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### Competitive Exams: Philosophy Glossary (Part 1 of 4)

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1. Adhyasa is the function of maya which includes avarna (concealment) and vikshepa (projection)
2. Moksha is liberation, if attained while living is jivanmukti (shankara) , if to be attained by god's grace only after death, is videhmukti (ramanujan) (Vedanta)
3. Videhamukti is final liberation when all the past karmas of life have been fructified, and occurs at death of the body
4. Ways to Moksha-Knowledge leads to liberation. The three ways to attain knowledge are: Dhyana (listening to teacher) , manan (self-study of scriptures) and nidhidhyasana (application of same in real life) (Ramanujan)
5. Four stages of liberation are shalokya (soul lives in lord's house) , samipya (soul lives near god) , sarupya (soul attain the form of god) , and sayujya (soul submerges in god) (ramanujan)
6. Prapti is the highest form of bhakti, which is complete surrender to god
7. Division of Vedas into Samhita, Brahmana Aranyaka, Upnishads
8. Causation is either Satkaryavada or Asatkaryavada. Satkaryavada is cause resides in the effect, whereas in Asatkaryavada is cause is something new. Satkaryavada is divided into Parinamvada and Vivartavada. Parinamavada is the modification of cause into effect, whereas Vivartvada is appearance of that modification. Parinamavada is again divided into two parts Brahmanparinamavada and Prakritiparinamavada. Brahamapraninamvada is modifiication of Brahman (Vedanta) and Prakritiparinamvada is modification of prakriti (Sankhya)
9. Atma meaning soul, central to indian philosophy, characterized by four states, jagrit (waking) , swapna (dreaming) , sushupti (deep sleep) and turiya (transcendental)
  - jagrat-soul in waking stage, in interaction with outside world, with all its senses working including manas

- Swapna-soul in sleep stage, with senses not in interaction with outside world, but manas still working
  - Sushupti-soul in deep sleep wherein neither senses nor manas working
  - Turiya-the highest inexplicably transcendental stage attained by intense meditation wherein the soul realizes its true nature
10. Advaita-relation between soul and brahman is that of identity and Vishistadvaita-relation between soul and brahman is that of whole and part, cause and effect and not identity.
  11. Vivartavada-theory of causality maintained by advaita according to which the effect is just an illusion, and not really existent
  12. Satta-the planes of existence recognized by shankara being pratibhashik (dream) , vyavaharik (empirical) and parmarthik (transcendental) . Each is real as long as one is in it, but unreal when one moves to higher plane.
    - Vyavaharik Satta is the dream reality, the empirical world which becomes illusory as one transcends it and attains moksha
    - Parmarthik Satta is the plane of absolute reality wherein empirical world is revealed as creation of maya and ignorance
    - Pratibhashik Satta is the plane of dream reality which becomes sublates as one wakes up:
  13. Liberation-true knowledge about the relationship between soul and Brahman
  14. Maya-The cosmic illusion, dependent upon brahman, functioning as avarna (concealment of reality) and vikshepa (projection of illusion)
  15. Para Vidya-holistic knowledge about reality and illusion, brahman and maya
  16. Apra Vidya-knowledge derived from senses, non-holistic and prejudicial under the effect of maya
  17. Triratna-samyag darshan, samyag gyan, samyag charitra (Jainism)
  18. Samyag Gyan is partial and phenomenal knowledge acquired through mati, shruti, naya, avadhi, manahprayaya. It is not complete and absolute
  19. Samyag Darshan is complete and perfect of knowledge of things in relation to other things in the world.
  20. Samyag Charitra is the right conduct that makes samyag darshan possible
  21. Dharma is the dynamic principle of motion and adharm is the one blocking it (Jainism) .

22. Tatva-the seven categories admitted by jaina being jiva, ajiva, ashrava (inflow of karmic particles) , bandha (bondage) , samvara (stoppage) , nirjara (removal) and moksha (liberation)
23. Dravya-the substratum of qualities (guna) , modes (paryaya) and motion (dharma) . It is either astikaya aur nastikaya (Jainism) .
24. Dravya-one of the categories approved by visheshika, dravya is the substratum of all gunas, actions etc. 9 kinds of Dravyas are prithvi, akash, tejas, ap, vayu, kala, dik, atman, manas (Vaisheshika) .
25. Nitya Dravya are eternal padarthas. Parmanu of subtle elements plus space, time and soul
26. Anitya Dravya are the gross products of the prithvi, jal, akash, tej, ap, vayu

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