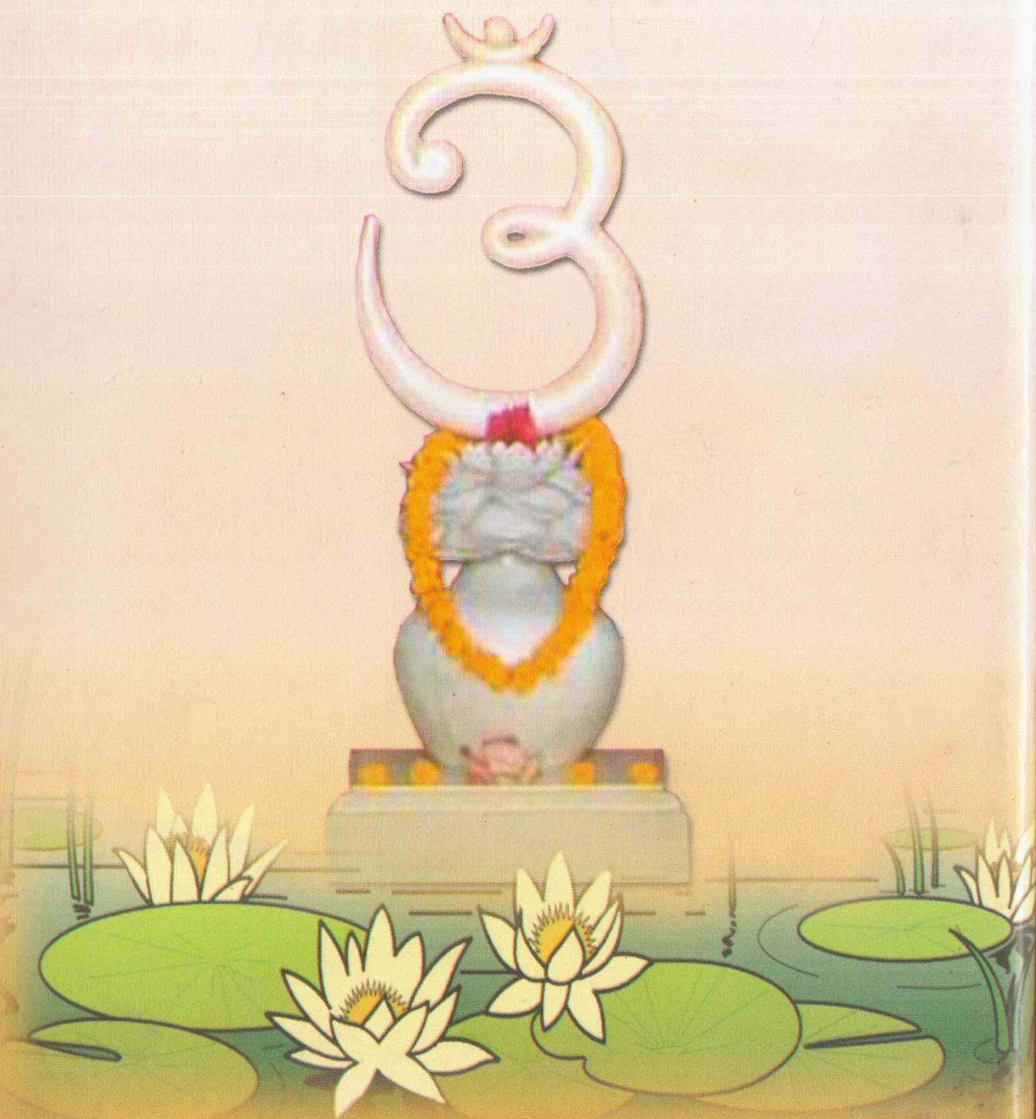


# **A Dictionary of Advaita Vedanta**







# A DICTIONARY OF ADVAITA VEDANTA



# **A Dictionary of Advaita Vedanta**

*Compiled by*  
**Nirod Baran Chakraborty**



**THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE**  
GOŁ PARK, KOLKATA 700 029

***Published by***  
Swami Sarvabhutananda  
Secretary  
The Ramakrishna Mission Institute of Culture  
Kolkata-700 029, India

First Published in March 2003 : 1,000

Third Print : December 2010 : 1,100

Total Impression : 3,200

Copyright © 2003, Ramakrishna Mission Institute of Culture

All rights reserved. No part of this book  
may be reproduced, stored in a retrieval system,  
or transmitted, in any form or by any means, electronic,  
mechanical, photocopying, recording, or otherwise,  
without the written permission of the publisher,  
except for brief passages quoted in reviews  
or critical articles.

**Price in India : Rupees One hundred only**

**ISBN 81-87332-19-0**

***Printed in India***

Rama Art Press  
Kolkata - 700 030

## Publisher's Note

Advaita Vedanta is the pinnacle of Indian thought, and Sanskrit texts dealing with Advaita Vedanta are the crest jewel of Sanskrit literature. What had once been a philosophy known only to the elite in India, was made available to all throughout the world when Swami Vivekananda's illuminating lectures in the West on Advaita Vedanta were published. Many Western scholars have, in recent times, become fascinated with this philosophy and have set about studying it in earnest. However, the Sanskrit language stands as a barrier to many of them. This humble endeavour of ours is intended to help such scholars have easy access to the basic ideas of Advaita Vedanta.

A few books, such as *Grantha Koṣa*, have catalogued the valuable Sanskrit literature of Advaita Vedanta under some broad divisions. Swami Harshananda's dictionary also has touched on this subject in a brief manner. By way of supplementing these works, we are presenting this *Dictionary of Advaita Vedanta* to the English-knowing students of Vedanta and to readers in general.

Recognizing the need for such a volume, the late Swami Lokeswarananda, Secretary of this Institute, requested Prof. Nirod Baran Chakraborty, formerly Head of the Department of Philosophy, Presidency College, Kolkata, to take up this project. Since 1996, Prof. Chakraborty, with the help of some junior scholars (first Smt. Bishakha Bose, and later Smt. Dalia Chattopadhyay), has worked hard on this volume, and has finished it creditably. This volume is being published from the Institute's Department of Indology and Research. We shall consider our endeavour fruitful if those interested in Advaita Vedanta find it useful.

March 2003  
Kolkata

Swami Prabhananda



## Preface

Advaita Vedanta, according to many scholars, is the most logical system of Indian Philosophy. It has a long history beginning with *Gauḍapāda kārīkā* (7th-8th century) and ending with Madhusūdana Sarasvatī's *Advaitasiddhi*. The Advaita literature is vast. Some books are expository, some are polemic and some others are answers to the opponents' criticisms.

We have compiled a dictionary of Advaita Vedanta dealing with technical terms, authors and their publications. This will be of immense help to those English-knowing people who do not know Sanskrit but are very much interested in Advaita Vedanta. All the keywords of the system, the important authors and their books are discussed in this dictionary in alphabetical order. This dictionary covers the Advaita period from 7th-8th century A.D. to 16th century A.D. In our humble endeavour Smt. Dalia Chattopadhyay, M.A., has assisted us most. Smt. Bishakha Bose, M.A., also helped us at the initial stage. We thank them for their sincere and laborious assistance.

In English we have some other dictionaries of Advaita Vedanta which are either very short or very elaborate including translations of some Advaita texts. We have followed the middle path which makes our dictionary very appropriate for students of Advaita philosophy as our volume covers the important technical terms, authors and their publications. Our dictionary is free from the defects of over coverage and under coverage. It is lucid, to the point, handy and of constant help to the serious students of Advaita Vedanta if they understand English but do not know Sanskrit. This goes without saying that our dictionary

is not an encyclopaedia which is very elaborate and not handy.

Revered Swami Lokeswarananda, the late previous Secretary of the Ramakrishna Mission Institute of Culture, encouraged us to complete our project. But we are sorry to say that we could not complete our job in his lifetime. Revered Swami Prabhananda, the present Secretary of the Ramakrishna Mission Institute of Culture, has also helped us in every possible way for completing our project. We are also indebted to him for the publication of the dictionary from the Ramakrishna Mission Institute of Culture. We express our sincere gratitude to him.

**Nirod Baran Chakraborty**

## Vedanta

Vedanta ordinarily means the Upanishads. Vedanta Philosophy has three sources - Śruti (the Vedas and the Upanishads), *Smṛti* (the *Bhagavad-Gītā*) and Nyāya (*Brahma-Sūtra* of Bādarāyaṇa with different commentaries). These three are technically known as *Prasthānatrayam*. An analysis shows that all these three ultimately rest on the Upanishads. The first is obviously the Upanishads, the second - the *Bhagavad-Gītā* presents the essence of the Upanishads as it is considered as the milk of cow like Upanishads and the third is the presentation of the unanimous teachings of the Upanishads in the form of aphorisms which require elaboration, explanation and analysis.

Though Vedanta philosophy is ultimately rooted in the Upanishads, the revealed texts, still arguments which conform to these texts are also allowed. As the three sources of this philosophy have been interpreted in different ways by different commentators, so different schools of Vedanta have developed. Their merit is to be judged on the intelligibility of their account of experiences and not on as correct or incorrect interpretations of the Shastras.

Kevalādvaita or Absolute non-dualism of Śaṅkara, Viśiṣṭādvaita or Qualified non-dualism of Rāmānuja, Śuddhādvaita or Pure non-dualism of Vallabha, Dvaitādvaita or non-dualism in dualism of Nimbārka, Dvaita or dualism of Madhva, Acintya-bhedābheda or unthinkable non-difference in difference of Baladeva Vidyābhūṣaṇa and Avibhāgalakṣaṇādvaita or non-dualism of the non-differentiated of Vijñānabhikṣu are the different schools of Vedanta. Some scholars are of the opinion that the last one is the view of an individual commentator who did not establish any school. Śaṅkara and Madhva are completely opposed to one another but the others attempt

at a reconciliation of the opposed elements in a synthetic, inclusive view. A further point to be noted is that with the exception of Śāṅkarites and Vijñānabhikṣu every other school of Vedānta recognizes the necessity of 'devotion or *Bhakti*' in addition to knowledge as means to the attainment of *mokṣa* or freedom from bondage.

Śāṅkara's Kevalādvaita accepts non-dual pure consciousness which is Brahman as ultimately real and what is other than consciousness as other than reality. The world we experience has only empirical reality but ultimately, it is false. Jīva is essentially Brahman as just like Brahman, Jīva also is essentially consciousness.

Rāmānuja in his Viśiṣṭādvaita admits Qualified Brahman as ultimately real which is a substance to which *cit* and *acit* are parts or qualities. The relation between the substance and the qualities is a relation technically known as *apṛthak siddhi*. The qualities are not established as independent of the substance. To Rāmānuja the world is not false. He has criticized Śāṅkara on various points to which later Śāṅkarites expressed their reactions to which again Rāmānujites had their answers and thus philosophical literature developed.

Vallabhites (Śuddhādvaitavādins) reject Śāṅkara's view of the falsity of the world-appearance. To them Brahman is the unity of the parts. But the parts are not the adjectives of the whole as Rāmānuja holds. The relation between the whole and the parts is the relation between the unlimited and the limited.

The Dvaitādvaitavādins like Nimbārka, Bhāskara, etc, conceive of duality as different as well as non-different from the non-dual independent reality, different as possessing a dependent, sub-ordinate existence and non-different as possessing no independent existence. They are critics of Śāṅkara, Rāmānuja and even Vallabha.

Madhva is an uncompromising dualist. To him duality is reality and non-duality is a fiction of imagination. The

hard real world can never be rejected as false. The distinction between one thing and another, between a thing and an individual soul, between one individual soul and another, between an individual and God and between the material world and God are the five eternal distinctions that are inherent in the nature of reality. Through a right comprehension of these eternal distinctions supplemented by *Bhakti* or devotion one comes to know one's real place in reality and is thereby liberated from the futile desires and longings of the world.

Acintya-bhedābheda is supposed to be the view of Śrī Caitanya. It was founded as a school of Vedanta by Baladeva Vidyābhūṣaṇa and his followers. It explains the relation between the Lord and the world as consisting in an unthinkable difference -in-non-difference. The Lord is endowed with three different *śaktis* or powers— *Jīva-śakti*, *māyā-śakti* and *svarūpa-śakti*. *Jīva-śakti* in the Lord manifests itself in the innumerable individual souls in the universe. *Māyā-śakti* manifests itself as the material cause of the world. *Svarūpa-śakti* is the efficient cause regulating the material cause. The power in the Lord is both different and non-different from the Lord. The relation between the Lord and His power is an unthinkable difference-in-non-difference.

Avibhāgalakṣaṇādvaita of Vijñānabhikṣu is synthetic, conciliatory and harmonious. He means by the name of his Vedanta a form of non-dualism which is not inconsistent with the pluralism of Nyāya, dualism of Sāṃkhya and other systems of Vedanta. The Prakṛti of Sāṃkhya may be regarded as a non-dual, basis of the differentiated world of experience. Prakṛti and Puruṣa also may have a basis in a non-dual, non-divided reality which is the Brahman of the Vedantist.

## Advaita Vedanta

The Advaita Vedanta has three stages— Pre-Śaṅkara, Śaṅkara and Post-Śaṅkara. Pre-Śaṅkara Advaita owes its origin to Gauḍapāda (7th-8th century A.D.) who wrote his famous *Kārikās* on the *Māṇḍūkya Upanishad*. The *Kārikās* represent the historical beginning and philosophical finality of the Advaita Vedanta. Gauḍapāda admits the Ultimate Reality of Brahman as Consciousness as such and falsity of everything other than Brahman. To him creation, causality, bondage, liberation are all false. One and one Brahman is the only Reality. This is unqualified non-dualism or Advaita.

Śaṅkara (A.D. 788-820), the most famous Advaitin annotated on Gauḍapāda's *Kārikās*. His commentaries on *Prasthānatraya* (the principal Upanishads, the *Gītā* and the *Brahma-Sūtra*) and a few independent treatises form the sound basis on which later Advaitins built their edifices.

Normally the principal teachings of Śaṅkara's Advaita are expressed as (i) Brahman is ultimately real, (2) the world is a false appearance on Brahman, and (3) the Jīva is essentially identical with Brahman. For Śaṅkara bondage is due to the ignorance or *ajñāna* about Reality and liberation is possible through knowledge which removes ignorance.

Śaṅkara's Absolutism is known as Kevalādvaita on its positive side and as Māyāvāda on its negative side. On the Shastric side it professes to be based on three different sets of Upanishadic texts, viz., (1) texts teaching non-dualism such as *Ekamevādvaitam* (one only without a second), (2) texts teaching the non-existence of manyness such as *nehanānāstikiñcana* and (3) texts teaching the non-dual reality to be the stuff of the Universe : *yatovāimāni bhūtāni jāyante* (from which all the elements, etc. have sprung forth). It may be observed that Shastric texts do not constitute the only support of the Śaṅkarite Advaita, arguments in agreement with the revealed texts may also

prove the same conclusions. In Advaita Philosophy the world is the self-alienation of Brahman, an eternally negated objectification of the unobjective reality. The world is an apparent manifestation (*Vivarta*) of Brahman and a substantial transformation (*Parīṇāma*) of nescience inherent in Brahman.

Śaṅkara admits three grades of Reality – Transcendental (*Pāramārthika*), Empirical (*Vyāvahārika*) and Purely apparent to a person only at a particular time (*Prātibhāsika*). Brahman is transcendently real as It is never negated in any experience – waking, dream, dreamless and transcendental. The world is empirically real as it appears only in ordinary common experience and negated in transcendental realization of Brahman. But the experience of a snake on a rope is confined to a man only at a time and it is negated when the empirical rope is known. So the snake cannot have even empirical reality, it may have purely apparent reality only to a person.

Nescience (*ājñāna* or *avidyā*) is alone responsible for empirical and primarily responsible for apparent reality. It covers the locus Brahman in the case of the world and an empirical object (rope in the case of snake-rope illusion) and projects an empirical object in the case of empirical reality (world) and an apparent object (snake) on the locus of rope. This nescience is said to be positive (*bhāvarūpa*) as non-negative (*abhāva vilakṣaṇa*) because it projects something which nothing negative can do. In the case of empirical object nescience is the only cause, but in the case of apparent object nescience along with some defect in the organ of knowledge (*karāṇa doṣa*) or some other adventitious defect like the absence of sufficient light is responsible. In the case of vision a defect in the eye-sight or absence of necessary light will be the additional cause of the perception of an apparent object while nescience is the primary cause.

According to Advaita Vedanta, Brahman, the ultimate reality is self-manifest (*Svaprakāśa*) and all others are

manifest due to the manifestation of Brahman. *Ajñāna*, intellect (*antaḥkaraṇa*), pleasure, pain and cognition are revealed by Witnessing Consciousness (*Sākṣicaitanya*) and the objects like table, chair, etc., are known through the sources of knowledge (*pramāṇas*) like perception and inference. Purely apparent objects like rope-snake and nacre-silver are also revealed by witnessing consciousness.

Brahman is devoid of all distinctions – homogeneous (*sajātīya*), heterogeneous (*vi-jātīya*) and internal (*svagata*). The distinction between two cows is homogeneous and as Brahman is one so such distinction is not possible in Its case ; the distinction between a cow and a dog is a heterogeneous difference which is not possible in the context of Brahman as there is no other than It. The distinction between the limbs of a human body is internal which is impossible in the context of Brahman as It is Pure and so It is free from any internal distinction. Brahman being consciousness cannot have any part which is present only in something unconscious or material.

Brahman is indeterminate or *nirguṇa* as any determination will make It limited and It is free from any limitation. When Brahman is circumscribed by *māyā* (*māyopahita*), It is known as Saguṇa Brahman and this is God.

From the standpoint of Nirguṇa Brahman, *māyā* is *tucchā* (negligible), the question of its existence or non-existence does not arise. From the standpoint of strict logic, *māyā* is *anirvacanīyā* (inexplicable), it logically fails to explain any relationship between Brahman and the objective world. From the standpoint of common experience, *māyā* is *vāstavi* (real), the very essence of the world.

Self is essentially free as it is unattached to anything. Attachment brings sufferings and these constitute what is known as bondage. Though essentially free the bodied self thinks himself to be in bondage for his ignorance. Spiritual *sādhana* is necessary to remove ignorance so that the eternally free self may realize freedom which is already

achieved but not known; this is known as realization of the realized (*prāpta prāpti*). Spiritual *sādhana* has two aspects : one is the preparatory one, the aspect that confers eligibility for becoming a spiritual aspirant and the other is that which lays down the specific means for realizing the saving truth. The first aspect is known as *sādhana-catustaya*, (four ethico-metaphysical disciplines) prescribed by Śaṅkara. These are (1) *nityānityavastuvivekaḥ* (discrimination between the eternal and the non-eternal), (2) *ihāmutrārtha phalabhoga-virāgaḥ* (non-attachment to the fruits of actions obtainable here or hereafter, (3) *śamadamādisādhana sampat* which includes six things : (a) *śama* is the control of the mind, (b) *dama* is the control of the external senses, (c) *uparati* is the permanent withdrawal of the mind or the outer senses from objects not conducing to self-realization, (d) *titikṣā* is the cultivation of fortitude in learning the rigours of cold and heat and remaining unperturbed by such rigours, (e) *samādhāna* is the concentration of the mind on objects favouring self-realization, (f) *śraddhā* is the unwavering faith in the truth preached by Advaita and (4) *mumukṣutva* the cultivation of the yearning for absolute freedom.

The preparatory stage is followed by the specific means for the realization of the truth and these are *śravaṇa* (hearing the text *Tattvamasī*, 'That thou art', from a competent teacher or guru, *manana* (deliberation about the impossibility of such a text and ascertainment of its possibility) and *nididhyāsana* (constant meditation on the truth). Subsequently, there is the immediate realization that 'I am He'. This is emancipation or liberation. This may be attained when alive as men like Śaṅkara could attain. This is *Jīvanmukti* (liberation when alive). At this stage a trace of ignorance remains and this is removed with the enjoyment of the fruits of actions done but all the results are not reaped (technically known as *prāraṇḍha karma*). After that an aspirant realizes final release with his death. This is *videha mukti*.

Though Śaṅkara is taken as the most important thinker

who established the Advaita edifice on a sound rock, still the Post-Śaṅkara Advaitins like Sureśvara, Vācaspati, Prakāśātman, Śrīharṣa, Citsukha, Madhusūdana and others were undoubtedly the great elaborators of some important points of Advaita. All of them did not agree and consequently different sub-schools of Advaita Vedanta developed.<sup>1</sup>

*Vārttika-prasthāna* of Sureśvara (9th century A.D.) comes first. This sub school gets its designation from the exposition contained in the *vārttikas* or commentaries of Sureśvara on Śaṅkara's *bhāṣyas* on *Bṛhadāraṇyaka* and *Taittirīya Upanishads*. His *Naiṣkarmyasiddhi* also is a famous work which has at least five commentaries, the earliest of them being *Candrikā* by Jñānottama and *Bhāva-tattva-prakāśikā* by Citsukha.

According to Sureśvara, Brahman is the only reality (*Sat*), the substratum of the world. Pure Brahman is the material cause of the world. But as Brahman is unchangeable, it is through *māyā* that such world appearance is possible. *Māyā* is thus only secondary of mediate cause of the world. Yet it pervades creation. Brahman is both the support (*āśraya*) and the object (*viśaya*) of *avidyā*. The Vedic texts like *Tattvamasi* (That thou art) are capable of producing immediate cognition of Self as Brahman. This theory is known as Śabdāparokṣavāda. With the realization of Brahman *avidyā* is removed and is reduced to atman. Cessation of *avidyā* is not a separate negative reality, but is identical with Brahman.

The Jīvas, according to Sureśvara, are but reflections of Brahman (*cidābhāsa*) on individual *antaḥkaraṇa* or mind. Reflection on mind (a product of *avidyā*) is Jīva and the reflection on the causal *avidyā* is Īśvara (God). The reflection (*pratibimba*) according to Sureśvara, being

1. For details the essay on 'Post-Śaṅkara Advaita' by Dinesh Chandra Bhattacharyya Śāstrī, Tarka-Vedanta-tīrtha, incorporated in *The Cultural Heritage of India*, Vol. III, published by the Ramakrishna Mission Institute of Culture, Calcutta, may be consulted.

different from the original (*bimba*) is a false phenomenon (*ābhāsa*) and this has earned for the theory the name of Ābhāsavāda, as contrasted with the Pratibimbavāda of Maṇḍana, Prakāśātman and others, which holds reflection as real in its aspect of identity with the original, though not real in the form of reflection.

Sarvajñātman has systematically formulated the views of Śaṅkara and Sureśvara. His only book is *Samkṣepa-sārīraka*, which has many commentaries, the chief ones being those of Nṛsimhāśrama, Rāma Tīrtha and Madhusūdana.

Next to the sub-school set up by Sureśvara comes the one started by Padmapāda and subsequently elaborated by the famous commentator Prakāśātman (A.D. 1200) in his *Pañcapādikā Vivaraṇa*. Padmapāda is said to be a direct disciple of Śaṅkara and his work *Pañcapādikā* is considered as an authentic exposition of Śaṅkara's Advaita. Vivaraṇa Prasthāna (Vivaraṇa sub-school) has taken this name from Prakāśātman's *Pañcapādikā Vivaraṇa* which is a commentary on Padmapāda's *Pañcapādikā*. As Padmapāda is a direct disciple of Śaṅkara and *Pañcapādikā Vivaraṇa* is an explanatory elaboration of Padmapāda's view so the Vivaraṇa sub-school is accepted as the authentic elaboration of Śaṅkara's Advaita. All the *sannyāsins* of Advaita fold follow this sub-school. The main points of this school are – (1) Irrational and indefinable nescience (*anirvacanīyā avidyā*) is the material cause of superimposition (*adhyāsa*) and of the world appearance. *Avidyā* is *bhāvarūpa*, a positive entity, which means that it is *abhāva-vilakṣaṇa* or something different from the negative. *Avidyā* being the material cause of the world, it must be positive as anything negative cannot produce anything. Positivity and Reality are not identical. *Avidyā* and the world are positive as they appear, but these are not real as these cease to exist with the realization of Brahman which is ultimately real. *Avidyā* is directly perceived by *sākṣin* or witnessing consciousness. The

proofs for *avidyā* which we get in *Vivaraṇa* are proofs for its positivity (*bhāvarūpatva*) and not its existence (*astitva*). *Māyā*, *Prakṛti*, *Avyākṛta*, *Avyakta*, *Tamas*, *Śakti*, etc. are synonymous. When the power of concealing (*āvaraṇa*) is predominant nescience is *avidyā* and when the power of projection (*vikṣepa*) is predominant, it is called *māyā*.

*Avidyā* exists in pure *cit* (Brahman) though practically it affects the *Jīvas* who are constituted by the *āvaraṇa* power of *avidyā*. The *Jīvas* are *pratibimbās* or reflections of Brahman in *antaḥkaraṇa* or mind which is a product of *avidyā*. The reflected images (*pratibimba*) are not different from the original (*bimba*) which is Brahman and hence is real as Brahman. As in essence *bimba* and *pratibimba* are identical so are *Jīva* and Brahman. *Pratibimbavāda* is different from *Ābhāsavāda* propagated by *Sureśvara*. The view of *Sureśvara* we have already discussed.

Both *Padmapāda* and *Prakāśātman* have original contribution with regard to the definition of falsity (*mithyātva*) of the world. According to *Padmapāda*, the world is false in the sense that it is different both from what is *sat* (existent) and what is *asat* (non-existent). Anything that is neither existent nor non-existent is false. *Prakāśātman* explains this definition and adds two others : (1) whatever is destroyed by true knowledge is false ; and (2) whatever can be negated for all time on its own locus where it was known to exist is false. The world is false as it is negated with the knowledge of Brahman, it is also false as it is negated for all times in Brahman where it is supposed to exist. A snake appears on a rope in darkness and when light is brought in, the snake is negated on rope and we know that it never exists on rope.

With regard to points like the nature of the negation of *avidyā*, the nature of final emancipation (*mukti*), the capacity of Vedic text like *Tattvamasi* (That thou art) to generate immediate cognition of Brahman, the *Vivaraṇa* school has expressed their agreement with the views of

Vārttika school. According to Vivaraṇa school there is no antagonism between *avidyā* and self-shining Brahman which is the substrate and the revealer of *avidyā* (*ajñānabhāsaka*). The knowledge of Brahman (*Brahmajñāna*) is antagonistic to and destructive of *avidyā*. Though *avidyā* is one, the Jīvas are many owing to the plurality of *antaḥkaraṇas* which are the adjuncts of the Jīvas. Prakāśātman holds a long discussion on the theory of reflection (Pratibimbavāda) which he supports in preference to the Avacchedavāda (the theory of limitation) of Vācaspati Miśra.

Vācaspati Miśra (A.D. 840) is the author of *Bhāmatī*, the famous commentary on the *Śaṅkara-bhāṣya* of *Brahma-Sūtra*. The *Bhāmatī prasthāna* or the *Bhāmatī* school was founded by Vācaspati Miśra and this is the third school of Advaita Vedanta. The most celebrated commentary on *Bhāmatī* is the *Vedanta-kalpataru* by Amalānanda (thirteenth century) on which there are again two commentaries, *Kalpataru-parimala* by Appaya Dīkṣita (A.D. 1550) and *Ābhoga* by Lakṣmīnṛsiṃha (seventeenth century). All these are written in the *Bhāmatī* line of interpretation.

According to the *Bhāmatī* school, Brahman is the material cause of the world, not as the locus of nescience but as its object supported by individual souls. *Māyā* is only an accessory cause. Madhusūdana in his *Siddhānta-bindu* interprets Vācaspati's view as a form of subjective idealism (Dṛṣṭi-sṛṣṭi-vāda). But Amalānanda has refuted such interpretation in his *Kalpataru*. In *Bhāmatī* (1.4.23), Vācaspati clearly states that Brahman (Īśvara) is both the material and the efficient cause of the world. Jīva is the locus of *ajñāna* and as Jīvas are many so *ajñāna* also may be many. Here he is opposed to both Sureśvara and Padmapāda who admit only one *ajñāna* or nescience.

In the introductory verse of *Bhāmatī*, Vācaspati refers to two kinds of indeterminable *avidyā-mūlā* (primary) and *tulā* (secondary or derivative). *Mūlāvidyā* is removable only

with the knowledge of Brahman, the ultimate Reality. *Tulāvidyā* is responsible for perceiving one thing as another, viz. rope as a snake. This false knowledge of snake can be removed with the knowledge of its locus-rope.

Vācaspati upholds the theory of limitation (Avacchedavāda) with regard to the appearance of the Jīvas. Just as a pot limits the infinite sky in itself, *avidyā* in the individual limits Brahman and makes it appear as a Jīva. Vācaspati admits karma in the context of liberation as the purifier of intellect and helper to generate a yearning for realization (*vividiṣā*). Thus for Vācaspati karma is a remote cause (*ārādupa-kāraka*) of knowledge and redemption. In this he accepts the view of Sureśvara. But he clearly differs from Sureśvara, Padmapāda and others on the means to the final realization. *Śabda* (Śruti texts), according to Vācaspati, can never produce immediate perception. It is the mind (*buddhi*) purified by meditation which produces the knowledge of Brahman. Vācaspati considers mind as a sense-organ and this is not accepted by the majority of the Advaitins including Prakāśātman, the author of *Vivaraṇa*.

Vimuktātman (tenth century) in his famous work *Iṣṭasiddhi* adopts mainly the method of refutation (*khaṇḍana*) of the opponents of the Advaita views so that Advaita is indirectly established. The method of dialectics was displayed by Vimuktātman and this was developed by Śrīharṣa (twelfth century), Citsukha (thirteenth century), Madhusūdana (sixteenth century) and others.

Ānandabodha (eleventh century) is the author of *Nyāyamakaranda*, *Nyāya-dīpāvalī* and *Pramāṇa-mālā* of which the first one is the most famous. He refutes the multiplicity of selves advocated by the Sāṃkhya philosophers and the category of difference to establish the ultimate non-dualism. He establishes the falsity of the world as it is perceived (*dṛśya*). The later Advaitins admit *dṛśyatva* as a *hetu* (probans) to infer the falsity of the world. Ānandabodha introduces a new definition of falsity as being different from the real (*sadbhinnatvam mithyātvam*).

Śrīharṣa (twelfth century) was the author of many works of diverse interests. But his famous work is *Khaṇḍana-khaṇḍa-khādyam* which literally means 'the sweets of refutation'. Śrīharṣa has refuted the reality of *pramāṇas* (the means of valid knowledge), *prameyas* (the objects of valid knowledge admitted by the Nyāya-Vaiśeṣika philosophers). He has criticized some views of the Buddhists and the Mīmāṃsakas. His main purpose was to show that except self-manifest consciousness everything else has no ultimate justification.

Citsukha (probably of the early thirteenth century) is a prominent follower and commentator of Śrīharṣa. *Tattva-pradīpikā* or *Citsukhī* is the most important independent work of Citsukha though he wrote many other books which are mainly commentaries. The Advaita concept of Self-luminosity (*svaprakāśatva*) is elaborately analysed by Citsukha and his definition 'Self-luminosity is immediate experience without being an object of any knowledge' is accepted by all Advaita scholars. Citsukha has discussed many other Advaita concepts with accuracy and clarity.

Ānanda Giri or Ānandajñāna (fourteenth century) is well-known as a commentator of all the *bhāṣyas* of Śaṅkara. He is also a follower of Śrīharṣa and Citsukha in the art of refutation (*khaṇḍana*). In his *Vedānta-tarka-saṃgraha* he tries to refute all the Vaiśeṣika categories like *dravya*, *guṇa*, *sāmānya*, *saṃavāya* etc.

The most celebrated author of the fourteenth century is Vidyāraṇya Mādhava, brother of Sāyaṇācārya (the great Vedic Commentator), who wrote *Pañcadaśī*, *Vivaraṇa-prameya-saṃgraha*, *Jīvanmukti-viveka* etc.; beside his famous compilation *Sarva darśana-saṃgraha*. *Pañcadaśī* is his most popular book dealing with the principal Advaita concepts in the *Vivaraṇa* line of thinking.

Prakāśānanda (fifteenth century or the earlier part of sixteenth century) propounded Dṛṣṭi-sṛṣṭi-vāda or Vedantic subjective idealism. According to this theory the creation is dependent on the perception of an individual. Beyond

perception of an individual nothing in the world exists. Prakāśānanda also propagates Ekajīva-vāda or the theory that Jīva is really one. His Dr̥ṣṭi-sr̥ṣṭi-vāda is associated with Ekajīva-vāda. Thus, to him, *sr̥ṣṭi* is dependent on *dr̥ṣṭi* of one Jīva and consequently the world appears as one and not many.

Madhusūdana Sarasvatī (sixteenth century) is a very famous philosopher of the Post-Śaṅkara Advaita Vedanta. He wrote many books, but his masterpiece is *Advaitasiddhi*, the last word yet on Advaita Vedanta. This book is a fitting reply to Vyāsa Tīrtha, a great dualist logician who wrote *Nyāyāmṛta* to refute Advaita philosophy.

Madhusūdana is a *bhakta* or a devotee though as an Advaitin he is an exponent of *Jñāna-yoga*. He has really synthesized *Jñāna* and *Bhakti*. This is specially evident from his *Gūḍhārtha-dīpikā ṭīkā* on Śaṅkara's commentary on the *Gītā*.

Madhusūdana's method of discussion includes both refutation (*khaṇḍana*) of the dualists' objections against Advaita and positive exposition (*maṇḍana*) of the Advaita concepts.

Advaita preaches ultimate Oneness of Reality which is consciousness free from all determinations. This consciousness is also the essence of the individual soul and so the greatness of an individual is emphasized in Advaita. It is an accommodating doctrine (Nirvirodhavāda) as the great master Gauḍapāda calls it. Swami Vivekananda, a modern Advaitin, observes : 'There have been various interpretations, (of the Vedanta Philosophy) and to my mind they have been progressive, beginning with the dualistic or Dvaita and ending with the non-dualistic or Advaita'. (*The Complete Works of Swami Vivekananda*, Vol. I, p. 357)

## A

**ABHĀNA**— That which is non-manifest. Anything material is essentially unconscious. Consciousness alone is self-manifest. Anything other than consciousness can be manifest only with the help of the manifestation of consciousness. So material things are essentially non-manifest.

**ABHĀNĀPĀDAKA**— The attainment of something unmanifest. If silver is unmanifest in something glittering we may get it or not when we approach it.

**ABHĀVA**— Non-existence or absence. Something different from and opposed to what is empirically considered as positive. *Māyā* is it's material cause.

This non-existence is of four types— (i) *Prāgabhāva* or prior non-existence i.e. non-existence of a thing prior to it's production. As for example, the absence or non-existence of the cloth in it's material cause, a bundle of threads. The prior non-existence is the object of the knowledge as expressed in the statement— 'a cloth will be produced'.

(2) **DHVAMSĀBHĀVA** or non-existence after destruction i.e. non-existence of a thing posterior to it's destruction. The non-existence as destruction is the absence of the cloth in it's material cause, a bundle of threads, posterior to it's destruction. According to Nyāya this destruction is endless. But according to Advaita Vedanta this non-existence due to destruction is also destroyed, when it's substratum is known. If the substratum of the destruction be eternal the destruction of the illusory object is due to pure knowledge. As for example the destruction of silver appearing in a nacre is nothing but consciousness limited by 'this'. So, it has been said that the destruction of an imaginary object is nothing but the substratum itself.

(3) **ATYANTĀBHĀVA** or Absolute non-existence

is that which is non-existence for all time. As for example, the absolute non-existence of colour in air, is an appropriate case of the absolute non-existence. According to the Advaitins this type of non-existence is also non-eternal, as according to them Brahman alone is eternal as the ultimate substratum of everything.

(4) **ANYONYĀBHĀVA** or Mutual non-existence is what is an object of the cognition 'This is not that', a pot is not a cloth. It is the difference between two things, in the relation of *tādātmya*. When the locus is beginningless this type of *abhāva* has also no beginning. The difference between an individual (Jīva) and Brahman is of this type. But it has an end with the cessation of *avidyā* or ignorance, when the non-difference between Jīva and Brahman will be realized. This type of difference has a locus which has a beginning. It will be the case of mutual non-existence, with beginning as in the case of the difference between a pot and a cloth.

**ABHI JALPĀNUSĀNGINĪ**—Determinate awareness. In Buddhism the awareness of *svalakṣaṇa* is indeterminate knowledge. Indeterminate perception (*Savikalpaka pratyakṣa*) objects are characterised by name (*nāma*), colour (*rūpa*), universal (*jāti*) etc. Such awareness will be determinate.

**ABHIJÑĀ**—Knowledge of objects in one space and one time. As for example the knowledge expressed in the statement 'this is a pot' is called *abhijñā*, since, the 'pot' is lying in front of us at present. The opposite word of *abhijñā* is *pratyabhijñā*, where a thing of the past is also present now and this is so recollected. As for example—'Devadatta was seen yesterday in the market, today we find him in our house and we can recognize him as Devadatta seen yesterday.'

**ABHIMĀNIVYAPADEŚA**—This expression is used to refer to the presiding deity. In the Śruti the statements—

*Mṛdvravīt*, *Āpaḥvrūvan* mean the deities presiding over earth (*mṛttikā*) and water (*āpaḥ*) spoke, the material objects like earth and water cannot speak but when these imply their presiding deities their speaking can easily be explained.

**ABHINIVEŚA**— Concentration of mind. This is a discipline, which a man desirous of attaining Truth, should cultivate.

**ABHĪŚRĪ**— Full of glory, here Agni is addressed as *Abhīśrī*.

**ABHIHITĀNVAYA**— The objects meant by words reveal the awareness of their connection. This is the view of the Bhāṭṭa Mīmāṃsakas. According to them words in a sentence are to be known first and then on the basis of their connection the meaning of the whole sentence is understood.

**ABHIVYAKTI**— Cancellation of the cover (*āvaraṇa*) of *ajñāna* or ignorance. When this cover is removed consciousness or *caitanya* shines in pristine glory. This is the Advaita view. *Abhivyakti* is possible only with the help of consciousness. Consciousness is self manifest and other things are manifested due to the manifestation of consciousness. This is why, in Advaita Vedanta, revelation without the help of consciousness is an impossibility.

**ABHIVYAÑJAKATANTRA**— According to the Advaita, Brahman being eternal cannot be realized as caused by any *sādhana* or spiritual practice. Knowledge removes ignorance that covers Brahman and thus there is the realization of the realized Brahman.

**ABHŪTĀBHINIVEŚA**— Concentration not previously seen or known.

**ABHYĀSA**— Practice. This is necessary for the attainment of Truth.

**ABHYŪCCAYA**— A collection or combination. Acceptance of the relation of the untold with what is told.

**ABHYUPETAHĀNA**— Loss of an accepted conclusion.

**ABRAHMBHATVA NIVṚTTI**— Cessation of Non-Brahman nature, Brahman alone is eternally non-negated. What is other than Brahman is negated at a particular stage of experience. The apparent silver is negated with the knowledge of empirical nacre and the empirical world is negated with the transcendental knowledge of Brahman.

**ACIKITSYĀ TRIDOṢATĀ**— Three defects are admitted to be incurable by the Advaita Vedantins. The Advaitin asks the question to the believers in difference; what is this difference? Is it the character of an object? And is it different in objects? In this case difference will be endless as objects are endless. Is it then one in different objects? If this is so, in order to understand the difference of an object we shall have to refer the same difference as it is in other objects. So one difference will depend on the difference of a previous object. This will again depend on the difference of another object. In this way there will be an infinite regress.

Thirdly, there is no valid proof for the acceptance of difference. These are the three incurable defects admitted by Advaita Vedanta.

**ACINTYARACANĀ NIRMITA**— The maker of a construction on the basis of an unthinkable plan. Here the word unthinkable is to be understood as 'not in the framework of ordinary thinking'.

**ACINTYARACANĀTATTVA**— The theory that the construction of this world is unthinkable as it baffles our thinking. The world is not real as what is real is never negated and the world is negated with the realization of Brahman. It cannot be unreal also as the world appears and the unreal like the son of barren women never appears.

**ACIT**— Material, that which is other than consciousness. This world is *acit* and material.

ACYUTA— That which is not distorted from the essence. This implies Brahman only as It is always changeless and without any distortion.

ACYUTAKRṢṆĀNANDA— He (of the seventeenth century BC) composed a *ṭīkā* (annotation), named *Kṛṣṇālaṅkāra* on Appaya Dīkṣita's *Siddhānta-leśa-saṁgraha*. Acyuta Kṛṣṇānanda also composed *Vanamālā ṭīkā* on *Śaṅkara bhāṣya* of *Taittirīya Upanishad* and *Bhāmatībhāva dīpikā*, a *ṭīkā* on *Bhāmatī*.

ADARAŚANA— Ignorance, which is antagonistic to knowledge of the Reality.

ADEŚABHĀK— Witnessing consciousness, does not occupy any space or time. The description of witness-consciousness as present everywhere is a demand of understanding. We cannot understand a thing unless there is a witnessing consciousness which reveals an object.

ADHIKARANA— *Adhikaraṇa* may mean a topic or a chapter where a particular point is discussed. It may also mean the substratum which is ultimately Atman (Self) or Brahman. According to Advaita Vedanta Atman or Brahman is the only reality and on this substrate (*adhikaraṇa*) everything else is ultimately superimposed.

ADHIKARANA JÑĀNĀDYUPAKṢĪṆATVA— The Advaitins do not accept perception as the relevant *pramāṇa* of *abhāva* or the non-existence. To them non-apprehension is the requisite *pramāṇa*. But perception is not totally absent in *abhāva jñāna* or the knowledge of absence. The knowledge of the object absent is known through non-apprehension but its locus is known through perception. So we may say that perception is fruitful by establishing the knowledge of the locus. This is technically known as *adhikaraṇa Jñānādyupakṣīṇatva*.

ADHIKĀRA— (1) Competence of entering into something,

competence of the desire of a result, knowledge of that which will be accomplished and that which is not forbidden by the scriptures. These four determine *adhikāra*.

(2) *Adhikāra* in the behaviour prescribed by the Shastras— as in sacrifices (*yajña*) and hearing (*śravaṇa*).

**ADHIKĀRĪBHEDAUPAYOGITĀ**— In Indian Philosophy every one is not considered fit for everything. There is a difference of fitness in different human beings. So, a gradation in respect of fitness is inevitable. One who is emotionally disposed is fit for devotion. A man of active temperament is fit for action. A man who is meditative should follow *Rāja-yoga* and a man of intellectual temperament is fit for the path of knowledge. This difference is useful and if we violate it, we shall have to face difficulties. A man unfit for a particular job cannot do anything significant in that field.

**ADHIKṚTĀDHIKĀRA**— If a man has the right to a particular action he may have a right to another action related to it also. In the case of '*darśapūrṇamāsa* sacrifice' the person who performs the sacrifice has right to perform this. But he has alike right to bring water also as the sacrifice in question cannot be performed without water. But this does not hold good in the case of dharma *jijñāsā* and *Brahma jijñāsā*. According to Śaṅkara dharma *jijñāsā* is unnecessary for *Brahma jijñāsā*.

**ADHIKṚTĀDHIKĀRABHĀVA**— When one is competent for one thing he may be competent for another thing also. One who is to be twice born (at the time of *Upanayana*) will have the right to read the Vedas.

**ADHISTHĀNA**— The term refers to the body, locus or substrate of all organs. The material cause of all imagined objects, from the ignorance of which

imaginary object is produced. Ignorance of the rope creates the snake and the knowledge of snake, hence rope is the substratum of the snake which is illusory. Brahman or Pure Consciousness is the substrate of all worldly objects such as jar etc., since the creation of empirical world is due to the ignorance of Pure Consciousness. The term *adhiṣṭhāna* is used by the Advaitins in a special sense. According to them the caused objects are nothing but the false appearance of Brahman or Pure Consciousness. The substrate of this false appearance is Brahman. The negation of an imagined object is the substrate itself. The cessation of ignorance and the imaginary object which is due to ignorance is possible with the perception of the real nature of substratum.

**ADHIṢṬHĀNATĀVACCHEDAKA**— That which is responsible for the limit of the locus.

**ADHYĀROPA**— Attributing the nature or property of one which is not real to which is real, i.e. superimposition of false on what is true. Everything other than Brahman is not real. Brahman alone is Real, which is Existence—Consciousness— Bliss.

Other names of *adhyāropa* are superimposition (*āropa*), illusion (*bhrānti*), false attribution (*adhyāsa*).

It is two types of *sādi* i.e. having beginning and *anādi* i.e. beginningless. Superimposition of the silver on the nacre is an instance of superimposition with beginning. But the superimposition of ignorance on and the relation of ignorance with Brahman are called beginningless.

From another point of view this *adhyāropa* is of two types— *āhārya* and *anāhārya*. *Āhārya* is a particular type of superimposition. For instance superimposition of Deity on the image.

On the otherhand *anāhārya* is the negation of that type of superimposition which is called *āhārya*.

Superimposition of the silver on the nacre is an instance of *anāhāryāropa*.

Superimposition is very important in Advaita Vedanta as without it no experience of the world is possible. Śaṅkarācārya in his annotation of the first *Brahma-Sūtra* begins with a discussion on *adhyāropa* as without its presence an enquiry into Reality or Truth becomes unnecessary.

**ADHYĀSA**— Śaṅkarācārya defines *adhyāsa* as *atasmin tat buddhi* which means understanding one thing as another thing. In the case of awareness of snake in the place of a rope *adhyāsa* arises. It is also defined as *smṛtirūpa paratra pūrvadṛṣṭāvabhāsaḥ* (as in memory something previously perceived appears to be present here and now, when it is absent, so also something previously perceived is imposed on something present here and now. The common point between the memory and *adhyāsa* is that as memory refers to an absent object which arises in the mind due to past impression, (*saṃskāra*) so in the case of *adhyāsa* in the absence of the superimposed object the past impression causes it though it is absent at present.

*Adhyāsa* is of two types— (i) *tādātmyādhyāsa* which is *adhyāsa* of the *dharmī* and (ii) *Samśargādhyāsa* or *adhyāsa* of dharma. The *adhyāsa* of the snake on the rope is an example of *tādātmyādhyāsa*. But when consciousness which is a dharma of Self is imposed on *buddhi*, this is a case of *dharmādhyāsa*. The attributes of *buddhi* which are pleasure, pain and the like are imposed on self and the self appears as happy or miserable. In the case of image worship, God is superimposed on the image and it is worshipped as God Himself.

**ADHYĀSĀPAVĀDHĀ'TMAKA**— In the case of an illusion something is superimposed on something else. In the case of snake-rope illusion a snake is superimposed on

rope and with the realization of the rope the illusory snake disappears. Here the knowledge of the rope negates the knowledge of the snake. This is technically known as *adhyāsāpavādhātmaka*.

**ADHYĀSOPĀDĀNA**— The material cause of *adhyāsa* or superimposition is ignorance or *ajñāna*. Without ignorance no *adhyāsa* is possible and *adhyāsa* cannot exist when ignorance is removed.

**ADHYĀTMACETASĀ**— After the realization of spiritual consciousness materiality is removed.

**ADHYĀTMASAMVANDHABHŪMĀ**— Extraordinariness of the inmost Self. The inmost Self is ultimate and can be realized only in intensive meditation. This Self is identical with Brahman, the greatest of all or *Bhūmā*.

**ADREŚYA**— That which is not visible, not an object of knowledge. This refers to consciousness as such.

**ADVAITA**— The term 'Advaita' negatively implies the negation of dualism and positively asserts the reality of non-difference.

Differences are of three types— (i) *Svagatabheda* or internal difference— the difference, which holds between the whole and its parts, i.e. differences within a body. For instance, the difference between a tree and its branches.

(ii) *Sajātīya bheda* or homogeneous difference— the difference which holds between two individuals belonging to the same class. As in the case of two cows, coming under the same class 'cow'.

And (iii) *Vijātīya bheda* or heterogeneous difference, which actually holds between two different individuals of two distinct classes. As the difference between a horse and a cow belonging to two classes horse and cow respectively.

**ADVAITADĪPIKĀ**— An important book in the fold of Advaita Vedanta written by Nṛsiṃhāśrama (sixteenth century).

ADVAITA DĪPIKĀ VIVARAṆA— A glossary (*ṭīkā*) on *Advaita dīpikā*.

ADVAITA DĪPIKĀ RATNARAKṢAṆA— This is an important Advaita text composed by Madhusūdana Sarasvatī, the author of *Advaitasiddhi*, which is said to have uttered the last word on Advaita Vedanta.

ADVAITASIDDHI— A famous Advaita text composed by Madhusūdana Sarasvatī in the way of answering the charges of Vyāsarājatīrtha, a dualist philosopher, who followed Madhvācārya in his book *Nyāyāmṛta* against Advaita.

ADVAITA SIDDHĀNTA VIDYOTANA— It is one of the famous texts of Advaita Vedanta written by Gauḍa Brahmānanda Sarasvatī (of 1790). *Laghucandrikā* and *Guruchandrikā*— two glossaries (*ṭīkās*) on *Advaitasiddhi*, have been composed by him. He also composed a very famous glossary named *Nyāya Ratnāvalī* on *Siddhāntavindu*.

ADVAITĀNANDA— A South Indian author of twelfth century. He is also famous as Cidvilāsa and Ānandabodhācārya. He wrote *Brahmavidyābharaṇa*, an explanation of Śaṅkara's *Brahma-Sūtra-bhāṣya*. He also wrote *Śāntivivaraṇa* and *Gurupradīpa*. But among these glossaries *Brahmavidyābharaṇa* is very famous. It is according to the view of *Bhāmatī* of Vācaspati Miśra.

ADVAYAVṚTTI RŪPATAḤ— On the basis of the text *Tattvamasī* intellect is modified into the non-difference between 'thou' and 'that'. This is known as *akhaṇḍākāra vṛtti* or *advayavṛtti*.

AGRAHAṆA— Non-acceptance of any gift.

AGRHYA— The term *grhya* means subordinate and the term *agrhya* means one which is not subordinate or subservient to anything. Brahman in Advaita Vedanta alone can be of this type.

AHAMĀRTHĀŚRITA— That which is based on ego-consciousness.

**AHĀṆKĀRA**— *Antaḥkaraṇa* in Advaita Vedanta is that without which no empirical knowledge is possible. In the case of knowing a 'pot' *antaḥkaraṇa* goes out through the sense-organ of sight and takes the shape of the 'pot'. This is known as the modification of *antaḥkaraṇa* or *antaḥkaraṇa vṛtti*. When this is illumined by the witnessing consciousness the empirical knowledge of 'pot' arises. In the case of pleasure and pain *antaḥkaraṇa* does not go out, but it can take the shape of pleasure and pain and this is manifested by the witnessing consciousness.

*Antaḥkaraṇa* in Advaita Vedanta is due to *avidyā* or *ajñāna*. In the waking and dreaming experiences *antaḥkaraṇa* works. But in the case of *suṣupti* or dreamless sleep *antaḥkaraṇa* as *antaḥkaraṇa* does not work, it is reduced to its cause *avidyā* or *ajñāna*. So, in *suṣupti* we have the absence of all particular cases of knowledge. We have the awareness of *ajñāna* as it is expressed in the statement— 'I do not know anything'.

*Ahaṅkāra* has a wide import, it includes *antaḥkaraṇa*, *buddhi*, *prāṇa* etc. The implication of course is that it (*ahaṅkāra*) is not Self, the Ultimate Reality, it is a product of *ajñāna* and hence ultimately false.

**AHĀṆPRATYAYĪ**— The mind which is the modification of desire, determination etc., is called *pratyayī*. I or the *pratyayī* as identified with the mind is called *ahāṇpratyayī*. The objects of the transformation of the form of 'I' are— the body, the senses and the aggregate of cause and effect as identified with the *antaḥkaraṇa*.

**AHĀṆTĀ**— It means egoism.

**AIDĀṆPARYA**— The term refers to the significance or the implication. In Philosophy very often a statement is not to be taken in literal sense. The implication or the significance is more important and we shall have to focus our attention on that.

**AIŚVARĪŚAKTI**— Godly power or power which we may expect to get only in God. God is all powerful. So what is possible for Him is not possible for any other man who has only limited power.

**AJASAMYOGA**— It is an eternal conjunction. The Naiyāyikas consider self, sky and the like as eternal and omnipresent. If there is any conjunction related to them it is to be accepted as eternal. This is what is technically known as *ajasamyoga*. But the Naiyāyikas do not admit *ajasamyoga* as, to them, all conjunctions have a beginning. The Vedantins accept *samyoga* between self and sky. But *ākāśa* being non-eternal to them, this conjunction cannot be eternal. *Samyoga* to the Naiyāyikas may be due to three reasons—

(i) due to the activity of one of the relata (*eka karmaja*),

(ii) due to the activity of both the relata (*ubhaya karmaja*), and (iii) due to the conjunction of another conjunction (*samyogaja*). All these being non-eternal the question of the Nyāya acceptance of *ajasamyoga* cannot arise.

**AJÑĀNA**— Ignorance, which is illusory, beginningless and removed by knowledge, neither real nor unreal. It is something positive. If it is not positive it cannot be the material cause of the world. It is composed of three *guṇas*— *sattva* (serenity), *tamaḥ* (inertia), and *rajaḥ* (activity). Being positive it is the cause of illusion. Ignorance is considered as not real, since it disappears at the dawn of knowledge. It is not unreal, since it is an object of experience. As it is neither real nor unreal, it is called indescribable. Super-imposition is the effect of *ajñāna*. The world is superimposed on Brahman and this is due to ignorance. It disappears with the knowledge of ultimate Reality.

Bondage also is illusory and removed by knowledge but not removed immediately by knowledge, i.e.

bondage is due to ignorance and ignorance is immediately dispelled by knowledge, so bondage is ultimately removed by knowledge. Although the desire of knowledge and the prior non-existence of knowledge are immediately removed with the attainment of knowledge but they are not illusory. Hence it is sure that the definition of ignorance is not too wide, since it is not applicable to the bondage, desire and prior non-existence. Consciousness as non-sublated can never be illusory. As illusion is always negated.

**AJÑĀNALEŚA**— Many Advaitins admit that in the case of a *Jīvanmukta puruṣa* i.e. a man liberated when alive, a trace or part of *ajñāna* remains and that is the cause of the existence of *prārabdha karma* or karma which is performed and the result is yet to be obtained. When this part of *avidyā* will also be removed due to the reaping of the consequences of the actions performed, the man will be *videha mukta* or liberated after death, which is final liberation. So *avidyāleśa* is for this view a part of *avidyā* which is removed when all the consequences of the action are obtained. But to some others even after the cessation of *ajñāna*, trace of *ajñāna* remains and this is *ajñānaleśa*. When *avidyā* is completely removed *avidyāleśa* also ceases to exist.

**AJÑĀNA SĀMBHŪTAM**— That which is due to nescience. As for example the world.

**AJÑĀNĀŚRAYA BRAHMAN**— All objects except Brahman are superimposed on Brahman, so It is locus of all of them. Even ignorance (*ajñāna*) has Brahman as the substratum. This is *Vivaraṇa* view. Vācaspati Miśra however gives us a different opinion. According to him *Jīva* is the locus of ignorance (*ajñāna*). The question may arise here—

How can *Jīva* be the locus of ignorance when *jīvatva* is due to ignorance? It will be said in answer that as

the sprout (*āṅkura*) can be the locus of the seed though it originates from the seed, so also Jīva may be the locus of ignorance though *jīvatva* is an effect of ignorance.

**AJÑĀTA KARAṆATĀ**— *Karaṇatā* or instrumentality without being an object of knowledge. The instrumentality of a sense-organ in the case of perceptual knowledge, is this type of instrumentality, since sense-organ is the instrumental cause of perceptual knowledge.

**AJÑĀTA SAMGATITVA HETU**— Brahman is an accomplished fact in Advaita Vedanta. So, it cannot also be manifested by *Śāstrapramāṇa* or scriptural evidence. But if it is taken as manifested by scriptural evidence then Brahman also can be realized through actions like prayer and complete surrender to Him. This is an objection raised against Advaita Vedanta by its opponents.

**AJÑĀTA SATTVA**— Existence of unknown object. In Advaita Vedanta the existence of the empirical reality of the world is admitted, the existence of the unknown objects like jar etc. is also accepted. The Advaitins do not believe in the unknown existence of the objects like snake— rope etc. The illusory snake characterized by apparent existence has no existence before its knowledge. The existence of such an object appears only at the time of its knowledge. This illusion is true as long as it lasts and becomes false only when it is contradicted by a higher grade of knowledge, i.e. the empirical knowledge of the rope. On the otherhand according to *Drṣṭi-srṣṭi-vādī* Vedantins (who accept the creation of the world on the basis of it's perception) the world also does not have unknown existence as it has only apparent existence.

**AJÑĀTATTVA**— The term means not knownness. That which is not known.

AKALMAṢAM— The term *kalmaṣa* means sin or vice. One who is free from any vice is *akalmaṣa*.

AKARMMYA ŚESABHŪTA— Karma, according to Advaita Vedanta, cannot be a means for liberation. Advaita salvation is attainment of Brahman which is one without a second. Karma is always based on dualism between a *karmī* or doer and a thing done (karma). Dualism cannot be the basis of attaining non-dualism or Advaita. Moreover karma can at best help one to attain heaven which is non-eternal. Brahman is eternal and That is to be realized for salvation in Advaita. Of course desireless action or *niṣkāma-karma* may purify one's heart and that pure heart may be fit for the knowledge of Brahman.

AKĀRYAKARAṆA— That which is devoid of bodily sense-organ. Here *kārya* or effect means the body and *karaṇa* or instrumental cause means sense-organ.

AKHAṆḌA— *Aparicchinna*, that means Brahman who is devoid of three limitations— *deśaparikcheda* or limitation of space, *kālaparikcheda* or limitation of time and *vastu parikcheda* or limitation of objects. Brahman being devoid of space limitation is omnipotent, being devoid of time limitation is eternal and being devoid of object limitation is the one without a second.

The word *akhaṇḍa* may also mean devoid of all distinctions—

- (i) *Sajātīya* or homogeneous difference
- (ii) *Vijātīya* or heterogeneous difference and
- (iii) *Svagata* or internal difference.

The implication is that Brahman has no part as It is Pure Consciousness or *Śuddha-Caitanya*.

These three kinds of differences mentioned here have already been discussed previously.

AKHAṆḌĀDHĪGOCARA— That which is knowable through partless immediate perception. Brahman is sometimes admitted to be a revelation of partless

perception due to the statements like 'That thou art' (*Tattvamasi*).

AKHAṆḌAIKA RASARŪPA VĀKYĀRTHA— A sentence implying non-difference. The text *Tattvamasi* and other such *mahāvākyas* will come under this category, as in such cases the subject and the object are non-different.

AKHAṆḌĀKĀRA— That which is partless. The modification of intellect may be partless when the implication is ultimate Brahman.

AKHAṆḌĀNANDATATTVADĪPANA— A glossary by Akhaṇḍānanda on *Vivaraṇa* which is a sound rock on which Vivaraṇa school of Vedanta stands.

AKHAṆḌĀRTHATVA— *Akhaṇḍārthatva* means that which implies Brahman 'who is partless'. This is specially found in the perception of that which is due to statements like 'That thou art' (*Tattvamasi*). In such knowledge no relation is meant, something which is one and ultimately without any relation is referred to.

AKHILĀTMĀNA— The term refers to Brahman or Pure Consciousness which is essentially existence (*sat*), consciousness (*cit*) and bliss (*ānanda*). It is self-manifest and It is the self of all individuals.

AKṚTĀBHYĀGAMAPRASANGA— If one admits prior non-existence (*prāgabhāva*) of the self, then one must have to accept that the enjoyment of pain and pleasure of a new born baby is possible without the existence of any prior cause. But no effect can take place accidentally or without a cause. So the conclusion is inevitable that the Self is beginningless and It has no prior non-existence.

AKṚTOPĀSANA— The prayer which is not offered.

AKṢARA (BRAHMA)— It means Brahman. It may also mean unmanifest as Prakṛti or *māyā*.

ALPATĀ— The meaning of this term is limitation in space, time and by object. Whatever is other than the self being limited by space and time is of limited

magnitude. On the otherhand what is beyond all limitation is called the greatest (*Bhūmā*). In Advaita literature *Bhūmā* is identified with Brahman.

AMALĀNANDA SARASVATĪ— Amalānanda Sarasvatī— (of the thirteenth century) composed a *ṭīkā Vedānta-kalpataru* on *Bhāmatī* written by Vācaspati Miśra. He is an advocate of the *Bhāmatī* school of Advaita Vedanta.

AMŚATO VĀDHA— Partial negation. In the case of *ayaṁ sarpaḥ* (this is a snake) *ayaṁ* is not negated but *sarpa* or snake is negated.

AMŚAPANĀCAKA— The knowable objects have five aspects— existence (*asti*), manifestation (*bhāti*), pleasantness (*priya*), name (*nāma*) and form (*rūpa*).

The term existence is expressed in the judgement— ‘The pot exists’.

The term manifestation is expressed in the judgement ‘The jar is manifest’.

The term ‘bliss’ is expressed in the judgement ‘this object is dear to me’.

Form means the form of object and name is used to express the difference between an object and an object. Among these five aspects first three are the essence of Brahman i.e. Brahman alone is Existence-Consciousness-Bliss. These three aspects of Brahman are imposed on the material objects and used as the ‘the jar exists’, ‘the jar is manifest’, ‘the jar is dear to me’ etc.

Name and form are attached to the empiricity of objects.

ANADHIGATA— *Anadhigata* is that which is not apprehended before or which is not previously apprehended. As it is non-apprehended so it will come under the category of ignorance. The implication is that which is covered by ignorance can alone be non-apprehended. ‘Jar’, ‘cloth’, etc. are covered by

ignorance, when these are non-apprehended. Apparent objects like 'a snake in a rope', empirical pleasure, pain and knowledge, *avidyā* and *antaḥkaraṇa* cannot be non-apprehended, as their existence is possible only at the time of knowing these.

**ANADHIGATA GANTRTĀ**— One, that informs of unknown reality, that is not apprehended by other sources of valid knowledge. According to Advaita Vedanta Brahman can be known only by Śruti *pramāṇa* or the Vedic source.

**ANADHIKṚTAMANNOVIṢAYA**— Impure mind is *anadhikṛtamanas*. An object of this mind is *anadhikṛta mano viṣaya*.

When in the scriptures Brahman is said to be beyond the mind, the implication is that the Brahman cannot be grasped by impure mind. But mind, when pure may also be a means for the realization of Brahman. This view is held by Vācaspati Miśra, the author of *Bhāmātī*.

**ANĀHAMVĀDĪ**— The persons who are not interested in *aham* or ego.

**ANANTAKRṢṢA ŚĀSTRĪ**— Author of a *Commentary on Vedānta Paribhāṣā*.

**ANANTARA**— After something already stated.

**ANANVĀGATA**— Not known by anything else.

**ANANYA VEDYA**— That which is known on the basis of Śruti and not known otherwise.

**ANAPARA**— Not something else.

**ANAPEKṢATVA LAKṢAṆA PRĀMĀṆYA**— It means the validity that does not depend on any extraneous *pramāṇa* or means of knowledge i.e. which is valid by itself or *Svataḥprāmāṇya* which may be translated as the self validity or intrinsic validity. According to the Advaitins the Vedic statements are self evident like the validity of the sun. The validity of the non-Vedic statements depends on some other source of knowledge. The implication is that these are not

intrinsically valid or self-evident but these are valid only for some extraneous considerations.

ANARTHAHETU NIVARHANA— Refutation of a *hetu* or probandum which really has no significance in proving a conclusion.

ANATISĀYA— That greater or higher than which nothing exists. This is ultimate or final. Here Brahman is meant.

ANAVACCHINNA ĀNANDARŪPA— Brahman is referred to as continuous bliss in Its essence.

ANAVAGANTRKA— That which has no knower or witness. Generally this is an object not revealed to any knower or which has no evidence, who can certify it.

So, such an object cannot be accepted. Advaitavādin has shown this defect in the philosophy of Buddhist Vijñānavāda or subjective Idealism.

ANAVASTHĀ— *Anavasthā* means that which ultimately leads to nothing. This is really the logical fallacy of infinite regress. This fallacy vitiates a particular theory which involves it.

ANĀBHOGĀTMIKO PEKṢĀBUDDHI (VIRĀGA)— Disinterestedness or non-attachment to the results of the actions to be reaped here or hereafter (*ihāmutrārtha phalabhoga virāga*).

ANĀDHEYĀTISĀYA— The reference is to God who cannot have any limited character.

ANĀDHEYĀTI ŚAYA BRAHMA SVARŪPA — To whom no feature can be ascribed. This Brahman itself is liberation.

ANĀDI— That which is beginningless. According to Advaita Vedanta individual (Jīva), God (Īśvara), Pure Consciousness (*Śuddha Caitanya*), difference between individual and God, ignorance (*avidyā*), and the relation between ignorance and consciousness (*caitanya*) are beginningless. There are some objects which are thought to be with a beginning but are beginningless just like a current (*pravāha*). As for example a seed

and a sprout though individually are with a beginning but the relation between the seed and the sprout as a whole is beginningless as it is a flow and its beginning cannot be traced.

ANĀGATOTPĀDYARŪPA – Essence or the form of which is not yet originated and which is not yet accomplished. The statements related to duties to be performed (*vidhivākyas*) and statements of prohibition (*niṣedhāvākyas*) have objects which are *anāgatotpādyarūpa* or not yet generated.

ANĀKHYA – That which cannot be described and is beyond all statements.

ANĀRABHYĀDHĪTA – That which is not stated in the context of a description of another substance or action, as we normally find in the Vedas. As for example the theory of self is not introduced in relation to any sacrifice and so this is *anārabhyādhīta*.

ANĀŚAKA – It means going without food or giving up of food of reckless desire.

ANĀTMAKA – Relating to the not-self. Self is consciousness. That which is unconscious is other than self. All unconscious objects are *anātmaka*.

ANDHAPARAMPARĀ – A succession of ignorant people. As a blind man cannot see, so an ignorant person does not know the truth.

ANIJOYA – That which is not one's own.

ANEKA JĪVAVĀDA – The theory that there are many individuals or Jīvas. This is accepted by some Advaitins. To some other Advaitins individual is one.

ANILAYANA – The term *nilayana* means *māyā* or ignorance. One who is not devoid of ignorance or immune from ignorance is called *anilayana*. On the other hand the term *nilayana* also designates substratum or locus i.e. one who is devoid of any locus. Brahman or pure consciousness alone is the substratum of everything and Itself without any substrate.

**ANIRUKTA** – The term *nirukta* refers to that which is expressed or propounded i.e. directly conveyed or expressed as the meaning of a word. But Brahman is *anirukta* as Brahman cannot be an object of any statement.

**ANIRVACANĪYA KHYĀTI** – It is a theory propagated by Advaita Vedanta in order to explain erroneous knowledge. In erroneous knowledge an object appears and it is neither real as it is later on sublated nor unreal as it is presented. So in erroneous knowledge, according to Advaita Vedanta, the object we know is indescribable either as real or as unreal. So, the object of erroneous knowledge is indescribable. *Khyāti* means knowledge, so erroneous knowledge will be a *khyāti* or knowledge which has an object as *anirvacanīya*. Thus, erroneous knowledge is *anirvacanīya khyāti*. The perception of a snake in the place of a rope is taken as a case of erroneous knowledge. In this case the object of knowledge is a snake, which is not real as it disappears when light is brought to bear on the scene. And it is not unreal as it is presented. So, the object of erroneous knowledge being indescribable, the erroneous knowledge is indescribable or *anirvacanīya*.

The Advaitins hold that even in erroneous knowledge an object appears which is a product of *ajñāna*. In ordinary erroneous perception the object is apparent (*prātibhāsika*) and the locus in empirical (*vyāvahārika*). But in the case of the knowledge of the world which is *vyāvahārika*, the falsity of the world is negated only when the ultimate locus, which is Brahman, is realized.

**ANIRVĀCYA** – Ignorance or *ajñāna* in Advaita literature is indescribable either as real or as unreal. This is technically known as false (*mithyā*). That which is never sublated (in past, present and future) is Real and that is Brahman.

That which never appears is unreal. The son of a barren woman – is a case in point. *Anirvācyā* is also known as *anirvacanīya*.

ANNAMAYAKOṢA – *Annamayakoṣa* really means a body. This may have the origin from

- (1) human parents (*jarāyuja*)
- (2) sweats (*sveda*)
- (3) egg (*aṇḍaja*) and
- (4) plants (*udbhijja*).

As a body is a transformation of food (*anna*), so it is *annamaya*. As it is a covering of self, so it is a sheath (*koṣa*). Body, life, mind, knowledge and enjoyment are five sheaths which cover the Real Self. Unless these sheaths are removed the Real Self cannot be realized.

ANNAMBHATTA – The author of *Brahma Sūtravṛtti*.

ANṚTA – Not true, i.e. false.

ANTAḤKARAṆA – Intellect or mind which according to Advaita Vedanta, is transformed into the form of an object that comes in contact with a sense-organ, at the time of perception.

ANTAḤKARAṆA RĀHITYA – That which is without *antaḥkaraṇa*. As there is modification of *antaḥkaraṇa* in the case of knowledge of an empirical object so there is absence of *antaḥkaraṇa* when an illusory object like a snake on a rope is perceived. In this case perception is due to the modification of ignorance or *avidyā* and there is absence of *antaḥkaraṇa*.

ANTAḤKARAṆA VṚTTI – It means the modification of intellect or mind. In the case of perception of an object *antaḥkaraṇa* goes out to the object and takes its form. This is *antaḥkaraṇa vṛtti* or modification of intellect. The *antaḥkaraṇa vṛtti* is illumined by the consciousness of the witnessing consciousness (*sākṣīcaitanya*) and thus knowledge arises. This *antaḥkaraṇa vṛtti* is a product of *ajñāna* and *vṛttijñāna* is contradictory to *ajñāna* which it dispels. As *vṛttijñāna* is contradictory

to *ajñāna* so it cannot reveal *ajñāna* which is really revealed by witnessing consciousness.

ANTARĀRĀMAḤ – One who is contained or satisfied in himself.

ANTARYĀMĪ – One who directs everyone being present in all. God, who controls all individuals residing in them, is meant.

ANTATRAYA-MALA-VANDHANA-DUḤKHATĀ-VIRUDDHA – Brahman is *antatraya viruddha*, *mala viruddha*, *Vandhana viruddha* and *duḥkhatā viruddha*, limitations of space, time and object are called *antatraya*. Brahman is free from all limitations.

The term *mala* means desire, aversion etc. Brahman is opposite of *malas* (imperfections). As devoid of all these, It is pure. The same may be explained in another way also. Impurity of the self may be due to *ajñāna*. Brahman being free from all impurities is Pure. Brahman is knowledge as such. *Vandhana* or bondage means the bondage by ignorance composed of three *guṇas* (*sattva*, *rajaḥ*, *tamaḥ*) and the false world. All these are negated in Brahman, i.e. Brahman is ever free. *Duḥkhatā* means suffering. Brahman being free from ignorance is free from all sufferings which are rooted in ignorance.

ANUBANDHACATUṢṬĀYA – Four necessities are emphasized for the beginning of a study of a particular text. These are technically known as *anubandha catuṣṭaya* : 1. Who is eligible for the study? (*adhikāri*), 2. topic for discussion (*viśaya*), 3. relation between the topic and the text (*samvandha*) and 4. use (*prayojana*) of the study. In Advaita Vedanta *nityānitya vastu vivekaḥ* (discrimination between the eternal and the non-eternal), *ihāmutra phalabhoga virāga* (renunciation of the fruits of actions here and hereafter), *śamadamādisādhanaśampada* (control of the senses and the acquisition of certain good qualities), *mumukṣutva* (intense desire for liberation) are the four necessities

for a study of Vedanta. The non-difference between Jīva and Brahman (*Jīva-Brahmaikya*) is the topic for discussion. The relation (*samvandha*) exists between the text and the topic. The use (*prayojana*) of such a study is removal of ignorance (*ajñāna*) and realization of bliss. Unless these four necessities are stated first one will not be interested in studying a text. So these are four necessities for the study of a text.

ANUBHAVAVĀKYĀRTHA — The statements which are known as *mahāvākyas* viz. 'That thou art' (*tattvamasi*), 'I am Brahman' (*aham Brahmasmi*) etc. are called *anubhava vākyas* and their meaning will be *anubhavavākyārtha*.

ANUBHAVĀNANDA — The author of *Śārīraka-nyāya-maṇimālā*.

ANUBHŪTI — *Anubhūti*, in Advaita Vedanta is consciousness which has neither subject nor object. Rāmānuja does not admit the possibility of such consciousness.

ANUBHŪTI SVARŪPĀCĀRYA — He composed a glossary (*tīkā*) on *Śaṅkara bhāṣya* of Gauḍapāda's *Māṇḍūkya-kārikā*. He also composed glossaries named *Samgraha*, on Ānandabodha's *Nyāya-makaranda* and *Nibandha* on *Pramāṇa-mālā*.

ANUBHŪTI SVATAḤSIDDHA — *Anubhūti* or consciousness cannot be established by any means of valid knowledge, since the sources of valid knowledge like perception etc. presuppose consciousness. So the means of getting valid knowledge which are proved afterwards are not able to prove consciousness, which is the basis of all proofs. Consciousness is self evident.

ANUDVIGNAMANAḤ — The mind undisturbed by anything. Placid state of mind.

ANUJÑĀPARIHĀRA — Withdrawal of instructions. Some persons may be so developed and of such a superb character that instructions are unnecessary for them.

ANUMĀNA – It is a technical term, used in *Brahma- Sūtra*,  
 (i) It means *Smṛti* texts composed by Manu and others.  
 That through which Śruti is inferred is *anumāna* in  
 many places and in this sense *Smṛti* is *anumāna*.

If there is a conflict between Śruti and *Smṛti*, Śruti  
 is accepted as reliable and *Smṛti* is not. The authority  
 of *Smṛti* is established on the basis of the authority of  
 Śruti. (ii) The word *anumāna* also means *pradhāna* or  
 Prakṛti accepted by Sāṃkhya on the basis of *anumāna*  
*pramāṇa* (iii) The *karaṇa* of *anumiti* also is known as  
*anumāna*. In this sense *anumiti* is of one type—  
*anvayīanumiti*. This *anumiti* arises according to  
 Advaita Vedanta on the basis of knowledge of *vyāpti*  
*jñāna* (universal relation between *hetu* and *sādhya*). The  
 process in Advaita *anumiti* is as follows—

(1) ‘This hill is fiery’— perception of the mark –  
 (*liṅga darśana*). Smoke is to be treated here as a mark  
 or *liṅga*.

(2) Smoke as pervasive of fire arouses the  
 unconscious trace of *vyāpti* (*vyāpti-saṃskāra-*  
*udvodhaka*).

(3) *Anumiti* of *vahni* (fire). Thus *vyāpti jñāna* as  
*vyāpti jñāna* is the *karaṇa* or *anumāna* of *anumiti*. If  
 knowledge arising out of *vyāpti jñāna* is accepted as  
*anumiti* there will be over coverage (*ativyāpti*) in the  
 cases of later knowledge (*anuvyāvasāya*) of *vyāpti*  
*jñāna* and the memory of *vyāpti* (*vyāpti smṛti*). In the  
 case of the later knowledge of *vyāpti jñāna* the object  
 is *vyāpti jñāna*. So here the cause is the *vyāpti jñāna*  
 as an object and not *vyāpti jñāna* as *vyāpti jñāna*.  
 Similarly in the case of memory of *vyāpti*, *vyāpti* as  
*anubhava* or perception is the cause and not *vyāpti*  
*jñāna* as *vyāpti jñāna*. The knowledge generated is  
*anumiti* and this is *pramā* (valid knowledge) and the  
 process or the instrumental cause (*karaṇa*) of this  
 knowledge is *anumāna* which is a *pramāṇa*.

ANUPALABDHI PRAMĀṆA – *Abhāva Padārtha* or absence cannot be perceived as it is not presented. A condition of perception is that the content must be present. So the question is : how is absence known? The Advaitins accept *anupalabdhi* or non-apprehension as the source of knowledge of such a content. Any non-apprehension cannot imply the absence of an object. As in darkness a pot is not apprehended and this does not imply the absence of pot. That is why Advaitins have added a qualification fit (*yogya*) for non-apprehension. When all the conditions of apprehension like light are present and still the object is non-apprehended it may be safely said that it is a case of fit non-apprehension which proves the non-existence of an object.

ANUŚAYA – Suffering for the performance of an action, repentance.

ANUVĀDAKA – The implication is that which is known, if revealed again, then it will be *anuvādaka*. An example to make the point clear. If on the bank of a river five fruits exist and a man perceives them and expresses this perception in a statement, the statement made will be *anuvādaka*. The Vedic statements express unknown or non-apprehended contents ordinarily. So these Vedic statements can never be *anuvādaka*. All non-Vedic statements may be *anuvādaka* as these can be known previously also. These statements express what are already known and hence these are *anuvādaka*.

ANYASYA ANYA DHARMĀVABHĀSAKA – In *adhyāsa bhāṣya* different definitions of superimposition (*adhyāsa*) have been presented. But they have a common point and this is that in all cases the perception of one in the place of another happens. This is what Śaṅkara implies by his statement *anyasya anya dharmāvabhāsatā*.

ANYATRA ANYA DHARMĀDHYĀSA – This is the

definition of illusion by the Naiyāyikas who are *anyathākhyāti vādins*. Illusion, according to their view arises due to the application of some characters remembered through the character of an object which is presented before the eyes. Of course remembrance here works as an operative relation (*sannikarṣa*) and ultimately a perception arises. When we perceive a snake in the place of a rope the recollected snakeness of snake perceived elsewhere works as *sannikarṣa* and a snake is perceived here and now in the place of a rope.

ANYONYĀDHYĀSA – This is also a case of *adhyāsa* when one is superimposed on the other, say, the superimposition of a snake on rope as the two are similar.

APACCEDANYĀYA – This is a principle of logic. It implies the importance and validity of later knowledge than those of earlier knowledge. As for example the case of knowledge ‘this is not silver’ negates the prior knowledge ‘this is silver’ (by following this principle of logic). This principle is applied by the Advaitins to negate the knowledge of apparent (*prātibhāsika*) object by the knowledge of phenomenal (*vyāvahārika*) object and the knowledge of phenomenal object is negated by the transcendental (*pāramārthika*) knowledge of Pure Consciousness. This also will show that Vedic knowledge negates ordinary perceptual knowledge.

APAKṢA DHARMA – A *hetu* or a middle term absent in *pakṣa* or the minor term is *apakṣa dharma*. If a lake is inferred to be a *dravya* or substance as there is smoke in it, it is a case of *apakṣa dharma*. If a *hetu* is absent in *pakṣa* it cannot prove the *sādhya* or that which is to be proved.

APAHNAVA – The denial of Truth. In the empirical level this is ordinarily possible. But to the Advaitins this is not possible in the transcendental stage. Transcendently, in Advaita Vedanta, Consciousness alone is

real. Consciousness cannot be denied as this denial is possible only by consciousness and this will imply the existence of consciousness.

APARĀDHĪNAPRAKĀŚĀ – That, which is not manifested by anything i.e. which is self manifest. According to Advaita Vedanta, consciousness though manifests everything is not manifested by anything else. Consciousness is self manifest. The implication is that Consciousness which is ultimately Real in Advaita Vedanta is never an object. So, the question of It's manifestation as an object cannot arise. Will It then be unmanifest?

This is not also possible. It does not remain unmanifest though it is not an object of any manifestation. This is what is known as self revelation or *svaparakāśatva* in Advaita literature.

APARICCHINNĀNANDARŪPA – That which has the nature of unlimited bliss. This is Brahman in Advaita Vedanta.

APAROKṢA – Not mediate, but immediate. The Advaita Vedantins hold that knowledge that arises out of the statement – *Tattvamasi* (That thou art) is a case of *aparokṣānubhūti*. Here that (*tat*) and thou (*tvam*) are essentially non-different, because both *tat* and *tvam* are in essence consciousness.

APAROKṢATĀ – Immediateness. Consciousness has this immediateness.

APAROKṢA JÑĀNA RŪPATĀ – This is the essence of immediate knowledge. This applies to consciousness.

APAROKṢĀT MATATTVA – The view that immediately reveals itself. Consciousness is ultimate, is a view. This reveals Itself immediately as contradiction of consciousness is not possible without landing in self-contradiction.

APASARPAṆA – Removal of ignorance. This is necessary for liberation.

APAVĀDA – Negation (*vādha*) of the object which is imposed. This is possible when an effect along with its cause is sublated.

APAVĀDANIRĀSĀRTHA – Memory is possible due to previous apprehension (*pūrvānubhava*). So, the validity (*prāmāṇya*) of memory depends on the validity of the earlier apprehension and the invalidity of memory depends on the invalidity of previous apprehension. This is a case of *apavādanirāśa*.

APPAYA DĪKṢITA – Appaya Dīkṣita was a versatile scholar and a syncretic Advaita writer of the sixteenth century. He is the author of a large number of books of which *Kalpatarū-parimala*, a glossary on the commentary on *Bhāmatī* and *Siddhānta-leśa saṁgraha*, a compilation of the views of the different interpreters of Śaṅkara Vedānta— are held in high esteem. According to him the main task of Advaita philosophy is to establish one undivided Atman and not to explain the facts of the empirical world. Besides these, Appaya Dīkṣita also wrote the commentary *Śivārkamaṇi-dīpikā*, on Śrīkaṇṭha's Śaiva commentary on the *Brahma-Sūtra* in which he supported the doctrine of the qualified Brahman, Śiva, as the highest entity.

APĀKṚTADVAITADARŚANA – At the time of the removal of nescience knowledge of duality is removed. This in one view. Another view is that with the cessation of nescience its effect the world of duality ceases to exist.

APĀTRĪKARAṆA – To accept money from a despised person (*nindita jana*), to tell a lie and such other prohibited activities (*pāpa karma*) are known as *apātrīkaraṇa*.

APIGACCHAT – That which has decayed or destroyed.

APĪTI – It means dissolution.

APŪRVA – *Apūrvā* literally means that which was previously not. The question is – what is that?

According to the Mīmāṃsakas when a particular sacrifice is performed an impression of that performance arises and this was previously non-existent. This impression later on leads to the reaping of the consequences of that action. An example will clarify the point. If a man performs *agnihotra* sacrifice, he will have to wait for a long time to get the result which is the attainment of the heaven. The question is – how can the performance of the sacrifice related to the result after a long time? In order to explain this the Mīmāṃsakas introduce a link between the sacrifice now performed and the attainment of the result later on. And this link is said to be *apūrva*. Śaṅkara of course does not admit its necessity as to him God is omniscient and He is competent enough to give the result proportionate to the action.

**APŪRVATĀ** – The Mīmāṃsakas admit a link between the performance of an action and the attainment of the consequence or result. This link is technically known as *apūrva*. This link makes result of an action inevitable. The Advaitins do not admit this. They hold that an admission of an omniscient God can easily explain that. He can make the result of an action performed by a man obligatory.

**APŪRVAVIDHI** – If something is known only on the basis of an injunctive statement it is known as *apūrvavidhi*. In Mīmāṃsā we get such injunctions and these are not known in any other way. The injunctive statements are not factual statements. As the latter are related to what is accomplished and the former with that which is to be performed or brought into existence.

**ARBHAKAUKASTVA** – Reference to something which is small and limited in space.

**ARCIRĀDIMĀRGA** – In Advaita Vedanta the realization of Indeterminate Brahman is the ultimate goal of human life. But worship of Saguṇa Brahman with

attributes is a means for concentration of mind. This may help the ultimate realization. Of course if a man only worships Saguṇa Brahman and is not interested in Nirguṇa Brahman at all may attain the abode of God. And this may be sufficient for many aspirants. Śrīharṣa, a great Advaitin observes that the yearning for non-dual, Indeterminate Brahman, may be due to the grace of God (*Īśvarānugrahāteṣāpumsām Advaita vāsanā*).

**ARDHAJARATĪYANYĀYA** – This expression has originated from the idea that a lady cannot be partly young and partly old. So also an argument should not be taken in part. We are to take it as a whole. Either we accept the argument entirely or we reject it totally. There is no midway between the two.

**ARDHASAMPATTI** – As in *suṣupti* or dreamless sleep a Jīva realizes identity with Brahman, so in swoon also there is a similar state with distinct differences. Jīva remains unconscious in both the states but the difference is that in *suṣupti* there is realization of bliss which is absent in swoon. Moreover *suṣupti* is due to hard labour but swoon is caused by any bodily or mental injury. In *suṣupti* contentment can be read in the face of a man whereas in swoon, there are disfigurement of the face and the eyes.

**ARTHAKRIYĀ** – The word *arthakriyā* means appearance of knowledge of the relevant object. On the other hand the word *arthakriyā* may mean an effect. The consecutive effect is produced by a previous cause. This causal efficiency, according to Buddhism constitutes the essence of existence (*arthakriyākāritva lakṣaṇam sat*).

**ARTHAPRAKĀŚA** – The manifestation of a meaning or an import of a statement.

**ARTHA PAÑCAKA JÑĀNA** – The nature of one's self, the nature of the supreme Self, the nature of the human

end, the nature of the means and the nature of ignorance – are five objects of valid knowledge. A Jīva who yearns for liberation requires *tattvajñāna* or knowledge of reality and this follows the knowledge of the five objects just mentioned.

Among these the nature of the Jīva (1) is of five types – eternal (*nitya*), free (*mukta*), bound (*vaddha*), engrossed in the apprehension of self (*kevala*) and desirous of salvation (*mumukṣu*).

The nature of Paramātmāna (2) also is of five types (a) *para* (Vāsudeva) who is of the nature of *Paramātmāna*. (b) *Vyūha* means *Śaṅkarāṇa*, *Pradyumna* and *Aniruddha* (c) incarnation like Rāma and Kṛṣṇa are known as *Vibhavāvatāra* and (d) the different ideals worshipped in the temples are known as *arcāvatāra* and (e) *antaryāmī* is the indwelling spirit.

(3) *Puruṣārtha* (ends of a human being) – dharma (righteousness or virtue), *artha* (wealth), *kāma* (desire) and *mokṣa* or liberation which implies the end of all sufferings negatively. In Advaita Vedānta it positively means the realization of Brahman or Self as bliss.

(4) *Upāya* (means for liberation) are of five types – dharma (rituals), *Jñāna* (knowledge), *Bhakti* (devotion) *prapatti* (surrender) and *ācāryā* – *bhīmāna* or the intention of the preceptor to liberate the disciple who surrenders to him.

(5) *Virodhī* (that which is opposed) is of five types—

(a) *Svasvarūpa jñāna virodhī* (opposed to the knowledge of the essential nature).

(b) *Paramātmā svarūpa jñāna virodhī* (opposed to the knowledge of the essence of the supreme Self).

(c) *Puruṣārtha jñāna virodhī* (opposite to the knowledge of the end of human life).

(d) *Upāya jñāna virodhī* (opposed to the knowledge of the means of liberation).

(e) *Prāpti virodhī* (opposed to what is to be attained).

These five again may be explained in the following way—

- (a) Taking the body as the Self.
- (b) The acceptance of the ultimacy in a deity.
- (c) Desire for attaining something other than the attainment of God.
- (d) Consideration of the means other than action, knowledge and devotion as the best.
- (e) Freedom from repentance even after committing various crimes.

ARTHA VATTĀ – It means fruitfulness. The Vedanta philosophy is fruitful as it can lead a man to liberation.

ARTHAVATTVA HETU – Since the Vedanta is meaningful as having result so it cannot be related to Brahman which is beyond exclusion and inclusion. This is an objection of the *Pūrva-Mīmāṃsā* against *Uttara Mīmāṃsā*.

ARTHAVĀDA – Mīmāṃsakas generally think that the Vedic injunctions are related to rituals, and the other statements we find are to be taken as *arthavāda* or subsidiary to the injunctions.

ARTHAVĀDA SAMARPITA PHALA – The result that is attained on the basis of a Vedic statement which is known as *arthavāda*. As for example the statements – *Brahma veda Brahmaiva bhavati* and *Tameva viditvā-timṛtyumeti* reveal that these *arthavāda* statements result in (1) attainment of the nature of Brahman and (2) going beyond the region of death.

ARTHĀDHYĀSA – The term *adhyāsa* means superimposition, ascription of something false to something real. Atman is superimposed on body, when we say ‘I am ill’. In this case the meaning of the self is ascribed to the meaning of the body. This body becomes self. This is *arthādhyāsa* or superimposition of one meaning to another.

ARTHĀNTARA – Sometimes in philosophical discussion a sentence or a text is differently interpreted. Due to

this different interpretations sentences and texts have different meaning. *Arthāntara* simply refers to this difference of meaning.

ARTHĀNYATHĀTVA HETUTTHA DOṢA JÑĀNA – ‘Silver is perceived in nacre’ – This is a case of knowledge. But here there are two defects. (1) there is *karaṇa doṣa* or defect in sense-organ. As the eyesight is defective, so the lustre of nacre produces the illusion of silver.

(2) This knowledge is false, because it is negated (*vādhita*) by later knowledge of nacre and the perception ‘this is not silver’ (*nedam rajatam*).

ARTHĀPATTI – *Arthāpatti* or presumption is recognized as an additional source of knowledge by Advaitins and Mīmāṃsakas. It is the hypothesis for explaining a fact which cannot be otherwise explained. As for example, the stoutness of a man who does not eat at day-time is inexplicable unless we assume his eating at night. Again, in the absence of eating at night such stoutness is inexplicable. Hence eating at night is the explanatory fact or hypothesis on the basis of which the stoutness of the man can be explained.

ARTHĀPATTYUPAPATTI – That which is proved on the basis of presumption (*arthāpatti*). Devadatta does not take food at day-time but he is hale and hearty. On the basis of postulation it is proved that he eats at night.

ARTHITVA SĀMARTHYĀDIKṚTĀDHIKĀRI TĀRATAMYA – As different people have different taste, temperament and capacity, so their yearnings will be different. Consequently fitness for different disciplines or ends will differ.

ARUNMUKHA – Those who are antagonistic to Vedanta or who oppose Vedanta. The persons who are other than those who are interested in the Vedantic text. The upshot of the whole thing is that here a reference to the persons, against Vedanta, is made.

ARŪPA – That which is devoid of any form i.e. formless.

In Advaita Vedanta Indeterminate Brahman is formless.

ARVĀKDARŚĪ – Atman or Self in Advaita Vedanta is Pure Consciousness and It is incapable (*aśakta*) of producing or creating anything.

ASAMBHĀVANĀ – The removal of the consideration of impossibility of something is technically known as *asambhāvanā parihāra*. This can be done in terms of *manana* or Reason. In the *Bṛhadāraṇyaka Upanishad* *manana* is prescribed after *śravaṇa* or hearing of the Upanishadic texts. This point may be explained in terms of an example. In the Upanishad we get a statement – *Tattvamasi* (That thou art). First, an aspirant hears this from a guru but different questions arise in his mind about its impossibility. The aspirant begins to argue how can a finite individual be non-different from the eternally Real? This is technically known as *asambhāvanā*. This is to be removed by arguments or *manana* in order to attain the knowledge of non-difference between Jīva and Brahman.

ASAMBHĀVYATVA – Possibility of non-occurrence. Doubt about the possibility. In Advaita Vedanta an individual self is essentially non-different from the Absolute Self (*Tattvamasi*). Doubts arise about the possibility of this identity. How can there be non-difference between the finite and the Infinite? The identity relates to Self free from adjuncts like finite and the Infinite.

ASAṄGA – Non-attached ; that which is non-attached to anything.

ASATTĀPĀDAKA – The covering function (*āvaraṇa śakti*) of *avidyā* or ignorance is of two types (1) *asattāpādaka* and (2) *abhānāpādaka*. Here we are concerned with the first one due to which we have the knowledge of absence (*nāsti*) and it is destroyed by indirect knowledge.

ASPARŚA YOGA – The term *asparśa yoga* refers to

*nirvikalpaka samādhi* or indeterminate absorption in which there is no relation between the knower, knowledge and the object known.

ASVAPRAKĀŚATVA – That which is not self manifest.

In Advaita Vedanta Brahman alone is self manifest and everything other than Brahman in ordinary experience is other than self manifest.

ATHA – *Atha* means after this. In *Brahma-Sūtra : Athāta Brahma jijñāsā*, the question is, after what? Śaṅkara will say that after the performance of certain ethicometaphysical disciplines Brahman is to be enquired into. *Nityānitya vastuvivekaḥ* (discrimination between the eternal and the non-eternal), *ihāmutraphalabhogavirāgaḥ* (aversion to the fruits of actions to be reaped either in this world or hereafter), *śamadamādi sādhanā sampada* (control of the external and internal senses and acquisition of certain noble qualities) and *mumukṣutva* (intense yearning for liberation) are these disciplines.

ATINIKATĀ – He, who is the nearest of all, i.e. supreme Self. Brahman is said to be the nearest as It is nearer to a Jīva than the body, sense-organ, mind, intellect, object and ignorance.

ATIPRASANĠA – *Atiprasaṅga* means transcendence of obligatory duties (*vidhi*) and prohibited acts (*niṣedhas*). One who knows Brahman has no duty and prohibition. These are only for ordinary people. As the knower of Brahman is superior to all of them, he is beyond ordinary moral duties.

ATIRĀTRA – A Vedic ritual where the vessel containing *soma rasa* may or may not be held in hand.

ATIROHITA – That which is not covered or veiled by anything. And this implies that it is clear and distinct.

ATIŚĀYA – That which has excellence.

ATIŚĀYANA – Supremacy.

ATRIVṚTKṚTA – Subtle element (*sūkṣma bhūta*) previous to combination of three or five elements together.

ATYANTAVIVIKTA – Excessive difference like those of conscious and unconscious.

ATYANTAVIVIKTA DHARMA DHARMĪ – Consciousness and unconsciousness are opposed characters (*dharma*) and they exist in conscious and unconscious objects (*dharmī*) respectively.

AUPADEŚIKA – That which is established by perception and certified by Vedic texts.

AUPANISHADA – The term *aupanishada* is used in two different senses –

(i) Vedantins who are engaged in explaining the significance of Upanishads are called *aupanishadas*.

(ii) Brahman, the essence of which can only be known on the basis of the Upanishads.

AUPADHIKA BHRAMA – Illusion due to limitation or *upādhi* which is over and above *avidyā* or ignorance. This is technically known as illusion by limitation (*sopādhika bhrama*). As for example ‘a red glass’ is a case of illusion by limitation. Here the glass is white, but due to the proximity of something red, it appears to be so. Here the limitation of redness ascribed to white glass is responsible for the illusion of a red glass. There are many other examples of this type. If a tree is reflected in a pond, the upper portion of the tree appears as the lower portion in the water. This is due to the limitation or *upādhi* of water. Though here the limitation or *upādhi* appears to be the cause of illusion, still this limitation is always related to *ajñāna* or ignorance which is the ultimate cause of illusion.

AUPĀDHIKĀNIRVACANĪYA – According to Advaita Vedanta due to limitation (*upādhi*) we discriminate between individual self (Jīva) and the supreme Self (Brahman). This discrimination is indescribable (*anirvacanīya*) in the sense that it is neither real nor unreal and consequently it is false.

AVABHĀSA – The term *bhāsa* means knowledge and *avabhāsa* is apparent knowledge as distinguished from real knowledge. When we have the knowledge of snake in the place of a rope we get apparent knowledge which is false.

AVACCHEDAVĀDA – About the relation between the individual self (Jīva) and the supreme Self (Brahman) different theories have been propagated in Advaita Vedanta, one of which is *avaccheda vāda* or the theory of limitation. Vācaspati Miśra the author of *Bhāmātī* (a *ṭīkā* on Śaṅkara's *Brahma-Sūtra bhāṣya*), is an advocate of this theory. As sky (*ākāśa*) may be limited in the limited span of a pot or a house, so also Brahman as limited by *avidyā* or *ajñāna* is Jīva or individual. As the limitation of *avidyā* is different in different Jīva, so according to this theory Jīvas are many.

AVACCHINNA – The terms *avacchinna* means limited. As for example *ākāśa*, limited by pot (*ghaṭa*), is called *ghaṭākāśa*.

AVADHŪTA – That which is neglected, scolded and defective.

AVAGATI PARYANTA JÑĀNA – *Avagati paryanta jñāna* means immediate knowledge. This will mean immediate knowledge of Brahman which is directly responsible for liberation, the *summum bonum* of human life. The understanding of body as self (*dehātma buddhi*) is illusory and its removal is possible only through the immediate cognition of Reality which is Self or Brahman.

AVAGURANA – The term *avagurana* means to intend killing or be prepared for killing.

AVASANNAVASANNA (BHĀSA) – *Avasanna* is to be understood in relation to *bhāsa* and in that case it will mean false knowledge on a piece of knowledge contradicted by a later knowledge. As for example the knowledge of snake on the locus of the rope is *avasanna*

*vāsa* as this is contradicted by the later knowledge of rope in the place of a snake.

AVASTHĀBHEDA – The difference of different states like waking, dream, dreamless sleep, swoon and death.

AVASTHĀ CATUSTAYAM – Four difference states – waking (*jāgrat*), dream (*svapna*), dreamless sleep (*suṣupti*) and ecstatic or transcendental (*tūrīya avasthā*) where the identity between Jīva and Brahman is realized.

AVASTHĀ JÑĀNA – The state of primal ignorance (*mūlājñāna*) is a special kind of ignorance (*ajñāna*) which has no beginning. As the ignorance like ‘I do not know the jar’ is sublated by the knowledge of the jar, it is not the primal ignorance. So, ignorance which covers consciousness limited by a particular object like a jar is known as *avasthā jñāna*. This kind of ignorance may be many as objects are many. According to some this kind of ignorance is also beginningless just like the primal ignorance. But according to others, this kind of ignorance has a beginning just like the ignorance related to dream or dreamless sleep.

AVASTHĀPAÑCAKA– There are only five states of an individual while living in the body– waking (*jāgrat*), dream (*svapna*), dreamless sleep (*suṣupti*), swoon (*mūrcchā*) and death (*maraṇa*). *Jāgrat* implies the waking state of a man, *svapna*, a dream state, *suṣupti*, a state of dreamless deep sleep, *mūrcchā* a temporary suspension of consciousness and *maraṇa* means death or removal of living sheath.

AVASTAVYA– That which is in bondage.

ĀVĀDHITĀNADHIGATĀ SANDIGDHAVODHA JANAKATVA– This may be considered the definition of the means of cognition (*pramāṇatva*) according to Advaita Vedanta. That which can produce an awareness which is not doubted (*asandigdha*), which is not

negated (*avādhita*) and which is not known previously (*anadhigata*).

**AVĀDHITĀRTHA**— According to Advaita Vedanta the object of *pramā jñāna* is not negated (*avādhitārtha*). Here, 'not negated' is to be understood as not negated in the context of the empirical world (*saṃsāradaśāyām avādhita*). An example will make the point clear— 'a jar may be known and it may not be negated by any other empirical knowledge of anything. So, the knowledge of jar is valid (*pramā*). But it may be objected that even this jar is negated with the ultimate knowledge of Brahman. So ultimately a jar is not true. Therefore, it is said that the definition of *pramā* as *avādhitārtha* is to be taken in the context of the empirical world.

**AVIBHĀGĀDVĀITAVĀDA**— Non-dualism or Advaitism means that theory which does not believe in division. So it is called *avibhāgādvaita-vāda*.

**AVIDYĀ**— *Adhyāsa* means reciprocal superimposition of self and not self. *Avidyā* or nescience is the cause of this superimposition. Nescience is beginningless as it's origin cannot be traced and it is indescribable (*anirvacanīya*) as it cannot be described either as real (*sat*) or as unreal (*asat*) or as both real and unreal (*sadasad*) at the same time. It is not negation of knowledge, as negation of knowledge presupposes the existence of knowledge. Otherwise absence of knowledge is unknown and hence it cannot be characterised as such. It is positive in nature being non-negative and the cause of the world. Nothing can come out of anything non-existent. Though *ajñāna* is positive, it is not Real as it is negated by the knowledge of Reality. Positivity in this context does not mean Reality, it is only objectivity without Reality.

*Ajñāna* is not known by ordinary *pramāṇa* or source of knowledge like perception. It is known by the

witnessing consciousness (*sākṣī*). The *pramāṇas* which are advanced in the context of *avidyā* do not prove the existence of *avidyā* but its positivity (*bhāvarūpatva*).

*Ajñāna* or ignorance has two functions—concealment (*āvaraṇa*) and projection (*vikṣepa*). When the power of concealing (*āvaraṇa*) is predominant, ignorance is called *avidyā* and when the power of projection or transformation (*vikṣepa*) is predominant, it is called *māyā*.

The Advaitins do not agree on the nature of *avidyā* or nescience. According to the Vivaraṇa school Brahman is the ground of *avidyā*, whereas the Bhāmatī school accepts Jīva as its ground. Here questions arise—how can Brahman, which is knowledge as such be the ground of ignorance? Can a Jīva which is a product of *ajñāna* be its locus?

The Advaitins have their ready answer. They hold that Brahman may be the substrate of *ajñāna* as Brahman is not contradictory to *avidyā*. *Vṛtti jñāna* (*cit* reflected in mental modification) is opposed to *ajñāna*. Here again a question may arise ; pure *cit* and *cit* reflected in mental modification have the common character of manifestation. Why then, only one of them is contradictory to *ajñāna* and not the other? The Advaita answer is that manifestation is an adjunct in the second case (*cit* reflected in mental modification) and this is absent in the first case. This adjunct is, actually speaking, responsible for the difference between the two cases of manifestation. About the view that the Jīva may be the locus of *ajñāna*, the objection already stated may be refuted with the help of an analogy. The sprout (*aṅkura*), no doubt, comes out of the seed (*vīja*), but we can very well say that the sprout is the locus of the seed. So there can be no anomaly if Jīva be admitted as the locus of *ajñāna*, though *jīvatva* is a product of it.

*Avidyā* is said to be of three types— *mūlā* (fundamental), *tulā* (less fundamental), and *avasthā* (due to situation). The *avidyā* which is the cause of this world is *mūlāvidyā*. This *avidyā* covers the consciousness. *Avidyā* circumscribed by particular objects is *tulāvidyā*. And *avidyā* as characterized by indefinite different objects is *avasthāvidyā*.

*Ajñāna* or *avidyā* may be of two types on the basis of two considerations. When non-existence is presented, *ajñāna* functions in a particular way. And when the manifestation is obstructed it functions in a different way. Sometimes it is said that *avidyā* as a collection (*samaṣṭī*) is one and when understood individually (*vyasṭī rūpe*) as trees individually are many but a forest as the collection of many trees is one.

**AVIDYĀ DOṢA**— Since *avidyā* or ignorance is capable of concealing the true nature of Brahman and as it is the material cause of the world appearance it is called a defect (*doṣa*). This defect is beginningless. The defects like *pitta* (biles), *dūratva* (distance), *rāga dveṣādi* (attraction, aversion etc) are adventitious (*āgantuka*) and with a beginning (*sādi*).

**AVIDYĀDI DOṢA**— *Avidyā* (ignorance), *kāma* (desire) and *karma* (action) these are the three main defects of an individual self (*Jīva*). These three are said to be the reason of a man's bondage. When these defects are removed by right knowledge the result is liberation of the individual self. As the real nature of the self is concealed by ignorance, the result is the creation of many desires and these in turn lead an individual to different types of actions (*karma*).

**AVIDYĀ DVITAYA**— According to Vācaspati Miśra *avidyā* or ignorance is of two types. (1) *Mūlāvidyā* which exists in *Jīva* or individual and makes Brahman its object ; (2) Second type of ignorance is the ignorance of the form of impressions, due to previous

illusion. Brahman is the object of these forms of *avidyā* and He is the cause of this world.

Ordinarily *avidyā* is said to be of two types— *mūlā* and *tulā*. *Mūlāvidyā* is the cause of the world and *tulāvidyā* is the cause of a particular illusory perception. As for example— perception of a snake in a rope. The third form of *avidyā* known as *avasthāvidyā* has already been discussed.

**AVIDYĀDVITAYASACIVA**— In the introductory verse of *Bhāmatī*, Vācaspati Miśra refers to two types of indeterminable *avidyā*— one is the primal, positive *avidyā* and the other is *avidyā* of the form of *saṃskāra* (impression) due to former error. Brahman which is an object of these two types of *avidyā*, is the cause of this world. These two types of *avidyā* are also known as *layalakṣaṇā* and *vikṣepalakṣaṇā*. Primary *avidyā* is *layalakṣaṇā* and the secondary *avidyā* is *vikṣepalakṣaṇā*. The first one is the nature of cause and the second one is that of the effect. Maṇḍana Miśra, the author of *Brahmasiddhi* also accepts this distinction.

**AVIDYĀLEŚA**— The term *avidyāleśa* means the trace of ignorance, due to which a man who has attained knowledge about Brahman can live in body and this is known as *jīvanmukta* in Advaita Vedanta. Liberation even when alive or *jīvanmukti* turns into *videhamukti* or liberation after death, when a man completely enjoys the fruits of his past deeds which have already begun to bear fruits (*prārabdha karma*). The enjoyment of past deeds is possible only because the trace of ignorance still remains.

**AVIDYĀNIVṚTTI**— According to the Advaitins the removal of ignorance is possible through the knowledge of Brahman which is the locus of *avidyā* or ignorance. Brahman is eternal and *avidyā* is not. *Avidyā* is *jñāna nāśya* (can be removed by knowledge). So the eternity of *avidyā* is impossible.

**AVIDYĀNUMĀNA**— *Avidyānumāna* means the inference which proves the positivity (*bhāvarūpatva*) of ignorance (*avidyā*), which is directly perceived as such by the witnessing consciousness (*sākṣīcaitanya*) and requires no inference to prove its existence. In order to establish the positivity of *avidyā*, the Advaitins have advanced an inference and the inference is as follows :

Right knowledge is preceded by something else (*vastvantara pūrvakam*) which is other than its prior non-existence, which covers its own object, which has the same locus with it and which is removable by it for it manifests the unmanifested as the first rays of light remove the darkness of a room and manifests things which are covered by darkness.

**AVIDYĀVIṢAYA**— The ultimate object of *avidyā* or nescience is Brahman in the sense that Brahman is concealed by nescience.

**AVIDYĀVILĀSA**— This expression is used in two senses (i) the capacity of projection or projecting capacity of ignorance (*avidyā*). From this according to Advaita Vedanta, the concept of duality is produced. (ii) The term *avidyā-vilāsa* is also used as the modification of ignorance.

**AVIDYĀVIṢAYA**— That the essence of which is concealed or covered by ignorance (*avidyā*). According to Advaita Vedanta consciousness alone is the object of *avidyā*. The material thing can never be the object of *avidyā*, since the material thing is unconscious, it is evidently concealed. So, *avidyā* should not be considered as the concealer of the material things. Since the darkness is evidently of the nature of concealment, there is no necessity of any curtain to conceal it.

**AVIDYĀVR̥TA KŪṬASTHE**— The inmost Self may be covered by nescience or *avidyā*. In such a case multiplicity is perceived and Reality which is one without a second remains hidden.

**AVIDYĀVṚTTI**— Modification of ignorance. *Smṛti* (memory), *saṁśaya* (doubt) and *viparyaya* (erroneous knowledge) are modifications of *avidyā* and hence *avidyāvṛtti*. Pleasure, pain and ego have no unknown existence (*ajñāta-sattā*). These are also known as *avidyāvṛtti*. In *suṣupti* *avidyā* exists and it exists as the modification of *avidyā*. If it is not accepted our experience that we did not know anything in dreamless sleep would not have been justified. *Avidyāvṛtti* is of three types— primary, secondary and circumstantial (*mūlā*, *tulā* and *avasthā*). The primary *avidyāvṛtti* exists in times other than *samādhi* (absorption), *tattvajñāna* (knowledge of Reality), which is one, in Advaita Vedanta and *pralayakāla* (the time of dissolution). At the time of ordinary illusion or the perception of a snake in the place of a rope the *avidyāvṛtti* is secondary. When we have ignorance of indefinite objects as in *suṣupti* circumstantial *avidyāvṛtti* (*avasthā jñānākārā vidyāvṛtti*) arises. According to *Advaitasiddhi* consciousness reflected in *avidyāvṛtti* is known as *sākṣī* or witnessing consciousness. *Avidyā* is known by *sākṣī*. *Avidyāvṛtti* though known as knowledge still is not knowledge in the transcendental sense as *avidyā* and *avidyāvṛtti* are all negated with the realization of Brahman, the ultimate Reality.

**AVIKĀRINA**— That which is beyond all modifications. Anything empirical has modification or change. That which is beyond change and modification is non-empirical or transcendental and this is Brahman in Advaita Vedanta.

**AVIKRIYĀ**— One who is unchangeable. The term *vikriyā* means transformation. Brahman is immune from any transformation. It is indifferent and devoid of six kinds of transformation. Such as having origin (*jāyate*), having existence (*asti*), having development (*vardhate*),

having modification (*vipariṇamate*), having decay (*apakṣīyate*) and having destruction (*naśyate*).

AVIMUKTA— One who does not attain salvation i.e. the individual who is bound by action, desire etc.

AVIRODHA LAKṢAṆA— The second chapter of *Brahma-Sūtra* is named *avirodha lakṣaṇa*. The scripture, *Brahma-Mīmāṃsā* has four chapters— *samanvaya* (consistency), *avirodha* (harmony), *sādhana* (means for realization) and *phala* (result). Against the Advaita view that Brahman is the cause of the world objections have been raised on the basis of the scriptures and independent arguments. The Advaitins refute these charges in the second chapter of *Brahma-Sūtra* which shows that there is no real opposition of any view with the Advaita theory.

AVIŚEṢA— The term means that which has no differentiating character, Brahman, in Advaita Vedanta, is *aviśeṣa*, as nothing comparable to this is present.

AVIŚEṢAKATVA— That which has no distinctive character and hence not distinguishable from anything else. This implies its insignificance (*akiñcītkaratva*).

AVIŚEṢANEKA ŚARĪRAIKA JĪVAVĀDA— Among Advaitins some hold that one Jīva resides in different bodies. This view is known as Ekajīvavāda. According to this view liberation means liberation of all at the same time, as Jīva is one and it's liberation will leave nobody unliberated.

AVODHAGHAṬANĀ— The term *avodhaghaṭanā* means an unintelligible event.

AVYAKTA MŪRTI— The term *avyaktamūrti* means unmanifest body. A particular body can only be manifest out of something which involves it as unmanifest. This is the implication of *satkārya vāda* or the theory that effect (*kārya*) is implicit in the cause (*kāraṇa*).

AVYAYA— *Avyaya* technically means the ten characters

of *maheśvara*— knowledge (*jñāna*), detachment (*virāgatā*), wealth (*aiśvarya*), penance (*tapah*), truth (*satya*), forgiveness (*kṣamā*), forbearance (*dhṛti*) creatoriness (*sraṣṭṛtva*), self knowledge (*ātma sambodha*) and locusness (*adhiṣṭhātṛtva*).

## Ā

ĀBHĀSA— The term *ābhāsa* means shadow or a reflected image. Jīva or individual is like the reflection of Brahman just like the sun is reflected in water.

ĀBHĀSA CAITANYA— Consciousness which is reflected is not pure.

ĀBHŪTA SĀMPLAVA— That which is retained up to the time of dissolution.

ĀCĀRYA KARAṆA VIDHI PRAYUKTA— That which is caused by *ācārya karaṇa vidhi* or *adhyāpanāvidhi* (the law for taking a preceptor or the law for guiding, teaching).

ĀDHARAVIŚEṢO PADEŚA UPĀSANĀRTHA— Although Brahman is all pervading just like the sky and hence all inclusive (present in all), still for the sake of *upāsana* or worship, the heart, the eye etc., are specified by the Śruti in Brahman.

ĀDHIKĀRIKA— Men who work for the welfare of the people even after the realization of Brahman are said to be *ādhikārika* or properly fit. When they reap the consequences of the deeds already done (*prārabdha karma*) then they are completely liberated or *videha mukta*. Before *videha mukti* or liberation after death, *jīvanmukta puruṣas* work for the welfare of the people and they are known as *ādhikārika puruṣas*.

ĀDHYĀSIKA SĀMVANDHA— The relation based on superimposition. The relation between consciousness (*drk*) which is associationless and the perceived world (*drśya prapañca*) is not a natural relation. The relation between the two, therefore is said to be rooted in

superimposition. In the illusory experience of 'This is silver', the relation between 'this' and 'silver' is based on superimposition. In this way all relations between the locus (*adhiṣṭhāna*) and superimposed object are called *ādhyāsika* superimposed *saṁvandha*.

ĀDHYĀTMA VIVEKA— For spiritual realization of Brahman the discrimination between the eternal and the non-eternal (*nityānitya*) is essential. This is *viveka* or discrimination for spiritual realization or *ādhyātma bodha*.

ĀGAMA PRAMĀṆA— There are different sources of knowledge like *pratyakṣa* (perception), *anumāna* (inference), *upamāna* (comparison), *śavda* (verbal testimony), *anupalabdhi* (non-apprehension) etc. *Āgama* or *śavda pramāṇa* is such a *pramāṇa* or source of valid cognition, the object of which cannot be the object of any other *pramāṇa*. That is why there is no contradiction between the object of *Āgama Pramāṇa* or verbal testimony and the object of any other *pramāṇa*. Objects that cannot be known by perception, inference etc., can be known by the scriptures alone. For example the Vedic statement *neha nānāstikiñcana*— refuses to accept diversity or manyness from the transcendental point of view. This cognition cannot be obtained from any other *pramāṇa*. Other *pramāṇas* are irrelevant to the object which should be known by the scriptures alone. But in the case of cognition 'fire is the medicine for cold' perception is sufficient, here there is no necessity for verbal testimony. But the sentence '*agnihotram juhuyāt svargakāmaḥ*' the sacrifice, named *Agnihotra* is performed with a view to achieve *svarga* or heaven cannot be known by perception etc. In such a case verbal testimony is the only *pramāṇa* or source of cognition. There are four conditions of *śavda pramāṇa* or verbal testimony. These are *ākāṅkṣā*, *yogyatā*,

*sannidhi* and *tātparya*. These may be explained in the following way—

*Ākāṅkṣā* or the mutual need of the words of a sentence for expressing a complete sense. *Yogyatā* or the mutual fitness of the words. *Sannidhi* or the proximity between the words of a sentence and *tātparya* or the meaning intended to be conveyed by a sentence.

ĀHĀRA ŚUDDHI—Purification in taking food. Anything and everything should not be devoured. Only that which is pure can be taken as food.

ĀJĀNA SIDDHA DEVA—One who has divine power at the time of birth. Those who have attained divine grace not by dint of meditation like the yogins but from the beginning of their life are called *ājāna siddha deva*.

ĀKĀṆKṢĀ—A sentence (*vākya*) is a combination of words having a certain meaning. Any combination of words, however, does not make a significant sentence. The construction of an intelligible sentence must conform to four conditions. These are *ākāṅkṣā*, *yogyatā*, *sannidhi* and *tātparya*.

By *ākāṅkṣā* or expectency we mean that quality of the words of a sentence by which they expect or imply one another. Generally speaking a word cannot by itself convey a complete meaning. It must be brought into relation with other words in order to express a full judgement. When one hears the word ‘bring’ he at once asks : ‘what’? The word ‘bring’ has a need for ‘some other words denoting some object or objects, e.g. ‘the jar.’ *Ākāṅkṣā* is this mutual need that words of a sentence have for one another in order to express a complete sense.

ĀKĀŚA—The term ether or *ākāśa* may be explained in different ways.

1) *Ākāśa* is one among the five elements.

2) *Ākāśa*, according to the *Nyāyavaiśeṣika* is the *Samavāyīkāraṇa* or the inherent cause of *śavda*. It is

a sort of eternal substance and can be inferred. As it is colourless and devoid of touch it cannot be perceived.

According to Buddhism and Cārvāka the absence of the concrete substances is regarded as *ākāśa* and that is inferable by the mark of non-apprehension.

According to the Prāvēkara school of Mīmāṃsakas *ākāśa* is the absence of concrete substances (*mūrtadṛavyas*); absence is something other than presence. This *ākāśa* is inferable by the mark of *anupalabdhi* or non-apprehension.

According to Jains and Bhatta Mīmāṃsakas *ākāśa* is visually perceptible.

According to some Vedantins ether or *ākāśa* is always an object of inference. Actually ether is proved by a non-involved witness (*sākṣī*) or is to be reached through the mind alone.

**ĀKṢEPA**— Objection. This is raised in order to show unreasonableness or absurdity of a particular contention of an opponent of a particular system of Indian philosophy. We find many such objections against Advaita Vedanta by its opponents— Sāṃkhya, Nyāya and others.

**ĀKṢEPASAMGATI**— If an objection demands a reply of the opponent and the opponent also tries to give his answer then there is consistency of objection.

**ĀKṢEPIKI**— When an objection is raised against a particular view, this is to be replied to. The first *Brahma-Sūtra*— *Athāto Brahma jijñāsā*— demands an explanation of the nature of Brahman which is to be enquired into. This is the reason why the second *sūtra* is *janmādasya yataḥ* and this describes the nature of Brahman which is the creator, sustainer and destroyer of the world.

**ĀNANDABHUK**— One who enjoys bliss. This refers to *ānandamayakośa* or the sheath of enjoyment of the self.

**ĀNANDA GIRI**— Ānanda Giri belongs to the first century.

His other name is Ānandajñāna. He wrote an annotation or *ṭīkā* named *Nyāya nirṇaya* on *Brahma-Sūtra Śaṅkara bhāṣya*. He also composed a *ṭīkā* on Śaṅkara's *Gītā bhāṣya* (commentary on the *Gītā*), *ṭīkā*s on the *vārttikas* of the *Taittirīya* and *Bṛhadāraṇyaka Upanishads*. Besides these, Ānanda Giri also composed three more *ṭīkā*s on *Śata śloki*, *Upadeśa sāhasrī* and *Dṛk-darśana-viveka* written by Śaṅkarācārya. He wrote *Vedanta-tarka-saṁgraha* and *Pañcīkaraṇa-saṁgraha*.

**ĀNANDAMAYA KOṢA**— It is a sheath (*koṣa*) which covers the real nature of Self or atman. The essence of self is truth, consciousness and bliss. Bliss is also *ānanda*. But *ānanda* of *ānandamaya koṣa* is different from this. *Ānanda* as the essence of atman is *ānanda* or bliss itself. But *ānanda* in the context of *ānandamaya koṣa* implies the enjoyment of the enjoyer self who enjoys different objects. This type of enjoyment is related to *ajñāna* or ignorance as enjoyment presupposes the existence of objects which are false according to Advaita Vedanta. So enjoyment is rooted in ignorance and with its removal enjoyment ceases to exist. Self as pure bliss is manifest and hence we get atman in its essence. *Ānandamaya koṣa* is subtler than body (*anna*), life-breath (*prāṇa*), mind (*manas*), and empirical knowledge (*vijñāna*). Though subtle, still ultimately it is false.

**ĀNANDABODHĀCĀRYA**— He belongs to the twelfth century. Citsukhācārya wrote annotations on all his books. He defines falsity as that which is different from the Real (*Sat viviktatvaṁ mithyām*). His other books are— *Nyāya-makaranda*, *Nyāya-dīpāvalī*, *Pramāṇa-mālā* and an annotation on *Yogavāśiṣṭa*.

**ĀNANDĀNUBHAVA**— The experience of bliss. The Advaitin admits that a liberated soul has such experience. At the time of deep dreamless sleep (*susupti*), the experience of bliss is possible but it is

associated with *ajñāna* which is a defect. So this bliss is known as tarnished bliss (*samala ānanda*).

**ĀNANDAPURNA MUNĪNDRA**— He belongs to the thirteenth century. He is famous as Vidyāsāgara. Abhayānanda Sarasvatī is his preceptor. *Khaṇḍana-phakkika-vibhājana* (an annotation on *Khaṇḍana-khaṇḍa-khāḍya*), and other annotations on *Mahāvīdyā-vidamvana*, composed by Bhaṭṭa Vāḍindra, on *Pañcapādikā*, *Brahmasiddhi*, *Vivaraṇa*, *Bṛhadāraṇyaka vārttika*, *Kāśīkāvṛtti*. These annotations are famous as Vidyāsāgara.

**ĀNARTHAKYA**— *Ānarthakya* implies a book or a statement which has no relevance to a particular context.

**ĀPTAPURUṢA**— A reliable person. The statement of such a person may give us valid knowledge.

**ĀPEKṢIKA SATYA**— Brahman is *nirapekṣa satya*, as Brahman is Truth Itself and It is not conditioned by anything. But everything else will have relative truth or *āpekṣika satya*.

**ĀPYA**— That which is due. If a man performs a good action, a good result is his due according to the theory of karma.

**ĀRAMBHAKA**— That which has a beginning or *ādi*.

**ĀRAMBHANĀDHIKARAṆA**— *Ārambhanādhikaraṇa* establishes that an effect does not exist independently of its cause. The logic followed here is known as *ārambhanādhikaraṇa*. The Śruti text *Yathā saumya-aikena mṛtpiṇḍena sarvaṁ mṛnmayam vijñātam syāt vācārambhaṇaṁ vikār nāmadheyam mṛttik etyeva satyaṁ*.

If one knows a lump of clay he knows all objects made of earth and this shows that difference between earthen objects is due to the difference of name and form, but really in all of them earth is only real. This shows that the earthen objects which are effects do not exist apart from the earth which is their cause.

**ĀRĀDUPAKĀRAKA**— This implies that which is helpful mediatly. According to some Advaitins hearing of some Śruti texts (*śravaṇa*) is the immediate cause of the realization, deliberation (*manana*) and constant and profound meditation (*nididhyāsana*) are helpful for the removal of impossibility (*asambhāvanā*) and opposite possibility (*viparīta bhāvanā*) of the Śruti texts. Thus *manana* and *nididhyāsana* are remotely or mediatly helpful for the realization of Brahman.

**ĀROPA VIṢAYA**— The object of superimposition. In the case of superimposition of pearl on shell, pearl is the object of superimposition. In the case of the world, which is false, it is superimposed on Brahman, the ultimate reality of Advaita Vedanta.

**ĀROPANĪYA, ĀROPYA**— That which is superimposed e.g. in the case of superimposition of pearl on shell the substratum is the shell; and the false pearl is superimposed.

**ĀRTHAKRAMA**— The order that suits the need. This sequence is more effective than the sequence of study. The sacrifice called *agnihotra* is performed and the rice gruel is prepared. Here the order seems to be performance of the sacrifice first and then the preparation of the rice gruel. But actually the order should be the reverse of it. That is the rice gruel is to be prepared first and then the sacrifice is to be performed. The order of reading or study (*pāṭhakrama*) and the order of meaning (*arthakrama*) may be different. Sometimes when we read a text the order of its reading may suggest something and it may not be the implication in the context of the meaning of the text. When we follow the order of the meaning we shall have to prepare the rice gruel first and then the sacrifice is to be performed. But when we study the texts performance of the sacrifice comes first and then the preparation of the rice gruel.

**ĀSATTI**— *Sannidhi* or *āsatti* is the third condition of verbal knowledge. It consists in the juxtaposition or proximity between the different words of a sentence. If there is to be an intelligible sentence then its constituent words must be continuous with one another in time or space. Spoken words cannot make a sentence when separated by long intervals of time. Similarly, written words cannot construct a sentence when they are separated by long intervals of space. Thus the words 'bring a cow' will not make a sentence when uttered on three days or written on three pages, even though they possess the first two marks of *ākāṅkṣā* or expectancy and *yogyatā* or fitness.

**ĀŚMARATHYA**— *Āśmarathya* is the name of a Vedantic teacher (*Vedāntācārya*). In *Brahma-Sūtra-bhāṣya* his view has been referred to. In the *Brahma-Sūtra-Pratijñāsiddherlingamāśmarathyaḥ*— it is said that the Self (Atman) is to be seen, is to be heard, is to be reflected on and then constantly meditated on (*Bṛhadāraṇyaka Upaniṣad*, 4/5/6). It appears that in this text the individual self is meant. *Āśmarathya* contends that this text implies the establishment of all knowledge on the basis of the knowledge of the self. Perhaps the import is that there is an aspect of identity or non-difference between the individual self and the ultimate self.

**ĀŚRAYA OF AVIDYĀ**— *Vivaraṇa* and *Bhāmatī* differ on this point. According to *Vivaraṇa* Brahman is the *āśraya* or locus of *avidyā*. But *Bhāmatī* considers an individual or *Jīva*, a locus. As the sprout can be the locus of a seed though the seed is the cause of the sprout, so, though *Jīvatva* is a product of *avidyā* still *avidyā* may exist in *Jīva*.

**ĀTIDEŚIKA**— Obtained by *atideśa vākya*. An *atideśa vākya* is one which prescribes the use of some *vākyas* in other contexts than where these are normally used.

**ĀTMAHANANA**— The denial of Atman or Self due to the

influence of the theory of non-self (Anātmavāda). The opponents of the self theory always demolish the arguments for the advocates of the theory of self. But the proponents of the reality of self advance counter arguments and establish their own position.

**ĀTMAKARMAKA**— Action of one self.

**ATMAN**— According to Advaita Vedanta Atman or Self is neither knower nor known, but knowledge or consciousness as such. This is the ultimate reality and identical with Brahman.

In individuals we also admit self which is individual self. This self also is essentially consciousness and hence identical with Brahman. But in empirical self or *Jīvātmā* there is an association of body which according to Advaita Vedanta is ultimately false. When associated with body an empirical self is found to be a knower, an enjoyer and also an agent of action. But self taken in itself is pure consciousness devoid of any attribute or activity.

**ATMAN AS THE *SUMMUM BONUM***— The cessation of suffering is the negative ideal of all Indian philosophers except Cārvāka. But the attainment of bliss as the positive ideal of liberation is emphasized in Advaita Vedanta. The bliss is related to the self and so the attainment of bliss which is liberation or the *summum bonum* of human life is really the attainment of Self in Its real nature. An objection may be raised to the effect that the Self is eternally established and eternally present. So the question of its realization is a misnomer. In answer it is said that the self is covered by ignorance (*ajñāna*) and the removal of this is essential for the manifestation of the Self in Its pristine purity. So self-realization is neither impossible nor unintelligible.

**ĀTMATĀ**— A feeling of non-duality or oneness. The same self is present in all individuals which are bodily different but essentially non-different.

**ĀTMAVANTAM**— Possessing self. According to Advaita Vedanta in a sense everything possesses self as consciousness which is the locus. Without the locus (consciousness) nothing is manifest.

**ĀTMAVAT**— As self is present in everything, so everything is to be conceived as one's own self.

**ĀTMAYĀJĪ**— One who performs his duties for mind's purification. One who knows himself (*ātmayājī*). One who has self knowledge is superior to the person who knows God.

**ĀTMĀVIDYĀPARINĀMA**— The effect of primary ignorance (*mūlāvidyā*) about the self or pure consciousness which covers Brahman and is the material cause of the world. In the case of illusion based on some adjunct the primal ignorance is transformed into illusion and illusory object. The fallacious condition is the extraordinary cause of that primal ignorance.

**ĀVARAṆA BHANĠA**— Destruction of the covering of ignorance (*ajñāna*). The covering of ignorance is removed by the modification of intellect which is technically known as *antaḥkaraṇa vṛtti* and this is what is known as *āvaraṇa-bhaṅga*. But here a question arises— if the covering of knowledge is removed will not the whole world which is a product of ignorance also be removed? So, according to some Advaitins as the light of a glow-worm removes darkness only partially, so also knowledge due to the modification of ignorance removes ignorance partially and this is *āvaraṇa bhaṅga*. According to some others, one ignorance may have different modifications due to different conditions. These manifestations are known as *ajñāna* under conditions (*avasthā jñāna*). As we know different objects, different manifestation of *ajñāna* associated with them are removed. This is known as *avasthā bhaṅga*. In such a case the negation of the whole world is not possible.

**ĀVARAṆAKRṬYA**—Ignorance (*avidyā*) has the function of covering. Consequently 'it exists', 'it is manifest' cannot be said. And we are to say that 'it does not exist' and 'it is not manifest'. A material object is essentially non-manifest. So a covering of ignorance in this case cannot be legitimately admitted.

## B

**BĀLABODHINĪ**— This is a sub-commentary (*ṭīkā*) on *Vedantasāra*, a primary book on Advaita Vedanta.

**BHAKTI YOGA**— The path of devotion for the attainment of liberation. Generally devotional Vedantins propagate this path. Love is the main thing here. Love of God expressed through prayer, burning of incense, lighting of lamp and offering flowers are its elements. Self-surrender (*prapatti*) is considered as essential for following this path. The Advaita Vedantins do not consider this yoga as the immediate means for liberation. It may help an aspirant to attain ultimate knowledge through the grace of God.

**BHAṬṬOJĪ DĪKṢITA**— He is the author of

- (1) *Pāṇinīya aṣṭādhyāyīrvṛtti*, *Siddhānta-kaumudī*,
- (2) *Ṭīkā on Siddhānta-kaumudī prauḍa manoramā*,
- (3) *Tattva-kaustuva* (written on the basis of the commentary of Śaṅkara).

He was a student of Vedanta Dīkṣita.

**BHĀGATYĀGA LAKṢAṆĀ**— There are three kinds of implications (*lakṣaṇā*):

- (1) *Jahallakṣaṇā* (implication related to exclusion)
  - (2) *Ajahallakṣaṇā* (implication related to inclusion)
- and

(3) *Jahadajahallakṣaṇā* (implication related to exclusion-inclusion both). Among these three implications (*lakṣaṇā*), that case is called *jahadajahallakṣaṇā* when one part of the direct meaning of a sentence is excluded and another part

is retained or included. As for instance in 'This is that Devadatta' the associations regarding time and place are excluded, but the person called Devadatta is accepted. Similarly in the great Vedic dictum, 'That thou art', the meaning of the word 'That' is consciousness associated with remoteness etc, and the meaning of 'Thou' is consciousness associated with immediacy etc. Now the differences found in remoteness and immediacy associated with 'That' and 'thou' respectively, are excluded and pure consciousness, which is present in both is accepted. Therefore the real meaning of the sentence is derived by applying this last form of *lakṣṇā* or implication. This *Jahadajahallakṣaṇā* is also called *bhāgatyaṅga lakṣaṇā*. or *bhāgalakṣaṇā*.

**BHĀMANĪ**— That for which everything is revealed, ultimately consciousness is referred to.

**BHĀMATĪ**— *Bhāmatī* is one of the most celebrated commentaries on the *Śaṅkara bhāṣya* of the *Brahma-Sūtra*. This is written by Vācaspati Miśra.

**BHĀSYABHĀVA-PRAKĀŚIKĀ**— It is a sub commentary (*ṭīkā*) on Śaṅkara's commentary (*bhāṣya*) on *Brahma-Sūtra*. This is written by Citsukhācārya (13th century A.D.).

**BHĀTI**— *Bhāti* means manifestation. Objects have five characters according to Advaita Vedanta. These are—existence (*asti*), manifestation (*bhāti*), pleasantness (*priya*), name (*nāma*) and form (*rūpa*). *Asti*, *bhāti* and *priya* of these five refer to *sat*, *cit* and *ānanda*, which constitute the essence of Brahman. The last two have reference to the world. The world is considered as *nāmarūpātmaka* or of the nature of name and form according to Advaita Vedanta. But the worldly objects also have existence, manifestation and pleasantness due to their superimposition on Brahman which is existence-manifestation and bliss.

**BHĀVANĀ**— The term *bhāvanā* means desire (*vāsanā*) i.e. impression (*saṁskāra*).

In other words it is said the term *bhāvanā* is of two types— *artha bhāvanā* (desire of meaning) and *śavda bhāvanā* (desire of word).

The word may also be used in the sense of thinking (*cintā*).

**BHĀVANĀMĀTRAYONI**— The immediate knowledge that is produced as a result of ceaseless thinking. This knowledge is not taken universally as a means of valid knowledge or *pramāṇa*. As for example meeting of a dead son by his grief-stricken mother due to continuous thinking is not regarded as *pramāṇa*, this is an illusion.

But according to Vācaspati Miśra the immediate knowledge like 'I am Brahman' which is realized through the ceaseless thinking of the Vedic texts like *Tattvamasi* is valid knowledge.

**BHAVANĀ PRAKARYAPARYANTAJA**— The end of the excellence of thinking or prayer may produce a special perception which is technically known as *bhāvanā prakaryaparyantaja*.

**BHAVANĀVIṢAYAKA VIDHI**— When thought (*bhāvanā*) becomes the object of law or prescription (*vidhi*). As for example the meaning of the prescriptive sentence like— *agnihotraṁjuhuyāt svargakāmaḥ*. Through the *agnihotra* sacrifice one should think about the heaven (*Svargaṁ bhāvayet*).

**BHĀVARUPĀJÑĀPRATYAKṢA VĀDA**— This is the view of Advaitins who admit ignorance (*avidyā*) to be a positive entity i.e. not negation of knowledge and who also admit that ignorance is perceived by witnessing consciousness and expressed in the sentence 'I am ignorant'.

**BHĀVAVIKĀRA**— There are six types of transformations mentioned in *nirukta śāstra* of Yāskamuni. These are having origin (*jāyate*), having existence (*asti*), having

development (*bardhate*), having change (*viparinamate*), having decay (*apakṣiyate*) and having destruction (*vinaśyate*). These are the transformations of the positive entities.

BHĀVĀBHĀVARŪPATVA MUPĀDHIḤ— *Upādhi* or condition like *bhāvābhāva rūpatva* has been invented due to the inference like—

*ātmānanātmānau tādātmya*

*Śūnyauviruddha svabhāvatvāt*

*tamaḥ Prakāśavat*

presented by the opponent. That which is *vyāpaka* of the *sādhya* (probandum) and *avyāpaka* of the *sādhana* (probans) is to be called *upādhi*. In actual case where there is an absence of identity e.g. in the revelation of darkness, there exists *bhāvābhāvarūpatva*, hence it is *vyāpaka* of *sādhya*. As in the case of the revelation of darkness contradictory nature exists, so in the case of self-nonself. But *bhāvābhāvarūpatva* is absent here, therefore it is *avyāpaka* of *hetu*. Thus the *upādhi bhāvābhāvarūpatva* takes place.

BHĀVĀDVAITAVĀDA— If the removal of ignorance is not accepted as the nature of Brahman it does no harm to Advaita theory. As in Advaita Philosophy there is nothing similar to Brahman. This is the view of Maṇḍana Miśra. Others do not admit this as it is necessary for Advaita Vedanta.

BHĀVIKA (Brahman) SĀKṢĀTKĀRA— The realization of Brahman as a result of *antaḥkaraṇa vṛtti* or the modification of intellect. Here a question arises— how is Brahman which is self manifest (*svaprakāśa*) realized by *antaḥkaraṇa vṛtti*? In answer it is said that ignorance covers the manifestation of Brahman as cloud covers the appearance of the sun. *Antaḥkaraṇa vṛtti* actually removes the cover of ignorance and thus the self-manifest Brahman shines in pristine purity.

BHEDA— Here the term *bheda* means mutual difference. ‘The

jar is not the cloth'— is an example of this type of difference. This difference is of two types— a difference with beginning (*sādi*). The absence of cloth in the thread— is an instance of this type. Difference which is beginningless (*anādi*) is of second type. Discrimination between the individual (Jīva) and the supreme Self (Brahman) is an example of this type of difference.

In another way differences are of three types—

(1) homogeneous difference (*sajātīya bheda*)

(2) hetero geneous (*vi-jātīya bheda*) and

(3) internal difference (*svagata bheda*).

The difference which holds between two individuals belonging to the same class— as in the case of two jars, coming under the same class jar is of first type of difference.

The difference which actually holds between two different individuals of two distinct classes— as the difference between a jar and a cloth belonging to two classes jar and cloth respectively, is of second type of difference.

And the third or last type of difference is the difference which holds between the whole and its parts i.e. between the tree and its branches. Advaitins do not admit any difference from the ultimate standpoint. To them non-difference or non-dualism is ultimate.

**BHEDA-DHIKKĀRA**— This is a book of the Advaitins in which they gave arguments against dualism.

**BHEDAVYAPADEŚA**— As Brahman is the substrate of everything so the difference that we find between an individual (Jīva) and the self cannot go against the ultimate Advaita position— everything is Brahman (*Sarvaṁ khalvidaṁ Brahma*).

**BHINNA KARMATĀPĀTA**— In the Vedas the duties and prohibited acts are specifically mentioned. If a man performs what is forbidden then this situation (*bhinna karmatāpāta*) arises.

**BHOKTRBHOGYAVIBHĀGA**— The difference between the enjoyer (*Bhoktā*) and the enjoyed (*Bhogyā*) is ordinarily accepted. The conscious individual is the enjoyer and the unconscious objects like bodies, sounds etc are enjoyed. As for example the person named Devadatta is an enjoyer and the food which he takes is enjoyed.

**BHRĀNTI SĀMĀNĀDHIKARĀNYA**— The falsity of the empirical objects is always in the locus of Brahman and it is also negated in Brahman. This is technically known as *bhrānti-sāmānādhikarānya*.

**BHŪTA**— *Bhūta vastu* means accomplished something which is not to be brought about, but a *sādhyā vastu* is to be accomplished or brought about like a sacrifice (dharma).

**BHŪTABHĀVĀNĀ**— Thinking about the existents (*bhūta*).

**BHŪTABHRT**— One who knows all the existents.

**BHŪTAMĀTRĀ**— The five elements (*bhūtas*) like earth, water, fire, air, and *ākāśa* and five enjoyable objects like colour (*rūpa*), taste (*rasa*), smell (*gandha*), touch (*sparsā*) and sound (*śavda*). These are known as *bhūtamātrā*.

**BHŪTAVASTUPARA**— That which signifies something established.

**BHŪTAVIVEKA**— The term *viveka* means discrimination. *Bhūtaviveka* means knowledge of discrimination of Brahman from the five gross elements (*pañca bhautika padārthas*) like *kṣiti* (earth), *ap* (water), *teja* (fire), *marut* (air) and *ākāśa* which are the effects of ignorance (*avidyā*) and produced from the Brahman as limited (by ignorance).

**BHŪYASTVA**— The repetition of an intended object appears to be pleasing. That is the implication of the word referred to.

**BRAHMA BHŪTAM**— A firm conviction that Brahman is all in all.

**BRAHMA CAITANYA**— According to the authors of *Upadeśa Sāhasrī*, *Pañcadaśī* and the like pure consciousness cannot be the result of any valid source of knowledge. It is self-manifest.

**BRAHMA JIJÑĀSĀ**— An enquiry into Brahman. This expression occurs in the first *Brahma-Sūtra*: *Athāto Brahma jijñāsā*. Cessation of sufferings is the end in the majority systems of Indian philosophy including Vedanta. In Vedanta Brahman is the Reality and hence the knowledge which is of Reality will remove ignorance which covers Brahman and for which suffering ensues. The removal of *ajñāna* therefore is a precondition for the removal of sufferings. This is only possible if an enquiry into Brahman is entered into. But here a question arises. Is Brahman an object of knowledge that an enquiry into It is possible? Here the implication is that knowledge of Brahman and Brahman are identical. So enquiry into Brahman will mean an attempt at knowing Brahman which is essentially knowledge itself.

**BRAHMA JÑĀNA**— Knowledge of Brahman is identical with knowledge or consciousness. From the Śruti text like *Satyam jñānam anantaṁ Brahma* (Brahman is Truth, Knowledge and the Infinite), *Vijñānamānandaṁ* (Brahman is knowledge and bliss), we come to know that the self-manifest knowledge is Brahman.

Another meaning of the term knowledge is that which is of Brahman, a non-dual modification of intellect accompanying the impression through hearing (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*). This type of modification of intellect illumined by witnessing consciousness (*vṛtti-jñāna*) negates the ignorance (*ajñāna*) and becomes the cause of the emancipation. The ultimate knowledge is considered as knowledge of non-difference.

**BRAHMAKĀRĀ ANTAḤKARAṆA VṚTTI**— According

to the author of *Vivaraṇa*, scriptural knowledge (*śavda janya jñāna*) may be due to an operative relation (*sannikarṣa*) and it may be immediate. This is technically known as *Śāvdā parokṣa vāda* or immediacy of scriptural knowledge or *śāvdā jñāna*. Brahman is known through scriptural knowledge. In such a case there is a *vṛtti* or modification of intellect associated with Brahman. This is technically known as *Brahmakārā antaḥkaraṇa vṛtti* (modification of intellect in the form of Brahman).

**BRAHMAN**— In Advaita Vedanta of Śaṅkara, Brahman or Self is said to be the only Reality and whatever is other than Self is declared false. According to *Advaitavāda*, the Self alone is Real in the sense that Pure knowledge or consciousness constitutes the essence of the Self and this consciousness is Real, since it cannot disappear at all. As It is Real, It is beyond all changes and modifications. Hence It is eternal.

This self or consciousness is *nirviśeṣa* (which cannot be characterised), *nirguṇa* (devoid of any quality), *niṣkriya* (inactive), *nirvikāra* (without any modification), *śuddha* (without any mixture of part), *Sat-cit-ānanda svarūpa* (existence-consciousness-bliss in essence). In elaboration of the statements made we may submit the following points:

The Self or Brahman is *nirviśeṣa* as It is one and no differentiating character has any significance in this context.

The Self is *nirguṇa* or without any attribute, since if It has attribute then It must be limited, but Brahman, according to Advaita Vedanta is beyond any limitation.

Brahman or Self being consciousness as such cannot have any activity. Hence It is *niṣkriya*.

Brahman is *nirvikāra* or beyond any modification, if It has any change or modification then It cannot be eternal. It is pure subject and can never become an

object of knowledge. Brahman is *śuddha* since It is devoid of any internal difference (discussed previously).

Brahman or pure consciousness is *sat*, since It is never negated. It is consciousness as consciousness alone is non-negated. Its negation also implies the presence of consciousness. This consciousness is bliss as Advaita aspirant after liberation realizes bliss when consciousness alone exists.

**BRAHMA NIRVĀṆAM**— Pure consciousness which is pure bliss is the liberation or *nirvāṇa*, since, It is essentially the cessation or the imaginary world and sufferings related to it. Thus *Brahma nirvāṇa* negatively means the removal of *ajñāna* or rejection of the world and positively means the attainment of Bliss.

**BRAHMAPADĀ (avidyā)**— According to the Bhāmatī school, Brahman is the object of ignorance and not it's locus, since, Brahman which is Self luminous cannot be the locus of ignorance. If Brahman is the substrate of ignorance then the omniscience of the Brahman will not be proved. Hence the individual is the substrate of ignorance and Brahman is the object of that ignorance. But according to the *Vivaraṇa* view this ignorance has Brahman both for its *viṣaya* (object) and for its *āśraya* (locus). This is also accepted in *Samkṣepa śārīraka*.

**BRAHMA PRAKṚTIKA**— Brahman itself is the material cause of this universe. This is the Vedanta view as opposed to the Sāṃkhya theory which accepts unconscious *prakṛti* as the cause of the world. But the Vaiśeṣikas admit the atoms as the material cause.

**BRAHMA RŪPATĀVIṢAYINĪ**— This is already discussed in the context of *Brahmakārā antaḥkaraṇa vṛtti*. *Brahma rūpatā viṣayinī* refers to *Brahma rūpatā viṣayinī vṛtti*.

**BRAHMA SAMSPARŚAM**— That in which there is identity (*tādātmya*) or non-difference with Brahman is known as *Brahma Samsparsam*.

**BRAHMA SAMSTHA**— Dwelling and obtaining perfection in Brahman.

**BRAHMA SĀKṢĀTKĀRA**— According to Vācaspati Miśra immediate cognition of Brahman requires a sense-organ to produce it; and mind or intellect is the sense-organ accompanying with the impression (*saṁskāra*) which is due to hearing (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*). But this view is opposed to the views of the authors of *Vivaraṇa* and *Vārttika* who do not admit the mind as a sense-organ or the means (*pramāṇa*) or as the instrumental cause (*kaṛaṇa*). To them, the Vedic texts like ‘That thou art’ (*Tattvamasi*) are the means or instrumental cause of the realization of Brahman. Though the realization of Brahman is nothing but the modification of intellect still the mind is not a *pramāṇa* or a source of valid knowledge of Brahman. Śruti text or *Śavda* is the *pramāṇa* in this context.

**BRAHMA SĀKṢĀTKĀRA KARANA**— Realization of Brahman is a case of valid knowledge or *pramīti*. Every valid knowledge has a valid means or *pramāṇa*. About this *pramāṇa* all Advaitins are not unanimous. According to some, deep attraction (*prasaṁkhyāna*) is the *pramāṇa*. Others say that no such *pramāṇa* is famous. Mind is to be considered as the *pramāṇa* of the realization of Brahman. But according to the majority of the Advaitins Śruti texts like *Tattvamasi* (That thou art) should be admitted as the *pramāṇa*.

**BRAHMA SIDDHI**— A famous book written by Maṇḍana Miśra. It is the first book among the four famous books of Advaita Vedanta. This book has been divided into four chapters—

- (i) a chapter on Brahman (*Brahma kāṇḍa*),
- (ii) a chapter on logic (*tarka kāṇḍa*),
- (iii) a chapter on application (*niyoga kāṇḍa*),
- (iv) a chapter on the transcendental stage (*Turīya kāṇḍa*).

**BRAHMA-SŪTRA**— *Sūtra* means aphorism or short and terse sentence which requires annotation or *bhāṣya*. *Brahma-Sūtra* means aphorism concerning Brahman.

*Brahma-Sūtra* is composed by Vādarāyaṇa, consisting of 564 *sūtras* in 223 *adhikaraṇas*, under four chapters each with four quarters and it presents all the implications of Vedanta in short.

**BRAHMA SVABHĀVATĀ**— The nature of Brahman. The Advaitins hold that one who realizes Brahman attains the nature of Brahman (*Brahma veda Brahmaiva bhavati*).

**BRAHMA SVARŪPĀVARAṆA ŚAKTI**— We ordinarily find that when one is liberated others are not. How will the Advaitins explain this fact? They hold that in different individuals the covering principle (*āvaraṇa śakti*) of *avidyā* is different. So, when one's *āvaraṇa śakti* is removed he is liberated but *āvaraṇa śakti* of other people still remains and they are not liberated.

**BRAHMA UPĀDĀNATVA**— According to Advaita Vedanta, Brahman is considered as the material cause of the world. Here the material cause implies that It is the locus of the world and the world is a false appearance (*vivarta*) of Brahman. The world is considered as a modification (*pariṇāma*) of *avidyā* which exists in the locus of Brahman. That is the view of *Vivaraṇa*. But the author of *Samkṣepa śārīraka* admits pure Brahman associated with *māyā* as the material cause of the world.

According to *Dṛṣṭisṛṣṭi* theory admitted by some Advaitins Jīva and not the Brahman is the material cause of the world. According to the *Vivaraṇa* school Brahman in relation to *māyā* or Saguṇa Brahman or God is the material cause of the world.

**BRAHMA VIDYĀBHARAṆA**— The realization of *Brahma-vidyā* or knowledge of Brahman.

**BRAHMAVIT**— One who knows Brahman is called *Brahmavit*. Of course he becomes Brahman.

**BRAHMA YOGA YUKTĀTMĀ**— An individual who is in constant companion with Brahman.

**BRAHMĀBHYĀSA**— A discussion, thought and meditation on Brahman. It is included in constant and profound meditation (*nididhyāsana*). The concentration arising out of it removes opposite thinking (*viruddha bhāvanā*). Acceptance of body and self and the reality of the world come under opposite thinking. The opposite thinking or *viparīta bhāvanā* is to be removed by the knowledge of self as different from body and the falsity of the world.

**BRAHMĀNANDA SARASVATĪ**— He is a versatile scholar and the author of *Advaita-siddhānta-vidyotana* and *Sūtra-muktāvalī*. Many important glossaries like *Laghucandrikā* and *Gurucandrikā* on Madhusūdana Sarasvatī's *Advaita-siddhi* were composed by him. *Nyāyaratnāvalī*, a famous commentary of Advaita Vedanta was also composed by Brahmānanda Sarasvatī on the basis of the text *Siddhāntavindu*.

**BRAHMĀTMA BHĀVA**— Non-difference between the Brahman and the Jīva. Non-duality between Jīva and Brahman is the aim of Advaita Vedanta signified by the four great Vedic texts (*mahāvākyas*) like *Ahaṁ Brahmāsmi* ('I am Brahman'), *Tattvamasī* ('That thou art'), *Prajñānaṁ Brahma* ('Knowledge is Brahman'), *Ayamātmā Brahma* ('This Self is Brahman').

**BRAHMOJJHA**— Desertion of the Vedas or giving up of the Vedic religion.

**BRHADĀRAṆYAKA VĀRTTIKA-SĀRA**— It is a summary of Sureśvara's *Bṛhadāraṇyaka bhāṣya-vārttika* written by Vidyāraṇya Mādhava, the most celebrated author of the fourteenth century.

**BUDDHI SĀKṢĪ**— Witnessing Consciousness that reveals the modifications of intellect (*antaḥkaraṇa vṛtti*) and the modification of ignorance (*avidyā vṛtti*) is known as *Buddhi sākṣī*.

## C

CAITANYA—Caitanya or Pure Consciousness is self-manifest revealing all others. Pure consciousness is the knowledge itself. This consciousness is Brahman. Consciousness or knowledge, is the very essence of Brahman or atman. It is sometimes called *turiya*, the fourth also, since it is the 'fourth' compared to the three states of consciousness (*avasthātraya*) or the three manifestations of Brahman, viz. Īśvara, Hiranyagarbha and Virāt. This consciousness is essentially partless, one and nondual. It is of different forms due to different conditions as Jīva (individual), Īśvara (God) and witnessing Consciousness. According to Vivaraṇa school, consciousness circumscribed by ignorance is God (Īśvara) and Jīva is consciousness conditioned by *antaḥ-karaṇa* or mind and its impressions (*saṁskāra*). consciousness, conditioned by both these types is witnessing consciousness (*sākṣī*). According to *Samkṣepa śārīraka* consciousness reflected in ignorance (*avidyā*) is God. Consciousness reflected in mind or *antaḥkaraṇa* is Jīva and witnessing consciousness (*sākṣī*) is the source of these two. According to the author of *Vārttika* the appearance of consciousness in ignorance when identified with consciousness is God. Consciousness identified with the appearance of consciousness in mind or *antaḥkaraṇa* is Jīva. Witnessing consciousness or *sākṣī* is identical with God in this view. Consciousness is ordinarily considered as of four types –

(1) Consciousness related to object (*Viśaya Caitanya* or *Prameya Caitanya*).

(2) Consciousness related to knower (*Pramātṛ* or *Pramātā Caitanya*).

(3) Consciousness related to means of knowledge (*Pramāṇa Caitanya*). And

(4) when consciousness is related to valid knowledge it is called *Pramiti Caitanya*.

In the case of perception *Pramāṭṛ Caitanya*, *Pramāṇa Caitanya* and *Prameya Caitanya* are somehow identified.

CAITANYA DĪPTĀBHIḤ— All things revealed are due to consciousness as revelation. This is the reason why we have the text— *Tameva bhāntaṁ anubhāti sarvaṁ* (If that shines everything else is manifest. That here means consciousness.)

CAITANYA GHANA— Pure consciousness unrelated to any subject or object. The reference is to Brahman.

CAITANYASYA AJÑĀNĀVIṢAYATVA— The self, which is essentially consciousness is not the object of ignorance. The complete blissfulness cannot be the object of ignorance as consciousness reveals ignorance and so it cannot be covered by ignorance. Ignorance can cover only the complete nature of bliss related to consciousness.

CAITANYAVAGUṆṬHANA— The relation of superimposition with consciousness or superimposed relation with consciousness. This relation is expressed in the term *ahaṁ* (ego) and *idaṁ* (that). This is the basis of the phenomenal distinction between the ego and non-ego.

CAKRAKODDHARA— Refutation of the circularity of reasoning.

CARAMVṚTTI— The undivided pure immediate modification of mind on Brahman like—

‘I am Brahman.’

After this modification, as there is no other modification, this modification is called ultimate modification. This modification is the preventive of all the conditions ascribed to Brahman or preventive of itself. This modification (*vṛtti*) is responsible for ultimate release or *parama-mukti*. The modification

related to liberation when a man is alive (*jīvanmukti*) is not the ultimate modification as even then there is the existence of trace of ignorance (*avidyāleśa*) which is associated with actions performed previously *prārabdha-karma* the consequences of which are being enjoyed and not completely enjoyed.

**CATURVIDHA-PRATIPATTI**— Four types of knowledge have been admitted of Brahman. The knowledge that arises on the hearing of the Upanishadic texts like ‘That thou art’ (*Tattvamasi*), Brahman, as truth, knowledge and infinite (*satyaṃ jñānaṃ anantaṃ Brahma*) is first type of knowledge. This is known as hearing (*śravaṇa*). The knowledge, arising out of the analysis of the meaning of the statements is second type of knowledge, known as deliberation (*manana*). The third type of knowledge arising out of deliberation is known as meditation (*nididhyāsana*). The modification of intellect with regard to Brahman due to meditation is the fourth type of knowledge. This is immediate knowledge or the realization of Brahman. This view is propagated by Maṇḍana Miśra, the author of *Brahmasiddhi* and Vācaspati Miśra, the author of *Bhāmātī*.

**CATURVIDHA PURUṢĀRTHA**— The term *puruṣārtha* literally signifies ‘What is sought by men,’ so that it may be taken as equivalent to a human end or purpose. The *puruṣārthas* are of four kinds— *artha*, *kāma*, dharma and *mokṣa*, the last two, viz. dharma and *mokṣa* are the sole purpose of the Vedas as these alone elucidate their nature and point out the proper way to realize them. But pursuing these higher values does not necessarily mean abandoning the lower ones of *artha* and *kāma* for there is no necessary opposition between them— at least according to the majority of Indian thinkers. What is discountenanced by them is only their pursuit, for their own sake and not as means to a higher

value. When they are made to subserve the latter, they become totally transformed. There is a world of difference, for example, between wealth sought as a means to self indulgence and as a means to some altruistic purpose.

Of the two spiritual values (dharma and *mokṣa*) there are schools of thought in India that uphold the supremacy of dharma. But gradually, *mokṣa* came to be regarded as the only ultimate or supreme value (*parama puruṣārtha*), dharma being subordinated to it in one way or another.

Thus what was once considered good enough to be the goal of life became later a stepping stone to the attainment of a higher end. The way of subordinating dharma, which has stood the test of time, is what we owe to the teaching of the *Gītā*, viz. that when it is pursued with no desire for what is commonly recognized as its fruit, it qualifies for *mokṣa* through purifying the affections (*sattva-śuddhi*). As regards the type of *sādhya* which *mokṣa* represents, we have pointed out that the word *sādhya* may be understood in a positive or a negative sense. *Mokṣa* being the realization of one's self in its true nature according to all schools, it is not to be effected in the former sense as dharma is. It's achievement can be only indirect and we find that both the possible views here are held by Indian philosophers. While the generality of them maintain that *mokṣa* involves an actual change in the condition of the self. Some hold that it means merely a change in the point of view towards it. In Śaṅkara's view the self has been and will ever be what it always is viz. Brahman. This truth however, is lost sight of by man during *saṁsāra* owing to congenital ignorance. It thus lacks realization though eternally achieved. *Mokṣa* consists merely in getting rid of this ignorance, and simultaneously with

its riddance, the self reveals itself in all its spiritual splendour. Hence *jñāna* is regarded as the sole and sufficient means to *mokṣa* in Advaita.

CATUR VIDHĀCIT— This is already discussed when consciousness (*caitanya*) is explained.

CATURVIDHAVĀDA— *Vāda* means sublation or cancellation. When a snake is perceived in the place of a rope, the snake is said to have apparent existence. This is negated by the perception of rope which is empirical. So in this case the empirical negates the apparent. The rope, again, is negated when Brahman is realized. The realization of Brahman is transcendental and this negates the empirical. Now a question may arise. If the negation of the empirical is negated, the empirical will be real. This appears to be the third type of negation. In answer it may be said that the negation of the world and the negation of the negation sail in the same boat as the negation is the same. And this is the objectivity of the negation. This is the fourth type of *vāda*.

CATUŚPĀDA BRAHMAN— Brahman which is really all pervading and devoid of any part, is imagined as having four aspects for prayer or *upāsana* to Him. This universe is said to be a manifestation of Him, but He Himself transcends this also as self-manifest consciousness and bliss. Thus the world may be taken as one aspect of Brahman and other three aspects are transcendental.

CETANĀ CETANA BHIDĀ— The difference between the conscious and the consciousness. This is found on the empirical level, but ultimately difference is negated in consciousness, which is one without a second and without any distinction of any kind (heterogeneous, homogeneous and internal). The nature of the difference has already been discussed in the context of *bheda*.

**CETOMAYA VṚTTI**– The modification of ignorance with the reflection of consciousness is called *cetomaya vṛtti*, through which bliss can be realized at the stage of deep sleep (*suṣupti*).

**CETOMŪKHA**– Beginning with consciousness. Everything that appears, requires consciousness for revelation. So, consciousness is required at the outset of everything.

**CICCHĀYOPETODHĪ**– The term *cicchāyā* means the reflection of consciousness (*cidābhāsa*). Here the modification of the intellect which is associated with the reflection of consciousness is called *cicchāyopetodhī*. This is really the knowledge sheath (*viññānamaya koṣa*). At the stage of deep sleep it is merged in the sheath of bliss (*ānandamaya koṣa*).

**CIDĀBHĀSA**– The pure consciousness reflected in mind is called *Jīva* or an individual. When anyone realizes that he is the shining consciousness, then the world that appears will cease to exist.

**CIDBHĀSYATVA**– The revelation of an object by consciousness is *cidbhāsyā*. This character when stated as *cidbhāsyatva* (being illumined by consciousness) proves that the object is other than the self.

**CIDVIŚAYA**– Object of consciousness. According to Advaita Vedanta, consciousness is neither a subject nor an object of knowledge. But consciousness in relation to modification of intellect may have an object for which empirical knowledge arises.

**CINMĀTRĀSRAYĀTYA**– According to Advaita Vedanta consciousness (*cit*) is the locus of everything. The question is– how can *cit* be the locus of *ajñāna* or ignorance? If It is the locus then *ajñāna* will be removed altogether. The Advaita answer is that Pure *cit* is not contradictory to *ajñāna*. *Cit* reflected in *antaḥkaraṇa* or intellect (*antaḥkaraṇa vṛtti*) is contradictory to *ajñāna*. As *cit* alone is real, so the ultimate locus can

only be this *cit* on which everything is negated at some stage or other.

**CINTYA SVARŪPATVĀBHIMĀNA**— Knowledge of the non-difference with one who can be worshipped. When the knowledge of non-difference such as ‘That thou art’ is produced between the worshipped and the worshipper, then the worship is successful. So, unless this identity is established, the worship is to be continued.

**CITICCHĀYĀPATTI**— The reflection of the consciousness in the intellect in which *sattva* predominates. Due to this *citicchāyāpatti* the unconscious intellect appears as pure consciousness and the self realizes itself as a doer and enjoyer, this is of course due to ignorance.

**CIT-PRATIVIMVA YUKTĀ JÑĀNOTPANNA VRTTI**— At the stage of deep sleep the modification of intellect with the reflected consciousness is merged in ignorance (*ajñāna*) which is the cause of it.

It enjoys bliss of Brahman through the keen modification of ignorance attached to reflected consciousness.

**CITRADĪPA**— Variegated colour. When anything exhibits a combination of different colours, it is technically known as *citradīpa*. This is the Nyāya view.

*Citradīpa* is the name of the chapter six of *Pañcadaśī*, a famous book of Advaita Vedanta written by Vidyāraṇyamuni. In this chapter the *kūṭastha* is compared to the canvas on which the world picture is painted, just as the canvas is that where on the various painted figures appear, both of inanimate things like mountains and animate beings like men and animals, so also on consciousness which is the immutable self, the variegated world appears. Consciousness cannot be negated, even as the basic canvas cannot be dispensed with. Consciousness can never experience its own non-existence : it is eternal.

**CITRĀVAYAVĪ**— The whole (*avayavī*) characterized by the variegated colours. This form of colour is different from blue, yellow etc. Nṛsiṃhāśrama, an annotator is of opinion that *citrarūpa* is really the aggregate of different colours. *Citrarūpa*, is not anything different from the combination of colours. The Nyāya view of course is different. According to Nyāya view the *avayavī* is something different from *avayava* or the whole is over and above the parts. So, there is a controversy between Nyāya and Advaita Vedanta on this problem.

**CITSUKHĀCĀRYA**— Citsukhācārya is the author of *Tattvapradīpikā*, the most independent work which is known as *Citsukhī*.

In this book he refutes the seven categories established by the Nyāya and Vaiśeṣika philosophy. He interprets the Advaita concept of ignorance, the concept of the self-luminosity (*svaprakāśatva*), the nature of falsity of the world, the nature of illusion, realization of Brahman, *jīvanmukti*, final liberation and such other points. Besides this, he is the author of many important commentaries (*bhāṣya*), such as *Bhāṣya bhāva-prakāśikā*, on the *Brahma-Sūtra-bhāṣya* of Śaṅkara, *Abhiprāya-prakāśikā* on Maṇḍana's *Brahmasiddhi*, *Naiṣkarmyasiddhi-tīkā* or *Tattva-prakāśikā* on Sureśvara's *Naiṣkarmyasiddhi* and the commentaries on Ānandabodha's *Nyāyamakaranda* and Śrīharṣa's *Khaṇḍana*. He is also the author of *Tātparya Dīpikā*, a glossary on *Pañcapādikā vivaraṇa*. Some other books like *Adhikaraṇa Saṁgati*, *Adhikaraṇa Maṇimañjarī*, *Ṣaḍadarśana saṁgraha vṛtti*, *Brahma Stuti* and *Śaṅkara Vijaya*.

**CODANĀ**— This is a technical term which means an injunction (*vidhivākya*). That which is asked to do in the Vedas is known as dharma.

**CODANĀPARA-VṚTTIBHEDA**— Here the Vedic text

referring to action and Brahman are both meant. Some Vedic texts ask us to perform sacrifices. Here our attention is drawn to action. But in some of the texts Brahman has been described. And thus the essence of Brahman is revealed. In these two cases our attention is directed to two different topics—action and knowledge. This is what is implied by the word *codanāpara-vṛttibheda*.

## D

**DAIVA**— That which is imposed on a man is *daivī*. He has to suffer for that and he cannot change it. When a cyclone breaks out in a country people have to suffer for it, but this does not depend on their will but it is imposed on them.

**DAMAḤ**— *Dama*, is the restraining of the external senses from all objects except hearing of the scriptures, thinking of their meaning and meditating on them.

Here the word *dama* implies that particular function of the mind which turns away the external senses from such objects as are other than hearing etc.

**DIVĀKARA**— By the term *divākara* the sun that shines at daytime is referred to.

**DEHĀDI SAṂGHĀTO PĀDHI SAṂBANDHĀ VIVEKA KṚTEŚVARA SAṂSĀRI BHEDA MITHYĀ-BUDDHI**— According to the Advaita Vedanta the difference between an individual and God is beginningless. Hence it cannot be caused by nescience. It is said to be sub-servient to nescience (*avidyādhina sattvāka*).

**DEHĀDI SAṂHATA**— The self characterized by the body etc.

**DEHĀPEKṢA ANTARABAHIRVIBHĀGA**— The difference that we make between the external and the internal is made in relation to body. That which is outside body is external and that which is inside body

is internal. In the case of witnessing consciousness and self no such distinction is possible.

**DEVATĀDHIKARĀṆA NYĀYA**— In Vedanta philosophy eight *sūtras* beginning with *taduparyapi vādarāyaṇaḥ* and ending with *bhāvantu vādarāyaṇoḥ astihi*.

The third part of the first chapter is known as *devatādhikaraṇa*. In these *sūtras* it has been shown that just like human beings the deities also have a right to *Brahmavidyā* or knowledge of Brahman.

**DEVAYĀNĀKHYĀGATI**— A movement after the destruction of the body with the help of meditation and devotion.

It is a movement towards the abode of the *devas* or deities or to the abode of Brahman. This is known as *devayānākhyā gati* or *śuklāgati* or *uttarāyaṇa gati*.

**DEVĀTMAŚAKTI**— The power of the self, which is self-manifest. Ignorance or *avidyā* is called *devātma-śakti* since self is the locus of it and as it is the object of the self it depends upon the self.

**DHANAPATI SŪRI**— He is an author of *Bhāṣyotkarṣadīpikā (Gītā)*, a glossary on *Rāsapañchādhyāya*, *Śaṅkaradigvijaya*.

**DHARMA LAKṢAṆĀVASTHĀ PARINĀMA**— There are three kinds of modifications of the categories namely— the modification of attributes, the modification of the time and the modification of the circumstances. When a lump of clay is transformed into a pot this is called the transformation of the attributes and when the categories of the future turn into the categories of the present is called the transformation of the time and in the same way when a new cloth turns into an old one and a young boy becomes old, this is called the transformation of circumstances. The self is devoid of these three transformations and hence It is changeless and immutable.

**DHARMA RĀJĀDHARINDRA**— He is the author of

*Vedanta paribhāṣā*, a popular text of Advaita epistemology.

**DHARMIṆI SARVAMABHRĀNTAM**— All cases of adjectival knowledge concerning part (*dharmī*) is infallable and so may be known as valid knowledge. As for example in the statement— ‘This is a snake’ the part ‘this’ is called *pramā* or valid knowledge and the part ‘snake’ is invalid.

**DHYĀNA**— Both meditation and knowledge are mental. But meditation depends upon the subjective will of a man. Meditation is a mental act as it is depended upon the will of a man. Being a mental act, it is an object of prescription (*vidhi*). But knowledge is objective, as it is dependent upon the object. Knowledge, though mental, is not an act. Hence it is not the object of prescription.

*Dhyāna* or meditation is the penultimate step in the practice of *aṣṭāṅga-yoga* or the eight limbed yoga. In this state, the mind flows freely and continuously like the oil poured from one vessel into another, towards the object of contemplation. In it the succeeding mental waves are absolutely identical with the preceding.

**DHYĀNA DĪPA**— *Pañcadaśī*, a famous book of Advaita Vedanta by Vidyāraṇyamuni consists of fifteen chapters and each chapter possesses a name. *Dhyāna dīpa* or the lamp of meditation is the name of chapter nine. In this chapter the author compares meditation to *samvādi bhrama* delusion which culminates in a fruitful result. The man who mistakes the lamp for a gem and gets to the place whence the light comes, gains nothing, whereas the person, who mistakes the light of the jem for the gem itself, obtains the precious stone. Although both are cases of delusion, the latter is a fruitful one. When the attributeless Brahman is meditated upon, the content of meditation is not itself Brahman. But the contemplation leads to Brahman-

realization. Thus, for those who are not qualified for gaining true knowledge through enquiry, Śrī Vidyāraṇya recommends the yoga or meditation (*dhyāna*).

**DHYĀNA VIDHI**— In the texts like *nididhyāsītavyah*, *ātmānamupāsīta*, a prescription of meditation for self-realization is available. As the meditation is a mental act, it is subjective or dependent on the will of a man. Hence its prescription is logical. Meditation dispels the understanding of the identity between body and self and thus an aspirant becomes fit for the realization of Brahman through the text *Tattvamasi*.

**DIVĀKARA**— By the term *divākara* the sun is referred to, that shines at daytime.

**DIVIDHA ĀTMĀ**— The self is of two types *Jīvātman* (individual self) and *Paramātman* (Supreme Self). Due to the knowledge of identity with the three bodies such as gross (*sthūla*), subtle (*sūkṣma*) and causal (*kāraṇa*), the conscious self is regarded as individual (*Jīva*) by achieving enjoyership. The supreme Self is that which is devoid of all conditions and (all) activities.

**DRAVYĀDRAVYE ANTARABHĀVA** (In the context of *Saptapadārtha*)— There is difference between an object and an object. This is implied in the expression—*dravyādravye antara bhāva*.

**DR̥GDR̥ŚYA SAMVANDHA**— The relation of the knowledge with the object of knowledge. This relation, according to the Advaita Vedanta is superimposed. But to the Naiyāyikas this relation is either objectivity (*Viśayatā*) or subjectivity (*viśayīta*) and real.

**DR̥GDR̥ŚYA VIVEKA**— The Advaita Vedantins discriminate between knowledge and the object of knowledge. Knowledge in Advaita Vedanta is ultimately identical with Brahman which can never be the object of knowledge.

**DR̥ṢṬĀDR̥ṢṬA SĀMAVĀYI KĀRADUPAKĀRA**— A

distinction is to be made between *dr̥ṣṭaupakāra* and *adr̥ṣṭaupakāra*.

*Dr̥ṣṭaupakāra* is found in removing the husk of paddy. And *adr̥ṣṭa upakāra* is received when paddy is washed. The common *upakāra* in these two cases which is inherent in *kratu* is known as *Samavāyīk upakāra*. These are certain technical ideals found in *Bhāmātī*.

**DR̥ṢṬĀRTHĀPATTI**— *Arthāpatti* or presumption is recognized as an additional source of knowledge by Vedantins and Mīmāṃsakas. This *arthāpatti* is of two types : *dr̥ṣṭārthāpatti* and *śrūtārthāpatti*. The term *dr̥ṣṭa* means perceived and the term *dr̥ṣṭārthāpatti* literally means supposition of a fact in order to explain perceived facts. It is illustrated when, for instance, on the negation of the perceptual judgement, 'This is silver', by a subsequent perceptual judgement. 'This is not silver, but a shell', we assume the falsity of the silver that previously appeared to sight.

**DR̥ṢṬI MĀTRĀMAKA JAGAT ĀTMĀŚRITA ĀTMA VIŚAYAKA AJÑĀNAKṚTA**— According to the Advaitins, who are *Dr̥ṣṭi-sr̥ṣṭi-vādins* or the upholders of the theory that creation depends on perception, ignorance is one and it makes the self and object being existent in it or making it its locus. This world appears due to *ajñāna* which resides in atman or Self.

**DR̥ṢṬI-SR̥ṢṬI-VĀDA**— One of the most striking figures among the post-Śaṅkara Advaitins is Prakāśānanda, who propagated in his *Vedānta-siddhānta-muktāballī* the theory of *Dr̥ṣṭi-sr̥ṣṭi-vāda* or the theory that Creation depends on perception. According to this theory world is nothing more than its perception. Everything other than Brahman is based on perception having no existence outside perception (*ajñāta sattā*). This theory holds that Jīva with its nescience is the material cause and creator of the world appearance, which does not exist outside the perception of the Jīva. Madhusūdana

Sarasvatī in his *Advaita-ratna-rakṣaṇa* supports this view.

**DRŚYATVA**— The world is visible. So it is characterized by visibility or *dṛśyatva*. In Advaita Vedanta this is considered as a mark for the inference that the world is false.

**DURATAYĀ**— That which cannot be easily overcome. We are under the influence of nescience and for that we suffer. But to remove sufferings we shall have to go through certain stringent disciplines.

**DVAITA VISMṚTI**— Forgetfulness of the duality between Jīva and Brahman. The dualists (*Dvaitavādins*) raised this charge against the Advaitins who identify Jīva and Brahman.

**DVAYĀPEKṢA JÑĀNA PARYUDĀSA**— Opposition of the knowledge, which depends upon the substrate and the object. So far as the Vedantin's view is concerned the substrate and the object of the ignorance are the same i.e. pure consciousness. This ignorance is regarded by the terms *tamaḥ*, *moha* etc. This ignorance is a positive entity according to Advaita Vedantins. It is positive as it is responsible for the projection of the world. Nothing negative can project anything.

**DVIGUNĪ KṚTYA VṚTTIḤ**— Unlimited consciousness and limited consciousness are different. But the admission of their existence together may also be found. This is a defect. Those who think that Jīva is a reflection in *cit* (*Prativimvavādins*) raise this objection against those who think that Jīva is consciousness limited by body.

**DVIVIDHA ĪPSITA**— The desired objects may be of two types. Obtaining something which is not previously obtained is the first type of desire. As for example a village, not found first, may be found later on. This is of the first type.

(2) An object which is attained may be forgotten. Later on when we get it this is also desired but this is not identical with the first type. If a man forgets that

the napkin is on his shoulder and goes on searching for it, when somebody tells him that it is on his shoulder and he gets it, this is the second type of desired object.

**DVIVIDHA PARIJIHĪRSĀ**— The meaning of the *parijihīrsā* is desire for abandonment. It is of two types— abandonment of that which is already abandoned and abandonment of something which is not previously abandoned. When a man rejects an offer of thousand rupees as bribe it is a case of abandonment of the unabandoned. The case of the abandonment of the world is an instance of the first type.

**DVIVIDHĀ PRAKṚTI**— Prakṛti is the equilibrium of three *guṇas* say— *sattva*, *rajaḥ* and *tamaḥ*, subsisting in the power of Brahman. It is of two types.

(1) *Viśuddha Sattva pradhāna* (where *sattva* element is predominant). This is known as *māyā*.

(2) The second state is *avidyā* where *rajaḥ* and *tamaḥ* are predominant and *sattva* is polluted. This is known as *vidyā*. Some Advaita authors have of course identified *māyā* with *avidyā*, but Vidyāraṇyamuni, the author of *Pañcadaśī* makes a difference between the two.

According to him consciousness reflected in *māyā* is God and consciousness reflected in *avidyā* is Jīva or an individual.

**DVIVIDHA PREPSĀ**— The term *prepsā* means desire for getting something. *Prepsā* is of two kinds —

(a) desire for getting something which is not obtained or received and (b) desire for getting something which is already obtained or present. In the second case realization of the realized is implied.

## E

**EKAJĪVAVĀDA**— The theory of one Jīva or Ekajīvavāda is supported by Prakāśānanda as the basis of Dṛṣṭi-sṛṣṭi-

vāda or the theory that creation depends on perception. This theory holds that Jīva with its nescience is the material cause and creator of the world appearance which does not exist outside the perception of the Jīva. According to this theory the individual is the material and efficient cause of the world.

EKASANTATI PATITA— *Ekasantati Patita* means that which is in the same stream or flow.

EKAŚLOKĪ— *Ekaślokī* is one of the texts composed by Śaṅkarācārya. In this text self-manifestedness of the self is explained. This text is unique in the sense that it is really a verse (*śloka*) consisting of four lines.

EKATVĀDHYĀSA— *Adhyāsa* means superimposition. A man superimposes his self on his son and thinks that he is identical with his son. Here he and his son are considered as non-different though through superimposition and this is known as *ekatvādhyāsa*.

EKĀLAMVAN SĀMSARGA NIṢEDHA— When two characters cannot exist in the same locus they are considered as *ekālamvan samsarga niṣedha* or negation of coexistence of two characters in the same locus. As for example existence and non-existence cannot coexist together. So, these two will constitute *ekālamvan samsarga niṣedha*.

EṢAṆĀTRAYA— ‘Let it be mine’— this type of mental state is called desire. This desire is of three types—

- a) desire for child
- b) desire for wealth, and
- c) desire for men.

These desires cause worldly bondage. One who yearns for attaining liberation should give up all these desires and become a recluse.

## G

GALE PĀDUKĀNYĀYA— If a man is unwilling to leave a place the royal persons drive them out with the feet

covered by shoes. Similarly, if a man is compelled to admit an unsupported conclusion, this type of logic is applied and it is technically known as *galepādukā-nyāya*.

GAṄGĀPURĪ BHATṬĀRAKA— He is one of the famous writer on Advaitism (10th-11th centuries). He wrote *Padārtha-tattva-niṣaya*, in which he states his view that Brahman is the changeless stuff (*aparīṇāmi upādāna*) and *māyā* the mutable stuff (*parīṇāmi upādāna*) of the world, as both existence (*sattā*) and insentience (*jādyā*) are found to persist in the world.

GATI SĀMĀNYA— Comparability of awareness or equality. This equality is present in all Vedantic theories of consciousness as a cause or Brahman as a cause of this world.

GAUḌAPĀDA— Gauḍapāda of the 6th century was the grand preceptor of Ācārya Śaṅkara. He wrote *Māṇḍūkya-kārikā*, one of the most ancient famous books of Advaita Vedanta. It is a *kārikā* on *Māṇḍūkya Upanishad*. Śaṅkarācārya wrote a commentary on it.

This book has four chapters— (1) *Āgama* (2) *Vaitathya* (3) *Advaita* and (4) *Ālāta śānti*.

Besides *Māṇḍūkya-kārikā* Gauḍapāda wrote *Pañcīkaraṇa* and commentary on *Uttara Gītā*.

GAUṆA BUDDHI— It is not the primary meaning. This may be considered as derivative or secondary idea. When the word *puruṣa simha* is used the implication is that a person is compared to a lion for the reason of his valour, and superiority. This is not false. But this is only implied. A false idea is negated but a secondary idea or a derivative meaning is not negated.

GAUṆĀTMĀ— The extension of one selfhood in one's son, wife and servant is technically known as *gauṇātmā*. Primarily the self exists in one's own being and then it is extended to others who are related to the self. This extension is *gauṇātmā* or derivation of the self.

**GHAṬĀKĀRĀ ANTAḤKARAṆA VṚTTI**— When the intellect or *antaḥkaraṇa* has a contact with the object like pot through sense-organs, intellect takes the form of that object (pot). It is the case of perception according to the Advaitins.

**GHAṬĀMŚE PRATYAKṢATVA**— Perception may mean the revelation of an object like ‘pot’ in the aspect of relation. In the case of perception of an object like ‘pot’, the word perception is used in two senses—

(1) The object, the ‘pot’ in this case is perception and (2) the knowledge of ‘pot’ or *ghaṭa* as knowledge is also a perception. The first case is known as the perception in the objective aspect (*ghaṭāmśe* or *viśayāmiśe pratyakṣa*) and the second is the perception in the knowledge aspect (*jñānagata pratyakṣa*).

**GHAṬOPAGRĤITA PARAMĀṆU**— Atoms of earth which constitute a pot are known as *ghaṭopagrĥita paramāṇu* (atoms constituting a pot).

**GOBINDĀNANDA**— Gobindānanda of the 17th century composed an annotation (*ṭīkā*) named— *Ratnaprabhā* on Śaṅkara’s *Brahma-Sūtra-bhāṣya*.

**GRANTHI BHEDA**— This means going through the knots. An individual under the influence of nescience suffers. The sufferings are considered as knots. With the realization of ultimate Reality these are pierced through. This is technically known as *granthi bheda*.

**GUHĀ**— The middle portion of the eyebrows is a part of the body but it has an internal aspect also and this is known as *guhā* or cave. The *yogins* realize Brahman in this cave. As the self is realized in this part, so self is considered as inside the cave (*guhāpravṛṣṭa*). This is also known as *ajñāna cakra*. The *yogins* alone are interested in such *cakras*.

**GUHĀHITA**— Brahman existing in a cave. The five sheaths (*koṣas*) like *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya* are called caves (*guhā*).

Brahman, covered with these five sheaths is called *guhāhita*.

Among these five sheaths *annamaya koṣa* is the grossest. *Prāṇamaya koṣa* is included in *annamaya-koṣa* and *manomaya koṣa* is included in *prāṇamaya koṣa*. *Vijñānamaya koṣa* is included in *manomaya koṣa* and *ānandamaya koṣa* is included in *vijñānamaya koṣa*. These five sheaths are serially called *guhā*, though these sheaths are not the self but these sheaths cover the self.

## H

**HANANAKRIYĀNIVṚTTYAUDĀSĪNYA**— The indifference which results from the non-intention of killing or slaying anybody. If a man likes to kill anybody he must have an intention for doing so. The absence of such intention definitely means indifference to killing. This is what is implied in the assertion under consideration.

**HASTĀMALAKA BHĀṢYA**— Śaṅkarācārya composed a *bhāṣya* on a verse of prayer (*stotra*) named *Hastāmalaka stotra* written by his own disciple.

**HETU**— The term *hetu* (may be considered as the middle term) means that which establishes a relation between *sādhya* that which is to be inferred and *pakṣa* (the subject of inference).

**HEYOPADEYA RAHITA**— The established truth in neither to be decried (*heya*) nor to be considered as pleasant (*upādeya*) it is as it is. The implication is that which is established is not disturbed in any way if anybody likes it or dislikes it.

**HIRAṆYAGARBHA MUKHYA JĪVA**— The theory of one Jīva (Ekajīvavāda) found in Advaita Vedanta has different forms. According to one form one body is alive and the others are non-living as the bodies experienced in dreams. The world and God are imagined by *avidyā* or nescience residing in one Jīva.

But this form goes against the *Brahma-Sūtra (adhikam tu bheda nirdeśāt)* which considers God as more than a Jīva. In order to avoid this difficulty it is held that Hiranyagarbha, reflection of Brahman is the primary Jīva (*mukhya jīva*) and the others whom we perceive are only the secondary Jīvas (*gauṇa jīva*) or the appearance of Jīva (*jīvābhāsa*). But this explanation is unacceptable as there is no proof that Hiranyagarbha is a reflection of Brahman.

HRDAYA GRANTHI— The knot of intelligence binds a man. This bond is removed with realization of self.

HRDAYA SUŚI— Holes in *hṛdaya* and these are five in number. These are also known as five doors of *hṛdaya*. At these doors there are five gatekeepers— *prāṇa*, *apāna samāna*, *vyāna* and *udāna*. These are objects of meditation and known as *Pañca Brahma Puruṣaḥ*.

HRDAYADYAVADANA— The piercing of the different parts of the body of an animal to be sacrificed in a ritual (*yajña*).

## I

IṢṬASIDDHI— Attainment or immediate realization of an end sought. In Advaita Vedanta Brahman is the ultimate Reality and It is also the ultimate ideal, sought by all seekers. The attainment of Brahman will be *Iṣṭasiddhi*.

*Iṣṭasiddhi* is one of the texts of Advaita Vedanta, composed by Vimuktātmana (of the 10th century). This book is the third of the four celebrated *Siddhi* works of Advaita Vedanta, one is *Brahmasiddhi* of Maṇḍana Miśra, the second is *Naiṣkarmyasiddhi* of Sureśvara and the third is *Iṣṭasiddhi* of Vimuktātmana and the fourth one is *Advaitasiddhi* of Madhusūdana Sarasvatī. In *Iṣṭasiddhi* Self as Bliss is established. We are all after bliss and so our end will be to attain Self which is essentially Bliss.

ĪŚVARA CAITANYA—*Īśvara caitanya* means *caitanya* or consciousness circumscribed by ignorance. This is the view of Vivaraṇa school.

## J

JADĀ—*Jaḍa* or matter means that which is unconscious or that which is essentially unmanifest. It is revealed with the help of other (consciousness). The thing, which, for its revelation depends on other (consciousness), is called matter. Everything, except Brahman is unconscious, according to Advaita Vedantins. Brahman being consciousness is essentially self-manifest.

JADĀTVA—The term *jaḍatva* means materiality. It is a character of matter, which is not self-manifest and it is revealed by consciousness. Materiality also means that which is different from knowledge and self. That which is different from knowledge and self is known as matter. Materiality is the essence of matter.

JAGAJJANMA STHITILAYA KĀRAṆATVA—According to the author of *Siddhānta* Brahman is the cause of the origin of the world. He is also the cause of the sustenance and the destruction of the world. As all these three are the extraordinary characters of Brahman so these are considered as three definitions (*lakṣaṇas*) of Brahman.

JAGATKĀRAṆATVA—In Sruti Brahman is said to be the cause of the world in the sense that Brahman is the locus of the world. Nescience or *ajñāna* is admitted to be the material cause of the world and nescience exists on the locus of Brahman. Brahman in the sense of Saṁgha Brahman or Īśvara is the cause of the world and Īśvara is impossible without the condition of nescience.

JAHAJAHA LAKṢAṆĀ—Implications or *lakṣaṇās* are of three types –

i) *Jahallakṣaṇā*

- ii) *ajahallakṣaṇā*, and
- iii) *Jahadajahal lakṣaṇā*.

Among these three implications *Jahadajahallakṣaṇā* is one. When one part of the direct meaning of a sentence is excluded and the other part is retained then this implication occurs. As for instance, in 'This is that Devadatta' the associations regarding time and place are excluded, but the person called Devadatta is accepted. Similarly in the Vedic text 'That thou art' the meaning of the word 'that' is consciousness associated with remoteness etc. ; and the meaning of the word 'thou' is consciousness associated with immediacy etc. Now the differences found in remoteness and immediacy associated with 'that' and 'thou' respectively are excluded and pure consciousness, which is present in both cases is accepted. Therefore the real meaning of the sentence is derived by applying this third type of *lakṣaṇā* or implication, known as *jahadajahallakṣaṇā*. This implication is also known as *bhāgatyāga lakṣaṇā* or *bhāgalakṣaṇā*.

**JALPA**—(1) The term *jalpa* means covered or veiled. The main goal of *jalpa* is to defeat others by arguments and as by this reasoning the real essence of the self is covered, the self is said to be *jalpa*. (2) *Jalpa* is an art of disputation very often used by philosophers to defeat others. (3) *Jalpa* also means language of the low order and its object is known as *jalpa*.

**JANMAKRAMA**—*Janmakrama* means the order of creation. God contemplated and then created five subtle elements (*pañca sūkṣma bhūtas*) such as sky (*ākāśa*), air (*vāyu*), fire (*tej*), water (*ap*) and earth (*kṣiti*). Sound (*śabda*) is the quality, produced in *ākāśa*, sound and touch in air, sound, touch and colour in fire, sound, touch, colour and taste in water and sound, touch, colour, taste and smell are qualities of earth.

All these elements are the effects of *māyā* which has three constituents— *sattva*, *rajaḥ* and *tamaḥ*. From the *sāttvika* aspects of the five subtle elements, five sense- organs— ear, touch, eye, tongue and nose arise. From the *sāttvika* aspect of the combination of the five subtle elements— *antaḥkaraṇa*, *manas*, *buddhi*, *ahamkāra* and *citta* arise. From the *rājasika* aspect of the five subtle elements the five motor organs (*karmendriya*) originate. From the *rājasika* aspect of the combination of the five subtle elements five airs (*pañca vāyu*)— *prāṇa*, *apāna*, *vyāna*, *udāna*, and *samāna* originate. After that from the *tāmasika* aspect of the five subtle elements the gross elements (*sthūla bhūtas*) which are due to *pañcīkaraṇa* or the combination of the five elements arise.

**JĀGRADĀDI VIMOKṢĀNTA SAMSĀRA**— Śruti mentions that ordinarily there are three states of an individual such as— waking state (*jāgrat*), dream-state (*svapna*) and the state of deep sleep (*suṣupti*). But another stage at least for some persons is possible and this is *turīya* or transcendent. The world which is beyond three states and can be obtained in *turīya* only is called *jāgradādi vimokṣānta saṁsāra*.

**JĀGRAT**— The term *jāgrat* means waking state. It is a particular state of knowledge due to sense-organ. That means it is a state of a modification of the inner organ, for which sense- organ is responsible. In dream-state and the state of deep sleep there is modification, but that modification is not due to sense-organ, hence the definition of waking state stated above is found satisfactory and does not commit the fallacy of too wide. In dream-state there is a knowledge in the form of a modification of the ignorance but there is an absence of the modification of the inner-organ which is due to the sense-organ. Whereas during the waking state though there is a modification of ignorance in the

case of memory and false perception still the *tactual* knowledge which is due to sense-organ does not exist in this state. Hence this definition is not too narrow.

**JĀMITĀ-DOṢA**— It is a defect which arises when an action is repeated. Repeated performance of an action brings lethargy and it is a defect.

**JĀTITVARŪPA SĀDHYĀPRASIDDHI**— The Naiyāyikas accept *jāti* or universal which inheres in many individuals and is eternal. But a character which is neither inherent in individuals nor eternal is *upādhi*. Advaitins do not accept any of these two. According to them the relation of inherence or *samavāya* is inadmissible, and nothing except Brahman is eternal. In the context of *upādhi* Advaitins will say that no *pramāṇa* or source of valid knowledge can establish it. In order to distinguish between potness and clothness the Advaitins will say that potness is the identity (*tādātmya*) between consciousness characterized by potness. Similarly, the identity of consciousness characterised by cloth is clothness. Thus potness and clothness are different.

**JĀTITVOPĀDHITVA PARIBHĀṢĀ**— According to Nyāya system universal (*jāti*) and condition (*upādhi*) are different. Among them the categories which are eternally inherent in many are called *jāti* or universal. The features other than *jāti* are considered as *upādhis* or conditions (for instance, *ākāśatva*). But so far as the Advaita view is concerned these categories and the technical terminologies are not authoritative.

The features like pothood or potness, cowhood etc are though proved by perception etc but their eternity and inherentness are unauthentic and hence their universality cannot be proved. The Advaita Vedantins hold that everything except Brahman is non-eternal and the non-eternity of all things other than Brahman is established and admitted. Besides as the relation of

inherence (*samavāya*) is also refuted and refused by the Advaita Vedantins, inherenceness of pothood is impossible. As the universal is not proved by any evidence, the universal feature like condition which is other than the universal will also be evidenceless. Hence the universalhood and the conditionhood are also unauthentic as these are devoid of any evidence.

JĀTYĀDVAITA VĀDA— If a class (*jāti*) is admitted, individuals belonging to this class come under it. So, the class in a sense brings about *jātyādvaita vāda* or oneness of a class including various individuals.

JĀTYĀNTARA BHĀVA— Difference between different classes. As for example ‘the class of pot’ is different from ‘the class of cloth’.

JIJÑĀSĀ VAIRĀGYA— An enquiry must be dispassionate and hence it is always to be disinterested. If a man inquires into the nature of goodness he should not be influenced by any pre-conceived notion. He must be disinterested and non-attached to any idea fixed in his mind.

JIJÑĀSYĀPEKṢA— In the case of an inquiry into Brahman (*Brahmajijñāsā*), Brahman is to be taken as the object of the desire of knowledge.

JĪVA— Jīva or individual, according to Śaṅkara, is essentially identical with pure consciousness. Here we can mention the text— *Jīva Brahmaiva nā paraḥ*, i.e. essentially, Jīva is not other than Brahman, and hence self-manifest, ever free and immune from any limitation. It’s limitedness is due to *upādhis* which are due to *avidyā* or nescience. With the removal of nescience the apparent duality between individual and pure consciousness at once ceases eliminating the *upādhis*. Only so long as the individual does not discard nescience leading to duality and does not realize it’s own nature, he remains the individual self.

JĪVABHĀVA JAGATBHĀVA VĀDHA— *Jīvabhāva* means

the idea of individuality. This is due to the limitation of consciousness by the body (*śarīra*). *Jagatbhāva* means the state of the world. The world is an object of knowledge (*dṛśya*), limited (*paricchinna*) and inert (*jaḍa*). With the realization of Brahman the ultimate reality, both individuality and the state of the world are negated (*vādhita*). This is what is technically known as *jīvabhāva jagatbhāva vādhā*.

**JĪVA CAITANYA**—Consciousness, related to an individual or Jīva is known as *jīva caitanya*. This is essentially identical with the ultimate consciousness under the limitation of the body.

**JĪVAGHANA**—*Jīvaghana* means an image in the form of an individual or Jīva. The state of limitedness of the supreme Self in the form of an individual which is due to the condition (*upādhi*) is called *jīvaghana*. This stage is by far the best of all like the object of sense-organs etc. *Jīvaghana* really means the embodied self.

The word *jīvaghana* may also mean the abode which is better than this world and this abode is known as *Brahmaloka*.

**JĪVANĀMĀNAḤ CIDĀVASĀḤ**—The appearance of *cit* or consciousness in the context of the life of a person. Of course, in everything consciousness is present as the locus or as the substratum. Without this locus nothing can exist.

**JĪVANMUKTA**—A man liberated in life (*jīvanmukta*) is one whose ignorance has been destroyed by the realization of Brahman in the *nirvikalpaka samādhi*, but still a trace of ignorance (*ajñāna leśa*) may remain up to the complete enjoyment of the consequences of the actions previously done and are producing results (*prārabdha karma*). With the complete enjoyment of the fruits of such actions a man becomes liberated completely and ceases to be associated with anybody.

**JĪVANMUKTI VIVEKA**—When a man is liberated even

when alive he can discriminate between good deeds and bad deeds. Of course he performs good deeds only for the welfare of the people (*loka saṁgrahārtha*).

**JĪVA SĀKṢĪ**– Witnessing consciousness in the context of Jīva is *Jīva sākṣī*. Without this no knowledge is possible. Knowledge is awareness and it witnesses everything that comes before it. Without the illumination of *jīva sākṣī* nothing is illumined and known.

**JĪVĀBHIVYAKTI**– Consciousness expressed in the modification of nescience (*avidyā vṛtti*) is related to *aham* or ego.

**JĪVĀJÑĀNAM JAGADNIJAM**– Advaita Vedanta has different schools. One of them is *Dṛṣṭi-sṛṣṭi-vādī* Advaita (non-dualism propagating creation on the basis of the perception of an individual). According to this theory the knowledge or perception of Jīva is the cause of the creation of the world.

**JÑAPTI GATA PRATYKṢA SĀMĀNYA LAKṢAṆA**– The definition common to perception as knowledge. *Cit* or consciousness is the common definition of perception as knowledge. Every knowledge is of the essence of the consciousness and self-manifest. Here the relevant Śruti text is– *Sākṣādpāroṣād Brahman*.

**JÑĀNA**– Knowledge (*Jñāna*), in Advaita Vedanta is understood essentially as pure consciousness, through which everything is manifest. But this pure consciousness itself is self-manifest, since if the manifestation of the pure consciousness is dependent on anything else then that also will require another thing for its manifestation. And this will lead to infinite regress. Knowledge is of two types– Pure knowledge (*Svarūpa jñāna*) and the knowledge as modification of intellect (*vṛttijñāna*). Pure knowledge is the essence of pure consciousness. It is eternal and devoid of any object.

JÑĀNA DĪPITA— Illumined by knowledge. Knowledge just like a lamp removes darkness in the form of ignorance.

JÑĀNAGATA PRATYAKṢA— Knowledge which is formless cannot have any essential difference but for practical purposes knowledge may be divided into two types —

1) Perceptual (*pratyakṣatva*)

2) non-perceptual (*apratyakṣatva*).

According to the Advaitins the use of the word perception in the context of knowledge depends on the situation of the object of knowledge associated with consciousness. When the consciousness characterised by object (*viśaya caitanya*) is non-different from the consciousness related to the source of valid knowledge (*pramāṇa caitanya*), perceptuality (*pratyakṣatva*) arises and this perceptuality is known as *jñānagata pratyakṣa*. Perception associated with an object is known as perception of an object. But perception as knowledge is also possible and that will be known as *jñānagata pratyakṣatva* or perceptuality of knowledge. As for example when we have the perception of a pot, the pot is known as *viśayagata pratyakṣa* and the perception as the knowledge of pot is *jñānagata pratyakṣa*.

JÑĀNAGHANA— This term refers to pure consciousness which is Brahman.

JÑĀNA NIRDHŪTAKALMAṢĀḤ— The sin which is removed by knowledge.

JÑĀNA NIVARTYA— That which is negated only by knowledge is *jñāna nivartya*. So, a *jñāna nivartya* object will be imaginary or false. When anything is negated by knowledge it is negated essentially (*svarūpe*) and causally (*kāraṇa rūpe*). ‘This is silver’ is a case of knowledge which is negated by the knowledge ‘This is nacre’. Here not only silver but the cause of silver is also negated. But in the case of the destruction of a

pot by a hammer there is destruction of the pot and not the removal of it's cause 'earth'.

JÑĀNA PRASĀD— Satisfaction, due to the attainment of knowledge. Sufferings are due to ignorance. When ignorance is removed by knowledge, sufferings are removed and satisfaction follows.

JÑĀNA RAKṢĀ— Absence of doubt when immediate awareness of Brahman arises. It is necessary to one who is liberated when alive. When a man is liberated even in his lifetime the realization which he has achieved is to be retained without any doubt or false apprehension. If this is not, the possibility of entering into the stage of bondage remains even after the attainment of *jīvanmukti*.

JÑĀNA SĀDHANA— After the removal of all sins or vices when the mind becomes purified, the identity knowledge between Brahman and the self dawns on the basis of hearing (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*). For the removal of sins performance of prescribed duties may be helpful.

JÑĀNĀDHYĀSA— The knowledge of a snake in a rope or superimposition of the knowledge of the snake on the knowledge of the rope is *jñānādhyāsa*.

JÑĀNOTTAMĀCĀRYA— He is a composer of a commentary, named *Candrikā*, based on Sureśvara's one of the famous works— *Naiṣkarmyasiddhi*.

## K

KAIVALYA— The word *kaivalya* is generally used in Śāṅkhya and Yoga philosophy. It literally means the existence of Puruṣa in essence. In Śāṅkhya philosophy, Puruṣa and Prakṛti are distinguished from one another. The knowledge of this distinction is responsible for the attainment of *kaivalya* or liberation. In other orthodox systems the word *kaivalya* is not used. The Advaitins preferred the word

*mokṣa* or *mukti*. Ignorance is the cause of bondage and removal of ignorance means removal of bondage. This is due to the knowledge of Brahman, the ultimate Reality of Advaita Vedanta.

**KALPATARU PARIMALA**— It is an annotation (*ṭīkā*) on *Vedanta-kalpataru* which belongs to Bhāmatī school. The author of this annotation is Appaya Dīkṣita (16th century).

**KARANADOṢAVĀDHAKA PRATYAYĀ BHĀVAVAT VĀKYA**— That word or sentence which is not due to any defect in the source or that which is not negated later on may be a *pramāṇa* or a source of valid knowledge. As a Śruti text is impersonal so, it is free from any defect in the source and it is not negated later on.

**KARMA**— Action performed with a desire will always be accompanied with the consequences to be reaped by the doer. Some actions like chewing, going may be mechanical and non-voluntary and so these actions may have repercussion but the doer is not responsible for his actions as these are non-voluntary or mechanical. If a man performs a non-voluntary action, he is not responsible for that and hence he will not reap the consequences thereof.

Actions are of two kinds, viz., *laukika* or ordinary and *Vaidika* or actions according to Vedic injunctions (*Veda vidhis*). Actions which are performed according to one's natural propensity like eating, walking are *laukika*. Actions done according to the *Vaidika* prescriptions are Vedic actions ; such as performance of sacrifices like *agnihotra*.

According to another classification actions are of three types— (1) *Prāravdha* i.e. activities of a previous birth which are giving fruits, but all consequences are not reaped. (2) *Sañcita karma* or the activities which are accumulated but which have not yet given any

effect. (3) *Kriyamāṇa karma* or the actions which are being done in this life.

In another way actions may be of five types. (1) *Nitya* or actions (like reciting prayers to deities) which are to be daily performed. (2) *Naimittika karma* or actions performed to achieve a particular end (as *putreṣṭi* sacrifice for getting a son). (3) *Kāmya karma* or that which should be or is to be performed for realization of one's desire. (4) *Niṣiddha karma* i.e. the actions which are prohibited, in the Vedas, e.g. addiction to alcohol and tobacco etc., lastly *prāyaścitta* or religious acts to atone for some sin e.g. the rituals like *cāndrāyana*.

**KARMACITA**— Gathered by karma or action ; attained or obtained by karma or action as its results. Some actions like chewing, going may be mechanical and non-voluntary and so these actions may have repercussion but the doer is not responsible for his actions as these are non-voluntary and mechanical. If a man performs a non-voluntary action, he is not responsible for that and he will not reap the consequences thereof.

**KARMASAMAVĀYITVA**— An inseparable relation of an action to its result.

**KARMA SAMRDDHYARTHA**— Some methods of prayer are prescribed in the scriptures (Shastras) through which better results are obtained in the case of other actions. As for example in the *Chāndogya udgītha* is prescribed and this is a prayer conducive to excellence of prayer.

**KARMA-YOGA**— Disinterested performance of action may lead to liberation. Such a path of action is technically known as *Karma-yoga*. *Karma yoga* may purify the heart and thus make it fit for the attainment of knowledge or it may directly produce devotion.

**KARMĀDHYAKṢA**— One who presides over a particular performance is called *karmādhyaṁkṣa*. The witness of an action is also known as *karmādhyaṁkṣa*.

**KARMĀṄGA SAMSKĀRA**— A part of a ritual is purified for the lawful execution of the action. This is *karmāṅga saṁskāra*. Clarified butter (*ghṛta*) is a part of a ritual. Without it no ritual is performed. So the purification of butter is necessary. Otherwise the ritual will not be properly performed.

**KARNĀDIGOLAKASTHA**— The five sense-organs like eye, ear, nose, and five motor organs like speech are not apprehended by the senses. The places of the gross bodies where these exist are known as *indriya golaka*. This is a technical term. All the senses exist in such *golakas*.

**KARTAVYATALKĀRTHA SAMAVETEṢṬĀNIṢṬA SĀDHA NABHAVĀVAGANA PURVAKA**— Attraction or repulsion, attachment or detachment in action are meant.

**KARTṚDEVATĀDI PRAKĀŚANĀRTHATVA**— The opponents of the Advaita Vedantins point out that the Vedanta texts reveal the doers of actions and deities. So Advaita Vedanta should be accepted as including action for liberation.

**KARTṚPRATI-BHĀSAPRAKHYĀNĀLAMVANATVĀ YOGA**— Without superimposition ego-consciousness and objects of ego like intellect and mind are not possible. This is the Advaita view.

**KARTṚTVA**— God is considered as the creator, sustainer and the destroyer of the world. So, He is the doer (*kartā*) of creation, sustenance and destruction.

**KATHĀ**— *Vicāra*, according to the Indian style, is called *kathā* (discussion). These (*vicāra* and *kathā*) are synonymous terms. Vātsyāyana says : There are three kinds of *kathās*— *vāda*, *jalpa* and *vitaṇḍā*. *Vicāra* has been called *tadvidyasambhāṣā* (discussion with people versed in the relevant science) in *Caraka Saṁhitā*. This *sambhāṣā* (discussion) is of two kinds : *sandhāya-sambhāṣā* (friendly discussion) and *vigṛhyasambhāṣā*

(aggressive debate). The former, also called *anulomasambhāṣā*, is known as *vādakathā*. The latter refers to *jalpa* and *vitāṇḍā*. Hence the ratiocinative procedure adopted in the Nyāya philosophy and *Caraka Samhitā* is fundamentally the same. It is only a seeker after truth (*tattvajijñāsu*) that is entitled to hold *vādakathā*.

Uddyotakara says that *vāda* should be entered into with persons like preceptors and others of like status. This *vāda*, according to Vācaspati Miśra, the author of *Tātparyaṭīkā* on the Nyāya-Sūtra, yields three results— knowledge of unknown truths, removal of doubts, and confirmation of previous knowledge. It has been stated in the *Vimānasthāna* of *Caraka Samhitā* that *tadvidyasambhāṣā* increases the ardour and critical acumen of the inquirer, strengthens his argumentative power, and invests him with fame. Moreover, doubts regarding his previously acquired knowledge are dispelled, firmness of conviction gained, and new knowledge added. One should not enter into *viṣṭhyasambhāṣā* with one's preceptor or men of similar position; *sandhāyasambhāṣā* with them is recommended for augmenting one's knowledge. Some have recommended *viṣṭhyasambhāṣā* with eminent persons. But Caraka is definitely against this.

The Nyāya philosophy and *Caraka Samhitā* have given elaborate accounts of the threefold *kathāḥ vāda*, *jalpa*, and *vitāṇḍā*. Caraka has given in addition a detailed description of the types of assemblies (*pariṣad*), namely, whether of the learned or of the ignorant, the components thereof (whether friendly, neutral, or hostile), and the kinds of opponents taking part in them (whether superior, inferior, or equal), and laid down the procedure for tackling each opposing type. The *kathā* meant for the philosophic inquirer is *vāda*. This *vādakathā*, which is the best of *kathās*, will

continue until truth is arrived at. Almost all the philosophical treatises we know of have adopted *vādakathā*. *Vijigīṣukathā* (discussion for scoring a victory), which includes *jalpa* and *vitāṇḍā*, is different from it. It is not resorted to for ascertainment of truth, though *jalpakathā* has sometimes been introduced, under special circumstances, in certain contexts in treatises generally employing *vādakathā*. There are three classes of people *āpratipanna* (ignorant), *vipratipanna* (having a contrary view), and *sandigdha* (in doubt). Preceptors or persons of their status, desirous of doing good to *āpratipanna* persons, should generate doubt in the latter in regard to matters that await ascertainment. When doubt is generated in them, they should be initiated in *vādakathā* that would dispel doubt by ascertaining the truth. A *vipratipanna* person, on the other hand, takes up a contrary position. Unless his counter convictions are repudiated, he would not entertain any healthy doubts, his vanity blocking the way ; *jalpakathā* is necessary to destroy this vanity. When the contrary position of a *vipratipanna* person is countered by *jalpa* and *vitāṇḍā*, he becomes a *sandigdha* person, i.e. he begins to doubt the validity of his original standpoint. Then by initiating him in *vādakathā* and by consequent ascertainment of truth, his doubt can be removed. This is why the end of *vādakathā* is ascertainment of truth by removal of doubt. The person in doubt (*sandigdha puruṣa*) is considered fit for *vādakathā*. Owing to this, *saṁśaya* has been called the forepart of disputation. Of the fourteen accessories of *vicāra* the first is *saṁśaya*. Although *saṁśaya* forms a part of *vicāra*, *bhrānti* (wrong apprehension) does not. Akṣapāda has listed *saṁśaya*, and not *bhrānti*, as forming an integral part of *vicāra*. In *vijigīṣukathā* the mere defeat of the disputant is aimed at. *Vijigīṣukathā* is employed to

expose the ignorance or to demolish the contrary conviction of the disputant, and it ceases with his discomfiture. *Vādakathā*, on the other hand, does not come to an end till the definite ascertainment of truth is reached. ŚrīKṛṣṇa has also said in the *Gītā*, 'I am *vāda* in relation to disputants'. When Indian philosophers write treatises or expound certain truths in the seclusion of their seminaries, even then they present the *prima facie* objections of their opponents (*pūrvapakṣa*) and meet them. While doing so, they assume the presence of these opponents and invest them with the freedom of advancing contrary arguments. They also assume the presence of neutral persons, give expression to the latter's doubts, and suggest solutions. When an author writes a treatise, he thus imagines himself to be present in an assembly of the enlightened.

Śaṅkara Mīśra in his *Vādivinoda* has stated that the knowledge of a hitherto unknown truth, the conservation of this knowledge, the 'practice' of the conserved knowledge, and its transmission to others—these constitute the ends of the threefold *kathā*. Those entitled to resort to this threefold *kathā*, whether bent on the ascertainment of truth or on winning a debate, should satisfy these conditions : they must not go against universal experience, they must have unimpaired powers of perception, and they must not be quarrelsome. They should, besides, be able to maintain their own position and expose the weakness of the opponents' view-points. They should be cautious and be conscious of the defects on both sides. Those entitled to *vādakathā* should, again, have some additional qualifications. They should not be given to deception, should have presence of mind, and should be averse to unnecessary refutation of the opponent. They must put forward only those

arguments that go to prove the point under discussion, and should also be capable of appreciating the reasonable points of the opponent. They must, above all, be keen about the ascertainment of truth. Two persons having the same qualities are entitled to *vāda*. Two persons entitled to *jalpa* and *vitandā* should also have similar qualities. In this way are the fruits of the threefold *kathā* fully obtained. Those who are endowed with contrary qualities have no right to engage themselves in any *kathā*.

Though this method is primarily associated with the Nyāya philosophy, this is also accepted by the Advaita Vedantins.

**KĀDĀCITKA**— That which is there sometimes and that which is not there at other times. False things never exist and eternal thing exists in every point of time or for all times, hence they are not *kādācitka*. All the objects which are caused are *kādācitka*.

**KĀMYA KARMA**— An action performed with desire, *putreṣṭi* sacrifice is performed for getting a son.

**KĀRANĀTRITAYA**— There are three conditions due to which superimposition (*adhyāsa*) arises. These are defect (*doṣa*), application (*samprayoga*) and impression (*saṁskāra*). Among these, defect is of two types—beginningless (*anādi*) and having a beginning (*sādi*). The beginningless defect is called *avidyā* or nescience. Whereas eye-disease, disordered bile belong to the second defect (*sādi*). In the case of the superimposition of empirical objects, the defect which is beginningless such as *avidyā* is responsible. But in the case of the illusion of apparent objects both defects (*sādi* and *anādi*) are responsible.

By the term *samprayoga* here *indriya sannikarṣa* or sense-contact is meant. Generally the term *samprayoga* is understood as the knowledge of 'this'ness in the case of ordinary illusion or superimposition.

‘Impression’ means that which relates to superimposed object. This is also the cause of superimposition.

**KĀRYABHŪTĀRTHANIṢṬHĀ**– The sentence which expresses an injunction is said to be related to an action. And a sentence related to something accomplished is *bhūtārthaniṣṭhā*. So, sentences are of two types *kāryaniṣṭhā* and *bhūtārthaniṣṭhā*.

**KĀRYADHARMA RŪṢAṆA**– A mixture of a character existing in an effect as existing in cause also.

**KĀRYA-KĀRAṆA BHĀVA**– When two events are related as cause and effect they are said to have *kāraṇa-kārya bhāva*. According to Advaita Vedanta there are three stages in this context.

1) Both cause and effect are taken as real.

2) No effect over and above the cause is accepted.

And lastly– 3) neither the cause nor the effect is admitted.

**KĀRYĀ-BHIDHĀYAKA, KĀRYĀRTHASVĀRTHĀ BHIDHĀYAKA**– This is the view of the Mīmāṃsakas and the Advaita Vedantins have refuted this. According to this view every sentence refers either to an action or an object related to an action.

**KĀRYĀNUPRAVEŚA**– The relation of an effect to its cause.

**KĀRYOPĀDHI**– That which is limited by an effect. The term ‘effect’ means the effect of nescience, that is intellect (*antaḥkaraṇa*) and *upādhi* or limitation means limitation of reflection (*prativimvopādhi*). The word *kāryopādhi* means consciousness reflected in the intellect (*antaḥkaraṇa*). According to *Samkṣepa śārīra* this consciousness is Jīva or individual.

## L

**LAGHU**– The term *laghu* means that the meaning of which is devoid of any doubt. That which has clear and distinct meaning is *laghu*.

LAGHU CANDRIKĀ— *Advaitasiddhi*, one of the most important books on Advaita philosophy written by Madhusūdana Sarasvatī has three commentaries, *Laghucandrikā* is one among the three, which is written by Brahmānanda Sarasvatī. Many people think that without this *ṭīkā*, *Advaitasiddhi* is not intelligible.

LAKṢAṆA— The term *lakṣaṇa* means definition. It is an extraordinary feature that differentiates one thing from another. This definition is of two types— essential definition (*svarūpa lakṣaṇa*) and accidental definition (*taṭastha lakṣaṇa*). The definition which states the essence of the supreme Self and differentiates one thing from another too is called the essential definition. For example— *Satyam jñānam anantam Brahma* is the essential definition of Brahman. And the definition through which the essence of supreme Self is not revealed but which differentiates the ultimate from others is called the accidental definition. For instance— *Janmādasyajataḥ tad Brahma* i.e. Brahman or the Supreme Self is responsible for the origin, sustenance (*sthiti*) and the dissolution (*laya*) of the world. Brahman is both the material and the efficient cause of the world.

LAKṢAṆĀ— This is already discussed but here the topic is discussed a bit elaborately and as a whole. The term *lakṣaṇā* or implication is the relation of a term to what is directly signified (*śakya*) by it. In a statement like 'The milkmen's hamlet is in the Gaṅgā', since there is the presentation (to the mind) of the river bank owing to its relation (of configuity) to the stream which is directly signified by the term Gaṅgā, the direct signifying power (of the term) is not admitted to have reference also to the river bank.

*Lakṣaṇā* is of three kinds (i) *jahat-lakṣaṇā* (ii) *a-jahat lakṣaṇā* and (iii) *jahat-ajahat-lakṣaṇā*.

Where there is absence of logical connection (*anvaya*)

of the direct significance (*vācyārtha*) of a term with other significates, it, i.e. the indirect sense, is an instance of *jahat-lakṣaṇā*, e.g. in the statement the platforms (*mañcaḥ*) are shouting (*krośanti*). Here in this statement platform cannot shout, the persons sitting on the platform can shout and their shouting is really implied.

(ii) Where there is logical connection (not merely of the indirect significate but) also of the direct significate, it is an instance of *a-jahallakṣaṇā* e.g. in the statement 'The white pot' (*śuklaghaṭaḥ*). In this case no part of the statement is neglected, both parts are accepted as significant. In the statement under question both 'white' and 'pot' are taken into consideration, nothing is left out.

(iii) Where there is logical connection of one part of the direct significate (with other significates) after the leaving out of another part, it, i.e. the indirect sense is an instance of *jajat-ajajat-lakṣaṇā*, e.g. in the statement 'That thou art' the meaning of the word 'that' is consciousness associated with remoteness etc, and the meaning of the word 'Thou' is consciousness associated with immediacy etc. Now the differences found in remoteness and immediacy associated with 'that' and 'thou' respectively are excluded and pure consciousness, which is present in both cases is accepted. Therefore, the real meaning of the sentence is derived by applying *jahat-ajahat-lakṣaṇā* or implication.

**LAKṢYA**— The object of *lakṣaṇā* or implication is *lakṣya* or implicant. A *lakṣya* is what is signified by the *lakṣaṇā* of a term. *Lakṣaṇā* is of the nature of *sakya samvandhaḥ*. This *lakṣaṇā* or indirect signifying power may be of two types— direct relation (*sākṣāt samvandhaḥ*) and indirect relation (*paramparā samvandhaḥ*). For example, *lakṣya* or *lakṣārtha* of the term Gaṅgā here is the bank of the river Gaṅgā, which

is indirectly meant. And the term bumble-bee (*dvi-reph*) directly means a bee (*maumāchi*).

LAUKIKA PARAMĀRTHA RAJATA— The silver through which the empirical behaviour is performed. Silver, that is not negated in the empirical world is regarded as *laukika paramārtha rajata*. According to the Advaita Vedanta, the silver, which is the object of the false knowledge is apparent which is negated by the empirical knowledge of shell (*śukti*).

LĪṄGA— The term *līṅga* means a significant mark, expressing the meaning. The smoke is said to be a mark (*līṅga*) on the basis of which fire is inferred.

LĪṄGA ŚARĪRA— The term *līṅga śarīra* means the subtle body. That through which the existence of the self is known is called *līṅga śarīra* or the causal body. The subtle bodies are those which are known as the *līṅga śarīras* having seventeen component parts. The component parts are the five motor organs such as the organs of speech (*vāk*), the hands (*pāṇi*), the feet (*pāda*) and the organ of evacuation (*pāyu*) and generation (*upastha*), the five sensory organs such as the eyes (*cakṣu*), the ears (*karṇa*), the tongue (*jihvā*), the nose (*nāsikā*) and the skin (*tvak*), the intellect (*buddhi*), the mind (*manas*), the five vital forces (*vāyus*) such as the *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*.

LĪLĀ— An action which is performed without any effort. It can be explained in another way also. In that case it will be an inclination devoid of any necessity.

LĪLĀVIGRAHA GRAHAṆA— In the Vedas God is said to be the adviser of the Vedas but how is this possible? God, without a body, normally cannot give an advice. So, it is held that God takes a body and advises.

LOHITA ŚUKLA KṚṢṆA— This term refers to nescience which is constituted of three *guṇas*— *sattva*, *rajaḥ* and *tamaḥ*. The terms such as *lohita* refers to *raja guṇa*, *kṛṣṇa* refers to *tama guṇa*, *śukla* to *sattva guṇa*.

The expression can be explained in another way also. In that case it means Prakṛti or primal matter constituted of fire (*tejah*), water (*ap*) and the earth (*anna*). Here the term *lohita* means fire, *śukla* means water and *kṛṣṇa* means earth. Besides, the Sāṃkhya view, in this regard, is that the primal matter is constituted of three *guṇas*.

**LOKA**—The term means *saṃsāra* or the world. It may also mean public. It also may mean the succession of teachers and taughts.

**LOKA SAMGRAHA**—A man liberated in life (*jīvanmukta*), under the influence of past deeds which are bearing fruits, but all fruits are not yet reaped, has to do certain actions not for himself but for the welfare of all. This form of activity of a liberated soul is known as *loka saṃgrahārtha karma*.

**LOKAVYAVAHĀRA**—It means empirical practices. Here the term *loka* means the people of this empirical world and the term *vyavahāra* means application of 'I' (*aham*), mine (*mama*) etc.

*Vyavahāra* (behaviour) is of four types— (1) knowledge of a particular object limited by space and time or *abhijñā*, (2) application of the sentence according to the knowledge or *abhivādana*, (3) inclination or *upādāna*, and (4) the act due to the inclination or *arthakriyā*.

**LOKĀYATIKA**—By the term *lokāyatika* generally we mean the materialists or the Cārvākas. According to them consciousness is nothing apart from the body. Consciousness, according to this theory, is regarded as a mere product of matter and it is produced when the four elements such as earth, water, fire and air are combined in a certain proportion just as an intoxicating capacity arises in the combination of rice and molasses.

The Advaitins do not support this view.

**LOUKIKA PĀRAMĀRTHIKATVA VACCHINNA**

**PRĀTIBHĀSIKA RAJATA PRATIYOGITĀKA** (*abhāva*)— The apparent silver appearing on the locus of nacre is neither characterized by empiricity (*laukikatva*) nor by transcendentality (*pāramārthikatva*) but still it will be known at the time of illusion. As the absence of silver in nacre is for all times, so, its appearance at a particular time is to be understood as characterized by apparent existence. When it is said that the appearance of silver in nacre is negated for all times, the implication is that the absence of silver is total and eternal, though the silver appears at the time of illusory perception.

### M

**MADHUSŪDANA SARASVATĪ**— Madhusūdana Sarasvatī is one of the eminent thinkers among the post-Śaṅkara Advaitins. He wrote a large number of works, the chief among them being *Advaitasiddhi*, *Advaita-ratna-rakṣaṇa*, *Vedanta-kalpa-latikā*, besides his commentaries like *Siddhāntavindu*, *Samkṣepa-śārīraka-sāra-saṁgraha* etc. His *Advaitasiddhi* which is a refutation of *Nyāyāmṛta* written by Vyāsa rāja Tīrtha is considered as the last word of Advaita Vedanta.

**MADHYAMAVṚDDHA VYAVAHĀRA**— When the sentence like ‘bring the cow’ (*gāmānaya*) is uttered by an old man before someone who is younger to him and after hearing the sentence if that man brings the cow, then the behaviour of the younger man is known as the activity of the middle old man. The older man who first uttered the order is known as senior old man and the second one as the junior or the middle old man. The behaviour of the second old man is called *madhyama vṛddha vyavahāra*.

**MAHĀSUṢUPTI**— The term *mahāsuṣupti* or deep ignorance means *avidyā* or nescience. So long as an individual

is under the influence of nescience he cannot realize his essential nature.

**MAHĀNĀTMĀ**— The individual who is the enjoyer is called *Mahānātmā*. *Mahānātmā* enjoys and this enjoyership on his part is accepted as *ānandamaya koṣa*. This is not identical with the bliss of Indeterminate Brahman which is the ultimate Reality.

**MAHĀVĀKYA**— *Mahāvākya* means the Upanishadic texts like *Tattvamasī* etc., which preach non-difference between Jīva and Brahman. 'That thou art', 'I am Brahman', 'Brahman is knowledge as such', 'This self is Brahman' are the four famous Vedic dicta from *Sām*, *Yajur*, *Rig* and *Atharva* Vedas. This Vedic dictum like 'That thou art' is the indicator of the identity between the individual and Brahman and this is known through *bhāga lakṣaṇā* (implication).

Jīva or individual is body and also consciousness. The word *tvam* means Jīva and *tat* implies Brahman which is pure consciousness. When the identity between Jīva and Brahman is established the body aspect of Jīva is neglected and the consciousness aspect is emphasized. In the case of 'that' consciousness is accepted and remoteness 'ordinarily accepted' is negated.

**MAHĀVĀKYĀRTHA**— The Vedic statements which refer to the non-difference between the Jīva and Brahman are known as *mahāvākyas*. But the statements which refer to the nature of the God or individual alone are not known as *mahāvākyas*. *Prajñānam Brahma* (Consciousness is Brahman) from the *Aitareya Upanishad* (5.3) of the *Rig-Veda* ; *Ahaṁ Brahmāsmi* (I am Brahman) from the *Bṛhadāraṇyaka Upanishad* of the *Yajurveda* (1.4.10) ; *Tat tvam asi* (That thou art) from the *Chāndogya Upanishad* (6.8.7) of the *Sāmaveda* and *Ayamātmā Brahma* (This Self is Brahman) from the *Māṇḍūkya Upanishad* (2) of the

*Atharvaveda* are known as the famous *mahāvākyas* of the four Vedas. The aim of these Vedic statements is to establish the non-difference between Jīva and Brahman.

Sometimes, the text *Sarvaṃ khalvidaṃ Brahma* (everything is Brahman) is also taken as *mahāvākya* as here oneness of Reality which is Brahman is accepted.

MALLANĀRĀDHYĀCĀRYA— He (of the 16th century) is an inhabitant of south India and the author of *Advaitaratna* and *Abhedaratna*. In these two books Advaitavāda is established by rejecting dualism.

MALINA VĀSANĀ— *Malina vāsanā* or unholy desire may be of different types such as desire for people (*loka vāsanā*), desire for the body (*deha vāsanā*), desire for scriptures (*Shastra vāsanā*).

Besides there are many types of *malina vāsanā*, prescribed in the *Gītā* such as vanity (*dambha*), pride (*darpa*), egotism (*abhimāna*) etc. These desires are responsible for rebirth.

The means like discrimination (*viveka*), fault-finding (*doṣadarśana*), good company (*satsaṅga*), abandonment of the nearness (*sannidhi tyāga*) and the creation of the opposite desires etc may remove the unholy desire.

MALINĪKARĀṆA— Sins like killing of small animals—worms, crows, swallows ; stealing of fruits and wood are known as *malinīkaraṇa*.

MANANA— *Manana* or reasoning is the constant thinking of Brahman, the one, without a second already heard from the teacher, by arguments agreeable to the purport of the Vedanta. In this constant thinking two functions are performed— (i) removal of impossibility (*asambhāvanā parihāra*) and (ii) ascertainment of possibility (*sambhāvanā niścaya*). As for example a student hears from his preceptor the text—

*Tattvamasi* (That thou art). When a student listens to this text the thought of impossibility of accepting the statement appears in his mind. He begins to think that this is impossible, because He is infinite but the listener is limited and finite. How can these two be identical? The student tries to avoid this impossibility by pointing out that the common element between 'that' and 'thou' which is self or consciousness is to be accepted and their differences are to be rejected. In this way, the impossibility of the text can easily be removed. Next, the student will think that consciousness being indivisible, cannot really be divided into, 'that' and 'thou'. It is to be admitted that 'that' and 'thou' are identical both being consciousness. This is said to be the ascertainment of the truth of the statement. As this *manana* is a part of endeavour of an aspirant after Brahman an enquiry into Brahman involves thinking, which is really philosophical thinking. So, even in the context of the realization of Brahman a philosophical analysis or thinking becomes a necessity.

**MANANĀDI PRATĪTIHETU**— In Advaita Vedanta *śravaṇa* (hearing), *manana* (reasoning) and *nididhyāsana* (meditating) are considered as the means for the attainment of *Brahmajñāna* (knowledge of Brahman). The opponents have raised an objection and pointed out that the Upanishadic texts do not refer to establish Brahman but do refer to *mananādi kriya* (activities like rationalization).

**MANIṢĀPAÑCAKA**— The term *manīṣā* may be understood in five different senses— 1) desire 2) intelligence 3) understanding 4) an idea, and 5) Vedic hymn expressing a praise.

**MANODHARMA**— It refers to a particular state of mind or the characteristics of the mind. The characteristics are knowledge due to the modification of intellect

(*vṛttijñāna*), desire (*icchā*), volition (*prayatna*), merit (*dharma*), demerit (*adharma*), reverence (*śraddhā*), shame (*lajjā*) and fear (*bhaya*).

In Nyāya philosophy the self is to be admitted as having nine specific characteristic features say—knowledge (*jñāna*), desire (*icchā*), effort (*kṛti*), aversion (*dveṣa*), pleasure (*sukha*), pain (*duḥkha*), unconscious trace due to past deed (*bhāvanākhyasamskāra*), merit (*dharma*) and demerit (*adharma*). These characteristics of the self are to be regarded as the characteristics of the mind or the modifications of the mind according to the Advaitins.

MANOMAYA— There are five sheaths or *koṣas* of Atman or Brahman which cover the real nature of It. The pure consciousness associated with ignorance is called *ānandamaya*, *vijñānamaya*, *manomaya*, *prāṇamaya* and *annamaya koṣas*. Among these five sheaths *manamaya* is the third and it is constituted by the five sensory organs viz. the senses of sight, hearing, taste, smell and touch, and the five motor organs, viz. the organs of speech, hands, feet, and the organs of evacuation and generation. Besides these organs there is one inner organ, say, mind. This mental sheath is characterized by the will power. This is not identical with atman or Brahman.

MAUNA— The term *mauna* means *nididhyāsana* or meditation. *Mauna* may also mean *sannyāsa* or renunciation. The term *mauna* also refers to the stage of silence (*tūṣṇīmbhāva*).

MĀDHAVĀCĀRYA— He is the author of *Sarva-darśana-saṁgraha*. Another name of him is Vidyāraṇya Munīśvara (of the 14th century). Mādhavācārya wrote many famous books of Advaita Vedanta. Among his books *Sarva-darśana-saṁgraha*, a compendium of all the systems of Indian Philosophy, and *Vivaraṇa-prameya-saṁgraha* an Advaita text are popular (For

details see Vidyāraṇya Munīśvara).

**MĀHEŚVARA**— Those who follow the resolutions that are propounded by Maheśvara are called Māheśvara. Māheśvaras are divided into four classes— Śaiva, Pāśupata, Kārunika, Siddhāntī and Kāpālikas.

**MĀNA MEYĀDI PRATIKARMA VYAVASTHĀ**— The term *māna*, means *pramāṇa* or the source of valid knowledge. And the term *meya* means objects of valid knowledge. The nature, classifications and functions of *māna* and *meya* are meant by the expression— *mānameyādi pratikarma vyavasthā*.

**MĀNĀGHĀTĀ SAHIṢṢU**— It means intolerance of the strikes of the sources of valid knowledge. *Avidyā* or nescience being not an object of any source of valid knowledge is said to be *mānāghātā sahiṣṣu*. Here it is to be specially stated that *avidyā* is established by *sākṣī caitanya* or witnessing consciousness and not by any ordinary valid source of knowledge.

**MĀYĀ**— In Advaita philosophy to some thinkers the terms *māyā* and *āvidyā* mean the same thing. But some Advaitins distinguish between them and say that *māyā* is the adjunct of Īśvara and *avidyā* is the adjunct of Jīva. *Māyā* can only project, but *avidyā* can both obscure and project but covering is the main function of *avidyā*. According to Vācaspati Miśra the substrate of *avidyā* is Jīva. But according to the Viraraṇa school, *avidyā* resides in Brahman.

The root of *māyā* is *mā*. The term *mā* means 'to measure'— the immeasurable Brahman appears as if measured. The term *mā* also means leading to the idea of illusion or appearance. Another fanciful derivation of the term *māyā* is *mā yā*, that which truly is not, but appears to be. It may also mean that which causes infatuation (*moha*).

Now this *māyā* has been regarded as a *śakti* or attribute of Brahman. Brahman which is essentially

attributeless (*nirguṇa*), viewed in relation to *māyā* is *saguṇa* or having attributes. Just as a magician conjures up many things by his magical power which he really does not possess, so Brahman with *māyā śakti* projects the appearance of the world. As the things conjured up by the magician are false, so the projected world is ultimately false.

**MĀYĀMAYA RŪPA**— A form which is due to *māyā* or covered by *māyā*. Such a form is ultimately false.

**MĀYĀ TUCCHĀ ANIRVACANĪYĀ VĀSTAVĪ**— That *māyā* or ignorance is *tucchā* means it is unreal or *alīka* like hare's horn in the trans-empirical viewpoint.

That *māyā*, according to the logical viewpoint, is *anirvacanīyā* means it is inexplicable in the sense that it is neither real or *sat*, nor unreal or *asat*, not even *sadasat*. *Māyā* is not real, since it is negated by knowledge but the real can never be sublated. It is not unreal like the hare's horn, since it is the material cause of the world, which appears, but an unreal thing can never be the cause of anything, as it cannot appear. It is not considered as *sadasat*, since contrary qualities like red and white cannot simultaneously belong to the same thing. It should therefore be regarded as *anirvacanīyā*. And, in the commonsense view *māyā* is regarded as *vāstavī* (real) for it is the material cause of the world.

**MĀYĀVĀDĪ**— Those who believe that the effect as such is not the real transformation of it's material cause are regarded as *māyāvādins* or *vivartavādins*. *Advaitavādins* very often are described as *māyāvādins* but here we get an inaccuracy. *Vāda* or theory refers to reality. But *māyā* according to Advaita Vedanta is neither real nor unreal. It is indescribable. It is not real as it is sublated and what is real is never negated. It is not unreal like the son of a barren woman as it's effect, world, appears and is perceived. So, *māyā* is

not really a theory. It is an account of an appearance. That is why the Advaitins are found to say— *vayaṁ Brahmavādinah, natu māyāvādinah* (We believe in the theory of Brahma and not in the theory of *māyā*). The implication is that the Advaitins accept non-dual Brahman as the only Reality and everything else as false.

**MITHUNĪKARAṆA**— The term means combination of two things like truth (*satya*) and falsity (*anṛta*). This combination is not real, since truth and falsity cannot be combined in the real sense.

In *Adhyāsabhāṣya* Śaṅkarācārya has used this term to explain superimposition or *adhyāsa* which combines truth and falsity. *Adhyāsa* being unreasonable can combine true and false.

**MITHYĀ**— That which is presented and later on contradicted is false.

The term *mithyā* may also mean that which is indeterminable (*anirvacanīya*), that which is not determined either as real (*sat*) or as unreal (*asat*). As for example the objects which are apparently (*prātibhāsika*) real (e.g., the snake on the locus of the rope), and the objects which are empirically (*vyāvahārika*) real (e.g., the perception of an empirical snake or the world) are not real in the transcendental (*pāramārthika*) sense, since both of them are negated by knowledge. But the objects which are apparently real are removed by the empirical knowledge and the objects which are empirically real are sublated by the cognition of Brahman.

Again these objects are not regarded as *asat* since they appear at the apparent or empirical stages. These objects may not also be regarded as *sadasat* since two contrary qualities like red and green cannot be true of the same thing at the same time. Therefore the false is regarded as indeterminable or inexplicable.

**MITHYĀBHINIVEŚA**— It means determination or ascertainment of falsity. An object may be false but one may not know it.

**MITHYĀTMĀ**— The body which appears as self is false self (*mithyātmā*). For instance, as the rope that appears as a snake is regarded as false snake (*mithyā sarpa*), so, the body that appears as the self is called *mithyātmā* or the self which is not really so or false self.

**MITHYĀTVA**— The term *mithyātva* or falsity is not the contradictory of Reality. The contradictory of Reality is unreal (*asat*) which cannot appear at all. The Advaita thinkers have defined falsity in different ways. There are five different definitions of falsity in Advaita literature and these are alternative descriptions of falsity, self-dependent and equally valid. (Each definition has been discussed elsewhere.)

**MITHYĀTVA NIRUKTI**— The Advaita thinkers have defined falsity in different ways. There are five different definitions of falsity in Advaita literature. These are, no doubt distinguishable from one another, but these do not represent any superiority or inferiority among them. Actually speaking, these are alternative descriptions of falsity, self-dependent and equally valid.

Padmapāda, the author of *Pañcapādikā* defines falsity as ‘not being the locus of either reality or unreality (*sadasattvānadhikaraṇatva*),’ this means that the false is distinct from both reality and unreality. Reality implies non-contradiction or non-sublation. This in turn, implies that reality is non-temporal or non-transitory. The unreal cannot be presented at all. The world is presented to us, so it is distinct from the unreal. Again, as it is temporal and transitory so it is other than reality also. This means that the world as distinct from both reality and unreality is to be taken as false.

Prakāśātman defines the false as that which is

eternally negated in the same locus where it is cognized (*Pratipannopādhau traikālika niṣedha pratiyogitvaṁmithyātvam*). The nacre is cognized in the locus of silver and again it is negated in the same locus when the silver is known in its real features. Therefore, the nacre superimposed on silver is to be taken as false. The implication of this definition is : the false appears but it is negated. This means that the false is temporal or transitory though it has the ability to appear.

Prakāśātman defines falsity yet in another way. The false is that which is contradicted, by knowledge (*jñānanivarttyatvam mithyātvam*). This means that which appears as a content of illusory cognition and ceases with the cognition of the real nature of the content is false. This again implies that the false appears and then it is negated and so it is non-eternal in nature.

Citsukhācārya considers the false as that the locus of which is equally the locus of its eternal negation (*Svāśārayanisthātyantābhāva pratiyogitva vāmithyātvam*).

Ānandabodha describes falsity as other than reality (*sadviviktatvam vāmithyātvam*). Here unreality has not been recognized as a category. Details are discussed in the fifth definition of falsity. That which cannot appear at all (the unreal) can be no real content of discourse. So it should not be taken into consideration at all. We are concerned only with things which are presented or presentable. Now among the presented objects, the real is non-temporal or non-contradicted. The consciousness alone cannot be contradicted. So the world which is other than consciousness should be regarded as false.

It is clear then that though there are different definitions of falsity they mean the same thing ultimately.

**MĪMĀMSĀ**— The word *mīmāṃsā* literally means ultimate

decision. This word may also be used in the sense of any critical investigation. *Mīmāṃsā* in philosophy is used in two different senses. By *Pūrva Mīmāṃsā* the ritualistic part of the Vedas is meant, and by *Uttara Mīmāṃsā* the knowledge portion of the Vedas is accepted. *Pūrva Mīmāṃsā* philosophy is based on the ritualistic portion of the Vedas and the philosophy of *Uttara Mīmāṃsā* on the Upanishads which form the knowledge portion of the Vedas.

**MOHAMŪLAKA**—Rooted in ignorance. Bondage may be said to be *mohamūlaka* or due to ignorance. With the removal of ignorance bondage is removed.

**MOKṢA**—There are four ends (*puruṣārthas*) of human life—righteousness (*dharma*), wealth (*artha*), desire (*kāma*) and liberation (*mokṣa*). Emancipation (*mokṣa*) among these four is the *summum bonum* of human life (*parama puruṣārtha*), since if one can achieve liberation through the knowledge of Brahman, he does not return (*na sa punarāvartate*).

This *mokṣa* or *mukti* means liberation from bondage. The term *vandhana* or bondage is due to ignorance or *avidyā*, liberation therefore means removal of ignorance by knowledge. Of course in Advaita Vedanta liberation implies a blissful existence. So, emancipation in Advaita Vedanta has not only a negative import but also a positive significance.

This *mokṣa* or *mukti* is of two types—*jīvanmukti* (liberation when alive) and *videhamukti* (liberation after death).

At the stage of *jīvanmukti* a trace of ignorance (*avidyāleśa*) exists. And this is responsible for reaping the consequences of the actions performed and which have begun to bear fruits (*prāraḍha karma*). When all the consequences are reaped a man is finally liberated after death and this is *videha mukti*.

**MURĀRI**—The term refers to the supreme Self, that which

is the locus of the negation of ignorance. The term *mura* means ignorance or *ajñāna* and *ari* of *ajñāna* means one who is the enemy of ignorance and it negates ignorance.

MUKTAKA ŚLOKA— The *ślokas* which are available and handed down from generation to generation but the names of the authors are not known are called *muktaka ślokas* or anonymous *ślokas*.

MŪLĀVIDYĀ— *Avidyā* or nescience is of three types— *mūlāvidyā* (universal ignorance), *tulāvidyā* (individual ignorance) and *avasthāvidyā* (circumstantial ignorance). *Mūlāvidyā* or universal ignorance is the material cause of this world. According to Vācaspati Miśra this ignorance resides in an individual (Jīva). But according to the Vivaraṇa school this resides in Brahman.

## N

NA-HI NINDĀ NYĀYA— In *nindā artha vāda* or in the statement of an abuse, abuse of anything is not the real intension. The real purpose is to praise all things other than that which has been abused.

NAISARGIKA— It means natural. This has a reference to superimposition. According to Bhāmatī school, this is beginningless as a stream. This means one superimposition follows another and that another and so on and so forth consequently the beginning of superimposition cannot be traced.

NAIṢKARMYASIDDHI— One of the famous books of Advaita Vedanta written by Sureśvarācārya. *Naiṣkarmyasiddhi* has at least five commentaries, the earliest of them *Candrikā* by Jñānottama and *Bhāva-tattva-prakāśikā* by Citsukha.

NAIYOGIKA PHALA— In the *Karmakāṇḍa* of the Vedas we get different injunctions (*vidhivākya*), one of them is *Jyotiṣtomena svarga kāmo yajeta*. This means— one who desires to attain heaven should perform *Jyotiṣtomo*

sacrifice. The result which is indicated in such statements is technically known as *naiyogika phala* (result derived through the performance of an injunction or *vidhi*).

**NĀMA RŪPA**— According to the Advaita Vedantins everything except Brahman is regarded as having name and a form. The term *nāma* means that which refers to something. The term *rūpa* means the knowable character of an object. Every worldly object has name and form but apart from these they have no reality which is eternally non-sublated.

**NĀNṬARĪYAKATĀ**— Inseparable relation.

**NĀṬAKA-DĪPA**— *Pañcadaśī*, a famous book of Advaita Vedanta written by Vidyāraṇyamunī, has fifteen chapters. Among these chapters the tenth chapter is called *Nāṭaka-dīpa*. In this chapter the analogy of the dramatic stage is employed. Just as the lamp set on the dramatic stage sheds light on all concerned during the performance and shines also after everyone has left the theatre, even so the witness-consciousness manifests all things, viz. the egoity, the intellect, and the objects, and continues to shine even when they are non-existent. Just as the lamp on the stage illumines without moving and without being affected by the movements of the actions and the audience, even so the witness which is eternal and immutable manifests all things both within and without, and their absence too.

**NIDIDHYĀSANA**— The term *nididhyāsana* means meditation. The ascertainment of the true significance of the non-difference between the individual and the Supreme Self by dint of *mahāvākyas* like 'That thou art' (*tat-tvam-asi*) is *śravaṇa* (hearing). To understand through reasoning that the meaning of this teaching has every possibility of validity is *manana*. And, when by *śravaṇa* and *manana* the mind has gained conviction,

it dwells constantly on the non-dual self. This is *nididhyāsana*.

NIḤŚREYASĀDHI GAMA— It means attainment of salvation.

NIḤSVABHĀVA— One who is devoid of any essence is called *niḥsvabhāva*. Here the unreal objects like the sky-flower are regarded as *niḥsvabhāva*.

NIKHILA BHEDA NIDĀNANIVṚTTI— Cessation of ignorance which is the origin of all differential knowledge or the knowledge of duality.

NILĪNA— The term *nilīna* means unknown. For example sense-organs (*indriyas*) are called *nilīna* as these are regarded as the causes of perception unknowingly. But the cause like smoke etc. is regarded knowingly as the source of the inferential knowledge like fire etc. Hence it is said that smoke is not unknown source or origin of the inferential knowledge like the hill is fiery.

NILĪNA SVABHĀVA— That the nature of which is unrevealed. It may also be described as an object that is covered by the beginningless ignorance (*anādi ajñāna*).

NIMITTA KARANA— In *Bhāmatī* Vācaspati Miśra clearly states that Brahman (Īśvara) is both the material (*upādāna*) and the efficient (*nimitta*) causes of the world, but it is necessary to mention that here the term Brahman means that which is related to ignorance (*māyopahita caitanya*).

NIRADHIṢṬHĀNA BHRAMA— Superimposition, without having any substrate, is impossible according to Advaitins. Brahman, in Advaita Vedanta is to be admitted as the locus of illusion or superimposition. So *bhrama* or illusion is possible only on a locus, which is ultimately Brahman. Thus, in Advaita Vedanta illusion without a substrate (*niradhiṣṭhāna bhrama*) is impossible. Buddhists, specially the *śūnyavādins* admit this.

**NIRASTA SARVVAKARMĀ**– One, who is free from all activities. This is only possible at the time of liberation after death (*videhamukti*).

**NIRAVADHI**– The term means that which is ceaseless and endless.

**NIRGUṆA**– The term *nirguṇa* is that which is devoid of any attribute. Brahman or pure consciousness, according to the Advaita Vedantins is devoid of three kinds of *guṇas*– *sattva*, *rajaḥ* and *tamaḥ*.

If Brahman is considered as having *guṇas* then It would become limited, but pure consciousness, according to the Advaitins is beyond any limitation. These *guṇas* actually belong to ignorance (*avidyā*). Brahman, being indeterminate cannot be determined by any attribute as in such a case Brahman would be limited.

**NIRGUṆA BRAHMA SĀKṢĀTKĀRA**– Realization of attributeless Brahman.

**NIRGUṆOPĀSTI**– Some of the Advaitins think that *upāsti* or *upāsana* (prayer) is the mental state concerning the qualified Brahman, since, according to them, Brahman that is devoid of any quality can never be the object of prayer. There may be knowledge of *nirguṇa* Brahman.

But the author of *Pañcadaśī* established with the help of arguments that as Brahman is knowable, so Brahman may be prayed to also.

**NIRṆAYA VĀKYA**– The Vedic statements which refer to establish truth, and not those which are to be performed or produced.

**NIRVACANA**– That which can be established or explained or determined.

**NIRVANDHA**– The term *nirvandha* means performance of some actions in accordance with some rules. One who performs an act of praying silently or one who meditates, has to follow some rules prescribed by the

scriptures but there is no constraint in deep devotion to Brahman.

**NIRVIBHĀGACITI**— Consciousness which is partless or divisionless. *Vibhāga* or *bheda* is of three types (1) homogeneous difference (*sajātīya bheda*), (2) heterogeneous difference (*vijātīya bheda*) and (3) the internal difference (*svagata bheda*). These three *bhedas* have already been discussed in the context of *bheda*.

**NIRVIKALPA**— That in which no *vikalpa* (name, form and class etc.) is present. This may happen in the case of indeterminate perception (*nirvikalpaka pratyakṣa*) and in the case of realization (*nirvikalpa samādhi*). In the case of *nirvikalpaka pratyakṣa*, the subject and the predicate are not in the relation of substantive and adjective. It is relationless and partless. In the case of *Tattvamasi* which is an example of *nirvikalpaka pratyakṣa*, *tat* and *tvam* are non-different and these are not related in the form of substantive and adjective.

In the case of ultimate realization after Advaita, knowledge attained is non-relational and partless (*akhaṇḍa jñāna*).

**NIRVIKALPAKA PRATYAKṢA**— The Advaitins, like the Naiyāyikas admit that the perception is of two kinds—determinate and indeterminate. Of these, indeterminate perception is that knowledge which does not apprehend the relations holding between the subject and the predicate. As for example knowledge arising from sentences like— ‘This is that Devadatta’ or ‘Thou art that’.

**NIRVIKALPA SAMĀDHI**— The term *samādhi* (meditation) literally means that state in which the mind is confined to one object only. The term *nirvikalpa samādhi* means the state in which there is no discrimination between the subject and object. It is an awareness of identity or non-difference.

**NIRVIRODHAVĀDA**— The term means accommodating.

Advaitism, according to the great master Gauḍapāda, is called 'an accommodating doctrine (*nirvirodhavāda*). It can accommodate all, placing each in its proper place in the panorama of the world thought, leading all to the ultimate reality of oneness. It is the spirit of accommodation and harmony which places Vedanta on a glorious pedestal and claims for it the status of the world philosophy of the future.

**NISTATTVĀ ŚAKTI**— It is a power of which reality is not the essence. Having seen the effect of the one without a second (*ekamevādviṭīyam*) the power of the empirical reality is inferred.

This power cannot be identified with the Reality (*Sat*), since Reality cannot be regarded as the power of the empirical truth. Hence, the power of the (empirical) reality is devoid of ultimate reality.

This power, on the other hand, is not even unreal as it is responsible for the world which we perceive. It is, therefore, inexplicable (*anirvacanīya*) or false. It does not pervade Brahman but it exists as imaginary in Brahman, that is devoid of any limitation and is beyond all powers.

**NITYA**— That which is beginningless and endless is eternal or *nitya*. In Advaita Vedanta Brahman alone is regarded as *nitya*. If Brahman would have any beginning then a reality must be there over and above Brahman, and if so, then the Advaitins cannot be accepted as non-dualists.

On the other hand, if Brahman is admitted as the reality having an end, then there must be a knowledge apart from Brahman, through which Brahman must be negated. But in Advaita philosophy, nothing is to be considered as eternal except Brahman which is beyond any beginning and also non-sublated by any knowledge.

**NITYA KARMA**— The duties that are to be performed daily

like prayer (*sandhyāvandanādi*). These are known as obligatory duties. If a man performs these duties he is free from sin for violation of duties but their performance does not accrue any merit.

**NITYA NIVṚTTA**— That which is eternally accomplished is technically known as *nitya nivṛtta*. Brahman which is enquired into the Vedānta or Uttara-Mīmāṃsā is eternally accomplished or *nityasiddha* and so, it is not to be accomplished. A ritual in Pūrva-Mīmāṃsā is to be performed and hence it is different from Brahman. Thus, a difference between Pūrva-Mīmāṃsā and Uttara-Mīmāṃsā is to be made.

**NITYA SĀKṢĀT KĀRATĀ**— The manifestation which is not accidental but eternal is called eternal immediate awareness. As Brahman is consciousness as such, It is immediate awareness.

**NITYĀNITYA SĀMYOGA VIRODHA**— In one injunction (*vidhi*) there can be no relation between eternal (*nitya*) and non-eternal (*anitya*). Eternal and non-eternal being contradictory cannot exist in one and the same thing.

**NITYĀNITYA VASTU VIVEKA**— *Nityānitya vastu viveka* means the discriminative knowledge of the eternal and the non-eternal. This is a prerequisite for an enquiry into Brahman. According to Advaita Vedānta Brahman or Self is eternal and everything else is non-eternal. Consciousness is the essence of Brahman or Self.

**NITYĀNUMEYA**— The objects, which are not perceivable, but only inferable. For instance, self and knowledge, according to Bhāṭṭa Mīmāṃsakas are the objects which are inferable only. According to Naiyāyika the sky, air, dyad and atoms are of these types.

**NITYĀTĪNDRIYA**— Those which are beyond perception. For instance, virtue, vice etc. are regarded as *nityātīndriya*, as these are beyond perception through sense-organs.

**NIVṚTTI**— The term *nivṛtti* means destruction of an effect,

without the destruction of its material (*upādāna*), for instance, the destruction of the jar, cloth etc. In these cases the material of the effect exists, but the effect itself is destroyed.

In the case of the destruction of the pot, the pot is destroyed, but earth which is its material exists. In Advaita Vedanta the world is that which ceases to exist (*vādhita*) with the realization of Brahman. At this stage the world disappears with the disappearance of its material *ajñāna* or ignorance.

NIYAMITA PŪRVAVṚTTA— Without the presence of which the effect like an enquiry into Brahman (*Brahma-jijñāsā*) does not take place, i.e. the special cause for which the existence of the effect is possible, is called here *niyamitapūrvavṛtta*.

NIYANTRITĀ— That which controls. Saguṇa Brahman in Advaita Vedanta has been considered as creator, sustainer and destroyer of the world. He controls everything. So he is *niyantritā*.

NIYOJYA— A person who is fit for a particular pursuit.

NĪLKANTHA SŪRI— He is a Maharastrian author (of the 16th century). He wrote some books and annotations (*ṭīkā*) on Advaita Vedanta. Among these *Bhāratabhāvadīpa*, an annotation on the *Mahābhārata*, after Advaita Vedanta and *Vedanta-Katāka* are famous.

NṚSĪMHA SARASVATĪ— An author of *Subodhinī*, a *ṭīkā* on Sadānanda's *Vedantasāra*.

NṚSĪMHAŚRAMA BHĀVA PRAKĀŚIKĀ— Nṛsīmhāśrama (of the 16th century) is the *ācārya* of *Advaita-siddhānta*. Jagannāthāśrama was his master. He was the author of *Advaita-dīpikā*, *Bhedadhikkāra*, *Tattvaviveka*. He also prepared *Bhāvaprakāśikā*, an annotation (*ṭīkā*) on *Pañcapādikā-vivaraṇa*. Besides these, *Vaidika Siddhānta Saṁgraha* was also written by Nṛsīmhāśrama. He gave an explanation of *Samkṣepa-śārīraka* named— *Tattvavodhinī*.

**PADAIIKA VĀKYATĀ**— If a term being related to another sentence due to non-difference, produces a special meaning, then this situation is called *padaika vākyatā*.

**PADMAPĀDA**— One of the famous disciples of Śaṅkarācārya (of the 7th century). He wrote *Pañcapādikā*— an annotation (*ṭīkā*), on *Brahma-Sūtra Śaṅkarabhāṣya*. This book contains five parts. These are— *padaccheda*, *padārthokti*, *vigraha*, *vākya yojanā* and *ākṣepa samādhāna*.

**PADĀNITYATĀ**— It means non-eternity of the letters. The Mīmāṃsakas admit the eternity of the letters. The Advaita Vedantins, on the other hand, though do not admit the eternity of anything else, apart from the pure consciousness, they admit the relative permanence of the colour of the sky (*ākāśa*). A word and the letter, according to the Mīmāṃsakas are different. 'A' is a letter, but 'ant' is a word. A letter is eternal but a word which involves letters is non-eternal as the position of a letter in different words may vary or change.

**PADĀRTHADVIVIDHA**— According to the Advaita Vedanta categories or *padārthas* are of two types— *ḍṛk* (knower) and *ḍṛśya* (known). Between these self is to be regarded as *ḍṛk*. It is one and transempirical. But due to condition (*upādhi*) the Self is imagined as three— God (Īśvara), individual (Jīva) and witness (*sākṣī*). Ignorance and its products on the other hand are regarded as *ḍṛśya*. Though they are not transcendental, still they have empirical reality. Empirical behaviour will be possible on the basis of them. The object of consciousness or *ḍṛśya* may be of three types— unmanifest (cause), abstract (subtle) and concrete (gross).

**PADĀRTHA PRATIPĀDA NANANTARIYAKA**— Cooking is impossible without wood but fire is necessary in the wood to make it possible. So, we may say cooking is possible with wood when it is associated

with fire. Similarly, in the case of the apprehension of the meaning of a sentence, words with the help of *padārthas* can produce desired results. This implies that for the apprehension of the meaning of the sentence with the help of the words, the apprehension of *padārthas* perform the *via media*. This is technically known as *padārtha pratipādana nāntariyaka*. This is generally the Bhāṭṭa view. But Vācaspati Miśra admitted it in *Bhāmatī*.

**PADĀRTHA-TATTVA-NIRṆAYA**— This famous work of Advaita Vedanta is written by Gaṅgāpurī Bhaṭṭāraka (of the 10th-11th centuries).

**PAKṢA SAMA**— That which is not the object of *pratijñā vākya*, but which is doubtful.

**PAÑCA BHŪTA**— *Bhūtas* or elements are of five types— *kṣiti* (earth), *ap* (water), *tej* (fire), *marut* (air) and *vyom* (sky). The body is said to be composed of these elements, out of these the body originates and in death the body is reduced to these elements.

**PAÑCADAŚĪ**— *Pañcadaśī* is one of the famous texts of Advaita Vedanta composed by Vidyāraṇyamuni (Mādhavācārya). This text has fifteen chapters such as—

*Tattva Vivekaḥ*  
*Mahābhūta Vivekaḥ*  
*Pañcakoṣa Vivekaḥ*  
*Dvaita Vivekaḥ*  
*Mahāvākya Vivekaḥ*  
*Citradīpaḥ*  
*Tṛptidīpaḥ*  
*Kūṭastha dīpaḥ*  
*Dhyāna dīpaḥ*  
*Nāṭaka dīpaḥ*  
*Brahmānande yogānandaḥ*  
*Brahmānande Ātmānandaḥ*  
*Brahmānande Advaitānandaḥ*

*Brahmānande Vidyānanda and  
Brahmānande Viṣayānanda.*

All the conclusions of Advaita Vedanta have been stated in the form of verse (*śloka*) in a very simple language in this book.

PAÑCAKOṢA VIVEKA—Five sheaths (*koṣas*) have been admitted in Advaita Vedanta.

These are— *annamaya* (bodily sheath), *prāṇamaya* (vital sheath), *vijñānamaya* (sheath of intelligence), *manomaya* (mental sheath), and the *ānandamaya koṣas* (sheath of enjoyment).

The Advaita Self is different from all these sheaths. *Annamaya koṣa* is the gross body, *prāṇamaya*, *manomaya* and *vijñānamaya koṣas* constitute the subtle body and *ānandamaya koṣa* is called *kāraṇa śarīra* or causal body.

PAÑCA KṚTYA—Cleansing the temples (*avigamana*), to collect the flowers etc. for worship of the divine (*upādāna*), worship of God (*ijyā*), intense searching for God (yoga) and study of scriptures etc. are called *pañcākṛtya*.

PAÑCAMA PRAKĀRA AVIDYĀNIVṚTTI—This is the view of Ānandabodhācārya. According to him cessation of *avidyā* or ignorance is not *sat* or real as in this case the non-duality of reality will be unacceptable. It is not unreal (*asat*) as it is due to knowledge (*jñāna sādhyā*) and what is unreal cannot establish anything. It cannot be both real and unreal as nothing can be self-contradictory. It cannot be different from both real and unreal (*sadasat vilakṣaṇa*) as indescribable objects with the beginning have *ajñāna* or ignorance as the material cause. If cessation of *ajñāna* is described as different from both real and unreal, at the time of liberation ignorance as the material cause of the cessation of *avidyā* will also be admitted as Real. But the Advaitins cannot accept it

as dualism will be inevitable. So, it is held that the cessation of ignorance is neither real nor unreal nor real and unreal, not even different from real and unreal. So it is to be accepted as of the fifth form apart from the four forms described previously.

**PAÑCA JANĀḤ**— This term is understood in different ways.

1) There are five types of categories such as *prāṇa* (vital force), *cakṣu* (vision), *śrotra* (audition), *anna* (body), and *manaḥ* (mind).

These are technically known as *pañca janāḥ*.

2) Deities, the forefathers, the *gandharvas*, the *asuras* and the *rākṣasas* are called *pañca janāḥ*.

3) Some others are of opinion that the Brahmins, the Kṣatriyas, the Vaiśyas, the Śūdrakas and the Niṣādas are *pañca janāḥ*.

**PAÑCAPĀDIKĀ**— *Pañcapādikā* is a chief work of Padmapāda, a direct disciple of Śaṅkara. It is a dependable commentary on *Catuḥsūtrī bhāṣya* (including *Adhyāsa bhāṣya* of Śaṅkara).

**PAÑCAPĀDIKĀ VIVARAṆA**— It is an elaboration of *Pañcapādikā* composed by Ācārya Padmapāda. Vivaraṇa school of Advaita Vedanta is based on this book.

**PAÑCAVICĀRA**— There are five types of objects of ascertainment (*vicāra*) regarding Brahman. These are stated in the first *sūtra*— *athāto Brahma jijñāsā*. The nature (*svarūpa*), proof (*pramāṇa*), reasoning (*yukti*), means (*sādhana*) and result (*phala*) are the five objects of ascertainment of Brahman.

**PAÑCAYAJÑĀ**— There are five types of sacrifices. These are :

(i) *Ātma yajña* i.e. self-surrender to Brahman. (ii) *Japa yajña* i.e. to meditate on Brahman as word (*Śabda Brahma*). (iii) *Dravya yajña*, to worship Brahman with the help of scent, flower etc. (iv) *Jñāna yajña*—

studying and teaching of the scriptures. And lastly the sacrifice for the yoga, i.e. the cessation of the modification of intellect with the help of eight disciplines (*yogāṅgas*).

**PAÑCĪKARAṆA**— The term *pañcīkaraṇa* means combination of five elements, i.e. earth (*kṣiti*), water (*ap*), fire (*tej*), air (*marut*) and the sky (*vyom*). Each of the five elements being combined with each other produce the five gross objects.

**PAÑCĪKARAṆA PRAKRIYĀ**— In order to explain the origin of gross objects the Advaitins hold that the process of *pañcīkaraṇa* or combination of the five elements is necessary. At the time of the production of gross earth (*sthūla kṣiti*) the process takes the following form— 1/2 of subtle earth is to be combined with 1/8th of each of the other subtle elements.

**PARAMAPADA**— The term means the ultimate Self, which is Pure Consciousness.

**PARAMA PARĀRDHE**— The term *para* means Brahman or Pure Consciousness and the term *ardha* means place, i.e. heart, which is the place of Brahman, i.e. the heart in which Brahman resides is the best place.

**PARAMĀRTHA JĪVA**— The term according to Advaita Vedanta (in ultimate sense) means Brahman.

**PARAMĀRTHA VASTUVIŚAYAKA JÑĀNA**— This knowledge is nothing but the knowledge of Brahman or Pure Consciousness.

**PARAMĀTMĀNUKŪLA**— That which is conducive to Supreme Self.

**PARAPREMĀSPADA**— This term refers to Atman or self. Every living being has love for self. This love is by far the best of all things, since due to the relation with Brahman or the Self, love for everything is possible. This love for Self is devoid of any condition. Hence the Self is dearest to all.

**PARATANTRAM VAHIRMAIVAH**— That which depends

on something external to our mind. External objects are of this type.

**PARATANTRA PRAJÑĀ**— Those who cannot understand anything independently are generally known as *paratantra prajñā*.

**PARĀGRŪPATVA**— The form of particles of the elements or the constituents.

**PARĀK**— (1) The term means the world which is visible. That which is absolutely negated at the dawn of the realization of Brahman is *pārāk*. (2) That which is revealed by the other and in this sense the world is called *parāk*.

**PARĀRTHĀNUMĀNA**— It is well known that Indian logicians generally make a distinction between inferences. The inference which is for the sake of others, is called *parārthānumāna*, i.e. inference used for demonstrating a truth to other persons. According to the Naiyāyikas this inference consists of five parts (*avayavas*) :

(i) *Pratijñā* (statement of that which is to be proved), e.g. the mountain is fiery.

(ii) *Hetu* (statement of the reason). The hill is fiery because it has smoke. Smoke is *hetu* in this context.

(iii) *Udāharaṇa*— Statement of the universal proposition along with an instance, e.g. wherever there is smoke there is fire, as in the kitchen.

(iv) *Upanaya*— Statement of the presence of the mark in the case in question, e.g. there is smoke on the mountain.

(v) *Nigamana*— The conclusion that is proved. But the Advaitins say that even for the purpose of demonstration these five steps are unnecessary. It is quite sufficient either to state the first three or the last three.

**PARICCHEDA**— The term means limit. This limit is of three types :

- (i) temporal limitation (*kāla pariccheda*)
- (ii) spacial limitation (*deśa pariccheda*)
- (iii) objective limitation (*vastu pariccheda*).

Brahman is free from these limitations. As It is eternal, It is devoid of the limitation of time. As Brahman is ubiquitous, It is, devoid of the limitation of space. And as Brahman is one, without a second, It is devoid of objective limitation.

Everything besides Brahman has these types of limitations.

**PARICCHINNA**— By this term we generally mean something which is limited. Limitation is of three types :

(1) the limitation which is due to the space (*deśataḥ*), (2) the limitation which is due to the time (*kālataḥ*) and

(3) the limitation which is due to the objects (*vastutaḥ*).

The thing which is present in one part of the space but there is an absence of this thing in another part is regarded as limited in the space, e.g. the external things like pot etc. These things exist in their own substrate but not anywhere else. The thing which is present at one time but absent at another time is regarded as limited in time. For example pot etc. After the production of these objects they exist till the prior moment of their destruction. Before their production they do not exist. And the thing which is in one form and not in another is regarded as limited due to objects. For example, the pot. The pot exists in its own form and does not in the form of cloth. Brahman on the other hand is unlimited. As Brahman is all pervading, It is free from spacial limitation. As Brahman is eternal, It is beyond temporal limitation and as Brahman is one, without a second, it is devoid of objective limitation.

**PARICCHINNATVA**— The term means limitedness.

Everything apart from Brahman is limited.

Brahman being devoid of three kinds of limitation is called *aparicchinna* or unlimited.

**PARICCHINNATVA HETU**— The falsity of the world has been inferred on the basis of certain marks (*liṅga*). One of these is *paricchinnavatva* or limitedness. That which is limited has condition and in Advaita Vedanta the ultimate reality is conditionless. So, that which is conditioned like the world, is other than Brahman. Brahman being the only Reality, what is other than Brahman is other than Reality, that is false.

**PARINIṢṬHITA VASTU PRATIPĀDANA**— Establishment of what is ever existing. As the existence of Brahman which is eternally existing can be established in terms of Śruti text (*Śāstra yonitvāt*).

**PARINĀMA**— The term means transformation or modification of the materials, e.g. transformation of the milk into the curd.

The empirical world is the transformation of the empirical ignorance. This is the Advaita view.

**PARIŚEṢA**— The residue. When many alternatives are negated then the alternative which is not negated is to be accepted. This is what is known as residue.

**PARISAṂKHYĀVIDHI**— The rule which negates the other in a thing is known as *parisaṁkhyāvidhi*. In Mīmāṃsā terminology in the case of attainment of two bodies or organs the negation of one is to be admitted, because we get two. This follows a rule, which is *parisaṁkhyāvidhi*.

**PARĪKṢAKA**— Those whose intellect has developed due to the study of the scripture are known as examiners or *parīkṣakas*.

**PAROKṢA**— Knowledge of Brahman which is due to the understanding of the text like— *Tattvamasi* (That thou art). This knowledge removes ignorance and makes a man free.

**PARYĀYA ŚAVDA**— It is a technical term which implies synonyms. The words having the same meaning like *vṛkṣa*, *taru*, *pādapa* are known as *paryāya śavda*. These words really mean a tree.

**PARYUDĀSAVṚTTI**— Words like *amitra* (non-friend) really means a foe or an enemy. This is *paryudāsavṛtti*. Here negation means the opposite of what is positively implied.

**PATI**— It means the husband of a lady. It may also mean the creator as in the case of *jagatpati*, which means the creator of the world.

**PANḌIT**— The term means a scholar. When a man is well-versed in a particular subject or a topic he is a scholar, and his attainment is called scholarship.

**PĀÑCA BHAUTIKA**— That which is constituted of five elements— earth (*kṣiti*), water (*ap*), fire (*tej*), air (*marut*) and sky (*vyom*), e.g. the gross bodies are called *pāñca bhautika*. The gross bodies are called *pāñca bhautika*, as these are produced from five elements.

**PĀRAMĀRTHIKATATTVĀ VEDAKA**— The *pramāṇas* or the means of valid knowledge which reveal truth are known as *pāramārthikatattvā vedaka*. These may be of two types— (1) Those which reveal empirical truths and

(2) that which reveals the transcendental truth. Brahman, the transcendental truth in Advaita Vedanta is self manifest and for that no empirical *pramāṇa* is necessary. Some Advaitins of course hold that in the case of the non-difference between Jīva and Brahman the knowledge is attained through immediate apprehension or perception of Śruti texts like *Tattvamasi* (That thou art).

**PHALA VYĀPYATVA**— Appearance of consciousness (*cidābhāsa*) which is reflected in the modification of intellect is called *phala* or result through which an object is revealed. But there is no utility of the

appearance of consciousness (*cidābhāsa*) at the time of the realization of Brahman since Brahman is self manifest.

PIHITA— The term means ‘covered’, consciousness is covered by ignorance.

PRAJĀPATI— A name of Brahmā, the creator.

PRAJÑĀ, PRAJÑĀNA— Consciousness, generally refers to Brahman (*Prajñānam Brahma*).

PRAJÑĀMĀTRĀ— The technical word *prajñā*, means knowledge concerning colour, taste, smell, touch and word. The word *mātrā* implies five cognitive sense-organs (senses of sight, ear, taste, odour and tactual sense).

PRAJÑĀNAGHANA ĀTMĀ— Self as pure consciousness or knowledge as such. This is the Advaita view.

PRAJÑĀNĀNANDA— He is one of the scholars of Vedanta. His *History of Vedanta philosophy* in two volumes (written in Bengali) is famous.

PRAKARAṆA— When a particular text is connected with a particular portion of the source book and the conclusion is established on independent method, that text is known as the *prakaraṇa grantha*. *Pañcadaśī*, *Saṁkṣepa śārīraka* of Advaita Vedanta are of this type.

PRAKATARTHA-VIVARAṆA— It is one of the popular books of Advaita Vedanta. Anubhūti Svarūpācārya (of the 13th century) is the author of this book. He has followed mainly the Vivaraṇa school and has ridiculed Vācaspati Miśra who established the Bhāmatī school. Anubhūti Svarūpācārya has refuted *Brahma-Pariṇāmavāda* (the world as the transformation of Brahman) of Bhaṭṭa Bhāskara.

PRAKĀŚĀNANDA— He is one of the most famous Advaitins of post-Śaṅkara period. In his *Vedanta-muktāvalī* (commented upon by Nānā Dīkṣita), Prakāśānanda propounded Dṛṣṭi-sṛṣṭi-vāda. What he wanted to state in this doctrine is that the world is

nothing more than its perception. Everything other than Brahman is perceptual and has no existence outside perception.

PRAKĀŚATMAN YATI— He is the well-known author of the book *Pañcapādikā-vivaraṇa* one of the famous books of Advaita Vedanta.

PRAKṚTA HĀNĀ PRAKṚTA PRAKṚIYĀ— It is a fallacy. This arises when what is propounded is abandoned and what is not proved is introduced.

PRAKṚTI— Prakṛti or the primal matter is to be understood in Advaita Vedanta as *māyā* or nescience, which is discussed somewhere else in this book.

PRALAYA— *Pralaya* or dissolution means the destruction of the world. This *pralaya* is of four types : (1) eternal (*nitya*), (2) natural (*prākṛta*), (3) occasional (*naimittika*), and (4) ultimate (*ātyantika*).

Among these the eternal dissolution is that which takes place everyday at the stage of deep dreamless sleep for it represents the dissolution of all effects. At this stage of dissolution all effects are dissolved in ignorance. Again in the waking stage the effects appear. The subtle body of the man in the deep dreamless sleep dissolves in ignorance, but the subtle body of a dead man remains in another world.

Natural dissolution, on the other hand, is the destruction of effects consequent on the destruction of Kārya Brahma. In the *Smṛti* it has been said that when at the end of the life-time of Kārya Brahma cosmic dissolution follows, all those who have realized the Self enter the supreme state (*mokṣa* or liberation) being dissolved in It. Thus, when Kārya Brahma together with the inhabitants of the world is liberated, the universe ruled by him with all its subsidiary worlds and the stationary or other bodies, made up of the elements that comprised them, as also these elements themselves are merged (*laya*) in Prakṛti or the

ignorance (*māyā*), and not in Brahman. For only destruction in the form of cessation (*vādha*) resides in Brahman. Therefore, it is called natural (*prākṛtika*) dissolution.

The dissolution of only three worlds consequent on the end of a day of Kārya Brahma is occasional dissolution. A day of Kārya Brahma is a period measured by four thousand eras (*yugas*), as we have it from such scriptural statement as a period of four thousand eras is called a day of Brahmā. The period of dissolution also is as long as the day, for the duration of a night is equal to that of a day.

And the fourth kind of dissolution is the liberation from all consequences on the realization of Brahman. According to the doctrine of the single individual self (*Ekajīvavāda*) it is just simultaneous, but according to the doctrine of multiple individual selves (*Vahujīvavāda*), it is gradual. This is confirmed by the Śruti text—'all are united' (*sarve ekībhavanti*).

Of all the above mentioned dissolutions the first three are caused by the cessation of past work. While the fourth kind of dissolution is due to the dawning of knowledge and it takes place together with the dissolution of nescience itself. This is its difference from the others.

**PRALAYA KRAMA**— *Pralaya Krama* means the steps of dissolution. At the stage of dissolution the effect is destroyed first and then it's cause. This process continues till the ultimate cause is reached.

**PRAMĀ**— The term *pra* means *prakṛṣṭa* the best and *mā* means knowledge, *pramā* is defined in Advaita Vedanta as that knowledge which is

(i) not previously known (*anadhigata*), (ii) uncontradicted by any later knowledge (*avādhita*). Rāmadvayācārya, an *Advaitī*; gives a different definition of *pramā*. According to him *pramā* is that

knowledge, which is not contradicted by any later knowledge. According to the first definition memory (*smṛti*) is not *pramā*, as the object of remembrance is previously known, but according to the second definition *smṛti* may well be *pramā*, as previous knownness is none of its characteristics.

**PRAMĀṆA**—Consciousness that is expressed in the form of the modification of intellect being in contact with an object is called *pramā*. The modification of the intellect that is the instrumental cause of *pramā* is technically known as *pramāṇa*. If the manifested modification of this type of consciousness is to be accepted as *pramā*, then the sense-organs, which are regarded as the instrumental causes of consciousness (not pure) are to be understood as *pramāṇas*. *Pramāṇa* according to the Advaita Vedantins is of six types—(i) perception (*pratyakṣa*), (ii) inference (*anumāna*), (iii) comparison (*upamāna*), (iv) verbal testimony (*śavda*), (v) postulation (*arthāpatti*) and non-apprehension (*anupalavdhi*).

The instrumental cause of perceptual knowledge is perception (*pratyakṣa*).

The instrumental cause of the inferential knowledge (*anumiti*) is the pervasion (*vyāpti jñāna*) or inference (*anumāna*).

Again in the case of comparative knowledge (*upamiti jñāna*) knowledge of similarity or the knowledge of dissimilarity functions as the instrumental cause. In the same way, it is said that authoritative knowledge (*śavda pramā*) can be derived from the verbal testimony (*śavda pramāṇa*), which acts as the instrumental cause of it (*śavda pramā*).

In the case of presumption (*arthāpatti*) hypothesis (*upādyā*) acts as the instrumental cause. And lastly in the case of non-existence or negation (*abhāva*), fit non-apprehension (*yogya anupalavdhi*) acts as the instru-

mental cause.

**PRAMĀṆA CAITANYA**— Consciousness that is limited by the modification of the intellect (*antaḥkaraṇa*). *Caitanya* or pure consciousness which is essentially partless, one and non-dual, can be of different forms due to different conditions. There are— (i) consciousness related to knower (*pramāta* or *pramātā caitanya*), (ii) consciousness related to object (*viśya caitanya* or *prameya caitanya*), and (iii) the consciousness of which we are concerned here is consciousness related to means of knowledge (*pramāṇa caitanya*).

**PRAMĀṆA PRAMEYA VYAVAHĀRA**— Eye etc. is called perception, the means of knowledge and pot etc. is called the object of knowledge (*prameya*)— this practice is regarded as *pramāṇa prameya vyavahāra*.

**PRAMĀṆA PRAVṚTTYANUPAPATTI**— *Pramāṇa* (means of knowledge) and *pramātā* (knower) are only possible on the basis of 'I' consciousness. Pure Consciousness is neither *pramāṇa* nor *pramātā*.

**PRAMĀṆA SIDDHA**— Existence of an object that is known through a source of knowledge is called *pramāṇa siddha* or proved by a source of knowledge. So far as the Nyāya view is concerned every object is proved by a source of knowledge, the object that is not proved in this way is called unreal (*alīka*). But according to the Advaita Vedanta though there are objects which are proved by the sources of knowledge like jar, cloth etc. still there are objects, which are not proved by the sources of knowledge. Some of them are called *sākṣī siddha* or proved by the witnessing self. Pure consciousness or the Self is regarded as *svataḥ siddha* or self manifest.

**PRAMĀṆA SVABHĀVA PRAMEYĀNU SĀRĪ**— *Pramāṇa* or the means of knowledge will be in accordance with the object of knowledge. Perception

is possible only if there is an object of perception. Inference is possible only if there is an object of inference and so on.

**PRAMĀṆA VYĀPĀRA JANYA**— That which is due to the instrumentality of a *pramāṇa* or source of valid knowledge. Brahman alone is not established in this way, as It is self manifest. But all others are due to the instrumentality of a *pramāṇa* or a source of valid knowledge.

**PRAMĀṆĀNTARA SAMBHINNĀRTHA VIṢAYAKA**— The sentence which is known by some other *pramāṇas* or sources of valid knowledge. As for example, if a man perceives five fruits on the shore of a river and expresses this in the sentence 'there are five fruits on the shore of a river' for acquainting others with this piece of knowledge, this is technically known as *pramāṇāntara sambhinnārtha viṣayaka*.

**PRAMĀTRĀDI CATUṢṬAYA**— In relation to valid knowledge (*pramā*) four factors are involved— such as— the knower (*pramātā*), the means of knowledge (*pramāṇa*), knowledge (*pramīti*) and the object of knowledge (*prameya*). The knower through the sources of knowledge knows the object of knowledge.

**PRAMĀTR CAITANYA**— Consciousness which is devoid of any part can be of different form due to different conditions (*upādhi*). These are— consciousness related to knower (*pramātr caitanya*), consciousness related to means of knowledge (*pramāṇa caitanya*). Consciousness related to the object of knowledge (*prameya caitanya*). Among these three *pramātr caitanya* is that which is limited by the intellect (*antaḥkaraṇa*).

**PRAMEYA**— *Prameya* means object of valid knowledge (*pramā*). The knower knows the object of knowledge through the means of knowledge and if the object is related to valid knowledge then it is an object of valid knowledge.

**PRAPAÑCA**— This term refers to the whole world, from Brahmā to inanimate objects. The world which is due to ignorance (*ajñāna*) is of two types— the universe which is external and the universe which is internal. Sky etc. and the fourteenth heavens are called external and the five sheaths like bodily (*annamaya*), vital (*prāṇamaya*) etc. are called internal world.

**PRAPAÑCA SĀRATANTRA**— One of the famous books of Advaita Vedanta composed by Ācārya Śaṅkara.

**PRAPAÑCA VILĀPANĀRTHA**— This means that all created objects are negated on the locus of Brahman. ‘Everything is Brahman’— is a Śruti text, which means that ultimately everything is Brahman, as without It, nothing can exist.

**PRASAKTA PRAKĀŚA PRATIVANDHA**— That which is an obstacle to the manifestation of something. Ignorance alone can be of this type.

**PRASAKTA PRATIṢEDHA**— That which is an obstacle to what is established. Brahman is ever established but ignorance covers it.

**PRASAMKHYANA**— A discussion repeated again and again through the knowledge of the Vedic texts like— ‘That thou art’ by means of the argument in presence and argument in absence.

**PRASANNA GAMBHĪRA**— When something sublime or deep is also delightful, we call it *prasanna gambhīra*. The writings of Śaṅkarācārya are of this type.

**PRASTHĀNA TRAYA**— The term *prasthāna* means basis. The basis of Vedanta philosophy is of three types— Śruti, *Smṛti* and Nyāya.

*Śruti Prasthāna* means the Vedas and the Upanishads or the *Vedopanishads*.

*Smṛti Prasthāna* means the *Bhagavad-Gītā*. *Nyāya Prasthāna* means *Brahma-Sūtra* with the commentaries (*bhāṣya*) of different *ācāryas* like Śaṅkara.

**PRATIJÑOPARODHA**— *Pratijñā* means that which is to

be established or proved. If anything goes against *pratijñā* that is known as *pratijñoparodha*.

**PRATI KARMA VYAVASTHĀ**— A man cannot know anything at any time. Knowledge depends upon the appearance of objects.

If an object does not appear, it's knowledge is not possible, as knowledge is always conditioned by object.

Moreover, different people may know different objects according to their convenience and capacity.

**PRATYAGRŪPA BHAGAVĀNA NYĀYA PRASĀDINĪ**— It is an annotation (*ṭīkā*) on *Tattvapradīpikā* of Citsukhācārya.

**PRATI NIYATA DEŚAKĀLA NIMITTA KRIYĀ PHALĀŚRAYA**— This world is the locus of the results which follow from actions in specific space, time and causality. A deer of a particular kind (*kṛṣṇasāra mṛga*) originates in a particular country or space. Buds of mangoes appear at a particular time. The spread of the plumage of the peacock is caused by the appearance of the cloud in the sky.

**PRATINIYATENDRIYA GRĀHYA**— Perception which is possible through a special kind of sense-organ. For example the colour is specially perceptible through the sense of sight, the sound in the same way is perceptible through the sense of hearing, and the smell is acceptable through the sense of smell etc. These things are technically known as *pratiniyatendriya grāhya*.

**PRATIPAKṢĀNUMĀNA**— An inference advanced by the opponents of a particular system or a view. The positivity of *māyā* admitted by Advaita Vedantins has been refuted by Rāmānuja with the help of an inference in his famous *Srībhāṣya*. This is technically known as *pratipakṣānumāna*.

**PRATIPANNOPĀDHI**— The locus (*adhikaraṇa*) which is an object of knowledge is *pratipannopādhi*. In the case of *rūpavānaghaṭaḥ* (a pot with colour) the awareness

of clour or *rūpa* in a pot is not possible without admitting the locus pot. Here the pot is the *pratipannopādhi* of colour. In the *Vivaraṇa* of Prakāśātman *yati mithyātva* or falsity has been defined as *pratipannopādhau traikālika niṣedha pratiyogitvaṁ mithyātvaṁ*— that which appears in a locus and later on negated in the same substrate is called false.

**PRATIPATTI VIDHIŚEṢA**— According to the Bhaktivādīvedāntins prayer (*upāsana*) is a part of knowledge. So knowledge is to be understood as *upāsanaṁtaka* or related to prayer. Śaṅkarācārya has refuted this view. According to him *upāsana* is not necessary for knowledge which is the path or way to the realization of Brahman.

**PRATIPATTI VIDHIVĀDĪ**— Those who admit prescription (*vidhi*) in knowledge are called *pratipatti vidhivādins*. According to them all prescriptions of the Vedas have significance. The Vedas deal with karma and Brahman. In the Upanishadic statement—

*Ātmā vā are draṣṭavya*— Self is to be seen. This is an injunction related to knowledge.

**PRATI PRAYOGA YOGA**— Possibility of the contradictory inference. The term *prati* means contradictory and *prayoga* means inference and *yoga* means possibility. Suppose one middle term (*hetu*) proves an inference and another middle term proves its opposite inference, then this kind of situation will arise.

**PRATIRODHĀNUMĀNA**— *Pratirodhānumāna* means *satpratipakṣānumāna* or the inferentially contradicted middle.

When an inference like sound is eternal because it is audible is validly contradicted by another inference like this—

‘Sound is non-eternal, because it is produced like a pot’ this second inference is called *pratirodhānumāna*. In this case the contradictory of its conclusion is

proved by another inference based on another middle term.

**PRATIṢEDHA CODANĀ**– The term means prohibitory statement, as for example ‘Do not drink wine’ (*surāni mā piva*).

**PRATIṢEDHA CODANĀ LAKṢAṆA**– Virtue is that which is to be performed and vice is one which is prohibited. When drinking wine is prohibited, it is to be understood that drinking wine is a vice.

**PRATIVANDHAKA**– Even if all conditions, favourable for the effect are present an obstacle may mar the production of the effect. This obstacle is *prativandhaka*.

**PRATIVIMVA PAKṢAPĀTĪ**– That which is more fruitful in reflection (*prativimva*) is considered as *prativimva pakṣapātī*. An adjunct (*upādhi*) is more useful in the case of reflection than in the original (*vimva*) case. As for example – the adjunct, ignorance (*avidyā upādhi*) in Jīva which is of the nature of reflection is responsible for doership (*kartṛtva*) and enjoyership (*bhokṛtva*) of a Jīva.

**PRATIVIMVAVĀDA**– Prativimvavāda is a theory which accounts for the relation between Jīva and Brahman. According to this theory Jīva is considered as a reflection in intellect (*antaḥkaraṇa*) or nescience (*ajñāna*).

**PRĀTĪTIMĀTRA ŚARĪRA**– The object that exists at the apparent (*prātibhāsika*) stage only is technically known as *prātimātra śarīra* or *prātibhāsika*.

The superimposed objects like a snake on rope is of this type.

Their existence lasts as long as these are perceived. They have no existence before and after their experience. The implication is that they have no unknown existence.

**PRATYAGĀTMĀ**– The term means the inmost self, i.e. the ultimate Reality.

**PRATYAK PRAVAṆA BUDDHI**— The intelligence that helps a man to attain knowledge. Intelligence may work in different ways. Sometimes it may lead one to earthly enjoyment and sometimes it may release one from all attachment. The second type is specially mentioned here.

**PRATYAKṢA PRAMĀṆA**— The word *pratyakṣa* (perception) according to the Advaita Vedantins can be predicated both of an object (*viṣaya*), e.g. the table which is perceived is *pratyakṣa* and of the knowledge (*jñāna*) of an object e.g. the direct knowledge of the table is *pratyakṣa*. The conditions which lead to the perception of an object (*viṣayagata pratyakṣa*) are that the *antaḥkaraṇa* must go to the object through the *indriyas* and assume the form of the object.

*Pratyakṣa pramāṇa* is meant for attaining *pratyakṣa pramā* (*pratyakṣa pramāyāḥ karaṇam pratyakṣa pramāṇam*).

Unless we know *pratyakṣa pramā* the nature of *pratyakṣa pramāṇa* will not be intelligible.

So, first of all the nature of *pratyakṣa pramā* is to be discussed.

Consciousness alone is said to be *pratyakṣa pramā*. According to Advaita Vedantins consciousness reflected in *antaḥkaraṇa vṛtti* or modification of intellect is said to be *pramā*. Pure consciousness cannot be *pramā* at all. Pure consciousness is not *pramā*, simply because It is not the destroyer of ignorance. And *pramā* always removes ignorance and consequently an object is manifested. So, *pratyakṣa pramā* is always related to limited consciousness. It is said that *caitanya* or consciousness limited by *antaḥkaraṇa vṛtti* will be *pramā caitanya*. When pure consciousness will be limited by an object that will be *viṣayāvacchinna caitanya* or *prameya*. Pure consciousness limited by *antaḥkaraṇa* is called *pramātṛ caitanya*.

The Advaitins admit two types of perceptions :

- (1) concerning object, and
- (2) related to knowledge.

The difference between these two types of perceptions (*pratyakṣa*) is that— in the case of *viśayagata pratyakṣa* the object of perception is meant. But in the case of *jñānagata pratyakṣa* the perception itself as knowledge is implied.

In the case of empirical object perception is due to *pramāṇa* but in the case of an illusory object (snake in the place of rope) perception is said to be *avidyāvṛtti* or due to the modification of nescience (*avidyā*). In illusory perception where *avidyāvṛtti* occurs there is an object which is known as apparent or *prātibhāsika*. This object arises due to the construction of *avidyā* and some external defect in the waking state or sleep. This *avidyāvṛtti* is illumined by witnessing consciousness, or *sākṣī caitanya*. Pleasure and pain also are known through witnessing consciousness or *sākṣī caitanya* (*Sākṣī*). This is known as *sākṣī pratyakṣa*. *Sākṣī* may be of two types— *Jīva sākṣī* and *Īśvara sākṣī*. Due to *Jīva sākṣī*, *Jīva pratyakṣa* arises and due to *Īśvara sākṣī* *Īśvara pratyakṣa* is possible.

**PRATYAKṢĀDI SANNIDHĀPITADHARMĪ**— The term means the world which is the object of intellect that is presented through the means of valid knowledge like perception.

In the text *janmādasya yataḥ* the term *asya* refers to the world which is known through perception.

**PRATYAKṢĀ BHĀVAVĀDA**— The theory that perception of absence through the sense-object contact (*sannikarṣa*) is possible is called the theory of *pratyakṣā bhāva*.

The persons who accept this theory think that *viśeṣaṇatā sannikarṣa* acts here as an instrumental cause. But so far as the Bhāṭṭa and the Vedānta views

are concerned the perception of absence is not possible, it is known through non-apprehension (*anupalavdhi*).

**PRATYAK TATTVA PRADĪPIKĀ**— It is a well-known text of Advaita Vedanta composed by Citsukhācārya. This book is also known as *Tattva Pradīpikā* or *Citsukhī*.

This book has four chapters— the first chapter discusses the self-luminosity of self. Positivity of darkness, falsity of the world, nature of study, determination of *avidyā* or ignorance, establishment of *anirvacanīya khyāti* by refuting other *khyātivādas* and the like. In the second chapter, refutation of difference (*bheda khaṇḍana*), refutation of the definitions of the *vaiśeṣika* categories— substance (*dravya*), attribute (*guṇa*), action (karma), universal (*sāmānya*), particularity (*viśeṣa*) and inherence (*samavāya*) advanced by the *vaiśeṣikas*, refutation of doubt (*saṁśaya*), *viparyaya*, *smṛti*, *pratyakṣa* or, *ānumāna*, *upamāna*, *arthāpatti*, *anupalavdhi*, *vyāpti*, *abhāva*, *saṁyoga*, *vibhāga*, *bhedābheda* are stated.

In the third chapter (*śabdāparokṣavāda*) ascertainment of the immediacy of *śavda*, determination of knowledge as the means for liberation and the combination of knowledge and action (*Jñāna-karma-samuccaya*) have been discussed.

In the fourth chapter the nature of liberation according to Buddhism, Sāṁkhya and Nyāya is refuted, the locus of ignorances is established, the theory that Jīva is one is supported, the nature of cessation of ignorance and liberation when alive are also discussed.

**PRATYA VASTHĀNA**— The stage of complete knowledge.

This stage is attainable when ignorance will be completely removed.

**PRATYEKA MUKTI VĀDA**— The theory that everyone will be liberated in course of time. All men may not be liberated at the same time but that they will be liberated is certain.

**PRAVIBHĀGA PRASIDDHI**— It is generally held that all the objects of the world may be divided into—

Conscious (*cetana*) and unconscious (*a-cetana*).

This is what is meant by the term *pravibhāga prasiddhi*.

**PRAYATNA**— The term means significant effort to attain something.

**PRAYOJAKA**— The term means *hetu*, the middle term. The cause of the cause. It may mean definition (*akṣaṇa*).

**PRAYOJANA**— The term means necessity. In the context of Advaita Vedanta it will be related to the question : what is the necessity of the enquiry into Brahman?

Performance of rituals according to *karma kāṇḍa* may lead one to heaven but it is non-eternal. A man has come back to the world once again after the enjoyment of the fruits of actions performed.

*Mokṣa* or ultimate release from the sufferings and attainment of bliss is said to be *summum bonum* of human life. As *mokṣa* is eternal and everything else is non-eternal this attainment of *mokṣa* is only possible with the realization of Brahman. So an enquiry into Brahman is necessary for those who aspire after liberation (*mokṣa*).

**PRATYUTPANNATVA**— This means presence in the present (*vartamānatva*).

**PRAUDHAVĀDITĀ**— Deliberation like a wise man on the basis of acceptance of the views of others is said to be *praudhavāditā*.

**PRĀJÑĀ**— It is the name of Jīva or individual soul while in a state of profound sleep. In *Māṇḍūkya Upanishad* three states of the individual have been described with the corresponding names, viz. the waking state of individual is named *taijasa* and the state of dreamless sleep has been termed as *prājñā*. In this state the individual remains temporarily in a state of unity with Brahman, but covered with ignorance.

In addition to the three states mentioned before, another state is also mentioned in *Māṇḍūkya Upanishad*. This is the ecstatic state (*turīya*) which is attained only by a few.

PRĀKṚTA— The common people devoid of any scriptural knowledge is called *prākṛta*.

In another sense that which is related to nature (*prakṛta*) is to be considered as *prākṛta*.

It is also said that which exists in *prakṛti* is *prākṛta*.

PRĀṆA— There are five vital forces— such as— *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. Among these five *prāṇa* is that vital force which goes upward and has its seat at the tip of the nose. Really *prāṇa* has its seat in the heart. In *Taittirīya Upanishad* it is said that— *prāṇa* is in the heart (*prāṇa hṛdaye*). But it's presence is directly felt at the tip of the nose.

PRĀṆAMAYA KOṢA— It is a sheath that covers the self.

The vital forces such as *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna* together with the organs of action constitute the vital sheath (*prāṇamaya koṣa*). Its active nature shows that it is the product of the particles of *rajaḥ*.

PRĀṆĀYĀMA— Breath control ; it comprises three stages : the *pūraka* or inhaling, *kumbhaka* or retention and the *recaka* or exhaling.

PRĀRAVDHA KARMA— There are three kinds of actions—

(i) *Sañcita* or accumulated and stored up,

(ii) *Sañcīyamāna* or the actions which are being accumulated and the results will be reaped.

(iii) *Prāravdha* means actions performed, the fruits are being reaped but all the fruits are not reaped yet.

The last one is that part of the accumulated actions which has brought about the present life and will influence it until its close. The knowledge of Brahman destroys all accumulated actions and makes the current work abortive. But the *prāravdha* karma must run out its course, though the balanced mind of a liberated man

is not affected by it. The results of *prāravdha* karmas can never be avoided. Karma even cannot destroy these. Even a man liberated in this life has to suffer the consequences of *prāravdha* karma and when all the consequences are reaped, a man attains ultimate release which is technically known as *videha mukti* or liberation after death.

PRĀTIBHĀSIKA— Apparent reality, that which is apparent and neither (*vyāvahārika*) empirical nor transcendental (*pāramārthika*). The snake in a rope has apparent reality. It has neither empirical nor ultimate reality.

PRĀTIBHĀSIKA-JĪVA— Here the term Jīva means that which is living and not inanimate. In this sense, a snake is a Jīva. As we perceive a snake in the place of a rope which is empirical, the snake is *prātibhāsika*. In the case of illusion the snake that we perceive is *prātibhāsika* or apparent and not empirically real just like a rope.

PRĀTIBHĀSIKA TATKĀLOTPANNA RAJATĀDI VIṢAYAKATVA— Advaita Vedantins accept objects in the cases of ordinary knowledge.

Knowledge without an object is impossible for them. In the case of illusory knowledge of a snake in a rope, the snake is produced due to *ajñāna* at the time of perceiving it and this is an apparent (*prātibhāsika*) object as distinguished from an empirical (*vyāvahārika*) object without which no empirical knowledge is possible.

The illusory object is indescribable and apparently real (*prātibhāsika sat*) but the empirical object is empirically real (*vyāvahārika sat*).

This view is different from the views of Bhāṭṭa Mīmāṃsakas and the Naiyāyikas.

PRĀTĪTIKA— The object that exists during the apparent stage only is called *prātibhāsika*. This is negated at the empirical stage but not negated at the apparent stage. Hence the empirical objects are not regarded as

*prātītika*. Moreover the objects which do not exist when not known are taken as *prātibhāsika* or *prātītika*.

PRĀYĀPATTI— In a body there are different parts like the head etc. and attainment of such a part in understanding is known as *prāyāpatti*.

PRIYASĀMSŪCITA BHOKTĀ— An individual alone can enjoy as he alone can have attraction for anything. Enjoyment implies relish, due to the attainment of that to which one is attracted. The Supreme Self has neither any attraction for nor any aversion from anything.

PRTHAGĀRAM BHAVADĪ— There are some persons who think that the aphorism— *athāto dharma jijñāsā* is the beginning of Karma-Mīmāṃsā. They also hold that without an enquiry into Karma-Mīmāṃsā no enquiry into Brahman is possible. Śaṅkara does not admit this view. He thinks that a study of Karma-Mīmāṃsā is not a prerequisite for *Brahma jijñāsā* or enquiry into Brahman.

PUNYACITA— That which is achieved by means of good deeds.

PUROHVASTHITA— We see something in the place of something else in the case of illusion. In the case of illusory knowledge of snake in a rope, we perceive a snake. This is a case of illusion. But the empirical object on which it appears is rope.

PURUṢAVYĀPĀRATANTRA— That which is due to human effort. An action is performed when the knowledge about it is executed in practice.

PURUṢĀPARĀDHAMALINĀDHIṢANĀ— The understanding sullied by the defects on the part of *puruṣa* or the knower. If there is defect in a person he cannot understand what he should.

After listening to the text *Tattvamasi* the immediate knowledge *aham Brahmasmi* (I am Brahman) should arise. But due to sullied understanding, a man thinks that he is not Brahman (*nāham Brahman*). In order to

have the realization— *aham Brahmasmi* one has to remove the doubts about the identity between the individual self and the universal self. And one is to ascertain the possibility of such knowledge by removing uncertainties about it (*asambhāvanā parihāra* and *sambhāvanā niścaya*).

PURUṢĀRTHA— *Puruṣārtha* means the end of human life.

There are four *puruṣārthas* such as—

righteousness	( <i>dharma</i> )
wealth	( <i>artha</i> )
desire	( <i>kāma</i> )
and liberation	( <i>mokṣa</i> ).

The rest is stated in the context of *caturvidha puruṣārtha*.

PURUṢĀRTHA TANTRA— The Vedas discuss the different ends of human life. Unless one reads the Vedas one cannot know the ends of human life and the means for realizing them. So, the term *puruṣārtha tantra* implies the Vedas.

PURUṢOTTAMA SARASVATĪ— He composed a *ṭīkā* on *Siddhānta-vindu* of Madhusūdana Sarasvatī.

PUṢKALA KĀRAṆA— The term *puṣkala kāraṇa* means the aggregate of all conditions. According to the Vedantins even if all conditions favourable for the effect are present, the effect cannot be produced due to the obstacle (*prativandha*). So, for the production of an effect the presence of the conditions along with the absence of obstacle are necessary.

PŪRṆAKĀMA— One who has all desires fulfilled.

PŪRVA PRAKṚTĀPEKṢĀ— If the meaning is stated being conditioned by some other previous proposals then this is known as *pūrva prakṛtāpekṣā*. If the world is said to be false and if after that an argument is made by stating that on the condition of the truth of the world some other consequences will follow, this will be known as *pūrva prakṛtāpekṣā*.

**PŪVA SAMVANDHA NIYAMA**— This is the law determining a cause. According to this a cause is that which is regularly precedent of the effect and the effect is not established by any other thing than this. So, the relevant precedent of an effect is really the cause of the effect.

**PŪRYAṢṬAKA**— The material elements (*bhūtas*), sense-organs (*indriyas*), air (*vāyu*), mind (*manas*), intellect (*buddhi*), action (karma), desire (*vāsanā*) and nescience (*avidyā*)— are technically known as *pūryaṣṭaka*. These eight are responsible for the bondage of the individuals in this world.

**RAGHUNĀTHA SŪRI**— He is the author of the book *Śaṅkarapādabhūṣaṇa*. It is an explanation of *Śaṅkara bhāṣya* on *Brahma-Sūtra*.

**RAṄGANĀTHA**— He is the author of *Raṅganātha vṛtti*.

**RAṄGARĀJĀDHVARĪ**— He is the author of the book *Advaitavidyā Mukura* and he also wrote an annotation (*ṭīkā*) on *Pañcapādikā vivaraṇa* of Prakāśātma yati, named *Vivaraṇadarpaṇa*. Raṅgarājādhvarī is the father of Appaya Dīkṣita who is the author of a famous book of Advaita Vedanta, named *Siddhāntaleśa saṁgraha*.

**RAṄGOJI BHATṬA**— The author of *Advaita Cintāmaṇi*.

**RĀGHAVĀNANDA**— He (of the 16th century) composed many works— these are :

(1) *Vidyāmṛtavarṣiṇī*, on *Samkṣepa sārīraka*

(2) *Nyāyāvalīdīdhiti*

(3) *Mīmāṃsāstāvaka*

(4) *Tattvārṇava*— an annotation on *Sāṃkhyīya tattva kaumudī*.

(5) *Pātañjala rahasya*.

(6) An annotation on *Manusāṃhitā* etc. Advaya Bhagavatpāda was his preceptor.

**RĀMA DUTTA**— He is the composer of an annotation (*ṭīkā*) named *Sārārtha ṭīkā*, based on *Naiṣkarmyasiddhi* of Sureśvarācārya.

RĀMAKRṢṆADVARI— The author of an annotation named *Śikhāmaṇī tīkā*.

RĀMATĪRTHA SVĀMĪ— An Advaitin of the 17th century who composed many annotations (*tīkā*). Of these *Vidvānmanorañjanī* is famous.

RĀMĀNANDA SARASVATĪ— One of the disciples of Ratnaprabhākara Gobindānanda. *Vivaraṇopanyāsa*, *Brahmāmṛta varṣiṇī*, (an explanation of *Brahma-Sūtra* according to *Śaṅkara bhāṣya*) are the famous compositions of Advaita philosophy written by Rāmānanda Sarasvatī.

ŚAKTI— It means the 'potency' of causing an effect. As for example it may be said that fire has burning power as it can burn a thing. The Naiyāyikas do not accept additional potency in a cause for producing an effect. They will say that if there is an absence of an obstacle a cause can produce an effect and for that no potency is to be admitted. Such acceptance will lead to the defect of *gaurava* accepting something unnecessary. But according to Advaita Vedantins the absence of obstacle cannot be the cause of anything as absence cannot cause anything. The Advaitins prefer to admit the additional power or *śakti* for producing an effect. Both Śruti and *Smṛti* texts we get to prove the admission of power *parāśya śaktirvividhaiva śrūyate, śāktayaḥ sarvabhāvānām acinityā jñānagocarāḥ* are the relevant texts.

ŚAKTIVAT ANIRVACANĪYA— As the potency or power (*śakti*) is neither different nor non-different from its cause, so it is indeterminate. Hence, the effects like the pot etc. also are indeterminate. As an indeterminate cause can only produce an indeterminate effect. The pot does not exist without the existence of its material cause, so the pot is not anything other than its material cause, e.g. a lump of clay. Again it may also be stated that in a lump of clay there is an absence of the pot,

hence the pot and the lump of clay cannot be considered as identical. The pot etc. therefore, are indeterminate like the power. Hence the pot is due to a power or potency.

ŚAKYA— The meaning of the term is of two types— *śakyārtha* and *lakṣyārtha*.

The meaning which is achieved through the direct signifying power of a term is called *śakya* or *śakyārtha*.

According to Vedanta, the power of a term or *pada* is inferred on the basis of the knowledge of the meaning.

*Śakti* remains in universal (*jāti*) and not in individual (*vyakti*). *Jāti* or the universal is *śakyārtha*.

ŚAMADAMĀDI SĀDHANA SAMPAT— *Śama* or the restraining of the outgoing mental propensities.

*Dama* or the restraining of the external sense-organs, *uparati* or the withdrawing of the self. *Titikṣā* or forbearance.

*Samādhāna* or self-settledness and *Śraddhā* or faith—these six are the means for being fit for *Brahma jijñāsā* or an enquiry into Brahman.

ŚAṆKARĀCĀRYA— He (*circa*-7th century A.D.) is the disciple of Govinda Bhagavatpāda, Gauḍapāda is his preceptor's preceptor (*paramaguru*).

Śaṅkarācārya's philosophical position may be expressed as—

1. Brahman is the ultimate Reality.
2. The world is false and

3. an individual is essentially Brahman. According to him knowledge is the ultimate means for liberation. Karma or action may purify the heart and *Bhakti* or devotion may produce a yearning for non-dualism (Advaita). He was against the combination of *Jñāna* and karma, technically known as *Jñāna-Karma-Samuccayavāda*. It is the theory propagated by the Mīmāṃsakas and Bhaktivādī Vedantins like Rāmānuja.

ŚAṆKARĀNANDA— The teacher of Vidyāraṇyamuni. He wrote *Brahma-Sūtra-Dīpikā*. It is the explanation of *Brahma-Sūtra* following *Śaṅkara-bhāṣya*. He also gave an explanation of *Bhagavad Gītā*.

Besides this, he also composed an annotation on *Īśa*, *Kena*, *Kaṭha*, *Praśna* and *Māṇḍūkya Upānishads*.

*Ātmapurāṇa* has also been written by him.

ŚAMAḤ— *Śamaḥ* is that particular *vṛtti* or function of the mind which keeps it in check from the pursuit of worldly pleasures. It is one of the six disciplines listed under *Śamādi-ṣaṭaka*.

ŚAMAVĀKYA— As in the text— *Sarvaṁ khalvidaṁ Brahma, tajjalānti, śānta upāsīta— śama guṇa* is prescribed, hence it is called *Śamavākya*.

ŚARĪRA— The body is the locus of the enjoyment of the individual. The body, conditioned by enjoyment is of three types.

*Kāraṇa śarīra* or causal body, *Sūkṣma śarīra* or the subtle body and the *Sthūla śarīra* or the gross body.

*Kāraṇa śarīra* is identical with the ignorance or *ajñāna*.

It is also called the blissful sheath or *ānandamaya-koṣa*.

The subtle body has the seventeen component parts— the five sense-organs (*Jñānendriya*), the intellect, the mind, the five organs of action (*Karmendriya*) and the five vital forces. This subtle body consists of three sheaths—

*Prāṇamaya* or vital sheath

*Manomaya* or mental sheath, and

*Vijñānamaya* or sheath of intelligence.

*Sthūla* or gross body is of four types— the body born of the womb of the mother (*Jarāyuja*), the body born of the egg (*Aṇḍaja*), the body born of the moisture (*Svedaja*) and the body produced in earth (*Udvidija*).

This is also called *annamayakoṣa* or the bodily sheath.

ŚAVDAPRABHAVĀ (ŚAVDAPŪRVA) SRṢṬI— According to the Advaita Vedanta ‘creation’ or *Sṛṣṭi* is due to the ‘Word’.

There is prior existence of the word as an efficient cause before the creation. Hence it may be said that—

*Yāyā sṛṣṭiḥ sā śavda pūrvikā* (all creations are consequent on word).

In favour of this view there are proofs of Śruti and inference. The potter at the time of producing a pot utter the word ‘pot’. This shows that word preceeds creation.

ŚAVDA ŚAKTITĀTPARYA VICĀRA— Favourable deliberation for the determination of the significance of a Upanishadic text.

This deliberation is technically known as *śravaṇa* or hearing.

ŚAVDAVṚTTI TĀTPARYĀDHĪNA— The primary signifying power of a term and the secondary signifying power of a term (*gaṇa vṛtti*) are due to the significance of words.

The *saprakāra* *vastu*, i.e. the object that has any *viśeṣya*, *viśeṣaṇa* or *samvandha* and the pure *nisprakāra* *vastu* that has not any *viśeṣya* *viśeṣaṇa*, or *samvandha* are due to the significance of the words. The words ‘pure’ (*śuddha*), ‘Brahman’ of the text *Śuddha Brahma* generally refer to something characterized but due to significance the pure Brahman that is devoid of any attribute is to be understood.

ŚAVDĀPAROKṢA VĀDA— Ordinarily, knowledge derived from statements is said to be mediate.

But according to Advaita Vedanta the text *Tat tvam asi* (That thou art) refers immediately to Brahman, which is one without a second. Here the statement has

immediate reference and this is technically known as *śavdāparokṣavāda*.

ŚĀRĪRA— That which is related to *śarīra* or the body.

ŚĀRĪRAKA MĪMĀṂSĀ— It is the scripture that determines the essence of the individual. The another name of it is Uttara Mīmāṃsā or Vedānta Mīmāṃsā.

ŚĀRĪRAKA SŪTRA— The *sūtras* (short and cryptic statements) composed by Vādarāyaṇa Vyāsa, on the basis of the unanimous teachings of the Upanishads. The *sūtras* refer to Brahman, the Supreme Self. *Athāto Brahma jijñāsā*, is one of the *sūtras*.

ŚEṢAŚEṢITVA— The relation between the part and the whole. The primal action is called the whole or the *añjī* or *śeṣī* and the secondary action which is the part of the whole is called *śeṣa*. This inseparable relation between the whole and its parts of two actions is called *śeṣaśeṣitva*.

SHASTRAS— Sentences relating to the good of the individuals and which are not obtained by ordinary *pramāṇas* or sources of valid knowledge constitute Shastra.

SHAstra DRṢṬI— It is the realization of Brahman that is due to meditation of the Vedic text like *Tat tvam asi* (That thou art) etc.

SHAstraIKATVA SIDDHI— The establishment of the unity of Shastras. The implication is that Shastras ultimately teach non-difference.

SHAstrAYONITVA— The source of our knowledge of Brahman is Shastra (scripture). So, knowledge of Brahman is technically known as *shastrayonitva*.

SHAstra YUKTI YONI— The term means knowledge that is due to the scripture and the knowledge that is due to the inference. In this connection, by the term scripture we mean scriptural text and by the term inference we mean the mark (*liṅga*) through which an inference is made. In the case of inference of fire, on

the basis of smoke, smoke operates as a mark and without this no inference of fire is possible.

ŚILĀPLAVANA VĀKYA— If a text which can be established on a source of knowledge (*pramāṇa*), that other than scriptural text, will be unacceptable if it is negated by that or other source of knowledge later on. But knowledge based on scriptural authority cannot be negated by any other source of knowledge.

ŚIVADĀSA ŚIVADUTTA— He is the author of *Padārtha-dīpikā*, a glossary on *Vedānta Paribhāṣā*.

ŚRADDHĀ— *Śraddhā* is faith in the teachings of the preceptor and in scriptural texts like the Upanishads.

ŚRADDHĀ JAḌA— Those who are averse to any argumentation as they have blind faith in certain views are called *śraddhā jaḍa*.

ŚRAUTA-YAUKTIKA LAUKIKA VODHE (MĀYĀ TRIVIDHĀ)— *Māyā* or nescience is of three types. Sometimes *māyā* may be understood as unreal (*tucchā* or *alīka*) like the hare's horn, sometimes it is called inexplicable (or *anirvacanīya*), as it is neither real nor unreal nor even both real and unreal.

Those who cannot make a distinction between real and unreal consider *māyā* and its effect as factual or *vāstavi*.

Hence, it is said that *māyā* may be thought as having different forms from different standpoints. So far as the trans-empirical view is concerned, *māyā* is unreal. From philosophical standpoint *māyā* is indescribable and from the empirical standpoint of an ignorant man, *māyā* is factual.

ŚRAVAṆA— The term *śravaṇa* or hearing is the ascertainment through the six characteristic marks (these are the beginning and the conclusion, repetition, originality, result, eulogy and demonstration), that the entire Vedānta philosophy establishes the one Brahman without a second. Moreover *śravaṇa* does not mean

only hearing about the truth from the teacher or the scriptures. To be really fruitful other marks or disciplines mentioned before are to be practised.

ŚRĪDHARA SVĀMĪ— Famous for the (*īkā*) annotation *Subodhinī*, on the *Gītā*.

ŚRĪHARṢA— Śrīharṣa (of the 12th century) was the author of many works of diverse interests, some of which have been mentioned in his *Naiṣadhacarita*. But his celebrated philosophical work is *Khaṇḍana-khaṇḍa-khādyam* which literally translated means 'the sweets of refutation' or 'the tonic of refutation'. The work aims at establishing the pure self-shining consciousness (Brahman) as the only reality by refuting everything else, all arguments put forward by the Naiyāyikas and the Vaiśeṣikas to support the reality of the *pramāṇas* (the means of the valid cognition) and the *prameyas* (the objects of valid experience). Śrīharṣa attempts to prove that all empirical experiences and their objects are but conventional relative truths, having no ultimate reality in them. This negative method of destructive criticism (*khaṇḍana*), originally started by nihilistic Buddhist philosophers like Nāgārjuna, Candrakīrti, and others, was first avowedly applied by Śrīharṣa in the field of the Advaita Vedānta and was followed by Citsukha, Ānanda Giri, and others. Though mainly occupied in refuting the definitions of the logicians, Śrīharṣa has also criticized some views and definitions of the Mīmāṃsakas and the Buddhists. He admits the similarity of his philosophy to that of the nihilists (*sūnyavādins*); but he promptly points out the difference too, saying that while the Buddhists hold everything to be indeterminable and false, the Brahmovādins (Vedantins) hold knowledge (*viññāna*) to be self-evident and real; that while the former hold that the world does not exist outside cognition, the

latter asserts that the world, though indeterminable as *sat* or *asat*, is different from cognition.

Śrīharṣa proceeds to refute the categories (*padārthas*) established by the Nyāya and Vaiśeṣika philosophies. According to them, it is by testimony (*pramāṇa*) and definition that the categories or things are established (*lakṣaṇā pramāṇābhyām vastusiddhiḥ*). The reality of *pramāṇa* (the means of right cognition) is untenable, because *pramā* (right cognition) and its means (*karaṇa*) are indeterminable. *Pramā* cannot be defined as knowledge of the real nature of an object, because the real nature is not determinable. Nor can right cognition be defined as correspondence of the cognition with its object, because such correspondence, which means similarity, is also impossible to be determined.

Similarity in certain points may be found even in the case of errors. All other possible definitions of *pramā* like proper discernment, defectless experience, uncontradicted experience, etc. are all untenable. Instrumentality (*karaṇatva*) is also indefinable, as is the operative function (*vyāpāra*) which is said to constitute the definition of the instrument (*karaṇa*). Thus Śrīharṣa refutes being (*bhāvatva*) and non-being (*abhāvatva*), the general categories of the logicians on the ground that *bhāva* cannot be defined as existent by itself, because *abhāva* also exists. If *abhāva* is defined as negation of *bhāva*, *bhāva* is no less a negation of *abhāva*.

The Nyāya definition of *dravya* (substance) as *guṇāśraya* (the support of qualities) or *samavāyi-kāraṇa* (inhering cause) is also untenable. Even a quality like colour is known to be the support or the inhering cause of qualities (viz. number) when we think of one colour or two colours. After refuting the Nyāya definitions of quality (*guṇa*) and universal (*sāmānya*), Śrīharṣa refutes the Nyāya concepts of relation like *ādhāratva*

(subsistence) and *viṣaya-viṣayī-bhāva* (subject-object relation). The definition of cause as immediate antecedent is also faulty, since no cause other than the causal operation (*vyāpāra*) is immediately antecedent. He refutes the definitions of perception, inference, invariable concomitance (*vyāpti*), and other allied matters. The definitions of all the different fallacies have also been refuted.

It must be understood that by refuting the definitions, Śrīharṣa has only denied the ultimate reality of things or the categories, but not their practical value. He does not deny the apparent difference of things, nor the practical validity of the *pramāṇas*.

ŚRUTĀRIHĀPATTI— The etymological meaning of the word *arthāpatti* is the assumption, supposition or postulation of a fact.

This *arthāpatti* is of two types— *drṣṭarthāpatti* and *śrutarthāpatti*. The literal meaning of the second type of *arthāpatti* is the assumption of a fact in order to explain a fact known through testimony (*śruta* or heard).

It admits again of two forms, according as it concerns the suppositions of a verbal expression (*abhidhāna*) or of a thing meant (*abhihita*). The first is illustrated when, for instance on being asked to close he supplies the word 'door' in order to explain the sense with reference to that context, finding it otherwise inexplicable.

The second is illustrated when on being told by the scriptures that by performing the *Jyotiṣṭoma* sacrifice one can go to heaven, we assume that the sacrifice must generate some unprecedented merit (*apūrva*) without which a sacrifice which has ceased to be cannot be the cause of a life in heaven.

ŚRUTINIRDEŚAPEKṢA— That which depends on the direction of Śruti. Though the creation (*sṛṣṭi*),

sustenance (*sthiti*) and the dissolution (*laya*) of the world are beginningless as a stream, here a question arises— why does *janma* is considered as in the beginning of the *sūtra*— *janmādasya yataḥ*? In answer it is held that— this is depended on the Śruti text— *yatovā imānibhūtāniyāyanta, jātāni jīvanti, prayanta viṣamiviśanti*.

ŚRUTI SAHĀYAKA TARKA— Argumentation which supports Śruti. Any discussion or deliberation which goes against Śruti is prohibited in *Brahma-Sūtra*.

ŚRUTIŚIROVACANA— Śruti texts relating to the non-difference of the finite and infinite self like *Tattvamasi* are taken as *Śrutiśirovacana* or as the ultimate texts.

ŚRUTYANTA— The term *śrutyānta* means the end of the Vedas or the *Jñāna kāṇḍa*. The other name of it is Upanishad, Vedanta.

It also means the ultimate truth like ‘That thou art’ propagated in the Śruti or the Vedas.

ŚUDDHA CAITANYA VIṢAYINĪ— *Avidyā* or ignorance is the object of *sākṣī caitanya* or the witnessing consciousness which is pure consciousness with the adjunct of *sākṣīṭva* or witnesshood.

*Ajñāna* cannot be an object of a *vṛttijñāna* or empirical knowledge as these are contradictory.

ŚUDDHACAITANYĀŚRITA— This term refers to *māyā* or nescience. According to the Vivaraṇa school Brahman is the substrate or locus of *māyā* (i.e. *māyā* takes shelter in *Śuddha caitanya*).

Brahman is the only possible locus of *avidyā* or *māyā* because everything else, including the individuals being the effects of *avidyā* cannot be the locus.

ŚUKTYA VASTHĀTMA MOHOTTHA— The term means consciousness limited by the *śukti* or nacre and the term *moha* refers to *avidyā* or nescience and the term *uttha* means that which is produced. The illusory knowledge

regarding the silver in shell is the transformation of the nescience that which is due to the consciousness limited by the shell.

ŚVAŚRUNIR GACCHOKTI— If an exponent accepts one view and it is also accepted by the opponent, it appears to be meaningless. This is explained with the help of an example. A daughter-in-law refused alms to a beggar and a mother-in-law rebuked her for this. But she herself invited the beggar and asked him to leave the place as nothing would be given to him.

SAḌĀṆGA— Six parts of the God and the Vedas have been admitted in Advaita philosophy. Among these omniscience (*sarvajñatā*), satisfaction (*tripti*), beginningless knowledge (*anādi jñāna*), independence (*svātantrya*), eternal power which is beyond destruction (*nitya alupta śakti*) and unthinkable power (*acintya śakti*) are regarded as the parts of God. While education (*śikṣā*), guidance for the performance (*kalpa*), grammar (*vyākaraṇa*), Vedic glossary (*nirukta*), poetic metre (*chandaḥ*), and astronomy (*jyotiṣa*) are called the parts of the Vedas.

ṢAḌALĪṄGA— *Līṅga* or the mark is of six types—beginning or introduction and conclusion (*upakrama* and *upasamhāra*), repetition (*abhyāsa*), not otherwise known (*apūrvatā*), necessity (*phala*), eulogical statement (*arthavāda*) and establishment with proofs and examples (*upapatti*).

ṢAḌĀYATANA— That which is the locus of the six elements like the earth (*kṣiti*), the water (*ap*), the fire (*teja*), the air (*marut*), the sky (*vyom*) and the atmosphere (*ṛtu*) is called *ṣaḌāyatana*.

ṢAḌAVIDHALĪṄGA GAMYA— That which is known through the six types of marks (*hetu*) like *upakrama*—*upasamhāra* (start-end), *abhyāsa* (repetition), *apūrvatā* (not known by another means of knowledge), *phala* (necessity), *arthavāda* (eulogy) and *upapatti*

(establishment). The significance of Vedic texts can be known through these six marks.

**SAD YĀGA SAMUCCAYA**— An aggregate of six types of sacrifices or rituals (*yāga*). These six sacrifices like *āgneya* etc. are collectively known as *daśapūrṇa yāga*. Among these six *āgneya*, *aindrabadhi* and *aindrapiyāḥ* are considered as *darśa yāga* and *āgneya*, *agnī somīya* and *upāmśu* are called *pūrṇamāsa-yāga*.

**ṢAṢṬHAPRAMĀṆAVĀDĪ**— Those who admit *anupalavdhi* or non-apprehension as the sixth *pramāṇa* or means of valid knowledge are called *ṣaṣṭha pramāṇa vādins*.

The Bhāṭṭa school of the Mīmāṃsakas and the Advaitins belong to this group. They think that absence can be known without the help of any sense-organ. But so far as the Naiyāyika view is concerned perception of absence is possible through the operative relation (*sannikarṣa*), said to be conjoined characterization (*saṃyukta viśeṣaṇatā*). But the view of *ṣaṣṭhapramāṇa vādī* is that *viśeṣaṇatā* cannot be considered as the fit operative relation for the perception of absence. If it would be so, then in the case of inference of fire on the basis of smoke, there will be an objection of the perception of fire due to the *saṃyukta viśeṣaṇatā sannikarṣa*. And in that case the inference will be redundant. In cases where the Naiyāyikas admit the perception of absence, the Bhāṭṭa Mīmāṃsakas and the Advaitins also admit indirect knowledge of absence due to the non-apprehension.

**ṢĀṬ KAUŚIKA**— The gross body (*sthūla śarīra*) consists of the six constituents. Those are bone(*asthi*), nerve(*snāyu*), marrow(*majjā*), skin(*tvak*), flesh(*māṃsa*) and the blood(*śoṇita*).

**ṢOḌA SAKALAH PURUṢAḤ**— The individuals (Jīvas) have sixteen parts : vital force (*prāṇa*), faith (*śraddhā*), sky (*ākāśa*), air (*vāyu*), fire (*tejah*), water (*ap*), earth (*pṛthivī*), sense-organs (*indriya*), mind (*manas*), body

(*anna*), semen (*vīrya*), austerity (*tapah*), hymns (*mantra*), work (karma), abode (*loka*) and name (*nāma*).  
**SACCIDĀNANDA VIGRAHA**— That which has existence (*sat*), consciousness (*cit*), bliss (*ānanda*) as essence. Brahman is *saccidānanda vigraha*. The term 'sat' refers to that which is true eternally i.e. eternally non-sublated. As Brahman is never negated, so it is *sat*. The term *cit* means knowledge, which is essentially self manifest. And the term *ānanda* means non-ending bliss.

These three constitute the essence of Brahman. We superimpose these on empirical objects and call them existent, manifest and dear respectively.

**SADĀNANDA**— He composed an annotation (*ṭīkā*) named *Bhāvaprakāśa*. It is an annotation on Śaṅkara's commentary on the *Gītā*.

**SADĀNANDA VYĀSA**— The author (of the 16th century) of *Advaita-siddhi siddhānta sāra* and *Śaṅkara mandāra saurabha*.

**SADĀNANDA YOGĪNDRA**— He (of the 16th century) is one of the disciples of Advayānanda. A famous book, named *Vedāntasāra* has been written by Sadānanda yogīndra. It is an introduction to Advaita Vedanta.

**SADĀ ŚIVENDRA SARASVATĪ**— He (of the 16th century) is the author of many famous books of Advaita philosophy. These are *Ātma vidyāvilāsa* or *Advaita vidyāvilāsa*, *Gururatnamālikā*, *Vodhā yātma-nirveda*, *Brahma kīrtan taraṅgiṇī*, *Brahmatattva prakāśikā*, *Advaita-rasa-mañjarī*, *Siddhāntaleśasāra*, *Siddhānta kalpavallī* and also composed *Ṭīkā-dīpikā* on different Upanishads.

**SADRŪPA**— That which is taken as existent. A pot can be taken as existent and we may make certain observation about it.

**SAGUṆOPĀSANĀ**— To worship Brahman that has attribute, or to worship God.

**SAHAKĀRYANTARA VIDHI**— That which helps the realization of the self is also considered to be a duty because this is also necessary alongwith so called requisite of self realization. In the text *Ātmāvā are draṣṭavyaḥ* has the auxiliary like hearing (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*). The term *sahakāryāntara vidhi* specially refers to meditation as *śravaṇa* and *manana* may come under the word *draṣṭavya*.

**SAMANVAYA**— The term means the co-ordination of implications. This is found in Brahman without any division (*sajātīya*, *viājātīya* and *svagata bheda rahita*). Brahman has no internal difference (*svagata bheda*) as It has no internal distinction. It cannot have any homogeneous (*sajātīya*) and heterogeneous (*viājātīya*) differences as It is one without a second. Brahman represents, the co-ordination of all Upanishadic texts.

**SAMAYA BANDHA**— At the time of a debate the judge frames certain rules which are to be followed by the contestants. An Advaita Vedantin cannot take the stand of a Naiyāyika, as a Naiyāyika cannot argue from the standpoint of an Advaitin. The Nyāya cannot reject the relation of inherence (*samavāya*) like the Advaita Vedantins. Nor can the Advaita Vedantins reject their own contention that consciousness is the essence of self as the Naiyāyikas do.

**SAMAVYĀPTI**— When the relation between the *hetu* and the *sādhya* can be simply converted, it is known as *samavyāpti*.

‘What is nameable is knowable

What is knowable is nameable.’

**SAMĀDHĀNAḤ**— The term *samādhānaḥ* means solution. If a controversy arises about anything, this is to be solved for understanding it’s nature.

**SAMĀDHI**— *Samādhi* or absorption is the supraconscious state of realization of Brahman, the aim of spiritual

discipline. It is the culmination of the stage of meditation. At this stage the *dhyātā* (one who meditates), *dhyāna* (meditation) and *dheya* (object of meditation) are present. When the object of meditation alone exists and the other two are absent, this stage of absorption (*samādhi*) is attained. This *samādhi* is of two types – *Savikalpaka* and *Nirvikalpaka*. When the knower, the known and the knowledge are not dissolved then the absorption is technically known as *savikalpaka*. In the case of *nirvikalpaka samādhi* the knower is totally lost in the known as this scriptural text—

*Brahma veda Brahmaiva bhavati*

(one who knows Brahman becomes Brahman) indicates.

**SAMĀNA DEŚA**— Those who have the same locus, i.e. *samānādhikaraṇa* having the same substrate.

For example— according to the Naiyāyikas, the colour of the thread and the cloth have the same locus, since both subsist in the thread.

**SAMĀNA SATTVĀKA**— When two things have the same grade of reality they are known as *samāna sattvāka*. As for example a pot and a cloth are both empirical and hence they have the same grade of reality.

**SAMĀNA NĀMARŪPATVA**— When two things are similar as having name and form, they belong to this category.

As for example two pots having the same form and name may be products of marble and earth, this is a case in point.

**SAMPAD**— This term refers to asset. The control of external and internal senses are considered as *sādhana sampad* or asset for acquisition of the end of life. It may also mean *upāsana* or prayer.

**SAMPARASĀDA**— The stage of deep— dreamless sleep.

**SAMUDĀCARAD VṚTTI**— It may be understood in two different senses—

(1) Two objects, always appear as different to each other, e.g.—light and darkness. The light cannot appear as darkness nor the darkness can appear as light since they are *samudācarad vṛtti*.

(2) The actions performed when become operative for producing effects, are also known as *samudācarad vṛtti*.

**SAMUDĀYA**— It means conglomeration or aggregate. It is a technical term in Buddhist philosophy.

This *samudāya* is of two types— external aggregate (*vāhya samudāya*) and internal aggregate (*ābhyantara samudāya*).

The aggregate as earth produced from the earth atoms is external and the combination of the Jīva *skandhas* is internal.

**SAMVANDHATRAYA**— Three relations are admitted in Advaita Vedanta— *Samānādhī karaṇya* or the relation between two words having the same substratum. *Viśeṣaṇa*— *viśeṣyabhāva* or the relation of a character and a characterized, and *lakṣya*— *Lakṣaṇabhāva* or the relation between two words implying definition and the defined.

**SAMVANDHĀ GRAHAṆA**— Absence of the knowledge of concomitence, between the middle term (*hetu*) and the major term (*sādhya*).

The term *agrahaṇa* means absence of the acceptance or the absence of knowledge.

Brahman is not an object of sense-organ, hence Brahman cannot be related with any object in the relation of *vyāpti*. But in the text it is said that the Brahman can be related to the world in some aspect. Brahman when *saguṇa* or with attributes may be the cause of the world which has empirical reality. In this case *nirguṇa* or attributeless Brahman is not referred to.

**SAMYAG DARŚANA PRATIPAKṢA**— That which is antagonistic to the Real knowledge. According to the

Advaita Vedanta, the philosophy of Sāṃkhya and the other dualistic systems are called antagonistic to Real knowledge, since, it implies dualistic philosophy. Here Real Knowledge means knowledge of one without a second, i.e. Brahman which is only Real.

**SAMYAK ANVAYA**— Complete consistency. Śruti texts are many. We shall have to understand them in complete consistency. This is implied in the *Brahma-Sūtra* :

*Tattu samanvayāt.*

**SAMYAK JÑĀNĀGNI**— The term *samyak* means right and *samyak jñāna* means *tattvajñāna* (right knowledge). Now *tattvajñāna* is compared here to *agni* (fire). The pure knowledge which is like the nature of *agni* removes nescience (*ajñāna*).

**SAMHATIPRADHĀN**— That in which the meaning of combination is supreme is known as *samhatipradhāna*. As in the case of *Dvandva Samāsa* which is a compound of two words, the compound is supreme. In the case of man and woman (*nara-nārī*) the compound of the two words are important and not the words themselves.

**SAMJÑĀ MŪRTI KLIPTI**— The term *saṃjñā* means name, the term *mūrti* means form and *klipti* means construction.

Then the term *saṃjñā mūrti klipti* means construction of the name and the form of the world.

**SAMKARĪKARAṆA**— The sin committed by killing animals is technically known as *saṃkarīkaraṇa*.

**SAMKṢEPA ŚĀRĪRAKA**— It is the famous book of Advaita Vedanta written by Sarvajñātman. This work has many commentaries, the chief ones being those of Nṛsiṃhāśrama, Rāmatīrtha, and Madhusūdana Sarasvatī.

**SAMŚAYA DVIVIDHA**— Doubt may be of two types— doubt about the source of valid knowledge (*pramāṇa saṃśaya*).

Sometimes doubt may arise about a liquid substance which is perceived whether it is water or not. It is *pramāṇa saṁśaya*. When a doubt arises about an object whether it is a pillar or a man it is *prameya saṁśaya* as this doubt is concerned with object of *pramā*.

**SAMŚARGA RŪPA VĀKYĀRTHA**— Sometimes the meaning of a sentence can be understood through its relation to another sentence.

This is a case of *saṁsarga rūpa vākyārtha*.

**SAMŚĀRA**— The world which has phenomenal existence. It also means transmigration.

**SAMŚĀRADAŚĀ**— Here the word *saṁsāra* means the world and *daśā* means condition or situation.

Hence, *saṁsāradaśā* refers to the condition of the world. The beginningless nescience exists until the immediate awareness of the identity between the Jīva and the Brahman is realized.

This situation is called the situation of the world of an individual.

**SAMSKĀRA**— The term means impression. It is the subtle form of the activity (*kriyā*) and the knowledge (*jñāna*). When knowledge ceases to exist an impression remains.

This impression is known as *bhāvanā*. When an action is performed it leaves a trace in human mind and this is technically known as *adrṣṭa* or *apūrva*. But according to the Advaitins whenever an activity ceases, *saṁskāra* or impression arises. As for example in deep dreamless sleep *antaḥkaraṇa* or intellect resides in *ajñāna* or nescience, in the case of a liberated person when alive, *ajñāna* ceases but its impression remains. At the time of dissolution every action resides as an impression.

**SAMSKĀRA DHVAMSA SĀDHĀRAṆA SAMSKĀRA JANYATVA**— The destruction of the impression is due to the impression itself.

The character caused by impression (*saṁskāra janyatva*) exists in destruction of impression (*saṁskāra dhvaṁsa*). So also it exists in memory (*smṛti*) and recognition (*pratyabhijñā*). So, destruction of impression though is caused by impression, still it cannot be the sole condition of *smṛti* and *pratyabhijñā*.

**SAMSKĀRA VIVIDIṢĀPAKṢA**— There are different views with regard to the usefulness of an action in attaining liberation.

According to one view when a man performs, a Vedic action an impression arises in his mind. And this impression, in turn, helps the man to attain liberation. This is technically known as *saṁskāra pakṣa*.

According to another view due to the performance of daily and special actions, a yearning for the knowledge of Brahman arises in human mind. This yearning results in the attainment of *Brahmajñāna* or the knowledge of Brahman. This is technically known as *vividiṣāpakṣa*.

**SAMSKĀRYA**— The term means that which can be modified or changed.

**SAMVANDHĀDHYĀSA**— It means *saṁsargādhyāsa*. The imposition of a relation of two things on a relation of two other things related to the first two. The relation between a red flower and a glass is imposed on the relation of glass and red glass.

**SAMVĀDI BHRAMA**— A false knowledge which leads to success is known as *saṁvādi bhrama*. If a man has the false knowledge of a gem in its lustre, he will attain the gem though his knowledge is false. In this case false knowledge gives a successful result.

**SAMVEŚANODGAMANA**— The term means appearance (*āvirbhāva*) and disappearance (*tirobhāva*). All elements appear or disappear in vital force (*prāṇa*).

**SAMVIDĀPAROKṢYA**— The term *saṁvid* means knowledge. *Samvidāparokṣya* means the immediacy of

knowledge. According to Padmapāda, Sureśvara etc. the immediacy of knowledge does not depend upon the instrumental cause (*karana*), i.e. the sense-organs, but it depends upon the objects of knowledge (*prameya*). If the object of knowledge is very near to the knowledge, the knowledge which is due to a sentence may be immediate. This is established in the statement like *daśamastvamasi* (you are the tenth). Like this, the knowledge of Brahman, which is due to verbal testimony may also be a case of immediate knowledge, as Jīva apprehends immediately that he is Brahman. But according to Vācaspati Miśra the knowledge which is due to the sense-organs is only immediate. To him, therefore, in the case of the realization of Brahman the inner-organ (*manas*) acts as the instrumental cause (*karana*), since, according to Vācaspati Miśra, *manas* is considered as an internal sense. And this is not accepted by Sureśvara and others.

SAMVIT— It means knowledge and consciousness.

SAMVṚTI— It refers to that which is imaginary or false or the production of nescience.

SAMVṚTISAT— It means that has existence due to nescience (*avidyā*) and it is known as empirically real and transcendently false. The world we perceive is of this type.

SAMYADVĀMA— It means the cause of the origin of all effects.

SANĀTANA— One of the disciples of the Vācaspati Miśra. His praise for his preceptor has been accepted as an introduction to the commentary (*bhāṣya*) on the *Brahma-Sūtra- āvṛttirasa kṛdupadeśāt*.

SANDAMŚA NYĀYA— As the tongs keep up an object which is in between it's two parts so, in the *sūtra- athāto Brahma jijñāsā* (after this therefore, an enquiry into Brahman), the word *jijñāsā* (enquiry) relates *vicāra* or deliberation through *icchā* or will.

Knowledge is the result of this enquiry.

**SANDHYA**— The term means the stage of dream. This stage arises in between the waking and the deep dreamless stage. According to Śaṅkarācārya at the dream stage everything is produced by the individual as said in Śruti text.

In dream stage Jīva constructs and this is implied in the famous *Brahma-Sūtra*—

*Sandhya sṛṣṭi rāhahī*. So, dream is due to an individual. Rāmānuja will not agree with Śaṅkarācārya as to Rāmānuja dream is a construction of Īśvara.

**SANDHYE-SRṢṬI**— This term refers to the things which are produced at the stage of dream. According to Śaṅkarācārya these objects of the dream stage are produced by the individuals and are false.

**SANTATA BHĀVA**— Ceaseless existence. The self ceaselessly exists in Itself.

**SANTĀPABHĀVA**— The feeling of pain or suffering. This is an indication of bondage.

**SANNIKARṢA**— It is a special type of relation that holds between the sense-organ and an object. Due to this sense object relation perception of an object takes place. According to the Naiyāyikas this operative relation (*sannikarṣa*) is of two types—

Ordinary (*laukika*) and

Extraordinary (*alaukika*).

There are six types of ordinary perception admitted by the Naiyāyikas. These are—

(i) Conjunction (*saṁyoga*)

(ii) inherence in the conjoined (*saṁyukta samaveta samavāya*)

(iii) inherence in the inherent in the conjoined (*saṁyukta samaveta samavāya*)

(iv) inherence in the inherent (*samaveta samavāya*) and

(v) the relation of characteriser— characterised (*viśeṣyaviśeṣaṇatā*).

Extraordinary perception according to the Naiyāyikas is of three types—

- (i) *sāmānya lakṣaṇā*
- (ii) *jñāna lakṣaṇā* and
- (iii) *yogaja*.

According to them sense-object contact is of three types—

- (i) conjunction (*saṁyoga*)
- (ii) identity due to conjunction (*saṁyuktatādātmya*)
- and (iii) identity non-different from conjunction (*saṁyuktabhinna tādātmya*).

According to Advaita Vedanta the relation of inherence and the relation of characteriser-characterised are not tenable. In the perception of substance *saṁyoga* acts as a sense-object relation.

In the perception of the qualities of a substance *saṁyuktatādātmya* acts as a sense-object contact and in the perception of qualityhood *saṁyuktābhinna tādātmya* acts as a sense-object contact. In the case of the perception of sound *saṁyukta tādātmya* relation acts as a cause. Absence is not perceptible directly. Absence or negation is perceived through the non-apprehension (*anupalavdhi pramāṇa*).

**SANNIPĀTA LAKṢAṆA NYĀYA**— It is a technical term used in grammar. It implies a law where there is no law (*anīyame niyama kāriṇī yā sā paribhāṣā*).

**SANNYĀSA**— *Sannyāsa* or renunciation may be of different types—

- (i) renunciation of the fruits of action,
- (ii) wondering after renouncing the family life,
- (iii) giving up of rituals prescribed in the Vedas,
- (iv) absorption in ultimate reality which is Brahman.

**SANNYĀSĀDHIKĀRA**— In the Śruti text *sānto dānta uparataḥ*— the word *uparati* implies renunciation.

This is absolutely necessary for an enquiry into Brahman. Śaṅkara said in his *Brahma-Sūtra bhāṣya*

(commentary on *Brahma-Sūtra*) at the time of explaining the word *atha* in the *sūtra*, *Athāto Brahma jijñāsā* renunciation of the results of action is prerequisite for an aspirant after Brahma.

**SAPRATYABHIJÑANAYA NOTTHADHĪ**— By the term *pratyabhijñā* we understand recognition of a person as perceived beforehand. The knowledge like ‘This is that Devadatta’ is called *pratyabhijñā* which is due to the impression of the past knowledge and the present perception. Devadatta was previously known and that we remember along with the perception of Devadatta here and now, and identify the two as the same person.

**SAPTA AVASTHĀ**— The individual has seven types of conditions, such as— nescience (*ajñāna*), act of covering (*āvaraṇa*), projection (*vikṣepa*), indirect knowledge (*parokṣa jñāna*), direct knowledge (*aparokṣajñāna*), to remove grief (*śokāpanodana*) and satisfaction as joy (*harṣarūpa tṛpti*).

According to the example— that you are the tenth these seven stages of the self have been ascertained.

First there was ignorance about this and the tenth man was missing. The tenth man was not known due to ignorance of the counter about himself. As the tenth man was covered also, the non-existence of the tenth was projected. Later on when the counter is pointed out as the tenth man he becomes aware of the existence of the tenth.

When, he himself realizes that he is the tenth man on the basis of the statement—

‘You are the tenth man’ this is a case of direct knowledge. Then the grief for the loss of the tenth man is removed and this is *śokāpanodana*. And lastly there is satisfaction due to joy of this discovery that the tenth man is existent or is alive.

**SAPTAVIDHA SĀMA**— There are seven types of hymns

(*sāma*), prescribed as worthy of being worshipped. For example— *hīmkāra*, *prastāva*, *ādi* or *omkāra*, *udgītha*, *prathāra*, *upadrava* and *nidhāna*.

Besides *omkāra* and *upadrava* the rest five are called *pañcavidha sāma*.

**SARVABHŪTĀTMA BHŪTĀTMĀ**— Self may exist in different *bhūtas* or elements or existent objects. This is *sarvabhūtātma bhūtātmā*.

**SARVAJÑĀ**— He, who is the knower of everything is called omniscient (*Sarvajña*). Those who accept God in philosophy, admit God as omniscient. According to the Advaita Vedantins in the *Śāstra yonitvādhikaraṇa* the omniscience of the Brahman has been ascertained.

But this omniscience that has been regarded in Advaita philosophy is different from the view of the others. This knowledge may be produced either through the knowledge of consciousness or through the sources of knowledge, i.e. omniscience of God may be produced through the modification of nescience but these two types of omniscients exist without the relation of nescience.

The pure consciousness is all pervading. It has no natural relation with the objects, since It is devoid of all associations of relation (*asaṅga*).

For this reason illusory relation has been admitted between the consciousness and the world. Now if it is said that the God is omniscient through the modification of the nescience that which is regarding past, present, and the future, then it will also depend upon the nescience. The modification of the nescience of the present is called perception, the modification of the nescience of the future is called inference and the past modification of the nescience is called memory.

**SARVAJÑĀ GUṆĀNVITA**— The quality that the omniscient has the power of the knowledge of everything (*sarvārtha jñāna śaktimatattva*). If a

particular character is not present in the cause it cannot be present in the effect. So, the cause of the Vedas which is Brahman must have omniscience.

If the character does not belong to the cause then the character does not belong to the effect. Hence the omniscience of Brahman the cause of the Vedas must be accepted. Strictly speaking, the Advaitins require no author of the Vedas which are eternal and at the time of creation after dissolution a new edition comes out and Saguṇa Brahman does this.

**SARVAJÑA KALPA (VEDA)**— The term refers to the Vedas, as the Vedas reveal many things but these are not conscious, so, they can be like omniscient but really not so. Because of this the Vedas are not omniscient but like omniscient.

**SARVAJÑĀTMAMUNI**— The author of the *Saṁkṣepa-śārīraka*, *Pañca prakriyā* and *Pramāṇa lakṣaṇam*.

*Saṁkṣepa-śārīraka* is one of the famous works of Advaita Vedanta. The most important conclusions of Advaita Vedanta have been corroborated in a very lucid and simple way in the form of *ślokas* in this book.

**SARVAJĪVĀTMAN**— He is a follower of Sureśvara and has systematically formulated the views of Śaṅkara and Sureśvara.

His only known work is *Saṁkṣepa-śārīraka* which has many commentaries, the chief ones being those of Nṛsiṁhāśrama, Rāma Tīrtha and Madhusūdana. He strongly and elaborately supports the theory that *śavda* (Upanishadic texts) can produce direct and immediate cognition of Brahman.

**SARVA PRATYAYA VEDYA**— All cases of knowledge refer to Brahman. Whenever we know anything our knowledge must be based on consciousness which is ultimately Brahman.

**SARVAJÑĀŚRAYATVO PAPATTI**— There may be things which are to be accepted as they inhabit in the locus

of an omniscient being. God is said to be omniscient and if He is said to be the locus of anything, that locus is to be accepted.

**SARVA PRAVARTAKA NIVARTAKA MŪLA DĀHA—**

The ultimate cause of attachment and non-attachment is ignorance. When it is removed all the effects also are removed.

**SARVA ŚAKTI—** The substrate of all appearances is Brahman which is ultimately *Sat* or Existence.

**SARVA ŚĀKHĀ PRATYAYA NYĀYA—** Each Veda has many branches. In different branches different rituals are referred to. The question will be— are the rituals different or are they identical? The conclusion in this respect is, if one ritual is mentioned in different branches it is to be taken as one.

**SARVA SAMVANDHA VIVARJITA—** In Advaita Vedanta Real is one without a second. For relation, at least two are necessary. As in Advaita, there can be no ultimate two, so no such relation is possible.

**SARVOPAPLAVA RAHITA—** This term refers to pure consciousness which is devoid of all types of imposed characteristics like doership and enjoyership.

**SARVOPĀKHYĀ RAHITA—** The term means that which is unreal (*alīka*) or that which even does not appear.

**SARVA PRAMĀṆĀTI—** That which transcends all *pramāṇas* or sources of valid knowledge. That which is self manifest like *svaprakāśa* Brahman, is of this type.

**SATKĀRYAVĀDA—** Like the Sāṃkhya philosophers the Advaitins also admit the theory of *Satkāryavāda*. But there is a fundamental difference between these two views.

According to the Sāṃkhins the main point of this theory is that, the effect potentially exists in its material cause. But so far as the Advaita view is concerned, it is true that the effect must pre-exist in its material

cause, but ultimately cause alone is real. The effect is not the real transformation of its material cause, but only its false appearance.

**SATTĀ**— The term refers to that which is never negated. And in this sense Brahman alone is Real or *Sat*.

**SATTĀ TRAIVIDHYA**— Three types of existence (*sattā*) have been admitted in Advaita Vedanta—

- (i) *Pāramārthika sattā* (transempirical existence),
- (ii) *Vyāvahārika sattā* (empirical existence), and
- (iii) *Prātibhāsika sattā* (apparent existence).

That which is never negated is true transempirically. Brahman, alone is of this type.

That which appears and is negated in the transempirical stage is true empirically, e.g. jar, cloth etc. And that which is negated in the empirical stage is true apparently. The snake in the case of 'snake in place of rope', is of this type.

**SATTVA RAJASTAMAḤ**— Three *guṇas* have been admitted in Sāṃkhya system— these are *sattva*, *rajas* and *tamas*. Prakṛti, the primal matter of the Sāṃkhya system, is believed to be the unique equilibrium of three *guṇas*. In this regard it may be mentioned that *guṇas* are admitted in Nyāya Vaiśeṣika philosophy. The *guṇa* of Naiyāyikas exists in substance, but a *guṇa*, in Sāṃkhya, is a constituent of Prakṛti.

**SATTVASAMĀVIṢṬAḤ**— Many objects like pots, cloths, vessels are existent as these are superimposed on the ultimate *Sat*, which is Brahman. In Advaita Vedanta Brahman is really existent and the objects which are really considered as existent are superimposed on It.

**SATYA JÑĀNĀNANTA SVARŪPA**— The essence of the end of true knowledge. This is Brahman. It is the Advaita view. So the ideal that the true knowledge aims at is the realization of Brahman.

**SATYAM JÑĀNAM ANANTAM**— These constitute the essence of Brahman. Brahman is *Sat* means It is never

negated. Brahman is *Jñānam* in the sense that It is consciousness as such. And by the term *anantam* it is understood that Brahman is beyond any limitation. There are three types of limitations— spacial limitation, temporal limitation and objective limitation.

As Brahman is all pervading, so It has no spacial limit. As It is eternal, so It cannot have any temporal limit and as It is one, without a second, so it cannot have any objective limit.

**SATYĀDI ŚAVIDA VIŚAYAḤ ŚAVALĀḤ**— The verbal meaning of the words truth (*satya*), knowledge (*jñāna*), bliss (*ānanda*), eternal (*nitya*), pure (*śuddha*), free (*mukta*) is the special object.

Though the verbal meaning of the terms *tat* and *tvam* (in the Vedic text— *Tat tvam asi*) is consciousness which is characterized.

Here the implication goes to pure consciousness due to *Jahāḍajahat lakṣaṇā*.

**SATYĀDYĀTMAKAḤ**— Truth is one without a second.

So, It is non-different from one.

**SATYĀNṚTE MITHU NĪKARAṆA**— Here the term *anṛta* refers to falsity or *mithyā*.

The Advaita concept of superimposition is— the union of truth (*satya*) and falsity (*anṛta*).

**SATYĀSATYA**— The term *satya* refers to *ātmā* or Brahman and *asatya* refers to *anātmā* or non-self or anything other than Brahman or self. Illusory knowledge arises due to the non-discrimination between the *satya* and *asatya*.

**SAUṢUPTA TAMOBODHA**— An apprehension of ignorance of witnessing consciousness by modification of nescience (*avidyā*), at the time of deep dreamless sleep. When a man wakes up after a deep-sleep he realizes that he did not know anything and had a very blissful sleep. This is a case of memory which is not possible without prior apprehension. So, the

apprehension of ignorance is to be admitted at the time of deep sleep.

**SAVIKALPAKA PRATYAKṢA**— *Savikalpaka pratyakṣa* or determinate perception is defined by the Naiyāyikas as a cognition apprehending the relation holding between the *viśeṣya* and the *viśeṣaṇa*.

But according to the Advaita Vedanta, relation between the subject and object, is necessary and sufficient condition of determinate perception like 'I know the pot'.

**SĀDHANA CATUṢṬAYA**— According to Śaṅkarācārya there are four disciplines for an aspirant of Advaita knowledge and knowledge of Brahman. These are—

(i) *Nityānitya vastu viveka*, i.e. distinction between the eternal and the non-eternal ;

(ii) *Ihāmutrārtha phala bhoga virāga*, i.e. aversion for all kinds of results which can be obtained here and hereafter.

(iii) *Śamadamādi sādhana sampad*, i.e. one must control the external and internal senses. And

(iv) *Mumukṣutva*, i.e. yearning for liberation.

**SĀDHYA-PRASIDDHI**— Generally a *sādhya* is that which is to be proved or inferred but if a *sādhya* is *prasiddha* or well known it requires no proof or establishment.

**SĀDIDRAVYA**— Everything other than Brahman is *sādi*, as it has a beginning.

**SĀKṢĀTTVA**— Generally knowledge is of two types—direct (*aparokṣa*) and indirect (*parokṣa*).

Perceptual knowledge is immediate or direct, the Naiyāyikas think that perceptual knowledge is that knowledge which is due to sense-organ. It is the Advaitins who do not approve this view, since the omniscient God may also have the perceptual knowledge of all things though the God has no sense-organ. Hence it is said that perception is not due to any sense-organ.

*Pratyakṣatva* has been previously discussed elaborately.

**SĀKṢĪ BHĀṢYA**— That which is not the object of *pramāṇa janya vṛtti* but the object of witnessing consciousness. It is also called *sākṣīvedya*. Those which are the objects of inner perception according to the Naiyāyikas, are considered as *sākṣīvedya* according to the Advaitins. For, according to them internal sense does not exist. They think that ignorance (*ajñāna*), knowledge (*jñāna*), intellect (*antaḥkaraṇa*), pain (*duḥkha*), pleasure (*sukha*) are *sākṣīvedya*.

**SĀKṢĪ CAITANYA**— Consciousness determined by witness (*sākṣī*) is called *sākṣī caitanya*. This is not identical with pure consciousness.

**SĀKṢĪ JÑĀNA**— Knowledge which arises due to witnessing consciousness. As for example knowledge (*jñāna*), nescience (*ajñāna*), pleasure (*sukha*), pain (*duḥkha*) etc. are of this type.

**SĀKṢĪ SIDDHA**— There are three types of categories admitted in Advaita Vedanta. These are—

- (i) self luminous (*svayaṁ siddha*),
- (ii) manifested by witnessing consciousness (*sākṣī siddha*) and
- (iii) manifested by valid source of knowledge (*pramāṇa siddha*). Here we are concerned with the categories which are manifested by witnessing consciousness. As internal categories— ignorance (*ajñāna*), knowledge (*jñāna*), intellect (*antaḥkaraṇa*), pain (*duḥkha*), pleasure (*sukha*) etc. are immediately manifested by witnessing consciousness, so these are called *sākṣī siddha padārtha*.

**SĀKṢĪ**— Consciousness which is reflected on the modification of nescience is called witnessing consciousness. Pure consciousness has no witnessing character, but witnessing character is a condition of witnessing consciousness.

According to Brahmānanda Sarasvatī the consciousness which is limited by nescience is called witnessing consciousness.

*Sākṣī* so far as *Paribhāṣākār*'s view is concerned is of two types— *Jīva* and *Īśvara sākṣī*. Consciousness which is limited by intellect is called *Jīva sākṣī* and consciousness which is limited by nescience is called *Īśvara sākṣī*.

*Jīva sākṣī* is many as *Jīvas* are many. *Īśvara sākṣī* is one, as the condition like nescience is one.

This *sākṣī* is self-evident (*svataḥ siddha*). As it is not covered by ignorance it is not proved by any source of knowledge, i.e. it is not *sākṣī siddha* since, if another *sākṣin* is admitted then the fallacy of infinite regress takes place.

**SĀMAYA SUKHA**— The term means temporary pleasure. The pleasure which arises at one time and disappears at another time is *sāmaya sukha*. This is opposed to *bhūmānanda* or bliss, associated with Brahman.

**SĀMYAYI KĀDVAITA VĀDA**— That which may appear as Advaitavāda or non-dualism for the time being. Śuddhādvaitavāda of Vallabha is of this type. It is Advaita in appearance but ultimately it is not so and different from Kevalādvaita of Śaṅkara.

**SĀMĀNĀDHI KARĀṆYA**— *Sāmānādhī karāṇya* or the existence in the same locus is of two types—

- (i) existence of two terms in the same locus and
- (ii) existence of two categories (*padārtha*) in the same locus.

**SĀMĀNYA RŪPATĀ**— The form of universality. Something may appear as universal and these will have the form of universality. The word 'pot' (*ghaṭa*) may have the form of universality as the term is applicable to all objects called pots.

**SĀMĀYĀVASTHĀ**— When at the stage the three *guṇas*— *sattva*, *rajaḥ* and *tamaḥ* the constituents of Prakṛti have

no opposite transformation— that stage is called *sāmyā vasthā*. In the original state the Prakṛti is of this nature.

**SĀMVYĀVAHĀRIKA PRĀMĀṆYA**— That which is empirically authentic but not transempirically.

Ordinary objects of this world have this type of *prāmāṇya*.

**SĀVADHI**— That which has an end, i.e. which is not eternal.

**SĀVAKĀŚA**— That which has importance and significance in another context.

**SIDDHĀNTA-LEŚA-SAMGRAHA**— A famous book of Advaita Vedanta written by Appaya Dīkṣita (of the 16th century). It is a compilation of the views of the different interpreters of Śaṅkara Vedanta.

**SIDDHĀNTA SĀMKARYA**— There may be some points of agreement among different systems of philosophy. But these points of agreement should not be read as the combination of the conclusion or agreement on all points.

The falsity of the world is admitted by the Advaitins.

In Buddhism also this falsity is accepted. Transcendentality (*pāramāṛthikatā*) of consciousness (*viññāna*) is admitted in both Advaita Vedanta and *Vijñānavādī* Buddhism. These two and Mīmāṃsā have agreement with Cārvāka on the non-existence of God and deities. But this does not mean that the systems concerned have unanimity. About the plurality of Puruṣas the Naiyāyikas and the Sāṃkhins agree but their differences on other points can never be ignored. So, on the basis of agreement of some points among systems of philosophy no conclusion about their unanimity can be drawn.

**SMṚTI**— *Smṛti* or memory knowledge is that which owes its origin to the impression (*saṃskāra*), i.e. impression

acts as the instrumental cause of the memory knowledge.

Ordinarily *Smṛti* is not considered as *pramā* in Advaita Vedanta. But Rāmadvayācārya is an advocate of *Smṛti pramā*. For this of course *pramā* is to be defined as *avādhitārtha viṣayakam jñānam*.

SMṚTIRŪPA— In the definition of superimposition (*adhyāsa*) Śaṅkarācārya tells us—

*Smṛtirūpaḥ paratra pūrvadr̥ṣṭāvabhāsaḥ.*

In the case of *adhyāsa* something is perceived, when it is not there, but known previously, like 'the snake in the rope'. When we perceive the snake in a rope, the snake is not present, but it was previously known. This is just like *smṛti* or memory. In this case also, something, we know which is not present and previously known.

SMṚTI SANTĀNA— This term means the stream of memory.

SMṚTIRŪPA PARATRA PŪRVADR̥ṢṬĀVABHĀSAḥ— This is a definition of superimposition (*adhyāsa*) given by Śaṅkara in his *Brahma-Sūtra bhāṣya*. This is already discussed previously at the time of discussing *Smṛtirūpa*.

SMṚTIVIBHRAMA— The term refers to the knowledge during the dream state. Here, dream is understood as memory but as false memory.

SMṚTI VYĀVṚTTA PRAMĀTVA— It means valid knowledge (*pramāṭva*) excluding memory (*smṛti*).

If memory is not considered as *pramā*, then the definition of *pramā*, according to Advaita Vedanta will be—

*anadhigata avādhitattva viṣayaka jñāna*, i.e. the knowledge which is not previously known (*anadhigata*) and which is not sublated later on (*avādhita*) will be *pramā*. The perception of a pot as a pot is not known previously and it is not also negated later on, so it is a case of *pramā*.

SOPĀDHICA BHEDA— Difference due to a condition (*upādhī*).

As for example, difference of the same *ākāśa* (sky), like *ākāśa* limited by the pot (*ghaṭākāśa*), *ākāśa* limited by the temple (*maṭhākāśa*) etc. This difference may also be explained in this way— the difference of the only one sun due to the different vessels or to admit that pure consciousness is different due to the different conditions in the form of intellect (*antaḥkaraṇa*). But the difference between the pot and the cloth is called *nirupādhika* or devoid of any condition as their difference is not due to any condition. Under all conditions these are different.

SOPĀKHYA— That which appears as existent in a locus (*adhikaraṇa*).

SRṢṬADRṢṬIVĀDA— According to this theory individuals perceive the world that is created by God, i.e. at the outset God creates the world and the individuals perceive that. So their perception of worldly objects depends on God's creation. In such a case perception depends on object and so this theory is to be accepted as a form of realism. The objects perceived, have empirical reality and they can exist even unknown by everybody. Srṣṭadrṣṭivāda is not accepted by all Advaitins. Some Advaitins hold that creation depends on the *drṣṭi* or perception of one Jīva who is ultimately Brahman. So, here it is admitted that Brahman is the ultimate cause of this world. This cause may be understood in two ways—

(i) When Brahman is *nirguṇa* or indeterminate. It is the locus of the world. And it is not affected by the world in any way. Without the manifestation of Brahman the world will remain unmanifest. So the manifestation that we get is the manifestation of Brahman which is self manifest. But according to Srṣṭadrṣṭivāda Brahman is taken as *saguṇa* or with

attributes. And He will be both the material and the efficient cause of the world. The *Brahma-Sūtra-Janmādasya yataḥ* refers to this view.

STHĀPANĀNUMĀNA— In order to prove a statement an author sometimes present an inference which is known as *sthāpanānumāna* or the inference establishing something.

STHITAPRAJÑĀ— In the *Gītā* which is considered as the *Smṛti prasthāna* of Vedanta we get a description of some persons who are free from the affection of pleasure and pain. They are also free from attraction, fear and anger, such persons are technically known as *sthitaprajñā*. Their *prajñā* or wisdom is non-wavering.

STHŪLĀRUNDHATĪNYĀYA— It is a method applied for determining and explaining something very subtle.

*Arundhatī* is a small star included in the circle of seven stars, which is technically known as *saptarṣi maṇḍal*. This star is shown to a man not directly but through a method which is : first of all a some what big star is shown and then another star which is not so big, then another star which is still less big and in this way last of all the subtle star, *Arundhatī*, is pointed out. This method is technically known as *sthūlārundhatī-nyāya*.

SUBRAHMAṆYA ŚĀSTRĪ— Born in Karnataka, studied in Varanasi ; author of *Adhyāsavāda*, *Brahmavidyā-dhikārivicāra* etc.

SUDURVVODHA— That which is highly difficult to understand. There are many concepts in Advaita Vedanta which are not easily intelligible. That is why misconceptions centre round these notions. One of these is the concept of *māyā*. We have discussed it elsewhere.

SUKHADUḤKHĀDI VYAVASTHĀ— It is a system in which it is said that in spite of the enjoyment of pleasure by one individual the other may suffer from pain.

By admitting individual (Jīva) the Advaitins did not invite dualism, as in Advaita Vedanta it is admitted that Jīva and Brahman are non-different or essentially identical. But there may be a possibility of the difference of Jīvas due to their different intellect. This difference of Jīvas will explain how they may have different enjoyment of pleasure and pain.

**SUKṚTA LOKE**— The effect of an action is found in a body. For a good act a man derives pleasure and for a bad action he gets pain. Pleasure and pain are related to the body.

**SUREŚVARA**— One of the principal disciples of Śaṅkarācārya. He is famous as the author of *Vārttika*. He wrote *Vārttika* of *Bṛhadāraṇyaka Upanishad*.

It contained 12000 ślokas. He also wrote *Vārttika* of *Taittirīya Upanishad*, *Pañcīkaraṇa Vārttika*, *Naiṣkarmyasiddhi*. The last one is his greatest contribution.

**SUṢUPTI**— This state is of three types—

(i) deep dreamless sleep as waking (*suṣupti jāgrat*),  
 (ii) deep dreamless sleep as dream (*suṣupti svapna*)  
 and last of all

(iii) deep dreamless sleep as dreamless (*suṣupti*).

In the first type of *suṣupti* the modification of intellect takes the form of happiness which is characterized by *sattva*.

In the second type of *suṣupti* the modification of intellect takes the form of pain which is characterized by *rajas*.

And in the state in which the modification of intellect takes the form of bewilderment characterized by *tamaḥ* is known as *suṣupti suṣupti*.

In dreamless state no specific object is known, only the nescience, the root cause of the object, exists. There is also the presence of witnessing consciousness (*sākṣicaitanya*). In this state there is the experience of

bliss as when we wake up we say that the sleep gave us enormous joy. Śaṅkara considers this joy as tinged with *mala* or nescience.

SUṢUPTI VYAVṚTTI— Cessation of nescience (*ajñāna*) which is the cause of a false object.

In deep dreamless sleep nescience as the cause exists and its effects as manifestation are absent. The implication is that at this stage nescience is present as we have the experience of knowing nothing. But no effect of nescience is manifest as no object in particular is known.

SUVODHINĪ— Śrīman Nṛsiṃha Sarasvatī is the author of this *ṭīkā* on *Vedāntasāra*.

SŪKṢMA ŚARĪRA— The term *sūkṣma śarīra* or the subtle body is what is known as the *līṅga śarīra* having seventeen component parts.

These are the five organs of perception (the ears, the skin, the eyes, the tongue and the nose), the intellect, the mind, the five organs of action (the speech, the hands, the feet and the organs of evacuation and generation), and the five vital forces (*prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*).

SŪTRA— A short and cryptic sentence containing deep significance. The primary source of every system of Indian philosophy is a text of aphorisms (*sūtra grantha*).

SŪTRA SUCITA ADHYĀSA— That the knowledge of Brahman is essential is known through the expression— an enquiry into Brahman which is the first aphorism of *Brahma-Sūtra*—

*Athāto Brahma jijñāsā.*

In the annotation (*bhāṣya*) Śaṅkarācārya introduces an analysis of *adhyāsa* or superimposition. It simply means perceiving something in the place of another thing. As for example— perception of a snake in the place of rope.

SŪTRĀBHYĀSA— It is a practice that the last aphorism

of the scripture is read twice in order to show the completion of the text.

**SŪTRĀRTHOPAPATTYUPAYOGĪ**— That which is helpful to understand the meaning of a particular *sūtra* or aphorism is known as *Sūtrārthopapattyupayogī*. *Adhyāsa* or superimposition is said to be helpful for understanding the *sūtra*— *Athāto Brahma jijñāsā*. So the discussion of *adhyāsa* is helpful for understanding the aphorism *athāto Brahma jijñāsā*. This is technically known as *sūtrārthopapattyupayogi*.

**SŪTRĀTMĀ**— The consciousness which is limited by the aggregate of the subtle bodies.

As it persists in all the subtle bodies of all individuals like the thread (*sūtra*), so, it is called *sūtrātmā*. *Brahmā*, *Hiraṇyagarbha* etc. are said to be *sūtrātmā*.

**SVABHĀVA**— This term refers to the nature. The theory in which ‘nature’ (*svabhāva*) determines everything is known as *svabhāva kāraṇa vāda* or the theory that nature is the cause of everything.

**SVABHĀVA PRATIVADDHA**— The term means the relation of pervasion (*vyāpti*) or the invariable universal relation between the mark (*hetu*) and the major (*sādhya*). The mark that is related to the major term in the relation of pervasion is called *svabhāva prativaddha*. This type of mark can serve as a ground of inference.

**SVADEŚAGATA**— A thing which exists in a particular space may not exist in another space. So ordinary objects exist only in their respective spaces.

**SVAMĀYĀ**— That magical power (*māyā śakti*) which exists in God and is not different from God is known as *svamāyā*.

**SVAMEYA MĀTRA ŚŪRATVA**— Every source of knowledge (*pramāṇa*) can establish its own object. The object of visual perception is colour (*rūpa*) and the

object of auditory perception is sound and there is no contradiction between the two.

SVANIVARTYA— If anything is contradicted in the locus where it exists it is known as *svanivartya*. The world appears in Brahman and it is negated in the same locus. So it is known as *svanivartya*.

SVAPANA BHRAMA— When deep dreamless sleep comes, dream is destroyed in its own cause (sleep). It is called *svapana bhrama* or illusory knowledge in dream. Illusory experience in dream is negated at the waking stage. So, it is known as apparent or *prātibhāsika*.

SVA-PAROPĀDHIVIRODHĪ (BRAHMA SĀKṢĀTKĀRA)— Modification of intellect (*antaḥkaraṇa vṛtti*) and ignorance (*ajñāna*) are contradictory to immediate apprehension of Brahman but the possibility of nondual *antaḥkaraṇa vṛtti* is admitted for apprehension of the text like *tattvamasi*. It may appear self-contradictory. But actually it is not. So long as Brahman is not realized *antaḥkaraṇa vṛtti* may well exist. *Antaḥkaraṇa vṛtti* reveals Brahman and after revelation it becomes non-existent.

SVAPNA— The state in which immediate modification of the intellect takes place and which is not due to any sense-organ is called dream. In the awaking state though the immediate modification of the intellect takes place in the form of an object, but in this case sense-organs are responsible. Again, in the deep sleep state immediate modification of the nescience that is not due to sense-organs takes place but the modification of the intellect does not take place. Hence the above mentioned definition of dream is not too wide neither in waking state nor in deep sleep state, as this definition is not applicable to any other stage which is different from dream.

SVAPNA KALPITA— That which is imagined at the stage

of dream. A man may have a dream of being a king when really he is a poor man. This condition of being a king is really imaginary and this is due to dream.

SVAPRAKARAṆASTHA ANANYAŚEṢA (BRAHMAN)—Brahman is spoken of in the context where Brahman has been established. As it is not spoken of either in the context of action or in the context of prayer, so, Brahman is unique and this is to be understood only in It's own context (*svaprakaraṇastha*).

SVAPRAKĀRA-VṚTTI-VIṢAYATVA—When a pot is perceived the pot is an object of the modification of intellect.

This modification is according to the object of knowledge which, in this case, is a pot.

This modification of intellect is technically known as *svaprakāra-vṛtti-viṣayatvá*.

SVAPRAKĀŚA—That which is self manifest in the sense that it never remains unmanifest though it never exists as an object of knowledge (*avedyatvesati aparokṣa vyavahāra yogyatva*).

SVARŪPA LAKṢAṆA—The peculiar character of something which constitutes definition or *lakṣaṇa*. When the essence of a thing constitutes the definition of something the definition is called *svarūpa lakṣaṇa* or essential definition. In the case of Brahman truth (*Satyam*), knowledge (*Jñānam*) and infinity (*Anantam*) constitute the essence of Brahman. In the Śruti—*Ānandaṁ Brahmeti vyājānāt*—bliss is also taken as essence of Brahman.

SVARŪPĀNUPAMARDA—Unchanged or unaltered stage of the essence of the object.

For example— in the case of the snake-rope illusion, without making any alteration in the essence of the rope, snake is perceived.

SVASAMĀNA SATTĀKA—When two things are at the same level of existence they are known as *svasamāna*

*sattāka*. To the Advaitins existence may be of three types—

- (i) apparent (*prātibhāsika*),
- (ii) empirical (*vyāvahārika*),
- (iii) transcendental (*pāramārthika*).

Apparent existence exists to a person at the time of perceiving it. The snake in snake rope illusion has this form of existence.

World and worldly objects have empirical existence as these are experienced by all men normally and under normal circumstances.

The *prātibhāsika* existence is negated by *vyāvahārika* existence and *vyāvahārika* existence is negated by transcendental existence which means Brahman only. Different apparent objects have existence of the same nature (*svasamāna sattā*), as different empirical objects have also the same status.

But apparent existence, empirical existence and transempirical existence are *viśama sattāka* in the sense that their existence is dissimilar.

**SVASVABHĀSAKA**—Pleasure, pain, desire, aversion etc. alone can reveal themselves and cannot reveal others. These are known as manifesters of themselves (*svasvabhāsaka*).

**SVASVAVIŚAYA SAMYUKTA**—According to Advaita Vedanta intellect (*antaḥkāraṇa*) reaches an object through sense-organ and is modified by the object. This is revealed by witnessing consciousness. So, the sense-organs produce the knowledge of their respective objects through their contact with objects. This is technically known as *svasvaviśaya samyukta*.

**SVATAḤ PRĀMĀNYA JÑĀNA**—When the authenticity of the knowledge is proved without the help of anything else, that knowledge is regarded as self proved. In Advaita Vedanta Brahman Itself is the pure knowledge,

i.e. the knowledge whose authenticity is not proved with the help of anything else.

SVATAḤ PRĀMĀṆYOPATTI— Self manifest knowledge for its authenticity does not depend upon anything else, i.e. the authenticity of the knowledge originates from the aggregate of all the conditions of knowledge.

The Advaitins accept the Svataḥprāmāṇya vāda or the theory of intrinsic validity. The implication is that the validity of knowledge is intrinsic.

SVAVADHAKA DHIVADHYA— That which is negated by the knowledge negates itself. All empirical objects are negated by the knowledge of Brahman which negates them.

SVAVICĀRA— The deliberation which is conducive to knowledge of the essence of the Self which is identical with Brahman.

SVAVIṢAYATVĀ BHYUPA GAMA— The acceptance of the application of the modification of intellect (*vṛtti*) without admitting another *vṛtti* for its justification.

SVAVIṢAYĀVARAṆA— The covering of the object of something. As for example the object of the light of a lamp like pot is covered by darkness. This darkness is *svaviṣayāvaranir* in the case of the light of a lamp.

SVAYAM JYOTI— The term means self manifest. That which is manifested without the help of anything else, i.e. Brahman.

SVAYAM PRAKĀŚĀNANDA— The author of *Nyāya-bhūṣaṇa* and *Prakaṣārthavivarāṇa*.

SVAYAMTĀ— Self explanatory, that for which no explanation in terms of another thing is necessary. Brahman is of this type.

SVĀBHĀVIKA PRAVṚTTI VIṢAYĀVIMUKHĪ KARANĀRTHA— The method that has been admitted in the Advaita Vedanta to make one averse to the objects of senses to which people are ordinarily attracted.

SVĀBHĀVIKA KĀRYA KĀRAṆA SAMGHĀTA

PRAVṚTTI GOCARA— The natural inclination for the combination of the cause and the effect is to be avoided in order to ascertain the inmost self (*pratyagātmā*) which can be known through scriptural text.

SVĀBHĀVIKĪJÑĀNA VALAKRIYĀ— That action of creation is natural which is due to the force of knowledge and is beginningless. It is beginningless (*anādi*) as no beginning of creation can be ascertained.

This term also means that the power of knowledge, the power of desire and the power of activity of Brahman are natural and beginningless.

SVĀPYAYA— In deep dreamless sleep the individual merges into the qualified Brahman or God. And this is known as *svāpyaya*.

SVĀPYAYA SAMPATTI— While at the time of emancipation (*mokṣa*) the individual becomes identical with pure consciousness. This stage is called *sampatti*.

In this stage the consciousness of duality is lost.

SVĀRTHĀNUMĀNA— Inference is of two types— inference for one's own sake or *svārthānumāna* and an inference for someone else or other or *parārthānumāna*. *Svārthānumāna* acts as an instrumental cause (*kaṛaṇa*) of *svārthānumiti*.

SVĀTANTRYA VYAPADEŚA— This term refers to the doer, who can do or also cannot do an action according to his will. He is generally known as a doer. This doer has independence and so we get here *svātantrya vyapadeśa*.

TADGUṆA SAMVIJÑĀNA VAHUVRĪHI— This is a matter of grammar. In Sanskrit, *Vahuvrīhi-samāsa* is used to imply a thing or a person different from the separate words used in the compound words. As for example in the cases of *pītāmvara* (yellow cloth) and *lamvakarṇa* (long ears) the persons who have yellow cloth and long ears are respectively meant. The persons are definitely different from the words *pīta* (yellow)

and *amvara* (cloth) in one case and *lamva* (long) and *karṇa* (ear) in the other. This type of *vahuvrīhi* (compound) of Sanskrit grammar is technically known as *tadguṇa saṁvijñāna vahuvrīhi*.

**TADVIVEKAGRAHANIVANDHANA BHRAMA**– This is an explanation of *bhrama* or illusory experience according to the Prābhākara Mīmāṃsā.

This explanation is technically known as *akhyātivāda*. In the perception of silver in the place of a nacre we have the knowledge– ‘This is silver.’ ‘This’ refers to nacre which is an object of perception and silver refers to memory, which means recollection of something previously known.

So, in this case there are two cases of valid knowledge– perception and memory. But the difference between these two is not taken into consideration and so the illusion arises. It is not a unitary knowledge, it is a composite of two cognitions which really fall apart unrelated. Error is due to non-discrimination between these two cognitions and their separate objects.

**TAIJASA**– The Jīva or the individual soul, associated with the state of dream, *svapna* is called *taijasa*.

In this state, the *sūkṣma śarīra* or subtle body is active.

**TAITTIRĪYA-VĀRTTIKA**– A *vārttika* or a glossary on *Taittirīya Upanishad* written by Sureśvarācārya and Ānandagiri.

**TAJJALĀN**– This is a *Chāndogyo Upanishad* text in which it is stated that the world originates (*ja*) from and stays in (*ā*) and annihilates (*an*) in Brahman.

So, Brahman is the creator, sustainer and destroyer of the world. Śaṅkarācārya will accept this statement from the empirical standpoint, as according to him the world has only empirical reality.

**TAMAḤ**– The term *tamaḥ* literally means darkness and implies ignorance in Advaita literature. This ignorance

is antagonistic to knowledge, but not absence of knowledge.

It is an object which is revealed by witnessing consciousness. According to Nyāya-Vaiśeṣika *tamaḥ* means darkness and it comes under the category of non-existence (*abhāva padārtha*) as darkness is the negation of light.

According to the Pūrva-Mīmāṃsakas and the Vedantins darkness belongs to the positive category (*bhāva-padārtha*).

According to the Advaita Vedanta *tamaḥ* as ignorance is positive but not real. It is positive as it is the root of the world which is positive. But it is not real, as it is negated with the realization of Brahman, the ultimate Reality.

TAMODĪPANYĀYA— *Ajñāna* or ignorance is revealed by witnessing consciousness. It is not revealed by any means of knowledge (*pramāṇa*) since ignorance is opposite of *pramāṇa*, i.e. through the means of knowledge ignorance is negated.

TAMORŪPĀ— *Māyā* or *avidyā* is considered as *tamorūpā*, since like *tamaḥ māyā* or nescience covers the Reality.

TANTRA— Application of many sentences in one is known as *Tantra* in the technical sense. In the context of *śvetodhāvati*, *śvetaḥdhāvati*, *śvā-itaḥ dhāvati*— these two sentences are expressed in one sentence only.

This word may be used in other senses also.

TANTROPĀKHYĀYIKĀ— A story book. This is according to *Vedānta-kalpataru*. *Pañcatantra* is an example of *Tantropākhyāyikā*.

TARKA— *Tarka* is helpful for *pramāṇa* or proof. Suppose we say that wherever there is smoke there is fire, it may be argued that in winter we see smoke but no fire. Smoke here means fog and this can easily be ruled out by saying that smoke and fog are not identical. So, the presence of smoke (fog) and absence

of fire will not disprove the universal relation of smoke and fire.

**TARKITA PRATIYOGĪ SATTVA PRASANJITA PRATIYOGIKATVA**— The Advaitins admit *yogyānupalavdhi* (fit-non-apprehension) as the *pramāṇa* for knowing the absence of an object. In the case of the absence of a pot (*ghaṭābhāva*), pot is the counter entity (*pratiyogī*) of the non-existence of pot.

If the absence of a pot is apprehended in the darkness, the absence of pot is explained as due to darkness. So, non-apprehension of pot here is not fit non-apprehension which can establish the absence of pot. But if in broad day light a pot is non-apprehended then this non-apprehension is fit for knowing the non-existence of pot. This is what is meant by the expression *tarkita pratiyogī sattva prasanjita pratiyogikatva* under discussion.

**TATVIRODHĪTARKOPAKARAṆA**— In the Advaita Vedanta Upanishadic texts give us ultimate truth. No argumentation can disprove them. But *tarka* which includes inference and postulation (*arthāpatti*) may be helpful in understanding the Vedic texts, if these are in consonance with the texts.

**TATTVAJÑĀNA**— According to Advaita Vedanta Brahman or Pure consciousness is the only *tattva* or Reality. So, the knowledge of Brahman is only *tattvajñāna* but the Advaitins also admit that there is essential identity between Jīva and Brahman. This knowledge of identity (*Brahmātmaikatva jñāna*) is also called *tattvajñāna*.

**TATTVAKAUSTAVA**— A book by Bhaṭṭoji Dīkṣita (of the 16th century) composed on the basis of the commentary of Śaṅkarācārya.

**TATTVAMASI**— It is the famous text in which the term *Tat* refers to Brahman or Pure Consciousness and the term *tvam* refers to Jīva or individual. It is an indeterminate knowledge in which no

discrimination has been made between the subject and the predicate.

People may raise a question— if individual and Brahman are identical the statement that an individual is Brahman will be tautologous and not a significant statement at all. In answer it may be said that ordinary people do not know their identity. So, for them such a statement is illuminating and significant. Of course when an individual and Brahman are said to be identical the individuality of an individual is rejected, only his self which is essentially consciousness is taken into consideration. In Brahman also It's essence which is consciousness is taken.

**TATTVAMPADARTHA ŚODHANA**— The words 'that' (*tat*) and 'thou' (*tvam*) have essential and accidental meaning.

If the accidental meaning is denied or dropped the essential meaning will remain and this is pure consciousness.

**TATTVĀNUSMARANA RŪPA MAṆGALA**— Generally to pay homage to God is called *maṇigālācaran*, as it helps the undisturbed completion of the study. The same result may be obtained if the self which in essence is bliss is remembered.

**TATTVA PAKṢAPĀTA**— Due to the supremacy of *sattvagunah* the nature of intellect (*buddhi*) is inclined to the real nature of an object. The natural propensity of intellect is to know the essential nature of Reality.

**TATTVA PRADĪPIKĀ**— It is one of the famous books of Advaita Vedanta composed by Citsukhācārya. It is also known as *Citsukhī*.

In this book there is the refutation of seven categories (*saptapadārtha*) of Vaiśeṣikas. The definition (*lakṣaṇa*) of nescience (*ajñāna*), self-luminosity of knowledge (*jñāna-svaparakāśatā*), it's indivisibility (*akhaṇḍārthatā*), impersonality of the Vedas,

immediacy of *śavda*, liberation even when alive and realization of liberation through knowledge only are discussed and established.

**TATTVAVIDYĀ**— Study of Brahman which is the only Reality (*tattva*) in Advaita Vedanta.

**TATTVA-VIVEKA**— Reality, according to Advaita Vedanta is one without a second. This is to be distinguished from five sheaths like *annamaya*, *prāṇamaya* etc.. It is also different from gross, subtle and causal bodies. *Viveka* literally means discrimination.

The first chapter of *Pañcadaśī* by Vidyāranyamuni is *Tattva-viveka*.

**TATĀSTHA LAKṢAṆA**— *Lakṣaṇa* or definition is of two types—

(i) *svarūpa lakṣaṇa* or definition in terms of the essence,

(ii) *tatāstha lakṣaṇa* or definition in terms of accidental characteristic.

Brahman which is the ultimate Reality of Advaita Vedanta has been defined as *Sat-cit-ānandaṁ* or existence-consciousness-bliss. This definition presents the essence of Brahman and this is known as *svarūpa lakṣaṇa*.

Brahman is also defined as the creator, sustainer and the destroyer of this universe. Brahman when related to the world acquires these characteristics which are not essential but accidental because these are attributed to Brahman as understood in relation to the world.

**TĀDĀTMYA**— The term *tādātmya* means identity, the Advaita Vedantins admit Reality as one without a second. In this case any relation like *samavāya* or inherence would be impossible. Only possible relation will be *tādātmya* or identity or non-difference. Difference is a category which is unacceptable to the Advaitins. This point has already been discussed previously.

**TĀTPARYA**— The knowledge of significance (*tātparya*) is an auxiliary cause of verbal testimony for understanding statements. If the significance of a statement is not understood, the statement cannot give us any valid knowledge.

**TIMITA GAMBHĪRA**— The term *timita* means 'static' (*niścala*) and the term *gambhīra* means difficult to understand, i.e. that which is beyond any transformation (*nirvikāra*) and not the object of intellect or mind. Brahman is considered as *timita gambhīra* as It is neither the subject of any change, nor is It known as an object of knowledge.

**TITIKṢĀ**— The capacity of enduring cold and heat. A man who is not restless either in cold or in heat is competent for an enquiry into Brahman.

**TĪRTHAṆKARA**— One who is an author of a scripture. A philosopher.

**TRAJYANTA**— The term refers to the Vedānta. The term *trayī* means three Vedas viz. *Ṛk*, *Sām*, *Yajuḥ* and Vedānta is the end of the Vedas or the best teaching of the Vedas.

**TRAJYANTA VĀKYAJANITĀTMAMATI**— Apprehension of the self on the basis of the text *Tattvamasi* (That thou art) is known as *trajyanta vākyajanitātmamati*.

**TRAYASTRIMŚADEVATĀ**— Here a reference to thirty-three *devatās* has been made. Hindus believe in many *devatās* or deities. Among them the thirty-three have been grouped together under the caption *trayastrimśadevatā*.

**TRIGUṆĀTMAKA**— This term refers to *ajñāna* or ignorance or nescience, since it consists of the three *guṇas*— *sattva*, *rajas* and *tamas*.

**TRIVIDHA ĀNANDA**— *Ānanda* or bliss mainly is of three types— *Brahmānanda* (bliss as Brahman), *vidyānanda* (bliss as apprehension) and *viṣayānanda* (bliss associated with object).

Bliss which is Brahman as such is called *Brahmānanda*.

After the immediate awareness of Brahman as bliss, a type of bliss arises, and one can feel it intellectually. That bliss is called *vidyānanda*. And the bliss that one gets due to the enjoyment of material objects is called *viṣayānanda*.

TRIVIDHA JĪVA— Vidyāraṇya Swāmī, in *Dṛg-dṛśya-viveka* said that Jīva or individuals are of three types— (i) *pāramārthika* Jīva (transcendental individual) (ii) *vyāvahārika* Jīva (empirical individual) and (iii) *prātibhāsika* Jīva (apparent individual).

Consciousness, limited by the gross and subtle bodies is manifest in the first type of Jīva, Brahman, reflected in empirical intellect (*vyāvahārika antaḥkaraṇa*) is empirical Jīva, and the individual who experiences dream objects is the apparent individual.

TRIVIDHA JVARA— As there are three types of bodies— gross (*sthūla*), subtle (*sūkṣma*) and causal bodies (*kāraṇa śarīra*), so the fever of these bodies are of three types. Various types of disease, bad smell, burning sensation, hoarse voice (*svarabhāṅga*) etc. are the different ailments of gross bodies. The ailments of subtle bodies are having the experience of desire, anger and non-attainment of control over the internal and external senses. Ignorance of all types may be taken as the ailment of causal body.

TRIVIDHA MANOVRṬTI— Intellect has three types of modifications— quiet (*śānta*), dreadful (*ghora*), perplexive (*mūḍha*) owing to the difference of *sattva*, *rajaḥ* and *tamaḥ*. Non-attachment (*vairāgya*), tolerance (*kṣānti*) and magnanimity (*audārya*) etc. are *śānta sāttvika manovṛtti*.

Thirst (*trṣṇā*), affection (*sneha*), attraction (*rāga*) and temptation (*lobha*) are *ghora rajas manovṛtti*.

And infatuation (*moha*), fear (*bhaya*) etc. are *mūḍha tāmasika manovṛtti*.

TRIVIDHA ŚARĪRA— The term refers to the gross (*sthūla*), subtle (*sūkṣma*) and causal (*kāraṇa*) bodies (*śarīra*) that cover and bind the individual soul (Jīva).

TRIVIDHA UPĀDĀNA— According to the Vedantins an effect has three materials—

(1) material which appears as an effect (*vivarta upādāna*),

(2) the material which is transformed into the effect (*pariṇāmī upādāna*), and

(3) the material which is responsible for the beginning of the effect (*ārambhakaupādāna*).

For example (i) rope is the apparent constituent (*vivartī upādāna*) of the snake which is superimposed on rope.

(ii) Milk is the transformed constituent (*pariṇāmī upādāna*) of the curd, and

(iii) thread is the priorly non-existent (*ārambhaka upādāna*) of a cloth.

As Brahman is changeless It cannot be the *pariṇāmī* or *ārambhaka upādāna* of anything. It can only be the *vivarta upādāna*. The implication is : Brahman can only be falsely manifest in the world.

TRIVṚTA— *Trivṛta* or triplication is the combination of three elements. It is different from *pañcīkaraṇa* or the combination of five elements. Fire (*teja*), water (*ap*) and earth (*Kṣiti*) are the three elements, the combination of which is responsible for the effect of the world. This is not accepted by the Advaitins who admit the combination of five elements. *Trivṛta karaṇa* is the view of Rāmānuja.

TRṬĪYA LIṄGA NIRDEŚA— This means the application of neuter gender (*klīva liṅga*). Masculine and feminine are others two among the three genders.

The neuter being the third one is known as third

gender (*ṛtīya liṅga*).

In the *Sūtra*, *Janmādasya yataḥ*— the words *janmādi* as *janmādi* and *yasya* that has origin in the beginning are used in the sense of neuter gender.

TUCCHĀ— *Māyā* or nescience is said to be *tucchā*. According to the transempirical viewpoint *māyā* is *tucchā* or unreal like the hare's horn. It did not exist, does not exist and will not exist also.

TULĀ VIDYĀ— *Avidyā* or ignorance is of three types— primal ignorance or *mūlā vidyā*, secondary ignorance or *tulā vidyā* and thirdly positional ignorance or *avasthā vidyā*. Here, we are concerned with *tulā vidyā* or *avidyā* covering consciousness circumscribed by particular objects.

TURĪYA— It is the fourth stage of experience where an individual soul goes beyond the waking, sleeping and deep dreamless sleep. At this stage Brahman is realized.

TURĪYA CAITANYA— Pure Consciousness as this consciousness is different from the three such as— consciousness limited by the causal body, consciousness limited by the subtle body and consciousness limited by the gross body. Here the term *turīya* means the fourth or the transcendental.

UBHAYA LIṅGA— It has been said in Śruti, that Brahman has two types of marks say— determinate (*saviśeṣa*) and indeterminate (*nirviśeṣa*) and for this reason Brahman is called *ubhaya liṅga* or having two marks. Though the Advaitins do not admit this view, since they believe that the same thing cannot have two opposite marks. So, one is taken as natural and the other as conditional. But, Brahman is really indeterminate or having no condition or determination.

UPAJĪVYA— That which appears with the help of other, this other is called *upajīvyā*, or basis. As an inference does not take place without the help of perception of mark (*hetu*), so, here, perception is called *upajīvyā* of inference.

Perception is also responsible for the knowledge of pervasion (*vyāpti*). In the same way perception is considered as *upajīvyā* of both verbal testimony (*śavda pramāṇa*) and comparison (*upamāna*), since authoritative knowledge and the knowledge of similarity are due to the knowledge of perception.

**UPAJĪVYA VIRODHA**— That which is antagonistic to *upajīvyā pramāṇa*. Perception is the basis of all other *pramāṇas* like inference, comparison, verbal testimony etc. So, inference cannot be antagonistic to perception. But here an important question arises. Advaita Vedantins infer falsity of the world and it is antagonistic to perception which is *upajīvyā pramāṇa* as it reveals the reality of the world. The Advaitins in answer will say that perception does not always reveal what is true. This is why we perceive a snake where really this is a rope. This perception does not prove anything real. In the inference of the falsity of the world the Advaita Vedantins give the example of the perception of a snake in the place of a rope. So the question of *upajīvyā virodha* does not arise. The reality of the world which appears in perception may be empirical or apparent and it is never transcendental.

**UPAKRAMOPASAMHĀRA**— An introduction of any book is called *upakrama* or the commencement and the end is said to be *upasamhāra* or the conclusion. These two are considered as two important marks to determine the significance of any text among the six— *upakrama-upasamhāra* (start-end), *abhyāsa* (repetition), *apūrvatā* (not known by any other means of knowledge), *phala* (necessity), *arthavāda* (eulogy) and *upapatti* (establishment).

**UPAMĀNA UPAMITI**— *Upamiti* is knowledge by comparison. It's source is *upamāna*. If a man goes to the forest and finds an animal similar to the cow in his house will speak of the similarity of his cow with

the animal before him. This is *upamiti* or knowledge by comparison. It's source is *upamāna*.

This knowledge is not a case of perception as the cow in the house is not seen now, nor can it be inferred as there is no knowledge of mark (*hetu*) which can establish the inference.

**UPANISHAD**— It is the study of Brahman by which the cessation of nescience along with the past impression (*saṁskāra*) is possible. The latter part of the Vedas deals with the knowledge of Brahman and this is known as Upanishad. This part is known as knowledge part (*jñāna kāṇḍa*) as it is related to the knowledge of Brahman. Upanishadic knowledge is said to be esoteric and secret. A preceptor divulges its contents to his disciples in secret and so the student has to sit very close to the teacher. About the number of Upanishads there is a hot controversy. There are many Upanishads related to different branches of the Vedas. It can be imagined that as some of these branches are not now available, so the Upanishads related to these are not also available. Śaṅkarācārya commented on eleven Upanishads— *Īśa*, *Keno*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Śvetāśvatara* and *Bṛhadāraṇyaka*. These are considered as primary Upanishads and besides them *Nṛsiṃha-tāpanī*, *Brahmavindu*, *Mahānārāyaṇa*, *Kalisantarāṇa*, *Jāvāla* etc. are Upanishads. The commentary of Śaṅkarācārya on *Śvetāśvatara* is available. But the scholars are not unanimous on the point that Śaṅkara really wrote the commentary. About the number of Upanishads there are other views also, which we do not like to discuss here.

**UPARATI**— The term means withdrawing of the mind from objects other than hearing (*śravaṇa*), reflexion (*manana*) and meditation (*nididhyāsana*). For that the effort is necessary and this necessary effort is *uparati*. The word

also means renunciation (*sannyāsa*) of prescribed duties.

UPASAMKRAMITAVYA— Those which are negated by knowledge after their acceptance, are known as *upasamkramitavya*.

UPĀDHI— The term means condition. Due to this condition or *upādhi* an unlimited thing appears to be limited.

For example the sky (*ākāśa*) is one and all pervasive.

But due to *upādhi*, *ākāśa* may be of different types— e.g. *ghaṭākāśa* (*ākāśa* limited by the pot), *maṭhākāśa* (*ākāśa* limited by the temple etc.). In the same way Brahman or Pure Consciousness which is one without a second may be imagined as *pramāṭṛcaitanya* or consciousness limited by intellect, *pramāṇa caitanya* or consciousness limited by means of knowledge, *Jīva caitanya* or consciousness related to an individual and *Īśvara caitanya* or consciousness as limited by *māyā* etc. due to the conditions like intellect (*antaḥkaraṇa*) etc.

The word may be used in other senses also. In one sense it means the imposition of a character on an object which really the object does not possess. But it acquires this due to the vicinity of an object which has that character. As for example— a crystal appears as red due to the vicinity to a red flower. This may also be considered as *upādhi*.

The word may be used in the sense of a locus also, as in the case of a glass (*darpaṇa*) which reflects something. Here the glass is the locus of the reflection (*pratvivimva*).

In another sense *upādhi* is that which is pervasive of the major term and non-pervasive of a middle term. In the case of smoke due to fire wet fuel is necessary and this is *upādhi*.

The word is used still in another sense. The sense of hearing is sky, limited by the hole of the ear (*karṇa śaskalyavacchinna ākāśa*).

So here the word *upādhi* is used in a different sense.  
 UPĀNTYA ŚAVDA— The statement immediately preceding the last statement. The statement concerning the ultimate cannot be known through external sense-organ. So, the statement is eternal.

UPĀSANĀ— Through which one is able to come into contact with the object of meditation. It is a mental affair (*mānasvyāpāra*) regarding the determinate Brahman, knowledge and worship are not identical. Knowledge depends on an object and worshipping is based on subjective effort. *Upāsana* is of three types—  
 (i) bodily (*kāyika*) as complete prostration (*sāṣṭāṅga prañāma*).

(ii) vocal recitation (*vācika*) as the reading of the hymns, and

(iii) mental (*mānasika*) as meditation.

*Upāsana* is mainly related to idol worship or *pratīka upāsana*.

UPĀTTADURITANIRVAHANA— According to the Advaita Vedanta the performance of the daily duties removes the bad traces due to the performance of bad deeds. Thus the mind is purified and this helps a man to attain the final knowledge or the knowledge of Brahman.

UPODGHĀTA— The term *upodghāta* means a type of explanation. Sometimes we describe a particular object not for its own sake but for the sake of understanding something else related to it. This type of explanation is *upodghāta*.

UṢṬRA LAGUDANYĀYA— As a camel may be excited to walk by beating it with a stick which the camel itself bears. So, an opponent may be refuted by an argument used by him. This is a form of refutation.

UTKALIKOPAŚAMA— Cessation of all desires for objects.

UTKRĀNTI-GATYĀGATI— This is a compound word involving three words—

- (i) going out (*utkramaṇa*),
- (ii) moving towards something (*gamana*), and
- (iii) coming (*āgamana*).

This may be explained with the help of an example. It is held that an individual (Jīva) goes out of the body at the time of death then it moves towards the abode of the ancestor and then comes back to the world in rebirth.

UTPATYĀDICATUṢṬAYA— Production (*utpatti*), attainment (*prāpti*), modification (*vikṛti*) and of purification (*saṁskṛti*)— result of an action must be one of the above four forms. For example, in the case of construction of a pot the result is production. In the case of going to a village the result is attainment of the village. In the case of cooking rice the result is modification.

In the case of getting rice winnowing (*saṁskāra*) is necessary. This is due to purification.

UTPĀDYA— It means that which is produced.

An action must have a result and this result is of four types and *utpādyā* is one of these four.

UTPĀDYĀDICATURVIDHA DRAVYAVILAKṢAṆA (BRAHMAN)— Any action may result in production (*utpatti*), modification (*vikāra*), attainment (*āpya*) and purification. Brahman is free from all activities and so It is beyond them.

UTPREKṢITA— That which is independent of any authoritative knowledge but imagined by a knower.

UTSARGĀPAVĀDA— Ordinary rule or law may be technically known as *utsarga*. The exception of, *utsarga* is *utsargāpavāda*. 'Don't kill others'— is an ordinary rule or law but this has exception in the cases of killing animals at the time of performing rituals.

## V

**VAIRĀGYA**— The term *vairāgya* means non-attachment. This is necessary for *Brahma jijñāsā* or an enquiry into Brahman.

Renunciation implies non-attachment to the results of actions to be reaped here and hereafter (*ihāmutrārtha phalabhogavirāga*).

**VAIRĀGYA VODHOPARAMA**— At the time to the attainment of liberation through the knowledge of Brahman— non-attachment (*vairāgya*), apprehension (*vodha*) and control of the senses for the removal of any modification of mind (*uparama*) are three auxiliary conditions.

**VAIṢAMYA NAIRGHRṆYA**— For ordinary people dissimilar behaviour with different persons and heartlessness are natural. But God being omniscient, omnipotent and omnipresent is superior to all ordinary beings. So dissimilar behaviour and heartlessness cannot be expected from Him. The atheists deny the existence of God on the basis of His these two characters.

**VAIYADHIKARANYA**— The word *adhikarānya* means the locus. Where a thing exists, as for the example, if a pen is on the table, the table will be the locus of the pen. When two different loci exist for two different things, the loci are different.

And this case is technically known as *vaiyādhikarānya*.

**VAKAVANDHAVIDHI PRAYĀSA**— If a crane is to be caught a man may think that he will place butter on its head and when it will melt due to the rays of the sun the crane will be blind for all purposes and then he will be able to catch the crane. This type of thinking is baseless as unless the crane is caught, butter cannot be put on its head.

**VANDHA**— The term *vandha* means (i) the world (*saṁsāra*),

(ii) bondage of an individual.

*Vandha* may also mean ignorance regarding the non-difference between the individual and the Brahman.

According to Vedanta, bondage is removed by knowledge.

**VANDHA MOKṢA VYAVASTHĀ**— The Advaitins who accept *ekajīvavāda* or the theory that the Jīva is one, think that one Jīva cannot be in bondage and another is free. All of them sail in the same boat. But those who accept the theory of many Jīvas may well think that a particular Jīva may be free when other Jīvas are in bondage.

**VARṆABHEDA**— A distinction is generally made among Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras and this difference is technically known as *varṇabheda*. In the *Gītā* it is stated—

*Cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ.*

The Lord declares that He created four *varṇas* in accordance with the principles of distinction of *guṇa* and difference of karma.

Those who have preponderance of *sattva guṇas* are Brāhmaṇas. Those who have supremacy of *rajas* are Kṣatriyas. Vaiśyas have a mixture of *rajaḥ* and *tamaḥ* and the Śūdras have the supremacy of *tamaḥ*.

A Brahmin should attain the control of the outer and the inner senses, contentment of mind, forgiveness, simplicity, knowledge, awareness of *ātmatattva* and belief in after life.

A Kṣatriya will have to show valour, forbearance, dexterity in action not fleeing from the battlefield. Charity, cultivation, protection of cows and business are the principal activities of a Vaiśya. To serve the higher castes is the duty of a Śūdra.

**VARṆĀKṚTI**— Every letter represent a universal that is technically known as *varṇākṛti*.

As for example the universal of *ka* or *kha* or *ga*.

All these letters may be used in different contexts.  
But the letter will remain the same.

**VASTUNI VIKALPĀYOGAḤ**— The term *vikalpa* means alternative. An object cannot be both p and not p. If it is p then it is not 'not p' at the same time. E.g. a pot cannot be both pot and not pot. No object can exist and non-exist at the same time.

But in the case of an action this rule will not hold good. Every action depends on the will of the doer. So, in a particular case he may act or not act according to his sweet will.

**VASTUVALA PRAVṚTTANUMANAVIRODHA**— Contradiction of Śruti text with the inference which is due to pervasive relation (*vyāpti*) between the *hetu* and the *sādhya* will not hamper the validity of the Śruti text.

**VASTUVṚTTĀPEKṢA**— That which is dependent on the nature of an object, though origin, sustenance and dissolution, of the world are non-eternal, but in the famous text— *Janmādasya yataḥ* 'origin' is considered as fundamental, since sustenance and dissolution are impossible without the origin. After origin only, sustenance and dissolution of an object are possible.

**VĀCASPATI MIŚRA**— The author of the famous annotation (*ṭīkā*) *Bhāmatī* on *Śaṅkara bhāṣya* of *Brahma-Sūtra*. A particular sect of Advaita-Vedanta, Bhāmatī-Sampradāya by name has developed on the basis of this annotation.

It was his last composition. Besides this he also composed many *ṭīkā*s—

- (1) *Tātparya ṭīkā* on *Nyāyavārtika* of Udyotkara.
- (2) *Sāṅkhya tattva kaumudī*, a *ṭīkā* on *Sāṅkhya Kārikā*.
- (3) *Tattva vaiśārādī*, a *ṭīkā* on *Vyāsa bhāṣya* of *Pātāñjala yoga darsana*.
- (4) *Nyāyakaṇikā*, a *ṭīkā* on *Vidhiviveka* of Maṇḍana Miśra.

(5) *Brahmatattva samīkṣā*, a *ṭīkā* on *Brahmasiddhi* of Maṇḍana Miśra.

He also wrote *Nyāya sūcī nivandha* and *Tattva-vindu*, a short text according to the view of Bhāṭṭa Mīmāṃsakas.

**VĀDARĀYAṆA**— He is the son of Parāśara, Vādarāyaṇa wrote *Brahma-Sūtra*. This book is also known as *Uttara-Mīmāṃsā* or *Śārīraka-Mīmāṃsā*. This book is famous as the fundamental book of Upanishadic philosophy or Vedanta philosophy.

It has four chapters— the first one is a chapter on harmony of Śruti texts (*Samanvyādhyāya*), the second one is a chapter on non-contradiction (*Avirodha adhyāya*), the third one is a chapter on disciplines for attaining the *summum bonum* of human life (*Sādhana adhyāya*), and the last one is a chapter, the result obtained after the observance of the disciplines (*Phala adhyāya*). Each chapter has four sections (*pādas*).

The number of total aphorisms is 555.

The first aphorism is— *Athāto Brahma jijñāsā* and the last aphorism is— *Anāvṛttiḥ śavdāt*.

**VĀDAKATHĀ**— *Vicāra*, according to the Indian style, is called *kathā*.

Vātsyāyana says : There are three kinds of *kathās* (i) *Vāda* (ii) *Jalpa* and (iii) *Vitaṇḍā*. *Vāda* is a friendly discussion in order to determine the truth. In almost all the philosophical treatises, we have *vādakathā*. This reveals the contention of a particular school of thinking in clear and unambiguous terms. In the case of Advaita Vedanta the conclusion is— *Brahma satyam, jaganmithyā, Jīva Brahmaiva nāparaḥ* (Brahman is Truth, the world is false and Jīva is essentially Brahman). The Advaitins have established their conclusion with the help of a particular type of philosophical disputation which is known as *vādakathā*.

**VĀDHA**— It means sublation or negation. The knowledge

of silver which is due to the ignorance of nacre is negated or sublated when knowledge of nacre dawns.

Sublation, technically means the sublation of ignorance (*ajñāna*) with the negation of its effect.

When a man knows the nature of nacre, ignorance which is the material cause of silver is negated alongwith silver.

**VĀDHĀRTHATVA**—A pillar like thing (*sthāṇu*) and a man are different, but in the case of a doubt about a thing whether it is *sthāṇu* or *puruṣa*, the ascertainment of *puruṣa* will negate the possibility of a pillar like thing. This is technically known as *vādhārthatva*. Similarly, the text—*aham Brahmāsmi* will negate egoism with the realization of the correct nature of Brahman.

**VĀJINAVADANUNISPĀDITA**—Jaimini has discussed elaborately the point of *upāsana* or prayer as the implication of certain *śāstrik* texts associated with injunctions. As whey is associated with posset, so also prayer is associated with injunctive statements.

**VĀKYA BHEDAPRAKALPANĀ**—The supposition that a particular sentence is different from another sentence. When two sentences cannot mean the same thing or have the same implication, those sentences are to be accepted as different from one another.

**VĀKYAVṚTTI**—In this context *vākya* means Śruti text. A Śruti text like *Tattvamasi* reveals knowledge and this is known as *vākyavṛtti*.

**VĀKYĀBHĀṢAYUKTYĀ BHĀṢĀVASTAMBHA**—That which is supported by a false statement and a false argument. Due to false apprehension Śruti text appears to be in support of a false conclusion.

This fact is technically known as *vākyābhāṣa* or appearance of a textual sentence or statement. The Buddhist and the Cārvākas have recourse to such a practice.

**VĀKYĀRTHA VICĀRANĀDHYAVA SĀNA NIVṚTTĀ**—

Due to the deliberation of the Vedanta text like *Tattvamasi* (That thou art) the apprehension of Brahman is possible. This is one meaning of the expression in question. The other meaning is the apprehension of Brahman due to the removal of *avidyā* or ignorance on the basis of the deliberation of the texts like *Tattvamasi*.

**VĀLABODHINĪ VYĀKHYĀ**— It is one of the famous annotations of *Vedāntasāra* of Sadānanda Yogīndra. This annotation has been composed by Mīmāṃsācārya Āpodeva. In this annotation various important topics of Advaita Vedanta following the views of Vācaspati Miśra and the author of *Vivaraṇa* have been discussed briefly.

**VĀLYA**— It is a technical term and may be used in two different senses.

(i) Rationalization (*manana*) of what is heard (*śravaṇa*), on the strength of this rationalization the identity statement between Jīva and Brahman is established.

The removal of the impossibility of the identity between Jīva and Brahman is technically known as *vālya*,

(ii) or in another sense the term *vālya* means pure nature just like that of a boy.

**VĀMANĪ**— One who gives the result of any action, God is meant here.

**VĀRTTIKA**— *Vārttika* (glossary) is a technical word which means an explanation. This explanation relates to a difficult text of a certain system of philosophy. In the Vedanta philosophy *Brahma-Sūtra vārttika* of Nārāyaṇa Sarasvatī is well known. Sureśvarācārya wrote *Vārttika* on *Bṛhadāraṇyaka* and *Taittirīya Upaniṣads*.

In Nyāya philosophy *Nyāyavārttika* of Uddyotkara is famous.

*Śloka vārttika* and *Tantravārttika* by Kumārila Bhaṭṭa

are well known in Mīmāṃsā philosophy. *Yoga-vārttika* of Vijñāna Bhikṣu is well known in Yoga philosophy.

**VĀSANĀNANDA**— After waking from deep sleep a man can stay in a blissful stage by keeping himself quiet before engaging himself in any work. As this bliss is due to the impression of *Brahmānanda* or bliss related to Brahman felt in deep sleep, so this bliss is called *vāsanānanda* or one type of bliss which owes its origin to the desire or impression.

**VĀSTAV PRĀDHĀNYA**— This technical term means importance in intention. In the case of an enquiry into Brahman (*Brahma jijñāsā*), *jijñāsā* appears to be more important than Brahman. But no enquiry is possible without an object. And so the importance of Brahman which is enquired into can never be minimized. It's importance is to be emphasized. So, we can say that *vāstava prādhānya*— factual importance of Brahman can never be denied.

**VĀSTAVĪ**— *Māyā* or nescience is said to be *vāstavī* or factual so far as the view of the ordinary people is concerned, i.e. it is a fact as the transformation of ignorance (*ajñāna*).

Factual reality is what is technically known as empirical reality (*vyāvahārika sat*).

**VEDA**— It is the earliest available literature in Indian culture and tradition. Literally the root *vid* may be used in different senses, it is used in the sense of knowledge also. In terms of this we may very well say that Veda gives us knowledge— authoritative and dependable. Mainly it has two parts— ritualistic and philosophical. The ritualistic aspect is Brāhmaṇa and the philosophical aspect goes in the name of the Upanishads. All orthodox systems of Indian philosophy consider the Vedas which are four in number *Ṛk*, *Sāma*, *Yajuḥ* and *Atharva*— as authoritative for different reasons to different orthodox systems of philosophy. According

to Nyāya Veda is authoritative as it's author is God and He is reliable. To the Mīmāṃsakas Vedas represent letters (*varṇa*) and these are eternal and consequently the Vedas give us eternal truth. But the Vedanta view is that the Vedas have not been written by anybody, these are eternal. At every cycle of creation, a new edition of the Vedas is available.

VEDA KIN̄KARA— Those who are under the control of the Vedic rules of action are known as *Veda kin̄kara*, but the persons who have realized Upanishadic knowledge of Reality are not under the control of Vedic injunctions.

VEDĀNTA— The end of the Vedas, i.e. the Upanishads. The texts like the Upanishads, the *Gītā* and the commentary on *Brahma-Sūtra* constitute Vedanta philosophy.

VEDĀNTA BHŪMI GATA PAÑCA VIDHAR̥THAVĀDA— In the Upanishads we get (five types of *Cārthavāda vākya*) texts signifying something important.

(1) The text establishing creation (*sṛṣṭipratipādaka*) – *Yatovā imāni bhūtāni jāyante* (from which all these originate).

(2) The text establishing sustenance— *Yena jātāni jīvantī* (in which everything exists after creation).

(3) The statement establishing dissolution— *Yat prayantyaabhisam̐viśanti*.

(4) The statement expressing control— *Yo antaro yamayati*— that which controls the internal. And lastly,

(5) the statement expressing entrance—

*Tat sṛṣṭvātadevānuprāviśat*— after creating that the creator enters into that.

VEDĀNTA KALPATARU— It is a *ṭīkā*, composed by Amalānanda on *Bhāmatī* of Vācaspati Miśra.

VEDĀNTA-KAUMUDĪ VYĀKHYĀNA— *Vedānta-kaumudī vyākhyāna* is a commentary on *Vedanta*

*kaumudī* written by Rāmādvayācārya (of the 14th century).

**VEDĀNTA JANITĀ-PAROKṢA-JÑĀNA**— The term Vedānta means the culmination of the Vedic thinking. This we find in the Upanishads where we get the text— ‘That thou art’ (*Tattvamasī*). And the term *Vedānta janitā-parokṣa-jñāna* means an immediate knowledge that is produced due to the hearing of the Vedic texts like ‘That thou art’ (*Tattvamasī*). This is a *Vivaraṇa* view. Bhāmatī school will not agree with this.

**VEDĀNTA MĪMĀṂSĀ**— Mīmāṃsā is of two types— Pūrva-Mīmāṃsā and Uttara-Mīmāṃsā. This Uttara-Mīmāṃsā is considered as Vedānta Mīmāṃsā (decisive meaning of Vedānta).

(1) Ascertainment of the Vedic text like *Tattvamasī*— which asserts the identity between the individual and the Brahman (Jīva and Brahman) is the ultimate teaching of the Vedas.

(2) Vedānta-Mīmāṃsā may also mean an argument which is favourable for determining the significance of Vedic texts which express that Brahman is one without a second.

(3) In Vedānta philosophy it is said that Vedānta Mīmāṃsā is a scripture which asserts the meaning of the Vedic texts on Brahman. This Vedānta-Mīmāṃsā has four chapters—

(i) Harmony of the different Upanishadic texts (*samanvaya*),

(ii) Non-contradiction of Advaita though there are rival theories opposing Śaṅkara’s Vedānta (*avirodha*),

(iii) Worship as a necessary step for an aspirant for an enquiry into Brahman (*sādhana*), and last the result which implies the final attainment (*phala*).

**VEDĀNTA NYĀYA BHŪṢAṆA**— It is a commentary on Śaṅkara’s *Brahma-Sūtra-bhāṣya* composed by Svayamprakāśānanda.

**VEDĀNTA-PARIBHĀṢĀ**— One of the important texts of Advaita Vedanta of Dharmarājādhvarīndra. There are some discussions on the valid knowledge (*pramā*), source of valid knowledge (*pramāṇa*) and the objects of valid knowledge in this book from the Advaita standpoint.

This is considered as a primary book on Advaita epistemology.

**VEDĀNTASĀRA**— The term *Vedāntasāra* means the essence of the Upanishadic statements or the essence of the Vedanta.

It is a primary text of Advaita Vedanta written by Sadānanda Yogīndra. Some very important topics of Advaita are discussed in this book.

**VEDĀNTA SIDDHĀNTA MUKTĀVALĪ**— It is a famous book of Advaita Vedanta by Prakāśānanda.

In this book he has propagated Dṛṣṭi-sṛṣṭi-vāda or the theory that the world depends on perception. According to him everything other than Brahman is perceptual and It has no existence outside perception.

Prakāśānanda also supports Ekajīvavāda or the theory of oneness of the Jīva.

**VEDĀNTA-TARKA-SAMGRAHA**— Ānandajñāna or Ānanda Giri (of the 14th century) writes *Vedānta-Tarka-Samgraha*.

In this book he refutes all the *Vaiśeṣika* categories. In his conclusions and in his interpretations of the Advaita Vedanta he has followed his predecessors Ānandabodha and others. Nescience (*avidyā* or *ajñāna*), which is an indeterminable false entity, must be the stuff of this false world. *Ajñāna* is one and is supported by Brahman in the sense that Brahman is its locus.

**VEDĀNUVACANA**— The study of the Vedas or reading of the Vedas. Originally the preceptor recited the Vedas and the disciples repeated them after (*anu*) him.

So, the study of the recitation of the Vedas is known as *Vedānuvacana*.

VEDĀNTA VĀKYA— This is a technical word which means the Upanishadic text like— ‘That thou art’ (*Tattvamasi*), I am Brahman (*aham Brahmāsmi*), Brahman is truth, knowledge and endless (*Satyam jñānam anantaṁ Brahma*).

VEDHAS— The term *Vedhas* refers to God, omniscient.

The term *Vedha* generally means the omniscient personalities like Viṣṇu and Brahmā.

VEDOSĀRAḤ VEDĀNTAḤ— According to a particular school, the Upanishads (Vedanta) are the appearances of the Vedas and not the real ones. This is technically known as *Vedosāraḥ*.

VEṆKAṬA NĀTHA— He (of the 16th century) was the disciple of Nṛsimhāśrama and the master of Dharmarājādhvarīndra, author of *Vedānta-paribhāṣā*.

Veṅkaṭa Nātha wrote *ṭīkā* on the *Gītā*, *Advaita Ratnapañjara*, *Mantrasāra sudhānidhi*, *Taittirīyopaniṣad bhāṣya*.

VIBHRAMĀLAMVANA— Superimposition of the object of false knowledge, e.g. in the case of superimposition of silver on nacre, silver is superimposed and this is technically known as *vibhramālamvana*. In Nyāya, Vaiśeṣika, Sāṃkhya, Yoga and Mīmāṃsā philosophy the object of superimposition— silver, is true, since it exists elsewhere.

But according to Advaitins, the object of superimposition is indescribable in terms of any category like *sat* and *asat*. Thus the object of illusion in Advaita Vedanta is neither *sat* nor *asat* nor *sadasat* not even the non-existence of *sat* and *asat*. In the example of a false perception of a snake on the rope, the apparent snake is neither real as it is contradicted later on nor unreal as it appears, not both real and unreal as it is logically impossible and not even the absence of real and unreal. It is, therefore, known as indescribable.

VICĀRYA— That which is an object of discussion or deliberation. If anything is disputed such discussions become inevitable. In the context of ignorance a discussion centres round the problem— is it positive or negative? To the Advaitins it is positive and to the Naiyāyikas it is negative. There is a long drawn controversy on this point between the Naiyāyikas and the Advaitins.

VICCHURĀṆA— The term means combination (*miśraṇa*).

VIDHI— Vedic texts expressing injunctions are known as *vidhivākya*. *Vidhi* may be of three types—

(1) *Apūrva vidhi*— an injunction which can be found only in the Vedas and not elsewhere.

(2) *Niyama vidhi*— the injunction controlling the activity. As for example— *Vrīhin avahyanti* (that can be performed only with paddy).

(3) *Parisaṁkhyā vidhi*— an injunction which excludes others. As for example— *pañca nakhā bhakṣyāḥ* (the thing will be taken by five nails and not in any other way).

From another standpoints— *Vidhi* is of four types—

(1) *Utpatti vidhi*— injunction which expresses the origin of an action.

(2) *Guṇa vidhi*— the attribute related to a duty (*vihita karma*).

(3) *Adhikāra vidhi*— the injunction which expresses the fitness of a person performing an action.

(4) *Prayoga vidhi*— injunction for application of a particular law.

VIDHI BHĀVĀRTHA VIŚAYAKA— An object which is related to an injunction or duty (*vidhi*).

VIDHICCHĀYA— The sentences which appear to be injunctions but really are not, are known as *vidhicchāya*. The sentence— *ātmā vā are draṣṭavya* (the Self is to be known) is of this type.

VIDIKRIYĀKARMATVAHETU— It may be argued that

Brahman may be enquired into on a prior enquiry into action as action is prescribed in the Vedas.

**VIDVANMANORANJANĪ**— An annotation of *Vedāntasāra*, composed by ŚrīŚrīRāmatīrtha Yati. Various topics of Advaita Vedanta are discussed in this annotation.

**VIDYĀRANYA MĀDHAVA**— According to many Vidyāraṇya and Mādhavācārya are the same person.

In the early age the person who was known as Mādhavācārya became famous as Vidyāraṇya after accepting *sannyāsa* or renunciation.

**VIDYĀRANYAMUNI**— The most celebrated author (of the 14th century), who composed many famous works of Advaita Vedanta such as— *Vivaraṇa-prameya-saṁgraha*, *Pañcadaśī*, *Sarva-darśana-saṁgraha*, *Anubhūti-prakāśa*, *Jīvanmukti-viveka*, *Jaiminīya nyāyamālā vistara*, *Parāśaramādhava*, *Mādhavīya dhātuvṛtti*, *Kālamādhava*, *Śaṅkara vijaya*.

He also composed *Sureśvara vārttikasāra* and made some annotations (*ṭīkā*) on *Aitareya*, *Taittirīya* and *Chāndogyaopaniṣads*.

Besides, he also made a *ṭīkā* on *Aparokṣānubhūti* written by Śaṅkarācārya.

**VIDYĀSAMĀDHIVIŚEṢA**— Concentration due to prayer of mind (*upāsana*).

**VIDYĀNANDA**— When one realizes bliss of Brahman through the knowledge of the falsity of duality, self-analysis (*ātma vicāra*) and concentration (yoga), is known as having *vidyānanda* or knowledge which is blissful.

This has four expressions, such as—

(i) absence of pain

(ii) fulfilment of desire

(iii) I have done my duty (*kṛtakṛtya*) and

(iv) I have obtained what I like to obtain (*prāptaprāpya*).

**VIGATASANDEHA**— When all doubts are removed we

attain a doubtless state. This is technically known as *vigatasandeha*.

VIGANA— The opposite view, statements opposed to one another.

VIGHNACATUṢṬAYA— Complete (total) absorption (*nirvikalpaka samādhi*) has four types of obstacles, such as—

(1) Lethargy (*ālasya*) with regard to getting anything external is technically known as *laya* (a type of dissolution) which is also known as sleep (*nidrā*), a modification of intellect.

(2) If the modification of intellect is intense to get anything insignificant though attractive to self, it is called *vikṣepa* or distraction.

(3) Even in the absence of *laya* and *vikṣepa* the modification of intellect may be stupefied due to attraction. This stage is known as *kaṣāya* (a bitter taste).

(4) Just before the attainment of indeterminate absorption, determinate bliss may be enjoyed instead of the bliss of Brahman. This is known as *rasāsvāda* or enjoyment of relish.

VIJÑĀNAGHANA— This term refers to pure consciousness.

According to the Advaita Vedantins consciousness is not the object and hence it is called *vijñānaghana*.

The Mīmāṃsakas of the Bhāṭṭa school hold the different view that the self is both the object and the subject.

VIJÑĀNAMAYA— The self has five sheaths and *vijñānamaya* or the knowledge sheath is one of them.

It is composed of five senses (*pañca-jñānendriya*), five motor organs (*pañca-karmendriya*) and intelligence (*buddhi*).

VIJÑĀNĀTMĀ— Advaita self is pure and attributeless. But the self of an individual is conscious (*vijñānamaya*) as it is conditioned by intellect (*buddhi*).

VIKALPA— The term *vikalpa* means alternative. The implication is if paddy is not available the sacrifice is to be performed with barley (*yava*). Alternatives may be of three types—

(1) probable (*sambhāvita*)

(2) optional (*aicchika*) and

(3) prescribed (*vyāvasthita*). The alternative between paddy and barley is of the first type.

(2) The alternative between the acceptance and non-acceptance of a pot containing *soma* juice at night is of the second type.

(3) The third alternative is found in the following statements *udite juhōti* and *anudite juhōti*.

VIKALPA VṚTTI— Determinants like name and form which are ascribed to a particular knowledge.

VIKALPANĀ PURUṢA BUDDYA PEKṢĀ— There is no alternation in the nature of an object. Any object, let us suppose it is a Jar, cannot be both Jar and not Jar at the same time. But there is a possibility of an alteration of the intellect of an individual regarding an object, e.g. is it a tree or an individual?— This alternative depends on the intellect of an individual. This is not the case of a knowledge of the real nature of an object, it is called doubt.

VIKALPOJJHITA— The letters *vi* means various (*vividha*), *kalpa* means type (*prakāra*) and *ujjita* means without (*rahita*).

So, the implication is without the world of diversity. One who realizes the non-difference between Jīva and Brahman attains this stage.

VIKARANA— One who has no external and internal sense-organs. Pure Consciousness, actually is referred to by this term *vikarāṇa*. In Śruti text it has been stated that Brahman is beyond any sense-organ.

VIKĀRYA— That which is transformed or modified. According to Advaita Vedanta nescience (*māyā* or

*ajñāna*) may be transformed into the world. So *māyā* is *vikārya*.

VIKṢEPA ŚAKTI— Ignorance has two powers—

- (1) power of concealment (*āvaraṇa śakti*), and
- (2) power of projection (*vikṣepa śakti*).

Here we are concerned with the power of projection through which the projection of the world is possible.

VIKṢEPADHYĀSA— Superimposition due to projection.

The snake is projection in a rope due to the projection of a rope.

VIMATA— The view which is opposed to the view of exponent or *vādi*.

VIMUKTĀMANA— He (of the 10th century) was the author of the famous *siddhi* work— *Iṣṭasiddhi*. It is, perhaps, the first work of Advaita Vedanta which adopted the method of establishing non-dualism predominantly by refuting other views and also by strongly maintaining the indeterminableness of *māyā* and all its products.

VIMVA BHŪTA ĀNANDA— *Vimva* means *mūla* or original.

The bliss being reflected in the internal modification of intellect (*antarmukha cittavṛtti*) is realized as one type of bliss, related to the enjoyment of an object (*viśayānanda*). This is related to the blissful sheath (*ānandamaya koṣa*) and not identical with self.

VINĀŚA— The term *vināśa* means destruction. Destruction is of two types—

- (1) cessation (*nivṛtti*) and
- (2) negation (*vādhā*).

When the material is not destroyed but the effect only is destroyed, it is called cessation, e.g. the destruction of a jar with the help of a hammer. Here the jar is destroyed but the earth with which the jar is made is not destroyed. This is called the cessation of a jar.

But when the effect is destroyed alongwith its

material, as for example, the destruction of superimposed silver is possible with the dawn of knowledge of nacre. Here the destruction of silver is called negation of silver.

**VINIMAYA**—When one character of a particular thing is superimposed on another it is known as *vinimaya*. The red colour of a flower may be superimposed on a glass near it.

This is technically known as *vinimaya*.

**VIPARĪTA BHĀVANĀ**—The term *viparīta bhāvanā* refers to opposite impression. To determine something as that which it is not.

If the opposite impression regarding any object becomes confirmed, production of real knowledge would be impossible, and if it is produced it would not be firm and successful. Due to this opposite impression in spite of the hearing of the famous Śruti-text— *Tattvamasi*— one cannot realize the identity between the Jīva and the Brahman.

That is why Advaitins have asked an aspirant to remove *viparīta bhāvanā* through reflection (*manana*).

**VIPRALAMBHAKA**—The term means deception (one who deceives is called *vipralambhaka* or an impostor).

An impostor can misguide us and consequently we cannot determine the truth. Reasoning against the Vedas is *vipralambhaka*.

**VIPRATIPANNA**—The term may be understood in two different ways—

(i) opposite meaning

(ii) from which this opposite view originates.

**VIPRATIṢEDHA**—It means opposition with each other.

**VIRĀT**—The term refers to a kind of Vedic meter. This term may have another meaning also. In Vedanta, four stages of experiences are admitted. These are waking (*jāgrat*), dream (*svapna*), dreamless sleep (*suṣupti*) and transcendental stage (*turiya avasthā*). Of these the first

one or the waking stage is also known as *viśva* or *virāt*.

**VIRODHA**— Absence of things on the same locus at the same time, e.g. (1) contradiction between the light and the darkness.

(2) Together non-existence, e.g. (i) contradiction between touch of cold and touch of hot, and (ii) contradiction between the jarhood and clothhood etc. are of these types.

(3) The relation between the destroyer and the destroyed (*vadhya-ghātaka bhāva*). As for example, the relation between fire and straw.

(4) Non-identity, e.g. contradiction between the conscious and the unconscious.

**VIRODHĀNUMĀNA**— If an inference is advanced against something, known by a particular source of knowledge, it will be known as *virodhānumāna*.

**VIRUDDHA SVABHĀVA**— Those which are contradictory in nature. This contradiction is of two types—

(1) Contradiction of two things— one present the other absent— e.g. jar and the absence of jar cannot go together. If pot exists then absence of pot is never possible at the same time. Pot and absence of pot, therefore, are contradictory in nature.

(2) Two things such as a pot and a cloth can never be identical. If something is a pot then it cannot be a cloth and if anything is a cloth then it cannot be a pot. Hence these are contradictory to each other.

In the same way unconscious world and pure consciousness can never be identical. So, these two are contradictory in nature.

**VIRUDDHĀVYABHICĀRITĀ**— If the same mark (*hetu*) establishes two contradictory conclusions without exception, then the fallacy is technically known as *viruddhāvyabhicāritā* and this *hetu* is technically known as *viruddha vyabhicārī hetu*. As for example 'Air is heavy, because it is empty.' In this inference the mark 'empty'

is contradictory because it disproves the heaviness of air. The *hetu* 'empty' may also prove the contradictory conclusion as in the case— the container is light as it is empty.

**VIŚEṢAṆA**— The term means adjective or attribute. Brahman or Pure Consciousness is absolutely attributeless, since It is beyond any limitation. To impose an attribute on object means to limit it. An object with adjective is easily distinguished from another object without this attribute. So, an attribute may be taken as a differentia or that which differentiates an object from another object.

Consciousness limited by intellect (*antaḥkāraṇa*) is individual (Jīva)— in this case intellect is the adjective of consciousness which is empirical. Hence consciousness characterized by pain, pleasure—, which are the features of intellect, is present in an individual or Jīva.

**VIŚIṢṬAKRIYĀYOGANIMITTA**— The meditation (*dhyāna*) or worship (*upāsana*) is related to a particular action. This is technically known as *viśiṣṭakriyāyoganimitta*. Meditation is not possible unless ordinary activities are suspended. In worship also the same is the case. So, meditation or prayer is said to be due to a particular action which is different from ordinary activities.

**VIŚIṢṬARŪPAVĀKYĀRTHA**— A sentence or a text may have different senses. But, when a particular sense is intended then it will be technically known as *viśiṣṭarūpavākyaṛtha*.

**VIŚVAJINNYĀYA**— In the case of *viśvajit* ritual (*viśvajit yāga*), the result is not mentioned. Only it is said that the ritual is to be performed. The question is for which result this is to be done? The answer is to be taken as— the attainment of heaven.

Implication is— for the attainment of heaven *viśvajit*

ritual is to be performed. Similarly whenever the result of a ritual is not mentioned, attainment of heaven will be taken as the result.

VIṢAYA– 1) That which is revealed by consciousness is known as *viṣaya* or object.

2) Colour, taste, smell, touch and sound– these five are the objects of sense-organs.

(3) Pot is also an object as it is the object of the knowledge of a pot.

(4) The actions followed from knowledge (*jñāna*), desire (*icchā*), performance (*kṛti*) and aversion (*dveṣa*) are also called objects.

VIṢAYARŪPAVĀDHA– Negation (*vādha*) of the object may be of two types. In the case of apparent object (*prātibhāsika viṣaya*) like a snake in a rope, a snake is negated by the knowledge of rope, which is empirical. But rope and all other objects of the empirical (*vyāvahārika*) world will be negated with the dawn of the knowledge of the transcendental (*pāramārthika*) Brahman.

VIṢAYĪRŪPAVĀDHA– Negation (*vādha*) of subject (knower) by a later knowledge of consciousness as such or Brahman.

VIṢAYA-CAITANYA– Consciousness, which is the locus of pot etc. is limited by pot and is called *viṣaya-caitanya*.

VIṢAYAGATA PRATYAKṢATVA– The word perception *pratyakṣa* can be predicated both of an object and of the perceptual knowledge, i.e. perception is of two types–

- (i) *Viṣayagata pratyakṣa* and
- (ii) *Jñānagata pratyakṣa*.

Here we are concerned with the first one. When we perceive a table then the table which is perceived is *viṣayagata pratyakṣa*. In this case the object of perception is meant.

In the case of perception of an object the intellect through the sense-organ goes out to the object and takes it's form. Thus consciousness as knower (*pramātā*) is identified with consciousness as characterized by the object (*viśaya-caitanya*). This is how the perception of an object is described in *Vedānta paribhāṣa*.

**VIṢAYATĀ**— False identification (*ādhyāsika tādātmya*) of the object which is superimposed on knowledge as related to the locus.

**VIṢAYĀPAHĀRA**— Negation of an object which was established by a particular source of knowledge (*pramāṇa*) through another source of knowledge.

**VIṢAYĪ**— In Śaṅkarācārya's commentary (*bhāṣya*) on *Brahma-Sūtra* (i.l.l.) he has discussed *adhyāsa* or superimposition. In this context two words have been used—

(i) *Viṣayī* (subject) and

(ii) *Viśaya* (object).

These are opposed to one another. Still, in ordinary knowledge we establish a relation between the subject (*viṣayī*) and the object (*viśaya*). So, in this context *viṣayī* will be the subject of the object, where the first one will reveal the second one. But in the Nyāya philosophy, the technical term *viṣayī* is used to mean the knowledge of objects like pot.

**VISAMVĀDĪ BHRAMA**— One type of superimposition or false knowledge that produces fruitless act, e.g. when in the case of the superimposition of silver on nacre, one gets nacre in lieu of silver. In that case one's attempt of getting silver becomes fruitless. Hence, the false knowledge of silver on nacre is *visamvādī bhrama*.

**VISAMVĀDĪ PRAVṚTTI**— An inclination which is fruitless. If one inclines to get one thing but if his inclination is in vain, then that inclination will be called *visamvādī pravṛtti*.

In the perception of silver in place of nacre one is inclined to get silver but he does not get it. Here his inclination is fruitless (*viśamvādī pravṛtti*).

**VIŚIṢṬĀRTHA ŚĀSTRA**— A study (*śāstra*) which uses many words to express simple import (*alpārtha*) is known as *viśiṣṭārtha śāstra*. In the Vedas we get many examples of this form.

**VIṬṬHALEŚOPĀDHYĀYA**— A man of Gujarat and he belongs to the 18th century. He composed a *ṭīkā* on *Laghucandrikā* on *Advaitasiddhi* written by Brahmānanda Sarasvatī. This *ṭīkā* is famous as *Viṭṭhaleśa upādhyāyī*. The technique of neo-Nyāya (*navya Nyāya*) has been adopted here.

**VIVAKṢITA**— That which is desired or intended. The Vedas, as these are not written by any author, there can be no desire of a person in the context of a Vedic text. This view is supported both by the Pūrva and the Uttara Mīmāṃsakas.

As the Vedic texts are desired or intended by a person, so their desirability cannot be denied.

**VIVARAṆA BHĀVA PRAKĀŚIKĀ**— Perhaps it will be *Pañcapādikā vivaraṇa prakāśikā*. This is written by Nṛsiṃhāśrama of the 16th century A.D.

**VIVARAṆA PRAMEYA SAMGRAHA**— One of the famous works of Advaita Vedanta, composed by Vidyāraṇyamuni.

In this book *prameyas*, accepted in the Vivaraṇa school of Advaita Vedanta, have been discussed. This book is considered as very authentic.

**VIVARTA**— The term refers to false appearance (*vivarta*). As for example when the empirical rope appears as a snake, this appearance is false. In such a false appearance the object which really exists (rope in the case of snake-rope illusion) has higher reality (*vyāvahārika* or empirical) than that which appears (the snake, in the above-mentioned

example) which has lower reality (*prātibhāsika* or apparent).

In the case of the world it is a false appearance (*vivarta*) of Brahman and in this context the world has empirical reality whereas Brahman is transcendently Real.

**VR̥MHANATVA**— That which makes the modification of the body possible.

**VRTTI**— That which is the transformation of intellect (*antaḥkaraṇa*) and ignorance (*ajñāna*) and that which reveals object is called *ṛtti* or modification. Pain, pleasure, anger, desire etc. are the transformations of intellect and *ākāśa* (sky) etc. are the transformations of ignorance, but as they do not reveal any object, they are not considered as *ṛtti*.

The modification of intellect in the form of jar etc., which is due to the result of the instrumental cause like sense-object contact etc., is also called *ṛtti*.

In Advaita philosophy *ṛtti* may be of two types—modification of intellect (*antaḥkaraṇa ṛtti*) and modification of ignorance (*avidyā ṛtti*). The modification of intellect due to a *pramāṇa* like perception is known as *pramā* or valid knowledge. But the modification of *avidyā* or ignorance is always *apramā* or invalid knowledge. Doubt (*saṁśaya*) and memory (*smṛti*) are modifications of ignorance and hence invalid. But knowledge of God, pleasure and pain are no doubt the modifications of ignorance but still they have empirical validity (*vyāvahārika prāmāṇya*). But memory and doubt are not even empirically valid.

**VRTTIJÑĀNA**— The term implies knowledge due to the modification of the intellect. In the case of ‘I know a pot’, knowledge implies *ṛttijñāna* or knowledge through *antaḥkaraṇa-ṛtti* as illumined by *svākṣi caitanya* or witnessing consciousness.

**VRTTIPRAVĀHA**— In the context of ordinary knowledge

the word *ṛtti* means modification of intellect. This modification of intellect may be in a series. In the context of continuous knowledge (*dhārāvāhika jñāna*) this type of *ṛtti pravāha* arises.

**VRTTIVYĀPYA**— The manifestation which takes place at the dawn of the modification of intellect in the form of that object which is due to the means of knowledge, the manifested object is called *ṛttivyāpya*.

Pot is manifested at the dawn of the modification of intellect in the form of a pot, which is connected with sense-organs. Here the 'pot' is *ṛttivyāpya* or pervaded by the modification of intellect.

The term may be used in another sense also. That in which the objectivity (*viśayatā*) in the form of *ṛtti* or modification of intellect is present, may also be known as *ṛttivyāpya* or pervaded by modification of intellect.

**VRTTIVAHIRNIRGAMANA**— In the case of indirect knowledge like inference verbal testimony etc. Advaitins admit indirect modification of intellect and in the case of direct knowledge the Advaitins accept the external modification of intellect through the sense-organs.

The opponent may raise a question here that if everything is manifested by witnessing consciousness, then why should we admit *ṛtti* or modification of intellect at all?

The intellect (*antaḥkaraṇa*) goes out to the object through a sense-organ and is modified according to the object, this is technically known as *ṛtti*. Unless it exists, the question of manifestation of an object cannot arise.

The object is covered by ignorance and that ignorance is removed by *ṛtījñāna* or knowledge through *ṛtti* or modification of intellect.

**VRTTIYUPARĀGA**— According to Vācaspati Miśra, the

relation of activity cannot be applicable to Pure Brahman (*Śuddha* Brahma) and hence Pure Brahman cannot be an object of *vṛttijñāna*. Only Brahman, as limited (*Upahita* Brahma), can be an object of *vṛtti*.

**VYADHIKARAṆADHARMĀVACCHINNA PRATI-YOGITĀKĀ BHĀVĀBHYUPAGAMA**— A pot implies the absence of pot characterized by a cloth. Again there is absence of apparent silver as characterized by empiricality (*vyāvahārikatvāvacchinna*).

An apparent silver at the time of illusory knowledge appears as characterized by empiricality but really it is only apparent. This empiricality is false.

The silver which appears as silver on nacre is not silver at all times.

**VYATIREKA BRAHMASĀKṢĀTKĀRA**— The realization of Brahman which implies the absence of the world.

**VYATIREKOPASAMHĀRASTHALA**— An example in which the absence of pervasion has been settled, e.g. 'the hill is fiery', since it is smoky— in this case where there is absence of fire there is absence of smoke— the absence of pervasion is established here.

**VYATIṢVAKTABUDDHI**— The apprehension of the meaning of a sentence (*vyākhyārtha vodha*).

**VYATRṆAT**— The term means, something which was created for some ignoble purpose. The sense-organs were created for knowing the external objects and not the internal self.

**VYAVAHĀRA**— Use or *vyavahāra* is of four types— reference (*abhijñā*) as in the case 'It is a pot', praise (*abhivādana*), inclination (*upādāna*) and activity (*arthakriyā*).

**VYAVASTHITA VIKALPA**— An alternative, which is mentioned in a particular context and not in another. When two alternatives are used in two different contexts, these are not contradictory.

But another alternative which is prescribed in

another context is also equally valid with the first one. These two alternatives are technically known as *vyavasthita vikalpa* or alternatives allowed.

**VYĀKARAṆA**— The term means ascertainment of the words according to the law of suffix (*pratyaya*). This is a book related to words, its use and meaning.

In other words the term means to express or to clarify something distinctly.

**VYĀPAKAVIRUDDHOPALAVDHI**— Apprehension of that which is antagonistic to something pervading (*vyāpaka*).

It establishes the absence of that which is pervaded.

**VYĀVAHĀRIKA JĪVA**— The term Jīva means individual that has a self and a body. Self as consciousness is transcendental and body is empirical. A Jīva which is an individual is ordinarily an empirical being as he has an empirical body. But when we speak of identity between Jīva and Brahman we understand Jīva in the sense of self and the body is neglected.

**VYĀVAHĀRIKATATTVĀVEDAKA (PRAMĀṆA)**— The means of knowledge like perception etc. that reveal the worldly empirical objects like pot or the non-natural but empirical objects like virtue-vice (*dharma-adharma*), heaven etc. which are not negated during the empirical existence (*vyāvahārika daśā*) are technically known as *vyāvahārika tattvāvedaka pramāṇa*.

**VYĀVṚTTA PRATIYOGĀDIGRAHAPŪRVAKA- (BHEDAGRAHA)**— According to the Vedantins, who admit creation due to vision of an individual (*Dṛṣṭi-sṛṣṭi-vādī*), the difference between an object from its knowledge cannot be established by any source of valid knowledge (*pramāṇa*). So, the apparent reality of the objects can alone be admitted.

An object can be known by perception but the difference between an object and an object cannot be

so known. For, in order to have knowledge of difference the counter-entity of this difference is to be known.

Then, for the knowledge of this counter-entity another knowledge of counter-entity will be required. This will lead us to infinite regress.

**YADAVIDYĀVILĀSA**— Advaita Vedantins take the world as a false appearance (*vivarta*) or Brahman and modification of nescience (*māyā* or *avidyā*) which has its locus— Pure Consciousness.

Thus the world being the modification (*vilāsa*) of *avidyā*, is considered as *yadavidyāvilāsa* (that which is the modification of nescience).

**YADṚCCHĀVĀDA**— The theory according to which the world is accidental is known as *yadṛcchāvāda*. The Cārvākas propagate this view. In the *Śvetāśvatara Upaniṣad*, this view has been refuted. The Vedantins do not accept this theory.

**YAJÑARŪPA**— Those who are actually responsible for the performance of a ritual are technically known as *yajñarūpa*. Priest, the person for whom the ritual is performed and his wife, all come under *yajñarūpa*.

**YAMA**— An aspirant after Advaita realization has to go through certain ethico-metaphysical disciplines. The first discipline is *yama* or general discipline.

This discipline consists of non-injury, truthfulness, non-stealing, continence, and non-acceptance of gifts.

**YAUGIKA**— This is a kind of word which expresses meaning on the basis of the root (*prakṛti*) and the suffix (*pratyaya*), as in the case of *udvid* or plant. In this case that which pierces through earth is known as *udvid* or plant. If we know the root and the suffix we shall also know the meaning of the word *udvid*. The meaning is simple or original and not derivative.

**YOGA**— The term yoga means cessation of the modifications of intellect or *citta*. As a discipline this

is necessary even for an Advaita aspirant. Śaṅkarācārya in his annotation on *Brahma-Sūtra* (2.1.3.) accepts the necessity of *yoga sādhanā* for the attainment of liberating knowledge.

YOGYATĀ— According to the Naiyāyikas verbal testimony has four auxiliary causes—

(i) *ākāṅkṣā* (mutual need— of the words of a sentence for expressing a complete sense)

(ii) *yogyatā* (the mutual fitness of the words)

(iii) *sannidhi* (the proximity between the words of a sentence)

(iv) *tātparya* (the meaning intended to be conveyed by a sentence).

In verbal testimony (*śabda pramāṇa*) a sentence can give us knowledge. In order to get knowledge from a sentence the significance of a sentence is to be understood. Capability of going together or *yogyatā* of different words used in a sentence is one of the conditions of the significance of a sentence. The sentence 'fire is inferred on the basis of smoke' (*dhūmāt vahniḥ anumiyate*) is significant as *dhūma* (smoke) *vahni* (fire) and *anumāna* (inference) may go together.

So this sentence has the capability of expressing significance. But in the statement 'something is made wet by sprinkling fire (*vahninā siñcati*), the words used, cannot go together. So, the statement is without any significance.

YUṢMADASMATPRATYAYAGOCARA VIṢAYA VIṢAYĪ— The word 'I' (*asmāt*) represents the subject (*viṣayī*), and the word 'you' (*yuṣmat*) represents an object (*viṣaya*).

There is an opposition between the two. In any ordinary knowledge the opposition is always present, as without a subject who knows, and an object, which is known, no knowledge is possible.

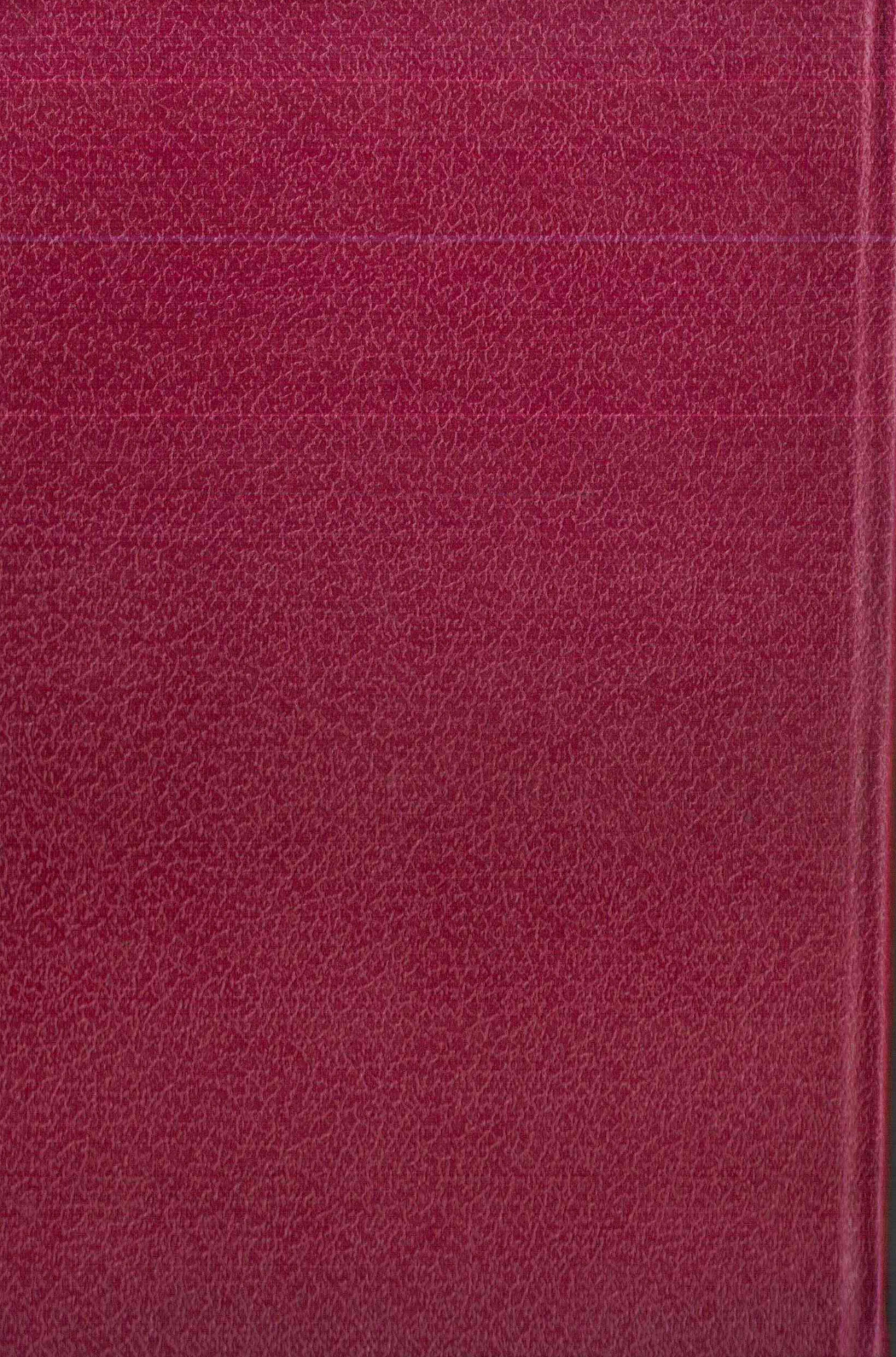
Śaṅkarācārya, in his exposition of superimposition (*adhyāsa*), has used this expression.

YUṢMATPRATYAYAGOCARA— The word ‘you’ (*yuṣmat*) represents an object and it is something other than the self, i.e. non-self (*anātmā*). The implication is, *yuṣmat* means an object which is not self.

Ācārya Śaṅkara has introduced this expression in *Adhyāsa bhāṣya* of *Brahma-Sūtra*, to establish that the self is antagonistic to the non-self.

YUṢMATPRATYAYĀPETA (PRATYAGĀTMĀ)— This expression implies the inmost Self (*pratyagātmā*), which can never be the object of knowledge, and so, can never be expressed as *yuṣmat* or ‘you’.





Ramakrishna Math, Bangalore  
3044 100.00  
Phone: 26616161/ 26616080  
Email: ramakrishnamathblr@datacom

Vedanta is the pinnacle of Indian thought. According to it is the most logical system of Indian Philosophy, and the Sanskrit texts dealing with Advaita Vedanta are the crest jewel of Sanskrit literature.

What had once been a philosophy known only to the elite in India, was made available to all throughout the world when Swami Vivekananda's illuminating lectures in the West on Advaita Vedanta were published. Many non-Indian scholars have in recent times been fascinated by the philosophy of Advaita Vedanta and have set about studying it in earnest, though the Sanskrit language stands as a barrier to many of them. *A Dictionary of Advaita Vedanta* is a humble endeavour to help such scholars have easy access to the basic ideas of Advaita Vedanta.

This book, however, is not the first in this genre. But while the most of the existing books are either very short or very elaborate, the present dictionary is free from both over coverage and under coverage. By no account this book may be called an encyclopaedia but it is surely handy and should serve as a ready reckoner to those students of Advaita Vedanta who do not know Sanskrit but understand English.

The book is the fruit of combined labour of a few competent scholars, headed by Prof. Nirod Baran Chakraborty, formerly Head of the Department of Philosophy, Presidency College, Kolkata, over seven years.



THE  
RAMAKRISHNA  
MISSION  
INSTITUTE  
OF CULTURE

₹ 100.00

email : [rmic@vsnl.com](mailto:rmic@vsnl.com)  
website : [www.sriramakrishna.org](http://www.sriramakrishna.org)

ISBN 81-87332-19-0



9788187332190