

Glossary for the Talks of Upasni Maharaja

Adi-Shakti or **Adi parashakti** is a [Hindu](#) concept of the Ultimate Shakti, the ultimate feminine power inherent in all Creation.

Advaita - (Sanskrit) Non-duality. [A-non] (see: dvaita)

Ahamkara, ahankara (Sanskrit) [from *aham* ego, I + *kara* maker, doer from the verbal root *kri* to do] I-maker; conception of egoity or I-am-I-ness. In its lower aspect, the egoistical and mayavi principle, born of avidya (ignorance), which produces the notion of the personal ego as being different from the universal self. In Sankhya philosophy ahamkara is the third emanation: from prakriti (primal nature or substance) issues mahat (the great), standing for universal mind, which in turn produces ahamkara, selfhood, individuality; from ahamkara come forth the five tanmatras, the subtle forms of the elements or principles and "the two series of sense organs" (*Samkhya-Sutra* 1:61).

In the *Bhagavad-Gita* (7:4), prakriti manifests in eight portions -- "earth, water, fire, air, ether [space: kham-akasa], mind [manas], understanding [buddhi] and egoity, self-sense [ahamkara]" -- all of which relate to the object side, which gives an erroneous sense of identity or egoity.

As universal self-consciousness, ahamkara has "a triple aspect, as also *Manas*. For this conception of 'I,' or one's *Ego*, is either *sattwa*, 'pure quietude,' or appears as *rajas*, 'active,' or remains *tamas*, 'stagnant,' in darkness. It belongs to Heaven and Earth, and assumes the properties of either" (SD 1:335n).

Anushthana consists of two components, Anu plus Sthana; (According to grammar Sthana becomes Sthhana). It means a place - sthana that is to be followed; that is the place of God with its inherent qualities that are to be followed.

Arya (Sanskrit) [from the verbal root *ri* to rise, tend upward] Holy, hallowed, highly evolved or especially trained; a title of the Hindu rishis. Originally a term of ethical as well as intellectual and spiritual excellence, belonging to those who had completely mastered the aryasatyanis (holy truths) and who had entered upon the aryamarga (path leading to moksha or nirvana). It was originally applicable only to the initiates or adepts of the ancient Aryan peoples, but today Aryan has become the name of a race of the human family in its various branches. All ancient peoples had their own term for initiates or adepts, as for instance among the ancient Hebrews the generic name Israel, or Sons of Israel. Also applied as a title by the ancient Hindus to themselves in distinction from the peoples whom they had conquered.

Asat (Sanskrit) [from *a* not + *sat* being from the verbal root *as* to be] Not being, non-being; used in the Indian philosophies with two meanings almost diametrically opposed: firstly, as the false, the unreal, or the manifested universe, in contrast with sat, the real; secondly, in a profoundly mystical sense, as all that is beyond or higher than sat. "*Sat* is born from *Asat*, and *Asat* is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana" (SD 2:449-50). In its lower sense, asat signifies the realms of objective nature built out of and from the various prakritis, and therefore regarded as illusory in contrast to the enduring Be-ness or sat. In its higher sense asat is that boundless and eternal metaphysical essence of space out of which, in which, and from which even sat or Be-ness itself is and endures. Asat here is parabrahman-mulaprakriti in its most abstract meaning.

Atman (Sanskrit) Self; the highest part a human being: pure consciousness, that cosmic self which is the same in every dweller on this globe and on every one of the planetary or stellar bodies in space. It is the feeling and knowledge of "I am," pure cognition, the abstract idea of self. It does not differ at all throughout the cosmos except in degree of self-recognition. Though universal it belongs, in our present stage of evolution, to the fourth cosmic plane, though it is our seventh principle counting upwards. It may also be considered as the First Logos in the human microcosm. During incarnation the lowest aspects of atman take on attributes, because it is linked with buddhi, as the buddhi is linked with manas, as the manas is linked with kama, etc.

Atman is for each individualized consciousness its laya-center or entrance way into cosmic manifestation. It is our self precisely because it is a link which connects us with the cosmic hierarch. Through this atmic laya-center stream the divine forces from above, which by their unfolding on the lower planes originate and become seven principles. "We say that the Spirit (the 'Father in secret' of Jesus), or *Atman*, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not *exist* and yet *is*, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through *Buddhi*, its vehicle and direct emanation" (Key 101).

Atman is also sometimes used of the universal self or spirit, called in Sanskrit Brahman or paramatman. The individual is rooted in the surrounding kosmos by three superior principles, which are that atman's highest and most glorious parts. Atman is included among the human principles because it is the universal absolute essence of which buddhi, the soul-spirit, is the carrier, transmitting its rays to the remainder of the human constitution.

Brahmarandhra (Sanskrit) [from Brahman cosmic spirit + randhra opening, fissure, cavity] Brahman's crevice; a mystical suture or opening in the crown of the head, through which a person leaves his body at death. Connected with the heart by means of the sushumna-nadi, a psychovital channel in the spinal column. "A mystic term having its significance only in mysticism" (TG 63). Anatomically the fontanel is a soft, pulsating, unossified area in the skull of an infant, which hardens as the child develops.

Daivi sampatti - celestial wealth

Dana - (Sanskrit) is generosity or giving. In Buddhism, it is also the practice of cultivating generosity. Ultimately, the practice culminates in one of the perfections (pāramitā): the perfection of giving (dāna-pāramitā). This can be characterized by unattached and unconditional generosity, giving and letting go. Dana is a dedication of a thing with all reverence to a person who is taken to be God

Duhkha (Sanskrit) [from *dus* + *kha*; or from *duhstha* standing badly, unsteady, unhappy] Painful, difficult; as a noun, pain, affliction, trouble, personified as the son of Naraka and Vedana.

Dastur – Zoroastrian priest. The highest class of the Parsi priests, the second class being the Mobeds. While the son of a Dastur need not be a Dastur, no one who is not the son of a Dastur can become one.

Dvaita - (Sanskrit) Duality; applied to a Vedanta sect, also called Madhvas after their founder, Madhva (born c. 1200). The chief doctrine of this school is duality, standing in opposition to the teachings of Sankaracharya, whose system is known as the Advaita (non-duality). The Dvaita Vedantists assert that there are two principles in the universe: the supreme Being, and the innumerable multitudes of other beings among which are mankind -- and that these are distinct one from the other. *See also* Ramanujacharya .

Indriyas- the senses

Kanya- nun, virgin

Kamadhenu (Sanskrit) [from *kama* desire, wish + *dhenu* milch cow] Also Kamaduha, Surabhi. The mythical cow belonging to the sage Vasishtha, produced by the gods at the churning of the cosmic ocean. She is supposed to grant all desires and hence is termed the cow of plenty. This allegory refers to the appearance of the earth in space as the mother of all that later is -- at least so far as our globe is concerned -- the earth being mythologically considered to be milked and thus producing food. Many archaic mythologies have such an emblem of generative fertility.

Kirtana (a sermon strewn with songs sung in accompaniment of the common musical instruments; it consists of two parts; the first contains abstract thought, while the second explains the same with an illuminating story. Some highly learned persons take to this as a profession.)

Mahabhutas (Sanskrit) [from maha great + bhuta element from the verbal root bhū to be, become] Great or primordial element; the gross or vehicular cosmic elements in contradistinction from the subtle or causative cosmic elements (tanmatras) out of which the mahabhutas are evolved. Five are enumerated exoterically -- aether, fire, air, water, and earth -- but in the esoteric enumeration there are seven, ten, or twelve. Also an adjective meaning being great, or relating to the gross elements. The mahabhutas are so called because they are the karmic fruits or resultants from the preceding cosmic manvantara, so that even these great cosmic elements begin their evolutionary courses in the new cosmic manvantara at the exact point in development which they had acquired when the preceding pralaya began.

The tanmatras are the inner vital cosmic principles, the causal rudiments, which evolve forth the mahabhutas. The distinction between them may be seen by an analogy drawn from the human constitution: the difference between sense as a faculty or power and sense organ as the vehicle of the sense faculty. The five senses hitherto developed in the human being -- hearing, sight, touch, taste, and smell -- have their five corresponding sense organs, the senses producing through evolution and time their respective organs. Similarly on the cosmic scale, the tanmatras correspond to the senses in the human constitution, while the mahabhutas correspond to the sense organs in the human body.

Mana (Sanskrit) [from the verbal root man to think] Opinion, conception, idea; also self-conceit, arrogance, pride (especially in the compound aham-mana). In Buddhism, one of the six evil feelings or one of the ten fetters to be discarded. As a neuter noun, consideration, respect, honor. In astrology the name of the tenth mansion or house.

Manga, Mahara are really the names of God. Take Manga. Ma means Lakshmi and Anga means parts of the body; Manga thus means that who has parts or body of Lakshmi i.e. Vishnu. Similarly the word Mahara means Ma plus hara i.e. Lakshmi plus possesses or controls i.e. one who possesses or controls Lakshmi; Mahara is one of the names of Vishnu.

Naivedhya is a [Sanskrit](#) word which refers to offering of [food](#) to [God](#), before eating it. As such, tasting during preparation or eating the food before offering it to God is forbidden. The food is placed before a deity and [prayers](#) are offered. Then the food is consumed as a holy offering.

papa – sin

Prakriti - (Sanskrit) [from pra forwards, progression + the verbal root kri to make, do] Production, bringing forth, originating, primordial state or condition, original substance. Nature; spiritual and ethereal substances in all their forms, visible and invisible. Its root or parent is mulaprakriti (root of prakriti), and it is to be considered with vikriti, which signifies change, alteration, or a production or evolution from the prakriti which precedes it.

Punya – merit. An accumulation of spiritual substance due to good deeds.

Prahlada is a character from the Puranic texts of Hinduism, wherein he is famed for his exclusive devotion (bhakti) to Vishnu, despite attempts in the story by his father, Hiranyakashipu, to turn him to the contrary. He is considered to be a mahājana, or great devotee, by followers of Vaishnava traditions and is of special importance to devotees of the avatār of Narasimha (the Man-Lion). A philosophical treatise is accredited to him in the Bhagavata Purana wherein Prahlada describes the process of loving worship to his lord, Vishnu. The majority of stories in the Puranas are based around the activities of Prahlada as a young boy, and thus he is more commonly depicted as such in paintings and illustrations.

Purusha - The Cosmic Man

sadgati - liberation

Sakara, nirakara (with form, without form)

sansara - samsara - the wheel of births and deaths.

Satva – purity. One of the three gunas – spiritual qualities

Shadripu ([Sanskrit](#): षड्रिपु meaning the six enemies)

The shadripus have been listed as

1. Lust ([Sanskrit](#): [Kama](#))
2. Greed ([Sanskrit](#): [Lobha](#))
3. Anger ([Sanskrit](#): [Krodha](#))
4. Pride ([Sanskrit](#): [Mada](#))
5. Attachment ([Sanskrit](#): [Moha](#))

6. Covetousness ([Sanskrit: Matsarya](#))

These bind the soul to the process of birth and death and keep it confined in this material world (confines of [maya](#) or [illusion](#)). Especially the first three are said to pave the way towards hell.

Shudra (IAST:) is the fourth [Varna](#) in the traditional four-section division in historic [Hindu](#) society. Their assigned and expected role in post-Vedic India was that of labourers. The four Varnas are [Brahmin](#), [Kshatriya](#), [Vaisya](#), [Shudra](#).

Siddhanta (Sanskrit) [from siddha accomplished from the verbal root sidh to accomplish, succeed + anta end, completion]. An established or canonical textbook or scientific treatise on astronomy and mathematics. One of the best known and most ancient in India is the Surya-Siddhanta, whose age dates even from Atlantean times.

sukha (Sanskrit) happiness

Tamas (Sanskrit) The quality of darkness, illusion, ignorance; also quiescence, passivity, rest, inertia. One of the three gunas - qualities or essential attributes of manifested beings - the others being rajas and sattva.

"The condition of manifested existence in the state of cosmic pralaya is in one sense of the word the tamasic condition, signifying quiescence or rest. When the universe is in the stage of active manvantaric manifestation, we may in a generalizing sense say that the universe is in the rajasic state or condition; and that aspect of the universe which we may call the divine-spiritual, whether in the universe itself or in the manvantara or in pralaya of a globe, can be spoken of as the sattvic state or condition. From these observations it should be evident that the three gunas, *sattva*, *rajas*, *tamas*, not only can exist contemporaneously and coincidentally, but actually do so exist, and that in fact the three are inextricably interblended. They are really three phases or conditions of imbodyed consciousnesses, and each has its noble and each its 'evil' side" (OG 169-70).

See also TRIGUNA

tapasya - in [Sanskrit](#) means "heat". In [Vedic religion](#) and [Hinduism](#), it is used figuratively, denoting spiritual suffering, [mortification](#) or austerity, and also the spiritual ecstasy of a yogin or **tapasá** (a

Varnas - classes of society

Vridhi - derivative meaning "a practitioner of austerities, an ascetic". In the [Rigveda](#), the word is connected with the [Soma](#) cult. The adjective **tapasvín** means "wretched, poor, miserable", but also "an ascetic, someone practicing austerities".

Vasishtha (Sanskrit). The most wealthy; a celebrated Vedic rishi, representing the typical Brahmin sage. Many legends have clustered about him, especially in regard to his conflict with the sage Visvamitra -- the king who raised himself from the Kshatriya to the Brahmanical class.

Vayu (Sanskrit) Air; one of the five cosmic elements. Personified, the god and sovereign of the air and the king of the gandharvas. Agni, Vayu, and Surya formed the primeval Vedic Trimurti: " 'Agni (fire) whose place is on earth; Vayu (air, or one of the forms of Indra), whose place is in the air; and Surya (the sun) whose place is in the air' [celestial spaces]. (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kama, Kama-Manas and Manas, the sun of the intellect" (TG 361). These three deities in this connection are three manifestations of cosmic fohat, guided and directed by cosmic mahat. In later mythology Vayu is the father of Hanuman, the monkey-king who aids Rama in the *Ramayana*. The allegory of Hanuman becoming the son of Vayu by Anjuna (an ape-like monster) refers to the first glimmering of mind coming into the highest apes through the miscegenation of unevolved late third root-race and early fourth root-race humans with certain simians, themselves the descendants of a previous and parallel origin during an earlier time of the third root-race.

vrata denotes a religious practice to carry out certain obligations with a view to achieve divine blessing for fulfillment of one or more than one desire. Etymologically, vrata, a Sanskrit word (and also used in several [Indo-European languages](#)), means *to vow* or *to promise*. (Sanskrit) plural Vratani. [from the verbal root *vri* to select, choose] Power, law.

Yama n. god of the underworld who judges the souls of the dead, god of death and time (Hindu mythology). Personal restraints and social ethics, one of the eight limbs or paths of Patanjali yoga aimed at self-realization and self-knowledge.

Yoni (plural **yonis**) [Hinduism](#) the vulva, regarded as a symbol of divine procreative energy and conventionally represented by a circular stone.

(Sources: Theosophical glossary on line –

<http://www.theosociety.org/pasadena/etgloss/etg-hp.htm>

Internet, Wikipedia, etc)