

# GLOSSARY

**Aapojyothi** - The Splendour of water.

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

**Abhaya** - Fearlessness.

**Achethana/Achetana** - Unintelligent, inert.

**Adharma** - Neglect of morality and virtue. Unrighteousness.

**Adhyathmic** - Refers to the aspect of jiva, spiritual, metaphysical. Elimination of animal traits still clinging to man and unification with the Divine.

**Adhyatmika** - Spiritual, metaphysical.

**Aditya/Adithya** - The Sun.

**Adwaita** - Non-dualism. The philosophy of absolute oneness of this world and the entire creation.

**Agnihotra** - Worship of Fire.

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

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

**Amanaska** - The one without the mind. Bliss of the Divine

Atma. Living steadily in the state of 'I' and trying to know the truth. One who has merged his mind in the mould of Divinity.

**Amanobhava** - The no-mind experience.

**Ananda/Anandam** - Divine bliss. Unending source of joy. The state of unalloyed bliss which is pure and permanent.

**Anandamaya Kosa** - Spiritual or bliss sheath.

**Anantha(m)** - Without end, countless, unlimitedness, infinity, eternity.

**Angas** - Limbs. Earth bits, auxiliaries.

**Angushtamaathra** - Thumb sized.

**Annam** - Food, sustenance.

**Annamaya Kosa** - Gross body or Food sheath.

**Antahkarana** - Mind, intelligence and ego together. One's own inner equipment, inner consciousness. The internal indriyas (sense faculties).

**Antharyami** - The inner consciousness. The inner motive force (Atma).

**Anuvakas** - Sections.

**Anveshamaanaa** - Seeking.

**Apara** - Lower.

**Aparabrahma** - The lower self unrelated to the oversoul.

**Aparichhinna** - Without limit.

**Aparoksha** - Direct, visible perception.

**Aprameya** - Beyond all possibility of being described by categories.

**Asamsari** - Not-bound by flux.

**Asath** - Non-existent, unreal. Only relatively real, not absolutely real.

**Asubha** - Maleficent tendencies—anger, cruelty, greed, lust, egoism which have to be uprooted with the help of the beneficent tendencies.

**Atharvana Veda** - One of the four Vedas that teaches the possibility of man acquiring certain powers and mysteries by his own effort and exercises.

**Atma** - Self; Soul, the inner motive force in everything, with no limitations.

**Atmajnana** - Wisdom of true self. Knowledge earned through the intellect illumined by the Atma. The knowledge of Self. The knowledge that reveals the unity in multiplicity, the eternal in the perishable.

**Atmajnani** - One who has attained Atmajana.

**Atma sakshatkara** - Self-realisation.

**Atmaswarupa** - God Himself. The very embodiment of Bliss. Divine Essence. One who is able to give you happiness under all conditions of both pain and pleasure.

**Atmathatwa** - The Atmic Principle. Faith in the Lord.

**Atma vichara** - Inquiry into nature of Atma.

**Atma Vidya** - The Education that culminates in Self-realisation.

**Avayava** - Limb.

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

**Avyapadesya** - Beyond denotation; to grasp Brahman through the senses is an impossible task.

**Balam** - Strength, fortitude, vigour.

**Bhava** - Feelings.

**Bhumi/Bhoomi** - Earth.

**Brahmacharya** - Desisting from marriage, soaking in holy love for the Divine, through sincerity, unselfishness, pure consciousness and holy thoughts. Moving ever in Brahma.

**Brahma Jnaana** - Knowledge of the absolute.

**Brahma Loka** - Region of the Divine.

**Brahmanabandhu** - One who has Brahmins as his relatives.

**Brahmandanirmanā** - Process of evolution of the Universe.

**Brahmathatha** - The Brahma Principle.

**Brahma Vidya** - The acquisition of spiritual experience as a perpetual treasure. Education relating to our conduct in the other world. Knowledge of

Brahmam. Knowledge solely connected with Atma. Science of the self.

**Brahmavids** - Masters of Brahmic wisdom.

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

**Chaithanya** - Knower, Seer, pure consciousness, Effulgence of divinity. Awareness or intelligence of consciousness.

**Chandra** - Deity of the moon.

**Chethana** - Superconsciousness.

**Chith** - Full knowledge, awareness.

**Chiththa(m)** - Past impressions. Seat of intellect. The levels of consciousness. Mind stuff.

**Deha** - Body.

**Deva Loka** - Higher, sacred regions.

**Devathas** - All those with good qualities. Those who observe sathya (truth) as their vratha (vow) in daily life.

**Devas** - Gods. The shining ones.

**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 Karmas** - Activities that sublimate the lower instincts and impulses and transform every deed into an act of dedication.

**Dhyana** - Concentration or meditation on the glory of God.

**Durga** - Goddess who is the Protector of the Life Forces.

**Dwaitha** - Dualism.

**Dwapara Yuga** - The era in which the Divine and the demonic elements were in the same kingdom.

**Dweshha** - Anger, hate, repulsion.

**Easwara** - The Almighty God.

**Ekah eva** - One Only.

**Ekam Eva Adwithiyam** - What exists in reality is only one, no second exists.

**Gandha** - Smell, fragrance.

**Guha** - Cave.

**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** - The golden womb, the first manifestation of God. Cosmic womb. The immanent principle that has willed to become manifest and multiply.

**Hridayaakasha** - Space in the spiritual heart in which the self is imagined in meditation and prayer.

**Indriyas** - Senses

**Jada** - inert, inactive.

**Jagath** - The moving, changing world.

**Jala** - Water.

**Jiva/Jivatma/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.

**Jivanmukthi** - Attaining Liberation even while alive.

**Jivi** - Individual soul, individual Atma. A live individual.

**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 Chakshu** - Eye of Wisdom.

**Jnana Kanda** - The cantos in Vedas dealing with the spiritual Wisdom.

**Jnanam** - Highest wisdom.

**Jnananishta** - A state of mind without craving of any sort.

**Jnanendriyas** - Internal senses of perception or knowledge.

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

**Jneyam** - The thing known to the seeker of knowledge.

**Kaivalyasoukhyam** - Joy when liberated by mergence with the Lord.

**Kalpa** - Age.

**Kama** - Desire.

**Karana** - Cause. Circumstances necessitating the presence of God.

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

**Karmamukthi** - Path of progressive liberation.

**Karma Nishta** - Steady pursuit of good deeds. Steady devotion to duties of one's stage of life.

**Karmendriyas** - External senses. Organs of action.

**Karya** - Effect, deed.

**Khila** - Appendix.

**Kriya** - Will, action, deed.

**Kshathriya** - Warrior class.

**Lokapala** - He who fosters and protects the world.

**Manana** - Ruminating over what has been heard.

**Manas** - Mind.

**Manasaputhras** - Sons born out of the mind.

**Manomaya-Kosa** - Mental sheath. One of the five sheaths enclosing the soul. It consists of the mind and the five subtle sensory organs. It is endowed with the power of will.

**Manthra/manthram** - A sacred formula, mystic syllable or word symbol uttered during the performance of rituals or meditation. They represent the spiritual truths directly revealed to the Rishis (seers). The section of the Veda which contains these hymns (Manthras) is called the Samhitha.

**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.

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

**Munda** - Head.

**Mundaka** - Shaven Head.

**Nama** - Name.

**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).

**Nirvikalpasamaadhi** - The perfect unruffled equanimity of Absolute Oneness which is your true Nature.

**Nishta** - State of mind or steadfastness; disciplined or regulated behaviour, practice, steady pursuit.

**Nithya/Nithyam** - That which is unaffected by the limitations of space, time and objectivisation. Indestructibility, timeless, permanent, eternal.

**Nithyaswayamprakasa** - Eternally Self-effulgent.

**Nivritti** - Withdrawal of senses to realise the Reality.

**Om** - AUM. Divine sound. Pranava, the manthra for persons conscious of the Atma in them.

**Paapa** - Sin. Demerit acquired by evil doers. Sinful and vicious.

**Panchanga** - Almanac. The new year's calendar; five senses of man.

**Panchagni** - Five fires.

**Pandit** - A learned man, scholar. One who has discrimination.

**Para** - Higher. Superior.

**Parabrahma** - God, Universal Oversoul.

**Paramapurusha** - The Supreme Person.

**Paramatma** - The source and core of the Universe. 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.

**Paripurna/Paripoorna** - Fullest, complete, wholeness. That which knows no defect or diminution or decline or defeat.

**Poortha Karma** - Obligatory Karma comprising construction of temples, caravanserais, rest houses, planting of avenue trees, yielding beneficial consequences.

**Prajakamas** - Those who wish for progeny to perpetuate themselves.

**Prajapathi** - Lord of Creation.

**Prajna** - Deep sleep stage of existence.

**Prakriti/Prakruthi** - Nature; the universe.

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

is the motive force. It has five varieties: Prana, Apana, Vyana, Udana and Samana.

**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.

**Prasanthi** - Highest type of Peace.

**Prasna** - Question.

**Prathibha** - Intuition.

**Prema Chakshu** - The Eye of Love.

**Preyas** - Pleasing, worldly glory of power, status and wealth. This is available for human effort as a fruit of action.

**Punya** - Good deed / Merit.

**Purusharthas** - Goals of life, four goals of life, dharma—righteousness, artha—wealth, kaama—desire, moksha—liberation.

**Raga(s)** - Passion, attachment.

**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.

**Rasa** - Taste, purest emotion, indivisible sweetness. The true characteristic of the Divine. Essence of all substance.

**Rig Veda** - One of the four Vedas containing hymns, mastery of which promotes humility and dedication as reflected in one's speech.

**Rishi** - A person leading a life without desires, with attachment only to the Atma, serving as an example to others by promoting a spirit of sacrifice and equality. One whose understanding of the Atma shines fully and with splendour because his manas and buddhi have been purified by japam and dhyaanam. Sage.

**Roopam/Rupa** - Form, shape.

**Saadhaka/Sadhaka** - Spiritual aspirant. One who is practising the discipline of conquering his egoism and greed. The sense of 'I' and 'mine'. Devotee.

**Sabda** - Sound. The authority of revealed scriptures. Authoritative voice when it emanates from experience and from honest communication of that experience.

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

**Saguna** - Attribute-full. One with attributes, Worship of form with attributes. Endowed with qualities.

**Sagunopasana** - Worship of the limited qualified Divinity.

**Sakshathkara** - Direct perception of God.

**Sama Veda** - One of the four Vedas containing hymns, mastery of which grants intuitive vision.

**Samhitha** - Collection. That portion of Vedas which contain manthras for beneficial Divine Instructions.

**Samithpaani** - Holding the ritualistic fuel for the sacrificial fire, as presentation of worthy and desirable offerings.

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

**Samsaravriksha** - Tree of life.

**Samvathsara** - The year, is an indicator of Time, according to the position of the Sun.

**Sanathana Dharma** - Eternal universal 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.

**Sankalpa** - Resolve, plan of action, Will of God, mental conclusions, intentions. Determination behind the resolution.

**Santham** - Peace, equanimity.

**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.

**Sanyasa/Sanyaasa** - Life of renunciation, being above and beyond all promptings of pleasure. Work done without regard to success or failure.

**Sariras/sareeram** - The human body.

**Sarvajna** - All beings. All-comprehensive intelligence. He who is all-knowing.

**Sarvakarmasanyas** - The withdrawal from all activity.

**Sarvakriya-parithyaga** - Renunciation of all activities.

**Sarvantharyami** - All-pervasiveness present and immanent in everything. The eternal witness.

**Sarvathmaswarupa** - Embodiment of all Atmas/Souls.

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

**Sath** - Existence, Is-ness. Unaffected by time, being, which is both beyond subject and object, cogniser and cognised, ever conscious. That which persists in past, present and future.

**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 Swarupa** - Expression of truth.

**Sathyam** - Real, absence of modification. The basic reality of all. Law of the universe.

**Sathya Sankalpa** - Expression of truth through word of mouth.

**Shad** - Six.

**Siras** - Head.

**Sivam** - Auspiciousness, Grace.

**Smarana** - Memory, recollection, visualisation.

**Sparsa** - Touch. Touching the Holy Feet. Contact with the Divine.

**Sraddha** - Steady faith.

**Sravana** - Listening.

**Sreyas** - Spiritual merit. Commendable.

**Srishti** - Creation.

**Sthu(oo)la** - Gross.

**Subha** - Beneficent.

**Subhavasanas** - Beneficent or pure impulses such as japa, dhyana, charity, service, compassion, etc., help one's liberation.

**Sukshma** - Subtle, that which expands. The dream.

**Surya** - The Sun.

**Surya Loka** - That Loka is the refuge of all living beings. Only those who worshipfully engage themselves in their daily duties, without any desire for the fruits thereof, can enter that Loka.

**Swabhava** - Essential quality.

**Swarajya** - Self rule. Freedom from the degrading dependence on passions and emotions. Identification with the self-effulgent Brahman. Political independence.

**Swarga** - Heaven.

**Swaswarupa/swaswaroopa** - One's reality. The real form of the reality.

**Tajasa** - Dreaming stage. Luminosity. Individual subtle body.

**Tamasic/Thamasic/Thamasica** - Promoting sloth and dullness.

**Tarka** - Logic, argument.

**Tejas** - Splendour. Inner light, luminosity. A light that shines in a dream state.

**Thaapathraya** - The threefold affliction i.e. illness, growth and decay.

**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.

**Thapas** - Austerity for sense control and mind control.

**Thath Thwam Asi** - "That thou art."

**Thathswarupa** - The Form of Brahman, the visible world.

**Thejas** - Effulgence, illumination.

**Thithis** - Stages.

**Thuriya** - This stage cannot be described by words or even imagined by the mind, for it is beyond both Buddhi and Manas.

**Triputi** - Integral unitive reality of man, God and world.

**Upa** - Near.

**Upaasyam** - The thing attained by the seeker of attainment.

**Upadana** - Cause.

**Upanayana** - Rite of leading pupil to preceptor. Being led to Guru or Preceptor for spiritual training. Ceremony of initiation in the Gayatri Mantra.

**Upanishads** - Ancient scriptures of spiritual wisdom. The essence of Vedas.

**Upasana** - Worship or contemplation of God. Worship associated with ritualistic Action.

**Uttamapurusha** - The noblest of men, laughing, playing and moving without regard to the needs or comforts of the body.

**Uttaramarga** - The Northern Path.

**Vaak** - Voice, word, speech.

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

**Vaiswanara** - God who is resident in our body as power to digest the food we take and supply strength thereby to various limbs of body. The Lord enters the body of every being to consume food, digest and supply nourishment to all parts of body.

**Vaji** - Horse.

**Vasanas** - Impulses.

**Vasantha** - Spring.

**Vasthu** - Object, substance.

**Vayu** - Wind, air.

**Vedaadhyayanam** - Study of the Vedas.

**Vedanta** - Means “the end of the Vedas.” It is the essence

of the Vedas enshrined in the Upanishads. The philosophy of non-dualism, or qualified non-dualism, or dualism based on the Upanishadic teachings, is denoted by this term.

**Vedas** - The oldest and the holiest of the Hindu scriptures, the primary source of authority in Hindu religion and philosophy. They are four in number—the Rig, Sama, Yajur and Atharvana Veda.

**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.

**Vijnana.** - Jnana based on scholarship steeped in the Sastras is referred to as higher wisdom.

**Vijnanamaya Kosa** - One of the five sheaths known as intellectual sheath.

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

**Viratpurusha** - Cosmic person. Supreme sovereign person.

**Vishaya** - Sense objects, worldly desires.

**Visishta** - Special and unique.

**Viswa** - The waking stage of existence.

**Viswakartha**—The Artist who has evolved the Viswa

or Creation.

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

**Vritti** - Function, work, occupation, activity.

**Vyavahara** - Natural conclusions, angle of change. Day to day activity, Practical purposes.

**Yaga** - sacrifice.

**Yajur Veda** - One of the four Vedas that lays down the rights and duties of man, the dharma which ensures peace and prosperity both here and hereafter.

**Yama** - God of Death.

**Yogasastra** - Denotes the mental churning that brings success in union of the individual with the Divine.