Inhoud -
Lexicon of Names, Essential Terms and Sanskrit Words, to the Śrīmad Bhāgavatam and the Bhagavad Gītā

Aadhar, Enschede 2008
Introduction

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

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

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

The as from now in s p a c e s represented words indicate that they are described in this lexicon and online http://bhagavata.org/glossary can be reached and referred to by the link on them. Other terms and book titles not further explained, but not proper names, are indicated in italics. The numbers found with the words, with or
without an S.B. or else an B.G. before them, indicate in which part of the Gītā (B.G.) or the Bhāgavatam (S.B.) the terms are found described in their context. For instance S.B. 3.1: 5 means: Canto 3, chapter 1, verse 5. And B.G. 12: 45 means chapter 12 verse 45 in the Gītā. A singular 6.8 means: Canto 6 chapter eight of the Bhāgavatam. An incidental C.C.-indication refers to the Caitanya Caritāmrita, the 'New Testament' in which the life of the vāishnava reformer Lord Caitanya is described who founded the mission, that brought this knowledge to the West. The abbreviation pp refers to purport, the explanation of the meaning of a verse offered by the tradition. Sometimes there are references to songs and pictures to be consulted on the respective page online - see bhagavata.org/glossary - by means of a link. The images used are original hand-cut template-art from Mathurā, Krishna's city in India.

A

Ācārya: bona fide, self-realized, spiritual teacher (guru) who instructs by example in representing the pārama and whose statements can be verified in the scriptures.

Ādhāra: basis, fundament, foundation (tapas is the ādhar of the teaching of Krishna).

Ādhi: place, situation, (see lokā).

Ādityas: the twelve demigod sons of Aditi.

Ādi-śesha: ('the secondary from the beginning') also Śesha-nāga or Ananta-śesha: the snakebed of Garbha Vīshnū. Represents the secondary matter in the service to Kṛishna. Portion of Sankarśana and is sometimes also so named. (see also Ananta, Sankarshan and S.B. 5.25)

Āgastya: 'He whose senses are not independent': a great sage, a seer, son of Kumbha, the pot. Residing in the Malaya hills he worshiped the Lord (6.3:35). Was with Vāsishtha born from the seed that Mitrā and Varunā deposited in a clay pot when they saw Urvāśī. He wed the first daughter of Malayadhvaja and from her was born a son called Drdracyuta. (4.28:32) He cursed the king of Pandyā to become an elephant because he failed to receive him properly when he roaming the Malaya hills payed an unexpected visit. That elephant is known as Gajendra.

Āryan: 'He whose senses are not independent': a great sage, a seer, son of Kumbha, the pot. Residing in the Malaya hills he worshiped the Lord (6.3:35). Was with Vāsishtha born from the seed that Mitrā and Varunā deposited in a clay pot when they saw Urvāśī. He wed the first daughter of Malayadhvaja and from her was born a son called Drdracyuta. (4.28:32) He cursed the king of Pandyā to become an elephant because he failed to receive him properly when he roaming the Malaya hills payed an unexpected visit. That elephant is known as Gajendra.

- A name of S'iva.

Āgnidhra: son of Priyavrata and grandson of Manu. He desired a woman from heaven and thus won the hand of the apsara Pūrvacittī. Thus he had good offspring like Nābhi, the father of vātāra Rīs hābha (see 5.2).

Ākūti: one of Svāyambhuva Manu's three daughters and the wife of Ruci (see 4.1)

Ānakadundubbi: another name for Vasudeva, the father of Lord Kṛishna, as the one who gave the Lord His place of birth (see 9.24: 28-31).

Ānanda: heavenly bliss, see also sat-cit-ānanda, eternity, consciousness, and happiness as the fundamental qualities of Divine consciousness.

Āranyaka: name of a class of religious and philosophical writings closely connected with the brähmanas and called so because they were either composed in forests or studied there. The upanishads are considered to be attached to them (see also Vedas).

Ārati: lightoffering; ritual at which before the idol, His arcā-form (see Mūrti), flowers, water, incense and light are being offered.

- One of the nine activities of devotional service (see bhāgavata dharma).

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

Ārunis: saintly persons headed by Ārunī, also called Uddālaka, who is a renown brāhmaṇ teacher, son of Aruna Aupaveśi and father of Śveta-ketu (10.87: 18).

- Superior yogis.

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

Āsana: bodily postures (see sahthānga - yogā).

Āśrama: refuge for the spiritual seeker.

- Department of spiritual life. Four kinds:
- The perfect knowledge of the soul itself.
- Going through these stages makes it possible to achieve full selfrealization before one abandons the body. Thus one does not return to the material world and is one liberated from the cycle of birth and rebirth. (see also s a m s ā r a, m u k t i)
- Remote hut serving as a place for meditation.
- Place or space where one together strives for selfrealization, a hermitage.

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

Āsutosha: name for L o r d Ś i v a as the one who is quickly pleased (see e.g. 9.9: 8).

Āsuram bhāvam āsrita: plainly atheistic persons.

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

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

- The soul is eternal, does not dwindle, is pure, the being of God and man, that belongs to having a body (7.7: 19-20).

- The being of God and man,
- Selfremembrance in alignment with K r i s h n a,
- The end of the illusion of I (see a h a n k ā r a).

Ātmānandis: devotees who in seclusion with K r i s h n a a want to stay alone and do not preach.

Ātmā-jyoti: 'the light of the soul'. Spiritual knowledge (see also v i d y ā, āt m ā - t a t t v a and B r a h m a j y o t i).

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

Ātma-ivedanam: full surrender to K r i s h n a. Final position of the ninefold process of devotional service (see b h ā g a v a t a - d h a r m a). Surrender to K r i s h n a from the inside (see also c h a i t y a).

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

- The perfect knowledge of the soul itself.
- The reality of the soul under the authority of regulation (see n i y a m a).

Āyu(s of Āyur): the son of P u r ū r a v ā and U r v a ś ī, the sage ruling over the month Pushya or Pausha, December/January (see 12.11: 42).

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

Abhiniveśa: one of the five k l e ś a s, the hindrances on the path of selfrealization: the attachment to life.

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

Acinthya-bhedābhedā-tattva: Lord C a i t a n y a's doctrine of K r i s h n a as the "inconceivable oneness and difference" of God and His energies (see also s i d d h ā n t a).

- The heuristic, the rule of thumb of the C a i t a n y a-v a i s h n a v a who poses: He is Me, but I am not Him; He is the unity in the manifold of the to Him only qualitatively equal parts and parcels; He is the Person of God that is the universe, of which I am only a part k a l ā (ekatvena prthvīkṛtaḥ bahudhā B.G. 9.15).

Ācuyta: (literally: someone who never falls); the Infallible One, said of K r i s h n a.

Adbhuta: wonderment, amazement or bewilderment as an indirect r a s a.

Adharma: godlessness, neglect of duty, the counternatural, injustice, irreligion (see also d h a r m a).

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

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

- See also: m ā y ā v ā d ī.

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

Adhibhūtam: material nature.

Adhidaiva: the universal form of the Lord called adhidaiva (see B.G. 8.4)
Adhidaivika, adhyātmitka, adhibhuṭika kheṣas: hindrances stemming from resp. nature, oneself and others, see further kṛteṣa’s.

Adhikāri: devotee.

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

- Kṣaṁṣṭhha: beginners (bhaktas). At this level one develops:

  - Śrāda: faith;
  - Sādhu-sanga: association with devotees;
  - Bhajana-kriya: the regular spiritual practice of chanting the names reading the scriptures and such; this stage bridges to the next level via dhākisha.

- Madhyama: advanced (the initiated). At this level one develops:

  - Bhava: a strong emotional experience, ecstasy, of relating to Kṛishna.
  - Premā: full-blown love of God.

- Uttama: pure devotees stable in transcendence (devotees reading the scriptures and such; this stage bridges to the next level via dākshina).

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

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

Adhoksha: name for the supreme Personality, Viṣṇu or the Viṣṇuvaṭāra as being situated above and beyond the senses.

Adhvaryu: the priest reciting the yajurveda mantra at the beginning of a sacrifice (see also ritvik).

Adhyātmca-taṇḍava: someone exclusively depending on Kṛishna.


- One of sage Kaśyapa’s wives (see S.B. 8.16 & 17).

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

- S.B.: 7.15: 63-65 (63) To the observation that, like with the substance of the threads of a cloth, the effect and cause (of this existence) are one because ultimately setting them apart constitutes the unreal, does one speak of the conception of oneness (bhāvādvaita, see also B.G.: 18: 16). (64) In all activities of the mind, the words and the body directly to be of dedication unto the Supreme of the transcendental Absolute, o Yudhishthīra, is called oneness in activities (kriyādvaita, compare B.G. 9: 27). (65) When the ultimate goal and interest of oneself, the wife and the children, the others or whatever living beings is one, is that oneness called oneness of interest (dravyādvaita).

Advaita-ācārya (Advaita Prabhū): Pāṇḍita - tattva - incarnation of Mahā - Viṣṇu. The oldest associate of Lord Caitanya responsible for seeing His descend into the material world.

Aghampāpāṇ: serious sin.

Agni: the demigod ruling fire.

Agni-traya: name or the three sacred fires, called respectively:

- Garhapatya: the fire from which sacrificial fires are lighted.
- Ahavanīya: the fire prepared for receiving oblations, especially the eastern of the three fires burning at a sacrifice.
- Dākshina: the fire to the south, the fire of collecting, where the cooking is done.

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

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

Ahamkāra (Ahankāra): falsification, false ego derived from being identified with the body is the seat of fear. In the behavioral science of psychology often called neurotic, viz, spiritually ineffective, because of being estranged from the True Self or self-ideal (Kṛishna, see also aṣmīta). Also commonly called simply ego. One cures from the neurosis of false identification by restoring the priority of the regulative principles defining the humanity (see vīdhi) or, in other words, by accepting the authority of Kṛishna and His representatives (see ācārya, pāramparā, gurū, māyā, vādai). If one refuses this, one troubled by a nātrahās (non-virtues) and klesa (hindrances) or with symptoms of psychic dysfunctioning: repression (ignorance, lack of consciousness, unknowing, see a vīdya), projection (dveṣa), fear (fobias, bhava), and obsessive compulsory behavior (the counter-natural, hysteria, perversion, false religion or adharma).

- The illusion of I' and 'mine' as discussed in e.g. 29: 2, 4.28: 17, 4.29: 5, 5.5: 8, 6.16: 41, 10.85: 17, and 11.28: 15.

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

Airāvata: the elephant of Indra.

Aja: (the Unborn One) name of Kṛishna referring to His eternal transcendental nature.

- Name of the Supreme Personality of God, "He who is unborn".
Ajana: 'being unborn', name of the Lord as the Unborn One.

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

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

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

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

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

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

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

Amrit: nectar, the nectar of the Gods. A substance procured from the churning of the ocean of milk (see canto 8.7, 8.8, 8.9 and 8.10)

Amśa-avatāra: (partial descend of the Lord) the Lord incarnates to inspire the inner life, but then for one particular purpose only (see also C h a n a and A v a śu d e v a of the con-

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

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

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

Anarthas: (non-goals) unwanted quality, divided in six: k ā m a: lust, k r o d h a: anger, l o b h a: possessiveness, m a d a: pride, m ā t s a r y a: envy en m o h a: delusion.

Anasūyantah: life without envy.

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

Angamejayatva: instability of the body.

Angas: limbs, accessories of the V e d a, viz. Ś i k s h ā (phonetics; how to represent vocal sounds by signs and written characters), k a l p a (the ritual, prescriptions of rules for ceremony and sacrifice), V y ā k a r a n a (grammar; the art concerned with the right use and application of the rules of a language), c h a n d a s (prosody: syllable accents; the laws of versification or metrical composition) J y o t i s h a (astronomy), N i r u k t a (etymology: to retrace the original meaning of single or composite terms).

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

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

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

- Far relative of Bharata (5.9: 1).

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

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

- Sage begotten by Pushkarinī in U l m u k a (4.13: 17)

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

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

- A descendant of V i s h n ī

- The rope for fasting cattle.

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

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

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

Antardhāna: 'disappearance', V i j i t ā s v a or 'he who won the horse', the son of P r i t h u who retrieved the by l n d r a stolen horse of the A ś v a m e d a sacrifice held by A t r i after the demise of king V e n a (see S.B. 4.24: 3).
Anu-ātmā: the atomic minute soul that is part and parcel of Kṛishṇa (see also vībhū-ātmā en jīv-ātmā).

Anuloma: the father is of a higher class than the mother as opposed to pratiloma, the reverse situation (see 11.20: 2). Other divisions are: - The vaidehakas consist of those born of a sūdra father and brāhmaṇa mother, - the sūtas are those born from a kṣatrya father and a brāhmaṇa mother or from a sūdra father and kṣatrya mother. - The mūrdhāvasiktas are those born of a brāhmaṇa father and kṣatrya mother. - Ambasthhas are those born from a brāhmaṇa father and vaśya mother and sūdra mother or of a kṣatrya father and vaśya mother.

Anukarana: imitation, blind following, third class devotion (see kānistha).

Anusarana: to follow, in accord to serve to one's own nature in devotion; with an initiative of one's own. Second and first class devotion (see mādhyama and nīyama).

Aparigraha: 'not spoken by a material person' (see śruti).

Aparvarga: the way towards liberation as revealed by Kṛishṇa. (see also kāivalya-panthā). There are four stages of yogic evolution: that of kārmam-, jñāna-, aṣṭhaṅga-toḥakti-yoga (zie ook trika-kaṇḍa).

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

Aparigraha: to be without possessions (or possessiveness), nonacceptance of gifts. (see yamā and niyama).

Apauruṣa: not spoken by a material person' (see śruti).

Apavarga: four stages of yogic evolution: that of kārmam-, jñāna-, aṣṭhaṅga-toḥakti-yoga (zie ook trika-kaṇḍa).

Apāna-vāyu: one of the internal bodily air-movements, which through the aṣṭhaṅga-yoga-system can be controlled. The apana-vāyu goes downward.

Asāṃprajnatasamādhi: unintentional, natural absorption in Kṛishṇa, non-negative, non-positive, without false ego (see saṁādhi and dharma-mava-gha-samādhi).

Asāṃsa: to detach oneself from material consciousness.

Asat-kāla: time assuming a certain form and with that is falsified (e.g. standard time). This term is not directly mentioned in the sāstra-it is used for modern preaching to connect two essential terms. There is mention though of the kālā-kūṭha (‘false time’) also called hāla (a hāla) poison that was produced by the churning of the ocean and which Lord Śiva drank. (see kāla, 8.7: 18 en 8.6: 25).

Asāṃgha: the demigod in charge of Pitriloska, the world of the ancestors. One of the twelve sons of Adīti (6.6: 38-39) and Kṛṣṇa, the demigod in charge of Pitriloska, the world of the ancestors. One of the twelve sons of Adīti (6.6: 38-39) and Kṛṣṇa.

Asati: a sage, not to confuse with Aruni - see before-, mentioned in 4.6: 1 and 6.15: 12-15.

Arati: economic activity, economic development, profit. One of the four main goals of a material life (see prushārtha’s)

Aruṇa: born many scholarly sons among whom Lord Brahma and Kṛṣṇa officiating for Yaśoda and Parantapa.

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

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Ashthāṅga-yoga: the eightfold path of yoga. Self-realization in eight consecutive phases: austerities (yama), observances (niyama), sitting postures (aṣṭhaṅga), breath control (prānāyāma), turning inward (pratyaṅgā), concentration (dhyāna), meditation (dhyāna), absorption, oneness (saṁādhi).

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Asita: an ancient authority on the Vedas. One of the masters of perfection that are the wandering spiritual educators (6.15: 12).

Asmitā: the illusion of I and Mine. Identification with the material and the notion of being the proprietor. Opposes the term soul and sharing. (see kīlaśa, jīvātmā, nīrmatma and ahārmāra).

Asteya: non-stealing, free from unrighteous appropriation (see yāma).

Āsura: (lit.: not of Sūrya, the sungod of sūra, the light, the enlightened one, a demon, someone going against the rules, someone of darkness, an atheist, an unenlightened person of desire driven by lust and anger (see also sūra and Rākṣasā's).

- Anyone who does not follow scriptural injunctions and whose only aim in life is to constantly enjoy worldly pleasures.
- Purely demonic being who publicly opposes the principles of the religion.
- Malicious monster of the kind that with Kṛishna's stay on earth fought against Him.

Aṣubhāt: evil fate avoided by the knowledge of action (see karmā and B.G. 4.16 & 9.1).

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

- Method to take leave of worldly attachments and status.
- The sons of Sāgaras were burnt to ashes when the horse of their āsvamedha-sacrifice was found in the āśirasma of sage Kāpila whom they offended for it (see 9.8).

Āsvattha: the holy fig tree, also called bodhi or pipāla, the holy fig tree. Mentioned in the Gāvām (11.16: 21 and 11.30).

Āsvatthāmā: the evil son of the great military leader Dronācārya who murdered the children of the Pāṇḍavas.

Āsvins, the Āsvini Kumāras: twin gods responsible for medical care and herbs born from Viṣṇu and his wife Vadāvā. They gave sage Cānaka a youth and thus achieved a share in the soma-rasa that before was denied to them. They received the protective shield of mantra's that made them immortal from Dādhyāṅca (zie: 4.7: 5, 5.23: 7, 6.9: 52, 8.13: 10, 9.23: 11).

- The twins Kula en Nakula of the Pāṇḍavas are regarded as incarnations of them.

Atri Muni: one of the ten māhārīshis born from Bṛāhmaṇa. Received from Kardama his daughter Anasūyā in marriage (3.24: 22).

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

- The wife of Atri Muni, named Anasūyā, bore three very famous sons: Dattatreya, Durvāśā and Śoma (the moongod), which are (partial) incarnations of respectively the Supersoul (Viṣṇu), Lord Śiva and Lord Bṛāhmaṇa. (4.1: 15 and 9.14: 2).

- The sage which was involved in a conflict between Nṛdrā and Priyhus about stealing a horse (see 4.19).

AUM: see omkāra.

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

Avadhūta: a saint of full renunciation, someone unconcerned about the things of the world like clothing or even being clean (see e.g. Rīshabhā).

- Is discussed by Kṛishna as as having 24 masters (in 11.7,8 & 9).
- Is questioned by Parākśīta in 7.13.

Avaroha-panthā: the materialist wants to understand everything by the āvara-pāntha - the path of argument and reason - but transcendental matters cannot be understood in this way. Rather, one must follow the avaroha-panthā, the process of descending knowledge, the path of surrender to the pārāmāra and acceptance of spiritual knowledge.

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

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

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

Avatāra: descend of the Supreme Lord. Two kinds: viṁśātī- and āvesa- avatāras: resp. more or less powerful or empowered. Also divided in prabhāva temporary, less known (as the Mohini, Viṣṇu and Hāmas forms) and prabhāva eternal incarnations (like Kṛishna and Rāma) with all opulences; and vaibhāva, partially potent like for example Kūrma, Mātsya, Nārāyaṇa, Viṣṇu, Hayagrīva (see further purport C.C. adi. 2.97).

- A plenary expansion of the Lord.
- The empowered devotee of the Lord.
- Deductive process of the descending of the (Super-) soul in matter.
- Purport CC madhya 20.246: The gunā - avatāras are three — Lord Brahmā, Lord Śiva and Lord Viṣṇu.
- All avatāras in Kāli-yuga after Krishnāra are, except for Kālki, channa - avatāras or covert incarnations operating as a devotee, a son or a prophet of Himself.
- Of the Purusha - avatāras there are also three, the three Viṣhnu-s.
- Of the līlā and Viṣhnu - avatāras there are a countless number.
- Of the avatāras who appear during the reign of each Maṇu, known as maṇvantara - avatāras or also vaibhava-avatāras, there are thus listed fourteen.
- Yajña and Vāmana are also counted among the līlā - avatāras and Rishabha under the sakti-aves' a-avatāras.
- The four yuga - avatāras are: (1) sukla (white) in Satya - yuga (S.B. 11.5.21), (2) rākta (red) in Tretā - yuga (S.B. 11.5.24), (3) āyama (dark blue) in Dvāpara - yuga (S.B. 11.5.27) and (4) generally kṛṣṇa (black) but in special cases pīta (yellow) as Caitanya Mahāprabhu in Kāli-yuga (S.B. 11.5.32 and 10.8.13).
- Of the avatāras are categorized into (1) forms of divine absorption (bhagavad-avesa), such as Kapiladeva or Rishabhadeva, and (2) divinely empowered forms (sakti-avesa), of whom are seven foremost.
- (see further channa, svayamrūpa and Viṣhnu - tattva - avatāra, gunāvataāra, yugāvataāra, amaśa - avatāra, purusha - avatāra, līlā - avatāra, maṇvantara - avatāra, sakti-avesa' avatāras and see S.B. 2: 7, for a description of Viṣhnu - avatāras).

**Avidyā:** ignorance born from 'the shadow of Brahmā', darkness, unknowing. In five kinds:

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

- First introduced in 3.12: 2 as: First came about [as the five types of ignorance:] the idea that one would die [andhatāmisra]; then indignation [tāmisra], next all the craving of infatuation [mahāmoha] and then there was the delusional of error [like identifying oneself with the body, etc., moham] as well as the darkness of the nescience about one's own engagements [tamas].
- As a mode of nature (see guna): tamas or slowness.
- One of the five kleśa-s.

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

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

**Ayodhyā:** city of Lord Rāma and the kings of the ērya-vmśa.

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**Bādarāyana:** name of the father of Śukadeva, Vyāsa deva to his meditating in Badarikāśraṃa.

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

**Bāna:** 'arrow' an asura protected by lord Śiva who had a thousand arms and also was called Bānāsura. His daughter Uṣhā attracted Aṅiruddha, Kṛṣna's grandson. With Aṅiruddha being captured then ensued a terrible battle between Kṛṣna and Śiva and his followers (see 10.62-63).

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

- Badarikā means the fruit or berry of the jujube. It is the name of one of the sources of the Ganges and the neighboring hermitage of Nāra - Nārāyana.
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**Lexicon:**

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- As an illustrious place of pilgrimage also called Visālā.
Balarāma: (strength of joy) Kṛiṣhna's first Penance portion operating as His elder brother. Also named Baladeva and Rāma. He is the protector and teacher of the devotees. Is also considered as Bhagavata (see also sānkarsana).

Bali Mahārāja (bali means: oblation): a king who became a great devotee by surrendering everything to Lord Vāmana the Lord who appeared as a dwarf-brahmin, (see 8.19).

Banyan: (ficus benghalensis) asian sacred tree also called barh with areal roots and many trunks spreading wide. Starts its life as a parasite (see also pipal a and aśvatthā).

Barhishat: see Pracīnabarhi.

Barhismān: see Pracīnabarhi.

Battle of Kurukshetra (named so after the holy place where the battle occurred): a struggle five thousand years ago of the Pāṇḍu denying the sons of Dhṛtarāṣṭra their rule over the earth. After only eighteen days of fighting, in which 640 million warriors were killed, achieved the sons of Pāṇḍu the victory.

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

Bethel: tasty nut that chewed colors the saliva red. An activity cherished by Kṛiṣhna and popular in India.

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

Effective ingredients: 0.3 to 0.6% alkaloids mainly arecoline, 14 to 18% fat oils, 15 to 25% tannin (arekared).

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

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

Bhāgavata: indication for all and everything that is in service with the Lord, including the Lord Himself (see Bhagavān).

- The personalistic school, adhered by those believing in God as being the Supreme Personality and who Him therefore, contrary what the māyāvādīs do, serve in devotion.

- The book Bhāgavata: the Śrīmad-Bhāgavatam.

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

Bhāgavata-dharma: devotional service in nine divisions: śrāvanam (listening), kīrtanam (singing), Vishnu-smaranam (remembering), pādāsevanam (visiting, helping), arcanam (worship of the idol), vananam (prayer, japa), dāśyam (deliver service), sakhyam (friendship), Ātmānivedana m (surrender); (see 7.5: 23-24).

- Also in six: Therefore unto You, o Best of the Worshipable, do I offer my obeisances with prayers and perform I worship, do I work for You, do I remember You, attend to Your refuge and do I always listen to the talks about You; how can without such devotional service unto You in all these six forms a person attain the bhakti that is there for the best of transcendence. (S.B.: 7.9.50).

Bhāgavata-saptāha: public reading of the complete Śrīmad-Bhāgavatam for the time of a week, to the example of Śukadeva Gospāmī who did so before king Parīkṣit.

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

Bhārata-varsha: (the land of Bhārata) the name of the region with mountain Meru located in the center of Iīlavitaravarsa, in the midst of all varsha's or regions of living.

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

- Name for the land that we now call India.

Bhāratī: see Sarasvatī.

Bhārgava: relating to or coming from Bhṛigu.

- There is a Kavi Bhārgava: another name of Śukrācaraya (see 4.1: 45).

Bhāya: affection and love for Kṛiṣhna. Follows śraddha dāhā.
- The phase preceding the transcendental love for the Lord.

- To be well matured in bhakti means means to be matured in three stages of being emotional with Krishna's help:

- svāyam-bhāva or primary love, the type of emotions of having a loving relationship with the Lord, called direct bās a's. They are provoked by vibhāva: emotions raised by devotees, Krishna Himself and items connected to Him.

- ambabhāva or consequent love, that what follows the relationship in the sense of specific emotions like laughing, crying, singing. There are also surging emotions called vyabhicāri-bhāva that come and go like excitement, shyness and jubilation. These are emotions also called indirect rāsās.

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

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

- Honorary title for the Supreme Personality. Next to the Vishnu-avatāra also used for Śiva, Vyāsa and Brahmā to express the meaning of their greatess.

- Highest level of self-realization after brahma n and paramātmā (1.2: 11).

- His nanda-aspect (see sat-cit-ānanda).

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

Bhajan: sacred songs in bhakti-yoga, devoted singing, usually to the service of one or more holy names (see also Krishna bhajan).

Bhajanānandibhakta's who do not preach, but do sing.

Bhakta: devotee (see also adhikāri), practitioner of bhakti-yoga, in three kinds:

- Ātmānandis - those who see solitude with Krishna and do not preach.

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

- Ghostyānandis - surrendered devotees living together taking the risks and load of preaching (see also vaishnavayogi).

- Devotee of Lord Krishna, also the name for a beginner (see also uttama).

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

Bhakti: devotion, devotional service to Lord Krishna, love of God, in nine phases of emancipation (see bhagavata dharma, sādhana-bhakti and kevala-bhakti). See 7.9: 9 about its unique property (see 11.27).

- 'Bhakti may be considered in three stages, called guni-bhūta, pradhānī-bhūta and kevala, and according to these stages there are three divisions, which are called jñāna, jñānamayī and ratti, or premā: that is,
simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called māna-bhūti. When one comes to the stage of jñānāmamāya, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma. (Prabhupāda, 10.3: 32 purport).

Bhaktivedēvi: the divine female representative of devotional service.

Bhakti-rasāmrita-sindhu ('The nectar-sea of pure love'): the authoritative explanation, the masterpiece, of Śrīla Rūpa Gosvāmī, in which he in detail expounds on the practice of devotional service. A manual of bhāk ti written in Sanskrit in the sixteenth century.

Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda (Bhaktisid-dhānta Sarasvati Thhākura): the spiritual master of Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda. (see also pār am pār ā).

Bhaktivedāntas: spiritualists who by execution of devotional service in full have realized the conclusion of the Veda's (see also veda n a and śi dd h a n t).

Bhaktivinoda Thhākura, Śrīla (1838-1914) The spiritual master of Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda (see also pār am pār ā). The son of Mahārāja Dāsāchārya (Bharadvāja), one of the seven sages of this mānva n a t a r a (see r i sh hi and 8.13: 5).

- From Bharata, the son of Dushmanta (see below), were by his three wives all the sons killed in fear of their possible inferiority, so that with him being frustrated the Māru t a s delivered him Bharadvāja. He was so called (a burden to both) because he in the procreative act had objected to both his parents, Māmatā and Bṛhadāpa, of giving him life from an illicit bond. His parents then both turned away from him (see 9.20: 35-39).

Bharata:

- The eldest son of Emperor Daśaratha and elder brother of Lord Rāma who kept his place on the throne while Rāma in exile was defeating Rāvana to free Siṭā (9: 10 & 11).

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

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

Bhaumāsura (Bhuama): son of the earth goddess, also called Nāraka. He was the demon holding captive 16,000 princesses in Pragyotisha-pura who were freed and taken in marriage by Kṛṣṇa (see 10.59).

- A demon according the Viṣhnu-pura of Lord Vāraha becoming a touching mother earth lifting her up from the ocean (see 3.13: 31).

Bhava: Śīva as the Lord of existence (see e.g. S.B.: 3.4).

Bhayānaka: abhorrence as an indirect ras a.

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

- Lord Kāpi lā: By no other than Me, the Supreme Lord and ruler as the original person, the Soul of all souls, can the terrible fear [of birth and death] be forgotten. (3.25: 41). To the one who discriminates between himself and another, having a different outlook to his body, I, as death, will cause great fear (see a h a n kār a r a and 3.29: 26).
- Lord Brahma: No living entity in acceptance of a material body can escape His order; not by austerity and education, not by yoga, by one's strength, intelligence and for sure never either by one's opulence, the virtue of one's duty, by an external power or any personal endeavor. Directed by the unseen, do the living entities accept to be bound to a material body, for birth, death, sadness, illusion, constant fear, happiness and distress and for what they should do to their karmas (see 5.1: 12-13).

- Swami Prabhupada's original first name was Abhaya: the one fearless.

- The Lord as the protector of the devotees is called the sure shelter of freedom from fear (see Prahlada C.C. 2.86).

- Lord Krishna: That will by which one never puts to flight, drives back the enemy.

- Lord Sridhama: The leader of the (seven or ten greatest) sages in the universe. Sages are sometimes called 'sons of Bhrigu' (see also rishi, maharishi).

Bhūtas: (living beings), the spirits, the dead, attendants of Lord Siva.

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

- The greater universe, SB 6.16: 48.

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

Bibatsa: being terrified as an indirect rasa.

Body, Spiritual: original form of the living being. It consists of the elements sat, cit and ananda (sac-cid-ananda), respectively: absolute eternity, knowledge and bliss (see also: svarupa). The greater universe, SB 6.16: 48.

Bilvamangala Thakur: great devotee, who wrote books with descriptions of the intimate pastimes of Lord Krishna.

Brāhma or brahma-jñānas: brahmin, priest, wise, intellectual. The highest class in the vedic society (see also varna).

- Someone who through his knowledge of the Vedas is capable of taking the lead in society; member of the first order of life.

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

- Instruction for the brahmins in the performance of the very elaborate sacrificial rituals, brahmanical explanation, explanations of sacred knowledge or doctrine; the brahmana portion of the Vedas of prose works attached to the Samhita, as distinct from its mantras and upanishad portion, containing rules for the employment of the mantras or hymns at various sacrifices, with detailed explanations of their origin and meaning and numerous old legends; they (to Sāyana) contain two parts:
  1. v y a H i, rules or directions for rites;
  2. a r t h a-vāda, explanatory remarks;

Each Veda has its own Brāhma.

Brahma or Brahmā: the Creator. Demigod (see deya). There is more than one Brahma. He's the first living being originating from the navel of Vishnu (see also Siva māra Cakra). Sits on Mount Meru in the middle of the lotus that is the creation.

- The personal representative of the creative aspect of God; God as the Creator.
- The creative personality devoted to K r i s h n a; creates a world of his own.
- Father of the K u m ā r a s (see ā r d h v a r e t a s a h) and all other living beings.
- The first being in the universe. He received from the Supreme Lord the power to create everything in the universe, of which he is the main ruler. He is part of a group of twelve m a h ā j a n a s. Further is he the god ruling passion (r a j o - g u n a).
- The first created living being and secondary creator of the material universe.
- The Unborn One or Self-born one. This name does Brahmā share with K r i s h n a (see Ā j a).
- One of the four priests during a sacrifice, the chief brahmin (see also r i t v i k).
- First of all was with his shadow ignorance created in five varieties called tāmısra (forgetfulness), andha tāmısra (the illusion of death), tama (not knowing oneself), moha (the illusion of being matter) and mahāmoha (mad after matter, craving) (3.20: 18, compare 3.12:2).

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

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

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

- Married man taking heed of the vedic norms for being married.
- Pupil practicing celibacy under the guidance of a bona fide spiritual master.

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

- First āśra m a of spiritual life.
- Period of living celibate, self-restraint and study supervised by an authorized spiritual master.
- Student-phase, the first 20-25 years of life.

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

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

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

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

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

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

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

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

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

- As the Absolute Truth the Absolute or Supreme.

- Also indicating the V e d a s (see ā s t a).

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

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

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

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

**Brahmarshi**: title meaning 'wise amongst the b r a h m ā n ī s.

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

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

- Kind of atomic weapon in a vedic way.

- A kind of atomic weapon producing a bright glare and burning everything. It is released with mantras
after touching water. Highly destructive used as a last resort in vedic warfare. The ultimate weapon in vedic times (see 1.7: 19; 1.8: 11 and 10.63: 13).

**Brahma-sūtra:** scripture of Vyāsas about the impersonal nature of God. Because the impersonal did not satisfy him urged Nārādha him to write the Sīrmaṇa and Bāgavatam. See also Vedaṅta-sūtra.

**Brahma-teja:** the prowess of the brāhmins

**Bṛhaspati:** 'lord of prayer or devotion' the spiritual teacher of king Indra and the chief priest of the heavenly planets (see also B.G. 10: 24).

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

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

- Husband of Tārā and father of Kaca, and sometimes identified with Vyāsas;

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

**Buddha:** a Vīshnū-vatāra from the beginning of Kali-yuga, who appeared to teach humanity non-violence and end all the killing of animals so as to pave the way towards enlightenment (see S.B. 1.3:24 en 2.7.37).

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

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

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

**Buddhi-yoga:** connectedness in God through intelligence. Next to kārma-yoga used as a synonym for bhakti-yoga.

**Buddhism:** the teaching of Lord Buddha from the beginning of Kali-yuga, who appeared to teach humanity non-violence and end all the killing of animals so as to pave the way towards enlightenment (see S.B. 1.3:24 en 2.7.37).

- The teaching, but not the Lord, mainly denounced in the Bhāgavatām as being māyāvaḍā.

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

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

- 'To those well situated on the path of the Vedas envious with the divine who unseen roam the worlds by inventions of Maya (a demon) and who are destructive of the bewildered mind, He dresses Himself attractively (as the Buddha) speaking mainly of moral guidelines (2.7: 37).

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

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

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

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

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

**Cātuḥ-hotra:** of the four types of sacrifice, see rītvik.

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

- Name for the beginning of a season of four months; or the name for the three sacrifices of vaisvadevam, varuna-pragḥāsāḥ and sākam-edhāḥ performed at the beginning of the three seasons of four months.

**Caitanya:** (life force) name of the incarnation of Kṛṣṇa as Kṛṣṇa-haṭṭa in 1486 in Nadavilpa, West Bengal. Also named Mahāprabhu Kṛṣṇa-Caitanya and Gauranga. Spoken as: Tsjetanja.

- Anavatāra who ± 500 years ago in India appeared to teach mankind the yuga-dharma (the method of realization valid for a certain era or yuga)
of our time, knowing the chanting of the holy names of God, to fight the corrupting influence of kālī-ya-ga. Although He was Kṛiṣṇa Himself, did He play the role of Kṛiṣṇa’s devotee, to show us how to awaken our love for Him.

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

- The incarnation of the Lord who descended into this world to teach by means of the sanskrita-movement how to love God.


Caitanya-vaishnavas: school of devotees of Lord Viśṇu that follow Caitanya. Based on the vedic conclusion: Caitanya is the inscrutable unity in the diversity (acintya-bhedābheda-tattva).

Caittya-guru: (from caitta - belonging to thought, imagined, mental) the internalized guru of the Supersoul within mentioned by Kṛiṣṇa in 11.29: 6 in relation to the ācārya, the guru to the tradition outside.

Cakra: (‘wheel, wheel or order of time, cyclic time, circle, totality’) term in bḥakti used for the totality of the celestial sky, or the disc of stars that are our Milky Way, that as a wheel or disc apparently revolves around the polar star but in fact revolves about the center of the galaxy (see Śiṣumāra).

- The cyclic, the cyclic of time to the sun and moon and stars, that together with linear time (clock-time, the week-order) and psychological time; the past, the present and the future makes up the basic trīkāla, or threefold of time (see also kāla).

- Also disc of Kṛiṣṇa or Sudarśana, the acute of His presence or supreme vision of Him; time as the weapon of Viśnu. A breach with the order of time or the cakra is a fall-down, a betrayal of nīya-ma, or regulation. Consequence: a punishment of the fire of unbounded energy released from the cakra-order, the broken order is the lust that leads to anger and ultimately madness: the head is cut off by the cakra when one remains in offense with Kṛiṣṇa (see Śiṣupāla and Kālā, see 6.8: 23 en 9.5, see also the Cakra-order).

- Knots of subtle pṛānic energies or nādis located on higher and lower levels in the body. They divided in seven serve the meditator in progression opening up the way to the higher destination. The lower centers are: the muladhāra-cakra, at the base of the spine, the mūrdhānī-cakra, in the area of the navel, and the manipūra-cakra, in the abdomen or the plexus. The higher centers are that of anāhata-cakra at the heart, the visuddhi-cakra in the throat, the ajnā-cakra between the eyebrows and the sahasāra-cakra at the top of the skull (see 10: 87: 18 and B.G. 6: 13-14). (the M.W. dictionary gives a six division assigning the centres somewhat differently).

Cakravākī: popular bird, the female crane.

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

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

Candāla: ‘dog-eaters’. Lowest of man, outcast. Vaiṣṇava term for human trash (see also pāraīa).

- Man of the lowest and most despised kind of a mixed birth (born from aśūdra and abrahamana mother).

Candra: the demigod representing the order of the moon (see also Soma).

Candraśekhara Ācārya: a great householder devotee of Lord Śrī Caitanya Mahāprabhu.

Canto: derivation from kānd a: part or section, chapter, book. A name for the books or twelve sections of this purāṇa, the Bhāgavatam.

Catuhsana: ‘the four sana’s’. The līlā-avatāra of the Lord in the form of the four Kūmāras.

Catuḥ-īśākṣari: the four essential verses in the Bhāgavatī and in the Śrīmad-Bhāgavatam summarizing the teachings. In the Bhāgavata the verses are found in chapter 10: 8 - 11. For the Bhāgavata these verses are: canto 2.9: 33-36.

Catuḥ-vidah: the fourfold goals of human life, kāma, artha, dharma, moksha, see purusharta-hās.

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

Catur-vyūha: see vyūha.

Channa-avitāra: name of the covert incarnations of Kṛiṣṇa in Kali-yuga: this as opposed to His tīrīya-ga status;

- Kṛiṣṇa as His own devotee: Son, Prophet, san nar yāsī (see also 7.9: 38).

- Typical example of a channa-incarnation is Daśatātreya appearing as the aghanīṭa in the first chapters of the Udāhava-gītā discussing the different gurus one may learn from (see 11.7-8).

Chaitya-guru: see caittya-guru.

Cintāmani: "touchstone" with mystical power, mentioned in the vedic scriptures (see also Kṛiṣṇaloka).
Cit: consciousness. One of the three main characteristics of Karśna (see: sat - cit - ānanda).  

Cit-śakti: (cit - knowledge; sat - Śakti - power): The inner or enlightening capacity of the Lord.

Citaketu (‘the lichen of excellence’): a good king, an emperor to all, a king of the vidyādāras living in Sūrasena, of whom līre of the earth was all that one could wish for (see 6.14: 10). Received instruction after his lamentation over a deceased son from Nārada and Angirā and was blessed by the Lord (in 6.15), but later came to fall down being cursed to be reborn among the demons because of an impudency with mother Pārvatī (see 6: 17).

Coverings: layers, see kosa.

Cupid (Kanda ra pa, Kāma da eva): the demigod who incites lusty desires in the hearts of the conditioned living entities.

Cyavana: a sage, a recluse, who was disturbed in his meditation by Sukanyā the daughter of Manu’s son Saryāti, who for propitiation forced her to marry him though he was an old man. The aśvin then gave him youth to be a good husband (see 9.3).

Dākinīs: female attendants of Kāli, flesh-eating associates of lord Śiva.

Dāksāyani: Daka ra h a’s daughter, Sāti, who consciously self-ignited after returning to her father who had disrespected her husband Lord Śiva (see Sāti).

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

Dāmodara: (bound belly) name for toddler Kṛiṣhna who stole the butter.

Dāna: non-desiring, charity (see niyama). Dhanana means welfare or riches.  
- 1: donating, giving gifts.  
- 2: sharing or communicating.  
- 3: purification (see saucika).

Dānavas: giants, a class of demons, sons of Dānu, another wife of Kasyapa; often mentioned next to the Dāityas, the evil sons of Ditī.

Dāsa: (servant) instrument of the will of God, Karśna.

Dāsya: a rasa, the servant-Lord-relationship.

Daityyas: the evil sons of Ditī. (zie Hiran yakaśupa und Hiran yāksha).

Daksha (‘the expert’): founding father or pra jāpata. Son of Brahma who was cursed by Lord Śiva because he had lost his respect for him. Got from Śiva the head of a goat when he arose from the death to which he was condemned (see S.B. 4.5-7.) Daksha on his turn cursed Nārada because he would bind his sons too much to the celibate because of which the dynasty was threatened with extinction. Because of that curse is Nārada, and thus also the pure devotees outside the āśrama, not capable of staying in one place for more than three days S.B.: 6.4-5).

Danda: stick, staff, discipline, control (see also triyog).

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

Dandavat: stretched on the ground paying obeisances before the mūrti and/or spiritual teacher.

Dantavakra: demonic family member of Karśna (zie 9.24: 27) who in his rage about the death of his mates Sālwa and Sīsupāala turned against Kṛishna and was killed (see 10.78).

Darbha: type of grass different from the flat Kusa a grass, also used for mats to sit on. Name: Saccharumscssylindricum.

Daridra-nārāyanas: false teaching saying that people are ‘poor’ manifestations of God (Nārāyaṇa).

Darshanas: (perspectives, ways of seeing, vision) The six systems of Indian philosophy. Syncretically considered to be complimentary rather than contradictory, despite of the diverging and sometimes contradictory nature in formulating their tenets with the concepts of atma and brahma (see also 12.13: 11-12). These orthodox visions share, together with the heterodox religiosity of Buddhism, Jainism and Śankarism against which they rose at the time Christianity was founded, a.) the upanishadas notion of cyclic time in yuga and rebirths and b.) the concept of moksha or liberation from that rebirth by means of emancipation and transcendence. The six are often organized in three dualities of philosophy: the unitarian/methodic (scientific), the analytic/ connective (spiritual) and the ritual/exegetic (religious) approaches. There is also a suggestion of progress in emancipation from low to high in this order. 
A: Scientific.  
- 1 Vaiseshika, the atomic view of reality.  
- 2 The Nyāya-śastra -vision of the methodic approach.  
B: Spiritual.
C: Religious.

- The Mīmāṃsā notion of regulated rituals and service and
- The Veda view of the concluding and to time and place adaptive transcendental commentaries upon the purāṇā, iti hāsa and upaniṣad literatures.

- The Nyāya and Vaiṣeshika perspectives are part of science, the kārma - mīmāṃsā one can recognize in the vision of the civil Hindu with his maṇḍīrs and pūndīts, the Yoga is the popular version of the spiritual discipline of connecting with the Absolute and the analytic of the Sānkhya vision was assimilated by the vādāntic uttarā - mīmāṃsā approach we know in the West as the Hārameśa Kṛishṇa (see also Kapīla and yoga).

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

Daśārha: (worthy of service') a common ancestor of the Vraṭha, Kṛishṇa's familyname, described in 9.24: 3-4 (see also Yādava s).

Dasendriya: the ten sense organs consisting of the five senses of perception (jñānendriya's) and the five of action (kārmenendriya's) resp.: ear, eye, tongue, nose, skin, and the hands, legs, speech organ, arse and genitals.

Dattātreya: (the given one') the son of Atri, a mighty yogi of Lord Vraṭha, considered a partial incarnation of Him (4.1: 15 & 33). Prayed to for the protection against disloyal union (non-yoga, see 6.8: 16).

- The parampara maintains the position that the brahmin who Kṛishṇa speaks of mentioning the twenty-four gurus of the a vādṛhūta (in 11.7,8&9) would have been Dattātreya.

- He, also known as Datta, is said to contain the essence of Bṛahmā, Vraṭha and Siva. He grew up to be a mystic mendicant, roaming the world with his cow and four dogs. He mastered the Vedas and the Tantras; many sādhhus, sannyāsīs, ascetics, yogīs, hermits and sages like Gorakñath and Mat-syendranath became his disciples. He also became the great leader of the kanphota-natpanthi, the mystics with 'split-ears' who follow the antinomian way of opposing the fixed meaning or universal applicability of the moral law.

Dayā: compassion as an indirect rasā.

- One of the four basic values of religiosity (see dharmā).

Deha: the physical body.

Demigod: divine, godly, godconscious, devoted person (see bhaktā, deva, adhikāri)

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

Demons: see rākṣasa and asura.

Desire Tree (kalpa vriksa): tree, one can find on Goloka Vrindāvana, it fulfills all one's wishes.

- Also a name for the vāishnava who fulfill each righteous wish (see also the vaisnavī pranāma).

Deva: demigod; great personality in devotion unto Kṛishna, selfrealized to independent management.

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

- In three kinds: Aditya or sons of Aditi (see 8.16 & 17), the Vāsus and the Rudras. The virtuous, the good and the purifiers.

- The Brihadaranyaka Upanishad says that there are mainly thirty-three gods who are important in the celestial world in terms of the performance of Vedic rituals and the yajñas. Other celestial gods are affiliates to them. They are: eight Vāsun, eleven Rudrās, twelve Adityas (forms of sun god), Indra and Prajāpati (hindi encycl.).

- In in 11.24: 8 there is mention of eleven gods presiding over the working and perceiving senses and the mind. They are: one: the deities presiding over the quarters, two Vāyu, three Sūrya, four Vāruna, five the Āśvinikumāras, six Āgni, seven Indra, eight Vraṭha, nine Mītra, ten Prajāpati and eleven Candra.

- In 3.6: 12-23 there is mention of: Agni & the Veda (to the spoken word), Varaṇa, the Āśvinis, Sūrya, Candra, Anila (to the air, touch), Bṛahmā (as the first Prajāpati), Mītra, Indra, Siva, Vraṭha and the rulers of the directions (according to the ears).

Devahūti: the mother of the incarnation of the Lord as Kapila (S.B. 3.33).

Devakī: the mother of Lord Kṛishṇa. When Kṛishṇa appears in the material world, does he send ahead some devotees, to serve Him as father, mother etc. (see also Yāsoda).

Devakī-nandana: Kṛishṇa, the child of Devakī.

Devala: an ancient authority on the Vedas. His
name is related to the story of Gajendra, the elephant that was captured by a crocodile. That crocodile was Huhu, a singer of heaven who by a curse of sage Devala, had turned into one (see 8.4: 3-4).

Devarshi: great sage, wise among the gods, honorary title (of Narada Muni etc.).

Devi: goddess, honorary title of female devotees alike matri, mother, or prabhu, master, for the males.

Devotee, Pure: someone who, apart from all the attachments to the fruit of his actions (karma) to speculative thought, with body and soul surrenders to the service of the Lord and thus achieves the perfections of devotion unto God and the pinnacle of spiritual realization. (see also bha, bhabata, sada, sadhu, sadh, Ahimsa).

Devotional service: see Bhaakti.

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

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

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

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

Dhana: wealth property, riches, money.

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

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

Dharma (sanatana): that religious duitfulness that is bound to Krishna and results in the eternal values of satya, dnya, tapah, saucra (or dana): truthfulness, compassion, sobriety and purity (bull of dharma, see Kal - yuga and also swa - dharma; see 1.17, 3.13: 35 and 11.17: 10, 12.3: 18).

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

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

- As Narada-Narayana, the best of sages perfectly peaceful, was He born from Murti, the daughter of Daksha and wife of Dharma (11.4: 6), and according to Matsya Purana (3.10), was Dharma, the father of Narada-Narayana Rishi, born from the right breast of Brahma and married he later with thirteen of the daughters of Prajapati Daksha.

- Religiosity.

- Universal and absolute religion (see also adva, bhagava, varnasrama-dharma).

- The nature of something. Its very character.

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

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

- In two kinds: dutiful acting in attachment, pravratti dharma; and dutiful acting in detachment, nirvratti dharma (see 3.32: 2-5 & 43-36, 4.4: 20 and 11.10: 4).

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

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

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

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

- Dissolve in the One. A purpose denied by the Vaisnavas quoted in 11.12: 3-6 to illustrate the importance of association with devotees. In a previous life he somehow became a brahma-raksas or brâhmin ghost but was eventually saved since he in a previous Kali-yuga had the association of a vasa king named Vâsu.

Dhira: unaffected, sober person.

- Someone who is not confounded by the material energy.

Dhoti: long piece of cloth wrapped around the waist.
Dhyana: meditation (see a s h t h ā n g a - y o g a).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- The impersonation of the material energy and the spouse of Lord S ī v a.

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

Durgā: difficult to attain, hard to approach, danger, distress.

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

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

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

Dvāpara-yuga: the third era preceding K a l ī - y u g a, twice as long of duration (see K a l ī - y u g a). Is part of a cycle of four (m a h ā - y u g a); covers 864,000 years (see also 2:1: 8, 11.5: 27-30).

Dvārakā: (many-gates; for all walks of life) The city of M a h ā r ā j a. The name of the city where Lord K r i s h n ā's pastimes as a head of state, wellfaring noble, father and lover took place.

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

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

Dvaipāyana: see V y ā s a d e v a.

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

Dvijā (-jana): twice-born: someone who accepted a spiritual life: who accepted a spiritual teacher and got initiated.
- Anyone of the three higher classes in the vedic society (see vāraṇa).

- Dvijas: The twice born, the ones of Gārudā, the ‘great birds’.

Dvīpa: ‘separate area, island or continent’. There are seven dvīpas as for the continents of the earth. Also Bṛhaḥ aś’s lotus, the galaxy, is described as a dvīpa. The eurasian continent is known as Jambūdvīpa. (see also vārsha and S.B. 5.1:33, S.B. 5.20, and 10.63: 37).

- There is also a division of nine dvīpas, nava-dvīpa, named after the sons of Agnīdhra: Nābhi, Kimpuruṣa, Harivarsha, Ilāvrita, Ranyaka, Hiranmaya, Kuru, Bhadrāśva and Ketumāla. These constitute the different parts of India or bhaarata-va rsha a later ruled by nine of the hundred sons sons of Rīshabha. Navadvīpa is also the name of the birthplace of Lord Caitanya. (see nava-yogendra s, 5.2: 19-21 and 11.2: 19).

Ego, spiritual: true identity of the living entity, another name for the soul (see: jīva, ātman, ahamkāra).

Ekādaśī: day of contemplation of vāishnava’s, day of abstaining from cereal and beans at the eleventh day after the full and the new moon. Extra japa on such a day.

Elements (dhātavah): the essential parts of existence; water, fire, earth, air and ether. In a broader sense one also speaks of sixteen elements together with the intelligence and the ten working and perceiving senses. There are also divisions with 24 or 25 elements: the material elements, the subtle elements (the five objects of the senses: odor, color, taste, touch and sound), the ten senses of perception and action, spirit, intelligence, ego and consciousness with the element of time as the twenty-fifth element (see also Pṛthivī and S.B.: 3-26:11-15, 6.1:50). There is also the nine tattvas.

- Śrīla Prabhupāda, purport 10.13: 52:’The twenty-four elements are the five working senses (pañca-karmendriya), the five senses for obtaining knowledge (pañca-jñānendriya), the five gross material elements (pañca-mahābhūta), the five sense objects (pañca-tanmātra), the mind (manas), the false ego (ahankāra), the mahat-tattva, and material nature (prakṛti). All twenty-four of these elements are employed for the manifestation of this material world.’

- Kṛishna approves of seeing them in twenty-eight as follows: the nine of material nature (prakṛti), the living entity (purusa), cosmic intelligence (mahat-tattva), the false ego (ahankāra) and the five objects of the senses (the tattvas) of the sound, what touches, the form, the taste and the aroma; the eleven of the coordinate sixth sense of the mind (manas) combined with the five working senses (karmendriyas) of the voice, the hands, the legs the anus and the genital plus the five knowledge aquiring (jñānendriyas) senses of the ears, the touch, the eyes, the tongue and the nostrils; the three of the modes of nature (the gunas) of passion, goodness and ignorance and the five of the gross elements (the māhā-bhūta) of fire, water, earth, ether, sky and air (see also 11.19: 14 and 11.22).

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

Energy, deluding: see Māyā.

Energy, Higher-, or inner, spiritual energy (pārā-pakṛti or pārā-sakti): one of the three most important energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord His inner potency; it covers the spiritual world. Contrary to the material energy is it entirely of eternity, knowledge and bliss (sa c c i d ānanda). Is said to cover three quarters of the reality.

Energy, Lower-, the outer or material energy (pārā-ākṛti, aparā-sakti or mahā-brahman): one of the three main energies of the Lord (spiritual, intermediate and material energy). It is the manifestation of the Lord His outer potency, comprising the twenty-four physical elements and the universe in which we live. The interactions between those elements take place under the influence of the time-factor and by attraction with the spiritual energy of the Lord, from which it differs in the sense that it is manifest at times and non-manifest at other times. It is like an iceberg visible only for a quarter of the complete reality.

Energy, Intermediate-, (jīva-sakti or tathastha) - one of the three main energies of the Lord (spiritual, intermediate and material energy). It comprises the living being, the very tiny little part of God, who though in fact being of a spiritual nature, as a consequence of its limited potency can be victim of bewilderment by the lower energy.

Expansion, Plenary-, (Viṣhnu-tattva): manifestation of God, Kṛishna, by means of a personal form that differs from His Original form, but is of the same almighty potency.
Gādhi: a king who came as the son of Kuśāmbu. Of Gādhi there was the daughter Satyavatī who by the brahmin Ricīka was requested to be his wife, but not considering him fit replied King Gādhi that son of Bhṛgū: 'Please deliver me as a dowry to this daughter of the Kuśā-dynasty we belong to, one thousand horses as brilliant as the light of the moon with each one black car... (see further S.B. 9.15: 4).

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

Gāndīva: name of the bow of Arjuna, the great Bowman.

Gāyahṛtrā: māntara restoring the relationship with God and Lordship. By the Vaiśhnavas for the sake of initiation kept secret, but in māyāvāda bhakti and to the common Hindu known in the form of: om bhur bhuvva svaha, tat savitur varenyām, bhargo devasya dhimahi, dhyo yonah prachodhayat, which means as much as:

The original form of the body, the life-force and the supreme abode; that source of life most excellent, that divine luster we meditate - that divine luster we meditate that source of life most excellent, the life-force and the supreme abode; 'The original form of the body, which means as much as: bhargo devasya dhimahi, dhyo yonah prachodhayat of: a k t i and to the common Hindu known in the form sake of initiation kept secret, but in māyāvāda bhakti and to the common Hindu known in the form of: om bhur bhuvva svaha, tat savitur varenyām, bhargo devasya dhimahi, dhyo yonah prachodhayat, which means as much as:

bhur bhuvva svaha
tat savitur varenyām
bhargo devasya dhimahi
dhyo yonah prachodhayat

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


Gadāgra: Kṛishna as the elder brother of Gada (see S.B. 9.24: 46).

Gajendra: the elephant, figuring for the attachment to family matters, that was captured by a crocodile as a representative of the grip of māyā. The prayers of Gajendra model the prayer of the attached person in times of trouble (S.B. 8.2 &3).

Gāna: singing, song.

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

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

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

Garbādhna samskāra: purification ritual for procreation; with the vaiśhnavas: extra rounds of japa (50).

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

Garbhodakāśayī Viṣṇu: second puruṣa-avatāra; the form in which Kāranađakaśayī Viṣṇu enters each universe to generate all the diversity.

Garuda: a gigantic eagle carrying Lord Viṣṇu everywhere.

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

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

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

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

Gauracandra (of gaura - gold and candra -...
moon): another name for Lord Śrī Caitanya Ma ĥā pra bhu.

Gaurakisora dāsa Bābājī: the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Thākura (see also pāramparā - m e t h o d).

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

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

Gautama: one of the seven sages of this m an v a n t a ra (see r i s h i and S.B. 8.13: 5).

- Name relating to Gotama, the founder of the N y ā y a philosophy.

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

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

- Name also associated with K r i p ā cā r y a.

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


Girīśa: from giri, mountain; refers to the Lord of the Mountain Kaīlāsa or Śī v a.

Gītā: abbreviation of the term B h a g a v a d Gītā. Also: Gitopanishad (see U p a n i s h a d).

Go-dāsa: servant of the senses. (see also g o - s v ā m ī).

Gokula: (cow village), also called V r a j a (place for keeping cattle); village where K r i s h n a was taken by His father V a s u d e v a directly after His birth in the prison of the evil-minded uncle K a m s a. Later on moved the entire community fleeing from K a m s a to V r a j a in V r i n dāvānā (see also S.B. 10.11).

Go-loka: name of K r i s h n a's planet, K r i s h n a's abode. K r i s h n a's world.

- Also: Krishnaloka; the world wherein K r i s h n a eternally lives in the company of His pure devotees; it is the most elevated of all material and spiritual worlds.

- His personal residences, D v ā r a k ā, M a t h u r ā and V r i n dāvānā.

Goodness: one of the three modes of material nature. Under her influence does the one who is involved in it find happiness, purity, self-control, calm, humility and modesty. This mode is controlled by V i s h n u (see s a tt v a - g u n a).

Gopāla: K r i s h n a as a cowherd, 'the one tending the cows'.

Gopāla Bhatta Gosvāmī: one of the six Vaiṣṇava spiritual masters who directly followed Lord Śrī Caitanya Mahāprabhu and systematically presented His teachings (see g o s v ā m ī).

Gopis en gopas: cowgirls en -boys; the youthful companions of K r i s h n a during His youth in V r i n dāvānā, the place where K r i s h n a grew up. In their pure love for Him they embody the supreme of devotion unto the Lord.

Go-svāmī: 'master of the senses'. Title for an ā cā r y a.

- Someone in perfect control with his mind and senses, contrary to the g o d ā s a, the servant of the senses or the materialistic person (sometimes part of the title of a great sage or an ā cā r y a).

- One of the six great wise of V r i n dāvānā, the intimate disciples of C a i t a n y a M a hāprabhu: Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhatta Gosvāmī, Jiva Gosvāmī. Gopāla Bhatta Gosvāmī and Raghunātha Dāsa Gosvāmī. They elaborated on Śrī Caitanya's teachings in numerous scriptures on the science of devotional service (see also: p a r a m p a r ā and picture).

Govinda (friend of the cows, he who pleases the cows): name of K r i s h n a as the source of joy and happiness for the land, the cows and the senses of every living being (also: G o p ā l a).

Govinda dāsa Thākhūr: an author of important vaishnava songs.

Grihastha: ā ś r a m a of the married.

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

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

- Someone living according the norms for this ā ś r a m ā.

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

- As a negative condition of attachment and downfall criticized by K r i s h n a in S.B. 10.60: 52-53.

Grihastha-āśrama: another name for the department Lexicon: G - 25
of the grīhabhāta, or the householder.

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

Guhvyaka: guardians of Kūvere's treasures; term used for followers of Śiva (see e.g. S.B. 10.10: 6, see also Yāksha).

- Name of a class of demi-gods who like the Yaksas are attendants of Kubera (see e.g. S.B. 10.89:18 and 12.8:45).
- Name of a race that is said to be the descendants of Yādu; they are described in the Purānas as separated into five divisions, viz. the Tālajanghas, Vītra-hotas, Avantyas, Tundaykas, and Jātatas; they are said to have overrun parts of India along with the Sakas or Scythian tribes.
- Word for ruffian (S.B. 9.8: 5-6).
- Name of a race that has been said to have had Mahāyāna as its ability to separate milk from water with its beak is used for followers of Śiva (see e.g. S.B. 10.79: 16-17 (see also Savantya).

Guras: the modes of material nature: tamo-, rajo- and sattva-guna: ignorance, passion and goodness; marked by (respectively): matter (slowness), movement and knowledge. Ruled by: (respectively) Śiva, Brähma and Viśnu (see also Avidyā, Māya and B.G. 18.a).

Guna-avatāras: the three incarnations directing material nature. Brähma rules the passion, Viśnu the goodness and Śiva the ignorance (see also Avatāra).

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

Guru: teacher; spiritual master: self-realized soul capable to lead people on the way of self-realization and thus to liberate from the cycle of birth and death.

- Spiritual teacher or master also called swāmī (see Gosvami, Čārūya and Māyāvadi)
- In two kinds: dikshā and śishya: respectively initiation and instruction gurus.
- In two categories: Māyāvāda and Paramārtha gurus: respectively preaching not and actual preaching from a disciplic succession or certain tradition. Māyāvāda tends to me more philosophical, only Īnāna, and Paramārtha tends more to priesthood. The latter are also called Čārūya, spiritual teachers of example, while the former are more difficult to follow as they are less of equality and modeling in devotion.
- A third duplet is formed by the caitāya-guru and the Čārūya: the gurus inside and outside of oneself (see S.B. 11.29: 6).

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

- The community of devotees around a spiritual master.

Hāsa: humor, making fun as an indirect rasa.

Haihaya; or Kārtavīrya-rjuna, the haughty king of the Haihaya's and wor-shiper of Dattātreya: A Yādu descendent known for the fall he made from his position as a king, enviously stealing the cow of Jāma, a dagni (S.B. 9.15: 25).

- Of Yādu there were the four sons celebrated as Śahāṣrajar, Kroshtā, Nala and Ripu, and from them had Satajī, born from the first of them, as his sons then Mahāyāna, Renuhaya and Haihaya. Dharmā then became Haihaya's son (S.B. 9.8: 5-6).

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

- Name of a race that is said to have been descendents of Yādu; they are described in the Purānas as separated into five divisions, viz. the Tālajanghas, Vītra-hotas, Avantyas, Tundaykas, and Jātatas; they are said to have overrun parts of India along with the Sakas or Scythian tribes.

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

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

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

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

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

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

Hanumān: monkey-god who led Lord Rāma's ya nāra's (ape-like forest dwellers) in the battle against the demon Rāvanā. He is carried in the banner of Arjun as a sign of victory (see also the prayer of Hanumān S.B. Čanto 5.19, and the S.B. Rāma chapters: 9: 10 & 11).

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

Hare Krishna (of Lord Krishna): popular name for the movement of the Caitanya-Vaishnavas.
of S w a m i P r a b h u p ā d a, the v i s h n u-monks from the Bengali mission of K r i s h n a - C a i t a n y a, who a s a b h a k t i v e d a n t a b h ā g a v a t a, or á c ā r y a, or p a r a m p a r ā g u r u, took Indian v e d ā n t i c v a i s h n a v i s m to the West and founded the International Society for Krishna Consciousness I S K C O N. Though sectarian in their appearance of fanatical adherence to their guru, they represent a regular tradition of v i s h n u -worship that indeed is of a strong culture of respect for the spiritual teachers. The name is derived from their practicing the m a h ā m a n t r a, the great m a n t r a of liberation, together practiced in the streets or alone on the rosary, the j a p a - m ā l ā.

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

Hārā: see: Rādhārānī.

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

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

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

Haridāsa Thhākūr: a great devotee, by Lord C a i t a n y a recognized as nāmācārīya (teacher of chanting the Holy name).

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

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

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

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

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

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

Harivamśa parva: ('dyanstic history of the Lord') an appendix to the Māhābhārata of 16,375 verses, written by Y a s a d e v a, describing the life of K r i s h n a; not to confuse with the Harivamśa purāṇa, a Jain-text.

Haryaksha: see H i r a n y ā k s h a.

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

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

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

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

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

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

Hiranyagarbha: ('the gold inside'), name of B r a h m ā, the Self-existent one inside the lotus, the one of the enly planets (see also l o k a).

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

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

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

I

Īśāvāsy a (of īs a: the Lord, and vāsy a: rule): the principle that prescribes that everything must be engaged in the service of the Lord, the Supreme Enjoyer and Absolute Master, because everything belongs to Him.

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

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

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

Īśa: the name of the Almighty Lord in heaven (īsā means pole, plank, board or particular measure and īśa is the month āśvin a and a person's name).

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

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

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

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

Ilā: ('the libation') was born as a daughter to M a n u Ś r ā d d h a v e a who wanted a son. By prayers of V ā s i s h t h ā a there was a turn to manhood so that king S u d y u m n a was born who turned into a woman again getting to close to Lord Ś i v a (see 9.1. 16-27).

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

Impersonalist: someone who knows the Absolute Truth only to its energies and because of this only realizes its impersonal aspect.

- Another name for a M ā y ā v ā d ī.

- Someone subscribing to m o n i s m.

Indra: the king of the heavenly planets; the king of heaven. He killed the demon V ī t r a.

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

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

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

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

Intelligence or mindfulness:

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

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

Irāvati

- Wife of Lord Ś i v a.

- Wife of P a r ī k c h i t, daughter of King Uttara, who begot four sons with him, with Janamejaya as the first (1.16: 2).
ISKCON: international Society for K r i s h n a-consciousness: name of the in1966 by Swami Prabhupada founded international society for K r i s h n a-consciousness, also called the Hare K r i s h n a-movement (see also m a t h).

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

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

Jagāi and Mādhāi: two big womanizers and drunkards who by Lord N i t yā n a n d a were converted to v a i s h n a v i s m (story from the C a i t a n y a-c a r i tām rī tā).

Jagat: u n i v e r s e also meaning the living being. The Lord is often described as jagatpati, jagad pātīrthavā or J a g a n n ā t h a, the Lord of the Living Being that is the Universe (see also p u r u s h a, and v i r ā t h ī r ī p a).

Jaggarānātha: K r i s h n a as the Lord of the Universe, His mūrti is worshipped together with the one of His sister S u b h ā d r ā (married with A r j u n a) and His brother B a l a r ā m ā and in procession taken around the city with r a t h a-y a t r ī.

Jalpa (chatter): the ten different types of strange talk or citra-jalpa that the g o p ī s in divine madness (dīvīyamāda) have missing the outer form of K r i s h n a: prajalpa (denigrating), parijalpa (exposing), vījalpa (sarcasm), ujjalpa (spite), sañjalpa (decrying), avajalpa (belittleing), abhijalpa (plautive remorse), ājalpa (disgust), pratijalpa (self-depreciating hope) and sujalpa (concern) (see 10.47: 12-21). With this they modelled meritoriously the emotional, irrational tie a devotee can have being separated from K r i s h n a (see also r a s a).

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

- The sage who led the recitations of the Y a y u r - v e d a mantra at the sacrifice of H a r i ś c a n d r a, who for the sake of begetting a son had to sacrifice his son R o h i t a to V a r u n a (see S.B. 9.7: 9).

- The son of Satyavatī, the daughter of Gādhi from the line of Pūrūrāvā in the K u ś a-dynasty, who by sage R i c i k a was cursed to be a harsh personality but was excused so that his son would be so and thus was from him married to Renukā, the a v a t ā r a P a r a ś u r ā m ā born (S.B. 9.15: 5-13).

- He was killed by the sons of Kārtavīrājūna (see S.B. 9:15: 17) grieving over the losses caused by P a r a ś u r ā m ā and was resuscitated by Him, and thus became he, because of the worship of Him, with his body restored with all the symptoms of life, knowledge and remembrance, the seventh star in the constellation of seven, one of the great seers (S.B. 9.16: 24).

Jāmbavān: 'he from the Jambu-tree', the monkey chief, also called the chief or king of the bears. He contested with K r i s h n a for the s y a m a n t a k a jewel, was defeated and handed his daughter Jāmbavātī over for K r i s h n a to marry (see S.B. 10.56). A known character also mentioned in connection to R ā m ā n a in S.B. 8.21: 8 and in S.B. 9.10: 42-43.

Janaka: ruler of the kingdom of Mithila, a great selfrealized sovereign; the father in law of Lord R ā m ā c a n d r a. Father of J a n a k i or S ī t ī (a character from the R a m ā y a n a).

Janaloka: 'the world of men'; the 5th L o k a or next above M a h ā r ī k a and above the sons of B r a h m a and other godly men (M.W.).

Janamejaya: the son of emperor P a r i k c h i t i who offered all snakes in the fire reacting on T a k s h a k a who had killed his father (S.B. 12.6: 16).

Janārdana: 'he who incites, drives, stirs to action'. V i s h n u or K r i s h n a as the maintainer of all living beings and the three worlds. He as the well-wisher.

Jannāsthāmī: K r i s h n a's birth of 3182 years B.C. according many authorities is called J a n n ā s t h ā m ī and occurred on the eighth day of the dark half of the month of B hā ḵr a or S r ā v a n a, August-September, see also S.B. 10.3).

Japa: m a n t r a-meditation; praying the v e d i c way: repeating the holy name with the m ā h ā m a n t r a and the P a n ā c a-t a t t v a-m a n t r a with the help of a j a p a - m ā l ā (vedic rosary, also see page and the g a y a t r ī).

Japa-mālā: string of prayer beads 108 in number plus one, on which every day 16x108 times the m ā h ā m a n t r a is chanted (monotonous singing) by the devotees of ISKCON. Material: T u l s i and Nim.

Jarā: 'old age'; name of the hunter who pierced K r i s h n a's foot at P r a b h ā s a (see S.B. 11.30). Also mentioned in S.B. 4: 27: 19 and as the mother of J a r ā s a n d h a in S.B. 9.22: 8.

Jarāśandha: the son of J a r ā, uncle of K r i s h n a and brother of K a m s a who with twenty-three armies was defeated seventeen times by K r i s h n a who used him to assemble His enemies to defeat them before He withdrew in D v a r a k ā (see S.B. 10: 50). R u k m ī and S i s u p ā l a were his allies.
Jatāyu: eagle with the sharpest eyes who reported to Lord Rāma and Rāvana the kidnapping of mother Śītā and was killed by Rāvana as he tried to stop him in his scheme.

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

Jaya and Vijaya: the two gatekeepers of Vaiśāra that were cursed because of having committed an offense against the four Kumāra Rishis, and therefore were condemned to be reborn three times in the material world as the great demons Hiranyaksha, Rāvana and Kumbhakarna and Śiṣūpāla and Dantavakra (see S.B. 7:1: 36-47).


Jiva Gosvāmi: one of the six great wise or Gosvāmis of Vrindavana that succeeded Śrī Caitanya Mahāprabhu and systematically described His teachings.

Jiva or jiv-ātmā: the individual soul (see also anu-ātmā and sankarshan).

Jiva-śakti: the intermediate - energy of the Lord: the complete of the living beings (see also yoga - māyā, māyā and śakti).

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

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

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

- Search of truth at a philosophical level.
- As a negative term: only theoretical knowledge.
- The epistemology, the description of the grounds, the method, the theory of spiritual knowledge is, as described in S.B. 11:28: 18, referring to the timefactor, the ultimate cause (see also kāla and brahma).
- Spiritual knowledge is based on four principles: sarga (analysis), tāpas (austerity, penance), vairaga (detachment) and yoga (see alsovidyā and Kumāra).

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

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

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

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

Jñāna (jñāna-yogī): someone after the development of knowledge (especially by means of speculative thinking). Arriving at perfection, he is of surrender to Lord Rāma. Non-preaching, 'value-free'.

- Someone who has spiritual knowledge (see jñāna).
- Spiritualist of the third plan (see yoga), expert in jñāna - yogā.
- As a negative qualification: someone developing knowledge through speculation.

Kāla: eternal Time, cosmic time. The impersonal visible aspect of Kṛṣṇa. That what moves the material energy. Consecution of moments in relation to the sun, the moon and the stars, known by the rotation of the earth (see also trī-kalika, Śiṣumāra and youga).

- The prāmaṇa says: 'It is understood from the Vedic science of epistemology, the 'Nyāya -ṣāstra', that knowledge of an object (prameya) depends on a valid means of knowing (pramāna)' (pp 10.86: 54). So would to know Kṛṣṇa in the form of Time as-He-is (I am the Time, the light of the sun and the moon, as He says in the Gītā to be the object of the universe) - by means of clocks managed validly to His nature, the Sun as with a sundial, and calendars managed validly to His order, the moon, like with its phases - constitute the proper brahminical conduct. With weeks to the moon and clocks to the sun, would standardtime with its mean time deadness, zone time arbitrary false oneness and summertime instability, constitute the time of ignorance in denial of Kṛṣṇa, the father of Time, even though Kṛṣṇa affirms the worship of Time with the pragmatical and thus karmic dictate of standardtime, to which He still calls that demigod (…) worship less attractive and wrong (see also cakra, S.B. 1.2: 26 B.G. 9:23, 10: 21, 30 & 33, 7: 8 and the Bhāgavatam time-quotes page).
- There are four ways of settling for the purity of time
in reference to something else: by speech, by ritual, by accordance or by telling the difference; thus seen is standard time acceptable provided one is of these four methods (see S.B. 11.21: 10).

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

- That time is valid which, either by its own nature (the not-for-profit time of nature) or the same way to the person (the Lord, or the object, the I a k s h in t, the time for harvesting etc.), is suitable for executing one's prescribed duty; and bad and offensive is the time that impedes one's duty, the time that is unsuitable for doing work (lust- and profit-minded time (see also kālakūtā and S.B. 11.21: 9).

- Mathematically is the complete of the division of time described in 3.11 and in 5.20-23. Summarized here: according 3.11 is the time divided to the duration of occupying the space by - or the full of or a part of a cycle of - a combination of atoms. Thus we have as the smallest unit of time the atom of a parama-anu, and are there one after the other a strasarenu (double atom), a truthi or hexatom of three strasarenu (1/16.875 second), that times hundred forms a vedha; three of them are called one lava; three lavas are one nimesha (± 0.53 second) and the time of the three of them is called a kshaná (± 1.6 second), the five of them are a kāshṭhā (± 8 seconds) of which a laghu consists of fifteen (± 2 minutes). Fifteen of those laghus are named a nādikā (or danda, ± 30 minutes) and the two of them constitute one muhūrtā (about an hour) while about three of these are a yāma or prāhara, depending on the season or the latitude (in case of irregular hours). Eight yāmas cover a night and day or a parivāntafiguring as a thirtieth of a lunation called a niśīth and to the sun is named a kurukṣheṭra or suara divasa - (with one single suara for one degree of the ecliptic, so that a year next may count 360 saura) and fifteen days (of eight yāmas each) form one paksha or parīcā-śaśa which being measured is known as being either black or white (sukla or kṛṣṇa depending whether there is a full or waxing moon or either a waning or new moon). Two pakshas constitute a māsha (solar month) of which the two of them are a rītu or seizong of which there are six in (resp. 'cold' or hemanta, 'dew' or sīsira, 'spring' of vasanta, 'warm' or grīshma, 'rainy' or varṣās and 'autumn' or śarad, counted from the 22-ē dec.). A tropical year, described as one solar course from the north to the south and back, is a samvatsara. There are five different types of years depending the heavenly body in question: a samvatsara (solar year of six seasons), a parivatsara (a planetary year, e.g. of Jupiter), an idāvatsara (year to the stars, viz. a galactic year, not to confuse with the optical illusion of the ± four minutes shorter siderical year - for the stars do not spin around the polar star but around Sagittarius A in the centre of the Milky Way), an amvastrara (a 'lunar year' or a lunar cycle of lunation) and a common vatsara, a year of celebration like the civil year and other other tropical years measured. A year of the gods is a period of 360 jären and 12.000 of those divine years constitute a m a h a y u g a o r diviya yuga consisting of four y u g a's of respectively four, three, two and one times 1200 years of the gods; 71 6/14 m a h a y u g a s constitute a m a n t v a n t a r a of 852.000 years of the gods preceded and followed by a period of of transition called a sandhya-yuga of about the length of a s a t h y a - y u g a of 4.800 years of the gods; there are fourteen m a n v a n t a r a's in a k a l p a, a day of B r a h m ā and a night of B r a h m ā takes about as long, namely ± 1000 m a h a y u g a, a year of B r a h m ā consists of 360 of his days and equally long nights, and fifty of B r a h m ā's years form a p a r ā d h a, the duration of 100 years of B r a h m ā constitutes the total lifespan of the cosmic creation which is called a brahmānda of cosmic egg and thus measured in human years exists for 311.040.000.000.000 years (311 billion years 311.1012 jaren). The life of B r a h m ā is but one course of breath of M a h ā - V i s h n u, of which there are, repeating themselves over and over with p r a l a y a's or periods of destruction in between, thus an endless number (see also v a i s h n a v a encyclopedia about the time of the prānās).

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

- We now live in K a l i - y u g a of the 28e diivya-yuga of the seventh m a n v a n t a r a of the twelfth k a l p a called Sveta-Varaha (S.B. 2.10.46p., Skanda P. 2.39-42), in the fifty-first year of B r a h m ā. This day of B r a h m ā began 2.3 billion years ago. thus would the age of B r a h m ā be settled at 155.521.972.949.000 human years. 12.2: 31 states that K a l i - y u g a started when the constellation of the seventh m a n v a encyclopedia about the time of the p u r ā n a s).

- The progress of K u r u k s h e t r a (see also s a t - k ā l a), the battle of K u r u k s h e t r a (see also s a t - k ā l a).

- The progress of a kāla is described as being of a continuous (nītya), occasional (naimittika), natural (elemental or prākrita) and final (āhyāntika) type of annihilation or p r a l a y a's (S.B. 12.4: 38).

- A name of Ś i v a (3.12: 12).

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

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

- Term also used to indicate the regulation of desires (see p u r u s ā r t h a s).

- That which binds to the material world; the unregulated, undifferentiated, ignorant preference (see a v i d yā).

- The product of attachment (see rāga).

Kāmadeva: the love god.

Kāmadhenu: the celestial cow giving unlimited amounts of milk found in Goloka Vīśṇuśāntika (see also sūrabhi).

Kāli: goddess unto whom meat-eaters perform their sacrifices (see Durge).

Kāliya: the snake subdue by Kṛiṣhna dancing on His hoods see (S.B. 10: 16 & 17).

Kānti: ‘the female beauty, the brightness of the moon’, a name of Lākṣīma mentioned in S.B. 10.65: 31.

Kānda: (sections, departments, chapters, books) see t r i s a n t a and c a n t o.

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

Kārana ocean: the primal waters of God, the causal waters, the corner of the spiritual universe where Lord Mahā-Viśṇu lies down to create the complete of the material universes (see esp. canto two of the S.B.).

Kāranodakāśāyī Vishnu, or Mahā-Viśṇu: first p u r u s h a - a v a t ā r a: the plenary expansion of the Lord, fundamental to the material manifestation. From Him originate the m a h a t - t a t t v a and all universes, which return back to Him at the time of annihilation.

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

Kārttikeya (S k a n d a): the younger son of Lord Śiva and his consort Pārvatī, the presiding deity of warfare.

Kātyāyanī: zie D urge.

Kāivalya: transcendence or the will for liberation; enlightenment, one reali-zes one's original state of being as being a plenary portion of Him. Spiritual independence. Phase preceding m u k t i. Aim of a s h t hānagā-yoga.

- Emancipation in/towards Kṛiṣhna-consciousness (see also kāivalyapanthā).

- Final beauty (see also nīrvaṇa and S.B. 11.9: 17).

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

Kalā: a portion of, part of an expansion. E.g. B a l a r āma is Kṛiṣhna’s first (plenary) expansion and Viṣṇu is a part, kālā of that expansion.

- Śrīla Viśvanātha Cakravartī quotes the Medini dictionary's definition of the word kalā as follows: kāla mūle pravṛiddhau syāc chīlādāv ansātmārake. "The word kalā means 'a root', 'increase', 'a stone' or 'a mere part.'"

Kali-yuga: (iron age) era of quarrel and strife that commenced after Kṛiṣhna’s departure 5000 years ago, eighteenth of February 3102 B.C, and is characterized by the four human weaknesses that form the opposite of the four religious virtues, the four legs of the bull of d h a r m a (sāucā, tāpah, dāyā, sāt yā): free sex, gambling, eating of meat and intoxication as opposed to purity, sobriety, compassion and truthfulness; the regulative principles (see: also v i d h i and S.B. 5.6: 10, 1.16 & 17).

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

- Last y u g a of a m a hāy u g a with a duration of 1200 x 360’ = 432,000 years (see also d h a r m a).

- To this Śrī Cāitaṇya Mahāprabhu quoted a verse from the Brahma-vaivarta Purāṇa:

    asvamedham gavālambham
    sannyāsaṁ pāla-patrickam
devarena sūtottāpatim
calau pancā vivarjayaet

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

- Discussed in: S.B. 1.11.10, 1.15: 36, 1.16.5.6: 9, 7.9: 38, 10.1: 14, 10.52: 2, 9.12: 6, 9.22: 33-45, 10.20: 8, 11.7: 4-5, 11.5: 32-34 and 12: 1 and other chapters of that Canto.

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

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

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

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

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

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

- Resolve, determination.

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

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

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

- Kalpataru / kalpavriksha: a desire tree, the sacred wish tree, the wish-fulfilling tree, the tree of wish fulfillment, the wish tree, the tree of desires.

- Kalpataru / kalpavriksha: a tree of desires, a wish tree, a desire tree, a wish-fulfilling tree.

Kanāda: founder of the v a j i s h e t r a r a c h a r y a school of Indian philosophy (see also N y ā y a).

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

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

- A form of time.

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

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

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

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

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

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

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

Karatāla's: cymbals, also called kartalas.

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

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

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

- Karma: fruitful labor.
- A k a r m a: free from karma or devotional service. To work as a volunteer, to work for God.
- V i k a r m a: unwanted activity, crime.

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

- Law of -: law of cause and effect: all material activity.

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

- Law of -: law of cause and effect: all material activity.

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

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

- Activity in the most general sense.

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

Karma-avaram: horrible work. (see also ugra).

Karma-kāndha: the part of the Vedas in which is explained how the heavily entangled material person can turn his fruitful labor into that activity by which he is gradually purified.

Karma-mīmāṃsā: see mīmaṃsā.

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

- By diverse activities to one's ability endeavoring, so that one is released from the bondage to the material world and one's actions get purified; undoing of karma so that one gets closer to Krishna.
- Acting in Krishna-consciousness; another name for bhakti-yoga.
- One of the first steps on the ladder of the yoga-system. By means of yoga-rids the karma-yoga itself gradually more and more of all material contamination and learns he to purify his doing and not doing.
- Activity in devotional service.
- Fruitive activity performed in accord with vedic precepts.

Karmendriyas: the working senses of the mouth (de speech), the hands, the legs, the genitals and the excretion organs, see in dṛṣṭi-as.

Karmi, fruitful person. Materially determined person. Person who builds up karma so that one is released from the bondage to the material world and one's actions get purified; undoing of karma-so that one is released from the bondage to the material world and one's actions get purified; undoing of karma.

- The normal nature of the conditioned human being bent upon working and making money.
- Materialist, whose only goal it is to have sensual pleasure. The only result is that he gets more and more entangled in the never ending cycle of birth and death.
- Karma-yogī, or someone performing karma-yoga.

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

Karuna: compassion, conviviality.

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

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

Katha Upanishad: see Upanishads.

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

Kaunteya: the son of Kuntī (Arjuna, see also Priti) and Kauravas: another name for the Kurus - sons of Dhritarashtra.

- Those descendants of Kurus who fought against their nephews the Pāṇḍavas in the Battle of Kurukṣetra.

Kaustubha: the jewel Krishna wears around His neck.

- The jewel was obtained with thirteen other precious things at the churning of the ocean (see S.B. 8.7).
- A manner of joining the fingers.
- A kind of oil.

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

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

Kēśava: (killer of Keśi): name of Krishna as the killer of the demon Keśi who as a mad horse threatened Gokula.

- Also: He with the fine black hair.

Kēśi: demon that attacked the inhabitants of Vrindavana in the form of a wild horse, but who was killed by Lord Krishna.

Kevala-bhakti: the devotion unto Krishna from within the pure love of the gopīs and Śrīmatē Rādhārāni (see also saha jiyā).

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

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

Khathvānga: a king born from the famous king Visvasaha. He, killing many a daitya, became an emperor, who in loving service gave up on all his worldly interests and reached the Spiritual Abode of Vāsudeva (see S.B. 9.9: 41-49). He was an ancestor of Rāma (see S.B. 9.10: 1).
- Mentioned by Lord Kṛṣṇa as an example of renunciation at the end of one's life (S.B. 11.23:30).

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

Kūrtana: loudly chanting together. Second part of the ninefold process of devotional service (see b āg a v a t a m ā r a). S aṅkūrta n or communal chanting is also used to indicate the preaching of the holy names: Lord C a i t a n y a's s aṅkūrta n movement. (see also jāpa, defended in the B h a g a v a t a m ā r a in e.g. the verses: 1.18: 19, 2.3: 24, 3.7: 14, 3.25: 23-25, 3.28: 18, 3.29: 18, 4.10: 30, 6.3: 22-25, 7.9: 12, 10.14: 5, 10.44: 15, 11.2: 39-40, 11.5: 36-37, 11.27: 35 &44 , and 12.3: 51-52).

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

Kimdevas: humanoids, human beings living on other planets.

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

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

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

- To P a t ṛā n j a l i (Y.S. 5-9) five in number: a v i d y ā, a s m i t ā, r ā g a, d v e s h a, a b h i n i d v e s ā; (resp.) ignorance, I/Mine-illusion or egotism, desire or emotional preference, hate or aversion and death fear or tenacity of mundane existence.

- In three in the preaching of the v a i s h n a v a: limitations from within the person, from other people of from external influences of the world (resp. a d h i d m i k a, a d h i b h a v i k a e n a d h i d t a v i k a-k śēla's) (see S.B. 1.17: 19 and 11.22: 30).

- In devotional service hindrances are overcome with the six leaves of the creeper of unfolding b h a k t i:
  "When we are beginning bhakti-sādhana, two leaves appear, and they are klesaghni (relief from distress) and subhada (auspiciousness). When bhāva-bhakti is coming, the second two leaves come, and they are moksha-laghu-tākrit (elevation beyond the desire of liberation) and suḍur-labha (the rarely attained love of R ā ṣā). When p r e m a is coming, two more leaves appear, and they are sandhrānamand-viśeṣhāna (special happiness; When the essence of kāhānī and svamīt mix together and appear on the platform of sandhini, or śuddha-sattva - see s a t - c ī t - ā n ā n d a) and śrīkrishnakarshani ca sa (to find K r i s h n a Himself attracted) " (Tīrtha Māharāja: lecture june 2001).

Kośa: (layer, whirl, hole, the inside, the covering, a sphere but also: treasure, scrotum, seedpod and dictionary), there are seven layers, dimensions or departments in the body of a person or the greater universe that must be seen as the body of God. The p a r a m p a r ā in the texts S.B. 2.1-25 and 4.26-1-3, 2.6:1, 6.16.37 speaks of the five elements, the noumenal and the phenomenal. The b h ā g a v a t a m speaks of layers each ten times the size of the preceding one after the other consisting of earth, water, fire, air, ether, the totality of energy and the false ego. In other v ē d ā n t a schools there is also mention of the layers anna-maya-kośa to the earth of the senses of action, prāṇa- maya-kośa to the water of the senses of perception, mano-mayakośa to the fire of the spirit, vijnāna-maya-kośa to the air of the intellect, ānanda-maya-kośa to the ether of I-consciousness, citta-maya-kośa to the cittota, the consciousness of the dual, the total energy of the phenomenal and ātma-maya-kośa to m a h a t , the total energy of the p u r u s ā h a, the noumenal. It is also associated with the parts of the brain and the stages of s a m ā d h ā: earth and water kośas for the frontal areas, the backbrain for the fire kośa, the airkośa the base of the brain and the ether the kośa (see also d v ī p a and d h ā t a v a).

- The kōshas are by the p a r a m p a r ā explained as being first four material stages before the development of Krishna consiousness: anna-maya, prāṇa-maya, mano-maya and vijnāna-maya. In the last vījñāna-maya stage, the intellectual one, one realizes to be different from the body. The following fifth ānanda-maya stage is explained in the B h a g a v a t a m ā r a g ī t ā as the b r ā h m a ṣ t a - b h Ĺ t a stage wherein one is equally disposed towards all living entities. Thus one, by devotional service expands to the higers stages of blissfulness, consciousness and soul (or ānanda, citta and ātma) in K r i s h n a - c o n s c i o u s n e s s (see pp 10.87: 17).

- There is also mention of seven (layered) constituents or ingredients of the body (2.10: 31): nails, skin, fat, flesh, blood, bone and marrow (chyle and semen are also mentioned sometimes instead of skin and nails).

- The seven measures of this body of the totality of matter, the false ego, ether, air, fire, water and earth that surrounds me like a pot. (SB 10.14: 11).

- The seven layers of the cosmic golden egg as conceived by the five elements ego and mind (Shāstri, 11.6:16).

- Monier-Williams Dictionary: a term for the three sheaths or succession of cases which make up the various frames (or bodies) of the body enveloping the soul
  1. the ānanda-maya-kośa or "sheath of pleasure", forming the kārana-sārīra or "causal frame";
  2. the vijnāna-maya or buddhi-maya-kośa or mano-maya-kośa or prāṇa-maya-kośa, "the sheath of intellect or will or life", forming the sūkṣma-sārīra or "subtle frame";
  3. the anna-maya-kośa, "the sheath of nourishment", forming the sthīla-sārīra or "gross frame".

- The eight treasures or n i d h ī s of K u v e r a whom is also said to have eight teeth only.

Kratu: (ritual) one of the seven great sages who were born directly from Lord B r a h m ā. He married K r i ṭ yā, daughter of K a r d a m a M u n i (S.B. 3.24: 22). With her he fathered the sixty thousand v ā l a k h i l y a s, the sages surrounding the sungod (see also m a h ā
- r i s h i).
- One ot the ten sons of B r a h m ā (S.B. 3.12: 22).
- A descendant of D h r u v a begotten by Ulmuka in Puskariṇī as one of six very good sons. (S.B. 4.13: 17)
- In the dictionary kratu stands next to worship and sacrifice for: plan, design, intention, resolution, determination, purpose, desire, will, deliberation, consultation, intelligence and understanding.
- In the worship of Lord V a r ā h a is kratu one of the limbs or functions of the Lord: the Lord is y a j n ā and kratu, sacrifice and ritual (S.B. 5.18: 35, according to P r a b h u p ā d ā).

Kripācārya (Kripa): 'the teacher with pity' spiritual master of the K u r u-family later on selected by Emperor P a r t k c h i t as this spiritual master whom he properly awarded at the Ganges they were three horse-sacrifices performed (see S.B. 1.16: 3).

- One of the seven sages in the eighth m a n v a t ā r a to come (S.B. 8.13: 15-16).
- M.W.: A friend of I n d r a and the son of the sage Ś a r a d v a t a who performed severe penance upon which the jealous I n d r a therefore sent a nymph to tempt him, but without success; however, a twin was born to the sage in a clump of grass, who were found by king Ś a n t a n u (see S.B. 9.22: 16) and out of pity (or 'kripa') taken home and reared; the daughter, Kripa, married D r o n a, and had by him a son called Āsvatthāma.
- M.W.: As the counselor at H a s t i n a ā p u r a also named sometimes G a u t a m a and Ś a r a d v a t a.

Krishna: (written in Sanskrit as Krsna with dots under the r, the s and the n) the All-attractive One. Cowherd, warlord, lover, father, husband, friend and vedic sovereign. V i s h n u - a v a t ā r a.

- His Life: He took birth in the Y a d u-dynasty from D e v a k ī with V a s u d e v a as his father. According many authorities was that in 3182 B.C. at the eighth day in the dark half of the month B h ā d r a or S r ā v a n a (August-September). He was born in the prison where his uncle K a m s a had incarcerated his parents after he heard a voice from the sky predict that their eighth son would kill him. K a m s a persecuted Him for that reason so that already in His childhood his life's mission to take the burden away from the earth. Next to K a m s a whom He defeated first, were later especially J a r ā s a n d h ā and S i s u p ā l a and their associates His archenemies. He fought them always together with His half-brother B a l ā r ā m a also called R ā m a, who was begotten by V a s u d e v a in another wife of his named R o h i n ī. B a l ā r ā m a is considered His first plenary portion with the same divine status as Him and seen as an incarnation of S a n k a r s h a n a. For the sake of His mission, had He build a separate city in the ocean named D v ā r ā k ā and developed He, married to R u k m ī n ī and the 16107 other wives He mostly liberated from being controlled by the scoundrels that He defeated, an enormous family of over a million members, the Y a d u-s who, when all enemies were defeated, according His will at last fought against each other though, so that also they wouldn't burden the earth. He assisted His nephew A r j u n a as his charioteer during the great battle of K ū r u k s h e t r ā when the entire K u r u-dynasty found its demise as a consequence of the injustice caused by family-attachments and favoritism. After the war disappeared Krishna to His heavily abode after being hit in His foot by an arrow fired by a hunter named J a r ā shortly after the battle at P r a b h ā s a where as good as all the Y a d u-s found their end. His life is described in the tenth Canto and His teaching is explained especially in the eleventh Canto. The B h a g a v a d - G ī t ā He spoke to His friend and nephew A r j u n a on the battlefield is very similar to the y o g a-teachings explained by Him in the eleventh Canto to His nephew U d d ĩ ṣ a v a. For the former He did so to inspire to fight injustice, for the latter He did so to clarify how one should live on this earth with Him physically not there anymore.

He is recognized as the p u r u s h a, the original personality of Godhead from whom B r a h m ā, the Creator originated. He is considered the most important, most complete and Supreme Personality of Godhead to descend on earth, who during His lifetime already was celebrated as such by His own family because of His great heroism and favorable influence. Literally His name means: dark, because of His dark blue-gray skin. He is, among other names, called H r i s h i k e s h a as the master of the senses; B h a g a v ā n as the Fortunate One of all opulences; as M ā d h ā v a, as a scion of M a d h u, as the blooming one and as our Sweet Lord; as M ā d h u s u ā d ā, being the one who defeated the demon M a d h ā; as S a u r i as the son of the mighty one, - knowing His father V a s u d e v a as and as the scion of an ancestor called Sūra; A c v y u t a as the infallible one; J a g a n n a t h a as the Lord of the universe, the living being; S y ā m a s u n d ā r a as the beautiful one with the dark complexion; K e s a v a as the Lord who defeated K e s i o r else the lord with the beautiful locks of hair; G o v i n d a and G o p a l a as the protector and pleaser of the cows; M u k u n d a as the Lord of liberation, M u r ā r i as the enemy of the demon Mura, V a s u d e v a as the son of V a s u d e v a and Lord of consciousness, Y o g i s h v ā r a as the lord of Y o g a; Y a j n ā or Y a j n ė s v...
ara as the Lord of sacrifice and Hārī as the Supreme Personality, the Lord in person. And thus are many more names known of Him.

- Kṛishna-consciousness (natural consciousness) is that state of consciousness that results from the devotional service to Lord Kṛishna.

- The name of the hero and teacher in the old Vedic times before He was known as the Vīshnu-avatāra (see e.g. S.B. 6.9: 44 & 45).

- The name of a King predicted to rule in Kālī-yuga for the Kuru-dynasty in decay then (see 12.1: 21).

Krishna-consciousness: the knowing of Kṛishna or the condition in which one is aware of Him, knows Him, meditates on Him, works for Him, proclaims His glories etc.

- That consciousness that is brought about by following the principles of yoga (vīdhiṣa) and the chanting of the holy names (jāpam).

- That consciousness that is propagated and practiced by IŚKCON, the western branch of vīshnavism as founded by Śrīla Prabhupāda.

- Natural consciousness. The respecting of Kṛishna in all eternity associates with His glories etc.

- The divinity of the maintenance of the individual, localized soul.

- The disposing of sacrifice and Hārī as the Supreme Personality, the Lord in person. And thus are many more names known of Him.

Kriyā-yoga: the practical method of cultivating the yoga; union with, or the connecting with, or the religion with the deity by due performance of the duties of every day life, active devotion (see 12: 11).


Kshara: transitory.

Kshattā: name of Vīdura referring to his being born from a maid-servant (from a śūdra mixing with a kṣatra).

Kshatriya: knight, warrior, politician, noble, state official. One of the vānas.

- Someone who from within the system of societal classes and spiritual orders belongs to the class of the rulers and protectors (the second division) (see vāna's).

Kshetra (the field): the body as the field of knowledge, as well the soul as the Supersoul are kshetrajña, because the human soul is conscious of its own embodiment and the Supersoul is the awareness of all embodied beings. (see Bhagavad Gītā 13-2).

Kshirodakaśāyī Viṣhnu: third puruṣa-avatāra: the form in which Garbhodakaśāyī Viṣhnu enters the heart of each separate living being, in the individuality of each atom and even in between the atoms. He is the Paramātmā, the local aspect of the omnipresent Supersoul.

- The disposing of sacrifice and Hārī as the Supreme Personality, the Lord in person. And thus are many more names known of Him.

Krishna-Caitanya: another name for Lord Caitanya Mahāprabhu (see also Gaṇanga).

Krishnadāsa Kavirāja Gosvāmi: writer of the Caitanya-caritāmṛta about the life and teachings of Lord Śrī Caitanya Mahāprabhu.

Krishnakarma: to do everything for the sake of, to dedicate all one does to Kṛishna.

Krishnakāthā: talks in which the Supreme Personality of Godhead is the subject of discussion.

Krishnaloka: Kṛishna's abode. Gokula Vīrindāvana or ēśamānī-dhāma: the planet or world wherein Kṛishna in all eternity associates with His pure devotees; is the supreme planet, the highest goal of all - as well as of the material as of the spiritual worlds.

Krita: fulfillment of duty; sātymayuga is also called krita-yuga because the people in the beginnings of the creation are natural in their fulfillment of the duties (see also 11.17: 10, 12.3: 18).

Kripa: (miser) someone unwilling to invest in his own development, who does not arrive at bhakti; someone hiding his light under the bushel; someone wasting his life not striving for self realization.
cussed by K r i s h n a in S.B. 11.14: 32 and B.G. 4.29).

Kuntī: queen, wife of king Pāṇḍu, Arjuna's mother also known as aunt P r i t h ā.

Kurārī: popular bird, the female osprey.


Kuru: the founder of the dynasty in which the Pāṇḍuvaṇas as well as their arch-rivals, the sons of Dhritarāṣṭra, took birth.

Kurukshetra: a place of pilgrimage that since the earliest Vedic times is considered sacred; close to present New Delhi in India.

- Place, the battlefield where the war described in the Mahābhārata was fought and Kṛṣṇa spoke His Gītā.

- 'Field of Action'.

Kurus (Kauravas): sons of king Dhritarāṣṭra, hundred in number of whom Duryodhana was the most prominent. Opponents in the battle of Kuruksheṭra to their nephews the Pāṇḍuvaṇas who actually also were Kuru, descendants of Kuru. (see family tree).

Kuśa: holy grass used with vedic rituals. Long and flat is it used for mats and sitting places.

- Name of a son of a vātārā Rāmacandra after whom the dynasty that followed, was named the Kuśa-vamaṣā (see 9.12).

Kushmāndas: class of demonic attendants of lord Śiśuvaṇa who bring disease and disturb the meditation.

Kuvera: the treasurer of the demigods.

- Spelled Lakshmanā: Name of a wife of Kṛṣṇa and of a daughter of Duryodhana who each were kidnapped by Kṛṣṇa and Śambha at their svayamvara (see 10.83: 17; 10.68.1).

Lakṣmī: or the goddess of Fortune; the eternal female companion of the Lord in His Nārāyana-form, with which he resides in the Vaikuntha-worlds.

- Other names for her are: Śrī: the beautiful one and Rāma, the wife, the splendor, the fortune and Kānti, the female beauty, the brightness of the moon.

- Also the name used for money engaged in devotional service.

Liberation: normally is this term understood as referring to the stagnant laws of nature (of birth, disease, old age and death) or also (with the māyāvādi) the identification of oneself with Brahmā in which one wants to destroy the ego through unification with the Absolute Brahman (which should be considered an unrealistic approach).

- The ultimate liberation consists of the restoration of the original bond that binds us eternally to the Absolute, namely Kṛṣṇa, the Supreme Lord (see also svārupa, svadharma and mukti).

Līlā: the transcendental game, the pastime, the adventure of the Lord.

Līlā-avatāras: countless incarnations like Matsya, Kūrma, Rāma en Nṛsiṁha sometimes called kalpa-avatāra's since they appear in each kāla-pa, who descend in the material world to unfold the past-times of the Personality of Godhead (see a vātārā, līlā).


Līnga: the subtle body; that part of one's being that is taken to one's next life, it contains the person in his material identifications and mind (see 4:29).

- Mind, intelligence and false ego in one (7.2:47).

- One of the sixteen forms Śīva is worshiped by according the sixteen elements to obtain the opulence belonging to that element. Formerly 12 principal Śīvālings existed, but the number of lingas in India is estimated at 30 millions.
- The linga, also as a symbol of the male phallus, is in stone in combination with a yoni from which he then rises worshiped as the union of the cosmic energy in the culture of Siva (see also tantra-yoga).

- A mark, spot, sign, token, badge, emblem, characteristic; a symptom, mark of disease; having anything for a mark or sign; any assumed or false badge or mark, guise, disguise; a proof, evidence; a sign of guilt, corpus delicti; the sign of gender or sex; the image of a god, an idol; the invariable mark which proves the existence of anything in an object as in the proposition "there is fire because there is smoke"; inference, conclusion, reason; anything having an origin and therefore liable to be destroyed again.

- The order of the religious student.

**Lobha:** greed, possessiveness, avarice (see avarthas).

**Logic,** see nyayika.

**Loka:** planet, star, world, abode. Divided in fourteen: five higher ones, one of the atmosphere, the earth and seven lower ones.

- **Tribhuvana:** the three worlds of heaven, hell and purgatory.

- In three the worlds of the earth, the atmosphere and heaven: Bhūr, Bhuvah Svah.
- **Svah:** The five celestial worlds: Svārloka, Mahāarloka, Janaarloka, Tapoloaka, and Satyaloaka.
- **Bhuvarloka:** the areal region, the atmosphere, the life-force.
- **Bhūrloka** or earthly regions, the middle, madhya or martyalokas including the seven lower, ādo, viz. Pātāla, Rasātala, Añala, Vītala, Nītalā, Talātala, Mahātala en Sutala (see S.B. 2-5:36-40; 2-1: 26-39 and 11.24: 11-14).

- **Sidhāloka,** the place of no return beyond the first three where the ones of perfection go to.

- In seven they are: bhūk, bhuvah, svah, mahāk, janah, tapah and satya. Their invocations are called vyāhritis (see 12: 6: 44).

- **Caityanya Mahāprabhu** by His mercy promotes the most fallen souls of Kalī-yugā to beyond these planets and even beyond Vaiṅkunttha, to the supreme planet of Lord Kṛśna in the spiritual sky, called Goloka Vṛndāvana.

- 'A brāhma cārī who practices celibacy perfectly in some particular stage of his life achieves Mahāarloka, and one who perfectly practices lifelong celibacy achieves Janaarloka. By perfect execution of yānaprastha one may achieve Tapoloaka, and one in the renounced order of life goes to Satyaloaka (pp. 11.24.14).

**Lokāyatika's:** (a man experienced in the ways of the world) a group of philosophers related to the Buddhists, who were present at earth when Kṛśna spoke the Bhagavad-Gītā.

**Lotusfeet:** of Pāda, feet. One says that Kṛśna has lotusfeet to indicate that:
1) His feet will never leave Kṛśnaloaka, that has the form of a lotus.
2) His feet look like lotuspetals.
3) The soles of His feet are red and on top of that show the mark of the lotus.
4) The beauty softness, freshness of His feet reminds one of the same qualities as that of a lotus.

One also says that Kṛśna, but also His expansions and pure devotees, representing Him, have lotusfeet, to indicate that, like the lotus that within the water is never wet, they, although being in touch with māyā, are never contaminated by the material energy. In that context the term refers to the protection of the Lord, the refuge one seeks in spiritual need.

- **Śrīla Saṅtana Gosvāmi** has explained the various meanings of the word mādhava as follows: 'Mādhava normally indicates Kṛṣṇa to be "the Lord, who is the consort of the goddess of fortune, Lakṣmi." This name also implies that Lord Kṛṣṇa descended in the dynasty of Madhu. Since the spring season is also known as Mādhava, it is understood that as soon as Lord Kṛṣṇa entered the Vṛndāvana forest, it automatically exhibited all the opulences of spring, becoming filled with flowers, breezes and a celestial atmosphere. Another reason Lord Kṛṣṇa is known as Mādhava is that He enjoys His pastimes in madhu, the taste of conjugal love.' (from the purport to 10.15: 2)

**Mādhavā:** of madhu; (sweetness, the blooming) name for Kṛśna as the blooming hero, the sweet Lord, of the gopī's; or to Mā, the goddess of Fortune, as the spouse of the Goddess of Fortune.

**Mādhri:** the co-wife (with Kunti) of King Pandu and mother of Nakula and Sahadeva.

**Māndhātā:** Yuvanāśva's son Māndhātā ruled by the power of the Infallible One the surface of the earth with its seven continents as its one and only master. He also in full awareness of the true self worshiped Y
a jña, the Lord of Sacrifices, the God and Supersoul of everyone above the sensual, in great ritualistic performances. From where the sun rises above the horizon to everywhere speaks one of the field of action of the son of Yuvanāśva, Māndhātā (9.6: 33-37).

Mārisha: The lotus-eyed daughter sage Kanda got from the heavenly girl named Pramālocā. She was left to the (divinity of the) trees to care for her, (4.30: 13) and later married by the trees to the Pracepta to pacify them (4.30: 48). From her Dakṣa took birth again after his demise in offense with Lord Śiva (6.4: 15).

Mārkandeya Rishi: the son of Mrikandu and foremost descendant of Brighu who till the end of the kālpas as the only soul remaining as a sage meditates in the Himalayas and became known as the eternal celibate subjective to no temptation of Kṛṣṇa dēvī (Cupid) - sent by Indra - whatsoever. He receives from Viṣṇu the vision of His bewildering potency and finally the vision of the Lord Himself with His foot in His mouth lying on a banana leaf. He was visited by Nārāyaṇa and ultimately glorified by Lord Śiva. Discussed in 12.8-10.

Mārkandeya Purāṇa: see Purāṇa's.

Māsa: month. The vedic months, their names, their rulers and their correspondence to the gregorian calendar are described in 12.11: 33-45. The months of end April to the end of September know 31 days in a row as a consequence of the indian nirayana year which leaps the month to the hour-angle relative to the stars and not regularly every second month the way the old roman calendar did originally and the gregorian calendar still does more or less.

Mātsarya: jealousy, an artha.

Māyā: (not-this; what is not): that what is not, the deluding quality of the material is, also called māya (see also yoga - māyā); separateness from Kṛṣṇa (a) as the individuated form and activities of the Supreme Lord, or who think the form and activities of the Supreme Lord would be subject to the influence of māyā, the deluding material energy (the term māyāvāda can also be used as an adjective (singular) meaning 'typical for māyāvāda'.)

- In the strict sense of the term not to confuse with the esoterical philosophers who express themselves indirectly and who are affirmed by Krishna as being of His love (see also 11.21: 35).

- But mainly is this title used for those to whom the Absolute Truth is without a form, personality, intelligence, senses etc., and who therefore reject the existence of God as the Supreme Personality, or who think that the form and activities of the Supreme Lord would be subject to the influence of māyā, the deluding material energy (the term māyāvāda can also be used as an adjective (singular) meaning 'typical for māyāvāda'.)

- In the broader sense, torerically used as a general negative: (one speaking of illusion) Nonofficial spiritual teachers or non-ācārya's who do not instruct by example, or who are not capable of giving one a better stability in transcendence. Narrowly defined: adherents of impersonalism (oneness, sankarism) and nihilism (voidism, denial of god and soul).

- Spiritual teachers outside a by the Lord enforced disciplic succession.

- Therapists and other mental healthcare people who deny Kṛṣṇa, but despite of that want to give spiritual directions.

- False teachers and preachers, prophets, cheaters and/or charlatans who allure people with nice discourses, but estrange them from God and their fellow man by some or another cult.

- Someone following the misery of vedic heresy which found its beginning with king Arhat who misinterpreted the example of Rishabha dēvī after His disappearance (see 5.6: 9).

- Follower of būdham.

Mada: false pride, arrogance (see artha).

- Hilarity, rapture, excitement, inspiration, intoxication; ardent passion for; sexual desire or enjoyment, wantonness, lust, rutishness, rut, pride, arrogance, presumption, conceit of or about; intoxication or Insanity personified.

- Any exhilarating or intoxicating drink, spirituous liquor, wine, Soma; honey; the fluid or juice that exudes from a rutting elephant's; semen; musk;

- Any beautiful object.

- A river;

- Name of the 7th astrological direction.

- Any agricultural implement (as a plough)
Maha: the name of the Supreme Personality of Godhead, Ho who even captivates Cupid.

Maha-laksmi: see Lakshmi.

Mahamantra: 'the great mantra', the song of redemption, Hare Krishna Hare Krishna, Krishna Krishna, Hare Hare Hare Rama Hare Rama Rama Hare Hare e. called Mahā because of the fact that it can be as well as aloud as softly, alone as well as together be sung or chanted. Broadcasted by Caitanya Mahāprasāda as the remedy to liberate the material man in Kali-yuga from the deluding power of matter and to awaken God and the ecstasy of a spiritual life (see also mantra, gāyatrī).

Mahāmāyā: 'the great illusion'. The bewildering potency of the material world (see also yogamāyā).

Mahāprabhu: great master, name of Lord Caitanya.

Mahāprasāda: food that is offered to the Murtis.

Mahāpurusha: the great person, the original person, the Supreme Person (see also vīra-purusha).

Mahārāja: great king.

- Honorary title for an ācārya.

Mahāratha: invincible, never defeated warrior. Warrior all by himself able to withstand, so one says, thousands of enemies at the same time.

Mahar(i)shi: a great Rishi or seer, any great sage or saint.

- Ten Maharishis that sprouted with Manu Śvāyam varuhva from Brahma: Marici, Atri, Angirā, Pulastya, Pulaha, Kratu, Praetasis, Vāsinthha, Bhṛigu, Nārada (see 3.12: 21-22); also called the ten Prajāpatis; sometimes the number is restricted to seven (see 8.1 & 8.13), and sometimes are Dakṣa, Dharma, Gautama, Kanva, Vālmiki, Vīśva, Manu and Vibhāndhaka added (see e.g. 4.29: 42-44).

- Name of lord Śiva.

Maharāloka: the higher world, the greater world of the vedic verses, the world of the seers to which one attains after prolonged penances as vānaprastha, see loka.

- The abode of those saints who survive a destruction of the world (M.W.)

Mahat-tattva: (the great principle, the principle of cosmic intelligence) the complete material nature in her original undifferentiated form (see tattva, brahma-nān).
- As the great principle we have the false ego, the three modes, the five elements, the individual way and the eleven senses (the five senses of action and perception, including the mind) as the material body of the living entity that sprouted from the egg that is the universe (3.32: 29).

- Also called m a h ā - b r a h m a n: the complete of the twenty-four e l e m e n t s of material nature.

- The Intellect. The cosmic intelligence also called mahat.

- The second of the so called sankhya-tattvas.

- Name of one of D u r g a ' s servants.

Mahātma: (literally: great soul), he who is perfectly convinced that K r i s h n a is all and is therefore surrendered to Him fully absorbed in devotional service to the Lord (see also ā t m a).

Mahā-Vishnu: another name for K ā r a n o d a k a ś ā y ī V i s h n u.

Mahā-yajñas: the five great sacrifices, are defined as follows; pāthho homasćāthihinām saparyā tarpanam bālīh - "reciting the V e d a s, offering oblations into the sacrificial fire, waiting on guests, making offerings to the forefathers, and offering (a share of one's food) to living entities in general."

- P r a b h u p ā d a: 'This y a j ī n a is also known as pānča-sūnā. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take food-stuffs, we kill many germs. When sweeping the floor or igniting a fire, we kill many germs. When we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities we are killing. Therefore it is incumbent upon every householder to perform the pānča-sūnā sacrifice to rid himself of the reactions to such sinful activities."

Mahāyuga: period of four y u g a ' s, named S a t y a, T r e t ā, D v ā p ā r a, K a l p ā, together covering 4.32 million years taking 1/1000 day of B r a h m a. Individual duration: 1200 x 360 years to multiply with a factor of respectively 4, 3, 2 en 1. To this constitute 360 earthly years one year of the gods.

Maheśvara: name of Ś i v a meaning the great lord.

Maithunya ā gāra: the material world as a prison of sexuality; one is locked up in ones lusts.

Maireya: the intoxicating drink that the Y a d u ' s, the family clan of K r i s h n a, drank just before their self-destruction at P r a b h u p ā d a (see 11.30: 12, 6.1: 58-60 and v ā r u n i).  

Maitreya Muni: the great sage who in the Ś r ī m a d - B h ā g a v a t a m i in Canto three and four is described as the one imparting fundamental vedic truths to V i d u r a.

Makara-dhvaja: a name for the demigod C u p i d.

Manas: the mind or the thinking that one liberates with a man-tra (m a n a s).

Mandara: the golden mountain used for churning the ocean in the fight between the s u r a s and the a s u r a s (see 8.5, 6 & 7).

Mandir (mandira), (any waiting or abiding-place, habitation, dwelling, house, palace, temple, town, camp) Hindu templē.

- The body.
- The see.
- Hollow back of the knee.

Mangala-ārati: ceremony before sunrise to salute the Lord, with offerings of food, lamps, whisks, flowers and incense.

Manimān: name of the Lord as the One with the K a u s t u b h a jewel.

b sound vibration or series of sounds freeing the mind (m a n a s).

- The best known mantras are the p r a n ā v a, the g ā y a t r ī and the m a h ā m a n t r a.

- There is also a shield of mantras: see k a v a c a.

- The mantra AUM, the p r a n a v a or o m k ā r a must according K r i s h n a by a y o g ī three times a day ten times be resonated in the nose (zie 11.14: 35).

Manu: impersonation of K r i s h n a as the ruler, father and legislator of humanity. There are fourteen of them for each day of B r a h m ā a K a l p ā (see m a h ā y u g a) 308.6 millions of years ruling. Present Manu, the seventh: S' r ā d h ā d e v a (also called Vaivasvata see further image and S.B. 8.1).

- Writer of the M a n u - s a m h i t a.
- The first earthly creature created from B r a h m ā m ā.
- The fourteen Manu's appearing in one day of B r a h m ā m ā are: (1) Svāyambhuva, (2) Svārociśha, (3) U ta m a, (4) T amaśa, (5) R a v i v a t a, (6) C ā k ī s h u s h a, (7) V a i v a s v a t a, (8) S á v a r m a, (9) D a k s h a-sā v a r m a, (10) B r a h m a-sā v a r m a, (11) D h a r m a-sā v a r m a, (12) R u d r a-sā v a r m a, (13) D e v a-sā v a r m a and (14) I nd r a-sā v a r m a.

- To each period of Manu there is the sixfold of the Lord (see I 2.7: 15).

Manu-samhitā: the lawbook of mankind written by M a n u.

Manu (Svāyambhuva): the founding father of mankind and the grandfather of D h r u v ā M ā h ā r ā j a.
Manvantara: a period of M a n u of which there are fourteen in a day of B r a h m a (see further 3.11: 23).

Manvantara-avatāra’s: also named vaibhava-avatāras; the incarnations to the reigns of the M a n u’s, of which there are fourteen in a day of B r a h m a (see image and S.B. 8.1).


Marici: one of the seven great sages who were directly born from Lord B r a h m a (see m a h a r i s h i).

Maruts: 'the flashing one’s;
- Associates of king I n d r a.
- The gods of the wind.
- Gods or godheads in general.
- Children of Diti (wife of Kasyapa Muni see S.B. 3.14) seven or seven times seven in number (S.B. 6.18).

Ma(taji): mother. Name of all female devotees.

Math: name for a school of v a i s h n a v a's who on their turn are part of a certain division ( s a m p r a d a y a) or branch of V i s h n u -devotion. Name of the math for the West as founded by S w a m i P r a b h u (14) or branch of V i s h n u -devotion. Name of the by Lord K r i s h n a who wanted self-destruction of the planet earth and the herbs (see 8: 24).

b carbonized iron, a type of iron used for maces, the gigantic clubs used in battles.

Mausala-līlā: K r i s h n a’s illusory disappearance and appearance as a material form. A game to bewilder the demoniacs and to defend the Word.

- The by Lord K r i s h n a wanted self-destruction of the Yadu-dynasty.

Maya Dānava: the architect of the a s u r a s challenging Lord S i v a’s dominance which led to the fall of the city of T r i p u r a (see 7.10).

Meru: the central, transcendental mountain, the highest mountain on which Lord Lord B r a h m a is sitting. It is situated in I lā v r i t a - v a r s h a, the central region. Must holistically be taken as the center of as well the spiritual as the material world, thus as well galactic, as the center of the universe, as spiritual, as the highest that one possibly can attain in contemplation and transcendence.

Menakā: the famous society girl of the heavenly planets who seduced the sage V i s v ā m i t r a.

Mimāṃsā: one of the six d a r s h a n a s; purva-mimāṃsā also called karma-mimāṃsā, concerns the ritual nature of the earlier portion of the V e d d a s dealing with predominantly the m a n t r a s and the b r a h m a n u’s. It is called purva because it, logically spoken, precedes, or is earlier (purva) than, the uttara-mimāṃsā, which is another name for the v e d d a n t a vision.

Mītā: the controlling deity of everything running to its end (see 2.6:9) associated with Y a m a r ā j a, the Lord of death and retribution.

Mithila: see N i m i.

Mleccha: offensive meat eater.
- A foreigner, barbarian, non-A r y a n, man of an outcast race,
- Any person who does not speak S a n s k r i t and does not conform to the usual Hindu institutions;
- A person who lives by agriculture or by making weapons;
- A wicked or bad man, a sinner;
- He who eats beef and indulges in self-contradictory statements and is devoid of righteousness and purity of conduct (according the law-giver Baudhāyana).
- Copper; vermilion.

Modes of material nature (g u n a’s): three in number: s a t t v a - g u n a (goodness), r a j o - g u n a (passion) and t a m o - g u n a (ignorance). They are the different influences of the bewildering material energy upon the living beings and things. They e.g. determine how the soul, bound or conditioned by it, thinks and acts (see also m a h a r i s h a).

Mogha: useless, in vain, - concerning the material existence.

Moha: bewilderment. An illusion of power in controlling and enjoying. Follows anger. Consists of misconception, misattribution (wrong attribution); leads to a confusion of memory and the fall of intelligence.
- Illusion, see also mā yā a (sammoha: of illusion).
- Self-deception; one of the five great obstacles (with a h a m kā r a, kā m a, m ā d a n ā n y a s t h i t v a) of a v i d yā, ignorance, because of which the planet with a lack of sacrifice gets neglected.

Mohini-mūrti: K r i s h n a’s incarnation as the most beautiful woman to pacify the s u r a s en a s u r a s fighting about M a n d a r a, the mountain of gold (8.9)
- The woman because of which Lord Śī vā fell down madly intoxicated running after her (8.12).

**Moksha**: liberation, see further under **mukti**.

**Monism**: from the viewpoint of dualism (see **v edānta**) heretical theory according which the individual living being in all respects is equal to God and therefore can only be one with Him.

- Of Śukadeva is in 1.4: 4 mentioned that he, despite of being a devotee, was a balanced monist before he, not being recognized as the teacher of the teachers of example, the first ācārya who spoke the Bṛgga vāta and aśvata mṛt, frequented the houses of the people for his sustenance.

**Mridanga**: a drum played at two sides made of clay, bronze or plastic that is often used in devotional service.

**Mrida**: lord Śi vā as the compassionate one.

**Mṛityu**: death, dying; death in person, the god of disease. Sometimes: the god of love.

**Mudgala, Uṅchavritti**: a famous king who followed the practice of gathering grains left behind in the fields after the harvest. Yet still he was hospitable toward uninvited guests, even after his family had been suffering in poverty for six months. Thus he also went to Bṛgga vāta (hailed in 10.72: 21).

- Śānti's son Suśānti had Puruja, Arka was his son and from him generated Bharmyāśva who had five sons with Mudgala as the eldest. He prayed to them: 'My sons, if you're really capable, then care for all the different states'. Thus he received the name the Paṇcatis. From Mudgala was there a line consisting of brahmans known as Maudgalya (9.21: 31-33).

**Mudrā**: gesture. The gestures of the Lord represent the essence of purposeful action (12.11: 16).

**Mukti (Moksha)**: the final liberation from material existence meaning that one restores one's eternal bond with Kṛṣṇa in arriving at devotional service unto Him (see also: svarūpa and kāivalya).

- Liberation or redemption. With this usually is indicated that one escapes the strict laws of material nature (birth, disease, old age and death).

- **Vimukti** is the special liberation of devotees on the spiritual platform of love and affection with the Lord.

- Further also (according the Mâyāvāda concept) to unify oneself with Bṛgga vāta in the sense of trying to destroy the ego (a hān kāra) with the purpose of becoming one with the Absolute (which is thus an artificial, concocted form of liberation). The ultimate liberation of the human being means that it restores its eternal bond eternal, personal bond with God, Śrī Kṛṣṇa.

- Ramanuja (see v edānta): we become just like God safe for two aspects: one remains a spark, an atomic soul, and one is of a limited creativity.

- Mā dhāvā (see v edānta): there are four degrees of Moksha:
  1) sālokya: the enrapting vision of a God in heaven.
  2) sāmāpya: living in the proximity of God, like the sages do.
  3) sārūpya: living like a servant of God, with a form equal to His.
  4) sāyujya: merging with the body of God - the prerogative of the Gods.

- Lord Kaṭila in S. B.3.29: 13: Without being of My service, will pure devotees not even when being offered these, accept to be living on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be in oneness (the so-called five forms of liberation of sālokya, sārūpya, sāmāpya, sāyujya and ekatva).

**Mukt-devi**: the goddess granting Liberation.

**Mukunda**: the Lord of Liberation, Kṛṣṇa as the one redeeming.

**Muni**: wise or self-realized soul. E.g. Nārada Muni (see also stitha prajña, rishi and sādhhu).

**Murāri**: Lord Kṛṣṇa as the enemy of Mura, a demon defending the city of Prayagotishā (Bṛgga vāta's capital) with a trident (see 10.59).

**Murari pu (Muraḍvīśā)**: a name of the Supreme Personality of Godhead, Kṛṣṇa, the killer of the demon Mura (see 10.59).

**Mūḍha**: fool, dull slave of work or donkey.

**Mūrti**: idol, portrait, image, object of devotion and worship (see 11.27).

- Idol of Kṛṣṇa Himself, also called a rca-form, considered a veritable incarnation of Him (manifestation).

- Difficulty (see also 3.29: 24-25 and 7.14: 40, 11.3*4).

- Remembered in eight forms (11.27: 12).

- Manifestation of the Personal Form of God in certain kinds of material; like one find in temples. (see also vigraha)

- A deity, a in a temple normally formally installed image of a godhead, with which a certain spiritual culture is defended.

- But also as being of a lesser importance than the sage to be respected in person: mūrtis are there for beginners, see 10.48: 31, 3.29: 25, B.G. 18: 68 & 69, 10:76: 54, 12.10: 23.

- The material type of devotion (see prakṛt) in the western countries or to the western model in the
east consists mainly of the worship of God in His impersonal form: clocks, timeschedules and calendars are worshiped as the one and all of God.
- From Mūrti, the wife of Dārma and the daughter of Dākṣa, He took the form of Nārāyaṇa (2.7: 6).

Nāgas: snakes of heaven, inhabitants of Nāgaloka. (see also Ananta Seshā); they have a human face but a snake's body. Known snakes: Vāsukī of the churning of the ocean on the back of Kurma and Tākṣa, the snakebird that killed emperor Parīcchitra at the end of the reading of the Bḥāgavatam by Sukā.

- Snakedevil.
- people with snakelike bodies or such a character.
- A cruel person.
- The air escaping with belching (one of the five airs of the body).
- The best or most excellent of a sort.

Nābhi: a king, the son of Agni and grandson of Priyāvata who was a son of Manu, who desiring to have sons with Merudevi who was childless, with great attention offered prayers in worship of the Supreme Lord Vishnu, the enjoyer of all sacrifices and so came to father the vātāra Rishabhā (see 5.3).

Nāma: name, holy name, see also Hariṇāma.

Nāmācārya: teacher in the chanting of the holy name (see also Ācārya).

Nārada Muni: a great devotee of the Lord, who freely moves about in the spiritual and material world to disseminate the glories of the Lord (is also considered an a vātāra and named bḥagavān). His story is explained in 1.5: 23-31. He was cursed by Daśa for spoiling the youths with his pleading for the renounced order in 6.5, his previous life he explains in 7.15. 69-77, the canto consisting entirely of his instructions.

- First among the devotees, patron of the devotees. Purely transcendental personality, teacher of Vyasada, pupil of Brahmā. Known for his vīnā (stringed instrument).
- He incited Vyasada to write the Bṛhatvātām.
- He is counted among the ten sons of Brahmā, the mahārīshis.
- Belongs to the Pānca-tattva in the form of Śrī Vāsādī.


Nārāyana: (path of man, God of man, son of the original man): Vīshnur Kṛṣṇa; the Apsara Urvā is said to have sprung from his thigh; elsewhere he is regarded as Kaśyapa or Angrāsa, also as chief of the Śadhyās, and with the Jains as the eighth of the nine black Vāsadēvas; the Purusha-hymn is said to have been composed by Him...

- Sage Nārāyana: for the welfare, in this and the next life, of the human beings abiding in dharma, jñāna and self-control in Bṛhatvātāmaḥs day (see 10.87: 6).

- Monier Williams dictionary: 'the son of the original Man with whom he is generally associated; he is identified with Brahmā, with Vīshnur Kṛṣṇa; the Apsara Urvā is said to have sprung from his thigh; elsewhere he is regarded as Kaśyapa or Angrāsa, also as chief of the Śadhyās, and with the Jains as the eighth of the nine black Vāsadēvas; the Purusha-hymn is said to have been composed by Him...'

- Sage Nārāyana: similarity in this and the next life, of the human beings abiding in dharma, jñāna and self-control in Bṛhatvātāmaḥs day (see 10.87: 6).

Nāhuṣa: Ancestor of Yadu. Of a son of Purūravā, Ayu, there was the powerful son of Nahusha and other sons. Nahusha got Yāyāti (also called Nāhuṣa) as his son plus five others (9.17: 1-3). He is known by the brahmmins to be forced down from his elevated position, because of insulting Indra's wife Saći, because of which he degraded to the life of a snake (9.18: 1-3).

- Śrīdharā Svāmī: 'He became puffed up when he heard the name of Indra, when out of his pride Nahusha ordered some brāhmanas to carry him in a palanquin to an illicit meeting with Lord Indra's chaste wife, Saći, the brāhmanas made him fall down from his position and become an old man.'
Naimishāranya: the sacred forest in central India that is considered the exact middle of the universe. Here the sages listened to Śūta Gosvāmī telling the story of Sukadeva Gosvāmī relating the Bhāgavata to Parīkṣit (see S.B. 1.1: 4).

Nais (-kama) karma: selfless work free from desire (see a k a r m a).

Naiskarma: see a k a r m a.

Nakula: one of A r j u n a’s younger brothers; twin brother of S a h a d e v a.

Nanda Mahārāja: the king of V r a j a Lord K r i s h n a’s foster father.

Nanda-nandana: a name of the Supreme Personality of Godhead K r i s h n a, who is the darling son of N ā n d a M a hārāja.

Nanda and Sunanda: principal associates of the Lord in V a i k u n t h a who came to get D h r u v a in a celestial chariot at the end of his life and addressed him with wisdom (4.12: 23-27).

Narada: the being destroyed of the careless.

Narada-Nārāyan: an incarnation of Lord K r i s h n a appearing as two sages to teach by their example the practice of austerities (see 5.19: 9-15 2.7: 6, 4.1: 49-57, 11.4, 12.8: 35). (see also V i s h n u u n).

- From Mūrti, the wife of D h a r m a and the daughter of D a k s h a, He took the form of N a r a - N ā r ā y a n a (man, the course of man). Thus by seeing the strength of His personal peneances the Supreme Lord never would see His vows broken by the celestial beauties that came to Him with Cupid (2.7: 6).

- Monier-Williams dictionary: Nara: the primeval Man or eternal Spirit pervading the universe (always associated with Nārāyaṇa, son of the primeval man!), both are considered either as gods or sages and accordingly called deva.’

Narādhama: (literally: lowest among man); those politically and societally developed, but who have no religious principles.

Narak: hell, the hellish planets, a hellish life. Described in 5.26.

- Another name of B h a u m ā s u r a.

Narottama dāsa Thākura: v a i s h n a v a -spiritual teacher in the disciplic line of Lord Ś r i C a i t a n y a M a h ā p r a b h u, pupil of K r i s n d ā s ā K a v i r ā j ā G o s v ā m ī and the spiritual teacher of V i s v a n ā t h a C a k r a v a r t ī T h ā k u r. Composed many of the Vaishnava Bhajans.

Nastān: the being destroyed of the careless.

- nasta as a break in the disciplic succession; scattered.

Nature, gross or material; another name for e n e r g y, m a t e r i a l (see s a k t i, d h a r m a, m ā y ā, y o g a - m ā y ā).

Nava-mūrti: the nine forms of the Lord: the c a t u r v yuḥa (V ā s u d e v a, S a n k a r s h a n a, P r a d y u m n a, A n i r u d d h a) N ā r ā y a n a, V a r ā h a, N r i s i m h a, H a y a g r i v a and V ā m a n a (also is B r a h mā mentioned in stead of the latter) (see also 11.16: 32).

Nava-yogendra: see y o g e n d r a.

Nawab Hussain Shah: the muslim governor of Benga during the time of Lord Ś r ī C a i t a n y a M a h ā p r a b h u’s appearance.

Neti neti: this nor that: the way P r a ḥ l ā d a meditates on the essence of the Soul. See 7.7: 23 and also 12.6: 32-33.

Nihilism: atheistic teaching according which everything originally came from the ‘void’ and finally will return to the void again (see M ā y ā v ā d ī s).

Nidhana: (having no property, poor but also: settling, destroying, finding an end) the characteristic of all who are conquered; term used for all who were defeated at K u r u k s h e t r a, term for all who are not as A r j u n a with K r i s h n a (11.19: 12).

Nidhī: The eight treasures or nidhis of K u v e r a of whom is said that he also has only eight teeth (see also k o s ā).

- Ś r i l a Ś r ī d h a r a S v ā m ī mentions: padma, m a h ā p a d m a, m a t s y a, k ā r m ā, a u d a k a (growing in water), nīlā, m u k u n d a e n s ā n k h a (the conch).

- Or to the M.W. lexicon: p a d m a (purity, lotus), m a h ā p a d m a (great lotus, refuge), m a k a r a (m a t s y a, fish, related to the crest-jewel or shark-shaped earrings of K r i s h n a), k a c c h a p a (also k ū r m a, s u p p o r t or tortoise), m u k u n d a (giver of liberation), n ā n d a (happiness, or a flute), n ī l ā (a residence or k a r v a (love). They are also personified with the eight attendants of K u v e r a o r L a k s h m ī.

Nimi: the son of I k s h v ā k u and father of a son called Vaideha; he was also known as Videha for losing his body as he was cursed by V a s i s h t a for not following his instructions. The godly trying to revive him he denied the wish to revive and thus was his body churned. Because of that were the son Vaideha born from that churning and city he founded both named M i t h i l a (see 9.13 for his story). De dynasty had always good ties with the V i s h n u -a v a t a r a, S ī t ā the wife of R ā m a came from the dynasty through King J a n a k a and also K r i s h n a had fine relations with the faithful ruler Bahulaśva of M i t h i l a (see 10.87).

Nimitta: the material cause, the direct, efficient cause. The period or moment of time which may be regarded as causing the event (see also k ā r a n ā).

Nimitta-matram: the remote cause; logic to the causality of the divine (see also k ā r a n ā, u p ā d ā n ā).
**Nirahankāra:** freedom from false ego (see a h a m k ṛ a r a).

**Nirāśīt:** causelessness; to have no ulterior motive, leading motive for obedience to the spiritual teacher.

**Nirguna:** to be above the modes of nature. Nature of Kṛṣṇa-consciousness (see g u n a).

- Characteristic of Kṛṣṇa, His being above the material modes (see also A d h o k ś a j a).

**Nirguna-brahma:** the impersonal concept of the Absolute Truth as being without qualities.

**Nirmama:** (see also a p a r i g r a h a) indifferent, unselfish, freedom from greed or possessiveness, vow of poverty, sharing with others (see also y a m a and the Śikṣāṣṭhīthaka).

**Nirukta:** the practice and process of the explicit use of the names of the Lord in pronouncing, explaining and defining the m a n t r a s and verses aloud as they are written and thus arriving at the knowledge of the V e d a s.

**Nirvāṇa:** the end of one's material activities or one's material existence, which with the V a i s h n a v a s doesn't mean that one denies spiritual activities or a spiritual existence (see e.g. 11.9: 12).

- State of being in which the material existence recedes; it precedes all spiritual, devotional activity.

- Final emancipation, perfect calm, being immersed, quieted, extinguished, immovable, vanished.

**Nishāda:** see B ā h u k a.

**Nītya:** eternal (continuing, maintaining).

**Nītya-mukta:** eternally liberated. Characteristic of the liberated, spiritual being. The state of most of the living beings. Also called nītya-siddha as opposed to nītyā-buddha, eternally bound (see also: s v a r ū p a.)

- The question of the confusing issue of at the same time being bound and being free as a soul was raised by U d d h a v a in 11.10: 35-37.

**Nītyānanda:** Pāñca-tāt t v a-incarnation (a v a t ā r a) of Lord B a l a r ā m a, the original spiritual teacher of the C a i t a n y a-mission. Most important (eternal) companion of Lord C a i t a n y a. Also celebrated as B h a g a v ā n. Was a g r i h a s t h a.

- Incarnation of Lord Baladeva (see B a l a r ā m a).

**Nīvṛtti-mārga:** the path of liberation (see also a p a v a r g a). There are two dharmas: nīvṛtti and pr a v r i t t i ī duties relating to the spiritual teacher and duties relating to attachment (see 3-32: 2, 4.4: 20, 7.15: 47, 11.10: 4 and pr a v r i t t i -m ā r g a).

**Nīyama:** (restraining, checking, holding back, preventing, controlling) K r i s h n a's term for regulation, the things one has to do in devotional service.

- According to K r i s h n a: 'cleanliness (internal and external), doing the rosary, penance, austerity, sacrifice, trustfulness, hospitality, worship of Me, visiting holy places, acting and desiring for the Supreme, contentment and serving the spiritual master' (11.19: 33-35)

- With P a t a n j a l i is nīyama the second part of the eightfold of y o g a concerning the observances. Consists of: s a u c a m (purity), t a p a s, (penance), s v ā d h y ā y a (study), s a n t o s h ā (contentment), d h ā n a m (charity) of i ś v a r a p r a n i d h ā n ā (to dedicate oneself to Him).

- Any fixed rule or law, necessity, obligation or agreement.

**Nīyamya:** having restrained or to be restrained, limited, checked, bound, restricted, defined.

**Non-devotee:** everyone who, contrary to the devotee, ignores or rejects the principles of devotional service.

**Nonviolence:** real nonviolence means that one does nothing of which whatever other living being, be it man, animal or plant, unnecessarily has to suffer or experience fear or because of which one hinders its spiritual progress (see a h i m s ā).

**Nṛiga:** king in the sūrya - v a m sā who turned into a chameleon over an affair of stealing from a brahmin but was released by K r i s h n a (9.1: 11-12, 9.2: 17 & 10: 64).

**Nṛṣimha-deva:** half-man half-lion incarnation of Lord K r i s h n a who liberated P r a h l ā d a M a h ā r ā j a by killing the demoniac leader H i r a n y a k a s i p u (S.B. 7: 8).

**Nyāya:** method, standard, rule, axioma, plan, manner, the right approach, justice, logical argument, inference (see further d a r s h a n a s, n y a-śā t a Ś a r a s v a tī n a). See further p r a m e y a.

**Nyāya-sāstra:** by the Vedic science of epistemology, the nyāya-sāstra, it is understood that that the knowledge of an object (prameya) depends on a valid method of knowing (p r a m a n a) (see 11.21: 10; pp 10.86: 54).

**Nyāyika:** Logic; standard logic in vedic philosophy comprises (not unlike the cartesian method or n y a-śā t a of doubt, division, order and completeness):

- v i s h a y a, or general thesis,
- s a m s ā y a, or an expression of doubt,
- p u r y a-paksha, or opposing argument,
- s i d d h ā n t a, or conclusion and
- s a n g a t i, the summary.

**The sangati,** or final word, is that one should become a pure devotee of the Personality of Godhead and worship the Lord's lotus feet (see also 11.3: 35-40; see also S r i l a B h a k t i s i d d h ā n t a S a r a s v a t i T h h ā k u r as quoted in pp 11.3: 40).
Kāvrāja Gōsvāmī has said to this, śrī-krishna-caitanya-dayā karaha vicāra vicāra karile citte pābe camatkāra: 'If you are indeed interested in logic and argument, kindly apply them to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find such mercy strikingly wonderful.' (Cc. Adi 8.15).

Ocean of Causes: see Kārana ocean.

Om(kāra): or AUM, the prāṇāvā, the highest combination of syllables of which the letters represent the fundamental trinity of guṇas, lokas, vedas, levels of realization, names, kleśas etc.

- Soundvibration which represents the Absolute Truth, Śrī Kṛṣṇa; it vibrates along in the Hare Kṛṣṇa-mantra, to which it is subordinate.


- Kṛṣṇa's advice is to say three times a day ten times AUM for one's meditation so as to restore the prāṇa in a month's time (zie 11.14: 35).

Om tat sat: māntra representing the Absolute Truth, God, the Supreme person. The Gītā explains: 17: 23.

Pāda: feet (see pādama, lotusfeet and Prabhupāda).

- Chapter, part of a book.

- The foot of a mountain.

- A wheel.

- The measure of one foot.

- A quarter.

- Pada (without the ^): a step, space, point of view, position, home.

Pāṇcarātrika: collection of laws and precepts concerning the performance of devotional service.

- To become a devotee of Kṛṣṇa implies to accept an education: from a person contaminated by the symptoms of Kali-yuga (to be like a śūdra) is one promoted to the status of a devotee.

Pāṇcajanya: the conchshell of Lord Kṛṣṇa.

Pāṇcarātrika: collection of laws and precepts concerning the performance of devotional service.

- To become a devotee of Kṛṣṇa implies to accept an education: from a person contaminated by the symptoms of Kali-yuga (to be like a śūdra) is one promoted to the status of a devotee.

Pāṇḍavas: brothers of Arjuna, the five warrior-brothers and intimate friends of Lord Kṛṣṇa, who were given rulership of the world by Him after their victory in the Battle of Kuruksetra.

- The five sons of King Pāndu and queen Kuntī: Arjuna, Sahadeva, Nakula, Bhima and Yudhisthira (see family tree).

Pāṇdu: a younger brother of Dhriṣṭarāṣṭra, who died young leaving behind his five sons, the Pāṇḍavas, under the care of Dhriṣṭarāṣṭra.

Pāpa: sin, trouble.

Pārijāta: the coral tree, Erythrina Indica. It loses its leaves in June and then is covered with large crimson flowers. It is one of the trees of paradise produced at the churning of the ocean (see 8.7 & 8.8) and taken possession of by Indra from whom it was afterwards taken by Kṛṣṇa. Also famous for its wood (mentioned in the description e.g. of Dvārakā S.B. 10.50: 50-53).

Pārtha-sārathi: Kṛṣṇa, the charioteer of Arjuna (Pārtha).

Pārvatī: Sātī, Lord Śiva's consort, reborn as the daughter of the king of the Himalaya Mountains. She cursed king Citra keta to be reborn among the demons for insulting her (see 6.17).

Pāshandī (pāshanda): an atheist who thinks that God and the demigods are of the same level.

- Heretical, hypocritical impostor, an unreferring, non-bona fide, jealous philosopher or false teacher.
Padma: lotus, the flower of the lotus plant Nelumbo Nucifera that closes at night; often confused with the waterlily Nymphaea Alba, related to it.

- Indication of spiritual purity.

- Pādma: of the lotus, everything relating to a lotus, also name of a certain Kālpa a

Pakṣa: period of fourteen to fifteen days (see p a n c a - d a s a), to be precise half a lunar month; the first half from new moon to full moon was called pūrva or apūrva. The other half, apara or apakṣha, called krishna or tamīra; each fortnight consists of 15 tīthīs or lunar days called prathama (see also 5.20: 30).

Pañca-bhāga: (the five portion) the five claimants of sacrifice, the five household deities: the gods, the manes, the seers, the humans and the lower creatures (see e.g. 11.23: 9 and 7.14: 15, 7.15: 6, 10.84: 39).

Pañca-dāsa: period of fifteen days (ahāni, see also p a k s h a).

Pañca-mahābhūta: The five material elements: earth, water, fire, air and sky (or ether).

Pañcarātra: supplement to the V e d a s, describing the way of mūrti-worship for the devotees in the present era.

Pañcasikha: One who is liberated from the conceptions of annamaya, pra-āṇamaya, manomaya, vijñānamaya and ānandamaya and who thus is perfectly aware of the subtle coverings (k o ś a s) of the soul is called pañcasikha. According to the statements of the M a h ā b h ā r a t a (Śāntī-parva, Chapters 218-219), an ācārya named Pañcasikha took birth in the family of M a h ā r ā j a J a n a k a, the ruler of M i t ṣ a. The Sāṅkhyā philosophers accept Pañcasikhācārya as one of them.

Pañca-tattva: (pañca: five) the reality of Lord C a i t a n y a as consisting of himself, Lord N i t y a n a n d a, Lord A d v a i t a, Lord G a d ā h a r a and Lord V a s ā d i. Are considered as V i s h n u - t a t t v a and catur vyāha.

Pandita: (Hindu: pundit) scholar, the man of learning, the learned one (see 11: 29: 12 and B.G. 2: 11, 4: 19, 5: 4, 5: 18: 3: 25-26).

Pannaga: 'creeping low', low-life serpents, kings or foes; serpent killers or serpent eaters.

Parag-ātmā: the soul attached to sense gratification.

Parā-bhakti: intimate association with K r i s h n a (highest form). Pure devotion. As opposed to v i d d h a - b h a k t i; contaminated with material motives (see also v i d d h i and r ā g a n u g a - b h a k t i).

Parābhava: defeat, the way the muslim Kazi had to accept defeat from L o r d C a i t a n y a (C.C. Adi 17, 168).

- The fact that māya seizes everyone. Reason of the sound incarnation of the Lord as the H a r e K r i s h n a - m a h ā m a n t r a.

Parakīya: Loving relationship apart from a marriage.

Param: higher, transcendent, exalted, pure, spiritual, transcendental, beyond.

Paramahamsa: (from parama: supreme, and h a m s a: swan.) the most elevated of all the self-realized, or someone who like a swan, a h a m s a, who knows to extract milk from a mixture of milk and water, is capable of seeing the Lord only in all circumstances, in whom he is completely absorbed (see also s a n n y ā s a).

Paramātmā: the Supersoul (K s hi r o d a k a ś ā y ī V i s h n u). Transcendental nature of K r i s h n a. The omnipresent local personal aspect of K r i s h n a: 'God'.

- Second level of realization between B h a g a v ā n and B r a h m a n (see also 1.2: 11, v i b h u - ā t m ā and s a t - c i t - ā n a n d a).

- Plenary expansion of K r i s h n a (B h a g a v ā n) who resides in the heart of every living being, in each atom of the material creation and even in between the atoms. He represents the everywhere local aspect of the Absolute Truth.

Param Brahman: the Supreme B r a h m a n.

- The Personality of Godhead, Śrī K r i s h n a.

Param-dhāma: His abode, the spiritual world.

Paramesvara: The Supersoul, the Absolute Master.

Param-guru: another name for the spiritual master. Teacher who teaches from and in favor of the transcendental. The teacher in transcendence (see also cāttāya).

Paramparā: (‘one after the other’) disciplic succession. for the H a r e K r i s h n a s: the B r a h m a - M a d h v ā - G a u d ī y a - s a m p r a d ā y a (see also: s a m p r a d ā y a).

- Succession of spiritual teachers who, without changing anything of it, passed on the original teachings of the Lord generation after generation till today.

Paramparā-method: to transfer the knowledge of the spiritual with the critical readaptation to time and place for which one constantly is redirected towards K r i s h n a. His devotees and the original scriptures (see s a m p r a d ā y a).

Paramparā-guru: bona fide teacher of spiritual knowledge, - selfrealized soul who (see 5.13: 24, 12.6: 46 and B.G. 4: 1-3 and s a m p r a d ā y a).

1) As a teacher is part of a disciplic succession.

2) He is a T a t t v a d a r s ī n a h, a seer of truth (see also s t i t h a p r a j n a a n d ā c ā r y a and guru).

Parantapa: a name of A r j u n a - he who chastises the enemies.
Parārdha: the half of the life of Brahmā, that in its entirety takes 311 trillion 40 billion years.

Parā-prakriti: see prakriti.

Parāsara Muni: a great sage, father of Vyāsa deva.

Parāśurāma: an incarnation of the Lord who a long time ago appeared to fight the class of warriors that ran into decay (parāśu means chopper).

Para-tattva: aspect of the Absolute Truth, 'the supreme reality'.

Paravayoma: the spiritual sky, the spiritual abode, the spiritual goal. As a world on itself also called Vaiśnavas (see also moksha and Brahmān).

Parīkṣhit (Parīkṣhit): son of Arjuna and Uttarā, Mahārāja, the emperor who as a child in the womb was protected by Kṛṣṇa and later on was the continuation of the Yadu-dynasty. The first vedic sovereign who laid out the norms for the Kāli-yuga system and author of the yoga-sūtra explained by Śukadeva Gosvāmī, the son of Vyāsa deva, the original author of the book about the Lord and His devotees.

Also called Viṣṇudatta or Viṣhnurata, the one given by, or presented by Viṣṇu.

Passion (rājoguna, rajas): one of the three modes of material nature. Under her influence one falls to greed, serious attachment to the world, uncontrollable desires, striving beyond necessity and - despite of the painstaking and enduring efforts to improve one's material position - chronic discontent. Passion is ruled by Brahmā.

Pāśu: animal nature; The snake of time in four necessities, the four animal propensities; āhāra, nidrā, bhaya and maithuna; eating, sleeping, fearing or desiring and mating (see 7.9: 5)

- Denotes in tāntra-yoga, the yoga of the transformation of sexual energy, in which one limits oneself to one partner.

Pāśu-pati: Lord Śiva as the lord of the animals. Worshiped by the gopas of Vraj in chapter 34 of Canto 10.

Patañjali: a great authority of the aṣṭhāṅga-yoga system and author of the yoga-sūtra (see also yogā). Incarnation of Ananta Śeshās or Sankarsha na (see catur-vyūha). 

Paundraka: a king who posing as Kṛṣṇa was killed by Him (see 10.66).

Pavargā: struggle for one's existence, accompanied by defeat, exhaustion, imprisonment, fear and death.

Pavitra: pure.

Payo-vrata: (only drinking-fast, fast on milk only) a form of fasting on a vow of only drinking called sarva-yaḍa (the one covering all sacrifices) and is thus, with the charity pleasing the Lord, understood as the very essence of all austerities, so says Kaśyapa to his wife Aśītā doing the fast to give birth to Lord Vāmana (see 8: 17).

Phala-śruti: 'the fruit of listening', the promise of success given to one who hears it, usually at the end of a chapter as it regularly occurs in the Bhāgavatam explained by Sūkadeva Gosvāmī, the original author of the book about the Lord and His devotees.

Phālguṇa: name of Arjuna as the one born in the month, at the moment, during which the full moon stands in the Nakshatra, the ascendant, (Pūrvā-)Phālguṇī (February-March). Thus he was was only eight days older than Kṛṣṇa who was born with Rāhūni rising.

Phalgu-vairāgya: the immature form of renunciation rejecting material things, modern means, the material world, on itself conducive to devotional service as opposed to yuktavairāgya, engaging everything in the service of Lord Kṛṣṇa.

Pingalā: prostitute mentioned in a story of Kṛṣṇa for Uḍḍhav as one of the twenty-four masters of the Vaiśṇavas. From her one learns not to desire and thus reach Kṛṣṇa (see 11.8: 22-44).

Pipal (pippala) tree (Ficus religiosa) or śvatttha, a native tree of India called the holy fig tree, held sacred by the Bṛḍhīṣṭas, who believe that Gautama Buddha received enlightenment under a Bo or Bodhi tree at Bodh Gaya. The Bo tree attains great size and age; the leaves, which hang from long, flexible petioles, rustle in the slightest breeze. Pipal is also spelled peepul or pipul. All parts of the Pipal tree, including roots, bark, leaf and fruit, are useful. The botanical classification of the Bo tree is:

Division: Magnoliophyta, class: Magnoliopsida, order: Urticales, Family: Moraceae.

Description of the Plant: Large tree. Flower color red. Flowers in February. Fruits in May / June. Widely found in uplands and plain area.

Plant Parts Used: Root / Bark / Leaf / Fruit.

- Mentioned as being Him in the Gītā (at 10: 26) and in the Bhāgavatam as the tree at Prabhāṣa under which Kṛṣṇa sat when He was hit by Jarā and left for Vaiṣṇavas (see 11.30: 27).

Pitroloka: the planets, the world where the deceased ancestors live.
Pišacas: yellow meat-eating devils, or urchins as also: a fiend, an ogre, a demon, an imp, a malevolent or devilish being and a she-devil.

Pitās: deceased ancestors who were promoted to an honorable position on one of the higher planets.

Planets, Hellish -: planets, spheres or worlds of living belonging to the lower. They are of the dark and demoniac, and those who because of their sinful ways come to live there, have there a life of unbearable suffering (see also L o k a).

Planets, Heavenly -: planets, spheres or worlds of living belonging to the higher. The beings living there are situated on a higher level, live much longer and have much more extensive - better regulated - sensual pleasures than one has on other planets of the universe (see also L o k a).

Potencies (sākti):

- The Supreme Lord His (feminine) internal potencies of fortune (S rī), development (P uṣṭhī or also strength), speech (Gir or knowledge), beauty (Kantī), renown (Kirtī), contentment (T uṣṭhī or renunciation - these first ones are His six opulences, see also b h a g a); comfort (Ilā, bhū-śāktī, the earth-element or sandhinī) and power (U rjā, expanding as T u l ā s ī); His potencies of knowing and ignorance (vī dyā and a vī dyā, leading to liberation and bondage); His internal potency (s a k t ī or ṣālāṃ) of the consciousness, see also V y u h a s, S.B.: 3.26:10, 3.29: 36, 10.85: 3, 11.22: 33, and 12.4: 20).

- Liberation means that the living entity should transfer himself to the spiritual potency of the Lord, which can be divided into three categories: sandhinī, the potency of eternal existence; samvit, the potency of omniscience; and ṣālāṃ, the potency of bliss.

- The nine potencies, elements, energies of material nature (p r a k r ī t ī), the living entity (p u r u s h ā), cosmic intelligence (m ā h a t t a t t v ā), the false ego (a h a n k ā r ā) and the five objects of the senses (the t a n m ā t ā s) of the sound, what touches, the form, the taste and the aroma (see also the nine s a k t ī s, and 11.19: 14 and 11.22).

Prabhāsa: (‘splendor’) place from where K r i s h n a left this earth.

Prabhu: master, honorary title for respected b h a k t ā s.

Prabhupāda: literally master of the feet, honorary title for a spiritual master.

- S w a m i P r a b h u p ā d ā: the v a i s h n a v a - ā c ā r y a who brought the b h a k t i y o g a of Lord K r i s h n a-C a i t a n y a to the west and translated the verses of G ī t ā and the Bhāgavatam (see also p ā d ā).

- Also Vishnupāda: the refuge of the shelter that is V i s h n u.

Prabodhānanda Sarasvatī: great v a i s h n a v a-poet and devotee of Lord S rī C a i t a n y a M ā h ā p r a b h u.

Prācinabarhi: a king who, entangled in fruitive activities, received instructions on the essence of the soul from N ā r a d a M u n i. This instruction culminates in the story of life its tribulations and the reality of reincarnation with the character of P u r a ā j ā n a who lived in the city of nine gates as an analogy to the soul inhabiting the body (see 4.24-29). He was the father of the P r a c e t ā s.

Pracetās: the sons of king P r ā c i n a b a r h i. They withdrew for austerities and received instruction from Lord S ī v a (4.24) and N ā r a d a a (4.32). Later they married with M ā r i s h ā who gave birth to D a k s h ā (4.30, 31 & 32) (see also M a h ā r i s h i).

Pradhāna: the primary nature, the primary or unevolved matter or nature; the undifferentiated in possession of the differentiated nature, consisting of the cause and effect of the combination of the three modes (see also s ū t r ā, e l e m e n t s, S.B.: 3.26:10, 3.29: 36, 10.85: 3, 11.22: 33, and 12.4: 20).

Pradyumna: ‘the pre-eminently mighty one’, one of the four original expansions of Lord K r i s h n a in the spiritual world ruling the intelligence reported to be the god of love incarnate. (see also S a n k a r s h a n ā - of the ego, A n i r u d h a - of the mind and V ā s u d e v a - of the consciousness, see also V y u h a s, S.B.: 4.24:35-37 and P a ñ c a - t a t t v a).

- Name of Cupid the God of Love incarnated as a son of K r i s h n a and His first wife R u k m i nī.

- Pradyumna, the son of K r i s h n ā a fought against Ś a l v ā , a member of the family siding with S ū p ā l. He couldn't defeat the great magician and thus was it K r i s h n ā in person who put Ś a l v ā down (see 10.76).

Prahasan: smiling, characteristic of K r i s h n ā.

Prahlāda: A great devotee of the Lord and son of Hi r a n y a k a ś i p u, a demoniac ruler who by means of severe penance enforced not to be destroyed by any weapon, but ultimately was torn apart by the nails of N r i s i m h a - d e v a. Prahlāda is of special significance to the devotees, the b h a k t ā s, because by remembering K r i s h n ā he ultimately found the grace of liberation from the misery of his father (see also B h ā g a v a t a D h a r m a, N r i s i m h a d e v and the bhajan about him, see 7.5 and further).

Prajāpati: the founding father, e.g. D a k s h ā a and K a r d ā m a (see also M ā n u).

- Progenitor of the living beings;
Pramathas: ('thought out, wise, excogitate') the different mystic attendants of lord Sīvā. Array with him for battle as with the battle against Bāna in 10.63.6 (and in 10.66.31 and 10.74.52).

Pramlōcā: the heavenly girl sent by Indra to seduce Sagara and of whom the daughter Māriśā was born who became the wife of the Pracetas.

Prāṇa: the life breath, the vital breath.

- Cosmic energy potently present in oxygen; life generating principle pervading the entire universe (see also vāyu).

Pranasyati: because of a loss of intelligence yielding to temptations.

Pranava omkāra: see oṃ.

Pranava: primal sound of God, identity of Kṛishna as a transcendental sound vibration: A U M (see also oṃ kāra) (see also 11.14: 34, 11.21: 36-40).

- According to Śrīla Śrīdharā Svāmī, the pranava, or oṃ kāra, has five parts - A, U, M, the nasal focus (bindu) and the reverberation (nāda). Liberated souls meditate upon the Lord at the end of that reverberation (pp 11.27: 23).

Prāṇāyāma: breath control by the vāyu's or the setting off or the movement of the airs so that well-being is the result (see vāyu & pūraka- inhaling, recaka- exhaling, kumbhaka, retaining).


Prasāda(m): (grace, favor) food offered to Kṛishna a prepared from milk, cereal, beans, vegetables and fruits. Is considered wholesome and blessing. By sacrificing to Kṛishna a gets the food the quality of Kṛishna.

- Each proof of mercy of the Lord.

Pratiloma: someone born from the mixed marriage between a father from a lower and a mother from a higher caste. Mentioned in: 10.78: 24.

- Something contrary to the natural course or order, reverse, inverted; adverse, hostile, disagreeable, unpleasant.

Pratyag-ātmā: the liberated soul freed from material bondage.

Pratyāhāra: withdrawing from activity of the senses; one of the eight elements of aṣṭhāṅga - yogā that follows the breath control of pranāya and acts as the conscious refraining from all unnecessary sense activity, the turning inward of one's vision.

Pravṛtti-mārga: the way of sensual pleasure according to the vedic directions.
- Devotional service to the Lord is called n i v r i t t i -
dhār m a, the more sense-oriented worship of gods
and forefathers with ceremonies of sacrifice for the
purpose of material results is then called pravritti-
dhārma (see also S.B.: 3-32: 2, 4.4: 20, 7.15: 47,
11.10:4 and d h a r m a).

**Prema:** real, spontaneous, devotional love for/of God
(K r i s h n a), the result of ś r a d d hā and b hāv a.

**Pretas:** ghosts, hobgoblins, evil attendants of lord Ś i v a.

**Prīṣñigarbha:** name of the Lord as the one born from
the ancestor Prisini, or V ā m a n a d e v a (see 6.18: 1-9).

**Prithā:** Ar j u n a's mother, wife of Pā n d u, see K u n t ī.

**Prithu Mahārājā:** an empowered incarnation of Lord
K r i s h n a who demonstrated how to be an ideal
king (see 4.15-23).

**Priyavrata:** From the father of mankind called S vā
yām b hūv a M ā n u and his wife Satarūpā their
sexual life according the rules of religion, was there
the increase of the generations. He begot from
Satarūpā five children with Priyavrata and Utānāpādā
as their sons and Akūti (married to the sage Ruci), D e
vāhūtī (who married with K ā r d ā m ā) and
Prasūtī (who married to D a k s h a) as their daughters.
The two sons were of the greatest and their sons and
grandsons spread all over the world. Dh r u v ā was a
grandson of Utānāpādā (see 3.12:56, 4.1 4.8:7, 4.31:
26). Though reluctant to do his duty, was Priyavrata
convinced by B r a h m ā himself. Thus came from
him the many generations. He perfectly thought to
satisfy the Supreme Lord by on a chariot circumambu-
lating the Mountain of Enlightenment of the sun-
god. With the rims of his wheels he is reported to have
created the seven places of refuge, the islands of b hū-
m a d a l a (see 5.1 for the story). Another daughter
gained Īrāvaṭī he gave away as the wife of to the
great sage Usana (S u k r ā c ā r y a).

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

- Gaṭī, the wife of Pulaha gave birth to three chaste
sons (Karmaśrestha, Varāyān and Sahisnu) who knew
all about karma and were also very respectful and
tolerant (4.1: 38).

- His a ś r ā m ā, also called Hari-kshetra, is situated in
Hardwar and belongs to the holiest places (5.7: 8) that
time and again should be paid a visit by the one who
wishes the auspiciousness as it is there that of the per-
sons the religious activities performed are a thousand
times more effective (see 7.14: 30-33).

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

- Pulastya begot in his wife Havirbūhī, Ā g a s t y a,
who in his next birth would be Dahrāgī (the one of
the digestive fire) and Visrava the great one of austeri-
ty (4.1: 36).

- The one sage who told P a r ā s a r a M ā n i the B ā
gavatām that was later told to the sage M a i t r e
yā who instucted V i d u r a (see 3.8: 9).

- B h a r a t a withdrew again in Pulastya's and P u l ā h ā
a's ś r a m a as the deer he changed into. (see 5.8: 30).

**Pundit (pandit):** (scholar, teacher, philosoper, brah-
min sage, learned man) officiator, priest in hindu
ceremonies (see also M ī m ā s ā d ā r s h ā n ā).

- A Hindu b r a h m ī n who has memorized a substan-
tial portion of the V e d a s, along with the corre-
sponding rhythms and melodies for chanting or sing-
ing them. Hindus hire them to chant Vedic verses at y
a j n ā s and other events, both public and private.

- A term of great respect given to Indian classical mu-
sicans (usually Hindu) acknowledged to be masters.

**Purāṇa:** narration; eighteen very old books about the
history of the planet and other worlds (there are also
eighteen u p a - p u r ā n ā s, smaller ones).

- The stories; eighteen very old books or bibles from
big, 81.000 verses to small, 9.000 verses, six about V i
s h n u, six about Ś i v a and six about B r a h m ā,
containing (vedic) histories about the relation of man-
kind with the different forms of God and their worlds.
The Vishnu-pu rā n ā the S r ī m a d B h ā g a v a t ā m,
also called the Bhāgavata Purāṇa and Paramahamsa
Sambhata, is considered the most important (see also
12.7: 23-24, 12.13: 4-9 i t i h ā s a, v ē d a).

Creation, secondary creation, de dynasties of the
kings, their activities and the reigns of the M ā n u s
are the five characteristics of each purāṇa (Amark-
hasa).

The six Vishnu purāṇas:
1. S r ī m a d B h ā g a v a t a purāṇa (18.000 verses) has
because of its beautiful presentation style, a high rank in
Sanskrit literature. It contains tales related to various
incarnations of Lord V i s h n u and mainly deals with
the life and plays of Lord K r i s h n ā.

2. V i s h n u purāṇa (23.000 verses) Also contains five
parts. First part narrates about the creation of the uni-
verse, p r a l a y a and the churning of the ocean. Sec-
ond part contains geographical description of earth
divided into seven islands. Third part describes about
the origin of B h u d d h ī s m . Fourth part contains a
description about the populating of the earth from the
beginning. Fifth part is entirely devoted to the life and
plays of Lord K r i s h n ā (Stories of various devo-
tees; a description of v a r n ā s, smaller ones).

3. Nārādiya purāṇa (25.000 verses) is a v a i s h n ā v a
a purāṇa presented in a style of dialogue between N ā
r a d a and S a n a t - k u m ā r a. This purāṇa contains
detailed description of major places of pilgrimage (a
synopsis of everything; it describes Jagannatha Puri,
Dvārakā, Badrinathā, etc.).
4. Padma purāṇa (55,000 verses) Contains five parts. In the first part, sage Pulastya explains the essence of religion to Bhīṣma. The second part contains a description of the earth. Third part contains tales of creation as well as geographical description of India. Fourth part describes the life of Lord Rāma and the fifth part, description of Purushottama Tām (also known as Bhaṣya purāṇa). The six Śiva purāṇas are:

1. Skanda purāṇa (81,100 verses) It is the largest purāṇa. It is mainly devoted to Kārtikeya (Skanda) the son of Lord Śiva and Pārvatī. Besides, it contains a lot of tales related to Lord Śiva and many holy places of pilgrimage devoted prominently to Śiva.

2. Śiva mahapurāṇa (24,000 verses) It is also a huge compilation of tales devoted primarily to the life and plays of Lord Śiva. It is divided into seven sāṁhitās, which together contain more than twenty-four thousand stanzas.

3. Kūrma purāṇa (17,000 verses) Lord Himself has narrated this purāṇa in Kurma (tortoise) incarnation to Nārada. Nārada narrated it to Sutaji who in his turn narrated it to an assembly of great sages (Contains the conversation between Kṛṣṇa and the Sun-god - mentioned in Bhagavad-gītā; Dhanvantari; and describes the Lakṣmī Kala pā).

4. Matsya purāṇa (14,000 verses) is about the Lord’s fish incarnation and the preservation of Mānu and the seeds of all life during the destruction (praṇayā) by the Māṣṭya avatāra (Temple construction; describes Vāmana and Vārāha Kālpas).

5. Linga purāṇa (11,000 verses): Preaching about the glory of Lord Śiva en Līṅga a worship is the main objective of this purāṇa. In two parts, this purāṇa contains tales related to the creation of the universe, origin of the Līṅga, of the Veda’s, lord Brahma, Lord Vīshnū etc. from this Līṅga (Contains the glory of Lord Nṛsimhadeva; Janārdhana; the story of Ambaraśma Mahārāja; the glories of Gāyatrī).

6. Agni purāṇa (15,400 verses) is devoted to Agni. It is presented in preaching style by Agni to sage Vāsishtha. It contains the description of various incarnations of God, Lord Rāma and Kṛṣṇa as well as of the earth and stars (Contains the description of Salagrama; describes the Isana Kālpā).

(see also the site urday.com and alt.hindu).

- There are ten characteristics of a purāṇa:
  - The creation (of this universe, sarga),
  - the subsequent creation (of different worlds and beings, visarga),
  - the maintenance (the sustenance, the vritti or sthūna),
  - and protection (the rakshā or poshana of the living beings),
  - the reigns (the māṇvantaras of the various Mānus),
  - the dynasties (vamśas),
  - the narrations about them (vamśa-anucaritam),
  - the annihilation (of different kinds, prālaya or samsātha),
  - the motivation (of individuality or hetu)
  - and the supreme shelter (of the Fortunate One or apāśraya), (see 2.10: 1 and 12.7: 9-10).
- Śrīla Jīva Gosvāmī has explained to this that the ten principal topics of Śrīmad-Bhāgavata are found within each of the twelve cantos. One should not try to assign each of the ten topics to a particular canto. Nor should the Śrīmad-Bhāgavata be artificially interpreted to show that it deals with the topics successively. The simple fact is that all aspects of knowledge important to human beings, summarized in the ten categories mentioned above, are described with various degrees of emphasis and analysis throughout the Śrīmad-Bhāgavata (pp. 12.7: 9-10).

**Purānāh**: the oldest; a quality of the soul.

**Purañjana**: a king in an allegory about the jīva living in the city with nine gates or the body (see 4.25 and further). A story told by Nārada to king Pṛcīnabari.

**Pure Devotee**: someone who, free from all attachment to the fruits of his actions (karma) and to speculative thought (jñāna), surrenders with body and soul to the service of the Lord and thus achieves the perfection of devotion unto God and the acme of spiritual realization.

**Purūravā**: a king born from the, to a woman, cursed Suduyamana and the powerful Buddha. He later married the heavenly Urvāśī that left him in denial of his attachment (see 9.14).

- Founder of the dynasty that with the Yadus and the Kurus (descendants of Pūru) ran into conflict with themselves in the great war of Kurukshetra.

**Purusha**: the male principle; the Absolute Truth in its original form (mahāpurusha). The lord as the purusha assumed the original form of the material world with her sixteen principles of material action (S.B. 1.3:1, see also virothārupa)

- The original person, the incorporeal godhead.

- (as cause and effect), the mind, elements, fall, see go, the guns, the senses, the universal form or appearance (see virothārupa) with the moving and nonmoving living entities and the complete independence all together.

- The living being, the person as the enjoyer.

- **Kṛṣṇa** as the Supreme Enjoyer.

- Vishnu as the first avatāra (purusha-avatāra, see Vishnu).

- Separated from the material nature under the influence of Time (see 11.24: 3).

**Purushārthas**: goals of a material life. In four: kāma, artha, dharma, moksha; by (resp.) regulation of lust, profit and religious duty one finds liberation. Often mentioned in three not mentioning the moksha.

**Purusha-avatāras**: the first expansions of Kṛṣṇa as the original person, three in number, involved in the creation, maintenance and dissolution of the material universe. (see also avatāra and S.B. 2.7). These are the primary expansions of Lord Viṣṇu:

- Kāranodakasāyī Viṣṇu (Māhā-Viṣṇu) lies within the Causal Ocean and breathes our innumerable universes.

- Garbhodakasāyī Viṣṇu enters each universe and creates diversity.

- Kṣhīrodakasāyī Viṣṇu (the Supersoul) enters into the heart of every created being and into every atom.

**Pūjā**: honour, worship, respect, reverence, veneration, homage to superiors or adoration of the gods. With ātman and kīrtān.

- The worship of the deity or the representative of God at home or in the temple (see arcanā and bhāgavatadharmā).

**Pūraka**: the phase inhaling the breath (see pānāyāma).

**Pūrṇam (om-)**: the fullness of Kṛṣṇa in qualities in six: riches, beauty, fame, strength, knowledge and renunciation (see also bhagā and potencies).

- To the separate division called the Complete Whole: the unity of Him, the Lord; the soul, the matter, the activity and the Time (resp. Īśvara, jīva, prakṛti, kārmaṇaṇaṁ kāla).

**Pūru**: the son of king Yayāti who took the burden of old age from his father so that he could stay young, and so became the founder of the dynasty named after him. Because Kṛṣṇa belonged to the dynasty of his brother Yadu, who refused his fathers request, he could not ascend the throne after Ugrasena (see 9:18). This was so because the descendants of Puru, to which also the Pāṇḍavas belonged, contested the rule of the Yadus because of Yayāti’s curse with Jarāsandha and Śisupāla fanatic after the death of Kamsa and thus was Kṛṣṇa forced into retreat in Dvārakā (see e.g. 10.68: 13-22), which together with the exile of the Pāṇḍavas ultimately led to the great war of Kurukshetra and the downfall of the entire candra-rama of India after Rāmacandra (see 9: 14 en 9:18).

**Pūrvataram**: (previous, anterior, ancient, prior, before, first) term relating to liberated souls of yore with whom one must be in touch to have proof of the soul (see also paramparā).

**Pūrvacitti**: (foreboding, first notion or conception) the name of the apsara that the Lord is confessed to (see 11.16: 33).

**Pūtana**: witch in the form of a beautiful woman sent by Kamsa to kill baby Kṛṣṇa, but who instead was killed by Kṛṣṇa and thus found liberation.
Rādhā: see Rādhārānī, Śrīmate: girlfriend of the young Kṛishna also called Rādhā, cowgirl from Vṛindāvana. Stands for the pure love of and for Kṛishna. The cause of the madness of Lord Caitya who completely identified Himself with her love for Him (see Gopī and different Bājaṇa about her).

- Eternal companion of Kṛishna, personal manifestation of His inner hāladī power of spiritual happiness. She embodies the perfect love and devotion unto the Lord.

- The Sanskrit word rādhana means: propitiating, conciliating; pleasure, satisfaction, obtaining, acquisition; the means or instrument of accomplishing anything, worship; and the word ārādha means: gratification, paying homage.

- Śrī Hayeśvar das, a dutch translator of Prabhupāda’s works, says in his comments: The word "served" in all its intensity is the translation for ārādhika in 10.30.28, which for the sandhi (the fluent connection at the end of one word with the beginning of a next one) is abbreviated to rādhika. With this word is indirectly the holy name of Rādhikā revealed of Kṛishna’s eternal companion Śrī Rādhā: for the rest is the name of Rādhikā absent in the Bhāgavata Purāṇa.

Rāga: attachment, preference, counterpart of aversion (dvesha). A klesa.

- A musical mood, note, harmony, melody. There are six main rāgas to excite some affection.
- Coloring, dying.
- Color, hue, tint.
- Redness, inflammation.
- Love, affection, sympathy for.
- Vehement desire, interest joy, delight in.
- Seasoning, condiment.
- Second daughter of Angiras.
- Sun or Moon.
- A prince or King.

Rāgānuga-bhakti: devotion of the advanced who took up spontaneous love for Kṛishna; got attached to Him that way. Also called bhaṣaṇa (as opposed to arcanā-bhakti temple-devotion with murti; see further vāidiḥ-bhakti and śādhanā-bhakti). Form of parā-bhakti, in contrast with vīdha-bhakti.

Rājasu-yañja: ('the king of sacrifices-ceremony') vedic ritual to the assuming of the throne by a vedic sovereign meant to settle his rule over other rulers (see 10:72).

Rākṣhasas: a certain kind of demons, the wild men, also called asuras: a concept with a broader meaning indicating everyone not complying with the rules who are bent on enjoyment only. Next to this are also the demons indicated who publicly oppose religious principles and the malicious who fight against Kṛishna.

- Man-eaters.

Rāma: ('source of joy'), the Highest Enjoyer of eternal Bliss.

- Incarnation of Kṛishna (Vīshnu-tattva), also called Rāmacandra: the Vīshnu-aśvatāra who together with Hanumān and his monkey-hordes and His eternal companion brother Laksmana defeated the demon Rāvana, to free Śīta, His wife who was abducted by the demon (see 9:10 & 11).

- Another name of Bala or Bāla Rāma.
- Another name for Uṣāṇā.
- Another name for Praśurāma.

Rāma-rāja: perfect vedic monarchy to the example of the rule of king Rāma-candra, the aśvatāra of Kṛishna as the ideal sovereign.

Rāsa-līlā: the so called rāśa a-dance (rāsa means game or sport or dance). Famous dance of Kṛishna with the gopīs at night outside of Vrāja (the vicinity where He grew up).Erotically charged. Reason of the great renown of the Bāgavatam, especially chapter 33 of the tenth canto, the sumnum bonum, in India.

Rāvana: a mighty demon called ten-head, who wanted to build a staircase to heaven and pave the streets with gold, but by Kṛishna in His Rāma-incarnation was killed after he had abducted Śīta (see also Rāma-yāna and Hanumān and 9:10).

Raghu: ancestor of Rāma-candra. His dynasty was also called the raghu-dynasty.

Raghavas: descendants of King Rāghu, especially Rāma and Laksmana.

Rajas, Rajo-guna: the mode of passion (see guṇas).
Rajo-guna: the mode of passion in material nature (see also: gunas, Brahma).

Ramā: good luck, fortune, splendour, opulence, another name for Lakṣmaṇi, the goddess of fortune.

Ramāyana: (the path of Rāma) the epic written by Vālmikī on the avatāra Śrī Rāma who in His youth was banned to the forest with Śītā, His wife, takes it up against Rāvana, a demoniac ruler and thus obtained His kingdom (see links).

Rantideva: a king famous for attaining brahmāloka as he, himself emanciated, gave away to guests and even dogs his last bit of food after a long fast (9.11).

Rasa: (literal: taste, state of love, relation, mood, emotion, mellow): ecstatic emotional relation with Kṛṣṇa as Kṛṣṇa steps forward in the liberated state. Direct means experienced to the full in the liberated state.

- Also in five described in the Bhāgavatam 7.1: 30-32 as: (30) Of in lust, hatred, fear, affection and devotion having a mind absorbed in the Supreme have many given up the sin and by that attained the path of liberation. (31) The gopī's with their lusty desires, Kṛṣṇa is a out of fear, Śiśupāla and others out of hatred, many Kings out of kinship, Kṛṣṇa's family out of affection and you and us through ṛaṅkūti did so o King. (32) Anyone but Vēṇa would adopt one of these five in regard to the Original Person and therefore should one by any means fix one's mind on Kṛṣṇa.

- Monier Williams dictionary: (...) the taste or character of a work, the feeling or sentiment prevailing in it (from 8 to 10 Rasas are generally enumerated, viz. śringāra, love; virā, heroism; bhībatsa, disgust; ṛaudra, anger or fury; hāsya, mirth; bhavānaka), terror; karuṇā, pity; ādbhuta, wonder; santa, tranquillity or contentment; vāśa, paternal fondness; the last or last two are sometimes omitted.

- Śrīla Bhaktisiddhānta Sarasvatī Thākura quotes the following Vedic statement: raso vai saḥ rasam ehyām labdhvānandī bhavati. "He Himself is rasa, the taste or mellow of a particular relationship. And certainly one who achieves this rasa becomes ānandī, filled with bliss." (Taittirīya Upaniṣad 2.7.1)

- Śrīla Bhaktisiddhānta Sarasvatī quotes a further verse to explain the word rasa: vyatītya bhāvanā-vartma vāscamatkāra-bhāra-bhīh hṛidi sattvājuvāle bādham svadate sa raso mataḥ
"That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness - such is known as rasa."

- The sap or juice of plants, juice of fruit, any liquid or fluid, the best or finest or prime part of anything, essence, marrow, elixir, soup, serum, semen.

Ratha-yātrā: festival of the chariot in which Kṛṣṇa as Lord Jagganātha is taken around the city placed on a cart, pulled by the devotees.

Raudra: anger as a rāsa (indirect).

Recaka: the phase of breathing in which one exhales (see prānāyāma, pūraka, kumbhakā)

Regulative principles (see also viḍhā): with this term are indicated the injunctions that are to be followed strictly by anyone who wants to advance spiritually. They are known in categories of values according the different aspects of spiritual life, but the most important, followed naturally by every civilized person, and thus for certain also by the person of self-realization, are the following four:

1) No meat, fish or eggs for food but to be compassionate with respect for all living beings (see daśāṇām and aḥimsa sā);
2) No intake of any intoxicant, stimulating or sedating (drugs, alcohol or even coffee, tea and chocolate, tobacco etc.), but have respect for the natural order and the Absolute Truth of His creation (see s a t h y a, k ā l a and p u r u s h ā);

3) Not to engage in any form of illicit sexuality, but to share faithfully and be pure of spirit and body (see p r e m a, d ā n a and s a u c a, no sex for the sake of sex outside of the marriage, and within the marriage only for the purpose of begetting children).

4) Not to engage in any form of gambling, not eat more or acquire more than is needed, but to be austere, not to go beyond necessity and to know where and when to stop (see t a p a s and b h ā g a v a t a d h ā r m a).

Ribhus (ribhu) means: clever, skilful, inventive, prudent) an artist, one who works in iron, a smith, builder of carriages.

- Name of three semi-divine beings Ribhu, Vāja and Vibhvan, the name of the first being applied to all of them; thought by some to represent the three seasons of the year, and celebrated for their skill as artists; they are supposed to dwell in the solar sphere, and are the artists who formed the horses of I n d r a, the carriage of the A v i n s, and the miraculous cow of B r ā h m a s p a t i; they made their parents young, and performed other wonderful works. They appear generally as accompanying I n d r a.

Rishabha: 'the best', a v a t ā r a Lord Rishabhadeva was an example as a king but was as an a v a d h ū t a misinterpreted (see m ā y ā v ā d a and 5.4-5). He had a hundred sons of whom the n a v a - Y o g e n d r a s were the ones best known.

- Of them was indeed the eldest, B h a r a t a, a great practitioner of yoga; he had the highest qualities and it was he of whom this land was called B h ā r a t a - v a r s h a by the people (5.4: 9).

- As the son of King N ā b h i (the pivot) He was born as Rishabha (the best one) from Sūdevi to go for the certainty of being equibalanced in the matter of y o g a (2.7: 10).

- Under the tenth M a n u will from Ayusmān, from the womb of Ambudhārā, Rishabhadeva, a partial incarnation of the Supreme Lord, take birth and of him will Adbhuta enjoy all opulence of the three worlds (8.13: 20).

Rishi (rshi): ('seer') sage, vedic scholar, a saint (see also m u n i, v i p r a, s ā d h u, m a h ā r i s h i).

- From B r ā h m ā were born the sons M ā r ī c i, A t r i, A n g ī r ā, P u l ā s t y a, P u l a h a, K r a t u, B h ri g u, V a s i s h t h a, D a k s h a and the tenth son, N ā r a d a (3.12: 22). Not counting D a k s h a, N ā r a d a and B h ri g u one speaks also sometimes about the seven sages, who for each m a n v a t a r a have different names (zie ook 8.13).

- K a s y a p a, A t r i, V a s i s h t h a, V i ś v ā m i t r a, G a u t a m a, J a m a d a g n i and B h a r a d v ā j a are the names of the seven sages under the present M a n u V a i v a s v a t a also known as Š r a d d a d e v a (8.13: 5).

Rita: (proper, right, fit, apt, suitable, able, brave, honest, settled order, law, rule; divine law, faith, divine truth) term used in contrast with an r i t a to indicate the true and the false, the real and the unreal (see also s a t - a s a t, 8.7.: 25, 11.28).

- Rita is the living on leftovers one says (7.11: 18).

- A descendent of M i t h i l a: Vijaya's son was named Rita (9.13: 25).

- Cākshusha Manu the sixth M a n u gave free from passion via his queen Nadvalā the world the son, Rita, one out of twelve sons (4.13: 15-16).

Ritvik: the state of being a ritvij or priest; there are four of them:

- the h o t ā priest (the one offering oblations and singing the R ī g V e d a verses),
- the b r a h m a priest (supervising the proceedings),
- the a d h v a r y u priest (who chant the y a y u r - m a n t r a s and prepares the sacrifice by arranging the sacrificial ground, the altar, etc.)
- and the u d g ā t ā priest (singing the S ā m a - v e d a hymns) (see 9.11: 2).

- The three forms of sacrifice are constituted by the three V e d a s which provide for the verses used by the offerings of the h o t ā, the a d h v a r y u and the u d g ā t ā priest.

Rohini: the mother of B a l ā r ā m a, K r i s h n a's elder brother. Another wife of V a s u d e v a.

- The name of a wife of K r i s h n a, who supposedly was the one heading the 16.000 queens held by B h a u m ā s u r a.

Romaharshana: a pupil of V y ā s a d e v a, a p r a t i l o m a, leading the great sacrifice of the sages in the N ā m i s h a forest, where B a l ā r ā m a, being on a pilgrimage with K u r u k s h e t r a at hand, beated him 'to death' with a blade of grass because he impudently did not stand up on His arrival. His son S ū t a d e v a G o s v ā m ī took over the vedic responsibility for the p u r ā n a (see 10: 78).

Rūpa: form, appearance (see also v i g r a h a, see e.g. 12.11: 14-15).

Rūpa Gosvāmi: author of the B h a k t i - r a s a m ā j ī t ā - s i n d h u. Translated and revised by S w a m i P r a b h u p ā d d a as the 'Nectar of Devotion'.

- One of the so-called six g o s v ā m ī s of V r i n d ā v a n a; the most important followers of Lord C a i t a s a m y a M a h ā p r a b h u. They wrote his teachings down and are recognized as intimate pupils and great sages (see: the bhajans N a m a-saṅkīrtana, Sadgosvāmi Asīthaka, and Je Anilō).

Rudra: the dreadful one; another name for Š i v a, or for his eleven inferior expansions who rose from his male half as the Rudra's.
- In the Vāyu-purāṇa are the Rudrās named: Ajaika-pad, Ahir-budhnya, Hara, Nirrita, Īśvara, Bhuvana, Aṅgāraka, Ardha-ketu, Mrityu, Sarp and Kapālin.

Rukmī: (from rukma: 'golden, what is bright and brilliant'); son of Bhīṣhmaka and the brother of Rukmīni, an ally of Járaśaṅkha and Śīraupāla conspiring against Kṛishṇa who was defeated by Kṛishṇa but not killed (see 10.54).

Rukmīni: the daughter of the king of Vidarbha or Bhīṣhmaka: Rukmīni, the first wife of Kṛishṇa (see also Vaidarbha). She was abducted just before she had to marry to Śīraupāla.

Śālva (Śālva): the demoniac member of the family that siding with Śīraupāla fought with Pṛadvyumāna, but because of his great power and magic was killed by Kṛishṇa. He was reported to go to war with a flying fortress called Saubha (see 10:76-77).

Śāma: "pacifying." Vasaudeva wanted to pacify Kṛishṇa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes sāma, and Vasaudeva's presentation of fear in two situations: in this life and the next: is called bheda (addendum Prabhupāda canto 10.1).

Śāma-Veda: one of the four original Vedas. The Śāma-Veda consists of the musical compositions of the hymns.

Śāmba: 'with the mother': son of Kṛishṇa and one of His eight principal wives Jambavati. He stole away the daughter of Duryodhana, was captured by the Kauravas as, which then led to a campaign of Bālabarama cursing the dynasty and dragging Hastinapura into the Ganges (see 10.68). Śāmba was the one You who once as a boy had challenged the learned ones playing he was a pregnant woman, which then led to the curse that destroyed the Yaudheyas in the end, Kṛishṇa's last mission to remove the burden from the earth (see 11.1).

Śāmavartaka: the fire at the end of time.

Śāṅkhyas: literal: the ones subdued, mastered, or won; to be (being) contrived or managed; to be accomplished or fulfilled, proved or demonstrated; conquerable, practicable, feasible, curable, attainable) as a term used for the type of demigods that are worshiped for commercial success (see 2.3: 2-7) or the allegiance of subjects in case of a king.

Śāṅkhya: one of the five direct or primary rasas or manifestations of love standing out as the main rasa: the fraternal or friendly (see also bhaṅga vata - dharma rama).
- Specifically the ones devoted to Kṛṣṇa; the Yādus and the Vaishnavas.

Sātyaki: the son of Satyaka see 9.24: 14, who also, next to Dāruka (zie 10.53: 5), served as Kṛṣṇa's charioteer; is also called Yuyudhāna (zie 3.1: 31).

Sāyujuja: impersonal liberation in which one dissolves in the brahma jyoti.

Sābda (śabdha): sound (known as Kṛṣṇa).
- A process of sacrificing sound in the controlled mind.
- Kind of praṇāma, or a certain truth of evidence.
- An 'object' of the senses (see viśaya).

Śaṁbha khe (śabda khe): Kṛṣṇa's expression 'I am the sound in the ether' (see B.G. 7: 7).
- Also called ākāśa nāda in 12.6: 37 (see also dīvīyamānāṁ). - Hearing the sounds of all living beings in the ether belongs to the secondary siddhi dūrā śravana (remote hearing) mentioned in 11.15: 19.

Śaṁbha-brahman (śabda-brahman): the oral tradition, culture of precept and ritual giving access to Kṛṣṇa's expression 'I am the sound in the ether' (śabda-brahman: the Veda).
- The spiritual sound manifesting itself in the vital breath, the senses and the mind (11.21: 36, and 11.15: 19). Mystically in self-realization and socially in the tradition of the personal conveyance of the knowledge.

- Śrīla Viṣvanātha Cakravartī Tḥākura explains the divisions of śabda as follows.
- The prāna phase of Vedic sound, known as parā, is situated in the ādhāra-cakra;
- the mental phase, known as paśyanti, is situated in the area of the navel, on the manipūraka-cakra;
- the intellectual phase, known as mañḍyaṁ, is situated in the heart area, in the anāhata-cakra.
- Finally, the manifest sensory phase of Vedic sound is called vaikhāra (see also ca kṛa). balance.

Sahadeva: One of Arjuna's younger brothers. Twin brother of Nakula (see Pānda's).

Sahajiyā: incorrect imitation of the love of the gopīs; fake-bhakti.

Sakti-Śakti-avesha-avatāra: an incarnation of Kṛṣṇa as partial incarnation (Jesus Christ e.g.).

Sakti (Śakti): strength, energy, power, might, ability, effort, capability. Feminine aspect in relation to material activities. In three kinds (see also Energe and further under Potencies):
- Tatāsthā-, divine energy.
- Antaranga, lower material energy.
- Bahriranga-śakti, the energy in between of the living souls.
- The energy or active power of a deity personified as his wife and worshipped under various names depending on the godhead of concern.

Salva (Śalva): the demoniac member of the family that siding with Śīṣupāla fought with Pradyumna, but because of his great power and magic was killed by Kṛṣṇa. He was reported to go to war with a flying fortress called Saubhā (see 10:76-77).

Samādhi: spiritual absorption, Kṛṣṇa, perfect state of spiritual enrapture through a full commitment in devotional service.
- Final phase of aṣṭhaṁ n aṁ y o g a, the eightfold path.
- Self-realization (see also aṣṭamaṁ p r a jñ a t a- d h a r m aṁ eṁ aṁ s aṁ p r a jñ a t a).

- Patañjali describes in his Yoga-śūtra the different forms of s aṁ mādhi as being with and without 'seed' (sabija and nirbijasamādhi). P r ahaṁ pāda: life and lifeless y o g a (S.B. 3.28:34). Seed means more than just the biology, it also implies having thoughts, discrimination, relating to objects: to control the mind about the lifeless of an object. Without seed would be without the object (and without thoughts).

Samānahāyu: the inner physical pressure which serves the balancing. It is one of the five types of air controlled by the technique of breathing in aṣṭhaṁ n aṁ g a- y o g a. (see vāyu)
Samatvam: to be balanced, equanimity.

Śambhu: name of lord Śiva as the beneficient one.

Samhitā (joined, attached, fixed, composed, put together): a collection of stories, a bible; the Bhāgavata Purāṇa is also called the paramahamsa samhitā, a collection of stories about the supreme person, the paramahamsa that is the Lord.

Samprajñata-samādhi: deliberate absorption with discrimination or 'seed'-thoughts (sa bhiṣa versus nīr bhija).

Sampadāya: organization of v ā i s h n ā v a s consisting of different schools or māthas. For ISKCON: the Brahmā-Madhvā-Gaudīya-sampadāya; the brahminical branch of the Brahmā-sampadāya. There are four main - sampadāyas: the Brahmā-Śrī-, Rudra and Kumāra-sampadāya who all worship Lord Viṣṇu. (active as the: Ramanuja-sampadāya, the Madhvā-Gaudīya-sampadāya of Lord Caitanya, the Vishnusvami-sampadāya and the Nimbarka-sampadāya).

- The disciplic succession of the Brahmā sampadāya is as follows: Brahmā, Nārada, Vīyasa, Madhavācārya (Purnaprajna), Padmanābha, Nārāhari, Mādhava, Akshobhya, Jayatirtha, Jñānasindhu, Dayānādhi, Vidyānāthī, Rājendra Tirtha, Jayadharma (Vijayadhyāja Tirtha), Purushottama Tirtha, Brahmavijaya Tirtha, Vāsā Tirtha, Lakshmapatī, Mādhavendra Pūrī, Īsvara Pūrī, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara (Vīṣvāmbara) and Śrī Rūpa Gosvāmi and others, Śrī Rāghunāthā dāsa Gosvāmī, Kṛishna-dāsa Kaviṛāja Gosvāmī, Nāgotramadāsa Tāhākura, Viśvanātha Caitavarti Tāhākura, Baladeva Viṣṇu-Prākārānanda, and Śrī Śrīmad Bhaktisiddhānta Sarasvatī, A.C. Bhaktivedānta Śrīmāt Prabhupāda. (see bhajan: Śrī Guru Paramārtha)

- Disciplic succession of spiritual masters (see also acarya's). Line in succession in which the teaching is handed down (see also paramārtha).

Samsār(a): the world as an ocean of material suffering. Matter as a forest fire to the soul. The cycle or wheel of repeated birth and death. (see also purāṇa).

Samsāya: doubt.

Samskāra: purification ritual (see gārbdhana and anna-prāṣana).

- The following purification mantra is e.g. used when one takes a bath (from the Garuda Purāṇa, cited in Hari-bhakti-vilāsa 3.47): It belongs to the nārāyaṇa kavach shield of mantras used to ward of fear (see 6:8:4-6).

'om apavitrah pavitro vā sarvāvasthitāṃ gato-pi vā yah smaret punditsakāsām

sa bāhyābhyanṭarāraḥ suciḥ śrī-vidvīnuḥ śrī-vidvīnuḥ śrī-vidvīnuḥ'

'whether one is holy or of sin or even had to go through all he remembering the lotusvision is purified within without Lord Viṣṇu, Lord Viṣṇu, Lord Viṣṇu'

Translation: "Unpurified or purified, or even having passed through all situations, one who remembers the lotus-eyed Supreme Personality of Godhead is cleansed within and without."

- Subliminal impression: Patañjali Yoga - Sutra III.18: In the observation of his subliminal impressions or samskāras is there the knowledge of previous lives (see also vāsanā).

Samvatsara: a complete year, a tropical year, a solar year (sămavatsara: yearly but also: a lunar cycle of 29.5 days, vatsara: a year).

Samyama: the integration of concentration, meditation and absorption, dāhāna, dhīna and sāma dhī (see also aṣṭha śāntāṅga yogyā).  

Samānā: eternal.

Samānā-dhāma: the eternal abode, the Vai kuntuḥ a-worlds in the spiritual sky (see also lokā).

Samānā-dharma: the eternal duty unto Him (Kṛishna) to be of service as a universal and absolute religion; the fight, the 'war of eternity' for His shelter (see also bhāgavatadharmacārnāsra mahādharma).

Samānā Gosvāmī: one of the six great spiritual teachers of Vīrindavana, who by Lord Caitanya, Maḥāprabhu were empowered, to establish and spread the teachings of Kṛishnā -consciousness (see gosvāmī).

Sanat-kumāra: one of the four Kumāras, great sages and godly devotees of the Lord.

Sanātana-yoga: the eternal activities performed by the living being.

Sangas: attachment (also: rāga); the emotional preference of associating with material things.

- Material involvement without being of service unto Him.

Sangam: association of devotees also called sat-sanga, to associate in devotion to the true or the truth.

- In a worldly sense: be intimate with, to have sex with.

Śaṅjaya: he who passed on the Gītā to Dhritarāṣṭhā, directly by clairvoyancy. He was his secretary and a pupil of Vīyasa-deva. See kūruksheṭra).
Śankara (not to confuse with śaṅkara): confusion, being mixed up, corruption.

- Unwanted offspring; of mixed marriages.

Śankarācārya (Śankarācārya): an incarnation of Lord Śiva, who appeared in the eight century to propagate an impersonal philosophy, by which he wanted to wipe buddhism out of India so that the authority of the Veda could be restored.

- Propagator of the māyāvādī - philosophy in which the Lord and the living being are put on the same level (see further Śaṅkara).  

Śankarshana (the one who unites, draws together, plows, see 10.8: 12): the first expansion of the Supreme Personality, who is responsible for the jiva, the individual soul or ego-consciousness. (see also Aṅgirasaṅkṛudha - of the mind and Vāsudeva of the consciousness and Prādyumna of the intelligence, see also Vyūha, S.B. 4.24:35-37 en Pāñcaratā - of the context, and 11.18).

Śankśrta: preaching of His glory directly by oral reception or indirectly through the scriptures. Founded by Śrī Caitanya Maḥāprabhu (see also yājñā). 

Śankśrta-vajña, or mahā-vajña: the most important of all sacrifices, settled by Śrī Caitanya Maḥāprabhu, consisting of preaching of the glory of God.

- The most important form of this consists of the congregational chanting of the holy names of the Lord in public, to which one always dances and distributes prasādam. The Bṛgāvatām calls sankśrta an the only method possible to counter the corrupting influence of kāli-yuga (see e.g. 1.2: 16, 1.6: 32, 2.1: 11, 5.5: 10-13, 6.3: 22, 7.5: 23-24, 8.17: 8, 9.5: 21, 11.5: 36-37, 11.11: 23-24, 11.14: 24, 11.27: 35, 11.28: 40).

Śaṅkṣrta: all activity of preaching the glory of God for the good of everyone.

Sannyāsa:  
- To detach oneself from the fruits of one's actions in doing one's duty.  
- The order of renouncing the world, āśrama, of the mendicant preachers (see also māhābhāgavatā).  
- Fourth and last order of phase of spiritual life (see āśrama); complete detachment from a family or societal life in order to arrive at perfectly controlled mind and senses and a full dedication of service unto Kṛishna.

- There are four stages in accepting the renounced order:
  1) Kūṭcaka: one stays outside one's village in a cottage, and one's necessities, especially one's food, are supplied from home. 
  2) Bāhūdaka: one no longer accepts anything from home; instead, one, madhukari, with the "profession of the bumblebees", collects one's necessities, especially one's food, from many places. 
  3) Parivrājākācārya: one travels all over the world to preach the glories of Lord Vāsudeva collecting one's necessities, especially one's food, from many places, and 
  4) Paramahamsa: he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life.

Sannyāsi: the devotee of Kṛishna who gave up everything in order to serve the Lord (see 11.18). 

- Someone who lives according the rules and regulations of sāmanās (see also āśrama).

Santa: one of the five direct or primary rasa or manifestations of love considered the main rasa: the neutral one. 

Santa (Śanta): a devotee of realization, those who have attained peace; (see also muni and śādhana).

Santosha/santuṣṭa: peacefulness; contentment to be satisfied, part of niyama.

Śaṅkṣrta: the language of the Veda's, one of the oldest languages in the world. A dead language, fundamental to modern indian languages as Hindi and Bangla, mainly practiced by priests reciting from the classical scriptures (see also the Sankirtan dictionary, the Monier-Williams dictionary - also on-line - , and Vīśnunāma dictionary (see further a textbook about it and an online course).

- The language is characterized by conjugations and contaminations of practically every word in a sentence to the verb ruling. As an old language it is endlessly connoted in which words like kārama and dharma take several pages to describe and also for each English concept countless Śaṅkṛta descriptions are found. To understand any Śaṅkṛta thus heavily depends on the school of interpretation (see also śādha and śādhanatva) (see further a textbook about it and an online course).

Grammatically, Śaṅkṛta has eight cases for the noun (nominative, accusative, genitive, dative, ablative, instrumental, vocative, and locative), three genders (masculine, feminine, and neuter), three numbers for verbs, nouns, pronouns, and adjectives (singular, dual, and plural), and three voices for the verb (active, middle, and passive). The language is very highly inflected thus.

- The original script is called Devanāgarī. De translation in western letters is called I-trans.

Śaṅkrata: the goddess of education and scholarship. Eternal companion of Lord Brahma.

- Eternal companion of Lord Brahma.
Sarga: the material creation, the primary creation. The five gross elements, the objects of the senses and the senses themselves including the mind give rise to the manifestation which is called the created universe (2.10: 3, see also visarga and 2.10.1-7, and 12: 7: 9-11).

Sarva-gatah: omnipresence. Quality of the soul.

Sat: (being, existing, occurring, happening, being present; the real, the true, the right; the beautiful, wise and honest) in the opposition of sat-asat is by this term the absolute truth indicated as opposed to the relative truth, nature as opposed to culture, the Time of the dynamic living reality of the natural world as opposed to manmade illusory (though necessary) fixations of order, the denominated relative to the denomination (see also rīta-anrīta and 11: 28).

- The resounding of the word Sat is used in the agreed upon activities of the devotion to the nature of the Supreme; it is uttered to indicate the activities meant and the Absolute of the truth (B.G. 17: 26-27).

Satarūpā (Śatarūpā): wife of Śvāyambhuva Mānu, see (3.12: 54), and the mother of Devahūti.

- Among the ladies is Kṛishna Śatarūpā (see also Mōhini Mūrti, 11.16: 25).
- Vedic equivalent of Eva, the first created woman.

Sat-cit-ānanda: eternity, consciousness, bliss. Main qualities of Kṛishna relating to the three levels of realization: bṛāhmaṇa, pāramātma and bhagavān: the impersonal spirit, the localized aspect, and His complete. What counts in selfrealization is the consecutive realization of the continuity of the impersonal spirit, the consciousness of the local aspect and the happiness of His opulence, His Person

- The qualities of the spiritual and absolute form (vīgāhāna) of the Supreme Lord; but also of the original form of the living beings, who so sure are part of His being.

- The qualities of spiritual existence on itself.

- The transcendental spirit soul exhibits his own qualities of eternity (sāt), knowledge (cīt) and bliss (ānanda) in bhakti called resp. the sandhiṅānti, samvit and ṛddhi potencies of the Supreme Lord (see pp. 11.22: 12, potencies).

Sat (Sac)-cit-ānanda-vigraha: Kṛishna in His form of eternity, consciousness and bliss (see also omatā). Satī: voluntary suicide by women of stepping into the fire after their husbands death. A traditional compulsion that ran obsolete.

- Name of the daughter of Prājapaṭi Dakṣa (see 4.4).

Sat-kāla: eternal time for itself, with no further denomination or division, known as the movement of, or that what moves the, matter (see kāla and a sat-kāla).

Satrājīt: 'always victorious'. He was a son of Nighna (see 9.24: 13) and father of Satyabhāmā; he gave her to atone for the sāyamantaka-affair (see 10.56) and thus became a father-in-law of Kṛishna. He was killed by Satadhavan.

Sat-sanga: association of devotees or simply sangam, to meet with; the eternal bond of Kṛishna and His devotees.

Sat-ūrmi: see sathathūrmi.

Sattva: the mode of goodness, the quality of purity or goodness that renders a person true, honest, wise (see gūnas).
- Śuddha-sattva or śuddhaśīla: pure goodness, purity of character, innocence guileness, a quality at a high level of bhakti.
- The way of goodness in Kṛishna-consciousness of transcending the modes.
- Character, vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, selfcommand, good sense, wisdom, magnanimity.
- The highest of the three modes (B.G. 14: 6).
- Inner strength, being, existence, entity, reality, true essence, nature, disposition of mind.
- Spiritual essence, spirit, mind.
- A thing pure, clean;
- Material or elemental substance, entity, matter, a thing.

Śātvata: (of Satvata, the one to the absolute truth, a name of Kṛishna) another name for devotee, servant of the Absolute Truth (sāt)
- Specifically the ones devoted to Kṛishna; the Yadus and the Vaishnavas.

Sat-ūrmi: zie sathathūrmi.

Sātya: truth, love of truth, second part of yāmā (see aṣṭhāṅga - yāga). One leg of the bull of dharma (see also karīta).
- Name for the first epoch of a māhāyuga (see aśīrti).
- As a quality of bhakti: see satya-dharma.
- Name of a loka: ‘the place of truth’ also named brāhmaṇa.

Sātya-dharma: the religion of the truth. Term for Kṛishna loving performance of duty (the ‘real thing’).

Sātyam-sivam-sundaram: the true, the conscious and the beauty as the essence of divinity.
Satyavrata: a saintly king, a great personality and devotee of Lord Nārāyana, who performed penances and austerities only subsisting on water and as a son of the sungod became celebrated as Sraddhādeva by Lord Hari being entrusted the position of Maṇu (Vaishyasvāt Maṇu). He was the one who discovered Maṇya, the Lord in His fish-incarnation (8.24: 10).

Satya-yuga: first period of a moha, a four times as long as Kali-yuga (see also kṛta and ṣaṃsā).

Saubhari Muni: mighty mystic who fell down attracted by the copulation of a couple of fish (S.B 9.6).

Sāuea (m): purity (for self-awareness also spiritual). Part of niyama (see also Vīdhā). Relates to the defense of respect for the celibate state, the original person, the child's soul (see also dāna).

Saunaka Rishi: the chief of the sages who were present in Naṁishāranya when Śūta Gosvāmī related the Śrīmad-Bhāgavatam.

Sauri: see Śauri.

Scriptures, revealed scriptures: also śāstra. The vedic scriptures in general (śrutī; the Veda and Upaniṣads) or each other scripture with authority in the field of spiritual knowledge (smṛti; the iňāhāsad, purānas and such), provided that along this course of the parampara is explained what the being is of the Absolute Truth, and the Supreme Being, of the individual soul and his eternal bond that binds them together (see also veda and purāṇa).

Senses: also indriya. The five senses or sense organs: hearing, touch, sight, taste and smell. Also, in a broader sense, the ten senses: the senses of perception or jñānendriyas (ears, skin, eyes, tongue and nose) and the working senses karmendriyas (mouth, arms, legs, genitals and anus), sometimes the mind is added as the eleventh sense (S.B. 3.26: 13). They are part of the twenty-five elements (see also elmenteś).

Śalva: the demoniac member of the family that siding with Śiṣupāla fought with Pṛadyumna, but because of his great power and magic was killed by Kṛishna. He was reported to go to war with a flying fortress called Saubha (see 10:76-77).

Śānti: peace.

Śāśvata: durability, quality of the soul (used in B.G. 1.42, 2.20).

Śāstra: (order, command precept, rule, instruction advise, counsel) the vedic studies, the revealed instructions, treatises, the manuals, the body of teaching to the sacred scriptures of the Veda and Upaniṣad (see also śrutī and Veda).

Śabda: sound (known as Kṛishna).

- A process of sacrificing sound in the controlled mind.
- Kind of pramaṇa, or a certain truth of evidence.
- An 'object' of the senses (see viṣaya).

Śabda khe: Kṛishna's expression 'I am the sound in the sky, the ether' (see B.G. 7: 7).

- Also called ākāśa nāda in 12.6: 37(see also diviyam śrotam).
- Hearing the sounds of all living beings in the ether belongs to the secondary siddhi dūra śravana (remote hearing) mentioned in 11.15: 19.

Śabda-brahman: the oral tradition, culture of precept and ritual giving access to Kṛishna-consciousness (śabda-brahman: the Veda).

- The spiritual sound manifesting itself in the vital breath, the senses and the mind (11.21: 36, and 11.15: 19). Mystically in selfrealization and socially in the tradition of the personal conveyance of the knowledge.

Śīla Viśvanātha Cakravartī Thākura explains the divisions of śabda as follows.

- The prāṇa phase of Vedic sound, known as parā, is situated in the ādāra-cakra.
- The mental phase, known as paśyantī, is situated in the area of the navel, on the manipūra-cakra.
- The intellectual phase, known as madhyamā, is situated in the heart area, in the anāhata-cakra.
- Finally, the manifest sensory phase of Vedic sound is called vaikīhari (see also cakra).

Śakti: power, energy. In three types: higher, in between and lower energy:

1) Antaranga-śakti of Kṛishna and His expansion; His transcendental opulence.
2) Tatashta-śakti concerning the individual soul.
3) Bahiranga-śakti: the material energy.

On speaks of the higher and lower energy of respectively Viṣṇu-śakti and Mahāmāyā-śakti (see also potency).

- The nine śaktis or powers of the Lord: vimala, purity; utkarshini, exalted state; jñāna, knowledge; kriyā, activity; yogā, yogic powers; prabhā, modesty; satyā, truthfulness; śānta, sovereignty and anugrahā, grace (mentioned in 11.27: 25-26).

Śakti as opposed to śakti means adherence, attachment, devotion or addiction to.

Śakti-aveśa-avatāra: specially empowered incarnations,

- Śakyāveśa-avatāras are categorized into:

(1) Forms of divine absorption (bhagavad-āvēsa), such as Kapila-deva or Rishabha-deva.
(2) Divinely empowered forms (śaktyāveśa), of whom seven are foremost:

1 Śesha Nāga in the Vāikuṇṭha world, empowered for the personal service of the Supreme Lord (sva-sevana-śakti), 2. Ananta deva, empowered to bear all the planets within the universe (bhū-dhārana-śakti), 3. Lord Brahma, empowered with the energy to create the cosmic manifestation (śrīśthi-śakti), 4. Caturśana, or the Kūmārīs, specifically empowered to distribute transcendental knowledge (jñāna-śakti), 5. Narada Muni, empowered to distribute devotional service (bhakti-śakti), 6. Mahārāja Prithu, specifically empowered to rule and maintain the living entities (pālana-śakti) and 7. Praśurāma, specifically empowered to cut down rogues and demons (dushtha-dāman-śakti).

(Purport ČC madhya 20,246, see also a va tā r a).

- Jesus Christ is also considered a śakti-aveśa avatarā.

Śambhu: lord Śiva as the beneficent.

Śamī: a small tree called Acacia Suma, also called Apta (see pic.), a type of mimosa with cream-colored flowers and very hard wood that is used for obtaining fire by friction. So Āgni, or fire, is called śamī-garbha, 'having the Samī for its womb.' It is sometimes personified and worshipped as a goddess, śamī-devi.

- Mentioned in the discussion of the symptoms of Kāli-yuga as the tree that all other trees will degrade to (see 12.2: 12-16).

- The mantra 'śamī-garbhaādagnim manthā' 'from inside the samī is the fire generated' was used by Purūravā when he with samī-wood kindled fire meditating on Urvasī (zie 9.14: 44-45).

Śankara: lord Śiva as the cause of prosperity; the mightiest of the eleven Rudras, from whom the ten less powerful ones actually have originated.

- Causing prosperity, auspicious, beneficial.

- Name of a son of Kāśyapa and Danu (see also 6.6.: 27-31).

- Name of various authors and commentators, especially of Śankara cārya.

- A particular Rāga or musical mode.

Śankara-cārya: vedaṁtič philosopher and translator of the Gītā (lived 788–820 A.D., but to tradition 200 B.C.). He revived brahmanism preaching the oneness of the soul with Brahma; his leaning and sanctity were in such repute that he, also performing miracles, was held an incarnation of lord Śiva in his defending the impersonal aspect of Kṛishna's teaching. His philosophy is often ranked as śankarism under the impersonalists and together with the vodism of the buddhists fought by the vāishnavas as a māyāvaḍa threat to their personalist approach and defense of the classical order of the Indian soci-
three demonic incarnations of J a y a, the fallen gate-keeper of V a i k u n t h a. K r i s h n a stole R ú k m i n ï. His first wife away before he could marry her (see 10.53).

Śiśumāra-cakra: ('dolphin-disc'): the celestial sky that is called V ā s u d e v ā because one can directly perceive K r i s h n a that way in the form of cosmic, galactic time or the milky way in the form of a dolphin.

- Also called the lotus of creation, the universe unfolded, from which B r a h m ā was born, sprouting from the navel of V i s h n u.

- Name for the impersonal aspect of time of K r i s h n a (see also k ā l a and c a k r a).

- There is also a mantra called śiśumāra: 'Our obeisances unto this resting place of all the luminous worlds, unto the master of the demigods, the great Personality in the form of Time, upon whom we meditate' (see 5.23: 8).

Śiva: ('the auspicious') demigod, also known as Ś a n k a r a (causing prosperity), B h ā v a (of existence), Ś a m b h u (as the beneficent), M r ī d a (the compassionate) or R u d r a (the gruesome), G ī r i s 'a (the lord of the mountain), S ā r v a (he who kills with arrows) and M ā h ā d e v ā (the great god). God of destruction, rules over the mode of ignorance. Meditates with P ā r ā v a t i on the mountain K a l l ā s a. Also called the y o g i of y o g i s. Originates from B r a h m ā with more qualities than his 'father' himself (see: 3.12: 7).

- Known with drum and j ā p a and through his cosmic dance at the end of creation.

- From B r a h m ā he received also the names of:
  - Manyu, M ā n u, Mahinasā, Mahan, Ritadhvaja, Ugrarētā, B h ā v a, K ā l a, Vāmādeva and D h rītavrata. His eleven wives are D hī, D h rīt, Rasālā, U m ā, N i y u t, S a r p i, I l ā, A m b i k ā, I r ā v a t ī, S v a d h ā and D i k s h ā (3.12: 12-13).

- Pure devotee standing for the destruction of the universe at the end of B r a h m ā's life, his progenitor.

- False ego transforms into the mind, ten s e n s e s (the eyes, ears, nose, tongue, skin, hands, feet, voice, genitals and anus), and five physical elements (earth, water, fire, air and ether). Lord S ī v a appears in a special linga form in each of these sixteen substances and can be worshiped in one of these forms or particular l i n g a s to obtain the mystic opulences pertaining to it. Thus Lord S ī v a's akāśa-linga bestows the opulences of ether, his jyotirlinga bestows the opulences of fire, and so on (see pp 10.88: 4).

- Śiva, always united with his ś a k t i, is prayed to in his three manifest features of guna: the emotion (his s a t t v a), the authority (his r a j a s) and the inertia (his t a m a s), and is thus the (embodiment of the) three-fold of ego (10.88: 3).

Śivānanda Sena: great g r i h a s t h a-devotee of Lord S ō r ī C a i t a n y a M ā h ā p r ā b h u.

Śloka: S a n s k r i t verse.

Śrāvana: listening, to hear about the Lord; the first of the nine phases of devotional service (see further B h ā g a v a t a d h ā r m ā).

Śraddhā: belief; finding sympathy to engage in the sphere of devotional service; trust (see b ā h ā v ā).

Śrāddha: ritual held for the sake of the deceased fore-fathers.

Śrāddhadeva: S a t y a v r a t a, the present M ā n u.

Śravanam kārtanam visnoh: the way of devotion of listening to the teachings and stories about Lord V ī s h n u and the glorification of His fame (see B h ā g a v a t a D h ā r m ā).

Śrī: Lord.

- The most beautiful.

- A name of the Goddess of Fortune (zie ook L a k s h ī m ā).

Śrīdhara Śvāmī: V a i s h n a v a ā c ā r y a in the line of Vishnu Śvāmi (see p a r a m p a r ā).

- The writer of the oldest v a i s h n a v a -commentary in existence on the Ś r i m ā d - B h ā g a v a t a m and the B h ā g a v a t a d h ā r m ā.

Śrīmad Bhāgavatam (Bhagavata Purāṇa): The most beautiful about Him, the Fortunate one. The K r i s h n a - 'Bible', spoken by S u k a d e v a G o s v ā m ī, the son of V ā s ā d e v ā who wrote down the story of K r i s h n a. In this book, a collection of classical stories, of about 18,000 verses is each and everything described of b h a k t i - y o g a as also the entire story of K r i s h n a and other a v a t ā r ā s of V ī s h n u; it is a compendium of vedic wisdom that contains the creme of the vedic scriptures (go to the Śrīmad Bhāgavatam on the internet).

- The most important of the eighteen main p u r ā n ā s also called the Paramahamsa Saṁhitā (see s a m h i t a).

- One of the six V ī s h n u-p u r ā n ā s.

Śrīmate Rādhārāṇī: adolescent girlfriend of K r i s h n ā, the most important g o p ī, worshiped as K r i s h n ā's eternal pleasure-potency. Lord C a i t a n y a's most important identification in b h a k t i (see also R ā d h ā r ā n ī).

Śrīngāra: one of the five direct or primary r a s a s or manifestations of love who are considered the main r a s a s: the amorous that in marriage (mādhurya) is set apart in svakhyā, mature and parakhyā, youthful.

Śrīngi: the name of the son of r i s hi Śāmikā who avenged his father, offended by Emperor Pārīkχhi t, with the curse that the emperor after seven days would die of a snakebite (see 1.18: 24-46).

Śrīvatsa: a mark on the breast of Lord K r i s h n ā consisting of three white hairs.

- A mark described by the Vaiśnava-toshanī as being a curl of fine yellow hair on the upper portion of the
right side of Lord Viṣṇu's chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

Śrota: a way of offering sound by passive listening. Counterpart of śaṅkara: the offering of sound of the controlled mind; maṅtra and bhājaṁ (see a pāu rūṣha ān diyyām śrotaṁ).

Śruti: that which is heard; the spoken word; relates to the oral reception of vedic knowledge (see also śrīti).

- Scriptures directly received from God Himself, the Veda's and Upaniṣads, unlike the scriptures counted as the smṛiti.

Śūdra: lowborn, laborer, comrade, friend (see vāna).

- Workers, artisans and artists, who deliver service unto the other three divi-sions of vṛna.

Śūdrāṇī: Śūdra woman.

Śūka: 'parrot' mentioned as a quality of devotees in strict following living and speaking, improvising and selfrealizing loyal to the śastras (see Anukāran and anuṣāranā).

Śukadeva Gosvāmi: the name of the first spiritual master, the ācārya, who explained the Śrīmad Bāhāvata, the story of Kṛṣṇa to Mahārāja Pārtikchit. The devotees of Kṛṣṇa follow him all in that. He is the son of Vyāsa ādeva who incited by Nārada Muni wrote down the Bāhāvata (4.1: 45).

- King Yayāti married a daughter of Śukrācārya called Devayāṇi from whom Yādū was born, the founder of the Yādū-dynasty Lord Kṛṣṇa belonged to (9.18: 4).

- Donated a conch when Bāla was reawakened after being defeated by Indra (8.15: 6).

- Cursed Bāla for his disobedience so that he lost all his land to Lord Vāmana ādeva (see 8.20: 15).

- Śukra later excused Bāla for his imperfections (see 8.23: 15).

- He had two sons Shanda en Amarka who tried to educate Prahlāda, but failed to talk him out of his love for Viṣṇu (7.8: 2).

Śvetadvipā: the white island in the milk-ocean of Lord Viṣṇu ruling there as the Supreme Lord Āniruddha, the Lord of the Mind (S.B. 8.4: 17-24).

Śvetāsvatara: Upanishad: see Upanishad s.

Śyāmasundara: name of Kṛṣṇa as the 'beautiful dark one'.

- Beauty of the grey skin. Supreme form of Kṛṣṇa as a youth in Vṛindāvanā, known with peacock-feather, flute and yellow dhotī.

Shad-bhuja: the followers of Caitanya Maḥāpuruṣa also worship Him in His six-armed form of Shad-bhuja. Two arms carry the waterpot and danda of the sannyāsa Caitanya Maḥāprabhu, two arms carry the flute of Lord Kṛṣṇa, and two arms carry the bow and arrow of Śrī Rāmacandra. This shad-bhuja form is the actual purport of verse 11.5: 34 (see there for the picture).

Shath-guna: the six qualities of a material existence: hunger, thirst, lamentation, old age, illusion and death (see next term).

Shath-ūrni: the six forms of material misery, the six 'waves' of the ocean of matter: thirst, hunger, decay, death, grief and illusion. Also known as the four forms of misery: birth, disease, old age and death (see shāthgūna).

Shath-varga: the six enemies with the six senses (the five plus the mind) of lust, anger, greed, madness, intoxication and envy (see 11.26: 24) also called six plunderers, shatāyika, shantar (see 7.8: 10).

Siddhaloka, the place of no return beyond the main three lokas, where the ones of perfection go to (see also vāikuntha).

- The world of the Blest (M.W.).

Siddhas: class of people, the perfected, the perfect, the self-realized, seers, fortunetellers saints, those of magical arts or endowed with supernatural power.

Siddhānta: the final conclusion of the Vedas that realization of one's svarūpa in relation of service unto Kṛṣṇa gives the Kṛṣṇa-consciousness of unity in diversity or the acknowledgement of the Person of God in the material world (see also nāyika, vedānta and acinthya-bheda-bheda-tattva, and B.G. 9: 15).

- The fact of the creation not really being there, of His real oneness to the deluding temporal reality, of His simultaneous being One and different, is discussed in chapter 11.28 and in 12.4: 23-24.

Siddhis: yogic perfections, mystical potencies, spiritual accomplishments that can be a hindrance in one's selfrealization. There are eight main siddhis:

1 The ability to identify with the smallest (animā),
2 the biggest (mahimā),
3 the heaviest (garimā),
4 and the lightest (laghimā),
5 and that one acting in one's own way (prakāmyam),
6 finding access everywhere (prāpīti),
7 and setting in motion the forces (vasītva)
8 may have the supremacy (iśītva).

(see also kāivalya and bhāgavatadharmā and S.B. 5.6: 1 about their being limitations, or S.B.: 9.4: 24-25, 11: 15 and 11.28: 42-43, 11.14 14 for them being of no interest to the devotees).
- Mentioned is also the siddhi of answering to whatever desire that seeks His favor: the kāmāvāsāyītā siddhi as number eight, fusing the garimā with the laghimā siddhi into one as being laghimā (see 11.15: 4-5).

- There are eight primary siddhis, as mentioned above, ten secondary siddhis and five siddhis specific for concentration in yo ga (see 11.15: 4-9): The secondary ones are:

1. In this body not to be plagued by hunger and thirst and such,
2. to hear things far away,
3. and to see things far away
4. to be transported with the speed of mind,
5. to assume any form at will,
6. to enter into the bodies of others,
7. to die at will,
8. to witness the sporting [of the heavenly girls] with the gods,
9. to be of perfect accomplishment to one's determination,
10. and to have one's commands fulfilled unimpeded.

The five siddhis specific for concentrating in yo ga are:
1. To know the past, the present and the future,
2. to be free from the dualities,
3. to know the minds of others,
4. to check the potency of fire, the sun, water, poison and so on and
5. not to be conquered by others.

Sītā: the wife of Ra ma the central character to the battle in the Ra mā y a n a: she was kidnapped by the demon Ra va n a. Also called Janakī, as the daughter of J a n a k a. She was called Sītā or'furrow'because, so one explains, she was born from a furrow in the earth made by Janaka during the plowing that was done to prepare the earth for a sacrifice on his instigation to beget offspring, so she had the nickname Ayomi-ja, 'not born from a womb'. (sītā, without the stripes means the clear light of the moon, pale, light, fettered joined with, while the ca nd ra of Ra ma e a n d ra refers to the moon itself).

Skanda: (anything which jumps or hops, grasshopper; spurting, effusing, effusion, spilling, shedding; perishing, destruction; quick-silver) the 'Attacker', the name of K a r t t i k ē y a, the son of Sī v a or of A g n ī; he is called the god of war being the leader of Sīv a's hosts against the enemies of the gods. He is also leader of the demons of illness that attack children and also the god of burglars and thieves;
- A king or prince;
- A clever or learned man;
- The body.

Smaranam: constant remembrance of K r i s h n a (one of the nine methods of devotional service). (see also b h ā g a v a t a - d h a r m a)

Smārtas: b r ā h m a n a s, brahmans only interested in the outer appearance of the vedic rules and rites, in stead of cherishing Lord K r i s h n a, as the goal of the V e d a s.

Smriti: remembrance, the truth of the i t i h ā s a s and p u r ā n a s (see also v i b r a h m a h).

- Also called aihitiya

- Vedic knowledge is divided in smriti and śruti: that which was directly heard from God - the knowledge of the U p a n i s h a d s and the truth of the V e d a s - and that what was remembered as the smriti - the description by enlightened souls as in the stories of the p u r ā n a s (see also V e d a).

- Scriptures written by living beings under divine guidance, as much of importance as the śruti (see s c r i p t u r e s, - r e v e a l e d).

- Scriptures further explaining on the original V e d a s and U p a n i s h a d s (see p u r ā n a s).

Soma (-rasa): the fermented sour juice of a creeper which mixed with clarified butter by brahmans is used in vedic rituals.

- Name of the moongod (see also C a n d r a).

Spirit: subtle element, mostly called 'the sixth sense', meaning that he admits, analyses, or blocks impulses entering through the senses; also known as 'the eleventh element', because its activity - thinking, feeling, willing - unites and is the supreme of the activity of the ten senses (see also S e n s e s).

- Also used to indicate the thinking, the brain-activity, for a certain integrity of it.

- In S a n s k r i t related to the terms m a n a s and b u d d h i, of which the last term relates more to the concept of a higher intelligence.

Spiritual ego: the true identity of the living being; another designation of the word soul (see also s v a r ù p a, s v a d h ā r m a, ā t m ā and a h a m k ā r a).

- Spiritual identity, as confirmed through initiation (see ś i s h y a - g ē r u).


Śthita-dhīra (muni): (sthita - firmly established; dhīra - unmovable; muni - sage); someone who is always absorbed in K r i s h n a-consciousness and as a consequence is not bewildered by the material of nature or the operating modes (see g u n a s).

Strī: ('bearing children') woman (see y o s h i t a).

Subhadra: sister of K r i s h n a, married with A r j u n a. Is sung in the J a g a n n ā t h a mantra (see the b h a j a n).

Succession, disciplinary or spiritual (p a r a m p a r ā): succession of spiritual teachers who handed down unaltered the spiritual teachings of the Lord.
Lexicon: S - 69

Sudharmā: the Lord His royal assembly hall in Dvārakā to which those who entered works off the sāṁśaya, six plagues of material life viz., hunger, thirst, lamentation, delusion, old age and death (see 10.50: 54 and 10.70: 17).

Sudarśana: Name of a Viṣṇu's weapon in the form of a disc, referring to the vital power of time (see also lokā). They provide an unlimited quantity of milk and are a holy symbol of Vedic prosperity (see also kaśyapa).

Sukṛta: a god, divinity, deity, the sun, a wise or learned man, teacher, enlightened soul, an enlightened soul void of material desires. The term is derived from light, sun, the sungod. The personification of the order of the sun, a wise or learned man, teacher, enlightening soul, a believer, a god fearing individual.

Surya: the sun, a wise or learned man, teacher, enlightened soul, devotee, civilized person. As opposed to ātma, evil spirit, demon, person of desire, enlivened soul, an enlightened soul void of material desires. The term is derived from light, sun, the sungod. A reference to being of enlightened service to God or not.

Sūrya: the personification of the order of the sun as known by nature (see S.B. 5.22).

- For each month of the year there is a different representative of the sungod ruling (see 12.11: 33-45).

Sūryaloka: the world of the order of the sun (see also lokā).

Sūrya-namskar: salutation to the sungod, or the order of solar time - Sūrya, by a series of āsanaas that together form a prostration before Kṛṣṇa in the form of the Time and the light of the sun (see time-quotations, 11: 11: 43-45, 11.27: 16-18; B.G. 7: 8 and the Gāyatrī).

Sūta: a son of a mixed marriage of a brāhmaṇ father and kṣatrimā mother (see also pratiśatmaka).

Sūta Govindī: son of Romaharsana, a sage who before the sages that gathered in the forest of Nāmīṣa authored the talks between Parīkṣit and Svāyambhuva Manu.

- A thread, the primary of matter (pradahana or maḥatattvā) as the thread of Him (see 11.9: 19, 11: 15: 14, 11.22: 13, 11.24: 6 and B.G. 7: 7).

Svāmī: another word for gosvāmī.

- Someone of control over his mind and senses; title of someone in the renounced order (see saṁnyāsa ātma, ācārya and gosvāmī).

Sva-dharma: one's own nature, one's original nature (see e.g. 12.6: 70).

- The acquired sense of duty in devotional service.

- The specific duty bent on selfrealization of a certain living being in accordance with the religious principles.

Sva-dhyaya: study of oneself for the sake of selfrealization and unmotivated charity or voluntary service (see nityaṁsakā).

Svarloka: the heavenly planets or abodes of the demigods (see lokā).

- Name of Mount Meru.

Svarūpa: one's own form, one's true nature, one's original nature. The original form or constitutional position, of the soul, the eternal relationship of service unto Kṛṣṇa, the essential being that in each life is again reawakened to further perfection. Also: nityasvarūpa: the eternal bond with Kṛṣṇa that each birth again has to be awakened and developed further. Goal of self-realization (see also siddhi).

Svarūpa-siddhi: the perfect realization of the essence of the soul.

Svāyambhuva Manu: the original father of mankind (see Manu).

- Vedic equivalent of Adam, the first person of mankind (see also Satarupa, 3.12: 54).

Svayamrūpa: Kṛṣṇa as an avatar who descended in 'His own form' (see also prākṛtīṁsvāma).

Svayamvara: a ceremony in which a princess chooses her husband. At the occasion Kṛṣṇa, Śāmbabha, and Añjuna kidnapped their wives: Rukminī (10.53), Mitravindā (10.83: 12), Laksmanī (10.83: 17; 10.68.1), and Subadra (10.86).
Śyamantaka: a special benevolent intensely radiating jewel in the possession of Śyāma the sungod (for its story see 10: 56).

Tantra: to have wires or strings, to be regulated by a general rule, relating to the Tāntras, the music of a stringed instrument.

Tāntrika: one completely versed in any science or system, a follower of the Tāntra doctrine (see Tāntra-yoga).

Tārā: wife of Bṛhāspati who was kidnapped by Soma, the god of the moon, being arrogant. Over this rose a fight between the gods and the demons. By Bṛhāma returned to Bṛhāspati, she turned out to be pregnant. The name of the child was Budha. From him was, from Ilā, (formerly Sudyumna) born Purūravā (9.14: 4-13).

Tārksha-putrah: the son of Tārkshya, see Gārudā.

Takṣaka: the snake-bird that in the form of Brahma ended the life of Emperor Parikṣhit hearing the Śrīmad Bhāgavatam from Śukadeva Gosvāmi (see 4.18: 22, 12.6).

- A member of the Kūṣa-dynasty (9.12: 8).

Tamas: mode of ignorance, also described as darkness and slowness (see also guṇas, avidyā, Śiva).

Tamo-guna: the mode of ignorance, or slowness of material nature. Associated with winter time and the Godhead Śiva (guṇa).

Tānmatra-sound: primal form of śa b d a, sound that is recognized as Kṛishna, in creation preceding the creations of matter in space (see also prāṇa vā).

Tānmatra: the five subtle elements also known as vīśhaya, the objects of the senses of the sound (śabda), what touches (sparsa), of form (riṇa), of taste (rasa), and of aroma (gandha, see also the elements).

Tantra: name for specific Vedica literatures that give detailed instructions for the spiritual practice.

Tantra-yoga: connectedness with God by means of the transformation of sexual energy (see also līnga and yoni). Three gates:

- Pāśu (animal, possessive): with one partner.
- Viṣṇu (chivalrous, sharing, more detached): with more than one partner.
- Divya (divine, devoted) celibate/or offspring only (compare adhikārī).

Viśhnava-s are oriented at the highest level (dīva, yā) and call themselves never tāntrikas since they have the celibate state as their priority, also within the marriage.

Tapas: sobering up, penance, austerity, voluntary suffering to vanquish impurities and to achieve the higher.

- Voluntary acceptance of certain limitations in the material sense with the purpose of spiritual progress. Element of nīyama (see also vīdhyā, vīdhī and (a)ṣṭhānagaya).
- Withdrawal in the forest after one's household life (see also vānaprastha).

- The first two syllables that lord Brahma being born on the lotus heard were 'ta' and 'pa' (see 2.9: 6).
- Name of a loka, tapoloka, the place of penance, above jānāloka.

Tat (tad): (that, this, world, brahma, there, then). Term used to indicate the reality of and sacrifice for Viśnu, God or the Spirit of the Absolute Truth (B.G. 3: 9).

- To the ones desiring liberation, this term is used when one is not after the results of sacrifice with the various activities of charity and penance (B.G. 17: 25).
- Famous mantras with Tat: 'Om Tat Sat', 'We sacrifice for the Absolute Truth', 'Tat Tavam Asi', 'That Thou Art'.

Tatstha-śakti: the living being, the intermediate energy of the Supreme Lord.

Tattva: element, reality of, truth, essential nature, essence, principle of; in three kinds:
- Jīva - tattva (resp.) ordinary souls.
- Viśhnu-tattva: all those expansions and expansions of expansions (see kālā) who in no way are different from Him and,
- Māhā-tattva: the complete of the (twenty-four) material elements.

- The nine basic principles or elements of creation (tattvas) as mentioned in 12.11: 5 are māyā (or prakṛiti), mahā-tattva or cosmic intelligence, its active aspect or the sūtra, the false ego of identification of the living being with matter or ahanākāra, and the five subtle perceptions, the sense objects or tānmaṇḍras. Also in seven: intelligence, false ego and the five sense objects (see also vīkāra).
Tattva-darśinah: seer of the truth, one firmly established in transcendence. Mark of bona fide teaching (see parampara-guru, stitha prajña).

Tattvavit: someone knowing the Absolute Truth in all of its three different aspects of brahma, paramatma and Bhagavan.

Tejas: splendour, brilliance, light, clearness of the eyes, the vital power, spiritual or moral or magical power or influence, majesty, dignity, glory, authority, the fire in opposition, ardour, spirit, efficacy, essence; semen virile and the marrow; the brain but also: impatience, fierceness, energetic opposition. Said to be represented in the Kṛṣṇa’s Sudarsana cakra (see 12.11: 14-15).

Tilaka: yellow clay from the holy rivers of India applied by the vaisnavas in the form of a tuning-fork with a leaf of tulasi in clay on the nose and the forehead (and other places of the body) as a token of submission to the teaching.

Tīmilingas: huge whale-eating predator fish.

Titiksha: forbearance, tolerance, being unaffected, unperturbed.

Transcendental: of the supreme, of the beyond; that which arises above matter and is free from the influence of the threefold nature of the material world (see parampara, nirguna, guna).

Transcendentalist: anyone striving to attain the transcendental plane.

Tretā-yuga: second era of a m a h ā y u g a, taking three times as long as Kāli-yuga.

- At the beginning of tretā-yuga, o greatly fortunate one, appeared from the pārānā from My heart the threefold of the knowing (the three V edas) and from that appeared I in the three forms of sacrifice (hence the name tretā) (11.17: 12).

Tri-danda: a staff carried by traditional vaisnavas symbolizing the threefold austerity of thought, speech and action. In all these three the renunciate is vowed to serve V i shnu. The staff consists of three sticks wrapped in saffron cloth with a small extra piece wrapped in at the top (see also 11.18: 1 and 11.20).

Tri-dāsā: the thirty gods comprising the twelve Adītivas, eight V a s u s, eleven Rudras and the two Aśvin.

Tri-kālīka: the threefold of time mentioned in 11.15: 28 and 12.10: 37, the division usually refers to past, present and future of time, but can also be considered in the sense of the other five threefold divisions of time to 1) the sun, the moon and the stars, 2) the three periods of four months or the seasons of summer, winter and autumn/spring, 3) to the natural, cultural and psychological of time, to 4) the creative, destructive and maintaining quality of time and 5) to the cyclic, the linear and the oneness of (viz. the Lord of, the person of, the 'timeless', or the soul or self of, the organic cohesion of, or genetic record of) time (see also 5.22: 2, timequotes and the B.G. 10.30 & 33, 11: 32).

- In 3.8: 20 named trinemi: the three fellies of the wheel of time.

- In 11.6: 15 named trinābha to the three parts of the circumference of the wheel of time interpreted as pertaining to the three four month seasons

- In 3.8: 20 there is mention of a three-dimensional aspect called trinemi of the three spokes or rims (to the wheel of time).

- In 3.10: 14 there is mention of a ninefold division to the eternal of time to the modes, the types of destruction and the qualities of the material universe.

- In 3.21: 18 there is mention of three naves to the wheel of the universe that are interpreted as being the sun, the moon and the stars.

- In 5.21: 13 there is mention of three pieces of the hub of the big wheel that are interpreted as being the three four month periods of the year.

- In 5.23: 3 there is mention of the three bulls to the wheel of time making up the different luminaries.

Tri-kānda: the three sections, departments or principles of the V edas, of upāsānā: sacrifice, song and prayer; kāramā: frutitive labor and, jñānā: spiritual knowledge as in the three times six chapters the Gītā is divided in (see 9.14: 43 en 11.20, and ca nto).

- The tri-kānda divided V eda has the spiritual understanding of the Self as their subject matter but also dear to Me are the vedic seers esoterically expressing themselves in indirect terms (the 'other guru') (11.21: 35).

Tri-yuga: description of Kṛṣṇa as descending (viśnu-) a v a t ā r a in three eras. The fourth era K a li- y u g a he is c h a n n a: covered.

Tripad-viśvānti: the three-quarter of reality that is situated in the p a r a v y o m a (the spiritual sky; see also p a r a m d h a m).

Tripura: the three a s u r a cities of gold silver and iron constructed by M a y a Dānāvās immensely great and of an uncommon traffic and of peculiar specialties (they were reported to hover as airships over one another in the sky. Because of the trouble the a s u r as created with them were the cities by lord Siva pierced so that all the inhabitants fell dead; see 7.10: 54-55).

Trivakra: 'tree-bent' a hunchbacked girl released by Kṛṣṇa, also called Kuja (see 10.41: 1-12 and 10.48).

Tulādhāra: another name for Vanikpatha. He is a v a i s y a, and his story is mentioned in the M a h ā b h ā ā
Uddhava: a representative of Kṛṣṇa (see 8.8: 3 and 11.16: 18).

Uddhava Gitā: the chapters seven to twenty-nine of the eleventh Canto that make up an alternative Gītā wherein Kṛṣṇa explains how to live His love in His absence.

Udga: the priest singing the Śāma-veda hymns (see also ritvik).

Ugra-karma: bad, harmful action (see also kārma).

Ugrasena: also called Ahuka, 'the one of sacrifice'. The old king of the Ya d u s, imprisoned by his own son Kāmaśa and freed by Kṛṣṇa. Ugrasena's daughters Kamsā, Kamsavatī, Kankā, Sūrabhū and Rāśīthra-pālīka were the wives of the younger brothers of Vāsudeva, the father of Kṛṣṇa (9.24: 21-23, see also Śātva tās).

Umā: (splendor, light; fame, reputation; quiet, tranquility; night). Goddess, one of the eleven wives of Śiva (see 3.12: 13) also called Pārvatī and Durgā; the name is said to be derived from umāī, "O don't", the exclamation addressed to Pārvatī by her mother not to practice austerities.

- Name of several women.

Universe: (jāgatai);

1) The entire material creation, consisting of countless universes.
2) Galaxy.
3) A closed sphere with seven material covers, layers or sheaths, in which one finds fourteen planetary systems, whom each consist of countless planets (see also dvipa and loka).
4) The Living Being.

Upa-: prefix for verbs and nouns expressing: to go near, undergo, approaching; by the side of, with, together with, under, down; direction towards, nearness, or in other words: a contiguity in space, time, number, degree, resemblance, and relationship, with the idea of subordination and inferiority, like the finger next to the little finger would be 'upa' (see also upapurança and upa deva).

Upādana: the material cause, the ingredients; the Lord is the exhibitor of all material causes (6.9: 42).

Upānakārana: (logic of) the material cause (see also nimitta).

Taulāsī: a great devotee of the Lord in the form of a plant (basil). This plant is the Lord's favorite, the leaves are always offered at His lotus feet. Incarnation of a female devotee who in devotional service is separately worshiped.

Tumbrū: the name of the gāndhāra, the singer of heaven in person.

Turīya: the superconscious state of the soul its self-realization (see 12.11: 22, see also a vāstha traya).

Tulāsī: controlled by the breathing technique of aṣṭha, a name of several women.

Twice-born: (dvija); 1) Authorized brahmin.
2) Worthy member of the three varnas (brāhmaṇas).
3) Someone who has received spiritually initiation from a bona-fide spiritual teacher. Someone who as such began a new life, who is born again.

Tyāga: renunciation, known in three types according the gūnas: of fear or laziness; forsaking the duty: of ignorance. Without desire: of goodness (see naisya).

Uccaihśravā: a horse, born from the nectar originating from the churning of the ocean, and is considered a representative of Kṛṣṇa (see 8.8: 3 and 11.16: 18).

Udāana-vāyu: the air in the body going upward and controlled by the breathing technique of aṣṭhaṅga (see vāyu).

Udāna: (sacrificial fire, a festival, holiday; joy, pleasure), the name of Kṛṣṇa's best friend and cousin. Kṛṣṇa talks extensively to him at the end of His earthly presence in Canto 11. In the tenth Canto chapters 46 & 47 he mediates between Kṛṣṇa and the gopīs.

- Śrī Hari-vamśa states that Uddhava is the son of Vāsudeva's brother Devabhāga. Thus he is Lord Kṛṣṇa's cousin-brother.

- Kṛṣṇa calls him a disciple of Brahaspatī (11.23: 2).

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Uddhava Gitā: the chapters seven to twenty-nine of the eleventh Canto that make up an alternative Gītā wherein Kṛṣṇa explains how to live His love in His absence.
Upadeva: an inferior or secondary deity like a Y a k s h a, G a n d h a r v a, A p s a r a, v i d y ā d h a r a and such.

Upa-dharma: moralizing without love for the truth relating to K r i s h n a (s a t h y a - d h a r m a). Subreligious activity without real servitude.

- The d h a r m a m a concocted into something else (see 7.15: 12-14).

Upahanyām: the peace broken (destroyed) by unwanted people.

Upashāṅdās: the underlying mystery, the secret doctrine. Philosophical part of the V e d a s, a hundred-eight in number (see also v e d a) meant to comprehend the personal nature of the Absolute Truth. In the B hā g a v ā t a m they are summarized in 10.87.


Upāsana: (serving, service, attendance, waiting upon; homage, ado-ration, worship) Worship.

- With Rāmān u j a, consisting of five parts, viz. Abhīgamanā or approach, Upādānā or preparation of offering, Ijī or oblation, Svādhya or recitation, Yoga or devotion.

Upāsana-kānda: the part of the V e d d a s dealing with devotional service (see also V e d a s).

Upavedas: 'secondary Vedas.' A class of texts on sacred sciences, composed by r i s h i s over the course of time to amplify and apply the veda knowledge. The four prominent upavedas (each encompassing numerous texts) are:

1. Arthaveda (statecraft),
2. Ayurveda (health),
3. Dhanurveda (military science) and
4. Gandharvaveda (music and the arts).

Also sometimes classified as upavedas are the:

5. Sthāpatyaveda (architecture) and the 6 Kāma sāstras (texts on erotic love). (source: Hindu-dictionary).

Upendra: Another name of Lord Vāmana the son of Ādīti and K as y a p a (8.18).

- Lit.: 'The younger brother of Lord I n d r a.'

- The name of an expansion of the Lord: 'Two sons took birth from the womb of Marutvatī: Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra' (S.B. 6.6: 8).

Uragas: 'breast-going', the 'semi-divine snakes or ser-pents, a term used for people of excell.

Ūrdhva-rethā: someone whose seed 'streams upwards, internal drive by sexual abstinence. With the K ṁ ā r a s (the four sons of B r a h m ā nā who kept the child-form) leading to four principles of knowledge: s a n k h y a (analysis), t a p a s (penance), v a i r a g h y a (detachment) and y o g a (see 11.17: 25).

Urughā ('sung by many'): the Lord as the carrier of the conchshell.

Urukrama: (great order, course, arrangement) the Lord with the long strides, V ā m a n ā d e v a, also called the 'greatest adventurer' or the performer of transcendental feats (see also U p e n d r a).

Urvasī: heavenly society girl that married King Pururavas; she was cursed by Mitra and Varuna who in her presence deposited their seed in a clay pot and from that seed were born the sages A g a s t y a and V a s i s h t h a. (6.18: 6) Her six sons with Pururavas were: A y u, Surāya, Satyāyu, Raya, Vijaya and Jaya (9.15:1).

Uśāna: another name of Ś u k r ā c a r y a or Kavi Bhārgava, the spiritual master of the a s u r a s. K r i s h n a calls Himself as such the One among the great thinkers (B.G. 10: 37).

- He is also called Rāma.

Uttama: (supreme, utter) devotion on the highest level: to recognize K r i s h n a in each and all (see 11.2: 45 and also m a h ā - b h ā g a v ā t a).

Uttamaśloka: name of the Lord Praised in the Verses.

Uttānapāda: the son of S v ā y a m b h u v a M a n u and the father of D h r u v a M a h ā r ā j a.

Uttara: mother of P a r ī k c h i t and wife of Abhimanyu, the son born from the marriage between S ubhadrā, K r i s h n a's sister, and A r j u n a. In 1.8: 9 she requested K r i s h n a to protect her and her unborn child, P a r ī k c h i t, from the scorching rays of the br h m ā s t r a weapon launched by A ś v a t t h ā mā (see also S.B. 1.7 & 8).

Uttara-mīmāṃsā: the v e d a n t i c philosophy, see also m a m a s a and d ā r s h a nā.

Ūśā: 'dawn', daughter of B ā n a who met A n i r u d h a in a dream and had Him brought to her palace after which He then was arrested (see 10.62
Vāda: argument; to speak of or about. End of words to clarify the argument like with mā yā vādā.

Vālhikyā’s: the sixty thousand sages surrounding the sungod (see 4.1: 39 and 5.21: 17).

Vālmiki: the sage that harbored Śītā after her exile. Writer of the Rāmāyaṇa, the epic of Lord Rāma, defeating the demon Rāvanā.

Vāmanā (-deva): the Lord who incarnated in the form of a dwarf, a brahmin boy (see also Bālī Mahābhārata). Preferred by the Vaiṣṇavas.

Vānaprastha: the withdrawn position, normally the third phase of life between 40 and 60. Third āśra mā of the vārnāśra mā - system: the system of classes (vocations of servitude) and spiritual departments (forms of civil status). The term is often reserved for pure devotees (initiates) who reside no longer in the temple and already had their offspring or have lost interest in having children. Phase of life of contemplation and preparation for the renounced state (see sānnīyaša, 7.12: 17-31 and 11.18).

- Period of purification, pilgrimage, study, remorse and transference of knowledge and power to the next generation.
- The detaching from one's family-life.
- Someone who lives according the rules of this āśra mā.

Vānara: half-apes led by Hanumān, who helped Lord Rāma with the liberation of Śri, His wife (see also kīm puruṣhās).

Vāni: words, speech, messages, association with Kṛiṣṇa at the acoustic level. Preferred by the vāiśhnavas before vāPu.

Vāntāśi: 'one who eats his own vomit'. A renounced person again giving priority to the civil values and materialistic activities of household life, is considered a shameless person who as it were eats his own vomit (see 7.15: 36 and 11.18: 12).

Vārūṇī: kind of spirit prepared from hogweed mixed with the juice of the date or palm and distilled; according the pāramparā it is mixed with honey. Flowed as ordained by Vāruna from the hollow of a tree when Bālāmāna once visited the Yamunā at night (see 10.65, 10.67: 9-10 and māireyā).

- Daughter of Vāruna, a goddess.

Vāsādī, Śrī: Pāñca-tattva-incarnation of Nārada Muni. First devotee, leader in devotional service.

Vāsanā: one's propensity, one's aptitude, based on one's kārmā. Hindrance in one's own conditioning and experience of possibly also previous lives. Also the actual consciousness of previous realizations. Thus also traumas, memories etc. (see also īn gayā and sāmskāra and 10.51:60 and 12.7: 12).

Vāsudeva: (vāsu means supreme being of Viśhnu dwelling in each, literally: 'God of the Spirit, the Soul or the consciousness, see 4.3: 23)) name for Kṛiṣṇa as the son of Viṣṇu-deva (his foster father was called Nanda, see also Deva-kīti).

- Name for Kṛiṣṇa in His manifestation as the cosmic time (see Śiśu Māra-cakra).
- Vāsudeva: the level at which one understands what is God and how one has to act according His different energies.

- Name of the Supreme Personality of Godhead, the original proprietor, material and spiritual.
- One of the four basic forms of the Lord (see Viśu).

Vāsu: the snake used as a rope with which in the ocean of milk the mountain Maṇḍara was churned (see 8.7).

Vāyu: (air, vital energy) movement of the air in the control of the breathing process (see pṛāṇāya). In five types: going up (udana), going down (apāna) expanding (vyāna) balanced (sāmāna) and higher (pṛānavāyu).

- The demigod ruling the wind.

Vaibhāsikas: a group of philosophers related to the Buddhists, who were there at the time when Kṛiṣṇa spoke the Bhagavata. They accept that life originates from a certain ripening of a mixture of material elements.


Vaidarbhī: the daughter of the king of Vaidarbha or Bhishmakā: Rukmi, the first wife of Kṛiṣṇa.

Vaidhi-bhakti: devotion on the level of strictly following of rules on worship of the mūrti. Devotion
in obedience. Beginning phase of bhakti (see also ragana and sadhana - bhakti).

Vaidurya: ('cat-eye' gemstone); a gem often mentioned in the descriptions of the vedic architecture of opulently decorated buildings and palaces.

Vaijayanti: 'of the victory' the name of Kṛishna's garland consisting of flowers in five different colors.

Vaikuntha (-loka): literal meaning: the place where there is no laziness, indolence, stupidity, foolishness or - rathorically - fear. The heavenly abode of Lord Nārāyaṇa. The ideal planet, the spiritual world. There are many vaikunthhalokas: depending on the form of the Lord worshiped there.

- The spiritual kingdom, where everything is sat-cit-ānanda, eternal, full of wisdom and bliss (see also 3.15).

Vairāgya: detachment (see also Vidyā).

- Withdrawal from the material world and attaching of the spirit to the transcendence.

Vaiseshika: (special, peculiar, specific, characteristic, distinguished, excellent, pre-eminent) one of the six drṣṭis aṣṭaśastra relating or belonging to or based on or dealing with the Vaiseshika doctrine. Name of the later of the two great divisions of the Nyāya school of philosophy (it was founded by Kaṇḍākāra and differs from the, Nyāya 'proper' founded by Gautama, in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of viśesha, or eternally distinct nature of the nine substances of air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic.

Vaishnavas: devotees of Lord Viṣṇu - persons following the viṣṇuvaita: no meat, fish, eggs, intoxication, illicit sex, gambling, and daily rounds of chanting japa (see also Caitya yana).

- A person who gave up his material life and lives in full surrender to Viṣṇu, Kṛishna as the Supreme One and His representative, the spiritual teacher (see also bhakta and acarya).

- Anyone who dedicates his life to Kṛishna and recognizes in Him the Godhead of Maintenance, Lord Viṣṇu (see also aryana).

- Another name for bhakta or devotee.

- Used as an adjective: proper for, to the nature of the vaishnava.

Vaishnavism: the vaisnava-teaching, that considers everything related to Viṣṇu, God, and requires that one operates from this relation.

Vaśya: farmers and traders. They provide to the needs of society and wake over the well-being of the animals, especially of the cows.

- One of the varnas (see variṣṭha).

Vaivasvata Manu: see Manu.

Vamsā: dynasty: Lord Rāma appeared in the sūryavamsa of Ikṣvāku or the sun-dynasty and Lord Kṛishna appeared in the candra-vamsa or the moon-dynasty.

Vāpu: the body, association with Kṛishna at the physical level (see vana).

Varāha: incarnation of Lord Kṛishna, as a gigantic boar (see Śrīmad Bhaṭṭadvaitam, 3-13, 18 & 19).

- A Vīshnua-avatāra.

Varna: each of the four departments of society divided to the natural service of function of her members.

- Vocational interests, professions, vocations, classes.

- Color.

- In four:
  - Brāhmaṇas: brahmins, spiritual and intellectual.
  - Kṣatriyas: officials, administrators, the military.
  - Vaiśyas: traders and farmers.
  - Śūdras: laborers and artisans (see also varnāsra ma).

Honoring this system gives harmony and balance in the society. As a caste-system though subdued by Lord Caītanya who put the love for Kṛishna before all (see also B.G. 4:13).

- See also verse 11.23: 43 where Kṛishna connects these classes to the different modes and colors.

- Important is 7.11: 35: 'if with a person the symptoms indicating a certain class other than his own are observed, should one for sure also designate him by that (: who behaves like a brahmin e.g. must be considered so.)'

Varna-śankara: 'class-confusion'.

- Unwanted offspring, begotten when one is no longer following the religious principles.

- Mixed marriage of different castes.

- Confusion of identity, e.g. emancipation on material values.

Varsha: area, dominion, land marked out by mountain ranges. There is a - galactic, universal, supernatural, holistic - central area named Īlāvrita - varsha where Lord Brahma sits on the mountain Meru and where Lord Śiva as the only man is there to the happiness of the Supreme Personality. Next to that there are eight varshas stretching to all sides of which Bharaṭa - varsha also is the name of India (see also dīpa, 5.16 and 17).
Varnāśrama: system of the four statussorientations of the v a r n a’s, social divisions, individual professional orientations or classes, and ā ś r a m a’s spiritual orders or statuses of life together that before Lord C a i t a n y a descended was perhaps the proper approach of serving K r i s h n a, but thereafter for the b h a k t i was no longer valid either as the final criterion of distinction since also transcendence in devotional service (a s h t h ā n g a and b h ā g a v a t a d a r m a) and quality (experience, see g u n a) do count (see also B.G. 3: 35, 4: 13 and the basis 7.11-14; 11.17 & 18, the relative 7.11: 35 and the critical about it: S B 1.2: 8, 10.60.52).

Varnāśrama-dharma: each his fulfillment of duty to birth, the class or one’s vocation (v a r n a), and spiritual emancipation, the spiritual department of a civil status- or age-group (ā ś r a m a) .

Varuna: the demigod ruling the waters (see 3.17: 25-31).

Vasishthha Muni: one of the ten or seven great and famous sages, a b r ā h m a n a. He figured in the R a m a as his pupil over the meaning of God, soul and world as being one. This sage wrote a book about it known as the Y o g a v a s i s h t h ā h ā . Also appears in other eras as one of the greatest wise who takes birth again and again (see also r i s h i).

Vasu: name utilized for U d d h a v a or anyone who is wealthy (see S.B. 3.4: 11).

- One son, not mentioned in the B h ā g a v a t a m, of U t t ā n a p ā d ā, the father of D h r u v a (4.8: 8).

- Name of a wife of Y a m a of the eight V a s u’s (6.6: 10-11).

- Name of a wife of Prat ī kā, a son named Prat ī kā (9.2: 17-18).

- Of Dhrishta a son of M a n u (or Shrishtha) came a caste of k s h ā t r i y a’s about who in the world, having achieved the position of b r ā h m i n s, received the name Dharṣṭhītha. Of Nriga was there in succession first Sumati, then Bhūtajyoti and after him Vasu. From Vasu there was a son named Pratīkā (9.2: 17-18).

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- One of the six sons that Vasudeva, K r i s h n a’s father had with Śrīdevā (see 9.24: 51).

- A son K r i s h n a had with Nāgajitī, or Satyā (see 10.61: 13).

- Name of a companion of B h a u m ā s u r a (see 10.59: 12).

- A son of king Vatsara (4.13: 12).

- Name of the mother-in-law of Parāśara, the father of V y ā s a d e v a (zie 1.4: 14).

- Son of Kuśa, one of the scions of Puru (9.15: 4).

- A son of Hiranyareța, a son of Mahārāja P r i y a v a t a (5.20: 14).

Vasudeva: the father of Lord K r i s h n a.

- Son of grandfather Śūra (see 9.24: 27-31).

- Is also called Ā n a k a d u n d u b h i.

Vasus: literally: ‘the good of clarity’. Certain gods, notably the A d i t y a’s, M a r u t s, A s v i n s, I n d r a, R u d r a, V ā y u, V i s h n u, S i v a, and K u v e r a (see B.G. 10.23; as also 7.8: 37-56).

Vatsalya: one of the five direct, main or primary r a s a’s or manifestations of love: the parent.

Veda: (knowledge) spiritual knowledge, see ś r u t i (see further under: v e d a s).

- The original Veda, divided in four (see V e d a 12.6. 48-80).

Vedāṅgas: certain works or classes of works regarded as auxiliary to and even in some sense as part of the V e d a s. There are six a n g a’s, explanatory limbs or divisions of explanations, to the V e d a’s:

- A Two for correct reading and reciting.
  1. Śiṣṭa, the science of correct articulation and pronunciation.
  2. Chandas: metres (as represented by Pingalanā or Pinga-lácārya).

- B Two for the correct understanding of the vedic texts.
  3. Vyākarana: the analysis of language or grammar (represented by the celebrated ś u t r a’s of Panini).
  4. Nirukta: the explanation of difficult vedic terms (by Yāska).

- C Two for correct exccution in sacrificial offerings.
  5. Jyotisha: astronomy, or rather the vedic calendar; a small direc-tive for determining the most favorable days for having a sacrifice.
  6. K a l p a: the ceremonial (represented by a great number of ś u t r a works, the ś r a u t a, grīhya, dharma and subha, of the different r i s h i’s).
Vedānta: (knowledge-end): the conclusions of vedic knowledge as laid down in the Bhāgavat Gītā, Vedānta-sūtra and the Upanishads and next in the Śrīmad Bṛhaddevatam, who teach the highest realization of the Absolute Truth: surrender to Kṛishṇa; the essence of the vedic philosophy.

- 'Complete knowledge of the Veda', sometimes called uttara-mīmāṃsa. With the mimamsa part of the third duplet of vedic darsana. Teaches the ultimate scope of the Veda or simply what is explained in the Upanishads one finds at the end of the Veda (see also śruti).

- During the "scholastic period" (700-1700), there were three main variations developed of the classic vedānta:

1) Advaita vedānta, or pure dualism, represented by Śaṅkara (788-820); (see also Mānusmīta)

2) Viśishtadvaita vedānta, or qualified non-dualism: the human spirit is separate and different from the one Supreme Spirit though dependent on it and ultimately to be united with it in its fullness expressed in the vāśya doctrine of Rāmānuja. (1017-1137);
3) Dvaita vedānta, dualism propagated by the vāśya saint Madhvā (1197-1278) (see further: systems of yogā philosophy and śiḍḍhānta).

In sum one knows six schools founded by:

- Rāmānuja 1017-1127, viśishtadvaita the adapted, or qualified Non-dualistic school. Oneness, but the individual souls are different.

- Madhvā 1197-1273, dvaita the dualistic school.

- Nimbārka late 13th century, dvaitadvaita the dualistic non-dualistic school.

- Vallabha 1480-1530, śudda advaita the pure advaita school.

- Cātānāya 1485-1533, acintya bhedabheda tattva: inscrutable oneness in diversity. (this school is the school of Prabhuḍa who fathered the translations at this site).

- Baladeva early 18th century, acintya bheda-abheda follower of Cātānāya.

Vedānta-sūtra or Brahma-sūtra: philosophical treatise of Vyāsa dēva, consisting of aphorisms (sūtra) concerning the nature of the Absolute Truth, by him laid down as the conclusion of the vedic knowledge.

Vedānta-śrutī: the Vedic teaching, of which the essence is found in the Veda (Vedānta-sūtra) and next in the comment on it of the author himself, the Śrīmad Bṛhaddevatam.

Vedas: comprise the four Vedas (the Rīk, Yajur, Sāma and Atharva) and the hundred-and-eight Upanishads, containing the philosophical part, and the supplement, the 'fifth Veda' to it: the eighteen Purāṇas with the Śrīmad Bṛhaddevatam as the Bhagavata Purāṇa, the Mahābhārata (of which the Bhagavat Gītā is a part), the Vedānta-sūtra. The vātāra Vyāsadeva propounded five thousand years ago in it the spiritual knowledge, which was originally delivered by Kṛishṇa Himself handed down by oral tradition (to the vedic scriptures belong all pāramārta-literatures, like the Rāma, the Bhakti-rasātmītī, etc.).

- Originally by Vyāsa in four divided spiritual inheritance of the Vedic culture (see 12.6: 48-49).

- Rīk or Rigveda: the prayers; 1028 verses about sacrificing to the gods and the creation of man out of the Purusha;

- Yajur: hymns for oblations; the mantras of the lunar culture,

- Sāma: songs of same prayers and hymns in meters for singing accompanying the sacrifices;

- Atharva-veda: mystical hymns on body/world maintenance and des-truction, in order to explain them to civilized society.

Later literature, the Purāṇas (Gītā, Bṛhaddevatam, Mahābhārata) are considered the fifth Veda.

- One also speaks sometimes of the three Vedas, of which the Rig-veda is considered the most original, not mentioning the by some later said to be added Atharva-veda with the mystical hymns. The threefold division in vedic principles in this context refers to upāsanā: sacrifice, song and prayer; kārma: fruitful labor and, jñāna: spiritual knowledge.

- Each of the Vedas has two portions both being termed śruti, revelation orally communicated by the deity, and heard but not composed or written down by men;

1. Mantra, the words of prayer and adoration often addressed either to fire or to some form of the sun or the moon, to the sun, sky, wind, and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins.

2. Brāhmaṇa, consisting of vihā and artha-vādā, directions for the detail of the ceremonies at which the mantras were to be used and explanations of the legends connected with the mantras (see bṛahmaṇa, and vihā).

- The mantras are with the three Vedas in three forms:

1. Rig, which are verses of praise in metre, intended for loud recitation.

2. Yajur, which are in prose, and intended for recitation in a lower tone at sacrifices.

3. Sāman, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies.

The mantras of the fourth or Atharva-veda have no special name. While borrowing largely from the Rigveda are the Yajur-veda and Sāma-veda in fact not so much collections of prayers and hymns as special prayer- and hymn-books intended as manuals for the Adhvaryu and Udātī priests respectively (see rītvi).

But the atharva mantra's borrow little from the
**Rig-veda** being a real collection of original hymns mixed up with incantations; they have no direct relation to sacrifices, but are supposed by mere recitation to produce long life, cure diseases, ruin enemies and such.

- To the brāhmaṇa portion two other departments of Vedic literature grew, sometimes included under the general name Veda:

1) The sūtra; the strings of aphoristic rules
2) The Upānīshads; the mystical treatises on the nature of God and the relation of soul and matter which were appended to the Aranyakas, and became the real Veda of thinking Hindus, leading to the Darśanas or systems of philosophy.

- Veda also means feeling, perception; finding, obtaining, acquisition; property, goods; to weave or bind together a tuft or bunch of strong grass made into a broom or to serve another purpose in vedic sacrifices like mats or fuel for a fire.

**Vedic:** anything concerning the spiritual knowledge of the Veda’s and literature thereafter (see also upānīshads, purāṇas, itihasas).

- Two types of vedic knowledge:
  - Śrutī, knowledge straight from Him, the four Vedas and the 108 Upānīshads, and:
  - Smṛti, descriptions of vedic truth by liberated souls like Vyāsa, Patañjali and Vālmikī; the Ramâyana, the Yogasūtra, the Śrīmad Bhāgavatam and the Bhagavad Gītā.

**Vena:** the demonic son of king Anga and father of king Pṛithu (see 4.14).

**Vetāla:** vampire, eviol spirit taking possession of a corpse. Associate of Lord Śiva.

- A form, a name of Durga.

(Desa kāla) Vi-bhāgavīti: adaptation to time and circumstances. Quality of Kṛishṇa (see paramparā-method and S. B. 4.8: 54).

**Vibhrama:** confusion by lustmotives, lack of concentration.

**Vibhu-ātmā:** another name for the Supersoul, paramātmā to indicate His potency as opposed to anu-ātmā, the atomic jīva-ātmā.

**Viddhā-bhakti:** devotion contaminated with material motives (see also parā-bhakti).

**Vidhi:** (of vidhā, to get in order) regulative principles: no meat eating (see e.g. 10.1: 4), no illicit sex no intoxication or gambling. They are derived from the eternal values of respectively dayā, saucça (or đañña), satya, tapas; compassion, cleanliness or loyalty, truth; and sobriety or penance (see also regula tive principles, Kāli-yuga, l. 17: 24 and 12.3: 18).

**Vidura:** great devotee, a member of the kuru-dynasty, who heard of the Śrīmad Bhāgavatām from Maithreya Munī (see cantos 3 & 4). Son of Vyāsa and the maidservant Śūrdri, brother of Dhri tārāshtra and Pându.

**Vidya:** finding, acquiring, gaining.

**Vidyā:** any knowledge whether true or false; science, learning, scholarship, philosophy. Spiritually depending on the four principles that lead to the spiritual knowing of jñāna: tapas, sānkhyā, vairāgya and yogā; penance, analysis, detachment and unification of the consciousness (see: ārdhavetraṣaḥ).

- M.W.-dictionary: ‘knowledge of soul or of spiritual truth; according to others, Vidyā has fourteen divisions, viz. the four Vedas, the six Vedāṅgas, the purāṇas, the māmas, nyāya, and dharmā or law; or with the four upā - vedaś, eighteen divisions; others reckon thirty-three and even sixty-four sciences’.

- Knowledge is also personified and identified with Durga; she is even said to have composed prayers and magical formulas.

- A small bell.

- A mystical skill.

**Vidyādharā** (possessed of science or spellś); class of lesser demigods standing for the scientists, the ones founded in knowledge. Supposed to dwell in the Himalayas, attending upon Śiva, and possessed of magical power,

- Fairy, magician.

- Name of various scholars.

- The paramount lord of all fairy-like beings (-cakra-vartin).

- Spelled as vidyādharā:'receptacle of knowledge', a great scholar.

- The lord of the Vidyādhāras is called Sudarśana and is discussed in 10: 34.

**Vigata-jvara:** free from laxity, excitement or cowardice; wakefulness; Kṛishṇa’s plea against pragmatism (the easygoing, see B.G. 3.30).

**Vigraha:** form.

- Arca-vigraha: His deity (see also mūrti).

**Vijñāna:** wisdom, realized knowledge, the result of jñāna, spiritual knowledge (see 11.19: 15).

**Vijñānam-brahman:** the spiritual, the spiritual soul.

**Vikāra:** the transformations or derivatives of material nature in the sense of producers: the seven vikāra tattvas, knowing intelligence, false ego and the five senseobjects or tān maṭrās, and their sixteen vikāra products: the five basic elements (maḥābhūtās, mahābhūtas, mahābhūtas)
and the perceiving and acting senses (i n d r y a s) plus the mind (m a n a s).

Vikarma: unwanted activities. Cause of fall-down: moving away from K r i s h n a.

Vimāna: (of vi: apart from, order, increasingly, and māna: building, altar, measure, but also: opinion, notion and idea) meaning palace, airplane, high in the sky rising building, elevated abode or means of transport and also temple. Also the idea of vimāna as a separate notion or opinion or a general idea of order standing apart should be considered in understanding this concept often used in the context of going to heaven.

- As a means of transport or heavenly vehicle: see S.B. 4.3: 12, 4.12: 19, 6.2: 44.
- As palace: see S.B. 3.23: 45.
- As high rising building S.B. 2.9: 13.
- As a temple in 11: 10: 24.
- As a notion of order in 11: 10: 25.
- As a higher spirit in 11.30: 40.
- Some translators speak also of flying palaces and there are even speculators who associate them with flying saucers.

Vimūdhā: bewildered, illusioned, confused, unconscious (see also mūdha).

Vinā: the stringed instrument of Nārā d a M u n i.

Vetāla: vampire, evil spirit occupying a dead body. Attendant of lord Ś i v a.

- A form, a name of Dūrga.

Vināyakas: (from vinaya: education, distraction, humility, control) demons of education, distracters, humiliators, control-freaks. Attendants of lord Ś i v a.

Vipra: learned one of v e d i c wisdom.

Vipra-lipsa: propensity to cheat as a human weakness (see also b h r a m a).

Vira:(hero); chivalry as a r a s a (indirect).

- Most intimate form of servitude in K r i s h n a - ī l ā.
- Form of t a n t r a - y o g a with which one, under the guidance of a holy man, one after the other can have several partners, as a 'hero' of love. Also can one by detaching from a steady partner spiritually profound be realized so that ultimately the sex is under control and may be spoken of pure devotion without material motives.

Virāṭ-purusha: the universe as the original person; the visible person of the Lord as the entirety of all physical manifestation.

Virāṭ-rūpa: great (cosmic) manifestation of the universal form of K r i s h n a. External manifestation as described in the second canto first chapter of the S rī m ad B hā g a v a t a m.

- The form that K r i s h n a revealed to Arjuna on the battlefield, as described in chapter eleven of the G ī t ā (also: v i ś v a - r ū p a of v i r ā t h ū p a).

Viriṇca: the pure one beyond passion, name for lord B r a h m ā.

Virya: energy, capacity, potency, knowledge, power or effort as a consequence of being convinced in continuity (see b r a h m a c a r y a).

Visarga: the secondary creation, the resultant activities of the interaction to the modes of s a r g a, or the primary creation, is called the secondary creation (2.10: 3).

Vishaya: the senses having each their proper vishaya or object: viz.

1. ś a b d a, "sound", for the ear;
2. s p a r s a, "tangibility", for the skin;
3. r ū p a, "form" or "colour", for the eye;
4. r a s a, "savor", for the tongue and
5. g a n d h a, "odor" for the nose.

These five vishayas are sometimes called the g u n a s or the "properties" of the five elements, ether, air, fire, water, and earth, respectively (see also t a n m ā t ra and i n d r i y a).

Viśesha: the attributes, the marks of identity, that set things apart from other things, give them their identity (see also s v a r ū p a and v a i s e s i k a).

Vishnu: God the maintainer, ruler over the mode of goodness. Divided in three known as p u r u s h a - a v ā t ā r a s (see also c a t u r - v y ā h a).

- M a h ā - V i s h n u or K ā r a n o d a k a sā y ī V i s h n u from whose pores all universes appear (see Vā s u d e v a and Nārāyana).
- G a r b h o d a k a sā y ī Vishnu: for each universe laying down on a snake bed (see Ā d i - ś e s h a or S a n k a r s h a n a) and with Lord B r a h m ā generating the complete diversity (P r a d y u m n a).
- K s i r o d a k a ś a y ī Vishnu: for each living entity locally present as the P a r a m ā t m ā or God in the heart (zie A n i r u d d h a).

- See for a description of the V i s h n u - a v ā t ā r a s 2.7 and 11: 5.

Vishnu-jana: another name for B h a k t a.

Vishnu-māyā: the special mercy of V i s h n u that also took birth in different potencies of relating to Him when K r i s h n a descended. It has two features: un Mukha (‘looking up to’), the liberated way of relating in the different r a s a s and āvaranā (‘the covered way’), the conditioned way of being caught in the clutches of k a r m a (see 10.1: 25).

Vishnupāda: Vishnu's Feet', another name for P r a b h u p ā d a, the 'Master of the Feet'.

Lexicon: V - 79
Vishnu Purāṇa: see Purānas.

Vishnu-tattva: the status or category of Godhead, the reality of Viṣṇu (see avatāra).

- All those divine manifestations, the first expansions, the plenary expansions of expansions of plenary expansions of the Supreme Personality of Godhead, who in no respect differ from Him, as opposed to jīva-tattva (see expansion, plenary -).

Vishnu-tattva-avatāra: all incarnations of Kṛṣṇa in matter as plenary portion with His full potency (as opposed to jīva-tattva: incomplete expansions with a limited capacity).

Viśvakarma: the architect of the gods who built a city, Indraprastha, for Kṛṣṇa serving the Pāṇḍavas (see 11.16: 33).

Viśruts: name of a great devotee, the son of Tvashthu and consequently pursued him to his great terror, with the blessing obtained that anyone would die whom he put his hand on the head. Mentioned as an example to the problem of the ingrate or unworthy one turning against his own benefactor in 10.88.

Viveka: power of discrimination. Through knowledge of the kīṣas that disturb the continence, the keeping to the soul, one attains to spiritual sophistication.

Vraja: cow-community, name of the village in the forest of Vṛindavan where Kṛṣṇa grew up after Gokula.

Vrikṣa, Vrikṣāsura: (‘the teaker, the wolf’) a demoniac son of Śakunti (see 9.24: 5), who challenged the grace of lord Śiva by offering the flesh of his own body and consequently pursued him to his great terror, with the blessing obtained that anyone would die whom he put his hand on the head. Mentioned as an example to the problem of the ingrate or unworthy one turning against his own benefactor in 10.88.

Vṛndāvana: (‘woods of bunches’).

- The transcendental abode of Lord Kṛṣṇa. It is also called Goloka Vṛndavana or Krishnaloka. The town of Vṛndavana in the Mathurā District of Uttar Pradesh, India, where Kṛṣṇa appeared five thousand years ago, is a manifestation on earth of Kṛṣṇa’s abode in the spiritual world.

- Place of pilgrimage at the spot where Kṛṣṇa spent His youth.

- Woods rich of Tulsi of Lord Kṛṣṇa’s līlā.

- Where Kṛṣṇa lived after Vraja or also Gokula.

Vṛshni: the name of Kṛṣṇa’s family clan to a common ancestor described in 9.24: 3-4 (see also Dāśarha and Yadu).

Vṛitra (Vṛitrāsura): great demon that was killed by Indra. In fact was it the devoted Viśvarūpa, his ‘brother’ as he says himself, that was killed by Indra for his offerings for the asuras (zie S. B. 6.8-12).

- Patañjali, Yogasūtra number one and two:
'atha yogānusāsanam, yogah citta vṛitti nirodha'; the lesson now about y o g a is that the y o g a is to stop the (k ā r m ā c) reasoning about the livelihood, the moves one makes.

Vṛitti-traya: the three stages of waking, sleep and dreamless sleep (see also a v a s t h ā t r a y a).

Vāyā-vāyu: one of the movements of air, vital energies in the body that are controlled by a s h t h ā n g a-y o g a. The vāyā-vāyu concerns the distribution of the energy throughout the body of the increasing and decreasing (see v ā y u).

Vāsā-deva: (lit.: 'the compiler, the godhead who assembled the verses); Krishna-dvaipāyana: author of the Gītā and Śrīmad Bḥāgavatam, Māhāb hārata, and the Vedaṇta-sūtra. Compressed the v e d i c knowledge. Teacher of Śaṅjaya. Pupil of Nāradamuni, father of Śuka-deva.

- The greatest philosopher from yore, divided the Veda in four. Is considered an expansion of Viṣṇu, as abhagavān, empowered to perform literary activities.

Vyāsāsana: elevated seat on which the representative of Viṣṇu has the right to take place. Vedic stand.

(Catur-)Vyāha: placing apart, distribution, arrangement but also: reasoning, logic (or from vṛy: to urge on, incite) the four eternal forms of the Lord: Viṣṇu, the Lord of Consciousness; Śaṅkarṣaṇa, the Lord of Ego, the individuality, the jīva; Aniruddha, the Lord of the Mind and Pṛādyumna, the Lord of Intelligence (see also pāṇacatattva and 12.11: 21).

- Divided to the three (pūrsha, a vātāra) forms of Viṣṇu: 'The original being is Vāsudeva, the Personality of Godhead. When the Godhead manifests His primeval energies and opulences, He is called Śaṅkarṣaṇa. Pṛādyumna is the basis of the Viṣṇu expansion who is the soul of the entire universe, and Aniruddha is the basis of the personal manifestation of Viṣṇu as the Supersoul of every individual entity within the universe' (pp 11, 5: 29-3).

- Because of the curse of Yaṭi (see 9.18: 42), says Kṛṣṇa (in 10.45: 13), that one from Yadu should not sit on the throne.

Yaddrichayā-copapannam: (arrived-of-its-own) without one's knowing. Concerns the innocence of defending Kṛṣṇa's interests.

Yajña: (sacrifice) name for Viṣṇu as the Lord of the Sacrifice. According kārmā, vārṇāśraṁmā and śvadāḥmā must everyone who wants to be happy make offerings unto Viṣṇu (expressed as: jāknjā).

- Vedic offering, systematically done. A sacrifice, activity to please Lord Viṣṇu or the demigods.

Yajña-purusha: the ultimate Personality of all sacrifices.

Yajñēśvara: name of Lord Kṛṣṇa - the controller of the sacrifices.

Yajñabhuḥ: name of the Lord as the enjoyer of the sacrifices.

Yakṣas: the treasure keepers, attendants of Kṛṣṇa, the keepers of wealth, semi-divine beings sometimes considered as ghosts and spirits of demoniac possession.
Yama: austerities, first part of aṣṭhaṅga - yoga, also called the great vow; the don'ts, what one abstains from. Other parts are: ahimsa: nonviolence, satya: truthfulness, asteya: non-stealing, brahmacharya: celibacy and aparigraha: non-appropriation. Nonviolent one becomes effective and without desire is one of the commitment that gives the right understanding for the meaning of life.

- According to Krishna: 'Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, non-possessiveness, belief in God, celibacy as also silence, steadiness, forgiveness and fearlessness' (see 11.19: 33.35).

Yamarāja or Yama: also called Dharma, the son of the sungod, Lord of Death, the Lord of retribution. The demigod awarding sinners punishment after their death. Belongs to the twelve mAhājānas (see also SB 5.26).

Yamadūtas: the helpers of Yamarāja.

Yamunācārya: a great spiritual teacher in the Śrī-Sa ṁpradāya, one of the most important lines of disciplic succession.

Yamunā: the river near Vrāja where Kṛṣṇa played.

Yantra: meditation-object.

Yaśodā: Lord Kṛṣṇa's stepmother, His stepfather was called Nanda and His brother Balarama. His actual father and mother were Vasudeva and Deva kī. They were kept in jail by Kamsa from the time he knew that Kṛṣṇa would be born. For that reason was the child Kṛṣṇa lodged with foster parents.

Yaśodā-nandana: Yaśodā's child, Kṛṣṇa.

Yavanā: foreigners or barbarians, Greeks and later also Muslims, also called mlecchas or meat-eaters.

Yavanas: the child Kṛṣṇa lodged with foster parents. They were kept in jail by Kamsa from the time he knew that Kṛṣṇa would be born. For that reason was the child Kṛṣṇa lodged with foster parents.

Yayūrajya: also called the child Kṛṣṇa.

Yayūra: see Veda.

Yoga: science of the unification or association of consciousness; the linking up of oneself with the absolute truth or God. Yoga in the broader sense is divided in three to the unification in knowledge, to the workload and to devotion: jñāna, kārma and bhakti - yoga (see also trīkānada). Narrowly defined as being mystical it refers to the practice of aṣṭhaṅga yoga, the eightfold path (Kṛṣṇa) of which the division of hātha, bodily postures for meditation in the West became popular as yoga. Kṛṣṇa carries the name Yogi vara or Lord, Controller of Yoga, but also lord Śiva is considered the yogi of yogis. The science of yoga is the foundation of the Hindu belief with Vyasadeva as the chief defender and writer of its classical order (see also hātha yoga, kārma yoga, jñāna yoga, buddhi yoga and kriyā - yoga).

- The act of yoking, joining, harnessing, putting to (of horses); any junction, union, combination, contact with; a remedy, cure; a means, expedient, device, way, manner, method; employment, use, application, performance.

- The union of the individual soul with the universal soul.

- Devotion, pious seeking after God.

- Contact or mixing with the outer world.

- Conjunction, lucky conjunction of a star.


There are six systems of philosophy or darsanas around the yoga, developed in response to counter materialistic, jainistic and buddhistic views:

1. vaiśeshika: atheistic; metaphysical, atomic view. Propagator: Kaṇḍa. 2. nayya: logic; method, epistemology, dialectics. Propagator: Gautama. 3. saṃkhya: dualistic realism; division, enumeration of elements. Propagator: Kapila. 4. yoga, the eightfold path of aṣṭhaṅga; differentiation between the personal and the material. Propagator: Patañjali. 5. kārma-mīmāṁsā: exegesis and sacrificing from the idea of a multitude of souls and substance; culture to the hymns of the early Veda also called purva-mīmāṁsā. Propagator: Jaimiti. 6. vedānta: conclusion, exegesis, commentary at the end of. Vedānta-sūtra or of Brahma-sūtra as the commentary on the Upanishads. The later Veda also thus called uttara-mīmāṁsā. Propagator: Bhādarāyana (Vāṣa).

- The pārampara states in 10.87: 25: 'Of the six orthodox philosophies of Vedic tradition - Saṃkhya, Yoganātha, Nāyaka, Vaiśeshika, Mīmāṁsā and Vedānta - only the Vedānta of Bādarāyana is free of error, and even that only as properly explained by the bonafide vaiśnavācāryas. Each of the six schools, nonetheless, makes some practical contribution to vedic education: atheistic Saṃkha explains the evolution of natural elements from subtle to gross, Patañjali's yoga describes the eightfold method of meditation, Nāyaka sets forth the techniques of logic, Vaiśeshika considers the basic metaphysical categories of reality, and Mīmāṁsa establishes the standard tools of scriptural interpretation.'

- Mysticism that leads to the liberation of the soul from her material encasement.

- The practice of austerities and observances, in postures controlling the breath, turning inward and concentrating so that one transcend and attains to absorption in the Supreme (see also aṣṭhaṅga yoga or Vidyā).
Yoga-mâyâ: The mâyâ or magical power of abstract meditation. The mystical, inner potency of Lord Kṛṣṇa is sometimes manifest and sometimes does not manifest as opposed to māyā - the deluding quality of the material energy.

Yoga-siddhis: Name for the time of Brahmacārī in which Viṣṇu lies down in the Ocean of Causes (see also phalgu vairāgya).

Yoga-nidrā: 'the slumbering unity'.

Yoga-sūtra: Analytic scripture by Patanjali on the ins and outs of the yoga philosophy, concentrating on the aṣṭhaṅga-yoga-system: the eightfold yoga.

Yogendra: A master or adept in the yogo a.

Yogī: someone who practices yoga.

Lexicon: A glossary of Sanskrit terms relevant to yoga.

Yogīsvara: The controller of yoga' name for Kṛṣṇa as the Lord of Yoga.

Yogoka: Transcendentalist of the first, the second or the third order respectively a devotee or hākaṭa, a yogī and a jnānī.

Yojana: Vedic measure of length, equaling about thirteen kilometers. In other contexts to a measure of length on a cosmic scale also to consider in the order of light-years and more on earth as distances of about 4-14 km.

Yoni: Female sexual organ, womb, uterus, vulva, vagina; in stone represented together in union with a lin g a worshiped in the culture of Śiva as the symbol of the union of cosmic energy.

Yoshita: A woman, a wife also called stri ('bearer of children'). Debated in the Brahmatantra for their positive qualities as well as their enticing capacity. The warning for the wise is just for the peace of their mind not to initiate in the contact with women and also not with men interested in sex, not so much to avoid it. Not to have verse 11.14:29 misinterpreted to the Sanskrit word sāngam that one in self-realization would have to shun the association with women in stead of the being intimate with them, was by Śvāmin T. Prabhupāda stressed, contrary to the tradition in India, that women and men can very well associate both living within one temple or household within the culture of Kṛṣṇa-consciousness. This was one of his great feats of reform to a traditionally cramped temple tradition negative about living together with women (see also 1.4:25; 5.5:2; 5.13:16; 6.9:9; 7.12:9; 9.14:36; 9.19:17; 10.10:8; 10.51:51; 10.60:44454; 11.26:22).
with Kṛṣṇa's departure (see also Pārīkchit).

- Eras in the existence of the universe, that cycle over and over in rounds of four in which religion and the good qualities of men gradually decline.

- The Lord appears differently in the different yugas: see 11.5: 20-42, 11.17: 10-12, 3.11: 18-24 and 12.2.

Yuga-avatāras: a v a t ā r a s who in four different y u g a's (at their junctures) appear to propound the appropriate method of self-realization for the era in question: Rāma (end of T r e t ā), Kṛṣṇa (end of D v ā p a r a), K a l k i (end of K a l i).

- Purport CC madhya 20.246: The four yuga-avatāras are:
  (1) sukla (white) in s a t y a - y u g a (S.B., 11.5.21),
  (2) rakta (red) in T r e t ā - y u g a (S.B. 11.5.24),
  (3) āyāma (dark blue) in D v ā p a r a - y u g a (S.B. 11.5.27) and
  (4) generally k r i s h n a (black) but in special cases pīṭa (yellow) as C a i t a n y a M a h ā p r ā b h u in K a l i - y u g a (S.B. 11.5.32 and 10.8.13).