

## 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.

**Aavaranasakthi** - The veiling power.

**Abhan-aavarana** - Dismiss as non-existent.

**Achethana** - unconscious; form of inertia.

**Adhyarupa/adhyaroopa** - superimposition of the unreal on the real.

**Adhyasa** - Seeing one form and taking it to be another, superimposing one thing upon another.

**Adwaita** - Non-dualism. The philosophy of absolute oneness of God, soul and Universe.

**Agnirava deva yonih** - Agni is the Divine Principle.

**Agri** - First.

**Aham Brahmasmi** - "I am Brahman." This is one of the great Vedic dicta (Maha Vaakyas).

**Aham** - That "I."

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

**Ahimsa** - Non-violence.

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

**Ajnanasakthi** - Incapacity to understand Brahman.

**Ajnani** - Unwise Personality.

**Akasha/Akasa/Aakasha** - Ether, Space, Sky.

**Akhanda** - Indivisible.

**Akshara(m)** - Meaning both letter and the imperishable.

**Amoolam** - No root.

**Amritha** - Divine nectar; immortality-granting nectar.

**Anaadi/Anadi** - Beginningless.

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

**Anandaswaroop**a - Embodiment of Bliss.

**Anantha** - Without end.

**Anantho vai Vedaah** - The Vedas are infinite.

**Anithyam** - Temporary.

**Antahchathushtaya** - Internal four indriyas.

**Antahkarana** - 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.

**Antharaprapancham** - Internal world.

**Anubhavajnana** - The Jnana reached after experience.

**Anurakthi** - Affection.

**Anushaanam** - Action.

**Aparinaami** - Unevolved.

**Asath** - Non-existence.

**Asathaavarana** - Dismiss with indifference.

**Ashrama Dharma** - The life of a Hindu consists of four stages as ashramas. Ashrama Dharma is the code of

disciplines laid down for the blossoming of spiritual consciousness during the four stages—Brahmachari (the student celibate), Grihastha (householder), Vaanaprastha (the recluse in the forest), and the Sanyaasin (the ascetic or the monk).

**Asritha** - Disciple.

**Asthi** - That which is.

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

**Asthiram** - Impermanent.

**Asubham** - Inauspicious.

**Asuras** - Evil forces, the evil-minded, demonic.

**Asuric** - Asuric character is that of a person infused with pride, pomp, vanity, anger, harshness, and absence of discrimination.

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

**Atmajnana** - Knowledge of the Self which is held out as the Supreme goal of human endeavour.

**Atma Suddhi** - Purity of Action.

**Atma Swaroop**a - Self-embodied; of the nature of Self. The real man in us is the Self which is pure consciousness!

**Atmarama** - Rama in the Heart.

**Atmarupa** - Witness.

**Atmasaakshaatkaara** - The vision of the Atma.

**Atmaswarupa** - God himself.

**Atmathatwa** - The Atmic Principle.

**Atmavichara** - Inquiry into the nature of Atam; Examination of self.

**Avathar** - Incarnation of God. Whenever there is a decline of dharma, God comes down to the world assuming bodily form to protect the good, punish the wicked and re-establish dharma. An Avathar is born and lives free and is ever conscious of His mission. By His precept and example, He opens up new paths in spirituality, shedding His grace on all.

**Avidya** - Ignorance, Absence of wisdom.

**Avidyamaya** - External illusion.

**Avidyasakti** - The power of ignorance.

**Avinaabhaava Sambandha** - Inexplicably interpenetrative, indissolubly knit together.

**Avyaktha** - Unmanifest.

**Bahyaprapancham** - External world.

**Bhaati** - Knowledge of the knower; that which shines. Capacity to attract and confer knowledge.

**Bhaavanasana** - End of ideation.

**Bhagavad Gita** - The Song of God, the Lord's teachings.

**Bhagavatha** - A sacred book composed by Sage Vyasa dealing with Vishnu and His incarnations, especially Sri Krishna.

**Bhaktavatsala** - Full of affection to his devotees.

**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.

**Bhoothaakaasam** - Atma conditioned by its own deflection i.e. when the Atma sees the elements of nature.

**Bhoothaanaam** - Being, Creation, Living beings in the universe.

**Bhoothas** - Elements.

**Bhoutha Prathibandha** - Past obstructions.

**Bimba** - Original.

**Bodha** - Perception; knowledge; consciousness.

**Brahma Kanda** - Totally spiritual stage.

**Brahma** - Supervisor of ritual.

**Brahma Thathwa** - The Brahman Principle.

**Brahma Vidya** - Spiritual attainment, the science of the awareness of reality, the truth that jnana reveals.

**Brahma/Brahman** - The Creator; the First of the Hindu Trinity.

**Brahmaikyatha** - Godhead.

**Brahmajnana** - One who has knowledge of identity of the individual self.

**Brahman** - 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.

**Brahmanda** - Cosmos; Macrocosm, Moving and non moving materials.

**Buddhi** - Intellect; intelligence; faculty of discrimination.

**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.

**Chethana** - Super consciousness.

**Chhandas** - Poetic metre.

**Chidaambhaasa** - The "I" awareness conditioned by the Chith.

**Chidaakaasam** - Deflection of Atma.

**Chitthaakaasam** - Pure unalloyed consciousness that flows from the Aathman. The subtle region of one's consciousness.

**Chidbhumi** - Causal world.

**Chith** - Full knowledge, awareness.

**Chith Swaropa** - The embodiment of consciousness.

**Chiththam** - Past impressions.

**Chittam** - Levels of consciousness.

**Chittha** - Consciousness.

**Daivaamsasambhuthas** - Bits of Divinity born as Men.

**Daridra Narayana** - The lord in the form of the poor.

**Darsan** - Seeing the holy person.

**Dasendriyas** - The ten organs, ten senses.

**Deha** - Body.

**Deha Dharma** - Dharma of the body.

**Deva Mandirs** - Temples of God.

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

**Dhana** - Wealth.

**Dharana** - Wearing (as a cloth), concentration, single-mindedness, fixing the mind steadily on some desirable objective.

**Dharma** - Righteousness; religion; code of duties; duty; essential nature of a being or thing. It holds together the entire Universe. Man is exhorted to practise Dharma to achieve material and spiritual welfare. The Vedas contain the roots of Dharma. God is naturally interested in the reign of Dharma.

**Dharma Karma** - Righteous activity.

**Dharma Sastras** - Righteous weapons.

**Dharma Swaroopa** - Righteousness personified.

**Dharmakarthas** - One who is responsible for Dharma.

**Dharma Sthapana** - Restoration of righteousness.

**Dharmyaamritham** - Nectarine Dharma.

**Dhyaanaroopam** - Form for meditation.

**Dhyana** - 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.

**Dukham** - Grief.

**Dweshasmarana** - Remembering the lord with hate.

**Easwara** - The Supreme Ruler; the Personal God; He is Brahman associated with Maya but has it under His

control, unlike the jiva who is Maya's slave. He has a lovely form, auspicious attributes and infinite power to create, sustain and destroy. He dwells in the heart of every being, controlling it from within. He responds positively to true devotion and sincere prayer.

**Gayatri/Gayathri** - The very sacred Vedhic prayer for self-enlightenment repeated piously at dawn, noon and twilight devotions. That which saves when repeated.

**Gerua** - Orange.

**Gopi** - A person who has subdued the senses.

**Gopis** - Cowherd maids who were devotees and worshipped Lord Krishna in Brindavan.

**Grihastha** - The worldly life of a Householder.

**Guna** - Quality, property, trait; one of the three constituents of Nature (Sathwa, Rajas and Thamas). They bind the soul to the body. Man's supreme goal in life is to transcend the gunas and attain liberation from the cycle of birth and death.

**Guru** - Spiritual guide; a knower of Brahman, who is calm, desireless, merciful and ever ready to help and guide the spiritual aspirants who approach him.

**Hiranyagarbha** - Cosmic Womb.

**Hotha** - Reciter of prayers.

**Hridhayaakasa** - Firmament of the heart.

**Iccha** - Yearning, likes and dislikes, preferences.

**Iccha Shakthi** - The will that man is endowed with.

**Indrajala** - Magician's art.

**Indriyas** - Senses.

**Ishtam** - Chosen diety through which a devotee contemplates god.

**Itihaasas** - Epics, Ancient legends.

**Jada** - Insentient.

**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 manthra, practised 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.

**Jivanmuktha** - Realised soul.

**Jivatma** - Individualised soul.

**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 Kanda** - The section of Vedas dealing with Jnana.

**Jnana Yoga** - The path of wisdom.

**Jnanaswarupa** - Embodiments of wisdom; realise the Atma whose nature is wisdom.

**Jnanendriyas** - Internal senses.

**Jnani** - A sage possessing Jnanam (unitive spiritual knowledge and experience).

**Kamadhenu** - Celestial cow that grants all boons.

**Kamam** - Craving.

**Kamy Karma** - Desirous activity.

**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.

**Karmendriyas** - External senses, organs of action.

**Krodham** - Anger.

**Krupasagara** - Ocean of mercy.

**Ksharam** - Permanent.

**Laya** - Merging.

**Leela** - Sport.

**Lobham** - Greed.

**Madhava** - God, the Lord of the Universe, divine entity, master of Maya.

**Mahapralaya** - Final cosmic dissolution.

**Mahath** - Cosmos, meaningful.

**Manava** - Man, descendent of Manu, the law-giver.

**Mithya** - Apparent truth.

**Moha** - Illusion.

**Moham** - Attachment.

**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 endeavour, the other three being, dharma (righteousness), artha (wealth and power) and kama (sense-pleasure).

**Moolam** - Root cause.

**Mounam** - The Vow of Silence.

**Muktha Purusha** - Liberated Soul.

**Mumukshuthwam** - Desire for liberation.

**Nama** - Name, name of God.

**Nama Sadhana**- Repetition of the Name of God.

**Nama Yajna** - The offering of God's Name.

**Nama-roopa** - Name-form.

**Namasmarana** - Remembering God through His Name; one of the important steps of spiritual discipline (sadhana) to obtain God's grace and to make progress in the spiritual journey.

**Nasthikas** - Atheists.

**Nithyam** - Indestructible, timeless.

**Papa** - Bad deed.

**Para** - Higher.

**Parabrahma** - God, Supreme vastness, universal oversoul.

**Paramatma** - The over-soul, the universal soul, the sovereign Atma, God. Creator, the Supreme Self, the Universal Absolute, the Lord. The absolute from which everything has emanated, in which all exists, into which all this merges, the yarn of which the cloth prakriti is formed.

**Parameshvara** - The Supreme God.

**Paramjyothi** - Supreme effulgence.

**Parinaama** - Evolved.

**Parinaami** - It changes and evolves.

**Pattabhisheka** - The Coronation.

**Praanaagni** - Vital force in living beings.

**Pradhaana** - Primordial matter.

**Prakriti/Prakruthi** - Nature; the Divine Power of Becoming; also known as Maya Avidya and Shakthi; 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 behaviour.

**Prana** - Vital air, vital breath, vitality, the vital essence.

**Pranamaya Kosa** - Sheath of vital energy. It consists of five vital principles and five subtle organs of action. It is endowed with the power 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.

**Pranayama** - Regulation of breath. The sadhana or practice by which you hold the prana or breath. There are five different vital airs, namely: prana, apana, vyana, udana and samana. The process by which these vital airs are controlled is called pranayama and this gives us an amount of inner vision.

**Prapancha** - Universe composed of five elements.

**Prasanthi Mandirs** - Temples of Supreme Peace.

**Prasna** - Question, purity, sanctity, charity.

**Prathyagatma** - Inner presiding Atma.

**Prathyahara** - Withdrawal into one’s inner consciousness. Withdrawal of the senses from the external objective world and turning them towards the internal mental consciousness or intelligence.

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

**Premasmarana** - Remembering the lord with love.

**Premaswarupa** - The embodiment of love.

**Priyam** - Pleasing, desirable.

**Punya** - Good deed,

**Purusha** - Man, persons, humans, eternally masculine (God).

**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. It results in pain.

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

**Ruchi** - Sweetness.

**Ryot** - Farmer.

**Saadhaka** - 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.

**Sadasath** - This is what is spoken of by us as maya.

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

**Sahasranama** - The thousand names of God.

**Sakalaiswarya** - Supreme Treasure

**Sakshatkara/Sakshathkaara** - Direct perception of God; Self-realisation, visualisation of the Lord, actual realisation (of Brahman), ultimately reached as the highest stage of samaadhi.

**Sakti/Sakthi/Shakthi** - Divine energy. Power, ability, capability, physical health and mental alertness, the strength needed for acquiring unshakeable joy. The goddess who energises the universe, the mother of the universe.

**Sama** - Purity, Good counsel, Control of the senses, equal.

**Samaadhi** - It is the superconscious state transcending the body, mind and intellect, attained through rigorous and protracted Sadhana. In that state of consciousness, the objective world and the ego vanish and the Reality is perceived or communed with, in utter peace and

bliss. When in this state, the aspirant realises his oneness with God, it is called Nirvikalpa Samaadhi.

**Samashti-viswarupa** - Absolute-full-world-form.

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

**Samyoga** - Union.

**Sanathana Dharma** - Eternal religion. A descriptive term for what has come to be called Hinduism. It has no single founder or text of its own. It is more a commonwealth of religious faiths and a way of life.

**Sanathana Sarathi** - Ancient charioteer.

**Sandeha** - Doubt.

**Sandesha** - Message.

**Sankalpasiddha** - He whose will prevails.

**Santhi** - Peace, undisturbed peace of mind, equipoise, equanimity, non-attachment, the perfect equanimity of realisation.

**Sanyaasi** - One who has renounced everything, given up all desires. He is unmoved, unaffected by the temptations of sound, touch, form, taste, smell and other attractions of the senses.

**Sarvaswarupa** - He is all Forms.

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

**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.

**Sathwa Guna** - Quality of calm serenity.

**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.

**Sathyaswarupa** - Expression of truth.

**Sayujya** - Merger in the divine.

**Sayujyamukthi** - Full union.

**Sethu** - Bridge.

**Seva** - Service.

**Sraddha** - Steady faith.

**Sramam** - Burden.

**Sthiram** - Permanent.

**Sthula-akasha** - The gross firmament.

**Sthula-rupa** - The gross form.

**Subha** - Progress.

**Subham** - Auspicious.

**Suddha sathwa** - Pure consciousness.

**Sujnani** - The wise personality.

**Sukshma Hridhayaakasa** - The subtle firmament of the heart.

**Sukshma-rupa** - The subtle form.

**Sukshmamaryana** - Subtle form of Rayamana.

**Sushupthi** - Deep sleep.

**Swabhava** - Nature, reality.

**Swaroopa/swarupa** - Embodiment. The true entity, self form.

**Tamas/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.

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

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

**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.

**Thithiksha** - Ability to suffer.

**Thuriya Stage** - The fourth stage that cannot be described by words or even imagined by the mind for it is beyond both buddhi and manas.

**Upadhi(s)** - Condition or limitation, encasement for the soul i.e. the body.

**Uparathi** - Withdrawal of desires.

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

**Vanaprastha** - Life as recluse in forests.

**Vasanas** - Tendencies, impulses and instincts.

**Vasthu** - Object.

**Vichara** - Inquiry, discrimination, continuous self-examination.

**Vicharana Marga** - The Path of inquiry.

**Videha** - Without body, Transcorporeal Mukthi, One who has no attachment to the body.

**Vidya/Vidya** - Education, knowledge. The same as jnana, it has two aspects, vijnana (understanding the world around us, science) and prajnana (the higher learning), the art of controlling the inner feelings and the many layers of consciousness.

**Vidyamaya** - Internal illusions.

**Vidyas** - Knowledge.

**Vijnana** - Higher wisdom.

**Vijnana Mandirs** - Temples of learning.

**Vikaaram** - Changed, transformed.

**Vikshepasakthi** - Illusion projecting many on the one.  
The projecting power.

**Vrittis** - Activities or mutations.

**Vyamoha** - Delusion.

**Vyapara** - Activity.

**Vyavaharika-purusha** - The Grihitha, the Acceptor.