

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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MEANINGS OF SANSKRIT TERMS

by

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## MEANINGS OF TERMS COMMONLY USED IN 'BRHAT YOGA VAASISHTAM'

### AATMAN/BRAHMAN

There is not much difference between these two terms in the actual philosophical sense

Aatman is the individual understanding, the essence of understanding that is passing through a mind.

Brahman is the same essence bereft of a mind.

Aatman is the sunlight that enters through a window to light up a room namely the limited understanding of an individual; Brahman is the sunlight that pervades all without divisions.

The term Aatman is derived as अत् मणिन् – to wander forth, to shine forth, to make oneself known, to murmur continuously; that which exists as something that understands something.

बृहतीति ब्रह्मन् Brahman is the same understanding essence swelled up as all the perceived worlds anywhere and everywhere at all time modes.

SATYAM is that which exists, is another name for the Reality termed as Brahman.

That alone exists and not the world; therefore Brahman is the synonymous word for Satyam.

### CHIT/CHITI

That which collects the experiences as a single thread of Jeeva-experience.

The Pure awareness state

The inner essence of consciousness

The Silent witness of all the actions of the Jeeva

CHAITANYAM- state of conscious awareness चैतन्यं - चेतनस्य भावः

### JNAATAA/JNAANAM/ JNEYAM

Jnaataa is the one who knows (through his intellect and other senses) the knowledge of an object (Jneyam) as the Knowledge of something (Jnaanam)

Jnapti is the Knowledge essence or the nature of understanding

### DRASHTAA/DARSHANAM/DRSHYAM

Drashtaa is the one who sees (perceives through the mind and senses) the seen (Drshyam) as the Darshana the perceived reality.

### KARTAA/ HETU/ KRIYAA

The perceived world of senses and mind is an action bound world.

The mind keeps on vibrating with the agitations connected to the perceived.

Yet there are certain actions prescribed as duties for an individual and are known as Kriyaa and the performer of such a Kriyaa is Kartaa (doer) and he has some purpose or want of a result when he performs a Kriyaa.

AANANDA is the complete bliss; it is not the imagined joy of sense experiences; but the silence of all sense perceptions.

BHAA - means to shine.

STHAA - means to stay stable

SHAMA is to subside, to stay quiet, to melt off

AMBARA means the sky that covers our world; and also a garment;

AVANI is the place of fulfillment, field of experience, earth-pedestal

BRAAHMANA is a person who studies or knows Brahman.

(By birth, one is a Brahmin, through conduct he is a Dvija twice-born; through learning he becomes a Vipra; by all these three, he is known as a Shrotriya.)

ब्रह्म वेदं शुद्धं चैतन्यं वा वेत्ति अधीते ।

जन्मनः ब्रह्मणो ज्ञेयः संस्कारेर्द्विज उच्यते विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ।

AASHRAMA means the hermitage, a place of complete rest.

AGASTYA is a Sage so-called because he crossed over the 'Aga' the (Vindhya) Mountain which blocked the entire sky and stopped the movement of the Sun.

MUNI is a person who has no desires, who is unaffected by pains and pleasures, who is free of attraction, anxiety and anger, and who is of a stabilized intellect.

RISHI is a MantraDrashtaa - in whom a Vedic Mantra is revealed

BHAGAVAN is a mode of address offered to a highly venerable person who possesses the wealth of Knowledge supreme.

DHARMA is that which supports the world.

TATTVAM is the inner essence.

MOKSHA is the state of freedom that is mentioned as the final goal for all individuals stuck in the framework of time and space.

SIDDHI is the final achievement, complete accomplishment (belonging to the world or the 'bodiless state' of highest Knowers.

SAADHANA is the practice chosen to attain the prescribed goal.

KARMA in the ancient language means the rites prescribed by the Vedas for the attainment of heaven etc.

JNAANA refers to the Knowledge portions of the Vedas, which advise renunciation of actions.

NIRVAANA means the complete annihilation of the perceived. It is the state where the superimpositions cease to be, and only the state of absolute purity stays back.

ITIHAASA is the incident that has happened in the past; इति ह आस so it has been; also known as history

VEDA refers to the Knowledge texts that form the basis of all other knowledge forms prevailing in the world; and is derived from the root-sound 'Vid' – to know. Vedas are not in written form; but only in the sound form and are known as SHABDAS also.

VEDAANGAS are the auxiliary texts which aid in the pronunciation and interpretation of Vedas.

SHRUTI refers to Vedas, the revelations.

SMRITI refers to the texts containing the traditional rules to be followed.

SHAASTRAM is the scriptural text which contains commands, instructions of knowledge, sacred precepts etc.

GURU is a term referring to any elder person like a father or teacher who has the authority to advice.

PUTRA is the son who saves the father from the hells named 'nna and mna'

SANDHYAA is a mandatory religious ritual to be performed by the Brahmins, thrice daily.

Sandhyaa means salutation to Sandhyaa.

Sandhyaa literally means transition moments of the day namely the two times of twilight, dawn and dusk, and the solar noon. SandhyaaVandanam means salutation to twilight or solar noon.

AMRTAM refers to the nectar-state of immortal bliss.

APSARAA- अद्भ्यः सरन्ति - are divine damsels produced from the mind of the creator; act as the attendants of the Devas in Svarga.

INDRA is the Lord of all Devas. Devas are the superior species with shining bodies.

KINNARAS are mythical beings who have human figures but head of horses.

VALMIKA is an ant hill. Vaalmiki is so named because he came out of the Valmika which was built all around his body, when he woke up from his fierce penance.

BAHI/ANTA: Bahi means outside; or what you believe is outside of you; or what is imagined as an outside of you.

Antah - is what is inside; or what you believe as inside an imagined you; or what is imagined as an inside.

DYAU/BHOOMI/AKAASHA

Dyau means the space which shines. It is a higher level of existence where beings who are endowed with excellent minds exist (it is not the space above the earth planet); Bhoomi is the stage for actions performed for fulfilling the innate desires; Aakaasha is (not just the space around you) but the principle which reveals any object in any time and space.

JEEVANAM is life; life is just a continuous array of experiences where the coherence is imagined by the mind. JEEVA is one who has these experiences. Something which experiences something or other without a break is a Jeeva.

BRAHMAA/AJA/PARAMESHTI/SRASTAA/SRSHTIKARTAA - all these refer to the Creator of the world. He is known as Brahmaa since he swells up as the mind-form called the world. He is also known as Viraat (the body of the world), HiranyaGarbha (the golden womb which contains the seed of world experience), Pitaamaha, the grandfather. He is Aja unborn, not having a birth. He is lotus-born because he rose up from the lotus in the navel of Lord Vishnu.)

SAMSAARA - that which flows without a break; that which slithers away; the worldly existence which is the ever continuous flow of experiences for the ignorant.

BRAHMAANDA

संसारत्यस्मिन्निति संसारो ब्रह्माण्डम् it slithers in here; so it is Samsaara or Brahmaanda, the cosmic egg

VIBHU - is the all pervading supremacy.

ARGHYA - is a respectful offering or oblation to a venerable person or deity.

PAADYA - the washing of the feet of the venerable person or deity with suitable rites.

KALPA is the time-span of Brahmaa's day where the creation stays unbroken almost equaling thousands of Yugas.

NIVRTI is the state of complete rest where all agitations cease to be.

ANAGHA means a person who is extremely pure at heart with no taints of any sort.

BRAHMAN is a way of addressing anyone who is absorbed in the understanding of the Brahman-state.

VAASANAA is something which stays back after an experience as an impression, or want, or urge, or desire.

JNAATAJNEYA is a person who has understood the final truth of it all, as his innate nature.

KAAKUTSTHA, son of Vikukshi was a brave and powerful King of Solar Dynasty. His descendents were called Kaakutsthas. In one of the wars that occurred between Devas and Asuras, Kaakutstha fought on the side of Devas. He rode the ox of Indra and by sitting on its back he killed the Asura named Kumbha. Kakuṭa means ox and from that day onwards he got the name Kaakutstha. After destroying the Asura forts, Kaakutstha was given the title Puranjaya, the victor of forts. Since he rode the ox of Indra he was called as Indravaaha also.

IKSHVAAKU was the eldest son of Manu and ascended the throne of Ayodhya. He was the first great sovereign of ancient India. He had six sons. Eldest among them was Vikukshi, so named because he had a broad chest.

ARISHTANEMI is the name of a king who was perfect in his actions like the wheel running on tracks without slipping.

PRATIHAARI is a door-keeper.

ASHVATARI is an animal born in a donkey by the horse; it is supposed to kill its mother in the womb itself. Being bigger in size it causes the mother to die when it is born.

TAATA is a word used for addressing anyone with affection or endearment, elder or younger.

VADAVA, VADAVAANALA - The submarine fire which devours the water of the ocean, causes it to throw off the vapors which are condensed into rain and snow. The word is also written as Vadava and Badava.

UDUMBARA refers to the tree, flower and fruit of the Ficus racemosa (syn. Ficus glomerata)}

ALAABU VEENAA is a stringed instrument made of bottle gourd.

DAIVAM

दीव्यति + व्यवहरति - प्राणिनां कर्मफलदानेनेति -दैवं

Daivam – so called because of bestowing the fruits of actions to the beings at proper times.

KRTAANTA

फलावस्थः कृतान्तः। fruit experienced as the end is Krtaanta.

KAALA

कलयति अवश्यं फलं संपादयति इति 'क्रिया' 'कालः' । definitely fructifies at time; is Kriyaa and Kaala

DESHA

दिशति प्रयच्छति प्राणिभ्योऽवकाशमिति देश or सद्व्यवहारोपदेशः

Desha means- gives space for the animals to exist; also means advice leading towards good conduct

SAADHU VAADA

a cry of 'Well-done', a cry of approbation