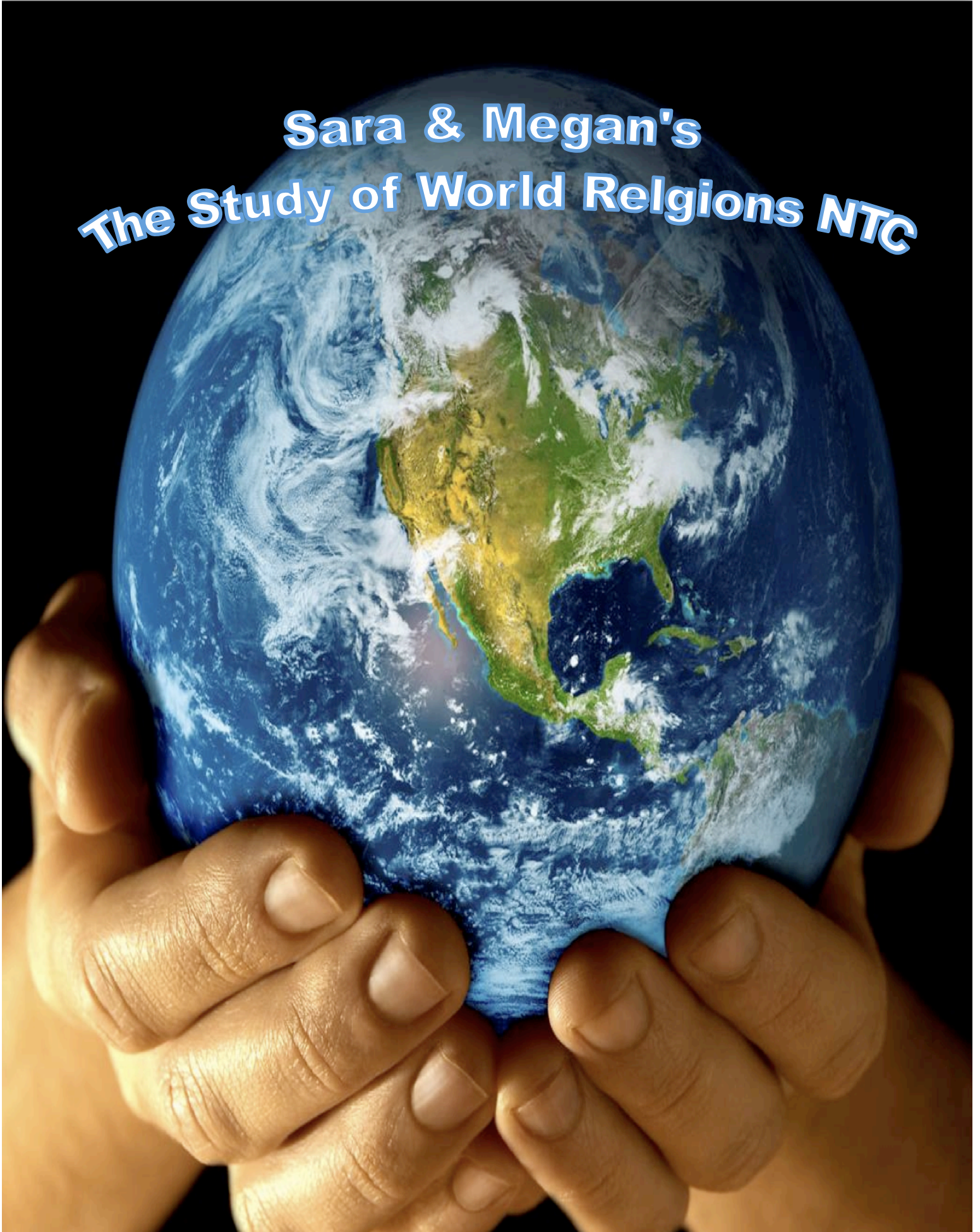


**Sara & Megan's
The Study of World Religions NTC**



Hinduism Terms:

- Sanatana Dharma: insider term that many Hindus use to refer to their religion, also refers to beyond time, order, righteousness.
- Brahman: sole spiritual reality, the monistic essence of the universe.
- Atman: discussed more in the text book than in the class, refers to the self or the soul, most important is its identity with or equivalence with Brahman, the distinction is we are atman on earth and the Brahman transcends self on earth.
- Sat: discussed on page 60 in the text book, refers to one of the three most salient characteristics of Brahman, refers to the act of being.
- Chit: refers to consciousness or awareness, discussed on page 60 in the text book, one of the three most salient characteristics of Brahman, another way Brahman is experienced.
- Ananda: bliss, the joy that characterizes Brahman, discussed on page 60 in the text book, one of the three most salient characteristics of Brahman, another way Brahman is experienced.
- Nirguna: one of the two prongs of the Brahman, the word literally means without quality, a conceptualization of god or divinity beyond characterization, without attributes, the non-sculptured side of Mount Rushmore.
- Saguna: the ultimate reality with attributes, personalized, the sculptured side of Mount Rushmore.
 - Ishvara: one of the two a prongs coming from saguna, the personalized male divinity, the word basically means lord.
 - Brahma: one of the three personalized male divinities, the creator.
 - Vishnu: one of the three personalized male divinities, the preserver. Vishnu also reincarnates into the human world via avatar- this term is discussed more in the book than in class but basically means to reincarnate into the human world.
 - Rama: one of the two most famous incarnations of Vishnu.
 - Krishna: one of the two most famous incarnations of Vishnu.
 - Shiva: one of the three personalized male divinities, the destroyer.
 - Devi: one of the two prongs coming from saguna, the personalized female divinity, the goddess, the literal meaning is "the shining one".
- Samsara: the endless cycle of rebirth in the material world.
- Punarjanma: related to samsara, refers to rebirth, literally means to be re-born.

- Kalpa: unit for measuring time of immense proportion in the Hindu tradition, for example, it is used to measure millions of years or a cosmic epoch.
- Jiva: individual beings or souls in the realm of samsara, different than atman because atman refers to Brahman, whereas jiva is more the biological being, jiva cannot be used interchangeably with atman and Brahman, but Brahman and atman can be used interchangeably.
- Puranas: mythological texts that describe the exploits of various gods and goddesses, most the teacher's stories and examples are puranaic.
- Vyasa: the authors of the puranas, the puranas are attributed to this person or persons.
- Karma: literally refers to action, classic Hindu interpretation of karma is the moral laws of cause and effect which states that every cause has corresponding moral effects, "someone reaps what they sew" is a more western understanding, governing principle of the universe, determines what form of rebirth that we will take in our next life. Try not to think of it in western terms, as in good and bad karma. Think of it more in terms of actions, as in cause and effect.
- Maya: this is an important concept, refers to an illusion, the trickery that material reality is woven by god, in this case god can be referred to as a magician or mayavi (a Hindu word for magician).
- Lila: refers to god's divine play or drama, this is the answer to why material reality comes about: it is for the spontaneous whim of god.
- Loka: an abode or realm or world, any number of impermanent heavens.
- Jati: a caste group into which one is born, also referred to as varma, discussed at length on page 55 (you probably want to check this out!), people within the same Jati group usually interdine and intermarry.
 - Brahmana: one of the four classical castes, not discussed in class but it is highly recommended that you know these terms, discussed on page 55 in the text book, refers to top most caste, teachers, priests, scholars.
 - Kshatriya: one of the four classical castes not discussed in class but it is highly recommended that you know these terms, discussed on page 55 in the text book, warrior, bureaucrat, political operative.
 - Vaishya: one of the four classical castes not discussed in class but it is highly recommended that you know these terms, discussed on page 55 in the text book, merchant, business person.
 - Shudra: one of the four classical castes not discussed in class but it is highly recommended that you know these terms, discussed on page 55 in the text book, labor, lower class workers, unskilled workers, servants.
- Marga: literally means path, can be used interchangeably with the word yoga.
- Yoga: to join, to unite, disciplines for attaining salvation, there are four main paths for salvation:

- Jnana Yoga: path of knowledge, liberation via realization, one of the four main paths for salvation.
- Bhakti Yoga: one of the four main paths for salvation, path of devotion, emotion, love, etc is sublimated towards the personal god in exchange for the grace of that god.
- Karma Yoga: path of action, path of detached action, performing service or doing karma without attachment to the result of the actions, one of the four main paths for salvation.
- Raja Yoga: discussed more in the text book on page 41, refers to psychophysical experimentation, starts with mental states exclusively (knowing, feeling, willing) and uses all three for the purification of the body, includes postures, mastery of the breath, concentration, meditation.
 - Hatha Yoga: refers to the physical yoga, sort of a part of raja yoga, a lot of overlap with raja yoga, the body used as an instrument for transcendence, hold positions for a long time to allow people to reach higher level of mediation.
- Asanas: discussed on page 44, not discussed in class, a specific term for the bodily postures that cultivate physical and mental balance.
- Samadhi: discussed on page 49 in the text book, climatic stage of raja yoga, where the mind becomes completely absorbed in god, when all physical forms fall away, the actualization of god within.
- Japam: discussed on page 35 in the text book, refers to the term used when repeating the names god over and over again as an act of faith, related to bhakti yoga.
- Bhagavad Gita: referenced in the text book, a poem that discusses the various yoga paths.
- Ashrama: discussed on page 50, refers to the 4 stages of life, you should know the characteristics of each of these stages.
 - Brahmacharya: the first of the four stages of life, the celibant student age, the first quarter of life where one studies the scripts, until the age of 25.
 - Grihasta: the second of the four stages of life, the household stage of life, living the domestic life, getting married, having offspring.
 - Vanaprastha: the third of the four stages of life, the forest dweller stage, involves retirement and grandchildren, preparing for full renunciation.
 - Sannyasa: the last of the four stages of life, occurs in the twilight years of life, occurs at the end of life, a life dedicated to attaining liberation.
- Ishta: mentioned on page 36 in the text book, a person's chosen object of devotion or object of worship in bakta, the key word is CHOICE ex: picture of diety, sculpture of diety, etc.
- Purusharthas: the four aims of life, discussed on page 13 of the text book.
 - Kama: one of the four aims of life, refers to pleasure or desire, fully accepted aim of life, could be culinary pleasure, sexual pleasure, etc.

- Artha: one of the four aims of life, refers to worldly success, accumulation of wealth, political power, fame, etc.
- Dharma: one of the four aims of life, refers to morality, duty, cultivating righteousness, by acting according to your duties of age, social status, etc.
- Moksha: one of the four aims of life, spiritual liberation, salvation, escape from the cycle of rebirth, the final aim.