

GLOSSARY

Aakaara(m) - One with form.

A-parichchinna - Without limit.

A-samasakthi - A stage of No-attachment or No-contact.

Abhasa - Something mistaken to be there, but really non-existent.

Acharyas - Gurus, founders.

Achinthya - Incapable of being conceived. Unpicturable.

Adrisya - Invisible to the eye.

Aham - "I." Jiva. A word symbol for which I really am. Ego. Humanness.

Aham Brahmasmi - "I am Brahman." This is one of the great Vedic dicta.

Aja - Birthless.

Ajara - Without old age.

Ajnana - False knowledge. Ignorance (which prevents perception of the Reality.)

Akasa/Akasha/Aakasha - Ether, Space, Sky. All pervasive.

Amala - Absence of impurity.

Amara - Without death. The Godly.

Anandamaya Kosa - Spiritual or Bliss sheath.

Anirvachaneeya - Beyond description, phenomenon.

Annamaya Kosa - Gross body or food sheath.

Antharyami - The Inner Motive Force. The immanent spirit in the body-complex abode, the mystery that is beyond the reach of that complex, the motivating force of the impulses and intentions of that complex; that Antharyami has no death; It is, Atma.

Anushtana/Anushtaanam - Action.

Aparokshabrahmajnana - Direct perception of the Brahman.

Arupa - Formless.

Arupalayas - Annihilations of the mind.

Arupanaasa - The destruction of the agitations of the mind.

Atma - Self; Soul. Self, with limitations, is Jiva (the individual soul). Self, with no limitations, is Brahman (the Supreme Reality).

Atmabhyasa - Ceaseless thought of the Atma (Lord).

Atmachintana - Meditation on the Atma.

Atma Jnana - Awareness of the Atma.

Atmavichara - Inquiry into the nature of Atma; Examination of self.

Avarana(m) - The superimposition on the Eternal of the temporary, the snake on the rope. Thick covering in which one is enveloped. Concealment of the real. Distortion in the mind due to identifying oneself wrongly with the body.

Avinasi - Without decline and extinction.

Avyayaacharya - Without any activity.

Bhajan - Devotional singing.

Bhakthi - Love directed towards God. Intense selfless love for God.

Brahmabhyasa - The ever-present exercise of remembering the basic Brahman of the Universe, praying to the Form-ful Aspect of that Brahman, speaking of His Glory, being in His Company and living always in His Presence.

Brahmachari - Beginner on the Path. A celibate student who lives with and learns from his spiritual guide.

Brahmachintha - Ceaseless thought of the Lord.

Brahma Jnana/Jnaana - Knowledge of the Absolute.

Brahman - The absolute consciousness, God. The Supreme Being; the Absolute Reality; Impersonal God with no form or attributes. The uncaused cause of the Universe; Existence-Consciousness-Bliss-Absolute (Sath-chith-ananda); The Eternal

Changeless Reality, not conditioned by time, space and causation.

Brahmananda - The supremest bliss – The Bliss of Brahman Itself.

Brahmavid - (One who has reached the fourth stage called Pathyapaththi). Knower of Brahman. Master of Brahmic wisdom.

Brahmavidvara - One who has attained the fifth, the Asamsakthi stage.

Brahmavidvarishta - One who is “liberated” though he is in the body. He has to be forcibly persuaded to partake of food and drink. He will not engage himself in any work relating to the world. He will be unconscious of the body and its demands.

Brahmavid-Vareeyaan - One who has gained the sixth stage, the Padaarthabhavana.

Brahmavith Brahmaiva bhavathi, Brahmavith param aapnothi - “He who has known Brahman becomes Brahman Itself, He who has attained the Brahman Principle has become the Highest.”

Brahmins - Masters of Vedic lore, priests.

Brhath - Big, enlarged, gross, high, etc.

Chaithanya/chaitanya - Pure Consciousness. Knower, Seer, Effulgence of divinity. Awareness or intelligence of consciousness.

Chakra - Discus.

Chith - Full knowledge.

Chitta - Consciousness.

Dama - Self-control; restraining the sense organs which run after sense objects seeking pleasure. This is an important discipline for an aspirant practising yoga.

Dhyana(m) - Meditation. The fixing of the Buddhi on the Divine.

Divyachakshus - The Divine eye.

Drishti - Sight, attitude.

Grihasta - Householder.

Gunas - Qualities.

Hiranya Garbha/Hiranyagarbha - The golden womb, the first manifestation of God. Cosmic womb. The immanent principle that has willed to become manifest and multiply. Universal Consciousness.

Idam - This objective world.

Jaagraatha Swapna/Jaagrath Swapna - Wakeful-dreamy, they build castles in the air, planning with the known and the unknown, the seen and the unseen.

Jada - The Inert. Unconscious, opposite to Chaithanya

Japa/Japam - Repetition of a holy name or sacred mantra, practised as a spiritual discipline.

Jivanmuktha - Liberated even when alive.

Jivi - Individualised Atma.

Jnana - Sacred knowledge; knowledge of the spirit, pursued as a means to Self-realisation. It is direct experience of God, as the Soul of the souls. Jnanam makes a man omniscient, free, fearless and immortal.

Jnanabhyasa - Ceaseless thought of the Lord. Cultivation of Jnana or wisdom.

Jnanadrishthi - Vision through the eye of wisdom.

Jnani - One with direct experience of the Divine.

Jyothiswarupa - He whose nature is splendour or effulgence.

Karana deha - Causal body.

Karma - Action; deed; work; religious rite; the totality of innate tendencies formed as a consequence of acts done in previous lives.

Kosas - Sheaths/Covers.

Kshatriyas - Warrior caste.

Kshaya - Decline, disappearance, destruction.

Laya - Merging; dissolution, destruction.

Leela - Divine sport.

Mahaajaagrath - Extra-wakeful.

Mahavakya - Profound spiritual truth.

Manana - Ruminating in the Manas (mind).

Manas - Mind.

Manomaya Kosa - Mental sheath.

Mithya - Unreal, apparent truth.

Moha(m) - Attachment to the evanescent objects of the world.

Moksha/Mukthi - Liberation from all kinds of bondage, especially the one to the cycle of birth and death.

Moolam - Root cause.

Moolaprakriti - Causal Substance.

Mount Kailasa - The abode of Shiva, heaven.

Niraakaara - Formless infinite.

Nirguna - Devoid of qualities. Formless. The one without attributes.

Nirmala - Blemishless; unaffected by desire, anger, greed, affection, pride and envy.

Nirvikalpa Samadhi - The highest stage. Acquisition of Jnana, unlimited, unmodified bliss consciousness, merging with the undifferentiated.

Nirvikara - No modification, incapable of change.

Nishkala - Having no parts.

Nishkama Karma - Renunciation of the fruits of action and not the action itself.

Nishkriya - Activity-less.

Nishta - State of mind, discipline or regulated behaviour. Practice. Steady pursuit.

Nithyananda - Eternal Bliss.

Padma - Lotus.

Panchakoshas - Five Sheaths of the Individual.

Para(m) - Super, beyond, above, more glorious than all.

Paramananda - The supreme Bliss.

Paramatma - Godhead, the supreme self.

Prajnana - Supreme wisdom.

Prakrithi/Prakruthi - The world, or nature.

Pralaya - When all is subsumed by involution. Universal fire, disintegration, submergence, the great dissolution, catastrophe, doom.

Pranamaya Kosa - Vital air sheath. Sheath of vital energy. It consists of five vital principles and five subtle organs of action.

Pranava - Om; the sacred seed-sound and symbol of Brahman; “the most exalted syllable in Vedas”. It

is used in meditation on God. It is uttered first before a Vedic manthra is chanted.

Prathyagatma - The Inner presiding Atma.

Prathyaksha - Direct.

Rajas/Rajo Guna - One of the three gunas (qualities or dispositions) of Maya or Prakriti. Rajas is the quality of passion, energy, restlessness, attachment and extroversion.

Rasa Aaswaanam - Enjoyment of bliss.

Rupalaya - Annihilations of the patterns of the mind.

Saadhaka/Sadhaka - Spiritual aspirant. One who is practising the discipline of conquering his egoism and greed. The sense of 'I' and 'mine.' Devotee. A person in the process of overcoming the bonds of the elements by detachment, one by one.

Sadhana Chathushtaya - The Four Qualifications—equanimity, self-control, withdrawal of senses and steadfastness.

Sakshathkaara - Direct perception of God.

Sakshi - Witness (Atma).

Sama - Control of the senses by the method of quiet persuasion.

Samaa-dhana/Samaadhaama - Acquisition of mental equipoise, irrefutably convinced that what the

Sastras make known and what the guru teaches are both one and the same.

Samam - Control of the senses.

Samsara - Change or flux. Worldly life; life of the Jiva through repeated births and deaths. Liberation means getting freed from this cycle.

Sankha - Conch.

Santhiswarupa - Nature of tranquillity.

Sanyasin - Renunciate.

Sariras/sareeram - The human body.

Sastras - The Hindu scriptures containing the teachings of the Rishis. The Vedas, the Upanishads, the Itihasas (epics), the Puranas and the Smrithis (codes of conduct), etc., form the Sastras of the Hindus. They teach the precepts of practical living.

Satchidananda/Sath-Chith-Ananda - Being Awareness Bliss. The highest bliss, the omnipresent universal consciousness, existence, knowledge, bliss.

Sathwic/Sathwika - Pure, good and pious, calm, unruffled, unagitated. The “white” quality, unaffected. One’s talk, conduct and behaviour are untinged by passion of emotions like hate or pride.

Sathya - Truth, truth that is not modified by time or

space or gunas. Sathyam is that which is the same in the past, present and future, the same in the waking, dreaming and deep stages.

Seva - Service.

Sevaks - Servants, helpers.

Shad Bhaava vikaras - Being born, existing, growing, changing, getting old and lastly dying.

Sraddha - Steady faith.

Sthula deha - Gross physical body.

Subhechcha - The desire to procure one's own welfare.

Sudra - Worker caste.

Sukshma - Subtle, that which expands. The dream.

Sushupthi - Deep sleep.

Swarajya - Self-rule.

Swarga - Heaven.

Swarupanaasa - The destruction of the agitations and even their shapes and forms of the mind.

Taijasa - The dreaming state. Luminosity. Individual subtle body. The effulgent. The subtle body in the dream state.

Tapas - Asceticism. Austerity for sense control and mind control.

Thanumanasi - The last stage —non-existent state of mind.

Thath Thwam Asi - “That thou art.”

Thithiksha - Equanimity in the face of opposites.

Thrishna - Thirst. Giving up external activities and uprooting internal cravings. Thirst.

Thuriya - The stage of perpetual Samadhi.

Vairagya - Renunciation, detachment, realising that attachment is through ignorance, detachment follows through this illumination.

Vaishamya - Unbalanced.

Uparathi - Withdrawal of senses from the outer world.

Vaisya - Merchant class.

Vanaprastha - Reclueship.

Vastu/Vasthu - Object, thinness, substance.

Vicharana - Inquiry.

Videha - Without body. One who has no attachment to the body.

Videhamukthi - Transcorporeal liberation.

Vijnanamaya - The Higher wisdom.

Vikalpas - Mental agitations.

Vikara/vikaara/vikaaram - Adaptation, changed, transformed, agitations.

Vikshepa - Waywardness, ignorance hiding truth.

Vilasa - Proliferation of the mind.

Vimala - Having all impurity destroyed. Blemishless.

Viratpurusha - Cosmic Person.

Viswa - Waking stage. The gross body in the waking stage.

Viveka - Discrimination; the reasoning by which one realises what is real and permanent and what is unreal and impermanent.

Vritti(s) - Agitations of the consciousness.