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Publisher's Foreword

In this companion volume to his Yoga Dictionary and Zen Dictionary, already published, the author is entirely in his own field, in which he has had fifty-five years of teaching experience, both in the Sanskrit Language and the Vedanta Philosophy. In this book he has used as basis only the original texts of the great classical exponents of yoga, supplemented only by experience in India. His position in this field was recognized as far back as 1912, when the then Shri Shankaracharya offered him a welcome to the famous Shringeri Monastery, and bestowed upon him the title of Sattwikagraganya.

As an Explanatory Dictionary this volume forms also an excellent reading and text book on the subject of Vedanta, which covers both the philosophy of life and the psychology of the mind in which in many respects the ancient Brahmins of India were astonishingly expert. Readers of this volume will no doubt notice the revival of some of the main Vedantic ideas in the writings of modern Existentialists.

The Vedanta System is a way of thought which has survived all the vicissitudes of the centuries, and is still the main religious philosophy of most of the intellectuals of India.

NOTES ON PRONUNCIATION OF THE SANSKRIT WORDS IN THIS BOOK

Vowels:

- a as in 'America'; ā as in 'father.'
i " " 'pin'; ī as ee in 'feet.'
u " " 'put'; ū as oo in 'cool.'
e " " 'prey,' or as a in 'day.'
ai " " 'aisle,' or as y in 'try.'
o " " 'home' (never short as in 'pot').
au " " 'how' (never short as in 'pause').

Consonants:

Generally as in English.

Th as in 'pent-house' (never as in 'think').

Ph as in 'haphazard' (never as f).

Ch as in 'cheese.'

Jn is sounded like gny in French.

s is as in 'sun' (never as z).

There are two forms of sh (as in 'sure' and 'shine'; both are given as simply sh).

The letter n is always given as sounded. (When some write it as m with a dot on top or underneath, it has the sound of n, except before p, b, m or v.)



A

Abhāva

Absence, in old Indian philosophy, is equated to non-existence. There is, for example, the former non-existence of say John Jones before he was born. Also similarly of his future non-existence. This method also applies to space as well as time. There is the non-existence of the Taj Mahal in the United States of America. There is the present non-existence of, let us say, Socrates in the world. Our experience at any moment is made up of actual presences and implied absences.

In Vedānta, *abhāva* is regarded as a means to knowledge. We may know a thing by stating what it is not. E.g., someone talks of an iguana, and men-

tions that it is not a mammal, not a bird, etc. Prominent in Vedānta literature is the expression "Neti, neti," ("Not thus, not thus," or "Not this, not this," *q.v.*), which adds to our knowledge of Brahman. Still, all agree that perfect knowledge of anything depends upon direct experience (*pratyaksha* or *aparokshānubhūti*, *q.v.*). (See also under Name and Form.)

The technical names of the various kinds of *abhāva* are:

Atyantābhāva; absolute non-existence.

Anyonyābhāva; reciprocal non-existence ("This is not that.")

Prāgabhāva; past non-existence (previous to its production).

Pradhwansābhāva; future non-existence (after destruction).

Abheda

Literally, non-separateness, Unity (*q.v.*).

Absolute, The

God as the Absolute is not to be regarded as the negation of the manifest or relative, but only of the *relativity*. If we say that both "something" and "nothing" are the two highest categories in existence, as both do exist (do they not?), we can speak of the reality as that which these two each partially expresses. So we cannot place the absolute in a series. In this way we avoid the logician's "regressus ad infinitum." Yet the absolute sustains all the relatives. Thus the real is called the One and the relative the many.

It is interesting to observe in fact that any something depends on some nothing, since an object implies the absence of other objects. And similarly nothing depends on something, as being

an absence of it. In order that two or more things may be compared they must have something in common, i.e. be alike in some respect. It is in what they differ that there is manifestation, which is limitation—fundamentally, limitation of reality. So everything depends for its being upon the absolute.

Nevertheless, to the Vedantist, the Absolute is not unknowable, as it is known by us as our own consciousness as such. It is not known to us as a matter of *being*. If it appears to us that the consciousness stands in a relation of contrast to anything else, or that as Witness it stands in the position of subject to object, we have not realized it truly, but have only had a thought about it.

Āchārya

Religious or philosophical guru or guide. The term has often been added as an affix to the names of great teachers or exponents, as in the case of Shankara, Rāmānuja, Madhwa (*qq.v.*) and others.

Action

Karma (*q.v.*).

Action and Inaction

Every bodily action accompanied by intention is a double action, since the mental operation is also called activity (*kriyā*). But if the mental operation is motivated only by the welfare of others it is not regarded as an activity producing any reaction of circumstances upon oneself. Under the "law of karma" (*q.v.*) no karmic effect is produced. In Hindu philosophy the activities of daily life are then called "naishkarmya karma" (actionless action). This is called "inaction in action" or in the midst of activity. On the other hand, if one mentally indulges in personal desire, and yet refrains from bodily action, there is "action in inaction." So abstention from bodily desires means there must be no willing thought of them as well as no bodily action.

It is very interesting that the condition thus arrived at is the same as that taught by Jesus in "the two commandments," which

require that all motives shall come under the headings of love of God or love of man.

Some have argued that this is a "counsel of perfection," meaning that it is not practical, because one must attend to the welfare of one's body. True, but if this is honestly done not with a pleasure motive, but definitely for the welfare of others, the required conditions are satisfied. This is quite consistent with the enjoyment of bodily pleasure that accompanies naturally the maintenance of the body in health, but it is not to be the *motive* of any action. As to Egotistic desires (self-satisfaction in the living of this life)—the devotion to Brahman or the love of God can take care of that. In all these matters there is no repression. Clear-sightedness about life and living produce the new orientation. The old errors are "burnt up in the fire of wisdom."

Action, Five Organs of

(Karmendriyas). These are listed in the organs of the voluntary action—for speech, walk-

ing, grasping, procreation and elimination.

Actions

Actions, including rituals and good works, cannot lead to liberation (*q.v.*) according to Vedānta—neither one's own actions, nor those of any others, from the lowliest beings even to the greatest gods. The same remark applies to all possessions and bodily enjoyments or pains, and even to learning and philosophy, which when mere mental enjoyment or emotional consolation leave one in the same sort of dependency as before. The true and the free is to be sought in consciousness beyond these. (See also under Qualifications.)

Actor, Simile of

The cessation of identification of oneself with one's body, etc. is compared to an actor putting aside his mask or assumed personality.

Adhi

A prefix meaning over, or above, as e.g. in:

Adhyātmā Adhyātmika. Pertaining to the supreme or over-self.

Adhibhūta. Pertaining to the whole inanimate creation, the material side of things regarded as based upon divinely ordained materiality.

Adhiyajña. Pertaining to the supreme sacrifice or principle of sacrifice (*q.v.*).

These four are explained in the *Bhagavad Gītā* (VIII, 3-5). It describes four departments or classifications in the total world. The first is the indestructible, self-existent, unmanifest supreme Self. The second and third are the material and life sides of manifestation. The fourth is the relationship between the second and third. It is the presence of the first in manifestation, and so is the manifestation of the supreme and at the same time the supreme sacrifice present in all relational activities, described as the adhyātman "here in the body." The idea is that the bhautic (material) can be only bhautic, and the daiva (life-side) can be only daiva—they cannot act

outside their own nature or affect one another. So the adhyātman has to descend, as it were, and provide the solvent in which they are able to meet each other. In this he does not affect what they do—they are to be themselves and act as themselves, yet this is only possible on the ground of the “prostrate body of the Lord”—hence the idea of sacrifice, and the fact that there is sacrifice in all of what may be called “transactions.” It is therefore a form of the Doctrine of the Absolute Presence, the enabling and ultimately responsible cause even if only a sparrow falls to the ground. It is also the guarantee of the essential benefit of all transactions to all concerned in them, according to the measure of the operation of their own natural (sahaja) powers.

The same four-fold division is seen in man and his life in the world. His first principle is the Self or divine ātman which he essentially is, and which provides his consciousness as such. The second is his body, with its external organs of sense, actions

and vitality. The third is his mind, with its will, love and thought. The fourth is his moments of meeting and dealing with others and with things. Our living from moment to moment is truly our living, or, in other words, living is the only life, and thus our life is always in the presence and power of the divine or God.

The aim of Vedānta is to realize this ever-presence, which realization comes about when the divine ātman in (or rather of) oneself is found and known.

Adhikārin (Or Adhikārī)

One who is competent, on account of having the necessary qualifications (*q.v.*) to undertake the task of overcoming the present limitations of human life. (See also under Candidate and Sādhana.)

The adhikārin is compounded of two parts: adhi, above and kārīn, doer. In common life the word is used for an overseer or manager.

Adhyāsa

Ascription. In viewing or thinking of anything, the ascription to it of something seen or known before, as, e.g., when a piece of rope on the ground is sometimes mistaken for a snake. There had to be a previously-known snake for this error to occur.

Some writers prefer to translate the word as "superimposition," because—in the example cited—the idea of a snake is superimposed upon the perception of the rope. Substitute the real "I" for the rope and the false self-image for the snake, and you have the obvious and common personal error—due to ascription—which the Vedantist aims to overcome.

Adrishta

An adjective meaning unseen and even unforeseen. It thus applies to many factors which may affect our lives from beyond the scope of the senses, including impending karma (*q.v.*) from the past, which does not run along in the current of mutually interacting things, but operates

as a "law" or "potential" discharging itself when the occasion is fitting. Vedāntins do not regard *adrishta* as "luck," as some others do, but insist that all is duly ordered, including what is beyond the senses.

Advaita

Non-dual. The distinguishing and all-important characteristic of the fundamental reality or substance (sub-stance) of everything, which is Brahman. It is the insistence by Shankara upon this idea or truth—that there is nothing separate from or other than the divine—and upon its centrality in the scriptural authorities (see under *Prasthāna-Traya*), that has led to his philosophy being called the *Advaita Vedānta*.

The term "non-duality" is preferred to "unity" because the latter may be carelessly thought of as "a unit," which implies others. Still, "the one" is also often used, as in the *Mundaka Upanishad*, where it exhorts (II, 2, 5): "Know That, (as) the one (*ekam*) only. Give up all other expressions." It is

bow, and arrow, and target; whatever is, is That, beyond all forms of causation, self-existent, the one of all ones.

Advaita Vedānta

The school of Vedāntic thought particularly associated with the name of Shankarāchārya. The word *advaita* means non-dual, without a second (*advitīya*), and emphasizes the fact that Brahman is one, one only, and indeed the Absolute. Even externally, in the world of manifestation, this truth is indicated by the fact that no particle of anything (concerning body or mind) can get away from the others and have an existence separately by itself alone.

Āgama

Testimony, as a means to knowledge. The word of another, even of scripture, even though true, cannot rank with direct perception, in the opinion of Vedantists, especially as their aim is to know God (Brahman), whom no words can describe.

Agni or Tejas

Fire as one of the five primary elements (*q.v.*).

Ahankāra

Literally, the I-maker. (See under *Ego*.)

Aja

Not-born (*a-ja*). This adjective is applied to Brahman, as having no origin, but being the origin of everything. It is applied also to the *jīva* (individual) as being a portion or share of Brahman.

The *jīva*, though in his true nature unborn, is nevertheless born into the world, through ignorance and *māyā* (*q.v.*), enjoys this material (*prakritic*) existence for a while and then gives it up, attaining liberation.

The fact that *prakriti* is regarded as feminine gives the author of the *Shwetāshwatara Upanishad* an opportunity for a little word-play. The feminine form of *aja* is *ajā* and *ajā* also means a she-goat, so the scribe wrote (iv, 5) that a she-goat having red, white and black coloring is giving birth to many like

herself. The she-goat is basic matter (*prakriti*) and the offspring are taken to be material forms. But the *jīvas* are incarnate in those forms, and they are *ajas*. One *aja*, the verse says, goes on enjoying this situation, while another gives it up (going to liberation).

The Vedāntist commentator regards the three colors as referring to objects formed of the material elements fire, water and earth, which are given those colors in another Upanishad (the *Chhāndogya*). The Sāṅkhya philosopher, however, has a different interpretation. To him the she-goat is *prakriti*, which in his eyes is eternal (unborn), and she gives rise to the three *gunas* (*q.v.*) which are white (*sattwa*) red (*rajas*) and black (*tamas*). The *ajas* to which she gives birth are in this case the *purushas*, who are unborn (*aja*), being eternal, who enter into the forms, and then—one is enjoying, and another is giving up. In the eyes of both interpreters the involvement of the individual in matter (though to the Sāṅkhya it is real and to

the Vedāntist it is illusion) takes place, and the process of liberation is the same, though in the one case the liberated joins the All, and in the other he reverts to his own eternal status of a living independent eternal spirit (*purusha*).

It is to be noted, of course, that Vedāntically speaking, the share of the Divine which is the individual (*jīva*) does not lose his essentially unborn (*aja*) nature by being incarnated in matter. In this connection one may compare the translation of the work "dehin" as given literally in this dictionary as the owner of the body, with the translation sometimes given as dweller in the body. The self which uses the body cannot strictly be said to be born or to die, or even to be *in* the body at any time.

Ākāsha

Ether or "sky matter" as one of the five primary elements (*q.v.*).

Akshara

The imperishable or inde-

structible. As to this, Shri Krishna, in the *Bhagavad Gītā*, says (xv 16-20): "In this world there are two purushas, the destructible and the indestructible (akshara). The destructible is all the (manifest) beings. The indestructible is spoken of as standing above these (kūtastha). But the highest purusha is still another, called the supreme self (paramātmā), the unchanging ruler (īshwara) who having entered the three worlds (lokātraya) supports them. I am beyond the destructible, also higher than the indestructible, therefore I am proclaimed in the world and in the Veda as the highest purusha (purushottama). He who, undeluded, knows me to be the highest purusha—he, knowing all, devotes himself to me with all his being." This teaching concludes with the statement that now the very deepest truth has been told.

The three here mentioned appear to agree with (1) the world of forms, (2) the world of jīvas, and (3) the region of the supreme ātman or spirit. They may also be indicative of

the functions of Brahmā, Vishnu and Shiva in Pauranic lore. In any case all the three are presences of the Divine in their respective ways. It may well be that it was in some such sense that Jesus spoke of five sparrows as being sold for two farthings, and yet "not one of them falls to the ground without my Father." It is therefore a doctrine of the Absolute Presence in all respects.

In the *Brahmā Sūtras* (1, 2, 22) it is indicated that the lifeless matter (prakṛiti) is the lower akshara, and the prakṛiti dependent upon Vishnu (i.e. the basis of forms of life) is the higher akshara, while the perfect Hari (*Mundaka Upanishad*, 2, 2, 2) (i.e. Brahman) is the highest akshara.

Ālaya

Abode. A term applied to the supreme Self or Brahman as our real home—not any part of the manifested universe.

"All this verily is Brahman"

A very famous old scriptural statement, often quoted by Ve-

dāntists. In Sanskrit: Sarvam khalwidam Brahma.

Ambition

No one could be more ambitious, probably, than the Vedāntist, who aims at union with Brahman, or God, the one and only one and absolute being. Yet it is not personal ambition, for John Smith or Kamala Devi will never attain that union. It is the consciousness that they are and really know themselves to be—did they but give proper attention to the matter—who will attain. The erroneous temporary conception of oneself will then be seen to be only a temporary tool or instrument for worldly (vyavahārika) living.

Amritatwa

Deathlessness. The character of the essential part of man, which is his true Self, his pure consciousness—not his body and not his mind. This word is often translated "immortality."

Ānanda

Pure joy or bliss. This is considered in Vedanta to be of the

very substance of deity (God is bliss, not *has* bliss), and possible for man only when he attains unity with Brahman at the end of his journey of births and deaths, while in the meantime he can only have happiness or pleasure, both always tainted with some pain or sorrow. (See under Happiness.)

Ānanda-maya-kosha

Literally, sheath or covering made of joy or bliss (ānanda). It constitutes also what is called the causal body (kāraṇa śarīra). (See under Bodies.) It is also called the "thread-self" (sūtrātman), because it carries on from incarnation to incarnation through the whole series—like a necklace of beads—until liberation.

Consciousness in the ānanda-maya-kosha is still within the fields of limitation, though not yet having the experience, the perception of duality, of another and others, which comes in with the descent, so to speak, into the buddhi, in the vijñāna-maya-kosha. The bliss of this causal state is not full (though

it is unalloyed) because it is only a reflection (*pratibimba*) of the pure *ānanda* of the *ātman*, and is within the field of ignorance (*avidyā*). It is this kind of happiness which rises as the interior effect of good deeds (which are buddhic) which imply a union even in the apparent duality. Just as emotion can rise among bodily actions, and thought among emotions, and love among thoughts, so can this bliss arise among loves which are pure.

In deep sleep (*sushupti*, *q.v.*) also the consciousness is of the *ānanda-maya-kosha* level, above the subtle (*sūkshma*), which comprises the vital, mental and buddhic koshas.

It is called causal (*kāraṇa*) because it is the cause behind both the other bodies (the dense and subtle *śarīras*) and is the source, though much veiled, of any happiness in any of the coverings (*koshas*).

Anirvachanīya-vāda

Doctrine of indescribability. The substratum of the world is a mystery, and the product is a

māyā (*q.v.*). It is a mystery because we cannot say that the basis of all forms is of any known or unknown kind. This is reasonable because just as the part cannot describe the whole (except where there is perfect homogeneity), so the substance of forms cannot be indicated by any part of any form. And, since there are many kinds of forms, the substance of them cannot be indicated by any one of them. If then we say that there is *something* which constitutes the basis of all forms or structures, we can only say it is indescribable; that is, everything is not a build-up of little blocks, but is a build-down of deductions, and only the whole is the basis of everything.

This is the *vāda* (doctrine) of the Advaita-Vedāntists. It also explains the expression "My *māyā*" attributed to Brahman. It explains also the "Not this, not this," (*q.v.*) since the part cannot indicate the whole. In looking at the world we can then say that *all* forms are productions of the lives and the One is the sub-stance of all.

This is not a denial of the objectivity of material things, but an affirmation that that objectivity is not a production in Brahman, but is a subtraction in Brahman. (See also under Prakriti.)

Ansha

A share or part. Anshatwa, or partness, says Shankarācharya, in his commentary on the Vedānta Sūtras, is like sparks of a flame. All are still flame. So there is non-difference (abheda) even if there is apparent separation (bheda). Such is the relation of the individual (jīva) to the universal ātman, or Brahman.

Antah-karana

Literally, the inner (antah) instrument (karana), as distinguished from the dense body, which is an outer instrument—being out in the world, and of the nature of that outer world. The inner instrument or organ has four parts: the thinking mind (manas), the evaluating mind (buddhi), the ego-maker (ahankāra), and mind which is

concerned with outer objects (chitta; by some called kāmamanas, mentality with desire).

The last of the four presents the outer world to the other three; therefore it is requisite that its contents shall be a faithful reproduction of external objects, retaining all their steadfastness. In other words, in the memory objects *must not* change. They can be admitted, so to speak, to the holy of holies (the other three), where the three judges sit in judgment, in their respective ways, upon all experiences, and make decisions as to action. Their action will be decided upon by the three, and thus only can they be changed in actuality and then in the chitta, where they will now be stored in their new form.

While using the term kosha—covering, or sheath—with reference to the antah-karana, it is important not to impute to it any of the spatial characteristics of the dense body. It has no size, no extensity and even no location. It is arūpa—formless. It is a common error to think of the mind as a “finer body,”

but the careful thinker avoids this sort of physical anthropomorphism.

Antaryāmī, The

Literally, the guider-within. This, says the Brihad-Āranyaka Upanishad, means not the individual soul (jīva) but the supreme being (Brahman), who is the real self. There is from here an essential urge to more life, or more livingness, culminating in full Self-realization or liberation (*q.v.*). Its effect is felt as happiness (*q.v.*).

Anumāna

Reasoning or inference. Though reliable in the field of relativity, this cannot establish knowledge of essential being, or God (Brahman). On the other hand, assertions which are contrary to reason are to be rejected. It takes second place to direct perception (*pratyaksha*), in Vedantic opinion.

Apāna

One of the five vital airs (*q.v.*).

Aparokshānubhūti or

Aparoksha-jñāna

Direct experience, or direct knowledge, as distinguished from inference or testimony. Vedantists insist that in both science and scripture the basis of knowledge is direct perception (*pratyaksha*). Hence the position that the scriptures (*veda* or *shruti*), although true, are only a pointer, since language or communication (*āgama*) cannot convey a perfect picture of experience, being full of comparisons and analogies; and also inference cannot do so, because its major premise is based upon incomplete information. In the latter case, e.g., the statement that the sun will rise tomorrow because the sun rises every day gives only a very high degree of probability, not complete certainty. Similarly, "John Jones has a brain, because all men have brains," gives only very high probability (*q.v.*), though sufficient for practical purposes.

Aparokshānubhūti is also the name of a treatise, in 144 verses, by Shankarācharya, on the sub-

ject of direct perception of the divine.

Ārambha-vāda

Creation doctrine. The idea that the world is deliberately created according to a plan conceived in a great mind or by a god having such. This goes contrary to the essential principles of Vedānta, according to which *all* forms are the result of a groping ignorance (*avidyā*, *q.v.*) and purblind production (*māyā*, *q.v.*). (See also under Creation, Doctrines of.)

Artha-vāda

This does not refer to a doctrine. It means a certain kind of saying—a saying which is not to be taken literally. For example, there is a saying that if one dies in Varanāsi (Benāres) one will attain liberation. The aim is only to praise Varanāsi, and extol pilgrimage to that place as a benefit and meritorious act. Many rather bald statements are made in this manner as a sort of strong affirmation of praise (*stuti*). More rarely,

these exaggerations are used for the reverse effect, e.g., "If you say that you will lose your head."

Artist and Picture

The picture on the canvas is more real to the artist than his idea. The material gave him stability or steadiness while he worked on the parts which in their harmony, at which he also works, reveal the whole, which no part can. But the artist comes in course of time to such a capacity for inner picturing that at last his outer picturings are less real than his idea. He gives up trying to limit the il-limitable, and then reaches his freedom (*moksha*, *q.v.*). There is no picture (manifestation) without an artist, yet the artist without a picture is mature and divine (self-dependent).

The good man is an artist, a mind, his body etc. being his picture. To the yogī or the philosopher, however, it is his own mind etc. which is his picture, at which he works, and he, the artist, finds himself beyond that.

Arthāpatti

Presumption as a reliable means to knowledge. E.g., "Dr. Livingstone, I presume." Some argue that this is only a subdivision of inference, and so not worthy of being regarded as a separate category or mode of gaining knowledge.

Ascription (Adhyāsa)

A piece of rope can be mistaken for a serpent only by a person who has previously seen a serpent. Mother of pearl can be mistaken for silver only by one who has seen silver.

So adhyāsa is the ascription of something previously seen to that which is now being seen. This error is exceedingly common. It goes so far back as to be the cause of the idea of the self as body or mind, for that is only the ascription of the experience of the real self (which each self essentially knows) to body or mind, so that the false self, the limited and temporary personality is thought to be one-self. The false self is possible only because of the real self.

The remedy for this error is

only direct perception. All syllogistic thought contains some taint of it in the major premise, at least. All information from another also has the taint, in the words he has to use, which imply a comparison with something already known. In meditation for the gaining of knowledge there must therefore be firstly most careful mental observation of the object under contemplation, and then that direct perception of it which is called samādhi (*q.v.*).

Āshrama

A place of retirement from the ordinary business of life, whether a private hut or the abode of a spiritual teacher (*guru*).

The word is also used to indicate one of the four states of life, the first being that of childhood or the learning period, the second that of a householder or family man, the third the period in which, "having seen the head of one's grandson" or "with the hair turning grey" one hands the family and business affairs over to one's son, and though

still available for advice or opinions or information, is probably living in a special section of the house or an annex built in the grounds (euphemistically called forest-dwelling) and thus able to give much time to study and thought, and the fourth the stage of complete retirement from personal desires (*sannyāsa*, *q.v.*).

Asmitā

Literally, I-am-ness. (See under Sources of Trouble.)

Ātman

Self. The highest principle in—really, above—man, and therefore his very self. This is beyond all that could be called mind, including his will, his highest intelligence or wisdom or intuition, which includes love of the lives in the forms, and his mental operations relating to all his bodily activity and environment. (For these three, see under *ichchhā*, *jnāna* and *kriyā*.)

The Self (Ātman) is described as in some manner, even essentially, one with Brahman, as an unseparated part or share of

Brahman, and so it has the same characteristics of self-existence, consciousness or self-cognition and innate joy and, in fact, absoluteness and non-relativeness.

It is significant that the whole mind (with all its egoity, its higher intelligence, its rational thought, and its imagination, memory and subconscious appendages) is called an instrument (or tool)—the *antah-karana* (*q.v.*), the inner instrument, just as the dense body is an outer instrument, out in the world.

Aum

(Or Om). Though consisting of three letters—a, u and m—this word is usually pronounced and written as two—o and m. It is then sounded as ome in “home.” A plus u becomes o by the rules of Sanskrit grammar and euphony.

It is called the Sacred Word, and has the meaning of Brahman, the All. It may have come to have this connotation because it is a sort of glide containing all the sonants in the range of the human voice. The sound of the letter a is formed in the

back of the mouth, the u in the center, and the m by the closing of the lips at the front. It is thereby considered to contain all speech and represent the All in or by the voice. Thus not merely symbolically but actually it is the proper word to represent Brahman, the All. It is the perfect word. Thus "all speech is a variation of Om." The Chhandogya Upanishad says: "As all parts of a leaf are held together by a central rod, so all speech is held together by Om."

"Representation," however, is not adequate to explain the word. It is considered to involve the actual presence of Brahman in vocal sound, and so when recited before religious undertakings it must have the value of actual invocation.

Aum is described, especially in the *Māndūkya Upanishad*, which specializes in explaining it, as consisting really of four parts or steps—the a, the u, the m and the prolongation of the sound.

Considering Brahman as represented by the whole world, the a stands for the universal

objective (vaishwānara), the u for the universal subjective or mind (taijasa), the m as the pure cognitive standpoint or power of the incarnate or manifest being (prājña), and the fourth for the unmanifest Brahman or Atman. These are again associated with the avasthās or states of manifest consciousness—the waking, dreaming and deep sleeping states, and beyond those a fourth, the pure consciousness, the turīya (*q.v.*).

So, in many "great sayings" Aum is shown as meaning "All this," "The support," "The ruler within," "The non-dual," etc. All this is within the field of Vedantic philosophy. Still, the meaning is carried forward into the popular religious literature, where we find the three letters representing the three great gods Brahmā, Vishnu and Shiva, indicating creation (of the world), preservation (of life) and destruction (of impurities, which are bondage). Therefore it is also said that meditation on Om as a whole leads to the Absolute, but as three letters leads to the regions concerned with them.

Om is also called the pranava, the sacred syllable indicating God.

Austerity

Tapas (*q.v.*).

Authority

Although Vedanta admits the validity of authority of scripture, it insists that any idea contrary to reason must be rejected. By this it appeals to both sides, as it were—the thinkers and the orthodox. It was, in fact, its recognition of the value of the orthodox, when properly understood, that caused it to replace Buddhism, which had spread all over India. There are special portions of the Vedic Scriptures which are dear to the Vedantist. (See under Scriptures, and Prasthānatraya.)

Āvarana or

Āvritti

The veiling power of ignorance (*avidyā*, *q.v.*).

In the state of ignorance only a portion of the truth is present

before consciousness. In it there is a veiling, so to speak, of a portion of the truth. This "operation ignorance" is twofold: (1) of knowledge (*āvarana*) and then (2) of action or projection (*vikshepa*, *q.v.*), the latter producing all the phenomenal forms of manifested existence or, in other words, the world of relativity which is spread out (*tata*) in time and space. (See also under *Māyā*.)

Thus all our ideas of here and there, etc., are fundamentally erroneous, but acceptable with an "if," e.g. Chicago is east of Denver, but if New York is our point of reference, then Chicago is west.

Avasthās

States of Consciousness (*q.v.*), comprising waking, dreaming and sleeping, and a fourth (*turiya*, *q.v.*).

Avatāras

Literally, descenders. Incarnations from above. Men in general are moving upwards to

higher intelligence, etc., in their series of births or incarnations, but some few in the course of history have been regarded as special descents from the region of liberation for some beneficent purpose. Thus we find Shri Krishna—who is generally regarded as the fullest avatāra (pūrṇa-avatāra)—saying (*Bhagavad Gītā* iv 7, 8) that whenever there is a great collapse of dharma (*q.v.*) and an uprising of adharma, he emanates or incarnates himself for the purpose of re-establishing dharma.

Several great Avatāras, including Buddha, are listed in the *Purāṇas*, mostly concerned with epoch-making changes in the world, and these were in far-past ages even in the form of a fish, a tortoise or turtle, a boar and a man-lion. Many devoted followers of the great sages, and of teachers including Shankarāchārya, regard these gurus also as avatāras. It is usually held that a man on the brink of liberation (*q.v.*) can if he chooses, reincarnate, not to benefit himself (obviously) but for the welfare of the world.

Avidyā

Ignorance, (*q.v.*). Described as beginningless, because it is beyond or outside time. It is so, since it is a cause of time. As the cause of relativity it produces the whole universe, in which all relative things lack some reality.

In psychology it is taken to mean the positive error by which we mistake something else for the true or essential self. It is then called the first of the five great sources of trouble (*q.v.*), and the cause of the other four. As ignorance is thus the cause of bondage (though by one's own error of desire and attachment), so real knowledge (jñāna or vidyā) of the truth is the means to liberation (*q.v.*).

Yet ignorance cannot be fundamentally defined. We discover ourselves to be in the midst of it, already involved. It must be described negatively (said Shankarāchārya in his commentary on the *Brahma Sūtras*) as that kind of knowledge which will be cancelled out later on by the knowledge of things as they really are. Even in English the word is

negative, just as in Sanskrit (a, not or other than, vidyā, knowledge).

Avyakta or Avyākṛita

An adjective meaning "unmanifest." It is thus used for the primary basic "substance" which is the pure plasma, so to speak, of the manifested world. It is the undifferentiated state of the universe before manifestation, when the three qualities of "matter" (*sattwa*, *rajas* and *taṃas*, *q.v.*) were in a state of perfect balance, nullifying each other, so to say, and therefore presenting what in modern terms is called a potential. It is interesting to notice that the three qualities (*gunas*) correspond to matter in the form of inert substance (or materiality), energy (force or life) and law—the three realities of modern science—which again appear in common human life as body, emotions and mind, the three aspects of material or incarnate man.

In the old philosophy of India named the Sāṅkhya (which means enumeration or classifi-

cation, the equivalent in its day of our modern word Science) it was considered that this three-fold potency was a basic and uncreated reality—an independent material but undifferentiated world. But in Vedānta it is only the "power of the supreme Ruler or Will" (*param-śha-shakti*), and is the same as Ignorance (*avidyā*) when regarded subjectively, and as *māyā* (illusion, *q.v.*) when regarded objectively.

In this state of manifestation as the *avyakta* or undifferentiated, not participating but present as all powerful *law*, the deity (*Brahman*) is called *Īshwara*, the Ruler, or better Willer. A share of the same in man is his *Īshwara* (*q.v.*). He is also called *Akshara* (*q.v.*), the indestructible.

When the term is applied to the principle of *avidyā* (ignorance) or *māyā* (illusion), *Shankarācharya* calls *avyakta* a power (*shakti*) of the supreme Lord (*Parameshwara*), and the cause or creative principle of the whole world, which can be dissolved for an individual only by his realization of the Self or

Brahman. This means by implication that the jīva (individual), as being a share of Brahman, is responsible for his own ignorance and precipitation into the sansāra (world of births and deaths). Something like this was, no doubt, indicated by the Stoic Epictetus, when he said: "Noth-

ing happens to me contrary to my will."

Avyaya

An adjective meaning imperishable, immutable, undecaying. Applied to Brahman, the individual (jīva) etc.

B

Bādarāyana

Reputed author of the *Brahma Sūtras* (q.v.). It is thought by some that this name indicates that he resided at Badarī-Narayana, a famous center of pilgrimage deep in the Himālaya Mountains.

Tradition identifies him with Vyāsa, who is supposed to have arranged the Vedas in their present form, and thereby acquired the name Veda-Vyāsa. His original name was Krishnadwaipāyana, given on account of his having a dark (krishna) complexion and having been born on an island (dwīpa). While still a babe he left his father (Parāshara) and mother (Satyawatī) and went into the forest to live as a hermit, but

later, when grown up, he was persuaded by his mother to beget sons of the two widows of another of her sons (Vichitravīrya), and thus he became the father of the two great leaders Pāndu and Dhristarāshtra, whose sons in turn became the heads of the two families (the Pāndavas and the Kurus) who opposed each other on the battlefield made famous by the great epic poem, the Mahābhārata, and especially its Section which is the *Bhagavad Gītā*. The fact that Vyāsa could be the author of the epic as well as the sūtras is taken to indicate that he lived to a phenomenally old age. There is, indeed, a tradition that he is one of the seven deathless persons (chirajīvins)

and so still lives somewhere on earth.

There was also one Pārāsharya who was also called Bādarāyana because he had an āshrama at Badarī. This teacher, who was the son of Parāshara, wrote a book called *Bhikshu-Sūtras*, according to the great grammarian Pānini. It has been suggested that perhaps this book was another name for the *Brahma-Sūtras*, since these sūtras seem to be particularly intended for sannyāsīs, who were also known as bhikshus, and that Pārāsharya (son of Parāshara) was again another name of Veda-Vyāsa.

Being, Doing, and Having

This modern and almost "Existentialist" trinity of fundamental expressions of life, finds its counterpart in old Vedanta. Immense stress is laid upon *being*. There has to be something that is the cause of its own being. This we cannot credit to any matter or material such as we know anything about. In Vedanta only God (Brahman) is to be accredited with this primal power of self-existence. To this

must be added the essential Self in man, as a portion or share (anśha) of that Being.

Next comes *doing*. This is credited to the fourfold mind (antahkarana, *q.v.*) from whose impulses arise all the actions in the body and its environment. One must allow, of course, for reflex actions and habits (even the very structure of the body is compounded of such) which in modern terminology are sometimes called "lapsed intelligence."

Thirdly comes *having*. This pertains to the body and its possessions, which are all temporary.

The rule of life to be drawn from this classification is fundamental in Vedanta: Seek the *being*, which is your own very self, your very consciousness, not to be confused (as is usual) with either the doings or the havings, or even the *thought* of being.

Bhagavad Gītā, The

Literally, "Song of the Lord." A very famous poem, which is the spiritual text-book of almost all educated Hindus. The Lord is here Shri Krishna (*q.v.*), who

spoke the words of wisdom with which it is replete, on the subjects of personal conduct, social harmony and conscious union with the divine. This work is very highly regarded by Vedāntins, ranking as one of the authoritative books (see under *Prasthāna Traya*).

The poem consists of eighteen chapters; the first six of which deal mainly with the psychology of the human spiritual life, the second six with devotion and the nature of God, and the third six with the practical expression and application of the foregoing. The teaching culminates in a description of the highest kind of human life—that of the person who is perennially concerned with self-mastery in the form of ardor (*tapas*, *q.v.*), with goodness in the form of giving (*dāna*, *q.v.*), and with sacrifice (*yajna*, *q.v.*), which here means living “for the welfare of the world.”

The *Gītā* is a part of a very large book (215,000 lines) of history or historical legend, named the *Mahā-Bhārata* (Great Record of the *Bhāratas*), reputed to have been written or rather

composed by *Veda-vyāsa*, also known as *Bādarāyana* (*q.v.*).

Bhakti

Devotion (*q.v.*). In English dictionaries the word devotion is described as much more meaning dedication (the giving of oneself and one's time, money and energy) to God or to some beneficial purpose, than as aiming at a closer or fuller or more constant feeling of love and nearness to God by the singing of songs of praise or hymns (*bhajanas*, in India), or by symbolic actions (kneeling, or the joining of the hands in prayer, etc.) or forms, (images, pictures, crosses, etc.).

In the former sense, Vedantists give devotion (*bhakti*) a very high place as a cause of liberation (*q.v.*). *Shankarāchārya* describes it as “the seeking of one's own true nature.” This means that it is done with feeling as well as with thought.

It may be noted that devotion often arises in the minds of modern scientific men when they realize that we are in the midst of a world of law—not a world

of chaos, which would render our faculties impossible, since intellect would not then meet with intelligibility and love would not meet with reciprocity. Gratitude for the law is often then spontaneous, and leads to a dedication to more knowledge of it in both these aspects.

In Vedanta the deity is not "another me;" it is the universal aspect of what I essentially am. This avoids the danger of anthropomorphism, which so easily occurs when devotional aspiration consists of feeling only, without understanding, for in that case the conception of deity which accompanies the devotion is often a construct from childish and even primitive residues in the mind. In any event no degree of devotional feeling could possibly lead to liberation, which depends—in Vedantic opinion—entirely upon knowledge. It can only be helpful as confirming or strengthening the dedicatory purpose.

The feeling among Vedantists is to be seen in the dedications commonly given by Vedantic

philosophers at the beginning of their books. An example of this is the following introductory verse by Shankārachārya: "I am prostrate before Govinda (*q.v.*), the true teacher (*guru, q.v.*), whose being is supreme Bliss, who is without any particular field (*gocharam, q.v.*), but is in the range of the conclusions of all the Vedanta sayings."

There is also a suggestion of *service* in the Vedantic conception of devotion. Such bhakti is shown not only as from man to God, but even also as from God to man—from the God in God to the God (Ātman) in man, as well as from the God in man to the God in God. The classical illustration of this is in the *Bhagavad Gītā* (iv, 11): "In whatever way men set out toward me, in that way I serve (*bhajāmi*) them." The word bhakti (devotion) is derived from the root bhaj used in this verse.

Bhrānti

Illusion, in the sense of wandering away from or missing the truth.

Bhūtas, the Five

The primary elements (*q.v.*).

Birds, the Two

This simile is given in the Shwetāshwatara Upanishad (iv, 6-7). The two are on one tree. One eats the fruit; the other merely looks on. These are like the two parts of man. Existing in him both together are the reincarnating jīva and the "share" of Brahman, the real Self within. When the former sees the latter he loses all sorrow.

The Supreme Self is described in many similes, such as "The one bird in the midst," "The fire in the ocean," and more directly as the maker of the world of time, of the qualities, ruler, cause, liberation. (See also under Glories).

The two birds are also mentioned in *Mundaka Upanishad* (iii, 1) and *Yajnikī Upanishad* (xii, 5).

Bodies

Man is described in Vedānta philosophy as having five en-

casements or coverings or bodies (koshas), one within the other, as it were, as follows:

1. The outermost or densest is the "body made of food" (anna-maya-kosha).
2. Next comes the "body made of vitality" (prāna-maya-kosha).
3. Thirdly, there is the "body made of mind" (mano-maya-kosha).
4. Fourth comes the "body made of understanding" or wisdom or evaluation (vijñāna-maya-kosha).
5. Fifth, and last, is the "body made of bliss" (ānanda-maya-kosha).

These five encasements or vessels are again classed as three, called sharīras, which also means bodies, but carries more of the implication of instruments or vehicles than encasements. These three are as follows:

1. No. 1 alone of the koshas constitutes the dense body (sthūla-sharīra).
2. Nos. 2, 3 and 4 of the koshas, taken together since they operate together, form what is called the subtle or fine

body (sūkshma-sharīra or linga-sharīra).

3. No. 5 of the koshas is called the causal body (kāraṇa-sharīra).

These three sharīras are also called the three upādhis (vestures or disguises).

The modern student may be able to see something very natural about this list of bodies, for clearly, beginning with the amoeba, we find several kinds of functioning, such as ingestion, digestion, circulation, procreation, and elimination, all done more or less by the whole living being without particular organs. Then, in the course of nature, we observe that it is as though the amoeba said to itself: "Why should I take the trouble to make a new mouth every time I eat? Let me have a permanent mouth." And then we find the next creature in the scale having a permanent mouth, and on and on to permanent legs, fins, wings, arms, eyes, nose, and in fact all of the bodily organs and structures. It may be said that what the amoeba did not bargain for was that he would have

to carry all these things about with him and protect them! No one, of course, imagines that the amoeba had these thoughts, and then discovered itself encased in an organized body, but what did happen was that gradually habit formed structures, which became convenient in certain environments and were in effect limiting as well as enabling instruments. Further, we can trace biologically the upward scale of the specializations of the functions, first of action, then of feeling, then of thinking, then of co-operating with others, and finally, of willing (*q.v.*). So it is in accord with modern science when the old Vedantist says that man has himself made all his five encasements over a long period, for his pleasure in relation to his environment. If he is asked how a man now comes to incarnate in a particular body, race, social and economic condition, culture, etc., the answer is that this is due to his own karma (*q.v.*). As to the process of gestation—this, too, though complex, comes within the reign of habit, as does the reproduc-

tion of the amoeba. All are of the same nature from bottom to top of the scale of organic being.

Body, the Dense

The Gross or Dense Body (sthūla sharīra) which is described as composed of bones, marrow, flesh, blood, skin, etc., formed into functional limbs and organs. In it there are ten organs for the use of the mind (indriyas), which are described as in two groups of five, viz., 5 sense or knowledge organs (jñāna-indriyas) and 5 action organs (karma-indriyas). The five sense-organs are ears (for hearing), skin (for touch or feeling), eyes (for seeing), mouth (for tasting) and nose (for smelling). The five action organs are legs, hands, mouth and the organs of excretion and generation.

The material of which the body is composed is of five kinds, viz., earth (or solid), water (or liquid), fire and light (or temperature), air (or gaseous) and etheric (literally, skyey). These five kinds of materials are understood to be combined to-

gether before being built or absorbed into the body, so that everything so used for eating or breathing has already something ample, is not purely gaseous, of all five. Thus air, for example, is partly solid, partly liquid, partly hot, partly aery and partly etheric. (See also under Matter and Elements).

This body, to which the living being (jīvātman) comes at birth, is entered on account of desire, and in accordance with previous actions (in former births). It ordinarily becomes, by foolish or deluded assumption, the basis of the notions of "I" and "mine" (what I am and what I have), on account of which the living being (jīva) becomes emotionally attached to sense-objects and even psychologically dependent upon them. Rather than a part of himself, this body is, however, mainly a sort of house owned by a householder containing equipment by which he maintains contact with outer objects and enjoys them.

In using this body he is enjoined in Vedānta to employ the organs not for the purpose

of enjoying sense-pleasures, but for the expansion and fulfillment of the virtues of contentment, kindness, forgiveness, straightforwardness (or honesty), calmness and control of the senses and organs. By this means—that is, by having a body—he will come to an understanding and appreciation of life (with forms regarded only as toys or instruments of self-education), then of the true Self, and then—and last—of union with Brahman, and liberation from the limitations of the world.

Body, the Subtle

(Sūkshma sharīra or upādhi). This comprises a group of envelopes or encasements (koshas) of man, including the second, third and fourth, or the “body made of vitality (prāna),” the “body made of mind (manas)” and the “body made of understanding (buddhi or vijñāna).” (See under Bodies).

Thus the subtle body contains seventeen things—five organs of sense, five organs of action, five vital airs, mind (manas) and understanding (vijñāna). Some

writers place in this list the five subtle rudiments of matter (tanmātras), leaving the number still seventeen by allowing the prānas to be classed along with the dense body.

Bondage

All and every part of life in which there is an idea or feeling of subject-and-object relation. Therefore, the whole of the long course of births and deaths, terminating only when a man has realized unity, and thereby freedom. (See under Moksha).

Vedāntins hold that nothing and nobody in the realm of duality can release a man from this bondage. Even the study of scriptures or the words of teachers cannot do it. Each must acquire the necessary qualifications (*q.v.*) for himself.

Even so man cannot achieve his own liberation. It comes to him as a free gift (prasāda) which is inherent in the being of man. The liberation is only an acknowledgement or realization of that unity. So the grace (prasāda) of God is ever-present equally for all; what the man

does is to get rid of the faults in himself which prevent him from accepting that gift.

It must be realized, says Shankarācharya, that no amount of study and talk can bring this about—one must “remove the stones, and dig.” A popular proverb also alludes to many preachers as mere “spoons.” They carry the food to the mouth, but never get a taste themselves!

Brahmā

This word would be properly given as Brahman but that, for the sake of a distinction from the one supreme god, Brahman, of whom Brahmā is only, so to say, a part or a function, the nominative form, Brahmā, in the masculine gender, is commonly used. The word Brahman, when meaning the one supreme all-inclusive Being, is placed grammatically in the neuter gender, of which the nominative form is Brahma (with no lengthening of the final a).

Brahmā is the first member of the popular trinity of great

gods comprising Brahmā, Vishnu and Shiva, working behind the scenes, as it were, of manifestation. In the manifestation of the world the Brahmā function has the work of material creation. He is the apotheosis of the principle of materiality.

There has to be a power of materiality for the material side of things to come to be and continue to be what it is, just as there has to be a power of life (see under Vishnu) for life to be and continue to be what it is. There is self-being or self-creation in each of these two, but they are derived powers from the being of being, the one power of reality, and as such are, so to say, limitations of that. This leaves Shiva as an ever-present grace, as it were, making liberation possible in these circumstances.

Brahmā is personified or anthropomorphized by the simple people of India, but is never worshipped. In all India there is only one temple to Brahmā (at Bhuvaneshwara), and in that temple there is no worship. The reason for this absence of wor-

ship is easily seen; the people must not set their aspirations on anything material, there can be no religion in that field of desire.

The many temples to Vishnu and to Shiva are thronged with worshippers, but there is no collective worship anywhere, as the relation between god and man in the religion of the Hindus is a strictly individual concern. In many towns and villages, however, the visitor will occasionally see or hear of hymn singing (bhajana) parties and processions, but these are only calls to worship, and reminders of worship, not worship itself, which is a matter of individual aspiration or appeal.

In the popular old stories of creation (the Purāṇas) Brahmā set about the work of creation by thought (in meditation), and thus produced as the first stage of the world process what is called the Golden Egg (*q.v.*).

Brahmachārī

A religious student who, in the old days, lived in the home of his spiritual teacher, devoting

himself to studies and disciplines, and remaining celibate until his studentship was finished.

Brahman

According to Vedānta, God, but not god in the image of man. Man is inclined to think of God as the best that he knows, which is himself magnified. But in Vedānta scriptures the outlook is more intellectual. Brahman is there defined as the being of being, and yet as neither being nor non-being, since we do not commonly know what being really is. There has, however, to be some reality which is self-existent, and therefore utterly independent. Man is not this, either in his body or in his mind. Nor is matter this. Yet Brahman is declared to be "not divided among beings, but standing in them as though divided, maintaining all beings," and "seated in the hearts of all."

So the second step in this thought is that whatever exists, whether living or non-living, Brahman is the being of it. Going further, He is the being

of nothing as well, responsible for even *its* existence.

Next, Brahman is the cause of everything else, not a cause in the sense of the prior member in a series of causes and effects, but the enveloping cause (see under Causation), in which anything caused still is of the nature of that basic Being. When the simile of gold and a ring made out of it, or of clay and a pot, is used in this connection by classical Vedantic writers—and it is often used—the gold or the clay is by comparison called the real, and the ring on the pot not real. By real, then, is meant the beginningless and endless, imperishable, indivisible, unchangeable, ever-present, pure, unlimited, supreme One Being.

Shankarācharya insisted on that Unity by emphasizing the term “non-dual” “without a second” (*advaya* or *advaita*). The logic of this is obvious, because if there was another—even another “like Himself”—He would not be unlimited. Here the masculine “Himself” has been used in English for the

purpose of indicating that somehow this is not less than man (as “it” might do), but more, for man as he finds himself in this life of ours appears to lack the fullness of being. On the other hand the use of “it” would tend to identify it with objective matter. The Vedāntists got over this language difficulty by using the word “That” for Brahman, and “This” for all the perishable and dependent things of the world of manifestation.

The question then arises—is there anything in the nature of man which is also indivisible, unchangeable, pure, unlimited, always present when he is present? Yes, his consciousness. Nay, we have to say, on examination, that he is that witness of body and of mind and of their contents and their actions, himself always the same Self (*Atman*, *q.v.*) in all the three times, past, present and future. The Vedāntists say then that the pure consciousness, as such, is of Brahman and not of the world. This is not thought of as something passive in our sense of the word. And although the word active

is equally unpermissible, they permit themselves to use the similes of playing—especially dancing and playing the flute.

In addition to Being and Consciousness, God is sheer undiluted Joy or Bliss (*ānanda*)—both Being and Consciousness also as such and in themselves *being* that, not *having* that.

Let a man, then, seek in the very depths of himself, beyond mind (thought and feeling and will), and he will sooner or later find that greater reality that he really is, with all the knowledge of it and all the joy of it. This is not mere theory but has been testified to by great sages and seers as a matter of direct experience.

It is in this sense that the things of this world are fabrications (see under *Māyā*). They are unreal in the sense that they are not the real. Their relative reality is dependent upon relatives or points of reference which themselves are relative and not fundamentally real. In this sense they are called "false" (*mithyā*). And thus the language of man, full of descriptions

based on relative facts and comparisons, can never describe the really real, God (Brahman), nor bring the man to know himself as he truly is. That must be sought beyond the mind and yet in consciousness.

This is the one God of the Hindus, found far back in the original Rig Veda, where it is recorded: "There is only one Being; the thinkers name that variously."

In the popular literature for the less thoughtful masses, and so in folk-lore and in the religion of the simple people, the one Divine (or self-shining) Being appears as three Gods, presenting the three fundamental powers which are found in the world, and cannot be accounted for in any derived manner. They are thus regarded as personified and even anthropomorphized representations of functions. The names are Brah-mā, Vishnu and Shiva, and representative statues and pictures of them are many and various. In them "every picture tells a story," but it would be out of place to present them

here. Suffice it to say that when boiled down to essentials the many stories describe (1) Brahmā as "the creator of the world" or in more scientific terms the principle and power of materiality which carries the past into the present; (2) Vishnu, the preserver of life, or Lord of life—the life that enters (vish) into the materiality provided by Brahmā. These two have been called the great passive principle and the great active principle respectively. Then (3) is Shiva, the destroyer of all that is no longer wanted, and thus the Liberator. The three can be seen reflected also in the three capacities of the higher mind of man—viz. thought, love and the will.

A typical story of the relations and functions of the three personified deities is given in *The Pillar of Light* (q.v.).

Brahma Sūtras

A book of short aphorisms ascribed to the authorship of Bādarāyana (q.v.) (who was also called Veda Vyāsa) and accepted by Vedantists as one of their

Three Authoritative Sources of information (*Prasthāna-traya*, q.v.). This work is also called the *Vedānta Sūtras* (q.v.). That this work existed in the early classical period of Sanskrit literature, even before the *Bhagavad Gītā*, is shown by the references to it in the latter work (xiii 4 and xv 15), which certainly existed before the time of Buddha.

The wording of the Sūtras is so condensed—they having perhaps been teacher's notes—that they leave room for differing interpretations in many cases. This has given rise to several well-marked schools of Vedantic thought, the best known being the Advaita (non-dualism) of Shankarāchārya, the Vishishtādvaita (modified non-dualism) of Rāmāṇiyāchārya, and the Dvaita (dualism) of Mādhwāchārya. All of these forms of thought existed, however, as varieties of Vedāntic opinion from even more ancient times, as is shown by references to them in the *Brahma-Sūtras* itself.

The sūtras are divided into four Chapters or Books. Book I shows that the major Upani-

shads concur in regarding Brahman as the Supreme Being and source of everything—the originator, sustainer and dissolver. Book II argues the same in reference to various standard philosophies (refuting where necessary), and in the light of reason. It also deals with the way to attain knowledge of Brahman—a topic continued through Book III, along with many details concerning human life. Book IV then treats of liberation and the realization of the bliss of union with Brahman. In all there are more than five hundred sūtras, dealing with a prodigious range of subjects.

Buddhi

As this term is derived from the verbal root “budh,” to know, and buddhi is a faculty of the total mind (antahkarana, *q.v.*), it means intelligence of some kind. As manas is described as the logical faculty (from “man” to think), buddhi is sometimes translated as “higher intelligence.” Buddhist knowledge is therefore something more than knowledge about cabbages

and kings, what they are like and what they can do. What is, then, the subject matter of buddhi and with what kind of knowledge is it concerned?

The *Bhagavad Gītā* answers this question with statements (in Ch. ii, 39-41) which show that its interests and discoveries are “beyond the qualities of Nature,” and are concerned with the interests of that “owner of the body” (dehin) who goes on from birth to birth. In a later chapter (vi, 43), when the pupil asks what happens to a person who tries for the higher living, but succumbs to bodily desires, instead of rising to desire for the welfare of the inner man, the teacher replies that he will be reborn with the advantage of whatever he has gained by former endeavors and will continue from there—indicating a sort of inner evolution in which no effort is lost. The buddhi-yoga is again spoken of as such in ii 49, x 10 and xviii 57. Clearly the buddhic knowledge is the perception and understanding of *life*.

In Chapter III the lesson is

extended to include the self or inner man also in others, and the greatest motive in life in the world is declared to be the welfare of the world (*lokasangraha*). So, briefly, *buddhi* is knowledge of *life*, in oneself and others, and love of that life above all material things. *Buddhi* is also often translated as wisdom or as illumination; this kind of motive for action is definitely wisdom born of illumination or the discovery of true values. Clearly, he who does his best for others does the best for himself as well.

In the writings of Shankarāchara, *buddhi* is still—with all its practical wisdom or higher intelligence—spoken of as having defects. It does not reach upward to Brahman, because of the duality implied in its plans regarding “I and thou.” It therefore still retains an interest in the world of reincarnations (*sansāra*, *q.v.*) and bondage. The Vedantic aspirant aims beyond *buddhi*, into the realization of the true connection between himself as *ātman* and the *ātman* of all, the *paramātman*. This

state of consciousness can accompany buddhic activity in the world, while the aspirant is really “liberated in life” (*jīvan-mukta*, *q.v.*), free in the midst of incarnate life.

Buddhism and Vedānta

The difference here is chiefly on account of the Buddha's doctrine that there is no continuing self (*ātman*). Buddha pictured a man as a group of five components, or branches (*skandhas*), a constantly changing conglomerate of form, emotion, perception, tendencies of character and mental discrimination—a bundle tied together by karma, with no inherent unifying principle. Still, when this group attains a certain harmony and maturity he taught, there arises the illumination of truth, and the joy of it, and the freedom from karma by the cessation of desires, which is spoken of as *Nirvāṇa*. As to *Nirvāṇa*, Buddha most carefully avoided any definition or description, even to the extent of saying that it is a state of continued being or, on the other hand, a cessation of being.

This was necessary because even our notion of being is erroneous.

To the Vedāntic philosopher that appears a correct picture of the false self, but the true self which is the source of our consciousness, he says, is unchanging. Its nature cannot be described in terms of any facts shown by the five skandhas, nor any concepts formulated by them. By quietening those, so that the true self may be known as itself by itself liberation from error—internal misidentification and external action—is reached.

As to Buddha's statement that there is no God managing the world, we again find some concurrence. Shankarāchārya also maintained that there is no individual and separate God ma-

nipulating forms independently of the actions of men and other incarnate beings, but that the one divine ātman operates in them, through them and as them in the whole field of creation.

Buddhi-yoga

A term used especially in the *Bhagavad Gītā* (ii 39, 49; x 10; xviii 57). As the word buddhi indicates wisdom rather than knowledge, it refers to the understanding of life and the valuation of things for the living being—self or others. When, then, life is lived for the benefit of life, all actions are done and all things are used for this purpose and with this motive—that is buddhi-yoga.

C

Candidate, The

(Adhikārin). It is not everyone who is competent to follow the path of knowledge leading to freedom or liberation. Certain qualifications (*q.v.*) are needed, and these are listed very carefully as four, because there must be discernment, and love of truth, and control of one's own powers or machinery, as well as the desire to overcome present limitations.

Castes (Varnas)

Four hereditary occupational divisions in the old days which are now, however, breaking down. The four principal castes were, and are:

(1) Brāhmanas. The priestly

and learned class concerned with preservation of the sacred lore, teaching, the conducting of ceremonies, etc.

(2) Kshatriyas. The ruling and military class, dealing with law and order and the protection of the country.

(3) Vaishyas. The mercantile, industrial, and generally productive class, and

(4) Shūdras. The laborers and handicraftsmen working under the direction of one or other of the first three classes.

Causal Body

(Kārana Sharīra). In the set of five principles or constituents of the incarnate human being, it is the first only that is called

the causal body. (See under Bodies.)

It is so called because it is the root, so to speak, from which sprout all the other "bodies" (koshas or sharīras). This is also the residence of the "I-maker" (ahankāra), the "reflection of the I" or self which is an inseparable portion of the Self which is Brahman. It is not in the stream of events carried on by the other bodies (subtle and dense, sūkshma and sthūla), but is the same "I" always and preserves the experience of the sameness through all the erroneous notions of self, or self-images, set up from time to time by the mind in the course of successive incarnations.

It is another name for the Ānanda-maya-kosha (the covering made of bliss, *q.v.*). The "material" of this body is spoken of as the undifferentiated (avyakta), in which the three qualities (gunas, *q.v.*) are balanced, and therefore neutralized by one another. Such neutralization appears to be akin to the idea of potential energy in modern physical science.

Causation, the Gītā on

Chapter xviii, verses 13 to 15, gives the following five causes of an action or occurrence.

- (1) The site for it—e.g., the human body.
- (2) The doer of it—e.g., a potter.
- (3) The instruments used—e.g., the potter's wheel.
- (4) The functions or motions employed—e.g., hands, thought.
- (5) The divinity, or fate (deva).

The last needs some explanation. When it is said that "The best laid schemes of mice and men gang aft a-gley," and, on the other hand, sometimes ill-planned affairs are successful, there is admission of "chance." These uncalculated and unexpected results are, however, not mere chance, declares the Hindu philosopher—they come under law, which is the department of Nature administered, so to speak, by the beings called devas (divine beings or laws) beyond the use of either mind or body. One of these principles or laws is that which makes mental

operations possible—namely the intelligibility or orderliness of the world. Another, much thought about and valued in India, is its counterpart in feeling, the principle or law of ethical validity (the law of karma, *q.v.*) which makes love workable and appropriate to our lives in the world, so that it is called also the law of justice.

Cause and Causation

In Sanskrit *kāraṇa* means a cause, *karana* an instrument. Causation usually implies succession. In the production of a cake many ingredients are put together, such as flour, sugar, water, heat etc. These all act on one another and the cake is the result. The flour etc. are causes, and they disappear into or are blended into the result, the cake—except that some of them are eliminated in the form of by-products or waste. The process is a sequence. Given the same causes the result will always be the same. The flour etc. are the *causes*, but *causation* is the *law*. The causes are in the

stream of sequence, but *causation* is omnipresent, ubiquitous and inexpendable, not in the time or substance series. It is rather in the nature of a catalyst.

It can be argued that there is no law as such, but only the fact that each article has its own "personality" or state of being; essentially it maintains its own integrity, but it acts in different ways with different things, but always in the same way with the same thing. Reactions or interactions are the theme of the science of Chemistry. All the same, even if all the actions and interactions in the stream of events are nothing but the doings of the objects concerned, still there is *law* in this, even if the law works in and through the element concerned. There is a stubbornness or self-will or "personality" in each chemical substance, which is one with its *being* what it is. This is a law for all beings.

In common speech, a particular ingredient is picked out and dubbed the cause of an occurrence. For example a motor accident occurs and it is after-

wards decided that a drunken driver was the cause of it, and further back—he excuses himself—a wedding party was the cause of the drunkenness. So the bride and bridegroom were a cause of the accident, so were the sun and the moon and the stars and *everything*, directly or indirectly.

Causation is fundamentally enveloping, not sequential. Day succeeds night, and night day, but they are not causes of each other. The rotation of the earth in relation to the sun is the immediate cause. No doubt a fork or a spoon was used in the making of the cake; it must be classed as instrumental (karana) cause.

In view of this funneling effect of sequential causation, it is pointed out that the cause is still included in the effect, and so everything is the cause of everything. So when a Vedāntist quotes: "This is the world of action," he equally avers, "This is a world of law."

Causes (Kāranas)

The necessary antecedents to

a produced effect. These are generally given as:

1. *Samavāyi-kāraṇa*. The inherent or inseparable cause, such as the threads in a cloth or the clay in a pot. Another name for this is *Upādāna-kāraṇa*.
2. *Asamavāyi-kāraṇa*. The non-inherent, separable, or accidental cause, such as the color of the threads or of the clay.
3. *Nimitta-kāraṇa*. The efficient or instrumental cause, such as the weaver or potter.
4. *Sahakāri-kāraṇa*. (Subordinate to no. 3 and sometimes included in it.) The auxiliary cause, such as the loom used by the weaver or the wheel and stick used by the potter.

There is a theological question as to which of these causes Brahman is in regard to the universe. The Vedantic answer is surely "All."

Cave, Simile of

Such expressions as "in the cave of the buddhi" or "in the cave of the heart" are occasionally used in Vedāntic literature. The indication is that something

is hidden within or behind, and should be sought behind or above the ordinary processes of body, emotions and mind.

Change

According to Vedānta change implies what in modern terms we may call "business as usual during alterations." It is a cardinal principle of Vedānta that the still eye best sees the moving scene, the still mind best sees the moving eye, and the still *self* or consciousness best sees the moving mind.

The first two of these three are relative—relatively still and relatively moving. The eye cannot see what is changing too rapidly—especially absolutely rapid movement, which would imply that the object would not remain the same even for a thousandth of a second. Absolute actual movement would mean "a particle moving in every direction in every point of space at every moment of time"—and even in that definition we could not avoid "a particle," which would be unchanging in all those movements. The "un-

changing particle" in Vedāntic thought is the self, taken as the same as the consciousness, but it has to be the pure consciousness, the real self, not a false self conceived as identified with anything in the moving or changing scene. Such a self represents the apotheosis of power, when regarded as the ultimate cause of outside change while not changing in itself.

How, then, could such an "inner self" be the root-cause of all actions of body and mind? Only by the fact that it operates in the midst of living so as to be "more seen or known" even in that clash and clangor. More life, more sense of being alive—in any way, physical, emotional, mental, etc.—is always the background motive for desires and actions. Such increase appears as pleasure or happiness which occurs in all degrees and kinds of being and embodiment, and will lead on inevitably to full realization of the Self.

Character, Good

In the *Bhagavad Gītā* (xvi, 1-3) the qualities of a good char-

acter are listed as follows: "Courage, purity of life, steadiness in unifying knowledge, generosity, self-control, sacrifice, studiousness, peacefulness, absence of slander, compassion for living beings, uncovetousness, gentleness, modesty, steadiness, heroism, forgiveness, firmness, cleanliness, absence of malice, and not too much pride." Such qualities, it says, "also make for liberation."

Chidātman

The conscious self. This is the state of consciousness itself as such.

Chit

Pure consciousness. (See under Sat-chit-ānanda). Not to be confused with chitta or lower mind (*q.v.*).

Chitta

The lower mind, which is often confused with *chit* (*q.v.*) which is the pure consciousness. Chitta is that part of the whole mind equipment which deals with the *objects* of the outer world. It is

concerned with *facts*. It therefore contains the faculties or performs the functions of recognition and memory of things. It marshals the facts as a motion-picture on a mind-screen, as it were, according to past experience, not altering them in any way when reliably working.

When facts are brought up in what we may call the court of the whole mind, there are three judges to decide what to do about them: (1) Reason, based upon comparison and classification, the logical faculty (*manas*). (2) Valuation, relating them to life (*buddhi*). Thus, *manas* will tell us that a spade is for digging, but *buddhi* (*q.v.*) sometimes translated freely "wisdom," or "higher intelligence," will tell us what the digging is good for, thus bringing in the question of benefit to some living being—for there is no purpose in mere digging. (3) Egoism—in what way the fact concerns *me* or the notion of what I am and what I want to be.

When the facts have been brought, like prisoners, into this

mental "court", the judges, of whom the third, the ego, is chief, decide what is to be done about them. It may be noted by the modern psychologist that these three "judges" are concerned with the categories (1) "It," (2) "You or thou," and (3) "I," it being further noted, of course, that to the "I" our body is an "it," our mind (with its feelings) is a "thou"—a "thou" often mistaken for "I" by the thoughtless. (See under Self, Antahkarana and Chitta-vritti.)

Chitta-vritti

An idea or reproduction in the mind, of or about something seen or sensed. Such ideas (chitta-vrittis) are classed by Patanjali in five groups, which are generally accepted by Vedāntists:

- (1) Those regarded by oneself as correct, whether accepted by the senses, by reason, or on reliable testimony.
- (2) Those regarded by oneself as incorrect (such as, for example, a suggested idea that the moon is made of green cheese).

(3) Fancies or imaginings (such as those, for example, in *Alice in Wonderland*).

(4) Dreams, i.e., occurrences in the mind during sleep.

(5) Memories.

It is important to the accurate functioning of chitta (*q.v.*) that it present ideas accurately and unchanged before the tribunal of the higher mind, when required to do so. It is important also—and a most valuable addition to the modern science of psychology—that when an idea is brought forward the class (of the five) to which it belongs shall be instantly recognized.

Any confusion, or failure in accuracy in this respect, can throw the whole use of the mind out of gear. Perhaps, indeed, it is here that we can formulate the best practical definition of insanity, or insanities, such as, for example, the mistaking of a dream for a reality or vice-versa, or the mistaking of a fancy for a fact or vice-versa. Such mistakes could be regarded as like the misuse of the body, against its proper instincts, as e.g. trying to walk on the hands instead

of the feet—a sort of physical insanity.

City, the Nine-gated

A reference to the body. The nine gates are seven in the head—the nostrils, mouth, ears, and eyes—and two in the lower part of the body.

Consciousness and the World

Is consciousness *in* the world, or is the world *in* consciousness? This is an important question, by no means to be decided off-hand. The acceptance by me of the fact of the consciousness of others in our joint world quite clearly indicates that solipsism (the idea that nothing exists for me except what occurs in my consciousness) is irrational. Vedānta cannot be accused of solipsism. Another person can sit at the side of my couch while I sleep and record my breathing, and perhaps coughing or snorting or babbling while in that state. Truly these may be only the habit-reflexes of my body, but they are facts which take place in a sequence of material

occurrences which can be observed by others in the absence of my consciousness. Besides, the clock on my sidetable has obviously gone through its cycle of changes, as I may know by seeing the position of its hands before going to sleep and after waking up. Or, an automatic photographic camera with a flash-light can operate in the dark.

Do these facts indicate that consciousness is in the world, and that it goes out of existence in the sleep of the body and is recreated on waking? It definitely does not do so during dreams. Then the mind—whatever that is—goes on, and we observe the mental pictures and to some extent remember them afterwards. But what of deep sleep? It is definitely a state of consciousness, maintains the Vedāntist, for on waking *we remember* that we had a happy time, though without objects or thoughts. Not only the body, but also the mind, was asleep, but not the consciousness. The evidence for this assertion which we make in the waking state that

we were not unconscious during that period of deep sleep is that we *do* remember our enjoyment of the sleep and are not simply inferring that because we feel well on waking we must therefore have enjoyed the sleep.

Even so, it could be argued that consciousness is *in* the world, but for another fact—that objects do not create consciousness, but consciousness does create objects. There are millions upon millions of objects in the world which would never have been there but for the fact of consciousness. Still, it will be said, consciousness does not absolutely create—it does not create the substance of things but only as it were molds the forms. But wait, and consider. The human body is due to human consciousness. It has been moulded indirectly on account of the desires in that consciousness. The same applies to animal bodies and plant forms. But all these use unconscious matter as their building or plastic material, and that is dead—the non-Vedāntist now affirms. Not so, replies the Vedantist.

But look—what could be more dead and unconscious than iron? That is pure assumption. Let us regard the fact that the iron quite definitely objects to being turned into something else by anything outside itself. It is asserting its personality and maintaining its own state of being, just as human beings are. If its desire is to continue without change, or with the minimum of change, and not to meddle with others or to be meddled with by them, that is its affair, and no ground for us to accuse it of being *dead* matter. It is live matter, *as* matter, not something merely negative. So the Vedantist will not admit the absence of consciousness even in the mineral. *Alī* is *līte*, *ātman*. All is Brahman, who is being and consciousness and bliss.

So what we see around us is an immense interplay of living beings (*jīvas*), who are shares (*anśas*), not separated pieces, of Brahman, the one consciousness, to which there is no second. For authority on this point, accepted by the Vedāntist because it appeals to his reason,

one may turn to the *Bhagavad Gītā*, chapter xv, verses 7 to 11, which reads: "A share of my very self, become an eternal living being (jīva) in the world of living beings (jīvas), adopts the senses, which are situated in Nature. This god (ishwara—the god within) who obtains a body and also goes beyond it, having grasped those (senses), goes his way. Having governed the ear, the eye and the organs of touch and taste and smell, and the mind, he makes use of the objects of sense. The deluded do not perceive him (thus) joined with the qualities (of Nature), whether he is departing or staying still, or enjoying (the senses). They see, whose eye is knowledge. The united (yogīs), striving, see him instated in themselves." This god in us is, of course the pure consciousness, not the erroneous picture we make of ourselves.

A negative argument, confirming the same fact of the independence of consciousness, is that if all were mechanism, then mechanism would have produced all this without bringing

into being that useless observer of it which is consciousness. In a world of mere mechanism, if any operation can be unconscious, then all can, however complex. But conscious we are, and so are others. "None can question: 'Am I or am I not?' " We must conclude that consciousness is not in the world, but the world is in consciousness because consciousness is creative, and the whole scene is nothing but the activities of the jīvas, whether appearing as men, or animals, or plants, or even minerals.

Consciousness, States of

(Avasthās). These are reckoned as three. The waking (jāgrat) state occurs when one is aware of the dense body and material elements; the dreaming (swapna) state when attentive only to the contents of the mind or subtle body; the deep sleeping (sushupti) state when aware only of the causal body (*q.v.*), beyond even mental images and operations. The individual oscillates from one to another of these

three states of waking, dreaming and deep sleeping. (See also under Consciousness and the World, and Bodies).

The three states are called *avasthās*: *jāgrat* (waking), *swapna* (dreaming) and *sushupti* (deep sleeping). When these are thought of in totality—as belonging to Brahman, not the individual—they are called *Vaiśvānara*, *taijasa* and *prājna* respectively. These are the power and the presence of Brahman, on which everything must fundamentally depend.

Sometimes a fourth (*turiya*) state of consciousness is mentioned. This is the pure consciousness beyond all the bodies. It should perhaps not be called a state as it is beyond the relative world and not in a series with anything else. (See also Subject and Object.)

Contemplation

(*Samādhi*, *q.v.*). Meditation beyond thought. Poetry, statues and pictures may often induce an involuntary contemplation. Poetry tells more than prose be-

cause in its pauses there is a moment's suspense of thought into which a little intuition may come. A frame round a picture or a bracelet on a wrist may often help in the same way, as they prevent the straying of attention and thought.

Cowrope

Gochara. This is a frequently used simile to indicate a limit or scope or sphere of ability or action. Such illustrations are a commentary on the simplicity of Indian life and thought. In the West we speak of regions or realms.

Creation and Emanation

Creation theory implies the production by the fundamental self-existent principle, or God, of a world outside himself, but emanation implies the expression of something from within himself. Creation implies a process of addition, something new, but emanation implies a process of subtraction, something of God being stood up sepa-

rately. In this theory the world is a portion of God.

Of these two doctrines, emanation is more in line with the Vedāntic illusion theory (*māyā*, *q.v.*), in which the idea of veiling or ignoring is essential. In modern terms, the world is illusory as being "relativity," in which nothing is ever real, but one error (in both understanding and action) leads to another, *ad infinitum*, so that there is no truth in body or mind, but only beyond these.

In the stories of God as *Brahmā* creating a world it is not supposed that he produces something new. The world about to become is intended as habitat for a great number of *jīvas* (lives) who have been resting or sleeping, so to say, for a while. These are now about to return to incarnation, so the world is to be the fruit of their past actions (*karmas*) on the principle, "What you make you shall have." The deity provides the materiality or objectivity to enable the karma to precipitate itself from a latent state into objectivity. *Brahmā* as the Cre-

ator is thus the god of objectivity. The *jīvas* then entering are not creations, but are in the care of Vishnu—the Lord of Life or the subjective, who enters or pervades the objective world.

The creative deity is thus in a sense the Lord of Karma, not in the sense of making it or dispensing it, but of sustaining it—in a sense *being*, in fact, the ever-present Law. All the forms are produced (as *karmas*) by the incarnate beings or lives (*jīvas*). So the deity (in the *Bhagavad Gītā*) is reported to speak of "my *māyā*."

This theory does not provide for a beginning. Vedantists see no difficulty in this. They simply say that there is no need for a beginning. Each action which modifies what exists from the past is a beginning, is *new*. Then the world being the sum-total of the actions continues for those who are acting, even if it no longer affects a *jīva* that withdraws from it. This does not preclude the conception of a "kingdom of God in heaven" provided there be no resemblance *at all* between that and

the world of action, which is limitation.

Creation and Evolution

Both these theories regarding the production of the world and its forms existed in ancient India. The doctrine that God simply created everything (the *ārambha-vāda*) was held by many—the Vaisheshikas and others. On the other hand the Sāṅkhyas said the variety of forms was all due to transformations (*parināma-vāda*) of eternal and indestructible matter (*prakṛiti*). As being the first and most important thing in the world, and the source from which all material forms (including mind) evolved, this matter was called the chief (*pradhāna*). This theory of the Sāṅkhyas was then called the *pradhāna-kāraṇa-vāda* (doctrine of *pradhāna* as cause). Still, this doctrine allowed for numerous *puruṣas* (or spirits), but only as spectators, enjoyers and sufferers, who nevertheless could win their liberation by giving up desires-for or attachments-to this kind of entertainment.

Vedānta philosophy disagrees with both these views, and presents the *māyā* doctrine—it is all a partial illusion, and nothing is what it seems to be.

Creation, Doctrines of

There are many doctrines (*vādas*) of creation, some Vedāntic and others not so, of which only a few of the best known can be mentioned here. In the commentaries on the *Brahma Sūtras*, several hundred pages are taken up with discussions about them.

Furthest away from Vedānta are the ideas that Brahman created a world extraneous to himself (*Ārambha-vāda*). This is the doctrine of the Vaisheshikas (*q.v.*) and others, including most Jews and Christians. Next comes the teaching that Brahman transformed himself into the world (*Parināma-vāda*), so that he is the material as well as the efficient cause of the world—the substance of it as well as the maker of it, the clay as well as the potter. Somewhat related to these is the “it may be” doctrine (*Syād-vāda*, *q.v.*) of the

Jainas, who hold that the connection between God and the world may be any one of seven different relations, all depending upon different "angles of vision."

There is also a reflection doctrine (*Bimba-prati-bimba-vāda*), which has the defect that there is nothing other than the originating Brahman for it to be reflected by or into. This difficulty can be overcome, however, from the Vedāntic point of view, if *māyā* (illusion, *q.v.*) is admitted, which would bring it within the following group:

Vivarta-vāda. Assumption doctrine—that external being is nothing but the effect of a play of thought as to both substance and form. This is the Advaita Vedānta view. Nothing is known but knowledge, and the known, even though relatively real, presents no known or knowable material substratum. Dead matter cannot be found since all is inseparably One in Brahman. In this "play of thought" there is something akin to *adhyāsa* (ascription). There has to be a real snake first before it can be

mistakenly seen in the rope. That must have arisen as a product of *māyā* (*q.v.*). So it can be said that Brahman is the basis or background of the illusion (*māyā*), just as the rope is the background of the false snake.

Anirvachanīya-vāda. Doctrine of indescribability of the substance of things. The Advaita-Vedānta doctrine. (See under separate heading.)

Drishti-srishti-vāda. The doctrine that what is seen is only our own emission. This involves the defect that there is only myself, but this again is averted by the assertion that there is only one real "I" in all of us. There is a subordinate doctrine to this, called *Srishti-drishti-vāda*. This is the view that an individual (*jīva*) sees also *drishtis* (what is seen) emitted by others, and is also affected by them.

Ajāta-vāda. A conclusion drawn from the last *vāda*, that there is then nothing at all actually produced (*jāta*), but all is essentially within the self always. Inasmuch, however, as the self is limited as *jīva*, the

production can also be limited relative to that as prakriti, or māvāvic projection (not-self). It is perhaps in this way that one can solve the puzzle for the mind presented by the great Gaudapāda (commentator on the Māndūkya Upanishad) when he said that, after all, "There is no limitation, no creation no bondage no maker, no aspirant and nobody liberated." This view is generally acceptable to Vedāntists, when they affirm the absolute unity in which there is no separation. It admits the māvā doctrine within this, since it would be limiting the illimitable to assert that it cannot have "my māvā." The Ajāta-vāda (non-ejection or non-born doctrine) is also called the Praudhi (great, mature or full-grown) doctrine because of its complete inclusiveness and advaitic character.

The *Bhedābheda-vāda* (difference and non-difference doctrine) should be mentioned here. The idea in this is that Brahman the cause and jīva (the individual) the effect are different yet not different from each

other as sparks are different yet not different from fire. When the jīva only is seen it can thus lead to the knowledge of Brahman—and so, of everything, in accordance with the text: "By the knowledge of one, everything is known." Or, when the jīva knows Brahman it will find that not different from itself. This comes rather near to the *Satya-bheda-vāda*. In this the jīva is different from the reality (satya), is, in fact, an unreality, because really it is Brahman and not jīva. Closely bearing on this is the subjective doctrine of idealism (*Vijnāna-vāda*, q.v.) which allows for relative reality, or relativity when combined with the doctrine of māvā, which, with its projection produces (relative) objective ideation. This again approaches the *Sat-kārya-vāda*, if the reality (sat) is understood as relative reality. This makes the whole process a sort of fancy or stage-play or puppet-show in which the puppeteer made everything. This is very near to the theory that "God plays"—he does not work.

Quite outside the theories of

relative reality we have the very well known Buddhistic theory of emptiness:

Shūnya-Vāda. The doctrine of emptiness (*shūnyatā*)—that nothing exists, either of matter or of mind, held by some Buddhists (or pre-Buddhist Buddhas) who regarded *māyā* as *complete* delusion, not merely illusion. This view was opposed and refuted by Shankarāchārya, in his commentary (*Bhāshya*) on the *Brahma-Sūtras*, (ii 2, 28), saying, among other things, that because we see the external world through the senses, it cannot be entirely non-existent, like “the horns of a rabbit,” or “the son of a barren woman,” because there is a distinction between the seer and the seen, the consciousness and the object.

The *Shūnya-vāda* is not to be confused with the Void as taught in Zen—a branch of Chinese and Japanese Buddhism. In that school, as fully explained in the present writer's *Zen Dictionary*, *shūnyatā* (emptiness) is that reality which is devoid of any of the limitations under which the mind func-

tions, or known to it—a view akin to the Vedāntic conception of reality.

(See also under *Khyātis*.)

Creation, The Order of

The old scriptures credit the production of the objective world to Vishwa-karman (world-maker), a form of *Brahmā*.

As regards the development of the primary elements, the teaching is that first came *ākāsha* (ether), next *vāyu* (air or gas), next *tejas* (light and heat), next *jala* (water) and fifth and last *prithivī* (earth).

This development shows in general a decrease of what may be called freedom of movement or an increasing degree of limitation by steps down, as it were. Thus earth (solid) is less free to move than water (liquid), water than fire, fire than air, air than ether. All this agrees with the idea of creation by *māyā* (*q.v.*), the first operation of which is veiling (*āvarana*). There is veiling by steps and at each step an actualizing or projection (*vikshepa*), which gives each step a

definite objective status in the world economy.

As to *life* in the world there are five corresponding steps, ahankāra (sense of I, which pervades all kinds of conscious experience), buddhi (contact or touch with "others"), manas (seeing those others as objective), kāma or prāna (the life-impulses in the body, and responses to them), and sthūla (the gross form, with its resistance and actions). The evolution of the inner man or life is, however, upwards on this ladder—first body, then feelings, then thought, then sensitiveness to living beings (love and ethic) and—the last or top step—spirituality. The world creation is from God downward, and the life-creation or evolution from earth upward to God.

The culture of the senses in the developing body of living organisms also shows in general a corresponding five-fold evolution, from smell (earth) to taste (liquid), to sight (light), to touch (air), and to sound (ether). The last can rather be characterized by "vibration" than

"ether." Vibrations of sound permeate the whole body, even inside (hence the influence and intimacy of music), touch touches the surface, sight sees what is outside it, while taste and smell concern the taking in of food from outside.

So each sense, from sound downwards, is more limited than the previous one. But in man's evolutionary refinement of the body the procedure is reversed, and culture proceeds upward, becoming very mental with the use of sight, and so on to touch (love and ethic) and sound (harmonizing; and almost unifying).

These are general principles and there are wheels within wheels, but we can in general notice that we tend to touch what we like or love, and to look at or see what we think about. It may be that in the babe smell comes first (we see it wrinkling its nose and turning its face aside as if with distaste now and then), then taste, then sight (however vague), then touch (as a sense, not an act), then hearing.

Some Upanishads make minor

changes in the series, but the order is usually given as above, and can thus be related also to the five koshas (bodies, *q.v.*).

"Crest-jewel of Discrimination"

(*Viveka Chudāmani*). A very famous book on Vedānta written by Shankarāchārya (*q.v.*), for general public consumption,

presenting very clearly all the main features of the philosophy. The title has also been translated as "Crest-jewel of Wisdom" (by Mohini Chatterji). "Crest-jewel of Discrimination" is the preference of Swāmi Mādhavānanda, whose translation has had a very great circulation in India, also of Swāmi Prabhavānanda and Christopher Isherwood in their presentation or free rendering.

D

Dakshināmūrti

The South-facing form. This is one of the names of Shiva (*q.v.*). Dakshina means right (as on the right hand) and the right hand was the south as the early Aryans entered India along the north-west passes. So the central table-land of India came to be called "The Deccan," which is the Sanskrit word in a colloquial or vernacular form.

Besides being regarded as the supreme Shiva, Dakshināmūrti is also thought of as an incarnation of Shiva, a guru sitting beneath a tree, facing southwards, and giving spiritual instruction to the greatest sages.

Dakshināmūrti is the subject of a stotra or hymn written by Shankarāchārya, composed in

ten verses, in which the author contrives to enunciate briefly all the essential truths of the Vedānta philosophy.

Shankarāchārya's brilliant disciple Sureśwarāchārya wrote an explanation of the stotra, verse by verse, entitled the *Mānasolāsa* (Mental Illumination), which was edited by Pandit A. Mahādeva Shāstrī, and published in the Mysore Government Oriental Library Series.

Dama

Restraint, control. In Vedānta, it refers especially to the control of the sense-organs (sight, etc.) and of the action organs (hands, etc.) so that these will operate under the direction of

the intelligent mind. (See under Qualifications.)

Dāna

Giving. A duty for all human beings, since mutual support (sacrifice, *q.v.*) is the mode of bodily existence. Giving is enjoined even upon sannyāsīs (*Bhagavad Gītā*, xviii 5), which may, of course, be the giving of knowledge, in their case—it is, in fact described as better than any material gift (iv 33).

Darśhanas, The Six

Six schools of philosophy, which attempt to describe the contents of the world of experience, on the basis of information derived from the Upanishads. They are:

(1) The Analytical School of Kanāda, sometimes called atomistic, (Vaisheshika); (2) The Logical School of Gautama, (Nyāya); (3) The Scientific School of Kapila, (Sāṅkhya); (4) The Yoga School of Patanjali, (Yoga); (5) The Ceremonial School of Jaimini, (Mīmāṃsā), and (6) The Vedānta or Brah-

majnāna School of Bādarāyana, Shankarāchārya and others, (Vedānta).

A description of all these Schools would be out of place in a Vedānta Dictionary, as well as too bulky for this volume, but a clear outline of them is given in the present writer's *Glorious Presence*, and much detail in other books mentioned in the Bibliography at the end of this Dictionary.

Death

To the Vedantist death is only departure from the body. As it is put in the *Bṛihad-Āraṇyaka Upanishad* (4, 3, 8) a man being born or acquiring a body is thereby connected with evils (limitations and temptations), and when he dies he leaves the body and discards those evils. The *Bhagavad Gītā* puts it (ii 22): "Just as a man having abandoned old clothes, takes up others which are new, so does the body-owner, having abandoned old bodies, go to others which are new."

Passages in various Upanishads and other religious books

express the view that the character of the life and the length of time between death and rebirth depend upon the contents of the mind—habits of thought and feeling—and especially upon the state of the mind at the time of death.

The *Bṛihad-Āraṇyaka Upaniṣad* indicates (4, 3, 10) that by his thoughts a man creates for himself in the subtle (sūkṣma) world various objects and activities and pleasures, first wearing out the lower interests and then proceeding to the more refined. Then (4, 3, 15) having roamed about and enjoyed himself, he goes into deep sleep for a while, and then (4, 3, 16-17) returns, descending as it were in reverse order. All the details and the length of time depend upon the "merit" that he has stored up. It is further stated that the joy in that somewhat dreamlike state is far greater than here (4, 3, 33) in the waking state.

Dehin

From *deha*, body. Just as a yogin or yogī is one who has yoga, so is a *dehin* or *dehī* one

who has a body. Therefore "owner of a body" is a better translation than "dweller in the body." It also indicates the correct relationship, regarding the bodies as tools (*karanas*) and the real man as the owner. Even the mind is so regarded, as indicated by the term *antah-karana* (*q.v.*).

The term is thus used in the *Bhagavad Gītā* in the verses describing the relations between the man and his bodies. In contrast to this is the frequently used term *puruṣa* (*q.v.*), meaning "dweller in a city (the body)." Vedāntic literature takes much care to explain that the idea of bondage implied in this word is an error due to ignorance.

Desire

Spotless freedom from desire, both positive and negative (desire-for and desire-against), is the requisite for the ultimate attainment of realization of the Self or Brahman.

In the meantime it is desire for name-and-form (*q.v.*) which brings the *jiva* back to birth

again and again among the desired things, in a state of self-imposed bondage to them. In these circumstances the mental powers at first develop for the purpose of avoiding the painful and gaining the pleasant, until at last the mental life matures and there is desire for mental enjoyments. At this stage there is some release from *material* bondage. For example, knowledge about people and things, and certain kinds of games (such as chess) and studies even into psychology, become delightful. Next comes the time when philosophy leads to insight, and the mental nature then lives to serve spiritual aims—in Vedanta the realization of Ātman and Brahman, the Self and God.

Devotion

Bhakti. Devotion to God contains both gratitude and the desire to serve. In Hindu philosophy this is applied both ways, as, e.g., in the *Bhagavad Gītā* (iv, 11) where the Deity is represented as saying, "By whatever way men move towards me, on that path I serve them." The

word here translated serve is bhaj, the root of the word bhakti, which therefore means both devotion and service.

The Vedāntist is full of devotion, but it is intelligent devotion, as seen, e.g., in the following dedicatory prayer at the beginning of one of Shankarāchāraya's works:

I bow to the Beloved of Lakshmī (Vishnu), Lord of the Universe, Inconceivable Power, Infinite Form, Shoreless Ocean of Happiness, Free from all Bondage, Knower of Everything, the Cause of Emanation, Stability and Dissolution, Compact of Stainless Wisdom.

I am prostrate always at the Lotus Feet of Him, Vishnu, by whose grace everything is provided for me, and likewise I also always realize the nature of the Self.

It is quite usual for scientific atheists to have devotion without knowing it. As they have discovered that they are living in a cosmos (an orderly or in-

telligible world), and as every new discovery more and more reveals this fact, they feel a gladness and a gratitude to the nature of being in which they find themselves. "Would it not be dreadful if this were suddenly to become chaos instead of cosmos? Nothing could be planned, predicted or trusted, and we would soon be raving maniacally, like the world itself."

Devotion, Verses for

Many are the verses for meditation used to bring the emotions into line with the aspira-

loves the lotus-bed, the Chātaka bird the dark (water-laden) cloud, the Koka bird the sun every day, and the chakora bird the moon—even so, O Lord of beings, my mind desires your lotus-feet, which, sought through the path of knowledge, bestow the happiness of salvation.

As its own seeds reproduce the Ankola tree, as a needle is drawn to the magnet, as a good wife remains with her own husband, as a creeper clings to the tree, as the river merges in the ocean, if

tations are an excellent preparation, as purifying and directing the lower mind.

Dharma

In reading this word we have to take care of its two meanings—(1) the character or nature of a thing or person referred to, and (2) the law for his living, i.e. his duty.

Both aspects are brought out, and seen to be united in verse xviii 47 of the *Bhagavad Gītā*, which reads—"Better is one's own dharma, though of poor quality, than the dharma of another. In doing the activity (karma) marked out by one's own form of existence, one acquires no fault." Thus character and duty are linked.

Very orthodox people sometimes interpret dharma in verses such as this to mean the caste in which one is born—that one must keep strictly within the privileges and duties which it prescribes. The word *sahaja* (born with) is mentioned in this connection, but more liberal thinkers take it to mean the character and abilities with

which one is born. The meaning then is that if social considerations are in question one must make *one's own* contribution to the give and take or mutual sacrifice and maintenance of life.

One could also quote Shakespeare in this connection. Polonius' advice to his son concludes: "This above all—to thine own self be true. Thou can'st not then be false to any man." Or we may cite Emerson's "Imitation is suicide."

In Buddhism the Dharma—Law of Life—is deeply revered. Every day the devotee recites: "Dhammam sharanam gachchhāmi," usually translated as "I take my refuge in the Law," though refuge is too negative a word. He positively *resorts* to the Law.

Dhyāna

Meditation (*q.v.*). (See also under *Manana*.)

Difference, Three Kinds of (Bheda)

There is the difference between one thing and another,

such as a tree and a cow; this is difference of origin or kind (*vijātiya bheda*). There is difference in the same group or class, such as an oak tree and a pine tree; this is difference within the family or class (*sajātīya bheda*). There is difference between a thing and its parts, such as a tree and its leaves; this is difference within itself (*swāgata bheda*).

Brahman has none of these differences, and so is called "without differences" (*a-bheda*).

Discrimination

Viveka (*q.v.*). (See also under Qualifications.)

Dravya, Guna and Karma

A mutual trinity expounded by the philosopher Kanāda in his Vaisheshika system. An object has substance (*dravya*), qualities (*gunas*) and actions (*karmas*). By these three it is known; most of all by its actions, secondly by its qualities, and thirdly by its substance—if indeed we know the substance at all.

Another way of regarding this

trinity is in the large—cosmologically. From a Vedantic point of view, the substance of everything is the realm of God or Brahman, the qualities are in the region of minds, and the actions are between the material things.

Dream, as Simile

Many verses of Vedāntic poets use the dream state as a simile to depict our earthly incarnate condition. These say that on reaching liberation, the state is like waking from a bad dream. Another way of putting it is to say that the world is then seen as what it really is—a collective puppet show with all its paraphernalia.

Dream State, the

(*Swapna*). The state in which the man is aware of the flow of images in his own mind, but not of any external facts. It occurs as an intermediate condition when the senses are asleep or inactive but one is not in the deep sleep (*sushupti*, *q.v.*) in which there are no mental images.

E

Egg, the Golden

(Hiranya-garbha.) A frequently alluded to item mentioned in the scriptures, but not strictly Vedantic, which relates to the formation of the world. Brahma's egg (Brahmāṇḍa). In this tradition—alluded to in the *Bhagavad Gītā* (xiv, 3), where the Lord says: "The great Brahmā is my womb; in that I place the seed"—Brahmā is depicted as forming an egg, which in due order brought forth various different categories of things, including matter (prakṛiti), higher intellect (mahat, buddhi), the I-maker (ahankāra), the five primary elements, the five organs of perception, the five organs of action, the thinking mind (manas), and the soul (puruṣa).

Some accounts make the number more, up to thirty-five. (See also under Brahmā).

Ego

(Aham.) In Vedānta literature the "I-maker" (ahankāra) is frequently mentioned. It is the maker of the individual I as being that part of the mind (or antahkarana) in which the pure Self (Ātman) is reflected. And then it becomes tainted or alloyed with objects, so that in saying "I am" there is a touch of "I am this," or of "I am that," with reference to body, mind, appearance, occupation or nationality, such as "I am a beauty," or "I am a doctor," or "I am an Englishman."

All such identifications are

wrong, but it would not be wrong to say, "I am consciousness." Consciousness is *sui generis*. It has not the nature of anything it is conscious-of—neither of subject nor of object. This opinion is "of the essence" in Vedāntism, as it is—one may compare—in modern existentialism. Vedāntists go further, and insist that consciousness is also being and happiness—not *has* these but *is* these.

Now, as to the origin of the individual consciousness (*jīvātmā*), Vedāntists affirm that it is God (Brahman). They say that God *is* being, consciousness and bliss (*sat-chit-ānanda*). The "production" of the individual consciousness is most clearly described in the *Bhagavad Gītā*. There (xv J7) the Deity calls it: "A share (*anśha*) of myself, an eternal living being. . . ." It is further stated, in the next verse, that this is the Ruler or willer (*īshwara*) in each being.

The psychology of the individual (*jīvātmā*) is not difficult to understand—how it comes by its "I am this." First, the I-making is to be known as applying

not only to self but to all things, since these things are treated by the mind as definite and distinct units. In reality, they are not so, for all are in a state of flux by mutual interference, and furthermore if they are for the time being units or individuals, it is because there is at that time a balance in the forces of the flux which makes them and keeps them so. Yet by the time we reach say three years old we have come to regard things as units, even as facts, and begun to estimate their relative permanence—and soon our whole life is composed of attention to them. And so we live in a world of units, or things, and lose our sense of living or flux. We find ourself by close association with the body to be one such unit, a thing external to those other things. Thus the "I," as one among many, is defined. Such is the psychological process of individuation and identification.

There is nevertheless, a true cause for this process, if a man is a share (*anśha*) of the divine self-existent One-only-without-a-second. In that birthing only

one is known, or in that supreme or true consciousness the consciousness of unity is paramount—there is no other. And as all things which are known in thought are so known because of something known before—a psychological process named ascription (*q.v.*) in Vedānta philosophy, the unity of the Self is ascribed to the objects of the world, thus producing seeming entity or fact, which however, as has been explained, is only a piece of temporary balance in the flux.

Having first in mind done this identification of objects, the man then looks at himself with them as mirror, and sees himself as one of them. Then to that vision he applies the term "I," and so, in the result, every one is aware of two "I's," a real I and a false I. The false "I" is the ego. Such is the process of *ahankāra* (I-making). The practical aim, then, of the Vedāntin is to realize more and more the true "I" or pure consciousness of himself, and give up the instinct or habit of the false "I." Without the true "I" there

would, of course, be no false "I," and so the Path is one of purification, not of accretion.

This distinction between the true "I" and the false "I" is essential in the Vedānta philosophy. Thus it is of the true "I" (the share of Brahman) that Shankarāchārya could write of "the perfect unseparateness of the Self from Brahman."

Elements, the Five Primary

These are listed as earth (*prithivī*), water (*jala*), fire (*agni*), air (*vāyu*) and ether or sky-matter (*ākāsha*). It was held that air arises from ether, fire from air, water from fire and earth from water, by a gradual descent into density, which is really limitation of movement. Thus water moves more freely than earth, fire than water, air than fire, and ether than air. It would no doubt be preferable to speak of these as states or grades of matter rather than elements. In that case solid, liquid, fiery, aery and etheric matter would be good translations for *prithivī*, *jala*, etc.

These primary elements are,

however, rudimentary. They are not the earth, etc. with which we are familiar. Our well-known elements, evident to sense, are all considered to be compounds of all the five, so that our earth, e.g., is really composed of half earth and an eighth of each of the other four, or our water half water and an eighth each of the other four, and so on.

It is attentiveness to these that constitutes the waking state of the individual, and this considered collectively or in total is called the "Universal Man" (Vaishwānara). (See under *Avasthās*.)

The consciousness of an individual (*jīva*) when attending to and dealing with these five is said to be in the waking state (*jāgrat avasthā*). This material is material, however, only because of the action of *Brahmā* (*q.v.*) as Creator, sustaining its materiality or objectivity.

In their totality or world-character these "elements" are often regarded as divine presences and powers or states of the divine activity. In order that matter may have being as what

it is there has to be the divine action of *Brahmā* (*q.v.*) imposing materiality, as it were. In order to have consciousness of these the individual (*jīva*) must be in the waking state.

Considered in total the universal state of consciousness of the five primary elements is then called *Vaishwānara*; whereas the same in the subjective condition sustaining the subtle (*sūkshma*) worlds is called *Taijasa*, and the same in the universal causal condition (*kāraṇa upadhi* and *sushupti avasthā*) is called *Prājña*.

The regarding of heat and light as a form of matter (just as solid and liquid and gaseous are) is an old habit of both East and West. To say that they are vibrations while the other four are forms of substance—as we generally do in modern elementary scientific teaching—does not necessarily separate them from the series. It is still a matter of discussion as to what is substance and what vibration, what is matter and what energy, and how heat plays its part in affecting the states

of matter. However this discussion does not affect the classification of the five senses in relation to the phenomena of the outside world.

The objectivity of the Elements may also be regarded as the work of the *vikshepa* (*q.v.*) or projective activity of *māyā* (*q.v.*).

Ethics and Morals

These are prominent in Vedānta literature, but strictness in these matters is not presented on grounds of sentiment, or of obedience to authority.

Morals in the sense of bodily purity are based on the principle that the use of the senses with pleasure motives is degrading to human beings and an abrogation of the human status, which is properly the development of thought, love and the will, which promote knowledge of things, knowledge of life and knowledge of self. At the same time such use is also an excess, unnatural and unhealthy to the body. Some (though a decreasing number) still believe that it

leads to reincarnation in an animal body and so on up and down, till the lesson is learnt.

Ethics are based on the principles that (1) human contacts are better than material contacts for awakening the potentialities of the individual (*jīva*). This involves all kinds. "An enemy is a friend," "A sinner shows us what not to do," if we are intelligent, and (2) the law of karma provides that what you do to others will be done to you. This rational theory of ethics gives it a natural basis and leads to harmonious relations which are pleasing and also socially and individually healthy.

As the three degrees of being in the world—the body, the mind and the spirit, (the three *śarīras*) do work of variety, harmony and unity respectively, it is but natural to find that reason harmonizes material life and buddhi harmonizes living beings. Knowledge and love can be given away without loss, but the bodily things only with loss, because of the variety or separateness.

Evolution

The Vedāntist believes in evolution in the sense that there are grades on the upward way towards spirituality and enlightenment. If there is sudden illumination, it is because the way was prepared for it either recently or in former lives.

The belief is that what is gained by man in living is growth of the mind or soul, with its faculties of thought, love and will. Whatever is gained on these lines is permanent, as the invisible world—invisible to the eyes of flesh, that is—is the true home of man, whether he is in a body or disembodied between lives. Further, these gains are all permanent, though in a given body at a given time in given circumstances they may not all be evident. This is just, for example, as a musical composer may be handicapped by having only a bad piano on account of his bad karma, or as a child in school may not show his talent for mathematics during the history lesson. People at any given time are only showing part of

themselves while learning a particular lesson. Incidentally, life is not for display but for learning.

Certain stages are clearly marked in recapitulation in an ordinary human life. First there is the childhood stage, mainly concerned in developing the body to its maturity, including the senses; secondly, the development of the emotions in family life and parenthood; thirdly the development of thoughtfulness, and then after that the predominantly ethical and spiritual life. Each of these has its maturity, and in each life the recapitulation strengthens prior gains and carries them to a little more perfection in each grade. Childhood gets better in each life; so does parenthood, and, in due course, the third or thinking stage and the fourth or spiritual.

This evolution has behind it only an impulse for more life. It involves a belief in emotional, mental, moral and even spiritual hunger, as well as the material hunger of the body. It is evident

in these phases of hunger that there is something more than mere self-preservation—there is hunger for adventure, expansion or enhancement, and there is at last hunger for fulfillment (apavarga, in Patanjali).

It is observed that there is no material evolution as such. The forms advance in heterogeneity of structure and function, and in coherence or co-ordination, only because there is a unitary indwelling consciousness which adapts its own bodily form to changing circumstances in the pre-human stages, and adapts the environment to itself in the human stage. The continuing

feature is not to be found in the habit-based operations of heredity, which are only the preservation in dynamic form of "lapsed intelligence" taken over by bodily, emotional and even mental routines—even to the extent of "subconscious mind" habits.

Ultimately, when spiritual life in the world (see under Renunciation) is mature the conscious being will have acquired his adulthood and will live in his "nirvāṇa of Brahman" without the need of any more of the toys and schooling of childhood in the earth or bodily life. (See also under Sansāra and Māyā.)

F

Faith

Confidence in the Scriptures and in the words of spiritual teachers (*gurus*), based upon true insight, discrimination and experience. It is based upon the fact that advancement materially, or in knowledge, or in spiritual realization, requires a stepping forth into newness, materially, mentally or spiritually. Added to this is the regarding of Scriptures as the efforts of sages and seers—forerunners for us—to tell us of their findings. This faith does not involve commands to be obeyed, but precepts to be treated with the gravest consideration, and information from pioneers which is to be wisely judged and used. This sort of faith fits in with

the Vedāntic outlook, which has confidence on the one hand, in our own intelligence and ethical faculties and on the other in the laws of life—of body, mind and spirit. It is an acknowledgment that we live and advance under law.

Fire of Knowledge

A symbolic expression often used. This fire, it is said, kindled by discrimination (*viveka*, *q.v.*) of the Self (*ātman*) from what is not-self, burns away ignorance (*avidyā*, *q.v.*) “down to its very root,” with all its effects—all the veilings (*āvaranas*, *q.v.*) and projections or creations (*vikshepas*, *q.v.*) of the aspirant, whose portion of the total creation (or *māyā*, *q.v.*) is thus eliminated.

Form, Substance and Thing

A golden bracelet is still gold and an earthen pot still earth, writes the Vedāntic philosopher. An Emerson could write that there is nothing more fleeting than form. It seems that all artifacts are only forms, and that the mind has no effect on substance, but immense power in the world of forms. The feelings, with their desires, are also bound up with this mind, since they are also interested in forms.

The life of man, therefore, is very much of a phantasy or shadow-show. Even the natural forms, or bodies of man, or animal or plant—and some would say mineral too, but there the movement is less obvious—are forms showing the hunger of the life for more life and mistakenly trying to find it in forms, to which in its frenzy it frantically clings.

What substance is we traders in form cannot say, except that it is somewhat that lends continuity and habit to the forms, whereby they become *things*.

In the midst of all this, therefore, advises the Vedāntist, seek

at all times to see and know the *life*, which amidst all forms is formless and amidst all changes is changeless, and is yourself, a being of consciousness and joy.

Fullness

(Pūrnatwa.) In thinking of Brahman as beyond or other than (para) all *this*, caution is needed, says the Vedāntist, to avoid the *denial* of anything to Brahman. This danger lies in both the Vedāntic "Neti. neti" (Not this, not this), and the Buddhist "Nirvāna." At first glance these expressions leave a vacuum, which can only be filled by the idea, "It must be something quite different." If we interpret "Neti, neti" as "Not thus, not thus," we are saved from this danger, because then all we are saying is "This which we now see does not present or represent Brahman to us." Or, in the case of "Nirvāna": "There must be a snuffing-out of this way of looking at things." The error lies with us.

There is an immense safeguard against wrong thinking in this matter in another Upani-

shad statement: "That is the full; this is the full; from the full the full has come. The full of the full being taken away, only the full remains" (Brihad-āraṇyaka, v 1).

The error is like that which for a long time stood in the way

of the discovery of gravitation. Everyone was asking why apples fall to the ground. The answer was that they don't—the apple and the ground have mutual attraction. Wrong ideas are not merely wrong; they block the way to correct knowledge.

G

Gaudapāda

Author of a famous commentary on the subject of self and not-self, and probably the guru of the guru Shankarāchārya (*q.v.*).

Gaze during Meditation

In the *Bhagavad Gītā* it is recommended to have the gaze between the eyebrows (v, 27) and, also (vi, 13), on the point of the nose (in most translations) or in front of the nose (in the present writer's translation). The original term is *nāsikāgram-agra* may be either the point or the front of. "Between the eyebrows" and "in front of the nose" are consistent, whereas otherwise the gaze would be directed slightly upwards in one case and downwards in the

other. The choice of "front" is fortified by the further words (in vi, 13) *dishash cha anvalokayan*, which mean "and not looking in any direction," not, as at least one writer freely translates it, "with unseeing gaze."

Some hold that it is best in meditation to keep the eyes slightly open (generally to avoid going to sleep, which is the very opposite of meditation), while most maintain that the eyes should be closed—there should be no gaze, except mentally, in which case the self is usually felt as behind the eyes and looking forward. There is also, of course, meditation "in the heart," in which case the heart (*hridaya*) means the interior of the chest

(as always in old Hindu literature), not the pumping organ, as it does in the West today. It is regarded as the center of consciousness when there is feeling, while the middle behind the eyes is felt as the place of thinking. All sense of body or place in the body will, of course, disappear unnoticed when the meditation becomes deep.

It may be noticed in passing that among the Hindus the eyebrows often curve down longer at the center and closer to the nose than is usually the case in people of northern European stock. This may have become so as needed protection against sun and dust, like the brown color of the skin, which obviously varies much from north to south.

Glories

The reciting of the excellences or wonderfulness of God, as in Hymns, and in the long catalogue of glories (vibhūti) in Chapter X of the *Bhagavad Gītā*, are to be understood as praise (stuti) whereby the mind of the worshipper is aroused to

a high state of enhanced strength of feeling and dedication to the deity.

It is well understood by the philosophic worshippers that these images are intended to lead to the birth of great conceptions and intuitions which lie beyond them. The symbols are not to be rejected, for some day they will be interpreted, or the truth which they represent will be seen. The symbols are strong and clear and the feelings associated with them are ardent, and those qualities are to be carried on into the region of philosophical understanding so that it will not be composed of mere words. Ardent feelings will thus be in the philosophy as well as in the symbolizing which preceded it. It is in this way that love of God can survive beyond the "personal God" into the abstract, into experience beyond the abstract, and even to the absolute.

Thus Shankarāchārya, most abstract of abstract philosophers, could start off his booklet on *Direct Experience* (of Brahman) with the verse: "To Shri Hari

(i.e. Vishnu), the Supreme Bliss, Instructor, Lord, Pervader and Cause of all the worlds—to Him I bow.”

This feeling is well known to some scientists, who have a positive gratitude, admiration and even awe to the world for its intelligibility, its cosmic or orderly quality, when it might so easily have been mostly chaos, so that we and our lives would have been utterly incoherent.

God

The non-dual Vedānta denies the existence of an extra-cosmic creator, but admits the conception of an essential power, which includes not only Being (self-existence), but also consciousness (chit) and joy or bliss (ānanda), and is utterly other than (para) all *this* (including time and space) and so is best designated as *That*. The Vedāntic That is not different from the “Nirvāna” of Buddha, if we avoid the mistake—as Buddha did—of regarding it simply as a state of being. (See also under Brahman.)

Govinda

A cow-keeper or cowherd (govinda). This appellation is commonly applied to Shri Krishna, (*q.v.*) as traditionally this was his occupation when as a boy he was living with foster-parents in Brindāvan (near Muttra) while hiding from the then king, who wished to kill him because of a prophecy about his future status. But the term is also used metaphorically, the “cows” then being the verses of the sacred scripture. It is a name often given to male children, and is then to be understood in a dedicatory sense, with the unspoken addition of “servant of” or “devotee of.”

Grace, the Doctrine of

Although much effort (effortless effort, or untense use of faculties) has to be put forth to attain liberation, this result is not to be thought of as an achievement or accomplishment. When the realization comes it is as a gift or a grace (prasād). The truth, or reality, was always present—all along the way—so

these efforts are all designated as only purification. We get what we really want, and when the desires of body and mind are no longer the purpose of our being the whole nature is filled with spiritual light from "within" or "above." (See under Liberation, also Mastery.) By knowledge we escaped from our own errors and bondage. It is not inconsistent, then, that we should feel grateful and thankful. So devotion has its place.

There is room then, for feeling as well as understanding, when Shri Krishna speaking for the Divine, says (*Bhagavad Gītā*, xviii, 65, 66), concluding his advice to Arjuna, "Be me-minded; be devoted to me; be a worshipper of me; bow to me. You shall come to me, I promise, for beloved you are to me. Having set aside all dharmas come to me, the one refuge. I will liberate you from all sins. Do not grieve." Still this is not an objective deity, for, only a few verses earlier, the statement is "Ishwara stands in the heart-place of all beings, revolving all beings by his māyā, as if on a machine.

Go only to him for refuge, with all your being. Through his grace (prasāda) you will attain the peace beyond, the eternal state" (xviii, 61-62).

The Vedāntist can resolve this paradox of the personal self and God, because he admits the personal or objective God only as a figure of speech, not as a reality in the relative world.

The fact that the Vedāntist recognizes himself as part of the divine fullness, essentially beyond duality, applies to love as well as to logic, so in the illumination which is bound to come we may expect the disappearance of duality from both. Has it not been said that all love is self-love? Will it not resolve this paradox in our human love, when we discover that we are one? Surely there is only one of us. (See also under Devotion.)

Gunas

The quality or character of a thing, not its form or parts. Thus, to go upwards is a quality of fire and to go downwards is a quality of water. Or, greed is

(said to be) the quality of a fish, whereby it gets caught on a hook.

The word *guna* is, however, used very specifically in philosophy in reference to the three qualities of matter (*prakṛiti*), as being sluggish, lazy, dark (i.e., of *tamas guna*), active, restless, bright (i.e. of *rajas guna*) or orderly, bland, harmonious (i.e., of *sattwa guna*).

In general the body is said to be *tāmasic*, the emotions *rājasic* and the mind *sāttwic*. Yet, as subdivisions, one can have a sluggish, restless or orderly body, or emotional nature, or mind. The *Bhagavad Gītā* lists a large number of examples, of persons and actions. Thus *sāttwic* people worship the divine beings, *rājasic*, demonic powers, *tāmasic*, ghosts and nature spirits. Again, as to food, the *sāttwic* kind is what is juicy, oily, firm and heartening, increasing vitality, bodily harmony, strength, health and gratification, while the *rājasic* is what is bitter, acid, salty, hot, pungent and rough, and the *tāmasic* is what is flavorless, stale or putrid. Another list

gives bitter, acid, pungent, salty and hot foods, mustard, intoxicants, flesh meats, curdled milk, buttermilk, oil-cake, garlic, etc. as unwholesome (either *tāmasic* or *rājasic*), while wheat, rice, barley, milk, butter, sugar, honey, dry ginger, cucumber, various fruits and vegetables, and "good water" are given as wholesome (or *sāttwic*).

Even thinking comes into the three-fold classification: The thinking which considers when to act and when to abstain, what should be done and what should not be done, what to fear and what not to fear, what is bondage and what is liberation, is *sāttwic*. That which neglects these but flies to conclusions is *rājasic*. That which is dull and careless and sees all values perverted, is *tāmasic*.

The three *gunas* are also seen to be related to the sub-divisions of *māyā* (*q.v.*). Thus veiling is *tāmasic* and projection is *rājasic*, while the purpose of it all as limiting and adapting the impact of reality to the scope of the understanding and ability of the *jīva* (individual as a life)

is sāttwic. In the same manner parents commonly provide suitable educational materials for their young children.

For liberation it is necessary to "rise above the gunas" (Bhagavad Gītā ii, 45), all the bodies, however, being "established in sāttwa" (ii, 45).

Guru

As an adjective this word means "weighty" or "important." As a noun, it means usually a venerable man and especially a spiritual preceptor. With the prefix sad—sadguru—it means an especially good, high and true guru, and when used by Vedāntins often refers

to God as the supreme teacher, beyond speech or mind.

The gurus do not *aid* the disciples, who resort to them for guidance. To use Shankarāchārya's expression, they stand aloof (*tatasthita*), while the aspirant crosses over, though helped (*anugrihita*) by Ishwara, who is everpresent for all. In Buddhism there is the same teaching; as Buddha said (in *Dhammapada*), Buddhas are only preachers and the aspirants have to do all their own work.

In Vedānta a guru is not merely one who has learned and can teach the methods and principles of the philosophy; he must also have had experience of the goal, the consciousness of Brahman, or of perfect Unity.

H

Hand-symbol, The

There are many hand-symbols, or signs (*mudrās*), but *the* hand symbol, mentioned by Shankarāchārya (in the *Dakṣināmūrti Stotra*) is that which is made by a guru or teacher, to impress a point. It is made by touching the end of the first finger to the end of the thumb, and allowing the other three fingers to remain more or less straight. It is called the

- (1) Chin-mudrā, i.e., sign of consciousness.
- (2) Vyākhyā-mudrā, sign of exposition,
- (3) Tarka-mudrā, sign of inquiry, and
- (4) Jñāna-mudrā, sign of knowledge.

As a symbol, the circle signifies the infinite (Brahman or

Ātman), and the three fingers indicate the three manifestations, as Law, Mind and Matter; or in the human mind as will, wisdom and activity (*ichchhā*, *jñāna* and *kriyā*); or in the total human as spirit, soul (or mind) and body, or, again, in the world of divine beings as Shiva, Vishnu and Brahmā.

Hansa

The swan (*q.v.*).

Happiness

(Sukha). This is recognized in Vedānta as *the* purpose behind all acts of living. It is also recognized that it is only in reaching the ultimate goal of union with God that there can be unalloyed happiness, and then it is called *ānanda*, trans-

lated usually as undiluted bliss or joy. There are, so to say, three degrees or types of this experiment: pleasure for the body and senses, happiness for the mind (with its thought, love and will), and joy or bliss for the very Self. So there is no pure happiness within the round of births and deaths (*sansāra*, *q.v.*), and people are advised not to expect it there, except in deep sleep or in the state of liberation while living (*jīvanmukta*, *q.v.*).

Happiness is of the self only, and cannot come from anything else. There is what may be called normal happiness, mostly unnoticed until it is interrupted by something that reduces or obstructs it in the body or the emotions or the mind. Happiness is felt or noticed when there is an extension or enhancement of the feeling of self or life, and this applies to all the reflections of the self, including the false self. Still, it is only in the realization of the essential Self that there can be unalloyed happiness. All this is good Vedāntism.

Pleasure is also felt when there is a consciousness of the increase of one's own being, whether in the body, the emotions, the mind, or the sense of self. Even jokes—it has been pointed out—cause laughter, due to a mental sense of sudden self-increase—because of the sudden enlightenment they give in some particular, however small. (See also under *Ānanda*.)

Hari

One of the many names of Vishnu, the Life which enters into form, the person. The word is derived from *hri*, to take away—in this case faults, defects or sins. There is a similar word, *Hara*, applied to Shiva, also meaning one who takes away, but in this case it is the whole *sansāra*, or world of bondage, of which one is relieved at liberation.

Heart

When anything is mentioned as “in the heart” (*hridaya*) it refers to the chest or thorax, not to the blood-pumping organ.

Heaven

The belief in heaven (swarga) as a glorified earth-life exists in the old Hindu religion. There are descriptions of delightful cities and roads and roadside scenes in the Purāṇas, and statements in the Upanishads to the effect that these are the effect of desire and thought as in a dream. It is regarded as a temporary heaven—when one gets tired of it, earthly desires come forward again and take the person back to earthly life.

The Vedāntist, however, no more desires heavenly life after death than he desires reincarnation. He desires the Self (Ātman) and Brahman. Still, this desire has to be purified until nothing of the three states of waking, dreaming and sleeping is left, either in thought or in feeling, so that no such error will obstruct the direct conscious perception of the real nature of Ātman and Brahman. After that there will be no more heaven or reincarnation, but only liberation.

Shankarāchārya states, in his commentary on the Vedānta-

Sūtras that when the merit which took the soul to heaven is used up the other kind of karma brings it back to earth. Otherwise, he asks, how can one account for the misery, or the happy conditions, of a new-born child? The karmic residues make all the difference.

Hiranya-garbha

Literally, the golden germ. In the Bhagavad Gītā there is a famous verse on this topic (xiv, 3). The supreme deity is speaking, and declares: "My womb is the great (mahat) Brahmā; in that I place the germ. Thence is the birth of all beings." This points to the thread-self (sūtrātman) or life which continues all through the series of incarnations, but considered on the universal, not the individual, scale—the entry of the life-principle into the material universe prepared by Brahmā, who in this case is the yoni or womb. In Paurāṇic terms, this is the coming in of Vishnu. (See under Brahmā, and the Pillar of Light). These two, Brahmā and Vishnu, form-side and life-side,

are not themselves incarnate beings, but operate the principles and are the *laws* of matter and life. The former, called the creator because concerned with the world of action, does not participate in materiality and action, but sustains them. He therefore constitutes a universal principle, unmanifest. Similarly Vishnu, the germ, operates in the region of life.

(There is some similarity to this in the Gospel of John, where he describes the Logos principle or being as the light that lights every man that comes into the world. Again there seems to be also a more distant reference to something similar in Genesis, where the Creator makes all the objects, and then does not *create* the man, but *breathes* into him *nephesh*, or breath of life.)

While this universal principle of life (or cosmic mind) is called by the name *Hiranya-garbha*, the corresponding collective principle of form is called *Virāj*, while the universal principle beyond both (illustrated by the idea of *Shiva*) is the *Avyakta*.

Virāj means excellent or shining. There is here the possibility, the potential, of all the material perfections (*q.v.*). *Avyakta* (*q.v.*) means unmanifest either as form or life.

Honey Doctrine, The

There is a set of fifteen verses in the *Bṛihad-Āraṇyaka Upaniṣad* (II v, 1-15) in which the great manifestations of Nature, are described as like honey for all beings, and conversely all beings are like honey for them. This "honey doctrine" is summed up by Shankarāchārya in his commentary on these verses, where he says that as a beehive is produced by many bees, so are the earth, etc., by all beings, and as the beehive is "honey" for the bees, so is the earth, etc., for all beings. Verse 15 concludes that just as the moving parts are all held in the nave and the circle of a wheel, so are all beings and all things maintained in the Self (*Ātman*).

This honey doctrine was taught by a sage named *Dadhyañch* to two disciples. The old

story about this tells how this honey doctrine was a great secret and the sage had been threatened by the god of the sky, Indra, that if he disclosed it his head would be cut off. When the disciples wanted him to tell them the secret, they volunteered to remove his head and substitute for it a horse's head. This was duly done, the secret told and the horse head cut off, and then the disciples put Dadhāch's own head back on again. This story is an example of "for praise" (stuti), told to impress upon people who hear it the importance of this doctrine about the Self.

Hunger and Eating

Hunger is spoken of as life and also as death, in the Upanishads. This combination is very evident. Children adopt emotional habits from their environment. Scholars "eat" and "digest" the thoughts of wise men. Jesus could say, "I am the living bread which cometh down from heaven. He who eateth thereof shall have eternal life." So there is bodily hunger, emotional

hunger, mental hunger, ethical hunger, and spiritual hunger—and "eating" and "digesting." This hunger, appearing as never satisfied for long with anything, but constantly recurring, has been taken as the guarantee of progress at every level and from level to level of the awakening of consciousness.

Hymns and Prayers

Hymns (stotras) are usually songs of praise to some aspect of divinity. They are a sort of meditation or review of the excellencies referred to. Thus the *Hymn to the Dancing Shiva*, translated by the present writer, with explanations of the numerous symbols involved, contains an elaborate eulogy of that deity, who is regarded in Vedānta as an attempt to symbolize certain aspects of the one non-dual Brahman, even the Absolute.

Prayers are usually requests, but in Vedānta they are more of the nature of hymns or expressions of devotion (salutation, names) or spiritual desire.

"I"

(Aham). Students do well to take care when using the words Self (ātman) and I (aham), because when thinking of the Self we are philosophizing about a topic. Even if we say that the Self is beyond thought, because beyond all comparison in any particular with any not-self, it is still, so to say, a noun, the name of something.

But if we allude to I we are alluding to that consciousness which we are conscious that we are. It is not a thought of something, but is a pure experience, without any object. It is safe to assume that a very young baby is very conscious of I, without the idea that there is "anything else." It is only after a little

while that it discovers a world outside itself. Yet it does not *think* "Myself." It experiences only itself.

Therefore "I" is to be meditated upon with that kind of meditation which is without thought, so that one may know oneself as free, or as bound only because one desires to be connected with (attached to) the objects of the world.

"I and Thou"

This very modern study, now prominent in Existentialism, took a different form in old Vedānta. Instead of "thou" being another like myself, the word was taken to mean all that is objective to a given I. But then

it is to be remembered that this objective classification included in "thou" all human bodies and minds—ourselves as well as others, insofar as we are surrendering our divine selfhood to the body, etc. To the Vedāntic sage such people were only puppets—and even then not puppets in the hands of a master, but puppets of circumstances—the only real thou (or other self) in them being so covered up as not to show in the personality in outward life.

Shankarāchārya was the most impressive exponent of the distinction between the I and the thou in ourselves. He would leave no margin for misunderstanding in any particular. A most characteristic statement against the ascription of the false to the real, or the superimposition of the false upon the real is the following with which he opens his commentary (bhāshya) on the *Vedānta Sūtras*. I have condensed it from my own translation in *The Glorious Presence*:

As regards "thou" and "I," the seen and the seer, it is im-

possible for one to be the same as the other, for they are opposed like darkness and light. Nor can the qualities of one be the same as those of the other. Therefore the ascription (*q.v.*) of the qualities of the "thou" to the "I," and the reverse of this, are correctly called "false" (*mithyā*). Still it is common in the world for people to say "I am this," and, "This is mine," mixing error with truth.

The thou of Existentialism, however, credits to others the same subjective status as one's own consciousness. The self-existence of the undeluded "I," knowing its own status as the *source of being*, gives it the experience of freedom, which is also ascribed to other selves. In this case another person is a "thou," and I am a "thou" to that other. It is surprising, and even alarming, to observe the extent to which people mingle and interact with hardly any clear or strong awareness of the *consciousness* in others. It may be said that this awareness is the mark of ethical advancement or maturity.

"I, the Illumined"

The following verses from the *Viveka Chūdāmani* of Shankarāchārya, have served as meditations for uncounted numbers of aspirants. They represent the rejoicing of one who has suddenly realized the truth about himself, after hearing the words of his teacher (guru):

Blessed am I: I have attained the consummation of my life, and am free from the clutches of transmigration. I am the Essence of Eternal Bliss. I am infinite,—all through thy mercy!

I am unattached. I am disembodied. I am free from the subtle body, and undecaying. I am pacified. I am infinite. I am taintless, and eternal. I am not the doer. I am not the enjoyer. I am changeless, and beyond activity. I am the Essence of Pure Knowledge. I am Absolute, and identified with Eternal Good.

I am indeed different from the seer, listener, speaker, doer and enjoyer. I am the Essence of Knowledge, eternal, with-

out any break, beyond activity, limitless, unattached and infinite.

I am neither this or that, but the Supreme, the illuminer of both. I am indeed Brahman, the One without a second, pure, devoid of interior or exterior, and infinite.

I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imaginations as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

(Trans. by Swami Madhavānanda.)

Here it is necessary only to refer again to the warning given in the explanation of Tat Twam Asi (*q.v.*) to make sure that the "that" is the correct that, and the "thou" the correct thou.

**Ichchhā,
Jñāna and
Kriyā**

Will, wisdom and activity.
(See under Will, Love and Thought.)

Ignorance (Avidyā)

In Vedānta and Yoga psychology our chief trouble in life is pointed out to be that we do not know ourselves. This does not amount to positive lunacy, like that of the gentleman who used occasionally to strike an attitude, with one hand on his hip and the other held gracefully upward and outward sideways, and say, "Pour me out, please. I'm a tea-pot." But our error is bad enough to have caused us to act upon it, and *build* around ourselves an environment full of false values in which the unimportant seems important and the important seems unimportant.

The remedy is discriminative thought (*vichāra*, *q.v.*)—as one Vedāntic teacher put it, emphatically, "Vichāra, vichāra, vichāra."

There is also a general ignorance, which has somehow become the cause of the whole creation, such that we call it in modern terms a world of relativity. It is factual, a world of actions, produced by actions—the actions, based on ignorance,

of all conscious beings, including men, animals, plants and even minerals, acting in masses, clinging together ("a nation of sheep"), or as individuals more and more as intelligence develops. Vedānta does not hold that a God created this world as it is. We all did it, and we each can undo our part of it, when we know and know how. (See also under *Māyā*.)

Illusion

(*Māyā*.) In accordance with the ancient statement of scripture (the Vedas) that God is real or true ("Brahma satyam") and the world is falsity ("jagan mithyā"), the latter is often alluded to as an illusion (*māyā*, *q.v.*).

Illusion is not to be confused with delusion, for in delusion there is nothing there, but in an illusion there is something there, but it is mistaken for something else. The reality that is there fundamentally is Brahman (*q.v.*). (See also *Avidyā* and *Adhyāsa*.)

The nature of *māyā* is indicated also in the word itself,

which is probably derived from a verbal root "mā," which means to measure off, to limit, to mete. In this the student will see some connection with the idea of veiling also. Māyā is, in fact, described as having two stages—the first is veiling or covering up (*āvarana*, *q.v.*), and the second is projection (*vikshepa*, *q.v.*) on that basis—the positive creation of a material world.

The veil is not here understood as a complete covering-up, but rather on the analogy of a network such as that which ladies formerly wore in several countries when going out in public. Through such a veil one could see the face but not as fully or clearly as without it. So, if there is "veil upon veil," as Buddha put it—however many—it is still the same face that is seen.

When it is said that the world is illusory (or a *māyā*), it is to be remembered that this includes the ideas in the mind as well as the material objects in the world. So the *idea* of illusion is also illusory. That is why *māyā* (the illusion) is spoken of

as indescribable (*anirvachanīya*), neither false nor true. The situation is such that when the truth (*tattwa*, thatness) is seen, the rightness of the wrongness will also be understood.

In the meantime the philosopher is concerned with truth in his mind in the form of honesty of thought or truthfulness. The question is: are his thoughts in harmony with the relative world around him? In Vedānta, meditation is then a condition in which the mind recognizes its failure to realize the thatness (truth, *tattwa*, *satya*) but goes on yearning for it (without defining it) and so evolves newness (so to speak)—the "direct perception" (*aparoksha-anubhūti*, *q.v.*) spoken of in the scriptures as known to the sages as the real self which is ordinarily obscured.

Illusions

The following are mentioned by Shankarāchārya in various places as illustrative examples: a snake in a rope, silver in mother-of-pearl in a shell, water

in a mirage, blueness in the sky.
(See under *Māyā*.)

Immortality

(*Amritatwa*). Literally, "deathlessness." In Vedantic thought this is the nature of the Self, not something to be acquired. As to the lower self—the *koshas* (*q.v.*)—the subtle ones are regarded as passed along from incarnation to incarnation, with improvements gained in the field of experience (*sansāra*, *q.v.*). The self is beyond time; time being in the field of creation quite as much as form and extensity are.

Indescribability

(*Anirvachanīya*). The Vedāntic doctrine that the truth about things or the origin of them is indescribable, because all description depends upon comparison with what has been already seen. The truth cannot be described in terms of error.

If all things are not what they seem to be, and the truth about them is that they are thus a *māyā* (*q.v.*), still the error is not total. Let everything be the

reality heavily veiled still it is not totally veiled, else nothing would be there. But this veiled presentation to the senses or the mind cannot tell the nature of the reality, nor can it provide data for inferring that. The operation of the *māyā* is therefore indescribable. After all, the statement that all is *māyā* is itself a *māyā*, and on the other hand even *māyā* is a truth. All this is a way of saying that one cannot go forward with one's head over one's shoulder, trying to guide oneself forward by looking backward. One must go into the *samādhi* (deep meditation or contemplation) without desire or expectation of something resembling anything already known, i.e. without any description at all.

Individual, The

(*Jīva*). Just as the one moon can be seen reflected in many pools of water, so the one Self (*Ātman*) is reflected in many human minds. Just as the one moon gives its light to each of those reflections, so does the *Ātman* give its consciousness to each

individual (jīva). Such is the simile frequently quoted.

Like all similes, it is limited, but is a pointer to the truth. Ignore the fact that the light has already *left* the moon before it reaches the pools, and the simile becomes useful for understanding the relation between the Ātman and the jīva. Or adopt the photographic formula that the same picture appears at both ends of a ray of light (a mystery indeed) and the simile comes nearer to the truth.

The psychological truth is that the jīva says "I," knows "I," feels "I," wills "I," as a reflection of the one Ātman in the depths of the mind.

The Ātman knows itself as one. The jīva's first act of being, as a jīva, is to apply that—the only thing it knows—to the individual state. The babe knows only itself. Only gradually it discerns outside things, and, as it does so it follows the same process and accords individuality to each of them, though all things are in flux. Then regarding itself as such a thing, it mis-

takes the thing for itself. So some think of themselves as the body complex, some as the mind complex. But Vedānta advises them to look deeper and see the consciousness itself.

Indriyas

Organs of sense or of action. Five of these are for providing the man with material information, and so are called knowledge-organs (jñāna-indriyas), and five are for the reverse of this process, and so are called action-organs (karma-indriyas).

The five knowledge-organs are for hearing, touch, sight, taste and smell, having as material organs ears, skin, eyes, tongue and nose respectively.

The five organs for action are mouth, hands, feet, the excretory and the reproductive.

The organizer and governor of these is the complete mind (antahkarana, *q.v.*) and, of its four functions, particularly the buddhi (higher intelligence), which is concerned with life and its relation to environment, while manas, the thinker, is concerned with the properties or

qualities of things and their relations or reactions to one another. As bringing information to manas, the senses (*q.v.*) are considered to be especially related to the five states of matter.

Inseparability

That all things are inseparable from one another is an important principle in Vedānta. It is the outward or manifest expression of the metaphysical declaration that Brahman is everything. "Sarvam khalwidam Brahman" (All this is verily Brahman) is one of the most oft-quoted of the ancient "great sayings."

Īshwara

Literally, the mighty or powerful. In popular speech, God. In Vedānta, the god within every man's own consciousness. The portion or share (*ansha*) of Brahman allotted to him as the basis or root of his being is Īshwara for him, and its relentless even if gentle pressure in the right direction will bring him back ultimately to the reali-

zation of his own origin and his true home (*ālaya*).

Sureshwarāchārya, the great disciple of Shankarāchārya, affirms this principle in verses 44 and 45 of his *Manasollāsa*, as follows: Since every occurrence is the effect of will, intelligence and activity, it is certain that all living beings are Īshwaras. Further, in verse 49 he says that Īshwara (as God) does not create by working on external materials.

Īshwara is described in the *Bhagavad Gītā* (xiii 27) as standing equally in all beings, also (xv, 7-9) as a share of the Divine Being, in the form of a living being (*jīva*) in the world of living beings, acquiring a body and using the senses. This indicates the view that God is within, and is not a magnified man (or mind) acting outwardly upon the bodies and senses or minds of men according to any sort of plan or scheme. The development of families and races of men thus depends upon the impulses *within* them, as they tire of one thing and turn to another, filling up, so to say, the

deficiencies of their being. If a race shows a type or mood, it is just a lot of people learning something together, just as in a forest the sap rises only in the individual trees, or in an omnibus there are a lot of individual people going the same way.

Īshwara-pranidhāna

Attentiveness to God. As *nidhā* means to place something, and it may be in a *nidhi* or storehouse, this word with the effect of *pra* (forth), means in total to place one's entire life in the service of God. This means looking for God's good purpose in

everything that comes, and dedicating one's entire collection of powers and possessions to dealing with things and people in that light. Remembering that this is part of the yoga of daily life, one is to live it with the fullest devotion. This is a matter of right feeling in all circumstances. One remembers a devout gentleman in north India who always used to say, when anything went wrong, as, e.g., when he missed his train, which occasionally occurred: "Oh well! What God does is best for us." This was too negative for the definite path of progress, but it illustrated the feeling.

J

Jala, or Ap

Water as one of the five primary elements (*q.v.*).

Jar, Simile of the

(1) Just as the space in a jar is the same when the jar is broken up as it was before, so it is with the bodies and the Self (ātman). (2) Just as a jar is only clay, so all the bodies or forms are only the Self. In both cases the removal of the limiting factor leaves the essential as it always was.

Jīva

A life, or living being. The individual soul. It is what makes a man conscious of his own consciousness, or conscious of himself, even without any definition or thought of himself or of others, or indeed of anything else at all. What makes him

conscious of the world and other selves is his use of the intellect or mind, lower or higher (manas and buddhi), but he knows himself as jīva (life) even without their functioning, as, apparently, in the new born babe, which at first knows itself, then others, and then itself as one of the "others"—a mistake which will be corrected in course of Vedāntic learning. (See also under Self.)

All jīvas are really ishwaras, says Sureshwarāchārya, in his *Mānasollāsa* (ii, 45). Jīva is one with Brahman, declares Shankarāchārya, in no uncertain terms: "Brahman is real, the world is false; jīva is Brahman only—no other."

Jīvanmukta

One who has reached liberation while still living in the

world and is still having a body. Though living in the waking state in the midst of the creations (vikshepas) of others, his mind never loses sight of Brahman, and never loses the joy of Brahman, and he is not bound, because he has no personal or egoistic desires and no emotional attachments to sense-objects.

To understand this one has to remember that non-attachment (vairāgya) involves absence of desires-for *and* desires-against, (rāga *and* dwesha), and thus the body can live out its natural course, though it is of no more *concern* than as a garland on the neck of a cow. This man has no plans, it is said, about "I and mine," or about the past or the future, and is always fair or impartial. His actions are determined as for the welfare of all beings (loka-sangraha), and thus are devoid of the bondage of karma. Strictly, karma never touches the Self, but only its bodies. It concerns only the physical and psychological man, and is made and paid (unmade or cancelled) only by them.

All this is logical, since liberation is nothing but abiding in Brahman, and cannot even be defined in terms of the world of error or ignorance (avidyā). The *Katha Upanishad* puts it (vi 14, or ii 3, 14): "When all the desires settled in the heart are given up, then the mortal becomes immortal, and attains Brahman here."

Jnāna and Jnāna- Mārga

Knowledge and the Path of Knowledge. (See under Path, Qualifications, Will, Wisdom and Activity.)

Jnāna-yoga

Union with the divine by means of knowledge. It is the method of yoga usually preferred by the Vedāntists. Study, thinking, meditation and samādhi all come within its scope.

Jñānendriyas

The five organs of sensation or, rather, knowledge. (See under Indriyas.)

K

Kaivalya

Absoluteness, or freedom from dependence. It is the goal of life, and the secret desire in the cave of the heart of all. The hunger for kaivalya is the cause of our "divine discontent," whereby man will not be satisfied until he is God. (See also Liberation, Moksha.)

Karana

An instrument, as e.g. in antah-karana (*q.v.*), the internal instrument or mind, between the consciousness and the body, as the body is an outer instrument, between the mind and the world.

Kāraṇa

Cause (*q.v.*).

Kāraṇa Sharīra

Causal body (*q.v.*).

Karma

Action. What a person does with the aid of the organs of action (hands, feet, etc.) produces a change in the stream of events. The doing is called action; the effect is also called an action. Such action involves intention; thus, for example, a man building a house or telling a lie *acts*, but a flag fluttering in the breeze does not *act*; it only *moves*. A motor car moves; the man in the driving seat acts.

Similarly, any simple creature in Nature acts with reference to its appetites and its environment, and thereby bodily adaptations occur—the development

of legs or fins or hands, and even of eyes and ears. There is desire for change behind all these, desire to have or to avoid. With the increase of intelligence there is more power—more adaptation of the environment to oneself (one's own body) and less adaptation of oneself to the environment. For example, animals grow fur or feathers, but men make clothing.

This applies psychologically (in the mind) as well as physically (in the body). In this field thoughts are actions and produce effects. By the use of thought thought grows, and the same principle applies to feelings and the will. So there is inner action (in the mind) and outer action (in the body), and there are inner effects and outer effects. In this way what is called self-culture arises, the intentional cultivation of tendencies and powers of thought and feeling.

The Vedāntist regards even the psychological world of actions and effects as external, for it also is objective to his consciousness—a fact he has “realized,” though most people have

not realized it. So his cultivation of mind (jnāna-yoga, rāja-yoga, etc.) is with intent, promoted by what may be called the spiritual desires and aversions—perhaps impulses would be a better expression—of his very Self, whose “inner voice” his mind is eager to follow, as it has already learned where its best happiness or enjoyment of being lies. This is similar, but another step up, to the obedience of appetites to intelligence and the discovery of the happiness of health thereby.

The Vedāntist also believes in what is called the Law of Karma (*q.v.*), whereby the actor is unable to avoid the effects of his actions, both physical and psychological. He considers the effects under three headings: the present effects on himself of his past actions (prārabdha karma), the future effects of his past actions (sanchita karma), and what karma he is making in the present (kriyamāna karma).

Karma, the Law of

As all objective forms are the

product (or karma) of living beings, that is, are their projections (vikshepas, *q.v.*) based upon their ignorances (āvaranas, *q.v.*), and it is held that the producer is responsible in every case for his product it is further held that he is, as it were, tied or bound to that product until he wipes it out by counteraction. This is held to operate always and everywhere, and so is called a law.

Put in other words, didactically: "You get what you make and nothing else, whether you make it for yourself or do it to others." Thus who works for wealth or personal beauty (for example) will get precisely those, but he will also get the incidentals of what he does to others while so working for them. As a consequence, each living being possesses quite a large collection of "karmas," and as he cannot attend to them all at once, just as he did not produce them all once, they are—under the law—stored up (somewhat like "potential energy" in modern physics) ready to discharge themselves upon him at appropriate

moments, when he happens to provide the proper vacuum. This store is called his accumulated karma (sanchita karma).

At the time of his taking a new birth a coherent portion of this collected karma provides him with his new conditions and circumstances (called *jāti*). The portion of karma thus started whether at birth or subsequently is then called an "undertaken" or "started" karma (*prārabdha karma*), and this must run its course, or be endured and dealt with (somewhat as, e.g., one may perhaps say, a common cold, once contracted, must "run its course"). There remains to be considered a third kind of karma—what is currently being made and paid by the entity (called *kriyamāna* or *vartamāna*). This is sometimes called "ready-money karma," and is probably the most of our karma in daily life.

It is further held that under the law only selfish actions (however subtly so) make this objective karma, and also that perfectly unselfish actions now being done cancel out cor-

responding portions of the "stored" karma, so that they will never have to be met and dealt with in the objective world. There is a moral implication in all this—that since all that is done to others with selfishness, thoughtlessness or laziness (sins of omission) come back to the doer, the return of the same to the doer has educative value. On this account the law of karma has come to be called the law of justice and at the same time the law of universal goodness and kindness.

The binding effect of karma lies not only in its nature of "what you make you have," but also in that it persists until you unmake it, or in other words "work it out."

Karma-yoga

Union by action. Action as service. Karma or action is converted into karma-yoga when it is done without selfishness, the separate-self motive. It does, however, take knowledge to bring about the change from self-interest to other-interest, for

even sympathy is a sort of perception or knowledge of another self or "another like myself," not merely an object. Also this feeling for others involves increasing knowledge of others as it increases and becomes more penetrating as well as wider in its scope. It is emphatically stated that on this path one must have the same goodwill towards enemies as towards friends.

This applies to whatever is being done and whomsoever one meets or thinks of in the course of daily life. It also further implies that daily life gives full opportunity, and sometimes the seeking of opportunity indicates the missing of the true values of the homely and unproud present. When one has a special talent—as a teacher or a doctor—this situation is somewhat changed. (See also under Service.)

Karma-yoga is not quite the same as kriyā-yoga, as kriyā has more the meaning of practices of daily life than of particular actions done for specific purposes. It is usually suggested or even prescribed on the lines of the three kriyās, namely:

(1) Tapas—proper treatment of the body.

(2) Study (swādhyāya)—especially self-instigated and what concerns the true self in oneself and others.

(3) Practical devotion to God (Ishwara-pranidhāna q.v.), which means treating all things as partial expressions of his being (sat), consciousness (chit) and joy (ānanda).

Karmendriyas

(See Action, Five Organs of.)

Khyātis

Modes of perception. There are many opinions regarding the nature of our knowledge of the world in which we find ourselves, such as:

Anyathā-khyāti. The idea that we know "otherwise" (anyathā) by confusing present objects with previously *correctly* seen realities.

A-khyāti. The idea that we are not seeing anything at all properly because we have not the proper instruments for the purpose. In this case the snake is as truly experienced as the rope,

but it is a memory experience. As Gaudapāda put it in his *Kārikā* of the *Māndukya Upanishad*, when the snake-error is gone, the unimagined residuum remains. It cannot be that there is nothing relatively true. The error must be *ours*.

Asat-khyāti. The idea that we are seeing things which are absolutely non-existent (asat). This is impossible, on the face of it.

Ātma-khyāti. The idea that we are merely seeing our own ideas, imaginatively projected as seeming to be objects. This is refuted as not providing for where we obtained the ideas or how they arose in the first place. This can be lined up, however, with the *māyā* theory of the Vedāntists, producing objective idealism—forms positively made by the *jīva* in the relative world. (See also under *Vādas*.)

Kleshas

Sources of trouble (q.v.).

Knowing and Knowledge

Knowing is what the mind does and knowledge is what the mind has. And I—I know the

knowing and the knowledge. Am I then the knower?

It is a great question in the *Bṛihad - Āraṇyaka Upanishad*: How can one know the knower? And the answer is: only that ultimate knower knows itself, without the duality of knower and known which we find in the world of *māyā* (q.v.). Super-mental meditation (*samādhi*) is the means to this realization of the self by itself, which is always available, awaiting our attention—is the practical teaching of Vedānta.

Knowledge, Means to

Vedantins hold that there are six ways in which men gain knowledge:

(1) Direct perception (*pratyaksha*).

(2) Inference or reasoning (*anumāna*).

(3) Testimony (*āgama*).

(4) Comparison or analogy (*upamāna*).

(5) Presumption, from end to means (*arthāpatti*).

(6) Absence (*abhāva*).

Patanjali, in his *Yoga Sūtras*, allows for only the first three,

and no doubt there are considerations which would bring in (4), (5) and (6) as subdivisions under the first three. The set of three appears also in the Sāṅkhya philosophy.

Followers of the old folk-lore (*Purāṇas*) add even two more to the six, namely (7) Consistency (*sambhava*) and (8) Tradition (*aitihya*).

Knowledge of Brahman, Growth of

It is not to be supposed that with the arrival of this knowledge there is a sudden completion or perfection. A great light is in the mind, but still, as Shankarāchārya puts it, those who know this state of consciousness still have to increase it, to complete the union.

Koshas

Encasements or sheaths of the individual self (*jīva*). (See under *Bodies*).

Krama-Mukti

Gradual liberation. According to Shankarāchārya, meditation on the Nirguna Brahman (q. v.)

alone can give liberation, and when it is said that meditation on the Saguna Brahman (*q.v.*) gives liberation it can only mean gradual liberation (*krama-mukti*). Further, gradual liberation is not liberation proper; it is only the purification of the mind, intended to bring the individual (*jīva*) to the point where he is so master of his mind and its contents and impulses that he can apply himself effectively to meditation on the Nirguna Brahman. Brahman is experienced only in profound and perfect meditation (*sanrādhana*), and when one has gone beyond the conception of oneself as anything conceivable.

The nature of "liberation by steps" can be understood by the example of a staircase. The steps up are not little liberations but are preparations for the top step, from which can be taken the final leap onto the landing above. No one will suggest that a babe can attain liberation. It must first acquire certain maturities of body, emotions, mind and wisdom or love. It has not to be a genius in any of these things

but it must have developed these maturities, each one of which in turn aims to govern or guide what is next below—the body by emotions, for vigorous and effective living, the emotions by thought, thought by wisdom or love—and then from that step the will (which directly responds to that full potential of being, which has all the time been pressuring from within) to go into that direct vision which comes when the rest have quieted from all outward-seeking.

In that overcoming the self will find itself. Faltering at first, there may be a flash and darkness again—not entire darkness, however, but a memory, and a calm confidence born of that memory, which shed their luster on all that is done on that last step. Were this not the method, the qualifications (*q.v.*) would be useless, and the title of "qualified" (*adikārī*, *q.v.*) nonsense. So also would Buddha's description of the Arhat (*i.e.*, ready) a term which he applied to his best disciples. Let this last step be understood and carried out and

then (says the Vedānta Sūtras iii, 4, 51, 52), if there is no obstruction and retardation arising from prior actions, liberation (the fruition of knowledge) may be expected in that or the next birth.

Advancement by steps (*kramas*), not as if on an inclined plane is very clearly the method of nature or unfoldment of life. Out from strong, firm being arises feeling (mineral to plant; child to young person); out of strong feeling thought is born (plant to animal; young adult to thinking adult); out of strong or full thought insight is born (animal-person to human-person). From there on man is responsible for his own next step. Through the deliberate harmonizing and integrating of the contents of his mind and life (things and people) he can step up into a faculty or rather status of his being not yet awakened in him, still less, matured. This is Vedāntic living.

Krishna

Or, better, Shri Krishna, the greatest character in Indian his-

tory, a king who as a boy was a cowherd (see under Govinda), and later a great king. He is commonly spoken of as the greatest incarnation of God — the pūrṇa (full) avatāra (descent, q.v.). His are the words of wisdom presented in the famous *Bhagavad Gītā* (q.v.), spoken, it is believed, about 5000 years ago.

Kriyā

Action (q.v.), or thought as Action (q.v.).

Kriyā-yoga

Yoga by efforts or work along certain lines of action. (See under Karma-yoga.) Patanjali, in his *Yoga-Sūtras*, lists three items as yoga in daily life (*kriyā-yoga*), viz., *tapas*, *swādhyāya* and *īśwara-pranidhāna* (qq.v.).

Kundalinī

Although the Vedāntist does not act or meditate upon any part of the body to produce enlightenment, nevertheless great Vedāntic teachers, such as Sureschwarāchārya, have been interested enough to describe the *chakras* (or centers in the spine)

and the force called Kundalinī (the coiled) residing in or near the lowest of them, the Mūlādhāra, half way between the anus and the penis, or rather at that level in the spine.

In the spine there is a fine channel named the sushumnā, which goes right up to the brahmarandhra at the top of the head. Six chakras (wheels, or sometimes lotuses) occur at the following levels: base of the spine (mūlādhāra); organ of generation (swadhishtāna); navel (manipūra); heart (anāhata); throat (vishuddha); and between the eyebrows (ājñā). These are in the channel in the spine, not on the surface of the body, as some have supposed. In the course of progressive meditation the Kundalinī is carried through these chakras, resides for a while with the deity in the upper part of the head and then returns through the chakras, bringing an empowering and spiritualizing influence to each. The details given regarding all these matters are far too

numerous even to mention here, but they may be found in Arthur Avalon's large volume entitled the "Serpent Power" and many other books.

The present writer has heard from practitioners in India that although the Vedāntist does not meditate on the powers and the centers as the Tantrists do, he usually considers that the processes in the spine automatically take care of themselves in response to the effects of his direct meditation upon the self, so that the body does get the benefit of it through the chakras.

Kusha Grass

A very fragrant dried grass, which is much recommended as a seat for meditation, and is also used in a number of religious ceremonies. Popularly called khus-khus, it is much used for making cooling screens; when in hot weather water is sprinkled on these and then air is wafted through, the result is very pleasing and refreshing.

L

Lamp in a Windless Place

A simile for the mind of one whose thought is controlled, and who is engaged in ātma-yoga or union with the real self.

Liberation and Law

There is a way of stating that our consciousness is free that accords with the observations of modern science. In examining anything scientifically—that is to say purely for the sake of knowledge of what *is*—we observe three factors at work in it, *viz.* matter or substance, energy or force, and law. An object is only a lump of matter and energy sufficiently static to be recognizable, and in studying it we consider all three factors. Proceeding to

direct a class of pupils in chemistry a teacher of chemistry once said: "I want you to observe that you are dealing with matter and force. You have some iron filings and some sulphuric acid. You put them together and you have a display of force, as they interact. Observe also the law that whenever you put the same ingredients together in the same circumstances you always get the same result. This is called a law of nature." The law is unchanging.

Similarly, the Vedāntist argues, in our life the consciousness is the same consciousness, unchanged from birth to death, though it observes or witnesses the changes of body and mind as these are brought into contact

with one thing after another in the course of life. To meditate upon this fact that the "I" is the unchanging law, always the same wherever and whenever body and mind contact matter and force outside themselves, is a means to release from the bondage produced by the wrong notion of "I."

Liberation (Moksha or Mukti)

This is the goal and purpose of life, according to Vedānta. It is not the attainment of a heavenly state, or rebirth in even the most desirable circumstances. Those aims are perfectly legitimate and even praiseworthy, but will ultimately result in boredom because the spiritual hunger in the heart of man will cause him to become dissatisfied with anything but perfect freedom, which is possible only by conscious union or even identity with the Free.

This involves release from objective conditions, which are due to personal desires and actions, which in turn are due to possessiveness, likings and dislikings, or egotism, all born of

ignorance. So "knowledge of" and "knowledge about" must be replaced by direct knowledge of the self by the self (ātman) a movement away from vijñāna, which involves duality at least, to this jñānam in which seer and seen are one. Thus even Brahman is not "another." So the ideas of dependence upon "anything else" and desires for such things die away; then karmic bondage ceases and rebirths are at an end. It is knowledge that liberates, releasing the man from his desires; it is not new knowledge, for the truth was present all the time, but attention was turned away from it.

Patanjali also recommends meditation upon the Free as a means to contemplation without mentalizing, at the same time defining God (Īshwara) as a being unaffected by sources of trouble or the effects of works and as the fountain of all knowledge (Sūtras, i. 23-27).

Freedom is positively the highest bliss; it is bondage, and all its works which are degrees of negativism. Personal selfishness, in relation to oneself or others, is

negative to real life, and is bondage.

It is to be remembered that bondage and liberation are both matters of illusion (māyā), so the aspirant must not expect liberation to occur as a spectacular event in the succession of phenomena. They both arise in buddhi, in which there is duality in the form of I and other than I, arising on the basis of aha-kāra, the limitation of "I."

Questions arise as to whether moksha is obtainable while living in the body, or while out of the body after death. Or, again, is it a sudden attainment or is it gradual? (Jivanmukti, Videhamukti, qq.v.) There is also the question as to whether one who is liberated and dies can return to birth if he chooses (for which, see under Avatāras).

Liberation, Desire for

(Mumukshutā.) There is a flavor of negativism about the word liberation (moksha). It means a release. Instead of having desire for things (the objective) and for experience of things (the subjective), it means desire

for the absence of them. Many make the mistake, when practising the four-fold accomplishments (sādhana, q.v.) leading to release from bondage, of thinking only of the objects, and the desire for release from them, while still holding on to the subject! It was in a sudden release from this long-standing error that a student once exclaimed, in one of the writer's discussions, "Why! A.B. (speaking his own name) can *never* have liberation!" It was a grand discovery, to be followed by deep meditation (dhyāna), and even contemplation (samādhi), before the new realization, beyond subject and object, would be firm in consciousness.

The danger is conspicuously avoided at the very beginning of the *Vedānta Sūtras*, where the writer (Bādarāyana or Vyāsa) gives his first aphorism positively as "Now then, the desire to know Brahman."

If we compare this Vedāntic seeking of moksha with the seeking of Nirvāna by the Buddhists we find an essential similarity, since Buddha explained that

while none of the things now falsely known—for he held to the doctrine of *māyā*—can direct us to or towards illumination, nevertheless a mere denial or rejection of them is equally fruitless. So *mumukshutā* is desire for release from the subject (the false self) as well as from the objects.

Linga Sharīra

Another name for the subtle body (*sūkshma sharīra*). So called because *linga* means a characteristic mark, and it is the subtle

body that contains the directives which give the dense body its form and functions.

Living

Has three departments or subdivisions: being, doing and having (*q.v.*). Beyond these, however, is the fourth (*turiya*), which may be called True Being, though its nature is beyond any thought of being.

Lokas

Worlds (*q.v.*).

M

Macrocosm and Microcosm

(Brahmānda and Pinda.) The universe is the body of God. This is in the sense that God has to be in everything as the sustainer of its being. He is thus thought of as the universal man (vaishwānara) and the universal body (virāj)—the first as God being involved in the business of forms, and the second as the forms being sustained by God. These are two material presences, the subjective and objective side of matter as matter. This pair constitutes the material side of the macrocosm, the whole collection of things (Brahmānda, Brahman's egg).

The microcosm is the same on a small scale in the individual. There is the dense body and the

life holding it together. The state of consciousness in this case is called waking (jāgrat).

The pair appear again at the sūkshma (subtle) level—the life side or mind side. Here the macrocosm is called the golden germ and the microcosm the sūtra-ātman, q.v.), which connect threadself (hiranya-garbha) and successive universes and lives respectively. All this is in the subtle body, and the state of consciousness is swapna (dream).

Behind these two pairs is still the self in each—beyond life and form. In this case it is the causal body (kāraṇa sharīra). Macrocosmically the pair are called akshara and avyakta, and microcosmically prajñā and kāraṇa sharīra (insight or direct knowl-

edge, and causal body). The state of consciousness is *sushupti* (sleep). It is the region in both cases not of life and form, but of the reflection of the one self or being, Brahman, as a basic presence or divine will or urge and really the ground for life and form—not the other way about as is usually supposed, i.e. the self is not in the form and life, but these are in the self.

Put in a Paurāṇic or popular and personalized way, we can see again in these the three "great gods," Brahman, Vishnu and Shiva, with Brahman, the One, the Absolute Unity, beyond them—beyond or behind both macrocosm and microcosm.

Madhwāchārya

A great Vedāntic teacher who supported dualism. (See under Vedānta, Interpretations of.)

Mahat

Literally, the Great. In the Sāṅkhya philosophy it is the first manifestation of the universal material (*prakṛiti*), and is regarded as a sort of universal objective unconscious mind,

which accounts for the intelligibility of the universe. As this lies at the back of everything else, and makes all the rest possible, it is called the "great" principle. It is spoken of as the first product of basic material (*prakṛiti*). Sometimes it is called the *mahā-tattwa*.

Mahātmā

Great self, or great soul. After death, they will not be carried back into bodily existence by any personal desires, for they have done with these, though they may incarnate voluntarily for other motives. Having gone to the "supreme attainment," they need not return to this "non-eternal place of pain."

Other beings and men having desires of the body or of the mind return to birth, except when at the end of an age or of the world they take a rest, as it were in latency, until the starting of a new world, when they resume their bodies and their *karmas* where they left off.

Mahā-vākyas

Great sayings. Thus are

described the profound statements about God (Brahman) and the real self (ātman) which are found for the most part in the Three Sources (Prasthāna-traya)—the *Upanishads*, the *Bhagavad Gītā* and the *Brahma* or *Vedānta Sūtras*.

Manana

This is the second of the things to be done by the qualified candidate for liberation. It is thinking about or meditative examination of the truths heard about (or in modern times read about) on the subject (shravana, q.v.). It aims at understanding. When accomplished to some extent with regard to any particular statement or group of statements concerning the truth about man and the divine, it is to be followed by contemplation (nididhyāsana, q.v.).

Manas

The thinking mind. As explained under Antahkarana (q.v.), the whole mind is described as consisting of four parts or functions, of which manas is one. The word manas

comes from the verbal root "man," to think. This is the reasoning and logical faculty or function.

Manasollāsa

Literally, mental light or delight. A famous commentary by Sureshwarāchārya, on Shankarāchārya's *Dakṣhināmūrti-Stotra*.

Mano-maya-kosha

Body or sheath composed of mind. (See under Bodies).

Mārga

The Way, or Path (q.v.). There is a definite well-laid-out plan or way of living and thinking which leads swiftly to the fulfillment of life and the goal of union and happiness. It is called the Sādhana-chatushthaya (q.v.). It can be pursued in the course of daily living. Superior interests in life—act, music, science, philosophy, etc.—which mature the higher mind, all lead the same way, but indirectly.

Mastery

Vedānta does not propose mastery or control of one life

(jīva) over another. Whatever mastery a man may employ in his ascent from materiality to spirituality of life, it is clearly, in the Vedānta philosophy, only a mastery over his own past—his bodies or tools (for that is what they are called—*karanas*), and his past karma. All of these are his own work as much as a statue is the work of a sculptor and a picture the work of an artist.

In his use of materials or association with others he does not *master* them, but accepts their character and then works with them. The little story of the broken lamp illustrates this point. A man threw a piece of rock and broke a glass lamp. When asked who broke the lamp he said, "I did." The rock demurred, and said, "No, I did it." "But I threw the stone," said the man. "If you had thrown a bit of pith, the lamp would not have been broken. It was because I am stone and acted as such that the lamp was broken," insisted the piece of rock. At this point the lamp intervened in the discussion. "You are both wrong. It was I who broke myself, because

I was a glass lamp, and acted according to my own nature in those circumstances." A recent phrase illustrates the same point: "Nature is conquered by obedience." It is a matter of co-operation, not of mastery. The man gives of himself, his time and energy, as much as the material gives its form of substance, when man is concerned in the modification of forms. (See also under *Sacrifice*.)

In dealing with what is still beyond him, clearly what a man obtains is not something that he has conquered. Rather it is a grace. This applies to what he receives from "others"—other men and things. He surely did not create those others; they have made themselves, as he has made himself. Yet in his life—mental and ethical as well as his physical possessions—all is a grace, not bound by karma, though action is so bound. As to the reception of spiritual "light," here indeed a man receives and does not make. All he contributes is "self purification," which is the mastery of his own past productions. "He who masters himself," said

Buddha, "is the greatest of conquerors." And "Everything that is received is a gift."

Materialism

The belief that matter exists eternally by its own power of self-being was present, though not common, in classical Vedantic times. It was credited chiefly to a philosopher named Chārvāka. The various points of this materialism refuted by Vedantists included (1) that the mind is competent to pronounce on this subject, (2) that the senses are competent to pronounce regarding reality, (3) that pleasures and possessions are the proper aim of man for self or for others, (4) that oblivion is the end of life, and (5) that there is no need for a God or independent Self, since birth, growth, decay and death are all only of the body's own self-nature. A shot-off arrow, or a sprouted tree, argued the materialists, needs no other power to push it along, and similarly even the higher intelligence (buddhi) proceeds without the need of an Ātman.

The refutations took the form that the body cannot be the Self because it is seen and there cannot be a seen without a seer who is essentially different from it, and though it is true that there are automatisms (vāsanās, q.v.) or habit-forms and habit-actions in the body, they are unconscious. Even the highest form of mind is only an instrument of the Ātman, and is something used and known, not a knower and user. In modern terms we could put it that reflexes, like all material forces, are unconscious, so that if even the higher mind were only a reflex action it could do its full work without consciousness. Indeed no consciousness would have been needed and therefore it would not have been produced in evolution if the adaptations of body to environment could have been produced without it.

So it is only the innate "hunger" for life and more life, i.e., more and more consciousness, that is the cause of changes directives in the instruments (body and mind) and the world (environment). This is true,

although once it has made a change in its bodies (instruments) or in its environment the material principle of no-change, both static and dynamic, takes over and preserves the product, until it is altered again, on the principle of "lapsed intelligence," which can account for all bodily habits and even for the subconscious or unconscious mind.

Matter

The material of which the objects in the world, or objects of the senses are composed, is regarded as of five classes, *viz.*, solid (*prithivī*), liquid (*jala*), fiery (*agni* or *tejas*), airy (*vāyu*) and etheric or, literally, skyey (*ākāsha*).

Mauna

Silence. So a silent one (*maunī*) may be one who has taken a vow of silence, or may be a sage who has experienced that of which nothing can be said, because it has no comparison with anything commonly known.

Māya

Illusion, (q.v.) It is described as (1) "the power (*shakti*) of the supreme will," as (2) without beginning, as (3) composed of the three qualities (*gunas*) and as (4) producing all this universe. We must, of course, distinguish between two uses of the expression—as idea and as effect (as when we say, "This is a *māyā*.") We can then say, with the books, that *māyā* is not a reality (*sat*), because it is a *shakti* or ever-present power, not something in the current of events, and yet it is real (*sat*) because it is an ever-present law wherever there is any thing or event.

It can only be described as indescribable (*anirvachanīyā*) and greatly wonderful (*āshchariyavat*)—a matter for wonder (q.v.) not for objective or logical consideration. As being beyond manifestation and indeed the producer and sustainer of manifestation, it is only "natural" that it should not come within any manifest categories. It is, however, impotent to "deceive" or to hold one who knows the non-dual Brahman, just as in the

analogy of the rope and the snake—when the rope is properly seen one is no longer in fear of the snake which it was thought to be.

The world as *māyā* is described as illusion, because there is something present which is seen but wrongly seen. It is not delusion, in which nothing at all would be present. The term *mithyā* (q.v.), meaning "false" is also much used for describing the manifest. It is positively false, because the creative or projecting power (*vikshepa*) builds upon the defects brought about by the veiling power (*āvarana*).

The world as *māyā* is thus a sub-psychological inhibition (the veiling), capped by a positive "madness" or at least make-believe in action (the *vikshepa*), while *Brahmā* (q.v.) with his preservation of materiality or actuality or gift of objectivity preserves the creation, the children's home-made toys, the artist's pictures.

The process is seen every time we think of anything. First the subject of thought is chosen, and that is a limiting (or veiling) act

of mind. Then we make a plan and do something about it, which doing is a projection (*vikshepa*). Thus arises this "world of action," which is "*māyā*."

"Me and Mine"

(*Aham mama iti.*) These common thoughts are to be discouraged by recollection of the inner self (*pratyag-ātman*), and by thinking "I am That" ("So 'ham") and remembering that the real Self is a witness or observer of all the processes of the mind, just as one is a witness or observer of the body.

A modern thought which has helped many is in the simile of the artist and his picture; in this comparison one is to think of oneself as the artist, and all one's "bodies" as one's work, to be purified and perfected as much as possible, so that even the purification and perfection is not thought of or felt as of oneself. This is to be carried to the point where one realizes that this me of mine cannot in the nature of things ever attain Liberation (q.v.), which is only for the "I"

when it releases itself from these errors.

The common error of most cultured people is to think of themselves as minds, but even the mind is "mine" and not "I." The desires (*vāsanās*) for social status, overmuch knowledge and more and more bodily pleasure are considered the most troublesome; yet they can be overcome by understanding them.

According to Vedantic teaching it is possible for a man to be the legal owner and user of great riches and powerful wealth, and yet be free from the feeling of mine-ness (*mamatwa*). (See also under *Vairāgya*.)

Meditation

(*Dhyāna*). In Vedānta, the full application of the mind to the truths heard or read about. Many people in India in all ranks of life set aside a little time each day for repeating sentences or verses from the Scriptures or from books such as the *Viveka-Chūdāmani* (*q.v.*), with intentness upon their full meaning.

Pantanjali systematized it into a three-fold process: First con-

centration, the selection of a "ground" or subject and making a firm determination not to wander away from that. Then, meditation which is a complete flow of thought with reference to that ground or subject. Thirdly, contemplation, or intent conscious gaze upon the truth attained or received in meditation after thinking has died down, having done all that it can.

Very favorable material conditions for meditation in India are listed as a clean and private place, some kusha grass (*q.v.*) with skin and cloth to sit upon and placed not too low and not too high, freedom from wind and noise and too much light, mildness of food (neither exciting nor sluggish), absence of sleepiness. But the advanced man can do his meditation equally anywhere—by the roadside or in the midst of a crowd.

Meditation is, of course, the opposite of going to sleep. By the concentration at the beginning the consciousness is brought to its highest state of clarity or strength. This is then kept up during all the meditative think-

ing, and finally retained also in the rapturous state called contemplation (*samādhi*, *q.v.*). A warning must also be issued against tension in meditation. It should affect the body as little as possible. To be really good it should be "like a feather in the hand." One is just looking at the subject mentally, not *grasping* it. Legs, arms, trunk and neck should be relaxed in a well-balanced position to avoid both muscular and nervous strain.

It is to be noted also that "sitting in meditation" is only an exercise. The state should become available at all times and in all circumstances, just as the strength of arm acquired by dumb-bell exercises in the morning is available throughout the day.

Meditation, Subjects of

Meditation on any good subject is valuable as (1) developing the ability to meditate, (2) bringing about an enhanced experience of something connected with the object, and (3) to set up good topics to which the

mind will habitually revert when not otherwise busy. Thus meditation can be on material objects, abstract and ideal themes, or sayings or verses containing excellent thoughts.

Vedantists generally avoid meditations on any part of the body, which are sometimes recommended by others for stimulation, or for the awakening of psychic powers. Their aim is to meditate on the Self, and to do other meditations only for leading up to that.

Memory

(*Smṛiti*.) Shankarācharya's statement about memory is that it is caused by an impression (*sanskāra*) persisting in the mind and being revived or coming to the notice of consciousness when something cognate or related to it occurs.

There are books classified in this field—*smṛitis*, i.e., memories or memoirs of the thoughts of men, as distinguished from *śruti* which is what was "heard" and recorded and is therefore revelation.

Memory is unimportant—in-

deed, harmful—in the succession of rebirths. What is important is the capacity to deal with new situations, i.e., the power and character of one's thought, love and will. This is what is carried on from birth to birth. It is a matter of growth by use not of accumulation. Too much memory would lead to decision by precedent instead of by judgment and rejudgment as to what is best for the *jīva* (individual).

Mental body

This western term usually covers all the *manomayakosha* (*q.v.*), comprising the reasoning powers (*manas*) of the "higher mind" and the memory etc. of the lower mind (*chitta*). (See under Bodies, and *Antahkarana*.)

Mentalization

This looks an awkward and cumbersome word at first glance, but it describes a subject necessary to be considered, as it indicates the chief danger to be avoided in Vedāntic study and meditation. Thinking is, of course, not to be avoided, though it is to be overcome as it is only

preparatory to *samādhi*, which is the culminating point of Vedāntic action. Let us then define the word.

It indicates the habit of looking at things mentally or dwelling upon them from the mental point of view, when in fact many of them are to be known by what we may call direct perception—though the very word "perception" has somewhat of a connotation of "seeing," so perhaps "apprehension" would be better, or "awareness" still better, if we avoid in awareness its common implication of casualness and superficiality.

It is in such awareness—of objects by the senses, of emotions by emotion, of thought by thought and of love by love—that we can have that full force of perception which is needed for vital consciousness. With regard to the senses (*q.v.*), it is noted that we have five, and that all of them are to be used, and the sense of sight, which is especially associated with mentality in some of the old books, must not be allowed to *dominate* our consciousness.

Metaphysics and Super-physics

The Vedantist is a thoroughgoing metaphysician. He affirms that the truth of being is beyond speech and beyond thought. There is truth in the experience "I am," but the moment there is a *thought* about "I" or about "am" they are qualified and only something else is seen, which hides or covers up the true self. Thus the "I" and the "am" are metaphysical, beyond all doings and havings (see under Ego).

There is, however, an error which is apt to affect the novice, whereby he mistakes superphysics for metaphysics. Thus he will describe even thoughts as "made of finer matter" or as "finer vibrations"—explaining the higher by placing it in the category of the lower! But thoughts e.g., lingering in the atmosphere, do not have to be material. They exist on their own merits and by their own nature, not in the category of objects which "occupy space." To ascribe material density, however "fine" and extensity to the principles, such as thought and love is to regard

them as superphysical, not as metaphysical realities. Vedāntism speaks of them as *arūpa*, i.e., formless.

A good lesson of this kind seems to have been given when the god El Shaddai was asked by Moses (Exodus 3, 14) who he was, and replied, "I am that I am," provided that we read it with emphasis on the I, which we may then render in modern English as "I am that which I am," meaning that he could not be described in the class of or by comparison with anything else. It was perhaps thus that the people of that time and place achieved the idea of one only God.

Mīmāṃsā

Literally, enquiry. Sometimes one finds the Vedānta philosophy described as the Uttara (or later) Mīmāṃsā, the Pūrva (or earlier) being that of Jaimini, which is concerned with the matters of dharma, as law or method, or rites and ceremonies indicated in the Vedas. In Mīmāṃsā, as the Pūrva Mīmāṃsā is usually called, the aim is to ob-

tain life in heaven by performing prescribed religious duties here.

Mithyā or Mithyātwa

False and falseness, respectively. A wrong notion, based upon disordered or careless perception or consideration, or upon adhyāsa (ascription, *q.v.*) is false (*mithyā*) and its state is falseness (*mithyātwa*). It disappears when correct knowledge is gained.

Even the Vedānta statements are afflicted with falseness, says Sureshwarācharya, which will some day give way to the direct perception of the reality. He goes so far as to say they are like a drawing—which, however, is a true pointer to the truth, since no one will mistake the drawing of a cow for the cow itself. And, deeper and deeper, the very notion of falseness is false. Only the experience in *samādhi* (*q.v.*) is truly true.

An interesting note on *mithyā* was made by the very famous commentator Vāchaspati Mishra, in his work entitled *Bhāmatī*, in which he comments on Shankarāchārya's exposition of ascrip-

tion or superimposition (*adhyāsa*), with which he introduces his commentary on the *Vedānta Sūtras* (*Brahma-sūtra-bhāshya*). He writes: "The word *mithyā* signifies concealment." Here we have a plain statement implying a process of veiling (see under *māyā*), whereby the reality is not totally hidden, but only *partially*—even if very much veiled. (See under Illusion and Delusion.)

Moha

Delusion or folly. The surrender of normal sanity. A psychological condition, not to be confused with illusion (*māyā*, *q.v.*).

Moksha or Mukti

Liberation (*q.v.*).

Momentariness

(*Kshanika-vāda*.) The doctrine, propounded by Buddha and others, that there is no continuous Self (*ātman*) in our consciousness, because it is only a succession of changes from moment to moment, and is known

only in the moment.

This is refuted by the Vedāntists, who insist that there has to be a conscious perceiver of the changes, since what exists only for a moment cannot be at all aware of change. Nor could one moment give rise to a different next moment, because it could not be operative in that next moment. So changes in consciousness are only possible because consciousness itself does not change. If we say it seeks moreness of itself it is still itself, and the moreness is also of itself and is not an imported acquisition from without. A little girl with a doll is an example of this principle. She gets nothing *from* the doll, but herself grows or unfolds by playing with it. So the self referred to by Buddha must have been only the false self, is the conclusion.

Moral Values

When the Vedāntist speaks of karma as "the law of justice," declaring that what you sow you will reap, and what you are now reaping you have sown in past lives on earth, he does not

mean an exact material equivalent, but an educative one. Thus what A did to B may come back to him through C. Further, if you injured your enemy with a hand grenade in say the year 1850, you will not be killed by a hand grenade in say 2050, but perhaps by an H-bomb. When he says that what you do to another will come back to you, it obviously means something, anything that can produce a similar effect on you—or rather on your body. Karma concerns body only, and how karmic effect is then reacted upon by the person is quite another matter.

It may be observed that all this is a moral, beneficially educative law, since harm done was done by your power but tainted with a deficiency—some selfishness (deficiency of feeling) or thoughtlessness (deficiency of thinking) or laziness (deficiency of response). In such cases the law is considered (though morally mechanical, so to speak) to provide the lesson exactly needed, or to give outward provocation to the necessary

awakening and activity of will, love or thought, and so leading to its development, since these three grow by their activity.

As *law*, of course, this effect is not within the series of causes and effects, but is an overarching governing principle, acting "out of the blue." (See also under Cause and Causation.)

Mumukshatwa (Or Mumukshutā)

Desire or longing for liberation (*q.v.*) from our human limitations, including the round of births and deaths, or reincarnation. (See also under Qualifications.)

The idea that this is merely a desire for escape from the round of births and deaths is quite wrong. For many it may begin in that way, but meditation will lead to a glimpse of better understanding, and perhaps even a taste of the joy of the goal which comes into view—namely, life with God or even life within God.

Shankarācharya held that a man never is or was separate from God, though he acts with-

out thought of that union and makes his external world under the illusion of that separateness. All that remains is for him to realize that fact of unity.

Some others, however, (see under Vishishta Advaita) believe that man is apart from God but can win union, and still others (being "dualists") hold that man can never have complete union but only aspire to be in the presence of God. In any case, it is the glimpse of the goal which converts the desire to escape, which is negative, into a desire for union with the Divine, confronted with which all the personal desires fade away (see also under Vairāgya), leaving no need for any repression or struggle against them.

Muni

A silent sage. Popularly, one who has taken a vow of silence, but behind that there is a deeper truth, when it means one who knows that which *cannot* be spoken because there is nothing in the world of action (of

body, or of mind) with which to compare it.

Mystic Experience of God

The word mystic means with the eyes closed or, in other words, by means other than those of the senses.

Sureshwarāchārya sums up

this position by saying that if a man has studied the nature of his own being and that of Īshwara, and if he has then realized what the pure Self or pure consciousness means, in that moment of discrimination he can expect a sudden realization of the divine (*Mānasollāsa*, iv 33).

N

Naishkarmya Karma

Actionless action. (See under Action and Inaction.)

Namas

"Reverence," or "a bow." When *te* (to you) is added, forming "namāste," it is a regular form of personal greeting, but when applied to the deity or to the guru it is usual to say *namas* without the *te* (to you). When the letter *s* comes finally it is pronounced as a very brief *ha* (written briefly *h*). Thus: "Shrī Krishnāya namah" (To Shrī Krishna, a bow). It forms a spoken bow, as it were. The words are usually accompanied by the gesture of the hands placed flat together palm to palm and fingers together ver-

tically in front of the breast or the brow. When this is said and done in the meeting of persons, it has the significance of "I salute the divine in you."

Name and Form (Nāma-rūpa)

An expression often used to speak of the whole manifestation, consisting of two parts—mind and matter. As it is put in the *Panchadashī*: "Before being emanated all this was one being only, having no second. There were no name and form." (I, 19).

No name can describe nor form represent the essential nature of being, so they are all somewhat less than Being. In Indian logic everything is shown to have some kind of non-being (*a-bhāva*). Thus a temporary ob-

The name Nara-nārāyana is applied to Shrī Krishna, but in some legends this means Nara and Nārāyana, and then applies to Arjuna and Krishna. The story goes that when they were together practicing austerities in the Himālaya the great god Indra, king of heaven, being jealous of their devotions, sent heavenly nymphs to disturb them, but Nārāyana responded to this by himself creating from a flower one who surpassed all the others in beauty.

The Vedāntist can regard himself as Nara-nārāyana, nara being the man or Arjuna, and Nārāyana the god or Krishna in himself.

"Om Nārāyanāya namaḥ" is one of the profoundest expressions of devotion offered to God. There is quite an elaborate description of this in one of the minor Upanishads—the *Nārāyana Upanishad* of the *Krishna-yajur Veda*.

Nārāyana

Perfect man, i.e. Vishnu. The word nara means a man.

ject, which has been made or formed, now exists and will perish, has "past non-being" and "future non-being" (prāg and pradhvansa abhāvas). What is contradictory is impossible, and so it has "absolute non-being" (atyanta abhāva), as, e.g. a barren woman's offspring. There is also such exclusiveness as a dog in a cat or a cat in a dog, so that everything excludes all other things; this is "other non-being" (anyonya abhāva).

This all fits in with the doctrine of veiling (*q.v.*). Especially is this evident in the case of anyonya abhāva; "This is a dog" excludes (or veils, or requires the absence of) "This is a cat" in that very article or being. Each is a form of manifestation which excludes something at the same time and in the same place as it presents something. Our experience at any given moment excludes far, far more than it presents.

Neti, neti

Not this; not this. Or, "No, no." Or, Not thus; not thus. A famous saying, referring to

the nature of Brahman. (See also under Fullness.) In *Bṛihad-Āraṇyaka Upanishad* (2,3,5) it is stated that there is no other suitable description of Brahman, who is nevertheless "the truth of truth." In his commentary on this Shankarāchārya affirms that by eliminating every known specification of anything. "Neti, neti" does define Brahman, who is the truth of truth, and the truth of life.

It is to be observed that the "no" or "not" refers only to something or anything specifically stated on any occasion.

Nididhyāsana

The third in sequence of the three tasks to be undertaken by the aspirant to liberation (*q.v.*). The other two were listening to the wisdom in the Scriptures written by the great illuminated sages, and meditative thought upon them. (See under Shrivāna and Manana). This third undertaking is described as long, constant and unbroken contemplative meditation on the essentials, such that they will come

to be never entirely out of mind even in the midst of all other activities.

Nirguna Brahman

Absolute Brahman, without attributes (*nir-guna*) and without divisions (*abheda*). (See also under Brahman, *Saguna Brahman* and *Shabda Brahman*.)

Nirvāṇa

A term usually associated with Buddhism, because of its frequent use in Buddhist literature, but occurring also, and anciently, in Vedāntic writings, as, for example, the *Bhagavad Gītā* (ii 72, v 24-26, and vi 15), the *Viveka Chudamani* (verse 70). The word very literally means blown out, or extinguished. It refers to the extinction of all worldly desires and effects in the case of a given being. (See also under Karma, Law of.)

Although thus negatively expressed, for the purpose of avoiding the ascription of any trace of worldly qualities or nature to the Beyond, which is the goal of life, Nirvāṇa is often re-

ferred to as a "state." Whatever is affirmed of it must be wrong, and also what is denied of it must be wrong, said Buddha, yet even he spoke of it as being realized in a state of illumination.

The expression "entering into Nirvāna" also is used. "Entering into the Bliss (ānanda) of Nirvāna" is also used, because it is held that although Brahman is Beyond (para), still one can speak of "the nirvāna of Brahman," as Being (sat, *q.v.*), Consciousness (chit, *q.v.*) and Bliss (ānanda, *q.v.*). These three can be predicted of That (tat, *q.v.*), since even in our lives they are completely above and beyond and outside of any matters or operations of either mind or action. Some commentators have remarked that nirvāna means only being free of the body; Shankarācharya agrees with that but with the addition that only the realization of the free Self can give that freedom.

ning, and "nir" negatives this, so nirvakalpa is a kind of meditation in which there is no mental decision or intention and therefore no definite or designated expectation. It is thus conducive to intuitions, especially when the thought of the self or subject lapses.

Non-dual, The

(Advaita.) An adjective applied to Brahman (God) by the great philosopher Shankarācharya. The Advaita Vedānta religious philosophy maintains as its essential first principle that God is *one*, but since the word one may imply other ones, the term non-dual is preferred. This term means that there is no other, i.e. not anything else at all. For the Vedantic explanation as to how it comes about that we find duality and multiplicity in the world, see under Ignorance (avidyā) and illusion (māyā).

Nirvikalpa

Vikalpa means choice or plan-

Non-existence

Abhāva (*q.v.*). There are sev-

eral varieties of non-existence, all of which can participate in the process of gaining relative knowledge.

Nothing

A very real factor in our every-day thinking and acting, as well as in philosophy. (See under Abhāva) Space and time are sometimes equated to nothing since they are not anything and do nothing. It is to be noted that nothing is not given a positive character in Hindu

philosophy, but is considered as absence (abhāva) of anything.

Not-Self, the

(Anātmān). Comprises the body, with its organs and the world they contact, the life-breaths (prāṇas), and the whole mind or inner organ, including the desire-mind, thinking mind, evaluating mind and the ego as known. All these are the effects, however, of māyā, the active illusion of ignorance, veiling the truth and then building a world of objective make-believe on that. (See also Māyā.)



Offerings

All kinds of offerings, called sacrifices, are made by people with desires for their results, generally called "fruit" (phala). With all their defects and bondage these are all considered as within the beneficial scheme of life and experience, as being educative. (See under Sacrifice, and Karma.)

The Deity says in the *Bhagavad Gītā*, that even a leaf or a flower or a fruit or a little water is acceptable if offered with true devotion. It is, of course, the love, and especially the purity or genuineness of it, which is valuable, because it moves the one who loves nearer to his maturity of love, and also brings him closer into what may be

called the sphere of love, and the life-contacts implied in that. Insomuch also as it is a grace to some other it wins a grace also, as well as the ability to receive more grace. It is by giving of heart and mind that man becomes able to receive in these regions. "Whatever you do," says Krishna, "let it be an offering to the Divine."

Om

Also Aum (*q.v.*). A and u are both, separately, in the original word, but in Sanskrit grammar the vowel a followed by u makes the diphthong o, which is sounded like o in "home." There is, however, much latitude in the pronunciation of om, and sometimes it is chanted

with variations of tone and prolongation, as one syllable or as three. Sometimes it is called five-fold. In that case it is usually written with ◡ on top. The semi-circle is then called *nāda* (a sound) and indicates a considerable prolongation of the *m*, with the lips closed. The lips are not finally opened to complete the *m* consonant, as is usual in speech in general, but are kept closed while the sound continues as long as possible or as may be wished. The dot above the semi-circle is then called the *bindu* (a drop). This is to indicate that the *m* sound is to taper away until it is so fine that it goes beyond hearing, and there is no point of stoppage. Thus the whole word has five parts—*a*, *u*, *m*, *nāda* and *bindu*.

"Om Tat Sat"

"Om, That is the Reality." "Not this" is implied. With these words, says the *Bhagavad Gītā* (xvii 23-28), all good acts are begun by those who know about Brahman. The thought

indicates that the ultimate aim of *all* actions (even if indirect) is to realize Brahman. That is the reality, and is always the real aim, even if indirectly so. Every action, every purpose and every gain is only a step on the way to That.

Opposites, Pairs of

In Vedāntic literature one comes across the advice to candidates for spiritual realization to "avoid the pairs of opposites." This does not mean that all objective things are to be included in that category. It means *extremes*, which are not good for us in any part of our being. To use a modern example, the bath-water may be too hot or too cold, or the food may be too much or too little, too tasty or too tasteless. It really proposes the middle way, which is the way of the harmonious life, or correct naturalness. This rules out extremes in emotion also: e.g., pride and abjectness.

In the practical world of the body this principle makes for harmonious (*sāttvic*) health and

happiness of body, feeling and thought. The vedāntic life involves harmony in external life, and unity within. The logicity of this view of the pairs of opposites is clear if we remember that the functioning of the physical body in our physical world is needed to maintain life, even for purposes of spiritual advancement. A healthy body is naturally full of pleasure. It is not natural healthy pleasure that is objected to, but the pleasure motive. Then, just

as we do not commit suicide to obtain liberation, so also there is to be no suicide of the other four "bodies" (*q.v.*)—of the biological vitality, the mentality, the wise understanding of life and the sense of being or "I." But we ought to abstain from unhealthy excess or insufficiency in all these. (See also under *Tapas*.) "Enough is enough, but there must be enough." Physical athleticism and mental genius are not required for spiritual perfection or liberation.

P

Paramahansa

Supreme swan. An appellation given to the yogī or sannyasī who has reached the advanced stage at which he can see without fail the spiritual values of the experiences of ordinary life, in himself or in others. (See also Swan.)

Paramārthika

Pertaining to the supreme knowledge, in contrast to vyavahārika, which means pertaining to worldly affairs or the sphere of illusion. Thus there are two ways of regarding or classifying knowledge.

Paramātman

The supreme self, unhampered and undeceived by the

not-self. It is spoken of as the ever-present basis of the consciousness of "I." When, however, the consciousness of I is associated with anything, however refined, whereby "I am so and so" is experienced, and "I am not something else" (even "I am not unconscious") is thereby involved by implication, it is not the supreme self that is being known, but is the individual or limited self, the jīvātman.

The Paramātman is described in classical Vedānta literature as: (1) a sort of Self, (2) The basis of the consciousness of "I," and (3) the I of I, (4) the seer of all, whom none other sees, (5) the Extender of consciousness to the five coverings

(koshas, *q.v.*), and the knower of them and everything connected with them, (6) Distinct from them, (7) Pervader of the universe, but not invaded by anything else, (8) Director, by mere proximity, of the specific activities of all the senses, etc., which obey like servants, (9) Being of the very nature of eternal pure knowledge, (10) The internal Self, (11) The Primal or Original Self, (12) Having constant infinite Bliss (*ānanda*, *q.v.*), (13) Always the same though reflected in all forms, (14) Without any action or change, (15) Without growth or decay, (16) Different from all substances and forms, (17) Manifesting all This (*idam*) world, whether real or unreal (*sadasat*), (18) Manifester of indivisible, eternal ignorance, (19) Substratum of the egoism, (20) Observer of states and operations of the mind, etc.

One point is to be noted in all this list. As being parama (supreme), this Ātman is beyond all relationships. It is not one of a series, but beyond or outside all series or categories conceivable to the mind. One can-

not therefore proceed to the realization of the self along any line of thought. (See also under Subject and Object.)

Patanjali

Famous author of the standard classical "Yoga Sūtras," who lived some time between 200 and 500 B.C.

Path, The

Called among the Vedāntists the Jñāna-mārga, or path of knowledge, from their view that knowledge is the means to release from the limitations of our human condition. They value also the Bhakti-mārga, or path of devotional feeling, but place it as subordinate to or preliminary to the path of Knowledge.

There is also a third path—the Path of Action. This means right action, which means good action, or action for the welfare of others. This is very highly extolled in the *Bhagavad Gītā*, as the proper way to live in the world, in relation to others, while pursuing the quest for knowledge or understanding, the hidden knowledge which is to be found in the deep chamber

or cave of one's inmost being.

To the Vedāntist the path of action is also subordinate or subsidiary to the Path of Knowledge, though there are others who contend that perfect Devotion, or perfect Action, could produce the full effect of freedom.

Buddha, whose view of the value of Knowledge was the same as that of the Vedāntists, is presented in Arnold's *Light of Asia* as speaking thus of the Path:

Enter the path!

There is no grief like hate!
No pains like passion,
no deceit like sense!

Enter the path!

Far hath he gone whose foot
Treads down one fond offence.

Enter the path!

There spring the healing
streams

Quenching all thirst!

There bloom the immortal
flowers

Carpeting all the way with joy!

There throng

Swiftest and sweetest hours.

(See also under Qualifications.)

Peace, Peace, Peace

A frequently used benediction. (See under Shānti.)

Perception

Pratyaksha—what is opposite the eye. This is regarded as the highest and best mode of gaining knowledge. It is, however, to be taken metaphorically with reference to nonmaterial realities. We see, directly, not only material objects—in which case no talk about red color, e.g., could inform a blind person as to what it is or even is like—but also our thoughts and feelings, and further even our very self sees itself by itself, or directly. Reason and testimony depend upon some perception as data for their processes of acquiring or transmitting knowledge.

Pillar of Light

This is a representative story from the popular traditional literature (*Purāṇas*) of the relations of the three personified functions of the Divine, viz. Brahmā, Vishnu and Shiva.

The great being Nārāyaṇa,

called Vishnu, the soul and life of the Universe, thousand-eyed and omniscient, was reclining upon his couch, the body of the great serpent Ananta (endless time) on the waters of space, for it was the night of being. Then Brahmā, the great creator of the world of being, called "sat," came to him and touched him with his hand and said, "Who art thou?"

Then an argument arose between those two as to who was the greater, and while this was going on, and as it threatened to become furious, there appeared before them a vast pillar of fire and light, incomparable and indescribable, which astonished the disputants so much that they forgot their quarrel and agreed to search for the end of so wonderful a thing.

Vishnu plunged downwards for a thousand years, but he could not find its base, and Brahmā flew upwards for a thousand years, but he could not find its top. Both returned baffled. They had encountered something greater than themselves.

The pillar then broke open before their astonished gaze, and there standing before them was Shiva, whose nature is joy (ānanda), who explained that they two were really only parts of himself, their overlord, the pillar of light, who was three in one, and that in the coming age Brahmā would be born from Vishnu (this being the creation of the world), and Vishnu would cherish him (being the life in the world, constantly producing and using forms), until at the end they would both go to rest in union with their overlord, whom they would then see and know again.

There is also a story, among many of the kind, how Brahmā was instructed to create the world, which he did by meditation. When this work was completed, he found, alas, that it was dead and motionless, so he prayed that life might be sent down into it. Then came Vishnu, filling it with life and light. And later Mahādeva, or Shiva, completed the undertaking. (See also under Adhi.)

Play

In India it is held that God plays—he does not work. The whole universe is his *līlā* (play or amusement). There is no reason for it, and no purpose in it.

The activities of dancing and the playing of musical instruments in the pictures of deities are intended to show this principle. Play is the expression of life. Work is only a preparation for play, anyhow.

Poise

(See under Samatwa, and Opposites. For poise of mind, see under Samādhi.)

Possessiveness

(Abhinivesha.) Desire for material things, clinging to them, and dependence upon them for happiness are all within the scope of this potent source of trouble. To counteract these, says the *Viveka Chūdāmani*, one should cultivate acceptance of what comes, compassion, forgiveness, straightforwardness, tranquility and self-control. These all become easier to gain when

one accepts the ideas that life is for the *education* of the soul, and that this takes place in a succession of incarnations under the law of karma (*q.v.*).

Power, the Original

There has to be, in existence, *something* original, fundamental, basic, for without that there would be nothing at all. Look where we will, however, we see only the interference of one thing with another—mutual dependence—such that all are in bondage. Each thing is what it is and where it is because of others. For example, if solid earth vanished, what and where would the oceans be? Would the planet then be a ball of water? And would there then be great heat in the centre of that planet, as now—heat enough to evaporate water? Another example; where and what would the vase on the table be without the gravitational pull of the earth's mass?

The simple fact is that each thing has also a *share of the Original Power*. Let us simplify the idea by imagining that there

are seven planets, each keeping its orderly position by the gravitational pull of the others and of the sun. Let us call these seven A, B, C, D, E, F, and G. Now consider A. It is where it is because of the pull of the other six. Now consider B. The same. But in this case A is one of the pullers! So all things have a share of the Original Power. Otherwise we would have the situation depicted in the mythical town where all the inhabitants were entirely maintained by taking in each other's washing!

In Vedānta the practical religious purpose is that a man should discover his own original power—experience it in consciousness. Even in such a commonplace matter as walking, we are not entirely dependent upon the pull of the earth for our support. We, too, pull, to some extent. And so we have in our walking some original floatingness, pure and unalloyed. (See also under Unity.)

Pradhāna

An appellation used mainly

in Sāṅkhya writings to describe that basic material (*prakṛiti*) which "divides stuff in three ways" (the three *gunas*, *q.v.*). The word means, literally, the chief, principal or most important thing. It is regarded as the primary material out of which all objects of mind and matter have been evolved.

Prājña

The condition of consciousness in the deep sleeping state (*sushupti*). In this there are no mental pictures or dreams, but it is "a mass of cognition, full of bliss" and yet "the source of thought (*cheto-mukha*)."
(*Māṇḍukya Upanishad* I, 5.) In this state there is the basis of knowing, but it is still ignorance, because all cognition is ignorance or error and only the pure consciousness is true or real. In common learning about anything we first "know of it," then we may come to "know about it," and lastly we may "know it." In this way, knowing is beyond thinking (the second step). Thinking is an activity carried on by the mind for the gaining

of knowledge; when the knowledge is reached the thinking ceases.

Prakriti

Matter. In contrast to vikriti, which is something evolved (forms) out of the material basis. In the Sāṅkhya Philosophy (*q.v.*) prakriti is the basic substance of everything except the spiritual lives or selves (*purushas*).

In the *Bhagavad Gītā*, Krishna says his lower prakriti is eight-fold, consisting of the five primary elements (*q.v.*), earth, water, fire, air and ether, *manas* (mind), *buddhi* (higher intelligence) and *ahankāra* (the I-maker). Then he describes his higher prakriti as beyond all this, and calls it "the life-being, by which the world is maintained" (vii 4,5). Here the word prakriti is used in a more general way (as from *pra*, forth, and *kri*, to make, perhaps related to our word creation). Krishna, speaking as the Deity, Brahman, further says that the "life-being" is the womb of all beings, and he ("I," *aham*) is the source of

all, as all are threaded on him, as gems on a string (6-7).

Pramā and

Pramāna

Pramā is correct knowledge. Pramāna is the means thereto, and includes perception, inference, the testimony of reliable witnesses, the presuming of something which accounts for something else (such as when daylight appears we know that the sun is rising), absence (which is a fact when the thing referred to is not found to be present), etc.

Prāṇa

The chief of the five "vital airs" (*q.v.*) in the body, situated at the heart (which means in the chest) and usually understood to be the breathing impulse, not the atmospheric air or breath itself.

From being the breath of the body, essential to life, it came to be used for the "breath of life" itself, and so is found in various places as a term for Brahman, much as the word "spirit" is used in English.

Thus, in the *Vedānta Sūtras* (1.1.23 and 28) it is used for Brahman. Also in *Bṛihad Āraṇyaka Upanishad* (4.4.18), where it speaks of the *prāṇa* of *prāṇa*, and in *Chhandogya Upanishad*, (1,11,4-5) where it says that all beings are from *prāṇa* and merge into it. In the *Kaushītaki Upanishad* (3, 1 to 8) also *Prāṇa* is used for Brahman, and again in *Katha Upanishad* (2,6,2).

When *prāṇa* is regarded as the vital force, it is considered to act from the vital body (*prāṇa-maya-kosha*) upon the organs of the dense body, which are dependent upon it, while it is dependent in turn upon the higher bodies (*q.v.*).

Another, but rarer, use for the term *prāṇa*, is to indicate conscious life itself. So there is "the breath of life" as well as ordinary breath. In much the same way, the word "spirit" (which etymologically means breath) is used in English.

Prāṇa-Maya-Kosha

The body made of *prāṇa*, which is usually translated as breath, but cannot in this case

mean ordinary breathing, since it is not a part of the dense body. (See under *Prāṇa*, and *Bodies*.)

Prārabdha

The kind of karma (*q.v.*) which has begun or been provided for by the nature of our present bodily incarnation. The frequent statement that *prārabdha* karma which has already begun has to be dealt with until it is finished is borne out by the fact that our body, with its characteristics, is a karma which must be endured for the whole of the present life. All the same it can be very much modified by our current actions, as all karma can.

Prasthāna Traya, The

The three fundamental authoritative books of Vedānta. These three are the *Vedānta Sūtras*, the principal *Upanishads*, and the *Bhagavad Gītā*.

Even if differing in opinion on some points Vedantic thinkers all claim to be correctly representing the *Prasthāna Traya*. Yet "It has been the universal

opinion of the best minds of India," wrote Pandit M. N. Dwivedi, "that it was Shankara, and no one else, who fully understood and impartially explained the philosophy of the Upanishads."

Shankara was a preacher as well as a teacher. He laid great emphasis upon two practical purposes of this philosophy, namely, knowledge of our union with God, and the way to that and so to final liberation from the round of births and deaths, which are considered to be the chief purposes of the Prasthāna-traya.

Pratyabhijnā

Prati-abhī-jnā. Recognition (i.e., re-cognition) of identity of self as ātman. It is a sort of direct perception (pratyaksha), without the duality of subject and object. It is even the consciousness of oneself as the divine Īshwara ("god within") when liberation from illusion is attained. In such correct understanding there cannot be any dualism, such as: "Īshwara is one fact and I am another, and

in some way the two are one." This was exemplified by a teacher of the Sūfī school of thought who was teaching that the ultimate achievement on the mystic path of life was "identification with God." A pupil asked what then happened to the aspirant—did he still go on? "I told you," the teacher replied, "that there is absolute union, and that God goes on. What more do you want?"

Re-cognition implies that the discovery is not a new perception, but a re-perception of something then realized to have been previously seen or known and then forgotten. This is shown in symbolical form in the familiar statues and pictures of Shiva dancing upon the prostrate form of a dwarf. The significance of this becomes clear when one learns the name of the dwarf, which is Man of Forgetfulness (apasmāra puruṣha), the false self or self-image.

Pratyāhāra

Withdrawal, which can be either withdrawal of the senses

from their objects so that they remain quiet, or withdrawal of one's attention from the senses. This is considered a useful practice or attainment, making for less disturbance in meditation. There is a natural curiosity or even anxiety which alerts the senses to any slightly abnormal impact, but on entering meditation one can, so to say, instruct them to take no notice. We are quite accustomed to this kind of selection—when one is reading, for example, one may fail to notice sights and sounds and smells which are actually making an impact on the body. It is also helpful to good sleep, as one can just as much instruct the senses to keep quiet as to awaken you when the clock strikes six. The idea is somewhat similar to that of relaxation as applied to the nervous and muscular system.

Pratyaksha

Direct perception. The best means to knowledge, as all other means—inference, testimony, etc.—depend basically upon it. Espe-

cially is this emphasized, in Vedānta philosophy, with reference to basic being or God (Brahman), who cannot be described in any relative terms. In this connection one may compare the reply which Moses conveyed as from El Shaddai or Jehovah; when asked his name, the deity replied, "I am that I am." Perhaps "I am what I am" would be better in modern English, and even then with emphasis on the word "I", giving the meaning "I am not at all what anything else is"—beyond comparison, beyond speech and inference which both make use of comparison.

The term *pratyaksha* is used also by the followers of the ancient Hindu materialist Chārvāka but they held to it as applying only to sensuous perception. The Vedāntists maintain that direct perception of itself by the human consciousness—which all have though they do not often notice the fact—and the higher perception resulting from the practice of *samādhi* (*q.v.*) are both outside the range of mere sensuous perception.

Prayers

(See under Hymns.)

Prithivī

Earth as one of the five primary elements (*q.v.*).

Psychic Powers

Psychic faculties and powers such as those described by Patanjali in his *Yoga Sūtras*, are generally regarded as a matter of fact by Vedāntists, and considered as in the same category as bodily powers, that is, as part of external life in the world. The seeking of these for personal enjoyment or satisfaction comes under the ban, however (see under Action and Inaction), as it blocks the way to higher meditation and negates the very purpose of Vedānta. In justice to Patanjali it must also be mentioned that he too held the same view, saying (III, 36): "These powers . . . are injurious to contemplation (*samādhi*)"—*samādhi* being the key to the goal of human life, involving perfect self-existence and conscious independence (*kaivalya*).

Purānas

Religious works of a legendary and mythological character. They are usually listed as eighteen in number: Brāhma, Padma, Vishnu, Shiva, Bhāgavata, Nārada, Mārkaṇḍeya, Agni, Bhaviṣya, Brahma-vaivarta, Linga, Vārāha, Skanda, Vāmana, Kūrma, Matsya, Gāruda, Brahmāṇḍa. There are also some minor Purānas (*Upapurānas*).

They have mostly to do with former times (*purā*). Vedantic writers rarely make reference to the Purānas, and then by way of illustration, not as authoritative.

Purusha

In Vedānta, the real man or Self. In the Sāṅkhya philosophy it means one of the innumerable eternal spirits, contrasted with matter (*prakṛiti*), in all its forms from the mind (*mahat*) downwards.

The literal meaning of the word is "city dweller" from *pur*, a town and *usha*, a derivative of *vas* (to dwell). It arose, no doubt, from the early philosophical observation that self or

life is quite different from the body, that it gradually takes hold from birth onwards, and that it gradually leaves in old age before the coming of death, which often presents a quite conspicuous departure of the life that was there a moment before. There was also the observation that it goes away at sleep and comes again on waking, as the governor and director of the voluntary organs of sense

and action. The purushas were, of course, regarded also by the Sāṅkhyas as inherently immortal and destined for liberation.

Purusha and Prakriti

These are sometimes compared to the lame and the blind. Purusha (the spirit) cannot walk and Prakriti (the material) cannot see. So the lame man mounts on the shoulders of the blind, and the two get about together.

Q

Qualifications, the Four

(Sādhana-chatushtaya). The four-fold system of preparation for the kind of thinking and meditation that will result in true Self-realization. The four endeavors are:

1. *Viveka*. Discrimination of the distinction between the permanent self in man and his temporary bodies and self-image.

2. *Vairāgya*. The endeavor not to be colored or directed by circumstances and bodily conditions. Accepting things as they are, one lives according to thought and love of humanity, not according to bodily desires and aversions.

3. *Shat-sampatti*. Six attainments, as follows:

Shama. Tranquillizing of mind, to be attained by philosophical understanding of the value of all kinds of experience in the world.

Dama. Control of the body, so that its actions will be harmonious rather than impulsive on the one hand or lazy on the other.

Uparati. Abstention from acting on the basis of mere customs or rules, especially rites and ceremonies.

Titikshā. Endurance, patience, forbearance, without anxiety, antagonism or resentment.

Shraddhā. Faith or confidence in the philosophical principles and "great sayings" of Vedānta.

Samādhāna. Steadiness in all these endeavors, and regard for their mutual interaction and support.

4. *Mumukshutwa*, *Mumukshā*. The desire to be free from worldly life, or to reach the life of the real Self.

One who has these four qualifications is called an *adhi-kārin* (*q.v.*), a word which in ordinary life means an overseer, manager

or competent person. It is possible, says Shankarācharya (under Sutra iii 3, 29 of the *Vedānta Sūtras*) only during one's lifetime to get rid of the impurities and desires which stand in the way of realization, as only in the body can one do the necessary *sādhana*.

Qualities of Nature, the Three
Gunas (*q.v.*).

R

Rāga-dwesha

Liking and disliking. Attachment and aversion. These, as unthinking responses, are to be avoided by the aspirant. When there is an injunction to avoid desire, it is the pair rāga and dwesha, that is indicated. In meditation one should not predicate or prescribe a desired result, for that may stand in the way of new experience or thought. This would not apply to the desire to remember or revive a past feeling or thought, especially in religious circles—nor to the intentional desire to intensify a feeling already known. There is no objection to desires which are healthy, ethical and moral, and in general concerned with duty. So says Shri

Krishna in the *Bhagavad Gītā* (vii 11).

Rajas

Restlessness. Active energy, caused by unbalance or disharmony among things or ideas. (See under Gunas.)

Ramanujāchārya

A great Vedāntic teacher who supported a modified form of non-dualism. (See under Vedānta, Interpretations of.)

Real, The

Sat or satya. A term frequently used but hard to define. Shankarāchārya described it as "That which is not impaired in the triple time (past, present or future)."

It thus means what is not dependent upon or changed by other things. Thus, e.g., space is not affected by what is "in it," nor does it affect what is "in it." The same remark would apply to fundamental matter,—not affected by the forms into which it is shaped.

In Sanskrit the word *sat* also means "being". Here we think of a category of realities which operate *be-ing* or are self-created and self-existent, whereas all the rest are creations (*kriya*) not only not self-existent but also constantly modifying one another, so that nothing remains the same for long. Vedantic references to the Real should be read with this reservation in mind, so that there may not be any confusion with the commonly understood relatively-real (*vyavahārika*), in which, e.g., here and there, and up and down are factual realities.

A distinction has to be made between truthspeaking which may even be erroneous in fact (as when people say they see a man in the moon, which may be truthful but not accurate) and

truth actual or factual. "Actual" and "factual" mean only "in act" or "as made", both of which refer to the relative and not to the reality, so these two words (actual and factual) will not indicate reality, from the Vedantic viewpoint.

Reality, The Tests of

A *mirror* must not change when it is reflecting, otherwise it will distort the image. The Self, however is found to be unchanging in the midst of changing things of body or mind, and is therefore real or basic. It has its own existence, not derived from anything else. It is thus rightly called "divine", a word which means shining with its own power. In this outlook, what is the same at all times is real. Materialistic philosophy depended upon the permanence of matter, as the unchanging basis of all things, i.e. as real.

Logically regarded, a thing cannot be changing unless it is *essentially* unchanging, otherwise it would not be the same thing. It would not be something changing—there would be only

change, and so no continuity at all, nothing changing. Anything therefore that is in the stream of events, whether of body or of mind, is thereby unreal, though it be relatively real (*q.v.*).

The Sanskrit words translated "real" are *sat* and *satya*, which mean existent. All else is in the eye of the beholder or else in the field of action. A product such as a jar needs to be protected by its maker or owner, otherwise its form will soon be destroyed in the stream of events. To say that it is real "for a time", while it lasts, cannot mean more than that it is relatively real or actual.

In English the word "real" has come to be used instead of "existent" probably because it means "royal". The king was not bound by the laws he imposed on his subjects. Thus he was royal or free—not dependent upon anything else. Thus the real is royal because it is self-existent or independent. Hence also the frequent description of Brahman as self-existent (*swayam-bhū*). And the real Self or I is that which, itself unchanged, witnesses the ego and all the

phenomena of the world of the five encasements or coverings (*koshas*).

Realization

A term much used by Vedantists, with reference, most frequently, to self-realization. It is often preferred to say "the Self realizes itself" than "the Self knows itself", simply because the word "know" commonly implies a knower and a known, a duality not admissible when it is the Self that is knowing itself, or consciousness is knowing consciousness. The Self (*ātmā*) is invested with the attributes of self-being (not being made by something else), self consciousness (consciousness of itself), and unalloyed happiness. These it shares with Brahman, being of the same nature as That, and indeed one with That. In the consciousness of self, which is the consciousness of consciousness, there is no subject and object relation. The great error is, in fact, the attribution to self of the character of something known. This is called I-making (*ahankāra*, *q.v.*).

Reason and Faith

Notwithstanding the unquestionably essential value of reason in the affairs of the body and material living, the Vedāntist holds to faith in the scriptural statements concerning the nature of man and of the basis of being or "God". Without faith there could be no reasoning, he argues. Scientific thought is based upon the belief that the world is orderly not a chaos. This faith, however, is justified by experience. So far, it has proved reliable in every case. If the four qualifications (*q.v.*) and the proper meditations (*q.v.*) are carried out the result is, so to speak, guaranteed.

It is observed that the mind grows, as well as the body, and that like the body it has its limits or scope. This is called its *go-chara*, which literally means "cow-rope"—a simile taken from the common practice of tethering a cow to a stake or a tree.

The belief then is that man can come to know what is beyond his cowrope, and the testi-

mony to such actual knowledge is given in the sacred scriptures. Those writings have in fact been preserved because they contain this valuable testimony, which is not valuable because of desire, but because it is so reasonably in accord with previous experience and present trends. One does not expect, of course, that the new experience will be exactly as depicted. Because it is new it cannot be described in terms of the old, but only indicated.

It is faith in another step up, beyond the mind. Just as body cannot know mind, so mind cannot know *that*. The process is reasonably to be presumed, in view of past growth. Also it can be assisted by the effort to go in consciousness beyond the limits of mind process, without anchorage to old thoughts and desires. This is meditation at its best, called *samādhi* (*q.v.*), which is something to do, not a negative state.

Restraints and Observances (*Yama and niyama, q.v.*)

Rebirth

(Punar-janman, literally, again-birth.) A term much to be preferred to "reincarnation," since the reference to flesh is far from being either artistic or scientific, and "again birth" (punar-janman) is usual in India among both Hindus and Buddhists, and is accurate, as covering a variety of possible embodiments in which flesh has no part. It also cannot be confused with a mystical birth, since the spirit is unborn (a-ja), and is regarded as ever-present in a man whether he knows it or not.

Even the term "embodiment" is not desirable, since "embodied" and "dweller in the body" are no proper translation of the word "dehin", which means one who *has* a body, the owner of the body.

The idea of rebirth is a cardinal one in Vedānta, since a series of improving lives provides for an increase in the capacity to be aware of one's essential freedom in all circumstances. Indeed, the realization of one's freedom has to be

gained in those circumstances, not by any escape or release, in which there would be no overcoming.

Relativity

If all were known, relativity, with its points of reference, would no longer be evident. In other words, there would then be no separation of particulars. As every object depends upon *all* the others for its form or condition each is an expression of the whole, which is infinite in all respects. The story of the sculptor is apposite in this connection. Out of a block of stone he can carve a statue of a cow, or a dog, or a house, or anything else. All are there in the stone—he only cuts away and eliminates the unwanted part; he does not make the statue, but leaves it. This is a simile for the togetherness of everything in the unlimited One.

Relativity or manifestation is really only separation, and that is due to ignorance and illusion. Thus the relative or manifested universe comes to be called a

māyā (*q.v.*) due to ignorance (*q.v.*). And yet, since all (including even the illusion) is in Brahman even the manifest world in its totality is called the Shabda Brahman (*q.v.*), whereby the divine is present, even in the world of relativity.

Renunciation

(Sannyāsa.) Renunciation of the pleasures of the senses is the mark of the highest grade of human life, provided it is a genuine cessation of desire for them. This status has always been provided for in Hindu social life, it being signified by the wearing of yellow (varying through orange and saffron) colored cloths. This custom has been very widely abused, and it is well known that there are thousands of idlers and even rogues going about in this guise. Nevertheless the institution is so important in the eyes of religious Hindus—which means nearly all of them—that the risk of deception or worse in individual cases must be accepted. These people going about play a large part in

keeping the idea of spiritual aims before the public.

The renouncer (*sannyāsi*) thus announcing himself, gives up home and money, and often even his former name, and depends upon the kindness of others for his material needs. He may settle in one place, perhaps under a tree or in a simple hut, or he may “wander about”—as the expression is.

It is fully understood, however, that a man or a woman may be a renouncer (*sannyāsi*) at heart without such outward form or sign. A person may be very busy in an ordinary occupation provided he has given up the sense of ownership of things. As very clearly explained in the *Bhagavad Gītā* (ch. xviii) it is the giving up of *desires* for objects or status that constitutes this highest stage of human evolution. It is very clearly explained that the genuine *sannyāsi* lives only for the good of others, without discrimination, without distinction of enemies and friends, without ever giving up three kinds of activity—aus-

terity (tapas, *q.v.*), giving (dāna) and sacrifice (yajna, *q.v.*).

As already mentioned, sacrifice means the constant recognition of the principle of mutual dependence of all beings, and the voluntary practice of it in action. In all transactions this welfare of others is the entire—and, in perfection, spontaneous—motive. Gift (dāna) means that whatever the man has, whether of material goods or knowledge, must be used or passed on whenever practicable for the highest continuing benefit, without any feeling of ownership—but only perhaps trusteeship. And austerity (tapas, *q.v.*) means not self-castigation, but absence of all unnecessary bodily indulgence, without impairment of health and efficiency, except when urgently necessary. There is no destruction of the emotional life any more than suicide of the body. In brief, sannyāsa is spiritual life for the man or woman in the world.

Sometimes the word tyāgī (abandoner) is used for those who are *mere* renouncers. There

are many cases of renunciation merely with the idea of getting out of this life and avoiding future lives by simply refusing to have anything to do with it. With regard to such cases, it is usually believed that by their will-power they can so suppress all desire that they throw themselves out of the current of events and remain in a sort of latency for long periods, even many thousands of years.

It used to be considered the proper thing among the Hindus for intelligent persons in the fourth stage of life, after the activities and responsibilities of family life are over, and after a period of study of religious essentials or philosophy, to adopt sannyāsa for the remainder of the bodily life. In the midst of the complications of modern living, inner renunciation, without the outward forms, is very largely replacing the older mode.

Rishis

Literally, Seers. Inspired sages or religious poets. Persons to whom the Vedas were revealed.

Sometimes a polite title for venerable gurus or teachers, in which case the title becomes sometimes maharshi (great rishi), devarshi (divine rishi), brahmarshi (rishi of Brahman), or rājarshi (kingly rishi). Brahmarshi and rājarishi may be used for those who are or have been Brahmanas or Kshattriyas, respectively.

Rituals and Formal Worship

These are regarded by Shankarāchārya as unnecessary and even harmful to the serious Vedāntic aspirant (see under Qualifications, Uparati). They are nevertheless useful as a preliminary preparation for the later serious work of thought and resolve. They act as reminders in the world of the divine basis and goal of life, so that the mind dwells the more upon Brahman, instead of upon the pleasures of the senses, which often occupy most of its attention. But they cannot be regarded as conferring any advancement on the road to the goal—that is entirely a matter of maturing the mind and heart and will by the use

of thought, etc., and when the qualifications (*q.v.*) have been duly acquired or attained, the person is ready for the further task of aiming at the direct vision of self and Brahman, by hearing or reading (*shravana, q.v.*), meditative thought (*manana, q.v.*), and contemplation (*nidhidhyāsana, q.v.*), which three are comparable to concentration (*dharanā*), meditation (*dhyāna*) and *samādhi* (contemplation) in the Yoga system. Shankarāchārya states in his commentary on the *Bṛihad Āraṇyaka Upanishad* (III i 1) and in the *Viveka Chūdāmani* that by these means the unity of Atman and Brahman becomes as easy to see as a fruit in the palm of the hand. There need be no stress or strain at any time.

Rope and Serpent, Simile of

A villager, on his way home along the field paths in the dusk of the evening, may give a start or jump because he sees a snake in his way. This "snake", however, on closer inspection, turns out to be only a piece of rope.

Similarly, we have no cause to fear the world, or anything in it. Psychologically, the mistaking of the rope for a snake is called an

ascription (*adhyāsa*, *q.v.*)—the ascription of something previously seen to something now being seen.

S

Sacrifice, The Principle of

This is indicated very clearly in the third chapter of the *Bhagavad Gītā*. Briefly, it states that all creatures in the world depend on one another for sustenance and support. The mutual maintenance thus depicted is to be lived voluntarily on the part of the spiritual aspirant and the sage. His possessions, energies and powers in the world are to be used for the welfare of others (called *loka-sangraha*). Actions done as sacrifice (unselfishly) do not make future karma, since only actions done with personal desire have that effect. All the same, the good actions so done liquidate or neutralize old karmas which are in storage from the past. It is this motive of love

of others which makes actions sacred or holy.

Sacrifice, thus understood, is one of the three activities which must be still carried on by one who has renounced the world. (See under Renunciation.)

Ritualistic sacrifices on the altar are considered by the enlightened Vedāntist to serve as reminders of this principle, useful for those who forget, or for those who would otherwise never think of it.

So great is the feeling of mutual obligation in India that quite often a villager, feeling that the time has come to discard an old pair of sandals, will place them gently, almost reverently, behind an out-of-the-way bush, express his thanks, give a

sincere salutation and only then depart.

Sāadhanā-chatushtaya

The Four Qualifications (*q.v.*).

Saguna Brahman

Brahman with qualities (*saguna*)—the word *guna* here having the general meaning of attributes, and not to be confused with the three *gunas* of *prakṛiti* or matter. Brahman, who is absolute or *the* absolute, the infinite "Being" without qualities (*nir-guna*), *must* be present in the limited world, or world of relativity, because the absolute is the All, and there is nothing else.

Qualities are limitations—e.g., if a thing is blue it is not red as well. Similarly, no part can indicate the whole, whether it be the fingers of a hand or the notes of a melody. Thus nothing relative can indicate the nature of the absolute, which is without parts (*nir-bheda*). As there can be only the absolute, the relative is within the field of illusion or *māyā* (*q.v.*). If however, *māyā* is seen to be itself a *māyā*,

then the reality is there, and so what is seen relatively (as a *māyāvic* production) is also Brahman. Somewhat in this sense, then, even the Vedāntist can think and speak of the *Saguna Brahman*, and allow for the Divine Presence in material events. Still, that Divine cannot be said to usurp or interfere with the functions of its own products—matter is still matter and mind mind, but divinely so, and so all is well in the relative world. (See also under *Shabda Brahman*.)

Sākshin

Literally, one who has sight. Frequently translated as "witness". This term is especially applied to the self (*ātman*), which knows itself as the observer of what goes on when it is functioning in one or other of its bodies (including the mind), and in itself alone in the absence of all of them. It is considered a matter of simple introspection; we may watch our thinking and feeling, just as we watch our bodily activities, and thus discover that we are not

immured in our bodies or minds, or immersed in their environment, but are in every case only the witness.

The following story has been told to illustrate this fact. One day a guru asked one of his pupils in the presence of a group to walk the length of the hall and back. On the return of the student the teacher asked: "What were you doing just now? Were you walking?" When the pupil replied, "Yes," the teacher shook his head, and told him to do it again. This time the successful answer was given, with great delight, "No, I was not walking, I was watching the body walk." On a subsequent occasion, the teacher asked the students to observe a flower, and meditate upon it for a while. Then he asked, "What were you doing just now? Were you thinking?" and got the answer from some of them, who had profited by the earlier lesson, "No, I was not thinking. I was watching the mind think." It is one of the highest lessons to witness what happens on what may be called the highest edge of thinking, and

then beyond it where there is neither action nor thought.

The term Witness (*sākshin*) is often applied to the Supreme Self or the *Ātman*. A warning is here needed, however. That Self is not a supreme *subject*, regarding all else as objects. The word must be understood much more deeply, for the Self is not a super-mind, but is beyond both subject and object.

Salt, Simile of

Used by Uddālaka Āruni in the teaching of Tat-tvam-asi (That thou art, *q.v.*), to show that *Ātman* or *Brahman* pervades everything, like salt dissolved in water. Yājñavalkya used the same simile in teaching his wife Maitreyī the same truth (*Bṛihad Āraṇyaka Upanishad* ii 4, 12).

Samādhana

Literally, "putting in order". As one of the qualifications (*q.v.*) it is often translated "steadiness" because it means the constant direction of all aims, taking into consideration and conforming to what one knows of *Brahman*,

the central and pervading truth in life.

It is also sometimes translated as "contemplation" because it requires that mind and heart never swerve from the essential insight, and that every action and word is directly or indirectly done with the one ultimate purpose in view.

An illustration of this was seen in the life of Mr. M. K. Gāndhi. When asked what he was doing for the people and whether his aim was to better their lot, he replied that no, he was helping them on their way to God. Though such a practical man, he could keep the essential aim in view always.

Samādhi

A form of advanced meditation, which goes beyond the processes of thought, and is perhaps best described as contemplation. It follows upon meditation (*dhyāna*, *q.v.*) on an object or subject and is a continuation of the same effort to know, or poised active conscious looking, but without any thinking.

Very much thinking on the object or ground has been done previously in the meditation process (*dhyāna*). In this there should arise some new experience, or appreciation, or realization—not something different, but a new degree of knowing, intuition or even revelation.

The prior thinking may not take long if the idea or object is very simple, such as, e.g., a portion of the edge of a leaf. If it is more complex, the simple wholeness which is required for the act of *samādhi* to begin may be reached only after a long meditation.

The practice of *samādhi* has not only this effect of bringing about new experience; it also produces a permanent internal effect on the character and ability of the person who does it. It is most valued by Vedāntists as *the* means for reaching the knowledge of the Self, as well as relative truths. It is never passive, but retains an activity of consciousness beyond thinking; this has its fount in the potential of the real Self which is always pressing for the more

life which is really more consciousness.

Samādhi, Two kinds of

These are (1) with a concrete object or objective thought, and (2) without this. (Samprajñāta and asamprajñāta.)

The first is described as accompanied by inspection or examination (vitarka), investigation or judgment (vichāra), pleasure (ānanda) or delight, and the sense of self as over against the object (asmitā). In the samādhi with an object there is the state beyond thought (as samādhi implies) but the object standing before the consciousness is nevertheless the result of a thought. The conscious samādhic gazing, so to speak, at the object, in which the form, the significance, the feeling and the sense of self are not lost but the whole of it forms one mental picture, should result in some new realization or understanding of it. Generally, something simple is taken for this practice, e.g. the strength of an elephant, or the straightness of a stick. Thus one gets an inner grasp

or knowledge of strength or of straightness not known or felt before. Such results are often very enriching. It is so to say, complete and direct looking.

In somewhat the same way a piece of music is appreciated. There is something aroused in consciousness by the wholeness or completeness of the experience which could not be obtained from the separate notes.

In the contemplation without cognition of an object (asamprajñāta samādhi) there is some subject which does not admit of the four considerations (vitarka, etc.). Abstract subjects are of this kind. The contemplation of truth, beauty, the divine, the self, would come within this category. In this samādhi there is no contemplation of an object. Any "examples" of beauty, truth, etc. would have been disposed of in the preceding meditation (dhyāna). The abstract has to be seen as such, or as it is, and then the samādhi can reveal the fullness of it. There is, of course, absence of emotion as well as of thought.

The power of the Self after-

wards works through the abstract to govern the concretes of the mind within its scope, just as the power in the concrete thought governs the body.

These explanations are in accord with the teachings of Patanjali and his commentators and followers, but in general practice there is usually merely the distinction of the concrete or the abstract "ground".

All advanced meditations should be without desire, if the results are to be true. Expectancy of anything resembling the past but enhanced, can lead to the revitalizing and development of the old, but not to the reception of the new.

Two other terms are also sometimes used—Savikalpa and nirvikalpa. The samādhi is savikalpa when there is a clear awareness of subject and object, or knower and known. Nir means without.

Samāna

One of the five vital airs (*q.v.*).

Samatwa

Literally, sameness. An ideal

state of mind in which all things and occurrences are regarded with equanimity. Thus, e.g. friends and enemies are to be regarded equally. This is a matter of intelligence rather than of emotional feeling, a quite clear view that enemies can be as useful as friends for the advancement of the inner man. It is not that the emotions are weak or suppressed, but that the intelligence is so clear in the matter that the emotions have come into line with it.

This is very different from the common attitude, in which the mind is impelled into activity by unintelligent emotions, and then dwells upon them in a manner which excites and magnifies them, to the detriment of the man. This is from the standpoint of psychological science an extension of the principle of the non-survival—even self-destruction—of the unfittest.

From the standpoint of philosophy, on the other hand, the equanimity through understanding makes the man strong in all circumstances and makes all the events useful. In the advanced

stages there will be perfect calm and poise, in rest and in action, amidst pleasure and pain, cold and heat, success and failure, respect and contumely.

Saṁatwa is very emphatically taught in the *Bhagavad Gītā* (ii, 14, 15, 48, 56, 57 etc.).

Sankalpa

Planning for personally desired ends. To be given up when an aspirant to divine realization has reached the state of renunciation (*q.v.*) or sannyāsa (*q.v.*).

Sāṅkhya Philosophy

One of the six systems of thought which grew out of the information provided by the Upanishads. It attempts to show how the various facts of the world and life arose from one another and fit together. It is generally accepted by Vedāntists as far as it describes the world external to consciousness, so its outline should have a place here.

It first divides everything into two classes—dead matter (*prakṛiti*) and souls or spirits (*puruṣas*). Matter then shows three qualities (*gunas*) which are inert

(*tamas*), energetic (*rajas*) and orderly or harmonious (*sattwa*). It is the unbalance of these three which sets up a system of activity or creation which presents a world. It is the presence (not action) of the *puruṣas* which in some way brings about the unbalance, amidst which their peace is disturbed, from which, however, they can individually retire or be liberated when they understand the situation. This becoming so, the effect of that *puruṣa* in stimulating the disturbance is no longer there and that much of the world of activity dies down again—just as the milk of the cow ceases to flow when the calf is satisfied. Another simile frequently used for the stimulating or disturbing effect of the presence (not the action) of the *puruṣa* on the *prakṛiti* is the lode-stone or magnet and the iron needle.

When action gets going seven evolutes (*vikritis*) of *prakṛiti* open up, and then out of these sixteen more are formed. The seven are cognizability ("something there") called *mahat*—the great, the basis of objective

mind, so to say, which in modern terms is intelligibility, without which in the world no mind could operate. Next arises individuality (*ahankāra*) which—as we are considering matter—means definite objects. From these two arise the five kinds of primitive matter (*tanmātras*, *q.v.*) and their five active elements earth, water, fire, air and ether. These are from the *tamas* side of the individuation of forms (*ahankāra*). And now on the *sattwa* side of it arise eleven avenues of intercourse—ten organs, five of sense, five of action, and the mind (*manas*). These are all definite things or factors not changeable into one another. Thus we have now 21 evolutes, which with the *purusha* and the *prakṛiti* make up 23.

This is the complete enumeration (*śāṅkya*) of essentials or distinct genera. As far as it goes it suits the Vedāntist (who can equally well be a modern scientist), but it is still dualistic, and it remained for the Vedānta to account for it all by One Principle, *the Purusha*, Brahman the Self.

The word *śāṅkya* used in the *Gītā* (Chapter ii) obviously means accepted scientific knowledge, not the *Śāṅkya* Philosophy. Thus when Krishna tells his pupil of the truths of reincarnation, he adds that this information is according to *śāṅkya*, i.e. science.

Sannyāsa

(Renunciation, *q.v.*) The giving up of emotional or mental attachment to life in this world, often outwardly expressed by the wearing of the yellow robe and the adoption of very simple modes of living. Those who go to the length of having no settled place of abode, called “wanderers” (*parivrājakas*), do nevertheless often stay during inclement weather in the rest-houses provided by benevolent persons, or, if learned, in monasteries where study and instruction are available. In such monasteries and retreats (*āśramas*) there are also permanent residential teachers, *sannyāsīs* wearing the yellow robe, who do not wander about but devote themselves to the instruction of the less informed

brethren and even the public if and when free to visit at the institutions.

A sannyāsī who settles in one place for a while, in a hut or perhaps a cave or merely under a tree is sometimes called a kutīchaka (kuti being a simple abode). More psychologically regarded, this person has found a resting-place in his mind; he is no longer an enquirer. When this discovering of the abidingness of the self in the self (and not in the body or bodily abode) is well confirmed he becomes a hansa (a bird on the wing, or a swan which in the popular fable can take milk from the water with which it is mixed). Beyond that again—the highest before liberation, so to speak—is the supreme swan, the paramahansa.

Sansāra or Sansriti

The course or round of births and deaths. Liberation or the goal, in Vedānta, is not in the least to be brought about by millions of acts and of lives (lifetimes of living), but only by stepping off the moving belt (so to say) by means of discrimina-

tion and the other qualifications (*q.v.*). As the creation of the sansāra is constantly going on through ignorance and its attendant limitation and illusion, freedom is gained by ceasing to promote and participate in the "operation of ignorance". (See also Avidyā, Māyā, Other Worlds, and Evolution.)

Sanskāras

Impressions or residues molded, as it were, in the mind, from which impulses or ideas may revive or reproduce themselves. The present writer has called them "habit-molds" in his translation of Patanjali's *Yoga-Sūtras*.

The idea bears a resemblance to the modern notion of habit as a basis of the sub-conscious mind. The word is related to the polishing or improving or perfecting of something (as e.g., in Sanskrit, a perfected or polished language), so sanskāras are residues in the mind left from past thinking and striving, which give rise in each incarnation to the kind of mental and moral character so far attained. They could be said to resemble

in the mind the genes which in the bodily heredity pass on the gains of the past into the new generation, but these are in the mind and are carried along with it into reincarnation or the new birth.

In Buddhism this is one of the five skandhas (*q.v.*) which in that teaching constitute the individual man as he passes along from birth to birth.

Sat or Satya

The really existent truth, or reality. The supreme Spirit. Asat means therefore the false, illusory or unreal.

Sat-chit-ānanda

Being, and consciousness, and joy or bliss. These are held to be of the real self (the ātman or Brahman), not of the mind. This is verifiable by any person, by the simple process of observing that his consciousness "looks at" his mind activities, just as his mind "looks at" his body and his body (senses) looks at the world. The consciousness as

such is the looker in all these cases.

A distinction is drawn between pleasure of the body and happiness of the mind (taken together) and the true undiluted joy of the Self. Pleasure and happiness (sukha) are felt by the false self when it feels enlancement of body or of mind. But joy or bliss (ānanda) is of the very nature of being and consciousness, so that it cannot be said that consciousness *has* joy, but only that it *is* joy. Similarly it cannot be said that being *has* consciousness, but being *is* consciousness. To be being is to be conscious and happy. They are one, not three-in-one, as each implies the other two. The three words are combined into one in the form sachchidānanda.

The word "chit" (consciousness) is not to be confused with the word "chitta" (*q.v.*), which means that part of the total mind (antahkarana, *q.v.*) which contains the impressions from the outer world.

Sattwa

The guna or quality of mat-

ter (or of anything) which makes for orderliness and harmonious relations, as contrasted with the aggressiveness of rajas or the inertness of tamas.

It is especially related to the mind as thinker, because that mind discovers and works with harmony in nature. Only if the mind is perverted by rājasic desires, and thereby operates under their motives, does it become inharmonious and harmful in nature. Otherwise it exemplifies the adage that "nature is conquered by obedience"—the idea that we do not really *conquer* nature, but co-operate with her, and receive also from her a "reflection" of the real Self, conducing to happiness, cheerfulness, etc.

Such is pure sattwa, but as it is always tainted with rajas and tamas in all persons who have not reached liberation, the actions which it then engenders lead still to the round of births and deaths (samsāra), although when sattwa is predominant over rajas and tamas in the mind, the life in the samsāra will be of the higher kind, such as

those classed as restraints and observances (yama and niyama) (*q.v.*).

Scriptures

(Shruti, *q.v.*). Are likened to food placed before a young child. It is held that a man needs and gets "food" from those in advance of him in evolution (sages, saints, scientists, etc.) as well as from those below (vegetables, fruits, etc.). The rishis, enlightened seers of the past, who wrote down the scriptures, are such superiors. But every man must do his own eating and digesting in religion, as in feeding the body.

It is on this account that the guru (*q.v.*) is so often emphasized in the older literature. He was indeed a necessity for the illiterate, but a book serves the purpose for the literate. The *Viveka Chūdāmani* for example, describes how an enquirer approaches a guru with questions, and then gives with great fullness the teacher's answers. The book is available for all to read and thus is a sort of guru. There is no priestcraft or intermedi-

ation in the pure and original Vedānta.

The frequent references in Vedāntic literature to giving up the scriptures refers to those which prescribe the kinds of action by which one may obtain an enjoyable time in heaven after death, and after that an enjoyable rebirth, etc. But it does not mean the Vedantic scriptures (prasthāna-traya, *q.v.*) or the great sayings (mahā-vāk-yas) scattered through the Vedas. Even so, however, it does not recommend mere obedience, but rather "take and eat"—pure life, genuine devotion, full understanding.

Self

(Ātman). The nature of the self is declared to be being, consciousness and happiness. A very clear pronouncement is made in the *Mundaka Upanishad* (ii 1-2), where the word purusha is used as equivalent to self or the essential life: "That is the True (or Real). Just as from a blazing fire thousands of sparks of the same nature (i.e. fiery) come forth, so also from the imperish-

able (akshara) beings are born, and to That they also go back. Divine and formless is the purusha (or self). It is outer and inner, unborn, without breath or mind, pure—beyond (even) the supreme imperishable." This is the height of Vedānta.

Self as Creator, The

It is a cardinal doctrine of Vedānta that the world has sprung from the Self (Ātman)—that true Self which on being found in oneself reveals itself as the Self of all beings, as Brahman as well as Ātman.

It is considered that all the bodies of men, animals and plants would never have come into being without the selves in them, nor continued without their desires to survive in bodily form. It is these desires which have caused adaptation of themselves to circumstances, and of circumstances to themselves.

The same essential impulse is to be attributed even to the minerals, which show decided qualities of their own in their reactions to others. This being the case, all these selves are re-

sponsible, directly or indirectly for the production of every form. Such ideas justify the scriptural statement that "All this is only the Self."

Creation is thus action (karma), not mere movement. In Sanskrit we say of a man: "He acts (karoti)," but of a flag fluttering in the wind, "It moves (chalati)." We see that solids put up a fight to retain their character, and also show elasticity in this respect. Liquids flow and spread downwards as far as solid materials permit. Heat, counted as a form of matter in the old philosophy, can join with liquids to form gases, which are then cool. Gases expand in all three dimensions. Ether permeates. Perhaps even individual atoms of, say, iron would be recognizably slightly different, could we but see them well enough.

Interestingly, each self, with its creations or forms, provides valuable experience for other selves. This idea culminates in the famous teaching of the sage Yājñavalkya to his wife Maitreyī (*Bṛihad Āraṇyaka Upanishad*, ch. 5). She wanted immortality,

which she knew riches could not give. The sage then told her that it is to be obtained by finding the true value in everything, which, briefly stated, was that only for the sake of the Self is anything dear or valuable.

Self—False and Real

It is only after admitting as a postulate of thought some limitation of the self, which is the same as some identification of it with the changing scene, that we can say the self experiences one or other of the three states of consciousness—waking, dreaming and sleeping. In other words, it is the false self that experiences them.

The selfness of this false self is called a *reflection* of the pure consciousness into the unconscious not-self, or objective world. The world is thus like a mirror, and there is no reflection in a mirror without some distortion by the mirror itself.

So, for a reflection there has to be a world. But as there is a false world face to face with a false self—neither is what it seems. It is these two falses that

are called subject (false self) and object (false world), while the real self, the pure consciousness remains undiminished in a "state" beyond or other than either subject or object. It would be erroneous to think of *that* as pure subject.

Yet the true self can be "known"—or the pure consciousness realized—in deep meditation, beyond thought, or even in a momentary insight.

The "inner self"—to use a familiar Western expression which is practically equivalent to the *antahkarana* (*q.v.*)—gradually loses its false image when out of incarnation but retains the powers and impulses or character acquired—which explains loss of memory, which has reference only to the false self-image. The inner self then comes again into incarnation. Even so, the "inmost self" is real through all.

Vedānta is very insistent that being, and consciousness, and happiness are not of the mind, but only of the inmost or real self. There is not a conscious mind and an unconscious mind,

as is so often supposed in Western psychological thought. The mind is all and always totally unconscious. The real consciousness provides the consciousness always, but the mind provides a wrong notion of self by looking into the mirror of the world.

Self-Help

Nobody else can help you in the matters of growth or self-realization. They can only assist in connection with your circumstances or bodies. There is in fact no contact between self and self except in these externals, so one does not really know anyone, but only their manifestation. Even the guru—greatest of advisers and helpers—has to stand aside when his erstwhile student nears the supreme goal. So the *Bhagavad Gītā* says (in vi 5,6) "Let him lift himself by himself. Let him not cause himself to sink. For oneself only is one's friend, and oneself only is one's enemy."

Self-Image, The

The false mental picture of oneself that is built up mostly

in the earlier years of life. This may be observed growing in the child. At first it knows only itself. Then it comes to distinguish between its body and the world. Then it learns to distinguish emotions and thoughts from the dense body, and to think of the mind as itself. Then it observes that there are other minds, other people.

There is some awkwardness in social relations until the personal self-image is well established in a recognized position in society. The Vedāntist aims to understand and observe this self-image, and even while using it to be conscious of himself as doing that and being beyond it.

Self-Realization

The aim of Vedānta is to realize in consciousness what you really are, instead of continuing to identify yourself with relative things external to that. Since every *jīva* (living being) is essentially that, and its consciousness of being itself cannot come from anything but that, it is wise for the intelligent to look at what they call themselves, and

see what part of that is really themselves. They will find that it is their pure consciousness. It is not enough to assert this mentally. They must look at themselves and find themselves as that pure consciousness which is beyond either subject or object and is aware of both.

Sense, Organs of Indriyas (*q.v.*)

Senses and Sensations

These are listed as five in the old books—hearing, touch, sight, taste and smell. These are mentioned as especially related, respectively, to the conditions of matter, as etheric (*ākāsha*, *skyey*), gaseous (*vāyu*), fiery (*tejas*), watery (*jala*), and earthy (*prithivi*). Some books describe these as cumulative, in descending order, thus: ether is useful for hearing; air for hearing and touch; fire (light) for hearing touch and sight; water for all these plus taste, and earth, for all the foregoing plus smell.

The senses are also related to what we may call levels of consciousness, experienced in the

bodies. Smell is thus especially related to bodily responses, taste to desires and emotions, sight to thought, touch to love (higher knowledge, perception and knowledge of life) and hearing to the spiritual nature. Thus smell especially concerns the physical man, taste the biological man, sight the thinking man, touch the feeling man, and sound the spiritual or will-ing man, willing being really self-ing or at least ego-ing.

It is sometimes pointed out that no other sense-experience can inspire and elevate as music can, it being the sense-effect that permeates most deeply inside us. In attentiveness to this we often shut our eyes and have our consciousness very much within, not merely contacting something on the surface as in touching, or reaching outward as in seeing, and not absorbing from outside as in tasting and smelling. Further love is much enhanced by touch, the thinking mind by sight, the emotions by taste and bodily attentiveness by smell. (For the sense-organs, ear etc., see under *Indriyas*.)

As to what the senses are *in themselves* the old science considers them as other than the organs of sense, and then refers them back to the *tanmātras* (*q.v.*). *The Bhagavad Gītā* goes further back still and finds their locus in the consciousness itself, when it says (xiii 13-15) that Brahman has "all the functions of the senses, without sense-organs." It thus refers them to the *chit* (pure consciousness) itself, and we may then regard them as a sort of "spectrum" of knowing, when the white light of consciousness is partially inhibited in the relative field. Obviously, light is not sight, and the eye-and-brain mechanism is not sight.

Service

The helping of others is also the best helping of oneself, provided it is not done with that motive. To be pure, it has to be without ulterior motive.

Some have demurred, saying that such service is impractical, because the person whom you would serve is bound to face the karma of his past deeds. Your

help, however, comes in as indicating the termination of some karma, for which you are the agent. The consideration of the law of karma in this matter is therefore inappropriate. A situation in which help can be given indicates an opportunity for the expression — and consequent growth—of love (a partial recognition of unity) on both sides.

Without love there would be a turning away from such contacts. This really applies to all things, but we call it "being interested" when it applies to material objects or studies. One must admit, however, pride also as a means of contact and experience, even if it involves false love. All motives, good or bad, fortunately, lead to some advancement in ability and knowledge, but truth and love are the best.

Shabda Brahman, The

In the *Bhagavad Gītā* (vi, 44) there is mention of a successful yogī as going beyond the Shabda Brahman. The Shabda (word or sound) is regarded as incarnate

or manifest deity by many devotees—Brahman as expressed in the manifest or relative world, which all agree could not exist without the Absolute.

The appellation arises because shabda (sound, or perhaps perfectly penetrative vibration) is regarded as *the* creative factor in the universe. It is the power associated with the first-born of the primary elements, the ākāsha (ether), from which arise (by successive limitation of freedom), the air and touch, light and sight, water and taste, earth and smell. Thus earthy matter cannot move at all, watery can move one way, light or heat two ways, air in three dimensions, and ether in superdimensional penetrativeness.

Thus the term Shabda Brahman has come to have the popular meaning of a personal God using powers. Further, this idea carries on into the spoken word, and thus the Vedas (word) are taken as the very word of God. This idea is sometimes carried so far that the recitation of the scriptures is regarded as carrying with it definite power or ef-

fectiveness. The word Aum, or Om (*q.v.*) is regarded by many as positively distributing divine power even by its human utterance. Some go so far as to say that the constant silent repetition of Aum in the mind is even more effective than the spoken Aum, and produces an ecstasy conducive to realization, though others deny this last point, admitting only the experience of mental joy in this case, along with the removal of disturbances from below—the emotions and the body.

Again, the shabda (word and perhaps therefore idea) is sometimes regarded as what is called "sphota," a bursting-forth or flashing-out of the essential or original power (*q.v.*)—and thus as creative. This is, however, within the accepted limitation, that is, considering some relative truth and power within the accepted limited field, or—vedāntically—within the māyā. In this way the "personal God" is conceived as a māyāvic reality, and as such accepted by many, and looked up to as the "Shabda Brahman." But the

Vedāntist always remembers that, as mentioned above, he who realizes the truth goes beyond the Shabda Brahman.

Shaivas or Shaivites

Devotees or followers of Shiva (*q.v.*).

Shaktis

Powers. For example, veiling (āvarana) and projection (vikshepa) are sometimes called shaktis or powers of māyā (*q.v.*).

In popular literature the male-female simile is used as a symbol for the great gods and their power. The "wives" of Siva, Vishnu and Brahmā (i.e. Umā or Gaurī, Lakshmī and Sarasvatī) are called their shaktis, who do the business of relating their principles to the world.

Shama

Peacefulness or tranquillity of mind. (See under Qualifications.)

Shankarāchārya, Date of

Since the arrival of European scholars in the field of Sanskrit

studies, there has been much dispute about the date of this great teacher of the Advaita Vedānta religious philosophy. Shortly before he died, in 1890, a learned Madrasī pandit and lawyer, Mr. T. Subba Row, B.A., B.L., announced that he had obtained from the Madras agent of the Shringeri Monastery, which was founded by Shankarāchārya, a list of the successive heads or teachers of the monastery, with dates, which placed Shankarāchārya well before the Christian era. He also maintained that if the inscriptions in the ancient town of Conjivaram, built by Shankarāchārya, were to be carefully deciphered they would also support this date. This is also borne out in the biography of Shankarāchārya (entitled *Shankara Vijaya*), written by Vidyāranya when he was Head of the Shringeri Monastery, and had access to reliable information there. A book entitled *Biographical Sketches of Eminent Hindu Authors*, published in Bombay in 1860 by Janardan Ramchander, states that Shan-

karāchārya lived 2,500 years ago, and that the records of the Kumbhakonam Monastery in South India also indicate a date before the Christian era.

The fifth chapter of Vidyāranya's biography (*Shankara Vijaya*) states that Shankarāchārya's immediate guru was Govinda Yogī, who was none other than the famed Patanjali (*q.v.*), who was in turn a disciple of the great Gaudapāda (*q.v.*). As Patanjali is reliably placed between 200 and 500 B.C., this again gives an approximate date for Shankarāchārya.

It is considered by the south Indian pandits who hold these views, which are in accord with South Indian tradition, that the European scholars who assigned Shankarāchārya to a date within the Christian era, even as late as the 9th century, did so on account of various mistakes. To take one example: there was the date fixed by a reference to the Yāvanas, regarded as Greeks or Ionians and dated by the invasion of Menander. But even Pānini, the great grammarian antedating Patanjali, explains

the word Yāvana more widely in his work. There was also an expedition of "Black Yāvanas" occurring in the time of Krishna, mentioned in another old book. In other cases, the scholars may have confused another Shankarāchārya with the original, as all the Heads of the Monasteries are given the name on their accession. Then one scholar follows another, without question, and repeats the wrong date as fact, and even many Hindu scholars, educated in the Universities under British control, have fallen into line and followed suit.

The trouble arose originally because Hindus in the past have not been interested in dates. Some say they have no historical sense; they regard the human race as having gone on for millions of years, by reincarnation, and destined so to continue until individuals in increasing numbers see the light and lift themselves out of this "samsāra" (*q.v.*) or treadmill of births and deaths, and so they do not concern themselves much with mere ephemeral sequences.

Shānti

Peace (*q.v.*). A benediction often repeated three times at the end of Vedāntic discourses or prayers.

Sometimes "to all beings" is added (*sarveshu bhūteshu*).

Sharīras

Bodies (*q.v.*).

Shatsampatti

Six accomplishments required to make a person fit for treading the path of knowledge, with a view to the overcoming of our human defects and infirmities. (See under Qualifications.)

Shiva

The first or highest of the three members of the Hindu trinity (*Trimūrti*, *q.v.*). He is called "the destroyer," in the sense that the worship of Shiva is properly a response to his call to the worshippers to seek the freedom of pure being—a kingdom of God beyond the manifestations of both form and what we call life—and thus put away or destroy the old toys of childhood, as it were.

The devotee of Shiva comes in course of time to catch glimpses of the spiritual reality which is his true being, and that becomes then so attractive that he loses interest in the things of common desire, except as useful to keep him in material incarnation until he has become strong enough to hold the full light of the truth of being, after which such incarnation (and all the attractive toys which it offers) are no longer desired or needed.

Shiva is often depicted as dancing. This illustrates the common statement in India, that "God plays—he does not work." Play is taken as the expression of life; work has only to do with forms and is preparation for play, which is the real expression of life.

Shraddhā

Faith (*q.v.*). (See also under Qualifications.)

Shravana

Literally, listening. After the Qualifications (*q.v.*) have been sufficiently attained to make the

aspirant a competent (*adhikāri*, *q.v.*) person for a direct assault, so to speak, on the citadel of truth, he is enjoined to take up three efforts in succession, viz: Listening, or hearing (*shravana*), meditation (*manana*, *q.v.*) and contemplation (*nidhidhyāsana*, *q.v.*).

It is considered wise for a beginner to acquaint himself with the information collected and treasured in the philosophic portion of the scriptures before plunging into profound thought of his own on the subjects therein treated.

This is called listening or hearing because in older days most people could not read, but they could and very often did listen to the religious books being read aloud by others. In the course of "hearing," the Great Sayings (*mahā-vākhyas*) of the Upanishads are most urged.

Incidentally, it was for a similar reason that people were so often and so strongly advised in the old days to seek a teacher (*guru*), when their interest in the higher self and the higher life was once aroused. Most of

them could not read. Further back, there was no reading at all. In those very old days the old teachings were memorized by persons whose special function of teaching involved this, and were passed on by word of mouth.

Shruti

Scripture (*q.v.*); especially—in the eyes of the Vedāntist—the Upanishads. The word means “heard,” and is applied to the scriptures because they are regarded as revelation, in contrast to the books (called *smṛiti*) which are the works of men, however capable and eminent. (See also under *Veda*.)

Silence

Mauna (*q.v.*). The practice of silence is declared to be of two kinds. The knowers of reality have an inborn (*sahaja*) silence, because the truth they know cannot be uttered. The outward silence of speech is a practice recommended for the children, i.e. the ignorant.

Sin

There is no idea of essential sinfulness of man in Vedānta. The Ātma, which alone provides the consciousness which is really the living being, is pure and can never be otherwise, but there are impurities in both the inner instrument (mind in the widest sense) and in the outer body or bodies.

Therefore Shankarāchārya could say that a wrong action is only wrong when right is a possible alternative. This was said in connection with an old story about a starving man who accepted food from the plate of another person. The rule is that the leavings of others should not be eaten, as being unclean. As in this case there was no right alternative it was not wrong.

Skandhas, The Five

This is a term used more especially in Buddhist philosophy, which regards a man as a bundle of five forms of conscious expression, which are form (*rūpa*), feelings and emotions (*vedanā*), perceptions (*sannā*), tendencies of character (*sank-*

hāras), and mental discrimination (vinnana). The Sanskrit names are rūpa, vedanā, sanjñā, sanskāra, vijñāna. This conglomerate passes on from incarnation to incarnation.

Some think of these five as just going up and down in status until there is an "opening of the doors of the mind," followed by voluntary efforts (on the Path) to improve their condition, until in due course enlightenment is achieved. Others maintain that there is anyhow, through ordinary experience, a necessary constant improvement in them, because by any use of thought thought grows, and the same is true of all mental and moral faculties, and even bodily attainments passed on by karma.

This view of man contrasts with the Vedāntic view, which regards a man's consciousness as a permanent spark of the divine, and these five groups of characteristics as due to the "bodies" (*q.v.*) which he uses.

The two views lead, however, to the same mode of life and the same goal, in which a similar Path or Way is followed until

at last all bodies and skandhas are given up.

Sleep and Dreams

Ordinary sleep is the sleep of the senses, which survey the world, and it admits of dreams, in which the mind is still awake, though unsteady, because lacking the steadying influence of the objective world, like a ship without ballast. But deep sleep (*sushupti*) is the sleep of the mind also. This comparison shows the value of objective experience to the subject, such that a musical composer, catching a new melody in his mind, will rush to his piano to "get it down" before the mind loses it through its instability. Vedānta studies very carefully the three states of waking, dreaming and deep sleeping (*jāgrat*, *swapna* and *sushupti*, *q.v.*).

Sleep, Deep

(*Sushupti*). That state in which not only are the senses asleep or inactive so as to bring no images into the mind, but also the thinking and picturing processes of the mind itself are

also asleep or quiescent, so that no mental pictures (dreams) arise. It is held by Vedāntists that this is not an unconscious condition, but a state of consciousness without either seen or remembered interruptions from the outside world. The undisturbed self or consciousness is then happy in the enjoyment of its own life or state of being, on which account we *remember* on waking the pleasurable experience, "I slept well." This is memory, not inference, which would only give us, "I feel well after that sleep, so I must have slept well." This memory never occurs when we wake up from a dream, but only on waking from deep sleep.

Sorrow and Grief

Sorrow is emotional pain, and grief is the continuation of it in the mind. Once the pain has drawn the attention of the thinking mind to the causes of it, the mental nature should take over the situation and the grief should end. "The well-informed," said Krishna, "do not grieve on account of the

living or the dead." Four reasons are given for this. One is that there is no death, another that nothing happens to a man by accident, the third that calm thought and action lead to the best results in both action and thought, and the fourth, that all experiences are valuable for the development of the higher mind of the man who regards them seriously.

Sound

This is spoken of in the Upanishads as the first sensation in order of creation. It is associated with the first of the *tanmātras*, or primitive material elements (*q.v.*), while the other four sensations, touch, sight, taste and smell are especially associated with the other four elements—air, fire, water and earth. "In the beginning was the word" is true of Hinduism as well as of the Gospel of St. John.

Sound is a very penetrating vibration, and probably affects the body more than any other sense experience. It permeates the body, so to speak, and thus is more intimate to us than, say,

touch or sight. Sound goes inside us, as it were; and this it is which gives to music a more spiritualizing influence than pictures have, and obviously far more than taste and smell. A comparison of the senses with the koshas (*q.v.*) indicates a special relation of touch with love (wisdom), sight with mind, taste with emotions and smell with the dense body.

Space and Time

These are characteristics of the world of manifestation, of name and form (*q.v.*). Brahman and Ātman are "beyond space and time." It is in this sense that they are "beginningless and endless." And yet they *are* nothing, and *do* nothing. One may affirm that as long as space and time are taken into consideration nothing whatever will be properly understood.

Sphota

A bursting-out, or flashing-forth. The coming into the relative world of something new, presumably from the potential of the Absolute. Therefore, cre-

ative revelation. (See also under *Shabda Brahman*).

Srishti

Creation or emanation (*q.v.*).

Sthita-prajñā

One whose wisdom or insight is well established. Such a person is described at length in the *Bhagavad Gītā* (ii 54-72). Briefly, it states that he has given up personal desires, is not agitated by troubles or eager among pleasures, is without passion, fear or anger. For these and similar reasons his mind becomes clear and firm. Above all he is interested in the ātman (Self).

Sthula

Dense or gross. Applied in philosophy especially to the physical body. (See under *Bodies*).

Subject and Object

It is affirmed in Vedānta that these two exist *only* in the relative world. Thus there is no such relation between God (Brahman) and the world, or even be-

tween the pure consciousness of man and his illusory self. The frequent allusions to the Self as the *drāshtri* (seer) or as the *sākshin* (witnesser) have to be understood with this proviso. When it is said that Brahman cognizes both subject and object, we have to add that it is not with dualistic or relative cognition, and that neither subject nor object knows Brahman.

It is in this manner that the *Bhagavad Gītā* speaks of Brahman as seeing without eyes and hearing without ears, and the *Chhāndogya Upanishad* speaks of the "Self within the heart" as "smaller than the core of a grain of millet," and yet "larger than all the worlds."

Success

From the Vedāntic point of view it is necessary to distinguish between inward success and outward success. There is always inward growth if there has been genuine effort. Shri Krishna points this out (*Bhagavad Gītā*, vi 37-44) in the case of one "fallen from yoga," showing that the inner strength and

impulse gained by previous efforts will reassert itself, and lead on to sure attainment in future lives. Indeed, it is possible for anyone to become a great poet, artist, merchant, philosopher, statesman or anything else desired, if he keeps at it without worrying about success or failure. Knowledge about reincarnation, karma and growth of more power by the use of present power is a great incentive. Many people are frankly concerned with building for themselves better lives in the future by this means, and they may confidently go on with their endeavors without giving up even in old age. The same remarks apply to the path (*q.v.*) towards liberation, in which there should never be any feeling of despondency or discouragement.

Superimposition

(See under *Adhyāsa*.)

Sureshwarāchārya

A very eminent Mīmāṃsaka (ceremonialist) who, after conversion to Vedānta by Shankarāchārya, became one of his

principal followers. He became even more famous as the elucidator of Shankarāchārya's commentary on the *Vedānta Sūtrās* and four other works, including the *Mānasollāsa*, a detailed commentary on the *Hymn to Dakṣināmūrti*.

Sushupti

The state of deep sleep (*q.v.*).

Sūtrātman

The thread-self (*sūtra-ātman*) which lasts through *all* the whole series of incarnations of an individual (*jīva*)—therefore compared with the string of a necklace of beads. (See under *Ānanda-maya-kosha*.)

Swadharma

One's own duty. The duty marked out by one's own inborn or acquired character or abilities. In view of the principle of sacrifice (*q.v.*) it is imperative that one be not negative or passive, but use one's abilities for the welfare of the world, giving as well as taking. Otherwise there are "sins of omission." (See also under *Dharma*.)

Swādhyāya

Self(*swa*)-study(*adhyaya*). As *swa* also means "one's own," this is the study of oneself and one's own world or business in life. Some think that the advice means only to study the scriptures, but even that limitation would not exclude the questionings: "What am I?" and "What good use can I make of my life?"

Swan as Symbol (Hansa)

There is an old story about a swan which was able to extract milk from water with which it is mixed. This is used to illustrate the position of the wise man who is able to extract the useful part from the experiences of earth life. The name *hansa* (swan) is therefore applied to those advanced yogīs or sannyāsīs (*q.v.*) who are able to extract the spiritual values and take the spiritual nutriment from ordinary life. Such a one is called even a *paramahansa* (supreme or perfect swan) when he has gone on so far that he does not need worldly experience any more, but is simply working out

the remainder of his earth-life in a state of *sannyāsa* (*q.v.*) after gaining liberation (see under *Jivanmukta*).

The swan symbol is also sometimes taken for a bird on the wing. The *hansa* is then the wise man who "lives on the wing" by taking each item as it comes along in the course of life, without becoming "attached" to any, and without making plans for such attachments.

Swapna

The dreaming state (*q.v.*).

Syād-vada

The "it-may-be" doctrine of

the Jainas—a doctrine that the truth is many-sided (*an-ekānta*), and so any statement about it has only the value of "it may be." This applies to the basis of all things, so that the Jainas hold the view that while the substance must be real the names and forms are not so, because they depend upon points of view (seven of them), or, in modern terms, are relative.

The Jaina religion is pre-Buddhist, but resembles it in its non-acceptance of Vedic authority, its emphasis on the value of human experience and judgment in religious as well as secular matters, and its deep regard for the sanctity of life in all its forms.

T

Tamas

One of the three *gunas* (*q.v.*) or qualities of matter. It is usually translated darkness or inertia, and is descriptively applicable to all kinds of things—e.g. a *tāmasic* person is one who is lazy or sluggish.

The idea of *tamas* is also associated with the veiling power of *māyā* (*q.v.*).

Tanmātras, The Five

The five rudimental elements. The word *tanmātra* means "the mereness of it." They are described in the Commentary on the *Sāṅkhya Kārikā* (xxiv) as the rudiments of sound (*śabda-tanmātra*), of touch (*spārsha*), of form (*rūpa*), of taste (*rasa*) and of smell (*gandha*).

They arise from the *tāmasic* aspect of the I-principle (*ahankāra*), and thus are the roots of the elements: earth, water, fire, air and ether. From the *rājasic* aspect of the same principle come the ten *indriyas*, and from the *sāttwic* aspect of the same comes the mind (*manas*) which co-ordinates and uses the *indriyas* and the elements. (For further details see under *Gunas*, *Elements*, and *Senses*.)

Tapas

Austerity, which—according to the *Bhagavad Gītā*—should be wise and beneficial to one's own body and to others. It does not mean mortification and self-castigation, but only strictness in the proper treatment of one's

body. Patanjali made this clear in his aphorism (ii, 43): "From tapas, through the diminution of impurities, comes the perfection of the body and the senses."

In the *Bhagavad Gītā* the teacher, speaking as the divine being, calls those who practice unhealthy austerities "unintelligent egotists, tormenting the village of beings in the body" (xvii, 5-6). He also approves of desires (*kāma*) when in accordance with Law or duty (*dharma*) (vii, 11).

The word *tapas* means literally "heat," here used in the sense of being *ardent*. Patanjali recommends *tapas* along with study and devotion, and the *Bhagavad Gītā* teaches that the *sannyāsin* or renouncer of worldly desires must never give up *tapas* as long as he is in the world. So far from signifying harmful austerities, it signifies strong will-power in the avoiding of excesses. (See under *Opposites*.)

Tat, and idam

That, and this. "This" refers to everything of the mind and

of the body, and the whole world of manifestation. "That" refers to the Beyond (*para, q.v.*), Brahman and the Self.

"That" is very frequently used in the Scriptures, especially in the Upanishads, with reference to Brahman, as a method of avoiding all anthropomorphism. (See also under *That Thou Art*, and *Om Tat Sat*.)

Tattwa

Thatness. The truth about things. *That* (*tat*) as distinguished from *this* (*idam*), which refers to our common illusory world of general relativity. The "thing in itself"—which does not exist, in fact, because everything interferes with everything else and has indeed so modified it that its true nature has become unidentifiable.

That everything has a core of truth can be argued and understood in the following way: since everything is affected by everything else, it also affects everything else. Therefore it has a share of what we may call the original power (*q.v.*) or essential effectiveness.

The term *tattvas* is also used for the primary material elements (*q.v.*).

That Thou Art

(*Tat-tvam-asi.*) A famous saying, derived from the *Chhândogya Upanishad* (vi 8, 7 to 16, 3) in which a wise man of old time, Uddālaka Āruni, teaches his son, Shwetaketu, the identity of the individual (*jīva*) with Brahman by using various similes.

The arrangement of the words: That (*tat*) thou (*twam*) art (*asi*) is most effective, as causing one to think first of That and to affirm afterwards that *Tat* is what one really is, instead of thinking first of oneself and then asserting that one is really That.

It is in this text (vi, 13) that the well-known salt in water example is given. The father told his son to put some salt in water and leave it overnight. Next morning he asked for the salt back. The son could not find it, but could detect it by tasting the water at the top, in

the middle and at the bottom of the vessel. Then the father said that, similarly, the true Being is everywhere, and added: "That Reality (*Satyam*), that Self (*ātman*)—that, *thou art*, O Shwetaketu."

Thou

Speaking to another a man says "Thou" and defines him, perhaps, as "Thou art an engineer—or a soldier, or a working man, or a father." Similarly, when a person catches a sight of his own form in a mirror, he says "Thou" to it, but soon adds, "Thou art myself." This spontaneous "Thou-ing" indicates that the real "myself" is not that, and leads at last to the rejection of that thou as I, and the development of a clear distinction between "I" and *all* the bodies and faculties, and thus to the understanding of "That thou art." (*q.v.*)

Every individual consciousness, as only a reflection of the pure consciousness, is therefore strictly speaking a "Thou", not an "I." The I is behind the thou,

and when it regards itself as the thou, by the false ascription (adhyāsa, *q.v.*) in which it attributes "I" which was known before (the self) to that which is now seen, it sets up the false self. (See also under Adhyāsa, and Self.)

Thought and Emotion

If not specifically stated it is implied in the old Vedāntic literature, that thought should govern the emotions and appetites and the desires connected with them. The reason for this is obvious. The experience of pleasure gives rise to desire for more pleasure, and in most humans the mind then works to plan for the gaining of more pleasure. But the observant and intelligent mind sees what the emotions cannot themselves see, that they exist for the welfare of the body, giving the impulse to provide for its requirements, which must not go to excess, beyond natural requirements. When their obedience is well established the best condition of being is assured; in that lies the most pleasure.

Thought, as Action

This idea occurs in Vedāntic literature. It means that of the three operations of the higher mind, it is thought (manas), not feeling or the will, that produces action in the body and the world. The will can, however, modify thinking, and such modified thought will then affect the body. Thus a person on a height, looking down and thinking of falling, falls. If he stands on the height without seeing the drop, he will remain steady. So all bodily actions are produced, or have been produced and now act from habit or structural response. (See under Ichchhā, Jñāna and Kriyā.)

Timelessness

Both the self (purusha) and the matter of the world (prakriti) are called "without beginning" (an-ādi). This is a way of saying that these two are beyond time, because they are sources of time. By their interplay time begins. At liberation time disappears—the whole of it, present as well as past and future.

Titikshā

Endurance. In Vedānta, it means the bearing of all kinds of troubles without feeling antagonistic to them, and without any sort of discontent, impatience or resentment. This is a quite logical attitude, in view of the belief in the law of karma—that everything that happens to us is the result of former actions of ours, or “we get what we make, whether for ourselves or others.” This is regarded by the more intelligent believers not as a punishment, telling us what not to do, but as an education, drawing out the powers of the mind and filling up its deficiencies of both thought and feeling. (See under Qualifications.) Since hurt is done to others through deficiency of love or in the use of intelligence, the resulting karma is suitable for the awakening of sympathy and understanding.

Tolerance

Although the Vedāntic writers expound very firmly their doc-

trine that the only direct road to liberation and to union with God is the path of knowledge and wisdom, they speak well of other ways, such as worship of deities, rituals, good works, etc., as leading *indirectly* into the true path. They are ways of ignorance (avidyā), but inasmuch as they are purposeful and well-intentioned they are serviceable at their lower stage as helping their followers, through superior interests, to grow out of their earlier fondness for bodily pleasures; thus they may lead toward good conduct, calmness of mind and body and on to human maturity.

It is not, however, considered by Vedāntists that one must be a mental and moral genius to gain liberation, but there must be enough. Enough is enough, but enough is necessary. The pursuits and studies on various lines may help in the development of this enoughness, and then the man will respond to the philosophy, put away childish things, and perhaps take up the practice of the qualifications (*q.v.*).

Trimūrti

The three forms. The popular trinity of Hinduism, much depicted in the Purāṇas, consisting of (1) Brahmā, the creator and sustainer of the material world, (2) Vishnu, the life side of things, who enters the world and promotes the lives, and (3) Shiva, who destroys those two phenomenal worlds of body and mind when the time is ripe, and so assists each soul when it aspires for spirituality and liberation.

Brahmā and Vishnu are in principle two partners in the world process, being the objective and the subjective, working together. Thus every soul (jīva) travels on a line of time, meeting with experiences and performing actions one after another. When there is the thought that neither matter nor mind made itself, credit for this is given to Brahmā and Vishnu, respectively. Both work under Shiva (see Pillar of Light), and all three are appearances of the Brahman.

In India there are many great temples and shrines to Vishnu

and Shiva, but there is only one to Brahmā (Bhuvaneshwara), and no worship is carried on there, because the worship of matter or material things is no part of religion.

Trouble, Sources of (Kleshas)

These are usually enumerated as five, all arising in oneself. They are (1) fundamental ignorance, the acceptance of something relative as the basis of reality, then (2) a wrong idea of what oneself is, (3) desires for the satisfaction of this false self with which one is identified, (4) aversions based on the same ground, and (5) possessiveness, or the clinging to things, including even the body. The names of these five are, respectively: avidyā, asmitā, rāga, dwesha and abhinivesha.

The course of escape from these errors usually follows the reverse order—dropping of unnecessary or unuseful possessions, then of phobias mild or strong, then of infatuations, mild or strong, then of attachment to the false self, which will lead to spiritual insight, whereupon

nothing can cause one trouble ever again.

Troubles and Sins, Three

The three kinds of trouble are usually listed (1) from one-self, such as bodily defects and ailments, (2) from other living beings, such as wild animals and troublesome people, and (3) from fate—or accidents, material conditions, such as bad weather, floods, earthquakes. The Sanskrit names for these three classes are (1) *adhyātmika*, (2) *adhibhūtika* and (3) *adhidaivika*. In the *Bhagavad Gītā* (viii 3-4), however, these words are given a larger significance, as great departments of being: (1) the supreme Self, (2) the objective existence and (3) living beings. (See under *Adhi*).

Of the troubles from self (1), from others (you) and from material things (it), those from one-self are the worst. This refers, of course, to the false self, with its desires and impulses, built up from childhood; it has become so habitual that only much thought and meditation can counteract, neutralize and

finally relegate it to its rightful place as a puppet self to be recognized and used as such at all times.

The three groups of sins are those of body, speech and thought.

Truth, Three Kinds of

These are spoken of in Vedāntist literature as: (1) *Absolute* (*paramārthika*), (2) *Relative* (*vyāvahārika*), and (3) *Imaginary* (*pratibhāsika*).

Relative and Imaginary are both considered real in their own limited fields. Even imaginings are reckoned as real imaginings, if known and treated as such. But both Relative and Imaginary are false from the standpoint of Absolute Truth. The three are considered to correspond to the three States: Relative to the waking state (*jāgrat*), Imaginary to the dreaming state (*swapna*), and Absolute to the deep sleeping state (*sushupti*).

Turiya or Turya Avasthā

The fourth state, beyond wak-

ing, dreaming and deep sleeping. The sleeping state is that of consciousness as subject, but in the fourth state there is pure consciousness, without subject as well as without object. It is the realization of absolute unity or non-separateness, the state of Brahman, beyond all relativity, even beyond the subject and object relation. It is a state in which even contradictories can exist in unity, without separation (abheda). I have illustrated this by the story of the block of marble. My friend, a sculptor, asks what statue I would like. I say, perhaps, a horse. The sculptor then visualizes the horse within the stone, and proceeds to chisel away the unwanted portion, finally leaving the horse. He does not make it. It was already there, but he removes the portion of the stone which hides it. Let us now suppose I had said, "A little cow," or "A little house." He would have followed the same process, leaving the cow or the house—or anything else—which was already there. The statues were all of them all the time there—

without separation and without interference. Such is the absolute unity, which is presumed to be known in the fourth state.

This state is therefore not a mere denial of variety, least of all is it the absence of anything, which would lead to just our common nothing. (See Something and Nothing.) Certainly the summum genus, if we equate the Turiya to that, is reality which when veiled appears as the duality of something and nothing. Something and nothing are, in this case, the penultimate genera. We could put it in the form of a pyramid, e.g., somewhat as follows: (1) horse and cow are both animals, (2) animal and plant are both living beings, (3) a living being and a rock (a dead object) are both something, (4) something and nothing (e.g. space), are both realities. So the absolute reality is a reality which underlies both something and nothing, and, so to say, contains even these inseparable in itself. It is then only a matter of stepping down step by step to say that never, even in the low-

est genus is there an absence of reality. It could be said, in other words, that absolute reality is the *substance* of everything, including the nothings or absences, as well as the somethings or presences. Our process of living in time, with "one thing after another," not "all at once" is similar in principle to these illustrative examples.

One occasionally comes across the mention of a Tūryātīta State, i.e., a state above or beyond (atītā) the fourth. This is,

however, not possible, as the fourth (turiya) is already defined as above all relativity and in unity with Brahman. An accurate realization of the nature of the fourth state is what is needed for liberation (*q.v.*), which also depends upon a person's ability to see that the external world has no hold upon us except through our habitual worldly desires, which are full of dependence upon possessions, by which we are possessed, thereby assuming their status.

U

Udāna

One of the five vital airs (*q.v.*).

Unborn, the

Aja. This refers to the supreme being (*paramātma*) or Brahman, who never came into being, because he was never non-existent. Birth implies time, and here we have something beyond time, which is a form of relativity and therefore of limitation, with its 'now' and 'then'. This has a deeper meaning than "eternal," if that word be taken to mean "throughout all time", or "at all times".

A similar title is *swayambhū*, which means the self-existent. That part of man which is beyond both mind and body, and is a part or share (*anśa*) of

Brahman, is also thereby the unborn.

Unconsciousness, The Problem of

This is the greatest problem in all philosophy and science, for if consciousness with its innate desire for self-being is the necessary basis of the self-seeking which develops life and organisms, how can it go out like a candle-flame, and come in again—it not being there to will itself back into being when it is not in being?

In Vedānta there is no such problem, for it does not admit the possibility of unconsciousness. The Supreme Consciousness (*Paramātman*) is eternal, beyond time (i.e., in a state with-

out past, present or future), and the consciousness which is a life (jīvātmā) is beginningless (anādi), because it, too, is beyond time, being a *share* (anśha) of the same Supreme Consciousness, which is thereby not *another*, but is itself. The jīvātmā, however, is concerned with space and time inasmuch as its actions are the producers of time.

Thus space and time are not backgrounds or arenas for the activities of the jīva, but they are brought into being by its operations in relation to other jīvas, every act producing or modifying its own extensivity or appropriation of relationship.

A simile, which occurs in the Upanishads to indicate the relation of the jīvātman to the paramātman is "an undetached spark of the one flame," the spark thereby being thought of as always having the flameness of the flame even when under the illusion of separateness. Without that flameness it could not be a spark. Admitting that this is only a simile, we could put it in another way—that in contrast to the very common

view in the West that the forms in the world have been built from ultimate eternal immortal matter, whether granular (atomic) or plastic, the Vedānta view is that all forms are *reductions* from one reality, which begins in paramātman, and then proceeds with one veil after another, beginning with the ahankāra (I-maker) or jīvātman (life or individual consciousness), and going on downwards (or to further veiling or lessening of reality) by adding the concept "thou" (other lives), then "it" (things), and then reasoning and emotions with reference to those things, and at last action with regard to them by means of the dense body. Then, at *each* of the five downward stages (indicated by the bodies or koshas, *q.v.*) there is not only the character produced by veiling, but there is a positive activity of production or creation of forms of that character, making world or levels or "inner planes" (a modern term) or habitats (see under Lokas).

This view is the very opposite of that common in the West,

which accepts the illogical belief in eternal matter of some sort swimming in a sea of eternal and infinite space and time—*matter*, which we do not directly know—whereas this view postulates as basis *consciousness*, which is something that we do know directly.

In this view we are *never* unconscious. From deep sleep we return with the correct memory-feeling that we slept well and happily. (See under Sleep.)

Unity

A distinction is to be made between the fact of unity and unity as a power. It may be said that unity is the work of the spirit, Self, or Brahman, harmony (mutual support) that of the mind or soul, and variety that of the material world. It is because of the supreme *power* of unity, pervading all, that there is nothing (neither mind nor form) that can get away by itself alone, that knowledge implies essential unity, and that the law of mutual support (sacrifice, *q.v.*) is found in the world

of forms. (See also under Adhiyajna.)

Unity of Individual and God

The identity of the Jīva or individual ātman with Brahman. It is the god (or īshwara) within one that is the individual self or jīvātmā, and as this is an unseparated share (anśha) of Brahman, there is identity of Brahman and jīva such that when one of them is truly known it is seen to be also the other. (See also under Tat-tvam-asi.). The great Vedāntic teacher, Shankarāchārya, pointed out that there are hundreds of great sayings in the Scriptures, referring to this unity.

In the same way, the entire universe, with all its illusion and error has the same identity with Brahman. This can be understood through the theory of veiling (āvarana, *q.v.*) since, however many veils may be placed in front of the face, whatever of the face can be seen is still of the same face. So there is no fundamental error, or absence of God.

Universe, Status of the

In Vedānta the whole universe—both the objective side which is the material and the subjective side which is the mind in all creatures—is only an illusion (*māyā*), not to be confused with a delusion, but rather to be compared with the effects produced by a conjuror.

Universe, The

The Vedāntist, though usually very little interested in cosmogony, regards the worlds as coming and going, subject to manifestation and dissolution, much as human bodies come and go, except that they are not the incarnations of entities, but only "omnibuses", so to speak, in which a lot of entities in the mineral stage of evolution are going in groups or clusters on the same journey. The manifestation of a universe is then a collective karma—not in the sense that there is a collective action, but that there is a mass of congregating entities with their individual karmas and with what may be regarded as their primitive social relations.

The coming and going are considered to depend upon phases of general necessity—"nodes" as it were—in the process of general evolution (*q.v.*).

Some of the *Purāṇas*—more popular religious literature—contain a considerable amount of detail about the processes of the worlds, most of it of the nature of folk-lore, but with much symbology and occasional gems of intuition or insight. The *Purāṇas* are often—not always—very anthropomorphic, and represent the formation and dissolution of the worlds as matters of desire and thought and action on the part of great gods in the form of idealized men, with their wives, or helpmates, called *shaktis* or powers. Thus even *māyā* (*q.v.*) is sometimes called a goddess. When Vedāntists use such expressions it is to be understood that they are purely figurative.

Upādhis

Literally, disguises or vestures of the individual self (*jīva*). This word is often used as the equiva-

lent of sharīra (*q.v.*). (See also under Bodies.)

Upamāna

Comparison or analogy as a reliable means to knowledge.

Upanishad Doctrine

The sections of the four Vedas which are entitled Upanishads are held by Vedāntists to contain a fundamental and consistent statement of the true nature of God and man.

In early classical times a sage named Vyāsa made a compilation from the principal Upanishads in the form of a series of aphorisms entitled the *Vedānta Sūtras* or the *Brahma Sūtras*. This is the basis of the school of thought entitled Vedānta.

Upanishads

It is usually said that there are 108 Upanishads, of which 11 are major and the others minor. But there are more than two hundred books called Upanishads, only a few of which are considered to be pre-eminently Vedāntic. Many of the others are of later date, and are much

concerned with the great gods, rather than with Vedāntic teaching.

The following ten are definitely quoted in the *Brahma Sūtras*, and therefore are accorded front rank place; Aitareya, Taittirīya, Chhāndogya, Brihadāranyaka, Shwetāshwata, Īsha, Kena, Mundaka and Māndūkya. In addition to all these, Dr. Sarvepalli Radhākṛishnan has translated the following in his *Principal Upanishads*, which puts them also in the front rank: Kaushītakī-brāhmaṇa, Maitrī, Subāla, Paingala, Prashna, Kaivalya and Vajrasūchikā. These are all parts of the Vedas, and existed long before the time of Buddha. They are regarded as revealed scriptures (*shruti*) obtained by spiritual illumination. They present the knowledge portion of the Vedas, while other Vedic books deal mainly with hymns and rites.

The Upanishads are a section of the Vedas (*q.v.*), which are each divided into two parts, one being concerned with hymns for use in sacrificial ceremonies, the

other containing books called Brāhmanas (not to be confused with persons having this title or classification), subdivided into Āranyakas (i.e. teachings of forest origin or for forest use) and Upanishads concerned with the deep inner meanings of the Vedic teachings.

The word Upanishad is usually interpreted to mean toward (upa), down (ni) sitting (shat), and is taken to refer to

occasion when students were sitting down looking toward their teacher (guru).

Uparati

Cessation. In Vedānta, it refers to the cessation of dependence upon externals for one's progress towards liberation. It is usually regarded as referring specifically to religious ceremonies and rituals. (See under Qualifications.)

V

Vādas

Doctrines of creation (*q.v.*).

Vairāgya

Variously translated as detachment-from, indifference-to, non-attachment-to, and dispassion-towards. It always has reference to objects of desire, egoistic, mental or bodily. Literally, it means "against being colored" (*vai-rāgya*); *rāga* is dye, *rāgya* refers to something dyed or colored.

The teaching, then, is that men's minds are constantly being colored by something outside, or subconscious habits resulting from former such coloring, and that the practice of *vairāgya* is the means to the cessation of that negativeness. The

word *rāga* alone is often used for bodily or worldly desire, which in this philosophy are regarded as the emotional effects of temptations or stimulants.

The practice of *vairāgya* is applied to dislikings as well as likings (*dwesha* as well as *rāga*). Dislikings can be quite as ignorant and unreasonable as likings. (See also under *Qualifications*.)

Vaisheshika Philosophy, The

So called because it specially studied the differences (*visheshas*) or specific properties and the resemblances (*sāmānya*) or generic properties of all objects, which it arranged in species and genera. The first subdivision of all things was called substance

(*dravya, q.v.*), which is what is cognized by the senses in this philosophy, though it was admitted that we know this only through the second and third subdivisions. The second was properties (*gunas*), and the third actions (*karmas*). These three form a group of unlikes (*visheshas*), and can only be put into a genus as such, i.e., a class of unlikes (*visheshas*). Then class or genus (*sāmānya*) becomes the fourth principle, and differentia (*visheshas*) the fifth. Sixth, and last, (according to the *Vaisheshika*) comes the relation (*samavāya*) between all these basic principles.

Vaishnavas or Vaishnavites

Devotees or followers of Vishnu (*q.v.*).

Vaishwānara

Universal man in form. (See under *Virāj*.) Or, the whole collection of embodied or objective *jīvas* (individuals), not as a unit, but somewhat on the analogy of a forest and the trees. The forms

in this grade are, collectively, *Virāj*.

Values, Essential

An artist sees, or appreciates, something very fully or very deeply. He makes a picture or a statue, through which we may come to know what was in his consciousness. In ancient Greece it was observed that a philosopher does not invent the truth he describes. He is a copyist, but he sees beauty where others miss it, and so his work can draw attention to beauties which others mostly miss. Therein lies its best value. It educates us.

Thus are all things dear to us not for the sake of the things but for the sake of the self within. Fundamentally, it is the selves alone that are dear. Similarly, all our own actions are not of value in themselves, but for the self within, the 'growth' or the 'awakening' which ensues.

This lesson was taught by the sage *Yājñavalkya* to his wife *Maitreyī*. He offered her great wealth, but she rejected it because it could not give her immortal life. He then told her

that only the realization of the true Self could do that, because it alone is immortal. All things are dear because they lead to that. Yājñavalkya expressed the idea as follows:

"Not for the sake of the husband, but for the sake of the self, a husband is dear, or (summarizing) wife, sons, property, worlds, gods, scriptures, materials, the universe. So the self is to be seen, to be heard about, thought about and meditated upon. He who regards any of these things as other than the self is thereby shut out from truth." (*Bṛihad Āraṇyaka Upaniṣhad*, ii 5.)

Following this story comes that of the Honey Doctrine, summarized as follows:

"The earth is honey for all beings; all beings are honey for the earth also, also (summarizing) water, fire, air, ether, sun, moon, duty, truth, etc., etc. It is the indwelling man (*puruṣa*), composed of light and immortality. It is the self, the immortal, Brahman, the all. Just as all the spokes of a cartwheel are fixed in the nave and the circum-

ference, so are all beings fitted in the Self, which is the knower of all without before or after, inside or outside."

Thus all things are nourishment—which is the meaning and value of honey.

Vāsanās

Impressions left in the mind by past actions and thoughts which come up into consciousness on the slightest opportunity, and sometimes come forward very insistently when the mind is not too busy with something else.

Constant thought of Brahman is considered the best antidote to these urgings from the past, as it sets up desires of the right kind and also causes the mind to refrain from putting new strength into the old *vāsanās* by dwelling upon them or even encouraging them in thought.

Akin to the *vāsanās* is habit, which in course of time has been responsible for producing structures in living organisms, where previously there were only functions. "Function precedes structure."

Vāyu

Air as one of the five primary elements (*q.v.*).

Vāyus

The five vital airs (*q.v.*). The term *vāyu* is used for one of the primary material elements (*q.v.*).

Veda

Word, or Knowledge. There are four ancient Scriptures so named—the *Rig-Veda*, the *Yajur-Veda*, the *Sāma-Veda* and (added later) the *Atharva-Veda*. They are generally regarded as not of human origin, but revelations to great seers.

These are considered to be the highest authority in the religion of the Hindus.

Each of these *Vēdas* has two parts—the action part (*karma-kānda*) and the knowledge part (*jnāna-kānda*). The knowledge and action here mentioned are, however, not ordinary actions, such as eating and talking, nor ordinary knowledge, such as the science of geology, but actions pertaining to religion, such as ceremonies and rituals, and knowledge pertaining to God

and man's relation thereto. These two are quite separate paths of life. The Vedāntist, who follows the *jnāna-mārga* (knowledge path) has, as such, no use for rituals.

Vedānta

Literally, the end of the Veda—and meaning the highest point and ultimate purpose, and all that has to do with these. It is also a general term for the knowledge department (*jnāna-kānda*) of the Vedas, as distinguished from the action department (*karma-kānda*).

The knowledge propounded in the Vedas is mostly gathered into treatises termed *Upanishads* (*q.v.*). In classical times scattered information about the nature of Brahman and of man, and their relation—which in fact is their unity—was culled from these and presented in a most highly valued systematized document entitled the *Vedānta Sūtras* or *Brahma Sūtras* (*q.v.*).

Vedānta as a system of thought, or a philosophy-cum-psychology, is the sixth of a set comprising the schools of logic

(Nyāya), atomism (Vaisheshika), classification (Sāṅkhya), self-culture (Yoga), ritual (Mīmāṃsā) and culmination (Vedānta). Details of the first five of these would be out of place in a dictionary of Vedānta.

Vedānta, Interpretation of

There are three principal interpretations of the *Vedānta-Sūtras* (*q.v.*) in India today. Of these the most prominent is the *Advaita* (Non-dualist) of which Shankarāchārya (*q.v.*) was the great champion. This view maintains that the Individual Soul was always, is now, and always will be one with God (Brahman), so that when he realizes the fact a man will only be making a discovery of himself to himself. This implies that in the meantime he is making a mistake, called Ignorance or Error (*avidyā*) through which he and all other individuals (*jīvas*), through their many wrong ideas and values, and their consequent actions, continuously build a world of their own. They go on implicating themselves in that world because they desire the

things of it, mistaking the doings and havings in the world for real life, of which they naturally want more and more. Desire of full life is their real desire, but they mistake this also, and make it desire for the things of the mind and of the body. The way then to freedom from this state of error is by knowledge, which will orient both mind and body to the service of the reality which their consciousness manifests and implies, permit the cessation of error, and discover the union of their own consciousness and being with that of God.

Next in point of time, though centuries later came the *Vishishtha Advaita* (qualified monism), expounded by Rāmānujāchāriar. In this view it is held that the world is real (not a *māyā*), and that the *jīva* is atomic and in his way a part of Brahman who is a personal god with benign attributes, so that Brahman is three in one, the other two (*jīvas* and world) being his body. It is held that *jīvas* are not one with Brahman as such, but are completely dependent upon Him

for their existence, and capable of attaining that union through devotion (bhakti) supported by faith and love.

The *adwaita* vedāntist, however, maintains that there can be no real union where there is a thought of duality in the mind, which devotion implies, but only the attainment of a life of seeming union in a glorious world of one's own making, which cannot last because it will not ultimately satisfy the Self. There must be no savor of "I and Thou" in the *aim* of union. The idea that toys or playthings are helpful to children and to everybody is agreed to by both, but the *adwaitis* insist that if one's purpose is to realize the fullness of consciousness, one is sufficiently far along to begin to discard the toys and try to place one's full attention on the consciousness itself, since it cannot be grown or developed but only realized, as otherwise it could be presumed that the material world can produce or evolve the divine.

Thirdly, and a century or two still later, came Mādhwāchārya,

with the *Dwaita* (dualist) view of the Vedāntic teaching. In this view God, *jīvas* (selves) and the world are all permanent, have separate independent existence, though God is present with them by association and as ruler of them. In this there are five unbreakable or fundamental separations or dualities: (1) God and the soul, (2) God and the material world, (3) soul and soul, (4) soul and matter and (5) different kinds of matter. Still, men can be set free from the *sansāra* (round of births and deaths) through a mediator, but only by the will of God, and then their fulfilment only admits them to the presence of God and the enjoyment of unbroken adoration, not to complete union.

Other schools also arose based upon very minor differences, but did not give rise to any large or significant following, except perhaps Nimbārka, who regarded the three (Brahman, *jīvas* and world) as an integral one, which he explained by the *Bhedābheda* doctrine (which see under *Creation*).

Vedānta Sūtras

Another name for the *Brahma Sūtras* (q.v.).

Veda-Vyāsa

A great sage, credited with the composition of many of the sacred books. He was also called Bādarāyana (q.v.).

Veiling (Āvarana, q.v.)

An important principle in Vedānta, connected with māyā.

Vibhūti

Glories, (q.v.).

Vichāra

Reasoning in the form of mental examination or investigation. This is applied especially and intensively to the Vedānta texts, for the purpose of obtaining the utmost knowledge of their meaning, which will then immediately destroy or dispel all the miseries of embodied existence. (See also under Fire of Knowledge, and Meditation.)

Videha-mukti

Bodiless liberation. Several

meanings are given to this. Some use the word to speak of liberation at death without any further bodily existence, in contrast to Jīvan-Mukti (q.v.), liberation during the life of the body.

Others regard it as merely release from the body for a long time as a result of complete cessation of desire for bodily things or experience. In this case there is a mere suspension in a state of dream or sleep until somehow desire rises again and the course of births is resumed.

Others again regard it as liberation acquired after death, out of the body. This, however, is by others denied, as an impossibility, because the purpose of incarnation is first to mature the faculties and then to demonstrate a complete overcoming of all illusions by realizing the truth amidst incarnate circumstances. Overcoming is the key word here.

This is not to be confused with heaven (swarga) which is a happy state between death and birth, which may last for a shorter or a longer time according to the amount of merit

(punya) stored up during life. Sometimes this is depicted as a glorious life with beautiful gardens, roads (free from dust), and palaces, and good company. By others it is described more psychologically as the fulfillment of our good impulses—the full experience of what we have started along lines of love, or understanding or appreciation of beauty. In life we nibble at great values and before we can see or think about them fully we are swept along by circumstances to something else, but in this swarga we can have them again and go into the matter to the fullness of our capacity. When this is exhausted we return to earth to develop more capacity with the aid of definite objects and association with others. But in liberation (moksha) there is no return, because the soul has reached its fulfillment or maturity, and has gone beyond the need of both the outer forms and the inner mind (antah-karana).

There is some foretaste of this heaven in ripe old age, as when one old gentleman, on being

asked by his son why he kept on talking about something which he had liked in his young days, said, "It means so much more to me now than it did then." Thus the gain of thought and understanding, or appreciation, which comes with the years can ripen the relatively superficial experiences of youth. When we consider the perfection of memory in the quiet mind we can see the value of a period of swarga between lives.

Vijnāna-maya-kosa

Sheath or body composed of understanding or buddhi. Vijnāna means knowledge of something and has as its field all the bodies and their worlds and activities, going beyond the ahan-kāra, which knows only "I", and relating that consciousness to the world of action, both "I and thou" and "I and it." It always identifies itself with the bodies and their activities so that even its character of goodwill (great interest in others) has that dramatic or dualistic character.

This kosha is described as very

close to the real self, as compared with the *mano-maya-kosha*, which is interested in the matter-side of things and so has knowledge of things, while the *vijnāna* or *buddhi* relates to the *jīvas* and so can convert that knowledge into wisdom. (See under *Buddhi*, and *Bodies*).

Vijnāna-Vāda

There is an idealistic school of thought (*Vijnāna-vāda*) which holds the doctrine (*vāda*) that it is by the mind only that the objective universe exists. The modern subjective idealism of Berkeley closely resembles this, but it differs from the philosophy of *Shankarāchārya* in that the latter insists that the real truth of being lies beyond *both* subject and object. Though in his doctrine of *Māyā* (*q.v.*) he admits that the ignorance (*avidyā*) which is the cause of *Māyā* arises in the higher mind (*buddhi*, *vijnāna*), he also holds that the two functional attributes of *Māyā* which lead to creation are its veiling power (*āvarana*) and its projecting power (*vikshepa*),

and so creation, although an illusion, has its own kind of factuality, and is not absolute delusion, or existent in mind only.

This view of creation comes nearer to what in modern western philosophy has been called "objective idealism", according to which the world though produced by mind has objective existence such that the objects in its relative field of reality can act upon one another in that field in the absence of the mind that created them.

As the realities of the objective idealist are relative realities within the field of accepted relativity, still it is seen that no such object is really an individual, but is dependent for its being upon all the others, *au fond*, and therefore all this interplay has something of the character of a conventionally agreed upon game, like a language. Then, just as language is no reality, even though one speaks truly, so also this creation is not a reality, although it operates truly.

On this ground logically, though on the ground of a deep-

er insight truly, the Vedantin regards the world as indescribable (anirvachaniya). As descriptions or definitions are within the field of relativity, the non-relative, which is the truth, is indefinable. We may illustrate this in common experience: Because I am writing this in America I call America "here", and speak of India as "there", but if I were writing in India I would call India "here" and America "there". Which is really there? Neither or else both, so that there is no here and no there or else here and there are one and the same. In either case the reality is indescribable. The truth is unintelligible to the false. The Vedantist who maintains the anirvachaniya theory does, however, also believe that there is truth and that, on liberation from the false, he the consciousness will be aware of that truth (true being) with all the reality that he now in his state of accepted ignorance (avidyā) ascribes to the false. Indeed, he understands that he can now ascribe reality to the false only because he knows reality really.

Vikshepa

The projecting power of māyā (q.v.).

Virāj

An adjective meaning shining or excellent. It is applied to the material macrocosm or universe as the body—so to speak—of the third aspect of Brahman, that is, Brahmā. In the production of the universe he exerted the power of thought, or meditation, which is the power of *being* applied to *existence* or the *objective* side of being. In the stories it is related that his meditation revived a former universe according to its karma.

It is understood, of course, that as deity he does not incarnate in the universe, but sustains it as its law. It is in this manner that there is "God in the World", as the sustainer of the very materiality of it, its statism and its dynamism (or energy)—a law which, however, as such, does not participate in the events (which are the doings of the incarnate lives). All beings in the world operate their struc-

tures and their actions under laws which they did not make. So it is the objective laws which are, so to say, the body of God or of that function of God called Virāj.

Another word used in connection with this principle of collectiveness in variety (like a forest and trees) or unity in diversity, is Vaishwānara (universal man, regarding man as the highest in all the relative series of embodied beings). Of this, Virāj is, so to say, the outward expression. The two may also be regarded as the life and the form sides of the world of separations, variety, or manifestation.

Vishnu

The second member of the Trimurti (*q.v.*), usually spoken of as the Preserver. He is regarded as appearing for the benefit of the world in a series of ten avatars, (*q.v.*) of whom Shri Krishna was the eighth and Buddha the ninth, the tenth (the Kalki avatāra) being still to come. The work of these avatāras, ushering in new epochs

of evolutionary growth or, later, as concerned with human dharma and therefore the advancement of civilized behavior, marks Vishnu out as the preserver, promoter and Lord of Life.

Mystically, the Vishnu is Brahman in relation to jīvas (*q.v.*), and his influence is felt in their minds and hearts as the love for and enjoyment of life, the instinct of self-preservation, the impulse to adventure (enlargement or enhancement of life) and still further, the longing for perfection or fulfillment of life.

The name is derived from the Sanskrit root, vish, to enter. The life is the enterer of the form, as we see in the birth of every baby.

In the old legends of India many stories are told about Vishnu and his co-worker Brahmā (*q.v.*). In one of them, regarding the business of creation, Brahmā was given the work of providing and preserving the matter or form side of things. He set to work with his strong mental process—objective medi-

tation—and as he proceeded forth came the new world, having specific forms derived from the achievements of an earlier world. When all was complete he was sad to see it quite dead and lifeless. So he prayed to the highest god to send light and life: "Oh Lord, the world which thou hast commanded me to create is here, but it is dead and motionless. Send thou the life." Then Vishnu came forth, with all his cohorts from the past, in due rotation, entered into the creation and filled it with life. This story has, of course to be interpreted as continuous throughout the successive cycles of time, thus providing for the gradual evolution or awakening of spiritual potential with mutual assistance of both life and form. (See also under *Brahmā*, *Shiva*, and *Pillar of Light*.)

Vital Aairs, the Five

These are (1) *prāna*, in the region of the heart (i.e., chest or thorax), (2) *apāna*, at the anus, (3) *samāna*, at the navel, (4) *udāna* at the throat and (5) *vyāna*, all over the body (*q.q.v.*).

It is clear that they are concerned with the functioning of the biological man in his involuntary part, as distinguished from his voluntary sense and action organs, which relate the man to his environment.

The five vital airs or currents are somewhat indefinitely related to the breathing, elimination, digestion, speech and blood processes, and are regarded as a five-fold spectrum (as it were) of the main body-governing impulse, also called *prāna*. A modern simile for the idea of the part played by *prāna* in the functioning of the biological man is that of the ring-master in a circus. He trains the new animals coming from outside in the parts they have to play in the circus. Similarly, when air and food are taken into the body they are still air and food, but this ring-master directs them to their various tasks of serving in the bodily economy. That is not, so to say, natural on the part of the materials taken in, but the result of this direction, somewhat as if by a subconscious mind. The five thus work from

the *prāna-maya-kosha* (*q.v.*) for health and for the correct processing of the materials (food and air) taken into the body and the correct functioning of the organs.

It is thus not in the dense body but in the vital body (*prāna-maya-kosha*) that a man feels well, hungry, etc., nor in the senses or the muscles (the ten organs of sense and action). It is in that body also, not in the dense body, that *health* resides and is felt. That excellent functioning which is felt as health can then be impaired (a) from the outside by wrong food or wrong habits, and (b) from the inside by wrong thoughts.

It may help the student to recognize the five functions if he compares the five names of *prāna* with the meanings of the prefixes *pra*, *apa*, *ut* (or *ud*), *sam*, and *vi* (*vy*) respectively, which are: forth, away, up, with (joining, together, combining) and apart (separating, dispersive). To each of these is added *āna*, from the verb *an*, meaning to breathe and, secondarily, to move or live.

Five minor effects of the vital airs are also sometimes mentioned, viz; belching, movement of the eyelids, movements connected with hunger and thirst, yawning and hiccoughing (*nāga*, *kūrma*, *krikara*, *devadatta* and *dhananjaya*).

Vitality

Prāna, (*q.v.*). (See under Vital Airs, and Bodies).

Viveka

Discrimination, discernment. In Vedānta, the practice of distinguishing reality from illusion, the true from the false, and especially the real self (*ātman*) from the false personal self-image which has developed from childhood onwards on the basis of a carry-over from former lives, and usually dominates the psychology of the individual.

Void, the

(See under *Shūnya*.)

Vyāna

One of the five vital airs (*q.v.*).

Vyavahārika

Pertaining to daily or common life or business in this world. For example, the vyavahārika idea of God is that of a great

man or a great mind. The expressions and ideas of "the man in the street." Vyavahārika and paramārthika (*q.v.*) are in contrast.

W

Waking, Dreaming and Sleeping

States of consciousness (*q.v.*).

Waking State, the

(*Jāgrat avasthā*.) The state in which our senses are awake, attentive to outside objects and occurrences, and are passing their impressions along to the mind. Our normal daytime state, as distinguished from the dreaming state and the deep dreamless sleeping state (*q.q.v.*).

Will, Freedom of the

In the old debate on Free-will or Determinism the Vedānta philosophy stands up for Free-will. The essential consciousness or Self is free, inasmuch as no

external thing or event can touch it. They all act upon the coverings or bodies only. In common life these events never *compel* even the false self or self-image to decide in a certain way. There is always an alternative—a choice between this and that course of action, feeling and thought. The circumstances are also of the man's own making; under the law of karma he gets what he works for—the results of what he does for himself and to others. He is confronted with the objects of his own ignorant desires, and as he made them so he can unmake them, or "balance his karma," as the usual expression has it.

Behind all this desire is the potential of full life, which is

himself, exerting the pressure of self-being, which becomes self-expansion in the relative field. Close inspection reveals that every decision of the will is the innate push of this self-expansion. All enjoyments are expansions or enhancements of consciousness. "The little boy does not like the ice-cream, nor even the taste of the ice-cream; he likes the consciousness of the taste of the ice-cream."

In the days of early growth the will takes the form mainly of choice in favor of physical (sthūla) increase of power and strength, in the senses and in the muscles. In the next stage mainly emotional increase; then mainly mental. This passes on into the moral-ethical, and even to the spiritual, as the inner impulse (our true north, as Emerson put it, on the analogy of the compass needle) contains more and more enlightenment.

When the awakening reaches the point of moral and spiritual insight there is also moral and spiritual outlook and action, sometimes undeflected even by

the most terrifying circumstances of pain, loss and even death. "The human soul can weather any storm." "Common life contains the opportunities for the highest moral and spiritual splendor." This outlook does not make the mistake of looking for moral and spiritual fact and truth in material things; it sees them where they are, in the nature and actions of men.

All this is possible because of evolution, which in this case is the opening up or awakening of the potential, which is full and waiting to be received. Just as when a game of chess is lost you may begin a new one, so comes death and then rebirth. And strength increases according to effort regardless of failure or success. "It is better to have loved (or tried) and lost than never to have loved (or tried) at all." "Your business is with the action only, never with its fruit."

Will, Love and Thought

This trinity of the mind of man is often expressed in psychological studies as will, feel-

ing and thought. But feeling and desire are at base "love" of something, and even dislike of something which displaces, and therefore reminds us of the absence of something we love. This is especially seen in the "hatred" for our loved ones when they disappoint us—it is born of love, for the same in another would leave us untouched or cold.

However, the trinity of mind in the Vedāntic literature is expressed differently. There it appears as "will, wisdom and activity" (*ichchhā*, *jñāna* and *kriyā*). These will be well understood if it is remembered that even the "activity" is here activity of the mind. Such activity is thinking with reference to things, and such thoughts really are our action, for which the body is only a tool or vehicle—a sort of repair-man's kit loaded in his car. So *kriyā* is the activity of *manas*. And Wisdom (*jñāna*) is the seeing and therefore the loving of life, for which objects are only food—not even food, except in the sense of toys.

Will, The

(*Ichchhā*.) Deeply, the will is a will to be. When it shows as a will to adventure, it is only a will to more fully be. And when it becomes (in yoga) the will to fulfillment it is only a will to full being. As fulfillment is full union with God (Brahman), in full consciousness, the pursuit of this end is the "love of God."

When a man's will—or a child's will—is wayward, and aims at possessing or enjoying this or that, it is still the same will to live more and to feel that moreness of being, but unintelligently applied. This leads to actions, which produce "karma", yet even in the bondage of that karma he retains his will, for he always can do something about it. With the development of intelligence he will discover that it is the life within that is important and the world without is only a school for that. It is this will or God within (*Īshwara*, *q.v.*) that is responsible for the fact that we tire of every outward thing—toy after toy—

and find no rest until we attain that fullness of life.

Wisdom

Buddhi or, sometimes, Prajnā. The meaning of the English word wisdom is clear to thoughtful people. Even complete knowledge of chemistry, geology or any other science cannot be called wisdom. There is wisdom where there is knowledge of the application of knowledge to the benefit of the living man. That is why in the *Bhagavad Gītā* buddhi-yoga is extolled, and is described as what makes for union or harmony (sangraha). Loka-sangraha is the highest form of wisdom in activity, and it means union or harmony of the people, or, what is the same thing, active peace.

The wisdom that is called Buddhi is evaluation of things with reference to the welfare of the evolving life. Thus: what is a spade for? Digging. What is digging for? The benefit of somebody, for without that aim there is no wisdom.

Buddhi as wisdom means that you know the somebody well

enough to be sure of the benefit of your action. It will be called prajnā when that knowledge goes so far or so deep that it takes into account the immortal self and its needs in incarnation. The second half of the second chapter of the *Gītā* describes the life of the man who is sthita-prajnā, that is of stable or well-established wisdom.

Wishing

The antithesis of willing, being akin to desiring, and containing an implication of frustration.

Witness, The

Sākshin (*q.v.*).

Wonderful

(Adbhūta or āshcharyavat.) Something to be wondered at, as not being susceptible to comparison with anything else or to logical consideration. Wonder is a valuable faculty, leading on to direct perception. Colors, e.g. are wonderful—they have to be known by perception. Wondering is thus, if directed with con-

centration, a step on the way to seeing.

Work

"Work is for purification of the mind, and not for gaining experience of reality," says Shankarāchārya, in verse 11 of the *Viveka Chūdāmani*. The term "works" is often used as applying to ceremonial observances—the karma-kānda department of the Vedas (*q.v.*). These also, the Vedāntist maintains, cannot lead to liberation.

Worlds, Other (Lokas)

As the Hindus have a general belief in the reality of many things beyond the range of the physical senses and physical contact, the conception of different lokas does not demand of them any great effort of imagination. In accord with the general theory of veiling, the Hindu mind regards the physical or dense world as *less*, not more than the invisible and intangible. This is just as solids are *less* than liquids, or—to put it in another way, and by example—water has lost something when

it turns to ice, lost some freedom of its former being. In the same way man the soul has lost some freedom both to know and to move by his adoption of this dense physical body.

Experiments have shown the difference in speed and in ease between communication by "telepathy" and by word of mouth. Telepathy may still deal with mental images—in it something of the stability and stuffiness of physical form still exists—but that stiffness does not dominate the mental scene.

Is there then a general world of the mind and not merely a lot of private minds, as it appears from the physical point of view? The general Hindu answer is "Yes." Consider this point—that every thought upon being evolved in the mind goes out and becomes a definite object in the "mental world" or "mental atmosphere" surrounding us, to last for a longer or shorter time according to the strength of its initial impulse. Consider then that there must be a veritable world of thoughts or ideas surrounding us, just as there is an

atmosphere of gases. The analogy is imperfect, of course, and cannot have inferential validity, for the simple reason that there are no forms built of air, just as in the sea there are no forms "made of water"—fishes are solids swimming in the liquid. But we do find that the pictures in the mind, the ideas of things seen in one's own mind, have the same validity for sight as objects seen with the eyes—the same colors and forms.

The present writer conducted some telepathic experiments about fifty years ago which convinced him and his associates of the actual existence of thought-pictures as definite forms which could stand and remain standing, and be seen later on by an expert "telepathist." This was done by thinking some little pictures on to blank cards (which were marked for recognition). The cards would then be shuffled, out of sight, and one of them would be placed on the table, unseen. The telepathist, blindfolded with a thick scarf, would, on being told that the card was on the table, look at

it "mentally" and describe the picture. This was done accurately, many times, and this series of experiments only ceased because the expert telepathist was in some way under a strain and had to cease for reasons of health. These, and a number of more casual "telepathic" experiences were completely convincing with regard to the "objectivity" of thoughts.

From this it is only a step to belief in a world made of thoughts just as also a body made of thoughts (*mano-maya-kosha*, *q.v.*). In this case, when the Vedānta philosophy puts before us a list of worlds, corresponding to the set of bodies (*q.v.*), belief is very reasonable and easy. One can see how conditions described as "hells," built by horrible thoughts, could really exist, though with something of the instability and fluidity of bad dreams, even if reinforced by many thinkers (makers) of them. And, in the reverse, "heavens" also. A study of the old book dealing with hells and heavens—the *Garuda Purāṇa* (translated into English

for the "Sacred Books of the Hindus Series" by the present writer, and published in Allahabad fifty years ago), shows in detail the close connection between the forms and occurrences in those "inner worlds" and the thoughts of men.

Three worlds are commonly mentioned, as being apparently most closely connected with life in our world. These are:

Bhū-loka: The physical world.

Bhūvar-loka: Seemingly the world of the chitta (*q.v.*) with its desires and concrete thoughts. Also the level of common dream activity.

Swar-loka: Seemingly corresponding to the manas, with its abstract thinking and material ideals. Swarga, the human heaven, would seem to be located here.

These three words are recited after the Om in the daily twilight devotions of orthodox Brāhmanas. They are then called the three Vyāhritis, and are considered to have some mystical effect, perhaps relating the beneficent effects of the devotions to the three worlds. The

full list of lokas goes beyond these and is given (e.g.) in the *Subāla Upanishad*, where it is stated that each world is produced from the substance of the world above it. At the top of the series comes the world of Brahman.

In this descending succession we see the usual Hindu idea that the worlds are produced from above downwards by successive occlusions of freedom of movement (again as, e.g., water and ice, or liquid and solid), so it appears that the movements of organic beings really stem from some degree of mind existing at higher levels, and using the organs and limbs as a push-button system for living emotions are thus not visible to the physical senses, because they are not physical at all. Thus men are only themselves "in the mental world," and the daily "waking" visit to the body is a sort of "deep-sea diving" undertaking. The purpose of such "diving" would be to obtain "ballast" for the uncontrolled mind (uncontrolled as yet by higher intelligence, etc.) so that

it can poise itself on something definite and do with regard to it the work of thinking which ensures its own development towards *its* maturity. The higher principles operating through mind can then have their maturing, until at last liberation is achieved. In all this we see the practical use of what are called the lower worlds—the worlds of incarnation, the *sansāra* (*q.v.*).

Worship

Is of two kinds—of the indestructible, indescribable, unimaginable, omnipresent Self or Brahman, or of the numerous symbolic deities, who are regarded as the best beings of their kinds, archetypes or mod-

els of the perfections or ideals on the borderland of the unmanifest. Worshippers of the former class are rare, of the latter common. The former may be spoken of as on the top rung of the ladder—about to step off onto a new platform of being, while the latter are respected as being on the ladder and sure of the attainment of maturity of love as their love becomes pure.

Worship may be described as the full height of *bhakti* (devotion, *q.v.*), which contains action or service as well as feeling. It is interesting that Emerson described worship as "The flowering and completion of human culture." (See also under *Īshwara-pranidhāna*.)

Y

Yajna

Sacrifice (*q.v.*).

Yājñavalkya

A famous sage depicted in the *Bṛihad Āraṇyaka Upanishad*, who is especially well-known on account of his teaching to his wife, Maitreyī, that nothing that exists and occurs is valuable on its own account, but all are precious "for the sake of the self." In modern terms, all living (being, doing and having) is educational, and education culminates in Self-realization.

Yājñavalkya's long discourses on the subjects of the Self, liberation, etc., in reply to questions by the great emperor Janaka are also very highly valued by Vedāntic scholars.

Yama and Niyama

Five restraints and five observances, recommended by Patanjali in his *Yoga Sūtras*, and conducing to the predominance of the qualities of harmony or order (*sattwa*, *q.v.*) in life and character. They are listed as follows:

Under Yama: Non-injury, non-lying, non-theft, non-sensuality, non-greed.

Under Niyama: Cleanliness, contentment, strictness of bodily living (*tapas*), study of self or scriptures concerning oneself, and attentiveness to God (*Ishwara*, *q.v.*).

The last three are called the yoga of daily life, and are regarded as especially conducive to meditation, and the reduc-

tion of the sources of trouble (*q.v.*).

Yoga and Vedānta, Relation between

Most ardent Vedāntists appreciate the value of Yoga exercises, both of mind and body, in connection with incarnate living. As one has to become a *jīvanmukta*, that is, liberated while still living, it is desirable that the living should be healthy and that steps should be taken to mature the body, emotions and mind. Maturity is to be taken into account, for no one assumes that a baby could achieve liberation. Most people never achieve maturity of mind, which is surely required before it can be transcended.

In standard yoga, as prescribed in Patanjali's *Yoga Sūtras*, the mind is the chief subject of training. The elaborate physical exercises taught in the Hatha Yoga schools are not indicated in his *Sūtras*. Patanjali merely says that there should be sitting without tension, slow, regular breathing and withdrawal of the senses during

meditation. Practically all Vedāntists agree to this. Those three bodily conditions do require some attention and practice until they can be established at any moment by a slight act of will.

The triple form of meditation prescribed by Patanjali is also often followed by Vedāntists, whose aim is the same as that proposed by Patanjali, i.e., to achieve *samādhi* or pure contemplation, which is the third step. Nevertheless, the less thorough-going Vedāntists often take a text and dwell upon it in the mind—as a preparation for future *samādhi*, or in the belief (which is generally mistaken) that one can slip into *samādhi* without precision or the use of the will.

Vedāntists aim at the knowledge yoga (*jñāna-yoga*) or union by knowledge, while Patanjali has the kingly yoga (*rāja-yoga*), or yoga by will.

In addition to the fifteenfold yoga (*q.v.*) given in his *Direct Experience*, Shankarāchārya offers another set of practices, which he calls "the first gate-

way" in his *Viveka Chūdāmani*, as follows: control of speech, non-possessiveness, absence of hoping, non-wishing, and living in a retired place. The reasons for these are easy to see. Control of speech implies the use of the mind (*manas*) instead of emotional impulses in this activity. This prepares the way for the higher intelligence (*buddhi*, *q.v.*) to take over the motivation of daily life, and also helps to change the tendency or habit of being too easily affected or colored by casual occurrences. Hoping and wishing are both signs of weakness of character, but this man must accept what comes and do what he can without such emotional dissipation. A retired habitat is conducive to control of the senses and meditation.

In still another way, Shankarācharya also formulated the four qualifications (*q.v.*) which also constitute a system of yoga.

Patanjali showed his ultimate aim to be the same as that of the Vedāntists when he said, in Sūtra iii 34, that by *samādhi* with oneself as object comes the

realization of the *purusha*. Then as Vyāsa explains in his commentary, the *purusha* is not known by means of any idea, but by oneself.

Yoga: Eightfold

The eightfold system is that taught by Patanjali in his *Yoga Sūtras*. The eight are (1) conduct of life in relation to others, consisting of absence of injury, untruth, theft, sensuality and greed; (2) conduct toward oneself, consisting of cleanliness, tranquillity, austerity, study and devotion; (3) stretching, bending, balancing and sitting exercises; (4) proper breathing; (5) relaxation of body and senses; (6) concentration of mind; (7) meditation, and (8) contemplation. (*Yama*, *niyama*, *āsana*, *prānāyāma*, *pratyāhara*, *dhāranā*, *dhyāna* and *samādhi*.)

Shankarācharya has also a philosophical interpretation of these eight, metaphorically treated, with an additional seven items. (See under Yoga: Fifteenfold.)

Yoga, Fifteenfold

Corresponding to the older

eightfold yoga system of Patanjali, Shankarāchārya propounded a fifteenfold system. It contains Patanjali's eight "limbs" (angas), and adds to them, as follows:

(1) Restraint. That poise of the senses which arises from the knowledge that everything is Brahman.

(2) Regulation. Flowing with the harmonious and avoiding the confused.

(3) Renunciation. Letting go of the forms of prolixity as a result of seeing the true nature of consciousness.

(4) Silence. That state, unreachable by thought, in which speech falls away.

(5) Solitary Peace. That which is present in every part of the whole world.

(6) Proper Time. When there is the unbroken joy of non-duality.

(7) Seat or Posture. That in which contemplation of Brahman can be comfortable and continuous.

(8) Root-control. Of that which is at the basis of all beings

and is the source of mental bondage.

(9) Straightness of Body. Resting in harmony with Brahman.

(10) Steadiness of Vision. Seeing the world as composed of Brahman, or cessation of the distinction of seer, seeing and seen.

(11) Regulation of Breath. Warding-off of the complex world (breathing out), realization "I am Brahman" (breathing in), and unchangingness of the realization (suspense).

(12) Withdrawal from Sensation. Immersion of the mind in the vision of all things as of the Self.

(13) Concentration. In which the mind sees Brahman wherever it turns.

(14) Meditation. Stability in the idea of one's own true being as being Brahman.

(15) Contemplation. Dropping all ideas and taking on the nature of Brahman.

The Sanskrit names are: yama, niyama, tyāga, mauna, desha, kāla, āsana, mūlabandha,

deha-sāmya, drik-sthiti, prāṇāyāma, pratyāhara, dhāraṇā, dhyāna and samādhi. These are taken from the *Aparoksha-Anubhūti* (q.v.). (For a full description of them see the present writer's *Glorious Presence*, Ch. 17.)

Yogārūḍha

Literally, mounted on yoga, or risen to yoga. It describes the aspirant who is well advanced in his studies and sādhanā (q.v.). Before that he could be called yunjāna—on the way to union. In the beginning the term āru-rukshu—desirous to mount—is applicable. (*Bhagavad Gītā*, vi 3.)

For the beginner action is called the means, but for the "mounted" tranquillity is prescribed, the latter being no longer desirous of objects of sense. Special advice is then

given: "Let him lift himself by himself. Let him not cause himself to sink. For oneself is indeed one's own kinsman (bandu; i.e. helper), and oneself is indeed one's own enemy" (vi 5).

"Yoga Sūtras"

Famous classical work on yoga, of which Patanjali was the author. It is at one with Vedānta in its emphasis on the importance of samādhi (contemplation) on the self for the attainment of liberation (moksha or kaivalya).

Yukta

The adjectival form of yoga, meaning joined or united. In popular speech it means appropriate or apt—thus ayukta means improper or inappropriate or irrelevant, while in yoga and Vedānta it means not-united, not-yogic.

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