

WORD GLOSSARY

WORD

MEANING AS USED IN THE TEXT

Adhithana	Substratum.
Adhyaropa	Superimposition.
Aham	The sense of I, Embodied self,
Ahamkara	I-sense, I-consciousness, ego.
Ajapajapa	A yogic process of linking mantra japa with the cycles of breaths. For more details see Story of Bhusunda Under Section 8.
Anima	See under Siddhis.
Aniyata	Unregulated, Not sure to happen
Antahkarana	It is a combination of four types of intellectual activities called <i>Manas, Buddhi, Chitta, and Ahamkara</i> . Some texts translate 'antahkarana' as 'inner organ'. (The English word 'mind' generally denotes all the four functions of thinking, discrimination, memory and ego. But the word 'mind' is also used as translation for <i>manas</i> in some texts. The Sanskrit word ' <i>manas</i> ' is also loosely used as a substitute for ' <i>antahkarana</i> ' in some contexts. The Sanskrit words <i>manas, buddhi</i> and <i>chitta</i> are also sometimes used to indicate <i>antahkarana</i> .)
Antas sanga (Sanga)	Forgetting that 'self' is actually Infinite Self and craving for worldly pleasures. The word <i>sanga</i> is defined in several other ways too. The literal meaning of <i>antas sanga</i> is internal attachment.
Apavaada	(i) Exception to a general rule. (ii) In the context of Advaita philosophy: A process of mentally negating series of superimpositions (adhyaropa).
Asamprajnata Samadhi	The state when the mind is identified with the Supreme Self without any thought waves.
Atma	Individual self. The word atma without any prefix denotes a Jiva or Jivatma.
Avidya	Nescience; Ignorance about the Ultimate truth of Self of an individual. <i>Maya</i> and <i>Avidya</i> are sometimes used synonymously.
Bija	Seed, generally implies root cause. Sometimes it is used to indicate tiny things. Bija askhara (seed letter) refers to a letter that represents a very deep and elaborate meaning and spiritual significance.

Brahma	The personification of the Creator. (see Brahman also)
Brahma randhra	The vertex of the skull. It is said that there is a fine hole at the vertex and the Sushumna nadi passes up through this hole to connect the individual to the Brahma loka through Solar rays. Brhama randhra is the center of the seventh chakra (Sahasraara) which corresponds with the Pineal plexus.
Brahman	<p><i>Brih</i> means to expand, spread all over. It stands for the primordial undifferentiated changeless, limitless and everlasting, nameless substance that forms the substratum for the world. The Advaitic view is that Brahman is the Universal Self, the Absolute that appears as the world. Parabrahman is also used sometimes.</p> <p>The word Brahman ending with 'n' is used to mean the Universal Self while the word Brahma ending with 'a' is used to mean the creator. Braahmana etymologically means one who is knowledgeable of Brahman. In common usage Braahman denotes a social class/caste.</p>
Buddhi	A part of <i>antahkarana</i> which is associated with decision-making faculty. In general literature this word sometimes indicates intellect.
Chaitanya	<p>Consciousness.</p> <p>(Note: A convention has been adopted in the text in capitalizing the words that describe the Supreme Self or Pure Consciousness. Consciousness (with capital 'C') refers to the Supreme Self; consciousness (lower case 'c') refers to general awareness. Other words like Knowledge - knowledge, Time - time, Truth - truth, Awareness - awareness etc. have also similar significance).</p>
Chetya	Pereceivables, visibles, objects perceived in the world. The word "Percept" is used by us to indicate a map in the mind (brain) of what is perceived.
Chidaabhaasa sphurti	Chidaabhasha literally means reflection of <i>chit</i> and denotes I-consciousness. Chidaabhasha sphurti means experiencing the I-consciousness.
Chit	Same as <i>Chaitanya</i>
Chitta	A part of <i>antahkarana</i> associated with recapitulative faculty. In literature the words <i>manas</i> , <i>buddhi</i> and <i>chitta</i> are used to denote mind in general.

Chitta satta (Sarupa manonaasa)	Annulment of mind is of two types. When the mind is annulled with its form retained, it is called sarupa manonasa or chitta satta. When the form also is eliminated, then it is arupa manonasa which is none other than Videhamukti.
Dama	Restraint of the external functions of the organs.
DRik	The name of the Seer when there is nothing to be seen; Used for the Brahman state. Potent-Looker.
DRisya	The object seen, perceived.
Gunas	Refers to <i>sattva</i> , <i>rajas</i> and <i>tamas</i> - These three are the fundamental qualities or tendencies that underlie all manifestations.
Hiranyagarbha	Literally means "One with a Golden Womb." Represents the unmanifested cosmic mind and the creator.
Japa	Repeated recitation of a Hymn or the name of a God.
Jiva or Jivaatma	Individual self, embodied person.
Jivanmukta	One who realized that his self and the Supreme Self are One when he is still living.
Jnana samadhi	Knowledge-based Deep Meditation.
Jnani	One who realized Self.
Kalpa	Period equivalent to 4.32 billion earth years. A span of 4.32 million years forms a set of Four Yugas. A thousand of such sets of Four Yugas make one day time of Brahman. Brahman has an equally long night time. A day time of Brahma is called a Kalpa.
Karma	Action. Also refers loosely to the effects of action. Karma is of three types viz. agami, sanchita and prarabdha. The accumulation of the effects of all actions of the countless past births is called sanchita karma. Out of the sanchita karma, a small portion is segregated to be enjoyed during the present life. This specific portion is called prarabdha. The part of sanchita which is going to give us future births is agami karma.
Kartritva	Doership, owning the responsibility for doing an action.

Linga sariira (Sukshma sarira)	Subtle body which consists of five sense organs, the five action organs, the subtle five elements, antahkarana and prana.
Lambika Yoga	A process of Hatha Yoga wherein the nerve under the tongue is cut so that the tongue can be folded back to press up the uvula and receive the drops of nectar from sahasraara.
Mahat	Intellectual principle as source of <i>ahamkara</i> (I-consciousness).
Mahayuga	The combined span of the four Yugas viz., Krita , Treta, Dwapara and Kali. It is also known as Chaturyugi.
Manana	Firming up in the mind that Brahman is the substrate of all things through continuous Reflection.
Manas	A part of <i>antahkarana</i> that is associated with thoughts and counter thoughts. Sometimes the word <i>manas</i> is used loosely to denote <i>antahkarana</i> .
Manvantara	Equivalent to 71 sets of Four Yugas.
Maaya	Illusion. The veiling and projecting power of Brahman. It is like an operator "+". It does not associate with operands. Nor does it itself undergo any change. But it brings out an illusory change. E.g. Brahman + Thought is Hiranyagarba. For a detailed explanation refer to p: 5 of Part II of our Series on Yogavaasishta.
Mithya	One which is neither existent nor non-existent (apparition).
Mukti	Literally means liberation. It is of four types. (i) Saalokya mukti: living permanently in the same world as the worshipped God. (ii) Saamipya mukti: Living permanently in close association of the worshipped God. (iii) Saaruupya mukti: Attaining the same form as that of the worshipped God. (iv) Saayujya mukti: Merging with the worshipped God. The above four types of liberation are followed in the Devotional path. Liberation in Advaita philosophy stands for complete identification with the Non-Dual Supreme Self, Brahman.
Nididhyaasa Nididhyaasana	It is the practice through Contemplation or Meditation of repeatedly focusing the residual thought wave on Brahman after the completion of the process of sublation.
Nimitta kaarana Nirguna	Subsidiary instrumental or enabling cause. Devoid of the three Gunas, attributeless.

Niyata	Regulated, Sure to happen
Niyati	The inexorable Laws of Nature. In this text this word is used to denote the natural principles of the universe, which are guided and determined by the thought process of the supreme creator, Hiranyagarbha.
Pancha Bhutas	The existence of an object in creation can be established only by experience. An object can be experienced only through the sense organs which are five in number. Each of the sense organ can detect only one attribute of the object and hence what constitute the creation can be correspondingly five fundamental properties. Accordingly there are five fundamental elements. These are earth, water, fire, wind and space.
Para or Parama	Higher, Supreme, not belonging to this world. Para indicates other also.
Parabrahman	See Brahman.
Paaramaarthika	Paramartha means the Ultimate or the Supreme thing to be attained. That which is related to be attained Paramartha is paaramaarthika.
Paramatma	Supreme Self, Universal Brahman.
Prarabdha, Praarabdha	See Karma.
Parinama	Evolution. Formation of an object by re-arranging the parts in the material cause
Prakriti	Nature. Primal substance from which all things are created. According to Sankhya System there are two ultimate fundamentals of truth in the universe. They are <i>Purusha</i> and <i>Prakriti</i> . <i>Purusha</i> is the one with consciousness but He is actionless. <i>Prakriti</i> , also known as <i>Pradhana</i> , is inert but it is the creator of the universe. <i>Prakriti</i> has three intrinsic parts called <i>trigunas</i> i.e. <i>sattva</i> , <i>rajas</i> and <i>tamas</i> .
Pralaya	Complete merging, dissolution. Dissolution (with capital "D") that comes at the end of one cycle of creation. End of Kalpa.
Pratyabhijna	Re-cognition after a lapse.

Pratyaksha Pramaana	Direct cognition. In Advaita philosophy, direct cognition connotes the identity of 'individual self' with the Supreme Self without mediation.
Pravilaapana	Absorption. The mental process of traveling back taking the series of causes as steps and reaching the causeless Supreme Brahman. For details see Section 79.
Quintuplication	Panchiikaranam. i.e., mixing the five elements in a systematic way.
Rajas	The second of the three gunas. It signifies activity, energy, motion, desire, anger etc.
Saadhak	Seeker on a spiritual path.
Saadhana chatustaya sampatti	<p>Fourfold Aids of Seeking:</p> <p>(i) Discrimination between the eternal (Truth) and the ephemeral (objects of the world) (<i>Nitya anitya vastu viveka</i>).</p> <p>(ii) Renunciation of the worldly desires or desires pertaining to heaven (<i>Iha amutra phala bhoga viraaga</i>).</p> <p>(iii) The six qualities like control of internal organs, external organs etc. (<i>Samaadi shatka sampatti</i>).</p> <p>(iv) Unceasing Desire for Liberation (<i>Mumukshutva</i>).</p>
Sadrupa	In the form of <i>sat</i> , Pure Existence.
Saguna	Associated with the three gunas, attributes.
Samaadhi	<p>Thoughtless state of meditation. It is divided into many subtypes such as:</p> <p>(i) <i>Sabija samadhi</i> - a samadhi wherein the sacred sounds of hymns like 'Om' are concentrated upon.</p> <p>(ii) <i>Nirbija samadhi</i> – a samadhi where no sounds or thoughts are allowed to remain.</p>

(iii) *Savikalpa samadhi* – a samadhi where contemplation on the Supreme Self continues like an unbroken stream of oil.

(iv) *Nirvikalpa samadhi* – a samadhi where the aspirant's consciousness stays dissolved in the Supreme Self with an experience of total Oneness.

Samprajnaata samaadhi	Deep Meditation. This is an effortless process of having the stream of thoughts filled with the Brahman.
Samsaara	State of Bondage. Also refers to the cycle of births and deaths, the visible world and the universe, which is considered to be a phantasmagoria.
Samskaara	see sanskaaras.
Samvit	This word has been used with different meaning in this text. (i) a thought wave on knowledge; (ii) Pure Knowledge; (iii) Potent Knower.
Samyak jnaana	Proper Knowledge.
Sankalpa	Thoughts. Also sometimes intentions.
Sankalpa vikalpa	Thoughts and counter thoughts.
Sanskaaras	Innate tendencies. Impressions of past actions carried in the mind. Vasanas
sat	Pure existence; beingness
Sarga	A sub-chapter; Section within a Chapter.
Saarupya Mukti	See under Mukti.
Satta samanya	Common or Universal beingness. For a detailed explanation refer to Part IV of our Series on Yogavaasishta.
Sattva (satva)	The first of the three gunas. It signifies qualities like goodness, softness, wisdom and the like.
Shama	Control of internal organs (mind). Abandonment of desires.

Shravana	Translated as Listening to scriptures in the present text. This is a practice towards the conviction and affirmation that the meaning of all Vedic statements indicates the Oneness of Brahman.
Siddhi	Yogic accomplishments, attainments. They are eight types. (i) Anima: Miniaturization. (ii) Mahima: Expansion to colossal size. (iii) Laghima: Becoming light. (iv) Garima: Becoming heavy. (v) Praapti: Materialization. (vi) Praakaamya: Teletransportation. (vii) IIsatvam: Supremacy. (viii) VAsitvam: Control of one's own organs.
Sloka	A verse or stanza
Sphurana	A flash. A flash-wave of thought. Arising of an experience.
Sphurti	Same as above
Sthiti	Sustenance is the process of sustaining something (i.e. providing support physically or mentally). Some texts translate <i>sthiti</i> to mean maintenance (to cause something to continue in the same state or level). Other translations for <i>sthiti</i> adopted by some authors are: being; existing; subsistence; state. Subsistence usually means 'to maintain oneself at the minimum level.' The word 'state' is commonly used for physical states of matter (e.g.: water, ice and steam). The words existence and beingness are commonly used as the meaning of the Sanskrit word 'sat.' Hence we preferred here the word "sustenance" for <i>Sthiti</i> as it is more proximal to the connotation in Yogavaasishta.
Svasvarupa	One's own original form – refers to the Supreme Self.
Taadaatmya-adhyaasa	<i>Taadaatmya</i> means identification of one with the other; <i>adhyaasa</i> means imagination. <i>Taadaatmyaadhyaasa</i> is an illusory feeling that 'that is myself' or 'that is something else'.
Tamas	The third of the three gunas. It signifies lethargy, inertia, lust, cruelty and the like.
Tapas	Austerity, meditation
Tapasvi	Ascetic; one who practices austerities.

Triputi	Triad of the observer-observed-observing and the like.										
Turiya	The fourth state which is distinct from the wakeful, dream and deep sleep states and exists pervading all the states.										
Turiyaatiita	The state beyond Turiya, generally corresponds to videhakaivalya. Turiyaatiitaa is used by a few teachers to explain the all pervading Oneness because some mistake Turiya as a 'state' comparable to the other three states of wakeful, dream and deep sleep states.)										
Upadaana kaarana	Material cause.										
Upaadhi	Limiting adjunct. Also body.										
Upasama	The calming down, stillness, quietitude, annulment or annihilation.										
Utpatti	Creation, origination.										
Vaasanaas	Impressions. Represent the influences from actions of past births.										
Videhamukti	Liberation without body.										
Vivarta	Illusory visualization of an object, a changeless-change										
Vritti	Thought-wave, a modification in the mind.										
Vyavahara	Mundane, worldly, transactional, operational, empirical.										
Yuga	A span of 432 crores of human years was decided as the period of the whole universe and it is called Kalpa was subdivided into Mahayugas. A Mahayuga consists of 4320000 of Human years. A Mahayuga is divided into four Yugas called - <i>Kaliyuga, Dwapara yuga, Treta yuga and Krita yuga.</i>										
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Thus-	<p>432 and three zeros make a Kaliyuga 432 and four zeros make a Mahayuga 432 and seven zeros make a Kalpa</p>										

The definitions of the words in this Glossary are compiled from several sources. We are grateful to all the original sources.