

## GLOSSARY OF SANSKRIT TERMS

- abādhita* Not (yet) contradicted or falsified. According to the Advaita Vedānta, a cognition that has not yet been falsified is taken to be truthful.
- adhyāsa* An Advaita Vedāntic term meaning superimposition, or misattribution, of the properties of the single, unchanging Self onto the many changing selves, and vice versa.
- adhyātma; adhyātmavidyā* Literally, *adhyātma* means pertaining to the self, and generally it relates to things pertaining to the spiritual well being of persons. *Adhyātmavidyā* is the “science of the self.”
- āgama* Authority of the scriptures. In Advaita Vedānta, scriptural statements on matters such as the Self or ultimate reality are accepted as truths in a manner that testimony of trustworthy persons is considered valid.
- ānanda* Bliss.
- antaḥkaraṇa* “Inner instrument,” conceived of in Advaita Vedānta as including the mind and the intellect.
- anubhava* A broad term meaning experience in general, including perceptual, as well as transcendental, experience.
- anubhāva* Overt expressions accompanying the experience of emotions.
- anumāna* Inference.
- anupalabdhi* Knowledge based on the lack of empirical data about something, such as knowing that my pen is not now on the table.
- aparā vidyā* Lower level of knowledge as conceived in the Advaita Vedānta, which implies knowledge of the phenomenal world through sensory experience and reason, as opposed to higher level of knowledge attained in altered states of consciousness such as the fourth state.
- apavarga* Emancipation of the soul from continued transmigration.
- artha* (1) Wealth, often considered in the Indian tradition as one of the four major goals worth attaining in life along three others: *dharma*, *kāma*, and *mokṣa*.  
(2) Object of experience.
- arthāpatti* Postulation, assumption, or supposition as a means to knowledge.

- āsana* Bodily postures, especially as recommended in Yoga as one of the aids to concentration.
- ātman* The Self.
- ātmaavidyā* Knowledge or “science” of the Self.
- avidyā* Generally, ignorance, or nescience. In Advaita Vedānta, the term *avidyā* is used in contrast with knowledge of the absolute - Brahman - attained in higher states of consciousness. In recognition of the inherent limits of all empirical knowledge and rational understanding, the term *avidyā* is often presumed to include “scientific” knowledge.
- bhakti* Devotion, primarily understood as devotion to God or a deity.
- bhāva* Emotion.
- bhoktā* One who enjoys and/or suffers.
- Brahmā* God as Creator; one of the three divine principles conceived in Hinduism along with Viṣṇu, the Protector, and Maheśa or Śiva, the Destroyer.
- Brahman* Absolute single principle of reality as conceived in the Upanisads and in the Advaita Vedānta.
- buddhi* Intellect.
- cit* Consciousness.
- citta* Mind, especially as conceived of in Yoga as having the capacity to attend and to serve as a storehouse of impressions left behind by past experiences.
- dharma* A term with complex and varied meanings, including duties appropriate for one’s station in life, social ethos that regulates individual behavior and society as a whole, natural properties of things, and so on. Doing one’s duties is considered one of the four major goals in life, along with *artha*, *kāma* and *mokṣa*.
- dhāraṇā* A Yogic term meaning anchoring the stream of thoughts to a particular object of thought.
- dhyāna* Contemplation, specifically defined in Yogic terminology as a steady and homogenous flow of thoughts.
- guṇa* Generally, property or characteristic of a thing, but in Sāṅkhya philosophy *guṇa* implies one of the three (*sattva*, *rajas*, *tams*) “strands” or interacting components of Prakṛti the primordial materiality of the universe.
- indriya* Sense organ.
- Īśvara* God, conceived differently in different schools of thought. In Patañjali’s Yoga, for instance, Īśvara is a special soul or spirit untouched by traces of afflicted actions.
- jīva* Literally, a living being; but in Advaita Vedānta, it designates a human being with capacity to know, feel, and to engage in intentional action, thus meaning a person.
- jñāna* Knowledge.
- jñāna mārga*, or *jñāna yoga* Method of self-realization or spiritual self-development by means of attaining knowledge of the Self through critical self-examination.

- jñāntā* The person or self with the capacity to know or understand.
- kaivalya* Literally, isolation. In the Sāṅkhya and Yoga systems, the term *kaivalya* implies the state of release from the unending chain of action and its consequences through the isolation or detachment of the Self (*Puruṣa*) from Prakṛti.
- kalpita* Imagined or constructed.
- kāma* Literally, desire. Often, the term is used to indicate the fulfillment of desires as one of the four major goals of life, along with *dharma*, *artha*, and *mokṣa*
- karma* Literally, action; most commonly, the term implies the notion that all actions are necessarily followed by lawful and legitimate consequences.
- kartā* The person or self as an agent.
- kośa* Sheath. The Advaita Vedānta conceives of the *jīva* or person as a multi-layered entity composed of five nested sheaths, with the body on the outside, followed by bodily functions, sensory capacities, cognitive functions, and finally blissfulness at the core
- manus* Common meaning of *manas* is the mind. In Advaita Vedānta the basic features of *manas* are the capacities for cognitive differentiation and integration and for doubting and deciding.
- manana* The process of critical examination of the nature of selfhood in the light of the fundamental teachings of Vedānta as a means to self-realization,
- māyā* The Advaita Vedānta conception of the phenomenal world as a “Grand Illusion,” so conceived because of the inherent limits of empirical knowledge and rational understanding.
- mokṣa* Liberation from the perpetual chain of actions and their consequences and the consequent cycle of birth, death, and rebirth.
- mukti* Synonym for *mokṣa* (see above).
- nididhyāsana* The state of being so completely absorbed in contemplation of Brahman that no other thought enters the mind.
- niḥśreyas* The highest Good as conceived in the Indian tradition; it usually implies the highest state of enlightenment through self-knowledge.
- nirguṇa* Without qualities. According to Advaita Vedānta, Brahman, the ultimate reality, is said to have a qualityless substrate behind or beyond the perceptible and intelligible world.
- nivṛikalpa pratyakṣa* Direct experience without cognitive constructions, implying sensory experience that newborn babies and animals may have.
- nivṛikalpa samādhi* An altered state of consciousness devoid of the subject-object split typical of the common, intentional states obtained in dreams and wakefulness.
- niyama* Observances, such as cleanliness and self-control, recommended in the second of eight steps to Yoga.
- parā sattā* Transcendental reality.
- parā vidyā* Transcendental knowledge of Self and reality obtained in higher states of consciousness, such as the fourth state described in the Upaniṣads.

- prātibhāsika sattā* World appearance in illusory perception, such as the appearance of silver in a conch shell.
- prajñā* A term used with a variety of meanings in various contexts: wisdom, knowledge, intelligence, discrimination, and the like.
- Prakṛti* A term used in the dualistic ontology of the Sāṅkhya system to designate the “material” as opposed to the sentient principle called *Puruṣa*. Sometimes translated as “primordial materiality.”
- pramā* Knowledge, or cognition supported by at least some criteria of validation and uncontradicted by any available evidence.
- pramāṇa* An epistemic criterion for validating a cognition.
- prana* Vital breath.
- pratyakṣa* Direct perception.
- pratyahara* Yogic term for the withdrawal of senses from the objects of awareness.
- Puruṣa* Literally, man, or a human being. In the dualistic ontology of the Sāṅkhya system, *Puruṣa* implies the Self, or the sentient principle of reality as distinguished from *Prakṛti*, the material principle.
- rajas* One of the three components or “strands” of *Prakṛti* as conceived in Sāṅkhya philosophy, *rajas* is the active principle, roughly equivalent to energy. The other two principles are *sattva* and *tamas*.
- rasa* Literally, juice, essence, or relish. In traditional Indian esthetics, *rasa* means “aesthetic relish,” or the delectable quality inherent in a work of art.
- sādhāraṇīkaraṇa* The “generalization” or sharing of emotional experience during collective witnessing of dramatic and other works of art.
- samādhi* Name of a set of altered states of consciousness described in Yoga, Vedānta, and other systems of Indian philosophy.
- samkalpa* Integrative aspect of cognitive construction; also decision as opposed to doubt or indecision.
- samsāra* The perpetual cycle of action and its consequences, including the putative cycle of birth, death, and rebirth. In the Indian tradition, in *samsāra* suffering is believed to exceed happiness.
- samskāra* The impressions left behind by experiences and actions that are said to shape future experiences and behaviors.
- sat* Being.
- sattva* One of the three components or “strands” of *Prakṛti* as conceived in Sāṅkhya philosophy, *sattva* is said to be characterized by illumination and lightness as opposed to darkness and heaviness. The two other principles are *rajas* and *tamas*.
- sātvika bhāva* Physiological reactions of the body in emotional states, such as perspiration and horripilation or bristling of hairs.
- savikalpapratyakṣa* Experience involving cognitive construal combined with or superimposed on sensory experience.

- śravana* Literally, listening. In Advaita Vedānta, *śravana* implies listening to, or the study of, the fundamental principles of Vedānta for the purpose of self-realization.
- śreyas* Highest Good.
- sthāyibhāva* Lasting as distinguished from transitory emotions. Bharata's theory of dramatics recognize eight lasting, and therefore basic, emotions.
- tamas* One of the three components or "strands" of Prakṛti as conceived in Sankhya philosophy, *tamas* is said to be characterized by heaviness, inertia, and darkness. The two others are *sattva* and *rajas*.
- tarka* Logic, or critical thinking.
- triṅga* The triad of qualities, especially *sattva*, *rajas*, and *tamas*, conceived as three strands of Prakṛti in Sāṅkhya philosophy.
- turīyā* Literally, a fourth; in the Upaniṣads and the system of Vedānta, *turīyā* implies the fourth state of consciousness, which is said to be devoid of intentionality or subject-object split and provides direct experience of Ātman-Brahman.
- upādhi* Adjuncts such as the mind and senses that produce the individuality and "enjoyership" (*bhoktrtvam*) in the individual (*jīva*).
- varnasramadharmā* The duties of persons according to their station in life in the traditional Indian social system divided into four "castes" and the four stages of the life cycle.
- vasānā* Desires, especially originating from drives or other inborn tendencies.
- vibhāva* Cause of emotion.
- vikalpa* Cognitive differentiation, abstraction, and imagination; also doubt and indecision.
- viśaya* Object of awareness, or intentional object.
- viśayin* Subject of intentional awareness.
- vyabhicāri bhāva* Transitory as distinguished from stable or basic emotions. Bharata's theory of dramatics recognizes some 33 transitory emotions.
- vyacaharikasatta* "Practical reality" as perceived by the senses, consensually verified, and explained by reason. In Advaita Vedānta, this level of reality is distinguished from transcendental reality, or *parā sattā*.
- Upaniṣad* A category of Sanskrit texts considered to be part of the scriptures and known for their philosophical treatment of topics such as the nature of reality and the Self.
- yama* Restraints such as abstaining from injury and falsehood recommended as the first of eight steps to Yoga. Incidentally, Yama is the name of the Hindu deity who is said to preside over death.
- yoga* A term that refers to numerous systems of spiritual self-development, including the more commonly known one described in Patañjali aphorisms.

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