GLOSSARY

ĀRYA: Ārya, aarya, ari, with various senses to toil, to fight; to climb, to rise, to travel, to prepare the sacrifice; for the work of the Āryan is a sacrifice which is at once a battle and an ascent and a journey. The man who seeks to fulfill himself by the Vedic action which is of the nature of a sacrifice. From the man who labors towards the heights, fights his way on in a march, a progress and an ascent.

ASVAMEDHA: is the offering of life-powers with all its impulses, desires, and enjoyments to the Divine Existence, the life-soul to the giver by the power of Agni.

BHAGA: Bhaga is Savitri the Creator. He is the divine enjoyer in man. Bhaga has his foundation in the all-embracing joy of Ananda. He takes the delight of the creation, takes the delight of all that is created.

BIRD: Symbol of the soul liberated and winging upwards towards the hights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or laboring gallop of the Life-energy, the Horse.

CHARIOT: The chariot symbolises movement of energy.

COLOUR: In this ancient symbolism colour is the sign of quality, of character, of temperament.

COW: Cow is the symbol of consciousness in the form of knowledge.

DAY: Day is the state of illumined knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection.

DESERT: The material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth.

DINA: Day—Active energies of the waking consciousness. A state of illumined knowledge which belongs to the divine mind. Human mind is its pale radia-
tion: periods of light visiting the soul.

DHARMA: The law; what holds things together and to which we hold.

DHI: Thought or intellect. Dhi differs from the more general world, mati, means mentality or mental action generally which indicates sometimes thought, sometimes feeling, sometimes the whole mental state.

DRASTA: Seer.

DRSTI: Revelatory knowledge.

EARTH: In the ancient Vedic formula Earth, type of the more solid states of substance, was accepted as the symbolic name of the material principle. It is also described as the seven planes of Earth.

FLAME: The Vedic symbol for the Force of the divine consciousness, of the supramental Truth.


HOTRA: He who calls and brings the gods and gives to them the offering.

HOUSE: the house in the Veda is a constant image for the bodies that are dwelling-places of the soul, just as the field or habitation means the planes to which it mounts and in which it rests.

HYMN: The hymn was to the Rishi who composed it a means of spiritual progress for himself and for others. It rose out of his soul, it became a power of his mind. It helped him to express the god in him, to destroy the devourer, the expresser of evil; it became a weapon in the hands of the Āryaṇ striver after perfection.

KAVI: Poet seer who saw and found the inspired word of his vision. Seer and revealer of truth.

LIGHT: A symbol of knowledge, of spiritual illumination. Surya is the Lord of the supreme Sight, the vast Light, and the true Light. In the Veda the recovery of the Light is first effected by the Angirasa, the seven sages, and the
ancient human fathers and is then constantly repeated in human experience by their agency.

NIGHT: Symbol of our obscure consciousness full of ignorance in knowledge. And of stumbling in will and act, therefore of all evil, sin and suffering.

OCEAN: Image of infinite and eternal existence. On the famous symbol of Vishnu sleeping after the pralaya on the folds of the snake Ananta upon the ocean of sweet milk. Ananta means the infinite. Vishnu, the all-pervading Deity, sleeps in the periods of non-creation on the coils of the Infinite. The ocean must be the ocean of eternal existence and this ocean of eternal existence is an ocean of absolute sweetness, in other of pure Bliss.

PITRE, MATA- The Mother and Father. They are always either Nature and the Soul or the material being and the pure mental being.

RAIN: The celestial rain is the wealth of the spiritual felicity which the seers desire; it is the immortality.

THANDAR: It is the outcrashing of the word of the Truth, the lightning is the outflashing of its sense.

TWO BIRDS: Two birds beautiful of wing, friends and comrades, cling to a common tree, and one eats the sweet fruits, the other regards him and eats not.

VAMADEVA: A Rṣi, at once one of the most profound seers and one of the sweetest singers of the Vedic age.

VANASPATI: Lords of the forest and lords of enjoyment.

VIṢNU who in cosmic creation, is one of the sons of Aditi and younger brother of Indra.

VIPRA: Illumination.

VISHVAMITRA: A Rishi of puissant and energetic hymns.

WATERS: The Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their
activities, three inferior, the physical, vital and mental, four superior, the divien
Truth, the divine Bliss, the divine will and consciousness. On this conception
also is founded the ancient idea of the seven worlds in each of which the
seven principles are separately active by their various harmonies.

WILL: Will, in the Vedic idea, is essentially knowledge taking the form of
force.

WORD: The inspired speech expressing the thought-illumination of the Truth
which rises out of the soul, formed in the heart, shaped by the mind.

YAJÑA: Yajña, the Master of the Universe, is the universal living Intelligence
who possesses and controls His world; Yajña, is god. Not only is He called
Yajña, but all action possible, is also called is. Every action is therefore, an
offering to Him and the world is the altar of our life-long session of sacrifice.
In this world-wide karmakanda the mantras of the Veda are the teachers of
right action (rtam) and it is therefore that the Veda speaks of Him as Yajña,
and not by another name.