





INDEX AND GLOSSARY

SRI AUROBINDO



INDEX

and

GLOSSARY

OF SANSKRIT AND OTHER INDIAN TERMS

**BIRTH CENTENARY
LIBRARY**

VOLUME 30

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SRI AUROBINDO

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MAHASAMADHI

December 5, 1950



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Note on the Centenary Library

The SRI AUROBINDO BIRTH CENTENARY LIBRARY comprises all writings of Sri Aurobindo which were available at the time of publication. All his major works without exception have been included; there may be some manuscript writings and letters which still await discovery.

The scheme of arrangement of the Centenary Library is basically chronological, but other factors besides date of composition and publication have been given consideration. Volumes 1 and 2 contain Sri Aurobindo's early political writings and speeches, from the periods 1893-1908 and 1909-1910 respectively.¹ Volume 3 consists of Sri Aurobindo's early cultural writings, the bulk of which were written by him at Baroda (1893-1906), but some of which date from before and after these years. In Volume 4 have been collected all of Sri Aurobindo's original writings in Bengali, most of which were first published in 1909 and 1910.

Volumes 5 through 9 comprise Sri Aurobindo's literary writings. Volume 5 contains his complete poetical works; Volumes 6 and 7 his plays (one of which is a translation) and short stories; Volume 8 his translations (excluding the play mentioned above and translations from the Indian scriptures) and Volume 9 his later writings on poetry and literature, including his letters on poetry, literature and art generally. Sri Aurobindo's poetic *magnum opus*, the epic *Savitri*, has been placed at the end of the Centenary Library in Volumes 28 and 29. To the latter volume his letters on this poem have been appended.

In Volumes 10 through 13 are published Sri Aurobindo's translations of and commentaries on the great Indian scriptures: the Veda, the Upanishads and the Gita. Most of the writings in these volumes first appeared in the monthly review *Arya* (1914-1921). Volume 14 contains writings on Indian culture which are also from the *Arya*.

Volumes 15 and 18 through 21 comprise Sri Aurobindo's major prose writings. In Volume 15 are published his later social and political works: *The Human Cycle*, *The Ideal of Human Unity* and *War and Self-Determination*. *The Life Divine*, in which Sri Aurobindo's philosophical thought attains its highest expression, is published as Volumes 18 and 19 and his major work on Yoga, *The Synthesis of Yoga*, as Volumes 20 and 21 of the set. All of these important works first appeared in the *Arya* and were later revised by Sri Aurobindo to a greater or lesser degree prior to their publication in book-form. Shorter works published by Sri Aurobindo during his lifetime, in the *Arya* and

¹ Practically all of Sri Aurobindo's articles in the *Bande Mataram* and the *Karmayogin* were unsigned. The editorials and leading articles in the latter journal seem to have been written almost entirely by Sri Aurobindo, but this is not the case with the *Bande Mataram* articles. For a discussion of the principles guiding our selection from the *Bande Mataram* see the Bibliographical Note to Volume 1. As mentioned there, it is possible that a few of the articles selected may not be by Sri Aurobindo. This applies not only to articles included in the first volume, but also to some placed in the Supplement (Volume 27), including *Bankim Chandra* (pages 351-55).

elsewhere, have been placed in Volume 16. In Volume 17 the material is of two kinds: in Parts I to V various writings, mostly on Yoga, which were not published by Sri Aurobindo during his lifetime, are collected. Parts VI to XI of the volume might be called Sri Aurobindo's "later cultural writings". Here an assortment of writings on education and art, book reviews, notes, etc. have been brought together.

Next in order after *The Synthesis of Yoga* appear, in Volumes 22, 23 and 24, Sri Aurobindo's letters on Yoga, most of which were written between 1930 and 1938. Many of these letters were revised by Sri Aurobindo before being brought out in book-form; others have been selected and arranged by his disciples. Letters dealing with the Mother have been published in Volume 25 and letters and notes of an autobiographical nature in Volume 26. In the latter volume there is a section of letters dealing with both Sri Aurobindo and the Mother.¹

It was originally intended to publish *The Mother*, which is considered by many to be one of the most important of Sri Aurobindo's works, in a volume of its own. This proved impossible because of its brevity. Therefore this book and Sri Aurobindo's translations from the Mother's *Prières et Méditations* were put together with the letters on the Mother to make Volume 25. In Volume 27 supplementary material which accumulated while the publication of the Centenary Library was in progress is published for the first time.

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It is very important to note that Sri Aurobindo's consciousness underwent great development between 1892, when he was a student of twenty writing *The Harmony of Virtue*, and 1950, when as a master of Yoga he put the finishing touches to *Savitri*. It is necessary to take this development into consideration when evaluating Sri Aurobindo's writings of different periods. It is essential that readers using the Index in this volume make such a relative evaluation of the materials to which they refer.

In 1937 Sri Aurobindo, writing to one of his disciples in reference to the disciple's review of his book *The Ideal of the Karmayogin*, stated:

You even assert that I have "thoroughly" revised the book and these articles are an index of my latest views on the burning problems of the day and there has been no change in my views in 27 years (which would surely be proof of a rather unprogressive mind). How do you get all that? My spiritual consciousness and knowledge at that time was as nothing to what it is now — how would the change leave my view of politics and life unmodified altogether?²

In another letter written apropos of a certain point in a series of articles which

¹ The reader should note that there has been some duplication of letters. In particular, several letters placed in Volumes 22 to 24 because they deal with some general aspect of Yoga, also contain references to Sri Aurobindo or the Mother and so have been included in one of the two volumes devoted to them (Volumes 25 and 26). Letters so duplicated have been indexed as though they occurred once only.

² Volume 2, preliminary pages.

first appeared in the *Arya*, Sri Aurobindo stated, "...I have not yet allowed the publication of *Rebirth and Karma* because this had to be corrected and the deeper truth put in its place."¹ Further indication of this method of progress from truth to deeper truth may be found in the note prefixed to *The Yoga and Its Objects* (Volume 16, page 409) and the letter on the word "Overmind" published on page 369 of Volume 26. It is clear that Sri Aurobindo did not consider as absolutely final even those of his writings whose origin was "a source above the mind" and which were received and transmitted by a mind established in the perfect silence of Yoga — as were all of Sri Aurobindo's writings from 1908 onwards. Indeed we may suppose, taking into consideration the constant revision of *Savitri* to which reference is made on pages 727 to 732 of Volume 29, that, perhaps until the inevitable word of the highest Supermind had been given expression, there would still be something higher and more integral which remained to be said.

There are certain landmarks in Sri Aurobindo's inner life which are of some help in viewing his life-work in its proper perspective. Sri Aurobindo began his practice of Yoga in 1904. Everything which he wrote before that time may be said to be "mental", that is, the creation of an intellect which had received the finest education the West had to offer and was in the process of mastering the wisdom of the East. In 1908 Sri Aurobindo had his first great Yogic experience (he had had several "preliminary experiences" previous to this), namely, the experience of Nirvana or, in Vedantic terms, of the silent spaceless and timeless Brahman. It is at this time that his mind entered the eternal silence out of which all his later writings and activities flowed. Referring to this experience Sri Aurobindo wrote once to a disciple:

As for calm and silence...I got these things in 1908.... Out of an absolute silence of the mind I edited the *Bande Mataram* for 4 months and wrote 6 volumes of the *Arya*, not to speak of all the letters and messages etc., etc. I have written since.²

Other experiences, including that of the cosmic consciousness and the omnipresent Divine, followed this first experience in rapid succession.

In 1910 Sri Aurobindo withdrew from the political field in order to devote himself to his Yogic sadhana in Pondicherry. The Mother has spoken of this year as being one of transition, providing a useful line to mark off the "earlier" and "later" periods of his life and work. The growth of Sri Aurobindo's consciousness between 1910 and 1950, when he withdrew from his body, was constant.

A second important factor to take into consideration while making an evaluation of Sri Aurobindo's writings has been touched upon briefly above. Most of the writings included in the Centenary Library were first published during the lifetime of Sri Aurobindo, the bulk of these originally in journals and a large number later also in book-form. Most of the works published as books received Sri Aurobindo's careful revision, but a significant number even of the more im-

¹ Volume 16, page 222.

² Volume 26, page 163.

portant writings never received the final touches he would have wanted to give them. Further, it is clear from the note on *The Ideal of the Karmayogin* quoted above that the many additions and changes (chiefly verbal and stylistic) which Sri Aurobindo was in the habit of making to all his published works, seemingly whenever he had a copy of one of them in his hands, do not make even revised editions indices of his "latest views". Moreover, much of the material published in Volumes 3, 12, 17 and 27 has been reproduced, with little or no editing, from manuscripts which were never prepared by Sri Aurobindo for publication and many of which he, the perfectionist *par excellence*, would perhaps never have wanted to publish. We have included such writings in the Centenary Library because we feel that they have, besides great historical interest, a considerable intrinsic value. But for a proper relative evaluation of these and all of Sri Aurobindo's writings the facts of their composition and publication should be known. It would be worthwhile, then, for the interested reader to study the Bibliography on pages 19 to 44 of this volume and the Bibliographical Notes at the end of each of the volumes. These have been prepared from all currently available data; however, as our researches continue, new information is being uncovered which may make a revised bibliography necessary in the future.

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The Chronology (pages 6-15 of this volume) has been compiled using all primary source materials which have been gathered to date. Our biographical researches continue. No event for which there is inadequate documentary evidence has been included in the present Chronology. Note especially that only the very few spiritual experiences which Sri Aurobindo chose to speak or write about could be listed.

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Although every care has been taken during the printing of the Centenary Library to ensure perfect accuracy, a number of errors, typographical or other, have crept into the texts. These, with the exception of minor and obvious typographical errors, have been listed in the *Errata* placed at the end of this volume.

SRI AUROBINDO
LIFE AND WORKS

Sri Aurobindo

SRI AUROBINDO was born in Calcutta on August 15, 1872. In 1879, at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. Paul's School in London in 1884 and in 1890 went from it with a senior classical scholarship to King's College, Cambridge, where he studied for two years. In 1890 he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Aurobindo saw him, obtained an appointment in the Baroda Service and left England for India, arriving there in February, 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service, first in the Revenue Department and in secretariate work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity—for much of the poetry afterwards published from Pondicherry was written at this time—and of preparation for his future work. In England he had received, according to his father's express instructions, an entirely occidental education without any contact with the culture of India and the East.¹ At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. The outbreak of the agitation against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly in the political movement. He left Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

¹ It may be observed that Sri Aurobindo's education in England gave him a wide introduction to the culture of ancient, of mediaeval and of modern Europe. He was a brilliant scholar in Greek and Latin. He had learned French from his childhood in Manchester and studied for himself German and Italian sufficiently to study Goethe and Dante in the original tongues. (He passed the Tripos in Cambridge in the first class and obtained record marks in Greek and Latin in the examination for the Indian Civil Service.)

The political action of Sri Aurobindo covered eight years, from 1902 to 1910. During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi (Indian Sinn Fein) movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In 1906 Sri Aurobindo came to Bengal with this purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of Non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate (Reformist or Liberal) oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists (called by their opponents Extremists) which in two years changed altogether the face of Indian politics.

The new-born Nationalist party put forward Swaraj (independence) as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side at an effective organisation of the forces of the nation and on the other professed a complete non-cooperation with the Government. Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts and the foundation of a system of Arbitration courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of young men which would do the work of police and defence and, wherever necessary, a policy of passive resistance were among the immediate items of the programme. Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organised national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognised

organ the newly-founded daily paper, *Bande Mataram*, of which he was at the time acting editor. The *Bande Mataram*, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. Up till now an organiser and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in 1907 where in the forceful clash of two equal parties the Congress was broken to pieces. In May, 1908, he was arrested in the Alipore Conspiracy Case as implicated in the doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipore Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. For a time he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of these movements had not come and that he himself was not their destined leader. Moreover, since his twelve months' detention in the Alipore Jail, which had been spent entirely in practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration. He resolved therefore to withdraw from the political field, at least for a time.¹

¹ For a more complete statement about Sri Aurobindo's political life see Volume 26, *On Himself*, pp. 21-41.

In February, 1910, he withdrew to a secret retirement at Chandernagore and in the beginning of April sailed for Pondicherry in French India. A third prosecution was launched against him at this moment for a signed article in the *Karmayogin*; in his absence it was pressed against the printer of the paper who was convicted, but the conviction was quashed on appeal in the High Court of Calcutta. For the third time a prosecution against him had failed. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable circumstances; but very soon the magnitude of the spiritual work he had taken up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement. During all his stay at Pondicherry from 1910 onward he remained more and more exclusively devoted to his spiritual work and his sadhana.

In 1914 after four years of silent Yoga he began the publication of a philosophical monthly, the *Arya*. Most of his more important works, *The Life Divine*, *The Synthesis of Yoga*, *Essays on the Gita*, *The Isha Upanishad*, appeared serially in the *Arya*. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture (*The Foundations of Indian Culture*), the true meaning of the Vedas (*The Secret of the Veda*), the progress of human society (*The Human Cycle*), the nature and evolution of poetry (*The Future Poetry*), the possibility of the unification of the human race (*The Ideal of Human Unity*). At this time also he began to publish his poems, both those written in England and at Baroda and those, fewer in number, added during his period of political activity and in the first years of his residence at Pondicherry. The *Arya* ceased publication in 1921 after six years and a half of uninterrupted appearance.

Sri Aurobindo lived at first in retirement at Pondicherry with four or five disciples. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of sadhaks had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Ashram which has less been created than grown around him as its centre.

Sri Aurobindo began his practice of Yoga in 1904. At first gathering into it

the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realisation followed till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Most ways of Yoga are paths to the Beyond leading to the Spirit and, in the end, away from life; Sri Aurobindo's rises to the Spirit to redescend with its gains bringing the light and power and bliss of the Spirit into life to transform it. Man's present existence in the material world is in this view or vision of things a life in the Ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or Nirvana, but the scene of a spiritual evolution by which out of this material inconscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a Supermind or eternal Truth-Consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of this supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

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Sri Aurobindo left his body on December 5, 1950. The Mother carried on his work until November 17, 1973. Their work continues.

Chronology

OF SRI AUROBINDO'S LIFE

- 1872** **August 15** Birth in Calcutta.
- 1872-1879** At first in Rangpur, East Bengal; later sent to the Loretto Convent School, Darjeeling.
- 1878** **February 21** Birth of the Mother in Paris.
- 1879** Taken to England.
- 1879-1884** In Manchester (84, Shakespeare Street) in the charge of the Drewett family. Tutored at home by the Drewetts.
- 1884** **September** Admitted to St. Paul's School, London. Takes lodgings at 49, St. Stephen's Avenue, Shepherd's Bush, London.
- 1886** **August** Vacation in Keswick.
- 1887** **August** Vacation in Hastings.
After returning from Hastings takes lodgings at 128, Cromwell Road, London.
- 1889** **December** Passes Matriculation from St. Paul's.
- 1890** **July** Admitted as a probationer to the Indian Civil Service.
October 11 Admitted on a scholarship to King's College, Cambridge.
While at Cambridge, joins the Indian Majlis, a student group; makes speeches advocating Indian freedom.
- 1891** **August to April 1892** Works on "The Vigil of Thaliard", a long ballad left unfinished.
- 1892** **May** Passes the first part of the Classical Tripos, in the First Class.
August Passes the Indian Civil Service final examination.
October Leaves Cambridge. Takes lodgings at 6, Burlington Road, London.
In London, takes part in the formation of a secret society called the "Lotus and Dagger".
Has first "pre-yogic" experience, the mental experience of the Atman.
November Disqualified for the Indian Civil Service due to his failure to take the riding examination.

- 1892** **December** Obtains employment in the service of the Maharaja Gaekwar of Baroda.
- 1893** **January 12** Leaves England by the S.S. *Carthage*. Travels via Gibraltar, Port Said and Aden.
February 6 Arrives in India, landing at the Apollo Bunder, Bombay. A "vast calm" descends upon him as he sets foot on Indian soil and remains for months afterwards.
February 18 Officially joins the Baroda State Service; his pay is retroactive to February 8, probable date of his arrival in Baroda. His first work is in the Land Settlement Department.
During the first year of his stay in Baroda, has a vision of the Godhead surging up from within him when in danger of a carriage accident.
March-April Works at translations from the Mahabharata.
June 26 Contributes an article, "India and the British Parliament", to the *Indu Prakash*, Bombay.
August 7 - March 5, 1894 Contributes a series of articles, *New Lamps for Old*, to the *Indu Prakash*.
- 1894** **July 16 - August 27** Contributes a series of articles on Bankim Chandra Chatterji to the *Indu Prakash*.
- 1895** Publication of *Songs to Myrtila*, a collection of poems.
- 1896** Probable year of publication of *Urvashi*, a narrative poem.
- 1897** Begins part-time work in the Baroda College as a lecturer in French.
- 1898** Appointed acting Professor of English in the College.
- 1899** Serves as acting Professor of English and lecturer in French.
June-July Writes *Love and Death*, a narrative poem.
July 22 Lecture at the Baroda College Social Gathering.
- 1900** Acting Professor of English in the College.
- c. **1900** First political move: sends Jatindranath Banerji to Bengal as his lieutenant for the work of revolutionary organisation and propaganda.
- 1901** Chairman of the college debating society.
April 17 Transferred from the College to the Revenue Department, Baroda State.
April 30 Marriage to Mrinalini Bose, eldest daughter of Bhupal Chandra Bose, in Calcutta. Afterwards goes to Nainital with Mrinalini and his sister Sarojini.

- 1902** Works in the office of the Huzur Kamdar (aide to the Dewan, the chief administrative officer of the state).
April 28 On privilege leave until May 29.
 Sri Aurobindo uses his leaves and vacations, especially from 1902 onwards, for the organisation of revolutionary action in Bengal.
December Meeting with Lokmanya Tilak at the Ahmedabad session of the Indian National Congress.
- 1902-1903** Contacts and joins a secret society in western India.
- 1903** **January** Recommences regular teaching at the Baroda College.
February 22 On leave for one month.
May-August Accompanies the Gaekwar on his tour of Kashmir as his Private Secretary.
 In Kashmir on Takht-e-Suleman has an experience of the vacant infinite.
- 1904** Works as Huzur Kamdar, often doing secretarial work for the Gaekwar.
September 28 Directed to leave the Huzur Kamdar's office and join the College full time.
December At the Bombay session of the Indian National Congress.
- 1904** Begins the practice of Yoga.
- 1905** **January** Assumes the post of Vice-principal, Baroda College.
March 3 Becomes acting Principal of the College.
October 16 The Partition of Bengal becomes an "accomplished fact".
 Sri Aurobindo writes the pamphlets "No Compromise" and "Bhawani Mandir" during the agitation that precedes the Partition.
December At the Benares session of the Indian National Congress.
- 1906** **February 19** Takes privilege leave; goes to Bengal.
March 11 Present at the formation of the National Council of Education in Calcutta.
March 12 Declaration of the *Yugantar*, a Bengali weekly. Sri Aurobindo writes some articles in the early numbers of this revolutionary journal and always exercises general control over it.
April 14 At the Barisal Conference. Afterwards, makes a political tour of East Bengal with Bepin Chandra Pal.
June Returns to Baroda.
- 1906** **June 19** Takes one year's leave without pay from Baroda College. Returns to Bengal.
August 6 Declaration of the *Bande Mataram*.
 Sri Aurobindo joins the *Bande Mataram* as an assistant editor.

- 1906**
- August 14** Opening of the Bengal National College, Calcutta, with Sri Aurobindo as its principal.
- October 13** The *Bande Mataram* becomes a joint stock company at Sri Aurobindo's suggestion.
- October-December** Ill in Calcutta.
Around this time Sri Aurobindo assumes control of the policy of the *Bande Mataram* as well as of the Nationalist Party in Bengal.
- December 11-14** In Deoghar for recuperation.
- December** At the Calcutta session of the Indian National Congress.
- 1907**
- January-April** In Deoghar.
- January 28 - February 12** Works on *Prince of Edur*, a dramatic romance.
- April 12-23** *The Doctrine of Passive Resistance* serialised in the *Bande Mataram*.
- June 2** First issue of the weekly edition of the *Bande Mataram*.
- June 8** A warning is issued to the editor of the *Bande Mataram* by the British Government.
- June 14** Leaves Calcutta for Khulna to found a national school.
- June 30 - October 13** Publication of *Perseus the Deliverer*, a drama, in the weekly *Bande Mataram*.
- July 30** Search of the *Bande Mataram* office. Complaint lodged against Sri Aurobindo.
- August 2** Resigns the principalship of the Bengal National College.
- August 16** Arrested on the charge of sedition for writings which had appeared in the *Bande Mataram*; released on bail.
- August 23** Speech to the students of the Bengal National College.
After his acquittal in September, he rejoins the College as a professor.
- September 23** Acquitted.
After the *Bande Mataram* sedition case, Sri Aurobindo comes forward as the leader of the Nationalist Party in Bengal.
- October** Takes a house in Chukoo Khansama's Lane, Calcutta.
- October 24** Goes to Deoghar.
- December 7-9** At the Bengal Provincial Conference at Midnapore as the leader of the Nationalists.
- December 8** Presides over a separate meeting of the Nationalists at Midnapore.
- December 14** Meeting in College Square, Calcutta; delivers his first public speech.
- December 15** Speech at a public meeting in Beadon Square, Calcutta.
- December 21** Leaves Calcutta for Surat, the venue of the 1907 session of the Indian National Congress.
- December 22** Addresses a meeting at Nagpur.
- December 24-25** At Surat, presides over the conferences of Nationalist delegates.
- December 26** First day of the Congress session at Surat.
- December 27** Second day of the session: Sri Aurobindo gives the

- 1907** order that leads to the breaking of the Congress.
December 28 Presides over a meeting of the Nationalists.
December 31 Leaves Surat for Baroda.
- 1908** **January** In Baroda.
 Meets Vishnu Bhaskar Lele, a Maharashtrian yogi. Following Lele's instructions, establishes complete silence of the mind, attaining to the experience of the Silent Brahman.
 Gives three public speeches.
January 12, 13 Speeches at Poona.
January 15 "National Education" speech at Girgaum, Bombay.
January 19 "The Present Situation" speech before the Bombay National Union.
January 24 Speech at Nasik.
January 26 Speech at Dhulia.
January 28, 29 Speeches at Amravati.
January 30, 31 Speeches at Nagpur.
February 1 Speech at Nagpur.
March 10 In Howrah at a public reception of Bepin Chandra Pal upon his release from jail.
April 8 Speaks at a meeting at Chetala.
April 10 "United Congress" speech at Panti's Math, Calcutta.
April 12 Speech at Baruipur.
April 18 "Palli Samiti" speech at Kishoregunj.
April 28 Changes his Calcutta lodgings from 23 Scotts Lane to 48 Grey Street (Navashakti Office).
May 2 Arrested as implicated in the terrorist activities of a group led by his brother Barindra. Taken to the lock-up at Lal Bazar, Calcutta.
 Proceedings are instituted by the British Government to deport Sri Aurobindo, but are later abandoned.
May 5 Taken to Alipore Jail.
May 5, 1908 - May 6, 1909 Undertrial prisoner at Alipore. Spends his time reading the Gita and the Upanishads and in meditation and the practice of Yoga. Has the realisation of the Cosmic Consciousness and of the Divine (Sri Krishna) as all beings and in all that is.
May 19 Preliminary hearing in the Magistrate's Court begins.
August 19 Committed to the Court of Sessions.
October 19 Trial in the Sessions Court begins.
- 1909** **March 4** Evidence concluded.
April 13 Arguments concluded.
April 14 Opinion of the Assessors.
May 6 Acquitted and released.
 After his release and until February 1910, Sri Aurobindo stays at 6 College Square, Calcutta.
May 14 Letter to the *Bengalee*, Calcutta.
May 30 Speech at Uttarpara.

1909

- June 13** Speech at Beadon Square, Calcutta.
June 19 First issue of the *Karmayogin*, a weekly review directed and mostly written by Sri Aurobindo.
June 19 Speech at Jhalakati, Barisal District.
June 23 Speech at Bakergunj, Barisal District.
June 26 Speech at Khulna.
June 27 "The Right of Association" speech at Howrah.
July 11 Speech at Kumartuli.
July 18 Speech at College Square, Calcutta.
July 31 "An Open Letter to My Countrymen" published in the *Karmayogin* following resumed efforts of the British Government to have him deported.
August 23 First issue of the *Dharma*, a Bengali weekly directed and mostly written by Sri Aurobindo.
September Leader of the Nationalists at the Bengal Provincial Conference at Hooghly.
September Attends a political conference at Sylhet.
October 9 - November 13 *The Brain of India* in the *Karmayogin*.
October 10 Speech at College Square, Calcutta.
October 13 "Swadeshi in Calcutta" speech.
October 18 *Durga Stotra* published in the *Dharma*.
November 20 - December 25 *The National Value of Art* in the *Karmayogin*.
December 25 "To My Countrymen" in the *Karmayogin*.

1910

- February** Leaves Calcutta for Chandernagore in French India.
February 12 - April 2 *A System of National Education* in the *Karmayogin*.
February 19 - March 5 *Baji Prabhu* in the *Karmayogin*.
March 26 - April 2 "Chitrangada" in the *Karmayogin*.
March 31 Leaves Chandernagore for Calcutta.
April 1 Embarks for Pondicherry in French India by the S.S. *Dupleix*.
April 4 Arrival in Pondicherry; stays in the house of Shanker Chetty in Comty Chetty Street.
Although Sri Aurobindo changes his residence several times he does not leave Pondicherry.
April 4 A warrant issued charging Sri Aurobindo with sedition for the article "To My Countrymen" published in the *Karmayogin* on December 25, 1909.
October Moves to the house of Sunder Chetty on Rue de la Pavillon (Rue Suffren).
November 7 "To My Countrymen" found not seditious by the Calcutta High Court; warrant withdrawn.
November 7 Writes a letter to *The Hindu*, Madras (published in the November 13 issue), announcing his presence in Pondicherry and his retirement from active politics.

- 1911** **April** New lodgings taken on Rue St. Louis ("Raghavan House").
July 20 A letter to *The Hindu*.
August 15 First celebration of Sri Aurobindo's birthday in Pondicherry.
- 1912** **July 3** Letter to Motilal Roy.
Through his correspondence with Motilal and others Sri Aurobindo keeps in contact with the revolutionary movement in Bengal.
- 1913** **April** Change of residence to Rue de Mission Etrangère (Mission Street).
October Change of residence to Rue François Martin (the "Guest House").
- 1914** **March 29** First meeting of the Mother and Sri Aurobindo.
June 1 Decision to publish the *Arya*.
August 15 First issue of the *Arya*. First instalments of *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *The Isha Upanishad*.
- 1915** *Ahana and Other Poems* published.
February 21 First celebration of the Mother's birthday at Pondicherry.
February 22 The Mother departs for France.
September 15 First instalment of *The Ideal of Human Unity* in the *Arya*.
October *Vasavadutta*, a dramatic romance, written.
- 1916** The Mother leaves France for Japan.
August 15 First instalments of *Essays on the Gita* and *The Psychology of Social Development* (later called *The Human Cycle*) in the *Arya*.
- 1917** **December 15** First instalment of *The Future Poetry* in the *Arya*.
- 1918** **January 15** Works at translations from Kalidasa's *Kumarasambhavam* (*The Birth of the War God*).
August 10 Letter on the Montagu-Chelmsford Reforms published in the *New India*.
December First instalment of "Is India Civilised?" (first of the series of essays that make up *The Foundations of Indian Culture*) published in the *Arya*.
December 17 Death of Mrinalini Ghose in Calcutta.
- 1920** **January 20** Letter to Joseph Baptista.
April 7 Letter to Barindra Kumar Ghose.
April 24 The Mother returns to Pondicherry from Japan.
August 15 First issue of the *Standard Bearer*, a monthly published from Chandernagore under the inspiration of Sri Aurobindo; his

- 1920** article "Ourselves" appears in this issue.
August 30 Letter to B. S. Munje declining the presidentship of the Nagpur Congress.
November 24 The Mother moves to the house on Rue François Martin where Sri Aurobindo is living.
- 1921** Publication in book form of *Isha Upanishad* and Kalidasa's "Seasons".
January *Love and Death* published.
January 15 Last issue of the *Arya*.
- 1922** **January** The Mother takes charge of the management of Sri Aurobindo's household.
 Regular evening talks and group meditations held from this year.
September-October Sri Aurobindo and the Mother move to 9, Rue de la Marine (south-west section of the present Ashram block).
- 1923** **June 5** Meeting with C. R. Das.
- 1924** **January** *The Century of Life* published.
January Group meditation discontinued.
- 1925** Meeting with Lala Lajpat Rai and Purushottam Das Tandon.
- 1926** **November 24** The Day of Siddhi (Victory Day): the descent of Krishna, the Overmind Godhead, into the physical.
 The evening talks and all other direct contacts with Sri Aurobindo are discontinued. He retires completely into concentrated sadhana, but gives "Darshan" three times a year.
- 1927** **February 8** Sri Aurobindo and the Mother move to the house on Rue François Martin (north-east section of the present Ashram block) where they remain for the rest of their lives.
- 1928** Publication of *The Mother*.
February 16 Meeting with Rabindranath Tagore.
- 1929** **April** Publication of *Kalidasa*.
- 1930-1938** The limited correspondence with disciples begun after Sri Aurobindo's retirement in 1926 assumes very large proportions during this period. Much of it has been collected and published as *Letters on Yoga, Letters on the Mother, Letters on Poetry, Literature and Art, etc.*
 Throughout these years Sri Aurobindo works on his poetry, especially the epic *Savitri*.
- 1933** Publication of *The Riddle of this World* (extracts from letters).
- 1934** Publication of *Six Poems of Sri Aurobindo*.

- 1935** **February** Publication of *Lights on Yoga* (extracts from letters).
- 1936** **April** Publication of *Bases of Yoga* (extracts from letters).
- 1938** **November 24** Accident to Sri Aurobindo's right leg.
Regular correspondence with the sadhaks stopped. Personal contact with a few sadhaks, his attendants, begins.
- 1939** **April 24** Gives Darshan for the first time on this day; later it becomes a regular Darshan day.
- 1939-1940** Revision and publication in book form of *The Life Divine*. More writing of poetry.
- 1940** **September 19** Joint declaration by Sri Aurobindo and the Mother in support of the Allies in World War II. From the time of the evacuation of Dunkirk Sri Aurobindo puts his spiritual force behind the Allied war effort.
- 1942** Publication of *Collected Poems and Plays*.
March 31 Sri Aurobindo's support of the Proposals of Sir Stafford Cripps, emissary of the British government, which offered to India self-government after the war and invited her assistance in the war effort.
- 1943** **December 2** The Ashram school started.
- 1944** **February 21** First issue of the *Advent*, "A Quarterly Dedicated to the Exposition of Sri Aurobindo's Vision of the Future".
- 1946** *Hymns to the Mystic Fire* published.
- 1947** **August 15** Liberation of India on Sri Aurobindo's 75th birthday.
A message from Sri Aurobindo is broadcast by the All India Radio.
- 1948** Publication of *The Synthesis of Yoga*, Part I.
- 1949** *The Human Cycle* published.
February 21 First issue of the *Bulletin of Physical Education* (now called the *Bulletin of the Sri Aurobindo International Centre of Education*) with Sri Aurobindo's "Message".
Seven more articles written by Sri Aurobindo appear in subsequent issues.
February 21 First issue of the cultural review *Mother India*.
- 1950** Publication in book form of Part One of *Savitri*.
December 5 Mahasamadhi: Sri Aurobindo withdraws from his body.

- 1950** **December 9** Sri Aurobindo's body is placed in a vault in the courtyard of the Ashram.
- *
- 1951** Publication of Parts Two and Three of *Savitri*.
April 24 A convention, presided over by the Mother for the inauguration of the Sri Aurobindo University Centre (presently called the Sri Aurobindo International Centre of Education).
- 1968** **February 28** Foundation of Auroville.
- 1972** **August 15** World-wide celebration of the birth centenary of Sri Aurobindo. Publication of his complete works in thirty volumes.
- 1973** **November 17** The Mother's Mahasamadhi.
November 20 The Mother's body is placed in a separate chamber immediately above that of Sri Aurobindo.

Contents

OF THE CENTENARY LIBRARY

- Volume 1 **Bande Mataram**, EARLY POLITICAL WRITINGS — I (1893-1908): *New Lamps for Old; Bhawani Mandir; The Doctrine of Passive Resistance*; editorials and comments from the *Bande Mataram*; Speeches.
- Volume 2 **Karmayogin**, EARLY POLITICAL WRITINGS — II (1909-1910): *Uttarpara Speech; The Ideal of the Karmayogin; An Open Letter to My Countrymen*; other essays, notes and comments from the *Karmayogin*; Speeches.
- Volume 3 **The Harmony of Virtue**, EARLY CULTURAL WRITINGS: *The Harmony of Virtue; Bankim Chandra Chatterjee; The Sources of Poetry* and Other Essays; *Valmiki and Vyasa; Kalidasa; The Brain of India*; Essays from the *Karmayogin*; Art and Literature; Passing Thoughts; *Conversations of the Dead*.
- Volume 4 **Writings in Bengali**: *Hymn to Durga*; Poems; Stories; The Veda; The Upanishads; The Puranas; The Gita; Dharma; Nationalism; Editorials from *Dharma*; Stories of Jail Life; Letters.
- Volume 5 **Collected Poems**, THE COMPLETE POETICAL WORKS: Short Poems; Sonnets; Longer Poems; *On Quantitative Metre; Ilion*; Poems in New Metres; Metrical Experiments.
- Volume 6 **Collected Plays** AND SHORT STORIES, Part One: *Perseus the Deliverer; Vasavadutta; Rodogune; Eric*.
- Volume 7 **Collected Plays** AND SHORT STORIES, Part Two: *The Viziers of Bassora; Prince of Edur; The Maid in the Mill; The House of Brut; The Prince of Mathura; The Birth of Sin; Vikramorvasie (The Hero and the Nymph)*. Short Stories: Idylls of the Occult: *The Phantom Hour; The Door at Abelard; The Devil's Mastiff; The Golden Bird*. Juvenilia.
- Volume 8 **Translations**, FROM SANSKRIT AND OTHER LANGUAGES: From Sanskrit: passages from the *Ramayana*, the *Mahabharata*, the *Bhagavad Gita*, Kalidasa; *The Century of Life* (The *Nitishataka* of Bhartrihari); etc. From Bengali: *Songs of Bidyapati; Bande Mataram (Hymn to the Mother)*; thirteen chapters from *Anandamath* (Bankim Chandra Chatterji's novel); etc. From Tamil: opening of the *The Kural*, etc. From Greek and Latin: opening of the *Odyssey*, etc.
- Volume 9 **The Future Poetry** AND LETTERS ON POETRY, LITERATURE AND ART.
- Volume 10 **The Secret of the Veda**: *The Secret of the Veda; Selected Hymns; Hymns of the Atris*; Other Hymns; *Interpretation of the Veda; The Origins of Aryan Speech*.
- Volume 11 **Hymns to the Mystic Fire**: Foreword; *The Doctrine of the Mystics*; Translations (Hymns to Agni from the Rig-veda translated in their esoteric sense); Supplement.

- Volume 12 **The Upanishads**, TEXTS, TRANSLATIONS AND COMMENTARIES: *Philosophy of the Upanishads; On Translating the Upanishads; The Upanishads; Early translations of some Vedantic texts; Supplement.*
- Volume 13 **Essays on the Gita**: First Series. Second Series, Part One: The Synthesis of Works, Love and Knowledge; Part Two: The Supreme Secret.
- Volume 14 **The Foundations of Indian Culture** AND THE RENAISSANCE IN INDIA: *Is India Civilised?; A Rationalistic Critic on Indian Culture; A Defence of Indian Culture (Religion and Spirituality, Indian Art, Indian Literature, Indian Polity); Indian Culture and External Influence; The Renaissance in India.*
- Volume 15 **Social and Political Thought**: *The Human Cycle; The Ideal of Human Unity; War and Self-Determination.*
- Volume 16 **The Supramental Manifestation** AND OTHER WRITINGS: *The Supramental Manifestation upon Earth; The Problem of Rebirth; Evolution; The Superman; Ideals and Progress; Heraclitus; Thoughts and Glimpses; Question of the Month from the Arya; The Yoga and Its Objects.*
- Volume 17 **The Hour of God** AND OTHER WRITINGS: *The Hour of God; Evolution — Psychology — The Supermind; On Yoga; Thoughts and Aphorisms; Essays Divine and Human; Education and Art; Premises of Astrology; Reviews; Dayananda — Bankim — Tilak — Andal — Nammalwar; Historical Impressions; Notes from the Arya.*
- Volume 18 **The Life Divine**, BOOK ONE AND BOOK TWO, PART ONE. Book One: Omnipresent Reality and the Universe; Book Two: The Knowledge and the Ignorance — The Spiritual Evolution; Part I: The Infinite Consciousness and the Ignorance.
- Volume 19 **The Life Divine**, BOOK TWO, PART TWO: The Knowledge and the Spiritual Evolution.
- Volume 20 **The Synthesis of Yoga**, PARTS ONE AND TWO: Introduction: The Conditions of the Synthesis; Part I: The Yoga of Divine Works; Part II: The Yoga of Integral Knowledge.
- Volume 21 **The Synthesis of Yoga**, PARTS THREE AND FOUR. Part III: The Yoga of Divine Love; Part IV: The Yoga of Self-Perfection.
- Volume 22 **Letters on Yoga**, PART ONE: The Supramental Evolution; Integral Yoga and Other Paths; Religion, Morality, Idealism and Yoga; Reason, Science and Yoga; Planes and Parts of the Being; The Divine and the Hostile Powers; The Purpose of Avatarhood; Rebirth; Fate and Free-Will, Karma and Heredity, etc.
- Volume 23 **Letters on Yoga**, PARTS TWO AND THREE. Part Two: The Object of Integral Yoga; Synthetic Method and the Integral Yoga; Basic Requisites of the Path; The Foundation of Sadhana; Sadhana Through Work; Sadhana Through Meditation; Sadhana Through Love and Devotion;

Human Relationships in Yoga; Sadhana in the Ashram and Outside; Part Three: Experiences and Realisations; Visions and Symbols; Experiences of the Inner and the Cosmic Consciousness.

- Volume 24 **Letters on Yoga, PART FOUR:** The Triple Transformation — Psychic, Spiritual, Supramental; Transformation of the Mind; Transformation of the Vital; Transformation of the Physical; Transformation of the Subconscient and the Inconscient; Difficulties of the Path; Opposition of the Hostile Forces.
- Volume 25 **The Mother: WITH LETTERS ON THE MOTHER AND PRAYERS AND MEDITATIONS** (translations from *Prières et Méditations de la Mère*).
- Volume 26 **On Himself, COMPILED FROM NOTES AND LETTERS:** Part One: Sri Aurobindo on Himself: Life Before Pondicherry; Beginnings of Yoga; His Path and Other Paths; Sadhana for the Earth-Consciousness; The Master and the Guide; The Poet and the Critic; Reminiscences and Observations; Messages; Some Early Letters; Part Two: Sri Aurobindo on Himself and on the Mother: Leaders of Evolution; Identity of Their Consciousness; Difficulties of the Path-Finders; Helpers on the Way.
- Volume 27 **Supplement:** Supplementary material arranged by volume.
- Volume 28 **Savitri — A LEGEND AND A SYMBOL, PART ONE:** The Book of Beginnings; The Book of the Traveller of the Worlds; The Book of the Divine Mother.
- Volume 29 **Savitri — A LEGEND AND A SYMBOL, PARTS TWO AND THREE.** Part Two: The Book of Birth and Quest; The Book of Love; The Book of Fate; The Book of Yoga; The Book of Death; Part Three: The Book of Eternal Night; The Book of the Double Twilight; The Book of Everlasting Day; Epilogue: The Return to Earth; Sri Aurobindo's Letters on *Savitri*.
- Volume 30 **Index and Glossary:** Sri Aurobindo, a Life Sketch; Chronology; Contents of the Centenary Library; Bibliography; List of Essays, Speeches and Shorter Works; Title Index of Poems; Index; Glossary of Sanskrit Terms; etc.

Bibliography

This bibliography lists all of Sri Aurobindo's writings in English which have appeared in book form. It includes not only works that came out prior to the passing of Sri Aurobindo in December 1950 but also those reproduced from manuscripts or journals after that date. Books compiled from already published works have been omitted.

Although most of these titles have run into numerous editions, this bibliography gives information about the first edition only; subsequent editions are mentioned only if they included new material or if they were revised by the author.

Where necessary, cross-references are given; for example, in title-entry number 1. **After the War**, the cross-reference (*See* 28, 100) refers to title-entry numbers 28 and 100 in this bibliography.

At the end of each entry is given the number of the Sri Aurobindo Birth Centenary Library (SABCL) volume in which the work can now be found.

A list of the journals with which Sri Aurobindo was associated is added at the end of the bibliography.

1. AFTER THE WAR

Sri Aurobindo Ashram, Pondicherry, 1949

First published as an article in the *Arya*, August 1920.

Issued as a pamphlet in 1949. Included in *War and Self-Determination* since 1957 (*See* 28, 100).

SABCL: **Social and Political Thought**, Vol. 15

2. THE AGE OF KALIDASA

Tagore & Co., Madras, 1921

Written during the Baroda period (1893-1906). First appeared in the *Calcutta Review*. Published in book form with *Kalidasa's "Seasons"* since 1929 under the title *Kalidasa* (*See* 35).

SABCL: **The Harmony of Virtue**, Vol. 3

3. AHANA AND OTHER POEMS

Printed at The Modern Press, Pondicherry, 1915

Includes 25 poems: Ahana, Invitation, Who, Miracles, Reminiscence, A Vision of Science, Immortal Love, A Tree, To the Sea, Revelation, Karma, Appeal, A Child's Imagination, The Sea at Night, The Vedantin's Prayer, Rebirth, The Triumph-Song of Trishuncou, Life and Death, Evening, Parabrahman, God, The Fear of Death, Seasons, The Rishi, In the Moonlight.

“Ahana”, a poem of 172 lines, is a revised and enlarged version of the last 160 lines of “The Descent of Ahana”, an earlier draft found among Sri Aurobindo’s manuscripts. This version of 172 lines, further revised and enlarged to 520 lines, was published in *Collected Poems and Plays*, 1942 (See 13). SABCL Volume 5 includes two versions: the first draft “The Descent of Ahana” (p. 537) and the revised and enlarged “Ahana” of 520 lines (p. 523).

“Invitation” was composed in the Alipore Jail in 1908 or 1909 and first published in the weekly *Karmayogin*, November 6, 1909.

“Who” was first published in *Karmayogin*, November 13, 1909.

In SABCL “Karma” and “Appeal” appear in Volume 8.

SABCL: *Collected Poems*, Vol. 5
Translations, Vol. 8

4. ANANDAMATH

Basumati Sahitya Mandir, Calcutta (no date)

A translation of Bankim Chandra Chatterji’s Bengali novel. The prologue and the first thirteen chapters of Part I were translated by Sri Aurobindo, the rest by his brother Barindra. The parts translated by Sri Aurobindo first appeared in the *Karmayogin*, intermittently between August 7, 1909 and February 12, 1910.

In SABCL only the prologue and the chapters translated by Sri Aurobindo are given in Volume 8.

SABCL: *Translations*, Vol. 8

5. BAJI PRABHU

Arya Office, Pondicherry, 1922

First appeared in the *Karmayogin* between February 19 and March 5, 1910 (See 13).

SABCL: *Collected Poems*, Vol. 5

6. BANKIM CHANDRA CHATTERJI

Sri Aurobindo Ashram, Pondicherry, 1954

First appeared in the *Indu Prakash*, Bombay between July 16 and August 27, 1894, in seven instalments.

SABCL: *The Harmony of Virtue*, Vol. 3

7. BANKIM - TILAK - DAYANANDA

Arya Publishing House, Calcutta, 1940

Contents:

1. “Bande Mataram”, a translation of the national song (in verse and

- prose), first appeared as part of the translation of Chapter IX of *Anandamath* in the *Karmayogin*, November 20, 1909.
2. "Rishi Bankim Chandra", an essay, first appeared in the *Bande Mataram*, April 16, 1907 and was later reprinted in *Rishi Bankim Chandra* (See 74).
 3. "Bal Gangadhar Tilak", an essay, first appeared as an introduction to *Bal Gangadhar Tilak: His Writings and Speeches* (Ganesh & Co., Madras, 1918).
 4. "Dayananda: The Man and His Work" and "Dayananda and the Veda", essays, first appeared in *The Vedic Magazine*, Lahore, in 1915 and 1916 respectively (See 16).
 5. "The Men that Pass", an essay on R. C. Dutt from the *Karmayogin*, December 4, 1909.

In SABCL "Bande Mataram" appears in Volume 8 and the rest in Volume 17.

SABCL: *Translations*, Vol. 8
The Hour of God, Vol. 17

8. BASES OF YOGA

Arya Publishing House, Calcutta, 1936

Extracts from letters to disciples arranged under various headings.

In SABCL mostly incorporated into Volumes 22, 23 and 24.

SABCL: *Letters on Yoga*, Vols. 22, 23, 24

9. THE BIRTH OF THE WAR GOD

Sri Aurobindo Ashram, Pondicherry, 1952

Booklet. Reprinted from the *Sri Aurobindo Circle*, 1952.

Three translations of the first canto of Kalidasa's epic *Kumarasambhavam*. The manuscript bears the date January 15, 1918.

SABCL includes an incomplete translation of Canto Two.

SABCL: *Translations*, Vol. 8

10. THE BRAIN OF INDIA

Prabartak Publishing House, Calcutta, 1921

First published in four instalments in the *Karmayogin*, October 9 to November 13, 1909.

SABCL: *The Harmony of Virtue*, Vol. 3

11. THE CENTURY OF LIFE

The Shama'a Publishing House, Madras, 1924

The *Nitishataka* of Bhartrihari freely rendered into English verse. The translation was completed by Sri Aurobindo during the early years of his stay in Pondicherry, although most of it was done earlier, a few pieces having been published in a magazine of the Baroda College in the 1890's. Some of the epigrams appeared in the *Karmayogin*, March 19, 1910 and in the *Arya*, December 1917 and November 1918.

SABCL: *Translations*, Vol. 8

12. CHITRANGADA

Sri Aurobindo Ashram, Pondicherry, 1949

Booklet. Reprinted from *Sri Aurobindo Circle*, 1949.

Fragment of a poem which had been completed by Sri Aurobindo, but of which the original manuscript was lost. Only the opening passages, which had been published in the *Karmayogin*, March 26 and April 2, 1910, were preserved. These passages were reprinted in the *Sri Aurobindo Circle*, 1949, with minor revisions by the author.

SABCL: *Collected Poems*, Vol. 5

13. COLLECTED POEMS AND PLAYS

Sri Aurobindo Ashram, Pondicherry, 1942

Published in two volumes and arranged according to the date of composition.

Volume I, Contents:

1890-1902: *Songs to Myrtila* (See 81), *Urvasie* (See 93), *Love and Death* (See 51).

1895-1908: Poems: *Ahana and Other Poems*, excluding "Ahana" (See 3), *Perseus the Deliverer* (See 65).

Volume II, Contents:

1895-1908: Translation: *Vikramorvasie* (See 97).

1902-1915: *Baji Prabhou* (See 5); Nine Poems: "The Mother of Dreams", composed in Alipore Jail in 1908 or 1909 and first published in the *Modern Review*, July 1909; "An Image", "The Birth of Sin", "Epiphany", first published in the *Karmayogin*, November 20, December 11 and 18, 1909 respectively; "To R", first published in the *Modern Review*, April 1910; "The Rakshasas", "Kama", "The Mahatmas", first published in the *Standard Bearer*, November 14 and 28 and December 12, 1920; "Ahana" (revised and enlarged version of 520 lines; See 3).

Translations: *The Century of Life* (See 11), "Hymn to the Mother" ("Bande Mataram"; See 7); "Vidula", originally appeared under the title "The Mother to Her Son" in the weekly *Bande Mataram*, June 9, 1907; *Songs of the Sea* (See 79).

1930: *Six Poems* (See 78); "Transformation" and other poems, first published in 1941 under the title *Poems* (See 67).

Translations: "Mother India", "Mahalakshmi".

Appendix I: Essay: "On Quantitative Metre"; Poems: "Ocean Oneness", "Trance of Waiting", "Flame-Wind", "The River", "Journey's End", "The Dream Boat", "Soul in the Ignorance", "The Witness and the Wheel", "Descent", "The Lost Boat", "Renewal", "Soul's Scene", "Ascent (1): The Silence", (2): "Beyond the Silence", "The Tiger and the Deer", "Ilion" (the opening passages of the epic; See 33).

Appendix II: Bibliography.

SABCL: **Collected Poems, Vol. 5**
Collected Plays, Vols. 6, 7
Translations, Vol. 8

14. CONVERSATIONS OF THE DEAD

Sri Aurobindo Ashram, Pondicherry, 1951

Originally written in 1909 or 1910 for the *Karmayogin*; only two of the pieces were published in the journal: "Dinshah — Perizade" and "Turiu — Uriu", February 12 and 19, 1910 respectively. The others were first published by the *Standard Bearer*: "Mazzini — Cavour — Garibaldi", November 7, 1920, "Shivaji — Jai Singh", December 26, 1920, "Littleton — Percival", May 29 and June 5, 1923.

SABCL: **The Harmony of Virtue, Vol. 3**

15. CORRESPONDENCE WITH SRI AUROBINDO

Sri Aurobindo Ashram, Pondicherry, Series I in 1954, Series II in 1959
Combined edition in 1969

Sri Aurobindo's replies to a disciple's questions on matters relating to Yoga, poetry, medicine etc. The disciple's questions are given.

In SABCL some of Sri Aurobindo's replies appear in Volumes 9, 22, 23, 24 and 26.

SABCL: **The Future Poetry, Vol. 9**
Letters on Yoga, Vols. 22, 23, 24
On Himself, Vol. 26

16. DAYANANDA: THE MAN AND HIS WORK

Gurukula Vishvavidyalaya, Kangri, 1920

A reprint of two articles which first appeared in *The Vedic Magazine*, Lahore, in 1915 and 1916.

The second article, "Dayananda and the Veda", was reprinted in 1920 by the Tract Publishing Society (Arya Kumar Sabha, Calcutta).

The two were reissued together in 1939 as *Swami Dayanand Saraswati* (See 87) and later included in *Bankim — Tilak — Dayananda* (See 7).

SABCL: **The Hour of God, Vol. 17**

17. THE DOCTRINE OF PASSIVE RESISTANCE

Arya Publishing House, Calcutta, 1948

A series of articles from the daily *Bande Mataram*, April 11 to 23, 1907, and an article "The Morality of Boycott" written for the *Bande Mataram* but not published in that journal; it was produced as an exhibit in the Alipore Bomb Case (May 1908).

SABCL: *Bande Mataram*, Vol. 1

18. EIGHT UPANISHADS

Sri Aurobindo Ashram, Pondicherry, 1953

Translations of the Isha, Kena, Katha, Mundaka, Mandukya, Prashna, Taittiriya and Aitareya Upanishads, with texts, and an essay "On Translating the Upanishads" as an introduction.

Isha: A translation was published in the *Karmayogin*, June 19, 1909; another translation with notes appeared in the *Arya*, August 15, 1914, followed by an analysis in subsequent issues. This later translation and analysis was published separately as *Isha Upanishad* in 1921, a Second Edition, revised and enlarged, appeared in 1924 (See 34).

Kena: A translation was published in the *Karmayogin*, June 26, 1909; another translation with notes in the *Arya*, June 1916, followed by a commentary in subsequent issues. This later translation and commentary were published as *Kena Upanishad* in 1952 (See 39). A revised version was issued in 1970.

Katha: Translation in the *Karmayogin*, July 3, 1909 and July 31 to August 28, 1909. Later came out as *Katha Upanishad* (See 38). Subsequently received partial revision.

Mundaka: Translation in the *Karmayogin*, February 5, 12 and 26, 1910. A revised translation appeared in the *Arya*, November-December 1920.

Mandukya and *Prashna*: from manuscripts.

Taittiriya and *Aitareya*: from early Baroda manuscripts.

On Translating the Upanishads: from a Baroda manuscript.

The *Karmayogin* translations of the Isha, Kena and Mundaka were reprinted in *Seven Upanishads* by Ashtekar & Co., Poona in 1920.

SABCL: *The Upanishads*, Vol. 12

19. ELEMENTS OF YOGA

Sri Aurobindo Ashram, Pondicherry, 1953

Brief answers to elementary questions about Yoga, written between 193 and 1936.

In SABCL only some of these answers have been included.

SABCL: *Letters on Yoga*, Vols. 22, 23 24
The Mother, Vol 25

20. **ERIC: A Dramatic Romance**
Sri Aurobindo Ashram, Pondicherry, 1960

Written in Pondicherry in 1912 or 1913.

SABCL: **Collected Plays**, Vol. 6

21. **ESSAYS ON THE GITA**

V. Ramaswamy Sastrulu & Sons, Madras, First Series, 1922
Arya Publishing House, Calcutta, First Series in 1926, Second Series in 1928
Combined Edition:
Sri Aurobindo Library, New York, 1950
Sri Aurobindo International Centre of Education, Pondicherry, 1959

First published in the *Arya* in two series: First Series from August 1916 to July 1918, and Second Series from August 1918 to July 1920.

SABCL: **Essays on the Gita**, Vol. 13

22. **EVOLUTION**

Barindra Kumar Ghosh, Calcutta, 1921

Three essays from the *Arya*: "Evolution", August 1915; "The Inconscient", September 1915; "Materialism", October 1918.

SABCL: **The Supramental Manifestation**, Vol. 16

23. **THE FOUNDATIONS OF INDIAN CULTURE**

Sri Aurobindo Library, New York, 1953

First appeared serially in the *Arya* under the titles: "Is India Civilised?", December 1918 to February 1919, "A Rationalistic Critic on Indian Culture", February 1919 to July 1919 and "A Defence of Indian Culture", which was left incomplete, August 1919 to January 1921.

The Appendix, "Indian Culture and External Influence", is an essay from the *Arya*, March 1919.

The original text was revised slightly by the author.

The sections on Indian art and Indian polity were published separately as *The Significance of Indian Art* (See 77) and *The Spirit and Form of Indian Polity* (See 83).

SABCL: **The Foundations of Indian Culture**, Vol. 14

24. **THE FUTURE POETRY**

Sri Aurobindo Ashram, Pondicherry, 1953

First appeared serially in the *Arya* between December 1917 and July 1920.
Practically a reprint of the text of the *Arya*, although a few new para-

graphs were added by the author.

SABCL: **The Future Poetry**, Vol. 9

25. **HERACLITUS**

Arya Publishing House, Calcutta, 1941

First published serially in the *Arya*, December 1916 to June 1917.

SABCL: **The Supramental Manifestation**, Vol. 16

26. **THE HOUR OF GOD**

Sri Aurobindo Ashram, Pondicherry, 1959

Essays and notes from Sri Aurobindo's manuscripts.

SABCL Volume 17 includes only the first three sections of this book.

SABCL: **The Hour of God**, Vol. 17

27. **THE HUMAN CYCLE**

Sri Aurobindo Ashram, Pondicherry, 1949

Sri Aurobindo Library, New York, 1950

First appeared serially in the *Arya* under the title *The Psychology of Social Development* from August 1916 to July 1918. These articles were revised by the author for their publication in book form under the title *The Human Cycle*.

Subsequently published together with *The Ideal of Human Unity and War and Self-Determination* (See 28).

SABCL: **Social and Political Thought**, Vol. 15

28. **THE HUMAN CYCLE — THE IDEAL OF HUMAN UNITY — WAR AND SELF-DETERMINATION**

Sri Aurobindo International Centre of Education, Pondicherry, 1962

Combined Edition (See 27, 30, 100)

SABCL: **Social and Political Thought**, Vol. 15

29. **HYMNS TO THE MYSTIC FIRE**

Sri Aurobindo Ashram, Pondicherry, 1946

Second Edition, Enlarged, 1952

Most of the hymns to Agni from the Rig-veda, translated in their esoteric sense.

First Edition, Contents:

A foreword especially written for the book, and an excerpt from "The Doctrine of the Mystics", an essay which had first appeared in the

Arya, September 1915, as the introduction to "The Hymns of the Atris".

Hymns of Gritsamada. II. 1-10; Hymns of Bharadwaja, VI. 1-16; Hymns of Parasara, I. 65-73: a revised version of "Parasara's Hymns to the Lord of Flame" first published in the *Arya*, February, June and July, 1920; Hymn of Paruchchhepa, I. 127.

Second Edition, Contents:

The foreword, all the hymns included in the First Edition, and the following additional material: Hymns to Agni, V. 1-28, taken from "The Hymns of the Atris" (*Arya*, October 1915 to July 1916) but with the translations revised; translations of some more hymns of Mandalas I and IV, and some hymns of Mandalas III, VII, VIII and X, which were found among Sri Aurobindo's earlier and later manuscripts.

In SABCL Volume 11, besides the hymns contained in the earlier editions, Suktas 59, 94 and 97 of the First Mandala (from the *Arya*, September 1917 and January 1920) and two more hitherto unpublished hymns, I. 14 and IV. 40, are given. "The Doctrine of the Mystics" has been given in its complete form. Some other studies found among Sri Aurobindo's manuscripts have been included as a supplement. After the publication of Volume 11, some additional material (on two hymns, I. 74 and IV. 6) was discovered which is reproduced in Volume 27.

SABCL: *Hymns to the Mystic Fire*, Vol. 11

30. THE IDEAL OF HUMAN UNITY

Sons of India Ltd., Madras, 1919

Second Edition, Revised:

Sri Aurobindo Ashram, Pondicherry, 1950

Sri Aurobindo Library, Inc., New York, 1950

The First Edition was a reprint of the series of essays with the same title first published in the *Arya*, September 1915 to July 1918. It included a preface by Sri Aurobindo, a detailed synopsis of the chapters, and three appendices consisting of articles from the *Arya*.

The Second Edition was revised by the author before the Second World War, and a Postscript Chapter dealing with contemporary world conditions was added later in order to bring it up to date.

In the American Edition, the Postscript Chapter appears as the introduction. Subsequently published together with *The Human Cycle* and *War and Self-Determination* (See 28).

In SABCL the preface to the First Edition is given in Volume 27.

SABCL: *Social and Political Thought*, Vol. 15

31. THE IDEAL OF THE KARMAYOGIN

Sadhana Press, Chandernagore, 1918

Second Edition, 1919

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1937

Articles from the *Karmayogin*.

The First Edition contained only "The Ideal of the Karmayogin" and "Karmayoga", both from the *Karmayogin* of June 19, 1909.

The Second Edition was enlarged to include the following *Karmayogin* articles: "In Either Case" (March 26, 1910), "The Awakening Soul of India" (June 26, 1909), "The Doctrine of Sacrifice" (July 24, 1909), "The Process of Evolution" (September 18, 1909); "The Strength of Stillness" (February 19, 1910), "The Three Purushas" (February 12, 1910), "The Stress of the Hidden Spirit" (February 26, 1910) and "The Greatness of the Individual" (July 24, 1909). The Second Edition also included two articles by Sister Nivedita taken from the *Karmayogin* of March 12, 1910.

In SABCL some of the articles are given in Volume 2 and some in Volume 3.

SABCL: *Karmayogin*, Vol. 2
The Harmony of Virtue, Vol. 3

32. IDEALS AND PROGRESS

Barindra Kumar Ghose, Calcutta, 1920

Revised Edition, Arya Publishing House, Calcutta, 1922

Five essays from the *Arya*: "On Ideals" (June 1916), "Yoga and Skill in Works" (July 1916), "Conservation and Progress" (May 1916), "The Conservative Mind and Eastern Progress" (July 1916) and "Our Ideal" (August 1915).

SABCL: *The Supramental Manifestation*, Vol. 16

33. ILION

Sri Aurobindo Ashram, Pondicherry, 1957

An epic in quantitative hexametres, left incomplete. The manuscript seems to date from the Pondicherry period.

The five opening passages (lines 1-371) of the poem were first recast for inclusion as an appendix in *Collected Poems and Plays*, 1942. The rest of Book One, Books Two to Eight, and fragments of Book Nine were in various stages of revision among Sri Aurobindo's papers and are published as they were found. An essay "On Quantitative Metre" (See 60) and a letter "An Answer to a Criticism" are included as appendices.

SABCL: *Collected Poems*, Vol. 5

34. ISHA UPANISHAD

Arya Publishing House, Calcutta, 1921

Revised and Enlarged Edition, 1924

Translation and Analysis. First appeared in the *Arya*, August 1914 to May 1915. An earlier translation had appeared in the *Karmayogin*, June 19, 1909.

SABCL: *The Upanishads*, Vol. 12

35. **KALIDASA**

Arya Sahitya Bhawan, Calcutta, 1929

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1950

Reprint of *The Age of Kalidasa* (See 2) and *Kalidasa's "Seasons"* (See 37).

SABCL: **The Harmony of Virtue, Vol. 3**

36. **KALIDASA (Second Series)**

Sri Aurobindo Ashram, Pondicherry, 1954

Second Edition, 1964

From Sri Aurobindo's Baroda manuscripts: "Hindu Drama", "The Historical Method", "On Translating Kalidasa" and the four studies making up "Kalidasa's Characters".

"On Translating Kalidasa" and "Pururavas" (published as "The Character of the Hero") appeared as Introduction and Appendix to *Vikramorvasie* (See 97).

The First Edition included a fragmentary translation of *Malavica and the King*, dating from the Baroda period. The Second Edition, however, omitted this and substituted the translation of the first canto of *Kumarasambhavam, The Birth of the War God* (See 9).

In SABCL "On Translating Kalidasa" has been given in Volume 3 and, in a more complete form, in Volume 27.

SABCL: **The Harmony of Virtue, Vol. 3**
Translations, Vol. 8

37. **KALIDASA'S "SEASONS"**

Tagore & Co., Madras, 1921

First appeared in three issues of the *Karmayogin*, July 31 to August 14, 1909. Parts of an early draft of the essay have been found among Sri Aurobindo's Baroda papers.

A revised version was included in *Kalidasa*, 1950 Edition (See 35).

SABCL: **The Harmony of Virtue, Vol. 3**

38. **KATHA UPANISHAD**

Ashtekar & Co., Poona, 1919

Revised Edition, Sri Aurobindo Ashram, Pondicherry, 1952

The First Edition was a reprint of the translation from the *Karmayogin*, July 3 and July 31 to August 28, 1909.

A revised version was included in *Eight Upanishads* (See 18).

SABCL: **The Upanishads, Vol. 12**

39. KENA UPANISHAD

Sri Aurobindo Ashram, Pondicherry, 1952
Revised Edition, 1970

A translation of the Kena Upanishad first appeared in the *Karmayogin*, June 26, 1909. A new translation with a commentary appeared in the *Arya*, June 1915 to July 1916. This was published in book form in 1952 and later included in the *Eight Upanishads* (See 18).

A revised translation was found after 1952 and was issued as the Revised Edition in 1970.

SABCL: **The Upanishads, Vol. 12**

40. LAST POEMS

Sri Aurobindo Ashram, Pondicherry, 1952

Forty-eight poems, mostly sonnets, composed between 1937 and 1944. A facsimile of each poem is given on the facing page. A few of these poems first appeared in *The Advent*, an Ashram quarterly.

SABCL: **Collected Poems, Vol. 5**

41. LETTERS OF SRI AUROBINDO (First Series)

Sri Aurobindo Circle, Bombay, 1947

Extracts from letters to disciples. These letters as well as those of the other three series listed below were written mostly in the 1930's. The dates of most letters are given.

Subsequently incorporated in *On Yoga II* (See 63).

SABCL: **Letters on Yoga, Vols. 22, 23, 24**

42. LETTERS OF SRI AUROBINDO (Second Series)

Sri Aurobindo Circle, Bombay, 1949

Subsequently incorporated in *On Yoga II* (See 63).

SABCL: **Letters on Yoga, Vols. 22, 23, 24**

43. LETTERS OF SRI AUROBINDO (Third Series, On Poetry and Literature)

Sri Aurobindo Circle, Bombay, 1949

SABCL: **The Future Poetry, Vol. 9**

44. LETTERS OF SRI AUROBINDO (Fourth Series)

Sri Aurobindo Circle, Bombay, 1951

Subsequently incorporated in *On Yoga II* (See 63).

SABCL: **Letters on Yoga, Vols. 22, 23, 24**

45. LETTERS OF SRI AUROBINDO ON THE MOTHER

Sri Aurobindo Circle, Bombay, 1951

Extracts from letters written mostly during the 1930's. The dates of most of the letters are given.

Published in 1953 with additional matter and in a slightly different form as Part III of *Sri Aurobindo on Himself and on The Mother* (See 84).

SABCL: *The Mother*, Vol. 25

46. LETTERS ON "SAVITRI"

Sri Aurobindo Ashram, Pondicherry, 1951

Letters to a disciple. Reprinted from *Mother India*.

Included in the 1954 Edition of *Savitri* (See 76).

SABCL: *Savitri*, Vol. 29

47. THE LIFE DIVINE

Book One: Arya Publishing House, Calcutta, 1939

Book Two (in two parts): 1940

Second Edition, Revised: Book One, 1943; Book Two, 1944

Complete in one volume:

Sri Aurobindo Library, New York, 1949

Sri Aurobindo International University Centre, Pondicherry, 1955

India Library Society, New York, 1965

First published serially in the *Arya* from August 1914 to January 1919. The fifty-three chapters from the *Arya*, "thoroughly revised and enlarged" by the author, were subsequently issued in book form: Book One in 1939 and Book Two, in two parts, in 1940. In some later editions, Book One and Book Two were called Volume I and Volume II.

Book One consists of twenty-eight chapters, twenty-seven in the order in which they appeared in the *Arya* and an additional new chapter, "Supermind, Mind and the Overmind Maya".

Book Two includes most of the remaining chapters from the *Arya*, completely recast and extensively enlarged: the titles of some chapters were changed, the order of many chapters rearranged, and many new chapters were added.

The Second Edition underwent further revision of a comparatively minor nature.

SABCL: *The Life Divine*, Vols. 18, 19

48. LIFE — LITERATURE — YOGA

Sri Aurobindo Ashram, Pondicherry, 1952

Second Edition, Revised and Enlarged, 1967

Letters written during the 1930's and 1940's. Reprinted from *Mother India*.

In SABCL most letters on poetry, literature, etc. are included in Section VI of Volume 26.

SABCL: **On Himself**, Vol. 26

49. LIGHTS ON YOGA

Sri Aurobindo Library, Howrah, 1935

Extracts from letters to disciples. The later printings included an appendix containing explanations by the author of some passages in the book.

SABCL: **Letters on Yoga**, Vols. 22, 23, 24

50. LIGHT TO SUPERLIGHT

Prabartak Publishers, Calcutta, 1972

Twenty-six letters from Sri Aurobindo, one to Anandarao and the rest to Motilal Roy, and, as an appendix, *Sapta-Chatushtaya* (incomplete).

In SABCL Volume 27, the letters, with editorial revisions, appear in the supplement to Volume 26 and *Sapta-Chatushtaya* (complete) in the supplement to Volume 17.

SABCL: **Supplement**, Vol. 27

51. LOVE AND DEATH

The Shama'a Publishing House, Aghora Mandir, Madras, 1921

A narrative poem written at Baroda, in June and July 1899.

Reprinted from the review *Shama'a*, January 1921.

Later included in *Collected Poems and Plays* (See 13).

SABCL: **Collected Poems**, Vol. 5

52. MAN — SLAVE OR FREE?

First Edition [for private circulation]:

Prabartak Publishing House, Chandernagore, 1922

First [Trade] Edition:

Sri Aurobindo Ashram, Pondicherry, 1966

The 1922 Edition contained five essays from the *Karmayogin*: "Man — Slave or Free?" (June 26, 1909), "Yoga and Human Evolution" (July 3, 1909), "Yoga and Hypnotism" (July 17, 1909), "Fate and Free-Will" (January 29, 1910) and "The Principle of Evil" (February 26, 1910).

The 1966 Edition contained, in addition, "The Need in Nationalism" (published as "Ourselves" in the *Karmayogin*, June 19, 1909), "The Power that Uplifts" (*Karmayogin*, August 21, 1909), and three "Historical Impressions" which had been written for the *Karmayogin* but were first published in the *Standard Bearer*: "Napoleon" (November 20, 1920) and

“The French Revolution” (November 28 and December 5, 1920).
In SABCL the first five of the above essays are included in Section Seven of Volume 3; “The Need in Nationalism” appears under its original title “Ourselves” on page 11 and “The Power that Uplifts” on page 162 of Volume 2; “Historical Impressions” comes under Section X of Volume 17.

SABCL: **Karmayogin**, Vol. 2
The Harmony of Virtue, Vol. 3
The Hour of God, Vol. 17

53. THE MIND OF LIGHT

E. P. Dutton & Co., New York, 1953

American Edition of *The Supramental Manifestation upon Earth* (See 86), published under this new title.

SABCL: **The Supramental Manifestation**, Vol. 16

54. MORE LIGHTS ON YOGA

Sri Aurobindo Ashram, Pondicherry, 1948

Extracts from letters.

In SABCL incorporated into Volumes 22, 23, 24.

SABCL: **Letters on Yoga**, Vols. 22, 23, 24

55. MORE POEMS

Sri Aurobindo Ashram, Pondicherry, 1957

Poems from manuscripts, in three sections with an appendix. Section I: early poems including three sonnets from Sri Aurobindo's Baroda period; Section II: seventeen poems, eight being fragmentary or incomplete, from Sri Aurobindo's later writings, and one translation; Section III: seventeen sonnets; Appendix: metrical experiments, some dated 1934 to 1938.

SABCL: **Collected Poems**, Vol. 5
Translations, Vol. 8

56. THE MOTHER

Arya Sahitya Bhawan, Calcutta, 1928

Parts of this book were written originally as letters to disciples.

SABCL: **The Mother**, Vol. 25

57. THE NATIONAL VALUE OF ART

Prabartak Publishing House, Chandernagore, 1922

First appeared in the *Karmayogin*, November 20 to December 25, 1909

SABCL: *The Hour of God*, Vol. 17

58. **THE NEED IN NATIONALISM and Other Essays**

S. Ganesan, Triplicane, Madras, 1923

Five essays from the *Karmayogin*: "The Need in Nationalism" (published in the *Karmayogin* as "Ourselves"), "The Power that Uplifts", "The Principle of Evil", "Man — Slave or Free?" and "Fate and Free-Will".

Of these, the last three had appeared in the 1922 Edition of *Man — Slave or Free?*; the remaining two were included in the 1966 Edition of that book (See 52).

In SABCL "The Need in Nationalism" appears under its original title "Ourselves" in Volume 2. The other essays are included in Volume 3.

SABCL: *Karmayogin*, Vol. 2
The Harmony of Virtue, Vol. 3

59. **ON NATIONALISM (First Series)**

Sri Aurobindo Ashram, Pondicherry, 1965

Thirty-four editorial articles from the *Bande Mataram*, July 1907 to May 1908.

In SABCL only twenty-eight of these have been included in Volume 1; the rest are of doubtful authorship.

SABCL: *Bande Mataram*, Vol. 1

60. **ON QUANTITATIVE METRE**

Sri Aurobindo Ashram, Pondicherry, 1942

Reprinted from *Collected Poems and Plays* (See 13).

SABCL: *Collected Poems*, Vol. 5

61. **ON THE VEDA**

Sri Aurobindo International University Centre, Pondicherry, 1956

Writings from the *Arya*: "The Secret of the Veda" (August 1914 to July 1916), "Selected Hymns" (August 1914 to July 1915), "Hymns of the Atris" (August 1915 to December 1917), "Other Hymns" (published intermittently between August 1915 and January 1920).

An incomplete essay from manuscripts, "The Origins of Aryan Speech", is added as an appendix.

In SABCL *On the Veda* is published under the title *The Secret of the Veda*, Volume 10, with the following additions and alterations: in Part Three, translations of a number of hymns to Indra, found among Sri Aurobindo's manuscripts and later published in *The Advent*, have been included. A letter,

“Interpretation of the Veda” has been appended. The hymns to Agni from “Other Hymns” and “The Doctrine of the Mystics” from “The Hymns of the Atris” have been shifted to Volume 11.

SABCL: *The Secret of the Veda*, Vol. 10
Hymns to the Mystic Fire, Vol. 11

62. **ON YOGA I: The Synthesis of Yoga**

Sri Aurobindo International University Centre, Pondicherry, 1955 (See 88)

SABCL: *The Synthesis of Yoga*, Vols. 20, 21

63. **ON YOGA II** (in two tomes)

Sri Aurobindo International University Centre, Pondicherry, 1958

Letters on Yoga brought together under one title. Tome One was reprinted in an enlarged edition in August 1969, with the subtitle *Letters on Yoga*.

The SABCL Edition of these letters is considerably enlarged and covers three volumes: 22, 23 and 24 (See 41, 42, 44).

SABCL: *Letters on Yoga*, Vols. 22, 23, 24

64. **AN OPEN LETTER TO HIS COUNTRYMEN**

Manmohan Ghose, Calcutta, 1909

First appeared as “An Open Letter to My Countrymen” in the *Karmayogin*, July 31, 1909. Subsequently included in *Speeches* (See 82).

SABCL: *Karmayogin*, Vol. 2

65. **PERSEUS THE DELIVERER**

Sri Aurobindo Ashram, Pondicherry, 1955

A drama. Written in Calcutta or Deoghar between 1906 and 1907. First appeared in the weekly *Bande Mataram*, June 30, to October 13, 1907.

Reproduced with the author’s revisions and some additional passages in *Collected Poems and Plays* (See 13). In the 1955 edition two more scenes have been included which were not available for the earlier printings.

SABCL: *Collected Plays*, Vol. 6

66. **THE PHANTOM HOUR**

Sri Aurobindo Ashram, Pondicherry, 1951

One of the short stories written under the general title “Idylls of the Occult”, during the early years of Sri Aurobindo’s stay at Pondicherry, probably between 1910 and 1912.

SABCL: *Collected Plays*, Vol. 7

67. POEMS

Government Central Press, Hyderabad, 1941

Contents: "Transformation", "Nirvana", "The Other Earths" (these three first appeared in the *Calcutta Review* of October 1934), "Thought the Paraclete", "Moon of Two Hemispheres" and "Rose of God". Included in *Collected Poems and Plays* (See 13) as "Transformation and Other Poems".

SABCL: *Collected Poems*, Vol. 5

68. POEMS FROM BENGALI

Sri Aurobindo Ashram, Pondicherry, 1956

Translations from Nidhu Babu, Horu Thakur, Jnanadas and Chandidas, done in the early years of the author's stay at Baroda.

The first of the translations from Chandidas first appeared in *Ahana and Other Poems* (See 3), the second and third in *Songs to Myrtila* (See 81). All were included in *Collected Poems and Plays* (See 13).

SABCL: *Translations*, Vol. 8

69. POEMS — PAST AND PRESENT

Sri Aurobindo Ashram, Pondicherry, 1946

Contents: "Musa Spiritus", "Bride of the Fire", "The Blue Bird", "A God's Labour", "Hell and Heaven", "Kamadeva", "Life", "One Day — The Little More".

The first four and the last of these poems were written in the late 1930's.

SABCL: *Collected Poems*, Vol. 5

70. PRAYERS AND MEDITATIONS OF THE MOTHER

Sri Aurobindo Library, Madras, 1941

Selections from the Mother's *Prières et Méditations*, translated by Sri Aurobindo.

SABCL: *The Mother*, Vol. 25

71. THE PROBLEM OF REBIRTH

Sri Aurobindo Ashram, Pondicherry, 1952

Essays from the *Arya*, reprinted with minor revisions by the author. Section I: "Rebirth" (November 1915), "The Reincarnating Soul" (December 1915), "Rebirth, Evolution, Heredity" (March 1919), "Rebirth and Soul Evolution" (April 1919), "The Significance of Rebirth" (May 1919), "The Ascending Unity" (June 1919), "Involution and Evolution" (July 1919), "Karma" (August 1919), "Karma and Freedom" (September 1919), "Karma, Will and Consequence" (October 1919), "Rebirth and Karma"

(November 1919), "Karma and Justice" (December 1919). Section II: "The Foundation" (August 1920), "The Terrestrial Law" (September 1920), "Mind Nature and the Law of Karma" (October and November-December 1920). Section III: "The Higher Lines of Karma" (November-December 1920), "The Lines of Truth" (January 1921).

The Second Printing contained, as an appendix, a letter by the author in reply to a question about this series of articles.

In SABCL "The Ascending Unity" and "Involution and Evolution" are given in Section III, the rest in Section II of Volume 16.

SABCL: The Supramental Manifestation, Vol. 16

72. THE RENAISSANCE IN INDIA

Prabartak Publishing House, Chandernagore, 1920

Four essays from the *Arya*, August to November 1918.

SABCL: The Foundations of Indian Culture, Vol. 14

73. THE RIDDLE OF THIS WORLD

Arya Publishing House, Calcutta, 1933

Extracts from letters.

In SABCL, incorporated into Volumes 22, 23, and 24.

SABCL: Letters on Yoga, Vols. 22, 23, 24

74. RISHI BUNKIM CHANDRA

Prabartak Publishing House, Chandernagore, 1923

Translations in prose and verse of "Bande Mataram" from the *Karmayogin*, November 20, 1909; an essay, "Rishi Bunkim Chandra", from the *Bande Mataram*, April 16, 1907; a poem, "Bunkim Chandra Chatterjee", from *Songs to Myrtilla* (See 81). The translations and the essay were subsequently included in *Bankim — Tilak — Dayananda* (See 7).

In SABCL the translations appear in Section II of Volume 8, the essay in Section IX of Volume 17 and the poem in Section I of Volume 5.

SABCL: Collected Poems, Vol. 5

Translations, Vol. 8

The Hour of God, Vol. 17

75. RODOGUNE

Sri Aurobindo Ashram, Pondicherry, 1958

A tragedy. From Sri Aurobindo's Baroda period.

SABCL: Collected Plays, Vol. 6

76. **SAVITRI—A Legend and a Symbol**

Part I, Sri Aurobindo Ashram, Pondicherry, 1950

Parts II and III (in one volume), 1951

Complete in one volume, 1954

An epic poem. Sri Aurobindo worked on a poem entitled "Savitri" while at Baroda. The epic as it now stands took shape over the several decades of the author's stay in Pondicherry. The cantos of Part One (Books One to Three) were issued separately in fascicule and as instalments in various Ashram journals between 1946 and 1948. In 1950 "The Book of Fate" was issued in fascicule.

The 1954 Edition includes the author's '*Letters on Savitri*' (See 46).

SABCL: *Savitri*, Vols. 28, 29

77. **THE SIGNIFICANCE OF INDIAN ART**

Sri Aurobindo Circle, Bombay, 1947

Reproduction of Chapters XII to XV of the series entitled "A Defence of Indian Culture" (See 23) first appeared in the *Arya*, January to April 1920. In SABCL these chapters appear in Section III of Volume 14, under the title "Indian Art".

SABCL: *The Foundations of Indian Culture*, Vol. 14

78. **SIX POEMS OF SRI AUROBINDO**

Rameshwar & Co., Chandernagore, 1934

Contents: "The Bird of Fire", "Trance", "Sliiva", "The Life Heavens", "Jivanmukta", "In Horis Aeternum", with notes from the author's correspondence and parallel translations in Bengali by different disciples of Sri Aurobindo.

Included in *Collected Poems and Plays* (See 13).

In SABCL the poems and the notes are included in Section VI of Volume 5.

SABCL: *Collected Poems*, Vol. 5

79. **SONGS OF THE SEA**

Ganesh & Co., Madras, 1923

A translation of C. R. Das's Bengali poems, *Sagar Sangit*, done by Sri Aurobindo at Pondicherry around 1912.

Included in *Collected Poems and Plays* (See 13).

SABCL: *Translations*, Vol. 8

80. **SONGS OF VIDYAPATI**

Sri Aurobindo Ashram, Pondicherry, 1956

Translations from the Maithili poet, written in Baroda.

SABCL: **Translations, Vol. 8**

81. SONGS TO MYRTILLA

First Edition [for private circulation only]:
Lakshmi Vilas Printing Press, Baroda, 1895
Authorised [Trade] Edition:
Arya Publishing House, Calcutta, 1923

The 1923 edition contains twenty-one poems, all except five written between 1890 and 1892 while Sri Aurobindo was a student at Cambridge: "Songs to Myrtilla", "O Coil, Coil", "Goethe", "The Lost Deliverer", "Charles Stewart Parnell", "Hic Jacet", "Lines on Ireland", "On a Satyr and Sleeping Love" (translation), "A Rose of Women" (translation), "Saraswati with the Lotus", "Night by the Sea", "The Lover's Complaint", "Love in Sorrow", "The Island Grave", "Estelle", "Radha's Complaint in Absence" (translation), "Radha's Appeal" (translation), "Bunkim Chandra Chatterji", "Madhusudan Dutt", "To the Cuckoo", "Envoi". Included in *Collected Poems and Plays* (See 13).

In SABCL the four translations noted above are included in Volume 8: the first two appear without title as numbers I and II of the "Selected Poems of Chandidas" on pages 302 to 304; the last two, translations from Plato and Meleager respectively, appear on page 411.

SABCL: **Collected Poems, Vol. 5**
Translations, Vol. 8

82. SPEECHES

Prabartak Publishing House, Calcutta, 1922

Contents of the First Edition:

Part I: "Advice to National College Students" (See 92) from *Dawn*, September 1907, "The Present Situation" (See 92), "Bande Mataram", "United Congress", "Baruipur Speech", "Palli Samiti"; the first, third and fifth of these had been published in the *Bande Mataram* during 1908.

Part II: "Uttarpara Speech", first published in the *Karmayogin*, June 19 and 26, 1909, issued separately in brochure form since 1919 (See 94); "Beadon Square Speech", "Jhalakati Speech", "The Right of Association", "College Square Speech", "Kumartuli Speech", all published in the *Karmayogin* in 1909.

Appendix: "An Open Letter to My Countrymen" (See 64).

The 1969 Edition included as an appendix a second open letter "To My Countrymen" from the *Karmayogin*, December 25, 1909.

In SABCL all of these, and some additional speeches, are arranged chronologically in Volumes 1 and 2. The two open letters are included in Volume 2.

SABCL: **Bande Mataram, Vol. 1**
Karmayogin, Vol. 2

83. THE SPIRIT AND FORM OF INDIAN POLITY

Arya Publishing House, Calcutta, 1942

Reprint, with minor revisions by the author, of Chapters XX to XXIII of "A Defence of Indian Culture", from the *Arya*, October 1920 to January 1921.

In SABCL these chapters are included in Section III of Volume 14, under the title "Indian Polity".

SABCL: **The Foundations of Indian Culture, Vol. 14**

84. SRI AUROBINDO ON HIMSELF AND ON THE MOTHER

Sri Aurobindo International University Centre, Pondicherry, 1953

Compiled from notes and letters, mostly published in this book for the first time. Contents in three parts:

Part I: Sri Aurobindo on Himself. Part II: Sri Aurobindo on Himself and on the Mother. Part III: Sri Aurobindo on the Mother. Most letters of Part III were first published separately in 1951 under the title *Letters of Sri Aurobindo on the Mother*, (See 45); in addition some early letters of Sri Aurobindo, most of them to the Mother, are included in Part III.

In SABCL, Parts I and II, revised and considerably enlarged, comprise Volume 26; Part III has been enlarged and rearranged to form Part Two of Volume 25.

SABCL: **The Mother, Vol. 25**
On Himself, Vol. 26

85. THE SUPERMAN

Arya Publishing House, Calcutta, 1920

Three essays from the *Arya*: "The Superman" (April 1915), "All-Will and Free-Will" (March 1915) and "The Delight of Works" (August 1915). "The Superman" had earlier appeared in the *Arya* under the title "The Type of the Superman".

SABCL: **The Supramental Manifestation, Vol. 16**

86. THE SUPRAMENTAL MANIFESTATION UPON EARTH

Sri Aurobindo Ashram, Pondicherry, 1952

The last of Sri Aurobindo's prose writings, reproduced from the quarterly *Bulletin of Physical Education* (presently called the *Bulletin of Sri Aurobindo International Centre of Education*), February 1949 to November 1950.

Reprinted in New York in 1953 as *The Mind of Light* (See 53).

SABCL: **The Supramental Manifestation, Vol. 16**

87. SWAMI DAYANAND SARASWATI

N. K. Kapadia, Bombay, 1939

Reprint of *Dayananda: The Man and His Work* (See 16), comprised of two articles which were subsequently included in *Bankim—Tilak—Dayananda* (See 7).

SABCL: *The Hour of God*, Vol. 17

88. THE SYNTHESIS OF YOGA

Part I—The Yoga of Divine Works:

Sri Aurobindo Library, Madras, 1948

Sri Aurobindo Library, New York, 1950

Sri Aurobindo Ashram, Pondicherry, 1953

Complete in one volume as *On Yoga I—The Synthesis of Yoga*:

Sri Aurobindo International University Centre, Pondicherry, 1955

The Synthesis of Yoga first appeared in the *Arya* serially, in seventy-two chapters together with five introductory chapters, from August 1914 to January 1921. The first eleven chapters were revised and enlarged and published as twelve chapters in book form in 1948 as *The Synthesis of Yoga* (Part I: The Yoga of Divine Works). Chapters VI to XII in their revised form first appeared serially in the quarterly *Advent* from August 1946 to April 1948. In 1950 *The Yoga of Divine Works* was published in an American edition with a glossary and an index.

In 1955, under the imprint of the Sri Aurobindo International University Centre Collection, the complete *Synthesis of Yoga* was published as *On Yoga I: The Synthesis of Yoga*. This edition contained the introduction, the twelve revised chapters of Part I and an unfinished thirteenth chapter found among Sri Aurobindo's manuscripts. Of the remaining three parts, Part II had undergone some revision before publication in book form, but Part III and Part IV were printed largely as they appeared in the *Arya*.

The SABCL edition is a reproduction, in two volumes, of the University Edition, *On Yoga I: The Synthesis of Yoga*.

SABCL: *The Synthesis of Yoga*, Vols. 20, 21

89. A SYSTEM OF NATIONAL EDUCATION

Tagore & Co., Madras, 1921

An incomplete series of articles from the *Karmayogin*, February 12 to April 2, 1910. The first edition was unauthorised. In 1924 an authorised edition was issued with a note by the author.

SABCL: *The Hour of God*, Vol. 17

90. THOUGHTS AND APHORISMS

Sri Aurobindo Ashram, Pondicherry, 1958

From unrevised manuscripts. A portion of the original work was revised and published as *Thoughts and Glimpses* (See 91).

SABCL: *The Hour of God*, Vol. 17

91. **THOUGHTS AND GLIMPSES**

Arya Publishing House, Calcutta, 1920

First published in the *Arya* as "Aphorisms" and "Thoughts and Glimpses" between March 1915 and August 1917.

SABCL: *The Supramental Manifestation*, Vol. 16

92. **TWO LECTURES OF SRIYUT ARAVINDA GHOSH**

G. P. Mundeshwar, Bombay, 1908

Includes "Advice to National College Students" from the *Dawn*, September 1907, and "The Present Situation" from the weekly *Bande Mataram*, February 23, 1908. Both were subsequently included in *Speeches* (See 82).

SABCL: *Bande Mataram*, Vol. 1

93. **URVASIE: A Poem**

First Edition [for private circulation]:

Lakshmi Vilas Press Co., Ltd., Baroda, no date (c. 1896)

Included, with some revisions, in *Collected Poems and Plays* (See 13).

SABCL: *Collected Poems*, Vol. 5

94. **UTTARPARA SPEECH**

Prabartak Publishing House, Chandernagore, 1919

Speech delivered at Uttarpara on May 30, 1909. Published in the *Karmayogin*, June 19 and 26, 1909.

Included in *Speeches* (See 82).

SABCL: *Karmayogin*, Vol. 2

95. **VASAVADUTTA**

Sri Aurobindo Ashram, Pondicherry, 1957

A dramatic romance. Written between October 18 and 30, 1915; revised in April 1916.

SABCL: *Collected Plays*, Vol. 6

96. **VIEWS AND REVIEWS**

Sri Aurobindo Library, Madras, 1941

Reprinted from the *Arya*. Part One ("The Question of the Month"): "The Needed Synthesis" (August 1914), "The Significance of 'Arya'" (September 1914), "On Meditation" (October 1914), "On Universal Consciousness" (January 1915). Part Two (Reviews): "Hymns to the Goddess" (May 1915), "South Indian Bronzes" (October 1915), "God the Invisible King" (July 1917), "Rupam" (April 1920), "About Astrology" (November 1917). In SABCL all the articles of Part One are included in Section VII of Volume 16, except "The Significance of 'Arya'" which appears in Section XI of Volume 17. The reviews which make up Part Two are included in Section VIII of Volume 17.

SABCL: **The Supramental Manifestation, Vol. 16**
The Hour of God, Vol. 17

97. **VIKRAMORVASIE** (The Hero and the Nymph)
R. Chatterjee, Calcutta, 1911

A translation done by Sri Aurobindo at Baroda, of Kalidasa's Sanskrit drama. The 1952 edition included "On Translating Kalidasa" and "The Character of the Hero" (Pururavas) as Introduction and Appendix (See 36).

SABCL: **Collected Plays, Vol. 7**

98. **THE VIZIERS OF BASSORA**

Sri Aurobindo Ashram, Pondicherry, 1959

A dramatic romance written by Sri Aurobindo at Baroda and seized along with other manuscripts by the British police in May 1908 when he was arrested in the Alipore Bomb Case. The manuscripts were not recovered until 1951. The history of their loss and recovery is detailed in an appendix to the 1959 edition.

SABCL: **Collected Plays, Vol. 7**

99. **VYASA AND VALMIKI**

Sri Aurobindo Ashram, Pondicherry, 1956

Essays, notes and translations from the author's Baroda period. Vyasa: "Notes on the Mahabharata", "The Problem of the Mahabharata" and translations (done in 1893) from the Sabha Parva and Udyoga Parva of the Mahabharata. Valmiki: "The Genius of Valmiki" and translations from the Bala Kanda, Ayodhya Kanda and Aranya Kanda of the Ramayana.

SABCL: **The Harmony of Virtue, Vol. 3**
Translations, Vol. 8

100. **WAR AND SELF-DETERMINATION**

S. R. Murthy & Co., Madras, 1920

Third Edition, Sri Aurobindo Ashram, Pondicherry, 1957

The First Edition contained three essays from the *Arya*: "The Passing of War" (April 1916); "The Unseen Power" (December 1918); "Self-Determination" (September 1918); and a fourth, "A League of Nations", written especially for the volume; with a foreword. In the Third Edition another *Arya* essay, "After the War" (August 1920), which had been issued in pamphlet form in 1949 (See 1), was included.

In 1962 *War and Self-Determination* was published along with *The Human Cycle* and *The Ideal of Human Unity* (See 28); in this edition yet another unpublished *Arya* article, "1919" (July 1919), was included.

SABCL: **Social and Political Thought, Vol. 15**

101. THE YOGA AND ITS OBJECTS

Sadhana Press, Chandernagore, 1921

Sri Aurobindo worked on an early version of this work sometime before 1913.

The 1968 edition included a note by Sri Aurobindo and an appendix containing explanations given by Sri Aurobindo apropos of some passages in the book.

SABCL: **The Supramental Manifestation, Vol. 16**

Periodicals

WITH WHICH SRI AUROBINDO WAS ASSOCIATED

Arranged Chronologically

Indu Prakash
English-Marathi
Weekly
Bombay

Sri Aurobindo contributed two series of articles to this newspaper, which was edited by his Cambridge friend K. G. Deshpande. *New Lamps for Old* appeared in nine instalments from August 7, 1893 to March 5, 1894. This series was preceded by another political article, "India and the British Parliament" (June 26, 1893). The second series, *Bankim Chandra Chatterjee*, written after the passing of the Bengali writer, appeared in seven instalments from July 16 to August 27, 1894.

Yugantar
Bengali
Weekly
Calcutta

A revolutionary journal started by Sri Aurobindo's brother Barindra and others in March 1906. Sri Aurobindo wrote articles for some of the earlier issues of the paper, and always exercised general control over it. It ceased publication in May 1908.

Bande Mataram
English
Daily/Weekly
Calcutta

A newspaper started on August 6, 1906 under the editorship of Bepin Chandra Pal. Sri Aurobindo became joint editor of the paper and before the end of 1906 assumed full control of its policy. He wrote many of its editorials and leading articles, and also some planned series including *The Doctrine of Passive Resistance*. It ceased publication in October 1908, six months after Sri Aurobindo was imprisoned in the Alipore Bomb Case. A weekly edition of *Bande Mataram* was published from June 1907 to September 1908, in which editorials and articles from the daily edition were reprinted. The play *Perseus the Deliverer* and the translation *Vidula* first appeared in this weekly edition.

Karmayogin
English
Weekly
Calcutta

"A Weekly Review of National Religion, Literature, Science, Philosophy, etc." Started on June 15, 1909 by Sri Aurobindo, who wrote practically all of its articles and editorial comments, and published in it a number of his poems and translations. When he left for Chandernagore in February 1910, he put the journal into the hands of Sister Nivedita. Writings by him continued to appear in it until it ceased publication on March 26, 1910.

Dharma
Bengali
Weekly
Calcutta

Started on August 23, 1909 under the editorship of Sri Aurobindo, who wrote most of its articles and editorial comments himself. His connection with the journal ended when he left for Chandernagore in February 1910. Its last issue came out on March 28, 1910.

Arya
English
Monthly
Pondicherry

A philosophical review started by Sri Aurobindo on August 15, 1914 and continued without interruption until January 1921. The following declaration appeared on the inside cover page of each issue:

The *Arya* is a Review of pure philosophy.

The object which it has set before itself is twofold:—

1. A systematic study of the highest problems of existence;
2. The formation of a vast Synthesis of knowledge, harmonising the diverse religious traditions of humanity occidental as well as oriental. Its method will be that of a realism, at once rational and transcendental, — a realism consisting in the unification of intellectual and scientific disciplines with those of intuitive experience. This Review will also serve as an organ for the various groups and societies founded on its inspiration.

The Review will publish:—

Synthetic studies in speculative Philosophy.

Translations and commentaries of ancient texts.

Studies in Comparative Religion.

Practical methods of inner culture and self development.

In the *Arya* appeared serially most of Sri Aurobindo's important prose writings: *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Essays on the Gita*, *The Human Cycle*, *The Ideal of Human Unity*, *The Future Poetry* (all of which were published later in book form, many in revised editions), as well as other series and separate essays.

The Standard Bearer
English
Weekly
Chandernagore

Published by the Prabartak Samgha, a group working under the inspiration of Sri Aurobindo. Its first issue came out on August 15, 1920 with a contribution "Ourselves" by Sri Aurobindo. In later issues it published several articles, poems etc. by Sri Aurobindo, many of which had been written in 1909 and 1910 and intended for publication in the *Karmayogin*. Since 1915 the Prabartak Samgha has brought out a Bengali monthly, *Prabartak*. Sri Aurobindo's "Jagan-nather Rath" first appeared in this journal in 1918.

Sri Aurobindo occasionally contributed essays, poems etc. to periodicals other than those listed above including *The Modern Review* (Calcutta), *The Calcutta Review*, *The Vedic Magazine* (Lahore), *Shama'a* (Madras) and the Bengali reviews *Suprabhat* and *Bharati*.

The following is a list of journals published by the Sri Aurobindo Ashram or groups connected with it in which many unpublished letters, articles, poems etc. of Sri Aurobindo first appeared.

Sri Aurobindo Mandir Annual Calcutta since 1942

Bartika (Bengali) Quarterly, Calcutta, since 1942

The Advent Quarterly, Pondicherry (originally Madras), since 1944

Sri Aurobindo Circle Annual, Pondicherry (originally Bombay), since 1945

Bulletin of Physical Education (presently the *Bulletin of Sri Aurobindo International Centre of Education*) Quarterly, Pondicherry, since 1949, English-French Bilingual

The eight articles which make up *The Supramental Manifestation upon Earth* were written by Sri Aurobindo for the *Bulletin* and published in it between February 21, 1949 and November 24, 1950.

Mother India Monthly, Pondicherry (originally a Bombay fortnightly), since 1949

Srinvanu Quarterly, Calcutta, since 1956

Essays, Speeches

AND OTHER SHORTER WORKS

The following is a list of shorter writings and speeches by Sri Aurobindo. Only selected writings have been included from Volume 1 (*Bande Mataram*) and Volume 2 (*Karmayogin*).

About Astrology [Review]	17: 283	Conversations of the Dead	3: 473
Academic Thoughts	3: 446	Dayananda and the Veda	17: 336
Advice to National College Students [Speech]	1: 515	Dayananda — The Man and His Work	17: 331
After the War	15: 637	The Delight of Works	16: 287
The Age of Kalidasa	3: 217	The Demand of the Mother	1: 852
All-Will and Free-Will	16: 282	Different Methods of Writing	16: 406
Andal — The Vaishnava Poetess	17: 371	The Divine Body	16: 20
Animal Souls, Subtle Bodies	16: 404	The Divine Plan	17: 28
Arguments to <i>The Life Divine</i>	27: 377	The Divine Superman	17: 74
Art	3: 413	The Doctrine of the Mystics	11: 21
“Arya” — Its Significance	17: 393	The Doctrine of Passive Resistance	1: 83
The “Arya’s” Fourth Year	17: 399	The Doctrine of Sacrifice	2: 107
The “Arya’s” Second Year	17: 397	The Early Indian Polity	1: 767
The Ascending Unity	16: 265	Education: Intellectual	3: 125
Asiatic Democracy	1: 757	Epistles from Abroad	3: 454
The Asiatic Role	1: 842	Europe and Asia	1: 465
At the Society’s Chambers	3: 468	Evolution	16: 225
The Awakening of Gujerat	1: 644	Evolution	17: 13
The Awakening Soul of India	2: 36	Fate and Free-Will	3: 379
Bal Gangadhar Tilak	17: 348	The Feast of Youth [Review]	17: 304
Bande Mataram [Speech]	1: 666	The First Rik of the Rig-Veda	11: 439
Bankim Chandra	27: 349	Foreword to <i>Hymns To the Mystic Fire</i>	11: 1
Bankim Chandra Chatterjee	3: 75	Foreword to the First Edition of <i>War and Self-Determination</i>	15: 575
Baruipur Speech	1: 855	The Foundation [The Lines of Karma]	16: 173
Beadon Square Speech	2: 25	The French Revolution	17: 377
Beauty in the Real	3: 65	The Future and the Nationalists	1: 867
Bhawani Mandir	1: 59	The Genius of Valmiki	3: 137
The Brain of India	3: 327	The Glory of God in Man	1: 714
Caste and Democracy	1: 536	God, the Invisible King [Review]	17: 324
Certitudes	17: 2		
China, Japan and India	17: 185		
College Square Speech	2: 112		
Consciousness — Psychology	17: 23		
Conservation and Progress	16: 316		
The Conservative Mind and Eastern Progress	16: 322		

The Great Aranyaka	12: 395	The Karmayogin — A Commentary on the Isha Upanishad	27: 197
A Great God Has Been Released	11: 490	Kena Upanishad	12: 527
A Great Mind, a Great Will	17: 364	Kumartuli Speech	2: 150
The Greatness of the Individual	3: 352		
		A League of Nations	15: 608
The Harmony of Virtue	3: 1	Lecture in Baroda College	3: 130
Heraclitus	16: 335	Life	17: 173
The Higher Lines of Karma	16: 207	The Life Divine — A Commentary on the Isha Upanishad	27: 299
The Higher Lines of Truth	16: 214	The Life of Nationalism	1: 595
Hindu Drama	3: 302		
Historical Impressions	17: 375	Man a Transitional Being	17: 7
The Historical Method	3: 229	Man — Slave or Free?	3: 374
The Hour of God	17: 1	Materialism	16: 245
Hymns to the Goddess		Medical Department	27: 109
[Review]	17: 267	Meditation	16: 399
Hymn to the Mother of Radiances	17: 3	The Men That Pass	17: 367
		Message (to the <i>Bulletin of Physical Education</i>)	16: 1
The Ideal of the Karmayogin	2: 16	The Message of India	2: 29
Ideals Face to Face	1: 902	Messages	26: 393; 27: 503
The Inconscient	16: 257	Mind Nature and Law of Karma	16: 190
India and the Mongolian	1: 813	Mind of Light	16: 67
Indian Art and an Old Classic [Review]	3: 426	Mr. Tilak's Book on the Gita [Review]	17: 265
Indian Culture and External Influence	14: 385	The Morality of Boycott	1: 124
Indian Resurgence and Europe	1: 860	Mustafa Kamil Pasha	1: 721
India Renascent	1: 1		
In Either Case	2: 409	Nammalwar	17: 373
The Interpretation of Scripture	3: 115	Napoleon	17: 382
Interpretation of the Veda	10: 545	National Education [Speech]	27: 67
In the Society's Chambers	3: 464	A National University	1: 717
Involution and Evolution	16: 232	The National Value of Art	17: 231
Isha Upanishad: All That Is World in the Universe	27: 291	National Vitality	2: 34
Ishavasyam	12: 524	The Needed Synthesis	16: 397
The Ishavasyopanishad	12: 447	The Need in Nationalism <i>see</i> Ourselves	2: 11
		The Need of the Moment	1: 764
Jhalakati Speech	2: 57	The New Faith	1: 612
		The New Ideal	1: 834
Kalidasa	3: 213	New Lamps for Old	1: 3
Kalidasa's Characters	3: 263	The New Mantra	2: 431
Kalidasa's "Seasons"	3: 250	The New Nationalism	1: 906
Karma	16: 125	The News of the Month	17: 403
Karma and Freedom	16: 133	1919	15: 651
Karma and Justice	16: 162	Notes on Bergson	17: 388
Karma, Will and Consequence	16: 146	Notes on the Mahabharata	3: 141
Karmayoga	3: 343		

The Old Year	1: 259	Revolutions and Leadership	1: 668
The One Thing Needful	1: 880	The Right of Association	
On Ideals	16: 301	[Speech]	2: 81
On Original Thinking	3: 110	Riks of Madhuchchhandas	11: 459
On Quantitative Metre	5: 341	Rishi Bankim Chandra	17: 344
On Translating Kalidasa	27: 84	Rupam [Review]	17: 300
On Translating the Upanishads	12: 53		
An Open Letter to My		Sanskrit Research [Review]	17: 290
Countrymen	2: 124	Sapta-Chatustaya	27: 356
The Origins of Aryan		Sat	17: 163
Speech	10: 551; 27: 161	The Secret of Life — Ananda	17: 172
Our Ideal	16: 308	The Secret of the Isha	12: 520
Ourselves [The Need in		The Secret Truth	17: 176
Nationalism]	2: 11	Self-Determination	15: 598
Ourselves	16: 329	The Seven Suns of the	
		Supermind	17: 27
Palli Samiti [Speech]	1: 884	Shama'a [Review]	17: 313
Party and the Country	1: 875	The Significance of Rebirth	16: 113
The Passing of War?	15: 582	The Silence Behind Life	17: 174
Passing Thoughts	3: 437	Social Reform	3: 120
Perfection of the Body	16: 5	The Soul and India's Mission	1: 710
Philosophy of the Upanishads	12: 1	The Sources of Poetry	3: 105
Poona Speech	27: 62	South Indian Bronzes [Review]	17: 274
The Power that Uplifts	2: 162	Speech at Bakergunj	2: 421
A Preface on National		Speech at Khulna	2: 425
Education	17: 191	Stead and Maskelyne	3: 398
Preface to the First Edition of		Stead and the Spirits	3: 393
<i>The Ideal of Human Unity</i>	27: 345	Stray Thoughts and Glimpses	3: 440
Premises of Astrology	17: 253	The Strength of Stillness	3: 366
The Present Situation [Speech]	1: 652	The Strength of the Idea	1: 411
The Principle of Evil	3: 383	The Stress of the Hidden Spirit	3: 362
The Problem of the		The Superman	16: 275
Mahabharata	3: 179; 27: 77	The Supermind	17: 26
The Process of Evolution	3: 347	Supermind and Humanity	16: 50
Psychology	17: 21	Supermind and Mind of Light	16: 70
The Psychology of Yoga	17: 183	Supermind and the Life Divine	16: 41
Purna Yoga	17: 61	Supermind in the Evolution	16: 60
		Suprabhat: A Review	3: 430
Readings in the Taittiriya		The Supramental Yoga	17: 70
Upanishad	12: 345	Swadeshi in Calcutta [Speech]	27: 75
The Real Difficulty	17: 178	Swadeshi Meeting [Speech]	27: 73
Rebirth	16: 79	Swaraj	1: 698
Rebirth and Karma	16: 153	Swaraj and the Coming Anarchy	1: 728
Rebirth and Soul Evolution	16: 104	A System of National Education	17: 201
Rebirth, Evolution, Heredity	16: 96	A System of Vedic Psychology	27: 180
The Reincarnating Soul	16: 89		
The Renaissance in India	14: 397	The Tale of Satyavan and	
The Revival of Indian Art	3: 417	Savitri	27: 511

The Tangle of Karma	17: 33	The Vamadeva Hymns to Agni	11: 465
A Task Unaccomplished	2: 49	Vikram and the Nymph	3: 261
The Terrestrial Law	16: 179	The Village and the Nation	1: 736
Things Seen in Symbols	3: 450	Vyasa: Some Characteristics	3: 142
Thoughts and Aphorisms	17: 77		
Thoughts and Glimpses	16: 373	The Way	17: 39
The Three Purushas	3: 369	The Way of Works	17: 351
To My Brother [on the poem <i>Love and Death</i>]	27: 148	The Web of Yoga	17: 41
To My Countrymen	2: 324	The Wheat and the Chaff	1: 870
Towards Unification	17: 180	Word-Formation	11: 505
Two Pictures	3: 421	Words of the Master	17: 147
		Work and Ideal	1: 703
United Congress		Work and Speech	1: 474
[Speech]	1: 850	The Work Before Us	1: 847
The Universal Consciousness	16: 401		
The Unseen Power	15: 588	Yoga and Human Evolution	3: 357
The Upanishads in Aphorisms	12: 512	Yoga and Hypnotism	3: 387
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Poems, other literary works, and translations have not been indexed; however some references from prose sections of the following volumes have been included:

- | | |
|--------------------|-------------|
| 5. Collected Poems | 29. Savitri |
|--------------------|-------------|

The reader is advised to consult the Contents of the Centenary Library on pages 16-19 of this volume if he is not familiar with the material contained in the volumes listed above.

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In the Introductory Note to this volume we have mentioned several factors which must be taken into consideration when making a relative evaluation of Sri Aurobindo's writings. The user of this index is urged to read that note and also to study the Bibliography on pages 19-44 of this volume and the Bibliographical Notes at the end of each of the volumes in order to acquaint himself with the period and the nature of the material with which he is dealing. He should also take note of the context of the passage to which he refers, especially while consulting such books as *The Life Divine*, where Sri Aurobindo often presents at some length a position which is not his own.

In the index the volume number is printed in **bold** type, the page numbers in roman type. Thus the first reference (**17**: 27) is to page 27 of Volume 17, *The Hour of God*.

References are made to the subject treated *per se*. Thus while the whole of Volume 13, *Essays on the Gita*, deals with the Gita, only the pages of the book where the Gita has been discussed as a distinct entity have been listed under the main heading **Gita**; so also "Yoga" in *The Synthesis of Yoga*, "India" in *The Foundations of Indian Culture*, "Spiritual evolution" in *The Life Divine*, etc.

The index is structured according to the usual system: main heading, subheading and sub-subheading. Note that:

(1) Certain large or complex terms have, for convenience, been represented by two or more main headings distinguished from one another by superior figures (e.g. **Ascent¹** and **Ascent²**).

(2) References without subheadings fall into two main categories: (a) large general discussions of the subject, and (b) very brief but significant references.

(3) Subheadings are given only as a first indication and should not be considered as exhaustive statements of how the subject is treated on a given page.

(4) Certain subjects have been placed under broad generic main headings, e.g. "sun" under **Symbol**, *specific symbols*; "sonnet" under **Poetry**; "Hindu-Mahomedan question" under **Indian National Movement**; etc.

(5) Literary works are placed under the author after other subheadings, if any.

Cross-references are given in bold type at the end of many entries. Here *see also* indicates an identity or close relationship between the terms in question, *cf.* (compare) a more indefinite relationship, and the asterisk (*) that at the designated main heading only are listed a number of related terms.

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GLOSSARY

OF SANSKRIT AND OTHER INDIAN TERMS

Note to the Glossary

Scope of the Glossary

Most Sanskrit and modern Indian words and phrases contained in the SRI AUROBINDO BIRTH CENTENARY LIBRARY are included in this glossary. Omissions are noted below:

1. Long passages which are translated or paraphrased where they occur and also words from these passages which are examined separately.
For example:
 - a. Many passages from the Rig-veda cited and analysed in Volume 10, *The Secret of the Veda*. (All of these passages are included in Appendix 3, List of Vedic Translations and Citations.)
 - b. Phrases and words occurring in the essay "On Translating Kalidasa" (Volume 3, pages 236-49 and Volume 27, pages 84-108).
 - c. Certain long passages from the Gita, Upanishads, etc. (All of these passages are listed in the Appendix to the Glossary.)
2. Words occurring in poetical works and translations.
3. Philological examples, such as those given in "The Origins of Aryan Speech" (Volume 10, pages 551-81 and Volume 27, pages 163-79) and elsewhere.
4. Many proper names, e.g. most names of historical personages, names of less important mythological figures, most titles of texts, etc.
5. Words and phrases printed in *devanāgarī* or Bengali script.
6. Adjectives and nouns which are formed from Sanskrit nouns but which are not themselves Sanskrit words, e.g. Pranic, Asurism.

Arrangement, Transliteration and Pronunciation

Words and phrases are listed alphabetically (English alphabet) letter-by-letter according to the standard internationally accepted system of transliteration. The scheme of this system is given on the following page.

The reader should note that many of the examples listed in the third column of the table give only an approximation of the Sanskrit sound, for example: *r*, *ṛ*, and *lṛ*, which are independent vowels properly pronounced without the aid of any other vowel; the diphthongs *e*, *ai*, *o*, *au*; the cerebral nasal *ṅ*; and *v*, which is never a fricative. Other examples could also be given. The pronunciation of Sanskrit is based on the quantitative, and not the accentual principle. Long and short vowels should be carefully distinguished.

VOWELS

Devanāgarī letter	English equivalent	Pronounce as in ¹	Devanāgarī letter	English equivalent	Pronounce as in ¹
अ	a	rural	इ	ir	revelry
आ	ā	father	ए	e	they
इ	i	iū	ऐ	ai	aisle
ई	ī	police	ओ	o	go
उ	u	full	औ	au	Haus (German)
ऊ	ū	rude			
ऋ	r	merrily	अं	m̄	(the <i>anusvara</i>) ²
ॠ	r̄	marine	अः	h̄	(the <i>visarga</i>) ³

CONSONANTS

क	k	kill	त	t	}	Similar to the previous five but with the tongue against the teeth as in the French dentals.	
ख	kh	inkhorn	थ	th			
ग	g	get	द	d			
घ	gh	log-hut	ध	dh			
ङ	ṅ	sing	न	n			
च	c	church	प	p			put
छ	ch	hitchhike	फ	ph			uphill
ज	j	jet	ब	b			bear
झ	jh	hedgehog	भ	bh			abhor
ञ	ñ	singe	म	m			map
ट	ṭ	true	य	y	year		
ठ	ṭh	anthill	र	r	red		
ड	ḍ	drum	ल	l	lull		
ढ	ḍh	redhead	ळ	ḷ	Often for ḍ in Veda.		
ण	ṇ	tournament	व	v	ivy (but like w after consonants)		
		श	ś	sure			
		ष	ṣ	shun			
		स	s	saint			
		ह	h	hear			

¹ Most examples in this column are taken from the Sanskrit-English dictionary of Sir M. Monier-Williams.

² A nasal sound, sometimes pronounced like *n* (as in *hansa*), sometimes representing a final *m* before a consonant (*aham kṛtsnasya...*).

³ An "h"-like aspiration at the end (*anityaḥ sarvasaṃskāraḥ*) or occasionally in the middle (*duḥkha*) of a word.

⁴ The Hindustani letters ञ, ड and ङ are transliterated as *z*, *r* and *f* respectively.

In the works of Sri Aurobindo, words are transliterated not only according to this standard system, but according to a freer system, in which diacritical marks are omitted and a more natural English equivalent to the Sanskrit letter is employed. E.g. the word श्रद्धा, which is transliterated according to the standard system “śradadhā”, according to the freer system is spelled “Shraddha”. Sri Aurobindo preferred to use this freer system for most words of common occurrence.

In the glossary if a word spelled according to the freer system differs from the standard form in the letters used (disregarding diacritical marks), it is given after the standard form within parentheses. If there is no such difference (as in *ānanda*/Ananda), the standard form alone is listed.

In the Centenary Library, besides words transliterated according to these two systems, there are some Sanskrit words and names which are spelled in a quite unorthodox fashion. Most of these words are found in certain of Sri Aurobindo’s earlier writings. Examples are Opsara (*apsara*), *poosta* (*postā*). Although the editors of the Centenary Library have generally made all Indian words conform to one of the two regular systems of transliteration, some of these unorthodox spellings have been maintained in order to preserve the flavour of these earlier writings.

In the texts the plural has often been formed by adding the English *s*. In the Glossary this *s* is printed in roman type (e.g. *Vasus*). The proper Sanskrit plural is given in the *devanāgarī* spelling (e.g. वसवः = *Vasavaḥ*).

There are no capital letters in the *devanāgarī* script, however in the Glossary transliterated proper names have been capitalised.

Definitions

As far as possible, definitions have been made using Sri Aurobindo’s own words. Where it was necessary for the compilers to provide all or part of a definition they have placed their work within square brackets.

The definitions given are meant to bring out the significance of words *only as they are used by Sri Aurobindo* and are not intended as full and complete meanings of the words.

Note that Sanskrit words used in the definitions are themselves defined in their own places.

Inflected Forms

Most Sanskrit nouns and adjectives are listed under their “crude” or uninflected forms. If inflected forms also occur they are placed under the uninflected form, e.g. *hotā* under *hotṛ*, *ānandam* under *ānanda*. Very brief (and therefore sometimes technically incomplete) grammatical descriptions of the inflected forms are given; these descriptions indicate only how the form, as used by Sri Aurobindo, differs from the crude form.

Citations

The sources of most phrases cited by Sri Aurobindo (excluding those of common occurrence in Sanskrit texts) are given after the definitions within square brackets.

If the phrase as cited differs in some respect from the Sanskrit text, "cf." is put before the citation.

If a word has been omitted from the phrase as cited, the omission is indicated by ellipsis points (...) in the *devanāgarī* spelling.

Abbreviations

Beng.	Bengali		
Hind.	Hindi/Hindustani (in this glossary applied to words common to several modern Indian languages)		
Ved.	Veda/Vedic (Sanskrit words which are exclusively Vedic or of which the meanings given apply only to the words as used in the <i>Veda</i>)		
RV	<i>Ṛg-veda</i>	Māṇḍ.	<i>Māṇḍūkya Upaniṣad</i>
Ait.	<i>Aitareya Upaniṣad</i>	Muṇḍ.	<i>Muṇḍaka Upaniṣad</i>
Bṛhad.	<i>Bṛhadāraṇyaka Upaniṣad</i>	Śvet.	<i>Śvetāśvatara Upaniṣad</i>
Chānd.	<i>Chāndogya Upaniṣad</i>	Tait.	<i>Taittiriya Upaniṣad</i>

ābhāsa आभास, [reflection; likeness].
abhaya अभय, fearlessness; passive freedom from fear.
abhayam [nominative]
abhayaṁ sāhasam yaśolipsā ātmaślāghā iti kṣatratejaḥ, see these words separately
abhayavacana अभयवचन, assurance of safety.
abhi अभी, fearless.
abhimāna (Abhiman) अभिमान, [self-respect, pride, especially hurt pride or haughtiness].
abhinakṣantaḥ अभिनक्षन्तः, they who travel towards (the goal). [Ved.]
abhiṣeka (Abhishek) अभिषेक, [sprinkling, anointment, royal unction], coronation.
abhito vartate अभितो... वर्तते, is all around. [Gītā 5.26]
abhūt sarvabhūtāni अभूत् सर्वभूतानि, he has become all existences. [cf. *Īśa* 7]
abhyāsa अभ्यास, constant practice (of a method).
acalaḥ sanātanaḥ अचलः... सनातनः, motionless, sempiternal. [Gītā 2.24]
acañcalatā अचञ्चलता, [absence of restlessness; quietude].
ācāra (Achara) आचार, [conduct]; (rigid) custom; formally regulated method of self-discipline; rule of life.
ācārasuddhi आचारसुद्धि, [purity of *ācāra*].
ācārya (Acharya) आचार्य, preceptor.
acetanam अचेतनम्, [non-sentient].
Achara, see *ācāra*
Acharya, see *ācārya*
acintyam avyavahāryam अचिन्त्यम्... अव्यवहार्यम्, unthinkable, incommunicable. [cf. *Māṇḍ.* 7]
acintyarūpa अचिन्त्यरूप, [of unthinkable form].
acintyarūpam [nominative] [*Muṇḍ.* 3.1.7; *Gītā* 8.9]
acitti अचित्ति, unconsciousness; the non-perceiving principle in our consciousness.
acyuta अच्युत, [not-fallen, firm, solid], unperturbed, unmoved.

adbhutaḥ अद्भुतः, wonderful.
ādeśa (Adesh, Adesha) आदेश, voice, impulsion, command.
adevī māyā अदेवी माया, undivine *māyā*. [Ved.]
adevīr māyāḥ [plural], formations of a dark and false creative knowledge.
adhama अधम, [low, degraded].
adhamā gati अधमा गति, the lowest status; [the lowest path].
adhamām gatim [accusative] [*Gītā* 16.20]
ādhāra (Adhar) आधार, vehicle [vessel, support]; that in which the consciousness is now contained, mind-life-body.
ādhāra-siddhi आधारसिद्धि, [perfection of the *ādhāra*].
adharma अधर्म, not-dharma.
adhibhūta अधिभूत, the elemental; the objective phenomenon of being.
adhidaiva अधिदेव, that which pertains to the Gods (non-material powers); the subjective phenomenon of being.
adhidaivata अधिदेवत, the divine element in the becoming.
adhikāra अधिकार, capacity; something in the immediate power of a man's nature that determines by its characteristics his right to this or that way of *yoga*.
adhikāri अधिकारी, [one who has *adhikāra* (for a particular way of *yoga*)].
adhikāribheda अधिकारिभेद, [distinction between *adhikāris*].
adhina अधिन, [subject to, subservient to].
adhiṣṭhāna अधिष्ठान, basis, standing ground (of the soul in Nature).
adhiṣṭhātri devatā अधिष्ठानत्री देवता, indwelling Godhead.
adhiṣṭhāya अधिष्ठाय, [having dwelt in or stood upon]. [*Gītā* 4.6]
adhiṣṭhita अधिष्ठित, seated above.
adhiyajña अधियज्ञ, the cosmic principle of works and sacrifice; the secret Divine who receives the sacrifice.
adho gacchanti अधो गच्छन्ति, [they go

downwards]. [*Gītā* 14.18]
adhogati अधोगति, [downward movement]; descent (towards matter and mere form).
adhvara अध्वर, travelling, moving; a word for sacrifice, really an adjective, the full phrase is *adhvara yajña*. [*Ved.*]
adhvarasya peśaḥ अध्वरस्य पेसाः, the form of the pilgrim-sacrifice. [*RV* 7.42.1]
adhvara yajña (Adhwara Yajna) अध्वर यज्ञ, the sacrifice that travels or is a travel to the home of the godheads. [*Ved.*]
adhvaryu (Adhwaryu) अध्वर्यु, the conductor of the sacrifice; a priest of the pilgrim-sacrifice. [*Ved.*]
Adhwara Yajna, see *adhvara yajña*
Adhwaryu, see *adhvaryu*
adhyakṣa अध्याक्ष, presiding person or presence; he who seated over all in the supreme ether oversees things, views and controls them from above.
adhyāropa अध्यारोप, imposition.
adhyātma अध्यात्म, the spiritual, everything that has to do with the highest existence [*ātman*] in us; the principle of the self in Nature.
adhyātmacetasā अध्यात्मचेतसा, [by means of] a spiritual consciousness. [*Gītā* 3.30]
adhyātma-jivana अध्यात्म-जीवन, the spiritual life.
adhyātma-sāstra (Adhyatma-shastra) अध्यात्मशास्त्र, science and art of spiritual living.
adhyātma-sukham अध्यात्मसुखम्, spiritual happiness.
adhyātmayoga अध्यात्मयोग, spiritual yoga.
ādhyātmika (Adhyatmic) अध्यात्मिक, [spiritual].
adhyāya अध्याय, chapter.
ādi-devam ajam vibhum आदिदेवमखं विभुम्, the original Godhead, the Unborn, the all-pervading Master. [*Gītā* 10.12]
aditayah अदितयः, infinite beings. [*RV* 7.52.1]

aditaye anāgasah अदितये अनागसः, blameless before the Infinite Mother. [cf. *RV* 1.24.15; 5.82.6]
Aditi अदिति, the indivisible consciousness and *ānanda* of the Supreme; the Mother; the infinite Mother of the gods; supreme Nature or infinite Consciousness.
Aditi devatāmāyī अदिति देवतामयी, *Aditi* full of the gods. [cf. *Kaṭha* 2.1.7]
Ādityāḥ (Adityas) आदित्याः, Solar gods, children of Infinity (sons of *Aditi*). [*Ved.*]
Ādityāsah [vocative], O Sons of the infinite Mother. [*RV* 7.52.1]
ādityavarṇa आदित्यवर्णम्, [having the colour of the sun]. [cf. *Gītā* 8.9]
ādityavat prakāśayati tat param आदित्यवत् ... प्रकाशयति तत्परम्, like a sun lights up that Supreme. [*Gītā* 5.16]
ādityavat tamasah parastāt आदित्यवत्तमसः परस्तात्, [like a sun beyond darkness]. [cf. *Svet.* 3.8; *Gītā* 8.9]
adreḥ śānu अद्रेः शानु, a level of the hill (of being). [*Ved.*]
adri अद्रि, 1. hill; rock, stone, dense substance (a figure for the physical consciousness). 2. the pressing-stone. 3. the thunderbolt, the formed electric force of *Indra*. [*Ved.*]
adṛṣṭa अदृष्ट, the unseen thing, Fate.
advaita (Advaita) अद्वैत, [non-duality], One-Existence; Monism, Monistic *vedānta*.
advaita-jñāni (Advaita-jnani) अद्वैतज्ञानी, [one who follows the *advaita* path of Knowledge].
advaitavāda (Advaitavada) अद्वैतवाद, [the doctrine of *advaita*].
advaitavādin (Advaitavadin) अद्वैतवादिन्, [one who professes the *advaitavāda*].
advaitin (Advaitin) अद्वैतिन्, a Vedantic Monist.
advaya अद्वय, free from the duality.
Advaita etc., see *advaita* etc.
ādya mahāsakti आद्या महाशक्ति, [the original *mahāsakti*].
ādyaṁ puruṣaṁ yataḥ pravṛtīḥ prasṛta

purāṇi आद्यं पुरुषं... यतः प्रवृत्तिः प्रसूता पुराणी, the original Soul... from whom proceeds the ancient sempiternal urge to action [*pravṛtti*]. [*Gītā* 15.4]

ādyā śakti (Adya Shakti) आद्या शक्ति, original Power; the supreme divine Consciousness and Power above the worlds; the Transcendent Mother.

āgamiṣṭhā आगमिष्ठा, most ready to come. [*RV* 5.76.2]

agaṇanaśakti अगणनशक्ति, infinite variations of energy.

aghaṭana-ghaṭana-paṭiyasi अघटनघटनपटीयसी, very skilful in bringing about the impossible.

Agni अग्नि, 1. the godhead of fire, [psychologically]: the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active and effective power of the Truth-Consciousness. 2. [one of the five *bhūtas*]: fire; the formatory principle of intension, represented to our senses in matter as heat, light and fire.

Agni pāvaka अग्नि पावक, the purifying fire; the psychic fire.

Agni śakti (Agni Shakti) अग्नि शक्ति, the force of fire.

Agni vaiśvānara (Agni Vaishwanara) अग्नि वैश्वानर, 1. *Agni* as the universal in Man or universal Power. 2. the heat that digests food.

ahaituka अहैतुक, [without any motive]; disinterested.

ahaitukī अहैतुकी, feminine of *ahaituka*.

ahaitukī bhakti अहैतुकी भक्ति, [motiveless devotion]; inherent yearning.

aham अहम्, I.

aham ādīḥ sarvaśaḥ अहमादिः... सर्वशाः, I am altogether and in every way the origin. [*Gītā* 10.2]

ahambhāva अहंभाव, [the state of being "I"].

aham brahma asmi अहं ब्रह्मास्मि, I am brahman.

aham-buddhi अहंबुद्धि, ego-idea.

aham eva akṣayaḥ kālāḥ अहमेवाकलयः कालः,

I am imperishable Time. [*Gītā* 10.33]

ahankāra (*ahānkāra*, Ahankar) अहंकार, ego-sense; ego-idea; the divisional principle of ego-formation; the separative ego-sense which makes each being conceive of itself as an independent personality.

ahankartā अहंकर्ता, ["I" as the doer].

ahankṛta bhāva अहंकृत भाव, egoistic condition of consciousness.

aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा, I am the birth of the whole world and so too its dissolution. [*Gītā* 7.6]

aham mṛtyuḥ sarvaharaḥ अहं मृत्युः सर्वहरः, I am all-snatching death. [cf. *Gītā* 10.34]

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते, I am the birth of everything and from me all proceeds into development of action and movement. [*Gītā* 10.8]

aham tvām mokṣayiṣyāmi mā śucaḥ अहं त्वां... मोक्षयिष्यामि मा शुचः, I will deliver thee, do not grieve. [see the following]

aham tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः, I will deliver thee from all sin and evil, do not grieve. [*Gītā* 18.66]

aham vedmi śuko vetti sañjayo vetti vā na vā अहं वेदिमि शुको वेत्ति सञ्जयो वेत्ति वा न वा, [I know, Shuka knows, Sanjaya knows or perhaps does not]. [*Mahābhārata* 1.1.81]

ahan अहन्, day.

ahānkāra (Ahankar), see *ahānkāra*

ahimsā (Ahinsa) अहिंसा, harmlessness, non-injuring and non-killing.

ahimsā paramo dharmah अहिंसा परमो धर्मः, *ahimsā* is the highest law (*dharma*).

Ahinsa, see *ahimsa*

Ahi Vṛtra (Ahi Vritra) अहि वृत्र, [the serpent *Vṛtra*]. [*Ved.*]

Airāvata ऐरावत, [the name of the elephant of *Indra*.]

aiśvara yoga ऐश्वर्य योग, divine *yoga*.

aiśvarya (Aishwarya) ऐश्वर्य, [one of the *aṣṭasiddhis*]: the control over events,

lordship, wealth and all objects of desire; effectiveness of the Will acting on object or event without the aid of physical means.

aiśvarya [nominative]

ajanayat अजनयत्, [he brought it to birth].

ājñā आज्ञा, [command]; thought that is will.

ājñācakra (Ajna Chakra) आज्ञा चक्र, the centre between the eye-brows, which governs the dynamic mind, will, vision, mental formation.

ājñāna आज्ञान, Knowledge-Will; the operation by which the consciousness dwells on an image of things so as to govern and possess it in power.

ājñānam [nominative]

ājñānasambhūtam hr̥stham saṁśayam आज्ञानसम्भूतं हृत्स्थं . . . संशयम्, [doubt born of ignorance stationed in the heart]. [Gītā 4.42]

ājñānenāvṛtam jñānam tena muhyanti jantavaḥ आज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः, because Knowledge is veiled by Ignorance, mortal men [creatures] are deluded. [Gītā 5.15]

ajñeyam अज्ञेयम्, the Unknowable.

ajo vibhuh अजो विभुः, the unborn and the all-pervading Master. [cf. Gītā 10.12]

ajo'vyaya ātmā अजो . . . अव्ययात्मा, the unborn and imperishable Self. [cf. Gītā 4.6]

akāla अकाल, timeless.

akarma, अकर्म, cessation from action.

akartā अकर्ता, the non-doer.

akartāram [accusative]

akartavyam, अकर्तव्यम्, that which should not be done.

ākāśa (Akasha) आकाश, ether; [as one of the five *bhūtas*]: the static principle of extension which is the eternal matrix of things.

ākāśa brahman (Akasha Brahman) आकाश ब्रह्मन्, the ethereal *brahman*.

ākāśa-lipi, आकाशलिपि, the etheric writing.

Akasha etc., see *ākāśa* etc.

akhaṇḍa rasa अखण्ड रस, undifferentiated

and unabridged delight.

akhārā [Hind.] अखाड़ा, [a place for wrestling; gymnasium; club].

akratu अक्रतु, he who has not the will to work. [Ved.]

akṛta अकृत, not constructed or put together.

akṛtsnavidaḥ अकृत्स्नविदः, those who have not the knowledge of the whole. [Gītā 3.29]

akṣara (Akshara) अक्षर, 1. unmoving, immutable; the Immobile, the Im-mutable. 2. syllable.

akṣara brahman (Akshara Brahman) अक्षर ब्रह्मन्, the immutable *brahman*.

akṣaramavyaktam अक्षरमव्यक्तम्, unmani-fest Immutable. [Gītā 12.1]

akṣaram paramam अक्षरं . . . परमम्, the supreme Immutable. [Gītā 8.3]

akṣara puruṣa (Akshara Puruṣa) अक्षर पुरुष, the immobile *puruṣa*, the Self standing back from the changes and movements of Nature.

akṣaravṛtta अक्षरवृत्त, [in Bengali prosody, a type of metre in which a syllable ending in a consonant possesses a metrical value of two units when it occurs at the end of a word; otherwise it is generally considered to possess a value of one unit (cf. *mātrāvṛtta*)].

Akshara etc., see *akṣara* etc.

akṣitam śravaḥ अक्षितं शब्दः, inexhaustible store of memory.

akuśalam अकुशलम्, inauspicious.

alakṣaṇam अलक्षणम्, without feature.

alaṅkāra अलङ्कार, ornament.

alpa अल्प, little; the little.

amaṅgala अमङ्गल, ill-fortune.

amanyamānāḥ अमन्यमानाः, they who have no power to think and mentalise (the word and the truth it contains). [Ved.]

an̄hoḥ अन्तोः, out of the narrow existence, the narrowness full of suffering and evil, i.e., the unenlightened state of our limited mentality. [RV 5.65.4]

Amitābha Buddha अमिताभ बुद्ध, [in Buddhist legend “the *Buddha* of measureless splendour”] who turned away when his spirit was on the threshold of *nirvāṇa* and took the vow never to cross it while a single being remained in the sorrow and the Ignorance.

amṛta (Amrita) अमृत, 1. immortality. 2. the nectar of immortality, ambrosia, the food or drink of the gods; the immortalising delight of the divine ecstasy.

amṛtam [nominative]
amṛtaṁ sapantaḥ अमृतं सपन्तः, they taste (or touch) immortality. [RV 5.3.4]
amṛtasya cetanam अमृतस्य चेतनम्, the awakening of the consciousness to immortality. [RV 1.170.4]
amṛtasya putrāḥ अमृतस्य पुत्राः, sons of immortality. [Śvet. 2.5]
amṛtatvāya kalpate अमृतत्वाय कल्पते, he becomes fit for immortality. [Gītā 2.15]

amṛte loke akṣite अमृते लोके अक्षिते, [in the immortal inexhaustible world]. [RV 9.113.7]

aṁśa (Amsha) अंश, a portion.
aṁśaḥ sanātanaḥ अंशः... सनातनः, an eternal portion. [Gītā 15.7]
aṁśāvātāra अंशावतार, a partial Incarnation [avatāra].

Amsha, see *aṁśa*
anādi ubhau api अनादी उभावपि, both eternal without beginning. [Gītā 13.20]
anāhata अनाहत, [name of the heart-lotus (*hṛt padma*)].

ānanda आनन्द, bliss, delight, beatitude, spiritual ecstasy; the essential principle of delight; a self-delight which is the very nature of the transcendent and infinite existence.

ānanda ākāśa (Ananda Akasha) आनन्द आकाश, ether of bliss.

Ananda Brahman, see *ānandaṁ brahma*
ānandaghanaloka आनन्दघनलोक, [world of compact bliss].

ānandakośa आनन्दकोश, [bliss-sheath].

ānandaloka आनन्दलोक, [world of bliss.]
ānandamaya आनन्दमय, 1. [full of *ānanda*], joyous. 2. [= *ānandamaya puruṣa*].
ānandamaya āveśa आनन्दमय आवेश, [a blissful *āveśa*].

ānandamaya īśvara (Anandamaya Ishwara) आनन्दमय ईश्वर, [the Lord whose substance is *ānanda*], the Lord of existence and works and the Spirit of bliss.

ānandamaya namaskāra आनन्दमय नमस्कार, [a blissful salutation].

ānandamaya puruṣa (Anandamaya Puruṣa) आनन्दमय पुरुष, Bliss-Self; the all-blissful being or all-enjoying and all-productive soul; an infinite “I Am” of Bliss.

ānandaṁ brahma (Ananda Brahman) आनन्दं ब्रह्म, the *brahman* as the self-existent bliss and its universal delight of being; the bliss-existence.

ānandaṁ brahmaṇo vidvān na bibhēti कृतश्चन, He who possesses the delight of the *brahman* has no fear from anything in the world. [Tait. 2.4]

ananta अनन्त, infinite; *Ananta*: [a name of the serpent Śeṣa upon whose coils *Viṣṇu* sleeps after the cosmic *pralaya*].

anantam [nominative, neuter]
anantaguṇa अनन्तगुण, [having] infinite quality.

anantam, see under *ananta*
anantaṁ brahma (Anantam Brahman) अनन्तं ब्रह्म, the [infinite *brahman*].

anante antaḥ अनन्ते अन्तः, within the Infinite. [RV 1.130.3; 4.1.7]

ānantya आनन्त्य, infinity.
anārya (Anaryan) अनार्य, [not-*ārya*, ignoble].

anāśaḥ अनासः, they who have no force of the divine breath or mouth to speak it (does not mean “noseless”). [RV 5.29.10]

anātmān अनात्मन्, not-Self.
anātmavān अनात्मवान्, [not in possession of the Self.]

anātmyam anilayanam अनात्म्यम् . . .
अनित्यत्वम्, selfless, unhooded. [Tait.
2.7]

andham tamah अन्धं तमः, a blind dark-
ness. [Īśa 9.12]

*andham tamah praviśanti ye avidyām
upāsate, tato bhūya iva te tamo ya
u vidyāyām ratāḥ* अन्धं तमः प्रविशन्ति
वेदविद्यायुपासते । ततो मूय इव ते तमो य उ
विद्यायां रताः ॥, into a blind darkness
they enter who follow after the Ig-
norance, they as if into a greater
darkness who devote themselves to
the Knowledge alone. [Īśa 9]

anejad ekam अनेजदेकम्, One unmoving.
[see the following]

anejadekam manaso javiyah अनेजदेकं मनसो
जवीयः, One unmoving swifter than
mind. [Īśa 4]

angarakṣaṇa (Angarakshana) अङ्गरक्षन्, [protection of the body].

angarakṣaṇa mantra (Angarakshana
Mantra) अङ्गरक्षन् मन्त्र, [a *mantra* for
the protection of the body].

Āngira अङ्गिर, a form of the name
Āngiras. [Ved.]

Āngiras (Angirasa) अङ्गिरस्, the ṛṣi who
represents the seer-will, in later times
regarded as one of the original
sages, progenitor of a clan of ṛṣis
that went by his name, however
it is clear that the word is used in
the *Veda* not merely as a name of
a certain family of ṛṣis, but with a
distinct meaning inherent in the
word: it must have meant flaming,
glowing; used as an epithet, a name
of *Agni*, etc. [Ved.]

Āngirasa अङ्गिरस, [relating to *Āngiras*];
a patronymic [from "*Āngiras*"]; used
as an epithet of *Brhaspati*. [Ved.]

Āngirasaḥ, Āngiras ṛṣis (the Angirasas,
the Angirasa Rishis) अङ्गिरसः, अङ्गिरस्-
श्रुचयः, a clan of ṛṣis that went by
the name of *Āngiras*, their progeni-
tor; the seven sages, the seven lustres
of *Agni*, his sons; burning powers of
the Light; divine or human types of

the seer-will. [Ved.]

anicchamapi balādiva niyojitaḥ अनिच्छन्नापि
'... बलादिब नियोजितः, although one
wishes not to, as if compelled by
force. [Gītā 3.36]

aniha अनिह, without wish.

aniketa अनिकेत, that has no mansion.

anilam amṛtam अनित्यत्वम्, immortal
Breath. [Īśa 17]

aṇimā अणिमा, [one of the *aṣṭasiddhis*]:
subtlety.

anindrāḥ अनिन्द्राः, [they who are] not-
Indra. [Ved.]

anirdeśyam अनिर्देश्यम्, indefinable.

Aniruddha अनिरुद्ध, [the name of a son
of *Pradyumna*].

anirvacaniya अनिर्वचनीय, inexplicable, in-
effable.

anirviṇṇacetasā अनिर्विण्णचेतसा, with a con-
sciousness free from despondency.
[Gītā 6.23]

aniśa अनौश, not-lord, subject.

aniśvara अनौश्वर, [not-*iśvara*].

anityaḥ sarvasaṁskāraḥ अनित्यः सर्वसंस्कारः,
same as the following, but singular
in form.

anityāḥ sarve saṁskārāḥ अनित्याः सर्वे
संस्काराः, [all *saṁskāras* are transient].

anityam asukham अनित्यमसुखम्, transient
and unhappy. [see the following]

anityam asukham lokam imam अनित्यमसुखं
लोकमियम्, this transient and unhappy
world. [see the following]

*anityam asukham lokamimam prāpya
bhajasva mām* अनित्यमसुखं लोकमियं प्राप्य
भजस्व माम्, thou who hast come to
this transient and unhappy world,
love and turn to Me. [Gītā 9.33]

anna अन्न, Food; gross visible matter;
in its origin the word meant simply
being or substance.

annam [nominative]

annakoṣa अन्नकोष, material or food
sheath.

annam, see under *anna*

annamaya ātmā अन्नमय आत्मा, [material
self.]

annamayam jagat अन्नमयं जगत्, gross

material world.
annamaya puruṣa अन्नमय पुरुष, soul in body; physical conscious being; material being.
annam brahma अन्नं ब्रह्म, Matter as the sole reality, Matter as the Eternal, Matter as the *brahman*. [Tait. 3.2]
annam vai sarvam अन्नं वै सर्वम्, All is Matter.
aṅor aṅiyāmsam acintya-rūpam अणोरणोर्यासम्... अचिन्त्यरूपम्, subtler than subtlety, whose form is beyond thought. [Gītā 8.9]
aṅor aṅiyāmsam atarkyam aṅupramāṇāt अणोरणोर्यासवतर्क्यमणुप्रमाणात्, subtler than subtlety and that which logic cannot reach [on account of the minuteness of its measure]. [cf. *Kaṭha* 1.2.8; *Gītā* 8.9]
aṅrtam अनुतम्, falsehood; not-truth or wrong application of the *satyam* in mental or bodily activity.
aṅrtasya bhūreḥ अनुतस्य भूरेः, [of an] abundant falsehood. [RV 7.60.5]
antaḥ-karaṇa अंतःकरण, the inner instrument; mind; mind and vital as opposed to the body.
antaḥsukho'ntarārāmaḥ अंतःसुखोऽन्तरारामः, he who has the inner happiness and the inner ease and repose. [see the following]
antaḥ sukho'ntarārāmas tathāntarjyotir eva yaḥ अंतःसुखोऽन्तरारामस्तथाऽन्तरज्योतिरेव यः, he who has the inner happiness and the inner ease and repose and the inner light. [Gītā 5.24]
antarātman अन्तरात्मन्, inner self; inner being; soul.
antarikṣa (Antariksha) अन्तरिक्ष, "the intervening habitation"; the mid-region; the intermediate or connecting level of the vital or nervous consciousness; the vital worlds.
antarikṣam [nominative]
antaryāmin अन्तर्यामिन्, the inner control, the Guide in the conscious being.
anu ajāyata अन्वजायत, was born. [Bṛhad. 1.1.2]

anubhava अनुभव, experience.
anubhūti अनुभूति, [feeling, experience].
anucchvāsa [Beng.] अनुच्छ्वास, [sobriety, staidness (opposite of *ucchvāsa*)].
anumantr अनुमन्तु, giver of the sanction.
anumantā [nominative]
anumati अनुमति, sanction; consent.
anupaśyati अनुपश्यति, sees everywhere. [Īśa 6]
aṅur hyeṣa dharmāḥ अणुर्येष धर्मैः, [for] subtle is the law of it. [cf. *Kaṭha* 1.1.21]
anuṣṭhāna अनुष्ठान, religious exercise.
anuṣṭubh (*anuṣṭup*) अनुष्टुप्, [the name of a class of Sanskrit metres all of which have eight syllables in each *pāda*], the ordinary epic metre.
aṅviḥ अण्वी, the subtle ones. [Ved.]
anyad अन्यद्, other.
anyadeva अन्यदेव, "quite other", other verily. [Īśa 10,13]
anyadevatāḥ अन्यदेवताः, other godheads. [Gītā 7.20, 9.23]
anyaḥ अन्यः, other. [Gītā 15.17]
āpaḥ, see *āpas*
apāna अपान, [one of the five *prāṇas*]: situated in the lower part of the trunk, it presides over the lower functions, especially over the emission of such parts of the food as are rejected by the body, and over procreation; it is intimately connected with the processes of decay and death; it is the breath of death, for it gives away the vital force out of the body.
apāpavidham अपापविद्धम्, unpierced by evil; pure. [Īśa 8]
aparā prakṛti (Apara Prakṛiti) अपरा प्रकृति, the lower Nature, the external objective and superficial subjective apparent Nature which manifests all minds, lives and bodies.
aparārdha अपराध, the lower half (of world existence); the lower hemisphere.
aparā vidyā अपरा विद्या, the lower knowledge, the knowledge of the world.
apas अपस्, 1. work, activity. 2. the

Waters. 3. [one of the five *bhūtas*]: water [see the following, definition 2].

āpas, *āpaḥ* आपस्, 1. the Waters (the Vedic symbol for the seven cosmic principles and their activities). 2. [one of the five *bhūtas*]: water, the materialising or outward flowing principle of continuation represented to our senses in matter as sap, seed, *rasa*.

apatyam अपत्यम्, child, offspring.

apauruṣeya अपौरुषेय, [of divine origin, not of the authorship of man].

Apnavāna अन्नवान, [the name of a ṛṣi]; the doer of works; he who acts, he who attains or acquires the seer-wisdom. [Ved.]

āpo devīḥ, *āpo divyāḥ* आपो देवीः, आपो दिव्याः, the divine waters. [Ved.]

āpo vicetasah आपो... विचेतसः, the waters that have perfect knowledge. [RV 1.83.2]

aprakāśa अप्रकाश, absence of light, obscurity, forgetfulness.

aprakāśita graha अप्रकाशित ग्रह, unrevealed or unmanifest planet.

apraketam अप्रकेतम्, inconscient. [see the following]

apraketam salilam अप्रकेतं सलिलम्, inconscient ocean. [see the following]

apraketam salilam sarvam idam अप्रकेतं सलिलं सर्वम्... इदम्, all this was an ocean of inconscience. [RV 10.129.3]

apramatta अप्रमत्त, free from negligence.

apramattatā अप्रमत्तता, [the state of being free from negligence].

aprameya अप्रमेय, immeasurable.

apravṛtti अप्रवृत्ति, inertia, [opposite of *pravṛtti*].

apriya अप्रिय, unpleasant; the unpleasant. *apriyam* [nominative]

apsaras (Apsara) अप्सरस्, [a celestial damsel], one of the divine Hetairae of Paradise.

apsu sūrye अप्सु सूर्ये, in *sūrya* and in the waters. [see the following]

apsu sūrye mahad dhanam अप्सु सूर्ये

महद्वनम्, the great wealth which is found in the sun [*sūrya*] and in the waters. [RV 8.68.9]

āptakāma आप्तकाम, satisfied in his desires.

āptavākya आप्तवाक्यम्, authority (the recorded opinions of men who had *viveka*, or traditions and customs founded on an ancient enlightenment).

ārabhate karmayogam आरभते... कर्मयोगम्, engages in the *yoga* of action. [Gītā 3.7]

ārādhana आराधन, worship of the Divine (love, self-surrender, aspiration to the Divine, calling the name, prayer).

ārādhās आराधस्, [without prosperity or felicity]. [Ved.]

ārambha आरम्भ, initiation [i.e. beginning].

araṇi (Aranis) अरणी, the [two] tinders (Heaven and Earth). [Ved.]

Āraṇyaka आरण्यक, [a class of religious and philosophical writings closely connected with the *Brāhmaṇas*].

arati अरति, traveller, fighter, worker, pilgrim; the energy that does the great work. [Ved.]

arātiḥ अरतीः, the powers of undelight. [Ved.]

Arcanānas अर्चनानस्, the name of a ṛṣi, "the pilgrim of the Light", he who travels to the illumination created by the word. [Ved.]

arhat अर्हत्, worthy; exalted; [in Buddhism]: one extremely exalted or one who has risen high above the world; the *ārya* perfected.

ari अरि, a fighter, one's own champion; a hostile fighter, an enemy.

ariḥ kṛṣṭayah अरिः कृष्टयः, the fighters, doers of work, the Aryan people, the warlike nations. [Ved.]

ārjava आर्जव, candour, sincerity, clearness, open honour.

arka अर्क, sun, light; the Vedic hymn.

arkaiḥ [instrumental plural], by the hymns of illumination. [Ved.]

arocayat अरोचयत्, [he illumined or made

it to shine].
ārodhanam divaḥ आरोधनं दिवः, the ascending slope of heaven. [RV 4.8.2,4]
ārogyam आरोग्यम्, [diseaselessness, health].
ārogyam utthāpanā saundaryam vividhānandaḥ iti śarīracatuṣṭayam, see these words separately
ārṣa prayoga अर्षं प्रयोग, ["rṣi's license": a form of expression, sometimes violating the normal rules of grammar, peculiar to the Vedic rṣis].
ārta अर्त, [one of the four classes of devotees]: the distressed, who turn to the divine help in the sorrow and suffering of existence. [Gītā 7.16]
artha अर्थ, 1. [one of the four human interests]: interest; material, economic and other aims and needs of the mind and body. 2. object, thing. 3. meaning, significance [of a word].
arthān [accusative plural]
arthārthī अर्थार्थी, [one of the four classes of devotees]: the seeker of personal objects, one who seeks the Divine for fulfilment of desire. [Gītā 7.16]
arthaśāstra (Arthashastra) अर्थशास्त्र, [(a book treating of) the science of political economy or political science].
arūp [Beng.], [formlessness, chaos].
arūpa अरूप, formless.
arvat, *arvan* अर्वात्, अर्वन्, horse, war-horse.
arvatsu [locative plural]
arya अर्य, an aspiring soul, one who rises to the noble aspiration and who does the great labour as an offering in order to arrive at the good and the bliss. [Ved.]
aryaḥ [nominative]
ārya (Aryan) अर्य, the good and noble man; the fighter; he who strives and overcomes all outside him and within him that stands opposed to the human advance; he who does the work of sacrifice, finds the sacred word of illumination, desires the gods and increases them and is increased by them into the largeness

of the true existence; he is the warrior of the light and the traveller to the Truth.
āryabhūmi अर्यभूमि, [the country of the *ārya*, India], the Sacred Land.
aryaḥ, see under *arya*
Aryaman अर्यमन्, [Ved.]: the Aspirer; the aspiring power and action of the Truth; the Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscurity to its luminous and happy goal. [Later]: the chief of the Fathers [pitṛs].
Aryamā [nominative]
āryam varṇam (Arya Varna) अर्यं वर्णम्, [the colour (*varṇa*) of the *ārya*]. [Ved.]
Aryan, see *ārya*
aryapatnīḥ अर्यपत्नी, [those (feminine)] possessed by the *ārya*; wives of the noble ones.
āryā śakti अर्या शक्ति, [an Energy of the nature of the *ārya*].
āryāvarta अर्यावर्त, [the abode of the *ārya*, India].
asad ātman असदात्मन्, [the Self (*ātman*) as non-being]; Universal Non-Being.
asakta-buddhiḥ sarvatra असक्तबुद्धिः सर्वत्र, [having] an understanding unattached everywhere. [Gītā 18.49]
asaktaṁ sarvabhṛt असक्तं सर्वभृत्, unattached, yet all-supporting. [Gītā 13.15]
āsakti आसक्ति, [attachment].
asambhūti असम्भूति, the Non-Birth, non-Becoming. [Iśa 12]
asammūḍhaḥ ... martyeṣu असम्मूढः ... मर्त्येषु, unbewildered among mortals. [cf. Gītā 10.3]
āsana आसन, 1. [in *haṭhayoga*]: fixed posture, rigidly set position of the body. 2. a place and a fixed position (where the rṣis would sit until they got *siddhi*).
āsanāyā mṛtyuḥ अनाया मृत्युः, the Hunger which is Death. [Bṛhad. 1.2.4]

aśānti अशांति, disquiet, trouble.
āsanya (*prāṇa*) आसन्य (प्राण), the chief
 Breath or Breath of the mouth.
 [*Bṛhad.* 1.3.7]
asat असत्, Non-Being, Non-Existence,
 Nothingness; that which is not mani-
 fested and beyond manifestation and
 is not contained in the basis of mani-
 festation.
āścaryam आश्चर्यम्, mystery.
aśeṣataḥ अशेषतः, without omission or
 remainder. [*Gītā* 7.2 etc.]
aśeṣeṇa अशेषेण, without exception. [*Gītā*
 4.35 etc.]
 Ashtasiddhi, see *aṣṭasiddhi*
 Ashutosha, see *Āśutoṣa*
 Ashwa, see *aśva*
 Ashwamedha, see *aśvamedha*
 Ashwattha, see *aśvattha*
 Ashwins, see *Āśvins*
aśivam अशिवम्, evil.
aślīla अश्लील, [indecent].
asmajjuhūrāṇam enaḥ अस्मज्जुहुराणामेनः,
 ... from us the devious attraction of
 sin. [*Īśa* 18]
asmākebhiḥ nṛbhiḥ अस्माकेभिः नृभिः, by our
 men. [*Ved.*]
aśnute saha brahmaṇā अश्नुते... सह ब्रह्मणा,
 enjoyeth... along with the *brahman*.
 [*Tait.* 2.1]
āśrama (Ashram) आश्रम, 1. the house
 or houses of a Teacher or Master
 of spiritual philosophy in which he
 receives and lodges those who come
 to him for the teaching and practice.
 2. the four *āśramas*: the four succes-
 sive stages or periods of the devel-
 oping human life: the period of
 the student, the period of the house-
 holder, the period of the recluse or
 forest-dweller, the period of the free
 super-social man.
āśraya आश्रय, the whole basis, lodge-
 ment, point of resort (of the con-
 sciousness and action).
asṛjata असृजत्, loosed (it) forth.
aṣṭasiddhis अष्टसिद्धयः, [the eight *siddhis*
 (occult powers)].

aṣṭau ślokaśahasrāṇi अष्टौ श्लोकसहस्राणि,
 eight thousand *ślokas*. [*Mahābhārata*,
 Adiparva, 1.81]
asti hi ekam अस्ति हि एकम्, for it is the
 One.
asu असु, vital force, might (which is
 the basis of all energetic and impe-
 tuous feeling and action).
āśu आशु, swift, full of swiftness.
aśubham अशुभम्, evil, defect.
aśuddha अशुद्ध, impure.
aśuddhi अशुद्धि, [impurity].
asura असुर, [*Ved.*]: the Lord; used in
 the *Veda* as in the *Avesta* for the
deva, but also for the gods, his mani-
 festations; it is only in a few hymns
 that it is used for the dark Titans;
 [Later]: the strong or mighty one,
 Titan; a [hostile] being of the men-
 talised vital.
āsurīṣu आसुरीषु, into Asuric (births).
 [*Gītā* 16.19]
asurya असुर्य, titanic.
asuryāḥ [plural]
asūrya असूर्य, sunless, unilluminated.
asūryāḥ [plural] [*Īśa* 3]
asuryam असुर्यम्, the god-power, the
 mastering force of the Lord, the
 divine "asura" in us. [*Ved.*]
Āśutoṣa (Ashutosha) आशुतोष, [the
 swiftly placated* (with sacrifice and
 effort), an epithet of *Rudra-Śiva*],
 the refuge of men.
asūyā असूया, [envy], carping.
aśva (Ashwa) अश्व, Horse, a figure of
 the *prāṇa*, the dynamic force of Life;
 Energy, Force.
aśvā अशवा, mare.
aśvāḥ [plural]
āśvāda आशवाद्, taste.
aśvamedha (Ashwamedha) अश्वमेध, the
 offering of the horse. [*Ved.*]: the
 offering of the Life-Power with all
 its impulses, desires, enjoyments to
 the divine existence. [Later]: [a great
 sacrifice performed by an imperial
 sovereign and sometimes used as a
 means of empire-building.]

aśvattha (Ashwattha) अश्वत्थ, fig-tree (symbolises the cosmic manifestation).

aśvavatī अश्ववती, having with her her horses; accompanied by the swift-nesses of force. [Ved.]

Aśvins (Ashwins, Aswins) अश्विनौ, the two Riders on the Horse; lords of the joyous upward action of the mind and the vital powers; twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of active enjoyment, but they are also powers of Truth, of intelligent action, of right enjoyment. [Ved.]

aśvyam अश्व्यम्, mass of abundance or power of the horse. [Ved.]

Aswins, see *aśvins*.

asya mahimānam अस्य महिमानम्, his greatness. [Munḍ. 3.1.2; Śvet. 4.7]

atarkeyam अतर्क्यम्, that which logic cannot reach. [Kaṭha 1.2.8]

atat tvam asi अतत्वसि, thou art not That. [cf. *tat tvam asi*]

atha parā yayā tad akṣaram adhiḡamyate अथ परा यया तदक्षरपरिगम्यते, and then the higher by which is known the Immutable. [Munḍ. 1.1.5]

Atharvan (Atharva) अथर्वन्, the ṛṣi of the journeying on the Path; [the seer of the *Atharva-veda*]. [Ved.]

Atharvāṅgaḥ (Atharvans) अथर्वान्, [the descendants of *Atharvan*]. [Ved.]

Atharva-veda अथर्ववेद, [the fourth *Veda*, composed by *Atharvan*].

atīva me priyāḥ अतीव मे प्रियाः, exceedingly dear to Me. [Gītā 12.20]

ātmā, see under *ātman*

ātmabodha आत्मबोध, [awareness of the Self].

ātmadāna आत्मदान, self-giving.

ātmā (eva) abhūt sarvāṅi bhūtāni (sarva-bhūtāni) आत्मा (एव) अभूत् सर्वाणि भूतानि (सर्वभूतानि) the Self-existent has become all (these) becomings. [cf. *Īśa* 7]

ātmajñāna आत्मज्ञान, knowledge of the Self.

ātmamāyayā आत्ममायाया, by self-*māyā*. [Gītā 4.6]

ātman आत्मन्, Self; Spirit; the original and essential nature of our existence; in relation to the individual [cf. *brahman*] the Supreme is our own true and highest Self, *ātman*.

ātmā [nominative]

ātmānam [accusative]

ātmanā ātmānam आत्मनात्मानम्, thyself by thyself. [see the following]

ātmanā ātmānam vettha आत्मनात्मानं वेत्थ, thou knowest thyself by thyself. [Gītā 10.15]

ātmānam, see under *ātman*

ātmānam akartāram आत्मनामकर्तारम्, himself as the non-doer. [Gītā 13.30]

ātmānam avasādayet (न) आत्मनामवसादयेत्, [thou shouldst (not) depress the self]. [Gītā 6.5]

ātmānam niyama आत्मनं नियम्य, [controlling the self]. [Gītā 18.51]

ātmānam sarvabhūteṣu sarvabhūtāni cātmani आत्मनं सर्वभूतेषु सर्वभूतानि चात्मनि, the Self in all existing things and all existing things in the Self. [cf. *Īśa* 6; cf. *Gītā* 6.29]

ātmānam sṛjāmi आत्मनं सृजामि, I loose forth myself. [Gītā 4.7]

ātmani atho mayi आत्मन्यथो मयि, in the Self and then in Me. [Gītā 4.35]

ātmani ātmānam ātmanā आत्मनि... आत्मनात्मानना, the self in the self by the self. [Gītā 13.25]

ātmani samnyasya आत्मनि संन्यस्य, [having renounced (them) into the Self].

ātmani viśva-darśanam आत्मनि विश्वदर्शनम्, [the seeing of the universe within the Self].

ātmanyātmanā आत्मन्यात्मना, in the self by the self. [cf. *Gītā* 13.25]

ātmāprasāda आत्मप्रसाद, [happy tranquillity of the Self].

ātmārati आत्मरति, the delight of the Self.

ātmāratiḥ [nominative]

ātmārtham आत्मार्थम्, [for the sake of the Self].

ātmaśakti [Atmashakti] आत्मशक्ति, Self-Power.

ātmasarpaṇa आत्मसमर्पण, self-surrender.

ātmasarpaṇam [nominative]

ātmasarṇyama आत्मसंयम, self-discipline, the power and habit to control whatever needs control in the movements of the nature.

ātmasātkaraṇa आत्मसात्करण, an assimilative appropriation, a making a thing settle into oneself and turn into characteristic form of our self-being.

Atmashakti, see *ātmaśakti*

ātmaślāghā आत्मश्लाघा, pride, self-confidence, knowledge of one's own might; with purification it becomes the divine Self within rejoicing in the Shakti of God as it pours itself out through the human *ādhāra*.

ātmaupamena sarvatra आत्मोपम्येन सर्वत्र, all everywhere in the image of the Self. [Gītā 6.32]

ātmavān आत्मवान्, in possession of the Self.

ātma-vibhūti आत्मविभूति, God's power of various self-becoming.

ātmaviśuddhaye आत्मविशुद्धये, for self-purification. [Gītā 6.12]

ātri अत्रि, "the eater or the traveller": the devourer [a kind of demon]; [Atri: a Vedic ṛṣi from whom are descended the Atris]. [Ved.]

Ātris अत्रयः, "eaters, travellers", the name of a family of ṛṣis in the Veda.

aṭṭahāsya अट्टहास्य, [loud laughter], the laughter that makes light of defeat and death and the powers of the ignorance.

aṭṭahāsyaṃ [nominative]

AUM, [the sacred syllable om with its three constituent letters A, U, M shown separately].

avajānanti mām mūḍhā mānuṣīm tanum āśritam अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्, deluded minds despise Me lodged in the human body. [Gītā 9.11]

avalambana अवलम्बन, a support.

avas अवस्, guard, safety, protection. [Ved.]

avaśam prakṛter vaśāt अवशं प्रकृतेर्वशात्, helplessly subject owing to the control of prakṛti. [Gītā 9.8]

avaśam vaśāt अवशं...वशात्, helplessly subject owing to the control... [see the preceding]

avaśtabhya अवष्टभ्य, leaning upon. [Gītā 9.8]

avasthā अवस्था, status.

avatāra (Avatar) अवतार, Incarnation; the descent into form; the revelation of the Godhead in humanity; the Divine manifest in a human appearance; the word *avatāra* means a descent; it is the coming down of the Divine below the line which divides the divine from the human world or status.

avedit अवेदोत्, one comes to (that) Knowledge. [Kena 2.5]

āveśa आवेश, [entrance, possession]; exultation of the uplifting of the consciousness, elation of the inrush and passage [of poetical inspiration].

avibhaktam ca bhūteṣu vibhaktam iva ca sthitam अविभक्तं च भूतेषु विभक्तमिव च स्थितम्, indivisible but as if divided in beings. [Gītā 13.17]

avicāri अविचारी, [one] without perception and deliberation.

avidat अविदत्, he found.

avidhipūrvakam अविधिपूर्वकम्, not in the true order. [Gītā 16.17]

avidyā अविद्या, the Ignorance; the consciousness of Multiplicity; the relative and multiple consciousness.

avidyāmāyā अविद्यामाया, [māyā of the Ignorance].

avidyāyām antare अविद्यायाश्चक्षरे, within the Ignorance. [see the following]

avidyāyām antare vartamānāḥ अविद्यायाश्चक्षरे वर्तमानाः, living and moving within the Ignorance. [Kaṭha 1.2.5; Muṇḍ. 1.2.8]

avikampena yogena yujyate अविकम्पेन योगेन युज्यते, unites himself (to Me) by an

untrembling *yoga*. [*Gitā* 10.7]
avikārya अविकार्यं, immutable. [*Gitā* 2.25]
avranam अवरणम्, without wound or scar.
 [*Īśa* 8]
avratān अवतान्, those who observe not
 the law of (thy) working. [*Ved.*]
avṛdhah अवृधः, they who desire no in-
 crease. [*Ved.*]
āvṛtti आवृत्ति, repetition.
avyabhicāriṇī bhakti अव्यभिचारिणो भक्ति,
 unswerving devotion. [cf. *Gitā* 13.11]
avyākṛta अव्याकृत, the Unmanifest.
avyākṛta prakṛti अव्याकृत प्रकृति, undiffe-
 rentiated Nature.
avyakta अव्यक्त, unmanifest, latent, con-
 cealed; the unmanifestation, unmani-
 fest principle; [in *sāṅkhya*]: the
 primary unmanifest seed-state of the
 manifest active eightfold nature of
 things; [in *vedānta*]: the power in-
 volved or inherent in unmanifest
 Spirit or Self out of which cosmos
 comes and into which it returns.
avyaktam akṣaram अव्यक्तम् अक्षरम्, the un-
 manifest immutable. [cf. *Gitā* 12.1]
avyaktam anirdeśyam अव्यक्तम् अनिरदेश्यम्,
 unmanifest, indefinable. [cf. *Gitā*
 12.3]
avyaktamūrti अव्यक्तमूर्ति, whose image is
 not revealed. [cf. *Gitā* 9.4]
avyakta parārdha अव्यक्त परार्धं, concealed
 higher hemisphere.
avyaktāt param avyaktam अव्यक्तात्परम-
 व्यक्तम्, [an unmanifest Supreme be-
 yond the Unmanifest]. [cf. *Gitā* 8.20;
Kaṭha 1.3.11]
avyakto'kṣaraḥ अव्यक्तोऽक्षरः, the unmani-
 fest immutable. [*Gitā* 8.21]
avyakto vyaktāt paraḥ अव्यक्तो व्यक्तात्परः,
 [unmanifest Supreme beyond the
 manifest].
avyavahārya अव्यवहार्यं, incommunicable;
 without relations.
avyavahāryam [nominative, neuter]
avyaya अव्यय, imperishable.
ayam ātmā brahma अयमात्मा ब्रह्म, this
 Self is the *brahman*. [*Māṇḍ.* 2]
Ayāsya अयास्य, [a *ṛṣi* associated with the

navagvas]. [*Ved.*]
ayoni-sambhava अयोनिस्तन्भव, Virgin
 [wombless] birth.

B

babhru बभ्रु, red gold or tawny yellow.
bābū [Hind.] बाबू, [gentleman], espe-
 cially, a Bengali of the higher and
 middle class; [often used with the
 name like the English "Mr."].
baddha jīva बद्ध जीव, a soul in bondage.
badmāś (Badmash, Budmash) [Hind.]
 बदमाश, [hooligan].
bahūni बहूनि, many. [see the following]
*bahūni me vyatītāni janmāni (tava cār-
 juna)* बहूनि मे व्यतीतानि जन्मानि (तव चार्जुन),
 many are My lives that are past,
 (and thine also, O Arjuna). [*Gitā* 4.5]
bahuvrīhi बहुव्रीहि, [in Sanskrit grammar:
 attributive compound].
bāhyapūjā बाह्यपूजा, external worship.
bāhya sparśa बाह्यस्पर्शं, the touch of
 outward things. [cf. *Gitā* 5.21]
baiṭhak [Hind.] बैटक, [deep knee-bends].
baiṭhakkhānā [Hind.] बैठकखाना, [draw-
 ing-room, parlour].
bakalam [Hind.] बकलम्, [delegation of
 authority to another].
bala बल, strength.
balam [nominative]
bālaka बालक, [child, boy].
balam, see under *bala*
Balarāma (Balaram) बलराम, [the elder
 brother of *Kṛṣṇa*, sometimes re-
 garded as an *avatāra* of *Viṣṇu*].
balaślāghā बलश्लाघा, [boasting about
 (confidence in) one's strength].
bālavat बालवत्, as a child.
bande mātaram [Beng. pronunciation of
 बन्दे मातरम्], I bow to the Mother.
bandhu बन्धु, kin; friend.
bandobast [Hind.] बन्दोबस्त, arrangement.
baniyā (Bania, Banya) [Hind.] बनिया,
 [= *vaiśya*; merchant, shopkeeper].
barābhaya, Beng. pronunciation of
varābhaya.

barhis बरिहिस, the sacred grass, the seat of sacred grass. [Ved.]

barhiṣad pitarah (Barhishad Pitris) बरिहिसव पितरः, [the Fathers "seated on the sacrificial grass", a class of *pitṛs*]. [Ved.]

bāsanā [Beng.], [wish, longing, fanciful desire]. [cf. *vāsanā*]

behesta, see *bihiṣṭa*

bhadram भद्रम्, good, happy; anything good, auspicious, happy.

bhaga भग, enjoyment, enjoyer; *Bhaga*: the *deva* as the Lord of enjoyment, the divine Enjoyer in man.

bhāga भग, share, portion; enjoyment. [Ved.]

Bhaga Savitr (Bhaga Savitri) भग सवितु, [Savitṛ, the Creator, as *Bhaga*, the Enjoyer].

Bhagavad Gītā भगवद्गीता, ["the Song of the Blessed Lord", a celebrated scripture in the form of a dialogue between *Kṛṣṇa* (*Bhagavān*) and *Arjuna* spoken on the battlefield of *Kuru-kṣetra*, which occurs as an episode in the *Mahābhārata*].

Bhagavān (Bhagawan, Bhagwan) भगवान्, God; the Lord of Love and Delight.

bhāgavata (Bhagavat, Bhagawata) भगवत्, 1. the *Bhāgavata Purāṇa* [one of the eighteen *Purāṇas*], the law of the *vaiṣṇava* dispensation of adoration and love. 2. [a worshipper of *Bhagavān*].

bhagavat-cetanā (Bhagavat Chetana) भगवच्चेतना, [the divine consciousness], the Mother.

bhāgavatī śakti भगवती शक्ति, [the divine Power].

Bhagawan, see *Bhagavān*

Bhagiratha भगीरथ, [the name of an ancient king of the solar dynasty who brought down the Ganga from heaven].

Bhagwan, see *Bhagavān*

bhāi bhāi ek thāin [Beng.] भाइ भाइ एक ठाँइ, brother and brother massed inseparably together.

bhajāmi भजामि, I accept (them) to My love. [Gītā 4.11]

bhajana (Bhajan) भजन, [a devotional song; worship].

bhajanti pṛitipūrvakam भजन्ति प्रीतिपूर्वकम्, they adore Me with an intense delight of love. [cf. *Gītā* 10.10]

bhajati भजति, adores (Me), has *bhakti* (for Me). [Gītā 15.19]

bhakta भक्त, a lover and devotee of the Divine.

bhakti भक्ति, love for the Divine, devotion to the Divine.

bhaktimān me priyaḥ भक्तिमान्...मे प्रियः, the God-lover (the one who has love of Me) is dear to Me. [Gītā 12.17]

bhaktimārga भक्तिमार्ग, [the path of *bhakti*].

bhaktivāda भक्तिवाद, [the gospel of *bhakti*].

bhaktiyoga भक्तियोग, [the *yoga* of devotion].

bhaktiyā mām abhijānāti भक्त्या मामभिजानति, by *bhakti* he comes to know Me. [Gītā 18.55]

bhāṅg [Hind.] भाँग, [hemp, used as an intoxicant].

bhaṅga, see *varṇikābhaṅga*

bhaṅgi [Hind.] भंगी, scavenger.

Bhārata (Bharat) भारत, India.

Bhārataśakti (Bharata Shakti) भारतशक्ति, [the *śakti* of India].

Bhāratavarṣa (Bharatavarsha) भारतवर्ष, India.

Bhārati भारती, see *Mahi*.

bhārgaḥ savitur devasya yo no dhiyaḥ pracodayāt भर्गः सवितुर्वेवस्य यो नो धियः प्रबोधयात्, [the power and light of the divine Sun (*Savitṛ*) ... which should impel our thoughts]. [cf. *RV* 3.62.10]

bhārgavāḥ (Bhargavas) भार्गवाः, a clan of *ṛṣis* [descended from *Bhr̥gu*] who went by his name; [same as the *Bhr̥gu*]. [Ved.]

bhartṛ भर्तृ, upholder; husband.

bhartā [nominative]

bhartṛśokaparitāṅgī भर्तृशोकपरिताङ्गी, her whole body afflicted with grief for

her husband. [*Mahābhārata*, 3.64.12]
bhāṣya (Bhashya) भाष्य, a commentary.
bhāva भाव, 1. status of being. 2. a becoming. 3. a subjective state, one of the secondary subjective becomings of Nature (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of the reason, the turns of the feeling and moral sense). 4. the affective nature. 5. general sensation. 6. [one of the *ṣaḍaṅga*]: the emotion or aesthetic feeling expressed by the form. 7. [in poetry: feeling, mood, sentiment].

bhāvāḥ [plural]

bhāva-karaḥ भावकर, [maker of subjective becomings]. [cf. *Gītā* 8.3]

Bhavānī (Bhawani) भवानी, [a name of the Goddess]; the Mother; the Infinite Energy.

Bhavānī Bhārati (Bhawani Bharati) भवानी भारती, [*Bhavānī* as the *śakti* of India].

Bhavānī Mahiṣa-mardini (Bhawani Mahisha Mardini) भवानी महिषमर्दिनी, [*Bhavānī* as the slayer of the Buffalo-demon (*Mahiṣāsura*)].

Bhavānī Mandira (Bhawani Mandir) भवानी मन्दिर, [the temple of *Bhavānī*, the Mother].

bhavanti भवन्ति, they are.

bhavanti matta eva भवन्ति . . . मत्त एव, they are from Me. [*Gītā* 10.5]

bhāvō'nyah भावोऽन्यः, another status of existence. [*Gītā* 8.20]

Bhawani etc., see *Bhavānī* etc.

bhayānaka भयानक, [one of the eight *rasas*]: the terrible.

bheda भेद, difference, a different part.
bhedāḥ [plural]

bhedābheda भेदाभेद, difference and sameness.

bhoga भोग, enjoyment, possession.

bhogaiśvarya-gatim prati भोगेश्वर्यगतिं प्रति, directed to enjoyment and lordship as its goal. [*Gītā* 2.43]

bhogalipsā भोगलिप्सा, [desire for *bhoga*].

bhogārtham भोगार्थम्, for the sake of enjoyment.

bhogasāmarthya भोगसामर्थ्यं, capacity for enjoyment.

bhogasāmarthyam [nominative]

bhōgin भोगिन्, [enjoyer].

bhoktā भोक्ता, enjoyer.

bhoktāraṁ yajñatapasām भोक्तारं यज्ञ-तपसात्, enjoyer of sacrifice and *tapas-yā* (askesis). [*Gītā* 5.29]

bhoktāraṁ yajñatapasām sarvabhūta-maheśvaram भोक्तारं यज्ञतपसां सर्वभूतमहेश्वरम्, enjoyer of sacrifice and askesis, great Lord of all beings. [cf. *Gītā* 5.29]

bhraṣṭa भ्रष्ट, [fallen (from *yoga*)].

Bhr̥gu (Bhrigu) भृगु, a great *ṛṣi*, the son of *Varuṇa*; regarded as one of the original sages, progenitor of the clan of *ṛṣis* who went by his name.

Bhr̥guḥ (Bhrigus) भृगवः, solar powers of *Sūrya*, burning powers of the Sun; a family of *ṛṣis* in the *Veda*, [descendants of *Bhr̥gu*]. [*Ved.*]

bhr̥madhya भ्रूमध्य, [the place between the eyebrows].

Bhujyu भुज्यु, "the seeker of enjoyment", son of King *Tugra*. [*Ved.*]

bhukti भुक्ति, enjoyment.

bhuktiḥ [nominative]

bhūmā भूमा, the Large.

bhūmi भूमि, earth.

bhunjīthāḥ भुञ्जीथाः, thou shouldst enjoy. [*Īśa* 1]

bhūr (Bhu) भूर्, the material world.

bhūri (*aspaṣṭa*) *kartvam* भूरि (अस्पष्ट) कर्त्वंम्, (there is made clear) the much that has still to be done. [*RV* 1.10.2]

bhūrloka भूर्लोक, the material world, the world of formal becoming.

bhūta भूत, 1. a becoming, an existence. 2. an elemental power or spirit. 3. an element; the five *bhūtas*: elements, the five elemental states of substance: *ākāśa*, *vāyu*, *agni* (*tejas*), *āpas* (*jala*), *prthivī*.

bhūtānām [genitive plural]

bhūtāni [nominative and accusative plural]

bhūta-bhāvana bhūteśa deva-deva jagat-pate भूतभावन भूतेषा देवदेव जगत्पते, lord of existences, cause of their becoming, God of gods, master of the universe. [*Gītā* 10.15]

bhūtabhryn na ca bhūtastho mamātmā bhūtabhāvanaḥ भूतभृन्न च भूतस्थो ममात्मा भूतभावनः, My self is that which supports beings and constitutes their existence, it does not dwell in them. [*Gītā* 9.5]

bhūtabhryt भूतभृत्, that which supports beings. [see the preceding]

bhūtagrāmam भूतग्रामम्, multitude of beings or becomings.

bhūta-karaḥ भूतकरः, [maker of existences]. [cf. *Gītā* 8.3]

bhūtānām, see under *bhūta*

bhūtānām īśvaraḥ भूतानामोऽस्वरः, the lord of beings. [*Gītā* 4.6]

bhūtāni, see under *bhūta*

bhūtāni abhūt भूतानि... अभूत्, became the becomings. [cf. *Īśa* 7]

bhūtāni... ātmānam भूतानि... आत्मानम्, existences... the Self. [reference to *Īśa* 6 translated thus: but he who sees everywhere the Self in all existences and all existences in the Self...]

Bhutas, see under *bhūta*

bhūtā bhūtā भूत्वा भूत्वा, having come into the becoming again and again. [*Gītā* 8.19]

bhuvana भुवन, becoming; world.
bhuvanam [nominative]

bhuvar (Bhuvah) भुवर, world of pure vitality, world of various becoming (the intermediate dynamic, vital or nervous consciousness).

bhuvārloka भुवर्लोक, world of free vital becoming in form.

bhūya eva śṛṇu me paramaṁ vacaḥ भूय एव... शृणु मे परमं वचः, again hearken to My supreme word. [*Gītā* 10.1]

bibāha [Beng. pronunciation of विवाह], [marriage].

bibhatsa बीभत्स, [one of the eight *rasas*]: the horrible or repellent.

Bibhishan, Beng. pronunciation of

Vibhīṣaṇa.

bideshi [Beng. pronunciation of विदेशी], [foreign (goods)].

bihīṣta (*behesta*) [Hind.] बिहिस्त, Paradise.

bijamantra बीजमन्त्र, [seed-mantra].

bila बिल, hole.

bindu बिन्दु, [dot, point].

biparīta buddhi [Beng. pronunciation of विपरीत बुद्धि], [deluded intelligence].

brahma, see under *brahman*

Brahmā (Brahma) ब्रह्मा, [*Ved.*]: 1. the Power of the Divine, which creates the worlds by the Word; 2. the priest of the Word. [Later]: the creative Deity [one of the *trimūrti*]; the Eternal's personality of existence. [*Brahmā* is the nominative; the uninflected form of the word is *brahman*; it differs from *brahman* "the Eternal" only in gender].

brahmabhūta ब्रह्मभूत, has become the *brahman*.

brahma-bhūyāya ब्रह्मभूयाय, [for] arriving at the Brahmic status. [*Gītā* 18.53]

brahmacārin (Brahmachari) ब्रह्मचारिन्, [one who practises *brahmacarya*; a student].

brahmacarya (Brahmacharya) ब्रह्मचर्य, complete sex-purity.
brahmacaryam [nominative]

brahmacatuṣṭaya (Brahmachatushtaya) ब्रह्मचतुष्टय, [the *catuṣṭaya* of the *brahman*].
brahmacatuṣṭayam [nominative]

Brahmā devānām prathamāḥ sambabhūva ब्रह्मा देवानां प्रथमः सम्भव, *Brahmā* first of the Gods was born. [*Mūṇḍ.* 1.1.1]

brahmadviṣaḥ ब्रह्मद्विषः, haters and destroyers of the Word. [*Ved.*]

brahmāgni ब्रह्मग्नि, the fire of the *brahman*. [cf. *Gītā* 4.24, 25]

brahmajñānam ब्रह्मज्ञानम्, [knowledge (*jñāna*) of the *brahman*].

brahmaloka ब्रह्मलोक, world of the *brahman*, in which the soul is one with the infinite existence and yet

in a sense still a soul able to enjoy differentiation in the oneness; the highest state of pure existence, consciousness and beatitude attainable by the soul without complete extinction in the Indefinable.

brahman ब्रह्मन्, [Ved.]: the sacred or inspired word, expression of the heart or soul; heart; the Vedic word or *mantra* in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being; the Soul that emerges out of the subconscious in Man and rises towards the superconscious and also word of creative Power welling upward out of the soul. [Vedānta]: the Reality; the Eternal; the Absolute; the Spirit; the Supreme Being; the One besides whom there is nothing else existent; in relation to the universe [cf. *ātman*] the Supreme is *brahman*, the one Reality which is not only the spiritual, material and conscious substance of all the ideas and forces and forms of the universe, but their origin, support and possessor, the cosmic and supracosmic Spirit.

brahma [nominative]

brahmaṇā [instrumental], by the hymn.

brahmaṇi [locative], into the *brahman*. [cf. *Brahmā*]

brāhmaṇa (Brahmin) ब्राह्मण, [a member of the first of the four orders (*catuvarṇa*)]: the priest of knowledge; the man of learning and thought and knowledge; (symbolic idea): the Divine as knowledge in man.

brahmaṇā, see under *brahman*

brahmānanda ब्रह्मानन्द, [the *ānanda* of the *brahman*].

Brāhmaṇas, ब्राह्मणाः, [the portion of the *Veda*, distinct from its *mantra* (hymnal) portion, which contains rules for the employment of the *mantras* at various sacrifices, and

also detailed explanations of the origin and meaning of the *mantras* and numerous old legends].

Brahmaṇaspati ब्रह्मणस्पति, the lord of the divine word (*brahman*); the Creator (by the word).

brahmaṇā vipaścītā ब्रह्मणा विपश्चिता, with the wise-thinking *brahman*. [Tait. 2.1]

brahmāṇḍa ब्रह्माण्ड, [the universe as the "egg of *Brahmā*"].

brahman hiraṇyagarbha ब्रह्मन् हिरण्यगर्भं, [*brahman* as] Master of the Dream Universe. [see *hiraṇyagarbha*]

brahmaṇi, see under *brahman*

brahma-nirvāṇa ब्रह्मनिर्वाण, extinction in the *brahman*.

brahman prājña (*brahman avyakta*) ब्रह्मन् प्राज्ञ (ब्रह्मन् अव्यक्त), [*brahman* as] Master of the Trance Universe of Unmanifestation. [see *prājña*]

brahman-śakti (Brahman-Shakti) ब्रह्मण-शक्ति, substance-force. [see *brahman* and *śakti*]

brahman virāṭ ब्रह्मन् विराट्, [*brahman* as] Master of the Waking Universe. [see *virāṭ*]

brāhmaṇya ब्राह्मण्य, Brahminhood; the *dharma* of the *brāhmaṇa*.

brāhmaṇyam [nominative]

brahmaṇyabhivṛtyaktikarāṇi yoge ब्रह्मण्य-भिव्यक्तिकरतर्कण योगे, signs accompanying (or helpful to) the opening to the higher consciousness [*brahman*] in *yoga*. [Śvet. 2.11]

brahmaṇyādhāya (*brahmaṇi ādhāya*) *karmāṇi* ब्रह्मण्याधाय कर्मणि, having reposed (or founded) works on the *brahman*. [Gītā 5.10]

brahmarandhra ब्रह्मरन्ध्र, [in *yoga*: the opening at the top of the skull].

brahmaśakti (Brahmashakti) ब्रह्मशक्ति, [the soul-power of the *brāhmaṇa*].

brahmasaṁsparśam atyantam sukham aśnute ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते, he enjoys the exceeding happiness of the touch of the *brahman*. [Gītā 6.28]

brahma satyaṁ jagan mithyā ब्रह्म सत्यं

अनित्यत्वा, the Eternal is true, the world is a lie. [*Vivekacūḍāmaṇi* 20]
brahmāstra ब्रह्मास्त्र, [a *brahman*-missile].
Brahmasūtra (Brahma Sutras) ब्रह्मसूत्र, [a well-known aphoristic work treating of the *brahman*; it is one of the main texts of the *vedānta* philosophy; also called *Vedānta-sūtra*].
brahmatejas, brahmatejaḥ (Brahmatej) ब्रह्मतेजस्, [the power and glory of *brahman*], a power of light full of spiritual force, illumination and purity of working.
brahmavāda ब्रह्मवाद, [the gospel of the *brahman*], the Vedantic philosophy [as opposed to the *vedavāda*].
brahmavādīn ब्रह्मवादिन्, [one who professes the *brahmavāda*].
brahma-varcas ब्रह्मवर्चस्, same as *brahmatejas*
brahmavarcasya (Brahmavarchasya) ब्रह्मवर्चस्य, the force of *jñāna* working from within a man, which tends to manifest the divine light, the divine power, the divine qualities in the human being.
brahmavarcasyam [nominative]
brahmavid āpnoti ब्रह्मविदाप्नोति, the knower of *brahman* reacheth... [see the following]
brahmavid āpnoti param ब्रह्मविदाप्नोति परम्, the knower of *brahman* reacheth that which is supreme. [*Tait.* 2.1]
brahmavid brahmaṇi sthitaḥ ब्रह्मविद् ब्रह्मणि स्थितः, [the knower of the *brahman* established in the *brahman*]. [*Gītā* 5.20]
brahmavidyā ब्रह्मविद्या, the knowledge of *brahman*.
brahmavyaktikarāṇi yoge ब्रह्मव्यक्तिकराणि योगे, signs accompanying (or helpful to) the opening to the higher consciousness [*brahman*] in *yoga*. [cf. *Śvet.* 2.11]
brahmayoga ब्रह्मयोग, *yoga* [union] with the *brahman*. [see the following]
brahmayogayuktātmā ब्रह्मयोगयुक्तात्मा, [one with] his self in *yoga* (*yukta*) by

yoga with the *brahman*. [*Gītā* 5.21]
 Brahmin, see *brāhmaṇa*
brāhmī sthiti (Brahmisthiti) ब्राह्मी स्थिति, standing in the *brahman*, the Brahmic condition. [*Gītā* 2.72]
bṛhad dyau बृहद् द्यौ, the great heaven. [*Ved.*]
Bṛhaspati (Brihaspati) बृहस्पति, [*Ved.*]: the Master of the creative Word (the stress in the name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it). [Later]: spiritual teacher of the gods; guardian of the planet Jupiter; chief of the high priests of the world.
bṛhat (Brihat) बृहत्, large, wide; the Large, the Vast (used to describe the world or plane of Truth-Consciousness). [*Ved.*]
bṛhat dyau, see *bṛhad dyau*
bṛhat jyoti बृहत् ज्योति, the vast light. [*Ved.*]
 Brihaspati, see *Bṛhaspati*
 Brihat, see *Bṛhat*
 Brindaban, Brindavan, see *Vṛndāvana*
Buddha बुद्ध, [a great sage, sometimes considered to be one of the *avatāras* of *Viṣṇu*]; the awakened spirit.
buddheḥ parataḥ बुद्धेः परतः, supreme over the intelligent will. [see the following]
buddheḥ paratastu saḥ बुद्धेः परतस्तु सः, that which is supreme over the intelligent will is He. [*Gītā* 3.42]
buddhi बुद्धि, intelligence-will; understanding; intellect; reason; thinking mind; the discriminating principle, at once intelligence and will.
buddhibheda बुद्धिभेद, a division in the understanding. [see the following]
buddhibhedam janayet बुद्धिभेदं जनयेत्, should create a division in the understanding. [cf. *na buddhibhedam* etc.]
buddhigrāhyam atindriyam बुद्धिग्राह्यमतीन्द्रियम्, beyond perception by the sense but seizable by the perceptions of the reason. [*Gītā* 6.21]

buddhikoṣa बुद्धिकोष, [the *koṣa* of the *buddhi*; intellectual sheath].
buddhir lipyate बुद्धिलिप्यते, the understanding receives a stain. [cf. *Gītā* 18.17]
buddhiśakti बुद्धिशक्ति, [the full power (and perfection) of the *buddhi*].
buddhiśaktiḥ [nominative]
buddhiyoga बुद्धियोग, the *yoga* of the intelligent will.
buddhi-yogam upāśritya बुद्धियोगमुपाश्रित्य, having resorted to the *yoga* of the will and intelligence [*buddhiyoga*]. [Gītā 18.57]
buddhyā viśuddhayā yuktaḥ बुद्ध्या विशुद्धया युक्तः, [in union by the purified *buddhi*]. [Gītā 18.51]
budhā bhāva-samanvitāḥ बुधा भावसमन्विताः, [the wise, rapt in emotion]. [Gītā 10.8]
budhna बुध्ने, foundation. [Ved.]
budhne ṛtasya बुध्ने ऋतस्य, in the foundation of the Truth (*ṛtam*). [cf. *RV* 3.61.7]
Budmash, see *badmās*
bujruki [Beng.] बुज्रुकि, [pretence, trick, imposture].
byrāgee, Beng. pronunciation of *vairāgī*.

C

caddar (Chaddar) [Hind.] चद्दर, [a cloth worn to cover the upper body, shawl].
caitanya (Chaitanya) चैतन्य, consciousness.
caitanya ātmā (Chaitanya Atma) चैतन्य आत्मा, [Self of consciousness].
caityanyaghana चैतन्यघन, concentrated consciousness, dense luminous consciousness. [same as *cidghana*]
caityanyaloka (Chaitanyaloka) चैतन्यलोक, [world of consciousness].
caitanya puruṣa (Chaitanya Puruṣa) चैतन्य पुरुष, conscious being; the all-conscious Soul.
caitya guru चैत्य गुरु, the Guide in the

conscious being.
caitya puruṣa (Chaitya Puruṣa) चैत्य पुरुष, psychic Person; the psychic being.
cakra (Chakra) चक्र, [wheel]; circle; [disc, discus]; subtle centre, ganglionic centre in the nervous system; [a group of *sādhakas*].
cakravartin, cakravartī rājā (Chakra-vartī Raja) चक्रवर्तिन्, चक्रवर्ती राजा, [emperor, universal sovereign].
cakṣuḥ चक्षुः, eye, vision.
cakṣu lajjā (*chakshu lajja*) [Beng.] चक्षु लज्जा, [modesty] the desire to be always pleasant and polite.
Ṣakya-Muni, see *Sākyamuni*
calā pṛthvī sthirā bhātī कला पृथ्वी स्थिरा भाति, the earth moves, it appears to be still.
camasaṁ caturvayam चमसं चतुर्वयम्, the fourfold bowl. [RV 4.36.4]
camū चम्, the wine bowl. [Ved.]
canas चनस्, food; enjoyment, pleasure. [Ved.]
caṇḍāla (Chandala) चण्डाल, outcaste.
Caṇḍī (Chandi) चण्डी, a name of *Durgā*, the Goddess who is the energy of *Śiva*.
caṇḍibhāva (Chandibhava) चण्डीभाव, the force of *Kālī* manifest in the temperament.
caṇḍibhāvaḥ [nominative]
candra (Chandra) चन्द्र, 1. luminous; blissful. [Ved.] 2. [the moon].
candraloka (Chandraloka) चन्द्रलोक, [world of the Moon].
caprās (Chapras) [Hind.] चपरस, [badge (of authority)].
carṣaṇi चर्षणि, effort, laborious action or work, or the doer of such action. [Ved.]
carṣaṇiprāḥ चर्षणिप्राः, the doer of the work, the man. [Ved.]
Cārvāka (Charvak) चार्वाक, [a materialistic philosopher; his school].
caturvarṇa (Chaturvarna) चतुर्वर्ण, the fourfold order: *brāhmaṇa, kṣatriya, vaiśya, śūdra*.
cāturvarṇya (Chaturvarnya) चातुर्वर्ण्य, [the system of] the four orders.

caturvyūha चतुर्व्यूह, fourfold manifestation (of God: *Śrīkṛṣṇa*, *Balarāma*, *Pradyumna*, *Aniruddha*); fourfold effective Power.

caturyuga (Chaturyuga) चतुर्युग, [(a cycle of) the four *yugas*].

catuṣpād dharma चतुष्पाद् धर्म, the perfect harmony of the four *dharmas* (*brāhmaṇyam*, *kṣatram*, *vaiśyam*, *śaudram*).

catuṣṭaya (Chatushtaya) चतुष्टय, [a set of four; quartet].

catvāro manavaḥ चत्वारो मनवः, the four *Manus* (the spiritual Fathers of every human mind and body). [*Gītā* 10.6]

caudhari (Chowdhury) [Hind.] चौधरी, [the head man of a village].

celā (Chela) [Hind.] चेला, disciple.

ceṣṭāḥ चेष्टाः, the many kinds of effort. [*Gītā* 18.14]

cetanaḥ acetaneṣu चेतनः अचेतनेषु, conscious in the inconscient. [cf. the following]

cetanaścetanānām चेतनश्चेतनानाम्, the (one) consciousness in (many) conscious beings. [*Kaṭha* 2.2.13; *Śvet.* 6.13]

cetas चेतस्, [*Ved.*]: knowledge; the conscious heart. [Later: consciousness; mind, heart, soul].

cetayanti चेतयन्ती, awakening the consciousness to knowledge. [see the following]

cetayanti sumatīnām चेतयन्ती सुमतीनाम्, awakener of the consciousness to right thinkings or right states of mind. [*RV* 1.3.11]

Chaitanya etc., see *caitanya* etc.

Chaitya Puruṣa, see *caitya puruṣa*

Chakra, see *cakra*

Chakravarti Raja, see *cakravartin*

Chakshu lajja, see *caṅkṣu lajjā*

Chandala, see *caṅḍāla*

chandās छन्दस्, rhythm; [metre; a Vedic hymn].

chandāṁsi [plural]

Chandi, see *caṅḍī*

Chandibhava, see *caṅḍibhāva*

Chandra, see *candra*

Chandraloka, see *candraloka*

Chapras, see *caprās*

Charvaka, see *Cārvāka*

Chaturvarna, see *caturvarṇa*

Chaturvarṇya, see *cāturvarṇya*

Chatushtaya, see *catuṣṭaya*

chāyā (Chhaya) छाया, [shadow]; negative luminosity.

Chela, see *celā*

Chhaya, see *chāyā*

Chhotalok, see *choṭalok*

Chichchhakti, see *cit-śakti*

Chid-Atman, see *cid-ātman*

chinnābhram iva naśyati छिन्नाभ्रमिव पश्यति, fails like a dispersing cloud. [*Gītā* 6.38]

Chit, see *cit*

Chitragupta, see *Citragupta*

Chitraratha, see *Citraratha*

Chitta, see *citta*

Chit Tapas, see *cit tapas*

Chittashakti, see *cittaśakti*

Chittashuddhi, see *cittaśuddhi*

Chaddar, see *caddar*

choṭalok (Chhotalok) [Beng.] ছোটলোক, [(a member of) the lower orders of society (a pejorative term)].

Chowdhury, see *caudhari*

chudis, see *cūrīs*

cicchakti, see *cit-śakti*

cidākāśa चिदाकाश, [ether of consciousness], inner space.

cid-ātman (Chid Atman) चिदात्मनः, [self of consciousness].

cidghana चिद्घन, dense luminous consciousness, the seed-state of the divine consciousness. [same as *caitanyaaghana*]

cikīrṣur lokasamgraham विकीर्णलोकसंग्रहम्, having for his motive the holding together of the peoples. [*Gītā* 3.25]

cinmaya चिन्मय, [composed of consciousness]; transcendental.

cinmaya deha चिन्मय देह, [*cinmaya* body], spiritualised conscious body.

cit (Chit) चित्, consciousness.

cit koṣa चित्कोष, [the sheath of consciousness].

Citragupta (Chitragupta) चित्रगुप्त, [the

name of an attendant of *Yama* who records the good and evil deeds of each man].

Citraratha (Chitraratha) चित्ररथ, [the name of the chief of the *gandharvas*].

cit-śakti (Chit Shakti) चित्तशक्ति, consciousness-force, conscious force; the divine Energy; the Mother.

citta (Chitta) चित्त, basic consciousness; mind-stuff, the general stuff of mental consciousness; passive memory; "heart and mind".

cittākāśa चित्ताकाश, mental or psychical ether.

cit tapas (Chit Tapas) चित्तपद्, consciousness-force, pure energy of Consciousness; the infinite divine self-awareness which is also the infinite all-effective Will.

cittapramāthi चित्तप्रमाथि, [confusing the mind; exciting passion].

cittaśakti (Chittashakti) चित्तशक्ति, [the full power (and perfection) of the *citta*].

cittaśaktiḥ [nominative]

cittaśuddhi (Chittashuddhi) चित्तशुद्धि, purification of the *citta*.

cittavṛtti चित्तवृत्ति, waves of consciousness, waves of reaction and response which rise up from the basic consciousness [*citta*]; the manifold activities of consciousness (thoughts and memories and desires and sensations and perceptions and feelings).

cittavṛttinirodha चित्तवृत्तिनिरोध, [control of all the movements of the mind. [*Yogasūtra* 1.2]

citti चित्ति, the Knowledge; the truth-perceiving conscious vision and knowledge.

çitti acitti चित्ति अचित्ति, the Knowledge and the Ignorance. [cf. the following]

cittim acittim cinavad vi vidvān चित्तिमचित्ति चिनवदि विद्वान्, let the knower distinguish the Knowledge and the Ignorance. [*RV* 4.2.11]

cīyate चीयते, is piled up; grows. [*Muṇḍ.* 1.1.8]

cūrīs (*chudis*) [Hind.] चूड़ियाँ, [bangles].

D

dabhram evāpi tvam vettha brahmaṇo rūpam दभमेवापि...त्वं वेत्थ ब्रह्मणो रूपम्, little indeed dost thou know the form of the *brahman*. [*Kena* 2.1]

dadhāti दधाति, establishes. [*Īśa* 4]

dadhi दधि, curds, [*Ved.*]: the fixation of the yield of the cow in the intellectual mind.

Dadhikrāvan दधिक्रावन्, the divine war-horse, a power of *Agni*. [*Ved.*]

daityas दैत्याः, [demons, sons of *Diti*].

daiva दैव, Fate, the influence of the Power or powers other than the human factor, other than the visible mechanism of Nature.

daivam [nominative]

daivi दैवी, of the godheads or God-head. [see the following]

daivi hyeṣā guṇamayī mama māyā दैवी ह्येषा गुणमयी मम माया, this is My divine *māyā* of the *guṇas*. [*Gītā* 7.14]

daivi prakṛti दैवी प्रकृति, the divine nature.

daivya ketu दैव्य केतु, the divine perception. [*Ved.*]

dakṣa (Daksha) दक्ष, [*Ved.*]: strength generally; mental power; the power of judgment, discernment, discrimination; *Dakṣa*: a god, master of the works of unerring right discernment. [*Purāṇa*]: one of the *Prajāpatis*, the original progenitors.

dakṣāya kratve दक्षाय क्रत्वे, [for] capacity and effective power or will and discernment. [*Ved.*]

Daksha, see *dakṣa*

dakṣiṇa (Dakshina) दक्षिण, 1. clever, skilful; right-hand; south. 2. giving or self-giving to the leaders of the sacrificial action.

dakṣiṇā (Dakshina) दक्षिणा, the pure intuitive discernment; *Dakṣiṇā*: the

goddess of divine discernment. [Ved.]

dakṣiṇamārga (Dakshinamarga) दक्षिण-मार्ग, [in the *Tantra*]: the right-hand path: the way of Knowledge; Nature in man liberating itself by right discrimination in power and practice of its own energies.

dama दम, mastery.

damana दमन, [taming, subduing, conquering].

dāna दान, giving.

dānam [nominative]

dānam vyayaḥ kauśalam bhogalipsā iti vaiśyaśaktiḥ, see these words separately

dānavas दानवाः, Titans, children of *Danu*, the Mother of division.

daṇḍ [Hind.] दण्ड, [a kind of exercise, similar in some respects to the push-up].

dandramyamānaḥ andhena nīyamāno yathāndhaḥ दण्डरम्यमाणः अन्धेन नीयमानो यथान्धः, beating about like the blind led by the blind. [cf. *Kaṭha* 1.2.5]

Danu दनु, the divided consciousness, mother of *Vṛtra* and the other *dānavas* (same as *Diti*). [Ved.]

dānus दानवः, children of *Danu*, [a class of demons]. [Ved.]

daridra-nārāyaṇa-sevā दरिद्रनारायणसेवा, [service of God in the poor].

daridrer sevā [Beng.] दरिद्रेर सेवा, [service of the poor].

darśana (Darshan, Darshana) दर्शन, seeing; the self-revelation of the Deity to the devotee; [an occasion when a spiritual personality in India allows himself to be seen]; [the six *darśanas*: the six systems of orthodox Indian philosophy: *pūrva-mīmāṃsā*, *uttara-mīmāṃsā* (*vedānta*), *nyāya*, *vaiśeṣika*, *sāṃkhya*, *yoga*].

dāsa दास, [demon]. [Ved.]

daśa gāvaḥ दश गावः, the ten Rays. [Ved.]

daśagvas (Dashagwas) दशगवाः, those who sacrifice for ten months; seers of the

ten rays who enter with *Indra* into the cave of the *paṇis* and recover the lost herds. [Ved.]

daśa kṣipapāḥ दश क्षिपः, the ten Casters. [Ved.]

dāsapatnī दासपत्नी, possessed by the destroyers, in the possession of *Vṛtra* or *Vala*. [Ved.]

dāsa varṇa दास वर्ण, [the *varṇa* of the *dāsa*]. [Ved.]

daśa yoṣaṇāḥ दश योषणाः, the ten Brides. [Ved.]

dasma दस्य, potent, powerful for (or in) action; doer of works. [Ved.]

dasra दस्र, effectual in action. [Ved.]

dāsya दास्य, service.

dāsyaṃ [nominative]

dāsyaḥ दास्यस्य, [desire to serve.]

dāsyaṃ, see under *dāsya*

dasyas दस्यवः, Robbers, destroyers, dividers, plunderers; powers of darkness; adversaries of the seekers of Light and the Truth; there are two great divisions of the *dasyus*: the *paṇis* and the *vṛtras*. [Ved.]

dayā दया, pity.

dehaśakti (Dehashakti) देहशक्ति, [the full power (and perfection) of the body].

dehaśaktiḥ [nominative]

dehātma-buddhi, *dehātmakabuddhi* देह-त्मबुद्धि, देहात्मकबुद्धि, the state of perception in which the body is identified with the Self.

dehī देही, the embodied soul.

deśa देश, place; country.

deśa-kāla-nimitta देश-काल-निमित्त, space-time-causality.

deśa-kāla-pātra (desh-kal-patra) देश-काल-पात्र, the (right) place, the (right) time and the (right) person.

deva देव, 1. god, godhead; God, God-head, the Divine. 2. [*tāntrika* distinction of *sādhakas*]: the divine man.

devān [accusative plural]

devabhāṣā देवभाषा, [the language of the gods, applied to the Sanskrit language].

deva-deva देवदेव, [God of gods], universal

deity.
devadviṣah देवद्विषः, god-haters.
devakriḍānudarśanam देवक्रीडानुदर्शनम्,
 watching the sports of the gods.
 [Bhāgavata Purāṇa]
devān, see under *deva*
devanāgari देवनागरी, [the name of the
 script (the one used in this glossary)
 in which Sanskrit is usually written].
devānām adabdhā (adabdhāni) vratāni
 देवानामदब्धा (अदब्धानि) व्रतानि, [the inviolate
 laws of the working of the gods].
 [Ved.]
devānām dhruva-vratāni देवानां ध्रुवव्रतानि,
 [the fixed laws of working of the
 gods]. [Ved.]
devānām prathamā vratāni देवानां प्रथमा
 व्रतानि, [the first laws of working of
 the gods]. [Ved.]
devān devayajo yānti madbhaktā yānti
mām api देवान्देवयजो यान्ति मद्भक्ता यान्ति
 मामपि, [they who worship the gods
 go to the gods, but My devotees
 come to Me]. [Gītā 7.23]
devanidāḥ देवनिदः, obstructors of the
 godhead. [Ved.]
devaputrāḥ देवपुत्राः, sons of the gods.
devatā देवता, [god, godhead].
devatāti देवताति, the formation or “ex-
 tension” of the Divine. [Ved.]
devātmaśakti देवात्मशक्ति, self-power of
 the Godhead. [see the following]
devātmaśaktim svaguṇair nigūḍhām देवा-
 त्मशक्ति स्वगुणैर्निगूढाम्, the self-power of
 the divine Existent hidden by its own
 modes. [Śvet. 1.3]
devatva देवत्व, [divinity]; godhead, the
 being of the *deva*.
devavīti देववीति, the manifestation of the
 Divine. [Ved.]
devavītaye [dative]
devayāna (Devayan) देवयान, a journey-
 ing of the gods or to the gods.
devayānāḥ [plural]
devayantaḥ देवयन्तः, seekers or builders
 of the godhead. [Ved.]
devayavaḥ देवयवः, seekers of the god-
 head. [Ved.]

devī देवी, [goddess]; the divine *śakti*—
 the Consciousness and Power of the
 Divine; the Mother and Energy of
 the worlds.
*Devī Caṇḍī Raṇarangiṇī Nṛmuṇḍamā-
 līnī* (Devi Chandi Ranarangiṇi Nri-
 mundamalini) देवी चण्डी रणरङ्गिणी नृमुण्ड-
 मालिनी, [the goddess *Caṇḍī* who de-
 lights in battle and wears a garland of
 human heads].
devī dvārah देवीद्वारः, the divine doors.
 [Ved.]
dhāmā धामा, placing, status, position,
 foundation; the placing of the law in
 a founded harmony which creates
 for us our plane of living and the
 character of our consciousness, ac-
 tion and thought. [Ved.]
dhāmāni [plural]
dhana धन, wealth; any kind of posses-
 sion.
dhanam [nominative]
dhanvan (Dhanwan) धन्वन्, solid or desert
 field of Matter. [Ved.]
dhāraṇā धारणा, the fixing of the mind
 on a single thought, feeling or object.
dhāraṇaśakti धारणशक्ति, faculty of hold-
 ing.
dhāraṇasāmarthyā धारणसामर्थ्यं, holding
 and responsive power; the power of
 sustaining the full stream of force, of
ānanda, of widening knowledge and
 being which descends into the mind
 and *prāṇa* and the vital and bodily
 functions.
dhāraṇasāmarthyam [nominative]
dharma धर्म, literally that which one
 lays hold of and which holds things
 together; Law, law of being, stan-
 dard of Truth, rule or law of action;
 the collective Indian conception of
 the religious, social and moral rule
 and conduct; [one of the four human
 interests]: ethical conduct and the
 right law of individual and social life.
dharmagolā [Beng.] धर्मगोला, [a collec-
 tive warehouse established for the
 benefit of the entire community].

dharmā-jīvana धर्मजीवन, the religious life.
dharmakṣetre kurukṣetre धर्मक्षेत्रे कुरुक्षेत्रे,
 on the field of the (working out of
 the) *dharmā*, the field of *Kurukṣetra*.
 [Gītā 1.1]
dharmarājya धर्मराज्य, the kingdom of
 the *dharmā*.
dharmasādhana धर्मसाधन, the means of
 fulfilment of *dharmā*.
dharmasālā (Dharmashala) धर्मशाला, [a
 building for the temporary accom-
 modation of pilgrims].
dharmā-saṅgha धर्मसंघ, a communal
 body [*saṅgha*] which exists as the
 expression of and is based in the
 rules, features, structure of its life
 on the maintenance of the *dharmā*.
dharmasāstra (Dharmashastra) धर्मशास्त्र,
 [a scripture dealing with *dharmā*].
 Dharmashala, see *dharmasālā*
 Dharmashastra, see *dharmasāstra*
dharmayuddha, *dharmayuddha* धर्मयुद्ध,
 धर्मयुद्ध, righteous battle.
dhātā'ham *viśvatomukhaḥ* धाताऽहं विश्व-
 तोमुखः, I am the Ordainer whose faces
 are on all sides. [Gītā 10.33]
dhenu धेनु, [Ved.]: "fosterer", "nourish-
 er", fostering cow; cow.
dhenavaḥ [plural]
dhi धी, thought power, intellect, the
 understanding that holds and ar-
 ranges.
dhiyaḥ [plural], thoughts.
dhira धीर, steadfast (in the gaze of
 one's thought); the strong and wise
 soul.
dhirāḥ [plural]
dhiras tatra na muhyati धीरस्तत्र न मुह्यति,
 the strong and wise soul is not per-
 plexed, troubled or moved by them,
 [Gītā 2.13]
dhiṣaṇā धिषणा, intellect, understand-
 ing. [Ved.]
dhiyaḥ, see under *dhi*
dhiyaṁ ghṛtācim धियं घृताचीम्, bright
 understanding, an intellect full of
 a rich and bright mental activity.
 [RV 1.2.7]

dhobī [Hind.] धोबी, [a washerman].
dhoti (Dhoty) [Hind.] धोती, [a cloth
 to cover the lower body and legs,
 worn by Hindu men].
dhṛti धृति, steadfastness, persistence of
 will.
dhṛtyā [instrumental], by a firm
 and steady will.
dhruvam ध्रुवम्, permanence, the Perma-
 nent.
dhruvam adhruveṣu ध्रुवनध्रुवेषु, perma-
 nence in things that pass. [Kaṭha
 2.1.2]
dhūmra धूम, smoke-coloured.
dhyāna ध्यान, meditation, contempla-
 tion; mental concentration whether
 in thought, vision or knowledge.
dhyāna-yoga-paro nityam ध्यानयोगपरो
 नित्यम्, [always resorting to the *yoga*
 of meditation]. [Gītā 18.52]
dhyāni ध्यानी, [one who practises *dhyāna*].
dhyāni buddha ध्यानी बुद्ध, [the medita-
 ting *Buddha*].
dikṣā दीक्षा, [initiation].
diśaḥ दिशाः, regions.
Diti दिति, the divided being, the
 separative consciousness, the Finite;
 mother of the Titans; [same as
Danu]. [Ved.]
divaḥ pṛthivyāḥ दिवः पृथिव्याः, [of] Heaven
 and Earth: the mental and physical
 consciousness in man. [Ved.]
divaspade दिवस्पदे, in the seat of Heaven.
 [Ved.]
divasputra दिवस्पुत्र, son of Heaven. [Ved.]
divo napātā दिवो नपाता, [two] sons of
 Heaven. [Ved.]
divo rocanāni दिवो रोचनानि, the (three)
 luminous worlds of *sva*. [Ved.]
divyā ātma-vibhūṭayaḥ दिव्या ... आत्मविवभूतयः,
 divine self-manifestation in thy sove-
 reign power of becoming. [Gītā 10.16]
divya cakṣu (Divya Chakshu) दिव्य चक्षु,
 divine eye.
divya janma दिव्य जन्म, the divine birth,
 Avatarhood.
divyam janma [nominative]
divyam karma दिव्यं कर्म, divine works.

divyā puruṣam दिव्यं पुरुषम्, [to the divine *puruṣa*].
divyā navagvāḥ दिव्या नवग्वाः, the heavenly Nine-rayed ones. [Ved.]
doṣa दोष, [defect]; twilight.
draṣṭā द्रष्टा, seer.
dravyayajña द्रव्ययज्ञ, material and physical offering.
Drishti, see *dr̥ṣṭi*
dr̥ṣṭha द्रुह, strong, firm; the strong place. [Ved.]
dr̥ṣṭa द्रुष्ट, seen.
dr̥ṣṭi (Drishti) द्रुष्टि, seeing, sight, vision; revelation, revelatory knowledge; direct vision of the Truth; direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness.
dr̥ti द्रुति, a skin; literally a thing cut or torn (a partial formation out of the Truth-Consciousness). [Ved.]
druhaḥ द्रुहः, hurts or those who hurt. [Ved.]
duḥkha दुःख, sorrow.
duḥkha-bhoga दुःखभोग, [experience of sorrow].
duḥkham āptum दुःखमाप्तुम्, difficult to attain. [Gītā 5.6]
duḥkham avāpyate दुःखम्... अवाप्यते, [is attained with difficulty]. [see the following]
duḥkham dehavadbhiḥ दुःखं देहवद्भिः, [with difficulty by embodied souls]. [see the following]
duḥkham dehavadbhir avāpyate दुःखं देहवद्भिरवाप्यते, [is attained with difficulty by embodied souls]. [Gītā 12.5]
duḥkha-samyoga-viyogam दुःखसंयोगवियोगम्, the divorce of (the mind's) marriage with grief. [Gītā 6.23]
duḥkhavāda दुःखवाद, the gospel of sorrow.
duḥṣvapnyam दुःखस्वप्नम्, the evil dream (the false consciousness of that which is not the *ṛtam*). [RV 5.82.4]
durācāra दुराचार, [bad behaviour, ill conduct].
duratyayā दुरत्यया, hard to get beyond. [Gītā 7.14]

durga दुर्ग, the path beset by manifold dangers and sufferings and difficulties. [Ved.]
Durgā दुर्गा, the goddess who is the energy of Śiva.
durgam pathastat दुर्गं पथस्तत्, difficult of going is that path. [Kaṭha 1.3.14]
duritam दुरितम्, wrong going; error or stumbling, sin and perversion; calamity, suffering, all ill result of error and ill doing. [Ved.]
duritāni [plural]
dūta दूत, envoy.
dvaita (Dwaita) द्वैत, dualism; dualistic *vedānta*.
dvaitādvaita (Dwaitadwaita) द्वैताद्वैत, [dualism-non-dualism].
dvandva (Dwandva) द्वन्द्व, 1. a pair (of contraries). 2. [Sanskrit grammar: the dual compound].
dvandva-moha द्वन्द्वमोह, the delusion of the dualities. [Gītā 7.28]
dvandvātīta द्वन्द्वतीत, beyond the dualities. [Gītā 4.22]
dvāpara (yuga) (Dwapara) द्वापर (युग), [the third of the four *yugas*].
dvau bhūtasargau द्वौ भूतसर्गौ, two creations of beings. [Gītā 16.6]
dvāvimau puruṣau द्वाविमौ पुरुषौ, [these two *puruṣas*]. [see the following]
dvāvimau puruṣau loke kṣaraś cākṣara eva ca द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च, there are two *puruṣas* in the world, the *kṣara* and the *akṣara*. [Gītā 15.16]
dveṣa द्वेष, disliking, repulsion.
dveṣāmsi द्वेषांसि, hostile things, things that attack and divide. [Ved.]
diviṣaḥ द्विषः, foes; hostile powers; powers of undelight.
Dvita (Dwita) द्वित, the "second" or "double"; the god or *ṛṣi* of the second plane of the human ascent, that of the Life-Force; the Life-Soul. [Ved.]
Dwaita, see *dvaita*
Dwaitadwaita, see *dvaitādvaita*
Dwandva, see *dvandva*
Dwapara, see *dvāpara*

Dwita, see *dvita*

dyau द्यौ, Heaven (the pure mental consciousness). [Ved.]

dyauh [nominative]

Dyauspitā द्यौषिता, King of the heavens. [Ved.]

dyumatim iṣam द्युमतोश् इषम्, the luminous impulsion. [cf. *RV* 7.5.8]

dyumato viprān द्युमतो विप्रान्, luminous sages. [cf. *RV* 6.17.14]

E

ei muhūrte ei kṣaṇe [Beng.] एइ मुहूर्ते एइ क्षणे, [this moment, this instant].

eka एक, one; *Eka*: one or single, the *puruṣa* of the material consciousness. [Ved.]

ekah [nominative, masculine]

ekam [nominative, neuter]

ekabhaktiḥ एकभक्तिः, single devotion. [Gītā 7.17]

ekah, see under *eka*

ekah, acalaḥ, sanātanaḥ एकः, अचलः, सनातनः, one, motionless, without beginning or end.

ekam, see under *eka*

ekam bahudhā एकं बहुधा, one... in many ways. [see the following]

ekam bijam bahudhā śaktiyogāt एकं बीजं बहुधा शक्तियोगात्, one seed, manifold by the *yoga* of might. [cf. *Śvet.* 4.1 and 6.12]

ekam bijam bahudhā yaḥ karoti एकं बीजं बहुधा यः करोति, [who] fashions one seed in many ways. [Śvet. 6.12]

ekamevādvitīyam एकमेवाद्वितीयम्, [one without a second]. [Chānd. 6.2.1]

ekam sad viprā bahudhā vadanti एकं सद्भिर्वा बहुधा वदन्ति, the Existent is one, the sages express it variously. [RV 1.164.46]

ekam sat एकं सत्, one Existence. [see the preceding]

ekam sat bahudhā एकं सत् बहुधा, the Existent is one... variously. [see the preceding]

ekātma-pratyaya-sāram एकात्मप्रत्ययसारम्, Whose substance is the certitude of One Self. [Māṇḍ. 7]

ekatvam amupaśyataḥ एकत्वमनुपश्यतः, [of him] who sees everywhere oneness. [Īśa 7]

ekatvena prthaktvena bahudhā viśvato-mukham एकत्वेन पृथक्त्वेन बहुधा विद्वतोमुखम्, [in oneness, in separateness, manifoldly, in faces fronting everywhere]. [Gītā 9.15]

eko vaśī sarvabhūtāntarātmā एको वशी सर्वभूतान्तरात्मा, one controlling Spirit within all creatures. [Kaṭha 2.2.12]

eṣā brāhmī sthitiḥ एषा ब्राह्मी स्थितिः, [this is *brāhmī sthiti*]. [Gītā 2.72]

eṣa dharmah sanātanaḥ एष धर्मः सनातनः, this is the eternal law.

etaḥ vai tat एतद्दे तत्, this truly is that; this is the God of your seeking. [Kaṭha 2 passim]

etaḥ yonīni bhūtāni (sarvāṇi) एतद्योनीनि भूतानि (सर्वाणि), this is the womb of (all) beings. [Gītā 7.6]

etām vibhūtiṁ mama yo vetti एतां विभूतिं ...मम यो वेत्ति, [he who knows this My pervading lordship]. [Gītā 10.7]

etau vai mahimānau एतौ वै... महिमानौ, these two are (his) greatnesses. [Bṛhad. 1.1.2]

eva एव, indeed, verily.

Evayā Marut एवया मरुत्, a name of *Viṣṇu*. [Ved.]

G

gabhasti गर्भस्ति, 1. a ray of the sun. 2. forearm. [Ved.]

gadi [Beng.] गदि, [throne, position of authority].

gadya-chanda [Beng.] गद्य छन्द, a prose poem.

gāḥ गाः, cows, rays of light. [Ved.]

gahana गहन, thick; dense. [see the following]

gahanā karmaṇo gatiḥ गहना कर्मणो गतिः, thick and tangled is the way of

works. [*Gītā* 4.17]
gāmbhīrya गाम्भीर्यं, [depth; gravity, solemnity].
gaṇa गण, 1. a subordinate minister (of a *devatā*). 2. republic.
Gaṇapati, same as *Gaṇeśa*.
gandha गन्ध, odour.
gandharva गन्धर्व, [*Ved.*]: Lord of the host of delight. [Later: a celestial musician].
Gāṇḍīva (Gandiv) गान्धीव, [the name of *Arjuna's* bow].
Gaṇeśa (Ganesha) गणेश, the *devatā* of spiritual knowledge; the Power that removes obstacles by the force of knowledge.
gaṇikā गणिका, [courtesan], Hetaira.
gantāsi nirvedam गन्तासि निर्वेदम्, thou shalt become indifferent. [see the following]
gantāsi nirvedam śrotavyasya śrutasya ca गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च, thou shalt become indifferent to Scripture heard or that which thou hast yet to hear. [*Gītā* 2.52]
garimā गरिमा, [one of the *aṣṭasiddhis*: the power of becoming heavy at will].
Garuḍa गरुड, [a mythical bird, chief of the feathered race, enemy of the serpent race, vehicle of *Viṣṇu*].
gata-saṅgasya muktasya jñānāvasthitacetasaḥ गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः, [of] the liberated man, freed from attachment, with mind, heart and spirit (*cetas*) firmly founded in self-knowledge. [see the following]
gata-saṅgasya muktasya jñānāvasthitacetasaḥ ya jñāyācarataḥ karma samagramam praviliyate गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः यज्ञायोचरतः कर्म समग्रं प्रविलीयते, [all the works of the liberated man, freed from attachment, with mind, heart and spirit (*cetas*) firmly founded in self-knowledge who acts for the sake of sacrifice are dissolved]. [*Gītā* 4. 23]
gati गति, goal; the movement to the goal, the way; journey; spiritual or supraterrrestrial status gained by

man's conduct or efforts upon earth.
gauḥ, see under *go*
gāvah, see under *go*
gaveśanā गवेषणा, seeker of the cows. [*Ved.*]
gavi, see under *go*
Gaviṣṭhira गविष्ठिर, steadfast in the Light, the name of a *ṛṣi*. [*Ved.*]
gāvō matayaḥ गावो मतयः, the illuminations of knowledge, the thoughts of the Truth. [*Ved.*]
gavyam गव्यम्, mass of the rays or cows. [*Ved.*]
gavyam ūrvam गव्यमूर्वम्, the luminous wideness. [*Ved.*]
gavyatā manasā गव्यता मनसा, [by] the mind that seeks the light. [*ṚV* 3.31. 9; 4.1.15; 6.46.10]
gāyatra गायत्र, the simple hymn, that which brings up and sets in motion. [*Ved.*]
gāyatrī गायत्री, 1. [a famous Vedic *mantra* (*ṚV* 3.62.10)], the *mantra* for bringing the light of Truth into all the parts of the being. 2. [a Vedic metre].
ghana घन, compact.
gharma घर्म, [heat].
ghāṭ [Hind.] घाट, [a landing place at the side of a river or tank].
ghoraṁ karma घोरं कर्म, a dreadful work. [cf. *Gītā* 3.1]
Ghrita, see *ghṛta*
ghṛṇā घृणा, disgust, pity.
ghṛta (Ghrita) घृत, clarified butter, ghee; light, shining, mental clarity. [*Ved.*]
ghṛtam [nominative]
ghṛtasya [genitive]
ghṛtācī घृताची, luminous, bright with clarities, full of a rich and bright mental activity. [*Ved.*]
ghṛtam, see under *ghṛta*
ghṛtaṁ na pūtaṁ dhiṣaṇām घृतं न पूतं धिषणात्, an understanding like pure light. [cf. *ṚV* 3.2.1]
ghṛtapruṣā manasā घृतप्रुषा मनसा, with a mind pouring *ghṛta*. [*ṚV* 2.3.2]

ghṛtasnū घृतस्नु, dripping with light. [Ved.]

ghṛtasya, see under *ghṛta*.

ghṛtasya dhārāḥ घृतस्य धाराः, waters [streams] of the clarity. [Ved.]

gīḥ गीः, utterance, word, speech; the word as a power of expression. [Ved.]
gīrah [plural]

girām upaśrutīm cara गिरामुपश्रुतिं चर, respond with the *śruti* to our words. [RV 1.10.3]

girvāhasaḥ गिर्वाहसः, they who uphold the word. [Ved.]

girvaṇasaḥ गिर्वणसः, they who have joy in the word. [Ved.]

gītā गीता, [song; the *Gītā*, see *Bhagavad Gītā*].

gnā न्ना, female power of deity; the female divine Principle in the universe. [Ved.]

gnāḥ [plural]

gnāvah न्नावः, female powers. [Ved.]

go गो, cow; ray, light, radiance; consciousness; milk.

gauḥ [nominative singular]

gāvah [nominative plural]

gavi [locative singular], in the cow.

gobhiḥ [instrumental plural], with the radiances (the cows).

gonām [genitive plural], of the cows.

godā id revato madah गोदा इद्रेवतो मदः, the intoxication of thy ecstasy gives indeed the Light. [RV 1.4.2]

Gokula गोकुल, [the village where *Kṛṣṇa* was brought up].

goloka गोलोक, world of Love, beauty and *ānanda* full of spiritual radiances; the *vaiṣṇava* heaven of eternal Beauty and Bliss.

gomad hiranyavad गोमद् . . . हिरण्यवद्, radiant, golden. [RV 1.92.16]

gomad viravad dhehi ratnam uṣo aśvāvāt गोमदीरवदोहि रत्नमुषो मन्वावत्, O Dawn confirm in us a state of bliss full of light, of conquering energy, and of force of vitality. [RV 7.75.8]

gomat गोमत्, luminous, full of radiance. [Ved.]

gomatī गोमती [feminine of *gomat*], brilliant, accompanied by or bringing the rays of light. [Ved.]

gonām, see under *go*

Goonda, see *guṇḍā*

Goorkha, see *Gorkhā*

gopa, gopī गोप, गोपी, [cowherd, cowherdess], keepers and possessors of *goloka*.

Gopati गोपति, Master of the herds (*Indra*). [Ved.]

gopī, feminine of *gopa*

gorā ātā gorā ātā [Hind.] गेरा आता गेरा आता, [a European is coming! a European is coming!]

Gorkhā (Gurkha, Goorkha) [Hind.] गोरखा, [a member of the ruling race of Nepal; a soldier from Nepal serving in the Indian army].

goṣu yodhāḥ गोषु योधाः, fighters for the cows or rays. [RV 3.39.4]

gotama गोतम, most radiant.

Gotamāḥ (Gotamas) [plural], the masters of light, the family of the *ṛṣi* Gotama Raghugana. [Ved.]

Gotamebhiḥ [instrumental plural]

graha ग्रह, planet (one that has a hold on the earth).

grāvan ग्रावन्, the pressing stone. [Ved.]

gr̥ha गृह, house.

gr̥hapatī गृहपति, house-lord.

gr̥hastha गृहस्थ, a householder.

gr̥hasthāśrama (Grihasthashram) गृहस्थाश्रम, [one of the four *āśramas*]: the period of the householder.

gr̥hyasūtras (Grihyasutras) गृह्यसूत्राणि, [ritual works containing directions for domestic rites and ceremonies].

Grihasthashram, see *gr̥hasthāśrama*

Grihyasutras, see *gr̥hyasūtras*

gu गु, cow; radiance. [Ved.]

gvaḥ [plural]

guhā गुहा, cave; the secret, unmanifest or superconscious parts of being.

guhāhitam गुहाहितम्, established in our secret being.

guhāhitam gahvareṣṭham गुहाहितम् गह्वरेष्ठम्, established in our secret being and

lodged in the cavern heart of things.
 [Kaṭha 1.2.12]
guhāyām गुहायाम्, in the cave (the secret place of darkness).
guhyaṃ गुह्यम्, secret thing.
guhyaṭ गुह्यात्, than that which is hidden. [Gītā 18.63]
guhyaṭamam गुह्यात्मम्, the most secret thing. [Gītā 18.64; 9.1]
guhyaṭamam śāstram गुह्यात्मं शास्त्रम्, the most secret science [śāstra]. [Gītā 15.20]
guhyaṭaram गुह्यातरम्, the more secret thing. [Gītā 18.63]
gūḥam jyotiḥ गूढं ज्योतिः, the secret light. [Ved.]
guṇa गुण, 1. quality, character, property. 2. the three *guṇas*: the three modes of nature: *sattva*, *rajas*, *tamas*. 3. [in Sanskrit grammar]: vowel modification.
guṇā guṇeṣu vartante गुणा गुणेषु वर्तन्ते, it is the modes of nature that are acting on the modes. [Gītā 3.28]
guṇa-karma गुणकर्म, quality and particular force of working.
guṇā vartanta eva गुणा वर्तन्त... एव, it is merely the *guṇas* that work. [Gītā 14.23]
guṇḍā (Goonda) [Hind.] गुंडा, [rogue, hooligan].
 Gurkha, see *Gorkhā*
guru गुरु, teacher, spiritual teacher, guide.
gurugiri [Hind.] गुरुगौरी, [guru-hood].
gurusvāda गुरुस्वाद, [the doctrine that stresses the indispensability of the *guru* to the spiritual seeker].
gvaḥ, see under *gu*

H

hāhākāra हाहाकार, [lamentation, wailing].
hājat [Hind.] हाजत, . [lock-up, jail].
hakim [Hind.] हकीम, [a physician practising on the Arabic system].
hakimi [Hind.] हकीमी, [the Arabic med-

ical system].
hansa (Hansa) हंस, [goose, swan], “he who flies or evolves upward”.
Hanumat हनुमत्, [the divine monkey-devotee of *Rāma*].
Hanumān [nominative]
Hara-Gauri हरगौरी, the biune body of the Lord and his Spouse, *īśvara* and *śakti*, the right half male, the left half female.
haranti prasabham manah हरन्ति प्रसभं मनः, vehemently they carry away the sense-mind. [Gītā 2.60]
*hari*¹ हरि, red gold or tawny yellow; a shining horse (of *Indra*). [Ved.]
hari [dual], the two bright horses (of *Indra*).
*Hari*² हरि, [a name of *Viṣṇu*].
Harivaṃśa (Harivansha) हरिवंश, [a poem supplementary to the *Mahābhārata* dealing with the history and adventures of *Kṛṣṇa* and his family].
harit हरित्, one of *Sūrya*'s horses (indicates a deep, full and intense luminousness). [Ved.]
hāsya हास्य, the active side of *sukham*; it consists in an active internal state of gladness and cheerfulness which no adverse experience mental or physical can trouble.
hāsyam [nominative]
haṭhayoga हठयोग, a system of *yoga* which selects the body and the vital functionings as its instruments of perfection and realisation; the use of the body for the opening of the divine life on all of its planes.
haṭhayogin हठयोगिन्, [one who practises *haṭhayoga*].
hāthi [Hind.] हाथी, [an elephant].
hāvabhāva [Hind.] हावभाव, [gestures, especially coquettish gestures, blandishments].
haviḥ हविः, the offering, the divine food, the wine of delight and immortality. [Ved.]
haviṣmaḥ हविष्मन्, the *deva*, lord of the divine offering. [Ved.]

havya हव्य, oblation (signifies always action). [Ved].
haya हय, [horse].
hetu हेतु, motive.
himsā हिसा, [injury].
hiraṇmaya pātra हिरण्यपात्र, golden lid. [cf. *Īśa* 15]
hiraṇya हिरण्य, gold (the concrete symbol of the higher light.) [Ved.]
hiraṇyagarbha हिरण्यगर्भ, the Golden Embryo; the Spirit in the Dream-State.
hiraṇyam jyotiḥ हिरण्यं ज्योतिः, the golden light. [Ved.]
hiraṇyarūpam हिरण्यरूपम्, form of golden light. [Ved.]
hiraṇyavartanī हिरण्यवर्तनी, having a golden or shining path, moving in the path of light. [Ved.]
hlādini śakti (Hladini Shakti) ह्लादिनी शक्ति, [delight-giving power].
homa होम, the burned offering. [Ved.]
hotṛ (Hotri) होत्र, the priest of the sacrifice, he who calls and brings the gods and gives them the offering. [Ved.]
hotā [nominative]
hṛd हृद्, heart.
hṛdā taṣṭān हृदा...तष्टान्, formed by the heart. [RV 1.67.2]
hṛdaya हृदय, heart.
hṛdaye guhāyām हृदये गुहायाम्, in the heart — the secret heart-cave.
hṛd-padma, see *hṛt-padma*
hṛdya samudra हृद्य समुद्र, Ocean of the Heart. [cf. RV 4.58.5]
Hṛṣikeśa (Hrishikeshā) हृषीकेश, ["Lord of the senses", an epithet of *Kṛṣṇa*].
hṛt-padma हृत्पद्म, the heart centre [lotus].
humkāra हुम्कार, [the sound *hum*, a potent mantric syllable].

I

icchā इच्छा, wish.
icchā-dveṣa इच्छाद्वेष, wish and disliking.
icchā-mṛtyu इच्छामृत्यु, the power of

abandoning the body definitively without the ordinary phenomena of death, by an act of will.

icchā-śakti इच्छाशक्ति, power of will.

iḍānāḍī इडा नाडी, [one of the main nerve channels in the subtle body, situated on the left side of the central channel].

iha इह, here (in this life and body).

iha ca amutra ca इह च अमुत्र च, here and beyond.

ihaiva इहैव, here [itself]; (in life, on earth, in the body).

Ikṣvāku (Ikshvaku) इक्ष्वाकु, the name of the head of the Solar line.

Īlā इला, [Ved.]: the goddess of the Truth-vision; a faculty of the *ṛtam* representing truth-vision or revelation; the highest Word, premier energy of the Truth-Consciousness; she who is the direct revealing vision in knowledge and becomes in that knowledge the spontaneous self-attainment of the Truth of things in action, result and experience. [Purāṇas]: Mother of the Lunar dynasty.

Indra इन्द्र, the Master of the World of Light and Immortality (*sva*); the Power of divine Mind. [Ved.]

indra jyeṣṭho marudgaṇaḥ इन्द्र ज्येष्ठो मरुद्गणः, *Indra* eldest of the *Maruts*. [cf. RV 1.23.8; 2.41.15]

indrataṃ angirastamā इन्द्रतामं अंगिरस्तमा, "most-*Indra*", "most-*Angirasa*" [Ved.]

indriyas इन्द्रियणि, the sense-faculties.

iś, īśa (Ish, Isha) ईश, ईशा, Lord.

Īśāna (Ishana) ईशान, [master, ruler, a name of *Śiva-Rudra*].

iśā vāsyam ईशा वास्यम्, for habitation by the Lord. [see the following]

iśā vāsyam idaṃ sarvaṃ yat kiñca ईशा वास्यमिदं सर्वं यत्किञ्च, all this whatsoever ... is for habitation by the Lord. [see the following]

iśā vāsyam idaṃ sarvaṃ yat kiñca jagatyām jagat ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्, all this is for habitation by the Lord, whatsoever is individual

universe of movement in the universal motion. [*Īśa* 1]

Ish, Isha, see *iś*, *iśā*

Ishana, see *iśāna*

Ishita, see *iśitā*

Ishwara etc., see *iśvara* etc.

iśitā (Ishita) ईशिता, [one of the *aṣṭa-siddhis*]: the perfect control over the powers of nature and over things inert and intelligent; effectiveness of will acting not as command or through the thought, by *ājñānam*, but through the heart and temperament (*citta*) in a perception of need or pure *lipsā*.

iṣitam preṣitam patati manas इचितं प्रेषितं पतति मनस्, ...missioned the mind shot falls to its mark. [cf. *keneṣitam patati preṣitam manah*]

iṣṭa इष्ट, chosen, beloved; [= *iṣṭa-deva(tā)*].

iṣṭa-deva(tā) इष्टदेव(ता), the chosen deity; the name and form elected by our nature for its worship; a conscious Personality of the Divine answering to the needs of the seeker's own personality and showing to him in a representative image what the Divine is or at least pointing him through himself to the Absolute.

iśvara (Ishwara) ईश्वर, Lord, Master, the Divine, God.

iśvara-bhāva ईश्वरभाव, lordship, the temperament of the ruler and leader.

iśvaraḥ sarvabhūtānām hr̥dḍeśe ईश्वरः सर्वभूतानां हृद्देशे, the Lord in the heart of all creatures. [*Gīṭā* 18.61]

iśvarakoṭi (Ishwarakoti) ईश्वरकोटि, divine man; a human being whose centre has already been shifted upwards or from the beginning elevated in the superior planes of conscious existence, was established in God rather than in Nature; such men are already leaning down from God to Nature; they may therefore in losing themselves in Him yet keep themselves and live in Man-God. [cf.

jīvakoti]

iśvara-śakti (Ishwara-Shakti) ईश्वर-शक्ति, the dual principle of the Lord [*iśvara*] and his executive Power [*śakti*].

iśvari (Ishwari) ईश्वरी, [feminine of *iśvara*, "she who has mastery"].

iśvari śakti (Ishwari Shakti) ईश्वरी शक्ति, Divine Conscious Force and World Mother.

iti इति, [thus; used to indicate direct speech, to include under one head a number of terms grouped together, etc.].

itihāsa इतिहास, historical tradition, a historico-mythic epic narrative; ancient historical or legendary tradition turned to creative use as a significant mythos or tale expressive of some spiritual or religious or ethical or ideal meaning.

iti iti इति इति, it is this, it is this.

J

jaḍa जड, inert, mechanical, inconscient. *jaḍa laya* जड लय, [an absorption of the self into the Spirit, which leaves the mind, life and body in a state of inconscience and inertia].

jaḍa prakṛti जड प्रकृति, [inert nature]. *jaḍa samādhi* जड समाधि, inert inner existence.

jaḍavat जडवत्, like a thing inert.

jaḍavat paramahansa जडवत् परमहंस, a *paramahansa* who is outwardly inert and inactive, moved by circumstance or forces but not self-mobile, even though the consciousness is enlightened within.

jādū [Hind.] जादू, magic.

jagadguru (*jagat-guru*) जगद्गुरु, the World-Teacher.

jagadīśvaro vā जगदीश्वरो वा, or sovereign of the world.

jaganmithyā जगन्मिथ्या, the world is a lie. [*Vivekacūḍāmaṇi* 20]

jagannātha (Jagannath) जगन्नाथ, [Lord

of the world].
jagat जगत्, world, universe; (the word has the radical sense of motion): the perpetual movement; knot of motion.

jagat-guru, see *jagadguru*

jagatī जगती, 1. the movement; universe; the universal motion. 2. [the name of a metre].

jagatyām jagat जगत्यां जगत्, universe of movement in the universal motion. [Īśa 1]

jāgrat जाग्रत्, awake; the waking state, the consciousness of the material world.

jahi kāmaṁ durāsadam जहि कामं दुरासदम्, slay desire which is hard to assail. [cf. *Gītā* 3.43]

jala जल, water; [as one of the five *bhūtas* see *āpas*, definition 2].

jāmayāḥ जायमाः, kindred, brothers. [*Ved.*]

jana जन, man; birth and delight, the delight that gives birth to life and world; [= *janaloka*].

Janaka जनक, [a famous king and sage, the father of *Sitā*].

janaloka जनलोक, the world of creative delight of existence.

janmabhūmi जन्मभूमि, the land of one's birth.

janma karma ca me divyam जन्म कर्म च मे दिव्यम्, My divine birth and work. [see the following]

janma karma ca me divyam evaṁ yo vetti tattvataḥ, tyaktvā dehaṁ punarjanma naiti mām eti so'rjuna. vitarāgabhayakrodhā manmayā mām upāśritāḥ, bahavo jñānatapasā pūtā madbhāvam āgatāḥ.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

वीतरागभयक्रोधा मन्मथा मायुपाशिताः ।

बहवो ज्ञानतपसा पूता मद्भावयानताः ॥

He who knoweth thus in its right principles My divine birth and My divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna. Delivered from

liking and fear and wrath, full of Me, taking refuge in Me, many purified by austerity of knowledge have arrived at My nature of being. [*Gītā* 4.9-10]

janma-mṛtyu-jarā-duḥkhair vimukto mṛtam aśnute जन्ममृत्युजरादुःखैर्विमुक्तो मृतमश्नुते, free from birth and death and age and grief enjoys immortality. [*Gītā* 14.20]

janma-mṛtyu-jarā-vyādhi-duḥkha-doṣā-nudarśanam जन्ममृत्युजराव्याधिदुःखदोषाननुदर्शनम्, the perception of the defects of existence, birth and disease and death and old age and sorrow. [*Gītā* 13.9]

japa जप, [repetition of a *mantra* or a name of God].

jarā-maraṇa-mokṣāya mām āśritya yatanti ye जरामरणमोक्षाय मामाश्रित्य यतन्ति ये, [they who, having resorted to Me, strive for release from age and death]. [*Gītā* 7.29]

jarā-maraṇa-mokṣāya yatanti जरामरणमोक्षाय यतन्ति, [they strive for release from age and death]. [see the preceding]

jāt [Hind.] जात, [= *jāti*].

Jātavedas जातवेदस्, knower of the births (the worlds); [a Vedic epithet of *Agni*].

jāti जाति, caste.

jāti-dharma जातिधर्म, caste law and rule of living and conduct.

jāti-saṅgha जातिसंघ, caste communal assembly.

jātyantaraparīṇāmaḥ prakṛtyāpūrāt जात्यन्तरपरिणामः प्रकृत्यापूरत्, [evolutionary change (*parīṇāma*) into another species is by the flooding of nature]. [*Yogasūtra* 4.2]

jitaḥ sargaḥ जितः सर्गः, conquered the creation. [*Gītā* 5.19]

jitakrodha जितक्रोध, [one who has conquered anger].

jitātmā जितात्मा, a soul self-conquered.

jitendriya जितेन्द्रिय, [one who has conquered the senses].

jitvā śatrūn bhuñkṣva rājyaṁ samṛd-

dham जित्वा शत्रून्मुह्यस्व रान्यं समुद्रम्, conquer thy enemies and enjoy an opulent kingdom. [Gītā 11.33]

jīva जीव, 1. living creature. 2. the spirit individualised and upholding the living being in its evolution from birth to birth (the full term is *jīvātman*).

jīvabhūtām जीवभूताम्, [who] has become the *jīva*. [Gītā 7.5]

jīvakoṭi जीवकोटि, a human being leaning pre-eminently to the symbol-nature, who, once immersed, cannot return; he is lost in God to humanity. [cf. *iśvarakoṭi*]

jīvanmukta जीवन्मुक्त, living liberated man.

jīvanmukti जीवनमुक्ति, [liberation while living].

jīva puruṣa (Jīva Puruṣa) जीव पुरुष, [the *jīvātman* as a Person (*puruṣa*)].

jīvātman जीवात्मन्, the individual self; central being; the *ātman*, spirit or eternal self of the living being; the multiple Divine manifested here as the individualised self or spirit of the created being. [cf. *jīva*]

jīvātmā [nominative]

jīvātmikām जीवात्मिकाम्, in its essence the *jīva*.

jñāna ज्ञान, knowledge, wisdom; supreme self-knowledge; the essential aspect [cf. *vijñāna*] of the true unifying knowledge, the direct spiritual awareness of the supreme Being.

jñānam [nominative]

jñānadhāraṇasāmarthyam ज्ञानधारणसामर्थ्यम्, [capacity for receiving and sustaining knowledge].

jñānadīpena bhāsvatā ज्ञानदीपेन भास्वता, with the blazing lamp of knowledge. [Gītā 10.11]

jñānakāṇḍa ज्ञानकाण्ड, the section of knowledge [of the *Veda*], identified with the *Upaniṣads*. [cf. *karmakāṇḍa*]

jñānalipsā ज्ञानलिप्सा, [desire for knowledge].

jñānalipsā jñānaprakāśo brahmavarcaśyaṁ sthāiryam iti brahmatejaḥ,

see these words separately

jñānam, see under *jñāna*

jñānaṁ brahma ज्ञानं ब्रह्म, the *brahman* as the self-existent consciousness and universal knowledge.

jñānaṁ caitanyaṁ jyotir brahma ज्ञानं चैतन्यं ज्योतिर्ब्रह्म, [the *brahman* is knowledge, consciousness and light].

jñānam trikāladṛṣṭiḥ aṣṭasiddhiḥ samādhīḥ iti vijñānacatuṣṭayam, see these words separately

jñāna-nirdhūta-kalmaṣāḥ ज्ञाननिर्वृतकल्मषाः, [they whose sins have been removed by knowledge]. [Gītā 5.17]

jñānaprakāśa (Jnanaparakasha) ज्ञानप्रकाश, [light of knowledge].

jñānaprakāśo [nominative, modified form]

jñāna-śakti (Jñana Shakti) ज्ञानशक्ति, power of knowledge.

jñāna-yajñena yajanto mām upāsate ज्ञानयज्ञेन... यजन्तो मामुपासते, [they, sacrificing with the sacrifice of knowledge, worship Me]. [Gītā 9.15]

jñānayoga ज्ञानयोग, the *yoga* of knowledge; self-realisation and knowledge of the true nature of the self and the world.

jñānayogena sāṅkhyānām ज्ञानयोगेन साङ्ख्यानम्, by the *yoga* of knowledge of the *sāṅkhyas*. [Gītā 3.3]

jñāni (*bhaktah*) ज्ञानी (भक्तः), [one of the four classes of devotees]: the God-lover who has the knowledge. [Gītā 7.16]

jñātā iśvaraḥ ज्ञाता ईश्वरः, Knower and Lord.

jñātṛ ज्ञातृ, knower.

jñātā [nominative]

jñātum draṣṭum tattvena praveṣṭum ca ज्ञातुं द्रष्टुं... तत्त्वेन प्रवेष्टुं च, to know, to see in all the principles and powers of (My) existence and to enter... [Gītā 11.54]

jñeyam ज्ञेयम्, [that which is] to be known.

jugupsā जुगुप्सा, shrinking, contraction; self-protecting recoil; the feeling of

repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief, fear, hatred, discomfort, suffering.

jjyāyāsī karmaṇo buddhiḥ ज्यायसी... कर्मणे... बुद्धिः, the intelligence [*buddhi*] is greater than works. [*Gītā* 3.1]

jjñāsu जिज्ञासु, [one of the four classes of devotees]: the seeker of God-knowledge. [*Gītā* 7.16]

jjyoti, jjyotiḥ, see *jjyotis*

jjyotiḥ āryam ज्योतिरार्यम्, light of the truth. [*RV* 10.43.4]

jjyotimṣi ज्योतींश्चि, lights, splendours, shining things.

jjyotir-agrāḥ ज्योतिरणाः, [they who are] led by the light, having the light in their front. [*RV* 7.33.7]

jjyotirbrahma ज्योतिर्ब्रह्म, the Light that is *brahman*.

jjyotirmaya ज्योतिर्भयम्, [full of light], radiant, luminous.

jjyotirmaya brahman ज्योतिर्भयम् ब्रह्मन्, [*brahman* full of light].

jjyotirmaya deha ज्योतिर्भयम् देह, radiant or luminous body.

jjyotis ज्योतिस्, (the authentic spiritual) light.

K

kabirāj, see *kavirāj*

kabiwālās [Beng.] कबिवाला, [a class of poetasters who specialised in the art of mutual jibing in verse].

kacahari (Katcherry) [Hind.] कचहरी, [a public office; court].

kaccā (Kacca) [Hind.] कच्चा, [unripe, raw, imperfect].

Kailāsa कैलास, [the name of a fabulous mountain, residence of *Kuvera* and paradise of *Śiva*].

kaivalya कैवल्य, [absolute unity].

kāj [Beng.] काज, work.

kalā कला, an aspect.

kāla काल, Time (in its essentiality); Spirit of the Time, Zeitgeist.

kalāṣa कलश, jar.

Kālasamhāra कालसंहार, [*Śiva* as the destroyer of Time or Death].

Kālī काली, [the terrible form of the Divine Mother]; the mother of all and the destroyer of all.

kalikalila कलिकलिल, the chaos of the *kali* [yuga].

kalilam कलिलम्, chaos.

kali (yuga) कलिक (युग), [the last of the four yugas]: the iron age.

Kalki कल्कि, [the tenth and final *avatāra* of *Viṣṇu* who will] fulfil in power the great struggle which the previous *avatāras* prepared in all its potentialities.

kalpa कल्प, aeon.

kalyāṇa-sraddhā कल्याणश्रद्धा, belief in and will to the universal good.

kalyāṇatama कल्याणतम, most blessed. [cf. *Īśa* 16]

kāma काम, desire; [one of the four human interests]: satisfaction of desires of all kinds.

kāmaḥ [nominative]

kāmadhuk कामधुक्, the cow of plenty.

kāmaḥ, see under *kāma*

kāmaḥ prema dāsyalipsā ātmasamarpaṇam iti śūdraśaktiḥ, see these words separately

kāmais tais tair hr̥tajñānāḥ कामैस्तैस्तैर्हृत्ज्ञानाः, [those whose knowledge is carried away by various desires]. [*Gītā* 7.20]

kāmanā कामना, [desire, wish].

kāmaśāntā कामशांता, [subconscious impression (*vāsanā*) of lust or other desire].

kāmīn कामिन्, [one who desires; lover].

Kāṁsa कंस, [the evil uncle of *Kṛṣṇa*, who was killed by *Kṛṣṇa*].

Kandarpa कन्दर्प, the love-God.

kāpālīka (Kapalik) कापालिक, [a kind of *śaiva* ascetic who carries a human skull].

Kapila कपिल, [an ancient sage, the

traditional founder of the *sāṃkhya* system of philosophy].

karāṇa करण, instrument.

kāraṇa कारण, cause.

kāraṇam [nominative]

kāraṇajagat कारणजगत्, the world of types and causes.

kāraṇa-puruṣa (Karana-purusha) कारण-पुरुष, [causal Person]; the central being, the *jīvātman*.

kāraṇa samudra कारणसमुद्र, [the causal ocean].

kāraṇa śarira कारणशरीर, [the causal body].

kārikā कारिका, [a concise statement of doctrine in verse, e.g. the *Sāṃkhya-kārikā*].

karma कर्म, action, work; the work or function of a man; the power which by its continuity and development as a subjective and objective force determines the nature and eventuality of the soul's repeated existences.

karmāṇi [plural]

karmabandhaṃ prahāsyasi कर्मबन्धं प्रहास्यसि, thou shalt cast away the bondage of works. [*Gītā* 2.39]

karmacatuṣṭaya (Karmachatushtaya) कर्मचतुष्टय, [the *catuṣṭaya* of action].

karmacatuṣṭayam [nominative]

karmadhāraya कर्मधारय, [in Sanskrit grammar: the appositional compound].

karma jyāyo hyakarmaṇaḥ कर्म ज्यायो ह्यकर्मणः, action is greater than inaction. [*Gītā* 3.8]

karmakāṇḍa कर्मकाण्ड, the section of (ritual) works [of the *Veda*], identified with the hymns. [cf. *jñāna-kāṇḍa*]

karmamārga कर्ममार्ग, [the path of works, *karmayoga*].

karmaṇaiva hi saṃsiddhim āsthitā janakādayaḥ कर्मणैव हि संसिद्धिमास्थिता जनकादयः, [it was indeed by works that *Janaka* and others attained to perfection]. [*Gītā* 3.20]

karmāṇi, see under *karma*

karmāṇi praviliyante कर्मणि प्रविलीयन्ते, actions disappear. [cf. *Gītā* 4.23]

karmanyevādhihikāraṣṭe कर्मण्येवाधिकारस्ते, thou hast a right to action. [*Gītā* 2.47]

karmaphala कर्मफल, fruit of works.

karmavira कर्मवीर, [a hero in action].

karmayoga कर्मयोग, the *yoga* of (desireless) works; to do divine works as a means towards the divine birth before it is attained and an expression of it after it is attained.

karmayogena yoginām कर्मयोगेन योगिनाम्, by the way of works of the *yogins*. [*Gītā* 3.3]

kartā कर्ता, the doer of works.

kartāram (api) akartāram कर्तारम् (अपि)... अकर्तारम्, the doer (yet) the non-doer. [*Gītā* 4.13]

kartavyam कर्तव्यम्, that which should be done.

kartavyam karma कर्तव्यं कर्म, the thing to be done, the work we have to do.

kartrī कर्त्री, active.

kartr̥tva-abhimāna कर्तृत्वाभिमान, the idea of oneself as the doer.

Kārttikeya कार्तिकेय, leader of the divine forces, represents victory over the hostile Powers.

karuṇa करुण, [one of the eight *rasas*]: the sorrowful.

karuṇā करुणा, compassion; Divine Compassion, Grace.

kasmai devāya haviṣā vidhema कस्मै देवाय हविषा विधेम, to what godhead shall we give (all our life and activities) as an offering. [*RV* 10.121; *Śvet.* 4.13]

Kaśyapa कश्यप, progenitor of creatures, *Prajāpati*.

Katcherry, see *Kacahari*

kathaka कथक, rapsodist, reciter and exegete.

kauśalam कौशलम्, dexterity, skill.

kavaye nivacanā कवये निवचना, ...that speak out to the seer. [see the following]

kavaye nivacanāni niṅyāni vacāmsi कवये

निवचनानि निष्यानि वचांसि, secret words that speak out (their sense) to the seer. [cf. *RV* 4.3.16]

kavaca कवच, armour.

kavayah, see under *kavi*

kavayah satyaśrutah कवयः सत्यश्रुतः, truth-hearing seers. [*Ved.*]

kavi कवि, seer; poet (in classical Sanskrit the word is applied to any maker of verse or even of prose, but in the *Veda* it meant the poet-seer who saw and found the inspired word of his vision).

kavayah [plural]

kavibhiḥ [instrumental plural]

kavibhiḥ pavitraiḥ कविभिः पवित्रैः, by the pure powers of superconscious Truth and Wisdom. [*RV*. 3.1.5; 3.31.16]

kavikratu कविश्रुतु, seer-will. [*Ved.*]

kavikratuḥ [nominative]

kavim anuśāsītāram dhātāram कविम्... अनुशासितारम्... धातारम्, the seer, the Master and ruler, he who sets (all things and beings) in their place. [see the following]

kavim purāṇam anuśāsītāram sarvasya dhātāram कविं पुराणयनुशासितारम्... सर्वस्य धातारम्, the seer, the Ancient of Days, the Master and ruler who sets in their place all beings and things. [*Gītā* 8.9]

kavirāj [Beng.] कविराज, [in Bengal, a physician practising on the Hindu system].

kavirāji [Beng.] कविराजी, [the medical system of the *kavirājes*].

kavirmaniṣi कविर्मनीषी, Seer and Thinker. [see the following]

kavir maniṣi paribhūḥ svayambhūḥ कविर्मनीषी परिभूः स्वयम्भूः, the Seer, the Thinker, the One who becomes everywhere, the Self-existent. [*Īśa* 8]

kavi samrāt कविसम्राट्, [poet-emperor].

kāvyaṇi kavaye nivacanā काव्यानि कवये निवचनानि, seer-wisdoms that utter their inner meaning to the seer. [cf. *RV* 4.3.16]

kāyamanovākyaena कायमनोवाक्येन, [with

body, mind and speech].

kāyasiddhi, कायसिद्धि, [perfection (*siddhi*) of the body].

kāyastha कायस्थ, [(a member of) a certain Hindu sub-caste].

kena केन, by whom or what. [see the following]

keneṣitām patati preṣitām manaḥ केनेषितं पतति प्रेषितं मनः, by whom missioned falls the mind shot to its mark. [*Kena* 1.1]

ketu केतु, ray; vision; intellect, judgment, intellectual perception. [*Ved.*]
ketuḥ [nominative]

ketunā [instrumental], by the ray of intuition.

ketum ahnām केतुमह्नाम्, the knowledge-vision of the days. [*Ved.*]

ketunā, see under *ketu*

kevala केवल, essential, indeterminate, absolute, simple.

kevalair indriyaiḥ केवलैरिन्द्रियैः, by the mere organs. [*Gītā* 5.11]

kevalair indriyaiścāran केवलैरिन्द्रियैश्चरन्, [moving with the mere senses]. [cf. *Gītā* 2.64 and the preceding]

khadga (*kharga*) खड्ग, [sword, scimitar].
khānsāmā (Khansamah) [Hind.] खानसामा, [cook; butler].

kim karmaṇi ghore mān niyodayasi किं कर्मणि घोरे मां नियोजयसि, why dost Thou appoint me to a dreadful work. [*Gītā* 3.1]

kim prabhāseta kim āsita vrajeta kim किं प्रभाषेत किमासीत ब्रजेत किम्, how does he speak, how sit, how walk. [*Gītā* 2.54]

kinmara (Kinnara) किन्नर, [a type of mythological being, centaur], a being of superhuman beauty, unearthly sweetness of voice and wild freedom.

kinmari (Kinnarie) किन्नरी, [a female *kinmari*], a centauress of sky and hill with a voice of siren melody.

kirtimukha कीर्तिमुख, "glory-face", [an architectural ornament in the form of a non-human face].

klaibyam क्लैब्यम्, impotence of spirit. [*Gītā* 2.3]

kleśo'dhikataras teṣām क्लेशोऽधिकतरस्तेषाम्,
[their difficulty is greater]. [*Gītā*
12.5]

ko devaḥ को देवः, what god. [cf. *Kena*
1.1]

koṣa (Kosha) कोष, sheath, body.

koṭ [Hind.] कोट, [castle, fort].

krato kṛtaṁ smara कृतो... कृतं स्मर, O Will,
that which was done, remember.
[*Īśa* 17]

kratu कर्तु, action, work, sacrifice; the
effective power behind action re-
presented in the mental conscious-
ness by the will. [*Ved.*]

kratur hr̥di कर्तुर्हृदि, will in the heart.
[*Ved.*]

Krishna, see *Kṛṣṇa*

Krita, see *kṛta* (*yuga*)

kriyā क्रिया, effective practice (of *yoga*);
every practice which helps the gain-
ing of higher knowledge.

kriyā-śakti (Kriya Shakti) क्रियाशक्ति,
power of process and action.

kriyāviśeṣa-bahulām क्रियाविशेषबहुलाम्, mul-
tifarious with specialities of rites.
[*Gītā* 2.43]

krodha क्रोध, [anger].

kṛpā कृपा, pity; (divine) grace.

kṛpāṅḥ phalaḥetavaḥ कृपणाः फलहेतवः, poor
and wretched souls are they who
make the fruit of their works the
object of their thoughts and activi-
ties. [*Gītā* 2.49]

kṛpayāviṣṭam कृपयाविष्टम्, invaded by
pity. [*Gītā* 2.1]

Kṛṣṇa (Krishna, Srikrishna) कृष्ण, a
godhead, the Lord of *ānanda*, Love
and *bhakti*, [considered to be one of
the ten incarnations of *Viṣṇu*], as an
incarnation he manifests the union
of wisdom (*jñāna*) and works and
leads the earth-evolution through
this towards union with the Divine
by *ānanda*, Love and *bhakti*.

Kṛṣṇaḥ [nominative]

Kṛṣṇadvaiṇāyana (Krishna Dvypaiana)
कृष्णद्वैपायन, "Kṛṣṇa of the Island", [the
name of the author of the original

Mahābhārata and compiler of the
Vedas, also called *Vyāsa*].

Kṛṣṇaḥ, see under *Kṛṣṇa*

*Kṛṣṇaḥ kāli kāmāḥ karma iti karma-
catuṣṭayam*, see these words sepa-
rately

kṛṣṭi कृष्टि, effort, laborious action or
work or else a doer of such action.
[*Ved.*]

kṛṣṭayaḥ [plural], men, doers of
action; members of the Aryan com-
munity.

kṛta (Kṛita) कृत, effected or completed.
kṛta (*yuga*) (Kṛita) कृत (युग), [the first of
the four *yugas*], the Age when the
law of the Truth is accomplished;
[same as *satya yuga*].

kṛtātmā कृतात्मा, [he who is] perfected
in the Self.

kṛtsnakarmakṛt कृत्स्नकर्मकृत्, a doer of all
works. [*Gītā* 4.18]

kṛtsnakṛt कृत्स्नकृत्, [doer of all (works)].
kṛtsnavit कृत्स्नवित्, the whole-knower.
[*Gītā* 3.29]

kṛtsnavidaḥ [plural]

kṣara (Kshara) क्षर, mōbile, mutable.
[see *kṣara puruṣa*]

kṣara-bhāva क्षरभाव, mutable becoming;
the changes of nature.

kṣaro bhāvaḥ [nominative][*Gītā* 8.4]

kṣaraḥ sarvāṇi bhūtāni क्षरः सर्वाणि भूतानि,
the spirit of mutable things is all
existences. [*Gītā* 15.16]

kṣara puruṣa (Kshara Puruṣa) क्षर पुरुष,
the soul in Nature; the spirit in the
mutability of cosmic phenomenon
and becoming.

kṣaro bhāvaḥ, see under *kṣara bhāva*
kṣatram (Kshatram) क्षत्रम्, the *dharma*
of the *kṣatriya*.

kṣatraśakti (Kshatrashakti) क्षत्रशक्ति,
[the (soul-)power of the *kṣatriya*].

kṣatratejas, *kṣatratejaḥ* (Kshatratej,
Kshatratejas) क्षत्रतेजस्, [the (soul-)
power of the *kṣatriya*].

kṣatriya (Kshatriya) क्षत्रिय, a member
of the second of the four orders
(*caturvarṇa*): the man of power and

action, ruler, warrior, leader, administrator; (symbolic idea): the Divine as power in man.

kṣatriyāḥ tyaktajīvitāḥ क्षत्रियाः त्यक्तजीविताः, men of power and action who have abandoned their life (for a cause).

*kṣaya*¹ क्षय, house, home. [Ved.]

*kṣaya*² क्षय, [loss, waste].

kṣetra क्षेत्र, field.

kṣetram [nominative]

kṣetrañña क्षेत्रज्ञ, knower of the field.

kṣetra-kṣetraññayor jñānam क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्, knowledge of the field and its knower. [Gitā 13.3]

Kshetram, see under *kṣetra*

Kshatrashakti, see *kṣatraśakti*

Kshatratej(as), see *kṣatratejas*

Kshatriya, see *kṣatriya*

kṣīṇa-kalmaṣāḥ sarvabhūta-hite ratāḥ क्षीणकल्मषाः... सर्वभूतहिते रताः, they in whom the stains of sin are effaced and who are occupied in doing good to all creatures. [Gitā 5.25]

kṣipāmyajasram aśubhān āsurīṣveva yoniṣu क्षिपाप्यजस्रमशुभानासुरीष्वेव योनिषु, [I cast the evil ones continually into Asuric births]. [Gitā 16.19]

kṣiti क्षिति, dwelling place. [Ved.]

kṣobha क्षोभ, disturbance.

kṣudrām hṛdayadaurbalyam क्षुद्रं हृदय-दौर्बल्यम्, small feebleness of heart. [Gitā 2.3]

kula कुल, clan-family.

kuladharmā कुलधर्म, social and religious law of the *kula*.

kula-saṅgha कुलसंघ, communal assembly.

kulavadhu कुलवधू, a woman of a respectable family.

kumāra कुमार, [boy], son.

kumbhaka (Kumbhak) कुम्भक, [in the practice of *prāṇāyāma*]: retention of the *prāṇa*, cessation of the natural breathing.

kuṇḍalini (śakti) कुण्डलिनी (शक्ति), the coiled and sleeping serpent of Energy within.

kurukarma कुरु कर्म, do action. [Gitā 3.8]

kurukṣetra (Kurukshetra) कुरुक्षेत्र, [the

battlefield where the *Mahābhārata*-war was fought], the field of doings, the field of human action.

kurvannapi na lipyate कुरुवन्नपि न लिप्यते, acting, he is not affected. [Gitā 5.7]

kurvanneva कुरुवन्नेव, doing works indeed. [Īśa 2]

ku-samskāra [Beng.] कुसंस्कार, a superstition.

kūṭastha कूटस्थ, "the one on the summit"; the Self in the supracosmic consciousness; *akṣara puruṣa*.

Kutsa कुत्स, [a Vedic ṛṣi associated with Indra].

Kuvera कुबेर, [the god of riches, chief of the *yakṣas*].

L

laghimā लघिमा, [one of the *aṣṭasiddhis*: lightness].

laghu-guru लघु-गुरु, [in Bengali prosody: a metrical system in which long and short vowels are given their full quantitative value; quantitative verse].

laghutā लघुता, lightness, swiftness and adaptability (of the nervous and physical being).

lakṣaṇa लक्षण, feature.

lāl-pagri [Hind.] लालपागड़ी, ["red-turban": the police].

Lakṣmi (Lakshmi, Laxmi, Luxmi) लक्ष्मी, [the goddess of beauty and fortune]; Prosperity, Wealth.

laphsi (laphsy) [Hind.] लफसी, [a sort of gruel].

lāṭhi [Hind.] लाठी, [staff, stick, club].

lāvaṇya लावण्य, beauty; [one of the *śaḍaṅga*]: the seeking of beauty and charm for the satisfaction of the aesthetic spirit.

Laxmi, see *Lakṣmi*

laya लय, dissolution, disappearance; annulment of the individual soul in the Infinite.

līlā लीला, play, game; the cosmic play. *līlācatuṣṭaya* (Lilachatustaya) लीला-

चतुष्टय, [the *catuṣṭaya* of the cosmic play (*līlā*)].
līlāmaya लीलामय, [playful].
lipsā लिप्सा, [desire, longing]; reaching out.
lobha लोभ, [covetousness, cupidity, avarice, greed].
loka लोक, world.
loka-maheśvara लोकमहेश्वर, the mighty lord of the worlds and peoples. [Gītā 5.29]
lokasaṅgraha लोकसंग्रह, the holding together of the race (in its cyclic evolution).
lokasaṅgrahāya [dative]
lokasaṅgraham evāpi sampaśyan kar-tum arhasi लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि, thou shouldst do works regarding also the holding together of the peoples. [Gītā 3.20]
lokasaṅgrahārthāya लोकसंग्रहार्थाय, for the keeping together and control of the world and its peoples. [cf. the preceding]
Luxmi, see *Lakṣmī*

M

maccittaḥ मच्चित्तः, [with mind and heart (*citta*) given to Me].
maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि, by giving yourself in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace. [Gītā 18.58]
mada मद्, the wine of *soma*. [Ved.]
madbhāva मद्भाव, My [i.e. *Kṛṣṇa*'s, the Divine's] nature and status of being.
madbhāvam [accusative]
madbhāvāya [dative] [Gītā 13.19]
mad-bhāvāḥ mānasā jātāḥ मद्भावाः मानसा जाताः, My mental becomings. [Gītā 10.6]
madbhāvam, see under *madbhāva*
madbhāvam āgatāḥ मद्भावमागताः, have arrived at My nature of being. [Gītā

4.10]
madbhāvāya, see under *madbhāva*
madhu मधु, honey, sweetness; the wine of *soma*.
madhumān मधुमान्, full of the sweetness of the honey.
madhumantaḥ [plural]
madhumān ūrmiḥ मधुमान्मूनिः, the wave of sweetness. [cf. *RV* 4.58.1]
madhura (bhāva) मधुर (भाव), ["the sweet (sentiment)"], in *vaiṣṇava bhakti* the relation between the lover and the Beloved].
madhuścutaḥ मधुस्रवतः, honey streaming. [Ved.]
madhvadam puruṣam मध्वदं पुरुषम्, [the *puruṣa* who is] the eater of the honey of sweetness. [cf. *Kaṭha* 2.1.5]
madhyamā [vāk] मध्यमा [वाक्], [the middle gradation of speech].
madhyamā gatiḥ मध्यमा गतिः, [the middle status].
mādhyamika Buddhists माध्यमिकाः, [the name of a school of Buddhists].
madirekṣaṇā मदिरेक्षण, [a woman with "eyes like wine"].
Mahābhārata महाभारत, [an epic poem of over 100,000 *ślokas* written principally by the sage *Vyāsa* and dealing centrally with the conflict between the *Pāṇḍavas* and the *Kauravas*, descendants of *Bharata*].
mahābrahman महाब्रह्मन्, [the great *brahman*].
Mahādeva महादेव, ["the great god", a name of *Rudra* or *Śiva*].
Mahādevi महादेवी, ["the great goddess", used as a name of *Śiva*'s wife *Pārvatī* or of other aspects of the Goddess].
mahājan [Hind.] महाजन, [a great or distinguished person; banker, money-lender].
mahājanāḥ महाजनाः, [great men].
Mahākāla महाकाल, [a form of *Śiva* in his character of destroyer]; the spirit within, whose energy goes abroad in *Kālī* and moulds the progress of the world and the destiny of the

nations.
Mahākālī महाकाली, the goddess of the supreme strength, one of the four leading Powers and Personalities of the Mother.
mahākāraṇam महाकारणम्, [the first cause].
Mahālakṣmī (Mahalakshmi) महालक्ष्मी, the goddess of supreme love and delight, one of the four leading Powers and Personalities of the Mother.
mahāmāyā महामाया, [the great māyā].
mahān, see under *mahat*
mahān arṇavaḥ महानर्णवः, the Great Water. [*Ved.*]
mahān ātmā, see under *mahat ātman*
mahāprāṇasakti (Mahaprana Shakti) महाप्राणशक्ति, [Cosmic life-force].
mahar, see *mahas*
mahārājādhirāja (Maharajadhiraj) महाराजाधिराज, [great king of kings].
maharloka महर्लोक, world of large consciousness; the world of the superconscient Truth of things.
maharṣayaḥ sapta pūrve महर्षयः सप्त पूर्वैः, the great ṛṣis, the seven original seers. [*Gītā* 10.6]
mahas महत्, "the Large"; the great world; the world of Truth; the supramental.
mahāśakti (Mahashakti) महाशक्ति, [the great śakti], the universal Mother.
Mahāsarasvatī (Mahasaraswati) महासरस्वती, the goddess of divine skill and of the works of the Spirit; the Mother's Power of Work and her spirit of perfection and order; one of the four leading Powers and Personalities of the Mother.
mahāsātyam महासत्यम्, [the great Truth], the highest truth.
Mahāśiva (Mahashiva) महाशिव, a greater manifestation than that ordinarily worshipped as Śiva.
mahas pathaḥ महत्पथः, the great path. [*Ved.*]
mahat महत्, [in *sāṃkhya* philosophy]: vast cosmic principle of Force; the

idea-being of the Spirit; the essential and original matrix of consciousness (involved not evolved) in *prakṛti* out of which individuality and formation come.
mahān [nominative]
mahat ātman महत् आत्मन्, the Great Self, the Great Spirit.
mahān ātmā [nominative]
mahat brahman महत् ब्रह्मन्, the underlying ideative spirit.
mahatī vinaṣṭiḥ महती विनष्टिः, a great perdition. [*Kena* 2.5]
mahātmā महात्मा, a great soul.
mahattva महत्त्व, greatness.
mahattva-bodhaḥ महत्त्वबोधः, [awareness of greatness].
mahāvākya महावाक्य, the great word.
mahāyāna महायान, ["the great vehicle"], the name of a system of Buddhist teaching].
Maheśvara (Maheshwara) महेश्वर, the Almighty Lord.
Maheśvari (Maheshwari) महेश्वरी, the goddess of the supreme knowledge, one of the four leading Powers and Personalities of the Mother.
Mahī महो, the Large, Great or Vast; she of the vastness of knowledge, who represents the Largeness (*brhat*) of the superconscient in us containing in itself the Truth (*rtam*); [also called *Bhārātī*]. [*Ved.*]
mahimā महिमा, [one of the *aṣṭasiddhis*]: greatness.
mahimānam asya महिमानमस्य, his greatness. [cf. *Muṇḍ.* 3.1.2; *Śvet.* 4.7]
maho arṇaḥ महो अर्णः, the Great Water. [*Ved.*]
māhūt (mahout) [Beng.] माहूत, [an elephant-driver].
maidān [Hīnd.] मैदान, [an open space, parade ground].
main bhūkhā hūn [Hīnd.] मैं भूखा हूँ, [I am hungry].
maitraḥ karuṇa eva ca मैत्रः करुण एव च, [friendly and compassionate]. [*Gītā* 12.13]

mā karmaphalaheturbhūḥ मा कर्मफलहेतुर्भूः, let not the fruits of thy works be thy motive. [Gītā 2.47]
mām माम्, me.
mama ātmā मामात्मा, [My Self]. [Gītā 9.5]
mamaiva arśaḥ, mamaivārśaḥ ममैवांशः, a part (partial manifestation) of Me. [see the following]
mamaivārśaḥ sanātanaḥ ममैवांशः... सनातनः, an eternal portion of Me. [Gītā 15.7]
mām anusmaran मामनुस्मरन्, [remembering Me]. [Gītā 8.13]
mām anusmara yudhya ca मामनुस्मर्य युध्य च, remember Me and fight. [Gītā 8.7]
mām āśritya मायाश्रित्य, having resorted to Me (as their refuge). [Gītā 7.29]
mām viduḥ मां... विदुः, they know Me. [Gītā 7.30]
mām viśate tadanantaram मां... विनाते तदनन्तरम्, [...(knowing) Me, he enters immediately into That]. [Gītā 18.55]
manaḥ-kośa मनःकोष, the mental sheath.
manaḥ-prāṇa मनः-प्राण, [mind-life].
manana मनन, thinking.
mananam [nominative]
manas मनस्, mind, the mind proper [as distinct from the intellect (*buddhi*)], sense-mind.
mānasa ānanda मानस आनन्द, [mental bliss].
mānasa buddhi मानस बुद्धि, mental reason.
manasā niyamya ārabhate karmayogam मनसा नियम्यारभते... कर्मयोगम्, controlling (the senses) by the mind he engages in the *yoga* of action. [Gītā 3.7]
mānasa putra मानस पुत्र, mind-born child.
mānasa tapas मानस तपस्, [mental *tapas*].
mānasika मानसिक, [mental].
Mānava-dharmaśāstra मानवधर्मशास्त्र, [name of the famous code of laws attributed to *Manu*]; the science of the law of conduct of the mental or human being.
maṇḍala मण्डल, circle; a "book" of the *Ṛg-veda*; [a district or province of a large kingdom].
mandira (Mandir) मन्दिर, [temple].
maṅgala मङ्गल, good fortune.

maṇipūra मणिपूर, [name of the navel-lotus (*nābhipadma*)].
maniṣā मनोषा, intellect. [Ved.]
maniṣi (Manishi) मनोषी, the thinker.
manma मन्म, expression of thought in mind; thought of the mind. [Ved.]
manmanā maccittāḥ मन्मवा मच्छित्तः, [with mind (*manas*) and *citta* given up to Me]. [cf. Gītā 9.34]
manmayā mām upāśritāḥ मन्मवा मामुपाश्रिताः, [they who are full of Me and take refuge in Me]. [Gītā 4.10]
mano brahma मनोब्रह्म, Mind as the Eternal [*brahman*]. [Tait. 3.4]
manomaya मनोमय, [= *manomaya puruṣa*].
manomayaḥ (puruṣaḥ) prāṇa-śarīra-netā मनोमयः (पुरुषः) प्राणशरीरनेता, the mental Being, leader of the life and the body. [Muṇḍ. 2.2.8]
manomaya puruṣa (Manomaya Puruṣa) मनोमय पुरुष, mental Person, the mental being.
mantharagati [Hind.] मन्थरगति, [slow-paced].
mantra मन्त्र, sacred syllable, name or mystic formula; the intuitive and inspired rhythmic utterance; any of the verses of the *Veda*, revealed verses of power not of an ordinary but of a divine inspiration and source.
manu मनु, 1. the thinker, the mental being, man. 2. *Manu*: the father of man. 3. the four *Manus* (*catvāro manavaḥ*): the spiritual Fathers of every human mind and body. 4. [one of the fourteen progenitors who preside successively over the fourteen *manvantaras*; to the first of these is attributed the *Mānava-dharmaśāstra*; the *manu* of the present (seventh) *manvantara* is *Vaivasvata*].
mānuṣāḥ मानुषाः, men, human powers. [Ved.]
mānuṣim tanum āśritam मानुषीं तनुमाश्रितम्, lodged in the human body. [Gītā 9.11]
manuṣvat मनुष्वत्, human.
manuṣya मनुष्य, [a man].
manvantara मन्वन्तर, [an age or period

of a *Manu*, an extremely long period of time, one fourteenth of a day of *Brahmā*].

manyamānāḥ मन्वमानाः, the thinkers of the word. [*Ved.*]

manyu मनु, temperament, emotive mind. [*Ved.*]

Māra मार, [in Buddhism: the Destroyer, the Evil One (who tempts man to indulge his passions and is the great enemy of the *Buddha* and of his religion)], conscious devil or self-existent principle of evil.

māraṇam मारणम्, [killing].

mārga मार्ग, [way, path].

mārgaśirṣa (Margashirsha) मार्गशीर्ष, [the first month in the ancient Hindu lunar calendar, corresponding to November-December].

Marici (Marichi) मरिचि, the leader of the *Maruts*.

Mārtaṇḍa मार्तण्ड, "he of the mortal creation", the eighth *Sūrya*, the black or dark, the lost or hidden sun. [*Ved.*]

Māruti मारुति, [a name of *Hanumat*].

Maruts मरुताः, the Thought-Forces; the Life-Powers that support by their nervous and vital energies the action of the thought in the attempt of the mortal consciousness to grow or expand itself into the immortality of the Truth and Bliss; (to the uninstructed Aryan worshipper): powers of storm, wind and rain.

mā śucaḥ मा शुचः, do not grieve. [*Gītā* 18.66]

mātā devānām aditer anikam माता देवानाम-वितेरनीकम्, Mother of the gods, force of the Infinite. [*RV* 1.113.19]

Mātariśvan (Matarishwan) मारुतिवन्, he who moves, breathes, expands infinitely in the mother element; the universal Life-Power, an epithet of *Vāyu*.

maṭha (Math) मठ, [monastery, hermitage].

Mathurā मथुरा, [a town near Agra in

North India, the birth-place of *Kṛṣṇa*].

mati मति, general mentality; thought, feeling, mental state. [*Ved.*]

mātrā मात्रा, measure (of sound), the quantitative action of Nature.

mātrāvṛtta मात्रावृत्त, [in Bengali prosody, a type of metre in which a syllable ending in a consonant always possesses a metrical value of one unit]. [cf. *akṣarāvṛtta*]

mātrkā (Matrika) मातृका, [mother], corresponds to "emanation" (of the Mother).

matsarīsthām मत्सत्याम्, founded upon Me. [*Gītā* 6.15]

matsthāni sarvabhūtāni मत्स्थानि सर्वभूतानि, all existences are situated in Me. [see the following]

matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः, all existences are situated in Me, not I in them. [*Gītā* 9.4]

matta eva मत् एव, verily from Me. [*Gītā* 7.12]

mattaḥ pravartate मत्तः... प्रवर्तते, is derived from Me. [*Gītā* 10.8]

mauna मौन, [not speaking, silence].

maunavrata मौनव्रत, [a vow of silence].

māyā माया, signified originally in the *Veda* the comprehensive and creative knowledge, wisdom that is from of old, afterwards taken in its second and derivative sense, cunning, magic, illusion; phenomenal consciousness; the power of self-illusion in *brahman*.

māyābhīḥ [instrumental plural], by (his) workings of knowledge.

māyāḥ [plural], forms of knowledge.

māyā duratyayā माया दुरत्यया, *māyā* hard to overcome. [*Gītā* 7.14]

māyāḥ, see under *māyā*

mayaivaite nihataḥ pūrvameva nimittamātram bhava savyasācin सर्वेभ्यो निहतस्तमात्रं भव सव्यसाचिन्, by Me and none other already even are they slain, do thou become the occasion only, O *Savyasācin*. [*Gītā* 11.33]

mayā nihatāḥ pūrvam eva मया... निहताः पूर्वमेव, already have they been slain by Me. [see the preceding]
mayas मयस्, Bliss, beatitude, felicity. [Ved.]
māyāvāda मायावाद, [the doctrine which holds that the world is *māyā*, i.e. an illusion].
māyāvādīn मायावादिन्, [one who professes the *māyāvāda*].
mayi arpita-manobuddhiḥ मय्यर्पितमनोबुद्धिः, [one with] mind and understanding given up to Me. [Gītā 8.7; 12.14]
mayi nivaśiṣyasi (nivaśiṣyasiyeva) मयि निवसिष्यसि (निवसिष्यस्येव), (verily) thou shalt dwell in Me. [cf. Gītā 12.8]
mayi samnyasya (karmāṇi) मयि संन्यस्य (कर्माणि), giving up (works) into Me. [see the following]
mayi sarvāṇi karmāṇi samnyasyādhyā- imacetasā मयि कर्माणि कर्माणि संन्यस्याध्यात्म- जेतसा, with a consciousness identified with the Self, renouncing all actions into Me. [Gītā 3.30]
mayi vartate मयि वर्तते, lives and acts in Me. [Gītā 6.31]
mayobhavaḥ मयोभवाः, those who bring or carry in their being the felicity [mayas]. [Ved.]
mayyeva nivaśiṣyasi मय्येव निवसिष्यसि, verily thou shalt dwell in Me. [Gītā 12.8]
medhā मेधा, brain-power, grasping- power.
meghadhvani मेघध्वनि, [the sound of thunder].
me prakṛtiḥ मे प्रकृतिः, My nature. [cf. Gītā 7.5]
Meru मेरु, [the name of a fabulous mountain which is the centre of the seven continents and around which the planets revolve].
me yoga aiśvaraḥ मे योग ऐश्वरः, My yoga of divine Power. [cf. Gītā 9.5]
mīlana मिलन, contact, union.
mīmāṃsaka (Mimāṃsaka) मीमांसक, [a follower of the *pūrva-mīmāṃsā* philosophy].
mitabhāṣī मितभाषी, (one who is) temper-

ate in speech.
mitācārah मित्ताचारः, (one who is) re- strained in action.
mithyā मिथ्या, ["a lie" as in *jaganmithyā*: "the world is a lie"].
mithyācāra मिथ्याचारः, a false and self- deceiving line of action. [Gītā 3.6]
Mitra मित्र, the Lord of love and har- mony [Ved.]; the name also means "friend" and is the ordinary Sanskrit word for friend.
mitrasya dhāmabhiḥ मित्रस्य धामनिः, by the foundations, statuses, placings of *Mitra*. [Ved.]
mitrasya dharmabhiḥ मित्रस्य धर्मनिः, by the "holdings" or laws of *Mitra*. [Ved.]
mleccha (Mlechchha) म्लेच्छ, [barbarian, non-Aryan].
mleccha śakti (Mlechchha Śakti) म्लेच्छशक्ति, [a *mleccha* Energy].
Mofussil, see *mufassal*
moghaṁ pārtha sa jīvati मोघं पार्थ स जीवति, in vain, O *Pārtha* [Arjuna], he lives. [Gītā 3.16]
moha मोह, delusion, self-delusion.
mohanam मोहनम्, [a bewildering, a con- fusing].
mohinīm prakṛtiṁ śrītāḥ मोहिनीं प्रकृतिं श्रिताः, (they) dwell in the nature which deludes. [cf. Gītā 9.12]
mokṣa (Moksha) मोक्ष, release, libera- tion; [one of the four human inter- rests]: spiritual liberation.
mṛdhra vacasaḥ मृद्भ्रवचसः, spoilers of speech. [Ved.]
mṛtyu मृत्यु, death.
mṛtyuṁ tīrtvā amṛtam aśnute मृत्युं तीर्त्वा ... अमृतमश्नुते, he crosses beyond death and enjoys Immortality. [Iśa 14]
mūdhayoniṣu मूढयोनिषु, [in the wombs of the ignorant]. [Gītā 14.15]
mufassal (Mofussil) [Hind.] मुफुस्सल, [the country (as opposed to the town), rural districts].
muhūrta मुहूर्त, a moment.
mūkaṁ karoti vācālaṁ paṅguṁ laṅ- ghayate girim मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम्, he makes the dumb to talk

and the lame to cross over the hills.
mukhya (prāṇa) मुख्य (प्राण), chief Breath
or Breath of the mouth. [*Chand.*
1.2.7; 1.5.3]

mukta मुक्त, free.

mukta-jīva मुक्तजीव, a soul free from illu-
sion and limitation.

muktasya karma मुक्तस्य कर्म, the action
of the liberated man.

muktātmā मुक्तात्मा, [the liberated soul
(*ātman*)].

mukti मुक्ति, liberation.

muktiḥ [nominative]

mūlādhāra मूलधार, root vessel or cham-
ber; the physical consciousness
centre [*cakra*].

mūla-prakṛti मूलप्रकृति, original or root-
energy [nature].

mullā (Mullah) [Hind.] मुल्ला, [a Maho-
medan priest].

mumukṣu मुमुक्षु, [one who desires liber-
ation].

mumukṣu jīva मुमुक्षु जीव, a self-liberating
soul.

mumukṣutva मुमुक्षुत्व, passion for release,
desire for liberation.

munayaḥ sarve मुनयः सर्वे, all the sages.
[*Gītā* 14.1]

muni मुनि, a sage.

muninām apyahaṁ vyāsaḥ मुनीनामप्यहं व्यासः,
I am *Vyāsa* among the sages. [*Gītā*
10.37]

mūrti मूर्ति, image.

N

na abhāvo vidyate sataḥ नाभावो विद्यते सतः,
that which (really) is cannot go out
of existence. [*Gītā* 2.16]

nabhas नभस्, sky, ether; heaven (the
mental principle).

nābhipadma नाभिपद्म, the navel centre
[lotus].

na buddhibhedam janayed ajñānām
karmasaṅginām न बुद्धिभेदं जनयेदज्ञानां कर्म-
सङ्गिनाम्, he should not create a division
of their understanding [*buddhi*] in

the ignorant who are attached to
their works. [*Gītā* 3.26]

na caivāmutra no iha न चैवामुत्र नो इह, [not
elsewhere indeed, nor here].

nādatte kasyacit pāpam na caiva sukṛtam
नादत्ते कस्यचित्पापं न चैव सुकृतम्, it accepts
neither the sin nor the virtue [of
any]. [*Gītā* 5.15]

nāḍī नाडी, a nerve channel.

nāḍī-śuddhi नाडीशुद्धि, nerve purification.
na duḥkhena guruṇāpi vicālyate न दुःखेन
गुरुणापि विचाल्यते, [not shaken even by
great sorrow]. [*Gītā* 6.22]

nāga नाग, serpent, a snake-god who
inhabits the nether-world.

nāgapāśa नागपाश, [a sort of magical
noose].

*nāhaṁ prakāśaḥ sarvasya yogamāyā-
samāvṛtaḥ* नाहं प्रकाशः सर्वस्य योगमायासमावृतः,
I am not revealed to any and every
being, enveloped in the *māyā* of My
yoga. [*Gītā* 7.25]

na hi te bhagavan vyaktim vidur devā
na dānavāḥ न हि ते भगवन् व्यक्तित्वं विदुर्वेदा
न दानवाः, neither the gods nor the
titans, O blessed Lord, know Thy
manifestation. [*Gītā* 10.14]

na idaṁ yad upāsate नैवं यद्... उपासते,
not this which men follow after.
[*Kena* 1.4-8]

naiśā tarkeṇa matir āpaneyā नैवा तर्केण
मतिरापनेया, this wisdom is not to be
had by reasoning. [*Kaṭha* 1.2.9]

naiṣkarmya नैष्कर्म्यं, inactivity.

na karma lipyate nare न कर्म लिप्यते नरे,
action cleaves not to a man. [*Īśa* 2]

na kartṛtvam na karmāṇi न कर्तृत्वं न कर्माणि,
neither the state of the doer nor the
works. [see the following]

na kartṛtvam na karmāṇi sṛjati na
karma-phala-samyogam न कर्तृत्वं न कर्माणि
... सृजति... न कर्मफलसंयोगम्, does not
create the state of the doer or works
or the joining of the works to their
fruit. [*Gītā* 5.14]

nākasya pṛṣṭhe नाकस्य पृष्ठे, [in] the high-
est level of Heaven. [*RV* 1.125.5]

na kiñcit karoti न... किञ्चित्करोति, does

nothing. [*Gitā* 4.20]
nakṣaddābham̐ taturim नक्षद्दार्भं ततुरिम्, vic-
 torious in his march, breaking
 through (to the goal). [*RV* 6.22.2]
nakṣantaḥ नक्षन्तः, [they who travel to].
 [*Ved.*]
naktoṣāsā नक्तोषासा, Night and Day
 [Dawn]. [*Ved.*]
na limpanti न लिम्पन्ति, fix not them-
 selves. [*Gitā* 4.14]
na lipyate न... लिप्यते, cleaves not. [*Īśa* 2]
nama नम, range, pasture. [*Ved.*]
nāma नाम, [name].
nāmajapa नामजप, [repetition of a name
 of God].
na mām abhijānanti tattvena न... माम-
 भिजानन्ति तत्त्वेन, [they do not know
 Me in the true principles]. [*Gitā*
 9.24]
nāmārūpa नामरूप, [name and form].
namas नमस्, "bending down"; obei-
 sance; pious resignation.
namobhiḥ [instrumental plural]
namaskāra नमस्कार, [a salutation].
namaḥśūdra (Namasudra) [Beng.] नमः-
 शूद्र, [(one of) a class of low caste
 Hindus with a martial temperament].
na me bhaktaḥ pranaśyati न मे भक्तः प्रणश्यति
 he who loves Me [My *bhakta*] will
 not perish. [*Gitā* 9.31]
name goḥ नमे गोः, in the pasture of the
 cow. [*RV* 3.39.6]
namobhiḥ, see under *namas*
Namuchi नमुचि, a demon associated
 with *Vṛtra*. [*Ved.*]
nānārucirhi lokāḥ नानारुचिर्हि लोकः, [men
 have different tastes].
nānto na cādih नान्तो न चादिः, no end and
 no beginning. [*Gitā* 15.3]
nānyad asti vādināḥ नान्यदस्तीति वादिनः,
 they whose creed is that there is no-
 thing else. [*Gitā* 2.42]
nānyāḥ panthā vidyate yanāya नान्यः
 पन्था विद्यतेऽयनाय, there is no other
 road for the great passage. [*Śvet.*
 3.8; 6.15]
na patati न पतति, does not fall. [cf.
Kena 1.1]

napatibhir...vivasvataḥ नपतीभिर्...विवस्वतः,
 by the grandchildren or descen-
 dants of the Sun. [*RV* 9.14.5]
nara नर, man; the human being. [cf.
Nara-Nārāyaṇa]
narāḥ [plural], men; human powers.
 [*Ved.*]
Nārada नारद, [the name of a heavenly
 ṛṣi], he stands for the expression of
 the Divine Love and Knowledge.
narāḥ, see under *nara*
naraka नरक, [hell], the condition of
 misery in the subtle body.
Nara-Nārāyaṇa नरनारायण, the human
 soul [*Nara*], eternal companion of
 the Divine [*Nārāyaṇa*].
Nārāyaṇa नारायण, the Divine, usually
 taken as a name of *Viṣṇu*, Preserver
 and Lord of Love.
nāsāgra नासाग्र, [the tip of the nose].
na sandṛśe tiṣṭhati rūpam asya न संदृ-
 शे तिष्ठति रूपमस्य, the form of That stands
 not in the ken of sight. [*Kaṭha* 2.3.9;
Śvet. 4.20]
nāsatyā नासत्या, "powers of the move-
 ment", [two] lords of the movement,
 leaders of the journey or voyage.
 [*Ved.*]
nāstyanto (nāsti anto) vistarasya me
 नास्त्यन्तो विस्तारस्य मे, there is no end
 to My self-extension. [*Gitā* 10. 19]
nata नत, bent.
Naṭarāja Śiva (Natarajan) नटराज शिव,
 [(an image of) *Śiva* as the king of
 the Dance].
na tatra śocate budhaḥ न तत्र शोचते बुधः,
 the wise man grieves not over that.
nati नति, pious resignation, the submis-
 sion of the soul to the will of God.
nātmānam avasādayet नात्मावयवसादयेत्,
 [one should not cast down and de-
 press the self]. [*Gitā* 6.5]
navagvas (Navagwas) नवग्वाः, those
 who sacrificed for nine months of
 the year; seers of the nine cows or
 nine rays who institute the search
 for the herds of the Sun and the
 march of *Indra* to battle with the

pañis. [*Ved.*]
na vāk gacchati na manaḥ न वाक्गच्छति न... मनः, speech nor mind travel (there). [*Kena* 1.3]
nāvamivāmbhasi नावमिवाम्भसि, like a boat on the sea. [*Gītā* 2.67]
nāyam ātmā balahinena labhyaḥ नयमात्मा बलहीनेन लभ्यः, this spirit (*ātman*) is not to be won by the weak. [*Mund.* 3.2.4]
na yathā prākṛto janaḥ न यथा प्राकृतो जनः, [not as an ordinary man].
nazarānā [Hind.] नजराना, [tribute].
netā नेता, leader.
neti neti नेति नेति, it is not this, it is not that.
nid निव्, obstructor, Restrainer, Censurer. [*Ved.*]
nidaḥ [plural]
nididhyāsana निदिध्यासन, fixed contemplation, the absorbed dwelling of the mind on its object.
nidrā निद्रा, [sleep].
nigraha निग्रह, repression, suppression.
nihatāḥ pūrvameva निहताः पूर्वमेव, already even they are slain. [*Gītā* 11.33]
nihitāḥ guhāyām निहितं गुहायाम्, hidden in the (secret) cave.
niḥsprha निःस्पृह, without the longing and reaching after things.
niḥsva निःस्व, [without possessions].
nīla नील, [blue, dark blue, black].
nimitta निमित्त, immediate cause; instrument; causality.
nimittamātram निमित्तमात्रम्, only the occasion. [see the following]
nimittamātram bhava (Savyasācin) निमित्तमात्रं भव (सव्यसाचिन्), become only the occasion (O *Savyasācin*). [*Gītā* 11.33]
niṅyā vacāmsi निष्पा वचांसि, secret words: [see the following]
niṅyā vacāmsi niyacanāni kavaye निष्पा वचांसि निवचनानि कवये, secret words (of guidance) that speak out their sense to the seer. [cf. *RV* 4.3.16]
nirahankāra निरहङ्कार, free from egoism.
nirākāra brahman (Nirakar Brahman) निराकार ब्रह्मन्, [the formless *brahman*].

nirānanda निरानन्द, [blisslessness].
nirāpada sthāna निरापद स्थान, safe refuge.
nirapekṣa निरपेक्ष, without expectation.
nirāśir nirmamo bhūtāvā निराशोनिर्ममो भूत्वा, having become free from desire and egoism. [*Gītā* 3.30]
nirāśraya निराश्रय, dependent on nothing.
niratiśayapremāspadatvam ānandatattvam निरतिशयप्रेमास्पदत्वानन्दतत्त्वम्, [the status of divine delight (*ānanda*) is that in which is experienced the union of utter love].
nirbhara [Beng.] निर्भर, reliance.
nirdoṣaṁ hi samaṁ brahma निर्दोषं हि समं ब्रह्म, the equal *brahman* is faultless. [*Gītā* 5.19]
nirdvandva निर्द्वन्द्व, free from the dualities.
nirghṛṇa निर्घृण, cruel; a man without disgust or loathing.
nirguṇa निर्गुण, qualityless; the Impersonal.
nirguṇa brahman निर्गुण ब्रह्मन्, the Eternal without qualities; the Impersonal Divine.
nirguṇaṁ guṇabhoktṛ ca निर्गुणं गुणभोक्तु च, the enjoyer of the *guṇas*, though not limited by them. [*Gītā* 13.15]
nirguṇa sat निर्गुण सत्, impersonal being.
nirguṇo guṇī निर्गुणो गुणी, the Qualified who is without qualities, impersonal-personal. [cf. *Śvet.* 6.2,11,16]
nirlipta निर्लिप्त, not attached.
nirliptatā निर्लिप्तता, [the state of being not attached].
nirmama निर्मम, free from my-ness.
nirmamo nirahankāraḥ निर्ममो निरहङ्कारः, [free from egoism and from my-ness]. [*Gītā* 2.71; 12.13]
nirukta निरुक्त, etymological interpretation; [the *Nirukta*: a work by Yaska containing explanations and etymological interpretations of obscure Vedic words].
nirvāṇa निर्वाण, extinction (not necessarily of all being, but of being as we know it, extinction of ego, desire and egoistic action and mentality).
nirvikalpa samādhi निर्विकल्प समाधि, com-

plete trance, in which there is no thought or movement of consciousness or awareness of either inner or outer things.

nīscala-nīravatā निर्वचल-नीरवता, [motionless soundlessness]; silence.

nīscēṣṭa निर्वचेष्ट, without effort.

Nishkamakarma, see *niškāma karma niškāma* निष्काम, free from desire.

niškāma dharma निष्काम धर्म, [desireless dharma].

niškāma karma (Nishkamakarma) निष्काम कर्म, desireless works.

niškāma karmayogin निष्काम कर्मयोगिन्, [one who does desireless works as yoga].

niškriya निष्क्रिय, [one] without initiative or action.

nīṣṭhā निष्ठा, fixed and steady concentration; concentrated will of devotion; faith.

nīstraiṅṅya निस्त्रैंगुण्य, [a state in which one is] free from the three *guṇas*.

nīstraiṅṅyo bhavārjuna निस्त्रैंगुण्यो भवार्जुन, do thou become free from the triple *guṇa*, O Arjuna. [Gītā 2.45]

nītya anusmaraṇa नित्य अनुस्मरण, constant remembrance.

nītyaḥ sarvagataḥ sthāṅgur acalo'yaṁ sanātanaḥ नित्यः सर्वगतः स्वाप्नुरचलोऽयं सनातनः, eternally stable, immobile, all-pervading it is for ever and ever. [Gītā 2.24]

nītyakarma नित्यकर्म, regular works (of sacrifice, ceremonial and the daily rule of Vedic living).

nīyamukta नित्यमुक्त, [(one who is) perpetually in the state of liberation].

nītya smaraṇa नित्य स्मरण, constant remembrance.

nītyatṛpto nirāśrayaḥ नित्यतृप्तो निराश्रयः, ever satisfied without (any kind of) dependence. [Gītā 4.20]

nītyayoga नित्ययोग, uninterrupted yoga.

nītyayukta नित्ययुक्त, in constant union.

nītyo'nītyānām नित्योऽनित्यानाम्, the Eternal in the transient. [Kaṣṭha 2.2.13; Śvet. 6.13]

nivasiṣyasi mayyeva निवसिष्यसि मय्येव, thou

shalt dwell in Me. [Gītā 12.8]

Nivritti, see *nivṛtti*

nivṛtta निवृत्त, without any turn to action.

nivṛtti (Nivritti) निवृत्ति, moving back and in; holding back from action; the soul's involution into the passivity.

nivṛtti mārga निवृत्ति मार्ग, [the path of *nivṛtti* (cessation from action)].

niyama नियम, [in *rājayoga*]: regulating moral habit.

niyama नियम्य, [having controlled]. [Gītā 3.7]

niyata नियत, controlled. [cf. Gītā 3.8]

niyatam karma नियतं कर्म, controlled action. [Gītā 3.8]

niyatam kuru karma tvam नियतं कुरु कर्म त्वम्, do action (thus) self-controlled. [Gītā 3.8]

niyatasya tu sannyāsaḥ karmaṇo nopapadyate नियतस्य तु संन्यासः कर्मणो नोपपद्यते, [but the renunciation of rightly regulated actions is not proper]. [Gītā 18.7]

niyati नियति, Fate (the thing willed and executed by Nature according to a fixed law of its self-governed workings).

niyut नियुत, each of *Vāyu's* horses, a steed of the yoking. [Ved.]

nṛ नृ, the male power or *puruṣa*; the male divine Principle. [Ved.]

nṛcakṣasaḥ नृचक्षस्तः, those who have the divine vision. [Ved.]

nṛmṇa नृम्ण, strength. [Ved.]

nṛpati नृपति, king of men.

nṛtamo nṛnām नृतमो नृणाम्, most puissant of the powers. [Ved.]

nyāya न्याय, [one of the six *darśanas*, the science of logic].

O

ojas ओजस्, essential energy.

okas ओकस्, home. [Ved.]

om ॐ, the *mantra* or expressive sound symbol of the *brahman* in its four

domains from the *turiya* to the external or material plane (i.e. the outward looking, the inward or subtle, and the superconscient causal — each letter A, U, M indicating one of these three in ascending order and the whole bringing out the fourth state, *turiya*); used as an initiating syllable pronounced as a benedictory prelude and sanction.

om ānandamayi caitanyamayi satyamayi paramē ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे, [om O Thou full of bliss, full of consciousness, full of truth, supreme].

om bhūr bhuvah svaḥ ॐ भूर्भुवः स्वः, [a formula, see the terms separately].

om namaś caṇḍikāyai ॐ नमश्चण्डिकायै, [om salutations to *Caṇḍikā* (a name of the Goddess, cf. *Caṇḍī*)].

om śāntiḥ... (OM Shanti Shanti Shanti) ॐ शान्तिः शान्तिः शान्तिः, [om peace peace peace (a formal beginning and ending for an *Upaniṣad*, etc.)].

om tat sat ॐ तत्सत्, om That is the thing that Is.

Opsaras, see *apsaras*

oṣadhīḥ ओषधीः, (the earth's) growths.

P

pad पद्, foot; step; the principle on which the soul finds itself.

pada पद, 1. step, place, foothold of being. 2. [a quarter of a *śloka*].

padam [nominative]

padāni [nominative plural]

pāda पाद, a quarter of a *śloka*.

pada-pāṭha पदपाठ, a [Vedic] text in which all euphonic combinations are resolved into the original and separate words and even the components of compound words indicated. [cf. *samhitā*]

padbhyām prthivī पद्भ्यां पृथिवी, Earth is His footing. [*Muṇḍ.* 2.1.4]

paddhati [Hind.]. पद्धति, [process, method of action].

Paiśācī पैशाची, [a *Prākṛta* dialect].
paiśācika पैशाचिक, [of or like a *piśāca*, demonic].

pājasyam पाजस्यम्, footing.

palāyanam पलायनम्, flight.

palli पल्ली, village.

pāñcabhautika पाञ्चभौतिक, [relating to the *pañca bhūta*].

pañca bhūta पञ्च भूत, "the five elements", the five elementary states of substance: [*ākāśa*, *vāyu*, *agni* (*tejas*), *āpas* (*jala*), *prthivī*].

pañca janāḥ पञ्च जनाः, the five births; the five nations. [*Ved.*]

pañca koṣas पञ्चकोषाः, the five sheaths.

pañca kṛṣṭiḥ, *pañcakṣitiḥ* पञ्चकृष्टीः, पञ्चक्षितिः, the five worlds of creatures where works are done. [*Ved.*]

pañcāyat (Panchayat, Panchayet) [Hind.]. पंचायत, [a village council consisting in theory of five persons].

pañḍāl [Hind.]. पण्डाल, [a temporary structure for meetings, etc.]

Pāṇḍavas पाण्डवाः, [the sons of Pandu, i.e. *Arjuna* and his four brothers, who with their allies formed one side in the *Mahābhārata*-war].

pañḍita (Pandit, Pundit) पण्डित, a scholar.

pañḍitya पण्डित्य, [(mere) scholarship].

paṇis पणिसः, *dasyus* who withhold or steal the cows; the word seems to have originally meant doers, dealers or traffickers, but this significance is sometimes clouded by the farther sense of "misers". [*Ved.*]

pāpa पाप, sin, demerit.

pāpa-yonayaḥ पापयोनयः, wombs of sin. [*Gītā* 9.32]

para पर, supreme.

parā, see *parā vāk*

para bhāva पर भाव, the supreme being (of the Divine), the Highest; the ultimate becoming (of the soul).

paraṁ bhāvam [accusative]

parō bhāvaḥ [nominative]

parabrahman परब्रह्मन्, the supreme *brahman*; the supreme Unknowable;

the Divine.
parā gatiḥ परा गतिः, the supreme status (of the soul).
paraḥ avyaktaḥ परः अव्यक्तः, the supreme Unmanifest.
param परम्, the supreme.
paramahansa (Paramahansa, Param-hansa) परब्रह्म, the liberated man, [literally “the supreme *hansa*”]; a spiritual personality of the highest order].
paramaṁ dhāma परमं धाम, the supreme place of being. [cf. *Gītā* 8.21]
paramaṁ padam परमं पदम्, the highest seat.
paramaṁ sthānam ādyam परमं स्थानम्... आद्यम्, a status original, sempiternal and supreme. [cf. *Gītā* 8.28]
paramam vacaḥ परमं वचः, supreme word. [*Gītā* 10.1; 18.64]
parama parārdha परम परार्ध, the highest kingdom of the most High. [cf. *Kaṭha* 1.3.1]
paramā parāvat परमा परावत्, the highest supreme, the highest summit.
paramasyām parāvati [locative]
param āpnoti pūruṣaḥ परमाप्नोति पुरुषः, man attains to the Highest. [*Gītā* 3.19]
paramārtha परमार्थ, the highest spiritual truth; essential fact.
paramasyām parāvati, see under *paramā parāvat*
paramātman परमात्मन्, the supreme Self or Spirit, the Absolute.
paramātmā [nominative]
param avyaktam परमव्यक्तम्, the supreme Unmanifest.
parā māyā परा माया, [the supreme *māyā*]; higher divine Nature.
param bhāvam, see under *para bhāva*
param brahma, same as *parabrahman*
param dhāma परं धाम, the highest status (of the Divine). [*Gītā* 10.12]
param arṣṭvā परं ऋष्ववा, [having seen the Supreme]. [*Gītā* 2.59]
parameṣṭham (Parameshtham) परमेष्ठम्, [standing at the top], that which is

superlative and highest.
parameṣṭhin परमेष्ठिन्, the one full of *parameṣṭham*.
parameṣṭhi [nominative]
parameśvara (Parameshwara) परमेश्वर, supreme Lord.
parameśvaram [accusative]
parameśvari (Parameshwari) परमेश्वरी, [the supreme *īśvari*; the supreme Mother].
parame vyoman परमे व्योमन् in the highest ether. [*Ved.*]
Paramhansa, see *paramahansa*
param jyotiḥ परं ज्योतिः, the supreme Light.
paramparā परम्परा, succession (of *gurus* or spiritual teachers).
parām sāntim परां शान्तिम्, to a supreme peace. [*Gītā* 18.62]
parām siddhim परां सिद्धिम्, [to the] supreme perfection. [*Gītā* 14.1]
parā prakṛti (Para Prakriti) परा प्रकृति, the supreme Nature; the very nature of the Divine; the infinite timeless conscious power of the self-existent being out of which all existences in the cosmos are manifested.
parā prakṛtiḥ [nominative]
parā prakṛtir jīvabhūtā परा प्रकृतिर् जीवभूता, the spiritual Nature which has become the *jīva*. [cf. *Gītā* 7.5]
parā prakṛtir me परा प्रकृतिर् मे, My supreme nature. [cf. *Gītā* 7.5]
parā prakṛtir me yayā dhāryate jagat परा प्रकृतिर् मे यया धार्यते जगत्, My supreme nature by which the world is upheld. [cf. *Gītā* 7.5]
para-puruṣa (Para Puruṣa) परपुरुष, supreme Soul; God.
parārdha परार्ध, the upper half (of world existence); the higher hemisphere.
parārdhe [locative], in the higher being. [*Kaṭha* 1.3.1]
parāśakti (Parashakti) पराशक्ति, the supreme power.
pāras-patthar (Parash-patthar) [Hind.] पारस-पत्थर, the alchemic stone.
Paraśurāma (Parashurama) परशुराम,

Rāma of the axe, an *avatāra* of *Viṣṇu* who destroyed the unrighteous licence of the military and princely caste (the *kṣatriyas*).

parā svā prakṛtiḥ परा स्वा प्रकृतिः, [own highest nature, highest self-nature].

parātman, see *paramātman*

parātpara परात्पर, the Supreme beyond the Most High, the supreme of the Supreme.

parātparam [nominative]

parātpara brahman परात्पर ब्रह्मन्, [*brahman* higher than the highest].

parātparam, see under *parātpara*

parātpara puruṣa (Paratpara Puruṣa) परात्पर पुरुष, [the *puruṣa* higher than the highest], the transcendent, infinite and universal personality.

parā vāk परा वाक्, [the highest of the gradations of speech]: (probably) the revelatory and inspired speech.

parā vidyā परा विद्या, the higher knowledge; the knowledge of the *brahman* in Himself.

paribhū परिभू, the One who becomes everywhere, God as the formal becoming.

paribhūḥ [nominative] [Īśa 8]

parigraha परिग्रह, egoistic possession, making things one's own.

pariṇāma परिणाम, evolutionary change (out of the original substance or energy), a varying, developing, mounting movement of organised energy and its evolutionary consequences.

paripaśyanti dhīrāḥ परिपश्यन्ति धीराः, sages behold everywhere. [*Muṇḍ.* 1.1.6]

parivrājaka परिव्राजक, [a wandering religious mendicant], the free super-social man.

Parjanya परजन्य, the rain-cloud, giver of the rain [*vṛṣṭi*].

para bhāvaḥ, see under *para bhāva*

parokṣa परोक्ष, indirect knowledge (of that which is remote from and beyond our vision).

pārthivāni rajāṁsi पार्थिवानि राजांसि, earthly realms of light. [*Ved.*]

parvatasya garbhaḥ पर्वतस्य गर्भः, the pregnant contents of the hill. [*Ved.*]

Pārvatī पार्वती, [a name of *Śiva*'s consort].

Pārvatī-Śaṅkara (Parvati-Shankara) पार्वती-शङ्कर, [*Śiva* and his consort *Pārvatī*].

pāścima पश्चिम, behind, west.

Pashupati, see *Paśupati*

paśu पशु, animal; [*Ved.*]: the cow of light; [in the *tāntrika* distinction of *sādhakas*]: the animal man.

Paśupati (Pashupati) पशुपति, the name of *Śiva* as the Lord of wildlife; the lord of the animal (in man).

paśyanti buddhi पश्यन्ती बुद्धि, a seeing intelligence.

paśyanti vāk पश्यन्ती वाक्, [the second level of speech], the seeing word, speech with the vision of truth in it.

paśyataḥ पश्यतः, [of him who sees]. [*Gītā* 2.69]

paśyati पश्यति, he sees.

pātāla पाताल, worlds of delusion and shadow; the subconscious below the earth.

patati पतति, falls. [see the following]

patati manaḥ पतति ... मनः, the mind falls. [*Kena* 1.1]

pātra पात्र, [one who is fit to receive; recipient].

paṭvāri (Patwary) [Hind.] पटवारी, [a person who keeps the record of village lands, etc.]

paurāṇika (Pauranic, Puranic) पौराणिक, [relating to the *Purāṇas*].

pavitra पवित्र, a strainer. [*Ved.*]

pavitraṁ paramam पवित्रं परमम्, the supreme purity. [*Gītā* 10.12]

peśaḥ पेक्ष, form. [*Ved.*]

piṇḍa पिण्ड, the symbolic food offered to the Fathers in the *paurāṇika* funeral and memorial rites.

piśāca (Pishacha) पिशाच, demon; a [hostile] being of the lower vital.

piśācavat पिशाचवत्, as the unbound vital being, the divine maniac or else the divine demoniac.

pitāmaha पितामह, grandsire.
pitaraḥ (Pitris) पितरः, Fathers, Manes; Fathers who have gone before and discovered the supraphysical worlds. [Purāṇas]: Ancestors to whom the *tarpaṇa* is given.
pitṛn [accusative plural], to the divinised Ancestors. [Gītā 9.25]
pitara manuṣyāḥ पितरो मनुष्याः, the human fathers. [Ved.]
piṭhasthāna पीठस्थान, [one of fifty-one places consecrated to the worship of *Pārvatī* or, by extension, any place sacred to the Mother].
Pitri-loka, see *pitṛloka*
Pitris, see *pitaraḥ*
pitṛloka (Pitri-loka) पितृलोक, the world of the Fathers.
Pitriyan, see *pitṛyāna*
pitṛn, see under *pitaraḥ*
pitṛyā dhīḥ पित्र्या धीः, the ancestral Thought. [Ved.]
pitṛyāna (Pitriyan) पितृयान, the road of the Fathers, supposed to lead to inferior worlds attained by the Fathers who still belong to the evolution in the Ignorance.
Poorna Yoga, see *pūrṇa yoga*
poosta, see *postā*
poṣa पोष, increase; the growth of all possessions internal or external in the life of the individual. [Ved.]
postā (*poosta*) [Hind.] पोस्ता, [a debilitating drink, the infusion of opium-poppy heads].
potṛ (Potri) पोतृ, the purifying priest. [Ved.]
prabhava प्रभव, birth.
prabhu प्रभु, the Lord; [Ved.]: becoming, coming into existence in front of the consciousness, at a particular point as a particular object of experience.
pracetas प्रचेतस्, conscious thinker (seems to correspond to the Vedantic *prajñāna*). [Ved.]
pracetāḥ [nominative, feminine], she who has the perceptive knowledge.

pra cetayati ketunā प्र चेतयति केतुना, makes conscious by the ray of intuition. [RV 1.3.12]
pradhāna प्रधान, [in *sāṃkhya* philosophy]: basis; first substance, first state or arrangement of matter and its essential principle.
prādhānyataḥ प्राधान्यतः, in some of (My) principal pre-eminences. [Gītā 10.19]
Pradyumna प्रद्युम्न, [a name of the god of Love, a son of *Kṛṣṇa*].
Prahlāda प्रह्लाद, [a *daiitya*, famous as a devotee of *Viṣṇu*].
praiti प्रैति, goes forward. [Kena 1.1]
prajā प्रजा, offspring.
Prajāpati प्रजापति, the father of creatures.
prajāpatayaḥ (Prajapatis) [plural], original progenitors.
prajñā प्रज्ञा, the all-wise Intelligence.
prājñā प्राज्ञ, the Self situated in deep sleep [*suṣupti*], the lord and creator of things; the Master of Wisdom and Knowledge (*prajñā*).
prajñāna प्रज्ञान, apprehending consciousness; the consciousness that cognizes all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness.
prajñā prasṛtā purāṇi प्रज्ञा... प्रसृता पुराणो, Wisdom that went forth from the beginning. [Śvet. 4.18]
prajñā purāṇi प्रज्ञा पुराणो, [ancient Wisdom]. [see the preceding]
prājñā-puruṣa प्राज्ञपुरुष, the Supreme Intelligence who is the Lord and dwells in the sleep-state holding all things in a seed of dense consciousness.
prākāmya प्राकाम्य, [one of the *aṣṭa-siddhis*]: absolute keenness of the mind and senses.
prākāmyam [nominative]
prakāśa (Prakasha) प्रकाश, [light]; enlightenment, clear radiance; [manifestation].
Prakrit, see *Prākṛta*
Prakṛti, see *prakṛti*

prakṛta प्रकृत, brought forward.
Prākṛta (Prakrit) प्राकृत, [a name given to any of the popular dialects derived from or otherwise cognate with Sanskrit].
prakṛti (Prakṛiti) प्रकृति, “working out”; Nature; Nature-Force; Nature-Soul; executive or working force.
prakṛtayah [plural], natural powers.
prakṛtim [accusative]
prakṛti laya प्रकृति लय, absorption in *prakṛti*.
prakṛtim, see under *prakṛti*
prakṛtim māmikām प्रकृति ... मायिकाय, into My (divine) nature. [Gītā 9.7]
prakṛtim me parām प्रकृति ... मे पराम्, My supreme nature. [Gītā 7.5]
prakṛtim svām प्रकृति स्वाम्, own nature. [see the two following]
prakṛtim svām adhiṣṭhāya ... ātmamāyāyā प्रकृति स्वायच्छिष्याय ... आत्ममायया, standing upon My own nature ... by My self-māyā. [Gītā 4.6]
prakṛtim svām avaṣṭabhya प्रकृति स्वायच्छिष्या, leaning upon My own nature ... [Gītā 9.8]
prakṛtir jīva-bhūtā प्रकृतिर् जीवभूता, Nature which has become the *jīva*. [cf. Gītā 7.5]
prakṛtis tvām niyokṣyati प्रकृतिस्त्वां नियोक्यति, Nature shall yoke thee (to thy work). [Gītā 18.59]
prākṛto janah प्राकृतो जनः, the ordinary man.
prāk śarira-vimokṣaṇāt प्राक्शरीरविमोक्षणत्, before the release from the body. [Gītā 5.23]
pralaya प्रलय, 1. the end of a cycle of aeons; temporary disintegration of a universal form of existence and all the individual forms which move in its rounds. 2. physical death.
pralayam yāti deha-bhṛt प्रलयं यति देहभृत्, the soul bearing the body comes to a *pralaya*. [Gītā 14.14]
pramāda प्रमाद, [negligence, carelessness; error].
pramāṇa प्रमाण, [one of the *śaḍaṅga*]:

proportion, arrangement of line and mass, design, harmony, perspective.
pramatha प्रमथ, [one of a class of demons attending on *Śiva*].
pramathanātha प्रमथनाथ, lord of the demoniac, [*Śiva*].
prāṇa प्राण, 1. life-energy; life; the breath of life. 2. the five *prāṇas*: the five workings of the life-force: [*prāṇa* (see definition 3 below), *apāna*, *vyāna*, *samāna*, *udāna*]. 3. [one of the five *prāṇas*]: it moves in the upper part of the body and is pre-eminently the breath of life, because it brings the universal force into the physical system and gives it there to be distributed.
prāṇakoṣa प्राणकोष, vital or nervous sheath; nervous body.
praṇāma (Pranam) प्रणाम, [bowing, prostration, obeisance].
prāṇamaya puruṣa प्राणमय पुरुष, soul in life; the (true) vital being.
prāṇapratiṣṭhā प्राणप्रतिष्ठा, [infusion of life into an image or idol].
prāṇaśakti (Prana Shakti) प्राणशक्ति, 1. [life-energy]. 2. [the full power (and perfection) of the life-force].
prāṇaśaktiḥ [nominative]
praṇava प्रणव, the basic syllable *om*, which is the foundation of all the creative sounds of the revealed word.
praṇava japa प्रणव जप, [repetition of the syllable *om*].
prāṇyāma प्राणायाम, the government and control of the respiration; regulated direction and arrestation by exercises of breathing of the vital currents of energy in the body.
prāṇam brahma प्राणं ब्रह्म, [accusative of the following].
prāṇo brahma प्राणो ब्रह्म, Life as the original reality, Life as the great Eternal [*brahman*]. [Tait. 3.3]
prapadyante'nyadevatāḥ प्रपद्यन्तेऽन्यदेवता, they resort to other godheads. [Gītā 7.20]
prapañca प्रपञ्च, phenomena.

prāpya puṇyākṛtām lokān uṣitvā śāśvatīḥ samāḥ प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः सन्तः, [having attained to the world of the righteous and having dwelt there for immemorial years]. [*Gītā* 6.41]

prārabdha (karma) प्रारब्ध (कर्म), mechanical action of the instruments of the *prakṛti* continuing by force of old impulsion and habit or continued initiation of past energy.

prasāda (Prasad) प्रसाद, 1. an illumined ease and clarity. 2. [food offered to a deity or to a spiritual teacher; this same food distributed to devotees as a blessing].

prasannatā प्रसन्नता, clear purity and gladness.

praśāntīḥ प्रशान्तिः, a general state of peace and calm.

praśāntir [= *praśāntīḥ*]

pravava प्रसव, (self-)production.

prathamo manotā dhiyah प्रथमो मनोता... विद्यः, the first thinker of the Thought. [*RV* 6.1.1]

pratibhānam प्रतिभानम्, genius, a reflection or luminous response in the mind to higher ideation.

pratibodha प्रतिबोध, realisation; *jñāna* of experience.

pratiḍānam प्रतिदानम्, [giving in return].

pratijānīhi प्रतिजानोहि, [know thou for certain]. [*Gītā* 9.31]

prati samudraṁ syandamānāḥ प्रति समुद्रं स्यन्दमानाः, [flowing towards the ocean].

pratiṣṭhā प्रतिष्ठा, support, foundation, pedestal.

pratiṣyā प्रतीष्या, by purposeful impulsion. [*RV* 10.129.4]

pratyāhāra प्रत्याहार, the drawing inward of the senses from their objects.

pratyakṣa प्रत्यक्ष, (knowledge of that which is) before the eyes, direct knowledge.

pratyakṣadarśana प्रत्यक्षदर्शन, [seeing as before one's eyes; direct revelation].

pratyakṣa-dṛṣṭi प्रत्यक्षदृष्टि, direct sight.

pratyakṣam brahma प्रत्यक्षं ब्रह्म, the mani-

fest and evident Eternal [*brahman*]. [*Tait.* 1.1; 1.12]

praveśa प्रवेश, entrance.

praviliyante karmāni प्रविलीयन्ते कर्माणि, works vanish and are dissolved. [cf. *Gītā* 4.23]

praviliyate प्रविलीयते, disappears completely. [*Gītā* 4.23]

praviśya प्रविश्य, having entered.

praviśya yah pratirūpo babhūva प्रविश्य यः प्रतिरूपो बभूव, [that which] having entered, shapes itself to the forms it meets. [cf. *Kaṭha* 2.2.9]

Pravritti, see *pravṛtti*

pravṛtta प्रवृत्त, [brought forward into the movement; engaged in action and works].

pravṛtti (Pravritti) प्रवृत्ति, the moving out and forward; the impetus towards action and works; the soul's evolution into the action.

pravṛtti mārga प्रवृत्ति मार्ग, [the path of *pravṛtti*].

prayas प्रयत्, delight; the outflowing of *mayas* as the delight and pleasure of the soul in all objects and beings. [*Ved.*]

prāyopaveśana प्रायोपवेशन, fasting for a long time.

prema प्रेम, love.

premamayī Rādhā प्रेममयी राधा, [*Rādhā* full of love].

prema-sāmarthya प्रेमसामर्थ्य, power of [capacity for] love.

prema-yoga प्रेमयोग, [*yoga* of love].

preraṇā प्रेरणा, [command; an impelling to].

preta प्रेत, [a spirit of a dead person, ghost].

preyas प्रेयस्, the pleasant.

Prishni, see *pr̥śni*

prīti प्रीति, pleasure; ecstasy; love.

prītiḥ [nominative]

Prithivi, *Prithvi*, see *pr̥thivī*, *pr̥thvī*

priya प्रिय, pleasant; the pleasant; [*Ved.*]: love.

priyam [nominative]

pr̥kṣa प्रक्ष, [material sense]: "delicacy"

or satisfying food; [psychological sense]: satisfaction, fullness, delight, pleasure. [Ved.]

prśni (Prishni) पृश्नि, dappled; used both of the Bull, the supreme Male, and of the Cow, the female Energy. [Ved.]

prśnih [nominative]

prthivī, pṛthvī (Prithivi, Prithvi) पृथिवी, पृथ्वी, Earth; the Earth-Principle; [as one of the five *bhūtas*]: the stabilising principle of condensation, represented to us in matter as earth, the basis of all solids.

prthivī pājasyam पृथिवी पाजस्यम्, Earth (is His) footing. [Bṛhad. 1.1.1]

prthivyā iva mānadaṇḍaḥ पृथिव्या इव मानदण्डः, as if earth's measuring rod. [Kumārasambhava 1.1]

prthvi, see *prthivī*

pūjā पूजा, worship; [a religious festival (in Bengal)].

punarjanma पुनर्जन्म, "again birth", re-birth.

puṇya पुण्य, good, virtue, ethics, merit.

purāṇa पुराण, legend and apologue; the *Purāṇas*: [a class of sacred writings written in an easy form of Sanskrit (more modern than that of the *Veda* and *Vedānta*) composed of legends, apologues, etc.].

Puranic, see *paurāṇika*

Pundit, see *paṇḍita*

paraḥ-hita, see *purohita*

purātan mānuṣ [Beng.] पुरातन मानुष, [old man, "the old Adam"].

pūrṇa पूर्ण, [full, fulfilled, perfect].

pūrṇaḥ [nominative, masculine], the perfect being.

pūrṇam [nominative, neuter], fullness.

pūrṇam param. पूर्णं परम्, the perfect and the highest.

pūrṇatā पूर्णता, fullness.

pūrṇatā prasannatā samatā bhoga-sāmarthyam iti prāṇasaktiḥ, see these words separately

pūrṇa yoga (Poorna Yoga) पूर्ण योग, [the

integral yoga].

pūrṇa yogin पूर्ण योगिन्, [one who practises *pūrṇa yoga*], the *sādhaka* of the Divine Perfection.

purohita (Purohit) पुरोहित, (= *paraḥ-hita*, set in front); the priest [whom] man puts in front as his spiritual representative [Ved.]; [any priest].

puru पुरु, manifold.

Purudānsas पुरुदंसस्, the Manifold in activity (an epithet used of the *Aśvins*). [Ved.]

puruṣa (Puruṣa) पुरुष, Person; Conscious Being; Conscious-Soul; Soul; essential being supporting the play of *prakṛti*; a Consciousness — or a Conscient — behind, that is the lord, witness, knower, enjoyer, upholder and source of sanction for Nature's works.

puruṣa antarātman (Puruṣa Antaratman) पुरुष अन्तरात्मन्, [the *puruṣa* as the inner self or soul].

puruṣa evedaṁ sarvaṁ karma tapo brahma parāmṛtam पुरुष एवेदं सर्वं कर्म तपो ब्रह्म परामृतम्, it is the divine soul that is all this, even all action and all active force and *brahman* and the supreme immortality. [cf. *Muṇḍ.* 2.1.10]

puruṣaḥ ... akṣarāt parataḥ paraḥ पुरुषः ... अक्षरात्परतः परः, a *puruṣa* supreme beyond the Immutable [*akṣara*]. [Muṇḍ. 2.1.2]

puruṣaḥ prakṛtisthaḥ पुरुषः प्रकृतित्थः, [*puruṣa* situated in *prakṛti*]. [Gītā 13.22]

puruṣaḥ purāṇaḥ sanātanaḥ पुरुषः पुराणः सनातनः, ancient soul of long standing, sempiternal in being.

puruṣakāra पुरुषकार, [human effort], individual energy.

puruṣaṁ śāśvatam divyam पुरुषं शाश्वतं दिव्यम्, the eternal divine *puruṣa*. [Gītā 10.12]

puruṣa-prakṛti (Puruṣa-Prakṛiti) पुरुष-प्रकृति, Soul-Nature. [see *puruṣa* and *prakṛti* separately]

puruṣarśabha पुरुषर्षभ, the leonine soul

among men.
puruṣārtha पुरुषार्थं, object of man; [each of the four objects of life: *kāma*, *artha*, *dharma*, *mokṣa*].
puruṣasūkta (Puruṣa-Sukta) पुरुषसूक्त, [the “hymn of the *puruṣa*”: *RV* 10.90]
puruṣa-yajña (Puruṣa-Yajna) पुरुषयज्ञ, the sacrifice of the *puruṣa*.
puruṣottama (Puruṣhottama) पुरुषोत्तम, the Supreme divine Person; the Supreme Being who is superior both to the mutable Being and to the Im-mutable; the Divine Being
puruṣo vareṇya ādityavarṇas tamaṣaḥ parastāt पुरुषो वरेण्य आदित्यवर्णस्तमसः परस्तात्, [the excellent *puruṣa*, of the colour of the sun, beyond darkness]. [cf. *Śvet.* 3.8; *Gītā* 8.9]
Puruṣa etc., see *puruṣa* etc.
pūrva पूर्व, in front; east.
pūrva-mīmāṃsā (Purva Mimāṃsā) पूर्व-मीमांसा, [a system of philosophy (one of the six *darśanas*), the enquiry into the first or *mantra* portion of the *Veda*; it is concerned chiefly with Vedic ritual]; the *vedavāda*.
pūrvebhiḥ ... nūtanaiḥ पूर्वैः... नूतनैः, by the ancient ... by the new. [*RV* 1.1.2]
pūrve devāḥ पूर्व देवाः, the former gods.
pūrve pitaraḥ पूर्व पितरः, the early Fathers.
pūrve pitaraḥ manuṣyāḥ पूर्व पितरः मनुष्याः, the ancient human fathers. [*Ved.*]
pūṣan (Pushan) पूषन्, the Fosterer or Increaser, a form of the sun-god. [*Ved.*]
puṣṭi पुष्टि, increase or growth. [*Ved.*]

R

Rādhā राधा, the personification of the absolute love for the Divine (the word means adoration and also delight).
rādhas राधस्, riches, opulence; achievement, effectuation. [*Ved.*]
rāga राग, 1. liking, attraction. 2. [in

Indian classical music, a particular mode or order of sound or formula].
rāga-dveṣa रागद्वेष, like and dislike, attraction and repulsion.
rahasyam रहस्यम्, mystery, secret.
rahasyam (hyetad) uttamam रहस्यं (ह्येतत्) उत्तमम्, (for this is) the highest secret. [*Gītā* 4.3]
rājarsi (Rajarshi) राजर्षि, [a royal *ṛṣi*].
rajas रजस्, 1. [one of the three *guṇas*]: the mode of action, desire and passion; the force of kinesis (translates in quality as struggle and effort, passion and action). 2. [*Ved.*]: a word for the heavenly and earthly worlds, meant probably “the shining”; the lower world.
rājasakti राजशक्ति, political strength.
rājasika (rajasic) राजसिक, [of the nature of *rajas*].
rājasūya राजसूय, [a great sacrifice performed sometimes on the occasion of the coronation of a king by himself and his tributary princes].
rājayoga राजयोग, [a particular system of *yoga*], the use of mental askesis for the opening up of the divine life on all its planes.
rājyogin राजयोगिन, [one who practises *rājayoga*].
rajoguṇa रजोगुण, [the quality (*guṇa*) of *rajas*], the quality of vital passion, impulsion or drive of propensity.
rajoguṇasamudbhavaḥ रजोगुणसमुद्भवः, which has its native point of origin in the *rājasika guṇa*. [*Gītā* 3.37]
rājyam samṛddham राज्यं समृद्धम्, an opulent kingdom. [*Gītā* 11.33]
rākhi bandhan [Hind.] राखी बन्धन, [the tying of a thread around the wrist of a loved one in order to ward off misfortune; the thread itself].
rākṣasa (Rakshasa) राक्षस, giant, giant power of darkness, a [hostile] being of the middle vital plane.
rākṣasī (Rakshasi) राक्षसी, [a female *rākṣasa*].
rākṣasī māyā (Rakshasi Maya) राक्षसी

माया, illusion of the powers of darkness.

Raktabīja रक्तबीज, [the name of a demon who did battle with the goddess *Caṇḍī*; from the drops of his blood arose innumerable duplicates of himself].

Rāma राम, [popular short form for *Rāmacandra*, a celebrated *avatāra* of *Viṣṇu*].

Rāma-rājya रामराज्य, [the kingdom of *Rāma*; the ideal kingdom].

Rāmāyaṇa रामायण, [the life-story of *Rāma*, a celebrated epic poem by Valmiki whose central incident is the abduction of *Rāma*'s wife *Sītā* by *Rāvaṇa*, king of the *rākṣasas*, and her subsequent recovery by *Rāma* and his allies].

Ras, see *rāsa*

rasa रस, 1. sap, juice; essence. 2. taste; pleasure; liking (and disliking); affectation of sense. 3. aesthesis; the response of the mind, the vital feeling and the sense to a certain "taste" in things which may often be but is not always a spiritual feeling. 4. the eight *rasas*: eight forms of emotional aestheticism.

rāsa, rāsa līlā (Ras) रस, रसलीला, the dance-round of *Kṛṣṇa* with the cowherdesses in the moonlit groves of *Vṛndāvana*, type of the dance of Divine Delight with the souls of men liberated in the world of Bliss secret within us.

rasagrahaṇa रसग्रहण, seizing of the principle of delight.

rāsa līlā, see *rāsa*

ratha रथ, chariot.

ratna रत्न, light; enjoyment, ecstasy. [Ved.]

raudra रौद्र, strength, force.

Rāvaṇa रावण, [the chief of the *rākṣasas* who abducted *Sītā* and was slain by her husband *Rāma*].

Rāya राय, riches; bliss. [Ved.]

rāyaḥ [nominative]

rāye राये, to the felicity. [Iśa 18]

*rayi*¹ रयि, [physically]: wealth, prosperity; [psychologically]: a felicity or enjoyment which consists in abundance of certain forms of spiritual wealth. [Ved.]

rayiḥ [nominative]

*rayi*² रयि, movement, matter.

rāyo durāḥ रायो दुरः, the doors of the felicity. [Ved.]

Rbhhu (Ribhu), *Rbhukṣan* रभु, रभुक्षन्, the name of one of the *Rbhhus*, the skilful Knower or the Shaper in knowledge. [Ved.]

Rbhhu (Ribhus) रभुवः, the divine craftsmen; the artisans of Immortality. [Ved.]

retas रेतस्, [semen].

revān रेवान्, rich with treasure. [Ved.]

ṛgmibhiḥ र्गमिभिः, with them as singers of the divine chant. [Ved.]

Ṛg-veda (Rig-veda) ऋग्वेद, [the *Veda* of the *ṛks*, the most ancient of the sacred books of India, composed of metrical hymns arranged in ten books (*maṇḍalas*)].

Ribhu, see *Rbhhu*

Ribhus, see *Rbhhus*

Rig-veda, see *Ṛg-veda*

Rik, see *ṛk*

ripu रिपु, enemy.

Rishi, see *ṛṣi*

Ritam, see *ṛtam*

Ritwik, see *ṛtvij*

ṛjuḥ panthāḥ र्जुः पन्थाः, the straight road. [Ved.]

ṛk (Rik) र्क्, the word of illumination which lights up the mind with the rays of knowledge; [a verse of the *Ṛg-veda*].

rocanā, rocanāni रोचना, रोचनानि, "the shining": heavenly and earthly worlds, luminous worlds. [Ved.]

rodasī रोदसी, the two firmaments, heaven and earth: the mental and physical consciousness. [Ved.]

roga रोग, [disease].

romā pṛthivyāḥ रोमा पृथिव्याः, the "plea-

sant growths" of our physical existence. [Ved.]

ṛṣayo divyāḥ ऋषयो दिव्याः, the divine ṛṣis. *ṛṣi* (Rishi) ऋषि, a seer.

ṛta-cit ऋतचित्, Truth-Conscious; he who has the Truth-Consciousness. [Ved.]

ṛtajña ऋतज्ञ, a knower of the Truth.

ṛtam (Ritam) ऋतम्, the Right, truth of divine being regulating right activity both of mind and body, truth of knowledge and action; Truth; Truth-Consciousness.

ṛtasya [genitive]

ṛtena [instrumental]

ṛtam bṛhat ऋतं बृहत्, the vast Truth. [Ved.]

ṛtam jyotiḥ ऋतं ज्योतिः, the truth light. [Ved.]

ṛtam satyaṁ bṛhat ऋतं सत्यं बृहत्, the Right, the Truth, the Vast. [Ved.]

ṛtasya, see under *ṛtam*

ṛtasya bṛhate ऋतस्य बृहते, [to or for the vastness of Truth]. [Ved.]

ṛtasya budhne ऋतस्य बुध्ने, in the foundation of the Truth. [cf. *RV* 3.61.7]

ṛtasya dhārāḥ ऋतस्य धाराः, the streams of the Truth. [*RV* 5.12.2; 7.43.4]

ṛtasya dhītiḥ ऋतस्य धीतिः, the thought of the Truth. [*RV* 1.68.3]

ṛtasya panthāḥ ऋतस्य पन्थाः, the path of the Truth. [Ved.]

ṛtasya pathāḥ [instrumental]

ṛtasya preṣā ऋतस्य प्रेषा, the urgings or impulsion of the Truth; the substance of the Truth put into active movement. [*RV* 1.68.3]

ṛtasya sve dame ऋतस्य स्वे दमे, in the native home of the Truth. [Ved.]

ṛtāvare ऋतावरी, full of the Truth. [Ved.]

ṛtāvṛdhaḥ ऋतावृषः, those who increase the Truth. [Ved.]

ṛtāvṛdhā [dual]

ṛtena, see under *ṛtam*

ṛtena ṛtam apihitam ऋतेन ऋतमपिहितम्, truth hidden by truth. [*RV* 5.62.1]

ṛte'pi tvām ऋतेऽपि त्वाम्, even without thee. [*Gītā* 11.32]

ṛtu ऋतु, the order and time of the Truth. [Ved.]

ṛtvij (Ritwik) ऋत्विज्, he who sacrifices in right order and right season. [Ved.]

Rudra रुद्र, "fierce, violent"; [Ved.]: the Divine as master of our evolution by violence and battle, the *deva* or Deity ascending in the cosmos; [*Purāṇas*]: the Terrible one, the God of might and wrath, a member of the divine Triad [*trimūrti*], expressive of the destructive process in the cosmos.

rudrā hiraṇyavartanī रुद्रा हिरण्यवर्तनी, violent and moving in the paths of light. [*RV* 5.75.3]

Rudras रुद्राः, the fierce, impetuous ones; [a group of Gods, in the *Veda* sometimes identified with the *Maruts*, later eleven (or thirty-three) minor deities led by *Rudra* (*Śiva*)].

rudraśakti (Rudrashakti) रुद्रशक्ति, [power of *Rudra*].

rūp, Hind. for *rūpa*

rūpa रूप, form.

rūpabheda रूपभेद, [one of the *śaḍanga*]: distinction of forms.

rūpaṁ rūpaṁ pratirūpo babhūva रूपं रूपं प्रतिरूपो बभूव, it shapes itself to the forms it meets. [*Kaṭha* 2.2.9]

S

Sa, see *saḥ*

sā सा, she.

śabda (Shabda) शब्द, sound; vibration; word.

śabdabrahman (Shabdabrahman) शब्दब्रह्मन्, the Word; the oral expression of God [*brahman*].

śabdabrahma [nominative]

śabdabrahmātivartate शब्दब्रह्मप्रतिवर्तते, [passes beyond the range of the *śabda-brahman*]. [*Gītā* 6.44]

sab-jāntā [Beng.] सबজানতা, all-knowing. *sa buddhimān manuṣyeṣu* स बुद्धिमान्मनुष्येषु, he is the man of true reason and

discernment among men. [*Gitā* 4.18] *saccidānanda* (Sachchidananda) सच्चिदानन्द, a trinity of Existence [*sat*], Consciousness [*cit*], and Delight [*ānanda*]; the Divine Being.

saccidānandam [nominative] *saceṣṭa* सचेष्ट, involving (great strain of) effort.

Sachchidananda, see *saccidānanda* *Śaci* (Sachi) शची, the wife of *Indra*. *sadāmsi* सदासि, seats. [*Ved.*]

sadanād ṛtasya सदानादृत्तस्य, from the home or seat of Truth. [*RV* 1.164.47; 4.21.3]

sadanam सदानम्, seat; house.

sadanam ṛtasya सदानमृत्तस्य, the seat (or world or home) of the Truth. [*Ved.*]

ṣaḍaṅga षडङ्ग, the six limbs or essential elements of painting: *rūpabheda*, *pramāṇa*, *bhāva*, *lāvaṇya*, *sādṛśya*, *varṇikabhaṅga*.

sadas सवत्, seat; house. [*Ved.*]

sadā tad-bhāva bhāvitaḥ सदा तदभावनावितः, each moment growing inwardly into that (divine) subjective being. [*Gitā* 8.6]

sad-ātman सदात्मन्, [the Self (*ātman*) as pure Existence].

sad-brahman (*sat brahman*) सद्ब्रह्मन्, Existence pure, indefinable, infinite, absolute.

sadghanaloka सद्घनलोक, [world of dense Existence].

sadguru सद्गुरु, [a good or true *guru*].

sādḥaka (Sadhak) साधक, one who is getting or trying to get realisation [cf. *yogin*]; one who seeks *siddhi* by the practice of *sādhanā*.

sādhanā साधना, the practice of *yoga*; the practice by which perfection (*siddhi*) is attained; spiritual self-training and exercise.

sādhanā śāstra (Sadhana Shastra) साधनाशास्त्र, [a scripture (*śāstra*) of spiritual practice (*sādhanā*)].

sādharma साधर्म्य, becoming of one law of being and action with the Divine.

sādharma-gati साधर्म्यगति, a coming to be one in law of being with the

Divine.

sādharma *āgatāḥ* साधर्म्यमागताः, those who have become of like nature and law of being with the Divine. [*Gitā* 14.2]

sādharma-mukti साधर्म्यमुक्ति, liberation by assumption of the Divine Nature. *sādhikā* साधिका, [a woman who practises *sādhanā*].

sādhu साधु, [a good or holy man, saint].

sādḥinām [genitive plural]

sādḥinām rājyam साधूनां राज्यम्, the reign of the saints.

sādhu-sammatam साधुसम्मतम्, [that about which good men agree; approved of by the good].

sadoṣam सदोषम्, defective.

sadrśam ceṣṭate svasyāḥ prakṛteḥ सद्र्शनं चेष्टते स्वस्याः प्रकृतेः, acts according to the mechanism of his Nature. [*Gitā* 3.33]

sādṛśya सादृश्य, 1. likeness (to the Divine).

2. [one of the *ṣaḍaṅga*]: correspondence, truth of the form and its suggestion.

sādṛśya-mukti सादृश्यमुक्ति, liberation by likeness to the Divine.

saguṇa सगुण, [with quality, personal]; the Personal.

saguṇa brahman सगुण ब्रह्मन्, the Eternal with (infinite) qualities; the Personal Divine.

saguṇa sat सगुण सत्, personal being.

saḥ (Sa) सः, he.

sādharmī सहधर्मि, [one who has the same *dharma*; a mate, spouse].

sahaituka सहैतुक, [with motive (*hetu*)].

sahaja सहज, that which is born with us; natural, inborn, innate.

sahaja dharma सहज धर्म, ["natural law of being"; an esoteric Buddhist cult].

sahajam karma सहजं कर्म, work born with a man. [*Gitā* 18.48]

sāhasam साहसम्, active courage and daring; hardihood.

sahasradala (*padma*) सहस्रदल (पद्म), the thousand-petalled lotus, the higher consciousness centre.

sahasrāra, सहस्रार, same as *sahasradala*.
sāheb [Hind.] साहेब, [lord, sir; formerly
used of Europeans in India].

sahāya सहाय, help.

sāhitya pariśad साहित्य परिषद्, literary
conference.

śaiva (Shaiva, Shaivite) शैव, [pertaining
to Śiva; a worshipper of Śiva].

sajjana सज्जन, the good man.

sakalāḥ सकलाः, with all aspects (*kalās*);
all entirely.

sakhāyaḥ सखायः, comrades.

sakhibhiḥ सखिभिः, with (them as) com-
rades.

sākṣād darśana साक्षाद्दर्शन, [the seeing
(*darśana*) of something as before
one's eyes].

sākṣi (Sakshi) साक्षी, witness.

śākta (Shakta) शाक्त, [a worshipper of
śakti].

śakti (Shakti) शक्ति, Energy, Force,
Strength, Will, Power; the self-
existent, self-cognitive, self-effective
Power of the Lord which expresses
itself in the workings of *prakṛti*.

śaktiḥ [nominative]

śakti-catuṣṭayam (Shakti-Chatuṣṭaya)

शक्तिचतुष्टयम्, [the *catuṣṭaya* of power].

śaktyām bhagavati ca (iti śraddhā) शक्त्यां
भगवति च (इति श्रद्धा), (faith) in the Lord
and his *śakti*.

Śākyamuni (Çakya-Muni) शाक्यमुनि,
"sage of the Śākyas", a name of
the *Buddha*.

sālā [Hind.] साला, [wife's brother (used
as a term of abuse)].

salilam सलिलम्, water.

salilam apraketam सलिलमप्रकेतम्, incon-
scient ocean. [cf. *RV* 10.129.3]

sālokya सालोक्य, in one status and peri-
phery of being with the Divine;
dwelling of the soul in the Divine.

sālokya-mukti सालोक्यमुक्ति, liberation by
conscious existence in one world of
being with the Divine.

śam शम्, peace, bliss. [*Ved.*]

sama सम, equal; evenly distributed.

Sama, see *sāman*

śama (Shama) शम, the divine quiet,
peace, rest.

śamaḥ [nominative]

sama ānanda सम आनन्द, equal *ānanda*.

samabhāvena समभावेन, without respect
to differences.

samādhi समाधि, Yogic trance (in which
the mind acquires the capacity of
withdrawing from its limited waking
activities into freer and higher states
of consciousness); [in the *Gītā*]:
calm, desireless, griefless fixity of
the *buddhi* in self-poise and self-
knowledge.

samādhiḥ [nominative]

samādhista समाधित्थ, arrived at the
essential *samādhi* and settled in it.

samagram mām (jñātvā) समग्रं माम् (ज्ञात्वा),
(having known) Me integrally. [cf.
Gītā 7.1]

śamaḥ, see under *śama*

samāhita समाहित, concentrated in its
own being; in *samādhi*. [*Gītā* 6.7]

samāja (Sama) समाज, [assembly, so-
ciety, association].

samam brahma समं ब्रह्म, the equal *brah-
man*. [*Gītā* 5.19]

samam hi brahma समं हि ब्रह्म, [for the
brahman is equal]. [cf. the preceding]

sāman (Sama) सामन्, the *mantra* of the
divine *ānanda*, the word of calm
and harmonious attainment for the
bringing of the divine desire of the
spirit. [*Ved.*]

samāna समान, [one of the five *prāṇas*];
it is situated centrally in the body,
and regulates the interchange of the
prāṇa and *apāna* at their meeting
place, equalises them and is the most
important agent in maintaining the
equilibrium of the vital forces and
their functions; it is the agent for
the assimilation of food.

samāne ūrve समाने ऊर्वे, in the level wide-
ness. [*Ved.*]

samarpaṇa समर्पण, surrender.

samaṣṭi समष्टि, the collectivity. [cf. *vyaṣṭi*]

samatā समता, equality, equanimity.

*samatā śāntiḥ sukham hāsyam iti śānti-
catuṣṭayam*, see these words sepa-
rately

samatva समत्व, equality.

samatvaṁ yoga ucyate समत्वं योग उच्यते,
it is equality that is meant by *yoga*.
[*Gitā* 2.48]

Sāma-veda सामवेद, [the *Veda* of the
sāmans].

Śambara शम्बर, [the name of a demon
in the *Veda*].

sambhava सम्भव, birth.

sambhavāmi yuge yuge सम्भवामि युगे युगे,
I am born from age to age. [*Gitā* 4.8]

sambhūti सम्भूति, becoming, the Birth.

sambhūtyā amṛtam aśnute सम्भूत्याऽमृतमश्नुते,
by the Birth he enjoys Immortality.
[*Īśa* 14]

saṁgha (Sangha) संघ, a fellowship and
union (of those whom a personality
and teaching unite).

saṁhata संहृत, [combined].

saṁhati संहति, cohesion.

saṁhitā (Sanhita) संहिता, ["conjunc-
tion"; the text of the *Veda* treated
with respect to the rules of euphonic
combination, the real continuous
text of the *Veda*. (cf. *padapāṭha*)].

śamī शमी, labour. [*Ved.*]

sāmīpya सामीप्य, nearness, proximity;
dwelling of the soul with the Divine.

sāmīpya-mukti सामीप्यमुक्ति, liberation by
sāmīpya.

samiti समिति, assembly; [association].

saṁjñāna संज्ञान, essential sense; contact
of consciousness with its object; the
inbringing movement of apprehen-
sive consciousness which draws the
object placed before it back to itself
so as to possess it in conscious sub-
stance, to feel it.

saṁkara संकर, [commingling]; confu-
sion.

sāṅkhya (Sankhya) सांख्य, the analysis,
the enumeration and discriminative
setting forth of the principles of our
being; the abstract and analytical
realisation of truth; [considered as

one of the six *darśanas*]; [an adherent
of the *sāṅkhya* school].

saṅkīrtana संकीर्तन, [(a gathering for)
singing the glory of God].

saṁ mahemā maṇṣayā सं महेश्वरा मनोभया,
let us build by our thought. [*RV*
1.94.1]

sammoha सम्मोह, [bewilderment].

saṁnyāsa, see *saṁnyāsa*

saṁpradāna संप्रदान, [bestowing one's
daughter in marriage].

saṁpradāya संप्रदाय, [sect], group.

sāmrajya साम्राज्य, empire; perfect em-
pire without; mastery of one's en-
vironment and circumstances.

saṁrāj सम्राट्, emperor; ruler of one's
world-environment.

śaṁsa शंस, self-expression; that which
brings out into the field of expres-
sion. [*Ved.*]

saṁsāra संसार, cyclic movement; the
world; the ordinary life of the Igno-
rance.

saṁsiddhi संसिद्धि, absolute spiritual per-
fection.

saṁsiddhim [accusative]

samsiddhichatuṣṭaya (Samsiddhichatush-
taya) संसिद्धिचतुष्टय, [the *catuṣṭaya* of
absolute perfection].

saṁsiddhichatuṣṭayam [nominative]

saṁskāra (Sanskara) संस्कार, associa-
tion, impression, fixed notion, habi-
tual reaction formed by one's past.

saṁskārāḥ [plural]

saṁudre hr̥ḍi समुद्रे हृदि, in the heart, in
the sea. [*RV* 4.58.11]

sāmudrika सामुद्रिक, [interpretation of
marks on the body; palmistry].

saṁūha समूह, gathering together.

saṁvatsara संवत्सर, Time in its periods
determined by movement in Space.

samyajjñānam सम्यग्ज्ञानम्, integral know-
ledge.

saṁyama संयम, 1. self-control, rejection
or self-dissociation. 2. concentra-
tion, directing or dwelling of the con-
sciousness (by which one becomes
aware of all that is in an object).

saṁyamī संयमी, [one who practises *saṁyama*].

saṁyatendriyaḥ संयतेन्द्रियः, [one who has conquered and controlled the mind and senses. [Gītā 4.39]

saṁye sthitam manaḥ सांध्ये स्थितं मनः, the mind established in equality. [Gītā 5.19]

sanātana सनातन, everlasting; without beginning or end.

sanātana dharma सनातन धर्म, the eternal religion; the Indian religious and spiritual tradition.

sanātanam puruṣam purāṇam सनातनं पुरुषं पुराणम्, [to the everlasting ancient *puruṣa*].

sandhi सन्धि, joint, lock; [in Sanskrit grammar]: the principle of euphonic combination.

sandhyā सन्ध्या, 1. twilight. 2. [= *sandhyā-vandana*]. 3. [= *yuga-sandhyā*].

sandhyāvandana सन्ध्यावन्दन, [the morning, noon and evening prayers of a *brāhmaṇa*].

saṅgaḥ akarmaṇi सङ्गः... अकर्मणि, attachment to inaction. [Gītā 2.47]

saṅgam tyaktvātmasuddhaye सङ्गं त्यक्त्वात्म-शुद्धये, having abandoned attachment for self-purification. [Gītā 5.11]

Saṅgha, see *saṅgha*

Sanhita, see *saṁhitā*

sañjīvanī mantra सञ्जीवनी मन्त्र, [a *mantra* restorative of life].

saṅkalpa सङ्कल्प, resolution.

saṅkalpārambha सङ्कल्पारम्भ, initiation.

saṅkarasya ca kartā syām upahanyā-mimāḥ prajāḥ सङ्करस्य च कर्ता स्यामुपहन्या-मिमाः प्रजाः, I should be the creator of confusion and slay these creatures. [Gītā 3.24]

Sankhya, see *sāṁkhya*

saṁmaya सन्मय, [composed of pure existence (*sat*)].

sannyāsa सन्न्यास, laying aside; renunciation (of life and action).

sannyāsa āśrama (Sannyasa Ashrama) सन्न्यास आश्रम, [the last of the four *āśramas*]: the period of the free

super-social man.

sannyāsīn सन्न्यासिन्, [one who practises *sannyāsa*; an ascetic].

sannyāsi [nominative]

sānoḥ sānum सानोः सानुम्, from level to level. [see the following]

sānoḥ sānum āruhat सानोः सानुमाकृत्, ascends from peak to peak. [RV 1. 10.2]

Sansiddhichatushtaya, see *saṁsiddhi-catuṣṭaya*

Sanskara, see *saṁskāra*

sānta सान्त, finite.

santaḥ सन्तः, [good men], saints.

śāntam शान्तम्, calm.

śāntam alakṣaṇam शान्तम् अलक्षणम्, calm, featureless. [cf. *Māṇḍ.* 7]

śānti (Shanti) शान्ति, calm, peace; spiritual peace.

śāntiḥ [nominative]

śānti-catuṣṭaya (Shanti-chatushtaya) शान्तिचतुष्टय, [the *catuṣṭaya* of peace].

śānti-catuṣṭayam [nominative]

śāntimaya Śiva (Shantimaya Shiva) शान्तिमय शिव, [Śiva full of peace].

śāntim nirvāṇa-paramām (matsarīsthām) शान्ति निर्वाणपरमाम् (मत्सरिस्थां), the supreme peace of *nirvāṇa* (which has its foundation in Me). [Gītā 16.15]

śānti-secana (Shanti-Sechan) शान्तिसेचन, [a “pouring-out of tranquillity”]; homage of hearts.

sānu सानु, level, peak, elevation.

sānūni [plural]

śapanta ṛtam amṛtam शपन्त ऋतममृतम्, they touch Truth and Immortality. [cf. RV 1.68.2]

sa paryagāt स पर्यगात्, it is He who has moved out everywhere. [Iśa 8]

sa paśyati स पश्यति, he sees.

sapta arciṣaḥ सप्त अर्चिषः, the seven flames, tongues or rays (of *Agni*). [Ved.]

sapta-catuṣṭaya (Sapta-chatushtaya) सप्तचतुष्टय, [the seven *catuṣṭayas*].

sapta dhenavaḥ सप्त धेनवः, the seven fostering cows. [Ved.]

sapta dhītayaḥ सप्तधीतयः, the seven

forms of the Thought-principle. [Ved.]
sapta dhītibhiḥ [instrumental plural]
sapta dhīyaḥ सप्त धियः, the seven thoughts. [Ved.]
sapta gāvah सप्त गावः, the seven Cows or the seven Lights. [Ved.]
saptagu सप्तगु, seven-rayed. [Ved.]
saptaguh [masculine]
saptagum [neuter]
sapta haritaḥ सप्त हरितः, the seven brilliant horses of the sun. [Ved.]
sapta jvālāḥ सप्त ज्वालाः, the seven flames, tongues or rays (of Agni). [Ved.]
sapta mātaraḥ सप्त मातरः, the seven mothers. [Ved.]
saptaraśmiḥ सप्तरश्मिः, seven-rayed. [Ved.]
sapta ratnā (ratnāni) सप्त रत्ना (रत्नानि), the seven delights. [Ved.]
sapta ṛṣayaḥ सप्त ऋषयः, the seven seers. [Ved.]
sapta sapta सप्त सप्त, seven by seven, in septettes. [Muṇḍ. 2.1.8]
saptāsyah सप्तास्यः, seven-faced or seven-mouthed. [Ved.]
sapta vāṇīḥ सप्त वाणीः, the seven Words or fundamental expressions of the divine Mind. [Ved.]
sapta viprāḥ सप्त विप्राः, the seven sages. [Ved.]
Saramā सरमा, the Hound of Heaven, represents the faculty of intuition. [Ved.]
Sārameya सारमेय, [one of the four dogs of Yama]. [Ved.]
śaraṇam शरणम्, [refuge].
śaraṇyubhiḥ शरण्युभिः, with them as travellers on the path. [Ved.]
Sarasvatī (Saraswati) सरस्वती, “she of the stream, of the flowing movement”; [Ved.]: the streaming current and the word of inspiration of the Truth; the goddess of the Word; [Purāṇas]: the Muse and goddess of wisdom, learning and the arts and crafts.
sardār (Sirdar) [Hind.] सरदार, [leader, commander, chieftain].

sarga सर्ग, creation; [a section or chapter of some Sanskrit works such as the *Mahābhārata*].
śarira शरीर, the body.
śarira-catuṣṭaya (Sharira-Chatuṣṭaya) शरीरचतुष्टय, [the *catuṣṭaya* of the body].
śariracatuṣṭayam [nominative]
śāriram kevalam karma शरीरं केवलं कर्म, purely physical action. [Gītā 4.21]
śāriram khalu dharmasādhanam शरीरं क्लृु धर्मसाधनम्, the body is the means of fulfilment of *dharma*.
śarīrānanda शरीरानन्द, [ānanda in the body].
śarīrayātrā शरीरयात्रा, the pilgrimage of the body; physical life. [see the following]
śarīrayātrāpi... akarmaṇaḥ शरीरयात्रापि... अकर्मणः, even the maintenance of (thy) physical life [cannot be effected] without action. [Gītā 3.8]
sarkār (Sirkar) [Hind.] सरकार, [lord; administrator; government].
śarma शर्म, peace, joy. [Ved.]
sarva सर्व, all, the All.
sarvaḥ [nominative, masculine]
sarvam [nominative, neuter]
sarveṣu [locative plural], in all.
sarvabhāvena सर्वभावेन, in every way of his being. [Gītā 15.19]
sarvabhūtahite सर्वभूतहिते, in the good of all creatures. [see the following]
sarvabhūtahite rataḥ सर्वभूतहिते रतः, busied with and delighting in the good of all creatures.
sarvabhūtahite ratāḥ [plural] [Gītā 5.25; 12.4]
sarvabhūta-maheśvara सर्वभूतमहेश्वर, [the great Lord of all beings]. [cf. Gītā 5.29]
sarvabhūtānām hṛddeśe सर्वभूतानां हृद्देशे, hidden in the heart of all existences. [Gītā 18.61]
sarvabhūtāni सर्वभूतानि, all existences.
sarvabhūtāni ātmaivābhūd vijānataḥ सर्वभूतान्यात्वंवाभूद्विजानतः, it is the Self-Being that has become all existences that are Becomings, for he has the

perfect knowledge. [cf. *Īśa* 7]
sarvabhūtasthitam yo mām bhajati
ekatvam āsthītaḥ सर्वभूतस्थितं यो मां भज-
त्येकत्वनास्थितः, who loves Me in all and
 his soul is founded on (the divine)
 oneness. [*Gītā* 6.31]
sarvabhūtātmarshūtāmā सर्वभूतात्मभूतात्मा,
 [one] whose self has become the self
 of all existences. [*Gītā* 5.7]
sarvabhūteṣu सर्वभूतेषु, in all existences.
sarvadharmān सर्वधर्मान्, all *dharmas*.
 [see the following]
sarvadharmān parityajya सर्वधर्मान्परित्यज्य,
 [having abandoned all *dharmas*].
 [*Gītā* 18.66]
sarvagatam acalam सर्वगतमचलम्, all-per-
 vading, motionless. [cf. *Gītā* 2.24]
sarvagatam brahma सर्वगतं ब्रह्म, the all-
 pervading *brahman*. [cf. the follow-
 ing]
sarvagatam yajñe pratiṣṭhitam सर्वगतं
... यज्ञे प्रतिष्ठितम्, all-pervading, estab-
 lished in the sacrifice. [*Gītā* 3.15]
sarva-guhyatamam सर्वगुह्यतमम्, a most
 secret truth of all. [*Gītā* 18.64]
sarvaḥ, see under *sarva*
sarvair vedair aham eva vedyah सर्वै-
र्वेदरहमेव वेद्यः, I am that which is known
 by all the *Vedas*. [cf. *Gītā* 15.15]
sarvajñāna-sāmarthyā सर्वज्ञानसाध्यर्थं, [ca-
 pacity for all knowledge]; integral
 capacity of the think ingintelligence.
sarva-jñāna-vimūḍhān naṣṭān acetasaḥ
सर्वज्ञानविमूढान्... नष्टानचेतसः, [the insen-
 sible, bewildered in all knowledge
 and (fated to be) destroyed]. [*Gītā*
 3.32]
sarvakarmāṇi सर्वकर्माणि, works of all
 kinds.
sarvakarmāṇi joṣayan सर्वकर्माणि जोषयन्,
 helping them to do all actions with
 joy and acceptance. [cf. *Gītā* 3.26]
sarvakarmāṇi samnyasya सर्वकर्माणि...
संन्यस्य, [having given up all actions].
 [*Gītā* 5.13; 18.57]
sarvakṛt सर्वकृत्, [doer of all (actions)].
sarvalokamaheśvaram suhṛdam sarva-
bhūtānām सर्वलोकमहेश्वरं सुहृदं सर्वभूतानाम्,

the Lord of all worlds (who is) the
 friend of all creatures. [*Gītā* 5.29]
sarvam, see under *sarva*
sarvam anantaṁ jñānam ānandaṁ
brahma iti brahmacatuṣṭayam, see
 these words separately
sarvamaṅgalam सर्वमङ्गलम्, all good.
sarvaṁ brahma सर्वं ब्रह्म, the *brahman*
 (that) is the All.
sarvam idam सर्वमिदम्, all this, all that is
 here (the common phrase in the
Upaniṣads for the totality of the
 phenomena in the mobility of the
 universe).
sarvaṁ karmākḥilam (pārtha) jñāne
parisamāpyate सर्वं कर्माखिलं (पार्थ) ज्ञाने
परिसमाप्यते, all the totality of works
 [O *Partha* (*Arjuna*)] finds its rounded
 culmination in knowledge. [*Gītā*
 4.33]
sarvaṁ khalvidam (khalu idam) brahma
सर्वं खल्विदं ब्रह्म, verily all this that is is
 the *brahman*. [*Chānd.* 3.14.1]
sarvāṇi bhūtāni सर्वाणि भूतानि, “all things
 that have become”, all becomings,
 all creatures.
sarvāṇi bhūtāni ātmaiva abhūt सर्वाणि
भूतान्यात्मैवाभूत्, the Self-Being (*ātman*)
 became all Becomings. [*Īśa* 7]
sarvāṇi vijñāna-vijṛmbhitāni सर्वाणि विज्ञान-
विजृम्भितानि, all things are self-deploy-
 ings of the Divine Knowledge. [cf.
Viṣṇu Purāṇa 2.12.39]
sarvapāpaiḥ pramucyate सर्वपापैः प्रमुच्यते,
 is delivered from all sin. [*Gītā* 10.3]
sarvapāpam सर्वपापम्, all evil. [*Kaivalya* 1]
sarvārambhāḥ सर्वात्मनाः, all inceptions.
 [*Gītā* 18.48]
sarvārambha-parityāgi सर्वात्मनपरित्यागी, one
 who has flung away from him all
 initiation. [*Gītā* 14.25]
sarvatāti सर्वताति, the formation or
 “extension” of the universal being.
 [*Ved.*]
sarvathā vartamāno’pi सर्वथा वर्तमानोऽपि,
 however — even in all kinds of ways
 — he lives and acts...[see the follow-
 ing]

sarvathā vartamāno'pi sa yogi mayi vartate सर्वथा वर्तमानोऽपि स योगी मयि वर्तते, however — even in all kinds of ways — he lives and acts, that *yogin* lives and acts in Me. [*Gītā* 6.31]

sarvatra सर्वत्र, everywhere.

sarvatragaḥ सर्वत्रगः, all-pervading. [*Gītā* 9.6]

sarvaśīd सर्वविद्, all-knowing, a whole-knower. [*Gītā* 15.19]

sarvaśīd sarvabhāvena सर्वशिवित्... सर्वभावेन, that whole-knower ... with his whole being (in every way of his nature). [*Gītā* 15.19]

sarve samārambhāḥ kāmasarṅkalpa-varjītāḥ सर्वे समारम्भाः कामसङ्कल्पवर्जिताः, [all inceptions and undertakings free from the will of desire]. [*Gītā* 4.19]

sarveṣu, see under *sarva*

śāstra (Shastra) शास्त्र, any systematised teaching and science; the moral and social code; the science and art of right knowledge, right works, right living; [in *yoga*]: the knowledge of the truths, principles, powers and processes that govern the realisation. *śāstram* [nominative]

śāstrakāra (Shastrakara) शास्त्रकार, [author of a *śāstra*].

śāstram, see under *śāstra*

śāśvatam padam avyayam शाश्वतं पदमव्ययम्, the eternal and imperishable status. [*Gītā* 18.56]

śāśvatibhyaḥ samābhyaḥ शाश्वतीभ्यः समाभ्यः, from years sempiternal. [*Īśa* 8]

śāśvatih samāḥ शाश्वतीः समाः, years sempiternal, a long space and permanence of time or a hardly measurable aeon. [*Bṛhad.* 5.10.1; *Gītā* 6.41]

sat सत्, being, existence; Pure Existence; the thing that truly is; the right, the highest or best or real good.

śataka शतक, a century [of poems, etc.].

sa tapas taptvā annam brahmeti vya-jānāt स तपस्तप्त्वा ॥ अन्नं ब्रह्मेति व्यजानात्, he having practised austerity arrived at the knowledge that Matter is *brahman*. [*Tait.* 3.1-2]

sat-asat सत्-असत्, the existent and the non-existent.

satatam maccittāḥ सततं मच्चित्तः, always one in heart and consciousness with Me. [cf. *Gītā* 18.57]

satata-yukta सततयुक्त, [always in union]. [cf. *Gītā* 10.10; 12.1]

sat brahman, see *sad brahman*

satī सती, 1. [a good woman; a good and loyal wife]. 2. [a widow who immolates herself on her husband's funeral pyre]. 3. [*Satī*: the daughter of *Dakṣa* and wife of *Śiva*].

satkoṣa सत्कोष, [the sheath of pure existence (*sat*)].

sat puruṣa (Sat Puruṣa) सत्पुरुष, the pure divine Self; God.

satsaṅga सत्सङ्ग, [association with the good], good company.

sattva (Sattwa) सत्त्व, [one of the three *guṇas*]: the mode of light and poise and peace; the force of equilibrium (translates in quality as good and harmony and happiness and light).

sattvaḥ (Sattwaha) सत्त्वगुण, [the quality (*guṇa*) of *sattva*].

sattvānūrūpā sarvasya śraddhā सत्त्वानुरूपया सर्वस्य श्रद्धा, the faith of each man takes the shape given to it by his stuff of being. [*Gītā* 17.3]

sattvapraṇāḥ सत्त्वप्रेरणा, a direct indication from the inner being of what is to be thought, felt or done.

sattvayuga (Sattwayuga) सत्त्वयुग, the Golden Age. [cf. the more usual *satyayuga*]

sāttvika (sattwic) सात्त्विक, [of the nature of *sattva*].

sāttvikā bhāvā rājasāstāmasāśca सात्त्विका भावा राजसास्तामसाश्च, secondary subjective becomings of Nature [*bhāvāḥ*] that are *sāttvika*, *rājasika* and *tāmasika*. [*Gītā* 7.12]

Sattwa etc., see *sattva* etc.

satvabhiḥ सत्त्वभिः, with them as fighters in the battle. [*Ved.*]

satya सत्य, 1. true; truth; truth of being [cf. *ṛtam*]. 2. [= *sātyayuga*].

3. [=satyaloka].
satyam [nominative]
satyadharmā सत्यधर्म, the Law of the Truth; the carrying out of *jñāna* in *bhāva* and action.
satyāgraha [Hind.] सत्याग्रह, ["insistence on truth", in the Indian national movement the name given to the non-violent resistance advocated by Mahatma Gandhi and others].
satyaloka सत्यलोक, world of (the highest) truth of being.
satyam, see under *satya*
satya mantra सत्य मन्त्र, the true thought expressed in the rhythm of the truth. [Ved.]
satyamānūrāḥ सत्यमन्त्राः, they who have the true thought (expressed in the inspired Word). [RV 1.20.4; 7.76.4]
satyam ṛtam सत्यमृतम्, Truth and Right. [Ved.]
satyam ṛtam bṛhat (Satyam Ritam Brihat) सत्यमृतं बृहत्, the Truth, the Right, the Vast. [Atharva-veda 12. 1.1]
satyaṁ sūryam सत्यं सूर्यम्, the true Sun. [Ved.]
satyaṁ tat सत्यं तत्, that Truth. [Ved.]
satyaṁ tat ... sūryam सत्यं तत् ... सूर्यम्, that true (illuminating) Sun. [Ved.]
satyānnāsti paro dharmah सत्यान्नास्ति परो धर्मः, there is no higher law of conduct [dharma] than truth.
satyaśrutaḥ सत्यश्रुतः, hearers of the Truth. [Ved.]
satyasya dṛṣṭiḥ śrutiḥ smṛtiḥ pratibodha iti jñānam; vṛtte tu karmaṇi ca satyadharmā eva jñānam सत्यस्य दृष्टिः श्रुतिः स्मृतिः प्रतिबोध इति ज्ञानम् । वृत्ते तु कर्मणि च सत्यधर्म एव ज्ञानम् ॥, [the seeing, hearing and remembering of truth, and realisation, these are *jñāna*; and in conduct and action the Law of the Truth is *jñāna*].
satya (yuga) सत्य (युग), [the first of the four Ages]: the Age of the Truth, the Golden Age.
satyena tiṣṭhate jagat सत्येन तिष्ठते जगत्,

[the world stands by Truth].
śaucāt svāṅga-jugupsā शौचात्स्वाङ्गजुगुप्सा, from cleanliness (arises) disgust for one's own body. [Yoga Sūtras 2.40]
śaudram (Shaudram) शौद्रम्, the *dharma* of the *sūdra*.
saumya सौम्य, [sweetness, mildness].
saumyatva सौम्यत्व, sweetness (of heart), clarity.
saundaryam सौन्दर्यम्, [beauty].
saura सौर, [pertaining to the sun; a worshipper of *Sūrya*, the god of the Sun].
śavas शवस्, energy (with an association of the farther idea of light and flame); bright power. [Ved.]
śavāsana शवासन, [in *haṭhayoga*, the "corpse posture" in which one lies on the back and relaxes completely].
savikalpa सविकल्प, [(trance) with formation or movement of the consciousness. Cf. *nirvikalpa samādhi*].
śavira शवीर, full of shining or flashing energy. [Ved.]
śavirayā dhīyā शवीरया धिया, with their thought of flashing energy. [RV 1.3.2]
Savitṛ (Savitri¹) सवितृ, the Creator or Manifest; the creative Sun.
Savitā [nominative].
Sāvitrī (Savitri²) सावित्री, the Divine Word, daughter of the Sun; goddess of the supreme Truth who comes down and is born to save.
Savyasācin (Savyasachin) सव्यसाचिन्, ["ambidextrous bowman", an epithet of *Arjuna*].
sāyujya सायुज्य, the absolute union of the divine with the human spirit.
sāyujyamukti सायुज्यमुक्ति, [liberation by] self-oblivious abolition of the soul's personal being in the absorption in the One; the freedom born of unbroken contact of the individual being in all its parts with the Divine.
sevā सेवा, [service].
Shabda, see *śabda*
Shabdabrahman, see *śabdabrahman*

Shaiva, Shaivite, see *śaiva*
 Shakta, see *śākta*
 Shakti etc., see *śakti* etc.
 Shala, Beng. pronunciation of *sālā*
 Shama, see *śama*
 Shanti etc., see *śānti* etc.
 Sharira-Chatusthaya, see *śarīra-catuṣ-
 taya*
 Shastra, see *śāstra*
 Shastrakara, see *śāstrakāra*
 Shaudram, see *śaudram*
 Shiksha, see *śikṣā*
 Shilpasutras, see *śilpasūtras*
 Shishya, see *śiṣya*
 Shiva etc., see *Śiva* etc.
 Shloka, see *śloka*
 Shraddha, see *śraddhā* and *śrāddha*
 Shruti, see *śruti*
 Shuddhi, see *śuddhi*
 Shudra etc., see *śūdra* etc.
 Shunahshepa, see *Śunahśepa*
 Shunya etc., see *śūnya* etc.
 Shushna, see *śuṣṇā*
 Shyama, see *Śyāmsundara*
siddha सिद्ध, accomplished, complete,
 perfect; the perfected soul, the per-
 fect man.
siddhānta सिद्धान्त, [the conclusion of a
 logical argument].
siddhapuruṣa सिद्धपुरुष, a perfect being
 [puruṣa].
siddha-yogī सिद्धयोगी, [a perfected yogin].
siddhi सिद्धि, 1. perfection, fulfilment,
 accomplishment of the aims of self-
 discipline by *yoga*. 2. an extraordi-
 nary or occult power.
siddhiḥ [nominative]
śikṣā (Shiksha) शीक्षा, [the science of
 pronunciation], the elements [of
 pronunciation]. [Tait. 1.2]
śilpasūtras (Shilpasutras) शिल्पसूत्राणि,
 [aphoristic writings on any of the
 arts or crafts].
sindhu सिन्धु, ocean; river.
 Sirdar, see *sardār*
 Sirkar, see *sarkār*
śiṣṭa शिष्य, [(one who is) well-bred and
 well-mannered].

śiṣṭācāra शिष्याचार, decorum.
śiṣya (Shishya) शिष्य, [pupil, disciple].
Sitā सीता, [daughter of *Janaka* and
 wife of *Rāma*].
*śītoṣṇa-sukhaduḥkheṣu tathā mānāpa-
 mānayoḥ* शीतोष्णसुखदुःखेषु तथा मानापमानयोः,
 in heat and cold and happiness and
 grief and also in honour and dis-
 grace. [Gītā 6.7]
Śiva (Shiva) शिव, good; "the auspi-
 cious", the Blessed One, [the name
 of] the Eternal's Personality of Force
 and Lord of *tapas*; [he is a member
 of the Hindu trinity (*trimūrti*) and is
 associated especially with the work
 of destruction].
Śiva-loka (Shivaloka) शिवलोक, [the
 celestial world of *Śiva*].
Śiva-mūrti (Shivamurti) शिवमूर्ति, [an
 image of *Śiva*].
Śiva-Rudra (Shiva-Rudra) शिव-रुद्र, the
 auspicious [*Śiva*] and the terrible
 [*Rudra*], the leader and destroyer,
 the *yogin* who enjoys the supreme
 liberty and peace and the Master
 of the force that acts in the worlds.
Śiva-śakti (Shivashakti) शिवशक्ति, [the
 Power of *Śiva*].
Skanda स्कन्द, [a name of *Kārttikeya*],
 the war-god.
ślāghā श्लाघा, [vaunt, boasting].
śleṣa श्लेष, double entendre; the rhe-
 torical figure of double sense.
śloka (Shloka) श्लोक, a verse of four
 quarters or *pādas* [each *pāda* having
 eight syllables].
smaraṇa स्मरण, remembrance.
śmaśāna श्मशान, [cremation ground;
 burial ground].
smṛti (Smriti) स्मृति, 1. remembrance;
 the faculty by which true know-
 ledge hidden in the mind reveals
 itself to the judgment and is recog-
 nised at once as the truth. 2.
 [(a code of) traditional or man-made
 laws, as distinguished from *śruti* or
 revealed laws].
smṛtikāra (Smritikara) स्मृतिकार, [the

maker or author of a *smṛti* (definition 2)].

snigdhatā स्निग्धता, [affectionateness, tenderness, mildness].

snigdhatā tejahślāghā kalyāṇaśraddhā premasāmarthyam iti cittaśaktiḥ, see these words separately

so'ham, so aham (Soham) सोऽहम्, He am I.

so'ham asmi सोऽहमस्मि, He am I. [Iśa 16]

śoka शोक, [sorrow].

soma सोम, the plant which yielded the mystic wine for the Vedic sacrifice; the wine itself, which represents the intoxication of the *ānanda*, the divine delight of being; *Soma*: the Lord of this wine of delight and immortality, the representative deity of the beatitude.

soma-rasa सोमरस, [the juice of the *soma* plant].

sphaṭika स्फटिक, [crystal].

spṛhā स्पृहा, eagerness [of desire].

śrāddha (Shraddha¹) श्राद्ध, [certain ceremonies held in honour of and for the benefit of dead relatives].

śraddhā (Shraddha²) श्रद्धा, faith; will-to-believe; constituting belief.

śraddhā-mayo'yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः, this *puruṣa* is made of *śraddhā*, whatever the *śraddhā* in him, he is that and that is he. [Gītā 17.3]

śraddhāvān bhajate श्रद्धावाञ्छ्रद्धते, the one who has faith has love (for Me). [Gītā 6.47]

śraddhāvān labhate jñānam श्रद्धावात्स्रद्धते ज्ञानम्, the one who has faith attains to knowledge. [Gītā 4.39]

śravāmsi, see under *śravas*

śravaṇa श्रवण, hearing, the function of gathering and reflection.

śravas श्रवस्, "hearing"; fame; revealed knowledge, the knowledge which comes by inspiration. [Ved.]

śravāmsi [plural], inspirations.

śravasyu श्रवस्यु, which turns towards the

knowledge. [Ved.]

śreṣṭha श्रेष्ठ, the best.

śreyaḥ param avāpsyatha श्रेयः परत्यवाप्त्यथ, you will arrive at the highest good. [Gītā 3.11]

śreyas श्रेयस्, the good.

Srikrishna, see *Kṛṣṇa*

śrotavyasya śrutasya ca श्रोतव्यस्य श्रुतस्य च, [of scripture to be heard or heard]; texts old and new. [Gītā 2.52]

śrotrasya śrotram श्रोत्रस्य श्रोत्रम्, the Ear of the ear. [Kena 1.2]

sr̥ṣta सृष्ट, projected, [created].

sr̥ṣṭi सृष्टि, projection (of a part from the whole); creation, release or bringing forth of what is held in.

śruta श्रुत, the thing heard, the Word.

śruti (Shruti) श्रुति, hearing, spiritual audience, inspiration; an inspired Scripture.

śrutivipratipannā श्रुतिविप्रतिपन्ना, perplexed and confused. led in different directions by the *śruti*. [Gītā 2.53]

stambha स्तम्भ, [pillar, column, post].

stambhanam स्तम्भनम्, [stiffening, making rigid, paralyzing].

sthairya स्थैर्यं, [steadiness]; the capacity of fixity (in *jñāna*).

sthairyam [nominative]

sthānam śāśvatam स्थानं... शाश्वतम्, to the eternal status. [Gītā 18.62]

sthāṇu स्थाणु, immobile.

sthira स्थिर, [fixed, calm, steady].

sthīratā स्थिरता, calm.

sthūla स्थूल, gross.

sthūla deha, sthūla śarīra स्थूल देह, स्थूल शरीर, the gross body [prāṇa and physicality together].

stoma स्तोत्र, a stabilising *mantra*; a hymn at once of affirmation and submission. [Ved.]

stomān abhi svara abhi gr̥ṇīhi ā ruva स्तोमं अभि स्वरभि गुणीह्या रुव, vibrate (or answer) to our songs of praise, speak them out as they rise, cry out thy response. [RV 1.10.4]

stotra स्तोत्र, [a hymn of praise].

striyaḥ samastāḥ sakalā jagatsu स्त्रियः
समस्ताः सकला जगत्सु, all women entirely
in the worlds. [*Devī Māhātmyam*
11.6]

stubh स्तुभ्, the rhythm that affirms the
gods; the Word considered as a
power which affirms and confirms
in the settled rhythm of things. [*Ved.*]
śubha शुभ, light, enjoyment, bliss. [*Ved.*]
subhāṣita सुभाषित, [good or eloquent
speech, witty saying]; gnomic verse.
śubhaspati शुभस्वतो, [two] lords of weal
or of bliss.

Sudarśana cakra (Sudarshan Chakra)
सुदर्शन चक्र, ["the beautiful disc", the
name of a weapon of *Viṣṇu* or
Kṛṣṇa]

śuddha शुद्ध, pure.

śuddhā bhakti शुद्धा भक्ति, pure *bhakti*.
śuddhacitta शुद्धचित्त, the purified heart-
consciousness [*citta*].

śuddham शुद्धम्, [the pure].

śuddhi (Shuddhi) शुद्धि, [purification].

śuddhiḥ [nominative]

śuddhiḥ muktiḥ bhuktiḥ siddhiḥ iti yoga-
catuṣṭayam, see these words sepa-
rately

sudhā सुधा, nectar or *amṛta*; the food
or drink of the gods.

sūdra (Shudra, Sudra) शूद्र, [a member
of the last of the four orders (*catur-*
varṇa)]: the more undeveloped type
of man, not yet fit for the other steps
of the scale, but only for unskilled
labour and service; (symbolic idea):
the Divine as service in man.

sūdraśakti (Shudrashakti) शूद्रशक्ति, [the
soul-power of the *sūdra*].

sūdraśaktiḥ [nominative]

sūdrasabhāvaśakti (Shudrasabhava-
shakti) शूद्रस्वभावशक्ति, [the natural pow-
er of the *sūdra*].

suga सुग, easy of going and thornless.
[*Ved.*]

suhṛdam sarvabhūtānām सुहृदं सर्वभूतानाम्,
the Friend of all creatures. [see the
following]

suhṛdam sarvabhūtānām sarva-loka-

maheśvaram सुहृदं सर्वभूतानां सर्वलोकमहेश्वरम्,
the Friend of all creatures and the
[great] Master of the universe [of
all worlds]. [cf. *Gītā* 5.29]

sukha-bhoga सुखभोग, [experience of
happiness].

sukhahāsyā सुखहास्य, cheerfulness.

sukham सुखम्, happiness.

sukham akṣayam aśnute सुखमक्षयमश्नुते,
enjoys an imperishable happiness.
[*Gītā* 5.21]

sukham āptum सुखमाप्तुम्, [easy to at-
tain]. [cf. *Gītā* 5.6]

śukra शुक्र, bright, brilliant.

sukratu सुक्रतु, perfect in power (for the
sacrifice). [*Ved.*]

sukṛtam सुकृतम्, well-built.

sukṛtam u lokam सुकृतम् लोकम्, the other
world to which those who do well
the works of sacrifice attain. [*Ved.*]

sukṛti सुकृती, ethical.

sukṛtyayā सुकृत्यया, by perfection in the
work. [*Ved.*]

sūkṣma (Sukshma) सूक्ष्म, subtle.

sūkṣma anna सूक्ष्म अन्न, [subtle matter].

sūkṣma deha सूक्ष्म देह, subtle body.

sūkṣma dṛṣṭi सूक्ष्म दृष्टि, subtle vision.

sūkṣma indriya सूक्ष्म इन्द्रिय, subtle organ.

sūkṣma jagat सूक्ष्म जगत्, [subtle world].

sūkṣma prāṇa सूक्ष्म प्राण, [subtle life-
force].

sūkṣma śarira सूक्ष्म शरीर, [subtle body].

sūkta सूक्त, [a hymn of the *Veda*].

sumati सुमति, the perfect mentality;
right thoughts, right sensibilities; a
happy rightness of mind and feeling.
[*Ved.*]

Sunaḥśepa (Shunahshepa) शूनःशेष, [the
name of a *ṛṣi*, described in the *Rg-*
veda as bound to the sacrificial post
by a threefold cord (representing
man's mentality, vitality and corpo-
rality)].

sundaram सुन्दरम्, [the beautiful].

sūnṛtā सूनृता, the word of a blissful
truth; happy truths. [*Ved.*]

sūnṛtāḥ [plural], the powers or the
voices of Truth and Joy.

sūnṛtāvārī सुनृतावारी, [full of happy truths].

śūnya (Shunya, Sunya) शून्य, void; the Nothing which is All.

śūnyam (Shunyam, Sunyam) [nominative]

śūnya brahman (Sunya Brahman) शून्य ब्रह्मन्, [the *brahman* as the Void]; Supreme Nothingness.

śūnyam brahma (Shunyam Brahma) [nominative]

śūnyam, see under *śūnya*

śūnyapanthinaḥ (Shunyapanthis) शून्य-पन्थिनः, [those who follow the path of *śūnya*; Nihilists].

śūnyavāda शून्यवाद, [the doctrine that the ultimate reality is the Void; Nihilism].

śūnyavādin शून्यवादिन्, [one who professes the *śūnyavāda*; a Nihilist].

sura सुर, a god.

sūra सुर, the sun. [Ved.]

sūracakṣasaḥ सुरचक्षसः, sun-eyed. [Ved.]

sūri सुरि, the illumined thinker, seer. [Ved.]

Sūrya सूर्य, the Sun; the Sun-God, Lord of Truth and the Light, the giver of the rays of knowledge which illumine the mind; the soul and energy and body of the spiritual illumination.

Sūryā सूर्या, daughter of the Sun, bride of the *Aśvins*.

sūryadvāreṇa सूर्यद्वारेण, by the Sun as a door or gate. [Mund. 1.2.11]

sūrya-śakti सूर्यशक्ति, [sun-power].

Sūrya Savitr̥ (Surya Savitri) सूर्यं सवितृ, the Creator, the Light which is father of all things. [cf. *Sūrya*; *Savitṛ*]

sūryasya dvārā सूर्यस्य द्वारा, the gates of the Sun.

sūryasya raśmayāḥ सूर्यस्य रश्मयः, the rays of the sun (of knowledge).

sūrya vyūha raśmīn samūha, tejo yat te rūpaṁ kalyāṇatamaṁ tat te paśyāmi, yo'sāvasau puruṣaḥ so'ham-asmī... सूर्यं ... व्यूहं रश्मीन् समूहं । तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥
O illuminating Sun, marshal thy

rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The *puruṣa* there and there, He am I. [Iśa 16]

Sushupta Purusha, see *susūptia puruṣa*
Sushupti, see *susūpti*

Śuṣṇa (Shushna) शुष्ण, a demon associated with *Vṛira*; the false force that distorts knowledge and action.

susūptia सुषुप्त, fast asleep.

susūptia puruṣa (Sushupta Purusha) सुषुप्त पुरुष, [the *puruṣa* in the state of sleep (*susūpti*)].

susūpti (Sushupti) सुषुप्ति, deep sleep; the Sleep-State, a consciousness corresponding to the supramental plane proper to the gnosis, which is beyond our experience because our causal body or envelope of gnosis is not developed in us, its faculties not active, and therefore we are in relation to that plane in a state of dreamless sleep.

sūtra सूत्र, [a type of literary work composed of terse aphoristic sentences].

suvar सुवर, [= *svar*].

svira सुवीर, full of energy. [Ved.]

svirā [feminine]

sviryam सुवीर्यम्, complete hero-force. [Ved.]

svitam सुवितम्, right going, good going, happy going; truth of thought and action; the felicity that comes by following the right path. [Ved.]

svitāya [dative]

svabhāva (Swabhava) स्वभाव, "own being", "own becoming"; the principle of self-becoming; nature, real nature; essential nature and self-principle of being of each becoming; the pure quality of the spirit in its inherent power of conscious will and in its characteristic force of action; spiritual temperament, inborn nature, essential character.

svabhāvaja स्वभावज, born of the *svabhāva*.

svabhāvajaṃ karma स्वभावजं कर्म, the work born of one's *svabhāva*. [cf. *Gītā* 18.42,43,44]

svabhāvajena svena karmaṇā स्वभावजेन... स्वेन कर्मणा, by (thy) own work born of (thy) *svabhāva*. [*Gītā* 18.60]

svabhāva-niyata स्वभावनियत, regulated by nature.

svabhāvaniyatam [see the following]

svabhāvaniyataṃ karma स्वभावनियतं कर्म, an action proceeding from and determined by the inner nature [*svabhāva*]. [*Gītā* 18.47]

svabhāvaśakti स्वभावशक्ति, the energy of the (divine) temperament.

svabhāvas tu pravartate स्वभावस्तु प्रवर्तते, [but nature works out (these things)]. [*Gītā* 5.14]

svadeśa (Swadesh) स्वदेश, [one's own] country.

svadeśi (Swadeshi) स्वदेशी, [of the *svadeśa*, indigenous; goods produced indigenously as opposed to those imported; Indian Nationalism generally, especially in its encouragement of indigenous industries and boycott of foreign (especially British) goods].

svadhā स्वधा, the self-ordering power of Nature. [*Ved.*]

svadharma (Swadharmā) स्वधर्म, own law of action; true rule and way of being; truth of one's own inner movement.

svadharmabḥ su-anuṣṭhitāḥ स्वधर्मः स्वनुष्ठितः, own law of action rightly worked out. [cf. *Gītā* 3.35; 18.47]

svadharmam api cāvekṣya स्वधर्ममपि चावेक्ष्य, [and also having regarded thy own law of action...]. [*Gītā* 2.31]

svādhīna स्वाधीन, dependent only on itself, free.

svādhiṣṭhāna स्वाधिष्ठान, name of the abdominal centre [*cakra*].

svadhiti स्वधिति, 1. an axe or other cleaving instrument. 2. the self-ordering power of nature. [*Ved.*]

svaḥ, see *svar*

svāhā (Swaha) स्वाहा, [hail! : an exclamation used in making oblations].

svakaṃ rūpam स्वकं रूपम्, own image. [*Gītā* 11.50]

sva-karmaṇā स्वकर्मणा, by one's own work. [*Gītā* 18.46]

svalpam apyasya [api asya] dharmasya स्वल्पमप्यस्य धर्मस्य, even a little of this *dharma*. [see the following]

svalpam apyasya dharmasya trāyate mahato bhayāt स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्, even a little of this *dharma* delivers from the great fear. [*Gītā* 2.40]

sva-mahimni स्वमहिम्नि, in its [own] greatness.

svaṃ damam स्वं दामम्, own or proper home. [*RV* 1.75.5]

svaṃ sadaḥ स्वं सदा, own or proper seat. [*Ved.*]

svapasyayā स्वपस्यया, by perfection in the work. [*Ved.*]

svapna स्वप्न, the dream-state, a consciousness corresponding to the subtler life-plane and mind-plane beyond.

svapna-samādhi स्वप्नसमाधि, dream trance.

svaprakāśa स्वप्रकाश, self-perceived by the Self.

svā prakṛti स्वा प्रकृति, the "own nature" (of the Divine), the divine Nature.

svā prakṛtiḥ [nominative]

svām prakṛtim [accusative]

svar, *svaḥ* (Swar) स्वर्, "sun", "luminous"; used to indicate the third of the Vedic *vyāhṛtis* and the third of the Vedic worlds corresponding to the principle of pure or unobscured mind; the luminous heaven, the world of the Sun or the Truth, the luminous world of the Divine Mind; illumined regions of Mind between the supramental and the human intelligence.

svarāj (Swaraj) [Hind.] स्वराज, ["self-rule"], national freedom, independence.

svārājya (Swarajya) स्वाराज्य, self-rule, empire of oneself, rule of one's inner being.

svarāṭ (Swarat) स्वराट्, self-ruler.
svardrś स्वर्दृश्, (one who has) the vision of *sva*. [Ved.]
svarga (Swarga) स्वर्ग, Paradise; *brahman*-world.
svargaloka (Swargaloka) स्वर्गलोक, heavenly world; the condition of bliss in the subtle body.
svargalokaṁ viśālam स्वर्गलोकं विषालम्, large heavenly world. [Gītā 9.21]
svarloka (Swarloka) स्वर्लोक, the world of free, pure and luminous mentality.
svarṇara स्वर्णर, the might of *sva* or the *sva*-soul; the world of the power of Light (often spoken of as if it were a country — not *sva* itself, but the power of *sva* which the light of that world forms in the pure mentality). [Ved.]
svarṇaram [accusative]
svarpati (Svarpati) स्वर्पति, the master of *sva*, *Indra*. [Ved.]
svarṣāḥ स्वर्षाः, he who winneth *sva*. [Ved.]
svarūpa (Swarupa) स्वरूप, self-form, true form, essential form or figure.
svarvatīr apah स्वर्वतीरपः, the waters which carry in them the light of the luminous heaven (*sva*). [Ved.]
svarvid स्वर्विद्, a finder or knower of *sva*. [Ved.]
svarya aśman स्वर्य अश्मन्, the heavenly stone (the thunderbolt of *Indra*). [Ved.]
svarya aśmā [nominative]
svaryam aśmānam [accusative]
svasti स्वस्ति, the good state of existence, right being.
svayambhava स्वयम्भव, self-being.
svayambhū (Swayambhu) स्वयम्भू, the Self-existent, the Self-becoming.
svayaṁprakāśa स्वयम्प्रकाश, supreme existence supremely aware of itself; direct or essential knowledge.
svayaṁvara (Swayamvara) स्वयम्वर, ["self-choice"; the choosing of a husband by a noble lady from an assembly of suitors].

svayaṁcaiva braviṣi me स्वयम्चैव ब्रवीषि मे, and Thou Thyself sayest it to me. [Gītā 10.13]
sve dame स्वे दामे, in its own habitation. [Ved.]
sve dame ṛtasya स्वे दामे ऋतस्य, in the own home of the Truth. [Ved.]
svena dhānmā स्वेन धान्मा, by their own inherent lustre. [Ved.]
śveta श्वेत, white.
Swabhava, see *svabhāva*
Swadesh, see *svadeśa*
Swadeshi, see *svadeśī*
Swadharmā, see *svadharmā*
Swaha, see *svāhā*
Swar, see *sva*
Swaraj, see *svarāj*
Swarajya, see *svārājya*
Swarat, see *svarāṭ*
Swarga, see *svarga*
Swargaloka, see *svargaloka*
Swarloka, see *svarloka*
Svarpati, see *svarpati*
Swarupa, see *svarūpa*
Swayambhu, see *svayambhū*
Swayamvara, see *svayaṁvara*
syād vā na syād vā स्याद्वा न स्याद्वा, may be or may not be.
Śyāmasundara (Shyama) श्यामसुन्दर, ["beautiful dark one", a name of *Kṛṣṇa*].

T

taccittaḥ तच्चित्तः, [given up in heart and mind (*citta*) to That].
tad, see *tat*
tad brahma तद्ब्रह्म, that *brahman*.
tadbuddhayas tadātmānaḥ तद्बुद्ध्यस्तवात्मानः, one in thought and self with That. [Gītā 5.17]
tad ejati tannaijati तदेजति तन्नैजति, That moves and That does not move. [Iśa 5]
tad ekam तदेकम्, That One. [RV 10. 129.2]
tad eṣā ṛcābhyuktā तदेषा ऋचाम्युक्ता, this is

that word which was spoken by the *Ṛg-veda*. [cf. *Tait.* 2.1; *Bṛhad.* 4.4.23 etc.]

tad etat satyam तदेतत्सत्यम्, That yonder is this here and the Truth. [*Mund.* 1.2.1; 2.1.1; 2.2.2]

tadeva etat तदेवेतत्, [that indeed is this].

tad vanam तद्वनम्, that Delight. [*Kena* 4.6]

taijasa तेजस, “the Luminous”; the Self that supports the Dream-State [*svapna*] or subtle consciousness.

tair jitaḥ sargaḥ तैर्जितः सर्गः, they have conquered the creation. [*Gītā* 5.19]

Talavakāra Upaniṣad तलवकारोपनिषद्, [another name for the *Kena Upaniṣad*].

tama (āsīt) tamasā gūḍham (gūḍham) तम (आसीत्) तमसा गूढम् (गूढम्), darkness veiled within by darkness. [*RV* 10.129.3]

tamaḥ avayunam तमः अवयुनम्, darkness without knowledge. [*Ved.*]

tamas तमस्, darkness, obscurity; [one of the three *guṇas*]: the mode of ignorance and inertia, the force of in-conscience (translates in quality as incapacity and inaction).

tamaśḥ parastāt तमसः परस्तात्, beyond darkness. [*Śvet.* 3.8; *Gītā* 8.9]

tāmasa sarga तामस सर्ग, *tāmasika* creation.

tāmasika (tamasic) तामसिक, [of the nature of *tamas*].

tāmasikatā तामसिकता, [inertia, obscurity, ignorance].

tamoguṇa तमोगुण, [the quality (*guṇa*) of *tamas*].

taṁ taṁ bhāvam तं तं... भावम्, to that form of becoming. [*Gītā* 8.6]

taṁ taṁ niyamam āsthāya तं तं नियममास्थाय, having set up this or that rule. [*Gītā* 7.20]

tan mahinājāyataikam तन्महिनाजायतेकम्, by the greatness (of its energy) that one was born. [*RV* 10.129.3]

tanmātrās तन्मात्राः, the five subtle properties of Energy or Matter; the

five subtle energies whose action puts the sensory consciousness in relation to the gross forms of matter: sound, touch, form, taste and smell; [sometimes considered to be the five elemental states of substance (*pañca-bhūta*)].

tantra तन्त्र, 1. a yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature: in the Vedic methods of *yoga* [i.e. the *trimārga*] the lord of the *yoga* is the *puruṣa*, the Conscious-Soul, but in *tantra* it is rather *prakṛti*, the Nature-Soul, the Energy, the Will-in-Power executive in the universe; it was by learning and applying the secrets of this Will-in-Power, its method, its *tantra*, that the *tāntrika yogin* pursued the aims of his discipline — mastery, perfection, liberation, beatitude; the method of *tāntrika* discipline is to raise Nature in man into manifest power of spirit. 2. [a text of the *tāntrika* system].

tāntrika (Tantric, Tantrik) तान्त्रिक, [relating to *tantra*; a follower of the *tantra* system of philosophy and *yoga*].

tanuṁ svām तनुं स्वाम्, its own body. [*Mund.* 3.2.3]

tapas (Tapah) तपस्, “heat”; any kind of energism, askesis, austerity of conscious force acting upon itself or its object; the essential principle of energy.

tapasas tan mahinā ajāyata ekam तपसस्तन्महिनाजायतेकम्, that one was born by the greatness of its own energy. [*RV* 10.129.3]

tapasvi (Tapasvi) तपस्वी, [one who does *tapasyā*].

tapasyā तपस्या, effort, energism, austerity of the personal will, ascetic force, askesis; concentration of the will and energy to control the mind, vital and physical and to change them or

to bring down the higher consciousness or for any other yogic purpose or high purpose.

tapo brahma तपो ब्रह्म, Will-Energy [*tapas*] is *brahman*. [*Tait.* 3.2,3,4,5]

tapoghanaloka तपोघनलोक, [world of dense essential conscious energy (*tapas*)].

tapoloka तपोलोक, world of *tapas*; world of infinite Will or conscious force.

tapomaya तपोमय, [composed of *tapas*].

tapoyajña तपोयज्ञ, [sacrifice of *tapas*]; austerity of self-discipline and energy of the soul directed to some high aim.

tapam ghṛtam तपं घृतम्, the burning clarity. [*Ved.*]

tarpaṇa (Tarpan) तर्पण, ["satisfying" or "refreshing", ceremonious presentation of refreshing libations or oblations to the dead].

tasmīn apo mātariśvā dadhāti तस्मिन् अपो मातरिश्वा दधाति, in That the Master of Life establishes the Waters. [*Īśa* 4]

tasyai... satyam āyatanam तस्यै... सत्यभायतनम्, of this... truth is the dwelling place. [*Kena* 4.8]

tat तत्, That (the Absolute).

tathaiva bhajate तथैव भजते, so he accepts (them) to his love. [cf. *Gītā* 4.11]

tathā karomi तथा करोमि, so I act.

tathāstu तथास्तु, let it be so.

tato na vicikitsate ततो न विचिकित्सते, [debates not thereafter].

tatparāḥ तत्परः, (they who have) fixed their whole conscious being on that (supreme reality). [cf. *Gītā* 4.39]

tat satyam तत्सत्यम्, that Truth. [cf. *ṚV* 3.39.5; 4.54.4; 8.45.27]

tat satyam sūryam. tamasi kṣiyantam तत्सत्यं सूर्यं तमसि क्षियन्तम्, that Truth, the Sun lying concealed in the darkness. [cf. *ṚV* 3.39.5]

tat savitur vareṇyam bhargo devasya तत्सवितुर्वरेण्यं भर्गो देवस्य, [that most excellent light of the divine creator-Sun]. [*ṚV* 3.62.10]

tattva (Tattwa) तत्त्व, "thatness", a fun-

damental cosmic principle.

tattvajñāna तत्त्वज्ञान, knowledge of the essential principles of Being or essential modes of self-existence [*tattvas*].

tat tvam asi तत्त्वमसि, thou art That.

[*Chānd.* 6 *passim*]

tattvataḥ तत्त्वतः, in all the principles of its existence.

tattva-vibhāga तत्त्वविभाग, a class of psychological factors [*tattvas*].

Tattwa, see *tattva*

tava ca तव च, and thine also. [*Gītā* 4.5]

te bhajante mām dṛḍha-vratāḥ ते... भजन्ते मां दृढव्रताः, they worship Me firm in the vow of self-consecration. [*Gītā* 7.28]

te dvandvamohanirmuktāḥ ते द्वन्द्वमोहननिर्मुक्ताः, they, freed from the delusion of the dualities. [*Gītā* 7.28]

tejaḥ, see *tejas*

tejaśślāghā तेजःश्लाघा, [rejoicing' in (boasting about) one's own energy (*tejas*)].

tejas, tejaḥ तेजस्, light of energy; force; puissance; energy and soul-force; [as one of the five *bhūtas*: light and heat energy, see *agni*, definition 2].

tena तेन, by that.

tena tyaktena bhujñithāḥ तेन त्यक्तेन भुञ्जीथाः, by that renounced thou shouldst enjoy. [*Īśa* 1]

te priyamāṇāya vakṣyāmi ते... प्रियमाणाय वक्ष्यामि, I will speak to thee [who art] taking delight (in Me). [*Gītā* 10.1]

thānā [Hind.] थाना, [police station; guard house].

tiraskaraṇi तिरस्करणौ, curtain.

tisraḥ pṛthivīḥ तिस्रः पृथिवीः, the three earths. [*Ved.*]

tisro divaḥ तिस्रो दिवः, the three heavens. [*Ved.*]

tiṣṭhati तिष्ठति, stands. [*Gītā* 3.5]

titikṣā तितिक्षा, endurance; the bearing firmly of all contacts pleasant or unpleasant, not being overpowered by that which is painful, not being carried away by that which is pleasant.

titikṣā udāsinatā natiḥ iti samatā, see

these words separately
jol [Beng.] दोल, [a Sanskrit school].
traiguṇātītya त्रैगुणातीत्य, transcendence
of the three *guṇas*.
traiguṇya त्रैगुण्य, the threefold mode
of Nature.
traiguṇyamayī māyā त्रैगुण्यमयी माया, the
lower *prakṛti* [*māyā*] of the three
guṇas.
traiguṇyaviśayā vedāḥ त्रैगुण्यविषया वेदाः, the
triple *guṇa* is the subject of the *Vedas*.
[*Gītā* 2.45]
trailokya त्रैलोक्य, the (lower) triple world
(of our being).
Trasadasyu त्रसदस्यु, “the disperser of
the destroyers”, [a name]. [*RV* 5.27.1]
trāṣaka (Tratak) त्राटक, concentration
of the vision on a single point or
object, preferably a luminous object.
tretā (*yuga*) त्रेता (युग), the second of the
four ages [*yugas*].
tridhātu त्रिधातु, the triple principle; the
triple world in which the uplifted
consciousness of man reflects the
three divine principles of being, its
infinite existence, its infinite con-
scious-force, its infinite bliss. [*Ved.*]
triguṇātīta त्रिगुणातीत, above or beyond
the three *guṇas*.
trikāladṛṣṭi (Trikaladrishti) त्रिकालदृष्टि,
the vision of the three times, a spe-
cial faculty of *jñāna* by which that
general power is applied to the
actuality of things, their details of
event, tendencies etc. in the past,
present and future of the world as
it exists, has existed and will exist
in Time.
trikāladṛṣṭiḥ [nominative]
triloka त्रिलोक, [the triple world].
trimārga त्रिमार्ग, the triple path of
Knowledge [*jñānayoga*], Devotion
[*bhaktiyoga*] and Works [*karma-*
yoga].
trimūrti त्रिमूर्ति, [“having three forms”];
the Hindu trinity of *Brahmā*, *Viṣṇu*
and *Śiva* (or *Rudra*) representing
respectively the creative, preserva-

tive and destructive processes of the
cosmos].
trīṇi rocānā (*rocānāni*) त्रीणि रोचना (रोचनानि),
the three luminosities or luminous
realms of the pure mind. [*Ved.*]
triśadastha त्रिषदस्य, the triple world of
the session, the triple place of the
conscious being’s progressive self-
fulfilling. [*Ved.*]
triṣṭubh (*triṣṭup*) त्रिष्टुप्, [a metre with
four *pādas* of eleven syllables each].
triśu sānuṣu त्रिषु सानुषु, on the three levels
(body, life and mind). [*Ved.*]
Trita Āptya त्रित माप्य, the Third or
Triple, apparently the *puruṣa* of the
mental plane; in the tradition he is
a *ṛṣi*, in the *Veda* he seems rather
to be a god.
trivṛt त्रिवृत्, triple.
tubhyam bhūyīṣṭhām nama uktim vi-
dhema तुभ्यं भूयिष्ठां नम उक्तिं विधेम, to thee
completest speech of submission we
would dispose. [cf. *Īśa* 18]
tucchyena तुच्छयेन, by (infinitesimal) frag-
mentation. [see the following]
tucchyenābhvapihitam तुच्छयेनाभ्वपिहितम्,
universal being concealed by frag-
mentation. [*RV* 10.129.3]
Tugra तुग्र, “the Forceful-Hastening”
[name of a *king*]. [*Ved.*]
turiya तुरीय, the fourth, the fourth plane
of our consciousness; the super-
conscious; the Absolute.
turiya ātman तुरीय आत्मन्, spirit in its
fourth or transcendental state.
turiyam dhāma तुरीयं धाम, the fourth
placing or poise of existence.
turiyam svid तुरीयं सिद्द्, a certain Fourth.
tuvijātā तुविजाता, multiply born. [*RV*
1.2.9]
tvām त्वाम्, to thee.
tvam pratyakṣam brahmāsi त्वम् . . . प्रत्यक्षं
ब्रह्मासि, Thou art manifest *brahman*.
[*Tait.* 1.1,12]
Tvaṣṭṛ (Twashtri) त्वष्टृ, the Framer or
Fashioner of things. [*Ved.*]
tvayā hṛṣikeṣa hṛdi sthitena yathā
niyukto’smi tathā karomi त्वया हृषीकेषा

हृदि स्थितेन यथा नियुक्तोऽस्य तथा करोमि,
according as I am appointed by Thee,
O *Hṛṣīkeśa*, seated in my heart, so
I act. [*Pāṇḍavagītā*]

Twashtri, see *Tvaṣṭr*

tyāga त्याग, a leaving, renunciation;
[*Gītā*]: the inward renunciation, an
entire abandonment of all attached
clinging to the fruits of our works,
to the action itself or to its personal
initiation or *rājasika* impulse, inner
freedom from desire and attachment.

tyaktena bhunjīthāḥ त्यक्तेन भुञ्जीथाः, by
(that) renounced thou shouldst
enjoy. [*Īśa* 1]

tyaktvā kalevaram त्यक्त्वा कलेवरम्, having
abandoned the body. [cf. *Gītā* 8.5]

U

ubhe sukrta-duṣkrte उभे सुकृतदुष्कृते, both
good doing and evil doing. [*Gītā*
2.50]

Uccaiḥśravas (Uchchaihśravas) उच्चैःश्रवत्,
[*Indra*'s horse, the prototype and
king of horses].

ucchvāsa उच्छ्वास, [exhaltation]; exuberance
[of language].

Uchchaihśravas, see *Uccaiḥśravas*

udāna उदान, [one of the five *prāṇas*]: it
moves upward from the body to the
crown of the head and is a regular
channel of communication between
the physical life and the greater life
of the spirit.

udāra उदार, high and noble.

udārāḥ sarva evaite उदाराः सर्वे एवेते, all
these are high and noble. [*Gītā* 7.18]

udāsina उदासीन, seated above and in-
different.

udāsīnatā उदासीनता, being seated above
(superior to all physical and mental
touches); indifference.

udāsīnavad āsinaḥ उदासीनवदासीनः, [seated
as if indifferent above]. [cf. *Gītā*
9.9]

udāsīnavat उदासीनवत्, as one seated

above [indifferent].

udbhava उद्भव, birth.

uddeśataḥ उद्देशतः, as an indication.
[*Gītā* 10.40]

uddhared ātmanātmānam उद्धरेदात्मनात्मानम्,
by the self thou shouldst deliver the
self. [*Gītā* 6.5]

udgītha उद्गीत, the chant of *Sāma-veda*.
ukṣan उक्कन, diffusing, generating, im-
pregnating; the father of abundance;
the Bull; the Male. [*Ved.*]

ukītha उक्थ, the prayer, that which de-
sires or wills. [*Ved.*]

u loka उ लोक, that (other) world.

u lokam [accusative]

Umā उमा, [a name of the Goddess,
spouse of *Śiva*].

Umā Haimavatī उमा हैमवती, “*Umā*
daughter of the snowy summits”;
the supreme Nature.

ummatta उम्मत्त, [distracted, insane].

ummattavat उम्मत्तवत्, as one inconsequent
in thought and impulse (though
within is an utter calm and serenity);
in a God-possessed frenzy careless
of self and world.

upaceṣṭa उपसेष्ट, [with a little effort].

upadeśa उपदेश, [instruction, teaching].

upādhi उपाधि, [substitute; appearance],
form, body.

upadrava उपद्रव, [accident, calamity,
disturbance].

upakāra उपकार, good turn.

upalabdha उपलब्ध, [acquired]; felt.

upalabdhi उपलब्धि, experience.

upamāsu kālidāsaḥ उपमासु कालिदासः, *Kāli-
dāsa* for similes.

upaniṣad (Upanishad) उपनिषद्, inner
knowledge, the secret teaching which
enters into the final truth and settles
in it, [one of a class of Hindu sacred
writings, regarded as the source of
the *Vedānta* philosophy].

upari budhna eṣām उपरि बुध्न एषाम्, their
foundation is above. [*RV* 1.24.7]

upari budhne उपरि बुध्ने, [in the founda-
tion above].

upāsana उपासना, [waiting upon, wor-

ship, devotion].
Upendra उपेन्द्र, younger *Indra* (a name of *Viṣṇu*).
upendratva उपेन्द्रत्व, [*Upendra*-ness].
urau anibādhe उरौ . . . अनिबाधे, in the wide and the limitless or unobstructed. [*RV* 3.1.11]
ūrdhvagati ऊर्ध्वगति, ascent (towards Spirit and God).
ūrdhvarētāḥ ऊर्ध्वरेताः, those who have drawn the whole virile force in the body up into the brain.
ūrj ऊर्ज्, energy, force. [*Ved.*]
uru उरु, wide, vast. [*Ved.*]
uru loka उरु लोक, the wide world. [*Ved.*]
uru u loka उरु उ लोक, the wide other world. [*Ved.*]
urum u lokam [accusative]
Uśanas Kāvya (Ushanas Kavya) उशनस् काव्य, [*Ved.*]: the *ṛṣi* of the heavenward desire that is born from the seer-knowledge; [in the *Gītā*, *Uśanas Kavi* is named as *vibhūti* among the seer-poets].
uśarbudhaḥ उषर्बुधः, wakers with the Dawn. [*Ved.*]
Uśas [Usha, Ushas] उषस्, Dawn, the bringer of illumination.
Ushanaś Kavya, see *Uśanas Kāvya*
uśik उशिक, an aspirant (applied like *nṛ* to men and gods, but, like *nṛ* also, sometimes especially indicating the *Aṅgirasas*). [*Ved.*]
uśigbhiḥ [instrumental plural], by those who desire.
uśijaḥ [plural], desirers (of the god-heads).
uśra उश्र, Bull; the bright or luminous one, the illuminated power of the Truth in man.
uśrā उश्रा, cow; radiance, ray of light. [*Ved.*]
uśriyā उश्रिया, the Shining One; ray; cow.
uśriyāsu [locative plural], in the bright ones or cows.
ūti ऊति, 1. protection, guard. 2. growth, expansion. [*Ved.*]

ūtiḥ [nominative]
utkaṣṭa karma उत्कट कर्म, [*karma* exceeding the usual measure], certain strong effects [of one's past actions] that are unmodifiable.
utsab, Beng. for *utsava*
utsāha उत्साह, zeal; patient and persistent action; the force of one's personal effort.
utsarga उत्सर्ग, [throwing or casting away; abandoning; setting free].
utsava (Utsav; Utsab [Beng.]) उत्सव, [festival].
utsideyur ime lokāḥ उत्सीदेयुरिमे लोकाः, [these worlds would crumble to pieces]. [see the following]
utsideyur ime lokā na kuryām karma cedāham उत्सीदेयुरिमे लोका न कुर्यां कर्म वेदहम्, these worlds would crumble to pieces (would be overpowered by *tamas* and sink into inaction) if I did not do actions. [*Gītā* 3.24]
uttama उत्तम, supreme, highest; [= *uttama puruṣa*].
uttama gati उत्तम गति, [the highest *gati*].
uttamaṁ rahasyam उत्तमं रहस्यम्, the highest secret. [cf. *Gītā* 4.3]
uttama puruṣa उत्तम पुरुष, the Highest *puruṣa*, the Lord. [same as *puruṣot-tama*]
uttara उत्तर, higher; north.
uttara-mīmāṃsā उत्तरमीमांसा, [a system of philosophy (one of the six *darśanas*): the enquiry into the latter portion of the *Veda* (i.e. the *Upaniṣads*); it is usually called *vedānta*]; the *brahmavāda*.
uttara yogin (Uttar Yogi) उत्तरयोगिन्, [the *yogin* from the North].
utthāpana उत्थापन, levitation.

V

vāc (Vach) वाच्, speech; the goddess Speech.
vāk [nominative]
vacas वचस्, the word as a power of

expression. [*Ved.*]
 Vach, see *vāc*
vāda वाद, [doctrine, "ism"], gospel.
vāgevāsya vāk वागेवास्य वाक्, speech verily
 is the voice of him. [*Bṛhad.* 1.1.1]
vāhana वाहन, steed, conveyance, vehicle.
vaiçitra वैचित्र, variety.
vaidyā वैद्य, [a physician who follows
 the Ayurvedic system].
vaidyuta वैद्युत, [of *vidyut* (lightning);
 electrical].
vaidyuta Agni वैद्युत अग्नि, [*Agni* (fire) as
vidyut (lightning)]; God of electricity.
vaidyuto mānavah वैद्युतो मानवः, Elec-
 trical Man.
vaijñānika वैज्ञानिक, [of the *vijñāna*].
vaikharī (vāk) वैखरी (वाक्), [the fourth
 and lowest of the four levels of
 speech; articulate utterance].
vaikuṅṭha वैकुण्ठ, the heaven of *Viṣṇu*.
vaira वैर, [enmity, hostility, hatred].
vairāgī वैरागी, [one who has *vairāgya*
 (for life and the world), a renunciate].
vairāgya वैराग्य, distaste; disgust with
 the world; complete cessation of
 desire and attachment.
vairājya वैराज्य, [extended sovereignty].
vaiśeṣika (Vaisheshika) वैशेषिक, [a sys-
 tem of philosophy, one of the six
darśanas; its characteristic doctrine
 is the eternally distinct nature of the
 nine substances (air, fire, water,
 earth, mind, ether, time, space and
 soul, of which the first five, including
 mind, are held to be atomic].
 Vaishnava, see *vaiṣṇava*
 Vaishwanara, see *vaiśvānara*
 Vaishya etc., see *vaiśya* etc.
vaiṣṇava (Vaishnava) वैष्णव, [relating
 or belonging to *Viṣṇu*; a worshipper
 of *Viṣṇu*].
vaiśvadevyam वैश्वदेव्यम्, the union of
 all the godheads (in our consenting
 universality); the complete universal
 power, the cosmic whole. [*Ved.*]
vaiśvānara (Vaishwanara, Vaishwanor)
 वैश्वानर, the Universal Male; the

Waking-Self, the Self that supports
 the waking state or *sthūla* conscious-
 ness; the external consciousness.
vaiśya (Vaishya) वैश्य, [a member of
 the third of the four orders (*catur-
 varṇa*)]: the economic man, producer
 and wealth-getter, the merchant,
 artisan, cultivator; (symbolic idea):
 the divine as production, enjoyment
 and mutuality in man.
vaiśyam (Vaishyam) वैश्याम्, the *dharma*
 of the *vaiśya*.
vaiśyaśakti (Vaishyashakti) वैश्याशक्ति,
 [the soul-power of the *vaiśya*].
vaiśyaśaktiḥ [nominative]
vaiśyasvabhāvaśakti (Vaishyaswabha-
 vashakti) वैश्यास्वभावशक्ति, [the natural
 power of the *vaiśya*].
Vaivasvata Manu (Vaivasvata Manu)
 वैवस्वत मनु, [the "sun-born *Manu*",
 the progenitor and sovereign of the
 present *manvantara*].
vāja वाज, plenty, the plenitude of all
 possessions internal or external;
Vāja: "the Plenitude", the name of
 one of the *Rbhū*s. [*Ved.*]
Vājasaneyi-saṃhitopaniṣad (Vajasaneyi)
 वाजसनेयिसंहितोपनिषद्, [a name of the *Īśa*
Upaniṣad (because it occurs as part
 of the *Vājasaneyi-saṃhitā* of the
Yajur-veda)].
vājīn वाजिन, horse; the horse of Being
 generally; the steed of the journey
 which brings us in the plenty of our
 spiritual wealth.
vājī [nominative]
vāk, see under *vāc*
vakalam, see *bakalam*
vakil [Hind.] वकील, [lawyer].
vāk-śakti (Vak-Shakti) वाक्शक्ति, [the
 power (*śakti*) of Speech; the Word].
Vala बल, the chief of the *paṇis*, a demon
 whose name signifies probably
 the "circumscriber" or "encloser";
 the enemy who keeps for himself the
 Light; the personification of the
 subconscious.
Valahan बलहन, "the slayer of *Vala*",

a name of *Indra*.
valasya gomataḥ बलस्य गोमतः, [of *Vala* rich in cattle (full of radiances)].
valasya govapuṣaḥ बलस्य गोवपुषः, of *Vala* whose body is made of the light. [cf. *RV* 10.68.9]
vāma वाम, [left, the left side (the word is cognate with *vana*)].
vāmamārga वाममार्ग, the left-hand path (of the *tantra*), “the way of *ānanda*”, nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities.
vana वन, forest, the forests or delightful growths of earth; delight, delightful, pleasure, enjoyment. [*Ved.*]
vanam pratibhayaṁ śūnyam jhillikā-gaṇanādītam वनं प्रतिबिम्बं शून्यं क्षित्तिस्त्रकागणनावितम्, a void and dreadful forest ringing with the crickets’ cry. [*Mahābhārata* 3.64.1]
vānaprastha (āśrama) वानप्रस्थ (आश्रम), [the third of the four *āśramas*]: the forest stage; the period of the recluse or forest-dweller.
vānara वानर, [monkey, ape].
vanaspati वनस्पति, “lord of the woodland of delight”; the tree, lord of the forest, of the growths of the earth, the material existence, and lord of delight. [*Ved.*]
vanaspatin [accusative plural]
vāṇī वाणी, voice (of the Self or of the *īśvara*).
Vaniya, see *baniyā*
vara वर, the thing desired, supreme good. [*Ved.*]
vāra वार, desirable good. [*Ved.*]
varābhaya वराभय, [boon (*vara*) and freedom from fear (*abhaya*): a gesture of blessing and reassurance given by a deity].
varga वर्ग, a class.
varṇa वर्ण, colour; [*Ved.*]: denotes quality, temperament etc.; [*Brāhmaṇas*]: used for caste or class; the four *varṇas* (*caturvarṇa*): the four graded

classes of society.
varṇasaṅkara वर्णसंकर, confusion of the great types (*varṇas*).
varṇikābhanga वर्णिकाभङ्ग, [one of the *śaḍaṅga*]: the turn, combination, harmony of colours.
varta eva ca karmaṇi वर्त एव च कर्मणि, I abide verily in action. [*Gītā* 3.22]
Varuṇa वरुण, “he of the Wideness”; [*Ved.*]: the *deva* as the all-pervading Vastness and purity of the Divine supporting and perfecting the world, he represents the ethereal purity and oceanic wideness of the infinite Truth; [*Purāṇa*]: the deity of the waters; [in the *Gītā* called chief among the peoples of the sea].
vāryam वार्यम्, the desirable good, the object of our desire. [*Ved.*]
vāsanā वासना, idea or mental feeling arising from the *citta* (passive memory).
vaśitā (Vashita) वशिता, [one of the *aṣṭasiddhis*]: the power of exacting obedience to the spoken or written word; the control of the object in its nature so that it is submissive to the spoken word, receptive of the thought conveyed or sensitive and effective of the action suggested.
vasu वसु, substance; riches. [*Ved.*]
Vāsudeva वासुदेव, [“son of Vasudeva”, a name of *Kṛṣṇa*], the Divine, the omnipresent being.
Vāsudevaḥ [nominative]
vāsudevaḥ sarvam (iti) वासुदेवः सर्वम् (इति), the Divine Being (*Vāsudeva*) is all. [see the following]
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ वासुदेवः सर्वमिति स महात्मा सुदुर्लभः, very rare is the great soul who knows that *Vāsudeva*, the omnipresent being, is all that is. [*Gītā* 7.19]
vasudhā वसुधा, [earth]; all earth-life.
vasudhaiva kuṭumbakam वसुधैव कुटुम्बकम्, the whole earth is (my) family.
Vāsuki वासुकि, [a serpent-king, chief of the *nāgas*].

Vasus वसवः, the shining Ones, the Lords of the riches; [a group of (usually eight) gods].

vāsyam वास्यम्, to be clothed; to be worn as a garment; to be inhabited (the last significance agrees best with the thought of the *Īśa Upaniṣad*). [*Īśa* 1]

vāta वात, [wind]; the vital force; nervous activity.

vavra वव्र, concealing prison. [*Ved.*]

vayas वयस्, wideness, expansion, growth. [*Ved.*]

vāyavya वायव्य, [of *vāyu*], aerial.

vāyu वायु, 1. wind, breath. 2. *Vāyu*: the Wind-God who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy called the *prāṇa*. 3. [one of the five *bhūtas*]: Air, the motional principle of expansion and contraction represented to the senses as the gaseous state.

vayunā वयुना, knowledge. [*Ved.*]

veda वेद, knowledge; knowledge of the Divine; the book of knowledge; [especially, *Veda*: a generic name for the most ancient Indian sacred literature, i.e. the *Ṛg-veda*, *Yajur-veda*, *Sāma-veda* and *Atharva-veda*, each of these being divided into two portions, *mantra* and *brāhmaṇa*; the term “*Veda*” is generally reserved for the *mantras* or metrical hymns, especially those of the *Ṛg-veda*].

vedaiśca vedyaḥ वेदेष्वच . . . वेद्यः, that which is known by all the books of Knowledge. [*Gītā* 15.15]

vedāṅga वेदाङ्ग, [a “limb of the *Veda*”, one of six sciences auxiliary to the *Veda*: chanting, ritual, grammar, etymological interpretation, prosody, astrology].

vedānta वेदान्त, [the “end or culmination of the *Veda*”, the *Upaniṣads* (which occur at the end of the *Veda*); a system of philosophy based on the *Upaniṣads* teaching the culminating knowledge of the Absolute, consid-

ered (sometimes under the name *uttara-mīmāṃsā*) to be one of the six *darśanas*].

vedāvāda वेदवाद, [the gospel of the (ritualistic) *Veda*, as opposed to the *brahmavāda*].

Vedānta Sūtra, see *Brahmasūtra*

vedavid vedāntakṛt वेदविद् वेदान्तकृत्, knower of *Veda* and the author of *Vedānta*. [cf. *Gītā* 15.15]

Vena वेन, = *Soma*, the master of mental delight of existence. [*Ved.*]

vetti वेत्ति, [he knows].

vibhavati विभवति, manifests its power (its free power and pervading presence). [*Muṇḍ.* 3.1.9]

Vibhiṣaṇa विभीषण, [a *rākṣasa*, brother of *Rāvāṇa*, whom he betrayed; a traitor].

vibhu विभु, 1. [*Ved.*]: becoming or coming into existence pervasively. 2. all-pervading Master, the Lord. 3. [= *Vibhva*].

vibhūti विभूति, divine power, efflorescence of the Divine’s powers, energies and magnitudes of its knowledge, love, joy, developed force of being; a power of God in man, embodied World-Force or human leader.

vibhūtayaḥ [plural], master powers of the becoming.

vibhūtimat sattvaṃ śrīmad ūrjitam eva vā विभूतिमत्सत्त्वं श्रीमद्भूजितमेव वा, mighty, beautiful [or] forceful creature. [*Gītā* 10.41]

Vibhva विभव, “the Pervading”, “the Self-diffusing”, the name of one of the *Ṛbhuv*, also called *Vibhu*. [*Ved.*]

vicacakṣire विचक्षितरे, revealed that to our understanding. [*Īśa* 10,13]

vicāra (Vichara) विचार, intellectual reflection, thought in the mind.

vicārabuddhi विचारबुद्धि, [the reflective intellect].

vicetas विचेत्स, (one) completely conscious, (one) wide in consciousness: (a Vedic word corresponding to the

Vedantic *vijñāna*).
viceya-tārakā prabhāta-kalpeva śarvari
 विचेयतारका प्रभातकल्पेव शरवरी, night prepar-
 ing for dawn, with a few just deci-
 pherable stars. [*Raghuvamśa* 3.2]
Vichara, see *vicāra*
vicitra-bodha विचित्रबोध, variety of un-
 derstanding.
viddhi विद्धि, know. [imperative]
vidhi विधि, careful order, right rule of
 the *sāstra*; the right principle, the
 exact method and rule, the just
 rhythm and law of our works, their
 true functioning, their *dharma*.
vidhūmte विधुन्ते, shakes (himself);
 throws (himself) out in energy.
 [*Bṛhad.* 1.1.1]
vidmah विमः, we know.
vidyā विद्या, Knowledge; Knowledge in
 its highest spiritual sense; the con-
 sciousness of Unity [cf. *avidyā*].
vidyā avidyā विद्याऽविद्या, the Knowledge
 and the Ignorance.
vidyā-avidyāmāyī māyā विद्याऽविद्यामयी माया,
 [māyā composed of Knowledge and
 Ignorance].
vidyāmāyā विद्यामाया, [the *māyā* of the
 Knowledge].
vidyut विद्युत्, [lightning]; electricity.
vidyutam [accusative]
vigata-sprha विगतस्पृह, free from (all)
 longings. [*Gītā* 2.56; 18.49]
vihāra विहार, [a monastery, convent or
 temple; a pleasure-ground].
vijñānataḥ विज्ञानतः, [of one having the
 perfect knowledge]. [*Īśa* 7]
vijñānīmaḥ विज्ञानीमः, we can distinguish
 (seems to indicate a total compre-
 hension in whole and detail, by syn-
 thesis and analysis). [*Kena* 1.3]
vijñāna विज्ञान, ideal mind; the free
 spiritual or divine intelligence; causal
 Idea; Truth; gnosis; supermind;
 the comprehensive aspect [cf. *jñāna*]
 of the true unifying knowledge;
 the large embracing consciousness,
 especially characteristic of the supra-
 mental energy, which takes into

itself all truth and idea and object
 of knowledge and sees them all at
 once in their essence, totality and
 parts or aspects.

vijñānam [nominative]

vijñānāni [nominative plural], ideas.

vijñānabuddhi विज्ञानबुद्धि, supramental
 reason.

vijñāna-catuṣṭaya (Vijnana-Chatush-
 taya) विज्ञानचतुष्टय, [the *catuṣṭaya* of
vijñāna].

vijñānacatuṣṭayam [nominative]

vijñāna-kośa विज्ञानकोष, knowledge sheath.

vijñānaloka विज्ञानलोक, [the world of
vijñāna, the supramental world].

vijñānam, see under *vijñāna*

vijñānamaya विज्ञानमय, [composed of or
 full of *vijñāna*], gnostic.

vijñānamaya puruṣa विज्ञानमय पुरुष, the
 gnostic *puruṣa*; the Spirit poised in
 gnosis.

vijñānamayī śakti विज्ञानमयी शक्ति, [the
 gnostic *śakti*].

vijñānāni, see under *vijñāna*

vijñānapadma विज्ञानपद्म, [the lotus of
 the *vijñāna*, the centre of the gnostic
 consciousness in the individual].

vijñāna puruṣa (Vijnana Purusha)
 विज्ञान पुरुष, Supramental being.

vijñānavijrmbhitāni विज्ञानविजृम्भितानि, self-
 deployings of the Divine Knowledge
 [*vijñāna*]. [*Viṣṇu Purāṇa* 2.12.39]

vijñāneśvara (Vijnaneshwara) विज्ञानेश्वर,
 [the Lord of the *vijñāna*].

vijñāneśvari (Vijnaneshwari) विज्ञानेश्वरी,
 [the *īśvari* of the *vijñāna*].

vijrmbhate विजृम्भते, stretches; extends
 himself in intensity. [*Bṛhad.* 1.1.1]

vikāra विकार, corruption, distortion,
 deformation; [in the *sāṃkhya* philo-
 sophy: a production or derivative
 from *prakṛti*].

vīlu वीलु, strong, stubborn. [*Ved.*]

vimokṣāya विमोक्षाय, [for liberation].
 [*Gītā* 16.5]

vimūḍhātmā विमूढात्मा, [one whose self
 is bewildered]. [*Gītā* 3.6,27]

vināśa विनाश, the Dissolution. [cf. *Īśa* 14]

vinaṣṭi विनष्टि, perdition.
vipaścit विपश्चित्, the clear in perception.
vipra विप्र, the illumined.

viprāḥ [plural], Illuminates.

vīra वीर, hero; [*tāntrika* distinction of *sādhakas*]: the hero man.

vīraha विरह, [separation]; absence of) the Divine Lover).

vīramārga वीरमार्ग, the way of the hero.

vīrapī विरपी, large; breaking out into abundance. [*Ved.*]

vīraṭ विराट्, the universal Soul; the Self that becomes all these forms of things; the Spirit of the external universe; the seer and creator of gross forms.

vīraṭ puruṣa (Virat Puruṣa) विराट् पुरुष, the Cosmic Spirit.

vīravatī वीरवती, [heroic]; attended by conquering energies. [*Ved.*]

vīrūpāsaḥ विरूपसः, born with different forms. [*Ved.*]

vīrya वीर्य, dynamical force; spiritual force; the fundamental *svabhāva-śakti* or the energy of the divine temperament expressing itself in the fourfold type of the *caturvarṇa*.

vīryam [nominative]

vīryam śaktiḥ caṇḍībhāvaḥ śraddhā iti śakti-catuṣṭayam, see these words separately

viśāda विशाद, [depression, despondency].

viśaḥ विशः, the people. [*Ved.*]

viśakanyā विशकन्या, [a "poison-girl" supposed to cause the death of a man making love to her; a succuba].

viśarga विशर्ग, the creative impulse and energy which loses out things from the first essential self-becoming.

viśargaḥ [nominative]

viśaya (Vishaya) विषय, object (of experience).

viśayāms tyaktvā विषयांस्त्यक्त्वा, having abandoned objects. [*Gitā* 18.51]

viśayān indriyaiścaraṇa विषयानिन्द्रियैश्चरन्, ranging over the objects with the senses. [*Gitā* 2.64]

viśayā vinivartante विषया विनिवर्तन्ते, [the objects of sense cease to affect]. [*Gitā* 2.59]

Vishaya, see *viśaya*

Vishishtadwaita, etc., see *viśiṣṭādvaita*

Vishnu etc., see *Viṣṇu* etc.

Vishva etc., see *viśva* etc.

Vishwadevas, see *viśve devāḥ*

Vishwarupa, see *viśvarūpa*

viśiṣṭādvaita (Vishishtadwaita etc.) विशिष्टाद्वैत, Qualified Monism; modified monistic *vedānta*.

viśiṣṭagati विशिष्टगति, a peculiar and excellent kind of motion.

viśiṣyate विशिष्यते, excels.

Viṣṇu (Vishnu) विष्णु, [*Ved.*]: the all-pervading godhead, the *deva* or Deity evoking the powers of the ascent; [*Purāṇas*]: a member of the divine Triad [*trimūrti*], expressive of the conservative process in the cosmos, the preserver.

viṣṇuśakti (Vishnushakti) विष्णुशक्ति, [the power of *Viṣṇu*].

viṣṇutva विष्णुत्व, ["*Viṣṇu*-ness"].

viśpati विश्वपति, lord or king in the creature; king of the universe and its peoples. [*Ved.*]

visrjāmi विसृजामि, I loose forth variously. [*Gitā* 9.7,8]

viśuddha विशुद्ध, [pure; the name of the throat centre (*cakra*)].

viśuddhabuddhi विशुद्धबुद्धि, the purified intellect.

viśuddhatā विशुद्धता, [purity].

viśuddhatā prakāśaḥ vicitrabodhaḥ jñānadhāraṇasāmarthyam iti buddhi-śaktiḥ, see these words separately

viśuddhi विशुद्धि, purity.

viśva (Vishva) विश्व, [all, the all, the universe]; the Spirit of the external universe.

viśvā dhiyo vi rājati विश्वा धियो वि राजति, illumines all the thoughts: [cf. *RV* 1.3.12]

viśvajanya विश्वजन्य, occupying or possessing all the worlds or births of the soul; universal. [*Ved.*]

viśvajvaṃ viśvarūpām विश्वजुवं विश्वरूपाम्,
(her) of the universal impetus of
movement and the universal forms.
[RV 4.33.8]

viśvakāma विश्वकाम, all-lust.

viśvamānava (Visva Manava) विश्वमानव,
the universal man.

viśvamaya विश्वमय, universal.

viśvāni vāyunāni vidvān विश्वानि... वयुनानि
विद्वान्, knowing all things that are
manifested. [Īśa 18]

viśva-prakṛti विश्वप्रकृति, world-nature.

viśvaprema विश्वप्रेम, all-love.

viśvarasa विश्वरस, [universal taste of
delight].

viśvarūpa (Vishwarupa) विश्वरूप, the
universal form.

viśvā vāryā विश्वा वार्या, all the boons.
[Ved.]

viśvāyu विश्वायु, the universal life; of
many births.

viśve devāḥ (Vishwadevas) विश्वे देवाः,
the All-gods or all the Gods; the
universal collectivity of the divine
powers.

vitā pṛsthā वीता पृष्ठा, the wide (the
straight open) levels. [cf. RV 4.2.11]

vitarka वितर्क, debate.

vivarta विवर्त, ["turning round", chang-
ing from one state to another,
development of the universe from
brahman considered as the sole real
reality, the phenomenal world con-
sidered as apparent or illusory form];
the world as a purely subjective
evolution, not real as objective facts.

Vivasvān विश्वस्वान्, [the "Shining-one"],
the Sun-God.

viveka विवेक, discrimination, discern-
ment.

vidvidhānandaḥ विविधानन्दः, [manifold de-
light].

vraja व्रज, the pen of the cows. [Ved.]

vrata व्रत, a working; the divine action.
[Ved.]

vrātāni [plural], the workings of the
divine law of the Truth.

vratīya व्रात्या, [a man of the mendicant

or vagrant class; one who has lost
caste], who has fallen from the pure
practice and temperament of his
caste.

vṛddhi वृद्धि, [in Sanskrit grammar]:
the long modification.

Vrindavan, see *Vṛndāvana*

Vrishabha, see *vṛṣabha*

Vrishan, see *vṛṣan*

Vrishaparvan, see *Vṛṣaparvan*

Vrishni, see *vṛṣṇi*

Vritra, see *Vṛtra*

Vritras, see *vṛtrāḥ*

vṛjina वृजिन, crooked; crooked one; a
crooked winding (used to indicate
the crookedness of the falsehood as
opposed to the open straightness
of the Truth). [Ved.]

vṛjinā, vṛjināni [nominative plural]

vṛjinān [accusative plural]

vṛka वृक, "tearer", wolf.

Vṛndāvana (Vrindavan, Brindavan,
Brindaban) वृन्दावन, [the place on
earth (near *Mathurā*) where *Kṛṣṇa*
danced with the *gopīs*]; the *vaiṣṇava*
heaven of eternal Beauty and Bliss.
vṛṣabha (Vrishabha) वृषभ, the Bull;
Male, Lord, Puissant, an image for
the *puruṣa*. [Ved.]

vṛṣabhaḥ matinām वृषभः मतोनाम्, Lord of
the thoughts. [Ved.]

vṛṣan (Vrishan) वृषन्, diffusing, gen-
erating, impregnating, the father
of abundance, the Bull, the Male.
[Ved.]

Vṛṣaparvan (Vrishaparvan) वृषपर्वन्,
[the name of a *dānava*].

Vṛṣṇi (Vrishni) वृषणि, [the name of the
tribe from which *Kṛṣṇa* was descend-
ed].

Vṛṣṇinām Vāsudevaḥ वृषणोनं वासुदेवः, (I
am) *Kṛṣṇa* [*Vāsudeva*] among the
Vṛṣṇis. [Gitā 10.37]

vṛṣṭi वृष्टि, rain; abundance. [Ved.]

Vṛtra (Vritra) वृत्र, the Coverer; the
Serpent; the demon who covers
and holds back the Light and ob-
structs the free movement of the

illuminated rivers of the truth, he is the personification of the Inconscient.

vṛtras वृत्रः, the Coverers; one of the two great divisions of *dasyus*, who intercept the waters and the light, but are especially associated with the withholding of the waters, they are powers of *Vṛtra*.

vṛtti वृत्ति, a functioning of the mental and moral qualities.

vyāhṛti (Vyahṛiti) व्याहृति, [utterance]; each of the three symbolic words of the *mantra*: *om bhūr bhuvah svaḥ*.

vyākaraṇa व्याकरण, [separation; grammatical analysis; grammar].

vyākṛta व्याकृत, [separated, developed, manifested].

vyākṛta prakṛti व्याकृत प्रकृति, [manifested nature].

vyakta व्यक्त, manifest.

vyākulatā व्याकुलता, excited passionate eagerness; the heart's eagerness for the attainment of the Divine.

vyāna व्यान, [one of the five *pṛāṇas*]: it pervades the whole body and distributes the vital energies throughout the body; on it depend the circulation of the blood and the distribution of the essential part of the food eaten and digested throughout the body.

vyāpti व्याप्ति, [one of the *aṣṭasiddhis*]: reception, communication; the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts etc. or personality into others.

vyāptiḥ [nominative]

vyāptiḥ prakāmyam aiśvaryam īsitā vaśitā mahimā laghimā iti aṣṭasiddhiḥ, see these words separately

vyāsa व्यास, compiler; [*Vyāsa*: a name given to *Kṛṣṇa Dvaipāyana*, the compiler of the *Vedas* and author of the *Mahābhārata* and many other works].

vyāṣṭi व्यष्टि, the separative being, the individual. [cf. *samaṣṭi*]

vyavahāra व्यवहार, practical relation,

the empirical truth of things, the practical life.

vyāvahārika व्यावहारिक, relative, practical, pragmatic.

vyavasāya व्यवसाय, resolution; settled concentration and perseverance.

vyaya व्यय, [spending, expense]; the capacity to spend freely (without any mean and self-defeating miserliness in the giving).

vyayah [nominative]

vyoman (Vyoma) व्योमन्, sky.

vyūha व्यूह, marshalling.

Y

yābhirvibhūtibhir lokān imāms tvaṁ vyāpya tiṣṭhasi यार्थविवृतिभिरलोकानिषास्त्वं व्याप्य तिष्ठसि, the sovereign powers of the becoming by which Thou standest pervading these worlds. [*Gītā* 10.16]

yaccānyad draṣṭum icchasi यच्चान्यद् द्रष्टुमिच्छसि, and whatever else thou wilt to behold. [*Gītā* 11.7]

Yādava यादव, [one descended from Yadu, a name of *Kṛṣṇa*].

yadyadācarati śreṣṭhastattadevetaro janaḥ यद्यदाचरति श्रेष्ठस्तदेवेतरो जनः, whatever the best doeth that the lower kind of man puts into practice. [*Gītā* 3.21]

yajamāna यजमान, the giver of the sacrifice (the doer of the action).

yajanti avidhipūrvakam यजन्त्यविधिपूर्वकम्, they sacrifice not in the true order. [*Gītā* 9.23]

yajata, yajatra यजत, यजत्र, a power of the sacrifice; master of sacrifice. [*Ved.*]

yajña यज्ञ, sacrifice; action consecrated to the gods, works; the Master of Works.

yajñam bhṛantam āśāthe यज्ञं बृहन्तयाशाये, [they attain to or enjoy a mighty sacrifice]. [*Ved.*]

yajñārtham यज्ञार्थम्, [for the sake of

sacrifice].
Yājñavalkya यज्ञवल्क्य, [a famous *r̥ṣi* who figures prominently in the *Bṛhadāraṇyaka Upaniṣad*].
yājñika यज्ञिक, a ritualistic commentator.
yajus (Yajur) यजुस्, the *mantra* of divine Power, the word of power for the right ordaining of action; the word which guides the sacrificial action in accordance with the *ṛk*. [*Ved.*]
yajyu यज्यु, the sacrificer. [*Ved.*]
yakṣa (Yaksha) यक्ष, one of the keepers of wealth; [in the *Kena Upaniṣad*]: the Daemon, the Spirit, the Unknown Power.
Yama यम, 1. Controller, Ordainer, Lord of the Law; in the *Ṛg-veda* he seems to have been originally a form of the Sun, then one of the twin children of the wide-shining Lord of the Truth; he is the guardian of the *dharmā*, the law of the Truth, which is a condition of immortality, and therefore himself the guardian of immortality; in the later ideas [post-Vedic] he is the God of Death. 2. *yama* [in *rāja-yoga*]: a rule of moral self-control.
yama-niyama, see *yama* (definition 2) and *niyama*
yam smaran bhāvaṃ tyajati ante kalavaram यं... स्मरन्भावं त्यजत्यन्ते कलेवरम्, [remembering which(ever) subjective becoming he abandons the body at the end]. [*Gītā* 8.6]
yām yām tanuṃ śraddhayā arcati यो यो तनुं श्रद्धया रचति, whatever form he worships with faith. [cf. *Gītā* 7.21]
yantra यन्त्र, engine.
yantrārūḍhāni māyayā यन्त्रारूढानि मायया, mounted on a machine by his *māyā*. [*Gītā* 18.61]
yantrārūḍham [accusative singular, neuter] *māyayā*
yantrārūḍhāni [accusative plural, neuter (as in the *Gītā*)] *māyayā*
yantrārūḍho [nominative singular,

masculine] *māyayā*
yaśas (Yashas) यशस्, glory; victory, success and power.
yasmin vijñāte sarvaṃ idaṃ vijñātam यस्मिन्विज्ञाते सर्वमिदं विज्ञातम्, that which being known, all is known. [*Śāṅḍilya Upaniṣad* 2.2; cf. *Muṇḍ.* 1.1.3]
yaśolipsā यशोलिप्सा, [desire for glory]; reaching out for victory, success and power.
yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते, one whose state of being is free from egoism and whose understanding receives no stain. [*Gītā* 18.17]
yataḥ pravṛttir bhūtānāṃ yena sarvaṃ idaṃ tatam यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्, [from whom is the impulse to action of beings, by whom all this universe is pervaded]. [*Gītā* 18.46]
yathā karma yathā śrutam यथा कर्म यथा श्रुतम्, according to their deeds and after the measure of their revealed knowledge. [*Kaṭha* 2.2.7]
yathā prayukto'smi (niyukto'smi) tathā karomi यथा प्रयुक्तोऽस्मि (नियुक्तोऽस्मि) तथा करोमि, as I am appointed, I work. [*Pāṇḍavagītā*]
yāthātathyataḥ याथातथ्यतः, perfectly, according to (their) nature. [*Īśa* 8]
yati यति, one who practises self-mastery by *yoga* and austerity.
yat kiñca jagat यत्किञ्च... जगत्, whatsoever is individual universe of movement... [*Īśa* 1]
yato naiva nivartante tad dhāma parāmaṃ mama यतो नैव निवर्तन्ते तद्दाम परमं मम, [...whence they revert not, that is My supreme status]. [cf. *Gītā* 8.21; 15.6]
yātudhāni यातुघानो, demon-sorceress.
yava यव, grain (the formation of the light in the force of the physical mind). [*Ved.*]
yavana यवन, [Ionian, Greek].
yāvān yaścāsmi tatvataḥ यावाँयश्चास्मि तत्त्वतः, who and how much I am in all the reality and principles of My

being. [Gītā 18.55]
yeṣāṁ loka imāḥ prajāḥ येषां लोक इनाः
 प्रजाः, from whom are these creatures
 (their children and offspring) in the
 world. [Gītā 10.6]
*yeṣāṁ tvantagataṁ pāpam janānām
 puṇyakarmaṇām* येषां स्वस्तगतं पापं जनानां
 पुण्यकर्मणां, [but those men of virtuous
 deeds, in whom sin has come to an
 end]. [Gītā 7.28]
yayedam dhāryate jagat ययेदं धार्यते जगत्,
 by which the world is upheld. [Gītā
 7.5]
ye yathā mām prapadyante ये यथा मां
 प्रपद्यन्ते, as men approach Me. [see the
 following]
*ye yathā mām prapadyante tāms tathai-
 va bhajāmyaham* ये यथा मां प्रपद्यन्ते तांस्तथैव
 भजाम्यहम्, as men approach Me, so I
 accept them to My love. [Gītā 4.11]
yoga योग, joining, union; the union of
 the soul with the immortal being
 and consciousness and delight of the
 Divine; a methodised effort towards
 self-perfection by the expression of
 the potentialities latent in the being
 and union of the human individual
 with the universal and transcendent
 existence; [as opposed to *Sāṁkhya*]:
 the concrete and synthetical realisa-
 tion of truth in our experience; [a
 system of philosophy systematised
 by Patanjali, one of the six *darśanas*].
yogacatuṣṭaya (Yogachatushtaya) योग-
 चतुष्टय, [the *catuṣṭaya* of *yoga*].
yogacatuṣṭayam [nominative]
yogadr̥ṣṭi (Yogadrishṭi) योगद्रष्टि, [yogic
 (power of) vision].
yogaḥ karmasu kauśalam योगः कर्मसु कौशलम्,
yoga is skill in works. [Gītā 2.50]
yogaḥkṣema योगक्षेम, getting and having
 of good; well-being and joy.
yogaḥkṣemaṁ vahāmyaham योगक्षेमं वहाम्यहम्,
 I bring (his) getting and having of
 good. [Gītā 9.22]
yogamāyā योगमाया, power of the God-
 head's spiritual consciousness, the
 power of His Consciousness-Force

put out in self-manifestation.
yogaṁ ca mama योगं च मम, [and My
yoga]. [Gītā 10.7]
yogaśakti (Yogashakti) योगशक्ति, *yoga*-
 force, spiritual force.
*yogasamnyastakarmāṇam ātmavantaṁ
 na karmāṇi nibadhnanti* योगसंन्यस्तकर्माणं
 ... आत्मवन्तं न कर्माणि निबध्नन्ति, works do
 not bind him who has given up all
 works and is in possession of the
 Self. [Gītā 4.41]
yogaścittavṛttinirodhaḥ योगश्चित्तवृत्तिनिरोधः,
 [*yoga* is conquest of the *cittavṛttis*
 (all the movements of the mind)].
 [Yogasūtra 1.2]
 Yogashakti, see *yogaśakti*
yoga-siddhi योगसिद्धि, [the perfection
 which comes by the practice of *yoga*].
yogaśtaḥ kuru karmāni योगस्तवः कुरु कर्माणि,
 fixed in *yoga* do actions. [Gītā 2.48]
yogayajña योगयज्ञ, [sacrifice of *yoga*;
 yogic sacrifice].
yogeśvaraḥ kṛṣṇaḥ योगेश्वरः कृष्णः, *Kṛṣṇa*,
 the divine Master of the *yoga*. [cf.
 Gītā 18.75,78]
yogin योगिन्, [one who practises *yoga*];
 one who is established in realisation
 [cf. *sādhaka*].
yogī [nominative]
yoginī cakra (Yogini Chakra) योगिनी चक्र,
 [*cakra* of the female *yogin* or of the
śakti called “*Yogini*”: probably used
 by Sri Aurobindo as a code word].
yo'sau puruṣa योज्ञोऽसौ पुरुष, the *puruṣa* there.
 [cf. *Īśa* 16]
*yo veti asamūḍhaḥ sa martyeṣu sarva-
 pāpaiḥ pramucyate* यो... वेति... अस्मूढः
 स मर्त्येषु सर्वपापैः प्रमुच्यते, who knows (Me),
 he, unbewildered among mortals,
 is delivered from all sin and evil.
 [Gītā 10.3]
yo yacchraddhaḥ sa eva saḥ यो यच्छ्रद्धः स
 एव सः, whatever is a man's faith
 (*śraddhā*), that he is. [Gītā 17.3]
yuddha युद्ध, [battle], struggle.
Yudhiṣṭhira युधिष्ठिर, [the eldest of the
 five *Pāṇḍava* brothers, noted for
 his truthfulness and righteousness].

yuga युग, an age [there are four *yugas*: the *satya* (or *kṛta*), *tretā*, *dvāpara* and *kali*].

yugadharmā युगधर्म, the best ideal [*dharma*] of the age.

yuga-sandhyā युगसन्ध्या, the evening of the cycle [*yuga*].

yuga yajñīya युग यज्ञिय, the age of sacrifice.

yuge yuge युगे युगे, from age to age. [*Gītā* 4.8]

yujah युजः, yoke-fellows; allies. [*Ved.*]

yukta युक्त, yoked; in *yoga*.

yukta āsīta matparaḥ युक्त आसीत् मत्परः, he must sit firm in *yoga*, wholly given up to Me. [*Gītā* 2.61; 6.14]

yuktāhārī yuktanidraḥ युक्ताहारो युक्तनिद्रः, one who eats and sleeps suitably or one who is in *yoga* with the Divine in food and in sleeping. [cf. *Gītā* 6.17]

yuktaḥ kṛtsnakarmakṛt युक्तः कृत्स्नकर्तृकृत्, a doer of all actions, in *yoga*. [*Gītā* 4.18]

yuktivāda युक्तिवाद, [a line of argument].

yuvā kavīḥ, priyo atithir amartyo mandrajihvaḥ ṛtacit, ṛtāvā युवा कविः, प्रियो अतिथिरमर्त्यो मन्द्रजिह्वः ऋतचित्, ऋतावा, the Youth, the Seer, the beloved and immortal Guest with his honeyed tongue of ecstasy, the Truth-conscious, the Truth-finder. [*Ved.*]

yuvāku युवाकु, full of energy. [*Ved.*]

yuvārāja (Yuvaraj) युवराज, ["the young king"]; heir apparent, crown prince].

Z

zamindār [Hind.] जमींदार, [a landholder].
zulm (Zulum) [Hind.] जुल्म, [tyranny, oppression].

Appendix to the Glossary

List of Longer Passages from Sanskrit Texts Cited and Translated by Sri Aurobindo

Rig-veda

1. 10. 1-2	15: 253
1. 24. 7	14: 20
5. 19. 1	15: 253
5. 62. 1	21: 556

Upanishads

Isha 4, 5	29: 816
Isha 7	16: 417
Isha 8	18: 175
Taittiriya 3. 1	12: 348
Mundaka 1. 2. 8	18: 506

Gīta

2. 29	16: 233
3. 30	16: 422
11. 20-31 <i>passim</i>	15: 591
11. 32	15: 592
11. 32-33	3: 353
15. 17	13: 427
18. 59	3: 355
18. 61	16: 421
18. 66	16: 415

Devi Mahatmya

11. 6	17: 268
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APPENDIXES

Appendix 1

Sri Aurobindo's Notes on Certain English Terms Occurring in his Works

dynamis — “Dynamis” is a Greek word, not current, so far as I know, in English; but the verb *dunamai*, I can, am able, from which it derives, has given a number of verbs to the English language including dynamise, dynamics, dynamic, dyne (a unit of force), so that the word can be at once understood by all English readers. It means power, especially energetic power for energetic action. It is equivalent to the Sanskrit word, Shakti. Philosophically it can stand as the opposite word to status, Divine Status, Divine Dynamis.

ineffugable — “Ineffugible” is the correct formation, but it has no force or power of suggestive sound in it. The “a” in “ineffugable” has been brought in by illegitimate analogy from words like “fugacious”, Latin *fugare*, because it sounds better and is forcible.¹

sublate — “Sublate” means originally to remove; it means denial and removal (throwing off) of something posited. What appeared to be true, can be sublated by a greater truth contradicting it. The experience of the world can be sublated by a greater truth contradicting it. The experience of the world can be sublated by the experience of Self, it is denied and removed; so the experience of Self can be sublated by the experience of Shunya; it is denied and removed.

Hegel could not have used the word “sublate” as he wrote in German. I do not know what word² he used which is here translated by “sublate”, but certainly it does not mean both destroy and preserve, nor in fact does it mean either. Being passes over into Non-being, so it sublates itself, changes and eliminates itself as it were from the view, becomes Non-being instead of being; but so also does Non-being, what was Non-Being passes over into Being; where there was nothing, there is being; nothing has eliminated itself from the view. This, says Hegel, is not a mutual destruction by the contraries each of which was outside the other. Being inside itself becomes nothing or Non-Being; Non-Being or Nothing equally inside itself passes into being. They do not really sublate or drive out each other, but each sublates itself into the other. In other words, it is the same Reality that presents itself now as one and now as the other.

¹ Sri Aurobindo made this comment when the following note apropos of “ineffugable” was submitted to him:

It is a new word, like “dynamis”, introduced into the English language by Sri Aurobindo. It means inescapable, inevitable, not to be avoided. A similar word was used by Blount in 1856 with slight change of form — “ineffugible”. Etymologically it is an adaptation of the Latin *ineffugibilis*, from *effugere*, to flee from, avoid. (*Vide* Oxford English Dictionary)

² *Aufheben*, if that is the German word, must mean “to send” as the Latin word *subtollere* (past participle: *sublatus*) “to heave up and off, to throw”, from which “sublate” is taken.

Appendix 2

List of Citations Appearing in *The Life Divine*

Rig Veda		9. 68. 5	19: 919	4. 5. 15,7	18: 524
		9. 70. 1	19: 919	5. 5. 1	18: 596
1. 10. 1,2	18: 252	9. 70. 3	19: 1015		
1. 10. 2	19: 702	9. 83. 3	18: 112	Chhandogya Upanishad	
1. 22. 17-21	18: 198	9. 86. 42	19: 1015	6. 2. 1	18: 71
1. 23. 5	19: 919	9. 96. 18,19	18: 198	6. 8. 7	19: 683
1. 24. 7,11,15	19: 889	9. 96: 19,20	18: 252	7. 13. 1,2	18: 501
1. 24. 12	19: 889	9. 108. 8	19: 964		
1. 31. 6	19: 1015	9. 110. 4	19: 964	Isha Upanishad	
1. 31. 7	19: 657	10. 5. 1	18: 511	7	18: 150,218
1. 46. 11	19: 964	10. 5. 3	18: 482	8	18: 388
1. 50. 10	19: 919	10. 30. 1	18: 198	11,14	18: 33
1. 68. 2	19: 1015	10. 53. 5,6,10	19: 765	15,16	18: 271
1. 93. 4	19: 964	10. 66. 1	19: 919	16	18: 365
1. 95. 4,5	19: 824	10. 67. 1-5	19: 726		
1. 110. 4	19: 792	10. 90. 2	18: 439	Katha Upanishad	
1. 113. 8,10	18: 1	10. 129. 1-5	18: 240	1. 2. 6	18: 553
1. 133. 1	19: 1015	10. 190. 1	18: 581	1. 3. 10,11	18: 295
1. 164. 20,21	18: 365	10. 190. 1,2	18: 501	1. 3. 12	18: 60
1. 165. 5	18: 262	15. 7. 10	18: 365	2. 1. 1	18: 524
3. 22. 3	18: 198			2. 1. 5	18: 218
3. 38. 7	18: 112	Yajur Veda		2. 1. 12,13	18: 218,553;
3. 55. 7	19: 702	17. 67	19: 702		19: 889
4. 1. 7,11	18: 553			2. 2. 2	19: 889
4. 1. 7	18: 1	Atharva Veda		2. 2. 8	18: 80
4. 2. 1	18: 1	12. 1. 1	18: 271	2. 2. 12	19: 824
4. 2. 11	18: 482; 19: 657	12. 1. 1,8	19: 657	2. 2. 12,11	18: 388
4. 3. 16	19: 848	12. 1. 12,44,56	19: 657	2. 3. 1	19: 765
4. 4. 5	18: 1			2. 3. 17	18: 218; 19: 889
4. 50. 4	19: 726	Brihadaranyaka Upanishad		Kena Upanishad	
4. 16. 3	19: 848	1. 2. 1	18: 188	1. 4	18: 388
5. 7. 6	18: 188	1. 3. 28	19: 824	4. 6	18: 100
5. 12. 2	19: 964	1. 4. 10	18: 553		
5. 12. 2,4	18: 240	4. 3. 7,9-12,14	18: 412	Mandukya Upanishad	
5. 15. 2	19: 964	4. 3. 23-30	18: 524	2-7	18: 553
5. 29. 1	18: 142	4. 4. 5,6	19: 793	2,7	18: 17
5. 62. 1	18: 271	4. 4. 6	19: 657		
5. 80. 4	19: 964	4. 4. 7	19: 657		
7. 56. 2,4	19: 848	4. 4. 8	19: 657		
7. 60. 5	18: 596				
7. 61. 5	19: 848				
7. 101. 1,2	19: 919				

5,6	18: 132	3. 15	18: 439	2. 29	18: 295
7	18: 295	4. 3,4	19: 683	2. 50	18: 596
Mahopanishad		4. 7	18: 51	4. 10	18: 388
		4. 9,10	18: 439	4. 11	19: 848
5. 1	19: 726	4. 10	18: 322; 19: 683	5. 15	18: 596
5. 2	18: 511	5. 1	18: 428	6. 20	18: 524
Maitrayani Upanishad		5. 3-5	19: 824	7. 1,3	19: 633
		5. 7-10	19: 792	7. 5,6	19: 683
6. 15	18: 501	5. 11-12	19: 742	7. 19	18: 295,439
7. 10	18: 596	6. 1	18: 501	7. 21-23	19: 848
Mundaka Upanishad		6. 1,7,8,11	18: 322	9. 5	18: 142
		6. 11,12	19: 824	9. 25	19: 848
		Taittiriya Upanishad		9. 33	18: 412
1. 1. 8	18: 566	2. 1	18: 207,322	10. 11	19: 889
1. 2. 8	18: 596	2. 1-5	18: 252	10. 20	18: 142
2. 1. 8	19: 765	2. 3	18: 173,207	12. 3,4	18: 295
3. 1. 5	19: 633	2. 6	18: 25	13. 17	18: 159,323
3. 2. 4,5	19: 848	2. 6	18: 271,566	13. 20	18: 323
3. 2. 6	19: 848	2. 7	18: 91	14. 2	18: 388
Prashna Upanishad		2. 9	18: 218,596	15. 7,10	18: 365
4. 5	18: 412,511	3. 1,2	18: 6	18. 61	18: 207,388
4. 9	18: 501	3. 2	18: 231	Vishnu Purana	
Shwetashwatara Upanishad		3. 2-5	18: 566	2. 12. 39	18: 122
		3. 4	18: 159	Vivekachudamani	
1. 3	18: 80	3. 6	18: 91		
1. 6	18: 42	3. 10. 5	19: 792		
1. 9	18: 482	Gita			
3. 13	18: 218	2. 18,20,22,27	19: 742	20	18: 439
				479	19: 683

Appendix 3

List of Vedic Translations and Citations

A list of hymns and verses from the Rig-veda translated or cited by number in SRI AUROBINDO BIRTH CENTENARY LIBRARY Volumes 10 and 11, *The Secret of the Veda* and *Hymns to the Mystic Fire*, and the supplements to these volumes included in Volume 27. References to complete hymns are printed in bold type.

1. 1	11: 39-40	1. 23. 13,14	10: 434	1. 68. 2	11: 17fn
1. 1. 1	11: 439-58	1. 24. 6	10: 453	1. 68. 3	11: 18fn
1. 1. 1-5	11: 459-64	1. 24. 7,8	10: 455	1. 71. 2	10: 191
1. 1. 5	10: 156	1. 24. 9	10: 453fn	1. 71. 3	10: 192
1. 1. 5-8	10: 57-64	1. 24. 15	10: 201	1. 72	10: 210-11
1. 2. 5	10: 69fn	1. 25. 10	10: 451	1. 72. 8	10: 140,193
1. 2. 6	10: 69fn	1. 25. 11	10: 454	1. 72. 9	10:191,191fn,194
1. 2. 7-9	10:65-73passim, 457	1. 25. 12,13	10: 455	1. 73. 6	10: 193
1. 3	10: 75-85, 517-19	1. 31. 1	10: 158	1. 74	27: 189-92
1. 3. 1-3	10: 75-79	1. 32. 4	10: 140	1. 75. 5	10: 64
1. 3. 2	10: 321fn	1. 32. 8	10: 193fn	1. 77	10: 263-71
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Errata

To the Centenary Library

It is perhaps inevitable in the printing of such a large work as the SRI AUROBINDO BIRTH CENTENARY LIBRARY that some typographical and other errors should find their way into the texts. The more significant of those which have come to light are listed below. Obvious mistakes of spelling, punctuation, etc. which would cause no confusion to the reader have been omitted from the list, although all errors are, of course, being rectified in the facsimile editions of Sri Aurobindo's works which are currently being reproduced photographically from the SRI AUROBINDO BIRTH CENTENARY LIBRARY editions.

The list includes not only errors found by us or by observant readers in the course of normal reading, but several discovered during a systematic search which has been initiated with a view to making the texts perfect. So far verificatory readings of *The Life Divine* and *Savitri* have been undertaken in order to compare the present texts not only with the first edition, but also with the original manuscripts, corrected typed copies and proof sheets.

Recent bibliographical research indicates that some of Sri Aurobindo's writings assigned by us to one period of his literary activity actually belong to another. Thus *The Genius of Valmiki* (Volume 3, page 137), the lyric "Perfect thy motion" (Volume 5, page 7) and the dramatic fragment "Achab — Esarhaddon" (Volume 7, page 1085) all seem to have been written in Pondicherry and not, as stated, in Baroda or England. Certain other minor errors occurring in the Bibliographical Notes at the end of one or two of the volumes will be corrected in future editions.

Volume 1: Bande Mataram

Page/line	for	read
48/23	not express	express
56/33	March 5	March 6
175/10	There	Mere
634/14	of	or
888/32	April 26	April 18
919/17	Krishna	Chandra

The dates given for speeches are the dates of delivery, not of publication. Thus on pages 517, 665, 667 and 851, "*Bande Mataram*" should be deleted before the date.

Volume 2: Karmayogin

The caption of the group photograph placed before the text should read: "Sri Aurobindo (extreme right) in Uttara para at a public reception given on April 5, 1908 to Bepin Chandra Pal (extreme left) upon the latter's release from Buxar Jail."

Volume 3: The Harmony of Virtue

154/33	or	of
404/6	draw	draw up
404/7	brain up	brain
447/16	what	where

Volume 4: বাংলা রচনা

Page/line	for	read
১৫/২৩	ছাপাইয়া	চাপিয়া
৫৩/২২	মূল	মূল্য
১০৭/১০	অঙ্কের	অঙ্কের
১৯১/২২	দোষযুক্ত	দোষযুক্ত
১৯৩/২৩	সামাজিক	সামাজিক
২০৬/১১	ফরাশ	ফরাশী
২১৪/১২	আশী	আশু
২২৫/১৪	বর্ষাকাল	বর্ষকাল
২২৬	The <i>Dharma</i> article on Romesh Chandra Dutt was written by Nolini Kanta Gupta and not by Sri Aurobindo.	
২২৬/১৮	আমারও	আমরাও
২৩৮/৬	চাপিয়া	চাপা
৩৮৫/৮	ছকবার	একবার

Volume 5: Collected Poems

356/14	QUALITY	QUANTITY
533/29	of	if

Volume 7: Collected Plays

816/1	first	fast
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Volume 8: Translations

92/26	be	he
215	The translation of Sri Aurobindo's <i>Durga Stotra</i> was done not by the author but by Nolini Kanta Gupta. It was approved by Sri Aurobindo.	
380/1	heaven	heavens

Volume 10: The Secret of the Veda

500/i	<i>sws</i>	<i>sōs</i>
571/24	<i>volueris</i>	<i>volucris</i>
573/20	<i>makṣ</i> (মক্শ্)	<i>makṣ</i> (মক্শ্)
573/20	<i>makk</i> (মক্ক্)	<i>makh</i> (মক্খ্) [2nd]
576/6	aspirate	aspirate;
576/7	these;	these,

Volume 11: Hymns to the Mystic Fire

448/11	ইচ্ছ্	ইচ্ছ্
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Volume 12: The Upanishads

243/11	তপণীয়ী	তপণীয়ো
255/11	peep	deep
290/30-31	বা, বা,	বা,
454/1	reliving	relieving
518/1	soul sin	souls in
542/8	in 1953	between 1951 and 1953
542/19	1909-10	1909
542/21	1909	1910

Volume 13: Essays on the Gita

188/11	<i>eśā</i>	<i>eṣā</i>
191/25	<i>praviliyate</i>	<i>praviliyate</i>

Volume 14: The Foundations of Indian Culture

145/7	powers	power
316/2	élite the	élite; the

Volume 15: Social and Political Thought

210/6	tries	tires
378/fn	The footnote should read:	

The Nazi third Reich in Germany seemed for a time to be driving towards the realisation of this possibility in another form, a German empire of central Europe under a totalitarian hegemony.

Volume 16: The Supramental Manifestation

23/23	and	as
204/2	of	or
239/7	truths it	truth: it
397/32	search their	their search
434/27	1941	1920
434/29	fourth	fourth and fifth

Volume 17: The Hour of God

<i>Page</i> / <td><i>line</i></td> <td><i>for</i></td> <td><i>read</i></td>	<i>line</i>	<i>for</i>	<i>read</i>
156/30	<i>śaktyam</i>	<i>śaktyām</i>	
	<i>bhagavatī</i>	<i>bhagavati</i>	
157/32	sureness	force	
158/10	scarcity	scarcity,	
404/2	help	helps	
407/30	<i>New India</i>	<i>The Independent</i>	

Volumes 18-19: The Life Divine

69/10	thinker	sage
84/31	hold	holder
193/28	its	to its
234fn	The footnote on page 234 should be read after the word "creates", page 235, line 5.	
288/34	Intuition, Overmind,	Overmind, Intuition
342/17	and	with
457/21	there	their
478/9	another	an other
822/11	would	could
826/19	of	of a
854/16	formation	formation:
879/22	provided	provided,
887/20	the	that
888/14	here	there
945/20	of	or

Volumes 20-21: The Synthesis of Yoga

88/3	states of	states or
------	-----------	-----------

Volumes 22-24: Letters on Yoga

88/34	rule	rub
176/9	involved	involves
1222/18	There	Three
1306/2	of	or

Volume 27: Supplement

Frontispiece: newly received in-

formation indicates that the figure standing third from right is positively not Sri Aurobindo.

165/22	are...a	are after a
220/22	physical	psychical
220/25	principle	principal
266/2	<i>ou ketin</i>	<i>ouk estin</i>
445/19	Christian	Christians

Volumes 28-29: Savitri

69/13	age's	ages'
170/24	cover	covet
172/8	flickerings	flickering
180/25	A quiver	Aquiver
194/1	train	trail
229/33	toilings	tollings
256/3	wants	once
415/10	immortal's	Immortals'
421/4	worlds	words
483/33	has	had
602/14	gleaned	gleamed
677/27	love.	love,
707/3	earth	heart
734/4	his	this
791/14	unlifting	uplifting

Volume 30: Index and Glossary

8	The chronology entry for 19 February 1906 should be deleted; in its place should be put two new entries, viz.: February Applies for privilege leave. March 2 Goes to Bengal.
29	Bibliography entry 35: "Revised Edition, Sri Aurobindo Ashram" should be deleted and in the next line "Reprint" should read "Revised Edition".
29	Bibliography entry 37: for "Kalidasa, 1950 Edition" read "Kalidasa, 1929 Edition".

