

## Glossary of Sanskrit and Indic terms and phrases

No.	Word or phrase	Meaning
1	Abhijit, अभिजित	Abhijit Nakshatra: Abhijit Nakshatra is called the intercalary(IC) Nakshatra as it appear as a small (smaller duration as compared to normal duration of Nakshatra 13d 20m) Nakshatra between Uttarashadha and Sravana. The duration of Uttarashadha is divided into four parts and the first three paadas are assigned to Uttarashadha, which makes the duration of Uttarashadha to be 10deg with each paada to be 2d 30m. The remaining one paada of Uttarashadha is assigned to Abhijit, the intercalary Nakshatra. Similarly beginning 1/15th part of Sravana is given to Abhijit, making its total length to be 253.33 min, i.e., 4d 13m 20s. The remaining 14/15th part of Sravana is assigned to the four padas of Sravana, making the total duration of Sravana to be 12d 26m 40s
2	Acharya, आचार्य	a spiritual guide or teacher. See Sankaracharya
3	Adharma, अधर्म	absence of righteousness,edisorder,,evil,immorality
4	Adi,आदि	first, primordial as in Adi Sankara
5	Aditi, आदिति	In Hinduism, Aditi (Sanskrit - limitless) is a goddess of the sky, consciousness, the past, the future and fertility. She is an ancient goddess, mother of Agni and the Adityas with Kashyapa. She is associated with cows, a very holy animal in Hindu beliefs. Aditi is the daughter of Daksha and Veerni. She gave birth to the Devas who were beautiful, intelligent and pious to the Almighty. Although the goddess Aditi is mentioned nearly eighty times in the rg-veda, it is difficult to get a clear picture of her nature. she is usually mentioned along with other gods and goddesses, there is no one hymn addressed exclusively to her, and unlike many other vedic deities, she is not obviously related to some natural phenomenon. compared to Usha and Prithvi, her character seems ill defined. she is virtually featureless physically. perhaps the most outstanding attribute of Aditi is her motherhood. She is preeminently the mother of the Adityas, a group of 7 or 8 gods which include Mitra, Aryaman, Bhaga, Varuna, Daksha and Ansa. (2.27.1) Aditi is also said to be the mother of the great god Indra, the mother of kings (2.27), and the mother of gods (1.113.19). Unlike Prithvi, however, whose motherhood is also central to her nature, Aditi does not have a male consort in the Rg-veda. as a mothering presence, Aditi is often asked to guard the one who petitions her (1.106.7 ; 8.18.6) or to provide him or her with wealth, safety, and abundance

		(10.100; 1.94.15).
6	Aditya, आदित्य	In Hinduism, the Adityas are a group of solar deities, sons of Aditi and Kashyapa. In the Rigveda, they are seven deities of the heavens, chief of these being Varuna, followed by Mitra, Aryaman, Bhaga, Daksha, and Ansa, the seventh Aditya was probably the Sun, Surya or Savitar. As a class of gods, the Rigvedic Adityas were distinct from the Visvedevas. In the Yajurveda (Taittiriya Samhita), their number is given as eight. In the Brahmanas, their number is expanded to twelve, corresponding to the twelve months:Ansa ,Aryaman, Bhaga ,Daksha ,Dhatri, Indra, Mitra, Ravi, Savitar, Surya , Varuna, Yama Aditya in the (Chāndogya-Upanishad) is also a name of Vishnu, in his Vamana (dwarf) Avatar. Dictionary of Hindu Lore and Legend (ISBN 0500510881) by Anna Dhallapiccola
7	adhyasa, अद्यासा	used to refer to the 'mistake' that we make when we 'superimpose' a false appearance upon the reality or mix up the real and the unreal.
8	Adrishta,	opposite of drishta or Unseen,a metaphor for the consequences of past actions,which may be unanticipated
9	advaita,अद्वैत	not two (dvaita)
10	Agama, आगाम	Ancient Sanskrit religious text
11	Ahimsa, अहिम्स	abstention from injury to all life forms
12	amAvasya, अमावस्य	new moon
13	AnumAna, अनुमान	anumaana or inference is one of the most important contributions of the system of metaknowledge known as Nyaya (which translates as Logic)
14	Apastambha अपस्तम्भ	Apastambha was an ancient Vedic savant ,who composed the Sulvasutra named after him, credited with approximation for square root of two. His goal was among others to design ritual altars and to conform to the rules of Vastu Sastra,circa 2500 BCE. Apastambha predates Aryabhatta since Aryabhatta refers to the Sulvasutras in his magnum opus Aryabhattium
15	Artha, अर्थ	Object, purpose, aim, significance, import. Attainment of worldly riches, prosperity, wealth, one of the goals of life prescribed by the Vedics in the Brahma Vidya
16	Arjava, आर्जव	straightforwardness at all times
17	Aryabhatta,	ancient Indian mathematician the astronomer laureate of India ,

	आर्यभट्ट	who lived in the Post Vedic period. His dating is controversial but could be as early as 2500 BCE and if so is contemporaneous with Babylonian mathematicians, see Aryabhata I
18	Arya,आर्य	is an adjective, meaning noble such as in Arya Putr, noble son or noble prince
19	Aryan,आर्यन	A term connoting the fictitious Aryan race, see also Vedics, should not be used synonymously with Aryan which has a racial connotation. Arya is purely a behavioral adjective and nothing more.
20	Aryan Race	A fictitious classification without any scientific basis used by the Europeans to distinguish themselves from the semitic speaking people of the world. A word that has been foisted upon the Vedics who used the adjective Arya meaning of noble behavior. there was no racial connotation as there is now in Europe
21	Avidya, अविद्य	the state of ignorance which needs to be dispelled at the outset , before one can begin the journey in earnest towards self fulfillment and Moksha. 'Ignorance is bliss ' or so the satire goes. Ignorance most certainly is not bliss. It is one of the greatest sins a Hindu can commit. Avidya (pAra or apAra) is an unpardonable excuse and as soon as a person determines he/she is in a state of Avidya, they should take steps to remedy the situation
22	Bhakti Yoga, भक्ति	An approach to worship and spiritual practice in the Hindu tradition characterized by personal devotion to a divinity , often mediated by a holy person or teacher somewhat akin to the relationship with Christ among certain sects and adherents of Christianity
23	Bhartrihari, भर्तृहरि	Bhartrihari along with Panini and Patanjali who preceded him by several centuries is regarded as one of the main contributors to the field of linguistics in ancient India. He introduced the notion of shabda tattwa or shabda pramaanam, namely "the notion of the originary word (shabda) as transcending the bounds of spoken and written language and meaning. Understood as shabda tattva-the "word principle," this complex idea explains the nature of consciousness, the awareness of all forms of phenomenal appearances, and posits an identity obtains between these, which is none other than Brahman. It is thus language as a fundamentally ontological principle that accounts for how we are able to conceptualize and communicate the awareness of objects. The metaphysical notion of shabda Brahman posits the unity of all existence as the foundation for all linguistically designated individual phenomena
24	BhAshya, भाष्य	"Commentary on a celebrated or scriptural work (e.g. Adi Sankara's BhAshya on the Bhagavad Gita)
25	Brahm-acharya	or student life,when a boy lives with his teacher(Guru) and receives both religious and secular instruction.The youth is trained in self control, and acquires such virtues as chastity, truthfulness,

		<b>faith, and self surrender</b>
26	<b>Brahmana,</b> ब्राह्मण (the correct pronunciation includes a short 'a' vowel at the end, the first 'a' is a long vowel while the second is a short one)	<b>One who attains Brahman is a BrAhmana - Brahavit Brahaiva bhavati - is the sruti and is the strict definition of a Brahmana. In this day and age it is difficult to fathom in a short period of time whether a particular person has realized Brahman or not . In such a circumstance one looks for adherence to the ethical values of the Hindu and whether the person has the qualities mentioned therein. One of the 4 varnas of society possessing a predominantly sattvic guna amongst the three gunas (Traigunya) rajas, tamas and satva. The Sanaatana Dharma is a meritocracy and recognizes everybody is not capable of meeting the same challenges. It is not a one size fits all ideology. The Dharma also recognizes there is diversity in the human species that not everybody can become a doctor or a star football player and that the person by reason of his gunas may not have the inclination, fortitude and desire to put in the long years of training necessary to become a doctor. These differences are not necessarily related to ones appearance or even heredity but have to do with whether a person has the discipline, the single minded focus and fortitude to undertake the arduous task of becoming a doctor or a vedic priest or a star football player. Ev</b>
27	<b>Brahmana,</b> ब्राह्मण	<b>texts associated with each Veda</b>
28	<b>Brahmavidya</b> ब्रह्मविद्य	<b>Brahmavidya or Paravidya (metaphysics metaknowledge or higher knowledge) is the vehicle for attaining Moksha in the path known as Jnana Yoga and Yogasastra (the means to attain the same) is the practical discipline needed to attain Brahmavidya</b>
29	<b>Brahminism</b>	<b>Brahminism is an ersatz terminology used to describe Sanatana Dharma that has become popular in certain circles in the west. It is clear that the Dharma is a whole family of beliefs and darshanas. It has been thus since a very long time. The vedic texts have survived several millennia of wars and natural disasters, but it is quite possible other texts have been lost. It has never been the contention of hindus that the Vedas are the only canon to have originated in the Indian subcontinent . But it is clear that they are among the few to survive over the millennia. Furthermore the implication that Brahmanas had exclusive control over the content and practice of the faith is demeaning and insulting to the Sanatana Dharma which has had a longline of Rishis and Sages who have expounded on the faith few of whom have been Brahmanas. Belief systems that did not subscribe to the Vedic canon have been extant for a very long time and have been known as Nastik Dharmas and include among others Charvaka , Jainism and Buddhism. It is therefore unnecessary to invent a new word Brahminism to describe an ancient faith which has a perfectly good</b>

		name namely Sanatana Dharma. To use the word Rabbi-ism to describe the faith taught in Synagogues simp
30	Brahmi script ्रिम्	Brahmi is a "syllabic alphabet", meaning that each sign can be either a simple consonant or a syllable with the consonant and the inherent vowel /a/. Other syllabic alphabets outside of South Asia include Old Persian and Meroitic. However, unlike these two system, Brahmi (and all subsequent Brahmi-derived scripts) indicates the same consonant with a different vowel by drawing extra strokes, called <i>matras</i> , attached to the character. Ligatures are used to indicate consonant clusters. The Brahmi script was first deciphered by
31	Caste	James Princepal though if find it difficult to believe that they could not find a single Indian who was capable of deciphering the Brahmi script Derived from Portuguese Casta, Caste has a meaning quite distinct from Varna which has been accepted as being part of the tradition. Caste according to the Portuguese means a race or a breed. Varna makes no such distinction and to ascribe racial motivations for a system based on division of labor depending on individual inclinations and which is a meritocracy to boot, is totally unconscionable, but that is exactly what the colonial power did with great success . The Sanatana Dharma makes no apologies for being a meritocracy based on competency and character and it is only after the advent of colonial rule that it took on the character of a racial and ethnic division based on birth. It is a tribute to the tenacity and persistence of the British that their viewpoint has prevailed and has been internalized by the Indic population for the most part. Yet it behooves those of us who know better to keep reminding everybody that the colonial viewpoint reflects a conjured up reality that has no relation to a core value nor is it derived from core beliefs held since antiquity. see also Varnashrama dharma.
32	Celestial (Equatorial) Coordinate System	the most commonly used astronomical coordinate system for indicating the positions of stars or other celestial objects on the celestial sphere . The celestial sphere is an imaginary sphere with the observer at its center. It represents the entire sky; all celestial objects other than the earth are imagined as being located on its inside surface. If the earth's axis is extended, the points where it intersects the celestial sphere are called the celestial poles; the north celestial pole is directly above the earth's North Pole, and the south celestial pole directly above the earth's South Pole. The great circle on the celestial sphere halfway between the celestial poles is called the celestial equator; it can be thought of as the earth's equator projected onto the celestial sphere. It divides the celestial sphere into the northern and southern skies. An important reference point on the celestial equator is the vernal equinox , the point at which the sun crosses the celestial equator in March. To designate the position of a star, the astronomer considers an

		<p>imaginary great circle passing through the celestial poles and through the star in question. This is the star's hour circle , analogous to a meridian of longitude on earth. The astronomer then measures the angle between the vernal equinox and the point where the hour circle intersects the celestial equator. This angle is called the star's right ascension and is measured in hours, minutes, and seconds rather than in the more familiar degrees, minutes, and seconds. (There are 360 degrees or 24 hours in a full circle.) The right ascension is always measured eastward from the vernal equinox. Next the observer measures along the star's hour circle the angle between the celestial equator and the position of the star. This angle is called the declination of the star and is measured in degrees, minutes, and seconds north or south of the celestial equator, analogous to latitude on the earth. Right ascension and declination together determine the location of a star on the celestial sphere. The right ascensions and declinations of many stars are listed in various reference tables published for astronomers and navigators. Because a star's position may change slightly (see proper motion and precession of the equinoxes ), such tables must be revised at regular intervals. By definition, the vernal equinox is located at right ascension 0 h and declination 0°.</p>
33	<p><b>Celestial equator,</b>नाडि डोक्त, Nadivruth</p>	<p><b>The great circle on the celestial sphere halfway between the celestial poles is called the celestial equator</b></p>
34		
35	<p><b>decimal system</b></p>	<p>see also place value system..decimal system [Latin= of tenths], numeration system based on powers of 10. A number is written as a row of digits, with each position in the row corresponding to a certain power of 10. A decimal point in the row divides it into those powers of 10 equal to or greater than 0 and those less than 0, i.e., negative powers of 10. Positions farther to the left of the decimal point correspond to increasing positive powers of 10 and those farther to the right to increasing negative powers, i.e., to division by higher positive powers of 10. For example, <math>4,309=(4 \times 10^{**3})+(3 \times 10^{**2})+(0 \times 10^{**1})+(9 \times 10^{**0})=4,000+300+0+9</math>, and <math>4.309=(4 \times 10^{**0})+(3 \times 10^{**-1})+(0 \times 10^{**-2})+(9 \times 10^{**-3})=4+3/10+0/100+9/1000</math>. It is believed that the decimal system is based on 10 because humans have 10 fingers and so became used to counting by 10s early in the course of civilization. The decimal system was introduced into Europe c.1300. It greatly simplified arithmetic and was a much-needed improvement over the Roman numerals, which did not use a positional system. A number written in the decimal system is called a decimal, although sometimes this term is used to refer only to a proper fraction written in this system</p>

		and
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37	Dasa	
38	Dharma	one of the four kinds of human aspirations, which are dharma, artha, kAma and moksha. dharma: "Righteous living." The fulfillment of virtue, good works, duties and responsibilities, restraints and observances - performing one's part in the service of society. This includes pursuit of truth under a guru of a particular Parampara and sAmpradaya. Dharma is of four primary forms. It is the steady guide for artha and kama.
38a	Dharma(Bau dhik)	A central notion of Buddhism, used in various contexts; 1.The cosmic law, the great norm, underlying our world; above all the law of karmically determined rebirth 2. The teaching of the Buddha, who recognized and formulated this law; thuds the teaching exdpresses the universal truth. The Dharma in this sense existed before the birth of the historical Buddha, who is no more than a manifestation of it. This is the Dharma in which the Buddhist takes refuge. 3. Norms of behavior and ethical rules. 4.Manifestation of reality, of the general state of affairs
39	Dravidian languages	
40	Druhyu	One of 5 clans namely Anus, Druhyus, Turvashas, Puru, Yadu, the sons of Yayati. Druhyu is the 3rd son of Yayati. His dynasty is listed in Chapter 23 of the Bhagavata Puraana.The descendants of Druhyu eventually went on to become Zarathushtrans , followers of Zarathushtra and subsequently formed the Aryamanush (Greek corruption Achaemenid) empire, e.g. Darius = Druhyu(Skrit) Daryavahyu (Persian) . For other Old Persian Sanskrit names see for instance, <a href="http://indicstudies.us/Archives/Linguistics/Persian_names">http://indicstudies.us/Archives/Linguistics/Persian names</a> . I recommend all the readers of Indic origin (and others)use S'kritic names for Iranian kings. That will force us into a thought process that they were all a part of the Vedic civilization.
41		
42	ecliptic कांतीोत्त	the great circle on the celestial sphere that lies in the plane of the earth's orbit (called the plane of the ecliptic). Because of the earth's yearly revolution around the sun, the sun appears to move in an annual journey through the heavens with the ecliptic as its path. The ecliptic is the principal axis in the ecliptic coordinate system . The two points at which the ecliptic crosses the celestial equator are the equinoxes . The obliquity of the ecliptic is the inclination of the plane of the ecliptic to the plane of the celestial equator, an angle of about 23 1/2 °. The constellations through which the ecliptic passes are the constellations of the zodiac .
43	Ekadasi,	

	एकादिस	Ekadasi is the eleventh lunar day (Tithi) of the Shukla (bright) or Krishna (dark) Paksha (fortnight) respectively ,of every lunar month in the Hindu calendar (Panchanga).In Hinduism and Jainism, it is considered spiritually beneficial day. Scriptures recommend observing an (ideally waterless) fast from sunset on the day prior to Ekadasi until 48 minutes after sunrise on the day following Ekadasi. Ekadasi is a Sanskrit word, which means 'the eleventh'. It refers to the eleventh day of a fortnight belonging to a lunar month. There are two fortnights in a lunar month—the bright and the dark. So, Ekadasi occurs twice in a month, in the bright fortnight and the dark fortnight. The special feature of Ekadasi, as most people know it, is a fast, abstinence from food. This is how it is usually understood. In fact, the fast is only a practical expression and a symbol of something else that we are expected to do, which is of special significance to our personality.
44	epicycles	In the Ptolemaic system of astronomy, the epicycle (literally: on the circle in Greek) was a geometric model to explain the variations in speed and direction of the apparent motion of the Moon, Sun, and planets. It was designed by Apollonius of Perga at the end of the 3rd century BC. In particular it explained retrograde motion. Secondly, it also explained changes in the distance of the planet from Earth.
45	equinox, vernal equinox वसंत संपत ,(Vasanth Sampat),aut umnal equinox	either of two points on the celestial sphere where the ecliptic and the celestial equator intersect. The vernal equinox, also known as “the first point of Aries,” is the point at which the sun appears to cross the celestial equator from south to north. This occurs about Mar. 21, marking the beginning of spring in the Northern Hemisphere. At the autumnal equinox, about Sept. 23, the sun again appears to cross the celestial equator, this time from north to south; this marks the beginning of autumn in the Northern Hemisphere. On the date of either equinox, night and day are of equal length (12 hr each) in all parts of the world; the word equinox is often used to refer to either of these dates. The equinoxes are not fixed points on the celestial sphere but move westward along the ecliptic, passing through all the constellations of the zodiac in 26,000 years. This motion is called the precession of the equinoxes . The vernal equinox is a reference point in the equatorial coordinate system .
46	Four noble truths , आर्य सत्य (Baudhika)	There is suffering (dukkha) in the world. Suffering arises out of desire It is possible to end suffering The way to end suffering is to adopt the eightfold path (ashtaangika marga)
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48	Gaudapada	Proponent of Advaita Vedanta and well versed in Buddhism. His most celebrated work is the Kaarika (Gloss) on the Mandukya Upanishad
49		
50	Gotra	A term applied to a clan, a group of families, or a lineage - exogamous and patrilineal - whose members trace their descent to a common ancestor, usually a Rishi of the Vedic era. Atreya ,Bharadvaja ,Dhananjaya ,Gautam ,Haritasa ,Kaushika ,Kashyapa ,Kaundinya ,Kutsasa ,Lomash ,Mandvya ,Mouna Bhargava ,Mudgala Maudgalya, Moudgil, Modgil ,Parashara ,Sangar ,Sankyanasa ,Shandilya,Somnasser ,Srivatsa ,Upamanyu ,Vadula ,Vashishta ,Vatsa ,Veetahavya ,Viswamitra ,Yaska
51	Grihastya	The second stage of the varna ashrama system,namely that of a householder or married man or woman.
52	Gunas	There are 3 Gunas , Sattwa, Rajas and Tamas and these three Gunas occur in each and every individual in varying degrees. The relative proportion of each in the total determines the essential nature of the individual. It follows that at any given time a individual, may exhibit different modes of behavior as his personality matures and develops. The son of a Brahmana may choose not to follow the priestly vocation and may elect to go into law. As a general rule of thumb one elects to be in a profession which utilizes his Gunas fully. For example Brahmanas tend to cluster around intellectual pursuits (teaching, legal, corporate management, administration etc. In the past the choice of professions available to Brahmanas were limited to priestly duties and the services he could render as a Minister to the Maharaja including mundane tasks such as accounting and cooking. In recent years substantial numbers of Brahmanas faced with increasing discrimination from their own government have elected to go into Business, so that his varna is that of a Vaisya, unless he maintains his competency and knowledge of the Vedic scripture and adheres to the injunctions of a Brahmana. Most Indian philosophers accept the view of the Samkhya philosophy
53	Guna varna Vyavastha	The Varna system, namely Guna Varna Vyavastha, that produced the Varnashrama Dharma was conscious of the fact that this was the world's early attempt at a meritocracy. That the system was eminently successful in its own way , I have no doubt because the resulting civilization flourished for well over 5 millennia, until its very foundations were attacked by barbarians from both within and without; by barbarians, whose notion of entertainment was to build a pyramid of skulls, in order to terrorize the local population to capitulate. The current system in place after the colonial power was done reinventing and reshaping it to its own specifications, and which goes by the name Caste, is so utterly different in all significant ways, that we can safely say it has little to do with the

		Hindu faith or Hindu traditions such as the Guna Varna Vyavastha. The vedic division of people into 4 Varnas (Brahmana, Rajanya, Vaisya and Shudra) is by Guna and Guna only and is known as the Guna Varna Vyavastha. The Asrama system refers to the four stages of one's life, namely Brahmacharya (life of an unmarried student), Grihasthya (life of a householder), Vanaprasthaya (life of a retired householder), sannyasa (life of a monk)
54	Hinduism	Also known as Sanaatana Dharma, the eternal faith; there are roughly 850 million Hindus in the world as of 2006 (see Dharma)
55	Indo-Aryan languages	A family of languages spoken over a large area of the Eurasian land mass; see Indo-European Languages
56	Indo-European languages	A family of languages spoken over a vast geographical area from India to most parts of Europe.
57	Indo-Iranian languages	the Indo Iranian branch of the Indo European language family , spoken in central asia,iran and the Indian subcontinent
58	Indology	Indology is a name given by Indologists to the academic study of the history, languages, and cultures of the Indian subcontinent. Strictly speaking it encompasses the study of the languages, scripts of all of Asia that was influenced by Indic culture It may be surprising to learn that the first pioneer in Indology was the 12th Century Pope, Honorius IV. The Holy Father encouraged the learning of oriental languages in order to preach Christianity amongst the pagans. Soon after this in 1312, the Ecumenical Council of the Vatican decided that-“The Holy Church should have an abundant number of Catholics well versed in the languages, especially in those of the infidels, so as to be able to instruct them in the sacred doctrine.” The result of this was the creation of the chairs of Hebrew, Arabic and Chaldean at the Universities of Bologna, Oxford, Paris and Salamanca. A century later in 1434, the General Council of Basel returned to this theme and decreed that – “All Bishops must sometimes each year send men well-grounded in the divine word to those parts where Jews and other infidels live, to preach and explain the truth of the Catholic faith in such a way that the infidels who hear them may come to recognize their errors. Let them compel them to hear their preaching.” 1. Centuries later in 1870, during the First Vatican Council, Hinduism was condemned in the “five anathemas against pantheism” according to the Jesuit priest John Hardon in the Church-authorized book, The Catholic Catechism. However, interests in Indology only took shape and concrete direction after the British came to India, with the advent of the discovery of Sanskrit by Sir William Jones in the 1770's. Other names for Indology are Indic studies or Indian studies or South Asian studies. Political motivations have been always dominant in the pursuit of Indological studies right from the outset since the time of Sir William Jones, when he discovered the existence of

		Sanskrit. In fact the British presence in India was steadily increasing long before the Battle of Plassey in 1757 CE, but so great was the insularity of the colonial overlord that it took almost almost three hundred years for a scholar like Sir William to show up in India after Vasco da Gama landed of the cost of Goa in 1492 CE, and notice the similarities between Sanskrit and the european languages
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61	Indus script	As yet undeciphered. Most Indics believe that this was the forerunner of the Brahmi script...The brahmi script is the progenitor of almost all of the languages and scripts of India and most of the rest of South East Asia .The Brahml script has all of the phonetic characteristics to be found in all the successor scripts of Asia. To suggest a semitic origin for a Brahmi script is highly problematical since semitic scripts (including all the Roman scripts of Europe) do not have the characteristic Vowel strokes that Brahmi scripts have whenever a vowel is appended to a consonant such as in आचार्य (the long 'a' vowel is represented by a vertical stroke)
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64	Indus Valley Civilization	AKA Saraswathi Sindhu Civilization, the civilization that endured for several millennia in the Saraswathi and Sindhu (Indus) river valleys the people who inhabited these valleys also known as the Vedic Harappans by Bhagwan Singh. Most of the recent excavations indicate a heavy preponderance of settlements on the banks of the dried up Saraswathi river. Mohenjo Daro and Harappa represent a late phase of the civilization. European Indologists go to extraordinary lengths to make a distinction between the Vedic civilization and the SSC despite the fact they are located spatially and temporally in the same place and time. That they got away with this subterfuge for such a long time (it is still the official version of History in Indian text books) is a tribute to the farsightedness and tenacity of successive British administrators and scholars who always put British national interest before every other criterion including the truth.
65		
66	Iranian peoples	The ancient Iranians or Avestans, the people who composed the Avesta, have much in common with the Vedics. In fact it is believed by some that the Iranians are descended from the Druhyus. The language of the Avesta is easily discernible to those familiar with Sanskrit and the names of Persian Kings (the original names not the Greek version we learned in English history books ) For

		instance the Sanskrit or Iranian version of Darius is Druhyu.
67	Jnana Yoga ज्ञान	the path of knowledge Jñāna (also spelled "Gyāna"; Devanagari घ्यान) is the Sanskrit term for knowledge. In Hinduism it means true knowledge, PArA Vidya, the knowledge that one's self atman is Ultimate Reality Brahman. In Buddhism, it refers to pure awareness that is free of conceptual encumbrances, and is contrasted with Vijnana, which is a moment of 'divided knowing'. Jnana yoga is one path (marga) towards moksha (liberation), while Yoga offers different paths for different temperaments such as Bhakti and Karma Yoga.
68	Jivanmukta	Adi Sankara gives the true definition of a Jivanmukta - The great souls he says , calm and tranquil, live, regenerating the world like the spring; and themselves having crossed the ocean of embodied existence, and death, help those who struggle, for the same end, without the least trace of personal motives or advantage
69	Jyotisha	one of the 6 Vedangas, also known as the science of light .It includes the study of the motion of Celestial Objects or Astronomy and the effects of the forces arising from these bodies and their effects on the human mind. It is the hypothesis of Vedic Astrology that such effects can be predicted by studying the relative location of the planets and the stars . Jyotisha is often discussed as the instructional element of the Rig Veda, and as such is a Vedangas, or "body part" of the Vedas. Jyotisha is called the Eye of the Veda, for its believed ability to view both phenomenal reality and wisdom itself. Part of a larger Vedic curriculum including mathematics, architecture, medical and military applications.
70	Kaalidasa, कालिदास	The poet laureate of ancient India. The author of the most widely known text and play Shakuntala
72	Kalpasutras	constitutes part of the Vedanga consists of Grhyasutras, Dharmasutras, Sulvasutras, Srautasutras.
73	KAMA ,काम	"Pleasure,desire,wish, love; enjoyment." Earthly love, aesthetic and cultural fulfillment, pleasures of the world (often used in the sense of sexual desire, but not necessarily so), the joys of family, intellectual satisfaction. Enjoyment of happiness, security, creativity, usefulness and inspiration. An essential ingredient for the emotional health of an individual and recognized as such by the ancient Vedics. Kama is one of the four Purusharthas or goals of life, the others being dharma , artha and moksha.
74	Kaarika	Gloss or explanatory text of an original text, such as the Kaarika of the Mandukya Upanishad by Gaudapada

75	Karma Yoga	Karma yoga, or the "discipline of action" is based on the teachings of the Bhagavad Gita, a holy scripture of Hinduism. One of the four pillars of yoga, Karma yoga focuses on the adherence to duty (dharma) while remaining detached from the reward. It states that one can attain Moksha (salvation) by doing his duties in an unselfish manner. A great portion of the Bhagavad Gita is engaged in discussing the efficacy of various Yogas towards the goal of self realization or Moksha. Initially Arjuna is bewildered, when Bhagavan says that the Yoga of Knowledge is superior to the Yoga of action , even though desireless it may be. Why then do you ask me to fight asks an exasperated Arjuna of his friend and mentor, if such be the case. The answer by Bhagavan and elucidated by Adi Sankara in his Bhashya is one of the major insights of this lovely Celestial song. As explained by Adi Sankara, Karma Yoga consists of 4 principles 1. Giving up an egoistic attitude (BG 18-46),2. Giving up the hankering for the fruits or results of one's action (BG 2-39), 3. Maintaining equanimity in the face of desirable and unhappy circumstances as well as undesirable and not so pleasant situations (BG 2-48) 4. Surrendering of all actions as an offering to the Lord (Ish
76	Kshatriya, क्षत्रिय	the varna identified in the classical Indic tradition as those entitled to exercise military power and perform sacrifices, the dominant Guna in the Kshatriya varna is one of Rajas, and a passion for action. It is your Dharma to engage in action protect the aged and infirm and the children and women in your protection. It is better to follow ones own Dharma (dictated by ones Gunas) admonished Sri Krishna to Arjuna than to try something, however beguiling, which is not so suited
77	Kurgan	a region in Europe from where the putative immigration of the mythical Aryan race took place
78	Kushana Empire	
79		
80	Mahaavaaky a	<p>The 4 expressions that embody Vedanta, the essence of attaining Jivanmukta.</p> <p>The Mahaavaakyas are the four "Great Sayings" of the <u>Upanishads</u>, foundational religious texts of Hinduism.</p> <p>These four sayings encapsulate the central Truth of Hinduism.</p> <p>The Mahaavaakya are:</p> <p>1) <i>Prajnaanam Brahman</i> "Conscious is Brahman" (<u>Aitareya Upanishad</u> 3.3).</p>

		<p>2) <i>Ayam Atma Brahman</i> "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2)</p> <p>3) <i>Tat Tvam Asi</i> - "That Thou art " (<u>Chandogya Upanishad</u> 6.8.7)</p> <p>4) <i>Aham Brahmasmi</i> - "I am Brahman" (Brihadaranyaka Upanishad 1.4.10)</p> <p>All four of these, in one way or another, indicate the unity of the individual human being with Brahman. Brahman is Absolute Reality, Cosmic Consciousness, the fundamental Primordial essence from which all divinities and all worlds arise and the Dharma asserts that each human being, in her or his innermost self, is this ultimate transcendent God-Reality. It is through practices like yoga, and meditation that the individual can realize her or his unity with the Divine and escape bonds of this world. The most forthright statement of the above proposition is to be found in texts propounding Advaita Vedanta</p>
81	mananam	part of the process of gathering of knowledge using techniques such as sravanam,mananam and nididhyasanam. Mananam means to ponder over the material that one has read or heard
82	Metonic cycle	a cycle whereby every three years a lunar month is added to bring the lunar cycle in sunchronization with the solar cycle. It turns out that it takes nineteen years to bring the two cycles in synchronization , so that a new moon occurs exactly on the same solar day that it did 19 years ago.
83	Mitanni	when the Hittite and the Mitanni ( 2 neighboring kingdoms in Anatolia, present day Turkey signed a treaty they invoked the blessings of their Gods . The invocation is addressed to the Nasatyas, Mitra and Varuna,Hindu Vedic deities from a distant past
84	Moksha	"Liberation." Freedom from rebirth through the ultimate attainment, realization of the Self God, PARasiva. The spiritual attainments and superconscious joys, attending renunciation and yoga leading to Self Realization. Moksha comes through the fulfillment of dharma, artha and kAma (known in Tamil as aram, porul and inbam, and explained by Tiruvalluvar in Tirukural) in the current or past lives, so that one is no longer attached to worldly joys or sorrows. It is the supreme goal of life, called paramartha. This is a distinction between the DhArmic traditions originating in the Indian subcontinent from the very earliest time periods in history and other religious belief systems. The propensity to cater to the higher needs (in the Maslow hierarchy) from the very inception of the tradition is a uniquely Indic development. Merely to emphasize this

		as a spiritual characteristic is to minimize the
85	mumukshutwa	Pragmatic and psychological needs of the human species which is a distinctive characteristic of Indic dharma. An intense thirst for Brahma Vidya or higher knowledge (Paara Vidya)
86		
87	Nakshatras	The concept of positing 27 Nakshatras in the sidereal zodiac goes back to antiquity at least in India. the ancients divided the sky in 27 or 28 lunar mansions or Nakshatras, characterized by asterisms (apparent groups of stars), one for each day that the Moon follows its track among the stars.
88		
89	nididhyasanam	the final step of the 3 step process of sravanam, mananam, nididhyasanam, involves deep meditation and requires mumukshutwa and titiksha
90	Nirukta	this treatise was authored by Yaska and deals with Etymology , a branch of Linguistics, the study of the roots of all words, made simpler by the intentional highlighting of Dhaatu in sanskrit. Yaska is one of the bright galaxy and plethora of broad spectrum philosophers among the ancient Vedics, who counted numerous skills in their repertoire linguistics being just one of their many fields of expertise
91	Nighantu	Yaska's Vedic Glossary,Nirukta is a commentary on the Nighantu
92	Nirvana	blown out or extinguished as in the case of a lamp. Nirvana is generally used to refer to a material life that has been extinguished, i.e. for one who has achieved freedom from rebirth. The term Nirvana is commonly used in Buddhism as the final stage a practitioner strives for . The word does not mean heaven and is analogous to Moksha in the Sanaatana dharma
93	Nischitaaart- ham, निश्चितार्थम्	Engagement ceremony prior to a wedding. Literally means 'firming up' of the relationship and is usually commemorated with a Puja and an exchange of rings, gifts and invitations to the wedding ceremony
94		
95		
96	Pancha –	sanskrit term for five e.g. Panchabana,panchatantra
97	Parampara, परंपरा	tradition,as in likhita Parampara (written tradition), srauta Parampara (oral tradition), guru Parampara, (the guru-disciple tradition)
98	Place Value System,ंता न	the most common sanskrit word for this is sthana which literally means place, and refers to the decimal system of numbers where the value of a number is determined by its location with respect to other numbers to the right , e.g. 3 followed by a 0 , means the number is thirty
99	Poornima, पूर्णिम	full moon

100	Purana, पुराण	literally means the ancients. Traditional sanskrit texts dealing with diverse topics such as the creation of the world ,legends, genealogy of sovereigns, In the Indic context, puranas have special significance both from a temporal stand point and from a historical perspective
101	Purusha, Paurusheya, Apaurusheya	In Hinduism, Purusha ("Cosmic Man") is the "self" which pervades the universe. The Vedic divinities are considered to be the human mind's interpretation of the many facets of Purusha. According to the Rigvedic Purusha sukta, Purusha was dismembered by the devas -- his mind is the moon, his eyes are the sun, and his breath is the wind.In Samkhya, a school of Hindu philosophy, Purusha is pure consciousness. It is thought to be our true identity, to be contrasted with Prakrti, or the material world, which contains all of our organs, senses, and intellectual faculties.Amore restrcted meaning of purusha is youth or human (paurusheya).Hinduism in that sense is an Apaurusheya belief system as opposed to the revealed or prophetic faiths such as Judaism,Christianity or Islam which would therefore come under the category of paurusheya religions
102	PurushArtha	PurushArtha or ManushyArtheha is the pursuit of the four kinds of human aspirations, which are dharma, artha, kAma and moksha. The four pursuits in which humans may legitimately engage, also called chaturvarga, "four-fold good" , is a basic principle of Hindu ethics.
103	PramAnam, प्रमाणम	the process of gaining knowledge, sometimes used to express the goal as well as the means to attain knowledge, as in Apaurusheya PramAnam
104	Prasthanatrayi	Prasthanatrayi, literally, three points of departure, (IAST Prasthānatrayī) refers to the three canonical texts of Hindu philosophy, especially the Vedanta schools. It consists of: the anishads, known as Upadesha prasthana (injunctive texts),the Brahma Sutras, known as Nyaya prasthana (logical text),the Bhagavad Gita, known as Sadhana prasthana (practical text)
105	Precession of the Equinoxes	see also equinox.The earth revolves around the Sun once in 365 days 5 hours 48 minutes and 46 seconds. Considered from the earth, the Sun appears to complete one round of the ecliptic during this period. This is called a tropical year .In the span of a tropical year, the earth regains its original angular position with the Sun. It is also called the year of seasons since on this Earth-Sun cycle depends the occurrence, and timing, of seasons. If we consider the revolution of the Sun around the earth from one vernal equinox (around 21st March, when the day and night all over the globe are equal) to the next vernal equinox, it takes one tropical year to do so.However, if at the end of a tropical year from one vernal equinox to the next, we consider the position of the earth with reference to a fixed star of the zodiac, the earth appears to lie some 50.26

		seconds of celestial longitude to the west of its original position. In order for the earth to attain the same position with respect to a fixed star after one revolution, it takes a time span of 365 days 6 hours 9 minutes and some 9.5 seconds. This duration of time is called a sidereal year .The sidereal year is just over 20 minutes longer than the tropicaEach year, the Vernal equinox will fall short by 50.26 seconds along the zodiac reckoned along the fixed stars. This continuous receding of the Vernal equinox along the zodiac is call
106	Proto-Indo-European	PIE for short is a constructed language for which there is no existence theorem . It is based on unproven hypothesis
107	Proto Dravidian	the alleged hypothetical ancestor language to the modern languages of Telugu, Tamil, Kannada and Malayalam. Again there is no proof that a single human ever spoke the language. There is no reference to such a language in any of the vast literary works of India south or north.
108	R	
109	Rajas	Raajasik individuals are filled with a desire and passion to undertake new projects and goad others into action. Many leaders exhibit a Raajasik temperament
110	Raja Yoga	Raja Yoga, as outlined by Patanjali, describes eight "limbs" of spiritual practices, half of which might be classified as meditation. Underlying them is the assumption that a yogi should still the fluctuations of his or her mind: <i>Yoga cittavrrti nirodha</i> .
111	Ramayana	a Hindu epic in which Rama, avatar of Vishnu vanquishes Ravana and is reunited with his spouse Seetha
112	Rig Veda	The earliest and the most prominent of the Vedas, the compositions of the Ancient Indics who we will refer to also as the Vedics,held to be sacred and termed Sruti by many Hindus, the chief characteristic was their oral tradition
113	Roma_people	The name that the Gypsies are known by in Europe, reflecting their large numbers in Romania
114		
115	Sampradaya , सांप्रदाय	In Hinduism, a SAmpradaya is a tradition encompassing a common philosophy but embracing many different schools, groups, or guru lineages (called <i>parampara</i> ). By becoming initiated (diksha) into a parampara one automatically belongs to its proper sAmpradaya.
116	Sankaracharya, संकराचार्य	The great proponent of Advaita Vedanta. Bhagavatpada Acharya Sankara was a veritable institution masquerading as an individual There is controversy over the date of his birth, ranging from 509 BCE to 788 CE
117	Saankhya, सांख्य	
118	Sanskrit, Samskrtam	Sanskrit (संस्कृतम् saṃskṛtam).The adjective saṃskṛta- means

	संस्कृतम	"refined, consecrated, sanctified". The language referred to as saṃskṛtā vāk "the refined language" has by definition always been a 'high' language, used for religious and scientific discourse and contrasted with the languages spoken by the people.
119	Sattva,सत्त्व	Individuals who are predominantly Sattvic are attached to happiness and to knowledge
120	satya,shuddhi	truthfulness in thought and speech
121	Shaastra or ShAstra or sastra  शास्त्र	ShAstra is a Sanskrit word used to denote education/knowledge in a general sense. The word is generally used as a suffix in the context of technical or specialised knowledge in a defined area of practice. For example, Astra shastra means, knowledge about "Handling of weapons", Astra means weapons, and Shastra is their knowledge. Extending this meaning, the shastra is commonly used to mean a treatise or text written in explanation of some idea, especially in matters involving religion. In Buddhism, a shastra is often a commentary written at a later date to explain an earlier scripture or sutra. In the Indonesian language, 'sastra' is a word meaning 'literature'.
122	shabda pramaanam (Bhartrihari)	See Bhartrihari
123	Shatapatha Brahmana, शतपथ ब्रःमण	Shatapatha Brahmana (शतपथ ब्राह्मण, Brahmana of one-hundred paths) is one of the prose texts describing the Vedic ritual. It belongs to the <i>vājasaneyi madhyandina shakha</i> of the White Yajurveda. It survives in two recensions, Madhyandina and Kanva, with the former having the eponymous 100 brahmanas in 14 books, and the latter 104 brahmanas in 17 books. Linguistically, it belongs to the Brahmana period of Vedic Sanskrit, dated by Western Indologists to the first half of the 1st millennium BC. Hindu scholars have dated it to around 1800 BC, based on the reference in it of migration from the Sarasvati river area to east India, because the river is said to have dried up around 1900 BC. The 14 books of the Madhyandina recension can be divided into two major parts. The first 9 books have close textual commentaries, often line by line, of the first 18 books, of the corresponding Samhita of the Yajurveda. The following 5 books cover supplementary and ritualistically newer material, besides including the celebrated Brihadaranyaka Upanishad as most of the 14th and last book. The Shatapatha Brahmana was translated into English by Prof. Julius Eggeling, in the late 19th century, in 5 volumes published as part of the Sacred Books of the East series. Retrieved from " <a href="http://en.wikipedia.org/wiki/Shatapatha_Brahmana">http://en.wikipedia.org/wiki/Shatapatha_Brahmana</a> "
124		
125		

126	Shakti, शक्ति	the female energy principle, in the Indic tradition ,the primordial icon of strength and energy is associated with the feminine gender
127	Shaanti	peace of mind attained through the disciplines of Raja Yoga
128	Shaucha	cleanliness
129	Sidereal Day	A mean sidereal day is about 23h56m in length. Due to variations in the rotation rate of the Earth, however, the rate of an ideal sidereal clock deviates from any simple multiple of a
130	Sidereal Month	Sidereal month The actual period of the Moon's orbit as measured in a fixed frame of reference is known as a sidereal month, because it is the time it takes the Moon to return to the same position on the celestial sphere among the fixed stars (Latin: sidus): 27.321 661 days (27 d 7 h 43 min 11.5 s) or about 27 $\frac{1}{3}$ days. This type of month has appeared among cultures in the Middle East, India, and China in the following way: they divided the sky in 27 or 28 lunar mansions, characterized by asterisms (apparent groups of stars), one for each day that the Moon follows its track among the stars.
131	Sidereal Time	During the course of one day, the earth has moved a short distance along its orbit around the sun, and so must rotate a small extra angular distance before the sun reaches its highest point. The stars, however, are so far away that the earth's movement along its orbit makes a generally negligible difference to their apparent direction (see, however parallax), and so they return to their highest point in slightly less than 24 hours. A mean sidereal day is about 23h56m in length. Due to variations in the rotation rate of the Earth, however, the rate of an ideal sidereal clock deviates from any simple multiple of a civil clock.
132	Sidereal Year	In order for the earth to attain the same position with respect to a fixed star after one revolution, it takes a time span of 365 days 6 hours 9 minutes and some 9.5 seconds. This duration of time is called a sidereal year .The sidereal year is just over 20 minutes longer than the tropical year; this time difference is equivalent to 50.26 seconds of celestial longitude.Each year, the Vernal equinox will fall short by 50.26 seconds along the zodiac reckoned along the fixed stars.
133	smrti, स्मृति	that which is remembered, . There are a number of texts that are specifically classed as smrti and are mostly named after the name of the rshi expounded on the smrti such as Parashara smrti, Manu smrti and Yajnavalkya smrti
134	Solar Day	Solar time is measured by the apparent diurnal motion of the sun, and local noon in solar time is defined as the moment when the sun is at its highest point in the sky (exactly due south in the northern hemisphere and due north in the southern hemisphere). The time taken for the sun to return to its highest point is exactly 24 hours, or a solar day.
135	Sramana tradition	A śramaṇa is one who performs acts of mortification or austerity. According to the definition, a being is himself responsible for his

		own deeds. Salvation, therefore, can be achieved by anybody irrespective of caste, creed, color or culture. The cycle of rebirth to which every individual is subject is viewed as the cause and substratum of misery. The goal of every person is to evolve a way to escape from the cycle of rebirth, namely by discounting ritual as a means of an emancipation and establishing from the misery of Samsāra, through pious religious activities.. The term has been used in the past as a synonym for the Baudhik tradition
136	Srautasutras	Srauta is the adjectival form of Sruti (that which is heard)and is one of the 4 constituent sutras in the Kalpasutra (see also Sulvasutra)
137	Sravanam,श्रवणम	Comes from the same root as shruti. Essentially means learning by listening. Sravanam, mananam, nididhyasanam is the 3 step process towards Brahma vidya and self realization. In reality it is the approach generally adopted to the study of most subjects especially those with complex concepts
138	sruti,श्रुति	that which is heard as opposed to that which is remembered (smrti). The smrti were composed by famous rishis and we have
139	Sulvasutras, सुल्वसूत्र	The Sulvasutras (or Sulbasutras) or aphorisms of the cord (measurements were made using a string stretched between 2 pegs). The resulting mathematical manipulations needed to solve the problems of finding areas and volumes of reasonably complex shapes formed the subject matter of the Sulvasutras. The Sulvasutras were part of the KalpaSutra appendices to the Veda. KalpaSutra consisted of Grhyasutras, Srautasutras, Dharmasuturas and Sulvasutras. The KalpaSutras in turn are part of the Vedanga (limbs of the Veda) comprising of Chandas (meter), Nirukta(etymology), Vyakarana Grammar, Jyotisha (Astronomy and astrology) and Kalpasutras.One set of such Sutras are the Kalpa Sutras which consisted of Srauta Sutras, Dharma Sutras, Grihya Sutras and Sulva Sutras. The Srauta Sutras give elaborate rules for the performance of Vedic sacrifices; the Grihya Sutras deal with domestic religious ceremonies; the Dharmasutras contain the rudiments of Hindu Law and the Sulva Sutras form the earliest source of Hindu Mathematics
140		
141	Tamas	Tamas is inertia born of ignorance. It enshrouds the discrimination of man and inclines him to indolence, sleep and renders him inert. By nature it is destructive
142	Tiithi	Tithi/ Lunar Day - The area covered by the Moon in its transit away from Sun, computed for the moment of its conjunction with Sun to its true longitude at the moment of the epoch. It is obtained by subtracting the Longitude of Sun from the longitude of Moon. A tithi is completed when the longitude of Moon gains exactly 12

		degrees or its multiple on that of Sun and therefore there are 30 tithis in a lunar month <a href="http://en.wikipedia.org/wiki/Tithi">http://en.wikipedia.org/wiki/Tithi</a>
143	titiksha	<p>Titiksha <i>titiksa</i> (Sanskrit) [from the verbal root <i>tij</i> to urge, incite to action, be active in endurance or patience].Patience, resignation, endurance; not mere passive resignation, but an active attitude of patience in supporting the events of life. Mystically, the fifth state of raja yoga -- "one of supreme indifference; submission, if necessary, to what is called 'pleasures and pains for all,' but deriving neither pleasure nor pain from such submission -- in short, the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain" (VS 93). The meaning however is not of a cold, heartless, impassive attitude towards the sufferings of others, but an active positive attitude, so far as one's individual pleasures or pains are considered, but likewise involving an active attitude of compassion for the tribulations and sufferings of others. The same thought is involved in the title Diamond-heart, given to adepts: as hard and indifferent to one's own sorrows as the diamond is hard and enduring, yet like the diamond reflecting in its facets as in mirrors the sufferings and sorrows of all around.</p> <p>Also personified as a goddess, the wife of Dharma (divine law) and daughter of Daksha.</p>
145	Upanishads	Of the one hundred and eight extant Upanishads sixteen were recognized by Adi Sankara as authentic and authoritative. In his commentary on the Vedanta Aphorisms he included quotations from six. On the other ten he wrote elaborate commentaries. It is these ten which...have come to be regarded as the principal Upanishads: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Chandogya, Brhadaranyaka, Aitareya, and Taittiriya."
146	Urheimat	A postulate that the Proto Indo European people (another postulate) originally lived in a common homeland or Urheimat at some distant past. While this is a very beguiling assumption, there is absolutely no evidence in Archaeology of such a Urheimat. It is purely a hypothetical construct only of academic interest. See the translations of the passages from the Rg quoted in the section on AIT, in the context of the discussion on the debate of the origin of the Vedic people.
147		

148		
149	Tocharians	A people who lived in the Tarim basin of current day China, and who spoke a Indo European language
150		
151	Vaisya	One who benefits humanity by his efforts and specialization in trade, commerce and agriculture. The commercial sector of society
152	Varna asrama dharma	The system, namely Guna Varna Vyavastha, that produced the Varnashrama Dharma was conscious of the fact that this was the worlds early attempt at a meritocracy. That the sytem was eminently successful in its own way , I have no doubt because the resulting civilization flourished for well over 5 millennia, until its very foundations were attacked by barbarians from both within and without by Barbarians, whose notion of entertainment was to build a pyramid of skulls, in order to terrorize the local population to capitulate. The current system in place after the colonial power was done reinventing and reshaping it to its own specifications, and which goes by the name Caste, is so utterly different in all significant ways that we can safely say it has little to do with the Hindu faith or Hindu traditions such as the Guna Varna Vyavastha
153	Vedic civilization	the civilization of the people who composed the Vedas and the vast literature of cosmic proportions associated with the SanAtana Dharma
154	Vedics or the Vedic people	the people who composed the Vedas and their Universe of allies and adversaries
155		
156	Vedic Saraswati River	The Saraswati river is mentioned in several verses in the Rg at least 50 times as a river flowing from the mountains to the sea. Satellite data has shown evidence of a dried up river bed. Some examples of these quotations are given in the AIT page, <a href="http://www.indicethos.org/AIT/">http://www.indicethos.org/AIT/</a> . All the AIT and their progeny ignore this significant fact.It is as if the relevance of the reference to the Saraswati is of no significance at all
157	Vernal Equinox	see equinox
158	Vishnu, विश्वु	sustainer of the Universe, whose Avatars came down to earth from time to time to reestablish order in the universe.the Srimad Bhaagavatam is a chronicle of the avatars of Vishnu
159	Vivaaha, विवाह	marriage ceremony
160	Yogasastra, योगशास्त्र्	The means to attain Moksha or Self Realization , a knowledge of Metaphysical aspects of the human consciousness
161	Yuezhi	the Chinese name for the Kushans who invaded India. The conventional date for this invasion is

162	Yuga,युग	an era of the world