

TATTVA BODHA SANSKRIT TO ENGLISH GLOSSARY

Agami karma – action (*karma*) done with a sense of doership

Aham – I; in Vedanta, specifically the self, the conscious subject

Avidya – ignorance; in Vedanta, specifically the ignorance of the fact that one is the self

Ahamkara – ego

Anadi - beginningless; in Vedanta, it refers specifically ignorance (*avidya*)

Anandamaya kosha – the bliss sheath; one of the five sheaths (*pancha kosha*)

Anatma – not-self

Anirvachaniya – indefinable; in Vedanta, it refers specifically to *maya* or *mithya* because they cannot be defined as totally real or totally unreal

Annamaya kosha – the food sheath; one of the five sheaths (*pancha kosha*)

Antahkarana – the inner instrument i.e the mind, intellect, ego and memory; the subtle body

Anumana – inference

Apana – the physiological process of evacuation and excretion; one of the five *pranas*

Aparoksha – immediate; in Vedanta it specifically refers to the nature of self-knowledge

Asangha – free of association with anything; specifically in Vedanta it refers to the self

Atman – the self; specifically the self when referred to as the essence of the individual

Avastha – a state of experience

Avastha traya – the three states

Bodha - knowledge

Brahman – the self; specifically the self when referred to as the essence of the entire creation

Buddhi – intellect; the discriminative faculty of the mind

Chitta – memory

Dama – control of the senses; one of the six-fold accomplishments (*shamadi shatka sampattihi*)

Guna – quality; rope; specifically in Vedanta it refers to *sattva*, *rajas* and *tamas*, the three powers that constitute *maya*

Idam – that; in Vedanta, specifically objects and/or experiences

Indriya – sense organ

Isvara – literally “Lord” or “God”; the creator of the world as well as the creation itself; the self in association with *maya*, the power to create.

Isvara-jiva-aikyam – the essential oneness of the individual (*jiva*) and the total (*Isvara*) as the self

Jagat – the universe; the creation

Jagrat avastha – the waking state; one of the three states (*avastha traya*)

Jiva – the individual; a living being; the self in association with the subtle body

Jivanmukti – a liberated living being

Jnana – knowledge

Jnanendriyas - organs of knowledge i.e. the organs of eye (sight), ear (hearing), tongue (taste), skin (touch) and nose (smell)

Karana - cause

Karana sharira - The causal body; one of the three bodies (*sharira traya*)

Karma – action; the results of action

Karmendriyas – the organs of action (speech, hands, legs, genitals and anus)

Karya - effect

Kosha - sheath

Mahabhutas – the five elements (air, fire, earth, water, space) in their gross (physical) forms

Manana – reflection; contemplation; the second stage of self-inquiry (Vedanta)

Manas – mind; the function of the mind responsible for doubt and emotion

Manomaya kosha – the mind sheath; the mind (*manas*) along with the organs of knowledge (*jnanendriyas*); one of the five sheaths (*pancha kosha*)

Maya – a power dependent on the self that makes creation possible, composed of the three *gunas* (*sattva, rajas, tamas*)

Mithya - that which is neither truly existent nor non-existent; that which depends on *satya* (the self) for its seeming existence

Mumukshutva – an all-consuming desire for freedom (*moksha*)

Moksha – freedom; liberation; enlightenment

Nididhyasana – assimilation; the third stage of self-inquiry (Vedanta)

Nimitta karana – efficient cause; in Vedanta it specifically refers to *maya* being the knowledge or skill required to create the universe (*jagat*)

Nirvikalpa – non-differentiated; free of distinctions

Panchikarana – the process whereby the subtle elements divide and recombine to form the gross elements

Pancha kosha – the five sheaths

Panchakoshatita – untouched and unaffected by the five sheaths (*pancha kosha*)

Papa karma – unfavorable karma

Prakasha svarupa – of the nature of illumination

Prarabdha karma – the results of past actions (*karmas*) that create and determine one's circumstances and lifespan

Pratyaksha – direct perception

Prajna – the sleep state entity

Prana – vital air or life breath; in context of the *pranamaya kosha*, *prana* refers to respiration

Pranamaya kosha – the vital air sheath, composed of the five vital airs (*pranas*):
prana, vyana, samana, apana, udana along with the five organs of action
(*karmendriyas*): speech, hands, legs, genitals, anus; one of the five sheaths
(*pancha kosha*)

Punya karma – favorable karma

Purna – fullness; completeness; in Vedanta it specifically refers to the nature of the self

Rajas – activity; energy; one of the three *gunas* that makes action and passion possible

Sadhana chatushtaya – the four-fold qualifications required to study Vedanta and assimilate its
teachings

Sakshin – witness; in Vedanta it refers specifically to the self, the consciousness that witness all
objects of experience

Samadhana – the ability of the mind to focus on a given topic; one of the six-fold
accomplishments (*shamadi shatka sampattihi*)

Samana – the physiological process of digestion and assimilation; one of the five *pranas*

Sanchita karma – the total accumulation of favorable (*punya*) and unfavorable (*papa*) actions
(*karmas*) the results of which have not yet fructified

Sat / Satya – existence; reality; truth; that which exists independently and remains unchanged
in the past, present and future; the self

Sat-chit-ananda – three words used to describe the nature of the self: existence (*sat*),
consciousness (*chit*), and bliss (*ananda*)

Sattva – light; illumination; one of the three *gunas* that makes knowledge and joy possible

Shamadi-shatka-sampattihi – the six-fold accomplishments beginning with *shama*; the third
of the four-fold qualifications (*sadhana chatushtaya*)

Sharira traya – the three bodies

Shama – composure of mind; one of the six-fold accomplishments (*shamadi shatka sampattihi*)

Shraddha – open-minded trust in the teacher and teaching; one of the six-fold

accomplishments (*shamadi shatka sampattihi*)

Sravana – listening; the first stage of self-inquiry (Vedanta)

Sthula sharira – the gross body; one of the three bodies (*sharira traya*)

Sushupti avastha – the deep sleep state; one of the three states (*avastha traya*)

Sukshma sharira – the subtle body, composed of the five organs of action (*karmendriyas*), the five vital airs (*pancha pranadayah*), the organs of knowledge (*jnanendriyas*), the mind (*manas*) and intellect (*buddhi*); one of the three bodies (*sharira traya*)

Svapna avastha – the dream state; one of the three states (*avastha traya*)

Svarupa – the true nature of something

Tajjasa – the dream state entity

Tamas – darkness; inertia; dullness; one of the three *gunas* that makes matter and ignorance possible

Tanmatras - the five elements in their subtle (unmanifest) forms

Tattva – truth; reality

Titiksha – forbearance; the ability to endure difficult situations; one of the six-fold accomplishments (*shamadi shatka sampattihi*)

Udana – the physiological process that reverses the other four; the cause of sneezing, belching, crying, flatulence, vomiting; one of the five *pranas*

Upadana karana – material cause or substance; in Vedanta it specifically refers to *maya* being the material substance from which the universe (*jagat*) is created

Uparama – observance of one's own duty; one of the six-fold accomplishments (*shamadi shatka sampattihi*)

Vairagya – dispassion; one of the four-fold qualifications (*sadhana chatushtaya*)

Vasana – an impression left on the causal body by one's actions; collectively, one's conditioning

Vidya - knowledge

Vijnanamaya kosha – the intellect sheath; the intellect (*buddhi*) along with the organs of knowledge (*jnanendriyas*)

Vishva – the waking state entity

Viveka – discrimination between the real (*satya*) and the unreal (*mithya*); discrimination between the eternal (*nitya*) and the non-eternal (*anitya*); discrimination between the self (*atma*) and the 'not-self' (*anatma*); one of the four-fold qualifications (*sadhana chatushtaya*)

Vritti – movement or modification of the mind; a thought

Vyana – the physiological process of circulation; one of the five *pranas*