

## GLOSSARY 2

<i>pramāṇa</i>	source of knowledge; method of knowledge; according to Nyāya there are four sources of knowledge: perception, inference, analogy, and testimony.
<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>avyakta</i>	the unmanifest
<i>darśana</i>	world view
<i>sampradāya</i>	three terms for “lineage,” religious or mystical <i>guru-śiṣya</i>
<i>paramparā</i>	lineages ( <i>gotra</i> is a Buddhist term)
<i>gotra</i>	
<i>īśvara-praṇidhāna</i>	<i>bhakti</i> , “love and devotion,” according to Vyāsa, the oldest <i>YS</i> commentator (on <i>YS</i> 1.23), but that has been variously interpreted as “concentration on God,” etc.
<i>saṃyama</i>	“knowledge of and power over some x by conscious identification,” a practice-concept in the <i>Yoga-sūtra</i>
<i>siddhi</i>	“power” or “perfection”
<i>kaivalya</i>	aloneness or independence: the <i>summum bonum</i> according to the Sāṃkhya and the Yoga schools
<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>yogaṅga</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 <i>manas</i> (q.v.)
<i>dhyāna</i>	meditation
<i>dhāraṇā</i>	advanced meditation
<i>samādhi</i>	yogic trance
<i>a-samprajñāta-samādhi</i>	yogic trance without any meditational “prop”
<i>ekāgratā</i>	one-pointedness of mind, “exclusive concentration”
<i>vāsanā</i>	subliminal drive
<i>saṃskāra</i>	subliminal impression
<i>buddhi</i>	reason; intelligence

<i>aḥaṃkāra</i>	egoism; or the individuating principle in Sāṃkhya
<i>manas</i>	sense-mind
<i>mukti</i> (= <i>mokṣa</i> )	“liberation” or enlightenment
Mahāvīra	founder of Jainism (c. 550 B.C.E.)
Tīrthaṅkara	“savior” or “the one who can lead one to the other shore,” according to Jainism
Diḡāmbara	the two principal sects of Jainism: the “Naked” and “White-clothed” monks
Śvetāmbara	
<i>ahimsā</i>	non-injury
<i>anekāntavāda</i>	non-absolutism
<i>syādvāda</i>	“maybe”ism; “perspectivism”; the view that each opposing philosophic position has some validity
<i>śūnyatā</i>	the void or “the vibrant void” in Buddhism
<i>nīrvāṇa</i>	the experience of the “Void”; the <i>summum bonum</i> in Buddhism (although in Mahāyāna the goal of the path is to become a Bodhisattva—see below)
Buddha	the “awakened one”
<i>tanhā</i>	“thirst,” desire
Theravāda Buddhism	the doctrine of the Elders; “Southern Buddhism” whose scriptures are the “Pali Canon”
Mahāyāna Buddhism	the “Great Vehicle”; “Northern Buddhism”
Bodhisattva	one who is capable of a final extinction of individual personality in an ultimate Nirvāṇa but who refrains from doing so out of compassion for all sentient beings; the supreme personal ideal according to Mahāyāna
Arhat	the “saint”; one who has achieved Nirvāṇa; the supreme personal ideal according to Theravāda
<i>Tipiṭika</i>	“Three-Baskets,” an epithet for the Pali Canon, the scriptures of Theravāda, which are divided into three large groups or “baskets”
<i>Viniya</i>	the portion of the Pali Canon that deals with the discipline of monks
<i>Sutta</i>	the portion of the Pali Canon that is supposed to be a record of the Buddha’s actual words
<i>Abhidhamma</i>	the portion of the Pali Canon that deals with interpretation of the Buddha’s teachings and various philosophic subjects
Jataka tales	stories of the Buddha’s previous incarnations
<i>dharma</i>	“quality” in early Buddhism
<i>skanda</i>	group of dharmas
<i>pratītya-samutpāda</i>	“dependent origination”: the doctrine that each event comes to be in interdependence with all other events
<i>tathātā</i>	Suchness (Nirvana or Emptiness)
Tathāgata	One who has realized suchness: an epithet of the Buddha
Mādhyamika	the school of philosophic Buddhism founded by Nāgārjuna (c. 200 A.D.); sometimes called Buddhist Mysticism and Buddhist Absolutism
<i>prasaṅga</i>	a form of philosophic argument: <i>reductio ad absurdum</i>
Prasaṅgika	the branch of Mādhyamika that holds that no positive philosophic assertion can be upheld
Svatantrika	the branch of Mādhyamika that holds that a few minimal assertions may be made, e.g. that Nirvāṇa is the “supreme bliss”
<i>samsāra</i>	the wheel of birth and rebirth; worldly existence