

Glossary of Terms

(for emagazine *Realization of Sri Aurobindo Ashram-Delhi Branch*)

abhayam—fearlessness.
abhyasa—Yogic practice.
Absolute, the—the supreme reality of that transcendent Being; God, Brahman.
acharya—teacher.
adhara—support, receptacle; the mental-vital-physical system as a vessel of spiritual consciousness.
adhikari—one who has capacity (for doing Yoga).
adhyatma-jivana—the spiritual life.
Adwaita (advaita)—Non-duality, Monism, monistic Vedanta.
Adya Shakti—the original power; the supreme divine Consciousness and Power; the transcendent Mother.
Agni—the godhead of fire; symbol of aspiration.
ahankara—the ego-sense, egoism.
ahinsa—non-violence.
akarta—a non-doer.
Akshara—the immobile, the immutable.
ananda—spiritual delight, the bliss of the Spirit.
anisha—not lord, not master of but subject to the nature.
Annamaya Purusha—the physical Being.
anumanta—giver of sanction.
apana—the incoming breath.
apâra prakriti—lower Nature which manifests all minds, lives, bodies.
artha—self-interest.
asana—fixed posture.
ascent and descent—the two-sided practice of the Integral Yoga; ascent of consciousness to higher planes, descent of power of higher planes.
Ashram—the dwelling of a realized Teacher or Master providing lodging for seekers and students.
Asura—a hostile being of the mental world.
Asuric—relating to, of the nature of the Asuras.
Atma or Atman—the Self or Spirit.
avatara—descent or incarnation of God.
avidya—the Ignorance, the consciousness of Multiplicity.
avikarya—free from all change.
avyaktam—the unmanifest.
bhakti—emotional devotion felt for the Divine.
bhakti Yoga—the Yoga of love and devotion.
bharta—upholder, maintainer of the nature.
bhava—subjective state or feeling ; becoming.
bhuta—any one of the five elements - earth, water, fire, air, ether - which form part of the list of tattwas.
bhutani—becomings, existences.
body-consciousness—part of physical consciousness, most of it is subconscious; can act without mental will or even against that will.
Brahma—the first member of Hindu Trinity (Brahma, Vishnu, Shiva); the Creator.

brahmacharya—sexual purity.
Brahman—the Supreme Reality that is one and indivisible and infinite, besides which nothing else really exists.
Brahmic—relating to Brahman.
buddhi—the reason, intelligence, mental power of understanding.
Çaitya Puruša—the psychic being.
calm—a still unmoved condition.
Central Being—portion of the Divine in us; it has two forms: above, Jivatman, the true Being; below it is the psychic Being standing behind mind, body, and life.
central vital—dynamic, sensational & passionate; seat of stronger vital longings and reactions such as ambition, pride, fear, love of fame, attractions and repulsions, various desires & passions.
Chandala—pariah, outcaste.
chaturvarnya—the four orders—Brahmin, Kshatriya, Vaishya, Shudra — of the old Indian social culture.
Chit (cit)—pure consciousness; self-awareness of the Absolute.
Chit Shakti—Consciousness-Force.
chitta (citta)—the basic stuff of mental consciousness.
consciousness—the self-aware force of existence.
cosmic being—the manifold self-expression of the spirit.
cosmic consciousness—the consciousness of the universe.
Cosmic Self—the one Self inhabiting the universe.
daiva—Fate, the influence of the Power or powers other than the human factor, other than the visible mechanism of Nature
Daivic—relating to, of the nature of the Devas.
dakshina—giving.
Danava—a Titan.
Deva—a god.
Devi—Goddess; the Divine Shakti.
dhama—status, place.
dharma—action governed by the essential law of one's nature; right moral law.
dhirah—the self-composed.
dhriti—spiritual patience, persistence.
dhyâna—meditation.
Divine—the Supreme Truth, the Supreme Being from whom all have come and in whom all are.
Dwaita—dualism.
dwandwa—duality, pair of opposites.
ego—the separative sense of individuality; identification of one's existence with the outer mental, vital and physical self.
emotional being (emotional vital)—that part of higher vital which is the seat of various feelings: love, joy, sorrow, hatred and the rest.

environmental consciousness—a subtle sheath around a person by which he is in touch with others and the universal forces.

evolution—the progress unfolding of Spirit out of matter.

faith—a dynamic intuitive conviction in the inner being.

the Force – the power of Being in motion; the divine Force.

Gnosis—a supreme totally self-aware and all-aware Intelligence. The Divine Gnosis is the Supermind.

God (Godhead)—the one supreme divine Being.

GUDAKESHA—an epithet applied to Arjuna which means ‘one who has conquered sleep.’

guna—any one of the three essential modes of energy – sattva, rajas, tamas, of the three primal qualities that form the nature of things.

guru—spiritual guide and teacher.

higher consciousness—spiritual or divine consciousness.

higher mind—luminous thought mind with elevated thought-power and comprehensive mental sight.

higher vital—mental vital + emotional vital. Mental vital expresses emotions, desires, passion, sensations and other movements by thought or speech or otherwise. Emotional vital is the seat of feelings such as love, joy, sorrow, hatred, etc.

HRISHIKESHA—an epithet applied to Krishna which means ‘Lord of the senses.’

hostile forces—anti-divine forces opposed to Truth, Light, and the yoga.

Illumined Mind—a mind no longer of higher thought but of spiritual light with its clarity of intelligence.

Inconscience, the—the Supreme’s self-involved, self-oblivious consciousness; in it there can be darkness, inertia, insensibility, disharmony, disintegration.

indriya—any one of the ten senses (five of knowledge and five of action).

inner being—the inner mind, inner vital, inner physical, with the psychic behind as the inmost.

Integral Yoga—a union (yoga) in all parts of our being with the Divine.

Intuitive Mind—a mind of intuitive-truth reason characterised by its inspirations, its swift revelatory vision, its luminous insight and discrimination.

Ishwara—lord; God, as lord of Nature.

jagat—world, universe (lit. “the moving”).

JANARDANA—an epithet applied to Krishna which means ‘one who has no birth and puts an end to the birth of other beings.’

Japa—repetition of a mantra or a name of God.

jiva (jivatman)—the individual soul.

jnana—knowledge.

jnata—knower.

kama—desire.

karana—cause.

karma—action entailing its consequences.

karta—a doer.

KAUNTEYA—an epithet applied to Arjuna which means ‘son of Kunti’ (one of his mother’s names).

KESHAVA—an epithet applied to Krishna which means ‘one who has long hair.’

Kshara—the mobile, the mutable.

Kundalini—the Yogic Power imaged as a serpent asleep in the lowest chakra, *muladhar*.

Kutastha—stable; high-seated.

laya—dissolution of the individual being in the Brahman.

lila—creation as the play of God.

lower vital—made up of smaller movements of life-desire and life-reactions; occupied with small desires & feelings such as food, sex, liking & disliking, vanity, quarrels, love of praise, anger at blame.

manas—the sense-mind as opposed to the reason.

mantra—set words or sounds having a spiritual significance or power.

Maya—the lower Prakriti (as distinguished from the Para Prakriti).

Mayavada—the doctrine which holds that the world is unreal and that it is created by the power of illusion.

mental plane—a world of mental existence where mind is not determined by material conditions or life-force but is itself the primary determinant.

mental vital—that part of higher vital which gives expression of emotions, desires, passions, sensations, etc. of the vital being in thought, speech or otherwise.

moha—delusion.

moksha—liberation from Maya.

naishkarmya—actionlessness.

NARAYANA—an epithet applied to Krishna which means ‘one who has made the water his abode’.

Nature—Prakriti, the outer or executive side of the Conscious Force which forms and moves the world.

nigraha—coercion of the nature.

nirguna—without qualities.

Nirvana—extinction, not necessarily of all being; extinction of ego, desire, egoistic action or mentality.

nishkama—free from desire, desireless.

nivritti—inaction.

niyama—controlling.

niyata—controlled, regulated.

occultism—the knowledge and use of the hidden forces of nature.

ojas—a primary physical (and vital) energy supporting all other energies of the body, vital, mental, spiritual.

OM—the mantra or expressive sound symbol of the Brahman Consciousness.

Overhead planes—see **spiritualized mind**.

Overmind—overmind divides the integral Divine Truth in to separate facets; e.g. Divine Peace & Power, Knowledge & Will are one in supermind but dispersed as separate aspects in overmind.

Overmind plane—great Gods belong to overmind plane, in Supermind they are unified aspects of the Divine, in Overmind they appear as separate personalities.

outer being—our ordinary exterior mind, life, body consciousness.

Param—supreme.

PARANTAPA—an epithet applied to Arjuna which means ‘subjugator of all enemies’.

Para Prakriti—the Nature of the Supreme Consciousness-Force which manifests the multiple Divine as the Many.

PARTHA—an epithet applied to Arjuna which means ‘son of Pritha’ (one of his mother’s names).

peace—a deep quietude with a feeling of Ananda, a harmony that gives a feeling of liberation.

physical consciousness—physical mind, physical vital and body consciousness proper.

physical mind—dynamic, sensational & passionate; seat of stronger vital longings and reactions such as ambition, pride, fear, love of fame, attractions and repulsions, various desires & passions.

physical self—physical conscious being; the material being; *annamaya purusa*.

physical, the—the physical consciousness and body.

physical vital—that part of vital which turns around entirely upon physical things, full of desires, greeds, seekings for pleasure on the physical plane.

Pisacha—a hostile being of the lower vital world.

Prabhu—master.

prakasha—light, illumination.

Prakriti—*see* Nature.

pralaya—dissolution.

prana—the nervous energy, the vital breath, the half-mental, half-material dynamism which links mind and matter; the outgoing breath.

pranamaya purusa—the vital being.

pranayama—the Yogic exercise of the control of the respiration.

prasada—clearness and happy tranquillity.

pravritti—impulsion to works.

Presence, the—the sense and perception of the Divine as a Being.

psychic—all movements and experiences of the soul, those which rise from or directly touch the psychic being.

psychic being—the soul; when the psyche, a spark of the Divine which is present in all life and matter, begins to develop an individuality in the course of evolution, that psychic individuality is called the psychic being.

Psychic entity—the spark of the Divine that descends into the evolution as a divine principle within it to support the evolution of the individual; it grows behind the mind, vital and physical as the psychic being.

psychicisation—change of lower nature: right vision in to the mind, right impulse and feeling in to the vital,

right movement and habit in to the physical – all turned towards the Divine.

purusakâra—“human effort”; energy of individual effort.

Purusha—Being or Soul as opposed to Prakriti which is Becoming.

Purushottama—the Supreme Personality.

rahasyam—a secret.

Rakshasa—a hostile being of the middle vital world.

rajas—the guna that drives to action.

rajasic—belonging to the guna of action and passion.

rasa—affection of the senses (especially of pleasure).

Rishi—Seer.

sadhana—spiritual self-training and exercise.

sadharmya—becoming of one law of being with the Divine; oneness in nature with the Divine.

sadrishya—a synonym for sadharmya.

saguna—with the qualities.

sahaja—inborn, innate.

sakshi—a witness, the soul as a detached witness of the actions of the nature.

salokya—dwelling in the Divine.

samadhi—the Yogic trance.

samagra—integral.

samata—equality of soul and mind to all things and happenings.

samipya—nearness to the Divine.

Sannyasa—(outward) renunciation.

sanyama—a spiritual control of the nature; a concentration or directing of the consciousness.

sat—Being, existence, good.

sattwa—the guna that illumines, clarity, intelligence.

sattwic—belonging to the guna of light and happiness.

satyam—truth.

sayujya—contact with the Divine.

shabda—sound, word.

shakti—force, energy; the divine or cosmic Energy (being more or less a synonym for Prakriti).

shastra—the scriptures, theory, prescribed rule.

shraddha—faith.

siddhi—Yogic perfection.

sloka—verse.

Soul—spark of the Divine in all things.

Spirit—the Consciousness above mind, the Atman or universal Self which is always in oneness with the Divine.

spiritual—of the spirit. All contacts with the Self, Higher Consciousness, the Divine above are spiritual.

spiritualisation—change of the whole nature with established descent of the divine peace, light, knowledge, power, bliss.

spiritualised mind, gradations of—higher ranges of mind. *see* Higher Mind, Illumined Mind, Intuitive Mind, Overmind.

Sruti—revealed scripture (a general term for the Vedas and the Upanishads).

sthiti—status.

Subconscious, the—in the average person that large part of the vital being, physical mind and body consciousness, which is below the level of waking mind and conscious life.

Subliminal, the—inner mind, inner vital, inner physical with the soul or psychic being supporting them.

Subtle body—a subtler material existence behind outer body which provides substance of physical, vital and mental sheaths.

sukha—happiness, pleasure.

Superconscious, the—higher planes of mental being as well as native heights of supramental and pure spiritual being.

Supermind, the—the Supramental, the Truth-Consciousness, the Divine Gnosis, the highest divine consciousness & force operative in the universe.

swabhava—the nature proper to each being.

swadharma—one's own law of action.

symbol—the form of one plane that represents truth of another.

tamas—the guna. that hides or darkens, inertia, non-intelligence.

tamasic—belonging to the guna of ignorance and inertia.

tanmatra—any one of the five subtle energies which underlie the respective sense-experiences of smell, taste, sight, touch, hearing.

tapas—concentration of spiritual will force.

tapasya—effort, energy, austerity of the personal will.

thinking mind—concerned with ideas and knowledge; its function is to observe, inquire, understand, judge.

transformation—bringing down of higher divine consciousness and nature and replace the lower nature of mind, life and body by the higher.

tattwa—any one of the twenty-four principles of the cosmic Energy which are enumerated by Sankhya.

tejah—force, energy.

traigunya—the state of being bound to the three gunas.

trigunatita—beyond the control of the three gunas.

True Being—the Purusha or conscious Being upholding Nature on various levels of the being—mental, vital, physical.

Truth-Consciousness—the Supermind; the consciousness of essential truth of being, of ordered truth of active being, and vast self-awareness.

tyaga—(inner) renunciation.

uttama—highest.

vairagya—distaste for the world and life.

vak—speech.

VASUDEVA—an epithet applied to Krishna which means 'son of Vasudeva'.

Vedanta—a general term for all the Upanishads; a monistic philosophy based on the Upanishads.

Vedavada—traditionary lore of the Vedic hymns and the Vedic sacrifice.

Vibhu-'-the all-pervading Impersonal.

Vibhuti—divine power as manifested in the world.

vichara—reflective thought.

vidhi—order, rule.

vijñāna—comprehensive knowledge.

vijñānamaya purusha—being of knowledge.

vikara—deformation, distortion.

viśuddha—comprehensive knowledge.

Vital, the—the Life-nature made up of desires, sensations, feelings, passions, energies of action, will of desire, reactions of the desire-soul and of all the play of possessive and other related instincts, such as anger, fear, greed, lust, etc.

vital mind—or desire mind is a mind of dynamic will, action, desire; occupied with force, achievement, satisfaction, possession, enjoyment & suffering, giving & taking, growth & expansion, etc.

vital-physical—the nervous part of the being; the life-force closed enmeshed in the reactions, desires, needs, sensations of the body.

vital plane—a plane in which life and desire find their untrammelled play and their influence and formations are thrown on our outer life.

viveka—direct intuitive discrimination.

Will, Divine—Will of the Supreme that has descended here in to the evolutionary world of Ignorance and in full action will establish the reign of light, peace, harmony, joy, love, beauty and Ananda.

Yajña—sacrifice.

Yoga—a methodised effort towards self-perfection by the expression of the potentialities latent in the being and union of the human individual with the universal and transcendent existence.

Yogi/Yogin—one who practises yoga; one who is established in realisation.

Yuga—a cycle, age.