

YOGA-VEDANTA DICTIONARY

By Swami Sivananda

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Yoga Vedanta Dictionary

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SRI SWAMI SIVANANDA

PUBLISHERS' NOTE

By the grace of our divine Master, Sri Swami Sivananda, we are able to place before the South African seekers after Truth this invaluable aid to the study of spiritual literature. The need has been felt for some time that such a dictionary is necessary if we are to read, study and assimilate every word of our Master's writings. This book fulfils that need.

Gurudev's own *Yōga Vēḍānta Dictionary* is now republished for the first time in this country. Many words have been added to it from the latest edition of Gurudev's *Practice of Karma Yōga*. Special types have been used to assist the reader in pronouncing the words correctly, and a *pronunciation guide* has also been provided.

The words have, however, been arranged only according to the English alphabet, as was done in the first edition. The words commencing with the longer *Ā* are given after the section on the shorter *A*, but in sections dealing with consonants the longer and the shorter vowels have been intermingled.

As the title clearly states, this is a *Yōga Vēḍānta* dictionary and not a regular Sanskrit dictionary, and therefore the meanings given are explicitly meant to

help spiritual aspirants understand the texts in which these words occur.

This edition has been carefully revised and edited by Sri Swami Venkatesananda, who also provided the key to the pronunciation of the words.

Publishers.

PRONUNCIATION GUIDE

Given below are the Sanskrit letters of the alphabet, with the symbols used in this book to stand for them, as also the phonetic equivalents in the English language.

In the case of the word *Brahman* the conventional spelling has been used, though it is pronounced as if it is written *Brhmban*. The harder *kḥ*, *çh*, *th*, *ṭh*, *ph*, can best be pronounced with a vigorous expiration of breath with the mouth! Of the three s's, *śa* is said to be palatal, *ṣa* as cerebral and *sa* as dental. To get the correct *śa* bite the teeth, let the tongue be in close contact with the palate, and now let the air pass over the tongue, with the teeth still locked.

—Swami Venkatesananda

VOWELS

अ	<i>a</i> as in <i>up</i> , <i>rural</i> .
आ	<i>ā</i> as in <i>father</i> .
इ	<i>i</i> as in <i>fill</i> , <i>lily</i> .
ई	<i>ī</i> as in <i>feed</i> .
उ	<i>u</i> as in <i>full</i> , <i>bush</i> .
ऊ	<i>ū</i> as in <i>fool</i> .
ऋ	<i>r</i> as in <i>Chr(i)stmas</i> , where the <i>i</i> is not pronounced.
ॠ	<i>ṛ</i> is the prolongation of the <i>r</i> .

लृ	<i>l</i> as in <i>fl(i)p</i> when the <i>i</i> is not pronounced. <i>These three r, ř and l are vowels, to be carefully distinguished from the consonants r(a) and l(a).</i>
ए	<i>ē</i> as in <i>prey, they</i> (always long).
ऐ	<i>ai</i> as in the word <i>I</i> .
ओ	<i>ō</i> as in <i>go</i> .
औ	<i>au</i> as in <i>cow</i> .
अं	<i>m</i> as in <i>glum</i> .
:	<i>ḥ</i> as in the exclamation <i>ah</i> where the <i>h</i> is heard.

CONSONANTS

(The vowel *a* is added to the Sanskrit letters.)

क	<i>k</i> as in <i>come, seek</i> .
ख	<i>kh</i> as in <i>kbaki</i> .
ग	<i>g</i> as in <i>good</i> .
घ	<i>gh</i> as in <i>agbaste</i> .
ङ	<i>ñ</i> as in <i>monkey, puncture</i> .
च	<i>ç</i> as in <i>chum</i> .
छ	<i>çh</i> as in <i>Churchill</i> when it is not pronounced as two words but the second <i>ch</i> is sounded with a special stress.
ज	<i>j</i> as in <i>jump</i> .
झ	<i>jh</i> pronounced <i>jjjjjhah</i> , with a forceful expiration with the <i>hab</i> .
ञ	<i>ñ</i> as in <i>sinje</i> .
ट	<i>t</i> as in <i>true</i> .
ठ	<i>th</i> as in <i>putting</i> (the word as used in golf).
ड	<i>d</i> as in <i>drum</i> .

ढ	<i>dh</i> as in <i>adhere</i> when it is not pronounced as two words but as one with a heavy <i>dh</i> .
ण	<i>ṇ</i> as in <i>hunting</i> .
त	<i>ṭ</i> as in <i>path</i> .
थ	<i>ṭh</i> as in <i>tbug</i> .
द	<i>ḍ</i> as in <i>mother</i> .
ध	<i>ḍh</i> pronounced with a deep expiration!
न	<i>n</i> as in <i>in</i> , <i>nut</i> .
प	<i>p</i> as in <i>punish</i> .
फ	<i>ph</i> as in <i>impose</i> where the <i>p</i> is harder.
ब	<i>b</i> as in <i>buck</i> .
भ	<i>bb</i> as in <i>abhor</i> .
म	<i>m</i> as in <i>mud</i> .
य	<i>y</i> as in <i>loyal</i> .
र	<i>r</i> as in <i>rub</i> .
ल	<i>l</i> as in <i>luck</i> .
व	<i>v</i> as in <i>vigour</i> .
श	<i>ś</i> , please see note below.
ष	<i>ṣ</i> as in <i>sharp</i> .
स	<i>s</i> as in <i>see</i> .
ह	<i>h</i> as in <i>hear</i> .
क्ष	<i>ksh</i> is just a compound of <i>k</i> and <i>ś</i> .
ज्ञ	<i>jñ</i> as in the Zulu word <i>nyanga</i> when the <i>y</i> is pronounced.

Om Sri Sadguru Paramātmānē Namaḥ

Abhāva: In which one's Self is meditated upon as zero or, as bereft of every quality or limitation whatsoever; absence; non-existence; negation.

Abhāvamātra: Of a merely negative character.

Abhāvanā: Non-thought.

Abhāvapaḍārtha: A thing which cannot have existence in reality, viz., horn of a hare, son of a barren woman.

Abhāvarūpavṛtti: The function of thinking of a non-existent thing.

Abhayadāna: Gift (boon) of fearlessness.

Abhayam: Fearlessness.

Abhēda: Non-difference.

Abhēda-ahamkāra: The pure ego that identifies itself with Brahman or the Absolute.

Abhēdābhāva: Sense of non-separateness.

Abhēda-bhakti: Highest devotion that has culminated in the identity of the worshipper and the worshipped; devotion without the sense of duality.

Abhēda-buddhi: The Buddhi that beholds unity.

Abhēda-çaitanya: Constant thought of the identity of the soul with Brahman; undivided Consciousness.

Abhēda-jñāna: Knowledge of the identity of the individual with the Absolute (Ātman and Brahman).

Abhigamana: Approach to the temple.

Abhijñā: Direction; perception or recollection assisted by memory.

Abhijñā Jñāna: Knowledge through perception.

Abhimāna: Egoism; identification with the body.

Abhimānī: One who has egoistic feeling.

Abhinaya: Controlling; training; disciplining.

Abhinivēśa: Clinging to earthly life; will to live.

Abhivimāna: As identical with himself: an epithet of the unlimited Supreme Being.

Abhivyakta: Manifested.

Abhōktā: Non-enjoyer.

Abhyāsa: Repetition; practice; one of the Śad Lingās.

Abhyāsin: Yōga-practitioner; one who studies Vēda.

Abhyudaya: Exaltation.

Abuddhi-pūrva: Unintelligent; insentient.

Açala: Not moving; fixed.

Açēta: Unintelligent.

Açētana: Unconscious.

Açintya: Unthinkable.

Açintya Śakti: Inscrutable power.

Açiṭ: Inanimate matter.

Açiṭ Śakti (of Brahman): Ṭamas or great darkness; the root of matter.

Açiṭ vāstu: Non-sentient matter.

- Açyuta*: The indestructible; the unchanging.
- Adam̐bhīva*: Unpretentiousness.
- Adbbhūta*: Wonderful.
- Adhama*: Low; degraded.
- Adhama uddhāraka*: Uplifter of the down-trodden.
- Adharma*: All that is contrary to the right and the law; demerit.
- Adhibhūta*: Pertaining to the elements; the primordial form of matter.
- Adhibhūta-vidyā*: Science of the physical or material world.
- Adhi-daiva-vidyā*: Science of the heavens.
- Adhika*: Additional.
- Adhikarana*: Section; topic; substratum; receptacle.
- Adhikāri*: Qualified person.
- Adhikāri-vāda*: The doctrine upholding the necessity of prescribing a distinct course of discipline for each spiritual aspirant according to his capacity.
- Adhimātra (Vairāgya)*: Degree of Vairāgya when worldly enjoyment even becomes a source of pain.
- Adhipatipratyaya*: The defining cause.
- Adhiṣṭhāna*: Background; support; basis; substratum; repository (Brahman); underlying truth or essence.
- Adhiṣṭhātr Dēvatā*: Presiding divinity.
- Adhiyajñya*: Pertaining to the sacrifice.

Adhōkṣhaja: A being who cannot be perceived by the outer senses; a name of Bhagavān Nārāyaṇa.

Adhvaryu: A priest who recites the Yajurvēda in a sacrifice.

Yajurvēda is one of the four Vēdās or source-scriptures of Hinduism. The others are Rg-vēda, Sāma-vēda and Aṭharva-vēda.

Adhyakṣa: Agent; supervision.

Adhyārōpa: Illusory attribution; superimposition; false attribution; one thing is mistaken for another; qualities of one are transferred to another; qualities of the Self are transferred to the body.

Adhyārōpiṭa: Fictitiously ascribed.

Adhyāsa: Superimposition or reflection of the attributes of one thing on another thing.

Adhyasta: Falsely cognised thing.

Adhyasta astitva: Reflected existence.

Adhyātma Sāstra: Spiritual science.

Adhyātma Vidyā: Science of the Self.

Adhyātma-vit: Knower of the Inner Self.

Adhyavasāya: The determining function of the Buḍḍhi or the intellect.

Adrsta: The unseen principle.

Adrstaṁ: Unperceived.

Adrśya: That which cannot be perceived by physical

eye (Brahman).

Advaita: Non-duality; monism.

Advaita-avasthārūpa-samādhi: Nirvikalpa Samādhi of Advaitins where there is no Brahmākāra Vṛtti.

This is the highest superconscious state in which there is no triad (knowledge, knower and known), but One alone exists in Its own state.

Advaita Nisthā: Establishment in the state of non-duality.

Advaita-siddhi: Realisation of the non-dual Brahman or Oneness.

Advaita vāda: The theory that Brahman is the only existence; monism; Vēdānta.

Advaita vēdānta: Non-dualistic philosophy (of Saṃkara.)

Advitīya: Without a second.

Advitīyatā: State of being secondless.

Agādha: Unfathomable.

Agandha: Smell-less, odourless.

Agatī: Stability.

Aghamarṣana: Some Vēdic verses, the utterance of which when bathing, purifies man; that which purifies.

Agni: Fire.

Agni astra: Fire missile.

- Agni-hōtra*: A fire offering.
- Agni-mānavaka*: Shining lad. (This illustrates Gaṇa Vṛtti or secondary sense. It literally means a lad who is fire itself. Instead of that, we should take the Gaṇa (or quality) of fire and mean by that word a lad shining *like* fire.)
- Agnistut*: He who sings the praises of Agni (in Vēdic sacrifice).
- Agni-tattva*: The fire-principle.
- Agni-vidyā*: The process of meditating, taking fire as symbolising Brahman.
- Agrāhya*: Unfit to be taken; that which cannot be grasped (Brahman).
- Aguṇa*: Without guṇa or quality.
- Ahaituka*: Motiveless; without purpose.
- Ahaṃ*: I; the ego.
- Ahaṃ Ātmā*: I am the Ātman.
- Ahaṃ Brahmāsmi*: I am Brahman.
- Ahaṃ duḥkhī*: I am miserable.
- Ahaṃ eṭaṇ na*: I am not this.
- Ahaṃēva sarvaḥ*: I alone am all.
- Ahaṃgraha Upāsanā*: A kind of meditation in which the aspirant identifies himself with Brahman or the Supreme Being. This is the Vēdāntic worship.
- Ahaṃ idaṃ*: I (and) this.

Ahamikā: Egoism; pride.

Ahaṁkāra: Egoism or self-conceit; the self-arrogating principle 'I', 'I am'-ness; self-consciousness.

Rājasika ahaṁkāra: Dynamic egoism with passion and pride.

Sātvika ahaṁkāra: Egoism composed in the sense of goodness and virtue.

Tāmasika ahaṁkāra: Egoism as expressed in ignorance and inertia.

Ahaṁkāra-avaçchinna-çaitanya: Intelligence associated with egoism which is the migrating soul, Jīvātman.

Ahaṁkāra-tyāga: Renunciation of egoism.

Ahaṁ karṭā: I am the doer.

Ahaṁ pratyaya: 'I'-feeling; self-consciousness.

Ahaṁ sukhī: I am happy.

Ahaṁtā: I-ness.

Ahaṁ-vṛtti: Self-arrogating thought.

Abimsā: Non-injury in thought, word and deed.

Aiśvarya: Material or spiritual wealth.

Aitīhya: Rumour; one of the eight proofs of knowledge.

Aja: Unborn.

Ajahallakshana: Not abandoned but amplified, e.g., "A red is running", where we have to add the word "horse", for redness being a quality, cannot

run.

Ajapā: The Mantra "Sōham" (I am He) which is produced by the breath itself, without any conscious effort at repeating it: the inhalation sounding 'Sō' and the exhalation 'ham'.

Ajapā-gāyatri: Haṁṣ-sōham Mantra.

Ajarā: Without old age.

Ajāti vāda: The theory of non-evolution.

Ajita: The unvanquished; one of the epithets of Lord Viṣṇu.

Ajñāna: Ignorance.

Ajñāna-āvṛta-ānanda: Ānanda or Bliss enveloped by ignorance; the bliss that you get in deep sleep.

Akāra: The first letter or the most fundamental sound which is represented by the first letter of the alphabet.

Akarma: Inaction.

Akartā: Non-doer.

Akarṭavya: That which should not be done.

Akārya: What ought not to be done.

Akasmika: Without a *why*; causeless.

Akhaṇḍa: Indivisible.

Akhaṇḍākāra: Of the nature of indivisibility.

Akhaṇḍa-ānanda: Unbroken Bliss.

Akhaṇḍa-brahmaçarya: Unbroken celibacy.

Akhaṇḍaikaṛasa: The one undivided Essence.

Akhaṇḍaikaṛasavṛtti: The pure homogeneous Brahmākāra Vṛtti that is produced by meditating on Brahman.

Akhaṇḍa-mauna: Unbroken silence.

Akhaṇḍa-samādhi: Unbroken Samādhi.

Akṛṣṇa: Not black; white or pure.

Akṛtābhigama: Occurrence of fruits of actions that are not done.

Akrōḍha: Absence of anger.

Akshara: Syllable; imperishable Brahman; that which never wastes.

Aksharātmā: Imperishable Self.

Aksharāt-parataḥ-parah: Puruṣa greater than Akshara

Akshara-śuddhi: Clear pronunciation of the letters of the Mantras.

Akshara vidyā: The Imperishable knowledge; process of meditation on Brahman.

Akshaya: Everlasting; undecaying.

Akshōbha: Emotionless; undisturbed; absence of agitation.

Akshobhya: Emotionless (being undisturbed by emotion).

Alakṣhana: Without distinctive marks.

Alāṭa cakra: A stick burning at one end, when waved

round quickly, produces an illusion of a circle of fire.

Alinga: Without mark; noumenal.

Alpa: Small.

Amala: Without impurity.

Amalam: Free from Māyā; free from the impurity of Māyā.

Amana, *Amanaska*: Mindless.

Amanasṭha: One who has reached mindlessness.

Amanaskaṭā: State of being mindless.

Amānava: Not a man.

Amara: Immortal; deathless.

Amara-puruṣa: Immortal person like Vyāsa, Nārada, etc.; one who has no death.

Amātra: Having no sign.

Aṃbara: Sky; ether; cloth; garment.

Amṛta: Nectar.

Amṛtam: Immortality.

Amṛta-nāḍī: A special psychic nerve branching from the heart.

Amṛta(sya)-putraḥ: Nectar's son.

Amṛtatva: Deathlessness; immortality.

Amṛta vighraha: Embodiment of nectar.

Aṃśa: Part.

Amukhya kāraṇa: Subordinate cause; minor cause;

not principal cause.

Amūrta: Without form.

(*Amūrta*-elements: elements without form, viz.,
air and ether.)

Anabhidya: Not coveting others' goods; not thinking
vain thoughts, and not brooding over injuries re-
ceived from another.

Anādi: Beginningless.

Anādi-ananta: Without beginning and end; Infinite;
This is Brahman.

Anādi-kāla: Eternity; beginningless time.

Anādi-pravāha-sattā: Beginningless flow; everlasting-
ness; beginningless, but terminable.

Anādi-samskāra: Beginningless impression.

Anādi-sāntā: Beginningless and terminable; *Māyā*
which terminates after the attainment of *Brahma-
Jñāna*.

Anāgata: Belonging to the future.

Anaḥam: 'Not-I'; non-ego.

Anāhata: The fourth lotus of the *Yōgīs*, opposite the
heart; mystic sounds heard by the *Yōgīs*.

Anāhata-dhvani: Mystic sounds heard by *Yōgīs*.

Anāmaya: Without disease (Brahman).

Ananta: Infinite; endless; the name of *Śeṣa*, the chief
god of the serpent-world.

Ananta-amātra: Infinite and immeasurable.

Ananta-ānanda: Infinite bliss.

Ananta-dṛṣṭi: Unlimited vision.

Ananta-īyōti: Infinite Light.

Ananta-mātra: Having infinite signs; absolute.

Ananta-vāt: Because of being Infinite or endless.

Ananya Bhakti: Exclusive devotion to any single aspect of the Lord. Just as you see, through Viçāra, the one essence (wood) in a chair, table, bench door, stick, etc., you see Lord Nārāyana in all forms. This is Ananya Bhakti. When the meditator and the object of meditation become one, it is Ananya Bhakti. When you meditate on Lord Kṛṣṇa as the Nirguṇa Brahman of the Upaniṣad, it is Ananya Bhakti. When the mind keeps up always one image of Lord Śiva, to the exclusion of all other images, it is Ananya Bhakti.

Ananyatā: Single-mindedness.

Anārabdha-kārya: Works which have not yet begun to produce their effects.

Anartha: Evil; wrong; object of aversion.

Anāsakti: Non-attachment; dispassion; Vairāgya.

Anāśrama: Not belonging to any one of the four orders of life.

Anātmā: Not-Self; insentient.

Anavaçchinnaṃ: Unlimited.

Anavaçchinna-çaitanya: Unappropriated intelligence

which is the Real Self.

Anavaḍhāna: Non-attention.

Anavasāda: Cheerfulness; non-dejection.

Anavaśṭhā: Fallacy arising from the absence of finality or conclusion.

Anavaśṭhā-dōṣa: *Regressus ad infinitum*.

Anavaśṭitva: Instability.

Andaja: Egg-born; oviparous.

Anēka: Not one; many.

Āṅga: Subordinate member; limb; step.

Āṅguṣṭha-mātra: Of the size of the thumb.

Ānimā: Subtlety; the power of making the body subtle; reducing the physical mass and density at will; one of the eight Siddhis.

Anirḍēśya: Indescribable; indefinable.

Anirvaṇanīya: Indescribable; inexpressible; neither existence nor non-existence.

Anirvaṇanīya-satṭā: Inscrutable being (*Māyā*).

Anīśa: Not Lord; not master of, but subject to, nature; impotent.

Anīśata: Impotence.

Aniṣṭha: Undesired; bad.

Anitya: Impermanent.

Annam: Matter; food.

Annamaya-kōṣa: Food-sheath; gross physical body.

Anṛta: Falsehood or untruth.

Anta: End.

Antahkaraṇa: Internal instrument; fourfold mind; mind, intellect, ego and subconscious mind.

Antahkaraṇa-ṣaṭstaya: The mind in its four aspects, viz., Manas, Buddhi, Ćitta and Ahaṁkāra; fourfold internal organ.

Antahkaraṇa-pratibimba-ṣaitanya: Reflection of the intelligence in the mind.

Antahkaraṇa-śāstra: Psychology; science of the internal organ, viz., mind, intelligence and ego.

Antahkaraṇa-vyāpāra: Thought-construction; working of the mind.

Antah-prajñā: Inner subjective consciousness.

Antar: Internal; middle; interspace.

Antaraṅga: Internal organ; mind.

Antarātmā: The indwelling Self; inner soul.

Antardhauti: Inward cleaning.

Antar-dṛṣṭi: Inner vision.

Antargata: Hidden; immanent.

Antariksha: Firmament; sky.

Antarjyōti: Inner Light.

Antarlakshya: Introvision.

Antarmukha: Introspective; gaze turned inwards.

Anātmukha-vṛtti: A state in which the mind is turned inwards and is withdrawn from objects.

Anārvāha-śarīra: The subtle body of a Yōgi by which he accomplishes entry into the bodies of others.

Anārvēṣṭinī: This is an important Nādī which is very delicate. In this Nādī there is the pure and resplendent Śakti called the Kundalinī.

Anāryamana: Ruling within.

Anāryāmin: Inner ruler; the Supreme Being present in every creation which guides all creatures.

Anēvāsin: Immediate pupil.

Anu: Atom; of minute size.

Anubandha-ṣaṣṭaya: Four indispensable requisites of a work, viz., (1) Viśaya or the subject to be dealt with (here it is Brahman). (2) Prayōjana or the benefit to be obtained by studying it (here it is Mōksha). (3) Saṁbandha or the connection between the work as a whole and the subject dealt with (here it is exposition). (4) Adhikāri or the qualified student (here he is a person endowed with the prescribed Sādhana, viz., the four means of salvation, or the Sādhana ṣaṣṭaya).

Anubhava: Direct perception; experience; intuitive consciousness (Self-realisation); identity of the Jīva with Brahman; personal spiritual experience.

Anubhava-advaita: Actual living experience of Oneness.

Anubhava-gamyaṃ: Obtainable by direct perception (through Samādhi).

Anubhavi guru: Preceptor who has had personal spiritual realisation.

Anuḍbuddha: Unawakened.

Anugraha: Grace.

Anukampā: Sympathy.

Anumāna: Inference; one of the proofs of knowledge

Anumanṭā: Giver of the sanction to the movements of nature.

Anupādaka: Receiverless; the root element of matter next above Ākāśa, so called because there is as yet no organ or "receiver" developed by humanity for it.

Anupalabdhi: One of the eight proofs of knowledge of the existence of the non-existence or negative.

Anuparimāna: Atomic; of the size of the atom.

Anurāga: Intense prēmā or love (towards God).

Anusandhāna: Enquiry or investigation; in Vēdānta, enquiry or investigation into the nature of Brahman.

Anuśaya: The balance or residue of karma which forces the soul to take rebirth in this or the other world after temporary freedom enjoyed in the higher spheres.

Anusmaraṇa: Remembrance; constant memory of Brahman or God.

Anuṣṭhāna: Systematic performance of religious practices undertaken usually for some definite period, say, 40 days, 90 days, one year, etc.

Anuṭāpa: Subsequent repentance; remorse.

Anuṭva: Minuteness; smallness; subtlety.

Anuvāda: An additional statement or exposition about something well-known or already mentioned.

Anuvṛtti: Turning round and round.

Anuvyākhyāna: Exposition; gloss; commentary.

Anuvyavasāya: Perception of a sentiment or judgement.

Anuyōgin: When a jar appears as existent, it seems as it were totally distinct from the rest of the world; the distinction has got the jar for its *anuyōgin* and the rest of the world for its *pratīyōgin* (opposite).

Anvaya: Direct, positive, co-existence; the natural connection of words in a sentence; grammatical order or relation; logical connection of cause and effect; logical continuance; in Nyāya, statement of the constant and invariable concomitance of the middle terms; *hētu* and the major term *sādhya* of an Indian syllogism.

Anvaya-vyatirēka: Positive and negative assertions; proof by assertion and negation.

Just as several kinds of dal are mixed together, so also, Ātman is mixed with the five Kōśās. You

will have to separate the Self from the five sheaths. You will have to separate name and form from Existence-Knowledge-Bliss Absolute. Anvaya and Vyatireka processes always go together. The Self exists in the five sheaths, yet it is not the sheaths. This is Vedāntic Sāḍhanā. The aspirant rejects the names and forms and the five sheaths and realises the one, all-pervading, indivisible, infinite, eternal, unchanging essence, viz., Brahman.

Anyat: Another.

Anyathā: Separateness; the state of being otherwise.

Anyathākhyāti: The process of mistaken false picturisation of an object at the sight of another similar object through the revival of the impression of the first past experience of the first object. The theory that the snake seen in place of a rope is on account of having seen a snake somewhere previous to the present illusion.

Anyōnya: Mutual.

Anyōnya-abhāva: Mutual non-existence (e.g., a jar does not exist in a cloth nor the cloth in a jar.)

Anyōnya-adhyāsa: Mutual superimposition.

Anyōnya-āśraya: Mutual interdependence.

Apah: Water.

Apahatapāpmaṭva: The state of being free from all sins; the supreme soul.

Apamāna: Disrespect; disgrace.

Apāna: The nerve-current which governs the abdominal region, which has its centre in the anus; it does excretory function of the faecal matter; it works for ejection; the down-going breath.

Apañcīkaraṇa: Unquintuplicated form of elements (the Liṅga Śarīra) is made up of subtle matter in Apañcīkṛta state; subtle state of matter before mixing to form these five gross elements.

Aparā: Other; relative; lower; inferior.

Apara-brahman: Lower Brahman; Saguṇa Brahman or Īśvara (personal god).

Aparāḍha: Fault; mistake.

Aparājita: Unconquerable.

Apara-pakṣa: The other side or wing.

Apara-pārśva: Another side or the other flank.

Aparā-prakṛti: The lower cosmic energy through which God projects all forms in nature, gross and subtle.

Apara-vairāgya: The lower kind of Vairāgya or dispassion of the inferior variety.

Aparā-vidyā: Knowledge of the Vēdās or lower knowledge; intellectual knowledge.

Apariçchinna: Infinite; never-ending.

Aparigraha: Freedom from covetousness; non-receiving of gifts conducive to luxury; one of the five items of Yama, the preliminary discipline of Yōga.

Aparimita-dṛṣṭi: The view transcending the limitation of space, time and causation.

Aparināmi: Changeless.

Aparōksha: Direct; immediate.

Aparōkshānubhava-svarūpa: The essence of direct intuitive perception; of the nature or form of direct realisation.

Aparōkshānubhūti: Direct, actual experience.

Aparōkshaṭva: Feeling of directness or immediateness.

Apasarpaṇa: Moving away.

Apavāda: Exception; negation; rejection; sublation; refutation, as of a wrong imputation or belief: *rajjuvivartasya sarpasya rajjumātraṭvāt vastubhūta brhmanō vivartasya prapañca dēśa vastu bhūtrūpā-
daupadēśaḥ apavādaḥ*: 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 Apavāda.

Apavāda-yukti: The employment of the logical method of Apavāda.

Apavarga: Release; liberation; the last of the four Puruṣārthās, viz., Mōksha or final emancipation (the other three being Dharma, Artha, and Kāma) release from the bondage of embodiment.

Apavitra: Impure.

- Apēkshika*: Relative.
- Aprajñāta*: Unknown.
- Aprakata*: Not published; concealed; hidden.
- Apramā*: False or incorrect knowledge.
- Apramatṭha*: Careful; watchful; vigilant; not dull or intoxicated.
- Apramēya*: Immeasurable.
- Aprāna*: Without Prāṇa; Brahman.
- Apraṭarka*: Inscrutable; unthinkable.
- Apraṭisamkhyānirōdha*: Cessation not dependent on a sublative act of the mind.
- Apunya*: Non-meritorious; sinful.
- Apūrṇa*: Imperfect; not full; incomplete.
- Apūrva*: Unseen; strange; extraordinary; the hidden power or force of a Karma which brings its fruits in the future.
- Apūrvaṭā*: Uncommon nature of proof.
- Arani*: Sacrificial wood of śami tree, for creating fire through friction.
- Arçana*: Offering of flowers and sacred leaves, etc., at the time of Pūjā or worship, uttering the names of the object of worship.
- Arçirādi-mārga*: The path of the gods or the northern path taken by the Jīva after death through which the Yōgi, departing in Uṭṭarāyana ascends to the world of Brahman, after leaving the body on this

earth.

Arḍbhāṅginī: Partner in life (wife); especially Pār-
vaṭī, the wife of Lord Siva.

Arghya: Offering of water to Dēvaṭās and ṛṣis.

Artha: Meaning; sense; purpose; object; object of
perception; an object of desire; wealth.

Arthāpatti: Presumption; one of the proofs of know-
ledge.

Arthārtha: Longing for wealth.

Arthārthī: One who longs for wealth.

Arthavāda: Glorifying passage; persuasive expres-
sion; texts which contain censure or praise in an
exaggerated manner; exaggerated glorifying with
the definite purpose of inducing man to follow a
certain line of action.

Arundhaṭī-nyāya: The star Arundhaṭī is rarely visible
to the naked eye; to point it out, therefore, some
very big star near it is shown at first as Arundhaṭī;
then it is rejected and a smaller star is pointed out
as Arundhaṭī and so on till the actual Arundhaṭī
is located. This method of leading from the gross
to the more subtle is called *Arundhaṭī-nyāya*. This
method is followed specially in Indian philoso-
phy where in the beginning men are goaded to
have faith in the lower forms of worship with the
help of Āgamās and Tantrās; then guided to the
Bhakti method or the dualistic religion of the Pu-
rānās; then, again, to the rigour of the Smṛtis, and

finally, to the non-dual (Advaita) Vēdānta of the Upaniṣads and Ajāti-vāda. (Compare this with the Bhramara-kīta-nyāya which is a direct meditation on the Absolute at one stretch without any such preliminary stages of religion as in the case of the former.)

Arūpa: Formless.

Arūpa-manō-nāśa: Destruction of the mind without form, as in Viḍēhamukṭi.

Aśabdaṁ: Without sound; soundless. (Refers to Brahman.)

Asabdha: Soundless.

Asaḍāvaraṇa: A power of Āvaraṇa Śakti which screens the existence of Brahman and which makes us think there is no Brahman; screening the existence of a thing (Brahman); one of the aspects of Āvaraṇa Śakti. This is removed by Aparōksha Jñāna.

Asādhārana: Extraordinary; uncommon.

Asādhārana-kāraṇa: Uncommon cause.

Asādhārana-Nimitta: Special or chief cause.

Asakta: Unattached; resigned; unselfish.

Asamavāya-kāraṇa: A Nyāya terminology; non-concomitant cause; wheel and stick of the potter that help in the manufacture of the pot.

Asamavāyi: Not intimately related; a cause forming part of an effect; not being the substance.

Asambhava: Impossibility.

Asambhāvanā: Spiritual doubt; this is one of the three Praṭibandhās that stand in the way of Self-realisation. This is a kind of doubt; improbability; impossibility of thought; "I know quite well that the Upaniṣads are uniform in proclaiming the oneness of the Absolute. But, how can that be in the face of the potent distinctiveness of Īśvara, Jīva, and the universe?" This is the kind of doubt that arises in the minds of the aspirants. This is removed by Manana or reflection. This is one of the three Bhāvanās; vain thought; this is the kind of doubt as to how Brahman which is Akartā and Abhōktā can become a Kartā and a Bhōktā as seen in the case of Jīvās for practical purposes in daily life.

Asambhīta: Unsteady.

Asamprajñāta-samādhi: Highest superconscious state where the mind and the ego-sense are completely annihilated.

Asamsakti: Fifth Jñāna-bhūmikā or the fifth stage in the path of knowledge, wherein there is non-attachment to objects of the world to the highest degree.

Asamvēdanā: Non-receptivity of the mind; imperishable state of quiescent Jñāna; Nirvikalpa Samādhi; thoughtless state.

Asamyagdarśana: Consciousness of the objective uni-

verse; imperfect vision.

Asaṃyagdarśin: A person who has not risen to perfect knowledge; one who has no proper vision and has the consciousness of the world.

Aśanāyā: Hunger; food-carrier.

Aśaṅga: Non-attachment.

Aśaṅga-Bhāvanā: Feeling or attitude of the mind, of non-attachment.

Aśaṅgōyaṃ puruṣaḥ: This Puruṣa is unattached (refers to Brahman, Who is unattached).

Aśānti: Restlessness; absence of peace of mind; distraction.

Asāra: Without essence; dry; barren.

Aśarīraka: Bodiless.

Asat: That which is not; non-existent; non-being as opposed to Sat or Being or existence or Reality; unreal.

Asiddha: Not perfected; unrealised.

Asmat: Pertaining to us or me.

Asmi: I am; I exist.

Asmitā: Egoism; I-ness; "am"-ness.

Asmitā-nāśa: Destruction of egoism or I-ness.

Asmitā-samādhi: Superconscious state immediately below Asaṃprajñāta with the only or sole feeling of "I am" or "I exist", "Ahaṃ Asmi".

Asmr̥ti: Forgetfulness; state of unconsciousness.

- Asparśa*: Touchless; name of Brahman.
- Āśrupāta*: Flow of tears.
- Aṣṭākshara mantra*: Mantra with eight letters: Ōm Namō Nārāyanāya.
- Aṣṭāṅga Yōga*: Yōga with eight limbs; Rāja Yōga of Patañjali Maharṣi.
- Aṣṭāvadhānī*: One who does eight things at a time.
- Aṣṭēya*: Non-stealing; one of the five items of Yama in Aṣṭāṅga Yōga.
- Aṣṭhi*: Bone.
- Aṣṭhira*: Wavering and unsteady.
- Aṣṭhūla*: Without grossness; subtle; Brahman.
- Aṣṭi*: Exists; is; Brahman.
- Aṣṭi-bhāṭi-priya*: Saṭ-ṣiṭ-ānanda; the eternal qualities inherent in Brahman.
- Aṣṭra*: Missile; weapon invoked with a Mantra.
- Asu*: Any pursuit for the maintenance of life; breath of life; the Prāṇa-vāyu or the five Prāṇās.
- Aśubha*: Evil; inauspicious.
- Aśubha-vāsanā*: Impure desire or tendency.
- Aśuci*: Impure; not clean.
- Aśuddha*: Unpurified; not pure.
- Aśuddha-manas*: Impure mind; lower mind with evil impressions.
- Aśuddha-māyā*: Māyā preponderating with Rajas; this is Avidyā Upādhi of Jīva; this is termed as Malina-

Māyā or Malina-Satva; impure Māyā; this is Avīdyā or Malina-satva or impure Satva mixed with Rajas and Tamas.

Aśuddha-saṅkalpa: Impure resolve.

Aśuddhi: Impurity.

Aśukla: Not white; black.

Asura: Demon; evil tendency in man.

Asūyā: Jealousy; envy.

Aśvamēdha-yajña: Horse-sacrifice; an elaborate Vēdic ceremonial undertaken by kings to attain son or sovereignty.

Aśvanāya: Horse-carrier.

Aśvaṭṭa-vṛkṣa: The sacred peepul tree.

Aṭadvyāvṛtti: The process of knowing the truth through a thing opposed to it; e.g., The Self is distinct from the three bodies.

Aṭadvyāvṛtti-samāḍhi: Samāḍhi that does not care or require the aid of other; Samāḍhi attained through the negation of Anātmā.

Aṭanu: Bodiless; Brahman.

Aṭarkya: That which cannot be reasoned out; Brahman.

Aṭigraha: Object of sense.

Aṭilāghava: Exceeding lightness.

Aṭindriya: Beyond the reach of the senses.

- Aṭindriya sukha*: Happiness beyond the reach of the senses; the Bliss of Brahman or the Absolute.
- Aṭipraśna*: Too much questioning; questioning carried to the extreme; transcendental question.
- Aṭisaya*: Excess; pre-eminence; highest perfection.
- Aṭisūkshma*: Extremely subtle.
- Aṭīta*: Past; above; beyond; transcendent.
- Aṭithi*: Guest.
- Aṭithi-yajña*: Entertaining and feeding of the guests; one of the Pañca-mahā-yajñās or daily duties enjoined upon the householder.
- Aṭivāhikaṭva*: A stage of being able to convey to the other bodies; the deity appointed by God to help in the conveying of the Sūkshma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures.
- Aṭivarnāśramī*: One who has transcended the order and stage of life. A Paramahansa or an Avadhūta.
- Aṭivyāpti*: Redundancy: this is one of the three tests of understanding an object. This arises when the characteristics pointed out are found in or are common to other objects also. For instance, the cows are four-legged. Here not only cows, but also other animals have four legs. Hence, redundancy.
- Aṭivyāpti-dōṣa*: A fallacy in Nyāya where a definition is unwarrantedly stretched beyond its legitimate denotation, e.g., a cow is a horned animal. Here,

the definition "horned animal" can be applied to all other horned animals also.

Aṭyanta: Too much; to the extreme.

Aṭyantābhāva: Complete non-existence; extreme unreality, like the horn of a hare or a lotus in the sky or the son of a barren woman.

Aṭyantāsat: Extremely non-existent (similar to *Aṭyantābhāva*).

Audāsīnya: Indifference to all sense-experience and pairs of opposites; a high state of Jñāna.

Aupādhika: (Enjoyment) through the medium of the senses.

Ausadi: Herb; medicine.

Avaççhēḍa: Delimitation; section.

Avaççēḍa-upāḍhi: Limiting condition; limiting adjunct.

Avaççēḍa-vāḍa: Doctrine of limitation; doctrine that the soul is the highest Self, limited by adjuncts.

Avaççinna-çaiṭanya: Consciousness limited by adjuncts.

Avaḍbhūta: An ascetic who has renounced the world; the sixth order of Sannyāsins, usually naked; the highest state of asceticism or Tapas.

Avaiḱalya: Perfection; non-distraction.

Avajñā: Disdain; contempt.

Avāṅgmanōgōçara: Beyond the reach of speech and

mind; Brahman or the Self.

Avāntara-vākya: In Vēdānta, the secondary or intermediate saying or sentence employed to define Brahman before initiating the disciple into the significance of the highest Mahāvākya of Absolute identity.

Avarōha: Descent.

Avasāna: End; completion; termination.

Avasthā: State.

Avasthāntargataprāpti: The state of the effect being resolved or involved into the cause.

Avasthāsthiṭi: Permanent abiding; changelessness.

Avasthātraya: Three states of consciousness, waking, dreaming and deep sleep.

Avastu: Non-material; non-substance; nothing; without the characteristic of a thing as being space-bound and time-tied; unsubstantial.

Avatāra: Descent; it is a coming down of the Divine into the human plane; incarnation.

Avatāra-vāda: The doctrine that holds that God takes human form.

Avayava: Limb; member.

Avīci: Waveless; also the name of a region in hell.

Avibhāga: Non-separation; non-distinction.

Avicchinna: Continuous; undivided; not cut off.

Avidhi: Rites done not in accordance with the injunc-

tions of the Śāṭrās; not according to the formulae of the scriptures.

Avidyā: Ignorance; nescience; a Śakti or illusive power in Brahman which is sometimes regarded as one with Māyā and sometimes as different from it. It forms the condition of the individual soul and is otherwise called Ajñāna or Aśuddha-māyā. It forms the Kāraṇa Śarīra of Jīva. It is Malina or impure Saṭva.

Avidyānāśa: Destruction of ignorance; liberation from bondage of embodiment.

Avidyā-nivṛtti: Removal of ignorance; Mōksha.

Avidyā-samskāra: The impression of basic ignorance.

Avidyōpādhi-pariçchinna: This is the Jīva's nature. Pariçchinna is divided, finite. Jīva is finite with the limiting adjunct of ignorance.

Avijñāta: Unknown; Brahman.

Avikāri: Immutable; Brahman.

Avimukṭa: The non-liberated soul.

Avināśi: Indestructible.

Avirati: Non-dispassion; sensual indulgence.

Avirōdha: Without contradiction; the non-opposition of other means of right knowledge and other systems of philosophy to the same principle; the business of reasoning; the second chapter of the Brahma Sūtrās is called Avirōdha-ādhyāya.

Aviśvāsa: Distrust; suspicion.

Avivēka: Non-discrimination.

Avyabhiçārini-bhakti: Devotion to one thing alone; unswerving love to any particular aspect of the Lord.

Avyākṛta: Undifferentiated; undefined.

Avyakta or *Avyaktaṁ*: Unmanifest; invisible; when the three Guṇās are in a state of equilibrium; the undifferentiated.

Avyakta-dṛṣṭi: The view from the standpoint of the Infinite, Eternal, Whole.

Avyakta-nāda: Unmanifested sound.

Avyapadēśya: Indescribable.

Avyāpti: 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 *Avyāpti*, as the tawny colour is an attribute of one class of cows only and not of the whole class.

Avyavahāra: Free from worldly activities or concern.

Avyavahārya: Non-usable; beyond worldly concerns.

Avyavahita: Near; immediate; direct; without any intervening object.

Avyaya: Inexhaustible; undiminishing; unchangeable

Ayama: Non-restraint; indulgence.

Ayāma: Extent; extension.

Ayamātmā-brahma: This Self is the Absolute; this is

one of the four Upaniṣadic Great Sentences.

Ayam ghataḥ asti: This jar is. (That existence is the Reality or Brahman, not the form, jar.)

Ayana: Movement; the sun's passage northward and southward from the tropics of cancer and capricorn.

Ayukta: He who has no concentration; one who is not a Yōgi.

Ayuta-siddha: Proved to be inseparable and inherent.

Ayuta-siddhi: The proof of inseparability of certain things and notions according to Vaiśeṣika philosophy.

(Ā)

Ābhānāvaraṇa: Screening the outshining Brahman; one of the two Āvaraṇa Śaktis which is removed by Aparōksha Jñāna.

Ābhāsa: Reflection, appearance, semblance, not true.

Ābhāsam: Effect.

Ābhāsamātra: In name only.

Ābhāsavāda: Doctrine holding that all creation is a reflection of the Supreme Reality.

Ābhāti: Shines, illumines.

Ābhyantara: Internal.

Aṣamana: Sipping water from the hollowed palm of the hand; a preliminary simple rite connected with ritualistic worship.

Aṣāra: Right conduct, custom, practice, external ob-

servance of established rules and laws.

Ācarana: Observance of right conduct.

Ādarśa: Ideal.

Ādarśa-puruṣa: A person whom you can take as an ideal; an exemplary person.

Ādēśa: A divine command from within the being.

Ādhāra: 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.

Ādhāra-ādhēya-sambandha: Relation of the support and the thing supported; relation of location and the thing located; relation of abode and abiding.

Ādhi: Disease of the mind.

Ādhibhautika: Elemental.

Ādhibhautika Śarīra: Body composed of elements.

Ādhibhautika Tāpa: Pain caused by the Bhūtās, as scorpion-sting, snake-bite, etc.; nature-extrinsic suffering.

Ādhidaivika: Pertaining to the heaven or the celestial beings.

Ādhidaivika Tāpa: Pain caused by gods or the heavens as thunder, rain, flood, etc.

Ādhyātmika: Pertaining to the Ātmā.

Ādhyātmika Tāpa: Pain caused from within such as headache, etc.; nature-intrinsic suffering.

Ādhyātmika Vidyā: Science of Self.

Ādi-tattva: The first principle; Brahman; Mūla Prakṛti; the first element (of matter) next but one above Ākāśa in the gradation of subtlety.

Āditya: Sun-god; Sun; a class of celestial beings.

Ādya: Primordial; original.

Ādyāśakti: Primordial power; Avyakṣaṇam or Mūla Prakṛti.

Āgama: The Vēda; manual of practical worship.

Āgama pramāṇa: The Vēda as proof.

Āgāmi (Karma): Karma now produced, to be enjoyed after.

Āhāra: Food; object of senses; anything taken in by the senses.

Āhavanīya: One of the three consecrated fires to which oblations are offered by the householder.

Āhuti: Oblation (poured into the fire in sacrifices).

Ājñā-çakra: The sixth lotus of the Yōgīs, opposite the junction of the eye-brows; this is the seat of the mind; this has two 'petals'.

Ākāṅkshā: Desire (all round).

Ākarṣaṇa Śakti: Power of attraction.

Ākāśa: Ether.

Ākāśaja: Born of Ākāśa.

Ākāśmātra: Ether only.

- Ākāśa Mandala*: Region of ether.
- Ākāśa Nīla*: Blueness of the sky.
- Ākāśa Tattva*: The ether-principle.
- Ākāśavānī*: Ethereal voice; heavenly voice.
- Ākhyāna*: Narrative; a variety of mythological narratives.
- Ākuñcana*: Contraction.
- Ālambana*: Support.
- Ālambana pratya*: Primal idea or the basic cause.
- Ālaya Vijñāna*: Internal cognition; the Supreme State according to the Yōgācārās.
- Ālaya Vijñānapravāha*: Train of self-cognition.
- Ālōcana*: Deep thinking; attention; consideration; reflection.
- Āmalaka*: *Embelica myrobalan*.
- Āmarṣa*: The emotion of anger and jealousy combined
- Ānanda*: Bliss; happiness; joy.
- Ānanda Abhāva*: Absence of spiritual bliss.
- Ānanda Ghana*: Mass of bliss.
- Ānandamaya*: Full of bliss.
- Ānandamaya Kōśa*: Blissful sheath or Kārana Śarīra the seed body which contains Mūla Ajñāna or the potentialities.
- Ānanda pada*: Blissful seat.
- Ānanda sāgara*: Ocean of Bliss.

- Ānanda svarūpa*: Of the essential nature of bliss.
- Ānanda vallī*: A portion of the Taittirīya Upaniṣad.
- Āndōlana*: Swinging; revolving.
- Āṅgīrasa*: Bṛhaspaṭi or the divine preceptor; the commander or the lord of wisdom.
- Āṇṭarika*: Inward; whole-hearted.
- Āntarika prēma*: Whole-hearted, inward, divine love.
- Āpātaramanīya*: Beautiful at first sight; looking beautiful to the non-discriminative; superficially attractive and beautiful.
- Āpas*: Water.
- Āpas-tatṭva*: Water-principle.
- Āpatkāla*: Abnormal time of misfortune.
- Āpēkshikya*: Relative.
- Āpta*: Competent person; a sage or an adept; a well-wisher.
- Āpta-dharma*: The duty laid down by the reliable great ones or sages.
- Āpta-kāma*: One whose desires have been fulfilled; Jīvanmukṭa; a realised sage.
- Āpta-vākya*: The evidence of the wise; testimony of the trustworthy; Vēda or Śruti.
- Ārādhanā*: Respectable worship of God specially; adoration.
- Ārambha*: Mental initiation of an action; Saṅkalpa.

Ārambhakōpādhāna: The material cause which gives birth to an effect as an essentially different entity, e.g., atoms of the Vaiśeṣika school.

Ārambha-vāda: The doctrine of the creation of the world by Īśvara; the theory of a beginning, an origination, a creation of the world by an agency external to the questioner; the doctrine of an absolute new creation; the theory of the Nyāya-Vaiśeṣika.

Āratī: Divine service performed to God, generally in the early morning or at dusk, with lamps, incense and music, especially ringing of bells.

Ārjava: Simplicity; straightforwardness; rectitude of conduct; uprightness.

Ārōha: Ascent.

Ārurukshu: One who is attempting to climb to the steps of Yōga.

Āryaḍharma: Religion of the Indo-Āryans; Vēdic religion.

Āryāvarta: The tract in northern India, occupied by the Indo-Āryans in the early stage for their expansion.

Āśā: Hope; expectation.

Āsana: Posture; seat.

Āśaya-bīja: Potent seed; seed containing future diverse growth.

Āśrama: Hermitage; order of life (of which there

are four, viz., Brahmaçarya or studentship, Grhas-
tha or household-life, Vānapraṣṭa or forest-dwel-
ling, and Sanyāsa or monastic life).

Āśrama-dharma: Duties pertaining to the four orders
or stages of life.

Āśrama-karaṇī: Duties of the four stages of life.

Āśudhravanaśakti: Power of melting very quickly.

Āsurī-sampat: Devilish qualities; demoniacal wealth.

Ātivāhika-dēva: Celestial being whose action it is to
conduct the soul forwards after death, to the diffe-
rent worlds (to light, day, Dēva-lōka, Vāyu-lōka,
Çandra-lōka, Viḍyullōka, Indira-lōka, Prajāpati-
lōka, etc.)

Ātmā (also, *Ātman*): The Self.

Ātmabala: Soul-force.

Ātma-bhāva: Feeling that everything is the Self.

Ātma-bōdha: Knowledge of the Self; also a work of
that name by Śrī Śaṅkara.

Ātma-çintana: Reflection on the Self or the Ātman.

Ātma-dṛṣṭi: The vision of seeing everything as the
Self.

Ātma-ghāta: Slaughter of the self; suicide; physical
or otherwise; worldliness; ignorance of the nature
of the Self.

Ātmahā: Slayer of the self.

Ātmajña: One who has known the Self; seer with

Self-knowledge.

Ātma-jñāna: Direct knowledge of the Self; Brahma-Jñāna.

Ātma-kṛida: One who rejoices in one's own Self.

Ātma-lābha: Attaining realisation of the Self.

Ātma-lakṣhya: Having the Self as the goal; Self as the object of meditation of Vēdāntins.

Ātmānātma-vivēka: Discrimination between the Self and the not-Self.

Ātma-niṣṭhā: Established in the Self.

Ātmanivēdana: Dedicating one's entire self to the divine; self-surrender.

Ātma-prakāśa: The shining forth or light of the Self.

Ātma-pratyakṣha: Direct perception of the Self.

Ātma-rati: Rejoicing in the Self; interested or centred in the Self.

Ātma-samarpaṇa: Self-consecration; offering of the self, at the feet of the Lord.

Ātma-santūṣṭi: Contentment in one's own Self.

Ātmāśrayī: Dependent on the Self for existence, as in the case of Īśvara.

Ātma-trṭṭa: One who rests contented in the Self.

Ātma-trṭṭi: Satisfaction in one's own Self.

Ātma-vibhūti: Spiritual wealth consequent upon Self-realisation.

Ātma-viçāra: Enquiry into the Self.

Ātma-vit: Knower of the Self.

Ātura-sanyāsa: Sanyāsa taken at the moment of death

Ātyantika: Final; ultimate.

Ātyantika-pralaya: Immediate liberation; liberation of the individual wherein there is complete annihilation of all phenomena subjectively.

Āvāhana: The invocation by Mantrās of the deity for the purpose of manifestation during the time of worship.

Āvaraṇa: Veil of ignorance.

Āvaraṇa-abhāva: Absence of the covering veil.

Āvaraṇa-bhaṅga: Destruction of the veil of ignorance.

Āvaraṇa-śakti: Veiling power of Māyā; Avidyā in the individual.

Āvṛtta-çakṣuḥ: One whose gaze is turned inwards.

- Baddha*: Bound; one who is in a state of bondage.
- Bādhiṭa*: Cancelled; refuted; contradicted.
- Bahiḥ*: Outward; external.
- Bahiḥ-prajñā*: Objective consciousness as in the waking state.
- Bahirāṅga-lakṣhya*: Concentration upon an external object or point in space.
- Bahir-dhauṭi*: External washing and cleansing.
- Bahirmukha*: Externally faced; inclined outwards; extroversion.
- Bahirmukha-vṛtti*: The outgoing mode or tendency of the mind.
- Bahirvṛttinigraha*: Restraint of the outgoing waves of the mind.
- Bahiṣkṛta*: Outcast; a form of *Antardhauṭi* in which the belly is, by *Kākinī-mudrā*, filled with air, which is retained for an hour and a half, and then sent downwards.
- Bahūdaka*: The second of the six types of *Sannyāsins*, who wears a tuft of hair.
- Bahudakṣhinā*: *Aśvamēḍha* sacrifice in which many presents or great gifts are offered to the priests.
- Bahudhā*: Various; diversely; in many ways.
- Bahusyām*: May I be many.
- Bahutva*: Plurality.

Bahuvīrya: Enormous power.

Bāhya: External.

Bāhya-karāṇa: Outer instrument as the eye, ear, etc.

Bāhya-viśaya-pratyakṣa: External objective perception; direct cognition of sense-objects.

Bandha: Bondage; tie or knot; a certain class of exercises in Hatha Yōga.

Bandha-mōkṣa: Bondage and liberation.

Bastī: The purificatory exercise for congested bowels; internal cleansing of the bowels, thoroughly by drawing water through anus; the Yōgic enema.

Bhāga: Portion; division.

Bhāgaṭyāga-lakṣhaṇa: Otherwise known as *Jabaḍaja-hallakṣhaṇa*; e.g., the expression "He is this Devaḍaṭṭa", is so modified that a part of the idea is abandoned. Devaḍaṭṭa seen earlier appeared different: but all those differences are eschewed to bring out the real person who is the same now and here as he was then and there. This method is employed in the Great Upaniṣadic Sentence "Ṭaṭ-ṭvaṃ-asi". "That" and "thou" are the same, even though That (God) and thou (a Jīva) appear to be different, if the *appearance*-part is removed, the identity will be revealed. The Vāṇyārṭa (literal meaning of Ṭaṭ and Ṭvaṃ) is abandoned and the Lakṣyārṭa (real meaning) of Ṭaṭ and Ṭvaṃ, viz., Brahman in Īsvara and the Kūtaṣṭha in the Jīva, is

taken.

Bhagavān: The Lord; Nārāyaṇa or Hari.

Bhāgavata: An adorer of Bhagavān or Viṣṇu as God.
The Bhāgavataṃ is the name of a Purāṇa, regarded by the Vaiṣṇavās as their scripture.

Bhāgavata-dharma: The law of Vaiṣṇava dispensation of adoration and love. Also known as Sātvata Dharma.

Bhājana: Worship (of the Lord); praise (of the Lord); taking refuge (in the Lord).

Bhakṭa: Devotee; votary.

Bhakti: Devotion; love (of God).

Bhakti-mārga: The path of devotion to attain divinity.

Bhakti-yōgī: One who strives to attain union with God through the prescribed spiritual discipline of the path of devotion.

Bhāna: Manifestation; appearance.

Bhandāra: Storehouse.

Bhartā: Supporter; Īśvara.

Bhāti: Shines; illumines; intelligence; consciousness.

Bhautika: Pertaining to or composed of elements; material; physical.

Bhāva: Attitude, mostly expressing a particular relationship with God; any of the five such attitudes prescribed by Vaiṣṇavism, viz., Śānta, Dāsyā, Sakhya, Vātsalya, and Mādhurya (of peace, of ser-

vant, of friend, of maternal, and of a lover, respectively); mental attitude, feeling; being; individual soul; 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.

Bhāvādvaita: Advaitic unity in feeling.

Bhāvanā: Feeling; mental attitude.

Bhāvanā-śakti: Power of imagination.

Bhāva-paḍārtha: A thing that exists.

Bhāva-rūpa: Positive nature of factual being.

Bhāva-samādhi: Superconscious state attained by Bhaktās or devotees through intense divine emotion.

Bhāva-vastu: (same as *Bhāva-paḍārtha*): A thing that exists.

Bhaya: Fear.

Bhēda: Difference; splitting.

Bhēdābhēda: Difference and non-difference; a system of philosophy in which the individual is different from and one with the Supreme Soul.

Bhēda-buddhi: The intellect that creates differences; the Vyāvahārika Buddhi that diversifies everything as opposed to Pāramārtic Buddhi that unifies everything.

Bhēdabhāṃkāra: The differentiating ego; sense of

separateness.

Bhēḍa-jñāna: Consciousness of difference; worldly consciousness.

Bhikṣhā: Alms.

Bhikṣhu: Monk; mendicant; Sannyāsin.

Bhinna: Different; cut off; broken; variegated.

Bhōga: Experience; perception; enjoyment.

Bhōgabhūmi: Land of experience or enjoyment.

Bhōgya: Object of experience or enjoyment.

Bhōkṭā: Subject of experience or enjoyment.

Bhōkṛtva: The state of being an experiencer or enjoyer.

Bhrama: Illusion; delusion; rotation; wandering.

Bhramarakīṭanyāya: The analogy of the wasp and the caterpillar, which states how the caterpillar gets transformed into a wasp by intense thinking of the latter. Even so, the Jīva becomes Brahman itself by meditating intensely on the latter. (See also *Arundhatīnyāya*.)

Bhraṁśa: A definite fall from the principle of Yōga.

Bhraṣṭa: Fallen from the way of Yōga.

Bhr̥kūti: Space between the eye-brows.

Bhrūmadya-dṛṣṭi: Gaze at the space midway between the eye-brows.

Bhujangāsana: Cobra pose of the Hatha Yōgin.

Bhukti: Material enjoyment.

Bhrāṇṭi: Delusion; wrong notion; false idea or impression.

Bhrāṇṭidarśana: Mistaken notion.

Bhrāṇṭija: Born of delusion or misconception.

Bhrāṇṭimātra: Mere illusion or delusion.

Bhrāṇṭisukha: Illusory pleasure; deluding happiness.

Bhūḥ: The earth-plane.

Bhūmā: The unconditioned; infinite; Brahman.

Bhūmikā: Step or stage; state; degree.

Bhūta: What has come into being; an entity as opposed to the unmanifested; any of the five elementary constituents of the universe; element or elemental.

Bhūtādi: Tāmasa Ahaṁkāra, according to Viṣṇu Purāṇa.

Bindu-jagaṭ: The first Ajñāna-bhūmikā.

Bhūtātma: The lower self.

Bhūtabhaviṣyadvartamāna: Past, present and future.

Bhūtajanya: Born of the elements.

Bhūtajaya: Conquest over the elements or the body.

Bhūtapati: The Lord of beings; a name of Śiva.

Bhūtaśakti: Power in matter; subtle material elements; permanent atoms; Bhūtaṭanmātrās or the root elements of matter.

Bhūtasiddhi: Perfect control over the elements and

the body.

Bhūtaśuddhi: Purification of the elements of the body

Bhūṭayajña: An offering to the sub-human creatures; one of the five daily sacrificial rites enjoined on the Hindu householder.

Bhuvah: The higher etheric or the astral world.

Bhuvana: World.

Bīja: Seed; source.

Bījākshara: The root-letter or the seed-letter in which there is the latent power of a Mantra.

Bījātma: The subtle inner Self; also called Sūkshma-ātma, Sūtrātma or Anṭaryāmin.

Bimba: Original; (Brahman).

Bimbapratibimbavāda: The doctrine that the Jīva is a reflection of Brahman; Jīva who is the reflection of Brahman is not, therefore, a distinct thing from but is absolutely one with It. This is one phase of the theory of reflection which lays stress on the identity of the reflection and the original.

Bindu: Point; dot; seed; source; the basis from which emanated the first principle, Mahat-tattva, according to the Tantra-Śāstra.

Bōddhavya-lakṣhaṇa: That which is to be known.

Bōdha: Spiritual wisdom; knowledge; intelligence.

Bōdhaikaṭā: Oneness of consciousness.

Brahmā: God as creator; the first of the created be-

- beings; Hiranyagarbha or cosmic intelligence.
- Brahma-bhāva(nā)*: Feeling of identity with Brahman, as well as of everything as Brahman.
- Brahmabhūta*: One who has become Brahman.
- Brahmābhyāsa*: Meditation on Brahman; Niḍīdhyāsana; reflection on Brahman; conversing on Brahman; discussing about Brahman; etc., that is calculated to the realisation of Brahman.
- Brahmaçārī*: Celibate; one who belongs to the first of the four Āśramās or orders of life; one who lives in purity and studies the Vēḍa.
- Brahmaçarya*: The first stage of the Hindu's life, viz., celibate student's life.
- Brahmaçarya-āśrama*: Order of the students engaged in the study of the Vēḍās and the service of the Guru or the preceptor.
- Brahma-çintana*: Constant meditation on Brahman.
- Brahmadvāra*: Door to Brahman; the entrance and exit of Kuṇḍalinī in the passage to and from Śiva.
- Brahma-granṭhi*: The knot of ignorance at the Mūlādhāra çakra.
- Brahma-jñāna*: Direct knowledge of Brahman.
- Brahmalōka*: The world of the four-headed creator.
- Brahmākāravṛtti*: The sole ultimate thought of Brahman alone to the exclusion of all other thoughts that is arrived at through intense Vēḍāntic meditation.

Brahma-muhūrta: Period of an hour and a half before sunrise.

Brahman: The Akhaṇḍaikaṛasa Satçidānanda, the Absolute Reality; the Truth proclaimed in the Upaniṣads; the Supreme Reality that is one and indivisible, infinite, and eternal; all-pervading, changeless Existence; Existence-knowledge-bliss Absolute; the substratum of Jīva, Īśvara and Māyā; Absolute Consciousness; it is not only all-powerful but all-power itself; not only all-knowing and blissful, but all-knowledge and bliss itself.

Brāhmaṇa: A section of each of the Vēḍās dwelling on the meaning and the use of the Vēḍic hymns; the first of the four Varṇās or castes of Hindu social order; man of wisdom; a sage of Self-realisation.

Brahmanāḍī: Suṣumnā; Prāṇic current that flows through the spinal canal according to Hatha-Yōga.

Brahmānanda: Bliss of the Infinite Absolute; supreme transcendental joy.

Brahmānda: Brahmā's egg; the macrocosm.

Brahma-niṣṭha: One who is established in the direct knowledge of Brahman.

Brahmānubhava: Self-realisation; God-realisation; absolute experience.

Brahmānusandhāna: Considering, thinking of, searching after, enquiring into, looking after, investigation of, exploration into the nature of Brahman;

- receiving of the Upadeśa about Brahman and reflection upon it.
- Brahma-parāyana*: One whose faith and sole refuge is in Brahman.
- Brahma-randhra*: Opening in the crown of the head; head-fontanelle.
- Brahma-sākshātkāra*: Realisation of Brahman; direct experience of the Absolute Being.
- Brahma-śakti*: The power of the Supreme Being.
- Brahma-samsthā*: Grounded in Brahman; Sanyāsin.
- Brahma-śrōtriya*: He who has knowledge of the Vēdās and the Upaniṣads.
- Brama-stiṭhi* (or *Brāhmīstiṭhi*): The establishment or dwelling in Brahman.
- Brahma-tējas*: The effulgent splendour of Brahman.
- Brahma-vādin*: He who advocates that there is one existence alone, viz., Paraṁ Brahman.
- Brahma-vākya*: Divine revelation, such as the Upaniṣads.
- Brahma-viçāra*: Enquiry into Brahman.
- Brahmavidvara*: One who has reached the fifth Jñāna Bhūmikā or Āsamsakti.
- Brahmavidvariya*: One who functions in the sixth Jñāna-bhūmikā or Padārtha-abhāvanā.
- Brahmavidvariṣṭha*: A full-blown Jñānī; a Jīvanmukṭa who has attained to the seventh Jñāna-Bhūmikā or

Ṭurīya.

Brahmavidyā: Science of Brahman; knowledge of Brahman; learning pertaining to Brahman or the Absolute Reality.

Brahmaviṭ: Knower of Brahman; one who is in the fourth Jñāna-bhūmikā or Saṭvāpaṭṭi.

Brahma-Yōga: Wherein the Yōgi finds himself and the whole universe as Brahman.

Brahmōpāsanā: Worship of the Infinite Brahman.

Brhaṭ: Large; big; absolute.

Brhaṭ-brahmānda: Great macrocosm.

Brhaṭṭva: Vastness; largeness; absoluteness.

Bubhukshā: Desire to eat; hunger; will to enjoy.

Buddha: The enlightened one; full of knowledge.

Buddhi: Intellect; understanding; reason.

Buddhi-śakti: Intellectual power.

Buddhi-suddhi: Purity of intellect.

Buddhi-tattva: Principle of intelligence.

Buddhi-vyāpāra: Functioning of the intellect.

Çaitanya: The consciousness that knows itself and knows others; absolute consciousness.

Çaitanyamayī: Full of (all-)consciousness; an attribute of Māyā.

Çaitanya-samādhī: The state of superconsciousness which is marked by absolute self-awareness and illumination as distinguished from Jada-samādhī in which there is no such awareness.

Çakra: Plexus; centre of psychic energy in the human system.

Çakrāyudha: The weapon or discus of Lord Viṣṇu or Śrī Kṛṣṇa; Suḍarśana.

Çakṣu: Eye; the subtle organ of sight; sense of seeing.

Çañçala: Wavering; fickle.

Çañçalatva: Fickleness; tossing of the mind.

Çañçalavṛtti: The natural wavering tendency of the mind.

Çāndranādī: Idā; the lunar psychic current that flows through the left nostril.

Çāndrāyana-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 day; and again increases them one by one till he reaches the same 15 morsels on the next full-moon day.

Çapalatā: Activity; craving; fickleness.

- Çara*: Capable of moving about; unstable.
- Çaraṇa*: Foot; one-fourth; conduct.
- Çāraṇa*: A class of superhuman beings.
- Çaraṇāmṛta*: Water sanctified by the feet of a deity or of a holy man.
- Çarū*: A preparation of boiled rice, milk, sugar and *ghee*, to be offered into the fire for gods; a Sātvic regimen usually taken by Yōga-practitioners and celibates.
- Çārvaka*: The founder of the materialistic school of philosophy; pertaining to his school of thought.
- Çaturvarga*: Fourfold aims, viz., dharma, artha, kama, and mōksha.
- Çaturyuga*: The four ages of the Hindu world-cycle, viz., kṛta, trēta, dvāpara, and kali.
- Çeṣṭā*: Endeavour; effort; activity.
- Çētas*: Subconscious mind.
- Çhala*: Quibble.
- Çidābhāsa*: Reflected consciousness; the reflection of intelligence. (Jīva).
- Çidābhāsaçaitanya*: Reflection of consciousness from Kūtaṣṭha-Brahman.
- Çidākāśa*: Brahman in Its aspect as limitless knowledge; unbounded intelligence. This is a familiar concept of the Upaniṣads. It is not meant that the physical ether is consciousness. The Pure Con-

sciousness (Çiṭ) is like the ether (Ākāśa), an all-pervading continuum.

Çidānanda: Consciousness-Bliss.

Çiddharma: The essential quality or nature of the mind.

Çidghana: Mass of Consciousness.

Çinmātra: Mere Consciousness; Consciousness alone.

Çinmātrōham: I am Çinmātra; I am Pure Consciousness alone.

Çinmaya: Full of Consciousness.

Çintā: Sorrow; worry.

Çintana: Thinking; reflecting.

Çirañjīvi: One who has gained deathlessness.

Çiṭ: The principle of universal intelligence or consciousness.

Çiṭśakti: Power of intelligence.

Çiṭsāmānya: Basic universal consciousness.

Çiṭśūnya: Grand vacuity; immaterial consciousness.

Çiṭsvarūpa: Of the very form of pure intelligence or consciousness.

Çitta: Mind-stuff; subconscious mind.

Çittākāśa: Mental ether; mind conceived of as ether (all-pervading).

Çittaprasādana: Peace or tranquillity of mind.

Çittaśuddhi: Purification of the mind; purity of con-

science.

Çittaviḍyā: Psychology; science of the mind and the sub-conscience.

Çittavimukṭi: Freedom from the bondage of the mind

Daḡḡhāvastha: State of being burnt up by the fire of knowledge; Jīvanmukṭi in which all karmās, ignorance and all saṃskārās get burnt up, and the sage functions with past momentum without being subject to ignorance or karma. He appears to be embodied though he is not attached to the body.

Daharākāśa: Knowledge-space; ether of the heart.

Daitya: A class of mighty beings in whom the diabolical quality predominates; the demons of Hindu Purāṇās; giant.

Daiva: God who controls all beings and gives them what is their due; fate; destiny; controlling power.

Daivavāṇī: Heavenly voice (actually heard by pure souls).

Daivī: Same as Divya, divine.

Daivīsampat: Divine wealth; divine qualities.

Dakṣha: Expert; intelligent; wise; able.

Dama: Control of the outer senses; one of the six-fold virtues of the Niyama of Rāja Yōga.

Dambha: Hypocrisy; pride.

Dāna: Charity; giving.

Danda: The staff of a mendicant or a Sanyāsin; a kind of physical exercise common in India; punishment.

Dandaśakti: Sceptre; the rod of power; power

through autocracy or punishment.

Ḍaṇṭaḍbhaṭi: Cleaning of the teeth.

Ḍārāsutaīṣaṇā: Desire for wife and son (children).

Ḍarbha: A kind of grass held sacred for religious and spiritual purposes.

Ḍarpa: Arrogance; pride.

Ḍarśana: Insight; way of seeing; vision; system of philosophy; making visible.

Ḍāsa: Slave; servant.

Ḍaśāvadbhāna: Doing ten things at a time.

Ḍāśya: The attitude of a devotee expressing the relationship of a servant with God.

Ḍaṭṭa: Given; adopted; give.

Ḍaurmanasya: Despair; evil disposition.

Ḍayā: Mercy; compassion.

Ḍēha: Physical body.

Ḍēhābhīmāna: Egoistic attachment to the body.

Ḍēhādhyāsa: False identification with the body.

Ḍēhātma-buddhi: The intellect that makes one to identify the Self with the body.

Ḍēhaśuddhi: Purity or purification of the body.

Ḍēhavidyā: Physiology.

Ḍēhī: One who has a body; the conscious embodied self; Jīva or the individual soul.

Ḍēśa: Place; space; country.

Ḍeśakāla: Space-time.

Ḍeśakālasambandha: Extended in space and located in time; having connection with space and time; space-time relation.

Ḍeśātīta: Spaceless; beyond space.

Ḍēvalōka: One of the higher subtler worlds; the world of the gods or the celestials.

Ḍēvaṭā: The deity that receives the worship of men and gives them what they desire. The term is also applied to the Lord Who receives the worship of all and gives them what they seek. He is known as the highest *Ḍēvaṭā*.

Ḍēvayajña: One of the five daily sacrificial rites enjoined on all householders, in which oblations are offered to various deities.

Ḍēvayāna: The path of the gods. One of the paths taken by the *Jīva* after leaving the physical body.

Ḍhairya: Boldness; courage.

Ḍhana: Wealth; riches.

Ḍhanadānyabala: Money- and grain-power; power of estate and wealth.

Ḍhanurāsana: Bow-posture of the Hatha-yōgins.

Ḍhārā: Stream; continuous repetition.

Ḍhāraṇā: Concentration of mind.

Ḍhāraṇāsakti: Power of grasping and retaining the ideas.

- Dhāraṇāyōga*: The Yōga of concentration, before the stage of Dhyāna and Samādhi.
- Dharma*: Righteous way of living, as enjoined by the sacred scriptures; characteristics; virtue.
- Dharmaḍāsa*: Slave of duty; lawful slave.
- Dharmamēghasamādhi*: The state of superconsciousness or Samādhi is called 'cloud of virtue' in as much as it showers nectar drops of immortality through knowledge of Brahman, when all the hosts of Vāsanās are entirely destroyed. The cloud of virtue is the name given to Samādhi in the Aṣṭāṅga Yōga of Patañjali.
- Dharmapariṣat*: Assembly of the wise.
- Dharmī*: Substratum; that which possesses the Dharma.
- Dhātu*: Element; metal; the vital force in man by conserving which, through celibacy, the Yōgi develops Ōjas and Tējas.
- Dhauti*: The exercise for cleaning the stomach in Haṭha Yōga.
- Dhīra*: Steadfast; bold; courageous.
- Dhīvāsanā*: The mind which assumes the finest stage and which then contains in bud-like form all the impressions of actions, has its vāsanās called thus.
- Dhṛti*: (Spiritual) patience.
- Dhūmamārga*: The path of smoke, as distinguished from the path of light, taken by the Jīva in its

heavenward journey; Pitṛyāna or the path of the manes.

Dhvaṃśābhāva: Non-existence at the third moment from its beginning.

Dhvani: Tone; sound; the subtle aspect of the vital śakti of the Jīva in the vibration.

Dhvanyātṃmakāśabḍha: Unlettered sound caused by the striking of two things together which is meaningless.

Dhyāna: Meditation; contemplation.

Dhyānagamya: Attainable through meditation.

Dhyānika: Pertaining to dhyāna or meditation.

Dhyēya: Object of meditation or worship; purpose behind action.

Dhyēyarūpa: The form for the purpose of meditation.

Dhyēyatyaḡa: Renunciation of object in meditation; Absolute Experience or Nirvikalpa Samāḍhi.

Digambara: Naked; clad with the quarters.

Digvijaya: Conquest of the quarters (world), either military or cultural.

Dikśakti: The power of illusion that produces the consciousness of space.

Dikshā: Initiation; consecration.

Dīna: Humble; helpless.

Dīnabandhu: Friend of the poor and the helpless, God.

- Ḍinaçarya*: Daily conduct; daily activity.
Ḍīnadayālu: Merciful towards the helpless.
Ḍīrgha: Long; prolonged.
Ḍīrghasvapna: Long dream; usually referred to show the unreal nature of the world.
Ḍiśā: Quarter.
Ḍiṣṭam: Unseen power in karma that links up the act and its fruit; destiny or fate.
Ḍivya: Divine; heavenly; celestial; sacred; luminous; supernatural.
Ḍivyaçakṣhu: Divine eye.
Ḍivyaçāra: Conduct of the godly ones; a Tāntric course of spiritual discipline meant for the pure and advanced aspirants.
Ḍivyaḍṛṣṭi: Divine vision.
Ḍivyagaṇḍha: Superphysical scent (smell).
Ḍōṣa: Defect; shortcoming.
Ḍōṣaḍṛṣṭi: The vision that perceives defects.
Ḍraṣṭā: Subject; seer; perceiver.
Ḍravatā: Liquidity.
Ḍravya: Substance.
Ḍravyāḍvaiṭa: Unity of substance or matter.
Ḍravyagrahaṇa: Appropriation of things.
Ḍṛḍha: Firm; unshaken.
Ḍṛḍhabhūmi: Well-grounded in any state or state of

Yōga.

Ḍṛdhasaṃskāra: Well-grounded mental impression.

Ḍṛdhasuṣṭi: Deep sleep state.

Ḍṛdhatā: Firmness.

Ḍṛk: Seer; perceiver; vision.

Ḍrōha: Treachery; offence.

Ḍṛṣṭa: The visible; seen; that which is perceived.

Ḍṛṣṭānta: Instance; illustration; example.

Ḍṛṣṭisṛṣṭivāda: 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.

Ḍṛśya: Perceived; seen; the world; that which can be seen by the physical sense.

Ḍṛśyaprapañca: Phenomenal world that is visible to the eye.

Duḥkha: Pain; misery; sorrow; grief.

Duḥkhañihāsā: Wish to avoid pain and sorrow.

Dūradṛṣṭi: Distant vision.

Duṣkṛta: Demerit; sin; evil action.

Duṣṭanigraha: Destruction of the wicked.

Dvādaśānta: The twelfth centre; the twelfth centre is identified by some with the pituitary centre in the head, there being six centres in the brain, besides the six below the brain.

Dvaitādvaitavivarjita: Beyond monism and dualism;

destitute of both oneness and two-ness or multiplicity.

Dvaita-bhāva: Feeling of duality.

Dvaitavāda: Dualism; the doctrine of dual existence propounded by Maḍhva.

Dvandva: Pair of opposites.

Dvandvatā: State of duality.

Dvandvātīta: Beyond the pairs of opposites, like heat and cold, hunger and thirst, pleasure and pain, etc.

Dvārakāraṇa: Intermediate cause; Māyā is supposed to be an intermediate cause of the universe, as the unchanging Brahman cannot be an independent cause. That which is not actually the cause but simply a conveying factor of the chief cause, is often found to inhere in the effect. As, for instance, smoothness, etc., of the earth, the actual material cause, are found to exist in the jar, the real effect. They are the intermediate causes, so to say, acting between earth, the actual cause, and the jar, the real effect.

Dvayaṃ: Two; pair.

Dvayanuka: Diatom.

Dvēṣa: Repulsion; hatred; dislike.

Dviḥja: A term used to denote generally the first three of the four castes in Hindu society; twice-born; a Brāhmaṇa.

Dviparārḍha: The two halves of Brahmā's life.

Ēka: One.

Ēkabhāvika: Unigenital; uninatal; of the same source or nature.

Ēkaḍandī: A Sanyāsin who holds one staff only.

Ēkādaśī: Eleventh day of the Hindu lunar fortnight.

Ēkaḍēśika: One-sided; localised.

Ēkāgrata: One-pointedness of the mind; concentration.

Ēkamēvādvitīyam: One alone, without a second; Brahman.

Ēkāṁśa: One portion or fraction.

Ēkānta: Solitude; seclusion.

Ēkāntabhāva: Feeling of isolation or solitariness.

Ēkāntavāda: Monism.

Ēkāntika: Final or ultimate; the Absolute.

Ēkarasa: Homogeneous; uniform; one essence; Brahman.

Ēkāṛṇava: One boundless sea in which state the universe is described figuratively to exist during the dissolution,—the potential causes of the next creation being described as the waters, *kāraṇa śarīra*, of this all-pervading sea.

Ēkaṭā: Oneness; homogeneity; absoluteness.

Ēkaṭva: Unity; oneness.

Ēkayāna: Union of thoughts; monotheism.

Ēkōhaṃ babuṣyāṃ: May I, the One, become many; this describes the primal idea which manifested itself from the One undivided Being prior to creation.

Ēṣaṇāṭrayaṃ: Three kinds of desires, viz., desire for wealth, son and wife.

Ēvaṃ: Thus; so; in this manner.

- Gaḍa*: Disease or fever.
- Gaḍā*: Club; mace; one of the weapons of Lord Viṣṇu.
- Gaḍādhara*: Wielder of the Gaḍā; an epithet of Lord Viṣṇu or Kṛṣṇa.
- Gagana*: Sky; firmament.
- Gaganāravinda*: Sky-lotus; a term used to denote an unreal or non-existent thing; the world.
- Gamanakriyā*: Action of going.
- Gāmbhīra*: Deep; magnanimous; dignified; grand; imperious; grave.
- Gāmbhīrya*: Gravity of demeanour.
- Gaṇapaṭi*: A Hindu deity; success-bestowing aspect of God.
- Gāṇapaṭya*: A Hindu sect worshipping God as Gaṇapaṭi; a member of this sect; pertaining to this sect.
- Gandha*: Smell; scent.
- Gandharvanagara*: Fantastic formations of clouds giving the appearance of mansions and cities; therefore, any fanciful conception; the world.
- Gandhātānmātra*: Subtle principle or root element of odour.
- Garbhōḍhaka*: The primeval waters.
- Gāṛhapaṭya*: Household.
- Gāṛhapaṭyāgni*: One of the three fires of rituals kept

by the Hindu householder.

Gārbhaṣṭya: The second stage of Hindu social life; the married householder's life.

Garimā: A power by which a Yōgi becomes abnormally heavy; one of the eight major *Siddhīs*.

Garva: Pride; egotism; arrogance.

Gatāgati: Going and coming; passage after death.

Gati: State; movement; going.

Gauna: Secondary; indirect.

Gaunabhakti: Culture of devotion through rituals as a preliminary course on the path of love or *Bhakti*.

Gaunavṛtti: Figurative sense or secondary sense as in the instances: (1) He is a lion—he is not a lion, but he is as brave as a lion. (2) *Agni-mānavaka*: student is fire—he is not fire, but his face is as brilliant as fire. This is a secondary power or *śakti* of words.

Gāyatrī: One of the most sacred Vēdic *Mantrās* or texts of the Hindus.

Gāyatrīvidyā: The process of meditation taking *Gāyatrī* as the symbol of Brahman.

Ghanaprajñā: Massive and undifferentiated consciousness.

Ghatākāśa: The space bounded by the jar.

Ghataśuddhi: Purification of the physical body.

Ghrāṇa: Nose.

- Ghrīṇa*: Compassion; pity; aversion; contempt.
- Gītā*: Song; conventionally refers to the renowned sacred text “Bhagavaḍ Gītā”; a philosophical text.
- Gōnaya*: Cow-carrier.
- Gōtra*: Family; lineage; mountain.
- Graha*: Grip; grasp; planet; eclipse.
- Grāhaka*: Cogniser; receiver; that which seizes or perceives; sense-organ.
- Graha*: Grip; grasp; planet; eclipse.
- Grāhya*: Fit to be received; sense-object.
- Grāma*: Village; multitude; collection.
- Granṭhi*: Tie or knot.
- Gṛhastha*: Householder.
- Guḍa*: Anus.
- Gūdhavāsanā*: Hidden subtle desire.
- Gubā*: Cave.
- Gubya*: Secret; genital.
- Guhyabhāṣaṇa*: Private talk; one of the breaks of Brahmaçarya.
- Guṇa*: Quality born of nature.
- Guṇamaya*: Full of qualities or attributes.
- Guṇasāmya*: A state where the three Guṇās are found in equilibrium; the Supreme Absolute.
- Guṇāśraya*: Dependent on Guṇās; consort of the qualities.

YOGA VEDANTA DICTIONARY

Guṇātīta: Beyond the Guṇās; one who has transcended the three Guṇās.

Guṇavāda: A statement of quality.

Guṇī: Possessor of quality or qualities.

Guru: Teacher; preceptor.

Gurukṛpā: Preceptor's grace or blessings.

Gurumantra: Mantra in which one has been initiated by the Guru.

- Halāsana*: The plough-pose when the body is made to imitate the Indian plough. Hala means plough.
- Hamsamantra*: The Mantra “Sōham” automatically and involuntarily uttered by the Jīva with every act of inspiration and expiration.
- Hamsayōga*: The teachings of Lord Hari to Brahma and the Kumārās to clear some Yōgic doubts. This occurs in Śrīmad Bhāgavatam.
- Hāna*: Abandonment.
- Hanumān*: A powerful deity; the son of Wind-God; a great devotee of Śrī Rāma; the famous Monkey who helped Rāma in His fight with Rāvaṇa.
- Hari*: A being who destroys the evil deeds of those who take refuge in Him. A name of Lord Nārāyaṇa or Kṛṣṇa.
- Harṣa*: Exhilaration; joy.
- Hāsyā*: Mirth or amusement; fun.
- Hathayōga*: A system of Yōga, for gaining control over the physical body and Prāṇa; system of Āsanās, Prāṇāyāmās, Bandhās, Muḍrās and Kriyās.
- Hētu*: Cause; reason.
- Hētūpanaya*: Application of reason.
- Hētvābhāsa*: Fallacious inference or reason.
- Himsā*: Injury.
- Hiranyagarbha*: Cosmic intelligence; the supreme

lord of the universe; also called Brahmā, cosmic Prāṇa, Sūtrātmā, Apra-brahman, Mahā-brahmā, or Kārya-brahman; Samastī-sūkshma-sarīrābhimānī (the sum-total of all the subtle bodies); the highest created being through whom the Supreme Being projects the physical universe; cosmic mind.

Hitaṇādī: The common name of several nerves leading from the heart where the individual soul enters in deep sleep.

Hōṭā: The priest who recites the Rg-vēda in a sacrifice.

Hrasva: Short.

Hṛdaya: Heart; essential centre.

Hṛdaya-dhauti: Cleaning of the heart; cleaning the throat and the chest.

Hṛdayagranthi: The knot of the heart, viz., avidyā, kāma, and karma.

Hṛdayagubhā: The cave or chamber of the heart.

Hṛdayakamala: Lotus of the heart.

Hri: Modesty; shame felt in doing wrong action.

Iṣṣhā: Desire.

Iṣṣhāśakti: Omnipotent desire-force.

Idā: The psychic nerve-current flowing through the left nostril; it is the cooling human nāḍī as distinguished from the piṅgalā, the heating solar nāḍī.

Idam: This; here.

Idamtā: This-ness.

Indra: The mind or the soul; the lord of the senses; a Hindu deity; chief of the celestials; the ruler of heaven; the rain-god.

Indrajāla: Illusion or jugglery.

Indrajālikāmāyāsadṛśa: Similar to the illusion created by jugglery; unreal appearances as in dreams.

Indriya: The sense of perception; sense-organ; this is either the physical external karma-indriya (organ of action) or the internal jñāna-indriya (organ of knowledge, cognition or perception).

Indriyajñāna: Sense-knowledge or perception.

Indriyārthasannikarṣa: Contact with or attraction of the objects to the appropriate sense-organs.

Īśa: Lord.

Iṣṭa: Object of desire; the chosen ideal; the particular form of god that one is devoted to; a sacrificial rite.

Iṣṭadēvaṭā: Favourite or tutelary deity.

Iṣṭamanṭra: The Manṭra of the chosen or tutelary deity.

Iṣṭamūrṭi: Favourite form or image of God.

Iṣṭāpūrṭa: Sacrificial rites (Iṣṭa) and acts of charity like excavation of public wells (Pūrṭa).

Iṣṭasiddhi: Attainment of the desired object or goal; the name of a book on Vēdānta.

Īśvarakōṭi: Of the degree of God.

Īśvarapranidhāna: Devotion to the Lord.

Īśvaraprayatna: God's will.

Īśvarapūjanam: Worship of the Lord.

Īśvarasṛṣṭi: That which has been created by the Lord such as the elements, etc.

Iṭara: The other one.

Iṭi: So; thus; this.

Iṭihāsa: Epic; a book describing the life and adventures of a hero or heroes. The term is applied to Rāmāyaṇa and the Mahābhārata. The hero of the former is Śrī Rāma, the son of Dasaratha, and of the latter, the five Pāṇḍavās.

Jada: Insentient; non-intelligent.

Jadajadabbhēda: Difference between various classes of matter.

Jadasamāḍhi: The state of Samāḍhi induced by the Hatha Yōgic process in which there is no awareness or illumination as opposed to Çaiṭanya Samāḍhi of the Vēḍāntins.

Jagaḍguru: World preceptor.

Jagaḥ: World; changing.

Jagaḥ-vyāpāra: World-business.

Jāgraḍavasthā: State of waking consciousness; consciousness of the objective universe.

Jāgraḥ: Waking condition.

Jāla: Not real; a net; a snare; illusion.

Jalākāśa: Ether which is reflected together with clouds, stars, etc., in the water contained in the jar; ether belonging to the water of the jar.

Jālandharabandha: A Hatha Yōgic exercise in which the chin is pressed against the chest.

Jalpa: Wrangling; a method of argumentation in logic.

Janalōka: A particular region of the seven higher planes; just below Ṭapōlōka.

Janma: Birth; coming into being.

- Japa*: Repetition of God's name again and again; repetition of a Mantra.
- Japamālā*: Rosary (to count the number of repetitions done).
- Japarahitaḍhyāna*: Meditation without repetition of a Mantra.
- Japasahitaḍhyāna*: Meditation with the repetition of a Mantra.
- Jarā*: Old age.
- Jarāyu*: Womb.
- Jarāyuja*: Viviparous animals (of placental origin).
- Jatā*: Matted hair.
- Jatharāgni*: Gastric fire; digestive fire.
- Jāmbūnada*: Gold; pertaining to river Jamboo.
- Jāti*: Species; class; creation.
- Jāṭismara*: Remembrance of the incidents of one's previous births (whether spontaneously or through special voluntary effort).
- Jātyantaṛaparīnāma*: Transformation of one genus or species into another.
- Jaya*: Victory; mastery.
- Jihvā*: Tongue or the organ of taste and speech.
- Jijñāsā*: Desire to know.
- Jijñāsu*: One who aspires after knowledge; spiritual aspirant.
- Jitēndriya*: One who has controlled the indriyās or

the senses.

Jīva: Individual soul with ego.

Jīvaçaitanya: Individual consciousness.

Jīvagrāma: Living things; multitude of Jīvās or individual souls.

Jīvajīvabhēda: Difference between one individual and another.

Jīvakōti: Belonging to the category or class of the individual soul.

Jīvanmukṭa: One who is liberated in this life.

Jīvanmukṭi: Liberated in this life, while yet living.

Jīvasrṣṭi: That which has been created by the Jīva, viz., egoism, mine-ness, etc.

Jīvātmā: Individual soul.

Jīvēśvarabhēdha: Difference between the individual soul and God; the fundamental tenet of the dualistic school of thought.

Jñāna: Knowledge; wisdom of the Reality or Brahman, the Absolute.

Jñānabhūmikā: Step or stage or degree in the attainment of knowledge.

Jñānābhyāsa: A term generally used for the Vēdāntic mode of Sādhana.

Jñānaçakshu: Eye of wisdom or eye of intuition.

Jñānāgni: Fire of spiritual knowledge or wisdom.

Jñānakānda: The section of the Vēdās dealing mainly

with the eternal verities or the Absolute Truth; the Upaniṣads dealing with the Paraṁ Brahman.

Jñānākāra: Of the form of wisdom; Brahman; sage.

Jñānākāśa: The ether of knowledge; Brahman.

Jñānamārga: The path of Knowledge; Jñāna Yōga.

Jñānamaya: Full of knowledge.

Jñānaniṣṭha: Established in the knowledge of the Self.

Jñānaśakti: Power of knowing; the omnipotent universal force of knowledge.

Jñānasphūrṭi: Flash of knowledge.

Jñānasvarūpa: Of the very nature or embodiment of knowledge.

Jñānaśāstra: The Tāntric text that treats of higher knowledge.

Jñānayajña: Dissemination of knowledge; the Sādhana for, and the attainment of, knowledge, conceived of as an offering or divine sacrifice; offering of the individual to the Supreme.

Jñānayōga: The path of knowledge; meditation through wisdom; constantly and seriously thinking on the true nature of the Self as taught by the Guru.

Jñānayōgi: One practising the scheduled discipline of the path of knowledge.

Jñānēndriya: Five internal organs of perception; sense of sight, hearing, taste, touch, and smell.

Jñānōḍaya: Dawn of knowledge.

Jñēya: Knowable; to be known.

Jyēṣṭha: The eldest; the best.

Jyēṣṭhā: A star.

Jyōtiḥ: Illumination; luminosity; effulgence.

Jyōtirḍhyāna: Meditation on the supreme Light.

Jyōṭirmaya: Full (mass) of light.

Jyōtiṣmat: Full of light.

Jyōtisvarūpa: Of the form of light.

- Ka*: Brahmā; Viṣṇu; Cupid; Fire; Wind; Death; Sun; soul; king; joint; peacock; bird; mind; body; time; cloud; sound; hair; light; wealth; joy.
- Kaivalya*: Transcendental state of Absolute Independence; Mōksha; isolation; final beatitude; emancipation.
- Kaivalya-mōksha*: Isolated freedom. The Jñāni at once gets Jīvanmukṭi state by becoming one with Brahman, while living. This is termed *pralaya* also. Final emancipation.
- Kalā*: Part; ray; art.
- Kāla*: Time; death or Yama.
- Kālaçakra*: Wheel of time.
- Kalāśakti*: The power or skill in arts, viz., literature, architecture, etc.
- Kālātīta*: Beyond time.
- Kalātrapuṭraiṣaṇā*: Desire for wife and children.
- Kali*: Evil; black.
- Kaliyuga*: Age of Kali; iron age; the last of the four yugās; the present age; the dark, evil age.
- Kalpa*: A day of Brahmā. 360 human years make one celestial year. 12,000 celestial years make one Çaturyuga or Mahāyuga. 71 such Mahāyugās make one Manvanṭara. 14 such Manvanṭarās (with their twilight periods) make a Kalpa of 4,320,000,000 years. A night of Brahmā is of an equal duration.

He lives hundred such years. Brahmā'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 Parārdha. He has now completed the first Parārdha and is in the first day of the second Parārdha. This day or Kalpa is known as Svētavarāhakaḷpa; Kalpa also means a code of rituals.

Kalpanā: Imagination of the mind; creation.

Kalpanāmātra: Mere imagination; lying only in imagination.

Kālpānika: That which is imagined; falsely created.

Kalpita: Imagined or created; dreamt.

Kalyāṇa: Auspicious; blessed.

Kāma: Desire; passion; lust.

Kāmāgni: Fire of passion.

Kāmajāta: Born of desire or passion.

Kāmakāñcana: Lust and wealth, the two great barriers to Self-realisation.

Kāmamaya: Full of desire and lust.

Kāmanā: Longing; pleasure-seeking; cupidity.

Kāmaśakti: Force of lust or desire.

Kāmasaṅkalpa: Thought born of desire.

Kampana: Shaking or trembling; twisting of muscles; tremor in the body or limbs.

Kāmyakarma: Any action done with desire for fruits thereof.

Kañçuka: Limit or constriction; sheath whereby, from all-knowing, you have become little; from being almighty, you have become a little doer.

Kānda: The root; the source of all nāḍis; the egg-shaped centre of nerves located below the region of the navel.

Kandamūla: Roots and tubers.

Kaniṣṭhakōṭyāḍhikārī: Qualified person of the most inferior type.

Kanṭha: Throat; neck.

Kanṭhamūla: The base of the neck (throat).

Kapāladhauti: A process for the removal of phlegm and is threefold:

1. Vāṭākrama: by inhalation and exhalation.
2. Vyutṭkrama: by water drawn through the nostrils and ejected through the mouth.
3. Śiṭkrama: the reverse process to No. 2.

Kapālarandhra: Hollow of the skull.

Kapata: Deceptive; cunning.

Kapha: Phlegm; one of the three humours or dōṣās according to Āyurvēda.

Karālī: The terrific one; a flame of fire.

Kāraṇa: 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.

Kāraṇabrahman: The highest and the first manifestation of the Absolute; the Absolute qualified by Māyā; Saṁyama Brahman.

Kāraṇa-jagat: Causal world.

Kāraṇa-salila: Primeval waters; the potential condition of the cosmic energy described figuratively as the water of an all-pervading ocean.

Kāraṇaśarīra: The causal body (where the individual rests during sound, deep, dreamless sleep, the intellect, mind and senses being reduced to an unmanifested potential condition); this is the proximate cover of the soul, known as the sheath of bliss.

Kāraṇātmā: The causal soul.

Kāraṇavairāgya: Dispassion caused through some misery or shipwreck in life.

Kāraṇāvasthā: Causal state or condition.

Kāraṇavivēka: Accidental cause of slight discrimination at first.

Karatalabdhikshā: Using hands (palms) as the begging bowl.

Karma: Action. It is of three kinds: Saṁcita (all the accumulated actions of all previous births), Prārabha (the particular portion of such karma allotted for being worked out in the present life), and Āgāmi (current karma being freshly performed by the individual). It is the karma operating through

the law of cause and effect binding the Jīva or the individual soul to the wheel of birth and death.

Karmabandha: Bondage caused by karma.

Karmabhūmi: Land of action; the earth-plane.

Karmāḍhyakṣa: Controller or ruler of actions; God; soul.

Karmaja: Born of action or Prārabdha.

Karmakāṇḍa: The section of the Vēdās dwelling only on the rituals mainly; the Saṃhitās and the Brāhmaṇas of the Vēdās.

Karmapara: Dependent on karma.

Karmaphala: The fruit of actions; the consequence of a deed in the shape of pain or pleasure.

Karmasākṣhī: Witness of actions.

Karmāśaya: The receptacle or mass of actions; aggregate of works done.

Karmavāda: The doctrine of karma upholding that each deed, good or bad, is inevitably followed by pleasure or pain as its sure effect.

Karmayōga: The Yōga of selfless action; performance of one's own duty; indifference to the body and the world; service of humanity.

Karmayōgī: One going through the scheduled spiritual discipline of the path of action.

Karmēndriya: Organ of action: tongue (speech), hands, feet, genital and anus are the organs of action.

Kartā: Doer; the subject of action.

Kartavya: Duty; that which is to be done or ought to be done.

Kartṛtva: Doership; agency of action.

Kartṛvāda: The claim of being an independent doer.

Karuṇā: Mercy; compassion; kindness.

Karuṇāviṣṭa: Invaded by pity.

Kārya: Effect (correlative of Kāraṇa); the physical body is described as the Kārya, in contrast to the causal body, the Kāraṇa; the world; Hiranyagarbha.

Kāryabrahma: Hiranyagarbha; effected Brahman.

Kāryakāraṇasambandha: Relation between the cause and the effect.

Kāryatattvārthavit: One who knows the meaning of the essence of actions.

Kāryāvasthā: Condition of an effect.

Kāryavimukṭi: Liberation from activity; final emancipation.

Kaṣāya: The subtle influence in the mind produced by enjoyment and left there to fructify in time to come and distract the mind from Samādhi; hidden impressions.

Kathā: Tale or story; history or narrative.

Kaupīna: The Indian loin-cloth; suspensory bandage usually worn by men.

Kāya: Physical body.

Kāyāklēśa: Mortification and torment of the body.

Kāyasamṣat: Perfection of the body so that it is equal to a wealth or treasure.

Kāyasiddhi: Perfection of the body through Yōga.

Kāyavyūha: Group of bodies (created by a Yōgi, to exhaust his prārabdha).

Kēndra: Centre; heart.

Kēvala: Alone; single; independent; the Absolute.

Kēvalānandasvarūpa: Of the very form of mere Bliss; Brahman.

Kēvala asti: Pure Existence merely.

Kēvala astitva: The state of Absolute Being.

Kēvalaṣaītanya: Pure Consciousness or intelligence, without thought.

Kēvalajñāna: Absolute knowledge; Brahma-jñāna.

Kēvalakumbhaka: Sudden restraint of breath, not preceded by either inhalation or exhalation.

Kēyūra: An ornament worn on the arm of Lord Viṣṇu.

Kha: Sky; ether.

Khēçara: What moves in the sky; the celestial being or the bird.

Khēçarīmudra: The Hatha Yōgic pose whereby a person is able to fly in the sky.

Khyāti: Reputation; fame; knowledge.

Kirīta: A crown; one of the ornaments of Lord Viṣṇu.

Kīrtana: Singing the name and glory of God.

Kīrti: Fame; reputation.

Klēśa: Affliction; pain.

Kōśa: Sheath; bag; scabbard; a sheath enclosing the soul; there are five such concentric sheaths or the chambers one above the other, namely, the sheaths of bliss, intellect, mind, life-force and the gross body.

Kōti: Crore; degree (Sādhana-kōti or the degree of a spiritual aspirant, Siḍḍha-kōti or the order of perfected beings); ten million.

Krama: Order; rules regarding rituals.

Kramamukṭi: Progressive emancipation of the devotees wherein they proceed from this world to the world of Brahmā and from there attain Kaivalya.

Kratu: Sacrifice; Yajña; action.

Kriyā: Physical action; particular exercises in Hatha Yōga, such as Baṣṭi, Neṭi, Nauli, etc.

Kriyādvaiṭa: Oneness in action or practical living of Oneness.

Kriyājñāna: The intellectual processes which are the means taken to acquire Svarūpajñāna.

Kriyamāṇa: (lit. what is being done) the effect of the deeds of the present life to be experienced in the future; same as Āgāmi.

- Kriyānivr̥tti*: Relief from action; emancipation.
- Kriyāśakti*: The power or faculty of acting.
- Kriyāyōga*: Yōga of action; Yōga of self-purification through external service or worship.
- Krōḍha*: Anger; wrath.
- Kṛpā*: Mercy; grace; blessing.
- Kṛṣṇadvaipāyana*: The famous Vyāsa, the writer of the Mahābhārata, eighteen Purāṇās, and the compiler of the Vēdās.
- Kṛṣṇājina*: Special kind of deer-skin used as seat during worship and Yōgic meditation.
- Kṛtabuddhi*: (Very) intelligent; rational; discriminative.
- Kṛtakṛtya*: One who has done all actions, i.e., Jñāni.
- Kṛtanāśa*: Destruction of what has been done; destruction of actions done or the rewards of actions that have been done.
- Kṛtātma*: Pure soul who is extremely good and extremely self-sacrificing.
- Kṛūramati*: One with a cruel mind or intention.
- Kṛūrātā*: Cruelty; pitilessness.
- Kṣhamā*: Forgiveness.
- Kṣhana*: Moment.
- Kṣhanabhāṅgura*: Liable to be destroyed at any time; utterly transient; evanescent.
- Kṣhanika*: Transitory; evanescent; momentary.

Kshanikaṭva: Momentariness.

Kshara: World; perishable.

Kshātradharmā: Code of life and conduct of the warrior-class.

Kshatriyavidyā: Military science of the warrior-caste.

Kshaya: Destruction; thinning; diminishing; annihilation.

Kshētra: A holy place; field; also physical body in the philosophical sense.

Kshētrajña: The individual or the Supreme Soul.

Kshīṇa: Powerless; weak.

Kshipta: Wandering state of the mind.

Kṣiti: Earth.

Kṣudrabrahmāṇḍa: Microcosm; human body.

Kulaḍharma: The respective duty pertaining to the family.

Kumbhaka: Retention of breath; suspension of breath.

Kundalinī: The primordial cosmic energy located in the individual; it lies coiled up like a serpent with three and a half coils, with head downwards at the basal Mūlāḍhāraçakra.

Kuśa: Sacred grass used for ritualistic purposes.

Kūtaṣṭha: Absolutely changeless; He who is found without exception in all creatures from Brahmā 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.

Kūtaṣṭhaçaitanya: Inner Self; individual Consciousness destitute of egoism.

Kūtaṣṭhanitya: Eternal, without undergoing any change; the changelessly permanent Self. This is opposed to *Pariṇāmi Nitya* or changing permanent.

Kūtaṣṭhaṭā: Rock-seated Being; firm being; the being of the Self or Brahman.

Kutīra: Hut or cottage; hermitage.

Lāghava: Lightness of body through practice of meditation.

Laghimā: Lightness; one of the eight major Siddhis of Yōga-practice.

Lajjā: Shame; shyness.

Lakṣhaṇa: Sign; definition; characteristic; condition.

Lakṣhaṇavṛtti: 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.

Lakṣhya: Target; point of concentration.

Lakṣhyārtha: Indicative meaning (in the exposition of Ṭaṭ-ṭvaṃ-asī Mahāvākya); the Lakṣhyārtha of Ṭaṭ is Brahman and that of Ṭvaṃ is Kūtaṣṭha.

Laulikī: The whirling of the belly from side to side.

Laukika: Worldly; pertaining to the empirical phenomena.

Laya: Dissolution; merging.

Layaçinṭana: Concentration of the mind with a view to dissolve it; that kind of Vēdāntic 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 Bhūṭalayaçinṭana, the Anṭahkaraṇalayaçinṭana, and the Ōmkāralayaçinṭana.

Layakrama: The order of the dissolution of the Ṭaṭ-vās.

Layaśṭhāna: The place of dissolution.

Laya-yōga: Process of absorption of the individual soul into the Supreme Soul; another name of Nāḍa-yōga or Kuṇḍalinī-yōga.

Lēśāvidyā: Trace of ignorance.

Līlā: Play; sport; the cosmos looked upon as a divine play.

Līlāmayī: A connotative name of the divine force to whom creation and dissolution are mere play or sport.

Līlāvilāsa: The splendour of divine sport.

Līna: Dissolved; merged; lost.

Liṅga: Mark; gender; sign; symbol.

Liṅgadēha: The astral body; the subtle body.

Liṅgaśarīra: The subtle or psychic body that becomes particularly active during the dream-state by creating a world of its own; the three sheaths of intelligence, mind and vital energy constitute this body.

Liṅgātman: The subtle self.

Lōbha: Covetousness; greed.

Lōka: World of names and forms.

Lōkāyata: Materialist; Ārvaka.

Lōkaśaṅgraha: Solidarity of the world; uplift of the world.

Lōluṭā: Covetousness; cupidity; earthly enjoyment.

Maḍa: Pride.

Maḍbukaṛībhikṣhā: Alms collected from door to door like a bee collecting honey from flower to flower.

Maḍhuparka: An offering for the Lord containing honey, curd, etc.

Maḍhura: The attitude of a devotee expressing the emotion that exists between a lover and the beloved; the devotee looks upon God as his Beloved.

Maḍhuvidyā: The process of meditation on Brahman taking the sun (honey) as a symbol of Brahman.

Maḍhyamā: A slightly gross form of sound.

Maḍhyamakōtyaḍbhikāri: Qualified person of the middle type.

Maḍhyamaparīṇāma: Middle size.

Maḍhyamavairāgya: Middle type of vairāgya; not intense vairāgya.

Mahābhūta: Great element; primordial element.

Mahāḍbrahma: Hiranyagarbha; Sūtrātmā; cosmic intelligence.

Mahākālpa: The great cycle; hundred years of Brahmā when the whole universe is dissolved in the Unmanifested.

Mahān: The Great; the evolute from Prakṛti according to the Sāṅkhya; Brahmā or Hiranyagarbha.

Mahāpralaya: The great deluge and general annihilation of the world; the final destruction of the

whole creation at the end of a cosmic cycle.

Mahāpuruṣa: A great person; a great soul; a sage; the Supreme Lord.

Mahārājā: Emperor.

Maharlōka: The fourth of the seven planes above the nether regions.

Maharṣi: Great sage.

Mahat: Great; the first product from Prakṛti in evolution, according to Sāṅkhya philosophy; intellect.

Mahatahparah: Beyond the great; greater than the great; above the reach of the intellect.

Mahātmā: Great soul; saint; sage.

Mahatṭva: The great principle; the principle of intelligence or Buddhi; Hiraṇyagarbha or Brahmā.

Mahatṭva: Greatness.

Mahāvākya: (lit.) Great sentence. Upaniṣadic declarations, four in number, expressing the highest Vēdāntic truths or the identity between the individual soul and the Supreme Soul. They are:

1. *Prajñānam Brahma* (Consciousness is Brahman)—in Āitarēya Upaniṣad of the Rg Vēda;
2. *Aham Brahmāsmi* (I am Brahman)—in Brhadāranyaka Upaniṣad of Yajur-Vēda.
3. *Tat Tvam Asi* (That thou art)—in Çchāndōgya Upaniṣad of Sāma Vēda.
4. *Ayam Ātmā Brahma* (This Self is Brahman)—in Māndukya Upaniṣad of Aṭharva Vēda.

Mahāvākyaṇusandāna: Enquiry into the truth of the Mahāvākyaś.

Mahēśvara: Great Lord; name of Śiva.

Mahimā: Glory; one of the eight major siddhis; the power of assuming immense size.

Maitrī: Friendliness.

Majjā: Marrow.

Makāra: The mystic syllable 'm', the third letter that concludes Ōṃ or the Praṇava-nāḍa.

Mala: Impurity of the mind; one of the three defects of the mind.

Mālā: Rosary; beads used for counting the number of Japa done.

Malavāsanārāḍa: Free from impurities and subtle desires.

Malinasatva: Impure Satva; nescience; avidyā in the individual.

Mamakāra: Mine-ness; the thought "this is mine" in relation to the body and the things connected with it, such as wife, children, relations, friends, home, wealth and the like.

Mamatā: Mine-ness.

Māna: Respect; sense of self-respect.

Manahkalpita jagat: The world created by the mind or imagination.

Manahprāṇasambandha: The relation between mind

and vital energy.

Manahśuddhi: Purification of the mind.

Manana: Constant thinking; reflection; meditation on the eternal verities; the second of the three steps on the path of knowledge.

Mananaśakti: Power of reflection and concentration.

Manas: Mind; the thinking faculty.

Manasaḥ-manah: Mind of mind; the Inner Ruler or the Self or Brahman.

Mānasapūjā: Mental worship; an item of ritualistic worship requiring the devotee to go mentally through the entire procedure of worship.

Mānasika: Mental; pertaining to the mind.

Mānasikajapa: Mental repetition of a Mantra.

Mānasikakriyā: Mental action.

Mānaśīśakti: Power of mind; intelligence; understanding.

Mānavadharmā: The essential nature of man; religion of man; the duties of man.

Maṇḍa: Dull; thick.

Mandala: Region; sphere or plane, e.g., Sūryamandala or the solar region.

Maṅgalārāṭi: Worship through waving of lights before God or any adorable personage.

Maṇipūraçakra: The third of the Yōgic centres situated in the region of the navel.

Maniṣā: Independent power of thinking.

Manōḍharma: Natural attributes or properties of the mind.

Manōjaya: Conquest of the mind.

Manōlaya: Involution and dissolution of the mind into its cause.

Manōmātrajagat: Mind alone is world; world made up of mind only.

Manōmayakōṣa: One of the sheaths of the Self, consisting of the mind.

Manōmūrṣhākumbhaka: Retention of breath wherein the mind lapses into unconsciousness; a variety of pralaya.

Manōnāśa: Destruction of the mind.

Manōnirōdha: Control or annihilation of the mind.

Manōrājya: Building castles in the air; mental kingdom.

Manōraṭha: Desire of the mind.

Mantra: Sacred syllable or word or set of words through the repetition and reflection of which one attains perfection or realisation of the Self.

Mantraçaitanya: The dormant potency of a Mantra.

Mantraśakti: Power of the Lord's Name; the potency of any Mantra.

Mantrasiddhi: Perfection in the practice of Mantra-japa; mastery over the Dēvaṭā of a Mantra so that

the Dēvatā graces the votary whenever invoked.

Manvantara: The period of Manu's rule consisting of 71 celestial Yugās.

Mārḍava: Mildness; tenderness; smoothness.

Mārga: Path; road.

Mārtāṇḍa: The Sun-God.

Mātrā: Unit; alone; element.

Māṭṛmānamēya: Knower, knowing and the known; measurer, measuring, measured.

Martyalōka: The mortal world; earth-plane.

Maruṭ: A certain class of heavenly bodies; the wind-god.

Mathākāśa: Space bounded by a temple or a house or a room.

Maṭi: Thought; mind rightly directed towards knowledge revealed and practice enjoined by Śāstrās.

Mātsarya: Jealousy.

Maṭsyāsana: Fish-posture of the Hatha Yōgins; a person can float on water like a fish for a considerable time if he steadily lies there in this posture.

Maṭsyāvatāra: The Fish-incarnation of God, according to Hindu mythology.

Maṭsyēndrāsana: This posture was invented by Bhagavān Maṭsyēndra, one of the pioneers of Yōgic culture.

Mauna: Silence.

Māyā: The illusive power of Brahman; the veiling and the projecting power of the universe.

Māyāmōhajāla: The jugglery or deception set by infatuation of *Māyā*.

Māyāśabalabrahma: Another name for Saguna Brahman or *Īśvara* (the Brahman conjoined with attributes, enwrapped in and coloured with *Māyā*.)

Māyāvāda: Also known as *Miṭhyāvāda*; theory of illusion; doctrine of the phenomenal character of the universe.

Māyāvī: Master-magician; great juggler; Brahman.

Māyōpādhi: The *Upādhi* or the apparently limiting conditions produced by *Māyā* or appearance.

Mēdhā: Power of retaining the import of studies; intelligence or intellect; power of understanding.

Mēghākāśa: Sky reflected in particles of water which resemble spray and which are inferable as existing in the canopy of clouds, which hangs in the expansive firmament from the subsequent showers of rain; cloud-environed ether.

Mērūdanda: The spinal column.

Mīmāṃsā: An enquiry into the nature of a thing; the science of philosophical logic enquiring into Vēdic knowledge; *Pūrvamīmāṃsā* or *Uttaramīmāṃsā*.

Mitābhāra: Moderate diet.

Miṭhyā: False; unreal; illusory.

- Miṭhyābhimāna*: False egoism.
- Miṭhyācāra*: Sinful conduct; hypocrisy.
- Miṭhyādr̥ṣṭi*: The vision that this world is unreal.
- Miṭhyābhāṃkāra*: Same as *Miṭhyābhimāna*.
- Miṭhyājñāna*: False knowledge.
- Miṭhyājñānanimitta*: Based on wrong knowledge.
- Miṭhyāsambandha*: False relationship.
- Miṭhyāvāda*: Phenomenal doctrine; theory of illusion.
- Mōha*: Infatuation; delusion caused by wrong thinking; false identification and deluded attachment.
- Mōksha*: Release; liberation; the term is particularly applied to the liberation from the bondage of karma and the wheel of birth and death; Absolute Experience.
- Mr̥dya* (Vairāgya): Mild form of dispassion; intermittent, vague and weak.
- Mr̥dutā*: Gentleness; tenderness.
- Mrgatṛṣṇā*: Mirage in the desert.
- Mr̥ṣā*: Vain; hollow; false; unreal.
- Mr̥tyu*: Death; Lord Yama.
- Mr̥tyuñjaya*: Conquerer of death; one of the names of Lord Śiva.
- Mūdhāvasthā*: One of the five states of the mind; state of ignorance or forgetfulness of one's real nature.
- Muḍiṭā*: Complacency; joy.

Mudrā: A certain class of exercises in Hatha Yōga; symbols shown in hands during worship.

Mugdhaṭā: The state of very deluded forgetfulness of real divine nature through infatuation.

Muhūrtaṃ: Auspicious moment; a period equivalent to 48 minutes.

Mukhya: Chief; primary.

Mukhyaprāṇa: Chief vital air.

Mukhyasāmānyādhikaraṇa: The great Vēdāntic text "Ahaṃ Brahmāsmi: 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 the knowledge of the man dispels the notion of the pillar, and the residuum of that idea of pillar is the same as man. In other words, the relation of subject and predicate is not based upon direct identity (*Mukhyasāmānyādhikaraṇa*) but upon the sublation of the

falsity of the subject as such (Bāḍhasāmānyāḍhi-karaṇa).

Mukhyavṛtti: Primary sense; power or śakti of words

Mukṭa: The liberated one.

Mukṭapuruṣa: A person liberated from all kinds of bondage; one freed from birth and death.

Mukṭi: same as Mōksha.

Mūla: Origin; root; base; tuber.

Mūlādhāra: The lowermost of the six Yōgic centres in the body.

Mūlādhauti: Cleaning of the anus.

Mūlājñāna: Primal ignorance which contains all potentialities.

Mūlamantra: Root Mantra; the powerful and the most important of the Mantrās of any deity.

Mūlaprakṛti: Avyakṭam; the ultimate subtle cause for all matter.

Mūlāvidyā: Same as Mūlājñāna.

Mumukshu: Seeker after liberation.

Mumukshutva: Intense longing for liberation.

Muni: A sage; an austere person; one observing the vow of silence (Mauna).

Mūrçchā: Fainting.

Mūrka: Fool.

Mūrtāmūrta: Personal and impersonal.

Mūrṭi: Idol.

Nābhi: Navel.

Nābhiçakra: Manipūraçakra; the third lotus at the navel, according to Hatha Yōga.

Nāda: Mystic sound (of the Eternal); the primal sound or first vibration from which all creation has emanated; the first manifestation of the unmanifested Absolute; Ōmkāra or Śabda Brahman; also the mystic inner sound or Anāhaṭa on which the Yōgi concentrates.

Nāḍabindukalātīta: Beyond the states of Nāḍa, Bindu and Kalā, in Tāntric conception; the supreme state of Brahman.

Nāḍānusandāna: Enquiry or investigation into the Anāhaṭa sounds.

Nādī: Nerve; channel; psychic current.

Nāḍīśuddhi: Purification of the Nādīs.

Nāga: One order of Sādhus, who are nude.

Naimittika: Occasional; not daily or permanent.

Naimittika-karma: Obligatory rites on special occasions, such as death anniversaries, eclipses, etc.

Naimittikapralaya: Occasional cosmic dissolution, during Hiranyagarbhā's sleep.

Naïskarmya: Cessation of works of Prakṛti; the state of being actionless (in salvation).

Naïsthikabrahmaçārī: One who has taken the vow of

life-long celibacy, residing in the house of his preceptor.

Naivēḍya: Edible offerings to the deity in a temple or household altar.

Naiyāyika: Follower of the Nyāya school of Indian philosophy.

Nakṣatṛavidyā: The science of stars; astronomy.

Nāma: Name.

Nāmarūpa: Name and form; the nature of the world.

Nāmarūpajagat: The world of names and forms.

Nāmarūpavyākaraṇa: Evolution of names and forms.

Nāmasmarana: Remembrance of the Lord through repetition of His name.

Namṛatā: Humility.

Nānābhāva: The feeling of plurality or multiplicity.

Nānātva: Many-ness; variety; diversity.

Narasimha: A fierce manifestation of Viṣṇu in the form of a man-lion in which the Lord incarnated to kill Hiranyakaśipu.

Nārāyaṇa: 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 Nāra *plus* Ayana is understood as a Bahuvrīhi compound, the word means one who pervades all things; one who sleeps on waters.

Nāsikā: Nose; the subtle organ of smell corresponding to the outer organ, the nose.

Nāsikāgra: Tip of the nose.

Nāsikāgradṛṣṭi: Gaze at the tip of the nose.

Nauli: Hatha Yōgic Kriyā, wherein the abdominal region is churned with the rotating motion of the rectal muscles.

Navadvārapurī: The nine-gated city; body.

Navarṇḍhīs: The nine minor psychic powers.

Navavidhābhakti: Nine modes of devotion, viz., hearing His Names and Glories, singing them, remembering the Lord, worship (service) of His Feet, adoration with flowers, prostrations, regarding oneself as His servant, as His friend, and total self-surrender.

Nēti: Hatha Yōgic Kriyā for cleansing the nostrils, by passing a thread through the nostrils; one of the six kriyās or preliminary purificatory exercises in Hatha Yōga.

Nēti-nēti: "Not this: not this"; the analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth.

Nidīdhyāsana: Profound and deep meditation; third step in Vēdāntic Sāḍhanā, after 'hearing' and 'reflection'.

Nidrā: Sleep; either dreaming or deep sleep state; also a name of Yōgamāyā.

Nigamana: Conclusion; the fifth member of a syllogism.

Nigrahasthāna: The place of controlling and punishment.

Niḥsaṅkalpa: Devoid of thought or imagination.

Niḥsprbhā: Desirelessness.

Niḥśreyas: Supreme Bliss; Mōksha.

Niḥśvāsa: Outbreathing; exhalation.

Nijabōdharūpa: State of Self-awareness; Saṭṣiṭānanda Brahman; of the form of real knowledge.

Nimēṣa: Twinkling of an eye; a moment or minute.

Nimitta: Cause; instrument.

Nimittakāraṇa: Instrumental cause, as the potter who makes the pot.

Nindā: Rebuke; censure.

Nirabhimānaṭā: State of mine-lessness; egolessness.

Nirabhimānī: One who is devoid of Abhimāna.

Nirādhāra: Without support.

Nirājana: Burning of camphor and the like; an offering or waving of camphor or any light before the deity during worship.

Nirākāra: Formless.

Nirālamba: Supportless.

Nirāmaya: Without disease.

Nirañjana: Spotless.

- Nirañjanōham*: I am spotlessly pure.
- Nirāśaya*: Without refuge or shelter.
- Nirāśraya*: Without support.
- Niraṭīśayaghaṇībhūṭaśakti*: Infinitely massive power or potency; condensed or concentrated power which is limitless.
- Niraṭīśayānanda*: The highest bliss; above which bliss there is none other.
- Niravadhīatītarām*: Constant and profuse.
- Nirāvaraṇa*: Without veil.
- Niravayava*: Without members or limbs.
- Nirbharatā*: Excessiveness; fullness.
- Nirbhaya*: Fearless.
- Nirbīja*: Seedless; without saṃskārās.
- Nirbījasamādhi*: Nirvikalpa Samādhi, wherein the seeds of saṃskārās are fried by Jñāna.
- Nirḍvandva*: Beyond the pairs of opposites such as pleasure and pain.
- Nirguṇa*: Without attribute.
- Nirguṇabrahman*: The impersonal, attributeless Absolute.
- Nirlīna*: Undissolved.
- Nirlipta*: Unattached.
- Nirliptaṭva*: The state of being unattached.
- Nirmala*: Without impurity; pure.

- Nirmama*: Without mine-ness.
- Nirmāṇa*: Creation.
- Nirmāṇaṣṭṭa*: Manufactured mind; manufacturing mind.
- Nirmāṇakāya*: Manufactured body.
- Nirmōha*: Without attachment; without delusion.
- Nirṇaya*: Ascertainment; establishing.
- Nirōḍha*: Restraint; suppression; destruction.
- Nirōḍhabhūmi*: The state in which the mind is, when under control.
- Nirōḍhaparināma*: Modification of control.
- Nirudḍha*: Controlled.
- Nirudyōga*: Without effort.
- Nirukṭa*: Etymology (of the Vēdās).
- Nirupādhika*: Without any limiting adjunct.
- Nirūpaṇa*: Investigation or ascertainment.
- Nirvāṇa*: Liberation; final emancipation.
- Nirvēḍya*: Unknowable.
- Nirviçāra*: Without argumentation; without logic and enquiry.
- Nirviçārasamādhī*: Superconscious state where there is no intellectual enquiry.
- Nirvikalpa*: Without the modifications of the mind.
- Nirvikalpasamādhī*: The superconscious state where there is no mind or the triad, viz., knower, known

and knowledge, or any idea whatsoever. See *Asam-prajñātasamādhi*.

Nirvikāra: Unchanging; without modifications.

Nirviṣaya: Without sense-activity; without object.

Nirviśeṣa: Without any special characteristics.

Nirviśeṣaḥinmatra: Undifferentiated consciousness alone.

Nirviśeṣatva: Absence of distinctive attributes.

Nirviṭarkasamādhi: Superconscious state where there is no intellectual argumentation or logic.

Niṣcaya: Conviction; determination.

Niṣcayātṃaka: With firm conviction or determination.

Niṣcayavṛtti: The vṛtti or state of mind where there is determination.

Niṣēdha: Prohibition (enjoined by the scripture).

Niṣiddhakarma: Forbidden action (according to the Vēdās or the Smṛtīs).

Niṣkala: Without parts; without taint; spotless.

Niṣkāma: Without desire.

Niṣkāmabhāva: Motiveless, spontaneous feeling; the attitude of non-expectation of fruits of action.

Niṣkāmakarma: Action without expectation of fruits.

Niṣkampana: Unshakable.

Niṣkriya: Without action; without movement.

Niṣkriyarūpa: Of the form of actionlessness; a fea-

- ture of the Supreme State or Brahman.
- Niṣṭhā*: Steadfastness; establishment in a certain state
- Nitya*: Eternal; daily; obligatory; permanent.
- Nityānityavastuvivēka*: Discrimination between the Real and the unreal.
- Nityabuddhi*: Idea of stability; the intellect that considers the world as real.
- Nityakarma*: Daily obligatory rite, as *Saṁdhyāvanḍana*, etc.
- Nityamukṭa*: Eternally free.
- Nityapralaya*: Dissolution of everyday occurrence during the individual's sound sleep.
- Nityasarga*: Daily creation; awakening of the individual in the morning.
- Nityasiddha*: Eternally perfect.
- Nityaśuddha*: Eternally pure.
- Nityasukha*: Eternal happiness.
- Nityatā*: Eternity.
- Nityatrpti*: Eternal satisfaction.
- Nityayukṭa*: Eternally united (with the Absolute).
- Nivāraṣūka*: The tail end of a paddy.
- Nivṛtti*: Renunciation; retrospective life; stepping back from worldly activity.
- Nivṛttimārga*: The path of renunciation or *Sanyāsa*; The path of return to Para Brahman.

Nivṛttirūpa: Of the very form of renunciation and detachment; Ātman or Brahman.

Niyama: The second step in Rāja Yōga; internal and external purification, contentment, mortification, study, and worship of God, constitute Niyama; observance.

Niyāmaka: He who controls; God or Īśvara.

Niyamavidhi: An injunction on the method of carrying out or performing scriptural injunctions and observances.

Nṛṭya: Dance. Lord Śivā's Dance is known as the Tāṇḍava Nṛṭya.

Nṛyajña: Service of human beings; one of the five daily sacrificial rites enjoined on all householders; feeding of the guest, the poor, etc.

Nyagrōdha: The Indian fig (tree); the Sami tree.

Nyāsa: Renunciation; laying down.

Nyāya: Logic; one of the six schools of Indian philosophy.

Ōjas: Vigour; spiritual energy; vitality; the spiritual force developed through the creative power of celibacy and Yōga Sādhana.

Ōṃ: The Praṇava or the sacred syllable symbolising Brahman.

Ōṃkāra: Same as *Ōṃ*.

Ōṃtatṣat: A designation of Brahman; used as a benediction, a solemn invocation of the divine blessing.

Ōṣadhiyōga: Yōga in which herbal preparations are administered to cure defective health.

Pāda: Foot; one-fourth portion.

Padārtha: Substance; material.

Paḍārthābhāvanā: Knowledge of the Truth; the sixth of the Jñāna-bhūmikās or states of knowledge where the Jñānī perceives the inner essence and not the outer physical form of things.

Paḍma: Lotus; Çakra; a name for the plexus.

Paḍmāsana: The lotus pose; a meditative posture.

Pādya: Water offered to wash the feet with; one of the sixteen modes of honouring the deity in formal worship.

Pañça: Five.

Pañçāgnividyā: Science of five fires; esoteric explanation of five processes of sacrifices. (See *Çṣbāndōgya Upaniṣad*).

Pañçākṣhara: Mantra of Lord Śiva, consisting of five letters, viz., (Ōṃ) Na-mah-śi-vā-ya.

Pañçakōśa: Five sheaths of ignorance enveloping the Self.

Pañçīkarana: Quintuplication; according to the Vēdānta school, a particular process by which the five kinds of the elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.

Pañçīkṛta: Quintuplicated.

Pāṇḍita: A learned man; a scholar; a man of wisdom.

- Pāṇḍitya*: Erudition; learning; intellectual mastery.
- Pāṇi*: Hand.
- Pāpa*: Sin; a wicked action; evil; demerit.
- Pāpapurusa*: Evil personified; personification of the sinful part of the individual.
- Para*: Supreme; other; enemy.
- Parābhakti*: Supreme devotion to God, where the devotee sees his Iṣṭhaṃ everywhere. Here the devotee transcends all forms of ritualistic worship. This leads to Jñāna.
- Paradharmā*: Duty pertaining to another.
- Parāgati*: Highest state; Mōksha.
- Parakāyapravēṣa*: Entering into another body; the power by which the Yōgi can leave his own body and enter into and animate another body.
- Parama*: Highest; Supreme.
- Paramadhāma*: Supreme Abode; Brahman; Mōksha.
- Paramahansa*: The fourth or the highest class of Saṅgyāsins.
- Paramakāraṇa*: The supreme cause of all causes.
- Paramānanda*: Supreme Bliss.
- Paramānandaprāpti*: Attainment of Supreme Bliss.
- Paramāṇu*: A sub-atomic particle, such as electron.
- Paramapada*: Supreme state; Mōksha.
- Paramārthadrṣṭi*: Right vision; intuition.
- Pāramārthika*: In an absolute sense (as opposed to

vyāvahārika or relative).

Pāramārthikasattā: The Absolute Reality; Transcendental Truth; Param Brahman.

Paramaśānti: Supreme peace; absolute peace.

Paramātmā: The Supreme Self.

Paramavaśyatā: Supreme control over the mind and the senses.

Param-brahma: The Supreme Absolute; the transcendental Reality.

Paramēsthī: The exalted one; a name generally applied to Brahmā or Hiranyagarbha, and sometimes even to Lord Nārāyaṇa or the Supreme Puruṣa.

Paramēśvara: The Supreme Lord.

Paramjyōtib: Supreme Light; Brahman.

Parāprakṛti: The higher cosmic energy through which the Supreme Brahman appears as individual souls.

Paraśabda: Supreme sound which is in an undifferentiated state; the first Avyakṛta state of sound.

Parasamvit: Supreme knowledge or consciousness.

Parasparādhyāsa: Mutual superimposition, viz., the body is mistaken for the Self and the Self is considered as the body.

Paratantra: Dependent on another.

Paratantrasattābhāva: Possibility of dependent existence.

Parātpara: Greater than the great; higher than the

high.

Parāvidyā: Higher knowledge; direct knowledge of Brahman.

Paravairāgya: Highest type of dispassion; the mind turns away completely from worldly objects and cannot be brought back to them under any circumstances.

Paravastu: Supreme Substance; Brahman.

Parāyaṇa: The ultimate ground; the sole refuge.

Pariçchinna: Finite; conditioned; limited.

Parigraha: Grasping; accepting; covering.

Parināma: Transformation; modification; change; effect; result.

Parināmanitya: Changing eternal; Māyā.

Parināmasrṣṭi: Creation by evolution and actual change according to Sāṅkhya.

Parināma-upādāna: That material cause which evolves out of itself an effect which is essentially one with it, e.g., the Pradhāna of the Sāṅkhyās.

Parināmavāda: The doctrine of transformation (of the school of qualified non-dualism of Śrī Rāmānuja) upholding that God actually transforms a portion of His Being into the universe.

Parināmōpādāna: That material cause which evolves out of itself an effect which is essentially one with it. The Pradhāna of the Sāṅkhyas.

Pariplava: Stories prescribed for recitation in the

intervals of performing the horse-sacrifice.

Paripūrṇa: All-full; self-contained.

Parispanda: Vibration.

Parivāra: Train of attendants.

Parivrājaka: Roaming ascetic; itinerant monk or Sanyāsin.

Pārvrājya: The state of a wandering Sanyāsin.

Parōksha: Indirect; that which cannot be perceived by the eyes directly.

Parōkshajñāna: Indirect knowledge of Brahman through the study of the Vēdās, etc.

Parōpakāra: The good and welfare of others; service to others.

Pārvaṭī: An incarnation of the Divine Mother; Consort of Lord Śiva.

Paśupati: Lord of the individual souls (which are the Paśus or cattle); a name of Lord Śiva.

Paśvācāra: Conduct of the brutes; a Tāntric course of spiritual discipline for the least advanced aspirants.

Paśyanṭī: The subtle or the second state of sound which in its grossest form is manifest as the audible sound upon the physical plane.

Paṭivratāḍharma: The rules of life of a chaste woman devoted to her husband.

Pavana: Wind-god.

Pāyasa: A liquid offering to gods prepared with rice

- (boiled), milk, *ghee* or melted butter, and sugar, with necessary spices; also known as *Paramānnaṃ*.
- Payōvrata*: A kind of austere observance where one lives on milk alone.
- Pāyu*: Organ of excretion; anus.
- Phala*: Fruit; effect; one of the śadliṅgās (*which please see*); the last of the chapters in the *Brahma Sūtrās*.
- Phalābhāra*: Fruit-diet (usually taken by Yōgīs, spiritual aspirants and performers of austerities).
- Pināka*: The bow of Lord Śiva.
- Piṇḍāṇḍa*: The world of the body; microcosm; Kṣudrabrahmāṇḍa as opposed to the macrocosm or cosmos (*Brahmāṇḍa*).
- Piṅgalā*: A Nāḍī or psychic nerve current which terminates in the right nostril; it is the solar nāḍī; it is heating in its effect.
- Pippala*: Holy fig (tree).
- Piśuna*: Treacherous; crooked.
- Piṭāmbara*: Celestial silk garment decorated with gold, worn by Lord Viṣṇu or Lord Kṛṣṇa.
- Pitr*: The departed ancestor; a divine hierarchy like Yama, consisting of deceased progenitors and ancestors; the manes.
- Pitṛlōka*: The world occupied by the divine hierarchy of ancestors.

Pitṛyāna: The path of the fathers or the manes, through which an individual soul, on doing good works of merit, ascends to the region of the moon after death to enjoy there the effects of his works. This is also called "Dhūmamārga" or the path of the smoke.

Pitṛyajña: Oblations for gratifying the manes; one of the five daily sacrificial rites enjoined on all householders; libations to ancestors.

Pitṛya: Pertaining to the pitṛs or the deceased ancestors.

Pluṭa: Elongated accent with three mātrās.

Prabhu: Lord.

Prabuddha: Awakened; conscious of the Ultimate Reality.

Pradakṣiṇa: Circumambulation; going round a holy place, temple or a holy person.

Pradēśamātra: Measured by span.

Pradhāna: A Sāṅkhya term for Prakṛti; the chief; the root base of all elements; undifferentiated matter; the material cause of the world in the Sāṅkhya philosophy, corresponding to Māyā in Vēdānta. It, however, differs from Māyā in the following points: It is real, while Māyā is unreal or phenomenal; it is independent of Spirit, while Māyā is dependent on God.

Prāgabhāva: Antecedent non-existence.

Prahara: A period of roughly three hours' duration.

Prajākāma: Desirous of offspring.

Prajāpati: Progenitor; Creator; a Hindu deity, also called Brahmā; the creator; the name given to Brahmā's ten sons who were the first and original ancestors of the human race.

Prajñā: Consciousness; awareness.

Prājñā: A name according to Vēdānta philosophy of the individual in the causal state (as in sound sleep); the Supreme Reality appears as such through the veil of an individual causal body.

Prajñānaghana: Mass of consciousness; Brahman.

Prajñātma: The intelligent self; the conscious internal self.

Prākāmya: A psychic power by which the Yōgi touches the heaven; freedom of will; one of the eight major Siddhis.

Prakāra: Mode.

Prakāśa: Luminosity; light; brightness.

Prakāśaka: Revealer; illuminator.

Prakāśya: Object revealed or illumined.

Prakaranā: Subject-matter; section.

Prakaranagrantha: A book which, being connected with a particular part of the scripture, serves a special purpose of it.

Prakata: Manifest; revealed.

Prakriyagrantha: Scripture that deals with categories of a subject.

Prākṛtapralaya: Cosmic dissolution at the end of Hiranyagarbhā's span of life, when He is liberated.

Prakṛti: Causal matter; Śakti; name of Praḍhāna of the Sāṅkhyās.

Prakṛtilaya: He who is submerged in Prakṛti.

Pralaya: Complete merging; dissolution when the cosmos merges into (1) its unseen immediate cause, viz., the unmanifested cosmic energy, or (2) the Ultimate Substratum of Absolute Reality. Dissolutions are of four kinds, Nitya, Naimittika, Prākṛta and Ātyantika. The first three are of type (1) and the last of type (2).

Pramāda: Carelessness; fault; guilt.

Pramāna: Proof; authority (of knowledge).

Pramāṇaṣaitanya: Consciousness as knowing; the source of knowledge; proof.

Pramāṇagaṭasandēha: The doubt as regards the validity of the proofs of knowledge.

Pramātā: Measurer; knower; the ego or the Jīva.

Pramātrṇaitanya: A subject who knows the cognising consciousness which is determined by the internal organ.

Pramēya: Object of proof (Brahman or the Absolute Reality); subject of enquiry; object of right knowledge; measured or known object.

Pramēyagatasandēha: Doubt with respect to the nature of Brahman, the object of knowledge.

Pramōḍa: The pleasure which one gets through the actual enjoyment of an object; the third state of enjoyment of an object, after Priya and Mōḍa, the attributes of the causal body.

Prāṇa: Vital energy; life-breath; life-force.

Prāṇajaya: Mastery over the Prāṇās, the vital airs; conquest of the life-force.

Prāṇakēndra: Life-centre.

Prāṇamaya: One of the sheaths of the Self, consisting of the Prāṇās and the Karmēndriyās.

Prāṇanirōḍha: Control of the vital airs.

Prāṇapratīṣṭhā: A Tāntric ritualistic process by which an image or symbol of God or any deity is said to be vitalised.

Prāṇasakti: Subtle vital power.

Prāṇatattva: Principle of the vital airs.

Prāṇava: The sacred monosyllable "Ōṃ".

Prāṇavādhīna: Dependent on the Prāṇava or Ōṃ.

Prāṇavajapa: Repetition of Ōṃ.

Prāṇāyāma: Regulation and restraint of breath; the fourth limb of Aṣṭāṅga Yōga.

Pranīdhāna: Self-surrender; prostration.

Prapañcaviśaya: Worldly objects.

Prapaṭti: An appeal made to a capable and willing

personage (God) by a person (devotee) who strongly desires a thing (liberation), but is helpless to attain it and feels his helplessness. The object desired may be anything for the matter of that, as the regaining of the lost property as when Aḍiṭi made *prapaṭṭi* to the Lord, or release from the bondage of karma.

Prāṭṭi: A power by which the Yōgi gets everything; one of the eight major Siddhis.

Prāṭṭiprāpya: Attainment of whatever there is to be attained.

Prārabdha: The portion of Sañṇita Karma that determines one's present life.

Prasāda: Food dedicated to a god at His worship and thereafter eaten by the faithful devotees as something holy; tranquillity; grace.

Prasiddha: Famous; well-known.

Praśraya: Credulity.

Prastānatraya: The three authoritative landmarks in spiritual literature, viz., the Upaniṣads, the Brahma Sūtrās and the Bhagavad Gītā, on which the entire Vēḍānta philosophy is based.

Praśvāsa: Expiratory breath.

Pratibandhaka: That which obstructs Self-realisation or acts as an obstacle to the dawn of Self-knowledge; generally any obstacle on the path of Sādhana.

Pratibandhakābhāva: Power that removes the obstruction hindering realisation of the Self; absence of obstacles.

Pratibhā: Intelligence; splendour of knowledge; intuition.

Pratibhāsika: Illusory; appearing.

Pratibhāsikasattā: Dream-reality; apparent or unreal as dream.

Pratibimbavāda: The doctrine that the soul is a reflection of the Self in the Buddhi.

Pratijñā: Vow.

Pratīka: An image or symbol of God for worship and spiritual contemplation.

Pratīkōpāsana: Meditation in which Brahman is thought of with and through a symbol.

Pratīkshā: Anticipation.

Pratīkūlatā: State of being unfavourable.

Pratīmā: A copy; an image (of God) made of any metal, wood or similar material for worship or spiritual contemplation.

Pratīpaksha: Opposite; inimical.

Pratīpakshabhāvanā: The method of substituting the opposite through imagination; thus, fear is overcome by dwelling strongly upon its opposite, viz., courage.

Pratīsamkhyānirōdha: Cessation dependent on a sub-

lative act of the mind.

Pratīṣṭhā: Reputation; fame; firm resting; establishment; installation.

Pratīyōginīśakti: Opposite power or force.

Pratyabhijñā: Knowing; recognition or recovering consciousness; recollection.

Pratyabhijñājñāna: Same as *pratyabhijñā*.

Pratyagātmā: Inner Self; Kūtaṣṭha; Brahman.

Pratyāhāra: Abstraction or withdrawal of the senses from their objects, the fifth limb of Paṭanjali's Aṣṭāṅga Yōga.

Pratyakṣa: Direct perception; intuition.

Pratyakṣapramāṇa: Proof of direct perception or intuition.

Pratyakṣatva: Directness (of realisation or divine experience).

Pratyakṣhayōgya: Fit for direct perception.

Pratyavāya: The sin of commission.

Pratyaya: Cause; mental effort; imagination; idea of distinction.

Pravāha: Flood-tide.

Pravrājin: Wandering mendicant (Sanyāsin).

Pravṛttimārga: The path of action or life in worldly society or according to the nature of the world.

Pravṛttivijñāna: Quasi-external consciousness.

Prāyaścitta: Expiation; mortification.

Prāyaścittakarma: Expiatory action; bodily mortification; penance.

Prayaṭna: Attempt; effort.

Prayōjana: Result; fruit; the final end.

Prāyōpavēśa: A stern resolve to fast unto death.

Prēma: Divine love (for God).

Prēmabhāva: Feeling of love.

Prēraṇā: Goadng or stirring; impulse; urge; prompting.

Priya: Bliss; joy derived on seeing a beloved object.

Prṭhivī: The element of earth with density and fragrance as its characteristic features.

Prṭhivītattva: Principle of earth-element.

Pūjā: Worship; adoration.

Pulaka: Horripilation.

Punya: Merit; virtue.

Puṇyāpunya: Virtue and vice; merit and demerit.

Puṇyamaṭi: Virtuously inclined.

Pūraka: Inspiration; inhalation of breath.

Puraścaraṇa: An observance consisting of the repetition of a Mantra, as many hundred thousand times as there are syllables (letters) in it. This is done with rigid rules regarding diet, number of Japa to be done per day, seat, etc.

Purīṭaṭ-nāḍī: One of the astral tubes or subtle pas-

sages in the body.

Pūrṇa: Full; complete; infinite; absolute; Brahman.

Pūrṇayōgi: A full-blown Yōgi.

Pūrṇōbhaṃ: I am full, the absolute, the infinite; I am Brahman.

Pūrta: Charitable construction of tanks, etc., for the benefit of humanity.

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 Bhagavān or the Lord from the Jīvātmā He is known as Parama (Highest) Puruṣa or the Puruṣōttama (the best of the Puruṣās).

Puruṣārtha: Human effort; individual exertion; right exertion; dharma, artha, kāma and mōksha; ideal of man.

Puruṣōttama: The Supreme Person; the Lord of the universe.

Pūrvamīmāṃsā: The name of the philosophy by sage Jaimini, regarding the portion of the Vēdās on sacrificial works and other religious ceremonies.

Pūrvapaksha: The *prima facie* view.

Pūṣan: The Sun-god.

Puṣti: Nourishment.

Putrēṣti: A sacrificial rite performed with the object of getting a son.

Raṇānā: Creation; construction.

Rāga: Blind love; attraction; attachment that binds the soul to the universe.

Rāgaḍvēṣa: Attraction and repulsion; like and dislike; love and hatred.

Rāga-rāgiṇī: Melodic structures in music.

Rājā: King.

Rājarājēśvarī: The name of a supreme incarnation of the Śakti representing the supreme, divine, cosmic power.

Rājarṣi: One who is a king and also a seer of spiritual truths.

Rajas: One of the three aspects of component traits of cosmic energy; the principle of dynamism in nature bringing about all changes; through this is projected the relative appearance of the Absolute as the universe; this quality generates passion and restlessness.

Rājasāhaṃkāra: Egoism born of passion and activity.

Rājasika: Passionate; active; restless.

Rājasūya: A sacrifice performed by a monarch as a mark of his sovereignty over other kings.

Rājayōga: A system of Yōga; the royal Yōga of meditation; the system of Yōga generally taken to be the one propounded by Patañjali Maḥarṣi, i.e., the Aṣṭāṅga Yōga.

Rajjusarpanyāya: The analogy of the rope and the snake used to illustrate the appearance of the world in Brahman.

Rakṭa: Blood; red; amoured; affected with love.

Rasa: Essence (of enjoyment); water; mercury; taste; sweet feeling; food-chyle; Brahman.

Rāsakrīdā: Transcendental sport that Lord Kṛṣṇa played with the Gōpīs of Brindāvana.

Rasana: Tongue; the organ of taste.

Rasāsvāda: Tasting the essence or the bliss of Savikalpa Samādhī; this is an obstacle to the higher Advaitic realisation, as it keeps away the meditator from attempting for Nirvikalpa Samādhī or Asamprajñāta Samādhī.

Rasaṭanmātra: The subtle essence of taste or flavour; the subtle essence of the sense of taste.

Ratiprīti: Intense attachment and love; joy derived from physical love.

Ratna: Gem; jewel; the best.

Rddhi: Highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that come to a Yōgi as he advances and progresses in Yōga, like the supernatural powers or Siddhis; Rddhis are, like Siddhis, great obstacles in Yōga.

Rēçaka: Exhalation of breath.

Rētas: Semen; virile seed.

Rk: Mantrās, verses, of the Rg Vēda.

Rōçaka: Pleasure-inducing.

Rōmāñça: Rapture or thrill with horripilation; a stage in Bhakti Bhāva.

Rṣi: Sage; seer of the Truth.

Rṣiyajña: Study of the scriptures for gratifying the seers of Truth; one of the five sacrificial rites enjoined on all householders for daily performance; also known as Brahmayajña.

Rta: True; correct; real.

Rtambharaprajñā: Consciousness, full of Truth (according to Rāja Yōga of Patañjali.)

Rtvik: Priest performing (officiating in) a sacrifice.

Ruçi: Taste; appetite; liking; desire.

Rudrāksha: (lit.) Eye of Lord Śiva; 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 Śiva.

Rūpa: Appearance; form; sight; vision.

Rūpaśakti: The power that creates forms.

Rūpaskandha: The group of sensation of form.

Rūpañmātra: Subtle principle of colour and form.

Sā: She.

Śabda: Sound; word; Vēḍās: Ōṃkāra.

Śabdabhēḍa: Difference in word (name) only.

Śabdābrahma: Word-Absolute; Ōṃkāra or the Vēḍa.

Śabdāntara: Difference of words or terms; another word.

Śabdapramāṇa: Scriptural proof.

Śabdaṭanmāṭra: Subtle principle of sound.

Sabhā: Assembly.

Sabījasamāḍhi: Savikalpasamāḍhi wherein the seed of Saṃskārās is not destroyed.

Saṣṣidānanda: Existence-knowledge-bliss Absolute.
(Also, *Sat-ṣiṭ-ānanda*.)

Saṣṣidānandasāgara: The ocean of Existence-knowledge-bliss, a metaphorical expression suggesting the indescribable Absolute Reality.

Saṣṣetana: Possessed of consciousness.

Saḍāṣāra: Right conduct.

Saḍaikaṛasa: Eternal homogeneous essence.

Saḍājāgraṭ: Ever wakeful.

Ṣaḍāyaṭana: The abode of the six (senses).

Saḍbhāṣana: Right speech.

Ṣaḍ-darśana: Six systems of thought; six philosophies of the Hindus, viz., Nyāya, Vaiśeṣika, Sāṅkhya, Yōga, Mīmāṃsa, and Vēḍānta.

- Sadguna*: Good quality; virtuous quality.
- Sādhāraṇa*: Ordinary; common.
- Sādhaka*: (Spiritual) aspirant; one who exerts to attain an object.
- Sādhana*: Self-effort; tool; implement; spiritual practice.
- Sādhanaçatustaya*: The four kinds of spiritual effort: discrimination, dispassion, sixfold virtues and desire for liberation.
- Sādhāraṇakāraṇa*: Common cause.
- Sādharmya*: Becoming of one law of being and action (with the Divine).
- Sādhu*: Pious or righteous man; a Sanyāsin.
- Sādi*: With beginning.
- Sādrśaparīṇāma*: Homogeneous change; change in its own given conditions; a change which is not different from the original, like gold into an ear-ring.
- Sādrśyatā*: Similarity.
- Ṣadūrmi*: Six waves, viz., grief, delusion, hunger, thirst, decay and death.
- Sadviçāra*: Right enquiry; enquiry into Truth.
- Ṣadvikāra*: Six modifications of the body, viz., existence, birth, growth, change, decay and death.
- Sadyōmukṭi*: Immediate liberation.
- Saguṇabrahma*: The supreme Absolute conceived of as endowed with qualities like mercy, omnipo-

tence, omniscience, etc., as distinguished from the undifferentiated Absolute.

Saḥ: He.

Sahaja: Natural; true; native.

Sahajakumbhaka: Natural retention of breath.

Sahajānanda: State of bliss that has become natural.

Sahajanirvikalpamāḍhi: Natural non-dual state of Brahmic Consciousness.

Sahajanisthā: Natural and normal establishment; establishment in one's own essential nature of Saç-çidānanda.

Sahajāvasthā: Superconscious state that has become natural and continuous.

Sahakārimātra: A helping factor only. (Māyā is Saha-kārimātra of Brahmā's world-projection.)

Sāham: She I am (Mantra of Śāktās).

Sahasrāra: A region in the top of the head in the form of a thousand-petalled lotus, where Kuṇḍalinī Śakti unites with Lord Śiva.

Sahāstīṭā: Co-existence.

Śaiva: One who considers Lord Śiva to be the highest Lord; pertaining to Lord Śiva.

Sajātiyabhēda: Difference by which one individual of a species is distinguished from another, e.g., the difference between one man and another man.

Sakala: With parts; all; everything.

- Sakāmabhakṭi*: Devotion with expectation of fruits, and with selfish motives.
- Sakāmabhāva*: Attitude or feeling where there is desire as motive force.
- Sākāra*: Having form (as opposed to Nirākāra).
- Sākhā*: Division; branch.
- Sakhya*: The attitude of a devotee, expressing the relationship of a friend with God; examples are Arjuna, Uddhava and the cowherds of Brindāvana.
- Sākṣātkāra*: Direct realisation; experience of Abhuteness; Brahmajñāna.
- Sākṣhī*: Witnessing principle; seer; Kūtaṣṭha which passively observes the actions of the body and the senses; witness.
- Sākṣhībhāva*: The attitude of remaining as a witness.
- Sākṣhiçaitanya*: Witnessing intelligence or consciousness.
- Sākṣhiçēṭana*: Witnessing soul; Kūtaṣṭha; same as Sākṣhiçaitanya.
- Sākṣhīdraṣṭā*: Witnessing subject; witnessing seer.
- Śakṭa*: One who worships the Divine Mother Śakṭi as the most supreme deity; pertaining to Śakṭi.
- Śakṭi*: Power; energy; force; the Divine Power of becoming; the apparent dynamic aspect of Eternal Being; the Absolute Power or cosmic energy.
- Śakṭipāṭa*: Descent of power (through Upāsana).

Śaktiśaṅcāra: Transmission of power to the disciple by the Guru.

Śalabhāsana: Locust-pose of the Hatha Yōgins; Śalabha means a locust.

Sālōkya: Being in the same plane or world as God.

Sama: 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 Anubhūti* of Śaṅkara.

Samabhāvana: Feeling of equality.

Samādhāna: Equal fixing; proper concentration.

Samādhi: The state of superconsciousness where Ab-soluteness is experienced attended with all-know-ledge and joy; Oneness; here the mind becomes identified with the object of meditation; the medi-tator and the meditated, thinker and thought be-come one in perfect absorption of the mind.

Samadṛṣṭi: Equal vision.

Samāna: One of the five Prāṇās or vital airs of the human body, that does the function of digestion.

Samānāḍbhikaraṇa: Co-ordination; the relation of abiding in a common substratum—Brahman; 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.

Samanvaya: Unification; the agreement of all Upani-

- śaḍs in proving the Highest Reality.
- Sāmānya*: Common; ordinary; having common characteristics or common nature.
- Sāmānyaguna*: General quality; common nature or characteristic.
- Sāmānyāvasthā*: Undifferentiated condition; unmanifested state.
- Sāmānyavijñāna*: Pure consciousness; homogeneous intelligence; Kūṭastha; Brahman.
- Samarasaṭva*: A term which is ordinarily applied to sexual union, but used symbolically to the union of Kuṇḍalinī Śakti with Śiva in the head; merging of 'becoming' into 'Being'.
- Samaṣṭi*: An integrated whole of the same class of entity, e.g., Samaṣṭi-buddhi (cosmic intelligence).
- Samaṭā*: Balanced state of mind.
- Samaṭva*: Equanimity (under all conditions); equanimity of outlook (making no distinction between friend and foe, pleasure and pain, etc.)
- Samavāya*: Combination; union; conjunction; constant and inseparable connection or inherence; existence of one thing in another.
- Samavāyakāraṇa*: Concomitant cause.
- Sambandha*: Relationship; connection.
- Sāmbhavīmudrā*: The vacant externalised gaze of a Hatha Yōgi where the mind is directed inwards; the Yōgi appears to be looking at external objects

but is not actually perceiving them as his mind is indrawn.

Sambhūti: Birth; origin; production.

Samhāra: Destruction.

Samhitā: Collection; one of the two primary sections of each of the Vēdās, containing hymns and sacred formulae, the other section being the Brāhmaṇās.

Sāmīpya: Being near God.

Samit: Sacrificial fuel.

Samjñāna: Consciousness; intelligence.

Sampta: Perfection; wealth; virtue.

Samptati: Same as *Sampta*.

Sampradāya: Sect; custom; conventional procedure or course of action.

Samprajñātasamāḍhi: Cognitive trance; state of superconsciousness, with the triad of meditator, meditation and the meditated; Savikalpasamāḍhi.

Samprasāda: Peace; serenity; calmness; tranquillity.

Samprayōga: Contact of the senses with the objects.

Samṣāra: Life through repeated births and deaths; the process of worldly life.

Samṣāraçakra: The wheel of birth and death.

Samṣārī: The transmigrating soul.

Samśaya: Doubt; suspicion.

Samśayabhāvanā: Feeling of doubt or suspicion.

- Samślēṣa*: Mutual embrace; intimate connection.
- Samśkāra*: Impression; ceremonial purification; pre-natal tendency.
- Samśkāraśkaṇḍha*: The group of old impressions.
- Samśrīti*: World-process; same as *Samśāra*.
- Samuṣṣaya-vāda*: The doctrine that karma and jñāna are both necessary for Self-realisation.
- Samvara*: A Buddhistic religious observance; restraint.
- Samvit*: Knowledge; consciousness; intelligence.
- Samvṛtti*: Relative truth; covering; concealment; suppression.
- Samyagdarśana*: Proper perception; equal vision; highest Advaitic realisation; complete intimation; perfect knowledge.
- Samyama*: Perfect restraint; an all-complete condition of balance and repose, concentration, meditation and Samādhi.
- Sāmyāvasthā*: State of equilibrium; harmony of the three guṇās; the state of the unmanifested being.
- Samyōgasambandha*: Relation by contact, e.g., the stick and the drum.
- Samyukta*: United; combined.
- Sānanda*: With bliss (a kind of Samādhi).
- Sanātana*: Eternal; everlasting.
- Sanātana-dharma*: Eternal religion.
- Sancāraṇa*: Movement.

Sançitakarma: The sum-total of all actions done by the Jīva during countless previous births, out of which a portion is allotted for every new birth.

Sandhyāvandana: A religious ablution and prayer among the twice-born of the Hindus performed in the morning, noon and evening.

Sāṅdilyavidyā: The process of meditation on Brahman as the ideal effulgent indwelling spirit in its all-pervading aspect.

San̄ga: Attachment; company.

San̄gaṭyāga: Renunciation of company or association.

San̄graha: Collection.

San̄grababuddhi: The intellect that wants to accumulate and possess.

San̄kalpa: Thought; desire; imagination.

San̄kalpamātra: Mere thought; existing in thought only.

San̄kalpārahita: Without thought; without idea.

San̄kalpaṣūnya: Devoid of thought.

San̄kalpavikalpa: Thought and doubt.

Sāṅkhya: A system of philosophy propounded by Kapila.

San̄kōṣa: Contraction; involution; hesitation.

San̄mātra: Mere existence; mere being; only that which is; mere Be-ness.

Sāṅta: Peaceful; calm; tranquil.

- Sāntirūpa*: Of the form of peace.
- Sanṭōṣa*: Contentment; joy; happiness.
- Sanyāsa*: Renunciation of social ties; the last stage of Hindu life, viz., the stage of spiritual meditation.
- Sanyāsī* (or *Sanyāsin*): A monk; one who has embraced the life of complete renunciation; one belonging to the fourth or the highest stage of life, viz., *Sanyāsa*.
- Sarana*: Refuge.
- Saraṇāgaṭi*: Self-surrender; coming under refuge.
- Saraṇāgaṭiyōga*: Yōga of self-surrender; Bhakṭi Yōga.
- Sarīra*: Body.
- Sarpaḍēvajanaṇiḍyā*: The science of snake-charming and fire arts.
- Sārūpya*: Having the same form as God.
- Sarva*: All; everything.
- Sarvabhōktā*: All-enjoyer; an epithet of the Supreme Lord.
- Sarvabhūṭāntarāṭmā*: The Inner Self of all beings.
- Sārvadēśika*: Pertaining to all places; present everywhere.
- Sarvaḍuḥkhaṇivṛtti*: Removal of all pains.
- Sarvagata*: Present in all (things); omnipresent.
- Sarvahimsāvinirmukṭa*: Against injury of all kinds.
- Sarvajña*: Omniscient; knowing everything.
- Sarvakalyāṇa*: All auspicious qualities.

Sarvakāraṇa: Cause of everything; causality of creation, preservation and destruction.

Sarvakāraṇakāraṇa: The cause of all other causes.

Sarvakartā: All-doer; doer of everything.

Sarvāṅgāsana: Pan-physical pose of the Hathayōgin; it influences the thyroid gland and through it the whole body and its functions.

Sarvaniyanātrātmā: The Inner Soul that controls everything.

Sarvāntaryāmī: The Inner Ruler of everything.

Sarvapindavyāpī: He who permeates all bodies and also who permeates the entire body.

Sarvaprāṇihīṭerataḥ: Ever rejoicing in the good of all beings.

Sarvasākshī: Witness of everything.

Sarvaśaktīśamanvīta: With all powers; omnipotent.

Sarvasaṅkalparahiṭaḥ: Devoid of all thoughts or resolves.

Sarvaśāstrārthavēttā: Knower of the meaning of all scriptures.

Sarvātītavādī: Transcendentalist; one who argues that Truth is transcendental.

Sarvātmakatva: Universality; the state of being the soul of everything.

Sarvatva: State of being everything.

Sarvatyāga: Renunciation of everything.

Sarvavit: All-knowing.

Sarvavyāpī: All-pervading; omnipresent.

Sarvēśvaraṭva: Supreme rulership over all.

Sarvōpādānaṭva: The state of being the material cause of all.

Sarvōsmi: I am all.

Sāsmiṭa: With the feeling of individuality or the egoistic feeling of "I exist" (a kind of *Samādhi*).

Sāstra: Scripture; words of authority.

Sāśvataṭapaḍa: Everlasting abode.

Sat: Existence; being; reality; Truth.

Śatāvadhāna: Doing or paying attention to one hundred things at a time.

Śatçakranirūpaṇa: Investigation into or ascertainment of the six *çakrās*.

Satçkāma: Pure desire (of a liberated sage); desire for *Mōksha*.

Satçkarma: Righteous action.

Śatçkarma: Cleaning processes in Hatha Yōga, viz., *Nēṭi*, *Ḍhauṭi*, *Nauli*, *Bastī*, *Kapālabhāṭi* and *Trātak*.

Satçkāryavāḍa: The doctrine which holds that the effect is inherent in the cause and that the effect is only a change of the cause.

Satçsāmānya: Common substratum; homogeneous essence; Being; Brahman.

- Ṣatsampat*: Sixfold wealth, viz., Śama, Dama, Upa-
raṭi, Tīṭikshā, Śraḍḍhā, and Samādhāna.
- Saṭsaṅga*: Association with the wise (good).
- Saṭsaṅkalpa*: True resolve; pure desire; perfect will.
- Saṭtāsāmānya*: Homogeneous existence; Existence
Absolute; Brahman.
- Saṭva*: Light; purity; reality.
- Saṭvaguna*: Quality of light, purity and goodness.
- Saṭvagunaṣpradhāna*: Saṭva-prevailing; Saṭva-predo-
minating.
- Saṭvāpatti*: Fourth state of Jñāna where there is an
abundance of Saṭva or purity and light.
- Saṭvasaṁśuddhi*: Purity of heart; purity of feeling;
increase of light and purity.
- Saṭya*: Truth; Brahman or the Absolute.
- Saṭyakāma*: He who longs or desires for Truth.
- Saṭyasāṅkalpa*: Pure will.
- Saṭyaṭva*: State of Truth.
- Sauṇa*: Purity (internal and external); cleanliness;
one of the five Niyamās in Aṣṭāṅga Yōga.
- Sāvayava*: With limbs or members.
- Saviṇāra*: With deliberation and reasoning or enquiry.
- Savikalpa*: With doubt and change.
- Savikalpasamādhī*: Samādhī with the triad of knower,
knowledge and known.

- Saviśēṣa*: With distinction; distinguished by qualities; associated with attributes.
- Saviśēṣabrahman*: Brahman with attributes; Saguṇa Brahman.
- Saviśēṣatva*: Presence of distinctive attributes.
- Savitarka*: With logic and argumentation.
- Savitarkasamādhi*: Samādhi with argumentation.
- Sāyujya*: Becoming one with God.
- Śēṣa*: Balance; remainder.
- Sēvā*: Service.
- Siddha*: Realised; perfected; a perfected Yōgi.
- Siddhānta*: Established tenet or doctrine.
- Siddhāntavākhyāśravaṇa*: Hearing of scriptural conclusions or established truths, as by study of Vēdānta; coming to the ultimate right conclusion.
- Siddhāsana*: A meditative posture.
- Siddhi*: Perfection; psychic power.
- Śikshā*: Phonetics; instruction; teaching.
- Śirōvrata*: Vow of the head; a vow in which fire is carried on the head or in which the head is shaven; Sanyāsa.
- Śīrṣāsana* (or *Śirasāsana*): Topsy-turvy pose; king of āsanās; the head stand of the Hatha Yōgins.
- Sivapada*: The state of Lord Śiva; blessedness.
- Sivōham*: I am Śiva.

Ślōka: Verse of praise; a verse, generally consisting of 32 letters.

Smarāṇa: Remembrance.

Smārṭa: Pertaining to or enjoined by the Smṛti.

Smṛti: Memory; code of law.

Smṛtibhētu: Cause of memory.

Snēha: Adhesiveness; friendship.

Śōḍaṇa: Cleansing, by the six processes, the first part of Hatha Yōga.

Śōḍaśī: A particular aspect of Goddess conceived of in sixteen year old maiden; the Brahmavidyā of the Śāktās, consisting of 16 letters; a modification of the Agniṣtōma sacrifice.

Śōka: Grief.

Sōkāmayaṭa: He (God) desired.

Śōṣaṇa: Drying.

Spaṇḍa: Movement; vibration.

Spaṇḍābbhāsa: Reflection of vibration or movement.

Spaṇḍāvaśṭhā: State of vibration or motion.

Sparśa: Touch; feeling with skin.

Sparśana: Touching.

Sparśaṇamātra: The essence of the sense of touch on the mind when a sound is uttered; the impression produced on the mind on hearing a sound.

Sphōṭa: Manifestor; the idea which bursts or flashes

Sphūrṇa: Throbbing or breaking; bursting forth;

vibration.

Sprhā: Desire; hankering.

Śraddhā: Faith.

Śrāddha: An annual ceremony when oblations are offered to the manes.

Śrauta: Pertaining to or enjoined by the Śruti.

Śravaṇa: Hearing of the Śrutis or scriptures; ear.

Śrēyas: Good; blessedness; Mōksha.

Śrī: Goddess Lakshmi; wealth; prosperity.

Śrōtra: Ear; organ of hearing.

Śṛṣṭi: Creation.

Śṛṣṭibhēda: Difference in creation, i.e., one ego is the result of the predominance of Saṭva, another of Rajas, and a third of Tamas, etc.

Śṛṣṭikalpanā: Creative ideation.

Śṛṣṭisthitilaya (samhāra): Creation, preservation and destruction or absorption.

Śṛṣṭi-unmukha: Ready or prone to create.

Śruti: The Vēdās; the revealed scriptures of the Hindus; that which has been heard; ear.

Śrutiṣṭhāna: Superiority or the supremacy of the Śrutis over all other proofs of knowledge.

Śrutiṣṭhāna: Testimony or proof based on the Vēda

Śtabdhāvasthā: Stunned state of the mind wherein its movements are arrested; this is a negative state

which is an obstacle in meditation.

Ṣṭambanā: Arresting; stopping.

Ṣṭhānumanuṣya: Man in the post; a simile used to describe false superimposition due to wrong imagination.

Ṣṭhāvāra: Immovable; immobile; stationary.

Ṣṭhiraṭā: Steadiness or firmness either of mind through concentration or of body through āsanās, mudrās, etc.

Ṣṭhitaprajñā: He who is unshakably established in superconsciousness.

Ṣṭhiti: Steadiness; condition or state; existence; being; subsistence; preservation.

Ṣṭhūlabuddhi: Gross intellect.

Ṣṭhūlasamādhi: The state of samādhi which is of a Jada type in which there is no intuitive awareness.

Ṣṭhūlaśarīra: Gross body; physical body.

Ṣṭhūlavairāgya: Gross dispassion; dispassion or renunciation of a lower type.

Ṣṭhūlāvidyā: Gross ignorance that envelopes all objects.

Ṣṭuṭi: Praise; glorification.

Ṣubha: Auspicious; blessed.

Ṣubhavāsanā: Pure desire or tendency; good impression of the past.

Ṣubhēṣṣhā: Good desire; right aspiration to cross

Samsāra; the first Jñāna-bhūmikā or stage of knowledge.

Śuci: Pure; untainted.

Śuddha: Pure; clear; clean; untainted.

Śuddhabhakti: Pure devotion to God.

Śuddhabhāvanā: Pure feeling or attitude.

Śuddhabrahma: Pure Brahman, free from Māyā; Nirguṇa Brahman.

Śuddhakalpānā: Pure imagination (as that of "I am Brahman".)

Śuddhamanas: Pure mind.

Śuddhaprēma: Pure love; divine love devoid of carnality.

Śuddhasaṅkalpa: Pure resolve.

Śuddhaviçāra: Pure enquiry into the nature of Brahman.

Śūdra: Of the fourth Varṇa or caste; of the servant class.

Sugamatā: The faculty of reproducing the passage after reading it once or a few times.

Sugupta: Well-concealed; very secret.

Sukha: Pleasure; happiness; joy.

Sukhaçintana: Thought of happiness; happy thinking.

Sukhī: One who is happy.

Sukla: Semen; white.

Sukṛta: Good act; merit.

Sūkshma: Fine; subtle; invisible; belonging to a subtler order of existence than the physical.

Sūkshmathūta: Tānmātra; subtle essence or state of elements.

Sūkshmadarśi: Seer of the subtle essence of things; one who has developed the subtle inner eye; a man of wisdom; a sage.

Sūkshmadhyāna: Subtle type of meditation such as on abstract ideas.

Suktikārajata: Silver-in-the-mother-of-pearl, an example of superimposition where one thing is wrongly taken for another thing.

Sulōhita: Very red.

Sundara: Beautiful.

Śūnya: Void; nothingness; zeroness; vacuity; nullity.

Śūnyavāda: Doctrine of nihilism; doctrine of non-existence of anything.

Śūnyavādī: Nihilist; a follower of Nāgārjuna.

Sūryanādī: Another name for the psychic nerve, Piṅgalā.

Suśīla: He whose nature is purified, i.e., the man who regularly practises Yama and so forth and has trained himself.

Śuśka: Dry; essenceless.

Suṣumnā: The important nerve current that passes

through the spinal column from the mūlāḍhāra to the sahasrāra or the thousand-petalled lotus, through which the Kuṇḍalinī is made to rise through the Yōga-process.

Suṣup̥ti: Deep sleep without dreams.

Sūtra: Thread; string; an aphorism with minimum words and maximum sense; a terse sentence.

Sūtraḍbāra: The holder of the string; Hirāṇyagarbha or the Lord of the universe.

Sūtraṭmā: The immanent deity of the totality of the subtle bodies; the lower Brahman; Hirāṇyagarbha.

Suviçāra: Right enquiry.

Svabhāva: One's own nature or potentiality; innate nature.

Svaççha: Pure; transparent; clean.

Svaḍbā: Offerings made to the manes; an exclamation made when offering oblations to the manes.

Svaḍharma: One's own prescribed duty in life according to the eternal law.

Svāḍhiṣṭhāna: The second of the six çakrās according to Hatha Yōga.

Svāḍhyāya: Study of religious scriptures, especially the Vēḍās.

Svagaṭabhēḍa: Intrinsic difference as the difference between waves, eddies, etc., in a mass of water;

the difference between parts like hands, legs, head, feet, etc., in a person; difference between fruit, flower, twigs, leaves, etc., in a tree; that by which one part of a substance is discriminated from another.

Svāhā: An oblation or offering made to gods; an exclamation used in offering oblations to gods.

Svajātīyavṛttipravāha: The constant flow of the idea of one's own essential state, i.e., of the idea of "I am Brahman".

Svamahimapraṭiṣṭhita: One who is established in or is dependent on his own greatness or glory.

Svānubhūti: Direct experience of one's own Self.

Svapna: Dream; illusion.

Svapnakalpita: Imagined in a dream; dream creation.

Svapnamāyāsvarūpa: Of the form of a dream-illusion.

Svapnāvasthā: Dream-state.

Svapnavat: Like a dream.

Svaprakāśa: Self-luminous.

Svara: Sound; accent; tone.

Svarabhāṅga: Falling of the voice; choking of the voice; one of the marks of divine emotion.

Svarasāḍhanā: Regulation of breath; a particular kind of Sāḍhanā where the flow of breath is continuously watched and regulated.

Svargalōka: Heaven-world; the celestial region.

Svarūpa: Essence; essential nature; the essential nature of Brahman; Reality; Saççidānanda; true nature of Being.

Svarūpadhyāna: Meditation on the Reality, i.e., on one's own essential nature.

Svarūpajñāna: Knowledge of one's essential nature; knowledge of pure consciousness, which is the highest end in life.

Svarūpalakṣhaṇa: Definition of the essential nature of Brahman; Saççidānanda or Existence-Consciousness-Bliss Absolute.

Svarūpānyatābhāva: Being other than one's own real nature.

Svarūpapratiṣṭhā: Being established in one's own Self.

Svarūpasambandha: Connection with one's own essential nature.

Svarūpasthiti: Getting oneself firmly established in one's own essential nature.

Svarūpāvasthā: State of being one with Brahman; resting in the Absolute Reality or Brahman.

Svarūpaviśrānti: Resting in one's own essential nature.

Śvāsa: Breath.

Svataḥsiddha: Self-proved; self-obtained or realised.

Svatantra: Independent.

Svaṭantrasattābhāva: Possibility of independent existence.

Svaṭantraṭva: State of (Absolute) independence.

Svayambhāva: Feeling of independence.

Svayambhu: Self-existent; self-created; self-born.

Svayamjyōtiḥ: Self-illuminated; self-luminous.

Svayamprabhāsamvit: The self-luminous consciousness.

Svēdaja: Organism born spontaneously or generated automatically from inorganic matter through the action of moisture and heat, such as the maggot in decaying flesh or bugs out of sweat.

Ṭaḍākāra (or *Ṭaḍrūpa*): Of that form, i.e., of the same form as that, viz., Brahman.

Ṭādātmya: Identity; of the nature of that.

Ṭādātmyasambandha: Identical relation, e.g., iron becomes fire, water becomes white when mixed with milk.

Ṭaijasa: A name used in Vēḍānta philosophy for an individual in the subtle state (as in dream) when the Supreme Reality is veiled and coloured by an individual's subtle body.

Ṭailadhārā: Continuous flow of oil; parallel used to denote the continuous flow of one light in meditation, as well as the unbroken current of love of the devotee to his Beloved, God.

Ṭalātala: A nether region.

Ṭālumūla: Root of the palate.

Ṭamas: Ignorance; inertia; darkness; perishability.

Ṭāmasāhanikāra: The lowest or grossest type of egoism characterised by delusion, inertia and deep arrogation.

Ṭāmasikaṭapas: Extreme austerity of an unnecessary, fearful and dire type; self-torture practised by an ignorant person mistaking it for real Ṭapas.

Ṭandrā: Drowsiness; half-sleepy state; an obstacle in meditation.

Ṭanmātra: Atom; rudimentary element in an undif-

ferentiated state before Pañcikaraṇa or quintuplication.

Ṭanmayaṭā: State of absorption into.

Ṭanṭra: A manual of or a particular path of Sāḍhana laying great stress upon Japa of a Manṭra and other esoteric Upāsana.

Ṭānṭrika: Pertaining to Ṭanṭra; a Hindu sectarian worshipping God as the Divine Mother in a particular form.

Ṭanu: Body; thin.

Ṭanu-avaśṭhā: Thinned state of mind.

Ṭanumānaśī: Thread-like state of mind.

Ṭapana: Burning.

Ṭapas: Purificatory action; ascetic self-denial; austerity; penance; mortification.

Ṭapasvī: Ascetic; one who is practising Ṭapas.

Ṭāpaṭraya: Sufferings or afflictions of three kinds, to which mortals are subject, viz., (1) those caused by one's own body (Āḍhyātmika), (2) those caused by beings around him (Āḍhibhautika), and (3) those caused by Dēvās (Āḍhidaivika).

Ṭapōlōka: One of the higher worlds, just below Saṭya Lōka.

Ṭapṭapīṇḍa: Heated ball.

Ṭārā: Name of God as the Divine Mother in a particular form.

Ṭāṛakajñāna: The knowledge that leads to Mōksha.

Ṭāraṇa: Liberation; crossing over Saṃsāra.

Ṭaraṅga: Wave.

Ṭarka: Logic.

Ṭarpaṇa: Libation of water for gratifying the manes.

Ṭatasthalakṣhaṇa: An indirect notion of what a thing is; in Vēdānta it is the accidental definition of Brahman, as given by the definition that Brahman is the cause of creation, preservation and destruction of the universe.

Ṭatasthavṛtti: A vṛtti of indifference; neutrality wherein there is neither attraction nor repulsion.

Ṭattva: Reality; element; truth; essence; principle.

Ṭattvaḍarśī: One who sees the subtle nature of things; a sage; sūkshmaḍarśī.

Ṭattvajñāna: Knowledge of Brahman; same as Brahma Jñāna.

Ṭat-tvam-asi: That thou art; one of the four Mahāvākyaś; this is found in the Çḥhāndōgya Upaniṣaḍ of the Sāma Vēḍa; this is the abhēḍa-bōḍha-vākya or the sentence which reveals non-difference between the Self and Brahman; this is Upaḍēśa-vākya or Instruction given by the Self-realised sage to the disciple.

Ṭattvātīta: Beyond the elements.

Ṭattvaviṭ: Knower of the essence of things; sage or Brahmajñānī.

Ṭavaivāham: I am thine alone.

Ṭējas: Brilliancy (specially spiritual); the element of fire; Agni; heat.

Ṭējōmaya: Full of light; resplendent.

Ṭirōbhāva: Veiling.

Ṭīrṭha: Holy waters; place of pilgrimage; sacred place usually containing a bathing place; also, a name of a Ḍaśanāmī Sanyāsin belonging to the Ḍvārakā Matha.

Ṭīṭikṣhā: Bearing with equanimity the pairs of opposites, heat and cold, pleasure and pain, and respectful and disrespectful treatment; endurance.

Ṭīvra: Intense; keen; sharp.

Ṭīvravairāgya: Intense dispassion.

Ṭrātaka: Steady gazing; the process of fixing the gaze on a small dot, point, etc. In Hatha Yōga, the Yōgi gazes without winking at some minute object until tears flow profusely from his eyes; by this the celestial vision is acquired.

Ṭriguṇamayī: A connotative name of God as the Divine Mother suggesting that She possesses the three guṇās.

Ṭriguṇātmika: Characterised by three guṇās, viz., Saṭva, Rajas and Ṭamas; of the cosmic energy or the divine power.

ṬrikāḌaḌarṣī: Seer of the three periods; by the knowledge acquired by Yōga, the Yōgi sees everything

in the past, present and future.

Ṭrikārajñāna: Knowledge of the three periods.

Ṭrikārajñānī: One who knows the past, present and the future.

Ṭrikūta: The space between the eyebrows.

Ṭripūta: The triad (seer, sight, seen).

Ṭriśūla: Trident; weapon wielded by Lord Śiva.

Ṭrivēṇī: The place where three holy rivers meet; the space between the eyebrows.

Ṭriṃṣatkarna: Triplication; intermixture of three visible elements, viz., fire, water and earth, for the the formation of bodies.

Ṭrpti: Satisfaction.

Ṭrṣṇā: Thirsting (for objects); internal craving (for sense-objects).

Ṭryāṇuka: Combination of three atoms; consisting of three atoms.

Ṭuṣṣha: Trifling; mean.

Ṭulasī: The Indian (holy) basil plant, sacred to Lord Viṣṇu, and venerated by the Vaiṣṇavās as most divine.

Ṭulya: Equal.

Ṭurīya: Superconscious state; the noumenal Self of creatures which transcends all conditions and states; oneness.

Ṭuṣṇīm̐bhūtāvasthā: A state of the mind where there

is neither attraction nor repulsion; the state of being silent.

Ṭuṣṭi: Contentment; satisfaction.

Ṭvaç: Skin.

Ṭyāga: Renunciation (of egoism and vāsanās, and the world).

- Ubhayātmaka*: Belonging to both.
- Uççhvāsa*: Outgoing breath; breathing out.
- Uḍānavāyu*: One of the five vital airs functioning in the human body.
- Uḍāraṭā*: Magnanimity; generosity; expansion.
- Uḍārāvasthā*: Expanded state.
- Uḍāravṛtti*: Generous nature; expanded state of psychosis.
- Uḍāsīna*: Indifferent.
- Uḍāsīnaṭā*: Indifference (to objects and sense-attractions); state of being indifferent.
- Uḍbhūta*: Such as can be comprehended by the senses; born (out of the elements).
- Uḍbija*: Born from seeds; a plant.
- Uḍbōḍhaka*: Stimulus; awakener.
- Uḍḍharṣa*: Excessive joy.
- Uddīyāna*: A Hatha Yōgic Kriyā; it is a Yōgic exercise for raising the diaphragm; it starts with a complete exhalation; the muscles of the abdomen are then fully relaxed and pushed well under the ribs.
- Uḍgātr*: The priest who recites Sāma Vēḍa.
- Uḍghāta*: Awakening of the Kuṇḍalinī Śakti that is lying dormant in the Mūlāḍhāra ṣakra.
- Uḍgīta*: Praṇava; sonorous prayer, prescribed in the

- Sāma Vēḍa to be sung aloud; Ōṃ.
- Umāḍēvī*: Consort of Lord Śiva; She imparted knowledge to Indra.
- Unmāḍana*: Intoxication.
- Unmanī-avaṣṭhā*: Mindless state of Yōgīs.
- Unmanībhāva*: Mindlessness.
- Unmukhī*: The state in which Prakṛti is ready to create.
- Upāḍāna*: Material.
- Upāḍānakāraṇa*: Material cause as the clay for making the pot. This is termed samavāyakāraṇa in the Nyāya philosophy.
- Upāḍhi*: 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 Vēḍānta philosophy for any superimposition that gives a limited view of the Absolute and makes It appear as the relative. Jīvā's Upāḍhi is Avidyā; Īśvarā's Upāḍhi is Māyā.
- Upāḍhiḍharma*: Characteristic of the limiting adjunct.
- Upāḍrāṣṭā*: Supervisor.
- Upāharaṇa*: Bringing near; fetching; taking; seizing.
- Upāhitaçaitanya*: Intelligence associated with Upāḍhis; individual soul.
- Upakrama*: Beginning; commencement.

- Upakrama-upasamhāra-ekavākyatā*: The unity of thought in the beginning as well as in the end.
- Upakurvāṇa*: One who will become a householder after religious study.
- Upakurvāṇabrahmaçārī*: A student who takes the vow of continence for a limited period only.
- Upalabdhi*: Perception; knowledge; attainment.
- Upalabdhr*: The perceiving or knowing subject.
- Upamāna*: Comparison; simile.
- Upāṁśujapa*: Japa done with a humming sound; semi-verbal repetition of a Mantra.
- Upaniṣat*: Knowledge portion of the Vēdās; texts dealing with the ultimate truth and its realisation. Upaniṣads are mainly 108 in number, of which 10 are regarded most important.
- Upapātaka*: A minor sin.
- Upaprāṇa*: One of the five minor vital breaths.
- Uparama*: Satiety; Vairāgya; renunciation of actions.
- Uparamatā*: Calmness of mind; cessation of action.
- Uparati*: Satiety in the enjoyment of sense-objects; surfeit; discontinuance of religious ceremonies following upon renunciation; absolute calmness; tranquillity; renunciation.
- Upāsaka*: One who does Upāsana; worshipper.
- Upāsana*: (lit.) Sitting near; worship or contempla-

- tion of God or deity; devout meditation.
- Upāsanāmūrti*: That form of God chosen for worship.
- Upasarga*: Obstacle.
- Upastambaka*: Instrumental cause; supporting; encouraging.
- Upastha*: Genital.
- Upāsya*: Fit to be worshipped.
- Upāya*: Means or device.
- Upēkshā*: Indifference.
- Ūrdhvarēṭyōyōgī*: The Yōgi in whom the seminal energy flows upwards.
- Ūrmi*: A wave; an evil; reference is often made to six evils; they are hunger and thirst, old age and death, grief and delusion or loss of consciousness.
- Utkarsha*: Superiority; eminence.
- Utkrānti*: Departure of the soul from the body.
- Utpatti*: Origin; creation.
- Utpattināśa*: Beginning and destruction.
- Uṭsāha*: Cheerfulness; enthusiasm.
- Uṭsava*: Festivity.
- Uttama*: Best.
- Uttamakōtyadhikārī*: Qualified person of first degree.
- Uttamapurusa*: Highest person; God.
- Uttamarahasya*: Highest secret of things.
- Uttarāyana*: The six months of the year, correspond-

ing approximately to the time from January, 15th,
to July, 15th; six months of the northern solstice.

Uṭṭhāna: Rising (from the ground).

Vāç: Speech.

Vāçārambhana: Ornament of speech (like pot in the mud) existing in speech only; not real. Mud is the truth; pot is only an ornate expression. Gold is the reality; ornament is only an expression.

Vāçya: That which is denoted by speech.

Vāçyārtha: Literal meaning.

Vāda: Discussion.

Vaidī: According to a set code of injunctions; formalistic.

Vaidhībhaḥkti: Formalistic devotion (at the initial stage on the Path of Love); practice of devotion through a set code of rituals, as a preparatory course for developing intense love for God.

Vaijayantī: The name of the garland on Lord Viṣṇu.

Vaikharī: Articulate form of sound.

Vaikharījapa: Articulate or loud repetition of a Mantra.

Vaikṛti: Modification.

Vaikuntha: The abode of Lord Viṣṇu; the highest world presided over by Lord Viṣṇu, destined for persons of final emancipation.

Vairāgya: Indifference towards and disgust for all worldly things and enjoyments; dispassion.

Vaiṣaṃyāvasthā: A state wherein the equilibrium of

the three *guṇās* is disturbed; a state opposite to *Sāmyāvaśṭhā* which is a state of equilibrium of the three *guṇās*.

Vaiṣṇava: Worshipper of Lord Viṣṇu, the preserver, one incarnation of Whom is Kṛṣṇa; a Hindu sect worshipping God Viṣṇu; a member of this sect; the *Śaivās* are the worshippers of Lord Śiva, the destroyer, while the *Śāktās* are the worshippers of Śakti or energy, the consort of Śiva; the worshippers of Lord Kṛṣṇa are mainly found in Brindāvan in Mathās.

Vaiṣṇavaśāstra: The scripture treating of Viṣṇu.

Vaiṣṇavī: The Śakti or the divine power of Viṣṇu.

Vaiśvānara: The god of fire; the digestive fire; the gastric fire; the sum-total of the created beings; Brahmā in the form of the universe; Virāt-puruṣa.

Vaiśvānaravidyā: The process of meditation on Brahman, taking the digestive fire of the animal body as the symbol; method of meditation on the Virāt.

Vaiṭaraṇī: A fearful river for the sinful to cross.

Vaiṭṛṣṇya: Non-attachment; cravinglessness.

Vajra: Adamantine firmness; thunderbolt.

Vāksamudāya: The collection of speech or words.

Vāksiddhi: Perfection in speech, in which state whatever one speaks turns out to be true; the result of observance of truthfulness.

Vāmanaḍbauṭi: Cleaning the throat and stomach by

drinking water and vomiting.

Vanamālā: The picturesque garland worn by Lord Viṣṇu.

Vānaprastha: Forester; one who leads the third stage of life.

Vañcana: Cheating.

Vandhyāputra: Barren woman's son; a symbol of non-existence.

Vanhi: Fire.

Vanhisāra: A form of anṭardhauṭi in which the navel is made to touch the spinal column.

Varāha: One of the incarnations of God, according to Hindu mythology; the Boar, the third incarnation of Lord Viṣṇu.

Vārisāra: A form of anṭardhauṭi by which the body is filled with water which is then evacuated by the anus.

Varna: A form of letter; colour; caste.

Varṇāśrama: Related to the four primary groups and the four stages of Hindu life; the laws of the caste and stage of life.

Varṇātmakeśabḍa: Lettered sound which has meaning.

Varuna: The divine intelligence presiding over the element of water.

Varuṇabīja: The syllable "Vaṃ".

Varuṇalōka: The world of the Lord of Waters.

Vāsanā: 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.

Vāsanāksaya: Annihilation of subtle desires.

Vāsanārahita: Without subtle desires.

Vāsanātyāga: Renunciation of subtle desires.

Vaśikāra: Control; highest stage of lower Vairāgya.

Vaśitva: One of the eight Siddhis by which the Yōgi gets control over everything.

Vastu: Object; substance; Brahman.

Vāsudēva: The name of Bhagavān Nārāyaṇa; Śrī Kṛṣṇa; etymologically the term means a god who abides in all things and in whom all things abide

Vāta: Wind; one of the three humours of the body; rheumatism.

Vātasāra: A form of antardhauṭi or inner cleansing by which air is drawn into the belly and then expelled.

Vāṭsalya: The attitude of a devotee expressing parental relationship with God, looking upon Him as a child.

Vāyu: The Wind-god; air; vital breath; Prāṇa.
Vāyubhaksana: Eating air; this is a means of subsisting without food, practised by Hatha Yōgis.
Vāyudhāraṇa: Concentration on a particular vital air; one of the five modes of concentration in Hatha Yōga.

Vāyutattva: Principle of air.

Vēda: The highest authority among the Āryans 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 Rsis by doing meditation. As the sounds forming the text of the Vēda 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. Smṛtis, Itihāsās and Purāṇās only amplify its teaching. It is the most ancient, authentic scripture of the Hindus.

Vēdana: Feeling; sensation; knowledge; percept (a Buddhistic terminology).

Vēdanaśakti: Power of cognition or sensation.

Vēdanaskandha: Group of feeling (a Buddhistic term).

Vēdāṅga: An auxiliary to the Vēdās. The Vēdāṅgās are six in number:

1. *Sikshā*—the science of proper articulation and pronunciation.

2. *Kalpa*—Rituals and ceremonies.
3. *Vyākaraṇa*—Grammar.
4. *Nirukṭa*—Etymological explanation of different Vēdic words.
5. *Çhaṇḍas*—The science of prosody.
6. *Jyōtiṣa*—Astronomy.

Vēdānta: (lit.) The end of the Vēdās; the Upaniṣads; the school of Hindu thoughts (based primarily on the Upaniṣads) upholding the doctrine of either pure non-dualism or conditional non-dualism; (the original text of this school is Vēdānta-ḍarśana or Uṭṭaramīmāṃsā or the Brahma-sūtrās compiled by sage Vyāsa.)

Vēdāntī: One who follows the path of Vēdāntic Sādhana.

Vēga: Momentum; force.

Vibhāga: Division.

Vibhu: All-pervading; great.

Vibhūti: Manifestation; divine glory and manifestation of divine power; pervasion; the special forms in which the Lord exhibits Himself.

Viçāra: 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 Mahāvākya—Tat-tvam-asi; discrimination between the Real and the unreal; enquiry of Self.

Viçāraśakti: Power of enquiry.

Viççhinnāvaṣṭhā: Hidden state (of Vāsanās).

Viḍēha: Bodiless.

Viḍēhakaivalya: Disembodied salvation.

Viḍēhamukṭi: Disembodied salvation; salvation attained by the realised soul after shaking off the physical sheath as opposed to Jīvanmukṭi which is liberation even while living.

Vidhi: Injunction; method; rule.

Vidhipūrvaka: In accordance with the scriptural injunctions.

Viḍvān: A knowing person; the term is particularly applied to one that knows the real nature of the Self as distinct from the body.

Viḍvaṣanyāsa: Renunciation after the attainment of the knowledge of Brahman.

Vidyā: Knowledge (of Brahman); there are two kinds of knowledge, Paravidyā and Aparavidyā; a process of meditation or worship.

Vidyāḍhara: One of a class of celestials.

Vidyullōka: The region of lightning.

Vighna: Obstacle.

Vighnēśa: The god who removes obstacles; same as Gaṇēśa, son of Lord Śiva.

Vijara: Ageless; without old age.

Vijñāna: The principle of pure intelligence; secular knowledge; knowledge of the Self.

Vijñānamayakōśa: One of the sheaths of the soul consisting of the principle, intellect or Buddhi.

Vijñānaspaṇḍita: Movement of consciousness.

Vijñānātma: Cognition Self; soul; intellectual Self.

Vikalpa: Imagination; oscillation of the mind.

Vikāra: Modification or change, generally with reference to the modification of the mind, individually or cosmically.

Vikāśa: State of expansion, as in evolution of the world.

Vikarṣaṇaśakti: Power of repulsion.

Vikṛta: Changed; modified; ready or prone to create.

Vikṛti: Change; derivative products of Prakṛti, as Maḥat, Buddhi, mind, the senses and the Tanmātrās.

Vikshēpa: The tossing of the mind which obstructs concentration.

Vikshēpaśakti: The power of Māyā that projects the universe and causes movement and superimposition.

Vikshipta: Distracted; scattered; not collected.

Vimarśa: Dissatisfaction; displeasure; impatience.

Vināśa: Destruction.

Vināśi: Perishable.

Vinaya: Humility or sense of propriety; manners; education; mental culture and refinement.

Viniyōga: Application.

Viparīta: Contrary; perverted.

Viparītabhāvanā: Wrong conception, such as conceiving the body as the Self; perverted understanding or imagination.

Viparītaṭā: Dissimilarity in objects; reversion.

Viparyaya: Wrong knowledge; wrong cognition; distraction of mind.

Virācāra: A Tāntric course of discipline for the heroic type of devotees.

Viraha: Burning agony due to the separation from the Lord.

Viraja: Free from Rajas or passion; a river which has to be crossed before the world of Brahmā is to be reached and which only eminent and saintly men, devoid of passion and desire can cross.

Virakṭi: Same as Vairāgya.

Virasa: Without essence.

Virāt: Macrocosm; the physical world that we see; the Lord in His form as the manifested universe.

Virāṭpuruṣa: The deity presiding over the universe; the cosmic or universal aspect of the deity.

Vīrya: Seminal energy; strength; power.

Viśāda: Sadness; dejection.

Viśaḍṣaparīṇāma: A change different from the original, like that of milk into curd; one relation of

the *guṇās* changes into another different from it and so on.

Viśarjana: Removal; the final item in *Upāsana* or worship by which the worshipper devotedly prays to the divine presence invoked in the idol, to return to its original abode.

Viśaya: Object of perception or enjoyment.

Viśayabhōga: Sensual enjoyment.

Viśayaçaitanya: Consciousness as objects; the object known; the consciousness determined by the object cognised.

Viśayākāra: Of the form of the objects perceived; the condition of the mind in perception.

Viśayāsakti: Attachment to sensual objects.

Viśayasamsāra: Objective or sensual world.

Viśayavṛtti: Thought of sensual objects.

Viśayavṛttipravāha: The continuous thought-current of worldly objects; the flow of objective thinking.

Viśēṣa: Special; distinctive qualification.

Viśēṣaguna: Special quality.

Viśēṣajñāna: Special knowledge; detailed knowledge.

Viśēṣana: Attribute; property; an invariable and distinguishing attribute; specification.

Viśēṣāvasthā: Differentiated condition.

Viśēṣavijñāna: Special knowledge; knowledge of the Self, as opposed to the knowledge of phenomenal

science.

Viśiṣṭa: Complex; qualified.

Viśiṣṭādvaita: The doctrine of conditioned non-dualism (of a Vēdāntic school upholding that the One actually becomes many.)

Vismṛti: Loss of memory; forgetfulness.

Viṣṇugraṇṭhi: The knot of ignorance at the Maṇipūra cakra.

Viṣṇumāyā: Illusion wielded by the Supreme Lord so that the unreal seems real; the illusory form of Lord Viṣṇu usually conceived of as a female deity which makes the universe appear as real.

Viṣṇuvrata: A vow to propitiate Viṣṇu.

Viśtāra: Expansion.

Viśuddhaçakra: One of the centres in the Yōgic system located in the region of the throat.

Viśva: Cosmos; a name of the Jīva in the waking state.

Viśvaḍēva: A class of divine beings operating as medium in funeral ceremonies between the granter and the grantee of the oblations.

Viśvarūpa: Cosmic form; multiform having all forms.

Viśvāsa: Faith.

Viśvataijasaprāñña: Jīva in the waking, dreaming and deep sleep states respectively, in the individual aspect.

Viṭanda: Cavilling; idle carping; a frivolous or fallacious argument or commentary.

Viṭarka: Discussion; counter-argument.

Viṭarāga: One who has abandoned desire.

Vivarta: Illusory appearance; a doctrine of the non-dualistic school of Vēdānta philosophy explaining creation as an illusory appearance of the Absolute; apparent variation; illusory manifestation of Brahman; apparent or unreal or seeming change; superimposition; appearance.

Vivartasṛṣṭi: Creation where the original reality remains what it is and yet apparently brings about the effect, according to Advaita school of thought.

Vivartavāda: Phenomenalism. (See *Vivarta*.)

Vivartōpādāna: 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 *Pariṇāmi-Upādāna*, which is actually transformed into the effect. Brahman is *Vivartōpādāna* of the universe according to Śrī Saṅkara. A piece of rope is mistaken for a snake. This is an example of *Vivartōpādāna*. A fictitious material cause is *Vivartōpādāna*.

Vivēka: Discrimination between the Real and the unreal, between the Self and the non-Self, between the permanent and the impermanent; right intui-

tive discrimination; ever-present discrimination between the transient and the permanent.

Vivēkī: A man of discrimination.

Vividiṣāsanyāsa: Renunciation with the intention of knowing Brahman.

Vrata: A resolution to carry out a particular vow under strict rules, as to food, sleep, bath, and the like.

Vrātya: Unpurified one; supremely purified one.

Vṛṣadhvaṇa: Lord Śiva, Whose banner is of the Bull.

Vṛtti: Thought-wave; mental modification; mental whirlpool.

Vṛttijñāna: Secular science; knowledge obtained through the mind; experience of the world.

Vṛttilaya: Dissolution of the mental modification.

Vṛttisahita: Associated with thought.

Vṛttivyāpti: The mind assuming the form of objects perceived; pervasion of the psychosis.

Vyabhiçāriniḥbhakti: Wavering, unsteady devotion.

Vyādhi: Disease of the body.

Vyāhṛti: The sacred syllables, Bhūḥ, Bhuvah, Svah.

Vyākhyāna: Explanation and commentary.

Vyakta: Manifested.

Vyakṣiṭva: Personality.

Vyakṣi-upāsana: Meditation on manifested God.

Vyāna: One of the five functions of Prāṇa, i.e., cir-

culution of blood; one of the five vital forces that pervades the whole body.

Vyāpaka: All-pervading.

Vyāpakātma: All-pervading soul.

Vyāpī: One who pervades.

Vyāsa: The name of a great sage who wrote the Brahma Sūtrās, etc.; Rṣi Kṛṣṇadvaipāyana.

Vyaṣṭi: Individual; microcosm.

Vyaṭirēka: Separate; negation.

Vyavahāra: Worldly activity; relative activity as opposed to Absolute Being; phenomenal world; worldly relation.

Vyavahārāpekṣha: With a view to the world of appearance or relativity.

Vyāvahārika: Practical; phenomenal; empirical; relative.

Vyāvahārikasattā: Empirical reality.

Vyavasāya: Settled concentration and perseverance; application; cultivation.

Vyavasāyātmika: One with resolution and determination.

Vyōma: Ether.

Vyūha: The name of three forms in which Bhagavān Nārāyaṇa appears, for the creation, sustenance and destruction of the universe. As Saṅkarṣaṇa, He destroys; as Pradyumna, He creates; as Aniruddha,

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 Para and He is then known as Vāsudēva. Reference has been made to the Vyūha forms. The Avatāra or the Vibhava forms are those in which He comes to the universe and appears as a dēva, 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 Ātmā's companion. The arṇa 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.

- Yajamāna*: The performer of a sacrifice; the master of a sacrifice.
- Yajña*: A sacrifice.
- Yajñōpaviṭa*: Sacred thread worn by a twice-born.
- Yajus*: The Mantra of Yajur-Vēḍa.
- Yaksha*: A being controlled by Kubēra, the god of wealth.
- Yama*: The God of Death and dispenser of justice; the first limb of Rāja Yōga; restraint.
- Yaśas*: Fame.
- Yaṭamāna*: One who attempts to disallow the mind from running in the sensual grooves; a state of Vairāgya.
- Yatbārtha*: Real.
- Yatbārthasvarūpa*: Essential nature.
- Yati*: An ascetic or a Sanyāsin or a monk.
- Yātrā*: Pilgrimage.
- Yava*: Barley, usually used for oblations in all sacrifices.
- Yōga*: (lit.) Union; abstract meditation or union with the Supreme Being; the name of the philosophy by the sage Patañjali, 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, Bhak-

ti, Rāja and Jñāna.

Yōgabhrāṣṭa: One who has fallen from the high state of Yōga.

Yōgābhyāsa: Practice of Yōga.

Yōgaḍaṇḍa: A wooden stick of about 2 ft. in length, with one end of 'U' shape, used for the regulation of breath.

Yōgaḍarśana: Yōga philosophy; Yōga view of seeing the Reality.

Yōgaḍṛṣṭi: Yōga-vision.

Yōgamāyā: (The power of) divine illusion.

Yōgamudrā: The symbol of Yōga. The word Muḍrā means 'symbol'. This exercise awakens the spiritual forces dormant in man. It is specially useful in liberating the serpent power called Kuṇḍalinī.

Yōgaṇḍrā: A state of half-contemplation and half-sleep; light Yōgic sleep when the individual retains slight awareness; state between sleep and wakefulness, particularly the sleep of Viṣṇu at the end of a kalpa.

Yōgārūḍha: One who is established in Yōga.

Yōgavāsīṣṭha: A monumental work on Vēḍānta.

Yōgayukṭa: One who is established in Yōga or linked up through Yōga.

Yōgēśvara: Lord of Yōga; a name of Lord Kṛṣṇa.

Yōgi: One who practises Yōga; 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 Rāja Yōga; a spiritually advanced person with a perfectly unruffled mind under all conditions; a Siddha.

Yōgigamya: Attainable only by a Yōgi.

Yōgyatā: Fitness.

Yōjanā: A measure of distance said to be equivalent to 9 or 10 miles.

Yōni: Source; womb.

Yōnimudrā: That Muḍrā in which one closes the ears, eyes, nose and mouth with the thumbs and fingers of the hands to enable one hear the Anāhata sounds.

Yuga: See *Kalpa*. One of the divisions of time. There are four Yugās, known as Kṛta, Trēta, Dvāpara and Kali. All the four together are known as a çaturyuga, the duration of which is twelve thousand divine years, a divine year being equivalent to three hundred and sixty human years. Kṛta is four times as long as the Kali age; Trēta is three times as long; and Dvāpara twice as long.

Yukti: Skill; cleverness; device; also union or Yōga.