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A

ábhāsa—a shadow; reflection; an indication; a semblance, as in nāmábhāsa, bhaktábhāsa etc.

abhidheya—an means for attainment; jñāna, karma and bhakti are three means to attain a goal (S.B. 11.20.6); for attaining the ultimate goal in terms of bhakti, it refers to the ninefold practices of sādhanabhakti. (2.24)

abhidheya-vidgaha—the presiding Deity of the process of abhidheya is Rādhā-Govinda-deva.

abhimāna—pride; a self-conception of one’s siddha-svarūpa, true identity.

ábhira—the cowherd community; Kṛṣṇa is sometimes known as Ábhira-tala, the darling of the cowherds; in his song Śrī Vṛndāvana-mahimā, Kṛṣṇa-dāsa kavirāja Gosvāmī describes Paurna-māśi, who is yeṣuṇāya personified, as ábhira-nāgari (the leader of the cow-herds). It also refers to those who concealed themselves from Pārśurāma in the Caucasian Hills.

abhayāsā—the regular practice of yoga in accordance with the instructions of sad-guru. (6.35...); exercise or repetition; one of the six types of lītgas, or indications for determining the meaning of the Vedas;

abhayāsā-yoga—constant practice to withdraw the mind from external affairs and sense objects, and concentrate on Śrī Kṛṣṇa; the practice of frequent and repeated meditation on the abstract spirit. (12.9...)

abhayaśūyaka—an envious person; one who ascribes the good qualities of sādhus to be faults.

acala—non-moving, a mountain; the mind of the sthita-dhīra muni—a sage whose mind is fixed. (2.24)

ácīrāya—one who accepts the confidential meanings of sūtra and engages others accordingly in sad-ácīra, person-ally following that ácīra himself, is described as ácīrāya.

ácchādita-cetana—a jīva whose consciousness is covered by intense kāma, like the embryo covered by the womb; a completely covered consciousness like that of creepers, stones and trees. (3.38)

acintya—inconceivable (2.25); that which can be understood only with the help of the transcendental authority of the disciplic succession and sūtra.

acintya-bheda-abheda-tattva—categorical knowledge of the Supreme Person who is inconceivably abheda (non-different from) and bheda (different from) His potencies.

acintya-śakti—the Lord’s inconceivable potency.

a-cit-śakti—the non-conscious energy composed of the five gross material elements. (7.4)

Acyuta—infallible; a primary name for Śrī Kṛṣṇa; one who is never deviated, or shaken.

adbhuta-rasa—the rasa of wonder, one of the seven secondary rasas; the expansion of the heart upon witnessing extraordinary objects; is also called vismaya (astonishment). (B.R.S.4.2.1) (11.14)

adhab—downward. (4.18)

adharma—irreligion; the failure to carry out dharma duties prescribed in sūtra.

adharmic—impious; one who is opposed to the principles of dharma or who hinders one’s devotional service to Śrī Kṛṣṇa.

adhībhautika-kleśa—sufferings caused by other living beings (bhūtas). (2.56)

adhībhūta—all gross phenomena; temporary, perishable and inert objects, such as pots or cloth which change at every moment. (8.4)

adhidatika-kleśa—miseries caused by the deus (gods), such as disturbances in the weather. (2.56)
adhiṣṭhā—eligibility or authority by which the blessings of superiors to perform a particular type of seva. Seva-adhiṣṭhā does not make you a dāśī—O Tulasi, giving me the adhiṣṭhā for seva, make you own dāśī.
adhiṣṭhita—the in-dwelling Antaryāmi, or Supersoul situated in the bodies of all, giving inspiration to perform yaṣṭi and awarding the results of karma.
Adhoṣṭhata—the Lord who is beyond the cognition and perception of the material senses.
adhyāsyatalse—false identification due to ignorance.
adhyātmatattva—categorical knowledge of the nature of the jīva who, in his pure state, is unaffected by inert matter and spontaneously attracted to the nāma, rūpa, guṇa and līlā of Śrī Kṛṣṇa.
adhyātmavidyā—spiritual science; transcendental knowledge. (10.32)
adhyātya-yoga—the process of self-realization which is performed by contemplating the formless, unchanging, all-pervading qualityless feature. (This process does not guarantee the attainment of the ultimate destination). (12.5)
adhyātmatikaśeṣa—miseries caused by the mind and body. (2.56)
adhyātmatikayoga—yoga related to brahma-realization. (12.1)
ādi-deva—the original God of all gods, Śrī Kṛṣṇa. (4.11)
ādi-guru—the original teacher, Śrī Kṛṣṇa. Tense buddha bhrādya at kārṇa, “He who imparted knowledge of brahma through the medium of the heart to the ādi-kari, the original scholar, Lord Brahmā.”
Aditi—wife of Prajñāpati Kaśyapa; mother of the twelve Adityas; her eldest son was Indra and her youngest was Upen德拉 or Vāmanadeva, the dwarf avatāra of the Lord; she also took birth as Devaki, the mother of Vāsudeva Kaśyapa, and also as Śacī-mātā.
Adityas—sons of Aditi and Kaśyapa, said to be twelve in number. They represent the sun in the twelve months of the year. They include Vāmanadeva, the sun-god (Sūrya-deva) and Indra.
ādiṣṭhāpata—yogic practice for the virat-rūpa which Arjuna had never seen before. (11.45)
advaibhāva—non-dualism; impersonalism; propounded by Śrī Śāṅkara Ācārya.
advaibhāva-jñāna—knowledge of the non-dual nature of the Absolute Reality. 
advaibhāva-jñāna para-tattva—Śrī Śrī Rādhā-Ramana, the highest reality beyond mundane non-duality.
adviṣṭa-puruṣa—Śrī Kṛṣṇa who is one without a second and to whom no one is comparable.
Adviṣṭa-Sāra Dīpikā—a book written by Śrīla Gopāla Bhaṭṭa Gosvāmī (1500AD), who was one of the renowned Six Gosvāmīs of Vrndavana.
adviṣṭa-svarūpa—the original form of Kṛṣṇa who is one without a second.
Agni—the deva of fire, son of Brahmā; his wife, Śvāhā, is a daughter of Daksā; he is the divine personification of the fire sacrifice; he is regarded as the mouthpiece of the deva and messenger between the deva and mankind.
agniḥotra—a special yaṣṭi or sacrifice. One who performs this sacrifice keeps a sacred fire perpetually burning. (6.1)
Agniśeṣa—the name of a sage in the palace of Yudhiṣṭhira, also known as Jatukarṇa who began the famous brahmaṇa dynasty known as agrindṣeṣa-vanśa, the preceptor of Drona and Drupada, who were childhood friends.
āha-graha-buddhiḥ—the intelligence whereby one thinks oneself to be the Supreme.
āha-graha upāsaka—one who performs worship, taking himself as the object of worship. He believes that the jīva and Bhagavān are ultimately the same. (upāsana-worship; graha-taking; alamabhel.). (9.15)
āhaṅkāra—false ego, whereby one thinks, “I (aham) am the doer (kāra).” (16.18)
aḥimā—non-violence; a secondary dharmic activity, that automatically follows bhakti.
aḥimā parama-dharma—“Non-violence is the supreme religious activity.” An ancient adage, also cited by Buddhists. 
Aṭṭhāna—dharma in which Jāhnu, the son of Hotra, attained his status as a brahmaṇa.
Airāvata—name of Indraneva’s elephant; the dig-gaja or the elephant which protects the eastern direction.
aśī śakti—divine controlling potency; aśī is derived from the word, īṣa, the Supreme Lord, master or controller.
aśīvara—opulence (11.3); derived from the word īṣa; In regard to bhakti, this refers to devotion which is inspired by the opulence and majesty of the Lord, rather than His mādhurya (sweetness). It especially applies to His feature as Nārāyaṇa. This type of devotion restricts the intimacy of exchange between the Lord and His devotees.
aśīvara-mayī-līlā—pastimes that display the opulent aspect of Śrī Kṛṣṇa. aśīvara-mayī-śakti who is without birth, (2.20); Śrī Kṛṣṇa whose birth is transcendental. (4.6)
aśī—ignorant, foolish.
aśī—akara—the point between the eyebrows where the yogī concentrates his prāṇa.
aṣṭa—ignorance; illusion.
akara—the first letter or vowel of the Sanskrit deva-nāgari alphabet; the beginning sound of Vedic literature; aksarānām a-kāra ‘sni’. “Of letters I am the letter A” (10.33); and: a-kāra ucyaate visnuḥ. “A- kara indicates Visnu.” (Padma Purāṇa)
akarma—action that bears no result because the fruitful result becomes burned up in the fire of perfect knowledge. (2.47)
akartā—non-doer; one who is unattached to actions (13.30).
akhila-rasāmṛta-mūrti—Śrī Śyāma-sundara, the embodiment and central focus of the twelve kinds of rasa.
akṣiṣā—without material possessions, Kṛṣṇa and Kṛṣṇa-sevā being one’s sole possession.
akṣiṣā—bhakti—bhakti free from all attachment. (see kevala bhakti).
akṣiṣa—person of incomplete knowledge.
akṣara—the infallible; imperishable, immutable Supreme Lord. (3.15)
akṣara-brahma—imperishable brahma. 
akṣara-tattva—categorical knowledge of the indestructible and untransformable Absolute Truth; also called parabrahma; the two-fold puruṣa, brahma and Paramātmā. (14.18)
akṣaya—decaying; unlimited. (5.21)
akṣusalam—unpleasant, (like a morning bath in the winter). (18.10)
alaukika—non-worldly, transcendental; antonym for laukika (worldly).
aloluptvam—the absence of excessive Hankering.
Amara-kśa dictionary—an ancient authoritative Sanskrit thesaurus, compiled by Śrī Amarāsimha, a Buddhist in the line of Śākyasimha Buddha, also known as Gautama Buddha and Siddhārtha. It saliently indicates the difference between Lord Buddha, the twenty-fourth of the liilā-avatāras of Śrī Kṛṣṇa, and Śākyasimha Buddha, the founder of modern-day Buddhism.
amāvasyā—the dark moon.
amaya—disease.
amedhīya—impur; it is used to describe food in tamā-guṇa, (17.10); food unofferable to Śrī-vigrahā (the Deity).
amāyā-pramāṇa—evidence received through paranirpari or disciplic succession.
amāśa—a portion or expansion of Śrī Kṛṣṇa.
amāśa-avatāra—a partial avatāra.
amśa—(the whole who possesses limited anāśas.
amśīmān—which that emanates anāśa (rays), the sun.
anabhisandhāya—to not hold on to or desire to enjoy the result of one’s activities.
anābhisvāngab—without excessive attachment to sons, wife home etc. (13.8-12)
anādhihikāra—without adhikāra; ineligibility.
anādī—beginningless; describes the jīvātma as well as Bhagavān.
anādī-buddha—bound by the entanglements of karma since time immemorial; (anādī)—without beginning, buddha—bound.
anagha—“O sinless one.” An address to Arjuna.
anāmaya—free from agitation or disease.
anānanda—transcendental bliss (see blādinī śakti).
anānandamaya—one of the five puruṣas; being conscious of service to Rādhā and Kṛṣṇa. (13.5)
ananta-rāpa—O You who have unlimited forms.
ananta-viśya—O You who have unlimited prowess.
ananta—lit. without another; exclusive, one-pointed.
anānāẏ bhakti—undiverted, unalloyed bhakti; bhakti which is unmixed with any other desires; bhakti which has no motivation other than Kṛṣṇa.
anānaya-cetāḥ—undeviating consciousness.
anānaya—manah—undeviating mind.
anānaya-seva—exclusive service, unmixed with other desires.
anānaya-yoga—bhakti unmixed with dependence on speculative jñāna, fruitful karma or the austerities of tapa-yoga for attainment of perfection.
anartha—unwanted desires, activities or habits which are likened to weeds hindering one’s advancement in bhakti.
anartha-niyṛtti—refraining (niyṛtti) from anartha; the fourth stage in the development of the bhakti-lītā (creeper of bhakti). Refer to Śrī-Mādhurya-kādambini by Śrīla Visvānātha Cakravarti Thākura.
anātām—that which is not soul; inert matter.
anātma-tattva—knowledge of anātām (inert objects).
anekādāḥ—manifold.
āṅga—limb, division, part; the various practices of bhakti such as hearing and chanting.
anirdeśa—indescribable.
anirūṭ—undesired; the misery of hell. (18.12)
āniśvaram—the concept that the cosmic manifestation has no īśvara (controller) but has come about by accident. (16.8)
annamaya—the first of the five stages of a person’s development; seeing everything in terms of anna (food-grains). (13.5)
āntah—karana—āntah—internal; karaṇa—sense; in other words, the mind.
antaranga-śakti—Śrī Kṛṣṇa’s internal potency, (7.5..) (antarāṅgā)—internal; śakti—potency; Śrī Rādhā, the embodiment of the antarangā-śakti.
antarmukha—a jīva whose mukha-inclination is to āntah (internal or spiritual life).
antar-mukti—liberated within; an insouciant and faithful person (karma-yogī and bhaktas).
Anarkyāmi—the in-dwelling Lord or Supersoul who guides the activities of all living entities.
āntya—the last.
āntya—ja—those of lower (or last) birth; outcasts.
āṇu-caitanya-jñātām—the atomic, conscious jīva.
āṇu-cid-vastru—an atomic conscious entity; jiva-tattva, (āṇu—atomic; cit—conscious; vastru—entity).
an-udvega-karam—to not cause udvega (agitation) to others.
āṇugraha—one who is kind and facilitating.
āņukāyasya sankalpaḥ pratikāyasya varjanam—determination to accept only those things favourable for śuddha-bhakti and reject unfavourable things.
annamanoe—the permitted.
anurāga—(1) attachment in general; (2) spiritual attachment; (3) a specific stage in the development of prema.
ānyākālirāś—śūnyā—devoid of desires other than to serve Śrī Śrī Rādhā-Kṛṣṇa, (śūnya—void; ānyā—other; abhilāsa—desires).
apahata-pāpa—nullified sin, (apahata—nullified; pāpa—sin); one of the eight characteristics of a self-realized person whose sinful tendencies of avidyā (nescience), are nullified. (14.26)
apāna—the outgoing breath.
aparā—not transcendental; inert matter; material nature.
aparāda—known as aprāmāṇik; is one of the nine primary anuṣaṣa of bhakti (nāma-bhakti); ārāma means worship of an actual form of Godhead, not worship of a symbol or idea.
aparā—to the light of the sun. (8.24...)
arārdhatāri—one who requires the assistance of a companion to defeat an enemy.
lī—enemy.
Arijana—Śrī Kṛṣṇa’s intimate friend and devotee to whom He spoke the Bhagavad-gitā; he is the Nara portion of the Nara-Nārāyana sages, Śrī Kṛṣṇa being the Nārāyana portion; an eternal libe-rated soul (nirīya-siddha) who always serves Śrī Kṛṣṇa out of love.
ari—acquisition of wealth. This is the second puruṣārtha, or goal of human life. The desire to accumulate wealth is for the satisfaction of the senses but the means are more refined than those who persue kāma. Animals have no use for wealth. They are happy simply with satisfying their belly and genitals. Human beings in whom the animal propensities are prominent may desire wealth, but it is only for gross sensual enjoyment. Above them are persons who desire not only the satisfaction of the senses, but who also
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desire respect and recognition in society. They desire wealth primarily for this reason. Because they are concerned with the welfare of the body, mind, and society at large, they accept some restrictions in the matter of their sensual enjoyment. Their performance of welfare activities for others is as much as is favourable to fulfill of their own goal. To accomplish their goal, wealth is necessary, therefore their puruṣārtha is known as artha.

artha-kāma—one who is desirous of material prosperity.
arthārthī—one who worships Bhagavān as the bestower of artha (desired benefits). (7.16)
artha-sāstra—sāstra that deals with the topics of economic development.
ārtha—one who approaches Bhagavān in a mood of distress. (7.16)
Āryamā—the deity of pitṛ-loka, the planet of departed forefathers.
āsakta-buddhī—one whose intelligence is free from mundane attachments.
āsakta-cetā—one whose consciousness is merged in āsakti. āsakti—deep attachment, especially for the Lord and His associates; the sixth stage in the development of the bhakti-lātā, awakened after ruci (taste for bhajanā) matures.
asama—an unsteady mind, acquired by a dualistic view of life, such as resolution and rejection, attachment and aversion, bhoga (enjoyment) and tyāga (renunciation).
asamnmoha—abSENce of anxiety and delusion.
asamniiddha—undeluded by external or internal distractions, the opinions of differing philosophers or other obstacles to bhakti.
asammodhāva—of whom there is no one equal or greater. (sama—equal; īrēddhāva—greater).
asamordhīvata—categorical knowledge of Śrī Kṛṣṇa’s unequalled and superlative qualities. asamprajñāta-samādhi—the samādhi of the natural and spontaneous expression of the purified self. (6.25) āśana—a seat, or sitting posture for meditation.
āśaṅga—aloof and unattached. (9.6) (13.33) āsat—without substance; temporary; disrespect; duties performed without faith. (17.28) āsatī—an unchaste wife. āsatā-kāraḥ—one who is disrespectful.
asatyā—untruthful; unreal. (16.18) Āsita-Devata—a sage who gave instruction to Mahārāja Yudhīśthira.
āsraddadhānāḥ purusaḥ—persons who are devoid of faith.
āśrama—four stages of life-brāhmaṇa (student), ghruṣṭha (householder), pāna-prastha (retired), and sanyuṣāśa (renounced) in which one carries out corresponding socio-religious duties in the system known as varṇāśrama; a hermitage, usually in the association of others, which is established to facilitate spiritual practices.
āśraya—the receptacle of prema, Śrī Kṛṣṇa’s bhaktas, shelter.
āśraya-āśambhāna—the reservoir of attachment, the devotee; dependence on the shelter (of guru, āśtra and sādhu).
āśraya-bhagavān—Gurudeva, the supreme receptacle of love for Śrī Śrī Kāḍhā-Kṛṣṇa can award āśraya (shelter) at Their Lotus feet to the submissive sīyā (disciple).
āśrīta—dependent.
āsthādaśā-vidyā—the eighteen types of knowledge as mentioned in Viṣṇu Purāṇa (Ch.1),(11.14).
āstāṅga-yoga—the eightfold yoga process, consisting of yama (control of mind and senses), niṣṭhā (following rules and regulations of yoga practice), āsana (bodily postures), prāṇāyama (breath control), prayāhāra (withdrawal of the mind from sensory perception), dhyānā (steading the mind), dhyāna (meditation), and samādhi (trance).
āsthā—what that is not gross.
āstā—what that is not gross.
āstā-sāstra—the science of warfare.
aśuci-vratā—one who has taken a vratā (vow), to perform unclean behaviour. (16.10) āsīkṣma—that which is not subtle.
asūna—un-godly; one who is opposed to dharmic principles and averse to the worship of Śivara, the supreme Lord. asūraṃ bhāvam—an ungodly mood; hostility towards Śrī Kṛṣṇa. (7.15) āsūric—possessing the qualities of an asura. (Ch.16) āsuri sampat—demonic qualities.
āsūrī śrīḥ—person who is not interested in substantive hearing.
ācāmaḥ-yaḥ—pahā performed by pāvaḥ on behalf of powerful kings, wherein a horse is sacrificed in the sacred fire and then brought back to life.
āsūtṛa—a type of banyan tree to which the material world is compared (15.1); a symbol of Śrī Kṛṣṇa’s opulence. (10.26) Āsvinī-Kumāras—physicians of the āstātra.
atapaśka—one who is not a tapasvī; he whose senses are out of control.
atirāti—a warrior who can face unlimited opponents.
ātmā—the Supersoul, the soul, intelligence, mind, body, senses and self are all known, at all times, as ātmā. (see jīva, paramātmā).
ātmā-anubhava—the experience of the ātmā or self.
ātmā-bhūva-sāhak—entering the core of someone’s intelligence (Paramātmā).
ātmā-dharma—the natural devotional inclination of the soul.
ātmā-nivedana—self-dedication; offering one’s very self as exemplified by Bāla Mahārāja and by the vraj-vaśdās (gopīs of Vraja), who abandoned or honour for Īkṣṇa; one of the nine processes of bhakti as taught by Prahālāda Mahārāja. (refer to S.B. 7.5.22-24) ātmā-pravakṣa-buddhi—intelligence which is inclined to realize the ātmā (soul). (2.69) ātmārāma—one who takes ārāma (delight) in ātmā (the self) and is thus satisfied in all circumstances.
ātmā-ratti—the stage of divine happiness of the self.
ātmā-sambhūtā—person who considers himself worshipable.
ātmā-svarūpa—the self in its constitutional position; jīva svarūpa nitya-kṛṣṇa-dāsa (CC.Madya 20.108).
ātmā-tattva—the categorical knowledge of the soul’s nature (2.31).
ātmā-tattva-viś—person who is conversant with the science of the ātmā (see tattva-viś).
ātmā-vinigraha—control over intelligence, mind and senses.
ātmā-yoga—Śrī Kṛṣṇa’s own potency.
acastabhya—to take shelter.
acatāra—Śrī Kṛṣṇa Himself or His plenary portion who descends from the transcendentāl realm into this material creation and acts as an avēśa (empowered) jīvatām (refer to 4.8 for different types of avatāras).
acatārī—Śrī Kṛṣṇa, the fountainhead of all avatāras.
avesa-avatāra—a special jīva empowered by Śrī Kṛṣṇa’s potency.
ācīvad−nātī—with the faith or perception of avatāta (the uneducated, fools); those who think Śrī Kṛṣṇa’s form to be made of matter and temporary. (11.52) ācīdātyā—nescience; culture of material knowledge considering it to be the all-in-all. This conception is generally held by those in the fields of modern science, atheistic communism and hedonism (see nāga-saṃśā). āvikāri—the ātmā (soul) who is not subject to transformations such as happiness and distress.
ävirbhāva—the appearance (spiritual birth) of a transcendent personality. This term means: coming within the range of mundane vision. The ‘birth’ (jauna) of Śrī Kṛṣṇa, His avatāras or an āvēsa (empowered) mukta-jīva is a spiritual reality and thus different from the birth of mortal persons who are bound by their activities.

avyābhičāra—unfailing; refers to kevalā-bhakti.

avyāhāraṇī bhakti—bhakti which is unfailing.

avyakta—unmanifest; beyond the perception of the senses.

avyakta-bhāva—meditation on the unmanifest or impersonal brahma-jyoti.

avyakta-svarūpa—the unmanifest form of the Absolute Truth; the brahma-jyoti.

avyayāsātmikā buddhi—the buddhi (intellegence) which is not nyaya-sūtra-ātmikā (fixed); many branched intellegence.

avyaya—imperishable.

ayaśa—infamy.

ayukta—one who is not yukt (connected in devotion).

B

buddha-jīva—the bound soul, conditioned by the illusions of māyā.

bahiranga-śakti—the Lord’s external or material potency, also known as māyā. This potency is the medium by which the material world is created, as well as all affairs pertaining to it. Because the Lord never directly contacts the material energy, this potency is known as batiranga or external. (7.4.1)

bahirinukha—a materialistic jīva inimical to Śrī Kṛṣṇa and averse to spiritual life.

bala—strength; a name of Kṛṣṇa’s elder brother Śrī Balarama; tapo-bala—strength developed through austerity, nāma-bala—strength developed through accumulated nāma-saṅkṛanya and so forth. Baladeva-Vidyābhūṣana—originally a member of the Mādhva-Tattva-vādī sampradāya in Uḍupi, Karnataka. By associating with Gaṇḍīya bhaktas headed by Śrī Viṣṇuvaṁśa Cakravarti Thākura, he came to understand the supreme position of Śrī Caitanya Mahāprabhu. He wrote many valuable sāstras, the most prominent and astonishing being Govinda-bhāṣya, which he wrote under the direct guidance of Śrī Govinda-deva Himself. This became the Gaṇḍīya Vaisnava commentary on Vedanta-Sūtra and thus protected the Gaṇḍīya’s right to wor-ship Śrī Śrī Rādhā-Govinda. He is therefore named Gaṇḍīya-Vedāntācārya.

bali—an offering.

bhaga—opulence.

Bhagavān—the Supreme Lord, who is complete to an unlimited degree, in six opulences: beauty, wealth, strength, fame, knowledge, and renunciation, (Trāṇ—a possessor; of) bhaga—opu-lence.

bhagavad-ārādhana—worship of Śrī Bhagavān.

bhagavad-arpaṇa—offering of the results of karma (work) to Bhagavān of that which is kīmā (personally desired) by the jīva; fruitive work thus offered is called sa-kīmā upāsana. (3.16)

bhagavad-arpaṇa-karma—the offering of the fruits of one’s activities to Bhagavān.

bhagavad-arpaṇa niṣkāmā-karma-yoga—the yoga of surrendering the fruits of one’s action to Bhagavān with niṣkāma (no fruitive desires).

bhagavad-bhajana—full absorption in the dedicated service of Bhagavān Śrī Kṛṣṇa, following the bona-fide guru, sadhu and sāstrā.

bhagavad-bhakt—a devotee immersed in nava-vidhā-bhakti (the ninefold-processes of bhakti) to Bhagavān.

bhagavad-śivābhūtā—the opulences of devotion, such as dāna-mekness, apanya-yata—remaining undeviated amidst māyā’s allurements and so forth.

bhagavat-kathā—narrations of Śrī Bhagavān’s līlā as in Śrīmad-Bhāgavatam or His upadesā (instructions) as in Śrīmad-Bhāgavat-gītā.

bhagavata-mukta—mercy of the bhagavad-bhaktas.

bhagavat-parikara—an eternal associate of Śrī Kṛṣṇa, Śrī Rāmacandra, Śrī Gaurāṅga Mahāprabhu or other avatāras.

bhagavata-prema—love for the all-opulent Personality of Godhead.

bhagavatā-prema-sevā—service rendered with love to a bhagavad-bhakta.

bhagavatā-priti—love for or love felt by a bhagavad-bhakta.

bhagavata-smṛti—remembrance of the qualities etc. of bhagavat-bhaktas.

bhagavat-tattva—categorical knowledge of Bhagavān realization; the principles taught by Śrī Bhagavān.

bhagavata—a name for the bhagavad-bhaktas or Śrīmad-Bhāgavatam.

bhagavatātmanam—the anīta or nec-tarean essence of Śrīmad-Bhāgavatam; written by Śrīla Sanātana Gosvāmī.

bhagavatā-sevā—service to the bhagavad-bhaktas or bhagavatātmanas.

bhagavatā-sīmṛti—to forget the service to bhagavad-bhaktas or to forget the instructions given in the Śrīmad-Bhāgavatam.

bhaga-yoni—a birth of good-fortune; reaping the result of past pious karma.

bhajana—the word bhajana is derived from the verbal root bhaḥ which is defined in the Garuda Purāṇa (Pārāś-khand 231.3); bhaṭa inya vaḥ bhauḥ sevayaḥ parīkṣitāḥ tavaṁ svagāḥ bhaddāḥ prakā bhaktāḥ śādhanāh bhaṭayaḥ. “The verbal root bhaḥ is used specifically in the sense of sevā, or service. Therefore, when sādhanā is performed with the consciousness of being a servant, it is called bhakti.” According to this ślokā, kṛṣṇa-sevā, or loving devotional service to Kṛṣṇa is called bhakti. Such service is the intrinsic attribute of bhakti or bhajana. Therefore, whatever services are performed in this consciousness may be referred to as bhajana. In the general sense, bhajana refers to spiritual practices; especially hearing, chanting, remembering and meditating on the holy name, form qualities and pastimes of Śrī Kṛṣṇa.

bhajana-śūrya—taking up the practices of bhakti, such as hearing and chanting. There are sixty-four anigas of bhakti, of which the first four are to take shelter of the lotus feet of Śrī Guru, to receive dikṣā and śikṣā, to serve one’s guru with great affection and to follow the path of the sādhu. Without adopting these practices, there is no question of making any advancement in bhajana. This is the second stage of development of the creeper of bhakti which occurs by the influence of śādhu-sānga.

bhajaniya—the worthy object of worship.

bhakṣya—that which is worthy to be eaten.

bhakta—one devoted in bhakti-yoga; one engaged in practicing worship of his worshipable Deity.

bhakta-sampradāya—the disciplic successions of śūdha-bhaktas; the community of devotees.

bhakta-vatara—Śrī Kṛṣṇa, who is so-attribute to his devotees and relishes blessing them, hearing their prayers and interacting with them.

bhakta-vātālaya—the quality of Vrajendra-nandana Śyāmasundara’s affection for His unalloyed bhakatas.

bhakti—the word bhakti comes from the root bha, which means to serve (see bhajana). Therefore, the primary meaning of the word bhakti is to render service. “The performance of activities meant exclusively for the pleasure of the Supreme Lord Śrī Kṛṣṇa, which are done in a favourable spirit, saturated with love, devoid of other desires, and not covered by karma and jñāna is called bhakti.” (B.B.S.1.1.12)

bhakti-bhāva—the bhāva or ecstatic mood of pure loving devotion.

bhakti-devi—the presiding Deity of
bhakti-yoga. All potencies of the Lord have personified forms. In Madhurya-Kādambari (1.3) Śrīla Viśvanātha Cakravartī Thākura explains that bhakti is the svarūpa-sakti of Śrī Bhagavān and that she is yādṛciḥ, which means that bhakti has her own will. Being svā-prakāśa, self-manifest, she is not dependent on any other agency in order to manifest in a person’s heart. In the Śrīmad-Bhāgavatam (1.2.6.6) it is said: gato-bhakti-adhkṣaye ahaṁtuky apararthbhutah, “that by which causeless and uninterrupted bhakti for Lord Adhokṣaja arises.” The word ahaṁtuky in this śloka indicates that bhakti has no cause. The only cause of bhakti is bhakti herself. Śrīla Viśvanātha Cakravartī Thākura analyses understanding of this meaning of the statement. He says that bhakti situated in the heart of a bhava bhakta is the only cause of her manifesting in others. Since the Lord is under the control of His unalloyed bhaktas, He has invested such power in them. Therefore, sādhana is not the true cause of bhakti’s appearance. Bhakti-Devī, being self-willed, manifests bhakti in the heart when she is pleased with the devotee’s unalloyed service attitude. Ultimately, this indicates that Bhakti-Devī acts through the agency of the Lord’s bhaktas who are situated in the stage of bhāva. When they see the sincerity of the sādhaka-bhakta, which is one with the very nature of their hearts, bhakti is transmitted into the hearts of the sādhakas. Other than this, there is no other cause for bhakti’s appearance.

bhakti-lītā—the creeper of devotion to be nurtured by the bhakti, with the water of regular hari-kīrtana and hari-kathā and protected by building the fences of rigid sādhana so that destructive aparādhas do not eat or trample it.

bhakti-yoga—The path of spiritual realization through devotional service to Śrī Vraja-dvāra-dvīpa.

bhakti-yoge—saṁhita (practioner) of bhakti-yoga.

bhāradvāja gotra—the dynasty descending from the sage Bhāradvāja Muni, the father of Dronācārya.

bhārata—supporter; maintainer; guardian.

bhāca—the eighth stage in the development of the creeper of bhakti; a special manifestation of sādhu-sattva (sannītīvyṛti, the self-manifest cognitive function of the Lord). In other words, the constitutional characteristic of bhāra-bhakti is that it is a phenomenon which is entirely constituted of sūdha-sattva. It is like a ray of the sun of prema and it softens the heart by various tastes.

bhāva-āvāda—a commentary explaining the inner mood (bhāva) of any sāstra.

bhāva-vibhūtri—enchanted with ecstacy.

bhāyābhāyā—bhāya means fear of accepting the duty of self-realization. This fear is the cause of entanglement in the material world; and abhaya, fearless-ness, is the means of deliverance from it.

bhīṣma-parva—the chapter of the Mahābhārata which contains Śrīmad Bhāgavat-gītā.

bhoktā—enjoyer.

bhokṛtya—the quality of being an enjoyed.

bhrūga—one of the seven rṣis (sages) born from the mind of Lord Brahmā.

bhukti—material enjoyment.

bhūta-bhāvana—the maintainer of all manifestations.

bhūta-bhṛtya—the support of all living entities and elements.

bhūta-grāman—the group of gross elements: earthy, liquid, fiery, airy and ethereal.

bhūta-mahēśvaram—the great controller of bhūta (Brahmā) and all bhūtas (living beings).

bhūta-sthā—situated within all beings (as Prāṇātma); pervading the elements.

bhūta-vīśeṣa-nāma—the specific names differentiating entities which are born from wombs (jarānu-ja), eggs (aṇḍa-ja), perspiration (sveda-ja) and plants (uddhi-ja). (S.B. 5.18.31)

bhūta—seed; the first word of a mantra such as om which centres the mind upon the Personality who is the object of the mantra.

bimba fruit—a crimson fruit to which Kṛṣṇa’s lips are frequently compared.

brahma—is derived from brh meaning expand, or great. The general meaning is spirit, the unlimited, undifferentiated effulgent rays emanating from the fully complete body of Śrī Govinda, just as the sunrays emanate from Śūrya deva, the sun god. Its limitless variegated manifestations, composed of earth etc., are displayed in millions times millions of universes. Thus this universe is nothing but brahma, as Śrī Kṛṣṇa corroborates in Gītā (14.4). The jīvaḥmāḥ who are frustrated by their attempts to enjoy matter seek to merge into that brahma in an inactive dormant state. (14. 27.12-15 and B.S. 5.40 yaṣyaḥ prabhā prabhāvato).

Brahmā—creator of the material universe and presiding deity over the quality of passion. Sometimes when there is no suitable jīva available, Viṣṇu Himself takes the role of Brahmā; he is the aṁ-guru of the Brahma-Mādhva sampadāyu, and Śrī Kṛṣṇa’s direct son and śiṣya (disciple). caturmukhī, our four-headed Brahmā is known as Vairāja, sovereign of the universe. He has eight arms and eight eyes and he serves as the universal creator and preserver of the Vedas. It is a desire to merge with the Lord’s impersonal brahma efful-gence.

brahma-bhūta—brahma realized; the state wherein one experiences bliss and is free from hankering and lamentation. (18.54)

brahma-bhūyaḥ—qualified to experience the spiritual nature.

brahmacārya—lit. spiritual cultivation; the first āśrama or stage of life in varṣaṇa system; celibate student life.

brahma-jñāna—knowledge of brahma.

Brahmā-loka—The abode of Lord Brahmā within this material universe; it is composed of īdvāt (intelligences).

brāhmaṇa—one who realizes brahma is to be known as a brāhmaṇa; one of the four varṇas or social divisions in the varṇaśrama system; a priest or teacher; brāhmaṇa is not a mere designation based on heredity or a worldly occu-pation, it implies the unconditioned state of the soul.

brahmānanda—the bliss experienced by one situated in brahma; when compared to the great ocean of happiness of kṛṣṇa-prema-bhakti, it appears like the amount of water contained in the hoof-print of a calf.

brahma-nirvāṇa—extinguishing (the flame of) material existence; the spiritual bliss attained upon entrance into brahma which is free from all material contamination. (5.24…)

brahmārṣī—class of rṣi (sage) who is situated in brahma realization.

brahmāstra—the most powerful weapon in Vedic military science (superior to nuclear weapons). It is released by mantra and only kills the person whose name is uttered in conjunction with the mantra.

Brahma-sūtras—(also known as Vedānta-sūtras); the aphorisms of Vedānta that offer a complete systematic exposition of Vedic revelation in the form of terse aphorisms (sūtras); the Brahma-sūtras have been interpreted monistically by Śri Śāṅkarācārya which is popularly considered to be the best exposition of the Vedānta. Śrīmad-Bhāgavatam, composed by Śrīla Vyāsadeva, is the natural commentary on Vedānta-sūtra. This is evident in the first śloka: jānmasya asya yatāt. This śloka is identical with the second sūtra of the Brahma-sūtras. Through irreducible philosophy and factual descriptions of His divya-īlā, Śrīmad-Bhāgavatam, clearly delineates the Personality of Godhead as the pre-eminent spiritual ātman.
**brahma-svarūpa**—the actual form of Śrī Kṛṣṇa whose bodily ray is the brahma-jyoti. (Brahma-saṃhitā 8.40, yaṣṭa prabhū)

**brahma-tattva**—categorical knowledge of brahma.

**brahma-vāda-jñānī**—the scholars of the Vedas who state that realization of the brahma-jyoti is the highest possible realization, and that the personal form of Godhead emanates from impersonal brahma. (12.1.5 and 14.27)

**brahma-vāda-śravaṇa**—a proponent of brahma-vāda.

**brahma-vētā**—a brahma realized person. (2.49)

**brahma-yaśa**—Vedic sacrifice; sacrifice for spiritual realization.

**bṛdhmi**—one who attains to the state of brahma, the plane of divine light.

**bhṛdaya**—an Upāsīd containing important sloka relevant to Gaudīya Vaiṣṇava philosophy.

**Bṛhat-sāmaṇ**—an eloquent and beautifully composed hymn from the Śrīmad-Veda, a representation of Śrī Kṛṣṇa. (10.35)

**buddhi**—intelligence; the ability to discern subtle meanings.

**Buddhism**—that philosophy introduced by Sakyasītha Buddha which ex-pounds voidist concepts of the Absolute Truth, known as śūnyatā or śūnyavāda.

C

**caitanya-hīna-viḍī-vādī**—one who advocates the concept that the Absolute Reality is unconscious.

**caitanya-svarūpā**—conscious by original constitution; Nityānanda-Rāma.

**cakra**—the disc weapon of Śrī Viṣṇu named Sudarśana.

**caicalam**—flickering; that which stays only a short time.

**chanda**—a simple system of rhythmic Sanskrit metres composed of short and long syllables, learning which anyone can chant Sanskrit verse sweety and pleasingly.

**cāndāla**—outcaste, dog-eater.

**Candra**—the moon god.

**Candra-śekhara**—Lord Śiva who bears a crescent moon in his hair.

**candrāṇāya**—a severe atonement.

**cāreka**—an atheist philosopher, renowned for his addiction to ghee.

**catur-sloki gītā**—the essence of Bhāgavad-gītā (10.8-11); the four verses that summarise the three Vedic divisions of sanātana (relationship), abhidhikya (means), and prapujyena (the ultimate goal), in a nutshell.

**caturbhuja-rūpa**—the four armed form.

**caturmāsya**—the four months during the rainy season (August to November) in which the practice of certain pre-scribed austerities are very potent for spiritual development.

**catur-varga**—the four puruṣārthas (goals) of materialistic human society; dharma (religiosity), artha (economic development), kāma (sense gratification), and mokṣa (liberation).

**cētaḥ**—consciousness.

**chala-dharma**—cheating religion.

**cīd-ābhāsah**—of the mind.

**cīd-aṁśa**—cognizant parts (of the supreme whole; Śrī Kṛṣṇa).

**cīd-āśraya**—the shelter of the cit (cognition potency).

**cīd-jagat**—the conscious creation of Goloka-Vṛndāvana where even the stones and creepers are in full spiritual consciousness.

**cīd-vāsasa**—transcendental sports.

**cīn-maya**—cognizant, transcendental.

**cīn-maya-ahankāra**—pure spiritual ego, ‘I am Kṛṣṇa dāsa’.

**cīnmaya-kāl**—spiritual time. As stated in Brahma-saṃhitā (5.56): nimesārdandākhyo vrajāti vā na hi yatrapī samayah. “In the spiritual world of Goloka, not a single particle of time is wasted.” There, there is total absorption in Rādhā-Kṛṣṇa-sevā. In this way, time, which means the interm between one event and another, does not exist.

**cīnmaya-nitya-rūpa**—eternal conscious form.

**cīnāmāna**—a transcendent stone that fulfills all desires; (cintā—desire; maṇi—gem); spiritual cognition or perception; cit—consciousness; pure thought; spirit.

**cīt-jagat**—the all-conscious spiritual world.

**Citratatha**—the chief among Gandharvas and a representation of Śrī Kṛṣṇa’s opulence. (10.26)

**cit-rati**—affinity for conscious reality.

**cīt-sākta**—the potency that relates to the cognizant aspect of the Supreme Lord. By this ṣākta, He knows Himself and causes others to know Him. Knowledge of the Absolute Reality is only possible with the help of this potency.

**cit-sūrya**—Śrī Śrī Rādhā-Murali-Manohara: the transcendently conscious Sun. cent—heart, thoughts mind and consciousness.

**cītta-sūddhi**—purification of the heart.

**cītta-vṛtti**—the tendency of the heart; disposition.

**codana**—inspiration, the subtle basis of action. (18.18)

**D**

**daitya**—the demonic sons of Diti.

**daiśīmāya-prakṛti**—the divine material energy, divine because it acts under Śrī Bhagavān’s direction (9.11); see mahā-māyā.

**daivin prakṛti**—that nature which is divine or spiritual.

**daivī-sampat**—divine assets or qualities.

**dama**—to control the external senses.

**damba**—to pose as a religious person while being irreligious; hypocrisy.

**Dāmādate-līlā**—the celebrated childhood līlā or pastime of Śrī Dāmodara (Kṛṣṇa).

**dāna**—charity.

**dānava**—demon; 61 sons of Dānu, a wife of the prajāpati Kasyapa.

**daudavat-prāṇāma**—offering prāṇāma by falling like a rod to the ground. (see prāṇāma)

**darpa**—pride in wealth and education.

**dārsana**—to behold, to meet; used in reference to beholding either the Deity or advanced devotees; also a doctrine or philosophical system, as in Vaiṣṇava-dārsana.

**Dasāśvamedha-gaḥṭṭa**—a bathing place in Prayāga (Allahabad) where in ten days, Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmi the science of bhakti. (1.29)

**dāsya**—a relationship in servitorship.

**dāsya-bhāva**—the mood of servitorship.

**datta-karma**—charitable acts.

**dayā**—compassion.

**deha**—the gross physical body.

**dehi**—the embodied soul.

**deva-deva**—God of gods.

**Devaki-nandana**—son of Devaki.

**deva-mandira**—a temple of the devas.

**Devārī Nāraudā**—a rśi (sage) amongst the devas; lit.nāra (God); dā (giver); a great devotee of Śrī Kṛṣṇa who spreads His glories throughout the universe.

**deva**—Celestial deities; godly beings situated in the heavenly planets who are endowed with great piety. They have tremendous life-spans, and superior mental and physical prowess. They are entrusted with specific powers for the purpose of universal administration.

**devata**—see devas

**deva-jīna**—voyage on the path of light. (8.26)

**Devaśa**—a name for Kṛṣṇa; Lord of the devas.

**Devaśraṣṭā**—a name for Kṛṣṇa; meaning best of the devatās.

**devi**—demigoddesses.

**dhāma**—an abode of Śrī Bhagavān in which He appears and enacts divya-līlā (divine pastimes).

**dhāma-svarūpa**—the real form of the abode where the Lord’s eternal pastimes takes place with associates throughout the eight divisions of the day (aṣṭa-kalīya).

**dhāna**—wealth.
Dhananāja— the winner of wealth; a name awarded to Arjuna who accumulated great wealth while conquering the many kings of northern Bharata (India) in preparation for the the rājasūya-yaṣa of Mahārāja Yudhishtira.

dhāraṇa—concentration of the mind, the sixth step in aṣṭāṅga-yoga.

dhāma— from the verbal root dhṛ to sustain; lit. that which sustains; 1) the natural, characteristic function of a thing; that which cannot be separated from its nature; 2) religion in general. 3) the socio-religious duties prescribed in śāstra for different classes of persons in the varṇāśrama system; one's fixed occupation in relation to the highest ideals known to man. Dhāma is aspired for by persons who not only desire enjoyment in this world, but who also ask for something more, like Svarga. For this propose, it is necessary to follow the religious codes outlined in śāstra, one can enjoy happiness in this life and attain Svarga. The performance of dharmic duties is foremost for such people, and therefore their puruṣārtha (goal of life) is known as dhāma. There are many types of dhāma. Śrī-dhāma (a woman's dhāma) refers to the duties, behaviour etc. that sustain the proper nature of a woman. Similarly, dharmas such as puruṣa-dhāma, brāhmaṇa-dhāma, śūdra-dhāma; and sannyāsa-dhāma, are described in dhāma-śūtras. Ultimately, however, dhāma means the natural attraction of the part for the whole, the jīva for Kṛṣṇa. All of these other dharmas are only related to this temporary body, therefore, in the midst of performing them, one must cultivate ātma-dhāma, the soul’s eternal occupation with Kṛṣṇa, so that one can come to the point, either now or tomorrow, of sarva-dharmān parīṣṭiyā, giving up all secondary dharmas and taking full shelter of Śrī Śrī Rādhā-Kṛṣṇa.

dhārma— the践tean dharma of immortality. (12.20)

dhārma-sāstra—śāstra dealing with duties of dhāma.

dhārmātman—a religious person.

dhārmāvira—righteous hero.

dhārmayuddha—a battle fought on the principles of dhāma. The five Pāṇḍavas were directly instructed by Bhagavān Śrī Kṛṣṇa to fight, only so that the people of the world could be protected by a dhārnic king.

dharmic—pertaining to dhāma; one who is inclined to follow the principles of dhāma.

dharmayam—promoting the interests of dhāma.

dhṛta—fortitude.

dhṛtrāśtra—lit. one who dhṛta (holds on to) rāṣṭra (the kingdom); son of Ambikā and Vyāsa-deva; brother of Pāṇḍu and Vidura. Since Ambikā closed her eyes at the mere sight of Vyāsa, their child, Dhrtrāśtra, was born blind. His one hundred sons, headed by Duryo-dhana, led the armies that oppressed the Pāṇḍavas.

dhṛṣti—seen.

Dhrupada—In the Mahābhārata, War, Dhrupada was one of the commanders of the Pāṇḍava army and was killed by Drona. Dṛḍādyumna, Dhrupada’s son avenged his death.

dukkha—unhappiness.

durāśā—of poor conduct.

durāśā—lit. dur—difficult; ā— to get out; Thus the word ‘dṛṣṭa’ means a prison. The material world is like a prison for the buddha-jīva; Dṛṣṭa is Mother Nature, the goddess of material nature and consort of Mahādeva Śiva.

durmati—foolish.

durgā—lit. dur—bad yodhana—fighter. King of the Kauravas; a partial incarnation of Kali.

durgā—a kind of grass used in the soma-yaṣa.

duṣṭa—wrong-doer, criminal. (7.15)

dvandva—duality; a dual compound word. (10.33)

dvāpura-yaṣa—the age preceding Kali-yaṣa. In Īdvāpura-yaṣa people attained perfection by performing excellent worship of Śrī-arca-vigraha (the Deity avatāra of the Lord).

dei-bhuja—the two-armed form of Kṛṣṇa.

dei-āhini—in order to make Kṛṣṇa and to become absorbed, by māyā’s influence, in thinking about becoming a devi-yaṣa and second Kṛṣṇa. Since Kṛṣṇa is a dei-āhini, one without a second, Kṛṣṇa’s prison warden, māyā or Durgā gives some chastisement for this offense. (refer to S.B.11.2.37)

E

ekādaśī—a fast from grains and beans (minimum) so that the sādhaka can totally immerse himself in activities of pure bhakti; observed on the eleventh day of the lunar fortnight; bhakti-janani (the mother of bhakti). If one follows one’s vrata (vow) devotionaly on this day she, as our mother, will allow pure bhakti to take birth within one’s heart.

ekāṭikā—one pointed, unfilching.

ekāṭikā-bhuja— one pointed, uninterrupted worship of the Lord.

ekāṭikā bhakti— one pointed bhakti.

ekāṭikā nīthī—one pointed faith.

G

gadā—a club.

Gandharvā—a heavenly minstrels.

gāṇeśa—the elephant-god; visayā (materialists) worship him for material opulence and freedom from misfortune. His worship is one of the 64 principles of Deity worship. As the scribe of Vyāsa, he wrote down many of the Vedic literatures.

ganaga—the river of divine water which falls from the parvūroma (the spiritual sky beyond this universe) and inundates the three worlds.

garbha—embryo; conception.

garbhdhāvā—samsākara—a process for generating good offspring by ritualistically sanctifying the environment and the consciousness of the couple. This is described in Hari-bhakti-Vilāsa.

garja— the guru of Kṛṣṇa’s father, Vasudeva. He performed Śrī Kṛṣṇa's
nāma-saṅkāra (name-giving ceremony) in Gokula, and wrote a famous literature of kṛṣṇa-kathā named Garga-saṅkhītā.
Gaudīya-Sampradāya—the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu, headed by Śrīl Rāpa, Śrīl Rāghunātha and other Gosvāmīs.
gauṇa—secondary.
Gautama—the author of nyāya-darśana (the philosophy of logic) which is one of the six systems of philosophy (ṣaḍ-darśana).
gāyatri—lit. tri (that which gives deliverance); gāya (through singing). She is mother of the Vedas. Brahma-saṅkhītā states that Brahmā first heard the flute-song of Kṛṣṇa through his eight ears as the syllable om, then when he chanted it himself, it became gāyatri. Thus being fully enlightened, he became initiated as a brahmaṇa.
Gītā—song.
Gītāpaniśad—the Bhagavad-gītā. In his Gītā-bhāṣya (commentary) Śrī Saṅkarācārya states, “The Upaṇiṣads are a herd of cows. Their milker is the cowherd’s son Gopāl-Kṛṣṇa. Pārtha is a calf; the intelligent man is the drinker and Śrī Gītā is the very nectarine milk.” Hence, the Gītā is the essence of all Upaṇiṣads.
gopa-lāpaṇi śrutī—The Gopāla-lāpaṇi Upaṇiṣad is unique amongst the Upaṇiṣads in that it sweetly delineates the truths of Śrī Śrī Rādhā-Kṛṣṇa’s loving affairs in the company of Their sakhi. Vaiṣṇavas have extracted many ślokas from this Upaṇiṣad and chant them during their worship of śrī-vigrahā etc.
gopa-veṣa—cowherd dress.
go-rākṣaka—rearing and tending cows.
gotra—seminal line traced from the prajāpati and forefathers.
graśīṣuṣā—Lord who swallows all beings at the time of annihilation.
grha—derived from the verbal root grha: to grab, grasp etc.; a household.
grha-stha—one situated in a house; a householder.
gūḍa—raw unrefined sugar in a solid form; pronounced gur; the word Gaudīya is a derivative of this word because its teachings and the process of nāma-saṅkārtaṇa, given by Śrī Caitanya Mahāprabhu, is uniquely sweet and relishable like gūḍa.
Gūḍakėśa—Gūḍaka means sleep or ignorance and īśa means master; a name for Arjuna meaning conqueror of ignorance.
guna—lit. a rope; binding force; three qualities of material nature which bind the jīvātmā as ropes do, due to accepting different mentalities and corresponding activities. These ropes are named sattva (goodness), rajas (passion) and tamas (darkness). All activities related to material nature are carried out by the agency of these three guṇas. (Ch’s 14, 17 and 18)
guṇa-avatāras—the three primary presiding deities of the tri-guṇas (the three binding forces), Brahmā, Viṣṇu and Śiva. They are known as tri-mārttī.
guṇa-bhakti—the ruler of the three qualities of nature. (9:10) Guṇādhiṣṭā—controller of the three guṇas; Paramātmā.
guṇa-maya—composed of qualities.
guṇa-saṅga—association with guṇas.
guṇāttita—transcendental to the guṇas.
guṇāttita bhakti—bhakti which is attīta (transcendental) to the material qual-ities.
guṇā śīlā bhakti—bhakti which is predominated by the guṇas.
guru—guru means heavy (with divya-jñāna) By steadfastness the gurus anchors the disciple’s restless mind from māyā’s turbulent waters; or, gu means ignorance and ru means dispeller; thus one who is guru will dispel all ignorance (Śaṅkāra-Puṣṭa, gurū-gīthā).
guru-dāksīna—wealth or gifts offered to the guru by the disciple.
guru-paramparā—the system of transmission of divine knowledge from Śrī Guru to disciple.
guru-srēṣṭha—the best of gurus. Arjuna addressed Kṛṣṇa saying: “You are greater than any superior person in this world.
H hāṁsa—swan; often compared to the mind of the bhaktas as they enter into meditation on Śrī Rādhā-Syāmasundara’s lotus feet. (refer to Mukunda-māhā-stotram by Kulasēkara Mahārāja).
Hari-bhakti-vilāsa—a book that describes many aspects of Vaiṣṇava life beginning with guru and śīṣya, mantra, upāsana etc. It was written by Śrīla Sanātana Gosvāmī and Śrīla Gopāla-Bhaṭṭa Gosvāmī under the direct instruction of Śrī Caitanya Mahāprabhu; composed of 20 vāsūs.
hari-candana—sandalwood paste first offered to Śrī Hari.
Hari-Nāma—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare; these sixteen syllables destroy all the bad qualities of the age of Kali (Kali-saṃtāraṇa Upaṇiṣad).
hatra—yoga process practiced by adopting different bodily postures in order render the body supple so that a person may perform prolonged medita-tion; the āsana (third portion) of the process of aṣṭāṅga-yoga.
Haṣāyāśīra-Paṇicarātra—an important scripture in which information on the various forms of Viṣṇu are given and which confirms the superiority of worship of the Lord’s personal form. hetuca-gana—seers who investigate the cause and effect of the universe.
hlāḍīni—the bliss potency; the svarūpa-sakti which is dominated by hlāḍīni is personified as Śrīmati Rādhārāṇī; Hlāḍīni is the sakti which arouses ānanda (bliss) in the heart of Śrī Śyāma. Although Kṛṣṇa Himself is the reservoir of all pleasure, through His hlāḍīni potency, He relishes transcendental bliss, and as Śrī Caitanya Mahāprabhu in the mood of Śrī Rādhā, He entices others to also taste ānanda.
hīṁśa—violence.
hṛṣy-granṭhi—the knot in the heart consisting of fruitful desires.
Hṛṣīkeśa—lit. īśa—Lord; hṛṣīka of the senses; a name for Kṛṣṇa meaning one who turns His devotees’ senses towards Himself and those of the non-devotees away.
Hūna—barbaric people people from East Germany and part of Russia; the Huns.
I icchā śakti—the desire potency of the Lord.
iḥauka-sthāna jāga—where the entire universe is manifest in a single place.
Indra—the king of heaven.
indriya—the senses.
Īśa—sometimes refers to Viṣṇu; at other times to Rudra.
iṣṭanītāpattīsa—to remain equipped upon attaining material objects that are favourable or unfavourable.
iṣṭa-yajñā—a yajña to please one’s iṣṭa-deva.
iṣṭa-deva—one’s worshipful deity; the particular form of the Lord toward whom one is attracted and who is the object of one’s love and service.
Iśvara—the best and supreme controller, Bhagavān.
iśvara-tattva—the science of understanding the transcendental position of the Supreme Controller.
itīhāsa-samuccaya—the aggregate of Vedic historical documents.
J jābali—the name of an Upaṇiṣad wherein the history of Satya-kāma is described.
jāda—inert; dull.
jāda-jagat—the inert material world.
jāda-muktī—liberation from bondage to dead matter or from inert consciousness (see brahma-nirvāṇa).
**Glossary**

**jada-prakrti**—the material nature which is composed of inert energy.

**jada-vadi**—one who adheres to the view (vadi) that there is nothing but matter (jada); an atheistic scientist.

**jadiya-kala**—cosmic time; mundane time.

**jagad-guru**—universal guru. The actual guru of the universe is of course Śrī Bhagavān. He is all-pervasive and is the only person really qualified to give spiritual guidance to everyone in the cosmic manifestation; however if one of the Viṣṇus submits his will to the jagad-guru then he should also be known as jagad-guru since he has taken the Lord within his heart. He becomes empowered by Śrī Bhagavān to represent Him to everyone, everywhere.

**jagat-pati**—the master of the universe.

**jaghaṇya**—abominable tendencies.

**jainism**—a religious movement begun many hundreds of years ago by King Arhat. The followers of Jainism idealistically try to emulate Mahārāja Rāṣṭrādeva by practicing non-violence, and by not using vehicles. Rāṣṭrādeva was an avatar of Śrī Kṛṣṇa. His story is described in the Fifth Canto of Śrīmad-Bhāgavatam. Lord Rāṣṭrādeva followed the path of an avadhūta, one who has transcended duality, and he wandered naked oblivious to externals. He was very exalted but Jains are unable to actually follow his example because one cannot artificially become advanced in this way.

**jalpa**—logical argument that utilises continuous fault finding of the opponent’s statements to establish one’s own opinion as superior.

**Jamadagni**—a br̥hmana who possessed a kāmadhenu (wish-fulfilling cow). He was slain by a group of kṣatriyas for the sake of the cow and his son Parāśurāma took revenge by slaying the kṣatriya population of the world.

**Jāmadagnya**—Parāśurāma, the son of Jamadagni.

**Jānārādana**—a name of Bhagavān meaning one who thrusts the hearts of mankind.

**jana-sūtri**—lit. that which is heard by the people; rumor, news.

**janna**—birth.

**japa-yajña**—chanting of the holy name. The word japa comes from the verbal root jāp which means to utter or whisper repeatedly (especially prayers or incantations). In the Subha-kalpadruma, japa as been defined as the utterance of mantras either within the heart of verbally.

**jīnāsū**—one who approaches Bhagavān in a mood of inquisitiveness. (7.16)

**jītātmā**—one whose mind is jīta (conquered or under control). (18.49)

**jitendra-yāṭha**—controlled senses; a type of yoga yakta jīnān (5.7)

**jīva**—the soul, is eternally the servant of Kṛṣṇa but is bound by abhārākāra to think that he himself is the master. Each jīva in many species of life is a distinct individual with a distinct mood.

**jīva-prakṛti**—the source of the conscious entities; the marginal potency (tattasaktā).

**jīva-sakti**—(see tattasakti).

**jīva-tattva**—categorical knowledge of the jīva, his nature and position. The jīvas are infinitesimal potential parts of Bhagavān and therefore, like sparks of a fire, they require the protection of the Lord at all times. As embers of a fire have no independent glowing power so the jīvas are lifeless without surrender to the Supreme Lord.

**jīvātmā**—the spirit soul; (see jīva).

**jīnā**—(1) knowledge; that which helps us to know something. (18.18) (2) knowledge which leads to impersonal liberation; this concerns the ātmā’s distinction from matter and its identity with brahma. (3) transcendental knowledge of one’s relationship with Kṛṣṇa. jīnā-caṇḍusa—-the eyes of transcendental knowledge.

**jīnā-dīpa**—the lamp of transcendental knowledge.

**jīnā-gamya**—the Lord who is accessible through true knowledge.

**jīnā-mārga**—the path of jīnā. jīnā-nāma—one of the five puruṣas stages of a jīva’s development); one who perceives everything he encounters in terms of knowledge, ātmā-tattvā. (13.55)

**jīnā-nāmayājña**—the renunciation of material possessions which is per-formed in knowledge of Bhagavān.

**jīnā-mūrta bhakti**—bhakti mixed with jīnā, bhakti predominating.

**jīnā-niṣṭhā**—steadiness in knowledge.

**jīnā-pradhanāhūtī bhakti**—mixed bhakti, where bhakti predominates over jīnā.

**jīnā-sādhana**—the practice to obtain jīnā.

**jīnā-sannyāsa**—renunciation out of knowledge; renunciants who study Śārīraka-bhāṣya, the commentary of Śaṅkarācārya.

**jīnā-svara-pūpa**—absolute knowledge understood properly through paramparā.

**jīnā-yajña**—sacrifice in the form of deliberation on cit-tattva, the spiritual nature of the jīva. (3.44)

**jīnā-yoga**—the path of spiritual real-ization through a philosophical search for truth.

**jīnāni**—one in search of knowledge, impersonal or transcendental. (7.16)

**jīnendriya-yāṭha**—the knowledge acquiring senses: the eyes, ears, nose, tongue and skin. (3.34)

**jīttā**—the knower. (13.18); one who knows the truth about the ātmā. (18.18)

**jūttā-svarūpa**—actually understanding the knower.

**jñeya**—the object of knowledge.

**jñeya-svarūpa**—the object of those who desire liberation, the brahma-jyoti. (13.18)

**jyotiḥ**—effulgence.

**K**

**Ka**—Brahmā.

**kaivalya**—oneness, or muki. Mukti and bhūkti (sense gratification) are described by Śrīla Rūpa Gosvāmī to be like two witches haunting the hearts of the jīvās, Śrīla Prabhodhānanda Sarasvatī-pāda says that one who has received the merciful side-long glance of Śrī Gaura will consider the mere thought of kaivalya to be like hell because in it, there is no opportunity to serve Kṛṣṇa.

**kāla**—time.

**kāla-rūpa**—Kṛṣṇa’s form of controlling time.

**kali-yuga**—the present age of quarrel and hypocrisy which began 3102 B.C. the day on which Lord Śrī Kṛṣṇa departed from this earth for His abode. It lasts for 432,000 years. Approximately five thousand of those years have now passed. (refer to SB. 12 Ch. 2)

**kalpa**—one day in the life of Lord Brahmā; it is equivalent to one thousand divya-yugas. Each divya-yuga is one cycle of the Satya, Dvāpara, Tretā, and Kali-yugas, altogether 4,320,000,000 years. (8.17)

**kāma**—the first and lowest of the four puruṣārthas (goals of human society). Those who have no desire other than the desire satisfaction of the gross senses aspire for such pleasure. Those in whom the animal propensity is unrestricted have no objective other than gross sensual enjoyment, their puruṣārtha is known as kāma. 2) material lust, the desire to please one’s own senses. This is in direct opposition to prema which is the desire satisfaction of the gross senses aspire for such pleasure. 3) In the case of material kāma that desire is direct toward oneself but in the case of the gopiś, kāma is directed toward Kṛṣṇa. Their desire to please Kṛṣṇa is so intense that it is not bound by any restrictions. For Kṛṣṇa’s pleasure they are willing to transgress the boundaries of family, society and reputation. Therefore, this unrestricted desire, which is fully of the nature of prema, is appropriately referred to as kāma.
kāma-dhenu—a cow who can fulfill all desires.
kamālāsana-stham—Lord Brahmā who is situated on the Sumeru mountain, which is like the whorl of the lotus of the Earth.
kāmya-karma—fruitive activities. (2.47)
Kandarpa—Cupid; the indirect cause of the birth of living beings; Śri Kṛṣṇa’s representative as a progenitor. (10.28)
karna—cause; refers to the senses as a source of happiness and misery. (13.21)
Karaṇḍakāsya Viṣṇu—the plenary portion of Śri Kṛṣṇa, who, while reclining in a corner of the paravynama (the spiritual sky), creates through His breathing the cosmic manifestation composed of uncountable brahmāṇḍas (universes).
karma—a term for work, or activity in general; pious activities of the four varūṇa perform karma through Vedic guidance which lead to material gain in this world or to the heavenly planets after death.
karma-bandhana—the bondage of the jīva in the cycle of karma.
karma-codana—the impetus to perform action. (18.18)
karma-kāndā—a division of the Vedas which involves the performance of ceremonial acts and sacrificial rites directed towards material benefits or liberation; kevala viṣer bhṛṇḍa Narottama dāśa Thākura categorizes karma-kāndā and jīvanā-kāndā simply as pots of poison. (9.20-21)
karma-miśrānā—one of the sad-darśanas (six-philosophies). It was propounded by Jaimini Śrī. This philosophy states that if a person performs work according to his nature, then Bhagavān is bound to provide him with all of his necessities.
karma-miśrā bhakti—bhakti mixed with karma, bhakti predominating.
karma-phala—the fruits of one’s activities; reactions to work either good or bad.
karma-phala-tyāga—the renunciation of the results of work for the satisfaction of Bhagavān.
karma-pradhāni-bhātā bhakti—bhakti mixed with karma, wherein bhakti predominates over karma.
karma-rāmamba—the beginning of extensive endeavours (like the building of a mansion).
karma-saṅgī—one who is attached to performing fruitive action.
karma-saṅgraha—the basis of karma. (18.18)
karma-saṃyāṣa—the renunciation of fruitive work. (Ch 5)
karma-vāsana—desires for the results of karma.
karma-yajña—sacrifice for fruitive gain.
karma-yoga—the path of spiritual realization in which the fruit of one’s work is offered to Bhagavān.
karmendriyas—the five working senses: arms, legs, speech, genitals and anus. (3.34)
karmī—one who performs karma in accordance with the Vedic injunctions.
kartā—the doer or direct agent.
kartā-svarūpa—the performater of karma which is discussed in terms of his specific significance.
kartṛṭvā—the working agent; refers to the presiding deities of the senses. (13.21)
kārya—duty.
Kauravas—the descendants of King Kuru who fought together at Kuru-kṣetra. They are differentiated from the Pāṇḍavas by this title, but originally all of them are Kauṇāras.
kavi—poet.
kāzī—Muslim ruler.
Kena Upaniṣad—the Why? Upaniṣad; an upaniṣad filled with questions relevant to the ultimate purpose of human life.
Kesi-sūdāna—Kṛṣṇa, the killer of the demon Keśi.
kevala—exclusive.
kevalā bhakti—exclusive bhakti. Until bhakti becomes kevala, exclusive, it is understood that one has some attachment other than to Śrī Śrī Rādhā-Murali-Manohara’s lotus feet. To that extent one will be deprived of a nectarean life filled with rasa which is experienced by the Vraja-vāsīs headed by Nānda Mahārājā. For this reason, much stress is placed on this topic. It is also known as ananyā, akitānakauśī, visuddhā, and nirguṇa bhakti.
Khasa—Mongolians, Chinese and other races north of India.
kīnara—a kind of minor devatā who plays musical instruments and sings with the Gandharvas.
Kīrata—Indian aboriginal tribe.
kīrtana—congregational singing of Śri Kṛṣṇa’s names accompanied by nyāṇaṅga and karatālas as performed by Śri Caitanya Mahāprabhu. It also refers to all processes for describing Śrī Bhagavān through His names as well as His forms, His qualities, His associates and His pastimes. Kīrtana is one of the nine most important aṅgas (limbs) of bhakti.
kīrti—fame.
kīsora—a fresh youth, 11-15 years old.
klesa-ghni—lit. destroyer of misery; one of the six symptoms of bhakti which completely destroys misery. (see B.R.S. 1.1.17)
kṛiṣyā—activity.
krodha—anger.
Kṛpā—mercy.
kṛpa—lit. kṛpa—mercy ; na—less; a miser, one who is attached to the fruits of his activities and hides from even the thought of Śrī Bhagavān. (2.49)
Kṛṣṇa-candra—Śrī Kṛṣṇa who has twenty-four and a half (candras) moons on His sac-cid-ānanda body.
Kṛṣṇa-gati—the dark path amongst the celestial firmament by which one returns to the material world. (8.26)
Kṛṣṇa-pakṣa—the dark fortnight of the moon; one of the times of leaving the body whereby a yogi returns to this material world. (8.26)
Kṛṣṇa-prema—pure love for Kṛṣṇa (see prema).
Kṛṣṇa-sevā-vāsana-bīja—the seed of the desire to render ananyā-sevā to Śrī Śrī Rādhā-Kṛṣṇa planted in the heart by Śrī Guru.
Kṛṣṇa-tattva—categorical knowledge from sāstro about the unique position, qualities etc., of Śrī Kṛṣṇa.
Kṛṣṇa-vēmā—a river in South India.
Kṛṣṇa-vīt—a person of complete knowledge.
kṣamā—forgiveness; tolerance.
kṣara—perishable.
kṣatriya—lit. kṣa—destruction; tṛ—deliverance; one of the four vānas in the varūṇāsana system; an administrator or warrior.
Kṣetra—the field of the body. (13.1.)
Kṣetra-jīva—the knower of the field; the partial Kṣetra-jīva is the jīva; the complete Kṣetra-jīva is Paramātmā. (13.1.)
Kṣīrodaśā-yūrṣu—the Viṣṇu expansion of Śrī Kṛṣṇa who lies within an ocean of kṣīra (milk); His expansion known as Paramātmā enters within every atom and the heart of all beings as a witness, giving remembrance, knowledge and forgetfulness. (15.15)
Kumbhakas—holding of the breath.
Kumbhī-pāka-naraka—a hellish planet where persons who cooked innocent creatures for the enjoyment of the tongue are themselves cooked in boiling oil.
Kūni—a grove or forest bower for the pleasure-pastimes of Śrī Śrī Rādhā-Rasālendra; a sinful shady retreat with sides and a roof formed mainly by trees and climbing plants.
Kuru-kṣetra—the field of the Kurus, an ancient dharm-kṣetra (holy place) where Parasurāma performed penances of atonement. It is still visited to this day (especially on days when there is an eclipse) for shelter from inauspicious effects.
Kuru-pravīra—O great hero among the Kurus; an address to Arjuna.
Kaśāla—auspicious, pleasant.
kā́tā-sṭhā—firmly situated in one’s own svarājya; free from of sensual agitation. (6.8) (13.21).

Kauśera—the treasurer of the devatās, god of wealth; a friend of Rudra-deva.

lā́bha pājā pratiśṭha—profit, adoration, and distinction; three subtle manifestations of kāma (sex desire or lust).

laúkikā—mundane, of the loka (people); antonym—alaskha (transcendental).

laúkikī sraďādā—mundane faith.

līlā—divine sportive pastimes. The Lord’s activities, whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His devotees, are all līlā and are never under the influence of lust. All of His pastimes are manifestations of His self-willed potencies and are therefore known as līlā, divine sport or play. These pastimes which exhibit the different rasas (relishable mellow) displayed by the Lord in dāśā rasa; sakhyā-rasa, vātsalya-rasa and mādhurya-rasa, are regularly heard, described, and meditated upon by devotees as an important part of their practice of sādhana-bhakti.

līlā-avatārā—Krṣṇa’s pastime manifestations eg. Nṛśimha, Varāha, Kūrma etc.

līlā-kathā—topics or narrations of Śrī Krṣṇa’s and Śrī Gaurāṅga’s nāgīntika rasa laden līlā.

līlā-prabhava—the secret reality of the Lord’s appearance in the material world.

līlā-puruśottama—Śrī Krṣṇa, The Supreme Person whose līlā-mādhuryā (pastime-sweetness) is unsurpassed by any of His other avatāras.

līlā-puṣṭi—various pleasing or activities which nourish Śrī Śrī Rādhā-Kṛṣṇa’s līlā or nourish the bhaktas’ attachment to the hearing of that līlā.

līlā-sakhī—friend to Krṣṇa in His pastimes.

līlā-vilāsā—the delightful play of Śrī Rādha and Śrī Hari’s pastimes.

līṅga-sārīna—the subtle body consisting of mind, intelligence and ego.

lohbā—hankering or greed.

lohbā-maṇī bhakti—bhakti performed spontaneously out of lōhbā, without considering the regulative principles.

lōbdha—one infatuated with sense pleasure.

M mād-bhaktā—this slokā (9.34) refers to a jñānī who is endowed with bhakti. Karmis, jñānis, yogīs, tapasvis and nīrūṣēṣa-mayāvādīs cannot understand the real essence of Bhagavad-gītā. Only bhagavad-bhaktas can understand it.

mādhūri—the nectar of Krṣṇa’s sweetness. There are four mādhūris which belong to no one but Śrī Krṣṇa. They are: veṣu-mādhūri (the sweetness of Krṣṇa’s flute), rūpa-mādhūri, (the sweetness of His beauty), līlā-mādhūri (the sweetness of His pastimes) and prema-mādhūri (the sweetness of Krṣṇa’s devotees).

mādhurya—sweetness or beauty. In regard to bhakti this refers to devotion which is inspired by attraction to the Lord’s sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between Krṣṇa and His devotees.

Mādhurya-kadambini—‘The Cloudbank of Sweetness’ written by Śrī Vīṣvanāthā Tākārvātī Tīkākara. It describes in eight veṣṭīs (showers) the progressive steps of bhakti beginning with sāddhā and culminating in prema.

mādhurya-maṇī prema-bhakti—the process of worship in the moods of Vraja (vraja-bhāṣa), in which the vraja-baśis see the Supreme Svayam Bhagavān as Vrajendrā-nandana Śyāmasundara. Mādhurya-parāśāra—the climax or vessel of sweetness. Mādhurya-smita-hāṣya—a sweet laugh.

Mādhūsīdāna Sarasvatī—1540-1632; formerly a follower of advaita-vāda, but attracted by the Gaudīya Vaiṣṇava dharme he entered the path of bhakti. He wrote a commentary on Bhagavad-gītā entitled Gitā-gīḍhāṅthā-dīpīkā.

mahā-bāho—O mighty armed one.

mahā-bhāgavata—a topmost devotee; uttama-bhāgavata.

mahā-bhaktā—an exalted bhakta.

Mahābhārata—by far the world’s longest epic poem. It describes the ancient history of the world leading up to the battle of Kurukṣetra. It was written by Śrīla Krṣṇa Dvaipāyana Vyāsadeva for the benefit of the people of this age of Kali who have no interest in philosophy. He has strategically placed a beautiful jewel of philosophy in the form of Śrīmad Bhagavad-gītā in the midst of this epic.

mahābhūtā—the five great gross elements: earth, water, fire, air and ether.

mahād brahma—the great brahma; refers to material nature. (14.3)

mahā-jana—a spiritual authority. One who truly understands religious principles. The twelve principal mahājanas are identified in the Śrīmad-Bhāgavatam (6.3.20) as Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila, Śvāṃbhava Manu, Prāhlāda Mahārāja, Janaka Mahārāja, Bhīma Pīṭhāma, Bali Mahārāja, Śuka-deva Gosvāmi, and Yamarāja.

mahā-kāle—the all annihilating time of the great vīraḥ-rūpe; inexpressible time.

mahā-kārūṇika—greatly compassionate.

mahā-mādhyāma-mūrti—the most sweet form of Śrī Vrajendrā-nandana.

mahā-mādhyāra—pinnacle of sweetness.

mahā-mahēsvara—Krṣṇa, the supreme controller of all controllers.

mahā-mūnā—(See mūjā ūkāti).

mahā-muni—great sage.

mahā-puruṣa—one who is expert in the imports of the śāstra, has realized para-brahma and who is detached from the material world.

mahā-ṛṣaṇya—the dissolution and devastation of the universe which takes place at the end of Brahmā’s life.

mahārāthi—a warrior who can face 10,000 opponents at one time.

mahārāṣṭi—a great sage.

mahā-tattva—the aggregate of the five gross and three subtle material energies is called pradhāna. When it is activated by the glance of Mahā-Viṣṇu it becomes known as Mahā-tattva.

mahātmā—magnanimous or a great soul; a title of respect offered to those elevated in spiritual consciousness.

mahā-vākya—the great phrase on which is found throughout Vedic literature.

mahā-vīra—O great hero.

mahā-viṣṇu—a name of Karaṇḍakāsāya Viṣṇu.

Mahēsvara—the Supreme Controller, sometimes Śambhu Śiva, and some-times Bhagavān Śrī Krṣṇa.

mama yoniḥ—Parameśvara’s place of impregnation; the material nature.

māṇe—a word meaning meat which is still currying Hindī; lit. mān (me) sa (be); my life for his life and his life for mine; ‘that which I am now eating, will also eat me in the next life’.

manana—meditation on Krṣṇa. (12.12)

manu-nayanā—the eyes of the mind.

māṇasi savā—service rendered within the mind. Senā-dhāma is also service to the Deity contemplated within the mind.

māṇītva—the desire for honour and prestige. (13.8-12)

manohara—mind-enchanting. Krṣṇa’s nimā, rūpa, guṇa and līlā are all manohara.

mano-ṛṣṭi—attitude or function of the mind.

nāstra—lit. man (mind) tra (delivering). A verse composed of names of Bhagavān addressing one’s ịṣṭa-deva, (worshipable Deity).

manus—the Prājāpatis (universal pro-
genitors) who are delegated by Śrī Bhagavān to generate human population. From manu, the word mānuṣa (man) is derived. In one day of Brahmap there are fourteen manus; the present manu is Vaivasvata Manu.

mūṣya-loka—middle planetary systems.

manvantara—the reign of one manu (progenitor of mankind) which is one fourteenth of a kalpa (day of Brahmā).

Mārga-śīra—November-December; the best of months because grains are collected from the field at that time.

Marici—the controlling deity of all the winds in the universe.

markṭa-caivārya—pretentious, unsteady renunciation like that of a monkey.

(2.64) marud-deva—the forty-nine wind-gods.

maru—windgod.

marṣā—lit. mṛṣā (standard) dā (giver); setting the proper standard of conduct for humanity.

māryādā-puruṣottama—Śrī Rāmacandra, who established ideal conduct for humanity by His exemplary obedience-to-His father’s will, by His ekā-patni-eva (vow to accept only one wife), His rigid adherence to His vow to save Sītā-devī and His selfless renunciation of Her, all for the sake of leading people on the path of dharma.

māyāyapāhya-jñāna—one whose knowledge has been stolen by illusion (7.15).

māya-pakṣa—the phases of the moon.

māt-parama—one who considers only Kṛṣṇa to be the goal of life and who have totally dedicated their all-in-all to Him.

mātrī—sense objects perceived by the senses.

Maudgalya-gotra—the lineage descending from the sage Maudgalyā.

maunu—one who takes a vow of silence.

māyā—lit. māyā (not uś (this); that which is not; an illusion; (see māyā-lakti).

māyā-mānuṣya-viraja—the form of Bhagavān which appears as an ordinary cowherd boy by the influence of yogamāyā.

māyāmaya—constituted of māyā.

māyā-ākārti—the external energy of the Lord. This potency influences the living entities to accept the false egoism of being independent enjoyers of this material world. There are three functions of māyā: pradhāna, which creates the illusionary designations of the jīva, avidāyā, which superimposes these designations on to the jīva, and vidyā, which removes these superimpositions. (see 5.16).

māyāvāda—the doctrine of illusion; a theory advocated by the impersonalist followers of Śaṅkarācārya which holds that the Lord’s form, this material world and the individual existence of the living entities are māyā or false. This philosophy accepts the authority of Vedic texts, but interprets them is such a way as to advance an impersonal conception of the Absolute and deny the personal feature of Godhead. It is known as covered Buddhism since Buddhism is overtly atheistic.

māyāvādīm—to follow māyāvāda philosophy.

māyāyā apāhyata-jñāna—one whose knowledge is covered by māyā’s influence; that intelligence which is under the influence of māyā thereby considering that only Lord Nārāyaṇa in Vaikuṇṭha is worshipable and not Śrī Kṛṣṇa.

māyā—in Me (the Supreme Lord, Śyāma-sundara).

medhā—intelligence.

mērī—rock sugar; used in India to help in the cure for jaundice.

mleccha—people who are unable to properly utter the Vedic mantras; barbarians.

moha—absorption in illusionary objects.

mohana—that which creates delusion.

mokṣa—liberation from material bondage. This is the fourth puruṣārtha, or goal of human attainment. The three types of puruṣārthas described thus far (artha, kāma and dharma), relate only to the happiness of the body and senses. But all these types of happiness are mixed with distress. Even in Svarga there is fear of demons and in Brahmap-loka there is fear of the cosmic annihilation. Furthermore, all such puruṣārthas cannot be the goal of human attainment because all living entities ultimately desire that happiness which is eternal an uninterrupted by any trace of misery. Such happiness is not to be found in theses three objectives. The fourth puruṣārtha, which follows dharma, is for those who aspire for mokṣa and do not hanker for the other three goals. Such people are indeed few in number. Such persons seek a form of happiness which is not temporary and which abounds in misery like the happiness resulting from dharma, artha, and kāma. They consider such happiness as merely bodily happiness and since the body is temporary, such happiness is also temporary. As long as one is connected to the temporary body, one will not be able to attain eternal happiness. The question arises as to how the relationship with the body can be severed. The jīva’s relationship with the temporary body is only due to the bondage of māyā. If the bonds of māyā can be cut, then the jīva’s relationship with the temporary body will cease and one will be able to find eternal happiness. One who thinks in this way endeavour to remove this bondage, and destruction of it is known as muki or mokṣa. Because this is the sole objective of those following this puruṣārtha, it is known as mokṣa (see mukti).

mokṣa-laghutā-karini—one of the six principal qualities of bhakti. Its happ-iness causes the happiness of mokṣa to appear insignificant in comparison.

mokṣa-tyāga—renunciation with the purpose of attaining mokṣa.

Mūḍala Rṣi—a sage who used to perform yajña on Pūrṇimā and Amāvasā. Once Durvāsā Muni visited him.

Pleased by his service attitude, Durvāsā blessed him that he could go to the heavenly planets in his present body. When the deva-dātas came in a celestial airplane to bring him there, he refused to go with them and instead he preached to them about temporary nature of the heavenly planets.

mūḍha—lit. one who is bewildered; fruitive workers, who are bereft of hari-kathā and hence no better than animals.

(7.15) mūḍha-grahena—to take foolishly.

mukha-caakra—moonlike face.

mukhya—primary.

mukta-jīva—a liberated jīva eternally situated in a loving relationship with Śrī Bhagavān.

mukti—complete emancipation from the bondage of the material energy as expressed by false conceptions of I and mine. There are five types of mukti: sārūpya—obtaining the same form as the Lord; saṁspāra—living in close proximity to the Lord; saṅkāya—living on the same planet with the Lord; sārṣṭi—having the same opulence as the Lord; and sāyujya—becoming one with the Lord by merging with His body or the brahma-jyoti.

mukulita—budding.

mukulita-cetana—budding consciousness; refers to the condition of the buddha-jīva.

mumnukṣa—one desiring mukti.

muni—one who endeavours to approach the Absolute Truth by dint of intellectual prowess.

N

na-aśābdam—not incapable of being known through words; knowable by words.

nāgās—divine serpents.

naimittika—occasional, causal, incidental.

naimittika-karma—occasional religious duties induced by specific circumstances, such as the worship of the forefathers and devas in the śrīṛddha
ceremony. A person enters into the realm of anumā bhakti to Śrī Kṛṣṇa only when one completely abandons these activities.

naiṣkarmya—freedom from karmas and its reactions; action performed in Śrī Kṛṣṇa’s consciousness for which one suffers no reaction.

naiṣkrīktka—one who insults others.

naiṣṭhika-brahmacārī—one fixed in the vows of brahmacarya through one’s entire life.

nāma—Śrī Nāma, the holy name of Kṛṣṇa, is Śrī Kṛṣṇa Himself. Nāma is invested with all potencies, avatāras, qualities, paraparamat, entourage, līlā, dhāma and so forth and chanted by the bhaktas as part of their practice of sadhāna-bhakti.

Nāmābhasa—a semblence of the holy name. The stage of chanting in which one is becoming cleared of sins and offenses but has not yet attained pure chanting.

namah—lit. na (not) ma (me); i.e., namah means to abandon dhānākāra, false ego.

nāmāparādha—offensive chanting of Śrī Nāma; chanting of the holy name which is not accompanied by the attempt to give up sinful and offensive behaviour in one’s life.

nāma-sankṛtana—the conglomeration chanting of śrī-kari-nāma as demonstrated by Śrī Kṛṣṇa Caitanya Mahā-prabhu and the other members of the Pača-tattva, the dhāma for Kali-yuga. Whatever benefit was achieved in Satya-yuga through aśāṅga-yoga, by Tretā-yuga through agni-bhota yajñī, in Dvāpara-yuga through śrī-vigraha upāsana (worship of the Deity) is in this age achievable through śrī-nāma-sankṛtana. The devātās praise the age of Śrī Kṛṣṇa because such a sublime process of self-realization is presented, awarding the very highest benefit to humanity.

nāmā-yaṣnāiṁ—acts that are yajñī in name only.

nāmi—the personality of Śrī Nāma, Kṛṣṇa Himself.

nara-bali—offering a human being in yajñī.

Nārada-paṇḍarāstra—a narrative in five parts: 1) knowledge which gives puramattva (the supreme truth); 2) knowledge which awards muktī; 3) knowledge which awards bhakti; 4) knowledge which awards siddhi) tāmasic knowledge interspersed with numerous mantras, stotras and karvas. It is described how Nārada Muni once approached Lord Śiva for knowledge; many important slokas are quoted by the Gauḍiya-Vaiṣṇava śācāryas from this stāstra.

naraśāhama—the lowest of mankind. One who gives up the path of bhakti due to lack of faith. (7.15)

narakā—hell.

narakāra-rūpa—Kṛṣṇa’s human-like form.

narakāra-vaṇu—human form.

nara-līlā—Kṛṣṇa’s human-like pastimes.

nārāyaṇa—the four handed expansion of the Supreme Lord Kṛṣṇa; the opulent Lord of Vaiṣṇava.

naṭavāra—a beautiful actor.

naṇavāh bhakti—śravaṇa (hearing), kīrtana (chanting), śmaraṇa (remembering) pāda-sevanam (service to the lotus feet), arcanam (worship of śrī mūrti), vandana (offering prayers), dāsya (servitude), sakhyam (friend-ship), utmānudana (offering one’s very self to Śrī Kṛṣṇa as in the mood of the goptīs).

nava-kīśora—a young boy.

nava-yogendra—the nine yogīs in śāsta-rasa.

neti neti—the principle of negation through mental speculation followed by Māyāvādīs. They examine the world to determine what is satyaḥ (the Absolute Truth) and continuously conclude, “It is not this, and also not this...” Thus they conclude that God is avyakta (un-manifest brahma).

nirāhār—deep; depression of the mind, born of tame-guna

nihśaktika—which that is devoid of potency.

nīlsaṅga—unaffected by external saṅga; aloof or detached.

nikhilā-rasāntma-sindhu—the ocean of all rasa imbued nectarine mellow.

nirākāra—to forcibly restrain the senses from their objects; to fast.

nirākāra—which that is without form.

nirātana—non-duplicist.

nirapeksa-bhakti—unallloyed bhakti independent of jīva, karma or personal endeavour.

nirutsa-viṣaya—relevant instructions guiding the sādhaka to the uddāśa-viṣaya (goal directed by Śrī Gurus). (2.45)

nirdosha—free from fault.

nirguna—that which is devoid of material qualities; transcendental to the modes of nature.

nirguna-bhakti—bhakti beyond the influence of the three guṇas. (see kevala bhakti).

nirguna-brahma—an erroneous concept of brahma in which it is supposed that the Supreme Absolute Reality is devoid of all qualities. Śrī Kṛṣṇa who is free from all material qualities, aloof from the guṇas and yet the master of the guṇas is the actual nirguna-brahma.

nirguna-jīva—knowledge transcendental to the guṇas (conditioning qualities).

nirguna śraddha—faith unaffected by the guṇas.

nirguna-tattva—scientific knowledge of transcendence.

nirguna-vastu—an object beyond the three guṇas.

nirjala—fasting without water.

nirlepta—unaffected by material sense objects.

nirmama—nir (without) mama (mine); devoid of feelings of possessiveness.

nirupādikā-bhakti—bhakti free from all external designations.

nirupādikā-prema—prema free from mundane designations; prema for Śrī Kṛṣṇa and for all His anuśās (parts) irrespective of bodily identifications such as nationality, colour, age, and species.

nirupādikā-sneha—non-conditional affection for Śrī Bhagavān.

nīrūpa-mokṣa—liberation from bondage to matter by extinguishing material desire.

nīrveda—to be detached from the material world; renunciation. (2.52)

nīrvikalpa-samādhi—entering into trance unwaveringly.

nīrvākāra—not subject to transformation.

nīrōcayā—devoid of variety, feature-less, without distinction.

nīrōcayā-jīva—knowledge of the featureless impersonal aspect of the Absolute.

nīrōcayā-svarāpa—the indistinct, effulgent aspect of Bhagavān.

nīrūti-rāga—the path of renunciation of sense enjoyment.

nīśa—(prx.) without.

nīkāmā—without material desire.

nīkāmā-bhāva—one whose heart has no expectation of reward.

nīkāmā-dharma—performance of prescribed duties wherein the fruits are offered to Viṣṇu. (see nīkāmā-karma yogyā).

nīkāmā-jīva-dharma—the eternal abode of the jīva, i.e. to be engaged as Śrī Kṛṣṇa’s eternal servant.

nīkāmā-karma—actions performed without any desire for the fruits. Two types of people perform nīkāmā-karma; one offers everything only for the pleasure of Śrī Bhagavān, and the other to achieve a state of atmanāma or liberation.

nīkāmā-karma-jīva-misē pradhanābhūtābhakti—when bhakti predominates yet is mixed with nīkāmā-karma and jīva.
niṣkāma-karma-yoga—worship of the Supreme Lord performed by working without attachment to the fruits of one’s prescribed duties.
niṣkāma-karma—a person who accepts regulated life and performs niṣkāma-karma with the ultimate goal of transcendence.
niṣkapaṭa—one who is free from the cheating propensity.
niṣkarma—action which has no re-action.
niṣkarmatā—the state of niṣkarma.
niṣkārma— that which fosters niṣkarma.
niṣṭhā—fixed adherence, established devotional practice that does not waver at any time. The fifth stage in the development of the bhakti-lītī.
niṣṭhā parā—the highest stage of being firmly established in bhakti.
niṣṭrā-guṇya—that which is free from the three modes of material nature.
nītya—eternal, regulated.
nītya abhiyuktā—one who is nītya (always) yuktā (united) with the Supreme Lord by prema.
nītya-acintya-bhedābheda-rūpa-paratattva—the highest scientific knowledge which explains the inconceivable oneness and difference of the Lord’s eternal form in relation with His energies. (see acintya-bhedābheda-tattva)
nītya-cinmayā-vastu—eternal conscious entity.
nītya-cit-uttattva—eternal spiritual consciousness.
nītya-jīva—the jīva exists eternally.
nītya-karma—routine obligatory duties.
nītya-muktā—eternally liberated. The jīva, once liberated, can never again be bound by māyā.
nītya-rūpa—eternal form.
nītya-siddha-purikara—an eternally perfect associate of Śrī Kṛṣṇa.
nītya-śrī-vigrahā—the form of the Deity is eternal, although sometimes manifest and sometimes unmanifest.
nītya-yuktā—always connected with Kṛṣṇa.

nąya—the system of logic propounded by Gautama Muni. One of the six principal philosophical systems of Bhārata-varṣa (śāda-darśana).

O onkāra—the sound representation of paratattva brahma. (8.11...)
on tāt sat—the three words indicating the Supreme Absolute Reality. (17.23-28)

P pada—a line of Sanskrit verse; abode; a foot; that which gives evidence in establishing the Supreme Lord. padam aavyayam—the indestructible shelter-giving abode of Śrī Bhagavān. pada-sevanam—service to the lotus feet of the Lord and His śuddha-bhaktas; one of the nine angas (limbs) of bhakti.
padma—a lotus.

Padma-Prāṇya—one of the six sattvic-prāṇyas. paicca-mahābhūta—the five great elements: gross, liquid, fiery, gaseous and ethereal. (7.3) paicama-puruṣārtha—the fifth and highest goal of life, prema.

paicca-rātra—a group of bhakti-śāstras which associate the present nāma-śāstras (limbs) of bhakti which is bhāgavat-vidhi (the hearing of Śrī Nāma). They cover five topics: 1) abhigamanā (the process of cleansing the mind etc.), 2) upādāna (acquiring (atāka with flowers, incense etc.), 3) ījā (worship, bathing etc. of īśvar-śeśu-mūrtī), 4) śvādhyāya (performance of mantra-japa (meditation on Śrī Nāma and Śrī Gāyatrī) and 5) yoge (recitation of stotras (verses and prayers), performance of nāma-kirtana and study of śāstras such as Bhagavad-gītā, Śrīmad-Bhāgavatam which establish tattva-jñāna). The Paicicārtras are numerous. Some are prominent in the Gauḍīya-Vaisnava paramparā: Śrī Nārada-Parāśārā, Śrī Haṭpiṇḍa-Parāśārā and Śrī Śaṅḍilya-Parāśārā.

paicicartrikī vidhi—the principle of following the practices of paicicārtrā, paicca-sāñā—the five places in which a householder inevitably kills animals: the fire place, the slab for grinding coniments, broom, pestle and mortar and water pot. (3.13)
Pāṇḍava—a name for Arjuna; a son of Pāṇḍu. pāṇḍita—learned scholar.
pāpu—sin.
pāpu-yonayah—those of sinful birth.
pārā bhakti—bhakti which is under the direct shelter of Śrīmati Rādhārānī. (3.19)
parabrahma—The Supreme Absolute Truth, Śrī Kṛṣṇa; the supreme brahma. (see brahma)
para-dharma—the duty prescribed for others.
para-bhāgavata—most exalted bhakta.
para-bhakta—most exalted bhakta.
para-bhācām—transcendental nature.
para-bhām—the supreme abode. (10.12)
para-mādhurya-bhāva—the ecstatic mood of supreme sweetness (showed by Sītā Caitanya in distributing Śrī Nāma to the bhāya-kās). para-gati—the supreme destination, the supreme planet Kṛṣṇaloka, Goloka Vṛndāvana.
paramānanda—transcendental bliss.
paramānanda-maya-brahma—brahma who is transcendental bliss personified; parabrahma Śrī Śyāmasundara, who stands in a tri-bhagua-lalitam (graceful, three-curved pose).
para-pada—the supreme abode; on tād viṣṇuḥ paramānī padaṁ sādā puṣyanti sūraṇāḥ; godly persons always behold the supreme abode of Śrī Viṣṇu; (Ṛg-Veda-samhitā).
para-patitā—supremely pure; (see Śrī Keśavaśās 8)
para-puruṣa—Śrī Bhagavān, the supreme enjoyer.
para-puruṣārtha—the supreme objective of human life. (see puruṣārthā)

paramārtha—the supreme goal.
paramārtha-bahūmnāka—those averse to the supreme goal of Śrī Kṛṣṇa’s lotus feet; atheists, agnostics, skeptics and moralists.
paramārticka-śraddhā—transcendental faith; faith in paramārtikha, that which relates to the supreme spiritual truth or ultimate reality; that which relates to a higher object.
para-sara—someone who is most simple; non-duplicitious.
para-sastra—svarūpa—the embodiment of the highest truth.
paramātmā—the Supersoul situated in the hearts of all living entities as a witness and source of remembrance, knowledge and forgetfulness.
paramātman—nārāyāni—the Lord situated in the hearts of all. He sometimes manifests as a human being to His unalloyed bhaktas.

Paramēśvara—the Supreme controller.
parā mukti—supreme liberation.
Paraṭapa—O chariots of the enemy, Arjuna.
parā śakti—Śrī Bhagavān’s transcendental or superior potency which has three divisions: cit, ātathā and māyā. (7.14) (see parī prákti)

Paraśarāma—lit. rāma—one who delights; paraśu—in fighting with the axe; son of Jamadagni and Renukā; the sixth of the daśatūrās (ten avatāras of Lord Viṣṇu) mentioned in Śrī Daśāvatāra-Stotram by Jayadeva Gosvāmi; He slew all the kṣatriyas of the world to give protection to the brāhmaṇyas.

para-tattva—the science of understanding the highest truth, kṛṣṇas tu bhagavān svayam (S.B. 1.3.28).

parikṣām—against giving in charity.
parināma—transformation. (9.4)
parināma-vāda—the misleading philosophy taught by Śrī Śaṅkaraśārya which states that the body of Śrī Bhagavān is subject to transformation.
paro dharna—the highest dharna (see Srimad-Bhagavatam 1.2.6).
parokśa-vēda—remaining hidden, secret or speaking in an indirect way. Kṛṣṇa says in Srimad-Bhagavatam (11.21.35): parokśa-vēda rṣayate parokṣati ca nauna prāyaṇam. “The statements of the ṛṣis are indirect (parokśa) and I also enjoy speaking in this way.” (7.1)
pārthā-sakhā—Śrī Kṛṣṇa, the friend of Arjuna.
parsada—an associate of Bhagavān in one of His avatāras.
parsya—harshness; cruelty.
paryāpti—the complete reality, Bhagavān.
paryuṣitam—food cooked the previous day; stale.
pāśā—behold!
phalgu-vairāgya—renunciation of that which is the energy of Śrī Hari and that could be utilized in His service, as material; false renunciation. (B.R.S. 1.2.12)
pitā—father.
pitāmbara—a yellow dhoṭi.
pitāmbara-dhāra-svārā— the original form of Śrī Kṛṣṇa who wears a lightning yellow dhoṭi.
pitr—assembly of the forefathers.
pitrā—a planet of the forefathers.
pitṛ-rūpa—a living entity in the perfective stages of kṛṣṇa-prema-bhakti.
pitū—life; life energy; the in-coming breath. There are ten types of pitū. (4.27)
pitru—living entities eternally related to service to the Lord, the real form of the soul. Directly experiencing spiritual emotions and true form of the self.
pitru-pāya—a tendency.
pitru-śāstra—ancient texts.
pitru-śāstra—ancient texts describing the dhātu (Sanskrit verbal root) pṛthu to make a reverberating humming sound; the syllable

oiñ, (10.25)

pṛṇāyama—lit. āyama (expanding) pṛṇa (breath). (4.29)
pṛṇādha-bhota—enjoyment that is coming as the fruit of previously performed activities.
pṛṇādha-karma—the results of previous activities which have already begun to bear fruit in the form of happiness and distress.
pūrṇādha—grace, mercy; generally refers to remnants of food offered to the Deity as His sanctified remnants; may also refer to other pūrṇādha (sanctified or blessed) articles such as incense, flowers, garlands, and clothing and especially the pūrṇādha of engaging with pure consciousness in Kṛṣṇa’s nitya-dvīpa-premamāyā svēca (eternal divine loving service).
pūṣannātma—a joyful soul; the first characteristic of one situated in brahma-bhūta; having transcended the gross and subtle bodies manipulated by the worship of the deus considering them to be supreme. (9.15)
pūtrahā—support.
pūtṛgāma—the pure soul.
pūtṛgāma—lit. bowing to the ground; an offering of respect and dedication between bhaktas; especially one should offer prāṇa, before all ārya-mārti (before the symptoms of self-realized souls in the perfective stages of kṛṣṇa-prema-bhakti).
pūrṇa—life energy; air; the in-coming breath. There are ten types of pūraṇa. (4.27)
pūrṇa—literally, that which can be perceived or realized directly.
pūrṇāyama—one of the five pūrṇa (stages of human development); one who perceives life in terms of pre-sevation.
pūraṇa—lit. the syllable which gives pūraṇa; derived from the dhātu (Sanskrit verbal root) ḍṛṣṭu to make a reverberating humming sound; the syllable

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pūrusottama—the Supreme Person as He displays and distributes prema; Śrī Caitanya Mahāprabhu.
pratirnā—support.
pūrṇāyama—the pure soul.
pūtṛgāma—lit. bowing to the ground; an offering of respect and dedication between bhaktas; especially one should offer prāṇa, before all ārya-mārti (before the symptoms of self-realized souls in the perfective stages of kṛṣṇa-prema-bhakti).
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pūrṇa—literally, that which can be perceived or realized directly.
pūrṇāyama—one of the five pūrṇa (stages of human development); one who perceives life in terms of pre-sevation.
oparaṇa—lit. the syllable which gives pūraṇa; derived from the dhātu (Sanskrit verbal root) ḍṛṣṭu to make a reverberating humming sound; the syllable

oiñ, (10.25)
priya-parikara—a very dear eternal associate of the Lord.

priyātana—Krṣṇa, the most dear object.

priyātana—distinct, separate.

pulaka—a sattvika bhāva in which the bodily hairs stand erect on end due to ecstatic emotions.

Pulinda—country conquered by Bhīma and Sahadeva; Greece.

pūjā—worship.

pūnya-karma—pious activities.

pūraka—equilibrium of the life airs during kumbhākana, a step of puruṣāyaṁa.

Purāṇas—eighteen historical supplements to the Vedas written by Śrīla Kṛṣṇa Dvākapāyana Veda-vyāśa; he wrote six Purāṇas for men in sattva-guṇa, six for those in rajo-guṇa and six written for those in tamo-guṇa.

pūrva-cid-vastu—Bhagavān, the complete conscious entity.

pūrva-vikśásita—fully blossomed; describes the consciousness of a muktā-jīva.

pūrṇām—towards the full moon.

Puru—a son of Mahārāja Yaśāyī who accepted his father’s request to exchange his old age for his youth.

(see S.B. Canto 9, ch. 18)

puruṣa—enjoyer; refers to either jīva or īśvara.

puruṣārtha—the four goals of human life: kāma, artha, dharma and mokṣa.

puruṣa-avatāra—the purusa-avatāras are Śrī Kṛṣṇa’s three expansions that create the cosmic manifestation for the upliftment of the bewildered jīvas: Kāraṇadākāśayī-Viṣṇu, Garbhadākāśayī Viṣṇu and Kṣīrodakāśayī-Viṣṇu.

(see S.B. 1.3.1-3 and 2.6.39-42)

puruṣa-sūkta—a stotra (hymn) from the Rg-Veda glorifying Paramātmā.

Puruṣottama—the supreme enjoyer.

pūtī—putrid foodstuffs.

Rāga—a deep attachment which is permeated by spontaneous and intense absorption in the object of one’s affection. The primary characteristic of rāga is a deep and overpowering thirst for the object of one’s affection. When the loving thirst to please the object of one’s affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as rāga.

rāga-mārga—the path of rāga, or spontaneous attachment.

rāga-nāgā—anga (one following) rāga (in the footsteps of rāgātma-bhaktas).

rāgātma—one whose very ātma (nature) is rāga; the bhakti of Kṛṣṇa’s eternal associates such as the gopīs and gopās which is permeated with rāga. This specifically refers to the eternal residents of Vṛja, who are attracted to Śrī Kṛṣṇa in a mood of intimate love, free from any conception of His opulence or majesty.

rāgī—one attached to the results of his karma (actions).

rāj—a king.

rajasic—related to the material mode of passion.

raja-guṇa—the material quality of passion.

rahasya—confidential topic or secret.

rākṣasa—a flesh-eating demon, generally endowed with mystic powers.

raṣṭogha-mantra—mantra for slaying rākṣasas; Gitā 11.36 is famous in mantra-sāstra for this purpose.

Ramānuja-ācārya—the ācārya of the Śrīsampradāya, the Vaisnava sampradāya begun by Śrīmati Lakṣmī Devi, the goddess of fortune; the propounder of viṣṇūtattvā-vāda, (qualified monism) wherein it is stated that although all of the energies of God are one, they each maintain their individuality (viṣṇītya).

raṇa—delight, battle (as an object of delight).

raṇa—to color; from which the noun rāja (passion) is derived.

raṣṭa—the exact English equivalent is untranslatable, but is herein rendered as ‘mellow quality’; the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as rati, is converted into liquid emotions by combining with various types of transcendental ec-stasies.

rasanāyini bhakti—the loving devotion of the residents of Vṛja; essence of bhāconda and sumitra-saktis.

rasīka-bhaktā—one who is able to relish bhakti-rasa within his heart. At the stage of bhācita, a bhakti’s heart becomes infused with sāuddha-sattva from the heart of one of Kṛṣṇa’s eternal associates in Vṛja. This sāuddha-sattva is then known as kṛṣṇa-rati, the first dawning of prema. When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of bhakti-rasa. One who is eligible for this taste is known as a rasika bhakta.

rāso vai saḥ—He, Bhagavān is certainly the embodiment of all rasa. (see akhila-rasamṛtyu-mūrti). (saḥ—He; vai—certainly; (is) rasi—the embodiment of all rasa).

rati—(1) attachment, fondness; (2) a stage in the development of rājic which is synonymous with bhācita.

ratri-jāgaraṇa—remaining awake throughout the night.

recaka—the out-going breath; a stage of prāṇāyāma.

riju—straight.

ṛttik—a priest who performs a yajña on behalf of another. (3.14)

ruṣṭa—taste; the fifth stage in the development of the creeper of bhakti. Ruṣṭa develops after acquiring steadiness in bhājana. At this stage, with the awakening of actual taste, one’s attraction to spiritual matters, such as hearing, chanting, and other such devotional practices, far exceeds one’s attraction to any type of material activity.

Rudra—one of the eleven expansions of Lord Siva.

S

śabda—sound, word, noun.

śabda-brahma—the imports of Vedic śāstra; the sound avatāram of pararāma. śac-cid-ānanda—what which is comprised of sat (eternal existence), cit (spiritual consciousness) and ānanda (bliss); often refers to the transcendental form of Śrī Kṛṣṇa or the sāuddha-satvārāpi realized jīvātmas: Sać-cid-ānanda Bhakti-vinoda Thākura.

sac-cid-ānandamaya—consisting of eternity, cognizance and bliss.

sac-cid-ānanda para-tattva—the Supreme Absolute Reality who is personified, eternity, cognizance and bliss.

sādācāra—lit. pure action; the de-marcation between human and animal society. This is a topic of serious study for a sādkhu. In Hari-bhakti-vilāsa, sādācāra is divided in three sections: nityakṛtya (daily regulative principles), pūkṣa-kṛtya (regulative principles related to fortnightly duties) and māsa-kṛtya (monthly duties).

sādānu—a pure guru; a spiritual preceptor who follows sat (the pure path of the sādhu as described within śāstra and as delivered sādhana paramparā).

sādhaṅka—one who performs sādhaṅka, following a spiritual discipline to achieve a specific goal.

śādhaṅka—the method one adopts to accomplish a specific goal. Without sādhaṅka one cannot obtain sādhaṅka, or the goal of one’s practice. There are many different types of sādhaṅka corresponding to various goals. Those who desire material enjoyment adopt the path of karma as their sādhaṅka. Those who desire liberation adopt the path of jīvan as their sādhaṅka. Those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of bhakti as their sādhaṅka. The sādhaṅka of bhakti refers to spiritual practices such as hearing, chanting and so on.

sādhaṅka-dāsa—(practice stage), the stage where one practices sādhaṅka.

sādhaṅka-siddha—one who attains
perfection through śādīṣaḥ, e.g., Mārkaṇdeya Rṣi. śādhu—in a general, sense this refers to any good person, a religious person or bhakti; specifically it refers to bhaktivas who are highly advanced. Such bhaktivas are also known as mahat (great souls) or bhāgavata (devotees who embody the characteristics of Bhagavān).

śādīṣaḥ-saṅga—the association of saintly persons; the second stage in the development of the creeper of bhakti and the most important factor for advancement in bhakti. Since the genuine śādhu is the external manifestation of Bhagavān, his saṅga is tantamount to uniting the buddha jīva with Bhagavān. The word śādīṣaḥ-saṅga does not mean merely to be in the proximity of śādhus, it means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in the footsteps of their behaviour and to conduct one’s life according to their instructions.

śādīṣaḥ—the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process is known as śādīṣya. There are many different types of śādīṣyas, or objects of attainment, and these are generally grouped into four categories: dhāma (religiosity), artha (economic development), kāma (material enjoyment) and mokṣa (liberation). The śādīṣya-vastu, or object of attainment for the bhaktivas is Kṛṣṇa prema.

śādīṣya-deva—as a class of demigod. sa-guna—with material qualities. sa-guna-brahma—an erroneous conception of brahma in which it is supposed that the qualities of brahma, such as the forms of Bhagavān’s illa avatāras, are ultimately material.

sa-guna-śraddhā—faith within the influence of the binding qualities of prakṛti; faith characterized by material desire.

sambhava-bāho—an address to Kṛṣṇa; O thousand armed one! (11.46)

sainya—soldier; relating to an army.

sakāma—with desire.

sakāma-bhakti—bhakti performed with material desires. As material desires are of unlimited varieties, so sakāma-bhakti has many forms.

sakāma-karma—actions performed with a desire to taste the material fruits.

sakāma-karmi—a person who accepts regulated life, but maintains material desires.

sakhā—a male friend, companion or attendant; name for Kṛṣṇa’s friends such as Śrīdāma and Madhumangala. In Gītā this refers to Arjuna.

sākā—candra—nuyā—lit. nūya (the logic) showing candra (the moon) by first pointing to a sākha (tree branch) where the moon is visible. This analogy illustrates how a spiritual teacher explains a spiritual principle by first giving his audience some familiar point of reference. such as, ‘A man is like butter; a woman, like fire.’

sakhé—O friend!

sakhi—Śrī Rādhā’s female friend, companion or attendant; such as Lalitā and Viśākhā.

sakhyā-bhāva—one who has a mood of friendship with Kṛṣṇa and who thus follows in the footsteps and under the guidance of one of Śrī Kṛṣṇa’s rūgūtmā sakhyās such as Sudāmā or Subāla, eg., Gopa-kumāra (see Brhad-bhāgavat-āṃta). sakhyā-rasa—love or attachment for Kṛṣṇa expressed in a friendly mood; one of the five primary rasaś with Kṛṣṇa which manifest when the sādūka has attained the stage of bhāya or prema.

sakṣi—the witness; Paramātmā.

sakti—potency or energy.

saktimān—the possessor of sakti (energies). Śrī Kṛṣṇa is the possessor of many saktis (potencies); parasya saktir vīv-idhaiva śīrṣate / svabhāvāt jīvān- bala-krīḍā ca—‘The Lord has multifarious saktis and thus His deeds are apparently performed automatically as a natural sequence.’ (Śvetāṣṭarata Upaniṣad 6.8)

saktīyāvesa-asatāra—an empowered incarnation; a jīva who, due to submission to Bhagavān, becomes āvega (empowered) by Him to act powerfully on His behalf. sākṛtya—the liberation of attaining the same planet as the Lord.

śāma—control of the mind.

sama-dāśī—one who possesses equal vision.

sama-dāśītva—the quality of being equipped in happiness and misery.

sama-dhi—concentration of the mind; meditation or deep trance either on Paramātmā or kṛṣṇa-līlā (6.25)

sama-dūkha-sukha—one who is equal in happiness and distress; equanimous.

samaḥ sarveṣāḥ bhūteṣaḥ—one who has equal vision towards all beings.

samaṣa—when two words are combined in Sanskrit to make up one word it is called samaṣa. The resulting combined word is called samaśa-pada or compound word. There are six types of samaṣa: dvandva, babhūrihi, karma-dhāraṇyā, tat-puruṣa, devīgī and avyayī-bhāva. Śrī Kṛṣṇa says (10.33) dhvanvaḥ samaśastrasya ca—among compound words I am the dvandva-sāmaṣa.

samaṭa—to be equipped; equanimous; to see with equanimity and understand the distress of others as one’s own.

sama-veda—one of the four Vedas; it is renowned for sublime hymns of praise to Śrī Bhagavān.

sambandha-jīvaṇa—knowledge pertaining to the waking one’s sādhu-svarūpa (eternally perfect relationship) with Kṛṣṇa.

sambandha—knowledge pertaining to the waking one’s sādhu-svarūpa (eternally perfect relationship) with Kṛṣṇa.

santāna—one who is establishing His eternal relationship with Śrī Madanamahana, the sambandha-vigraha, and is cultivating knowledge of his relationship with Him.

santāna-dīka—relationship; conditional behaviour. (9.30)

sambandha-bhāva—loving relationships.

santāna—completely bewildered.

sāmpardāya—a line of disciplic success transmitted from guru to disciple, who in his turn becomes ācārya and continues the process.

sāmradāya—bhakti—the current sāmradāya flowing from Śrī Kṛṣṇa through the genuine succession of self-realized spiritual masters which floods the buddha-jīvas with the liquid of trans-cendental knowledge (see paramparā, āmnāya).

sāmprasānta-samādhi—samādhi in which one is conscious of the difference between knowledge, the object of knowledge and the knower. (6.25)

sāmānā—the cycle of repeated birth and death in this material existence.

sāmānā-kuṇa—the deep dark well of material life.

sāmānā-yātana—the torture of birth and death.

sāmākā—a sacred or sanctifying ceremony; reformation or training of the mind; impression on the mind of any previous purificatory act in this or in prior births.

sāṁspāra-mokṣa—the (feeling of) liberation derived from the contact of the senses with their sense objects.

samyag-vyāsā—staunch resolve.

samyog—harmony

sāntāna—the potency which bestows transcendental knowledge of the Lord (see cit-sakti).

sāntāna—eternal.

sāntāna-dīka—the eternal religion concerning the science of the soul.

Sāntān Gosvāmi—one of the six Gosvāmi’s of Vṛndāvana; elder brother of Śrīla Goswāmi. He is the writer of Hari-bhakti-vilāsa and Byāḍh-bhāgavat-āṃta.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>sancāri-bhāva—specific moods of one immersed in ecstatic love for Śrī Śrī Rādhā-Kṛṣṇa. (BRS)</td>
<td>The potency which accommodates the spiritual existence of Bhagavān and His associates, embodied by Lord Baladeva.</td>
</tr>
<tr>
<td>sandhyā—prayers recited daily at the three junctions of the sun (tri-sandhi) with the earth: sunrise, high noon and sunset.</td>
<td>sandhya-upāsana—worshipping three times a day by remembering gāyatrī-mantras.</td>
</tr>
<tr>
<td>saṅga—association; may either be su- saṅga (good association) or ku-saṅga (bad association).</td>
<td>saṅga-varjīta—free from the attach-ment to the results of one’s activities, devoid of the association of non-devotees, free from the influence of externals.</td>
</tr>
<tr>
<td>saṅgrahā—the basis of action. (18.18)</td>
<td>sa- niṣṭhā—fixed.</td>
</tr>
<tr>
<td>saṅkalpa—the mind’s function of sankalpa (acceptance and determination) after vikalpa (doubt and introspection).</td>
<td>saṅkhā—conch shell.</td>
</tr>
<tr>
<td>saṅkhya—(1) analytical discrimination between spirit and matter; (2) the path of bhakti by analysis of the 24 universal elements. Understanding Paramēśvara to be the controller of these elements, one engages in His sevā.</td>
<td>saṅkhya-yoga—yoga which gives ana- lytical knowledge about ātmā-tattva and anatmā-tattva (scientific knowledge of the soul, the Supersoul and inert objects).</td>
</tr>
<tr>
<td>sankṛtana-yañā—congregational chanting of the Lord’s holy names; the yuga-dhārna especially suited for the age of Kali.</td>
<td>sankucita—hesitating; contracted; the state of a bhādeva-śiva.</td>
</tr>
<tr>
<td>sankucita-cetana—shrunkken conscious-ness; without any sign of spiritual consciousness.</td>
<td>saṁyāsa—1) completely giving up the results of one’s activities. (18.1-12) 2) the fourth aśrama or stage of life in the varṇāśrama system. Medicinal There are four stages of saṁyāsa: kātīcaka—one who resides in a kālīr (hut) and accepts alms from a family or aśrama till his sādhuṇa reaches maturity; bhārada—then he travels on tīrtha-yāṭa (pil-grimage) and bathes in bahu (many) udakas (waters) practicing detachment through dependence on Bhagavān; pārjanā—then, when dīva-pārjñā arises in his heart, he preaches his realizations to everyone in every village; parama-haṁsa—by full absorption in kṛṣṇa-kathā, kṛṣṇa-tattva and kṛṣṇa-kīrtana, he becomes fully mature and the haṁsa (swan) of his mind always dives and surfaces in Śrī Śrī Rādhā-Kṛṣṇa’s nava-nava-liṅgā.</td>
</tr>
<tr>
<td>—— ——</td>
<td>saṁyāsī—a person in the renounced order of life; the highest order in the varṇāśrama dharma system; one who renounces the fruits of activity.</td>
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<tr>
<td>—— ——</td>
<td>śaṅṭa-rasa—the mellow of peacefulness; appreciating the greatness of the Lord; similar to that of a Paramātmā realized yogī; one of the primary rasas.</td>
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<td>—— ——</td>
<td>śaṅṭa-ratī—neutral and peaceful attach-ment.</td>
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<td>śānti—peace.</td>
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<td>saraṇgāti—surrender; approaching for refuge or protection; the six symptoms of saraṇa (surrender) are: 1) acceptance of all that fosters growth of śrī-bhakti-liṅgā, 2) avoidance of anything that hinders that growth, 3) keeping firm faith that Śrī Śrī Rādhā-Kṛṣṇa will always extend the protective umbrella of Their lotus feet over Their devoted servants, 4) acceptance of Their Lord-ships as one’s exclusive guardians, 5) submissive offering of one’s self full to Their lotus feet and 6) always feeling one’s self lowly and humble.</td>
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<td>saras—creation.</td>
<td>sarā—creation.</td>
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<td>sarṣa—name of Bhagavān Śrī Viṣṇu’s bow.</td>
<td>sarva-antaryāmi—the in-dwelling witness in all; Paramatma.</td>
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<tr>
<td>sarva-deva-pūjā—the worship of all the gods.</td>
<td>sarva-ga—moving everywhere (the wind). (9.6)</td>
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<tr>
<td>sarva-gata—all-pervading brahma; existing or living everywhere. (2.24) sarva-harha—all-devourer (death). (10.34) sarva-jña omniscient. sarva-nitya—all-pervading. sarva-saktimān—Śrī Kṛṣṇa, the possessor of all energies. sarva-rāya—the resting place of every-thing.</td>
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<tr>
<td>sarva-svarūpa—Śrī Kṛṣṇa, who manifests to the worshipper in whatever form the worshipper desires to see Him.</td>
<td>sarva-tāma—He who is everything.</td>
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<tr>
<td>sarvatra-ga—all pervading. sarva-viṣ—the knower of everything. sarva-vyāpāka—all pervading. sarvēsvarā—the omnipotent Lord.</td>
<td>śāstra—Vedic scripture; derived from the Sanskrit verbal root sās (to govern, command). Thus, sātraitic injunctions are authoritative and should be accepted as Absolute Truth.</td>
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<td>śastra—weaponry.</td>
<td>śastra—weaponry.</td>
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<td>śastra-jīta—one who is fully conversant with śastra. śāsvatam puruṣam āhūḥ—‘They declare Him to be the eternal supreme person.’ sat—eternal, pure, godly; is used to describe brahma. Vrajendra-nandana Śrī Kṛṣṇa is the complete sat entity; also refers to His dhānam, avatāras, His bhaktas, bona-fide guru etc. (17.26) śaṭaka—a group of six.</td>
<td>savita—worship, honour, flattery. sattama—the best of godly men. savita—binding quality of mode of goodness. savita—full purification of existence. savita—sūrdhā—the purification of the jīvita’s existence.</td>
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<tr>
<td>savita-sūrdhā—related to the material mode of goodness.</td>
<td>satya—truth.</td>
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<tr>
<td>satya-dhāma—the religion of truth; Śrī Viṣṇu’s nature of pure truth, (see Śrī Isopaniṣad 15). satya-kāma—one who desires truth (above all else). Once a young boy named Satyakāma approached Gautama Muni for brāhmaṇa-dīkṣā but he could not inform the muni of his father’s.stroke. The boy asked his mother but she told him that she did not know. Satyakāma informed the muni of this, and because of the boy’s rigid adherence to satyam, despite covertly admitting his mother’s identity as a prostitute, the muni accepted him as an actual brāhmaṇa. (see jāvelapaniṣad) satya-sankalpa—a name of Bhagavān meaning that His sankalpa (determi-nation) becomes satya (fact); He desires and the creation takes place; a characteristic of a self-realized person whose desires attain fruition.</td>
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<tr>
<td>sātvatā—He who speaks the truth. sāvac—cleanliness, both internal and external. Śaunaka—the head of the great sages at Naimisāranya who were present when Śrīla Śūta Gosvāmi spoke Śrīmad- Bhāgavatam to Parikśit Mahārāja. saundarya-mādhurya—beauty and sweetness. sātvata—yajña one yajña to Indra in which lower class people who are addicted to alcoholic beverages offer them to him. This yajña is performed once in a month; mentioned in Śrīmad- Bhāgavatam (10.237). savīśe—with features and unique qualities. savīśe—knowledge of the personal features and qualities of the Supreme Absolute Truth. savīśe-svārūpa—the personal form of the Lord who possesses distinctive characteristics.</td>
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</table>
sa-vicāra—an type of samprajñāta-sammādhi. (6.25)
sa-vittakā—argument; an type of samprajñāta-sammādhi. (6.25)
savyāsācīna—a name of Arjuna that means expert at shooting arrows.
sāṇūja-muktī—liberation desired by the impersonalist followers of Śaṅkarācārya; also the destination given to Śrī Bhagavān’s enemies such as Śiśupāla. Because in that state there is no facility to render sevā to Kṛṣṇa, it is never accepted by Vaiṣṇavas even if offered by the Lord, Himself.
sevā—service, attendance on.
sevāka—servant.
sevāparidhāna—an offense in sevā. There are 64 sevāparidhānas.
sevaya-tattva—categorical knowledge about the worthy object of sevā.
siddhā—anyone who has attained perfection and thus has all siddhis.
siddhihāta—conclusive truth; demonstrated philosophical precept; authoritative principle of āstātra.
siddha-svarūpa—the personal form, of the soul in the perfectional stage of kṛṣṇa-sevā.
siddhi—perfection; there are eight siddhis achieved by aṣṭāṅga-yogī.
sīkṣā—instruction.
sīkṣā-guru—the person from whom one receives instructions about how to progress on the path of bhajana, is known as the sīkṣa or instuctional spiritual master; one may accept any number of sīkṣā-gurus; Śrī Govindadeva acts as the original sīkṣā-guru as He instructs Arjuna and through him, all living entities. Since sīkṣā and dīkṣā-gurus are equal and identical manifestations of Kṛṣṇa, acceptance of sīkṣā-guru must be accompanied by the same serious commitment as acceptance of dīkṣā-guru.
Śīśupāla—an incarnation of a gatekeeper of Vaikuṇṭha who appeared in Kṛṣṇa-Śri to nourish Bhagavān’s pastimes by serving Him as His enemy, and who was finally blessed by Devākādhīśa-Kṛṣṇa with His Sudarśana-cakra.
śīṣya-disciple; derived from the dhātu (verbal root) śās (to command) indicating that a śīṣya must accept Śrī-guru’s sāsana (order) as his very life. Śīva—auspicious; the destroyer of the material creation and presiding deity of tama-guṇa.
Śakā-Purāṇa—a Purāṇa written for those in rajo-guṇa.
śloka—in Sanskrit composition, padya or poetry is expressed in the form of ślokas or verses and stanzas; a padya is regulated by a number of syllables (aksara) or by the number of instants (mātra). In Śrīmad Bhagavatad-gītā, an aṇuṣṭubhīa (eight syllables) is called a śloka.
śmaṇīya—remembrance of the names, forms, qualities and pastimes of Śrī Kṛṣṇa; the third step of nava-dhā (ninefold bhakti).
śmāstha—those who follow the non-spiritual śmīriṣ, a brāhmaṇa follower of Śaṅkarācārya; one who rigidly adheres to the śmīris, being overly attached to external rituals without comprehending the underlying essence or conclusion of the sāstra.
śmṛti—(1) that which is remembered; (2) tradition as distinguished from śrutī. The body of sacred literature which remembers Śrī Bhagavān (in contradiction to śrutī, which is directly heard by or revealed to the rṣis). These include the six Veda-gas, the dharma-sāstras such as Manu-saṁhitā, the Purāṇas, and the līlāsas (histories).
sniḍdha—affectionate; foods that are fattening; milk, cream etc.
sneha—affection.
somaya—rāsa—the nectar drunk by the devas which grants them relative immortality.
somaiṣya—a sacrifice mentioned in the Vedas wherein the soma plant was pressed between stones, sprinkled with water, strained, mixed with ghee and flour and allowed to ferment. This drink is said to be highly exhilarating and to increase the duration of life.
sopādiśka-sneha—affection on the bodily platform.
sphāt—a thirst for sense enjoyment.
sṛaddha—faith in the statements of sāstra which is awakened when one has accumulated pious devotional activities over many births or by the association and mercy a sādhu-vaiṣṇava; the first manifestation of the bhakti-lālā-bija; the seed of the creeper of bhakti. The inner essence of that bija is the conception implanted within the disciple’s heart to serve Śrī Rādhā-Kṛṣṇa in a particular capacity.
srīdha—a ceremony in honour and for the benefit of deceased relatives. The forefathers are offered pīṭha, an obituary of rice and meal, which endows them with a body suitable to attain pīṭh-loka, the plane of the forefathers. There they enjoy a high standard of material enjoyment.
srūita-paramparā—the path of receiving divine knowledge (dīrgha-jñāna) through the paramparā of self-realized gurus by śrūti (hearing).
srūvanam—hearing. It is the first of the processes of nava-vidhā bhakti. The entire Vedic philosophy and culture has been passed down by the process of hearing so the ability to hear attentively from transcendental sources is of prime importance.
srēṣṭhātara—more perfect.
srī—beauty; Lakṣmī, Śrīmati Rādhārāni.
Śrī Guru—a pure, bona-fide spiritual master who has established his relationship with Śrī Kṛṣṇa.
Śrīmad-Bhāgavatam—the crest jewel of Vedic literatures. The nectarine ripened fruit of the tree of Vedic knowledge. Śrī Caitanya proclaims it to be the amalapurāṇa (spotted Purāṇa) for therein, no fruitful motivation is offered for the performance of pious deeds, as affirmed in the second śloka of this work. In this Purāṇa all kaitava-dr̥ma (cheating religion) is totally rejected and only abhakti-bhakti (unnegotiated devotion) is encouraged (see Vedānta).
Śrī-Bhakti-rasaṁrta-sindhu—a book written by Rūpa Gosvāmi explaining the science of bhakti-yoga.
Śrī Caitanya-Śiṣkṣāmṛta—a philosophical book written in Bengali by Śrīla Bhaktivinoda Tḥākura. It presents an elaborate description of the progressive steps a sādhu must undergo, from the lowest step of attachments within mundane society, to the highest step of kṛṣṇa-prema.
śrī-mūrti—the worshipable Deity; may be made of 8 materials: paint, metal, jewels, wood, earth, sand, stone or mind (implanted on the lotus of one’s heart); one of the five most potent practices of bhakti (pancāṅga)—sādhu-saṅga, nāma-kirtana, bhāgavata-sravaṇa mathurā-vāsa śrī-mūrtī śṛaddhāya śravaṇa (see. C.C. Madhya 22.128)
Śrī-Sārārtha-varṣaṇī—the commentary on Bhagavat-gītā composed by Śrīla Viśvanātha Cakravarti Tḥākur, śāstra; artha—meaning; varṣaṇī—shower.
Śrīdāma—one of Śrī Kṛṣṇa’s prominent sakhas; the brother of Śrīmati Rādhārāni.
Śrī Śrīdhara Svāmīpādā—a Vaiṣṇava saint who is said to have been formerly a follower of Śaṅkarācārya. He took to the heart the last instructions given by his guru: “Bhajā govinda (just worship Govinda).” Śrī Caitanya Mahāprabhu accepted Śrīdhara Śvāmī’s tikā (commentary) on Śrīmad-Bhāgavatam as authoritative.
śrīmat—opulences, riches or fortune.
śrutī—(1) that which is heard, (2) revelation, as distinguished from śmīriṣ, tradition; infallible knowledge received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them;
the body of literature which was directly manifest from the Supreme Lord. This applies to the original four Vedas (also known as the śrīvaśnu) and the Upaniṣads.

stabdha—proud.

sīha-yāhi-bhāva—one of the five essential ingredients of bhakti-rasa; the permanent sentiment of love for Bhagavān in one of the five primary relationships of tranquility, servitude, friendship, parental affection or conjugal love.

sthitā-prajñā—a sage whose intelligence is fixed in self-realization. (2.54...)

stuti—praise or prayers in glorification of the Lord.

Svāhā—one of Śrī Kṛṣṇa’s cowherding friends.

Sūdāma-Vīpā—a brāhmaṇa friend of Śrī Kṛṣṇa.

svadāna-cakra—the invincible disc weapon of the Lord.

śuddha-bhaktā—a purified and perfected bhaktā, free from any internal defect.

śuddha-bhakti—The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through the expression of various spiritual sentiments (bhāvas), which is not covered by jñāna (knowledge aimed at impersonal liberation) and karma (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called uttama-bhakti, pure devotional service. (BR 1.11.11.)

śuddha-bhakti-tattva—categorical knowledge of pure devotional service.

śuddha-rasa—pure nectar.

śuddha-sattva—pure, transcendental goodness. (see viśuddha-sattva)

śuddha-svarūpa—the jīva, situated in his original, pure nature.

śādru—a member of the caste of labourers; considered the legs of the viṇāṣa-rūpa, universal form, as well as the legs of the social body.

śu-durjīvita—one who commits the most abominable actions.

śu-durjīvita—very rare sight; difficult to gain vision of; rare to see.

śukha—happiness.

śukha-sādhyā—having the sādhyā (objective) which awards the highest happiness.

śūkla-gati—the bright path within the celestial firmament which leads to mokṣa. (8.26)

śūkla-pakṣa—the bright fortnight; the bright path which leads to mokṣa. (8.26)

Śukrācāryā—the guru of the asuras; the greatest poet. (10.37)

śukri—piety, virtue; pious activity. Sukṛti is of two types: nitya, eternal, and naimittika, temporary. The suktṛi by which one obtains sādhu-sarga and bhakti is nitya-suṅkṛi. It is eternal because it yields eternal fruit. Bhaktas-sarga, or the association of bhaktas, and bhakti-krīḍa-sarga, or contact with acts of bhakti, are nitya-suṅkṛi. These activities are said to be nitya-suṅkṛi and not bhakti proper when they are performed accidentally or without pure śrāddha. When this type of suktṛi acquires strength after many lifetimes, śrāddha develops toward sādhu-sarga and anuṣaṅga bhakti. The suktṛi by which one obtains material enjoy-ment and impersonal liberation is naimittika-suṅkṛi. It is temporary because it produces temporary results. Karma, yoga, and jñāna are all naimittika-suṅkṛi. Naimittika-suṅkṛi does not have the power to awaken faith in transcendental objects, such as the Lord’s holy name, mahāprāsāda, bhakti, and the viśva-nāma.

śuṣkṣa-ma-śārīrā—the subtle body of mind, intelligence and ego.

Sumner—a golden mountain on which the Gaṅgā’s waters fall and are thereby distributed to the various vāras of Bhū-mandala. It is circled by the sun-god on his chariot. (S.B 5th Canto ch 16) śūnya—void.

śūnyavādī—a voidist; follower of the teachings of Buddha.

Sūta Gosvāmi—spoke the Śrīmad Bhāgavatam as he heard it from Śukar-deva Gosvāmi, to the sages at Naimis-āraṇya. Sūrya—the sun god.

sūṣṭha-prajñā—one who is perfectly equipoised in samādhi. (2.57)

sūtras—concise aphorisms which contain compressed knowledge for easy learning and remembrance.

śv-aṇa-paramātma—the Supersoul, a plenary portion of Svayam Bhagavān. (8.4)

śv-vara—nature, disposition.

śvāhāvāh—in their constitutional state; also means those who create material bodies because they identify their åtyaṇ with the body. (8.3)

śvāhāvaś-vādī—one who declares that nature is supreme; a member of a Buddhist sect.

śvāhāvīcī—naturally, inherent.

śvē-dharma—one’s prescribed duty; occupation according to one’s svabhava.

śvāmśa—Śrī Bhagavān’s plenary portions.

śvāhāvā-vāp—the form of His plenary expansions.

śvānā-sattva—categorical knowledge of Śrī Bhagavān’s plenary expansions.

Śvarga-loka—the heavenly planets within this material universe.

śvarūpa—constitutional nature; the eternal constitutional nature and identity of the self which is realized in the stage of bhāva.

śvarūpa-gata—constitutional behaviour; bhajana which is fully conscious activity performed for Kṛṣṇa by the jīva in his pure state; also called amīśā bhakti or kevalābhakti. (9.30)

śvarūpa-laksana—the intrinsic characteristic of the jīva.

śvarūpa-sakti—the internal potency of the Lord which is superior to His marginal and external potencies. The svarūpa-sakti has three divisions: sandhini, samvit, and bhādānī.

śvārūpa-tattva—truth about the Lord’s original form.

śvārūpa-vigrahā—the vīgraha (Deity form) who is the svarūpa (original form of Śrī Kṛṣṇa) descending as an avatāra, although appearing as a temporary manifestation.

Śvayam Bhagavān Śrī Kṛṣṇa—Śrī Kṛṣna, the original Personality of Godhead from whom all avatāras emanate.

śvayamavara—a contest to win the hand of a princess in marriage wherein the princess herself (śvayam) chooses (vara).

Śyāmasundara Muralidhārī—the supremely beautiful form of Śrī Kṛṣṇa whose complexion is like a fresh, dark rain cloud and who plays sweetly on His flute (Murali).

T
tad-āṅga—the limbs or various aspects of tat (that, the Absolute Truth).

tad-casta—the Absolute Reality.

tadkātāma-rūpa—Śrī Kṛṣṇa’s expansion forms which are almost identical with Svayam Bhagavān.

tadīya-casta—objects belonging or sukt to Śrī Bhagavān, such as Tulasī, Yamunā, the dhāma or the bhagavat-bhaktā.

tamaśaḥ param—beyond darkness.

tāmasaḥ—related to the material mode of ignorance.

tamasi śrāddhā—faith in ghosts and spirits.

taneśu—do the material mode of ignorance or darkness.

Tāntra-bhāgavata—a sāstra quoted by Śrīla Mādhava-cārīya stating that all ninety million deus and seventy million āsī which are nārayana-āsī, meaning that they are all devotees of Nārāyaṇa, but among them, only a few are nārayana-pārtaṇa, fully dedicated to Him.

tapa—austerity.

tapasyā—performance of austerities.

tapo-yajñā—the sacrifice of performing...
austerities.
tapo-yogī—a yogī who practices austerity for purification from the propensity for sense-gratification.
tat—refers to brahmā; is the cause of the universe; removes atat. (17.25)
tāta—son; an affectionate name for a dear disciple. (6.40)
tatāstha-lakṣaṇa—marginal characteristics.
tatāstha-sākṣī—lit. the sākṣi (energy) sthā (situated) tatā (marginally); the marginal energy of the Lord in which the jīvas are situated. Although the jīvas are part and parcel of the internal energy of the Lord, they are subject to the external energy of Bhagavān, being covered by māyā, and are thus known as tatā-sākṣī, or marginal.
tat-pādārthā—the ātma.
tattvā—the word tattvā is made up of two parts: tat meaning that, and tvā meaning quality or category. Thus tat will refer to a specific branch of the Vaiṣṇava siddhānta and tvā to the various aspects to be appreciated about that particular topic. Thus, when tat refers to guru, tvā will refer to the sāstric process for approaching guru, the qualification and non-qualification of guru etc.
tattva-dārtā—one who has realized the Absolute Reality.
tattva-jñāna—conclusive knowledge of the truth.
tattva-jñāna-dārtā-darśanaṃ—to understand the value of studying the various tattvas of Vaiṣṇava-siddhānta.
tattva-nid vaiṣṇavas—those devotees of the Lord who are fully conversant with tattva-jñāna.
tattva-nīt—one conversant with tattva-jñāna (categorical knowledge of the various truths embracing Gauḍīya Vaiṣṇavism eg.guru-tattvā, māyā-tattvā, jīvātma-tattvā and so forth.
tīkā—commentary.
tīrtha—a holy place, specifically a holy place where tīrtha-yātrā (pilgrimage) bathed in the holy rivers.
trai-guṇya—a name for the knowledge related to the three Vedas which indicate the pursuit of karmic and jīvātma, features of the three binding qualities of prakṛti (material nature).
tretā-yogā—lit. the third; by astrological reasons in this cycle of yugas; the second of the the four yugas: Satya, Tretā, Dvāpāra and Kali.
triḍuṇḍa-sannītā—the Gaudīya Vaiṣṇava sannītā carries a tri-duṇḍa to chasten and purify his body, mind and words so that they will engage wholeheartedly in the service of Mukunda. The triḍuṇḍa is to remind himself and others that sense pleasure is illusory and that the goal of life is to remember Kṛṣṇa.
tri-vīdha—three kinds.
trīṣṇā—desire.
tuṣṭi—satisfaction.
tyāga—reincarnation of possessiveness. (18.1-12)
tyāṣi—a renunciates; one who gives up the life of material sense gratification.
tvam-pādārthā—the Absolute Truth.
tvam-pādārthā-jñāna—knowledge of the Absolute Truth.
tvam purusottama—O best of persons! tvāṣā—luster, complexion.

U
uchīṣṭam—food remnants; one of three most potent items for awakening love of Kṛṣṇa; bhākta-pada-dhālā ār bhākta-pada-paṇja / bhākta-bhākta-aravasā tin mahā-bala the dust of a bhākta’s feet, the water that has washed his feet and his food remnants are the three most potent substances for attaining ecstatic love for Kṛṣṇa. (C.C. Antya 16.60)
udāya-giri—the mountain in the east where the sun rises.
Uddhava—an advisor, minister (mantri), and close friend of Śrī Kṛṣṇa in Dvārākā; a disciple of Bhāsāpati; a jīvātma-mūra-bhākta.
uddipana—a stimulant to kṛṣṇa-prema, such as Kṛṣṇa’s anklebells, peacock feather or His garland.
uddīṣṭa-viśaṣṭa—the subject to be illustrated; the highest objective of any sāstra. (2.45)
unnata-ujjvala-rasa—the most elevated relationship of divine conjugal love relished by Śrī Caitanya Mahāprabhu; the peak of divine ecstasy as tasted by Śrī Śrī Rādhā-Kṛṣṇa in Their most confidential pastimes.
upā—very close.
upāna—analogy.
Upānīṣads—108 principal philoso-phical treatises that appear within the Vedas.
upāsaka—a worshipper.
upāsāna—spiritual practices, especially worship of the Deity. Upāsana literally means to sit near. Thus, upāsana refers to all those activities by which one approaches the Lord in order to offer worship.
upāśya—the person worthy of worship.
upāśya-tattva—categorical knowledge pertaining to the highest object of worship.
Uṛjiśva—Śrīmati Rādhārāṇī, the controller of the month of Kartikā which bestows all energy to the bhaktas. ārī—a person endowed with great power and influence.
Urukranā—Śrī Kṛṣṇa whose activities are wonderful; especially refers to Vāmana-deva as He took three steps of land by the gift of Bali Mahārāja. uṣṇa-pa—they who drink hot items, the pīṭhas (forefathers).
uttama-bhāgacatu—the highest level of bhakta; one who always sees bhagavat-bhātva (ecstatic love for Bhagavān) within all beings and sees all beings situated beyond Bhagavān. (C.C. Madhya 22.72)
uttama-jñāna—topmost transcendental knowledge; knowledge concerning the platform of the uttama-bhāgacatu.

V
vaibhava—majesty, power.
vaibhava-prakāśa—expanded forms which reveal the power of the Lord, such as the expansions of Śrī Kṛṣṇa to accommodate the 16,108 rājās (queens) of Dvārakā.
vaibhava-vilāsa—expanded pastime forms of opulence which have similar attributes to the original but are individually unique eg., the twenty-four expansions of Nārāyaṇa and the different arrangements of the śankha, cakra, gadā and padma in each expansion. Śrī Rādhākī’s expansions of the god-desses of fortune.
vaīra-ṛgya—detachment or indifference to this world; spiritual discipline involving the acceptance of voluntary austerities to achieve detachment from the objects of the senses.
vaīśīṣṭya—specialty, a uniquely distinguishing characteristic.
vaśīṣṭha—aparādha—an offence against a person who has dedicated his life to the service of Śrī Viṣṇu or Śrī Kṛṣṇa; the greatest offence. It is named hāttī-mait (the mad-elephant offense); just as a mad elephant can easily uproot and destroy a plant, so an offence to Vaiṣṇava will destroy the delicate bhakti-lāttā. One must therefore carefully avoid such aparādhas by behaving with all Vaiṣṇavas according to the principle given by Śrī Caitanya Mahāprabhu. Himself: tryād api etc. (Śrīla Śrīla 3)
vaśīṣṭha—receiving initiation from a kṣa-ḍī guru.
vaśīṣṭhā—digestive fire in the stomach of all living beings. (15.14)
vaśīya—a member of the caste of cow protectors, agriculturists or businessmen.
vaśīvala—vaśīvala—the period of time in which the universe is governed by Vaśīvala-Manu, the present Manu. vaśk—speech.
vaṇa-mālā—a forest flower garland.
vaṇamāli—Śrī Kṛṣṇa who wears gar-
lands of forest flowers.

Vāntiśi—vānta (vomit) aśi (eater); one who, after rejecting material enjoyment and taking sannyāsa, again returns to worldly sense enjoyment is known as a Vāntiśi, an eater of his own vomit.

Vārāha-Purāṇa—one of the six sāttvic Purāṇas.

vāraṇa-sankara—lit. a mixture of the vāraṇas; unwanted population.

vāraṇaśrama-dharmā—vāraṇa means social order and śrama means a place of āśāla (spiritual shelter); a shelter for mankind ensuring both material and spiritual advancement; the Vedic system for the organization of civilized society which divides society into four vāraṇas or orders of bhūrāma, kṣatriya, vaiśīga, śūdra, and four śramaṇas (stages of life), brāhmaṇa, gṛhaśila, vānu-pratisha and sannyāsa. (18.41)

Varuna—god of the waters.

vasanta—spring; also known as ṛtu-rāja, or the king of seasons.

Vāsudeva—Krṣṇa, the son of Vasudeva. Vasus—eight devatās with shining qualities such as pārva (the firegod).

vāṣṭra—sixth auxiliary portions of the Vedas; 1) Śūkṣa—proper pronunciation and articulation of Vedic Sanskrit, 2) chandas—rhythmical metres for chanting ślokas, 3) vyākaraṇa—grammar, 4) nīrūka—an explanation of difficult Vedic words, 5) jyotisa—astrology, 6) kalpa—the ceremonial process of Vedic ceremonies for yajña.

Vedānta—conclusion of Vedic knowledge; The Upaniṣads are the latter portion of the Vedas, and the Vedānta-sūtra summarizes the philosophy of the Upaniṣads in concise statements. Therefore the word Vedānta especially refers to the Vedānta-sūtra (see uttara-nītīmāndūra); Śrīmad-Bhāgavatam is considered to be the natural commentary on Vedānta-sūtra by the same author, Vāyādeva. Therefore, in the opinion of the Vaiśnavaśas, Śrīmad-Bhāgavatam is the ultimate conclusion of Vedic literature.

Vedānta-sūtra—(see Vedānta).

Vedic—of the Vedas.

veṇuv-kara—with a flute in His hands.

vibhīmāṇāḥ—the separated parts of Bhagavān.

vibhu—Bhagavān, who is all-pervading and boundless.

vibhūti—Bhagavān’s divine opulences.

vibhūti-svarīpa—the form of opulence; the devatās are Bhagavān’s forms of opulence.

vibhūtimat—that which has most qualitites.

vibhūti-tattva—categorical knowledge concerning the variegated opulence of Śrī Krṣṇa.

vibhūti-yoga—yoga through comprehending Śrī Krṣṇa’s divine glories.

vidvat pratliti—perception based on transcendental knowledge. By this, Krṣṇa’s bhaktas, who are endowed with conscious vision (cit caksu) realize His human form to be directly the abode of sac-cid-ananda. (11.52)

vidyā—knowledge

vidyā-ṛti—the function of real knowledge.

vīra—without age, ageless; a characteristic of a realized person; freedom from old age, eternally youthful.

vījñāna—freedom from the desire to enjoy sense objects; a characteristic of a realized person.

vījñāna—pure mind; a type of yoga yukta jñāni. (5.7)

vījñāna—realization of divine knowledge; realization of Śrī Krṣṇa’s mādhurya (sweetness).

vījñānamaya—one of the five puruṣas (stages of a person’s development), wherein one perceives everything in terms of realizing the tattvas of the sātrā (13.5)

vikalpa—the mind’s function of doubting and introspection; a necessary function of spiritual realization before sāñkāla (determination and realization).

vikarṇa—activity disobedient to Vedic injunctions; sinful activity. (2.47)

vikṣāta—bloomed; a description of the heart of a mukta-jīva.

vimśtya—not liable to death, immortal; a characteristic of a realized person; no possibility exists of becoming degraded.

vinukta—a distinguished person even amongst lorded souls.

vipra—stirred within; inspired; a brāhmaṇa learned in sāstras dealing with transcendence.

vīra-rasa—the mellow of chivalry; one of the twelve gaṇa-rasas (secondary mellow).

vīra-puruṣa—the universal form or complete Cosmic Being who has authority over all of the devatās (see adhīdātā).

Virocana-ānaṛa, son of Prahlāda Mahārāja and father of Bali Mahārāja.

vīrya—heroism.

visarga—the secondary creation performed by Brahmājī, the second of the ten topics of Śrīmad-Bhāgavatam; activities of the conditioned soul and his perpetuation of the conditioned state.

visya-dalamanaina—subservience to Śrī Krṣṇacandra as the object of rasa.

visya-pracaṇā buddhi—intelligence which tends towards the objects of sense gratification. (2.69)

viśeṣa—unique, special.

viṣmaya—wonder.

viṣmaya-rasa—the mellow of astonishment.

viṣṇu—ni (pervasive) nu (person); one who is all-pervasive; the Supreme Lord of the cosmos.


viśuddhātmā—pure intelligence; a type of yoga yukta jñāni.

viśuddha-bhagavad-bhakti—supreme purely devotional service to Bhagavān, (see kevala bhakti).

viśuddha-bhakti—devotion freely from selfish desire.

viśuddha-jñāna—pure knowledge.

viśuddha-tattva—the state of un-alloyed goodness which is beyond the influence of material nature. Śrīla Śrīdhara Svāmī gives the following definition: “The self-revealing agency of the cit-śakti through which the Lord and His paraphernalia are revealed to the devotee. Because it has no contact with the external (material) energy it is known as viśuddha-tattva. viśuddha-svarīpa—the pure constitutional position of the jīva. When thus situated, the jīva can render service to Bhagavān.

viśuddha-tattva—categorical knowledge which is untouched by the influence of mental speculation; re-revealed knowledge.

viśuddha-viṣeṣa—especially pure.

viśuddha-viṣeṣa-dhāma—the abode of utter purity.

viśva-rāpa—the universal form. (Ch. 11)

viśvedeśa—a class of devātā worshipped daily by Vedic householders to become free from sins incurred by paīṣa-sūna; the letter inherent harming of living beings. (see 3.13)

viśvarāpa—the universal form.

viśvarāpa-upāsaka—a worshipper of the universal form.

viśvarāpa-upāsana—worship of the universal form. (9.15)

viṣeṣo mukham—whose faces are on all sides; four-headed Brahmā.

Viṣeṣa-vāra—Lord of the universe.

vītāṇa—fallacious argument.

vīvarta—to mistake one object for another; illusion. (9.4)
viveka—wisdom, discrimination.
vraja—lit. You should go (to My own shelter). In other words, “You should go to the land of Vraja, where Śrī Śrī Rādhā-Mādhava engage in Their āsta-kālīya-nītya-tīlā (daily eight-fold eternal pastimes). (18.66)

Vraja-nandana—Śrī Kṛṣṇa, the son of the king of Vraja.
vrața—A vow undertaken for self-purification and spiritual benefit.
Vṛṣṇi—a king of the Yadu dynasty.
vyaṭī—a person.
Vyāsa—the literary avatāra; the compiler of Vedas, Purāṇas, Upaniṣads, Brahma-sūtra and Śrīmad-Bhāgavatam.
vyaṇvasya-ātmika buddhi—determined, one-pointed intelligence.

Yādava—Kṛṣṇa, the best of the Yadu dynasty.
yajamāna—he on whose behalf a yajīa is performed.
yajīa—1) a sacrifice in which a deity is propitiated by the chanting of prayers and mantras and the offering of ghee into the sacred fire. 2) any kind of intense endeavour which is directed at achieving a particular goal.
yajīa-sāthi—the place where yajīa is offered.
yāka—ghost or spirit.
Yama—Yamarāja.
Yamarāja—the demigod who chastises sinful persons after they leave their bodies.
yasī—fame.
Yaśodā mātā—Kṛṣṇa’s mother.
Yaśodā-nandana—the son of Yaśodā.
yatāma—self-controlled.
yatayāḥ—plural of yāti (saint or sannyāśi); persons who make spiritual endeavour by performing strict vows.
yāti-dharma—the spiritual principles to be cultivated by a renunciant; a sannyāśi takes a vow to give up personal sense-gratification to please Kṛṣṇa’s senses and preach the message of Kṛṣṇa to the conditioned souls.
yatlāva— an endeavouring person; one who takes a staunch vow.
yauktika-pratīti—perception based on reasoning; one of the three types of perceptions related to Kṛṣṇa’s eternally blissful form by deus and persons who are proud of their jñāna. (11.52)
yavana—Turks.
yājātmā suprasīḍatī—yajā by which; ātma—the self; suprasīḍatī—becomes completely satisfied. (S.B. 1.2.6) The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.
yoga—spiritual discipline to link one with the Supreme; to stabilize the mind so that it is not disturbed by sense objects.
yoga-aṅgavya—mystic opulence; to make the impossible possible.
yoga-bala—the strength achieved by yoga practice.
yogamāyā—the internal spiritual mystic potency of the Lord which engages in arranging and enhancing the Lord’s pastimes. (3.25)
yoga-misrā bhakti—bhakti mixed with yoga, but where bhakti predominates.
yogārūḍha—adept in yoga. (6.3...)
yoga-arukaṇa—one who desires to perform yoga and has just begun climbing the yoga ladder (6.3...)
yoga ātmā puruṣa—Paramātmā.
yoga-vīt—a knower of yoga.
yoga-vittama—the best knowers of yoga. (12.1)
yoga-vittara—the better knowers of yoga. (12.1)
yoga-yajīa—sacrifice through performance of aṣṭāṅga-yoga.
yoga-yukta-jiñānti—a jñāni who performs niṣkāma karma yoga. (5.7)
Yogēśvara—Śrī Kṛṣṇa, the supreme master of mystic power.
yogi—one whose heart remains connected with Śrī Bhagavān; one who endeavours for spiritual perfection.
yojana—a measurement equal to eight miles.
yoga—The four yugas or Ages: Satya, Tretā, Dwāpara and Kali.
yoga-avatāra—the avatāras who teach the yoga-dharma in the four ages; in Satya-yuga the avatāra was Śukla. He taught aṣṭāṅga-yoga. In Tretā the avatāra was Yajñā-mūrti. He taught agnihotra-yajña (fire sacrifice). In Dwāpara-yuga the avatāra was Prthu Mahārāja. He taught Śrī-mūrti-sevā (Deity worship) and in Kali-yuga, the present age, the avatāra was the most glorious and magnanimous Śrī Kṛṣṇa Caitanya Mahāprabhu who inaugurated the hari-nāma-sankirtana-yajña.
yukta-tamaḥ—the best of yogīs.
yukta-vairāgya—appropriate renunciation, where all things are properly utilized in Śrī Kṛṣṇa’s service.