

GLOSSARY

Meanings of Sanskrit words used in discussing religious and philosophical topics, more particularly used in the writings of Sri Sathya Sai Baba, reproduced in this volume, are given in this glossary. While the English equivalents for the Sanskrit words have been given in the text with reference to the context, this glossary attempts to provide comprehensive meanings and detailed explanations of the more important Sanskrit words, for the benefit of lay readers who are interested in Hindu religion and philosophy.

Aasana/Asana - Means both steadiness of the physical frame and inner joy that blooms in the heart.

Adhishtaana - Foundation.

Aham - I am, I, the knower.

Ahamkaara - Egotism resulting from the identification of one's self with the body. It causes the sense of "I do" and "I experience."

Ahimsa - Nonviolence.

Aikya - Oneness with God

Ajnana/Ajnaana - Ignorance (which prevents perception of the Reality).

Akasa/Aakaasa - Space; ether; the subtlest form of matter.

Akhandaikarasa - The Unbroken Uniflow of Sweet-ness.

Amma - Mother.

Amritha - Divine nectar; immortality-granting nectar.

Ananda - Divine bliss. The Self is unalloyed, eternal bliss. Pleasures are but its faint and impermanent shadows.

Anga - Body, limbs.

Anritha - Invalid.

Anthakarana - Mind, intelligence and ego together. One's own inner equipment, inner consciousness. The internal indriyas (sense faculties). This is what moves from one world to another, from one birth to another, according to the accumulated merit.

Aparigraha - Non-acceptance.

Aparoksha - Direct Knowledge.

Ashtanga - Eightfold discipline or Eightfold Yoga - Yama, Niyama, Aasana, Praanaayaama, Prathyaahaara, Dhaarana, Dhyaana, and Samaadhi.

Astheya - Non-stealing.

Asthika - One who believes in God, scriptures and the Guru.

Asthiyam - Age of Belief.

Asuric - Demonic.

Atma Swarupa, Atma Swarupam, Aathma-svaruupam - Self-embodied; of the nature of Self. The real man in us is the Self which is pure consciousness.

- Atmadroha** - Going against the dictates of the soul.
- Atmajnana** - Self-Knowledge.
- Atmananda** - The Bliss of Realisation of the Self.
- Atmarama** - The Rama that confers eternal joy, the Atma so full of the spring of sweetness and bliss.
- Atmasanthi** - Individual peace, the Lord within.
- Avidya** - ignorance
- Avivekasikhamani** - “The Crest-Jewel of Fools.”
- Bhaava** - Mental attitude, feeling.
- Bhajana** - Congregational group chanting, worship by devotees with devotional music in which repetition of holy names predominates.
- Bhaktha** - Principle of Godhead. A devotee who has intense selfless love for God.
- Bhakthi** - Devotion to God; intense selfless love for God.
- Bhakthi Marga** - Path of devotion.
- Brahmacharya** - The path that leads to Brahma-jnana, celibacy.
- Buddhi** - Intellect.
- Chaithanya** - Consciousness, life consciousness, unconscious of the world outside. The active entity in nature, the divine nature, without joy or sorrow, ever in perfect equilibrium.
- Chinmaya-thathwa** - Ultra-consciousness.

- Chithsakthi** - Grace. The principle of intelligence.
- Chitta** - The heart, consciousness, internal mental consciousness or intelligence.
- Chittasuddhi** - Cleansing of the Inner Man. The sublimation of the consciousness, clarity, cleaning of the mind so the truth can be clearly reflected therein.
- Deho Devalayam** - “The Body is the Temple.”
- Dhaarana** - Concentration. Undeviating attitude of the mind.
- Dharma** - Righteousness; religion; code of duties; duty; essential nature of a being or thing. It holds together the entire Universe. Man is exhorted to practice Dharma to achieve material and spiritual welfare. The Vedas contain the roots of Dharma. God is naturally interested in the reign of Dharma.
- Dhyaana** - Meditation; an unbroken flow of thought towards the object of concentration. It steadies and stills the mind and makes it fit for realisation in the course of time.
- Drishya** - The objective world, the seen or visible.
- Eswarapranidhaana** - Surrender to the Lord.
- Gerua** - Ochre.
- Gopis** - Cowherds.
- Gunas** - Qualities.
- Ichchasakthi** - The will to feel.

Jada - Inert matter, creation, anything that is not sath and chith. Lifeless, unconscious, stilled, inactive. Material that is apparently different from Brahman, all that is limited by time, space and objectivity.

Jagath - This passing show. The moving, changing, transitory, untrue world; the universe, creation, world of change.

Japa/Japam - Pious repetition of a holy name or sacred mantra, practiced as a spiritual discipline.

Jiva/Jivaathma - The individual soul in a state of non-realisation of its identity with Brahman. It is the self-deluded, bound spirit unaware of its own true nature. It is subjected to sensations of pain and pleasure, birth and death, etc.

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.

Jnana Marga - Path of knowledge.

Jnanam - Highest wisdom.

Kama - Desire.

Karma - Action; deed; work; religious rite; the totality of innate tendencies formed as a consequence of acts done in previous lives. Every karma produces a lasting impression on the mind of the doer, apart from affecting others. Repetition of a particular karma produces a

tendency (vasana) in the mind. Karma is of three kinds: (i) Prarabdha: which is being exhausted in the present life: (ii) Aagami, which is being accumulated in the present life, and (iii) Samchitha, which is stored, to be experienced in future lives. Akarma is action that is done without any intention to gain the consequences; Vikarma is action that is intentionally done.

Karma Marga - Path of action.

Kirthana - Concentrated contemplation of the glory of God.

Krodha - Anger.

Kumbhaka - Retention of breath.

Kurukshetra - The battle which climaxed the Mahabhaaratha story.

Lokasanthi - World peace.

Mamakaara - The feeling "I am the enjoyer."

Manana/mananam - Calling to mind what has been heard.

Manas - Mind, the inner organ which has four aspects: (i) Manas (Mind) which deliberates, desires and feels; (ii) Buddhi, (intellect) that understands, reasons and decides; (iii) Ahamkaara, ('I' sense) and (iv) Chiththa (memory). The Mind, with all its desires and their broods, conceals the divinity within man. Purification of the mind is essential for realisation of the Self.

Manthri - Minister.

Maya - The mysterious, creative and delusive power of Brahman through which God projects the appearance

of the Universe. Maya is the material cause and Brahman is the efficient cause of the Universe. Brahman and Maya are inextricably associated with each other like fire and its power to heat. Maya deludes the jivas in egoism, making them forget their true spiritual nature.

Mithya - Mixture of truth and falsehood.

Moksha/Mukthi - Liberation from all kinds of bondage, especially the one to the cycle of birth and death. It is a state of absolute freedom, peace and bliss, attained through Self-realisation. This is the supreme goal of human endeavor, the other three being, dharma (righteousness), artha (wealth and power) and kama (sense-pleasure).

Mounam - Silence, it means, the getting beyond the influence of all the senses and getting established always in the consciousness of one's own Reality.

Nididhyasana - Concentration on the truth about the Self after hearing it (sravana) from the guru and reflecting on it (manana). It is thus the third step on the Path of Knowledge (Jnana-Yoga).

Nirvikalpa - Agitationless.

Nirvikalpa-mounam - Eternally established in the divine.

Nirvishaya. - Objectless.

Nirvikalpa Samaadhi - Eternally established in the divine.

Nivrittimarga - Path of detachment, Inward Path.

Niyama - Discipline, control of the outer senses, purity, being always full of joy, engaged in tapas or japa. The condition of steady prema in the God-head, at all times, under all conditions.

Niyamastha - Person who has achieved Niyama.

Papa - Evil.

Para Thathwa - Absolute Principle.

Parabrahma - The universal absolute.

Paramananda - Supreme bliss, immortality.

Paripoorna - Complete.

Parokshajnanam - Indirect Knowledge.

Phalabhogaviraga - Renunciation of the desire for the enjoyment of the fruits of one's action is also essential.

Poornaka - Inhaling breath.

Prakanthi - Glory of Spiritual Effulgence.

Prakriti - Nature; the Divine Power of Becoming; also known as Maya Avidya and Shakti; the world of matter and mind as opposed to the Spirit. Prakriti has three dispositions or gunas (sathwa, rajas and thamas) that go into the makeup of all living and non-living beings in the Universe, in varying proportions leading to the appearance of infinite multiplicity in form, nature and behavior.

Pranas - Vital breath.

Pranayama - Means usually the control and regulation of the inhaling and exhaling of the breath.

Prarabdha - Inherited karma.

Prasanthi - Undisturbed inner peace.

Prathyaharam - The fundamental directive force of all the senses.

Pravritthimaarga - Path of attachment.

Prema - Ecstatic love of God; (divine love of the most intense kind).

Priyam Vada - “Speak pleasantly.”

Punya - Meritorious deeds.

Raga - Passion or attachment.

Rajasic/Rajasika - The red quality: active, passionate. The active and potent aspect of the primal energy. Rajasik behavior is anger, greed, hatred, etc.

Rasa - Flavor, taste, sweetness, attraction, longing. God himself.

Rechaka - Method in the practice of pranayama for obtaining control of the five vital airs.

Rupa/rupam - Form, shape.

Saakshaathkaara - Goal of life. The ultimate vision.

Sadgunas - Virtues, good qualities.

Sadguru - The true teacher.

Sadhaka - An aspirant for spiritual progress. One who is practicing the disciplines of conquering his egoism and

greed, the sense of “I” and “mine.” A person in the process of overcoming the bonds of the elements by detachment, one by one.

Sadhana - Spiritual discipline or effort aimed at God realisation. The sadhaka (aspirant) uses the spiritual discipline to attain the goal of realisation.

Sadhus - Detached, devoted, virtuous, wise aspirants, good men.

Sama - Control of senses.

Samaadhi -

Samarasa - Equanimity, vision of equality, flow of time.

Samsaara - Worldly life; life of the jiva through repeated births and deaths. Liberation means getting freed from this cycle.

Sanchitha - Accumulated karma.

Sankalpas - Intention, desire, resolve, plan of action, mental conclusion, Divine will, God’s wish, grace.

Santha-Bhakthi - Devotion expressed through peace.

Santhosha - Happiness, joy.

Santi/Shanti - Peace, undisturbed peace of mind, equipoise, equanimity, non-attachment, the perfect equanimity of realisation.

Sarvamangala - Joy and victory.

Sath - Truth, reality, existence, that which suffers no change. Immortal existence, that which persists in the past, present and future, unaffected by time.

Sath-chith-ananda - Being-awareness-bliss. The highest bliss, the omnipresent universal consciousness, existence, knowledge, bliss.

Sathsanga - Company of the good, of the godly, of the wise, of God-minded persons. The company of those possessed of fear of sin and God.

Sathwa - One of the three gunas (qualities and dispositions) of Maya or Prakriti. It is the quality of purity, brightness, peace and harmony. It leads to knowledge. Man is exhorted to overcome thamas by rajas, and rajas by sathwa and finally to go beyond sathwa itself to attain liberation.

Sathwic/Sathwica - Pure, good and pious, calm, unruffled, unagitated. The “white” quality, unaffected. One’s talk, conduct and behavior are untinged by passion or 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 sleep stages.

Savikalpa Samaadhi - Samaadhi with ideation. Bliss derived through the form aspect of God.

Shakti/shakthi - Power, ability, capability, physical health and mental alertness, divine energy, the strength needed for acquiring unshakable joy. The goddess who energizes the universe, the mother of the universe.

Sookshma - Subtle.

Soucha - Purity.

Soukhya - Happiness.

Sraddha - Faith.

Sravanam - Listening to discourses.

Sthirasukham-aasanam - Steady comfortable posture.

Sthoola - Gross.

Subha - The good.

Sushupthi - Deep sleep.

Swadhyaya - Study.

Swarupa - Reality.

Tapas - Disciplined spiritual practice to control and coordinate the functions of the body. Austerity, the sacrifice and asceticism that wins God’s grace, detachment.

Tejas - Splendor.

Thaapathraya - Threefold Affliction, the threefold troubles referring to the past, present and future.

Thailadharavath - Flow of oil, from one vessel to another.

Thamas - One of the gunas (qualities and dispositions) of Maya or Prakriti. It is the quality of dullness, inertia, darkness and tendency to evil. It results in ignorance.

Thamasic/Thamasika - Dull gunas or attributes, the “black” quality, inert. Craves objective pleasures through attachment of the senses.

Thamo Guna - Dullness, ignorance, and all the evils that arise from these. Thamo Guna cannot grasp the reality. A sign of Thamo Guna is the giving up of action since you cannot benefit from the fruit.

Thathwa - Principle.

Thriputi - Threefold nature.

Udaaseenabhava/Udaaseen-abhava - The stage of Disinterestedness, the condition of the person who has grasped the Truth. There will never more be, another, everything that is, is himself. The attitude of unaffectedness.

Udaaseenatha - Attitude of unaffectedness.

Uparathi - Withdrawal of the senses from the objective World.

Vairagya - Detachment; desire and ability to give up all transitory enjoyments.

Vak - Word.

Vasanas - Desires, tendencies.

Vichakshana - Keeness of intellect, discrimination, analysis, the right decision, the urge to ennoble your actions.

Vikalpa - Agitation or activity.

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

Vyashti - Particular.

Yaga - A Vedic rite or sacrifice. Any self-denying act of service in the name of God.

Yajna - Spiritual sacrifice.

Yama - Giving up attachment to the body and the senses. Yama includes ahimsa (Non-violence).

Yoga Marga - Path of yoga.