

- PARAMĀTMAN—The supreme spirit.
- PARA VAIRĀGYA—Extreme asceticism ; supreme and final renunciation.
- PARINĀMA—Result ; effect ; fluctuation ; transformation.
- PATAÑJALI—An ancient sage who strung together the Yoga aphorisms.
- PIŚĀCHA—Demon.
- PRADHĀNA—Chief ; pre-eminent ; the source of the material world ; the primary germ out of which all material appearances are evolved. Prakṛti.
- PRAJĀPATI—The God presiding over creation. An epithet of Brahman, the Creator.
- PRAJÑĀ—Deep understanding. Insight derived by meditation.
- PRAKṚTĪ—Mutable constituent of phenomena commonly called nature ; collective name of the three Guṇas.
- PRAKṚTI-ĀPŪRANA—Permeation of nature-innate.
- PRĀKṚTIKA—Derived from Prakṛti.
- PRAKṚTILAYA—Merged into Prakṛti or constituent principles.
- PRAMĀ—Accurate conception. True knowledge.
- PRAMĀNA—True or accurate conception or notion. Source of true knowledge.
- PRANAVA—Sacred syllable 'OM'.
- PRĀNĀYĀMA—Breath control.
- PRASAMKHYĀNA—Abstract contemplation ; ultimate knowledge of discrimination.
- PRAŚĀNTA-VĀHITĀ—Tranquil flow.
- PRATYAYA—Knowledge or perceptible state of the mind. All feelings. Cause producing an effect.
- PRATYAK—Peculiar to oneself. Individual personality or self.
- PRAVIVEKA—Height of wisdom.
- PRAVṚTTI—Clear mode of mind ; inclination ; attachment (e.g. in Pravṛtti-mārga)
- PRETA—Departed spirit.
- PURĀNA—Aged, ancient. The term is also applied to the Hindu scriptures.
- PURUṢA—The Supreme soul. Absolute Awareness. The first principle of Sāṃkhya philosophy.
- PURUṢĀRTHA—The object of the Puruṣa. Thing or object known by the Puruṣa.

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- RĀGA—Attachment.
- RAJAS—Dirt, Dust. The mutative principle, the second of the three Guṇas or constituent principles of all phenomena.