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**Lexicon of Names, Essential Terms  
and Sanskriet Words,  
to the Śrīmad Bhāgavatam  
and the Bhagavad Gītā**



Aadhar, Enschede 2010



## Lexicon of Names, Essential Terms and Sanskrit Words,

### Introduction

This overview of names, essential terms and Sanskrit words found its existence as a glossary to the book the *Śrīmad Bhāgavatam*, 'The Story of the Fortunate One' and the *Bhagavad-Gītā*; respectively the Bible with holy stories also called the *Bhāgavata Purāna* - the most important *purāna* of India - and the sermon of Lord Krishna on the battlefield also translated as the 'Song of God'. Next to the contextual analysis of the terms to their use in the scriptures mentioned and the numerous translations and comments to them, was the Monier-Williams Sanskrit Dictionary consulted the most.

The transliteration gave another set of signs than is usual for texts in Sanskrit, as for the internet with the use of a normal keyboard the typical dots and stripes above and below the I-trans letters are not available. In this printed version was this partly corrected for the a, the u and the i with a stip above them and the with an accent: ś. S-es with a dot below them as well as the letter t with a dot below were spelled as sh en th. Thus carry some words double t's. For the name of Parīkṣit was the s with a dot not represented as an sh to guard against the different connotation in English with that spelling. This was not true for the n and the h with a dot below them. that were presented as normal n's and h's. De m with a dot below became an n.

Pronouncing the Sanskrit is the h after a consonant to be expressed aspirated and is the a pronounced as an uh as in 'mustang', except at the end of a word where the h - with a dot below - is pronounced as ha or hi depending the vowel before. The c is pronounced as tsj-. The ś and sh are pronounced about the same as in shift, but were spelled differently anyhow not to be confused with a word as śesha in *Ananta S'esha* which otherwise would be untraceable in the Sanskrit dictionary (as zesha). The meaning of a stripe on top of an a, an â thus, simply denotes an open a or double aa. The ā, thw ū en the ī are alphabetically treated as double vowels. In those cases where ther normally is confusion about the use of the s or another spelling of a letter, was that indicated between brackets. Thus will one under sakti, find the word (śakti) between brackets indicating the proper spelling. The ś is alphabetically represented as preceding the sh.

The as from now i n s p a c e s represented words indicate that they are described in this lexicon and online <http://bhagavata.org/glossary> can be reached and referred to by the link on them. Other terms and book titles not further explained, but not proper names, are indicated in italics. The numbers found with the words, with or

without an S.B. or else an B.G. before them, indicate in which part of the Gî t ā (B.G.) or the B h ā g a v ā t a m (S.B.) the terms are found described in their context. For instance S.B. 3.1: 5 means: C a n t o 3, chapter 1, verse 5. And B.G. 12: 45 means chapter 12 verse 45 in the Gî t ā. A singular 6.8 means C a n t o 6 chapter eight of the B h ā g a v ā t a m. An incidental C.C.-indication refers to the C a i t a n y a C a r i t ā m r i t a, the 'Newest Testament' in which the life of the v a i s h n a v a reformer Lord C a i t a n y a is described who founded the mission, that brought this knowledge to the West. The abbreviation pp refers to purport, the explanation of the meaning of a verse offered by the tradition. Sometimes there are references to songs and pictures to be consulted on the respective page online - see bhagavata.org/glossary - by means of a link.

The images used are original hand-cut template-art from M a t h u r ā, K r i s h n a's city in India.



## A

**Ācārya:** bona fide, selfrealized, spiritual teacher (g u r u) who instructs by example in representing the p a r a m p a r ā and whose statements can be verified in the scriptures.

**Ādhāra:** basis, fundament, foundation (t a p a s - is the ā d h ā r a of the teaching of K r i s h n a).

**Ādhi:** place, situation, (see l o k a).

**Ādityas:** the twelve demigod sons of A d i t i.

**Ādi-śeṣha:** ('the secondary from the beginning') also Śeṣha-nāga or Ananta-śeṣha: the snakebed of G a r b h o d ā k a ś ā y ī V i s h n u. Represents the secondary matter in the service to K r i s h n a. Portion of S a n k a r s h a n a and is sometimes also so named. (see also A n a n t a, S a n k a r s h a n a and S.B. 5.25)

**Āgastya:** 'He whose senses are not independent': a great sage, a seer, son of Kumbha, the pot. Residing in the Malaya hills he worshiped the Lord (6.3:35). Was with V a s i s t h h a born from the seed that M i t r a and V a r u n a deposited in a clay pot when they saw U r v ā s ī. He wed the first daughter of Malayadhvaia and from her was born a son called Drdhacyuta. (4.28: 32) He cursed the king of Pāndya to become an elephant because he failed to receive him properly when he roaming the Malaya hills payed an unexpected visit. That elephant is known as G a j e n d r a.

- A son begotten by Pulastya in Havirbhū who in his next life was called Dahrāgni, he of the fire of digestion, and Viśravā, the great one of austerity (4.1: 36).  
- A name of S'ī v a.

**Āgnīdhra:** son of P r i y a v r a t a and grandson of M

a n u. He desired a woman from heaven and thus won the hand of the a p s a r a Pūrvacitti. Thus he had good offspring like N ā b h i, the father of a v ā t ā r a R i s h a b h a (see 5.2).

**Ākūti:** one of S v ā y a m b h u v a M a n u's three daughters and the wife of Ruci (see 4.1)

**Ānakadundubhi:** another name for Vasudeva, the father of Lord K r i s h n a, as the one who gave the Lord His place of birth (see 9.24: 28-31).

**Ānanda:** heavenly bliss, see also s a t - c i t - ā n a n d a, eternity, consciousness, and happiness as the fundamental qualities of Divine consciousness.

**Āranyaka:** name of a class of religious and philosophical writings closely connected with the b r ā h m a n a s and called so because they were either composed in forests or studied there. The u p a n i s h a d s are considered to be attached to them (see also V e d a s).

**Ārati:** lightoffering; ritual at which before the idol, His a r c ā - form (see M ū r t i), flowers, water, incense and light are being offered.

- One of the nine activities of devotional service (see b h ā g a v ā t a d h a r m a).

- Ceremony with a lamp for welcoming or leaving the Lord.

**Ārunis:** saintly persons headed by Āruni, also called Uddālaka, who is a renown b r ā h m i n teacher, son of Aruna Aupaveśi and father of Sveta-ketu (10.87: 18).

- Superior yogīs.

**Āryan:** the civilized, progressive, cultured person of spiritual realization (abused: arian).

**Āsana:** bodily postures (see a s h t h ā n g a - y o g a).

**Āśrama:** refuge for the spiritual seeker.

- Department of spiritual life. Four kinds:

- B r ā h m a c ā r i: bachelor, celibate, continent student of a bona fide spiritual teacher.

## 6 - Names, Essential Terms and Sanskrit Words

- **Grihastha**: married,
- **Vānaprastha**: withdrawn,
- **Sannyāsa** - detached (see **varnāśrama**).

- Going through these stages makes it possible to achieve full selfrealization before one abandons the body. Thus one does not return to the material world and is one liberated from the cycle of birth and re-birth. (see also **samsāra**, **mukti**)

- Remote hut serving as a place for meditation.

- Place or space where one together strives for selfrealization, a hermitage.

**Āstikyam**: religious connectedness, faithfulness, trust in the principles of religion, piety.

**Āśutosha**: name for Lord Śiva as the one who is quickly pleased (see e.g. 9.9: 8).

**Āsuram bhāvam āsrita**: plainly atheistic persons.

**Ātma**: in the self, of the soul or the self, selfrealized, of the living being, of one's own, the body, what is personal, what is of the self.

**Ātmā**: soul, but also: body, mind, senses.

- 'The soul is eternal, does not dwindle, is pure, the individual, the knower of the field, the original foundation, the unchanging, self-illuminated, actual cause, pervading all, independent and unmoving. From these twelve symptoms of the soul is a conscious person impelled to give up the false conception of 'I' and 'Mine' that originates from the illusion of everything that belongs to having a body (7.7: 19-20)'.

- The being of God and man,

- Selfremembrance in alignment with **Krishna**,

- The end of the illusion of I (see **ahankāra**).

**Ātmānandis**: devotees who in seclusion with **Krishna** want to stay alone and do not preach.

**Ātmā-jyoti**: 'the light of the soul'. Spiritual knowledge (see also **vidyā**, **ātmā-tattva** and **Brahmajyoti**).

**Ātma-rāma**: the Lord satisfied within Himself attractive to all as explained by the famous verse of the Bhāgavatam named to this (see 1.7: 10).

**Ātma-nivedanam**: full surrender to **Krishna**. Final position of the ninefold process of devotional service (see **bhāgavatā-dharma**). Surrender to **Krishna** from the inside (see also **chaitya**).

**Ātmatattva**: term indicating the essential knowledge concerning the difference between the body and the soul.

- The perfect knowledge of the soul itself.
- The reality of the soul under the authority of regulation (see **niyama**).

**Āyu(s of Āyur)**: the son of **Purūravā** and **Urvāśī**, the sage ruling over the month Pushya or Pausha, December/January (see 12.11: 42).

**Āvṛitya**: concealment, the being covered (of the soul by the matter).

**Abhiniveśa**: one of the five **kleśas**, the hindrances on the path of selfrealization: the attachment to life.

**Abhyāsa**: steadiness, fortitude, endurance, resilience, discipline, regulated practice, repetition, repeated reading, study; use, habit, custom, the effort of the mind to remain in its unmodified condition of purity (**sattva**).

**Acinthyā-bhedābheda-tattva**: Lord **Chaitanya**'s doctrine of **Krishna** as the "inconceivable oneness and difference" of God and His energies (see also **sidhānta**).

- The heuristic, the rule of thumb of the **Chaitanya-vaishnavā** who poses: He is Me, but I am not Him; He is the unity in the manifold of the to Him only qualitatively equal parts and parcels; He is the Person of God that is the universe, of which I am only a part **kalā** (ekatvena prithāktvena bahudhā B.G. 9.15).

**Acyuta**: (literally: someone who never falls); the Infallible One, said of **Krishna**.

**Adbhuta**: wonderment, amazement or bewilderment as an indirect **rasa**.

**Adharma**: godlessness, neglect of duty, the counter-natural, injustice, irreligion (see also **dharma**).

- What obstructs the original purpose of one's own duty is *vidharma*, misconceived or strange to one's own is it *paradharma*, directions that are turned against one's purpose in life are *upadharma* and one speaks of *chala* when by an opponent the words of the scripture are twisted and covered with pretense. That what by persons whimsically, as a dim reflection, is done in defiance of the purpose of one's own order of life [one's *āśrama*] is *ābhāsa*; [to all of this one has to pose the question:] in what respect would that what to one's own nature as being the appropriate dharma is arranged not be capable of bringing peace? (S.B. 7.15: 12-13)

- The irreligious counterparts of falsehood, violence, dissatisfaction and quarrel (12.3: 20).

- See also: **māyāvādi**.

**Adhi**: a prefix to verbs and nouns, expresses above, over and above, besides.

**Adhibhūtam**: material nature.

**Adhidaivatam**: the universal form of the Lord called *adhidaiva* (see B.G. 8.4)

**Adhidaivika**, *adhyātmika*, *adhibhautika* **kleśas**: hindrances stemming from resp. nature, oneself and oth-

ers, see further k l e ś a's.

**Adhikāri:** devotee.

- Term for surrendered devotees in the temple. Three kinds:

- K a n i s h t h a: beginners (b h a k t a s) At this level one develops:  
 - ś r a d d h ā, faith;  
 - *sadhu-sanga*, association with devotees;  
 - *bhajana kriya*: the regular spiritual practice of chanting the names reading the scriptures and such; this stage bridges to the next level via d ī k s h ā.

- M a d h y a m a: advanced (the initiated) At this level one develops:  
 - *anārtha nivṛtti*: sins gradually disappear: the purification of the heart;  
 - *nishtha*: determination; durable surrender.  
 - *ruci*, a higher taste;  
 - *aśakti*: the deeper relation with K r i s h n a; the individual character of a r a s a.

- U t t a m a: pure devotees stable in transcendence (see also 11.2: 45-47, B h a k t a). At this level one develops:  
 - b h a v a: a strong emotional experience, ecstasy, of relating to K r i s h n a.  
 - p r e m a: full-blown love of God.

**Adhishthāya:** to that circumstance, time and again (does He take birth).

**Adhiyajña:** the Supersoul, plenary part of the Lord in the heart of each living being.

**Adhokshaja:** name for the supreme Personality, V i s h n u or the V i s h n u- a v a t ā r a as being situated above and beyond the senses.

**Adhvaryu:** the priest reciting the y a j u r - m a n t r a s at the beginning of a sacrifice (see also r i t v i k).

**Adhyātma-cetasā:** someone exclusively depending on K r i s h n a.

**Aditi:** the mother of the twelve demigods Vivasvān, Aryamā, Pūshā and Tvashtā, Savitā, Bhaga, Dhātā, Vidhātā, Varuna, Mitra, Satru and Lord Urukrama (Vāmana) (6.6: 38-39; 8: 18).

- One of sage K a ś y a p a 's wives (see S.B. 8.16 & 17).

**Advaita:** without duality, which relating to the Lord means that His body and Himself are non-different.

- S.B.: 7.15: 63-65 (63) To the observation that, like with the substance of the threads of a cloth, the effect and cause (of this existence) are one because ultimately setting them apart constitutes the unreal, does one speak of the conception of oneness (*bhāvādvaita*, see also B.G.: 18: 16). (64) In all activities of the mind, the words and the body directly to be of dedication unto the Supreme of the transcendental Absolute,

o Yudhishthira, is called oneness in activities (*kriyādvaita*, compare B.G. 9: 27). (65) When the ultimate goal and interest of oneself, the wife and the children, the others or whatever living beings is one, is that oneness called oneness of interest (*dravyādvaita*).

**Advaita-ācārya (Advaita Prabhu):** P a ñ c a - t a t t v a - incarnation of M a h ā - V i s h n u. The oldest associate of Lord C a i t a n y a responsible for beseeching His descend into the material world.  
**Aghampāh:** serious sin.

**Agni:** the demigod ruling fire.

**Agni-traya:** name of the three sacred fires, called respectively  
 - *garhapatya*: the fire from which sacrificial fires are lighted.  
 - *ahavaniya*: the fire prepared for receiving oblations; especially the eastern of the three fires burning at a sacrifice  
 - *dakshina*: the fire to the south, the fire of collecting, where the cooking is done.

**Agnihotra-yajña:** sacrifice of fire. The ceremonial fire sacrifice performed in Vedic rituals.

**Aham brahmāsmi:** the vedic aphorism "I am spiritual".

**Ahamkāra (Ahankāra):** f a l s e e g o derived from being identified with the body is the seat of fear. In the behavioral science of psychology often called neurotic, viz, spiritually ineffective, because of being estranged from the True Self or self-ideal (K r i s h n a, see also a s m i t ā). Also commonly called simply ego. One cures from the neurosis of false identification by restoring the priority of the regulative principles defining the humanity (see v i d h i) or, in other words, by accepting the authority of K r i s h n a and His representatives (see ā c ā r y a, p a r a m p a r ā, g u r u, m ā y ā v a d i). If one refuses this, is one troubled by a n a r t h a s (non-virtues) and k l e ś a s (hindrances) or with symptoms of psychic disfunctioning: repression (ignorance, lack of consciousness, unknowing, see a v i d y ā), projection (d v e ś a), fear (fobias, b h a y a), and obsessive compulsory behavior (the counter-natural, hysteria, perversion, false religion or a d h a r m a).

- The illusion of 'I' and 'mine' as discussed in e.g. 2.9: 2, 4.28: 17, 4.29: 5, 5.5: 8, 6.16: 41, 10.85: 17, and 11.28: 15.

**Ahimsa:** nonviolence, not injuring anything, harmlessness, safeness, security (see e.g. 11.8: 9).

**Airāvata:** the elephant of I n d r a.

**Aja:** (the Unborn One) name of K r i s h n a referring to His eternal transcendental nature.

- Name of the Supreme Personality of God, "He who is unborn".

**Ajana:** 'being unborn', name of the Lord as the Unborn One.

**Ajita:** name for K r i s h n a as the Invincible One.

**Ajāmila:** a fallen brahmin who was saved from hell by unintentionally chanting the Lord's name at the time of death (see 6.1&2).

**Akarma:** 'not-working', freedom from reactions, selfless activity, devotional service, activity leading to self-realization. (see n a i s - k ā m a - k a r m a).

**Akrūra:** 'not cruel, gentle'; name of K r i s h n a's trusted paternal uncle who was sent to V r a j a by K a m s a to invite K r i s h n a and B a l a r ā m a for a wrestling match (see 10.36).

**Akshauhini:** army division consisting of 21.870 chariots, 21,870 elephants, 109.350 infantry en 65.610 cavalry or tien anikini's (see also g a n a).

**Ambarīsha Mahārāja:** great king and devotee, who perfectly exercised all nine methods of devotional service (see b h ā g a v a t a d h a r m a, see 9: 4&5).

**Ambikā:** means mother, good woman, a name scripturally associated with the feminine of Ū m a and P ā r v a t ī relating to S k a n d a, S i v a or R u d r a, as a term of respect. Together with P a ś u p a t ī worshiped by the g o p a s in 10.34.

**Amrit:** nectar, the nectar of the Gods. A substance procured from the churning of the ocean of milk (see canto 8.7, 8. 8, 8. 9 and 8. 10).

**Amśa-avatāra:** (partial descend of the Lord) the Lord incarnates to inspire the inner life, but then for one particular purpose only (see also C h a n n a and A v a t ā r a).

**Ananga:** 'the bodiless one'; name of K ā m a d e v a or Cupid the God of Love so called because he was made bodiless by a flash from the eye of S i v a, for having attempted to disturb his life of austerity by filling him with love for P ā r v a t ī, his consort.

- the ether, the air, the sky; the mind ; that which is not the a n g a.

**Ananta / Ananta Śesha / Anantadeva:** name for the divine snake with the countless heads on which he carries the universe; the snakebed on which V i s h n u reclines. (see also S a n k a r s h a n a and 5.25)

**Anantavijaya:** the name of King Y u d h i s h t h i r a's conchshell.

**Anartha's:** (non-goals) unwanted quality, divided in six: k ā m a: lust, k r o d h a: anger, l o b h a: possessiveness, m a d a: pride, m ā t s a r y a: envy en m o h a: delusion.

**Anasūyantah:** life without envy.

**Anga Mahārāja:** the father of king V e n a.

**Angamejayatva:** instability of the body.

**Angas:** limbs, accessories of the V e d a, viz. *Śikṣhā* (phonetics; how to represent vocal sounds by signs and written characters), *kalpa* (the rituals, prescriptions of rules for ceremony and sacrifice), *Vyākaraṇa* (grammar; the art concerned with the right use and application of the rules of a language), *chandas* (prosody: syllable accents; the laws of versification or metrical composition) *Jyotiṣa* (astronomy), *Nirukta* (etymology; to retrace the original meaning of single or composite terms).

**Angirā (Angiras):** one of the seven great sages (see 8.13) directly born from L o r d B r a h m ā (see also m a h a r i s h i). He wrote hymns, a code of law and an astronomical treatise.

- Renown sage and founding father or prajāpati who instructed C ī t r a k e t u (see 6.14 & 15, 4.1: 33).

- One of the ten sons of B r a h m ā who came forth from his mouth (3.12: 20-24).

- Far relative of Bharata (5.9: 1).

- Sage married to two daughters of D a k s h a (6.6: 2).

- Sage married to Śraddha a daughter of K a r d a m a (3.24: 22).

- Sage begotten by Pushkarinī in Ulmuka (4.13: 17)

**Aniruddha:** (Unobstructed, ungovernable, self-willed) one of the four original expansions of Lord K r i s h n a in the spiritual world dominating the mind (see also S a n k a r s h a n a - of the ego, P r a d y u m n a - of the intelligence and V ā s u d e v a of the consciousness, see also V y ū h a s S.B. 4.24:35-37 en p a ṇ c a t a t t v a).

- Aniruddha, the son of P r a d y u m n a who was the son of K r i s h n a, was enticed by the daughter of B ā n ā s u r a into illicit sex, upon which a war followed in which B ā n a was defeated (see chapter 10.62)

- A descendant of V r i s h n i

- The rope for fastening cattle.

**Anna-prāsana:** ritual at which a child for the first time receives solid food. One of the ten s a m s k ā r a's.

**Anna:** food in four types called carvya, cūshya, lehya and pehy - resp. food that is chewed, sucked in (swallowed as a whole), licked up and drunk (mentioned in 4.19: 9, see also p r a s ā d a m).

**Anta:** the end (see v e d ā n t a and s i d d h ā n t a).

**Antardhāna:** ('disappearance'), Vijitāśva or 'he who won the horse', the son of P r i t h u who retrieved the by I n d r a stolen horse of the A ś v a m e d h a sacrifice held by A t r i after the demise of king V e n a (see S.B. 4.24: 3).

**Anu-ātmā:** the atomic minute soul that is part and parcel of K r i s h n a (see also v i b h u - ā t m ā en j i)



v - ā t m ā).

**Anuloma:** the father is of a higher class than the mother as opposed to *pratiloma*, the reverse situation (see 11.20: 2). Other divisions are:

- The *vaidehakas* consist of those born of a ś ū d r a father and b r ā h m a n a mother,
- the *sūtas* are those born from a k ś h a t r i y a father and a b r ā h m a n a mother or from a ś ū d r a father and k ś h a t r i y a mother.
- The *mūrdhāvasiktas* are those born of a b r ā h m a n a father and k ś h a t r i y a mother.
- *Ambasthas* are those born from a b r ā h m a n a father and v a i s ' y a mother (these often work in the healthcare business).
- *Karana* indicates those born of a v a i s ' y a father and ś ū d r a mother or of a k ś h a t r i y a father and vaiśya mother.

**Anukarana:** imitation, blind following, third class devotion (see k a n i s h t h a).

**Anusarana:** to follow, in accord to serve to one's own nature in devotion; with an initiative of one's own. Second and first class devotion (see m a d h y a m a e n u t t a m a).

**Apahrita-cetasam:** term of K r i s h n a for confused people.

**Apāna-vāyu:** one of the internal bodily air-movements, which through the a ś h t h ā n g a - y o g a -system can be controlled. The a p ā n a - v ā y u goes downward.

**Aparā prakriti:** the lower, material energy of the Lord.

**Aparigraha:** to be without possessions (or possessiveness), nonacceptance of gifts. (see y a m a and n i r m a m a).

**Apaurusha:** 'not spoken by a material person' (see ś r u t i).

**Apavarga:** the way towards liberation as revealed by K r i s h n a. (see also k a i v a l y a - p a n t h ā). There are four stages of yogic evolution: that of k a r m a -, j ñ ā n a -, a ś h t h ā n g a - to b h a k t i - y o g a (zie ook t r i - k ā n d a).

- Heaven, liberation, completion, end.

- The emancipation of the soul from bodily existence, exemption from further transmigration; final beatitude.

- Gift, donation, restriction.

**Apsaras:** heavenly dancing girls, denizens of heaven. Wives of the G a n d h a r v a's.

- *Pūrvacitti* is the name of the a p s a r a recognized by the Lord (see 11.16: 33).

**Arcana:** honoring, praise, homage paid, the reverence before a m ū r t i or the connecting of one's senses in the service of the Lord (see: b h ā g a v a t a d h a r m a).

**Arca-vigraha:** the incarnation of the Lord in a seemingly materially created form meant to facilitate new devotees, to worship Him (see M ū r t i).

**Arci:** the wife of king P r i t h u (4.23: 19-28).

**Arjuna:** son of Queen Kuntī (P r i t h a) and King P ā n d u. Friend and nephew of K r i s h n a. The one to whom the G ī t ā is spoken (see also p ā n d a v a's and family tree, g u d ā k e ś a and p a r a n t a p a).

**Artha:** economic activity, economic development, profit. One of the four main goals of a material life (see p u r u ś h ā r t h a's).

**Aruni:** a sage, not to confuse with Āruni - see before-, mentioned in 4.8: 1 and 6.15: 12-15.

**Aryamā:** the demigod in charge of P i t r i l o k a, the world of the ancestors. One of the twelve sons of Ā d i t i (6.6: 38-39) and K a ś y a p a.

- Of the union of Aryamā with his wife Mātrikā were born many scholarly sons among whom Lord B r ā h m ā created a species of man that was like them with an aptitude for self-examination (6.6: 42).

- As long as V i d u r a played the part of a ś ū d r a, administered Aryamā officiating for Y a m a r ā j a, punishment as was suitable for the sinful ones (1.13: 15).

**Asamprajñatasamādhi:** unintentional, natural absorption in K r i s h n a, nor negative, nor positive, without false ego (see s a m ā d h i and d h a r m a m e g h a - s a m ā d h i).

**Asāṅga:** to detach oneself from material consciousness.

**Asat:** of a temporary nature, temporal material form, the untrue, de material cause (see also s a t e n u p ā d ā n a).

**Asat-kāla:** time assuming a certain form and with that is falsified (e.g. standard time). This term is not directly mentioned in the s' ā s t r a - it is used for modern preaching to connect two essential terms. There is mention though of the k ā l a - k ū t h a ('false time' also called h ā l a h a l a) poison that was produced from the churning of the ocean and which Lord S'iva drank. (see k ā l a, 8.7: 18 en 8.6: 25).

**Asthāṅga-yoga:** the eightfold path of y o g a. Selfrealization in eight consecutive phases: austerities (y a m a), observances (n i y a m a), sitting postures (ā s a n a), breath control (p r ā n ā y ā m a), turning inward (p r a t y ā h ā r a), concentration (d h ā r a n ā), meditation (d h y ā n a), absorption, oneness (s a m ā d h i).

**Asthā-siddhis:** the eight mystical perfections, acquired by the practice of y o g a (see s i d d h i).

**Asita:** an ancient authority on the Vedas. One of the masters of perfection that are the wandering spiritual

educators (6.15: 12).

**Asmitā:** the illusion of I and Mine. Identification with the material and the notion of being the proprietor. Opposes the term soul and sharing. (see *k l e śa*, *j ī v ā t m ā*, *n i r m a m a* and *a h a m k ā r a*).

**Asteya:** non-stealing, free from unrighteous appropriation (see *y a m a*).

**Asura:** (lit.: not of *S u r y a*, the sungod of *s u r a*, the light, enlightenment) a godless one, a demon, someone going against the rules, someone of darkness, an atheist, an unenlightened person of desire driven by lust and anger (see also *s u r a* and *R ā k s h a s a*'s).

- Anyone who does not follow scriptural injunctions and whose only aim in life is to constantly enjoy worldly pleasures.

- Purely demonic being who publicly opposes the principles of the religion.

- Malicious monster of the kind that with *K r i s h n a*'s stay on earth fought against Him.

**Aśubhāt:** evil fate avoided by the knowledge of action (see *k a r m a* and B.G. 4.16 & 9.1).

**Aśvamedha-yajña:** Horse-sacrifice. At the end of the life or the rule of a king is a horse sent out with a plaquette around its neck followed by an army. Any-one contesting the honor inscribed on that plaquette is then fought.

- Method to take leave of worldly attachments and status.

- The sons of *S a g a r a* were burnt to ashes when the horse of their *aśvamedha*-sacrifice was found in the *ā ś r a m a* of sage *K a p i l a* whom they offended for it (see 9.8).

**Aśvattha:** the holy fig tree, also called *bodhi* or *p i p p a l a*, or one with no specific property, also often called a banyan; mentioned in the *G ī t ā* (10: 26) and in the *B h ā g a v ā t a m* (11.16: 21 and 11.30).

**Aśvatthāmā:** the evil son of the great military leader *D r o ṇ ā c ā r y a* who murdered the children of the *P ā n d a v a*'s.

**Aśvins, the Aśvini Kumāras:** twin gods responsible for medical care and herbs born from *V i v a s v ā n* and his wife *Vadavā*. They gave sage *C y a v a n a* his youth and thus achieved a share in the *soma-rasa* that before was denied to them. They recieved the protective shield of mantra's that made them immortal from *Dadhyañca* (zie: 4.7: 5, 5.23: 7, 6.9: 52, 8.13: 10, 9.23: 11).

- The twins *Kula en Nakula* of the *P ā n d a v a*'s are regarded as incarnations of them.

**Atri Muni:** one of the ten *m a h ā r i s h i s* born from *B r a h m ā*. Received from *K a r d a m a* his daughter *Anasūyā* in marriage (3.24: 22).

- Meditated for a hundred years on the mountain named *Riksha* and achieved the blessing of the demi-gods to be born from him (4.1: 17-28).

- The wife of *Atri Muni*, named *Anasūyā*, bore three very famous sons: *D a t t ā t r e y a*, *D ū r v ā s ā* and *S o m a* (the moongod), which are (partial) incarnations of respectively the Supersoul (*V i s h n u*), Lord *S i v a* and Lord *B r a h m ā*' (4.1: 15 and 9.14: 2).

- The sage that was involved in a conflict between *I n d r a* and *P r i t h u* about stealing a horse (see 4.19).

**AUM:** see *o m k ā r a*.

**Avabhṛitha:** a concluding ceremony in vedic sacrifices in which one washes oneself and the utensils of the sacrifice.

**Avadhūta:** a saint of full renunciation, someone unconcerned about the things of the world like clothing or even being clean (see e.g. *R i s h a b h a*).

- Is discussed by *K r i s h n a* as having 24 masters (in 11.7,8 & 9).

- Is questioned by *P a r ī k ṣ h i t* in 7.13.

**Avaroha-panthā:** the materialist wants to understand everything by the *āroha-pa nthā* - the path of argument and reason - but transcendental matters cannot be understood in this way. Rather, one must follow the *avaroha-panthā*, the process of descending knowledge, the path of surrender to the *p a r a m p a r ā* and acceptance of spiritual knowledge.

**Avasah:** helplessness (of materialists e.g.).

**Avasthātraya:** the three states of consciousness (see also *v r i t t i - t r a y a*): waking, *jāgrat*, sleep *svapna* and deep sleep *sushupti* that are the functions of the intelligence that follow the modes of nature; with characteristics different from them is the individual soul ascertained as being the witness (see 1.18: 26, 4.29: 71 & 1b, 6.16: 61-62, 7.7: 25 10.47: 31, 10.84: 24-25, 11.13: 27, 11.25: 20, and 11.28: 20).

- Above these three philosophically also designated as the *viśva* (the external), *taijasa* (physical power) and *prājñā* (thought) state of the Lord, one also finds *turiya* (the superconscious state of the soul its selfrealization, see 12.11: 22).

**Avatāra:** descend of the Supreme Lord. Two kinds: *vibhūti*- and *āveśa*- *avatāras*: resp. more or less powerful or empowered. Also divided in *prabhāva* temporary, less known (as the *M o h i n i*, *V y ā s a* and *H a m s a* forms) and *prabhāva* eternal incarnations (like *K r i s h n a* and *R ā m a*) with all opulences; and *vaibhāva*, partially potent like for example *K ū r m a*, *M a t s y a*, *N a r ā - N ā r ā y a n a*, *V a r ā h a*, *H a y a g r ī v a* (see further purport C.C. adi. 2.97).

- A plenary expansion of the Lord.

- The empowered devotee of the Lord.

- Deductive process of the descending of the (Super-) soul in matter.

- Purport CC madhya 20,246 : The *g u n ā - a v a t ā r a s* are three — Lord *B r a h m ā*, Lord *Ś i v a* and Lord *V i s h n u*.

- All *avatāras* in *K a l i - y u g a* after *K r i s h n a* are, except for *K a l k i, c h a n n a - a v a t ā r a s* or covert incarnations operating as a devotee, a son or a prophet of Himself.

- Of the *P u r u s h a - a v a t ā r a s* there are also three, the three *V i s h n u s*.

- Of the *l ī l ā* and *V i s h n u - a v a t ā r a s* there are a countless number.

- Of the *avatāras* who appear during the reign of each *M a n u*, known as *m a n v a n t a r a - a v a t ā r a s* or also *vaibhava-avatāras*, there are thus listed fourteen.

- *Yajña* and *Vāmana* are also counted among the *l ī l ā - a v a t ā r a s* and *Rishabha* under the *ś a k t y ā v e s ' a - a v a t ā r a s*.

- The four *y u g a - a v a t ā r a s* are: (1) *sukla* (white) in *S a t y a - y u g a* (S.B. 11.5.21), (2) *rakta* (red) in *T r e t ā - y u g a* (S.B. 11.5.24), (3) *āyāma* (dark blue) in *D v ā p a r a - y u g a* (S.B. 11.5.27) and (4) generally *krishna* (black) but in special cases *pīta* (yellow) as *C a i t a n y a M a h ā p r a b h u* in *K a l i - y u g a* (S.B. 11.5.32 and 10.8.13).

- The *ś a k t y ā v e s ' a - a v a t ā r a s* are categorized into (1) forms of divine absorption (*bhagavad-āveśa*), such as *Kapiladeva* or *Rishabhadeva*, and (2) divinely empowered forms (*śaktyāveśa*), of whom are seven foremost.

(see further *c h a n n a, s v a y a m r ū p a* and *V i s h n u - t a t t v a - a v a t ā r a, g u n ā v a t ā r a, y u g ā v a t ā r a, a m ś a - a v a t ā r a, p u r u s h a - a v a t ā r a, l ī l ā - a v a t ā r a, m a n v a n t a r a - a v a t ā r a, ś a k t y ā v e s ' a - a v a t ā r a s* and see S.B. 2: 7, for a description of *V i s h n u - a v a t ā r a s*).

**Avidyā**: ignorance born from 'the shadow of *B r a h m ā*', darkness, unknowing. In five kinds:

1. false ego as slowness in ignorance (*t a m a s*),
2. lust as anger in jealousy (*tāmisra*),
3. pride as false ownership in materialism (*mahāmoha*),
4. complaining as the sense for death in death-illusion (*andha-tāmisra*),
5. doubt as self-deception in delusion (*moha*) (see 3.20: 18).

- First introduced in 3.12: 2 as: First came about [as the five types of ignorance:] the idea that one would die [*andhatāmisra*], then indignation [*tāmisra*], next all the craving of infatuation [*mahāmoha*] and then there was the delusional of error [like identifying oneself with the body, etc., *moham*] as well as the darkness of the nescience about one's own engagements [*t a m a s*].

- As a mode of nature (see *g u n a*): *t a m a s* or slowness.

- One of the five *k l e ś a s*.

**Avyayam**: changelessness. Characteristic of the soul.

**Avyakta**: non-manifest, not visible to our limited vision.

**Ayodhyā**: city of Lord *R ā m a* and the kings of the *ś ū r y a v a m ś a*.



B

**Bādarāyana**: name of the father of *Ś u k a d e v a*, *V y ā s a d e v a* to his meditating in *B a d a r i k ā ś r a m a*.

**Bāhuka**: Churned from the legs of king *V e n a* was *Bāhuka* (the dwarf) born. He had copperlike hair and was called 'Just sit down here' or *Nishāda*. From him the *Naishādas* are known living in the hills and forests, feared because, being born from *V e n a* they had taken the sins upon them of *V e n a* (see SB 4.14: 43-46).

**Bāna**: 'arrow' an *a s u r a* protected by lord *Ś i v a* who had a thousand arms and also was called *Bānāsura*. His daughter *U s h ā* attracted *A n i r u d d h a*, *K r i s h n a*'s grandson. With *A n i r u d d h a* being captured then ensued a terrible battle between *K r i s h n a* and *Ś i v a* and his followers (see 10.62-63).

**Badarikāśrama**: the place of refuge in the Himalayas to where many retreat at the end of their life to meditate until death.

- Mentioned in 3.4: 4, 5.4: 5, 5.12: 16, 6.11: 6, 7.11: 6, 7.14: 30-33, 9.3: 36, 10.52: 4, 11.4: 7 and 11.29: 41-44

- *Badarikā* means the fruit or berry of the jujube. It is the name of one of the sources of the Ganges and the neighboring hermitage of *N a r a - N ā r ā y a n a*.

- As an illustrious place of pilgrimage also called *Viśālā*.

**Balarāma**: ('strength of joy') *K r i s h n a*'s first Ple-nary portion operating as His elder brother. Also

## 12 - Names, Essential Terms and Sanskrit Words

named Baladeva and R ā m a. He is the protector and teacher of the devotees. Is also considered as B h a g a v ā n (see also s a n k a r s h a n a).

**Bali Mahārāja** (*bali* means: oblation): a king who became a great devotee by surrendering everything to Lord V ā m a d e v a, the Lord who appeared as a dwarf-brahmin, (see 8.19).

**Banyan:** (*ficus benghalensis*) asian sacred tree also called barh with areal roots and many trunks spreading wide. Starts its life as a parasite (see also p i p p a l a and a ś v a t t h a).

**Barhishat:** see P r ā c ī n a b a r h i.

**Barhismān:** see P r ā c ī n a b a r h i.

**Battle of Kurukshetra** (named so after the holy place where the battle occurred): a struggle five thousand years ago of the sons of P ā n d u denying the sons of D h r i t ā r ā s h t h r a their rule over the earth. After only eighteen days of fighting, in which about 3.94 million warriors were killed, achieved the sons of P ā n d u the victory.

**Being, living** (*bhūta*): incarnated soul, covered with a physical frame that is one of the 8,400,000 forms of beings that, vedically seen, populate the universe (900,000 aquatics, 2,000,000 plants, 1,100,000 insects and reptiles, 1,000,000 birds, 3,000,000 mammals and 400,000 types of human beings) (see ā t m ā, j ī v a).

**Betel:** tasty nut that chewed colors the saliva red. An activity cherished by K r i s h n a and popular in India.

Betelnut is a very hard nut that grows at a 20 meters high palm tree. This tree is found in precipitous areas in Asia, East-Africa and Polynesia. The way one in the West drinks coffee, one uses it in Asia. For millions of asians is chewing bethel one of the most important pastimes.

Effective ingredients: 0,3 to 0,6% alkaloids mainly arecoline, 14 to 18% fat oils, 15 to 25% tannin (arekared).

Effect: Stimulating agent, stimulates the central nervous system, speeds up the breathing and improves one's mood. It gives an euphoric and erotic feeling. The chewing of bethel makes for a merry relaxation and a pleasant feeling in the mouth that by the temples goes to the brain.

Use: One teaspoon of powdered bethel can be mixed with coffee or be taken with water, but the best effect is achieved by adding some chalk and chew it for some time. To flavor it one can eat a piece of lemon to it or other spices. The effective agents are through the mouth taken into the bloodstream, and the saliva and the chewed remnants can be spit out. In combination with other herbs like Kava Kava and Yogī thea is the effect increased.

**Bhāgavata:** indication for all and everything that is in service with the Lord, including the Lord Himself (see B h a g a v ā n).

- The personalistic school, adhered by those believing in God as being the Supreme Personality and who Him therefore, contrary what the m ā y ā v ā d i s do, serve in devotion.

- The book bhāgavata: the Ś r ī m a d - B h ā g a v a t a m.

- The person bhāgavata, or the devotee who sets his whole life to the book the bhāgavata.

- Bhāgavata the Lord, especially K r i s h n a - C a i t a n y a as the Lord in the form of His own devotee.

**Bhāgavata-dharma:** devotional service in nine divisions: ś r a v a n a m (listening), k ī r t a n a m (singing), Vishnu-smaranam (remembering), pāda-sevanam (visiting, helping), arcanam (worship of the idol), vandanam (prayer, j a p a), dāsyam (deliver service), sakhyam (friendship), Ā t m a - n i v e d a n a m (surrender); (see 7.5: 23-24).

- Also in six: 'Therefore unto You, o Best of the Worshipable, do I offer my obeisances with prayers and perform I worship, do I work for You, do I remember You, attend to Your refuge and do I always listen to the talks about You; how can without such devotional service unto You in all these six forms a person attain the b h a k t i that is there for the best of transcendence.' (S.B.: 7.9.50).

**Bhāgavata-saptāha:** public reading of the complete Ś r ī m a d - B h ā g a v a t a m for the time of a week, to the example of Ś u k a d e v a G o s v ā m ī who did so before king P a r ī k c h i t.

**Bhāra:** a measure of gold or silver. Four rice grains are called one *guṇjā*; five *guṇjās*, one *pana*; eight *panas*, one *karsha*; four *karshas*, one *pala*; and one hundred *palas*, one *tulā*. Twenty *tulās* make up one *bhāra*. Since there are about 3,700 grains of rice in an ounce, the *bhāra* is about 21.50 pounds.

**Bhārata-varsha:** ('the land of B h a r a t a') the name of the region with mountain M e r u located in the center of Ī l ā v r i t a - v a r s h a, in the midst of all v a r s h a s or regions of living.

- The territory governed by Emperor B h a r a t a so called since his rule. By some considered to be the name of the planet earth because vedic culture before K r i s h n a was said to rule over the entire earth (see also: S B, canto 5 chapter 7-13).

- Name for the land that we now call India.

**Bhārati:** see S a r a s v a t ī.

**Bhārgava:** relating to or coming from B h r i g u.

- There is a Kavi Bhārgava: another name of Ś u k r ā c a r y a (see 4.1: 45).

**Bhāva:** affection and love for K r i s h n a. Follows ś r a d d h ā.

- The phase preceding the transcendental love for the Lord.]

- To be well matured in *b h a k t i* means means to be matured in three stages of being emotional with *K r i s h n a*:

- *sthāyi-bhāva* or primary love, the type of emotions of having a loving relationship with the Lord, called direct *r ā s ā's*. They are provoked by *vibhāva*: emotions raised by devotees, *K r i s h n a* Himself and items connected to Him.

- *anubhāva* or consequent love, that what follows the relationship in the sense of specific emotions like laughing, crying, singing. There are also surging emotions called *vyabhicāri-bhava* that come and go like excitement, shyness and jubilation. These are emotions also so-called indirect *r ā s ā's*.

- *mahābhāva* or *sattva-bhāva* is the ecstatic love; emotions arising without any conscious intention when one is overwhelmed with blissful love. Symptoms: becoming stunned, fainting and faltering of voice.

**Bhaga**: the opulence of the Lord: intelligence (or knowledge), fame, power, riches, beauty and renunciation (ISKCON rhetoric; verse 3.24: 32).

- To a traditional verse:

*'aiśvāryasya samagrasya dharmasya yaśasah śīyah  
jñāna-vairāgyayoścaiva shannām bhaga itiranā.'*

"Lordship, religiosity or righteousness, glory, affluence, spiritual knowledge and non-attachment are the opulences by which the Pleasure of Engagement, the battle (He gives), prevails."

- By mouth of *K r i s h n a* Himself: Power, strength and dominion; beauty; fame; renunciation; fortune and enjoyment; and wisdom, humility and tolerance (11.16: 40).

- The six attributes of lordship (power), piety (renunciation), glory (fame), affluence (riches), wisdom (intelligence) and dispassion (knowledge by calm observation, cool) (Sastri C.L. Gosvāmī).

- The gracious Lord, the patron; sun and moon; good fortune, happiness, welfare, prosperity; love, affection, sexual passion, amorous pleasure, dalliance (MW-dictionary).

- The opulences may be linked to the six *d ā r s h a n ā's*: intelligence and knowledge (*niyāyā*); (scientific) power (*vaishēṣika*); beauty (*śamkhyā*); renunciation (*yoga*); fame (*mimāṃsa*) and riches (*vedanta*).

**Bhagavad Gītā**: the song of God. The discourse of *K r i s h n a* about devotion and *y o g a* taken from the epic the *M ā h ā b h ā r ā t* (see also the *Bhagavad Gītā* of Order and the *U d d h ā v a Gītā*).

- The song of the Lord, an afterwards by *a v ā t ā r a V y ā s ā - d e v a* recorded dialogue between *K r i s h n a* and His devoted friend *A r j u n a*. It expounds on the knowledge of the absolute truth, the natural and eternal state of being of all living beings, the material nature, the time and the activity. It constitutes the kernel of all *V e d ī c* texts and prepares for the study of

the *Ś r ī m ā d - B h ā g a v ā t a m* (see further introduction to the *Bhagavad Gītā*).

- Story of *K r i s h n a* about the purport of *Y o g a*. It is divided in three parts: *k ā r m ā*, *b h ā k t i* and *j ñ ā n ā - y o g a*, or the unification of consciousness through labor, through selfless unmotivated service in worship and by means of spiritual knowledge.

**Bhagavān** (*bhaga* - fullness; *van* - possessing): the fortunate one, the worshipable one, the fulfilled, the one happy, the Supreme Lord characterized by the six opulences: riches, beauty, power, fame, knowledge and penance.

- Honorary title for the Supreme Personality. Next to the *V i s h n u - a v ā t ā r ā* also used for *S i v ā*, *V y ā s ā* and *B r ā h m ā* to express the meaning of their greatness.

- Highest level of self-realization after *b r ā h m ā n* and *p ā r ā m ā t m ā*, (1.2: 11).

- His *ā n ā n d ā*-aspect (see *sat-cit-ānanda*).

- the name *Bhagavān* is also used for others but of all who are entitled to that name is He first of all *V ā s u d e v a* (11.16: 29).

**Bhajan**: sacred songs in *b h ā k t i - y o g a*, devoted singing, usually to the service of one or more holy names (see also *Krishna bhajan*).

**Bhajanānandi**: *b h ā k t ā's* who do not preach, but do sing.

**Bhakta**: devotee (see also *a d h i k ā r i*), practitioner of *b h ā k t i - y o g a*, in three kinds:

- *Ātmānandis* - those who see solitude with *K r i s h n a* and do not preach.

- *Bhajanānandis* - those who do sing and gather, but do not preach.

- *Ghostyānandis* - surrendered devotees living together taking the risks and load of preaching (see also *v ā i s h n ā v ā, y o g i*).

- Devotee of Lord *K r i s h n a*, also the name for a beginner (see also *u t t ā m ā*).

- Also conceived as of two kinds: *sakama* and *akama*: resp. those who still keep attachments and suffer the reactions thereof and those who detached and without ulterior motives are of service (*Prabhupāda* purport S.B. 6.9:40).

**Bhakti**: devotion, devotional service to Lord *K r i s h n a*, love of God, in nine phases of emancipation (see *b h ā g a v ā t ā d h ā r m ā, s ā d h ā n ā - b h ā k t i* and *k e v ā l ā - b h ā k t i*). See 7.9: 9 about its unique property (see 11.27).

- 'Bhakti may be considered in three stages, called *gunī-bhūta*, *pradhānī-bhūta* and *kevala*, and according to these stages there are three divisions, which are called *jñāna*, *jñānamayī* and *rati*, or *premā*: that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive

transcendental bliss without variety. This perception is called *māna-bhūti*. When one comes to the stage of *jnānamayī*, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord K r i s h n a or Lord R ā m a. (Prabhupāda, 10.3: 32 purport).

**Bhaktidevī:** the divine female representative of devotional service.

**Bhakti-rasāmrita-sindhu** ('The nectar-sea of pure love'): the authoritative explanation, the masterpiece, of Ś r ī l ā R ū p ā G o s v ā m ī, in which he in detail expounds on the practice of devotional service. A manual of b h a k t i written in Sanskrit in the sixteenth century.

**Bhaktisiddhānta Sarasvatī** Gosvāmī Mahārāja Prabhupāda (Bhaktisid-dhānta Sarasvatī Thhākura); the spiritual master of Ś r ī Ś rīmad A.C. Bhaktivedānta Swami P r a b h u p ā d a (see also p a r a m p a r ā).

**Bhaktivedāntas:** spiritualists who by execution of devotional service in full have realized the conclusion of the V e d a's (see also v e d ā n t a and s i d d h ā n t a).

**Bhaktivinoda Thhākura, Ś rīlā** (1838-1914) The spiritual master of Ś r ī l ā B h a k t i s i d d h ā n t a S a r a s v ā t ī T h h ā k u r. A great ā c ā r y a, teacher of the teacher of S w a m ī P r a b h u p ā d a, writer of many songs and books about K r i s h n a. He restored the stature of Navadvīpa (in Bengal), as the birth place of Lord C a i t ā n y a and is often found on the individual shrines of the V a i s h n ā v a's as the founder of the modern method of adaptation to the innovations of society and the upgrading of devotional service.

**Bhakti-yoga:** the science of uniting the consciousness by devotion for the Supreme personality of Godhead Lord K r i s h n a and His expansions (partial and plenary aspects or portions).

- The science of uniting the consciousness by devotion for Him (the Supreme Personality of Godhead) present in one's heart and in the heart of all living beings (of which b h a k t i operates as compassion, love for the fellow man, to be of mercy, k a r u n ā). Also called b u d d h i - y o g a.

- The way of developing bhakti, love of God, in its purest form, thus without any fruitive intentions (k a r m a) and without further theoretical speculation (j n ā n a).

- The last phase of y o g a according the directions of the B h ā g a v ā d - g ī t ā, consisting of surrendering oneself to the Supreme Lord, Ś r ī K r i s h n a, according the nine forms of devotional service under the guidance of an ā c ā r y a (see b h ā g a v ā t ā d h ā r m a).

- To connect oneself to the Lord by devotional service.

**Bharadvāja:** one of the seven sages of this m ā n v ā n t ā r a (see r i s h i and 8.13: 5).

- From Bharata, the son of Dushmanta (see below), were by his three wives all the sons killed in fear of their possible inferiority, so that with him being frustrated the M a r u t s delivered him Bharadvāja. He was so called ('a burden to both') because he in the procreative act had objected to both his parents, M a m ā t ā and B r i h a s p a t i, of giving him life from an illicit bond. His parents then both turned away from him (see 9.20: 35-39).

**Bharata:**

- The eldest son of Emperor Daśaratha and elder brother of Lord R ā m a who kept his place on the throne while R ā m a in exile was defeating R ā v a n a to free Sītā (9: 10 & 11).

- The Bharata born from the apsara Śakuntalā and king Dushmanta became an emperor of great fame and glory celebrated as a partial representation of the Lord on this earth in the dynasty of P u r u. Frustrated in generating offspring, as his wives had killed his sons out of fear for their imperfection, performed he a marut-stoma sacrifice to beget sons whereupon the M a r u t s presented him B h ā r ā d v ā j a (see 9: 20 & 21).

- The son of Mahārāja Dushmanta, who in his youth gave up his kingdom and family. He made a lot of progress on the spiritual path, but later grew attached to a tame deer and had to take rebirth twice before he found liberation (see S.B. 5.7-14).

**Bhaumāśura (Bhauma):** son of the earth goddess, also called N a r ā k ā. He was the demon holding captive 16,000 princesses in Prāgyotisha-pura who were freed and taken in marriage by K r i s h n a (see 10.59).

- A demon according the V i s h n u - p u r ā n a born as a consequence of Lord V a r ā h a touching mother earth lifting her up from the ocean (see 3.13: 31).

**Bhava:** Ś i v a as the Lord of existence (see e.g. S.B.: 3.4).

**Bhayānaka:** abhorrence as an indirect r a s a.

**Bhaya:** fear, alarm, dread, apprehension; terror, dismay, danger, peril, distress ; danger from or to; sickness, disease.

- Lord K a p i l ā: By no other than Me, the Supreme Lord and ruler as the original person, the Soul of all souls, can the terrible fear [of birth and death] be forsaken. (3.25: 41). To the one who discriminates between himself and another, having a different outlook to his body, I, as death, will cause great fear (see a h ā n k ā r a and 3.29: 26).

- V a s u d e v ā to N ā r ā d ā: 'O brahmin, nevertheless I inquire with you about the d h ā r m a of relating to the Supreme Lord, hearing of which with faith the one destined to die is freed from all fear... (11.2: 7)

- Lord B r ā h m ā: No living entity in acceptance of a material body can escape His order; not by austerity

and education, not by y o g a, by one's strength, intelligence and for sure never either by one's opulence, the virtue of one's duty, by an external power or any personal endeavor. Directed by the unseen, do the living entities accept to be bound to a material body, for birth, death, sadness, illusion, constant fear, happiness and distress and for what they should do to their k a r m a (see 5.1: 12-13).

- Swami P r a b h u p ā d a's original first name was Abhaya: the one fearless.

- The Lord as the protector of the devotees is called the sure shelter of freedom from fear (see P r a h l ā d a and e.g. 5.24: 25).

- Lord K r i s h n a: That will by which one never gives up the sleeping, fearing, lamenting, drooping and surely also the presuming, is of an unintelligent attitude in the mode of ignorance, o son of P r i t h ā (B.G. 18.35). Intelligence, knowledge, composure, forgiveness, truthfulness, control over the senses and the mind, happiness, sorrow, birth, death, fear and fearlessness also, nonviolence, equilibrium, contentment, austerity, charity, fame and infamy are the different aspects to the living being that are arranged by Me (B.G. 10.4-5).

- Fear personified as a V a s u, a son of Nirriti or Nikriti, a prince of the Y a v a n a s and husband of the daughter of Time.

- The blossom of Trapa Bispinosa.

- A daughter of Time, K ā l a or V a i v a s v a t a, and wife of the R ā k s h a s a Heti.

**Bheda:** division, divide, breaking, separation, expanding, part; e.g. V a s u d e v a's presentation of fear in two situations: in this life and the next is called bheda (addendum Prabhupāda S.B. 10: 37-45).

**Bibhatsa:** 'the revolting one', a name of A r j u n a as he who puts to flight, drives back the enemy.

**Bhīma** or Bhimasena ('fearful, tremendous'): one of the five sons of P ā n d u.

- Also called Vrikodara: 'wolf-belly' for his enormous appetite.

**Bhīshma** ('the fearsome one'): a great devotee and one of the oldest members of the K u r u -dynasty. The grandfather. Stayed celibate because of a vow. Fought against K r i s h n a and A r j u n a in the camp of D u r y o d h a n a (see 1.9).

**Bhrama:** faults. One of the four weaknesses of the materially conditioned person (see also: illusions, deceit and wrong perception: p r a m ā d a, v i p r a - l i p s a, k a r a n ā p ā t v a, C.C Ādhi 2.86).

**Bhrigu:** the leader of the (seven or ten greatest) sages in the universe. Sages are sometimes called 'sons of Bhrigu' (see also r i s h i s, m a h a r i s h i).

**Bhūtas:** (living beings), the spirits, the dead, attendants of lord Ś i v a.

**Bhū-mandala:** the sphere of the entire earth that is divided in seven places of refuge or continents, see SB 3.13: 41, 4.12: 16, 5.1: 31 and 5.16: 1.

- The greater universe, SB 6.16: 48.

- 'Earth-circle', orbis terrarum, the terrestrial globe, the circumference or circuit of the earth.

**Bibatsa:** being terrified as an indirect r a s a.

**Body, Spiritual-:** original form of the living being. It consists of the elements s a t, c i t and ā n a n d a (ś a c - c i d - ā n a n d a), respectively: absolute eternity, knowledge and bliss (see also: s v a r ū p a).

**Body, gross or material-:** The temporary "attire" that covers the bound soul (see also m ā y ā and a h a m k ā r a).

**Bilvamangala Thhākura:** great devotee, who wrote books with descriptions of the intimate pastimes of Lord K r i s h n a.

**Brāhmaṇa** or **brahma-jñānas:** brahmin, priest, wise, intellectual. The highest class in the v e d i c society (see also v a r n a).

- Someone who through his knowledge of the V e d a s is capable of taking the lead in society; member of the first order of life.

- The eight brahminical qualities are those of the mode of supreme goodness (*sattva*), the purification (*pavitra*), the control over the mind (*sama*) and the senses (*dama*), the truthfulness (*sathya*), the mercy (*anugraha*), the penance (*tapasya*) and the tolerance (*titiksha*), wherein the realization of God is found (see S.B. 5.5: 24, but also: 7.9: 10, Note).

- Instruction for the brahmins in the performance of the very elaborate sacrificial rituals, brāhmanical explanation, explanations of sacred knowledge or doctrine; the brāhmaṇa portion of the V e d a of prose works attached to the S a m h i t ā s, as distinct from its m a n t r a and u p a n i s h a d portion, containing rules for the employment of the m a n t r a s or hymns at various sacrifices, with detailed explanations of their origin and meaning and numerous old legends; they (to Śāyana) contain two parts:

1. v i d h i, rules or directions for rites;
2. a r t h a-vāda, explanatory remarks;

Each V e d a has its own Brāhmaṇa.

**Brahmā** or **Brahmājī:** the Creator. Demigod (see d e v a). There is more than one Brahmā. He's the first living being originating from the navel of V i s h n u (see also S i ś u m ā r a C a k r a). Sits on Mount M e r u in the middle of the lotus that is the creation.

- Aspect of V i s h n u. Origin of Lord Ś i v a.

- The personal representative of the creative aspect of God; God as the Creator.

## 16 - Names, Essential Terms and Sanskrit Words

- The creative personality devoted to K r i s h n a; creates a world of his own.

- Father of the K u m ā r a s (see ū r d h v a r e t a s a h) and all other living beings.

- The first being in the universe. He received from the Supreme Lord the power to create everything in the universe, of which he is the main ruler. He is part of a group of twelve m a h ā j a n a s. Further is he the god ruling passion (r a j o - g u n a).

- The first created living being and secondary creator of the material universe.

- The Unborn One or Self-born one. This name does Brahmā share with K r i s h n a (see A j a).

- One of the four priests during a sacrifice, the chief brahmin (see also r i t v i k).

- First of all was with his shadow ignorance created in five varieties called tāmisra (forgetfulness), andha tāmisra (the illusion of death), tama (not knowing oneself), moha (the illusion of being matter) and mahāmoha (mad after matter, craving) (3.20: 18, compare 3.12:2).

**Brahma:** the impersonal spirit, the independent spiritual, the absolute, the Veda, the vedic sound, the Being, the Supreme, the B h r a m a n, the brahminical, the Absolute Truth, the reality of B r a h m ā, God.

**Brahma-bhūta:** position of being freed from material contamination. The one in this condition enjoys superhuman happiness and cares to be of service for the Supreme Lord (see also k o s h a).

**Brahmacārī:** bachelor, celibate, student of an ā c ā r y a. Two types: naishthhika, for life and upakurvāna, for a certain period of time (up to one's marriage).

- Married man taking heed of the vedic norms for being married.

- Pupil practicing celibacy under the guidance of a bona fide spiritual master.

**Brahmacārya:** continence, celibate (see also k u m ā r a, ū r d h v a r e t a s a h).

- First ā ś r a m a of spiritual life.

- Period of living celibate, self-restraint and study supervised by an authorized spiritual master.

- Student-phase, the first 20-25 years of life.

**Brahma-jijnāsā:** spiritual investigation into the nature of one's identity.

**Brahmajyoti:** the light of the creator, impersonal spiritual sphere, the enlightenment that on itself is rejected by the b h a k t a as a separate purpose. The blinding brilliance of the impersonal (see also ā t m ā - j y o t i and 2.5: 11).

- The effulgence of the Supreme Lord, who is the source of the radiating light of the spiritual sky (see 10.28: 15).

**Brahmaloka:** the abode of Lord B r a h m ā (see also I l ā v r i t a - v a r s h a and M e r u).

**Brahmā-muhūrta:** period of one to one and a half hour before the (mean time of) sunrise. Time most suitable for meditation (see j a p a).

**Brahman:** K r i s h n a's impersonal s a t-aspect. Is divided in p a r ā and apara-brahman relating to having respectively the unseen and the visible of the creation. It is p r a k r i t i, p u r u s h a and k ā l a rolled in one (11.24: 19).

- The omnipresent effulgence in as well the material as the spiritual space known as light (see b r a h m ā j y o t i).

- The full of the spirit, of the spiritual, in two: s a g u n a - brahman, the world driven by the g u n a s and n i r g u n a - brahman, the spiritual free from the influence of the modes of nature.

- The mindful, the spiritual, the spiritual soul (see v i j n ā n a m b r a h m a n) in an impersonal sense.

- As the Absolute Truth the Absolute or Supreme.

- Also indicating the V e d a s (see ś a b d a - b r a h m a n).

- First level of realization preceding the one of p a r a m ā t m ā (1.2: 11).

- Name for the complete of matter (mahā-brahman, m a h ā - t a t t v a).

- The vedic aphorism 'sarvam khalv idam brahma' says: 'Everything is Brahman'.

**Brahmānanda:** the joy derived from Brahman-realization.

**Brahmarishi:** title meaning 'wise amongst the b r a h m i n ś.

**Brahma-samhitā:** a very old scripture in S a n s k r i t, containing the prayers of B r a h m ā to Govinda; by Lord C a i t a n y a discovered and empowered in a temple in South India (see the b h a j a n Govindam and/or this external link).

**Brahmāstra:** weapon used in the V e d i c time, launched with the expression of a m a n t r a that in its power can be compared to the present day nuclear arms.

- Kind of atomic weapon in a vedic way.

- A kind of atomic weapon producing a bright glare and burning everything. It is released with mantras after touching water. Highly destructive used as a last resort in vedic warfare. The ultimate weapon in vedic



times (see 1.7: 19 ; 1.8: 11 and 10.63: 13).

**Brahma-sūtra:** scripture of V y ā s a d e v a about the impersonal nature of God. Because the impersonal did not satisfy him urged N ā r a d a him to write the S r ī m a d B h ā g a v a t ā m. See also V e d ā n t a - s ū t r a.

**Brahma-teja:** the prowess of the b r a h m i n s

**Brihaspati:** 'lord of prayer or devotion' the spiritual teacher of king I n d r a and the chief priest of the heavenly planets (see also B.G. 10: 24).

- Personification of piety and religion; the chief offerer of prayers and sacrifices, and therefore represented as the type of the priestly order, and the Purohita (the foremost priest) of the gods with whom he intercedes for men.

- In later times he is the god of wisdom and eloquence, to whom various works are ascribed; he is also regarded as a son of A n g i r a (see also 9.14: 4-7).

- Husband of Tārā and father of Kaca, and sometimes identified with V y ā s a;

- In astronomy he is the regent of Jupiter and often identified with that planet.

**Buddha:** a V i s h n u - a v a t ā r a from the beginning of K ā l i - y u g a, who appeared to teach humanity non-violence and end all the killing of animals so as to pave the way towards enlightenment (see S.B. 1.3:24 en 2.7.37).

**Buddhi:** the intelligence, the sane mind; a product of a dynamic multifaceted conviction, selfrealization and knowledge of the soul.

- Spiritually the being open to togetherness, authority and holiness.

**Buddhi-nasah:** loss of intelligence through confusion in lust.

**Buddhi-yoga:** connectedness in God through intelligence. Next to k ā r m a - y o g a used as a synonym for b h ā k t i - y o g a.

**Buddhism:** the teaching of Lord B u d d h a which to v a i s h n a v a s is too impersonal in proposing that the world and thus the other person would be illusion (see also m ā y ā v ā d a).

- The teaching, but not the Lord, mainly denounced in the Bhāgavatam as being m ā y ā v ā d a:

- 'as (the Buddha) will He by speculative arguments bewilder the ones unfit to perform the vedic sacrifices (11.4: 22)'.

- 'the bewilderer of the demoniac descendants of Diti and Dānu' (10.40: 22).

- 'To those well situated on the path of the Vedas envious with the divine who unseen roam the worlds by

inventions of Maya (a demon) and who are destructive of the bewildered mind, He dresses Himself attractively (as the Buddha) speaking mainly of moral guidelines (2.7: 37).

- 'to delude the ones envious with the theists (1.3: 24).

- 'who leads the ones who are illusioned' (6.8: 19).



## C

**Cānakya Pandita:** the brāhmin counselor of king Candragupta. Possibly another Candragupta than the one responsible for checking Alexander the Great's invasion of India in the fourth century B.C. Famous for his books about politics and morality (see 12.1: 12).

**Cāranas:** (from *carana*, 'the feet of') the venerable ones, the ones belonging to a certain vedic school and read the same scripture, the ones of good and moral conduct, those wandering around as singers and actors, those of observance dealing and managing. Also celestial singers or those pasturing and tending.

**Cārvāka Muni:** the originator of hedonistic philosophy.

**Cātuh-hotra:** of the four types of sacrifice, see r i t v i k.

**Cāturmāsya:** vow of austerity for a certain period (of about half of July to half of November) of four months within one year during the rainy season in India. For that period one is advised to keep to special vows for personal purification.

- Name for the beginning of a season of four months; or the name for the three sacrifices of vaiśvadevam, varuna-praghāsāh and sākam-edhāh performed at the beginning of the three seasons of four months.

**Caitanya:** (life force) name of the incarnation of K r i s h n a as K r i s h n a - b h ā k t a in 1486 in Navadvīpa, West Bengal. Also named M ā h ā p r ā b h u K r i s h n a - C a i t a n y a and G ā u r ā n g a. Spoken as: Tsjétanja.

- An a v a t ā r a who ± 500 years ago in India appeared to teach mankind the yuga-dharma (the method of realization valid for a certain era or y u g a) of our time, knowing the chanting of the holy names of God, to fight the corrupting influence of k ā l i - y u

g a. Although He was K r i s h n a Himself, did he play the role of K r i s h n a's devotee, to show us how to awaken our love for Him.

- Reformer of the vedic culture to fight the false authority of dry book wisdom and the caste-system. In de West positioned against impersonalism and voidism.

- The incarnation of the Lord who descended into this world to teach by means of the s a n k ī r t a n a - movement how to love God.

**Caitanya-caritāmṛita:** the book of K r i s h n a d ā s a K a v ī r ā j a G o s w ā m ī about the life and teachings of Lord C a i t a n y a, the Lord of Vedic Reform. The 'New Testament' of the C a i t a n y a - v a i s h n a v a written in the sixteenth century.

**Caitanya-vaishnavas:** school of devotees of Lord V i s h n u that follow C a i t a n y a. Based on the vedic conclusion: C a i t a n y a is the inscrutable unity in the diversity (a c i n t h y a - b h e d ā b h e d a - t a t t v a).

**Caitya-guru:** (from *caitta* - belonging to thought, imagined, mental) the internalized g u r u of the Supersoul within mentioned by K r i s h n a in 11.29: 6 in relation to the ā c ā r y a, the g u r u to the tradition outside.

**Cakra:** ('wheel, wheel or order of time, cyclic time, circle, totality') term in b h a k t i used for the totality of the celestial sky, or the disc of stars that is our Milky Way, that as a wheel or disc apparently revolves around the polar star but in fact revolves about the center of the galaxy (see S i ś u m ā r a).

- The cyclic, the cyclic of time to the sun and moon and stars, that together with linear time (clock-time, the week-order) and psychological time; the past, the present and the future makes up the basic t r i - k ā l i k a, or threefold of time (see also k ā l a).

- Also disc of K r i s h n a or S u d a r ś a n a, the acute of His presence or supreme vision of Him; time as the weapon of V i s h n u. A breach with the order of time or the cakra is a fall-down, a betrayal of n i y a m a, or regulation. Consequence: a punishment of the fire of unbounded energy released from the cakra-order, the broken order is the lust that leads to anger and ultimately madness: the head is cut off by the cakra when one remains in offense with K r i s h n a (see S i ś u p ā l a and K ā l a, see 6.8: 23 en 9.5, see also the Cakra-order).

- Knots of subtle p r ā n i c energies or *nādis* located on higher and lower levels in the body. They, divided in seven serve the meditator in progression opening up the way to the higher destination. The lower centers are: the *mūlādhāra-cakra*, at the base of the spine, the *svādhishthāna-cakra*, in the area of the navel, and the *manipūra-cakra*, in the abdomen or the plexus. The higher centers are that of *anāhata-cakra* at the heart, the *viśuddhi-cakra* in the throat, the *ajñā-cakra* between the eyebrows and the *sahasāra-cakra* at the top of the skull (see 10: 87: 18 and B.G. 6: 13-14).

(the M.W. dictionary gives a six division assigning the centres somewhat differently).

**Cakravākī:** popular bird, the female crane.

**Cakrī:** name of the Lord as the wielder of the c a k r a, the disc.

**Campaka:** the *Michelia-Campaka*, a very fragrant type of magnolia tree with yellow flowers.

**Candāla:** 'dog-eaters'. Lowest of man, outcast. V a i s h n a v a term for human trash (see also p a r i ā).

- Man of the lowest and most despised kind of a mixed birth (born from a ś ū d r a and a b r ā h m a n a mother).

**Candra:** the demigod representing the order of the moon (see also S o m a).

Candrasekhara Ācārya: a great householder devotee of Lord S r ī C a i t a n y a M a h ā p r a b h u.

**Canto:** derivation from k ā n d a: part or section, chapter, book. A name for the books or twelve sections of this p u r ā n a, the Bhāgavatam.

**Catuhsana:** 'the four sana's'. The l ī l ā - a v a t ā r a of the Lord in the form of the four K u m ā r a s.

**Catuh-śloki:** the four essential verses in the B h a g a v ā d G ī t ā and in the S r ī m ā d B h ā g a v ā t a m summarizing the teachings. In the G ī t ā the verses are found in chapter 10: 8 - 11. For the B h ā g a v ā t a m these verses are: canto 2.9: 33-36.

**Catuh-vidah:** the fourfold goals of human life, k ā m a, a r t h a, d h a r m a, m o k s h a, see p u r u s h a r t h a s.

**Catuh-vidam:** the four kinds of foodstuff; carvya (that what is chewed), lehya (that what one licks), cūshya (that what is sucked up) and peya (that what is drunk).

**Catur-vyūha:** see v y ū h a.

**Channa-avatāra:** name of the covert incarnations of K r i s h n a in K a l i - y u g a: this as opposed to His t r i - y u g a status;

- K r i s h n a as His own devotee: Son, Prophet, s a n y ā s ī (see also 7.9: 38).

- Typical example of a channa-incarnation is D a t t a t r e y a appearing as the a v a d h ū t a in the first chapters of the U d d h a v a - g ī t ā discussing the different gurus one may learn from (see 11.7-8).

**Chaitya-guru:** see c a i t t y a - g u r u.

**Cintāmani:** "touchstone" with mystical power, mentioned in the v e d i c scriptures (see also K r i s h n a l o k a).

**Cit:** consciousness. One of the three main characteristics of K r i s h n a (see: s a t - c i t - ā n a n d a).

**Citi-śakti:** (*citi* - knowledge; *s a k t i* - power): The inner or enlightening capacity of the Lord.

**Citraketu** ('the light of excellence') a good king, an emperor to all, a king of the *v i d y ā d a r a s* living in Sūrasena, of whom there of the earth was all that one could wish for (see 6.14: 10). Received instruction after his lamentation over a deceased son from *N ā r a d a* and *A n g i r ā* and was blessed by the Lord (in 6.15), but later came to fall down being cursed to be reborn among the demons because of an impudency with mother *P ā r v a t ī* (see 6: 17).

**Coverings:** layers, see *k o s h a*.

**Cupid** (*K a n d a r p a*, *K ā m a d e v a*): the demigod who incites lusty desires in the hearts of the conditioned living entities.

**Cyavana:** a sage, a recluse, who was disturbed in his meditation by Sūkanyā the daughter of *M a n u s'* son Saryāti, who for propitiation forced her to marry him though he was an old man. The *a ś v i n s* then gave him youth to be a good husband (see 9.3).



## D

**Dākinīs:** female attendants of *K ā l i*, flesh-eating associates of lord *S i v a*.

**Dāksāyanī:** *D a k s h a*'s daughter, *S a t ī*, who consciously self-ignited after returning to her father who had disrespected her husband Lord *S i v a* (see *S a t ī*).

**Dāl:** thick lentil soup. Belongs to each vedic (feast-)meal as an extra to the rice (plus the vegetables, fruits and dairy) to combine thus the needed vegetable protein so that no meat needs to be consumed. In combination with dairy products taken for the vitamin B12, one can also consume soy beans (tofu) or brown beans as a meat-replacement, provided one sufficiently feeds on bread and/or rice.

**Dāmodara:** (bound belly) name for toddler *K r i s h n a* who stole the butter.

**Dāna:** non-desiring, charity (see *n i y a m a*). Dhana means welfare or riches.

- 1: donating, giving gifts.
- 2: sharing or communicating.
- 3: purification (see *s a u c a*).

**Dānavas:** giants, a class of demons, sons of *Dānu*, another wife of *K ā ś y a p a*; often mentioned next to

the *D a i t y a*'s, the evil sons of *D i t i*.

**Dāsa:** (servant) instrument of the will of God, *K r i s h n a*.

**Dāsyā:** *a r a s a*, the servant-Lord-relationship.

**Daityas:** the evil sons of *D i t i*. (zie *H i r a n y a k a ś i p u* and *H i r a n y ā k s h a*).

**Daksha** ('the expert'): founding father or *p r a j ā p a t i*. Son of *B r a h m ā* who was cursed by Lord *S i v a* because he had lost his respect for him. Got from *S i v a* the head of a goat when he arose from the death to which he was condemned (see S.B. 4.5-7.) Daksha on his turn cursed *N ā r a d a* because he would bind his sons too much to the celibate because of which the dynasty was threatened with extinction. Because of that curse is *N ā r a d a*, and thus also the pure devotees outside the *ā ś r a m a*, not capable of staying in one place for more than three days S.B.: 6.4-5).

**Danda:** stick, staff, discipline, control (see also *t r i d a n d a*).

- Period of about thirty minutes also called a *nādikā* (3.11: 8).

**Dandavat:** stretched on the ground paying obeisances before the *m ū r t i s* and/or spiritual teacher.

**Dantavakra:** demonic family member of *K r i s h n a* (zie 9.24: 27) who in his rage about the death of his mates *S a l v a* and *S i ś u p ā l a* turned against *K r i s h n a* and was killed (see 10.78).

**Darbha:** type of grass different from the flat *K u ś a* grass, also used for mats to sit on. Name: *Saccharum cylindricum*.

**Daridra-nārāyana:** false teaching saying that people are 'poor' manifestations of God (*N ā r ā y a n a*).

**Darshanas:** ('perspectives, ways of seeing, visionś') The six systems of indian philosophy. syncretically considered to be complimentary rather than contradictory, despite of the diverging and sometimes contradictory nature in formulating their tenets with the concepts of *ā t m ā* and *b r a h m a* (see also 12.13: 11-12). These orthodox visions share, together with the heterodox religiosity of Buddhism, Jainism and Sankarism against which they rose at the time Christianity was founded, a.) the *u p a n i s h a d i c* notion of cyclic time in *y u g a s* and rebirths and b.) the concept of *m o k s h a* or liberation from that rebirth by means of emancipation and transcendence. The six are often organized in three dualities of philosophy: the unitarian/methodic (scientific), the analytic/connective (spiritual) and the ritual/exegetic (religious) approaches. There is also a suggestion of progress in emancipation from low to high in this order.

A: Scientific.

- 1 *V a i ś e ś h i k a*, the atomistic view of reality.
- 2 The *N y ā y a* -vision of the methodic approach.

B: Spiritual.

- 3 the *S a n k h y a* -vision of analysis in *t a t t v a s* as opposed to the *p u r u s h a*.

- 4 The Y o g a -vision of transcendence by meditation in eight 'limbs' or a n g a s.

C: Religious.

- 5 The M ĩ m ā m s ā notion of regulated rituals and service and

- 6 The V e d ā n t a view of the concluding and to time and place adaptive transcendental commentaries upon the p u r ā n a, i t i h ā s a and u p a n i s h a d literatures.

- The N y ā y a and V a i ś e ś h i k a perspectives are part of science, the k a r m a - m ĩ m ā m s ā one can recognize in the vision of the civil Hindu with his m a n d ĩ r s and p u n d ĩ t s, the Y o g a is the popular version of the spiritual discipline of connecting with the Absolute and the analytic of the S a n k h y a vision was assimilated by the v e d ā n t i c u t t a r a - m ĩ m ā m s ā approach we know in the West as the H a r e K r i ś h n a s (see also K a p ĩ l a and y o g a).

**Darshan:** ('the seeing') the presence of the guru; the favor of saints and great sages to their followers to enjoy their presence.

**Daśārha:** ('worthy of service') a common ancestor of the V r i ś h n i s, K r i ś h n a's familyname, described in 9.24: 3-4 (see also Y ā d a v a s).

**Dasendriya:** the ten sense organs consisting of the five senses of perception (j ñ ā n e n d r i y a's) and the five of action (k a r m e n d r i y a's) resp.: ear, eye, tongue, nose, skin, and the hands, legs, speech organ, arse and genitals.

**Dattātreyā:** ('the given one') the son of A t r i, a mighty yogī of Lord V i ś h n u, considered a partial incarnation of Him (4.1: 15 & 33). Prayed to for the protection against disloyal union (non-yoga, see 6.8: 16).

- The p a r a m p a r ā maintains the position that the brahmin that K r i ś h n a speaks of mentioning the twenty-four gurus of the a v a d h ū t a (in 11.7,8&9) would have been Dattātreyā.

- He, also known as Datta, is said to contain the essence of B r a h m ā, V i ś h n u and Ś i v a. He grew up to be a mystic mendicant, roaming the world with his cow and four dogs. He mastered the V e d a s and the T a n t r a s; many s ā d h u s, s a n n y ā s ĩ s, ascetics, y o g ĩ s, hermits and sages like Gorakhnath and Matsyendranath became his disciples. He also became the great leader of the kanphota-nathpanthi, the mystics with 'split-ears' who follow the antinomian way of opposing the fixed meaning or universal applicability of the moral law.

**Dayā:** compassion as an indirect r a s a.

- One of the four basic values of religiosity (see d h a r m a).

**Deha:** the physical body.

**Demigod:** divine, godly, godconscious, devoted person (see b h a k t a, d e v a, a d h i k ā r i)

- Living being in goodness, servant of God.

- Being endowed by God with the power to rule over a certain portion of the cosmic household, like the sun, rain, fire, and also to see to it that all beings suffer no want for anything.

- Inhabitant of the heavenly planets.

**Demons:** see r ā k ś h a s a and a s u r a.

**Desire Tree** (k a l p a v r i k ś h a): tree, one can find on G o l o k a V r ĩ d ā v a n a, it fulfills all one's wishes.

- Also a name for the v a i ś h n a v a s who fulfill each righteous wish (see also the vaishnava pranāma).

**Deva:** demigod; great personality in devotion unto K r i ś h n a, selfrealized to independent management.

- Living being, empowered by the Lord with the might to rule over a certain section of the universe, like the sun, the rain, fire etc., and also to watch over the well-being of all living beings.

- Pious being, servant of God. Godly person, demigod. Godconscious person.

- In three kinds: A d ĩ t y a s or sons of A d ĩ t i (see 8.16 & 17), the V a s u s and the R u d r a's. The virtuous, the good and the purifiers.

- The *Bṛihadaranyak Upanishad* says that there are mainly thirty-three gods who are important in the celestial world in terms of the performance of Vedic rituals and the y a j ñ a s. Other celestial gods are affiliates to them. They are: eight V a s u s, eleven R u d r a s, twelve A d ĩ t y a s (forms of sun god), I n d r a and P r a j ā p a t i (hindu encycl.).

- In 11.24: 8 there is mention of eleven gods presiding over the working and perceiving senses and the mind. They are: one: the deities presiding over the quarters, two V ā y u, three S u r y a, four V a r u n a, five the A ś v ĩ n i K u m ā r a s, six A g n i, seven I n d r a, eight V i ś h n u, nine M ĩ t r a, ten P r a j ā p a t i and eleven C a n d r a.

- In 3.6: 12-23 there is mention of: Agni & the V e d a (to the spoken word), V a r u n a, the A ś v ĩ n s, S ū r y a, C a n d r a, Anila (to the air, touch), B r a h m ā (as the first P r a j ā p a t i), M ĩ t r a, I n d r a, Ś i v a, V i ś h n u and the rulers of the directions (according to the ears).

**Devahūtī:** the mother of the incarnation of the Lord as K a p ĩ l a (S.B. 3.33).

**Devakī:** the mother of Lord K r i ś h n a. When K r i ś h n a appears in the material world, does he send ahead some devotees, to serve Him as father, mother etc. (see also Y a ś o d ā).

**Devakī-nandana:** K r i ś h n a, the child of D e v a k ī.

**Devala:** an ancient authority on the V e d a s. His name is related to the story of G a j e n d r a, the elephant that was captured by a crocodile. That crocodile

was Hūhū, a singer of heaven who by a curse of sage Devala, had turned into one (see 8.4: 3-4).

**Devārshi:** great sage, wise among the gods, honorary title (of Nārada Muni e.g.).

**Devī:** goddess, honorary title of female devotees alike mātājī, mother, or prabhū, master, for the males.

**Devotee:** see Bhakta.

**Devotee, Pure -:** someone who, apart from all the attachments to the fruit of his actions (karma) to speculative thought, with body and soul surrenders to the service of the Lord and thus achieves the perfections of devotion unto God and the pinnacle of spiritual realization. (see also bhakta, bhāgavata, sadhū, sadhakā, paramahamsa, ācārya, gosvāmī)

**Devotional service:** see Bhakti.

**Dhāranā:** concentration, retention, understanding, firmness, holding, bearing, collecting, supporting.

- Part of a śhāntāyogā that comes before the meditation and wherein one concentrates on the object to meditate with; usually a mātṛa.

- See also the different ways of concentrating for the different perfections, or siddhis, of yogā (11.15: 10-30).

- The first part of the process of yogic integration, the restraint and selfcontrol called samyamā.

**Dhana:** wealth property, riches, money.

**Dhanañjaya:** 'conqueror of wealth', name for Arjuna referring to his generosity.

**Dhanvantari:** ('moving in a curve') a vātārā of Viśhnu who appeared from the churning of the ocean, standing for the integrity of (ayurvedic) medicine (see 8.8).

**Dharma (sanātana-):** that religious dutifulness that is bound to Kṛishna and results in the eternal values of śatya, dayā, tapā, sauca (or dāna): truthfulness, compassion, sobriety and purity (bull of dharmā, see Kali-yuga and also swadharmā, see 1.17, 3.13: 35 and 11.17: 10, 12.3: 18).

- Dharma-raja or also Dharma: name of Yudhishtira.

- Dharma: as a name used for the son of Dharma or the son of Yamarāja, the king of the duties of religion.

- As Nārā - Nārāyaṇa, the best of sages perfectly peaceful, was He born from Mūrti, the daughter of Dakṣha and wife of Dharma (11.4: 6), and according the Matsya Pūrāṇa (3.10), was Dharma, the father of Nārā - Nārāyaṇa Rishi, born from the right breast of Brāhmā and married he later with thirteen of the daughters of Prajāpati Dak

śha.

- Religiosity.

- Universal and absolute religion (see also dharmā, bhāgavata - dharmā and varṇāśramā - dharmā).

- The nature of something. Its very character.

- Another name for the different religious, societal and "personal" duties (swadharmā's) of man.

- That what is defended by the Vedā; to live to scriptural precept (see S.B. 6.1).

- In two kinds: dutiful acting in attachment, *pravṛtti dharmā*; and dutiful acting in detachment, *nivṛtti dharmā* (see 3.32: 2-5 & 43-36, 4.4: 20 and 11.10: 4).

- What obstructs the original purpose of one's own duty is *vidharma*, misconceived or strange to one's own is it *paradharmā*, directions that are turned against one's purpose in life are *upadharmā* and one speaks of *chala* when by an opponent the words of the scripture are twisted and covered with pretense. That what by persons whimsically, as a dim reflection, is done in defiance of the purpose of one's own order of life [one's *āśramā*] is *ābhāsa*; [to all of this one has to pose the question:] in what respect would that what to one's own nature as being the appropriate dharma is arranged not be capable of bringing peace? (S.B. 7.15: 12-13)

- The Lord His seat of dharma is imagined as consisting of the righteousness, wisdom, detachment and supremacy as its legs, its opposites as the sides and the three guṇas as the three planks for the base (mentioned in 11.27: 25-26).

**Dharma-kshetra:** ('field of righteousness') holy place of pilgrimage. Term used for Kurukṣetra, the battlefield of the great war.

**Dharma megha samādhi:** 'seedless'absorption in contemplation of the virtue and justice. Condition of enlightenment (see also kaviyā).

- Dissolve in the One. A purpose denied by the viśhnava.

**Dharmarāja:** another name of Yamarāja.

**Dharma-vyādha:** a nonviolent hunter described in the Vārāha Pūrāṇa quoted in 11.12: 3-6 to illustrate the importance of association with devotees. In a previous life he somehow became a brahma-rākṣhaṣa or brāhmin ghost but was eventually saved since he in a previous Kali-yuga had the association of a viśhnava-king named Vāsu.

**Dhīra:** unaffected, sober person.

- Someone who is not confounded by the material energy.

**Dhoti:** long piece of cloth wrapped around the waist. Standard clothing for the male devotees in the temple.

**Dhyana:** meditation (see a s h t h ā n g a - y o g a).

**Dhristadyumna:** the son of D r u p a d a who arranged the ranks of the P ā n d a v ā s on the battlefield of K u r u k s h e t r a.

**Dhritarāshthra:** the father of the K a u r a v ā s. The B h a g a v ā d - G ī t ā, as it was spoken on the battlefield of K u r u k s h e t r a, was related to him by his secretary S a ŋ j a y a.

- The uncle of the P ā n d a v ā's, whose efforts to seize their kingdom for his own sons, led to the war of K u r u k s h e t r a.

**Dhruva Mahārāja:** (*dhruva* means: permanent, eternal, constant) great devotee who in his fifth year of life underwent severe penances and realized the Supreme Personality of Godhead that way (see: S.B. 4.8-13).

**Dhyāna:** seventh phase of the eight phases of a s h t h ā n g a - y o g a, consisting of the practice of meditation.

- Exercising meditation on the Supreme Lord, who resides in the heart as the Supersoul.

**Dīkshā:** initiation, introduction, preparation for the spiritual soul, the way to purify (see 12.11: 17).

- The process of acquiring a spiritual identity with K r i s h n a by ś r ā d d h a, faith; *sādhū-sanga*, association with devotees and bhajana kriya: the regular spiritual practice of chanting the names alone and together and reading the scriptures and such, and as a consequence receive a spiritual name after a due period of consolidation (normally about a year, see also a d h i k ā r i).

- There are dīkshā g u r u s and ś i ś h y a - g u r u s, g u r u s of initiation and g u r u s of instruction (see g u r u s).

**Disciplic succession:** see p a r a m p a r ā.

**Ditī:** the wife of K a ś y a p a M u n i and mother of the demons H i r a n y ā k ś h a and H i r a n y a k a ś i p u (see S.B. 3.14).

**Diviyam śrotam:** in y o g a is to listen to ethereal sound of the special abilities acquired by the practice; P a t a ŋ j a l i describes it: *śrota ākāśayohsam bandha samyamāt diviyam śrotam* ('from s a m y a m a on the relation between space and sound is there the divine power of hearing'), Y o g a - s u t r a s III.42, and also K r i s h n a discusses this secondary s i d d h i (see also ś r o t a and a p a u r u ś h a, and 11.15: 19).

**Divya-tantri:** (d i v y a: godly) a y o g ī who engages in sexual behavior only for having offspring and brings the rest of the sexuality to a subliminal state of absorption in God (K r i ś h n a) - c o n s c i o u s n e s s.

**Draupadī:** daughter of king D r u p a d a and wife of the P ā n d a v ā s.

**Dronācārya:** the teacher of martial arts of A r j u n a and other P ā n d a v ā s and chief commander of the K u r u s on the battlefield of K u r u k s e t r a.

**Drupada:** a warrior fighting at the side of the P ā n d a v ā s on the battlefield of K u r u k s e t r a.

**Duhkha:** unhappiness, reactions, misery. Alternates with material happiness or: s u k h a.

**Durgā:** goddess. Heartens the struggle for material interests of m a h ā m ā y ā.

- The impersonation of the material energy and the spouse of Lord Ś i v a.

- S.B.: 8.12: 40 (see also for a picture) 'Once you're joined with Me in the form of eternal time will that illusory energy consisting of the modes of nature, with all her different elements (the goddess Durgā in sum) no longer be able to bewilder you.'

**Durga:** difficult to attain, hard to approach, danger, distress.

**Durvāsā Muni:** mighty, mystical y o g ī, feared for his terrible curses. Had a conflict with Ā m b a r ī ś h a M a h ā r ā j a about the order of time and finally had to seek his refuge with Ā m b a r ī ś h a who then pronounced the c a k r a-prayers to restore the order and the mutual peace (see 9.4 & 5).

**Duryodhana:** K a u r a v ā, nephew of A r j u n a, who as the eldest lead the enemy armies together with his hundred other brothers, the sons of the blind uncle D h r i t h a r ā ś h t h r a.

**Dushkritam:** ('of sin') crooks, miscreants, criminals, sinners resisting surrender to K r i ś h n a.

**Dvāpara-yuga:** the third era preceding K a l i - y u g a, twice as long of duration (see K a l i - y u g a). Is part of a cycle of four (m a h ā - y u g a); covers 864.000 years (see also 2.1: 8, 11.5: 27-30).

**Dvārakā:** (many-gates; for all walks of life) The city within the sea to which K r i ś h n a together with His loyal retreated after His stay in M a t h ū r a, the capital of His region of birth (see 10: 50).

- The city where Lord K r i ś h n a's pastimes as a head of state, wellfaring noble, father and lover took place.

**Dvārakādhīsa:** name of the Supreme Personality of Godhead as Lord over the city of D v ā r a k ā.

**Dvaipāyana:** see V y ā s a d e v a.

**Dveśa:** aversion, unhappiness, hate, connected with the irrationality of material logic. Belongs to the k l e ś ā's.

**Dvijā (-jana):** twice-born: someone who accepted a spiritual life: who accepted a spiritual teacher and got initiated.

- Anyone of the three higher classes in the vedic society (see v a r n a).

- Dvijas: The twice born, the ones of G a r u d a, the 'great birds'.

**Dvīpa:** 'separate area, island or continent'. There are seven dvīpas as for the continents of the earth. Also B r a h m ā's lotus, the galaxy, is described as a dvīpa. The eurasian continent is known as Jambhūdvīpa. (see also v a r s h a and S.B. 5.1:33, S.B. 5.20, and 10.63: 37).

- There is also a division of nine dvīpas, nava-dvīpa, named after the sons of Āgnīdhra: Nābhi, Kimpurusha, Harivarsha, Ilāvrita, Ramyaka, Hiranmaya, Kuru, Bhadrāśva and Ketumāla. These constitute the different parts of India or b h ā r a t a - v a r s h a later ruled by nine of the hundred sons of R i s h a b h a. Navadvīpa is also the name of the birthplace of Lord C a i t a n y a. (see n a v a - y o g e n d r a s, 5.2: 19-21 and 11.2: 19).



## E

**Ego,** spiritual: true identity of the living entity, another name for the soul (see: j ī v a, ā t m ā, a h a m k ā r a).

**Ekādaśī:** day of contemplation of v a i s h n a v a's, day of abstaining from cereal and beans at the eleventh day after the full and the new moon. Extra j a p a (9 rounds) and reading are the recommended activities for the v a i s h n a v a on such a day.

**Elements (dhātavaḥ):** the essential parts of existence; water, fire, earth, air and ether. Also the seven essential ingredients of the body are *dhātava*: skin, flesh, sinew, marrow, bone blood and fat [mentioned in 2.6: 1]. In a broader sense one also speaks of sixteen elements together with the intelligence and the ten working and perceiving s e n s e s. There are also divisions with 24 or 25 elements: the material elements, the subtle elements (the five objects of the senses: odor, color, taste, touch and sound), the ten senses of perception and action, spirit, intelligence, ego and consciousness with the element of time as the twenty-fifth element (see also P r a d h ā n a and S.B.: 3-26:11-15, 6.1:50). There is also the nine t a t t v a s.

- Śrīla Prabhupāda, purport 10.13: 52: 'The twenty-four elements are the five working senses (*pañca-karmendriya*), the five senses for obtaining knowledge (*pañca-jñānendriya*), the five gross material

elements (*pañca-mahābhūta*), the five sense objects (*pañca-tanmātra*), the mind (*manas*), the false ego (*ahankāra*), the mahat-tattva, and material nature (*prakṛiti*). All twenty-four of these elements are employed for the manifestation of this material world.'

- K r i s h n a approves of seeing them in twenty-eight as follows: the nine of material nature (p r a k r i t i), the living entity (p u r u s h a), cosmic intelligence (m a h a t - t a t t v a), the false ego (a h a n k ā r a) and the five objects of the senses (the t a n m ā t r ā s) of the sound, what touches, the form, the taste and the aroma; the eleven of the coordinate sixth sense of the mind (m a n a s) combined with the five working senses (k a r m e n d r i y a s) of the voice, the hands, the legs the anus and the genital plus the five knowledge acquiring (j ñ ā n e n d r i y a s) senses of the ears, the touch, the eyes, the tongue and the nostrils; the three of the modes of nature (the g u n a s) of passion, goodness and ignorance and the five of the gross elements (the m a h ā - b h ū t a s) of fire, water, earth, ether, sky and air (see also 11.19: 14 and 11.22).

**Energies:** the Lord his His energies for nourishment, beauty, reputation and material creation (resp. Pushthi, Śrī, Kīrti and Ajā, see 10.89: 54-56).

**Energy,** deluding: see M ā y ā.

**Energy, Higher-** or inner, spiritual energy (p a r ā - p r a k r i t i or p a r ā - ś a k t i): one of the three most important energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord His inner potency; it covers the spiritual world. Contrary to the material energy is it entirely of eternity, knowledge and bliss (s a c - c i d - ā n a n d a). Is said to cover three quarters of the reality.

**Energy, Lower-** the outer or material energy (a p a r ā - p r a k r i t i, a p a r ā - ś a k t i or m a h ā - b r a h m a n): one of the three main energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord His outer potency, comprising the twenty-four physical e l e m e n t s and the universe in which we live. The interactions between those elements take place under the influence of the time-factor and by attraction with the spiritual energy of the Lord, from which it differs in the sense that it is manifest at times and non-manifest at other times. It is like an iceberg visible only for a quarter of the complete reality.

**Energy, Intermediate-** (j ī v a - ś a k t i or t a t h a s t h a - ś a k t i): one of the three main energies of the Lord (spiritual, intermediate and material energy). It comprises the living being, the very tiny little part of God, who though in fact being of a spiritual nature, as a consequence of its limited potency can be victim of bewilderment by the lower energy.

**Expansion, Plenary-** (V i s h n u - t a t t v a): manifestation of God, K r i s h n a, by means of a personal form that differs from His Original form, but is of the same almighty potency.





## G

**Gādhi:** a king who came as the son of Kuśāmbu. Of Gādhi there was the daughter Satyavatī who by the brahmin Ricika was requested to be his wife, but not considering him fit replied King Gādhi that son of Bhrigu: 'Please deliver me as a dowry to this daughter of the Kuśa-dynasty we belong to, one thousand horses as brilliant as the light of the moon with each one black ear... (see further S.B. 9.15: 4).

**Gāna:** singing, song.

**Gāndhārī:** the loyal wife of king Dhṛitārāshṭra and the mother of a hundred sons. Blindfolded herself out of compassion with her blind husband (see S.B. 1.13).

**Gāndīva:** name of the bow of Arjuna, the great bowman.

**Gāyatrī:** mantra restoring the relationship with God and Lordship. By the Vāishnavas for the sake of initiation kept secret, but in māyāvādābhakti and to the common Hindu known in the form of: *om bhur bhuva svaha, tat savitur varenyām, bhargo devasya dhimahi, dhyo yonah prachodhayat*, which means as much as:

'The original form of the body,  
the life-force and the supreme abode;  
that source of life most excellent,  
that divine luster we meditate -  
may this light illumine our intellect.' (listen online).

- Three-feet metre. The gāyatrī as a four times three-feet metre goes from the beginning with om as:

*bhur bhuva svaha  
tat savitur varenyām  
bhargo devasya dhimahi  
dhyo yonah prachodhayat*

**Gadādhara:** name of the Supreme Lord as the carrier of the club.

**Gadādhara Pandita:** Pañca-tattva-incarnation of Śrīmatē Rādhārāṇī; most intimate associate of Lord Caitanya. Teacher of Mādhava Upadhyāya. Saṇnyāsī.

**Gadāgraja:** Kṛishṇa as the elder brother of Gada (see S.B. 9.24: 46).

**Gajendra:** the elephant, figuring for the attachment to family matters, that was captured by a crocodile as a representative of the grip of māyā. The prayers of Gajendra model the prayer of the attached person in

times of trouble (S.B. 8.2 & 3).

**Gana:** (flock, troop, multitude, number, tribe, series), class of living beings, one usually speaks of the animate and inanimate beings, the moving and the not moving, the fauna and the flora (see also Vāsus).

- Attendant of lord Śiva.

- A company, any assemblage or association of men formed for the attainment of the same aims.

- A sect.

- A small body of troops or 27 chariots and as many elephants, 81 horses, and 135 foot soldiers or 3 gulas (see also akṣhaṇī).

- A series or group of asterisms or lunar mansions classed under three heads: that of the gods, that of the men, and that of the Rākṣasas.

**Gandharvas:** the supreme heavenly singers (sometimes chastised for being demoniac in their propensity for gambling, see S.B.: 9.7: 3) (see upadeva, apara and Tumburu).

**Ganesha:** the demigod with the elephant-head in charge of material opulence and freedom from misfortune. Plays no part in the Bhāgavatam and belongs as the son of Lord Śiva to that culture.

**Ganges:** the holy river flowing from the lotusfeet of Viṣṇu through the entire universe. It is recommended to take a bath in the river Ganges for atonement and purification (see also S.B. 5-17).

**Garbhādhna samskāra:** purification ritual for procreation; with the vāishnavas: extra rounds of japa (50).

- First purification rite (samskāra) of ten which determines all life of the vedic person. It serves to get someone born in the spiritual sphere.

**Garbhodakāśāyī Vishnu:** second puruṣha-avatāra; the form in which Kāraṇodakāśāyī Viṣṇu enters each universe to generate all the diversity.

**Garuda:** a gigantic eagle carrying Lord Viṣṇu everywhere.

- Symbolizes the authority of the Scriptural Truth, as such also called Stotra. 'On the wings of the hymns' (S.B. 3.21: 34).

- Also called the son of Tārṁshya or Kāśyapa: see (S.B. 6.6: 21-22).

**Gaudya-vaishnava:** another name for Caitanya-vaishnava to the region of its origin.

- Devotees of Lord Kṛishṇa in disciplic succession after Lord Śrī Caitanya Mahāprabhu (see also sampradāya).

**Gauracandra** (of gaura - gold and candra -



moon): another name for Lord Śrī Caitanya Mahāprabhu.

**Gaurakisora dāsa Bābājī:** the spiritual master of Śrīlā Bhaktisiddhānta Sarasvatī Thākura (see also paramparā-method).

**Gauranga:** name of Lord Caitanya relating to His 'golden' color ('gaur').

**Gaurasundara:** ('the golden beauty') another name for Lord Śrī Caitanya Mahāprabhu.

**Gautama:** one of the seven sages of this manvantara (see rishī and S.B. 8.13: 5).

- Name relating to Gotama, the founder of the Nyāya philosophy.

- Name mentioned in the Bhāgavatam in different enumerations of sages (see e.g. S.B. 1.19: 9-10, 6.15: 12-15 en 9.4: 22).

- Mentioned as being wed into the Mudgala-branch of the offspring of Pūru (in which also is found Kuru, the ancestor of the Pāṇḍavaś) with Ahalyā from whom Satānanda was begotten (S.B. 9.21: 34, and see family-tree).

- Name also associated with Kṛipācārya.

**Ghee:** clarified butter. A standard of the vedic kitchen used often for oblations in the fire.

**Ghostyānandi:** a self-sacrificing, preaching devotee living among devotees.

**Giriśa:** from *giri*, mountain; refers to the Lord of the Mountain Kailāsa or Śiva.

**Gītā:** abbreviation of the term Bhāgavad Gītā. Also: *Gitopanishad* (see Upanishad).

**Go-dāsa:** servant of the senses. (see also go-svāmī).

**Gokula:** (cow village), also called Vraja (place for keeping cattle); village where Kṛishṇa was taken by His father Vasudeva directly after His birth in the prison of the evil-minded uncle Kamsa. Later on moved the entire community fleeing from Kamsa to Vraja in Vrindāvana (see also S.B. 10.11).

**Goloka:** name of Kṛishṇa's planet, Kṛishṇa's abode. Kṛishṇa's world.

- Also: Krishnaloka; the world wherein Kṛishṇa eternally lives in the company of His pure devotees; it is the most elevated of all material and spiritual worlds.

- His personal residences, Dvārakā, Mathurā and Vrindāvana.

**Goodness:** one of the three modes of material nature. Under her influence does the one who is involved in it find happiness, purity, self-control, calm, humility and

modesty. This mode is controlled by Viśṇu (see attva-guṇa).

**Gopāla:** Kṛishṇa as a cowherd, 'the one tending the cows'.

**Gopāla Bhatta Gosvāmī:** one of the six Vaisnava spiritual masters who directly followed Lord Śrī Caitanya Mahāprabhu and systematically presented His teachings (see go-svāmī).

**Gopīs en gopas:** cowgirls en -boys; the youthful companions of Kṛishṇa during His youth in Vrindāvana, the place where Kṛishṇa grew up. In their pure love for Him they embody the supreme of devotion unto the Lord.

**Go-svāmī:** 'master of the senses'. Title for an ācārya.

- Someone in perfect control with his mind and senses, contrary to the go-dāsa, the servant of the senses or the materialistic person (sometimes part of the title of a great sage or an ācārya).

- One of the six great wise of Vrindāvana, the intimate disciples of Caitanya Mahāprabhu: Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhatta Gosvāmī, Jīva Gosvāmī, Gopāla Bhatta Gosvāmī and Raghunātha Dāsa Gosvāmī. They elaborated on Śrī Caitanya's teachings in numerous scriptures on the science of devotional service (see also: paramparā and picture).

**Govinda** (friend of the cows, he who pleases the cows): name of Kṛishṇa as the source of joy and happiness for the land, the cows and the senses of every living being (also: Gopāla).

**Govinda dāsa Thākura:** an author of important vaishnava songs.

**Grihastha:** āśrama of the married.

- Spiritual department relating to the life of a householder living according the scriptures.

- Second order or phase of spiritual life; the period of family and societal life in accord with scriptural precepts and regulations.

- Someone living according the norms for this āśrama.

- 'The five daily sacrifices enjoined for a householder are (1) sacrifice to Brahman by studying the Vedas, (2) sacrifice to the forefathers by making offerings to them, (3) sacrifice to all creatures by putting aside a portion of one's meals, (4) sacrifice to human beings by extending hospitality and (5) sacrifice to the demigods by performing fire sacrifices and so on (see also S.B. 7.14).

- As a negative condition of attachment and downfall criticized by Kṛishṇa in S.B. 10.60: 52-53.

**Grihastha-āśrama:** another name for the department

of the *grihastha*, or the householder.

**Gudāka (Gudākeśa):** nickname for *Arjuna*: he who has overcome sleep.

**Guhyaka:** guardians of *Kuvera's* treasures; term used for followers of *Śiva* (see e.g. S.B. 10.10: 6, see also *Yaksha*).

- Name of a class of demi-gods who like the *Yakshas* are attendants of *Kuvera* (the god of wealth) and guardians of his treasures.

**Gunas:** the modes of material nature: *tamo* -, *rajo* - and *sattva* - *gunas*: ignorance, passion and goodness; marked by (respectively): matter (slowness), movement and knowledge. Ruled by: (respectively) *Śiva*, *Brahmā* and *Viṣṇu* (see also *vidyā*, *Māyā* and B.G. 18.a).

**Guna-avatāras:** the three incarnations directing material nature. *Brahmā* rules the passion, *Viṣṇu* the goodness and *Śiva* the ignorance (see also *avatāra*, S.B. 10.89: 18 and 12.8: 45).

**Guroravajāñ:** the offense of mocking the vedic literature and the literatures after it.

Guru: teacher; spiritual master: selfrealized soul capable to lead people on the way of selfrealization and thus to liberate from the cycle of birth and death.

- Spiritual teacher or master also called *swamī* (see *gosvāmī*, *ācārya* and *māyāvādī*)

- In two kinds: *dīkṣhā* and *śiṣhyā*: respectively initiation and instruction gurus.

- In two categories: *māyāvādā* and *paramparā* gurus: respectively preaching not and actual preaching from a disciplic succession or certain tradition. *Māyāvādā* tends to be more philosophical, only *jñāna*, and *paramparā* tends more to priesthood. The latter are also called *ācāryas*, spiritual teachers of example, while the former are more difficult to follow as they are less of equality and modeling in devotion.

- A third duplet is formed by the *caitya-guru* and the *ācārya*: the gurus inside and outside of oneself (see S.B. 11.29: 6).

**Guru-kula:** the *āśrama*, or school of the spiritual teacher, where the head of the family sends his children when they have reached the age of five.

- The community of devotees around a spiritual master.



**H**

**Hāsyā:** humor, making fun as an indirect *rasa*.

**Haihaya; or Kārtavīryārjuna**, the haughty king of the Haihaya's and worshiper of *Dattatreya*: *Adu* descendent known for the fall he made from his position as a king, enviously stealing the cow of *Jama* *adagni-muni* (S.B. 9.15: 25).

- Of *Yadu* there were the four sons celebrated as *Sahasrajit*, *Kroshthā*, *Nala* and *Ripu*, and from them had *Satajit*, born from the first of them, as his sons then *Mahāhaya*, *Renuhaya* and *Haihaya*. *Dharma* then became *Haihaya's* son (S.B. 9.8: 5-6).

- Word for ruffian (S.B. 9.8: 5-6).

- Name of a race that is said to have been descendants of *Yadu*; they are described in the *Purāṇas* as separated into five divisions, viz. the *Tālajanghas*, *Vīti-hotras*, *Āvantiyas*, *Tundikeras*, and *Jātas*; they are said to have overrun parts of India along with the *Sakas* or *Scythian* tribes.

**Hamsa:** *Krishna* in the form of the transcendental swan giving counsel to lord *Brahmā* being unable to reach the truth when he was questioned by the *kumāras* on how to break away from the relation between the mind and the senseobjects (see S.B. 11.13).

- The swan as a spiritual model of discrimination for its ability to separate milk from water with its beak (see also *paramahamsa*).

- The name of the people in *satya-yuga* being of one vocation (see S.B. 11.17: 10).

**Haladhara:** name of *Balarāma*, the Lord as the wielder of the plough, *Śaṅkaraśhāna*.

**Halāhala:** poison produced at the churning of the ocean and swallowed by *Śiva* which caused the blueness of his neck (see S.B. 8.7 and *kalākūtha*).

**Halāyudha:** 'the wielder of the plow', name for *Balarāma*, mentioned in S.B. 10.79: 16-17 (see also *Śaṅkaraśhāna*).

**Hanumān:** monkey-god who led Lord *Rāma's* *vānārās* (ape-like forest dwellers) in the battle against the demon *Ravana*. He is carried in the banner of *Arjuna* as a sign of victory (see also the prayer of *Hanumān* S.B. Canto 5.19, and the S.B. *Rāmachapters*: 9: 10 & 11).

**Hare:** the energy of, the love of, of the Lord.

**Hare Krishna** ('of Lord Krishna'): popular name for the movement of the *caitanya-vaiṣṇavas* of *Swamī Prabhupāda*, the *viṣṇu-monks* from the Bengal mission of *Krishna-Caitanya*, who as *bhaktivedānta bhāgavata*, or *ācārya*, or *paramparā guru*, took indian *vedāntic vaiṣṇavism* to the West and founded the International Society for Krishna Consciousness *ISKCON*. Though sectarian in their appearance of fanatic adherence to their guru, they represent a regular tradition of *viṣṇu-worship* that indeed is of a strong culture of respect for the spiritual teachers. The name is derived from their practicing the *māhāmā*

n t r a, the great m a n t r a of liberation, together practiced in the streets or alone on the rosary, the j a p a - m ā l ā.

**Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare:** the m a h ā - m a n t r a or great saying of liberation. K r i s h n a and R ā m a are names of the Lord and with H a r e one addresses the inner energy of the Lord. The singing of these names is especially recommended for this time (listen also to the m a h ā m a n t r a b h a j a n).

**Harā:** see: R ā d h ā r ā n ī.

**Hari:** often simply translated as the Lord, the Supreme Personality, name for K r i s h n a as the One removing all the inauspicious of sin and evil.

**Hari-bhaktivilāsa:** Sanātana Gosvāmī's book on the rules and regulations of v a i s h n a v a - l i f e.

**Haribol:** literally: sing the names. Exclamation of joy (see also J a y a).

**Haridāsa Thhākura:** a great devotee, by Lord C a i t a n y a recognized as n ā m ā c ā r y a (teacher of chanting the Holy name).

- He chanted three hundred thousand names of God a day.

**Harijan:** child of God, name for the classless in India (see p a r i a and c a n d ā l a).

**Harinām:** the congregational chanting of the names out in the streets. Sometimes with a m ū r t i of Lord K r i s h n a as J a g g a n ā t h a, the Lord of the Universe: R ā t h a Y ā t r ā (see also s a n k ī r t a n).

**Hari-nāma-yajña:** the congregational chanting of the holy names of the Lord in public; it is the only sacrifice by the V e d a s prescribed for this era (see y a j ñ a).

**Hariścandra:** a king of whom there was between V i ś v ā m i t r a and V a s i s t h a a great quarrel because of which the two for many years were as birds (S.B. 9.7: 7). He became famous (S.B. 9.7: 21) for pretending to sacrifice with Varuna the son Rohita he got on Varuna's blessing, which he replaced with the (worldly life of a) man to appease the sages. After that was he, being cursed with dropsy by Varuna for his trick, freed from it.

- Ś r ī l ā Ś r ī d h a r a S v ā m ī briefly gives an account of him as follows: "To pay off his debts to V i s' v ā m i t r a, Hariścandra sold everything he had, including his wife and children. Yet even after attaining the status of a c a n d ā l a, he did not become discouraged; thus he went to heaven, together with all the inhabitants of Ayodhyā.

**Harivamśa parva:** ('dynastic history of the Lord') an appendix to the M a h ā b h ā r ā t a of 16.375 verses, written by V y ā s a d e v a, describing the life of K r i s h n a; not to confuse with the Harivamśa purāṇa, a

jain-text.

**Haryaksha:** see H i r a n y ā k s h a.

**Hastināpura:** city of the K u r u-family (see e.g. S.B. 1.10: 7, 10.49 and 10.68).

- Name of the city founded by king Hastin. It was situated about fifty-seven miles north-east of the modern Delhi on the banks of an old channel of the G a n g e s, and was the capital of the kings of the Lunar line, as A y o d h y ā was of the Solar dynasty (see v a m ś a); hence it forms a central scene of action in the M a h ā b h ā r ā t a; here Y u d h i s t h i r a was crowned after a triumphal progress through the streets of the city (see also MBh. xii, 1386-1410).

- Other names for this celebrated town are Gajāhvaya, Nāga-sāhvaya, Nāgāhva, Hāctina.

**Hatha-yoga** (sun-moon): the y o g a of the bodily strength (ā s a n a, p r ā n ā y ā m a, see also a s t h ā n g a y o g a).

**Hayagrīva:** Lord K r i s h n a's horse-headed incarnation, who returned the stolen V e d a s to B r a h m ā (see also S.B. 8.24: 8 & 57; 5.18: 1).

**Heavenly planets:** planets, abodes, worlds of the highest planetary system, the supreme refuge, the world above this world. The inhabitants are higher evolved, live longer and find much more satisfaction in the material than the inhabitants of other planets in the universe do. Souls in goodness go there to enjoy the results of their good works. But there one also finds rebirth and death - the reason why devotees do not particularly feel attracted to residing in the heavenly planets (see also l o k a).

**Hiranyagarbha:** ('the gold inside'), name of B r a h m ā, the Self-existent one inside the lotus, the one of the golden light, of the golden egg of the universe.

**Hiranyakaśipu** ('he who thinks of gold'): the king of the a s u r a s, killed by K r i s h n a in His incarnation as N r i s i m h a d e v a. Hiranyakaśipu's son was the great devotee P r a h l ā d a M a h ā r ā j a (see S.B. Canto seven, the first chapters).

- Brother of H y r a n y ā k s h a.

**Hiranyāksha** ('he who lives for gold'): the demoniac son of K ā ś y a p a who was killed by Lord V a r ā h a. Formed together with his demoniac brother H i r a n y a k ā ś i p u a couple that once as J a y a and V i y a y a guarded the entrance of V a i k u n t h a but fell down in offense with the K u m ā r a s (see: S.B. Canto 3.16-19).

**Hotā:** the priest offering oblations during a sacrifice (see also r ī t v i k).

**Hrishikeśa:** name for K r i s h n a as the Master of the Senses.



## I

**Īśāvāsyā** (of *īśa*: the Lord, and *vāsyā*: rule): the principle that prescribes that everything must be engaged in the service of the Lord, the Supreme Enjoyer and Absolute Master, because everything belongs to Him.

**Īśvara**: a ruler, a controller. *K r i s h n a* is *P a r a m e ś v a r a*, the supreme governor (see *Y o g i ś v a r a*).

- Independence, also the Lord (e.g. the Lord of *Y o g a*: *Y o g i ś v a r a*).

- He who controls himself and thereby the whole world (see also *H i r a n y a k a ś i p u*).

**Īśa**: the name of the Almighty Lord in heaven (*īśā* means pole, plank, board or particular measure and *īsha* is the month *āśvina* and a person's name).

**Īsopanishad**: a certain philosophical treatise about the wholeness of God. See *U p a n i ś h a d s*

**Īśvarapranidhāna**: from self-knowledge to God-consciousness. Another term for devotional service (see *b h ā g a v ā t a d h a r m a* and *n i y a m a*).

**Ignorance**: (*t a m o - g u n a*) slowness, darkness. One of the three modes of nature. He who finds himself under her influence falls into bewilderment and confusion, laziness and the use of sedating and intoxicating drugs. This mode is ruled by Lord *Ś i v a* (see also *a v i d y ā*).

**Ikshvāku**: a son of *M a n u*, who in the past received the knowledge of the *B h ā g a v ā d - G ī t ā* (see S.B. 9.6: 4). Also known under the name of his dynasty, in which Lord *R ā m a* appeared.

**Ilā**: ('the libation') was born as a daughter to *M a n u Ś r ā d d h a d e v a* who wanted a son. By prayers of *V a s i s h t h a* there was a turn to manhood so that king *S u d y u m n a* was born who turned into a woman again getting to close to Lord *Ś i v a* (see 9.1.16-27).

**Ilāvṛita-varsha**: the central region, the place where Lord *Ś i v a* meditates. Also known as mountain *M e r u*, the central area which as a seed or golden egg constitutes the nucleus of the galaxy or of all worlds (see also *v a r ś h a* and *d v ī p a* and S.B.: 5.16: 7 en 5.17:15-16).

**Impersonalist**: someone who knows the Absolute

Truth only to its energies and because of this only realizes its impersonal aspect.

- Another name for a *M ā y ā v ā d i*.

- Someone subscribing to *m o n i s m*.

**Indra**: the king of the heavenly planets; the king of heaven. He killed the demon *V ṛ i ṭ r a*.

**Indraloka**: the planet where Lord *I n d r a* has his seat.

**Indraprastha**: ('*I n d r a*'s place', now Delhi) city where the *P ā n d a v a*'s resided and where *K r i s h n a* arrived for the great *r ā j a s ū y a* sacrifice that declared Him the Supreme Personality and from where *D u r y o d h a n a* left angry being laughed at for his ignorance of falling into water he took for a solid floor (see: S.B. 10.75).

- The city, built by *V i ś v a k a r m a*, was visited by *K r i s h n a* once, the center of events that lead to the burning of the *Khāndava* forest and the resultant donation of *A r j u n a*'s weapons, chariot and horses by *A g n i* (see S.B. 10.58: 24-29).

**Indriya**: the senses, *karmendriyas* en *jnanendriyas*: the working and knowing senses. The ten senses are the organs of the hearing, touching, seeing, tasting and smelling, (for perception) with the mouth, the hands, the legs, the genitals and the excretion organs as the tenth (for acting). Sometimes the mind is added as the eleventh sense (S.B. 3.26: 13 and see also *v i ś h a y a*).

## Intelligence or mindfulness:

- Physical or material intelligence: the power to assess data received in the mind and so be able to analyze as well the greater of nature as the functioning of the material energy.

- Spiritual intelligence (*b u d d h i*): the original intelligence of the living being, of which it is capable to comprehend how everything (including the involved living being itself) relates to God, the Supreme Person. By this intelligence we rid us of our materialistic philosophies of life.

## Irāvati

- Wife of Lord *Ś i v a*.

- Wife of *P a r ī k ś h i t*, daughter of King Uttara, who begot four sons with him, with Janamejaya as the first (1.16: 2).

**ISKCON**: international Society for *K r i s h n a*-consciousness: name of the in 1966 by Swamī Prabhupāda founded international society for *K r i s h n a*-consciousness, also called the Hare *K r i s h n a*-movement (see also *m a t h*).

**Itihāsa**: histories e.g. dealing with the rise and fall of dynasties and their missions with God and such, like the *M a h ā b h ā r a t a* and *R ā m ā y a n a*.



## J

**Jada Bharata:** Bharata Mahārāja in his last life (see S.B. 5:9-13).

**Jagāi and Mādhāi:** two big womanizers and drunkards who by Lord Nityānanda were converted to vaiṣṇavism (story from the Caitanya-caritāmṛita).

**Jagat:** universe also meaning the living being. The Lord is often described as jagatpati, jagadīśvara or Jagānātha, the Lord of the Living Being that is the Universe (see also puruṣa, and vīrāth rūpa).

**Jagganātha:** Kṛishṇa as the Lord of the Universe, His mūrti is worshiped together with the one of His sister Subhadrā (married with Arjuna) and His brother Balarama and in procession taken around the city with rathā-yātrā.

**Jalpa** (chatter): the ten different types of strange talk or *citra-jalpa* that the gopīs in divine madness (*divyonmāda*) have missing the outer form of Kṛishṇa: *prajalpa* (denigrating), *parijalpa* (exposing), *vi-jalpa* (sarcasm), *ujjalpa* (spite), *sañjalpa* (decrying), *avajalpa* (belittling), *abhijalpa* (plaintive remorse), *ājhalpa* (disgust), *pratijalpa* (self-depreciating hope) and *sujalpa* (concern) (see 10.47: 12-21). With this they modelled meritoriously the emotional, irrational tie a devotee can have being separated from Kṛishṇa (see also rasa).

**Jamadagni:** one of the seven sages of this manvantaṛa (see rishi and 8.13: 5).

- The sage who led the recitations of the Ya-yuṛ-ved mantras at the sacrifice of Hariścandra, who for the sake of begetting a son had to sacrifice his son Rohita to Varuṇa (see S.B. 9.7: 9).

- The son of Satyavatī, the daughter of Gādhī from the line of Pūrurāva in the Kūśa-dynasty, who by sage Ricika was cursed to be a harsh personality but was excused so that his son would be so and thus was from him married to Renukā, the avatāra Parāśurāma born (S.B. 9.15: 5-13).

- He was killed by the sons of Kārtavīryārjuna (see S.B. 9.15: 17) grieving over the losses caused by Parāśurāma and was resuscitated by Him, and thus became he, because of the worship of Him, with his body restored with all the symptoms of life, knowledge and

remembrance, the seventh star in the constellation of seven, one of the great seers (S.B. 9.16: 24).

**Jāmbavān:** 'he from the Jambu-trees, the monkey chief, also called the chief or king of the bears. He contested with Kṛishṇa for the syamantaka jewel, was defeated and handed his daughter Jāmbavatī over for Kṛishṇa to marry (see S.B. 10.56). A known character also mentioned in connection to Rāma in S.B. 8.21: 8 and in S.B. 9.10: 42-43.

**Janaka:** ruler of the kingdom of Mithila, a great self-realized sovereign; the father in law of Lord Rāmacandra. Father of Janakī or Sītā (a character from the Rāmāyana).

**Janaloka:** 'the world of men'; the 5th Loka or next above Maharloka, residence of the sons of Brahmā and other godly men (M.W.).

**Janamejaya:** the son of emperor Parīkṣit who offered all snakes in the fire reacting on Takṣaka who had killed his father (S.B. 12.6: 16).

**Janārdana:** 'he who incites, drives, stirs to action'. Viṣṇu or Kṛishṇa as the maintainer of all living beings and the three worlds. He as the well-wisher.

**Janmāshthamī:** Kṛishṇa's birth of 3182 years B.C. according many authorities is called Janmāshthamī and occurred on the eight day of the dark half of the month of Bhādra or Śrāvana, August-September, see also S.B. 10.3).

**Japa:** mantra-meditation; praying the vedic way: repeating the holy name with the māhāmantra and the Pāñcātātva-mantra with the help of a japamālā (vedic rosary, also see page and the gāyatrī).

**Japa-mālā:** string of prayer beads 108 in number plus one, on which every day 16x108 times the māhāmantra is chanted (monotonous singing) by the devotees of ISKCON. Material: Tulsi and Nim.

**Jarā:** 'old age': name of the hunter who pierced Kṛishṇa's foot at Prabhasa (see S.B. 11.30). Also mentioned in S.B. 4: 27: 19 and as the mother of Jarāsandha in S.B. 9.22: 8.

**Jarāsandha:** the son of Jarā, uncle of Kṛishṇa and brother of Kamsa who with twenty-three armies was defeated seventeen times by Kṛishṇa who used him to assemble His enemies to defeat them before He withdrew in Dvārakā (see S.B. 10: 50). Rukmī and Śiśupālā were his allies.

**Jatāyu:** eagle with the sharpest eyes who reported to Lord Rāmacandra the kidnapping of mother Sītā and was killed by Rāvana as he tried to stop him in his scheme.

**Jaya:** all honor to, exclamation of joy and consent (pronounced: dzjéjā).

**Jaya and Vijaya:** the two gatekeepers of Vāikuṇṭha who were cursed because of having committed an offense towards the four Kumāra Rishis, and



therefore were condemned to be reborn three times in the material world as the great demons Hīraṇyākāśipuṇ, Hīraṇyākṣha, Rāvaṇa and Kumbhākarna and Śiṣupālā and Dantavakra (see S.B. 7.1: 36-47).

**Jayadeva Gosvāmī:** a great Vāishṇava poet and author of the *Gītā-govinda*.

**Jīva Gosvāmī:** one of the six great wise or Gosvāmīs of Vrīndāvana that succeeded Śrī Caitāṇya Mahāprabhu and systematically described His teachings.

**Jīva** or **jiv-ātmā:** the individual soul (see also ānū-ātmā and saṅkarsṇaṇ).

**Jīva-śakti:** the intermediate - energy of the Lord: the complete of the living beings (see also yogā-māyā, māyā and śakti).

**Jīva-tattva:** the category of living beings (see ātmā) who are the utterly small but complete parts of the Supreme Personality. As opposed to vishnu-tattva.

**Jivātmā:** the individual atomic soul, as opposed to paramātmā, the Supersoul (see ātmā).

**Jñāna:** (literally: knowledge), religious, spiritual knowledge or knowledge of which one is capable to discriminate between the physical encasement and the spiritual soul.

- Search of truth at a philosophical level.

- As a negative term: only theoretical knowledge.

- The epistemology, the description of the grounds, the method, the theory of spiritual knowledge is, as described in S.B. 11.28: 18, referring to the timefactor, the ultimate cause (see also kālā and brahmaṇ).

- Spiritual knowledge is based on four principles: saṅkhyā (analysis), tāpasa (austerity, penance), vairāgyā (detachment) and yogā (see also vidyā and Kumāraś).

**Jñāna-kānda:** department of the Vedas that deals with the philosophical investigation of truth.

**Jñāna-yoga:** yogā of the knowledge, yoga-philosophy.

- The way of knowledge. Who follows this path (the jñānī) tries to attain spiritual perfection by developing knowledge specializing in the study of the scriptures and philosophic reflection. One can thus realize the impersonal Brahmaṇ.

**Jñānendriyas:** the senses of perception: the touch, the sight, the taste, the hearing and the smell (see indriyas).

**Jñānī (jñāna-yogi):** someone after the development of knowledge (especially by means of speculative thinking). Arriving at perfection, he is of surrender to Kṛishṇa. Non-preaching, 'value-free'.

- Someone who has spiritual knowledge (see jñāna).

- Spiritualist of the third plan (see yogī), expert in jñāna-yogā.

- As a negative qualification: someone developing knowledge through speculation.



## K

**Kāla:** eternal Time, cosmic time. The impersonal visible aspect of Kṛishṇa. That what moves the material energy. Consecution of moments in relation to the sun, the moon and the stars, known by the rotation of the earth (see also trikālīkā, Śiṣumārā and yugā).

- The paramparā says: 'It is understood from the Vedic science of epistemology, the *'Nyāya-śāstra'*, that knowledge of an object (prameya) depends on a valid means of knowing (pramāṇa)' (pp 10.86: 54). So would to know Kṛishṇa in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says in the Gītā to be the objective of the universe) - by means of clocks managed validly to His nature, the Sun as with a sundial, and calendars managed validly to His order, the moon, like with its phases - constitute the proper brahminical conduct. With weeks to the moon and clocks to the sun, would standardtime with its mean time deadness, zone time arbitrary false oneness and summertime instability, constitute the time of ignorance in denial of Kṛishṇa, the father of Time, even though Kṛishṇa affirms the worship of Time with the pragmatism and thus karmic dictate of standardtime, to which He still calls that demigod (...) worship less attractive and wrong (see also cakra, S.B. 1.2: 26 B.G. 9.23, 10: 21, 30 & 33, 7: 8 and the Bhāgavatam time-quotes page).

- There are four ways of settling for the purity of time in reference to something else: by speech, by ritual, by accordance or by telling the difference; thus seen is standard time acceptable provided one is of these four methods (see S.B. 11.21: 10).

- To the body there are of time six phases: birth, growth, maintenance, production of by-products, dwindling and death.

- That time is valid which, either by its own nature (the not-for-profit time of nature) or the same way to

the person (the Lord, or the object, the *l a k s h m ī*, the time for harvesting etc.), is suitable for executing one's prescribed duty; and bad and offensive is the time that impedes one's duty, the time that is unsuitable for doing work (lust- and profit-minded time (see also *kālakūta* and S.B. 11.21: 9).

- Mathematically is the complete of the division of time described in 3.11 and in 5.20-23. Summarized here: according 3.11 is the time divided to the duration of occupying the space by - or the full of or a part of a cycle of - a combination of atoms. Thus we have as the smallest unit of time the atom of a *parama-anu*, and are there one after the other a *strasārenu* (double atom), a *truthi* or hexatom of three *strasārenus* (1/16.875 second), that times hundred forms a *vedha*; three of them are called one *lava*; three *lavas* are one *nimesha* ( $\pm 0.53$  second) and the time of the three of them is called a *kshana* ( $\pm 1.6$  second), the five of them are a *kāsththā* ( $\pm 8$  seconds) of which a *laghu* consists of fifteen ( $\pm 2$  minutes). Fifteen of those *laghus* are named a *nādikā* (or *danda*,  $\pm 30$  minutes) and the two of them constitute one *muhūrta* (about an hour) while about three of these are a *yāma* or *prahara*, depending on the season or the latitude (in case of irregular hours). Eight *yāmas* cover a night and day or a *pañcānga* figuring as a thirtieth of a lunation called a *tithi* and to the sun is named a *kurukshetrin* or *saura divasa* - (with one single *saura* for one degree of the ecliptic, so that a year next may count 360 *sauras*) and fifteen days (of eight *yāmas* each) form one *paksha* or *pañca-daśa* which being measured is known as being either black or white (*sukla* or *krishna*) depending whether there is a full or waxing moon or either a waning or new moon). Two *pakshas* constitute a *māsha* (solar month) of which the two of them are a *ritu* or season of which there are six in (resp. 'cold' or *hemanta*, 'dew' or *śiśira*, 'spring' of *vasanta*, 'warm' or *grīshma*, 'rainy' or *varshās* and 'autumn' or *śarad*, counted from the 22-e dec.). A tropical year, described as one solar course from the north to the south and back, is a *samvatsara*. There are five different types of years depending the heavenly body in question: a *samvatsara* (solar year of six seasons), a *parivatsara* (a planetary year, e.g. of Jupiter), an *idāvatsara* (year to the stars, viz. a galactic year, not to confuse with the optical illusion of the  $\pm$  four minutes shorter siderical year - for the stars do not spin around the polar star but around Sagittarius A in the centre of the Milky Way), a *amuvatsara* (a 'lunar year' or a lunar cycle or lunation) and a common *vatsara*, a year of celebration like the civil year and other other tropical years measured. A year of the gods is a period of 360 jaren and 12.000 of those divine years constitute a *m a h ā y u g a* or *divya yuga* consisting of four *y u g a*'s of respectively four, three, two and one times 1200 years of the gods; 71 6/14 *m a h ā y u g a*'s constitute a *m a n t v a n t a r a* of 852.000 years of the gods preceded and followed by a period of of transition called a *sandhya-yuga* of about the length of a *s a t h y a - y u g a* of 4.800 years of the gods; there are fourteen *m a n v a n t a r a*'s in a *k ā l p a*, a day of *B r a h m ā* and a night of *B r a h m ā* takes about as long, namely  $\pm 1000$  *m a h ā y u g a*'s, a year of *B r a h m ā* consists of 360 of his days and equally long nights, and fifty of *B r a h m ā*'s years form a *p a r ā r d h a*, the duration of 100 years of *B r a h m ā* constitutes the

total lifespan of the cosmic creation which is called a *brahmānda* of cosmic egg and thus measured in human years exists for 311.040.000.000.000 years (311 biljoen years 311. 1012 jaren). The life of *B r a h m ā* is but one course of breath of *M a h ā - V i s h n u*, of which there are, repeating themselves over and over with *p r a l a y a*'s or periods of destruction in between, thus an endless number (see also the *v a i s h n a v a* encyclopedia about the time of the *p u r ā n a*'s).

- N.B. A religious, subcultural year, in India and with the *v a i s h n a v a*'s is usually a luni-solairy year which depending the local customs, may start at all sorts of dates; viz. once in the three years is a month leaped to itto realign the calendar with the sun, so that birthdays e.g. are celebrated at different dates within the same month. But with the above description one could just as well use a solar calendar starting with the winter-solstice with the lunations separately indicated. The assumption of a 'lunar year' with it's gross and arbitrary way of leaping is, with respect for the lunations, not necessary and thus may the calendaring chaos in India be overcome with the respect for the western tradition to ignore these 'lunar years' which as early as 45 B.C. were abolished by the roman empire.

- We now live in *K a l i - y u g a* of the 28e *divya-yuga* of the seventh *m a n v a n t a r a* of the twelfth *k ā l p a* called Sveta-Varaha (S.B. 2.10.46p., Skanda P. 2.39-42), in the fifty-first year of *B r a h m ā*. This day of *B r a h m ā* began 2.3 billion years ago. thus would the age of *B r a h m ā* be settled at 155.521.972.949.000 human years. 12.2: 31 states that *K a l i - y u g a* started when the constellation of the seven wise (*saptarsi*) passed through the lunar mansion of Magha. Hindu astrologers determined that this happened at 2h 27min of the 18th of February 3102 BC. This took place about thirty-six years after the battle of *K u r u k s h e t r a* (see also *s a t - k ā l a* en a *s a t - k ā l a*).

- The progress of *kāla* is described as being of a continuous (*nitya*), occasional (*naimittika*), natural (elemental or *prākṛita*) and final (*ātyantika*) type of annihilation or *p r a l a y a* (S.B. 12.4: 38).

- A name of *Ś i v a* (3.12: 12).

**Kālakūtha:** ('the false, the untruth or illusion of time', 'the peak, body or summit of time') the poison also called *h a l ā h a l a*, produced at the churning of the ocean swallowed by *Ś i v a* and causing the blueness of his neck (see S.B. 8.7).

- poison in general.

**Kāma:** lust, avarice. The desire for more plus the unwillingness to let go because of emotional preferences. Reprehensible trait: a *n a r t h a*.

- Term also used to indicate the regulation of desires (see *p u r u s ā r t h a*'s).

- That what binds to the material world; the unregulated, undifferentiated, ignorant preference (see a *v i d y ā*).

- The product of attachment (see *r ā g a*).

**Kāmadeva:** the love god.

**Kāmadhenu:** the celestial cow giving unlimited amounts of milk found in Goloka *V r i n d ā v a n a* (see also *s u r a b h i*).

**Kālī:** goddess unto whom meat-eaters perform their sacrifices (see *D u r g ā*).

**Kāliya:** the snake subdued by *K r i s h n a* dancing on His hoods see (S.B. 10: 16 & 17).

**Kānti:** 'the female beauty, the brightness of the moon', a name of *L a k s h m ī* mentioned in S.B. 10.65: 31.

**Kānda:** (sections, departments, chapters, books) see *r i - k ā n d a* and *c a n t o*.

**Kāraṇa:** the original cause, the remote, the underlying cause, the cause of everything, causality to the logic of divinity (see *n i m i t t a*).

**Kāraṇa ocean:** the primal waters of God, the causal waters, the corner of the spiritual universe where Lord *M a h ā - V i s h n u* lies down to create the complete of the material universes (see esp. canto two of the S.B.).

**Kāranodakaśāyī Vishnu,** or *M a h ā - V i s h n u*: first *p u r u s h ā - a v a t ā r a*: the plenary expansion of the Lord, fundamental to the material manifestation. From Him originate the *m a h ā t - t a t t v a* and all universes, who return back to Him at the time of annihilation.

**Kārtavīryārjuna;** great king in the *y a d u - d y n a s t y* also called Arjuna who became emperor over the seven continents and obtained all the great qualities (the eight *s i d d h i s*) of yoga from Lord *D a t t ā t r e y a*. There was indeed none to find on this earth who could equal him in his qualities of sacrifice, charity, austerity, yogic achievement, education, strength and mercy. For eighty-five thousand years was his strength without deterioration indeed to be factually inexhaustible. Of his thousand sons only five remained alive in the fight with *P a r ā ś u r ā m a*: Jayadhvaja, Sūrasena, Vṛishabha, Madhu and Uṛjita (S.B. 9.23: 24-27).

**Kār(t)tikeya** (*S k a n d a*): the younger son of Lord *Ś i v a* and his consort *P ā r v a t ī*; the presiding deity of warfare.

**Kātyāyanī:** zie *D u r g ā*.

**Kaivalya:** transcendence or the will for liberation; enlightenment, one reali-zes one's original state of being as being a plenary portion of Him. Spiritual independence. Phase preceding *m u k t i*. Aim of *a s h t h ā n g a - y o g a*.

- Emancipation in/towards *K r i s h n a* -consciousness (see also *k a i v ā l y a p a n t h ā*).

- Final beautitude (see also *n i r v ā n a* and S.B. 11.9: 17).

**Kaivalya-panthā:** the path of enlightenment leading to liberation in devotional service; the ability to stand up after falling down; the way back to God that each human being has to figure out for himself (see *m u k t i*).

**Kalā:** a portion of, part of an expansion. E.g. *B a l a r ā m a* is *K r i s h n a*'s first (plenary) expansion and *V i s h n u* is a part, *k a l ā* of that expansion.

- *Ś r ī l ā V i ś v a n ā t h a C a k r a v a r t ī* quotes the *Medinī* dictionary's definition of the word *kalā* as follows: *kalā mūle pravṛiddhau syāc chilādāv amśa-mātrake*. "The word *kalā* means 'a root', 'increase', 'a stone' or 'a mere part'."

**Kali-yuga:** (iron age) era of quarrel and strife that commenced after *K r i s h n a*'s departure 5000 years ago, eighteenth of February 3102 B.C, and is characterized by the four human weaknesses that form the opposite of the four religious virtues, the four legs of the bull of *d h a r m a* (*s a u c a*, *t a p a h*, *d a y ā*, *s a t y a*): free sex, gambling, eating of meat and intoxication as opposed to purity, sobriety, compassion and truthfulness: the regulative principles (see: also *v i d h i* and S.B. 5.6: 10, 1.16 & 17).

- The faithful ones (of spiritual progress) knowing of the value, praise the age of Kali pointing out it's essence that by (mere) congregational chanting as good as all one's goals are attained (S.B. 11.5: 36).

- Last *y u g a* of a *m a h ā y u g a* with a duration of  $1200 \times 360 = 432.000$  years (see also *d h a r m a*).

- To this *Ś r ī C a i t a n y a M a h ā p r a b h u* quoted a verse from the *Brahma-vaivarta Purāṇa*:

*asvamedham gavālabham  
sannyāsam pala-paitrkam  
devarena sutotpattim  
kalau panca vivarjayet*

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *s a n n y ā s a*, the offering of oblations of flesh to the forefathers, and a man begetting children in his brother's wife."

- Discussed in: S.B. 1.1.10, 1.15: 36, 1.16, 5.6: 9, 7.9: 38, 10.1: 14, 10.52: 2, 9.12: 6, 9.22: 33-45, 10.20: 8, 11.7: 4-5, 11.5: 32-34 and 12: 1 and other chapters of that Canto.

**Kalki:** the expected incarnation of *V i s h n u* concluding *K a l i - y u g a*. At the end of *K a l i - y u g a* the Lord appears on a white horse to annihilate the burden of *a s u r a s* posing as leaders in the world (see also S.B. 1.3: 26).

**Kalpa:** a day to the calculation of time of Lord *B r a h m ā*, consisting of a thousand cycles of four eras or *m a h ā - y u g a s* or: 4.320.000.000 years.

- Practicable, feasible, possible, proper, fit, able, competent, equal to, competent for duty (see also *k a l p a - v r i k s h a*).



- A sacred precept, law, rule, ordinance (v i d h i, n y ā y a), manner of acting, proceeding, practice, a rule to be observed before any other rule, first duty, in this way.

- The most complete of the six v e d ā n g a s (that which prescribes the ritual and gives rules for ceremonial or sacrificial acts).

- One of two cases, one side of an argument, an alternative (p a k s h a; *vikalpa*); investigation, research.

- Resolve, determination.

- Treatment of the sick, manner of curing; the art of preparing medicine, pharmacy; the doctrine of poisons and antidotes.

- Having the manner or form of anything, similar to, resembling.

**Kalpataru / kalpavriksha:** desire tree; one of the five trees of S v a r g a or I n d r a's paradise fabled to fulfill all desires, the wishing tree, tree of plenty; any productive or bountiful source; a generous person; name of various works; a particular kind of mixture.

**Kamsa:** king of the Bhoja-dynasty; K r i s h n a's uncle, who constantly tried to kill Him, but in His youth by Him was thrown off the throne and killed (see canto 10 e.g chapter 4).

**Kanāda:** founder of the v a i ś e ś h i k a d a r ś h a n a or school of indian philosophy (see also N y ā y a).

**Kandarpa:** (love, lust) 'inflamer even of a god'; 'of great wantonness'; name of K ā m a d e v a or C u p i d, the god of love (see also P r ā d y u m n a).

- In music the name of a certain r ā g a.

- A form of time.

**Kandu:** a sage mentioned in the R a m ā y a n a (IV-48) of whose severe austerities I n d r a was very afraid; I n d r a then sent the heavenly girl P r a m l o c ā to break his vows and austerity. The daughter he got was M ā r i s h ā, who married later with D ā k s h a.

**Kanishthha:** immature undeveloped devotion. Name for beginners in K r i s h n a -consciousness or non-spontaneous devotees (see: b h a k t a and a d h i k ā r i).

**Kanva:** ('praiser') a renown r i s h i, author of several hymns of the R i g - v e d a; he is called a son of Ghora and is said to belong to the family of A n g i r ā.  
- Born in the dynasty of P ū r u as Apratiratha's son. Of him there was Medhātithi of whom came Praskanna and others who were all twice born souls. Of Sumati there was Rebhi whose son was the renown Dushmanta (see S.B. 9.20: 6-7).

- The sage that wed king Dushmanta, an early P ū r u -ancestor of B h a r a t a, with V i ś v ā m i t r a's daughter Śakuntala, whom he had met in Kanva's āśrama (see S.B. 9.20: 18).

- According Ś r ī d h a r a S v ā m ī would Lord K r i s h n a in S.B. 10.70: 6 before sunrise first offering oblations and then doing the mantra follow to the disciplic succession from Kanva Muni.

**Kapila:** an incarnation (a v a t ā r a) of K r i s h n a, who appeared in S a t y a - y u g a as the son of D e v a h ū t i and K a r d ā m a M u n i (see S. B. 3-22) and expounded the s ā n k y a-philosophy; the analysis of matter and spirit, as a means of cultivating devotional service to the Lord (see S.B. 3.24-33).

**Karanāpātava:** one of the four weaknesses of man: imperfection of the senses; failing perception (see b h r a m a).

**Karatāla's:** cymbals, also called karatalas.

- Little cymbals used in k ī r t a n a.

**Kardama:** sage who, married to D e v a h ū t i, the daughter of M a n u, became the father of avatāra K a p i l a (see S.B. canto 3: 21-24).

**Karma:** literally: labor. Most of the time the term refers to fruitive labor or the attachment to the result of labor. Is also regarded as the consequence of the deeds in the past or as the consequence of greed. K r i s h n a speaks of three kinds:

- Karma: fruitive labor.

- A k a r m a: free from karma or devotional service. To work as a volunteer, to work for God.

- V i k a r m a: unwanted activity, crime.

- See also 10.1: 39-40 and 10.24: 13-18 where He says '... as their enemy, their friend or impartial judge; that karma alone is their controller, their guru'.

- Law of -: law of cause and effect: all material activities, good or bad give reactions to what one does and not does.

- Each activity according the k a r m a - k ā n d a -rules.

- Activity in the most general sense.

- R ū p a G o s v ā m ī, in Ś r ī Bhakti-rasāmrita-sindhu, his definitive treatise on the process of devotional service, explains how with a V a i s h n a v a who is relieved of all karmic reactions, there are those that have not yet begun to manifest (*aprārabdha*), those that are just about to manifest (*kūṭha*), those that are barely manifesting (*bhīja*) and those that have manifested fully (*prārabdha*) (see p.p. 10.88: 8 and the verse describing the gradual decline of the attachments in worship: 10.88: 8).

**Karma-avaram:** horrible work. (see also u g r a).

**Karma-kānda:** the part of the V e d a s in which is explained how the heavily entangled material person can turn his fruitive labor into that activity by which he is gradually purified.

**Karma-mīmāṃsā:** see mīmāṃsā.

**Karma-yoga:** connectedness with God through labor that is free from desiring the fruits, characteristic of bhakti.

- By diverse activities to one's ability endeavoring, so that one is released from the bondage to the material world and one's actions get purified; undoing of karma so that one gets closer to Kṛishna.

- Acting in Kṛishna-consciousness; another name for bhakti-yoga.

- One of the first steps on the ladder of the yoga-system. By means of karma-yoga rids the karma-yogi himself gradually more and more of all material contamination and learns he to purify his doing and not doing.

- Activity in devotional service.

- Fruitive activity performed in accord with vedic precepts.

- Discussed by Kṛishna in the first six chapter of the Gītā; in the Bhāgavatam in: 8.1: 14, 11.3: 41-55, 11.20: 7.

**Karmendriyas:** the working senses of the mouth (de speech), the hands, the legs, the genitals and the excretion organs, see indriyas.

**Karmi,** fruitive person. Materially determined person. Person who builds up karma.

- The normal nature of the conditioned human being bent upon working and making money.

- Materialist, whose only goal it is to have sensual pleasure. The only result is that he gets more and more entangled in the never ending cycle of birth and death.

- Karma-yogī, or someone performing karma-yoga.

**Karna:** son of Kuntī and half brother of Arjuna. In the struggle at Kurukshetra he fought against the Pāṇḍavas.

**Karuna:** compassion, conviviality.

**Kaśyapa:** sage tempted by his wife Diti to break with the dhārma as a consequence of which he became the father of two of the greatest demons, the fallen gatekeepers of heaven Jaya and Vijaya (see canto: 3.15-16) Hiranyāksha and Hiranyākāśipu. (see canto 3.14 also Vārāha).

- Father of the dwarf-incarnation of the Lord, Vāmana.

**Katha Upanishad:** see Upanishads.

**Kathā:** stories, anecdotes about Him; the pure of worship.

**Kaunteya:** the son of Kuntī (Arjuna, see also Prithā).

**Kauravas:** another name for the Kurus - sons of Dhritarashtra.

- Those descendants of Kuru who fought against their nephews the Pāṇḍavas in the Battle of Kurukshetra.

**Kaustubha:** the jewel Kṛishna wears around His neck.

- The jewel was obtained with thirteen other precious things at the churning of the ocean (see S.B. 8.7).

- A manner of joining the fingers.

- A kind of oil.

**Kavaca (nārāyana-):** shield, term used for the protection by mantras as described in S.B. 6.8: 30-10, see also S.B. 6.6: 39 (see also tilaka).

- Kṛishna speaks of bathing in mantras with the application of clay marks in S.B. 11: 27: 10.

**Keśava:** (killer of Keśi): name of Kṛishna as the killer of the demon Keśi who as a mad horse threatened Gokula.

- Also: He with the fine black hair.

**Keśi:** demon that attacked the inhabitants of Vrindāvana in the form of a wild horse, but who was killed by Lord Kṛishna.

**Kevala-bhakti:** the devotion unto Kṛishna from within the pure love of the gopīs and Śrīmatē Rādhārāṇī (see also sahajiyā).

**Khaga:** (a bird, a hawk, falcon or vulture) name used for a type of divine being labeled as a bird of heaven or in relation to birds, possibly denoting excentric personalities in enumerations of societal personalities (used in S.B. 10: 74: 14-16). Also Garuda is a khaga.

- Also: a grasshopper, the sun, planet, air and wind.

**Khathvāṅga:** a king born from the famous king Viśvasaha. He, killing many adaitya, became an emperor, who in loving service gave up on all his worldly interests and reached the Spiritual Abode of Vāsudevā (see S.B. 9.9: 41-49). He was an ancestor of Rāma (see S.B. 9.10: 1).

- Mentioned by Lord Kṛishna as an example of renunciation at the end of one's life (S.B. 11.23: 30).

**Ki:** (what?) used to call for an exclamation of joy (jaya). After mentioning the names of the litany it is called out loud.

**Kīrtana:** loudly chanting together. Second part of the ninefold process of devotional service (see bhāgavata, dhārma). Sankīrtan or communal chanting is also used to indicate the preaching of the holy

names: Lord C a i t a n y a's s a n k ī r t a n a movement. (see also j a p ā, defended in the B h ā g a v ā t a m in e.g. the verses: 1.18: 19, 2.3: 24, 3.7: 14, 3.25: 23-25, 3.28: 18, 3.29: 18, 4.10: 30, 6.3: 22-25, 7.9: 12, 10.14: 5, 10.44: 15, 11.2: 39-40, 11.5: 36-37, 11.27: 35 & 44, and 12.3: 51-52).

**Kinnaras:** the ones of superpower (see also S.B. 7.8: 55) said to be capable of changing their form at will.

**Kimdevas:** humanoids, human beings living on other planets.

**Kimpurushas:** the inhabitants of that region, apelike humans (see S.B. 5.16: 9 and 5.19).

**Kleśa:** obstacle of a mental or emotional nature on the path of selfrealization.

- The substance, the activity and the doer as impurities (see S.B. 12.6: 38).

- To P a t a ñ j a l i (Y.S. 5-9) five in number: a v i d y ā, a s m i t ā, r ā g ā, d v e s h ā, a b h i n i d v e ś ā; (resp.) ignorance, I/Mine-illusion or egotism, desire or emotional preference, hate or aversion and death fear or tenacity of mundane existence.

- In three in the preaching of the v a i s h n a v ā: limitations from within the person, from other people of from external influences of the world (resp. *adhiāt-mika*, *adhibhautika* en *adhidaivika-kleśa's*) (see S.B. 1.17: 19 and 11.22: 30).

- In devotional service hindrances are overcome with the six leaves of the creeper of unfolding b h ā k t i: "When we are beginning *bhakti-sādhana*, two leaves appear, and they are *kleśaghni* (relief from distress) and *subhada* (auspiciousness). When *bhāva-bhakti* is coming, the second two leaves come, and they are *moksha-laghutākrit* (elevation beyond the desire of liberation) and *sudurlabha* (the rarely attained love of R ā d h ā). When p r e m ā is coming, two more leaves appear, and they are *sandrānanda-viśeshātma* (special happiness; When the essence of *hlādinī* and *samvit* mix together and appear on the platform of *sandhinī*, or *śuddha-sattva* - see s a t - c ī t - ā n a n d a) and *śrī-krishnakarshani* ca sa (to find K r i ś h n a Himself attracted)" (Tirtha Mahārāja: lecture june 2001).

**Kośa:** (layer, whirl, hole, the inside, the covering, a sphere but also: treasure, scrotum, seedpod and dictionary), there are seven layers, dimensions or departments in the body of a person or the greater universe that must be seen as the body of God. The p a r ā m p a r ā in the texts S.B. 2.1-25 and 4.26-1-3, 2.6:1, 6.16:37 speaks of the five elements, the noumenal and the phenomenal. The b h ā g a v ā t a m speaks of layers each ten times the size of the preceding one after the other consisting of earth, water, fire, air, ether, the totality of energy and the false ego. In other v e d ā n t a schools there is also mention of the layers *anna maya kośa* to the earth of the senses of action, *prāna maya kośa* to the water of the senses of perception, *mano mayakośa* to the fire of the spirit, *viññāna maya kośa* to the air of the intellect, *ānanda maya kośa* to the ether of I-consciousness, *citta maya kośa* to the

*citta*, the consciousness of the dual, the total energy of the phenomenal and *ātma maya kośa* to *mahat*, the total energy of the p u r u ś h ā, the noumenal. It is also associated with the parts of the brain and the stages of s a m ā d h i: earth and water kośas for the frontal areas, the backbrain for the fire kośa, the air-kośa the base of the brain and the cortex the ether kośa (see also d v ī p a and d h ā t a v a).

- The koshas are by the p a r ā m p a r ā explained as being first four material stages before the development of Krishna consciousness: *anna-maya*, *prāna-maya*, *mano-maya* and *viññāna-maya*. In the last *viññāna-maya* stage, the intellectual one, one realizes to be different from the body. The following fifth *ānanda-maya* stage is explained in the B h ā g a v ā d - g ī t ā as the b r ā h m ā - b h ū t a stage wherein one is equally disposed towards all living entities. Thus one, by devotional service expands to the higher stages of blissfulness, consciousness and soul (or *ānanda*, *citta* and *ātma*) in K r i ś h n a - c o n s c i o u s n e s s (see pp 10.87: 17).

- There is also mention of seven (layered) constituents or ingredients of the body (2.10: 31): nails, skin, fat, flesh, blood, bone and marrow (chyle and semen are also mentioned sometimes instead of skin and nails).

- The seven measures of this body of the totality of matter, the false ego, ether, air, fire, water and earth 'that surrounds me like a pot'. (SB 10.14: 11).

- The seven layers of the cosmic golden egg as conceived by the five elements ego and mind (Shāstri, 11.6: 16).

- Monier-Williams Dictionary: 'a term for the three sheaths or succession of cases which make up the various frames (or 'bodies') of the body enveloping the soul

1. the *ānanda-maya kośa* or "sheath of pleasure", forming the *kāranā-śarīra* or "causal frame";
2. the *viññāna-maya* or *buddhi-maya-kośa* or *mano-maya-kośa* or *prāna-maya-kośa*, "the sheath of intellect or will or life", forming the *sūkshma-śarīra* or "subtle frame";
3. the *anna-maya-kośa*, "the sheath of nourishment", forming the *sthūla-śarīra* or "gross frame".

- The eight treasures or n i d h i s of K u v e r a whom is also said to have eight teeth only.

**Kratu:** (ritual) one of the seven great sages who were born directly from Lord B r ā h m ā. He married Kriyā, daughter of K a r d a m a Muni (S.B. 3.24: 22). With her he fathered the sixty thousand v ā l a k h i l y a s, the sages surrounding the sungod (see also m a h ā - r i ś h i).

- One of the ten sons of B r ā h m ā (S.B. 3.12: 22).

- A descendant of D h r u v a begotten by Ulmuka in Puskariṇī as one of six very good sons. (S.B. 4.13: 17)

- In the dictionary *kratu* stands next to worship and sacrifice for: plan, design, intention, resolution, determination, purpose, desire, will, deliberation, consultation, intelligence and understanding.

- In the worship of Lord V a r ā h a is *kratu* one of the limbs or functions of the Lord: the Lord is y a j ñ a and *kratu*, sacrifice and ritual (S.B. 5.18: 35, according to P r a b h u p ā d a).

**Kripācārya (Kripa):** 'the teacher with pity' spiritual master of the K u r u-family later on selected by Emperor P a r ī k ṣ i t as this spiritual master whom he properly awarded at the Ganges were he had three horse-sacrifices performed (see S.B. 1.16: 3).

- One of the seven sages in the eighth m a n v a t ā r a to come (S.B. 8.13: 15-16).

- M.W: A friend of I n d r a and the son of the sage Śaradvat who performed severe penance upon which the jealous I n d r a therefore sent a nymph to tempt him, but without success; however, a twin was born to the sage in a clump of grass, who were found by king Sāntanu (see S.B. 9.22: 16) and out of pity (or *kripa*) taken home and reared; the daughter, Kripī, married D r o n a, and had by him a son called Aśvatthāma.

- M.W.: As the counselor at H a s t i n ā p u r a also named sometimes G a u t a m a and Śāradvata.

**Krishna:** (written in Sanskrit as Kṛṣṇa with dots under the r, the s and the n) the All-attractive One. Cowherd, warlord, lover, father, husband, friend and vedic sovereign. V i s h n u - a v a t ā r a.

- His Life: He took birth in the Y a d u-dynasty from D e v a k ī with V a s u d e v a as His father. According many authorities was that in 3182 B.C. at the eighth day in the dark half of the month Bhādra or Śrāvana (August-September). He was born in the prison where his uncle K a m s a had incarcerated His parents after he heard a voice from the sky predict that their eighth son would kill him. K a m s a persecuted Him for that reason so that already in His childhood many demons were killed by Him as He grew up hidden from the enemy with the cowherds first in G o k u l a and later in V r ā j a near M a t h u r ā where he stayed in the forest of V r ī n d ā v a n a with His foster-parents N a n d a and Y a ś o d ā. A village with the same name is to the day of today with Him the place of pilgrimage and the center of K r i ṣ h n a - b h a k t i in the world. The girlfriend He had there so one says (not directly with her name mentioned in the Bhāgavatam though) is known as R ā d h ā or Ś r ī m a t e R ā d h ā r ā n ī and the love of those two stands for the purest love of Godhead or personal love for God possible for a human being. The emotionality of that relation is called r a s a and offers for each a wide range of human possibilities to relate to Him spiritually (see also j a l p a). His relation with also the other cowherd girls, the g o p ī s, figures for the relation between Him and His devotees in the form of the different r a s a s. He fought all false rulers on earth and had as His life's mission to take the burden away from the earth. Next to K a m s a whom He defeated first, were later especially J a r ā s a n d h a and Ś i ś u p ā l a and their associates His archenemies. He fought them always together with His half-brother B a l a r ā m a also called R ā m a, who was begotten by V a s u d e v a in another wife of his named R o h i n ī. B a l a

r ā m a is considered His first plenary portion with the same divine status as Him and seen as an incarnation of S a n k a r ṣ h a n a. For the sake of His mission, had He build a separate city in the ocean named D v ā r a k ā and developed He, married to R u k m ī n ī and the 16107 other wives He mostly liberated from being controlled by the scoundrels that He defeated, an enormous family of over a million members, the Y a d u s who, when all enemies were defeated, according His will at last fought against each other though, so that also they wouldn't burden the earth. He assisted His nephew A r j u n a as his charioteer during the great battle of K u r u k ṣ e t r a when the entire K u r u-dynasty found its demise as a consequence of the injustice caused by family-attachments and favoritism. After the war disappeared Krishna to His heavenly abode after being hit in His foot by an arrow fired by a hunter named J a r ā shortly after the battle at P r ā b h ā s a where as good as all the Y a d u s found their end. His life is described in the tenth Canto and His teaching He expounds in especially the eleventh Canto. The B h a g a v ā d - G ī t ā He spoke to His friend and nephew A r j u n a on the battlefield is very similar to the y o g a-teachings explained by Him in the eleventh Canto to His nephew U d d h a v a. For the former He did so to inspire to fight injustice, for the latter He did so to clarify how one should live on this earth with Him physically not there anymore.

He is recognized as the p u r u ṣ h a, the original personality of Godhead from whom B r a h m ā, the Creator originated. He is considered the most important, most complete and Supreme Personality of Godhead to descend on earth, who during His lifetime already was celebrated as such by His own family because of His great heroism and favorable influence. Literally His name means: dark, because of His dark blue-gray skin. He is, among other names, called H r i ṣ ī k e ṣ h a as the master of the senses; B h a g a v ā n as the Fortunate One of all opulences; as M ā d h a v a, as a scion of M a d h u, as the blooming one and as our Sweet Lord; as M a d h u s ū d a n a, being the one who defeated the demon M a d h u; S a u r ī as the son of the mighty one, - knowing His father V a s u d e v a - and as the scion of an ancestor called Sūra; A c y u t a as the infallible one; J a g a n n ā t h a as the Lord of the universe, the living being; Ś y ā m a s u n d a r a as the beautiful one with the dark complexion; K e ś a v a as the Lord who defeated K e ś i or else the lord with the beautiful locks of hair; G o v ī n d a and G o p ā l a as the protector and pleaser of the cows; M u k u n d a as the Lord of liberation, M u r ā r ī as the enemy of the demon Mura, V ā s u d e v a as the son of V a s u d e v a and Lord of consciousness, Y o g ī s h v ā r a as the lord of Y o g a; Y a j ñ a or Y a j ñ e ś v a r a as the Lord of sacrifice and H a r ī as the Supreme Personality, the Lord in person. And thus are many more names known of Him.

- K r i ṣ h n a - c o n s c i o u s n e s s (natural consciousness) is that state of consciousness that results from the devotional service to Lord K r i ṣ h n a.

- The name of the hero and teacher in the old vedic times before He was known as the V i s h n u - a v a t ā r a (see e.g. S.B. 6.9: 44 & 45).

- The name of a King predicted to Rule in K a l i - y u g a for the K u r u-dynasty in decay then (see 12.1: 21).

**Krishna-consciousness:** the knowing of K r i s h n a or the condition in which one is aware of Him, knows Him, meditates on Him, works for Him, proclaims His glories etc.

- That consciousness that is brought about by following the principles of yoga (v i d h i s) and the chanting of the holy names (j ā p a).

- That consciousness that is propagated and practiced by I S K C O N, the western branch of v a i s h n a v i s m as founded by Ś r ī l ā P r a b h u p ā d a.

- Natural consciousness. The respecting of K r i s h n a as the Original Personality in His first manifestation: the complete of material nature (see p u r u s h a and o m - p ū r n a m).

- Consciousness of true time as presented by the light of the moon, the sun and the celestial sky. K r i s h n a as the impersonation of Time and the order of the luminaries moving around in the sky (see also ś i ś u m ā r a, k ā l a and v ā s u d e v a).

**Krishna-Caitanya:** another name for Lord C a i t a n y a M a h ā p r a b h u (see also G a u r a n g a).

**Krishnadāsa Kavirāja Gosvāmī:** writer of the C a i t a n y a - c a r i t ā m r i t a about the life and teachings of Lord Ś r ī Caitanya Mahāprabhu.

**Krishnakarma:** to do everything for the sake of, to dedicate all one does to K r i s h n a.

**Krishna-kathā:** talks in which the Supreme Personality of Godhead is the subject of discussion.

**Krishnaloka:** K r i s h n a's abode. G o l o k a V r i n d ā v a n a or c i n t ā m a n i-dhāma: the planet or world wherein K r i s h n a in all eternity associates with His pure devotees; is the supreme planet, the highest goal of all - as well as of the material as of the spiritual worlds.

**Krita:** fulfillment of duty; s a t y a - y u g a is also called krita-yuga because the people in the beginnings of the creation are natural in their fulfillment of the duties (see also 11.17: 10, 12.3: 18).

**Kripāna:** (miser) someone unwilling to invest in his own development, who does not arrive at b h a k t i; someone hiding his light under the bushel; someone wasting his life not striving for self realization.

**Kriyā-yoga:** the practical method of cultivating the yoga; union with, or the connecting with, or the religion with the deity by due performance of the duties of every day life, active devotion (see 12: 11).

**Krodha:** anger from being frustrated about the temporality. Shadow-side of desire. A n a r t h a.

**Kshara:** transitory.

**Kshattā:** name of V i d u r a referring to his being

born from a maid-servant (from a ś ū d r a mixing with a k s h a t r i y a).

**Kshatriya:** knight, warrior, politician, noble, state official. One of the v a r n a s.

- Someone who from within the system of societal classes and spiritual orders belongs to the class of the rulers and protectors (the second division) (see v a r n ā ś r a m a).

**Kshetra** (the field): the body as the field of knowledge, as well the soul as the Supersoul are *kshetra-jñā*, because the human soul is conscious of its own embodiment and the Supersoul is the awareness of all embodied beings. (see B h a g a v ā d G ī t ā 13-2).

**Kshīrodakaśāyī Vishnu:** third p u r u s h a - a v a t ā r a: the form in which G a r b h ō d a k a ś ā y ī V i s h n u enters the heart of each separate living being, in the individuality of each atom and even in between the atoms. He is the P a r a m ā t m ā, the local aspect of the omnipresent Supersoul.

- The divinity of the maintenance of the individual, localized soul.

- Lord A n i r u d d h a (see also Ś v e t a d v ī p a).

**Kūrma:** the V i s h n u - a v a t ā r a in the form of a tortoise. On His back was the ocean churned with the snake V ā s u k i (see 8.7 also n ā g a).

**Kūta-yogīs:** fruitive y o g a-practicioners, y o g ī s out for a certain outcome.

**Kubjā:** the hunch-backed maid-servant also called Trivakrā (three-bent) that was straightened out by K r i s h n a in M a t h u r ā and intimately received by her later on (see 10.41: 1-12 and 10.48).

**Kulaśekhara:** a great devotee-king and author of the *Mukunda-mālā-stotra*, prayers to Lord K r i s h n a.

**Kumāras:** the four ascetic sons of B r a h m ā who remained their child-form. B r a h m ā c ā r ī s leading to the four principles of knowledge: s ā n k h y a (analysis), t a p a s (austerity, penance), v a i r ā g h y a (detachment) and y o g a.

- Sanaka (at the head) Sanātana, Sanandana en Sanat-kumāra (see S.B. 3.15).

**Kumbhaka:** that part of p r ā n ā y ā m a in which the breath is balanced and retained. Phase between p ū r a k a and r e c a k a (inhaling and exhaling). May not be practiced without ā s a n a's (see also p r ā n a discussed by K r i s h n a in S.B. 11.14: 32 and B.G. 4.29).

**Kuntī:** queen, wife of king P ā n d u, A r j u n a's mother also known as aunt P r i t h ā.

**Kurārī:** popular bird, the female osprey.

**Kurta:** long shirt. Standard attire of male devotees.

**Kuru:** the founder of the dynasty in which the P ā n d

a v a s, as well as their arch-rivals, the sons of D h r i t a r ā s h t h r a, took birth.

**Kurukshetra:** a place of pilgrimage that since the earliest Vedic times is considered sacred; close to present New Delhi in India.

- Place, the battlefield where the war described in the M a h ā b h ā r a t a was fought and K r i s h n a spoke His G ī t ā.

- 'Field of Action'.

**Kurus (Kauravas):** sons of king D h r i t a r ā s h t h r a, hundred in number of whom D u r y o d h a n a was the most prominent. Opponents in the battle of K u r u k s h e t r a to their nephews the P ā n d a v a s who actually also were Kurus, descendants of K u r u. (see family tree).

**Kuśa:** holy grass used with vedic rituals. Long and flat is it used for mats and sitting places.

- Name of a son of a v a t ā r a R ā m a c a n d r a after whom the dynasty that followed, was named the Kuśa-v a m ś a (see 9. 12).

**Kushmāndas:** class of demonic attendants of lord Ś i v a who bring disease and disturb the meditation.

**Kuvera:** the treasurer of the demigods.



## L

**Lāghava:** (dexterity, swiftness, lightness, thoughtlessness, disrespect) to lose one's value because of a d h a r m a. Also called cowardice.

**Lakshmāna:** brother of R ā m a who went with Him into the wildernis at His exile. Is considered an incarnation of S a n k a r s h a n a.

- Spelled Lakshmanā: Name of a wife of K r i s h n a and of a daughter of D u r y u o d h a n a who each were kidnapped by K r i s h n a and S ā m b a at their s v a y a m a v a r a (see 10.83: 17; 10.68.1).

**Lakshmī:** or the goddess of Fortune; the eternal female companion of the Lord in His N ā r ā y a n a -form, with which he resides in the V a i k u n t h a -worlds.

- Other names for her are: Ś r ī: the beautiful one and R a m ā, the wife, the splendor, the fortune and K ā n t

i, the female beauty, the brightness of the moon.

- Also the name used for money engaged in devotional service.

**Liberation:** normally is this term understood as referring to escaping the stringent laws of nature (of birth, disease, old age and death) or also (with the m ā y ā v ā d i s) the identification of oneself with B r a h m a n, in which one wants to destroy the ego through unification with the Absolute Brahman (which should be considered an unrealistic approach).

- The ultimate liberation consists of the restoration of the original bond that binds us eternally to the Absolute, namely K r i s h n a, the Supreme Lord (see also s v a r u p a, s v a d h a r m a and m u k t i).

**Līlā:** the transcendental game, the pastime, the adventure of the Lord.

**Līlā-avatāras:** countless incarnations like M a t s y a, K ū r m a, R ā m a e n N r i s i m h a sometimes called kalpa-avatāra's since they appear in each k a l p a, who descend in the material world to unfold the pastimes of the Personality of Godhead (see a v a t ā r a, l ī l ā).

- "There are also *līlā-avatāras*, and these include (1) C a t u s h a n a (the K u m ā r a s), (2) N ā r a d a, (3) V a r ā h a, (4) M a t s y a, (5) Y a j ñ a, (6) N a r a - N ā r ā y a n a, (7) K ā r d a m i K a p i l a, (8) D a t t ā t r e y a, (9) H a y a ś ī r ś ā, (10) H a m s a, (11) D h r u v a p r i y a, or P r i s n i g a r b h a, (12) R i s h a b h a, (13) P r i t h u, (14) N r i s i m h a, (15) K ū r m a, (16) D h a n v a n t a r i, (17) M o h i n i, (18) V ā m a n a, (19) B h ā r g a v a P a r a ś u r ā m a, (20) R ā g h a v e n d r a ('chief of the R ā g h a v a s' or R ā m a), (21) V y ā s a, (22) P r a l a m b ā r i B a l a r ā m a ('enemy of P r a l a m b a'), (23) K r i s h n a, (24) B u d d h a and (25) K a l k i" (Caitanya-caritāmrita, Madhya līlā 20:244 Purport).

**Linga:** the subtle body; that part of one's being that is taken to one's next life, it contains the person in his material identifications and mind (see 4:29).

- Mind, intelligence and false ego in one (7.2:47).

- One of the sixteen forms Ś i v a is worshiped by according the sixteen elements to obtain the opulence belonging to that element. Formerly 12 principal S i v a -lingas existed, but the number of lingas in India is estimated at 30 millions .

- The linga, also as a symbol of the male phallus, is in stone in combination with a y o n i from which he then rises worshiped as the union of the cosmic energy in the culture of S i v a (see also t a n t r a - y o g a).

- A mark, spot, sign, token, badge, emblem, characteristic; a symptom, mark of disease; having anything for a mark or sign; any assumed or false badge or mark, guise, disguise; a proof, evidence; a sign of guilt, corpus delicti; the sign of gender or sex; the image of a god, an idol; the invariable mark which proves the existence of anything in an object as in the proposition

"there is fire because there is smoke "; inference, conclusion, reason; anything having an origin and therefore liable to be destroyed again.

- The crude base or uninflected stem of a noun; an indication, a word that serves to fix the meaning of another word.

- The order of the religious student.

**Lobha:** greed, possessiveness, avarice (see a n a r t h a's).

**Logic,** see n y ā y i k a.

**Loka:** planet, star, world, abode. Divided in fourteen: five higher ones, one of the atmosphere, the earth and seven lower ones.

- *Tri-bhuvana:* the three worlds of heaven, hell and purgatory.

- In three the worlds of the earth, the atmosphere and heaven: *Bhūr, Bhuvah Svah.*

- *Svah:* The five celestial worlds: S v a r l o k a, M a h a r l o k a, J a n a l o k a, T a p o l o k a, and S a t y a l o k a.

- *Bhuvarloka-* the areal region, the atmosphere, the life-force.

- *Bhūrloka* or earthly regions, the middle, *madhya* or *martyalokas* including the seven lower, *ādo*, viz. Pātāla, Rasātala, Atāla, Vitala, Nitala, Talātala, Mahātala en Sūta (see S.B. 2-5:36-40; 2-1: 26-39 and 11.24: 11-14).

- S i d d h a l o k a, the place of no return beyond the first three where the ones of perfection go to.

- In seven they are: *bhūh, bhuvah, svah, mahah, janah, tapah* and *satya*. Their invocations are called *vyāhritis* (see 12: 6: 44).

- C a i t a n y a M a h ā p r a b h u by His mercy promotes the most fallen souls of K a l i - y u g a to beyond these planets and even beyond V a i k u n t h a, to the supreme planet of Lord K r i s h n a in the spiritual sky, called Goloka V r i n d ā v a n a.

- 'A b r a h m a c ā r ī who practices celibacy perfectly in some particular stage of his life achieves M a h a r l o k a, and one who perfectly practices lifelong celibacy achieves J a n a l o k a. By perfect execution of v ā n a p r a s t h a one may achieve T a p o l o k a, and one in the renounced order of life goes to S a t y a l o k a' (pp. 11.24.14).

**Lokāyatika's:** ('a man experienced in the ways of the world') a group of philosophers related to the Buddhists, who were present at earth when K r i s h n a spoke the B h a g a v ā d - G ī t ā.

Lotusfeet: of P ā d a, feet. One says that K r i s h n a, has lotusfeet to indicate that:

1) His feet will never leave K r i s h n a l o k a, that has the form of a lotus.

2) His feet look like lotuspetsals.

3) The soles of His feet are red and on top of that show the mark of the lotus.

4) The beauty softness, freshness of His feet reminds one of the same qualities as that of a lotus.

One also says that K r i s h n a, but also His expansions and pure devotees, representing Him, have lotusfeet, to indicate that, like the lotus that within the water is never wet, they, although being in touch with m ā y ā, are never contaminated by the material energy. In that context the term refers to the protection of the Lord, the refuge one seeks in spiritual need.



## M

**Mādhava:** of m a d h u: (sweetness, the blooming) name for K r i s h n a as the blooming hero, the sweet Lord, of the g o p i's; or to Mā, the goddess of Fortune, as the spouse of the Goddess of Fortune.

- Ś r ī l a S a n ā t a n a G o s v ā m ī has explained the various meanings of the word mādhava as follows: '*Mādhava normally indicates Krishna to be "the Lord, who is the consort of the goddess of fortune, Lakshmi." This name also implies that Lord Krishna descended in the dynasty of Madhu. Since the spring season is also known as Mādhava, it is understood that as soon as Lord Krishna entered the Vrindāvana forest, it automatically exhibited all the opulences of spring, becoming filled with flowers, breezes and a celestial atmosphere. Another reason Lord Krishna is known as Mādhava is that He enjoys His pastimes in madhu, the taste of conjugal love.*' (from the purport to 10.15: 2)

**Mādrī:** the co-wife (with K u n t ī) of King P ā n d u and mother of N a k u l a and S a h a d e v a.

**Māndhātā:** Yuvanāśva's son Māndhātā ruled by the power of the Infallible One the surface of the earth with its seven continents as its one and only master. He also in full awareness of the true self worshiped Y a j ñ a, the Lord of Sacrifices, the God and Supersoul of everyone above the sensual, in great ritualistic performances. From where the sun rises above the horizon to everywhere speaks one of the field of action of the son of Yuvanāśva, Māndhātā (9.6: 33-37).

**Mārishā:** The lotus-eyed daughter sage K a n d u got from the heavenly girl named P r a m l o c ā. She was left to the (divinity of the) trees to care for her, (4.30: 13) and later married by the trees to the P r a c e t a s to pacify them (4.30: 48). From her D a k s h a took birth again after his demise in offense with Lord S i v a (6.4: 15).

**Mārkaṇḍeya Rishi:** the son of Mrikandu and foremost descendant of B r i g h u who till the end of the k a l p a as the only soul remaining as a sage meditates in the Himalayas and became known as the eternal celibate yielding to no temptation of K ā m a d e v a (Cupid) - sent by I n d r a - whatsoever. He receives from V i s h n u the vision of His bewildering potency and finally the vision of the Lord Himself with His foot in His mouth lying on a banana leaf. He was visited by N a r a - N a r ā y a n a and ultimately glorified by lord Ś i v a. Discussed in 12.8-10.

**Mārkaṇḍeya Purāna:** see P u r ā n a's.

**Māsa:** month. The vedic months, their names, their rulers and their correspondence to the gregorian calendar are described in 12.11: 33-45. The months of end April to the end of September know 31 days in a row as a consequence of the indian *nirayana* year which leaps the month to the hour-angle relative to the stars and not regularly every second month the way the old roman calendar did originally and the gregorian calendar still does more or less.

**Mātsarya:** jealousy, an a n a r t h a.

**Māyā:** (not-this; what is not): that what is not, the deluding quality of the material is, also called m a h ā - m ā y ā (see also y o g a - m ā y ā); separateness from K r i s h n a.)

- Because of her does, by identifying itself with the deluding material energy (a h a m k ā r a), the individual soul think itself the lord and supreme enjoyer over the creation; that is to say: with the body (the senses), the mind and the material intelligence, with the consequence of losing the eternal bond (s v a r ū p a) with the Lord, the thus conditioned soul indulges in the pursuit of worldly pleasure and gets because of this more and more entangled in the cycle of birth and death (see s a m s ā r a).

- Bewilderment; the forgetfulness about one's relation with K r i s h n a.

**Māyāvāda:** the doctrine affirming the world to be illusion. Related to the doctrine of v e d ā n t a and b h u d d h i s m.

1) The philosophical school to which the m ā y ā v ā d ī's belong, as opposed to the b h ā g a v ā t a's.

2) Name of the philosophy the m ā y ā v ā d ī's adhere to.

**Māyāvādi:** With this name are all adherents indicated of the two main philosophies known as impersonalism, or śankarism (preaching oneness of the soul with Brahman), and the nihilism (also known as the philosophy of voidism), that is related to Buddhism (which denies the existence of God).

- In the strict sense of the term not to confuse with the esoteric philosophers who express themselves indirectly and who are affirmed by Krishna as being of His love (see also 11.21: 35).

- But mainly is this title used for those to whom the Absolute Truth is without a form, personality, intelli-

gence, senses etc., and who therefore reject the existence of God as the Supreme Personality, or who think that the form and activities of the Supreme Lord would be subject to the influence of m ā y ā, the deluding material energy (the term māyāvādi can also be used as an adjective (singular) meaning 'typical for māyāvādī's').

- In the broader sense, rhetorically used as a general negative: (one speaking of illusion) Nonofficial spiritual teachers or non-ā c a r y a's who do not instruct by example, or who are not capable of giving one a better stability in transcendence. Narrowly defined: adherents of impersonalism (oneness, śankarism) and nihilism (voidism, denial of god and soul).

- Spiritual teachers outside a by the Lord enforced disciplic succession.

- Therapists and other mental healthcare people who deny K r i s h n a, but despite of that want to give spiritual directions.

- False teachers and preachers, prophets, cheaters and/or charlatans who allure people with nice discourses, but estrange them from God and their fellow man by some or another cult.

- Someone following the misery of vedic heresy which found its beginning with king Arhat who misinterpreted the example of R i s h a b a d e v a after His disappearance (see 5.6: 9).

- Follower of b u d d h i s m.

**Mada:** false pride, arrogance (see a n a r t h a).

- Hilarity, rapture, excitement, inspiration, intoxication; ardent passion for; sexual desire or enjoyment, wantonness, lust, ruttishness, rut, pride, arrogance, presumption, conceit of or about; intoxication or Insanity personified.

- Any exhilarating or intoxicating drink, spirituous liquor, wine, Soma; honey; the fluid or juice that exudes from a rutting elephant's; semen; musk;

- Any beautiful object.

- A river;

- Name of the 7th astrological mansion.

- Any agricultural implement (as a plough)

**Madhusūdana:** (killer of Madhu) name of K r i s h n a as the one who kills the demons.

**Madana:** Cupid, the demigod giving lusty desires to living beings.

**Madana-Mohana:** name of the Supreme Personality of Godhead, Ho who even captivates Cupid.

**Madhu:** (sweet, delicious, pleasant, charming) K r i s h n a is sometimes described as the Lord of, or the enemy of Madhu or Madhusūdana with Madhu being a demon defeated by Him of which the story is not found in the Bhāgavatam but in the R a m ā y a n



a. He was a brother of Kaitabha and father of Lavana. As Mādhava He is then the Sweet Lord descended.

- Madhu as being the V r i s h n i-descendant of Devakshatra the son of Devarāta. From Madhu there was Kuruvaśa who begot Anu (see 9.24: 5).

- A descendant of P r i y a v r a t a: from Utkalā Marīci's wife Saraghā there was a child named Madhu and from Madhu his wife Sumanā came a son Vīravata (5.15: 14-15).

- Name of the first month of the Hindu-calendar (chaitra, March-April).

- The season of spring.

**Madhusūdana:** name of the Supreme Personality of Godhead, the killer of the demon Madhu.

**Madhvācārya:** a thirteenth-century V a i s n a v a spiritual master who preached the theistic philosophy of pure dualism.

**Madhya:** kind of world or planet (see l o k a).

**Madhyama:** (middle) second rank devotion; association with K r i s h n a and His devotees without recognizing His omnipresence (see a d h i k ā r i, 11.2: 46).

**Maha:** literally: great. See M a h ā - p r a b h u. Also used for the external material potency of Y o g a m ā y ā.

**Mahābhāgavata:** pure devotee, traveling preachers v a i s h n a v a; p a r a m a p a r ā - s a n n y ā s i (see also u t t a m a and b h ā g a v a t a).

**Mahābhārata:** epic relating the history of B h a r a t a v a r s a, the empire of India that controlled the world five thousand years ago. It deals with the struggle of the nobles of the v e d i c culture at the time of K r i s h n a from which is taken the G ī t ā (see V y ā s a d e v a).

**Mahā-bhāva:** the highest stage of love for God.

**Mahābhūta:** the five physical, gross e l e m e n t s: earth, water, fire, air and ether or sky.

**Mahādeva:** 'great god', see Ś i v a.

**Mahājana's:** they represent the highest authorities in the spiritual field. The 'fathers of the religion', all great devotees, numbering twelve: B r a h m ā, Ś i v a, M a n u, K a p i l a, N ā r a d a M u n i, K u m ā r a, P r a h l ā d a, B h ī s h m a, S u k a d e v a G o s v ā m ī, Y a m a r ā j a, J a n a k a and B a l i M a h ā r ā j a.

**Mahā-laksmī:** see L a k s h m ī.

**Mahāmantra:** ('the great m a n t r a'), the song of redemption, H a r e K r i s h n a H a r e K r i s h n a, K r i s h n a K r i s h n a, H a r e H a r e H a r e R ā m a H a r e e R ā m a, R ā m a R ā m a H a r e H a r e. called M a h ā because of the fact that it can be as well as aloud as softly, alone as well as together be

sung or chanted. Broadcasted by C a i t a n y a M a h ā p r a b h u as the remedy to liberate the material man in K a l i - y u g a from the deluding power of matter and to awaken God and the ecstasy of a spiritual life (see also m a n t r a, g a y a t r i).

**Mahāmāya:** 'the great illusion'. The bewildering potency of the material world (see also y o g a m ā y ā).

**Mahāprabhu:** great master, name of Lord C a i t a n y a.

**Mahāprasāda:** food that is offered to the M ū r t i s.

**Mahāpurusha:** the great person, the original person, the Supreme Person (see also v i r a t p u r u s h a)

**Mahārāja:** great king.

- Honorary title for an ā c ā r y a.

**Mahāratha:** invincible, never defeated warrior. Warrior all by himself able to withstand, so one says, thousands of enemies at the same time.

**Mahar(i)shi:** a great Rishi or seer, any great sage or saint.

- Ten Maharishis that sprouted with M a n u S v ā y a m b h u v a from B r a h m ā: M a r ī c i, A t r i, A n g i r ā, P u l a s t y a, P u l a h a, K r a t u, P r a c e t a s, V a s i s h t h h a, B h r i g u, N ā r a d a (see 3.12: 21-22); also called the ten P r a j ā p a t i s; sometimes the number is restricted to seven (see 8.1 & 8.13), and sometimes are D a k s h a, Dharma, Gautama, Kanva, V ā l m ī k i, V y ā s a, M a n u and Vibhāndhaka added (see e.g. 4.29: 42-44).

- Name of lord Ś i v a.

**Maharloka:** the higher world, the greater world of the vedic verses, the world of the seers to which one attains after prolonged penances as a v ā n a p r a s t h a, see l o k a.

- The abode of those saints who survive a destruction of the world (M.W.)

**Mahat-tattva:** ('the great principle, the principle of cosmic intelligence') the complete of material nature in her original undifferentiated form (see t a t t v a, b r a h m a n).

- As the great principle we have the false ego, the three modes, the five elements, the individual way and the eleven senses (the five senses of action and perception, including the mind) as the material body of the living entity that sprouted from the egg that is the universe (3.32: 29).

- Also called m a h ā - b r a h m a n: the complete of the twenty-four e l e m e n t s of material nature.

- The Intellect. The cosmic intelligence also called mahat.

- The second of the so called sankhya-tattvas.

- Name of one of D u r g a's servants.

**Mahātmā:** (literally: great soul), he who is perfectly convinced that K r i s h n a is all and is therefore surrendered to Him fully absorbed in devotional service to the Lord (see also ā t m a).

**Mahā-Vishnu:** another name for K ā r a n o d a k a ś ā y ī V i s h n u.

**Mahā-yajñas:** the five great sacrifices, are defined as follows: *pāthho homaścātithinām saparyā tarpanam balih* - "reciting the V e d a s, offering oblations into the sacrificial fire, waiting on guests, making offerings to the forefathers, and offering (a share of one's food) to living entities in general."

- P r a b h u p ā d a: 'This y a j ñ a is also known as *pañca-sūnā*. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take food-stuffs, we kill many germs. When sweeping the floor or igniting a fire, we kill many germs. When we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities we are killing. Therefore it is incumbent upon every householder to perform the *pañca-sūnā* sacrifice to rid himself of the reactions to such sinful activities."

**Mahāyuga:** period of four y u g a's, named S a t y a, T r e t ā, D v ā p a r a, K ā l i, together covering 4.32 million years taking 1/1000 day of B r a h m ā. Individual duration: 1200 x 360 years to multiply with a factor of respectively 4, 3, 2 en 1. To this constitute 360 earthly years one year of the gods.

**Maheśvara:** name of Ś i v a meaning the great lord.

**Maithunya āgāra:** the material world as a prison of sexuality; one is locked up in ones lusts.

**Maireya:** the intoxicating drink that the Y a d u's, the family clan of K r i s h n a, drank just before their self-destruction at P r a b h ā s a (see 11.30: 12, 6.1: 58-60 and v ā r u n ī).

**Maitreya Muni:** the great sage who in the Ś r ī m ā d - B h ā g a v ā t a m in Canto three and four is described as the one imparting fundamental vedic truths to V i d u r a.

**Makara-dhvaja:** a name for the demigod C u p i d.

**Manas:** the mind or the thinking that one liberates with a man-tra (*manas trayate*).

**Mandara:** the golden mountain used for churning the ocean in the fight between the s u r a s and the a s u r a s (see 8.5, 6 & 7).

b see J a g ā i and M ā d h ā i.

**Mandir (mandira),** (any waiting or abiding-place, habitation, dwelling, house, palace, temple, town, camp) Hindu temple.

- The body.

- The see.

- Hollow back of the knee.

**Mangala-ārati:** ceremony before sunrise to salute the Lord, with offerings of food, lamps, whisks, flowers and incense.

**Manimān:** name of the Lord as the One with the K a u s t u b h a jewel.

b sound vibration or series of sounds freeing the mind (m a n a s).

- The best known mantras are the p r a n ā v a, the g ā y a t r ī and the m a h ā m a n t r a.

- There is also a shield of mantras: see k a v a c a.

- The mantra AUM, the p r a n ā v a or o m k ā r a must according K r i s h n a by a y o g ī three times a day ten times be resonated in the nose (zie 11.14: 35).

**Manu:** impersonation of K r i s h n a as the ruler, father and legislator of humanity. There are fourteen of them for each day of B r a h m ā or k ā l p a (see m a h ā y u g a) 308.6 millions of years ruling. Present Manu, the seventh: S' r ā d d h a d e v a (also called Vaivasvata see further image and S.B. 8.1).

- Writer of the M a n u - s a m h i t ā.

- The first earthly creature created from B r a h m ā

- The fourteen Manu's appearing in one day of B r a h m ā are: (1) Svāyambhuva, (2) Svārocisha, (3) Utama, (4) Tāmasa, (5) Raivata, (6) Cākshusha, (7) Vaivasvata, (8) Sāvarni, (9) Daksha-sāvarni, (10) Brahma-sāvarni, (11) Dharma-sāvarni, (12) Rudra-sāvarni, (13) Deva-sāvarni and (14) Indra-sāvarni.

- To each period of Manu there is the sixfold of the Lord (see 12.7: 15).

**Manu-samhitā:** the lawbook of mankind written by M a n u.

**Manu (Svāyambhuva):** the founding father of mankind and the grandfather of D h r u v ā M a h ā r ā j a.

**Manvantara:** a period of M a n u of which there are fourteen in a day of B r a h m ā (see further 3.11: 23).

**Manvantara-avatāra's:** also named *vaibhava-avatāras*; the incarnations to the reigns of the M a n u s, of which there are fourteen in a day of B r a h m ā (see image and S.B. 8.1).

- (S.B. 8.1, 5 & 13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikunthha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Rishabha, (10) Vishvakṣena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara and (14) Brīhadbhānu.

**Marīci:** one of the seven great sages who were directly born from Lord B r a h m ā (see m a h a r i s h i).

**Maruts:** 'the flashing one's';

- Associates of king I n d r a.

- The gods of the wind.

- Gods or godheads in general.

- Children of Diti (wife of Kasyapa Muni see S.B. 3,14) seven or seven times seven in number (S.B. 6.18).

**Ma(taji):** mother. Name of all female devotees.

**Math:** name for a school of v a i s h n a v a's who on their turn are part of a certain division (s a m p r a d ā y a) or branch of V i s h n u -devotion. Name of the math for the West as founded by S w a m i P r a b h u p ā d a: ISKCON.

**Mathurā:** the capital where K r i s h n a was born. His parents were incarcerated and where He defeated His bad uncle K a m s a.

- His original dwelling place after V r i n d ā v a n a.

**Matsya:** the fish-incarnation of the Lord protecting S a t y ā v r a t a M u n i, the planet earth and the herbs (see 8: 24).

b carbonized iron, a type of iron used for maces, the gigantic clubs used in battles.

**Mausala-hīlā:** K r i s h n a's illusory disappearance and appearance as a material form. A game to bewilder the demoniac and to defend the Word.

- The by Lord K r i s h n a wanted self-destruction of the Yadu-dynasty.

**Maya Dānava:** the architect of the a s u r a s challenging Lord Ś i v a's dominance which led to the fall of the city of T r i p u r a (see 7.10).

**Meru:** the central, transcendental mountain, the highest mountain on which Lord B r a h m ā is sitting. It is situated in I l ā v r i t a - v a r s h a, the central region. Must holistically be taken as the center of as well the spiritual as the material world, thus as well galactic, as the center of the universe, as spiritual, as the highest that one possibly can attain in contemplation and transcendence.

**Menakā:** the famous society girl of the heavenly planets who seduced the sage V i ś v ā m i t r a.

**Mīmāṃsā:** one of the six d a r ś h a n a s; *purva-mīmāṃsā* also called *karma-mīmāṃsā*, concerns the ritual nature of the earlier portion of the V e d ā s dealing with predominantly the m a n t r a s and the b r a h m a n a s. It is called *purva* because it, logically spoken, precedes, or is earlier (*purva*) than, the *uttara-mīmāṃsā*, which is another name for the v e d ā n t a

vision.

**Mitra:** the controlling deity of everything running to its end (see 2.6:9) associated with Y a m ā r ā j a, the Lord of death and retribution.

**Mithila:** see N i m i.

**Mleccha:** offensive meateater.

- A foreigner, barbarian, non-A r y a n, man of an out-cast race,

- Any person who does not speak S a n s k r i t and does not conform to the usual Hindu institutions;

- A person who lives by agriculture or by making weapons;

- A wicked or bad man, a sinner;

- He who eats beef and indulges in self-contradictory statements and is devoid of righteousness and purity of conduct (according the law-giver Baudhāyana).

- Copper; vermilion.

**Modes of material nature (g u n a's):** three in number: s a t t v a - g u n a (goodness), r a j o - g u n a (passion) and t a m o - g u n a (ignorance). They are the different influences of the bewildering material energy upon the living beings and things. They e.g. determine how the soul, bound or conditioned by it, thinks and acts (see also m ā y ā).

**Mogha:** useless, in vain, - concerning the material existence.

**Moha:** bewilderment. An illusion of power in controlling and enjoying. Follows anger. Consists of misconception, misattribution (wrong attribution); leads to a confusion of memory and the fall of intelligence.

- Illusion, see also m ā y ā (*sammoha*: of illusion).

- Self-deception; one of the five great obstacles (with a h a m k ā r a, k ā m a, m a d a e n a n v a s t h i t v a) of a v i d y ā, ignorance, because of which the planet with a lack of sacrifice gets neglected.

**Mohinī-mūrti:** K r i s h n a's incarnation as the most beautiful woman to pacify the s u r a's en a s u r a s fighting about M a n d a r a, the mountain of gold (8.9)  
- The woman because of which Lord Ś i v a fell down madly intoxicated running after her (8.12).

**Moksha:** liberation, see further under m u k t i.

**Monism:** the from the viewpoint of dualism (see v e d ā n t a) heretical theory according which the individual living being in all respects is equal to God and therefore can only be one with Him.

- Of Ś u k a d e v a is in 1.4: 4 mentioned that he, despite of being a devotee, was a balanced monist before he, not being recognized as the teacher of the teachers of example, the first ā c ā r y a who spoke the B h ā g

a v a t a m, frequented the houses of the people for his sustenance.

**Mridanga:** a drum played at two sides made of clay, bronze or plastic that is often used in devotional service.

**Mrida:** lord Ś i v a as the compassionate one.

**Mrityu:** death, dying; death in person, the god of disease. Sometimes: the god of love.

**Mudgala, Uñchavritti:** a famous king who followed the practice of gathering grains left behind in the fields after the harvest. Yet still he was hospitable toward uninvited guests, even after his family had been suffering in poverty for six months. Thus he also went to B r a h m a l o k a (hailed in 10.72: 21).

- Śānti's son Suśānti had Puruṣa, Arka was his son and from him generated Bharmyāśva who had five sons with Mudgala as the eldest. He prayed to them: 'My sons, if you're really capable, then care for all the different states'. Thus received they the name the Pañcāla's (to the five states). From Mudgala was there a line consisting of brahmins known as Maudgalya (9.21: 31-33).

**Mudrā:** gesture. The gestures of the Lord represent the essence of purposeful action (12.11: 16).

**Mukti (Moksha):** the final liberation from material existence meaning that one restores one's eternal bond with K r i s h n a in arriving at devotional service unto Him (see also: s v a r ū p a and k a i v a l y a).

- Liberation or redemption. With this usually is indicated that one escapes the strict laws of material nature (birth, disease, old age and death).

- *Vimukti* is the special liberation of devotees on the spiritual platform of love and affection with the Lord.

- Further also (according the M ā y ā v ā d ī concept) to unify oneself with B r a h m a n in the sense of trying to destroy the ego (a h a n k ā r a) with the purpose of becoming one with the Absolute (which is thus an artificial, concocted form of liberation). The ultimate liberation of the human being means that it restores its eternal bond eternal, personal bond with God, Ś r ī K r i s h n a.

- Ramanuja (see v e d ā n t a): we become just like God safe for two aspects: one remains a spark, an atomic soul, and one is of a limited creativity.

- M a d h v ā (see v e d ā n t a): there are four degrees of Moksha:

- 1) *sālokya*: the enrapturing vision of a God in heaven.
- 2) *sāmīpya*: living in the proximity of God, like the sages do.
- 3) *sārūpya*: living like a servant of God, with a form equal to His.
- 4) *sāyujya*: merging with the body of God - the prerogative of the Gods.

- Lord K a p i l a in S. B.3.29: 13: Without being of My service, will pure devotees not even when being offered these, accept to be living on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be in oneness (the so-called five forms of liberation of *sālokya*, *sārīti*, *sāmīpya*, *sārūpya* and *ekatva*).

**Mukti-devi:** the goddess granting Liberation.

**Mukunda:** the Lord of Liberation, K r i s h n a as the one redeeming.

**Muni:** wise or self-realized soul. E.g. N ā r a d a M u n i (see also s t i t h a p r a j ñ a, r i s h i and s ā d h u)

**Murāri:** Lord K r i s h n a as the enemy of Mura, a demon defending the city of Prāgyotisha (B h a u m a's capital) with a trident (see 10.59).

**Muraripu (Muradvīsa):** a name of the Supreme Personality of Godhead, K r i s h n a, the killer of the demon Mura (see 10.59).

**Mūḍha:** fool, dull slave of work or donkey.

**Mūrti:** idol, portrait, image, object of devotion and worship (see 11.27).

- Idol of K r i s h n a Himself, also called a r c ā-form, considered a veritable incarnation of Him (manifestation).

- Difficulty (see also 3.29: 24 -25 and 7.14: 40, 11.3\*4).

- Remembered in eight forms (11: 27: 12).

- Manifestation of the Personal form of God in certain kinds of material; like one find in temples. (see also v i g r a h a)

- A deity, a in a temple normally formally installed image of a godhead, with which a certain spiritual culture is defended.

- But also as being of a lesser importance than the sage to be respected in person: mūrti's are there for beginners, see 10.48: 31, 3.29: 25, B.G. 18: 68 & 69, 10.86: 54, 12.10: 23.

- The material type of devotion (see p r ā k r i t a) in the western countries or to the western model in the east consists mainly of the worship of God in His impersonal form: clocks, timeschedules and calenders are worshipped as the one and all of God.

- From Mūrti, the wife of D h a r m a and the daughter of D a k s h a, He took the form of N a r a - N ā r ā y a n a (2.7: 6).



## N

**Nāgas:** snakes of heaven, inhabitants of Nāgaloka. (see also *Ananta Sesha*); they have a human face but a snake's body. Known snakes: *Vāsuki* of the churning of the ocean on the back of *Kūrma* and *Takshaka*, the snakebird that killed emperor *Parikshit* at the end of the reading of the *Bhāgavata* by *Suka*.

- Snakdevil.
- people with snakelike bodies or such a character.
- A cruel person.
- The air escaping with belching (one of the five airs of the body).
- The best or most excellent of a sort.

**Nābhi:** a king, the son of *Āgnidhara* and grandson of *Prityavata* who was a son of *Manu*, who desiring to have sons with *Merudevī* who was childless, with great attention offered prayers in worship of the Supreme Lord *Vishnu*, the enjoyer of all sacrifices and so came to father the *avatāra* *Rishabha* (see 5.3).

**Nāma:** name, holy name, see also *Harināma*.

**Nāmācārya:** teacher in the chanting of the holy name (see also *ācārya*).

**Nārada Muni:** a great devotee of the Lord, who freely moves about in the spiritual and material world to disseminate the glories of the Lord (is also considered an *avatāra* and named *bhāgavān*). His story is explained in 1.5: 23-31. He was cursed by *Dakṣha* for spoiling the youths with his pleading for the renounced order in 6.5, his previous life he explains in 7.15: 69-77, the canto consisting entirely of his instructions.

- First among the devotees, patron of the devotees. Purely transcendental personality, teacher of *Vyāsa* a *deva*, pupil of *Brahmā*. Known for his *vinā* (stringed instrument).
- He incited *Vyāsa deva* to write the *Bhāgavata*.
- He is counted among the ten sons of *Brahmā*, the

*mahārishi*.

- Belongs to the *Pañcātattva* in the form of *Śrī Vāsādi*.

**Nārada-pancarātra:** *Nārada* *Muni*'s book on the methods of *mūrti*-worship and *mantra*-meditation.

**Nārāyana:** (path of man, God of man, son of the original man): *Vishnu-tattva-avatāra*. He in whom all reside. Is presented with four arms as the one resisting worldly temptations in the holding out of heavenly beauties.

- Plenary expansion of *Krishna* with four hands, holding the conch, the disc, the mace and the lotus flower.

- Lord of the heavenly worlds, the *Vaiśvāntara* planets.

- Name of the Supreme Personality of God, He who is the source and destination of all living beings (see also *Vishnu* and *purusha*).

- The part (or lead) of God relating to man, that source from which the waters originated. (10.14: 14).

- Monier Williams dictionary: 'the son of the original Man with whom he is generally associated; he is identified with *Brahmā*, with *Vishnu* or *Krishna*; the *Apśara Urvāśī* is said to have sprung from his thigh; elsewhere he is regarded as *Kāśyapa* or *Angirasa*, also as chief of the *Sādhyas*, and with the Jains as the eighth of the nine black *Vāsudevas*; the *Purusha-hymn* is said to have been composed by Him....'

- Sage *Nārāyana*: for the welfare, in this and the next life, of the human beings abiding in *dharma*, *jñāna* and self-control in *Bhārata-varsha*, has he been performing penances from the beginning of *Brahmā's* day (see 10.87: 6).

**Nahusha:** Ancestor of *Yadu*. Of a son of *Purūravā*, *Ayu*, there was the powerful son of *Nahusha* and other sons. *Nahusha* got *Yayāti* (also called *Nāhusha*) as his son plus five others (9.17: 1-3). He is known by the brahmins to be forced down from his elevated position, because of insulting *Indra's* wife *Sacī*, because of which he degraded to the life of a snake (9.18: 1-3).

- *Śrīdhara Svāmī*: 'He became puffed up when he temporarily assumed the post of *Indra*. When out of pride *Nahusha* ordered some *brāhmanas* to carry him in a palanquin to an illicit meeting with Lord *Indra's* chaste wife, *Sacī*, the *brāhmanas* made him fall down from his position and become an old man.'

**Naimishāranya:** the sacred forest in central India that is considered the exact middle of the universe. Here the sages listened to *Sūtā Gosvāmī* telling the story of *Sukadeva Gosvāmī* relating the *Bhāgavata* to *Parīkṣhit* (see S.B. 1.1: 4).

**Nais (-kama) karma:** selfless work free from desire

(see a k a r m a).

**Naiskarma:** see a k a r m a.

**Nakula:** one of A r j u n a's younger brothers; twin brother of S a h a d e v a.

**Nanda Mahārāja:** the king of V r a j a Lord K r i s h n a's foster father.

**Nanda-nandana:** a name of the Supreme Personality of Godhead K r i s h n a, who is the darling son of N a n d a M a h ā r ā j a.

**Nanda and Sunanda:** principal associates of the Lord in V a i k u n t h a who came to get D h r u v a in a celestial chariot at the end of his life and addressed him with wisdom (4.12: 23-27).

- Nanda and Sunanda as the foster father of K r i s h n a and his younger brother (10.34: 4).

**Nara-Nārāyaṇa:** an incarnation of Lord K r i s h n a appearing as two sages to teach by their example the practice of austerities (see 5.19: 9-15 2.7: 6, 4.1: 49-57, 11.4, 12.8: 35). (see also V i s h n u).

- From Mūrti, the wife of D h a r m a and the daughter of D a k s h a, He took the form of N a r a - N ā r ā y a n a (man, the course of man). Thus by seeing the strength of His personal penances the Supreme Lord never would see His vows broken by the celestial beauties that came to Him with Cupid (2.7: 6).

- Monier-Williams dictionary: Nara: the primeval Man or eternal Spirit pervading the universe (always associated with Nārāyaṇa, son of the primeval man), both are considered either as gods or sages and accordingly called devau.'

**Narādhama:** (literally: lowest among man); those politically and societally developed, but who have no religious principles.

**Naraka:** hell, the hellish planets, a hellish life. Described in 5.26.

- Another name of B h a u m ā s u r a.

**Narottama dāsa Thhākura:** v a i s h n a v a-spiritual teacher in the disciplic line of Lord Ś r ī C a i t a n y a M a h ā p r a b h u; pupil of K r i s n a d ā s a K a v i r ā j a G o s y ā m ī and the spiritual teacher of V i s v a n ā t h a C a k r a v a r t ī T h h ā k u r. Composed many of the Vaishnava Bhajans.

**Nastān:** the being destroyed of the careless.

- nasta as a break in the disciplic succession; scattered.

**Nature,** gross or material: another name for e n e r g y, m a t e r i a l (see ś a k t i, d h a r m a, m ā y ā, y o g a - m ā y ā).

**Nava-mūrti:** the nine forms of the Lord: the c a t u r v y ū h a (V ā s u d e v a, S a n k a r s h a n a, P r a d y u m n a, A n i r u d d h a) N ā r ā y a n a, V a r ā h a, N r

i s i m h a, H a y a g r ī v a and V ā m a n a (also is B r a h m ā mentioned in stead of the latter) (see also 11.16: 32).

**Nava-yogendras:** see y o g e n d r a.

**Nawab Hussain Shah:** the muslim governor of Bengal during the time of Lord Ś r ī C a i t a n y a M a h ā p r a b h u's appearance.

**Neti neti:** this nor that: the way P r a h l ā d a meditates on the essence of the Soul. See 7.7: 23 and also 12.6: 32-33.

**Nihilism:** atheistic teaching according which everything originally came from the 'void' and finally will return to the void again (see M ā y ā v ā d ī s).

**Nidhana:** (having no property, poor but also: settling, destroying, finding an end) the characteristic of all who are conquered; term used for all who were defeated at K u r u k s h e t r a, term for all who are not as A r j u n a with K r i s h n a (11.19: 12).

**Nidhis:** The eight treasures or nidhis of K u v e r a of whom is said that he also has only eight teeth (see also k o ś a).

- Ś r ī l a Ś r ī d h a r a S v ā m ī mentions: *padma*, *mahāpadma*, *matsya*, *kūrma*, *audaka* (growing in water), *nīla*, *mukunda* en *śankha* (the conch).

- Or to the M.W. lexicon: *padma* (purity, lotus), *mahāpadma* (great lotus, refuge), *makara* (m a t s y a, fish, related to the crest-jewel or shark-shaped earrings of K r i s h n a), *kacchapa* (also k ū r m a, support or tortoise), *mukunda* (giver of liberation), *nanda* (happiness, or a flute), *nīla* (a residence) en *karva* (love). They are also personified with the eight attendants of K u v e r a or L a k s h m ī.

**Nimi:** the son of I k s h v ā k u and father of a son called Vaideha; he was also known as Videha for losing his body as he was cursed by V a s i s t h h a for not following his instructions. The godly trying to revive him he denied the wish to revive and thus was his body churned. Because of that were the son Vaideha born from that churning and city he founded both named M i t h i l a (see 9.13 for his story). De dynasty had always good ties with the V i s h n u - a v ā t ā r a, S ī t ā the wife of R ā m a came from the dynasty through King J a n a k a and also K r i s h n a had fine relations with the faithful ruler Bahulaśva of M i t h i l a (see 10.87).

**Nimitta:** the material cause, the direct, efficient cause. The period or moment of time which may be regarded as causing the event (see also k ā r a n a).

**Nimitta-matram:** the remote cause; logic to the causality of the divine (see also k ā r a n a, u p ā d ā n a).

**Nirahankāra:** freedom from false ego (see a h a m k ā r a).

**Nirāśih:** causelessness; to have no ulterior motive, leading motive for obedience to the spiritual teacher.

**Nirguna:** to be above the modes of nature. Nature of K r i s h n a-consciousness (see g u n a).

- Characteristic of K r i s h n a, His being above the material modes (see also A d h o k ś a j a).

**Nirguna-brahma:** the impersonal concept of the Absolute Truth as being without qualities.

**Nirmama:** (see also a p a r i g r a h a) indifferent, unselfish, freedom from greed or possessiveness, vow of poverty, sharing with others (see also y a m a and the Sikṣāshthaka).

**Nirukta:** the practice and process of the explicit use of the names of the Lord in pronouncing, explaining and defining the m a n t r a s and verses aloud as they are written and thus arriving at the knowledge of the V e d a s.

**Nirvāṇa:** the end of one's material activities or one's material existence, which with the V a i s h n a v a s doesn't mean that one denies spiritual activities or a spiritual existence (see e.g. 11.9: 12).

- State of being in which the material existence recedes; it precedes all spiritual, devotional activity.

- Final emancipation, beatitude, complete bliss, perfect calm, being immersed, quieted, extinguished, immovable, vanished.

**Nishāda:** see B ā h u k a.

**Nitya:** eternal (continuing, maintaining).

**Nitya-mukta:** eternally liberated. Characteristic of the liberated, spiritual being. The state of most of the living beings. Also called *nitya-siddha* as opposed to *nitya-baddha*, eternally bound (see also: s v a r ū p a).

- The question of the confusing issue of at the same time being bound and being free as a soul was raised by U d d h a v a in 11.10: 35-37.

**Nityānanda:** P a ñ c a - t a t t v a-incarnation (a v a t ā r a) of Lord B a l a r ā m a, the original spiritual teacher of the C a i t a n y a-mission. Most important (eternal) companion of Lord C a i t a n y a. Also celebrated as B h a g a v ā n. Was a g r i h a s t h a.

- Incarnation of Lord Baladeva (see B a l a r ā m a).

**Nivritti-mārga:** the path of liberation (see also a p a v a r g a). There are two dharmas: *nivritti* and *pravṛtti* or duties relating to detachment and duties relating to attachment (see 3-32: 2, 4.4: 20, 7.15: 47, 11.10: 4 and p r a v r i t t i - m ā r g a).

**Niyama:** (restraining, checking, holding back, preventing, controlling) K r i s h n a's term for regulation, the things one has to do in devotional service.

- According to K r i s h n a: 'cleanliness (internal and external), doing the rosary, penance, austerity, sacrifice, trustfulness, hospitality, worship of Me, visiting holy

places, acting and desiring for the Supreme, contentment and serving the spiritual master' (11.19: 33-35)

- With P a t a ñ j a l i is niyama the second part of the eightfold of y o g a concerning the observances. Consists of: s a u c a m (purity), t a p a s, (penance), s v ā d h y ā y a (study), s a n t o ś h a (contentment), d h ā n a m (charity) of ī ś v a r a p r a n i d h ā n a (to dedicate oneself to Him).

- Any fixed rule or law, necessity, obligation or agreement.

**Niyamya:** having restrained or to be restrained, limited, checked, bound, restricted, defined.

**Non-devotee:** everyone who, contrary to the devotee, ignores or rejects the principles of devotional service.

**Nonviolence:** real nonviolence means that one does nothing of which whatever other living being, be it man, animal or plant, unnecessarily has to suffer or experience fear or because of which one hinders its spiritual progress (see a h i m s ā).

**Nriga:** king in the s ū r y a - v a m ś a who turned into a chameleon over an affair of stealing from a brahmin but was released by K r i s h n a (9.1: 11-12, 9.2: 17 & 10: 64).

**Nrisimha-deva:** half-man half-lion incarnation of Lord K r i s h n a who liberated P r a h l ā d a M a h ā r ā j a by killing the demoniac leader H i r a n y a k a ś i p u (S.B. 7: 8).

**Nyāya:** method, standard, rule, axiom, plan, manner, the right approach, justice, logical argument, inference (see further d a r ś h a n a s, n y ā y i k a and p r a m ā n a).

**Nyāya-sāstra:** by the Vedic science of epistemology, the *nyāya-sāstra*, it is understood that that the knowledge of an object (*prameya*) depends on a valid method of knowing (*pramāṇa*) (see 11.21: 10; pp 10.86: 54).

**Nyāyika:** Logic; standard logic in vedic philosophy comprises (not unlike the cartesian method or n y ā y a of doubt, division, order and completeness):

- *vishaya*, or general thesis,
- *samśaya*, or an expression of doubt,
- *pūrvā-pakṣa*, or opposing argument,
- *siddhānta*, or conclusion and
- *sangati*, the summary.

The *sangati*, or final word, is that one should become a pure devotee of the Personality of Godhead and worship the Lord's lotus feet (see also 11.3: 35-40; see also Ś r ī l ā B h a k t i s i d d h ā n t a S a r a s v a t ī T h h ā k u r a s quoted in pp 11.3: 40).

- K a v i r ā j a G o s v ā m ī has said to this, *śrī-krishna-caitanya-dayā karaḥ vicāra vicāra karile citte pābe camatkāra*: 'If you are indeed interested in logic and argument, kindly apply them to the mercy of Ś r ī C a i t a n y a M a h ā p r a b h u. If you do so, you will find such mercy strikingly wonderful.' (Cc. Ādi 8.15).





## O

**Ocean of Causes:** see K ā r a n a ocean.

**Om(kāra):** or AUM, the p r a n ā v a, the highest combination of syllables of which the letters represent the fundamental trinity of g u n a s, l o k a s, v e d a s, levels of realization, names, k l e ś a s etc.

- Soundvibration which represents the Absolute Truth, Ś r ī K r i ś h n a; it vibrates along in the H a r e K r i ś h n a - m a n t r a, to which it is subordinate.

- The holy sound OM, with which many vedic mantras begin, and which represents the Supreme Lord (see B.G. 9: 17, 8: 13 and 17: 24 and S.B 7.15: 31, 9.14: 48, 11.14: 34-35, 11.21: 36-40 and 12.6: 39-42).

- K r i ś h n a's advice is to say three times a day ten times AUM for one's meditation so as to restore the p r ā n a in a month's time (zie 11.14: 35).

**Om tat sat:** m a n t r a representing the Absolute Truth, God, the Supreme person. The G ī t ā explains: 17: 23.



## P

**Pāda:** feet (see p a d m a, l o t u s f e e t and P r a b h u p ā d a).

- Chapter, part of a book.

- The foot of a mountain.

- A wheel.

- The measure of one foot.

- A quarter.

- **Pada** (without the ^): a step, space, point of view, position, home.

**Pāñcarātrika:** collection of laws and precepts concerning the performance of devotional service.

- To become a devotee of K r i ś h n a implies to accept an education: from a person contaminated by the symptoms of K a l i - y u g a (to be like a ś ū d r a) is one promoted to the status of a d e v a.

**Pāñcajanya:** the conchshell of Lord K r i ś h n a.

**Pāñcarātrika:** collection of laws and precepts concerning the performance of devotional service.

- To become a devotee of K r i ś h n a implies to accept an education: from a person contaminated by the symptoms of K a l i - y u g a (to be like a ś ū d r a) is one promoted to the status of a d e v a.

**Pāndavas:** brothers of A r j u n a, the five warrior-brothers and intimate friends of Lord K r i ś h n a, who were given rulership of the world by Him after their victory in the Battle of K u r u k ś e t r a.

- The five sons of king P ā n d u and queen K u n t ī: A r j u n a, S a h a d e v a, N a k u l a, B h ī m a and Y u d h i ś t h i r a (see family tree).

**Pāndu:** a younger brother of D h r i t a r ā ś h t h r a, who died young leaving behind his five sons, the P ā n d a v a s, under the care of D h r i t a r ā ś h t h r a.

**Pāpa:** sin, trouble.

**Pārijāta:** the coral tree, Erythrina Indica. it loses its leaves in June and then is covered with large crimson flowers. It is one of the trees of paradise produced at the churning of the ocean (see 8.7 & 8.8) and taken possession of by I n d r a from whom it was afterwards taken by K r i ś h n a. Also famous for its wood (mentioned in the description e.g. of D v ā r a k ā S.B. 10.50: 50-53).

**Pārtha-sārathi:** K r i ś h n a, the charioteer of A r j u n a (Pārtha).

**Pārvatī:** S a t ī, Lord Ś i v a's consort, reborn as the daughter of the king of the Himalaya Mountains. She cursed king C i t r a k e t u to be reborn among the demons for insulting her (see 6.17).

**Pāshandī (pāshanda):** an atheist who thinks that God and the demigods are of the same level.

- Heretical, hypocritical impostor, an unreferring, non-bonafide, jealous philosopher or false teacher.

**Padma:** lotus, the flower of the lotus plant Nelumbium Speciosum that closes at night; often confused with the waterlily Nymphaea Alba, related to it.

- Indication of spiritual purity.

- Pādma: of the lotus, everything relating to a lotus,

also name of a certain K a l p a.

**Paksha:** period of fourteen to fifteen days (see p a ñ c a - d a ś ā), to be precise half a lunar month; the first half from new moon to full moon was called *pūrva* or *apūryamāna*, later *śukla* or *śuddha*; the other half *apara* or *apakshīyamāna*, later *krishna* or *tāmisra*; each fortnight consists of 15 *tithis* or lunar days called *prathamā* (see also 5.20: 30).

**Pañca-bhāga:** ('the five portions') the five claimants of sacrifice, the five household deities: the gods, the manes, the seers, the humans and the lower creatures (see e.g. 11.23: 9 and 7.14: 15, 7.15: 6, 10.84: 39).

**Pañca-daśa:** period of fifteen days (*ahāni*, see also p a k ś h a).

**Pañca-mahābhūta:** The five material elements: earth, water, fire, air and sky (or ether).

**Pañcarātra:** supplement to the V e d a s, describing the way of m ū r t i-worship for the devotees in the present era.

**Pañcaśikha:** One who is liberated from the conceptions of *annamaya*, *pra-ānamaya*, *manomaya*, *viññānamaya* and *ānandamaya* and who thus is perfectly aware of the subtle coverings (k o ś a s) of the soul is called *pañcaśikha*. According to the statements of the M a h ā b h ā r a t a (*Sānti-parva*, Chapters 218-219), an ā c ā r y a named Pañcaśikha took birth in the family of M a h ā r ā j a J a n a k a, the ruler of M i t h i l ā. The S ā n k h y a philosophers accept Pañcaśikhācārya as one of them.

**Pañca-tattva:** (**pañca:** five) the reality of Lord C a i t a n y a as consisting of Himself, Lord N i t y ā n a n d a, Lord A d v a i t a, Lord G a d ā d h a r a and Lord V ā s ā d i. Are considered as V i ś h n u - t a t t v a (see also *pañca-tattva-mantra* and *catur vyūha*).

**Pandita:** (Hindu: pundit) scholar, the man of learning, the learned one (see 11: 29: 12 and B.G. 2: 11, 4: 19, 5: 4, 5: 18 3: 25-26).

**Pannaga:** 'creeping low', low-life serpents, kings or foes; serpent killers or serpent eaters.

**Parag-ātmā:** the soul attached to sense gratification.

**Parā-bhakti:** intimate association with K r i ś h n a (highest form). Pure devotion. As opposed to v i d d h a - b h a k t i: contaminated with material motives (see also v a i d h i and r ā g a n u g a - b h a k t i).

**Parābhava:** defeat, the way the muslim Kazi had to accept defeat from L o r d C a i t a n y a (C.C. Ādi 17. 168).

- The fact that m ā y ā seizes everyone. Reason of the sound incarnation of the Lord as the H a r e K r i ś h n a - m a h ā m a n t r a.

**Parakīya:** Loving relationship apart from a marriage.

**Param:** higher, transcendent, exalted, pure, spiritual, transcendental, beyond.

**Paramahansa:** (from *parama*: supreme, and *hansa*: swan.) the most elevated of all the self-realized, or someone who like a swan, a h a m s a, who knows to extract milk from a mixture of milk and water, is capable of seeing the Lord only in all circumstances, in whom he is completely absorbed (see also s a n n y ā s a).

**Paramātmā:** the Supersoul (K ś h i r o d a k a ś ā y ī V i ś h n u). Transcendental nature of K r i ś h n a. The omnipresent local personal aspect of K r i ś h n a: 'God'.

- Second level of realization between B h a g a v ā n and B r a h m a n (see also 1.2: 11, v i b h u - ā t m ā and s a t - c i t - ā n a n d a).

- Plenary expansion of K r i ś h n a (B h a g a v ā n) who resides in the heart of every living being, in each atom of the material creation and even in between the atoms. He represents the everywhere local aspect of the Absolute Truth.

**Param Brahman:** the Supreme B r a h m a n.

- The Personality of Godhead, Ś r ī K r i ś h n a.

**Param-dhāma:** His abode, the spiritual world.

**Paramesvara:** The Supersoul, the Absolute Master.

**Param-guru:** another name for the spiritual master. Teacher who teaches from and in favor of the transcendental. The teacher in transcendence (see also c a i t t y a).

**Paramparā:** ('one after the other') disciplic succession. for the H a r e K r i ś h n a s: the B r a h m ā - M a d h v ā - G a u d ī y a - s a m p r a d ā y a (see also: s a m p r a d ā y a).

- Succession of spiritual teachers who, without changing anything of it, passed on the original teachings of the Lord generation after generation till today.

**Paramparā-method:** to transfer the knowledge of the spiritual with the critical readaptation to time and place for which one constantly is redirected towards K r i ś h n a, His devotees and the original scriptures (see s a m p r a d ā y a).

**Paramparā-guru:** bona fide teacher of spiritual knowledge, - selfrealized soul who (see 5.13: 24, 12.6: 46 and B.G. 4: 1-3 and s a m p r a d ā y a).

1) As a teacher is part of a disciplic succession.  
2) He is a T a t t v a d a r ś i n a h, a seer of truth (see also s t i t h a p r a j n a and ā c ā r y a and g u r u).

**Parantapa:** a name of A r j u n a - he who chastises the enemies.

**Parārdha:** the half of the life of B r a h m ā, that in its entirety takes 311 trillion 40 billion years.

**Parā-prakṛiti:** see p r a k ṛ i t i.

**Parāsara Muni:** a great sage, father of V y ā s a d e v a.

**Paraśurāma:** an incarnation of the Lord who a long time ago appeared to fight the class of warriors that ran into decay (*paraśu* means chopper).

**Para-tattva:** aspect of the Absolute Truth, 'the supreme reality'.

**Paravyoma:** the spiritual sky, the spiritual abode, the spiritual goal. As a world on itself also called *Vaikhāna* by the *Vaiṣṇava*s (see also *mokṣha* and *Brahman*).

**Paria:** untouchable, 'nonsocial element' with whom one avoids to associate (see *candāla* and *harijan*).

**Parīkṣit (Parīkṣit):** grandson of *Arjuna*. Son of *Abhimanyu* and *Uttarā*. *Amahārāja*, the emperor who as a child in the womb was protected by *Krishna* and later on was the continuation of the *Yadudynasty*. The first vedic sovereign who laid out the norms for *Kali-yuga* and was cursed by the son of *Brahmana* to die in seven days because of not treating him properly. For him to attain perfection was next the *Śrīmad Bhāgavatam* explained by *Sukadeva Gosvāmī*, the son of *Vyasadeva*, the original author of the book about the Lord and His devotees.

- Also called *Vishnudatta* or *Vishnurata*, the one given by, or presented by *Vishnu*.

**Passion** (*rajo-guna* *rajas*): one of the three modes of material nature. Under her influence one falls to greed, serious attachment to the world, uncontrollable desires, striving beyond necessity and - despite of the painstaking and enduring efforts to improve one's material position - chronic discontent. Passion is ruled by *Brahmā*.

**Paśu:** animal nature; The snake of time in four necessities, the four animal propensities; *āhāra*, *nidrā*, *bhaya* and *maithuna*; eating, sleeping, fearing or defending and mating (see 7.9: 5)

- Denotes in *tantra-yoga*, the *yoga* of the transformation of sexual energy, in which one limits oneself to one partner.

**Paśu-pati:** Lord *Śiva* as the lord of the animals. Worshiped by the *gopas* of *Vraja* in chapter 34 of Canto 10.

**Patañjali:** a great authority of the *aśthāṅga-yoga* - system and author of the *yoga-sūtra* (see also *yoga*).

- Incarnation of *Ananta Śeṣha* or *Sankarṣhaṇa* (see *caturvyūha*).

**Paundraka:** a king who posing as *Krishna* was killed by Him (see 10.66).

**Pavarga:** struggle for one's existence, accompanied by defeat, exhaustion, imprisonment, fear and death.

**Pavitra:** pure.

**Payo-vrata:** (only drinking-fast, fast on milk only) a form of fasting on a vow of only drinking called *sarva-yajña* (the one covering all sacrifices) and is thus, with the charity pleasing the Lord, understood as the very essence of all austerities, so says *Kaśyapa* to his wife *Aditi* doing the fast to give birth to Lord *Vāmana* (see 8: 17).

**Phala-śruti:** 'the fruit of listening', the promise of success given to one who hears it, usually at the end of a chapter as it regularly occurs in the *Bhāgavatam* at the end of discussing a subject of devotion.

**Phālguna;** name of *Arjuna* as the one born in the month, at the moment, during which the full moon stands in the *Nakṣatra*, the ascendant, (*Pūrvā*)-*Phalgunī* (February-March). Thus he was only eight days older than *Krishna* who was born with *Rohini* rising.

**Phalgu-vairāgya:** the immature form of renunciation rejecting material things, modern means, the material world, on itself conducive to devotional service as opposed to *yukta-vairāgya*, engaging everything in the service of Lord *Krishna*.

**Pingalā:** prostitute mentioned in a story of *Krishna* as for *Uddhava* as one of the twenty-four masters of the *avadhūta*. From her one learns not to desire and thus reach *Krishna* (see 11.8: 22-44).

**Pipal** (*pippala*) tree (*Ficus religiosa*) or a *śvāttha*, a native tree of India called the holy fig tree, held sacred by the *Buddhists*, who believe that *Gautama Buddha* received enlightenment under a *Bo* or *Bodhi* tree at *Bodh Gaya*. The *Bo* tree attains great size and age; the leaves, which hang from long, flexible petioles, rustle in the slightest breeze. *Pipal* is also spelled *peepul* or *pipul*. All parts of the *Pipal* tree, including roots, bark, leaf and fruit, are useful. The botanical classification of the *Bo* tree is:

Division: *Magnoliophyta*; class: *Magnoliopsida*, order: *Urticales*; Family: *Moraceae*.

Description of the Plant: Large tree. Flower color red. Flowers in February. Fruits in May / June. Widely found in uplands and plain area.

Plant Parts Used: Root / Bark / Leaf / Fruit.

- Mentioned as being Him in the *Gītā* (at 10: 26) and in the *Bhāgavatam* as the tree at *Prabhāsa* under which *Krishna* sat when He was hit by *Jarā* and left for *Vaikhāna* (see 11.30: 27).

**Pitriloka:** the planets, the world where the deceased ancestors live.

**Piśācas:** yellow meat-eating devils, or urchins as also: a fiend, an ogre, a demon, an imp, a malevolent or devilish being and a she-devil.

**Pitās:** deceased ancestors who were promoted to an honorable position on one of the higher planets.

**Planets, Hellish -:** planets, spheres or worlds of living

belonging to the lower. They are of the dark and demonic, and those who because of their sinful ways come to live there, have there a life of unbearable suffering (see also L o k a).

**Planets, Heavenly** -: planets, spheres or worlds of living belonging to the higher. The beings living there are situated on a higher level, live much longer and have much more extensive - better regulated - sensual pleasures than one has on other planets of the universe (see also L o k a).

### Potencies (śakti):

- The Supreme Lord His (feminine) internal potencies of fortune (Ś r ī), development (*Pushthi* or also strength), speech (*Gīr* or knowledge), beauty (*Kānti*), renown (*Kīrti*), contentment (*Tushthi* or renunciation - these first ones are His six opulences, see also b h a g a); comfort (*Ilā*, *bhu-śakti*, the earth-element or *sandhinī*) and power (*Ūrjā*, expanding as T u l a s ī); His potencies of knowing and ignorance (v i d y ā and a v i d y ā, leading to liberation and bondage); His internal pleasure potency (ś a k t i or *hlādinī*), his marginal potency (*ca* or *jiva-śakti*) and His creative potency (M ā y ā) (see 10.39: 53-55).

- Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, which can be divided into three categories:

- *sandhinī*, the potency of eternal existence;
- *samvit*, the potency of omniscience;
- and *hlādinī*, the potency of bliss.

K r i s h n a's potency for existence, His potency for knowledge and His potency for pleasure - are distinct from y o g a m ā y ā. Each is an individual potency. This is another formulation of the divine in terms of s a t - c i t - ā n a n d a; K r i s h n a as being eternity, consciousness and bliss (see also ś a k t i).

- The nine potencies, elements, energies of material nature (p r a k r i t i), the living entity (p u r u s h a), cosmic intelligence (m a h a t - t a t t v a), the false ego (a h a n k ā r a) and the five objects of the senses (the t a n m ā t r ā s) of the sound, what touches, the form, the taste and the aroma (see also the nine ś a k t i s, and 11.19: 14 and 11.22).

**Prabhāsa**: ('splendor') place from where K r i s h n a left this earth.

**Prabhu**: master, honorary title for respected b h a k t a s.

**Prabhupāda**: literally master of the feet, honorary title for a spiritual master.

- S w a m i P r a b h u h p ā d a: the v a i s h n a v a - ā c ā r y a who brought the b h a k t i y o g a of Lord K r i s h n a - C a i t a n y a to the west and translated the verses of G ī t ā and the Bhāgavatam (see also p ā d a).

- Also Vishnupāda: the refuge of the shelter that is V i s h n u.

**Prabodhānanda Sarasvatī**: great v a i s h n a v a -

poet and devotee of Lord Ś r ī C a i t a n y a M a h ā p r a b h u.

**Prācinabarhi**: a king who, entangled in fruitive activities, received instructions on the essence of the soul from N ā r a d a M u n i. This instruction culminates in the story of life its tribulations and the reality of reincarnation with the character of P u r ā ṇ j a n a who lived in the city of nine gates as an analogy to the soul inhabiting the body (see 4.24-29). He was the father of the P r a c e t ā s.

**Pracetās**: the sons of king P r ā c ī n a b a r h i. They withdrew for austerities and received instruction from Lord Ś i v a (4.24) and N ā r a d a (4.32). Later they married with M ā r i s h ā who gave birth to D a k s h a (4.30, 31 & 32) (see also M a h ā r i s h i).

**Pradhāna**: the primary nature, the primary or unevolved matter or nature; the undifferentiated in possession of the differentiated nature, consisting of the cause and effect of the combination of the three modes (see also s ū t r a, e l e m e n t s, S.B.: 3.26:10, 3.29: 36, 10.85: 3, 11.22: 33, and 12.4: 20).

**Pradyumna**: 'the pre-eminently mighty one', one of the four original expansions of Lord K r i s h n a in the spiritual world ruling the intelligence reported to be the god of love incarnate. (see also S a n k a r s h a n a - of the ego, A n i r u d d h a - of the mind and V ā s u d e v a - of the consciousness, see also V y ū h a s, S.B. 4.24:35-37 and P ā ṇ c a - t a t t v a).

- Name of Cupid the God of Love incarnated as a son of K r i s h n a and His first wife R u k m i n ī.

- Pradyumna, the son of K r i s h n a fought against Ś a l v a, a member of the family siding with S i s u p ā l a. He couldn't defeat the great magician and thus was it K r i s h n a in person who put Ś a l v a down (see 10.76).

**Prahasan**: smiling, characteristic of K r i s h n a.

**Prahlāda**: A great devotee of the Lord and son of H i r a n y a k a ś i p u, a demonic ruler who by means of severe penance enforced not to be destroyed by any weapon, but ultimately was torn apart by the nails of N r i s i m h a - d e v a. Prahlāda is of special significance to the devotees, the b h a k t a's, because by remembering K r i s h n a he ultimately found the grace of liberation from the misery of his father (see also B h ā g a v a t a D h a r m a, N r i s i m h a d e v and the bhajan about him, see 7.5 and further).

**Prajāpati**: the founding father, e.g. D a k s h a and K a r d a m a (see also M a n u).

- Progenitor of the living beings;

- Lord B r a h m ā.

**Prajna**: scholarship, knowledge of the divine, consciousness of the true knowledge of God.

**Prakāśa-vigraha**: form of K r i s h n a, that for a few characteristics is identical to His original form.

**Prākṛita:** third rank devotion on a material level: one has no clear idea yet of K r i s h n a and His devotees. Applies to Christians and Muslims.

**Prakṛiti:** the material nature (a p ā r a -) with the living beings (see 11.2: 47 and p a r ā p r a k ṛ i t i).

**Prākṛitimsyam:** K r i s h n a's term for His own transcendental form.

**Pralamba:** a black demon sent by K a m s a in order to destroy K r i s h n a that tried to run off with B a l a r ā m a on His back but was slain by Him (10.18).

**Pralaya:** annihilation. The progress of k ā l a is described as being of a continuous (*nitya*), occasional (*naimittika*), natural (elemental or *prākṛitika*) and final (*ātyantika*) type of annihilation or pralaya (12.4: 38).

- A second division of annihilation (*prarīṣankrama*) is given in 3.10: 14: the three kinds of annihilation of the plants, who end with the universe, that of the lower animals who go extinct and that of the higher beings that end in the Lord.

**Pramāda:** illusions by inattention, a wrong conception of reality (see also b h r a m a).

**Pramāna:** (measure, scale, standard, correct notion, Oneness, unity) a means of acquiring pramā or certain knowledge; evidence. There are according 11.19: 17, four types of certain knowledge or proof: ś r u t i, s m r i t i (also called aitiḥya or traditional knowledge), pratyaksha (direct experience) and anumāna (logical inference). In b h a k t i is also held the division of g u r u, the teacher, ś a s t r a, the scriptures, and s ā d h u the co-believer, as the sources of knowledge related to this.

- The four pramānas according the M.W.-dictionary are: perception by the senses, inference, comparison, and verbal authority.

- Truth by sense-perception.

- Six in the v e d ā n t a, viz. pratyaksha, perception by the senses; anumāna, inference; upamāna, analogy or comparison; ś a b d a or āpta-vacana, verbal authority, revelation; anupalabdhī or abhāva-pratyaksha, non-perception or negative proof; arthāpatti, inference from circumstances;

- The n y ā y a admits only four, excluding the last two.

- The s ā n k h y a admits only three, pratyaksha, anumāna and ś a b d a.

**Pramathas:** ('thought out, wise, excogitate') the different mystic attendants of lord Ś i v a. Array with him for battle as with the battle against B ā n a in 10.63.6 (and in 10.66.31 and 10.74.52).

**Pramlocā:** the heavenly girl sent by I n d r a to seduce sage K a n d u and of whom the daughter M ā r i s ā was born who became the wife of the P r a c e t ā s.

**Prāna:** the life breath, the vital breath.

- Cosmic energy potently present in oxygen; life generating principle pervading the entire universe (see also v ā y u).

**Pranasyati:** because of a loss of intelligence yielding to temptations.

**Pranava omkāra:** see o m.

**Pranava:** primal sound of God, identity of K r i s h n a as a transcendental sound vibration: A U M (see also o m k ā r a) (see also 11.14: 34, 11.21: 36-40).

- According to Ś r ī l ā Ś r ī d h a r a S v ā m ī, the pranava, or o m k ā r a, has five parts - A, U, M, the nasal focus (*bindu*) and the reverberation (*nāda*). Liberated souls meditate upon the Lord at the end of that reverberation (pp 11.27: 23).

**Prāṇāyāma:** breathcontrol by the v a y u's or the settling of the movement of the airs so that well-being is the result (see v ā y u & p ū r a k a - inhaling, r e c a k a - exhaling, k u m b h a k a, retaining).

- Fourth phase of a s h t h ā n g a - y o g a, consisting of breath control discussed by K r i s h n a in S.B. 11.14: 32 and B.G. 4.29).

**Prasāda(m):** (grace, favor) food offered to K r i s h n a a prepared from milk, cereal, beans, vegetables and fruits. Is considered wholesome and blessing. By sacrificing to K r i s h n a gets the food the quality of K r i s h n a.

- Each proof of mercy of the Lord.

**Pratiloma:** someone born from the mixed marriage between a father from a lower and a mother from a higher caste. Mentioned in: 10.78: 24.

- Something contrary to the natural course or order, reverse, inverted; adverse, hostile, disagreeable, unpleasant.

**Pratyag-ātmā:** the liberated soul freed from material bondage.

**Pratyāhāra:** withdrawing from activity of the senses; one of the eight elements of a s h t h ā n g a - y o g a that follows the breathcontrol of p r a n a y ā m a; the conscious refraining from all unnecessary sense-activity, the turning inward of one's vision.

**Pravṛitti-mārga:** the way of sensual pleasure according the vedic directions.

- Devotional service to the Lord is called n i v r i t t i - d h a r m a, the more sense-oriented worship of gods and forefathers with ceremonies of sacrifice for the purpose of material results is then called *pravṛitti-dharma* (see also S.B.: 3-32: 2, 4.4: 20, 7.15: 47, 11.10: 4 and d h a r m a).

**Prema:** real, spontaneous, devotional love for/of God (K r i s h n a), the result of ś r a d d h ā and b h ā v a.

**Pretas:** ghosts, hobgoblins, evil attendants of lord Śiva.

**Priśnigarbha:** name of the Lord as the one born from the ancestor Priśni, or Vāmana deva (see 6.18: 1-9).

**Prithā:** Arjuna's mother, wife of Pāndu, see Kuntī.

**Prithu Mahārāja:** an empowered incarnation of Lord Kṛishna who demonstrated how to be an ideal king (see 4.15-23).

**Priyavrata:** From the father of mankind called Svāyambhuva Manu and his wife Satarūpā their sexual life according to the rules of religion, was there the increase of the generations. He begot from Satarūpā five children with Priyavrata and Uttānapāda as their sons and Ākūti (married to the sage Ruci), Devahūtī (who married with Kardama) and Prasūti (who married to Dakṣha) as their daughters. The two sons were of the greatest and their sons and grandsons spread all over the world. Dhruva was a grandson of Uttānapāda (see 3.12:56, 4.1 4.8:7, 4.31:26). Though reluctant to do his duty, was Priyavrata convinced by Brahma himself. Thus came from him the many generations. He perfectly thought to satisfy the Supreme Lord by on a chariot circumambulating the Mountain of Enlightenment of the sun-god. With the rims of his wheels he is reported to have created the seven places of refuge, the islands of bhūmanaḍāla (see 5.1 for the story). Another daughter named Urjasvatī he gave away as the wife of to the great sage Usanā (Sukrācārya).

**Pulaha:** one of the ten mahārīṣhī born from Brahma. Received from Kardama his daughter Gatī in marriage (3.24: 22).

- Gatī, the wife of Pulaha gave birth to three chaste sons (Karmasrestha, Varīyān and Sahisnu) who knew all about karma and were also very respectable and tolerant (4.1: 38).

- His aśramā, also called Hari-kshetra, is situated in Hardwar and belongs to the holiest places (5.7: 8) that time and again should be paid a visit by the one who desires the auspiciousness as it is there that of the persons the religious activities performed are a thousand times more effective (see 7.14: 30-33).

**Pulastya:** one of the ten mahārīṣhī born from Brahma. Received from Kardama his daughter Havirbhū in marriage (3.24: 22).

- Pulastya begot in his wife Havirbhū, Āgastya, who in his next birth would be Dahrāgni (the one of the digestive fire) and Visrava the great one of austerity (4.1: 36).

- The one sage who told Parāśara Munī the Bhāgavatam that was later told to the sage Maitreya who instructed Vidura (see 3.8: 9).

- Bhārata withdrew again in Pulastya's and Pulaha's āśramā as the deer he changed into. (see 5.8: 30).

**Pundit (pandit):** (scholar, teacher, philosopher, brahmin sage, learned man) officiator, priest in hindu

ceremonies (see also Mīmāṃsā and dārśhanā).

- A Hindu brahmin who has memorized a substantial portion of the Vedaś, along with the corresponding rhythms and melodies for chanting or singing them. Hindus hire them to chant Vedic verses at yajñas and other events, both public and private.

- A term of great respect given to Indian classical musicians (usually Hindu) acknowledged to be masters.

**Purāna:** narration; eighteen very old books about the history of the planet and other worlds (there are also eighteen upa-purānās, smaller ones).

- The stories; eighteen very old books or bibles from big, 81.000 verses to small, 9.000 verses, six about Viśhnu, six about Śiva and six about Brahma, containing (vedic) histories about the relation of mankind with the different forms of God and their worlds. The *Vishnu-purāna* the *Srīmad Bhāgavatam*, also called the *Bhāgavata Purāna* and *Paramahansa Samhitā*, is considered the most important (see also 12.7: 23-24, 12.13: 4-9 itihāsa, veda).

Creation, secondary creation, the dynasties of the kings, their activities and the reigns of the Manus are the five characteristics of each purāna (Amara-ḥaṣa).

The six *Vishnu purānas*:

1. *Srīmad Bhāgavata purāna* (18.000 verses) has because of its beautiful presentation style, a high rank in Sanskrit literature. It contains tales related to various incarnations of Lord Viśhnu and mainly deals with the life and plays of Lord Kṛishna.

2. *Vishnu purāna* (23.000 verses) Also contains five parts. First part narrates about the creation of the universe, pralaya and the churning of the ocean. Second part contains geographical description of earth divided into seven islands. Third part describes about the origin of Bhuddhiśm. Fourth part contains a description about the populating of the earth from the beginning. Fifth part is entirely devoted to the life and plays of Lord Kṛishna (Stories of various devotees; a description of varṇāśramā; the six āṅgas of the Veda; a description of the age of Kali; description of Sveta Varāha Kālpa, Vishnu dharmotara. Varāha Kālpa, Visnu dharmotara).

3. *Nāradiya purāna* (25.000 verses) is a vāiśhnavā purāna presented in a style of dialogue between Nārada and Sanāt-kumāra. This purāna contains detailed description of major places of pilgrimage (a synopsis of everything; it describes Jagannatha Puri, Dvārakā, Badrinatha, etc.).

4. *Padma purāna* (55.000 verses) Contains five parts. In the first part, sage Pulastya explains the essence of religion to Bhīṣhma. The second part contains a description of the earth. Third part contains tales of creation as well as geographical description of India. Fourth part describes the life of Lord Rāma. In the fifth part, essential knowledge of religion has been discussed in dialogue style between Lord Śiva and Pārvatī. (Contains the glory of Srīmad-B

h ā g a v a t a m; the stories of R ā m a, J a g a n n a t h a, M a t s y a, E k ā d a s ī, B h r ī g u, etc.)

5. *Varāha purāna* (24.000 verses) contains the tale of rescue of the earth by the a v a t ā r V a r ā h a (boar incarnation) of Lord V i s h n u. (Describes different vratas; Lord V i s h n u's glories).

6. *Garuda purāna* (19.000 verses) is about Lord V i s h n u preaching his vehicle, G a r u d a about the subtleties of religion and life. Besides, trivial tales related to religion and moral, this purāna also contains description of diamond like jewels and the ways to identify best kind of jewels. (Subject of B h a g a v a d - g ī t ā; reincarnation; *vishnu-sahaasra-nama*; description of Tarsya K a l p a.)

The six *Brahmā purānas* are:

'1. *Vāmana purāna* (10.000 verses) is the purāna is entirely devoted to V ā m a n a a v a t ā r a (incarnation) of Lord V i s h n u narrated in dialogue style between the sage P u l a s t y a and the devoted N ā r a d a.

2. *Mārakandeya purāna* (9.000 verses) begins with a question put forth by sage Jaimini. In reply to this question, sage M ā r k a n d e y a narrates what constitutes the subject matter of this purāna (Stories of R ā m a and K r ī s h n a).

3. *Brahmā purāna* (10.000 verses) Contains two parts - *Purva Bhāga* and *Uttar Bhāga*. *Purva Bhāga* contains tales of creation, description of Lord R ā m a and Lord K r ī s h n a. *Uttar Bhāga* contains a detailed description of Purushottama Tīrtha prominent among all the holy places.

4. *Brahma vaivarta purāna* (18.000 verses) This purāna contains four parts. First part contains the tale of creation. Second part contains tales related to godesses. Third part contains tales related to Lord G a n e s h a. In the fourth part, tales related to the life and plays of Lord K r ī s h n a have been given. (Contains the glories and pastimes of R ā d h ā and K r ī s h n a).

5. *Brahmānda purāna* (12.000 verses) It is the last of the eighteen purānas. Presently it is available in different pieces and no connection seems to exist between them. Once, it had contained *Aadhyatma Ramāyana*. (Describes the v e d a n g a's and the Adi K a l p a).

6. *Bhāviṣhya purāna* (14.500 verses): This purāna contains five *parvas* (parts). The first part contains description of creation. Second, third and fourth parts contain detailed description of lord S i v a, Lord V i s h n u and S ū r y a respectively. In the fifth part, description of heaven has been given (Contains the glories of devotional service; prediction of Lord C a i t a n y a).

The six *Śiva purānas* are:

'1. *Skanda purāna* (81.100 verses) It is the largest purāna. It is mainly devoted to K ā r t i k e y a (S k a n d a) the son of lord S i v a and P ā r v ā t ī. Besides, it contains a lot of tales related to lord S i v a and many

holy places of pilgrimage devoted prominently to Ś i v a.

2. *Śiva mahapurāna* (24.000 verses) It is also a huge compilation of tales devoted primarily to the life and plays of lord S i v a. It is divided into seven s a m h i t ā s, which together contain more than twenty-four thousand stanzas.

3. *Kūrma purāna* (17.000 verses) Lord Himself has narrated this purāna in K ū r m a (tortoise) incarnation to N ā r a d ā. N ā r a d ā narrated it to Sutaji who in his term narrated it to an assembly of great sages (Contains the conversation between K r ī s h n a and the Sun-god - mentioned in B h a g a v a d - g ī t ā; D h a n v a n t a r ī; and describes the L a k s h m ī K a l p a).

4. *Matsya purāna* (14.000 verses) is about the Lord's fish incarnation and the preservation of M a n u and the seeds of all life during the destruction (p r a l a y a) by the M a t s y a a v a t ā r a (Temple construction; describes V ā m a n a and V a r ā h a K a l p a s).

5. *Linga purāna* (11.000 verses): Preaching about the glory of lord S i v a en L i n g a worship is the main objective of this purāna. In two parts, this purāna contains tales related to the creation of the universe, origin of the l i n g a, of the V e d a's, lord B r a h m ā, Lord V i s h n u etc. from this l i n g a (Contains the glory of Lord N r ī s i m h a d e v a; J a n ā r d h a n a; the story of A m b a r ī s h a M a h ā r ā j a; the glories of G ā y a t r ī).

6. *Agni purāna* (15.400 verses) is devoted to A g n i. It is presented in preaching style by A g n i to sage V a s i s h t h a. It contains the description of various incarnations of God, Lord R ā m a and K r ī s h n a as well as of the earth and stars (Contains the description of Salagrama; describes the Isana K a l p a.)

(see also the site [urday.com](http://urday.com) and [alt.hindu](http://alt.hindu)).

- There are ten characteristics of a purāna:
- The creation (of this universe, *sarga*),
- the subsequent creation (of different worlds and beings, *visarga*),
- the maintenance (the sustenance, the vritti or *sthāna*)
- and protection (the *rakshā* or *poshana* of the living beings),
- the reigns (the m a n v a n t a r a s of the various M a n u s),
- the dynasties (*vamśas*),
- the narrations about them (*vamśa-anucaritam*),
- the annihilation (of different kinds, p r a l a y a or *samsthā*),
- the motivation (of individuality or *hetu*)
- and the supreme shelter (of the Fortunate One or *apāsraya*), (see 2.10: 1 and 12.7: 9-10).
- Ś r ī l ā J ī v a G o s v ā m ī has explained to this that the ten principal topics of Ś r ī m a d - B h ā g a v a t a m are found within each of the twelve c a n t o s. One should not try to assign each of the ten topics to a particular c a n t o. Nor should the Ś r ī m a d - B h ā g a v a t a m be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned



above, are described with various degrees of emphasis and analysis throughout the *S r ī m ā d - B h ā g a v ā t a m* (pp. 12.7: 9-10).

**Purāṇah:** the oldest; a quality of the soul.

**Purañjana:** a king in an allegory about the *j ī v a* living in the city with nine gates or the body (see 4.25 and further). A story told by *N ā r ā d a* to king *P r ā c ī n a b a r h i*.

**Pure Devotee:** someone who, free from all attachment to the fruits of his actions (*k a r m a*) and to speculative thought (*j ñ ā n a*), surrenders with body and soul to the service of the Lord and thus achieves the perfection of devotion unto God and the acme of spiritual realization.

**Purūravā:** a king born from the, to a woman, cursed *S u d y u m n a* and the powerful Budha. He later married the heavenly *U r v a śī* that left him in denial of his attachment (see 9.14).

- Founder of the dynasty that with the *Y a d u s* and the *K u r u s* (descendants of *P ū r u*) ran into conflict with themselves in the great war of *K u r u k s h e t r a*.

**Purusha:** the male principle; the Absolute Truth in its original form (*m a h ā p u r u s h a*). The lord as the *p u r u s h a* assumed the original form of the material world with her sixteen principles of material action (S.B. 1.3:1, see also *v ī r ā t h - r ū p a*)

- The original person, the incorporeal godhead.

- (as cause and effect), the mind, *d e e l e m e n t s*, *f a l s e e g o*, the *g u n a s*, the *s e n s e s*, the Universal form or appearance (see *v ī r ā t h - r ū p a*) with the moving and nonmoving living entities and the complete independence all together.

- The living being, the person as the enjoyer.

- *K r i s h n a* as the Supreme Enjoyer.

- *V i s h n u* as the first *a v ā t ā r a* (*p u r u s h a - a v ā t ā r a*, see *V i s h n u*).

- Separated from the material nature under the influence of Time (see 11.24: 3).

**Purushārthas:** goals of a material life. In four: *k ā m a*, *a r t h a*, *d h ā r m a*, *m o k s h a*; by (resp.) regulation of lust, profit and religious duty one finds liberation. Often mentioned in three not mentioning the *m o k s h a*.

**Purusha-avatāras:** the first expansions of *K r i s h n a* as the original person, three in number, involved in the creation, maintenance and dissolution of the material universe. (see also *a v ā t ā r a* and S.B. 2.7). These are the primary expansions of Lord *V i s h n u*:

- *K ā r a n o d a k ā ś ā y ī V i s h n u* (*M ā h ā - V i s h n u*) lies within the Causal Ocean and breathes our innumerable universes;

- *G a r b h o d a k ā ś ā y ī V i s h n u* enters each universe and creates diversity;

- *K ś h ī r o d a k ā ś ā y ī V i s h n u* (the Supersoul) enters into the heart of every created being and into every atom.

**Pūjā:** honour, worship, respect, reverence, veneration, homage to superiors or adoration of the gods. With *ā r a t i* and *k ī r t a n*.

- The worship of the deity or the representative of God at home or in the temple (see *a r c a n a* and *b h ā g a v ā t a d h ā r m a*).

**Pūraka:** the phase inhaling the breath (see *p r ā n ā y ā m a*).

**Pūrnam (om-):** the fullness of *K r i s h n a*: in qualities in six: riches, beauty, fame, strength, knowledge and renunciation (see also *b h ā g a* and *p o t e n c i e s*).

- To the separate division called the Complete Whole: the unity of Him, the Lord, the soul, the matter, the activity and the Time (resp. *ī ś v a r ā*, *j ī v a*, *p r ā k r i t i*, *k a r m a e n k ā l a*).

**Pūru:** the son of king *Y a y ā t i* who took the burden of old age from his father so that he could stay young, and so became the founder of the dynasty named after him. Because *K r i s h n a* belonged to the dynasty of his brother *Y a d u*, who refused his fathers request, could he not ascend the throne after *U g r a s e n a* (see 9:18). This was so because the descendants of *Pūru*, to which also the *P ā n d a v a s* belonged, contested the rule of the *Y a d u s* because of *Y a y ā t i*'s curse with *J a r ā s a n d h a* and *S i ś u p ā l a* fanatic after the death of *K a m s a* and thus was *K r i s h n a* forced into retreat in *D v ā r ā k ā* (see e.g. 10.68: 13-22), which together with the exile of the *P ā n d a v a s* ultimately led to the great war of *K u r u k s h e t r a* and the downfall of the entire *c a n d r a - v a m ś a*, the lunar dynasty of *P u r ū r a v ā* that had ruled India after *R ā m a c a n d r a* (see 9: 14 en 9:18).

**Pūrvataram:** (previous, anterior, ancient, prior, before, first) term relating to liberated souls of yore with whom one must be in touch to have proof of the soul (see also *p a r a m p a r ā*).

**Pūrvacitti:** ('foreboding, first notion or conception') the name of the *a p s a r ā* that the Lord is confessed to (see 11.16: 33).

**Pūtānā:** witch in the form of a beautiful woman sent by *K a m s a* to kill baby *K r i s h n a*, but who instead was killed by *K r i s h n a* and thus found liberation.



R

**Rādhā:** see R ā d h ā r ā n ī

**Rādhārānī, Śrimate:** girlfriend of the young K r i s h n a also called Rādhā, cowgirl from V r i n d ā v a n a. Stands for the pure love of and for K r i s h n a. The cause of the madness of Lord C a i t a n y a who completely identified Himself with her love for Him (see G o p ī and different b h a j a n s about her).

- Eternal companion of K r i s h n a, personal manifestation of His inner *hlādinī* p o t e n c y of spiritual happiness. She embodies the perfect love and devotion unto the Lord.

- The Sanskrit word *rādhana* means: propitiating, conciliating; pleasure, satisfaction, obtaining, acquisition; the means or instrument of accomplishing anything, worship; and the word *ārādha* means gratification, paying homage.

- Śrī Hayeśvar das, a dutch translator of P r a b h u p ā d a's works, says in his comments: The word "served" in all its intensity is the translation for *ārādhika* in 10.30.28, which for the *sandhi* (the fluent connection at the end of one word with the beginning of a next one) is abbreviated to *rādhika*. With this word is indirectly the holy name of Rādhikā revealed of K r i s h n a's eternal companion S r ī R ā d h ā: for the rest is the name of Rādhikā absent in the *Bhāgavata Purāna*.

**Rāga:** attachment, preference, counterpart of aversion (d v e s h a). A k l e ś a.

- A musical mood, note, harmony, melody. There are six main rāgas to excite some affection.

- Coloring, dying.

- Color, hue, tint.

- Redness, inflammation.

- Love, affection, sympathy for.

- Vehement desire, interest joy, delight in.

- Seasoning, condiment.

- Second daughter of Angiras.

- Sun or Moon.

- A prince or King.

**Rāgānuga-bhakti:** devotion of the advanced who

took up spontaneous love for K r i s h n a; got attached to Him that way. Also called b h a j a n a (as opposed to arcanā-bhakti temple-devotion with m u r t i s; see further v a i d h i - b h a k t i and s ā d h a n a - b h a k t i). Form of p a r ā - b h a k t i, in contrast with v i d d h a - b h a k t i.

**Rājasūya-yajña:** ('the king of sacrifices-ceremony') vedic ritual to the assuming of the throne by a vedic sovereign meant to settle his rule over other rulers (see 10:72).

**Rākshasas:** a certain kind of demons, the wild men, also called a s u r a s: a concept with a broader meaning indicating everyone not complying with the rules who are bent on enjoyment only. Next to this are also the demons indicated who publicly oppose religious principles and the malicious who fight against K r i s h n a.

- Man-eaters.

**Rāma:** ('source of joy'), the Highest Enjoyer of eternal Bliss.

- Incarnation of K r i s h n a (V i s h n u - t a t t v a), also called Rāmacandra: the V i s h n u - a v a t ā r a who together with H a n u m ā n and his monkey-hordes and His eternal companion brother L a k s h m ā n a (see S a n k a r s h a n, B a l a r ā m a and N i t y ā n a n d a) defeated the demon R ā v a n a, to free Sītā, His wife who was abducted by the demon (see 9:10 & 11).

- Another name of B a l ā r a m a.

- Another name for U ś a n ā.

- Another name of P a r ā ś u r ā m a.

**Rāma-rājya:** perfect v e d i c monarchy to the example of the rule of king R a m ā c a n d r a, the a v a t ā r a of K r i s h n a as the ideal sovereign.

**Rāsa-līlā:** the so called r ā s a-dance (*rāsa* means game or sport or dance). Famous dance of K r i s h n a with the g o p ī s at night outside of V r a j a (the vicinity where He grew up). Erotically charged. Reason of the great renown of the B h ā g a v ā t a m, especially chapter 33 of the tenth canto, the summum bonum, in India.

**Rāvana:** a mighty demon called ten-head, who wanted to build a staircase to heaven and pave the streets with gold, but by K r i s h n a in His R ā m a - incarnation was killed after he had abducted Sītā (see also R a m ā y a n a and H a n u m ā n and 9: 10).

**Raghu:** ancestor of R ā m ā c a n d r a. His dynasty was also called the raghu-dynasty.

**Raghavas:** descendants of King R a g h u, especially R ā m a and L a k s h m ā n a.

**Rajas, Rajo-guna:** the mode of passion (see g u n a s).

**Rajo-guna:** the mode of passion in material nature

(see also: g u n a s, B r a h m ā).

**Ramā:** good luck, fortune, splendour, opulence, another name for L a k s h m ī, the goddess of fortune.

**Ramāyana:** ('the path of R ā m a') the epic written by V ā l m ī k i on the a v a t ā r a Ś r ī R ā m a who in His youth was banned to the forest with Ś ī t ā, His wife, takes it up against R ā v a n a, a demoniac ruler and thus obtained His kingdom (see links).

**Rantideva:** a king famous for attaining brahmāloka as he, himself emaciated, gave away to guests and even dogs his last bit of food after a long fast (9.11).

**Rasa:** (literal: taste, state of love, relation, mood, emotion, mellow): ecstatic emotional relation with K r i s h n a; relation of the Lord with the living beings (see also v i s h a y a):

seven indirect (by Ś r ī l a R ū p a G o s v ā m ī in the B h a k t i R a s ā m r i t a S i n d h u 2.5.115 -116):

anger (r a u d r a),  
wonder (a d b h u t a),  
ghastliness (b ī b h a t s a),  
dread (b h a y ā n a k a),  
humor (h ā s y a),  
chivalry (v ī r a) en  
compassion (d a y ā)

and five direct main rasas:

the neutral (ś a n t a),  
the servant-Master-relation (d ā s y a),  
friendship (s ā k h y a),  
the parent-child relation (v ā t s a l y a)  
the amorous relation (ś r i n g ā r a).

Marital (m ā d h u r y a) is distinguished ś r i n g ā r a in:

- *svakhya*, mature and  
- *parakhya*, youthful. indirect means distorted by temporality. Direct means experienced to the full in the liberated state.

- Also mentioned in the B h ā g a v a t a m Canto 10 in verse 17 of chapter 43 where V y ā s a describes the different emotional states of the audience at the wrestling arena of K a m s a as K r i s h n a steps forward to wrestle for justice, explained by Ś r ī l a Ś ' r ī d h a r a S v ā m ī in quoting the verse:

*raudro'dbhutaśca śringāro  
hāsyam vīro dayā tathā  
bhāyānakaśca bībhatsah  
śāntah sa-prema-bhaktikah*

"(There are ten different moods:) fury (perceived by the wrestlers), wonder (by the men), conjugal attraction (the women), laughter (the cowherds), chivalry (the kings), mercy (His parents), terror (K a m s a), loathing (the unintelligent), peaceful neutrality (the y o g ī s) and loving devotion (the V r i s h n i s)."

- Also in five described in the B h ā g a v a t a m 7.1:

30-32 as: (30) Of in lust, hatred, fear, affection and devotion having a mind absorbed in the Supreme have many given up the sin and by that attained the path of liberation. (31) The gopi's with their lusty desires, K a m s a out of fear, Ś i ś u p ā l a and others out of hatred, many Kings out of kinship, K r i s h n a's family out of affection and you and us through b h a k t i did so o King. (32) Anyone but V e n a would adopt one of these five in regard to the Original Person and therefore should one by any means fix one's mind on K r i s h n a.

- Monier Williams dictionary: (...) the taste or character of a work, the feeling or sentiment prevailing in it (from 8 to 10 Rasas are generally enumerated, viz. {śringāra}, love; {vīra}, heroism; {bībhatsa}, disgust; {raudra}, anger or fury; {hāsyā}, mirth; {bhayānaka}, terror; {karuṇa}, pity; {adbhuta}, wonder; {śānta}, tranquillity or contentment; {vātsalya}, paternal fondness; the last or last two are sometimes omitted.

- Ś r ī l a B h a k t i s i d d h ā n t a S a r a s v a t ī T h h ā k u r quotes the following Vedic statement: raso vai sah rasam hy evāyam labdhvānandī bhavati. "He Himself is rasa, the taste or mellow of a particular relationship. And certainly one who achieves this rasa becomes ānandī, filled with bliss." (Taittirīya Upaniṣad 2.7.1)

- Ś r ī l a B h a k t i s i d d h ā n t a S a r a s v a t ī quotes a further verse to explain the word rasa:

*vyatītya bhāvanā-vartma  
yaścamatkāra-bhāra-bhūh  
hridi sattvojvale bādham  
svadate sa raso matah*

"That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness - such is known as rasa."

- The sap or juice of plants, juice of fruit, any liquid or fluid, the best or finest or prime part of anything, essence, marrow, elixir, soup, serum, semen.

**Ratha-yātrā:** festival of the chariot in which K r i s h n a as Lord J a g g a n ā t h a is taken around the city placed on a cart, pulled by the devotees.

**Raudra:** anger as a r a s a (indirect).

**Recaka:** the phase of breathing in which one exhales (see p r ā n ā y a m a, p ū r a k a, k u m b h a k a)

**Regulative principles** (see also v i d h i): with this term are indicated the injunctions that are to be followed strictly by anyone who wants to advance spiritually. They are known in categories of values according the different aspects of spiritual life, but the most important, followed naturally by every civilized person, and thus for certain also by the person of self-realization, are the following four:

- 1) No meat, fish or eggs for food but to be compassionate with respect for all living beings (see d a y ā and a h i m s a);
- 2) No intake of any intoxicant, stimulating or sedating

(drugs, alcohol or even coffee, tea and chocolate, tobacco etc.), but have respect for the natural order and the Absolute Truth of His creation (see *s a t h y a, k ā l a* and *p u r u s h a*);

3) Not to engage in any form of illicit sexuality, but to share faithfully and be pure of spirit and body (see *p r e m a, d ā n a* and *s a u c a*, no sex for the sake of sex outside of the marriage, and within the marriage only for the purpose of begetting children).

4) Not to engage in any form of gambling, not eat more or acquire more than is needed, but to be austere, not to go beyond necessity and to know where and when to stop (see *t a p a s* and *b h ā g a v a t a d h a r m a*).

**Ribhus** (*ribhu* means: clever, skilful, inventive, prudent) an artist, one who works in iron, a smith, builder of carriages.

- Name of three semi-divine beings Ribhu, Vāja and Vibhvan, the name of the first being applied to all of them; thought by some to represent the three seasons of the year, and celebrated for their skill as artists; they are supposed to dwell in the solar sphere, and are the artists who formed the horses of *I n d r a*, the carriage of the *A ś v i n s*, and the miraculous cow of *B r i h a s p a t i*; they made their parents young, and performed other wonderful works. They appear generally as accompanying *I n d r a*.

**Rishabha:** 'the best', *a v a t ā r a* Lord Rishabhadeva was an example as a king but was as an *a v a d h ū t a* misinterpreted (see *m ā y ā v ā d a* and 5.4-5). He had a hundred sons of whom the *n a v a - y o g e n d r a s* were the ones best known.

- Of them was indeed the eldest, *B h a r a t a*, a great practitioner of yoga; he had the best qualities and it was he of whom this land was called *B h ā r a t a - v a r s h a* by the people (5.4: 9).

- As the son of King *N ā b h i* (the pivot) He was born as Rishabha (the best one) from Sudevi to go for the certainty of being equibalanced in the matter of *y o g a* (2.7: 10).

- Under the tenth *M a n u* will from *Āyusmān*, from the womb of *Ambudhārā*, Rishabhadeva, a partial incarnation of the Supreme Lord, take birth and of him will *Adbhuta* enjoy all opulence of the three worlds (8.13: 20).

**Rishi (rshi):** ('seer') sage, vedic scholar, a saint (see also *m u n i, v i p r a, s ā d h u, m a h ā r i s h i*).

- From *B r a h m ā* were born the sons *M a r ī c i, A t r i, A n g i r ā, P u l a s t y a, P u l a h a, K r a t u, B h r i g u, V a s i s t h h a, D a k s h a* and the tenth son, *N ā r a d a* (3.12: 22). Not counting *D a k s h a, N ā r a d a* and *B h r i g u* one speaks also sometimes about the seven sages, who for each *m a n v a n t a r a* have different names (zie ook 8.13).

- *K ā ś y a p a, A t r i, V a s i s t h h a, V i ś v ā m i t r a, G a u t a m a, J a m a d a g n i* and *B h a r a d v ā j a* are the names of the seven sages under the present *M a n u V a i v a s v a t a* also known as *S r ā d d a d e v*

*a* (8.13: 5).

**Rita:** (proper, right, fit, apt, suitable, able, brave, honest; settled order, law, rule; divine law, faith, divine truth) term used in contrast with *anrita* to indicate the true and the false, the real and the unreal (see also *s a t - a s a t*, 8.7: 25, 11.28).

- Rita is the living on leftovers one says (7.11: 18).

- A descendant of *M i t h i l a*: Vijaya's son was named Rita (9.13: 25).

- Cākshusha Manu the sixth *M a n u* gave free from passion via his queen *Nadvalā* the world the son, Rita, one out of twelve sons (4.13: 15-16).

**Ritvik:** the state of being a ritvij or priest; there are four of them:

- the *hotā* priest (the one offering oblations and singing the *R i g V e d a* verses),  
- the *brahma* priest (supervising the proceedings),  
- the *adhvaryu* priest (who chant the *y a y u r - m a n t r a s* and prepares the sacrifice by arranging the sacrificial ground, the altar, etc.)  
- and the *udgātā* priest (singing the *S ā m a - v e d a* hymns) (see 9.11: 2).

- The three forms of sacrifice are constituted by the three *V e d a s* which provide for the verses used by the offerings of the *hotā*, the *adhvaryu* and the *udgātā* priest.

**Rohini:** the mother of *B a l a r ā m a, K r i s h n a*'s elder brother. Another wife of *V a s u d e v a*.

- The name of a wife of *K r i s h n a*, who supposedly was the one heading the 16.000 queens held by *B h a u m ā s u r a*.

**Romaharshana:** a pupil of *V y ā s a d e v a, a p r a t i l o m a*, leading the great sacrifice of the sages in the *N a i m i s h a* forest, where *B a l a r ā m a*, being on a pilgrimage with *K u r u k s h e t r a* at hand, beated him 'to death' with a blade of grass because he impudently did not stand up on His arrival. His son *S ū t a d e v a G o s v ā m i* took over the vedic responsibility for the *p u r ā n a* (see 10: 78).

**Rūpa:** form, appearance (see also *v i g r a h a*, see e.g. 12.11: 14-15).

**Rūpa Gosvāmī:** author of the *B h a k t i - r a s ā m r i t ā - s i n d h u*. Translated and revised by *S w a m i P r a b h u p ā d a* as the 'Nectar of Devotion'.

- One of the so-called six *g o s v ā m i s* of *V r i n d ā v a n a*; the most important followers of Lord *C a i t a n y a M a h ā p r a b h u*. They wrote his teachings down and are recognized as intimate pupils and great sages (see: the bhajans *Nāma-sankīrtana*, *Sadgosvāmī Ashthaka*, and *Je Anilo*).

**Rudra:** the dreadful one; another name for *Ś ī v a*, or for his eleven inferior expansions who rose from his male half as the Rudra's.

- In the *Vāyu-purāna* are the Rudras named: *Ajaika-*

pad, Ahir-budhnya, Hara, Nirrita, Īsvara, Bhuvana, Aṅgaraka, Ardha-ketu, Mrityu, Sarp and Kapālin.

**Rukmī** (from rukma: 'golden, what is bright and brilliant'): son of Bhīshmaka and the brother of Rukminī, an ally of Jarāsaṇḍha and Śiśupālā conspiring against Kriṣṇa who was defeated by Kriṣṇa but not killed (see 10.54).

**Rukminī**: the daughter of the king of Vidarbha or Bhīshmaka: Rukminī, the first wife of Kriṣṇa (see also Vaidarbhi). She was abducted just before she had to marry to Śiśupālā.



## S

**Sādhaka**: denomination for all entertaining a spiritual discipline (sādhana) in yoga.

- Set apart from bhakti as a preceding concept.

**Sādhana-bhakti**: devotion of beginners getting disciplined under guidance.

- Devotion which with sādhana, spiritual discipline, delivers service (see also rāgānuga- and vaidhi-bhakti).

- There are two kinds: contaminated and free from material motives: vidhā and parā-bhakti.

**Sādhū**: (straight) enerring, obedient straightened, a saint, a holy man, a devotee, a seeker of truth.

- He who in full surrender to Kriṣṇa gives evidence of the greatest wisdom and holiness (see also śanta).

**Sādhya**: (literally: the ones subdued, mastered, or won; to be (being) contrived or managed; to be accomplished or fulfilled, proved or demonstrated; conquerable, practicable, feasible, curable, attainable) as a term used for the type of demigods that are worshiped for commercial success (see 2.3: 2-7) or the allegiance of subjects in case of a king.

**Sākhyā**: one of the five direct or primary rāsas or manifestations of love standing out as the main rāsa: the fraternal or friendly (see also bhāgavata-dharmā).

**Sālva** (**Sālva**): the demoniac member of the family

that siding with Śiśupālā fought with Pradyumna, but because of his great power and magic was killed by Kriṣṇa. He was reported to go to war with a flying fortress called Saubhā (see 10:76-77).

**Sāma**: "pacifying." Vasudeva wanted to pacify Kāmsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes sāma, and Vasudeva's presentation of fear in two situations: in this life and the next: is called bheda (addendum Prabhupāda canto 10.1).

**Sāma-Veda**: one of the four original Vedas. The Sāma-Veda consists of the musical compositions of the hymns.

**Sāmba**: 'with the mother': son of Kriṣṇa and one of His eight principal wives Jambavatī. He stole away the daughter of Duryodhana, was captured by the Kauryas, which then led to a campaign of Balarama cursing the dynasty and dragging Hastinapura into the Ganges (see 10.68). Sāmba was the one Yudha who once as a boy had challenged the learned ones playing he was a pregnant woman, which then led to the curse that destroyed the Yudha dynasty in the end, Kriṣṇa's last mission to remove the burden from the earth (see 11.1).

**Sāmavartaka**: the fire at the end of time.

**Sāṅkhya**: analytic knowledge; philosophical analysis of the material and the spiritual and the controller of both.

- Theistically to the avatāra Kāpilā (see S.B 3: ch25) a system of philosophy entailing the analytic study of the soul as distinguished from the twenty-four elements of material nature.

- Atheistically to the philosopher of the same name a system of material analysis of the world of appearances in all her different manifestations.

- School of yoga-philosophy to which one reckons Patanjali (see also Vidyā, Yoga and Ashthāṅga).

**Sāṅkhya-yoga**: thorough study of the spiritual ego as differing from the physical body. This way is the living soul brought to bhakti-yoga, in which it can enter the spiritual activities, which are his authentic action.

**Sārī**: long seamless colorful cloth used by the female devotee to dress herself.

- Traditional indian vesture, wrapped cloth, for women.

**Sāstra**: see śāstra.

**Sāśvata** (**Sāśvata**): durability, quality of the soul (used in B.G. 1.42, 2.20).

**Sātvata**: (of Satvata, the one to the absolute truth, a name of Kriṣṇa) another name for devotee, servant of the Absolute Truth (sat).

- Specifically the ones devoted to Kriṣṇa; the Yā

d u s and the V a i s h n a v a s.

**Sātyaki:** the son of Satyaka see 9.24: 14, who also, next to Dārūka (zie 10.53: 5), served as K r i s h n a's charioteer; is also called Yuyudhāna (zie 3.1: 31).

**Sāyujya:** impersonal liberation in which one dissolves in the b r a h m a j y o t i.

**Sabda (śabdha):** sound (known as K r i s h n a).

- A process of sacrificing sound in the controlled mind.

- Kind of p r a m ā n a, or a certain truth of evidence.

- An 'object' of the senses (see v i s h a y a).

**Sabda khe (śabdha khe):** K r i s h n a's expression 'I am the sound in the ether' (see B.G. 7: 7).

- Also called ākāśa nāda in 12.6: 37 (see also d i v i y a m ś r o t a m).

- Hearing the sounds of all living beings in the ether belongs to the secondary siddhi dūra śravaṇa ('remote hearing') mentioned in 11.15: 19.

**Sabda-brahman (śabdha-brahman):** the oral tradition, culture of precept and ritual giving access to K r i s h n a-consciousness (śabdha-brahman: the V e d a).

- The spiritual sound manifesting itself in the vital breath, the senses and the mind (11.21: 36, and 11.15: 19). Mystically in selfrealization and socially in the tradition of the personal conveyance of the knowledge.

- Ś r ī l a V i s ' v a n ā t h a C a k r a v a r t ī T h h ā k u r a explains the divisions of śabdha as follows.

- The prāṇa phase of Vedic sound, known as parā, is situated in the ādhāra-cakra;

- the mental phase, known as paśyantī, is situated in the area of the navel, on the manipūraka-cakra;

- the intellectual phase, known as madhyamā, is situated in the heart area, in the anāhata-cakra.

- Finally, the manifest sensory phase of Vedic sound is called vaikharī (see also c a k r a).

**Sac-cid-ānanda:** see s a t - c i t - ā n a n d a.

**Sagara:** ('with poison') renown king called that way because of an offense committed by his parents relating to sage Aurva. On the word of Aurva, in y o g a with the Supersoul of all vedic knowledge and the enlightened souls, was he with horse-sacrifices of worship with the Lord. His sons were responsible for the place called Gangāsāgara. It was he who gave people of a dubious nature some standing. A certain day was the horse used in the worship, by I n d r a stolen. The proud sons born from Sumati, a wife of Sagara, turned, ordered by their father, the earth up side down in search of the horse, which they found

back in the āśrama of sage K a p i l a who burnt them with his fiery look to ashes as they aggressively approached him. To wash away their sins was the G a n g e s brought down after ages of renunciation (see also 9.8 & 9.9).

**Saguna:** (literally: endowed with qualities): relates to K r i s h n a, the Absolute Truth, in the sense that he has qualities that are completely transcendental (see n i r g u n a e n b r a h m a n).

**Sahadeva:** One of A r j u n a's younger brothers. Twin brother of N a k u l a (see P ā n d a v a s).

**Sahajiyā:** incorrect imitation of the love of the g o p ī s; fake-b h a k t i.

**Sakti-(Śakti)-avesha-avatāra:** an incarnation of K r i s h n a as partial incarnation (Jesus Christ e.g.).

**Sakti (Śakti):** strength, energy, power, might, ability, effort, capability. Feminine aspect in relation to material activities. In three kinds (see also E n e r g y and further under P o t e n c i e s):

- Tatastha-, divine energy.

- Antaranga, lower material energy.

- Bahiranga-śakti, the energy in between of the living souls.

- The energy or active power of a deity personified as his wife and worshipped under various names depending on the godhead of concern.

**Salva (Śālva):** the demoniac member of the family that siding with S i ś u p ā l a fought with P r a d y u m n a, but because of his great power and magic was killed by K r i s h n a. He was reported to go to war with a flying fortress called Saubha (see 10:76-77).

**Samādhi:** spiritual absorption, K r i s h n a, perfect state of spiritual enrapture through a full commitment in devotional service.

- Final phase of a s h t h ā n g a - y o g a, the eightfold path.

- Selfrealization (see also a s a m p r a j ñ a t a -, d h a r m a m e g h a - and s a m p r a j ñ a t a).

- P a t a ṇ j a l i describes in his *yoga-sūtra* the different forms of s a m ā d h i as being with and without 'seed' (*sabija* and *nirbijasamādhi*, P r a b h u p ā d a: life and lifeless y o g a S.B. 3.28:34). Seed means more than just the biology, it also implies having thoughts, discrimination, relating to objects; to control the mind about the lifeless of an object. Without seed would be without the object (and without thoughts).

**Samāna-vāyu:** the inner physical pressure which serves the balancing. It is one of the five types of air controlled by the technique of breathing in a s h t h ā n g a - y o g a. (see v ā y u)

**Samatvam:** to be balanced, equanimity.

**Śambhu:** name of lord Ś i v a as the beneficent one.

**Samhitā** (joined, attached, fixed, composed, put together): a collection of stories, a bible; the B h ā g a v a t a m is also called the *paramahansa samhitā*, the collection of stories about the supreme person, the p a r a m a h a m s a that is the Lord.

**Samprajñata-samādhi:** deliberate absorption with discrimination or 'seed'-thoughts (s a b i j a versus n i r b i j a).

**Sampradāya:** organization of v a i s h n a v a s consisting of different schools or m a t h s. For ISKCON: the Brahmā-Madhvā-Gaudīya- sampradāya; the bengal branch of the Brahmā- sampradāya. There are four main - sampradāyas: the Brahmā-, Śrī-, Rudra and Kumāra- sampradāya who all worship Lord V i s h n u. (active as the: Ramanuja-sampradāya, the Madhvā-Gaudīya-sampradāya of Lord Caitanya, the Vishnūsvami-sampradāya and the Nimbarka-sampradāya).

- The disciplic succession of the Brahmā sampradāya is as follows: B r a h m ā, N ā r a d ā, V y ā s a, Madhvācārya (Pūrṇaprajña), Padmanābha, Nāraṇī, Mādhava, Akshobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra Tīrtha, Jayadharmā (Vijayadhvajā Tīrtha), Purushottama Tīrtha, Brahmaṇya Tīrtha, Vyāsa Tīrtha, Lakshmīpati, Mādhavendra Pūrī, Īśvara Pūrī, Śrī C a i t a n y a M a h ā p r a b h u, Svarūpa Dāmodara (Viśvambhara) and Śrī R ū p a G o s v ā m ī and others, Śrī Raghunātha dāsa Gosvāmī, K r i s h n a d ā s a K a v i r ā j a G o s v ā m ī, N a r o t t a m a d ā s a T h h ā k u r a, V i ś v a n ā t h a C a k r a v a r t ī T h h ā k u r a, Baladeva Vidyābhūṣaṇa, Jagannātha dāsa Bābājī, B h a k t i v i n o d a T h h ā k u r a, Śrī Gaurā Kishora dā s a B ā b ā j ī, Śrīmad B h a k t i s i d d h ā n t a S a r a s w a t ī, A. C. B h a k t i v e d ā n t a S w ā m ī P r a b h u p ā d a. (see bhajan: Śrī Guru Paramparā)

- Disciplic succession of spiritual masters (see also ā c ā r y a s). Line in succession in which the teaching is handed down (see also p a r a m p a r ā).

**Samsār(a):** the world as an ocean of material suffering. Matter as a forest fire to the soul. The cycle or wheel of repeated birth and death.

**Samśaya:** doubt.

**Samskāra:** purification ritual (see g a r b ā d h ā n a and a n n a - p r ā s a n a).

- The following purification mantra is e.g. used when one takes a bath (from the Garuda Purāṇa, cited in Hari-bhakti-vilāsa 3.47); It belongs to the nārāyaṇa kavacha shield of mantras used to ward off fear (see 6.8: 4-6).

*'om apavitraḥ pavitraḥ vā  
sarvāvasthām gato 'pi vā  
yah smaret pundarikāksam  
sa bāhyābhyantarah suḥ*

*śrī-visnuḥ śrī-visnuḥ śrī-visnuḥ'*

'whether one is holy or of sin  
or even had to go through all  
he remembering the lotusvision  
is purified within without  
Lord Vishnu, Lord Vishnu, Lord Vishnu'

Translation: "Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed within and without."

- Subliminal impression: P a t a ṇ j a l i Y o g a - S u t r a III.18: In the observation of his subliminal impressions or samskāras is there the knowledge of previous lives (see also v ā s a n ā).

**Samvatsara:** a complete year, a tropical year, a solar year (sāmvatsara: yearly, but also: a lunar cycle of 29.5 days, vatsara: a year).

**Samyama:** the integration of concentration, meditation and absorption, d h ā r a n ā, d h y ā n a and s a m ā d h i (see also a s h t ā n g a y o g a).

**Sanātana:** eternal.

**Sanātana-dhāma:** the eternal abode, the V a i k u n t h a-worlds in the spiritual sky (see also l o k a).

**Sanātana-dharma:** the eternal duty unto Him (K r i s h n a) to be of service as a universal and absolute religion; the fight, the 'war of eternity' for His shelter (see also b h ā g a v a t a d h a r m a e n v a r n ā ś r a m a d h a r m a).

**Sanātana Gosvāmī:** one of the six great spiritual teachers of V r i n d ā v a n a, who by Lord C a i t a n y a M a h ā p r a b h u were empowered, to establish and spread the teachings of K r i s h n a -consciousness (see g o s v ā m ī).

**Sanat-kumāra:** one of the four K u m ā r a s, great sages and godly devotees of the Lord.

**Sanātana-yoga:** the eternal activities performed by the living being.

**Sangas:** attachment (also: r ā g a); the emotional preference of associating with material things.

- Material involvement without being of service unto Him.

**Sangam:** association of devotees also called s a t - s a n g a, to associate in devotion to the true or the truth.

- In a worldly sense: be intimate with, to have sex with.

**Sanjaya:** he who passed on the G ī t ā to D h r i t a r ā s h t h r a, directly by clairvoyancy. He was his secretary and a pupil of V y ā s a - d e v a. See k u r u k s h e t r a).

**Sankara** (not to confuse with ś a n k a r a): confusion,



being mixed up, corruption.

- Unwanted offspring; of mixed marriages.

**Sankarācārya (Śankarācārya):** an incarnation of Lord Ś i v ā, who appeared in the eight century to propagate an impersonal philosophy, by which he wanted to wipe buddhism out of India so that the authority of the V e d ā s could be restored.

- Propagator of the m ā y ā v ā d ī - philosophy in which the Lord and the living being are put on the same level (see further Ś a n k ā r ā c ā r y a).

**Sankarshana** ('the one who unites, draws together, plowś, see 10.8: 12): the first expansion of the Supreme Personality, who is responsible for the j i v ā, the individual soul or ego-consciousness. (see also A n i r u d d h a - of the mind and V ā s u d e v a of the consciousness and P r ā d y u m n ā of the intelligence, see also V y ū h a s, S.B. 4.24:35-37 en P ā ñ c ā - t ā t t v ā).

- As a transcendental expansion of Lord B ā l ā r ā m ā (N i t y ā n ā n d ā) named M ā h ā - and H ā l ā y u d h ā. He represents the aspect of the individual soul (the j i v ā). Is the source of the p u r u ś h ā - ā v ā t ā r ā s (see V i ś h n u).

**Sankīrtan:** preaching of His glory directly by oral reception or indirectly through the scriptures. Founded by Ś r ī C ā i t ā n y ā M ā h ā p r ā b h u (see also y ā j ñ ā).

**Sankīrtana-yajña, or mahā-yajña:** the most important of all sacrifices, settled by Ś r ī C ā i t ā n y ā M ā h ā p r ā b h u, consisting of preaching of the glory of God.

- The most important form of this consists of the congregational chanting of the holy names of the Lord in public, to which one always dances and distributes p r ā s ā d ā m. The B h ā g ā v ā t ā m calls ś a n k ī r t ā n ā the only method possible to counter the corrupting influence of k ā l i - y u g ā (see e.g. 1.2: 16, 1.6: 32, 2.1: 11, 5.5: 10-13, 6.3: 22, 7.5: 23-24, 8.17: 8, 9.5: 21, 11.5: 36-37, 11.11: 23-24, 11.14: 24, 11.27: 35, 11.28: 40).

**Sankīrtana:** all activity of preaching the glory of God for the good of everyone.

**Sannyāsa:**

- To detach oneself from the fruits of one's actions in doing one's duty.

- The order of renouncing the world, ā ś r ā m ā, of the mendicant preachers (see also m ā h ā b h ā g ā v ā t ā).

- Fourth and last order of phase of spiritual life (see ā ś r ā m ā); complete detachment from a family or societal life in order to arrive at perfectly controlled mind and senses and a full dedication of service unto K r i ś h n ā.

- There are four stages in accepting the renounced

order:

1) *Kutīcaka*: one stays outside one's village in a cottage, and one's necessities, especially one's food, are supplied from home,

2) *Bahūdaka*: one no longer accepts anything from home: instead, one, *madhukari*, with the "profession of the bumblebees", collects one's necessities, especially one's food, from many places,

3) *Parivrājakācārya*: one travels all over the world to preach the glories of Lord Vāsudeva collecting one's necessities, especially one's food, from many places, and

4) *Paramahansa*: he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life.

**Sannyāsi:** the devotee of K r i ś h n ā who gave up everything in order to serve the Lord (see 11.18).

- Someone who lives according the rules and regulations of ś a n n y ā s ā (see also ā ś r ā m ā).

**Santa:** one of the five direct or primary r ā s ā s or manifestations of love considered the main r ā s ā s: the neutral one.

**Santa (Śanta):** a devotee of realization, those who have attained peace; (see also m u n i s and s ā d h u s).

**Santosa/santush:** peacefulness; contentment to be satisfied, part of n i y ā m ā.

**Sanskrit:** the language of the Veda's, one of the oldest languages in the world. A dead language, fundamental to modern indian languages as Hindi and Bangla, mainly practiced by priests reciting from the classical scriptures (see for a modern Sanskrit dictionary, the Monier-Williams dictionary - also on-line -, and V i ś v ā k o ś h ā).

- The language is characterized by conjugations and contaminations of practically every word in a sentence to the verb ruling. As an old language it is endlessly connoted in which words like k ā r m ā and d h ā r m ā take several pages to describe and also for each English concept countless Sanskrit descriptions are found. To understand any Sanskrit thus heavily depends on the school of interpretation (see also s i d d h ā n t ā) (see further a textbook about it and an online course).

Grammatically, Sanskrit has eight cases for the noun (nominative, accusative, genitive, dative, ablative, instrumental, vocative, and locative), three genders (masculine, feminine, and neuter), three numbers for verbs, nouns, pronouns, and adjectives (singular, dual, and plural), and three voices for the verb (active, middle, and passive). The language is very highly inflected thus.

- The original script is called *Devanāgarī*. De translation in western letters is called I-trans.

**Sarasvatī:** the goddess of education and scholarship. Eternal companion of Lord B r ā h m ā.

Sarga: the material creation, the primary creation. The

five gross elements, the objects of the senses and the senses themselves including the mind give rise to the manifestation which is called the created universe (2.10: 3, see also *visarga* and 2.10.1-7, and 12: 7: 9-11).

**Sarva-gatah:** omnipresence. Quality of the soul.

**Sat:** (being, existing, occurring, happening, being present; the real, the true, the good, the right; the beautiful wise and honest) in the opposition of *sat-asat* is by this term the absolute truth indicated as opposed to the relative truth, nature as opposed to culture, the Time of the dynamic living reality of the natural world as opposed to manmade illusory (though necessary) fixations of order; the denominated relative to the denomination (see also *rita - anrita* and 11: 28).

- The resounding of the word *Sat* is used in the agreed upon activities of the devotion to the nature of the Supreme; it is uttered to indicate the activities meant and the Absolute of the truth (B.G. 17: 26-27).

**Satarūpā (Śatarūpā):** wife of *Svāyambhuvāma* *an* u, see (3.12: 54), and the mother of *Devahūti*.

- Among the ladies is *Krishna Śatarūpā* (see also *Mohini Mūrti*, 11.16: 25).

- Vedic equivalent of *Eva*, the first created woman.

**Sat-cit-ānanda:** eternity, consciousness, bliss. Main qualities of *Krishna* relating to the three levels of realization: *brahman*, *paramātmā* and *bhāgavān*: the impersonal spirit, the localized aspect, and His complete. What counts in selfrealization is the consecutive realization of the continuity of the impersonal spirit, the consciousness of the local aspect and the happiness of His opulence, His Person

- The qualities of the spiritual and absolute form (*viṣṭha*) of the Supreme Lord; but also of the original form of the living beings, who so sure are part of His being.

- The qualities of spiritual existence on itself.

- The transcendental spirit soul exhibits his own qualities of eternity (*sat*), knowledge (*cit*) and bliss (*ānanda*) in *bhakti* called resp. the *sandhinī*, *samvit* and *hlādinī* potencies of the Supreme Lord (see pp. 11.22: 12, *potencies*).

**Sat (Sac)-cit-ānanda-vigraha:** *Krishna* in His form of eternity, consciousness and bliss (see also *matata*).

**Sati:** voluntary suicide by women of stepping into the fire after their husbands death. A traditional compulsion that ran obsolete.

- Name of the daughter of the *Prajāpati Dakṣha* (see 4.4).

**Sat-kāla:** eternal time for itself, with no further denomination or division, known as the movement of, or that what moves the, matter (see *kāla* and *sat-kāla*).

**Satrajit:** 'always victorious'. He was a son of *Nighna*

(see 9.24: 13) and father of *Satyabhāmā*; he gave her to atone for the *syamanta-kā*-affair (see 10.56) and thus became a father-in-law of *Krishna*. He was killed by *Satadhanvan*.

**Sat-sanga:** association of devotees or simply *sangam*, to meet with; the eternal bond of *Krishna* and His devotees.

**Sat-ūrmi:** see *satth - ūrmi*.

**Sattva:** the mode of goodness, the quality of purity or goodness that renders a person true, honest, wise (see *guna* s).

- *Śuddha-sattva* or *śuddhaśīla*: pure goodness, purity of character, innocence guilelessness, a quality at a high level of *bhakti*.

- The way of goodness in *Krishna-consciousness* of transcending the modes.

- Character, vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, selfcommand, good sense, wisdom, magnanimity.

- The highest of the three modes (B.G. 14: 6).

- Inner strength, being, existence, entity, reality, true essence, nature, disposition of mind.

- Spiritual essence, spirit, mind.

- A thing pure, clean;

- Material or elementary substance, entity, matter, a thing.

**Sātvata:** (of *Satvata*, the one to the absolute truth, a name of *Krishna*) another name for devotee, servant of the Absolute Truth (*sat*).

- Specifically the ones devoted to *Krishna*; the *Yadus* and the *Vaishnavas*.

**Sat-ūrmi:** see *satth - ūrmi*.

**Satya:** truth, love of truth, second part of *yama* (see *satthānaga-yoga*). One leg of the bull of *dharma* (see *Kali-yuga*).

- Name for the first epoch of *amāyuga* (see also *krita*).

- As a quality of *bhakti*: see *satya-dharma*.

- Name of a *loka*: 'the place of truth' also named *brahma-loka*.

**Satya-dharma:** the religion of the truth. Term for *Krishna-bhakti* as the truth loving performance of duty (the 'real thing').

**Satyam-sivam-sundaram:** the true, the conscious and the beauty as the essence of divinity.

**Satyavrata:** a saintly king, a great personality and

devotee of Lord N ā r ā y a n a, who performed penances and austerities only subsisting on water and as a son of the sungod became celebrated as Ś r ā d d h a d e v a by Lord H a r i being entrusted the position of M a n u (V a i s h v a s v a t a M a n u). He was the one who discovered M a t s y a, the Lord in His fish-incarnation (8.24: 10).

**Satya-yuga:** first period of a m a h ā y u g a, four times as long as K ā l i - y u g a (see also k r i t a and h a m s a).

**Saubhari Muni:** mighty mystic who fell down attracted by the copulation of a couple of fish (S.B 9.6).

**Sauca (m):** purity (for self-awareness also spiritual). Part of n i y a m a (see also V i d h i). Relates to the defense of respect for the celibate state, the original person, the children's soul (see also d ā n a).

**Saunaka Rishi:** the chief of the sages who were present in N a i m i s h ā r a n y a when Ś ū t a G o s v ā m ī related the Ś r ī m a d - B h ā g a v a t a m.

**Sauri:** see Ś a u r i.

**Scriptures, revealed scriptures:** : also ś ā s t r a. The vedic scriptures in general (ś r u t i; the V e d a s and U p a n i s h a d s) or each other scripture with authority in the field of spiritual knowledge (s m r i t i; the i t i h ā s a s, p u r ā n a s and such), provided that along this course of the p a r a m p a r ā is explained what the being is of the Absolute Truth, or the Supreme Being, of the individual soul and his eternal bond that binds them together (see also v e d a and p u r ā n a).

**Senses:** also i n d r i y a. The five senses or sense organs: hearing, touch, sight, taste and smell. Also, in a broader sense, the ten senses: the senses of perception or j ñ ā n e n d r i y a s (ears, skin, eyes, tongue and nose) and the working senses k ā r m e n d r i y a s (mouth, arms, legs, genitals and anus), sometimes the mind is added as the eleventh sense (S.B. 3.26: 13). They are part of the twenty-five elements (see also e l e m e n t s).

**Śālva:** the demoniac member of the family that siding with Ś i ś u p ā l a fought with P r a d y u m n a, but because of his great power and magic was killed by K r i s h n a. He was reported to go to war with a flying fortress called Saubha (see 10:76-77).

**Śānti:** peace.

**Śāśvata:** durability, quality of the soul (used in B.G. 1.42, 2.20).

**Śāstra:** (order, command precept, rule, instruction advise, counsel) the vedic studies, the revealed instructions, treatises, the manuals, the body of teaching to the sacred scriptures of the V e d a s and U p a n i s h a d s (see also ś r u t i and V e d a).

**Śabda:** sound (known as K r i s h n a).

- A process of sacrificing sound in the controlled

mind.

- Kind of p r a m ā n a, or a certain truth of evidence.

- An 'object' of the senses (see v i s h a y a).

**Śabda khe:** K r i s h n a's expression 'I am the sound in the sky, the ether' (see B.G. 7: 7).

- Also called ākāśa nāda in 12.6: 37(see also *diviyam śrotam*).

- Hearing the sounds of all living beings in the ether belongs to the secondary siddhi *dūra śrāvana* ('remote hearing') mentioned in 11.15: 19.

**Śabda-brahman:** the oral tradition, culture of precept and ritual giving access to K r i s h n a -consciousness (*śabda-brahman*: the V e d a).

- The spiritual sound manifesting itself in the vital breath, the senses and the mind (11.21: 36, and 11.15: 19). Mystically in selfrealization and socially in the tradition of the personal conveyance of the knowledge.

- Ś r ī l a V i ś v a n ā t h a C a k r a v a r t ī T h h ā k u r a explains the divisions of śabda as follows.

- The *prāna* phase of Vedic sound, known as *parā*, is situated in the ādhāra-cakra.  
- The mental phase, known as *paśyantī*, is situated in the area of the navel, on the *manipūra-cakra*.  
- The intellectual phase, known as *madhyamā*, is situated in the heart area, in the *anāhata-cakra*.  
- Finally, the manifest sensory phase of Vedic sound is called *vaikharī* (see also c a k r a).

**Śakti:** power, energy. In three types: higher, in between and lower energy:

- 1) Antaranga-śakti of K r i s h n a and His expansion; His transcendental opulence.
- 2) Tatashta-śakti concerning the individual soul.
- 3) Bahiranga-śakti: the material energy.

On speaks of the higher and lower energy of respectively V i s h n u - śakti and M a h ā m ā y ā - śakti (see also p o t e n c y).

- The nine śaktis or powers of the Lord: *vimalā*, purity; *utkarshinī*, exalted state; *jñāna*, knowledge; *kriyā*, activity; *yogā*, yogic powers; *prahvī*, modesty; *satyā*, truthfulness; *iśānā*, sovereignty and *anugrahā*, grace (mentioned in 11.27: 25-26).

- *Sakti* as opposed to śakti means adherence, attachment, devotion or addic-tion to.

**Śakti-aveśa-avatāra:** specially empowered incarnations,

- The śaktyāveśa-avatāras are categorized into:

- (1) Forms of divine absorption (bhagavad-āveśa), such as K ā p i l a d e v a or R i s h a b h a d e v a.
- (2) Divinely empowered forms (śaktyāveśa), of whom

seven are foremost:

- 1 Ś e s h a N ā g a in the V a i k u n t h h a world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti),
- 2 A n a n t a d e v a, empowered to bear all the planets within the universe (bhū-dhāraṇa-śakti),
- 3 L o r d B r a h m ā, empowered with the energy to create the cosmic manifestation (srīsthī-śakti),
- 4 C a t u h s a n a, or the K u m ā r a s, specifically empowered to distribute transcendental knowledge (jñāna-śakti),
- 5 N ā r a d a M u n i, empowered to distribute devotional service (bhakti-śakti),
- 6 M a h ā r ā j a P r ī t h u, specifically empowered to rule and maintain the living entities (pālana-śakti) and
- 7 P a r a ś u r ā m a, specifically empowered to cut down rogues and demons (dushtha-damana-śakti). (Purport CC madhya 20,246, see also a v a t ā r a).

- Jesus Christ is also considered a śakti-aveśa avatāra.

**Śambhu:** lord Ś i v a as the beneficent.

**Śamī:** a small tree called Acacia Suma, also called Aapta (see pic.), a type of mimosa with cream-colored flowers and very hard wood that is used for obtaining fire by friction. So A g n i, or fire, is called śamī-garbha, 'having the Sami for its womb.' It is sometimes personified and worshipped as a goddess, śamī-devi.

- Mentioned in the discussion of the symptoms of K a l i - y u g a as the tree that all other trees will degrade to (see 12.2: 12-16).

- The mantra 'śamī-garbhād agnim mantha' 'from inside the śamī is the fire generated' was used by P u r ū r a v ā when he with śamī-wood kindled fire meditating on U r v a s 'i' (zie 9.14: 44-45).

**Śankara:** lord Ś i v a as the cause of prosperity; the mightiest of the eleven R u d r a s, from whom the ten less powerful ones actually have originated.

- Causing prosperity, auspicious, beneficent.

- Name of a son of K a ś y a p a and Danu (see also 6.6.: 27-31).

- Name of various authors and commentators, especially of Ś a n k a r ā c ā r y a.

- A particular R ā g a or musical mode.

**Śankarācārya:** v e d ā n t i c philosopher and translator of the G ī t ā (lived 788 -820 A.D., but to tradition 200 B.C.). He revived brahmanism preaching the oneness of the soul with B r a h m a n; his leaning and sanctity were in such repute that he, also performing miracles, was held an incarnation of lord Ś i v a in his defending the impersonal aspect of K r i s h n a 's teaching. His philosophy is often ranked as śankarism under the impersonalists and together with the voidism of the buddhists fought by the v a i s h n a v a s as a m ā y ā v ā d a threat to their personalist approach and defense of the classical order of the Indian society. Śankara also himself contributed with his defense

of vedic culture against the buddhists.

- His four principal disciples were Padma-pāda, Hastāmālaka, Sureśvara or Mandana, and Trothaka; another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called Sankara-vijaya.

- Tradition makes him the founder of one of the principal Saiva sects, the Daśana-nāmi-Dandins or 'Ten-named Mendicants'.

- He is the reputed author of a large number of original works, such as the Ātma-bodha, Ānanda-laharī, Jñāna-bodhinī, Mani-ratna-mālā; and commentaries on the U p a n i s h a d s the Brahma-mimāṃsā or V e d ā n t a - s ū t r a, the B h a g a v ā d - g ī t ā, and the M a h ā b h ā r a t a.

- Name of various teachers and authors.

**Śaranya:** K r i s h n a as the Protector, the refuge, the Giver of Shelter (see 10.66: 37).

**Śarva:** he who kills with arrows, a name of lord Ś i v a (see 12.10: 35).

**Śatarūpā:** wife of S v ā y a m b h u v a M a n u, see (3.12: 54), and the mother of D e v a h ū t i.

- Among the ladies is K r i s h n a Śatarūpā (see also M o h i n i M ū r t i, 11.16: 25).

- Vedic equivalent of Eva, the first created woman.

**Śauri:** (from śūra, the mighty hero and śaurya, the heroism, the prowess): scion of Śūra (9.24: 27).

- Name of K r i s h n a (see 10.32) as the son of the strong one, knowing His father V a s u d e v a.

**Śibi:** a king famous for his protecting a pigeon who had taken shelter of him, for which he gave his own flesh to a hawk and thus attained heaven. Praised in 1.12: 20 en 10.72: 21.

- Śibi, Vara, Krimi and Daksha were the four born from Uśīnara (9.23: 3-4).

**Śikhā:** tuft of hair left over on the back of the shaven head of male devotees. Mark of V a i s h n a v a devotees living in the temple (see also g u r u - k u l a).

**Śikhsāshthaka:** the eight verses written by Lord Ś r ī C a ī t a n y a M a h ā p r a b h u, that glorify the chanting of the holy name of the Lord (see the bha-jan).

**Śila:** to live 'of the stones' to live on gathering ears of corn left in the field, to live vedically on the dole (see also 6.7: 36, 7.15: 30, 11.17: 41 & 43).

**Śishya:** onderricht worden, instructie ontvangen (see g u r u).

**Śisupāla:** ruler of Cedi, opponent of K r i s h n a, His arch-enemy siding with J a r ā s a n d h a and R u k m ī, ultimately beheaded by His c a k r a. Is one of the three demoniac incarnations of J a y a, the fallen gate-

keeper of V a i k u n t h h a. K r i s h n a stole R u k m i n i, His first wife away before he could marry her (see 10.53).

**Śiśumāra-cakra:** ('dolphin-disc'): the celestial sky that is called V ā s u d e v a because one can directly perceive K r i s h n a that way in the form of cosmic, galactic time or the milky way in the form of a dolphin.

- Also called the lotus of creation, the universe unfolded, from which B r a h m ā was born, sprouting from the navel of V i s h n u.

- Name for the impersonal aspect of time of K r i s h n a (see also k ā l a and c a k r a).

- There is also a mantra called śiśumāra: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the great Personality in the form of Time, upon whom we meditate' (see 5.23: 8).

**Śiva:** ('the auspicious') demigod, also known as Ś a n k a r a (causing prosperity), B h a v a (of existence), S a m b h u (as the beneficent), M r i d a (the compassionate) or R u d r a (the gruesome), G i r i s 'a (the lord of the mountain), S a r v a (he who kills with arrows) and M a h ā d e v a (the great god). God of destruction, rules over the mode of ignorance. Meditates with Pārvaṭī on the mountain Kailāsa. Also called the y o g ī of y o g ī s. Originates from B r a h m ā with more qualities than his 'father' himself (see: 3.12: 7). Known with drum and j a p a and through his cosmic dance at the end of creation.

- From B r a h m ā he received also the names of: Manyu, M a n u, Mahinasa, Mahan, Ritadhvaja, Ugraretā, B h a v a, K ā l a, Vāmadeva and Dhritavrata. His eleven wives are Dhī, Dhriti, Rasalā, U m ā, Niyut, Sarpi, I l ā, A m b i k ā, I r ā v a t ī, Svadhā and Dīkshā are (3.12: 12-13).

- Pure devotee standing for the destruction of the universe at the end of B r a h m ā's life, his progenitor.

- False ego transforms into the mind, ten s e n s e s (the eyes, ears, nose, tongue, skin, hands, feet, voice, genitals and anus), and five physical elements (earth, water, fire, air and ether). Lord Śiva appears in a special linga form in each of these sixteen substances and can be worshiped in one of these forms or particular l i n g a s to obtain the mystic opulences pertaining to it. Thus Lord Śiva's ākāśa-linga bestows the opulences of ether, his jyotir-linga bestows the opulences of fire, and so on (see pp 10.88: 4).

- Śiva, always united with his ś a k t i, is prayed to in his three manifest features of guna: the emotion (his s a t t v a), the authority (his r a j a s) and the inertia (his t a m a s), and is thus the (embodiment of the) threefold of ego (10.88: 3).

**Śivānanda Sena:** great g r i h a s t h a-devotee of Lord S r ī C a i t a n y a M a h ā p r a b h u.

**Śloka:** S a n s k r i t verse.

**Sravaṇa:** listening, to hear about the Lord; the first

of the nine phases of devotional service (see further B h ā g a v a t a d h a r m a).

**Śraddhā:** belief; finding sympathy to engage in the sphere of devotional service; trust (see b h ā v a).

**Śrāddha:** ritual held for the sake of the deceased forefathers.

**Śrāddhadeva:** S a t y a v r a t a, the present M a n u.

**Śravanam kīrtanam visnoh:** the way of devotion of listening to the teachings and stories about Lord V i s h n u and the glorification of His fame (see B h ā g a v a t a D h a r m a).

**Śrī:** Lord.

- The most beautiful.

- A name of the Goddess of Fortune (zie ook L a k s h m ī).

**Śrīdhara Svāmī:** V a i s h n a v a c ā r y a in the line of Vishnu Svāmī (see p a r a m p a r ā).

- The writer of the oldest v a i s h n a v a -commentary in existence on the S r ī m a d - B h ā g a v a t a m and the B h ā g a v a d - G ī t ā.

**Śrīmad Bhāgavatam (Bhagavata Purāna):** The most beautiful about Him, the Fortunate one. The K r i s h n a - 'Bible', spoken by S u k a d e v a G o s v ā m ī, the son of V y ā s a d e v a who wrote down the story of K r i s h n a. In this book, a collection of classical stories, of about 18.000 verses is each and everything described of b h ā k t i - y o g a s also the entire life of Lord K r i s h n a and other a v a t ā r a s of V i s h n u; it is a compendium of vedic wisdom that contains the creme of the vedic scriptures ( go to the Śrīmad Bhāgavatam on the internet).

- The most important of the eighteen main p u r ā n a s also called the Paramahansa Samhitā (see s a m h i t a).

- One of the six V i s h n u - p u r ā n a s.

**Śrīmate Rādhārāṇī:** adolescent girlfriend of K r i s h n a, the most important g o p ī. worshiped as K r i s h n a's eternal pleasure-potency. Lord C a i t a n y a's most important identification in b h ā k t i (see also R ā d h ā r ā ṇ ī).

**Śrīngāra:** one of the five direct or primary r a s a s or manifestations of love who are considered the main r a s a s: the amorous that in marriage (mādhurya) is set apart in svakhya, mature and parakhya, youthful.

**Śringi:** the name of the son of r i s h i Śamīka who avenged his father, offended by Emperor P a r ī k c h i t, with the curse that the emperor after seven days would die of a snakebite (see 1.18: 24-46).

**Śrīvatsa:** a mark on the breast of Lord K r i s h n a consisting of three white hairs.

- A mark described by the *Vaishnava-toshanī* as being a curl of fine yellow hair on the upper portion of the right side of Lord V i s h n u's chest. This mark is not

for ordinary devotees. It is a special mark of V i s h n u or K r i s h n a.

**Śrota:** a way of offering sound by passive listening. Counterpart of ś a b d a: the offering of sound of the controlled mind; m a n t r a and b h ā j a n (see a p a u r u s h a and d i v y a m ś r o t a m).

**Śruti:** that what is heard; the spoken word; relates to the oral reception of vedic knowledge (see also s m r i t i).

- Scriptures directly received from God Himself, the V e d ā s and U p ā n i s h ā d s, unlike the scriptures counted as the s m r i t i.

**Śūdra:** lowborn, laborer, comrade, friend (see v a r n a).

- Workers, artisans and artists, who deliver service unto the other three divi-sions of v a r n a.

**Śūdrānī:** Ś ū d r a-woman.

**Śuka:** 'parrot' mentioned as a quality of devotees in strict following living and speaking, improvising and selfrealizing loyal to the ś a ś t r a s (see a n u k ā r a n a and a n u s ā r a n a).

**Sukadeva Gosvāmī:** the name of the first spiritual master, the ā c ā r y a, who explained the Ś r ī m ā d B h ā g a v ā t a m, the story of K r i s h n a to M ā h ā r ā j a P ā r ī k c h ī t. The devotees of K r i s h n a follow him all in that. He is the son of V y ā s a d e v a who incited by N ā r ā d ā M u n i wrote down the B h ā g a v ā t a m.

**Śukrācārya:** ('the seminal teacher') a 'son of B h r i g u', a sage, the spiritual master of the a s u r a s, also called Kavi Bhārgava or U ś a n ā, an identity of K r i s h n a; a scion of sage M ā r k a n d e y a (4.1: 45).

- King Yayāti married a daughter of Śukrācārya called Devayānī from whom Y ā d u was born, the founder of the Y ā d u-dynasty Lord K r i s h n a belonged to (9.18: 4).

- Donated a conch when B ā l i was reawakened after being defeated by I n d r a (8.15: 6).

- Cursed B ā l i for his disobedience so that he lost all his land to Lord V ā m a n a d e v a (see 8.20: 15).

- Śukra later excused B ā l i for his imperfections (see 8.23: 15).

- He had two sons. Shanda en Amarka who tried to educate P r ā h l ā d ā, but failed to talk him out of his love for V i s h n u (7.8: 2).

**Śvetadvīpa:** the white island in the milk-ocean of Lord V i s h n u ruling there as the Supreme Lord A n i r u d d h a, the Lord of the Mind (S.B. 8.4: 17-24).

**Śvetāsvatara** Upanishad: see U p ā n i s ā d s.

**Syāmasundara:** name of K r i s h n a as the 'beautiful dark one'

- Beauty of the grey skin. Supreme form of K r i s h n

a as a youth in V r i n d ā v a n a, known with peacock-feather, flute and yellow d h o t i.

**Shad-bhuja:** the followers of C a i t a n y a M ā h ā p r ā b h u also worship Him in His six-armed form of shad-bhuja. Two arms carry the waterpot and d ā n d a of the s ā n n y ā s ī C a i t a n y a M ā h ā p r ā b h u, two arms carry the flute of Lord K r i s h n a, and two arms carry the bow and arrow of Ś r ī R ā m ā c ā n d r a. This shad-bhuja form is the actual purport of verse 11.5: 34 (see there for the picture).

**Shath-guna:** the six qualities of a material existence: hunger, thirst, lamentation, old age, illusion and death (see next term).

**Shath-ūrmi:** the six forms of material misery, the six 'waves' of the ocean of matter: thirst, hunger, decay, death, grief and illusion. Also known as the four forms of misery: birth, disease, old age and death (see s h a t h - g u n a).

**Shath-varga:** the six enemies with the six senses (the five plus the mind) of lust, anger, greed, madness, intoxication and envy (see 11.26: 24) also called six plunderers, shath dasyūn (in 7.8: 10).

**Siddhaloka,** the place of no return beyond the main three l o k a s, where the ones of perfection go to (see also v a i k u n t h a).

- The world of the Blest (M.W.).

**Siddhas:** class of people, the perfected, the perfect, the self-realized, seers, fortunetellers saints, those of magical arts or endowed with supernatural power.

**Siddhānta:** the final conclusion of the V e d ā s that realization of one's s v ā r ū p a in relation of service unto K r i s h n a gives the K r i s h n a - consciousness of unity in diversity or the acknowledgement of the Person of God in the (material) world (see also n y ā y i k ā, v e d ā n t a and a c i n t h y a - b h e d ā - b h e d ā - t a t t v a, and B.G. 9: 15).

- The fact of the creation not really being there, of His real oneness to the deluding temporal reality, of His simultaneous being One and different, is discussed in chapter 11.28 and in 12.4: 23-24.

**Siddhis:** y o g i c perfections, mystical potencies, spiritual accomplishments that can be a hindrance in one's selfrealization. There are eight main siddhis:

- 1 The ability to identify with the smallest (*animā*),
- 2 the biggest (*mahimā*),
- 3 the heaviest (*garimā*)
- 4 and the lightest (*laghimā*)
- 5 and that one acting in one's own way (*prākāmyam*),
- 6 finding access everywhere (*prāpti*)
- 7 and setting in motion the forces (*vaśitva*)
- 8 may have the supremacy (*īśitva*).

(see also k ā i v ā l y a and b h ā g a v ā t ā d h ā r m a and S.B. 5.6: 1 about their being limitations, or S.B.: 9.4: 24-25, 11: 15 and 11.28: 42-43, 11.14 14 for them being of no interest to the devotees).

- Mentioned is also the siddhi of answering to whatever

desire that seeks His favor: the *kāmāvasāyitā* siddhi as number eight, fusing the *garimā* with the *laghimā* siddhi into one as being *laghimā* (see 11.15: 4-5).

- There are eight primary siddhis, as mentioned above, ten secondary siddhis and five siddhis specific for concentration in *y o g a* (see 11.15: 4-9): The secondary ones are:

- 1 In this body not to be plagued by hunger and thirst and such,
- 2 to hear things far away,
- 3 and to see things far away
- 4 to be transported with the speed of mind,
- 5 to assume any form at will,
- 6 to enter into the bodies of others,
- 7 to die at will,
- 8 to witness the sporting [of the heavenly girls] with the gods,
- 9 to be of perfect accomplishment to one's determination,
- 10 and to have one's commands fulfilled unimpeded.

The five siddhis specific for concentrating in *y o g a* are:

- 1 To know the past, the present and the future,
- 2 to be free from the dualities,
- 3 to know the minds of others,
- 4 to check the potency of fire, the sun, water, poison and so on and
- 5 not to be conquered by others.

**Sītā:** the wife of *R ā m a* the central character to the battle in the *R ā m ā y a n a*: she was kidnapped by the demon *R ā v a n a*. Also called *Janakī*, as the daughter of *J a n a k a*. She was called *Sītā* or 'furrow' because, so one explains, she was born from a furrow in the earth made by Janaka during the plowing that was done to prepare the earth for a sacrifice on his instigation to beget offspring, so she had the nickname *Ayoni-ja*, "not born from a womb". (*sita*, without the stripes means the clear light of the moon, pale, light, fettered joined with, while the *c a n d r a* of *R ā m a c a n d r a* refers to the moon itself).

**Skanda:** (anything which jumps or hops, grasshopper; spurring, effusing, effusion, spilling, shedding; perishing, destruction; quick-silver) the 'Attacker', the name of *K ā r t t i k e y a*, the son of *S ' i v a* or of *A g n i*; he is called the god of war being the leader of *S ' i v a*'s hosts against the enemies of the gods. He is also leader of the demons of illness that attack children and also the god of burglars and thieves;

- A king or prince;
- A clever or learned man;
- The body.

**Smaranam:** constant remembrance of *K r i s h n a* (one of the nine methods of devotional service). (see also *b h ā g a v a t a - d h a r m a*)

**Smārtas:** *b r ā h m a n a s*, brahmins only interested in the outer appearance of the vedic rules and rites, instead of cherishing Lord *K r i s h n a*, as the goal of

the *V e d a s*.

**Smṛiti:** remembrance, the truth of the *i t i h ā s a s* and *p u r ā n a s* (see also *v i b r a h m a h*).

- Also called *aihitīya*

- Vedic knowledge is divided in *smṛiti* and *ś r u t i*: that what was directly heard from God - the knowledge of the *U p a n i s h a d s* and the truth of the *V e d a s* - and that what was remembered as the *smṛiti* - the description by enlightened souls as in the stories of the *p u r ā n a s* (see also *V e d a*).

- Scriptures written by living beings under divine guidance, as much of importance as the *ś r u t i* (see *s c r i p t u r e s*, - *r e v e a l e d*).

- Scriptures further explaining on the original *V e d a s* and *U p a n i s a d s* (see *p u r ā n a s*).

**Soma (-rasa):** the fermented sour juice of a creeper which mixed with clarified butter by brahmins is used in vedic rituals.

- Name of the moongod (see also *C a n d r a*).

**Spirit:** subtle element, mostly called 'the sixth sense', meaning that he admits, analyses, or blocks impulses entering through the senses; also known as 'the eleventh element', because its activity - thinking, feeling, willing - unites and is the supreme of the activity of the ten senses (see also *S e n s e s*).

- Also used to indicate the thinking, the brain-activity, for a certain integrity of it.

- In *S a n s k r i t* related to the terms *m a n a s* and *b u d d h i*, of which the last term relates more to the concept of a higher intelligence.

**Spiritual ego:** the true identity of the living being; another designation of the word soul (see also *s v a r ū p a*, *s v a d h a r m a*, *ā t m ā* and *a h a m k ā r a*).

- Spiritual identity, as confirmed through initiation (see *ś i s h y a - g u r u*).

**Sthitaprajña:** stable in transcendence. Established in wisdom. Balance.

**Sthita-dhī(ra)-muni:** (*sthita* - firmly established; *dhīra* - unmovable; *muni* - sage): someone who is always absorbed in *K r i s h n a* -consciousness and as a consequence is not bewildered by the material of nature or the operating modes (see *g u n a s*).

**Strī:** ('bearing children') woman (see *y o s h i t a*).

**Subhadrā:** sister of *K r i s h n a*, married with *A r j u n a*. Is sung in the *J a g a n n ā t h a* mantra (see the *b h a j a n*).

**Succession, disciplinary or spiritual** (*p a r a m p a r ā*): succession of spiritual teachers who handed down unaltered the spiritual teachings of the Lord.



**Sudharmā:** the Lord His royal assembly hall in D v ā r a k ā which for those who entered wards off the s h a t h - ū r m i, six plagues of a material life viz. hunger, thirst, lamentation, delusion, old age and death (see 10.50: 54 and 10.70: 17).

**Sudarśana:** Name of a V i d y ā d h a r a by K r i s h n a delivered from his snake body (see 10.34).

**Sudarśana cakra:** ('His tangible presence with the cyclic, the order of time') Lord V i s h n u's weapon in the form of a disc, referring to the vital power of t e j a s. (see also c a k r a and ś i ś u m ā r a and k ā l ā).

**Sudyumna:** see I l ā.

**Sukha:** joy, happiness, well-being. The opposite of d u h k h ā, unhappy. See also ā n a n d a: eternal happiness, the happiness of the soul, and r ā m a: satisfaction.

**Sukritina:** piety in devotion of service to the Lord keeping to the rules of the Scripture.

**Suparnas:** 'the brothers of G a r u d a'; a group of heavenly beings, the reciters of verse.

**Supersoul:** see P a r a m ā t m ā.

**Sura:** a god, divinity, deity, the sun but also a sage, a learned man, someone of the light, a believer, a god-fearing individual.

**Surabhi:** the cow of plenty, the cows in K r i s h n a l o k a. They provide an unlimited quantity of milk and are a holy symbol of vedic prosperity (see also k ā m a d h e n u).

**Sūra:** the sun, a wise or learned man, teacher, enlightened soul, devotee, civilized person. As opposed to ā s u r a, evil spirit, demon, person of desire, unenlightened soul, an enlightened soul void of material desires. The term is derived from light, sun, the sungod. A reference to being of enlightened service to God or not.

**Sūrya:** the sungod, the personification of the order of the sun as known by nature (see S.B. 5.22).

- For each month of the year there is a different representative of the sungod ruling (see 12.11: 33-45).

**Sūryaloka:** the sundisc; the world of the order of the sun (see also l o k a).

**Sūrya-namaskar:** salutation to the sungod, or the order of solar time - S ū r y a, by a series of ā s a n a s that together form a prostration before K r i s h n a in the form of the Time and the light of the sun (see timequotes, 11: 11: 43-45, 11.27: 16-18; B.G. 7: 8 and the G ā y a t r ī).

**Sūta:** a son of a mixed marriage of a b r a h m i n father and k s h a t r i y a mother (see also p r a t i l o m a).

**Sūta Gosvāmī:** son of R o m a h a r s h a n a, a sage who before the sages that gathered in the forest of N a i m i ś h ā r a n y a recounted the talks between P a r ī k c h i t and S u k a d e v a.

**Sūtra:** a deep vedic teaching comprised in a few words (see also ś l o k a).

- A thread, the primary of matter (p r a d h ā n a or m a h a t - t a t t v a) as the thread of Him (see 11.9: 19, 11: 15: 14, 11.22: 13, 11.24: 6 and B.G. 7: 7).

**Svāmī:** another word for gosvāmī.

- Someone of control over his mind and senses; title of someone in the renounced order (see s a n n y ā s ī, ā c ā r y a and g o s v ā m ī).

- honorary title of spiritual teachers.

**Sva-dharma:** one's own nature, one's original nature (see e.g. 12.6: 70).

- The acquired sense of duty in devotional service.

- The specific duty bent on selfrealization of a certain living being in accordance with the religious principles.

**Sva-dhyaya:** study of oneself for the sake of selfrealization and unmotivated charity or voluntary service (see n i y a m a).

**Svarloka:** the heavenly planets or abodes of the demigods (see l o k a).

- Name of Mount M e r u.

**Svarūpa:** one's own form, one's true nature, one's character. The original form or constitutional position, of the soul, the eternal relationship of service unto K r i s h n a, the essential being that in each life is again re-awakened to further perfection. Also; nitya-svarūpa: the eternal bond with K r i s h n a that each birth again has to be awakened and developed further. Goal of self-realization (see also s i d d h ā n t a and n i t y a).

**Svarūpa-siddhi:** the perfect realization of the essential nature of the soul.

**Svāyambhuva Manu:** the original father of mankind (see M a n u).

- Vedic equivalent of Adam, the first person of mankind (see also S a t a r ū p ā, 3.12: 54).

**Svayamrūpa:** K r i s h n a as an a v a t ā r a who descended in 'His own form' (see also p r ā k r i t i m s v a m).

**Svayamvara:** a ceremony in which a princess chooses her husband. At the occasion K r i s h n a, S ā m b a and A r j u n a kidnapped their wives: R u k m ī n ī (10.53), Mitravindā (10.83: 12), L a k s h m a n ā (10.83: 17; 10.68.1), and S u b a d r ā (10.86).

**Syamantaka:** a special benevolent intensely radiating

jewel in the possession of the Y a d u s in D v ā r a k ā used in the worship of S ū r y a the sungod (for its story see 10: 56).



## T

**Tāntra:** to have wires or strings, to be regulated by a general rule, relating to the T a n t r a s, the music of a stringed instrument.

**Tāntrika:** one completely versed in any science or system, a follower of the T a n t r a doctrine (see T a n t r a - y o g a).

**Tārā:** wife of B r i h a s p a t i who was kidnapped by S o m a, the god of the moon, being arrogant. Over this rose a fight between the gods and the demons. By B r a h m ā returned to B r i h a s p a t i, she turned out to be pregnant. The name of the child was Budha. From him was, from I l ā (formerly S u d y u m n a) born P u r ū r a v ā (9.14: 4-13).

**Tārکشya-putrah:** the son of Tārکشya, see G a r u d a.

**Takshaka:** the snake-bird that in the form of a b r a h m i n ended the life of Emperor P a r i k ṣ h i t hearing the S r ī m a d B h ā g a v a t a m from S u k a d e v a G o s v ā m ī (see 4.18: 22, 12.6).

- A member of the K u ś a-dynasty (9.12: 8).

**Tamas:** mode of ignorance, also described as darkness and slowness (see also g u n a s, a v i d y ā, S i v a).

**Tamo-guna:** the mode of ignorance, or slowness of material nature. Associated with winter time and the Godhead S i v a (g u n a).

**Tanmātra-sound:** primal form of ś a b d a, sound that is recognized as K r i ś h n a, in creation preceding the creations of matter in space (see also p r a n ā v a).

**Tanmātra:** the five subtle elements also known as v i s h a y a, the objects of the senses of the sound (śabda), what touches (sparśa), of form (rūpa), of taste (rasa), and of aroma (gandha, see also the e l e m e n t s).

**Tantra:** name for specific v e d i c scriptures. They are the supple-mentary Vedic literatures that give detailed instructions for the spiritual practice.

**Tantra-yoga:** connectedness with God by means of the transformation of sexual energy (see also l i n g a

and y o n i). Three gates:

- P a ś u (animal, possessive): with one partner.
- V i r a (chivalrous, sharing, more detached): with more than one partner.
- D i v y a (divine, devoted) celibate/for offspring only (compare a d h i k ā r i).

V a i s h n a v a s are oriented at the highest level (d i v y a) and call themselves never t ā n t r i k a s since they have the celibate state as their priority, also within the marriage.

**Tapas:** sobering up, penance, austerity, voluntary suffering to vanquish impurities and to achieve the higher.

- Voluntary acceptance of certain limitations in the material sense with the purpose of spiritual progress. Element of n i y a m y a (see also v i d h y a, v i d h i and (a s h t ā n g a - y o g a).
- Withdrawal in the forest after one's household life (see also v ā n a p r a s t h a).

- The first two syllables that lord B r a h m ā being born on the lotus heard were 'ta' and 'pa' (see 2.9: 6).

- Name of a l o k a, tapoloka, the place of penance, above j a n a l o k a.

**Tat (tad):** (that, this, this world, b r a h m a, there, then). Term used to indicate the reality of and sacrifice for V i s h n u, God or the Spirit of the Absolute Truth (B.G. 3: 9).

- To the ones desiring liberation, this term is used when one is not after the results of sacrifice with the various activities of charity and penance (B.G. 17: 25).

- Famous m a n t r a's with Tat: 'Om Tat Sat', 'We sacrifice for the Absolute Truth'; 'Tat Tvam Āsi', 'That Thou Art'.

**Tatastha-śakti:** the living being, the intermediate energy of the Supreme Lord.

**Tattva:** element, reality of, truth, essential nature, essence, principle of; in three kinds:

- J i v a - tattva (resp.) ordinary souls,
- V i s h n u - tattva: all those expansions and expansions of expansions (see k a l ā) who in no way are different from Him and,
- M a h ā - tattva: the complete of the (twenty-four) material e l e m e n t s.

- The nine basic principles or elements of creation (tattvas) as mentioned in 12.11: 5 are m ā y ā (or p r a k r i t i), m a h ā t - t a t t v a or cosmic intelligence, its active aspect or the s ū t r a, the false ego of identification of the living being with matter or a h a n k ā r a, and the five subtle perceptions, the sense objects or t a n m ā t r ā s. Also in seven: intelligence, false ego and the five sense objects (see also v i k ā r a).

**Tattva-darśinah:** seer of the truth, one firmly established in transcendence. Mark of bona fide teaching

(see *paraṃparā-guru, stitha prajñā*).

**Tattvavit:** someone knowing the Absolute Truth in all of its three different aspects of *Brahman, Paramātmā* and *Bhagavān*.

**Tejas:** splendour, brilliance, light, clearness of the eyes, the vital power, spiritual or moral or magical power or influence, majesty, dignity, glory, authority, the fire in opposition, ardour, spirit, efficacy, essence; semen virile and the marrow; the brain but also: impatience, fierceness, energetic opposition. Said to be represented in the *Krishna's Sudarśana cakrā* (see 12.11: 14-15).

**Tilaka:** yellow clay from the holy rivers of India applied by the *viśhnavās* in the form of a tuning-fork with a leaf of *tulsi* in clay on the nose and the forehead (and other places of the body) as a token of submission to the teaching.

**Timingilas:** huge whale-eating predator fish.

**Titiksha:** forbearance, tolerance, being unaffected, unperturbed.

**Transcendental:** of the supreme, of the beyond; that what rises above matter and is free from the influence of the threefold nature of the material world (see *param, nīrguṇa, guṇa*).

**Transcendentalist:** anyone striving to attain the transcendental plane.

**Tretā-yuga:** second era of *mahāyuga*, taking three times as long as *Kalī-yuga*.

- At the beginning of *tretā-yuga*, o greatly fortunate one, appeared from the *prāṇa* from My heart the threefold of the knowing (the three *Vedas*) and from that appeared I in the three forms of sacrifice (hence the name *tretā*) (11.17: 12).

**Tri-danda:** a staff carried by traditional *viśhnavās* symbolizing the threefold austerity of thought, speech and action. In all these three the renunciate is vowed to serve *Viśhnu*. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top (see also 11.18: 1 and 11.20).

**Tridaśa:** the thirty gods comprising the twelve *Adityas*, eight *Vasus*, eleven *Rudras* and the two *Aśvins*.

**Tri-kālīka:** the threefold of time mentioned in 11.15: 28 and 12.10: 37, the division usually refers to past, present and future of time, but can also be considered in the sense of the other five threefold divisions of time to 1) the sun, the moon and the stars, 2) the three periods of four months or the seasons of summer, winter and autumn/spring, 3) to the natural, cultural and psychological of time, to 4) the creative, destructive and maintaining quality of time and 5) to the cyclic, the linear and the oneness of (viz. the Lord of, the person of, the 'timeless', or the soul or self of, the organic cohesion of, or genetic record of) time (see also

5.22: 2, timequotes and the B.G. 10.30 & 33, 11: 32).

- In 3.8: 20 named *trinemi*: the three fellies of the wheel of time.

- In 11.6: 15 named *trinābha* to the three parts of the circumference of the wheel of time interpreted as pertaining to the three four month seasons

- In 3.8: 20 there is mention of a three-dimensional aspect called *trinemi* of the three spokes or rims (to the wheel of time).

- In 3.10: 14 there is mention of a ninefold division to the eternal of time to the modes, the types of destruction and the qualities of the material universe.

- In 3.21: 18 there is mention of three naves to the wheel of the universe that are interpreted as being the sun, the moon and the stars.

- In 5.21: 13 there is mention of three pieces of the hub of the big wheel that are interpreted as being the three four month periods of the year.

- In 5.23: 3 there is mention of the three bulls to the wheel of time making up the different luminaries.

**Tri-kāṇḍa:** the three sections, departments or principles of the *Vedas*, of *upāsana*: sacrifice, song and prayer; *karmā*: fruitive labor and, *jñāna*: spiritual knowledge as in the three times six chapters the *Gītā* is divided in (see 9.14: 43 en 11.20, and *canto*).

- The *tri-kāṇḍa* divided *Vedas* have the spiritual understanding of the Self as their subject matter but also dear to Me are the vedic seers esoterically expressing themselves in indirect terms (the 'other *guruś*') (11.21: 35).

**Tri-yuga:** description of *Krishna* as descending (*viśhnu-*) *avatāra* in three eras. The fourth era *Kalī-yuga* he is *chānna*: covered.

**Tripad-vibhuti:** the three-quarter of reality that is situated in the *paravyoma* (the spiritual sky; see also *paramdhama*).

**Tripura:** the three *surā* cities of gold silver and iron constructed by *Maya*. *Dānavā* immensely great and of an uncommon traffic and of peculiar specialties (they were reported to hover as airships over one another in the sky. Because of the trouble the *asura*s created with them were the cities by lord *Śiva* pierced so that all the inhabitants fell dead; see 7.10: 54-55).

**Trivakrā:** 'tree-bent' a hunchbacked girl released by *Krishna*, also called *Kubjā* (see 10.41: 1-12 and 10.48).

**Tulādhāra:** another name for *Vanikpatha*. He is a *viśya*, and his story is mentioned in the *Mahābhāratā* in connection with the pride of *Jāli Muni*. This muni overly proud of his austerity and wisdom tran-

scendently heard of a trader that would be wiser than him. He visited Tulādhāra who explained to him that he had attained his wisdom by worshipping God with the principle of harmlessness, doing good to all creatures (mentioned in 11.12: 3-6).

**Tulasī:** a great devotee of the Lord in the form of a plant (basil). This plant is the Lord's favorite, the leaves are always offered at His lotusfeet. Incarnation of a female devotee who in devotional service is separately worshipped.

- The worship of the goddess Tulasī devi is an integral part of the v a i s h n a v a tempelroutines. The leaves are edible and often placed on the p r a s ā d a m.

**Tumburu:** the name of the g a n d h a r v a, the singer of heaven in person.

**Turīya:** the superconscious state of the soul its selfrealization (see 12.11: 22, see also a v a s t h a t r a y a).

**Twice-born:** (d v i j a);

1) Authorized b r a h m i n.

2) Worthy member of the three v a r n a s (b r ā h m a n a, k s h a t r i y a and v a i ś y a).

3) Someone who has received spiritually initiation from a bona-fide spiritual teacher. Someone who as such began a new life, who is born again.

**Tyāga:** renunciation, known in three types according to the g u n a s: of fear or laziness; forsaking the duty: of ignorance. Without desire: of goodness (see n a i s h - k ā m a - k a r m a).



U

**Uccaiśravā:** a horse, born from the nectar originating from the churning of the ocean, and is considered a representative of K r i s h n a (see 8.8: 3 and 11.16: 18).

**Udāna-vāyu:** the air in the body going upward and controlled by the breathing technique of a s h t h ā n g a - y o g a (see v ā y u).

**Uddhava:** (sacrificial fire, a festival, holiday; joy, pleasure), the name of K r i s h n a's best friend and cousin. K r i s h n a talks extensively to him at the end

of His earthly presence in Canto 11. In the tenth Canto chapters 46 & 47 he mediates between K r i s h n a and the g o p i s.

- Śrī Hari-vamśa states that Uddhava is the son of V a s u d e v a's brother Devabhāga. Thus he is Lord K r i s h n a's cousin-brother.

- K r i s h n a calls him a disciple of B r i h a s p a t i (11.23: 2).

**Uddhava Gītā:** the chapters seven to twenty-nine of the eleventh Canto that make up an alternative Gītā wherein K r i s h n a explains how to live His love in His absence.

**Udgātā:** the priest singing the S ā m a - v e d a hymns (see also r i t v i k).

**Ugra-karma:** bad, harmful action (see also k a r m a).

**Ugrasena:** also called Āhuka, 'the one of sacrifice'. The old king of the Y a d u s, imprisoned by his own son K a m s a and freed by K r i s h n a. Ugrasena's daughters Kamsā, Kamsavātī, Kankā, Sūrabhū and Rāshthra-pālikā were the wives of the younger brothers of V a s u d e v a, the father of K r i s h n a (9.24: 21-23, see also S ā t v a t a s).

**Umā:** (splendor, light; fame, reputation; quiet, tranquility; night). Goddess, one of the eleven wives of S i v a (see 3.12: 13) also called P ā r v a t ī and D u r g ā; the name is said to be derived from umā!, "O don't", the exclamation addressed to P ā r v a t ī by her mother not to practice austerities.

- Name of several women.

**Universe:** (j a g a t);

1) The entire material creation, consisting of countless of universes.

2) Galaxy.

3) A closed sphere with seven material covers, layers or sheaths, in which one finds fourteen planetary systems, whom each consist of countless planets (see also d v ī p a and l o k a).

4) The Living Being.

**Upa-:** prefix for verbs and nouns expressing: to go near, undergo, approaching; by the side of, with, together with, under, down; direction towards, nearness, or in other words: a contiguity in space, time, number, degree, resemblance, and relationship, with the idea of subordination and inferiority, like the finger next to the little finger would be 'upa' (see also u p a p u r ā n a and u p a d e v a).

**Upādāna:** the material cause, the ingredients; the Lord is the exhibitor of all material causes (6.9: 42).

**Upādānakārana:** (logic of) the material cause (see also n i m i t t a).

**Upadeva:** an inferior or secondary deity like a Y a k s h a, G a n d h a r v a, A p s a r a, v i d y ā d h a r a and

such.

**Upa-dharma:** moralizing without love for the truth relating to K r i s h n a (s a t h y a - d h a r m a). Subreligious activity without real servitude.

- The d h a r m a concocted into something else (see 7.15: 12-14).

**Upahanyām:** the peace broken (destroyed) by unwanted people.

**Upanishads:** the underlying mystery, the secret doctrine. Philosophical part of the V e d a s, a hundred-eight in number (see also v e d a) meant to comprehend the personal nature of the Absolute Truth. In the B h ā g a v ā t a m they are summarized in 10.87.

**Upa-purāna,** secondary or minor, a smaller collection of classical stories. Also counted in eighteen as listed in the *Kūrma-purāna*: 1. *Sānatkumāra*, 2. *Nārasimha* (fr. *Nrisimha*) 3. *Bhāmāda*, 4. *Siva-dharma*, 5. *Daurvāsasa*, 6. *Nārādīya*, 7. *Kāpila*, 8. *Vāmana*, 9. *Auśanasa*, 10. *Brahmānda*, 11. *Vārūna*, 12. *Kālikā-purāna*, 13. *Māheśvara*, 14. *Sāmba*, 15. *Saura*, 16. *Pārāśara*, 17. *Mārīca*, 18. *Bhārgava* (see P u r ā n a).

**Upāsana:** (serving, service, attendance, waiting upon, respect; homage, adoration, worship) Worship.

- With R ā m ā n u j a, consisting of five parts, viz.  
*Abhigamana* or approach,  
*Upādāna* or preparation of offering,  
*Ijyā* or oblation,  
*Śvādhyāya* or recitation,  
*Yoga* or devotion.

**Upāsana-kānda:** the part of the V e d a s dealing with devotional service (see also under V e d a s).

**Upavedas:** 'secondary Vedas.' A class of texts on sacred sciences, composed by r i s h i s over the course of time to amplify and apply the vedic knowledge. The four prominent upavedas (each encompassing numerous texts) are:

- 1 *Arthaveda* (statecraft),
- 2 *Āyurveda* (health),
- 3 *Dhanurveda* (military science) and
- 4 *Gandharvaveda* (music and the arts).

Also sometimes classed as upavedas are the:

- 5 *Sthapatyaveda* (on architecture) and the
- 6 *Kāma śāstras* (texts on erotic love). (source: Hindu-dictionary).

**Upendra:** Another name of Lord V ā m a n a the son of A d i t i and K a s ' y a p a (8.18).

-Lit.: 'The younger brother of Lord I n d r a.'

- The name of an expansion of the Lord: 'Two sons took birth from the womb of Marutvatī: Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra' (S.B. 6.6: 8).

**Uragas:** 'breast-going', the 'semi-divine snakes or serpents', a term used for people of excell.

**Ūrdhva-retah:** someone whose seed 'streams upwards', internal drive by sexual abstinence. With the K u m ā r a s (the four sons of B r a h m ā who kept the child-form) leading to four principles of knowledge: s a n k h y a (analysis), t a p a s (penance), v a i r a g h y a (detachment) and y o g a (see 11.17: 25).

**Urugāya** ('sung by many'): the Lord as the carrier of the conchshell.

**Urukrama:** (great order, course, arrangement) the Lord with the long strides, V ā m a n a d e v a, also called the 'great adventurer' or the performer of transcendental feats (see also U p e n d r a).

**Urvaśī:** heavenly society girl that married King P u r ū r a v ā; she was cursed by M i t r a e n V a r u n a who in her presence deposited their seed in a clay pot and from that seed were born the sages A g a s t y a and V a s i s t h a. (6.18: 6) Her six sons with P u r ū r a v ā were: A y u, Srutāyu, Satyāyu, Raya, Vijaya e n J a y a (9.15:1).

**Uśanā:** another name of Ś u k r ā c a r y a or Kavi Bhārgava, the spiritual master of the a s u r a s. K r i s h n a calls Himself as such the One among the great thinkers (B.G. 10: 37).

- He is also called R ā m a.

**Uttama:** (supreme, utter) devotion on the highest level: to recognize K r i s h n a in each and all (see 11.2: 45 and also m a h ā - b h ā g a v ā t a).

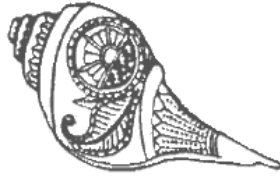
**Uttamaśloka:** name of the Lord Praised in the Verses.

**Uttānapāda:** the son of S v ā y a m b h u v a M a n u and the father of D h r u v a M a h ā r ā j a.

**Uttarā:** mother of P a r ī k c h i t and wife of Abhimanyu, the son born from the marriage between S u b h a d r ā, K r i s h n a's sister, and A r j u n a. In 1.8: 9 she requested K r i s h n a to protect her and her unborn child, P a r ī k c h i t, from the scorching rays of the b r a h m ā s t r a weapon launched by A ś v a t t h ā m ā (see also S.B. 1.7 & 8).

**Uttara-mimāmsa:** the v e d ā n t i c philosophy, see also m i m ā m s a and d a r ś h a n a.

**Ūshā:** 'dawn', daughter of B ā n a who met A n i r u d d h a in a dream and had Him brought to her palace after which He then was arrested (see 10.62).



## V

**Vāda:** argument; to speak of or about. End of words to clarify the argument like with m ā y ā v ā d a..

**Vālakhilya's:** the sixty thousand sages surrounding the sungod (see 4.1: 39 and 5.21: 17).

**Vālmīki:** the sage that harbored Sītā after her exile. Writer of the Rāmāyana, the epic of Lord Rāma defeating the demon Rāvana.

**Vāmana (-deva):** the Lord who incarnated in the form of a dwarf, a brahmin boy (see also Bālī Māhārājā, and chapter 18, canto 8) (see also Upeṇḍra).

- A Viśhnu - avatāra who in asking for a few steps of land seized the whole world (see also Urukrama).

**Vānaprastha:** the withdrawn position, normally the third phase of life between 40 and 60. Third āśrama of the varṇāśrama - system: the system of classes (vocations of servitude) and spiritual departments (forms of civil status). The term is often reserved for pure devotees (initiates) who reside no longer in the temple and already had their offspring or have lost interest in having children. Phase of life of contemplation and preparation for the renounced state (see sannyāsa, 7.12: 17-31 and 11.18).

- Period of purification, pilgrimage, study, remorse and transference of knowledge and power to the next generation.

- The detaching from one's family-life.

- Someone who lives according the rules of this āśrama.

**Vānaras:** half-apes led by Hanumān, who helped Lord Rāma with the liberation of Sītā, His wife (see also kimpurushas).

**Vānī:** words, speech, messages, association with Kṛishṇa at the acoustic level. Preferred by the vāiśhṇava s before vāpu.

**Vāntāśī:** 'one who eats his own vomit'. A renounced person again giving priority to the civil values and materialistic activities of household life, is considered a shameless person who as it were eats his own vomit (see 7.15: 36 and 11.18: 12).

**Vārūnī:** kind of spirit prepared from hogweed mixed with the juice of the date or palm and distilled; ac-

cording the pāramparā is it mixed with honey. Flowed as ordained by Varuṇa from the hollow of a tree when Bālārāmā once visited the Yamuṇā with the gopīs at night (see 10.65, 10.67: 9-10 and māireya).

- Daughter van Varuṇa, a goddess.

**Vāsādi,** Śrī: Pāñca - tattva-incarnation of Nārāda Muni. First devotee, leader in devotional service.

**Vāsana:** one's propensity, one's aptitude, based on one's karma. Hindrance in one's own conditioning and experience of possibly also previous lives. Also the actual consciousness of previous realizations. Thus also traumas, memories etc. (see also līngā and samskāra and 10.51:60 and 12.7: 12).

**Vāsudeva:** (vāsu means supreme being of Viśhṇu dwelling in each, literally: 'God of the Spirit, the Soul or the consciousness, see 4.3: 23)) name for Kṛishṇa as the son of Vāsudeva (his foster father was called Nānda, see also Devakī).

- Name for Kṛishṇa in His manifestation as the cosmic time (see Śīsumāra - cakra).

- Vāsudeva: the level at which one understands what is God and how one has to act according His different energies.

- Name of the Supreme Personality of Godhead, the original proprietor, material and spiritual.

- One of the four basic forms of the Lord (see Vyūha).

**Vāsuki:** the snake used as a rope with which in the ocean of milk the mountain Māndara was churned (see 8.7).

**Vāyu:** (air, vital energy) movement of the air in the control of the breathing process (see prāṇāyāma). In five types: going up (udana), going down (apāna) expanding (vyāna) balanced (samāna) and higher (prāṇavāyu).

- The demigod ruling the wind.

**Vaibhāsikas:** a group of philosophers related to the Buddhists, who were there at the time when Kṛishṇa spoke the Bhāgavad - gītā. They accept that life originates from a certain ripening of a mixture of material elements.

**Vaibhava-prakāśa:** the perfection of the Lord to expand Himself in more than one form and act simultaneously as happens in 10.33: 20 10.69: 41, 10.13: 18, and 10.86: 26.

**Vaidarbhī:** the daughter of the king of Vidarbha or Bhishmaka: Rukmīṇī, the first wife of Kṛishṇa.

**Vaidhi-bhakti:** devotion on the level of strictly following of rules on worship of the mūrti. Devotion in obedience. Beginning phase of bhakti (see also rāgāṅga - and sādhanā - bhakti).

**Vaidūrya:** ('cat-eye' gemstone); a gem often mentioned in the descriptions of the vedic architecture of opulently decorated buildings and palaces.

**Vaijayantī:** 'of the victory' the name of K r i s h n a's garland consisting of flowers in five different colors.

**Vaikunthha (-loka):** literal meaning: the place where there is no laziness, indolence, stupidity, foolishness or - rethorically - fear. The heavenly abode of Lord N ā r ā y a n a. The ideal planet, the spiritual world. There are many vaikunthhalokas: depending on the form of the Lord worshiped there.

- The spiritual kingdom, where everything is s a t - c i t - ā n a n d a, eternal, full of wisdom and bliss (see also 3.15).

**Vairāgya:** detachment (see also V i d h y a).

- Withdrawal from the material world and attaching of the spirit to the transcendence.

**Vaiśeshika:** (special, peculiar, specific, characteristic, distinguished, excellent, pre-eminent) one of the six d a r ś h a n a s relating or belonging to or based on or dealing with the Vaiśeshika doctrine. Name of the later of the two great divisions of the N y ā y a school of philosophy (it was founded by K a n ā d a, and differs from the, N y ā y a 'proper' founded by G a u t a m a, in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of viśeṣa, or eternally distinct nature of the nine substances of air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic.

**Vaishnavas:** devotees of Lord V i s h n u - persons following the v i d h i: no meat, fish, eggs, intoxication, illicit sex, gambling, and daily rounds of chanting j a p a (see also C a i t a n y a).

- A person who gave up his material life and lives in full surrender to V i s h n u, K r i s h n a as the Supreme One and His representative, the spiritual teacher (see also b h a k t a and ā c ā r y a).

- Anyone who dedicates his life to K r i s h n a and recognizes in Him the Godhead of Maintenance, Lord V i s h n u (see also ā r y a n).

- Another name for b h a k t a or devotee.

- Used as an adjective: proper for, to the nature of the vaishnava.

**Vaishnavism:** the v a i s h n a v a-teaching, that considers everything related to V i s h n u, God, and requires that one operates from this relation.

**Vaiśya:** farmers and traders. They provide to the needs of society and wake over the well-being of the animals, especially of the cows.

- One of the v a r n a s (see v a r n ā ś r a m a)

**Vaivasvata Manu:** see M a n u.

**Vamśa: dynasty;** Lord R ā m a appeared in the *sūrya-vamśa* of Ī k ś v ā k u or the sun-dynasty and Lord K r i s h n a appeared in the *candra-vamśa* or the moon-dynasty.

**Vapu:** the body, association with K r i s h n a at the physical level (see v a n i).

**Varāha:** incarnation of Lord K r i s h n a, as a gigantic boar (see Ś r ī m ā d B h ā g a v ā t a m, 3-13, 18 & 19).

- a V i s h n u - a v a t ā r a.

**Varna:** each of the four departments of society divided to the natural service of function of her members.

- Vocational interests, professions, vocations, classes.

- Color.

- In four:

- B r ā h m a n a s: brahmins, spiritual and intellectual.
- K ś h a t r i y a s, officials, administrators, the military.
- V a i ś y a s: traders and farmers.
- Ś ū d r a s: laborers and artisans (see also v a r n ā ś r a m a).

Honoring this system gives harmony and balance in the society. As a caste-system though subdued by Lord C a i t a n y a who put the love for K r i s h n a before all (see also B.G. 4:13).

- See also verse 11.23: 43 where K r i s h n a connects these classes to the different modes and colors.

- Important is 7.11: 35: 'if with a person the symptoms indicating a certain class other than his own are observed, should one for sure also designate him by that (: who behaves like a brahmin e.g. must be considered so).'

**Varna-śankara:** 'class-confusion'.

- Unwanted offspring, begotten when one is no longer following the religious principles.

- Mixed marriage of different castes.

- Confusion of identity, e.g. emancipation on material values.

**Varsha:** area, dominion, land marked out by mountain ranges. There is a - galactic, universal, supernatural, holistic - central area named Ī l ā v r i t a - v a r ś h a where Lord B ṛ a h m ā sits on the mountain M e r u and where Lord Ś i v a as the only man is there to the happiness of the Supreme Personality. Next to that there are eight varshas stretching to all sides of which B h a r ā t a - v a r ś h a also is the name of India (see also d v ī p a, 5.16 and 17).

**Varnāśrama:** system of the four statusorientations of the v a r n a's, social divisions, individual professional

orientations or classes, and āśrama's spiritual orders or statuses of life together that before Lord Caitanya a descended was preached as the proper approach of serving Kṛishṇa, but thereafter for the bhakti was no longer valid as the final criterion of distinction since also transcendence in devotional service (see aśhṭāṅga and bhāgavata dharma) and quality (experience, see guṇa) do count (see also B.G. 3: 35, 4: 13 and the basis 7.11-14; 11.17 & 18, the relative 7.11: 35 and the critical about it: S B 1.2: 8, 10.60.52).

**Varnāśrama-dharma:** each his fulfillment of duty to birth, the class or one's vocation (varṇa), and spiritual emancipation, the spiritual department of a civil status- or age-group (āśrama).

**Varuna:** the demigod ruling the waters (see 3.17: 25-31).

**Vasishthha Muni:** one of the ten or seven great and famous sages, a brāhmaṇa. He figured in the Rāmāyaṇa as the sage who entertained a discussion with Lord Rāma as his pupil over the meaning of God, soul and world as being one. This sage wrote a book about it known as the *Yogavisishthha*. Also appears in other eras as one of the greatest wise who takes birth again and again (see also rishī).

**Vasu:** name utilized for Uddhava or anyone who is wealthy (see S.B. 3.4: 11).

- One son, not mentioned in the Bhāgavata, of Uttānapāda, the father of Dhruva (4.8: 8).

- Name of a wife of Yamarāja who gave birth to the eight Vasu's (6.6: 10-11).

- Of Dhṛishṭha a son of Manu (or Shṛishṭha) came a caste of kshatriya's about who in the world, having achieved the position of brāhmaṇin, received the name Dhārshṭha. Of Nṛiga was there in succession first Sumati, then Bhūtajyoti and after him Vasu. From Vasu there was a son named Pratikā (9.2: 17-18).

- One of the six sons that Vasudeva, Kṛishṇa's father had with Śrīdevā (see 9.24: 51).

- A son Kṛishṇa had with Nāgnajitī, or Satyā (see 10.61: 13).

- Name of a companion of Bhāumaśura (see 10.59: 12).

- A son of king Vatsara (4.13: 12).

- Name of the mother-in-law of Parāśara, the father of Vyāsa deva (zie 1.4: 14).

- Son of Kuśa, one of the scions of Puru (9.15: 4).

- A son of Hiranyaretā, a son of Mahārāja Priyavṛata (5.20: 14).

**Vasudeva:** the father of Lord Kṛishṇa.

- Son of grandfather Śūra (see 9.24: 27-31).

- Is also called Ānakadundubhi.

**Vasus:** literally: 'the good of clarity'. Certain gods, notably the Adityas, Maruṭs, Asvins, Indrā, Rudrā, Vāyu, Viśṇu, Śiva, and Kuvera (see B.G. 10.23; as also 7.8: 37-56).

- Name of a particular class of gods, whose number is usually eight, and whose chief is Indra, later Agni and Viśṇu; they form one of the nine Ganas or classes enumerated under gana-devatā (de Adityas, Viśvas, Vasus, Tushitas, Abhāsvaras, Anilas, Mahārājikas, Śādhya, and Rudras).

The eight Vasus were originally personifications, like other vedic deities, of natural phenomena. According to the Viśṇu Purāṇa they are the following eight: 1. Āpa, 'water'; 2. Dhruva, 'the Pole-star'; 3. Soma, 'the Moon'; 4. Dhara, 'Earth'; 5. Anila, 'Wind'; 6. Anala or Pāvaka, 'Fire'; 7. Pratyusha, 'the Dawn'; 8. Prabhāsa, 'Splendor' (M.W.-dictionary).

- The eight Vasus according to the *Bṛihadaranyak Upanishad* 3.9: 2. are: Agni (god of fire), Prithivi (goddess of the earth), Vāyu (god of the wind), Antariksh (god of the space), Aditya (sun god), Dyo (god of the luminous sky), Chandrama (moon god) and Nakshatra (god of the nakshatras, asterism. Nakshatras are 27, called Magha, Rohini etc.).

**Vatsalya:** one of the five direct, main or primary rasas or manifestations of love: the parental.

**Veda:** (knowledge) spiritual knowledge, see śrutī (see further under: veda).

- The original Veda, divided in four (see Veda and 12.6: 48-80).

**Vedāṅgas:** certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda. There are six āṅgas, explanatory limbs or divisions of explanations, to the Veda:

A Two for correct reading and reciting.

1. *Siksha*, the science of correct articulation and pronunciation.

2. *Chandas*: metres (as represented by Pingalanāga or Pingalācārya).

B Two for the correct understanding of the vedic texts.

3. *Vyākaraṇa*: the analysis of language or grammar (represented by the celebrated śūtra of Panini).

4. *Nirukta*: the explanation of difficult vedic terms (by Yāska).

C Two for correct execution in sacrificial offerings.

5. *Jyotiṣa*: astronomy, or rather the vedic calendar; a small directive for determining the most favorable days for having a sacrifice.

6. *Kalp*: the ceremonial (represented by a great number of śūtra works, the *śrauta*, *grihya*, *dharma* and *śulba*, of the different rishis).

**Vedānta:** (knowledge-end): the conclusions of vedic knowledge as laid down in the Bhāgavad Gītā,



Vedānta-sūtra and the Upanishads and next in the Śrīmad Bhāgavatam, who teach the highest realization of the Absolute Truth: surrender to Kṛishṇa; the essence of the vedic philosophy.

- 'Complete knowledge of the Veda', sometimes called uttara-mīmāṃsā. With the mimamsa part of the third duet of vedic darsana. Teaches the ultimate scope of the Veda or simply what is explained in the Upanishads one finds at the end of the Veda (see also śrutī).

- During the "scholastic period" (700-1700), there were three main variations developed of the classic vedānta:

1) *Advaita vedānta*, or pure dualism, represented by Śaṅkara (788-820); (see also Mōṇis'm)

2) *Viśiṣṭhadvaita vedānta*, or qualified non-dualism: the human spirit is separate and different from the one Supreme Spirit though dependent on it and ultimately to be united with it in its fullness expressed in the vāishṇava doctrine of Rāmānuja. (1017-1137);

3) *Dvaita vedānta*, dualism propagated by the vāishṇava saint Madhvā (1197-1278) (see further: systems of yoga philosophy and śiddhānta).

In sum one knows six schools founded by:

- Rāmānuja 1017-1127, *viśiṣṭhadvaita* the adapted, or qualified Non-dualistic school. Oneness, but the individual souls are different.

- Madhvā 1197-1273, *dvaita* the dualistic school.

- Nimbārka late 13th century, *dvaitadvaita* the dualistic non-dualistic school.

- Vallabha 1480-1530, *śuddha advaita* the pure advaita school.

- Caitanya 1485-1533, *acintya bheda-bheda tattva*: inscrutable oneness in diversity. (this school is the school of Prabhupāda who fathered the translations at this site).

- Baladeva early 18th century, *acintya bheda-abheda* follower of Caitanya.

**Vedānta-sūtra or Brahma-sūtra:** philosophical treatise of Vyāsa deva, consisting of aphorisms (sūtra) concerning the nature of the Absolute Truth, by him laid down as the conclusion of the vedic knowledge.

**Vedānta-śrutī:** the Vedic teaching, of which the essence is found in the Vedānta (Vedānta-sūtra) and next in the comment on it of the author himself, the Śrīmad Bhāgavatam.

**Vedas:** comprise the four Vedas (the *Rik*, *Yajur*, *Sāma* and *Atharva*) and the hundred-and-eight Upanishads, containing the philosophical part, and the supplement, the 'fifth Veda' to it: the eighteen Pūrāṇas with the Śrīmad Bhāgavatam as the Bhagavata Purāṇa, the Mahābhārata (of which the Bhāgavad Gītā is a part), the Vedānta-sūtra.

The avatāra Vyāsa deva propounded five thousand years ago in it the spiritual knowledge, which was originally delivered by Kṛishṇa Himself handed down by oral tradition (to the vedic scriptures belong all paramparā-literatures, like the Rāmāyana, the Bhakti-rasāmṛita-sindha, the Caitanya-caritāmṛita etc.).

- Originally by Vyāsa in four divided spiritual inheritance of the vedic culture (see 12.6: 48-49).

- *Rik or Rigveda*: the prayers; 1028 verses about sacrificing to the gods and the creation of man out of the Pūṣha;

- *Yajur*: hymns for oblations; the mantras of the lunar culture,

- *Sāma*: songs of same prayers and hymns in meters for singing accompanying the sacrifices;

- *Atharva-veda*: mystical hymns on body/world maintenance and destruction, in order to explain them to civilized society.

Later literature, the pūrāṇas (Gītā, Bhāgavatam, Mahābhārata) are considered the fifth Veda.

- One also speaks sometimes of the three Vedas, of which the *Rig-veda* is considered the most original, not mentioning the by some later said to be added *Atharva-veda* with the mystical hymns. The threefold division in vedic principles in this context refers to upāsana: sacrifice, song and prayer; karma: fruitive labor and, jñāna: spiritual knowledge.

- Each of the Vedas has two portions both being termed śrutī, revelation orally communicated by the deity, and heard but not composed or written down by men;

1. *Mantra*, the words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins.

2. *Brāhmaṇa*, consisting of vidhi and artha-vāda: directions for the detail of the ceremonies at which the mantras were to be used and explanations of the legends connected with the mantras (see brāhmaṇa and vidhi).

- The mantras are with the three Vedas in three forms:

1. *Rig*, which are verses of praise in metre, and intended for loud recitation.

2. *Yajur*, which are in prose, and intended for recitation in a lower tone at sacrifices.

3. *Sāman*, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies.

The mantras of the fourth or *Atharva-veda* have no special name. While borrowing largely from the *Rig-veda* are the *Yajur-veda* and *Sāma-veda* in fact not so much collections of prayers and hymns as special prayer- and hymn-books intended as manuals for the *Adhvaryu* and *Udgātri* priests respectively (see rītvīk). But the *atharva* mantra's borrow little from the *Rig-veda* being a real collection of original hymns mixed up with incantations; they have no direct relation

to sacrifices, but are supposed by mere recitation to produce long life, cure diseases, ruin enemies and such.

- To the *brāhmaṇa* portion two other departments of Vedic literature grew, sometimes included under the general name Veda:

- 1) The *sūtra*s; the strings of aphoristic rules
- 2) The *Upaniṣad*s; the mystical treatises on the nature of God and the relation of soul and matter which were appended to the *Āraṇyaka*s, and became the real Veda of thinking Hindus, leading to the *Darśhana*s or systems of philosophy.

- Veda also means feeling, perception; finding, obtaining, acquisition; proper-ty, goods; to weave or bind together a tuft or bunch of strong grass made into a broom or to serve another purpose in vedic sacrifices like mats or fuel for a fire.

**Vedic:** anything concerning the spiritual knowledge of the *Veda*s and literature thereafter (see also *Upaniṣads*, *purāṇas*, *itihāsa*s).

- Two types of vedic knowledge:

- *Srutī*, knowledge straight from Him, the four *Veda*s and the 108 *Upaniṣad*s, and:
- *Smṛiti*, descriptions of vedic truth by liberated souls like *Vyāsa*, *Patañjali* and *Vālmīki*; the *Ramāyaṇa*, the *Yogasūtra*, the *Srīmad Bhāgavatam* and the *Bhāgavad Gītā*.

**Vena:** the demoniac son of king *Anaga* and father of king *Prithu* (see 4.14).

**Vetāla:** vampire, evil spirit taking possession of a corpse. Associate of Lord *Śiva*.

- A form, a name of *Durgā*.

**(Deśa kālā) Vi-bhāgavit:** adaptation to time and circumstances. Quality of *Kriśṇa* (see *parampara* ā-method and S. B. 4.8: 54).

**Vibhrama:** confusion by lustmotives, lack of concentration.

**Vibhu-ātmā:** another name for the Supersoul, *paramātmā* to indicate His potency as opposed to *anumātmā*, the atomic *jīva-ātmā*.

**Viddhā-bhakti:** devotion contaminated with material motives (see also *para-bhakti*).

**Vidhi:** (of *vidha*, to get in order) regulative principles: no meat eating (see e.g. 10.1: 4), no illicit sex no intoxication or gambling. They are derived from the eternal values of respectively *dāyā*, *sauca* (or *dāna*), *satya*, *tāpasa*; compassion, cleanliness or loyalty, truth, and sobriety or penance (see also *regulative principles*, *Kalī-yuga*, 1. 17: 24 and 12.3: 18).

**Vidura:** great devotee, a member of the *Kuru-dynasty*, who heard of the *Srīmad Bhāgavatam* from *Maitreya Munī* (see cantos 3 & 4). Son of *Vāsā* and the maidservant *Sūdri*, brother of *Dhṛi*

*tārāshtra* and *Pāṇdu*.

**Vidyā:** finding, acquiring, gaining.

**Vidyā:** any knowledge whether true or false; science, learning, scholarship, philosophy. Spiritually depending on the four principles that lead to the spiritual knowing of *jñāna*: *tāpasa*, *sāṅkhyā*, *vairāgya* and *yoga*: penance, analysis, detachment and unification of the consciousness (see: *ūrdhva-retāsa* a h).

- M.W.-dictionary: 'knowledge of soul or of spiritual truth; according to others, *Vidyā* has fourteen divisions, viz. the four *Veda*s, the six *vedāṅga*s, the *purāṇas*, the *mīmāṃsā*, *nyāya*, and *dharma* or law; or with the four *upa-veda*s, eighteen divisions; others reckon thirty-three and even sixty-four sciences'.

- Knowledge is also personified and identified with *Durgā*; she is even said to have composed prayers and magical formulas.

- A small bell.

- A mystical skill.

**Vidyādhara** ('possessed of science or spells): class of lesser demigods standing for the scientists, the ones founded in knowledge. Supposed to dwell in the Himalayas, attending upon *Śiva*, and possessed of magical power,

- Fairy, magician.

- Name of various scholars.

- The paramount lord of all fairy-like beings (-*cakravartin*).

- Spelled as *vidyādhāra*: 'receptacle of knowledge', a great scholar.

- The lord of the *Vidyādharas* is called *Sudarśana* and is discussed in 10: 34.

**Vigata-jvara:** free from laxity, excitement or cowardice; wakefulness: *Kriśṇa*'s plea against pragmatism (the easygoing, see B.G. 3.30).

**Vigraha:** form.

- *Arcā-vigraha*: His deity (see also *mūrti*).

**Vijñāna:** wisdom, realized knowledge, the result of *jñāna*, spiritual knowledge (see 11.19: 15).

**Vijñānam-brahman:** the spiritual, the spiritual soul.

**Vikāra:** the transformations or derivatives of material nature in the sense of producers: the seven *vikāra* *tattvas*, knowing intelligence, false ego and the five senseobjects or *tān mātrā*s, and their sixteen *vikāra* products: the five basic elements (*māhābhūta*s) and the perceiving and acting senses (*indriya*s) plus the mind (*manāsa*).

**Vikarma:** unwanted activities. Cause of fall-down: moving away from K r i s h n a.

**Vimāna:** (of vi: apart from, order, increasingly, and māna: building, altar, measure, but also: opinion, notion and idea) meaning palace, airplane, high in the sky rising building, elevated abode or means of transport and also temple. Also the idea of vimāna as a separate notion or opinion or a general idea of order standing apart should be considered in understanding this concept often used in the context of going to heaven.

- As a means of transport or heavenly vehicle: see S.B. 4.3: 12, 4.12: 19, 6.2: 44.

- As palace: see S.B. 3.23: 45.

- As high rising building S.B. 2.9: 13.

- As a temple in 11: 10: 24.

- As a notion of order in 11: 10: 25.

- As a higher spirit in 11.30: 40.

- Some translators speak also of flying palaces and there are even speculators who associate them with flying saucers.

**Vimūḍha:** bewildered, illusioned, confused, unconscious (see also m ū ḍ h a).

**Vīṇā:** the stringed instrument of N ā r a ḍ a M u n i.

**Vetāla:** vampire, evil spirit occupying a dead body. Attendant of lord Ś i v a

- A form, a name of D ū r g a.

**Vināyakas:** (from *vinaya*: education, distraction, humility, control) demons of education, distracters, humiliators, control-freaks. Attendants of lord Ś i v a.

**Vipra:** learned one of v e d i c wisdom.

**Vipra-lipsa:** propensity to cheat as a human weakness (see also b h r a m a).

**Vira:**(hero); chivalry as a r a s a (indirect).

- Most intimate form of servitude in K r i s h n a - l ī l ā.

- Form of t a n t r a - y o g a with which one, under the guidance of a holy man, one after the other can have several partners, as a 'hero' of love. Also can one by detaching from a steady partner spiritually profundity be realized so that ultimately the sex is under control and may be spoken of pure devotion without material motives.

**Virāth-purusha:** the universe as the original person; the visible person of the Lord as the entirety of all physical manifestation.

**Virāth-rūpa:** great (cosmic) manifestation of the universal form of K r i s h n a. External manifestation as

described in the second canto first chapter of the Ś r ī m a ḍ B h ā ḡ a v a t a m.

- The form that K r i s h n a revealed to A r j u n a on the battlefield, as described in chapter eleven of the G ī t ā (also: v i ś v a - r ū p a of v i r ā t h r ū p a).

**Viriñca:** the pure one beyond passion, name for lord B r a h m ā.

**Virya:** energy, capacity, potency, knowledge, power or effort as a consequence of being convinced in continence (see b r a h m ā c a r y a).

**Visarga:** the secondary creation, the resultant activities of the interaction to the modes of s a r g a, or the primary creation, is called the secondary creation (2.10: 3).

**Vishaya:** the senses having each their proper vishaya or object: viz.

1. ś a ḇ ḍ a, "sound", for the ear;
2. sparśa, "tangibility", for the skin;
3. r ū p a, "form" or "colour", for the eye;
4. r a s a, "savor", for the tongue and
5. gandha, "odor" for the nose.

These five vishayas are sometimes called the g u n a s or the "properties" of the five elements, ether, air, fire, water, and earth, respectively (see also t a n m ā t r a and i n d r i y a).

**Viśeṣas:** the attributes, the marks of identity, that set things apart from other things, give them their identity (see also s v a r ū p a and v ā i ś e ś i k a).

**Vishnu:** God the maintainer, ruler over the mode of goodness. Divided in three known as p u r u ṣ h a - a v a t ā r a s (see also c a t u r - v y ū h a).

- M a h ā - V i s h n u or K ā r a n o ḍ a k a ś ā y ī V i s h n u from whose pores all universes appear (see V ā s u d e v a and N ā r ā y a n a).

- G a r ḇ h o ḍ a k a ś ā y ī Vishnu: for each universe laying down on a snake bed (see Ā ḍ i - ś e ś h a or S a n k a r ṣ h a n a) and with Lord B r a h m ā generating the complete diversity (P r a ḍ y u m n a).

- K s i r o ḍ a k a ś ā y ī Vishnu: for each living entity locally present as the P a r a m ā t m ā or God in the heart (zie A n i r u ḍ ḍ h a).

- See for a description of the V i s h n u - a v a t ā r a s 2.7 and 11: 5.

**Vishnu-jana:** another name for B h a k t a.

**Vishnu-māyā:** the special mercy of V i s h n u that also took birth in different potencies of relating to Him when K r i s h n a descended. It has two features: unmukha ('looking up to'), the liberated way of relating in the different r ā s a s and āvaranikā ('the covered way'), the conditioned way of being caught in the clutches of k a r m a (see 10.1: 25).

**Vishnupāda:** 'Vishnu's Feet', another name for P r a ḇ h u p ā ḍ a, the 'Master of the Feet'.

**Vishnu Purāṇa:** see P u r ā ṇ a s.

**Vishnu-tattva:** the status or category of Godhead, the reality of V i s h n u (see a v a t ā r a).

- All those divine manifestations, the first expansions, the plenary expansions of expansions of plenary expansions of the Supreme Personality of Godhead, who in no respect differ from Him, as opposed to j ī v a - t a t t v a (see expansion, plenary -).

**Vishnu-tattva-avatāra:** all incarnations of K r i s h n a in matter as plenary portion with His full potency (as opposed to j ī v a - t a t t v a: incomplete expansions with a limited capacity).

**Viśvakarma:** the architect of the gods who built a city, I n d r a p r a s t h a, for K r i s h n a serving the P ā n d a v a s (see 10.58: 24).

**Viśvakośa:** an old S a n s k r i t dictionary (see also a modern Sanskrit dictionary).

**Vishvakṣena:** ('the Lord whose powers are found throughout the universe') a personal associate, a guardian and expansion of the Lord who is known as the personification of the t a n t r a scriptures (see 12.11: 20 en 5.20: 40).

- Brahmadatta, a y o g ī who in the womb of his wife Sarasvatī created a son called Vishvakṣena. By the instruction of the r i s h i Jaigīshavya was in the past by him a description of y o g ā (a so-called t a n t r a ) compiled (9.21: 25-26).

**Viśvāmitra:** a famous sage in the time of R ā m a who with a sacrifice defended His honor of indeed under the supervision of L a k s h m ā n a, having killed the enemy (see 9.10: 5). He was in competition with V a s i s t h h a as two birds; as a k s h a t r i y a, he underwent severe austerities to become a brahmin (see also H a r i s c a n d a).

- He had one hundred-and-one sons who because of the middle one called Madhucchandā as a group were celebrated as the Madhucchandās. (9.16: 28).

**Viśva-rūpa:** (v i r ā t h - r ū p a) the universal form of Lord K r i s h n a, as described in Chapter eleven of the B h a g a v ā d - G ī t ā.

- Name of a great devotee, the son of Tvashtā (5.15: 14-15), who by I n d r a was killed because he offered for the a s u r a s, which later lead to the battle with V r i t ā s u r a (see from 6.7: 25).

**Viśvāvasu:** ('all-generating') the name of the Lord among the G h a n d a r v a s (see 11.16: 33).

**Viśvadevas (or viśvedeva):** (viśwa means: all, everyone; entire, whole, universal, pervading all, that is: Vishnu, the intellect, etc.); all the gods or as a class the All-gods standing for the intellect, the universe (see 2.3: 2-7).

**Viśvanātha Cakravartī Thhākura:** V a i s h n a v a - ā c ā r y a, sixth in the disciple succession of C a i t a

n y a M a h ā p r a b h u (see p a r a m p a r ā).

- V a i s h n a v a -spiritual teacher who wrote a comment on the S r ī m ā d B h ā g a v ā t a m in the disciple succession of Lord S r ī C a i t a n y a M a h ā p r a b h u.

**Vitarka:** with v i c ā r a, ā n a n d a - s ā n a n d a, a s m i t ā - s ā s m i t ā, the stages of s a m ā d h i on the level of the five elements earth, water, fire, air, ether explained as the study, the intellect, the happiness taken to enrapture and the I to goodness for liberation (see also m u k t i).

**Vivasvān:** the name of the present sun-god, to whom the B h a g a v ā d - G ī t ā was explained a 120.400.000 years ago. See also P a r a m p a r ā.

**Viveka:** power of discrimination. Through knowledge of the k l e ś a s that disturb the continence, the keeping to the soul, one attains to spiritual sophistication.

**Vraja:** cow-community, name of the village in the forest of V r i n d ā v a n a where K r i s h n a grew up after G o k u l a.

**Vrika, Vrikāsura:** ('the tearer, the wolf') a demoniac son of Sakuni (see 9.24: 5), who challenged the grace of lord S i v a by offering the flesh of his own body and consequently pursued him to his great terror, with the blessing obtained that anyone would die whom he put his hand on the head. Mentioned as an example to the problem of the ingrate or unworthy one turning against his own benefactor in 10.88.

**Vrindāvana:** ('woods of bunches').

- The transcendental abode of Lord K r i s h n a. It is also called Goloka V r i n d ā v a n a or Krishnaloka. The town of V r i n d ā v a n a in the M a t h u r ā District of Uttar Pradesh, India, where K r i s h n a appeared five thousand years ago, is a manifestation on earth of K r i s h n a's abode in the spiritual world.

- Place of pilgrimage at the spot where K r i s h n a spent His youth.

- Woods rich of T u l s ī of Lord K r i s h n a's l ī l ā.

- Where K r i s h n a lived after V r a j a or also G o k u l a.

**Vrishni:** the name of K r i s h n a's family clan to a common ancestor described in 9.24: 3-4 (see also D a ś a r h a and Y a d u).

**Vritra (Vritrāsura):** great demon that was killed by I n d r a. In fact was it the devoted Viśvarūpa, his 'brother' as he says himself, that was killed by Indra for his offerings for the asuras (zie S. B. 6.8-12).

**Vritti:** livelihood, conduct, character, treatment, inclination, functioning, appearing. (See e.g.: 10.85: 45 and also the Vedabase on the different use of this word, and 12.7: 13).

- P a t a ṅ j a l i, Y o g a s ū t r a number one and two: 'atha yogānuśāsanam, yogah citta vritti nirodha'; the lesson now about y o g a is that the y o g a is to stop

the (k a r m i c) reasoning about the livelihood, the moves one makes.

**Vritti-traya:** the three stages of waking, sleep and dreamless sleep (see also a v a s t h ā t r a y a).

**Vyāna-vāyu:** one of the movements of air, vital energies in the body that are controlled by a s h t h ā n g a - y o g a. The vyāna-vāyu concerns the distribution of the energy throughout the body of the increasing and decreasing (see v ā y u).

**Vyāsa-deva:** (lit.: 'the compiler, the godhead who assembled the verses'); Krishna-dvaipāyana: author of the Gītā and Śrīmad Bhāgavatam, Mahābhārata, and the Vedānta-sūtra. Compressed the vedic knowledge. Teacher of Sañjaya. Pupil of Nārada Muni, father of Śuka deva.

- The greatest philosopher from yore, divided the Ved in four. Is considered an expansion of Viśhnu, as a bhāgavān, empowered to perform literary activities.

**Vyāsāna:** elevated seat on which the representative of Vyāsadeva has the right to take place. Vedic stand.

**(Catur-)Vyūha:** placing apart, distribution, arrangement but also: reasoning, logic (or from vyu: to urge on, incite, animate) the four eternal forms of the Lord: Vāsudeva, the Lord of Consciousness; Saṅkaraśhāna, the Lord of Ego, the individuality, the jīva; Aniruddha, the Lord of the Mind and Pradyumna, the Lord of Intelligence (see also pañca-tattva and 12.11: 21).

- Divided to the three (puruśha - avatāra) forms of Viśhnu: 'The original being is Vāsudeva, the Personality of Godhead. When the Godhead manifests His primeval energies and opulences, He is called Saṅkaraśhāna. Pradyumna is the basis of the Viśhnu expansion who is the soul of the entire universe, and Aniruddha is the basis of the personal manifestation of Viśhnu as the Supersoul of every individual entity within the universe' (pp 11, 5: 29-3).



## Y

**Yādavas:** another name for the Yadus.

**Yāma:** motion, course, going, progress; one eighth portion of a day, a period of about three hours, two nādikās or dandas of about thirty minutes (3.11: 8).

**Yātudhānas:** (from yātu, sorcery, going against and dhāna, covering) practitioners of tricks and black magic. Class of demons following lord Śiva.

**Yadu:** the eldest son of Yaāti, brother of Puru, who was disobedient to his father and therefore was denied by him to be his successor.

- The name of Krishna's family described in 9.23: 18-19 (His familyclan setting Him apart from the Bhojas of Kamsa was called Viriśhi, which means strong, virile and bull) see also family-tree.

- Because of the curse of Yaāti (see 9.18: 42), says Krishna (in 10.45: 13), that one from Yadu should not sit on the throne.

**Yaddrichayā-copapannam:** (arrived-of-its-own) without one's knowing. Concerns the innocence of defending Krishna's interests.

**Yajña:** (sacrifice) name for Viśhnu as the Lord of the Sacrifice. According to karma, varṇāśrama and svādharma must everyone who wants to be happy make offerings unto Viśhnu (expressed as: jākñā).

- Vedic offering, systematically done. A sacrifice, activity to please Lord Viśhnu or the demigods.

**Yajña-purusha:** the ultimate Personality of all sacrifices.

**Yajñeśvara:** name of Lord Krishna - the controller of the sacrifices.

**Yajñabhuk:** name of the Lord as the enjoyer of the sacrifices.

**Yakshas:** the treasure keepers, attendants of Kuberā, the keepers of wealth, semi-divine beings sometimes considered as ghosts and spirits of demoniac possession.

**Yama:** austerities, first part of a shtānga-yoga

a, also called the great vow; the don'ts, what one abstains from. Other parts are: a h i m s ā: nonviolence, s a t y a: truthfulness, a s t e y a: non-stealing, b r a h m a c ā r y a, celibacy and a p a r i g r a h a: non-appropriation. Nonviolent one becomes effective and without desire is one of the commitment that gives the right understanding for the meaning of life.

- According to K r i s h n a: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, non-possessiveness, belief in God, celibacy as also silence, steadiness, forgiveness and fearlessness' (see 11.19: 33.35).

**Yamarāja or Yama:** also called D h a r m a, the son of the sungod, Lord of Death, the Lord of retribution. The demigod awarding sinners punishment after their death. Belongs to the twelve m a h ā j a n a s (see also S.B. 5.26).

**Yamadūtas:** the helpers of Yamarāja.

**Yamunācārya:** a great spiritual teacher in the Ś r ī - S a m p r a d ā y a, one of the most important lines of disciplic succession.

**Yamunā:** the river near V r a j a where K r i s h n a played.

**Yantra:** meditation-object.

**Yaśodā:** Lord K r i s h n a's stepmother, His stepfather was called N a n d a and His brother B a l a r ā m a. His actual father and mother were V a s u d e v a and D e v a k ī. They were kept in jail by K a m s a from the time he knew that K r i s h n a would be born. For that reason was the child K r i s h n a lodged with foster parents.

**Yaśodā-nandana:** Y a ś o d ā's child, K r i s h n a.

**Yavanas:** foreigners or barbarians, Greeks and later also Muslims, also called m l e c c h a s or meat-eaters (see 4.27: 23).

**Yayāti:** or Nāhusa, the son of N a h u s h a, called the king who because of his lust was cursed by the sage S ū k r ā c ā r y a to age before his time (see also Y a d u and P u r u).

**Yayur:** see V e d a s.

**Yoga:** science of the unification or association of consciousness; the linking up of oneself with the absolute truth or God. Yoga in the broader sense is divided in three to the unification in knowledge, to the workload and to devotion: j ñ ā n a, k a r m a and b h a k t i - y o g a (see also t r i k ā n d a). Narrowly defined as being mystical it refers to the practice of a s h t h ā n g a y o g a, the eightfold path (K r i s h n a) of which the division of h a t h a, bodily postures for meditation in the West became popular as yoga. K r i s h n a carries the name Y o g ī s v a r a or Lord, Controller of Yoga, but also lord Ś i v a is considered the y o g ī of y o g ī s. The science of yoga is the foundation of the Hindu belief with V y ā s a d e v a as the chief defender and writer of its classical order (see also h a t h a y o g a, k a r m a y o g a, j ñ ā n a y o g a, b u d d h i y o g a

and k r i y ā - y o g a).

- The act of yoking, joining, attaching, harnessing, putting to (of horses); any junction, union, combination, contact with; a remedy, cure; a means, expedient, device, way, manner, method; employment, use, application, performance.

- The union of the individual soul with the universal soul.

- Devotion, pious seeking after God.

- Contact or mixing with the outer world.

- Conjunction, lucky conjuncture of a star.

- K r i s h n a (B.G. 2:48): connectedness, equanimity, balance of mind.

There are six systems of philosophy or d a r s h a n a s around the yoga, developed in response to counter materialistic, jainistic and buddhistic views:

1: v a i s h e s h i k a; atheistic; metaphysical, atomic view. Propagator: K a n ā d a.

2: n y ā y a; logic; method, epistemology, dialectics. Propagator: G a u t a m a.

3: s ā n k h y a, dualistic realism; division, enumeration of elements. Propagator: K a p i l a.

4: y o g a, the eightfold path of a s h t h ā n g a; differentiation between the personal and the material. Propagator: P a t a ñ j a l i.

5: k a r m a - m ĩ m ā m s ā: exegesis and sacrificing from the idea of a multitude of souls and substance; culture to the hymns of the early V e d a also called purva-mīmāṃsā. Propagator: Jaimini.

6: v e d ā n t a: conclusion, exegesis, commentary at the end of. V e d ā n t a - s ū t r a or of B r a h m a - s ū t r a as the commentary on the U p a n i s h a d s. The later V e d a also thus called uttara mīmāṃsā. Propagator: Bhādarāyana (V y ā s a).

- The p a r a m p a r ā states in 10.87: 25: 'Of the six orthodox philosophies of Vedic tradition - S ā n k h y a, Y o g a, N y ā y a, V a i s e s h i k a, M ĩ m ā m s ā and V e d ā n t a - only the V e d ā n t a of Bādarāyana Vyāsa is free of error, and even that only as properly explained by the bonafide v a i s h n a v a c ā r y a s. Each of the six schools, nonetheless, makes some practical contribution to vedic education: atheistic S ā n k h y a explains the evolution of natural elements from subtle to gross, P a t a ñ j a l i's y o g a describes the eightfold method of meditation, N y ā y a sets forth the techniques of logic, V a i s e s h i k a considers the basic metaphysical categories of reality, and M ĩ m ā m s ā establishes the standard tools of scriptural interpretation.'

- Mysticism that leads to the liberation of the soul from her material encasement.

- The practice of austerities and observances, in postures controlling the breath, turning inward and concentrating so that one transcends and attains to absorption in the Supreme (see also a s h t h ā n g a y o g a e n v i d h y ā).

- P a t a ñ j a l i, Y o g a s ū t r a number one and two:

atha yogānuśāsanam, yogah citta vritti nirodha; the lesson now about yoga is that the y o g a is to stop the (k a r m i c) reasoning about the livelihood, the moves one makes.

**Yoga-māyā:** The m ā y ā or magical power of abstract meditation. The mystical, inner potency of Lord K r i s h n a.

- What drags a person away from the Supreme Personality of Godhead is called jadamāyā, and the māyā which acts on the transcendental platform is called yogamāyā (addendum Prabhupāda canto 10 chapter 1).

- The potency by which K r i s h n a is sometimes manifest and sometimes does not manifest as opposed to m a h ā - m ā y ā, the deluding quality of the material energy.

- The m ā y ā from within as opposed to the m ā y ā from without.

- The power of God in the creation of the world personified as a deity.

- Special knowledge.

- Mercy.

- Name of D u r g ā.

- B h ā g a v ā t a m explains (addendum P r a b h u p ā d a canto 10 chapter 1): 'D u r g ā is not different from yogamāyā. When one understands D u r g ā properly, he is immediately liberated, for D u r g ā is originally the spiritual potency, h l ā d i n ī - ś a k t i, by whose mercy one can understand the Supreme Personality of Godhead very easily. *Rādhā krishna-pranaya-vikritir hlādinī-s'aktir asmād* (Adi 1.5). The m a h ā m ā y ā - ś a k t i, however, is a covering of yogamāyā, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (*yayā sammohitam jagat*). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to yogamāyā.'

**Yoga-nīdra:** 'the slumbering unity'.

- Designation of the meditative slumber wherein M a h ā - V i s h n u lies down in the Ocean of Causes (see also K ā r a n o d a k a ś ā y ī V i s h n u).

- Name for the time of B r a h m ā in the body of G a r b h o d a k a ś ā y ī V i s h n u.

**Yogarūdhā:** the highest phase of y o g a.

**Yoga-siddhis:** material perfections one obtains by practicing mystical medi-tation. E.g. the ability to be lighter than air or smaller than an atom (see further s i d d h i).

**Yoga-sūtra:** analytic scripture by P a t ā n j a l i on the ins and outs of the yoga philosophy, concentrating on the a s h t h ā n g a yoga-system: the eightfold y o g a.

**Yogendra:** a master or adept in the y o g a.

- The nava-yogendras: the nine sagacious sons of fa-

ther R i s h a b h a and mother Yayantī (5.4; 8) who dilated before king N i m i on the science of devotional service (see 11.2-5).

**Yogī:** someone who practices y o g a.

- Transcendentalist of the first, the second or the third order respectively a devotee or b h a k t a, a y o g ī and a j n ā n ī.

- Transcendentalist of the second plan, adept in a s h t h ā n g a - y o g a or one of the allied y o g ā's.

**Yogīśvara:** 'the controller of yoga' name for K r i s h n a as the Lord of Y o g a.

- Designation for great personalities in y o g a (see also ī ś v a r a).

**Yojana:** vedic measure of length, equaling about thirteen kilometers. In other contexts to a measure of length on a cosmic scale also to consider in the order of light-years and more on earth as distances of about 4-14 km.

- Standard unit for a great distance.

**Yoni:** female sexual organ, womb, uterus, vulva, vagina; in stone represented together in union with a l i n g a worshiped in the culture of S i v a as the symbol of the union of cosmic energy.

**Yoshita:** a woman, a wife also called strī ('bearer of children'). Debated in the B h ā g a v ā t a m for their positive qualities as well as their enticing capacity. The warning for the wise is just for the peace of their mind not to initiate in the contact with women and also not with men interested in sex, not so much to avoid it. Not to have verse 11.14: 29 misinterpreted to the S a n s k r i t word s a n g a m that one in self-realization would have to shun the association with women in stead of the being intimate with them, was by S v a m ī P r a b h u p ā d a stressed, contrary to the tradition in India, that women and men can very well associate both living within one temple or household within the culture of K r i s h n a - c o n s c i o u s n e s s. This was one of his great feats of reform to a traditionally cramped temple tradition negative about living together with women (see also 1.4: 25; 5.5: 2; 5.13: 16; 6.9: 9, 7.12: 9, 9.14: 36, 9.19:17,10.10: 8, 10.51: 51; 10.60: 44,45,48; 11: 26: 22-24).

**Yudhisthira:** the eldest of the P ā n d a v a-brothers who after the great war of M a h ā b h ā r a t a ascended the throne as the victor.

**Yukta-vairāgya:** mature form of renunciation in which one engages everything in the service of the Lord (see also p h a l g u v a i r ā g y a).

**Yuga:** era varying from 1-4 x 1200 x 360 solar years (see m a h ā y u g a) in which one 'year of the gods' is 360 earthly years.

- One distinguishes S a t y a (or K r i t a-y u g a), T r e t a, D v ā p a r a and K a l i y u g a to which the last mentioned present yuga is the shortest commencing with K r i s h n a's departure (see also P a r i k c h i t).

- Eras in the existence of the universe, that cycle over and over in rounds of four in which religion and the good qualities of men gradually decline.

- The Lord appears differently in the different yugas: see 11.5: 20-42, 11.17: 10-12, 3.11: 18-24 and 12.2.

**Yuga-avatāras:** a v a t ā r a s who in four different y u g a's (at their junctures) appear to propound the appropriate method of self-realization for the era in question: R ā m a (end of T r e t ā), K r i s h n a (end of D v ā p a r a), K a l k i (end of K ā l i).

- Purport CC madhya 20,246: 'The four yuga-avatāras are:

- (1) *sukla* (white) in s a t y a - y u g a (S.B. 11.5.21),
- (2) *rakta* (red) in T r e t ā - y u g a (S.B. 11.5.24),
- (3) *āyāma* (dark blue) in D v ā p a r a - y u g a (S.B. 11.5.27) and
- (4) generally *krishna* (black) but in special cases *pīta* (yellow) as C a i t a n y a M a h ā p r a b h u in K ā l i - y u g a (S.B. 11.5.32 and 10.8.13)'.  
'