

GLOSSARY 1

Mīmāṃsā	a school of classical Indian philosophy, “Exegesis,” concerned principally with interpretation of the Veda
Mīmāṃsā	“Later Exegesis” or Vedānta, contrasting with Pūrva (“Former”) Mīmāṃsā, i.e., Mīmāṃsā proper.
<i>ṛtam</i>	the Vedic conception of the fundamental order in the universe, a forerunner of the later notion of “ <i>dharmā</i> ”
<i>dharmā</i>	“right religious practice” according to the Mīmāṃsā school; also right living in general according to much classical Hinduism
<i>soma</i>	a potion which figured importantly in the ancient Vedic sacrifices and rituals
<i>tapas</i>	heat
<i>tapasyā</i>	asceticism, the practices of yoga
<i>upaniṣad</i>	“secret doctrine”; various prose and verse texts (appended to the Vedas, q.v.) with mystic themes centered on an understanding of the self and its relation to the Absolute or God, called Brahman; the primary sources for classical Vedānta philosophy.
Vedānta	“the end or fulfillment of the Veda,” originally an epithet for the Upanishads; in the classical period, the philosophy of the <i>Brahma-sūtra</i> and of several subschools defending Upanishadic views, in particular, Advaita (q.v.) and Theistic Vedānta.
Veda	“revealed Knowledge”; the four Vedas, comprised principally of hymns to various indo-european gods, are the oldest texts composed in Sanskrit (possibly as early as 1500 BCE), .
Yoga	a classical philosophy of a “supreme personal good” much like Sāṃkhya (q.v.) but proposing various exercises of “self-discipline” (i.e., <i>yoga</i>) as the means thereto.
Sāṃkhya	“Analysis”; an early school of Indian philosophy concerned with achieving a “supreme personal good” through psychological disidentification. A prime feature of this school is its dualistic metaphysics of “conscious beings” apart from Nature.
<i>mantra</i>	originally, a Vedic verse; later, a magical formula repeated for spiritual or in some cases worldly results
Vedic Samhītās	the four Vedas proper: the <i>Ṛg</i> , <i>Sāman</i> , <i>Yajur</i> , & <i>Atharva</i>
Brāhmāṇas	Vedic literature: the Brāhmāṇas et al. were
Āraṇyakas	gradually appended to the Vedic Samhītās
Upaniṣads	
<i>ātman</i>	self or soul
<i>sarga</i>	creation, “loosing forth out of itself,” self-manifestation
henotheism	the Vedic view that there is one Supreme God that takes various divine forms, Agni, etc.
<i>brahman</i>	the “Absolute,” Brahman; in the <i>Ṛg Veda</i> , inspiration and the poems that result
<i>brahma-vidyā</i>	“knowledge” of Brahman
<i>svayam-bhū</i>	the “self-existent”; <i>brahman</i> is thought to be <i>svayambhū</i> in some of the Upanishads
<i>śruti</i>	“hearing”; scripture; the Veda, including the Upanishads
<i>sac-cid-ānanda</i>	the nature of Brahman, the Absolute, according to some of the later Upanishads as well as some of the schools of Vedānta: “existence-consciousness-bliss” (<i>sat + cit +</i>

	<i>ānanda</i>)
<i>brahma-vidyā</i>	“knowledge” or “experience” of Brahman
<i>a-vidyā</i>	Nescience; the state of non-awareness of the reality of Brahman
<i>māyā</i>	illusion; delimitation; cosmic illusion
<i>līlā</i>	“play”; the cosmological conception of later theistic Vedānta
“ <i>neti neti</i> ”	“not this, not that”; a famous Upanishadic proclamation about <i>brahman</i>
<i>mahā-vākya</i>	“great declaration”: one branch of Vedānta (viz. the Advaita of Śaṅkara) recognizes eighteen such statements in the Upanishads as articulating the most important truths about reality—all have to do with either <i>ātman</i> or <i>brahman</i>
<i>svayam-prakāśamāna</i>	“irreflexively self-illuminating”: an Upanishadic doctrine of the nature of self-understanding
<i>māyā-vāda</i>	Illusionism = Advaita Vedānta
Advaita Vedānta	a prominent school of classical philosophy subscribing to an Upanishadic monism (“All is Brahman,” including—and especially—the seemingly individual consciousness or self). Non-dualistic Vedānta. Śaṅkara is the school’s leading figure.
<i>tat tvam asi</i>	“Thou art That”; an Upanishadic <i>mahāvākya</i>
<i>turiya</i>	the “fourth” state of consciousness (in addition to the waking, dreaming, and deep-sleep state) according to the <i>Māṇḍūkya Upaniṣad</i> , the unitary consciousness identified with Brahman
<i>nāma-rūpa</i>	“name and form”; individuation
<i>Brahma-sūtra</i>	a text of aphorisms laying out a Vedāntic philosophy centered on the reality of Brahman; the founding document of the Vedānta school
parama-puruṣārtha	“supreme personal good”; enlightenment or liberation, according to some
<i>vivarta</i>	“transmogrification”; the Vedāntic doctrine that Brahman does not lose its native state—i.e. does not really change but only “transmogrifies”—as it becomes the individuated objects of the world
<i>adhyāsa</i>	“superimposition,” perceptual presentation of <i>x</i> on <i>y</i>
<i>bādha</i>	sublation, negation, defeating, showing to be wrong
<i>guru</i>	teacher
<i>śiṣya</i>	student or disciple
<i>jñāna-yoga</i>	discipline of meditation and “awareness”
<i>bhakti-yoga</i>	discipline of love and devotion
<i>karma-yoga</i>	discipline of action and sacrifice
<i>buddhi</i>	reason; intelligence
<i>ahaṃkāra</i>	egoism; or the individuating principle in Sāṃkhya
<i>manas</i>	sense-mind
<i>mukti</i> (= <i>mokṣa</i>)	“liberation” or enlightenment
<i>ahiṃsā</i>	non-injury, nonharmfulness bhakti love, devotion
<i>sūtra</i>	aphorism, “string” (within the tapestry of a teaching)