

FINAL GLOSSARY

	<i>mukti</i> (= <i>mokṣa</i>)	“liberation” or enlightenment
<i>kaivalya</i>		aloneness or independence: the <i>summum bonum</i> according to the Sāṃkhya and the Yoga schools
<i>guṇa</i>		mode or strand of Nature
<i>sattva</i>		the <i>guṇa</i> of intelligence and purity
<i>rajas</i>		the <i>guṇa</i> of passion and activity
<i>tamas</i>		the <i>guṇa</i> of dullness and inactivity
<i>saṃyama</i>		“knowledge of and power over some x by conscious identification,” a practice-concept in the <i>Yogasūtra</i>
<i>siddhi</i>		“power” or “perfection”
<i>citta</i>		thought, “mind-stuff”
<i>citta-vrtti-nirodha</i>		“cessation of the fluctuations of mentality,” the <i>Yogasūtra</i> ’s characterization of (the goal of?) yoga; “mental silence”
<i>vairāgya</i>		dispassion
<i>abhyāsa</i>		repeated exercise or practice
<i>aṅga</i>		limb
<i>yogāṅga</i>		one of the eight limbs of yoga according to the <i>Yogasūtra</i>
<i>yama</i>		“ethical” restraints
<i>niyama</i>		personal restraints, cleanliness, etc.
<i>āsana</i>		yogic postures
<i>prāṇāyāma</i>		breath-control
<i>pratyāhāra</i>		withdrawal from the sense-organs to cognize objects directly through the “inner sense”
<i>dhyāna</i>		meditation
<i>dhāraṇā</i>		advanced meditation
<i>samādhi</i>		yogic trance
<i>asamprañātasamādhi</i>		yogic trance without any meditational “prop”
<i>ekāgratā</i>		one-pointedness of mind, “exclusive concentration”
<i>saṃskāra</i>		subliminal impression
<i>rasa</i>		aesthetic “flavor,” “juice”; aesthetic experience
<i>mudrā</i>		“seal,” gesture; form imitating that of an enlightened guru, channel to mystical experience
<i>śakti</i>		Energy, Divine Power; Divine Mother
Tantra		A philosophic and practical soteriological system (or family of related systems) that uses feminine imagery in its ceremonies and myths, and one that values nature as an expression of <i>śakti</i> (q.v.) or the Goddess. Most Tantric philosophy recognizes a supreme self or God (Śiva, “Shiva”), one with his Divine Energy (<i>śakti</i>), but also transcendent as the Witness, or transcendent highest (<i>parama</i>) self.
<i>bhoga</i>		enjoyment
Kālī		the Tantric Goddess in her form as terrible and ecstatic slayer of gods and humans
<i>cakra</i>		occult center of consciousness
<i>kuṇḍalinī</i>		mystic serpent-power
<i>sahasradala</i> (sometimes: <i>sahasrā</i>)		“thousand-petalled” lotus-center above the head
<i>mūlādhāra</i>		the lotus-center at the base of the spine where the <i>kuṇḍalinī</i> is coiled and (normally) asleep
<i>śakti-pāta</i>		descent of Shakti; divine grace
<i>nāḍī</i>		pathway for Shakti and “vital energy” or Prana
<i>suṣumnā</i>		the centralmost <i>nāḍī</i> connecting the <i>mūlādhāra</i> and <i>sahasrā</i> centers
<i>prāṇa</i>		breath, vital energy (cf. Chi in Taoist mysticism)
<i>vāma-marga</i>		the Left-hand path
<i>anāhata cakra</i>		the “heart” center, where Tantrics say the “unstruck” sound can be heard
Sachchidananda		the nature of Brahman in itself; sat = pure being, the self-existent, chit = consciousness-force, ananda = delight, bliss, self-delight
<i>lila</i>		play; a concept belonging to a theistic Vedanta, namely, the world as Divine play
psychic entity		the ensoulment of matter
psychic being		individual soul personality
Nescience		(in effect) matter, the Inconscient (where the consciousness of Sachchidananda is maximally <i>involved</i>)
Ignorance		the state of physical life beings, including most human beings, as not directly aware of Brahman; <i>avidyā</i>
Supermind		a Divine faculty “higher” than mentality whose individual physical embodiment, in Aurobindo’s predictions, is to be the next evolutionary emergence