

**Таблица терминологии "Йога-Сутры", показывающая значение терминов и устанавливающая их идентичность с терминами из "Санкхьи", "Брахма-Сутры", "Бхагавад-Гиты" и "Ньяя-Вайшешики":**

*Процесс эволюции:*

<b>1. Согласно "Йога-Сутре"</b>	<b>Pure Con-Science</b> Чистая Совесть	<b>Con-Science</b> Совесть	<b>Conjunction</b> Соединение	<b>Consciousness</b> Сознание	<b>Cognition</b> Познание	<b>Cognizable</b> Познаваемое
	<b>Pure Perceptivity</b> Чистая Восприимчивость	<b>Perceptivity</b> Восприимчивость	<b>Conjunction</b> Соединение	<b>(Simple) Perception</b> (Простое) Восприятие	<b>Perceiving Instrument</b> Различающий Инструмент	<b>Perceivable (gross)</b> Различаемое (грубое)
	<b>Special Puruṣa Īśvara</b> Особый Пуруша Ишвара	<b>Free Puruṣa</b> Свободный Пуруша	<b>Non-Science</b> Незнание	<b>Receiver Puruṣa</b> Получатель Пуруша	<b>Receiving Instrument</b> Принимающий Инструмент	<b>Receivable</b> Принимаемое
		<b>Untraceable Step</b> Неуловимая Ступень	<b>Purposefulness</b> Целеустремлённость	<b>Pure Traceable</b> Точно Прослеживаемая Ступень	<b>Unspecific Step</b> Неспецифическая Ступень	<b>Specific Step</b> Специфическая Ступень
	<b>Root Perceivable or the Energies in Rest</b> Корень Различаемого или Энергии в Покое	<b>Energies in the motion</b> Энергии в движении	<b>Intellect or Pure Egoism</b> Интеллект или Чистый Эгоизм	<b>Egoism or the Created Minds</b> Эгоизм или Созданные Умы	<b>Mind (gross)</b> Ум (грубый)	<b>Process of Dissolution</b> Процесс Растворения
	<b>Final Emancipation</b> Финальное Освобождение	<b>Absoluteness or Higher Subjective Manifestation</b> Независимость или Высшее Субъективное Проявление	<b>Absence of Conjunction</b> Отсутствие Соединения	<b>Lower Subjective Manifestation</b> Низшее Субъективное Проявление	<b>Instrumental manifestation</b> Инструментальное проявление	<b>Subtle and Gross Manifestations</b> Тонкие и Грубые Проявления
						<b>Spiritual Absorbent Cognitions or the Thought-transformations</b> Духовно-Поглощённые Познавательные способности или Преобразования мышления
	<b>Ultra-Cognitive Spiritual-Absorption</b> Сверх-Познающее-Духовное-Поглощение			<b>Cognitive-Spiritual-Absorption</b> Познающее-Духовное-Поглощение		
<b>2. Согласно "Санкхьи"</b>	<b>Inactive Puruṣa and the Active Prādhāna</b> Бездействующий Пуруша и Активная Прадхана	<b>Purposefulness</b> Целеустремлённость	<b>Seven Changes of the Intensive Cause</b> Семь Изменений Интенсивной Причины	<b>Sixteen Products</b> Шестнадцать производных		
<b>3. Согласно "Брахма-Сутре"</b>	<b>Supreme Spirit</b> Верховный Дух	<b>Self-expressive Principle</b> Принцип Самовыражения	<b>Non-Science</b> Незнание	<b>Creator</b> Творец	<b>Act of Creation</b> Акт Творения	<b>Created World</b> Созданный Мир
	<b>Spirit devoid of Attribute</b> Дух лишённый Атрибута	<b>Attributed Spirit or Pure Consciousness</b> Определённый Дух или Чистое Сознание	<b>Non-Science</b> Незнание	<b>Single Soul or the Cognitive Conscious</b> Одинокая Душа или Познающая Сознательность	<b>Cognitional Consciousness</b> Познавательное Сознание	<b>Cognizable Consciousness</b> Познаваемое Сознание

<b>4. Согласно "Бхагавад-Гите"</b>	<b>Supreme Puruṣa</b> Верховный Пуруша	<b>Higher Puruṣa</b> Высший Пуруша	<b>Indestructible or the Unchanging Puruṣa</b> Неразрушимый или Неизменный Пуруша	<b>Destructible Puruṣa</b> Разрушаемый Пуруша		
	<b>Supreme Indestructible Spirit</b> Верховный Неразрушимый Дух	<b>Self-established Manifestation</b> Самодостаточное Проявление	<b>Whole Action</b> Цельная Деятельность	<b>Creative Manifestation</b> Творческое Проявление	<b>Divine manifestation</b> Божественное проявление	<b>Elemental manifestation</b> Стихийное проявление
	<b>Supreme Spirit</b> Верховный Дух	<b>Universal Spirit and the Vedas</b> Универсальный Дух и "Веды"	<b>Cosmic Consciousness or Sacrifice (Intensive Cause)</b> Космическое Сознание или Жертвоприношение (Интенсивная Причина)	<b>Created Beings</b> Созданные Существа	<b>Human Action (known as the Exciting Cause)</b> Человеческая Деятельность (известная как Возбуждающая Причина)	
		<b>Root Objective Matter</b> Корень Объективной Материи	<b>Higher Objective Matter</b> Высшая Объективная Материя	<b>Lower Objective Matter</b> Низшая Объективная Материя		

Все эти являются только исправленными и развитыми формами Семи Основных Принципов, отстаиваемых *Nyāya-śāstra* (Логикой), которая начинается с Грубого Объекта, и, после опровержения всех Рациональных Теорий, которые не признают другого Свидетельства, чем Обычное Восприятие, устанавливает "Вывод" в качестве другого способа Реального Познания. Они следующие:

<b>Substance or Matter</b> Субстанция или Материя	<b>Attribute or Power</b> Атрибут или Мощь	<b>Principle of Regulation and Control or Action</b> Принцип Регуляции и Контроля или Деятельность	<b>Generic Property</b> Родовое Свойство	<b>Aggregation</b> Совокупность	<b>Differentia</b> Отличительное свойство	<b>Complete Cessation</b> Полное Прекращение
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Мы должны здесь обратить внимание, что мышление неспособно, каким бы то ни было образом, выйти за пределы этих Основных Принципов. *Nyāya-śāstra* считает, что, хотя "Полное Прекращение" не имеет отдельного существования, всё же оно свойственно шести предыдущим принципам. В то же самое время "Вайшешика" утверждает, что нет никакого "Полного Прекращения" в точном смысле слова. Это просто превращение из одного состояния в другое, потому что в период растворения Материя остаётся в форме Атома, который Вечен. Обе эти системы рассматривают Активного *Īśvara* (Материя *Paramātmā*) в качестве деятеля, творящего посредством силы воли этот мир с помощью Основных Принципов. Затем Санкхья утверждает дальнейший авторитет Вед в качестве "*Āgama Pramāṇa*" в составе "Вывода" и придерживается авторитета Вед, что существует только две первопричины в Основании: *Puruṣa*, как Бездействующая Эффективная Причина и *Prādhāna*, как Действующая Основная Материальная Причина и что нет никакого отдельного существования Материи *Īśvara* в качестве Действующего Творца, так как Он оказывается в пределах *Prādhāna*. Йога-Сутра как раз и показывает Научный Путь, следуя которому человек может практически осознать Истину, обозначенную Авторитетом Вед, посредством разрушения покрывала Неведенья. И этот философский текст раскрывает *Īśvara*, как Верховного Духа, наивысшую Истину вне Сферы Деятельности. Кроме того, эта Наука принимает Материю от её Грубого Специфического Состояния до Атома (Одинокая Душа), которая может быть познана только с помощью Йоги, и опровергает все теории, которые признают вывод в качестве способа Реального Познания, наряду с этим не признающие Авторитета Вед. Наконец, Брахма-Сутра показывает, что Мельчайший Атом, то есть Предельная Материя – это Наибольшая Расширяющаяся Субстанция или Сам (Сверх-Я), который является Неразрушаемым Верховным Духом, лишённым Атрибута и что Вселенная – это только неопределимо Наслаиваемое на этого Сверх-Я. Эта Реализация называется Финальным Освобождением.

По этой Терминологии ясно, что мы смущены просто очевидной пышностью слов. Если же мы исследуем их соответствующие определения и внутренние значения, то не будет возникать никакой путаницы в отношении Системы Философии. Отсюда очевидно, что Брахма-Сутра (*uttara mīmāṃsā*) завершается Ньяей, Вайшешикой, Санкхьей и Йога-Сутрой. Другими словами, Ньяя, Вайшешика, Санкхья, Йога-Сутра и Уттара-Миманса являются лишь последовательными ступенями одной и той же лестницы. Вопрос сохранения Науки Дхарма-Сутры (*purva mīmāṃsā*) частично объяснён в Главе II Йога-Сутры и, к тому же, полностью отражён в объяснении *Bhagavad-Gita* (смотрите последнюю публикацию *Веды Вечного Взгляда*).

# ЙОГА-СУТРЫ ПАТАНДЖАЛИ

## упрощенная латинская транскрипция

### I. SAMADHI PADA

1. (1) atha yoganushasanam (1)
2. (1) yogash chitta-vritti-nirodhah (2)
3. (1) tada drashtuh svarupe'vasthanam (3)
4. (1) vritti-sarupyam itaratra (4)
5. (1) vrittayah panchatayyah klishtaklishtah (5)
6. (1) pramana-viparyaya-vikalpa-nidra-smritayah (6)
7. (1) pratyakshanumanagamah pramanani (7)
8. (1) viparyayo mithya-jnanam atad-rupa-pratishtham (8)
9. (1) shabda-jnananupati-vastu-shunyo vikalpah (9)
10. (1) abhava-pratyayalambana vrittir nidra (10)
11. (1) anubhuta-vishayasanpramosha smritih (11)
12. (1) abhyasa-vairagyabhyam tan-nirodhah (12)
13. (1) tatra sthitau yatno'bhyasah (13)
14. (1) sa tu dirgha-kala-nairantarya-satkarasevito dridha-bhumih (14)
15. (1) drishtanushravika-vishaya-vitrishnasya vashikara-sanjna vairagyam (15)
16. (1) tat param purusha-khyater guna-vaitrishnayam (16)
17. (1) vitarka-vicharanandasmitanugamat sanprajnatah (17)
18. (1) virama-pratyayabhyasa-purvah sanskara-shesho'nyah (18)
19. (1) bhava-pratyayo videha-prakritilayanam (19)
20. (1) shraddha-viryas-smriti-samadhi-prajnapurvaka itaresham (20)
21. (1) tivra-sanveganam asannah (21)
22. (1) mridu-madhyadhimatratvat tato'pi visheshah (22)
23. (1) ishvara-pranidhanad va (23)
24. (1) klesha-karma-vipakashayair aparamrishtah purushavishesha ishvarah (24)
25. (1) tatra niratishayam sarvajna-bijam (25)
26. (1) sa purvesham api guruh kalenanavachchedat (26)
27. (1) tasya vachakah pranavah (27)
28. (1) tajjapas tad-artha-bhavanam (28)
29. (1) tatah pratyak-chetanadhigamo'py antaraya-bhavash cha (29)
30. (1) vyadhi-styana-sanshaya-pramadalaryavirati-bhranti- darshanalabdhabhumikatvanavasthitatvani chitta-vikshepas te'ntarayah (30)
31. (1) dukkha-daurmanasyangamejayatva-shvasa-prashrasa vikshepa-sahabhuvah (31)
32. (1) tat-pratishedhartham eka-tattvabhyasah (32)
33. (1) maitri-karuna-muditopekshanam sukha-dukkha-punyapunya-vishayanam bhavanatash chitta-prasadanam (33)
34. (1) prachchardana-vidharanabhyam va pranasya (34)
35. (1) vishayavati va pravrittir utpanna manasah sthiti-nibandhani (35)
36. (1) vishoka va jyotishmati (36)
37. (1) vita-raga-vishayam va chittam (37)

38. (1) svapna-nidra-jnanalambanam va (38)
39. (1) yathabhimata-dhyanad va (39)
40. (1) paramanu-parama-mahattvanto'sya vashikarah (40)
41. (1) kshina-vritter abhijatasyeva maner grahitri-grahana-grahyeshu tatstha-tadanjanata samapattih (41)
42. (1) tatra shabdartha-jnana-vikalpaih sankirna savitarka (42)
43. (1) smriti-parishuddhau svarupa-shunyevārtha-matra-nirbhāsa nirvitarka (43)
44. (1) etayaiva savichara nirvichara cha sukshma-vishaya vyakhyata (44)
45. (1) sukshma-vishayatvam chalinga-paryavasānam (45)
46. (1) ta eva sabijah samadhih (46)
47. (1) vichara-vaisharadye'dhyatma-prasadah (47)
48. (1) ritambhara tatra prajna (48)
49. (1) shrutanumana-prajñābhyam anyā-vishaya vishesharthatvat (49)
50. (1) taj-jah sanskaro'nya sanskara-pratibandhi (50)
51. (1) tasyapi nirodhe sarva-nirodhan nirbijah samadhih (51)

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## II. SADHANA PADA

1. (2) tapah-svadhyayeshvara-pranidhanani kriya-yogah (52)
2. (2) samadhi-bhavanarthah klesha-tanukaranarthash cha (53)
3. (2) avidyasmita-raga-dveshabhiniveshah kleshah (54)
4. (2) avidya kshetram uttaresham prasupta-tanu-vichchinnodaranam (55)
5. (2) anityashuchi-duhkhanatmasu nitya-shuchi-sukhatmakhyatir avidya (56)
6. (2) drig-darshana-shaktyor ekatmatevasmita (57)
7. (2) sukhanushayl ragah (58)
8. (2) duhkhanushayi dveshah (59)
9. (2) svarasavahi vidusho'pi tatha rudho'bhiniveshah (60)
10. (2) te pratiprasava-heyah sukshmah (61)
11. (2) dhyaṇa-heyas tad-vrittayah (62)
12. (2) klesha-mulah karmashayo drishtadrishta-janma-vedaniyah (63)
13. (2) sati mule tad-vipako jaty-ayur-bhogah (64)
14. (2) te hlada-paritapa-phalah punyapunya-hetutvat (65)
15. (2) parinama-tapa-sanskara-dukhair guna-vritti-virodhach cha dukham eva sarvam vivekinah (66)
16. (2) heyam dukham anagatam (67)
17. (2) drashtri-drishyayoh sanyogo heya-hetuh (68)
18. (2) prakasha-kriya-sthiti-shilam bhutendriyatmakam bhogapavargarthem drishyam (69)
19. (2) visheshavishesha-lingamatralingani gunaparvani (70)
20. (2) drashta dristhimatrah shuddho'pi pratyayanupashyah (71)
21. (2) tad-artha eva drishyasyatma (72)
22. (2) kritartham prati nashtam apy anashtam tad-anya-sadharanatvat (73)
23. (2) sva-svami-shaktyoh svarupopalabdhi-hetah sanyogah (74)
24. (2) tasya hetur avidya (75)
25. (2) tad-abhavat sanyogabhavo hanam tad drisheh kaivalyam (76)
26. (2) viveka-khyatir aviṇṇava hanopayah (77)
27. (2) tasya saptadha pranta-bhumih prajna (78)
28. (2) yoganganushthanad ashuddhikshaye jnanadiptir a viveka-khyateh (79)
29. (2) yama-niyamasana-pranayama-pratyahara-dharana-dhyana-samadhyayo'shtavangani (80)
30. (2) tatra ahimsa-satyasteya-brahmacharyaparigraha yamah (81)
31. (2) ete jati-desha-kala-samayānavachchimah sarvabhauma mahavratam (82)
32. (2) shaucha-santosa-tapah-svadhyayeshvara-pranidhanani niyamah (83)

33. (2) vitarka badhane pratipaksha bhavanam (84)
34. (2) vitarka himsadayah krita-karitanumodita lobha-krodha-moha-purvaka mridu-madhyadhimitra duhkhajnananantaphala iti pratipaksha-bhavanam (85)
35. (2) ahimsa-pratishthayam tat-sanniddhau vairatyagah (86)
36. (2) satya-pratishthayam kriya-phalashrayatvam (87)
37. (2) asteya-pratishthayam sarva-ratnopasthanam (88)
38. (2) brahmacharya-pratishthayam virya-labhah (89)
39. (2) aparigraha-sthairye janma-kathanta-sanbodhah (90)
40. (2) shauchat svanga-jugupsa parair asansargah (91)
41. (2) sattvashuddhi-saumanasyaikagryendriyajayatma-darshana-yogyatvani cha (92)
42. (2) santoshad anuttamah sukha-labhah (93)
43. (2) kayendriya-siddhir ashuddhi-kshayat tapasah (94)
44. (2) svadhyayad ishta-devata-sanprayogah (95)
45. (2) samadhi-siddhir ishvara-pranidhanat (96)
46. (2) sthira-sukham asanam (97)
47. (2) prayatna-shaithilyananta-samapattibhyam (98)
48. (2) tato dvandvanabhighatah (99)
49. (2) tasmin sati shvasa-prashvasayor gativichchedah pranayamah (100)
50. (2) bahyabhyantara-stambha-vrittir deshakala-sankhyabhih paridrishto dirghasukshmah (101)
51. (2) bahyabhyantara-vishayakshepi chaturthah (102)
52. (2) tatah kshiyate prakashavaranam (103)
53. (2) dharanasu cha yogyata manasah (104)
54. (2) sva-vishayasanprayoge chitta-svarupanukara ivendriyanam pratyaharah (105)
55. (2) tatah parama vashyatendriyanam (106)

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### III. VIBHUTI PADA

1. (3) desha-bandhash chittasya dharana. (107)
2. (3) tatra pratyayaikatanata dhyanam (108)
3. (3) tad evarthamatra-nirbhasam svarupa-shunyam iva samadhih (109)
4. (3) trayam ekatra sanyamah (110)
5. (3) taj-jayat prajnalokah (111)
6. (3) tasya bhumishu viniyogah (112)
7. (3) trayam antarangam purvebhyah (113)
8. (3) tad api bahirangam nirbijasya (114)
9. (3) vyutthana-nirodha-sanskarayor abhibhava-pradhurbhavan nirodha-kshana-chittanvayo nirodha-parinamah (115)
10. (3) tasya prashanta-vahita sanskarat (116)
11. (3) sarvarthataikagratayoh kshayodayau chittasya samadhi-parinamah (117)
12. (3) tatah punah shantoditau tulya-pratyayau chittasyaikagrata-parinamah (118)
13. (3) etena bhutendriyeshu dharma-lakshanavastha-parinama vyakhyatah (119)
14. (3) shantoditavyapadeshya-dharmanupati dharmi (120)
15. (3) kramanyatvam parinamanyatve hetuh (121)
16. (3) parinama-traya-sanyamad atitanagata-jnanam (122)
17. (3) shabdārtha-pratyayanam itaretaradhyasat sankaras tat-pravibhaga-sanyamat sarva-bhuta-ruta-jnanam (123)
18. (3) sanskara-sakshatkaranat purva-jatijnanam (124)
19. (3) pratyayasya para-chitta-jnanam (125)

20. (3) na cha tat salambanam tasyavishayi-bhutatvat (126)
21. (3) kaya-rupa-sanyamat tad-grahya-shakti-stambhe chakshuh-prakashasanprayoge'ntardhanam (127)
22. (3) etena sthabdady antardhanam uktam (128)
23. (3) sopakramam nirupakramam cha karma tat-sanyamad aparanta-jnanam arishtebyo va (129)
24. (3) maitry-adishu balani (130)
25. (3) baleshu hasti-baladini (131)
26. (3) pravritty-aloka-nyasat sukshma-vyavahita-viprakrishta-jnanam (132)
27. (3) bhavana-jnanam surye sanyamat (133)
28. (3) chandre tara-vyuha-jnanam (134)
29. (3) dhruve tad-gati-jnanam (135)
30. (3) nabhi-chakre kaya-vyuha-jnanam (136)
31. (3) kantha-kupe kshut-pipasa-nivrittih (137)
32. (3) kurma-nadyam sthairyam (138)
33. (3) murdha-jiyotishi siddha-darshanam (139)
34. (3) pratibhad va sarvam (140)
35. (3) hridaye chitta-sanvit (141)
36. (3) sattva-purushayor atyantasankirnayoh pratyayavishesho bhogah pararthat svartha-sanyamat purusha-jnanam (142)
37. (3) tatah pratibha-shravana-vedanadarshasvada-vartha jayante (143)
38. (3) te samadhav upasarga vkyutthane siddhayah (144)
39. (3) bandha-karana-shaithilyat prachara-sanvedanach cha chittasya para-shariraveshah (145)
40. (3) udana-jayaj jala-panka-kantakadishvasanga utkrantisth cha (146)
41. (3) samana-jayaj jvalanam (147)
42. (3) shrotrakashayoh sanbandha-sanyamad divyam shrotram (148)
43. (3) kayakashayoh sanbandha-sanyamat laghu-tula-samapattesth chakashagamanam (149)
44. (3) bahir akalpita vrittir maha-videha tatah prakashavarana-kshayah (150)
45. (3) sthula-svarupa-sukshmanvayarthavattva-sanyamad bhuta-jayah (151)
46. (3) tato'nimadi-pradurbhavah kaya-sanpat tad-dharmanabhighatash cha (152)
47. (3) rupa-lavanya-bala-vajra-sanhananatvani kaya-sanpat (153)
48. (3) grahana-svarupasmitanvayarthavattva-sanyamad indriya-jayah (154)
49. (3) tato manojavitam vikarana-bhavah pradhana-jayash cha (155)
50. (3) sattva-purushanyata-khyati-matrasya sarvabhavadhishthaitritvam sarvajnatritvam cha (156)
51. (3) tad-vairagyad api dosha-bija-kshaye kaivalyam (157)
52. (3) sthany-upanimantrane sangha-smayakaranam punar anishta-prasangat (158)
53. (3) kshana-tat-kramayoh sanyamad vivekajam jnanam (159)
54. (3) jati-lakshana-deshair anyatanavachchedat tulyayos tatah pratipattih (160)
55. (3) tarakam sarva-vishayam sarvatha-vishayam akramam cheti vivekajam jnanam (161)
56. (3) sattva-purushayoh shuddhi-samyek kaivalyam (162)

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#### IV. KAIVALYA PADA

1. (4) janmaushadhi-mantra-tapah-samadhijah siddhayah (163)
2. (4) jaty-antara-parinamah prakriti-apurat (164)
3. (4) nimittam aprayojakam prakritinam varanabhedas tu tatah kshetrikavat (165)
4. (4) nirmana-chittany asmita-matrat (166)
5. (4) pravritti-bhede prayojakam chittam ekam anekesham (167)
6. (4) tatra dhyana-jam anashayam (168)
7. (4) karmashuklakrishnam yoginas trividham itaresham (169)
8. (4) tatas tad-vipakanugunanam evabhivyaaktir vasananam (170)
9. (4) jati-dasha-kala-vyavahitanam apy anantaryam smriti-sanskarayor ekarupatvat (171)



## Словарь санскритских терминов

### Условные обозначения:

**Ж.В.** 1). "Таттва самаса сутра" в переводе д-ра *Ballantyne*. ("A LECTURE ON THE SANKHYA PHILOSOPHY, EMBRACING THE TEXT OF THE TATTWA SAMASA");

2). "Санкхья-Афоризмы Капилы" в переводе д-ра *Ballantyne*. ("САНКХЬЯ-АФОРИЗМЫ Капилы" (с пояснительными извлечениями из Комментариев переведённых Джеймсом Р. Боллантайном.) Изд-во: ЛЮБАВИЧ, СПб - 2013 г.)

Ссылки: <https://yadi.sk/i/IiVWQMX9hQOkZw>  
<https://yadi.sk/d/Oz3IskdiDpKpNw>

**В.В.** - Bangali Baba "Yogasūtra of Patañjali" with commentary of Vyasa.

Ссылки: Гл. I: [https://yadi.sk/d/T9KhvB4020X\\_D](https://yadi.sk/d/T9KhvB4020X_D)  
Гл. II: <https://yadi.sk/d/awJ37q2y20Xcx>  
Гл. III: <https://yadi.sk/d/odo2p46S20Xgh>  
Гл. IV: <https://yadi.sk/d/B9WqLMng20XjT>

**№ 1** - Glossary of Sanskrit Terms (Глоссарий санскр. терминов).

Ссылка: [http://www.swami-krishnananda.org/glossary/glossary\\_a.html](http://www.swami-krishnananda.org/glossary/glossary_a.html)

**№ 2:** *Monier-Williams* "SANSKRIT-ENGLISH DICTIONARY"

**Рудой:** - "Классическая йога ("йога-сутры" Патанджали и "вьяса-бхашья)". Пер. Е.П. Островской и В.И. Рудого.-М.: Наука. Гл. ред. Восточной литературы, 1992.

Ссылка: <http://psylib.org.ua/books/patanja/index.htm>

## А

ābhāsin

**№ 2:** shining like, having the appearance of (*Hariv.*);

abhāvita

**№ 2:** (*a-bhāvin*) what is not to be or will not be, not destined to be; (opp. *bhāvita*); (*a-bhavya*) not to be, not predestined; what ought not to be, improper;

**Рудой:** "невоображаемое";



- abhi-                   **№ 2:** (**abhī**) 1). (a prefix to verbs and nouns, expressing):  
to, towards, into, over, upon;  
2). (as a prefix to verbs of motion) it expresses: the  
notion or going towards, approaching;  
3). (as a prefix to nouns not derived from verbs) it  
expresses: superiority, intensity;  
4). (as a separate adverb or preposition) it expresses: to,  
towards, in the direction of, against;  
into (**ŚBr.** and **KātyŚr.**);  
for, for the sake of; on account of; on, upon, with regard  
to, by, before, in front of; over.  
5). It may even express one after the other, severally  
(**Pāṇ.** 1-4, 91);
- abhibhāva               **№ 2:** (**abhi-bhavā**) (see **abhi-bhū**) overpowering, powerful  
(**AV. I, 29, 4**); prevailing, overpowering, predominance  
(**Bhag.**); defeat, subjugation under; disregard, disrespect;  
humiliation, mortification;  
**Рудой:** "сублимированные (напр. санскары - **saṃskāra**)";
- abhibuddhi              **J.B.:** perversities of understanding;  
**№ 2:** (**abhi-buddhi**)(in **Sāṅkhya** phil.) of a function of  
the intellect, comprising:  
1). **adhyavasāya:** (**adhy-ava-sāya**)(in phil.) mental effort,  
apprehension;  
2). **abhimāna:** (**abhi-māna**)  
a]. intention to injure, insidiousness (**KātyŚr.**);  
b]. high opinion of one's self, self-conceit, pride,  
haughtiness;  
c]. (in **Sāṅkhya** phil.) = **abhi-mati**, above; conception  
(especially an erroneous one regarding one's self)(**Sāh.**);  
d]. affection, desire; see below;  
3). **icchā:** wish, desire, inclination (**K.: Mn. Yājñ. Pañcat.**  
**Ragh.**); (in math.) a question or problem;  
(in gram.) the desiderative form (**APrāt.**);  
(**icchayā**) according to wish or desire (**Pañcat. Hit. Megh.**)  
(**icchāñni-grah**) to suppress one's desire;  
(**iccha-tā, iccha-tva**) desire, wishfulness(**L.**) see below;  
4) **kartavyatā:** see below;  
5) **kriyā:** a]. doing, performing, performance, occupation  
with (in), business, act, action, undertaking, activity,  
work, labour (**KātyŚr. Mn. Yājñ.**);  
b]. bodily action, exercise of the limbs (**L.**);  
c]. (in) action (as the general idea expressed by any  
verb), verb (**Kāś. on Pāṇ. 1-3, 1**);  
d]. (according to later grammarians a verb is of two  
kinds: **sakarma-kriyā** or «active»; **akarma-kriyā** or  
«intransitive»);
- abhidhāna               **№ 2:** (**abhi-dhāna**) telling, naming, speaking, speech,  
manifesting; a name, title, appellation, expression, word;  
a vocabulary, dictionary, lexicon; putting together,  
bringing in close connection (**VPrāt.**);  
**Рудой:** "обозначение";
- abhijñā                  **№ 1:** Direction; perception or recollection assisted by  
memory.  
**№ 2:** (**abhi-jñā; -jānāti; -nīte**) to recognize, perceive,  
know, be or become aware of; to acknowledge, agree to,  
own; to remember (**Pāṇ. 2-2, 112 seqq. Bhaṭṭ.**);  
**Рудой:** "интуитивное знание (в буддизме)" ;

abhimāna	<p>№ 2: (<i>abhi-māna</i>) 1).intention to injure, insidiousness (<i>KātyŚr.</i>);</p> <p>2). high opinion of one's self, self-conceit, pride, haughtiness; (in <i>Sāṅkhya</i> phil.) =<i>abhi-mati</i>; conception (especially an erroneous one regarding one's self) (<i>Sāh.</i>);</p> <p>3). affection, desire;(see <i>abhibuddhi</i>) (<i>abhi-māna-sūnya</i>) void of conceit, humble; (<i>abhimāni-tā, abhimāni-tva</i>) the state of self-conceitedness; (<i>ābhimānika</i> (in <i>Sāṅkhya</i> phil.) belonging to <i>Abhi-māna</i> or self-conceit;</p>
abhi-mati	self reference, referring all objects to self (as the act of <i>Ahaṅkāra</i> or personality) ( <i>BhP.</i> );
abhiniveśa	<p><b>B.B.:</b> Clinging to life;</p> <p>№ 1: Clinging to earthly life; will to live;</p> <p>№ 2: (<i>abhi-niveśa</i>) 1). application, intentness, study, affection, devotion;</p> <p>2).determination (to effect a purpose or attain an object), tenacity, adherence to (<i>Kum. V, 7</i>);</p> <p><b>Рудой:</b> "(самосушностная) жажда жизни", "воля к жизни", "страх смерти", "инстинктивное желание жить";</p>
abhipraya	№ 2: ( <i>ābhiprāyika</i> from <i>abhiprāya</i> ), voluntary, optional;
abhivyañjaka	<p>№ 2: (<i>abhi-vyañjaka</i>) revealing, manifesting (<i>BhP. Sāh.</i>); indicative, showing;</p> <p><b>Рудой:</b> "условие проявления (напр., общего действия)";</p>
a-bhogya	<p>№ 2: not to be enjoyed (<i>Megh.</i>); (also see: <i>a-bhoga</i>); not to be enjoyed sexually (<i>MBh. XIII,4529</i>); (<i>a-bhoga</i>) non-enjoyment (<i>Megh.</i>);</p>
ābhyantara	<p>№ 2: (from <i>abhy-antara</i>), being inside, interior, inner (<i>MBh. Suśr.</i>); (<i>am</i>) inside; (<i>abhy-antara</i>)inner part, interior, inside, middle (<i>Śāk.</i>); (generally) interval, space of time(<i>Mṛicch. Pañcat. Hit.</i>);</p>
abhyāsa	<p>№ 1: Repetition; practice; one of the <i>Shad Lingas</i>.</p> <p>№ 2: (<i>abhy-āsa</i>) 1). reaching to, pervading (<i>Yājñ.III,114</i>); prospect, any expected result or consequence (<i>ChUp.</i>); proximity (<i>R.</i>);</p> <p>2). the act of adding anything (<i>Śulb.</i>); (in <i>Grammar</i>) «what is prefixed», the first syllable of a reduplicated radical (<i>Pāṇ.</i>); reduplication (<i>Nir.</i>); repetition (<i>Mn. XII,74</i>); (in <i>poetry</i>) repetition of the last verse of a stanza &lt;<i>Nir.</i>&gt; or of the last word of a chapter &lt;Comm. on <i>AitBr.</i>&gt;; (in <i>arithm.</i>) multiplication;</p> <p>3). repeated or permanent exercise, discipline, use, habit, custom; repeated reading, study; military practice (<i>L.</i>); (in later <i>Vedānta</i> phil.) inculcation of a truth conveyed in sacred writings by means of repeating the same word or the same passage; (in <i>Yoga</i> phil.) the effort of the mind to remain in its unmodified condition of purity (<i>sattva</i>);</p>

- (*abhy-āsa-tā*) constant practice, use, habit;  
 (*abhy-āsa-yoga*) the practice of frequent and repeated meditation on any deity or on abstract spirit;  
 repeated recollection;  
Рудой: "практика (напр. достижения веры и бесстрастия)";
- adhyavasāya      № 2: (*adhy-ava-sāya*); (in phil.) mental effort, apprehension (see *abhibuddhi*);
- abhyudaya      № 1: Exaltation.  
 № 2: (*abhy-udaya*) sunrise or rise of luminaries (during or with reference to some other occurrence) (*KātyŚr. Jaim.*); beginning, commencing (as of darkness) (*R.*); elevation, increase, prosperity, happiness, good result (*Mn. III, 254 R.*); a religious celebration, festival (*Mn. IX, 84*).
- acetana      № 1: (*Achetana*) Unconscious.  
 № 2: (*a-cetana*) without consciousness, inanimate; unconscious, insensible, senseless, fainting;  
Рудой: "лишённое одушевлённости";
- ādharma      № 1: Support; basis; *Brahman*; also, the system composed of the five principles constituting the physical, vital, mental, intellectual and the blissful sheaths; receptacle; that which supports.  
 № 2: (*ā-dhārā*) 1). support, prop, stay, substratum; the power of sustaining, or the support given, aid, patronage (*AV. XII, 3, 48 MBh. Suśr. Vedāntas.*); 2). that which contains (a fluid), a vessel, receptacle (*Yājñ. Suśr. Pañcat.*); 3). (in phil. and gramm.) comprehension, location, the sense of the locative case; belonging or relating to; the subject in a sentence (of which qualities are affirmed);  
Рудой: *ādheya* - "вмещаемое", *ādharma* - "вместилище";
- adhama      **Ж.В.:** demerit;  
 № 1: All that is contrary to the right and the law; demerit;  
 № 2: (*ā-dharma*): unrighteousness, injustice, irreligion, wickedness; demerit, guilt;  
 (*ā*) unrighteousness (personified and represented as the bride of death);  
 (*ā-dharma-daṇḍana*) unjust punishment (*Mn. VIII, 127*);  
 (*ā-dharma-māya*) made up of wickedness (*SBr. XIV*);  
 (*adharmāstikāya*) the category (*astikāya*) of *adhama* - (one of the five categories of the *Jaina* ontology);  
 (*ā-dharma-tas*) unrighteously, unjustly;  
Рудой: "неправедный (образ жизни)";
- ādheya      № 2: (*ā-dheya*) 1). to be kindled or placed (as a fire) (Comm. on *Pāṇ. 2-3, 69*); to be deposited or placed; to be pledged or mortgaged (*Yājñ.*); to be assigned or attributed or given or conceded (*Pañcat.*); 2). being contained, comprehended, included (Comm. on *Pāṇ. 2-3, 4*); being imputed (*Bālar.*); 3). putting on, placing (*agnyā-*) (*ĀsvŚr.*); an attribute, predicate (*Sāh.*); to be effected; to be fixed (*T.*);  
Рудой: "вмещаемое";
- adhi      № 2: 1). (better *ādhi*), anxiety, (is) a woman in her courses;  
 2). (*ādhi*) as a prefix to verbs and nouns, expresses above, over and above, besides. As a separable adverb or

preposition; over; from above, from; from the presence of; after (*AitUp.*);  
3). for; instead of (*RV. I, 140, 11*); over; on; at; in comparison with; over, upon, concerning;

ādhībhautika

**B.B.:** symptom evil caused by other beings

№ 1: Elemental.

(*Adhībhautika sarira*): Body composed of elements.

(*Adhībhautika Taapa*): Pain caused by the *Bhutas*, as scorpion-sting, snake-bite, etc.; nature-extrinsic suffering.

№ 2: (from *adhībhūta*), belonging or relating to created beings (*Suśr.*); elementary, derived or produced from the primitive elements, material; (see *adhībhūta, duḥkha*);

**Рудой:** "предзнаменования, касающиеся других живых существ", "страдание, вызываемое другими существами"; см. *ādhidaivika, adhyātmika*

adhībhūta

**J.B.:** province of an organ;

№ 1: Pertaining to the elements; the primordial form of matter; (*Adhībhūta-vidya*): Science of the physical or material world;

№ 2: (*adhi-bhūta*) the spiritual or fine substratum of material or gross objects; the all penetrating influence of the Supreme Spirit; the Supreme Spirit; itself; nature; (*ām*) on material objects (treated of in *the Upanishads: ŚBr. XIV TUp.*);

adhidaiva

№ 1: (*Adhidaiva-vidya*): Science of the heavens;

№ 2: (*adhi-daiva, adhi-daivata*) a presiding or tutelary deity, the supreme deity, the divine agent operating in material objects; (*am*) on the subject of the deity or the divine agent;

adhidaivata

**J.B.:** the respective presiding deity

№ 2: (see: *adhi-daiva*);

ādhidaivika

**B.B.:** symptom evil coming from gods;

№ 1: Pertaining to the heaven or the celestial beings.

(*Adhidaivika Taapa*): Pain caused by gods or the heavens as thunder, rain, flood, etc.

№ 2: (*adhi-daivika*) spiritual;

(from *adhīdeva*), relating to or proceeding from gods or from spirits (*Mn. Suśr.*); proceeding from the influence of the atmosphere or planets, proceeding from divine or supernatural agencies (see *duḥkha*);

**Рудой:** "предзнаменования, относящиеся к божественным существам", "страдание, вызываемое сверхестественными причинами"; см. *adhyātmika, ādhībhautika*

adhikāra

№ 1: (*Adhika*): Additional;

(*Adhikarana*): Section; topic; substratum; receptacle;

(*Adhikari*): Qualified person.

(*Adhikari-vada*): The doctrine upholding the necessity of prescribing a distinct course of discipline for each spiritual aspirant according to his capacity.

№ 2: (*adhi-kāra*) 1). authority;

2). government, rule, administration, jurisdiction;

3). royalty, prerogative; title; rank; office; claim, right, especially to perform sacrifices with benefit;

4). privilege, ownership; property; reference, relation;

5). a topic, subject; a paragraph or minor section;

6). (in gramm.) government, a governing-rule (the

influence of which over any number of succeeding rules is called **anu-vṛitti**);

**Рудой**: "задача", "цель";

adhiṣṭhātṛtvam	<p><b>№ 2:</b> (<b>adhi-shṭhātṛī</b>) superintending, presiding governing, tutelary; (<b>ā</b>) a ruler, the Supreme Ruler (or Providence personified and identified with one or other of the <b>Hindū</b> gods); a chief; a protector;</p>
adhva	<b>B.B.:</b> the path;
adhyātma	<p><b>J.B.:</b> ministers of Soul; <b>№ 2:</b> (<b>adhy-ātma</b>) the Supreme Spirit; own, belonging to self; concerning self or individual personality; (<b>adhy-ātma-cetas</b>) one who meditates on the Supreme Spirit; (<b>adhy-ātma-jñāna</b>) knowledge of the Supreme Spirit or of <b>ātman</b> (<b>ātman</b> is the <b>adhi-karaṇa</b> of knowledge); (<b>adhy-ātma-rati</b>) a man delighting in the contemplation of the Supreme Spirit.</p>
adhyātmika	<p><b>B.B.:</b> symptom evil relating to body and mind <b>№ 1:</b> Pertaining to the <b>Atman</b>. (<b>Adhyatmika Taapa</b>): Pain caused from within such as headache, etc.; nature-intrinsic suffering. (<b>Adhyatmika Vidya</b>): Science of Self. <b>№ 2:</b> 1). relating to the soul or the Supreme Spirit; (<b>adhy-ātma</b>), relating to self or to the soul; proceeding from bodily and mental causes within one's self; 2). relating to the supreme spirit (<b>Mn.</b>); spiritual, holy; 3). of a class of diseases (<b>Suśr.</b>) (see <b>duḥkha</b>); <b>Рудой</b>: "предзнаменования, касающиеся самого индивида"; см. <b>ādhībhautika, āhīdaivika</b></p>
adhyavasāya	<p><b>№ 2:</b> (in <b>Sāṃkhya</b> phil. = Intellect) <b>adhy-avasāya</b> - the intellectual faculty or faculty of mental perception, the second of the 25 <b>Tattvas</b>; (comp.: <b>buddhi-tattva</b>) (<b>IW.</b> 80); see: <b>buddhi</b></p>
adr̥ṣṭa-janma	<p><b>B.B.:</b> Unseen birth; <b>№ 2:</b> (<b>janma</b>) birth (<b>L. Sch.</b>); (<b>ā-dr̥ṣṭa, a-dr̥ṣṭa</b>) 1). unseen, unforeseen, invisible, not experienced, unobserved, unknown, unsanctioned; 2). unforeseen danger or calamity, that which is beyond the reach of observation or consciousness, (<i>especially</i> the merit or demerit attaching to a man's conduct in one state of existence and the corresponding reward or punishment with which he is visited in another); 3). destiny, fate: luck, bad luck; <b>Рудой</b>: (<b>adr̥ṣṭa</b>) "невидимая сила (прошлых рождений)", "невидимое (будущее рождение)";</p>
āgama	<p><b>№ 1:</b> The Veda; manual of practical worship. <b>Рудой</b>: "сакральный текст", "авторитетное вербальное свидетельство", "доктринальный текст";</p>
āgamataḥ	<b>Рудой</b> : "традиционные тексты", "авторитетное вербальное свидетельство";
agni	<p><b>B.B.:</b> Fire; <b>№ 2:</b> <b>agnī</b> (from <b>ag Uṇ.</b>) 1). fire, sacrificial fire (of</p>

three kinds: viz., *Gārhapatya*, *Āhavanīya* and *Dakṣhiṇa*);  
2). the number three *Sūryas*.; the god of fire, the fire of  
the stomach, digestive faculty, gastric fluid; bile (*L.*);

ahām	№ 2: «I» ( <i>RV.</i> ); = <i>ahaṅkaraṇa</i> , (hence declinable: <i>ahamas</i> , ( <i>BhP.</i> );
ahaṅgrāhya	<b>B.B.:</b> subjective phenomenon; № 2: (see: <i>ahām</i> , <i>grāhya</i> );
ahaṅkāra	<b>B.B.:</b> Egoism or <i>Citta</i> ; <b>J.B.:</b> self-consciousness; № 1: Egoism or self-conceit; the self-arrogating principle 'I'; 'I am'-ness; self-consciousness. ( <i>Rajasika ahaṅkara</i> ): Dynamic egoism with passion and pride. ( <i>Sattvika ahaṅkara</i> ): Egoism composed in the sense of goodness and virtue. ( <i>Tamasika ahaṅkara</i> ): Egoism as expressed in ignorance and inertia. № 2: ( <i>ahaṅ-kāra</i> ) conception of one's individuality; self-consciousness ( <i>ChUp.</i> ); the making of self, thinking of self, egotism ( <i>MBh.</i> ); pride, haughtiness ( <i>R.</i> ); (in <i>Sāṅkhya</i> phil.) the third of the eight producers or sources of creation; viz., the conceit or conception of individuality; individualization; ( <i>ahaṅkāra</i> ) selfish, proud ( <i>L.</i> ). <b>Рудой:</b> "принцип индивидуации": букв. "я-деление";
ahaṅkarika	№ 2: ( <i>āhaṅkārika</i> from <i>ahaṅkāra</i> ) belonging to <i>Ahaṅ-kāra</i> or self-consciousness ( <i>MBh.</i> ); <b>Рудой:</b> индивидуализация;
ahiṃsa	№ 1: Non-injury in thought, word and deed; <b>Рудой:</b> "ненасилие", "воздержание от насилия" (базовый моральный идеал);
aikāgrya	№ 2: (from <i>ekā gra</i> ) intentness or concentration on one object ( <i>MBh. BhP. Vedāntas.</i> );
aiśvarya	№ 1: Material or spiritual wealth; <b>J.B.:</b> supernatural power; № 2: 1). the state of being a mighty lord, sovereignty, supremacy, power, sway ( <i>SBr. XIII MBh. Mn.</i> ); 2). dominion ( <i>Kathās.</i> ); 3). superhuman power (either perpetual or transient, consisting, according to some, of the following eight: <i>aṅiman</i> , <i>laghiman</i> , <i>mahiman</i> , <i>prāpti</i> , <i>prākāmya</i> , <i>vaśitva</i> , <i>iśitva</i> , and <i>kāmā-vasāyitva</i> ; or, according to others, of such powers as vision, audition, cogitation, discrimination, and omniscience; and of active powers such as swiftness of thought, power of assuming forms at will, and faculty of expatiation ( <i>Sarvad.</i> ); <b>Рудой:</b> "совершенная способность", "господство";
aitihya	<b>J.B.:</b> tradition; № 1: Rumour; one of the eight proofs of knowledge; № 2: (from <i>iti-ha</i> ), traditional instruction, tradition ( <i>TĀr. I, 2,1 MBh. R.</i> );
ajnāna	№ 1: Ignorance; № 2: ( <i>a-jñāna</i> ) 1). non-cognizance;

- 2). ignorance, (in phil.) spiritual ignorance (or a power which, consisting of the three *Guṇas*: *sattva*, *rajas* and *tamas*, and preventing the soul from realizing its identity with *Brahma*, causes self to appear a distinct personality, and matter to appear a reality);
- 3). *Prakṛiti*, *Māyā*, illusion;
- 4). ignorant, unwise;
- Рудой**: "незнание";

akalpita

№ 2: (*a-kalpita*) not manufactured, not artificial, not pretended; natural, genuine;

ākāśa

**В.В.:** Ether;

№ 2: (*ā-kāśā*) 1). a free or open space, vacuity (*AitBr. ŚBr. MBh.*); the ether, sky or atmosphere (*Naigh. ŚBr. Mn.*); 2). (in philos.) the subtle and ethereal fluid (supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound) (*Vedāntas.*); *Brahma* (as identical with ether) (*L.*); (= *ākāśa-bhāshita*) below (Comm. on *Śak.*); 3). in the air (a stage direction implying something said by or to a person out of sight) (*Mṛicch. Śak.*);

**Рудой**: "(чистое) пространство", рассматриваемое: 1) как особая субстанция, служащая спец. средой распространения звука; 2) как пространство, совпадающее с геометрическим, но не тождественное ему; отличительный признак *ākāśa* - всепроницаемость и обладание свойством всепроницаемости;

ākāra

№ 1: The first letter or the most fundamental sound which is represented by the first letter of the alphabet;

№ 2: form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face (as furnishing a clue to the disposition of mind) (*Mn. MBh.*);

**Рудой**: "форма";

a-krama

№ 2: not happening successively, happening at once (*Yogas.*); want of order, confusion;

āksha

№ 2: (*āksha*) 1). an axle, axis; a wheel, car, cart; the beam of a balance or string which holds the pivot of the beam; a snake (*L.*);

2). terrestrial latitude; the collar-bone (*ŚBr.*); the temporal bone (*Yājñ.*); of a measure (= 104 *angula*);

(*akshā*) 1). a die for gambling; a cube; a seed of which rosaries are made;

2). the Eleocarpus Ganitrus, producing that seed; a weight called *karsha*, equal to 16 *māshas*;

3). Beleric Myrobalan (*Terminalia Belerica*), the seed of which is used as a die;

4). a of the number 5; sochal salt; blue vitriol (from its cube-like crystals) (*L.*);

(*āksha*) (from 1. *āksha*) belonging or referring to terrestrial latitude (Comm. on *Sūryas.*);

(from 2. *akshā*) = *ākshakī* (*L.*);

āksharā

№ 2: word, speech (*RV.*);

*Confer*: (*a-kshāra*) 1). imperishable; unalterable;

2). (*am*) a syllable; the syllable *OM* (*Mn.*); a letter (*RāmatUp.*); a vowel; a sound; a word;

3). final beatitude religious austerity, sacrifice (*L.*);

aḅliṣṭa	<p>№ 2: (<b>a-kliṣṭa</b>) untroubled; undisturbed; unwearied; (opp. to <b>kliṣṭa</b>);</p> <p><b>Рудой</b>: "незагрязнённые (актуальные проявления сознания)", "неподверженные притоку аффектов"; (<b>aḅliṣṭavṛtti</b>)-состояния сознания, не подверженные притоку аффективности;</p>
ā-kṛitī	<p>№ 2: (metrically for <b>ākṛiti</b>) form, shape (<b>MBh.</b> XV, 698.);</p>
ākṣipta	<p>№ 2: (<b>ā-kṣipta</b>) 1). cast, thrown down; thrown on the beach (by the sea) (<b>Pañcat.</b>);</p> <p>2). caught, seized, overcome (as the mind, <b>citta</b>, <b>cetas</b> or <b>-hridaya</b>) by beauty, curiosity, charmed, transported (<b>Bhp. Kād. Kathās.</b>);</p> <p>3). hung out or exposed to view (as flags ); put into (<b>MBh.</b> III, 3094); pointed or referred to, indicated (<b>Sāh.</b>);</p> <p>4). refused, left (as the right path) (<b>Kām.</b>); insulted, reviled, abused, challenged, called to a dispute (<b>Kathās.</b>);</p> <p>4). caused, effected, produced (<b>Kathās.</b> Comm. on <b>Bād.</b>); «absence of mind» (see: <b>sā_kṣiptam</b>);</p> <p><b>Рудой</b>: "преодолённый";</p>
akuṣala	<p>№ 2: (<b>a-kuṣala</b>) inauspicious, evil; not clever; evil, an evil word (<b>Mn.</b>); (opp. to <b>kuṣala</b>);</p> <p><b>Рудой</b>: "неблагое" (сознание);</p>
a-labdha	<p>№ 2: unobtained;</p> <p>(<b>a-labdha-bhūmika-tva</b>) the state of not obtaining any degree (<b>bhūmi</b>) of deep meditation (<b>Yogas.</b>);</p>
alakṣana	<p>№ 1: Without distinctive marks;</p> <p>№ 2: (<b>lakṣh</b>) a bad, inauspicious sign (<b>Mn.</b> IV, 156); (<b>a-lakṣaṇā</b>) having no signs or marks, without characteristic (<b>ŚBr. KātyŚr. Mn.</b> I, 5); having no good marks, inauspicious, unfortunate (<b>Ragh.</b> XIV, 5.);</p>
ālabhana	<p>№ 1: Support.</p> <p>(<b>Alambana pratyaya</b>): Primal idea or the base cause;</p> <p>№ 2: (<b>ā-lambana</b>) 1). depending on or resting upon; hanging from (<b>Pāṇ.</b>); supporting, sustaining (<b>Megh.</b>); foundation, base (<b>Prab. KathUp.</b>); reason, cause;</p> <p>2). (in rhetoric) the natural and necessary connection of a sensation with the cause which excites it (<b>Sāh.</b>);</p> <p>3). the mental exercise practised by the Yogin in endeavouring to realize the gross form of the Eternal (<b>VP.</b>); silent repetition of a prayer (<b>W.</b>);</p> <p>4). (with Buddhists) the five attributes of things (apprehended by or connected with the five senses: viz., form, sound, smell, taste and touch; also <b>dharma</b> or law belonging to <b>manas</b>);</p> <p><b>Рудой</b>: "опора", "целостный образ объекта";</p>
ālasya	<p>№ 2: idleness, sloth, want of energy (<b>MBh. Mn. Yājñ. Suśr.</b>);</p> <p>idle, slothful (<b>L.</b>);</p>
aliṅga	<p>№ 1: Without mark; noumenal.</p> <p>№ 2: (<b>a-liṅga</b>) absence of marks (Comm. on <b>Nyāyad.</b>), having no marks (<b>Nir. MuṅḍUp.</b>); (in gramm.) having no gender;</p> <p><b>Рудой</b>: "то, что знаком не является", "не имеющее признака", "отсутствие признака";</p>
a-mūḅha	<p>№ 2: not infatuated, not perplexed, (<b>ani</b>), (in <b>Sanḅhya</b> phil.) «not gross» of the five subtle elements</p>



	( <i>tanmatra</i> );
an	№ 2: 1). occasionally <i>ana</i> (before a vowel) the substitute for 3. <i>a</i> ; or a privative; 2). <i>āniti</i> or <i>ānati</i> , <i>ana</i> , <i>anishyati</i> , <i>ānīt</i> ( <i>RV.</i> X, 129, 2); to breathe, respire, gasp; to live ( <i>L.</i> ); to move, go ( <i>L.</i> );
ān-āgata	№ 2: ( <i>gam</i> ), not come, not arrived; future; not attained, not learnt; unknown; ( <i>am</i> ) the future;
anaiśvarya	№ 2: from <i>an-iśvara</i> ( <i>Pāṇ.</i> 7-3, 30), absence of power or supremacy; ( <i>an-aiśvarya</i> ) «non-power», weakness ( <i>Pāṇ.</i> 7-3, 30); see: <i>aiśvarya</i> <u>Рудой</u> : "утрата господства, силы";
ānanda	<b>B.B.:</b> Joy; № 1: Bliss; happiness; joy; <b>J.B.:</b> beatitude; № 2: ( <i>ā-nandā</i> ) happiness, joy, enjoyment, sensual pleasure ( <i>RV. AV. VS. R. Ragh.</i> ); «pure happiness», one of the three attributes of <i>Ātman</i> or <i>Brahman</i> in the <i>Vedānta</i> philosophy ( <i>Vedāntas.</i> ); <u>Рудой</u> : "высшее блаженство и счастье" (следующее после однонаправленности состояние сознания);
ānantaryam	№ 2: ( <i>ānantarya</i> from <i>an-antara</i> <i>Pāṇ.</i> 5-1,124), immediate sequence or succession ( <i>KātyŚr. Āp. Mn.</i> ); proximity, absence of interval ( <i>MBh.</i> );
anantya	№ 2: infinite, eternal; ( <i>am</i> ) infinity, eternity;
anāśaya	<u>Рудой</u> : "сознание, которое не содержит скрытых следов аффективности и, следовательно, не выступает побудителем кармически окрашенной деятельности (является результатом йогической практики сосредоточенности)".
an-ātman	№ 2: ( <i>ā</i> ) not self, another; something different from spirit or soul; ( <i>an-ātmán</i> ) not spiritual, corporeal, destitute of spirit or mind ( <i>ŚBr.</i> );
an-avacchinna	№ 2: not intersected, uninterrupted; not marked off, unbounded, immoderate; undiscriminated;
an-avasthita-tva	№ 2: unsteadiness, instability; inability to maintain the ground or level;
andha-tamisra	<b>B.B.:</b> blind stupidity; № 2: ( <i>andhā-tāmisra</i> ) complete darkness of the soul; ( <i>am</i> ) the second or eighteenth of the twenty-one hells ( <i>Mn.</i> ); doctrine of annihilation after death;
anga	№ 1: Subordinate member; limb; step; № 2: ( <i>aṅgá</i> ) 1). a particle implying attention, assent or desire, and sometimes impatience, it may be rendered, by well; indeed, true, please, rather quick; ( <i>kimaṅga</i> ) - how much rather! ( <i>āṅga</i> ) 2). a limb of the body; a limb, member; the body; a subordinate division or department, especially of a

science, as the six **Vedāṅgas**; hence the number six;  
 3). of the chief sacred texts of the **Jainas**; a limb  
 or subdivision of **Mantra** or counsel (said to be five:  
 1. **karmanāmārambhōpāyaḥ**, means of commencing operations;  
 2. **puruṣa-dravya-sampad**, providing men and materials;  
 3. **deśa-kāla-vibhāga**, distribution of place and time;  
 4. **vipatti-pratikāra**, counter-action of disaster;  
 5. **kārya-siddhi**, successful accomplishment;  
 whence **mantra** is said to be **pañcāṅga**);  
 4). any subdivision, a supplement;  
 5). (in grammar) the base of a word, but in the strong  
 cases only (**Pāṇ.** 1-4, 13 seqq.);  
 anything inferior or secondary, anything immaterial or  
 unessential; see: **āṅga-tā**;  
 6). (in rhetoric) an illustration;  
 (in the drama) the whole of the subordinate characters;  
 an expedient; a mental organ, the mind (**L.**);  
 7). (**āṅga**) (in grammar) relating to the base (**āṅga**) of a  
 word (**Pāṇ.** 1-1, 63 Comm.); a prince of the country **Aṅga**;  
 (**ī**) a princess of that country (**MBh.** I, 3772);  
 (**am**) a soft delicate form or body (**L.**);  
 (**āṅga-tā**, **āṅga-tva**) a state of subordination or  
 dependance, the being of secondary importance, the being  
 unessential;  
**Рудой**: "прямое или внутреннее средство реализации  
 сосредоточения"; "фактор";

āṅga-m-ejayatva	<b>№ 2</b> : the trembling of the body ( <b>Yogas.</b> );
aṇimā	<b>B.B.</b> : Attenuation. <b>№ 1</b> : Subtlety; the power of making the body subtle; reducing the physical mass and density at will, one of the eight <b>Siddhis</b> . <b>№ 2</b> : ( <b>aṇimān</b> from <b>aṇu</b> ) minuteness, fineness, thinness ( <b>ŚBr.</b> ); meagreness; atomic nature, the superhuman power of becoming as small as an atom; ( <b>āṇiman</b> ) the smallest particle ( <b>ŚBr.</b> ); <b>Рудой</b> : "уменьшение до размеров атома";
a-nirvacanīya	<b>№ 2</b> : unutterable, indescribable; not to be mentioned;
a-nitya	<b>№ 2</b> : not everlasting, transient, occasional, incidental; irregular, unusual; unstable; uncertain; ( <b>am</b> ) occasionally;
aniyata-vipāka	<b>B.B.</b> : unregulated-fruitive (aspect of action); <b>№ 2</b> : ( <b>a-niyata</b> ) not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual; not unaccentuated ( <b>RPrāt.</b> ); see: <b>vipāka</b>
añjana	<b>№ 2</b> : 1). a kind of domestic lizard ( <b>L.</b> ); of a fabulous, serpent; of a tree ( <b>Pañcat.</b> ); 2). of a mountain, of a king of <b>Mithilā</b> , of the elephant of the west or south-west quarter; 3). magic ointment; ink; night; fire ( <b>L.</b> ); 4). (in rhetoric) making clear the meaning of an equivocal expression, double entendre or pun; <b>Рудой</b> : "проявление"; (см. <b>vyañjaka</b> )
antaḥ-karaṇa	<b>J.B.</b> : internal instrument ( <b>antaḥ-karaṇa</b> ); internal organ (Mind); <b>№ 1</b> : Internal instrument; fourfold mind; mind, intellect, ego and subconscious mind.

	( <i>Antahkarana-chatushtaya</i> ): The mind in its four aspects, viz., <i>Manas</i> , <i>Buddhi</i> , <i>Chitta</i> and <i>Ahamkara</i> ; fourfold internal organ.
	( <i>Antahkarana-pratibimba-chaitanya</i> ): Reflection of the intelligence in the mind.
	( <i>Antahkarana-sastra</i> ): Psychology; science of the internal organ, viz., mind, intelligence and ego.
	( <i>Antahkarana-vyapara</i> ): Thought-construction; working of the mind.
	№ 2: ( <i>antāḥ-karaṇa</i> ) the internal organ, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul;
antaraṅga	№ 1: Internal organ; mind; <u>Рудой</u> : <i>antaraṅga</i> - "внутренние средства"; <i>bahiraṅga</i> - "внешние средства"; <i>yogāraṅga</i> - "вспомогательные средства йоги";
antar-aṅgaṃ	№ 2: ( <i>antar-aṅga</i> ) interior, proximate, related, being essential to, or having reference to the essential part of the <i>aṅga</i> or base of a word; see: <i>aṅga</i> , <i>bahir-aṅgaṃ</i> ( <i>am</i> ) any interior part of the body ( <i>VarBrS.</i> );
antaraya	№ 2: ( <i>antar-āya</i> see <i>antar-i</i> ) intervention, obstacle; <u>Рудой</u> : "препятствие";
antāriksha	№ 2: the intermediate space between heaven and earth; (in the <i>Veda</i> ) the middle of the three spheres or regions of life; the atmosphere or sky; the air; talc;
antyaviśesa	<u>Рудой</u> : "элементарное отличительное свойство, (присутствие которого указывает на принципиальную нетождественность атомов друг другу)";
anvartha	№ 2: ( <i>anv-artha</i> ) 1). conformable to the meaning, agreeing with the true meaning ( <i>Ragh.</i> IV, 12); 2). having the meaning obvious, intelligible, clear; <u>Рудой</u> : "значение, понятное само по себе";
anvaya	№ 2: ( <i>anv-aya</i> ) 1). following, succession; connection, association, being linked to or concerned with; 2). the natural order or connection of words in a sentence, syntax, construing; logical connection of words; logical connection of cause and effect, or proposition and conclusion; 3). drift, tenor, purport; descendants, race, lineage, family;
anvita	№ 2: ( <i>anv-ita</i> ) 1). gone along with; joined, attended, accompanied by, connected with, linked to; 2). having as an essential or inherent part, endowed with, possessed of, possessing; 3). acquired; reached by the mind, understood; following; connected as in grammar or construction; <u>Рудой</u> : ( <i>anvitam</i> ) "нераздельно связанное";
anwaya-vyatireka	<b>Ж.В.:</b> affirmative and negative induction;
aṇu	<b>В.В.:</b> Atom; № 1: Atom; of minute size. № 2: 1). ( <i>aṇu</i> ) fine, minute, atomic; an atom of matter;

«an atom of time», the 54, 675, 000th part of a **muhūrta** (of 48 minutes);  
 2). (**ānu**) a non-**Āryan** man (**RV.**); of a king (one of **Yayāti's** sons); of a non-**Āryan** tribe (**MBh.**);  
 3). (as a prefix to verbs **and** nouns, expresses): after, along, alongside, lengthwise, near to, under, subordinate to, with;  
 (when prefixed to nouns, especially in adverbial compounds): according to, severally, each by each, orderly, methodically, one after another, repeatedly;  
 (as a separable preposition, with accusative): after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to, inferior to (**Pāṇ.** 1-4, 86.);  
 (as a separable adverb): after, afterwards, thereupon, again, further, then, next;  
 4). (**aṇú**) minutely (**ŚBr.**);  
 5). (**ānu**) living, human (**T.**);

anubhava

№ 1: Direct perception; experience; intuitive consciousness (Self-realisation); identity of the **Jiva** with **Brahman**; personal spiritual experience.  
 (**Anubhava-advaita**): Actual living experience of Oneness.  
 (**Anubhava-gamyam**): Obtainable by direct perception (through **Samadhi**).

№ 2: 1). (**anu-bhava**) perception, apprehension, fruition; understanding; impression on the mind not derived from memory;  
 experience, knowledge derived from personal observation or experiment; result, consequence;  
 2). (**anu-bhāva**) sign or indication of a feeling (**bhāva**) by look or gesture (**Kpr.**); dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief;  
 3). (**aṇū-bhāva**) the becoming an atom (**Nir.**);  
**Рудой**: "неочищенный от иллюзий опыт";

anugraha

№ 1: Grace.

№ 2: (**anu-graha**) 1). favour, kindness, showing favour, conferring benefits, promoting or furthering a good object;  
 2). assistance; facilitating by incantations; rear-guard;  
**Рудой**: "благоприятствует";

anugraha-sarga

**J.B.:** benevolent nature.

№ 2: (**anu-graha-sarga**) (in **Sāṅkhya** phil.) creation of the feelings or mental conditions;

anu-guṇa

№ 2: (**ā**) having similar qualities, congenial to; according or suitable to;  
 (**am**) according to one's merits (**Kathās.**);  
 natural peculiarity;

anu-kāra

№ 2: imitation, resemblance;

anumāna

**J.B.:** Inference; recognition of signs;

№ 1: Inference; one of the proofs of knowledge.

№ 2: (**anu-mānā**) 1) permission, consent (**TBr. Kāth.**);  
 (**anu-māna**) 2) the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining true knowledge (see: **pramāṇa**);

**Рудой**: "умозаключение (или логический вывод)";

anumiti	<b>J.B.:</b> conclusion; <b>№ 2:</b> ( <i>anu-miti</i> ) conclusion from given premises;
anu-modita	<b>№ 2:</b> pleased, delighted, applauded; agreeable, acceptable;
anuśāsana	<b>Рудой:</b> "изложение" (термин, обозначающий процесс детального "разъяснения" - <i>anuśisyate</i> ); "учебник";
anupalabdhi	<b>J.B.:</b> non-perception; <b>№ 1:</b> One of the eight proofs of knowledge of the existence of the non-existent or negative; <b>№ 2:</b> ( <i>an-upalabdhi</i> ) non-perception, non-recognition;
anupati	<b>Рудой:</b> "наступающий в качестве результата";
anuvāda	<b>J.B.:</b> reiteration or reinculcation of an injunction; confirmatory repetition; illustrative repetition; <b>№ 1:</b> An additional statement or exposition about something well known or already mentioned; <b>№ 2:</b> ( <i>anu-vāda</i> ) 1). saying after or again, repeating by way of explanation, explanatory repetition or reiteration with corroboration or illustration, explanatory reference to anything already said; translation; 2). a passage of the <i>Brāhmaṇas</i> which explains or illustrates a rule ( <i>vidhi</i> ) previously propounded (such a passage is sometimes called <i>anuvāda-vacana</i> ); confirmation ( <i>Nir.</i> ); 3). slander, reviling ( <i>L.</i> );
anuyoga	<b>J.B.:</b> doubt; <b>№ 2:</b> ( <i>anu-yoga</i> ) 1). a question, examination; censure, reproof ( <i>Nyāyad.</i> ); 2). religious meditation, spiritual union; ( <i>anu-yoga-kṛit</i> ) an <i>Ācārya</i> or spiritual teacher;
anuyogin	<b>J.B.:</b> anathetic; <b>№ 1:</b> When a jar appears as existent, it seems as if it were totally distinct from the rest of the world; the distinction has got the jar for its <i>anuyogin</i> and the rest of the world for its <i>pratiyogin</i> ( <i>opposite</i> ). <b>№ 2:</b> ( <i>anu-yogin</i> ) combining, uniting; connected with; questioning;
apāna	<b>B.B.:</b> the operation moving down to the soles of the feet on account of its removing action; <b>№ 2:</b> ( <i>apā_nā</i> ) (opposed to <i>prā_nā</i> ), that of the five vital airs which goes downwards and out at the anus; the anus ( <i>MBh.</i> ) (in this sense also ( <i>am</i> ) <i>L.</i> );
aparā	<b>№ 1:</b> Other; relative; lower; inferior. <b>№ 2:</b> ( <i>āpara</i> from <i>āpa</i> ), posterior, later, latter ( <i>opposed</i> to <i>pū'ṛva</i> ; often in); following; western; inferior, lower ( <i>opposed</i> to <i>pāra</i> ); other, another ( <i>opposed</i> to <i>svā</i> ); different; being in the west of; distant, opposite. Sometimes <i>apara</i> is used as a conjunction to connect words or sentences <i>aparaṅ-ca</i> , moreover; ( <i>a-para</i> ) having nothing beyond or after, having no rival or superior; <b>Рудой:</b> "низший вид бесстрастия, или отрешённости"; ( <i>aparā</i> <i>Vairāgya</i> включает 4 ступени)
aparidṛṣṭa	<b>B.B.:</b> invisible characteristics of the mind; <b>Рудой:</b> "непроявленные или невоспринимаемые (качества)";

aparigraha	<p>№ 1: Freedom from covetousness; non-receiving of gifts conducive to luxury; one of the five canons of <b>Yama</b>, the preliminary discipline of <b>Yoga</b>.</p> <p>№ 2: (<b>a-parigraha</b>) not including (Comm. on <b>TPrāt.</b>); non-acceptance, renouncing (of any possession besides the necessary utensils of ascetics) (<b>Jain.</b>); deprivation, destitution, poverty; destitute of possession; destitute of attendants or of a wife (<b>Kum.</b> I,54);</p> <p><b>Рудой</b>: "непринятие даров";</p>
apavāda	<p>№ 1: Exception; negation; rejection; sublation, refutation, as of a wrong imputation or belief; (<b>rajjuvivartasya sarpasya rajjumatratvat vastubhuta brahmano vivartasya prapancha desa vastu bhutrupadaupadesah apavadah</b>: just as you take the rope alone in a rope superimposed as a serpent, similarly, you will take to the original thing itself in the original thing superimposed as world (the five elements and others). This is <b>Apavada</b>. (<b>Apavada-yukti</b>): The employment of the logical method of <b>Apavada</b>.</p> <p>№ 2: (<b>apa-vāda</b>) evil speaking, reviling, blaming, speaking ill of; denial, refutation, contradiction; a special rule setting aside a general one, exception (opposed to <b>utsarga Pāṇ.</b> 3-1, 94; <b>RPrāt. Pāṇ. Sch.</b>); order, command (<b>Kir.</b>);</p> <p><b>Рудой</b>: "исключение (из общего правила)"; см. <b>utsarga</b></p>
apavarga	<p><b>В.В.:</b> Emancipation;</p> <p>№ 1: Release; liberation; the last of the four <b>Purusharthas</b>, viz., <b>Moksha</b> or final emancipation (the other three being <b>Dharma</b>, <b>Artha</b>, and <b>Kama</b>); release from the bondage of embodiment.</p> <p>№ 2: the emancipation of the soul from bodily existence, exemption from further transmigration; final beatitude (<b>BhP.</b>); gift, donation (<b>ĀśvŚr.</b>); restriction (of a rule) (<b>Suśr. Śulb.</b>);</p> <p><b>Рудой</b>: син. <b>Mukti</b>, <b>mokṣa</b></p>
apāya	<p>№ 2: (from <b>āpa andyā; āpagā</b>), a river (<b>L.</b>); of a river (<b>RV.</b> III, 23, 4);</p> <p>(<b>apa-yā</b>) to go away, depart, retire from; to fall off: ( <b>-yāpayati</b>), to carry away by violence (<b>BhP.</b>);</p> <p><b>Рудой</b>: "исчезновение";</p>
apoha	<p><b>В.В.:</b> Exclusion of illusion;</p> <p>№ 2: (<b>apōha</b>) pushing away, removing; (in disputation) reasoning, arguing, denying;</p> <p><b>Рудой</b>: "отрицание, устранение (по содержательному рассмотрению - <b>yukti</b> - специфических свойств)";</p>
apramāṇa	<p>№ 1: False or incorrect knowledge;</p> <p>№ 2: (<b>a-pramāṇa</b>) a rule which is no standard of action (<b>MBh. Śāk.</b>); (in discussion) a statement of no importance or authority (opp. to <b>pramāṇa</b>);</p> <p><b>Рудой</b>: "беспредельное" (у буддистов);</p>
apratigha	<p>№ 2: (<b>a-pratigha</b>) not to be kept off, not to be vanquished (<b>Mn. XII, 28</b>);</p> <p><b>Рудой</b>: "не встречающие противодействия";</p>
apravṛtti	<p>№ 2: (<b>a-pravṛtti</b>) not proceeding; no further effect or applicability of a precept (<b>KātyŚr.</b>); abstaining from action, inertion, non-excitement;</p>

(in med.:) suppression of the natural evacuations, constipation, ischury;

**Рудой:** "бездеятельность сознания";

- apuṇya           **№ 1:** Non-meritorious; sinful;  
**№ 2:** (**a-puṇya**) impure, wicked; see: **puṇya**;  
(**a-puṇya-kṛit**) acting wickedly, wicked;  
**Рудой:** "порок";
- ā-pūra           **№ 2:** (see: under **ā-pṛī**) flood, flooding, excess, abundance  
(**Kathās. Śis.**);  
filling up, making full (**L.**); filling a little (**T.**);
- artha           **J.B.:** pleasure and pain;  
**№ 1:** Meaning; sense; purpose; object; object of perception; an object of desire; wealth.  
**№ 2:** aim, purpose (very often **artham, arthēna, arthāya**, and **arthe** or with, for the sake of; on account of, in behalf of, for);  
cause, motive, reason (**Mn. II, 213**);  
(**ārtha-vat**) wealthy; full of sense, significant (**Pāṇ. 1-2, 45**); suitable to the object, fitting (**RPrāt. KātyŚr.**); full of reality, real;  
(**ān**) a man (**L.**);  
(**artha-vat**) according to a purpose (**Mn. V, 134 Yājñ. III, 2**);  
(**ārtha-vat-tā, ārtha-vat-tva**) significance, importance;  
**Рудой:** "референт", "цель", "объект";
- arthamātra       **№ 2:** (**ārtha-mātra**) property, money (**Pañcat. Kathās.**);  
being only the matter itself (**Yogas.**);  
**Рудой:** "объект";
- ārya           **№ 1:** (**Aryadharmā**): Religion of the Indo-Aryans; **Vedic** region. (**Aryavarta**): The tract in Northern India, occupied the Indo-Aryans in the early stage for their expansion.  
**Рудой:** "святые" (осуществившие восьмиричный путь);
- asamprajñāta   **B.B.:** Ultra-Cognitive (Spiritual Absorption);  
**№ 1:** (**Asamprajñata-samadhi**): Highest superconscious state where the mind and the ego-sense are completely annihilated.  
**Рудой:** "некогнитивное (состояние, сосредоточение)", "бессознательное состояние психики";
- āsana           **№ 1:** Posture; seat.  
**Рудой:** "поза";
- ā-sānta       **№ 2:** unappeased, indomitable, violent, wild (**MaitrS. ŚBr. BhP.**); restless, unresigned (**L.**); unconsecrated, not sacred (**ŚBr.**);
- asat           **№ 1:** That which is not; non-existent; non-being as opposed to **Sat** or Being, or existence, or Reality; unreal.  
**Рудой:** "то, что не существует";
- āśaya           **№ 1:** (**Asaya-bija**): Potent seed; seed containing future diverse growth.  
**№ 2:** (**āśaya**, see: 3. **ā-sī; ā-śaya**) 1). resting-place, bed; seat, place; an asylum, abode or retreat (**ŚBr. MBh. Pañcat. Bhag.**);  
2). a receptacle; any recipient; any vessel of the body (**raktā\_śaya**, «the receptacle of blood» the heart;

- āmā śaya*, the stomach) (**Suśr.**); the stomach; the abdomen (**Suśr.**);
- 3). the seat of feelings and thoughts, the mind, heart, soul (**Yājñ. R. Kathās.**); thought, meaning, intention (**Prab. Kathās. Pañcat.**); disposition of mind, mode of thinking;
- 4). (in **Yoga** phil.) «stock» or the balance of the fruits of previous works, which lie stored up in the mind in the form of mental deposits of merit or demerit, until they ripen in the individual soul's own experience into rank, years, and enjoyment (Cowell's translation of **Sarvad.** 168, 16 ff.);
- 5). the will; pleasure; virtue; vice; fate; fortune; property; a miser, niggard (**L.**);  
**Рудой**: "латентное, или потенциализированное", "«дремлющие» следы аффективности";
- aśhakti                   **J.B.:** 28 kings of disability;
- āśiṣa                   **№ 2:** (from *āśis*) (*is*) asking for, prayer, wish (**RV. AV. VS. TS. ŚBr.**); blessing, benediction; wishing for any other (**R. Ragh. Kum. Śak.**);  
 a particular medicament;  
*(āśis)* a serpent's fang;  
**Рудой**: "жажда жизни";
- asmitā                   **B.B.:** Egoism;  
**J.B.:** egotism;  
**№ 1:** Egoism; I-ness; "am"-ness.  
*(Asmita-nasa)*: Destruction of egoism or I-ness.  
*(Asmita-samadhi)*: Superconscious state immediately below.  
**№ 2:** (*asmi-tā*) egoism **Yogas** (Comm. on **Śis. IV, 55**);  
**Рудой**: "ЭГОИЗМ", "индивидуальность или ощущение индивидуации", "принцип индивидуации" син. **ahaṃkāra**;
- āśraya                   **№ 2:** (*ā-śraya*) 1). that to which anything is annexed or with which anything is closely connected or on which anything depends or rests (**Pāṇ. R. Ragh. Suśr.**);  
 2). a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place (**R. Kathās. Suśr.**);  
 3). dwelling, asylum, place of refuge, shelter (**R. Śis.**);  
 4). depending on, having recourse to; help, assistance, protection (**Pañcat. Ragh.**);  
 5). authority, sanction, warrant; a plea, excuse (**L.**);  
 6). the being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependance, contiguity, vicinity (**RPrāt. Yājñ. Mn.**);  
 7). relation; connection; appropriate act or one consistent with the character of the agent;  
 (in Grammar) the subject, that to which the predicate is annexed;  
 (with Buddhists) the five organs of sense with manas or mind (the six together being the recipients of the *āśrita* or objects which enter them by way of their *ālambana* or qualities); source, origin; depending on, resting on, endowed or furnished with (*ashta-guṇāśraya*, see under: **ashta**);  
*(āśrayā siddha)* (an argument) in which the existence of the subject is not established (**Tarkas.**);
- ā-śrita                   **№ 2:** 1). attaching one's self to, joining; having



recourse to, resorting to as a retreat or asylum, seeking refuge or shelter from; subject to, depending on (**MBh. Kathās. Rājat. Kum.**);

2). relating or belonging to, concerning (**R. Hariv. BhP. MārKP.**);

3). inhabiting, dwelling in, resting on, being anywhere, taking one's station at (**MBh. R. Yājñ. VarBṛS.**);

4). following, practising, observing; using, employing; receiving anything as an inherent or integral part (**Mn. MBh. BhP. Kum. Pañcat.**); regarding, respecting (**Bhag. R.**);

5). taken or sought as a refuge or shelter (**Kathās. BhP. Rājat.**); inhabited, occupied (**Kathās. Pañcat. Ragh. BhP.**); chosen, preferred, taken as rule (**Kathās. Rājat.**); a dependant, subject, servant, follower (**Kum. Hit. Yājñ.**); (**am**) (with Buddhists) an object perceived by the senses and manas or mind;  
(**ā-śṛita**) uncooked (**ŚB**);

asteya	<p>№ 1: Non-stealing; one of the five items of <b>Yama</b> in <b>Ashtanga Yoga</b>.</p> <p>№ 2: (<b>a-steya</b>) not stealing (<b>Mn. Yājñ.</b>);</p> <p><b>Рудой</b>: "честность";</p>
asthira	<p>№ 1: Wavering and unsteady.</p> <p><b>Рудой</b>: "неустойчивое";</p>
a-śuci	<p>№ 2: impure, foul (<b>Mn. Pāṇ. 6-2,161</b>);</p> <p>see: <b>śuci</b>;</p>
atapasvin	<p><b>Рудой</b>: "способности, приобретаемые благодаря практике аскетизма";</p>
atha	<p>№ 2: (or <b>āthā</b>)an auspicious and inceptive particle (not easily expressed in English);</p> <p><b>Рудой</b>: "Итак" (вступительное слово).</p>
ati-krānta	<p>№ 2: having passed or transgressed; exceeded, surpassed, overcome; see: <b>bhāvanīya</b></p>
atikrāntabhāvanīya	<p><b>Рудой</b>: "один из 4-х типов йогинов: «вышедший за пределы того, что следует культивировать»";</p>
atiprasaṅga	<p>№ 2: (<b>āti-prasaṅga</b>) excessive attachment; unwarrantable stretch of a rule;</p> <p><b>Рудой</b>: "дурная бесконечность" по Гегелю, (<i>regressus in infinitum</i> (лат.)- бесконечный возврат);</p>
atīśaya	<p><b>J.B.:</b> transcendent faculties;</p> <p>№ 1: Excess; pre-eminence; highest perfection.</p> <p>№ 2: (<b>ati-śaya</b>) pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to <b>Jaina Arhats</b>; pre-eminent, superior, abundant (<b>ŚāṅkhBr.</b>); eminently, very;</p>
atisukshma	<p>№ 1: Extremely subtle.</p>
ātmahita	<p>№ 2: (<b>ātma-hita</b>) beneficial to one's self; one's own profit (<b>L.</b>);</p> <p><b>Рудой</b>: "для пользы самому себе";</p>
ātman	<p>№ 1:(also, <b>Atma</b>): The Self.</p> <p>№ 2: (<b>ātma</b> in for <b>ātmán</b>); also: rarely <b>adhy-ātma</b>,</p>

**adhy-ātmām;**

(*ātmān*) 1). the soul, principle of life and sensation (*RV. AV.*); the individual soul, self, abstract individual; <*ātmān*> (*dhatte* or *karoti*) - «he places in himself», makes his own (*TS. V; ŚBr.*);

2). the person or whole body considered as one and opposed to the separate members of the body (*VS. ŚBr.*); the body (*Ragh. I,14 RāmatUp.*); the highest personal principle of life, *Brahma* (*paramā\_tman*) (*AV. X, 8,44 VS. XXXII,11 ŚBr. XIV*);

**Рудой:** "духовная субстанция";

ātmānugraha

**Рудой:** "извлечение пользы для самого себя";

avaccheda

**№ 1:** Delimitation; section.

**№ 2:** (*ava-ccheda*) 1). anything cut off (as from clothes) (*ĀśvŚr.*); part, portion (as of a recitation) (*ib.*); separation, discrimination;

2). (in logic) distinction, particularising, determining; a predicate (the property of a thing by which it is distinguished from everything else);

**Рудой:**

ava-dhṛita

**№ 2:** ascertained, determined, certain, (*KaushBr.*); heard, learnt (*MBh. XIII, 3544*), understood, made out (*Comm. on Mn. III, 135* ; (in *Sānkhya* phil.) the organs of senses;

avadhāraṇa

**№ 2:** (*ava-dhāraṇa*) an ascertainment affirmation, emphasis; stating or holding with positiveness or assurance; accurate determination, limitation (of the sense of words), restriction to a certain instance or instances with exclusion of any other (*VPrāt. Pāṇ. 2-i, 8, VIII, 1, 62*); restrictive (*L.*);

**Рудой:** "выделение";

avāntara

**№ 1:** (*Avantara-vakya*): In Vedanta, the secondary or intermediate saying or sentence employed to define *Brahman* before initiating the disciple into the significance of the highest *Mahavakya* of Absolute identity.

**Рудой:** "подчинённое (свойство)";

avasthā

**В.В.:** Condition.

**№ 1:** State.

**№ 2:** (*avasthā-catusṭaya*) the four periods or states of human life (childhood, youth, manhood, and old age); (*avasthā-dvaya*) the two states of life (happiness and misery);

(*avasthā-traya*) the three states (waking, dreaming, and sound sleep) (*RāmatUp. BhP.*);

**Рудой:** "состояние"; см. *lakṣaṇa*

avasthāparināma

**Рудой:** "трансформация состояния";

avatāra

**№ 1:** Descent; it is a coming down of the Divine into the human plane; incarnation.

**№ 2:** (*ava-tāra* in *Pāṇ. 3-3, 120*) 1). descent (especially of a deity from heaven), appearance of any deity upon earth (but more particularly the incarnations of *Vishṇu* in ten principal forms: viz. the fish tortoise, boar, man lion, dwarf, the two *Rāmas*, *Kṛishṇa*, *Buddha*, and *Kalki*) (*MBh. XII, 12941* seqq.);

- 2). any new and unexpected appearance (*Ragh.* III, 36 and V, 24);
- 3). (any distinguished person in the language of respect is called an **Avatāra** or incarnation of a deity);
- 4). opportunity of catching any one (*Buddh.*);
- 5). a **Tirtha** or sacred place; translation (*L.*);
- Рудой:** "переход", "воплощение";
- avayava      **№ 1:** Limb; member.
- № 2:** (*ava-yava*) a limb, member, part, portion (*Pāṇ.*); a member or component part of a logical argument or syllogism (*Nyāyid.*);
- (*avayavâ\_rtha*) the meaning of the component parts of a word;
- (*avayavirūpaka*) a simile by which two things are only compared with regard to their parts (*Kāvyaḍ.*);
- (*ava-yava-dharma*) the property or quality of a part (*Pāṇ.* 2-3,20 *Kāś.*);
- avayavīn      **B.B.:** Whole.
- № 2:** having portions or subdivisions, a whole (*BhP.*); a syllogism (*Nyāyad.*);
- Рудой:** «целостность»;
- avidyā      **B.B.:** Non-Science;
- J.B.:** ignorance under 5 divisions; misconception 5 sorts: afflictions (*kleśa*); Ignorance;
- № 1:** Ignorance; nescience; a **Sakti** or illusive power in **Brahman** which is sometimes regarded as one with **Maya** and sometimes as different from it. It forms the condition of the individual soul and is otherwise called **Ajnana** or **Asuddha-maya**. It forms the **Karana Sarira** of **Jiva**. It is **Malina** or impure **Sattva**.
- № 2:** 1). (*a-vidya*) unlearned, unwise (*Mn. IX, 205*);
- 2). (*avidyā*) ignorance, spiritual ignorance (*AV. XI, 8, 23 VS. XL, 12-14 ŚBr. XIV*);
- 3). (in *Vedānta* phil.) illusion (personified as **Māyā**), Ignorance together with non-existence (*Buddh.*);
- (*avidyā-maya*) consisting of ignorance;
- Рудой:** "неведение" включает в себя 4 вида: **prasupta** (спящее), **tanu** (ослабленное), **vicchinna** (прерванное) и **udāna** (полностью развёрнутое) (*Y.S. II - 4*);
- a-virati      **№ 2:** incontinence, intemperance (*Yogas.*);
- aviśeṣa      **№ 2:** (*a-viśeṣa*) non-distinction, non-difference, uniformity (*Kap.*); without difference, uniform (*BhP. Kap.*);
- (*āni*) (in *Sāṅkhya* phil.) of the (five) elementary substances (*tan-mātra*); without a special distinction or difference (*KātyŚr. Jaim. Gaut. Śulb.*); not differently, equally (Comm. on *Nyāyad.*);
- Рудой:** "общее", "неспецифические продукты эволюции (*prakṛti*), способные породить другие продукты, подобные себе"; см. **viśeṣa**
- avyakta      **J.B.:** indiscrete;
- № 1:** Unmanifest; invisible; when the three **Gunas** are in a state of equilibrium; the undifferentiated.
- № 2:** (*a-vyakta*) 1) undeveloped, not manifest, unapparent, indistinct, invisible, imperceptible (*Up. Pāṇ. Mn.*);
- 2). (in alg.) unknown as quantity or number;
- 3). speaking indistinctly;

4). (= *paramā\_tman*) the universal Spirit. (*Mn.* IX, 50);  
 5). (in *Sāṅkhya* phil.) «the unevolved (Evolver of all things)», the primary germ of nature, primordial element or productive principle, whence all the phenomena of the material world are developed (*KaṭhaUp. Sāṅkhyak.*);  
*āvvyaktika* (*a-vyakta*) not perceivable, immaterial (Comm. on *Nyāyas*).

*a-vyakta-kriyā* - algebraic calculation.

*a-vyakta-gati* - going imperceptibly.

*a-vyakta-pada* - inarticulate.

*a-vyakta-rāga* - dark-red (the colour of the dawn).

*a-vyakta-rāsi* - (in alg.) an unknown number or indistinct quantity.

*a-vyakta-lakṣhaṇa* - whose marks are imperceptible.

*avyaktā\_nukaraṇa* - the imitating of inarticulated sound (*Pāṇ.*);

**Рудой**: "непроявленный аспект пракрити", "непроявленное";

avyapti

№ 1: Non-inclusion or exclusion of part of a thing defined. When you say, "the cow is of a tawny colour", the object cow is subject to the fault of *Avyapti*, as the tawny colour is an attribute of one class of cows only and not of the whole class.

№ 2: (*a-vyāpti*) «non-comprehensiveness», inadequate pervasion or extent (of a definition; «man is a cooking animal», which does not extend to savages who eat raw food) (*Sāh.* Comm. on *Kap.*);

(*a-vyapadeśhya*)- not to be defined (*MāṇḍUp. RāmatUp.*);

avyāpakatvāh

№ 2: (*a-vyāpaka-tva*) non comprehensiveness or generation, speciality;

**Рудой**: "в силу отсутствия распределённости";

auśadhi

**Рудой**: "снадобья, эликсиры";

ayutasiddha

№ 1: Proved to be inseparable and inherent.

(*Ayuta-siddhi*): The proof of inseparability of certain things and notions according to *Vaisesika* philosophy.

āyuh

**В.В.:** life-period;

**Рудой**: (*āyur, āyus*) "продолжительность жизни";

## B

bahiraṅga

№ 1: (*Bahiranga-lakṣhya*): Concentration upon an external object or point in space.

№ 2: (*bahir-aṅga*) relating to the exterior, external, unessential (opp. to *antaraṅga*) (*Śaṅk. Pāṇ. Sch.*); an external part, outer limb or member, property (*W.*); a stranger, indifferent person (*ib.*); the preliminary part of a religious ceremony (*MW.*);

**Рудой**: "5 внешних вспомогательных средств йогии"; см. *Yogāṅga*

bāhya

№ 2: 1). (*ā*) (from *bahis*; in later language also: written *vāhya*; plural: *bā'hye*; *ŚBr.*) being outside (a door, house), situated without, outer, exterior (with *kṛi*, to turn out, expel) (*AV.*); the outer part, exterior (*Rājat.*);  
 2). not belonging to the family or country, strange,

foreign (**MBh. Kāv.**); excluded from caste or the community, an out-caste (**Mn. MBh.**); diverging from, conflicting with, opposed to, having nothing to do with (**ib.**); 3). (with **artha**) meaning external to (not resulting from) the sounds or letters forming a word (**Pāṇ.** 1-1,68 **Sch.**);

bandha

**J.B.:** three-fold bondage;

**№ 1:** Bondage; tie or knot; a certain class of exerci in **Hatha Yoga**.

**№ 2:** 1). binding, tying, a bond, tie, chain, fetter (**RV.**); a ligature, bandage (**Suśr.**);

damming up (a river)(**MārkP.**); capture, arrest, imprisonment, custody (**Mn. MBh.**); connection or intercourse with (**Pañcat. BhP.**);

(= connected with, conducive to **MBh.**);

2). putting together, uniting, contracting, combining, forming, producing (**MBh. Kāv.**); joining (the hollowed hands) (**Ragh.**);

3). fixing, directing (mind, eyes) (**Cat.**);

(in phil.) mundane bondage, attachment to this world

(**ŚvetUp. Bhag.**); (opp.: to **mukti, moksha**, «final emancipation», and regarded in the **Sāṃkhya** as threefold, viz. **prakṛiti-, vaikārika-, and dakṣiṇā-b-**);

**Рудой:** "фиксация (или направленность)";

bhadṛāsana

**Рудой:** "благоприятная поза";

bhadṛāśva

**№ 2:**(**bhadṛā śva**) 1). of a son of **Vasu-deva and Rohiṇī** (**VP.**); of a son of **Dhundhu-māra** (**BhP.**); of a king also called **Śveta-vāhana** (**Cat.**); of a son of **Āgnīdhra**;

2). also (Noun) a **Dvīpa** or **Varsha** called after him (the eastern division)(**MBh.**); of a country lying east of the **Ilāvṛita** country (L.);

bhaiṣajya

**№ 2:** (**bhaiṣajya**) curativeness, healing efficacy (**VS.**); a partic. ceremony performed as a remedy for sickness (**Kauś.**); any remedy, drug or medicine («against») (**ŚBr. Suśr.**); the administering of medicines (**MW.**);

**Рудой:** "лекарство (метафора способа обретения освобождения)";

bhaj

**B.B.:** service;

bhakti

**B.B.:** Devotion;

**№ 1:** Devotion; love (of God).

**Рудой:** (**bhaktiviśeṣa**)- "специфическая форма поклонения Ишваре";

bhārata

**№ 2:** (**bharatā-varsha**) «country of **Bharata-varsha**», a of India (= **bhārata-v-**) (L.);

bhavā

**№ 2:** 1). (**bhū**) coming into existence, birth, production, origin (= **bhāva** in **Vop.**; with **ā** = arising or produced from, being in, relating to) (**Yājñ. MBh. Kāv.**);

2). becoming, turning into(**Kāth.**);

3). being, state of being, existence, life (= **sat-tā** in L.) (**ŚārngP.**); (compare: **bhavā ntara**);

4). worldly existence, the world (= **sansāra** in L.)(**Kāv. Pur.**);

5). (with Buddhists) continuity of becoming (a link in the twelfefold chain of causation) (**Dharmas. 42; MWB. 102**);

6). well-being, prosperity, welfare, excellence

(=*sreyas* in *L.*) (*MBh. Kāv.*);  
 obtaining, acquisition  
 (= *āpti*, *prāpti*) (*L.*); a god, deity. (*W.*);  
 (*bhavāntara*) another existence (a former existence  
 (*KātyŚr.*); a later existence (*Pañcar.*);

bhāva

№ 1: Attitude, mostly expressing a particular relationship God; any of the five such attitudes prescribed by *Vaishnavism*, viz., *Santa*, *Dasya*, *Sakhya*, *Vatsalya* and *Madhurya* (of peace, of servant, of friend, of maternal, and of a lover, respectively); mental attitude, feeling; subjective state of being; attitude of mind; state of realisation in the heart or mind; right feeling and frame of mind; right intention; right imagination; right mental disposition; purity of thought.

№ 2: (*bhāvā*) 1). (*bhū*) becoming, being, existing, occurring, appearance (*ŚvetUp. KātyŚr.*);  
 2). turning or transition into (*MBh. RPrāt.*);  
 3). Continuance (*opp.* to cessation; *ekōti-bhāva*, continuity of the thread of existence through successive births (in *Buddh.*) (*MBh.*);  
 4). true condition or state, truth, reality (*ibc.* and *bhāvena* really, truly) (*MBh. Hariv.*); manner of being, nature, temperament, character;  
 5). manner of acting, conduct, behaviour (*Kāv. Sāh.*);  
 6). any state of mind or body, way of thinking or feeling, sentiment, opinion, disposition, intention;  
 7). conjecture, supposition (*Mn. Pañcat.*); purport, meaning, sense (*itibhāvaḥ* - «such is the sense»);  
 (*bhavadrṣṭi*) see: *drṣṭi*;

Рудой: "чувственный опыт", "форма существования (в отличие от субстанции (*dravya*)";

bhāvanā

№ 1: Feeling; mental attitude. (*Bhavana-sakti*): Power of imagination.

№ 2: 1). (*bhā'-vana*) a forest of rays (*Ghaṭ.*);  
 2). (*bhāvana*) causing to be, effecting, producing, displaying, manifesting (*MBh. Kāv. BhP.*); promoting or effecting any one's welfare (*MBh. R.*);  
 3). imagining, fancying, (*AshtāvS.*); teaching (*MBh.*); a creator, producer, efficient (*MBh. Kāv.*);  
 4). (*ā*) the act of producing or effecting (*Nir. Sāh. BhP.*);  
 5). forming in the mind, conception, apprehension, imagination, supposition, fancy, thought, meditation; (*bhāvanayā*, in thought, in imagination) (*MBh. Kāv. Śamk. Vedāntas.*);  
 6). (in logic) that cause of memory which arises from direct perception (*Tarkas.*);  
 7). (*ā*) demonstration, argument, ascertainment (*Yājñ.*); feeling of devotion, faith in (*Pañcat.*); reflection, contemplation (5 kinds with Buddhists *MWB.* 128);  
 8). saturating any powder with fluid, steeping, infusion (*ŚārṅgS.*);  
 (in arithm.) finding by combination or composition;  
 (with Jainas) right conception or notion; the moral of a fable (*HParis.*);

Рудой: "окультуривание психики";

bhāvaniya

№ 2: to be manifested or effected or accomplished (*Nilak.*); to be suffered or endured (as pain) (*Kād.*); to be cherished or nourished (*MBh.*); to be conceived or imagined or fancied or supposed (*Kāv. Sarvad.*); to be proved or taught (*MW.*);

bhavanti	№ 2: time being, present time ( <i>Uṇ.</i> III, 50);
bhāvita	№ 2: 1). caused to be, created, produced, obtained, got ( <i>MBh. Kāv.</i> ); 2). made to become, transformed into ( <i>Bhag. Saṃk. Sāh.</i> ); 3). manifested, displayed, exhibited ( <i>Daś.</i> ); 4). cherished protected, fostered, furthered, promoted ( <i>MBh. Kāv.</i> ); 5). cultivated, purified; well-disposed, good-humoured ( <i>Kād.</i> ); 6). elated, in high spirits; thought about, imagined, fancied, conceived, known, recognised ( <i>MBh. Kāv.</i> ); 7). proved, established ( <i>Yājñ.</i> ); meant or destined for ( <i>ŚārṅgP.</i> );
bheda	№ 1: Difference; splitting. № 2: 1). ( <i>bhid</i> ) breaking, splitting, cleaving, rending, tearing, piercing; breaking open, disclosing, divulging, betrayal (of a secret); 2). separation, division, partition, part, portion ( <i>Kāv. Pur.</i> ); distinction, difference, kind, sort, species, variety ( <i>ŚrS. Up. MBh.</i> ); disturbance, interruption, violation, dissolution ( <i>RPrāt. KātyŚr. Sāh.</i> ); 3). disuniting, winning over to one's side by sowing dissension ( <i>upā_ya</i> ) ( <i>Mn. Yājñ. Kām.</i> ); disunion, schism, dissension between or in ( <i>MBh. Var. Rājat.</i> ); 4). change, alteration, modification ( <i>MBh. Śak.</i> ); (in phil.) dualism, duality; <u>Рудой</u> : "отличие";
bhoga	<b>В.В.:</b> Experience; life-experience; № 1: Experience; perception; enjoyment. <u>Рудой</u> : "род, тип опыта";
bhogyā	№ 1: Object of experience or enjoyment. <u>Рудой</u> : "то, чем надлежит наслаждаться"; см. <i>bhokṭṛ</i>
bhokṭṛ	№ 1: ( <i>Bhokta</i> ): Subject of experience or enjoyment. ( <i>Bhoktritva</i> ): The state of being an experiencer or enjoyer. <u>Рудой</u> : "тот, кто наслаждается"; см. <i>bhogyā</i>
bhṛanti	№ 1: Delusion; wrong notion; false idea or impression. № 2: 1). wandering or roaming about, moving to and fro, driving (of clouds), quivering (of lightning), staggering, reeling ( <i>Kāv. Kām.</i> ); turning round, rolling (of wheels) ( <i>Vikr.</i> ); 2). (in comp.: moving round, circumambulating ( <i>Ratnāv.</i> ); perplexity, confusion, doubt, error, false opinion, false impression of, mistaking something for, supposing anything to be or to exist) ( <i>Kāv. Kathās. Pur.</i> ); ( <i>bhṛānti-darśana</i> ) erroneous perception ( <i>Yogas.</i> ); <u>Рудой</u> : "ошибка";
bhṛantidarśana	<u>Рудой</u> : "ошибочное виденье";
bhū́-loka	№ 2: the terrestrial world, earth ( <i>Kathās. MārṅP.</i> );
bhūmi	<b>В.В.:</b> Earth; № 2: 1). (also <i>bhū́mī</i> abl., <i>-myās, -myām</i> ) the earth, soil, ground ( <i>RV.</i> ); (plural: divisions of the world; see: <i>bhūmi-traya</i> ); 2). a territory. country, district ( <i>ib.</i> ); a place,

situation (*ŚBr.*);

3). position, posture, attitude (*MBh. Kāv.*); the part or personification (played by an actor) (*Kathās.*); the floor of a house, story (*Megh. Kathās.*); the area (*Śulbas.*);

4). the base of any geometrical figure (*Col.*); (metaph.) a step, degree, stage (*Yogas.*);

5). (with Buddhists there are 10 or 13 stages of existence or perfection (*Dharmas.* 45; 46); extent, limit (*Kir.*); (in comp.) a matter, subject, object, receptacle fit object or person for (*viśvāsa-*, *sneha-bh-*, and *pātra, bhājana*); the tongue (*L.*);

**Рудой:** "ступень" или "уровень";

bhūtas(or tattvas)

**J.B.:** Gross Elements (*sthūla-bhūta*);

№ 1: (*Bhuta*): What has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe; element or elemental.

№ 2: (*bhūtā*) 1). become, been, gone, past (the past) (*RV.*);

2). actually happened, true, real (an actual occurrence, fact, matter of fact, reality) (*Yājñ. R.*);

3). existing, present (*Kaṇ.*); (in comp.) being or being like anything, consisting of, mixed or joined with (*Prāt. Up. Mn.*);

4). purified; obtained; fit, proper; often; a son, child;

5). a great devotee or ascetic (*L.*); (plural) of an Heretical sect (with *Jainas*, a class of the *Vyantaras*) (*L.*);

6). *Comp.*: that which is or exists, any living being (divine, human, animal, and even vegetable), the world (in these senses also) (*RV.*);

7). a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin (*GrS. Up. Mn. RTL.*);

8). an element, one of the 5 elements (esp., a gross element = *mahā-bhūtas*;

but also a subtle element = *tan-mātra*;

(with Buddhists there are only 4 element) (*Up. Sāṃkhyak. Vedāntas.*);

9). of the number «five» (*mahā-bhūta* and *pāñcabhautika*); well-being, welfare, prosperity (*VS. TS. AitBr.*);

(*bhūtā-bhāvin*) creating living beings (*Up.*); past and future (*Kpr.*);

(*bhūtā-karaṇa*) «causing a word to have a past meaning»; of the augment (*APrāt.*);

(*bhūtā-tanmātra*) a subtle element (*Sāṃkhyas. Sch.*);

(*bhūtā-tantra*) the doctrine of spirits (as contained in the 6th of the *Ashtāṅga-hṛidaya*);

(*bhūtā-yoni*) the origin or source of all beings (*KaivUp.*);

**Рудой:** "великие элементы";

bhūtādi

№ 2: «original or originator of all beings», of *Mahā-purusha* or the Supreme Spirit. (*Hariv.*); (in *Sāṃkhya*) of *Ahaṃ-kāra* (as the principle from which the elements are evolved);

bhūtā-mātra

№ 2: 1). the rudiment of an element (*W.*); (*ā*) the subtle elements (see *tan-mātra*) (*Mn. XII, 17*); the coarse and subtle element (*BhP.*) (in this sense a *Dvandva*) (*Sch.*); 2). the 10 primary objects (viz.: *vāc, gandha, rūpa, śabda, anna-rasa, karman, sukha-duḥkhe, ānanda* or *rati* or *prajāti; ityā, manas*) (*KaushUp.*);



bhūtá-maya	№ 2: containing all beings ( <i>Hariv.</i> ); consisting of the five elements ( <i>Naish.</i> ); as anything is in reality, true, genuine ( <i>BhP.</i> );
bhūtārtha	№ 2: ( <i>bhūtá_rtha</i> ) anything that has really happened or really exists, real fact ( <i>Kāv. Var.</i> ); an element of life ( <i>MW.</i> );
bhūtá-saṅsāra	№ 2: the course or circuit of existence (through continuous states of being) ( <i>Mn. I, 50.</i> );
bhūta-sargaḥ	J.B.: 10 descriptions of created existences; № 2: ( <i>bhūtá-sarga</i> ) 1). a creation of beings (of <i>Devayonis</i> or divine beings in 8 classes, of men, and of <i>Tiryag-yonis</i> in 5 classes, viz.: cattle, birds, wild animals, creeping things, and plants) ( <i>MBh. Pur.</i> ); 2). creation of the elements ( <i>Pur.</i> );
bhūtārtha	№ 2: ( <i>bhūtá_rtha</i> ) 1). anything that has really happened or really exists, real fact ( <i>Kāv. Var.</i> ); 2). an element of life ( <i>MW.</i> ): <i>-kathana</i> ( <i>Rājat.</i> ), <i>-varṇna</i> ( <i>ib.</i> ), <i>-vyāhṛiti</i> ( <i>Ragh.</i> ); 3). statement of facts; 4). ( <i>-thā_nubhava</i> ) the apprehension of any matter of fact ( <i>Śaṅk.</i> );
bhūva	№ 2: ( <i>bhūva</i> ) of <i>Agni</i> ( <i>VS. Mahīdh. Kauś.</i> ); of a son of <i>Pratihartṛi</i> ( <i>VP.</i> ); a mushroom ( <i>L.</i> ); ( <i>bhūva-pati</i> ) the lord of the atmosphere;
bīja	№ 1: Seed; source. № 2: ( <i>bījā</i> ) by or with seed, sowing with seed ( <i>W.</i> ); <u>Рудой</u> : "семя", "базовая фонема";
bráhma	№ 2: 1). a priest (see: <i>asura-</i> , <i>ku-</i> , <i>mahābr-</i> ); the one self-existent Spirit, the Absolute ( <i>R.</i> ); <i>brahma</i> ; 2). in comp. for <i>brahman</i> - Observe that in the following derivatives the ( <i>Brahmā</i> ) is used for the impersonal Spirit, and the ( <i>Brahmā</i> ) for the personal god; 3). relating to sacred knowledge, prescribed by the <i>Veda</i> , scriptural ( <i>Mn. II, 150</i> ); sacred to the <i>Veda</i> (with or <i>tīrtha</i> the part of the hand situated at the root of the thumb) ( <i>II, 59</i> ); 4). relating or belonging to the <i>Brāhmans</i> or the sacerdotal class peculiar or favourable to or consisting of <i>Brāhmans</i> 5). Brahmanical ( <i>Mn. MBh.</i> ), 6). (with <i>nidhi</i> ) money bestowed on the sacerdotal class ( <i>Mn. VII, 89</i> ); belonging to an inhabitant of <i>Brahmā's</i> world <i>Jātakam.</i> ; (with or <i>vivāha</i> ) of a form of marriage (in which the bride is bestowed on the bridegroom without requiring anything from him) ( <i>Mn. III, 21</i> ); 7). sacred study, study of the <i>Veda</i> ( <i>BhP.</i> );
brahma-cārya	№ 2: study of the <i>Veda</i> , the state of an unmarried religious student, a state of continence and chastity ( <i>AV.</i> ); ( <i>-tva</i> ) the unmarried state, continence, chastity ( <i>Hariv.</i> );
brahman	№ 1: The <i>Akhandaikarasa Satchidananda</i> , the Absolute Reality; the Truth proclaimed in the <i>Upanishads</i> ; the

Supreme Reality that is one and indivisible, infinite, and eternal; all-pervading, changeless Existence; Existence-knowledge-bliss Absolute; the substratum of *Jīva*, *Isvara* and *Maya*; Absolute Consciousness; it is not only all-powerful but all-power itself; not only all-knowing and blissful, but all-knowledge and bliss itself.  
**№ 2: brāhmā** (*ī*)(from *brahman*, for which it is also the *Vṛiddhi* form in) relating to *Brahmā* or *Brahmā.*, holy, sacred, divine (*AV.*);

brahmana

**№ 1:** A section of each of the *Vedas* dwelling on the meaning and the use of the *Vedic* hymns; the first of the four *Varnas* or castes of Hindu social order; man of wisdom; a sage of Self-realisation.

brahmapūra

**Рудой:** «крепость Брахмы» означает сердце, являющееся местопребыванием органа разума (*manas*);

buddhi

**В.В.:** Essence-power; Intellect or Single Soul;  
**Ж.В.:** intellect; principle of Understanding; great 'inner organ' (*antaḥkaraṇa*); Intellect;  
**№ 1:** Intellect; understanding; reason.  
**№ 2:** 1).the power of forming and retaining conceptions and general notions, intelligence, reason, intellect, mind, discernment, judgment (*Mn. MBh.*);  
 2). perception (of which 5 kinds are enumerated, or with *manas* 6; *indriya*, *buddhī-ndriya*);  
 3).comprehension, apprehension, understanding (*Sāh.*); (with *ātmanah*, or *buddhirbrāhmī*) knowledge of one's self. psychology (*Car.*); (in *Sāṃkhya* phil.) Intellect (= *adhy-avasāya*, the intellectual faculty or faculty of mental perception, the second of the 25 *Tattvas*; comp.: *buddhi-tattva*) (*IW.* 80);  
 4). presence of mind, ready wit (*Pañcat. Hit.*); an opinion, view, notion, idea, conjecture (*MBh. Kāv.*); thought about or meditation on (or), intention, purpose, design (*ib.*); (*buddhi-lakṣhaṇa*) a sign of intellect or wisdom; (*buddhi-moha*) confusion of mind (*R.*); (*buddhi-śakti*) an intellectual faculty (*L.*);  
**Рудой:** "содержание знания", "интеллект, разум"; "согласно Вяксе другие синонимы *buddhi: citta, jñāna, khyāti, mati;*

buddhīndriya

**№ 2:** 1).an organ of sense or perception (5 in number, viz: eye, ear, nose, tongue and skin (opp. to, *karmēndriyāṇi*);  
 2).*manas*, «the mind» belonging to both; (*Mn. Kap. Suśr. IW.* 84); see: *indriya*

buddhisattva

**Рудой:** "саттвический модус разума", "озаряющая сущность буддхи";

## C

caitanya

**В.В.:** Consciousness.  
**№ 1:** (*Chaitanya*): The consciousness that knows itself and knows others; absolute consciousness. (*Chaitanyamayi*): Full of (all-)consciousness; an attribute of *Maya*. (*Chaitanya-samadhi*): The state of superconsciousness which is marked by absolute self-awareness and illumination as distinguished from *Jada-samadhi* in which there is no such awareness.  
**№ 2:** (from *cétana*) consciousness (*MBh. XIV, 529 Suśr. I,*

- 21, 24.); intelligence, sensation, soul, spirit (*KapS.* III, 20; *Sāṃkhyak.*); the Universal Soul or Spirit; of a reformer of the *Vaiṣṇava* faith (born about 1485 A.D. *RTL.* 138);  
**Рудой:** "чистое сознание";
- cāndrayāna      **№ 1:** (*Chandrayana-vrata*): This is an observance in which, beginning with 15 morsels of food on a full-moon day, a person lessens them one by one daily, until he takes no food on the new moon;  
**Рудой:** "лунный пост", (когда количество глотков пищи последовательно уменьшается от 15-ти до полного голодания);
- cetana      **В.В.:** Conscious;  
**Ж.В.:** one knowing (*chetana*);  
**№ 2:** (*cétana*) 1). visible, conspicuous, distinguished, excellent (*RV. AV. IX, 4, 21*);  
 2). percipient, conscious, sentient, intelligent (*KaṭhUp. V, 13 SvetUp. VI, 13 Hariv. 3587 KapS. Tattvas.*);  
 3). an intelligent being, man (*Sarvad. II, 221*); soul, mind (*L.*);  
 4). conspicuousness (*RV. I, 13, 11 and 170, 4; III, 3, 8; IV, 7, 2*); soul, mind (*R. VII, 55, 17 and 20*); consciousness, understanding, sense, intelligence (*Yājñ. III, 175 MBh.*);  
**Рудой:** "одушевлённость";
- chinnā      **№ 2:** 1). cut off, cut, divided, torn, cut through, perforated (*AV.*); opened (a wound) (*Suśr.*); interrupted, not contiguous (*Bhag. VI, 36; R. III, 50, 12; VarBrS.*);  
 2). disturbed (*kinnaśchinnam* – what is there in this to disturb us? there is nothing to care about *Amar.*) (*Hariv. 16258 Mṛicch.*);  
 3). limited by (*Bhartṛ. III, 20*); taken away or out of. (*R. II, 56, 23 Ragh. XII, 80*); disappeared (*Kathās. LXI, 47*); decaying or exhausted by Buddh. (*L.*);
- cikitsāśāstra      **№ 2:** (*cikitsā*) medical attendance, practice or science of medicine (*esp.*: therapeutics, one of the six sections of) (*I, 67; II, 224 R. VI, 71, 26 Mṛicch. Suśr. BhP.*); (*cikitsā-śāstra*) a manual of medicine (*Sarvad. XV, 390.*);
- cit      **В.В.:** Pure Con-Science;  
**Ж.В.:** to be conscious (*chit*);  
**№ 1:** (*Chit*): The principle of universal intelligence or consciousness.  
**№ 2:** 1). (*cít*) «piling up» (*Pāṇ. 3-2, 92*); forming a layer or stratum, piled up (*VS. I, XII TS. I*);  
 2). (*cit*) «knowing»; «giving heed to» or «revenging»;  
 3). to perceive, fix the mind upon, attend to, be attentive, observe, take notice of (*RV. SV. AV. Bhaṭṭ.*);  
 3). to aim at, intend, design (*RV. I, 131, 6; X, 38, 3*); to be anxious about, care for (*RV. I, IX f.*);  
 4). to resolve (*RV. III, 53, 24; X, 55, 6*); to understand, comprehend, know (often in the sense of) (*RV. AV. VII, 2, 1 and 5, 5*);  
 5). to become perceptible, appear, be regarded as, be known (*RV. VS. X, XV*):
- citi      **№ 2:** 1). (*cíti*) a layer (of wood or bricks), pile, stack, funeral pile (*TS. V ŚBr. VI, VIII Pāṇ. 3-3, 41 Mn. IV, 46 MBh.*); collecting, gathering (*W.*); a heap, multitude

	( <i>Prab.</i> II, 17); an oblong with quadrangular sides ( <i>W.</i> ); 2). ( <i>citī</i> ) understanding ( <i>VS.</i> ); the thinking mind ( <i>Devīm.</i> V, 36 <i>Prab.</i> ); ( <i>cīti-ghana</i> ) the total amount of all the members of an arithmetical progression ( <i>Āryabh.</i> II, 21.); <b>Рудой:</b> "сознание";
citiḥ	<b>B.B.:</b> Con-Science;
citiśakti	<b>№ 1:</b> ( <i>Chitsakti</i> ): Power of intelligence; <b>№ 2:</b> ( <i>from cic-chakti</i> ) mental power ( <i>Sarvad.</i> XV.); <b>Рудой:</b> "энергия сознания";
citta	<b>B.B.:</b> intellectual faculty or the lower self; mind; <b>J.B.:</b> Thought [ <i>chitta</i> , from the same root as <i>chintā</i> ]; <b>№ 1:</b> ( <i>Chitta</i> ): Mind-stuff; subconscious mind. <b>№ 2:</b> ( <i>cittā</i> ) 1). «noticed» see: <i>a-citta</i> ; «aimed at», longed for ( <i>ChUp.</i> VII, 5, 3); «appeared», visible ( <i>RV.</i> IX, 65, 12); 2). attending, observing ( <i>tirāścittā'ni</i> - «so as to remain unnoticed»); thinking, reflecting, imagining, thought ( <i>RV. VS. ŚBr.</i> ); 3). intention, aim, wish ( <i>RV. VS. AV. TBr.</i> ); the heart, mind ( <i>TS. I ŚvetUp.</i> VI, 5 <i>MBh.</i> ); 4). memory ( <i>W.</i> ); intelligence, reason ( <i>KapS.</i> I, 59 <i>Yogas.</i> I, 37; II, 54 <i>Vedāntas.</i> ); ( <i>cittā-bheda</i> ) contrariety of purpose or will ( <i>Mcar.</i> ); ( <i>cittā-bhrānti</i> ) confusion of mind ( <i>Pāṇ.</i> 2-3, 51 <i>Kāś.</i> ); ( <i>cittā-jñā</i> ) knowing the heart or the intentions of, knowing human nature ( <i>Ragh.</i> X, 57 <i>Sāh.</i> III, 130); ( <i>cittā-nirvṛiti</i> ) contentment of mind, happiness ( <i>Pañcat.</i> I, 6,1); <b>Рудой:</b> "психика, обусловленная тремя базовыми составляющими - <i>guṇas</i> "; "сознание";
cittadharmā	<b>Рудой:</b> "свойства сознания" - <i>ekāgratā</i> и <i>sarvārthatā</i>
cittamātra	<b>Рудой:</b> "учение о том, что познаваемый объект есть «лишь ментальная конструкция»"; см. <i>vijñaptimātra</i> - в буддийской традиции;
citta-vimuktiḥ	<b>B.B.:</b> Spiritual Freedom <b>№ 1:</b> Freedom from the bondage of the mind.
cittā-vṛitti	<b>№ 2:</b> state of mind, feeling, emotion ( <i>Śak. Pañcat. Ritus.</i> <i>Kathās.</i> ); continuous course of thoughts ( <i>opposed</i> to concentration), thinking, imagining ( <i>Yogas.</i> I, 2 <i>Bhar.</i> <i>Naish.</i> VII, 47 <i>Sarvad. Hit.</i> ); disposition of soul ( <i>Vedāntas.</i> );
<b>D</b>	
dainya	<b>№ 2:</b> wretchedness, affliction, depression, miserable state ( <i>MBh. Kāv. Suśr.</i> ); meanness, covetousness ( <i>W.</i> ); <b>Рудой:</b> "беспомощность";
dakṣiṇā-bandha	<b>№ 2:</b> «bondage of ritual reward», one of the 3 states of bondage (in <i>Sāṃkhya</i> phil.) ( <i>Tattvas</i> );
dama	<b>№ 2:</b> ( <i>dāma</i> ) 1). house, home (δόμος, <i>Lat.:</i> domus) ( <i>RV. AV.</i> VII); (also: <i>puru-dāma</i> ) ( <i>VS.</i> VIII, 24); 2). «taming, subduing»; self-command, self-restraint,

	selfcontrol ( <i>ŚBr.</i> XIV, 8, 2, 4); taming ( <i>L.</i> ); punishment, fine (VIII f. <i>Yājñ.</i> II, 4 <i>BhP.</i> ); <b>Рудой</b> : "самоконтроль";
daṇḍāsana	<b>Рудой</b> : "поза палки";
darśana	<b>В.В.:</b> Perceiving Instrument <b>№ 1:</b> Insight; way of seeing; vision; system of philosophy; making visible. <b>№ 2:</b> ( <i>dārśana</i> ) 1). showing. ( <i>Pāṇ.</i> 5-2, 6); seeing, looking at ( <i>Ragh.</i> XI, 93); knowing; exhibiting, teaching ( <i>MBh.</i> I, 583 <i>BhP.</i> V, 4, 11); seeing, observing, looking, noticing, observation, perception ( <i>RV.</i> I, 116, 23 <i>ŚBr.</i> XIV <i>ŚāṅkhGr.</i> V, 5 <i>MBh.</i> ); 2). the eye-sight; inspection, examination ( <i>Yājñ.</i> 1, 328 <i>Hariv.</i> 5460); visiting ( <i>Yājñ.</i> I, 84 <i>Kathās.</i> III, 8); audience, meeting; 3). view, doctrine, philosophical system (6 in number, viz., < <i>Pūrva-</i> > <i>Mīmāṃsā</i> by <i>Jaim.</i> ; <i>Uttara-Mīmāṃsā</i> by <i>Bādar.</i> ; <i>Nyāya</i> by <i>Gotama</i> ; <i>Vaiśeshika</i> by <i>Kaṇāda</i> ; <i>Sāṃkhya</i> by <i>Kap.</i> ; <i>Yoga</i> by <i>Pat.</i> ) ( <i>MBh.</i> XII, 11045 f. <i>BhP.</i> ); 4). the eye; the becoming visible or known, presence ( <i>ĀsvGr.</i> III, 7 <i>Mn.</i> II, 101; IV <i>Yājñ.</i> I, 131; II, 170 <i>MBh.</i> ); 5). appearance (before the judge) ( <i>Mn.</i> VIII, 158 <i>Yājñ.</i> II, 53 <i>Kām.</i> ); the being mentioned (in any authoritative text) ( <i>Kāty. Śr.</i> I, XXVI <i>Lāṭy.</i> VI, IX <i>Bādar.</i> I, s, 25 <i>MBh.</i> XIV, 2700 ; a vision, dream ( <i>Hariv.</i> 1285 <i>Hit.</i> III, 0/1); <b>Рудой</b> : "видение" син. <i>dr̥ṣṭi</i>
darśanaśakti	<b>В.В.:</b> Power of Perceiving Instrument; <b>Рудой</b> : "инструментальная способность видения";
daur-manasya	<b>№ 2:</b> dejectedness, melancholy, despair ( <i>Var. Pañc.</i> );
deśa	<b>№ 1:</b> Place; space; country; <b>№ 2:</b> ( <i>deśā</i> ) point, region, spot, place, part, portion ( <i>VS. AitBr. Śr. and GrS. Mn.</i> ); province, country, kingdom ( <i>R. Hit. Kathās. Vet.</i> ); institute, ordinance ( <i>W.</i> ); ( <i>deśā-dṛiṣṭa</i> ) seen (usual or customary) in a country ( <i>Mn.</i> VIII, 3); locally considered, judged as to place ( <i>W.</i> ); ( <i>deśā-ja, deśā-jāta</i> ) «country born», native, born or produced in the right place, genuine (as horses, elephants) ( <i>MBh. Hariv. R.</i> ); ( <i>deśā-jñā</i> ) knowing a district, familiar with places ( <i>R.</i> ); ( <i>deśā-vṛitta</i> ) a circle depending upon its relative position to the place of the observer ( <i>Sūryas. Sch.</i> ); <b>Рудой</b> : "пространство", объём дыхания в пранаяме;
dhara	<b>№ 1:</b> Stream; continuous repetition; <b>№ 2:</b> 1). bearing, supporting (the world, said of <i>Kṛishṇa</i> and <i>Śiva</i> ) ( <i>MBh.</i> ); holding, bearing, carrying, wearing, possessing, having, keeping (also in memory), sustaining, preserving, observing ( <i>MBh. R.</i> ); 2). a mountain ( <i>Kir.</i> XV, 12); a flock of cotton ( <i>L.</i> ); a frivolous or dissolute man (= <i>viṭa</i> ) ( <i>L.</i> ); a sword ( <i>Gal.</i> ); 3). «bearer, supporter», the earth ( <i>Mn. MBh. Kāv.</i> ); the uterus or womb ( <i>Bhpr.</i> ); a vein or tubular vessel of the body ( <i>L.</i> ); marrow ( <i>L.</i> ); 4). a mass of gold or heap of valuables (representing the earth and given to <i>Brāhmans</i> ) ( <i>W.</i> );
dhāraṇā	<b>В.В.:</b> Retention.

№ 1: Concentration of mind.

№ 2: 1). the act of holding, bearing, wearing, supporting, maintaining (*MBh. R.*); retaining, keeping back (also in remembrance), a good memory (*KaṭhUp. Gr̥S. MBh. BhP.*);

2). collection or concentration of the mind (joined with the retention of breath) (*Mn. MBh. Suśr. Kāv. Pur.*); understanding, intellect (*Yājñ. III, 73*);

3). firmness, steadfastness, righteousness (*L.*); fixed preceptor settled rule, certainty (*Mn. MBh.*);

4). (*dhā'raṇa*) the act of holding, bearing (*ŚBr. Mn. Yājñ. MBh.*); wearing; suffering, enduring (*R.*); immovable concentration of the mind upon (*Vedāntas.*); restraining;

**Рудой**: "удержание в памяти", "запоминание", "концентрация";

dharma

**В.В.:** Characteristic;

**Ж.В.:** merit;

№ 1: Righteous way of living, as enjoined by the sacred scriptures; characteristics; virtue.

№ 2: (*dhārma*) (rarely *ardharcā\_di*; the older form of the *RV.* is *dhārman*)

1). that which is established or firm, steadfast decree, statute, ordinance, law;

2). usage, practice, customary observance or prescribed conduct, duty; right, justice (often as a synonym of punishment);

3). virtue, morality, religion, religious merit, good works;

4). Law or Justice personified (as *Indra, etc.*) (*ŚBr.*);

5). the law or doctrine of Buddhism (as distinguished from the *saṅgha* or monastic order *MWB. 70*);

6). the ethical precepts of Buddhism (or the principal *dharma* called *sūśra*, as distinguished from the *abhi-dharma* or, further *dharma* and from the *vinaya* or discipline, these three constituting the canon of Southern Buddhism *MWB. 61*);

7). the law of Northern Buddhism (in 9 canonical scriptures: viz., *Prajñā-pāramitā, Gaṇḍa-vyūha, Daśa-bhūmīśvara, Samadhirāja, Laṅkāvatāra, Saddharma-puṇḍarīka, Tathagata-guhyaka, Lalita-vistara, Suvarṇa-prabhāsa*) (*ib. 69*);

8). nature, character, peculiar condition or essential quality, property, mark, peculiarity (= *sva-bhāva* in *L.*);

9). associating with the virtuous; religious abstraction, devotion (*L.*);

(*dhārmā* from *dharma*) relating to justice or virtue (*ŚBr.*); belonging to *Dharma* (god of justice) (*MBh.*);

(*dhārma-jñā*) knowing the law or what is right (*Mn. Var. MBh.*);

(*dhārma-jñāna*) knowledge of law or duty (*Hit.*);

(*dhārma-karman*) work of duty, pious action (*BrahmaP. Subh.*);

(*dhārma-vṛitti*) «explanation of the law» (of *ŚārṅgP.*);

**Рудой**: "праведность (как качественно-определённое состояние)", "качество", "качественная определённость", "свойство"; существует 3 определения: *svalakṣaṇa, svarūpa* и *svabhāva*;

dharma-dharmi-bheda

**Рудой**: "концепция принципиального различия между носителем и его свойством" (букв. «различие между свойством и носителем»);

dharmadharmin	<b>Рудой:</b> "праведный и неправедный (образ жизни)";
dharmamātra	<b>№ 2:</b> ( <i>dhārma-mātra</i> ) depending only on modality or on the method, only attributive ( <i>KātyŚr.</i> ); mere modality, the manner or method ( <i>Jaim. Kās. on Pāṇ. 2-3, 33.</i> ); <b>Рудой:</b> букв. «лишь дхармы»; см. <i>sarvāsti</i>
dharmamegha	<b>№ 1:</b> ( <i>Dharmameghasamadhi</i> ): The state of superconsciousness or <i>Samadhi</i> is called 'cloud of virtue' in as much as it showers nectar drops of immortality through knowledge of <i>Brahman</i> , when all the hosts of <i>Vasanas</i> are entirely destroyed. The cloud of virtue is the name given to <i>Samadhi</i> in the <i>Ashtanga Yoga</i> of <i>Patanjali</i> . <b>№ 2:</b> ( <i>dhārma-megha</i> ) a partic. <i>Samādhi Yogas</i> . (- <i>dhyāna</i> ; a partic. state of mind connected with it <i>ib. Sch.</i> ); of one of the 10 <i>Bhūmis</i> Buddh.
dharmi	<b>В.В.:</b> Characterized Substance (Matter). <b>№ 1:</b> Substratum; that which possesses the <i>Dharma</i> . <b>№ 2:</b> ( <i>dharmī-putra</i> ) an actor, a player; ( <i>dharmi-tā</i> ) the being endowed with any characteristic mark or attribute ( <i>Sarvad.</i> ); ( <i>dharmi-tva</i> ) virtuousness, justice, faithfulness to duty ( <i>Kām.</i> ); the being obliged to ( <i>Gaut.</i> ); the being endowed with or obnoxious to ( <i>Suśr. Kāv. Pur.</i> ); <b>Рудой:</b> "субстрат";
dhārmika	<b>№ 2:</b> ( <i>ī</i> ) righteous, virtuous, pious, just ( <i>Up. Mn. MBh.</i> ); resting on right, conformable to justice (mind, words) ( <i>R.</i> ); judge ( <i>L.</i> ); a bigot ( <i>Kād.</i> ); juggler ( <i>Ratn.</i> ); a <i>Bodhi-sattva</i> ( <i>L.</i> ); ( <i>dhārmika-tva</i> ) ( <i>Kull.</i> ) and righteousness, justice, virtue;
dharmin	<b>№ 2:</b> 1). knowing or obeying the law, faithful to duty, virtuous, pious, just ( <i>Gaut. MBh. R.</i> ); 2). endowed with any characteristic mark or peculiar property ( <i>Hariv. Kāv. Sāh.</i> ); 3). following the laws or duties of, having the rights or attributes or peculiarities of; having anything as a characteristic mark, subject to any state or condition ( <i>Mn. MBh. Kāv. Pur.</i> ); the bearer of any characteristic mark or attribute, object, thing ( <i>Kap.</i> ); <b>Рудой:</b> "носитель качества, (сознание) как носитель собственной трансформации";
dhātu	<b>№ 1:</b> Element; metal; the vital force in man by conserving which, through celibacy, the <i>Yogi</i> develops <i>Ojas</i> and <i>Tejas</i> ; <b>№ 2:</b> 1). layer, stratum ( <i>KātyŚr. Kauś.</i> ); 2). constituent part, ingredient ( <i>RV. TS. ŚBr.</i> ); 3). element, primitive matter (= <i>mahā-bhūta</i> in <i>L.</i> ) ( <i>MBh. Hariv.</i> ); (usually reckoned as 5, viz.: <i>kha</i> or <i>ākāśa</i> , <i>anila</i> , <i>tejas</i> , <i>jala</i> , <i>bhū</i> ; to which is added <i>brahma</i> (in <i>Yājñ. III, 145</i> ) or <i>vijñāna</i> (in <i>Buddh.</i> ); 4). a constituent element or essential ingredient of the body (distinct from the 5 mentioned above and conceived either as 3 humours <called also <i>dosha</i> > phlegm, wind and bile ( <i>BhP.</i> )) <i>Compare:</i> < <i>purīsha</i> , <i>māṃsa</i> , <i>manas</i> (in <i>ChāndUp. VI, 5, 1</i> ); or as the 5 organs of sense, viz.: <i>indriyāṇi</i> and ( <i>MBh. XII, 6842</i> ), where <i>śrotra</i> , <i>ghrāṇa</i> , <i>āśya</i> , <i>hṛidaya</i> and <i>koshṭha</i> are mentioned as the 5 <i>dhātu</i> of the human body born from the either> and the 5 properties of the elements perceived by them, viz.: <i>gandha</i> , <i>rasa</i> , <i>rūpa</i> ,

*sparsā* and *śabda* (L.);

or the 7 fluids or secretions, chyle, blood, flesh, fat, bone, marrow, semen (*Suśr.*) <in L.: *rasā-di* or *rasa-raktā-di*, of which sometimes 10 are given, the above 7 and hair, skin, sinews in *Bhp.*>);

5). primary element of the earth metal, *id est* mineral, are (esp. a mineral of a red colour) (*Mn. MBh.*);

6). element of words grammatical or verbal root or stem (*Nir. Prāt. MBh.*), (with the southern *Buddhists* - *dhātu* means either the 6 elements <see above> (*Dharmas.* XXV); or the 18 elementary spheres <*dhātu-loka*> (*ib.* LVIII); or the ashes of the body, relics (in L.: <*-garbha*>);

Рудой: "гуморальные составляющие"; В индийской медицинской традиции это *vāyu* (воздух, или ветер), *pitta* (желчь) и *kapha* (флегма, или слизь), равновесие которых поддерживает жизнедеятельность организма. А нарушение их равновесия приводит к заболеванию.

*Kāma-dhātu* - чувственный мир;

*Rūpa-dhātu* - мир форм;

- dhī                    № 2: 1). (*dhī*) to perceive, think, reflect; wish, desire; 2). (*dhī*´) thought, religious thought, reflection, meditation, devotion, prayer (plural: Holy Thoughts personified) (*RV.*); understanding, intelligence, wisdom (personified as the wife of *Rudra-Manyu* in *Bhp.*), knowledge, science, art; mind, disposition, intention, design, *in comp.*: intent upon (*Kāv.*); 3). notion, opinion, the taking for (*RV.*);
- dhṛti                № 2: (*dhṛiti*) 1). holding, seizing, keeping, supporting, firmness, constancy, resolution, will, command (*RV.*); 2). satisfaction, content, joy (*MBh. Kāv.*); 3). any offering or sacrifice (*W.*); 4). of a goddess (daughter of a *Kalā* of *Prakṛiti* and wife of *Kapila*) (*ib.*); 5). of a preceptor (*Cat.*); (*carshaṇī-dhṛiti*) support or protection of men, (VIII, 90, 5 *SV.*); (*dhṛiti-maya*) consisting of constancy or contentment (*MBh. Kāv.*); (*vī-dhṛiti*) separation, division, partition, arrangement, regulation (*AV. VS. TBr.*); keeping away (*Br.*); anything that separates or divides, a boundary-line, barrier (*TS.*); of two blades of grass which indicate a boundary-line between *Barhis* and *Prastara* (*TBr. ŚBr. KātyŚr.*); Рудой: "поддержание";
- dhruvā            № 2: 1). (probably from: *dhṛi*, but *dhru* and *dhruv*) fixed, firm, immovable, unchangeable, constant, lasting, permanent, eternal (*RV.*) (e.g., the earth, a mountain, a pillar, a vow); 2). staying with (*RV. IX, 101, 12*); settled, certain, sure (*Mn. MBh. Kāv.*); 3). the polar star (*GrS. MBh.*); celestial pole (*Sūryas.*); the unchangeable longitude of fixed stars, a constant arc (*ib.*); (*dhruvā-lakṣhaṇa*) «the mark of recurring verses»; (*dhruvā-gati*) a firm position (*Bhp.*);
- dhvaṇi            № 1: Tone; sound; the subtle aspect of the vital *Sakti* of the *Jiva* in the vibration. № 2: 1). sound, echo, noise, voice, tone, tune, thunder (*AV.*); the sound of a drum (*W.*); empty sound without



	reality ( <i>MW.</i> ); 2). a word ( <i>L.</i> ); allusion, hint, implied meaning, poetical style ( <i>Sāh.</i> ); <b>Рудой</b> : "звук"; син. <i>varṇa</i>
dhyāna	<b>№ 1</b> : Meditation; contemplation. <b>№ 2</b> : 1). meditation, thought, reflection, profound and abstract religious meditation ( <i>ChUp. Mn. MBh. Kāv.</i> ); (with Buddhists divided into 4 stages ( <i>MWB. 209 Dharmas. LXXII</i> ); but also into 3 <i>ib. cix</i> ); 2). mental representation of the personal attributes of a deity ( <i>W.</i> ); insensibility, dulness ( <i>Bhpr.</i> ); ( <i>dhyāna-mudrā</i> ) a prescribed attitude in which to meditate on a deity ( <i>ib.</i> ); ( <i>dhyāna-yoga</i> ) profound meditation (or «meditation and abstraction») ( <i>Svet Up. Mn.</i> ); of a kind of magic ( <i>Cat.</i> ); <b>Рудой</b> : "процесс созерцания" в отличие от объекта созерцания - <i>dhyeya</i> ;
dhyānākāra	<b>Рудой</b> : "форма самой дхьяны" (т.е. медитации);
dhyeya	<b>№ 1</b> : Object of meditation or worship; purpose behind action. <b>№ 2</b> : to be meditated on, fit for meditation, to be pondered or imagined ( <i>Yājñ. MBh. Kāv.</i> );
dhyeyākāra	<b>Рудой</b> : "форма объекта созерцания";
dīrghā	<b>№ 2</b> : ( <i>ā</i> ) long (in space and time), lofty, high, tall; deep ( <i>RV. AV. Br.</i> ); long (in prosody) ( <i>Prāt. Mn.</i> ); ( <i>ām</i> ) long, for a long time ( <i>Bhp. III,1,37</i> );
diś	<b>№ 1</b> : ( <i>Disa</i> ): Quarter. ( <i>Dishtam</i> ): Unseen power in <i>Karma</i> that links up the act and its fruit; destiny or fate.
divyā-śrotraṃ	<b>№ 2</b> : ( <i>divyā-śrotra</i> ) «a divine ear» (which hears everything) ( <i>Buddh.</i> );
doṣa	<b>№ 1</b> : ( <i>Dosha</i> ): Defect; shortcoming. <b>№ 2</b> : ( <i>dosha</i> ) 1). evening, darkness (only <i>Bhp.</i> , where personified as one of the, 8 <i>Vasus</i> and husband of Night, VI, 6,11; 14); 2) ( <i>ā</i> ) rarely ( <i>dush</i> ) fault, vice, deficiency, want, inconvenience, disadvantage ( <i>Up. Mn. MBh. Kāv.</i> ); badness, wickedness, sinfulness ( <i>Mn. R.</i> ); offence, transgression, guilt, crime (with <i>ṛi</i> or <i>labh</i> , to incur guilt) ( <i>SrS. Mn. MBh.</i> ); 3). damage, harm, bad consequence, detrimental effect ( <i>nai<sup>~</sup>shadoshaḥ</i> , there is no harm; <i>ko'trad-</i> , what does it matter?) ( <i>Mn. MBh. Kāv.</i> ); 4). accusation, reproach ( <i>-shankṛi</i> or <i>-sheṇa-gam</i> with, to accuse) ( <i>R.</i> ); 5). alteration, affection, morbid element, disease (of the 3 humours of the body, <i>pitta</i> , <i>vāyu</i> , and <i>śleshman</i> , 1 < <i>tridosha</i> and <i>dhātu</i> >, applied also to the humours themselves) ( <i>Suśr.</i> );
draṣṭā	<b>В.В.:</b> Perceiver; <b>№ 1</b> : ( <i>Drashta</i> ): Subject; seer; perceiver.
draṣṭṛ	<b>Рудой</b> : "зритель или наблюдатель", "тот, кто видит";
dravya	<b>В.В.:</b> Matter;

	<p>№ 1: Substance.</p> <p>№ 2: 1). a substance, thing, object (<i>Up. Mn. MBh.</i>); the ingredients or materials of anything (<i>MBh. R.</i>); medicinal substance or drug (<i>Suśr.</i>);</p> <p>2). (in phil.) elementary substance (9 in the <i>Nyāya</i> – viz., <i>ṛithivī, ap, tejas, vāyu, ākāśakāla, diś, ātman, manas</i>; 6 with <i>Jainas</i> – viz., <i>jīva, dharma, adharma, pudgala, kāla, ākāśa</i>);</p> <p>3). single object or person, individual; fit object or person; object of possession, wealth, goods, money (<i>Mn. Yājñ. MBh.</i>);</p> <p><b>Рудой</b>: "субстанция" в отличие от "формы существования" - <i>bhāva</i>;</p>
dravya-dvaita	№ 2: duality of substance, instrumental cause (?) ( <i>MW.</i> );
dravya-garvita	№ 2: proud of money ( <i>Mṛicch. III, 1</i> );
dravya-lakṣhaṇa	№ 2: characteristic of a thing or person, definition, ( <i>Kaṇ.</i> );
dravya-parigraha	№ 2: the acquirement or possession of property or wealth ( <i>R.</i> );
dravya-prakṛiti	№ 2: the nature of a matter ( <i>MW.</i> ); the constituent elements or necessary attributes (of a king) ( <i>Pañc. I, 48; Kull. VII, 155</i> );
dravya-saṅcaya	№ 2: accumulation of property or wealth ( <i>W.</i> );
dravya-siddhi	№ 2: acquirement of wealth; success by wealth ( <i>W.</i> );
dravyatva	№ 2: ( <i>dravya-tva</i> ) substantiality, substance ( <i>Sarvad.</i> );
dravya-vācaka	№ 2: expressive of a (single) thing or person; a substantive ( <i>MW.</i> );
dṛk	<p><b>В.В.:</b> Pure perceptivity;</p> <p>№ 1: (<i>Drik</i>): Seer; perceiver; vision.</p> <p><b>Рудой</b>: "зритель";</p>
dṛkśakti	<p><b>В.В.:</b> Power of Pure perceptivity;</p> <p>№ 2: (<i>drik-śakti</i>) (with the <i>Pāsupatas</i>) a supernatural power of sight (<i>Sarvad.</i>);</p> <p><b>Рудой</b>: "потенциальная способность видения (знания)", "способность чистого видения";</p>
dṛś	<p><b>В.В.:</b> to see;</p> <p><b>Рудой</b>: "субъект видения";</p>
drashṭrī	<p>№ 2: one who sees (<i>AV. ŚBr. MBh.</i>); one who sees well (<i>R. II, 80, 3</i>); one who examines or decides in a court of law, a judge (<i>Yājñ. Mṛicch.</i>); (<i>drashṭrī-tva</i>) the faculty of seeing (<i>Kaṇ. Sāṃkhyak. BhP.</i>);</p>
dṛśiḥ	<b>В.В.:</b> Perceptivity;
dṛṣṭa	<p>№ 1: (<i>Drishta</i>): The visible; seen; that which is perceived.</p> <p>№ 2: (<i>dṛishṭā</i>) 1). seen, looked at, beheld, perceived, noticed (<i>Mn. MBh. Kāv.</i>); visible, apparent (<i>AV. VS.</i>); 2). considered, regarded, treated, used (<i>Śak. III, 7 Pañc. I, 401/402</i>); appeared, manifested, occurring, existing, found, real (<i>Kāv. Pañc. Hit.</i>); 3). experienced, learnt, known, understood (<i>MBh. Kāv.</i>);</p>

seen in the mind, devised, imagined (*MBh. R.*); allotted, destined (*ib.*); settled, decided, fixed, acknowledged, valid (*Mn. Yājñ. MBh.*);  
 4). perception, observation (*Sāṃkhyak. Tattvas.*);  
 (*id est, bhaya*) a real or obvious danger;  
 (*drīṣṭa*) beheld, visible, conspicuous, famous, celebrated (*BhP.*);

dr̥ṣṭa-janma

**В.В.:** Seen Birth. See: *janma*;

**Рудой:** "видимое (настоящее) рождение";

dr̥ṣṭi

**В.В.:** Simple Perception;

№ 1: (*Drīṣṭisrīṣṭivada*): The doctrine holding that the existence of the world is purely the outcome of the faculty of perception, and that actually nothing exists beyond imagination.

№ 2: (*drīṣṭi*) 1). seeing, viewing, beholding (*also with the mental eye*) (*Br. Up.*); sight, the faculty of seeing (*ŚBr. Mn. Suśr.*); the mind's eye, wisdom, intelligence (*BhP. L.*);

2). regard, consideration (*L.*); view, notion (*Bhag. Kap.*); (with Buddhists) a wrong view; theory, doctrine, system (*Jātakam.*);

**Рудой:** "ЛОЖНЫЕ ВЗГЛЯДЫ";

dr̥ṣya

**В.В.:** Perceivable or Perceptible;

№ 1: (*Drīṣya*): Perceived; seen; the world; that which can be seen by the physical sense.

№ 2: (*drīṣya*) visible, conspicuous (*RV. MBh. Kāv.*); to be looked at, worth seeing, beautiful, pleasing (*Hariv. Kāv. Pur.*);

(arithm.) a given quantity or number;

any visible object (*Mālav. I, 9*);

the visible world (*RTL. 119*);

(*drīṣya-tva*) (*Var.*) visibility, vision, sight;

**Рудой:** "объект видения для Пуруши", "видимое";

dveṣa

**В.В.:** Aversion;

№ 1: (*Dveṣha*): Repulsion; hatred; dislike;

№ 2: (*dvēṣha*) hatred, dislike, repugnance, enmity to (*ŚBr. Mn. MBh.*);

(*-śhaṅ-kṛi*) to show enmity against (*Pañc. III, 160*);

dveṣṭi

№ 2: (*dvēṣṭri*) one who hates or dislikes, enemy, foe (*MBh. Hariv.*);

**Рудой:** "враждебность";

duḥkha

**В.В.:** three-fold pain: (1) due to one's self (*ādhyātmika*), (2) due to products of the elements (*ādhibhautika*), (3) due to supernatural causes (*ādhidaivika*);

№ 1: Pain; misery; sorrow; grief.

№ 2: (*duḥkhā*) uneasy, uncomfortable, unpleasant, difficult (*R. Hariv.*); uneasiness, pain, sorrow, trouble, difficulty (*ŚBr. XIV, 7, 2, 15 Mn. MBh.*);

with difficulty, scarcely, hardly (*MBh. R.*); it is difficult to or to be;

(*duḥkham*)- as, to be sad or uneasy (*Ratn. IV, 19/20*);

**Рудой:** "страдание", как "неудовлетворённость профанического существования (в буддизме)";

duḥkhakāraṇa

**Рудой:** "причина страдания";

duḥkhasatya

**Рудой:** «истина о страдании»;

**E**

eka	<p>№ 1: One;</p> <p>№ 2: 1). the same, one and the same, identical (<i>ŚBr. V KātyŚr. Mn.</i>); one of two or many;</p> <p>2). single of its kind, unique, singular, chief, pre-eminent, excellent (<i>Ragh. Kathās. Kum.</i>); sincere, truthful (<i>MW.</i>); little, small (<i>L.</i>);</p>
ekabhava	<p>№ 2: (<i>éka-bhāva</i>) the being one, oneness (<i>Bhp.</i>); simplicity, sincerity (<i>Pañcat.</i>); of the same nature, agreeing (<i>MBh.</i>); simple, sincere (<i>Pañcat.</i>);</p> <p><b>Рудой</b>: «одна жизнь»;</p>
ekabhavika	<p><b>В.В.:</b> Productive of Single Life;</p> <p>№ 1: Unigenital; uninatal; of the same source or nature.</p> <p><b>Рудой</b>: «продукт одной жизни», или "то, что было аккумуляровано в одной жизни";</p>
ekāgra	<p><b>В.В.:</b> one-pointed (mental plan);</p> <p><b>Рудой</b>: "направленность в одну точку" или "однонаправленность";</p>
ekāgratā	<p>№ 1: One-pointedness of the mind; concentration;</p> <p><b>Рудой</b>: "однонаправленность"; см. <i>sarvārthatā</i></p>
ekajīva	<p><b>В.В.:</b> Single Soul;</p> <p>№ 2: (<i>éka-jīva-vāda</i>) (in phil.) the assertion of a living soul only;</p>
ekāntika	<p>№ 2: devoted to one aim or object or person or theory;</p> <p><b>Рудой</b>: вопросы, не допускающие однозначного ответа;</p>
éka-rūpa	<p>№ 2: one form, one kind (<i>Sāṃkhyak.</i>); having the same colour or form, one-coloured, of one kind, uniform (<i>RV. X, 169,2 AV. ŚBr.</i>);</p> <p>(<i>am</i>) of a metre;</p> <p>(-<i>tas</i>) in one form, unalterably;</p> <p>(-<i>tā</i>) uniformity, invariableness (<i>Pañcat.</i>);</p>
éka-tva	<p>№ 2: oneness, unity, union, coincidence, identity (<i>KātyŚr. MBh. Suśr.</i>);</p> <p>(in gramm.) the singular number (<i>Kāś.</i>);</p> <p>singleness, soleness (<i>HYog.</i>);</p>

**G**

gamana	<p>№ 2: 1). going, moving, manner of going (<i>Ragh. Megh.</i>); going to or approaching (<i>KātyŚr. MBh.</i>); going away, departure, decampment, setting out (for war or for an attack);</p> <p>2). sexual intercourse (with a woman) (<i>PārGr. II R. Suśr.</i>); undergoing, attaining (<i>IV, 22 Mn. I, 117 R. V, 15, 48</i>);</p>
gaṇā	<p>№ 2: 1). a flock, troop, multitude, number, tribe, series, class (of animate or inanimate beings), body of followers or attendants (<i>RV. AV.</i>);</p> <p>2). a company, any assemblage or association of men formed for the attainment of the same aims (<i>Mn. Yājñ. Hit.</i>);</p> <p>3). the 9 assemblies of <i>Rishis</i> under the <i>Arhat</i> Mahā-vīra</p>

- (**Jain.**); a sect in philosophy or religion (**W.**);  
 4). (in Grammar) a series of roots or words following the same rule and called after the first word of the series (**ad-ādi**, the **gaṇā**: **ad** or the whole series of roots of the 2nd class;
- gandhā      **№ 2:** 1). smell, odour (nine kinds are enumerated, viz., **ishṭa**, **anishṭa**, **madhura**, **kaṭu**, **nirhārin**, **saṅhata**, **snigdha**, **rūksha**, **viśada** (**MBh.** XII, 6848); a tenth kind is called **amla** (**L.**) (**RV.** I, 162, 10 **AV.** **VS.**);  
 2). a fragrant substance, fragrance, scent, perfume (**Gobh. Lāṭy. PārGr.**);  
 3). connection, relationship, a neighbour (**L.**); pride, arrogance (**Megh.** 9);
- gandhamādāna      **№ 2:** (**gandhā-mādāna**) 1). «intoxicating with fragrance» = **-modāna** (**L.**); «delighting in fragrances», a large black bee (**L.**);  
 2). of a mountain (forming the division between **Ilāvṛita** and **Bhadraśva**, to the east of **Meru**, renowned for its fragrant forests) (**MBh. Hariv.**);  
 3). of **Rāvaṇa** (**MBh.** II, 410);  
 of a monkey (attendant of **Rāma**) (**MBh.** III, 16273 **R.** I, 16,13; IV; V, 73,26; VI);  
 4). (**ī**) = **-dhōttamā** - a parasitical plant; a kind of perfume (**L.**);  
 5). (**am**) the forest on the mountain **Gandha-mādāna** (**L.**); **-varsha** the division of **Jambū-dvīpa** formed by the mountain **Gandha-mādāna** (**VP.** II);
- garuḍā      **№ 2:** 1). (**grī Uṇ.** IV, 155), «devourer», (because **Garuḍa** was perhaps originally identified with the all-consuming fire of the sun's rays);  
 2). of a mythical bird (chief of the feathered race, enemy of the serpent-race < RTL. p. 321 >, vehicle of **Vishṇu** < RTL. pp. 65; 104; 288 >);
- gati      **№ 1:** State; movement; going.  
**№ 2:** (**gāti**) 1). going, moving, gait, deportment, motion in general (**RV.** V, 64, 3 **VS.** **TS.**); manner or power of going; going away (**Yājñ.** III, 170); procession, march, passage, procedure, progress, movement; arriving at, obtaining (**ŚBr.** IX **MBh.**); acting accordingly, obeisance towards (**Āp.** I, 13 f.);  
 2). path, way, course (**VarBṛS.**); a means of success; way or art, method of acting, stratagem (**R.** III, VI);  
 3). the position (of a child at birth) (**Suśr.**); state, condition, situation, proportion, mode of existence (**KaṭhUp.** III, 11 **Bhag. Pañcat.**);  
 4). the course of the soul through numerous forms of life, metempsychosis, condition of a person undergoing this migration (**Mn. Yājñ. MBh.**); manner (**ĀśvGr. I Sch.**);
- ghrāṇa      **№ 2:** smelled (**L.**); smelling (**ghrātṛi**) (**L.**); smelling, perception of odour (**ŚBr.** XIV **Mn. BhP.**); smell, odour (**ŚāṅkhGr.** IV, 7 **MBh.** III, 12844); the nose (**ChUp.** VIII, 12, 4 **MBh.**);
- gomedha      **№ 2:** (**gō-medha**) (**gavāṇ-m-**) a cow-sacrifice (**R.** VII, 25,8 **VarP.** XVI); (name) of the attendant of the 22nd **Arhat** of the present **Avasarpiṇī** (**L.**); see: **plakṣa**
- grahana      **B.B.:** Recognition;  
**№ 1:** Organ; acceptance; reception, eclipse.  
**№ 2:** (**grāhaṇa**) 1). seizing, holding (**Hariv.** 2734);

resounding in (?) (*Śak.* II, 0/1, 6); the hand (*L.*); an organ of sense (*Yogas.* I, 41); a prisoner (*MBh.* XIII, 2051); a word mentioned or employed (*Pat.* and *Kās.*);  
 2). seizing, holding, taking (*ŚBr.* XIV *Mn.* II, 317 *MBh.*); taking by the hand, marrying; catching, seizure, taking captive (*Mn.* V, 130 *MBh.*); seizure (as by a demon causing diseases), demoniacal possession (*Hcat.*);  
 3). gaining, obtaining, receiving, acceptance (*R.* I, 3, 18 *Pañcat. Kathās.* XCI, 37); choosing (*Sāṃkhyak. Prab. Sāh.* VI, 201); purchasing (*Pañcat.*);  
 4). taking or drawing up (any fluid) (*ŚBr.* IV *KātyŚr.*); the taking up of sound, echo (*W.*); attraction (*Megh. Ragh.* VII, 24 *Pañcat.* V, 13, 5/6);  
 5). mentioning, employing (a word or expression) (*KātyŚr. Lāṭy. VPrāt. Pāṇ. Vārtt. Pat. and Kās. Sāh.* VI, 205); mentioning with praise, acknowledgment (*Suśr.*); assent, agreement (*W.*);  
 6). perceiving, understanding, comprehension, receiving instruction, acquirement of any science (*Mn.* II, 173 *MBh.* III, XIV *Ragh.*);  
 7). acception, meaning (*Pāṇ.* 1-1, 68 *Vārtt.* 5 *Pat. Kās. and Siddh.* on *Pāṇ.*);

**Рудой:** "познание", "процесс постижения", "постижение";

grahītrī

**№ 2:** one who takes or seizes (*ŚvetUp.* III,19); one who receives (*Mn.* VIII,166); a purchaser (*Pañcat.*); one who perceives or observes (*Mn.* I,15; *Yogas.* I,41); one who notices or hears (*Bālar.* II,48/49);

grāhyā

**№ 2:** 1). to be seized or taken or held; to be overpowered; to be perceived or recognised or understood (*Mn.* I,7; *MBh.*);  
 2). to be understood in a particular sense, meant (*Vop. VI, 15 Pāṇ. Sch.*); to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence (*Mn.* VIII, 78 *Yājñ. MBh.*);  
**Рудой:** "познаваемое";

duḥkhā

**№ 2:** (according to grammarians properly written *dush-kha* and said to be from *dus* and *kha* <compare: *su-khā*>; but more probably a *Prākṛitized* form for *duḥ-stha*);  
 1). uneasy, uncomfortable, unpleasant, difficult (*R. Hariv.*); (*ā*) uneasiness, pain, sorrow, trouble, difficulty (*ŚBr.* XIV, 7,2,15 *Mn. MBh.*);

guṇa

**J.B.:** Quality (aph.I-61);(triad of qualities: I-127);  
**№ 1:** Quality born of nature.  
**№ 2:** 1). (in *Sāṃkhya* phil.) an ingredient or constituent of *Prākṛiti*, chief quality of all existing beings: viz., *sattva*, *rajas* and *tamas* = goodness, passion and darkness; or = virtue, foulness and ignorance (*Sāṃkhyak. Bhag.* XIII f.);  
 2). a quality, peculiarity, attribute or property (*Lāṭy. SāṃkhGr. Mn.* III, IX);  
 an attribute of the 5 elements (each of which has its own peculiar quality or qualities as well as organ of sense; thus: (1) ether has *śabda*, or sound for its *Guṇa* and the ear for its organ;  
 (2) the air has tangibility and sound for its *Guṇas* and the skin for its organ;  
 (3) fire or light has shape or colour, tangibility, and sound for its *Guṇas*, and the eye for its organs;  
 (4) water has flavour, shape, tangibility, and sound for its *Guṇas*, and the tongue for its organ;

(5) earth has the preceding **Guṇas**, with the addition of its own peculiar **Guṇa** of smell, and the nose for its organ) (*Mn.* I, 20 and 76-78 *MBh.* XII, 6846 ff. *Śak.* I, 1 *BhP.* III, 5, 35);

3). a property or characteristic of all created things (in *Nyāya* phil. twenty-four **Guṇas** are enumerated, viz.:

1. **rūpa**, shape, colour;
2. **rasa**, savour;
3. **gandha**, odour;
4. **sparsā**, tangibility;
5. **sankhyā**, number;
6. **parimāṇa**, dimension;
7. **prithaktva**, severalty;
8. **sanyoga**, conjunction;
9. **vibhāga**, disjunction;
10. **paratva**, remoteness;
11. **aparatva**, proximity;
12. **gurutva**, weight;
13. **dravatva**, fluidity;
14. **sneha**, viscosity;
15. **śabda**, sound;
16. **buddhi** or **jñāna**, understanding or knowledge;
17. **sukha**, pleasure;
18. **duḥkha**, pain;
19. **icchā**, desire;
20. **dvesha**, aversion;
21. **prayatna**, effort;
22. **dharma**, merit or virtue;
23. **adharma**, demerit;
24. **sanskāra**, the self-reproductive quality);

(**guṇā-sankhyāna**) the enumeration = the theory of the 3 essential properties (*Bhag.* XVIII, 19);

(**guṇā-sankhyāna**) the enumeration = the theory of the 3 essential properties (*Bhag.* XVIII, 19);

**Рудой**: "три базовых составляющих";

guṇavṛttinirodha

№ 2: (**guṇā-vṛitti**) 1). a secondary or unessential condition or relation (opposed to **mukhyāvṛi-**) (*KātyŚr.*); 2). the secondary force of a word; character or style of qualities or merits (*W.*);

**Рудой**: "противоречивость развёртывания гун";

## H

hāna

**В.В.:** Avoidance.

№ 1: Abandonment.

№ 2: 1). gone or departed (in **sāṅhāna** - «risen») (*VS.*);

2). the act of abandoning, relinquishing, giving up, escaping, getting rid of (*Gaut. Śaṅk. Sarvad.*); want, lack (*Кар.*); cessation (*ib. Bhartr.*);

**Рудой**: "устранение", "избавление", «высшее избавление»;

hānopāya

**В.В.:** Means of the Avoidance.

harivarṣa

№ 2: (**hāri-varsha**) one of the 9 divisions of **Jambu-dvīpa** (the country between the **Nishadha** and **Hema-kūṭa** mountains; see: **varsha**) (*MBh. Pur. Śatr.*); of a king of **Hari-varsha** (*Pur.*);

hemakūta

№ 2: (**hema-kūṭa**) 1). «golden-peaked» of one of the ranges of mountains dividing the known continent into 9 **Varshas** (situated north of **Himālaya** and forming with it the boundaries of the **Kiṃnara** or **Kimpurusha Varsha**;

- see: **varsha** (*MBh. Hariv.*);  
2). of a monkey (*R.*);
- hetu                   **№ 1:** Cause; reason.  
**№ 2:** 1). (*htú, hetú*) «impulse», motive, cause, cause of, reason for;  
2). (*hetu*) also = «having as a cause or motive», «caused or effected or actuated or attracted or impelled by»; (*karma-hetu* - «caused by the acts <of a former existence>»)(*Mn. I, 49*);
- hetuvāda              **№ 2:** (*hetú-vāda*) a statement of reasons or arguments, assigning a cause, disputation (*MBh. R.*);  
**Рудой:** "учение о причинности (в буддизме);
- heya                   **B.B.:** Avoidable.  
**№ 2:** 1). to be gone (*MW.*);  
2). to be left or quitted or abandoned or rejected or avoided (*Kāv. Kathās.*); to be subtracted (*L.*);  
**Рудой:** (*heyā*)- "то, что должно быть устранено";
- heya-hetu             **B.B.:** Cause of the Avoidable.
- himaśṛṅga            **№ 2:** (*himā-śratha*) the loosening or melting of snow (*Pāṇ. Vop.*); «shedding cold», the moon (*W.*);
- hiraṇ-māya           **№ 2:** 1). (for *hiranya-maya*) golden, gold-coloured (*TS.*); of *Brahmā*. (see *hiranya-garbha*) (*L.*); of a *Rishi* (*MBh.*);  
2). of a son of *Agnidhra* and ruler of a *Varsha* (*BhP.*);  
3). one of the 9 *Varshas* or divisions of the continent (said to be between the mountainous ranges *Śveta* and *Śṛiṅga-vat*); (*Pur.*); see: **varsha** and **śveta**
- I**
- icchā                   **№ 1:** Desire.  
**№ 2:** wish, desire, inclination (*K.: Mn. Yājñ. Pañcat. Ragh.*); (in math.) a question or problem; (in gram.) the desiderative form (*APrāt.*); (*icchayā*) according to wish or desire (*Pañcat. Hit. Megh.*);  
(*icchāñni-grah*) to suppress one's desire.  
(*iccha-tā, iccha-tva*) desire, wishfulness (*L.*)  
(see **abhibuddhi**)
- ilāvṛta                **№ 2:** (*īlā-vṛita, ilā\_vṛita*) 1). of a son of *Āgnidhra* (who received the *Varsha Ilāvṛita* as his kingdom);  
2). (*am*) one of the nine *Varshas* or divisions of the known world (comprehending the highest and most central part of the old continent, *varsha*) (*MBh. BhP. MārKP. VP.*);
- indra                   **J.B.:** Soul;  
**№ 1:** The mind or the soul; the lord of the senses; a Hindu deity; chief of the celestials; the ruler of heaven; the rain-god.  
**№ 2:** in the *Vedānta* he is identified with the supreme being; a prince;
- indriyas               **J.B.:** both sets[external and internal of Organs]; Organs;  
**№ 1:** (*Indriya*): The sense of perception; sense-organ; this either the physical external **Karma-Indriya** (organ of action) or the internal **Jnana-Indriya** (organ of knowledge, cognition or perception).



№ 2: (*indriyā*) 1). fit for or belonging to or agreeable to (*Indra RV. AV. VS.*); a companion of *Indra*(?) (*RV. I, 107, 2 AV. XIX, 27, 1*);  
 2). power, force, the quality which belongs especially to the mighty *Indra* (*RV. AV. VS. TS. AitBr. ŚBr.*); exhibition of power, powerful act (*RV. VS.*); bodily power, power of the senses; virile power (*AV. VS. ŚBr.*); semen virile (*VS. KātyŚr. MBh.*);  
 3). faculty of sense, sense, organ of sense (*AV. Suśr. Mn. Ragh. Kir.*); the number five as symbolical of the five senses  
 (In addition to the five organs of perception, *buddhī\_ndriyāṇi* or *jñānēndriyāṇi*, viz., eye, ear, nose, tongue, and skin, the *Hindūs* enumerate five organs of action, *karmēndriyāṇi*, viz., larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ; in the *Vedānta*: *manas, buddhi, ahaṅkāra, and citta* form the four inner or internal organs, *antar-indriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *niyantrī*; thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two *Aśvins*, the tongue by *Pracetā*, the skin by the Wind, the voice by Fire, the hand by *Indra*, the foot by *Vishṇu*, the anus by *Mitra*, the parts of generation by *Prajāpati*, *manas* by the Moon, *buddhi* by *Brahman*, *ahaṅkāra* by *Śiva*, *citta* by *Vishnu* as *Acyuta*; in the *Nyāya* philosophy each organ is connected with its own peculiar element, viz., the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether; the *Jainas* divide the whole creation into five sections, according to the number of organs attributed to each being.)

**Рудой**: "органы чувств";

isitva

**B.B.:** Creative power;

№ 2: (*īśi-tā, īśi-tva*) superiority, supremacy, one of the eight attributes of *Śiva* (*MBh. BhP.*);

iṣṭadevatā

№ 1: (*Ishtadevata*): Favourite or tutelary deity.

№ 2: (*iṣṭā-devatā*) a chosen tutelary deity, favourite god, one particularly worshipped;

**Рудой**: "желанное божество";

isvara

№ 2: 1). (*īśvarā*) able to do, capable of, liable, exposed to (*AV. TS. ŚBr. AitBr. Kum. Hit.*);

master, lord, prince, king, mistress, queen (*AV. ŚBr. Ragh. Mn.*);

2). a husband (*MBh.*); God; the Supreme Being (*Mn. Suśr. Yājñ.*); the supreme soul (*ātman*);

**Рудой**: "личный бог-творец";

iṣvarapranidhāṇa

№ 1: Devotion to the Lord.

№ 2: (*īśvarā-praṇidhāna*) devotion to God (*Vedāntas.*); (*īśvarā-tā, īśvarā-tva*) superiority, supremacy (*Prab. MBh. Hariv. Mṛicch.*);

itīndriya

**Рудой:** "сверхчувственные (объекты)";

## J

jaḍa

№ 2: 1). cold, frigid (*Pañcat. I, 12, 4 Kāvyaḍ. II, 34 Rājat. IV, 41*); stiff, torpid, motionless, apathetic, senseless, stunned, paralysed (*Ragh. III, 68 Śak.*); stupid, dull (*Mn. VIII, 394*);  
2). void of life, inanimate, unintelligent (*KapS. I, 146; VI, 50 NṛisUp. Vedāntas. Sarvad.*);  
3). cold, frost; idiocy; dulness, apathy (*W.*); inanimate, lifeless, matter (*opposed to cetana*);  
**Рудой:** "инертно", "мертво";

japa

№ 1: Repetition of God's Name again and again; repetition of a *Mantra*.

№ 2: 1). (*jāpa, jap*) «whispering» (see: *karṇa-jāpa*; muttering prayers (*L.*); a muttered prayer (*L. R. I, 51, 27* for *japa*); (see: also - *jāpya*);  
2). (*jāpa*) «muttering, whispering»; muttering prayers, repeating in a murmuring tone passages from scripture or charms or names of a deity, muttered prayer or spell (*AitBr. II, 38 ŚBr. II ŚaṅkhŚr. Nir.*);

**Рудой:** "ритуальная рецитация мантр";

jāgrata

**B.B.:** conscious state; waking state;

№ 1: (*Jagrat*): Waking condition.

jambū

№ 2: =-*bu*, the rose apple tree (*MBh.*); =-*svāmin* (*Jain.*); (*jambu-dvīpa*) the central one of the 7 continents surrounding the mountain *Meru* (= *India* (*Buddh.*)); -*prajñapti* «(mythical) geography of Jambudvīpa»; named so either from the *Jambu* trees abounding in it, or from an enormous *Jambu* tree on Mount *Meru* visible like a standard to the whole continent) (*MBh. Hariv.*);

janma

**B.B.:** (*Janma-Siddhi*) Accomplishment by Birth;

№ 2: birth (*L. Sch.*);

(*janma-nāman*) the name received at birth (on the 12th day after) (*W.*);

(*janma-tas*) according to birth (*Āp. I, 1, 4*); according to the age of life (*Mn. II, 155; IX, 125f., MBh.*);

jāti

**B.B.:** life-state;

№ 1: Species; class; creation.

№ 2: 1). birth, production (*AitBr. II, 39 Mn. MBh.*); re-birth (*R. I, 62, 17 Kāraṇḍ. XXIII, 193*); the form of existence (as man, animal) fixed by birth (*Mn. IV, 148 f. Yogas. II, 13 ; Kathās. XVIII, 98*); position assigned by birth, rank, caste, family, race, lineage (*KātyŚr. XV Mn. Yājñ.*);

2). kind, genus (*opposed to species*), species (*opposed to individual*), class (*Lāṭy. KātyŚr. Pāṇ.*);

3). the generic properties (*opposed to the specific ones*) (*Sarvad.*); natural disposition to (*Car. II, 1*); the character of a species, genuine or true state of anything (*Yājñ. II, 246 MBh. XII, 5334*);

4). a self-confuting reply (founded merely on similarity or dissimilarity) (*Nyāyad. V, 1 ff. Sarvad. XI, 10 and 34*)

	<i>Prab. Sch.</i> );
	<b>Рудой</b> : "форма, тип нового рождения", "социальный статус"; более позднее значение - "каста", "родо-видовая характеристика";
jātiyatva	<b>№ 2:</b> ( <i>jātiya</i> ) belonging to any species or genus or tribe or order or race of ( <i>KātyŚr.</i> ); <b>Рудой</b> : "родовая характеристика";
janma	<b>№ 2:</b> birth ( <i>L. Sch.</i> ); ( <i>janma-kṛita</i> ) effected by or resulting from birth ( <i>Kād.</i> VI, 1860);
jayah	<b>№ 2:</b> ( <i>jayā</i> ) conquering, winning; ( <i>Pāṇ.</i> 3-3,56 <i>Kāś.</i> ); conquest, victory, triumph, winning, being victorious (in battle or in playing with dice or in a lawsuit) ( <i>AV.</i> VII, 50,8; <i>ŚBr.</i> VI; <i>Mn.</i> VII); ( <i>indriyānānj-jayā</i> ) victory over or restraint of the senses) ( <i>X MBh.</i> );
jīva	<b>№ 1:</b> Individual soul with ego. <b>№ 2:</b> ( <i>jīvā</i> ) 1). living, existing, alive ( <i>RV.</i> ); healthy (blood) ( <i>Car.</i> VIII, 6, 74); living by; causing to live, vivifying; any living being, anything living ( <i>RV.</i> ); life, existence ( <i>MBh.</i> IV, VI <i>Hariv.</i> ); 2). the principle of life, vital breath, the living or personal soul (as distinguished from the universal soul, see: <i>jīvā_tman</i> ) ( <i>RV.</i> I, 164, 30 <i>ChUp.</i> <i>ŚvetUp.</i> <i>PraśnUp.</i> <i>Mn.</i> ); ( <i>jīvā-bhūta</i> ) become alive, endowed with life ( <i>W.</i> ); forming the life of ( <i>R.</i> I, 4, 23 <i>BhP.</i> V, 24, 19.); ( <i>jīvā-sādhana</i> ) «means of subsistence», rice, grain ( <i>L.</i> ); ( <i>jīvā-vishaya</i> ) duration of life ( <i>Pañcat.</i> ); ( <i>jīvā-yoni</i> ) enclosing a personal soul (a sentient being) ( <i>BhP.</i> III, 9, 19.); <b>Рудой</b> : "индивидуальная душа", согласно ведантистской концепции представляет собой лишь иллюзорное проявление одной мировой души - <i>Brahman</i> ;
jīvā_tman	<b>№ 2:</b> the living or personal or individual soul (as distinct from the <i>paramā_t-</i> ), the vital principle ( <i>Tarkas. BhP.</i> VI; VIII <i>Sarvad.</i> IV; VII, 57).
jñā	<b>B.B.:</b> to know; <b>№ 2:</b> 1). ( <i>jñā</i> ) knowing, familiar with ( <i>ŚBr.</i> XIV, 7,2,3 <i>Mn.</i> ); intelligent, having a soul, wise, a wise and learned man ( <i>ŚvetUp.</i> <i>PraśnUp.</i> <i>Bādar. VarBṛ. BhP.</i> VII); 2). having <i>Jñā</i> as deity ( <i>Pāṇ.</i> 6-4, 163 <i>Pat.</i> ); the thinking soul (= <i>purusha</i> ) ( <i>Sāṃkhyak. Nyāyad.</i> III, 2, 20 <i>Sch.</i> ); 3). to know, have knowledge, become acquainted with; perceive, apprehend, understand; experience, recognise, ascertain, investigate ( <i>RV.</i> ); 4). to know as, know or perceive that, regard or consider as ( <i>Mn.</i> ); «to acknowledge, approve, allow ( <i>VS.</i> XVIII, 59 f. <i>AV.</i> IX, 5, 19 <i>ŚBr.</i> I, XI, XIV); to recognise as one's own, take possession of ( <i>SaddhP.</i> ); to remember ( <i>MBh.</i> XII, 5169); 5). to wish to know or become acquainted with or learn, investigate, examine ( <i>Mn.</i> II, 13 <i>MBh.</i> ); to wish for information about ( <i>Kathās.</i> XXII, 84); to conjecture ( <i>AV.</i> XIV, 1, 56);

jñāna	<p><b>B.B.:</b> Knowledge;  <b>№ 1:</b> Knowledge; wisdom of the Reality or <b>Brahman</b>, Absolute;  <b>№ 2:</b> 1). knowing, becoming acquainted with, knowledge;  2). the higher knowledge (derived from meditation on the one Universal Spirit) (<b>ŚāṅkhŚr.</b> XIII <b>Gobh. Mn.</b>);  3). knowledge about anything cognizance;  4). conscience (<b>MBh.</b>);  5). engaging in sacrifice;  (<b>jñāna-darśana</b>) supreme knowledge (<b>Buddh. Jain.</b>);  (<b>jñāna-pūrva</b>) preceded by knowledge, well considered (<b>Mn.</b> XII, 89 <b>Car.</b> I, 18);  (<b>jñāna-śakti</b>) «intellectual faculty», (<b>-mat</b>) possessing intellectual faculty (<b>Vedāntas.</b>);  (<b>jñāna-tapas</b>) penance consisting in striving to attain knowledge (<b>W.</b>);  (<b>jñāna-tattva</b>) true knowledge (<b>W.</b>);  (<b>jñāna-yoga</b>) the <b>Yoga</b> as based on the acquisition of true knowledge (opposed to <b>karma-yoga</b> or the <b>Yoga</b> as based on performance of ceremonial rites) (<b>Bhag.</b> III, 3 <b>VP.</b> VI, 4, 42 <b>NārP MatsyaP.</b>);  <b>Рудой:</b> "знание" есть инструментальная причина, или средство (<b>kāraṇa</b>);</p>
jñānaprasāda	<b>Рудой:</b> "ясность знания";
jñeya	<p><b>№ 1:</b> Knowable; to be known.  <b>№ 2:</b> to be known (<b>Mn. Yājñ. R.</b>); to be learnt or understood or ascertained or investigated or perceived or inquired about (<b>ŚvetUp.</b> I, 12 <b>MBh.</b> III, 2737 <b>Nal.</b>);  <b>Рудой:</b> "объект познания";</p>
jyotiṣmati	<b>№ 1:</b> ( <b>Jyotiṣmat</b> ): Full of light;
<b>К</b>	
ka	<p><b>№ 1:</b> <b>Brahma</b>; <b>Vishnu</b>; Cupid; Fire; Wind; Death; Sun; a king; joint; peacock; bird; mind; body; time; cloud; so hair; light; wealth; joy.  <b>№ 2:</b> 1). (<b>ka</b>) the first consonant of the alphabet, and the first guttural letter (corresponding in sound to 'k' in 'keep' or 'king');  2). (<b>kā</b>) who? which? what? ;  3). much used in forming adjectives; it may also be added to nouns to express diminution, deterioration, or similarity (<b>putraka</b> - a little son; <b>āsvaka</b> - a bad horse or like a horse);  4). (<b>kā</b>) to seek, desire, yearn, love; to like, enjoy, be satisfied with; to please, be sought after, be wished for, satisfy (<b>RV.</b> X, 29, 1);  (<b>kā-puruṣa-tva</b>) unmanliness, cowardliness;</p>
kaivalya	<p><b>B.B.:</b> Emancipation;  <b>J.B.:</b> isolation;  <b>№1:</b> Transcendental state of Absolute Independence; <b>Moksha</b>; isolation; final beatitude; emancipation;  <b>№ 2:</b> (from <b>kévala</b>) isolation (<b>Vām.</b>); absolute unity (<b>Vedāntas. BhP.</b>); perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigrations, beatitude (<b>MBh. KapS. Sāmkyak.</b>); leading to eternal happiness or emancipation (<b>MBh. XIII, 1101.</b>);  <b>Рудой:</b> "абсолютная обособленность (Пuruши)";</p>

**kevalin** - "освобожденный";

kaivalya-moksha

№ 1: Isolated freedom. The **Jnani** at once gets **Jivanmukti** state by becoming one with **Brahman** while living. This is termed **Pralaya** also. Final emancipation.

kāla

№ 1: Part; ray; art.

№ 2: 1). black, of a dark colour, dark-blue (**MBh. R.**);  
2). (**kālā**) (3. **kal** - «to calculate or enumerate»)(**RPrāt.**); a fixed or right point of time, a space of time, time (in general)(**AV. XIX, 53 and 54 ŚBr.**);  
3). the proper time or season for; occasion, circumstance (**MBh. XII, 2950 Mṛicch.**); season (**R.**);  
4). meal-time (twice a day, hence **ubhaukālau** - «in the morning and in the evening» (**MBh. I, 4623**);  
5). a period of time, time of the world (= **yuga**) (**Rājat.**); measure of time, prosody (**Prāt. Pāṇ.**); a section, part (**VPrāt.**); the end (**ChUp.**); death by age (**Susr.**);  
6). time (as leading to events, the causes of which are imperceptible to the mind of man), destiny, fate (**MBh. R.**); time (as destroying all things), death, time of death (often personified and represented with the attributes of **Yama**, regent of the dead, or even identified with him: (hence, **kālam-i** or **kālaṅ-kṛi** - «to die») (**MBh.**); (**kālā-dharma**) the law or rule or operation of time, death, dying (**MBh. Hariv. R.**); line of conduct suitable to any time or season; influence of time, seasonableness; effects suited to the time or season; (**kālā-yogin**) «reigning over destiny» of **Śiva** (**MBh. XIII, 1162.**);

kali

№ 1: Evil; black.

№ 2: (**kāli**) 1). of the die or side of a die marked with one dot, the losing die (**AV. VII, 109, 1 ŚBr.**); (personified as an evil genius in the episode of **Nala**); symbolical expression for the number 1;  
2). of the last and worst of the four **Yugas** or ages, the present age, age of vice (**AitBr. Mn. I, 86; IX, 301 f. MBh.**); (the **Kali** age contains, inclusive of the two dawns, 1200 years of the gods or 432,000 years of men, and begins the eighteenth of February, 3102 B.C.; at the end of this **Yuga** the world is to be destroyed; see: **yuga**);  
3). strife, discord, quarrel, contention;

kalpa

№ 1: A day of **Brahma**. 360 human years make one celestial year. 12,000 celestial years make one **Chaturyuga Mahayuga**. 71 such **Mahayugas** make one **Manvantara**. 1 such **Manvantaras** (with their twilight periods) make a **Kalpa** of 4,320,000,000 years. A night of **Brahma** is of an equal duration. He lives hundred such years. **Brahma's** life is known as **Para**, being of a longer duration than the life of any other being, and a half of it is called **Parardha**. He has now completed the first **Parardha** and is in the first day of the second **Parardha**. This day or **Kalpa** is known as **Svetavarahakalpa**;

**Kalpa** also means a code of rituals.

№ 2: a fabulous period of time (a day of **Brahmā**. or one thousand **Yugas**, a period of four thousand, three hundred and twenty millions of years of mortals, measuring the duration of the world; a month of **Brahmā**. is supposed to contain thirty such **Kalpas**; according to the **MBh.**, twelve months of **Brahmā**.

constitute his year, and one hundred such years his lifetime;  
fifty years of *Brahmā's* are supposed to have elapsed, and we are now in the *śvetavārāha-kalpa* of the fifty-first; at the end of a *Kalpa* the world is annihilated; hence *kalpa* is said to be equal to *kalpānta* below (*L.*); with Buddhists the *Kalpās* are not of equal duration) (*VP. BhP. Rājat.*);

kalpana	<p>№ 1: Imagination of the mind; creation. <b>Рудой</b>: "ментальное конструирование (концептуализация) есть различение процесса созерцания (<i>dhyaṇa</i>) и объекта созерцания (<i>dhyaeya</i>). Сосредоточение ещё лишено такого различения."</p>
kalpas	<b>В.В.:</b> creation;
kalpita	<b>Рудой</b> : "проективная (деятельность сознания)", букв. "воображаемое";
kāma	<p><b>В.В.:</b> Desire; № 1: Desire; passion; lust. (<i>Kamasakti</i>): Force of lust or desire.</p>
kaṅṭhā-kūpa	№ 2: cavity of the throat;
kāpala	<p>№ 1:(<i>Kapaladhauti</i>): A process for the removal of phlegm and is threefold: 1. <i>Vatakrama</i>: by inhalation and exhalation. 2. <i>Vyutkrama</i>: by water drawn through the nostrils and ejected through the mouth. 3. <i>Sitkrama</i>: the reverse process to № 2. (<i>Kapalarandhra</i>): Hollow of the skull.</p>
kapha	<p>№ 1: Phlegm, one of the three humours or <i>Doshas</i> cording to <i>Ayurveda</i>. <b>Рудой</b>: "флегма или слизь"; см. <i>dhātu</i></p>
kāraṅka	<p><b>Рудой</b>: "актант"; "один и тот же объект не может быть и действием (<i>kriyā</i>), и объектом действия (<i>karma</i>), и актантом (<i>kāraṅka</i>);</p> <div style="border: 1px solid black; padding: 5px;"> <p><b>Актант</b> (<u>фр.</u> <i>actant</i> – «действующий») в лингвистике – активный, значимый участник ситуации, речевая конструкция, заполняющая <u>семантическую</u> или синтаксическую <u>валентность предиката</u>. Актант, как правило, обязательно сопровождает предикат; его опущение возможно только в ограниченных случаях и подчиняется специальным правилам. Противопоставлен <u>сирконстанту</u> как необязательному участнику ситуации. Термин введён в обиход французским лингвистом <u>Л. Теньером</u> в 1930–50-х гг. для уточнения традиционных понятий «<u>дополнение</u>» и «<u>обстоятельство</u>».</p> </div>
kāraṅa	<p>№ 1: Cause; reason; the unmanifested potential cause that, in due time, takes shape as the visible effect; the material cause of the universe in such a state during the period of dissolution, i.e., cosmic energy in a potential condition. № 2: (<i>kāraṅa</i>) 1). cause, reason, the cause of anything (<i>KātyŚr. MBh. Mn.</i>); instrument, means; motive origin, principle; 2). (in phil.) a cause, viz., that which is invariably antecedent to some product; see: <i>samavā_yi-k-</i>, <i>asamavā_yi-k-</i>, <i>nimitta-k-</i>; an element, elementary matter (<i>Yājñ. III, 148 Bhag.</i></p>

- XVIII, 13);  
 3). the origin or plot of a play or poem (**Sāh.**);  
 4). that on which an opinion or judgment is founded (a sign, mark; a proof; a legal instrument, document) (**Mn. MBh.**);  
 5). an organ of sense (**Ragh.** XVI, 22.);  
 an action (**MBh.** XII, 12070); agency, instrumentality, condition (**Kathās.** CXII, 178);  
 «the cause of being», a father (**W.**);  
 «cause of creation», a deity (**W.**);  
 (**kāraṇa-bhūta**) become a cause;
- kāraṇa      **№ 2:** 1). clever, skilful (**RV.** I, 119, 7); a helper, companion (**AV.** VI, 46, 2; XV, 5, 1-6; XIX, 57, 3); a writer, scribe (**W.**);  
 2). (in gramm.) a sound or word as an independent part of speech (or as separated from the context; in this sense usually) (**Kāś.** on **Pāṇ.** 3-1, 41 **Pat.** Comm. on **RPrāt.**); pronunciation, articulation, (**APrāt.**);  
 3). instrument, means of action (**ŚvetUp. Yājñ. Megh.**); an organ of sense or of speech (**VPrāt. PārGr.**);  
 4). (in law) an instrument, document, bond (**Mn.** VIII, 51; 52; 154);  
 5). (in gramm.) the means or instrument by which an action is effected, the idea expressed by the instrumental case, instrumentality (**Pāṇ.** 1-4, 42; II, 3, 18; III, 2, 45);  
**Рудой:** "инструмент, средство";
- karaṇa grāhya      **B.B.:** instrumental phenomenon;
- kārikā      **№ 2:** concise statement in verse of (philos. and gramm.); doctrines (**MBh.** II,453); torment, torture; interest (**L.**);
- kārita      **№ 2:** caused to be made or done, brought about, effected (**Mn. MBh.**); forced to be paid, interest exceeding the legal rate of interest (**Gaut.** Comm. on **Mn.** VIII, 153); (**kārita-vat**) one who has caused to be made or done;
- karma      **№ 1:** Action. It is of three kinds: **Sanchita** (all the accumulated actions of all previous births), **Prarabdha** (the particular portion of such **Karma** allotted for being worked out in this present life), and **Agami** (current **Karma** being freshly performed by the individual). It is the **Karma** operating through the law of cause and effect binding the **Jiva** or the individual soul to the wheel of birth and death.  
 (**Karmavada**): The doctrine of **Karma** upholding that each deed, good or bad, is inevitably followed by pleasure or pain as its sure effect.  
 (**Karmayoga**): The **Yoga** of selfless action; performance of one's own duty; indifference to the body and the world; service of humanity.  
**№ 2:** (**kārman**) 1). act, action, performance, business (**RV. AV. ŚBr. MBh.**); office, special duty, occupation, obligation;  
 (frequently, the first member of the compound being either the person who performs the action or the person or thing for or towards whom the action is performed or a specification of the action) (**ŚBr. Mn. Bhartr.**);  
 2). any religious act or rite (as sacrifice, oblation, as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit) (**RV. AV. VS. Ragh.**);  
 3). work, labour, activity (as opposed to rest, **prasānti**)

- (*Hit. RPrāt.*); physicking, medical attendance (*Car.*);  
 4). action consisting in motion (as the third among the seven categories of the *Nyāya* philosophy; of these motions there are five, viz.: *ut-kshepaṇa*, *ava-kshepaṇa*, *ā-kuñcana*, *prasāraṇa*, and *gamana*) (*Bhāshāp. Tarkas.*);  
 5). former act as leading to inevitable results, fate (as the certain consequence of acts in a previous life) (*Pañcat. Hit. Buddh.*);  
 6). calculation (*Sūryas*); product, result, effect (*Mn. XII, 98 Suśr.*);  
 (*karma-sādhana*) implement, means; articles essential to the performance of any religious act;  
 (*karma-patha*) the way or direction or character of an action (*MBh. Kāraṇ.*);  
 (*karma-māya*) consisting of or resulting from works (*ŚBr. X MBh.*);  
 (*karma-jñā*) skilled in any work; acquainted with religious rites (W.);  
 (*karma-gati*) the course of Fate (*Kathās. LIX, 159*);  
 (*karma-buddhi*) the mental organ of action, *Manas* (*MBh. XI*);  
Рудой: "действие, деятельность";
- karmā\_jīva      № 2: livelihood earned by work, trade, profession (*VarBrS.*);
- karmātmānaḥ      J.B.: 5 which consist of action;  
 № 2: (*karmā\_tman*) one whose character is action, endowed with principles of action, active, acting (*Mn. I, 22 and 53 Tattvas*);
- karmayonayaḥ      J.B.: 5 sources of action;  
 № 2: (*karma-yoni*) source of an action (*Tattvas*).  
 (*karma-yoga*) performance of a work or business (esp., of religious duties) (*Bhag. Mn.*); active exertion, industry; agriculture and commerce (*Kull. Mn. X, 115*); practical application (*Sarvad.*); connection with a sacrifice (*KātyŚr. Lāṭy.*); see: *yōni*
- karmāśaya      B.B.: vehicle-of-action;  
 № 1: The receptacle or mass of actions; aggregate of works done.  
 № 2: receptacle or accumulation of (good and evil) acts (*Sarvad. Comm. on Bādar.*);  
Рудой: "«дремлющие» следы кармы"; "бессознательные следы прошлой деятельности (жизни)", "скрытая потенция кармы";
- karmabandhana      № 1: (*Karmabandha*): Bondage caused by *Karma*.  
 № 2: (*karma-bandha*) the bonds of action (transmigration or repeated existence as a result of actions) (*Bhag. II, 39.*);  
 (*karma-bandhana*) bound by bonds of actions (as worldly existence) (*Bhag.*);
- karmavāsanā      № 2: (see *vāsanā*)  
Рудой: "скрытая предрасположенность к деятельности";
- karmavipāka      № 2: (*karma-vipāka*) «the ripening of actions» the good or evil consequences in this life of human acts performed in previous births (eighty-six consequences are spoken of in the *Śātātapa-smṛiti*) (*MBh. Yājñ.*);  
Рудой: "созревание действия", "следствие прешествующей деятельности";



karmēndriya	№ 2: an organ of action (five in number like the five organs of sense, hand, foot, larynx, organ of generation, and excretion) ( <i>MBh. Mn. II, 91 Vedāntas. 91</i> );
kartavyatā	№ 2: ( <i>kārtavya-tā, kārtavya-tva</i> ) 1. the state of being necessary to be done or accomplished ( <i>Sāh.</i> ); 2. necessity, obligation, task ( <i>Yājñ. Hit.</i> ); 3. the possibility or suitability of being done ( <i>Tattvas</i> ) (see <i>abhibuddhi</i> )
karuṇā	№ 1: Mercy; compassion; kindness. № 2: ( <i>karuṇa</i> ) 1). (from <i>kṛī</i> , but in some of its meanings from <i>kṛi</i> ), mournful, miserable, lamenting ( <i>MBh. Daś.</i> ); compassionate ( <i>Bhp.</i> ); 2). mournfully, wofully, pitifully, in distress ( <i>MBh. Pañcat. Vet.</i> ); «causing pity or compassion», one of the <i>Rasas</i> or sentiments of a poem, the pathetic sentiment ( <i>Sāh.</i> ); pity, compassion ( <i>Bhp. Ragh. Pañcat.</i> ); the sentiment of compassion ( <i>L.</i> ); 3). one of the four <i>Brahma-vihāras</i> ( <i>Buddh.</i> ); ( <i>karuṇā-vṛitti</i> ) disposed to pity; ( <i>karuṇā_tman</i> ) miserable, mournful ( <i>Bālar.</i> ); <u>Рудой</u> : "сострадание";
kārya	№ 1: Effect (correlative of <i>Karana</i> ); the physical body described as the <i>Karya</i> , in contrast to the causal body, the <i>Karana</i> ; the world; <i>Hiranyagarbha</i> . № 2: ( <i>kāryā</i> ) 1). to be made or done or practised or performed, practicable feasible ( <i>AV. III, 24, 5 TS. Mn.</i> ); to be imposed (as a punishment) ( <i>Mn. VIII, 276 and 285</i> ); to be offered (as a libation) ( <i>Mn.</i> ); proper to be done, fit, right; 2). work or business to be done, duty, affair ( <i>Mn. MBh.</i> ); a religious action or performance ( <i>Mn.</i> ); 3). occupation, matter, thing, enterprise, emergency, occurrence, crisis; conduct, deportment; occasion, need ( <i>R. I, 13, 50</i> ); 4). lawsuit, dispute; an effect, result ( <i>MBh. Sāṃkhyak. Vedāntas.</i> ); motive, object, aim, purpose ( <i>kinkāryam</i> - for what purpose? wherefore?) ( <i>Mn. R.</i> ); cause, origin ( <i>L.</i> ); the denouement of a drama ( <i>Sāh.</i> ); <u>Рудой</u> : "следствие", "задача";
karyabrahma	№ 1: <i>Hiranyagarbha</i> ; effected Brahman.
kārya-vimukti	<b>B.B.:</b> Material Freedom; № 1: Liberation from activity; final emancipation.
kavī	№ 2: 1). gifted with insight, intelligent, knowing, enlightened, wise, sensible, prudent, skilful, cunning; 2). a thinker, intelligent man, man of understanding, leader; a wise man, sage, seer, prophet; a singer, bard, poet (but in this sense without any technical application in the <i>Veda</i> ) ( <i>RV. VS. TS. AV. ŚBr. I, 4, 2, 8 KaṭhUp. III, 14 MBh. Bhag.</i> ); the soul in the <i>Sāṃkhya</i> philosophy (Comm.);
kāya	№ 1: Physical body. № 2: 1). ( <i>kāyā</i> from <i>ka</i> Pāṇ. 4-2, 25), relating or devoted to the god <i>Ka</i> ( <i>Prajā-pati RV. X, 121; VS. TS. ŚBr.</i> ); one of the eight modes of marriage (= <i>Prājāpatya</i> see: <i>vivāha</i> ) ( <i>Mn. III, 38 Yājñ. I, 60</i> );

- 2). (*kāya*) the body (*KātyŚr. Mn.*); the trunk of a tree (*R.*); the body of a lute (the whole except the wires)(*L.*);
- 3). assemblage, collection, multitude (*Saddhp.*); principal, capital (*Nār. Br̥ih.*); a house, habitation; a butt, mark; any object to be attained; natural temperament (*L.*);
- 4). (*kāya*) every one;
- 5). (*kāyā*) in what manner? (*RV.*);
- ketumāla      **№ 2:** (*ketū-māla*) of a son of *Āgnīdhra* (*VP.*); of a boar (*R. V, 9, 66 BhP.*); of a people (*Hariv. 8227, 8654*); (*as, am*) one of the nine great divisions of the known world (the western portion or *Varsha* of *Jambū-dvīpa*, called after *Ketu-māla*) (*Sūryas. VP. BhP.*);
- khyāna      **№ 2:** perception, knowledge (*KapS. V, 52*);
- khyāti      **№ 1:** Reputation; fame; knowledge.  
**№ 2:** 1). «declaration», opinion, view, idea, assertion (*Bhp. XI, 16, 24 Sarvad. XV, 201*);  
2). perception, knowledge (*Yogas. Tattvas.*) (= *buddhi* in *Sarvad.*);  
3). renown, fame, celebrity (*Mn. XII, 36 MBh. III, 8273 R.*);  
4). a name, denomination, title (*MBh. I; XIV R. III, 4, 17*);  
(*khyāti-bodha*) sense of honour (*W.*);
- kimpuruṣa      **№ 2:** (*kim-pūruṣa; kim-puruṣā*) < *ŚBr. i* > 1). «what sort of a man?» a mongrel being (according to the *Brāhmaṇas* an evil being similar to man; perhaps originally a kind of monkey <*Bhp. XI, 16, 29*>;  
2). in later times the word is usually identified with *kin-nara*, though sometimes applied to other beings in which the figure of a man and that of an animal are combined; these beings are supposed to live on *Hema-kūṭa* and are regarded as the attendants of *Kubera*;  
3). with *Jains* the *Kimpuruṣas*, like the *Kimnaras*, belong to the *Vyantaras*); of one of the nine sons of *Āgnīdhra* (having the *Varsha Kimpuruṣa* as his hereditary portion) (*VP.*);  
4). a division of the earth (one of the nine *Khaṇḍas* or portions into which the earth is divided, and described as the country between the *Himācala* and *Hema-kūṭa* mountains, also called *kimpuruṣa-varsha* (*Kād. VP. BhP. MatsyaP.*);  
5). (*ī*) a female *Kimpuruṣa* (*R. VII, 88, 22; kimpuruṣhī-1. kri*, to change into a *Kimpuruṣa* (*ib.*);  
*kimpuruṣhēśa* «lord of the *Kimpuruṣas*» of *Druma* (*MBh. II, 410 Hariv. 5014 = 5495*);
- kleṣa      **J.B.:** afflictions(*kleśa*);  
**№ 1:** Affliction; pain;  
**№ 2:** (*kleśa*) 1). pain, affliction, distress, pain from disease, anguish (*ŚvetUp. Mn. Yājñ. MBh.*);  
2). (in *Yoga* phil. five *Kleśas* are named:  
*a-vidyā* - «ignorance»; *asmi-tā* - «egotism»;  
*rāga* - «desire»; *dvesha* - «aversion»;  
and *abhiniveśa* - «tenacity of mundane existence» (*Yogas. Prab. Sarvad.*);  
3). the Buddhists reckon 10: viz.:  
3 of the body (murder, theft, adultery);

	4 of speech (lying, slander, abuse, unprofitable conversation); 3 of the mind (covetousness, malice, skepticism) ( <b>Buddh. Sarvad.</b> ); 4). wrath, anger; worldly occupation, care, trouble (= <b>vyavasāya</b> ) ( <b>L.</b> ); <b>Рудой:</b> ( <b>Kleśas</b> ) - (букв. "мучение", "боль") "реакция принятия или отвержения", "аффект";
kleśakarmāśaya	<b>Рудой:</b> "потенциальные следы деятельности"; см. <b>karmāśaya</b> ;
kliṣṭa	<b>№ 2:</b> ( <b>kliṣṭa</b> ) 1). molested, tormented, afflicted, distressed ( <b>R. Mālav. Śak.</b> ); wearied, hurt, injured, being in bad condition, worn ( <b>R. Śak. Megh. Suśr.</b> ); connected with pain or suffering ( <b>KapS. II, 33 Yogas. Pañcat.</b> ); in distress ( <b>BhP. I, 9, 12.</b> ); 2). (in rhet.) forced, obscure, not easily intelligible ( <b>Sāh. Pratāpar. Vām. II, 1, 21 ff.</b> ); <b>Рудой:</b> ( <b>kliṣṭavṛtti</b> )- аффективные проявления сознания; "загрязнённые" (т.е., подверженные притоку аффектов);
krama	<b>№ 2:</b> ( <b>krāma</b> ) 1). a step ( <b>AV. X, 5,25 ff. TS. III MBh.</b> ); going, proceeding, course ( <b>Mṛicch. Pañcat. Mālatim. Hit.</b> ); the way ( <b>R. II, 25,2</b> ); a position taken (by an animal) before making a spring or attacking ( <b>Pañcat. Bhaṭṭ. II, 9</b> ); 2). the foot ( <b>MBh. III, 14316</b> ); uninterrupted or regular progress, order, series, regular arrangement, succession ( <b>varṇa-kramaṇa</b> - «in the order of the castes» in <b>Mn. VIII, 24 and IX, 85</b> ) ( <b>AV. VIII, 9, 10 RPrāt. XV, 5 KātyŚr. R.</b> ); 3). hereditary descent ( <b>Yājñ. II, 119</b> ); method, manner ( <b>yenakramaṇa</b> - in which manner ( <b>R. II, 26, 20</b> ); <b>Рудой:</b> "последовательность";
krauñca	<b>№ 2:</b> of a mountain (part of the <b>Himālaya</b> range, situated in the eastern part of the chain on the north of <b>Assam</b> ; said to have been split by <b>Kārttikeya</b> ( <b>VP.</b> ) ( <b>TĀr. I, 31,2 MBh. III, 14331; VI,462; IX, 2700 ff. R.</b> ); of one of the <b>Dvipas</b> of the world (surrounded by the sea of curds) ( <b>VarBrS. BhP. MatsyaP. BhavP. VārP.</b> );
krauñcāsana	<b>Рудой:</b> "поза журавля";
kṛitā	<b>№ 2:</b> 1). done, made, accomplished, performed ( <b>RV. AV.</b> ); prepared, made ready ( <b>ib.</b> ); obtained, gained, acquired, placed at hand ( <b>AV. III,24,5</b> ); well done, proper, good ( <b>ŚBr. IV</b> ); cultivated ( <b>Mn. X,114</b> ); 2). appointed (as a duty) ( <b>Yājñ. II,186</b> ); relating or referring to ( <b>Yājñ. II,210</b> ); 3). ( <b>ām</b> ) deed, work, action ( <b>RV. AV. ŚvetUp. Mn.</b> ); service done, kind action, benefit ( <b>kṛita-jña</b> and <b>-ghna</b> ) ( <b>MBh. V,1692; Pañcat.</b> ); 4). magic, sorcery ( <b>SāmavBr.</b> ); consequence, result ( <b>L.</b> ); aim ( <b>Vop. I,2</b> ); stake at a game ( <b>RV. AV.</b> ); prize or booty gained in battle ( <b>ib.</b> ); 5). of the die or of the side of a die marked with four points or dots (this is the lucky or winning die) ( <b>VS. XXX,18; TS. ŚBr.</b> ); (also: the collective of the four dice in opposition to the fifth die called <b>kali</b> Comm. on <b>VS. X,28</b> ); (hence) the number «four» ( <b>VarBrS. Sūryas.</b> ); 6). of the first of the four ages of the world (also: called <b>satya</b> or «the golden age», comprehending together

with the morning and evening dawn 4800 years of men (**Mn. MBh. Hariv.**);

or according to the later conception (**Bhp. Comm. on Mn. I,69**; 4800 years of the gods or 1 728 000 years of men);

kriyā

№ 1: Physical action; particular exercises in **Hath Yoga**, such as **Basti, Neti, Nauli**, etc.

№ 2: 1).doing, performing, performance, occupation with (in), business, act, action, undertaking, activity, work, labour (**KātyŚr. Mn. Yājñ.**);

2).bodily action, exercise of the limbs (**L.**);

3).(in) action (as the general idea expressed by any verb), verb (**Kāś. on Pāṇ. 1-3, 1**);

4).(according to later grammarians a verb is of two kinds: **sakarma-kriyā** or «active»; **akarma-kriyā** or «intransitive»)

5).a religious rite or ceremony, sacrificial act, sacrifice (**Mn. Yājñ. MBh.**); (see **abhibuddhi**)

**Рудой**: "действие";

kriyamāṇa

**В.В.:** Present action;

№ 1: (lit what is being done) the effect of the deeds of the present life to be experienced in the future; same as **Agami**.

№ 2: being done;

kriyā rūpa

**Рудой**: (**kriyārūpeṇa**)- "форма действия";

kriyāyoga

№ 1: Yoga of action; Yoga of self-purification through external service or worship.

№ 2: (**kriyā-yoga**) the connection with an action or verb (**Aprāt. Pāṇ. 1-1,14 Kār.**); the employment of expedients or instruments (**MBh. III,69; Suśr.**); the practical form of the **Yoga** philosophy (union with the deity by due performance of the duties of every day life, active devotion) (**Yogas. II,1; Bhp. IV,13,3**);

kródha

**В.В.:** Anger;

№ 1: Anger; wrath.

№ 2: anger, wrath, passion (**VS. XXX,14; AV. ŚBr.**);

Anger (personified as a child of **Lobha** and **Nikṛiti**; or of Death;

kṣaṇa

№ 2: (**kṣaṇa**) 1). any instantaneous point of time, instant, twinkling of an eye, moment (**Nal. Śak. Ragh.**);

2). a moment regarded as a measure of time (equal to thirty **Kalās** or four minutes (**L.**);

or (in astron.) to 48 minutes (**VarBrS.**);

or 4/5 or 24/35 seconds (**Bhp. III,11,7 and 8**);

3). a leisure moment, vacant time, leisure (**kṣaṇaṇ-kṛi**, to have leisure for, wait patiently for (**MBh.**);

4). a fit or suitable moment, opportunity (**kṣaṇaṇ-kṛi**, to give an opportunity (**MBh. IV, 666**);

(**kṣaṇekṣaṇe**) every instant, every moment (**Rājat. V, 165,337**);

**Рудой**: "момент - 1\4 длительности одного акта мигания";

kṣaṇikavāda

№ 2: = **kṣaṇa-bhaṅga** (with Buddh.) continual, decay of things (denial of the continued identity of any part of nature, maintainment that the universe perishes and undergoes a new creation every instant) (**Sarvad.**);

(**kṣaṇa-bhaṅga-vāda**) the doctrine of the continual decay of things (**Bādar. II, 1, 18 Sch.**);

	( <i>kṣhaṇa-bhaṅga-vādin</i> ) one who asserts that doctrine ( <i>Sarvad.</i> ); <u>Рудой</u> : "буддийская концепция мгновенности"; <i>kṣaṇikavādin</i> - последователь теории мгновенного существования;
kṣetra	<b>№ 1:</b> A holy place; field; also physical body in the philosophical sense. <b>№ 2:</b> ( <i>kshétra</i> ) 1). (from <i>kshi</i> 2.) landed property, land, soil; ( <i>kshétrasyapāti</i> ) «lord of the soil»; of a kind of tutelary deity (RV. AV. II, 8, 5); also <i>kshétrasyapātnī</i> - «mistress of the soil»; and <i>kshétrānpāti</i> - «the lord of the soil» of tutelary deities (AV. II, 12, 1 VS. XVI, 18); 2). «soil of merit», a <i>Buddha</i> or any holy person ( <i>Divyā v.</i> ); 3). a field ( <i>-traṇ-kṛi</i> , «to cultivate a field» ( <i>Mn. Yājñ.</i> II, 158); 4). place, region, country (RV. AV. III, 28, 3 TS. VII <i>Suśr. Megh. Vet.</i> ); 5). department, sphere of action ( <i>MBh.</i> XIV, 126 R.); place of origin, place where anything is found ( <i>Yogas.</i> II, 4 <i>Suśr. Bhp.</i> VIII, 12, 33); 6). the body (considered as the field of the indwelling soul) ( <i>Yājñ.</i> III, 178 <i>Bhag.</i> XIII, 1 and 2 <i>Kum.</i> VI, 77); (in <i>Sāṃkhya</i> phil.) = <i>a-vyakta</i> ( <i>Tattvas.</i> ); <u>Рудой</u> : "поле";
kṣetrajñā	<b>№ 1:</b> The individual or the Supreme Soul. <b>№ 2:</b> ( <i>kshétra-jñā</i> ) 1). knowing localities ( <i>TBr.</i> III <i>AitBr. TāṇḍyaBr. ŚBr.</i> XIII <i>ChUp.</i> ); familiar with the cultivation of the soil (as a husbandman) ( <i>L.</i> ); clever, dexterous, skilful ( <i>MBh.</i> I, 3653); cunning ( <i>L.</i> ); 2). «knowing the body» the soul, the conscious principle in the corporeal frame ( <i>ŚvetUp. Mn.</i> VIII, 96; XII, 12 and 14 <i>Yājñ. MBh. Hariv.</i> 11297); <u>Рудой</u> : "знающий поле" - тот, кто обладает причиной ( <i>kāraṇī</i> );
kṣetrin	<b>№ 2:</b> owning a field, cultivating land, agricultural ( <i>W.</i> ); the owner of a field ( <i>Mn.</i> IX, 51 f. <i>Yājñ.</i> II, 161); an agriculturist, husbandman ( <i>L.</i> ); a husband ( <i>Mn.</i> IX, 32 <i>Śak.</i> V); the soul ( <i>Bhag.</i> XIII, 33); <u>Рудой</u> : "обладающий полем (т.е., психофизическим комплексом)";
kṣhaṇa	<b>№ 2:</b> any instantaneous point of time, instant, twinkling of an eye, moment ( <i>Nal. Śak. Ragh.</i> ); a moment regarded as a measure of time (equal to thirty <i>Kalās</i> or four minutes ( <i>L.</i> );
kṣipta	<b>В.В.:</b> raving (mental plan); <b>№ 1:</b> Wandering state of the mind. <b>№ 2:</b> ( <i>kshiptā</i> ) thrown, cast, sent, despatched, dismissed (RV. I, 129, 8 <i>MBh.</i> ); reviled, despicable ( <i>Pāṇ.</i> 5-4, 46 <i>Kāś.</i> ); night ( <i>L.</i> ); a wound caused by shooting or throwing (AV. VI, 109,3); «scattered», distraction or absence of mind ( <i>Sarvad.</i> ); <u>Рудой</u> : "рассеянное, беспокойное" (состояние сознания);
kumbhaka	<b>№ 1:</b> Retention of breath; suspension of breath. <u>Рудой</u> : "задержка дыхания";
kúru	<b>№ 2:</b> 1). <i>avas</i> of a people of India and of their country

(situated near the country of the **Pañcālas**; hence often connected with **Pañcāla** or **Pañcāla** <see **kuru-pañc-** below >: the **uttara-kuravaḥ**, or **uttarāḥkuravaḥ** are the northern **Kurus**, the most northerly of the four **Mahā-dvīpas** or principal divisions of the known world distinguished from the **dakṣiṇāḥkuravaḥ** or southern **Kurus** (**MBh.** I, 4346); 2). by other systems regarded as one of the nine divisions or **Varshas** of the same; it was probably a country beyond the most northern range of the **Himālaya**, often described as a country of everlasting happiness < **AitBr. MBh.** >; and considered by some to be the ancient home of the **Āryan** race);

kuśa

№ 2: (**kuśā**) 1). grass (**ŚBr. ŚāṅkhŚr. KātyŚr. ĀsvGr.**); (the **Brāhmaṇas** commonly call it **darbhā**); the sacred grass used at certain religious ceremonies (*Poa cynosuroides*, a grass with long pointed stalks) (**Mn. Yājñ. MBh.**); 2). a rope (made of **Kuśa** grass) used for connecting the yoke of a plough with the pole (**L.**); 3). one of the great **Dvīpas** or divisions of the universe (surrounded by the sea of liquified butter) (**Bhp. V, 1,32 VP.**); 4). (**ā**) (**Pāṇ. 8-3,46**) a small pin or piece of wood (used as a mark in recitation) (**Lāṭy. II, 6,1 and 4**); (**kāśā**) a cord, a horse's bridle (**L.**); 5). (**ī'**) (= **kuśā**) a small pin (used as a mark in recitation and consisting of wood (**MaitrS. IV**) or of metal (**TBr. I ŚBr. III**)); a ploughshare; a pod of cotton; (**am**) water; wicked, depraved; mad, inebriate (**L.**);

kuśala

**B.B.:** skilful;  
 № 2: 1). right, proper, suitable, good (**kuśalaṅ man**, to Consider good, approve (**AitBr. ŚāṅkhŚr.**)); 2). well, healthy, in good condition, prosperous (**R.**); fit for, competent, able, skilful, clever, conversant with; 3). (**am**) welfare, well-being, prosperous condition, happiness (**TUp. Gaut. Āp. MBh.**); 4). benevolence (**R. II, 34, 22**); virtue (**L.**); cleverness, competence, ability (**Pañcat.**);  
**Рудой:** "искусный (Пуруша)", "благой", "счастливый";

kūṭastha

**B.B.:** unchanging position;  
 № 1: Absolutely changeless; He who is found without exception in all creatures from **Brahma** or the creator down to ants and Who is shining as the Self and dwells as witness to the intellect of all creatures, rock-seated, unchanging; another name for **Brahman**.  
 (**Kutasthachaitanya**): Inner Self; individual Consciousness destitute of egoism.  
 (**Kutasthanitya**): Eternal, without undergoing change; the changelessly permanent Self This is opposed **Parinami Nitya** or changing permanent.  
 (**Kutasthasatta**): Rock-seated Being; firm being; being of the Self or **Brahman**.  
**Рудой:** (**Kutasthanityatā**)- "неколебимая вечность";

## L

laghiman

**B.B.:** (**laghima**) Lightness;  
 № 2: lightness, levity, absence of weight (**MBh. Kāv.**

**Pur.**); a kind of siddhi or supernatural faculty of assuming excessive lightness at will (**Vet. MārKP. Pañcar.**); lowness, meanness (of spirit) (**Kād.**); thoughtlessness, frivolity (**Bhaṭṭ.**); slight, disrespect (**ŚārṅgP.**);

lakṣaṇa

**B.B.:** Symptom.

№ 1: Sign; definition; characteristic; condition.

(**Lakshanavritti**): The inherent power in a sound that gives rise to a thought of certain qualities like name, form, etc., directly or indirectly associated with it.

№ 2: (**lakṣaṇa**) 1). indicating, expressing indirectly (**Vedāntas.**); a mark, sign, symbol, token, characteristic, attribute, quality (= «marked or characterized by», «possessed of») (**Mn. MBh.**);

2). a lucky mark, favourable sign (**GṛŚrS. Mn. MBh.**); a symptom or indication of disease;

3). accurate description, definition, illustration (**Mn. Sarvad. Suśr.**); settled rate, fixed tariff (**Mn. VIII, 406**); a designation, appellation, name (= «named», «called») (**Mn. MBh. Kāv.**);

4). a form, species, kind, sort (= «taking the form of», «appearing as») (**Mn. Śaṃk. BhP.**); the act of aiming at, aim, goal, scope, object (= «concerning», «relating to», «coming within the scope of») (**APrāt. Yājñ. MBh. BhP.**);

5). reference, quotation (**Pāṇ. 1-4, 84**); effect, operation, influence (**ib. I, 1,62**); cause, occasion, opportunity (**R. Daś.**); observation, sight, seeing (**W.**); (**lākṣhaṇa** from **lakṣhaṇa**) relating to or acquainted with characteristic signs or marks (**APrāt. Sch.**);

(**lakṣhaṇā**) aiming at, aim, object, view (**Hariv.**);

indication, elliptical expression, use of a word for another word with a cognate meaning (as of «head» for «intellect»), indirect or figurative sense of a word (one of its three **Arthas**; the other two being **abhidhā** or proper sense, and **vyañjanā** or suggestive sense;

with **sā\_ropā**, the placing of a word in its figurative sense in apposition to another in its proper sense) (**Sāh. Kpr. Bhāshāp.**);

**Рудой:** "свойство", "определение", "отличительное свойство, или признак, то есть то, чем характеризуется временно́е отличие объекта от других объектов, связанных с другими временными модусами" (В. Мишра);

lakṣya

№ 1: Target; point of concentration.

(**Lakshyārtha**): Indicative meaning (in the exposition of **Tat-tvam-asi Mahavakya**); the **Lakshyārtha** of **Tat** is **Brahman** and that of **Tvam** is **Kutastha**.

№ 2: (**lakṣhya**) 1). to be marked or characterized or defined (**Kap. Sch.**); to be indicated, indirectly denoted or expressed (**Sāh. Vedāntas.**); (to be) kept in view or observed (**VarBrS. Kathās.**); to be regarded as or taken for (**Śis. Hit.**); to be recognised or known, recognisable by (**Hariv. Kālid. Dhūrtas.**);

2). observable, perceptible, visible (**MBh. Kāv.**);

3). of a magical formula or spell recited over weapons (**R.**); an object aimed at, prize (**MBh. R. Kām.**); an aim, butt, mark, goal (**Up. Gaut. MBh.**) (**lakshyaṇ-labh** - to attain an object, have success);

4). the thing defined (*opp.* to **lakṣhaṇa**); an indirect or secondary meaning (that derived from **lakṣhaṇā**) (**Kpr.**); a pretence, sham, disguise (**Ragh. Kām.**);

**Рудой:** "то, что определяется".

laukika

№ 1: Worldly; pertaining to the empirical phenomena.  
 № 2: (from *loka*) worldly, terrestrial, belonging to or occurring in ordinary life, common, usual, customary, temporal, not sacred (as opp. to *vaidika*, *ārsha*, *śāstriya*; *laukiheshu* = *loke* «in ordinary or popular speech», opp. to *vaidikeshu* in *Nir.*) (*ŚrS. Mn. MBh.*); belonging to the world of; common or ordinary men (as opp. to «the learned, initiated») (*Śamk. Sarvad.*); men familiar with the ways of the world, men of the world (*Uttarar.*); men in general, people, mankind (*MBh.*); anything occurring in the world, general custom, usage (*Śak.*); (*laukika-jñā*) knowing the ways of the world (*Śak.*); (*laukika-tva*) worldliness, commonness, usual custom, general prevalence (*Sāh.*);

laya

№ 1: Dissolution; merging.  
 (*Layachintana*): Concentration of the mind with a view to dissolve it; that kind of **Vedantic** meditation where the mind is carried on progressively from grosser to subtler ideas until it is dissolved in the Unmanifested or **Para Brahman**; there is for instance, the **Bhūtalayachintana**, the **Antahkaranalayachintana**, and the **Omkaralayachintana**.  
 (*Layayoga*): process of absorption of the individual soul into the Supreme Soul; another name of **Nada-yoga** or **Kundalini-yoga**.  
 № 2: 1). (= *layana*) the act of sticking or clinging to (*Śis.*); lying down, cowering (*MBh.*); extinction, destruction, death (*MBh. Kāv.*); rest, repose (*Śis. BhP.*); place of rest, residence, house, dwelling (*W.*);  
 2). melting, dissolution, disappearance or absorption in (*Up. Kap.*); mental inactivity, spiritual indifference (*Kap. Vedāntas.*); making the mind inactive or indifferent (*BhP.*); a swoon (*L.*);  
 3). sport, diversion, merriness (*Vās.*); delight in anything (*Harav.*); an embrace (*L.*);  
 4). (in music) time (regarded as of 3 kinds, viz., **druta** - «quick»; **madhya** - «mean or moderate»; and **vilambita** - «slow») (*Kalid. Daśar. Pañcat.*); a kind of measure (*Samgīt.*); the union of song, dance and instrumental music (*L.*); a pause (*MW.*);  
Рудо́й: "растворённое (сознание)";

līna

**J.B.:** causal;  
 № 1: Dissolved; merged; lost.  
 № 2: 1). clung or pressed closely together, attached or devoted to, merged in (*R. Sarvad.*); sticking (*Mahidh.*); lying or resting on, staying in, lurking, hiding (*MBh. Kāv.*);  
 2). dissolved, absorbed in, disappeared, vanished (*ŚvetUp. MBh.*); the clinging to, being dissolved or absorbed in, disappearance (*Pañcar.*);

līnga

**J.B.:** effect;  
 № 1: Mark; gender; sign; symbol.  
 № 2: 1). a mark, spot, sign, token, badge, emblem, characteristic (= **tal-līnga** - «having anything for a mark or sign») (*Up. MBh.*); any assumed or false badge or mark, guise, disguise (*MBh. Kāv.*); a proof, evidence (*Kaṇ. KātyŚr. Sarvad.*); a sign of guilt, corpus delicti (*Yājñ. Sch.*);  
 2). the sign of gender or sex, organ of generation (*Mn. Hariv. Pur.*); the male organ or Phallus (that of **Śiva** worshipped in the form of a stone or marble column which



generally rises out of a *yoni*, and is set up in temples dedicated to *Śiva*) (*MBh. R.*);  
 3). the image of a god, an idol (*VarBṛS.*); (in logic) = *vyāpya*, the invariable mark which proves the existence of anything in an object (as in the proposition «there is fire because there is smoke», smoke is the *liṅga*) (*IW.* 62);  
 4). inference, conclusion, reason (*kāvya-liṅga*); = *liṅgaśarīra* (in *Vedānta*); anything having an origin and therefore liable to be destroyed again (*Kap.*); (= *ākāśa* in *Kāraṇḍ.*); (in *Sāṃkhya*) = *prakṛiti* or *pradhāna*, «the eternal procreative germ»; (= *vyakta* in *L.*); 5). the order of the religious student; a symptom, mark of disease (*W.*);  
 (*liṅga-dhāraṇa*) wearing a badge (*MW.*); the act of wearing a badge or any characteristic mark (*MBh.*);  
 (*liṅga-vṛitti*) making a livelihood by false appearance or assumed outward marks, hypocritical (*L.*); a religious hypocrite, one who assumes the dress of an ascetic to gain a livelihood (*W.*);

liṅgamātra

№ 2: (*liṅga-mātra*) the intellect (*Yogas.*);Рудой: «только-признак»;

lignin

J.B.: causa;

lobha

B.B.: Avarice.

№ 1: Covetousness; greed.

№ 2: perplexity, confusion; impatience, eager desire for or longing after (*Mn. MBh.*); covetousness, cupidity, avarice (*ib.*);(*lobhā\_tman*) greedy-minded, avaricious;

lokā

№ 2: 1). (connected with *roka*; in the oldest texts *loka* is generally preceded by *u*, which accord. to the *Padap.* = the particle 3. *u*; but *u* may be a prefixed vowel and *ulokā*, a collateral dialectic form of *loka*; accord. to others *u-loka* is abridged from *uru-* or *ava-loka*);2). free or open space, room, place, scope, free motion (*RV. AV. Br. ĀśvŚr.*); (with *kṛi* or *dā* or *anu-nī*, to make room grant freedom; loke with «instead of»); intermediate space (*Kaus.*); a tract, region, district, country, province (*ŚBr.*); the wide space or world (either «the universe» or «any division of it», «the sky or heaven»);3). 3 Lokas are commonly enumerated, viz: heaven, earth, and the atmosphere or lower regions; sometimes only the first two; but a fuller classification gives 7 worlds, viz: *Bhū-loka*, the earth;*Bhuvar-loka*, the space between the earth and sun inhabited by *Munis*, *Siddhas*;*Svar-loka*, *Indra's* heaven above the sun or between it and the polar star;*Mahar-loka*, a region above the polar star and inhabited by *Bhṛigo* and other saints who survive the destruction of the 3 lower worlds;*Janar-loka*, inhabited by *Brahmā.'s* son *Sanat-kumāra* ;*Tapar-loka*, inhabited by deified *Vairāgins*;*Satya-loka* or *Brahma-loka*, abode of *Brahmā.*, translation to which exempts from rebirth;

4). elsewhere these 7 worlds are described as earth, sky, heaven, middle region, place of re-births, mansion of the blest, and abode of truth;

sometimes 14 worlds are mentioned, viz: the 7 above, and 7 lower regions called in the order of their descent below

the earth: **A-tala, Vi-tala, Su-tala, Rasātala, Talātala, Mahā-tala, and Pātāla**; (RTL.102 n.1 IW.420,1;435,1) (**AV**); 5). of the number «seven» (above)(**VarBrS. Sch.**); the earth or world of human beings (**Mn. MBh.**);

## M

maḍa	<p><b>B.B.:</b> Conceit;</p> <p><b>№ 1:</b> Pride;</p> <p><b>№ 2:</b> 1). (<b>māḍa</b>) drunkenness, exhilaration, delight. passion, stupor (<b>L.</b>); fighting war (<b>Sāy.</b>);</p> <p>2). (<b>māḍa</b>) measure, weight, quantity (<b>W.</b>);</p> <p>3). (<b>māḍa</b>) hilarity, rapture, excitement, inspiration, intoxication (<b>RV.</b>); ardent passion for (<b>MBh.</b>); sexual desire or enjoyment, wantonness, lust, ruttishness, rut (<b>MBh. Kāv.</b>);</p> <p>4). pride, arrogance, presumption, conceit of or about (<b>ib.</b>);</p> <p>5). any exhilarating or intoxicating drink, spirituous liquor, wine, <b>Soma</b> (<b>RV.</b>); honey (<b>Ragh.</b>); the fluid or juice that exudes from a rutting elephant's temples (<b>MBh. Kāv.</b>); semen virile, musk, any beautiful object, a river (<b>L.</b>);</p>
mandākinī	<p><b>№ 2:</b> 1). «going or streaming slowly»;</p> <p>2). of an arm of the Ganges (flowing down through the valley of <b>Kedāra-nātha</b> in the <b>Himālayas</b>) and of other rivers (<b>MBh. Pur.</b>); (especially) the heavenly Ganges (<b>MBh. Kāv.</b>); another river in heaven (<b>BhP.</b>);</p> <p>3). of a metre (<b>Chandom.</b>);</p> <p>4). (in astron.) of a partic. conjunction;</p>
madhubhūmika	<p><b>№ 2:</b> (<b>māḍhu-bhūmika</b>) of a Yogin in the second order or degree (<b>Sarvad.</b>);</p> <p><b>Рудой:</b> "один из 4-х типов йогинов: «находящийся на сладостной ступени»";</p>
madhumatī	<p><b>№ 2:</b> (<b>māḍhu-mat</b>) 1). (<b>māḍhu-</b>) possessing or containing sweetness, sweet; pleasant, agreeable (<b>-tama</b>) (<b>RV. AV. VS.</b>); mixed with honey (<b>Kum.</b>); rich in honey, richly provided with the juice of flowers (<b>Chandom.</b>);</p> <p>2). (<b>atī</b>) Gmelina Arborea, Sansevieria Roxburghiana (<b>L.</b>); a partic. step or degree in the <b>Yoga</b> (<b>Cat.</b>); a partic. supernatural faculty belonging to a <b>Yogin</b> (<b>Prab.</b>); a kind of metre (<b>Chandom.</b>);</p>
madhupratika	<p><b>№ 2:</b> (<b>māḍhu-pratika</b>) having a sweet mouth or sweetness in the mouth (<b>RV.</b>); (title or epithet)of certain supernatural powers and properties of a <b>Yogin</b> (<b>Cat.</b>);</p>
maha	<p><b>№ 2:</b> 1). (<b>mahā</b>)great, mighty, strong, abundant (<b>RV.</b>); a feast, festival (<b>MBh.</b>); a sacrifice; a buffalo; light, lustre, brilliance; a cow (<b>L.</b>); great deeds (<b>RV.</b>);</p> <p>2). (<b>mahā´</b>) in comp. for <b>mahat</b> (in <b>RV. II, 22, 1 and III, 23; 49, 1</b> used for mahat as an independent word in <b>mahā´m = mahāntam</b>)</p>
mahā´-bhūta	<p><b>№ 2:</b> 1). being great, great (<b>MBh.</b>); a great creature or being (<b>ib.</b>);</p> <p>2). a great element, gross element (of which 5 are reckoned, ether, air, fire, water, earth (<b>Up. Nir. Mn.</b>), as distinguished from the subtle element or <b>Tanmātra</b>) (<b>IW. 221</b>);</p>

- mahā-moha**      **B.B.:** Extreme ignorance.  
**№ 2:** (*mahā'-moha*) great confusion or infatuation of mind (*Pur. Rājat.*);
- mahā-pralaya**      **B.B.:** Great dissolution.  
**№ 1:** The great deluge and general annihilation of the world; the final destruction of the whole creation at the end of a cosmic cycle.  
**№ 2:** (*mahā'-pralaya*) the total annihilation of the universe at the end of a *Kalpa* (*VP. Kād.*);
- mahar**      **№ 2:** (for *mahas*) the fourth of the seven worlds which rise one above the other (supposed to be the abode of those saints who survive a destruction of the world (*Pur.*); see: *loka*;
- mahat**      **J.B.:** Mind; Great one; Primal Agent; great internal organ;  
**№ 1:** Great; the first product from *Prakṛiti* in evolution according to *Sāṅkhya* philosophy, intellect.  
**№ 2:** 1). great (in space, time, quantity or degree) large, big, huge, ample, extensive, long, abundant, numerous, considerable, important, high, eminent (*RV.*);  
2). (rarely *tattva*), «the great principle» of *Buddhi* - «Intellect», or the intellectual principle (according to the *Sāṅkhya* phil. the second of the 23 principles produced from *Prakṛiti* and so called as the great source of *Ahaṃkāra* - «self-consciousness»; and *Manas* - «the mind»; *IW.* 83, 91) (*MaitrUp. Mn. Sāṅkhyak. MBh.*);  
Рудой: "ВЕЛИКИЙ";
- mahavakya**      **№ 1:** (lit.)Great sentence. *Upanishadic* declarations, four in number, expressing the highest *Vedantic* truths or the identity between the individual soul and the Supreme Soul. They are:  
1. *Prajnanam Brahma* (Consciousness is *Brahman*)—in *Aitareya Upanishad* of the *Rig-Veda*.  
2. *Aham Brahmasmi* (I am *Brahman*)—in *Bṛihadaranyaka Upanishad* of *Yajur-Veda*.  
3. *Tat Tvam Asi* (That thou art)—in *Chhandogya Upanishad* of *Sama-Veda*.  
4. *Ayam Atma Brahma* (This Self is *Brahman*)—in *Mandukya Upanishad* of *Atharva-Veda*.  
**№ 2:** (*mahā'-vākya*) any long continuous composition or literary (*Sāh.*); a principal sentence, great proposition of 12 sacred utterances of the *Upanishads* (e.g., *tattvamasi*, *ahambrahmāsmi*, esp., of the mystic words 'tattvam' and 'om') (*Vedāntas. Cat.*);
- mahā-vidēhā**      **№ 2:**(*mahā'-vidēha*) of a mythical country *Campa*(*Śatr.*); (with *vṛitti*, in the *Yoga* system) of a certain condition of the *Manas* or mind (*Cat.*);  
Рудой: "Великая бестелесная (концентрация сознания)";
- mahāvratam**      **№ 2:** (*mahā'-vratā*) a great duty, fundamental duty (5 in number accord. to the *Jaina* system) (*HYog. Yogas.*); a great vow (*Sāh.*); a great religious observance (*R. Pur.*); one who has undertaken solemn religious duties or vows, performing a great vow (*MBh. R.*);  
Рудой: "великий обет";
- mahēndra**      **№ 2:** 1). (*mahēndrā*) the great *Indra* (*AV.*); (also:

- applied to *Vishṇu* <R.> and *Śiva* <*Śivag.*>);  
 2). a partic. Star (*VP.*); a great chief or leader (*sarva-devānām*) (*Nal.*); a partic. high number (*Buddh.*); of a younger brother (or son) of *Asōka* (who carried the Buddhist doctrine into Ceylon) (*MWB.* 59); of another prince (= *Kumāra-gupta*) (*Inscr.*); of a poet (*Cat.*); of various other writers and teachers (also with *ācārya* and *sūri*) (*ib.*);  
 3). of a mountain or range of mountain (said to be one of the 7 principal chains in India, and sometimes identified with the northern parts of the *Ghats*) (*MBh. Kāv.*);
- mahiman      **B.B.:** (*mahimā*) Enlargement;  
**№ 2:** (*māhimān*) greatness, might, power, majesty, glory (*RV.*), (*-himmā*´ or *-hinā*´ mightily, forcibly *RV.*); the magical power of increasing size at will (*Vet. Pañcar.* (*MWB.* 245));
- maitrī      **№ 1:** Friendliness.  
**№ 2:** friendship, friendliness, benevolence, good will (one of the 4 perfect states with Buddhists) (*Dharmas.* 16; *MWB.* 128) (*MBh. Kāv.*);  
 Benevolence personified (as the daughter of *Daksha* and wife of *Dharma*) (*BhP.*);  
 close contact or union (*Megh. Vcar.*);  
 (in the compositi) equality, similarity (*Prasannar.*);  
**Рудой:** "дружелюбие";
- mālyavat      **№ 2:** (*mālya-vat*) crowned with garlands, garlanded (*MBh.*);  
 of a *Rākshasa* (son of *Su-keśa*) (*R.*); of one of *Śiva's* attendants *Kathās*; of a mountain or mountainous range (lying eastward of mount *Meru*) (*MBh.*);
- māna      **№ 1:** Respect; sense of self-respect.  
**№ 2:** (*mā´na, māna*) 1). opinion, notion, conception, idea (*Tattvas.*); purpose, wish, design (*AitBr.*); self-conceit, arrogance, pride (*KaushUp. Mn.*);  
 2). (with Buddhists one of the 6 evil feelings (*Dharmas.* 67); or one of the 10 fetters to be got rid of. (*MWB.* 127); (also) consideration, regard, respect, honour (*Mn. MBh.*); a wounded sense of honour, anger or indignation excited by jealousy (in women), caprice, sulking (*Kāv. Daśar. Sāh.*);  
 3). a building, house, dwelling (*RV.*);  
 4). measuring. meting out (*KātyŚr. Hariv.*); measure, measuring-cord, standard (*RV.*); dimension, size, height, length (in space and time), weight (*ib.*);  
 5). form, appearance (*RV.*); likeness, resemblance (*Śis.*); (in phil.) proof. demonstration, means of proof (= *pra-māṇa*);  
**Рудой:** "высокомерие";
- manaḥ      **B.B.:** mind;  
**№ 2:** (in compound for *manas*)  
 (*manaḥ-kshēpa*) mental perplexity or confusion (*Sāh.*);  
 (*manaḥ-paryāya*) (with *Jainas*) «the state of mental perception which precedes the attainment of perfect knowledge»; of the last stage but one in the perception of truth (*Sarvad.*);  
 (*manaḥ-prīti*) gladness of heart, delight (*Kathās.*);  
 (*manaḥ-saṅga*) attachment of the mind, fixing the thoughts (on a beloved one; second stage of love) (*Pratāp.*);
- manana      **J.B.:** thinking;

№ 1: Constant thinking; reflection; meditation on the eternal verities; the second of the three steps on the path of knowledge.

(*Mananasakti*): Power of reflection and concentration.

№ 2: 1). (*manānā*) devout, pious (RV. VI, 67,10);

2). (*manāna*) thoughtful, careful (RV.); thinking, reflection, meditation, thought, intelligence, understanding (intrinsic knowledge or science, as one of the faculties connected with the senses in *Nir.* VIII, 6 = *manman*) (*Hariv. Śaṅk. Sarvad.*); homage, reverence (*Sāy* on RV. I, 165,4);

3). (*mānana*) honouring, serving as a token of respect (*Nir.*); and paying honour, showing respect (*MBh. Kāv.*); consisting of realgar or red arsenic (*MBh.*);

manas

J.B.: mind;

№ 1: Mind; the thinking faculty.

(*Manasah-manah*): Mind of mind; the Inner Ruler or the Self or *Brahman*.

№ 2: (*mānas*) 1). mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will (RV.); 2). (in phil. the internal organ or *antaḥ-karaṇa* of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul (*IW.* 53);

in this sense manas is always regarded as distinct from *ātman* and *purusha*, «spirit or soul» and belonging only to the body, like which it is - except in the *Nyāya* - considered perishable;

3). the spirit or spiritual principle, the breath or living soul which escapes from the body at death (called *asu* in animals) (*ib.*);

4). thought, imagination, excogitation, invention, reflection, opinion, intention, inclination, affection, desire, mood, temper, spirit (*ib.*);

(*mānas-tusṭi*) satisfaction of mind, heart's content (*MW.*);

(*mānas-tva*) intellectual state, the state or condition of mind (*Sarvad.*);

Рудой: "генерализирующая способность сознания", «орган разума»;

mandākinī

№ 2: (from *manda* + 2. *añc*) 1). «going or streaming slowly» of an arm of the *Ganges* (flowing down through the valley of *Kedāra-nātha* in the *Himālayas*) and of other rivers (*MBh. Pur.*);

2). the heavenly *Ganges* (*MBh. Kāv.*); another river in heaven (*BhP.*);

of a metre (*Chandom.*);

(in astron.) of a partic. conjunction;

mantra

№ 1: Sacred syllable or word or set of words through the repetition and reflection of which one attains perfection or realisation of the Self.

(*Mantra-chaitanya*): The dormant potency of *Mantra*.

(*Mantra-sakti*): Power of the Lord's Name; the potency of any *Mantra*.

(*Mantra-siddhi*): Perfection in the practice of *Mantra-japa*; mastery over the *Devata* of a *Mantra* so that the *Devata* graces the votary whenever invoked.

№ 2: (*mantra, mantra*) 1). «instrument of thought», speech, sacred text or speech, a prayer or song of praise

(*RV. AV. TS.*); a Vedic hymn or sacrificial formula, that portion of the *Veda* which contains the texts called **ṛic** or **yajus** or **sāman** (*Br. GṛŚrS.*);  
 2). a sacred formula addressed to any individual deity (e.g., *om śivāya namaḥ*) (*RTL. 61*); a mystical verse or magical formula (sometimes personified), incantation, charm, spell (in modern times employed by the **Śāktas** to acquire superhuman powers; the primary **Mantras** being held to be 70 millions in number and the secondary innumerable) (*RTL. 197-202*) (*RV. I, 147,4; ĀśvŚr. Mn. Kathās. Suśr.*);  
 3). consultation, resolution, counsel, advice, plan, design, secret (*RV.*);  
 (*māntra* from *mantra*) proper or peculiar to Vedic or magical texts (*MW.*);

mati

№ 1: Thought; mind rightly directed towards knowledge revealed and practice enjoined by **Sastras**.  
 № 2: (*matī*) 1). (in **ŚBr.** also *māti*) devotion, prayer, worship, hymn, sacred utterance (*RV. VS.*); thought, design, intention, resolution, determination, inclination, wish, desire (*RV.*);  
 2). opinion, notion, idea, belief, conviction, view, creed (*ŚrS. Mn. MBh.*);  
 (*matyā*) wittingly, knowingly, purposely; at will; «under the idea of», e.g., *vyāghra-matyā* - «under the idea of its being a tiger»;  
 3). the mind, perception, understanding, intelligence, sense, judgment (**ŚBr.**);  
 (in *RV.* also «that which is sensible», intelligent, mindful, applied to **Aditi, Indra and Agni**);  
 4). esteem, respect, regard (**Kir.**); memory, remembrance (**L.**);

mātra

№ 2: 1). a **Brāhman** of the lowest order, *id est*: only by birth (**Hcat.**);  
 2). an element, elementary matter (**BhP.**);  
 3). measure, quantity, sum, size, duration, measure of any kind (whether of height, depth, breadth, length, distance, time or number, e.g.:  
 (*aṅgula-mātram*) a finger's breadth (**Pañcat.**);  
 (*artha-mātram*) a certain sum of money (**ib.**);  
 (*krośa. mātre*) at the distance of a **Kos** (**Hit.**);  
 (*māsa-mātre*) in a month (**Lāty.**);  
 (*śata-mātram*) a hundred in number (**Kathās.**);  
 4). the full or simple measure of anything, the whole or totality, the one thing and no more, often = nothing but, entirely, only, e.g.:  
 (*rāja-mātram*) the whole class of kings (**ŚāṅkhSr.**);  
 (*bhaya-m-*) all that may be called danger, any danger (**VarBṛS.**); (*rati-m-*) nothing but sensuality (**Mn.**);  
 (*śabda-mātreṇa*) only by a sound (**Śak.**);  
 5). having the measure of as large or high or long or broad or deep or far or much or many;  
 possessing (only) as much as or no more than;  
 6). amounting (only) to (pleonastically after numerals);  
 being nothing but, simply or merely;  
 (*mātra-tā, mātra-tva*) the being as much as, no more nor less than anything (**Śaṅkar.**);

mātsarya

**B.B.:** Envy;  
 № 1: Jealousy.  
 № 2: envy, jealousy, (**MaitriUp. MBh.**); (with Buddhists 5 kinds are named **Dharmas**. 78); displeasure,

dissatisfaction (*Kathās.*);

māyā

**B.B.:** Power of Generation; Self-expressive Principle;

**J.B.:** illusion;

№ 1: The illusive power of *Brahman*; the veiling and the projecting power of the universe.

(*Maya-mohajala*): The jugglery or deception set by infatuation of *Maya*.

№ 2: (*māyā*´) 1). art, wisdom, extraordinary or supernatural power (only in the earlier language); illusion, unreality, deception, fraud, trick, sorcery, witchcraft magic (*RV.*);

2). *Esp.:* an unreal or illusory image, phantom, apparition (*ib.*); duplicity (with Buddhists one of the 24 minor evil passions) (*Dharmas.* 69);

3). (in phil.) Illusion (identified in the *Sāṃkhya* with *Prakṛiti* or *Pradhāna* and in that system, as well as in the *Vedānta*, regarded as the source of the visible universe) (*IW.* 83, 108);

(with *Śaivas*) one of the 4 *Pāśas* or snares which entangle the soul (*Sarvad. MW.*);

(with *Vaiṣṇavas*) one of the 9 *Śaktis* or energies of *Vishṇu* (*L.*);

4). compassion, sympathy (*L.*);

(*māya*) creating illusions (said of *Vishṇu*) (*MBh.*);

meru

№ 2: 1). (*Uṇ.* IV, 101) of a fabulous mountain (regarded as the Olympus of *Hindū* mythology and said to form the central point of *Jambu-dvīpa*; all the planets revolve round it and it is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different *Dvīpas*;

2). the river Ganges falls from heaven on its summit, and flows thence to the surrounding worlds in four streams;

3). the regents of the four quarters of the compass occupy the corresponding faces of the mountain, the whole of which consists of gold and gems; its summit is the residence of *Brahmā*, and a place of meeting for the gods, *Rishis*, *Gandharvas*, when not regarded as a fabulous mountain, it appears to mean the highland of Tartary north of the *Himālaya*) (*MBh. Kāv.*);

4). a partic. kind of temple (*VarBrS.*);

the central or most prominent bead in a rosary (*L.*);

the most prominent finger-joint in partic. positions of the fingers (*L.*);

of the palace of *Gāndhāri* (one of the wives of *Kṛishṇa*) (*Hariv.*);

of a *Cakra-vartin* (*L.*); (with *śāstrin*) of a modern teacher (*Cat.*); of another man (*Rājat.*); of the wife of *Nābhi* and mother of *Ṛishabha* (*VP.*);

mithyajñāna

№ 1: False knowledge.

№ 2: (*mithyā*´-*jñāna*) a false conception, error, mistake (*Yogas. Pañcat.*);

**Рудой**: "ложное знание";

moha

**B.B.:** Ignorance;

№ 1: Infatuation; delusion caused by wrong thinking; false identification and deluded attachment.

№ 2: (*mōha*) 1). loss of consciousness, bewilderment, perplexity, distraction, infatuation, delusion, error, folly (*AV.*);

2). fainting, stupefaction, a swoon (*MBh. Kāv.*);

3). (in phil.) darkness or delusion of mind

(preventing the discernment of truth and leading men to believe in the reality of worldly objects);  
 (with Buddhists) ignorance (one of the three roots of vice, in *Dharmas.* 139);  
 4). a magical art employed to bewilder an enemy (*Cat.*); wonder, amazement (*L.*); infatuation personified (as the offspring of *Brahmā.*)(*VP.*);

**Рудой:** "невежество, как тупая закоренелость";

mokṣa

**Ж.В.:** three-fold liberation; Liberation (*moksha*);

**№ 1:** Release; liberation; the term is particularly applied to the liberation from the bondage of Karma and the wheel of birth and death; Absolute Experience.

**№ 2:** (*moksha*) 1). emancipation, liberation, release from (*MBh. Kāv.*);

2). release from worldly existence or transmigration, final or eternal emancipation (*Up. Mn. MBh.*);

3). death (*L.*);

4). relinquishment, abandonment (*Kathās.*);

**Рудой:** син. *Apavarga, mukti*

mūḍha

**В.В.:** forgetful (mental plan);

**№ 1:** (*Mudhavastha*): One of the five states of the mind; state of ignorance or forgetfulness of one's real nature.

**№ 2:** (*mūḍhā*) 1). stupefied, bewildered, perplexed, confused, uncertain or at a loss about (*AV.*);

2). stupid, foolish, dull, silly, simple (*Mn. MBh.*); swooned, indolent (*L.*); a fool, dolt (*MBh. Kāv.*);

3). gone astray or adrift (*AśvGr.*); driven out of its course (as a ship) (*R.*); wrong, out of the right place (as the fetus in delivery) (*Susr.*);

4). not to be ascertained, not clear, indistinct (*Āpast. R.*); perplexing, confounding (*VP.*); confusion of mind (*Sarvad.*);

5). (in *Sāṃkhya*) of the elements (*Tattvas.*);

(*mudhā*) in vain, uselessly, to no purpose (*MBh. Kāv.*); falsely, wrongly (*Bhaflr.*);

**Рудой:** "ослепленное", "пребывающее в замешательстве, недоумении" (состояние сознания);

muditā

**№ 1:** Complacency; joy.

**№ 2:** 1). (*mudita*) delighted, joyful, glad, rejoicing in (*MBh. Kāv.*); a partic. sort of servant (*R.*);

2). (*ā*) joy, gladness, complacency (*Lalit.*); sympathy in joy (*Divyāv.*); a kind of sexual embrace (*L.*);

3). a partic. *Siddhi* (*Sāṃkhyas. Sch.*);

**Рудой:** "симпатическая радость";

mukhya

**№ 1:** Chief; primary. (*Mukhyaprana*): Chief vital air.

(*Mukhyasamanyadhikarana*): The great *Vedantic* text "*Aham Brahmasmi*: I am *Brahman*" teaches the identity of the

individual soul and the Supreme Being. Here the soul designated as "I", the doer and the enjoyer is not one

with *Brahman*, but it is the noumenal Self Who is the basis of that "I" that is identical with *Brahman*. Thus

"I" is to be deprived of its fictitious environments before establishing its identity with *Brahman*; the main

common substratum. To illustrate the matter, let us take an ordinary instance of a rectified error. "That which

was thought to be a pillar is a man." Here the proposition does not mean that the pillar is one with the

man. But, it simply teaches us that knowledge of the man dispels the notion of the pillar, and residuum of that

idea of pillar is the same as man. In o words, the



relation of subject and predicate is not based up direct identity (*Mukhyasamanyadhikarana*) but upon sublation of the falsity of the subject as such (*Badhasamanyadhikarana*).

(*Mukhyavritti*): Primary sense; power or *Sakti* words.

№ 2: (*mūkhya*) 1). being in or coming from or belonging to the mouth or face (*AV.*);

2). being at the head or at the beginning, first, principal, chief, eminent (= the first or best or chief among, rarely = *mukha* or *ādi*) (*TS.*); a leader, guide (*Kām.*);

3). of the residence of *Varuṇa* (*VP.*);

4). an essential rite (*W.*); reading or teaching the *Vedas* (*ib.*);

mukta

№ 1: The liberated one.

№ 2: 1). loosened, let loose, set free, relaxed, slackened, opened, open (*MBh. Kāv.*); liberated, delivered, emancipated (from sin or worldly existence) (*Mn. MBh.*); = released from, deprived or destitute of (*Pāṇ. 2-1, 38*); the spirit released from corporeal existence (*W.*);

2). abandoned, relinquished, quitted, given up, laid aside, deposed (*MBh. Kāv.*); sent forth, emitted, discharged, poured out, hurled, thrown (*ib.*); left free (as a road) (*Megh.*);

3). uttered (as sound) (*MBh.*); shed (as tears) (*Pañcat.*); let fly, applied (as a kick) (*Ragh.*); gone, vanished, disappeared; (see: *muktā, mukti*)

(*mukta-bandhana*) released from bonds, (*AshṭāvS.*);

Рудой: "освобождённый";

mukti

№ 1: same as *Moksha*.

№ 2: setting or becoming free, release, liberation, deliverance from (*ŚBr.*); final liberation or emancipation, final beatitude (= *moksha*) (*Kāv. Kathās.*); abandonment, putting off, giving up (*ib.*); throwing, casting, hurling, shooting, sending (*Hariv.*); discharge of a debt (*Cat.*);

Рудой: син. *mokṣa, apavarga*

mula

J.B.: root;

*mula-prakritu* (*TSS - 87*);

№ 1: Origin; root; base; tuber.

№ 2: (*mūli-bhūta*) become a root, become a source or origin (*MW.*);

muladhara

№ 1: The lowermost of the six *Yogic* centres the body.

№ 2: (*mūlā dhāra*) of a mystical circle situated above the generative organs (*Pañcar. Ānand.*); the navel (*RāmatUp.*);

mūlaka

№ 2: 1). rooted in, springing from (*-tva*) (*MBh. Jaim. Sch.*); born under the constellation *Mūla* (*PĀṇ. IV, 3, 28*);

2). a radish (*Mn. Yājñ.*); a sort of *yam* (*W.*);

a kind of vegetable poison (*L.*);

of a prince (a son of *Āsmaka*) (*Pur.*);

3). (*ikā*) a root used in magic (*Pañcat. Siṅhās.*);

a root (*MBh. Pañcar.*);

mūlavaktā

Рудой: «исходный авторитет» (бог-творец, Ишвара);

mulika-arthas

J.B.: 10 kinds of radical facts (*TSS - 68, 69*);

mūrdha-jyotis

№ 2: (= *brahma-randhra*) (*Cat.*) «*Brahmā's* crevice», a

suture or aperture in the crown of the head (through which the soul is said to escape on death) (*Pur. Siṅhās. RTL.* 291);

## N

nābhicakra	<p>№ 1: (<i>Nabhichakra</i>): <i>Manipurachakra</i>; the third lotus at the navel, according to <i>Hatha Yoga</i>.</p> <p>№ 2: (<i>caṅkrā</i>) a circle or depression of the body (for mystical or chiromantic purposes; 6 in number, one above the other, viz.:</p> <ol style="list-style-type: none"> <li>1. <i>mūlā dhāra</i> - the parts about the pubis;</li> <li>2. <i>svā dhishthāna</i> - the umbilical region;</li> <li>3. <i>maṅi-pūra</i> - the pit of the stomach or epigastrium;</li> <li>4. <i>anāhata</i> - the root of the nose;</li> <li>5. <i>viśuddha</i> - the hollow between the frontal sinuses;</li> <li>6. <i>ājñā khya</i> - the fontanelle or union of the coronal and sagittal sutures;</li> </ol> <p>various faculties and divinities are supposed to be present in these hollows);</p>
nāda	<p>№ 1: Mystic sound (of the Eternal); the primal sound or First vibration from which all creation has emanated; the first manifestation of the unmanifested Absolute; <i>Omkara</i> or <i>Sabda Brahman</i>; also the mystic inner sound or <i>Anahata</i> on which the <i>Yogi</i> concentrates.</p> <p>№ 2: (<i>nādā</i>) a loud sound, roaring, bellowing, crying (<i>RV.</i>); any sound or tone (<i>Prāt. R.</i>) (= <i>śabda</i> in <i>L.</i>); (in the <i>Yoga</i>) the nasal sound represented by a semicircle and used as an abbreviation in mystical words (<i>BhP.</i>); a praiser (= <i>stotri</i>) (<i>Naigh. III, 16.</i>);</p>
nādānuśaṅhara	<b>Рудой</b> : "нераздельность звучания" (о слове)ж
nādi	<p>№ 1: River; Nerve; channel; psychic current.</p> <p>№ 2: (<i>nādi</i>) any tube or pipe, a tubular organ (as a vein or artery of the body) (<i>BhP.</i>);</p>
naimittika	<p>№ 1: Occasional; not daily or permanent.</p> <p>№ 2: produced by any or by some partic. cause, occasional, special, accidental (opp. to <i>nitya</i>) (<i>KātyŚr. Mn. MBh.</i>); an effect;</p> <p><b>Рудой</b>: "случайная (связь)";</p>
nārā	<p>№ 2: (from <i>nara</i>) relating to or proceeding from men, human, mortal (<i>Mn. Kāv.</i>); a man (<i>TĀr.</i>); (invented to explain <i>nārāyaṇa</i>); = <i>nārāyaṇa</i>; a multitude of men; dry ginger (<i>L.</i>);</p> <p>(<i>nā'ra</i> from <i>naraka</i>) relating to hell, hellish, infernal; inhabitant of hell (<i>Pur.</i>); see: <i>nārī</i>;</p>
narayana	<p>№ 1: A proper name of God; the term by etymology means a Being that supports all things, that is reached by them and that helps them to do so; when the compound <i>Nara</i> plus <i>Ayana</i> is understood as a <i>Bahuvrihi</i> compound, the word means one who pervades all things; one who sleeps on waters.</p>
neti-neti	<p>№ 1: "Not this, not this"; the analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth.</p>
nidrā	<p>№ 1: Sleep; either dreaming or deep sleep state; also: a</p>

	name of <i>Yogamaya</i> .
	№ 2: 1). ( <i>ni-drā</i> ) to fall asleep, sleep, slumber ( <i>ŚBr. MBh. Kāv.</i> );
	2). ( <i>ni-drā</i> ) sleep, slumber, sleepiness, sloth ( <i>RV. MBh. Kāv.</i> ); disturbing sleep; light sleep, doze ( <i>L.</i> ); the budding state of a flower (hence: <i>-drān-tyaj</i> , to bloom) ( <i>SārṅgP.</i> );
	a mystic. of the letter <i>bh</i> ( <i>Up.</i> );
	( <i>nidrā-yoga</i> ) a state of such deep meditation as to resemble sleep ( <i>ib.</i> ); see: <i>yōga-nidrā</i> ;
	<b>Рудой</b> : "сон без сновидений"; см. <i>svapna</i>
nidrājñāna	<b>Рудой</b> : "сновидное знание";
nidrāvṛtti	<b>Рудой</b> : ( <i>nidrāvṛttimat</i> )- сновидное состояние сознания;
nimitta	<b>Ж.В.</b> : concomitant cause; instrumental cause; and <i>Nimitta-kāraṇa</i> : occasional cause; or - 'chief or especial cause' and 'efficient cause';
	№ 1: Cause; instrument.
	№ 2: a butt, mark, target ( <i>MBh.</i> ); sign, omen ( <i>Mn. Yājñ. MBh.</i> ); cause, motive, ground, reason ( <i>Up. Kap. Var. Mn. MBh. Kāv.</i> ); (in all oblique cases = because of, on account of ( <i>Pāṇ. 2-3, 23 Pat.</i> ));
	(in phil.) instrumental or efficient cause ( <i>opp. to upā_dāna</i> - the operative or material cause) ( <i>Vedāntas. Bhāshāp.</i> );
	( <i>nimitta-dharma</i> ) expiation, any occasional or special penance or rite or obligation ( <i>W.</i> );
	( <i>nimitta-jñāna</i> ) «knowledge of omens or signs» ( <i>RTL. 397.</i> );
	<b>Рудой</b> : "причина"; <i>Nimitta-kāraṇa</i> - "действенная причина";
nir-atisaya	№ 2: unsurpassed ( <i>tva</i> ) ( <i>Hariv. Pañc.</i> );
nirbhāsa	№ 2: ( <i>nir-bhāsa</i> ) appearance ( <i>Sarvad.</i> );
	<b>Рудой</b> : "высвечивается";
nirbīja	№ 1: Seedless; without <i>Samskaras</i> .
	№ 2: ( <i>nir-bīja</i> ) seedless, impotent ( <i>Tattvas.</i> ); a sort of grape without seeds or stones ( <i>L.</i> );
	<b>Рудой</b> : "лишённое семени";
nirmama	№ 1: Without mine-ness.
	№ 2: ( <i>nir-mama</i> ) unselfish, disinterested; free from all worldly connections ( <i>MBh. R.</i> ); regardless of, indifferent to ( <i>ib.</i> );
	complete unselfishness or indifference ( <i>see: nīs</i> ); free from selfishness, indifferent;
nirmanā	№ 1: Creation.
	№ 2: 1). ( <i>nir-māna</i> ) without self-confidence, free from pride ( <i>MBh. Kāv.</i> );
	2). ( <i>nir-māna</i> ) measuring, measure, reach, extent ( <i>Hariv. R.</i> ); forming, making, creating, creation, building, composition, work, «made of» ( <i>Suśr. MBh. Kāv.</i> );
	(with Buddh.) transformation; pith, the best of anything (= <i>sāra</i> ) ( <i>L.</i> );
nirmāṇacitta	№ 1: Manufactured mind; manufacturing mind.
	<b>Рудой</b> : "магическое сотворение сознанием йогина";
nirmāṇakāya	№ 1: Manufactured body.
	№ 2: the body of transformations ( <i>Buddh. MWB. 247</i> );
	<b>Рудой</b> : "магически сотворённые тела";

nirodha	<p>№ 1: Restraint; suppression; destruction.</p> <p>№ 2: (<i>ni-rodha</i>) 1). confinement, locking up, imprisonment (<i>Mn.</i> VIII, 375); investment, siege (<i>Cat.</i>); enclosing, covering up (<i>Var. Kāv.</i>); restraint, check, control, suppression, destruction (<i>Mn. MBh.</i>);</p> <p>2). (in dram.) disappointment, frustration of hope (<i>Daśar.</i>);</p> <p>(with Buddh.) suppression or annihilation of pain (one of the 4 principles)(<i>Lalit. MWB.</i> 43, 56, 137);</p> <p>3). a partic. process to which minerals (esp. quicksilver) are subjected (<i>Cat.</i>); hurting, injuring (= <i>ni-graha</i>) (<i>L.</i>); aversion, disfavour, dislike (<i>W.</i>);</p> <p><u>Рудой</u>: "прекращение, остановка";</p>
nirodhapariṇāma	<p>№ 1: Modification of control.</p> <p>№ 2: see: <i>ni-rodha</i> + <i>pari-ṇāma</i></p>
nirodhasamādhi	<p><u>Рудой</u>: "остановка функции сознания";</p>
niruddha	<p><b>В.В.:</b> restrained (mental plan);</p> <p>№ 1: Controlled.</p> <p>№ 2: (<i>ni-ruddha</i>) held back, withheld, held fast, stopped, shut, closed, confined, restrained, checked, kept off, removed, suppressed (<i>RV.</i>); rejected (= <i>apa-ruddha</i>) (<i>TāṇḍBr. Kāth.</i>); covered, veiled (<i>MBh. Hariv.</i>);</p> <p><u>Рудой</u>: "прекращённое, остановленное" (сосредоточение, состояние сознания);</p>
nirvicāra	<p>№ 1: (<i>Nirvichara</i>): Without argumentation; without logic and enquiry.</p> <p>№ 2: (<i>nir-vicāra</i>) not needing any consideration (<i>Yogas.</i>); not reflecting or considering (<i>Rājat.</i>); without reflection, inconsiderately (<i>R.</i>);</p> <p><u>Рудой</u>: "нерефлективный вид сосредоточения" в отличие от <i>savicāra</i>;</p>
nir-vīja	<p>№ 2: (see: <i>nirbīja</i>);</p>
nirvitarka	<p>№ 1: (<i>Nirvitarkasamadhi</i>): Superconscious state where there is no intellectual argumentation or logic.</p> <p>№ 2: (<i>nir-vitarka</i>) unreflecting, inconsiderate (<i>Yogas.</i>);</p> <p><u>Рудой</u>: "недискурсивный вид сосредоточения";</p>
niṣandha	<p>№ 2: (<i>nishadha</i>) 1). of a mountain or chain of mountains (described as lying immediately south of <i>Ilāvṛita</i> and north of the <i>Himālaya</i>) (<i>MBh. Pur.</i>);</p> <p>2). (<i>plural</i>) of a people and their country governed by <i>Nala</i> (<i>ib.</i>); the sovereign of the <i>Nishadhas</i> (of a son of <i>Janam-ejaya</i>; of <i>Kuśa</i> the father of <i>Nala</i>; of a grandson of <i>Kuśa</i>) (<i>ib.</i>);</p> <p>3). a partic. position of the closed hand (<i>Cat.</i>);</p> <p>4). a bull (<i>L.</i>);</p> <p>5). (in music) a partic. note (<i>ni-shāda</i>);</p>
niśhaya	<p><b>Ж.В.:</b> judging;</p>
niṣphala	<p><u>Рудой</u>: "бесплодный (результат)";</p>
nitya	<p><b>В.В.:</b> Eternal;</p> <p>№ 1: Eternal; daily; obligatory; permanent.</p> <p>№ 2: (<i>nītya</i>) 1). innate, native (<i>MBh. III</i>, 13941); one's own (<i>opp.</i> to <i>araṇa</i>); continual, perpetual, eternal (<i>RV.</i>); constantly dwelling or engaged in, intent upon, devoted or</p>

used to (*Mn. MBh.*);  
 2). ordinary, usual, invariable, fixed, necessary, obligatory (*opp.* to *kāmya, naimittika*) (*Br. ŚrS. Mn.*); (with *samāsa* a compound the meaning of which is not expressed by its members when not compounded (*Pāṇ. 2-1, 3 Sch.*); constant and indispensable rite or act (*W.*); always, constantly, regularly, by all means (*RV.*);

nityatā

**B.B.:** Eternity;  
**№ 1:** Eternity.  
**№ 2:** (*nītya-ta*) perpetuity, continuance, continual repetition of (*MBh. Suśr.*); necessity (*MārkP.*);

nivṛtti

**№ 1:** (*Nivṛtti*): Renunciation; retrospective life; stepping back from worldly activity.  
**№ 2:** (*ni-vṛtti*) returning, return (*MLBh. Ragh.*); ceasing, cessation, disappearance (*ŚrS. Up. MBh.*); leaving off, abstaining or desisting from (*Mn. MBh. Bhartr.*); escaping from (*Pañc. II, 87*); ceasing from worldly acts, inactivity, rest, repose (*opp.* to *pra-vṛtti*) (*Bhag. Prab.*); (in dram.) citation of an example (*Sāh.*); suspension, ceasing to be valid (as of a rule) (*Pāṇ. Sch.*); destruction, perdition (*RāmatUp.*); denial, refusal (*W.*); abolition, prevention (*ib.*);

niyama

**№ 1:** The second step in *Raja Yoga*; internal and external purification, contentment, mortification, study, and worship of God, constitute *Niyama*; observance.  
**№ 2:** (*ni-yama*) 1). restraining, checking, holding back, preventing, controlling (*Mn. MBh.*); limitation, restriction; reduction or restriction to, determination, definition (*GrŚrS. Prāt. MBh. Rājat.*);  
 2). any fixed rule or law, necessity, obligation (as a rule, necessarily, invariably, surely) (*Var. R. Suśr.*); agreement, contract, promise, vow (*R. Kathās.*);  
 3). any act of voluntary penance or meritorious piety (a lesser vow or minor observance dependent on external conditions and not so obligatory as *yama*) (*TĀr. Mn. MBh. Kāv.*);  
 4). (in rhet.) a common-place, any conventional expression or usual comparison;  
 (in *Mīm. phil.*) a rule or precept (laying down or specifying something otherwise optional);  
 restraint of the mind (the 2nd of the 8 steps of meditation in *Yoga*); performing five positive duties (*MWB. 239*);  
**Рудой:** "высший контроль (как регулярное выполнение определённых предписаний)", "соблюдение религиозных предписаний";

niyāmaka

**№ 1:** He who controls; God or *Isvara*.  
**№ 2:** (*ni-yāmaka*) restraining, checking, subduing, controlling, governing (*MBh. Kām. Sarvad.*); restrictive, limiting, defining (*Bhp. Sarvad.*);  
**Рудой:** "то, что ограничивает связь (слова и обозначаемого объекта)"; см. *prakāśaka*

ni-yata

**№ 2:** 1). (*nī-*) held back or in, fastened, tied to; put together (hands) (*R.*); restrained, checked, curbed, suppressed, restricted, controlled (*Mn. MBh.*);  
 2). limited in number (*Ratnāv. III, 3*); connected with, dependent on (*Mn. IV, 256*); contained or joined in (*R. III, 70, 5*);

- 3). disciplined, self-governed, abstemious, temperate; constant, steady, quite concentrated upon or devoted to (*MBh. Kāv.*);
- 4). fixed, established, settled, sure, regular, invariable, positive, definite (*GrŚrS. Mn. MBh.*); customary, usual (*MBh. III, 15416*);
- 5). (in *Sāṃkhya*) the organs of sense;

niyata-vipāka

**B.B.:** regulated-fruitive (*viz.:* *prārabdha*);

## P

pada

- № 1: Foot; one-fourth portion.
- № 2: (*pāda*) 1). the foot (of men and animals) (*RV.*); the sometimes added to proper names or titles in token of respect (*deva-pādāḥ* - «the king's majesty» in *Pañc.*; *nārāyaṇap-* - «the venerable *Nārāyaṇa*» in *Sāh.*); 2). the foot or leg of an inanimate object, column, pillar (*AV. ŚBr. MBh.*); a wheel (*Śis. XII, 21*); a foot as a measure (= 12 *Angulas*) (*ŚBr. ŚrS. MārKP.*); the foot or root of a tree (*Var.*); the foot or a hill at the foot of a mountain (*MBh. Kāv.*); 3). the bottom (*ḍṛitehpādāt* - «from the bottom of a bag») (*MBh. V, 1047*); a ray or beam of light (considered as the foot of a heavenly body) (*ib.*); 4). a quarter, a fourth Part (the fourth of a quadruped being one out of 4) (*ŚBr. Mn. MBh.*); (the 4 parts, *id est*, all things required for (*Suśr.*); the quadrant (of a circle) (*Āryabh. Sch.*); a verse or line (as the fourth part of a regular stanza) (*Br. ŚrS. Prāt.*);
- Рудой: "звуковая оболочка слова";

padārtha

№ 1: Substance; material.

padmāsana

№ 1: The lotus pose; a meditative posture.

Рудой: "поза лотоса";

pakṣa

- № 2: (*pakshā*) 1). a wing, pinion (in one passage) (*RV.*); 2). a symbol. of the number two (*Var. Hcat.*); a feather, the feathers on both sides of an arrow (*gārdhra-p-*); 3). the fin of a fish (*nis-tvak-p-*); the shoulder; the flank or side or the half of anything (*RV.*); 4). the side or wing of a building (*AV.*); the wing or flank of an army (*MBh. Hariv.*); 5). the half of a lunar month (the first half from new moon to full moon was called *pūrva* or *apūryamāna*, later *sukla* or *śuddha*; the other half *apara* or *apa-kshiyamāna*, later *kṛishṇa* or *tāmīra*; each fortnight consists of 15 *Tithis* or lunar days called *prathamā, dvitīyā*) (*Br. GrŚrS. MBh. Var.*); 6). a side, party, faction; multitude, number, troop, set, class of beings; partisan, adherent, follower, friend (*MBh. Kāv.*); 7). Quantity (see *keśa-*); one of two cases or one side of an argument, an alternative (*-kshe* = «on the other hand»; with *atra* = «in this case»; *pakshā ntare* = «in the other case») (*Pāṇ. Sch.*); a point or matter under discussion, a thesis, a particular theory, a position advanced or an argument to be maintained (*pūrva-, uttara-*); an action or lawsuit (*Yājñ. Sch.*); 8). (in logic) the proposition to be proved in a syllogism (*Tarkas. Bhāshāp.*); any supposition or view, motion, idea, opinion (*mukhyaḥpakshaḥ* = «an excellent idea»; *Śak. Sch.*)

(*MBh. Kāv.*); 9). (in alg.) a primary division or the side of an equation in a primary division; the wall of a house or any wall (*L.*);

parā	<p>№ 1: Supreme; other; enemy</p> <p>№ 2: (<i>pāra</i>) 1). far, distant, remote (in space), opposite, ulterior, farther than, beyond, on the other or farther side of, extreme;</p> <p>2). previous (in time), former; ancient, past; later, future, next; following, succeeding, subsequent; final, last;</p> <p>3). exceeding (in number or degree), more than; better or worse than, superior or inferior to, best or worst, highest, supreme (<i>RV.</i>);</p> <p><b>Рудой</b>: "другой"; (<i>parā vairāgya</i>)- "высокий уровень бесстрастия"; (<i>paralokinaḥ</i>)- "находящийся в другом мире";</p>
paracitta-jñāna	<p>№ 2: (<i>pāra-citta-jñāna</i>) knowing the thoughts of another (<i>L.</i>);</p> <p><b>Рудой</b>: "чтение чужих мыслей";</p>
parahita	<p>№ 2: (<i>pāra-hita</i>) friendly, benevolent (<i>W.</i>); another's welfare (<i>Bhartṛ.</i>);</p> <p><b>Рудой</b>: "для пользы других";</p>
paramkāṣṭha	<p><b>Рудой</b>: "высшее бесстрастие, представляющее непоколебимое спокойствие знания (<i>jñāna</i>)";</p>
paramāṇu	<p>№ 1: A sub-atomic particle, such as electron.</p>
paramārthika	<p>№ 1: In an absolute sense (as opposed <i>Vyavaharika</i> or relative).</p> <p>№ 2: (<i>pāramārthika</i> from <i>paramā_rtha</i>) relating to a high or spiritual object or to supreme truth, real, essential, true (<i>Śaṅk. BhP.</i>); one who cares for truth (<i>Pañc.</i>); excellent, best (<i>W.</i>);</p>
paribhāṣā	<p>№ 2: (<i>pari-bhāṣā</i>) speech, discourse, words (<i>MBh. BhP.</i>); blame, censure, reproof (<i>Pat. Bālar.</i>); any explanatory rule or general definition;</p> <p>(in gram.) a rule or maxim which teaches the proper interpretation or application of other rules (<i>Pāṇ.</i>);</p> <p>(in medic.) prognosis; a table or list of abbreviations or signs used in any work;</p> <p><b>Рудой</b>: "техническое (терминологическое) употребление"; см. <i>saṃjñā</i></p>
paridṛṣṭa	<p><b>В.В.</b>: visible characteristics of the mind;</p> <p>№ 2: (<i>pari-dṛishṭa</i>) seen, beheld, perceived, learnt, known (<i>MBh.</i>);</p>
pariṇāma	<p>№ 1: Transformation; modification; change; of result.</p> <p>№ 2: (<i>pari-ṇāma</i>) change, alteration, transformation into, development, evolution (<i>Sāṃkhyak. Yogas. Pur. Suśr.</i>);</p> <p>2). ripeness, maturity (<i>Kir. Uttarak. Mālatim.</i>); alteration of food, digestion (<i>Suśr. Tarkas.</i>); withering, fading (<i>ŚārṅgP.</i>);</p> <p>3). lapse (of time) (<i>MBh. R.</i>); decline (of age), growing old (<i>ib. Suśr.</i>); result, consequence, issue, end (<i>Kāv.</i>); (in rhet.) a figure of speech by which the properties of any object are transferred to that with which it is compared (<i>Kuval.</i>); of a holy man (<i>RTL. 269</i>);</p> <p>(-<i>darsin</i>) looking forward to the issue or consequences (of</p>

	any event), prudent, fore-sighted ( <b>MBh.</b> ); (- <b>drishti</b> ) foresight, providence ( <b>MW.</b> ); (- <b>nirodha</b> ) obstruction (of felicity caused) by human vicissitude (as birth, growth, death) ( <b>W.</b> ); <b>Рудой</b> : "модификация", "концепция о трансформации в <b>samkhyā</b> системе", "процесс трансформации", "непрерывное изменение"; ( <b>parināminityatā</b> )- "вечность трансформации" <b>guṇas</b> , базовых составляющих первопричины ( <b>prakṛti</b> );
pariṇata	<b>№ 2:</b> ( <b>pari-ṇata</b> ) bent down (is an elephant stooping to strike with its tusks)( <b>Megh.</b> ); bent down or inclined by ( <b>Bharṭṛ.</b> ); changed or transformed into ( <b>Kālid. Kād. Sāh.</b> ); developed, ripened, mature, full-grown, perfect; full (as the moon); set (as the sun) ( <b>MBh. Kāv.</b> ); advanced ( <b>vayasā</b> - in age; also <b>-tanvayasā</b> - «life is advanced, old age has come» ( <b>Kathās.</b> ); digested (as food) ( <b>Suśr.</b> ); elapsed (as time) ( <b>Bhp.</b> );
pary-ava-sāna	<b>№ 2:</b> end, termination, conclusion, issue ( <b>Gobh. Nāg. Hit.</b> ); comprehending, including, amounting to ( <b>Sarvad.</b> );
paryavasthāna	<b>№ 2:</b> ( <b>pary-ava-sthāna</b> ) opposition, contradiction ( <b>L.</b> );
phala	<b>№ 1:</b> Fruit; effect; one of the Shadlingas; the last of the chapters in the <b>Brahma Sūtras</b> . <b>№ 2:</b> ( <b>phāla</b> ) fruit (esp., of trees)( <b>RV.</b> ); the kernel or seed of a fruit ( <b>Suśr.</b> ); consequence, effect, result, retribution (good or bad), gain or loss, reward or punishment, advantage or disadvantage ( <b>KātyŚr. MBh. Kāv.</b> ); benefit, enjoyment ( <b>Pañcat. II, 70</b> ); compensation ( <b>Yājñ. II, 161</b> ); (in math.) the result of a calculation, product or quotient ( <b>Sūryas.</b> ); corrective equation ( <b>ib. Gol.</b> ); <b>Рудой</b> : "плод (результат, следствие)";
pitta	<b>№ 2:</b> ( <b>pittā</b> ) bile, the bilious humour ( <b>AV.</b> ); <b>Рудой</b> : "желчь"; см. <b>dhātu</b>
plakṣa	<b>№ 2:</b> ( <b>plakshā</b> ) the waved-leaf fig-tree, <i>Ficus Infectoria</i> (a large and beautiful tree with small white fruit) ( <b>AV.</b> ); the holy fig-tree, <i>Ficus Religiosa</i> ( <b>L.</b> ); <i>Thespesia Populneoides</i> ( <b>L.</b> ); a side door or the space at the space of a door ( <b>L.</b> ); <b>=dvīpa</b> ( <b>Pur.</b> ); see: <b>gomedha</b>
pradhāna	<b>B.B.:</b> Substance; Principal Cause; <b>№ 2:</b> 1). a chief thing or person, the most important or essential part of anything ( <b>KātyŚr. Mn. MBh.</b> ); 2). the principal or first, chief, head of; 3). «the Originator» , primary germ, original source of the visible or material universe (in <b>Sāmkhya = prakṛiti</b> ) ( <b>IW. 53</b> ), 4). primary or unevolved matter or nature ( <b>Sarvad.</b> ); 5). supreme or universal soul ( <b>L.</b> ); intellect, understanding ( <b>L.</b> ); the first companion or attendant of a king, a courtier, a noble ( <b>L.</b> ); <b>Рудой</b> : "первосущность", "первопричина" этимолог. от <b>pradhīyate</b> - "то, из чего создаётся, или производится, весь мир";
pradhānaka	<b>№ 2:</b> (in <b>Sāmkhya</b> ) the original germ out of which the material universe is evolved (= <b>pradhāna, a-vyakta</b> ) ( <b>Tattvas.</b> );



prādhānika	<p>№ 2: (<i>prā-dhānika</i>) pre-eminent, distinguished, superior (<i>BhP.</i>); (in <i>Sāṃkhya</i>) derived from or relating to <i>Pradhāna</i> or primary matter (<i>MBh. BhP.</i>);</p> <p><b>Рудой</b>: "согласно Вач. Мишре, слово есть продукт первоматерии";</p>
pradurbhava	<p>№ 2: (<i>prādūr-bhāva</i>) becoming visible or audible, manifestation, appearance (also of a deity on earth) (<i>GrŚrS. MBh.</i>);</p> <p><b>Рудой</b>: "проявляющиеся (напр. санскары - <i>samskāra</i>);</p>
prāgabhāva	<p><b>Рудой</b>: "предшествующее отсутствию";</p>
prajñā	<p>№ 2: (<i>pra-jñā</i>) 1). to know, understand (a way or mode of action), discern, distinguish, know about, be acquainted with (<i>RV.</i>);</p> <p>2). to find out, discover, perceive, learn (<i>MBh. Kāv.</i>); to show or point out (the way) (<i>ŚBr.</i>); to summon, invite (<i>Lalit.</i>);</p> <p>3). (<i>pra-jñā</i>) wisdom, intelligence, knowledge, discrimination, judgment (<i>ŚBr.</i>); device, design (<i>ŚBr. ŚāṅkhŚr.</i>); a clever or sensible woman (<i>W.</i>);</p> <p>4). Wisdom personified as the goddess of arts and eloquence, <i>Sarasvatī</i> (<i>L.</i>); a partic. <i>Śakti</i> or energy (<i>Hcat.</i>);</p> <p>(with Buddh.) true or transcendental wisdom (which is three fold (<i>Dharmas.</i> 110; <i>MWB.</i> 126, 128);</p> <p>5). the energy of <i>Ādi-buddha</i> (through the union with whom the latter produced all things) (<i>MWB.</i> 204.);</p> <p>6). (<i>prā-jñā</i>) intellectual (opp. to <i>śārīra, taijasa</i>) (<i>ŚBr. Nir. MāṇḍUp.</i>);</p> <p>7). intelligent, wise, clever (<i>KaṭhUp. Mn. MBh.</i>); a wise or learned man (<i>MBh. Kāv.</i>);</p> <p>8). intelligence dependent on individuality (<i>Vedāntas.</i>); a kind of parrot with red stripes on the neck and wings; intelligence, understanding (<i>L.</i>);</p> <p>(<i>pra-jñā na-santati</i>) a train of thought (<i>Tattvas.</i>);</p> <p>9). (<i>pra-jñā</i>) = <i>pra-jñu</i> (<i>L.</i>); wise, prudent (<i>MāṇḍUp.</i>); knowing, conversant with; knowledge (<i>ŚBr.</i>);</p> <p><b>Рудой</b>: "мудрость";</p>
prajñājyoti	<p><b>Рудой</b>: "один из 4-х типов йогингов: «наделённый светом мудрости»";</p>
prajñāloka	<p><b>Рудой</b>: "свет мудрости";</p>
pra-jñāta	<p>№ 2: known, understood, found out, discerned, known as, well-known, public, common, notorious (<i>Mn. MBh.</i>);</p>
pra-jñāti	<p>№ 2: knowing the way to or the right way (<i>ŚBr. TāṇḍBr.</i>);</p>
prākāmya	<p><b>B.B.:</b> Irresistibility;</p> <p><b>S.V.B.:</b> Power by which all that one may wish can be fulfilled (a <i>siddhi</i>);</p> <p>№ 2: (<i>prā-kāmya</i>) (from <i>-kāma</i>) freedom of will, wilfulness (<i>MBh. Kum. MārKP.</i>); irresistible will or fiat (one of the 8 supernatural powers) (<i>MWB.</i> 245);</p>
pra-kāśa	<p>№ 2: 1). visible, shining, bright (<i>ŚāṅkhBr. MBh.</i>); clear, manifest, open, public (<i>Mn. MBh.</i>);</p> <p>2). expanded (<i>W.</i>); universally noted, famous, celebrated for (<i>MBh. Kālid.</i>); renowned throughout (<i>Ragh.</i>); having the appearance of, looking like, resembling (<i>MBh. R.</i>);</p>

- 3). (**am**) openly, publicly, before the eyes of all (**Mn. MBh.**); aloud, audibly (esp. in dram. opposite: to **ātma-gatam, sva-gatam**);
- 4). clearness, brightness, splendour, lustre, light (**RV.**); (fig.) light, elucidation, explanation (esp. at the end of titles of explanatory works **kāvya-, tarka-**); appearance, display. manifestation, expansion, diffusion (**MBh. Kāv. Sāh.**);
- 5). publicity, fame, renown, glory (**Hariv.**); sunshine open spot or air (**MBh. Śak. MārKP.**); (openly, publicly, before the world in the presence of **MBh. Prab.**); the gloss on the upper part of a (horse's) body (**VS.; Mahīdh.**);
- prakāśaka      № 2: (**pra-kāśaka**) clear, bright, shining, brilliant (**Sāṃkhyak. Tattvas. MBh.**); universally known, renowned (**Rājat.**); irradiating, illuminating, giving light (**BhP. Sāṃkhyak. Sch. MBh.**); making clear, illustrating, explaining (**Sarvad. Śaṃk.**); making apparent or manifest, disclosing, discovering, publishing, evincing, betraying (**Sāh. MārKP.**); indicating, expressing (**L.**); «light-giver», the sun (**Kathās.**);  
**Рудой**: "то, что проясляет связь (слова и обозначаемого объекта)"; см. **niyāmaka**
- prakhyā      № 2: 1). (**pra-khyā**) to see (**RV.**); to announce, proclaim, extol (**BhP.**); to be visible or public or acknowledged or celebrated (**Mn. MBh.**);  
2). (**pra-khyā**) visible, clear, bright (**ŚBr. MBh.**); look, appearance (only = resembling, like) (**MBh. R.**); brightness, splendour (**R.**); perceptibility, visibility (**Jaini.**); making manifest, disclosure (**Daśar.**);  
**Рудой**: "отчётливость", "ясность";
- prakṛti      **В.В.:** Intensive Cause.  
**Ж.В.:** 8 producers; Nature - triad of 'Qualities' (**guṇa**); Primal Agency (**pra-kṛiti**);  
№ 2: 1). «making or placing before or at first», the original or natural form or condition of anything, original or primary substance (opp. to **vi-kṛiti**) (**Prāt. Nir. Jaim. MBh.**);  
2). cause original source (**Mn. MBh. Śak.**); origin, extraction (**Mricch.**); nature, character, constitution, temper, disposition (**MBh. Kāv. Suśr.**);  
3). (in the **Sāṃkhya** phil.) the original producer of (or rather passive power of creating) the material world (consisting of 3 constituent essences or **Guṇas** called **sattva, rajas** and **tamas**);  
4). Nature (distinguished from **purusha**, Spirit; as **Māyā** is distinguished from **Brahman** in the **Vedāntas**);  
5). the 8 producers or primary essences which evolve the Whole visible world (**a-vyakta, buddhi** or **mahat, ahaṅ-kāra**, and the 5 **tan-mātras** or subtle elements);  
**Рудой**: "первоматерия", "материальная причина (тела)";
- prākṛitika      № 2: relating to **Pra-kṛiti** or the original element, material, natural, common, vulgar (**Sāṃkhyak. Pur. Tattvas.**)
- prakṛtilaya      № 2: (**pra-kṛiti-laya**) absorption into **Prakṛiti**, the dissolution of the universe (**Sāṃkhyak.**); of a class of Yogins (**Yogas.**);
- pralaya      **В.В.:** periodical dissolution;

- № 2: (**pra-laya**) 1). dissolution, reabsorption, destruction, annihilation; death; the destruction of the whole world, at the end of a *Kalpa* (*ShaṅvBr. ChUp. Śamk. MBh. Kāv.*); 2). end (*Pañcat.*); cause of dissolution (*Bhag. Brih.*); fainting, loss of sense or consciousness (*Pratāp. Sāh. Suśr.*); sleepiness (*Gal.*);  
**Рудой**: "период распада вселенной";
- pra-mad      № 2: (or **mand**) (rarely) **-madati, -mandati, -mādyati**,  
1). to enjoy one's self, be joyous, sport, play (*RV.*);  
2). to be careless or negligent, to be indifferent to or heedless about (*RV.*); to neglect duty for, idle away time in (*Mn. MBh.*); to be thrown into confusion (*MBh.*);  
3). (**prā-mad**) lust, desire (*VS. AV.*);  
4). (**pra-mād, pra-mada**) joy, pleasure, delight (*MBh. Kathās.*); wanton, dissolute (*Ragh.*); mad, intoxicated (*L.*);  
(**pra-madā**) a young and wanton woman, any woman (*Mn. MBh.*); the sign of the zodiac Virgo (*L.*);
- pramāṇas      **J.B.:** three-fold proofs; proof or evidence; right notion (**pramā**); one rightly cognizing (**pramātri**);  
№ 2: (**pramāṇa**) 1). measure, scale, standard; measure of any kind (as size, extent, circumference, length, distance, weight, multitude, quantity, duration) (*KātyŚr. KathUp. Mn.*) («on an average» *Jyot.*);  
2). right measure, standard, authority (*GṛŚrS. Mn. MBh.*); (**pramāṇambhavatī** - «your ladyship is the authority or must judge» (*Nal.*); in this sense also **vedāḥpramāṇāḥ** - «the Vedas are authorities» (*MBh.*); see: **apramāṇa**;  
3). a means of acquiring **Pramā** or certain knowledge (6 in the *Vedānta*: **pratyaksha** - perception by the senses; **anumāna** - inference; **upamāna** - analogy or comparison; **śabda** or **āpta-vacana** - verbal authority, revelation; **an-upalabdhi** or **abhāva-pratyaksha** - non-perception or negative proof;  
**arthā\_patti** - inference from circumstances;  
4). the *Nyāya* admits only 4, excluding the last two;  
5). the *Sāṃkhya* only 3: viz., **pratyaksha, anumāna** and **śabda**;  
6). other schools increase the number to 9 by adding: viz., **sambhava** - equivalence; **aitihya** - tradition or fallible testimony; and **ceshtā** - gesture (*IW. 60*);  
7). any proof or testimony or evidence (*Yājñ. MBh. Kāv.*); a correct notion, right perception (= **pramā**) (*Tarkas.*); oneness, unity (= **nitya**) (*L.*); (**pramāṇa-dṛiṣṭa**) sanctioned by authority (*Kap.*); demonstrable;  
(**pramāṇa-puruṣa**) an umpire, arbitrator, judge (*Hit.*);
- prāmāṇya      **J.B.:** to cause right knowledge; can convey no right knowledge; validity;  
№ 2: (**prā-māṇya** from **prā-māṇa**) the being established by proof, resting upon authority, authoritativeness, authenticity, evidence, credibility (*Nir. Mn. MBh.*);
- prāṇa      **B.B.:** the operation which, rising from the chest, moves through the mouth and the nose (the breathing force);  
№ 2: 1). (**prāṇa**) filled, full (*L.*);  
2). (**prā\_ṇā**) the breath of life, breath, respiration spirit vitality; life (*RV.*);  
3). a vital organ vital air (3 in number, viz., **prā\_ṇa, apā\_ṇa** and **vyāṇa** (*AitBr. TUp. Suśr.*); usually 5, the

preceding with *sam-āna* and *ud-āna* (*ŚBr. MBh. Suśr. MWB.* 242);  
or with the other vital organs 6 - 10 (*ŚBr.*);  
4). the 5 organs of vitality or sensation, *prāṇa*, *vāc*, *caṅśhus*, *śrotra*, *manas*, collectively (*ChUp.* II, 7, I);  
or = nose, mouth, eyes and ears (*GopBr. ŚrS. Mn.* IV, 143); air inhaled, wind (*AV. ŚBr.*);  
5). breath (as a sign of strength). vigour, energy, power (*MBh. R.*);  
a breath (as a measure of time, or the time requisite for the pronunciation of 10 long syllables = 1/6 *Vināḍikā*) (*Var. Aryabh. VP.*);  
6). (in *Sāṅkhya*) the spirit (= *puruṣha*) (*Tattvas.*);  
(in *Vedāntas*) the spirit identified with the totality of dreaming spirits (*Vedāntas. RTL.* 35);  
poetical inspiration (*W.*); myrrh (*L.*);  
7). (*praṇa* from *pra*) ancient, old (*Pāṇ.* 5-4,30. *Vārtt.* 7. *Pat.*)  
Рудой: "жизненная сила", "жизненное дыхание";

*praṇava*                    **B.B.:** the one syllabic word - *AUM*.  
**№ 2:** (*pra-ṇāva*) the mystical or sacred syllable 'OM' (*VS. TS. ŚBr. Mn.*);  
Рудой: син. *aumkara* "священный слог, обозначающий Ишвару";

*prāṇāyāma*                **B.B.:** breath-control; see: *prāṇā*

*praṇidhāna*                **№ 2:** (*pra-ṇidhāna*) laying on, fixing, applying (*Car. Suśr.*); access, entrance (*L.*); exertion, endeavour (*Saddhp.*); respectful conduct, attention, paid to (*MBh.*); profound religious meditation, abstract contemplation of (*Ragh. Kathās. Vedāntas.*); vehement desire (*Lalit.*); vow (*ib.*); prayer (threefold) (*Dharmas.* 112.);  
Рудой: "упование (на Ишвару)";

*prāntabhūmi*              **№ 2:** (*prānta-bhūmi*) final place or term; finally, at last (others «up to the verge of the border») (*Yogas.*);

*prāpti*                      **B.B.:** Attainment;  
**2:** 1). advent, occurrence (*AV. Yājñ. Pañcat.*); reach, range, extent (*Sūryas.*); reaching, arrival at (*R.*); the power (of the wind) to enter or penetrate everywhere (*Bhp.*); the power of obtaining everything (one of the 8 superhuman faculties) (*MārkP. Vet. MWB.* 245);  
2). saving, rescue or deliverance from (abl.) (*Ratnāv.*); attaining to, obtaining, meeting with, finding, acquisition, gain (*Mn. MBh.*); the being met with or found (*Nyāyas. Sch.*); discovery, determination (*Sūryas.*); obtainment, validity, holding good (of a rule) (*KātyŚr. Pāṇ. APRāt.*);

*prārabdha*                 **B.B.:** regulated-fruitive action;

*prasāda*                    **№ 2:** (*prāsāda*) «sitting forward», sitting on a seat in a conspicuous place (*Pāṇ.* 6-3, 122); a lofty seat or platform for spectators, terrace (*ŚāṅkhŚr. Mn.*); the top-story of a lofty building (*Kād.*); a lofty palatial mansion (approached by steps), palace, temple (*AdbhBr. MBh. Kāv.*);  
(with Buddhists) the monks, hall for assembly and confession (*MWB.* 426.);

*pra-sādana*                **№ 2:** 1). (*ī*) clearing, rendering clear; calming,

- soothing, cheering (*R. Suśr. BhP.*);  
a royal tent (*L.*);  
2). (*ā*) service, worship (*L.*); clearing, rendering clear (*netra-p-* «administering soothing remedies to the eyes») (*Suśr.*); calming, soothing, cheering, gratifying, rendering gracious, propitiating (*tvatprasdanāt* - «for the sake of propitiating thee») (*MBh. Kāv.*);  
boiled rice (*L.*);
- pra-śam      № 2: 1). to become calm or tranquil, be pacified or soothed, settle down (as dust) (*Mn. MBh.*);  
2). to be allayed or extinguished, cease, disappear, fade away (*ib.*);  
3). to appease, calm, quench, allay, extinguish, terminate (*ib.*); to make subject, subdue, conquer (*MBh.*);
- prasamkhyāna      № 2: (*pra-sam-khyāna*) see: *khyāna*;  
Рудой: "высшее понимание";
- praśānta      № 2: (*pra-śānta*) tranquillized, calm, quiet, composed, indifferent (*Up. Mn. MBh.*); (in augury) auspicious, boni ominis (*Var.*); extinguished, ceased, allayed, removed, destroyed, dead (*MBh. Kāv.*);  
(*praśānta-kāma*) one whose desires are calmed, content (*BhP.*);
- pra-supta      № 2: fallen into sleep, fast asleep, sleeping, slumbering (*Mn. MBh.*); closed (said of flowers) (*Kālid.*); having slept (*Hit.*); asleep insensible (*Suśr.*); quiet, inactive, latent (*BhP.*);
- praśvāsa      № 2: (*pra-śvāsa*) breathing in, inhaling (*Suśr.*);  
see: *śvāsa*;
- prathamakalpika      № 2: (*prāthamakalpika* from *prathama-kalpa*) being (anything) first of all or in the strictest sense of the word (*Mn. IX, 166*); a student who is a beginner (*L.*); a *Yogī* just commencing his course (*Sarvad.*);  
Рудой: "один из 4-х типов йогинов: «избравший тот образ жизни, который практиковался в первой кальпе»";
- prāti      № 2: (as a prefix to roots and their derivative nouns and other nouns, sometimes *pratī*):  
towards, near to; against, in opposition to; back, again, in return; down upon, upon, on; before nouns it expresses also likeness or comparison (*prati-candra*);  
or it forms *Avyayibhāvas* of different kinds (*prati-kṣaṇam, prati-graham, praty-agni*);  
rarely *sūpapratī*, a little broth (*Pāṇ. 2-1, 9*);  
or as a prep. with usually preceding, in the sense of towards, against, to, upon, in the direction of;
- pratibandha      J.B.: connexion;  
№ 2: (*prati-bandha*) 1). connection, uninterruptedness (*Kap. Kāś.*); a prop, support (*Kād.*); investment, siege (*Hariv.*);  
2). obstacle, hindrance, impediment (*Kālid. Śamk.*);  
opposition, resistance (*Śak. Nal.*);  
3). a logical impediment, obstructive argument (*Sarvad.*);  
stoppage, suspension, cessation (*Pāṇ. 3-3, 51*);
- prātibha      B.B.: Truth born of genius.  
№ 2: 1). (*prāti-bha*) intuitive, divinatory;  
(with *jñāna*) intuitive knowledge, intuition, divination

	<p>(<i>Śis. Kathās. Pur.</i>); presence of mind (<i>MBh.</i>);          2). (<i>prati-bha</i>) wise, intelligent (<i>Ragh. VIII, 79</i>);          3). (<i>prati-bhā</i>) to shine upon (<i>Lāṭy.</i>); to come in sight, present or offer one's self to (<i>MBh. R.</i>); to appear to the mind, flash upon the thoughts, become clear or manifest, occur to (<i>Up. MBh.</i>); to seem or appear to (<i>MBh. Kāv.</i>); to seem fit, appear good, please to (<i>Vikr.</i>);          4). an image (<i>Nir.</i>); light, splendour, appearance (<i>Gaut.</i>); fitness, suitability (<i>Śrs.</i>); intelligence, understanding (<i>MBh. Kāv. Sāh.</i>); presence of mind, genius, wit (<i>Kām.</i>); audacity, boldness (<i>Nyāyad.</i>); a thought, idea (<i>Daś. Kathās.</i>); a founded supposition (<i>Naish.</i>); fancy, imagination (<i>MBh. Kathās. Sāh.</i>);  <u>Рудой</u>: "интуиция", "интуитивное озарение, провидение (инсайт)"; син. <i>tāraka</i></p>
pratibim̐ba	<p>№ 2: (<i>prati-bimba</i>) the disc of the sun or moon reflected (in water); a reflection, reflected image, mirrored form (<i>MBh. Pañcat. Kāv.</i>); a resemblance or counterpart of real forms, a picture, image, shadow (<i>W.</i>);  <u>Рудой</u>: "образ, отражение";  <i>pratibim̐ba-vada</i> - теория отражения;</p>
pratigha	<p>№ 2: (<i>prati-gha</i>) hindrance, obstruction, resistance, opposition; struggling against (<i>Car.</i>); anger, wrath, enmity (<i>Mcar. Lalit.</i>); one of the 6 evil passions (<i>Dharmas. 67</i>); = <i>murchā</i> (<i>L.</i>); combat, fighting (<i>W.</i>); an enemy (<i>ib.</i>); opposition, contradiction (<i>L.</i>);  <u>Рудой</u>: "отвращение";</p>
pratipakṣa	<p>№ 2: (<i>prati-paksha</i>) the opposite side, hostile party, opposition (<i>MBh. Kāv.</i>); an obstacle (<i>Divyā_v.</i>); an adversary, opponent, foe (<i>ib.</i>);          a respondent, defendant (in law) (<i>W.</i>);          (-<i>kshita</i>) containing a contradiction, contradictory (<i>Bhāshāp.</i>); nullified by a contradictory premiss (one of the 5 kinds of fallacious middle terms) (<i>MW.</i>);  <u>Рудой</u>: "средство преодоления (напр., незнания)", "противоядие" (букв. «средство против»);</p>
prati-patti	<p>№ 2: gaining, obtaining, acquiring (<i>Gaut. Śaṃk.</i>); perception, observation, ascertainment, knowledge, intellect (<i>MBh. Kāv.</i>);          supposition, assertion, statement (<i>Bhartr. Tattvas.</i>);          admission, acknowledgment (<i>Yājñ.</i>);          giving, granting, bestowing on (<i>MBh. Kām.</i>);          causing, effecting (<i>Kām.</i>);          beginning, action, procedure in or with (<i>MBh. Kāv.</i>);</p>
pratiprasava	<p>№ 2: (<i>prati-prasava</i>) counter-order, suspension of a general prohibition in a particular case (<i>Śaṃk. KātyŚr. Sch. Kull.</i>); an exception to an exception (<i>TPrāt. Sch.</i>);          return to the original state (<i>Yogas.</i>);</p>
pratisancharaḥ	<p>Ж.В.: re-absorption or dissolution;</p>
prati-sarga	<p>№ 2: secondary or continued creation out of primitive matter (<i>Pur.</i>); dissolution, destruction (<i>ib.</i>); the portion of a <i>Purāṇa</i> which treats of the destruction and renovation of the world (<i>IW. 511; 517</i>).  <u>Рудой</u>: "период инволюции вселенной";</p>
pratishiddha	<p>Ж.В.: demurred to;          № 2: (<i>prati-shiddha</i>) driven back, kept off, prevented,</p>

omitted (*MBh. Kāv.*); forbidden, prohibited, disallowed, refused, denied (*Mn. MBh.*);

pratītyasamutpāda	<b>Рудой</b> : "закон причинно-зависимого возникновения"; см. <i>Sarvāsti</i> ;
pratiyogin	<b>J.B.:</b> antithetic; <b>№ 2:</b> ( <i>prati-yogin</i> ) an adversary, rival ( <i>Mcar.</i> ); any object dependent upon another and not existing without it ( <i>W.</i> ); a partner, associate; a counterpart, match ( <i>ib.</i> );
pratyahāra	<b>№ 1:</b> Abstraction or withdrawal of the senses from their objects, the fifth limb of <i>Patanjali's Ashtanga Yoga</i> . <b>№ 2:</b> ( <i>praty-āhāra</i> ) 1). drawing back (troops from a battle), retreat ( <i>MBh.</i> ); withdrawal (esp.:of the senses from external objects), abstraction ( <i>MBh. Mn. Pur. Vedāntas.</i> ); withdrawing (of created things), re-absorption or dissolution of the world ( <i>MBh.</i> ); 2). (in gram.) the comprehension of a series of letters or roots, into one syllable by combining for shortness the first member with the <i>Anubandha</i> of the last member; a group of letters so combined (as <i>ac</i> or <i>hal</i> in the <i>ŚivaSūtras</i> ) ( <i>Pāṇ.</i> 1-1,1); (in dram.) of a partic. part of the <i>Pūrva-raṅga</i> ( <i>Sāh.</i> );
pratyak-cetana	<b>№ 2:</b> one whose thoughts are turned inwards or upon himself ( <i>Yogas.</i> ); ( <i>ā</i> ) thoughts turned inwards or upon one's self ( <i>ib.</i> );
pratyakṣa	<b>J.B.:</b> perception ( <i>pratyaksha</i> ); <b>№ 1:</b> Direct perception; intuition. <b>№ 2:</b> ( <i>praty-aksha</i> ) 1). present before the eyes, visible, perceptible (opp. to <i>paro'ksha</i> ) ( <i>Up. MBh.</i> ); clear, distinct, manifest, direct, immediate, actual, real ( <i>ŚBr.</i> ); keeping in view, discerning ( <i>MBh.</i> ); 2). ocular evidence, direct perception, apprehension by the senses (in <i>Nyāya</i> one of the 4 <i>Pramāṇas</i> or modes of proof. See: <i>pramāṇa</i> ); superintendence of, care for ( <i>Mn. IX, 27</i> ); 3). (in rhet.) a kind of style descriptive of impressions derived from the senses ( <i>Kuval.</i> ); clearly, explicitly, directly, personally ( <i>AV.</i> ); 4). explicitly, actually, really ( <i>Br.</i> ); before the eyes, visibly, publicly, expressly, directly ( <i>Lāṭy. MBh. Mārkrp.</i> ); before one's face, publicly ( <i>Pañcat.</i> ); <b>Рудой</b> : "чувственное восприятие";
pratyaya	<b>№ 1:</b> Cause; mental effort; imagination; idea of distinction. <b>№ 2:</b> 1). belief firm conviction, trust, faith, assurance or certainty of; proof, ascertainment ( <i>Mn. MBh.</i> ); 2). conception, assumption, notion, idea ( <i>KātyŚr. Nir. Śamk.</i> ); (with Buddhists and Jainas) fundamental notion or idea; consciousness, understanding, intelligence, intellect (in <i>Sāṃkhya</i> = <i>buddhi</i> ); 3). analysis, solution, explanation, definition ( <i>L.</i> ); ground, basis, motive or cause of anything ( <i>MBh. Kāv.</i> ); (with Buddhists) a co-operating cause; the concurrent occasion of an event as distinguished from its approximate cause; 4). a subsequent sound or letter ( <i>Prāt.</i> ); an affix or suffix to roots (forming verbs, substantives, adjectives and all derivatives) ( <i>Prāt. Pāṇ.</i> );

5). an oath; usage, custom; religious meditation; a dependant or subject; a householder who keeps a sacred fire (**L.**);

**Рудой:** "состояния, содержания сознания", "когниция", "содержание познавательного акта";

pravṛtti

**№ 1:** (*Pravrittivijnana*): Quasi-external consciousness.

**№ 2:** (*pra-vṛitti*) 1). moving onwards, advance, progress (*GrŚrS. MBh. Suśr.*); coming forth, appearance, manifestation (*ŚvetUp. Kālid. Rājat.*); rise, source, origin. (*MBh.*); activity, exertion, efficacy, function (*Кар. Sāmkhyak. MBh.*); in the *Nyāya* one of the 82 *Prameyas* (*IW.* 63);

2). active life (as *opp.* to *ni-vṛitti* and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object)(**W.**);

3). giving or devoting one's self to, prosecution of. course or tendency towards, inclination or predilection for (*Rājat. Hit. Sāh.*);

4). application, use, employment (*Mn. MBh. MārkaP.*); conduct, behaviour, practice (*Mn. MBh.*); the applicability or validity of a rule (*KātyŚr. Pāṇ. Sch.*);

5). currency, continuance, prevalence (*ib.*);

fate, lot, destiny (**R.**);

news, tidings, intelligence of (*MBh. Kāv.*);

cognition (with *vishaya-vatī* - «a sensuous cognition») (*Yogas.*);

6). the exudation from the temples of a rutting elephant; of *Avanti* or *Oujein* or any holy place (**L.**);

(in arithm.) the multiplier (**W.**);

**Рудой:** "жизнедеятельность", "активная деятельность";

prāyaścitta

**В.В.:** proper purificatory actions;

**№ 1:** Expiation; mortification;

(*Prayaschittakarma*): Expiatory action; bodily mortification; penance.

prayatna

**№ 1:** Attempt; effort.

**№ 2:** (*pra-yatna*) 1). persevering effort, continued exertion or endeavour, exertion bestowed, activity, action, act (*Mn. MBh.*);

great care, caution (*Pañcat.*);

2). (in phil.) active efforts (of 3 kinds, engaging in any act, prosecuting it, and completing it); volitions (one of the 17 qualities of the *Vaiśeshikas*) (*IW.* 68);

3). (in gram.) effort in uttering, mode of articulation (also distinguished into, internal and external effort) (*Prāt. Pāṇ. 1-1, 9 Sch.*);

prayojaka

**№ 2:** 1). (*ikā*) causing, effecting, leading to (*MBh. Rājat. Sarvad.*); () prompting, instigating, instigator, promoter (*Pāṇ. 1-4,55*); effective, essential (*Sāh.*); deputing, anointing (**W.**);

2). an author, composer (*Yājñ.*); a money-lender, creditor (*ib.*); a founder or institutor of any ceremony (**W.**); an employer ;

prema

**В.В.:** love;

**№ 1:** Divine love (for God).

**№ 2:** (= *premān*) love, affection;

(*premān*) love, affection, kindness, tender regard, favour, predilection, fondness, love towards (*TS. Br. Kāv.*); sport, a jest, joke (*Sāh.*); wind, joy (**L.**);



through love or affection (*RV. TS. MBh.*);

- puṇya**      **№ 1:** Merit; virtue.  
**№ 2:** (*pūnya*) auspicious, propitious, fair, pleasant, good, right, virtuous, meritorious, pure, holy, sacred (*RV.*); the good or right, virtue, purity, good work, meritorious act, moral or religious merit (*MBh. Kāv.*); a religious ceremony (one performed by a wife in order to retain her husband's affections and to obtain a son (*MBh. Hariv.*);  
**Рудой:** "добродетель";
- pura**      **№ 2:** 1.) *in comp.* for *purās*;  
 2). (*ā*) a fortress, castle, city, town (a place containing large buildings surrounded by a ditch and extending not less, than one *Kos* in length; if it extends for half that distance it is called a *kheṭa*, if less, than that, a *karvaṭa* or small market town; any smaller cluster of houses is called a *grāma* or village (*W. Mn. MBh.*);  
 3). the female apartments, gynaeceum *MBh.* (*antaḥ-pura, nārī-pura*); a house, abode, residence, receptacle (*BhP. Tattvas.*); an upper story (*L.*); (*tri-pura*) the 3 strong holds of the *Asuras* (*Kathās.*);  
 4). of one of the 10 orders of mendicants (said to be founded by disciples of *Śaṅkara*, the members of which add the word *purī* to their names) (*W.*);
- pūraka**      **№ 1:** Inspiration; inhalation of breath.  
**Рудой:** "вдох";
- purāṇā**      **№ 2:** 1). belonging to ancient or olden times, ancient, old (also = withered, worn out, opp. to *nūtana, nava*) (*RV.*);  
 2). of a *Rishi* (*Kāth.*); the ancients (*MW.*);  
 3). a thing or event of the past, an ancient tale or legend, old traditional history (*AV.*);  
 4). of a class of sacred works (supposed to have been compiled by the poet *Vyāsa* and to treat of 5 topics <*pañca-lakṣhaṇa*>;  
 the chief *Purāṇas* are 18, grouped in 3 divisions:  
 a) *Rājasa* exalting *Brahmā*. <the *Brahma, Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣhya, Vāmana*>;  
 b) *Sāttvika* exalting *Vishṇu* <the *Vishṇu, Bhāgavata, Nāradiya, Garuḍa, Padma, Varāha*>;  
 c) *Tāmasa* exalting *Siva* <the *Siva, Liṅga, Skanda, Agni* or in place of it the *Vāyu, Matsya, Kūrma*>; by some the *Padma* are divided into 4, and by others into 6 groups; (*IW.* 509);
- puro-hita**      **№ 2:** placed foremost or in front, charged, commissioned, appointed; one holding a charge or commission, an agent; a family priest, a domestic chaplain (*RV.*);
- puruṣa**      **B.B.:** Con-Science-Power;  
**№ 1:** (*Puruṣa*): The Supreme Being; a Being that lies in the city (of the heart of all beings). The term is applied to the Lord. The description applies to the Self which abides in the heart of all things. To distinguish *Bhagavan* or the Lord from the *Jivatma*, He is known as *Pararna* (Highest) *Puruṣa* or the *Puruṣhottama* (the best of the *Puruṣas*).  
**№ 2:** (in *Sāṃkhya*) the Spirit, as passive and a spectator of the *Prakṛiti*, or creative force (*IW.* 82); the «spirit»

or fragrant exhalation of plants (*RV. X, 51,8*); a man, male, human being; the pupil of the eye (*ŚBr.*) (*pūrusha-dharma*) personal rule or precept (*KātyŚr.*)  
Рудой: "душа", "принцип чистого сознания, или энергии сознания (*citiśakti*);

purascharana	№ 1: An observance consisting of the repetition of a <b>Mantra</b> , as many hundred thousand times as there are syllables (letters) in it. This is done with rigid rules regarding diet, number of <b>Japa</b> to be done per day, seat, etc.
puruṣārtha	№ 1: Human effort; individual exertion; right exertion; <b>Dharma, Artha, Kama</b> and <b>Moksha</b> ; ideal of man. <u>Рудой</u> : "цель Пуруши";
pūrvapakṣa	№ 1: ( <i>Purvapaksha</i> ): The prima facie view. <u>Рудой</u> : "исходный тезис";
pūrvāparibhuta	<u>Рудой</u> : "(свойственная ему) последовательность";
pūrvasiddha	<b>В.В.:</b> Original perfect Entity; First Perfect Entity; <u>Рудой</u> : "Первосовершенный", или "Изначально совершенный", т.е. творец вселенной, Ишвара;
pūrvavat	<u>Рудой</u> : "умозаключение от причины к следствию";
puṣkara	№ 2: (name) of a celebrated place of pilgrimage (now called <b>Pokhar</b> in the district of <b>Ajmere</b> ( <i>RTL. 558; MBh. Hariv. Pur.</i> )); (also plural: according to <i>Vishṇ. Sch.</i> there are three, viz: <b>jyeshṭha, madhyama</b> and <b>kanishṭha</b> ); (= <i>-dvīpa</i> ) ( <i>MBh. Pur.</i> );

## R

rāga	<b>В.В.:</b> Attraction; № 1: Blind love; attraction; attachment that binds the soul to the universe. № 2: 1). The act of colouring or dyeing; colour, hue, tint, dye, red colour, redness ( <i>MBh. Kāv.</i> ); 2). inflammation ( <i>Car.</i> ); 3). any feeling or passion, love, affection or sympathy for, vehement desire of, interest or joy, or delight in ( <i>Up. Mn. MBh.</i> ); 4). loveliness, beauty (of voice or song) ( <i>Śak. Pañcat.</i> ); 5). a musical note, harmony, melody (in the later system A partic. musical mode or order of sound or formula; 6). <i>Bharata</i> enumerates 6: <b>bhairava, kauśika, hindola, dīpaka, śrī-rāga</b> and <b>megha</b> - each mode exciting some affection. Other writers give other names; (sometimes 7 or 26 <b>Rāgas</b> are mentioned. They are personified, and each of the 6 chief <b>Rāgas</b> is wedded to 5 or 6 consorts called <b>Rāgiṇīs</b> ; their union gives rise to many other musical modes) ( <i>Bhar. Saṃgīt. Rājat. Pañcat.</i> ); <u>Рудой</u> : "страсть", "влечение";
rajas	<b>В.В.:</b> Active-Energy or Mobility; <b>Ж.В.:</b> Passion; № 1: One of the three aspects or component traits of cosmic energy; the principle of dynamism in nature bringing about all changes; through this is protected the relative appearance of the Absolute as the universe; this

quality generates passion and restlessness.

№ 2: (**rajas**) 1). «coloured or dim space», the sphere of vapour or mist, region of clouds, atmosphere, air, firmament;

(in **Veda** one of the divisions of the world and distinguished from **div** or **svar**, i.e., «the sphere of light», and **rocanādivaḥ**, i.e., «the ethereal spaces», which are beyond the **rajas**, as ether is beyond the air; 2). vapour, mist, clouds, gloom, dimness, darkness (**RV. AV.**); impurity, dirt, dust, any small particle of matter (**RV.**);

3). the «darkening» quality, passion, emotion, affection (**MBh. Kāv.**);

(in phil.) the second of the three **Guṇas** or qualities (the other two being **sattva** - goodness, and **tamas** - darkness (**IW.** 85);

rajasā	№ 2: unclean, dusty, dark( <b>AV.</b> ); living in the dark ( <b>ib.</b> ); ( <b>rājasa</b> ) belonging or relating to the quality <b>rajas</b> , endowed with or influenced by the quality of passion, passionate ( <b>MaitrUp. Mn. MBh.</b> );
rajasa-ahamkara	№ 1: Egoism born of passion and activity.
rajayoga	№ 1: A system of <b>Yoga</b> ; the royal <b>Yoga</b> of meditation; the system of <b>Yoga</b> generally taken to be the one propounded by <b>Patanjali Maharshi</b> , i.e., the <b>Ashtanga Yoga</b> .
rajoguṇa	<b>Рудой</b> : "энергетический или активный модус";
ramaṇaka	№ 2: 1). of a son of <b>Yajña-bāhu</b> ( <b>BhP.</b> ); of a son of <b>Viti-hotra</b> ( <b>ib.</b> ); 2). of a <b>Dvipa</b> ( <b>ib.</b> ); of a <b>Varsha</b> (ruled by <b>Ramaṇaka</b> ) ( <b>MBh. BhP.</b> ); of a town <b>Divyā_v</b> .
rāsa	№ 2: 1). the sap or juice of plants, Juice of fruit, any liquid or fluid, the best or finest or prime part of anything, essence, marrow ( <b>RV.</b> ); water, liquor, drink ( <b>MBh. Kāv.</b> ); any mixture, draught, elixir, potion ( <b>R. BhP.</b> ); 2). a constituent fluid or essential juice of the body, serum, the primary juice called chyle (formed from the food and changed by the bile into blood) ( <b>ib.</b> ); 3). mercury, quicksilver (sometimes regarded as a kind of quintessence of the human body, elsewhere as the seminal fluid of <b>Śiva</b> ) ( <b>Sarvad.</b> ); semen virile ( <b>RV. I, 105, 2</b> ); 4). taste, flavour (as the principal quality of fluids, of which there are 6 original kinds, viz.: <b>madhura</b> - sweet; <b>amla</b> - sour; <b>lavaṇa</b> - salt; <b>kaṭuka</b> - pungent; <b>tikta</b> - bitter; and <b>kashāya</b> - astringent; the tongue (as the organ of taste) ( <b>BhP.</b> ); 5). (in rhet.) the taste or character of a work, the feeling or sentiment prevailing in it (from 8 to 10 <b>Rasas</b> are generally enumerated, viz.: <b>śṛiṅgāra</b> - love; <b>vīra</b> - heroism; <b>bībhatsa</b> - disgust; <b>raudra</b> - anger or fury; <b>hāsya</b> - mirth; <b>bhayānaka</b> - terror; <b>karuṇa</b> - pity; <b>adbhuta</b> - wonder; <b>sānta</b> - tranquillity or contentment; <b>vātsalya</b> - paternal fondness; the last or last two are sometimes omitted) ( <b>Bhar. Daśar. Kāvyaḍ.</b> ); 6). the prevailing sentiment in human character ( <b>Uttarar. Rājat.</b> ); (with <b>Vaishṇavas</b> ) disposition of the heart or mind, religious sentiment (there are 5 <b>Rasas</b> or <b>Ratis</b> forming the 5 degrees of <b>bhakti</b> , viz., <b>sānti</b> , <b>dāsya</b> ,

*sākhyā, vātsalya, and mādhyā*) (*W.*);

recaka

№ 1: (*Rechaka*): Exhalation of breath;

№ 2: emptying, purging, aperient, cathartic; emptying the lungs, emitting the breath (*L.*); the act of breathing out, exhalation (*VarBrS.*); expelling the breath out of one of the nostrils (one of the three *Prāṇāyāmas* or breath-exercises performed during *Samdhyā*) (*AmṛitUp. BhP. RTL. 402*);

Рудой: "выдох";

ṛddhi

№ 1: (*Riddhi*): Highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that come to a *Yogi* as he advances and progresses in *Yoga*, like the supernatural powers or *Siddhis*; *Riddhis* are, like *Siddhis*, great obstacles in *Yoga*.

№ 2: (*ṛiddhi*) increase, growth, prosperity, success, good fortune, wealth, abundance (*VS. TS. ŚBr. ĀsvGr.*); accomplishment, perfection, supernatural power, magic (*BhP. Lalit.*);

Рудой: буддистский термин, син. *vibhūti*

rita

№ 1: True; correct; real.

№ 2: (*ṛitā*) 1). met with, afflicted by (*TS. V*); proper, right, fit, apt, suitable, able, brave, honest (*RV. VS. XVII, 82*); true (*MBh. BhP. Mn. VIII, 82; 87 Bhag.*); worshipped, respected; enlightened, luminous (*L.*);

2). fixed or settled order, law, rule (in religion); sacred or pious action or custom, divine law, faith, divine truth (these meanings are given by *BRD.* and are generally more to be accepted than those of native authorities and marked *L. below*) (*RV. AV. VS. ŚBr.*); truth in general, righteousness, right (*RV. AV. MBh. Mn. VIII, 61; 104 Pañcat.*);

3). figuratively said of gleaning (as the right means of a *Brāhman's* obtaining a livelihood as opposed to agriculture, which is *anṛita*) (*Mn. IV, 4 ff.*); promise, oath, vow (*TāṇḍyaBr. Lāṭy.*); truth personified (as an object of worship, and hence enumerated among the sacred objects in the *Nir.*);

ṛtaṃbhara

**B.B.:** full of Truth;

№ 1: (*Ritambharaprajna*): Consciousness full of Truth (according to *Raja Yoga* of *Patanjali.*)

rogahetu

Рудой: "причина болезни";

ṛṣis

**B.B.:** Great Seers;

№ 1: (*Rishi*): Sage; seer of the Truth.

№ 1: (*ṛishi*) a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song of a sacred character (the ancient hymn-singers *Kutsa* in *Atri.*, *Rebha, Agastya, Kusika, Vasishṭha, Vy-aśva*) (*RV. AV. VS.*);

the *Rishis* were regarded by later generations as patriarchal sages or saints, occupying the same position in India history as the heroes and patriarchs of other countries, and constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, *Asuras* (*AV. X, 10, 26 ŚBr. AitBr. KātySr. Mn.*);

they are the authors or rather seers of the *Vedic* hymns according to orthodox *Hindū* ideas they are the inspired personages to whom these hymns were revealed, and such an expression as «the *Rishi* says» is equivalent to «so it

stands in the sacred text»;

seven **Rishis** are often mentioned in the **Brāhmaṇas** and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in **ŚBr.** XIV, 5, 2, 6 their names are given as follows, **Gotama, Bharadvāja, Viśvā-mitra, Jamadagni, Vasishṭha, Kaśyapa, and Atri**;

in **MBh.** XII: - **Marīci**, in **Atri.**: - **Aṅgiras, Pulaha, Kratu, Pulastya, Vasishṭha** are given as the names of the **Rishis** of the first **Manvantara**, and they are also called **Prajāpatis** or patriarchs;

afterwards three other names are added: **Pracetas** or **Daksha, Bhṛigu, and Nārada**, these ten being created by **Manu Svāyambhuva** for the production of all other beings including gods and men (**ĀsvŚr. MBh. VP.**);

a saint or sanctified sage in general, an ascetic, anchorite (this is a later sense; sometimes three orders of these are enumerated, **Devarshis, Brahmarshis, and Rājarshis**; sometimes seven, four others being added, **Maharshis, Paramarshis, Śrutarshis, and Kāṇḍarshis**) (**Mn.** IV, 94; XI, 236 **Śak. Ragh.**);

rudraksha

№ 1: (lit.) Eye of Lord **Siva**; a kind of berries of which the seeds are worn by some religious sects of the Hindus as rosary, around their necks, heads, arms, etc., as sacred to Lord **Siva**.

rūpa

**B.B.:** Formation (**Skandhas** - varieties of mundane consciousness);

№ 1: Appearance; form; sight; vision.

(**Rupasakti**): The power that creates forms.

(**Rupaskandha**): The group of sensation of form.

(**Rupatanmatra**): Subtle principle of colour and form.

№ 2: (**rūpā**) 1). any outward appearance or phenomenon or colour (often plural), form, shape, figure (**RV.**);

2). dreamy or phantom shapes (plural) (**VS. ŚBr.**);

3). handsome form, loveliness, grace, beauty, splendour (**RV.**);

4). nature, character, peculiarity, feature, mark, sign, symptom (**VS.**); likeness, image, reflection (**Mn. Kathās.**); circumstances (opp. to «time» and «place») (**Mn.** VIII, 45); mode, manner, way (**Kap.**);

5). a single specimen or exemplar (and therefore a term for the number «one») (**VarBrS. Gaṇit.**);

6). (in gram.) any form of a noun or verb (as inflected by declension or conjugation) (**Pāṇ.** 1-1, 68);

7). (in phil.) the quality of colour (one of the 17 or 24 **Guṇas** of the **Vaiśeshikas**) (**IW.** 68);

8). (with Buddhists) material form the organized body (as one of the 5 constituent elements or **Skandhas**) (**Dharmas.** 22 **MWB.** 109);

9). (in dram.) a reflection or remark made under partic. circumstances when the action is at its height (**garbhe**) (**Bhar. Daśar.**);

**Рудой:** "форма материи";

## S

sa

№ 1: She.

№ 2: in the **Sāṃkhya sa**, like **esha, ka, and ya**, is used to denote **Purusha**, «the Universal Soul» (**RV.**);

sabda

**J.B.:** testimony (**śabda**);

	<p>№ 1: Sound; word; <i>Vedas</i>: <i>Omkara</i>.          № 2: (<i>śabda</i> or <i>śābda</i>) 1). sound, noise, voice, tone, note (<i>śabdan kṛi</i> - to utter a sound, raise the voice, cry aloud);          sound is supposed to be sevenfold (<i>MBh.</i> XII, 6858) or eight. fold (<i>Dharmas.</i> 35) or tenfold (<i>MBh.</i> XIV, 1418); in the <i>Mīmāṃsā</i> it is taught to be eternal);          2). a word (<i>śabdena</i> - by word, explicitly, expressly) (<i>ib. Kās.</i> on <i>Pāṇ.</i> 2-3, 19);          3). speech, language (<i>Bhp.</i>);          4). the right word, correct expression (<i>opp.</i> to <i>apa-śabda</i>) (<i>Pat.</i>); the sacred syllable 'OM' (<i>AmṛitUp.</i>);          5). (in gram.) a declinable word or a word-termination, affix (<i>Pāṇ. Sch.</i>); a name, appellation, title (<i>Mn. MBh.</i>) (<i>tacchabdāt</i> - «because it is so called» <i>KātyŚr.</i>);          6). a technical term (<i>TPrāt.</i>); verbal communication or testimony, oral tradition, verbal authority or evidence (as one of the <i>Pramāṇas</i>) (<i>Nyāyas. Sarvad.</i>);  <u>Рудой</u>: "звук как специфическое свойство акаши (<i>ākāśa</i>), "слово";          возникающей из «тонкого» элемента";</p>
sabdabheda	<p>№ 1: Difference in word (name) only.          № 2: (<i>śābda-bheda</i>) «difference or distinction of sounds or words» of a glossary;</p>
śabda-bodha	<p><b>J.B.:</b> knowledge by hearing;          № 2: (<i>śābdā-bodha</i>) «verbal knowledge», apprehension of the meaning of words, perception of the verbal or literal sense (of a sentence );          (<i>śābda-bodha</i>) (in phil.) knowledge derived from verbal testimony;</p>
śabdapramāṇa	<p>№ 1: Scriptural proof.          № 2: (<i>śābda-pramāṇa</i>) verbal testimony or proof. oral evidence (<i>MW.</i>);  <u>Рудой</u>: "(истинное словесное) авторитетное свидетельство";</p>
sabha	<p>№ 1: Assembly.          № 2: (<i>sabhā</i>´) an assembly, congregation, meeting, council, public audience (<i>RV.</i>); social party, society, good society; a place for public meetings, large assembly-room or hall, palace, court of a king or of justice, council-chamber, gambling-house (<i>ib.</i>); a house for lodging and accommodating travellers (<i>Mn. MBh.</i>);</p>
sabīja	<p>№ 2: (<i>sa-bīja</i>) with seed or germ (lit. and fig.), containing seed or germ (<i>-tva</i>) (<i>MBh. Kap. VP.</i>);</p>
sadbhūta	<p>№ 2: (<i>sad-bhūta</i>) who or what is really good or true (<i>-tōtpādaka</i> - «producing what is true») (<i>MBh. Hariv.</i>);  <u>Рудой</u>: (<i>sadhūtam</i> ??)- "превосходство";</p>
sādhana	<p><b>B.B.:</b> Means of Practice.          № 1: Self-effort; tool; implement; spiritual practice.  <u>Рудой</u>: "средство реализации";</p>
sādhāra	<p>№ 2: having a support or basis or foundation (<i>NṛisUp. Pañcar.</i>);</p>
sādhya	<p>№ 2: (<i>sādhya</i>´) 1). to be subdued or mastered or won or managed, conquerable, amenable (<i>MBh. R.</i>);</p>

- 2). to be summoned or conjured up (**L.**);
- 3). to be set to rights, to be treated or healed or cured (**Suśr. MBh. Kathās.**);
- 4). to be formed (grammatically) (**Vop.**); to be cultivated or perfected (**Kāv.**); to be accomplished or fulfilled or brought about or effected or attained, practicable, feasible, attainable (**Mn. MBh.**);
- 5). being effected or brought about, taking place (**Kāś.**); to be prepared or cooked (**Car.**);
- 6). to be inferred or concluded (**Sarvad. Bhāshāp. Kpr.**); to be proved or demonstrated (**Ragh. Sāh.**); to be found out by calculation (**VarBrS. Gaṇit.**); to be killed or destroyed (**MW.**);
- 7). (plural) «they that are to be propitiated»; of a class of celestial beings (belonging to the **gaṇa-devatā**, sometimes mentioned in the **Veda** (see **RV. X, 90,16**); in the **ŚBr.** their world is said to be above the sphere of the gods; according to (**Yāska Nir. XII, 41**) their locality is the **Bhuvanloka** or middle region between the earth and sun; (in **Mn. I, 22**) the **Sādhyas** are described as created after the gods with natures exquisitely refined, and in **III, 195**, as children of the **Soma-sads**, sons of **Virāj**; in the **Purāṇas** they are sons of **Sādhyā**, and their number is variously twelve or seventeen; in the later mythology they seem to be superseded by the **Siddhas** (see **siddha**); and their names are **Manas, Manṭri, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṇsa, Nārāyaṇa, Vṛisha, Prabhu** (**RV.**);
- 8). the god of love(**L.**); accomplishment, perfection (**W.**);
- 9). an object to be accomplished, thing to be proved or established, matter in debate; (in logic) the major term in a syllogism (**ib.**);
- 10). silver (**L.**);
- Рудой**: "реализованный (объект)";
- sādhyamāna **Рудой**: "реализуется (постепенно)";
- saithilya **№ 2**: looseness, laxity (**Hariv. R.**); flaccidity (**Suśr.**); decrease, diminution, smallness, weakness, relaxation, remission, depression (of the mind), unsteadiness, vacancy (of gaze) (**MBh. Kāv.**); negligence in (**Campak.**); relaxation of rule or connection (**W.**); dilatoriness, inattention (**MW.**);
- śāka **№ 2**: 1). (**śā'ka**) (from **śak**) power, might, help, aid (**RV.**); (**śākā**) helpful, a helper, friend (**ib.**); 2). (**śāka**) (or **gaṇā ardharcā\_di**; of doubtful derivation, and scarcely to be connected with 1. **śāka**); a potherb, vegetable, greens (**GrŚrS. Mn. MBh.**); any vegetable food (**Gaut.**); the Teak tree, *Tectona Grandis* (**GrŚrS. MBh.**); *Acacia Sirissa* (**L.**); of a **Dvīpa** (the sixth of the seven **Dvīpas**, called after the Teak tree growing there, surrounded by the sea of milk or white sea, and inhabited by the **Ṛita-vratas, Satya-vratas, Dāna-vratas, and Anu-vratas**) (**MBh. Pur.**); 3). (**ā**) *Terminalia Chebula* (**L.**); of a place Col; of a man **gaṇā kuñjā\_di**; 4). (from **śaka**) relating to the **Śakas** or Indoscythians; 5). (also) a general for any era; (plural) of a people (for **śaka**) (**Buddh.**);
- sākṣī **№ 1**: (**Sakshi**): Witnessing principle; seer; **Kutastha** which passively observes the actions of the body and the

senses; witness.

(*Sakshi-bhava*): The attitude of remaining as a witness.

(*Sakshi-chaitanya*): Witnessing intelligence or consciousness.

(*Sakshi-chetana*): Witnessing soul; *Kutastha*; same as *Sakshi-chaitanya*.

**Рудой**: "свидетель, наблюдатель";

śakti

**J.B.:** it is divided [into a seeming multitude] by Nature (*śakti*);

№ 1: Power; energy; force; the Divine Power of becoming; the apparent dynamic aspect of Eternal Being; the Absolute Power or cosmic energy.

(*Saktipata*): Descent of power (through *Upasana*).

(*Sakti-sanchara*): Transmission of power to the disciple by the *Guru*.

№ 2: (or *śakti*) 1). power, ability, strength, might, effort, energy, capability;

(*śaktyā* or *ātma-ś-* or *sva-ś-*, «according to ability»;

(*paraśaktyā*) «with all one's might»;

(*vitta-śaktyā*) «according to the capability of one's property»;

(*śaktima-hāpayitvā*) «not relaxing one's efforts, exerting all one's strength»); faculty, skill, capacity for, power over (*RV.*);

2). effectiveness or efficacy (of a remedy) (*ŚārṅgS.*);

3). regal power (consisting of three parts: *prabhutva*, personal pre-eminence; *mantra*, good counsel; and *utsāha*, energy) (*Kām. Ragh. III, 13*);

4). the energy or active power of a deity personified as his wife and worshipped by the *Śākta* sect of *Hindūs* under various names;

sālabana

**Рудой**: "(практика работы сознания), «опирающаяся» на соответствующие объекты";

śālmala

№ 2: (*śālmala*) the silk-cotton tree; the gum or resin of the cotton tree (*L.*); of a *Dvipa* (also *-dvīpa*) (*Pur.*);

sam

№ 2: 1). (*sam* or *stam*) to be disturbed (accord. to some «to be undisturbed», to be agitated) (*Vop.*); with, together with, along with, together, altogether (used as a preposition or prefix to verbs and verbal derivatives and expressing «conjunction», «union», «thoroughness», «intensity», «completeness»;

2). (*śām*) auspiciously, fortunately, happily, well (frequently used in the *Veda*, rarely in later language; often to be translated by a subst., in the frequent phrase *śānyōḥ* or *śāncayōsca* - «happiness and welfare»,

sometimes joined with the verbs *bhū*, *as*, *kṛi*, *dāvah*, *yā*, sometimes occurring without any verb (*Pāṇ. 2-3, 73 Sch.*);

3). (*śam*) to toil at, fatigue or exert one's self (in performing ritual acts) (*RV. TBr.*); to prepare, arrange (*VS.*); to become tired, finish, stop, come to an end, rest, be quiet or calm or satisfied or contented (*TS. ŚBr.*); to cease, be allayed or extinguished (*MBh. Kāv.*);

sama

№ 1: Tranquillity; control of mind; calmness of mind; the mind is kept in the heart and not allowed to externalise; it is the constant eradication of the mental tendencies, according to '*Aparoksha-Anubhuti*' of *Sankara*.

(*Samabhavana*): Feeling of equality.

(*Samadhana*): Equal fixing; proper concentration.

№ 2: 1). (*śama*, *sama*) any, every (*RV.*);



- 2). (*samā*) even, smooth, flat, plain, level, parallel; same, equal, similar, equivalent, like to or identical or homogeneous with; like in or with regard to anything; always the same, constant, unchanged, fair, impartial towards; just, upright, good, straight, honest (*ib.*);
- 3). having the right measure, regular, normal, right, straight (*samaṅ-kṛi* - «to put right or in order») (*AitBr.*); equable, neutral, indifferent (*VarBṛS.*); equally distant from extremes, ordinary, common, middling (*Mn. MBh.*);
- 4). level ground, a plain (*AV. ŚBr. Mn. MBh. R.*); equability, equanimity, imperturbability (*MBh.*); likeness, similarity, equality (*Kāś.* on *Pāṇ.* 2-3, 18); right measure or proportion (*ŚBr.*); settlement, compensation (*Mn. VIII, 177*); good circumstances (*Mṛicch.*);
- 5). (*sāmā*) a year (*RV.*); season, weather (*AitBr. Kauś. Nir.*); a day (*MW.*);
- 6). (*sā\_ma*) undigested, crude, not sufficiently prepared or matured (a morbid state of the humours) (*Car. Bhpr.*);
- 7). (*śama*) tranquillity, calmness, rest, equanimity, quietude or quietism, absence of passion, abstraction from eternal objects through intense meditation (*śamaṅ kṛi* - «to calm one's self», «be tranquil») (*Mn. MBh.*); peace, peace with (*MBh.*); tranquillization, pacification, allayment, alleviation, cessation, extinction (*MBh. Kāv.*); absence of sexual passion or excitement, impotence (*TāṇḍBr.*); alleviation or cure of disease, convalescence (*W.*); final happiness, emancipation from all the illusions of existence (*L.*); indifference, apathy (*Rājat.*); the hand; imprecation, malediction (*L.*);
- 8). (*śāma*) appeasing, curing, having curative properties (*MW.*);

**Рудой:** "успокоение";

samādhi

**B.B.:** Spiritual Absorption;

- № 1:** The state of superconsciousness where Absoluteness is experienced attended with all-knowledge and joy; Oneness; here the mind becomes identified with the object of meditation; the meditator and the meditated, thinker and thought become one in perfect absorption of the mind.
- № 2:** (*sam-ādhi*) 1). putting together, joining or combining with (*Lāṭy.*); a joint or a partic. position of the neck (*Kir.*); union, a whole, aggregate, set (*R. Hariv. Ragh.*); completion, accomplishment, conclusion (*Kum.*); setting to rights, adjustment, settlement (*MBh.*); justification of a statement, proof (*Sarvad.*); bringing into harmony, agreement, assent (*W. RPrāt.*); intense application or fixing the mind on, intentness, attention (*MBh. R.*);
- 2). concentration of the thoughts, profound or abstract meditation, intense contemplation of any particular object, so as to identify the contemplator with the object meditated upon; this is the eighth and last stage of Yoga (*IW.* 93);
- with Buddhists *Samādhi* is the fourth and last stage of *Dhyāna* or intense abstract meditation (*MWB.* 209); in the *Kāraṇḍa-vyūha* several *Samādhi* are enumerated (*Up. Buddh. MBh.*); intense absorption or a kind of trance (*MBh. Kāv.*);
- 3). a sanctuary or tomb of a saint (*W. RTL.* 261);
- 4). of a *Vaiśya* (also silence; a religious vow of intense devotion or self-imposed abstraction; support, upholding; continuance; perseverance in difficulties; attempting impossibilities; collecting or laying up grain in times of

	dearth) ( <i>Cat. L.</i> ); ( <i>sam-ādhi-tva</i> ) the state of profound meditation or devotion ( <i>Sarvad.</i> ); <b>Рудой</b> : "сосредоточение", "практика концентрации сознания";
samadrishti	<b>№ 1</b> : Equal vision. <b>№ 2</b> : ( <i>samā-dṛishṭi</i> ) the act of looking on all equally or impartially ( <i>Kathās.</i> ); looking on all impartially (- <i>tva</i> ) ( <i>Bhp. Rājat. Vās.</i> ); even-eyed ( <i>Vās.</i> );
samahita	<b>Рудой</b> : "самоуглублённый";
samana	<b>В.В.:</b> the operation which moves down to the navel sphere on account of its equal conveyance; <b>№ 1</b> : One of the five <i>Pranas</i> or vital airs of the human body, that does the function of digestion. <b>№ 2</b> : 1). ( <i>sam-ānā</i> ) (for <i>samāna</i> and <i>sa-māna</i> ) one of the five vital airs (that which circulates about the navel and is essential to digestion; 2). ( <i>samānā</i> ) same, identical uniform, one (= <i>eka</i> in <i>L.</i> ) ( <i>RV.</i> ); alike, similar, equal (in size, age, rank, sense or meaning), equal or like to ( <i>VS.</i> ); having the same place or organ of utterance, homogeneous (as a sound or letter)( <i>Vop.</i> ); holding the middle between two extremes, middling moderate ( <i>Bhp.</i> ); common, general, universal all ( <i>RV. Br. ŚrS. Bhp.</i> ); whole (as a number opp. to «a fraction») ( <i>Pāṇ. 5-2, 47 Vārtt. 4</i> ); 3). ( <i>sa-māna</i> ) possessing honour or esteem, honoured by ( <i>Vet.</i> ); with anger ( <i>Bhp.</i> ); having the same measure ( <i>L.</i> ); 4). ( <i>sāmana</i> ) rich, affluent, abundant (others «common, universal») ( <i>RV. III, 30,9.</i> ); 5). ( <i>śamana</i> ) calming, tranquillizing, soothing, allaying, extinguishing, destroying ( <i>KātyŚr. MBh.</i> ); «settler, destroyer» of <i>Yama</i> ( <i>Daś.</i> ); the act of calming, appeasing, allaying, tranquillization, pacification, extinction, destruction ( <i>Kaus. MBh.</i> );
samanadhi-karana	<b>№ 1</b> : Co-ordination; the relation of abiding in a common substratum – <i>Brahman</i> ; the ether in the pot and the ether in the cloud have a common substratum, viz., the universal ether, where only the limiting adjuncts differ. <b>№ 2</b> : ( <i>samānā dhikaraṇa</i> ) 1). grammatical agreement in case with ( <i>Pāṇ. 3-2, 124</i> ); 2). common or same government <b>or</b> case-relation ( <i>MW.</i> ); being in the same category or predicament or government ( <i>MW.</i> ); same predicament or category, common substratum ( <i>W.</i> ); having a common substratum (in the <i>Vaiśeshika</i> phil.) ( <i>ib.</i> ); 3). being in the same case-relation with, relating to the same subject ( <i>Tarkas. Sarvad.</i> );
sāmānya	<b>№ 1</b> : Common; ordinary; having common characteristics or common nature. <b>№ 2</b> : 1). equal, alike, similar ( <i>MBh. Śak.</i> ); shared by others, joint, common to ( <i>Yājñ. MBh. Suśr.</i> ); whole, entire, universal, general, generic, not specific (opp. to <i>vaiśeshika</i> ) ( <i>Suśr. VarBṛS.</i> ); common, common-place, vulgar, ordinary, insignificant, low ( <i>MBh. Kāv.</i> ); 2). equality, similarity, identity ( <i>MBh. Suśr.</i> ); equilibrium, normal state or condition ( <i>Nilak.</i> ); universality, totality, generality, general or fundamental notion, common or generic property ( <i>Кап. Jaim. Sarvad.</i> ); <b>Рудой</b> : <i>sāmānyamātra</i> - "общий термин";

sāmānyatodrṣṭi	<b>J.B.:</b> Analogy ( <i>sāmānyato dṛiṣṭa</i> ); <b>Рудой:</b> "умозаключение на основании общего сходства";
samāpatti	<b>№ 2:</b> ( <i>sam-āpatti</i> ) coming together, meeting, encountering ( <i>Kālid.</i> ); accident, chance; falling into any state or condition, getting, becoming ( <i>Yogas.</i> ); assuming an original form ( <i>APrāt.</i> ); completion, conclusion ( <i>Āpast.</i> ); yielding, giving way ( <i>ib.</i> ); (with Buddhists) a subdivision of the fourth stage of abstract meditation (there are eight <i>Samāpattis</i> ) ( <i>MWB.</i> 233); <b>Рудой:</b> "сосредоточение";
samāropita	<b>Рудой:</b> "ложно приписываемые (объекту) специфические свойства"; см. <i>Yukti</i> ;
samārtha	<b>№ 2:</b> ( <i>sam-ārtha</i> ) 1). having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well answering or corresponding to, suitable or fit for ( <i>MBh. Kāv.</i> ); 2). very strong or powerful, competent, capable of. able to, a match for ( <i>Mn. MBh.</i> ); 3). having the same sense or meaning (= <i>tulyā_rtha</i> , <i>ekā_rtha</i> ) ( <i>Pāṇ.</i> 1-3, 42); connected in sense, having the same grammatical construction (= <i>sambaddhā_rtha</i> ) ( <i>Pāṇ. APrāt.</i> ); a word which has force or meaning, significant word ( <i>MW.</i> ); the construction or coherence of words in a significant sentence ( <i>ib.</i> ); 4). ability, competence; conception, intelligibility ( <i>Pañcat.</i> ); <b>Рудой:</b> "способность (обозначения)";
samavāya	<b>J.B.:</b> Coinherence; interpenetration; <b>№ 1:</b> Combination; union; conjunction; constant and inseparable connection or inherence; existence of one thing in another. <b>№ 2:</b> ( <i>samavā_yin</i> ) met together, closely connected or united, concomitant, inherent in ( <i>Kaṇ. Suśr. Vās. Sarvad.</i> ); aggregated, multitudinous ( <i>W.</i> ); a partner ( <i>L.</i> ); (with <i>puruṣha</i> ), the soul combined (with a body), the individual soul ( <i>Yājñ.</i> III, 125); having or consisting of a combination (of the humours) ( <i>Suśr.</i> ); ( <i>samavā_yi-tva</i> ) intimate connection or relation ( <i>Bhāshāp.</i> );
samavaya-karana	<b>№ 1:</b> Concomitant cause. <b>№ 2:</b> ( <i>samavā_yi-kāraṇa</i> ) inseparable or inherent connection, material or substantial cause (in the <i>Vedānta upā_dān-kāraṇa</i> is more commonly used) ( <i>Sarvad.</i> ); <b>Рудой:</b> "внутренняя присущность";
sambandha	<b>J.B.:</b> association; <b>№ 1:</b> Relationship; connection. <b>№ 2:</b> ( <i>sam-bandha</i> ) 1). binding or joining together, close connection or union or association, conjunction, inherence, connection with or relation to; 2). in phil. relation or connexion is said to be of three kinds, viz., <i>samavā_ya</i> , <i>sanyoga</i> , and <i>sva-rūpa</i> ) ( <i>ŚrS. Śaṅk. Sarvad.</i> ); the application of authority to prove a theological doctrine ( <i>W.</i> ); 3). personal connection (by marriage), relationship, fellowship, friendship, intimacy with ( <i>PārGr. Mn. MBh.</i> ); a relation, relative, kinsman, fellow, friend, ally ( <i>Āpast. MBh. BhP.</i> ); 4). a collection, volume, book ( <i>Śukas.</i> );

- 5). a partic. kind of calamity (**VarBṛS.**);  
 prosperity, success; fitness, propriety (**L.**);  
 6). the application of authority to prove a theological  
 doctrine (**W.**);  
 7). able, capable; fit, right, proper (**L.**);

**Рудой**: "связь", "соединение";

sam-bodha

**№ 2**: perfect knowledge or understanding (**MBh. Hariv.**);  
 (sometimes for **sanrodha**);  
 (**sam-bodhana**) awaking, arousing (**MBh.**); perceiving,  
 noticing, observing (**MBh.**); recognizing (**MaitrUp.**);  
 the act of causing to know, reminding (**MBh. Hariv.**);  
 calling to (**Pāṇ.** 2-3,47);  
 the vocative case or its termination (**Siddh. Subh.**);

saṃjñā

**В.В.**: resolution;  
**Рудой**: "технический термин"; см. **paribhāṣā**;

saṃkhyā

**№ 2**: (**sāṅkhyā** from **saṅ-khyā**) 1). numeral, relating to  
 number (**W.**); relating to number (in gram as expressed by  
 the case-terminations) (**Pat.**);  
 rational, or discriminative (**W.**);  
 2). one who calculates or discriminates well, an adherent  
 of the **Sāṅkhyā** doctrine (**CūUp. MBh.**);  
 3). of one of the three great divisions of **Hindū**  
 philosophy (ascribed to the sage **Kapila**, and so called  
 either from, discriminating; in general, or, more  
 probably, from «reckoning up» or «enumerating» twenty-  
 five (**tattvas**) or true entities, twenty-three of which  
 are evolved out of **Prakṛiti** «the primordial Essence» or  
 «first-Producer», viz., **Buddhi**, **Ahaṅkāra**, the five  
**Tan-mātras**, the five **Mahā-bhūtas** and **Manas**;  
 the twenty-fifth being **Puruṣa** or Spirit <sometimes  
 called Soul> which is neither a Producer nor Production,  
 i.e. **vikāra**, but wholly distinct from the  
 twenty-four other **tattvas**, and is multitudinous, each  
 separate **Puruṣa** by its union with **Prakṛiti** causing a  
 separate creation out of **Prakṛiti**;  
 3). the object of the philosophy being to effect the  
 final liberation of the **Puruṣa** or Spirit from the fetters  
 caused by that creation;  
 the **Yoga** branch of the **Sāṅkhyā** recognizes a Supreme  
 Spirit, dominating each separate **Puruṣa**;  
 the **Tantras** identify **Prakṛiti** with the wives of the gods,  
 with the wife of **Śiva**;  
 the oldest systematic exposition of the **Sāṅkhyā** seems to  
 have been by an author called **Pañca-sikha**;  
 the oldest manual on the **Sāṅkhyā** system that has come  
 down to us and probably written in the 5th century, while  
 the **Sāṅkhyā-sūtras** or **Siva-pravacana** and **Tattva-samāsa**,  
 ascribed to the sage **Kapila**, are now thought to belong to  
 as late a date as the 14th or 15th century or perhaps a  
 little later) (**ŚvetUp. MBh. IW. 73 RTL.**);

saṃprajñāta

**№ 1**: (**Samprajñata-samadhi**): Cognitive trance; state of  
 superconsciousness, with the triad of meditator,  
 meditation and the meditated; **Savikalpa-samadhi**.  
**№ 2**: (**sam-prajñāta**) distinguished, discerned, known  
 accurately (**Yogas.**); (-**yogin**) a Yogin who is still in a  
 state of consciousness (**KapS. Sch.**);

samsara

**J.B.**: (**sañchara**) emanation or development;  
**№ 1**: Life through repeated births and deaths; the process

of worldly life.

№ 2: (*saṅ-sāra*) (see: *saṅ-sṛi*) going or wandering through, undergoing transmigration (*MaitrUp.*); course, passage, passing through a succession of states, circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion (*āsansārāt* - «from the beginning of the world») (*Up. Mn. MBh.*);

(*saṅ-sāra-bandhana*) the bonds or fetters of the world (*MārKp.*);

*Sañchara* -

(*sansāráṅgāra*): the fire of mundane existence;

(*sansārānta*): the end of mundane existence or of human life.

(*bhūtá-sansāra*) the course or circuit of existence (through continuous states of being) (*Mn. I, 50*);

saṃsāracakra

№ 1: (*Samsarachakra*): The wheel of birth and death.

Рудой: "колесо сансары имеющее 6 спиц", "колесо круговорота бытия";

samsaya

№ 1: Doubt; suspicion.

(*Samsaya-bhavana*): Feeling of doubt or suspicion.

№ 2: (see: *saṃ* + *śaya*);

saṃskāra

**B.B.:** Habitual potency;

**J.B.:** impression; self-continuant principle;

See: non-destruction of habits (*sanskāra*);

№ 1: Impression; ceremonial purification; prenatal tendency.

(*Samskara-skandha*): The group of old impressions.

№ 2: (*sanskāra*) the self-reproductive quality;

(*saṅ-skāra*) 1). putting together, forming well, making perfect, accomplishment, embellishment adornment, purification, cleansing, making ready, preparation, dressing (of food), refining (of metals), polishing (of gems), rearing (of animals or plants) (*GṛŚrS. MBh. Kāv.*);

2). cleansing the body, toilet, attire (*Hariv.*);

3). forming the mind, training, education (*R. Ragh.*);

correction (also in an astronomical sense (*Sūryas.*),

correct formation or use of a word (*Nir. Sarvad.*);

correctness, purity (of pronunciation or expression) (*MBh. R.*);

4). making sacred, hallowing, consecration (*Mn. MBh.*);

a sacred or sanctifying ceremony, one which purifies from the taint of sin contracted in the, womb and leading to regeneration (12 such ceremonies are enjoined on the first three or twice-born classes (in *Mn. II, 27,*): viz.,

1. *garbhā dhāna*; 2. *puṇ-savana*; 3. *śimantōnnayana*;

4. *jāta-karman*; 5. *nāmakarman*; 6. *nishkramaṇa*;

7. *anna-prāśana*; 8. *cūḍā-karman*; 9. *upanayana*;

10. *keśānta*; 11. *samāvartana*; 12. *vivāha*;

(accord. to *Gaut. VIII, 8*; there are 40 *Saṃskāras*) *GṛS. Mn. MBh.*);

the ceremony performed on a dead body (cremation) (*R.*);

any purificatory ceremony (*W.*);

5).the faculty of memory, mental impression or recollection, impression on the mind of acts done in a former state of existence (one of the 24 qualities of the *Vaiśeshikas*, including *bhāvanā*, the faculty of reproductive imagination) (*Kaṇ. Sarvad.* (IW. 69);

6). (with *Buddhists*) a mental conformation or creation of the mind (such as that of the external world, regarded by it as real, though actually non-existent, and forming the second link in the twelvefold chain of causation or the

	fourth of the 5 <i>Skandhas</i> ) ( <i>Dharmas.</i> 22; 42); a polishing stone ( <i>MW.</i> ); <b>Рудой:</b> "бессознательные формирующие факторы", "латентная тенденция", "латентные корреляты актуальных состояний сознания ( <i>vṛtti</i> ), "следы (энграммы)", "бессознательные впечатления от объектов", "психофизические диспозиции";
saṃskṛta	<b>Рудой:</b> "концепция причинно-обусловленных дхарм (в буддизме);
samudāya	<b>№ 2:</b> ( <i>sam-udaya</i> ) 1). rarely: coming together, union, junction, combination, collection, assemblage, multitude, aggregation, aggregate (with <i>kṛi</i> = «to collect or assemble») ( <i>MaitrUp. MBh.</i> ); 2).(with Buddhists) the aggregate of the constituent elements or factors of any being or existence (in later times equivalent to «existence» itself) ( <i>Buddh. Sarvad.</i> ); 3). a producing cause ( <i>duḥkhas-</i> = «the cause of suffering»)( <i>Dharmas.</i> 22); 4). income, revenue ( <i>Mn. MBh.</i> ); success, prosperity ( <i>Mṛicch.</i> ); war, battle; a day ( <i>L.</i> ); <b>Рудой:</b> "совокупность";
saṃvega	<b>Рудой:</b> "интенсивность (стремлений)";
samyagdarśana	<b>№ 1:</b> Proper perception; equal vision; highest <i>Advaitic</i> realisation; complete intimation; perfect knowledge. <b>№ 2:</b> ( <i>samyag-darśana</i> ) right perception or insight ( <i>BhP.</i> );
samyagjñāna	<b>№ 2:</b> ( <i>samyag-jñāna</i> ) right knowledge ( <i>Śamk.</i> ); <b>Рудой:</b> "истинное знание";
saṃyama	<b>№ 1:</b> Perfect restraint; an all-complete condition of balance and repose, concentration, meditation and <i>Samadhi</i> . <b>№ 2:</b> ( <i>saṃ-yama</i> ) holding together, restraint, control, control of the senses, self-control ( <i>Mn. MBh.</i> ); tying up (the hair) ( <i>Sāh.</i> ); binding, fettering ( <i>VarBṛS.</i> ); closing (of the eyes) ( <i>MārkP.</i> ); concentration of mind (comprising the performance of <i>Dhāraṇā</i> , <i>Dhyāna</i> , and <i>Samādhi</i> , or the last three stages in <i>Yoga</i> ) ( <i>Yogas. Sarvad.</i> ); effort, exertion (with great difficulty) ( <i>MBh.</i> ); suppression destruction (of the world) ( <i>Pur.</i> ); <b>Рудой:</b> "психотехническая процедура, объединяющая концентрацию ( <i>dhāraṇā</i> ), созерцание ( <i>dhyāna</i> ) и сосредоточение ( <i>samādhi</i> )";
saṃyoga	<b>№ 1:</b> ( <i>Samyoga-sambandha</i> ): Relation by contact, e.g., the stick and the drum. <b>№ 2:</b> ( <i>saṃ-yoga</i> ) 1). conjunction, combination, connection; union or absorption with or in ( <i>Āpast. MBh.</i> ); 2). contact (in phil. «direct material contact», as of sesamum seed with rice-grains <in contradistinction to contact by the fusion of particles, as of water with milk>, enumerated among the 24 <i>Guṇas</i> of the <i>Nyāya</i> ) ( <i>Yogas. Kaṇ. Bhāshāp.</i> ); 3). carnal contact, sexual union ( <i>MBh.</i> ); matrimonial connection or relationship by marriage with or between ( <i>Gaut. Mn. MBh.</i> ); 4). a kind of alliance or peace made between two kings with a common object ( <i>Kām. Hit.</i> ); agreement of opinion, consensus (opp. to <i>bheda</i> ) ( <i>R.</i> ); applying one's self closely to, being engaged in, undertaking ( <i>Āpast. Mn.</i>

- R.);
- 5). (in gram.) a conjunct consonant, combination of two or more consonants (**Prāt. Pāṇ.**); dependence of one case upon another, syntax (**Vop.**);
- 6). ( **-prithak-tva**) (in phil.) separateness with conjunction (a term applied to express the separateness of what is optional from what is a necessary constituent of anything) (**MW.**);
- Рудой**: "связь, или соединение (Пуруши и **buddhi**, объектов опыта);
- saṃtāna      **№ 2:** (**saṅ-tānā**) continued succession, continuance, continuity. (**MBh. Kāv.**); an uninterrupted series, continuous flow (**Kālid.**); ramification (**Suśr.**); a sinew or ligature (of an animal) (**TS.**); coherence, connection, transition (in recitation) (**ŚrS. TUp.**); a continuous train of thought (**Sarvad.**);
- Рудой**: "непрерывное развёртывание (аффектов)";
- sañcita      **B.B.:** Stored up actions;
- № 1:** (**Sanchita-karma**): The sum-total of all actions done by the **Jiva** during countless previous births, out of which a portion is allotted for every new birth.
- saṅ-khyā      **№ 2:** 1). (**-khyāti**) to reckon or count, up, sum up, enumerate, calculate (**ŚBr. Mn. MBh.**); to estimate by (**MBh.**);
- 2). (only: **saṅ-akhyata**) to appear along with, be connected with, belong to (**RV. VS.**): (**-khyāpayati**) to cause to be looked at or observed by (**TS. ŚBr.**); reckoning or summing up, numeration, calculation (= «numbered or reckoned among») (**R. Ragh. Rājat.**);
- 3). a number, sum, total («amounting to») (**ŚBr.**); a numeral (**Prāt. Pāṇ.**);
- (in gram.) number (as expressed by case terminations or personal terminations) (**Kās. on Pāṇ. 2-3,1**);
- 4). deliberation, reasoning, reflection, reason, intellect (**MBh. Kāv.**); name, appellation (= **ākhyā**) (**R.**); a partic. high number Buddh.; manner (**MW.**);
- (in geom.) a gnomon (for ascertaining the points of the compass) (**RāmRās**);
- śānta      **№ 2:** 1) thin, slender (**Hariv. R. Sch.**);
- 2). (**śāntā**) (from 1. **śam**) appeased, pacified, tranquil, calm, free from passions, undisturbed (**Up. MBh.**); soft, pliant (**Hariv.**); gentle, mild, friendly, kind, auspicious (in augury; to **dīpta**) (**AV.**);
- 3). abated, subsided, ceased, stopped, extinguished, averted (**śāntam** or **dhikśāntam** or **śāntampāpam**, may evil or sin be averted! may God forbend! Heaven forbid! not so!) (**ŚBr. MBh. Kāv.**); rendered ineffective, innoxious, harmless (said of weapons) (**MBh. R.**); come to an end, gone to rest, deceased, departed, dead, died out (**ib. Ragh. Rājat.**); purified, cleansed (**W.**);
- 4). an ascetic whose passions are subdued (**W.**); tranquillity, contentment (as one of the **Rasas**);
- sarga      **J.B.:** emanation;
- № 2:** (from **sṛij**) 1). letting go, discharging, voiding (as excrement) (**MBh.R.**);
- 2). starting (a race-horse), racing (**RV.**);
- 3). a draught of air, gust of wind; a stream, gush, rush, downpour (**RV.**);
- 4). emission or creation of matter, primary creation (as

- to *pratisarga* «secondary creation»), creation of the world (as opp. to its *pralaya* «dissolution» and *sthiti*, «maintenance in existence» ;
- 5). 9 different creations are enumerated in (*BhP.* III, 10, 13);
- 6). nature, natural property, disposition, tendency (*Bhag.* V, 19);
- 7). effort, exertion, resolution, resolve, will (*Ragh. Śis.*);
- sārūpya      № 2: (from *sa-rūpa*) 1). sameness or similarity of form, identity of appearance, resemblance, likeness, conformity with (*Mn. MBh.*);  
2). assimilation to or conformity with the deity (one of the grades of *Mukti* or beatitude = *sarūpa-tā, sālōkya*) (*BhP.*);  
(in dram.) a mistake caused by the mutual resemblance of two persons (as in *Veṇis.* vs *Yudhi-shṭhira* takes *Bhīma* for *Duryodhana* and injures him) (*Bhar. Sāh.*);  
(ā) seasonable, fit, proper, suitable (*Lalit.*);
- sarva      № 1: All; everything.  
№ 2: 1). (*sārva* from *sarva*) relating to all, fit or good for all (*Śis.* XIV, 4; *Pāṇ.* 5-1, 10); general, universal;  
2). (*sārva*) whole, entire, all, every;  
*sarva* with a negation = «not any», «no», «none» or «not every one», «not everything» (*RV.*); of all sorts, manifold, various, different (*MBh.*); altogether, wholly, completely, in all parts, everywhere (*RV. ChUp.*);  
(*sārva* from *śarva*) relating or belonging or sacred to or derived from *Śiva* (*Kāv. Kathās.*);  
(*sārva-vishaya*) relating to everything, general (*Vām.*);
- sarvabhaumāḥ      № 2: (*sārva-bhaumā́* from *sarva-bhūmi*) relating to or consisting of or ruling over the whole earth, comprising the whole world, known throughout the world (*ŚBr.*);
- sarvajñā      № 1: Omniscient; knowing everything.  
№ 2: (*sārva-jñā*) all-knowing, omniscient (said of gods and men, of ministers and philosophers) (*Up. Kāv.*); a Buddha (*L.*);  
Рудой: "всезнание, всеведение";
- sarvajñabīja      Рудой: "семя всезнания";
- sarvārtham      № 2: (*sārva-thā, sarvāthā*) in everyway, in every respect, by all means (often joined with *sarvatra* and *sarvadā*;  
also: with *api*; with *na*, in no case, «not at all»)(*Mn.*);  
in whatever way, however (*MBh. R. RPrāt.*); altogether, entirely, in the highest degree, exceedingly (*MBh. Kāv. Hit.*); at all times (*MW.*);  
(*sarvāthā-vishaya*) in whatever way appearing (*Cat.*);  
Рудой: "направленное на все объекты";
- sarvārthatā      Рудой: "многонаправленность (букв. «всеобъектность»)" ;  
см. *Ekāgratā, vikṣipta*
- sarvāsti      Рудой: (букв. «всё существует») "буддийская концепция, согласно которой весь мир - это «лишь дхармы» (*dharmamātra*), связанные между собой законом причинно-зависимого возникновения";
- sat      № 1: Existence; being; reality; Truth.



- № 2: 1). (*saṭ*) to be a part of (*Dhātup.* IX, 26);  
 2). (*sāṭ*) to make visible or manifest (*Dhātup.* XXXV, 84);  
 3). (*sāt*) being, existing, occurring, happening, being present; abiding in (*MBh.*); belonging to (*ŚBr.*); living (*MuṇḍUp.*); lasting, enduring (*Kāv. RV.*); real, actual, as any one or anything ought to be, true, good, right, beautiful, wise, venerable, honest; a being, (plural: beings, creatures) (*RV.*);  
 4). (*sat*) that which really is, entity or existence, essence, the true being or really existent (in the *Vedānta*, «the self-existent or Universal Spirit, Brahma») (*RV.*); that which is good or real or true, good, advantage, reality, truth (*ib.*);
- satkāryavāda      № 1: The doctrine which holds that the effect is inherent in the cause and that the effect is only a change of the cause.  
 № 2: (*sāt-kārya*) that which is effected (*L.*); deserving of honour or hospitality (*R.*); one to whom the last honours (cremation) are to be paid (*ib.*); (in *Sāṃkhya* phil.) the necessary existence of an effect (as inherent in a cause) (*Sāṃkhyak. Tattvas. Kap. Sch.*); (*satkārya-vāda*) the doctrine of the actual existence of an effect (in its cause) (*Bādar. Sch.*);  
Рудой: "учение о предсуществовании следствия в причине";
- sattā      № 1: (*Satta-samānya*): Homogeneous existence; Existence Absolute; *Brahman*.  
 № 2: (*sāt-tā*) existence, being (*Up. Kaṇ. Tarkas.*); a partic. *Jāti* (in phil.) (*MW.*); goodness, excellence (*W.*);
- sattva      **B.B.:** Essency-Energy or Harmonicity;  
**J.B.:** Goodness;  
 № 1: Light; purity; reality.  
 № 2: (*sat-tvā*) 1). being, existence, entity, reality (*īśvara-s-*, «the existence of a Supreme Being») (*TS.*);  
 2). true essence, nature, disposition of mind, character (*PañcavBr. MBh.*);  
 3). spiritual essence, spirit, mind (*MuṇḍUp. Yājñ. MBh. BhP.*);  
 4). vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, selfcommand, good sense, wisdom, magnanimity (*MBh. R.*);  
 5). the quality of purity or goodness (regarded in the *Sāṃkhya* phil. as the highest of the three *Guṇas*, or constituents of *Prakṛiti* because it renders a person true, honest, wise and a thing pure, clean) (*MaitrUp. Mn. Yājñ. MBh. R.*);  
 6). material or elementary substance, entity, matter, a Thing (*Nir. Prāt.*);
- sattvaguṇa      № 1: Quality of light, purity and goodness.  
Рудой: "саттвический модус";
- sāttvika      № 2: 1). (from *sat-tva*) spirited, vigorous, energetic (*Mn. MBh.*);  
 2). relating to or endowed with the quality *Sattva* (i.e., «purity» or «goodness»);  
 3). pure, true, genuine, honest, good, virtuous (also applied to partic. *Purāṇas* which exalt *Vishṇu* (*IW.* 513), (*MaitrUp. Mn. MBh.*);  
 4). internal, caused by internal feeling or sentiment

- (*Mālatim.*);  
 5). natural, not artificial, unaffected (as style) (*Sāh.*);  
 6). a state of body caused by some natural emotion (constituting a class of 8 *Bhāvas* holding a middle place between the *Sthāyi-* and *Vyabhicāri-bhavas*, viz: *stambha, sveda, romāñca, svava-vikāra, vepathu, varṇavikāra, aśru, pralaya*) (*ib.*);  
 7). of the eighth creation by *Prajā-pati* (*MW.*);  
 8). (*i.e.*, *tusṭi*) of one of the five kinds of external acquiescence (in *Sāṃkhya*) (*ib.*);
- satya      **№ 1:** Truth; *Brahman* or the Absolute.  
**№ 2:** 1). (*satyā*) true, real, actual, genuine, sincere, honest, truthful, faithful, pure, virtuous, good. successful, effectual, valid (*RV.*); the uppermost of the seven *Lokas* or worlds (the abode of *Brahmā* and heaven of truth; see: *loka*) (*L.*); the uppermost of the 7 *Lokas* (*Vedāntas. BhP.*); truth, reality; speaking the truth, sincerity, veracity (*KenUp. Mn. R.*); a solemn asseveration, vow, promise, oath (*AV.*); demonstrated conclusion, dogma (*W.*); the quality of goodness or purity or knowledge (*MW.*); the first of the four *Yugas* or ages (*L.*);  
 2). (*sātyā* from *satya*) one whose nature is truth (*ŚBr.*);  
 3). (*sātyā*) one whose nature is truth (*ŚBr.*);  
 4). (*satyā-bandha*) bound by truth, adhering to the truth, truthful (*MW.*);  
 5). (*satyā-deva*) shining through truth (*MW.*); of a poet (*Subh.*);  
 6). (*satyā-dharma*) the law of truth, eternal truth (*R.*); one whose ordinances are true (*Up.*); of a *Brāhman* (*Śukas.*);  
Рудой: "правдивость";
- śaucā      **№ 2:** (from *śuci*) cleanness, purity, purification (esp. from defilement caused by the death of a relation) (*ĀsvŚr. Mn. MBh.*); purity of mind, integrity, honesty (esp. in money-matters) (*MBh. R.*); (with Buddhists) self-purification (both external and internal) (*MWB. 240*); evacuation of excrement (*MW.*);
- saumanasya      **B.B.:** High-mindedness;  
**№ 2:** 1). causing gladness or cheerfulness of mind (*BhP.*); of a son of *Yajñabāhu* (*ib.*); satisfaction of mind, gladness, cheerfulness (*Suśr. Ragh. Kathās.*); right understanding (*Śis. Sch.*);  
 2). an offering of flowers placed in the hands of the priest at a *Śrāddha* (*BhP.*);  
 3). of a *Varsha* in *Plaksha-dvīpa* (ruled by *Saumanasya*) (*BhP.*);  
Рудой: "ментальное удовлетворение";
- savicāra      **№ 1:** (*Savichara*): With deliberation and reasoning or enquiry.  
**№ 2:** (*sa-vicāra*) that to which consideration is given (*Lalit.*);  
Рудой: "рефлексивный вид сосредоточения" в отличие от *nirvicāra*;
- savitarka      **№ 1:** With logic and argumentation.  
**№ 2:** (*sa-vitarkam*) accompanied with reason or thought (*Lalit.*); thoughtfully (*Ratnāv.*);  
Рудой: "дискурсивный вид сосредоточения", "умозрительное

состояние сосредоточения" в отличие от **nirvitarka** (недискурсивного сосредоточения);

saya	<p>№ 2: lying, sleeping, resting, abiding; sleep, sleeping (<i>Dhātup.</i> XXIV, 60); a bed, couch;</p>
shad-linga	<p>№ 1: Six lingas or signs of a perfect exposition or a text viz., 1. <b>Upakranza-Upasarnhara-Ekavakyata</b> (unity of thought in the beginning as well as in the end); 2. <b>Ahhyasa</b> (reiteration or repetition); 3. <b>Apurvata</b> (novelty or uncommon nature of the proof); 4. <b>Phala</b> (fruit of the teaching); 5. <b>Arthavada</b> (eulogy, praise or persuasive expression); 6. <b>Upapatti</b> (illustration). Some consider <b>Yukti</b> (reason) as the sixth sign instead of <b>Upapatti</b>. (<i>shad</i> = six);</p>
siddhi	<p><b>B.B.:</b> (<i>siddhas</i>) Perfect Beings; <b>J.B.:</b> 8 kinds of perfectness; <b>№ 1:</b> Perfection; psychic power. (<i>Siddha</i>): Realised; perfected; a perfected Yogi. <b>№ 2:</b> 1). driving off, putting aside (<i>Yājñ.</i>); 2). accomplishment, performance, fulfillment, complete attainment (of any object), success (<i>MBh. Kāv.</i>); 3). the acquisition of supernatural powers by magical means or the supposed faculty so acquired (the eight usually enumerated are given in the following <b>Śloka:</b> <b>animālaghimāprā_pṭihprākāmyammahimātathāisi</b> <b>tvāṇcavaśitvaṇcatathākāmā_vasāyitā</b> ; sometimes 26 are added (<i>Sāṅkhyak. Tattvas. Sarvad.</i>); 4). any unusual skill or faculty or capability (<i>Pañcat. Kathās.</i>); skill in general, dexterity, art (<i>Car.</i>); efficacy, efficiency (<i>Kāv. Pañcat.</i>); <b>Рудоѳ:</b> "совершенные способности";</p>
skandhas	<p><b>B.B.:</b> (<i>Skandhas</i> - varieties of mundane consciousness): 1. <b>viḡñāna</b> - apprehension; 2. <b>vedanā</b> - conception; 3. <b>saṃjñā</b> - resolution; 4. <b>rūpa</b> - formation; 5. <b>saṃskāra</b> - Habituation; <b>№ 2:</b> (<i>skandhā</i>) (from skand in the sense of « rising » ?) 1). the shoulder, upper part of the back or region from the neck to the shoulder-joint (in men and animals) (<i>AV.</i>); the stem or trunk of a tree (that part of the stem where the branches begin) (<i>ŚāṅkhGr. MBh.</i>); 2). (in phil.) the five objects of sense (see: <b>vishaya</b>) (<i>W.</i>); (with Buddhists) the five constituent elements of being, viz., 1. <b>rūpa</b> - «bodily form»; 2. <b>vedanā</b> - «sensation»; 3. <b>saṃjñā</b> - «perception»; 4. <b>saṃskāra</b> - «aggregate of formations»; 5. <b>viḡñāna</b> - «consciousness or thought-faculty» (<i>MWB.</i>); (with Jainas) the body (in the widest sense = <b>piṇḡa</b>) (<i>Sarvad.</i>);</p>
smṛti	<p>№ 1: (<i>Smṛiti</i>): Memory; code of law. № 2: (<i>smṛiti</i>) 1). remembrance, reminiscence, thinking of or upon (or), calling to mind (<i>Comp.:</i> <b>smṛitimapitenayānti</b> - «they are not even thought of»); memory (<i>TĀr. ChUp. MBh.</i>); in its widest acceptation this use of the term <b>Smṛiti</b></p>

includes the 6 *Vedāṅgas*, the *Sūtras* both *śrauta* and *grihya*, the law-books of *Manu*;  
 2). the whole body of sacred tradition or what is remembered by human teachers (in contradistinction to *śruti* or what is directly heard or revealed to the *Rishis*;  
 3). the whole body of codes of law as handed down memoriter or by tradition (esp.: the codes of *Manu Yājñavalkya* and the 16 succeeding inspired lawgivers, viz. (from *Atri.*): *Vishṇu, Hārīta, Uśanas* or *Śukra, Aṅgiras, Yama, Āpastamba, Saṃvarta, Kātyāyana, Bṛihas-pati, Parāśara, Vyāsa, Śaṅkha, Likhīta, Daksha* and *Gautama*; all these lawgivers being held to be inspired and to have based their precepts on the *Veda*; (*IW.* 203, *GrŚrS. Mn. Yājñ.*); see *śruti*;  
Рудоў: "памяць";

sneha

**B.B.:** affection;  
**№ 1:** Adhesiveness; friendship;  
**№ 2:** 1). oiliness, unctuousness, fattiness, greasiness, lubricity, viscosity (also as one of the 24 *Guṇas* of the *Vaiśeshika* branch of the *Nyāya* phil.) (*Suśr. Yājñ. Tarkas. Sarvad. IW.* 69);  
 2). smoothness, glossiness (*VarBrS.*); blandness, tenderness, love, attachment to, fondness or affection for, friendship with (*MaitrUp. MBh. Kāv.*);

sparśā

**№ 2:** 1). touching; touch, sense of touch (*sparsā-taḥsukhaṅtat* - «that is pleasant to the touch»), contact (fig. applied to the beginning of an eclipse or to any astron. contact) (*Mn. MBh. VarBrS.*);  
 2). (in gram.) collective of the twenty-five consonants constituting the five classes from *k* to *m* (so-called because formed by complete contact of the organs of utterance) (*Prāt. ChUp. BhP.*);  
 3). (in phil.) the quality of tangibility (which constitutes the skin's *vishaya*) (*IW.* 68); any quality which is perceptible by touching any object (heat, cold, smoothness, softness) (*MBh.*);  
 4). feeling, sensation (*siraḥ-śūla-sp-* - «sensation of headache») (*ŚBr.*); pleasant feeling (*MBh. V.* 1366); unpleasant or morbid sensation, illness (*Pāṇ.* 3-3, 16 *Vārtt. 1 Pat.*); air, wind (*L.*); (accord. to some) temperature (*Nyāyad.*); a kind of sexual union (*L.*);

śraddhā

**№ 2:** (*śrad-dhā*) 1). to have faith or faithfulness, have belief or confidence, believe, be true or trustful (with *na*, «to disbelieve») (*RV.*);  
 2). to credit, think anything true (*MBh. Kāv.*); to believe or have faith in or be true to (*RV.*); to expect anything (acc.) from (abl.) (*MBh.*); to consent, assent to, approve, welcome (with *na*, «to disapprove») (*Kathās.*); to be desirous of (acc.), wish to (*ib. BhP.*); (*śraddhā*) 1). faith, trust, confidence, trustfulness, faithfulness, belief in, loyalty (Faith or Faithfulnesses is often personified and (in *RV.* X,151 invoked as a deity; in *TBr.* she is the daughter of *Prajā-pati*, and in *ŚBr.* of the *Sun*; in *MBh.* she is the daughter of *Daksha* and wife of *Dharma*; in *MārKP.* she is the mother of *Kāma*, and in *BhP.* the daughter of *Kardama* and wife of *Aṅgiras* or *Manu*) (*RV.*);  
 2). wish, desire (*śraddhayā* - «willingly, gladly»), longing for (*MBh. Kāv.*); desire of eating, appetite

(*Suśr.*); the longing of a pregnant woman (*Car.*);

śrōtra

№ 1: Ear; organ of hearing.

№ 2: (or *śrotra*) the organ of hearing, ear, auricle (*RV.*); the act of hearing or listening to (*AV.*);

conversancy with the *Veda* or sacred knowledge itself (*MW.*);

Рудой: "орган слуха";

śrutā

№ 2: 1). heard, listened to, heard about or of, taught, mentioned, orally transmitted or communicated from age to age (*ŚBr. ChUp. MBh.*);

2). known, famous, celebrated (*RV. AV. Br. MBh.*); known as, called (*MBh. R.*);

3). (*am*) anything heard, that which has been heard (from the beginning), knowledge as heard by holy men and transmitted from generation to generation, oral tradition or revelation, sacred knowledge (in the *Pur.* personified as a child of *Dharma* and *Medhā*), the *Veda* (*AV.*);

4). the act of hearing (*MuṇḍUp. Kāv. Kathās.*); learning or teaching, instruction (*śrutaṅ-kṛi*, «to learn») (*Āpast.*); memory, remembrance (*AV. I,1,2.*);

śrūti

№ 2: 1) hearing, listening (*śrutimabhiniya* - «feigning to hear»; *śrutinvaco'nugāṅ-kṛi* - «to listen to a speech») (*ŚBr.*); the ear, organ or power of hearing (*Kāv. VarBṛS. Kathās.*);

2). the diagonal of a tetragon or hypotenuse of a triangle (*GoI.*);

3). that which is heard or perceived with the ear, sound, noise (*RV. AV. Prāt. Kathās. Bhp.*);

4). an aggregate of sounds (whether forming a word or any part of a word) (*TPrāt.*); rumour, report, news, intelligence, hearsay (*śrutau-sthā* - «to be known by hearsay») (*MBh. Kāv.*); a saying, saw, word (*MBh. R. Bhp.*);

5). that which has been heard or communicated from the beginning, sacred knowledge orally transmitted by the *Brāhmins* from generation to generation, the *Veda*

(*id est*:

sacred eternal sounds or words as eternally heard by certain holy sages called *Rishis*, and so differing from *smṛiti* or what is only remembered and handed down in writing by human authors (*Mn. II, 10*);

it is properly only applied to the *Mantra* and *Brāhmaṇa* portion of the *Vedas*, although afterwards extended to the *Upanishads* and other Vedic works including the *Darśanas*;

*itiśruteḥ* - «because it is so taught in the *Veda*, according to a *śruti* or *Vedic* text»;

«sacred texts, the *Vedas*», also «rites prescribed by the *Vedas*») (*AitBr. ŚrS. Mn. MBh. IW. 144*);

6). (in music) a particular division of the octave, a quarter tone or interval (twenty-two of these are enumerated, four constituting a major tone, three a minor, and two a semitone; they are said to be personified as nymphs) (*Yājñ. Śis. Pañcar.*); see *smṛiti*

(*śrutī*) 1). a stream, flow or effusion of (*Kāv. VarBṛS. Bhp.*); fall of (snow) (*Ragh. Kum.*);

2). a course, road, path (*RV. Br. ŚaṅkhŚr.*); a line drawn round the *Vedi* (*ŚaṅkhŚr.*); see *smṛiti*;

stambha

№ 2: 1). (*ā*) a post, pillar, column, stem (as of a tree; also: improperly applied to an arm) (*Kāth. GrŚrS. MBh.*);

2). support, propping, strengthening (*Bhartr.*);

inflation, pretentiousness, arrogance (*MBh. R.*);

fixedness, stiffness, rigidity, torpor, paralysis, stupefaction (**MBh. Kāv.**); becoming hard or solid (**Rājat.**); 3). stoppage, obstruction, suppression (also: the magical arresting of any feeling or force, as of hunger, thirst, or of the forces of water, fire as taught in the **Tantras.**) (**Kāv. Suśr. Pañcar.**); filling up, stuffing (**R.**);

- stha                   **№ 2:** (*stha* or *sthā*) standing, staying, abiding, being situated in, existing or being in or on or among; occupied with, engaged in, devoted to performing, practising; a place, ground (in *ibc.* = *sthala*) (**L.**);  
**Рудой:** "СТОЯТЬ";
- sthira               **№ 2:** (*sthirā*) 1). firm, hard, solid, compact, strong(**RV.**); fixed, immovable, motionless, still, calm (**ŚBr. MBh.**); firm, not wavering or tottering, steady (**R. VarBrS.**); unfluctuating, durable, lasting, permanent, changeless (**RV.**); stern, relentless, hard-hearted (**Kum.**); 2). constant, steadfast, resolute, persevering (*manas* or *hṛidayansthiraṇ-kṛi* = «to steel one's heart, take courage» **R. Kathās.**); 3). kept secret (**Vet.**); faithful, trustworthy (**Yājñ. MBh.**); firmly resolved to (**MBh.**); settled, ascertained, undoubted, sure, certain (**Mn. MBh.**);  
**Рудой:** (*sthiram*)-устойчивая (направленность сознания, "стабильная (неподвижная поза)");
- sthitī               **№ 1:** Steadiness; condition or state; existence; being; subsistence; preservation.  
**№ 2:** (*sthīti*) 1). standing upright or firmly, not falling (**Kāv. Kāv.**); standing, staying, remaining, abiding, stay, residence, sojourn in or on or at (**Kāv. Kathās.**); staying or remaining or being in any state or condition (see: *rājya-sth-*); 2). continuance in being, maintenance of life, continued existence (the 2nd of the three states of all created things, the 1st being *utpatti* = «coming into existence», and the 3rd *laya* = «dissolution»), permanence, duration (**ŚvetUp. R. Kālid. BhP. Sarvad.**); 3). duration of life (**MārkP.**);  
**Рудой:** "покой";
- sthūlā               **№ 2:** (*sthū*) (*sthū* = *sthā* and originally identical with *sthūra*) large, thick, stout, massive, bulky, big, huge (**AV.**); coarse, gross, rough (also: fig. = «not detailed or precisely defined» ; *yathā-sth-*) (**Mn. MBh.**); dense, dull, stolid, doltish, stupid, ignorant (**MBh. Pañcat.**); (in phil.) gross, tangible, material (*opp.*: to *sūkṣma*, «subtle»); (*sthūlā-bhūta*) (in phil.) the five grosser elements (see: *saṃkhyā*);
- stóma               **№ 2:** praise, eulogium, a hymn (**RV. AV. GṛS. Up. BhP.**); (in ritual) a typical form of chant (7 such forms are usually enumerated; but accord. to **Lāṭy. Sch.** the *Stoma* consists of 5 parts, viz., *prastāva*, *udgītha*, *pratihāra*, *upadrava*, and *nīdhana*) (**TS. Br. ŚrS. ChUp.**); a Stoma day (**TS. PañcavBr.**); a sacrificer (**L.**); a measure of 10 *Dhanv-antaras* or of 96 inches (**L.**);
- styāna               **№ 2:** 1). grown dense, coagulated (**Suśr. Sāh.**); stiffened, become rigid (**Car.**); soft, bland, unctuous, smooth

- (= *snigdha*) (*L.*); thick, bulky, gross (*W.*); sounding (*MW.*);  
 2). (only *L.*) density, thickness, grossness, massiveness; unctuousness; nectar; idleness, sloth, apathy; echo, sound;
- śúci                    **№ 2:** 1). shining, glowing, gleaming, radiant, bright (*RV.*); brilliantly white, white (*Bhartr.*);  
 2). clear, clean, pure (lit. *and fig.*), holy, unsullied, undefiled, innocent, honest, virtuous (*RV.*); pure (in a ceremonial sense) (*ChUp. Mn. Bhag.*);  
 3). one who has acquitted himself of or discharged (a duty see: *rahaḥ-ś-*); purification, purity, honesty, virtue (*Kāv.*); fire (*L.*);
- śúddhi                **№ 2:** 1). cleansing, purification, purity (lit. *and fig.*); holiness, freedom from defilement, purificatory rite (*esp.* a partic. *Śrāddha* performed at the cost of a person who needs purification) (*TBr.*);  
 2). setting free or securing (from any danger), rendering secure (*Kām. VarBrS.*); justification, exculpation, innocence (established by ordeal or trial), acquittal (*Yājñ.*);  
 3). quittance, clearing off or paying off, discharge (of a debt) (*MW.*); retaliation (*ib. Kāv. Kathās.*);  
 4). verification, correction, making true, correctness, accuracy, genuineness, truth (*Yājñ. Mālatim.*); clearness, certainty, accurate knowledge regarding;  
 (*śuddhiṅ-kṛi*) «to ascertain for certain»;  
 (*śuddhi-labḥ*) «to receive certain intelligence» (*Mn. Kathās. Vet.*);  
 (in arithm.) leaving no remainder (*śuddhim-i*, «to leave no remainder») (*Bijag.*); subtraction of a quantity or a quantity to be subtracted (*Lil.*);
- sudra                 **№ 1:** Of the fourth *Varna* or caste; of the servant class.  
**№ 2:** (*śūdrá*) (of doubtful derivation) a *Śūdra*, a man of the fourth or lowest of the four original classes or castes (whose only business accord. to *Mn. I*, 91), was to serve the three higher classes;  
 in *RV. IX*, 20,12, the *Śūdra* is said to have been born from the feet of *Purusha*;  
 in *Mn. I*, 87 he is fabled to have sprung from the same part of the body of *Brahmā.*, and he is regarded as of higher rank than the present low *and* mixed castes so numerous throughout India;
- sukha                 **№ 1:** Pleasure; happiness; joy.  
**№ 2:** *sukhá* (said to be from *su* + *kha*, and to mean originally «having a good axle-hole»);  
 (in phil.) the effort to win future beatitude;  
 Pleasant (rarely with this meaning in *Veda*), agreeable, gentle, mild (*VS.*); comfortable, happy, prosperous (= *sukhin*) (*R.*); virtuous, pious (*MW.*);  
 piety, virtue (*Tattvas.*);  
Рудой: "счастье", *sukhaṃ* - удобная и приятная (поза);
- sukhavāha           **№ 2:** (*sukhá-vaha*) easily borne or carried (*MBh.*);  
Рудой: *sukhavāhaṃ* - расслабление;
- sukṣma               **№ 1:** (*Sukshma*): Fine; subtle; invisible; belonging to a subtler order of existence than the physical.  
**№ 2:** (*sūkshma*) 1). minute, small, fine, thin, narrow,

	<p>short, feeble, trifling, insignificant, unimportant (<i>Yājñ. MBh.</i>); nice, exact, precise (<i>Col.</i>); subtle, atomic, intangible (<i>Up. Sāṃkhyak. MBh.</i>);</p> <p>2). a partic. figure of rhetoric («the subtle expression of an intended act») (<i>Cat.</i>); a mystical (of the sound <i>ī</i>) (<i>Up.</i>); an atom, intangible matter (<i>Sāṃkhyak. Sarvad. MBh.</i>); acute, subtle, keen (understanding or mental operation) (<i>KaṭhUp. R.</i>); the subtle all-pervading spirit, Supreme Soul (<i>L.</i>);</p> <p><b>Рудой</b>: "тонкий объект", "обладающие «тонкой» сущностью";</p>
su-meru	<p><b>№ 2</b>: of a mountain (= <i>meru</i>) (<i>R. Kālid. Buddh.</i>); of a <i>Vidyā-dhara</i> (<i>Kathās.</i>); of <i>Śiva</i> (<i>W.</i>); very exalted, excellent (<i>ib.</i>);</p>
suṣupti	<p><b>B.B.</b>: unconscious state; sleeping state;</p> <p><b>№ 1</b>: (<i>Sushupti</i>): Deep sleep without dreams.</p> <p><b>№ 2</b>: (<i>su-shupti</i>) deep sleep (in phil. «complete unconsciousness») (<i>Vedāntas.</i>); (-<i>vat</i>) as in deep sleep (<i>ib.</i>);</p>
sutra	<p><b>№ 1</b>: Thread; string; an aphorism with minimum words and maximum sense; a terse sentence.</p> <p><b>№ 2</b>: (<i>sūtr</i>; rather <i>sūtra</i>) to string or put together (<i>Hcat</i>); to contrive, effect, produce, compose (<i>Bālar. Rājat. Kathās.</i>); to put in the form of a <i>Sūtra</i>, teach as a <i>Sūtra</i> or aphorism (<i>Śatr. Kull.</i>);</p>
sva	<p><b>B.B.</b>: Self;</p> <p><b>№ 2</b>: (<i>svá</i>) 1). own, one's own, my own, thy own, his own, her own, our own, their own (<i>RV.</i>); (<i>tansvādāsyādasṛijat</i>) «he created him from his own mouth» (<i>Mn. I, 94</i>);</p> <p>2). one's self, the Ego, the human soul (<i>W.</i>);</p> <p>3). a man of one's own people or tribe, a kinsman, relative, relation, friend (<i>svāḥ</i> - «one's own relations», «one's own people») (<i>AV.</i>);</p> <p>4). (<i>ā</i>) a woman of one's own caste (<i>MBh.</i>); (<i>am</i>) one's self, the Ego; (<i>svaṅcabrahmaca</i>) «the Ego and <i>Brahman</i>»;</p> <p>5). one's own goods, property, wealth, riches (in this sense said to be also) (<i>RV.</i>);</p>
svabhāva	<p><b>№ 1</b>: One's own nature or potentiality; innate nature.</p> <p><b>№ 2</b>: (<i>svá-bhāva</i>) native place (<i>Vishṇ.</i>); own condition or state of being, natural state or constitution, innate or inherent disposition, nature, impulse, spontaneity; from natural disposition, by nature, naturally, by one's self, spontaneously (<i>ŚvetUp. Mn. MBh.</i>); self-evident, obvious (<i>Kāś.</i>); (<i>svabhāva-vāda</i>) the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (<i>MW.</i>);</p> <p><b>Рудой</b>: "своя собственная природа или внутренняя сущность", <i>dharmā</i> - в буддийской терминологии определяется как <i>svalakṣaṇa</i>, <i>svarūpa</i>, <i>svabhāva</i>;</p>
svābhāvika	<p><b>№ 2</b>: (from <i>svabhāva</i>) belonging to or arising from one's own nature, natural, native, spontaneous, original, peculiar, inherent (-<i>tva</i>) (<i>Up. MBh.</i>);</p> <p><b>Рудой</b>: "естественная (связь)";</p>



svādhyāya	<p>№ 1: Study of religious scriptures, especially the <i>Vedas</i>.          № 2: (<i>svā</i> + <i>dhyāyam</i>)(repeated) meditating on (<i>Kathās.</i>);  <u>Рудой</u>: "самообучение";</p>
svaḥ-pati	<p>№ 2: the lord of heaven (<i>MW.</i>);          (<i>svaḥ-patha</i>) «way to heaven», death (<i>Bhp.</i>);</p>
svalakṣaṇa	<p>№ 2: (<i>svā-lakṣhaṇa</i>) peculiar characteristic or property (<i>MBh.</i>); having its own specific characteristics (<i>Sarvad.</i>);  <u>Рудой</u>: отличительное свойство, или признак; родовая характеристика (<i>jāti</i>) каждой отдельной <i>dharma</i>, которая в свою очередь определяется через свой собственный признак, т.е. признак по объёму и содержанию совпадает с сущностью определяемого понятия";</p>
svāmin	<p>№ 2: «lion or lord among bird» (<i>Hit.</i>); (from <i>sva</i> + <i>min</i>) an owner, proprietor, master, lord or owner of (<i>Mn. MBh.</i>); a chief, commander (of an army) (<i>Vikr. Subh.</i>); a husband, lover (<i>Āpast. Mn. MBh.</i>); a king, prince (in dram. used as a form of address = <i>deva</i>); a spiritual preceptor, learned <i>Brāhman</i> or <i>Pandit</i> (used as a title at the end of names); the image or temple of a god (<i>Yājñ. I, 293. L.</i>);  <u>Рудой</u>: "господин";</p>
svapna	<p><b>B.B.:</b> sub-conscious state; dreaming state;          № 2: (<i>svāpna</i>) 1). sleep, sleeping (<i>RV.</i>); sleepiness, drowsiness (<i>Caurap.</i>); sleeping too much, sloth, indolence (<i>Mn. IX, 13; XII, 33</i>);          2). dreaming, a dream;          (with <i>dris</i> - «to see a vision, dream»)(<i>RV.</i>);          № 1:(<i>Svapnakalpita</i>): Imagined in a dream; dream creation.  <u>Рудой</u>: "сон со сновидениями"; см. <i>nidrā</i></p>
svarasavāhī	<p><u>Рудой</u>: "естественное влечение";</p>
svarga	<p>№ 2: (<i>svargā</i> or <i>suvargā</i>) going or leading to or being in light or heaven, heavenly, celestial (with <i>lokā</i> or plural = «the world of light, heavens») (<i>AV.</i>); heaven, the abode of light and of the gods, heavenly bliss, Indra's heaven or paradise (to which the souls of virtuous mortals see transferred until the time comes for their re-entering earthly bodies; this temporary heaven is the only heaven of orthodox Brāhmanism; it is supposed to be situated on mount <i>Meru</i> (<i>RV.</i>);  <u>Рудой</u>: "достижение, обретение неба";</p>
svarūpa	<p>№ 1: Essence; essential nature; the essential nature of <i>Brahman</i>; Reality; <i>Satchidananda</i>; True Nature of Being.          № 2: (<i>sva-rūpa</i> or <i>svā-rūpa</i>) 1). one's own form or shape, the form or shape of (<i>MBh. Pañcat. Bhp.</i>); own condition, peculiarity, character, nature («by nature», «in reality», «by itself») (<i>RPrāt. NṛisUp. Mn.</i>);          2). peculiar aim (<i>W.</i>); kind, sort (<i>ib.</i>);          a partic. relation (in phil. see under <i>sambandha</i>) (<i>MW.</i>); occurrence, event (<i>Campak. Uttamac. Siṅhās.</i>);          3). having one's own peculiar form or character (<i>MW.</i>); having a like nature or character, similar, like, (<i>Śāmkhyak.</i>);  <u>Рудой</u>: "внутренняя сущность, собственная форма (объекта)" - в терминологии Вясы в отличие от буддийского термина <i>svabhāva</i>;</p>

svayambhū	<p>№ 2: (<i>svāyambhuva</i> from <i>svayambhū</i>) relating to <i>Svayam-bhū</i> or the Self-existent, derived from the Self-existent (i.e. <i>Brahman</i>) (<i>MBh. Kāv.</i>);  «son of <i>Svayam-bhū</i>» of various sages (of the first <i>Manu</i>, of <i>Marīci</i>, <i>Atri</i>, <i>Nārada</i>) (<i>ib.</i>);</p>
śaithilya	<p>№ 2: (<i>śaithilya</i>) looseness, laxity (<i>Hariv. R.</i>); flaccidity (<i>Suśr.</i>); decrease, diminution, smallness, weakness, relaxation, remission, depression (of the mind), unsteadiness, vacancy (of gaze) (<i>MBh. Kāv.</i>); negligence in (<i>Campak.</i>); relaxation of rule or connection (<i>W.</i>); dilatoriness, inattention (<i>MW.</i>);</p>
śānta	<p>№ 2: (<i>śāntā</i>) 1). (from <i>sam</i>) appeased, pacified, tranquil, calm, free from passions, undisturbed (<i>Up. MBh.</i>); soft, pliant (<i>Hariv.</i>); 2). gentle, mild, friendly, kind, auspicious (in augury; opp. to <i>dīpta</i>) (<i>AV.</i>); 3). abated, subsided, ceased, stopped, extinguished, averted (<i>śāntam</i> or <i>dhikśāntam</i> or <i>śāntampāpam</i> = may evil or sin be averted! may God forbend! Heaven forbid! not so!) (<i>ŚBr. MBh. Kāv.</i>); 4). rendered ineffective, innoxious, harmless (said of weapons) (<i>MBh. R.</i>); come to an end, gone to rest, deceased, departed, dead, died out (<i>ib. Ragh. Rājat.</i>); 5). purified, cleansed; an ascetic whose passions are subdued (<i>W.</i>); tranquillity, contentment (as one of the <i>Rasas</i>); tranquillity, peace of mind (<i>Bhp.</i>);  <u>Рудой</u>: "невозмущённое состояние";</p>
śāstra	<p>№ 1: Scripture; words of authority.  № 2: (<i>śāstrā</i>, <i>śāstra</i>) 1) invocation, praise (applied to any hymn recited either audibly or inaudibly, as opp. to <i>stoma</i>, which is sung, but the verses recited by the <i>Hotṛi</i> and his assistant as an accompaniment to the <i>Grahas</i> at the <i>Soma</i> libation) (<i>VS. Br. ŚrS. ChUp.</i>); reciting, recitation (<i>ŚāṅkhBr.</i>); 2) a sword (<i>L.</i>); an instrument for cutting or wounding, knife, sword, dagger, any weapon (even applied to an arrow (<i>Bhaṭṭ.</i>); weapons are said to be of four kinds, viz., <i>pāṇi-mukta</i>, <i>yantra-mukta</i>, <i>muktā mukta</i>, and <i>amukta</i>) (<i>ŚBr.</i>); any instrument or tool;  <u>Рудой</u>: "текст вед", "трактат", "наука";</p>
śāśvata	<p>№ 1: (<i>Sasvatapada</i>): Everlasting abode.  № 2: (<i>śāśvatā</i> from <i>śāśvat</i>) eternal, constant, perpetual, all (<i>VS.</i>); about to happen, future (<i>MW.</i>); of a poet and various other writers (esp. of a lexicographer, author of the <i>Anekārtha-samuccaya</i>); the earth (<i>L.</i>); continuity, eternity (<i>MBh.</i>); heaven, ether (<i>W.</i>);</p>
śeṣavat	<p>№ 2: (<i>śeṣa-vat</i>) left alive, spared (<i>MBh.</i>); characterized by an effect or result (sometimes applied in logic to a posteriori reasoning) (<i>Nyāyas.</i>);  <u>Рудой</u>: "умозаключение от следствия к причине";</p>
śira	<p>№ 2: (<i>sirā</i> from <i>sṛi</i>) a stream, water (<i>RV. I, 121</i>); any tubular vessel of the body, a nerve, vein, artery, tendon (<i>Suśr. Yājñ. MBh.</i>); a vein-like channel or narrow stream of river water (<i>VarBrS.</i>); lines which cross each other like veins (<i>ib.</i>);</p>
śraddhā	<p><b>B.B.:</b> vehement aspiration; faith;</p>

	<p>№ 1: Faith.</p> <p>№ 2: 1). (<i>śrad-dhā</i>) to have faith or faithfulness, have belief or confidence, believe, be true or trustful (<i>RV.</i>); to credit, think anything true (<i>MBh. Kāv.</i>); to believe or have faith in or be true to (<i>RV.</i>); to expect anything from (<i>MBh.</i>); to consent, assent to, approve, welcome (<i>Kathās.</i>); to be desirous of, wish to (<i>ib. BhP.</i>);</p> <p>2). (<i>śraddhā</i>) faith, trust, confidence, trustfulness, faithfulness, belief in, trust, confidence, loyalty; Faith or Faithfulnesses is often personified and invoked as a deity (<i>RV. X, 151</i>);</p> <p><b>Рудой:</b> "вера";</p>
śraddhotpāda	<p><b>Рудой:</b> "причины возникновения веры";</p>
śūnya	<p>№ 1: Void; nothingness; zeroness; vacuity; nullity.</p> <p>№ 2: (<i>śūnya, śūnyā</i>) 1). empty, void, hollow, barren, desolate, deserted (<i>Br.</i>);</p> <p>2). empty, i.e. vacant (as a look or stare), absent, absentminded, having no certain object or aim, distracted (<i>MBh. Kāv.</i>);</p> <p>3). empty, i.e. possessing nothing, wholly destitute (<i>MBh. Kathās.</i>); wholly alone or solitary, having no friends or companions (<i>R. BhP.</i>);</p> <p>4). void of, free from, destitute of (instrumental cause), wanting, lacking (<i>Kāv. Kathās. Pur. Sarvad.</i>); non-existent, absent, missing (<i>Kāv. Pañcat.</i>); vain, idle, unreal, nonsensical (<i>R. Rājat. Sarvad.</i>);</p> <p>5). void of results, ineffectual (<i>a-śūnyaṅ-kṛi</i> = «to effect», «accomplish») (<i>Śak. Ratnāv.</i>); free from sensitiveness or sensation (said of the skin), insensible (<i>Bhpr.</i>); bare, naked (<i>MW.</i>);</p> <p>6). guileless, innocent; indifferent (<i>ib.</i>);</p> <p>7). a void, vacuum, empty or deserted place, desert (<i>śūnye</i> = in a lonely place) (<i>MBh. R.</i>);</p> <p>8). (in phil.) vacuity, nonentity, absolute non-existence (with Buddhists) (<i>IW. 83 n.3; 105, n.4; MWB.7 n.1; 142</i>); (in arithm.) nought, a cypher (<i>VarBṛS. Gaṇit.; IW. 183</i>); space, heaven, atmosphere (<i>L.</i>);</p> <p><b>Рудой:</b> "лишённая" (букв. «пустая»);</p>
śvāsa	<p>№ 1: Breath.</p> <p>№ 2: (<i>śvāsa</i>) 1). hissing, snorting, panting (<i>R. Kathās. BhP.</i>); respiration, breath (also: as a measure of time = <i>prāṇa, asu</i>) (<i>MBh. Kāv.</i>);</p> <p>2). breathing or aspiration (in the pronunciation of consonants) (<i>RPrāt. Introd.</i>); inspiration (<i>Sarvad.</i>); sighing, a sigh (<i>Śak. Sāh.</i>);</p> <p>3). affection of the breath, hard breathing, asthma (of which there are five kinds, viz: <i>kshudra, tamaka, chinna, mahat, and ūrdhva</i>) (<i>Suśr.</i>); see: <i>praśvāsa</i>;</p>
<b>T</b>	
taapatraya	<p>№ 1: Sufferings or afflictions of three kinds, to which mortals are subject, viz., (1) those caused by one's own body (<i>Adhyatmika</i>); (2) those caused by beings around him (<i>Adhibhautika</i>); and (3) those caused by <i>Devas</i> (<i>Adhidaivika</i>).</p>
tād	<p>№ 2: he, she, it, that, this;</p>
tamaḥ	<p><b>B.B.:</b> dark;</p>

- taijasá      **№ 2:** 1). originating from or consisting of light (*téjas*), bright, brilliant (*ŚBr. XIV MāṇḍUp. MBh.*);  
2). consisting of any shining substance (as metal), metallic (*ĀsvGr. Gaut. Mn. KātyŚr. Sch.*);  
3). said of the gastric juice as coloured by digested food (*Suśr. I, 14*);  
4). passionate (*Sāṃkhyak. Tattvas. Vedāntas. Suśr. BhP.*);
- tamas      **B.B.:** Inert-Energy;  
**J.B.:** Darkness;  
**№ 1:** Ignorance; inertia; darkness; perishability.  
(*Tamasahankara*): The lowest or grossest type of egoism characterised by delusion, inertia and deep arrogation.  
**№ 2:** (*tāmas*) 1). darkness, gloom (*RV.*); the darkness of hell, hell ora particular division of hell (*Mn. IV, VIII f., VP. II, 6, 4, MārKP. XII, 10*);  
2). mental darkness, ignorance, illusion, error (in *Sāṃkhya* phil. one of the 5 forms of *a-vidjā* (*MBh. XIV, 1019 Sāṃkhyak.*));  
3). one of the 3 qualities or constituents of everything in creation (the cause of heaviness, ignorance, illusion, lust, anger, pride, sorrow, dulness, and stolidity);  
4). sin (*L.*); sorrow (*Kir. III*);
- tāmasa      **№ 2:** (from *tāmas*) 1). dark (*L.*); appertaining to or affected by the quality *tamas*; ignorant, various (*Mn. XII, Bhag.*);  
2). a malignant person; a snake; an owl (*L.*);  
3). of a demon causing diseases (*Hariv. 9562*);  
4). of an attendant of *Śiva* (*L. Sch.*);  
(*tamasā* - dark-coloured (*AV. XI, 9, 22*); darkness (*Uṇ. Sch.*);  
*tāmasa-sitanū* - the form assumed by the deity for the destruction of the world;  
*tāmasa-sīsakti* - the faculty of *tamas*);
- tamasika tapas      **№ 1:** Extreme austerity of an unnecessary, fearful and dire type; self-torture practised by an ignorant person mistaking it for real *Tapas*.
- tāmisra      **B.B.:** Stupidity;  
**№ 2:** (*tāmisra*) the dark half of the month (*Lāṭy. IX Gobh. III f. MBh. III, 11813*);  
(in *Sāṃkhya* phil.) indignation, anger (one of the 5 forms of *avidyā*) (*MBh. XIV, 1019 Sāṃkhyak. Tattvas.*);
- tamoguṇa      **№ 2:** (*tamo-guṇa*) the quality of darkness or ignorance (see: *tāmas*) (*W.*);  
**Рудой:** "инерциальный модус";
- tan-mātrās      **J.B.:** Subtile Elements;  
**№ 1:** (*tanmātra*) Atom; rudimentary element in an undifferentiated state before *Panchikarana* or quintuplication.  
**№ 2:** (*tan-mātra*) merely that, only a trifle (*Kathās. V, 15; LXIII, 60 Rājat. VI, 1*);  
a rudimentary or subtile element(5 in number, viz.: *śabda-*, *sparsā-*, *rūpa-*, *rasa-*, *gandha-*, from which the 5 *Mahā-bhūtas* or grosser elements are produced (*Yājñ. III, 179 MBh. I, XIII Sāṃkhyak. KapS.*);  
(*-sarga*) (in *Sāṃkhya* phil.) creation of the subtile

elements, rudimentary creation;

**Рудой:** «ЛИШЬ ТО», "ТОНКИЙ ЭЛЕМЕНТ";

tantra

**№ 1:** A manual of or a particular path of *Sadhana* laying great stress upon *Japa* of a *Mantra* and other esoteric *Upasanas*.

**№ 2:** 1). (*tántra*) a loom, the warp (*RV.* X, 71,9 *AV.* X, 7,42); the leading or principal or essential part, main point, characteristic feature, model, type, system, framework (*ŚBr.* XII *TāṇḍyaBr.* XXIII; *Lāṭy. KātyŚr.*);

2). doctrine, rule, theory, scientific work, chapter of such a work (*MBh.*);

3). a class of works teaching magical and mystical formularies (mostly in the form of dialogues between *Śiva* and *Durgā* and said to treat of 5 subjects, viz.:

1. the creation,

2. the destruction of the world,

3. the worship of the gods,

4. the attainment of all objects, of 6 superhuman faculties,

5. the 4 modes of union with the supreme spirit by meditation (*RTL.* pp. 63,85,184,189,205ff.);

4). a spell (*HYog.* I, 5 *Vcar.*); oath or ordeal (*L.*);

a means which leads to two or more results, contrivance (*Hariv.* II, 1, 31); a drug (one of specific faculties), chief remedy; wealth, a house (*L.*); happiness (*W.*);

5). (*tāntra*) having wires, stringed (a musical instrument) (*W.*); regulated by a general rule (*ĀpŚr.* XIV, 12,5 f.);

**Рудой:** "система";

tanū́

**№ 2:** 1). the body, person, self (often used like a reflexive noon.; see: *ātmán*) (*RV.*);

2). form or manifestation (*RV.*);

*tñtanū́manyos* - «a sign of wrath» (*PārGr.* III,13,5);

3). (*tanú*) thin, slender, attenuated, emaciated, small, little, minute, delicate, fine (texture *Ritus.* I,7)

(*ŚBr.* III, 5,4,21 *KātyŚr.* VIII, 5 *MBh.*);

form or manifestation (*Śak.* I,1); the skin (*L.*);

(*tanū-karaṇa*) making thin, attenuation (*Yogas.* II,2);

paring (*Pāṇ.* 3-1,76);

tap

**B.B.:** to afflict;

**№ 2:** 1). to give out heat, be hot, shine (as the sun) (*RV.*); to make hot or warm, heat, shine upon; to consume or destroy by heat (*ib.*);

2). to suffer pain (*MBh.* VIII, 1794; *Gīt.* VII, 31);

to torment one's self, undergo self-mortification, practise austerity (*tapas*) (*TUp.* II, 6; *Mn.* I f. *MBh.*); to cause pain to, injure, damage, spoil (*RV. AitBr.* VII, 17 *ŚBr.* XIV);

3). to be heated or burnt, become hot (*RV.*); to be purified by austerities (as the soul) (*Sarvad.*); to suffer or feel pain (*RV.* X, 34,10 and 95,17 *AV.* XIX, 56,5 *ŚBr.* XIV *MBh.*); to suffer pain voluntarily, undergo austerity (*tapas*) (*AV. ŚBr. TBr. ShaḍvBr. ŚāṅkhŚr.*);

4). to make warm or hot (*Kaus. MBh.*); to consume by heat (*R.*); to cause pain, trouble, distress (*AV.* XIX, 28,2 *MBh.*); to torment one's self, undergo penance;

(*tāpa*) pain (mental or physical), sorrow, affliction (*MBh.*); fever (*W.*);

tapas

**№ 1:** Purificatory action; ascetic self-denial; austerity; penance; mortification.

- № 2: (*tāpas*) 1). warmth, heat (*pañcatapānsi* - the 5 fires to which a devotee exposes himself in the hot season, viz., 4 fires lighted in the four quarters and the sun burning from above) (*Mn.* VI,23 R.; *BhP.* IV *BrahmaP.*); 2). pain, suffering (*RV.* VII,82,7); religious austerity, bodily mortification, penance, severe meditation, special observance (e.g., «sacred learning» with *Brāhmins*, «protection of subjects» with *Kshatriyas*, «giving alms to *Brāhmins*» with *Vaiśyas*, «service» with *Sūdras*, and «feeding upon herbs and roots» with *Rishis* (*Mn.* XI, 236; *RV.* IX, 113,2);  
**Рудой:** "аскетизм", "подвижничество";
- tāraka **В.В.:** Rescuer;  
 № 1: (*Tarakajnana*): The knowledge that leads to *Moksha*.  
 № 2: (*tāraka*) causing or enabling to pass or go over, carrying over, rescuing, liberating, saving (*MBh.* XII); belonging to the stars (*VS.* XXIV, 10); a helmsman (*L.*); a star (*MBh.* V, 5390 *Gīt.* VII, 24); the pupil of the eye; the eye (*L.*);  
 a metre of 4 × 13 syllables;  
**Рудой:** "озарение";
- tātra **№ 2:** 1). (also *tatrā*, *RV.*)(*tā-tra*, correlative of *yā-tra*; *cā-di*, not in *Kāś.*) used for the of *tād* (*Pāṇ.* 5-3,10; VI,3,35; *RV.* AV. *Mn.*); 2). in that place, there (in *Pāṇ.* 2-1, 46) (*RV.*);  
 thither, to that place (*ib.*); in that, therein, in that case, on that occasion, under those circumstances, then, therefore;  
 (*tātratatra*) used for double of *tād* (*Nal.* V,8); in that and that place, here and there, everywhere (*Mn.* VII,87 *MBh.* *BhP.*); to every place (*MBh.*);
- tattva **Ж.В.:** Principles;  
 № 1: Reality; element; truth; essence; principle;  
 № 2: (*tat-tva*) 1). true or real state, truth, reality (*ŚvetUp.* *Mn.* *Bhag.*); an element or elementary property (*W.*); the essence or substance of anything (*W.*); 2). (in phil.) a true principle (in *Sāṃkhya* phil. 25 in number: *a-vyakta*, *buddhi*, *ahaṅ-kāra*, the 5 *Tan-mātras*, the 5 *Mahā-bhūtas*, the 11 organs including *manas*, and, lastly, *purusha*)(*MBh.* XII, 11840; XIV, 984 R. III, 53,42 *Tattvas.*);  
 in *Vedānta* phil. *tattva* is regarded as made up of *tad* and *tvam*, «that <art> thou», and called *mahā-vākya*, the great word by which the identity of the whole world with the one eternal *Brahma* <*tad*> is expressed);  
**Рудой:** "реальность", "неизменная сущность";
- tattva-jñāna **В.В.:** Knowledge of the Reality;  
 № 1: Knowledge of *Brahman*; same as *Brahma Jnana*.  
 № 2: knowledge of truth, thorough knowledge, insight into the true principles of phil. (*Sarvad.*);  
**Рудой:** "знание истинной реальности", "знание подлинной сущности (объекта), т.е. его определение, обусловлено способностью анализа - *ūha*, и отрицанием - *apoha* (согласно Вачаспати Мишры)";
- tattvavit **№ 1:**Knower of the essence of things; sage or *Brahmajnani*.
- tat-tvam-asi **№ 1:** That thou art; one of the four *Mahavakyas*; this is found in the *Chhandogya Upanishad* of the *Sama Veda*; this is the *Abheda-bodha-vakya* or the sentence which reveals

non-difference between the Self and **Brahman**; this is **Upadesa-vakya** or Instruction given by the Self-realised sage to the disciple.

traiguṇya	<p><b>J.B.:</b> triad of qualities;  <b>№ 1:</b> (<b>Trigunatmika</b>): Characterised by three <b>Gunās</b>, viz., <b>Sattva</b>, <b>Rajas</b> and <b>Tamas</b>; of the cosmic energy or the divine power.  <b>№ 2:</b> 1). the state of consisting of 3 threads, tripleness (<b>Mn.</b> II, 42 <b>Kull.</b>);  2). 3 qualities: viz., <b>śaitya</b>, <b>saugandhya</b>, <b>māndya</b> (<b>Śivarātrivr.</b>);  3). the 3 <b>Guṇās</b> (<b>MBh. Sāṃkhyak.</b> 14; 18 <b>Tattvas.</b>; <b>Mālav.</b> I, 4 <b>MārkP.</b> 1, 3);</p>
trataka	<p><b>№ 1:</b> Steady gazing; the process of fixing the gaze on a small dot, point, etc. In <b>Hatha Yoga</b>, the <b>Yogi</b> gazes without winking at some minute object until tears flow profusely from his eyes; by this the celestial vision is acquired.  <b>№ 2:</b> (<b>trāṭaka</b>) (an ascetic's) method of fixing the eye on one object (<b>Hathapr.</b> II, 32 f.);</p>
tulya	<p><b>№ 1:</b> Equal.  <b>№ 2:</b> equal to, of the same kind or class or number or value, similar, comparable, like; equally, in like manner (<b>Pāṇ. MBh. R. Hariv.</b>);  contemporaneously (<b>Dharmaśarm.</b> XVII, 14);  <b>Рудой:</b> "одинаковый, тождественный";</p>
turiya	<p><b>B.B.:</b> super-conscious state;  <b>№ 1:</b> Superconscious state; the noumenal Self of creatures which transcends all conditions and states; oneness.  <b>№ 2:</b> consisting of 4 parts (<b>ŚBr.</b> IX); the 4th state of spirit (pure impersonal Spirit or <b>Brahma</b>) (<b>Up.</b>; <b>MaitrUp.</b>); being in that state of soul (<b>NṛisUp.</b>); a 4th part (<b>AV. Kāth.</b>); (with <b>yantra</b> - «a quadrant» <b>Śaṅkar.</b> XXVII);</p>
turiyatīla	<p><b>B.B.:</b> highest subjective (Eternal) state;</p>
tuṣṭiṣṭi	<p><b>J.B.:</b> 9 kinds acquiescence or indifference; acquiescence; contentment; satisfaction;  <b>№ 1:</b> (<b>Tuṣṭi</b>): Contentment; satisfaction.  <b>№ 2:</b> satisfaction, contentment (<b>Mn. MBh.</b>); (9 kinds are reckoned in <b>Sāṃkhya</b> phil.) (<b>Kap.</b> III, 39; <b>Sāṃkhyak</b> - 47 and 50 <b>Tattvas</b>);</p>
tyāgā	<p><b>№ 2:</b> (<b>Pāṇ.</b> 6-1,216) leaving, abandoning, forsaking (<b>Mn.</b>); quitting (a place, <b>deśa-</b>) (<b>Pañcat.</b>); discharging, secretion (<b>MBh.</b> XIV,630 <b>VarBṛS.</b>); giving up, resigning, gift, donation, distribution (<b>KātyŚr. Mn.</b>); sacrificing one's life (<b>RV.</b> IV,24,3); liberality (<b>Mn.</b> II,97 R.); a sage (<b>L.</b>);</p>
<b>U</b>	
uccheda	<p><b>№ 2:</b> (<b>uc-cheda</b>) cutting off or out; extirpation, destruction; cutting short, putting an end to; excision (<b>MBh. Pañcat. Hit. Prab.</b>);  <b>Рудой:</b> "уничтожение"; (<b>ucchedavāda</b>: учение об уничтожении);</p>
udake	<p><b>B.B.:</b> Water;</p>

udāna	<p><b>B.B.:</b> the operation moving up to the head on account of its upward conveyance;  <b>№ 2:</b> the vital air controlling the intake of food and air;  <i>(ud-āna)</i> breathing upwards; one of the five vital airs of the human body (that which is in the throat and rises upwards) (<i>Vedāntas; AV. XI, 8,4 VS. ChUp. ŚBr. MBh. Suśr.</i>);  the navel, an eyelash, a kind of snake (<i>L.</i>);  joy, heart's joy (<i>Buddh.</i>);</p>
udāra	<p><b>№ 2:</b> 1). the belly, abdomen, stomach, bowels (<i>RV. AV. ŚBr. Suśr. MBh. Kathās.</i>); the womb (<i>MBh. VP. Car.</i>); a cavity, hollow; the interior or inside of anything (udare, inside, in the interior) (<i>Pañcat. Śak. Ragh. Mricch.</i>); enlargement of the abdomen (from dropsy or flatulence), any morbid abdominal affection (as of the liver, spleen; eight kinds are enumerated) (<i>Suśr.</i>);  2). the thick part of anything (of the thumb) (<i>Suśr. Comm. on Yājñ.</i>); slaughter (<i>Naish.</i>);</p>
ud-ārā	<p><b>№ 2:</b> 1). high, lofty, exalted; great, best; noble, illustrious, generous; upright, honest (<i>MBh. Śak. Śis.</i>);  2). liberal, gentle, munificent; sincere, proper, right; eloquent; unperplexed (<i>L.</i>); exciting, effecting (<i>RV. X,45,5</i>);  3). active, energetic (<i>Sarvad.</i>); rising fog or vapour (in some cases personified as spirits or deities) (<i>AV. AitBr.</i>);  4). a sort of grain with long stalks (<i>L.</i>); a figure in rhetoric (attributing nobleness to an inanimate object);</p>
udāsin	<p><b>№ 2:</b> indifferent, disregarding; one who has no desire nor affection for anything; a stoic, philosopher; (in popular acceptation) any religious mendicant (or one of a particular order) (<i>W.</i>);</p>
ūha	<p><b>B.B.:</b> Reasoning;  <b>№ 2:</b> 1). removing, derangement, transposition, change, modification (<i>Lāṭy. ŚāṅkhŚr. Pat.</i>); adding, addition (<i>Car.</i>);  2). the act of comprehending, conceiving; consideration, deliberation, examination; supposition, conclusion, inference (<i>MBh. BhP. Mn.</i>);  <u>Рудой</u>: "способность суждения, или анализ";</p>
ūpa	<p><b>№ 2:</b> 1). (a preposition or prefix to verbs and nouns, expressing) towards, near to (<i>opp. to apa, away</i>), by the side of, with, together with, under, down;  2). (as unconnected with verbs and prefixed to nouns <i>upa</i> expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority;  3). (as a separable adverb <i>upa</i> rarely expresses) thereto, further, moreover;  4). (As a separable preposition) near to, towards, in the direction of, under, below; near to, at, on, upon; at the time of, upon, up to, in, above; with, together with, at the same time with, according to;</p>
upacaya	<p><b>№ 2:</b> (<i>upa-caya</i>) accumulation, quantity, heap; elevation, excess; increase, growth, prosperity (<i>MBh. Suśr. Hit.</i>);</p>



	addition ( <i>KātyŚr.</i> ); ( <i>upacayan</i> ) to promote or advance the prosperity of, help, assist ( <i>Kām.</i> ); ( <i>upacayâ pacaya</i> ) prosperity and decay, rise and fall ( <i>Suśr.</i> ); <b>Рудой</b> : "накопление";
upādāna	<b>№ 1</b> : Material. ( <i>Upadana-karana</i> ): Material cause as the clay for making the pot. This is termed <i>Samvayakarana</i> in the <i>Nyaya</i> philosophy. <b>№ 2</b> : ( <i>upa-dāna</i> ) a present, offering; = <i>upa-dā</i> ( <i>L.</i> ); <b>Рудой</b> : "личная «я»-концепция", "эгоцентризация";
upādānahetu	<b>Рудой</b> : "действенная причина";
upādāya	<b>Рудой</b> : "производные или вторичные (формы материи);
upādhi	<b>Ж.В.</b> : associate [ <i>viz.</i> , the mental organ]; investment; adjunct; <b>№ 1</b> : A superimposed thing or attribute that veils and gives a coloured view of the substance beneath it; limiting adjunct; instrument; vehicle; body; a technical term used in <i>Vedanta</i> philosophy for any superimposition that gives a limited view of the Absolute and makes It appear as the relative. <i>Jiva's Upadhi</i> is <i>Avidya</i> ; <i>Isvara's Upadhi</i> is <i>Maya</i> . ( <i>Upadhi-dharma</i> ): Characteristic of the limiting adjunct. <b>№ 2</b> : 1). ( <i>upa-dhī</i> ) the act of putting to, adding, addition ( <i>Lāṭy.</i> ); fraud, circumvention ( <i>MBh. R. Yājñ. Kir.</i> ); condition; peculiarity, attribute ( <i>Buddh.</i> ); support ( <i>MW.</i> ); 2). ( <i>upā-dhi</i> ) is that which is put in the place of another thing, a substitute, substitution ( <i>R.</i> ); anything which may be taken for or has the mere name or appearance of another thing, appearance, phantom, disguise (said to be applied to certain forms or properties considered as disguises of the spirit) ( <i>W. Prab. Bhāshāp. Sāh.</i> ); 3). (in log.) a qualifying term added to a too general middle term to prevent <i>ativyāpti</i> ; that which is placed under, supposition, condition, postulate ( <i>Sarvad. Vedāntas. Tarkas. Bhp.</i> ); 4). deception, deceit ( <i>MBh. III, 13017</i> ); species; point of view, aim ( <i>Car.</i> ); reflection on duty, virtuous reflection; a man who is careful to support his family ( <i>L.</i> );
upa-labdhi	<b>№ 2</b> : obtainment, acquisition, gain ( <i>MBh. Vikr. Ragh.</i> ); (with <i>garbhasya</i> ) conception ( <i>R.</i> ); observation, perceiving, perception, becoming aware, understanding, mind, knowledge ( <i>MBh. Suśr. Tarkas. Sarvad.</i> ); perceptibility, appearance ( <i>TPrāt.</i> ); ( <i>upa-labdhi-mat</i> ) perceiving, understanding; perceptible, intelligible ( <i>TPrāt.</i> ); ( <i>-tva</i> ) the condition or faculty of perceiving ( <i>Tattvas.</i> ); ( <i>upa-labdhi-sama</i> ) (in log.) a kind of sophistical refutation of an argument (the argument, «sound is uneternal because it is produced by some effort», is refuted by saying that sound is also produced by wind) ( <i>Sarvad. Nyāyad. Nyāyak.</i> );
upa-māna	<b>№ 2</b> : comparison, resemblance, analogy ( <i>MBh. Suśr. Kathās.</i> ); simile; the object with which anything is compared ( <i>Pāṇ. Sāh. Kum.</i> ); a particle of comparison ( <i>Nir.</i> );

(in log.) recognition of likeness, comparison (the third of the four **Pramāṇas** or means of correct knowledge); similar, like (**Kathās.**);

upanishat	<p>№ 1: Knowledge portion of the <b>Vedas</b>; texts dealing with the ultimate truth and its realisation. <b>Upanishads</b> are mainly 108 in number, of which 10 are regarded most important.</p> <p>№ 2: 1). (<b>upa-ni-shad</b>) to sit down near to; to approach, set about (<b>AV. XIX, 41, 1 ŚBr. Kauś.</b>);</p> <p>2). (<b>upa-nishād</b>) (according to some) the sitting down at the feet of another to listen to his words (and hence, secret knowledge given in this manner; but according to native authorities <b>upanishad</b> means «setting at rest ignorance by revealing the knowledge of the supreme spirit»);</p> <p>3). the mystery which underlies or rests underneath the external system of things (<b>IW. p. 35 seqq.</b>); esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery (<b>ŚBr. ChUp.</b>);</p> <p>4). a class of philosophical writings (more than a hundred in number, attached to the <b>Brāhmaṇas</b>; their aim is the exposition of the secret meaning of the <b>Veda</b>, and they are regarded as the source of the <b>Vedānta</b> and <b>Sāṃkhya</b> philosophies;</p>
uparāga	<p>№ 2: (<b>upa-rāga</b>) the act of dyeing or colouring, colour (<b>Ragh. Kathās.</b>); darkening, eclipse (of sun and moon, caused by <b>Rāhu</b>) (<b>Śak. 186 b. MBh. VarBrS.</b>); influence, affecting (<b>Sarvad. Kap. Prab.</b>); misbehaviour, ill-conduct, reproach, abuse (<b>L.</b>);</p> <p><b>Рудой</b>: "испытывать воздействие", "окрашиваться";</p>
upāya	<p>№ 1: Means or device.</p> <p>№ 2: (<b>upā ya</b>) 1). coming near, approach, arrival (<b>Bhartṛ.</b>); that by which one reaches one's aim, a means or expedient (of any kind), way, stratagem, craft, artifice (<b>MBh. Mn. Yājñ. Pañcat.</b>);</p> <p>2). a means of success against an enemy (four are usually enumerated, sowing dissension, negotiation, bribery, and open assault); joining in or accompanying (in singing) (<b>ŚāṅkhŚr.</b>);</p> <p><b>Рудой</b>: "средство";</p>
upekṣa	<p>№ 1: Indifference.</p> <p>№ 2: (<b>upêksha</b>) overlooking, disregard, negligence, indifference, contempt, abandonment (<b>MBh. Ragh. Hit.</b>); endurance, patience; dissent; trick, deceit (as one of the minor expedients in war) (<b>L.</b>);</p> <p><b>Рудой</b>: "беспристрастность";</p>
ūrdhvā-gamana	<p>№ 2: the act of going or tending upwards or to the heaven (<b>Naish.</b>); rising (of a star) (<b>Vop.</b>); rising (of the voice) (<b>VPrāt.</b>); rising, promotion (<b>Tattvas.</b>);</p>
ut-panna	<p>№ 2: risen, gone up; arisen, born, produced (<b>R. Mn. Kathās.</b>); come forth, appeared; ready (<b>Yājñ.</b>); mentioned, quoted (the <b>Veda</b>) (<b>Jaim.</b>);</p> <p>(<b>ut-panna-buddhi</b>) one in whom wisdom is produced, wise (<b>VP.</b>); (<b>ut-panna-tva</b>) origin, production;</p>
utsarga	<p>№ 2: (<b>ut-sargā</b>) 1). pouring out, pouring forth, emission, dejection, excretion, voiding by stool (<b>R. Mn. Megh. Suśr.</b>); laying aside, throwing or casting away (<b>Gaut.</b></p>

*Kum.*);

2). loosening, setting free, delivering (of the verses *VS.* XIII, 47-51); abandoning, resigning, quitting, retiring from, leaving off; suspending; end, close (*KātyŚr. ĀsvŚr. and Gr. MBh. Mn.*);

3). handing over, delivering; granting, gift, donation (*MBh.*); oblation, libation; presentation (of anything promised to a god or *Brāhman* with suitable ceremonies); a particular ceremony on suspending repetition of the *Veda* (*Mn.* IV, 97; 119 *Yājñ.*);

4). causation, causing (*Jaim.* III, 7,19); (in gram.) any general rule or precept (*opp.* to *apa-vāda*) (*Kum. Kāś. Siddh.*);

**Рудой**: "общее правило"; см. *apavāda*

úttara-kuru

№ 2: one of the nine divisions of the world (the country of the northern *Kurus*, situated in the north of India, and described as the country of eternal beatitude); see: *kúru*;

uttarayana

№ 1: The six months of the year, corresponding approximately to the time from 15th January to 15th July; six months of the northern solstice.

## V

vac

№ 2: 1). to speak, say, tell, utter, announce, declare, mention, proclaim, recite, describe (*RV.*); to reproach, revile (*Hariv. R.*); to resound (*RV.*);  
2). to cause to say or speak or recite or pronounce (*Br. GrS. MBh.*); to cause anything written or printed to speak to read out loud (*Hariv. Kāv. Kathās.*);

vācaka

№ 2: speaking, saying, telling anything (*Hit. BhP.*); speaking of, treating of, declaring (*RāmatUp. MBh.*); expressive of, expressing, signifying (*RPrāt. RāmatUp. MBh.*); verbal, expressed by words (*MW.*); a speaker, reciter (*MBh. R.*); a significant sound, word (*W.*); a messenger (*ib.*);  
**Рудой**: "выражающее (обозначающее)";

vācakatva

№ 2: (*vācaka-tva*) the speaking or treating of, expressing, significance (*RāmatUp. Pat. Sāh.*);  
**Рудой**: "обозначающая способность";

vācya

№ 1: (*Vachya*): That which is denoted by speech. (*Vach*): Speech. (*Vachyārtha*): Literal meaning.  
№ 2: (*from vāc*) 1). to be spoken or said or told or announced or communicated or stated or named or predicated or enumerated or spoken of (*Up. Mn. MBh.*); to be addressed or spoken to about anything (*Mn. Hariv. Kāv.*);  
2). to be directed that (*MBh.*); to be told about (*KātyŚr.*); to be expressed or designated or meant expressly by (*ChUp. Śaṅk. Sāh.*); to be spoken against, blamable, censurable by (*Mn. MBh. Kāv.*); used as a substantive (*Vop.*); belonging to the voice (*VS.*);  
3). what may be said against any one or anything, blame, censure, reproach, fault (*MBh. Kāv.*); that of which anything is predicated, a substantive (*Vop.*); a predicate (*W.*);  
**Рудой**: "выражаемое (обозначаемое)";

vada

№ 1: Discussion;

- № 2: 1). (**vada**) speaking, a speaker; speaking well or sensibly (**L.**); of the first **Veda** (with the Magians) (**Cat.**);  
 2). (**vāda** from **vad**) speaking of or about; causing to sound, playing; speech, discourse, talk, utterance, statement (**Mn. MBh.**); speaking about, mentioning (**MBh. Hariv. BhP.**); advice, counsel (**MBh.**); a thesis, proposition, argument, doctrine (**Sarvad. Suśr.**); discussion, controversy, dispute, contest, quarrel (**Mn. MBh.**); agreement (**Daś.**); a reply, report, rumour (**ib.**); explanation, exposition (of holy texts) (**MW.**);  
 3). cry, song, note (of a bird) (**AitBr.**); sound, sounding (of a musical instrument) (**Pañcat.**); demonstrated conclusion, result (**W.**); a plaint, accusation (**ib.**); (**vāda-sādhana**) proof of an assertion, maintaining of an argument, controversy (**W.**); (**vāda-vāda**) causing a controversy (**BhP.**); an assertion about a proposition (**ib.**);
- vāhi-tā № 2: flowing, flow, current (**Cat.**);
- vaikārika № 2: 1).(from **vi-kāra**) based on or subject to modification, modifying or modified (**MBh. Suśr. Pur.**) ;  
 2). a class of deities (**MW.**);  
 (with **kāla**) the time necessary for the formation of the fetus (**Car.**);  
 3). emotion, flurry (**R.**);  
 (**vaikārika-bandha**) (in the **Sāṃkhya** phil.) one of the threefold forms of bondage (**Tattvas.**);
- vaināśika № 2: (**vaināśika**) 1). perishable (**L.**); believing in complete annihilation (**L.**); causing destruction or ruin; dependent (**L.**);  
 2). a Buddhist (**BrĀrUp. Sch. Bādar. Sch.**); the doctrines of the **BrĀrUp** ;  
 a dependent, subject (**W.**); a spider (**L.**);  
**Рудой**: "тот, кто придерживается теории уничтожения" (последователи махаяны в буддизме);
- vaīra № 2: (from **vīra**) hostile, inimical, revengeful (**AV.**); (**ā**) enmity, hostility, animosity, grudge, quarrel or feud with (with or without **saha**, or **sā\_rdham**) (**AV. PañcavBr. MBh.**); heroism, prowess (**W.**); a hostile host (**Śis.**); money paid as a fine for manslaughter (**TāṇḍyaBr.**);
- vairāgya № 1: Indifference towards and disgust for all worldly things and enjoyments; dispassion.  
 № 2: 1). change or loss of colour, growing pale (**Suśr. Kām.**);  
 2). disgust, aversion, distaste for or loathing of (**Bhag. Ragh.**);  
 3). freedom from all worldly desires, indifference to worldly objects and to life, asceticism (**Up. MBh.**);  
**Рудой**: "высшее бесстрастие", "отсутствие влечения к каким-либо объектам"; см. **aparā**
- vaiṣamya № 1:(**Vaishamyavastha**): A state wherein the equilibrium of the three **Gunas** is disturbed; a state opposite to **Samyavastha** which is a state of equilibrium of the three **Gunas**.  
 № 2: unevenness (of ground) (**MBh.**); inequality, oddness (to «evenness»), diversity, disproportion (**ŚrS. MBh.**); difficulty, trouble, distress, calamity (**MBh. Kāv.**); injustice, unkindness, harshness (**R. Kathās. Sarvad.**);

impropriety, incorrectness, wrongness (**Sarvad.**); an error, mistake in or about (**BhP.**); solitariness, singleness (**W.**);

**Рудой**: "нарушение равновесия";

vaiśeshika

№ 2: 1). (from **vi-śesha**) special, peculiar, specific, characteristic (**Āpast. Suśr. Bhāshāp. Hcat.**);  
2). distinguished, excellent, pre-eminent (**MBh.**); relating or belonging to or based on or dealing with the **Vaiśeshika** doctrine (**Bhāshāp. Madhus.**); a follower of the **Vaiśeshika** doctrine (Kap. Kusum. Buddh.);  
3). peculiarity, distinction (**Kaṇ.**); of the later of the two great divisions of the **Nyāya** school of philosophy (it was founded by **Kaṇāda**, and differs from the, «**Nyāya** proper» founded by **Gautama**, in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of **viśesha**, or eternally distinct nature of the nine substances: air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic) (**IW.** 65.);

vaiśeshika-sūtra

№ 2: the aphorisms of the **Vaiśeshika** (branch of the **Nyāya** philosophy, which have been commented on by a triple set of commentaries, and expounded in various works, of which the best known are the **Bhāsha-pariccheda** with its commentary, called **Siddhānta-muktāvalī**, and the **Tarkasaṃgraha**) **IW.** 60 n. 1 ;

vak

№ 1: 1). (= **vac**) in the Vedic form **vivakmi**;  
2). to be crooked, go crookedly (**Dhātup.** IV, 14); to go, roll (**ib.** 21); (plural: **vāvakre** «they rolled» (**RV.** VII, 21, 3); see: **vac**

varaṇa

№ 2: (**vāraṇā**) 1). (ī) warding off, restraining, resisting, opposing (**MBh. Kāv.**); all-resisting, invincible (said of the **Soma** and of **Indra's** elephant) (**RV.** IX-1,9 **Hariv.** 1700);  
2). relating to prevention (**Suśr.**); shy, wild (**RV. AV.**);  
3). the act of restraining or keeping back or warding off from (abl.); resistance, opposition, obstacle; impediment (**KatyŚr. MBh.**); a means of restraining (**Bhartṛ.**);

varṇa

№ 1: A form of letter; colour; caste.  
№ 2: 1). (**vārṇa**) relating to a sound or letter (in gram.);  
2). (**vārṇa**) a covering, cloak, mantle (**L.**); a cover, lid (**Yājñ.** III, 99); outward appearance, exterior, form, figure, shape, colour (**RV.**); colour of the face, good colour or complexion, lustre, beauty (**Mn. MBh.**); colour, tint, dye, pigment (for painting or writing) (**MBh. Kāv.**);  
3). colour = race, species, kind, sort, character, nature, quality, property (applied to persons and things) (**RV.**); class of men, tribe, order, caste (from contrast of colour between the dark aboriginal tribes and their fair conquerors; in **RV.** applied to the **Āryas** and the **Dāsas**; but more properly applicable to the four principal classes described in Manu's code, viz., **Brāhmans**, **Kshatriyas**, **Vaiśyas**, and **Sūdras**; the more modern word for «caste» being **jāti**; (**IW.** 210 n. 1. **ib.**);  
4). a letter, sound, vowel, syllable, word (**Br. Prāt.**); a musical sound or note (also applied to the voice of animals) (**MBh. R. Pañcat.**); the order or arrangement of a song or poem (**W.**); praise, commendation, renown, glory (**Mṛicch. Kum. Rājat.**); one who wards off, expeller (**Sāy** on **RV.** I, 104,2);

**Рудой:** "звук (как часть слова, обнаруживающая значение)";  
син. **dhvani**

vāsanā

**J.B.:** influence; impressions;

**B.B.:** residua;

**№ 1:** Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment; the subtle impression in the mind capable of developing itself into action; it is the cause of birth and experience in general; the impression of actions that remains unconsciously in the mind.

(**Vasanakshaya**): Annihilation of subtle desires.

**№ 2:** 1). (**vāsana**) cloth, clothes, dress, garment, apparel, attire (an upper and lower garment) (**RV.**); clothed in, surrounded by, engrossed by wholly devoted or attached to a doctrine(**Kāv. Pur.**); investment, siege(**L.**); 2). (**vasana**) dwelling, abiding, sojourn, residence in (**MBh.**);

3). (**vasana**) wishing, desiring, willing (**Pāṇ.** 3-3,58. **Vārtt.** 3 Sch.);

4). (**vāsana**) a) the act of perfuming or fumigating, infusing, steeping (**Gīt. Sch. Śis.**);

b) covering, clothing, garment, dress (**Kāv.**); an envelope, box, casket (**Yājñ.**);

c) belonging to an abode, fit for a dwelling (**W.**); causing to abide or dwell (**Bālar.**); abiding, abode; a receptacle for water; knowledge (**L.**); a partic. posture (practised by ascetics during abstract meditation, and by others; described as sitting on the ground with the knees bent and the feet turned backwards) (**W.**);

5). (**vāsanā**) the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, knowledge derived from memory (**Śaṅk. Kāv. Kathās.**);

fancy, imagination, idea, notion, false notion, mistake (i.e., **bheda-vāsanā**, the mistake that there is a difference) (**ib. Rājat. Sarvad.**);

thinking of, longing for, expectation, desire, inclination (**Kathās.**); liking, respectful regard (**Bhām.**); trust, confidence (**W.**);

(in math.) proof, demonstration (= **upapatti**) (**Gol.**);

**Рудой:** "скрытые потенции", "впечатления прошлых жизней", "врождённые **saṃskāra**", "бессознательные впечатления";

vaska

**№ 2:** going, motion (**W.**); application, perseverance (**ib.**); = **adhyavasāya** (**L.**);

vaśikāra

**№ 1:** Control; highest stage of lower **Vairagya**.

**Рудой:** "высшее могущество";

vaśitva

**B.B.:** (**vaśhitva**) Mastery;

**№ 2:** 1). freedom of will, the being one's own master (**MBh. Hariv.**); power or dominion over (**Sarvad.**); the supernatural power of subduing to one's own will (**MārṅkP. Pañcar.**);

mastery of one's self, self-command (**Kum. MārṅkP.**);

2). subduing by magical means, fascinating, bewitching (**MW.**);

vastu

**№ 1:** Object; substance; **Brahman**.

**№ 2:** 1). (**vāstu**) becoming light, dawning, morning(**RV.VS.**);

2). (**vastu**) the seat or place of; any really existing or abiding substance or essence, thing, object, article (**Kāv.**

	<p><b>VarBrS. Kathās.</b>); (also applied to living beings <b>Śak.</b> II); 3). (in phil.) the real (opp. to <b>a-vastu</b> - «that which does not really exist, the unreal»; <b>a-dvitiya-vastu</b> - «the one real substance or essence which has no second») (<b>IW.</b> 53 n. 1; 103); natural disposition, essential property; the pith or substance of anything (<b>W.</b>); 4). the right thing, a valuable <b>or</b> worthy object, object of or for (<b>Kāv.</b>); the thing in question matter, affair, circumstance (<b>MBh. Kāv.</b>); subject, subject-matter, contents, theme (of a speech), plot (of a drama or poem) (<b>Kāv. Daśar. Sāh.</b>); (in music) a kind of composition (<b>Samgīt.</b>);</p> <p><b>Рудой</b>: "актуальный, онтологический, реальный объект", "внешний объект в отличие от <b>viśaya</b> (отражение внешнего объекта в данных сенсорных восприятии);</p>
vastu-bhāva	№ 2: reality, truth ( <i>instrum. Case</i> «really») ( <b>Rājat.</b> );
vastu-bheda	№ 2: an actual or essential difference ( <i>ib.</i> );
vastu-bhūta	№ 2: substantial ( <b>VP.</b> );
vastu-dharma	№ 2: the true nature of things(- <i>tva</i> ) ( <b>Kap. Kathās. Sāh.</b> ); (- <i>min</i> ) dependent on the nature of a thing, objective ( <b>Kpr.</b> );
vastu-jāta	№ 2: the aggregate of things ( <b>Sarvad.</b> );
vastu-patita	№ 2: become real or corporeal ( <b>Vajracch.</b> );
vastu-śakti	№ 2: the power of things, force of circumstances (- <i>tas indec.</i> through the force of circumstances) ( <b>Kāv.</b> );
vastuśūnya	№ 2: ( <b>vastu-śūnya</b> ) devoid of reality, unreal ( <b>Yogas.</b> );
	<b>Рудой</b> : "отсутствие референции";
vastusvarūpa	<b>Рудой</b> : "махаяники, отрицавшие собственную форму объекта, (в его перцептивном образе)";
vaśya-tā	№ 2: ( <b>MBh. Hariv. R.</b> ) or ( <b>MBh. R.</b> ) the being under the control of, fitness for subjection, obedience, humility;
vastu-tva	№ 2: reality ( <b>Kap.</b> );
vastu-vṛitta	№ 2: the actual fact, real matter ( <b>Mālatīm. Rājat.</b> ); a beautiful creature ( <b>Mālav. Sch.</b> );
vāyu	<p><b>B.B.:</b> Air.</p> <p><b>J.B.:</b> 5 airs;</p> <p>№ 1: The Wind-god; air; vital breath; <b>Prana</b>.</p> <p>№ 2: (<b>vāyū</b> from <b>vā</b>) wind, air (as one of the 5 elements; in <b>MBh.</b> 7 winds are reckoned) (<b>RV.</b>); breathing, breath (<b>VPrāt. ĪśUp.</b>); the wind of the body, a vital air (of which 5 are reckoned, viz.: <b>prā_ṇa, apā_ṇa, samāna, udāna, and vyāna</b>; or <b>nāga, kūrma, kṛikara, devadatta, and dhanan-jaya</b>) (<b>Hariv. Sāṃkhyak. Vedāntas.</b>); (in medicine) the windy humour or any morbid affection of it (<b>Suśr.</b>);</p> <p><b>Рудой</b>: "воздух, или ветер"; см. <b>dhātu</b></p>
veda	№ 1: The highest authority among the <b>Aryans</b> of India; it is held that this was never written by anyone and it is, therefore, free from the imperfections to which human productions are subject. When it is forgotten, it is

reproduced by **Rishis** by doing meditation. As the sounds forming the text of the **Veda** occur in the same order and are pronounced in the same manner, it is said to be eternal; it teaches who and what **Brahman** is, and how He should be worshipped. **Smritis**, **Itihasas** and **Puranas** only amplify its teaching. It is the most ancient, authentic scripture of the Hindus.

№ 2: (**veda**) 1). (from **vid**) knowledge, true or sacred knowledge or lore, knowledge of ritual (**RV. AitBr.**); of certain celebrated works which constitute the basis of the first period of the **Hindū** religion (these works were primarily three:

1. the **Rig-veda**,
2. the **Yajur-veda** <of which there are, however, two divisions see: **taittiriya-saṅhitā**, **vājasaneyi-saṅhitā**> ,
3. the **Sāma-veda**;

these three works are sometimes called collectively **trayī** - «the triple **Vidyā**» or «threefold knowledge», but the **Rig-veda** is really the only original work of the three, and much the most ancient

<the oldest of its hymns being assigned by some who rely on certain astronomical calculations to a period between 4000 and 2500 B.G., before the settlement of the **Āryans** in India; and by others who adopt a different reckoning to a period between 1400 and 1000 B.G., when the **Āryans** had settled down in the **Panjāb**> ;

subsequently a fourth **Veda** was added, called the **Atharva-veda**, which was probably not completely accepted till after **Manu**, as his law-book often speaks of the three Vedas - calling them: **trayambrahmasanātanam** - «the triple eternal **Veda**», but only once (XI, 33) mentions the revelation made to **Atharvan** and **Angiras**, without, however, calling it by the later name of **Atharva-veda**;

each of the four **Vedas** has two distinct parts: viz.,

1. **Mantra**, words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, and
2. **Brāhmaṇa**, consisting of **Vidhi** and **Artha-vāda**, directions for the detail of the ceremonies at which the **Mantras** were to be used and explanations of the legends connected with the **Mantras** <see: **brāhmaṇa**, **vidhi**> ,

both these portions being termed **śruti**, revelation orally communicated by the Deity, and heard but not composed or written down by men, although it is certain that both **Mantras** and **Brāhmaṇas** were compositions spread over a considerable period, much of the latter being comparatively modern;

as the Vedas are properly three, so the **Mantras** are properly of three forms, viz.:

1. **Ṛic**, which are verses of praise in metre, and intended for loud recitation;
2. **Yajus**, which are in prose, and intended for recitation in a lower tone at sacrifices;
3. **Sāman.**, which are in metre, and intended for chanting at the **Soma** or Moon-plant ceremonies, the **Mantras** of the fourth or **Atharva-veda** having no special name;

but it must be borne in mind that the **Yajur** and **Sāma-veda** hymns, especially the latter, besides their own **Mantras**,



borrow largely from the *Rig-veda*; the *Yajur-veda* and *Sāma-veda* being in fact not so much collections of prayers and hymns as special prayer – and hymn-books intended as manuals for the *Adhvaryu* and *Udgātri* priests respectively <see: *yajur-veda*, *sāma-veda*>; the *Atharva-veda*, on the other hand, is, like the *Rig-veda*, a real collection of original hymns mixed up with incantations, borrowing little from the *Rig* and having no direct relation to sacrifices, but supposed by mere recitation to produce long life, to cure diseases, to effect the ruin of enemies ; each of the four Vedas seems to have passed through numerous *Śākhās* or schools, giving rise to various recensions of the text, though the *Rig-veda* is only preserved in the *Śākala* recension, while a second recension, that of the *Bhāshkalas*, is only known by name;

a tradition makes *Vyāsa* the compiler and arranger of the *Vedas* in their present form: they each have an Index or *Anukramaṇī* <g.v.>, the principal work of this kind being The general Index or *Sarvānukramaṇī* <g.v.>; out of the *Brāhmaṇa* portion of the *Veda* grew two other departments of Vedic literature, sometimes included under the general name *Veda*, viz., the strings of aphoristic rules, called *Sūtras* <g.v.>, and the mystical treatises on the nature of God and the relation of soul and matter, called *Upanishad*. <g.v.>, which were appended to the *Āraṇyakas* <g.v.>, and became the real *Veda* of thinking *Hindūs*, leading to the *Darśanas* or systems of philosophy;

in the later literature the name of « fifth *Veda*» is accorded to the *Itihāsas* or legendary epic poems and to the *Purāṇas*, and certain secondary *Vedas* or *Upa-vedas* <g.v.> are enumerated; the *Vedāṅgas* or works serving as limbs <for preserving the integrity> of the *Veda* are explained under *vedā\_ṅga* below: the only other works included under the head of *Veda* being the *Parīśiṣṭas*, which supply rules for the ritual omitted in the *Sūtras*; in the *Bṛihad-āraṇyaka Upanishad*. the *Vedas* are represented as the breathings of *Brahmā.*, while in some of the *Purāṇas* the four *Vedas* are said to have issued out of the four mouths of the four-faced *Brahmā.* And in the *Vishṇu-Purāṇa* the *Veda* and *Vishṇu* are identified)(*RTL*. 7. *IW*. 5, 24);

vedanā

**B.B.:** conception (*Skandhas* - varieties of mundane consciousness);

№ 1: Feeling; sensation; knowledge; percept (a Buddhistic terminology).

№ 2: 1). (*vedana*) announcing, proclaiming; perception, knowledge (*Nir. MBh. Kāv.*); making known, proclaiming (*Rājat.*); pain, torture, agony (*MBh. R.*); (exceptionally) feeling, sensation (*Yājñ. Śis.*); (with Buddhists one of the 5 *Skandhas* (*MWB*. 109));

2). (*védana*) finding, procuring; the act of finding, falling in with (*MBh.*); the act of marrying (said of both sexes, the marriage of a *Sūdra* woman with a man of a higher caste (*Mn. Yājñ.*); the ceremony of holding the ends of a mantle (observed by a *Sūdra* female on her marriage with a man of a higher caste) (*W.*);

vedānta

№ 2: (*vedā\_nta*) end of the *Veda* (= «complete knowledge of the *Veda*») (*TĀr. MBh.*); of the second and most important part of the *Mīmāṃsā* or third of the three great divisions of *Hindū* philosophy (called *Vedānta* either as teaching

the ultimate scope of the **Veda** or simply as explained in the **Upanishads** which come at the end of the **Veda**; this system, although belonging to the **Mīmāṃsā** and sometimes called **Uttara-mīmāṃsā**, «examination of the later portion or **jñāna-kāṇḍa** of the **Veda**», is really the one sole orthodox exponent of the pantheistic creed of the **Hindūs** of the present day - a creed which underlies all the polytheism and multiform mythology of the people; its chief doctrine <as expounded by **Śaṅkara**> is that of **Advaita**, i.e., that nothing really exists but the One Self or Soul of the Universe called **Brahman** or **Paramātman**, and that the **Jivātman** or individual human soul and indeed all the phenomena of nature are really identical with the **Paramātman**, and that their existence is only the result of **Ajñāna** <otherwise called **Avidyā**> or an assumed ignorance on the part of that one universal Soul which is described as both Creator and Creation; Actor and Act; Existence, Knowledge and Joy, and as devoid of the three qualities <see: **guṇa**>; the liberation of the human soul, its deliverance from transmigrations, and re-union with the **Paramātman**, with which it is really identified, is only to be effected by a removal of that ignorance through a proper understanding of the **Vedānta**;  
this system is also called **Brahma-mīmāṃsā** and **Śārirakamīmāṃsā**, «inquiring into Spirit or embodied Spirit»; the founder of the school is said to have been **Vyāsa**, also called **Bādarāyaṇa**, and its most eminent teacher was **Śaṅkarācārya**) (*Up. MBh.*);

vibhāga

№ 1: Division;

№ 2: (**vi-bhāgā**) distribution, apportionment (*RV. AitBr.*); partition of patrimony, law of inheritance (one of the 18 titles or branches of law) (*Mn. Yājñ.*);a share, portion, section, constituent part of anything (*Yājñ. MBh.*);division, separation, distinction, difference (*Nir. GṛŚrS.*);disjunction (to **saṅ-yoga** and regarded in **Nyāya** as one of the 24 **Guṇas**) (*IW.* 68);(in arithm.) the numerator of a fraction (*Col.*);**Рудой**: "различие";

vibhu

№ 1: All-pervading; great.

№ 2: (**vi-bhū**) being everywhere, far-extending, all-pervading, omnipresent, eternal (*RV. VS. Up. MBh.*);abundant, plentiful (*RV. VS. Br.*); mighty, powerful, excellent, great, strong, effective, able to or capable of (*RV.*); firm, solid, hard (*L.*);(**vi-bhū**) to suffice, be adequate or equal to or a match for (*ŚBr.*); to pervade, fill (*PañcavBr.*); to be able to or capable of (*Bhp.*); to exist (in **a-vibhavat** - «not existing») (*KātyŚr.*);to pretend, feign (*Kull.* on *Mn.* VIII, 362); to divide, separate (*Bhp.*); to perceive distinctly, find out,discover, ascertain, know, acknowledge, recognise as (*MBh. Kāv.*); to regard or consider as, take for (*Kuval.*);to suppose, fancy, imagine (*Bhp. Pañcar.*); to think, reflect (*Kathās. Pañcat.*); to suppose anything of or about (*Bhp.*); to make clear, establish, prove, decide (*Mn.**Yājñ.*); to convict, convince (*Yājñ. Daś.*);**Рудой**: "всепронизывающее";

vibhūti

**B.B.**: Accomplishments;

№ 1: Manifestation; divine glory and manifestation of

divine power; pervasion; the special forms in which the Lord exhibits Himself.

№ 2: (*vī-bhūti*) 1). penetrating, pervading (*Nir.*); abundant, plentiful (*RV.*); mighty, powerful; presiding over (*ib.* VIII, 50, 6);  
2). development, multiplication, expansion, plenty, abundance (*Kāv. Kathās.*); manifestation of might, great power, superhuman power (consisting of eight faculties, especially attributed to *Śiva*, but supposed also to be attainable by human beings through worship of that deity, viz.:

*aṇiman* - the power of becoming as minute as an atom;

*laghiman* - extreme lightness;

*prāpti* - attaining or reaching anything <the moon with the tip of the finger>;

*prākāmya* - irresistible will;

*mahiman* - illimitable bulk;

*īsitā* - supreme dominion;

*vasitā* - subjugating by magic; and

*kāmā vasāyitā* - the suppressing all desires) (*ib.*);

3). the might of a king or great lord, sovereign power, greatness (*Kālid. Pañcat. Kathās.*); successful issue (of a sacrifice) (*MBh. R.*); splendour, glory, magnificence (*Hariv. Ragh. VarBrS.*); fortune, welfare, prosperity (*PraśnUp. MBh.*); riches, wealth, opulence (*Kām. Kāv. Kathās.*);

of *Lakshmi* (the goddess of fortune and welfare) (*BhP.*);

the ashes of cow-dung (with which *Śiva* is said to smear his body, and hence used in imitation of him by devotees) (*Pañcar. Sāh.*);

**Руддһі:** "паранормальные («божественные») способности"; см. *rddhi*

vic

№ 2: to sift, separate (esp.: grain from chaff by winnowing) (*RV. AV.*); to separate from, deprive of (*Bhaṭṭ.*); to discriminate, discern, judge (*RV. III,57,1*);

vicāra

**B.B.:** Clear Vision;

**J.B.:** deliberation (*vichāra*);

№ 1:(*Vichara*): Enquiry into the nature of the Self, *Brahman* or Truth; ever-present reflection on the why and wherefore of things; enquiry into the real meaning of the *Mahavakya: Tat-tvam-asi*; discrimination between the Real and the unreal; enquiry of Self.

№ 2: (*vi-cāra*) mode of acting or proceeding, procedure (also = a single or particular case) (*ŚrS.*); change of place (*Gobh.*); pondering, deliberation, consideration, reflection, examination, investigation (*RPrāt. MBh.*); doubt, hesitation (*R. Kathās. BhP.*); a probable conjecture (*Sāh.*); dispute, discussion (*W.*); prudence (*MW.*);

vi-ccheda

№ 2: 1). cutting asunder, cleaving, piercing, breaking, division, separation (*Kāv. Sāh.*); interruption, discontinuance, cessation, end (*MBh. Kāv.*); removal, destruction (*Rājat. Kathās.*);

2). injury to (*Kām.*); distinction, difference (also «variety» different kinds of) (*MBh. Śaṅk. Sarvad.*); division of a book, section, chapter (*W.*); space, interval (*ib.*); caesura, pause in a verse (*Piṅg. Sch.*);

vī-cchinna

№ 2: 1). cut or torn or split or cleft or broken asunder (*AV. Hariv. BhP.*); interrupted, disconnected

- (-tā - disconnectedness), incoherent (*Gr̥S. Kāv. VarBṛS.*);  
 2). ended, ceased, no longer existing, *Rājat*; crooked;  
 anointed (*L.*);  
 (-dhūma-prasara) having the free course of the smoke  
 interrupted (*Ragh.*);  
 (-prasara (*vicchinna*prasara)) having its progress  
 interrupted (said of science) (*Rājat.*);  
 (-bali-karman) having sacrificial rites interrupted  
 (*ib.*);  
 (-madya) one who has long abstained from spirituous  
 liquor;  
 (-sara-pātatva) «distance of an arrow's flight» excessive  
 nearness of combatants to each other (*MBh.*);
- vicikitsā      **№ 2:** (*vi-cikitsā*´) doubt, uncertainty, question, inquiry  
 (*TBr. ChUp. BhP.*); error, mistake (*W.*); (-sā\_rthīya)  
 expressing doubt or uncertainty (*Nir.*);  
 (*vi-cikitsya*) it is to be doubted (*NṛisUp.*);  
Рудой: "скептицизм";
- vid            **B.B.:** to realize;  
**№ 2:** (*vid*) 1). knowing, understanding, a knower (mostly,  
*superlative degree: vit-tama*) (*KaṭhUp. Mn. MBh.*);  
 knowledge understanding (*RV. KaushUp.*); (originally  
 identical with *vid*) (*Dhātup. XXVIII, 138*);  
 (-*vidya*) to find, discover, meet or fall in with,  
 obtain, get, acquire, partake of, possess (*RV.*);  
 2). to get or procure for (*RV. ChUp.*); to seek out, look  
 for, attend to (*RV.*); to feel, experience (*Cāṇ.*); to  
 consider as, take for (*Kāv.*); to come upon, befall,  
 seize, visit (*RV. AV. Br.*); to contrive, accomplish,  
 perform, effect, produce (*RV. ŚBr.*);
- videha        **B.B.:** state of a god;  
**№ 1:** Bodiless. (*Videha-kaivalya*): Disembodied salvation.  
 (*Videha-mukti*): Disembodied salvation; salvation attained  
 by the realised soul after shaking off the physical  
 sheath as opposed to *Jivanmukti* which is liberation even  
 while living.  
**№ 2:** (*vi-deha*) bodiless, incorporeal; deceased, dead  
 (also *videha-prā\_pta*) (*MBh. R. BhP.*);  
Рудой: "боги, т.е. не имеющие физического тела",  
 "невоплощённые существа";
- vidya        **№ 1:** Knowledge (of *Brahman*); there are two kinds of  
 knowledge, *Paravidya* and *Aparavidya*; a process of  
 meditation or worship.  
 (*Vidyadhara*): One of a class of celestials.  
**№ 2:** = *vidyā*; finding, acquiring, gaining;
- vī-graha     **№ 2:** 1). freed from «the Seizer» *Rāhu* (said of the moon)  
 (*R.*);  
 2). (*vi-graha*) keeping apart or asunder, isolation (*Nir.*  
*BhP.*); division (*Bh.*); distribution (esp., of fluids,  
*comp.: vi-grah*) (*KātyŚr.*);  
 3). (in gram.) independence (of a word, as *opp.* to  
 composition) (*APrāt.*);  
 separation, resolution, analysis, resolution of a  
 compound word into its constituent parts, the separation  
 or analysis of any word capable of separation  
 (such words are *Kṛidantas, Taddhitas*, all *Samāsas* or  
 compound words, *Ekasēshas*, and all derivative verbs like  
 desideratives ;

the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called **nitya** or «fixed», when their meaning cannot be ascertained through an analysis of their component parts);  
 4). discord, quarrel, contest, strife, war with;  
 (one of the 6 **Guṇas** or measures of policy (**Mn.** VII, 160);  
 <under **guṇa**> also applied to the conflict of hostile planets, in this sense also (**Sūryas. R.**);  
 (in **Sāṃkhya**) an element;

vihāra

№ 2: 1). (**vi-hara**) taking away, removing, shifting, changing (**Bhartṛ.**); separation, disunion, absence (**W.**);  
 2). (**vī-hāra**) a temple, sanctuary, (esp.) a **Jaina** or **Buddhist** convent or temple (**W.**);  
**Рудой**: "образ жизни";

vijñāna

**B.B.:** apprehension (**Skandhas** - varieties of mundane consciousness);  
 № 1: The principle of pure intelligence; secular knowledge; knowledge of the Self.  
 № 2: (**vi-jñā**) to have right knowledge (**KāṭhUp.**); to become wise or learned (**Mn.** IV, 20); to hear or learn from (**ChUp. MBh.**); to recognize in (**Pañcat.**); to look upon or regard or consider as (**Mn. MBh.**); to learn or understand that (**MBh. Kāv.**); to explain, declare (**Bhp.**); to ask or request anything (**Hariv.**); to declare or tell that (**R.**); to apprise, teach, instruct, ask, beg; to inform of or about (**Rājat.**);  
 (**vi-jñānin**) having intelligence or knowledge or science, clever, skilful, a specialist (**Hcar. Kathās. Mārkp.**);  
**Рудой**: "различающее знание", "со-знание, ментальный акт";

vijñapti

№ 2: (**vi-jñapti**) information, report, address (to a superior), request, entreaty of (**Naish. Kathās. Rājat.**); imparting, giving (**L.**);  
**Рудой**: "получение информации", «делание известным»;

vikalpa

№ 1: Imagination; oscillation of the mind.  
 № 2: 1). (**vī-kalpa**) an intermediate **Kalpa**, the interval between two **Kalpas** (**Bhp.**);  
 2). (**vi-kalpa**) alternation, alternative, option (**ŚrS. Mn. VarBrS.**); variation, combination, variety, diversity, manifoldness (**KātyŚr. MBh.**); contrivance, art (**Ragh.**);  
 3). difference of perception, distinction (**Nyāyas. Bhp.**); indecision, irresolution, doubt, hesitation (**MBh. Kāv.**); admission, statement (**Bhp.**);  
 4). false notion, fancy, imagination Yogas. (**Git.**); calculation (**VarBrS.**); mental occupation, thinking (**L.**); (= **kalpa-sthāna** in **Car.**);  
 5). (in rhet.) antithesis of opposites (**Pratāp.**); (in gram.) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; a collateral form (**VarBrS.**);  
**Рудой**: "ментальное конструирование" (словесное приписывание объекту умозрительно сконструированных свойств, известных из обычного словоупотребления);

vikāras(or vikṛtis)

№ 1: (**vikāra**) Modification or change, generally with reference to the modification of the mind, individually or cosmically.  
 № 2: 1). (**vi-kāra**) change of form or nature, alteration or deviation from any natural state, transformation,

modification, change (for the worse) of bodily or mental condition, disease, sickness, hurt, injury, (or) perturbation, emotion, agitation, passion (*ŚrS. MBh.*); an apparition, spectre (*Kathās.*); extravagance (*ib.*); a product (*Gaut.*); (in *Sāṃkhya*) a production or derivative from *Prakṛiti* (there are 7 *Vikāras*, *buddhi*, «intellect», *ahaṅ-kāra*, «the sense of individuality», and the 5 *tan-mātras*; these are also producer inasmuch as from them come the 16 *Vikāras* which are only productions, the 5 *mahā-bhūtāni*, and the 11 organs, the 5 *buddhī-ndriyāṇi* or organs of sense, the 5 *karmēndriyāṇi* or organs of action, and *manas* or «the mind»).

- vikāraṇa      № 2: 1). deprived of organs of sense (*-tva*) (*Bādar. Sch.*);  
2). «producing a change»;  
(in gram.) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix;  
**Рудой**: "не имеющие материального субстрата";
- vikṣepana      № 2: (*vi-kshepaṇa*) the act of throwing asunder or away ;  
moving to and fro, tossing about (*Kuval. Suśr.*);  
confusion proceeding from error (*Vedāntas.*);  
**Рудой**: "неустойчивая, спонтанная избирательность объекта";
- vikṣipta      **В.В.:** oscillating (mental plan);  
№ 1: (*Vikshipta*): Distracted; scattered; not collected.  
№ 2: (*vi-kshipta*) thrown asunder or away or about,  
scattered; distorted, contracted; agitated, bewildered,  
distracted (*Sarvad.*); frustrated; sent, dispatched (*W.*);  
refuted, falsified (*ib.*); projected (*MW.*);  
the being dispersed in different places (*RPrāt. Sch.*);  
**Рудой**: "рассеянное (свойство сознания или *citta*)",  
"разбросанное" (состояние сознания);
- viniyoga      № 1: Application;  
№ 2: (*vi-niyoga*) apportionment, distribution, division  
(*Nir.*); appointment to, commission, charge, duty, task,  
occupation (*MBh. R.*); employment, use, application (*esp.*,  
of a verse in ritual) (*TĀr. Hariv.*); relation,  
correlation (*VPrāt. Pāṇ.* 8-1,61);  
= *adhikāra* - «governing rule» (*Kāś.* on *Pāṇ.* 1-3,11);  
separation, abandonment (*W.*); impediment (*ib.*);  
**Рудой**: "применение";
- vipāka      № 2: (*vī-pāka*) 1). ripe, mature (*RV.*); cooking, dressing  
(= *pacana*) (*L.*); ripening, maturing (of the fruit of  
actions), effect, result, consequence (of actions in the  
present or former births pursuing those who commit them  
through subsequent existences) (*Yājñ. MBh.*);  
2). maturing of food (in the stomach), digestion  
conversion of food into a state for assimilation (*MBh.*  
*Hariv. Suśr.*); bad digestion (*Car.*); any change of form  
or state (*Uttarar.*); calamity, distress, misfortune (*Yājñ.*  
*Uttarar.*); withering, fading (*Śis.*);  
«sweat» or «flavour» (*sveda* or *svāda*) (*L.*);  
subsequently, afterwards (*ibc.*);  
**Рудой**: "прорастающие (результаты прошлой жизни в данное  
существование)", "созревание «дремлющих» следов  
аффективности", "созревание плода (т.е. следствие)";
- viparyaya      № 1: Wrong knowledge; wrong cognition; distraction of

mind.

№ 2: (**vi-paryaya**) 1). reversed, inverted, perverse, contrary to (**Bhp.**); turning round, revolution (**Jyot.**); running off, coming to an end (**R.**);  
2). change for the worse, reverse of fortune, calamity, misfortune (**Mn. MBh.**); perverseness (**R. Kathās. Bhp.**); overthrow, min, loss, destruction (of the world)(**Kāv.**); change of opinion (**Sāh.**); change of purpose or conduct, enmity, hostility (**W.**); misapprehension, error, mistake (**Mn. Bhp. Sarvad.**); mistaking anything to be the reverse or opposite of what it is (**MW.**); shunning, avoiding (**R. VII, 63,31.**) ;  
3). transposition, change, alteration, inverted order or succession, opposite of. (**ĀsvŚr. Nir. MBh.**)

(e.g., **buddhi-viparyaya** - the opposite opinion;  
**svapna-viparyaya** - the of sleep, state of being awake;  
**sandhi-viparyayau** - peace and its opposite war;  
**viparyaye, -yena and -yāt, ind.**, in the opposite case, other wise);  
exchange, barter (e.g., **dravya-viparyaya** - exchange of goods, buying and selling, trade) (**MW.**);

**Рудой**: "заблуждение", "иллюзия", "ложный компонент, присутствующий в знании", "ложные наполнения сознания";

virā

№ 2: a man, a brave or eminent man, hero, chief (sometimes applied to gods, as to **Indra, Vishṇu**); (plural) men, people, mankind, followers, retainers (**RV.**); (**vīrāsana**) поза героя;

virodha

№ 2: (**vi-rodha**) opposition, hostility, quarrel, strife between or with (**MBh. Kāv.**); hostile contact of inanimate objects (as of planets) (**VarBrS.**); (logical) contradiction, contrariety, antithesis, inconsistency, incompatibility (**KātyŚr. Kaṇ. Kap.**); conflict with, injury of (=at the cost or to the detriment of) (**Yājñ. MBh.**); hindrance, prevention (**Gaut.**); blockade, siege (**W.**); adversity, calamity, misfortune (**Sāh.**); perversity (**Kathās.**); (in rhet.) an apparent contradiction **or** incongruity (**Kpr.**); (in dram.) impediment to the successful progress of a plot (**W.**);

vīrya

№ 1: Seminal energy; strength; power.

№ 2: (**vīryā**) manliness, valour, strength, power, energy (**RV.**); heroism, heroic deed (**ib.**); manly vigour, virility, semen virile (**MBh. Kāv.**); efficacy (of medicine) (**Kum. Kir.**); poison (**Bhp.**); splendour, lustre (**W.**); dignity, consequence (**ib.**); vigour, energy, virility (**L.**);

**Рудой**: "энергия";

vishaya

№ 2: (from **vish** - «to act» or **vi + si** - «to extend» (**Pāṇ. 8-3, 70 Sch.**); 1). sphere (of influence or activity), dominion, kingdom, territory, region, district, country, abode (plural = lands, possessions) (**Mn. MBh.**);  
2). scope, compass, horizon, range, reach (of eyes, ears, mind) (**SāṅkhŚr. MBh.**); period or duration (of life) (**Pañcat.**);

3). special sphere or department, peculiar province or field of action, peculiar element, concern (in comp. = «concerned with, belonging to, intently engaged on»;  
(**vishaye**) = «in the sphere of, with regard or reference to»;

- (*atравishaye*) «with regard to this object» (*MBh. Kāv.*);
- 4). space or room (sometimes = fitness) for (*Kāv. Pañcat.*);
- 5). an object of sense (these are five in number, the five *indriya*, or organs of sense having each their proper *vishaya* or object, viz.:
- śabda* - «sound», for the ear (*śruti-vishaya*);
  - sparsā* - «tangibility», for the skin;
  - rūpa* - «form» or «colour», for the eye;
  - rasa* - «savour», for the tongue;
  - gandha* - «odour» for the nose: and these five *Vishayas* are sometimes called the *Guṇas* or «properties» of the five elements: ether, air, fire, water, earth, respectively; Compare: *śruti-vishaya-guṇa* (*Yājñ. Śaṅk. Sarvad. IW.* 83);
- 6). a symbolical of the number «five» (*VarBrS.*); anything perceptible by the senses, any object of affection or concern or attention, any special worldly object or aim or matter or business, (plural: sensual enjoyments, sensuality) (*KaṭhUp. Mn. MBh.*);
- 7). any subject or topic, subject-matter (*MBh. Kāv.*); an object (as opp. to «a subject») (*Sarvad.*); a fit or suitable object («for», or compound) (*MBh. Kāv.*);
- 8). (in phil.) the subject of an argument, category, general head (one of the 5 members of an *Adhikaraṇa*, also the other 4 being *viśaya* or *saṅśaya*, *pūrva-paksha*, *uttara-paksha* or *siddhānta*, and *saṅgati* or *nirṇaya*) (*Sarvad.*); un-organic matter (*IW.* 73);
- 9). a religious obligation or observance (*ib.*);
- Рудой:** (*viśaya*) "объект *citta*" (потенциальный объект), "чувственный объект" как отражение внешнего объекта в данных сенсорных восприятий, в отличие от *vastu* (внешнего объекта), и как парциальная чувственная характеристика;

*viśeṣa*

- № 1: (*Viśeṣa*): Special; distinctive qualification.
- № 2: (*vi-śeṣa*) 1). distinction, difference between two (*GṛŚrS. MBh.*); characteristic difference, peculiar mark, special property, speciality, peculiarity (*argha-viśeṣhāḥ* - different prices) (*Mn. MBh.*);
- 2). a kind, species, individual ; plural: various objects (*Megh.*);
- 3). distinction, peculiar merit, excellence, superiority (*ākṛiti-viśeṣhāḥ* - «an excellent form»);
- 4). (in gram.) a word which defines or limits the meaning of another word (*vi-śeṣhaka* and *vi-śeṣhaṇa*);
- 5). (in phil.) particularity, individuality, essential difference or individual essence (with the *Vaiśeṣikas* the 5th category or *Padārtha*, belonging to the 9 eternal substances or *Dravyas*, viz.: soul, time, place, ether, and the 5 atoms of earth, water, light, air, and mind, which are said to be so essentially different that one can never be the other) (*IW.* 66);
- 6). (in medicine) a favourable turn or crisis of a sickness (*Suśr.*);
- (in rhet.) statement of difference or distinction, individualization, variation (*Kuval.*);
- Рудой:** "особенное, специфическое", "выделение специфического (в объекте)", "специфические продукты эволюции (*prakṛti*), не способные породить сущности, подобные себе; см. *aviśeṣa*

*viśhayavatī pravṛitti* **B.B.:** the sense-objective manifestation;

- № 2: (*pra-vṛitti*) cognition (with *vishaya-vatī*, «a sensuous cognition») (*Yogas.*);



**Рудой:** "сверхчувственная деятельность";

- vishnumaya      **№ 1:** Illusion wielded by the Supreme Lord so that the unreal seems real; the illusory form of Lord **Vishnu** usually conceived of as a female deity which makes the universe appear as real.  
**№ 2:** (**vīshṇu-maya**) emanating from **Vishṇu**, belonging to **Vishṇu**, having the nature of **Vishṇu** (**MBh. Hariv. R. VP.**); (**vīshṇu-māyā**) «**Vishṇu's** illusion» , a form of **Durgā** (**KālP.**);
- viśhokā      **№ 2:** (**vī-śoka**) cessation of sorrow (**BhP.**); (**ā**) free from sorrow; removing sorrow (**AitBr. Up.**); containing no description of any sorrowsorrow (**Sāh.**); of one of the perfections which are obtained by **Yoga** (**Sarvad. VP.**); exemption from grief (one of the original properties of man) (**MW.**);
- vitārāga      **№ 1:** One who has abandoned desire.
- vitarka      **B.B.:** Supposition;  
**J.B.:** argumentation;  
**№ 1:** Discussion; counter-argument.  
**№ 2:** (**vi-tarka**) conjecture, supposition, guess, fancy, imagination, opinion (**MBh. Kāv.**); doubt, uncertainty (**Yogas. Sarvad.**); a dubious or questionable matter (**Yogas.**); reasoning, deliberation, consideration (**Kāv. Sāh.**); purpose, intention (**Jātakam.**); a teacher, instructor in divine knowledge (**W.**); a partic. class of **Yogīs** (**Jātakam.**); of the five principal sins (**Jātakam.**);
- vivarta      **№ 1:** Illusory appearance; a doctrine of the non-dualistic school of **Vedānta** philosophy explaining creation as an illusory appearance of the Absolute; apparent variation; illusory manifestation of **Brahman**; apparent or unreal or seeming change; superimposition; appearance. (**Vivartavada**): Phenomenalism.  
**№ 2:** (**vi-vartā**) «the revolving one» of the sky (**VS. TS.**); a whirlpool (**SV.**); turning round, rolling onwards, moving about (**Mcar.**); turning away; dance (**L.**); changing from one state to another, modification, alteration, transformation, altered form or condition (**Kāv. Kathās.**); (in **Vedānta**) error, illusion, an apparent or illusory form, unreality (caused by **a-vidyā**, i.e. «ignorance», and removed by **Vidyā**, i.e. «true knowledge») (**Vedāntas.**); collection, multitude (**L.**);
- vivartopadana      **№ 1:** A material cause which does not undergo the slightest substantial change in the production of the effect, but presents an inseparable phenomenal effect. It is opposed to **Parinami-Upadana**, which is actually transformed into the effect. **Brahman** is **Vivartopadana** of the universe according to **Sri Sankara**. A piece of rope is mistaken for a snake. This is an example of **Vivartopadana**. A fictitious material cause is **Vivartopadana**.
- viveka      **№ 1:** Discrimination between the Real and the unreal, between the Self and the non-Self, between the permanent and the impermanent; right intuitive discrimination; ever-present discrimination between the transient and the permanent.

- № 2: (*vi-veka*) discrimination, distinction (*Mn. Sarvad. Suśr.*); consideration, discussion, investigation (*Gīt. MārkaP. Sarvad.*); true knowledge, discretion, right judgment, the faculty of distinguishing and classifying things according to their real properties (*ChUp. Kap.*); (in *Vedānta*) the power of separating the invisible Spirit from the visible world (or spirit from matter, truth from untruth, reality from mere semblance or illusion);  
Рудой: "способность различения";
- vivekaja-jnana      **B.B.:** Intellect-born-knowledge;  
 № 2: (*viveka-ja*) produced or arising from discrimination (*Dharmas. 72*);  
 (*viveka-jñā*) skilled in discrimination, intelligent, well acquainted with (*R.*);  
 (*viveka-jñāna*) knowledge arising from discrimination, the faculty of discrimination (*Sarvad.*);
- viveka-khyāti      **B.B.:** Intellective Revelation;  
 № 2: (*viveka-khyāti*) right knowledge (*Sarvad.*);  
Рудой: "различающее постижение", син. *prajñā*;
- vividiṣhā      № 2: *from* (= *vivitsā*) desire of knowing (*MBh.*);
- vṛtti      № 2: (*vṛitti*) 1). rolling, rolling down (of tears) (*Śak. IV, 5; 14*);  
 2). mode of life or conduct, course of action, behaviour, (*esp.*) moral conduct, kind or respectful behaviour or treatment (also for *vṛitta*) (*GṛŚrS. Mn. MBh.*); mode of being, nature, kind, character, disposition (*ib. Kāv.*); state, condition (*Tattvas.*); being, existing, occurring or appearing in (*Lāṭy. Hariv. Kāv.*);  
 3). general usage, common practice, rule (*Prāt.*); practice, business, devotion or addiction to, occupation with (often «employed about» , «engaged in», «practising») (*MBh. Kāv.*);  
 4). profession, maintenance, subsistence, livelihood (*ŚrS. Mn. MBh.*); wages, hire (*Pañcav.*); working, activity, function (*MaitrUp. Kap. Vedāntas.*); mood (of the mind) (*Vedāntas.*);  
 5). the use or occurrence of a word in a partic. sense, its function or force (*Pāṇ. Sāh. Sch. on KātyŚr.*); mode or measure of pronunciation and recitation (said to be threefold, viz., *vilambitā, madhyamā, and drutā*) (*Prāt.*);  
 6). (in gram.) a complex formation which requires explanation or separation into its parts (as distinguished from a simple or uncompounded form any word formed with *Kṛit* or *Taddhita* affixes, any compound and even duals and plurals which are regarded as *Dvandva* compounds, of which only one member is left, and all derivative verbs such as desideratives);  
 7). style of composition (dram. style, said to be of four kinds, viz.:  
 a. *Kaisikī*, (graceful style, suited especially to the passion of love);  
 b. *Bhāratī*, (eloquence, literary composition, dramatic art or recitation);  
 c. *Sātvatī*, (expressive of, bravery, generosity, cheerfulness, and the marvellous; it is of four kinds, viz., *utthāpaka, saṅghātya, parivartaka, and saṅlāpa*) (*Bhar. Daśar. Sāh.*);  
 d. *Ārabhaṭī*;  
 the first three are described as suited to the *Śringāra*,

- Vīra**, and **Raudra Rasas** respectively, the last as common to all) (**Bhar. Daśar.**);
- 8). (in rhet.) alliteration, frequent repetition of the same consonant (five kinds enumerated, viz., **madhurā**, **prauḍhā**, **purushā**, **lalitā**, and **bhadra**) (**Daśar. Introd.**); final rhythm of a verse (= or for **vṛitta**); a commentary, comment, gloss, explanation (on a **Sūtra**); (**vṛitti-nirodha**) obstruction or prevention of activity or function (**Kām.**);
- Рудой**: "ментальная модификация", "развёртывание", "актуальные состояния сознания", "5 видов развёртывания сознания или способы его проявления" (**Y.S.**, I-6);
- vyādhi      № 2: (**vy-ādhi**) (less probably from **vyadh**) 1). disorder, disease, ailment, sickness, plague (leprosy) (**ChUp. Mn. MBh.**); Disease personified (as a Child of **Mṛityu** or Death) (**VP.**);  
3). any tormenting or vexatious person or thing (**VarBrS.**);
- vyakta      № 1: Manifested.  
№ 2: (**vy-ākta**) 1. adorned, embellished, beautiful (**RV**); 2. caused to appear, manifested, apparent, visible, evident (**am**, apparently, evidently, certainly) (**MBh.Kāv.**); developed, evolved;  
3. distinct, intelligible;  
4. perceptible by the senses (*opp.* to **a-vyakta**, transcendental) (**MBh. BhP.**);  
5. specified, distinguished; specific, individual (**L.**); «the manifested One», of **Vishṇu** (**MW.**); (in **Sāṃkhya**) «the developed or evolved» (as the product of **a-vyakta**) (**Saṃkhyak.IW.82**);  
6. **vyakta-rūpa** «having a manifested form», of **Vishṇu** (**MW.**);  
(**vyakta-lakshman**) having evident signs or marks, clearly characterized (**W.**);
- vy-akti      № 2: visible appearance or manifestation, becoming evident or known or public (**MBh. Kāv.**); specific appearance, distinctness, individuality (**ib.**); an individual (*opp.*: to **jāti**) (**Bhag. VarBrS.**); (in gram.) gender (**Pāṇ.** 1-2, 51); case, inflection, the proper form of any inflected word (**W.**);
- vyana      № 1: One of the five functions of **Prana**, i.e., circulation of blood; one of the five vital forces that pervades the whole body.  
№ 2: (**vy-āna**) one of the five vital airs (that which circulates or is diffused through the body; personified as a son of **Udāna** and father of **Apāna**; see: **prāṇa**) (**AV.**);
- vyañjaka      № 2: (**vy-añjaka**) making clear, manifesting, indicating (**Mn. BhP.**); (in rhet.) indicating by implication, suggesting (**Sāh. Pratāp.**); indication of passion or feeling (**Mālatīm.**); a sign, mark, symbol (**W.**); figurative expression or insinuation (**ib.**);  
**Рудой**: "то, что проявляет"; см. **añjana** - "проявление";
- vyāpta      № 1: (**Vyapaka**): All-pervading.  
(**Vyapakatma**): All-pervading Soul.  
№ 2: (**vy-āpta**) 1). spread through, pervaded, extended, covered or filled with, thoroughly occupied or penetrated

	<p>by (as the universe by spirit), filled up, full (<i>ŚvetUp. Bhag. R.</i>); comprehended or included under (a general notion), having invariably inherent properties, invariably pervaded or attended or accompanied by (in logic: e.g., <i>dhūmovahninnāvāptaḥ</i> - «smoke is invariably attended by fire»)(<i>Bhashap.</i>);</p> <p>2). occupied, obtained, taken possession of (<i>MBh. Prab. Pañcat.</i>); wealthy, rich (<i>AitBr.</i>); celebrated, famous (<i>W.</i>); placed, fixed; open, outspread, expanded (<i>ib.</i>); see: <i>vy-āpti</i></p> <p><b>Рудой:</b> (<i>vyāptam</i>)- "проникнуто";</p>
vyāpti	<p><b>J.B.:</b> constant attendedness;</p> <p><b>№ 1:</b> (<i>Vyapi</i>): One who pervades.</p>
vyāptiatva	<p><b>J.B.:</b> Pervadedness; syn:(<i>vyāpti</i>) invariable concomitancy;</p>
vyavasaya	<p><b>№ 1:</b> Settled concentration and perseverance; application; cultivation.</p> <p><b>№ 2:</b> (<i>vy-avasāya</i>) strenuous effort or exertion (<i>Car.</i>); settled determination, resolve, purpose, intention to; Resolution (personified) (<i>R. Pur.</i>); trade, business (<i>Campak.</i>); an act, action, performance (<i>R.</i>); first impression or perception (<i>Nilak.</i>); state, condition (<i>MBh.</i>); artifice, stratagem, trick (<i>W.</i>); boasting (<i>ib.</i>);</p>
vyuha	<p><b>№ 1:</b> The name of three forms in which <i>Bhagavan Narayana</i> appears, for the creation, sustenance and destruction of the universe. As <i>Sankarshana</i>, He destroys; as <i>Pradyumna</i>, He creates; as <i>Aniruddha</i>, He sustains. The Lord appears in five forms. The form in which He appears in the highest heaven for the enjoyment of its residents is known as <i>Para</i> and He is then known as <i>Vaasudeva</i>. Reference has been made to the <i>Vyuha</i> forms. The <i>Avatara</i> or the <i>Vibhava</i> forms are those in which He comes to the universe and appears as a <i>Neva</i>, a human being or a beast; the other form is that in which He appears in the heart of every intelligent being capable of doing meditation. It is of the size of one's thumb and the Lord in this form is referred to as <i>Antaryamin</i>. The <i>Archa</i> form in which He appears as images which have been consecrated, is worshipped by His devotees. It is of the same size as the image; the indweller is the all-pervading Lord.</p> <p><b>№ 2:(vy-ūhā)</b> 1). placing apart, distribution, arrangement (<i>R. VarBrS.</i>); orderly arrangement of the parts of a whole, disposition (<i>Nyāyas.</i>);</p> <p>2). military array, an army, host, squadron (various arrays are <i>daṇḍa-</i> = «staff-like array»; <i>śakata-</i> = «cart array»; <i>varāha-</i> = «boar array»; <i>maṇḍala-</i> = «circular array»; <i>ā-saṅhata-</i> = «loose array»; <i>ākheṭa-vyūha</i> = «hunting array») (<i>Mn. VII, 187 MBh.</i>);</p> <p>3). shifting, transposition, displacement (<i>ŚBr. ŚrS.</i>); separation, resolution (of vowels, syllables) (<i>RPrāt.</i>); detailed explanation or description (<i>SaddhP.</i>); a section, division, chapter (<i>Sarvad.</i>);</p> <p>4). form, manifestation (the quadruple manifestation of <i>Purushōttama</i> as <i>Vāsudeva</i>, <i>Samkarshana</i>, <i>Pradyumna</i>, and <i>Aniruddha</i>); appearance (often after numerals <i>catur-</i>, <i>trir-vy-</i>) (<i>MBh. BhP. Sarvad.</i>); formation, structure, manufacture (<i>L.</i>); an aggregate, flock, multitude (<i>Vās. Śatr.</i>); the body (<i>W.</i>); breathing (<i>Nyāyas.</i>);</p>

vyutthāna	<p>№ 2: (<b>vy-utthāna</b>) rising up, awakening (a partic. stage in <i>Yoga</i>) (<i>Vedāntas.</i>); yielding, giving way (<i>MBh.</i>); swerving from the right course, neglect of duties (<i>ib.</i>); opposition; independent action (<i>L.</i>); a kind of dancing or gesticulation (<i>MW.</i>);  <u>Рудой</u>: "активное проявление";</p>
vyutthita	<p>№ 2: (<b>vy-utthita</b>) greatly divergent in opinion (<i>MBh.</i>); strongly excited or agitated; swerving from duty (with or i.e., <i>dharmāt</i>) (<i>Hariv. Sarvad.</i>);</p>

## Y

yajna	<p>№ 1: A sacrifice.  № 2: (<b>yajñā</b>) worship, devotion, prayer, praise; act of worship or devotion, offering, oblation, sacrifice (the former meanings prevailing in <i>Veda</i>, the latter in post-Vedic literature) (<i>RV.</i>); a worshipper, sacrificer (<i>RV.</i> III, 30,15;32,12); fire (<i>L.</i>);  (<b>yājñā</b>) relating or belonging to sacrifice (<i>Nir.</i>);</p>
yama	<p>№ 1: The God of Death and dispenser of justice; the first limb of <i>Raja Yoga</i>; restraint.  № 2: 1). (<b>yāma</b>) motion, course, going, progress (<i>RV. AV. Br.</i>); a road, way, path (<i>ib.</i>); a carriage, chariot (<i>RV.</i>);  2). (<b>yāma</b>) cessation, end (<i>TS.</i>); restraint, forbearance (= <i>yama, sanyama</i>) (<i>L.</i>);  3). (<b>yāmā</b>) relating to or derived from or destined for <i>Yama</i> (<i>Br. Kauś. Mn.</i>);  4). (<b>yāma</b>) a rein, curb, bridle (<i>RV. V, 61,2</i>); a driver, charioteer (<i>ib. VIII, 103, to</i>); the act of checking or curbing, suppression, restraint (with <i>vācām</i>, restraint of words, silence) (<i>Bhp.</i>); self-control forbearance, any great moral rule or duty (as opp. to <i>niyama</i>, a minor observance);  (in <i>Yājñ.</i> III, 313 ten <i>Yamas</i> are mentioned, sometimes only five);  (in <i>Yoga</i>) self-restraint (as the first of the eight <i>Angas</i> or means of attaining mental concentration) (<i>IW. 93</i>);  any rule or observance (<i>PārGr.</i>);  of the god who presides over the <i>Pitṛis</i> and rules the spirits of the dead (<i>RV. IW. 18;197,198. RTL. 10;16;289</i>);  <u>Рудой</u>: "самодисциплина", "самоконтроль";</p>
yathābhūtam	<p>№ 2: (<b>yāthā-bhūtam</b>) in accordance with fact, according to what has happened, according to the truth (<i>MBh. Lalit.</i>);  ( <i>-tadarśin</i>) looking at things as they are (<i>L.</i>);</p>
yathābhūtārtha	<p><u>Рудой</u>: букв., «подлинная природа реальности»;</p>
yathāsambhava	<p>№ 2: (<b>yāthā-sambhava</b>) accordant with possibility, as far as possible, compatible (<i>Sāh.</i>); compatibly, according to the connexion, respectively (<i>VPrāt. Sch. BrĀrUp. Śaṃk.</i>);  <u>Рудой</u>: "обстоятельства";</p>
yati	<p>№ 1: An ascetic or a <i>Sannyasin</i> or a monk.  № 2: (<b>yāti</b>) a disposer (<i>RV. VII, 13,1</i>);  (in <i>Sāy.</i>- «a giver»); «a striver», an ascetic, devotee, one who has restrained his passions and abandoned the world (<i>Up. Mn. MBh. IW. 131</i>); of a mythical race of ascetics (connected with the <i>Bhrigus</i> and said to have taken part in the creation of the world) (<i>RV.</i>);  restraint, control, guidance (<i>TS. Br.</i>); stopping,</p>

ceasing, a pause (in music) (*Samgīt.*);

yātra-kāmā-vasāya

**B.B.:** Settlement-at-Will;

**№ 2:** (*yātra-kāmā-vasāya*) the supernatural power of transporting one's self anywhere one likes (said to belong to *Yogins*) (*Cat.*);

**-sāyin** (in **-sāyi-tā** and **-tva**) possessing that power (*Pur.*);

yoga

**J.B.:** Concentration (*yoga*) is the hindering of the modifications of the thinking principle;

**B.B.:** Yoga is the restraint of mental operations;

**№ 1:** (lit.) Union; abstract meditation or union with the Supreme Being; the name of the philosophy by the sage *Patanjali*, teaching the process of union of the individual with the Universal Soul: union with God; any course that makes for such union; unruffled state of mind under all conditions. *Yoga* is mainly of four types:

**Karma, Bhakti, Raja and Jnana.**

**2:** (*yoga*) 1). the act of yoking, joining, attaching, harnessing, putting to (of horses) (*RV. MBh.*); a yoke, team, vehicle, conveyance (*ŚBr. Kauś. MBh.*); employment, use, application, performance (*RV.*); equipping or arraying (of an army) (*MBh.*); fixing (of an arrow on the bow-string) (*ib.*); putting on (of armour) (*L.*);

2). a remedy, cure (*Suśr.*); a means, expedient, device, way, manner, method (*MBh. Kāv.*); a supernatural means, charm, incantation, magical art (*ib.*); a trick, stratagem, fraud, deceit (*Mn. Kathās.*) (see: *yoga-nanda*);

3). undertaking, business, work (*RV. AV. TS.*); acquisition, gain, profit, wealth, property (*ib. Kauś. MBh.*); occasion, opportunity (*Kām. MārKP.*); any junction, union, combination, contact with (*MBh. Kāv.*);

4). connection, relation (*yogāt, yogena and yoga-tas: in comp., in consequence of, on account of, by reason of, according to, through*) (*KātyŚr. ŚvetUp. Mn.*); putting together, arrangement, disposition, regular succession (*Kāth. ŚrS.*); fitting together, fitness, propriety, suitability (*yogena and yoga-tas* suitably, fitly, duly, in the right manner) (*MBh. Kāv.*); exertion, endeavour, zeal, diligence, industry, care, attention (*yoga-tas* - strenuously, assiduously; *pūrṇenayogena* - with all one's powers, with overflowing zeal) (*Mn. MBh.*);

5). application or concentration of the thoughts, abstract contemplation, meditation, self-concentration, abstract meditation and mental abstraction practised as a system (as taught by *Patañjali* and called the *Yoga* philosophy; it is the second of the two *Sāṃkhya* systems, its chief aim being to teach the means by which the human spirit may attain complete union with *îśvara* or the Supreme Spirit; in the practice of self-concentration it is closely connected with Buddhism) (*Up. MBh. Kāv. IW. 92*); any simple act or rite conducive to *Yoga* or abstract meditation (*Sarvad.*); *Yoga* personified (as the son of *Dharma* and *Kriyā*) (*BhP.*); a follower of the *Yoga* system (*MBh. Śaṃk.*);

6). (in *Sāṃkhya*) the union of soul with matter (one of the 10 *Mūlikārthās* or radical facts) (*Tattvas.*);

(with *Pāsupatas*) the union of the individual soul with the universal soul (*Kulārṇ.*);

(with *Pāñcarātras*) devotion, pious seeking after God (*Sarvad.*);

(with *Jainas*) contact or mixing with the outer world (*ib.*);

7). (in gram.) the connection of words together, syntactical dependence of a word, construction (*Nir. Suśr.*); a combined or concentrated grammatical rule or aphorism (*Pāṇ. Sch. Siddh.*); (see: *yoga-vibhāga*); the connection of a word with its root, original or etymological meaning (as opp. to *rūḍhi*) (*Nir. Pratāp. KātyŚr. Sch.*);

- yogāṅga      **Рудой:** "вспомогательные средства йоги": существует 3 "внутренних средства" (*antaraṅga*) и 5 "внешних" (*bahiraṅga*); "компоненты йоги";
- yóga-nidrā      **№ 2:** 1). «meditation-sleep», a state of half medimeditation half sleep (which admits of the full exercise of the mental powers; it is peculiar to devotees), light sleep;  
2). the sleep of *Vishṇu* at the end of a *Yuga*; *Vishṇu's* Sleep personified as a goddess and said to be a form of *Durgā* (*MBh. Ragh.*);  
(accord. to others) the great sleep of *Brahmā*. during the period between the annihilation and reproduction of the universe (*MW.*);
- योगаракṣा      **Рудой:** "область (букв. «сторона») йоги";
- योगापट्टका      **№ 2:** (*yóga-paṭṭaka*) the cloth thrown over the back and knees of a devotee during meditation (*Hcar. PadmaP.*);  
**Рудой:** "коврик йогина";
- yogi      **№ 1:** One who practises *Yoga*; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline; one going particularly through the scheduled course of *Raja Yoga*; a spiritually advanced person with a perfectly unruffled mind under all conditions; a *Siddha*.  
**№ 2:** (*yogin*) joined or connected with, relating to, accompanied by, possessed of (*KātyŚr. MBh. Hariv.*); being in conjunction with (*MārKP.*); possessed of superhuman powers (*W.*); a follower of the *Yoga* system, a *Yogin* (usually called *Yogī*) or contemplative saint, devotee, ascetic (*MaitrUp. Bhag. RTL. 87*);
- yogīpratyakṣa      **Рудой:** "йогическое восприятие";
- yogyatā      **№ 2:** (*yógya-tā*) suitability, fitness, propriety, ability (*R. Kathās.*);
- yojana      **№ 2:** (*yójana*) 1). joining, yoking, harnessing (*PārGr. Hariv.*); that which is yoked or harnessed, a team, vehicle (also applied to the hymns and prayers addressed to the gods) (*RV.*); course, path (*ib.*);  
2). instigation, stimulation (*Sāh.*);  
3). a partic. measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 *Krośas* or about 9 miles; according to other calculations = 2 1/2 English miles, and according to some = 8 *Krośas* (*RV.*);  
**Рудой:** "мера длины = 7200 метрам";
- yóni      **№ 2:** 1). the womb, uterus, vulva, vagina, female organs of generation (*RV.*); (together with the *liṅga*, - a typical symbol of the divine procreative energy *RTL. 224*);  
2). place of birth, source, origin, spring, fountain

(= sprung or produced from);

3). place of rest, repository, receptacle, seat, abode, home, lair, nest, stable (*RV. AV. ŚBr.*);

4). family, race, stock, caste, the form of existence or station fixed by birth (that of a man, *Brāhman*, animal; = belonging to the caste of) (*Mn. MBh.*);

5). seed, grain (*yonī-poshaṇa*);

yuga

№ 1: see *Kalpa*. One of the divisions of time. There are four *Yugas*, known as *Krita*, *Treta*, *Dvapara* and *Kali*. All the four together are known as a *Chaturyuga*, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. *Krita* is four times as long as the *Kali* age; *Treta* is three times as long; and *Dvapara* twice as long.

№ 2: (*yugā*) 1). a yoke, team (exceptionally) (*RV.*); a pair, couple, brace (*GrŚrS. MBh.*); a race of men, generation (exceptionally) (*RV.*);

2). a period or astronomical cycle of 5 (rarely 6) years, a lustrum (in the cycle of Jupiter) (*MBh. Var. Suśr.*);

3). an age of the world, long mundane period of years (of which there are four, viz.:

1. *Kṛita* or *Satya*,

2. *Tretā*,

3. *Dvāpara*,

4. *Kali*, of which the first three have already elapsed, while the *Kali*, which began at midnight between the 17th and 18th of Feb. 3102 <O. S.>, is that in which we live; the duration of each is said to be respectively

1,728,000; 1,296,000; 864,000, and 432,000 years of men, the descending numbers representing a similar physical

and moral deterioration of men in each age; the four *Yugas* comprise an aggregate of 4,320,000 years and constitute a «great *Yuga*» or *Mahā-yuga* (*IW. 178. AV.*);

yuj

№ 2: 1). to yoke or join or fasten or harness (horses or a chariot) (*RV.*); to make ready, prepare, arrange, fit out, set to work, use, employ, apply (*ib.*); to equip (an army) (*R.*);

2). to offer, perform (prayers, a sacrifice) (*BhP.*);

to turn or direct or fix or concentrate (the mind, thoughts) upon (*TS.*); to concentrate the mind in order to obtain union with the Universal Spirit, be absorbed in meditation (*MaitrUp. Bhag.*); to recollect, recall (*MBh.*); (= *samādhau* ??);

(with *manas*, *ātmānam*) to direct the thoughts to, concentrate or fix the mind upon (*MBh. Hariv. Pur.*);

3). to put on (arrows on a bow-string) (*MBh.*); to fix in, insert, inject (semen) (*ŚBr.*); to appoint to, charge or intrust with (*MBh. VP.*); to command, enjoin (*BhP.*); to join, unite, connect, add, bring together (*RV.*); to confer, or bestow anything upon (*BhP. MārKP.*);

yukti

№ 1: Skill; cleverness; device; also union or *Yoga*.

№ 2: 1). union, junction, connection, combination (*AitBr. TāṇḍBr.*); preparation, going to, making ready for (*R.*); application, practice, usage (*Kathās. Suśr.*); trick, contrivance, means, expedient, artifice, cunning device, magic (*Kāv. Kathās. Pañcar.*);

2). reasoning, argument, proof, influence, induction, deduction from circumstances (*Kap. Kāv. Var.*); reason, ground, motive (*BhP. MārKP.*); suitability, adaptedness, fitness, propriety, correctness (*MBh. Kāv.*);

meditation on the supreme being, contemplation, union



with the universal spirit (**Śamk.**);  
 (in law) enumeration of circumstances, specification of  
 place and time (**Yājñ.** II, 92; 212);  
 (in rhet.) emblematic or mystical expression of purpose  
 (**W.**);  
 (in dram.) connection of the events in a plot,  
 concatenation of incidents, intelligent weighing of the  
 circumstances (**Daśar. Sāh. Pratāp.**);  
 (in gram.) connection of words, a sentence (**Nir.**);  
 connection of letters (**Vishṇ.**); supplying an ellipsis  
 (**W.**);  
**Рудой**: "содержательное рассмотрение";

yuta

№ 2: (**yuta**) kept off, removed; separate (= **prithak**) (**L.**);  
 attached, fastened (**Bhartṛ.**); added (**Sūryas.**); united,  
 combined, joined or connected or provided or filled or  
 covered with, accompanied by, possessed of (**Mn. MBh.**);  
 standing in conjunction with (**VarBṛS.**); made or consisting  
 of (**R.**); occupied in, performing (sacrifices) (**L.**);  
 connected with, concerning (**R. BhP.**);