Note on Pronunciation

The text contains both Sanskrit and Hindi words and names, as well as a few from the Tamil South. Certain words and names I have spelled in Hindi, simply because they are so much a part of the people's tradition that it would be archaic for the student to learn these terms primarily in Sanskrit. Thus, I have used "darshan", "praśād", and "āśram" rather than the Sanskrit "darśana", "prāśāda", and "āśrama". Similarly, I used the names "Jagannath", "Vrndāvan", and "Gourādhana" rather than "Jagannatha", "Vṛndāvana", and "Gourādhanā". I have kept in Sanskrit transliteration the names of the gods, rītas, and concepts which a student will commonly meet in other reading.

1. There are short and long vowels, the latter indicated by "long marks" or macrons. Here are some examples from this text:

   a (as in but) darśan   a (as in father) prāśād
   i (as in it) līga   i (as in magazine) dēvī
   u (as in put) Upaniṣad   u (as in rude) mūrti

diphongs: e (as in prey) Ganesā; ai (as in aisle) Vaṣṭrā; o as blow (Gourādhana); au (as in now) Gaudiya

2. The underdotted t is pronounced "ṭṭ" as in rich: Kṛṣṇa; Vṛndāvan.

3. Both ś and ṣ may be pronounced "ṣh." The underdotted ś is made with the tip of the tongue slightly curved toward the roof of the mouth. The "c" is pronounced "ch" as in church (unāśā).

4. Aspirated consonants (those followed by an "ḥ") are pronounced as follows:
   bh (as in clubhouse) Bhagavād Gītā; dh (as in roundhouse) Gourādhana; th (as in house) Raṭhāyānā.

5. Underdotted consonants — t, ṭ, d, dh, n, and ṣ — are not common phonemes in English and are produced by curling the tongue slightly backward toward the roof of the mouth. The underdotted l is a Tamil phoneme.

6. In Sanskrit, two-syllable words are accented on the last syllable (devī, mūrti, Viṣṇu). In words of more than two syllables, the penultimate (next to last) syllable is accent if it is long (Ganesā, since "e" is a long vowel; Kṛṣṇa). In such words, if the penultimate is short, then the accent is upon the ante-penultimate (third from last) syllable (Himālaya, Dvārākā, maṇḍala).

7. In the few Hindi words here, there is usually a final syllable (the "a" sound) dropped. Thus, the accent falls on the last syllable in prāśād, and on the first syllable in darśan and āśram.

Glossary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Agni</td>
<td>The Vedic god of fire; also fire itself, especially the sacrificial fire.</td>
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<tr>
<td>ārati</td>
<td>The circling of oil lamp-lights before the image of the deity; used also to describe the entire sequence of honor-offerings made to the deity.</td>
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<tr>
<td>āśram</td>
<td>A forest hermitage; a dwelling place for ascetics, sages, and their students.</td>
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<tr>
<td>āvāhana</td>
<td>&quot;Invoking&quot; a deity to be present at the time of worship (opp. uṣṇijana).</td>
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<tr>
<td>āvatāra</td>
<td>The &quot;descent&quot; of a deity upon earth: an incarnation, especially of Viṣṇu.</td>
</tr>
<tr>
<td>bali</td>
<td>The type of worship offered to the ancient deities of the yājñika clan, including offerings of flowers, water, incense, as well as meat and liquor.</td>
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<tr>
<td>Bhagavad Gītā</td>
<td>&quot;The Song of the Lord,&quot; forms part of the sixth book of the epic Mahābhārata and contains Lord Kṛṣṇa's teaching and revelation to the warrior Arjuna.</td>
</tr>
<tr>
<td>Bhāgavata</td>
<td>The name of an early theistic movement which centered around the worship of the Lord (Bhagavān) rather than the rituals of sacrifice.</td>
</tr>
<tr>
<td>Bhairava</td>
<td>The &quot;terrible, frightful&quot; one: a fearsome form of Lord Śiva as well as the name for a wider group of ancient deities.</td>
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<tr>
<td>bhakti</td>
<td>&quot;Devotion; honor; love.&quot; From bhaj, meaning to share, to be devoted, to love. The heart's attitude of devotion and love toward the Lord.</td>
</tr>
<tr>
<td>Brahāmā</td>
<td>The creator god, having four heads, one to look in each direction. Also known as Prajāpati. Brahāmā has no cult.</td>
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<tr>
<td>Brahman</td>
<td>The Supreme Being, the One self-existing power, the Reality which is the source of all being and all knowing.</td>
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<tr>
<td>brāhmaṇa</td>
<td>The name of the priestly and ritual texts attached to the four Vedas.</td>
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<tr>
<td>brāhmin</td>
<td>The priestly class or a member of the priestly class, charged with the duties of learning, teaching, and performing rites and sacrifices.</td>
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</table>
Dāśta  
Popular Oriya form of dāśiya, one of many class-terms for demons in ancient India, also referring to one of the native non-Aryan tribes. The dāśtas at Puri are, significantly, the servants of Jagannātha — one of their own deities.

Dāśian  
Sanskrit, dāśiana. The “auspicious sight” of the deity. Also a “point of view,” or a philosophical position.

deivi  
“Godness.” Used to refer to the thousands of local goddesses, the consorts of the great gods, and the Great Goddess, the Devi or Mahādevī.

Dhām  
“Abode, dwelling.” A sacred place known to be an “abode” of God. There are four great dhāms: Badrināth, Puri, Rāmeśvaram, and Dwārkā.

Durgā  
One of the names of the Devi as consort of Siva. Both a mother and a warrior; her autumn festival Durgā Pūjā is one of North India’s great celebrations.

Dvārakā  
The dhām of West India, located on the coast in Gujarat. The capital of Lord Krṣṇa in his last days and the site of Visnu’s Dwārakādēśa image.

Ganēśa  
“Lord of Guns.” The elephant-headed son of Siva and Pārvatī and the keeper of the thresholds of space and time, to be honored at the doorway and at the outset of any venture.

Gangā  
The sacred river of North India, also personified as a goddess, the daughter of the Himilayas and the sister of Pārvatī.

Gaudīya  
The Bengali sectarian movement of devotion to Krṣṇa, launched by Caitanya in the sixteenth century. The Gaudīyas “rediscovered” the sites of Vraja.

Govardhan  
The holy hill of Krṣṇa devotion in the Vraj area; the hill said to have been lifted by Krṣṇa to protect the villagers from Indra’s rains of wrath; the site of the cultus of an ancient local cowherd hero-god.

Gupta  
The name of the great North Indian empire from the fourth to the sixth century A.D.

Harumān  
The monkey-god, famous as the faithful servant of Rāma who helped Rāma retrieve Sītā from captivity in Lankā; worshiped today in his own right as the focus of a vigorous cult.

Indra  
The Vedic warrior god, wielder of the thunderbolt and drinker of the intoxicating soma. In later times, a directional regent.

Jagannātha  
“Lord of the Universe.” Name of the deity of Puri in Orissa, said to be a manifestation of Krṣṇa.

Kāli  
The horrific goddess who is both mother of life and destroyer. Sometimes the Sakti of Siva, and sometimes the supreme being, the Mahādevī, apparently unattached to any consort god.

GLOSSARY

Kailāsa  
The mythical Himalayan mountain said to be the residence of Siva.

Kāñci  
One of the seven sacred cities of India, situated in the Tamil south.

Khajurāho  
The “Luminous, Shining” city, one of the seven sacred cities of India on the banks of the Ganges in the north. Also known as Vārānasi, or Banaras.

Kṛṣṇa  
The ancient cowherd god and hero of India, the adviser of Arjuna on the battlefield of the Mahābhārata war, the pliable lover of the milkmaids in Vraj. Said to be an amūrdhva of Visnu, but honored and loved in his own right.

Kunkum  
Safron colored powder, used to anoint images of folk deities and used also in ordinary decoration and cosmetics. Sindur, made from red lead, is also used in this way.

Lakṣmi  
The goddess who embodies auspiciousness, wealth, and good fortune.

Līlā  
“Play... especially the play of Kṛṣṇa with his companions and with the milkmaids in Vrndavaṇ, where the līlāsthallas are the “places of the Lord’s play.”

Mandala  
The “circle” or circular diagram that functions as a schematic map of the sacred universe. It is the symbolic form of paintings, temples, even cities.

Mantra  
A sacred formula or utterance; a prayer.

Māyā  
“Illusion.” The illusory quality of this transitory world of “names and forms.” The mistaken perception of the world as permanent, when in truth it is a “passage.” santānā.

Mudrā  
In artistic representation, a way of holding the hands and fingers so as to indicate a particular meaning; for example, there is a mudrā of protection, a mudrā of teaching, a mudrā of meditation, and so on.

Nāti  
“Form, likeness.” The image of the deity, as a focus for worship and dāśian.

Nāga  
The ancient serpent deities of India, associated with pools and streams; appropriated by each of the great deities in their rise to supremacy.
Nathdwara

Nirguña

Nyāsa

Pādukās

Pīthā

Prastād

Pujā

Pujāri

Puraṇa

Pūrī

Rāma

Rāmānuja

Rāchyātra

Glossary

sādhu

saguna

Śāiva

Śakti

śālagramā

śanśāra

Śankara

śanvāsin

śāśtra

Śesa

śikhara

śibpaśāstras

Śiva

Śkanda

Śrī Vaisnava

śvayambhū

A "holy man," generally an ascetic as well.

"With guṇas." The guṇas are "qualities" or "attributes" and saguna refers to that understanding of the divine which is describable with qualities, attributes, and adjectives (opp. nirogna).

Name for the cult of Śiva and for his followers.

Name for the cult of the Devi and for her followers.

"Energy, power." A term applied to the Goddess, either alone or as the consort of one of the male deities.

The smooth stone said to be a "natural form" (ṣūrṣa) of Viṣṇu.

"Passage." The term used to describe the ceaseless round of birth and death and rebirth. The changing world.

The ca. ninth century teacher (ācārya) who is the principal exponent of Non-Dualistic philosophy, called Advaita. Said to have organized Indian ascetics into four orders, with headquarters at the four corners of India.

"Renouncer." One who has left behind worldly attachments for a life of contemplation, wandering, and asceticism.

"Teaching." A sacred treatise or body of learning, such as Dharmaśāstra, the "Teachings about Dharma."

"Remains." The serpent upon which Viṣṇu reclines on the primordial waters; also called Ananta, the "Endless" one. Śesa "remains" even when the universe is destroyed.

The spire of a temple, literally the "peak." Also the word for "mountain peak."

The religious treatises having to do with architecture and the arts; the making of temples and images. Intended for śīlapas, "artists."

The Cod of War, son of Śiva and Pārvati; said to have been raised by six foster-mothers (the Kṛitikas) and therefore is often depicted with six heads and called Kārttikeya.

The Viṣṇu bhākta movement of South India, which emerged from the line of the Alva poets-saints and the philosopher Rāmānuja.

"Self-born, self-manifest." That which is beginningless, uncreated; therefore, used to describe certain images which are said to have appeared spontaneously and were not established by human hands.
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<tr>
<td><strong>yakṣa/yakṣī</strong></td>
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<tr>
<td><strong>yantra</strong></td>
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</tbody>
</table>

| **tāpas** | "Heat." Especially the heat generated by ascetic practices, believed to be creative, like the brooding heat of a mother hen. |
| **tārtha** | "Ford, crossing place." A place of pilgrimage. |
| **tīrtha-pātra** | The journey (yātra) to the sacred place (tīrtha). Pilgrimage. |
| **upaṭāra** | "Honor offering." A means of showing respect, thus the offerings made to the deity in worship, such as flowers, perfumes, incense, etc. |
| **Upaniṣad** | One of the speculative sacred texts attached to the four sanhītās (the "collections" of hymns) of the Vedas. |
| **vāhana** | The "vehicle" upon which a deity rides, usually an animal. |
| **Vaishnava** | Name for the cult of Viṣṇu and for his followers. |
| **Vallabhaite** | Following the tradition of Vallabha, the fifteenth/sixteenth century philosopher-devotee who gave a philosophical foundation to the rising Kṛṣṇa bhakti movement in North India. |
| **Varānasī** | India's most famous sacred city, one of the seven sacred cities, located on the banks of the Ganges in North India. Also Kāśi, Banaras. |
| **Vārānti** | Name of the sectarian devotional movement in Mahārāstrā which honors the deity Vīthobā (a form of Viṣṇu/Kṛṣṇa) in Pāndharpur. |
| **Vāstupurusa** | The archetypal type of a house or temple, personified as a person (purusa) whose limbs and bodily parts, subdued by the gods, become the symbolic foundation of the temple. |
| **Veda** | "Wisdom, knowing." Applied to the sacred wisdom of the four Vedic "collections" (santhitās): The Rg, Sāma, Yajur, and Atharva Vedas. More loosely applied to the Brāhmaṇas, Āranyakas, and Upaniṣads attached to each collection as well. |
| **visargaṇa** | The "dismissal" of the deity after the worship is complete (opp. āṁśadhanam). |
| **Viṣṇu** | Along with Śiva and Devi, one of the three most widely worshiped deities of India. The "Pervader," known for his three great steps by which he claimed the whole universe. |
| **Viśvanāth** | Śiva, the "Lord of All," as present in the sacred city of Kāśi, Varānasī. |
| **Vīthobā** | The deity of Pāndharpur and the focus of Mahārāstrānī devotion. |
| **Vraja** | The homeland of Kṛṣṇa in the Mathurā area of central North India. |
| **Vṛndāvaṇa** | The village of Vraja especially celebrated as a center of Kṛṣṇa worship, the place of Kṛṣṇa's childhood and youth. |