YOGA KOŚA

- The foremost dictionary of Yoga terms: thoroughly revised and expanded.
- Over 3000 entries in this edition explained with reference to context.
- Completely new, clear presentation.

The
New Enlarged
Edition
YOGA KOŚA

YOGA TERMS
Explained with Reference to Context

Edited by
Philosophico Literary Research Department
of
Kaivalyadhama S.M.Y.M. Samiti
Lonavla (Distt. Pune) INDIA

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To the Sacred Memory of
(Swami Kuvalyanandaji)
Founder Director of Kaivalyadhama
and Father of
The Idea of A Dictionary and Encyclopaedia of Yoga.
CONTENTS

Page No.
PREFACE.................................................................vii
INTRODUCTION.........................................................ix
SCHEME OF TRANSLITERATION.......................................xi
LIST OF BOOKS WITH ABBREVIATION..............................xii
TEXT.................................................................1-325
PREFACE

About two decades ago, under the able guidance of Swami Digambarji, the then Director of Research, Kaivalyadhama S.M.Y.M. Samiti, Lonavla had published Yoga Kośa Vol. I in two parts containing some 1800 entries from 30 texts. The procedure for explanation, that was adopted, was of giving not only the literal meaning of the words but to present a comprehensive information based on the reference and context of the terms. That Yoga Kośa was warmly welcomed not only by students and teachers but also by Yoga researchers. Inspired by this phenomenon, the staff members of the Philosophico Literary Research Department of Kaivalyadhama undertook the explanation of Yogic terms and concepts from other Yogic texts. The Department scrutinised those texts also which were already consulted for the preparation of the first volume of Yoga Kośa and collected a few but important left-out words worth getting entry in the Yoga Kośa. When the work was in progress, we thought that, since the previous Yoga Kośa proved its Yogic usefulness and was presently out of print, it would be proper on our part to combine it with the New Yoga Kośa. Accordingly, we re-arranged all the words in Devanāgarī alphabetical order and presented them in this form. The main procedure happens to be the same for both the Kośa. In all, some 3000 words have been explained on the basis of thirty seven Sanskrit texts on Yoga.

We are really sorry to write that at the time when this work is being printed two of our earlier editors responsible for Ist Volume and New edition of Yoga Kośa-Rev. Swami Digambarji and Dr. Mahajot Sahay are no more with us. We are extremely sorry specially for Swami Digambarji, who left us in June 1990, who was really a source of inspiration without whom it became arduous task for us to complete the work. The Department pays its homage to Rev. Swamiji by way of publishing this Yoga Kośa We will remain ever indebted to him for his contributions.

Kaivalyadhama S.M.Y.M. Samiti and particularly the Philosophico Literary Research Department is highly thankful to Govt. of India, Ministry of Human Resource Development, for providing 80% financial aid to Kaivalyadhama for bringing out this Yoga Kośa for the cause of humanity in general and yoga in particular.

The Department is also thankful to Ex-Joint Director of Research, Dr. P.V. Karambelkar, Ex Principal, G.S. College of Yoga & Cultural Synthesis, Dr. M.L. Gharote, and the present Joint Director of Research, Dr. M.V. Bhole, for taking keen interest in the work and also for giving time to time guidance and valuable suggestions. We give our special thanks to Dr. G.Ramakrishana who took immense pain in going through the whole mss of Yoga Kośa minutely in order to make it more and more perfect both from language and content point of view.
We also wish to express our appreciations to Shri T.P. Sreekumaran for typing the manuscripts of Yoga Kośa at all the stages of its development with due precision and accuracy demanded of him. We express our feeling of gratitude towards all those who have directly or indirectly contributed towards its preparation or improvement.

Last but not the least, the credit of printing this Yoga Kośa in such an excellent form without making any complaint against the editors of Yoga Kośa for the inclusion of a new sentences even in the final proof, goes to Model Press, New Delhi and to Shri Manoj Talwar in particular, who so devotedly took keen interest in getting it printed.

Finally, we hereby appeal sincerely for constructive and healthy suggestions from our esteemed readers so that we can incorporate them in our further work of similar kind.

(viii)
INTRODUCTION

Before one actually starts referring to this kind of dictionary like Yoga Kośa, it is advisable that one must go through its 'Introduction' which is expected to unfold the scope and nature of such a dictionary enabling the reader to make its better use and understanding.

About two decades ago Kaivalyadhama Yoga Research Institute had taken up a gigantic and prestigious project of preparation of Yogic Encyclopaedia to be undertaken by handful of devoted and sincere Research Workers of Philosophico-Literary Research Department. This Encyclopaedia was supposed to give A to Z information about various Yogic terms, concepts or techniques at one place. Even after our sincere efforts in the direction of preparing Yogic Encyclopaedia, it could not be completed because of several limitations. Meanwhile, this esteemed project was thought to be materialised by initially preparing Yoga Kośa so that we could give immediate results of the material collected for the said project and thus the present Yoga Kośa can be considered as an Encyclopaedia in the making.

Most of the ancient Yogic literature happens to be in Sanskrit language. Though there are numerous standard Sanskrit-English dictionaries yet they are not sufficient to fulfill the demands of the readers who are desirous of understanding the concept of Yogic literature with their every minuteness. It is a well-known fact that dictionaries of Philosophy, Economics, Political Science etc., came into existence due to such a demand of the discipline even when the meaning of such words were available in general English-English dictionaries. And a similar need was felt with regard to Yoga. As Yoga is a well-developed sāstra, the language used to describe it ceases to be ordinary Sanskrit language. Hence the general Sanskrit-English dictionaries are of not much avail simply because of the very nature of such dictionaries. Therefore, the compilation of present Yoga Kośa. The words or terms used in any specific sāstra will not yield specific connotation unless they are understood with reference to the context in which they are used. Hence the ordinary Dictionaries are insufficient. Having this in view, the present Yoga Kośa endeavours to give a comprehensive understanding of Yogic terms with the help of their reference to the context of the respective texts wherein they have appeared. It is hoped that this Yoga Kośa will provide sufficient, useful and consolidated information and understanding of particular concept, term or practice.

A sincere effort, on the part of the editors of Yoga Kośa, has been made to provide the explanation based on the factual information available in the text. Even then as it happens in the case of any branch of knowledge, the understanding of the concepts and terms gets coloured by the interpreters' own understanding. Hence at certain places, where the editors have not accepted the traditional explanation (ix)
of a certain term, they have ventured to give their own interpretation also without any iota of dogmatism or bias.

We have selected words for our Kośa from the Yogic literature that can be classified in the following five groups:

1. Yoga Sūtra.
2. Commentaries on Yoga Sūtra.
3. Yoga Upaniṣads.
4. Texts on Ḥaṭhayoga.
5. Sāṅkhya Karika.

In all we have consulted thirty-seven texts and though the words from them have been selected almost exhaustively but we have also evaluated the merit of the words depending on their Yogic nature and our understanding. Therefore, our sincere efforts will undoubtedly prove to be helpful to even a layman in going through the texts considered for this dictionary.

The words selected for interpretation appear exclusively in bold letters in the 1) main entry, 2) the body of their explanation and 3) the explanation of other words. This will facilitate the purpose for cross-reference.

It was not possible to give the meaning of all the Sanskrit words or sentences used in our explanation, because of the problems of space and also of their general nature. Consequently, such words or sentences have been printed in Italics along with their Devanāgarī rendering.

The main contextual explanation of the word is receded by the nearest literal meaning of the word.

For the compilation of the present Yoga Kośa, we have primarily considered only those Sanskrit Texts which are traditionally considered to be Yogic Texts. Other Sanskrit literature which is conventionally not considered as Yogic, nevertheless contain Yogic wisdom in-built in it, will be our concern for the next volume of the Yoga Kośa.
**SCHEME OF TRANSLITERATION**

<table>
<thead>
<tr>
<th>अ-ा</th>
<th>आ-ा</th>
<th>इ-ि</th>
<th>ई-़</th>
<th>उ-ू</th>
<th>ऊ-ू</th>
</tr>
</thead>
<tbody>
<tr>
<td>ऋ-ऍ</td>
<td>ऋृ-ऍ</td>
<td>ए-े</td>
<td>ऐ-ऐ</td>
<td>ओ-़</td>
<td>औ-़</td>
</tr>
</tbody>
</table>

अनुस्वार-ऍि ;

विसार-ऍि ;

क-क; ख-ख; ग-ग; घ-घ; ङ-ङ;
च-च; छ-छ; ज-ज; झ-झ; ज़-ज़;
ट-ट; ठ-ठ; ड-ड; ढ-ढ; ण-ण;
प-प; फ-फ; ब-ब; भ-भ; म-म;
य-य; र-र; ल-ल; व-व; श-श;
श्र-श्र; ह-ह; क्ष-क्ष; ज्ञ-ज्ञ;
This Yoga-Kośa contains explanations of terms occurring in the following books

<table>
<thead>
<tr>
<th>No.</th>
<th>Abbreviations</th>
<th>Title</th>
<th>Particulars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ATU</td>
<td>Advayatārakopaniṣad</td>
<td>Yogopaniṣadah, Adyar Library, 1938, Mahādeva Śāstrī (ed.)</td>
</tr>
<tr>
<td>2.</td>
<td>AP</td>
<td>Padacandrikā by Ananta Paṇḍit</td>
<td>Vānivilāsa Mudranālāya, Śrīrangam</td>
</tr>
<tr>
<td>3.</td>
<td>ANU</td>
<td>Amṛtanādopaniṣad</td>
<td>—do—</td>
</tr>
<tr>
<td>4.</td>
<td>ABU</td>
<td>Amṛtabindūpaniṣad</td>
<td>Yogopaniṣadah, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)</td>
</tr>
<tr>
<td>5.</td>
<td>KU</td>
<td>Kṣurikopaniṣad</td>
<td>—do—</td>
</tr>
<tr>
<td>8.</td>
<td>TBU</td>
<td>Tejōbindūpaniṣad</td>
<td>Yogopaniṣadah, Adyar Library, 1938, Mahādevaśāstrī (Ed.)</td>
</tr>
<tr>
<td>9.</td>
<td>TSB</td>
<td>Trīśikhibrāhmaṇopaniṣad, Brāhmaṇa Part.</td>
<td>Yogopaniṣadah, Adyar Library, 1938, Mahādeva Śāstrī (Ed.)</td>
</tr>
<tr>
<td>10.</td>
<td>TSM</td>
<td>Trīśikhibrāhmaṇopaniṣad, —do— Mantra Part.</td>
<td>—do—</td>
</tr>
<tr>
<td>11.</td>
<td>DU</td>
<td>Darśanopaniṣad</td>
<td>—do—</td>
</tr>
<tr>
<td>12.</td>
<td>DBU</td>
<td>Dhyānabindūpaniṣad</td>
<td>—do—</td>
</tr>
<tr>
<td>13.</td>
<td>NGB</td>
<td>Nāgojībhata on yogasūtra</td>
<td>Nirmayasagar Press, Bombay, 1927</td>
</tr>
<tr>
<td>14.</td>
<td>NBU</td>
<td>Nādabindūpaniṣad</td>
<td>Yogopaniṣdah, Adyar Library, 1938, Mahādevaśāstrī (Ed.)</td>
</tr>
<tr>
<td>15.</td>
<td>PBU</td>
<td>Pāśupatabrahmopaniṣad (pūrvakhaṇḍa and uttarakhaṇḍa)</td>
<td>—do—</td>
</tr>
<tr>
<td>No.</td>
<td>Abbreviations</td>
<td>Title</td>
<td>Particulars</td>
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</tr>
<tr>
<td>17.</td>
<td>BVU</td>
<td>Brahamavidyopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938, Mahadeva Sastri (Ed.)</td>
</tr>
<tr>
<td>18.</td>
<td>BG</td>
<td>Bhagavadgita</td>
<td>Git Press, Gorakhpur, Eighth Edition</td>
</tr>
<tr>
<td>20.</td>
<td>MBU</td>
<td>Mandalaabrhaumanopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938, Mahadeva Sastri (Ed.).</td>
</tr>
<tr>
<td>21.</td>
<td>YKU</td>
<td>Yogakundalyupanisad</td>
<td>-do-</td>
</tr>
<tr>
<td>22.</td>
<td>YCU</td>
<td>Yogacudamanyupanisad</td>
<td>-do-</td>
</tr>
<tr>
<td>23.</td>
<td>YTU</td>
<td>Yogatattvopanisad</td>
<td>-do-</td>
</tr>
<tr>
<td>24.</td>
<td>YSH</td>
<td>Yoga Sastra by Hemacandra</td>
<td>Jaina Dharma Prasaraka Sabha, Bhavanagar, 1926.</td>
</tr>
<tr>
<td>25.</td>
<td>YSU</td>
<td>YogaSikhopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938, Mahadeva Sastri (Ed.)</td>
</tr>
<tr>
<td>26.</td>
<td>YS</td>
<td>Yogasutra</td>
<td>Chaukhamba Sanskrit Series, Varanasi, 1935</td>
</tr>
<tr>
<td>27.</td>
<td>VU</td>
<td>Varahopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938, Mahadeva Sastri (Ed.)</td>
</tr>
<tr>
<td>28.</td>
<td>VS</td>
<td>Vasistha Samhita</td>
<td>Kaivalyadhama S.M.Y.M. Samiti, Lonavla, 1984</td>
</tr>
<tr>
<td>29.</td>
<td>VM</td>
<td>Vacaspati Misra on Vyasaabhasya</td>
<td>Chaukhamba Sanskrit Series, Varanasi, 1935</td>
</tr>
<tr>
<td>30.</td>
<td>VBh</td>
<td>Vijnanabhiksu</td>
<td>Jivanand V. Bhattacharya, Saka 1897</td>
</tr>
<tr>
<td>31.</td>
<td>VB</td>
<td>Vyasa-bhasya</td>
<td>Chaukhamba Sanskrit Series, Varanasi, 1935</td>
</tr>
<tr>
<td>32.</td>
<td>SAU</td>
<td>Sandilyopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938.</td>
</tr>
<tr>
<td>33.</td>
<td>SS</td>
<td>Siva Samhita</td>
<td>Laxmi Venkatesvara Press, Bombay, 1952, Khemraj Srikrishadas (Ed.)</td>
</tr>
<tr>
<td>34.</td>
<td>SK</td>
<td>Isvarakrsha's Sankhyakarika</td>
<td>Oriental Book Agency, Poona, 1964, T.G. Mamkar (Ed.)</td>
</tr>
<tr>
<td>35.</td>
<td>SSP</td>
<td>Siddhasiddhantapadhati</td>
<td>Bhatt, Agarkar (Ed.), published by V.K. Joshi, 25, Budhwar Peth, Poona</td>
</tr>
<tr>
<td>36.</td>
<td>HU</td>
<td>Hamsopanisad</td>
<td>Yogopanisadah, Adyar Library, 1938, Mahadeva Sastri (Ed.)</td>
</tr>
</tbody>
</table>
Yoga-Kośa
योग-कोश
(Explanations with Reference to Context)
a-अ

a-1 अ-१ (DBU 10; BVU 69; BY II 19, 27, 33), the first letter of the word aum². It has been variously used in yoga⁴ texts representing the earth, the fire, the air, the sky, the god Viśnu, the Yajurveda, and the gross waking state of consciousness.

a-2 अ-२ (GS V 48), the bija³ of vidhi (brahmā), which is to be mentally recited while brahmā is being meditated upon during the pūraka¹ phase in sagarbha prānāyāma² of the sahita² type.

amśa-1 अंश-१ (TSB 4; TSM 3), constituent part. Antahkarana, manas², buddhi¹, citta² and ahankāra are the amśas of ākāśa¹, samāna, udāna, vyāna, apāna¹ and prāna¹,² of vāyu²; śrotara, tvak, caksu, jihvā and ghrāṇa of vahni; śabda², sparśa, rūpa¹, rasa and gandha of ap¹, and vāk, pāṇi, pāda, pāyu and upastha of prthvī¹. This is the theory of these upaniṣads.

amśa-2 अंश-२ (TSM 142-4), according to this upaniṣad, for the purposes of meditation, human body is divided into five parts, each of which is called an amśa as follows: (1) prthvī² extending from soles to knees; (2) ap² from knees to hips; (3) agni⁸ from hips to navel; (4) vāyu⁵ from navel to nose; and (5) vyoma from nose to the top of the head. The yogi is advised to meditate upon the gods pervading these parts of the body one after the other.

akarana अकरण (SK 9), absence of karana meaning: “bringing about”, “actuating”, “making actual”, “causing to happen”. Asatkaraṇa असत्करण, therefore, means bringing about that which is quite unreal and asadakarana असदत्करण impossibility of bringing about anything which is absolutely unreal. Asadakaranat असदत्करणत, therefore, means: since asatkaraṇa असत्करण is impossible, hence every effect potentially exists in its cause. This is the Sāṅkhya theory known as satkāryavāda.

akartā-1 अकर्ता-१ (BG IV 13, 14), one who performs action without being attached to its results.

akartā-2 अकर्ता-२ (BG XIII 29), a doer who regards that all the actions are performed by prakṛti and not by one’s own self.

akartabhāva अकर्तव्याव (SK 19), attitude of not being a doer of actions, which is said to be a characteristic of puruśa¹. That puruṣa¹ does not do anything follows from the thesis that both pradhāna and vyakta² are made up of the three guṇas¹ and that puruṣa¹ is beyond guṇas.
akarma अकर्म (BG IV 16-18), detached action. The statements “seeing akarma in karma” and “karma in akarma” connote “performing duties in a detached way” and “considering duties performed in this way as the action” respectively.

akarmakt (कर्मक्ष) (BG III 5), without performing any action.

akalpitā-1 अकल्पिता-१ (YSU I 151), one of the two kinds of extraordinary powers, the other being kalpitā. The akalpitā siddhis³ are acquired unintentionally by some means or the other. They appear spontaneously if a yogī persists in his yoga⁴ for its own sake. Thus akalpitā siddhis³ are not desired by the yogī, but come to him in spite of himself. Hence they are here said to come to the yogīs who have shed their väsanās. Nevertheless, these siddhis³ are paradoxically called icchārūpa इच्छारूपा (as one would desire).

akalpitā-2 अकल्पिता-२ (YS III 43), see bahirakalpitāvṛtti.

akalmaṣa अकल्म (BG VI 27), free from taints (demerit etc.), a characteristic of jivanmukta.

akārya अकार्य (BG XVIII 30, 31), action forbidden by the scriptures.

akīrtī अकीर्ती (BG II 34), disgrace. Non-performance of one’s enjoined duties leads to akīrti.

akula अकूल (SSP IV 9-II), epithet of Śiva. Śiva has been described in SSP as devoid of birth, caste (varṇa), clan, hierarchy, name, place etc. and is the highest and indivisible one.

akuśala अकृष्ण (BG XVIII 10), action without detachment and discrimination. Person’s action is termed as akuśala when performed without discrimination between self and not-self.

akusīda अकृष्णद (YS IV 29), a person who does not relapse, i.e., fall from the position of vivekakhyāti. Dharmaneṣhhasamādhi,² according to Patañjali, is attained only if the yogī who has attained perfection does not fall from this position even for a moment up to the end of his life.

akṛtātmān अकृतात्मान (BG XV II), uncultivated, uncultured person. Person who has not cultivated oneself through the practices of tapas, subjugation of indriyas, by abandoning evil ways and by being ego-free, is akṛtātmān and such a person is unable to realise the true self.

akṛtosnavid अकृतोनविद (BG III 29), imperfect knower (ignorant). Interested only in the fruits of action.

akṛṣṇa अकृष्ण (YS IV 7), see asuklakṛṣṇa.

akrama(jnāna) अक्रम(ज्ञान) (YS III 54), knowledge which does not consist of successive steps. It is knowledge of a whole—a single insight into a whole. Viveka jnāna is of this nature.

akriya अक्रिय (BG VI 1), actionless. Actionlessness is not the mark of samnyāsi.

akrodha अक्रोध (BG XVI 2), absence of anger in all the circumstances. One of the twentiesix attributes of divine virtues (daivi-sampat).

akliṣṭa अक्लिष्ट (YS I 5), not motivated or prompted by any kleśa². Cittavrittis are said to be akliṣṭa when they are not motivated by any kleśa. The person whose cittavrittis are not so motivated is a yogī.

akṣamālā अक्षमाल (BY VII 137), rosary, beads. This is made up of śphaṭikā, indrākṣa, rudrākṣa and putrajīva and is used for counting the number
of chantings of mantras.

aksaya अक्षय (BG X 33), inexhaustible.
One of the epithets of Lord Kṛṣṇa signifying the imperishableness.

aksara-1 अक्षर-१ (ANU 24; ABU I 6), imperishable, brahman. The word ksarate चक्षरे means “can be emitted” (as sound) and also “can perish”. Aksara, therefore, is that which cannot be expressed in speech and which never perishes. Such a Supreme Reality is realised by the practice of yoga¹.

aksara-2 अक्षर-२ (ANU 20), monosyllabic word — here om², the syllable signifying brahman. Sabda brahman is brahman denoted by the syllable om². Parama brahma (Supreme Reality) is brahman as realised without being called by any name.

aksara-3 अक्षर-३ (G 73), letter—here the letter ha ḍ which is seen by the yogīs in the ākāśa¹ of brahmarandhra¹.

aksara-4 अक्षर-४ (BG III 15, VIII 3; II; X 33; XI 18; XIII 3; XV 16, 18; BY IX 14), imperishable, the paramātman, the Highest Self. Epithet for brahman devoid of any attributes whatsoever.

aksara-5 अक्षर-५ (VS III 9, VI, 9, 11), alphabets of devanāgarī script.

aksaratraaya अक्षरत्रय (VS III 8), triad of letters ‘a’, ‘u’ and ‘m’ which are considered to be beyond time and space and hence called ākṣara-traya. These letters have also been conceived as three causes (cf. varṇa-traya).

aksi ओक्षि (TSM I), caksu¹, the visual sense. According to upaṇiṣadbrahmamayogī aksi here stands for the ultimate source and cause of this sense, the mahābhūta agni⁴. According to TSB, the entire universe, material as well as immaterial, has come out of the five mahābhūtas.

akhandamandala = akhandabrahmatejomandala = bāhyābhyantralakṣya अक्षरमण्डल = अक्षरब्रह्मतेजोमण्डल = बाह्याभयांतरलक्ष्य (MBU I (3) 5-6, (4) 1, 4, II (1) 1, 3, 5, 7), the lakṣya of sāmbhavī mudrā. It is described as pañcabhūtakāraṇam पञ्चभूतकारणम् tadātīkūtāhām तदातीकूताहम् catuhpītham चतुर्पीठम्. It is the brahman Himself who is ayakta¹. Its antarlakṣya aspect is variously described as jyoti ज्योति (light) in the sahasrāra, puruṣa¹ in the buddhiguhā बुद्धिगुहा ni-lakantiṇha नीलकण्ठी inside śrīśantargatamandala श्रीवन्तगतांमण्डल and angusthamātra अंगुष्ठमात्र puruṣa¹. According to this upaṇiṣad, it is all ātma—one and the same entity called by different names. It cannot be perceived by an indriya¹. It is also described in this text as a white shining light, resembling lightening, seen inside the sūryamandala सूर्यांमण्डल, which is inside the sūryamandala सूर्यांमण्डल in the head, above the agnimandala. According to this text, the lakṣya of sāmbhavī mudrā is not exclusively an antarlakṣya. It is a bāhyābhyantralakṣya बाह्याभयांतरलक्ष्य which is described in I (8) 5 and II (1) 2, 5 as the unmanifest, completely imperceptible saguna निर्गुण, nirguna brahman, beyond nāda, bindu and kalā and pervading the entire world. He who knows this mandala is said to have attained mokṣa (liberation). It is bāhyābhyantra (inner as well as outer) because it is in the yogī’s head and the yogī is in it.

agamyāgamakartr अगम्यागमकर्तṛ (TBU I 4), a person who tries to realize that
which is beyond the reach of our senses; viz., the brahman. This is one of the qualifications of the person who seeks supreme realisation by yoga.

agni आग्नि (SK 60), puruṣa¹, who is the very opposite of the guṇas and also whatever is guṇatma गुणात्मक (of the nature of the three guṇas).

agni-1 अग्नि-१ (YU 82; ANU 19; TSM 65; HP IV 19), the internal heat which resides at the lower end of the susumnā. It mixes with the vāyu¹ which rises up along the susumnā and is called kundalinī¹ when it becomes replete with citta¹ and agni¹. According to ANU, inhaling through one nostril while the other is closed with one finger, and pressing the guda¹ with a heel kindles this fire. According to TSM, kundalinī¹ is roused when vāyu¹ along with agni¹, the sthāna स्थान (place) of which in the human body is called the kundalinīsthāna कुंडलिनीस्थान (place of kundalinī¹), rises from guda¹ to head.

agni-2 अग्नि-२ (G III 29, 98; HP I 31, II 65), heat. Jatharāgni is the heat in the stomach which is necessary for digestion.

agni-3 अग्नि-३ (G 23, 36; HP III 71; GS V 41), the fire which resides in the nābhi. It is also called sūrya³, and ravi as well as bhānu⁴.

agni-4 अग्नि-४ (TSM 138; ANU 30; GS III 75; G 71), a mahābhūta (bhūta). Its seat in the body is said to extend from the middle of the body to the hips. Its colour is said to be deep orange by GS and in this text dhāranā dhāranā is prescribed on it. G places this agni in the tālu, on which the author prescribes the vaisvānārī dhāraṇā. According to upaniṣadbrahmayogī, śrotā, tvak, cakṣu, jihvā and ghrāṇa are the amśas of vahni¹. Buddhi, which is one of the amśas¹ of ākāśa, is said by TSB to reside in it and to exist as agni, presumably because it possesses the rūpa¹ guṇa. SS also uses the word agni in the mahābhūta context without calling it bhūta¹ or mahābhūta.

ANU describes agni¹ as trimātra (having three mātrās). VB would describe it as a differentiation in and an expression of the rūpa² tanmātrā which he calls trilakṣana त्रिलक्षण, i.e. having the characteristics of śabda², sparśa and rūpa² tanmātrā.

agni-5 अग्नि-५ (G 31), the devatā (presiding deity) of susumnā.

agni-6 अग्नि-६ (G 100), flame. As one flame mixes with another and the two become one, so the yogavit योगविद् (successful yogi) becomes one with paramapada (Ultimate Reality).

agni-7 अग्नि-७ (TSB 8), one of the twelve deities which presides over one of the twelve nādis.

agni-8 अग्नि-८ (TSM 138), part of the body from navel to hips (see amśa²). This region is called agnisthāna.

agni-9 अग्नि-९ (BG VIII 24), the deity presiding over the period of six months of northern solstice (uttarāyana).

agni-10 अग्नि-१० (BG IX 16), deity identified with sacrificial fire.

agni-11 अग्नि-११ (BY II 4, 20, 98; III 14; IV 4, 14, 63; IX 96; XI 56), one of the three mātrās of omkāra, other two being vāyu and ravi: one of the three enjoyers, others being prāna and āditya. One of the seven deities corresponding to seven Vedic metres.
First among twenty-four deities presiding over one of the twenty-four letters of gāyatrī.

agni-12 अग्नि-१२ (SSP I 61, 66), one of the immediate causes of human functioning. Agni has eleven forms out of which the last and prominent one is termed as jyoti.

agni-13 अग्नि-१३ (YSU V 28-33), vital fire in the body. The form of brahman has got three aspects—sthūla, süksma and para. Five varieties of vital fire reside in the subtle body of brahman. These five fires are kālāgni, vādavāgni, śūnyāgni, vaidyutāgni, and pārthivāgni.

agnikula अग्निकुल (VS III 46), the region of fire (cf. śikhisthāna).

agnibija अग्निबीज (DU V 8), bija letter on agni, i.e. (rāmi), contemplation on which, with bindu1 and nāda1, is here prescribed during the kumbhaka1 phase of prāṇāyāma2.

agnimandala अग्निमण्डल (MBU II (I) 5).

See akhandamandala.

agnisvātta अग्निस्वात (VB III 26), a class of gods who are supposed to be able to realise whatever they think of, to have all the siddhis2, to have the life of a kalpa कल्प (a period of millions of years), to be endowed with perennial youth and freshness, to have all satisfactions of desire at their command, to have self-created bodies, and to have the choicest and most affectionate nymphs to serve them. They are said to be the denizens of mahendra bhuvana महेंद्रभुवन (a place of habitation for these gods).

agnisāra अग्निसार (GS I 20), synonym for vahnisāra, one of the four antardhautis. It consists in taking the navel to the backbone a hundred times, and is said to increase jātharāgni by getting rid of stomach diseases. Since it increases jātharāgni therefore it is called agnisāra.

Agnisāra differs from kapālabhāti in so far as each act of drawing the abdomen inward in kapālabhāti is an act of exhalation followed by automatic inhalation, while agnisāra is not a respiratory action.

Agnisāra differs from uḍdiyāna too. In agnisāra the abdomen is to be manipulated, while uḍdiyāna is a process of mock inhalation, which is the work of the thorax (see Āsana by Swāmī Kuvalayānanda, p. 45).

agnisevā अग्निसेव—vahnisevā वहनिसेव (SS III 38; HP I 61; GS V 26), basking near fire which is to be avoided by yogīs; particularly when they begin the hatha practices.

agnisomātmaṅ aka अग्निसोमात्मक (BY IX 96), having the qualities of agni (heat) and soma (cold). The susūmā and idā nādis have been considered possessing the qualities of agni and soma respectively.

agnisthāṇa अग्निस्थान = vahnisthāṇa वहनिस्थान (DU VIII 4; G 23; HP II 52; GS V 41; TSM 138; YTU 91), the seat of fire in the body. Ordinarily agni1 is supposed to reside in the navel region, but its seat is said to stretch from the middle of the body to the hips according to TSM and from anus to the chest according to YTU and DU.

agnihotra अग्निहोत्र (BY IX 139; SS I 6), offering oblations to fire. While doing this, the agnihotri, the person who performs the yajña यज्ञ (offers oblations to fire), is required to relinquish all desire for fruit and meditate
upon the puruṣa\(^1\) in the fire. Performing yajña was considered by ancient Indians to be a supreme duty of every man.

**anga-1 अन्ग-१** (TBU I 28), limb of the body. *Aṅgānām samatā* अंगानां समता is, therefore, the poise of all the parts of the body. According to this *upaniṣad*, it is that poise in which a person becomes one with brahman. In fact, it is a poise of the mind and not of the limbs of the body; because it is not like the straightness of a dry tree. On the other hand, it is the state in which uninterrupted *brahmacintanā* ब्रह्मचिन्तन (meditation on the Supreme Reality) is possible. Mental poise, necessary for incessant *brahmacintanā* ब्रह्मचिन्तन, is possible even while the body is drooping, or curved, or moving automatically. The important point is that, *manas*\(^2\) is to be withdrawn from all objects, just as a tortoise withdraws its limbs, and to be thus reduced to quietness. This is the first step in the *yoga* taught by this *upaniṣad*. It is stopping the mind from wandering so that attention may be directed to *prāṇāyāma*\(^2\) which is the next step in this *yoga*\(^1\).

**anga-2 अन्ग-२** (TBU I 16; TSM 34; HP I 17), yogāṅga.

**anga-3 अन्ग-३** (TBU I 16), *yama* etc. fifteen components. It is not mentioned here of what they are the *āṅgas*\(^2\) (components). They are *yama*\(^1\), *niyama*\(^1\), *tyāga*, *mauna* (silence), *dēsa* (selection of the right place), *kāla*, *āsana*\(^1\), *mūlabandha*\(^1\), *dehasāmya*, *drkshiti*, *prānasam-yama*, *pratyāhāra*, *dāraṇā*, *ātmadhyāna* and *samādhi*\(^2\); and since all these words are ordinarily used in connection with *yoga*, we can say they are the *āṅgas*\(^1\) of the *yoga*\(^4\) taught in this *upaniṣad*. In fact, what is taught in this *upaniṣad* is a denial of most of the *yogāṅgas* as understood by other authorities on *yoga*\(^1\). *Dhāranā*, *dhyāna* and *samādhi*\(^1\) are the only three *āṅgas*\(^1\) of which the definitions given here resemble those given by the other writers on *yoga*.

**anga-4 अन्ग-४** (TSB 8). This *upaniṣad* speaks of twelve *āṅgas*, each having three aspects: *ādhyātmika*, *ādhibhautika* and *ādhidivaika*. The *karanas*\(^2\) which work in us are said to be the *ādhyātmika*; the corresponding bodily organs, the *ādhibhautika*; and the twelve deities who are mentioned by name, the *ādhidivaika* *āṅgas*\(^2\).

The *ādhyātmika* *āṅgas* are the most important ones from the point of view of this *upaniṣad*. which is clearly a psychological text. These *āṅgas* are the ten *indriyas*\(^1\). *manas*\(^2\) and *buddhi*\(^1\). *Prāṇa*\(^1-2\) and the other four *vāyus*\(^1\) and the five *tanmātrās* are said to be contained in the ten *indriyas*\(^1\); *citta*\(^2\) in *manas*\(^1\) and *ahankāra*\(^1\) in *buddhi*\(^1\).

**angamejayatva-1 अंगमेजयत्व-१** (YS I 31), tremor of limbs—one of the four morbidities incidental to the vikṣepas. When a *yogi* finds that he is making no progress in *yoga*\(^1\) and feels frustrated, he begins to tremble at the slightest cause, because, in *Vyāsa*’s language, he is no longer *samāhitacītta* i.e. he has lost equanimity of mind.

**angamejayatva-2 अंगमेजयत्व-२** (VB II 47), shifting from one position to another, which the *yogīs* have to avoid for a long time. The overcoming of...
angamejayatva falls under prayatnaśaithilya.

angalāghava ṣaṅgalaśya (HP I 17), levity in the body-mind complex (angā). This is the effect of the practice of āsana.

acala acala (BG II 24, 53), steady. State of mind bereft of the vikalpa and vikṣepa and fixed (on Reality).

acaladṛśā acaladṛśa (G 8; GS II 7; HP I 35), acaladṛṣṭi (acaladṛśa) fixed gaze. While practising siddhāsana, the gaze must be fixed on the middle of the eye-brows (cf. siddhāsana).

acāpala acāpala (BG XVI 2), absence of fickleness; (to be firm in the course of action undertaken). One of the twentysix divine virtues (dāivi-sampat).

acintya-1 Abhināma-1 (ABU 6; TBU I 9, 11), not capable of being thought of. Brahman is said to be neither cintya nor acintya. According to upaniṣadbrahmayaogi, brahman is not cintya in the sense of being an object of cognition, because a simple cognition which is a subject-object relation is not possible of brahman. At the same time, brahman is not perfectly acintya, because there is a method of knowing Him. He is not quite unknowable.

acintya-2 Abhināma-2 (BG II 25, XII 3), transcending the categories of thought. Ātman is ‘acintya’ — (Self is beyond the categories of thought because it is imperceptible.

acetanā-1 Abhāsa-1 (SK 20). Pradhāna and vyakta are both described as acetanā (cetanārahitā चेतनारहित i.e. without cetanā). Puruṣa1 is described as cetana (= cetanāsahita चेतनासहित i.e. endowed with cetanā). By cetanā, in this context, is meant anything like sensation, perception, thought, imagination, conception or comprehension. These are the functions of buddhi and buddhīndriyas which are differentiated in pradhāna (= prakṛti). The cetanā of puruṣa is not prakṛtika प्रकृतिक (pertaining to prakṛti). From Patañjali’s statements: draṣṭā pratityānupāsyaḥ द्रष्टा प्रतित्तियाःपाचयाḥ (II 20), and cīteḥ svabuddhīsamvedanam造成的: स्वविभित्वानुपाचया (IV 22), it appears that puruṣa introspects the cītavṛttis, and this introspection appears to be the cetanā of puruṣa. It is not the introspection of the sensum or an image by the mind; but that of cītavṛttis2 - perceiving, imagining, thinking by the puruṣa (cf. sadājñātācītavṛttayastpacchātābho सदाज्ञाताचितवृत्तयस्त्वपचापाथनां: etc. YS IV 18).

Patañjali’s idea is that, while citta itself undergoes a change as it knows one thing after another, the puruṣa does not undergo any change and yet introspects all the cītavṛttis as they go on. In this way, we get some idea of what he means by cetanā of puruṣa; but we are kept in the dark as to what Iśvara means by the cetanā of puruṣa.

In SK 20, ṭīṅga is said to be cītavṛttavādīva (as if it had cetanā) and thus a distinction is made between the consciousness of ṭīṅga (consciousness as we know it) and cetanā which exclusively belongs to puruṣa1. Use of the word iva इव (as if) is significant.

acetanā-2 Abhāsa-2 (VB II 5, 15 IV 13), not sentient. Sentient creatures as well as nonsentient things may cause pleasure or pain to somebody. Rāga is developed towards those persons and things which bring pleasure and
Acetas towards those which bring pain.

Acetas অচেতস (BG III 32, XV II. XVII 6), devoid of discrimination. Those who perform action having desire of fruits are Acetas.

Acyuta-1 অস্যু-১ (TBU I 7, 8), unswerving. Padacyuta পদাচ্যুত, therefore, means never falling from one's lofty position. This is one of the various ways in which the indescribable brahman is referred to. Acyuta is also for this reason one of the names of viśnu, who is no other than brahman.

Acyuta-2 অস্যু-২ (VB III 26), that class of denizens of the satyaloka who enjoy savitaraka - dhyāna — Patañjali's savitarakā-samāpatti.

Ajaḍa अजठ (YSU I 26), cetana, i.e. free from acetana. See acetana.

Ajapā अजप (GS V 85, 86, 90; DBU 63; BVU 78), ajapā gāyatri so'ham सोहम, the word which is obtained by reversing hamisah. In the state of kevala-kumbhaka¹, though the yogi does not breathe, he is advised to repeat so'ham सोहम mentally at the rate of fifteen per minute and the duration of his kumbhaka¹ is measured in terms of the number of times that he repeats the mantra¹. On the first day, he begins with the duration of one recitation and gradually goes up to that of sixty-four recitations, i.e. from 1/15 or 64/15 (=4.27) minutes. Then everyday he increases the number of recitations either by one or by five.

Ajapāsanikhyā अजपासनिक्या = ajapāparimāṇa अजपापरिमाण (GS V 86; YCU 33; DBU 61-3). When a person inhales he is supposed to make an audible or an inaudible sound ham ह and when he exhales he is supposed to make an audible or inaudible sound sah स. Hence a breath is called hamisah. This goes on fifteen times every minute. Breathing is thus supposed to be unconscious recitation of the ajapā gāyatri. It is obviously called ajapā because people do not intentionally recite the mantra³. According to GS, while so'ham सोहम is a mantra¹, हम is just breathing, though it is called a mantra¹. But perhaps hamisah is also mentally recited. According to Śāradātīlaka शारदातीलक (14, 81), the rṣi कृष्ण (author) of this mantra³ is brahma, its metre gāyatri and its deity śiva — the source of the universe. Lakṣmitantra लक्ष्मीतन्त्र (24, 57, 58) calls the first syllable i.e., ham ह, bhoktā (enjoyer) and the second i.e. sah स, bhogya (that which is enjoyed). The first syllable, according to this text, is to be raised from the adhāra (mūlādhāra) to the mūrdhan शून्य (head) and the second to be let out through the mouth.

Ajārāmara अजरामर (VB III 26), one of the four classes of gods who are the denizens of janoloka and have complete control over bhautika भौतिक (pertaining to the bhūtas) as well as ain-driya एिन्द्रिय (pertaining to the in-driyas) reality. They enjoy the longest span of life.

Ajādyanidrā अजाद्यनिद्रा (MBU V 8), yoganidrā turyāvasthā (the fourth state).

Ajña अज्ञ (BG IV 40), having no knowledge (of oneself).

Ajāṇānaja अजानानज (BG X 11, XIV 8), illusory knowledge born of non-discrimination.

Ajāṇānasambhūta अजानानसम्बूत (BG IV 42),
same as ajnānaja.

anjanata अज्ञानता (B I 41), quality of assuming the form of the object. Owing to the withering out of the modifications, the citta becomes purified like a clean crystal and it becomes capable of assuming the form of the object leading to the complete merger of grahīṭr, grahāna, and grahyā.

anima अनिम (G 65; YS III 45; ATU II; SS IV 109), ability to shrink to the minutest — even to a microscopic size. It is one of the eight well known extraordinary achievements. According to G, besides acquiring the ability to raise the retas the yogi whose body is amṛtāpūrṇa अमृतापूर्ण (filled with nectar) attains the eight well known abilities like animā etc. Neither Gorakṣa, nor Patañjali, nor Iśvaraṇasana nor Vṛṣa, uses the word siddhi for this set of eight achievements. Iśvaraṇasana’s eight siddhis are quite different and Patañjali’s siddhis are much larger in number. Anima is acquired (1) by bhūtajaya पूर्वज (conquest of material nature, YS III 45); (2) by getting the body saturated by amṛta2 (G 45); (3) by seeing a light above the root of the upper palate (ATU II, DU I (3) 4); (4) by recitation of mantras3 (VB IV 1); (5) by clenching the teeth, raising the tongue so as to touch the upper palate and inhaling slowly (SS III 94); (6) by practising śakticālana (SS IV 109); (7) by performing kumbhaka by closing both nostrils with fingers (SS V 58); (8) by meditating on svādhīśṭhāna (SS V 107); (9) by merging of the manas in the brahmārandhra even for a split second (SS V 183); (10) by meditating on brahman (SS V 211); (11) by practising mahāmudrā, mahābandha and mahāvedha (HP III 30); or (12) by practising the other mudrās (HP III 130).

According to ATU, success in the anusandhāna on the big ray of light localised in front of the uppermost part of the roof of the mouth brings these achievements to the yogī. When a yogī succeeds in pūrvatāraka yoga1, he sees a ray of light above and acquires the eight siddhis.

anu-1 अनु-१ (YS I 40; VB I 36), extremely small. According to Patañjali, the minutest of all things can be the object of dhyāna as well as the biggest of all.

anu-2 अनु-२ (VB I 43, 45), atom. The objects like a cow, a pot, a book are different assemblage of atoms. The tanmātrās are said to be the constituents of atoms and hence they are sub-atomic reality.

andapinda अन्धपिंड (SSP I 2), macrocosm and microcosm, whole and part. Here andha refers to brahman, the root cause of the animate and inanimate world whereas pinda refers to the individual body or one part of the whole creation.

atandrita अतङ्गित्र (HP I 64), alert, unsluggish. Through alert practice, success in yoga-sādhanā is achieved even by young, old, very old, diseased and weak persons.

atapaska अतपस (BG XVIII 67), one who is devoid of tapas.

atikrāntabhāvaniya अतिक्रांतभावनीय (VB III 51), a yogi at the last of the four stages of yoga1—one who has nothing more to achieve and whose
only objective is to bring about pratiprasava.

atījāgara अतीजगर (ANU 27), undersleeping (= not sleeping enough), which is one of the seven things that a yogī has to avoid, the other six being bhaya भय (fear), krodha, ālasya, atisvapna, atyāhāra and anāhāra.

atipramāna अतिप्रमाण (BY XII 4), infallible authority. Sāṅkhya, yoga, pāncarātra, Vedas and pāśupata doctrines are considered to be infallible authorities.

atiprasanīga अतिप्रसानि (YS IV 21), infinite regress. Patanjali here points out a fallacy in accepting the ksanikavādin’s contention, namely, that “Puruṣa need not be accepted as self-illuminating seer-principle over and above the citta; instead, citta itself can be accepted as both illuminating itself and the object in the same moment and further if it is conceded that there cannot be a cognition of both at the same time then it should be accepted that one citta is illumined by another citta.” But according to Patanjali if it is accepted that one citta is illumined by another citta then we will have to posit the third citta for the sake of illumination of the second citta and again for the third the fourth citta and thus leading one to infinite regress (cf. smṛtisamikara).

atimātrā अतिमात्रा (BY VIII 13, 14), the particular time unit. Prāṇāyāma should be practised for the time unit known as atimātrā. Time taken for milking the cow or cooking the food or shooting an arrow or resonance of a bell are examples of atimātrā. When prāṇāyāma is practised with this time duration it causes sweat and tremors.

atīśūnya अतिशून्य (HP IV 73), brahmarandhara. Brahmānanda considers the viśuddha cakra in the throat to be the atīśūnya. When vāyu reaches this spot after piercing the viṣṇugranthi, the yogī hears a very rich sound of a kettle-drum.

atisvapna अतिस्वप्न (ANU 27), sleeping too much. This, according to this text, is one of the seven things to be avoided by a yogī.

atīta अतीत (YS III 16, IV 12), past. (cf adhvabheda and anāgata).

atīndriya अतींत्रिय (BG VI 21), that which transcends the senses; that which is amenable through the buddhi (intellect) only.

atīvabhojana अतीवास्त्रिय (SS III 38), overeating, which is a hindrance in the way of yoga. See atyāhāra.

atyaśnat अत्याभनत (BG VI 16), one who eats beyond one’s own capacity. Sāṅkara, quoting Satapathabrahmana, says that ‘overeating is as detrimental to yoga as eating less than required (cf. anāśnat). So a yogī should eat neither more nor less than required (cf. mitāhāra).

atyaḥāra अत्याहार (HP I 15, ANU 27), overeating. According to ANU, it is one of the seven things to be avoided by a yogī, and according to HP, one of the six disturbing factors.

atha अथ (VS I 1; V Bh I 1; NGB I 1), henceforth, hereafter. This term is used to indicate the commencement of a śāstrīya-grantha (systematic treatise). The occurrence of this term in the beginning of the śāstra has auspicious connotations too (cf. anuśāsana).

adambhitva अदम्बित (BG XIII 7), op-
adīnatva. Not to talk vaingloriously about one's own duties.
adīnatva (SS III 53), freedom from depression, one of the characteristics of a true yogī. A true yogī never feels depressed.
adṛṣṭakaraṇa (SS III 64), see antardhāna.
adṛṣṭata (TBU I 50), oblivion (absence from the mind altogether). The yogī is advised to relegate all drṣya to complete oblivion by realising that it is all unreal. The meaning is that the yogī should not see things, but see brahman and brahman alone everywhere.
adṛṣṭa (SK 30), knowledge other than perception or sensation—representative as opposed to presentative cognition. In such knowledge buddhi, ahanikāra manas and, indriya function only kramaśāh krama: (successively), while in presentative cognition they may work kramaśāh krama: (one after another) or yugapat (simultaneously).
adṛṣṭajñana (YS II 12), future life. A karmāsaya, according to Patañjali, may result in action in the present life or in a future life.
adṛṣṭavigraha (BY II 61), invisible form. Omikāra is considered to be adṛṣṭavigraha since it has no form.
adeśakāla (BG XVII 22), improper place and time. The place is said to be improper when it is unholy and populated by unrighteous persons and time is said to be improper when it is full of inauspicious zodiacs. Adeśakāla is declared to be tāmasika and hence unsuitable for dāna.
adroha (BG XVI 3), absence of the attitude of injury or violence towards others. One of the twenty-six divine qualities (cf. daiśi-sampat).
advaya (ATU I, 3), the one and the only Reality (brahman). Advayatārakopaniṣad is a teaching about advaya, which can only be described negatively by eliminating everything that can be thought of. That which remains after excluding everything and denying reality to everything is the brahman. It cannot be positively defined; because it is neither this, nor that, nor anything else; yet it is and it is the Supreme Reality. Whoever sees that Reality in a light standing out before him, even when his eyes are closed, becomes that Reality. This is the essence of the teaching of this upaniṣad.
adhyātma (G I00-1), becoming one with. According to the monistic writers on yoga, when a yogī reaches the highest rung of the ladder in his discipline he becomes one with the Supreme Reality—brahman—as milk does when poured in milk, ghee in ghee, and so on.
adveśṭā (BG XII 13), one who does not have malice towards anyone, even against those who are harmful to oneself.
advaita (HP IV 4), brahman—the one Ultimate Reality. See advaya.
adah (SK 44), the lower of the two ends in the scale of living beings, the upper one being ārdhva. At the lowest end of the scale is stambha, the upper most is brahmā the highest of gods. A life of adharma leads one towards the lower end.
adahsakti (SSP IV 16), one of the three forms of kundalini-śakti,
the other two being the madhyaśakti and ārdhvaśakti. For the attainment of yogic summum bonum all three stages of kundalini need to be awakened. Adhahśakta which is located in mūlādhāra, when uncontrolled, i.e. dormant, is responsible for the incessant functioning of senses causing various anxieties and worries to an individual.

The other tree (BG XV I), (tree with) branches below. This is a metaphorical expression. The world is compared with a tree, of which brahman is the root and intellect, ego, five subtle elements are its branches (cf. ārdhvaśakta).

Adhama अधम (G 48, 49; TSM 104-5; GS V 55-6), one of the three stages of progress made by a yogī in the practice of prāṇāyāma². The duration of adhama prāṇāyāma² according to G, is said to be 12 mātrās¹. Siddhasiddhāntapadhati elaborates “dvādaśa mātrā” by laying down twelve om² mātrās¹ for pūraka¹, sixteen for kumbhaḥ¹ and ten for recaka. This would mean a total of thirty-eight omkāra mātrās. According to Vācaspati Miśra, however, mṛdu prāṇāyāma² extends over a total of thirty-six mātrās¹. According to Laksāmi Nārāyanā, the prāṇāyāma² pandits prescribe twelve mātrās for each pūraka¹, recaka and kumbhaḥ¹. This also comes to thirty-six mātrās¹ in adhamapraṇāyāma² (Bālaprabodhinī 105). Märkandeyapurāṇa मार्कंदेयपुराण prescribes the same measure for laṅgu prāṇāyāma² and Lingapurāṇa लिङ्गपुराण for nīca नीच (lower) prāṇāyāma². Adhama-prāṇāyāma² is accompanied by much perspiration (G 49; TSM 104-5).

Practice of prāṇāyāma² generates heat, which sometime brings about perspiration. The important characteristic of prāṇāyāma² is, therefore, producing heat in the body and not perspiration. Perspiration is secondary. According to TSM, adhama prāṇāyāma² has the merit of protecting the yogī from disease and destroying his sins. According to GS, adhama is one of the three grades of sahitakumbhaka³, which means the same thing as one of the three grades of prāṇāyāma².

Adhama-1 अधम-1 (SK 44; VB II 15), vice, one of the eight bhāvas². It is a disposition to perform sins (SK). According to SK, the consequence of dharma is a rise towards a daiva (divine) and of adhama fall towards tiryak (animal) jāti. This latter is gamanamadhistāt adharmena गमनमधि स्तात अधर्मेना (living a life of adharma one falls).

According to Patañjali, if a karmāsaya is apunya its phala would be paritāpa. Obviously, the kṛṣnakarma (unrighteous deeds) would gather apunya. According to Vyāsa, parapīḍa परपीढ़ (causing pain to others) would be a kṛṣnakarma. He believes that adhama is reaped by causing pain to others.

Patañjali’s theory is that in so far as a karmāsaya is a punya or an apunya it is a karmaphalaśaya as distinguished from karmavipākāśaya. The law of karmavipāka is a scientific psycho-physical law; but that of karmaphala does not seem to be so, if phala is not only the hedonic tone of the vipāka. But it may be
that vipāka alone is determined by karma and that phala is just the natural pleasantness or unpleasantness of the vipāka, without being governed by a different law. According to Patañjali, however, the law of karmaphala is different. It is a supernatural moral law.

adharma-2 अधर्म-२ (BG IV 7, XVIII 31-2). karmas prohibited by the scriptures; actions antagonistic to varna and āśrama and also detrimental to the prosperity and salvation of the beings is adharma.

adhastātkunctana अधस्तात्कुंक्तन (HP II 46), mūlabandha¹. It is characterised by a vigorous contraction of the anal region and is one of the three bandhas⁴ by practising which pṛaṇa⁴ is made to ascend along the susumnānādī².

adhidevata अधिदेवता (SS V 116; TSB 8), presiding deity. The presiding goddess of the viśuddhacakra¹ is in SS called sākini शाकिनी. The twelve presiding deities of the twelve anga⁴, according to TSB, are niśākara निशाकर, caturmukha चतुर्मुख, dik दिक, vāta वात, arka अर्क, varuṇa वरुण, aśvī अश्वी, indra इन्द्र, upendra उपेन्द्र, prajāpati प्रजापति, and yama यम.

adhimātra अधिमात्र (YS I 22), (of) highest degree, one of the three degrees of īvrasanivega, the other two being mṛdu and madhya. Adhimātra is thus the highest degree of sanivega, (intensity) for the achievement of samādhi.

adhimātrakā अधिमात्रक (SS V 15, 21), one of the stages at which those who practise yoga¹ are found. The adhimātrakā yogī possesses the following characteristics: determination, unwavering perseverance, inde-

adhiṣṭhāna-1 अधिष्ठान-१ (SK 17). One of the proofs of the existence of puruṣa¹ given in this karikā is that every sanghāta must have an adhiṣṭhāna and that adhiṣṭhāna is a puruṣa¹. Gaudapāda interprets adhiṣṭhāna as controller, on the analogy of the controller (the driver) of a chariot and by sanghāta he seems to understand the living body. However, puruṣa¹ alone
is not the controller of the living body. The controller of the body is the whole entity which transmigrates: while the puruṣa¹ sought to be proved in this kārikā is that kūṭasthanītya (everlasting) with which every linga² is in saṇiyoja. Puruṣa¹ is one member of that whole, the other member being linga¹.

adhisthāna-2 अधिस्थान-२ (BG XVIII 14), seat, base, loci and medium. Here the body is considered to be the medium of expression and experiencing the desire, hatred, pain, happiness etc. According to Gītā, adhiṣṭhāna is one of the five means for the successful performance of action.

adhodhāraṇā अधोधारण = pārthivi-dhāraṇā पार्थिवीधारण = bhuvodhāraṇa भूवोधारण (GS III 70-1; G 69), the dhāraṇā of which the object is prthivi¹. This tattva² is to be imagined inside the chest, along with the figure of brahma, for two hours and prāṇa³ is to be retained there all the while along with citta¹. This dhāraṇā is said to be stambhakāri (that which stabilises) and to lead to the conquest of the earth.

adholinga अधोलिंग (BUV 80), one of the three points for having meditation on, other two being ātmalinga and jyotirlinga (cf.). Adholinga is described to be situated in mulādhāra. It is also technically termed as vairajatattva.

adhyāyana अध्ययन (SK 51), study. Īśvarakṛṣṇa reckons it among the eight siddhis⁴. But from the context, it is clear that siddhi⁵ in this kārikā does not mean “extraordinary acquisition”, but “means of attaining success”: Study is as necessary for successful persistent effort in any direction as are reasonableness, listening to the talks of the learned people, finding a true friend, charity and freedom from all the three kinds of pain.

adhyāvasāya-1 अध्यावसāya-१ (SK 5), knowledge. Pratīviṣayādhyāvasāya प्रतिविषयाध्यवसाय would, therefore, mean sensory perception which is drśta¹ as explained by Īśvarakṛṣṇa.

adhyāvasāya-2 अध्यावसाय-२ (SK 23), deciding, determining by which the antahkarana buddhi¹ arrives at truth. Hence the statement: buddhi¹ is adhyāvasāya.

adhyātma अध्यात्म (Vbh I 47; BG VIII 3), adhi + ātma, that which has being in the ātman. Here, intellect, i.e. intellect has being in ātman. Understanding of the individual self indential with the Supreme Reality, the brahman, is adhyātma.

adhyātmacetas अध्यात्मचेतस (BG III 30), consciousness of oneself as the servant of īśvara.

adhyātmaprasāda अध्यात्मप्रसāda (YS I 47), prakāśāvaranākṣaya प्रकाशावरणक्षय (removal of the veil hiding light—cf. YS II 52, III 43). The idea is that by nature one should be able to know everything, but owing to the element of tamas⁵ in our make-up, we remain ignorant of everything except that which our citta¹ vṛttis⁵ reveal to us. This veil of darkness is removed by several yoga⁴ practices. one of which is nirvicarā samāpatti.

adhyātmavidyā अध्यात्मविद्य (BG X 32), knowledge that liberates. The best among the fourteen varieties of vidyā (knowledges) recognised by the Indian tradition.
adhyāropa अध्यारोप (SS I 72), attributing qualities. Attributing qualities to brahman is like attributing “being a snake” to a rope. This is one of the methods used by the Vedāntins in discourses on brahman, who is said to be indescribable.

According to this text, this is also one of the methods used by the yogīs for convincing themselves that all is māyā and that the all-pervading brahman is the only Reality.

adhyāsakalpanā अध्यात्मकल्पना (SS I 42), the common error of superimposition, which the yogīs have to correct by their yoga (cf. adhyāropa).

adhvabheda अध्वभेद (YS IV 12), difference of time, i.e. between anāgata, vartamāna and atīta dharms. Past dharms are atīta, potentialities of dharms to appear in the future anāgata, and dharms which are actually present vartamāna. According to Patañjali, they are all real. This reality, however, is metaphysical. From the practical point of view, only the vartamāna is real, as this alone actually exists. According to Vyāsa, the atīta dharms exist as those experienced before and the anāgata ones as those which are to be experienced in future. The vartamāna (present) dharms alone are those which are being actually experienced. As atīta, vartamāna and anāgata dharms do not all exist simultaneously there is no adhvasaṅkara (mixing up of dharms differing in time); though the after-effects (saniskāras) of the past, and the potentiality of the future are as real as the present happenings. This is Patañjali’s theory.

ananta-1 अनन्त-१ (ABU 9; VB II 47), eternal. One of the qualities by citing which the indescribable brahman is inadequately described. According to VB, āsana facilitates samāpatti on eternity or whatever is an eternal reality.

ananta-2 अनन्त-२ (YS II 34, 47), very long in time. Long lasting pain and ignorance result from perpetrating himiśa etc. Āsana makes a very long samāpatti possible. Anantasamāpatti therefore means a long-lasting samādhi.

ananta-3 अनन्त-३ (VM II 47), śēṣa शेष, the support of the earth, also called nāganāyaka नागनायक (Lord of snakes). Anantasamāpatti, according to this commentator, is samāpatti on ananta.

ananyacēṭā अनन्यचेता (BG VIII 14), one whose consciousness is identified with none other than ‘that’, i.e., Īśvara (Lord Kṛṣṇa).

ananyayoga अनन्ययोग (BG XIII 10), yoga of absolute surrender, the synonym for ‘aprthak samādhi’ as given by Śāṅkara. Ananyayoga consists in unwavering conviction that there is no other being higher than Lord Vāsudeva and He alone is the sole refuge.

anapekṣa अनपेक्ष (BG XII 16), one who is free from desires. Absence of worldly desires related to body, mind and sense-organs.

anabhisneha अनबिपन्न (BG II 57), non-attachment even towards one’s own body. A quality of the sthitaprajña.

anabhisvānga अनविष्कार (BG XIII 9; VB II 40), absence of empathy (cf. abhisvānga). As a result of the practice of śauca (one of the niyamas), one loses the attachment towards
one's body and becomes more and more conscious about one's self only.

anargala अनर्गल (HP II 75), unobstructed. The सुषुम्ना becomes quite clean (free from any obstruction) when कुंदलिनी is aroused.

anala-1 अनल-१ (YTU 84), fire, — one of the five elements. In the human body, its seat is supposed to be—from the region of the anus to the chest. It is said to be triangular in shape and red in colour. Its symbol is the letter र ‘ra’ which is its bijamāntra. Its presiding deity is rudra (Śiva).

anala-2 अनल-२ (BG III 39), that which is unappeasable. 'na asya alam paryā- pthiḥ vidyate iti analah'. Since passions (kāma) are unappeasable, they are called anala.

anala-3 अनल-३ (BG VII 4), refers to ‘anala tanmātrā’, a synonym for ‘rūpa tanmātrā’.

anala-4 अनल-४ (HP II 52), gastric fire in the body.

anala-5 अनल-५ (HP III 65), heat sensation. As a result of the practice of mūlabandha, apāna reaches the region of fire, i.e. the navel region, and a heat sensation is felt along the back.

analadhāraṇā अनलधारणा = āgneyidhā- raṇā आगन्नीधारण = vahnidhāraṇā वाहनीधारण = vaisvānaridhāraṇā वैस्वानरीधारण (GS III 61; G 71; YTU 91-94), one of the five mahābhūtadhāraṇās. It consists in holding anala in its sphere in the body for two hours while meditating on rudra. By the practice of this dhāraṇā the yogi’s body becomes fireproof. G prescribes vaisvānari dhāraṇā on teja (light) in the tālu and GS that in the nābhi. According to YTU, the sphere of anala extends from the region of anus to the chest.

analaśikhā अनलशिखा (HP III 65), flame of anala. When by means of mūlabandha¹, apāna² is raised to the seat of anala, the flame of this fire is fanned and gets bigger. The meaning seems to be that heat increases and is felt to be rising upwards.

anavaccheda अनवच्छेद (YS I 26, III 53), not limited by, conditioned by, related to.

anavadhāraṇa अनवधारण (YS IV 20), impossibility of cognising both one’s own nature and the nature of other object—in one and the same moment.

anavasthāna अनवस्थान (SK 7), not giving any consciousness to an object—ordinarily described as not attending to an object—which is not a psychologically correct description; as one can be conscious of an object without giving attention to it. Attention is more intense consciousness. An object may not be perceived altogether, although it is present to sense if one’s consciousness is not directed to it. This happens when one’s consciousness is completely absorbed by something else. When consciousness skips over an object in this way that is anavasthāna so far as that object is concerned.

anavasthitatva अनवस्थितत्व (YS I 30), instability, — tendency to fall from the stage of development which has been attained. It is one of the nine antarāyas mentioned by Paññājali.

anāśnat अनाशन (BG VI 16), one who does not eat at all. Yoga is possible neither for anāśnat nor for atyaśnat. The yogi is advised to take a moderate diet (cf. mitāhāra).
Śaṅkara quotes the following verse with regard to the quantity and quality of the diet of a yogi—
ardhamasānasya savayājānasasya trī-ynamudakṣaṣya tu/vāyoḥ sancāraṇārthaṁ tu catvārthamaṇavaśeṣayet//
“Half (the stomach) for solid food and condiments, one-quarter of the stomach for water and the fourth quarter be reserved for the free movement of the air.”
anākhya अनाख्य (YKU I 60), one of the ten vighnas in the way of yoga. Of these seven vighnas are the same as mentioned by Patañjali (cf. antarāya). Nidrā here seems to correspond to Patañjali’s styaṇa and anākhya to his anavasthitatva. Viśaya is the tenth vighna added by YKU. Why the name anākhya is given to this vighna is not clear. Literally the word may mean that which cannot be described, or that which they call respiration. Reference may be to the accelerated rate of respiration of those who are not calm.
anāgata अनागत (YS II 16, III 16, IV 12), future, Patañjali believed past and future, like the present, to be the qualities of dharmas. All dharmas are real according to him and so are their qualities. VB (IV 12) explains the existence of anāgata dharmas as vyāṇgyena svāraṇāpena व्याण्येन स्वारणापेन (in a potential state). Potentialities of dharmas are thus anāgata dharmas. Dharmas which were once present but are no longer present, though their effect is seen on the present dharmas, are the atita dharmas. Thus dharmas differ from one another in respect of their being past, present or future just as they differ in other respects. This is their adhvaḥbhedā.
anādi-1 अनादि-१ (ABU 9), having no beginning—one of the qualities in terms of which the indescribable brahman is often described.
anādi-2 अनादि-२ (VB II 1, 13; SS III 2), coming down from times immemorial but not endless. Most of our karmāśayas and vāsanās are anādī in this sense formed early in this life or in some previous life.
anādi-3 अनादि-३ (YS IV 10; VB II 15, 17, 22; SS II 39), original—inate, not formed as the after-effect of behaviour or consciousness; hence beginningless in this sense—not in the sense in which samyoga is. Some vāsanās too are anādī in this sense; i.e., not formed in this or a previous life.
anādi-4 अनादि-४ (BG X 3, XIII 19, 31), beginningless, uncaused. Īśvara is said to be anādi. Prakṛti and purusa—two forms of īśvara are beginningless and so they are referred to as anādi, causeless, imperishable.
anādyapinda अनादयपिंड (SSP I 20, 21), beginningless substance. Synonym for paramātman. Five qualities of anādyapinda have been enumerated. It is aksaya, abhedya, accchedya, adāhya, and avināśī.
anāmaya-1 अनामय-१ (VU I 15), literally absolutely free from unhappiness, here the pain which samyoga and the consequent cycle of births and deaths imply—hence brahman, the very opposite of anything born of the ninety-six tattvas enumerated in this text.
anāmaya-2 अनामय-२ (BG II 51), free from all turmoil, conditionings, bondages like birth etc. The state of
mokṣa or liberation.
anāma अनाम (SSP I 4), having no name. Synonym for unmanifested parabrahman.
anārjava अनार्ज्ज (SS III 37), duplicity in behaviour, which a yogi is advised to eschew.
anārambhā अनारम्भ (BG III 4), without performance. Without performing action one cannot attain actionlessness. The actions referred to here are sacrificial rituals, to be performed in this or next life to destroy (overcome) the deposited demerit and to purify the heart. Smṛti declares that it is through action that demerits are destroyed and thereby knowledge is revealed (MB, Śāntiparvan 204.8).
anālasya अनालस्य (SS III 28, V 95), untiring effort. According to this text, if kumbhaka³ is practised untiringly for three months without a break nādiśuddhi is achieved and all siddhis³ come without delay to the yogi who, at the same time, worships Śiva inside him everyday without fail.
anāvṛtti अनावृत्ति (BG VIII 23, 26), non-returning. One who has realised one's self does not return to the cycle of birth and death. The path of knowledge leads towards the non-returning of the soul to the cycle of birth and death.
anāsaya अनासय (YS IV 6), not carrying any karmāsayas. The dhyānaja cittas¹ are not laden with karmāsayas, because they have had no previous births. Nor do their actions, which are neither śukla nor kṛśna, leave any after-effects behind.
anāśin अनाशिन (BG II 18), indestructible, eternal. Characteristic of ātman.
anāśrita अनाश्रित (BG VI I), disinterested, taking no shelter in or recourse to (the fruits of action).
anāhata-1 अनाहत-१ = anāhatacakra अनाहतचक्र (G 60-61; SS V 114; YK II 30-31; YSU I 173, V 9), one of the six cakras¹ mentioned by G. It is said to have twelve spokes and to be situated in the chest. It is called pūrnagirī piṭha by YSU. According to G (82, 86), hṛtpadma is one of the five cakras¹. Its seat is the hṛdaya (chest) and it is here that the three-fold-bound mahāsvanah नमहश्वनः वर्षा (roaring bull) laments. The bull in this stable (body) who laments his lot is obviously jīva¹ (G 28) who is bound by the three gunas¹. The anāhatacakra¹ may be the cardiac plexus. SS calls this cakra¹ a panikajā (lotus) and speaks of its twelve petals, named k ṛ ā, kh ṛ ā, g ṛ ā, gh ṛ ā, ṇ ṛ ṛ, ṇ ṛ ā, ṇ ṛ ṛ, ṇ ṛ ā, ṇ ṛ ā, ṇ ṛ ā, ṇ ṛ ā, ṇ ṛ ā, and ṇ ṛ ā and gives it a deep-blood colour. It has the bijamantra² of vāyu² on it and is a very pleasant spot to contemplate.
anāhata-2 अनाहत-२ (GS V 76), not produced by one thing striking against another—not produced by a vibrating object. The various kinds of noise (timbre) heard in the state of bhrāmarikumbhaka² are those of an anāhata sound. HP (IV 70) calls these sounds sweet like the jingling of ornaments. According to this text (IV 100) and GS (V 82), the perfect yogi hears an anāhata śabda. Blended with this sound he also sees the jyoti¹ which is caitanya and merges his manas² in it. That is the final beatitude viṣṇoh paramam padam.
anāhatakalah अनाहातकला (SSP II 5), (having dhyāna on) suṣumnā (which is in between ēḍa and piṅgala in the
anāhāra is called anāhatakālamā.

anāhāra anāhāra (ANU 27), fasting. The rṣi advises yogīs to avoid frequent fasting.

āniketa āniketa (BG XII 19), one who has no fixed residence. A yogī is called āniketa, who considers the whole world to be his home (unattached with any particular place).

ānitya ānitya (SK 10; YS II 5), not permanent. As compared to āvyakta and āpurusa1, āvyakta is called impermanent by Īśvarakṛṣṇa.

According to Patañjali, among other things, avidyā consists in believing impermanent objects to have a permanent reality.

āniyatavipāka āniyatavipāka (VB, VM II 13), having fruition (of karma) over an indefinite period of time. This indefinite fruition of karmas has three courses: (1) the destruction of the action done, (2) merging with major actions, or (3) remaining dormant. Fruition may be either certain, limited by time (niyata) or uncertain, not limited by the time (āniyata).

ānirodha ānirodha ānirodha (HP II 9), without (much) suppression of the impulse (of exhalation). One should hold the breath (during prāṇāyāma) without suppressing the impulse (ānirodha) to exhale, i.e., one should not hold the breath going beyond one’s own capacity.

āniḷa-1 āniḷa-1 = vāyu vāyu = mārut mārut = prāṇa prāṇa = pavana pavana (HP I 48; YTU 92; SS III 11-5), something which is felt by the yogīs as rising up the back and on which they can concentrate whenever they like. It is a matter of actual sensations only. If these sensations are concentrated in the head, then according to YTU, the state of kumbhaka ensues spontaneously and the yogī sees a light in the head. Concentration on that light is called by this text sāguna dhyāna and infusion of agni into the vāyu1, which is thus taken to the head, is called paricaya. If a yogī succeeds in raising this paricitavāyu along with citta2 this would be the arousal of his kundalini. The mahābhūtadārāṇā mahābhūtadārāṇā, according to this Upaniṣad, consists in carrying this vāyu into five different parts of the body and concentrating on the god there, reciting the mantra3 bija of the tattva (mahābhūta) which is supposed to be located in that part. HP calls this vāyu apānānīla. According to SS, practice of ugrāsana excites movement of āniḷa inside the body and destroys dullness. Writers on yoga4 use the word vāyu and all its synonyms in this sense.

āniḷa-2 āniḷa-2 (SS III 43; TSM 97), air. Yogīs are advised to eat when the right nostril is taking in and throwing out air; in other words, when we are breathing through the right nostril.

āniḷa-3 āniḷa-3 (SS III 54), the āyurvedic vātadosa vātadosa. Those who are well-versed in yoga do not suffer from vātadosa. Vāta, pitta and kapha are generally translated as humours; though they differ essentially from the humours of the Greeks.

āniṣṭā āniṣṭā (karmaphala) āniṣṭā (karmaphala) (BG XVIII 12), a variety of karmaphala. Action performed with the desire yields three-fold fruits depending on its nature. Aniṣṭa is one of the three types of karmaphalas. The other two karmaphalas are īṣṭa and
miṣra. Śaṅkara explains aniṣṭa (karmaphala) as befalling into hell and animal species etc.

aniśvaraguna अनिश्वरागुण (BY VIII 32), evil tendencies (can be removed through dhyāna).

anugra अनुग्र (SS V 77), without hyperfunction; in other words, functioning normally. The nādis through which prāṇa² flows should function normally, i.e. their functioning should be neither excessive nor deficient. Prāṇa² would not flow through them if the nādis² get ugra (abnormally stimulated).

anupalabdhī अनुपलवि (SK 8), absence of perception. Pradhāna is imperceptible because it is too subtle for perception. But from the fact that it is not perceived, it does not follow that it does not exist.

anubhāva अनुभाव = anubhava अनुभव (ABU 7; SS V 49; GS V 12), experience. The realisation of the asvara brahman, who is not expressed by om² or by any other symbol for that matter, is a true experience. This experience is not that of bhāva, although it is not of a concrete object. The author of ABU emphasises the view that realisation of brahman is not a cognition, because it is not a subject-object relation; all the same, it is a real experience.

anumāna अनुमान (YS I 7, 49; SK 4), reasoning. It is one of the three pramāṇas. Anumāna and āgama² are not viṣeṣārtha विशेषार्थ, i.e. they have to do with abstract thought and free ideas (as opposed to percepts, images and tied ideas).

According to SK, the other two pramanas are drṣṭa¹ and āptavacana¹, and, according to Patanjali, pratyakṣa and āgama². That which is not perceived is inferred from that which is perceived and an imperceptible object which cannot be known by inference either may be known by āptavacana (testimony of a competent authority).

anulomaviloma अनुलोमविलोम (GS V 53), in one way and then in the reverse way and so on in alternate order, here first inhaling with the left nostril and exhaling with the right, then inhaling with the right and exhaling with the left, and so on. GS prescribes this order of inhalation and exhalation for his sagarbha sahita¹ prāṇāyāma².

anuśāsana अनुशासन (YS I 1), posterior systematic presentation of a discipline. The word 'anuśāsana' as used here suggests that Patanjali is giving only a systematic presentation of yoga discipline handed over to him by a long tradition. In the later yogic literature, we find Yajñavalkya saying, 'hiranyagarbha yogasya vaktā nānyah purātanah' (BY XII 5). This thesis has been accepted by VM, VBh (I 1) in their commentaries (cf. atha).

anuśravika अनुश्रविक (YS I 15; SK 2), that which is not perceived or known by experience but is told by the authorities. The means of warding off pain which are prescribed by the śastra शास्त्र are also like those based on experience, because they too do not yield perfect, everlasting and unsurpassable freedom from pain (SK). Patanjali speaks of sources of pleasure which are not perceived but are mentioned by the authorities; e.g. svarga स्वर्ग (heaven).

anusandhāna-1 अनुसंधान-१ =anusandhi अनुसन्धि =antah-padārthāvivecana
This is a peculiar psychological phenomenon which resembles the introspection of an image. But the object which is attended to be *anusandhāna*, is neither a memory image, nor a primary memory image, nor an after-sensation; nor is it a sensum, or a percept, or a constructive image. While ATU speaks of *rūpānusandhāna* (attending to the light seen) only, other texts speak of *nādānusandhāna*² also. The *anusandheyas* is not a memory-image, because it does not correspond to any sensum or percept which could have left behind the possibility (potentiality) of imagining such an object; and it is not therefore referred to any past experience. It is neither accompanied by what some psychologists call a mark of familiarity, nor with the idea or the feeling that the object was experienced before. In *Vyāsa*’s language, it is not determined by *samskāra* left behind by a previous experience.

The *anusandheyas* are not primary memory images, though they may have the vividness of eidetic images. They are neither revivals of former perceptions, nor are they confined to the eidetic children. Although more intense than primary memory images, the objects observed by *anusandhāna* are obviously not after-sensations. They last much longer and are not traceable to any previous sensa of which they may be the after-images. These sensa-like objects observed by *antardṛṣṭi* (visual *anusandhāna*) are not actual sensa or percepts, as they are obser-

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² The text seems to be a mix of Sanskrit and English. The content is about *anusandhāna*, a psychological phenomenon discussed in the context of memory and imagery. The text mentions *rūpānusandhāna* and *nādānusandhāna* as different types of mental imagery, and distinguishes them from memory images. It also notes the lack of familiarity or feeling of previous experience with *anusandhāna*. The text further elaborates on the qualities of *anusandhāna* compared to primary memory images and eidetic images, highlighting their duration and distinctiveness. The text briefly touches upon the role of *anusandhāna* in yoga, mentioning *swātmārāma* (self-realization) as an outcome. The numbered annotations at the end of the text might indicate sections or editions of classical texts on similar topics.
considers this to be the fourth and the culminating anga of hathayoga, which for him is a synonym for yoga.

anusandheya Aṣṭādhwadhi (ATU 9), object of anusandhana — a sensum-like object experienced by a yogi without a sensory stimulation, e.g., a light seen or a sound heard without the eye or the ear being stimulated by an external light or sound. Patañjali would call such an experience as rising of a viṣayavatī pravṛtti. An anusandheya is a psychological object of consciousness like an image, as opposed to a real object of consciousness which exists in the outside world and can be perceived. Psychological objects cannot be perceived. They can only be introspected. They exist in the antarākāśa (inner space) as opposed to bāhyākāśa (outer space) in which real objects exist.

An anusandheya can be a mūrti (figure). But there are also objects of anusandhāna which have no form. For observing a mūrti - anusandheya, a part of the physiological apparatus of sensation is availed of, though even a mūrti-anusandheya does not stimulate a sense organ. The indriya which is necessary for observing a mūrti-anusandheya is, therefore, the corresponding sensory part of the central nervous system including the sensory centres of the cortex. For observing an anusandheya which is not a mūrti, neither a sense organ, nor any part of the nervous system is to be brought into play. Yet an indriya in another sense is used. This is not a material indriya. It is one of those indriyas which are not destroyed when the body is destroyed. According to the ancient Hindu belief, they go along with the soul. According to Iśvarakṛṣṇa, they constitute that part of the transmigrating individual which is not the puruṣa.

Light is an example of mūrti-anusandheya. Amūrtyanusandheya cannot be illustrated. A mūrti anusandheya is the viṣaya of Patañjali's viṣayavatī pravṛtti and its anusandhāna. If it is a light, it is the same thing as tejodhyāna of Gheranda. According to Patañjali, while images arise and quickly subside, without staying in consciousness for any length of time, the viṣaya of pravṛtti stays.

anūdakī अनूदकी (BY VI 22, 24), a religious ritual, the 'sandhyā' which is referred to is not only without water, but also devoid of smearing and anointing. Its technique consists in meditating on iśvara accompanied with a sound (nāda) resembling prolonged resonance of the bell (dirgha ganjāniṇāavadat) arising due to the purification of the soma, sūrya and agni (īḍā, pinigalā and susumṇā), ushered in the space of heart by piercing through the granthis (anda) having the form of the rays of the sun. This sandhyā is said to purify the bhūtas (animate beings) and destroy the worldly existence (for the performer).

anaiśvarya अनैश्वर्य (NGB I 2), inability to fulfil any desire. The rajas and the sattva aspects of citta, when overpowered by tamas, result into the inefficiency of the functioning of citta, making it powerless to fulfil any desire. This is the effect of the mūḍha state of citta.
anta अन्त (HP IV 86), terminal (stage).

By attaining samādhi through contemplation on nāḍa an indescribable joy comes to the yogī in the form of internally aroused sound in the body. In the final stage, i.e., anta, of this nādānusandhāna practice, sounds resembling these of tinkling of small bells, flute, viṇā and the humming-sound of bees are heard. This may be equated with the last stage of nādānusandhāna, i.e., nispatya-vasthā.

antahkarana अन्त:करण (SK 33, 35; TSB 6), internal organ. SK and ancient Hindu thinkers in general consider manas², buddhi¹ and ahanikāra⁴ to be antahkaranas, but TSB brackets ahanikāra⁴ with as many as four other organs, all of which may be taken to be internal-organs. They are: jñātrtva, manas, buddhi⁵ and citta². Antahkarana is in this way one of the five internal organs of which the visaya is jñāna¹. Jñāna¹ here appears to include imagining, remembering, thinking, etc. The English translation of antahkarana as internal-organ is not an accurate rendering, because all the karanas, according to ancient Hindus, are subtle. They do not die with the body. And not being parts of the body, they cannot be appropriately called organs. However, they are organs in the sense that the transmigrating soul makes use of them and the antahkaranas are internal as compared to the ten indriyas¹ which are directed towards external objects, including one's own body and its movements.

The antahkaranas are directed towards the psychological objects presented to them by the indriyas. Those writers, like Vyāsa, who speak of eleven indriyas and not of thirteen karanas obviously take manas¹ to be the only internal organ. Strictly speaking, the antahkaranas are mental functions and the abilities corresponding to them. They are given substantive names and understood as entities only to facilitate thinking and arguing about them. A concrete name helps understanding.

antahkaranaadharma अन्त:करणधर्म (NGB I 24), kleśa etc. are said to be attributes (dharmas) of antahkarana. According to Nāgoji, antahkarana stands for citta.

antahkaranapañcaka अन्त:करणपंचक (SSP I 43), manas, buddhi, ahanikāra, citta, and caitanya are said to be the five elements that constitute the antahkarana (the internal organ). It is interesting to note that citta (cf. antahkaranaadharma) which is on par with antahkarana is regarded here as one of the components of antahkarana.

antahpadarśhavivecana अन्त:पदर्शविवेचन (ATU 10), anusandhāna¹.

antahprajña अन्त:प्रज्ञ (BY II 23), one of the three components of triprajña which is synonym of onikāra (cf. triprajña).

antahsuddhi अन्त:सुद्धि (BY VIII 27), internal purification. Through nirodha (prāṇāyāma), vāyu is stimulated; from vāyu agni is generated and from agni ap is generated, as a result of which one is internally purified.

antaranga अन्तरंग (YS III 7), subjective, inner. Of the eight yogāgas, according to Patañjali, yama, niyama, āsana¹, prāṇāyāma² and
pratyāhāra are bahirangas while dhāranā, dhyāna and samādhi are antarangas. Bahirangas of yoga are of the nature of regulating overt behaviour. They are directed towards living beings or lifeless objects in the outside world. Dhāranā, dhyāna and samādhi—the antarangas—are only mental discipline.

The terms antaranga and bahiranga are, however, relative; since Patanjali considers nirbija samādhi to be an antaranga as compared to dhāranā, dhyāna and samādhi.

antarākāśa अन्तराकाश (VS IV 3), internal void in the heart region. For the sake of dhāranā, concentration on bāhyākāśa combined with internal void (antarākāśa) within one’s own heart is suggested.

antarāya-1 अन्तराय-१ (YS I 29, 30), non-conducive factors for or in the yogābhīṣya. They are vyādhi (disease), styāna, samiśaya, pramāda, alasya, avirati, bhṛntidarsana, alabdhabhūmikatva and anavasthitatva. These are, called the nine antarāyas by Patanjali. They are so many hindrances which Patanjali considers to be setbacks in the practice of yoga. He has prescribed recitation of om and contemplation of God, for overcoming these obstacles and getting set on the path of yoga again.

antarāya-2 अन्तराय-२ (HP V 24), obstacles (arising out of improper yoga practice). Svātmārāma has said in HP V 5 that due to the wrong practice (of prānāyāma), the vāyu goes astray, (and) not finding its way (forward), accumulates at one spot which in turn causes several types of diseases which create obstacles in the path of yoga. However, in the context of Svātmārāma’s HP, the concept of antarāya can be generalised so as to mean any hurdle or impediment for successful yoga practice (cf. HP I 15).

antarjala अंतर्जल (BY I 26-29), a mode of performing different obligatory sacred duties. It is performed while standing in the water.

antarāṛṣṭि अन्तरार्द्रष्टि = antarikṣana अन्तरिक्षण (ATU 2-10), visual anusandhāna.

antarāhāna अन्तराहान (YS III 21), becoming invisible. Objects are visible to an eye when there is sampraya (connection) between the eye and the light which is reflected by those objects, i.e., when light reflected by the objects stimulates the eye. If this connection is severed, the objects become invisible. According to Patanjali, if a yogi practises samiyama on the light which is reflected by his body—kāyarūpa—the connection between this light and the eyes of the percipients (other people) is severed and thus the yogi becomes invisible.

antarāhauti अन्तराहृति (GS I 13-14), one of the four kinds of dhautis. The object of performing dhauti is said to be purification of the body. Antarāhauti consists of vātasāra, vārisāra, vahnisāra and bahiṣkṛta. Thus, there are four kinds of antarāhauti. One characteristic feature of antarāhauti is that, while the other dhautis can be performed by everybody with advantage, antarāhauti can be performed only by the person who has learnt these processes from a teacher and has
acquired the necessary skill. It consists in cleaning the lower half of the alimentary canal chiefly the intestines.

**antarlakṣya** अन्तरलक्ष्य (HP IV 36; ATU 5, 13; MBU I (3) 6, (4) 1, 4, II (1) 1). The object of **pūrvatārakayoga**, localised somewhere inside the yogī’s body which may be the head, the middle of the eyebrows, or the chest is called the **antarlakṣya**. The **antarlakṣya** of śāmbhāvīmadrā is, however, described (HP) as being of the nature of jvalajjyotī ज्वलाज्ज्योति (burning light) seen in the sahasrāra. Cjijyotī चिज्ज्योति (light of Reality) and **turiyacaitanya** (Supreme Reality) are also included among the **antarlakṣyas** by yogīs of some schools. **Turiyacaitanya** is said to be localised above the head (A. Mahādeva Śāstrī—translation of ATU).

In manaskatārakayoga the yogī sees an internally aroused light. This is called by various names: antardṛṣṭī, visual anusandhāna or antahpadartha vivecanā, antarikṣana. Seeing this light the yogī knows the **brahman** and this unmixed knowledge of **brahman** is the essence of **amanaskayoga**. The light which is seen by manaska yoga is also seen as **brahman**; but seeing that light as **brahman** is the manaska (mental) knowledge of **brahman**. The realisation of **brahman as brahman** without any representation is **amanaska yoga**.

According to MBU, **antarlakṣya** is one of the three kinds of tārakalakṣyas (objects of concentration in tārakayoga), the other two being bāhya (external) and madhya (neither inside the yogī, nor far from him).

**andhatāmisra** अन्धतामिस्र (SK 48; VB I 8), one of the five viparyayas which lead to **bandha**. These five viparyayas are identified by VB with the five kleśas of Patañjali, one of which—abhiniveśa—is said to be **andhatāmisra**.

**annamayakośa** अन्नमयकोश (TSM 12; SS I 97), one of the five kośas (i.e. aspects of a living being). The **annamayakośa**, being the strictly material aspect of living beings, is none of their physiological, mental, intellectual or spiritual aspects. It is the purely physical aspect of living beings.

According to **Trīṣikhibrāhmaṇopaniṣad**, all the other kośas rest on the **annamayakośa** as its rāsas do in the fruit; and according to SS, the body of a living being is formed out by **annamayakośa** of the father.

**anya** अन्य (YS, VB, VM, VBh, AP I 18), Vyāsa takes **anya** to mean **asamprajñātā** which he considers a variety of samādhi and equates with **nirbija samādhi**. This is accepted by VM, VBh and AP. But, Dr. PV. Kambalkekar in his commentary of YS holds that **anya** should be interpreted not as **asamprajñātā** but as other than **samprajñātā**, i.e., totally indescribable. The experience gained in this region falls far short of description. Moreover, according to him, the **samprajñātā** or **anya** should not be considered as varieties of samādhi, rather they are regions of inward journey and its experience. (See for details Dr. Kambalkekar’s Commentary on Yogasūtras, published by Kaivalyadhāma, 1987, pp. 40-50).
anyatākhyāti अन्यताक्षणि (YS III 49), complete discernment into the difference of (sattva and puruṣa). The realisation of the clear distinction of the puruṣa principle from sattva (pristine state of citta) results into complete control over all the states of citta as well as over those of all the living beings and non-living things and ability to have all knowledge. This anyatākhyāti is the result of various saniyamas referred in YS III 35, 38, 43, 44, 47 and 48.

anyatvākārana अन्यत्वाक्षरण (VB, VM II 28), cause of differentiation, one of the nine causes that are enumerated by Vyāsa. The goldsmith, who by making different ornaments from gold introduces separateness in the material cause, i.e. gold, is said to be the cause of the otherness or differentiation.

anyathājñāna अन्यथाज्ञान (G 90), knowledge of the other (upādhi) than ‘That’. While explaining dhyāna, Gorakṣa makes a distinction between upādhi and tattva. That knowledge of upādhi is here referred to as anyathājñāna vis-a-vis tattvajñāna (cf.).

anyavisāya अन्यविसेय (YS I 49), having (totally) different object. Here it is said that rtambahārā-prajñā is having object totally different from the objects of knowledge arising from scripture and inference. Thus anyavisāya refers to puruṣa.

anyasanikārāpratibandhi अन्यसंकाराप्रति-बन्धी (YS I 50), preventer or remover of all other saniskāras (subliminal impressions or residual potencies). The trance cognition nullifies all the previous knowledge which is based on the saniskāra collected heretofore.

anyavya-1 अन्यव-१ (YS III 9), being in—here being while nirodha (absence of citta2 vṛttis) lasts. Niruddhacitta is called by Patañjali nirodhaparināma.

anyavya-2 अन्यव-२ (YS III 44), lingamātra, mahat. This gunaparva (stage of differentiation in guṇas1) is called anyavya because viśeṣa and aviśeṣa gunaparvas have their being in it. Grahaṇa3, sthūla2, svarūpa2, asmitā2 and sūkṣma3 all take shape and exist in it. Saniyama on this is therefore prescribed by Patañjali for a conquest of aindriya आन्तः (immaterial) as well as of bhautika भौतिक (material) reality.

anyavya-3 अन्यव-३ (YS III 47), homogeneity or relatedness. One of the five-fold aspects of each and every element. Other four are sthūla, svarūpa, sūkṣma and arthavattva. Anavya here refers to the three characteristics, viz. khyāti (sattva), kriyā (rajas), and sthiti (tamas). The saniyama on anyavya combined with saniyama on other four aspects of elements leads to bhūtajaya (mastery over elements).

ap आप = jala जल (TSM 136, 143; TSB 5, 6, 9; VB III 44), water, one of the five mahābhūtas. Śabda, sparśa, rasa, rūpa and gandha are, according to TSB, its anīsas1 (cf. Upaniṣadbrahmayogī) and are said to rest on it. Citta2 of which 1/8th part is of each of the other four mahābhūtas and 1/2 is ap, is said to reside in the ap and to exist in the form of ap (cf. Upaniṣadbrahmayogī). The five anīsas1 of ap are not explained by this rṣi. Perhaps he means both the tanmātrās of this name and the
corresponding sensua.
Part of the body from the knees to the
hips is said to be the seat of ap.
This text prescribes dhyāna on ap in
this region as it does on the other
mahābhūtas in the other parts of
the body. Ap is described in TSM
as being of the form of half moon,
white and silvery and the ap
region of the body is called
ap-sthāna (place).
apakva अपक्व (YSU I 25, 26), one of the
two kinds of men. Apakva men are
yogāhīna योगाहीन (those who have not
practised any yoga), jāda (devoid of
knowledge) and pārthīva (those who
identify themselves with their gross
bodies). It is by yoga alone that they
become paripakva. Without yoga
neither their knowledge of truth nor
doctrine can bring them mokṣa. Yoga
alone can liberate them from the
misery consequent upon acquiring a
gross form. This is the teaching of
YSU.
apathyā अपथ्य (HP I 59), unwholesome
food. During the practice of yoga one
should consider the selection of pro-
per food. Svātmārāma classified two
types of food, wholesome (pathya)
and unwholesome (apathyā). Bitter,
sour, pungent, salty or hot, green
vegetables, sour greul, oil, mustard,
alcohol, fish, meat, curds, buttermilk,
berries, oilcakes, asafoetida,
garlic etc. are said to be un-
wholesome diet. Besides, even
wholesome food becomes un-
wholesome if heated over again, is
dry, excessively salty or sour.
aparampara अपरम्परा (SSP I 16), one of
the five causes of the manifestation of
'anādyapinda', refers to the combi-
nation of animate and
inanimate(jada and caitanya). Other
four causes are parimapada,
śūnya, niranjana, and paramātmā.
aparavairāgya अपरावैराग्य (VM, NGB I
5), vairāgya has been classified into
two types, aparā-vairāgya and
paravairāgya. Aparavairāgya, has
again, been classified into four
stages—yatamāna, vyatireka, eken-
driya, and vasīkāra. Vasīkāra-
samjñā is the advanced stage of
aparavairāgya. The first three
mediocre vairāgya are of not much
significance, for in these stages there
is always a fear of getting reinvolved
in worldly things. Vasīkāra refers to
complete subjugation of all the
desires which are to be enjoyed
through various senses. This is
culmination of aparavairāgya.
aparāntajñāna अपरांतज्ञान (YS, VB, VM
III 21), knowledge of death. The
aparāntajñāna is the result of the
sāmyama on sūpakaśramā
and nirupakrāma karma.
aparigraha-1 अपरिग्रहः (YS II 30, 39; SS
V 68; YSH I 32, 33, II 106-110), not
possessing any property of any kind.
All worldly possessions have to do
with our present life. We neither
bring them with us nor carry them to
our next life. Hence when we com-
pletely detach ourselves from them,
we get inquisitive about our past and
future existence. Arising of this
eschatological inquisitiveness is call-
ed jannakathāntasambodhah by
Patanjali. It accrues from being
firmly established in aparigraha.
YSH considers possession of property
as cause of pain and therefore advises
aparigraha. This Jaina text
distinguishes between outer and in-
ner aparigraha. An attitude of
complete detachment (renunciation) towards the objects of sense,—śabda¹, sparśa, riṣa², rasa¹ and gandha⁴ is called inner aparigraha.

aparigraha-2 अपरिग्रह-२ (BG VI 10), abandoning all the possessions. A yogi should abandon all possessions which work as hindrance in the path of yoga. Aparigrahah = yogapratibandhaka sangraharahitāḥ (Śāṅkara-bhāṣya on BG).

aparināṁśita अपरिनांशित (YS IV 18), not being subject to change or motion. Puruṣa does not undergo any change whatsoever. Nevertheless, He knows (introspects) the vṛtti of his citta³, which are always changing, and always knows those vṛttis irrespective of their adhivabheda (being past, present or future).

aparidṛṣṭa अपरिदृष्ट (VB, VBh III 15), not perceivable (through senses). One of the two abilities of citta. Other one is paridṛṣṭa. Those objects that are not perceivable through senses and hence cognised through inference are called aparidṛṣṭa. Vyāsa enumerates seven such objects. These are: (1) restricted state of mind (niruddha), (2) virtues and vices (dharma), (3) subliminal impressions, (4) change, (5) life, (6) volition, and (7) power.

aparinirmitavasavartināḥ अपरिनिर्मितवासवर्तिनाः (VB III 26), a class of gods residing in the mahendraloka. They enjoy all the eight siddhis⁵ as do the other denizens of this loka.

aparokṣasiddhi अपरोक्षसिद्धि (SAU I (7) 42-3), immediate realisation of the Self, seen as clearly as daylight. The method prescribed for attaining it is as follows: “Place the left heel below the genitals, place the right foot on the left thigh, inhale to the full, let the chin touch the chest, contract the anus, think of your true Self, and do not let it slip out of the focus of consciousness as long as possible”. This technique is a combination of āsana, prāṇāyāma², jālandharabandha, mūlabandha¹ and dhāraṇā.

apavarga-1 अपवर्ग-१ (SK 44), release, liberation. The necessary consequence of jñāna¹ is liberation. The word mokṣa is often used in this sense. Its opposite is bandha⁴.

apavarga-2 अपवर्ग-२ (YS II 18), drṣya¹ of the citta¹ whose asmitā¹ is not udāra (active). It is a drṣya¹ towards which the attitude of indifference is adopted by the citta¹ as opposed to drṣya¹ taken as bhoga, i.e. the drṣya¹ motivated by asmitā¹. Drṣya¹ becomes apavarga² when asmitā¹ gets inactive. It remains bhoga so long as the kleśa asmitā¹ remains active.

apavāda अपवाद (BY IV 72), mispronunciation. Not reciting savitr according to the prescription of the Vedas.

apasthāna अपस्थान (VS IV 6), the region of ap (water) in the body. The human body from the toes to the cerebrum has been divided into five regions, depending on the dominance of each gross elements for the purpose of the practice of dhāraṇā. From knees to anus has been stated as the region of water (acquas spot).

apāna-1 अपान-१ (VB III 39; GS V 60; SS III 4, 7; SAU I (4) 12-13; G 24; TSB 5), one of the ten autonomic reflexes called life-activities. They are said to be samastendriyavratti समसौत्पत्तिः (joint function of all the indriyas²) by Vyāsa and sāmānyakaranavrtti सामान्यकरणवृत्ति
(joint function of all the karaṇas) by Īśvarakṛṣṇa. The function of apāṇa¹ is said to be apanayana āparāṇa (carrying downwards) by VB. Śrāpana (generating heat) is considered to be its function by TSB, digestion by SAU, and elimination by Yogatarāṅgini. These autonomic functions are referred to as vāyuś¹ in Ancient Indian texts and are said to be life-activities performed through the nādis¹. The sphere of work of apāṇa¹ is said to extend down to the soles by VB, and the anal region by GS and SS. SAU considers the apāṇa¹ region to extend from the navel to the knees.

apāṇa-2 apāṇa-3 (HP I 48; G 24-29, 37, 52; GS III 34, 45; YKU I 65; SS IV 38, 65; DBU 69; YCU 40), a series of internally aroused cutaneous sensations which are experienced by yogis as something which they call vāyu⁴ or prāna, rising up along the back.

It appears that the lower reaches of this rising stream of cutaneous sensations is generally referred to as apāṇa² and the higher reaches (in the upper part of the back) as prāna³; and one popular description of yoga⁴ is the union of these two. According to HP, DBU and YCU, if a yogi dies raising apāṇa² again and again and mixing it with prāna³ he attains the supreme knowledge and gets liberated. The same verse is cited in all the three texts. GS appears to hold that inhalation by kākī mudrā moves the prāna³ and the mock exhalation brings up the apāṇa² so that the two may meet and blend. There is complete cessation of breathing so long as there is no exhalation. This operation is considered by GS to be a part of yonimudrā as well as of sakticālanimudrā.

apāṇa-3 apāṇa-3 (VS II 42, 45, 51; III 2, 36; BG IV 29), one among the five prominent vāyuś. It pervades the penis, anus, thighs, abdomen, waist and the root of navel region. Excretion of waste-matter from the body is the main function of apāṇa. This has also been considered noxious to life. According to BG, that which moves downward is called apāṇa. For the sake of conquering vāyu (prāṇa), Vasiṣṭha suggests that one should draw apāṇavāyu upward and fix it at the place of fire (vahnimanda or nabhishṭa) and then closing of the ear etc. by both hands. It generates a pure nāda which in turn leads to vāyujaṭa.

apānakūrṛata apānakūra (GS I 41), malfunctioning of apāṇa (due to unclean rectum). Apāṇa³ is responsible for excretion of waste material from the body. The improper functioning of apāṇa³ gives rise to many disorders. Thus Gheranda suggests the cleansing of the rectum (mūlasodhana) to rectify the improper functioning of apāṇa.

apānordhvaaproccāraṇa apānordhvaaproccāraṇa (protsāraṇa prāśasan) (HP I 48; YCU 40). According to these texts, first the baddhapadmāsana pose is to be assumed and then a tight jālandharabandha. Then, the yogi is asked to raise the apāṇa² in all its fullness again and again. Doing so, the yogi attains infinite knowledge by dint of sakti—the kundalinī-sakti—provided that at the same time he tries to meditate on the One Supreme
apārthakam

Reality.
apārthakam अपर्याध (SK 60), without deriving any benefit for herself. Prakṛti is supposed by Īśvārakṛṣṇa to work solely for the benefit of the puruṣa without deriving any benefit for herself.
apunarāvṛttī अपुरुषकृति (BG V 17), non-re-embodiment. Those who fix their consciousness in brahman and attain the highest knowledge wash out the causes responsible for embodiment and hence there is no re-embodiment.
apunya अपुन्य (YS II 14), an ethically bad action. (cf. punya).
apaiśuna अपशुन (BG XVI 2), ‘paiśuna’ is calumnious and apaiśuna is the absence thereof. One of the twenty-six divine virtues (daimi sampat).
aprodhāraṇā अपरोधारण = vārunī dhāraṇā वारूणिधारण = vārini dhāraṇā वारिणिधारण = āṃbhāsī dhāraṇā आभासिधारण (GS III 60; G 70; YTU 88-91), dhāraṇā on ap. G prescribes vāriniḥdhāraṇā on this tattva (element) situated in the kāntha. According to YTU, however, the region of ap extends from the knees to the reproductive organs, and this text claims for apodhāraṇā freedom from every sin and immunity from injury or death resulting in any form from water.
aprakāśa अप्रकाश (BG XIV 13), lack of discrimination due to preponderance of tāmas.
apratiṣṭha-1 अप्रतिष्ठ-१ (BG XVI 8), unsteady, not governed by laws such as good and evil.
apratiṣṭha-2 अप्रतिष्ठ-२ (VB I 30, III 38), instability. Vyāsa says, while explaining the ‘anavasthitāvanta-antarāyai, the instability as the incapacity of the mind to continue in the particular state which has been attained. When the stability is acquired, it leads to the state of trance (samādhi).
apratisankrama अप्रतिसंक्रम (VB, VBh I 2; YS, VB, VBh IV 22), immutable, without movement. The consciousness-potential (citiśakti-puruṣa) is actionless, i.e. without movement, for activity is due to trigunas which are transcended by puruṣa and that is the reason why it does not move towards objects whereas buddhi (intellect) which is of the nature of gunas and therefore active, moves towards objects in order to grasp them.
aprabuddha अपवृद्ध (TBU I 11), that which cannot be known. Brahman can be attained by the yogī, though it cannot be known in the way all of us know things.
aprameya अप्रमेय (BG II 18; BY XII 40), beyond pramāṇas. The self cannot be determined by any valid source of knowledge, for the self is considered to be aprameya or pramāṇātita as well as self-determined. Vēdas are considered to be aprameya, i.e., unascertainable.
aprayojaka अपरयोजक (YS IV 3), non-stimulator, not causing innate or inherent tendencies to act. The efficient cause or in this context yogī’s desire is verily not the stimulating factor responsible for the another birth or birth in other species.
aprayatya अप्रयत्य (BY VI 30), state of apathy. To subdue this state Sage Yājnavalkya suggests to take bath with mantras or mārjana, i.e., sprinkling of water with the sacred Vedic chants.
aprīti अप्रीति (SK 12), mental agitation—a
characteristic of rajas. Peace and agitation seem to be quite irrelevant at the comparatively less differentiated levels of prakṛti. As opposed to apriti, priti and viśāda are the characteristics of sattva and tamas respectively.

aphalapreṣu अफळप्रेषु (BG XVIII 23), not longing for the fruits of action. The person who performs action with this attitude is known to be a sāttvika.

abindu अबिन्दु (YSU VI 66), the all-pervading brahman, also called dhruvatāraka धृततारक, in this upaṇiṣad.

abhāva-1 अभाव-१ (ABU 4, 7; SK I, 8), disappearance. When a yogi's self disappears in the state of sannirodha निन्योंत्र (restraint), he attains the highest state—beatitude. Ātmano'bhi-āva आत्मनोभिवा reminds one of the types of svārūpaśūnyatā स्वारूपशून्यता of YS (III 3), which is the distinguishing feature of samādhi and of tatsthata dañjanatā तत्सत्थतदानजनता (YS I 41), i.e. samāpatti.

abhāva-2 अभाव - २ (SK 9, 14), impossibility. Everything from everything is an impossibility. According to SK, as everything cannot come out of everything, prakṛti cannot come out of puruṣa. A thing can be produced only from that in which it is potentially already there. This is the theory known as satkāryavāda. Neither is everything potentially present in everything else, nor is prakṛti potentially present in any puruṣa. This is the Sāṅkhya view.

abhāva-3 अभाव-३ (YS I 10), non-existence as an object of knowledge in its own right. Abhāva is considered to be one of the seven categories by many Vaiśeṣika philosophers, and this abhāva appears to be the object of Patañjali's nidrā cītavṛtti. According to these thinkers it is something positive, not a mere absence of everything.

abhāvitasmartavya अभावितस्रावव्य (VB I II). In the waking state when we are imagining, we know that we are imagining and it is not perception, but we take our dream images to be percepts. Images of the waking state are called by Vyāsa abhāvitasmartavya as opposed to which dream images are called by him bhāvitasmartavya. This is Vyāsa's psychology of smṛti.

abhikramanāśa अभिक्रमनाश (BG II 40; BY XI 2), efforts futile. Usually the efforts discharged in achieving anything may go waste (abhikramanāśa), but efforts discharged in yoga never go unrewarded.

abhineveśa-1 अभिनवेश-१ (YS II 3, 9), an innate tendency, common to all men and animals, which prompts life-saving actions. The wise and the intelligent have it just as much as the lowest of creatures. Only yogis can escape it. They do not cling to life as all the rest of us do. Abhineveśa is mentioned by Patañjali as one of the klesas which reside in the citta. All the innate reflex actions are in the last resort prompted by abhineveśa, as they are self-protective. Abhineveśa is the bandhakāraṇa बन्धकारण in YS III 38.

abhineveśa-2 अभिनवेश-२ (VB, VM, VBh, II 3, 9), one of the five klesas. In all beings there is self-benediction that 'would I never cease to live', 'to exist', 'may I live'. According to Vyāsa, such a will helps us in inferring the
phenomenon of past life, for he who has not experienced the agony of previous deaths will not have ‘will to live’ (abhiniveśa). This affliction of ‘love of life’ is found in every being. **abhibhava** अभिभव (SK 7, 12), overpowering, dominating. It is one of the four ways in which the works of sattva, rajas and tamas are related to one another. When the work of one gunā dominates over that of the other two, or anyone of them, the relation between them would be **abhibhava**. In this way, abhibhava, āśraya, janana and mithuna would not be of gunās with one another but of their works: prakāśa, pravṛtti, niyama, priti, apriti, viśāda. When gunā completely dominates over another it hides the latter, which then becomes imperceptible.

**abhimāṇa-1** अभिमान (TSB 6; TSM 16; SK 24), self-consciousness—the kārya (function) and the viśaya (psychological object) of the ahankāra, amśa of ākāśa (TSB). It is on account of this that sadāśiva becomes a jīva. Abhimāṇa is supposed to be the same thing as ahankāra by SK. In human beings it takes the form of idea of the self, in the context of which buddhi exercises her choice and voluntary actions are performed. McDougall has called it by the names like self-regarding sentiment and self-respect.

**abhimāṇa-2** अभिमान (B II 6), synonym for asmita, one of the kleśas.

abhivyaktiśāraṇa अभिव्यक्तिशारण (VB, VM II 28), the cause of manifestation. One of the nine varieties of causes enumerated by Vyāsa. Manifestation means the placing of an object under certain conditions such as light etc. so that it may help in the act of perception of form, colour, intensity etc. either by means of senses or by the act of the mind itself. **abhīsānga** अभिषङ्ग (BG XIII 9), too much attachment. Identifying oneself with the object (cf. abhīsānga).

**abhyaśa** अभ्यास (YS I 12, 13, 32; SK 64; G 90; SS III 44-5, 92, 93), practice. Patañjali thinks that success in elimination of cittavṛttis can be achieved by abhyaśa and vairāgya and defines abhyaśa as the effort directed towards this goal. Abhyaśa in this context seems to mean nothing more than practising cittavṛttinirūdhha again and again with perseverance. Monistic Vedāntists like Gorakṣa distinguish between our ordinary knowledge, which is all wrong on account of avidyā (called upādhi by G), and our realisation of the truth (tatvasanāsthiti). According to them, so long as man remains under the spell of avidyā, he behaves like a jīva. But when the same person realizes the truth by practising yoga, which G here calls constant abhyaśa, he ceases to behave like an ordinary man. Īśvara-krṣṇa, however, does not seem to have used the word abhyaśa for yogābhyaśa. At least he does not say so.

**abhyaśayoga-1** अभ्यासयोग (YSU I 125, 126), effortfully taking vāyu up the suṣumnā. This yoga consists first in moving the kundalini and then rousing it. It appears that the kundalīcālana of this Upanisad is the same performance as sarasvatīcālana of suṣumnā of YKU and
ābhyaśayoga is, therefore, of the nature of steadfastness of mind acquired by constant practice.

amanaska (MBU I (3) 1, 4; III (l) 2, 3, 5; V 8; ATU 8; HP IV 4), disappearance of aindriya activity (cf. indiriya). In this state there is an entire destruction of manas\(^1\), and if, destroying his manas, the yogī gets merged in the paramātmā paramātmanuṣyam, this state is called amanaskayoga. The amanaska state of sambhavimudrā is samādhi and brings jñāna (knowledge) and ananda\(^3\). ATU and BVU both divide yoga into tārakayoga and amanaskayoga, and ATU calls its yoga\(^4\) to be tārakayoga. Thus the name of the whole is given to one of its parts. HP does not consider the amanaska—to be essentially a state of dhyāna in the sense of concentration of mind. It considers the state of jīvanmukti to be amanaska.

amarā (VB III 26), the longest lived denizens of the janaloka.

āmaratva (HP IV 3), freedom from the cycle of birth and death. HP holds that samādhi\(^2\), which may be called rājayoga, is not necessarily a state of āmaratva. If the āmaratva state is reached, the yogī gets liberated from the bondage of life and death. How long he may continue to exist in his present human body is immaterial. This state goes by a number of names: sahañavaśṭhā tahavatthya, jīvanmukti, paramapada.

āmaravārūni (HP III 46, 48), secretion from the candra, situated on the left side in the region below the spot between two eye-brows (Brahmānanda’s commentary). This secretion is said to be drawn out by the heat generated as a result of the tongue entering that cavity as a part of khecarimudrā.

āmarī (HP III 93) = āmaravārūni = cāndrī चान्द्री. For āmaroli one has always to imbibe āmarī through the nose inside and at the same time to practise vajrolimudrā.

āmaroli (HP III 93). If vajroli is practised regularly accompanied with imbibing āmarī from the inside of the nose, it becomes āmaroli.

āmātra (ANU 31), non-bhautika or bhūtātmā. According to SK, the mahābhūtas are made up of the tanmātrās (SK 22). Āmātra (literally, without any tanmātrā) should thus mean non-bhautika भौतिक. In Patañjali’s language, it would mean non-aindiriya, or it may be puruṣa\(^1\), which is neither bhautika nor aindriya. Upaniṣadbrahmayogi takes āmātra to mean brahman which is said in this Upaniṣad to be the proper object of cintana चिन्तन (dhyāna).

āmādrṣṭi (MBU II (I) 6), one of the three drṣṭis\(^1\) adopted for seeing the tārakalaksya. Seeing the tārakalaksya with eyes closed is called āmādrṣṭi.

āmāvāsyā (YKU III 1, 2), meditation with closed eyes. This is
prescribed during the day or when the yogī finds it difficult to keep the eyes open without winking. (See pratiṣṭa and pūrṇima, which are the other two positions of the eyes during meditation. Also see amādrṣṭī).

amāvāsyā-2 (DU IV 43), prāṇa reaching the confluence of idā and pingalā. When yogīs experience a series of cutaneous sensations in the back, they perceive something rising up, sometimes on the left side and sometimes on the right. When these sensations change their location from the right to the left side, in their own esoteric language the yogīs call this phenomenon uttarāyana and when they experience a shift from the left to the right side they call it daksināyana. When, however, the prāṇa (name given to the content of this experience) is felt at the spot where the idā and pingalā nāḍīs meet (at the level of the eyebrows), it is called amāvāsyā.

amūrtanāda (DBU 102), nāda (sound) having no distinct form. This sound is produced out of the middle of the vīna-dānda, i.e., vertebral column, attached to the suṣumna, resembling the resonance of the conch and the like. Synonym of ‘anāhata-nāda’.

amūrtitāraka (ATU 10; MBU I (3)) 1, one of the two kinds of objects of tārakayoga. Amūrtitāraka is described as bhūtyugāṭita. But at the same time it is said to be known by manas2 aided by caksu, just as mūrtitāraka is known. The difference between the two is that the eye used for amūrtitāraka is not the physiological eye—neither the retina, nor the visual centre of the brain—but the caksurindriya, which is not bhautika in any sense and is a constituent of Patañjali’s citta, which is aindriya viśeṣa (= I.K.’s sūkṣma viśeṣa). In addition to the caksurindriya, the physiological eye is also needed to see external objects and mūrti anusandheya. The physiological eye is not required for the anusandhāna of the anusandheya which cannot be sensed.

amūrtimāt (ATU II), incorporeal. Uttarātārakayoga involves meditation on a great beam of radiance (imagined to be over the root of the palate) which is said to be incorporeal or formless in nature (cf. uttarātārakayoga).

amṛta (GS III 33, 62, V 44; G 44, 57, 64, 65, 83), nectar—the liquid which, according to Gorakṣa, flows from the candra in the throat (57, 58). It is because this amṛta is swallowed up by the sūrya in the nābhimūla (navel) that one dies. Gheraṇḍa places the candra in the tālumūla, though he does not say that amṛta oozes from it, he also speaks of amṛta being swallowed up by the sūrya2. According to Gorakṣa, this amṛta should neither be permitted to go to sūrya2 nor to be consumed by candra itself. The yogī should consume it if he or she wants to be immortal (G 56). Gheraṇḍa prescribes māṇḍukī mudrā for absorption of this amṛta by the yogī and considers a contemplation of this flowing amṛta to be effective in what he calls nādi-suddhi (cleansing of the nāḍīs).
improper practice. Improper practice of prāṇāyāma (specially here of nādiśodhana prāṇāyāma) leads to several diseases such as hiccup, asthma, cough and pain in the ear, head and eyes. Improper practice consists in performing pūraka, and recaka hurriedly, without following the alternate breathing pattern as prescribed by Svāmārāma and practising kumbhaka beyond one’s own capacity etc. (cf. yukta).

ayugapat अयुगपत (SK 18), separate (= individual = of each his or her own). The pravrttis2 of each person are his or her and as the pravrttis2 are individual and private, and as nobody shares the pravrttis2 of others, there must be a plurality of puruṣas2. This argument appears, however, to be flimsy. The pravrttis are of the individual who transmigrates (bhāvairadhivāsatilāngam भावेविधिवातितिलिंगम्) and is said to be mahādādisūkṣmaparyanya महाददसूक्ष्मपरायणय. They are not of the puruṣas1, and they do not prove a plurality of puruṣas1, but only of lingas2. The same thing applies to janana, marana (death) and karana1. All these are of the individual who is trigunātmaka त्रिगुनात्मक (made up of the three guṇas). How can these individual differences prove the existence of many puruṣas1, who are not guṇātmaka गुणात्मक (having the nature of the guṇas)? Perhaps a link is to be supplied to complete the argument. This link is found in SK 55, according to which, along with his linga2, the puruṣa1 with which it has a samiyoga also goes through the painful experiences of death and old age; and as these experiences are
different for each individual, there must be as many purusās¹, who experience pain, as there are individuals in the world. These are the avidyāvān अविद्यावान् puruṣas² who mistakenly consider the pravṛttis³ of the cittas¹ to be their own pravṛttis².

ayutasiddhāvayavasamūha अयुतसिद्धावयवसमूह (VB III 44), a combination of which the components do not have a separate existence, e.g. an animal-body or a tree, of which the members do not exist separately as do the individuals who form a social group or the trees which form a forest. The five mahābhūtas — the gunātmaka गुणात्मक (made up of the gunas) reality at the svarūpa level — are each an ayutasiddhāvayava combination of a matter and its form, e.g. fire and heat, which do not exist separately and independently of each other.

ariṣṭa अरिष्ट (YS III 22), evil omen (of death). The knowledge of death (aparāntajñāna) can be got through arīṣtas, i.e., evil omens. Omens here are known as fore-warnings (of the death of a person).

arundhati अरुन्धती (HP III 1, 15), kundalini.

arka-1 अर्क (TSB 8), the sun. One of the twelve gods who reside in the twelve nādis¹ in the form of prāna¹.

arka-2 अर्क (SS III 43), sūrya² (the pīnggalānāḍī).

arci अर्चि (ANU 37), flame of fire. Vyāna is supposed to be of the colour of fire, i.e., bright ochre.

arlo-1 अर्ल (YS I 43, 49, III 3, 11, IV 23), content of a cittavṛtti or a samāpatti which may be viśeṣa or sāmānya (concrete or abstract). Since cittas' merging in its artha in the state of dhyāna is samāpatti, dhyāna itself becomes samāpatti and assumes the state of samādhi when the citta² loses itself in the object of its consciousness.

arlo-2 अर्ल (SK 17, 58), in order to = for facilitating. Men and animals work automatically as if for getting rid of the uneasiness caused by a psychological need. Similarly by virtue of the avyakta² becoming vyakta, puruṣa² works automatically for facilitating kaivalya of the puruṣa¹ who is one of his components.

arlo-3 अर्ल (YS II 18, 21-2, III 44, 47, IV 32, 34), that which is cognised by a citta¹ as an object or a whole made up of objects, or is seen by a puruṣa¹. As every puruṣa¹ sees his citta, the citta¹ is said to be his drṣya³. Whether an artha³ is of the nature of bhoga or apavarga² for citta¹ depends on the absence or presence, respectively, of vivekāhārī in the citta¹; the former makes it bhoga, the latter apavarga.

arlo-4 अर्ल (YS I 28, 42, III 17, 35; SK 73), meaning. Om, to the yogī who recites this mantra, means God (YS I 28), and vikalpa is defined by Patañjali as knowledge of the meaning of a word which is spoken or in some way perceived or called to memory. In YS I 42 the words śabda, artha and jñāna are significant. They point to the meaning of the word vikalpa used there.
Inability to distinguish between sattva and purusa implies bhoga, because a wrong meaning (pararth) is given to these words—sattva is taken to be purusa, and purusa to be sattva. If samyama is performed on their correct meaning (svarth), then the successful yogi comes to know about the presence of such an entity as purusa, which is absolutely different from citta (YS III 35). Sound (śabda), meaning (arthā) and knowledge (jñāna) make up a single whole. By performing samyama on them, as distinct from one another, the yogi can learn the language of the species to which those living beings belong (YS III 17) who make that sound. As for example, if a yogi can distinguish between (1) the sound which stimulates his ears when he hears a bird chirping, (2) the significance, or meaning, of that sound to other birds, and (3) whatever knowledge he gets, and he performs samyama on them—each as distinct from the others—he learns the language of that species of birds. This is Patañjali’s idea, and it may be his experience too.

Artha-5 (Arth-5) (SK 13, 63, 65, 68-9), purpose. Kaivalyārtha कैवल्यार्थ means ‘for the purpose of kaivalya’, niyamārtha नियमार्थ ‘for the purpose of niyama’ and arthatah अर्थत ‘purposive’. In kārikā 68 and 69, artha clearly means bhoga and apavarga, which Īśvarakṛṣṇa considers to be the purpose of purusa served by prakṛti. Arthavaśāti means: because the purpose has been achieved i.e. purusa no longer mixes up purusa and linga (SK 65).

Artha-6 (Arth-6) (SK 72), subject-matter. The entire subject matter of the Saṅkhya Kārikā is that which was the subject matter of Saṅkṣitantra पतितर्थ. This is claimed by Īśvarakṛṣṇa.

Arthavatta-1 (Arthatā-1) (YS III 44, 47), ability to developing kramas, the parināmas corresponding to which are the arthas of citta. Arthavatta is the matter of anvaya and anvaya the matter of both aindriya and bhautika forms of reality. These forms which the guṇas take (YS III 44 and 47) obviously correspond to the gunaparvāni of YS II 19. If so, anvaya and arthavatta correspond to lingamātra and alinga respectively. Arthavatta is, thus, the potentiality of formation of kramas. It takes the form of anvaya, which in its turn, takes the form of aindriya and bhautika viśeṣas.

Arthavatta-2 (Arthatā-2) (VB III 44, 47), purposefulness. This is the fifth dimension of the elements. First four are sthūla (gross), svarūpa (the substantive), sūkṣma (the astral), and anvaya (homogeneity), respectively. The purpose of experience and emancipation is apparent in homogeneity of the qualities. The ‘qualities’ are to be found in tanmātrās, in the elements and in things evolved thereof, hence all these are full of purpose. Samyama on this gives rise to conquest over elements. In YS III 47, arthavatta refers to indriyas— and samyama over it leading to indriya-jaya.

Arthārthi (Arthārthi) (BG VII 16), the seeker of wealth. Arthārthi is one of the four kinds of worshippers of God. Other three are, (1) seekers of knowledge (jijnāsu), (2) the
distressed (ārta), and wisemen (jhāní).

aryamā अर्यमा (BY IX 80–90), synonym of āditya. Since Aditya is the revered controller of the world, he is called aryamā.

alabdhabhūnikatva अलाब्धभूनिकत्व (YS I 30), inability to rise to a higher stage, i.e., to acquire something worthwhile in the way of yoga or more worthwhile than what has already been acquired. It is a plateau in the curve of yogic acquisition and one of Patañjali's antarāyas.

alambuśā-1 अलांबुसा-१ (SAU I (4) 9, 11; DU IV 8, 17, 37; G 19, 21; YSU V 22; TSM 73). According to SAU, alambuśā is said to run upwards and downwards from the pāyumūla (the anal region). According to DU, it stretches from the kanda to the pāyu. The presiding deity of alambuśā is here said to be varuna.

According to G, alambuśā goes to ānana अनान, which may mean the face or the mouth, presumably the latter, as the surface of the face is large and indefinite. According to YSU, alambuśā goes from the nābhicakra to the right ear, and according to TSM it extends from the anus to the right ear. In all probability, alambuśa and other nādis of this group are nerves.

alambuśā-2 अलांबुसा-२ (VS II 23, 34, 40), one of the fourteen important nādis situated below the middle of kanda and extending downwards on the left side up to the anus.

alasa अलस (BG XVIII 28), indolence, inertia. Doing nothing even when something needs to be done. The quality of tamas.

aliniga अलिङ्ग (YS I 45, II 19), one of Patañjali's four guṇaparvas (stages of differentiation in prakṛti). Sāṇkhya synonyms of alinga are avyakta and pradhāna. From YS IV 34 it appears that there is pratiprastava (disintegration) of Īśvarakṛṣṇa's linga into alinga when its connection with a puruṣa ceases. According to Vyāsa, nothing can be said about alinga—not even that it exists, or that it does not exist. Of course, it does not exist in the sense in which concrete objects exist. Of alinga we cannot even say that it is real, or that it is unreal. It may be some kind of māyā of which no description is possible. Alinga is described as the sāmyavāstha (state of equilibrium) of the guṇas, in which state there is no distinction between sattva, rajas and tamas and there is no movement. In Īśvarakṛṣṇa's words there is no abhīhbava (suppression), āśraya (over-riding), jānana (separation) or mithuna (union), which according to him are the gunavṛttis. We get at the aviṣeṣaguṇaparva by metaphysically analysing the viṣeṣaguṇaparva and at lingamātra by thus analysing the aviṣeṣa one. But no further analysis of the guṇaparvas is illuminating. If we try to analyse the three guṇas in action (lingamātra), we get at something which cannot be described or grasped. It is so vague and indefinite. Patañjali, however, includes alinga among the sūkṣma-viṣayyas (subtle contents) of samāpatti. Hence only this much can be said about alinga, that it is a guṇaparva and that it can be a sūkṣmaviṣaya of samāpatti. Thus,
the Sāṅkhya theory escapes the charge of nihilism, though, according to the existentialist philosopher Heidegger, the so-called nihilism is not really nihilism, because all being which is changeable and fluid, mobile and mobilized, come from a "Being in repose". Nothingness, as absence of the state-of-being-present, "negates" without destroying. In this sense, alinga is a reality and according to the Sāṅkhya theory, everything comes from alinga (pradhāna). This theory, however, is nothing like the biological theory of evolution. It is not a development in time. The various states are only the various levels of differentiation seen by metaphysical analysis.

aloluptva अलोलुप्त (BG XVI 2), unconceit. Unaffectedness of the senses even when in contact with their objects. This is one of the twenty-six divine virtues (daivī-sampat).

alpabuddhi अल्पबुद्धि (BG XVI 9), undeveloped intellect, concerned only with the sense-enjoyments. This is one of the infernal or demonical qualities (cf. āsurī-sampat).

allāma अल्लाम (HP I 8), name of a siddhayogi enumerated by Svātmārāma. Yogī Svātmārāma has paid his salutation to his predecessors by enumerating the names of the siddhayogīṣ in his text.

avakāśa अवकाश (TSB 7), one of the five stimuli which stimulates the five tanmātrās in the five sense organs. Avakāśa in ākāśa1 stimulates the ear. The word literally means room, but in this context it seems to have been used by TSB for what we now call sound waves.

avakāśadāna अवकाशदान (VB III 42, IV 14), essence of the mahābhūta called ākāśa. Vijñānahikṣu equates it with the essence of the sabdatanmātra. According to Vyāsa, the ākāśa atoms are made up of the sabda2-tanmātra. Literally, the word means affording room, and we can therefore roughly explain avakāśadāna in this context as being of the nature of empty space—a general receptacle of things. This seems to be Vyāsa’s theory too.

avadhūta अवधूत (MBU V 9), an ascetic who has renounced all worldly connections. This stage is reached when a yogī constantly enjoys union with brahman as a result of long sustained samādhi.

avadhūtayogī अवधूतयोगी (SSP VI 3), one who has attained the highest stage in yogasādhanā. Avadhūtayogī is one who, having abstracted one's mind from sensuous objects and absorbed it in the blissful self, has transcended the realm of the evolutes of prakṛti and the worldly distinction of past, present and future.

avadhyā अवद्ध (BG II 30), indestructible. Ātman is indestructible.

avani अवनि (GS V 41), ground (place). Tejo’vaniyutam तेजोवनियुतम्, therefore means: fire along with the fire place—not only the flame. Contemplation on this while performing pūraka, recaka and kumbhaka and simultaneously repeating the mantra1 bija and agni is one of the three ways of samanu-nādiśuddhi2. For this purpose, the yogī may also meditate on vāyu or the image of the moon.

avayava अवयव (SK 10, VB IV 14), part. Linga1 is described as sāvyayava सावयव, i.e., it is not a single simple
unity like pradhāna or a puruṣa, but a whole made up of parts. Each individual linga¹ is for a puruṣa¹ and each puruṣa² is equipped with a linga¹. The complexity and heterogeneity of lingas¹ distinguish them from puruṣas¹ as well as from pradhāna¹. Vyāsa calls tanmātrās to be the avayava of paramāṇus.

avasthā-1 अवस्था-१ (YS III 13), one of the three parināmas¹, successful saniyama on which enables a yogi to know all the past and the future parināmas¹. Each parināma¹ is an ever-changing krama taken to be a stable, more or less permanent object. Each thing that we know is really a succession of laksānas and each laksāna, in its turn, a succession of avasthās¹. Avasthās¹ themselves are also of the nature of uncessing change. (Cf. VB II 15) calam hi guṇavrttam कलम हि गुणवृत्तम्.

avasthā-2 अवस्था-२ (TSM 13; YCU 73; VU IV (l) 6), a state of human existence. Jägrat, svapna, susupti and turiya are said to be the four avasthās². These are not considered to be the avasthās of śiva but of the kośas, which are vikāras (well-differentiated aspects), and although śiva appears as jīva (yathā jīvasthātā śivah यथा जीवस्थाताशिवह), śiva is in essence nirvikāra (not subject to change). The kośas are the vikāras of jīva. Thus, it is śiva as jīva who lives in the four avasthās², not śiva as such.

According to YCU, one aspect of human existence is the four puruṣas³, which every man is, each of these puruṣas³ being the lord (enjoyer of one of the four avasthās²) of human existence.

These puruṣas³ are the forms assumed by brahman and the avasthās² are the forms which the parāśakti (creative energy) of brahman takes. Brahman is the lord of prakṛtī and the various forms of brahman are the lords of the various aspects of prakṛtī. This is the Vedāntic theory of the four puruṣas³. In this context, the word puruṣas³ is not used in the sense in which it is used by Sāṅkhya philosophers, including Patañjali.

avasthā-3 अवस्था-३ (HP IV 38), bodily attitude. Avasthā³ of śambhāvi and khecari mudrās are said to be different because in the former, eyes are half-opened and eye-brows a little raised, while in the latter, tongue is introduced into the aperture in the roof of the mouth.

avasthā-4 अवस्था-४ (HP IV 69), stages of progress in yoga⁴. Ārambha, ghāta, paricaya and nispati are here said to be the four avasthās⁴.

avasthā-5 अवस्था-५ (MBU 2.4.1), stages of mind which are enumerated such as — jāgrat, svapna, susupti, turiya and turiyātīta.

avasthātraya अवस्थात्रय (NBU 54), jāgrat, svapna and susupti. The yogi at the highest stage of development never dwells in any of these states. His proper state is turiya.

avasthāviśeṣa अवस्थाविशेष (NGB I 2), synonym for cittabhūmiṣ. Kṣipta, vikṣipta, mūḍha, ekāgra and niruddha are termed avasthāviśeṣas of citta.

avikṛti अविकृति (SK 3), unstructured (= undifferentiated = not formed in anyway whatsoever). Pradhāna (= mūlaprakṛti = Patañjali’s alinga) is avikṛti. All other things are differentiated forms of that. Avikṛti is
not a differentiation in any thing, still more undifferentiated. It is the limit of homogeneity.

avighāta अविघात (SK 45), success in every enterprise. This siddhi2 is acquired by virtue of aśvarya.

avidyā अविद्या (YS II 4, 5, 24; SS I 61), the mother kleśa which consists in taking: (1) the ever changing phenomena to be permanent objects; (2) things of the world, which are out and out soiled, to be pure; (3) ever painful existence to be pleasurable; and (4) something quite the opposite of self to be the self. Avidyā is inherent in every citta except that of īśvara. Asmita1, raga, dveṣa and abhinivesa spring from avidyā, which is responsible for the continuance of saniyoga.

From the psychological point of view the chief importance of avidyā lies in its being the tendency to perceive objects as real and abiding. Whenever a sense organ is stimulated, we perceive a real lasting object whatever the metaphysical status of the object may be. The kleśa avidyā in us is responsible for this. Saniyoga implies avidyā (YS II 24). Since avidyā inheres in every citta there can be no saniyoga without a citta. Avidyā too is beginningless like saniyoga and is destroyed only when the citta in which it resides is destroyed. That it may be laid completely to sleep even before pratiprasava of the citta, is another matter.

According to SS also, the world is seen on account of avidyā being active in the mind. In other words, the world of parināmas1 in each citta2 is there because of avidyā in the citta1—not the world of kramas,

which is independent of any citta1. This would be in Patañjali’s language, what SS says in its own way. According to Patañjali, every citta1 is a parināma1 in people’s mind like so many other parināmas.

aviparyaya अविपर्यय (SK 64), freedom from wrong knowledge. Viveka, which consists in clearly distinguishing between prakṛti1 and puruṣa1, is considered by Īśvarakṛṣṇa to be pure (viśuddha) because it is the knowledge of truth and truth alone.

aviplavā अविप्लव (YS, VB, VM, II 26), uninterrupted (flow of knowledge), continuous (awareness). When false knowledge has its seed burnt up and is made incapable of fruition, then the uninterrupted discriminative knowledge is established. This is essential for the absolute removal of the pain arising out of false knowledge.

avirati अविरति (YS I 30), one of the nine antarāyas. It is a lapse in vairāgya, which is one of the two disciplines prescribed by Patañjali for cittavṛttinirodha. Avirati is attachment, which is the opposite of vairāgya and hence an antarāya.

avivekī अविवेकी (SK II, 14), one all-pervading substance which has no separable members or ingredients. Vyakta as well as pradhāna1, is said to be such, none of them has members, each enjoying a separate and independent existence. Neither vyakta nor pradhāna1 can be split into sattva, rajas and tamas, though they are guṇātmaka (of the nature of guṇas). Puruṣas1, on the other hand, do not mix with one another to form one substance. Each of them has a separate existence independent of the others.
aviśuddhi अविस्फुट्खि (SK 2) impurity. The means prescribed by the Vedas for warding off pain of all kinds are also impure (aviśuddha) in so far as they aim at the satisfaction of ambitions which are aklīṣṭa. The Karikās do not throw any light on the meaning of the words śuddhi, viśuddhi, asuddhi and aviśuddhi; but Patañjali has clearly used the word śuddhi for purity, which results from the practice of the yogāṅgas, particularly tapas. Obviously, by śuddhi he means practically complete inactivity of rajas and tamas due to superabundance of sattva. May be Iśvarakṛṣṇa had in his mind performance of an animal sacrifices for attaining svarga स्वर्ग (paradise) and thus gaining freedom from pain.

aviśēṣa-1 अविशेष-१ (YS II 19; SK 38), one of Patañjali’s four guṇaparvas. From YS III 44 and 47, it appears that sthīla, svarūpa and sūkṣma are the bhautika viśēṣa viśēṣasagunaparvas and grahaṇa svarūpa and asmitā the aindriya ones. Which of them are viśēṣa and which aviśēṣa according to Patañjali, is not quite clear. It, however, appears that viśēṣa and aviśēṣa are relative terms and that bhautika and aindriya svarūpa, i.e. the five mahābhūtas and the eleven indriyas of which the cittas are made up, can be looked at as viśēṣas as compared to tanmātra and asmitā respectively (VB II 19). But they are aviśēṣas as compared to sthīla and grahaṇa respectively. No wonder that the five mahābhūtas are generally known as viśēṣas (SK 38); though according to SK they are not sānta, ghora and mūḍha viśēṣas. Thus, while the mahābhūtas and the indriyas can be called aviśēṣas only when compared to the material objects and cittavṛttis respectively; asmitā and tanmātra are aviśēṣa proper. By sūkṣma, Patañjali in III 44 probably means the tanmātra. Iśvarakṛṣṇa also considers tanmātra to be aviśēṣa.

aviśēṣa-2 अविशेष-२ (SK 34), qualities of objects known through sense organs, e.g. redness, hardness, fragrance. It appears that, according to Iśvarakṛṣṇa, the buddhiindriyas are the organs of perception as well as sensation. By using them we perceive concrete objects like paper, pen, book and also sense their qualities. The former, Iśvarakṛṣṇa calls viśesa viṣayās and the latter aviśēṣa. Sensing is the function of buddhi indriyas. But sense (sense data) are never experienced as such. We always perceive objects. Manas working as an indriya immediately raises a perception whenever a sense organ is stimulated. Our knowledge of the sensa (sense data) is only an abstraction which is the function of manas as an indriya (VB III 47).

avyakta-1 अव्यक्त-१ (SK 2, 10, 14, 16, 58; TSB 3), literally inarticulate, unnoticeable. It is one of the three realities, a deep insight into which is said to be the one means of getting rid of pain which is superior to all other means. Avyakta is described as the one everlasting, all-pervading, self-supporting, formless independent first cause which is one. Though it can neither be perceived nor introspected, its reality is proved by inference from the following: (1) every thing has a material cause in which its
essence must be present; (2) the differentiations (effects) are limited; (3) there is unity of nature; and (4) effects emerge from and disappear in their material cause.

Ayakta operates through the three gunas mixing with one another and assuming different shapes in accordance with the degree of preponderance of each guna. As if to satisfy an inner urge of its own, ayakta provides all the vyakta means required by any purusa for the attainment of kaivalya by its purusa member. According to TSB, it is the first form which brahman assumes. Ayakta in its turn assumes the form of mahat, and so on. This is how creation proceeds according to this Upnishad. Isvarakrsna does not believe that ayakta comes out of brahman. According to him, it exists separately in its own right, but is perfectly indeterminate. cf aliinga.

Ayakta-2 (MBU II (1) 2), not perceptible to all and sundry, but seen only by the yogi at a very advanced stage of yoga.

Ayakta (VS II 26), synonym for susumna.

Ayaya (TBU I, 2, 8), imperishable. It is one of the words used to refer to the indescribable brahman.

Ayapi (SK 10), not omnipresent. Vyakta (the manifested) is described as ayapi as there can be ayakta even when there is no vyakta. Ayakta alone can be said to vyapi jiva (omnipresent) in the sense that nothing gunatmaka (of the nature of guna) can exist outside ayakta.

Asakti (SK 46-9), of the fifty components of the pratayayasarga twenty-eight are asaktis. They are the eleven indriyavadha (destruction of the power of the indriyas) and the seventeen buddhavadha (destruction of the power of intellect). These are not physical deficiencies or deformities. They are positively mental. Neither an indriya nor buddhi is an anatomical structure or a physiological organ. They are abilities of men and animals to perform different functions. Inability to achieve a siddhi and the weakness of being easily contented, either for lack of scientific knowledge or faith, are also asaktis.

Asukla Krishna (YS, VB, VM, V Bh IV 7), neither white nor black (variety of karma). Karma has been conceived to be quadripostile: white, black, white and black and neither-white-nor-black. The last variety belongs to yogins who are not affected by white karmas since they have renounced the fruition even if good (phalasannyasat) and also not afflicted with black karma since they will have nought of it (anupadanati).

Asuci (BG XVIII 27), impure (inside and outside), or devoid of (internal or external) purity. The quality of rajas.

Asuddhi-1 (ABU I), one of the two states of manas. An asuddha (impure) manas is that which is attached to objects of desire. The suddha manas is perfectly unattached.

Asuddhi-2 (YS II 28, 43), impurity. In YS II 28, impurity refers to every activity prompted by the klefas. It is only when the klestras are gradually laid to sleep and thus made inactive by the practice of yoga that a yogi proceeds in the
direction of realising the truth. The impurity to which Patañjali refers in YS II 43 is a forceful action of the kleśas\(^1\). In YS II 2, tapas, svādhyāya and īśvarapranidhāna are said to be the means of weakening the kleśas\(^1\) and creating an urge for attaining samādhī\(^1\). Removing of impurity (YS II 43) in this context therefore means weakening the kleśas\(^1\).

In the context of realization of truth it means laying them completely to sleep (VB II 27).

aśubha अशूभ (BG IV 16, IX 1), evil. Synonym for world, because it is full of evil. Śubha is the highest abode of brahman.

aśūnya अशून्य (TBU I 10), literally voidless. Brahman is sometimes called aśūnya because it is a veritable reality and not a void in this sense. All the same it is a void—void as nothing—as compared to worldly existence. It does not exist as things of the world do. In this sense, it is śūnya and the Vedas could say about this Reality nothing except "It is not this, it is not this". We cannot point to Him as we point to or explain worldly things. Besides, there is nothing beyond brahman. All that is not brahman is unreal. Here we cannot call brahman śūnya. In this sense He is śūnya. This is the monistic Vedāntic view.

aśvattha अश्वत्थ (BG XV I), the holy fig tree. (A holy tree according to Indian mythology). The world has been compared with a fig-tree. Literally aśvattha means that which will not last till tomorrow, i.e., transitory. The simile suggests the transitoriness of the world because it undergoes change every moment.

aśvi अश्वि (TSB 8), one of the twelve gods who resides in one of the twelve nāḍis in the form of the twelve prānas\(^1\).

aśvinī अश्विनी (GS I 47, III 3, 64-5), contracting and relaxing the anal muscles alternately and thus closing and opening the mouth of the anus again and again. This is believed to cure the diseases of the anal region, to give it strength and ultimately to ward off premature death and to awaken the kundalini\(^1\).

aṣṭakumbhaka अष्टकुम्भक (HP II 44), Svātmārāma considers eight varieties of kumbhakas. They are—sūryabhedana, ujjāyi, sītkārī, sītalī, bhastrikā, bhrāmarī, mūrcchā and plāvini.

aṣṭadalapadma अष्टदलपद्म (DBU 93-I), the dhyānasthāna in the hrdaya which is generally imagined as a lotus of eight petals. The jīvātmā (transmigrating self) is supposed to reside in this as in the centre of a circle. The jīvātmā residing here has complete abhimāna (= ahanikāra) in him and thinks that he is the doer, the enjoyer and the sufferer.

aṣṭapraṇī अष्टप्राणी (VS II 16; BG VII 4), eight primordial causal forms of prakṛti. Synonym for kundalini. Since there are eight coils in kundalini, it is called aṣṭapraṇī. According to Gitā, aṣṭapraṇī consists of—(1) prakṛti (root-cause), (2) mahat (intellect), (3) ahanikāra (I-am-ness), and (4) the five tanmātrās, which are, śabda (sound), sparśa (touch), rūpa (form), rasa (taste), and gandha (smell). Each coil symbolically represents eight-fold prakṛti.
super-normal powers. These are,—
nimā, mahimā, garimā, laghimā, 
prāpti, prakāmya, īśitva and vaṣīt-
va. The practice of mudrās bestows 
these powers.

asakta असक्त (SK 40), having no limita-
tions on account of being so subtle 
that it can reach everywhere. The 
hard bone of the skull is no obstruc-
tion to linga¹, which can pass out of 
the body, even if all the openings are 
closed, and can adopt a human or an 
animal body as determined by 
vāsanās lurking in it.

asat असत (SK 9), that which does not 
exist in any manner whatsoever. The 
theory is that that which does not 
exist in anyway whatsoever cannot be 
brought about, i.e., the effect must in 
someway already exist in the cause; 
otherwise it would never be brought 
about. According to this theory, the 
effect potentially exists in its material 
cause. When it is brought about, it 
becomes actual. Hence, everything 
potentially exists in pradhāna (= 
avyakta mūlaprakṛti). Nothing that 
is brought about is absolutely new. 
This is the Sāṅkhya satkāryavāda.

asamprajñāta असम्प्रज्ञात (VB I 2, 11, 18, 
20), a state which is neither a vr̥tti¹, 
nor a pravṛtti, nor even samāpatti 
and in which the citta¹ is reduced to 
a mere samskāra. This condition is 
natural to prakṛtīlayas; but in others 
it is the end-result of their śraddhā, 
vyra, smṛti and samādhi¹.
The word asamprajñāta is not used 
by Patañjali, nor is it the desired 
goal.

Patañjali’s anya कथ (other) yoga 
(YS I 18) is not the desired goal of 
yoga according to him. It is a blind 
allay from which the yogī has to 
return sooner or later (cf. VM I 18). 
It is true that there being no activity 
of citta¹ in that state, there is no 
dukkha so long as that state lasts; but 
it is not the way to kaivalya so far as 
Patañjali’s theory goes.

asampramoṣa असमप्रमोष (YS I 11), not for-
getting, but as used by Patañjali in 
the description of smṛti, which is one 
of five cittavṛttis, it obviously means 
call, recollection of previously expe-
rienced material. “I did not forget to 
bring my ticket”, e.g., means: “I 
remembered that it was to be brough-
t”. Ordinarily, not forgetting is not 
a vṛtti but only a structural compo-
nent of the mind—a disposition. But 
in this context, asampramoṣa is 
remembering and is a cittavṛtti¹.

asamisakti असमसक्त (UY iv(1) 3, IV(2) 2, 
7), detachment. Second of the seven 
stages of attaining knowledge. The 
other six being respectively,— 
śubhecchā, vicāraṇā, tanumāṇasi, 
sattvāpatti, padārthabhāvanā and 
turyā. Wherein passionate attach-
ment to objects of sensual enjoyments 
is attenuated as a result of virtuous 
desires, is called asamisakti.

asamisarga असमसर (YS II 40), shunning of 
contact with others. This is a part of 
śauca. This sūtra शूच does not endor-
se the concept of untouchability. It 
only enjoins the cultivation of the atti-
uate of complete detachment towards 
one’s own, as well as others bodies. 
They are under no circumstance to be 
used as sources of pleasure.

asāmānya असामान्य (SK 29), of each its own. Sensation and perception are 
the functions of buddhindriyas, 
impelling action that of karmendriy-
as, sankalpa that of manas, self-
consciousness that of ahanikāra and deliberation that of buddhi. Each one of these karana can perform its own function separately. Such a function is called asamānyavṛtti by SK. But they can also perform a function jointly. This is the sāmānyakarana-vṛtti = prāṇādivyāvah pañca (Cf. VB III 39), the various autonomic reflexes.

astatandrī असतातन्द्री (TBU I 5), wide awake. The brahman is not to be known in the state of drowsiness, or sleep, but while one is wide awake.

asteya-1 अस्तेयः-१ (SAU I (1) 4, 7; DU I 6, II-12; VU V 12; TSM 32; YSH I 22; YS II 30, 37), not stealing either by doing or saying anything or thinking this way (i.e., not stealing by thought, word or deed). This means that a mere wish that what belongs to another person should have been mine is also steya लैप and is prohibited to a yogī. Asteya is one of the ten yamas according to SAU and other texts. According to DU, asteya consists in complete indifference towards the property belonging to another, whether it is a straw, money, a jewel, gold, or a pearl. Patañjali mentions asteya as one of the five yamas. For Patañjali asteya appears to be unadulterated honesty, including straightforwardness. Since it covers all forms of honesty in thought, word and deed, no wonder that, if one completely masters asteya, one perfectly becomes virtuous. He has all the virtues in him. This seems to be the meaning of sarvaratnopasthānam. According to YSH, expecting anything more than one’s legitimate claim is also contrary to the sentiment of asteya.

asteya-2 अस्तेयः-२ (VS I 42), non-stealing, one of the ten yamas. Having no greed for any materialistic things by action, thought, or speech is said to be asteya.

asphurana अस्फुरण (TSM 121, 124), cessation of throbbing. The cessation of arterial pulsation in places where it is ordinarily felt, is supposed to be a sign for the yogī of the approach of his death. If throbbing ceases at the arm pits and the lateral part of the genitals, the yogī knows that he would live for only one month more.

asmitā-1 अस्मितः-१ (YS II 6), one of the five kleśas (in-born psychological tendencies). It is the very core of avidyā, as it is an inability to distinguish between puruṣa and citta, the former being eternal, the latter comparatively transient, although it does not disappear with the death of the bodies it takes. Every citta, however does cease to exist when its last body dies.

asmitā-2 अस्मितः-२ (YS III 47, IV 4), the aindriya avīṣeṣa gunaparva in which the eleven indriyas are discerned. As explained by VB II 19, it is the avīṣeṣa gunaparva in which the indriyas develop. The individual cittas are, made up of the indriyas. Asmitā is thus the matter which takes the innumerable forms called cittas. Hence Patañjali believes that the cittas come from asmitāmāra, i.e., the one aindriya (of the nature of indriya) stuff in which no differentiations are seen. If we metaphysically analyse a citta we see that it is made up of indriyas, which are nothing but complexities in asmitā. If we look deeper, ignoring the complexities, we get to
asmitā-3

asmitā-3 अस्मिता-३ (YS I 17). Since Patañjali has clearly said that savitarkā, nirvitarkā, savicārā and nirvicārā are the sabīja samādhi (samāpattis) and no others, the samādhi which has for its praṇā, ānanda and asmitā must be nirbija samādhi. The samādhi of this kind of samādhi seems to be some kind of higher consciousness and the asmitā rūpānugama रूपानुगम of citta to be the cit, of citiśakti corresponding to cit of cidānanda (consciousness-bliss) of monistic Vedāntists. The state of Patañjali's nirbija samādhi seems to be the Vedāntic saccidānanda state, often described as the nījāvasthā निजावस्था (state of pure consciousness of ātmā). What exactly this state is, only the person who has attained nirbija samādhi, really knows. This state lasts for a longer or shorter time—only so long as the yogī is in that state of samādhi. It is a state of samāpatti like the other four states of samāpatti which Patañjali calls sabīja samādhi. It is positively akin to kaivalya, though it is not asamprajñāta, which resembles kaivalya only in the absence of duhkha in that state. The phrase asmitā rūpānugama रूपानुगम (assuming the form of) distinguishes nirbija samādhi from nidrā also. This state is the opposite of nidrā, of which the ālambana is abhāva, as well as of the state in which there is no samādhiprajñā whatsoever, generally supposed to be the state of asamprajñātasamādhi.

asmitā-4 अस्मिता-४ (Vbh I 8), sense of 'svatva', i.e. ownership is asmitā.

ahānkarā-3

ahānkarā-3 अहानकर-३ (SS III 2, 37; VB II 15; GS I 4; TSM 7), sense of self in not-self. Considering animā etc. the eight siddhis as self which are not-self.

asvara अस्वर (ABU 7), pure brahman as opposed to svara brahman (= aum¹). While yoga is practised with the aid of aum (svara) the asvara is to be experienced. From this it appears that the Upaniṣatākāra does not consider realization of the asvara brahman to be a practice of yoga¹. It is an experience which comes of its own accord at the end-result of the practice of yoga¹; and being an experience which is real, the asvara anubhava (experience) cannot be taken to be the absence of everything (a non-existent). It is a veritable reality.

ahāṅkāra-1 अहाङ्कर-१ (VB I 45, III 47; SK 22, 25; TSB 3), a stage of differentiation in the gunas¹ introduced by TSB, SK and VB between Patañjali's avīśa and liṅgamātra. According to SK and TSB, from prakṛti (avyakta) ensues mahat and from that ahāṅkāra, which in its turn develops into the five tanmātrās. According to SK, the eleven indriyas¹ also are a differentiation in ahāṅkāra.

ahāṅkāra-2 अहाङ्कर-२ (SS III 2, 37; VB II 15; GS I 4; TSM 7), self-consciousness, pride—a typical rāga. GS considers it to be the greatest enemy of man. Yoga⁴ is in this text said to be man's greatest strength. Ahāṅkāra is an obstacle in the path of yoga⁴. According to SS, ahāṅkāra resides in prāna¹ (= jīva).

ahāṅkāra-3 अहाङ्कर-३ (SK 24; TSB 5, 6, 9), according to TSB, one of the five amīsas¹ of ākāśa¹. This ahāṅkāra is considered in these texts to be an antahkarana and in TSB is said to be
one of the kāryas of ākāśa and viṣaya of antahkarana. According to this Upaniṣad, the function of ahaṅkāra is implied in the function of buddhi.

The entire creation is here said to be from the mahābhūtas. This text does not speak of asmitā of the guṇas and while for Patañjali sattva predominates in the aindriya (pertaining to indriya) creation. According to this text, ākāśa predominates in it. Ahaṅkāra is one of the many things which are impediments in the path of yoga and should be avoided by every aspirant. The function of ahaṅkāra is self-consciousness, meaning: 'the idea of oneself as different from other selves', not pride, though its function is called abhimāna, generally understood as pride.

Īśvarakṛṣṇa does not consider ahaṅkāra to be rāga, which according to him, is one of the bhāvas. He also describes it as abhimāna.

ahaṅkāra-4 ahaṅkāra-4 (BG XVI 18; SSP I 46), egotism, the source of all perversities (doṣas). It consists in estimating oneself very highly for qualities which one really possesses and also for those qualities which one falsely attributes to oneself. SSP explains ahaṅkāra as having five characteristics: (1) abhimāna, the pride for those qualities which are not possessed, (2) mādīya, sense of mine, (3) mama-sukham, sense of 'my pleasure', (4) mama-duḥkham, sense of 'my pain', and (5) mamaitam, sense of 'this is mine'.

ahaṅkṛti (YTU 10; YSU I 8), the urge which rises like a wave in water in the paramātmā (the one Supreme Being). It is called sphūrti. It makes a jīva (living being) of the Supreme Reality.

ahaṅka (Y S II 30), harmful, unwholesome (food). That food is unwholesome which is heated over again, dry, excessively salty or sour, bad food and food with excess of vegetables.

ahaṁsā-1 ahaṁsā-1 (YS II 30, 35; VB II 30; DU I 6-8; SAU I (1) 4-5; YTU 29; YSH I 19), one of the yamas. It consists in avoiding himsā in action, speech and mind. According to some followers of the Vedānta philosophy, the belief that ātman is all-pervading, that it cannot be pierced or cut and that it cannot be grasped, is the best form of ahaṁsā. But ahaṁsā, as others understand it, is prescribed as a yama even by the Vedāntists. According to YSH, the following five forms of himsā are caused by krodha (anger) or lobha (greed):
1. tying of men and animals;
2. causing a cut on their skin;
3. overloading them;
4. striking them; and
5. depriving them of food, etc. (cf. himsā).

YSH emphasises the importance of mental ahaṁsā. According to VB, satya, asteya, brahmacarya and aparigraha complete the ahaṁsā.

ahaṁsā-2 ahaṁsā-2 (VS I 39, 40), noninjury, one of the ten yamas. Noninjury to all being at all times under all circumstances by deed, thought or speech is ahaṁsā. This concept of ahaṁsā conforms well with the concept of ahaṁsā given by Vyāsa in his commentary on YS II 30. Vāsiṣṭha further adds: if an action prescribed by the scriptures causes no
affliction to any living being can be called **ahimsā** but an act like sorcery, even if it is prescribed by the scriptures is liable to be considered **himśā** (violence).

ā — आ

**ākāra-1** आकार-१ (VB I 11), aspect. Cognition of object has two aspects — the content of cognition and the process of cognition and it generates memory of both. Hence we say: “I remember to have seen that object before”.

**ākāra-2** आकार-२ (VB II 32), facial expression. In reply to a question remaining silent but showing the inner feeling by facial expression are also language.

**ākāra-3** आकार-३ (G 87, 92; VB IV 10), form, shape. G considers **ātmā** to be shapeless. He describes it as **gaganākāra** गगनाकार in G 87. **Laxminārāyana** comments that, for the purpose of **dhyāna**, **ātmā** should be taken to be sky-blue. This, however, does not seem to be the meaning of **gaganākāra**. **Gaganākāra** may be no **ākāra**. Some thinkers believe that **citta** assumes the shape of the body which it takes.

**ākāramauna** आकारमौन (VM., VBh II 32), a form of austerity (tapas) which consists in observing silence. This has been distinguished from **kāsthamauna**.

**ākārāpati** आकारपति (YS IV 22), **saniyoga** in an indescribable relation between **puruṣa** and **prakṛti**, in which the former somehow comes in contact with the latter. Hence while speaking of **buddhi**, which the **puruṣa** knows when he is in **saniyoga** with it, **Patanjali** uses the word **ākārāpati**. Speaking of **vṛtti-less citta** (i.e. **citta** **svaṛūpa**), he uses the word **avasthānam** (YS I 4); while speaking of **cittavṛtti**, the word **sārūpyam** (YS I 4) is used by him. The word **saniyoga** is used when **Patanjali** speaks of **dṛṣṭa** (YS II 17). It appears that **puruṣa** has **saniyoga** with **citta**, whether the latter exists in the form of **cittavṛtti** or is **vṛtti-less, i.e. in its svarūpa**.

**ākāśa-1** आकाश-१ (VB I 45, II 19, III 44; ABU 13; ATU 7, 9; MBU I (2) 13; G 73; TS 5, 6, 9; ANU 31; YTU 84, 98, 99), one of the five **mahābhūtas**, called the **viśeṣas** of the **tanmātrās** which are their **avīśeṣas**. **Ākāśa** is dimensionless empty space. Hence its **avakāśadānatva** (yielding place characteristics) and **sarvatogati** (all-pervadingness). Infinitude and indivisibility are also mentioned by VB as its properties. The various sounds which we hear are said to be the forms which **ākāśa** takes. They cannot be touched, seen, tasted or smelt, but only can be heard (VB III 41). **Ākāśa** however, is not empty space. It is a form of reality. The ancient Indian theory is that all sounds are in **ākāśa**. The **sabdatanmātrā** in **ākāśa** is therefore said to stimulate the **jaiva tanmātrā** in the ear.

ABU compares **jīva** to **ākāśa** enclosed by a pitcher. When the pitcher is broken the **ākāśa** is not broken. **Ākāśa** remains just **ākāśa**. It is all one, though it assumes different forms in different containers. The truth is that there are not many **ākāśas** of different forms and shapes. Similarly, the Ultimate Supreme Reality is one and only one.
The many forms in which it appears are not of the nature of ultimate reality. Their reality is only apparent. Ākāśa is one of the five tattvas on which dhāranā is prescribed. Its seat in the body is supposed by YTU to extend from the middle of the eyebrows to the top of the head. Gorakṣa places ākāśa in the brahmaraṇdha. He considers it to be bright and compares it to pure water. Brahmarāṇḍha is said to be decorated with the bijamantra ‘ha’ and the presiding deity of ākāśa sāṅkara (śiva) is supposed to reside there. According to TSB, the ākāśa element in living beings is responsible for the fivefold antahkarana (antahkarana, manas, buddhi, citta and ahaṅkāra). Since ākāśa is inside the body as well as outside, it can be part of the bahirlakṣya as well as of the madhyalakṣya. In the latter case it is called bahyābhyaantaravyoma.

ākāśa-2 (ANU II), atmosphere. Recaka, according to this Upaniṣad, consists in throwing out air into the atmosphere and thus bringing about a state of emptiness, obviously in the lungs.

ākāśa-3 (YTU 99, 102), the top-most part of head inside (i.e. the top of the brain). In ākāśadhāraṇā, as well as in dhyāna, anila (vāyu) is to be taken to this spot and maintained there for a definite length of time.

ākāśa-4 (MBU IV 1-4), one of the five ākāṣas of the vyomapañcaka. The names of the five ākāṣas in the IVth Brāhmaṇa of this Upaniṣad do not tally with those mentioned in the Brāhmaṇa I. The latter list tallies with the one given in Advayatārakopaniṣad. ākāśa-5 (SSP I 42), one of the five mahābhūtas. According to SSP, rāga (attachment), dvesa (aversion), bhaya (fear), lajjā (bashfulness) and moha (infatuation) found in human beings are due to ākāśa-mahābhūta.

ākāśacakra (SSP II 9), the last cakra in the series of nine cakras enumerated by SSP. A spot to be meditated upon. This cakra has sixteen petals and is known as pūrnagiripītha located in the upper part of the brahmaraṇḍha. ākāśa (sthāna) (VS IV 4, 7, 9, 14), region of ether in the body. Etherial spot. From the toes (anugṛthha) to the top of the head (mūrdhāntam) the human body has been divided into five regions for the practice of dhāraṇās. From the middle of the eyebrows to the top of the head is said to be the region of ākāśa. The technique of this dhāraṇā lies in imposing the prāṇa at the ākāśa region together with its letter ha and unmanifested deity, and retaining it for five ghaṭikās (two hours). This facilitates the attainment of samādhi and thereby liberation.

ākāśadhāraṇā (YS III 63; G 73), dhāraṇā on ākāśa. It consists in taking the vāyu and ākāśa and contemplating the image of Śaṅkara. By practising this dhāraṇā, the yogī is said soon to acquire the extraordinary power to move about in space quite unsupported. This is one of the five well-known mahābhūtadhāraṇās.

ākūta (SK 31), prompting. Some
vritis\textsuperscript{1} of the karana\textsuperscript{2} may be promoted by other karana vritis\textsuperscript{1} and one karanavritti may in this way bring about other karanavrittis\textsuperscript{1}. This is parasparākūṭa परस्पराकूट. But the karanas\textsuperscript{2}, according to SK, have no aims of their own to fulfill. The only end towards which all their activities are directed by prakṛti\textsuperscript{1} is, according to Īśvarakṛṣṇa, bhoga and apavarga of puruṣa\textsuperscript{2}.

āgama-1 आगम-१ (ANU 16), the Vedas (śrutis). Ṣāhana ज्ञान (deliberation) which does not contradict what is laid down in the Vedas is said to be tarka.

āgama-2 आगम-२ (YS I 7; SK 6), any idea entertained on the strength of testimony. It is one of the three pramāṇas. If pramāṇa is correct knowledge and viparyaya incorrect knowledge, then obviously pratyakṣa, anumāṇa and āgama can all be either pramāṇa or viparyaya; because error is possible in all the three of them. Patañjali has said nothing to the contrary.Vyāsa’s contention, however, is that the testimony of a mūlavakta मूलवक्ता is infallible seems to be wrong if mūlavakta is a person who has a first-hand knowledge of what he says, because it has been found that even the testimony of an eye-witness is sometimes unreliable.

In YS I 49, Patañjali uses the word śrūta सूत्र for āgama. Īśvarakṛṣṇa’s word is āptāgama आप्तागम (knowledge gained from a reliable person). The other two pramāṇas, according to Patañjali, are pratyakṣa and anumāṇa; and drṣṭa and anumāṇa, according to Īśvarakṛṣṇa, who believes that all the other pramāṇas mentioned by others fall under one or the other of these three. For a knowledge of that which can neither be directly experienced nor inferred one has to depend on āgama alone.

āgama-jāla आगमजाल (HP IV 40), conflicting views found in āgamas, i.e. the Vedas. Those who are misguided by the views expressed in the Vedas etc., never become capable of knowing the unmanimudrā which liberates.

āgneyī आग्नेयी (NBU 6), one of the four mātrās\textsuperscript{1} of onikāra. It is the first mātrā\textsuperscript{1} i.e. A.

ācārya आचार्य (ATU 13-18), guru\textsuperscript{2}. Competent teacher of yoga\textsuperscript{4}. Without an ācārya the sahasrāṅantarākṣya cannot be seen. The ācārya must be well-versed in the Vedas; he should be a devotee of God viṣṇu, unenvious, conversant with yoga\textsuperscript{4}, engaged in yoga\textsuperscript{4} and filled with yoga\textsuperscript{4}. The ācārya in his turn, must be devoted to his own guru\textsuperscript{2} and should have realised the true self.

Literal guru\textsuperscript{2} means dispeller of darkness. One’s guru\textsuperscript{2} is said to be brahman Himself. Guru\textsuperscript{2} is the end all and be all, the highest wisdom and the last resort for the disciple. There is nothing for him above his guru\textsuperscript{2}, which is the richest treasure for him. Guru\textsuperscript{2} is certainly higher than the disciple, because he is the teacher of the disciple, though a disciple may even acquire more than what his guru\textsuperscript{2} did.

ājñā आज्ञा = ājñācakra आज्ञाक्र त (YSU I 175, V 11; YKU III 10-11), one of the six caikras\textsuperscript{2}. It has only two spokes, it is situated inside between the eyebrows and is described as being like the orb of the moon, as well as
being nādarūpa. YKU identifies it with mastaka नातक (forehead) and says nothing more about it.

G places paramēśvara (G 86) between the eyebrows and describes this deity as resplendent like a pearl.

ātmakhyāti आत्मक्षेत्रित (YS II 5), identifying oneself with non-self. One of the aspects of avidyā, according to Patañjali, is the belief that our body, and many other things for that matter, are parts of ourselves. This is anātmasa अनात्मसा ātmakhyāti.

ātmatā आत्मता (TBU I 34), selfhood. Pratyāhāra, according to this text, is that state of a yogī in which he does not see the objects as anything different from brahman, the Supreme Self. He sees brahman in himself as well as in everything else. This is a blissful state for him.

ātmatīrtha आत्मतीर्थ (DU IV 50, 53; BY VII 167), sacred place in one's own body. It is suggested that instead of visiting sacred places with a view to attain liberation, one should meditate on the sacred places in one's own body. According to DU, śrīparvata is at the crest (i.e., śirasthāna), kedāra in the forehead (lalātaka), vārānasī at the junction of the brows and the nose (bhruvorghrāṇasyamadhyame), kuruksetra in the region of the breasts (kucasthāna), prayāga in the middle of the heart (hṛmmadhya) and kamalālāya in muladhāra. One who resorts to the external tīrthas goes for pieces of glass abandoning the precious gems in the hand.

ātmadarśana आत्मदर्शन (YS II 41), vivekahyāti.

ātmadhāya आत्मधाय (TBU I 16), the state of not having any object before consciousness other than one's true self which is the Supreme Self. For this Upaṇiṣad, as for Gorakṣa (G 76), dhyāna is always ātmadhāyāna—dhyāna of the paramātman.

According to the monistic view adopted by this text every individual self is in essence the Supreme Self—the one all-pervading reality.

ātmadhāyi आत्मधाय (HP I 40), one who contemplates on ātman, one of the essential conditions for attaining niṣpatti stage. The practice of siddhāsana with moderate diet and contemplation on ātman leads one to the attainment of niṣpatti stage of yoga.

ātmapratyakṣa आत्मप्रत्येक (GS VI 15, VII 7), seeing the ātmā. Ātmapratyakṣa and looking for ātmārāma are considered by Gheranda to be the characteristic features of śāmbhavi-mudrā. Nothing more of this mudrā, which is often supposed to be the final achievement of a yogī, is said in this text except that he has to look inside between the eyebrows and see the ātmā.

In I 11 pratyakṣamahātmanah (= ātmapratyakṣa) is said to result from dhyāna, in VI 15 from tejodhyāna and from VII 5 it is clear that, according to GS, the dhyāna aspect of rājayoga is śāmbhavi-mudrā.

ātmabhāvabhāvanā-1 आत्मभावभावना-1 (YS IV 25), the self-regarding sentiments, including body consciousness. On attaining viveka, identification of oneself with one's body and one's possession, is effaced.

ātmabhāvabhāvanā-2 आत्मभावभावना-2 (VB IV 25), problems in the yogī's mind: how I got into this wretched
existence and how can I get rid of it. According to Vyāsa, these problems do not disturb the yogī after the attainment of viveka. Vyāsa’s interpretation of this term, however, does not seem to be correct in this context. See ātmabhāvabhāvanā¹.

ātmaraṭi आत्मराति (BG III 17), rejoicing in the self. One who finds joy only in the self and not in the sensuous objects.

ātmavinigraha आत्मविनिग्रह (BG XIII 7, XVII 16), control over the body-mind aggregate. Ātmavinigraha consists in withdrawing this complex from flowing towards its objects and applying to righteous path, i.e. to Self. The term ātman here refers to the causal aggregate of body and mind. In XVII 16, ātmavinigraha refers to a general control over mind as a part of mental austerity.

ātmaviśuddhi आत्मविशुद्धि (BG VI 12), here ātman refers to antahkarana, i.e. internal organ. In order to purify it one should resort to the practice of yoga — by drawing senses from their objects and concentrating upon one object.

ātmaśakti आत्मशक्ति (GS III 40), kundalī.

ātmā-1 आत्मा-१ (GS IV 2-5, VII 2; ATU 10; ANU 5; ABU 16; YS IV 25), self, just self without any philosophical significance, e.g. pratyāhāra is self-control (GS IV 2), ātmaprajñātī आत्मप्रज्ञाती self-confidence, ātmaśakti one’s own power and ātmabhāva self-consciousness. Pratyāhāra, according to ANU, consists in seeing manas¹ as well as all the objects as parts of the self, and not as external objects.

Whether an object actually exists in the outside world or not, the cooperation of ātmā¹, manas¹ and cakṣurindriya is necessary for its visual perception or apprehension.

ātmā-2 आत्मा-२ (G 1, 2, 87, 89, 91, 97; GS I 11, III 49, V 83, VI 22, VII 3, 8, 12, 16-20; TSM 9, 100, 129, 144, 147, 152, 161; DBU 6, 8; ABU II-12), brahman. It is described as caityanya, advaita, śāsvata and para. Although it is all-pervading and therefore, present in the body also, yet the body is not the ātman¹. Ātman¹ is saccidānanda. The ultimate object of yogā¹ accordings to these texts, is the realization that the yogī is brahman. Yonimudrā and sāmbhavimudrā help him in attaining this realization. Unity of manas¹ and ātman² is brought about in the state of samādhi¹ and jyotirñyāna is said to be the dhyāna of the tejomayabrahman तेजोमयब्रह्म. Sthuladhyāna is not explicitly described as the dhyāna of mūrtimayā वूर्तिमय brahman; but this seems to be the implied meaning, as guru² is described as the brahman himself. According to Gorakṣa, the characteristic feature of dhyāna, as opposed to dhārana, is that ātman² is the object of meditation in it.

TSM describes ātmā² as brahmā, viṣṇu and śiva as cinnātra and caityanya as paramātma and parātma. It is the ultimate reality which is said to be pratyagānandarūpa प्रत्यागानन्दरूप and amantaśaktisanvayukta अमंताशक्तिसंवयुक्त, but which still appears in the form of jagat जगत (universe). It appears as the koṣas of the living body, though it itself is nirvikāra. The vikāra (transformations) are of jīva,
but it appears as if they are of śiva who is sadāśiva. It is on account of ahamkāra2 that sadāśiva becomes jīva. It is believed that sadāśiva is deluded on account of its saṅgati (samyoga) with avivekaprakṛti ājñātikapradṛṣṭa. The yogī sees śiva in the vikāras but does not see the vikāras in śiva. Brahman is said to be turīyātīta and to reside in the brahmārāndhra. DBU describes ātmā1 as subtle and compares it to an infinitesimal part of the point of a hair. As smell is in the plant, butter in the milk, oil in the seed and as gold is in the ore, so everything is in brahman as if it were a thread running through all these beads. He who knows brahman lives in brahman. According to ABU, as the ātmā of different individuals, brahman exists differently in different individuals, but in reality it is one and only one, just as ākāśa1 is one and still it assumes different forms in different containers.

Even in a single individual the one ātmā1 appears to be different in the states of jagrat, svapna and suṣupti. In fact it is one and the same bhūt-ātmā (reality behind things). Another analogy used to illustrate the one reality appearing differently in different things, is that of the one moon which is reflected at innumerable spots. If one looks at the reflections below one sees many moons, if one looks at the sky above one sees only one moon.

Gorakṣa claims that the object of writing the sataka is to lead the aspirant to ātmabodha ātmavāca (self-realization), the supreme realization. ātmā-3 ātmavāca (KU 4), essence inside the body. The entire ātman3 is to be made saturated with om2, which is to be slowly repeated in all its twelve mātrās1.

ātmā-4 ārtha-4 (YS II 21), essence. The very essence of drṣya1 consists in being an artha3 for the puruṣa1, i.e. that which the puruṣa2 sees.

ātmā-5 ārtha-5 (ABU 4), subject in the subject-object relation of cognition. In the state of manasah hrdi sannirodha manasaḥ hṛdī sannirōdha: (merging of mind in the self) this subject disappears.

ātmā-6 ārtha-6 (VS V 2-5; BY IX 9), true self, other than jīva. Ātman is called jīva when it is enjoined with body and it is this jīva which is subject to birth and death and not the ātmā. According to BY, ātmā is the principle of life and sensation, situated in the form of bindu in the dormant serpent (kundalini).

ātmārāma ātmārāma (GS III 64), the bliss of self-realization. In two different contexts, Gheranda uses two phrases ātmārāmaṁ nirikṣyeta ātmārāmaṁ niirikṣyeta and ātmāpratyakṣamānāyeta ātmāpratyakṣamānāyeta. While ātmāpratyakṣa is to be brought about, according to him, ātmārāma is to be looked for and enjoyed. cf. ātmāpratyakṣa.

ātmāśi ātmāśi (VB II 9), abhinivesa. ādarśa ādarśa (YS III 36), vision (intuitions, higher). In the normal course our sensuous cognitions take place through the instrumentality of the sense-organs and therefore, we are limited by the limitations inherent in the sense-organs. But when knowledge of puruṣa has been obtained by performing samiyama as indicated in YS III 35, these limitations fall away and it is possible for the yogī to
perceive everything without being influenced by such limitations of sense organs and this is called intuitional or higher vision.

ādāna आदान (SK 28; TSB 6), vṛtti of the karmendriya known as pāṇi. It is difficult exactly to define pāṇi or ādāna. The best English translation for the latter would be manipulation. For manipulation it is not always necessary to use the hands or to use hands and hands alone. A football stroke, e.g., can be manipulated with head, or foot, or a push with any part of the body. All this is ādāna and the indriya, of which it is the vṛtti, is pāṇi. Ādāna would include all behaviour which is not sexual, excretory, locomotive, or expressive (i.e. of the nature of language, whether symbolic or traditional). According to TSB, ādāna is the kārya and the visaya of prthivī which is obviously the pāṇi amīṣa of it.

ādi आदि (HP IV 85, 86), in the beginning. Svātmārāma classifies the practice of nādānusandhāna into three stages. The ādi stage brings about particular type of internal sound resembling ocean, thunder, big drum etc. This stage may be equated with ārambhāvasthā and ghatāvasthā, the first two stages in the sequence of four stages of nādānusandhāna.

āditya-1 आदित्य-१ (G 46, 80), sūrya (the sun). G compares the manipūra-kacakra to the rising sun. Ādityamanḍala is the fire described in this text as prajvalajjvalanajvānlāpuṇja (a mass of flames of burning fire) which is supposed to be in the nābhi. While performing prānāyāma the yogi is advised to meditate on it.

āditya-2 आदित्य-२ (BY IX 90), name of the Sun God. Since it gives life to all beings, it is called āditya.

ādinātha आदिनाथ (HP I 1; SSP I 1), the first teacher of the Nātha cult. It is found to be synonym of Lord Śiva, thus Lord Śiva is called ādiyogācārya. Svātmārāma has offered his salutations to ādinātha in the beginning of the text.

ādesa आधेश (SSP VI 96-97), a technical term indicating identity of the three principles, viz., ātmā, paramātmā and jīvātmā.

ādyantavanta आध्यांतवान (BG V 22), having a beginning and end. The worldly pleasures have a beginning and an end. The contact of senses with the objects mark the beginning of a pleasure and their separation is an end of the pleasure.

ādyapinda आधिपिद (SSP I 28), the primordial pinda. It consists of five principles: paramānanda, pradbodha, cidudaya, prakāśa, and soḥambhāva. Each principle further contains five characteristics (cf. SSP 23-27).

ādhāra-1 आधार-१ = mūlādhāra मूलाधार (G 10, 11, 78; YSU I 168, V 5, VI 22-33; YCU 4, 6; YKU III 9, 10; DBU 43-4), the lowest cakra in the body. G places this four-petalled lotus in the gudā, which is called ādhāra; and in that, according to him, is said to reside the yogī (G II). In G 10, however, yonisthāna is said to be between ādhāra and svādhiṣṭhāna.

According to Kuvalayānanda and Shukla, the ādhāracakra is said to be in gudā, because it is nearer to the anus than the sexual organ. G
describes this cakra¹ as bright burning gold.

Concentration on this is prescribed by Gorakṣa and it is enjoined by him that, while imagining this bright burning centre, the yogi should think of ātma². This cakra¹ is thus one of the nine dhyānaṁsthanas of Gorakṣa, who considers it to be the seat of vahni. According to YSU, mūlādhāra is the triangular region between gudā (anus) and medhra (penis). There resides śiva³ in the form of jīva.

The kundalinī sakti, vāyu⁴ and vahni also are there, and bindu and nāda, hamśa and manas⁴, according to this text, all rise from this region. It is called the kāmarūpa-pāti-tha and is said to bring to the yogi all that he desires. The universe is said to arise from the ādhārāsakti and again to resolve into it. In this sense, the entire universe sleeps when the ādhārāsakti (kundalinī)¹ sleeps, and wakes when she wakes. He who knows ādhāra¹ gets freedom from the fruits of his evil deeds and sees light. The three Vedas are in ādhāra. The susumna, idā¹ and pingalā meet in the hind portion of ādhāra¹. Paścimalinga पश्चिमलिंग is in ādhāra¹.

Candra and sūrya² are also in the hind portion of ādhāra¹. Ādhāra is thus one of the most important cakras¹. Taking it to be lotus-like, YCU considers ādhāra to be four-petalled. YKU, considers mūlādhāra to be one of the six cakras¹ and equates it with gudā. From the point of view of modern physiology, ādhāra may be taken to be the coccygeal plexus.

The sixteen ādhāras referred to in this text may be the sixteen paths, which are supposed to run from the throat to the upper parts of the head. Brahmānanda, the commentator of HP, mentions the following as the 16 ādhāras: toes, ankles, knees, thighs, perineum, penis, navel, chest, neck region of the throat, tongue, nose, the spot between the eyebrows, forehead (lower part), uppermost part of the forehead, and top of the head. But this does not seem to be relevant.

ādhāravāta आधारवात (YSU VI 27-8), the prāna⁴, which is to be raised from ādhāra¹ and sent up to the head along susumna. Ādhāravātarodha is said to be the very essence of yoga⁴. It consists in restraining this prāna⁴ from going up the idā¹ or pingalā way and sending it up through the susumna.

ādhārakuncana आधारकुंक (HP II 27), contraction of the (ādhāra). This is practised in such a manner as to suck the water into the colon. This is the specific technique of vasti (colon lavage).

ādhidaivika आधिदैविक (TSB 8; YKU I 77; VB I 31), divine. TSB speaks of an ādhidaivika aspect of the organs of the body and names the twelve presiding deities of the twelve principal organs. YKU speaks of the ādhidaivika body which Upaṇiṣadbrāhmaṇayogī पुराणप्राणविषययोगी paraphrases as pratyagabhinnapara(brāhmaṇ प्रत्यक्षाभिन्नपरार्थन (the one Supreme Reality)); and VB (I 31) speaks of ādhidaivika pain which VM explains as pain caused by an evil star, a yakṣa यक्ष, a rākṣasa राक्षस (demon) etc.

ādhibhautika आधिभौतिक (TSB 8; YKU I 77; VB I 31). The twelve nāḍīs²
called hlāda (YS I 14). While jāti, āyu and bhoga are the vipākas of karmāsayas, hlāda and paritāpa are their phala. Ānanda\(^2\) is experienced in the state of complete detachment, not hlāda.

**ānanda-3** आनंद-३ (YS I 17; GS V 57), a peculiar kind of bliss which only the yogī gets, as the result of his yoga\(^4\), in the state of samādhi\(^1\). Others do not know it. This ānanda\(^3\) is also said to be experienced as a result of the union of manas\(^1\) and ātma\(^2\) which Gheranda calls samādhi\(^1\). The presence of ānanda\(^3\) clearly shows that such samādhi\(^1\) is samprajñāta in Patañjali’s terminology, ānanda\(^3\) being one of the four kinds of contents of samāpatti, which make cittavrttinīrodha samprajñāta. This ānanda\(^3\) is said to be experienced in kumbhaka of the mūrcchā variety (cf. GS V 83), because that too involves the union of manas\(^1\) and ātma\(^1\). To distinguish it from the other types of ānanda we can call it sahajānanda सहजानंद.

**ānanda-4** आनंद-४ (MBU II (1) 7; TBU VI 1, 3), the Supreme Reality which, according to the Vedānta philosophy, is sat सत—cit-ānanda. What exactly this ānanda\(^4\) is, only the person who has realised the Supreme Self, knows. It is obviously not an experience as we understand this word; and this is what distinguishes it from ānanda\(^3\) which is the samādhiprajñā of nirbījasamādhi\(^5\) — an experience of advanced yogīs.

ānandabhairava आनंदभैरव (HP I 5), name of a siddhayogi. One of the thirty-three siddhayogīs enumerated by Svāmīrāma (to pay his salutation to all those siddhayogīs).
ānandānugata आनन्दानूगत (VBh I 17), the third of the four yoga regions of samprajñāta, the others being: (1) vitarka, (2) vicāra and (4) asmitā. Those modes of consciousness are in ascending order and different in their contents. Thus the ānandānugata level or mode of citta has bliss (ānanda) as its content and is of the form ‘I am happy’. The object—ānanda cannot be grasped through senses, rather it transcends the sensuous sphere and hence it cannot be said that just there is a distinction between vitarka and nirvitarka, or between vicāra and nirvicāra, there can be a similar distinction between ānanda and nirānanda. Again, the contrary/opposite/negative of ānanda is not nirānanda but pain or duḥkha. Further, in this mode of experience there is absence of pain which is due to predominance of sattva in the citta.

ānusravika आनुस्रविक (VM, VBh I 15), heard (mentioned in the scriptures). This includes all such things which cannot be seen but which may be supposed to exist, e.g., heaven, the state without body, the state of absorption in prakṛti etc. Yogi has to master all the five jñānendriyas to such an extent that he derives no pleasure either through the seen objects or learnt through hearsay (ānusravika).

āpa आप (SSP I 39), one of the five gross elements, working in the human body in five forms: saliva, urine, semen, blood, and sweat—these five are due to āpa.

āptavacana आप्तवचन (SK 4, 5). cf. vacana and āgama.

ābhāsvara आभास्वर (VB III 26), gods who reside in the second loka, i.e. the tapoloka along with mahābhāsvaras and satyamahābhāsvaras. They all have the entire prakṛti under their control.

ābhoga-1 आभोग-१ (VB I 17), dwelling upon. Vyāsa’s idea seems to be that a visaya, object of consciousness always has a concrete as well as subtle aspect. In vitarkānugata samāpatti the citta dwells on the concrete aspect like an image. But every object has a subtle aspect also, e.g. every earthen pot is, if analysed metaphysically found to be made up of tannātrās. In the savitarkā and nirvitarkā samāpattis the citta ignores this subtle constitution of the object of consciousness and concentrates on its concrete aspects only.

ābhoga-2 आभोग-२ (VB I 15), bhoga.

ābhantara-1 आभ्यान्तर-१ (VB II 50), preceded by complete inhalation. Cessation of respiration after complete-inhalation, is ābhyantrakumbhaka (prāṇāyāma).

ābhantara-2 (karma) आभ्यान्तर-२ (कर्म) (VS I 22, 24). variety of nirvitarkakarma enjoined by the Vedas as a means for liberation. Ābhyantraranirvitarkakarma consists in observing the duties within self with the means of intelligence.

ābhantara-3 (yoga) आभ्यान्तर-३ (योग) (VS II 57), internal yoga consisting of pratyāhāra, dhāraṇā, dhyāna and samādhi.

ābhantara-4 (śauca) आभ्यान्तर-४ (शौच) (VS I 51), refers to internal śauca vis-a-vis external śauca, which consists in purification of mind through right deeds and spiritual knowledge.

ābhyantrarakarana आभ्यान्तरकरणा (SK 33), antabkarana.

ābhyantravṛttiprānāyāma आभ्यान्तरवृत्ति-
Prāṇāyāma (YS II 50), one of Patañjali’s first three prāṇāyāmas. It is that kumbhaka in which the chest is expanded to the full. Hence it is always preceded by complete inhalation. In this context the word vṛtti is used in YS for the state of the chest, and abhyantaravṛtti for the state in which the lungs are full to capacity.

Ambhasidhāранā आभसिद्धार्ण (GS III 60, 73), one of the five dhāranā mudrās. It consists in taking the prāṇa and the citta to the spot in the throat which is the seat of the ambutattva and retaining them there for two hours. Gorakṣa calls it vāruni-dhāranā. (cf. ap.) Ambu is white and pretty like the conchshell, the moon, and the jasmine flower. GS calls it kīlāla kīlāla (nectar). It is to be imagined along with visnu and the letter va which is the bijamantra of visnu and therefore, the mystic sign for the god visnu. Āmbhasidhāranā is said to ward off unbearable sorrow and sin. cf. vārunī (= vārini) dhāranā.

Āyataprāṇa आयतप्राण (ANU 10), a person accustomed to prolonged phases of respiration. Upaniṣadbrahmayogi applies the lengthening only to rucira kumbhaka, but there is nothing in the text to show that the meaning should be so restricted. It appears that the complete mantra (gāyatri) is to be mentally repeated twice not only in the state of kumbhaka but also while exhaling and inhaling. ANU 10 can also be interpreted as referring to three units of time devoted to rucira, three to recaka and three to pūraka. In this way prāṇāyāma2 should mean that (1) there should be kumbhaka, (2)

Recaka, pūraka and kumbhaka should all be long and (3) they should be equal in duration.

Āyāma आयम (YKU I 19), synonym for kumbhaka.

Āyu आयु (YS II 13), length of life—one of Patañjali’s three karmavipākas. According to him, one’s āyu is determined by one’s own ways of the present and previous lives. If one succeeds in acquiring the way of life in which one’s actions are not motivated by the kleśas, then there is no vipāka of the actions which he performs—neither jāti, nor āyu, nor bhoga. Such a person will neither have any pleasant or unpleasant experiences, nor a long life, nor will he be born again after death. Actions bear fruit only when they are rooted in the kleśas. This is Patañjali’s theory.

Ārambha आरम्भ (VU V 71; YTU 20; HP IV 69), one of the four bhūmikās (stages of progress) in yoga, the other three being ghāta, paricaya and niṣpatti. For these stages HP uses the word avasthās. Ārambhāvasthā, according to this text, begins when one gives up bāhyakarma and resorts to antahkarma. Upaniṣadbrahmayogi comments that thinking, speaking and acting are all bāhyakarma. The three groups of organs referred to in the VU, as the organs of bāhyakarma, are (1) action organs, (2) sense organs, and (3) the internal organs antahkaraṇa consisting of manas, buddhi and ahaṅkāra. Bāhyakarma is in this way not action as we understand this word ordinarily. According to YTU, the signs of Ārambhāvasthā are light body,
bright face and good appetite. It appears that while paricaya and nispati states may be attained even without very great success in hathayoga, ārambha and ghata are the first two stages of comparatively advanced hathayoga in the sense of yoga performed mainly with the body.

ārjava-1 आर्जव (VU V 12; SAU I (1) 4, 10; TSM 32; DU I 6, 16), straightforwardness (absence of cunningness). It is one of the ten yamas'. The following definition given in SAU is more difficult than the term defined: adopting the same attitude towards persons who perform and those who do not perform—by word, deed or thought—the acts which are enjoined and eschew or do not avoid those which are prohibited. According to TSM, ārjava is moral uprightness and according to DU, it consists in behaving and feeling in exactly the same way towards one's enemy, friend, wife, son and one's own self, i.e., making no difference between friend and foe, between self and not-self.

ārjava-2 आर्जव-२ (VS I 49; BG XIII 7, XVII 14), straightforwardness, one of the ten yamas. Leaning towards actions prescribed by the scriptures and desisting from other than the prescribed (forbidden) actions, and while following them maintaining an equanimity in mind, speech and action is called ārjava. According to Gītā, ārjava lies in straightforwardness of body and senses both. It is one of the essential qualities of physical austerities (śārīrika-tapa).

ārta आर्त (BG VII 16), distressed. Ārta is one among the four classes of devotees. Others are (2) seeker of knowledge, (3) seeker of wealth, and (4) wise man.

ārurukṣu आरुरुक्ष (BG VI 3), desirous of taking to yoga. Specially one who has not taken to yoga (dhyāanyakā) due to unsteady mind, but is desirous of practising it.

ālambana-1 आलंबन-१ (YS I 10, 38, IV 11), object of consciousness. According to Patañjali, it is easier to dwell on certain objects of consciousness than on others. One class of such objects are those of which one has had a vivid and pleasant dream. Knowledge of such objects Patañjali calls svapnamārnāna (knowledge gained in sleep in the shape of a dream). The statement that every vāsanā is directed towards an object of consciousness (cognised object) shows his keen insight into psychology.

ālambana-2 आलंबन-२ (BY II 60), support, used for omikāra. Since omikāra works as a great helping principle, to reach the highest abode of brahman, it is called ālambana.

ālasya-1 आलस्य-१ (YS I 30; HP II 55; ANU 27; YKU I 59; TBU I 40). According to Patañjali, ālasya is one of the nine antarāyas. Brahmananda in his Jyotsnā describes ālasya as disinclination to exertion on account of a feeling of heaviness of the body and the mind (Jyotsnā HP II 34).

According to YTU, ālasya is one of the six vighnas, none of which is described or defined in this text. According to ANU, it is one of the seven things that a yogī should avoid; according to YKU, it is one of the ten obstacles in the path of yoga4, and according to TBU, one of the nine
impediments in the way of samādhi. ālaya-2 आलय - ३ (VB, VM, VBh I 30), one of the obstacles (antarāya) in the practice of yoga. Ālaya has been explained by Vyāsa as inactivity of the body and mind due to heaviness. According to Vācaspati, heaviness of the body is caused by phlegm whereas the heaviness of mind is caused by inértia. Vijñānabhikṣu further adds that lack of activity (ālaya) causes the lack of the practice of the means of yoga (tābhyaṁ hetubhyāmapraṁrttiḥ samādhisādhanānanuṣṭhānam) ताभ्यं हेतुव्याप्रमृत्तिः समाधिसाधनाननुष्ठानम्.

āloka आलोक (YS III 5, 25), seeing. Pravrtyāloka प्रवृत्यालोक is therefore, the rising of a viṣayavatī (concrete) jyotismatī (light) pravrṭti as a result of practising āsana¹ and prānāyāma² in the light of which the yogī sees imperceptibly small, hidden and distant objects. Prajnāloka is thus the rising of a samādhi-prajñā. When a yogī tries to go into the state of samādhi with the object of knowing about an imperceptibly small or a hidden or a distant object he does not imagine anything but waits for a clear picture of the object spontaneously standing out before him. This would be his samādhi¹-prajñā² and seeing it would be prajnāloka.

ālocana आलोचन (SK 28), vṛtti of a sense organ which includes both sensation and perception. SK’s statement that ālocanāmātravrtti आलोचनामात्रावृत्ति is directed towards rūpa¹ etc. gives the reader an impression that ālocana is only sensation. But rūpa¹ here covers both light and forms of objects as seen.

āvarana आवरण (YS II 52, III 43, IV 31), covering screen. Patañjali believed that by practising prānāyāma², yogīs begin to experience internally aroused sensations. Most of the yogīs report that they see a circumscribed patch of blue light. This light is said to be seen only when a built-in screen is removed by the practice of prānāyāma².

Patañjali speaks of another screen, inherent in every citta¹ — the screen which hides universal knowledge. This curtain, according to Patañjali, is lifted when, as a result of very long and arduous practice of yoga¹, the highly advanced yogī succeeds in taking his citta¹ out of his body; and also when all the kleśas get prasupta and prompt no behaviour. (cf. bahirakalpitavrṛti¹).

āvṛtti आवृत्ति (BG VIII 23), subject to birth and rebirth. Opposite of anāvṛtti.

āśaya आशय (VB, VM I 24, II 12), storehouse, vehicle, residue. Since in the theory of the law of karma, it has to be assumed that different karmas take different time for the process of maturation and fructification, it becomes necessary to assume that these karmas remain somewhere in some subtle form. Thus the storehouse of these karmas is called karmāśaya. They are called vehicles because by their means the residue, which show themselves as fruitions are embedded as potencies in the citta.

āśis आशिः (YS IV 10; VB II 9; IV 10). In this context the word is used for the innate unconscious wish to live, called abhinivesā. VB has called it a vāsanā. Patañjali’s argument is that
since this disposition is beginningless, it is obviously wrong to think that all dispositions called vāsanās are the after-effects of experience of the present or any past life. Abhinivesa, according to Patañjali, is not a memory of painful previous deaths as Vyāsa thinks. Vāsanās may be conscious or unconscious, formed in this life or a previous one, or absolutely beginningless and inherent in every citta.

āśraya-1 āśraya-1 (SK 12), facilitation, reinforcement. One of the vṛttis of the three gunas, according to this text, is reinforcing the activity of another. This is the opposite of their vṛtti which in SK is called abhibhava.

āśraya-2 āśraya-2 (SK 41, 62), that without which something cannot exist. The śanta, ghora and mūḍha viśeṣas are called the āśrayas of līngas; because if prakrti had not provided these viśeṣas there would have been neither līngas nor mātāpitrjas, nor prabhūtas, which are called by Īśvarakṛṣṇa śanta, ghora and mūḍha viśeṣas respectively. Since every material must exist in some form or the other, prakrti must also have one or many forms. It is found to have many and Īśvarakṛṣṇa therefore, speaks of nāṇāśraya नानाश्रय of prakrti and bahutva बहुत multiplicity of prakrti.

āśraya-3 āśraya-3 (VB IV II), ground, that in which something inheres as vāsanās in manas (citta). Without a citta, of course, vāsanās would not exist.

āśraya-4 āśraya-4 (SK 16), overpowering, dominance. Different forms and shapes of avyakta are seen because of the dominance of one guna over the others in different ways and in different degrees, of which the number is legion.

āśana-1 āśana-1 (YS II 29, 46; DU I 4; TSM 34, 52-3; VU V 11; KU 2; SAU I 2-3, III 1-14; HP I 17; G 4-7, 54, 67; YCU 2, 109; GS I 10, II 6, V 45; DBU 41; YTU 24), posture. It is one of the eight angas of the āṣṭāṅgayoga. Patañjali describes it as long lasting comfort without the least inclination to move any part of the body, now known as stability. Āsana is thus a state of undisturbed homeostasis, an undisturbed maintenance of tonic rhythm. It lasts so long as no discomfort is felt. Thus, according to Patañjali, āsana is essentially a meditative posture and not an exercise performed for physical culture. Like Patañjali, KU also restricts the denotation of the term āsana to meditative pose. By āsanamavasthita आसनमवस्थित the author only means remaining steady in any pose. Only eight āsanas are enumerated and described in SAU. Nine āsanas are described in DU and it is claimed here that through āsana one conquers the three worlds. Āsanajaya is also said to purify the nādis.

For G āsana is one of the six yogāṅgas and there are as many āsanas as there are species (or types) of animals. If the number of such classes be 84 lakhs, one representing each lakh will give the number 84. However, according to G, of these 84 only two are the typical āsanas—siddhāsana and kamalāsana. According to HP also, the number of āsanas declared by Lord Śiva is 84,
of which the most important ones are: (1) siddha, (2) padma, (3) simha, and (4) bhadra. Practice of āsana⁴ is also said in G to cure diseases; and dhāranā is advised to be practised after āsana¹, prāṇāyāma² and pratyāhāra have been mastered.

According to GS, āsana¹ is one of the seven constituents of ghatasthayoga. No definition of the term is given, but thirty-two āsanas⁴ are described in detail. The only thing said about āsana in general is that, it leads to toughness (drḍhata) of the body.

According to YTW, āsana¹ is one of the twenty members of hathayoga. Only four āsanas are prescribed in this text as in HP viz., siddha, padma, simha and bhadra, but are not described.

āsana-2 āsana-२ (GS II 44, V 38; TSM 90-91), seat (the carpet etc. on which the yogi sits for performing yoga⁵). It may be made of wool (like a blanket) or grass, or it may be a deer-skin, or a tiger-skin. According to TSW, āsana² should be a wooden seat covered by grass, black deer-skin, etc. twice as long as it is broad.

āsana-3 āsana-३ (MBU II (2) 5), niścayajñāna निष्क्यज्ञान. For a yogi who is successful in amanaskayoga the eight yogāṅgas are not prescribed. Hence he is not to practise āsana¹ niyama⁴. Niścayajñāna (True knowledge) is his āsana³.

āsana-4 āsana-४ (TBU I 15, 25), that state in which there is uninterrupted brahmaçintana (meditation on brahman). That is a sukha (= pleasure = bliss) in itself and drives away all the other pleasures, that is, worldly pleasures from the mind. Āsana⁴ is one of the fifteen anīgas of yoga⁴, according to this text, but it is not a posture. It is a state of mind.

āsana-5 āsana-५ (YKI I 2, 4), one of the three means of bringing about samirajaya. The other two means are said to be mitāhāra and sakticālana. Only two āsanas⁵ are recommended, viz. padma and vajra. Āsana⁵ thus seems to mean pose which stimulates the spinal cord to arouse cutaneous sensations internally.

āsana-6 āsana-६ (TSM 29), uttama उत्तम āsana⁶ is here said to be sarvavas-tunyādaśinabhāva सर्ववस्तुन्यादशिनभाव (vairāgya). In some Yogopaniṣads, yoga⁴ terms are described in a manner other than that in which they are described in texts ordinarily known as yoga⁴ texts.

āsana-7 āsana-७ (BG VI 11), seat.

āsana-8 āsana-८ (VB, VM, VBh II 46; VS I 33, 35, 67; SSP II 34), steady and comfortable sitting posture. Vyāsa, while commenting on YS II 46, enumerates eleven āsanas and suggests many more which may secure steadiness and ease. The name of eleven āsanas mentioned by Vyāsa are—padmāsana, vīrāsana, bhadrāsana, svastika, dandāsana, sopāsraya, paryanka, kroːncanisaḍana, hastiniśadana, uṣṭaniśadana, and samasaniśṭhāna. Vyāsa has tried to define āsana by enumerating them but he has not described the technique. VM gives the technique thereof. VB also gives the technique of these āsanas but by quoting from Vasistha and Yoga-pradīpa and others. Apart from these eleven āsanas, he recognises mayūrāsana also. In fact, for him
there are as many āsanas as there are living beings. Vāsiṣṭha enumerates ten āsanas, which to him are more important and further he says that out of these only four, which he does not specify, are most important for the attainment of liberation. While quoting Vāsiṣṭha in the vārtika of YS II 46, Vijnāna-bhikṣu gives the names and technique of āsanacaturasṭaya, which seem to be the four most important āsanas referred to by Vāsiṣṭha in VS, viz., padmāsana, virāsana, bhadraśāna, and svastikāsana.

SSP describes āsana as being steady in one’s own form. One should be steady by adopting any one of such postures as svastikāsana, samāsana, padmāsana, siddhāsana etc.

āstikya-1 आस्तिक्य-१ (VU V 13; TSM 33; SAU I (2) 1, 4; DU II 1, 6), belief in the Vedas. According to these texts, it is one of the ten niyamas1. TSM, however, considers belief in God to be a part of āstikya. For SAU, āstikya is faith and trust in the various duties enjoined or prohibited by the Vedas and DU includes in it faith in the smṛtis too.

āstikya-2 आस्तिक्य-२ (VS I 56; BG XVIII 42), one of the ten niyamas. Belief in and understanding of actions to be done and not to be done. Discrimination between good and bad action only can lead to right path. According to Gītā, faith in the teachings of the scriptures is āstikya.

āsurakabhāva आसुरकाभाव (BY XII 17), the condition of mind in which everything is performed without any hitch, i.e., one never minds the ought and nought. One who resorts to it, perishes.

āsurisampat आसुरिसम्पत् (BG XVI 4-6), demoniacal qualities. Ostentation (dambha दम्भ ), arrogance (darpā), self-conceit (abhimāna), anger (krodha), insolence (pārusya), and ignorance (ajñāna अज्ञान) are the demoniac characteristics.

āśvāda आश्वद (VB, VM III 36), cognition of divine taste. One of the five divine qualities that is attained through the samyama on sattva puruṣa. Vācaspati clearly indicates that śravāṇa etc. refers to divine-cognition: śrōtraśāman pañcānām divyaśabdādyupalambhakānām tāntrikāh samijñāḥ śravāṇādāyāḥ. Śrīnāgārīya pāṇiniśa धीर्यवस्तुपरमस्मात्मकस्य तांत्रिकसः।

āharana आहारण (SK 32), one of the three broad divisions of the vṛttis1 of the karanas, the other two divisions being dhārana and prakāśa-karana. While dhārana is a joint vṛtti1 of all the karanas (cf. sāmānyakaranavṛtti) and prakāśa-karana of all the buddhindriyas and the antahkarana, āharana is the vṛtti1 of the karmendriyas alone. It is the five-fold behaviour: vacana, ādāna, viharana, utsarga and ānanda.

āhavaniya आहवनीय (BVU 6), one of the three sacred fires. It is placed on the eastern part of the sacrificial pandal. Its pit is square in shape. Makāra or om is here described as one of the many other sacred things as if it were āhavaniya itself.

āhāraṇya आहारण (SK 32), that which is the object of āharana. It is here called the kārya of karmendriyas. Kārya1, however, does not mean effect or action (vṛtti1) but object (visaya). Āhāraṇya is therefore, behaviour. While āharana is the act
of behaving, āhārya is that which is to be done. In English the gerundial form is used for both; e.g. we can say: he was shouting and also his shouting was in bad taste.

āhlāda आह्लाद (GS VII 14) = hlāda.
āhitāgni आहिताग्नि (BY IX 125), knower of the five agnis is called the āhitāgni. During ātmayajña one should contemplate on all five agnis situated in the five different regions of the body. These five agnis and their regions are, (1) vaiśvānara in the lotus of heart, (2) gārhapatya agni in the stomach, (3) daksināgni in the back, (4) āhavanīya agni in the mouth, and (5) śūnya agni in the head.

i—इ

icchā-1 इच्छा-१ (BG XIII 7), desire, the property of inner-sense (antahkarana) and it is matter (prakrti) because it is knowable. When experience of a pleasurable thing gives stimulation to see the same thing again and again, that is called icchā.

icchā-2 इच्छा-२ (SSP I 56), SSP describes as having five guṇas (modes),—(1) passion (unmāda), (2) impression (vāsana), (3) wish (vānchā), (4) anxiety (cintā), and (5) endeavour (ceṣṭā).

idā-1 इदा-१ (G 18, 20, 23; YCU 16, 18, 21, 98; VU V 26; KU 16; TSM 70; SAU IV 9, 11; DBU 52, 55; YSU 193, V 18, 19, VI 6, 9; DU IV 3, 7, 9; SAU I (4) 9), one of the components of the nāḍimayacakra2 नादीमयचक्र (the autonomic nervous system or perhaps only a part of it).
Idā1 runs on the left side. Soma (literally the moon) is its presiding deity. Along with pingalā and suṣumṇā, it is a path for nervous impulses to travel. According to VU, it is one of the twelve nāḍīs and is said to be situated on the left side of suṣumṇā.

KU mentions idā among one of the three nāḍīs chosen by this text out of a total of 72,000. The other two mentioned by name are suṣumṇā and pingalā.

According to TSM, this nāḍī2 runs from kanda to the left nāśāpūta नाशापूत (nostril). For SAU, idā1 is one of the fourteen selected nāḍīs2 and according to DBU, one of the ten picked up by this text.

Sixteen nāḍīs are enumerated in YSU in the 5th chapter, of which idā1 is one. In the 6th chapter, however, 101 nāḍīs2 are mentioned without being enumerated. Here also idā1 is said to be situated to the left of suṣumṇā and is described as hemārūpa हेमरूप (golden).

DU also mentions idā1 as one of the fourteen principal nāḍīs2. It is, in this text, said to extend to the top of the left nostril and candramāचन्द्रमाचन्द्र (moon) is said to operate through it.

In YSU, idā1 is mentioned as one of the sixteen nāḍīs2 which constitute the nāḍicakra2. It is said to terminate at the tip of the big toe, presumably the left. This is an unusual description of idā1.

idā-2 इदा-२ (YSU I 93; TSM 96; GS I 56, V 43, 49, 52, 66; HP II 10), left nostril.

idā-3 इदा-३ (VS II 27, 39; BY IX 96), one of the fourteen important nāḍīs, situated on the left side of suṣumṇā, in the kanda and stretched up to the
left nostril. According to BY, idā and susumnā both nādis have been conceived in the form of raṣmi (rays).

indra-1 इत्र-१ (TSB 8), one of the gods who reside in the twelve nādis in the shape of twelve prānas.

indra-2 इत्र-२ (YCU 72), he who enjoys, —in this context, brahman as the en-joyer. The four puruṣas who are said to be the lords of the four avasthās are the four aspects of indra who, in its turn, is an aspect of brahman the enjoyer. The different gods mentioned here are also the different forms, or aspects, of brahman. As such, they are said to be the lords of the different aspects of prakṛti. They are the subjective side of reality, prakṛti being the objective side. This however is not the sense in which the word indra is used in the purāṇas. Brahma being saccidānanda ānanda is his nature and whether we can speak of an aspect of brahman as enjoyer of ānanda is an unsolved problem.

indravajra इत्रवज्र (KU 13), dhāranā that pierces through the marma-jaṅgha, the knee joint, rather the innermost part of the knee joint which is probably a nervous structure—may be a complex synapse. It is to be unhesitatingly cut by dhāranā before the nādis in the throat are so cut, because it is one of the cords by which we are bound to the body. The dhāranā by which the yogi cuts the marma-jaṅgha is here called indravajra.

indriya-1 इत्रिय-१ (SK 6, 26, 34; VB II 19; TSB 6; YS II 43, III 13), five senses, five action-organs and manas. While explaining the viśeṣa level of differentiation in the guṇas, VB also mentions these eleven. Though Viṣṇu does not use the word it is implied, because he does not mention manas at the aviśeṣa level either by this name or as an antahkarana. TSB, however, speaks of the five sense-organs and the five action-organs only as indriyas. According to this text, manas is one of the five amīsas of ākāśa, while the five senses are the five amīsas of vahni and the five action-organs those of prthivī. Whether we should consider the total number of karanas to be 15 or 11 or 13 is not clear. They, however, do not regard the indriyas or the antahkaranas to be bodily organs. For these thinkers, they are made up of a subtle stuff and do not die with the body; and for this reason we can call them the constituents of the soul which transmigrates.

indriya-2 इत्रिय-२ (YS, VB II 18, III 47). According to Patañjali, drśya has two aspects one of which is called bhūta or bhautika and the other indriya or aindriya. The latter aspect, according to VB, is indriya at the aviśeṣa level, amśīta at the aviśeṣa level and vyaṇasāyātmaka lingamātra at the lingamātra level. In YS II 43 and YS III 13 Patañjali and in the 7th verse ANU have used the word indriya for aindriya viśeṣa i.e. indriya, which is the immaterial and active part of every living being. In this part of the living being rajas is active, sattva predominates and tamas is practically dormant.

indriya-3 इत्रिय-३ (YS II 41, 54, 55; TSM 147), the innate tendency to press indriya into service for gaining
pleasure. The innate disposition to use an indriya\(^3\) in this way is also given the name of that indriya\(^1\). They speak of cakṣurindriya also when they mean a strong impulse to see beautiful things which bring pleasure. A yogi's control over this impulse is called pratyāhāra by Patañjali. It follows upon a complete cessation of citta\(^2\)-vṛttis\(^1\).

\textbf{indriya-4} इन्द्रिय-४ (ATU 9, 10), the nervous sensory apparatus. Here the peripheral sense-organ eye is not meant; most probably the visual centre of the cerebrum is meant (cf. anusandhāna). The peripheral sense-organ, here the eye—is not the instrument of anusandhāna. In mūrtitāraka-yoga, they use indriya in this sense. In amūrtitāraka-yoga they do not. Co-operation of manas\(^1\) is necessary for every activity of indriya for the anusandhāna of mūrtitāraka as well as that of amūrtitāraka.

\textbf{indriya-5} इन्द्रिय-५ (VB I 7), the physical sense-organ through which the citta\(^2\) obtains perceptual knowledge. \textit{Indriya}\(^5\) in this sense is a part of the body which is destroyed with death and does not transmigrate, while \textit{indriyas}\(^1\) transmigrate with the transmigrating soul. According to Patañjali, the transmigrating soul seems to be made up of \textit{indriyas}\(^1\).

\textbf{indriya-6} इन्द्रिय-६ (VS V 8), sense-organs. For the understanding of universe, Vasiṣṭha classifies universe into five categories. \textit{Indriya} is one of these categories. The other categories are — (1) enjoyer (bhokta), (2) object enjoyable (bhoga), (3) enjoyment (bhukti), and (4) the place of enjoyment, i.e. the body (bhogayatana).

\textbf{indriyajaya} इन्द्रियजय (VB, VBh II 55), control of sense-organs, non-attachment to the objects of senses. Vyāsa enumerates different understandings of \textit{indriyajaya} by quoting four views. They are as follows: (1) \textit{indriyajaya} consists in enjoyment of sense-objects not prohibited by śāstras; (2) enjoyment of sense-objects without being slave to them; (3) enjoyment of sense-objects without feeling pain or pleasure; and (4) \textit{indriyajaya} consisting of the senses due to one-pointedness of the mind. Vyāsa takes \textit{indriyajaya} in the fourth sense.

\textbf{indriyasiddhi} इन्द्रियसिद्धि (YS, VB, VM II 43), perfection of the sense-organs leading to clairaudience, etc. This is achieved as a result of austerity (tapas).

\textbf{indriyāghāta} इन्द्रियाघात (SK 7, 49), indriyavadha, inability of an organ to produce activity. The cause of the inability may be of an anatomical or physiological nature; but the inability itself is sūkṣma as it pertains to the \textit{indriya}\(^1\), which itself is sūkṣma. SK, therefore, places \textit{indriyavadhas} under his \textit{pratyayasarga}. \textit{Indriyavadhas} are eleven of the 28 āsaktis, the other 17 being denial of the 9 tūstis and the 8 siddhis (SK 49). In fact, human and animal experiences of inability are so various and so peculiar that it is impossible to classify them. The author's intention seems to be only to illustrate what he calls the \textit{pratyayasarga}. The abilities and the dispositions alone do not make up the bhūvairadhirāvīśatalinga भौवेशत्विसतिलिङ्ग (linga endowed with dispositions, SK 40). Inabilities
also are its integral parts. Anaiśvarya (the want of divine faculties) is as important a bhāva as is aisiśvarya.  

Iṣṭa (BG XVIII 12), desirable, agreeable, a variety of karmaphala. Action performed with the desire yields three-fold fruits depending on its nature. Iṣṭa is one of the karmaphalas. The other two are aniṣṭa and mīṣra. Iṣṭa is such karmaphala which bestows happiness.

Iṣṭadevata (Yűṣṭeya YS II 44), an orthodox Hindu's tutelary god. By virtue of svādhyāya the yogī is said to meet his iṣṭadevata.

Iṣṭared

Iṣvara-1 (YS I 23-24), a puŗuṣa¹ who is not contaminated by any kleśa or karmavipaśāyayā. Probably Patañjali means that while other puŗuṣas¹ have a beginningless samyoga with prakṛti, iṣvara has no such connection. Besides, other puŗuṣas¹ may become like iṣvara for a certain length of time, there is no time limit for the aisiśvarya of iṣvara. Thus iṣvara excels every other puŗuṣa¹, even brahmā, viṣṇu and śiva. Hence there is only one iṣvara who is not just a puŗuṣa¹ among other puŗuṣas¹. All the same, Patañjali's iṣvara¹ is not a creator of the universe.

Iṣvara-2 (YKU III 22), one among the group of three gods, the other two being Hiranyagarbha and virāt. All these merge into the pratyagātmā when brahmajñāna is attained.

Iṣvara-3 (G 72; GS III 62), the presiding deity of the vāyutattva. According to YCU, however, vāyu² is one of the five mahābhūtas that spring from the parāśakti and iṣvara is brahman as the lord of the vāyu² form of prakṛti¹.

Iṣvara-4 (YSH II 4), an inferior divinity who is omniscient, who has conquered rāga etc., and who is worshipped in all the three worlds.

Iṣvara-5 (BG XIII 28; BY II 43, IX 61, 62), puŗuṣa, unaffected by the kleśa and karma and vāsaṇās. It almost conforms to the definition of iṣvara¹ given by Patañjali (YS I 24). The only difference found is that BY does not denote it by the term puŗuṣa-viṣeṣa.

Iṣvarapūjana-1 (Yṣṭarpūja-1) (SAU I (2) 1, 6; VU V 13; DU II 1, 8), worshipping viṣṇu, śiva or another god with a tranquil mind to the best of one's capacity. According to SAU, VU and DU, it is one of the ten niyamas. According to DU, it consists in three things: there should not be (1) rāga etc. in the mind, (2) bitterness, falsehood etc. in speech, and (3) himisā etc. in action. (cf. iṣvaraprāṇidhāna).

Iṣvarapūjana-2 (Yṣṭarpūja-2) (VS I 58, 59), one among the ten niyamas. It is of two types,—worshipping viṣṇu in accordance with strict scriptural injunctions with devotion and pleasant mood and the other consists in being detached from passions, truthful in speech and devoid of violence.

Iṣvaraprāṇidhāna (YS I 23, II 32, 45), one of Patañjali's five niyamas and a part of his kriyāyoga. Niyama being a yogānga, iṣvaraprāṇidhāna is an
upānga उपांग of yoga and brings success to a yogī in his effort to attain samādhi. VB calls it devotion par excellence and describes it as detachment. Patanjali (YS II 2) himself speaks of its efficiency in reinforcing the impulse to samādhi and weakening the kleśas. Niyama being a bahiranga of yoga, iśvara-pranidhāna should mean acts of devotion with which in all probability Patanjali’s pupils were quite familiar. It appears that Patanjali brings in iśvara only because of the inestimable value of iśvar-apranidhāna for yoga; otherwise there is no place for God in Patanjali’s philosophy, since his God is not a creator. Nor can his God have a place among common puruṣas.

iśvari इस्वरी (HP III 5), synonym for kundalinī.

u - उ

ukāra-1 उकार-१ (GS V 50), the monogram letter symbol of hari (viṣṇu), a part of the well-known mantra om (cf. ‘a’). In GS III 72, however, Gheranda mentions the letter ‘va’ व as the mantra of viṣṇu. Perhaps la ल, va व and ha ह are the principal letters of the mantras of brahmā, viṣṇu and śiva, respectively, while a ा, u उ and ma म are the three gods themselves: brahmā is described as akāra अकार, viṣṇu as ukāra, and śiva as makāra varṇaka वर्णक (syllable).

ukāra-2 उकार-२ (DBU 10-13), second syllable of aum, representative of the intermediate region, having Ya-jurveda, viṣṇu and janārdana as its deity, of sattvaguna and white in colour.

ugrāsana उग्रासन (SS III 113), paścimatāna with knees kept apart.

uccaihjapa उचक्षेजप (DU II 15-16), one of the two kinds of vaśika वाशिक (of the nature of speech) japa, the other being upānśu japa. It is reciting aloud as opposed to low muttering.

uccvāsa उच्चवास (TSB 6), breathing (cf English translation by T.R.S. Iyengar), the function of prānavyū. Ordinarily the word uccvāsa is used for exhalation.

ujjāyī उख्जायि (HP II 51-3; YKU I 21-29; GS V 46-67), according to HP and YKU, ujjāyikumbhaka consists in closing the mouth and slowly inhaling through both nostrils, so that the inspired air touches the lining membrane from the throat down to the chest and a low sound is thus produced, then holding the breath; and in the end, exhalation through the left nostril. This can be done even while the yogi is moving or walking and it is said to be a cure for all diseases, particularly throat disease, cough, dropsy and the diseases pertaining to any of the seven dhātus of the body. It increases the heat necessary for the body to live. Śwāmi Kuvalayānanda (Prānāyāma p. 54) recommends inhalation as well as exhalation through both nostrils without closing any for performing ujjāyī. GS prescribes drawing in air by both nostrils up to the level of the mouth, taking it into the lungs with an action of the throat and the respiratory apparatus below and thereafter moving the air in the mouth and bending the neck for adopting jālandharabandha (locking), stopping respiration so long as one can do it with ease—and then
exhaling without constricting the throat.

This seems to be the meaning of the two relevant verses. So far a more correct variation in reading has not been found. The text of these verses published in the Adyar edition does not seem to be correct.

**uddānakumbhaka** (GS III 18), **uddiyāṇa** during kumbhaka. Performance of **uddiyāṇa** during antahkumbhaka after assuming the position of mahābandha. This is the technique of mahāvedha.

**uddiyāṇa-1** (YSU I 106-8, V 38, 43; G 32, 35; HP III 6, 55-59; SS IV 72-3; GS III 1, 8, 9; YTU 26, 120; YKU I 41; VU V 6-7), according to G and YSU V 38, **uddiyāṇabandha** is performed above the sex organ and below the navel, i.e. between the pubes and the navel. Nothing more is said about it in G except that it conquers death. Conquest of death means possibility of the extension of the span of life.

According to HP, SS, YSU (I 108) and GS, however, for **uddiyāṇa** pressure is to be exerted both above and below the navel. If performed with zest, these texts claim for this practice, a rejuvenating effect.

According to YKU, in **uddiyāṇa**, pressure is exerted right up to the chest and the throat and as the prāṇa slowly rises, all the abdominal diseases are cured.

**Uddiyāṇa** is a stretching pose. It brings about a locking in the abdominal muscles which Swāmi Kuvalayānanda (Āsana, p. 46) prescribes after complete exhalation. Practice of **uddiyāṇa**, in its full intensity, after ābhyantarakumbhaka' whets appetite by generating heat in the stomach. It should never be performed empty stomach; and those who want to do it regularly and successfully should eat small quantities of any kinds of nourishing food. **Uddiyāṇa** should not be performed by those who find it difficult to retain urine or faeces.

**uddiyāṇa-2** (YSU I 175), one of the pīthas called the mahāpīṭha. It is said to be above the ājnācakra.

**uddiyāṇa-3** (YSU V 12), the dhyānasthāna above the ājnācakra.

**uddiyāṇaka** (HP II 45; GS V 49; YKU I 47), pressing in the lower part of the abdomen. According to HP and YKU, it is prescribed at the end of kumbhaka as recaka begins and is obviously to be retained during exhalation and thereafter. Some yogīs report that as a result of constant practice this part of the abdomen remains permanently depressed a little and helps prāṇāyāma and the rising of prāṇa. GS prescribes doing **uddiyāṇaka** at the end of inhalation as kumbhaka begins. Obviously this is to be continued during the cessation of breath.

**utkāta** (GS II 4, 27), one of the thirty-two āsanas mentioned by Gheraṇḍa. It consists in sitting on one's heels, which are raised, with the body supported on the toes.

**utkrānti** (YS, VB, VM, NGB III 39), levitation, death at will. Patañjali refers to utkrānti as a result of mastery over udāna (one of the five important prāṇa vāyus). Vyāsa indicates two meanings of Utkrānti - unnayana and utkrāntih
prayanakale. Since the function of udanavayu is unnayana or levitation, utkranti also means levitation. The second meaning as has been explained by Vascapati, is - arciradimargena bhavati prayanakale अर्चिरादिमार्गेन भवति प्रयानकाले, i.e., during death ascension takes place by the path which has its beginning in the flame (arcimarga अर्चिरादिमार्ग). Arcimarga has been further explained by Nagaji as - brahmalokagamanaya brahmaramdhram bhiyaa lingadehasyaya bahirniharaanam svecchhayaa bhavati क्राहलोकगमानया क्राहरांमणे भियचा लिङ्गदेहस्य बाहिर्निहारानम् स्वेच्छाया भवति.

This clearly states that after mastery over udana, the yogi who woeos the death can leave the lingasarira at his will through the brahmaramdha to reach the abode of brahman.

uttama उत्तम (BY VIII 9-11), best form of pranayama on the basis of matras. They are: uttama, madhyama and kaniya. The best form of pranayama consists of thirty-two matras.

uttamapranayama उत्तमप्राणयाम (TSM 105, 106; HP II 12; GS V 55-6; SAU I (7) 3; G 48-9). For GS it is one of the three grades of sahitakumbhaka1. Kumbhaka1 is the technical name given to pranayama2 by many writers on yoga4. In the uttama type of pranayama2, according to this text, puraka1 is of twenty matras1, kumbhaka1 of eighty and recaka of forty matras1. Superiority in pranayama2 is gauged by three experiences, viz., feeling of warmth, trembling and levitation. According to G, uttamapranayama2 is characterised by a long duration of cessation of respiration, which is three times that of the adhamapranayama2. It is said to be of thirty-six matras1. HP and SAU claim for this type of pranayama the attainment of a condition in which it is easy for prana to rise to the brahmaramdha.

According to TSM, the yogi who succeeds in uttamapranayama2 feels as if his body were floating in air. He excretes urine and faeces in small quantities. His senses become acute and his intellect keen. He knows the past, present and future and possesses perfect self-control.

uttamavid उत्तमविद्य (BG XIV 14), knower of the best (highest) - mahadadi tatvavidam महदादि तत्वविदः - knower of the mahat (the great germ or intellect) and the like principles.

uttara उत्तर = uttaratarkayoga उत्तरतर्कयोग (ATU 8, II), amanaskatarakayoga. In this yoga images are raised by the mind for concentration on them. (cf. purva).

uttarayana उत्तरयान (DU IV 41), transfer of the passage of vayu4 from pingala to ida1 is technically known as uttarayana in yogic language. By vayu4 is here meant the prana4 which the yogis raise to their heads.

uttanakurma उत्तनकर्म (GS II 5, 33: HP I 24; TSM 42), one of the thirty-two asanas1 enumerated by GS. It consists in assuming the kukkuta posture, without balancing the body on the arms, but by lying on the back instead, and throwing the arms round the neck.

According to HP, uttanakurma is one of the fifteen and for TSM one of the sixteen principal asanas1 which are also said to be angas by TSM. In
these texts, lying on the back is compared with the tortoise.

**uttānamandūka** उत्तनमण्डूक (GS II 5, 35), one of the thirty-two āsanas mentioned by GS. It consists in adopting the mandūka pose and holding the head between the elbows.

**uttāna** उत्तान (VS III 22; TSM 105; DU VI 44), elevation (feeling of). The practice of the uttama (highest kind) prānāyāma begets feeling of elevation. In this stage of prānāyāma, the sādhaka attains the state of kevalakumbhaka which gives a feeling of elevation of the body.

**upattī-1** उपत्ति-१ (SK 69), appearance, coming into existence in some form. It is one of the three things which are to be understood about everything that exists in this sense, the other two being sthiti and pralaya. Things appear, they last for some time and then disappear. By the word bhūta, in this context, Īśvarakṛṣṇa seems to mean the sūkṣma, mātāpītra and prabhūta viśeṣas, which in Patañjali’s language appear as dharmaparināmās, stay as such for a longer or shorter time and disappear. To be more correct, they should be called gunaparināmaviśeṣas. They are not the mahābhūtas which VB calls viśeṣas.

**upattī-2** उपत्ति-२ (ABU 10), creation. In reality, according to this text, there is neither absolute creation nor absolute destruction.

**upattikārana** उपत्तिकारण (VB II 28), generating cause, as citta is of vijnānas. It is mentioned here as one of the nine kinds of causes.

**utsarga** उत्सर्ग (SK 28), excretion which is the vrutti of the karmendriya pāyu.

**utsāha** उत्साह (HP I 16), enthusiasm.

One of the six important requisites for the attainment of success in yoga.

**udara-1** उदर-१ (GS I 15, 17, 20, 22, V 21), stomach, which is filled with water and air respectively in vārisāra and vātāsāra.

**udara-2** उदर-२ (GS III 8), abdomen, which is pushed inwards in uddiyānabandha.

**udara-3** उदर-३ (GS V 70), the inside the chest. This includes the lungs, which can be filled with inspired air.

**udāna-1** उदान-१ (ANU 34, 37; DU IV 23, 29, 32; GS V 60; DBU 56, 96; YS III 39; SAU I (4) 12, 13; TSM 77, 81, 85; YCU 22, 24; G 24), one of the five prāṇādī vāyus, the other four being prāna, apāna, vyāna and samāna. According to Suśruta, udāna is concerned with articulation and singing. According to Hindu medical physiology, it has something to do with maintaining the erect posture of the body.

It appears that the vāyus impel reflex actions, which may also be performed voluntarily; and that they are also the names of the autonomic reflexes impelled by them.

According to Gorakṣapaddhati (34-5), the seat of the udānavāyu is kaṇṭhamadhya, and according to GS kantha; but for DU udāna is that one of the ten vāyus which reside in the two feet and the two hands. The function of udāna is here said to be carrying anything upwards. It counteracts gravity. Vyāsa’s name for this function is unnayanā. According to DBU, the colour of udāna is like that of a conch-shell. Patañjali’s ascribing levitation to the conquest of udāna clearly shows that by this word he means the
elevation-reflex. SAU also considers udāna to be one of the ten vāyus. But it is said by this text to reside in all the joints and its function is said to be reflexly raising the body or any part of it, e.g., raising the foot as soon as one steps on anything that causes pain. ANU supposes this vāyu to have a white colour.

TSM calls by this name one of the five amśas of vāyu. Its kārya and viṣaya are here supposed to be unnayana and it is supposed to reside in all the joints, even of the hands and feet. Udāna thus may also stand for, or include, reflexly sending upwards all the humours of the body including the blood.

udāna-2 उदान-२ (VB, VM, VBh III 39; VS II 47, 52; BY II 48, IX 141-2), one of the five principal vāyus. The other four being prāṇa, samāna, vyāna and āpāna. The sphere of action of this vāyu, according to all the quoted commentators on YS, is from the fore-part of the nose upto the brahmarandhra. According to VM and VBh, the main function of udāna is raising upward the chyle etc. which is made of food and drinks. According to VS, the sphere of action of udāna is all joints of legs and hands. The action of lifting up of the body is the function of udāna. According to BY, the rise of the śabda-brahma in inner body is by udāna and before taking meals oblations should be offered to udāna alongwith prāṇa etc.

udāraṇkleśa उदारक्लेश (VB II 4). According to VB, an udāraṇkleśa is a kleśa in action, e.g. getting angry, running away, hoarding. It is said by Patañjali to be one of the four forms in which the kleśas exist; though, as explained by VB, an udāraṇkleśa would not be just a disposition, but also an act, or a cittavṛtti, prompted by a kleśa. Such a kleśakarma (YS IV 30) would be absent in the state of dharmanameghasamādhi. A kleśa, which is always in a state of nascent excitement, would also be an udāraṇkleśa. It appears that by an udāraṇkleśa, Patañjali means a kleśa which is always nascently excited and readily prompts a kliṣṭa (painful) vṛtti as soon as the situation for it arises. It is in no way held in check.

udāvarta उदावर्त (GS I 46), iliac passion, a disease of the bowels characterised by retention of faeces. Jalavasti is said to cure this disease as also prameha ānē (urinary disease) and krūravāyū.

udgāra उदगार (TSM 86), belching, which is said to be the sphere of action of the nāgavāyu. It is an involuntary act.

Vomiting is considered to be the function of the nāgavāyu by TSM. It is an important reflex and is enumerated among one of the vital reflexes by Wenger (cf. Physiological Psychology, p. 252).

udghāta उद्घात (VB, VBh II 50), a synonym for kumbhaka state of prāṇāyāma. Though Vyāsa uses six adjectives qualifying udghāta, in fact, there are only three groups: prathama—mṛdu; dvitiya—madhya; and tṛtiya—inā. VBh understands udghāta as obstruction in the natural flow of breath and there is udghāta throughout the process of prāṇāyāma. Swāmī Kuvalayānanda does not agree with the meaning of
udghāta given by Viṣṇu Brahmaṇa. (For details see Yoga Mimamsa, VI, 1956, December, PP. 225-257).

unnayana-1 उन्नयन-१ (TSB 6), leviety, one of the vāyu kāryas1 and viśayas3, obviously of the udānāṃsa of vāyu4.

unnayana-2 उन्नयन-२ (VB III 39). Here unnayana may mean the stretching reflex of any vertically situated muscle and may thus cover a number of physiological phenomena, including flow of blood and lymph, upwards. It certainly has to do with counteracting gravity by nervous activity reflexly. cf. udāna.

unnamī-1 उन्नमी-१ (MBU II (2) 5; GS VII 17), the state of realization that 'I am brahman'. In MBU this attitude of mind is said to be responsible for the amanaska state of śāṁbhavimudrā and samādhi1. In Patanjali’s language, it would be a khyāti (ātmane ātmakhyāti = vivekakhyāti).

unnamī-2 उन्नमी-२ (NBU 40, 53; SAU I (7) 17; HP IV 39), the state achieved after successful termination of nādānusandhāna. It is called manonnamī, samādhi1, as well as unnamī. In this state the yogī becomes like a dead body. He does not think, does not hear, does not feel. The yogī in this state sees nothing, and though his gaze is fixed it is a vacant gaze (cf. Advayatārakopaniṣad, śāṁbhavimudrā). He ceases to breathe without any effort and, though there is no object of consciousness before him, his mind is fully concentrated and does not waver.

upadraṣṭā उपद्रष्टा (BG XIII 22), disinterested onlooker. The self (puruṣa) is disinterested onlooker, for without taking part in the activities of body and senses, it witnesses their activities.

uparaka उपरका (YS, VB IV 23), coloured (by draṣṭā). Citta which is by nature an unconscious object, acquires the status or form of subjectivity and objectivity, of knower and known by getting coloured, i.e. coming into relationship with draṣṭā, the conscious principle puruṣa.

uparama उपरम (SK 50, 66), detachment (= indifference). Bāhyatūṣṭi is the result of visayoparama (non-attachment to objects). Uparamati उपरमति, therefore, means: is quite content (= does not go about her business any longer). Prakṛti1 does not operate any longer after kevalajñāna (self-realization) is attained, as she has nothing more to do after it. Obviously, prakṛti in this context means linga1 with which puruṣa has sanīyoga and which transmigrates so long as there is no kevalajñāna.

uparāga उपराग (VB, VM IV 17), colouring, acquiring the form of. An object colours citta in order to be known. Citta is said to perceive certain object by assuming its form or by being coloured by it.

upalabdhi उपलभ्य (SK 8), knowledge. Avyakta2 is not perceived, not because it is not real; but because it is sukṣma. If it did not exist at all, then its kārya1 too would not exist. But the kārya1 of avyakta exists. Hence it must be real. The reason of avyakta2 not being perceived is that it is too subtle to be perceptible. It is beyond the reach of buddhāndriyas.

upāstambhaka उपास्तंबक (SK 13), exciter (= stimulator). Rajas goads
prakṛti to action. It is the mover. This, however, applies only to perceptible movement. All the guṇas are in motion, except in their alinga (avyakta) state. But movement is not perceptible when it is too fast or too slow. But ‘slow’ and ‘fast’ are relative terms. In fact, there is a slow-fast continuum, of which only the medium range is perceptible.

upasarga उपसर्ग (YS, VB, VM III 37), obstruction, hurdle. Saniyama on sattvapurusa leads to the attainment of intuitive knowledge which works as a hurdle or obstruction for the higher purposes like samādhi. According to VM, a man whose citta is still not under his full control thinks highly of these perfections (intuitive knowledge), but a yogī whose citta is concentrated must avoid these perfections even when achieved.

upastha उपस्थ (TSB 5. 9: SK 26), one of the five amśas of prthivi (cf. Upaniṣadbrahmayogī). It is ordinarily known as one of the five karmendraivas. SK calls it a jananendriya जननेत्रिय (the reproductive indriya). The vṛtti of this indriya is ānanda. Its kārya is a kind of āharana. Vṛtti is the act of behaving, kārya the behaviour with results.

upāṁsū(japa) उपांशु(प) (DU II 14), muttering. It is one of the two kinds of vācikajapa, the other being uccaih.

upādāna उपादान (SK 9, 50), material cause. The relation between a thing and its material cause is that the thing is made of the material cause. But nothing can be produced unless it is there already. Therefore the effect must be present in its material cause before it actually manifests itself in a form. This is the Sāṅkhya theory of satkāryavāda. This argument does not seem to be different from the previous one, viz. asadakaranāt असदकरणात, Upādīnagrananāt उपादिन-ग्रहणात is another way of expressing the same truth. The same matter takes different forms. One of the tuscīs is called upādāna probably because it is remaining content with a means (= cause) of getting insight into the pradhānapurāṇāntaram (difference between puruṣa and prakṛti) sūksmam without attaining the jnāna itself. Upādāna here means “means”.

upādhi उपधि (G 88-90; TBU I 7), one of the two objects of dhyāna, the other being tattva. If a yogī tries to see the tattva (ultimate object of knowledge) in any of the nine dhyānasthānas inside his body and continues for some time to think of it there, he gets the animādi powers (= abilities). While tattva has no form. upādhis are only forms; and the knowledge of the one is quite different from the realisation of the other. The realisation of the tattva destroys all upādhis. It is a state of existence and not mere knowledge. Here Sāṅkhya, yoga and Vedānta agree. Patanjali’s aindriya viśeṣas, which transmigrate, as well as the mahābhūtas are all upādhis in this sense. Citsakti is different from transmigrating souls as well as from the five mahābhūtas.

upāyapratyaya उपायप्रत्यय (VB, VM I 20), means of experience or conditions of obtaining experience (of anya region). They are śraddhā, virya, smṛti, samādhi and prajñā.
upeksaka उपेक्षक (SK 66), indifferent (= detached). According to SK, after the pradhiṣñapuruṣāntara (difference between puruṣa and prakṛti) is seen the puruṣa1 becomes contented and detached. His attitude is “I have seen. Now there is nothing more to see.”

upeksā-1 उपेक्षा-1 (YS I 33; YSH IV 121), the attitude of being unconcerned. It is one of the four attitudes towards different actions and feelings of others which Patañjali prescribes for cittaprasādana. This is the attitude to be adopted towards all evil actions. This contributes to the vṛṣī’s peace of mind. YSH calls it mādhyaasthyam माध्यन्त्यम् (= arāgadvesavṛttībhāva अरागद्वेसङ्वृत्तीभाव = rāgadveśayorantarālam रागद्वेषयोरतरालम्).

upeksā-2 उपेक्षा-2 (VB, VM I 33). indifference. It is one of the four mental attitudes (maitrī, karunā etc.) for the attainment of cittaprasādana. It suggests one to cultivate an attitude of indifference towards vicious (apunya) people. According to VM, upeksā is taking of the middle path and avoiding the extremes.

uṣṭraniṣadana उष्ट्रनिषदन (VB II 46), one of the examples of āsana1, given by Vyāsa. Only ten examples are given by him. No āsana2 has been described.

uṣtra(āsana) उष्ट्रआसन (GS II 6, 41), one of the thirty-two āsanas mentioned by Gheranda. It consists in lying prone with folded legs placed crosswise towards the back and held with opposite hands. With this body position, one has to contract ones abdomen vigorously, raise head and contract the mouth.

ūra उर (YSU I 83-4, 104), one of the three bandhas8 mentioned in the Upaniṣad. It consists in pressing the rectum with the heel and contracting the anus with force. By repeatedly performing this bandha5, prāṇa2 rises to the head. Mūlabandha, which is another name for this bandha5, brings about the union of prāna1 and apāna1 and of nāda and bindu which are essential for abhyāsāyoga.

ūha उह (SK 51), spirit of investigation (research). It is one of the eight extraordinary accomplishments (siddhis3).
the experiencer and the experienced have independent real existence and the latter does not depend on the former’s cognition for its existence.

ekatattvābhyaśa एकतत्त्वाभ्यास (YS I 32), dhānya. Vācaspati Miśra particularises it as the dhānya of īśvara. Patañjali has prescribed repetition of the pranava, which denotes īśvara and meditation on īśvara for getting rid of the antarāyas which are the cittavikṣepas. The meaning is that one need not be disturbed by the antarāyas, but should persist in what one considers to be the right abhyāsa.

ekacāntā एकचात्त (YS III 2), singleness, being one and only one. If the content of consciousness is reduced to a single object for any length of time, then the state of mind at that time is called dhānya by Patañjali. That one object may, however, be a blend of more than one constituents, e.g., a light and a sound.

ekatra एकत्र (YS III 4), with respect to the same object. Dhāranā of an object imperceptibly develops into the dhānya of that object and the latter into samādhi on it. In samiyama emphasis is on the sameness of the object. Samādhi, as such, is a state of the mind irrespective of what the object is, or whether there is an object or not. Samādhi with reference to its content is called samiyama on that object. A dhāranā imperceptibly develops into the dhānya.

ekadāndi एकदांद्व (SSP VI 39), one who has subdued or controlled the citta.

ekabhavika एकभविक (VB. VM II 13), unigenital, i.e. causing one birth only. The vehicle of action
ekastha

(karmāśaya) is termed ekabhavika because its manifestation is limited to one birth only. It is one of the attributes of karmāśaya.

ekastha एकस्था (BG XIII 30), resting in the one. The manifoldness or diversity of beings is rested in the one brahman.

ekāksara एकक्षर (VS III 9, 45), pranava (cf. varnatraya). At time it is also called pranavāksara.

ekāgra एकाग्र (VB I 1), one of the five cittabhumis, the other four being ksipta, mūḍha, vikṣipta and niruddha. It is the state of mind in which ideas do not go on changing incessantly but one persists for a length of time, either a single simple idea occupying the entire field of consciousness exclusively, or one idea persisting in the centre while others are changing in the margin of the field. According to VB, samādhi in the ekāgra state of mind reveals the truth of everything, attenuates the klesas, lessens the bonds of karma and paves the way to nirodha. Hence it is yoga; while samādhi in the ksipta, vikṣipta and mūḍha states is not. Perhaps Vyāsa means that samādhi is an anāgata (in a potential form) dharma of citta in these states and not a vartamāna dharma, and hence it is not yoga.

ekāgratā एकाग्रता (YS III 11), persistence for an appreciable length of time of one single idea in the mind. According to Patañjali, singleness of idea characterises dhyāna and its persistence in the mind ekāgratāparināma.

ekāgratāparināma एकाग्रतापरिनाम (YS III 12), the avasthāparināma of niruddhacitta. It is the technical name given by Patañjali to the state in which the content of consciousness remains exactly the same at two successive instants. Although sanyama involves all the three — dhāranā, dhyāna and samādhi, in this process we fail to distinguish the one from the other.

ekātmikāsanīvit एकात्मिकासनीविद (VB I 17), asmitā. It is Patañjali’s definition of the kleśa asmitā. According to this, the kleśa asmitā is an innate tendency of the citta which prevents it from distinguishing between itself and purusa. By virtue of this inborn psychological disposition the citta knows no entity other than (and in anyway superior to) itself.

ekānta एकान्त (GS III 37), unity of principle behind the manifold universe. For yonimudrā the yogi has to realise that there is one and only one Reality and that he and that principle of which kundalī is the śakti, are one. Obviously, he means brahman (= Ātman). The yogi has to take it that he too is the brahman, since there are no two realities in the world.

ekāhāra एकाहार (GS V 31), eating once a day. Ekāhāra is prohibited for a yoga-sādhaka.

ekānīśa एकानिश (BG X 42), one part. God has pervaded this world by one fragment of Himself. ‘He’ stands firmly sustaining the world by one part, by one limb, with one foot. So says the Veda: padosya viśvā bhūtāṇi... (Taittiriya Āranyaka III 12).

ekendriyasamijnā एकंद्रियसमिज्जन (VM, VBh I 15), third in the succession of four kinds of vairāgya. The consciousness of a single sense. In this stage of
vairāgya the consciousness becomes incapable of turning towards objects and matured taints persist only in manas and that also only for curiosity's sake (utsukya mātrā). According to VBh, even after achieving detachment from sensuous objects, when the attachment remains only on manas level it is called ekendriya.

ai — ए

aikārgya एकार्ग (YS, VB, VM II 41), one-pointedness, due to absence of distraction. From purification (śauca) come one-pointedness in succession, i.e., after predominance of sattva and thereby saumanasya and which leads to sense-control and thence fitness to perceive the true nature of ātman.

aindrī एन्द्री (NBU 10), the sixth mātrā of dvādaśamātraka (twelve mātrakas) pranava. One who leaves this mortal body during this sixth mātrā of pranava, attains oneness with Indra (the king of Gods).

aiśvarya एश्वर्य (SK 23), ability (= capability = greatness). It is one of the eight bhāvas², the other seven being dharma, adharma, jñāna, ajñāna (ignorance), rāga, vairāgya and anaiśvarya (inability). Aiśvarya naturally leads to success (SK 45). Hence the relation between aiśvarya and avighāta is called nimittanaimittika relation by Gauḍapāda. The animā etc. eight siddhis³ are called the eight aiśvaryas by Viśā (VB III 45), not by Īśvarakṛṣṇa.

ka — क

kaṇṭha कण्ठ (G 36, 62, 70; KU II, 15), throat. It extends from the back end of the upper palate (tālumūla) down to the top of the oesophagus. Viśuddha is its lower part. Candra has its seat in its upper part. For adopting jālandharabandha it is the lowest part which is to be contracted. The seat of candra is however said to be tālumūla in G 86. Thus G 56 and 86 do not agree as to the situation of candra. According to KU, after piercing the hṛdaya (heart) the susumnaṇādi² reaches the kaṇṭha which is to be filled with prāna¹
rising upwards. Here suṣumnā and kanta are both called nādis².

kanta (YS III 30), a part of the body below the throat by performing sannyama on which the yogī does not feel hungry or thirsty. Kanta might be a word for that part of the gullet which is the seat of thirst cells.

kanta (VS III 63, 70), cavity below the throat (jugular notch). Twelfth among the eighteen marmasthānas (vital points) which is situated six fingers above the middle of the heart.

kantakakra (SSP II 5), fifth cakra in the series of nine cakras enumerated by SSP. This is of four fingers length. Iḍā and pingalā are situated in the right and left sides of the cakra. This has been recognised as viṣuddhakakra and located in the throat region.

kanthamudrā (YUT II 26, 116, 119), jalandharabandha. It is one of the twenty members of hathayoga⁴, according to this text. It consists in contraction of the throat by bending the chin and fixing it firmly on the chest. It is here described as a part of mahāvedha.

kathana (YUT III 30), boasting. It is one of the six vighnas which every yogī has to overcome before he can make any progress in yoga⁴ (cf. ālasya). The yogī is advised not to talk about his yoga⁴ to anybody.

kadaśana (HP I 31, 60; GS II 30), unwholesome food. Yoga practitioner should not consume unwholesome food (cf. pathya and apathyā). Even the wholesome food, if heated over again or is dry or excessively salty or sour becomes unwholesome or kadaśana. However, even if unwholesome food is consumed, the adverse effects of it can be counteracted through mayūrāsana. (Cf. HP I 31).

kanta (HP I 6), one of the siddhayogis having the nomenclature of indefinite identity.

kanda-1 (G 15, 16, 30), a bulb shaped structure (presumably nervous) situated above the pubes and below the navel. The suṣumnānādi² passes through it as a cord passes through a perforated bead. The spot where suṣumnā pierces the kanda is the manipūrakakra⁴. Below it is the kandayoni, so called because of its being the matrix from which the nerves are supposed to arise. It is compared in shape to the egg of a bird. Above the kanda resides the kundalinīsakti.

kanda-2 (VS II 2, 11; HP III 103, 109, 110), resembling bulbous root hence called kanda, originating point of all the seventy-two thousand nādis, oval-shaped, osseous, covered by skin and said to be situated in the body nine fingers above the dehamadhyā. It is of four fingers height and breadth and whose middle point is known as nābhi. HP also considers it to be merely fleshy or osseous. According to HP, it is white in colour. Its location seems to be near nābhi since it is twelve fingers above mūlāstāna.

kandamadhyā (VS II 19, 25), centre of the kanda. The nādi which is at the centre of kanda is identified as suṣumnānādi.

kandayoni (YCU 14, 15; G 16), place of the origin of the seventy-two thousand nādis.

kandasthāna (TSM 58, 68, 70),
the middle portion of the body. In human beings it is said to be $6\frac{3}{4} \times 3 \times 3$ inches in dimension. In animals, birds and reptiles it is of the shape of an egg. Nābhi is said to be situated inside the kanda. This does not agree with the description of kanda given by other writers like Gorakṣa. It appears that, kanda-sthāna of TSM is the nābhikanda. (Most probably they are the nerve plexuses situated at the navel region of the perineum).

kaniya कनीय (BY VIII 9-II), prāṇāyāma of the lowest type. BY recognises three forms of prāṇāyāma on the basis of mātrās; they are, uttama, madhyama and kani-ya. Prāṇāyāma of the lowest type consists of twelve mātrās.

kaniyas कनीयस (HP II 12), of low degree, the primary stage of kumbhaka. Kaniyas stage of kumbhaka causes perspiration (cf. madhyama² and uttama²).

kapālakuhara कपालकुहरा (G 34), an aperture in the roof of the mouth near the root of the tongue. Khecarī consists in turning the tongue backwards, letting its tip enter this centre and fixing the gaze between the eyebrows below them.

kapālabhāti-1 कपालभाति-१ = bhālabhāti भालभाति (GS I 12), one of the six satkarmas, the other five being dhauti, vasti, neti, laulikī and trātaka. It is of three kinds vātakrama, vyutkrama, and sit-krama. It corrects all abnormalities of kapha.

kapālabhāti-2 कपालभाति-२ (HP II 36), quick exhalation and inhalation in the fashion of the ironsmith's bellows. Thus, air is expelled by a stroke of the abdominal wall backward and then automatically inhaled. This is described as a part of bhastrika prāṇāyāma² and is said to cure all diseases of kapha.

kapālavaktra कपालवक्त्र = kapālrandhra कपालरंध्र = bhālarandhra भालरंध्र (GS I 25, 33), kapāla is the part of the inside of the head above the level of the mouth. Kapālavaktra is, therefore, the passage (inside) between this part and the mouth. Reaching there the tongue tastes the different tastes from salt to sweet. One of the dantadhautis consists in cleansing this part with the right thumb. It is the kapālarandhra dantadhauti.

kapālavaktrasaniyoga कपालवक्त्रसनियोग (GS III 26), contact (of the tongue) with the opening of the skull. As a result of the practice of khecarī, the tongue is elongated so as to touch the opening of the skull and this is called kapālavaktrasaniyoga. Various types of juices are tasted through the tongue as a result of this contact.

kapālasōdhana-1 कपालसोधन-१ (SAU I (7) 13-I), freedom of the head from all impediments to the rising of prāṇa⁴ up there. The process described is the same as nādiśuddhi without which prāṇa¹ would not rise.

kapālasōdhana-2 कपालसोधन-२ (HP II 31, 50), cleansing of frontal sinuses. The practice of netikriyā as well as the practice of sūryabhedana kumbhaka both independently result into cleansing of frontal sinuses.

kapha-1 कप्प-१ (GS I 29, 34, 38, 41, 54, 59, 56, V 66, 69; VB III 29), the humour called phlegm. The three humours of the body, viz., kapha, vāta and pitta, are taken for granted
by Gheranda but never defined or described. Most of the śaṭkarmas and the ujjāyi and śātāli kumbhakas are said to cure the diseases arising from the malfunctioning of kapha (called kaphadosa). Expert Ayurvedic opinion today does not, however, identify vāta, pitta or kapha with any of the humours of the Greeks.

kapha-2 कफ-२ (GS I 38), mucus which is thrown out by performing dandadhauti.

kaphakoṣṭha कफकोष्ठ (HP V 13), region of kapha (possibly humour) in the body. HP describes the regions of each humour in the human body. The parts of the body above the region of the chest is called kaphakoṣṭha. When the vāyu accumulates in the kaphakoṣṭha it causes imbalance of humour in the human body and also it causes functional diseases like asthma, hiccup and headache. The treatment of such diseases is suggested in HP (V 14, 15).

kaphadosaviśoṣani कफदोषविशोषणी (HP II 36), destroyer of disorders caused by phlegm. Kapālabhāti, one of the six cleansing processes has been described as destroyer of twenty different diseases caused by phlegm (taduktam nidāne - kapharogāśca vinīśati). (cf. Brahmānanda on HP II 36).

kaphādyargala कफाध्यार्गल (HP II 66), impediments in the form of kapha etc. (settled at the mouth of brahmanādi). As a result of the practice of bhastrīkā kumbhaka, the obstruction in the form of kapha etc. is removed from the mouth of brahmanādi.

kamalāsana कमलासन (HP I 44, 47-9; G 7, 9, 41, 43; GS II 8; YCU 3, 40, 106), baddhapadmāsana—one of the two āsanas which, according to G and YCU, excel all the other āsanas⁴, the other being siddhāsana. The right foot is placed on the left thigh and the left foot on the right thigh. Both arms are taken round the back and the big toe of the right foot is firmly held by the right hand and that of the left foot by the left hand. (If the toes are not grasped by the hands, which may be placed on the knees or in front of the pubes, the posture is ordinarily called padmāsana). Besides, the chin is firmly placed on the chest (jālandharabandha) and nāsāgra-dṛṣṭi is adopted.

kampa कम्प (HP II 12; TSM 105; DU VI 43), tremor. The prāṇāyāma of intermediate degree (cf. madhyama) causes kampa in the body. Since the practice of prāṇāyāma generates heat in the body, which is not accustomed to such heat, first starts sweating and then tremor in the body results. But when the body becomes perfectly conditioned in the prāṇāyāmic breathing, the sādhaka attains a blissful condition.

karana-1 करण-१ (SK 9; G 58), behaviour = acting = bringing about. Behaviour of each person is according to his or her own psychophysical makeup and that which is not related to the individual’s constitution in this way cannot be brought about under any circumstance. G uses this word for yogic practice. A yogi has to learn that yogic feat by which he may retain and absorb the priyāṣa (nectar) which oozes from candra³ and flows down to the sūrya². Obviously, reference is to viparitakarani, mentioned in the
next verse in which the āsanas known as viparītakaraṇī, sarvāṅga and sīrṣa are prescribed; but perhaps another more important feat is implied, which does not consist only in preventing the piyūśa (nectar) from flowing down to the sūrya by adopting a topsy-turvy pose, but in holding it and carrying it upwards by the currents of prāna and āpān.

karana-2 करण-२ (TSM 116), bodily sense-organs. Three of these can be closed by fingers, viz. eyes, ears and nose.

karana-3 करण-३ (SK 18, 29, 31, 32, 35, 43, 47), all the organs which have to do with knowing, feeling or willing. Karanās are the components of linga, which is supposed to be made up of them. Karanās are not organs of the body, though linga lives in and works through them.

Linga may in this sense be called kārana sārīra. Activity of karanās is spontaneous as if they were satisfying a natural impulse. Iśvaraśrī is a psychological determinist and not an exponent of freewill.

At the same time his philosophy is teleological, not purely mechanical. According to him, prakṛti works in such a way that puruṣa may be in a position to bring apavarga to puruṣa. According to him, there are thirteen karanās, three of which are antahkaranās, and ten bāhyakaranās. But since besides the three antahkaranās, there are eleven indriyas, the number of karanās should be fourteen; or the manas indriya would not be a karana. It would be an antarendriya (internal indriya).

karana-4 करण-४ (BG XVIII 18), organs. They are of two types. External organ such as ear etc. and the internal organ such as intellect etc.

karunā करुणा (YS I 33; YSH IV 117), sympathy which is one of the four attitudes, adoption of which Patañjali prescribes for cittaprasādana. It is the yogi’s attitude towards a suffering creature. In Vācaspati Miśra’s language, by cultivating karunā the yogi gets rid of all inclination to harm others in anyway.

Karunā is described by Hemacandra, a Jain writer, as an unselfish desire to remove the duḥkha of the duḥkhita (suffering living being). Anukampa (compassion) towards one’s own son, etc. should be selfless.

Impartial anukampa would even be experienced towards a tiger.

Patañjali describes karunā as an attitude towards those who are in trouble. Obviously it is the same as desire to remove duḥkha. Anukampa consists in causing sukha as well as in removing duḥkha.

karma-1 कर्म-१ (GS V 81; G 75), action. In GS śarīra is said to be karma rūpaka (that which is seen as working), i.e. the organ of action. Hence the importance of ghata or ghatasthayoga which has to do with the body. Since dhārana implies cessation of bodily activities for two hours, karma in G 75 includes only karmendriyavrūti and not sāmānyakaranāvrūti.

karma-2 कर्म-२ (G 98; GS I 6, 7; YS IV 7, 30), dharmadharma (merits and demerits). The dharmamegha-samādhistha yogi is not subject to the law of karmaphala laid down by Patañjali (YS II 14). But no one can
escape the law of karma. According to Samayasāra (a Jaina book), both good and bad (subhāsubha सुभासुभा) karmas bind the Ātmā. For GS also karma is action of which man has to reap the fruit. Our past karmas are said to be the cause of our present lot. The kind of body which we get is determined by our own karmas. Present karmas give a yogi that body after death which suits his karma. Thus the vicious circle: from good or bad actions body and from body good and bad actions. The cycle of life and death is also governed by one's own karmas. According to Patañjali, karmas may be śukla, krṣna or asuklākrṣna.

karma-3 कर्म-३ (KU 23; VU I 12; VB II 1). karmāśaya. The karmavipākāśayas are mostly responsible for life-activities while kleśas are responsible for all the behavior of men and animals. Yoga¹, however, can make these ineffective. The perfectly ineffective kleśas are called dagdhabīja (of extinguished potentials) by VB.

According to VU, prārabdhā प्रारब्ध (already begun) karmāśayas are those which have already begun their work and are thus responsible for the present vr̥ttis. Āgāmi आगामी (inactive) ones are those which will be active in future. They are so deeply buried that they play no part in determining the present vr̥ttis. Arjita अर्जित (acquired) ones are the karmāśayas acquired recently. They work themselves out first.

karmabandhana कर्मविधन (VB, VM, VBh I 1), bonds of action. The one-pointedness of the mind leads to the slackening of the bonds of action. The action has been further defined by Vbh as the binding cause of the buddhi and puruṣa in the form of merit and demerit (dharma-adharma).

karmayoga-1 कर्मयोग-१ (TSM 23-4, 26). It is the yoga which consists in performing the actions prescribed by the authorities. A karmayogī is, therefore, the person who always does his duty (i.e., a morally good man).

karmayoga-2 कर्मयोग-२ (BG V 2, XIII 24). yoga attained through karma, i.e., performance of action without attachment (towards the fruit) and with faith in Lord.

karmasāṅga कर्मसंग (BG XIV 7), attachment to the fruits of action. One of the characteristics of rajoguna. It causes bondage to the embodied soul and produces visible and invisible results as its consequences.

karmasaniyāsa कर्मसन्यास (BG V 2), renunciation of action. Lord Krṣna says that renunciation of action and performance of action both are capable of leading one to the highest goal, i.e., liberation. Yoga through action is esteemed more than the mere renunciation of action accompanied by knowledge.

karmāśaya कर्माशय = karmavipākāśaya कर्मविपाकाशय (YS I 24, II 12), the abiding after-effects left behind by every behavior, including consciousness. They remain in the citta in the form of samskāras and determine subsequent behavior and consciousness, their specific effects being called their vipāka.

karmendriya कर्मस्त्रिय (TSB 6; SK 26), according to TSB, the five anīsas of prthivi. Their viṣayas⁴ are vacana,
ādāna, gamana, visarjana विसर्जन (evacuation) and अनन्दा. These imply samīkaraṇa, unnayana, grahana, srapana and ucchvāsa, which are prāna-visāyas. SK clearly mentions karmendriya as one of the two kinds of indriya, the other being jñānendriya (buddhindriya). Both together make up the bāhyakarana. The karmendriyas are vak, pāni, pāda, pāyu and upastha. For SK indriyas are not physiological organs of a living body, nor other anatomical structures. A karmendriya is that indriya in the transmigrating soul which is responsible for movement. It is a part of the essence of the living being. It is a kind of ability, no doubt, but it is much more. It includes the tendency to behave in a particular way under particular circumstances.

kalalādi कललादि (SK 43), that which a linga has for its अश्रया. It is the mātāpitrja viśeṣa and the active principle of the generative cells, which is not perceptible like a sthūla viśeṣa, but is known to the scientists.

kalā-1 कला-१ (HP IV 1), epithet of sīva. Here sīva has been ascribed as having the nature of kalā. Kalā has been identified as rich sensation felt all over the body. The experiences of nāda, bindu and kalā in the practitioner are supposed to be the development of the activity of prāna and the Almighty being the Lord and source of all activity is said to be of the nature of nāda, bindu and kalā.

kalā -2 कला -२ (HP III 32, 36), tongue. During khecarī, kalā (the tongue) is to be lengthened to such an extent that it could touch the middle of the eyebrows so that it could be inserted into the nasopharyngeal cavity.

kalpī कल्पी (YSU I 151), desired (=sought for). There are two kinds of siddhis. Some are desired and sought for. They can be acquired by rasa ausadhī (medicine), kriyā, mantra etc. They are temporary. Others are permanent. They come of their own accord to those who are vāsanārahitā (devoid of vāsanā) and practise yoga for its own sake for a long time. A vāsanārahitāyogī is not a yogārūḍha (seated on yoga) of the Gītā. He is still on his way to vivekakhyāti. But he gets the siddhis like svātantrya स्वतंत्र्य (freedom), which are in the language of this Upaniṣad īsvarapiṇa (acceptable to god). They come in the natural course of advancement. These are akalpī.

kavi कवि (G 64), a sage (wise man). This word means omniscient too, but as the practice of jihvābandha and concentration on sarasvatī for six months does not obviously bring sarvajñātrīva sarvajñatā (omniscience). The first meaning is appropriate here. A third meaning of the word, viz. poet, also appears to be inappropriate in this context.

kākacandīśvara काकचन्दीस्वर (HP I 7), one of the siddhayogīs having the nomenclature of indefinite identity but enumerated by Svātmārāma as a token of salutation.

kāki काकी (GS I 21; III 3, 66), one of the five animal-shaped mudrās, the other four being āsvīni, māndūki, mātangi, and bhujangīni. It consists in assuming the shape of a crow’s beak by appropriately contracting the lips and drawing in air slowly through the mouth. The crow is somehow supposed to be free from
all diseases. So the yogī who practises this mudrā remains free from all diseases. For bahiskrtadhauti the yogī is advised to fill the stomach with air by means of kākimudrā. When air is inhaled through the mouth it does not go into the stomach but into the lungs. For filling the stomach with air one has to inhale and then swallow.

cānerī कानेरी (HP I 7), name of a siddhayogī of an unidentified nomenclature. Svātmārāma enumerates his name besides many other such yogīs in order to express his salutations for him.

cápālika-1 कापालिक-१ (HP I 8), one of the siddhayogīs whose identity is indefinite but enumerated by Svātmārāma as a token of salutation.

cápālika-2 कापालिक-२ (SSP VI 46), a variety of the devotees of śiva. One who considers the knowledge of self and of sacred syllables with the attitude of mind that ‘śiva is the Supreme Reality’ is called cápañika.

kāma-1 काम-१ (TBU I 12), desire. The yogī who has realised the brahman has one and only one bhāva; i.e., ahamasmi-brahma अहमास्मिः ब्रह्म (I am brahman). All the other bhāvas including kāma, are perfectly foreign to him.

kāma-2 काम-२ (MBU I (2) I), one of the five dehadoṣas, the other four being krodha, niṣvāsa, bhāya and nidrā. It is an impulse and behaviour brought about by our very constitution, and as a doṣa, it is aggravated or ameliorated by bodily conditions. Though physiological in origin, it can be counteracted by mental treatment. The approach is psychosomatic and the treatment here prescri-

bed nihsankalpatā निसंकल्पता is the absence of desire of all kinds (= detachment). They believed that by the practice of detachment kāma is automatically brought under control.

kāmarūpa कामरूप (G 10, 11; YSU I 171; DBU 44; YCU 7), the spot between the ādhāra and the svādhiṣṭāna cakras. The pressure of the left heel on this spot occupies an important place in the yoga taught by Gorakṣa. It is prescribed for mahāmudrā as well as for mūlbandha and also for siddhāsana. Yoni is said to be situated inside the ādhāra. Perhaps it projects upwards into it and is therefore, sometimes described as situated between ādhāra and svādhiṣṭāna. According to YSU, it is one of the four pithas; YSU, DBU and YCU call it yonisthāna.

kāmasanikalpa कामसंकल्प (ABU I), entertaining desires. An asūdha असूध (impure) manas entertains desires.

kāmakhyayoni कामस्क्यायोनि = kāmayoni कामयोनि (G 11-12), an ovary-like organ situated inside the mūlādhāra (= ādhāra). If the ādhāra is a lotus flower, then the kāmayoni is its ovary. This organ is respected by the yogīs, because they start hathayoga by stimulating the yonisthāna by pressing it with the heel of their foot. Inside the kāmayoni is the mahālinga. Yonisthāna is situated between ādhāra and svādhiṣṭāna.

kāmāvasāyitva कामावसायित्व (VB III 45), determining the things according to desire. One of the eight siddhis enumerated by Vyāsa. However, this siddhi does not bestow the power of being capable of reversal of natural things because it may go against the will of the Maker. VM further adds
that a person having this *siddhi* can change the effect of poison into nectar but he cannot change the moon into sun and so on.

**kāya-śavidhi** कायालाशविधि (HP I 61), actions that cause discomfort to the body. Such *vidhis* (actions) are to be cautiously avoided by a *yoga* practitioner.

**kāyarūpa** कायरूप (YS III 21), rays of light reflected by the body. If a *yogi* performs *saniyama* on these, they are no longer reflected by his body and the *yogi* becomes invisible.

**kāvävyūha** कावेय्यूह (YS III 29), physiological and anatomical systems of the body, all of which the *yogi* comes to know if he succeeds in *saniyama* on the *nābhicakra*.

**kāyasampat** कायसम्पत्ति (YS III 45-6), charm (= lustre), strength and adamantine build of the body, which are acquired by the conquest of matter by performing *saniyama* on the various material forms of *prakṛti*.

**kāyasiddhi** कायोपसिद्धि (YS II 43), *anima*, *laghima* (becoming extremely light), *mahimā* (the power of increasing size at will), *prāpti* (reaching everywhere), *prākāmya*, *vaśītva* (acquiring control over others), and *iśītva* (acquiring sovereignty) (cf. VB III 45), attained by practising *tapas* and thus getting rid of all the impurities of mind.

**kāraṇa-1** कारण-१ (TSB 4; SK 16), cause. The *mahābhūtas*, according to TSB, are the *kāranas* of their *kāryas*; e.g. *ākāśa* is the *kāraṇa* of *jnāna*, *sankalpa*, *niścaya*, *anusandhāna* and *abhimāna* in the forms of *antarhāraṇa*, *manas*, *buddhi*, *citta* and *ahārikāra* respectively. *Kārya-kāraṇabheda* कार्यकारणभेद is the differentiation of variegated creation in the *mahābhūtas*.

**kāraṇa-2** कारण-२ (VU I 6; YCU 72), one of the three bodies with which human beings are endowed, the other two being *sthūla* and *sūkṣma*. These three bodies are three of the ninety-six *tattvas*¹—those forms of nature in which the *guna*¹ are clearly differentiated, obviously the ninetysix broad classes in which all the things of the world are divided by VU.

**kāraṇatraya** कारणतीर्थ (VS III 8, VI 39), triad of causes. These are gross (*sthūla*), subtle (*sūkṣma*) and unmanifested (*avyakta*). The three letters of *prāṇava* are the triad of causes. In the process of manifestation, the manifested transforms itself first into subtle, and then into gross.

**kāraṇabhāva** कारणभाव (SK 9), being essentially of the nature of cause. The *sāṇkhya* view is that effect must potentially exist in its cause. According to this theory, water must have a potential existence in the particles of oxygen and hydrogen, in the sense that if a quantity of water is chemically analysed we shall get these two gases. In another sense, however, water is not of the nature of oxygen or hydrogen. It is not a gas, but a liquid; and it cannot be used, as it is where the need is for oxygen or hydrogen. Hence, when they speak of *kāraṇabhāva* they have the former kind of implication in view. The essence of the argument is that effect corresponds to cause and, therefore, must be there in the cause in some form.

**kāraṇa-1** कर्म-१ (GS I 6, 50), action. Our own good and bad deeds are said to be responsible for our getting the
bodies which we have. Dantamūldhauti is classed among the purifying actions; i.e., what one does to purify oneself, particularly one’s body. It is a cleansing process.
kārya-2 कार्य-२ (SK 8, 9, 15; TSB 4, 6), effect. The seven mahadādayas (etc.) and the sixteen vikāras are all effects of mūlaprakṛti, which is their material cause.
kārya-3 कार्य-३ (SK 32, 43), that which is done, not the act of doing but the end-result; e.g., not behaving but the behaviour, not running but race, not sensing but sensa, not adopting but adoption.
kāryāvīnukti कार्यवीनुक्ति (VB, BM II 27), freedom from the functions. The first four prajñās out of seven. This prajñā leads to the functionlessness of citta. However, this stage has not been conceived as the final emancipation. VM, while explaining the term says that it refers to the completeness or sufficiency of the range of human efforts that are necessary for the sake of the attainment of four prajñās (kāryatāya pratyayāpyata darśītaṃ kāratāna pratyayatah dṛṣṭā).
kāla-1 काल-१ (SK 50), one of the ādhyātmika tuṣṭis. The commentators explain it thus: kālatuṣṭa is so called because it is contentment based on the knowledge and belief that everything happens at its own time, and, therefore, human exertion is not of much avail. It is an impediment in the practice of yoga.
kāla-2 काल-२ (G 2, 38, 98; GS III 75), death (= time of death). Prānāyāma and samādhi ward it off. Vaīśvānari dhāraṇā is supposed by GS to ward off the fear of fearful death.
kāla-3 काल-३ (GS V 2), season. Vasanta and śārad are the seasons recommended for commencing the practice of yoga.
kāla-4 काल-४ (VB III 52), time. A kṣana is the shortest perceptible duration of time according to VB.
kāla-5 काल-५ (TBU I 15), practising yoga for a long time and observing the optimum time for each practice according to one’s own ability and the progress made. According to this Upaniṣad, kāla in this sense is one of the components of yoga.
kāla-6 काल-६, (GS V 2; SSP I 53), time. It refers to the selection of proper season for the sake of the commencement of yogic practice as described by Gheranda in verse V 8-15. The best suitable season for the commencement of the yogic practice is said to be vasanta and sārad.
One of the five factors of kulapaṇcaka, kāla is said to have five characteristics—kalan (grasping), kalpana (imagination), bhrānti (illusion), pramāda (error), and anartha (calamity).
kālamukha कालमुख (SSP VI 43), a term used by Gorukṣa to denote a variety of devotee of Lord Śiva. One who worships linga which is in the form of eternal bliss is called kālamukha.
kālagni-1 कालगनि-१ (YSU V 29), one of the five fires of the body, established in the nether part.
kālagni-2 कालगनि-२ (BY IX 53), one of the forms taken by ap. Ap existing in all the living beings in the form of jyoti helps digestion and illumines the world and dissolves it by taking the form of kālagni having seven flames in the form of seven rays.
kāṣṭhamauna काष्ठमौन (VB, VM, VBh,
II 32), a form of austerity, consists in observing complete silence, not indicating one's ideas even through gestures (ingitenāpi svābhīprāyā-prakāśanam इंगितेनांपि स्वाभिप्रायाप्रकाशनम्). This has been distinguished from ākāramauna.

kilbiṣa किल्बिष (TBU I 12; ANU 8), evil disposition. This bhāva2 is perfectly foreign to the person who has realised brahman. and is therefore brahman himself. Upaniṣadbrahma-yogī elaborates by using the phrase antahkaranaganatākilbiṣa अन्त:करणगत:किल्बिष, obviously meaning as opposed to doṣas which are indriyakta (performed by indriya). Thus, kilbiṣa seems to be the same thing as kleśas, which inhere in citta1 (cf. Patañjali's qualification of citta1 as asankhyeyavāsanābhīṣcitram असंख्येयवासनाभिष्चित्रम् YS IV 24). Patañjali recommends kriyāyoga (YS II 1) for the attenuation of kleśas1. ANU recommends dhāranā for burning away kilbiṣa.

kukkuṭāśana  कुक्कुटन (VU V 15; GS II 5, 31, 33; HP I 23-4; TSM 41-2; VS I 67, 68). one of the most important eleven āsanas of which only the cakrāsana is described in VU. Gheranda counts it among his thirty-two āsanas. According to him, it consists in first adopting the padmāsana obviously the mukta युक्त padmāsana-pose and then inserting the hands and the fore-arms between the knees and the thighs, resting the body on the elbows, as it were, and raising the whole body along with the foot-lock. In kukkuṭāśana one does not throw the weight of the body on the elbows but on one's palms (cf. HP). Gheranda has thus used the word kūrpara कूर्पर for fore-arm. TSM counts this āsana among the sixteen principal āsanas and one of the ten important āsanas enumerated by Vāsiṣṭha. While discussing its technique HP, GS, TSM as well as VS seem to have an identical view and all have quoted almost the same verses.

kutilāṅgi कुटिलाङ्गी (HP III 100), having crooked form (nature). One of the seven names of kundalini. Other six are kundali, bhujangi, śakti, īśvarī, kundalini and arundhati. The meaning of kutilāṅgi can be explained with reference to its two stages—dormant and awakened: (1) it is crooked in the form because as long as it is lying dormant it is the cause of bondage, suffering and death etc., (2) when it is awakened it ascends from mulādhāra through susumnā which is curved in nature as it runs along the curved spinal cord.

kundalākṛtisamsthāna कुंडलाकृतिसत्स्थान (BY IX 9), residing in the place of coiled serpent (kundali). The ātman in the form of bindu is situated in this place.

kundali-1 कुंडली-१ (kundali कुंडली) (DU IV 11, VI 42; G 30; BVU 74; TSM 62-5; HP II 66, III 1-2, 100-19; GS III 39, 49, 51, 56, V 68, VI 16, 18; YKU I 7-8; YCU 35-6, 39, 44; SAU I (4) 8, 9, (7) 36; YSU I 82-3, 85, VI 3, 55; VU V 22, 51), special ability which, when evoked, starts a series of tactual sensations in the back travelling up to the brahmarandhra in the head. This activity is sensed by the yogī like a pipīlikāsparṣa पिपीलिकास्पर्ष (creeping of an ant). According to BVU, kundalini is to be moved by exerting pressure on the
tongue which is raised and turned upwards. *Upaniṣad-brahma-yoga* explains this by commenting that only when *kundalini* rises above its seat the soul is liberated and that until she has not left her seat *mukti* is impossible, and the person returns after death. TSM describes *kundalini* as *nāgarūpa* नागरुप, *aṣṭapraṅkrīṭirūpā* अष्टप्रकृतिरूपा and *mahājvalā* महाज्वला.

*Prakṛti* is called *aṣṭaprakṛti* because it is the potentiality of *mahat*, *ahankāra*, *indriya* and the five *bhūtas* etc. i.e. the five *tanmātrās* and the corresponding *mahābhūtas*. According to YKU, *kundalini* (imagined as a snake) holds her tail in her mouth and her head is set against the *mūlakanda* which is compared to a *kamalakanda* कमलकंडा most probably because the ovary of the flower sticks to its stalks. *Kundalini* blocks the opening of the passage along the *suṣumṇā* to the head, which is uncovered if the *suṣumṇā* is raised up a little by *yoga*. According to DU, *kundalini* is situated 1½" below *nābhikanda* and lies there surrounding the sides of the *kanda* as if asleep, covering the lower end of the passage leading to the *brahmarāṇdhra* by her mouth. The fire kindled by arresting *vāyu* in the middle of the *mūlādhāra* is blown towards *kundalī* and rouses it. According to this text, *kundalini* is never completely inactive, as even when asleep it is supposed to be the energy behind the ten *vāyus*. GS considers *kundalini* to be a power which is inherent in everybody, but which only the yogīs avail of. It is imagined as a serpent shaped Goddess who sleeps in the *mūlādhāra* coiling herself 3½ times. So long as this power is not aroused even creoles of yogic practices do not produce *jñāna* and the yogī remains a brute. This closed door is to be opened by *hathayoga* as if by a key. *Brahmadvāra* is opened only by *kundalini* being aroused; and this can be achieved by the practice of *sakticalinimudrā*.

Thus, *kundalini* is the potentiality of an experience, and for this reason it is called a *sakti*. But those who have had the experience do not call it an experience which is only a matter of cutaneous sensations. They say that it is a unique experience. It appears that the uniqueness of the experience lies in its fullness and richness. It has been said that in a fully fledged *kundalini* arousal, along with the *vāyu* rise *agni*, life force and all; in fact the whole being of a yogī. Such an experience will no doubt be unique. It is said to bring the Supreme Realization to the yogī.

*Kundalini*-2 (ATU 5; MBU I(2) 6), an imperceptibly thin structure inside *suṣumṇā* resembling a fibre of lotus stalk but luminous like 10000000 (a crore) flashes of lightning. According to this text, seeing that fire by *manas* one gets rid of all one’s sins and gets liberation from the cycle of birth and death.

*Kundalini*-3 (SSP IV 13, 14), the power of Śiva. This is spoken of as having two aspects—*aprabuddha* (dormant) and *prabuddha* (actively intelligent). In its dormant aspect it gets manifested in the human body in the form of consciousness which is by nature beset with anxiety, engaged in various worldly activities, and has mysterious nature and hence called
kundali

kundalinī (cf. κυτίλανγί). The same kundalinī, when aroused (prabuddha) through yogic practices, becomes transcendental in the sense that through piercing nine cakras she reaches brahmārandhra and unites with Śiva.

kundali  (VS II 16), serpent power. A unique energy which is supposed to remain dormant but for the spiritual advancement sake needs to be awakened. According to Vasiṣṭha, it is coiled eight times representing eight prakrtis (cf. aṣṭaprakrti) and is supposed to be the source of all knowledge because it consists of all the devanāgarī scripts right from ‘a’ to ‘kṣa’ (akarādiṣkārāntā).

cundalīṣṭhāna  (VS II 15, 16), location of kundalinī. Traversely above the mulacakra and below the navel is the place of kundalinī.

kumbhaka-1  (HP II 44, 52, 67, 71, 72, 75, 77; SAU I (6) 1, (7) 2; YUK I 19, 21, 29, 31, 37, 39, 40, 47, 54-5; YTU 37, 43, 50, 68-9; ANU 9, 13; G 47; MBU I (l) 6, II (2) 2; BVU 21, 55; VU V 18, 59; YCU 101, 103; DBU 21, 31; TSM 101, 139, 142, 148; DU VI 13; GS III 45, V 40, 42, 49, 50, 52-4, 59, 71, 73, 76-8, 87), pause in breathing. It is one of the three phases of prāṇāyāma, the other two being recaka and pūraka. It is of two kinds: (1) along with recaka and pūraka, that is sahita, and (2) without them, that is kevala. So long as the second does not come of its own accord, the yogi is advised to practise the first.

When kevalakumbhaka comes of its own accord the yogī is said to have achieved everything and his kundalinī is said to have arisen.

Eighty kumbhakas are prescribed four times a day, i.e. 320 everyday. But there is a strict injunction for raising the number extremely gradually. Kumbhakas are to be performed everyday, even on the first day of starting prāṇāyāma. The yogi is advised to begin with ten rounds of each on the first day. Five more rounds of each should be performed everyday. No limit is generally prescribed. According to YTU, the duration of kumbhaka is to be double that of pūraka. Thus, 320 rounds of the complete prāṇāyāma of 112 mātras are prescribed in twenty-four hours for perfection in prāṇāyāma. This will take at least ten hours of the yogī’s time out of the twenty-four. If a yogī succeeds in kevalakumbhaka, then nothing is impossible for him in the world.

When the ghatāvasthā is reached the yogī is advised to perform kevalakumbhaka only once in twenty-four hours.

Kumbhaka is said by YTU to be an integral part of pratyahāra, mahāvedha as well as mahābandha. For ANU, kumbhaka is not only stopping of breath, but stopping of all activities of limbs also. Breathing can be stopped while swimming, but that will not be kumbhaka. The use of the word cintayet in this text shows that kumbhaka is a state of dhyāna too.

MBU prescribes kumbhaka for manolaya मनोलय (cessation of cittavṛttis) which appears to be samādhi following upon divyārupadarśana दिव्यारुपदर्शन (seeing an internally aroused light) and
only kumbhaka which a perfect yogi may practise.

kumbhaka-3 (GS V 46, 68, 71, 74, 96, VII 10), pranayama in general including more than one phase.

kumbhikā (GS III 47), encircled. As a successful result of the practice of pranayama, kundalini as if gets encircled (kumbhikā) by prāna which leads to its arousal and activation.

kumbhikaraṇa (TSM 108), to perform kumbhaka.

kurukṣetra (DU IV 49), the region of breast (kuca) is termed kurukṣetra. This has been recognised as one of the holy places in one's own body (ātmārtha).

kulasana (SPP I 49), the five-fold subject-object totality that constitutes the entire universe and activates it. They are sattva, rajas, tamas, kāla and jīva.

kusala (VB, VM II 27), adept. The puruṣa who has acquired the seven-fold intuitive insight (saptadā prajnā) is known as kusala. It also means 'liberated' since it transcends gunas. Vyāsa equates this stage of puruṣa wherein involution or pratiprasava has taken place.

kūhū (G 19, 22; VU V 23; YSU V 26; DU IV 8, 14-5, 38; YCU 17, 20; SAU I (4) 9, 11; VS II 31, 34), one of the principal nādīs. According to SAU, the nādīs surround the kundalini and spring from it. Kūhū is said to be in front of the susumnā and to extend up to the genitals. According to VS, one of the fourteen important nādīs, situated in front of susumnānādī. Its range extends
from kanda to the end of the penis. G considers kuhū to be situated in the lingadeśa and all the nāḍīs to arise from the kanda. Reading G 16 and 19 together, it appears that kuhū runs from kanda to the lingadeśa, and all the nervous impulses running between kanda and lingadeśa are said to pass along kuhū.

According to Saṅgītaratnākara, kuhū is the pubic nerve of the sacral plexus to the left of the spinal cord. For YSU kuhū is one of the sixteen principal nāḍīs and one of the three which descend from the nābhi. The function of kuhū is here said to be defecation.

Like SAU, DU also speaks of the sixteen principal nāḍīs. Kuhū is here said to be situated on one side of susumnā and its presiding deity is said to be kṣuddevatā (a god).

kūta कू (YKII II 20), last syllable to constitute seven-lettered khecarimana which consists of ka क and sa स along with anuvāra and forming a letter श kṣaṁi. The other six being hṛṇi ह्र, bhaṁ ब, śaṁ ष, maṁ म, paṁ प, sam स.

kūṭasthanitya कूटस्थानित्य (VB IV 33), permanent like a rock—here absolutely permanent, not comparatively permanent as cittas¹ are. The cittas¹ are permanent in so far as they do not die with the death of every body which they take. But in the end each one of them has to undergo pratiprasava and cease to exist as a citta¹. Puruṣas¹ are, on the other hand, eternal. No puruṣa ever ceases to exist or undergo a change. This is their kūṭasthanityatā (immutable eternity).

kūrma कूर्म (VS II 42, 53), one of the five secondary vāyus in comparison with five prānas etc. prominent vāyus. It pervades the skin and bones and winking is due to the function of kūrnavāyu.

kūrmanādi-1 कूर्मनादी-१ (YS III 31), an organ in the chest below the kanṭhakūpa (cf. Vyāsa). Sthairya results from sanjama on this nāḍī. Hṛdayapundarika (lotus) is another name for this organ (VB I 36). It is not however clear whether it is what we call today the heart. Vyāsa’s illustrations and Patanjali’s word sthairya show that reference is to the heart working feebly, not to its function being completely stopped. Perhaps the heart functions in a very feeble manner in hybernating reptiles.

kūrmanādi-2 कूर्मनादी-२ (VBh III 31), a place for sanjama which brings about stability (of citta). VBh understands it to be a cakra situated in the hṛdayapundarika in the form of kūrma because it resides like a kunḍalīta-sarpa (coiled snake). However, the reference of this nāḍī or cakra is not available in later yogic texts. According to Dr. P.V. Karambelkar (Commentary on Yogasūtras published by Kaivalyadhama, Lonavla, pp. 398-99), kūrmanādi means a hollow structure having a resemblance to the shape of tortoise. In human physiology, the stability of body is regulated by the cochlear structure in the ear. This somewhat resembles the oval shape of the tortoise with its extended four legs.

kūrnavāyu कूर्नवायु (G 24; DU IV 24, 34; SAU I (4) 12-13; TSM 77, 86; YCU 23, 25), one of the five nāgādi vāyus. It is supposed to work the
automatic movements of the eyelids (cf. B.N. Seal's The positive Sciences of the Ancient Hindus). In DU and SAU its function is said to be winking, etc. For GS it is the nervous activity responsible for opening the eyes—obviously the winking reflex—as it is also responsible for closing the eyes. According to TSM, with the five prānādi vāyus, the five nāgādi vāyus also course along the nādīs. The function of the kūrma is here said to be closing of the eyes.

kūrmasana-1 कूर्मसनात-१ (GS II 5, 32; VU V 15), one of the principal āsanas mentioned by Gheranḍa. It consists in placing the ankles contrarily under the scrotum and keeping the body (the trunk), the head, and the neck straight.

kūrmasana-2 कूर्मसनात-२ (VS I 67, 80), one of the ten important āsanas enumerated by Vasiṣṭha. It consists in covering the anus with the two ankles and pointing (resting) feet in opposite direction and sitting composed.

krkara-1 क्रकरा-१ (SAU I (4) 12, 13; DU IV 23, 34; G 24; TSM 77, 87; YCU 23, 25), one of the five nāgādi vāyus. Its function is said to cause hunger. It may be contraction of the stomach muscles which gives the sensation of hunger or the nervous process responsible for hunger and thirst. Kṣut, the word used for hunger, also means sneezing. It may be that krkara क्रकरा (another reading for krkara) brings about sneezing as well as hunger and thirst. TSM considers its function to be ksapaya.

krkara-2 क्रकरा-२ (VS II 42, 50, 53), one of the five secondary vāyus in comparison to five prānas etc., the prominent vāyus. It pervades the skin, bones etc. Sneezing (kṣut) is the function of krkara.

krṭārtha क्रटार्थ (YS II 22, IV 32), those for whom there is nothing more to be done or known. Here reference is obviously to cittas¹ of the yogis who have attained vivekakhyāti and not fallen from it. For them there are no parināmas and hence no drṣya. If they do not fall from this state up to the time when they cast their body, they undergo pratiprasava i.e. they themselves cease to exist as individual kramas and hence as parināmas in any citta¹.

krṣna क्रṣ्ण (VB IV 7), one of the three kinds of actions performed by those who are not yogis. Such actions are performed by the evil-doers. Like śukla and śukla-krṣna actions, they are of the nature of overt behaviour. They cause injury to others. Actions of the perfect yogis are neither krṣna nor śukla.

kedāra केदार (HP III 23; DU IV 48), the space between the eyebrows. It has also been conceived as śivasthāna (HP IV 48). DU identifies kedāra with lalāta (forehead). This has been recognised as holy place in one's own body (ātmatirtha).

kevala केवल (G 77), absolute, a synonym for nirgunadbhāna.

kevalakumbhaka-1 केवलकुम्भक-१ = kevali केवली (YKU I 20; HP II 71; GS V 46, 89-93, 96), one of the two kinds of kumbhakas¹, other being sahitā. Kevalakumbhaka, according to YKU it comes of its own accord sooner or later after regularly practising sahitakumbhaka¹. GS includes it among its eight kumbhakas¹.

Kevalakumbhaka¹ of Gheranḍa (92)
seems to be abhyantarakaumbhaka\(^1\) preceded by inhalation through both nostrils. On the first day the yogi is advised to repeat kevalakumbhaka until he is able to count up to 64 in the state of "no respiration". According to GS, only recaka does not seem to be a part of kevalakumbhaka\(^1\) which may be performed three, or five, or eight times everyday. In the beginning the duration of pause may be only as long as to enable the yogi to repeat mentally the ajapa-mantra (so’hham) five times; then everyday, the number of repetitions should be increased by one. In the manonmani state the mantra\(^1\) can be repeated aloud 30 times in a minute.

kevalakumbhaka-2 केवलकुम्भक-२ (VS III 26-30; VBh II 51), kumbhaka irrespective of puraka and recaka. A variety of pranayama. Vasishta identifies two types of pranayama—sahitakumbhaka pranayama and kevalakumbhaka pranayama. One has to practise sahita-kumbhaka until the kevalakumbhaka is attained. Vijnanabhikṣu equates the fourth variety of pranayama given by Patanjali (YS II 51) with that of Vasishta’s kevalakumbhaka (asya ca kevalakumbhaka iti sanjin vasisṭhavākyād vyakti bhavisyatī). kevalasiddhi केवलसिद्धि (HP II 71), attainment of the stage of kevalakumbhaka.

kevalisaṅkhyā केवलसंख्या = ajapa-
sankhyā अजपासङ्ख्या (GS V 90), 15 per minute. We are all supposed to be repeating the ajapa mantra at the rate of fifteen per minute. The yogi however, no longer remains bound to this rate of respiration when he is established in kevalakumbhaka.

kaivalya-1 कैवल्य-१ (YS II 25, III 50, 55, IV 26, 34; SK 17, 19, 21, 68; ANU 29), breaking of saniyoga. It is said to consist in pratiprasava of citti\(^1\) and svarūpa-pratisthā of purusa\(^1\). VB (II 18) speaks of the sukha of kaivalya, which may be the absence of the duḥkha consequent on saniyoga and nothing more. This seems to be the sāṅkhya theory. According to Patanjali, avipalavā अविपलव (established) vivekakhyāti leads to dharmameghasamādhi, that to kleśakarmanivṛtti and that to kaivalya. The true significance of the word, according to ANU, is existence as one and only one brahman without māyā which is only an illusion. According to this view, everything is brahman. All else is māyā. But Patanjali and Īśvarakṛṣṇa do not understand kaivalya in this way. By kaivalya they understand absence of saniyoga; and as saniyoga is not physical mixture but some kind of relation, which may better be described as coming together; though strictly speaking this too cannot be said of purusa. Kaivalya is separation in the sense of getting apart of those who had come together in some way and is, therefore, of purusa\(^1\) as well as of prakṛti\(^1\). Since this coming together is the source of misery, separation is necessary and prakṛti\(^1\) itself (Patanjali would say citti\(^1\) itself) brings it about by vivekakhyāti
(seeing the distinction between him and puṣṇa). We can have some idea of kaivalya on the analogy of physical separation. But what it actually is, only a kevalin के वलिन (liberated puṣṇa) knows. Ṣvarakṛṣṇa emphasises only its negative aspect; that is, freedom from pain, but the other ancient Indian philosophers emphasise its positive aspect, namely bliss (=ānanda). The meaning seems to be the same.

Ekāntātyanto'bhāva एकान्तत्यात्यात्मोक्ष (complete and final absence) of duḥkha is ānanda which, according to the ancient Hindus, cannot be had without kaivalya. According to Amṛtanāda-Upaniṣad, kaivalya can be attained in six months if one practices, in the prescribed order and in the right manner, what is taught in this Upaniṣad.

kaivalya-2 कृवलिय-२ (VB III 55, IV 34), isolation, liberation. Samiyama on kṣaṇa and its krama (sequence) results in removal of impurities and thereby the self becomes free from dirt (amalāh) and is isolated.

kaivalyajyoti कृवलियज्योति (MBU II (3)i)), rediance of the kaivalya state. When a sādhaka is not conditioned by the triad i.e., contemplation, contemplator and the thing contemplated upon, he experiences non-relational character of brahman and thus becomes himself the radiance of kaivalya.

koraṇṭaka कृष्णधक (HP I 6), name of a siddhayogī enumerated by Svātmāraṇa in the text in order to pay salutations to his predecessor-yogīs.

kollāṭamanḍapa कोल्लाथमण्डप (SSP II 27), region above the forehead (lalāṭa) known as kollāṭamanḍapa. One of the places for antarlakṣya (which resides in the body to be meditated upon). The description suggests that this place is somewhere in between sahasrāra and ājnā. Most of the ṛhṇyogic texts recognise two more cakras between the above stated two cakras. Those are binducakra and the nādacakra. It seems that SSP identifies the region of kollāṭamanḍapa with nādacakra since a particular type of sound is to be heard while meditating on this point.

kośabheda कोशभेद = kośa कोश (TSB 4; TSM 12, 13), differentiation into annamayakośa अन्नमयकोश (the gross material body), prānāmayakośa प्राण-मयकोश (the vesture of prāna), manomayakośa मनोमयकोश (the vesture of manas), ānandamayakośa आनन्दमयकोश (the vesture of ānanda). The nature of jīva corresponds to the nature of these kośas which are in fact bhūta vikāra vībhāgas (modifications in the mahābhūtas) and in this sense they can be said to be the vikāras of jīva. They can also be said to be the vikāras of Śiva, but only in the sense that they have no existence outside that One Supreme Reality.

kauśiki कृष्णिक (TSM 74), one of the ten principal nādis. It is here said to run from the kanda (yonikanda) to the toes.

krama-1 क्रम-१ (YS III 15, 52, IV 32, 33), a more or less complex system of gunas in action which are movements in prakṛti. While in Patañjali’s terminology the word parināma stands for the apparently permanent aspects of things, his word for the underlying shape of changes is krama. Y.S. III 15 clearly points to
a close correspondence between parināma and krama. Each complex of movements forming a distinct structure is a krama; and although it is a system of movements, the system as that system lasts for some time. That which is seen as lasting, inspite of unceasing change within, is the parināma corresponding to the ever-changing krama. Everything is thus transitory and yet things are seen as permanent. cittas\(^1\) too are parināmas having kramas corresponding to them; and sūtra IV 32, therefore, speaks of the end of the corresponding krama along with the parināma which the kṛtārtha citta\(^1\) is. The krama underlies the parināma and can be known and understood only when the citta\(^1\) sheds its pre-occupation with the parināma (YS IV 33). All of us with a few rare exceptions live in the world of parināmas of our own making; but the parināmas are not entirely independent of prākritika (natural reality outside). The system of beliefs which any one of us entertains is a system of parināma—a system of kramas within kramas as we understand it. That different cittas\(^2\) may understand or perceive the same system of kramas in different ways is a different matter.

krama-2 क्रम-२ (VB III 52), continuance. A moment succeeded by another moment without any interruption is called krama.

kriyā-1 क्रिया-१ (YS II 18), movement, motion, agitation, which is the function of rajas and one of the three characteristics of drṣya, the other two being prakāsa and sthiiti—the functions of sattva\(^2\) and tāmas gunas\(^1\) respectively.

kriyā-2 क्रिया-२ (SSP I 57), activity. Activity has been explained to be five-fold. These are memory, effort, action, determination and performance of action of one’s own family tradition.

kriyāphalāśraya क्रियाफलाश्रय (YS, VB, VM II 36), dependence of fruition of action. Sign of perfection in satya (one of the five yamas). A man in whom truthfulness is established becomes the support for the fruition of action. When he utters the words ‘go to heaven’, the person addressed goes to heaven, hence the dependence of the fruition of action on the very utterance of the man perfect in truth.

kriyāyoga-1 क्रियायोग-१ (YS II 1), tapas, svādhyāya and īśvara-pranidhāna. These bring about attenuation of the kleśas\(^1\) and prompt the yogī to make an effort for attaining samādhi.

kriyāyoga-2 क्रियायोग-२ (Vbh II 1), yoga (in the form) of action. VM equates the yoga of action with niskāmakarmayoga of Gītā. According to Vbh, kriyāyoga is one of the three yogas enumerated by Gītā. The other two are ānānayoga and bhaktiyoga.

krūrāvāyu क्षुरावायु (GS I 46), disorders pertaining to gases in the alimentary canal. These can be cured by jalavasti.

krodha क्रोध (YS II 34; TBU I 12; MBU I (2) I; ANU 27), anger, one of the three causes of the vitarkas like himisā, the other two being lobha and moha.

TBU considers it to be one of the bhāvas\(^2\) which are perfectly foreign to a person who has realised the brahman and is, therefore,
brahman himself. According to MBU, the psychological treatment for anger is kṣama. Anger is of a physiological origin like kāma. ANU believes krodha to be one of the seven things which a yogī should avoid scrupulously, the other six being bhaya, ālasya, atisvapna, atijāgara, atyāhāra and anāhāra.

kleda क्लेद (GS I 37), mucus, the disorder which causes disease. By the practice of danda dhauti one should throw out kleda along with kapha and pitta through the upper passage. This cures the diseases of the gullet.

kleśa क्लेश (YS I 24, II 2, 3, 12, IV 28, 30). According to Patanjali, avidyā, asmitā, rāga, dveśa and abhiniveśa are the five kleśas—the five inborn psychological dispositions. They may for a longer or shorter period remain vicchinna विचिन्न (scattered), tanu or prasupta. But when they are udāra they are actually prompting behaviour including cognitions, affections and conations (cf. VB II 4). The behaviour can be avoided by dhyāna (YS II 11), but the kleśas themselves go only with pratiprasava (final disintegration) of the citta¹ which entertains them.

kleśakarmanivrtti क्लेषकार्माविर्भाविति (VB, VM IV 30), complete uprooting of kleśa (avidyā etc.) and karma, that is, latent deposits of karma either in the form of kusāla or akusāla, i.e. good or bad. This happens only after the attainment of dharmameghasamādhi.

kleśatanākaraṇa क्लेषतानकारण (YS II 2), (for the sake of) enfeeblement of kleśa. As a result of the practice of kriyāyoga kleśas are enfeebled.

ekleśana क्लेशान (TSM 94), manipulation (cf. Upaniṣadbrahmaṇyogī). Four phases of vāyukleśaṇa are mentioned in this Upaniṣad—recana, pūraṇa, śodhana and again recana. Reference seems to be to sahitaprānāyāma.

kṣa—क्ष

kṣaṇa-1 (क्षण—१ (YS III 9, 52, IV 33), the duration for which a krama continues. According to Patanjali, parināma, krama and kṣaṇa correspond to one another. Every parināma is a krama as we know it, and every krama has a duration. By performing saniyama on the krama underlying a parināma and the time occupied by the corresponding krama the yogīs can have an intuitive knowledge of everything about the object.

The duration for which a citta¹ remains vṛtti-less is the nirodha kṣaṇa of that citta¹. For that length of time the citta¹ remains niruddha (vṛtti-less). Every niruddha citta is, for the time being, a nirodha parināma. Kṣaṇa in this sense is any length of time—shorter or longer—for which krama lasts.

kṣaṇa-2 (क्षण—२ (VB III 15, 52), the shortest duration of time—a moment. Vyāsa’s idea is that time is a succession of moments. Patanjali does not speak of time in these terms. For him there is only adhvabheda (a dharma being past, present or future in relation to another dharma). Thus time is only a relation between dharmas.

kṣaṇa-3 (क्षण—३ (VM II 50), moment—one quarter of the time required for the act of winking (nimesa—kriyāvacchinnasya kālasya caturtho
bhūgaḥ kṣanah निमेशक्रियावस्थिताः कालस्य चतुर्वींभागः (क्रम:).

kṣanapratiyogī शान्तप्रतियोगी (YS, VB, VM IV 33), antagonistic to quantum of moment. Krama is antagonistic to the quantum of moment. Kṣana is discreet while krama is absence of discreetness, i.e. uninterrupted sequence of moments.

kṣanikavāda शणिकवाद (VB IV 20), the theory that there is no abiding reality behind the momentary phenomena. Reference is to Buddhism which propagated this theory.

kṣapanaka शणपक (SSP VI 64), variety of a yogi, one who has completely subdued one’s cittavṛtti, not afflicted by attraction or aversion and whose ātman has become pure like ākāśa.

kṣapaya शणय (TSM 87), throwing out (elimination). Kṣapayakaranaḥ is said to be the function of kṛkara in this Upaniṣad. According to Gheranda (GS IV 64), however, the function of kṛkara is sneezing.

kṣama-1 शमा-१ (TSM 32; SAU 1 (1) 4, 11; VU V 13; DU I 6, 16; MBU I (2) 2), forgiveness—one of the ten yamas. For SAU it consists in not minding kind or cruel behaviour of others, whether they are friends or foes, and for DU in absence of all emotions even while one is being injured by an enemy’s behaviour, evil thought or nasty speech. Patañjali speaks of only five yamas. But his ahimsā may be interpreted in a wide sense and thus include kṣamā.

kṣama-2 शमा-२ (VS I 47), forgiveness, one of the ten yamas. An attitude of equanimity towards friend and foes.

kṣara शर (BG XV 16), perishable. Everything except brahman is perishable.

kṣitijaya शितिजय (G 69), conquering of the earth element. As a result of the practice of dhāranā on prthvītattva the yogi can move without being obstructed by solids. This is known as kṣitijaya (cf. Gorakṣaśataka, published by Kaivalyadhāma, p. 39).

kṣipta शिप (VB I 1), one of the five cittabhūmis. In this state the mind is so distracted that it cannot dwell on anything for any length of time.

kṣīra-1 शीर-१ (HP I 62), milk, recommended as wholesome food for yoga practitioners.

kṣīra-2 शीर-२ (HP III 83), ambrosia oozing from the (cavity of skull) nasopharyngeal cavity—usually termed as kapālakuhara, a point in ājnācakra. A synonym for bindu referred in the context of khecari.

kṣut शुत (YS III 30), Patañjali obviously uses this word for hunger. According to him, a successful saniyama on kānthakūpa brings to the yogi a perfect control over hunger and thirst. Kṣut is said to be the function of the vāyu called kṛkara. One meaning of the word kṣut is sneezing. The sensory cells which give us the sensation of hunger and those which are excited when we feel like sneezing may both be governed by kṛkara.

kṣura शुर (KU 1, 18), razor (= that which cuts). Manas1 and manodhāranā are compared to a sharp weapon used for cutting, because it is by means of these that the yogi is advised to cut (1) the bands at the ankle and knee joints (the two marmas) as well as (2) at the nādīs including the suśumnā. They all

bind the ātmā? The body. This has been conceived to be
of two types—gross body (sthūla śarīra) and subtle body (sūkṣma śarīra or kāraṇa śarīra). The gross body is called the kṣetra because the fruits of action are reaped therein. According to Yogasūtra, avidyā is the breeding ground for rest of the kleshas.

kṣetrajña-1 शेत्रक्ष-१ (YSU I 134), the individual soul. Layayoga consists in its being merged into brahman. Vyāsa (YS II 17, III 49) however, uses the word kṣetrajña for puruṣa1 who is neither brahman of Vedānta nor the buddhi or citta of the sāṅkhya-minded thinkers.

kṣetrajña-2 शेत्रक्ष-२ (BG XIII 26; VS 6,7), knower of the body, i.e., the embodied self, the ultimate knower. VS uses this term as an epithet for jīvātmā.

kṣetranāśa शेत्रनास (VS V 12), destruction of the gross body, i.e., death. However, the individual self even after the death of the body is confined to the subtle or causal body which resides in air or also in the fire elements.

kṣetrayoga शेत्रयोग (VS V 17), attachment of the gross body by the self, i.e. embodiment. Yoga here means a rare occasion. Thus acquirement of the body is a rare occasion to be wisely made use of for higher purposes.

kṣetri शेत्री (BG XIII 33), the soul, the owner of the body.

kha—ख

kha ख (VS III 55; HP IV 55), ether. This ether is outside the body-frame and is the residence of mahāprāṇa. This has also been equated with the Cosmic Self.

khanda खण्ड (HP I 8), name of one of the hathayogins enumerated by Svātmārāma for paying salutation to his predecessors.

khamadhyā खमध्य (HP IV 55; VS III 55), establishing (oneself) in the Cosmic Self. According to Vasiṣṭha, one is advised to merge the prāṇa in mahāprāṇa if one is desirous of casting off the body during the practice of kumbhaka.

khamaya खमय (HP IV 55), identifying (oneself) with the Cosmic Self.

khyāti ख्याति (VBh I 16), knowledge; here discriminative knowledge which arises due to the realization of the insufficiencies and inadequacies of empirical objects.

khegamana खेगमन (GS III 62), the siddhi acquired by success in vāyavīdhāranā. It consists in the ability to fly in the air, or move in the outer space, without the help of any scientific instrument or an aircraft or a spacecraft.

khecarī-1 खेचरी-१ (GS I 51, III 1, 26-7, VII 5, 9; YKU II 4, 15-16, 18, 23, 25, 43; YCU 52-7; G 34; YTU 26, 117-8; DBU 80; YSU V 40; HP III 31-2, 36, 38, 40, 41, 52, 53), one of the most important spiritually oriented mudrās.

According to GS, first the tendon joining the tongue to the lower jaw is cut. Then the tongue is constantly moved, rubbed and pulled first with the hand after applying butter to it, and later with a pair of pincers. In this way the tongue is lengthened. This long tongue is slowly pushed up into the aperture in the upper palate. With the tip turned upwards, the tongue is pushed in until it reaches the kapālakuhara between the eyebrows inside. The gaze is also
fixed on a point inside between the eyebrows. This is khecārimudrā, which has much in common with nabhomudrā. The yogī who succeeds in khecāri is free from attacks of swooning and from thirst, lassitude, disease, old age and death. His body becomes divine. It cannot be burnt by fire or dried up by wind. Water can do him no injury, snakes cannot bite him. His limbs acquire handsome and he attains samādhi¹ soon. All this is claimed for khecāri.

By virtue of this link between the mouth and the head, the tongue enjoys various tastes; and this enjoyment increases day by day. First he enjoys salt and acid, then bitter and astringent tastes. Then he tastes butter, ghee, milk, curds, buttermilk, honey, grape juice and nectar. This achievement is that aspect of rājayoga which GS calls rasānanda. It is claimed by DBU that in the yogī who succeeds in this mudrā no karmāsayas are formed. YCU thinks that if a yogī succeeds in raising his tongue so as to close the opening into the chest, the nectar from his head does not fall into the agni below, nor does his vāyu¹ escape. Perhaps the meaning is that his pavanadhāranā is not broken. It can also mean that his kumbhaka is not broken.

YKU distinguishes between khecāri abhyāsa and khecārimantrasiddhi (cf. melana). The former alone, according to this text, does not bring complete success in khecāri.

Abhyāsa of khecāri, according to this text, begins with stretching the tongue for seven days. Then the aspirant obtains a sharp-edged weapon resembling the leaf of the milk hedge plant and, after greasing and cleaning it, cuts the fraenum by a hair’s breadth. Then he leaves it alone, treating it with a fine powder of myrobalan and rock-salt. The cut is to be repeated every seven days. If this process is carried on for six months the whole of the yogī’s fraenum will be cut. Now the tip of the tongue is covered with a piece of cloth and pulled gently and scrupulously at the right time and in the right way. By pulling for six months in this way the tongue can reach the middle of the eyebrows above, the hollow of the ears obliquely and the root of the chin below. If the pulling is continued for another three years the tongue will easily touch the hair above, the sākhā or the throat below. After being pulled for another three years the tongue will be able to cross the forehead and touch the skull on top, the cūlitala obliquely and the kanṭhabila below. Kanṭhabila is probably the lowest part of the neck and sākhā the tip of the ear. Special emphasis is laid on this elongation of the tongue being done by slow steps gradually. Trying to pull out the tongue all at once may prove fatal. All this is khecāri abhyāsa.

G, YTU and YSU do not mention any cutting or elongating of the tongue.

khecari-2 खेकरी-२ (MBU II (1) 8), śambhavi. This text does not distinguish between śambhavi and khecari mudrās.

khecari-3 खेकरी-३ (SAU I (7) 15, 17, 39-42), vaisnavi. This text does not
 distinguish between the vaisnavi and khecari mudras.

khecari-4 खेचारी-४ (YTU 26), one who can know the past and the future. This ability is acquired by practising vajroli.

khecari-5 खेचारी-५ (YCU 82; YTU 127), that which moves about in aakashā (cf. Upāniṣadbrahmayogi). According to this commentator, the jivātmā is called khecari. The sakara tukar of hamsa, which really is the brahman, is the jivātmā which is khecari; while the hakāra is the paramātmā. When the jivātmā (= jantu jaantu = sakara tukar) repeats the so'ham mantra he becomes paramātmā. The sky referred to is obviously the aakashā in the head—not the space outside.

khecariibija खेचारीबीज (YKU II 18), hrim (cf. Upāniṣadbrahmayogi). Twelve daily repetitions of this mantra make the yogi shed the illusion caused by his being embodied, according to this upaniṣad. Complete success in khecari is attained by 5,00,000 repetitions. Then the yogi overcomes all obstacles, pleases the gods, gets free from wrinkles and grey hair. Even after this is accomplished the mantra japa should not be given up; otherwise the yogi will come to grief. Some yogis, well-versed in yoga, attain success in khecari by mastering the khecari mantra (cf. melana) without resorting to pulling of the tongue. The two together bring speedy success. Elongation of the tongue has to be performed for 12 years, i.e. 144 times, before success is attained in khecari.

On attaining success the yogi forgets himself and sees the entire universe in his body. (In the curved passage right above the front teeth where tongue goes in khecārimudrā, the entire macrocosm is seen).

khyati ख्याति (YS II 5, 26, 28, IV 29), firmly established belief. Patañjali has used this word in his definition of avidyā, which consists in the erroneous beliefs that some objects are everlasting, that there are pure things, that there really is sukha in the world and that the citta is the real self. In fact, with the exception of puruṣa, there is nothing everlasting, perfectly pure, really blissful, or of the nature of the true self.

Viveka khyati is the firm belief that puruṣa and citta are absolutely distinct and different entities.


gagana गगन (G 42, 85-87), one of the nine dhyānasthānas. Verses 86 and 87 mention all the 9 of them, but in 78 to 85 only seven sthānas (spots) are mentioned. Here ghantikāsthāna and lampikāsthāna above the throat are not separately mentioned, though viśuddha is said to be in the ghantikāmadhya. Gagana is the highest of the nine centres, and gaganagati (moving) is, therefore, raising of the prāṇavāyu to gagana. The adept does it instantaneously whenever he likes. The quickness of the action is described in the words ekena śvāsamātrena एकौन श्वासमात्रेन (instantaneously) which is the alternative reading given in the footnote of the text.

gajakarani गजकरणी (HP II 26). Though this performance resembles Gheranda's vamanadhauti, it is not called
a dhauti by HP. According to this text, vomiting the contents of the stomach by raising the āpanavāyu to the throat is gajakarani and a regular practice of this action brings the nerve-plexus under the control of the yogi. It appears that in this context, apānavāyu means nothing more than the effort to bring up and throw out the contents of the stomach. It is considered by some physiologists to be an act of anti-peristalsis.

**gativiccheda**

**gativiccheda** गतिविच्छेद (YS, VB, VM, VBh II 49) suspension of movement (of inhalation and exhalation). Vyāsa explains it as absence of both (ubhayābhairah). Vācaspati, basing his commentary on Vyāsa, enumerates three kinds of suspensions. According to VBh, the word or the meaning of the word gati is redundant here. Therefore, the word refers to suspension only. The suspension of the natural inhaling and exhaling is called prānāyāma (svābhāvika śvāsaprāsvāsayaḥ pratiṣedhah prānāyāmahः

�ग्न्यक्षमात्रायां भावाय भावायां प्रक्षमात्रायां भावाय भावायां प्राग्नायामाः प्रतिविद्ये प्राणययः).

**gandha-1**

**gandha-1** गन्ध-१ (TSB 6), the kārya¹ (function) of agni² obviously in the form of ghrāna which is one of the amīṣas¹ (components) of agni². It is, therefore, said to be the viṣaya of the ghrāṇendriya (the olfactory organ).

**gandha-2**

**gandha-2** गन्ध-२ (TSB 5, 9), one of the five components of ap (water) that which is connected with ahankāra¹. According to this Upaniṣad, gandha² is also the name of the jaivatanmātrā in the ghrāṇa in-driya. It corresponds to gandha.

**gandha-3**

**gandha-3** गन्ध-३ (VB I 45, II 19), the aviśeṣa of the viśeṣa prthvī. It is one of the fīre tanmātrās, gandha tanmātrā having the characteristics of all the other tanmātrās.

**gandha-4**

**gandha-4** गन्ध-४ (VB I 35), smell. Sensation of smell is said to be possible because the gandhajaivatanmātrā is there in the nose (TSB and G). When a sensation of smell is centrally aroused it helps dhāranā and gives repose to the mind.

**gandhasanivit**

**gandhasanivit** गन्धसनिविद्व (VB, VM, VBh I 35), consciousness of transcendental smell. This is acquired through the concentration at the tip of the nose. This further leads to the repose of mind (manasaśātiṁiṁabandhana). VB enumerates other four types of consciousness also—rasasanivit, rūpasanivit, sparśasanivit and śabdasanivit.

**gamana**

**gamana** गमन (TSB 6), the kārya¹ (function) of prthvī, obviously in the form of pāda which is one of the amīṣas¹ (components) of prthvī. It is also said to be the viṣaya of the pādaśaṅkāriya (action-organ). Īśvarakṛṣṇa’s word for gamana is viharāṇa.

**garudāsana**

**garudāsana** गरुडासन (GS II 5, 37), one of the thirty-two āsanas¹ enumerated by Gheranda. It consists in pressing the ground with legs and thighs, keeping the body steady with the help of the two knees, and placing both hands on the knees.

**gandhārī**

**gandhārī** गंधारी (VU V 26; YSU V 21; YCU 17, 19; TSM 71; SAU I (4) 9, 11; DU IV 8, 17, 22, 38; G 18, 20 VS II 31, 38), one of the principal nādis². According to VU, it runs between susumna and sarasvatī, not exactly to the left of susumna but a little backwards. YSU considers it to be one of the sixteen principal nādis². It goes from the nābhicakra
to one of the eyes, probably the left. The nādi² which goes to the other eye—probably the right, is hastijihvā. TSM supposes gāndhāri to run along the suśumnā in front of it. SAU believes it to be one of the fourteen important nādis² and to extend from behind the ida¹ to the inside of the left eye.

According to Sanīgitaratnākara (144-156) and Yogārṇava, it is one of the fourteen most important nerve ends of the sympathetic chain which is supposed to stretch from the cornea of the left eye to the left leg.

gāyatri-1 गायत्री-१ (ANU 10), tatsavitvurenjanī bhargodevasya dhimahi. dhiyo yo nah pracoḍayat
तत्सवित्वरसरीण भर्गोदेवस्य धिमाहि। धीयो यो नः प्राचोदयत
(we meditate upon the brilliance of God Savitā. May He enlighten our intellect). According to ANU, this mantra¹ along with the pranava, the vyāhrtis and the śiras is to be repeated thrice during each prānāyāma². It is to be repeated once during inhalation, once during exhalation and once while holding the breath.

gāyatri-2 गायत्री-२ (GS V 84; YCU 33, 35), ajapā.

gāyatri-3 गायत्री-३ (SAU I (6) 3), the goddess gāyatrī, whom the yogi practising prānāyāma² sees in front of him while reciting om². She is described as young, wielding a stick in her hand, riding a swan and of the colour red. She spreads a moonlight-like lustre all around.

gāyatri-4 गायत्री-४ (VS III 5; BY IV 1-82), name of a goddess (recognised as gāyatrī). The embodied female deity of the first letter of pranava. According to VS, a gāyatrī has to be meditated upon during the pūraka phase of prānāyāma. She is chaste adolescent female figure of sixteen years, having red complexion, riding on a swan and holding a stick in her hand. Vasiṣṭha has personified all the three letters of pranava amongst which ‘a’ अ is personified as gāyatrī. The application of gāyatrī mantra during prānāyāma has been emphasised by BY in different and various ways (cf. BY).

gārhapatya गरहपत्य (BVU 4), one of the three sacred fires. This is kept alive on the west side of the altar for all the twentyfour hours, covered with ashes when the daily worship is not going on. Its pit is circular in shape.

girāmauna गिरामून (TBU 22), ordinary silence, silence about everything. This is the characteristic of ignorant people and is not a yogāṅga. Mauna in this context is silence about the nature of the one Superme Reality.

guna-1 गुण-१ (YS II 19, IV 13, 32, 34; VB II 15; SK II; G 28; VU I 11; TSB 9), sattva¹, rajas¹ and tamaś². VB has made it clear that gunas¹ in action are movements and Patañjali seems to believe that the action of gunas¹ consists in innumerable movements of different velocity. Most probably, according to him, sattva¹, rajas¹ and tamaś² are bands of relatively higher and lower frequencies corresponding to the motions that they are.

These three are strictly relative terms —sattva² corresponding to the relatively highest, tamaś² the comparatively lowest and rajas the intermediate frequencies. Hence the justification for the Gītā speaking of sāttvika (related to sattvaguna),
guna-2 105  gunabhoktr

rājasika राजसिक (related to rajas guna) and tāmasika तामसिक (related to tamas guna) men, foods, charities, sacrifices, etc. VB also considers the relative predominance of the three guṇas1 to be responsible for śānta, ghora and mūdha vṛttīs1. According to Patanjali, the drṣṭya, with which puruṣa1 has saniyoga (a beginningless relation), consists of guṇas1. SK regards the triguṇa1 quality to be one of the six characteristics common to pradhāna (primal nature) and vyakta (manifest nature).

IU believes the guṇas1 to be three of the 96 tattvas2, and according to Gorakṣa, they are the prakṛti1 with which puruṣas1 have saniyoga. He thinks that kundalini1 when aroused—rises upwards and the yogī is conscious of it on account of the prajivaguṇa, i.e. the dominant guṇa, which dominance he has acquired after a long endeavour.

guna-2 गु-2 (G 77), imagery. Saṅguṇa dhyāna is contemplation of the Supreme Being (ātmā) while imagining an element (tattva1) in one of the cakras in the body or, for that matter, imagining any other object; while nirguṇa dhyāna is meditation of the Supreme Being without entertaining any image whatsoever.

guna-3 गु-3 (TSB 9). In TSB 9, śabda, rūpa, rasa and gandha are said to be the guṇas of the five antahkarānās. Guṇa1 in this sense is an indirect connection. The antahkarana jñātrīvā is connected with the mahābhuṭa ākāśa and that with the viṣaya1 known as śabda.

gunaakarmavibhāga गुणकर्मविभाग (BG III 28, IV 13), classification of the people on the basis of the dominant guṇas in their action. People can be classified on the basis of permutation and combination of three guṇas (sattva, rajas and tamas) in their action in several number of types, but BG speaks of only four.

gunaparvā गुणपर्व (YS II 19), viṣeṣa, aviṣeṣa, lingamātra and alinga, which are the different concepts of the universe at different levels of metaphysical analysis and differentiation. The alinga form of the guṇas1 differentiates and manifests itself in the form of lingamātra which, in its turn, appears as the aviṣeṣas, which manifest themselves as the viṣeṣa. It appears that the viṣeṣas are the discrete individual selves, living bodies and lifeless objects, the aviṣeṣas being the comparatively undifferentiated matter (called mahābhūtas and tamātrās) which takes the forms of the viṣeṣas. Lingamātra is the still more undifferentiated matter in which appear both psychical and physical viṣeṣas and aviṣeṣas. Alinga is the completely undifferentiated mass of prakṛti1 (nature), about which nothing more can be said.

gunapravṛddhā गुणप्रवृद्ध (BG XV 2), nourished by the guṇas. The world-tree (samsāravṛka) is nourished by or activated by the three guṇas,—sattva, rajas and tamas. These are the material cause (upādāna kāraṇa) of the world.

gunabhoktr गुनभोक्त (BG XIII 14), experiencer of the guṇas,—sattva, rajas and tamas. Though the jñātā (knower, the self) is devoid of the guṇas (nirguṇa) yet it is the enjoyer, perceiver of those sense-objects and the pleasure and pain related with
them which are caused by guṇas. Hence (the jñātā or Self) is the en-
joyer or experiencer of guṇas.

gunavruttivirodha गुणवृत्तिविरोध (YS II 15),
mental conflict — a conflict in the
mind between the vṛttis1 of sattva2,
rajas1 and tamas2 guṇas. Sāttviκa,
rājasika, and tāmasika vṛttis1 are
those in which sattva2, rajas1 and
tamas2 respectively predominate.
Such mental conflicts being always
present in every human being, life is
essentially painful. The impulses to
perform sāttvika, rājasika and
tāmasika actions are incessantly
clashing with one another in every
one’s mind.

gunavaitṛśṇya गुणवैतद्वय (YS I 16), com-
plete indifference towards the guṇas.
Since the citta1 is itself guṇātmaka
(related to guṇas), gunavaitṛśṇya in
this context, is indifference on the part
of the citta1 to its own existence.

gunamasikhyāna गुणसंक्षेत्र (BG XVIII
19), the science of the guṇas. Here it
refers to Kapila’s Śāṅkhyā system of
philosophy, which has been
acknowledged as authoritative expo-
sition of the functionings of the guṇas.

gunasaṅgā गुणसंग्र (BG XIII 21), attach-
ment to the guṇas. The identification
of puruṣa with guṇas, i.e., prakṛti
leads puruṣa to think ‘I am deluded’.
This attachment of puruṣa to what it
experiences,—in the form of pleasure,
pain and delusion,—is the root-cause
of the cycle of birth and death.

gunāṭīṭa गुणात्यत (VB, VM II 27),
transcending of guṇas. Puruṣa that
has transcended the guṇas is called
gunāṭīṭa. Vyāsa uses a synonymous
term ‘kuśala’ connoting the same.

gunātmā गुणात्म (VB, VM IV 13), having
guṇas as the essence.

guṇādhikāra गुणाधिकार (VB, VM II 3),
efficacy and mode of functioning of
guṇas and these are said to be chan-
nelised by klesas leading to fructifica-
tion of action.

guda-1 पूज-१ (G I I, 37, 86; HP I 22; KU
7; ANU 34; TSM 38), one of the nine
dhyānas. It is the spot known as
the anus. Contraction of this part
is prescribed for mūlabandha. Guda
is the seat of the cakra1 known as
ādhāra. It is perhaps the coccygeal
plexus. KU thinks that this part of
the body along with the two ankles, the
two shanks, the two knees, the two
thighs and the genitals is to be properly
adjusted for getting into a posture most
conducive to raising of vāyu from
mūlādhāra to the nābhidesā (navel
region). The anus obviously is to be
contracted, i.e., mūlabandha to be
adopted. Guda is supposed to be the
seat of apāna1 according to ANU.

guda-2 पूज-२ (TSB 9), pāyu.

guptāsana-1 गुप्तासन-१ (GS II 4, 20), one
of the thirtytwo āsanas1 enumerated
by Gheranda. It consists in inserting
the two feet between the two thighs and
the two shanks and then sitting on the
latter two. In this āsana4 the feet are
kept concealed. Hence the name of the
āsana.
It is a variety of siddhāsana in which
the generative organs are also advis-
ed to be kept hidden between the two
feet.

guptāsana-2 गुप्तासन-२ (HP I 37),
siddhāsana.

guru-1 पूज-१ (SK 13), heavy,—one of the
four characteristics of tamas2.
As opposed to tamas2, which is
described as heavy, sattva2 is describ-
ed as light.
five kinds of realised souls. Others are:
(1) practising esoteric vows, (2) having pure heart, (3) engaged in the meditation of om, and (4) practising the mysterious austerities.

gūḍhatapa गूढतप (BY II 62), mysterious austerities. Those who practise mysterious austerities form one kind of realised souls (brahmavidāh).

gūḍhasupta गूढसप्त (VU IV 16), the last of the seven stages in progress of yoga⁴.

After practising yoga⁴ for a long time, in the first six stages, the distinction between jīvātmā and paramātmā disappears and the identity of the two becomes the very nature of the yogī. This is the gūḍhasupta state.

In this state there is neither existence nor non-existence, neither self nor not-self. There is no mental functioning and there is a complete absence of fear because of non-duality. This is a state of jīvanmukti (liberation while alive).

gṛhaṣṭha गृहस्थ (SSP V 35), one whose home is immovable sky wherein one dwells permanently and whose spouse is eternal completeness.

gomānisa गोमानिस (HP III 46, 47), literally means cow’s flesh, but here the term ‘go’ गौ stands for the tongue and its entry into the tālu (roof of the nasopharyngeal cavity) is known as gomānisa bhakṣaṇa गोमानिस भक्षण. This happens when one attains khecarīmudrā.

gomukhāsana-1 गोमुखासन-१ (GS II 3, 16; HP I 20; SS V 9; VU V 16; DU III 1, 3; SAU I (3) 2), one of the thirty-two āsanas⁴ mentioned by Gheranda.

It consists in placing the feet on the ground—the right (ankle) touching the left side of the back and
left (ankle) the right side, keeping the body steady, and thus assuming the shape of a cow's mouth. According to VU, gomukhāsana¹ consists in placing the left heel on the right side of the waist and the right heel on the left side.

gomukhāsana-2 गोमुखासन-२ (VS I 67, 70), one of the ten āsanas enumerated by Vasistha. Its technique lies in assuming erect sitting position and setting right ankle by the side of the left hip and vice versa. The position of hands is neither mentioned in VS nor found in HP or GS. In HP (Kaivalyadāma edition, 1980), it is suggested that the palms are to be placed on the toes of the feet so as to resemble the ears of a cow. This, of course, makes the technique in tune with the name of the āsana.

gorakṣa गोरख (HP I 5), a prominent yogī referred by Svāmīrāma to offer his salutation to him. Gorakṣanātha is supposed to be the pioneer of hathayoga.

gorakṣāsana-1 गोरखासन-१ (GS II 4, 25), one of the principal āsanas¹. It consists in placing the two feet between the two thighs and the two legs with soles turned upwards so that they remain visible, covering the heels scrupulously with the hands upturned, contracting the throat (obviously by jālandharabandha) and gazing at the tip of the nose. Practice of this āsana¹ brings success to a yogī.

gorakṣāsana-2 गोरखासन-२ (HP I 53-4), bhadrāsana.

golākha गोलाख (BVU 73), one of the nine nervous pathways, called navadvāraṇī, in the head. They are to be stopped by khecari mudrā for going into the samādhi¹ state.

granthi-1 प्राण-१ (BVU 70; YKU I 67, 85; VU V 65), a hurdle in the way of vāyu¹ rising along the suṣumnā. According to YKU, kundalinī¹ has to overcome these obstacles before it can enter the suṣumnā.

granthi-2 प्राण-२ (HP V 5, 13), accumulation of vāyu at one place in the body. Improper practice of praṇayāma leads the vāyu to a wrong direction which results into accumulation of vāyu at improper place causing several functional disorders.

granthirāyabhedaṅka प्राणिरयायभेदक (HP II 67), that which pierces through the three knots. The practice of bhastrikā pierces the three knots. In yogic literature, these knots are known as brahma-granthi, viśnu-granthi and rudra-granthi and they are located at the navel-region, heart region and throat region, respectively. Since these knots are recognised as obstacles for free flow of prāṇa along the path of suṣumnā, they are to be pierced through.

grahana-1 प्रण-१ (SK 9), taking. The fact that its material cause is sought if it is desired to produce anything, proves that every effect is to be found in its material cause and nothing else. This is Gauḍapāda’s interpretation of the word grahāna in the phrase upādānagrahāna उपादानग्रहण used in the SK.

grahana-2 प्रण-२ (TSB 6), kārya¹ and viṣaya⁴ of the vyāna amśa¹ of vāyu¹. It is most probably absorption of the nutrition by the tissues which is said to be the function of the vyānavāyu. Vyāna is generally described as vyāpi (cf. VB III 39). Absorption also is done all over the living organism.
grahaṇa ग्रहणः (YS I 41; VB I 41, III 47, IV 14), one aspect of cognition as opposed to the other two aspects, viz., grahītr and grahyā. Grahaṇa is the act of cognition. In III 47 Patañjali distinguishes between cittasvarūpa and cittavṛttis and calls the latter grahaṇa. So does Vyāsa. In YS I 41, however, Vyāsa considers the indriyas to be grahaṇa and takes the puruṣa to be the grahītr. This is probably based on the significance of the locative case as ordinarily understood. Patañjali does not seem to have used the locative in this sense. By the locative case here he seems to mean “from among”. If out of these three aspects of cognition one merges into another, the third automatically disappears. Hence there is left neither a grahītr nor any grahaṇa. Only that which was the grahyā remains. This is samāpatti. Grahanātmaka ā∥īnas are ā∥īnas appearing in the form of grahaṇa (indriyas).

grahītr ग्रहीत्र (YS I 41), the knowing subject, which is one of the three facets of cognition, the other two being grahaṇa and grahyā. VB, however, takes grahītr to be puruṣa and distinguishes between grahītr puruṣas and mukta puruṣas. In this sense, grahītr is not gunātmaka (of the nature of ā∥īnas).

grahyā ग्रह्य (YS I 41), the object cognised. It is one of the three aspects of cognition. When the grahītr (the subject) of cognition merges into it samāpatti ensues. Then there is no grahītr-grahyā relation. The grahyā alone remains but no longer as the grahyā of the grahītr. Patañjali defines samāpatti as tat assuming an existence in its own right after absorbing the “tatstha”. The tat was the grahyā before the cittavṛtti gave place to samāpatti. But in the state of samāpatti it can no longer be called a grahyā. Patañjali calls it only tat.

grahyāśakti ग्रह्यशक्ति (YS III 21). We perceive objects (which are not themselves lights), because our eyes are stimulated by the rays of light reflected from them. As a result of successful samyama on what Patañjali calls kāyarūpa (light as reflected by a body) the yogī does not allow his body to reflect any light. In this way his body remains in complete darkness (caksuhprakāśasampraya) and the yogī becomes invisible. Thus by grahyāśakti, Patañjali means the ability of the body to reflect the rays of the light falling on it.

gha—घ

ghaṭa-1 घट-१ = ghaṭastha घटस्थ (GS I 2, 9), yoga which Gheranda has taught to Çandaśkāpāli. Presumably, ghaṭasthayoga is another name for what is ordinarily known as hathayoga - and perhaps a better name. In this compound word ghaṭa, of course, includes the mind. It does not mean only the body. The seven achievements of this yoga are: śatkarma, āśana, mudrā, pratyāhāra, prānāyama, dhyāna and samādhi to each of which Gheranda devotes one chapter of his discourses. In this way while Patañjali’s yoga is aṣṭāṅga āṅga, Gorakṣa’s sadaṅga चर्चा, HP’s caturāṅga चक्रवीण, Gheranda’s
hathayoga is saptāṅga.

ghaṭa-2 (YTU 20, 65, 66, 80; VU V 71, 74; HP IV 69), one of the four stages of progress in yoga\(^4\). By YTU it is described as union of prāṇa\(^1\) and āpāṇa, manas and buddhi\(^1\), and jīvātmā and paramātmā, the last of these being further described as the characteristics of samādhi\(^1\). According to VU, in this state, after piercing the suṣumṇā with it the steady yogī holds the vāyu\(^1\) in the head (cf. Gherandā's nābhomudrā). According to HP, while at the first stage his brahmagnānti is pierced and tinkling sounds are heard by the yogī, at this, the second stage the, viṣṇugranthi is pierced and a mixture of many sounds and the sound of a kettle drum are heard.

ghaṭa-3 (GS I 6, 14), the body. Every living being acquires a body as the result of his or her own past karmas.

ghaṭa-4 (GS I 8), an earthen pot. Like an earthen pot the body should be baked hard in the fire of yoga\(^4\).

ghaṭaśuddhi (GS I 8), purification of ghaṭa, that is, the body. Here the body has been equated with unbaked jar. In order to attain yoga, it must be conditioned and purified through the fire of various yogic practices.

ghaṭaśodhanakāraka (HP II 23), that which purifies the body. All the six cleansing processes are the means to purify the body (cf. ghaṭaśuddhi).

ghaṭasthāyoga (HP I 2), the yoga taught by Gherandā. It is the same yoga as it called hathayoga by HP.

ghantikā (G 83, 86), one of the nine dhyānasthānas. It is the lowest part of the throat, the upper parts being tālumula and the lampikā sthāna (spot). Viṣuddha dhyānasthāna is situated inside the ghantiṅka sthāna (spot).

ghanaprajña (BY II 88-90), a synonym for suṣupti stage of consciousness. BY depicts three stages of consciousness, viz., bahaiprajña, antahprajña and ghanaprajña denoting the jāgrat, svapna and suṣupti states respectively.

gherandā (GS I 1), expounder of the ghaṭasthāyoga. Through his famous treatise on ghaṭayoga, viz., Gherandā Samhitā, Gherandā has also been recognised as one of the expounders of hathayoga.

ghodācolī (HP I 8), name of a yogī, mentioned by Svātmārāma to offer his salutation to him.

ghora (SK 38), with rajas\(^1\) predominant. It is generally believed to be one of the three kinds of višeṣas, the other two being sānta (sattva predominant) and mūḍha (tamas predominant).

The mahābhūtas are generally supposed to be the sānta, ghora and mūḍha višeṣas. But according to Īśvarakṛṣṇa, the sūkṣmas, mātāpiṇjas and prabhūtas should be those three višeṣas which are sānta, ghora and mūḍha respectively. He does not appear to hold that the mahābhūtas are the sānta, ghora and mūḍha višeṣas. If the sānta, ghora and mūḍha višeṣas are considered to be the mahābhūtas, as is done by Vācaspati Miśra, then that should all be tamas\(^2\) predominant. This position would not be acceptable to Īśvarakṛṣṇa.

ghoṣini (NBU 9), the first mātṛā\(^1\)
of the prāṇāyāma². If a mantrayogī dies when he is at this mātrā¹ of the omikāra he is reborn as the heir-apparent of an emperor. This is how MBU puts it.

ghrāṇa-1 ग्राण-१ (SK 26; TSB 5, 9), one of the five buddhīndriyas (senses), the other four being cakṣu, śrotra, rasanā and tvak. It is the olfactory sense. According to TSB, the five buddhīndriyas (senses) are the amīśas¹ of vahni and it is through this amśa of vahni by means of prāṇa¹ that ahankāra¹ is said to reside in prthivī.

ghrāṇa-2 ग्राण-२ (TSM 141), the nose. It is the part of the body where from the vyoma sthāna (spot) begins.

ca—च

cakra-1 चक्र-१ (G 15, 60, 62, 63, 78, 80; GS III 34; TSM 60; YCU 6, 13). Of the nine dhyānasthānas only four are specifically mentioned by Gorakṣa as cakras. They are ādhāra, manipūraka, anāhata and viśuddha. The seats of these cakras have been described, but the word cakra¹ is not defined. Presumably these are nerve-centres which are situated by the side of or in the spinal cord. But of the remaining five dhyānasthānas, four are the nerve-centres above the spinal cord, and one in the region of the anus. Though this word is not defined even by Gheranḍa, the fact that he advises the yogī to meditate on the six cakras, one after the other, clearly shows that they are what Gorakṣa calls dhyānasthānas. TSM uses the word cakra in the compound dvādaśāračakra, which is a wheel-like structure with twelve spokes and is situated in the nābhi. The spokes are supposed to bear the images of viṣṇu and other Gods. This cakra is compared to the web of a spider and jīva¹ is said to wander through its spokes, which may be the beginnings of the nādis².

Only ten nādis² are mentioned in TSM, while according to Gorakṣa, the ten vāyus¹ operate in the form of jīva¹ through thousands of nādis².

YCU mentions the following six cakras¹: ādhāra, svādhiṣṭhāna, nābhi, hṛdaya, viśuddha and bhrūmadhya. The cakras¹ revolve by the māyā of brahman, according to TSM.

cakra-2 चक्र-२ (SK 67), the potter’s wheel. As the wheel goes on whirling by its own momentum, even when the potter has ceased to apply any force, so the body continues to live so long as the past saniskāras have not spent themselves.

cakra-3 चक्र-३ (VU V 15, 17), one of the eleven āsanas¹ mentioned in this Upaniṣad. It is just squatting with folded legs (sukhāsana).

cakra-4 चक्र-४ (VS II 12, 13), wheel of transmigration, a circle with twelve spokes that is said to support the body and is situated at the centre of the navel (nābhi) (cf. kanda). It is from this circle the individual self (jīva) is said to transmigrate due to its merits and demerits.

cakradhārini चक्रधारिणी (VS III 6), a goddess who wears a wheel in her hand. She is the embodiment and personification of the second letter of prāṇava, i.e., ‘u’. Cakradhārini has to be meditated upon during the kumbhaka phase of prāṇāyāma. She has been depicted as a young lady.
of thirty years old with white complexion and riding on the eagle.
caksu-1 चक्षुः -२ (TSB 5, 9; SK 26), according to TSB, one of the five anīsas of vahni. It is in the form of caksu that the rūpa guna resides in vahni and exists in the form of vahni. Caksu is one of the five buddhindriyas (senses). A buddhindriya1 is not a part of the body or a physiological structure. It is, therefore, neither a physiological sense-organ nor any other part of the sensory apparatus; but in Patañjali’s language a viśeṣa of the aviṣeṣa asmitā. The cittas are made up of indriyas.
caksu-2 चक्षुः -२ (ATU 5; YS III 21), the physical eye. A blue light is seen by the successfully meditating yogī on the spot inside between the two eyes (ATU). According to Patañjali, a yogī becomes invisible if by force of samiyama he prevents rays of light reflected by his body from falling on the eyes of others.
caksu-3 चक्षुः -२ (ATU 10), the visual nervous apparatus. Brahman in the form of a white light is seen by the yogīs by their manas1 working in cooperation with the visual nervous apparatus, not by their eyes.
cancalatva चंचलत्व (G 26; GS VI 19; HP IV 26), incessant motion. Life is incessant motion. For this reason it is difficult to grasp it. According to Gheranda, when kundalini reaches above the level of the eyes, no sensations are experienced and this is ascribed to its cancalatva. What is meant seems to be that, cancalatva being a characteristic of prakṛti1 in general, different ranges of velocity of movement act on different sense-organs, different velocities in the same range act in different ways on the same sense-organ so as to produce a sensation. Some such is the velocity of kundalini1 above the level of the eyes. As is done in the Gītā also, cancalatva is ascribed to manas1 in HP.
caturkṣara चतुर्क्षर (BY IX 10), omkāra consisting of four syllables. BY considers omkāra as having four syllables, i.e., a ऐ, u उ, m म and the anusvāra अनुस्वार (nasal sound).
caturasīti चतुर्सित (HP I 33), eighty-four. Svātmāraṇa considers eighty-four āsanas in all. Eightyfour has become a legendary number with the writers on yoga. The number eighty-four thousand or eightyfour lakhs probably mean innumerable. According to Gorakṣa, there are as many āsanas as the number of species of creatures.
caturtha-1 चतुर्थ -१ (YS II 51), the fourth prānāyāma for which it is not at all necessary to inflate or to empty the chest. While for the stambhavratti-prānāyāma2, which VB calls ānīya तुतीय (the third) some respiratory movement is consciously or unconsciously performed before stopping the breath, the fourth entails no such movement at all. This ability is acquired gradually by practising the first three kinds of prānāyāma for a long time. Patañjali’s fourth prānāyāma2 is the true kevalakumbhaka1.
caturtha-2 चतुर्थ -२ (YS II 63), the fourth. This is related to the term saptamasya, i.e., fourth syllable of the seventh class of the letters. The fourth syllable of this class of letters is ‘व’ व. One
is directed to concentrate upon ना व during पृरकार phase from इदाँ.

caturdala चतुर्दल (G II), with four petals. The पांकजा (lotus = padma) in the आधारा is said to be caturdala. The epithets padma and पांकजा are applied by Gorakṣa to two cakras only; viz. आधारा and अनाहाता.

caturmukha चतुर्मुख (TSB 8), one of the twelve adhīdevatās (gods) of the twelve nāḍīs². These gods work the nāḍīs² and are said to preside over them. Presumably caturmukha is the god known as brahma.

caturvāra चतुर्वार (HP II II), four times (in a day), i.e., in the morning, at noon, in the evening and at mid-night. The sādhaka is advised to practise kumbhaka four times a day.

caturviniṣatattvā चतुर्विनिषातत्त्व (MBU I (4) 3), the twentyfour principles. According to Upanisadbrahmayaṅi, they are:

1. 5 jñānendriyas (senses),
2. 5 karmendriyas (action organs),
3. 5 vāyuṣ¹ (kinds of reflexes),
4. 5 mahābhūtas (elements), and
5. 4 antahkaranas (internal organs).
In this text they are said to be svakalpita स्वकल्पित (self-made).

caturvyuha चतुर्वृह (VB, VM II 15, 16), having four aspects. Just as Āyurveda (Indian Science of Medicine) has four aspects like Disease, Cause of disease, Absence of disease and the Remedy, similarly, the yoga-science too can be explained as having four aspects like, —samisāra (cycle of birth and rebirth), the cause of samisāra, liberation, and the means of liberation.

catuska चतुष्क (HP I 33), a collection of four. Out of eightyfour legendary number of āsanas, only four are considered to be most important. These are siddha, padma, simha and bhadra āsanas.

catuṣṭaṅga चतुष्ठांग (BVU 18), the four—the viśva, taijas, prājña and turya-aspects (cf. Upaniṣadbrahmayaṅi) of the catuṣṭaṅga hanisa. It is not said what these four are. Presumably they are what are generally known as the four puruṣas¹.

catuṣṭayasyavṛtti चतुष्ठयस्यावर्त (SK 30), function of the four, three of which are (as mentioned in the previous Kārika) manas¹, buddhi and ahankāra¹ and the fourth, one or more of the ten indriyas¹. Buddh¹ and ahankāra, in this context, do not stand for what in the Sāṃkhya literature are called mahat and ahankāra¹. Buddh¹ and ahankāra¹ referred to in this Kārika appear to be the sāttvika ahankāra¹ and buddhi¹, which with manas¹ form the three aspects of antahkarana. They are individual—not cosmic—and catuṣṭayasyavṛtti, a mental process in an individual.

catuṣṭpiṭha चतुष्ठपिठ (VU V 62), four vital centres. Between six cakras (from mūlādhāra to ājñā), there are these centres. In order to have meditation on sahasrāra, one should first pierce through the three granthis and then attain these four vital centres which are below the sahasrāra. However, the names of these pithas have not been mentioned.

candra-1 चन्द्र-१ = सासि शिखि = somamanda-dala सौममण्डल (G 55, 66, GS III 30; HP III 48), one of the nine dhyāna-sthānas. In G 86 the order in which the three parts of the throat are given is candraghaṇṭikālampikā and in 56 candramā is said to be situated in the tāllumulā, which is the uppermost
part of the throat. Thus the highest part of the throat is *candra* and the lowest *lampikā; ghanātikā* coming in the middle at the level of the Adam's apple in male human beings. It is most probably a nervous structure and is supposed by GS to secrete a nectar which flows down to the *sūrya* below and is consumed there. *Viparītakaranaṃmudrā*—here standing on one's own head—is recommended for preventing this nectar from flowing down to the *sūrya* in the *nābhi*.

*candra*-2 (G 43, 45; GS I 55) the left nostril.

*candra*-3 (G 43, 44), the moon. The yogī who calls up the image of the moon to his mind in the state of *prānāyāma* attains bliss. The moon is supposed to be the presiding deity of *īdā* and the *somakalājala* is obviously nectar, which is supposed to ooze from the moon in the sky. Here it is said to ooze from the *candra dhyānasthāna* in the body. The *ambutattva* in the *kantha* is described as being of the shape of the 8th (= ½) moon.

*candra*-4 (HP III 14), left. For adopting the *mahāmudrā* pose, first the anus is pressed with the left heel and the right leg is stretched. Then the pose is repeated pressing the anus with the right heel and stretching the left leg.

*candra*-5 (YSU VI 70), *manas*—which, along with the *prāṇas* and the *indriyas*, makes up a single organism—works as a whole. cf. *drṣṭi*.

*candra*-6 (VB, VM III 27), moon. *Saniyama* on moon leads one to the knowledge of arrangement of the stars.

*candra*-7 (VS II 28, 29), the cooling effect (on the body) of the breath that flows through the *īdā* (left nostril) is known as *candra* (moon) because moon is a symbol of coolness.

*candrasthiratva*-1 (HP I 27), stability of *candra*. *Candra* is located at the palate and *sūrya* in the navel. *Candra* is said to be constantly oozing nectar which is absorbed by the *sūrya*. Practice of *matsyendrāsana* stabilises the nectar oozing from *candra*.

*candrasthiratva*-2 (HP II 78, III 41-2, 63), another interpretation of *candrasthiratva* refers to the stability of semen. The position of legs in the *matsyendrāsana* prevents the ejaculation of semen thereby leading to longevity. The term *bindu* stands both for semen as well as nectar oozing from the *candra*.

*caramadeha* (VB IV 7), one who possesses final body, or highest form of the body. A *sanyāsī* who renounces the fruits of action possesses the highest form of the body. The actions of such a person can neither be said to be white nor black.

*carātmaka* (VS V 32), that which is mobile in character. The four signs or *rāṣīs* of the zodiac, viz., aries, cancer, libra and capricorn reside on the left side of the human body and they are of mobile characteristics.

*carpati* (HP I 6), a yogī of the *hathayoga* tradition, whose name has been mentioned by *Śvātmārāma* in order to offer his salutation.

*caladrśṭi* (ATU 6), gaze which is not directed at one point but shifts from point to point. If rays of light appear before a person who, with closed eyes, tries to see something with
his caladṛṣṭi, that person also is a yogī (cf. anusandhāna), though the drṣṭi is to be made acala (motionless) in the end.

cāndrāyana चांद्रायण (VS I 54), lunar phase. This is a particular observance which is supposed to be very rigorous (kṛcchra). A person undertaking this religious act consumes food only according to the lunar phases. For instance, on the first day of the lunar phase, he takes only one mouthful of food and so on, he gradually increases the intake of food till the full-moon day; then he reverses the process and starts decreasing the quantity till the new-moon day. This is called kṛcchra-cāndrāyana-vrata (cf. tapas).

cālana चालन (HP III 32, 113), manipulating. In HP, tongue is to be lengthened by the process of chedana (cutting), cālana (moving or rotating), and dohana (milking) for the successful practice of khecarimudrā.

cikitsā चिकित्सा (HP V 1, 2), treatment. The erroneous practice of yoga, specially prānāyāma causes disharmony in humours leading to several ailments. The fifth chapter of HP (published in the Kaivalyadhāma edition) suggests several ways to treat such ailments (cf. yoga-cikitsā).

cicchakti चिक्षक्ति = paramādevi परमादेवी (YSU VI 47), one of the five saktis. This sakti has its seat in the middle of the body (the chest)—not in the middle of the forehead. Jīvātmā also resides here. This is the teaching of YSU.

cit चित (ATU 2, 13), though ordinarily translated as consciousness, it is very different from what in Western psychology is called consciousness. Though vṛtti1 is not an appropriate word for it, Panaśikhācārya speaks of a jñānavṛtti1, which is implied in every buddhivṛtti. Patañjali speaks of puruṣa's1 knowledge of the vṛttis1 of the citta1 with which it has sāmyoga. This is a kind of introspection, which may be cit, as it is not a cittavṛtti. Brahman is of the nature of cit, sat सत्त and ānanda. We may or may not know what exactly cit is; but obviously by cittavarūpa and cījyoti they mean brahman. Though it may not be quite correct to characterise brahman in this way (cf. Advayatārakopaniṣad); for the purposes of having a working idea of brahman we can say that it is cit, which resembles our consciousness, but which is essentially different from it. It is some kind of jñāna —not knowledge as we understand this word.

citi चिति = cittasakti चित्तसक्ति (YS IV 22, 34; VB I 3, 9, III 35), puruṣa1.

citimūla चित्मूल (VS III 62, 66), upper end of the shins: tibial tuberosity. This is the fourth vital point in the body starting from pādāṅguṣṭha (cf. marmasthāna).

cittasakti चित्तसक्ति (VB, VM IV 34), pure consciousness i.e., puruṣa. Consciousness in itself is not object oriented. When all the evolutes of prakṛti are dissolved in their cause due to the realisation of knowledge of puruṣa, there remains pure consciousness.

citta-1 चित्त-ि (YS I 33, 37, III 1, 9, 11, 12, 19, 34, 38; IV 4, 5, 15-16, 18, 21, 23; VB I 3; TBU I 31, 34, 49), the transmigrating soul. Patañjali gives the name citta1 to the various
individuals, which are differentiation in asmitā, the latter being the matter of which the various cittas\(^1\) are the various forms.

Being a parināma, citta\(^1\) is also a mental construct like the other material and immaterial objects and a very convenient one too. Sattva\(^2\) predominates in it. Citta\(^1\), being the predominant part of the total drṣya\(^1\), are themselves called drṣya\(^1\) by Patañjali. Nevertheless, they are parts of the flux that prakṛti is. The ancient Hindu philosophers did not make a hard and fast distinction between the functions and the structures of the various parts of a human being. Strictly speaking they were right, because their theory is that active prakṛti\(^1\) is always in motion. (cf. całañcagunavṛttaṃ चलन्त्वगुणवृत्तम्. (VB II 15). All the prakṛta (natural) substances, therefore, have only a vyāvahārika व्यवहारिक (pragmatic) reality. In Patañjali's language, they are parināmas, in SK's terms gunaparināmāviśeṣas. Their talking of an entity does not always point to a structural ultimate reality. They meant such an entity only when they spoke of puruṣa\(^1\), ātmā\(^2\) or brahman.

The ancient Indian thinkers generally tried to understand differences of function in terms of different structures. Hence they freely spoke of indriyas, manas, citta, jīva, prāna etc. as if they were entities. In fact, they did not mean it.

The word citta\(^1\) in the present context stands for cognitive, affective and conative functions of man woven into a system—the krama corresponding to which abides; though it is not permanent like puruṣa\(^1\). It is not destroyed with the death of the body; yet it is not kūtasthanitya and is ultimately to be disintegrated.

citta-2 पिट्ठा-२ (YS I 2, II 54, IV 15; GS II 19, III 59, 60, 61, 62, 63; G 69-73; TSB 5), only the perceiving, thinking, remembering, imagining, i.e., cognitive part of citta\(^1\)—its cognitive aspect. Patañjali's enumeration of cittavṛttis clearly shows that they are all cognitive mental processes. G and GS also seem to have used the word citta\(^2\) in this sense.

TSB considers citta to be one of the five anīsā\(^1\) of ākaśa and considers its function to beanusandhāna. It is said to reside in ap and exist in the form of ap by apānayoga through the instrumentality of jihvā. It is supposed to be rasaguna.

citta-3 पिट्ठा-३ (YKU I 1, 62, 73, 78; YSU VI 58, 59, 69, 72, 75; HP IV 22), every kind of mental activity—cognitive, affective and conative. According to these thinkers, vāsanā and samirana bring about mental activity. These two can be controlled by mitāhāra, āsana\(^1\) and śakticālana, and through them citta\(^3\).

According to YSU, if vāsanā is made ineffective by nādānusandhāna, all the activities of prāna\(^1\), indriya\(^1\) and citta\(^1\) disappear.

According to Patañjali, cittavṛttis are controlled by abhyāsa and vairāgya; and as without a cittavṛtti there can be no other vrtti\(^1\) of citta\(^1\), all the vrtti\(^1\)s of citta\(^1\) are controlled by abhyāsa and vairāgya.

cittadharma चित्तधर्मा (VB, VM III 15), characteristics of citta. They are twofold: visible and invisible. Visible are cognitional and invisible are
inferential ones. Vyāsa enumerates seven types of invisible characteristics of citta. They are: (1) restricted state of mind; (2) virtue and vice; (3) subliminal impressions; (5) change; (6) life; volition, and (7) power. Since their existence is established only by inference they are invisible. nirodha-dharmasamskāraḥ pariṇāmo’tha jīvanam/ ceṣṭā saktiṣca cittasya dharmādārśana varjitaḥ iti//

(cittaprasādana) सिद्धान्तवत्ततः (YS, VB, VM I 33), clarity of the mind. This can be achieved through cultivation of friendliness, compassion, joy and indifference towards happiness, pain, virtue and vice. Cittaprasādana has been further explained by Vyāsa as leading towards sāttvika-dharma which makes the mind clear and thereby one-pointed. Vācaspati explains it as undisturbed calmness. VB holds that mind becomes one-pointed and attains the capacity of not losing the state of steadiness (prasannam cittaṁ ekāgraṁ bhūtvā sthirapada-bhrāmasyogyatām labhata ityarthah) प्रसन्नं विचित्राकारं धूमता स्थिरापदभ्रामस्य योगयतां लभता इत्यर्थं).

cittabandhana विचित्रबन्धन (TBUI 27), concentration of mind. Brahman alone is here said to be the true object of concentration (mūlam cittabandhanam पूर्व विचित्रबन्धनम्).

cittabhūmi विचित्रभूमि (VB I 1), stages of planes of the mind. They are five: kṣipta (raving), mūdha (infatuated), vikṣipta (distracted), ekāgra (one-pointed) and niruddha (restrained). Vyāsa considers only ekāgra state of citta as conducive to the practice of yoga and attainment of samādhi.

cittavṛtti विचित्रवृत्ति (YS I 2), mode of cognitive consciousness, Pramāṇa, viparyaya, vikalpa, nidrā and smṛti are the cittavṛttis according to Patañjali. Since Patañjali includes dreams and dreamless sleep among the cittavṛttis, there is no moment in a man's life when no cittavṛtti is going on. In the first chapter of Yogasūtra Patañjali has described in great detail the yoga which consists in training the mind so that it can remain, for a longer or shorter period, without
any cittavṛtti fitting through it. This state of mind is samādhi in one sense and the yoga of his first chapter (cf. VB).

cittasthāna वित्तस्थान (VM, VBh I 36), place of citta (mind). The eight-petalled lotus situated in between the abdomen and chest is considered to be the locus of citta. The same location has also been referred by YS in sūtra III 34. The sanyama on this particular lotus therefore brings about the knowledge of citta.

cittasvarūpa वित्तस्वरुप (YS II 54), citta as it would be in the absence of any cittavṛtti. Pratyāhāra, according to Patañjali, consists in the indriyas (desires to enjoy) ceasing to function as if they were following the citta who has stopped functioning. Though these desires cannot arise in the absence of every kind of awareness Patañjali has deemed it fit to speak separately of cittavṛttinirodha and pratyāhāra, which is the nirodha of affections and conations and is said to follow upon cittavṛttinirodha.

cittasamvit वित्तसमवित (VB, VM III 34), intuitive knowledge of mind. The samyama on hṛdaya leads to the knowledge of citta (cf. cittasthāna).

cittāntarāgraṇaya वित्तान्तराग्राज (VB, VM, VBh, IV 21), one citta becoming an object of another citta. This condition will lead to infinite regressions (cf. atiprasāṅga).

citratarāṅga वित्ततराङ (BY IX 24), lustrous flame. The principle existing in the form of life in the heart of all the creatures is known as viṣṇu who shines like lustrous flame of smokeless fire.

citrā वित्त्र (YSU V 27), one of the sixteen principal nādiṣīs according to this Upaniṣad. It is called the nādiṣī of the perineum and its function is said to be secretion of a white liquid.

This nādi is of special importance for attaining success in vajroli, as by vajroli they take the secretion of the citrā nādi upwards and mix it with that of the candra.

cidambara विदम्ब (DU IV 49), one of the holy places in the body situated in the centre of the heart.

cidrasa विद्रस (TBU I 51), cetana. One expression used in this Upaniṣad is jñānamayi ज्ञानमयी vṛtti (47), which is not a vṛtti or the citta, but a higher form of consciousness as opposed to vṛttijnāna—another expression used in this text.

While every vṛttijnāna is a conscious process in an individual citta, the jñānamayi vṛtti is universal consciousness which the yogīs are said to acquire when they reach the consummation of their yoga.

cidātman विदात्म (BY IX 44), of the essence of consciousness.

cidudaya विदुद्य (SSP I 25), awakening or dawn of consciousness or self-realisation. Due to cidudaya, the consciousness attains five characteristics of sadbhāva, savicāra, kārtṛtvā, jñātrtvā, and svatantratvā.

cintana विचन (TSM 31, 147), contemplation. Cintana of paramātman is said to be dhyāna in this text. According to G also, dhyāna is contemplation on God.

cintā चिन्त (NBU 41, 51; G 76), cittavṛtti. According to NBU, nādānusandhāna implies cessation of all the cittavṛttī. According to G, dhyāna is a state in which there is no cittavṛtti. In that state the citta
merges in the one Supreme Reality (ātmā).

cinitya विन्य (TBU I 8; ABU 6), capable of being grasped in some way. Brahman is cintya in this sense; though He is sometimes mentioned as a-cintya, because we cannot form a clear cut concept of Him.

cinmaya विन्य (TBU I 9), of the nature of consciousness, which is not the consciousness of any individual citta, but pure consciousness (cetana). cf. cīt and cidrāsa.

cinmātra विन्य (TSM 31), ātmā, who is cinmaya.

cūlitala चूलितल (YKU II 36), the name of the neck, which point the tip of the tongue can touch when it has been pulled for a long time and made sufficiently long. The yogī who practise khecari pull their tongue to increase its length.

cetana-1 चेतन-१ (SK 55; VB IV 23), conscious. Purusā is said to be conscious. But the consciousness of purusā is very different from the congnitive, affective or conative consciousness studied by the modern mentalistic psychologists. Words like super consciousness and transcendental consciousness are used for this consciousness. We can see its reflection in what we call self-consciousness and introspection which are the contribution of purusā to purusā. Cetana purusā is subject to the miseries of old age and the agony of death because of its association with linga.

cetana-2 चेतन-२ (VB II 5, 15, 34), conscious in the sense in which we understand this term. VB has divided the sources of pleasure and pain into conscious i.e. sentient being and insentient objects.

cetanā-1 चेतना-१ (SK 20; VB II 20), consciousness. According to Īśvarakṛṣṇa, the lingas are by nature devoid of cetana. They appear to be conscious because of their saniyoga with puruṣas, the lone cetanā principle. According to Patanjali, cittas are conscious beings by virtue of sattva predominating in them. cf. pratyakcetanā.

cetanā-2 चेतना-२ (BG XIII 6), empirical consciousness manifested in and through body and senses.

cetoni'ga चेतोनिग्र (BG IX 7), (having) consciousness as component. Jīva has consciousness as its component.

cetomātrasvarūpa चेतोमात्रस्वरूप (BY IX 26), of the nature of pure consciousness. In the interior space of heart, ātmā resides which is of the nature of pure consciousness.

cēśa चेश (VB III 15), volition. One of the seven characteristics of the imperceptible mind. Other six are: (1) restricted state of mind (nirodha), (2) virtue and vice, (3) subliminal impressions, (4) change, (5) life, and (6) power (śakti). Perceived mind has only one characteristic of cognition.

caitanya-1 चेतन्य-१ (VB I 9; GS VII 20; ATU 13). VB has called it the svarūpa (own form) of puruṣa just as one would speak of the beauty of the beautiful. According to GS and others, ātmā like the Sāṅkhya puruṣa is caitanya. But He has no consciousness as this word is understood by the English-speaking people today. His cetanā is neither cognition, nor affection nor conation. It is not a process of consciousness. In ATU, caitanya is described as the shining light localised in the sahasrāra, or in the buddhiguhā, or
else in the *brahmarandhra*, which is the sixteenth ādhāra. The light seen here is called *turyacaitanya* by ATU.

caitanya-2 चैतन्य-२ (GS III 39), the waking (roused) condition. The yogī rouses his *kundalinī* i.e. brings it into the *caitanya*² state by *yonimudrā* and then merges his existence into this *śakti*. This *śakti* which is there in every human being remains asleep (*acaitanya अचैतन्य*) so long as it is not roused by *yoga*⁴.

caitanya-3 चैतन्य-३ (SSP I 48), awareness. One of the five constituents of internal organs and has the following five characteristics: *vimarśa* (deliberation), *anuśīlana* (pursuasion), *dhañraya* (courage), *cintana* (reflection), *nisprhatva* (desirelessness). (cf. *antahkaranapāṇcaka*).

codaka चोदक (BVU 51), one of the three kinds of *ācārya* (guru²). This guru² only prompts the disciple and does nothing more. He cannot make his pupils realise the ultimate Reality or Truth.

cauarāgī चैरागी (HP I 5), one of the *hathayogins* falling in the tradition of *Svātmārāma*. *Svātmārāma* has enumerated his name in order to give his salutation to him.

**cha—छ**

chāyā चाया (VU V 41), an obstruction raised inside the body which prevents *prāna* from rising along any *nādi* other than the *sūsumnā*. *Upaniṣadbrahmayogī* mentions *idā¹*, *pingalā* and *kūhū* as those other *nādis*². *Udādhyānabandha* raises an obstruction like this. This is why they call it *mārgatrayanirodhaka* नार्त्रयनिरोधक (obstructor of three paths).

chidra चिद्र (VB, VM, IV 27; BY II 152), discontinuity, gap, interval. The continuous flow of the *vivekakhyāti* is disturbed due to the intermediary occurrences of other notions such as ‘I am’, ‘It is mine’, ‘I know’ etc., because of the residue of the past subliminal impressions (samskāras). This discontinuity or gap is known as chidra.

chinnapaśa चिन्नपाश (KU 22), bonds cut asunder. Here the paśa (bondage) refers to the cycle of birth and death.

**ja—ज**

jagatprāṇa जगत्प्राण (VS III 56), universal *prāṇa* (cf. *mahāprāṇa*) that transcends the body, of the nature of void, is eternal, immovable, ether, and is bliss. It is in such a *prāṇa* one should merge one’s self and attain brahmanhood.

janghā जङ्ग (KU 6, 13), shank, the lower leg from knee to ankle. The two shanks, the two ankles, the two knees, the two thighs, the anus and the genitals, are to be properly placed to get into the pose most conducive to raise *vāyu*² from *mūlādhāra* to *nābhidesa*. *Marmajanghā*, therefore, is the kneejoint rather the innermost part of the kneejoint which is probably a nervous structure. It is a band that is to be cut by *yoga*⁴.

janghāmadhyya जङ्गामध्य (VS III 62, 66), middle of the calf. Traditionally, janghā means thigh and janghāmadhyya denotes middle of the thigh. But according to the measurements of the distance that *Vasiṣṭha* has provided for the location of this point, janghāmadhyya means ‘middle of the calf’. It is ten fingers
above the ankle and thus is the third vital point in the body.

jaharāgni जहराग्नि (GS I 19, II 30) gastric heat, probably the chemical changes inside the stomach which generate heat and help digestion. Agnisāra, śuṣkabasti, mayūrāsana and all the mudrās promote gastric combustion.

jāda जाद (TBU I 20), the incompetent action-organs like speech (cf. Upaniṣadbrahmayogī), which cannot express brahmaṇ by word or deed. These organs are, therefore, to be silenced. Silence in this sense is to be practised by the yogīs as a yogāṅga here called mauna.

jana जन (BY III 20), living beings are born again at the time of new creation. Therefore, they are called jana (jāyante tu punah sarge जाप्ते तु पुनः सर्गः).

janana जनन (SK 12), producing, causing to arise. Janana is one of the four vṛttis of the guṇas, the other three being mithuna, abhibhava and āśraya. According to this text, any vṛtti1 of one guṇa1 can produce the vṛtti1 of another guṇa just as two of them can coalesce to form a third vṛtti1. The former process Īśvarakṛṣṇa calls janana, the latter mithuna vṛtti1 of guṇas1.

The meaning seems to be that, though all the three guṇas1 are present everywhere, each krama of the guṇas goes by the name of the guṇa1 which predominates in it. E.g. the kramas corresponding to cittas are called sattva because sattva predominates in them. If a cittavṛtti prompts a bodily activity this would be the janana of rajas1 by sattva2. Īśvarakṛṣṇa seems to believe that after janana the new vṛtti1 is different from the parent vṛtti1 in the sense that the predominant guṇa1 is the parent vṛtti1.

janasāṅga जनसांग (HP I 15), public contact. One of the six disturbing factors in the path of hathayoga. Yoga practice gets futile by too much public contact. Hence it is to be avoided.

janasāṁsada जनसांसद (BG XIII 10), group of people. Here it means ordinary, unenlightened and indisciplined people. Keeping away from such people is recommended for a yogasādhaka (cf. janasāṅga).

janoloka जनोलोक (VB III 26; NBU 4, 16), fifth of the seven bhutvanas भूतवन mentioned by VB. Brahmapurohita, brahmakāyika, brahmamahākāyika and amara are the classes of gods who reside there. For NBU it is one of the six higher regions above the earth. By those who imagine the universe as a hansa, janoloka is imagined in the heart of the swan. If a mantrayogī मन्त्रयोगी dies while he is at the tenth mātṛā1(dhṛti) of the praṇava, he is born in this region of the universe.

janma जन्म (KU 20; YS II 12, 39, IV 1), birth. If the susumnā is successfully cut by the manodhāranā prescribed in KU the yogī who succeeds in doing this, is not born again. Janmakathantā (YS II 37) means all about the ‘how’ and ‘why’ of one’s present birth (— life).

janmakathāntasambodha जन्मकथांतसम्बोध (YS II 39), keen curiosity about the why and how of our life here, which arises when aparigraha becomes an integral part of a yogī’s mental constitution. According to VB, it is ātmabhavajñnāsā आत्मभवाज्ञनसा (curiosity to know oneself).
janmādikārana janmādikārana (VS VI 8), cause of birth and liberation. Sat, pranava or om is regarded as the cause of birth and liberation.

japa-1 जप-१ (YS I 28; TSM 34; DU II 12-16; SAU I (2) 1, 10), repetition of the sacred mantras, of which Patañjali mentions only om. According to TSM, japa is one of the ten tapas, which are obviously niyamas; because their enumeration follows that of yamas and is followed by a description of āsanas.

But the seer of the Upanisad has not called them niyamas, probably because this word could not be made to fit in the metre.

It appears, however, that TSM has used all the names of Patañjali’s yogāṇas in a double sense. In one sense, e.g., there are the ten niyamas enumerated in 33-34, but in another sense devotion to Absolute is niyama. According to DU and SAU, japa is of two types, viz., vācika (of the nature of words) and mānasika (of the nature of the psyche). Vācika japa is further divided into two classes, viz. upāniṣu and uccaiḥ. Mānas also is of two types, viz. only in manas and in dhyāna state of manasa. By SAU, japa is defined as the repetition of a mantra which does not go contrary to the Vedas and is imparted by the guru in the prescribed manner.

The mānas variety is considered to be more effective by this text than the vācika one.

japa-2 जप-२ (VS I 64, 65), repetition of mantras, one of the ten niyamas. Chanting of mantras in a prescribed manner is japa. Japa is said to be three-fold: uccaiḥ (recited loudly), upāniṣu (muttering) and mānas (mental recitation). Upāniṣu is thousand times better than uccaiḥ and mānas is still thousand times better than upāniṣu.

japayajña जपयज्ञ (BY VII 55), sacrifice in the form of japa. Devotees of Vedas are advised to recite gāyatri-mantra while facing the sun with auspicious attitude (śivasamkalpa). This is performed with the help of bibhrad-anuvāk and puruṣasūkta puvravṣaḥ etc.

jaya जय (NGB III 5), achievement of stability. After the achievement of stability in samyama, a consciousness of samādhi dawns in the sādhaka.

jayā जया (VS II 39), name of a nādi. Vasiṣṭha simply refers to the name of this nādi but he has not included it among the fourteen important nādis enumerated by him. This nādi is located in the left side of the body (savabhagae jayā jneyā svarjanā jaya shyā) (cf. nādi).

jala जल (VB III 14), ap.

jalabastikarma jalabastikarma (HP II 29), one of the six purificatory processes described by Svātmārāma. Assuming utkat āsana in the water coming up to the navel and inserting a tube in the anus, one should contract the anal sphincters in such a manner that the water enters the colon (cf. HP II 27). This practice washes the interior of the colon thoroughly, therefore, it is considered a purificatory process. The practice of jalabastikarma invigorates the humours and the sense-organs, bestows lustre and stimulates digestion.

jāgara जागर (VU II 60), the wakeful state. Brahman is said to be beyond
jālandhara

YCU and DBU claim for this bandha that it prevents the secretions of the brain from flowing down below the throat. This cures the diseases of the throat and prevents the kundalinī (marut) from dropping again to the ādhāra from where it had risen. This bandha forms a part of bhadrāsana, simhāsana, mahābandha as well as of sūryabheda and ujjāyi varieties of kumbhaka. Many texts prescribe this bandha after the pūraka phase of prāṇāyāma so that the breath may not escape. YSU declares that by a regular daily practice of jālandhara the yogī achieves vāyuja and advises blocking the throat by pressing the chin against the chest with force. YTU considers this bandha to be one of the twenty members of ṭhat hayoga. cf. kauṭhamudrā.

According to YKU, straightening the back while the throat is blocked by this

jānalanda (YCU 74, 82; VU I 6, IV (I) 6-10), the waking state. For YCU jāgrat is one of the four avasthās of the living being (probably reference is to man), the other three being svapna, susūpti and turiyā. Of these the enjoyer (=experimenter) of turiyā alone is omkāra.

In these four avasthās man presents four different kinds of phenomena. The activities of the jāgrat avasthā are sthūla (concrete), those of the svapna avasthā pravivikta (abstracted). The susūpti avasthā consists of ānanda (bliss) and the turiyā of complete jñāna (illumination-realization).

According to VU, jāgrat is one of the three avasthās viz. jāgrat, svapna and susūpti. The thirty-six tattvas mentioned in I 7 of this text will not however, be complete if there are only three avasthās.

In IV (I), 6-10 this Upaniṣad also speaks of four avasthās. Jāgrat is here the first state of each phase of jīvanmukta’s life. These phases are called bhūmis in this text.

jāti-1 जाति-१ (YS II 13, 31 IV 2, 9), a particular life. Jātyantarapariṇāma is passing from one life to another and jātivavahita जातिवावहित means ‘being in a different life’.

Being born as a particular individual in a particular situation (= environment) is one of the vipākas of karmāsayas, the other two being āyu and bhoga.

jāti-2 जाति-२ (YS III 53), species (= quality). Two fruits, being of the same quality (species), name, shape, size etc. and thus indistinguishable, can be distinguished by vivekajñāna.

jānu जानु (HP I 19; VS III 67), knee. One of the eighteen vital points in the body (cf. marmasthāna).

jālandhara जालन्दर (G 32, 36; HP II 45, III 69-71; GS III 10, 11, 15, V 59, 70; YTU 26, 119; YCU 45, 50, 51; SAU I (7) 11; DBU 78; YKU 41, 51; YSU I 103, 111, V 39), one of the important bandhas which if a yogī masters, attains success in yoga. It consists in constriction of the throat by touching the chest with the chin. When the jālandharabandha is clamped, pīyūṣa (nectar) does not flow down to agni and the yogī does not suffer from any vāyuja. The somakalājala oozing in the somamāṇḍala is retained there.

According to YKU, straightening the back while the throat is blocked by this

wakeful state since it is devoid of change and the like.
bandha makes the prāna² enter the suśumnā.

jijnāsu जिज्ञासु (BG VII 16), the seeker of knowledge. One of the four kinds of the devotees of God. Others are: (1) ārta, (2) arthārthi and (3) jñāni.

jitāvāyu जितावायु (VS IV 58), one who has conquered prāna through the practice of prānāyāma (cf. prānajaya, prānāyāma). One of the essential means for the attainment of samādhi.

jitātman जिज्ञात्मन् (BG VI 7), one who has conquered one's self. A man who has subdued the aggregate of the body and the senses and has attained the tranquillity of mind renouncing all the fruits of actions is known as jītātman.

jitendriya जिज्ञेस्त्र्य (TBU I 3), a person who has no desire whatsoever for things enjoyable through the senses. Such are those who realise brahman (the One Supreme Reality). cf. indriya.

jihvā जिह्वा (TSB 5, 9; VB III 9), one of the five amisās¹ of vahni. Citta is said to reside in ap and exist in the form of ap by means of jihvā. According to VB and other texts on ancient Indian psychology, jihvā is the sense of taste, ordinarily translated as tongue. Like the names of the other sense organs, it is a name given to a part of the body as well as to that subtle sense which transmigrates with the transmigrating soul.

jihvāmula जिह्वामुल (VS III 71), the root of the tongue, the thirteenth vital point in the body (cf. marmasthāna). Its location is four fingers above the jugular notch (cf. kanthasthāna).

jihvāsodhana जिज्ञाशोधन (GS I 26, 29), one of the three kinds of dantadhauti.

The index finger, the middle finger and the ring finger are introduced into the throat and the impurity of the tongue rubbed out. If the tongue is slowly rubbed in this manner every day, kaphadosa is warded off.

jīva-1 जीव-१ (YCU 73, 84), living being also called jivātmā as opposed to ātmā (= paramātmā = brahman). Jīva is bound by the indriyas¹ and has mamatva ममत्व (sense of ownership). Paramātmā has none of these bondages. Jīva repeats the so'ham mantra to achieve brahman, the Lord, the One Supreme Reality.

jīva-2 जीव-२ YCU 90; G 25-8; GS V 79; VB III 39), life. So long as there is no expiration, YCU and GS declare, life does not cease. Hence nobody can die in the state of ābhyanataka-kumbhaka¹. The theory seems to be that the last act of respiration must be an exhalation.

G considers that the ten vāyus take the form of jīva and VB considers that the combined function of the indriyas¹, which itself is of the nature of the five vāyus takes the form of jīva (the living being). According to G, while jīva¹ can be taken to correspond to Patañjali’s citta¹, jīva² is only life. cf. citta.

jīva-3 जीव-३ (SSP I 54), individual self. This individual self has been described as having five states of consciousness—jāgrat, svapna, suṣupti, turiya and turiyātīta.

jivājāti जीवाजाति (G 5), species of the creatures. Gorakṣa considers that there are as many number of āsanas as there are species (i.e., eightyfour lakhs in number).

jīvanmuktā-1 जीवनमुक्त-१ (YSU I 47, 159; YKU III 33-4; MBU I (4) 3, II (3) 7,
(5) 2; VU I 16, IV 1, V 76; TBU IV 1-32), a person who has realised brahman and experienced the state of perfect ānanda (bliss), pure and free from all duality. Such a person may live for some time remaining perfectly unattached to anything in the world. According to YSU, a jīvanmukta is the person who is truly and wholeheartedly devoted to the anāmaya (= viṣṇu = brahman), who is other than the ninety-six tattvas, and who has shed all ignorance and its consequences. Jīvanmukti (liberation while alive) is here said to have four stages of its own. It starts when the yogī realises his true self, that he is brahman. At the second stage this realization gets unmistakably established. At the third stage jīvanmukta ceases to perceive objects as objects and at the fourth stage belief in absolute monism becomes his second nature. Then brahman pervades the jīvanmukta as sky, or water pervades a pot empty in wide space, or filled with water in the ocean. These stages form a continuum of which the members merge one into the other. No hard and fast line being drawn between the two adjacent members; i.e., the difference between the two adjacent stages of jīvanmukti (liberation while alive) is imperceptible as is the difference between the adjacent colours of the solar spectrum. All the stages together make up a single whole.

jīvanmukta-2 जीवन्मुक्त-२ (YU 106), a state of samādhi which ensues on a successful dhyāna of nirguna (not with the guṇas) brahman. On attaining this state, if the yogī wishes to leave the body, he can do so and become finally mukta.

jīvanmukti जीवन्मुक्ति (NGB II 2), emancipation while alive. When klesās are attenuated due to the practice of kriyāyoga, there sets in the flow of discriminative knowledge (cf. vivekakhyāti) which culminates into realisation. This realisation renders the klesās too impotent to act like the seeds that are burnt in fire and rendered impotent enough to sprout any more. Such a state of man is called a state of jīvanmukti (cf. paramamukti).

jivabhrāmaka जीवाभ्रामक (VBh I 5), cause of the transmigration of jīva. It is due to the impressions of modifications of citta that the jīva transmigrates from life to life.

jivābhidhā जीवाभिद्धा (YU II), jīva¹ so called. In fact, jivātmā is paramātmā. That paramātmā is called jīva¹ when ahaṅkṛtī arises in Him as a wave arises in water. Then He adopts a body made up of the five mahābhūtas (elements) organised into the seven dhātus and subject to sukha and duḥkha. This body is gunātmaka (of the nature of guṇas) while paramātmā is gunātīta (beyond the guṇas) but when connected with a body he is called jīva¹.

jīvesvara जीवेश्वर (ATU 3), jīva¹ and īśvara as two, as distinguished one from the other. This distinction is, however, unreal. In fact there is only one reality—the brahman.

jṛmbhaṇa ज्रमभण = vijṛmbhaṇa विज्रमभण (GS V 64, 65), yawning. The sphere of action of the devadatta vāyu is yawning. It is by virtue of this nervous (autonomic) function that we yawn.

jaivatanmātra जैवतान्मात्र (TSB 7), the tanmāträ in the sensory cells of a
sense organ. In every sense organ, according to G and TSB, there is a tanmātrā corresponding to the one in the object outside, which stimulates the jaivatanmātrā. This is why there is an adequate stimulus for each sense organ.

jnā (SK 2), puruṣa¹, which is one of the three things to be known for complete eradication of misery, the other two being vyakta and avyakta.

jnātā (TSB 8), he who knows. It is a component of the human being which is not included in this text among the angas¹. Only twelve angas are mentioned—five limbs of the mechanism of action and five of that of cognition.

Jnātrtva which is said to be the function of antahkarana, not being behaviour in any sense, the jnātā antahkarana is not an instrument of any kind of behaviour—knowing, feeling or acting. This is why it is not included among the angas¹.

jnatajñāta (YS, VB, VM, V Bh IV 17), known and unknown. The objects that are said to be known are those which affect the mind-stuff and those that do not affect are said to be unknown.

Jnātrtva (TSB 9), antahkarana. As a constituent of the human organism it is the self and is not included by this text among the twelve angas.

jnāna-1 (SK 23, 44, 64; YS III 54, IV 31), supreme realization nāsmī नास्मि na me न मे, nāham नाहं (neither I, nor mine, nor me) as a bhāva, which an aspirant with jnāna² develops in course of time, and which brings apavarga to him. Īśvarakṛṣṇa posits a causal connec-

tion between jnāna and apavarga; but since according to him, rāga perpetuates sanisāra, virāga is also necessary for gaining apavarga.

What Īśvarakṛṣṇa calls jnānabhāva, Patañjali calls vivekakhyāti. Besides bringing omniscience, jnāna leads the person blessed with it to kaivalya. Hence Patañjali calls it tāraka.

jnāna-2 (SK 69), systematic knowledge which an aspirant can obtain by testimony. Such a knowledge is contained in the Kārikās. It was imparted by the sage Kapila to Asurī for the benefit of puruṣas². It was revealed to the sage Kapila, but to the student and the person desirous of obtaining release from suffering it is now available in the form of testimony. The view that, practice of yoga as samādhi¹ is essential for the vijnāna, does not therefore seem to be acceptable to Īśvarakṛṣṇa.

jnāna-3 (YS III 16-19, 22, 25-9, 35, 52), correct knowledge which is obtained by saniyama.

jnāna-4 (YS I 8; TSB 6), ordinary knowledge gained by any of the pramāṇas which unlike jnāna¹-²-³ may be true or false. TSB considers it to be viśaya of antahkarana.

jnāna-5 (HP IV 60), awareness of objects. HP identified this awareness of objects, i.e., knowledge with the mind, because it is had in and through mind. It is maintained that in order to attain unmani state both the awareness of objects (mind) and objects themselves need be transcended.

jnānakarmasamāyoga (BY IX 28), synthesis of knowledge and action. This is the essential condition to realize the highest puruṣa. The
purusa cannot be attained by separating these two hence one should resort to both of them.

Janadipiti ज्ञानदीपि (YS II 28), knowledge leading to the realization of Truth. The truth to which all the Sankhya philosophers, including Patañjali refer is that purusa¹ is an entity absolutely different from all that is prakrta (of prakrti¹), including the citta¹. As a yogi progresses in his mastery of the yogāṅgas he gets more and more of the knowledge leading to a realization which Patañjali calls vivekakhyāti.

Jananetra ज्ञानेन (ABU 21), eyes of wisdom. It is only through the eyes of wisdom one can perceive brahman.

Janayoga ज्ञानयोग (TSM 23, 27), one of the two ways in which the mind can be set in the right direction and withdrawn from distracting objects, the other way being karmayoga. Unswervingly fixing of the mind on the highest good is Janayoga. Prescribing the attainment of karmayoga and Janayoga simultaneously, as is done here, is a characteristic of smāra स्मार्त (of smrtis) literature.

Janavrtti ज्ञानवृत्ति (VB II 20, IV 22), introspection of cittavrttis by purusa¹. Pancaśikhačārya, whom Vyāsa has quoted, ascribes Janavrtti to purusa¹, but this Sankhya philosopher does not consider it to be another vṛtti running parallel to the cittavrtti which it knows. It is nothing like a cittavrtti or action. It is a knowledge of its own kind. The idea is that purusa¹ is not the knowing subject of which the objects of knowledge are cittavrttis as a citta² is of the object which it knows. The citta² undergoes a change with every bit of its experience. Purusa² never does this. There is only one never changing purusa¹ who knows not only one of the vṛttis of the moment at a particular moment, but all of his citta¹ vṛttis at all times. Janavrtti is not a purusa¹'s¹ experience at this time or that.

Jnanaśauca ज्ञानशौच (DU I 22), purification through knowledge, a synonym for mānasā-śauca. Śauca, one of the ten yamas, is of two types: bāhyā and mānasā. Bāhyāśauca consists in purifying the body through clay and water whereas mānasāśauca or Jnanaśauca consists in the realisation of oneself as pure. The latter is superior to the former.

Jnanagni ज्ञानगन्ध (BG IV 37), fire of wisdom. It is the wisdom through which actions are rendered impotent.

Jnnendriya ज्ञानेन्द्रिय (TSB 6), śrotā, tvak, caksu, jīvā and grhāna are here said to be the five anīṣas¹ of vahni. Their viśayas are śabda, sparśa, rūpa, rasa and gandha.

Jneya जन्य (HP IV 60), object of empirical knowledge. Everything that is seen and experienced through senses and mind is called the 'known'.

Jyoti-1 ज्योति-१ (GS V 77), light. While performing nādiśuddhi the yogi meditates on vāyubija, accompanied with light, at the time of inhaling with the candranādi (left nostril) and on the avani tattva and light accompanied with the repetition of vahnibija, at the time of inhaling with the sūryanādi (right nostril).

Jyoti-2 ज्योति-२ (GS VI 1), jyotirdhyāna—one of the three forms of dhyāna, the other two being sthūla and sūkṣma. This dhyāna
brings success in \textit{yoga} and leads to self-realization.

\textit{Tejodhyāna} is said to be a hundred times superior to \textit{sthūladhyāna}. In this \textit{dhyāna} while the \textit{yogi} is meditating, he sees a light and fixes his mind on that. The light which the \textit{yogi} sees is an inner light and not a light outside which he can perceive. This light is neither, strictly speaking, an image nor a percept. It is an image only in so far as it is independent of retinal stimulation, but it lacks the characteristics of an image; viz., flicker and flow, unsteadiness and independence of spatial relations. It is steady like a percept but much more vivid than an ordinary perceived light and it is localized, ordinarily in the \textit{yogi}'s head.

A \textit{yogi} who is successful in \textit{bhrāmarī kumbhaka} hears certain inner sounds which blend with the light that he sees; and the \textit{yogi}'s mind is fixed on this blend. Thus the sound, the light and the knowing mind become one (cf. \textit{Patañjali's svāriṣṭasūnyatva} त्वर्सशून्यत्व arthamā-tranirbhāsatva अर्थप्रभावत्व (YS I 43) and ratsthatādaṁjanatā तत्सत्यतद्यक्तता (YS I 41).

\textit{jyoti-3} ज्योति-३ (BY IX 107-8), lustre of \textit{purusa}. \textit{Bhūḥ, bhuvah} and \textit{svah} refer to the \textit{jyoti} in the sun which has the form of \textit{agnihotra} in the orb of \textit{purusa}.

\textit{jyotirmayukha} ज्योतिरमय्युक्त (ATU 6, II), ray of light. Rays of light are seen by the person who tries to fix his mind on the space in front of him. \textit{Yogīs} are advised to meditate on the big ray of light seen in the front part of the root of the upper palate. This would be a superior \textit{samanaska} समनस्का \textit{tārakayoga}.

\textit{jyotirlinga} ज्योतिरिलिङ्ग (BVU 80), one of the three points for having meditation on. Other two being \textit{ātmalinga} and \textit{adholinga}. \textit{Jyotirlinga} is situated in the middle of the brows.

\textit{jyotismati} ज्योतिष्मति (YS, VB, VM I 36; VB III 25), luminous (sense activity). One of the conditions to attain stability of mind. The \textit{sattva}-intelligence is luminous and all-pervading like ether. The consciousness of intellect which arises on concentrating on the lotus of the heart assumes the brilliance, luminosity which further leads to steadiness of mind. Through the luminous sense-activity of the mind, the \textit{yogi} knows the subtle or veiled or distant object by directing the sense-activity towards them.

\textit{jvalana-1} ज्वलन-१ (G 46), fire. The \textit{ādityamaṇḍala} of G is a mass of flames of burning fire. If, while performing \textit{prāṇayāma}², \textit{yogi} sees it in the navel region inside his body and meditates on it, he enjoys bliss.

\textit{jvalana-2} ज्वलन-२ (YS, VB, VM III 40), radiance, effluence, aura. By conquering \textit{samāna-vāyu} through the practice of \textit{samiyama}, \textit{yogi}'s body shines with aura or becomes radiant.

\textit{jvalanti} ज्वलन्ति (VV V 29), according to this text, one of the four \textit{nādīs}² which are situated inside the spinal column in the navel region.

\textit{jvālā} ज्वाला (TSM 127), flaming fire. This is an image seen by a \textit{yogi} two days before his death while there is no fire actually burning before him.

\textit{jha}—ः

\textit{jharjhara} शक्कर (GS V 75), cymbals—a pair of concave plates of metal used
as a musical instrument. A sound like that of this instrument is heard by the yogī who is successful in bhrāmari kumbhaka\(^1\).

jhillikanāda किल्लिकानाद (GS V 74), sound like the high-toned chiring of a cricket. It is one of the internally aroused sounds which a yogī hears in his right ear while performing bhrāmarī kumbhaka\(^1\).

\[\text{ṭa—ṛ} \]

tiṇtinī तित्तिनी (HP I 8), name of a siddhayogī, one of the thirty-three siddhayogins enumerated by Śvāmāma to pay his salutation to all those siddhayogīs.

\[\text{ṭha—ṛ} \]

ṭhami ṣ (GS V 43), the bijamantra which is to be recited while meditating on the moon. In the process of nādiśuddhi, preparatory to prāṇāyāma\(^2\), the yogī repeats this mantra\(^3\) sixteen times while inhaling.

\[\text{ṭa—ṛ} \]

tat ṭatu (BY IX 41), tat refers to that entity which should be known always by the learned and which becomes clear by calling the word ‘ṭat’.

tattva-1 तत्त्व-१ (VB II 19; GS III 60), gunaparva. A new tattva appearing in another tattva is called tattvāntaraparināma by Vyāsa. GS uses this word for the viśeṣa gunaparva—the five mahābhūtas one of which is ambu (= ap).

tattva-2 तत्त्व-२ (G 71-72, 89-90), ātma— which is the ultimate principle and the One Supreme Reality. According to G, worldly knowledge is one thing and realisation of tattva another. The former is vitiated by upādhi; the latter is quite free from it.

tattva-3 तत्त्व-३ (VU I 17). According to this Upaniṣad, some authorities speak of twenty-four tattvas, ten indriyas\(^1\) five prāṇas\(^1\), five viśayās\(^1\) and four antahkarānas. Others add five mahābhūtas, three śārīras, and four avasthās—and thus raise the number to thirty-six. Still other swell the number of tattvas to ninety-six by including six ways of existence, six infirmities like hunger and thirst, six kośas, six enemies—kāma, krodha, lobha, moha, rāga and dveṣa—three puruṣas, three guṇas\(^1\), three karmas, five kāryas, four functions of the four antahkarānas, four bhāvanās, thirteen gods, and one sāksi īśvara.

tattva-4 तत्त्व-४ (SS I 12; HP IV 59; G 70), synonym for the Higher Self, i.e. brahman. G also uses the term tattva to refer the Soul. According to HP, the mind gets absorbed in tattva, i.e. brahman as a result of the practice of nādānusandhāna.

tattvajñāna तत्त्वज्ञान (HP I 16; GS I 2), the real knowledge. ‘Brahman alone is real’—is the real knowledge (tattvajñāna). One of the six essential conditions for getting success in yoga. The practice of ghatasthāyoga leads one to the knowledge of reality.

tattvasevana तत्त्वसेवन (MBU I (2) 1, II (1) 2), probably the same as ekatattvābhyaṣa of Patañjali, who prescribes it for controlling śvāsapraśvāsa etc. But here it is prescribed for overcoming nīdṛā (sleep), though nīhsvāsa is also mentioned as a doṣa (disorder) of deha (the body).
Tattvākāśa (ATU 7; MBU I (II) 13), ākāśa of verity. Due to intermediary perception (madhyālakṣya) there ensues five types of ākāśa. Tattvākāśa is one of them. Others are: guṇarahitākāśa, paramākāśa, mahākāśa, and sūryākāśa.

tatsthā (YS I 41), the subject (= grahītr). It is the subject of ordinary cognitive consciousness—the citta' which merges in its object (grāhya) when the cittavṛttis disappear and samāpatti ensues. Patañjali has chosen to use the word tatsthā for the subject and tad for the object, instead of repeating the words grahītr and grāhya.

tantu-1 (YS I 2, 4), one of the four forms in which the kleśas exist. It is the attenuated condition of a kleśa. In this condition the kleśa is not sufficiently strong to disturb peace of mind.

tantu-2 (SS I 69), the body. A yogī or yoginī who has realised that the whole world is māyā, has no interest in his or her body, wealth etc.

tanumānasā (VU IV (1) 3, (2) C 5), functioning with the refined mind. Third stage of knowledge in the sequence of seven stages of knowledge. The other six stages are: (1) subheccā (virtuous desire), (2) vicāranā (investigation), (3) sattvāpatti (attainment of the rhythmic state), (4) asamśakti (detachment), (5) padārthabhāvanā (conception of the substance, of the brahman), and (6) turiya (attainment of the turiya state). Among these sevenfold stages of knowledge, the last four have been conceived as the fourfold character of a jīvanmukta.

Till the third stage, one remains a seeker for liberation. Wherein passionate attachment to objects of sensual pleasure gets attenuated as a result of investigation and virtuous desire, that is called functioning with the refined mind.

tantu-1 (KU 9), the fine thread by which the spider climbs up and down. Suṣumnā is compared to the spider’s thread, because prāṇa' is supposed to travel up along the suṣumnā. Prāṇa' is thus compared to a spider here.

tantu-2 (KU 24), suṣumnā which is one of the tantu'-like structures in the body.

tantra (SK 70), knowledge leading to Supreme Realization. The basic ideas of Kapila about this knowledge are said to have been elaborated by Pañcaśikācārya.

tanmātra (VB I 45, II 19, III 44, IV 14; SK 24-5, 38; TSB 3, 6, 7), the infra-atomic potential which marks a comparatively less differentiated level of the material part of nature in relation to the mahābhūtas which are a further differentiation in it. There are five tanmātrās; viz. śabda, sparśa, rūpa, rasa and gandha in which the atom of the five mahābhūtas (= elements) are differentiated. By careful analysis we find that the atoms of the mahābhūtas are tanmātrās in a concrete form.

Thus a paramānu (= atom) is made up of tanmātrās; i.e., the tanmātrās are its constituents (cf. VB). According to SK, in ahankāra' stand out the five tanmātrās and the eleven indriyas' which form the bhautika (material) and aindri (immaterial) sargas respectively. The
five tanmātrās are said to arise in what Īśvarakṛṣṇa calls bhūtādi, while the indriyas\(^1\) are supposed to arise in vaikṛtta (immaterial) ahanikāra\(^1\). Tamas predominates in the tanmātrās. Rajas takes a hand in the production of both indriyas\(^1\) as well as tanmātrās. Sattva\(^2\) predominates in vaikṛtta ahanikāra\(^4\). Being avīśeṣas, the tanmātrās cannot be perceived by laymen, they can be known by the scientist as a result of his scientific research, or by the yogī by performing saniyama on them. With the exception of the concrete individual objects and living beings, everything that exists is capable of being known either by scientific investigation or by saniyama. The tanmātrās, however, have an important psychophysical value. TSB makes a distinction between tanmātrās and jaiva tanmātrās and considers śābda, sparśa, rūpa, rasa and gandha to be the visayas of jñāṇendriyas and avakāśavidhūta अवकाशविद्धुः दर्शनाणि, pinḍikarana and dhāranā to be those of the jaivatanmātrās. In other words, the jaivatanmātrās are stimulated by the active principles in śābda, sparśa, rūpa, rasa and gandha, which the jñāṇendriyas sense. These five names thus apply to (1) the five cosmic tanmātrās, (2) the five jaivatanmātrās, (3) the five jñāṇendriya visayas, and (4) the five principles in them which stimulate the five jaivatanmātrās.

G also speaks of tanmātrās in the sense organs. This hypothesis admirably explains why the adequate stimuli for the different sense organs are different. Each tanmātrā in the external object acts on its counterpart in the sense organs. The objects stimulate the sense organs by virtue of a mutual affinity, between the tanmātrā which predominates in them and the corresponding jaivatanmātrā in the sense organ.

tapa-1 (VBh II I), austerity. It consists of practice which is unopposed to developing clarity of mind. According to VBh, the beginningless subliminal impressions coming from action and affliction which is known as pāpa (demerit) is variegated and it cannot be weakened without the help of the austerity besides the other various means.

tapa-2 (BY III 21), this is in relation with the abode of tāpasa-persons. The accomplished ascetics like Sanaka and others reside here. Hence it is called tapoloka.

tapa-3 (VS I 54), austerity. This austerity consists in purification of the body by a prescribed means such as kṛcchracāndrāyaṇavrata कृच्छ्र-चन्द्रयाणव्रत. This is one of the ten niyamas enumerated by Vasiṣṭha.

tapa-4 (VU V 13; SAU I (2) 1, 2; DU II 1, 3-4; TSM 33; YS II 1, 32; VB II 32; YS IV 88-91, 93), one of the ten nīyamas. Tapa is the attitude which the yogīs are advised to adopt towards their physiological needs, viz. these are to be endured and not to be appeased by being satisfied. As a part of kriyāyoga, tapa attenuates the kleśas, and, as a yogāṅga, it removes avidyā and brings about undisturbed peace of mind.

According to SAU, tapas consists in depriving the body by fasts like kṛcchra कृच्छ्र and cāndrāyana. According to DU, people who know the significance of the questions like
what mokṣa is and how and by whom the sanisāra is created take resort to tapa.
According to YSH, tapa purifies a jiva1 as fire purifies gold.
tapoloka (NBU 4, 16; VB III 26), sixth of the seven bhuvanas (worlds) mentioned by VB. The gods ābhāsvarāh, mahābhāsvarāh and savyamahābhāsvarāh, live here.
According to NBU, it is one of the six higher regions above the earth (cf. janoloka). If a mantrayogi māntravēśī dies while he is at the eleventh māтра1 of the pranava (om) he is reborn in tapoloka. This loka is imagined in the throat of the manasa (swan) which is the symbol of the One Supreme Reality (brahman).
tamas-1 tapas-1 (SSP I 52), one of the five components of kulapañcaka. Other four are: sattva, rajas, kāla and jīva. Tamas has been described as having the characteristics of vivāda, kalaha, soka, bandhana and vañcana.
tamas-2 tapas-2 (VB I 8; SK 48). Vyāsa and Īsvarakṛṣṇa think that tamas2 is another name for the mother-instinct avidyā. SK considers it to be of eight kinds.
tamas-3 tapas-3 (VB II 18; SK 13, 54; TBU I 41; TSM 8), one of the three well-known gunas1, the other two being sattva2 and rajas1. The characteristics of this guna1 are said to be inertia, grossness, and prevention of knowledge. It is supposed to retard movement, that rajas1 is supposed to start and promote, and to cause obscurity and thus obstruct knowledge, which sattva2 is supposed to bring about.
Tamas2 is thus the material aspect of prakṛti2 (nature), of which the other two aspects are energy and mind. Probably tamas2 is to mind what ālaya (= no inclination for work) is to body. TBU considers it to be one of the nine obstacles in the way of samādhi1. cf. guna1.
tarka-1 (ANU 6, 16), one of the six constituents of yoga4. In this text Patañjali’s yama, niyama1 and āsana1 are omitted and tarka is added as a yogānga. Thus there are only six yogāngas.
All the same, āsana1 is prescribed for the practice of yoga4 as prānāyāma2 is; and the yogi is advised to eschew fear, anger, sloth, sleeping too much, waking too much, fasting and eating too much. Tarka is defined as inference which does not go contrary to the injunctions laid down in the scriptures.
tarka-2 (HP IV 40), reasoning. Mere reasoning is said not to lead to liberation.
tādāgi (GS III 2, 50), one of the twenty-five mudrās enumerated by Gheranda. It consists in pushing the abdomen backwards (inwards) and thus giving it the shape of a pond (a hollow). In this mudrä the abdomen is contracted as it is done in udāiyāna1. In udāiyāna1, however, muscles of the abdominal wall are completely relaxed. This is not necessary for tādāgimudrā.
tāna (GS III 8), stretching. In udāiyānabandha the whole of the abdomen is said to be stretched backwards and upwards.
tāpa (YS II 15; G 3), anxiety, fear of deprivation which is generally present while one is enjoying a pleasure. This constant anxiety is mentioned by
tāpadubhka

Patañjali as one of the arguments in support of his thesis that all is duḥkha (misery) to a person who goes deep into the matter.

tāpadubhka तपदुःख (VB, VM II 15), pain of anguish. One of the three varieties of pains enumerated by Patañjali. These are parināmadubhka, tāpadubhka and saniskāradubhka. Tāpadubhka has been explained by Vyāsa as experience of anguish based on aversion. A person desiring the means for pleasure works for it through his body. In this process one favours (another) and causes pain to another. This favour or causing pain to another results into collection of dharma and adharma. This kind of karmāsaya comes into being because of greed and delusion and this is called the pain of anguish (tāpa).

tāpasa तपस (SSP VI 41), one who has subjugated the sense pleasure. A person is called tāpasa (austere) who abstinens from sensuous pleasure and turns one’s mind towards the Self and not simply because he besmears his body with ashes.

tāmisra तमिस्र (VB I 8; SK 48). According to Vyāsa, this is another name for Patañjali’s kleśa called dveṣa. Thus it is an innate mental disposition, one of SK’s bhāva2, which is responsible for the pratyaya sarga.

tāraka-1 तारक-१ (YS III 54), literally that which takes one across; here, that which brings one success in one’s endeavour. Insight into the reality of things gained by saniyama on kṣāna and the corresponding krama is knowledge which ensures success to a yogi.

tāraka-2 तारक-२ (HP IV 4), that which liberates. HP declares that only yoga (hathayoga) can liberate the man and not the (mere study of) āgamas, nigamas and dry reasonings.

tāraka-3 तारक-३ (VS VI 5), a synonym for pranava.

tāraka-4 तारक-४ (MBU I (II) 4; ATU 3, 8), the brahman, knowledge of which helps in crossing the ocean of samsāra (samsārasāgarasamitaranāt संसारसागरसंतरणात्). That which liberates from womb, birth, old age, death and the great fears of the world.

tārā तारा (ATU 9), the retina, on which the images of external objects fall. Retinal cells are commissioned into service for pūrvatārakayoga, not for the uttara one which is the highest yoga. But in the pūrvatārakayoga the retinal cells are not stimulated by an external light. The light seen by the pūrvatāraka yogi resembles an after-image without being one.

tālu तालु (G 71), palate. It is the seat of teja (fire). It could not be the same spot as tālumūla, because teja and candra3 would not be good companions.

tālucaκra तालुचक्र (SSP II 6), sixth cakra in the series of nine cakras, from where the stream of nectar flows. The meditation of void on it destroys the worldly attachment and citta is dissolved.

tālumūla तालुमुल (G 57), the root of the palate where it meets the throat. The candramā (candra), which is one of the nine points in the body for the yogīs to fix their attention on, is said to be situated in the tālumūla. (cf. ghaṇṭikā).

tiryak तिर्यक (VB II 12, 34, III 18, IV 8), animal life, one of the four kinds of life well-known in ancient Indian
literature, the other three being deva, manusya मनुष्य (men), and nāraka (beings living in hell).

**tiryagonyi** तिर्यक्योनि (SK 53), one of the three parts of the bhautika (material) sarga. It consists of all animals, plants and lifeless objects and is said to be of five varieties, which according to the commentators, are paśu पशु, marga मृग, pakṣi पक्षी, sarīśra सरीसुर and sthāvara स्थावर (= two kinds of animals, birds, reptiles and trees respectively).

**tivrasamvega** तिर्वसंवेग (YS I 21), a yogī whose effort is of keen intensity (cf. adhīmātra).

**tunda** तून्द (GS I 51; HP II 34), belly. Probably reference is to the abdominal recti, which are rolled right and left in nauli (= laulīkī).

**turi** तुरी (GS V 75), trumpet, the sound of which a yogī hears in his right ear if he succeeds in kumbhaka¹ of the bhrāmari type.

**turiya** तृतीय (YCU 72), cf. puruṣa¹ and tāijas².

**turiya** तृतीय (VS V 9, 11), fourth state, the ultimate stage of consciousness. The prior three stages of consciousness are: jāgrat, svapna and susuṣṭi. In the turiya state the consciousness is liberated from worldly bondage.

**turiyagā** तृतीयगा (VU IV (1) 3, (2) 2, 10), the seventh and the last bhūmi (stage of development) and the fourth and last stage of jīvanmukti (life after realising the Supreme Truth). According to one way of calculation, it is the 17th stage. The yogī at this final stage is called brahmavidvarīśṭha ब्रह्मविद्विरिष्ठ (VU IV (1) 12). Oneness with brahman becomes the very nature of the yogī at this stage.

Another name of this state is guḍhasuṣṭi गुढ़सुष्टि (VU IV (2) 16). In this stage there is no mention whatsoever. There is unmixed oneness. About this state we can neither say that it is, nor that it is not; i.e. we cannot describe it in anyway whatsoever.

**turiyacaitanya** तृतीयचैतन्य (ATU 13), the state which is neither jāgrat (waking) nor svapna (dreaming) nor susuṣṭi (dreamless sleep) and is, therefore, called the fourth avasthā. It is caitanya and caitanya alone—literally the fourth (caitanya).

**turiyātita-1** तृतीयातीति-१ (MBU II (4) 1), one of the five states of man. It is said to be the same as the jīvanmukti (liberated) state. It is life after one has fully realised the Supreme Reality.

**turiyātita-2** तृतीयातीति-२ (TSM 151), transcending the turiya. After attaining the fourth state with the consciousness well-fixed in the middle of the eye-brows, one should visualise the place beyond turiya. This is in the brahmārandhra. Commencing from the vṛtti of jāgrat till the interior of the cavern of the brahman.

**turya** तुर्य (MBU II (4) 1). According to this text, one of the five states of man. The turya state consists in a desirable and satisfactory state of the mind when the yogī does not for a moment believe the world perceived by the senses to be real. He sees himself (=ātmā²) everywhere and knows himself to be brahman (= the only Reality).

This is the fourth state, the fifth being even beyond this.

**turya** तुर्य (BY II 115), the twenty-fourth letter of the Śāmaveda is called turya. It has the form of soma, the
fourth state of consciousness, a synonym of omkāra.

turya-3 (HP IV 48), a state in which the mind merges (in the place) between the eyebrows which is supposed to be the seat of Śiva.

turyagā (VU IV (2) 2, 10), the last variety of the seven kinds of bhūmis. Turyagā state is that wherein there is entire devotion to the state of Ātman, due to the non-recognition of differences of any kind between the conception and actual state of Ātman.

turyapada (NBU 32), one of the four states of consciousness. According to MBU 55, the state of samādhi⁴ is the turya state. Other three states are jāgrat, svapna and susuptī.

tuṣṭi (SK 46-50), one of the four constituents of the pratyayasarga. According to one scheme of classification, tuṣṭi means contentment, but this contentment is not contentment with having nothing. It is contentment with something acquired, however small the acquisition may be. It is of the nature of a satisfaction which is a constituent of the pratyayasarga, according to another analysis.

Tuṣṭi is of nine types. Four of them are called adhyātmika. They are prakṛti, upādāna, kāla and bhāga (also known as ambha अभा, salila सलिला, ogha ओघा, and vrṣṭi वृष्टि respectively). The remaining five tuṣṭis are of the five senses. They are called pāra पारा, supāra सुपारा, pārāpāra पारापारा, anuttamāṁbha अनुत्तमांभ, and uttamāṁbha उत्तमांभ. All these tuṣṭis are a mark of a yogī falling short of perfection.

teja (SSP I 40), fire-element, one of the five gross elements. Teja has five qualities; they are kṣut (hunger), trṣā (thirst), nidrā (sleep), klānti (fatigue) and ālasya (laziness).

tejas-1 (GS VI 17, 18, 21; ATU 2, 10, 11), light. According to GS, the light which a yogī sees while absorbed in tejodhyāna is the Supreme Being Himself in a concrete form. ATU considers tejas to be the white light which the tāraka yogī sees a little above the level of the eyebrows. This text too identifies it with the one Supreme Reality and considers attending to it to be a further step in the direction of success in the yogī’s endeavours, though tejas is an object of consciousness and is seen by means of the central sensory apparatus.

tejas-2 (G 71), one of the five elements (fire), the other four being prthvi, ambu, vāyu and ākāsa. This tattva³ is found in the tālumūla and resembles the insect indragopa इन्द्रगोप in colour, brightness and shape (i.e., it is more or less red and triangular). Tejas is said to be rephamaya रेंभमय. This can mean that omitting a whirring sound.

According to the traditional interpretation, however, rephamaya means “having the letter ‘rā’ as its bija”.

tejas-3 (TBU I 41), impatience (= inability to bear ill-treatment, hence aggression). This, according to TBU, is one of the nine obstacles in the way of yoga⁴.

tejodhyāna (GS VI 15-17), dhyāna of brahman represented by the light of jīvātmā seen by a yogī in the mulādhāra, or by the light of om seen inside between the two eye-brows.

tejobindu (TBU I I), point of radiance. A particular type of medi-
taijasa-1 (SK 25), taijasa ahankara\(^1\) that in which rajas\(^1\) is active.

taijasa-2 (YCU 72; YKU III 21), one of the four purusas\(^3\) who are said to experience the four kinds of activity of living beings, particularly man. Taijasa\(^1\) is supposed to be the experience of dreams—the dream images, ideas, joys and sorrows. In other words, the knowing subject is called taijasa\(^2\) in relation to dreams. As taijasa\(^2\) he is said to be praviviktabhuk. praviviktam because in a dream, consciousness is cut off from the real waking state experiences. While dreaming we forget where we are, what we do, and so on.

YKU considers taijasa\(^2\) to be one of the three purusas\(^3\), the other two being visva and prajna.

taitila (KU 17, 19), the pranasa\(^1\) which are supposed to be the life in the nadis\(^4\). The dictionary meaning of the word taitila is "God" (V.S. Apte). The commentator Upanisad-brahmayogi has, however, quoted from a kośaḥ kāṇeḥ: "gamanam taitilam sthairyam gathāsītāḥ śvēyam." The idea seems to be that there is prāṇa in every nadi\(^2\) just as there is prāṇa in the marmans and the nadi\(^2\) and marmans are all to be cut by manodhāranā, so that the prāṇa\(^1\) may be released. This is metaphorical language. The straight way of saying would be: by dhyānayoga the yogi realises that he is not life, nor that which is lived. For this purpose he has to direct his manodhāranā to the marmans and the nādis\(^2\) where prāṇa (= life) is supposed to reside tyāga (TBU I 15, 19), vairāgya (= absence of attachment = renunciation). It is one of the fifteen āngas of yoga according to this text. It follows Supreme Realization and brings about quick mokṣa.

trayīmarga (BY XII 42), the path (that leads to brahman and shown by Vedas). Vedas are three: Rg, Yaju and Sāma and hence they are called trayi. The trayīmarga is the correct and best path by which the learned sages reach the (proximity of) brahman.

trātaka (G I 12, 53; HP II 32-3), one of the satkarmas—purificatory performances. It consists in gazing at a minute object until tears fall from the eyes. Of course, the winking reflex is to be kept inhibited all the while. This practice helps early success in sāmbhavimudrā and cures eye-diseases in the bargain.

trikūta (BVU 73), one of the nine nervous pathways in the head. (cf. onikāra). They are all to be stopped for achieving success in samādhi\(^1\).

triguna-1 (TBU I 6), having the three qualities—virāt vairā, hiranyagarbha and antaryāmī अन्तर्यामी (Ref. Srinivas Ayyangar's translation). In Yogakundalayupanisad III 21, virāt, hiranyagarbha and īśvara are mentioned as a set of three which merge into the pratyaṅgātmā प्रत्यागत्म ( = brahman); and loose their individuality. This is one way of describing the indescribable brahman.
triguna-2 त्रिगुण -२ (BY II 73), synonym for onikāra. It has three characteristics. They are: sarvani सर्व (whole), vijnānam विज्ञानम् (manifesting) and nirgunam (having no quality).

tridadini त्रिदान्दी (SSP VI 38), quality of a yogi known as tridadini. One who has control over māyā (ignorance), karma (enjoyment), and kalājāla कलाजाल (worldly behaviour) and is steady like a mountain.

tridaśa त्रिदश (VB III 26), a class of gods who reside in the mahendraloka.

tridavitya त्रिदायत्व (BY II 74, 76), a synonym for onikāra, having three gods. Onikāra is called tridavitya because onikāra is regarded as brahmā, viṣṇu and maheśvara.

tridhātu त्रिधातु (TBU I 6), the three-fold soul—viśva, taijas and prājña—brahman.

tridhāma-1 त्रिधाम-१ (TBU I 4), brahman, who is described as having His seat as viśva in the waking state, as taijas in the dream and as prājña in the state of dreamless sleep.

tridhāma-2 त्रिधाम-२ (BY II 18, 23), synonym for onikāra. Gārhapatya, dakṣināgni and āhavanīya, these three types of sacrifices are called tridhāma.

tripatha त्रिपथ (HP III 36), the meeting point of idā, pingalā and suṣumnā nādīs. By reverting the tongue one should insert it into the kapālakuhara for the practice of khecarimudrā.

tripada त्रिपाद (BY II 64, 86), a synonym of onikāra, having three phases. With the application of pranava and seven vyāhritis along with three phased gāyatri one is freed from any disturbances in his sādhanā.

tripāda त्रिपाद (BY IV 34, 47), a synonym of onikāra, having three parts covering three regions which are bhūrola (terrestrial region), antarikṣaloka (intermediary region) and svarloka (celestial region).

triprajna त्रिप्रज्ञा (BY II 18, 23, 73), synonym of onikāra. The onikāra is characterised as triprajna which includes the three states, viz., vyakta, avyakta and ajña. It is also supposed to have three kinds of consciousness as antahprajña, bahihprajña and ghanaprajña.

triprayojana त्रिप्रयोजन (BY II 74, 76), synonym of onikāra. Owing to the different purposes, i.e., dharma, artha and kāma, it is called triprayojana.

tribrahma त्रिभ्रम (BY II 17, 69, 70), synonym of onikāra. Praṇava is considered as tribrahma, according to Hiranyagarbha (the founder of yoga). Tribrahma means the three Vedas: Rgveda, Yajurveda and Sāmaveda.

tribhokta त्रिभोक्ता (BY IX 137, 138), three enjoyers. Prāṇa, agni and ādiyta are the three enjoyers of the body, water and soma—the three types of food—respectively.

trimātra त्रिमात्र (BY II 20, 69, 70), trimātra means agni, vāyu and ravi (āditya). Praṇava is considered as trimātra, according to Hiranyagarbha.

trimukha त्रिमुख (BY II 74, 75), onikāra is named as trimukha containing gārhapatya, dakṣināgni and āhavanīya.

triravastha त्रिरवस्थ (BY II 24, 97), three stages of consciousness. They are sānta, ghora and mūḍha.
triravasthāna तिरवस्थन (BY II 17, 21), synonym for omkāra. Bhūr, bhuvah and svah are considered as triravasthāna.

trirātmā तिरात्मा (BY II 100, 101), synonym of God. Trirātmā means bala, virya and teja.

trilaksya त्रिलक्ष्य (YCU 3), the three targets. They are bāhyā (external), madhya (middle) and āntar (inner). These three places or targets are located in one's own body. One of the truths regarding one's own body, knowledge of which is essential for the accomplishment of yoga.

trividha त्रिविध (BVU 73), one of the nine passages which are to be stopped by khecārimudrā. (cf. omkāra).

trividhajapa त्रिविधजप (BY VII 134), three kinds of japa, i.e., mānasā, upānīṣu and saśābda. Mānasajapa is considered as tranquillising, upānīṣujapa is considered as nourishing and saśābdajapa as exercising.

trividhāprāṇāyāma त्रिविधाप्राणयाम (BY VIII 7), three kinds of prāṇāyāma, i.e., mṛdu, madhya and adhimātra.

trividhānā त्रिविधान (BY IX 137), threefold food. The body, water and soma are the three-fold food.

trivṛdbrahma त्रिव्रदब्रह्म (BY IV 78), synonym for omkāra.

trivenīsangama त्रिवेणीसंगम (HP III 23), confluence of the currents flowing in the three nādīs, viz., idā, pingalā and suṣumṇā. It is said that mahābandha is capable of bringing about the confluence of these currents.

trivyūha त्रिव्युह (BY II 100, 102), synonym for God. The all-pervading and imperishable omkāra is described as trivyūha which are sankarṣana, pradyumna and aniruddha.

trisāṅkha त्रिसांख (BVU 74), one of the nine openings in the spinal cord that are to be closed for success in kundalinī yoga.

trisāṃjña त्रिसांज्ञ (BY II 83, 85), synonym for onikāra. It is called trisāṃjña which are bahihsaṃjña, madhya-saṃjña and antahsaṃjña.

tristhāna त्रिस्थान (BY II 86, 87), having three abodes. Omkāra is termed as tristhāna which are hṛt, kantha and tālu.

trisvabhāva त्रिस्वभाव (BY II 100, 101), having three characteristics; synonym for God. Jñāna, aśvarya and śakti are included in trisvabhāva.

tryakṣara त्रयक्षर (BY II 17), three syllables, synonym for omkāra. ‘A’, ‘U’ and ‘M’ are considered the three syllables.

tyāga त्याग (BY XI 47), renouncing the fruits of actions.

tyāgī त्यागी (BG XVIII 10), renouncer. One who performs duties detaching oneself completely from action and its fruits.

tvak-1 त्वक् -ि (SK 26), the cutaneous sense. cf. indriya.

tvak-2 त्वक् -ः (VB III 29), the anatomical structure.

da—द
dakṣināgni-1 दक्षिणाग्नि -ि (BVU 5), one of the three fires. It is to be maintained in a pit towards the south of the gārhapataya. This fire represents the ukāra of om².
dakṣināgni-2 दक्षिणाग्नि -ः (BY II 75, 91), one of the three fires. Other two are gārhapataya and āhavanīya. The vaisvānara (gastric fire) is situated in the mouth of dakṣināgni. (cf. trimukha).
dakṣinābandha दक्षिणाबन्ध (V Bh 1 24), one of the three bondages recognised by Śāṅkhyas. The other two are prākṛta and vaikṛta. The bondage of those persons who desire heavenly and earthly objects such as heaven, sons, wealth etc. is called dakṣinābandha. This bandha keeps the jīva revolving in the world.

dakṣināyana दक्षिणायन (DU IV 42), shifting from the left side to the right side. The continuous chain of sensations which the yogī experience rising up in their back that sometimes shifts from one side to another. When a yogī is having these sensations in the left side and then begins to get them in the right side, this is called dakṣināyana in yogic language.

dagdhabijā दग्धबीज (BY VIII 35), burnt seed, i.e., the subliminal impressions which remain for further life, become burnt. Yogasiddhi is attained by the practice of prāṇāyāma and through that siddhi or the fire of yoga one becomes sinless, passionless, pure and gets his subliminal impressions burnt.

dandadhauti दंडधूति (GS I 37), one of the three kinds of hṛddhauti. It consists in cleansing the gullet by inserting a stalk of plantain, turmeric plant, or cane plant in it and then withdrawing it slowly. In this way kapha, pitta and kleda are thrown out of the stomach and the gullet by way of the mouth. If this dhauti is performed in the right way it cures all the diseases of the chest.

dandāsana दंडासन (VB, VM II 46), one of the thirteen āsanas enumerated by Vyāsa. Though Vyāsa does not give the technique of this āsana, but according to Yogasiddhāntacandrikā, the technique of dandāsana is:

sitting on the floor stretching both legs kept together.

dattātreya दत्तात्रेय (SAU III (I) 6, (2) 7, 11), one of the three names of saccidānanda — the Supreme Reality, the other two names used here being parabrahma and ātma. It is called dattātreya because this Supreme Reality is believed to have given his own self to Datta- the son of Atri.

dantadhauti दान्तधूति (GS I 13, 25), one of the four kinds of dhautis. This dantadhauti again is of four kinds and includes all the various performances prescribed by GS for cleansing the inside of the mouth.

dantamuladhauti दान्तमुलधूति (GS I 26-7), a kind of dantadhauti which consists in rubbing the part where teeth are embedded in the gums by catechu powder or clean earth so long as all the impurity is not removed. This dhauti is very useful for the practice of yoga. It protects the teeth if practised every morning and is counted by the yogīs among the cleansing-processes.

dayā-1 दय-१ (DU I 6, 15; VU V 12), compassion. It is one of the ten yamas and is here explained as follows: observing (=making) no difference between self and others, i.e., taking others to be as parts of one’s own self for all purposes of behaviour, mental attitude and speech.

dayā-2 दय-२ (VS I 38, 48), compassion. One of the ten yamas. Always to have sympathy for others, friend and foe, is called dayā.

dardārī दर्दरी (YTU 53), a feeling of lightness — hollowness within — which gives the yogī the tendency and the ability to jump from spot to spot. A long continued practice of
prāṇāyāma² is believed to give the yogī this ability of jumping like a frog.
darpa दर्प (TBU I 12), pride which is a bhāvā² (=sentiment) quite foreign to the person who has realised brahman and has, therefore, himself become brahman.
darbhaśana दर्पितन (ANU 17), a seat (=mat woven of darbha grass) which a yogī may use for sitting on while practising yoga⁴.
darsana-1 दर्शन-१ (YS III 32), vision. An aspirant gets the visions of perfect yogīs by performing samyama (complete concentration) on the light which is seen by him as located in his own head.
darsana-2 दर्शन-२ (TBU I 30, 35), the act of being conscious of something in the way of perceiving or imagining it. According to TBU, jñānamayādrśti implies a cessation of the distinction between dṛśā, darsana and drśya¹, which is necessary for the yogāṅga drksthitī.
darsana-3 दर्शन-३ (SK 21, 61; SS I 28), puruṣa² seeing prakṛti¹ i.e., puruṣa² seeing puruṣa¹ as other than prakṛti¹. The metaphor used by SK should not be stretched too far. It is not relevant to ask why prakṛti¹ does not appear after she has been seen, or whether she does not appear before the particular puruṣa² who has seen her or before any puruṣa² whatsoever. The meaning is only that after a puruṣa² has seen puruṣa¹ as separate and different from prakṛti¹, i.e., he has realised himself, there is no true samyoga between him and his linga¹, though some kind of pseudo-samyoga may last for some time. It would be more correct to say that then there would be apavarga²—not bhoga of puruṣa². Prakṛti¹ works for bringing apavarga² to puruṣa²; and after this purpose is fulfilled in the case of a particular puruṣa² there is nothing more to be done, so far as that puruṣa² is concerned. Prakṛti¹ is purposive, though its work is not purposeful. All its operations are spontaneous.
darsana-4 दर्शन-४ (TSB 7), the viṣaya¹ of the jaivatanmātra called rūpa. It is obviously of the nature of stimulation of the visual cells in the eye where this jaivatanmātra is found.
darsana-5 दर्शन-५ (ATU 9, 10, 13), seeing by tāraka. It may be anusandhāna (also called dhyāna) of pūrvatārakayoṣa or self-realization of amanaskayoṣa, also called uttaratārakayoṣa and śāmbhayamudrā.
darsana-6 दर्शन-६ (VB, VM II 23), vision, distinctive knowledge. When the vision or discriminative knowledge results, the conjunction of the property and proprietor, i.e., prakṛti and puruṣa ends. Therefore, true knowledge or sight is said to be the cause of dis-correlation.
darsanāsakti दर्शनशक्ति (YS II 6), the prakṛta principle which Patañjali calls citta¹. Kleśa asmitā is mixing up the principles called drk and darsana i.e. not seeing the difference between one's citta¹ (the transmigrating self) and the puruṣa¹ (= the unchanging principle that introspects the changing citta¹) with which the citta is in samyoga.
daśaprātyaya दशप्रात्य (YSU VI 64), tenth experience. According to Upaṇiṣadbrahmayogī, this expression means dasamo'smi brahma'smi, i.e., 'I am brahman'. The 'tenth' is the one which is generally forgotten, but
is shown to the competent by a perfect guru².

daśāvāyu दशावायु (SSP I 68), ten varieties of vāyu. Their names, bodily locations and functions are given below:

<table>
<thead>
<tr>
<th>Name</th>
<th>Region</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>prāna</td>
<td>Heart</td>
<td>Exhalation and inhalation.</td>
</tr>
<tr>
<td>apāna</td>
<td>Anus</td>
<td>Recaka, pūraka and kumbhaka.</td>
</tr>
<tr>
<td>samāna</td>
<td>Navel</td>
<td>Increases gastric fire, body heat, digestive power.</td>
</tr>
<tr>
<td>vyāna</td>
<td>Throat</td>
<td>Drying, appeasing.</td>
</tr>
<tr>
<td>udāna</td>
<td>Palate</td>
<td>Swallowing, vomiting, throwing out (excretion).</td>
</tr>
<tr>
<td>nāga</td>
<td>Pervading</td>
<td>Mover, accords entire body movement.</td>
</tr>
<tr>
<td>kūrma</td>
<td>—</td>
<td>Winking.</td>
</tr>
<tr>
<td>krkala</td>
<td>—</td>
<td>Increases appetite.</td>
</tr>
<tr>
<td>devadatta—</td>
<td>—</td>
<td>Yawning.</td>
</tr>
<tr>
<td>dhananjan-aya</td>
<td>—</td>
<td>Nādaghosa.</td>
</tr>
</tbody>
</table>

daśādī दशाधि (GS VII 3), the different states of consciousness. Samādhi¹ is described as dasābhāva because it is a state of self-consciousness, which is no state of consciousness whatever, in the ordinary sense.

daśābhāva दशाभाव (GS VII 15), forgetting of the ordinary state of consciousness of the moment. Tears of an emotional union with brahman (= ātma) bring about a state in which one forgets where one is and in what condition. Dasābhāva is thus a

forgetting of oneself.

dahani दानी (G 74), one of the five dhāranās. In G 71 and GS III 75, it is called vaisvanarīdhāranā. Dahani is literally that which burns like fire.

dahara दाहर (ATU 2, 10), tiny and imperceptibly small spot inside the body. Such spots are supposed to be dhyānasthānas and are at times referred to as cakras. Thus the spot in the middle of the chest is dahara and bhrūdahara is the innermost point below the point on the head midway between the two eye-brows. An internally aroused light can be seen in any of these places. According to this Upaniṣad, the dahara in the chest can itself be an object of concentration. It is so in amūrtimat (without an image) pūrvatārakayoga.

daharapundarīka दहरपुंडरीक (KU 10), the anāhata dhyānasthāna. It is the lower part of the chest, which is the seat of anāhatacakra¹. It is called raktotpalābhasam hṛdayāyatanaṃ रक्तोपलाब्धासम ह्रदयायातानम in this Upaniṣad. It is called puruṣāyatana because in the Kaṭha as well as the Śvetāśvatara upaniṣad puruṣa² described as angusthamātra अंगुष्ठमात्र, literally of the size of the man's thumb, is said to reside in the cavity inside the hṛdaya (chest).

dāna-ि दन-ि (SK 51; TSM 33), one of the eight siddhis³ (special powers acquired by yogis). Vācaspati Miśra seems to be correct in translating the word as sūddhi, i.e. cleaning. It would perhaps be still more correctly rendered as asūddhikṣaya (removal of impurities) which according to Patañjali, leads to jñanadipti (YS II 28) and kāyendriyasiddhi कायेंद्रियसिद्धि.
things by sanjana. Such an experience, according to Patanjali, comes naturally after purusa1 jnana is achieved by sanjana on svarthta.
divya-3 दीव्य-३ (VB I 15, II 42), divine. Divine sukha and divine objects like svarga वर्ग (heaven) are quite different from the worldly happiness and worldly pleasures.
divyadrsti-1 दिव्यद्रष्टि-१ (HP II 31), keen eyesight as a result of the practice of netrikriya which is one of the safrkriyas (six cleaning processes). (cf. netrikriya).
divyadrsti-2 दिव्यद्रष्टि-२ (HP III 94), heavenly knowledge or insight. This is achieved as a result of amarolimudra which is a variety of the vajrolimudra. (cf. amaroli and vajroli).
dipana दिपन (GS I 43), activating, enkindling. Mulasodhana awakens the vahnimandala to activity, i.e., generates heat in the stomach. HP (II 78) considers agnidipana to be a mark of success in hathayoga.
dirgha दिर्घ (YS II 50), see desa2.
dirghasuksha दीर्घसुक्ष्म (YS II 50). Each of patanjali’s first three types of pranayama2 is either dirgha or suksma. As a result of practice, pranayama2 becomes more and more suksma in respect to desa and dirgha in respect to kala and sankhya.
duhkha-1 दुःख-१ (YS I 31, 33, II 34; TBU I 14; SK 1), pain, which is utterly absent in the person who has realised the brahman and is himself brahman (TBU). According to Patanjali, however, life is essentially painful and that we take it to be pleasant is a mark of avidya. In the end even pleasant experiences lead to
pain. Moreover, the anxiety that the pleasure giving experience may not last, is itself painful and the habit of enjoying a pleasure is a perennial source of pain. Besides, mental conflicts, from which no one is free, are all painful.

Three kinds of pain, viz., ādhyātmika, ādhibhautika and ādhipadaivika are well-known in ancient Indian Tradition. This classification is based upon 'immediate cause of pain'. The remote cause of pain may always be one's own karma. If the immediate cause of pain is physiological or mental the pain is called ādhyātmika. If it is caused by another man or an animal the pain is said to be ādhibhautika. If it is due to a natural catastrophe it is considered to be ādhipadaivika. The only escape from all kinds of duḥkha is kaivalya.

duḥkha-2 दुःख-२ (TBU I 2), taking pains (= painful effort). The dhyāna of brahman is not easily attainable. It involves painstaking effort.

dukkhaphala दुःखफल (NGB II 14), painful result. All those consequences (birth, span of life and kind of experience) have pleasure and pain as their combined results. When caused by punya (virtue), they give rise to pleasurable fruit. And when caused by apunya (vice) they give rise to pain.

duḥkhavighāta दुःखविग्रह (SK 51), freedom from pain. Obviously in this context it is only a comparatively temporary freedom from pain not kaivalya (=emancipation), which alone is the real and permanent freedom from pain. Duḥkhavighāta covers three of the eight siddhis mentioned in this Kārikā because of the well-known three kinds of pain, viz., ādhyātmika, ādhipadaivika and ādhibhautika. (See duḥkha).

durita दुरित (GS V 30), coarse, hard. Food which is hard to digest yogīs are not permitted to eat.

durmitriyā दुर्मित्रिया (BY VII 9), one of the Vedic verses or mantra. One should sprinkle the water with this mantra and wash different parts of the body one by one.

duskṛta दुष्कृत (GS I 6), evil deed. One gets a particular body as a result of the good and bad deeds one has done in previous lives.

dṛkśakti दृक्षक्ति (YS II 6; VB II 6, 20), puruşa1. It is quite distinct from and incomensurable with darśanaśakti—citta1. cf. puruşa1 and citta1.

dṛkṣṭhiti दृष्ट्विष्टि (TBU I 15), restraining the movements of the eyes. Movement of the eye balls are a sure indication of mental activity. For arresting the incessantly flowing stream of consciousness it is necessary to stop these movements. In this Upaniṣad such restraint is included among the fifteen components of yoga1.

dṛḍhata दृढता (GS I 9, 10), strength, result of the āsanas.

drṣi दृषि (YS II 20, 25), puruşa1.

dṛṣya-1 दृष्य-१ (YS II 18, 21, IV 19, 23), the knowable. The entire universe as known by anybody, including the knowing citta2 itself, i.e., the concept which any citta2 forms of himself. In the absence of viveka (= realization) drṣya1 takes the form of bhoga and in the state of dharmanemgha-samādhi2 (sarvathā सर्वत्रा vivekakhyāti) that of apavarga.

dṛṣya-2 दृष्य-२ (YS IV 21), introspection. Cittāntaradrṣya विचारस्वरूप is introspection of citta2 by citta2, i.e.,
seeing one's own citta\(^2\). If there is another citta\(^2\) to introspect one's citta\(^2\), then there would be no end to one's citta\(^2\)—an infinite regress, which is impossible.

drṣya-3 दृष्ट-३ (YS II 17), one's citta\(^1-2\) which is in fact only a part of the entire drṣya—a sättvika (related to sattva) part of it. It is with this that a puruṣa is said to have samyoga; though, strictly speaking, samyoga of a puruṣa is with a krama which is taken to be citta\(^1\), i.e., of which a citta\(^1\) is the parināma in the people's minds. A drṣya\(^3\) is a krama seen as a citta\(^1\).

drṣya-4 दृष्ट-४ (VB II 18, 21), that which is seen, a synonym for prakṛti. Since the objects—manifestation of prakṛti—are for the puruṣa i.e., for the fulfilment of the purpose of experience and liberation. It appears as the object of experience of puruṣa, the pure-consciousness.

drṣṭa-1 दृष्ट-१ = pratīvisayādhyavasāya प्रतिविसयाध्यावसाय (SK 4), perception of an object. They generally made no difference between perception and sensation, as the modern western psychologists do, though the ancient Indians often speak of simple sensa and images, e.g., Panājali’s viṣayavatī pravṛtti. Drṣṭa\(^1\), therefore, is not always a vrūti\(^1\) of a buddhi-nṛdiya and manas\(^2\) combined. Still the object of drṣṭa is always viśeṣa (particular) not sāmānya (general).

drṣṭa-2 दृष्ट-२ (SK 1, 2). In kārikās 1 and 2, drṣṭa\(^2\) obviously includes anumāna (inference) and āptavacana (testimony). Here it stands for the ordinary methods of investigation, viz. perception, inference and testimony.

drṣṭa-3 दृष्ट-३ (YS, VB, VM, VBh, B I 15), seen. Object is of two kinds, drṣṭa (seen) and ānuśravika (heard of). The detachment of the mind from seen objects such as women, food, drinks, and power—termed as drṣṭa objects, is one of the two conditions of called vasīkāra-vairāgya.

drṣṭajanman दृष्टजन्म (YS II 12), the present life. The vipāka of some karmāsayas takes place in the life in which they are formed and of others in subsequent lives called adṛṣṭajanmas.

drṣṭā दृष्टा (SK 61, 66), seen, discriminated (feminine). When a puruṣa\(^2\) realises that he has discriminated puruṣa\(^1\) from prakṛti\(^1\) finds that she has been discriminated by Him, connection between puruṣa\(^1\) and prakṛti\(^1\) is severed. Every puruṣa\(^2\) is a combination of puruṣa\(^1\) and linga\(^1\). When puruṣa\(^1\) is referred to, emphasis is on that component of puruṣa\(^2\) and when puruṣa\(^2\) is meant emphasis is on the linga\(^1\) component. SK does not always distinguish between the two. This causes much confusion.

drṣṭānta दृष्टान्त (ABU 9), example. Brahman being unparallelled (anupama अनुपाम), no example can be cited to illustrate it. Nor can it be the conclusion of a logical syllogism (hetu हेतु).

drṣṭi-1 दृष्टि-१ (ATU 6, 9, 11), visual antardṛṣṭi (= anusandhāna).

drṣṭi-2 दृष्टि-२ (ATU 12), sight (= ordinary sight by means of the eyes i.e. ordinary seeing). In śāmbhavimudrā, the sight (=gaze) is directed outwards while the lakṣya of the yogi is an antarlakṣya. It is nothing which
he sees with his eyes, though the eyes may be kept open.

drśī-3 दृष्टि-३ (YSU VI 70), indriyas. The prānas, the indriyas and manas are said to be essentially one and the same. The meaning is that the living being is an organism which works as a whole. These are not so many independent entities in the living being. Various substantive words are used to explain the various functions performed by the one whole organism.

deva देव (VB I 19, II 44, III 18, IV 8), one of the four kinds of life well-known in ancient Indian literature; viz., deva, manusya मनुष्य (men), tiryak and nāraka. Deva existence being superior to the other three, it is described by VB as akin to kaivalya. SK’s bhautika sarga consists of only three kinds of life. Nāraka has been omitted.

devadatta-1 देवदत्त-१ (DU IV 34; G 24; YCU 25; SAU I (4) 13), one of the five secondary vāyus enumerated under nāgadāyān vāyavah. The sphere of action of this vāyu is said to be yawning. It would thus be the yawning reflex. According to SAU and DU, the function of devadatta is sleep.

devadatta-2 देवदत्त-२ (VS II 42, 50, 54), one of the ten vāyus. Vāsiṣṭha mentions its location in skin and bones and its function as yawning. (cf. daśavāyu).

desa-1 देश-१ (TBU I 15, 23), literally place. It is considered by this Upanisad to be one of the fifteen yogāngas. The meaning as explained is a solitary place. Practice in a solitary place is also considered to be a yogānga by this rṣi.

desa-2 देश-२ (YS II 50; VB II 50, 51), the first three types of prānāyāma mentioned by Patañjali, in which the kumbhaka is always preceded by exhalation or inhalation. This variety of kumbhaka can be dīrgha or sūksma in three dimensions, i.e. in respect of deśa, kāla and saṅkhya. A prānāyāma is said to be sūksma in respect of deśa when exhalation or inhalation preceding the kumbhaka is not forceful; i.e., air is slowly and gently exhaled or inhaled.

desa-3 देश-३ (YS III 1), object of concentration, which may be a particular spot in the yogī’s body or an object outside (cf. VB). Dhāranā is defined by Patañjali as retaining an object in the focus of consciousness.

deśa-4 देश-४ (YS, VB, VM, VBh, NGB II 31), place, a place of pilgrimage etc. One of the fourfold essential conditions to observe a vow. Others are jāti (species or kinds), kāla (such as 14th of the month or other), and samaya (circumstances). The yamas must be observed by all means not limited by these above considerations.

deha-1 देह-१ = sarīra शरीर (TSB I; YSU I 73, 165, 168; TSM 54-56, 58).

piṇḍa. The living body—one of the four things about which Trīśikhibrāhmaṇa asked āditya. TSB being a psychological study, it investigates human behaviour, including action. In YSU I 72, human body is described as having nine doors and in I 165 as daśadvārāpura दशद्वारपुर (having ten doors). According to YSU I 73, a yogī should pay no heed to the body. In I 168, the body is said to be a means of acquiring siddhis (= success in acquiring extraordinary abilities). The body,
presumably the human body, has one stambha लम्ब (= the spinal column), nine or ten openings and five gods though it is called only śivalaya शिवलय (abode of śiva) and śivasaktiniketana शिवशक्तिनिकेतन (abode of śiva and śakti).

deha-2 देह-२ (VS II 3, 5-6), body. The human body is said to be of 96 fingers in length when measured by one’s own fingers. There are 32 ribs in it on the two sides of the backbone, and is said to contain 18 vital points and seventy-two thousand nāḍīs. (cf. marmasthāna).

dehamadhya देहमध्य (VS II 8-11; III 63, 68-9), centre of the human body and located in between the anus and penis—identified to be the perineum. This has been recognised as one of the eighteen vital points.

dehasāmya देहसाम्य = angānām samatā अंगानां समता (TBU I 15, 28), the state of body when a yogi merges into brahman. It is not the rigidity of a dried up tree, but a superior kind of inactivity.

dehasiddhi देहसिद्धि (HP III 99), conquest of the body. Exquisiteness of form, elegance, strength, and vigour are achieved through the practice of vajrolinudrā.

dehāgni देहगनि (GS I 52, II 40, 43; V 68), gastric heat which helps digestion. It is increased by practising laulikī, makarāsana, bhujangāsana or sūryabhedana prāṇāyāma².

dehānala देहानल (HP II 52), the bodily heat. After sufficient practice of ujjāyi prāṇāyāma, a specific type of heat is generated in the body. This has its own spiritual significance. Generally, dehānala also means gastric-fire which helps in the proper digestion of food. But this is relevant for worldly purposes whereas, in the context of ujjāyi it means some inner-fire generated in the body, which is of spiritual significance for the yogasādhaka.

dehi देही = jīva जीव (G 66), living being. Life sticks to an amrapūrṇa अम्रपूर्ण (filled with nectar) body as fire sticks to fuel. The idea is that so long as there is fuel fire will not go out. Whatever may be his age, if a hathayogī fills his body with the nectar secreted from the upper parts of the brain, he does not die so long as he does not allow this nectar to be consumed by the sūrya² in his nābhī.

daiva देव (SK 53), one of the three great divisions of the bhautika sarga. The devas of this division of creation are supposed to be of eight kinds, which are not mentioned. The commentators consider them to be: brahmā पृष्ठपत्य (a unity), saumya सौम्य, ainadriya एयन्द्रिय, gandharva गण्धर्व, yaksya यक्ष, rākṣasa राक्षस, and paśu पशु.

daiśvissampat दैविसमप्त (BG XVI 3, 5), divine quality. Divine qualities are 26 in number known as: (1) abhayānī अभयानी (fearlessness), (2) sativasamāsiddhi सतिवसमसिद्धि (purity of heart), (3) jñānayogavavyavasthitī ज्ञानयोगव्यवस्थिति (steadfastness in knowledge and yoga), (4) dānāni (alms giving), (5) dānam दन (control of senses), (6) yajñā यज्ञ (sacrifice), (7) svādhyāyāh स्वाध्याय (study of śāstras), (8) tapas (austerity), (9) ārjavāni (straightforwardness), (10) ahimsā (harmlessness), (11) satyāni (truth), (12) akrodhān अक्रोध (absence of anger), (13) tyāgāh (renunciation), (14) sāntih शान्ति (peacefulness), (15) apanaśūnāmi (absence of crookedness),
(16) dayā (compassion), (17) aloluptva (uncovetousness), (18) mārdavāṁ (gentleness), (19) hṛi dhri (modesty), (20) acāpalani (absence of fickleness), (21) tejah (vigour), (22) kṣamā (forgiveness), (23) dhrītī (fortitude), (24) saucan (purity), (25) adrohan (absence of hatred), and (26) nāīṁānītā (not too much of pride). The daivisampat is deemed to be conducive for liberation.

doṣa-1 दोष-१ (ANU 7-8, 17), defect. It is physical, maybe of the living body and caused by the life processes themselves or of lifeless matter; e.g., of the ground, or the seat, on which a yogī sits for performing yoga. The former defects are removed by prāṇāyāma² and the latter by ordinary physical means like treating with germ-killers.

doṣa-2 दोष-२ (VB, VM III 29), humours. These are three in number, viz., vāta, pitta (bile) and kapha (phlegm). Samyama on nābhīcakra bestows the knowledge of the different components of the body. Doṣa is one of the components.

doṣa-3 दोष-३ (HP I 31), disease. Practice of mayūrāsana destroys all diseases of the spleen and the stomach.

doṣa- दोष-४ (HP V 1-2), those who practise yoga erroneously get the disease of vāta etc. For the treatment of such diseases a yogi should notice the course of vāyu.

daurnanaṣya दौर्मनासय (YS I 31), mental pain, depression—one of the four concomitants of vikṣepa (disturbance during the course of the practice of yoga¹).

yuti-1 यूति-१ (ATU 6), hue (= colour-quality depending upon the wavelength of light). Niladyuti नीलदयुति, therefore, is light in the blue band (= the blues) of the colour spectrum.

dyuti-2 द्युति-२ (ATU 7), brightness. Tatvākāśa is resplendent with a super brightness.

dravya ह्रव्य (VB, VM III 44), aggregate of general and particular properties. Earth element, for example, is an aggregate of generic and particular properties. General property of earth element is to be limited in extent (mūrtī), liquidity is the generic property of water, heat of fire, mobility of air, all-pervasiveness of ākāśa. The particular properties of earth, water etc. are smell, taste, etc. Thus the substance (dravya) is an aggregate of these two properties, i.e., general and particular. Further, the aggregate here is such that the different components do not exist separately but they form indistinguishable whole.

dravyatoṣṭītva ह्रव्योष्टित्व (VB IV 12), reality which actually exists. Only some dharmas of a dharmi are actually present. Others are past or future. But they are all real according to Patañjali. VB uses the expression dravyatoṣṭītva for an actually present dharma.

draṣṭā ह्रव्य (YS I 3, II 17, 20, IV 23), puruṣa¹.

draṣṭrta ह्रव्य (SK 19), cetanā of a puruṣa¹, which is directly opposed to anything prakṛti, i.e., trigunātmaka त्रिगुनात्मक (related to three gunas). Prakṛti is acetana, puruṣa¹ is cetanā. This is one of the ways in which they are said to differ from each other.

drāvani ह्रव्यन (G 74), one of the five-fold dhāranās. They are known as: stambhanī (pārthivi dhāranā).
drāvaṇi (vāruṇi dhārana), dahanī (vaiśvānari dhārana), bhrāmaṇī (vāyavi dhārana) and śoṣaṇī (nabhodhārana). Drāvaṇi means liquifying. Dhārana consists in citta and prāna both being held steadily in one of the five prthivyādi dhīyānasthānas. After concentrating upon prāna, the feeling in concentration becomes thin and rarified like water which is explained as vāruṇi or drāvaṇi dhārana meaning meditation upon the aqueous feeling of prāna accompanied by citta. According to verse 70 of GS, drāvaṇi dhārana is explained like this: the water element is in the throat. Its colour is white. It is filled with nectar and is characterised by vakāra and is associated with viṣṇu. One should hold the prāna accompanied by mind for five ghatikās in that region. This dhārana on the water-element enables to digest even the worst poison.

dvandva हस्त (YS II 48), loss of physiological homeostasis which calls for an action or movement. e.g., hunger and thirst, heat and cold, standing or sitting for a long time in one posture are dvandvas. Absence of such dvandvas for a shorter or longer period of time is the essence of āsana. As long as a yogi can remain without feeling the urge to move so long does his āsana continues.

dvandvātiita हस्तशीत (BG IV 22), person beyond the pairs of opposites, i.e., of heat and cold, loss and gain, pleasure and pain. When the pairs of opposites do not produce any feeling of pain etc. in a sādhaka, such a sādhaka is known as dvandvātiita.

dvādaśāracakra हस्तदशात्रक (TSM 60), the root of the nādis in the nābhi. It is said to be a wheel-like structure of which the twelve principal nādis are the spokes. Brahma himself moves the wheel; and jīva¹, riding the prānas¹, goes from one spoke to another in turn. This is the idea of this author. Viṣṇu and other gods are said to reside in the nādis¹ though viṣṇu is not mentioned as one of the aksādhīdevatās अक्षाधीदेवता in TSB 8. According to G, the prānas wander over thousands of nādis¹ in the form of jīva¹ (G 25).

dvāra-1 द्वार-१ (G 22), kanda, which is the matrix (upāśraya उपाध्रय) of all the nādis¹ as the nādis¹ spring from the kanda.

dvāra-2 द्वार-२ (ANU 26), method, the way to self-realization. Prāna along with manas and indriyas goes through the passage through which yogi sees the way to self-realization. These ways are seven, viz., (1) hrddvāra, (2) vāyudvāra, (3) mūrthādvāra मूर्ताध्रव, (4) mokṣadhvāra, (5) viḍāvāra विढार, (6) suṣiradvāra सुसिराध्रव, and (7) maṇḍaladvāra मण्डलाध्रव.

dvipuṭāśrayā हस्तद्विपुत्र (HP III 11), the activity which is dependent on two coverings. Here two coverings means idā and pingalā. The activity of inhalation and exhalation which takes place through idā and pingalā and is dependent on it.

dveṣa हेश (YS II 3, 8; VB II 8; YSH IV 45), one of the five inborn dispositions. In fact many dveṣas are formed according to the law that painful situations are avoided and that if one does find oneself in such a situation one experiences specific feeling which is unpleasant.
Patañjali’s definition shows that dveṣa is part of this law of feeling itself. But each sentiment formed according to this law, is also called a dveṣa. Every fear, anger, jealousy, enmity, etc. is thus a dveṣa. As YSH thinks dveṣas to be aprityātmaka अप्रित्यात्मक (unpleasant), this text obviously refers to the experience promoted by dveṣas, as explained above.

**dha—ध**

dhananjaya-1 धनान्जय-१ (G 24; BVU 67; TSM 87; DU IV 24; YCU 23, 26; SAU I (4) 13), one of the nāgādī vāyus. It is supposed to be responsible for whatever goes on in the body for sometime after death. The bright appearance of a yogi’s dead body is the effect of dhananjaya being active. SAU considers production of kapha to be the function of dhananjaya and GS the production of sound.

dhananjaya-2 धनान्जय-२ (VS II 42, 52, 54), one of the ten vāyus. Other nine are prāna, apāna, samāna, udāna, vyāna, nāga, kūrma, krkara, and devadatta. Dhananjaya along with nāga, kūrma, krkara and devadatta resides in skin and bones. The main function of dhananjaya is thirst etc.

dhanurāsana धनुरासन (GS II 3, 18; HP I 25; TSM 43), one of the principal āsanas. It consists in spreading the legs like a rod on the ground (lying on the belly, which is not mentioned) and holding the toes of the two feet with the two hands by curving the body like a bow. HP and TSM add, “so as to bring the toes to the level of the ears”. This latter may be called ākārṣaṇa आकार्षण dhanurāsana. It is performed in the sitting position. Each toe is held by the corresponding hand alternately and the bent body takes the shape of the string of a fully stretched bow. According to another interpretation of HP I 25, the technique of dhanurāsana consists in bringing both the toes of the legs simultaneously upto the respective ears from back. The text seems to suggest that the toes are not to be brought alternately upto the ear. The words ‘pādāṅguṣṭhaḥ’ पादांगुष्ठि and ‘panibhyām’ पानिब्याम suggest that they are to be held and brought upto the respective ears (śravanāvadhi) simultaneously. And for this, one will have to assume first prone lying position. (cf. Haṭhapradīpikā Hindi Edition, 1980, published by Kaivalyadhāma).

dharma-1 धर्म-१ (YS III 13, 14, IV 12; VB III 10), a dharmaparināma. Prakṛti in action is never stationary, and yet we perceive stationary and more or less permanent objects and act accordingly. These objects are called in YS dharmaparināmas. The basis of each dharmaparināma is a krama of prakṛti. We see these kramas as objects. The kramas are not seen by everybody as they are by the scientist or the metaphysician. But every continued pattern of change, which a krama is, is a dharmaparināma for the lay perciept as well as the thinker, in whatever way each may understand it. When kramas corresponding to dharmaparināmas are analysed, we see laksānas and avastās, which are also called by Patañjali parināmas; though they are, in fact, only analysed components of kramas.
They have no dravyaḥ stitva (existential reality) as the dharmaparīnāmas have.

dharma-2 धर्म २ (VB II 15; IV II; SK 23), virtue. Vyāsa, like all the ancient Indian thinkers, thinks that one reaps merit by being kind to others and demerit by causing pain to others. Patañjali’s word for dharma in this sense is pūnya. According to SK, by living a life of dharma one rises in the scale of bhaṭukasarga (grades of living beings).

dharma-3 धर्म ३ (BY II 76), one of the three purposes or human ends. Others are artha and kāma.

dharmamegadhāyaṇa धर्ममेदध्याण (Vbh, NGB IV 29), dharmamegha is the third variety of samādhi, but here it has been described as dhyāna. It has been explained as the highest stage of distinct knowledge between sattva and puruṣa. This discriminative knowledge is achieved in the fourth type of samprajñātayoga, i.e., asmitānugatā, but the earlier three are also implied here. That which showers the knowledge of complete destruction of klesa and karma is called dharmamegha.

dharmameghasamādhi धर्ममेदध्याणसमाधि (YS IV 29), a condition in which nothing except puruṣa is ever perceived, imagined, or thought of as abiding, worthwhile, pleasurable or as one’s own self. This is sarvathā vivekahyāti which directly leads to kaivalya. For a yogi in this condition nothing else has any value. He is perfectly unconcerned and takes no notice of any object (dharma). Between viveka (= liquidation of avidyā) and kaivalya there is an interval of dharmamegha samādhi.

In this state, the yogī lives as if in susupti (sleep)—not perceiving or thinking of any objects whatsoever. This, according to Patañjali, is the last stage of yoga attained after samprajñāta samādhi is achieved. dharmi पर्य (YS III 14; VB II 22, III 13-15, IV 12), Patañjali explains dharmi as that to which a series of past, present and future dharmas belong. He does not throw any more light on what his concept of dharmi is. There is, however, no doubt that for him dharmi is a strictly relative term, its correlate being dharma. According to him, dharmas of a dharmi are the objects which take any of the forms in which the dharmi can exist. In this way both niruddha and vyutthita cittas are dharmas of citta; and citta itself, in its turn, is a dharma of asmitāmātra. So are all the cittas in the world, of which asmitāmātra is the dharmi.

Asmitāmātra is dharma of lingamātra and so on. Alinga is the last dharmi which is not the dharma of any dharmi. Taking a material example, VB calls earth the dharmi of a lump of clay, a pot, as well as the broken pieces of a pot, and so on. In fact, earth is the dharmi of everything made of earth; and earth, rocksalt, silver, gold etc. are all the dharmas of the mahābhubhaḥ prthivī and so on up to alinga.

dhātu धातु (VB I 30, III 29). Seven of the constituents of kāya (body) of which a yogi gets complete knowledge by performing samyama on the navel plexus for which Patañjali’s word is nābhicakra. ‘All these dhātus are subject to disease. According to this text, they are skin, blood, flesh,
fibres, bones, marrow and semen. dhātustriulaulya पातुस्त्रिलुल्य (YTU 31), hankering for gold, women, etc. It is one of the obstacles in the path of yoga, which appears soon after one steps on this path. If the yogī is fortunate, he sees that these are like a mirage and is not tempted by them. dhārana धारण (SK 32), maintaining life by means of autonomic reflexes like respiration, digestion, circulation. (cf. vāyu). Dhārana is said to be the joint function of all the kāranaś.

dhārana-1 धारण-१ (G 4, 67-75, 96; GS III 2, 59-63; YCU 107, 110, 112; DBU 41; KU 1, 12, 13, 18; VU V 12; TSM 31; NBU 8). According to G, in dhārana citta as well as the apānavāyu, here called as prāna, are carried to a certain dhyānasthāna (cakra) and made to stay there for two hours. It is not necessary for dhārana that there should be one simple single object present before consciousness. What is required is that the mind should not now allow to slip away the object of dhārana, e.g., the image of the mahābhūta (element) etc. on which dhārana is being performed. Dhārana implies that all action is suspended while a yogī is in that state; and for this reason it is difficult to perform.

YCU thinks that dhārana brings steadiness of mind to the yogī and the value of dhārana is here said to be twelve times greater than that of pratyāhāra (cf. Upanīṣadbrahma-yogi) and that of dhyāna twelve times higher than that of dhārana.

Gorakṣa has mentioned a difference of duration between dhārana, dhyāna and samādhi. According to him, the last is to be continued for twelve days, dhyāna for twentyfour hours and dhārana for two hours only.

KU equates dhārana with dhyānayoga, which is compared to a sharp weapon, because its function is to sever the bands which bind the ātmā to the body and thus make him free from the bondage of life and death. This is the main theme of this Upaniṣad which is announced in the very first verse and is claimed to be the truth as laid down by svayambhū तपस्यन (Śiva) himself. Dhārana is here said to be the means by which yoga can be successful and mokṣa attained. Classification of yogas by series, adopted by VU, is into hatha, mantra and laya. But the wellknown eight āngas of yoga are also mentioned. Perhaps the two classifications of yoga correspond to each other as follows:—

(1) hatha corresponds to yama, niyama, āsana and prānāyāma,
(2) mantra to japa, and
(3) laya to pratyāhāra, dhārana, dhyāna and samādhi.

Patañjali would place japa (recitation of mantras) under īśvara-praṇī-dhana, which is one of his niyamas, and the nādānusandhāna part of mantra under dhārana.

The yogāṅga dhārana is explicitly described by TSM as cittasya niścalabhāva चित्तस्य निश्चलीपि (steadiness of mind). The distinction between dhārana and dhyāna made in this text is the same as that made by Gorakṣa; viz., dhyāna is always on the ātmā (G 76), which dhārana need not be so. Dhārana as a yogāṅga is described in MBU also
as fixing the mind on caitanya (= paramātmā = brahman) by ignoring all pleasures of senses.

dhāraṇā-2 धारणा-2 (YS, VB, VM, V Bh II 53, III 1), concentration. According to Patanjali, dhāraṇā is the confining or binding of citta to a single object. Vyāsa considers it to be both internal and external binding of mind. Internal objects enumerated are navacircle, the lotus of the heart, the light in the brain, the tip of the nose, etc. External concentration can be practised on any external object.

dhāraṇā-3 धारणा-3 (VS I 37, IV 1-5), stability of mind. Vasiṣṭha describes the practice of dhāraṇā as follows: (1) After getting mastery over attributes of yamas etc. one should practise stability of mind at one's own self. This is called dhāraṇā; (2) concentration on external ākāśa (bāhyākāśa) with internal ākāśa (antarākāśa) within one's heart is also dhāraṇā according to Vasiṣṭha; (3) the process of dhāraṇā has also been defined as 'concentrating the five mystical letters (pañcavarnas) on the spots of the five elements—earth, water, fire, air and ether and also concentrating on the five deities at the respective element is the technique of dhāraṇā. All these are different techniques of dhāraṇā and according to Vasiṣṭha, there are five dhāraṇās. Vasiṣṭha also describes the five elements in the body with the respective letter and deity to be concentrated in each of these regions. This is being made clear through the following chart:

<table>
<thead>
<tr>
<th>Element</th>
<th>Location</th>
<th>Letter</th>
<th>Deity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Feet to knees</td>
<td>la ल</td>
<td>Brahmā</td>
</tr>
<tr>
<td>Water</td>
<td>Knees to anus</td>
<td>va व</td>
<td>Viṣṇu</td>
</tr>
<tr>
<td>Fire</td>
<td>Anus to heart</td>
<td>ra र</td>
<td>Rudra</td>
</tr>
<tr>
<td>Air</td>
<td>Heart to the middle of the eye-brows</td>
<td>ya य</td>
<td>Mahat</td>
</tr>
<tr>
<td>Ether</td>
<td>Middle of the eye-brows to the top of the head</td>
<td>ha ह</td>
<td>Avyakta</td>
</tr>
</tbody>
</table>

dhāraṇā-4 धारणा-4 (SSP II 37), firm concentration. One should establish the total concentration unmoved like an unflickering candle light, both in the external and internal loci. This is dhāraṇā.

dhīrata धीरता = dhairya धैर्य = dhṛti धृति (GS I 10; VU V 13), fortitude. It is the natural consequence of pratyāhāra, which according to GS, is a complete withdrawal of the mind from the objects of senses. VU considers it to be one of the ten yamas.

dhṛti-1 धृति-१ (SAU I (I) 12; VS I 46), fortitude. Balanced state of mind in all situations, e.g., gain or loss of wealth, kins, men, etc.

dhṛti-2 धृति-२ (DU I 6-17-18; TSM 33; VU V 13), firm conviction. Liberation is possible only through the Veda. This conviction is named dhṛti by the Vedic scholars. This is also a firm realization that 'I' alone is the soul. This is one of the ten yamas.
dhrti-3 धृति-३ (NBU II), dhrti is the tenth mātrā of the prāṇava. NBU considers prāṇava as having twelve mātrās.

dhātikārāṇa-1 धातिकारण-१ (VB II 28), cause of support. One of the nine causes enumerated by Vyās. The sense-organs being the support to the body, and also the body being support to the sense-organs. So also the gross elements supporting the body and so on. This is called dhātikārāṇa.

dhārya धृत्र (HP I 16), fortitude, one of the six important factors enumerated by Svātmārāma for the success in yoga. Success in yoga is attained only after sustained, continuous, long practice with patience.

dhauti धृत्र (GS I 12-14, 19-22, 24-26, 28, 40; V 36-7, 44), one of the satkarmas. It is the means prescribed for nirmala (complete) nādiśuddhi (purification of nādis).

dhāyāna-1 ध्यान-१ (YS III 2; GS I 11, VI 1, 14-8, 20-21; G 76-7; TBU I 36; YSH 16, 18, 24), exclusive occupation of consciousness by a single content. Patañjali has taken up dhārānā, dhāyāna and samādhi together. For him they are ascending degrees of concentration. According to him, if an object continues in the focus of consciousness while other objects are shifting from focus to margin or vice versa, or appearing and disappearing, the state of mind is dhārānā. Then if the margin is completely obliterated and only one object holds the entire field of consciousness continuously for some time, the state of mind becomes dhāyāna; and then if the subject is so much engrossed in that object that he forgets his own existence, i.e. he merges himself in the object, the state of his mind is called samādhi (cf. samāpatti).

According to GS, dhāyāna is of three kinds—sthūlādhāyāna, jyotirdhāyāna and sūkṣmadhāyāna.

According to TBU, in the state of dhāyāna brahmaivāsmita भ्रमावस्मित (I am brahman) is the only vṛtti (consciousness); otherwise the mind is nīrālamba. While dhāyāna of Gorakṣa has ātmā² alone for its object. Dhāyāna of Gheranda can be of the īṣṭadevatā or of the guru, or of a light, or of bindu. Patañjali too has not mentioned dhāyāna as of puruṣa³ or ātmā alone.

The duration of dhāyāna is mentioned by Gorakṣa to be twenty-four hours. But no such time limit, this side or that, is prescribed by Patañjali or Gheranda.

According to YSH, in what he calls dharma dhāyāna the yogi entertains the bhāvanās (sentiments) of maitṛi (friendship), karuṇā (charity), muditā (happiness) and upekṣā (indifference), which are prescribed towards pleasure of others, pain of others, righteousness and unrighteousness respectively. Relinquishing the body in the state of dharma dhāyāna the yogi goes to the svargaloka त्वरतलेक (paradise) and enjoys all kinds of divyaabhogas दीया भोग (heavenly pleasures). After enjoying all this he returns to the earth in a superior body and a respectable family and enjoys all the pleasures that he chooses. Then taking his stand on viveka, having destroyed all karmāsyaas by dhāyāna, he goes to the Eternal State (padamavyayam पदमव्ययम्). This is the Jaina theory.

dhāyāna-2 ध्यान-२ (VS I 33, 37; IV 19),
one of the eight limbs of yoga. Meditation is defined as a stable state of mind and it is said to be six-fold, containing five varieties of saguna-dhyāna and one variety of nirguna-dhyāna.

dhyāna-3 ध्यान-३ (SSP II 38), meditation. The origin of oneness (i.e. advaita) is the soul. One realises this in every being and sees only singularity. This is known as meditation.

dhyānajā ध्यानज (YS IV 6), that which is taken at will. Karmavipākāsayas, which are cumulative dispositions, inhered in every citta. But if God, or a perfect soul like Kapila adopts a citta at will, getting the material for it from asmiāmātra, that citta is really a tabula rasa. It has no predispositions and freely does the work for which it is acquired, unencumbered by klesas etc.

dhyānayoga ध्यानयोग (KU 18; DBU 1), yoga of meditation. KU claims that through its practice, movement of breathing can be stopped. DBU says that amassed effect of sins can be dissolved by this yoga.

dhyānasthāna ध्यानस्थान (G 88), spot in the body on which concentration is prescribed by the teachers of yoga. All the cakras are such spots. Nine such spots are mentioned by G.

dhyānāheyā ध्यानहेय (NGB II 11), (vrttis or modifications of citta) which can be sublated by meditation. This can be done through meditation, through the intensity or force of self-realization, until the vrttis become totally unable to produce any more klesa, like the seeds burnt completely of their possibility of reproduction.

dhyeya ध्येय (TBU I 10), an object of which one can have a clear idea.

Brahman is not a dhyeya in this sense. In another sense, however, brahman is dhyeya—in the sense that it can be an object of dhyāna.

dhruva-1 धूर्व-१ (TBU I 8), unchangeable—constant, eternal, kūtastha, (aparināmi अपरिणामी). Dhruva is one of the words used to describe the indescribable brahman.

dhruva-2 धूर्व-२ (VB, VM III 27-8), polestar. Through samyama on the polestar, one can acquire the knowledge of the movement of the stars.

dhvani ध्वनि (GS V 76, 77), the internally aroused sound heard in the state of successful kumbhaka of the bhrāmarī type. It has two components—its nāda and its dhvani. The nāda is obviously the timber and the dhvani the tone, the musical note of the sound. Blended with the dhvani of the sound is the light seen during bhrāmarī kumbhaka. The yogī's mind gets absorbed in that light. It is only when this blend of sound and light disappears that the yogī gets merged into what it signifies, viz., brahman.

na—न

nabhojala नभोजल (HP III 70), ambrosial juice. A kind of juice that comes from the soma or candra in the brain.

nabhodhāraṇā नभोधरण = शोषणी शोषणी (G 73; GS III 80), dhāraṇā on the ākāśa mahābhūta, which is supposed to be there in the brahmarandhra and can be imagined as calm, clear water. Sadāśiva is supposed to reside alongwith the mystic letter ha ह. Gorakṣa has placed the ākāśa tattva in the brahmarandhra. Gherānda
has not given its location. According to him, nabhodhāraṇā consists in taking the prāṇa to the vyomatattva (somewhere in the body) and keeping it there for two hours. The practice of this dhāraṇā is said to bring mokṣa to the yogī.

nabhomudrā नभोमुद्र (GS III 1, 9; YCU 45, 58; DBU 80-85;), one of the spiritually oriented mudrās. It consists in raising the tongue, becoming calm and steady and holding what they call pavana or prāṇa in the head. Reference is to the cutaneous sensations first felt moving up the back and are then gradually focussed in the head. This mudrā can be practised wherever the yogī may be and whatever he may be doing. Yogīs are advised to practise it incessantly. It is supposed to cure all the ailments of a yogī.

According to DBU, this cutaneous sensation should not be allowed to escape from the brahmārandhra. If, however, it escapes and the nabhomudrā is broken, it should be raised again from the yonimandala by yonimudrā. This is how they have described what is only a complex mental phenomenon. Nothing actually ascends or descends. Only a sensation appears, vanishes, and a similar sensation is generated again. Gorakṣa, YSU and DBU equates nabhomudrā with khecarimudrā.

The commentators, and perhaps even the composer of DBU, have mistakenly taken bindu to semen. Bindu here means that tiny speck of prāṇa, as they call it, which appears to be rising in the back up to the head. Nabhomudrā is the dhāraṇā of this prāṇa, sometimes called prāṇa-

dhāraṇā. For adopting this mudrā G prescribes introducing the tip of the upturned tongue into the kapālārandhra and fixing the gaze between the eyebrows. According to DBU and YSU, the practice of this mudrā wards off disease, death, sleep, hunger and swooning. It is also claimed that in the yogī who succeeds in this mudrā no karmāsayas are formed; i.e., in the words of Patanjali his actions are all aśūklākṛṣṇa, i.e., aklīṣṭa and he is in no way bound (= determined) by time.

When the tongue enters the highest dhyānāstha—brahmārandhra—the citta also goes to this spot. The nabhomudrā appears to be the same practice as the ākāśadhāraṇā (nabhodhāraṇā) of G, GS and HP. According to YSU, if a yogī succeeds in raising his tongue so as to press the cavity in the roof of the mouth, the nectar from his head does not fall in the agni below, nor does his vāyu escape. Perhaps what the Upaniṣatkāra means is that the pavanadhāraṇā is not broken. It may also mean that kumbhaka is not broken.

namaskārayoga नमस्कारयोग (BVU 56). According to Upaniṣadbrahmāyogi, the experience ‘I am brahmān’ is namaskārayoga. Recitation of the last thirty verses of this Upaniṣad is believed to bring this experience. These verses lay down all that brahmān can be said to be; though in fact brahmān is indescribable. Since when the mudrā (probably what is called jñānanamudrā in this Upaniṣad) is adopted verses like these are recited, the recitation is considered
to be the cause of the experience. The exciting cause—just as the lighted match-stick thrown on a dump of gun powder—is considered to be the cause of the explosion.

**navacakra** नवचक्र (SSP II 1-9), nine centres inside the body. These are symbolically called as **cakras**. They are: **brahma-cakra**, svādhiṣṭāna, nābhi-cakra, hrdāyādha, kañṭha-cakra, tālu-cakra, hrūcakra, nirvāna-cakra, and ākāśa-cakra.

**navadvārāṇi** नवद्वारणी (BVU 75), most probably nine nervous pathways in the brain which can be successfully made inactive by jihvābandha and thus to conduce samādhi. Ordinarily the nine apertures of the human body are called navadvārāṇi. They are the two eyes, the two ears, the two nostrils, the mouth, the rectum and the passage for emitting urine etc.

**navadhāprāṇāyāma** नवधाप्राणायाम (BY VIII 7), nine-fold classification of prāṇāyāma. Some yogīs prefer to perform nine types of prāṇāyāma. According to BY, prāṇāyāma first is divided into three parts, i.e., mṛdu, madhya and adhīmātra. After this gross division of prāṇāyāma, then each part is classified into three like: (1) mṛdu-mṛdu, (2) mṛdu-madhya, (3) mṛdu-adhīmātra, (4) madhya-mṛdu, (5) madhya-madhya, (6) madhya-adhīmātra; (7) adhīmātra-mṛdu, (8) adhīmātra-madhya and (9) adhīmātra-adhīmātra.

**nāga-1** नाग-१ (TSM 77, 86; SAU I (4) 13; G 24; BVU 67; DU IV 24, 30; YCU 23, 25), one of the five nāgādīvāyus1 (upaprānas उपप्राणम्). The function of this vāyu1 is said to be udgārādi उद्गारादिः (eruction etc.). It appears that GS connects the act of eructing with raising a tactual image of om pronounced by the yogīs and thus indirectly with the experience of internally aroused tactual sensations.

**nāga-2** नाग-२ (VS II 42, 50, 53, III 50), one of the ten vāyus. There is a description of ten autonomic functions, called vāyus or life activities in ancient Indian yogic texts. Nāga is one of them and is present in skin, bones etc. It takes specially the activity of vomiting (udgāra- eructation).

**nādi-1** नादी-१ (HP II 4, 5; GS I 23, 35, III 21, V 2, 33-38, 40-1, 58), any passage inside the body. It may be passage for the breath or may be a part of the alimentary canal or a nerve. Much stress is laid by Gheranda on nādiśuddhi i.e. cleaning of these passages, technique of which is of two kinds: samanu and nirmanu. Various dhautis are prescribed for nirmanunādiśuddhi and what is ordinarily known as prāṇāyāma2 (not the eight kumbhakas) is recommended under samanu nādiśuddhi. Nervous efficiency is said to depend on nādi śuddhi. According to GS V 38-44, samanu nādiśuddhi consists in inhaling, retaining and then exhaling, repeatedly contemplating the bijamantra of the five mahābhūtas. See nabhomudrā.

**nādi-2** नादी-२ (HP III 22, 72, 83, 119-209, IV 43; DU IV 5, 6, 18, 22, 23, V 1, 2, 11; G 16, 17, 19, 23, 25; TSM 67), a nerve or a nerve-centre. These are said to be 72,000 in number of which only fourteen principal ones are mentioned in DU by name. The ten vāyus1 are said to operate through the nādis2, thousands of them according to G.

Only ten nādis2 are named
by Gorakṣa of which suṣumnā, idā¹ and pīngalā seem to be nerve centres, and the other seven appear to be nerves. In GS also the number of nāḍīs is said to be legion and they are all said to arise from the kandayoni and go to all the different parts of the body.

In TSM 67, nāḍīs are said to be 80,000 in number. Of these only ten names are given; the ten vāyus are said to operate through them and the twelve gods are said to reside in them.

nāḍī-3 nāḍī-ṛ (TSM 99), respiratory passage. All the respiratory passages, including the cells in the lungs, are required by this text to be filled to capacity by complete pūraka¹.

nāḍī-4 nāḍī-ṝ (TSM 118; HP II 51), passages in the nose. Three of them are mentioned by TSM of which two are the right and left nasal passages, while the third is not mentioned.

It may be the upper passage connecting the right and the left passage or it may be the pharynx. HP uses the word nāḍīs for the two nostrils.

nāḍī-5 nāḍī-ṝ (G 96), a ghaṭi = 24 minutes.

nāḍī-6 nāḍī-ṝ (BY IX 194), nerve. It is specifically termed as hitā where the circle of the lustre of moon is existing. In the central part of it the unflickering light as steady as soul is present.

nāḍī-7 nāḍī-ṝ (VS II 1, 2, 6, 20, 41, 43), nerve or vein. The origin and actual position of nāḍīs are explained by Vāsiṣṭha. These are as, VS calculates, 72,000 in number. Among them only fourteen nerves are the principal ones, viz., suṣumnā, idā, pīngalā, sarasvati, kuhū, vārūni, yaśasvini, pūṣā, payasvini, sānkhini, gāndhārī, hastijihvā, viśvodarā and alambuṣā. Other nerves are originated from these above-mentioned fourteen important nāḍīs. VS keeps silence to enumerate fully their names, but clarifies through illustrations of aśvattha leaves in which the veins and sub-veins are automatically originated. The ten vāyus called autonomic functions move in these nāḍīs. SS considers only three nāḍīs. These are idā, pīngalā and suṣumnā.

nāḍīkanda nāḍīkanda (VU V 20), an egg-shaped organ 2" sq. made up of fat, nervous tissue, bone and blood. It is situated six inches above the genitals. The nāḍīcakra surrounds it. This was their idea. Now we know of an anatomical structure called the solar plexus.

nāḍīcakra nāḍīcakra (VU V 22; YSU V 27), disc with twelve spokes of which the hub is the nāḍīkanda. The nāḍīs² which are the spokes of this wheel-like structure are most probably nerves. They come out of the hub horizontally in twelve directions and then obviously ascend or descend.

nāḍīyoga nāḍīyoga (HP V 19), (through) both the nostrils.

nāḍīsuddhi-1 nāḍīsuddhi-¹ =nāḍīsodhana nāḍīsuddhi-¹ (HP II 10; GS V 33-5, 45; DU I-2, 11; YTU 44; SAU I (IV) 14, (V) 3), the process of first inhaling in an orderly manner through the left nostril, holding the breath and exhaling through the right; then inhaling through the right, holding the breath and exhaling through the left—meditating on the inner experience accompanying inhalation, exhalation and retention of breath. This practice is to continue for more than three months. By virtue of this the yogi can retain
his breath as long as he desires and his appetite is fanned. Besides, the yogi maintains his health, hears sounds which are not there and loses surplus weight.

\textit{nāḍīsuddhi-2} \textit{Nādiśuddhi-2} (VS II 1, 55, 67, 69), a systematic process of purification of \textit{nāḍīs}. VS suggests various distinct signs of its attainment, such as lightness of body, effulgence, increase of appetite, manifestation of \textit{nāda}, etc. which indicate the purification of \textit{nāḍīs}.

\textit{nāda-1} \textit{Nāda-1} (HP I 43, III 96. IV 1, 29, 67-8, 80, 83-4, 86-7, 89, 93-4, 96-8, 102; GS I 32, V 74, 76, VII II; NBU 31-56; YSU II 15, VI 70-2; HU 16), the internally aroused sound which is heard when a yogi succeeds in \textit{bhrāmarikumbhaka}. Such a sound may also be heard as the result of a continued practice of cleansing the auditory canals with the index and ring fingers.

In \textit{Patañjali’s} language it is a \textit{vīṣayavatipraṇāttī}. According to GS, \textit{nāḍābhivyakti} is a kind of \textit{rājayoga} and according to NBU, it is \textit{nāḍānusandhāna}. Yoga\textsuperscript{4} leads to liberation following upon \textit{samādhi} which is \textit{samāpatti} in \textit{nāda}. The yogi is advised to adopt the \textit{siddhāsana} pose and get into \textit{vaisṇavimudrā}. Then he is asked to listen to an internally aroused sound in the right ear; though all the yogis do not hear the \textit{śabda} in the right ear. It may be localised above the head or on top of the head.

According to YSU \textit{nāda, bindu} and \textit{citta}\textsuperscript{2} get blended and all of them merge in \textit{brahman} when \textit{vāsanās} are made ineffective by \textit{nāḍānusandhāna}. \textit{Nāḍānusandhāna} implies \textit{cittavrīttinirodha} and \textit{samāpatti} (cf. YS and ATU). Successful \textit{nāḍānusandhāna} is called \textit{turyapada} by NBU. According to this text, first loud sounds are heard and then, as practice progresses, feeble and feeble sounds are heard. The wavering mind may be allowed to go from one sound to another. From loud to feeble, from feeble to loud, but not beyond the sound to any other object. Whenever and wherever the mind is inclined to be focussed on a supernaturally sound, whatever it may be, the yogi should get composed and be absorbed in it (cf. \textit{Patañjali’s samāpatti}). Then will follow \textit{samādhi} called \textit{unmani}.

In HU, internally aroused sound is said to be heard after one crore repetitions of \textit{so’ham} (cf. \textit{Upaniṣadbrahmayogi}). According to NBU and YTU, \textit{nāda} is the subtle (\textit{sūksma}) form of \textit{brahman}.

\textit{nāda-2} \textit{Nāda-2} (HU 8-9), something which rises up the \textit{sūṣumṇā} and goes to the head of the yogi and, while rising, gives him a kind of cutaneous sensation. In fact, it is only the sensation which they call \textit{vāyu}\textsuperscript{1} in this context.

\textit{nāda-3} \textit{Nāda-3} (HP II 78), voice. One of the marks of success in \textit{hathayoga} is said to be a clear voice.

\textit{nāda-4} \textit{Nāda-4} (VS III 38-40, VI 13, 17-8), internal sound as distinct as crystal. This is produced through practice while closing sense-organs, viz. ears, eyes, mouth, and two nostrils by the fingers of both hands. The location of \textit{nāda} is within \textit{brahmaranḍhra} of \textit{sūṣumṇā} upto the head. VS states that different
sounds are produced there. In the first stage, śāṅkha dhvani—sound produced by a conch-blown, then meghadhvani—sound produced by thunder, and lastly, sound like mountain stream, i.e., murmuring sound, are gradually heard. It has also been equated with pure crystal, existing above bindu. It can be revealed only in the heart of a pure person. By meditation on nāda, the scholars who are closely united with pranava behold the great God Rudra.

nādabinḍukalā nāda ṣāṇidhvarūla (HP IV 1), the words in this expression do not correspond to their ordinary dictionary meanings. The yogīs had their own terminology. Here the word nāda stands for the internally aroused sound. Bindu stands for the internally aroused light, and kalā is the rich sensation felt all over the body. All these experiences indicate the development of pranic activity in the body. Almighty God, who is the source of all activities, is said to be of the nature of nāda, bindu and kalā.

nādarūpinī nāda ṣāṇidhvarūla (VU V 29), one of the four nādis which run inside the spinal column and is responsible for the hearing of sounds without the ear being stimulated by the external sound.

nāḍānusamhāra nāda ṣāṇidhvarūla (VB III 17), constructing a whole word or sentence on hearing the constituent sounds which are not all heard simultaneously. This is said to be the work of buddhi and not of the ear which only hears discrete sounds.

nāḍānusandhāna nāda ṣāṇidhvarūla (HP I 56, IV 66, 81, 105), absorption in the internally aroused sound which the yogīs hear. The first four lessons of HP deal in order with the four kinds of hatha disciplines of which this, the fourth, is given by Svātmārāma the name samādhī. He considers Nāḍānusandhāna to be the best of all the layas (= samāpattis).

Descriptions of nāḍānusandhāna given by HP and NBU have much in common. Eight verses in these two texts are exactly the same. It is difficult to say who has borrowed from whom. They might have come to both from some common source.

nāḍābhīvyaṅkti nāda ṣāṇidhvarūla (SAU I (5)4, (7) 8; YCU 99), hearing of sounds without sound waves from outside striking the eardrum. As a result of nāḍīśodhana, yogīs begin to hear such sounds by the practice of pranāyāma which also includes some kumbhaka, though bhrāmarī kumbhaka is not specially mentioned.

According to YCU 79, the omikāra of the anāhatapranavadhvāni (the internally aroused sound of om) marks the existence of the pranava in the enlightened persons with its face upwards. Without nāḍābhīvyaṅkti, the pranava exists in every living being with its face downwards.

nāṇātva nāṇātva (SK 27), plurality (= diversity). There are many sensory and action organs. Though called gunaviśeṣas they are not the diverse individual transmigrating souls which may be called gunaparipārami viśeṣas. While these gunaviśeṣas are only eleven, the forms which they assume are really many and various. These forms of the indriyas are the innumerable lingas. Patañjali significantly calls cittas aindriya
nābhi-1 (of the nature of indriya).

nābhi-1 nābhi-1 (G 16, 35, 57, 59, 86; TSM 59, 109-10, 149), one of the nine dhyānasthānas. It is situated above the medhra and below the hrdaya. It swallows the amṛta which oozes from the candra.

nābhi-2 nābhi-2 (VS II 12, III 63, 69-70), navel. The navel is situated ten and half fingers from the penis and fourteen fingers from the middle of the heart. It is also one of the marmasthānas. The middle part of the kanda is called nābhi (navel) from where cakras originate.

nābhigranthi nābhigranthi (GS I 19, III 12), navel-knot. To get rid of abdominal diseases and for increasing the gastric heat, one should push the nābhigranthi against the spine a hundred times. During the practice of mūlabandha mudrā, one should press the nābhigranthi also against the spine with great effort.

nābhicakra-1 nābhicakra-1 (YS III 29), the internal organ in the navel region. Imagined as a wheel it has sixteen spokes and like a lotus it has sixteen petals. The yogī who succeeds in samiyama on this organ gets an insight into the entire anatomy of his body. This organ appears to be the same as is called nābhikanda in G and TSM.

nābhicakra-2 nābhicakra-2 (SSP II 3), third cakra in the series of nine cakras, known as manipūra. Nābhicakra is encircled like a serpent with five coils. This is the region of kundalini śakti which is as red as rising sun. Meditating upon it gives all accomplishments.

nāmadheyā nāmadheyā (NBU 10), the fifth mātrā (component) of the dvādaśamātrā om. If a mantrayogī dies while he is at this mātrā of the praṇava he is reborn in the candraloka, enjoys a god’s life there and is held in high esteem by other gods.

nāraka nāraka (VB II 12, 34, III 18, IV 8), one of the four kinds of life well-known in ancient Indian literature. The nārakas are supposed to live in some kind of hell.

nāradeva nāradeva (HP I 8), the name of a mahāsiddha of unknown identity. It is said that great siddhas move about in the universe breaking the law of death by the power of hathayoga. Nāradeva is one of them.

nārayana nārayana (BY VII 31, 33), name of God viṣṇu. Since nārā (= water) is the abode of viṣṇu, he is called nārayana. The God nārayana is the enjoyer of the religious vows, mortification, yamas, niyamas, and sacrificial rites and who is meditated upon by yogīs, should be remembered at the time of rites of bathing as well as expiation. By this, one is relieved of all the misdeeds.

nārī-1 nārī-1 (NBU II), the eleventh of the twelve mātrās (components) of the dvādaśamātrāpraṇava. If the mantrayogī dies while he is at this mātrā of the praṇava, he is reborn in the tapoloka. (cf. nāmadheyā).

nārī-2 nārī-2 (HP III 84), the citrā nādi, optimum functioning of which is essential for vajrolimudrā.

nārībhaga nārībhaga (HP III 86), pelvic region. Nārībhaga here implies the entire region from the navel down to the thighs. The lower portion of this region is supposed to ooze a juice which is to be raised upward and mixed with the secretion from the ajnācakra at the latter’s place of secretion. Bhaga in Sanskrit means
sūrya. While the juice oozing from the ājnācakra is supposed to be cool, the juice secreted from nārībhaga is supposed to be hot.

nāsāgradrśti nāstāmayāśc (G 9; YCU 106), gazing at the tip of the nose. While performing padmāsana the aspirant is advised to gaze at the tip of the nose.

nāsāgrāvalokinī nāstāvalokāṇṇi (TBU 1, 29-30), that which is fixed on the tip of the nose. The jnānamayādrśti of this Upaṇisad is not the ordinary nāsāgradrśti of the yogīs, which is here called nāsāgrāvalokinī. In the jnānamayādrśti, there is neither a draṣṭra nor a dṛṣṭa; and hence no darśana in its ordinary sense. It is of the nature of Paṇḍjali’s samāpatti.

nāsānāla nāstānta (HP II 30), cavity of nose. While performing netikriyā, one should insert through the nāsānāla a smooth nine inch long piece of thread and pull it out through the mouth.

nāsabhyantaracāri nāstāntaracāri (KU 5), moving inside the nostrils. In the state of kumbhaka the breath does not go out of the mouth or the nostrils. In this state, the prāṇa is said to be circulating inside the sādhakas body with the mouth and the nostrils closed.

nāsāmulā nāstāmul (VS III 64, 71), the root of nose. It is one of the eighteen marmasthānas. Nāsāmulā (the root of nose) is four fingers from the root of the tongue.

nigamasānūla nīgamānūla (HP IV 40), conflicting views expressed in the nigamas, i.e., the Vedic texts. This obstructs the understanding of the tāraka.

nigarbha nīgarbh (GS V 47, 54), one of the two kinds of sahita kumbhaka, the other being sagarbha. No bijamāntra is mentally recited in this kind of sahita kumbhaka.

nijāśakti nījāśakti (SSP I 5, 8), recognised as power of ādinātha. Nijāśakti has five characteristics: nityātā, niranjanatā, nispandatā, nirbhāsaatā and niruttānātā.

nitya-1 nītya-1 (VS III 56), eternal. (cf. mahāprāna).

nitya-2 nītya-2 (VS III 60, IV 68-9), obligatory (duties). Performing obligatory duties with one’s own self without the help of any external means is supposed to be pratyāhāra, according to VS.

nityanātha nītyanātha (HP I 7), one of the nāthayogis of indefinite nomenclature. The name has been enumerated by Svātmāraṇa as a mark of salutation.

nityatva nītyatva (VB, VM IV 10), permanence. Subconscious impressions have no beginning since the desire is permanent. The desire for one’s self never loses its permanent character because subconscious impressions have no assignable beginning.

nityamadhyanāma nītyamadhyanāma (VS II 18), a synonym for kuṇḍalini. Since it always resides in suśumnā it is called nityamadhyanāma. Madhyāma here refers to the passage of suśumnā.

nirdrā-1 nīdrā-1 (YS I 6, 10), one of the five cittavṛttis (= cognitive mental processes). The western mentalistic psychologists would not call it a process of consciousness, as it is dreamless. The content of this process of cognition according to Paṇḍjali however, is abhāva-pratyāya. Abhāva is recognised by some schools of Indian philosophy as a
category in itself. Perhaps *Patanjali* refers to such an *abhava* when he calls it the content of *nidra*.

*nidra* 2 निद्रा-२ (MBU I (l) 3, (2) 1, II (3) 2; YKU I 59), sleep including both *svapna* and *susupti*, i.e., dreaming and dreamless sleep respectively, it is one of the *dehadosas* (physical obstacles). It is of a physiological origin and its psychological remedy is said to be *tattvasevana* (perhaps the same thing as *ekatattvābhyāsa* which *Patanjali* prescribes for warding off obstacles in the path of *yoga*).

*nidrājñāna* निद्राज्ञान (VB, VM I 38), awareness during sleep. Perception in sleep as its supporting object gains stability of mind (*manasasthitinibandhana*).

*nibandhana* विकन्धन (G 42), direction (= control = systematising of an activity). *Prāṇāyāma* which ‘G’ calls *prānasaniyama* and *prāṇa-nibandhana*, therefore, means controlling and regulating the activity of *prāna* in both its meanings—breath and the sensation which is felt by the *yogī* as something rising up along the back.

*nimitta* 1 निमित्त-१ (YS IV 3), determining tendency. Most probably reference here is to the *vāsanās* formed in *citta*1. These do not determine the time of death; nor do they bring about death. Physiological conditions are responsible for these; though the kinds of birth that the individual takes after death is determined by the dispositions of the individual.

*nimitta* 2 निमित्त-२ (VB IV 9), cause. A cause may bring about its effect immediately or in the remote future. But the causal relation holds even when the effect is a remote consequent of an antecedent phenomenon.

*nimittanaimittikaprasaniga* निमित्तनाइमित्तिक-प्रसंग (SK 42), the causal relation. The theory is that *dhāma* and *adharma* determine the kind of *śārīra* (body) which a *sūkṣmaviśeṣa* (the transmigrating soul) takes. Since *dharma-dharmas* are acquired by *karma*, in *Patanjali*’s language the relation between a *karmāśaya* and its *vipāka* would be *nimittanaimittikaprasaniga* (YS II 13). According to *Vyāsa*, *dharma-dharmas* are acquired by kindness and cruelty, respectively, to others (VB II 5 & IV 9, 11).

*niyata* 1 नियत-१ (SK 39, 40), comparatively permanent—here said of *sūkṣmaviśeṣas*. A *mātāpitrjāviśeṣa* (= body) is impermanent as compared to the *sūkṣmaviśeṣa* (the transmigrating soul) to which it is attached. While the body perishes the soul does not perish with it, though it too is impermanent as compared to its *purusa*1. In course of time, it undergoes *pratiprasava* which is out of the question for *purusa*1.

*niyata* 2 नियत-२ (VB II 13), determined and necessary. The *karmāśayas* (dispositions) whose *vipāka* (fruit) is fixed and necessary cannot be got over in any way. The *aniyatavipāka* अनियतविपाक ones, can however, be effaced altogether or merged in other *karmāśayas*.

*niyatamānas* नियतमानस (BG VI 15), restrained mind. One who has attained this stage by constant yogic practice attains the abode of the Lord *vīṣṇu*.

*niyata-vipāka* नियतविपाक (VBh II 13), fixed result. Many *karmāśayas*
(dispositions) pile together in one birth is said to be ekabhavika karmāsaya (dispositions in one birth). It is of two types: (1) niyatavipāka, and (2) aniyatavipāka. That karmāsaya which is unrestrained, has no obstacle, no remainder and is not overpowered by another deed is named as niyatavipāka.

niyama-1 नियम-१ (YS II 29, 32; HP I 38; DU I 4, II 2; MBU I (I) 4; SAU I (I) 2. (2) 1; YTU 24, 29; VU V II, 14), one of the components of yoga¹. Patanjali has mentioned five niyamas: śauca, santōsa, tapas, svādhyāya and īśvarapranidhāna. YTU considers niyama to be one of the twenty members of hathayoga and ahimsā to be the principal niyama. No other niyamas are mentioned in this text. HP also considers ahimsā to be the principal niyama.

VU and many other texts on yoga⁴ enumerate ten niyamas.

niyama-2 नियम-२ (TBU I 15, 18). Although it is never said in this text that yoga¹ is aṣṭānga ācāryam, eight yogāṅgas are described one after the other and each is described in two ways: clearly seeing the distinction between empirical objects and Reality brahman is one description of niyama², the other being only a traditional enumeration of the ten niyamas.

niyama-3 नियम-३ (HP I 15), observances like bathing early in the morning, eating only at night, in other words fasting, are called niyamas by this commentator (Brahmānanda). He does not recommend this theory to yogīs.

niyama-4 नियम-४ (HP II 14), restrictions about food etc. According to this text, these must be observed by yogīs in the beginning but can be released after the practice is well established.

niyama-5 नियम-५ (VS I 33, 35, 53, 83; SSP II 33), vows. It is the second among eight yogāṅgas. It is ten in number. They are: tapas (austerity), santōsa (contentment), āstikya (themsim), dāna (charity), īśvarapūjana (worship of God), siddhāntaśravana (listening to the doctrines), hṛi (modesty), japa (repetition of a mantra), mati (decision), and vrata (observance of vows). SSP defines it as restraining all the activities of manas (mind). For this he describes to dwell in aloof, non-attachment, indifference, contentment over what is acquired, absence of sentiment and devotion to the feet of guru.

niyama-6 नियम-६ (TBU I 15, 18), second in the order of the fifteen-fold yoga, which consist in application of consciousness in accepting conducive (practices and behaviours) and rejecting the non-conducive ones. Such a practice of niyama bestows pleasure.

niyamāgra ha नियमाग्रह (HP I 15), persistence in following vows. One of the six disturbing factors in the path of yoga. Hence vows should not be severe. The other five disturbing factors are prayaśa, prajalpa, atyāhāra, janasanga and laulya.

nirāṇjana-1 निराण्जन-१ (ABU 8), absolutely pure (untinged by māyā or guṇas¹). Hence it means nistiraigunya (devoid of three guṇas) and is one of the many qualities mentioned to describe the indescribable brahman.

nirāṇjana-2 निराण्जन-२ (HP I 7), name of a mahāsiddha of indefinite nomenclature.
niranjana-3 निरंजन-३ (SSP I 19), blemishless. There are five qualities of niranjana. They are satyatva (reality), saha-jatva (self-created), samarasa-tva (evenness), svadhanatva (attentiveness), sarvagatva (omnipresence).

niranjana-3 निरंजन-३ (HP IV 1), the state beyond all darkness. Śiva and guru are said to be of the nature of nāda, bindu and kalā. By offering salutations to them, one attains niranjana-3, the state beyond all darkness.

nirājiśaya निराजिशय (VB, VM I 25), unexcelled. The knowledge of objects (either singly or collectively whether in the past, present or future, either small or great), surpasses all the limits is called nirājiśaya. He in whom this being expanded becomes unexcelled, omniscient.

nirahankāra निरहांक (TBU I 3), people who believe that brahman is the only self and that they are that—not themselves. These are the people who ultimately realise brahman.

nirākāra निराक (TBU I 6; G 92), having no form. This is one of the ways in which the indescribable brahman is often referred to.

nirākula निराकुल (HP II 40), devoid of fickleness. Here it refers to the state of citta. This state of citta devoid of fickleness is acquired through the practice of kumbhaka.

nirāntaka निरांत (G 92), perfectly peaceful. It is one of the six attributes of ātmā mentioned by Gorakṣa.

nirāmaya निरामय (G 92), without any disease or affliction. Since ātmā is not a living body, it cannot be subject to the bodily ills. Nirāmaya is one of the six attributes of ātmā according to G.

nirālamba निरालम्ब (TBU I 36), the state of mind in which there is no object of cognition other than the yogi’s own self, which is the brahman. This is the state of mind in dhyāna according to this text.

nirāśraya-1 निराश्रय-१ (G 92), not needing any support. There is nothing more real than ātman (G’s tattva). Ātman is the support of everything. Everything exists in Him and there would be nothing if there were no such ultimate reality.

nirāśraya-2 निराश्रय-२ (SK 41; G 92), without any individual form in which it can exist. Since every linga is a sūkṣma viśeṣa, there would be no lingas if there were no such form of existence as the viśeṣas—sūkṣma, mātāpirīja and prabhūta. It is in this sense that Īśvarakṛṣṇa considers lingas to need a support. Brahman (ātmā), however, does not need any form to exist in. It can exist without taking any particular form. Ātma is, therefore, nirāśraya in this sense also.

nirāhāra निराह (GS V 31), not eating. In the beginning of yoga practice, one should not resort to nirāhāra.

niruththāna निरुथ्थान (SSP V 8), a state where distinction between I and He merges into the Supreme. By constant concentration on one’s own self, one reaches the state where one experiences oneself everywhere. Even one experiences no distinction between oneself and the Supreme. By constant practice one does not come below from that state. It is known as niruththāna state.

niruddha-1 निरूढ (VB II 54), not functioning. When the citta is not
functioning, the sense and action organs also cease to function for satisfaction of desires. In other words, no desires arise. This is pratyāhāra.

niruddha-2 निरुद्ध-२ (VB I 1), one of the five cīttabhūmis (states of the mind). It is the state in which cītta\(^1\) is reduced to a mere potentiality and no vṛttis whatsoever are arising in it, i.e. it is niruddha.

nirupakrama निरुपक्रम (VB III 22), without intensive activity. The action whose fruition in the life-period is of two-fold—sopakrama (intensive activity), and nirupakrama (without intensity). Of these, first one gives the fruit quickly and the other slowly. As a wet cloth when furled up takes a long time to dry, or as fire being set to pieces of straw spread gradually out of a heap burns slowly, so is the slowly fruitful action. (cf. sopakrama).

nirupakramakarma निरुपक्रमकर्म (YS III 22), karma (action) which is slow in bringing about its vipāka (fruition). According to Patañjali, some actions are slow to yield a result, while others are quick. The latter are sopakramakarmas.

nirodha-1 निरोध-१ (YS I 2, 12, 51, III 9), complete cessation. Cittavṛtttinirodha is obviously a complete cessation of the ordinary cognitive functions of the mind, i.e., cītta\(^2\) vṛttis. It is a complete cessation of all such vṛttis, and not a partial extinction, as VB holds; because in saṃprajñātayoga, saṃpātti takes the place of vṛttis. Saṃpātti is clearly different from cītta\(^2\) vṛttis, as the latter are of the nature of subject-object relation which becomes out of question when saṃpātti ensues. The states of saṃprajñātayoga are called saṃprajñātāsīnas by Patañjali. They are niruddha\(^1\) cittas.

niruddha-2 निरुद्ध-२ (VB, VM I 1), restriction. There are five stages of cītta (mind), and out of these ekāgbṛhūmi (the stage of one-pointedness) leads the mind towards niruddha (restriction) which ultimately results in saṃprajñātayoga.

nirudhaparināmās निरुद्धपरिनाम (VB, VM III 9), modification of restraint. This state belongs to cītta when it undergoes the subliminal expressions of restraint every moment. Then it is called modification of restraint.

nirudhasamanaskāra निरुद्धसंकार (YS III 9), subliminal expressions of restraint. These are external aspects of cītta. When all modifications are restrained in the state of asaṃprajñāta-samādhi, still saṃskāras remain there. Because it is not in the form of function of cītta.

nirudhasamanādhī निरुद्धसामाधि (VM I 19), tranquillisation through total cessation. It is the same as asaṃprajñāta or nirbīja samādhi. It is of two kinds, viz., upāyapratyaya (spiritual means) and bhava-pratyaya (worldly means).

nirgunā निर्गुण (BY II 73; G 77), separate from qualities. Absence of qualities or absolute. There are two types of meditation, i.e., sāguna and nirgunā. Former is with the object characterised while latter one is without any distinguished features or attributes, called absolute meditation on Supreme Self.

nīrṇaya निर्णय (VB IV 25), search for a solution. According to VB, some people are troubled by ātmabhāva-bhāvanā. They are from the begin-
ning interested in the search for a solution of any problem such as “Who am I?”, “How am I?”, “What am I?”, “What will become of me?” For them the question of self-realization does not arise. Others are no longer troubled by this bhāvanā after they have realised the truth. This sūtra refers to the latter.

nirdvandva निर्द्वंद्व (TBU I 3), a person who is not disturbed by pair of opposites like not cold, pleasure and pain etc. A state of lasting homeostasis can be brought about by āsana. It is implied in āsana according to VB. The person who is thus steady realises brahman, according to TBU and not the person who cannot remain steady for any length of time.

nirbījasamādhi-1 निर्बीजसमाधि-१ (YS I 51), samādhi which has no sthūla (= gross) or suksma (= subtle) viṣaya (= object) for its prajñā = content), but only an ālambana (object of consciousness) of the nature of ānanda, asmitā, or both, which Putanjali does not call viṣayas in this context.

nirbījasamādhi-2 निर्बीजसमाधि-२ (Vbh I 18, 51), seedless samādhi. According to the concept of samādhi, citta functions continuously up to the last stage of samprajñātā only, where citta again can come to enjoy the mundane objects whereas the state of nirbīja samādhi does not give rise to any such scope.

nirmanu निर्मनु (GS V 36), one of the two kinds of nādiṣuddhis (= purificatory observance), the other being samanu. It is achieved by performing the various dhautis (cf. nādi). There is no question of reciting any mantra for achieving nirmanu nādiṣuddhi. It seems to be a purely physical process.

nirmala निर्मल (KU II, 18; G 87, 99), clean. When applied to the edge of a weapon it is simple cleanliness. But when applied to the edge of yoga (dhyāna or dhāranā) it means clean in another sense. This purity consists in shedding avidyā and other klesās.

nirliptani निरलिप्ति (GS I 9, 11), detachment. It is one of the seven achievements of the ghaṭasthayoga taught by Gheranda. Its essence is shedding of the vikāras which make a jīva brahman. The means of bringing about the nirlipta is said to be samādhi. Thus nirlipta is not only vairāgya. It is the realization that one is not one’s body but the ātma. Nirlipta is implied in samādhi and no hard and fast line is drawn between the two in this text.

nirvāṇacakra निर्वाणचक्र (SSP II 8), eighth cakra in the series of nine cakras (known as sahasrāra or brahmāndhra). Nirvāṇacakra is very sharp like the tip of a nail. The jālandharapitha is situated here which shows the way of salvation.

nirvāṇapada निर्वाणपद (TSM 165), nirvāṇa (salvation). The yogin, who knows the nature of universe which is an aggregate of illusion, like objects of dream attains the state of salvation.

nirvikāra निर्विकार (TBU I 37), that in which there is no change. While dhruva implies absence of movement from place to place, nirvikāra refers to change of form. The indescribable brahman is spoken of as dhruva as well as nirvikāra.

nirvicāravaiśāradya निरविकारवैशारध्य (VB, VM, VBh I 47), clarity of mind of super-reflective state. VB defines the
term *vaiśāradya* as a pellucid un-moving flow of *sattva*-intelligence having the nature of brightness. It is not overpowered by *rajas* and *tamas*, and is free from dirty, impure-covering. VBh further explains that clarity is continuous flow of *citta* which grasps the reflection of the object in all its special aspects (*dhyeyagataśaśaviśeṣapratibimbavādgrāhi* ध्येयगत्षोपविशेषप्रतिबिंबवद्गृही). *nirvicārā* निरविचार (VB, VM I 44), super-reflective balance state. In connection with subtle objects, *samāpatti* is divided into two parts, viz., *savicārā* and *nirvicārā*. The term *nirvicārā* as explained by VB refers to subtle objects at all times and at all places, and is not limited by past, present and unpredictable qualities. It is the basis and essence of all properties.

*nirvicārāsamāpatti* निरविचारसामपत्ति (YS I 44), *samāpatti* on a *sūkṣmavisāya* not complicated by simultaneous association (*vikalpas*). It is one of the four forms of *sabījasamādhi*.

*nirvitarkāsamāpatti* निरवितर्कासामपत्ति (YS I 43), *samāpatti* on a gross object (object which is not *sūkṣma*) which is not complicated by simultaneous association.

*nirvisāya* निरविसय (ABU 2), free from all desires. The person who is concerned only with satisfaction of his or her desires remain in bondage. Freedom from all desires, on the other hand, leads to liberation.

*nivartana* निवर्तन (VB, VM I 1, 3), ceasing, stop. The nature like quiescent, cruel and infatuated (*mūḍha*) which are falsely attributed to *puruśa*, have ceased as a result of the practice of yoga.

*nivrta-prasava* निवृत्तप्रसव (SK 65), relieved of all drives (= quiescent). *Prakṛti* is supposed by SK to be endowed with a drive for benefitting the *puruśa* with which it is in *sāmyoga* in some form. Hence when the object of the *puruśa* concerned is achieved, *prakṛti* in that particular form becomes quiescent and then ensues the state of *kaivalya* for the *puruśa*. *Pratiprasava* of *prakṛti* is a significant expression for the end-result, so far as that form of *prakṛti* is concerned. When a *puruśa* attains *kaivalya*, *prakṛti* in the form in which she was in *sāmyoga* with that *puruśa*, ceases to exist.

*nivruttaphalasāṅga* निवृत्तफलसाङ्ग (VS IV 68), detachment from the desire of result or without expecting the result of action performed. When a person performs his regular duties together with the practice of *aśāṅgayoga* with wisdom the salvation lies on his hands.

*nivrūti* निवृत्ति (BY XI 39), unattached duty. Not associated with duty performed. One who resorts to *nivruttakarma* becomes identified with *brahmaṇa*.

*nīśā* नीशा (HP III 122), literally nīśā means night. But here the word stands for *kumbhaka*. Usually there is an absence of activities at night, so also is the case with *kumbhaka*. There is an absence of respiratory activities during the *kumbhaka*. Thus absence of activity is characteristic of both *nīśā* and *kumbhaka*. Even this *nīśā* (*kumbhaka*) is futile if it is not practised with the sole aim of attaining rājyoga.

*nīscaya-1* निष्क्य-१ (TSB 6), work of the *buddhi* component of *ākāśa*. Its
function is 'ascertaining', which is one of the five antahkaranavrittis, as opposed to the vrittis of sense and action organs, which are the bāhya karanas.

niścaya-2 निश्चय-२ (HP I 16), determination. Steady or definite decision. This is one of the important factors for getting the success in yoga. Without firmness and determination one cannot get success in yogic practices.

niścayātmaka निश्चयात्मक (TBU I 50), that about which there are no doubts (= brahman). The object of yoga, according to this Upaniṣad is the realisation of brahman which is niścayātmaka.

niścala-1 निश्चल-१ (ABU 21), immovable (= unchangeable). The puruṣa of the sāṅkhya philosophers is niścala and so is the brahman of Vedānta. Niścalatva (immovability) is one of the qualities mentioned here to describe the indescribable brahman.

niścala-2 निश्चल-२ (HP II 2), steady. State of serenity. Mind becomes steady when breathing is controlled.

niścaladṛṣṭi, निश्चलदृष्टि (HP II 32) niścala means without any movement and dṛṣṭi means eyes. So the word means 'constant eyes'. In connection with the technique of trāṭaka, it is necessary to keep eyes constantly opened.

niḥsvāsa निह्स्वास (ANU 33; MBU I (2) 1), inhalation. The number of inhalations per twenty-four hours, as mentioned in this Upaniṣad, is 1,13,180. It is not clear how this number is arrived at. The rate of respiration is given correctly in Gheraṇḍa Samhitā as fifteen per minute and this is also mentioned by Upaniṣadbrahmāyōga as the rate laid down in śrutī. In this way, the number of inhalation in twenty-four hours comes to 21,600 only. MBU has used this word for sighing, presumably in sorrow.

niśkala-1 निष्कल-१ (ABU 8, 21; BVU 17, 19, 20, 33, 37-39, 54; SAU III (1) 3, 4), having no phases or parts and hence unbreakable and unchangeable. Since kala means to measure, niśkala can also mean immeasurable. It is one of the qualities mentioned to describe the indescribable brahman.

niśkala-2 निष्कल-२ (BY II 106), literally means partless or spotless. The 64th kind of onikāra is termed as niśkala.

niṣkalabrahma निष्कलब्रह्म (SAU III 4), indivisible. There are three forms of brahman. One of them is indivisible. The other two forms of brahman are sakala and sakalaniṣkala.

niśpatti निष्पत्ति (YTU 20; VU V 72, 75; HP I 40, II 76, IV 69, 76) one of the four stages (avasthās) of yoga. Niśpatti is not described in YTU; but since it is said to be nispanna निस्पन्न (perfected) by rājayoga, success in rājayoga may be niśpatti. Perfection in yoga is thus called the niśpatti stage of yoga. According to VU also it is the last of the four bhūmikās. It is here said to be the acme of tapas. According to HP, when this stage is reached and the apānānīla has successfully pierced the rudragranthi, then the yogī hears a sweet musical sound and is said to become like God himself and capable of creating a whole universe.

niṣprapaṇa निष्प्रपाण (G 92), one without a second and without any complications. This is how the knowers of truth describe the indescribable ātman.
nihsariga (KU 21), free from all attachments. Vairāgya is a part of the yoga, without which dhāranā will not be successful in cutting (severing all connections from) suṣumṇā. The yoga of this Upaniṣad consists of (1) prāṇāyāma², (2) pavanadhāranā (cf. Gheraṇḍa III 9) and (3) manodhāranā. It is dhyānayoga whose essence is Patañjali’s saniyama.

niḥsvana (G 97), not hearing any sound. In the state of samādhi¹ the jaivatanmātrās in the sense organs do not perform their function of sensing. Hence no sound is heard.

nilajyoti (MBU I (2) 7), the blue light which is seen between the eyebrows, or inside the chest, when the mind is concentrated on the sound which is heard as the result of waking up of the kundalini¹. The sound and the light are pravṛttis in Patañjali’s language, divyaśabda and divyarūpa in VB’s language.

neti (GS I 12, 50), one of the śaṭkarmas. It consists in inserting a thin thread, about half a cubit in length, into the nose and taking it out by the way of the mouth. The practice of this karma is here said to give one the ability of remaining suspended in the air without a support. It also cures kaphadosa and brings the ability of clairvoyance.

netrasthāna (VS III 72), area or place of eyes. The spot of eye is half finger from the root of nose. One of the eighteen vital points.

nauli (HP II 22, 34, 35), one of the śaṭkarmas. It is said to consist in bending the shoulders forward and rotating the abdomen right and left with the speed of a fast rotating whirlpool. In fact the abdomen is not rotated. The recti quickly change their place from right and left sides to the middle and back and vice versa; and it appears to the onlooker that the abdomen is being rotated. It is claimed that this practice prevents and cures all abdominal diseases.

nyāya (ABU 5), illustration. The essence of dhyāna and ānā, according to this Upaniṣad consists in hrdaśāmīrodha हर्दाशामीरोध. The rest is all illustration and elaboration (= vistāra विस्तार).

nyāsa (BY V 1, IX 184), literally nyāsa means depositing, placing, or entrusting. The arrangement of the form of omkāra is also termed as nyāsa. The state of joining or connection of pradhāna with puruṣa is specifically called as nyāsa.

pa—प

pakṣapāta पक्षपात = vinirmuktī विनिर्मुक्ति (ABU 6), being none—neither this nor that of certain pairs of possible alternatives, e.g. brahman is neither cintya nor acintya. Words cannot describe Him, and thus brahman is not cintya. But in a different sense He is not acintya. Though He cannot be described in words, He can be realized by yoga¹.

pankaja पंकज = padma पद्म (G 11, 82; YCU 4, 7), lotus. Of the five cakras mentioned by G only two are described by him as lotuses. Ādhāra is said to be a pankaja (lotus) having four dalas दल (petals) which will be called four asrā अस्राव (spokes) if ādhāra is compared to a cakra (wheel). Ḫṛdaya is called a padma (hrtpadma),
which also means lotus.
In the nābhi there is said to be the
ten-petalled lotus, in the middle of the
two eyebrows the two petalled one, and
in the brahmarandhra the thousand
petalled one. (cf. cakra). The question
whether these padmas are clearly
marked anatomical structures is
awaiting scientific research.

paṇcādeva पंचदेव (VS IV 5), five deities.
Those are brahmā, viṣṇu, rudra,
mahat- tattva and avyakta (un-
manifested Supreme Lord), residing in
earth, water, fire, air and ether
respectively.

paṇcadoṣa पंचदोष (MBU I (2) 1), five
blemishes, krodha, kāma, niḥśvasa,
bhaya and nidrā (anger, sex, sighing,
fear and sleep respectively) are here
said to be the five blemishes of the
body.

paṇcadhāranā पंचधारण (GS III 2),
dhāranā on the five mahābhūtas
one by one.

paṇcapancaugunayoga पंचपंचगुणयोग (SSP I
I 3-15), group of five gunas, each hav-
ing five-fold aspects, thus making the
total of twentyfive gunas. The five
gunas are nīṣaśakti, paraśakti,
aparāśakti, sūkṣmaśakti, and
kuṇḍalini śakti. These are said to be
the gunas of sāguna paramespāra.

paṇcamāndala पंचमण्डल (BY IX 128),
five circles. Ātman is said to be en-
circled by five mandalas or circles.
They are paṇcakośas, paṇcapraṇas,
pancatanmātrās, pancamahābhūtas
and paṇcajñānendriyas.

paṇcamapada पंचपद (BY IX 10), fifth
region of the practice of ōnikāra.
This state is identified in the mūrdhā
(upper palate). The former four stages
are located in nābhi, uras, hrdaya
and kaṇṭha. Om is vibratory in its
first four stages but becomes
non-vibrating when it reaches the fifth or
highest stage.

paṇcavarna पंचवर्ण (VS IV 4), five let-
ters, these are—ya, ra, la, va and ha.
During dhāranā on five gross
elements these letters also should be
meditated upon along with the
elements.

paṇcavāsya पंचवस्य (SK 34), five kinds
of things that can be heard, touched,
seen, smelt or tasted. Pāṇi, pāda,
pāyu and upaṣtha are the karmen-
driyas (action-organs) which have to
do with all of them; while vāk is the
karmendriya which has to do with
speech alone. Speech cannot be touch-
ed, seen, smelt or tasted. It can only
be heard. What we do with other
organs may be heard, or touched, or
smelt or tasted, or perceived with two
or more senses simultaneously.

paṇcaśāka पंचशाक (HP I 62; GS V 20),
jīvantī जीवन्ती (Dendrobium Macrae),
vāstu वास्तु (Chenopodium), matsyākṣi मत्स्याक्षी (Alternanthera Sessiles),
meghanāda मेघनाद (Amaranthus Spinosus) and punarnāvā पुनर्नाव (Boerhuvia Diffusa), the five leafy
vegetables which are supposed to be
good for the yogīs. Now-a-days they
are used more as medicines than as
food.

Gheranda gives a different list of these
leafy vegetables, they are bālaśāka,
kālaśāka, patolapatraka, vāstuka and
himlocikā. These five leafy
vegetables are recommended for a
yoga practicant.

paṇcaśikha पंचशिख (SK 70), the teacher
whom Āsuri gave the knowledge
which he, in his turn, got from Kapila,
the founder of the Sāṅkhya system of
philosophy. Paṇcaśikha taught
this lore to many aspirants.

pancasrota पंचस्थोत्र (HP III 52), the passages from the two nostrils, the two ears and the buccal opening which meet at the cavity in the upper palate. Pressing this hollow with the tip of the tongue is a part of the khecaramudrā.

pancagni पंचाग्नि (YSU V 28, 35), five forms of fire (residing in the body): (1) pātāla पाताल (kālāgni कालाग्नि bhūtāgni भूताग्नि) in the mulādhāra, (2) vādava वदवा (kāṣṭhapāśāna-yorvahni काष्ठपाशाणयोरवह्नि) in the bones, (3) pārthiva पार्थिव (kāṣṭhapāśānāgni काष्ठपाशानाग्नि) in the stomach, at the spot where the bile duct opens, (4) vaidyut (svāntarāmakāgni स्वात्तरामकाग्नि) in the antarikṣa अंतरिक्ष (anterior probably in the ear and (5) sūryarūpā सूर्यरूप (subtle bodies) of brahman. In another context nāda is said to be the sūksmarūpa सूक्ष्मरूप (subtle body) of brahman.

paṇcāvasthā पंचावस्था (MBU II (4) 1), the five states of human existence; viz. jāgrat, svapna, susūpti, turiya and turiyātita.

paṇcikaraṇa पंचिकरण (TSB 9), the five mahābhūtas mixing in such a way that each resultant has in it a fraction of each mahābhūtas e.g. jnāna, which is here said to be a kārya of akāśa, has in it the other four mahābhūtas also. It is ½ akāśa, ¼ vāyu, ¼ vahni, ¼ ap and ¼ prthvi. According to this text, the entire creation is thus made up of the five mahābhūtas.

patanigini पतांगिनि (NBU 9), the third of the twelve mātrās of the dvādaśamātrā pranava (om of twelve components). If a yogi dies while he is at this mātrā of the pranava, he is reborn as a vidyādharā विद्याधर— a class of semidivine beings.

pathya पथ्य (HP I 62, III 15), wholesome. The good grains, wheat, rice, barley and saśṭika पात्रिक (a special variety of rice), milk, ghee, sugar, butter, sugar candy, honey, dry ginger, the patolaka पाटोलक fruit (paravala पवल a kind of cucumber) the five leafy vegetables, greengram and rain-water collected when the sun is in maṃgḥa मण्ड (the 10th lunar mansion) etc. are considered to be wholesome food for advanced Yogiṣ. But according to the text, there is nothing wholesome or unwholesome for a person who has mastered mahāmudrā.

padārthabhāvanā पदार्थभावन (VU IV (1) 3, (2) 2), right conception of the substance (brahman)—this is the sixth stage of knowledge.

padma-1 पद्म-१ (HP I 23; YTU 29), padmāsana-1.

padma-2 पद्म-२ (YCU 5; G 82), paṅkaja.

padma-3 पद्म-३ (HP III 2, 3) cakra. Here the padma is identified with cakra viz mulādhāra, svādhiṣṭhāna, manipūra, anāhata, viśuddha, and ajñā cakras. As soon as the kundalinī is aroused by the grace of guru these six cakras are pierced.

padmāsana-1 पद्मासन-१ (HP I 23; II 7; G 9; GS II 8; YTU 29), one of the four āsanas particularly recommended by HP and YTU, the other three being siddha, simha and bhadra. This āsana, generally known as baddhapadmāsana, consists in placing the right heel at the root of the left thigh (above it) and the left heel at the root of the right thigh (above it) crossing the arms behind, the chin
firmly on the chest and fixing the gaze at the tip of the nose.

padmāsana-2 पद्मासनः-॥ (HP I 4, 44-49; II 59-60; BY IX 188), one of the most important āsanas which consists in placing the feet with effort on the opposite thighs and the palms one upon the other in the middle of the legs, fixing the gaze on the tip of the nose, touching the hard palate with the tip of the tongue and the chest with the chin, and raising prāna upwards (to the head). The arms are not crossed behind the back in this āsana.

padmāsana-3 पद्मासनः-३ (TSM 39; YKU I 5; SAU I (3) 3), the simple āsana in which the two feet are placed on the two (opposite) thighs, without doing anything more.

padmāsana-4 पद्मासनः-४ (VS I 71; VBh II 46), one of the ten important āsanas recognised by Vasiṣṭha. But unlike HP, he gives only one technique of padmāsana which is popularly known as buddha-padmāsana. VBh quotes four āsanas from VS and padmāsana is one of them.

payasvini-1 पयासविनीः-१ (DU IV 8, 20, 38), one of the seventy-four principal nādis. It goes from nādikanda to the left ear. Its presiding deity is prajāpati.

payasvini-2 पयासविनीः-२ (VS II 22, 33, 37), one of the fourteen important nādis enumerated by Vasiṣṭha. It is situated between pūsā and sarasvatī and its range goes (on the right side) up to the right ear.

para पर (KU 16), brahma, the Supreme Reality. Suṣumnā (the spinal cord) clings to this. This adhesion is to be severed by manodhāranā.

paracittajñāna परचित्तज्ञान (YS, VB, VM, VBh III, 19), intuitive knowledge of mind as such. As regards the content of samiṣyama, there are two different opinions. According to VM, samiṣyama should be practised on another's mind and on the other hand VBh and Āraṇya believe that it should be practised on one's own mind. However, it seems that samiṣyama is directed either on the content of other's mind or one's own mind, brings about the knowledge of very nature of the mind substance, irrespective of one's own or other's, it gives rather a universal knowledge of citta.

parajātisamvedana परजातिसमवेदन (VB, VM, VBh III 18), knowledge of the previous births of others or knowledge of one's own future births. Vācaspati considers it to be the knowledge of the previous births of others whereas VBh explains it as knowledge of the future births of oneself.

paratattva परतत्त्व (YSU II 18), highest truth. Through the regular practice of śravaṇa, manana and nididhyāsana on ātmamantra i.e. pranava one realizes the paratattva.

paratantra परतत्त्व (SK 10), existing in the service of others. The very existence of vyakta (manifest world) is for the sake of puruṣas.

paradevatā परदेवता (GS III 40), synonym for kuṇḍalinī.

parapiṇḍa परपिण्ड (SSP I 13), Lord siva.

parabrahma परब्रह्म (ABU 16, 17), highest reality. The sābdakṣara has been construed as transcendental or highest brahman.

param परम् (YSU V 28, 29; HP IV 37), transcendent, one of the three forms of brahman. Other two forms are gross and subtle. The transcendent form is said to be of the character of
the moon.

paramapada परमपद (SSP I 17, V 2), supreme abode. One of the five causal elements of ‘anādyapīṇḍa’. It has five characteristics—purity, subtlety, immovability, infinity and untranscendability.

paramamukti परममुक्ति (NGB II 2), absolute liberation. Indian tradition talks of two types of liberation—jīvanmukti and paramamukti. The difference between the two is that the latter is the succeeding stage of jīvanmukti wherein there is no chance of rebirth at all and in which one becomes completely free from the physical body.

paramarṣi परमर्षि (SK 69), Kapila. He is the sage who is supposed to be the originator of Śāṅkhyya philosophy.

paramahanisa परमहनिस (HU 7), all pervading brahman containing in himself the sun and the moon, the omkāra, the Lord śiva, the gangā गंगा, kāla and agni. All these can be imagined as the various parts of a swan (hamisa) as under:—

| Sun and moon   | — wings         |
| Omkāra         | — head          |
| Rudra (Śiva)   | — face          |
| Pārvatī and    | — two legs      |
| the Gangā      |                |

paramākāśa परमाकाश (MBU IV 2, 3; ATU 7), one of the five members of vyomapaṇcaka, the bāhyā- bhyantarālaksya of śambhavimudrā (cf. ākāśa). According to ATU, the other four ākāśas are guṇaratitākāśa, mahākāśa, tattvākāśa and sūryākāśa. It is here described as the pitch dark sky gleaming like a twinkling star.

paramāṇu-1 परमाणु-१ (YS I 40), infinitely minute. It is open to citra to concentrate on an object having any size from infinitely minute to extremely large.

paramāṇu-2 परमाणु-२ (VB III 42, 44, 52, 53; IV 14), an indivisible portion of a dravya which is an organic whole made up of paramāṇus. If a dravya is divided into its parts, it ceases to be that dravya.

paramātnā-1 परमात्मा-१ (BY IX 136), purusa3. Whatever soft and tasteful food is produced by nature, it is for the enjoyment of purusa3 as viśva, the experiencer of the waking state. The Monistic vedānta theory is that brahman is immanent in all living beings and is the introspector of the various avasthās under different names. As an introspector He is said to be the Enjoyer.

paramātnā-2 परमात्मा-२ (SSP I 20), supreme soul. One of the causal element of anādyapīṇḍa. It has five characteristics—eternal, impercible, incapable of being cut, incombustible and indestructible.

paramādevī परमाधेवी (= citākti) (YSU VI 47), one of the five saktis which is here said to reside somewhere in the middle of the head below the brahmarandhra.

paramānanda परमानन्द (SSP I 23), absolute bliss, said to have five characteristics. They are spanda, harṣa, utsāha, niḥspanda and nityasukhatva.

paramārtha परमार्थ (BY XII 5), absolute (final) knowledge. Śāṅkhyya system of philosophy is supposed to provide absolute knowledge.

paramālaya परमालय (BY IX 17), highest abode. Omkāra has been considered
to be the highest abode and thus very important object for contemplation.

_paramēśvara_ परमेश्वर (BY IX 31, 152), _purusa_³, who is all pervading and remains hidden in everything. But He does nothing for the ultimate good of the person who is not devoted to Him and does nothing to adore Him just as ghee is hidden in the cow’s milk but is of no avail to us without our doing something to obtain it.

_paramēśvari_ परमेश्वरी (HP III 102), _kundali_.

_paramodharma_ परमधर्म (BY XI 34), supreme code. A sacrifice, prescribed conduct, self-restraint, non-injury, offering a gift and the study of the scriptures are the supreme codes.

_pararandhra_ पररंध्र (VU V 30), one of the four _nādis_², all of which are here said to run inside the spinal column, the other three being _susumnā_, _jvalanti_ and _nādarūpini_. These four _nādis_² are called _nādādhāras_.

_paravairāgya_ परवैराग्य (VM, V Bh I 16), superior detachment, in comparison to _aparavairāgya_. Non-attachment from all the qualities, _gunas_, due to the knowledge that the _purusa_ is different from the three _gunas_.

_parāśārīrāvēśa_ पराशारीरवेश (YS, VB, VM III 38), capability of entering into another’s body. This is attained through the _samiyama_ on the cause of bondage and also after achieving the knowledge of working of the mind.

_parā-1_ परा-1 (YKU III 18), unmanifested speech. A strange psychology of speech is propounded here. Speech is said to sprout in the _mulādhāra_, where it remains unmanifested; it comes out two-fold in the _anāhata cakra_ in the chest; it appears in the form of a bud at the _viṣudh-

dhacakra_ and blossoms forth in the vocal organs. The first of these stages of development of _vāk_ is _parā_¹.

_parā-2_ परा-2 (YSU VI 5), one of the hundred and one _nādis_². It is the _nādi_² which supports the _susumnā_ according to this text. It is here said to be the central _nādi_².

_parākāśa_ पराकाश (MBU I 2, 13; IV 2, 3), transcendent _ākāśa_. One of the five states during intermediate introspection. By constant practice when one becomes the transcendent _ākāśas_, he resembles the profound darkness throbbing with the aspect of star. Other four _ākāśa_ states are—primordial _ākāśa_, expanse of _ākāśa_, _ākāśa_ of truth, _ākāśa_ of sun.

_parārtha-1_ परार्थ-1 (YS III 35), mistaking oneself for another. The _drṣya_ is of the nature of _bhoga_ (enjoyment) only so long as the _citta_ (transmigrating soul) mistakes himself to be the supreme person and master. If he performs _sanyama_ on the opposite of _parārtha_, i.e. on _svārtha_ (one’s own reality), he comes to know that he is not the supreme soul, but only the _sva_ (one’s own) of a _svāmin_ (master) i.e. a _purusa_.

_parārtha-2_ परार्थ-2 (YS IV 24), dependent on another. The _citta_ is dependent even for its existence as a _citta_, on the _purusa_ to which it is related by _sanyoga_. _Citta_ is _jada_ and what it does, it does by virtue of its _sanyoga_ with _purusa_.

_parārtha-3_ परार्थ-3 (VB II 20, IV 24; SK 56), serving the purpose of another. According to these authors, the _citta_¹ is literally the servant of his master, the _purusa_, and exists only to achieve the master’s end—His enjoyment and liberation. But _Patañjali_ does not
seem to have meant this by the expression sanihatyakāritva.

parāvidyā पराविद्या (PBU (U) 32),
superior knowledge, highest truth.
This superior knowledge can be attained by means of truthfulness, austere penance and also by adopting right ways of conduct i.e. brahmacarya and by following what is laid down in the upanisads.

parāsakti-1 परासाक्ति-१ (YSU VI 48; YCU 72), one of the five śaktis (powers). It is said to reside in the middle of the forehead. The seat of nāda is said to be the ājnācakra in YSU and, probably for this reason, this śakti is described as nādarūpa. According to YCU, this śakti (energy) emanates from the Absolute Reality as light emanates from a flame, i.e. if brahman is a flame, parāsakti is its light. In other words, it is not something literally born out of brahman, but it is of brahman and in brahman. If the flame goes out there will be no light and without the light there would be no flame. Each is essential for the other. This śakti is therefore called svayamjyotirātmikā त्वर्येष्वतिरात्मिका (self luminous). From this light the five mahābhūtas (elements) are created in order.

parāsakti-2 परासाक्ति-२ (SSP I 6), supreme energy. This energy is an outcome of nījāsakti. Parāsakti further gives birth to the aparāsakti. This triad of energy is responsible for any worldly activity.

paricaya परिचय (YTU 20; HP IV 74; VU V 71), one of the four stages of progress in yoga. Paricaya in this context is paricaya of vāyu, paricita vāyu is said to enter the suṣumnā (spinal cord). Paricaya would, therefore, be that stage of progress in yoga at which vāyu is tempered with agni and reaches the head. Vāyu thus enriched is in all probability the kundalinī.

According to VU, in this state the body is neither alive nor dead and again yogī's vāyu does not fall from the sahasrāra.

paricitavāyu परिचितवायु (HP IV 19), vāyu which has been controlled by continuous practice of āsanas, kumbhakas and mudrās is called paricitavāyu. This helps in arousal of kundalinī and leading it towards suṣumnā for achieving manonmani state.

parināma-1 परिनाम-१ (YS III 9, 11, 12, 15, 16; IV 14, 32, 33; SK I 6), apparently stationary individual reality appearing on the surface of unceasing change and existing as the same individual in spite of it; e.g. a whirlpool which looks like a stationary figure in spite of the water being incessantly in motion; or an ālātacakra आलताचक्र. As water assumes the forms of current, bubble, whirlpool, wave, etc., so gunas assume an infinity of forms. The transmigrating individual souls, the living bodies and the lifeless objects are the various special forms of the three gunas (gūnaparināmavīśeṣa). The transmigrating souls are aindriya, made up of the indriyas (karaṇas). The material objects are bhautika. They are made up of the mahābhūtas. Parināmas are these stationary figures which stand out on a moving ground. Their changing laksanās and avasthās also are similar parināmas. Parināmatah परिणामत: therefore, means: by assuming different forms. Prakṛti operates
by assuming innumerable ever-changing forms and shapes as a result of the combination of the three *gunas* in different proportions.

**parināma-2** *parināma-2* (YS IV 2), change, *jātyantaraparināma* जात्यान्तरपरिनाम is taking another mode of being after death.

**parināmakrama** परिणामक्रम (VB, VM II 19), order of change or transformation or successive transformation, with reference to successive *tanmātrās*, the earlier *tanmātrās* being the causes. The subtle elements are the causes for the further mutation in the five gross elements.

**parināmatraya** परिणा�मत्रय (VB, VM III 16), mutation. There are three mutations—characteristics (*dharma*), qualities (*lakṣaṇa*) and states (*avasthā*). The practice of *sanyāma* on these three leads to the knowledge of past and future.

**parināmaduhkha** परिणामदुःख (YS, VB,V Bh II 15), pain which necessarily follows every pleasure enjoyed by satisfying a desire. According to VB, satisfaction of a desire does not bring lasting pleasure; because as one desire is satisfied another arises and there is no end to this hankering for more and more, which keeps a man always in need and therefore unhappy. This is how VB explains *parināmaduhkha*. According to V Bh, everything is painful even for one who is not a yogī. After experiencing pleasure there arises attachment and one starts wishing that this pleasure be permanent which is not possible, hence it ultimately becomes the cause for suffering.

**paritāpa** परिताप (YS II 14), pain. According to the theory of *karmaphala*, every vicious action is punished by an experience of pain at some time or the other in future.

**paridṛṣṭa** परिदृष्ट (VB, V Bh III 15), perceivable through senses. One of the two abilities of mind (*citta*). The other ability of mind is *aparidṛṣṭa*. A cognition which is achieved through special mutation in the form of modification is called *paridṛṣṭa*.

**paridhānayukti** परिधानयुक्ति (HP III 108), skill and care as is required for putting a sword in the sheath.

**parinirmśavasavartī** परिनिर्मशवासवर्ती (VB III 26), a class of gods residing in the *māhendraloka*.

**paripakva-1** परिपक्व-१ (TBU I 45), developed—advanced. Reference here is to those *yogīs* who have mastered *dhyāna*—here called *brahmavṛtti*—and who can get into that unmistakable *vṛtti* at will. These *yogīs* advanced in *yoga*.

**paripakva-2** परिपक्व-२ = *pavka* पक्व (YSU I 25, 26; MBU II (4) 4), one of the two kinds of men, the other being *apakva*. In YSU this *pavka* (ripened) is said to be brought about by the fire of *yoga* and the *pavkas* are said to be *ajāda* and *śokavarjita* शोकावर्जित (happy). The two meanings of the word *paripakva* do not differ much.

**paripūrṇacandramandalā** परिपूर्णचन्द्रमण्डल (MBU II (1) 10), full moon—one of the— *divyarūpas* दिब्यरूप (divine lights), which the *yogīs* see as signs indicating the approach of success in *sāmbhavimudrā*. It is a *tārakalakṣya*—the vision of a bright full moon.

**parimāṇa** परिमाण (SK 15), limits. All the various forms of *vyakta* (the manifest nature)—right from *mahat* to the *guna-parināmaviśeṣas* have their
limits, i.e. are not unlimited. These constitute the *vaiśvarūpya* which includes all the *lingas*—the *prākṛta* entities with which *puruṣas*² have beginningless *sanyoga*. The number of such *puruṣas*² and their requirements is infinite. Hence there must be an infinite cause of the *vaiśvarūpya*. That cause is the *avyakta*². This is one of the arguments advanced by SK to prove the reality of *avyakta*², an infinite material cause of the infinity of forms.

*pavāṇa* पवाण (SK 6), that which cannot be perceived by the senses. Most of that which is *atīndriya* (beyond the range of the senses) can be known by *anumāna* (inference) and which cannot be known by *anumāna* also is known by *āptāgama* (reliable testimony).

*paryānya* पर्याय (VM III 54), respective feature or subordinate particular, characteristic of time (*kāla*). Time as the object not only includes past, present and future but also their respective features or subordinate particulars i.e. their subdivisions.

*pavāṇa-1* पवाण-१ (GS III 7; HP II 66, III 74, IV 23, 51), internally aroused sensations which are experienced as a result of practising *yoga*⁴. The yogis generally experience a creeping sensation along the spine which travels upwards. When it is felt on top of the head the journey of *pavāṇa* is said to have come to an end. Then another series of such sensations is reported to start from the same point in the spine, similarly rising to the head.

*Yogīs* are advised to practise holding the sensation there. Maintenance of the centrally aroused cutaneous sensation in the head is the *nabhomudrā* of *Gheranda*. The *nabhomudrā* of *Gorakṣa*, however, seems to be the same as *Gheranda*’s *khecari*. In this *mudrā* also *pavāṇa* is held in the head.

*pavāṇa-2* पवाण-२ (HP I 45, 55, II 39, 48, 49, 51, 57, 62, 64), breath. For performing different types of *prāṇāyāma* we have to inhale and exhale in different ways. *Pavāṇa* is one of the words used for breath so manipulated. For adopting *padmāsana*, among other things, breath is drawn slowly before fixing the gaze on the tip of the nose.

*pavāṇa-3* पवाण-३ (HP II 17), the humour generally called *vāyu* or *vāta* in *Āyurvedic* terminology.

*pavāṇa-4* पवाण-४ (HP II 26), motor impulse. The nervous impulse which propels the contents of the alimentary canal is here referred to as *apānapavāna*, which raises the liquid in the stomach to the throat for doing *gajakaraṇi*.

*pavāṇa-5* पवाण-५ (BY IX 47), that which purifies is known as *pavāṇa*. Synonym of the element *savitri*. It is known by different names depending on its action. Due to the act of purification it is called *pavāṇa*.

*pavānakriya* पवानक्रिया (HP I 55), practice related with *prāṇa*. These practices include different varieties of *prāṇāyāma*, *mudrā* etc.

*pavānaprakopa* पवानप्रकोप (HP II 17), disorders of *vāta* humour. The faulty practice of *prāṇāyāma* leads to the disorders of *vāta* humour causing different diseases like hiccup, asthma,
cough, pain in the head, ear and the eyes.

paścimatāna पश्चिमतान (HP I 28, II 46; YSU I 112; GS II, 4, 26), the āsana in which the practicant stretches his legs in the sitting posture, bends forward, catches hold of his big toes with the forefingers of his two hands and if possible, rests his face on his knees—not by bending them but by bending his arms at the elbow. This posture need not be maintained for more than three minutes a duration which is to be attained gradually by practice.

paścimavāhi पश्चिमवाहि (HP I 29), (directing the) passage of prāna along the back. The passage of prāna referred to here is the series of sensations felt in the back which one experiences as something rising up in the back.

paścimbhīmukhaprakāśā पश्चिम्भीमुक्ख-प्रकाश (MBU II (2) 1), appearance of the light which the yogī sees after the signs of sāmbhavimudrā, called tārakalakṣyas. If a yogī sees the tārakalakṣya with his eyes open (purūnimā dṛṣṭi) and then closes his eyes, the vision which he sees with the eyes closed is a paścimbhīmukhaprakāśā. Similarly, if he sees the tārakalakṣya with eyes closed (amādṛṣṭi) and then opens his eyes and sees some other vision, then that would also be the paścimbhīmukhaprakāśā. This sensation is thus an after image of an internally aroused visual sensation, which itself is not an after image of any sensation.

paśyantī पश्यन्ती (YKU III 18; YSU III 3), a stage of manifestation of vāk (speech). At this stage the energy of speech (vāk) is said to sprout into two blades (cf. paśā). According to YSU, it is one of the śaktis of the goddess of speech. Yogīs are here said to see the whole universe by dint of the knowledge of this sākti. Those who meditate on it hear an internally aroused sound of rain.

pākayajñā पाकयाज्ञ (BY VII 129), domestic sacrifice. However, BY considers pākayajñā inferior in comparison to the japayajñā.

pāncarātriṇa पांचरात्रिक (SSP VI 57), one who knows the indestructibility, transformation of and non-recreation from the pānca-mahābhūtas is called a pāncarātriṇa. Here rātrī indicates the state of non-re-creation from the elements of bhūtas.

pāni पाणि (SK 26; TSB 5, 9), literally hand. But it is the technical name of one of the five action organs (karmendriyas). A karmendriya is nothing like a muscle or a gland, which we know as the two organs of action (=behaviour). An indriya1 is itself atifandriya (=imperceptible). It can be described as a faculty. It is energy which transmigrates with the transmigrating soul. Without the indriyas no consciousness or behaviour would be possible.

Pāni is the karmendriya responsible for all kinds of activity, with respect to external objects, which do not imply a change of place of the whole body. The external limbs of the body are also external objects for this purpose. The function of pāni is not only manual work. Ability to work with feet or head or another limb is also ādāna (function of the pānindriya). Kicking, pushing, heading etc. come under ādāna, though typical ādāna is manipulation. The term pāni
stands for the energy of a special form which is responsible for ādāna. According to TSB, pāṇi is one of the five amīsas of prthvī (the earth element). Manas2 which is somehow associated with vāyu4, is here said to be pānyādihiṣṭita.

pāndarabindu पाण्डरबिन्दु (YCU 60-4), suklabindu—the secretion supposed to be white. Combined with the lohita लोहित bindu2, which secretion is supposed to be red, it is said to rise up along the yogi’s back. Vāyu1 is said to drive these bindus1 upwards. But neither the bindus1 nor the vāyu1 is perceived. What actually is felt by the yogis are the cutaneous sensations inside, up along the back, and it appears to them that something is rising to their head. This something is also sometimes called bindu2.

pātra पत्र (BY XI 22), eligible (adhiśāti). One in whom both jñāna and tapa (knowledge and mortification) are fused together.

pāda पद (SK 26; TSB 5, 9), literally foot. Technically it is one of the five karmendriyas (action-organs) in indriya1 responsible for viharana (= going from one place to another). It is not the limb which we call foot alone, as people deprived of feet and legs also can move about. If nothing else, they can roll. This is also viharana. It appears that bird’s flight is also viharana. cf. pāṇi.

According to TSB, it is one of the five amīsas (forms) of prthvī (earth). Buddhi1, which is associated with agni is here said to be pāḍādihiṣṭita.

pāḍāṅgūṣṭha पाढांगुष्ठ (VS III 62, 65), the big toes. One of the eighteen marmasthānas (vital points) used for the practice of pratyāhāra. Pādā-

nguṣṭha is the starting point of marmasthānas and one has to start practising pratyāhāra beginning from pāḍāṅgūṣṭha.

pāyu-1 पायु-१ (SK 26), the karmendriya which is the ability and the tendency to expel stool and urine when necessary, the function called utsarga.

pāyu-2 पायु-२ (GS I 45), the anus. For jalavasti one has to draw up water through the rectum as high as the level of the navel.

pāyumūla पायुमूल (VS III 63, 68), bottom of the anus. Seventh vital point in the series of eighteen vital points and its distance from big toes is fortytwo fingers and nine fingers from the middle of the thigh.

pāraga पारग (BY XI 11), one who has gone beyond the tattvas and knows the reality beyond it.

pārthiva-1 पार्थिव-१ (ANU 30), pertaining to prthvī which is one of the five tattvas3 (mahābhūtas). The pārthiva tattva3 is made up of the gandhatanmātrā which is supposed to have the characteristics of all the five tanmātrās (VB II 19). In this Upaniṣad the pārthivatattva is said to be pāncamātrā.

pārthiva-2 पार्थिव-२ (YSU V 31), one of the five agnis (fires) in the body. This fire is said to reside where the bile duct opens into the duodenum.

pārthivadharma पार्थिवधर्म (VM III 44), properties of the earth element in its gross (sthūla) form. There are eleven properties of earth element which are shape, weight, roughness, resistance, stability, sustenance, divisibility, endurance, meagreness, hardness and usefulness.

pāvamāni पावमानी (BY VII 22), a name
of the Vedic sūkta recited for the purpose of purification of the body after taking bath.

pāśāṣṭaka पाशाष्टक (SSP V 65), eight bindings. Hatred, shyness, fear, doubt, abhorrence, dynasty, conduct of the family, race—these are recognised as the eight bindings that are attached to jīva and are removable through the blessings of the guru only.

pāśini पाशीनि (GS III 3, 65), one of the twenty-five mudrās enumerated by Gheranda. It consists in forming a kind of tight noose with the feet thrown round the neck. In addition to strengthening and developing the body, it helps in arousing the kundalini śakti.

pāśupata पाशुपत (SSP VI 42), Lord of the creatures. Pāśupata removes the bondage of karma and protects all the creatures.

pingalā-1 पिंगला-१ (KU 16; G 18, 20, 23; TSM 70-1; HP III 73, 106; DBU 52, 55; YSU V 18, VI 6; SAU I (6) 5 (7) 1), one of the three most important nādis. It is situated on the right side. This nādi runs from the navel region to the head. Prāṇa may rise along this nādi or along idā or susumnā. This nādi is said to run on the right side of the susumnā and sūrya is said to be its presiding deity.

pingalā-2 पिंगला-२ (TSM 96-7; GS V 52; HP II 10), the right nostril, presumably served by some nerve fibres which form part of pingalā. cf. sūrya.

pingalā-3 पिंगला-३ (VS II 27, 28, 31, 36, 39, 65, 66), a nādi which exists on the right side of susumnā situated in the kanda. It runs up to the end of right nostril. Sun is said to move in pingalā nādi. This is identified with right nostril.

pīṇḍāvicāra पिठविचार (SSP I 3), discussion on the body. In SSP the theory of nātha has been explained in six chapters. Pīṇḍāvicāra forms second chapter. It discusses nine cakras, sixteen ādhāras, three lakṣyas, and five ākāsas. Other chapters are pīṇḍotpatti (origin of the body), pīṇḍasamvitti (knowledge of body), pīṇḍādhāra (the foundation of the body), pīṇḍapādayoh samarasa-karanam (the union of the body with supreme reality) and avadhūtayogī lakṣanam (the characteristics of an avadhūtayogī).

pīṇḍasamvitti पिठविचारिति (SSP I 3, III 1), knowledge of the body. Nāthayogīs are of the view that all the seven lakes, seven pātālas, seven oceans, all the rivers exist within the human body. A yogī who knows the existence of all the conscious (cetana) and unconscious (jāda) worlds within his body is understood to have pīṇḍasamvitti.

pīṇḍasiddhi पिठविचारिति (SSP V 12, 13), perfection of the body. When a yogī realises the non-dual state of the self and the paramapada (supreme state), then he attains the perfection of the body.

pīṇḍānda पिठवाण (ATU 9), the individual body, as opposed to brahmāṇḍa the macrocosm. The tāraka yogī is advised to imagine that there are a sun and a moon in the middle of his head, as there are the sun and the moon out in the sky and to try to see them by anusandhāna.

pīṇḍādhāra पिठवधार (SSP I 3, IV 1), foundation of the body. There is a power which is supposed to support all the universe. This power itself is
both a cause and effect of the whole world and is called as indescribable, of the form of wisdom, ever-awakened. This power is known as pindadhāra. Another name of this power is nījāsakti.

pindikarana निदिकरण (TSB 7), the visaya of a jaivatmanmātrā obviously that of rasa. It appears to be the name given by TSB to the active principle in the rasatanmātrā which stimulates the jaivatmanmātrā in the tongue (jihvā). Visaya in this context means the way in which an organ is put in commission.

pindotpatti (garbholi) गर्भोपत्ति (संस्कृत) (SSP I 69), origin of the body. When a male and female intercourse at the time favourable for conception (rūkāla), then the jīva with the association of raja and virya (semen) comes into the uterus. After staying ten months in the uterus, it takes the bodily form and comes out. This body consists of three humours (vāta, pitta, kapha) and seven dhātuṣ such as skin, blood, flesh, etc. It is called garbholi pindotpatti.

pitta पिट्ठा (HP II 28, 58, 65, V 12; VB III 29), one of the three fundamental causes of diseases according to the Āyurvedic system of medicine. It is generally equated with the Greek humour called yellow bile though the Āyurvedic vāta, pitta and kapha are very different from them.

pittakostha पित्तकोष्ठ (HP V 3, 7), region of bile (pitta). From the navel to chest is considered to be the region of bile. When vāyu goes astray and accumulates in the region of pitta, it results in pain in the chest, on both sides and in the back.

pīṭha-1 पीठः (GS II 23, 33, 39, 41; HP I 39, 40, 67), āsana

pīṭha-2 पीठः (GS VI 12), a seat. For sthūladhyāna the yogi is advised to imagine his guru on a seat decorated with the mark, called nādabindu.

pīṭha-3 पीठः (YSU I 171-5), a dhyānasthāna which is also the seat of God on which dhyāna is recommended.

pīyūsa पीयुष (GS III 28, 60; HP III 71), nectar. As a result of the practice of khecarīmūḍrā, the person experiences the pleasurable sensations of various juices. After having the taste of salt, bitter, astringent, butter, milk, ghee, honey etc. he lastly experiences the taste of nectar. Nectar is said to be coming from somamandala. It is protected from falling into the fire (navel region), by the practice of jālandharabandha. Nectar exists in the water element also.

punya-1 पुण्यः (YS II 14; VB II 12, 30, 34, IV 6), an ethically good action. It is supposed to bring happiness sooner or later. That punya somehow brings happiness is believed to be a supernatural law. But Patanjali’s sūtra can also be interpreted as meaning that the person who leads an ethically good life is happy because he does not feel the pricks of conscience which make a man unhappy. It would however be a far-fetched interpretation.

punya-2 पुण्यः (YS I 33), virtuous person. The yogi is advised to be happy with the persons who perform virtuous deeds and live an ethically good life.

punya-3 पुण्यः (VB II 5), pure. One of the implications of the kleśa, avidyā is that when persons afflicted by this kleśa, as all of us are, take impure things to be pure, e.g. the human body.
purusa-1 puruṣ-1 (SK 3, 11, 17, 19, 21, 37, 55-61; YS I 16, 24, III 35, 49, 55, IV 18), jña, which is not prakṛti in any sense. In other words, it is not guṇātmaka guṇaālakṣaṇa (made of guṇas). There are many puruṣas1—each simple in structure and discrete. Puruṣas1 are certainly real but their reality is not objective and they are, therefore, considered to be pure subjects. Guṇas1 alone are said to have objective reality. The puruṣas1 enjoy a reality of its own kind. It is cetana itself (cf. acetana).

No puruṣa1 is the material cause of any effect. Hence puruṣas1 are called aprasavādharmaś āparatavoṣaṇī. From these facts, which Īśvarakṛṣṇa has himself stated about puruṣa, he infers the sākṣitva, kaivalya, mādhyasthya, draṣṭṛtvā and akartṛbhāva of puruṣa, though all this does not necessarily follow from what he has said. According to Īśvarakṛṣṇa, so long as there is a linga1 in samyoga with a puruṣa1 it is natural that the latter be subjected to the miseries of old age and agony of death. But puruṣa1, who is cetana itself, is in no way affected by this experience or by the kleśas. The person who is affected is puruṣa2—a combination of puruṣa and linga, and as such he is devoid of cetana. Īśvarakṛṣṇa often fails to distinguish between the whole and the part, and speaks as if puruṣa had avidyā etc.

According to Patañjali, on the other hand, puruṣa is never subjected to any kind of pain and we cannot distinguish between a puruṣa1 and a puruṣa2 in this respect. It is only citta who suffers and undergoes a change with every experience. Thus no experience can be attributed to puruṣa1 except introspection of the citta with which he may be in samyoga and the vrīttis of that citta2, if such an introspection can be called experience (cf. puruṣa1).

purusa-2 puruṣ-2 (SK 18, 36, 37, 65), a combination of puruṣa1 and linga1. Īśvarakṛṣṇa has given three arguments to prove plurality of puruṣas, two of which prove the plurality of puruṣas2—not of puruṣa1. Īśvarakṛṣṇa uses the word puruṣa indiscriminately. The puruṣa who is cetana, draṣṭṛ etc. is puruṣa1, while the puruṣa who transmigrates and behaves like a soul devoid of cetana is puruṣa2. On attaining kevalajñāna a part of puruṣa2 survives as puruṣa, while the other part disappears. This loose thinking is natural. The combination is unique and difficult to grasp. But this is the Sāṁkhya theory. Patañjali makes no difference between puruṣa1 and puruṣa2. For Patañjali puruṣa1 does not transmigrate nor does he feel the pain of disease or death.

purusa-3 puruṣ-3 (MBU I (4) 1, II (1) 1, III (1) 1-2, IV 1), brahman in man seen as enjoying the avasthās called jāgrat, svapna, susupti and tūrya. cf. viśva, tajjas and prajnas.

purusa-4 puruṣ-4 (BY IX, 135, 177, 184-6), brahman the reality which is all pervading and hence seen by yogīs in different places. It is not perceived as a concrete object, but realised as the ultimate Reality behind the object sensed, perceived or imagined.

purusa-5 puruṣ-5 (BY IX 85), the supreme being is called puruṣa because he is visible everywhere, has thousand
hands and feet and pervades all over. puruṣakhyāti  (YS I 16; VB II 24), vivekakhyāti.

puruṣaVyānām = puruṣadarsānā (YS III 35; VB I 16), the recognition on the part of cittā (the transmigrating soul) that he is not supreme and that there is another without whom he is nothing. PurusaVyānām is the knowledge of that other.

puruṣārtha-1 (YS IV 34), the need of being a cittā for a puruṣa. A cittā completely severing its connection with its puruṣa and its disintegration are two aspects of one and the same phenomenon. Then the puruṣa left untouched by prakrti. When a krama is disintegrated it loses its individuality and reverts to the original undifferentiated level of prakrti. This is the end (śūnyatā) of puruṣārtha.

puruṣārtha-2 (VB II 18-9; SK 31, 42, 69), bhoga and apavarga. Drṣya (gunātmaka reality) exists, according to these writers, for the sake of the bhoga and apavarga of the puruṣas. Puruṣa in this context should be a liṅga or cittā in sanyoga with a puruṣa and puruṣārtha the bhoga and apavarga of puruṣa, not that of the puruṣa with whom the liṅga has a sanyoga. Nevertheless this is their idea.

puruṣārtha-3 (VM II 21), for the purpose of puruṣa. It is the drṣya (seen), i.e., prakrti which serves the essential purpose of seer (puruṣa). The very purpose of the seen (drṣya) is to provide experience and means of emancipation for the puruṣa. Therefore, the very existence of prakṛti is understood to be puruṣārtha.

pūjyapāda (HP I 7), name of a siddha yogī. Svātmārāma has enumerated these names as a mark of salutation to those yogīs.

pūraka-1 = pūra (BY VIII 9, 19, 20; G 47; GS I 56, II 45, V 9, 53-4, 76; DU VI 12; YTU 50; SAU I (7) 7, 11, 13; HP II 36, 45, 68-9, 71-3, III 25, V 10, 19), one of the three components of prāṇāyāma. It is the act of inhaling (= filling the lungs with air).

BY explains puraka as filling all the nādis by inhalation. They speak as if the same prāṇa which we inhale enters the whole body. In fact when we inhale we simultaneously experience certain actual sensations in different parts of the body and as the two phenomena are intimately related they refer to both in the same terms. After all inhalation and raising these sensations is the work of the same elan vital.

pūraka-2 (TBU I 32), the belief “I am Brahman”. This Upaniṣad decries straining of the respiratory organs by controlled respiration and considers viveka to be the only object yogīs should try to achieve.

pūraka-3 (BY VIII 22-23, 43), the state of mind at the time of inhaling, as opposed to the act of inhaling. In this state, according to this text, the perfect yogī becomes one with brahman.

pūraka-4 (VM, VBh II 49), breathing in the external air and holding it in kośtha (heart or lungs).

pūrīta (HP I 48), in its fulness. If at the time of death the apānavāyu rises to the head again and again in its fulness, i.e. carrying along with it agni, cittā and all, the dying person
gets Supreme Realisation. Such apānavāyu appears to be a description of kundalinī¹. The śakti which is here said to be responsible for this realisation is obviously the kundalinī śakti.

pūrnagiri पूर्णगिरि (YSU I 173, V 10), one of the four pīthas on the body. The cakra (literally wheel) with twelve spokes—anāhata—is said to be situated in the chest and is called the pūrnagiripītha. Probably these pīthas are the sthānas from where prāṇa can rise and where it can rest. Prāṇa² rising from the kāmarūpapītha (between the sex organs and the anus) can rest at pūrnagiri (in the chest), the jālandhara (in the throat) on the uddiyānapītha (in the head).

pūrnatva पूर्णत्व (TBU I 42), perfection (realisation of brahman). By practising brahmavṛtti (= dhyāna of brahman) the yogī—realizes his true self (i.e. brahman) and this is perfection. Brahmavṛtti and pūrnatva are equated when the yogī is advised to practise pūrnatva.

pūrṇimā पूर्णिमा (MBU II (1) 6; YKU III 1, 2), one of the three dṛṣṭis (gazes). When the tārakalakṣya is seen with eyes wide open, this dṛṣṭi is called pūrṇimā. Practice of this is highly recommended. This gaze is adopted at the time of mantrajapa (reciting a sacred formula), obviously accompanied with dhyāna. It is the best of the three gazes and is highly praised by YKU.

pūrva-1 पूर्व-१ = pūrvatāraka पूर्वतारक = pūrvatārakayoga पूर्वतारकयोग (ATU 8, 11). It is samanaska समनसक tārakayog-anusandhāna alone, the uttara-tārakayoga being amanaska tārakayoga—sāmbhavimudrā. The light which the yogī sees in this yoga is not introspected as we understand by the word introspection. It is attention fixed on an anusandheya. Tārakayoga begins when an anusandheya is seen and attended to. The yogī knows it to be the light of the ultimate reality. But this knowledge of brahman is manaska मन्तक (mental). True realisation of brahman is amanaska. It consists in the yogī being merged in brahman during uttaratārakayoga.

pūrva-2 पूर्व-२ (YS I 26), according to VB, they are brahmā, viṣṇu and siva, who in their turn, draw inspiration from iśvara.

pūrvajanma पूर्वजन्म (VB II 9), previous birth. ‘May I not cease to live’, ‘May I live on and on’. This craving is not to be raised in one who has no previous experience of death. This statement of VB approves of the concept of pūrvajanma. The impressions of pūrvajanma is responsible for abhiniveśa in present life.

pūrvajitānāma पूर्वजितानन्द (YS, VB III 18), the knowledge of previous birth. It becomes manifest through saniyama on the latent impressions.

pūrvārdha पूर्वार्ध (ATU 8), pūrva = purvatārakayoga.

pūrvotpanna पूर्वोत्पत्ति (SK 40), produced before. The bhāvatiradhīvaśītalīnī भावतीरध्वीतीसितलिंग (the transmigrating self) is supposed to have been produced before it assumes a living body of the bhautikasarga, (i.e. a mātāpirjāviśeṣa).

pūsā-1 पूस-१ (TSM 72; YSU V 22), one of the principal nādis². It emanates from the hṛṣṭhāna हृस्थान (region of the chest) and goes to the left ear. It may be the nerve which serves the left
ear. In some contexts the word nāḍī is used for the nerves of the autonomic system.

pūṣā-2 पृष्ठ-२ (VS II 31, 36, 39; BY IX 93), one of the fourteen nāḍīs situated at the backside of pingalā (right nostril) and it goes upto the eyes (cf. kanda).

prthvī-1 पृथ्वी-१ (VB II 18, III 44, IV 14; VM III 44; TSM 2; G 69), one of the five mahābhūtās (elements), the viṣeṣa of the aviṣeṣagunaparva the gandhatanmātrā, which has the characteristics of all the other tanmātrās. Hence prthvī has the characteristics of all the other mahābhūtās, besides its own, viz. solidity.

The essential feature of the tanmātrā in prthvī seems to be its ability to stimulate the nose and bring about smelling which is the function of the jaivatanmātrā (see TSB 7) in the olfactory cells. Prthvī is the object of meditation in pārthivīdhāranā (of G). It is said to be yellow and four cornered and vajra वज्र (thunder bolt) is said to be its emblem.

prthvī-2 पृथ्वी-२ (TSM 135, 142), part of the body from the knees to the feet. The whole body is divided into five parts which are given the same names as are given to the five mahābhūtās. The whole material creation evolves out of the mahābhūtās, according to TSM.

prthvī-3 पृथ्वी-३ (VB III 45, IV 14), any solid substance. By a successful saṁiyama on the material side of nature, the yogī acquires the ability to enter solid substances.

prthvī-4 पृथ्वी-४ (VB III 32, IV 14), the planet earth. By a successful saṁiyama on the internally aroused visual sensation localised inside the head the yogī sees the beings moving about in the region between the earth and the sky.

prthvī-5 पृथ्वी-५ (HP III 122), āsana.

prthvijaya पृथ्वीजय (VS IV 10), control over the earth element. By practising dhāranā (concentration) on this element along with its letter 'la’ ल and the deity ‘brahma’ ब्रह्मा for two hours and by taking air (vāyu) to the prthvī sthāna in one’s own body, i.e. mentally imagining vāyu to be in that region, one attains victory over the earth element.

prthvisthāna पृथ्वीस्थान (VS IV 6, 8-10), region of earth. From toes (feet) to knees is symbolically characterised as the region of earth.

poṣana पोषन (TSM 86), nourishing of the body by providing food, etc. which is said to be the function of the samānāvāyu. Poṣana is obviously the same function as samikaraṇa.

pauruṣeya पौरुषेय (BY XII 10), made, related, written or constructed by man. Baudhāya, Lokāyātika and Kuhakas hold that Vedas are written by men and therefore, they are pauruṣeya.

prakāśa-1 प्रकाश-१ (YS III 21; VB I 27, IV 19), light. As a result of saṁyama on the seen form of his body no light is reflected by yogī’s body. Hence nobody can see the yogī.

prakāśa-2 प्रकाश-२ (YS II 18, 52, III 43), knowledge, consciousness, which is the function of the sattvaguna. As a result of practising prānāyāma² cognitive ability increases, thinking becomes clear, there is not much forgetfulness and not many illusions. According to VB, the klesá avidyā also becomes weak, as a result of
which the yogi sees the light which otherwise remains concealed. The same result is obtained by what VB calls mahāvidehadhāraṇā.

prakāśa-3 (SPP I 26), illumination, manifestation. It has five qualities—(1) without any deviation; (2) without particulars; (3) nirvikalpatva—a kind of knowledge or samādhi which does not recognise the distinction between subject and object; (4) samatā—equanimity or poise; and (5) rest.

prakāśya (SK 32), one of the three functions of the karanaś. Prakāśya being object of cognitive consciousness (that which is known—a visaya) that towards which the manas (mind) or the buddhiṇḍriyas (senses) are directed, literally that which is illumined by them. Prakāśa is the act of consciousness.

prakṛti-1 (VB III 48; SK 3, 11, 22, 37, 55, 61; BY IX 183), one of the two realities both of which are eternal and ultimate and exist in their own right—the other being puruṣa. Cittas, the vegetable kingdom, and all material things are prakṛtika. Only puruṣas are not. This is mūlaprakṛti, which is only a potentiality of all kinds of change—the changing reality—and is generally known as pradhāna. It corresponds to Patañjali’s alinigga stage of differentiation in guṇas and is the primeval matter of which mahat is the first form. It is not itself the form of any other matter.

According to BY, contemplation of everything in prakṛti and of prakṛti in puruṣa is also dhyāna.

prakṛti-2 = mahat (SK 56), guṇas in action (cf. prakṛti above).

The change that mahat displays is of an infinity of patterns. This is its vibhutva. Behind prakṛti is prakṛti which also, being its cause and essence is potentially guṇātmaṇa (of the nature of guṇas).

prakṛti-3 = pradhāna (SK 62, 65), the guṇātmaṇa part of puruṣa. Puruṣa in saniyoga with pradhāna is puruṣa—the transmigrating soul—and every linga is necessarily in saniyoga with a puruṣa.

prakṛti-4 (YS, VB IV 3), a process of nature. Transmigration is according to Patañjali, a natural process. Every death occurs when the sum total of conditions adequate for it to be brought about, is complete. This means that the exact time of death and rebirth is not determined by one’s merits and demerits, but by natural conditions. Virtue and vice only determine a pleasant or painful future existence (cf. YS II 1). cf. prakṛtyā-pūra.

prakṛti-5 (YCU 72), the parāśakti. Sthūlaprakṛti is only parāśakti in the form of sthūlaśaśira (body).

prakṛti-6 (BY II 81), nature of omikāra.

prakṛti-7 (BY XI 10), matter, primary cause of the universe. He who knows the modifications of prakṛti is known as wise in Vedas.

prakṛti-8 (SPP I 59), nature of individuals. It has five qualities (1) desire, (2) greediness, (3) covetousness, (4) expectation, and (5) falsehood.

prakṛtipinda (SPP I 37), physical body composed of twenty-five elements of prakṛti. According
to SSP I 38 to 42, each gross element has five qualities and combining five qualities of each element, they become twenty-five. The physical body irrespective of men and women, are composed of these twenty-five qualities.

prākrtilaya प्राकृतिलय (YS I 19; SK 45), merged in prākrtiप्राकृति (nature). According to Patañjali, prākrtilayatva is the state of asamprajñāta (yoga). It is said to be spontaneous in the case of beings known as prākrtilayas, which only means that the prākrtilayas exist in the state of prākrtilayatva. By their very nature they are in the state of asamprajñāta (yoga).

prākṛtilīna प्राकृतिलीन (VB I 24), prākṛtilaya.

prākṛtyaṣṭakarūpasthāna प्राकृत्याष्टकरूपस्थान (YU I 74), the dhyānavasthāna at the top, i.e. the highest point, in the head (cf. ākāsaआकाश). Why it is called by this name is not quite clear. In the Gītā the eightfold prākṛti of the Supreme Being is said to consist of the five mahābhūtas/tanmātāras (elements) and the three antahkaranas (manasप्राकृतिविक्रतयाय, buddhiप्राकृतिविक्रतयाय, and ahankāraप्राकृतिविक्रतयाय). But SK speaks of seven prakṛtivikratyāy प्राकृतिविक्रतयाय. The eight-fold prākṛti referred to here may be these seven plus the pradhānaप्राकृतिविक्रतयाय. The meaning seems to be that kundalini कुन्डलिनī reaching the highest point in her rise towards a yogī's head, the yogī ceases to behave like a viśeṣa one, as he does not see the gunaparināma—viśeṣas, including himself. He only sees the tattvāntaraparināmas.

prakṛtyāpura प्रकृत्यापुर (YS IV 2), fulfilment of natural conditions for bringing about an effect. According to Patañjali, natural conditions are responsible for death and a subsequent birth. But they do not determine the form which the next life will take. That is determined by the structure of the citta citrī at the time of death, i.e. the cumulative dispositions formed in this and the previous lives, as they stand at the time of death of his body.

prakopa प्रकोप (G 36), disorder. No nervous disorders arise in him who practices chin-lock (jālandhara bandha).

praksālana प्रक्षलन (GS I 23), the latter part of bahiṣkṛta-dhauti. It consists in standing in water coming up to the navel, protruding the rectum by releasing control of it and washing it with hands so long as all the impurity is washed away and then withdrawing this.

prakhya प्रक्ष्य = prakāśa प्रकाश (VB I 2, II 15, III 35, IV 14), knowledge. The function of sattvaguna सत्त्वगुणa is knowledge or consciousness. Hence it may be said that there is more of sattvaसत्त्वa in men and animals than in lifeless objects.

pracārasamvedana प्रकाशसंवेदन (YS III 38), knowing the technique of moving the prānaप्राणa- here and there in the body and of leaving the body at will. This latter skill, according to the commentators, is used for entering another man's body.

pracitābha प्रचिति (VB III 26), literally, rich in glory; one of the five classes of gods who are the denizens of maharloka महारलोक. All these five classes of gods have control over the mahābhūtas and live in the state of dhyāna द्यानa for 1000 kalpas कल्पa (432,000 million years).

pracchardana प्रच्छर्दन (YS I 34), expelling—throwing out completely.
pra jālpa (HP I 15), talking too much by which a yogī's yoga gets futile.

pra jāpatī (TSB 8), one of the twelve devatās who enter the twelve nādis and preside over them.

pra jīva (G 31), consciousness (= knowledge). When the kundalini is aroused, marut (= combined prāna and apāna) is propelled upwards voluntarily. It is said to acquire the characteristic of consciousness in the sense that it is consciously carried upwards.

pra jnā-1 (YS I 48, 49; VB I 10, 43), plenary revelation. Nirvicārāsamāpatti reveals the truth. When a citta (gets) merged in an object, the citta in the form of the object is the prajnā, or samādhiprajnā. That is the cittasvarūpa at the moment.

pra jnā-2 (YS I 49), knowledge (= cognitive consciousness). In this sūtra the word prajnā is used in both senses prajnā and prajnā. Knowledge gained by testimony and inference is also called prajnā.

pra jnā-3 (VB I 48), belief. When the right belief is supported by testimony, inference, as well as by samāpatti, that is the superior yoga, according to Vyāsa.

pra jnā-4 (YS II 27), realization. There are seven marginal realisations implied in vivekākhyāti. They are called its prāntabhumiprajnā.

pra jnā-5 (VBH I 20), discriminate discernment of the form of direct perception of the essence of either jīva or brahman. This is one of the means for a yogī to attain the highest realisation.

pra jnājyoti prajñājñātī = bhūtendriyajayī jñānendrāhanāyī (VB III 51), a yogī at the third stage of progress in yoga. Such yogīs scrupulously guard what they have achieved and have the wherewithal to achieve that which is yet to be achieved. They obviously have control over bhūtas as well as indriyas (material as well as immaterial nature). VB considers them to be those who have mastered the third of the sabi jasamādhis, viz. savicārāsamāpatti (VB III 51).

pra jnāprasāda (VB I 47), plenary inspiration. When by nirvicārāsamāpatti, a person is thoroughly inspired by the realization that he or she is puruṣa, who is entirely different from the transmigrating self; then he or she being free from all miseries, sees all the others who are miserable, as if he or she has risen much above them.

pra jnālōka-1 (VBh I 47), range of sight called prajnā. In the state of nirvicārā, the yogī is able to perceive directly all the stages of subtle object simultaneously. Therefore, it is described as special range of sight. Vaisāradya and prajnā are synonymous here.

pra jnālōka-2 (YS, VB, VM III 5), light of insight. As a result of mastery over samyama, there arises the light of insight of samādhi.

pra jnāviveka (VB I 20), samādhiprajnā. cf. samprajnāta. Samprajnāta (yoga) is samādhi with a prajnā, which is some kind of consciousness different from our
ordinary consciousness; because the knowing 

\textit{citta} having merged in the

content of his consciousness there re-

mains no distinction between the

knower, the known and the knowledge

of the known by the knower.

\textbf{pranava-1} \textit{n} (YS I 27; GS VI 11; YTU 63-4; KU 3), name of \textit{Iśvara}. Thinking of \textit{Iśvara} while repeating this name to which active attention can easily be given—is an aid to adopting to introspective attitude and overcoming the obstacles in the path of \textit{yoga}. According to GS, it is the sacred monosyllabic \textit{mantra} which is, for the purposes of \textit{sthūlādhyāna}, to be visualised (as written) inside the \textit{halakṣa} triangle in the ovary of the twelve petalled lotus, which in its turn, is to be imagined in the ovary of the \textit{mahāpadma}.

After success in \textit{prānāyāma} is attained by a \textit{yogi} he is advised by YTU to chant the sacred syllable prolonged as much as possible. This is supposed to eradicate the effects of the evil deeds of the past and to remove all the obstacles in the path of \textit{yoga}. As success in \textit{yoga} begins to dawn the \textit{yogi} is said to be in the \textit{ārambhāvasthā} of \textit{yoga}. The three \textit{lokas}, the three \textit{Vedas}, the three \textit{sandhyās}, the three \textit{svaras}, the three \textit{agnis} and the three \textit{gunas} are all supposed by this \textit{Upaniṣad} to be in the three letters of this \textit{mantra}. The person who understands these three and the half-letter at the end of the \textit{mantra} (the nasal sound) is himself the all embracing ultimate Reality. The \textit{akāra} (a) of \textit{aum} moves the \textit{hṛt padma}, \textit{ukāra} (u) opens it up, and the \textit{makāra} (m) brings the \textit{nāda} (centrally aroused sensation of sound).

The last half-syllable (\textit{ardhamātra}) \textit{अर्द्धमात्र} is said to be \textit{nīscala} (unmoving). Perhaps the idea is that in the end there are no vibrations of the vocal organs. One mental recitation counts as one \textit{mātrā} for the purposes of \textit{prānāyāma}. By YSH \textit{om} is mentioned as one of the \textit{padastha पदस्थ द्वेयस} and is described as situated in front of the nose along with the \textit{sūnya} and \textit{anāhata}. The fruit of contemplation on all these is \textit{nirmala jnāna} (pure knowledge).

\textbf{pranava-2} \textit{p} (DBU 14, 17), the Supreme Being (\textit{ātmā}). The light which the \textit{yogi}'s mind sees between the eyebrows for the purpose of \textit{tejodhyāna} is here described as \textit{ātmā} in the form of light (= \textit{tejomyabrahma} तेजोमयब्रह्म).

\textbf{pranava-3} \textit{p} (Vbh I 28), \textit{aum}. \textit{Vbh} quotes \textit{Garuda Purāṇa} while explaining its meaning. The three syllables of \textit{pranava} represent the manifest (\textit{vyakta}), unmanifest (\textit{avayakta}) and the \textit{puruṣa}. One who realises this meaning of \textit{pranava}, acquires one-pointedness of mind.

\textbf{pranavātmaka (prānāyāma)} \textit{p} (\textit{prāṇāyāma}) (VS III 1), having \textit{pranava} as an essential component. VS while describing \textit{prānāyāma} exclusively connects it with \textit{pranava}. The three phases of \textit{prānāyāma}, namely—\textit{pūraka}, \textit{kumbhaka} and \textit{reca} are represented by the three letters of \textit{pranava}, \textit{A}, \textit{U}, and \textit{M}, respectively.

\textbf{pranāmitva prāṇām} (IV 14), causing pressure. Air causes pressure on the skin and the atmosphere on the internal organs. Hence air is called \textit{pranāmi} \textit{prāṇा} by \textit{Vbh} in III 44.

\textbf{pranidhāna} \textit{p} (VB I 29; Vbh I 23,
28), devotion. It is a special kind of abstract thought which ultimately leads to asamprajñāta samādhi. According to VBh, meditation on brahma along with the recitation of pranava (om) is pranidhāna.

pratanu (VBh II 2), weakening, reducing the quality of. The yoga in the form of action attenuates afflictions (kleśas) by which the subliminal impressions are not able to rise again during the state of jīvanmukti.

pratipakṣabhāvana (YSS II 33, 34), reminding oneself of the other side of the picture in the context of the danger of yielding to temptation of himiśa etc.

pratipat (YKU III 1, 2; MBU II I 6), one of the three kinds of gazes adopted at the time of abhyāsa (dhyāna and japa). It consists in keeping the eyes half open. MBU calls it one of the three drṣṭis (gazes). When the tārakalaksya is seen with eyes half-closed, the drṣṭi is called pratipat.

Pratipat is the first day of the each lunar fortnight of the month.

pratipattī (YS, VB, III 53), distinctive knowledge or knowledge born of discrimination which is free from doubt.

pratiprasava-1 (YS II 10, IV 34; VM IV 34), a citta reverting to the alinga (perfectly undifferentiated) state, which is the prime matter, by losing its identity as well as its characteristic of being predominantly sāttvika and shedding all its practical as well as scientifically real forms. A citta as an individual vanishes in asmitā. Asmitā vanishes in lingamātra and when this disappears nothing but alinga remains.

This is pratiprasava.

pratiprasava-2 (VBh II 10, III 50, IV 34), involution. It is opposed to prasava (evolution, generation, or birth). This is the highest state wherein the elements of prakṛti return to their own cause leading to the isolation of the draṣṭā.

pratibhā (VB III 54), plenary inspiration. When by being fully successful in samyama a yogi gets perfectly inspired he can hear, feel, and smell what people cannot do through their sense organs. In other words, he becomes omniscient in the matter of perceptions.

pratisanvedana (YSS III 9), introspection; puruṣa is the introspector (pratisanvedī) of mental processes. Citta (mind) cannot introspect its own processes.

It can only introspect the psychological objects of those processes. Though introspection is not quite the correct word for the puruṣas apprehension of the processes of its citta, it is better than seeing.

pratisarga (YS III 51), pratiprasava, which consists in the reverse evolution of the transmigrating soul into indeterminate primeval nature.

pratyakṣetana-1 (VM I 29), avidyāvān āvibhāvaḥ puruṣa.

pratyakṣetana-2 (VM II 24), puruṣa. cf. pratyakṣetana.

pratyakṣetana (YS I 29), the introspective attitude which a devotee of God acquires. He begins to wonder how he got into this mess and is keen to get out of it. Pratyakṣetana-dhigama is the adoption of this attitude.
pratyakṣa-1 (YS, VB I 7), sense-perception—one of the three ways of obtaining dependable knowledge.

pratyakṣa-2 (VB I 32), direct experience. In this sense there can be yogaja (योगज) pratyakṣa also, which is not a cittavṛtti.

pratyakṣa-3 (GS I 9, 11), one of the seven sādhanās (practices) of ḍhasthāyoga (hathayoga). It is achieved by the practice of dhyāna. It helps in knowing the ātmā, not merely by reasoning, nor by sense-perception, but by means of a still more direct apprehension. It can be said to be a mystic knowledge in so far as only the person who has it knows what it is. According to Gorakṣa, ātmajñāna (knowledge of the ātmā) is ātmasanāsthitī ātmavedānti (identity with ātmā), which is the ultimate object of yoga and which is muktī (liberation) itself.

According to Gheranda, though ātmanpratyakṣa is obtained by samādhi, it may be that the ātmanpratyakṣa of Gheranda is not exactly the same as tattvasanāsthitī tattvavedānti (abiding in state of realisation) of Gorakṣa.

pratyakṣa-karanapāncaka (SSP I 61), five instruments of perception. These are action, desire, moon, sun and fire.

pratyakṣayajana (prākyakṣayajana) (BVU 53, 57), a kind of yoga in which the yogi sees clearly in his own body the niṣkala (undifferentiated) hamsa (brahman). First the yogi practises prāṇāyāma with recaka (expiration), pūraka (inspiration) and kumbhaka (suspension of breathing) for three hours everyday. Then he performs namaskārayoga and jñānamudrā, which is not just a posture of the body but essentially a state of the mind. In BVU 64 the verb prakalpayet prakalpayet (do with the mind) is used instead of dhārayet धारेत (adopt) and in 66 paramahamsa is described as jñānamudrāśarūpaka (of the nature of jñāna). If pratyakṣayajana is successful, the yogi sees in his own body the niṣkala bindsu i.e. the brahman. Pratyakṣayajana is thus a kind of dhyānayoga.
pratyagātmā प्रत्यगात्मा (PBU (U) 16), individual soul. This is isolated state of jīva but affected by māyā.

pratyaya-1 प्रत्यय-१ (YS I 18, III 2, 12, 17, 19), content of a citta or of samāpatti.

pratyaya-2 प्रत्यय-२ (YS I 19), implication, asamprajñāta nirodhā is implied in the very mode of existence of prakrtilaya. It is bhavapratyaya for him.

pratyaya-3 प्रत्यय-३ (YS II 20), cittavrtti. Although puruṣa¹ is not prākṛta प्राकृत (a natural phenomenon), He introspects the processes and contents of consciousness as well as the vṛtti-less citta, which are all natural phenomena.

pratyaya-4 प्रत्यय-४ (YS III 35, IV 27), belief. It is not just a passing mental process, but a part and parcel of the structure of mind, and is abiding. It is the knowledge on the basis of which we are justified in acting as we are morally certain about it.

pratyaya-5 प्रत्यय-५ (SK 46), experiences. An infinite variety of experiences is made available by buddhi to puruṣa². These are placed by Īśvarakṛṣṇa in four broad divisions—viparyaya, āsakti, tuṣṭi and siddhi—which are subdivided to form as many as fifty kinds of experiences. And there are innumerable varieties of each kind of experience. All this diversity is caused by the three gunas mixing in different proportions. Although experience is a predominantly sāttvika affair, rajas and tamas also play their part in it and the three together produce a variety of sāttvika phenomena, which can themselves be arranged in a sāttvika-tāmasa scale. These experiences are marks of success and failure in the long course of progress towards the attainment of kevalajñāna. They constitute what Īśvarakṛṣṇa calls the pratyayasarga.

pratyaya-6 प्रत्यय-६ (VM I 10, 18), cause. Asamprajñāta (yoga) is (YS I 18) said to be preceded by the practice of the cause of vṛtti-lessness (a state in which there are no mental processes) and nīdrā (YS I 10) to be the cause of the absence of jāgrat, svapna and susupti.

pratyaya-7 प्रत्यय-७ (YS I 10; VB II 23), that which they call so and so, that which is believed to be so and so. Nīdrā is the vṛtti of which the content is that which they call abhāva³. Similarly, one can have no idea of drṣya³ or the draṣṭā alone without thinking of that which is known as the other. Draṣṭā and drṣya³ are relative terms. This is what Vyāsa means.

pratyakṣāraṇa प्रत्यक्षारण (VB II 28), when the knowledge about the unseen object comes through seen object it is called pratyakṣāraṇa, for example the knowledge of fire due to smoke seen.

pratyayātmaka प्रत्ययात्मक (VB III 15), having the nature of cognition. The perceived mind (paridṛṣṭacitta) has the nature of cognition as opposed to unperceived mind aparidṛṣṭacitta having the nature of the latent impressions of the objects only (cf. vastumātrātmaka).

pratyānupaśya प्रत्यानुपश्य (YS, VBh II 20), witness for the modifications of mind. A contradictory quality of draṣṭā, who even being pure witness for the modifications of mind, i.e., he is aware of the modification which pertains to the mind and being aware of that modification, he appears to be
similar to that though he is dissimilar to it.

pratyāyāya प्रत्याय (BG II 40; BY XI 2), harm, chances of incurring sin owing to the defects in the utterance of mantras. If in the performances of the rituals prescribed by the Vedas there be such defects then these observances, instead of producing the desired fruit, result in harm to the performer. BY declares that while following yogic path, there is no chance of incurring sin since obstacles, defects, etc. cannot exist on account of everything being done in accordance with yoga.

pratyāharaṇa प्रत्याहरण (G 55), drawing. The centre in the navel draws towards itself the stream of nectar flowing from the centre at the base of the palate. The former is called bhāskara भास्कर (the sun), and the latter candra, (the moon).

pratyāhāra-1 प्रत्याहार (YS II 29, 54-55; MBU I (1) 7), withdrawal from the objects of feeling and desire. In the absence of cittavṛtti (cognitive mental processes), there remains only the svarūpa of citta with pratyāhāra of indriyas (the affective—conative aspects of citta) which withdraw from their respective objects as if it were in imitation of cittasvarūpa. What nirodha is for vṛttis of citta, pratyāhāra is for its indriya's. Pratyāhāra is one of the eight components of yoga and is comparative- ly a bahiranga (external member) as it has to do with the objects existing in the world outside. Indriyārthe-bhīyah manonirodhanam इत्यत्तथाप्तः मनोनिरोधनाम (withdrawal of mental processes from the indriyas) of MBU is the same as svaviṣṭayāsamprayoga

pratyāhāra-2 प्रत्याहार (BY VIII 1, 32, 50-2, IX 35, XII 46), Yajñavalkya has used this word in a very wide sense. It includes pratyāhāra. But in addition to that the term also covers control of prāṇa, of which the sphere of action is the whole body, cittavṛttinirdrhā, control of manas, buddhi and ahānikāra and repeated attempt of vairāja.

pratyāhāra-3 प्रत्याहार (GS IV 1-7), literally means drawing back. It is a psychological process to restrain the mind from various objects. Mind usually goes out to the five kinds of objects (hearing, touching, sight, tasting, and smelling) through the channel of five sense organs (i.e., ear, touch, eye, tongue, and nose) respectively. Accordingly the pratyāhāra is five-fold. It destroys the enemies like desire and passion etc.

pratyāhāra-4 प्रत्याहार (VS III 57, 61), one of the eight-fold yoga enumerated by Vasiṣṭha. Pratyāhāra usually means withdrawal of sense organs but Vasiṣṭha describes three other different ways to practise it besides the traditional method; (1) visualising every object to be Ātman within oneself, (2) performance of nityakarmas mentally without any external means, and (3) holding the vāyu successively at the eighteen vital points.

pratyāhāra-5 प्रत्याहार (G 54-55), according to Gorakṣa, pratyāhāra is achieved through viparītakaraṇi mudrā. It consists in upholding the nectar oozing from the moon and not allowing it to go down to be consumed by the sun in the navel region. This description of pratyāhāra is
somewhat unique and not available in any other yogic texts.

pratyāhāra-6 (SPP II 36), control of mind, intellect, ego and citta—the four internal organs—is called pratyāhāra, because these four internal organs are responsible for giving consciousness to the sense organs.

pratyupabhoga प्रत्युपभोग (SK 37), bhoga which is in fact the experience of men and animals but is introspected by puruṣa¹. Puruṣa¹ is, therefore, said to see the bhoga and apavarga of his citta (cf. YS II 18). This is his pratyupabhoga. Puruṣa¹ does not really enjoy or reject or suffer according to Patanjali. Īśvarakṛṣṇa, however, believes that puruṣa suffers the miseries of old age and the agony of death. He would therefore, enjoy the pleasures also. All this would be his pratyupabhoga arranged for him by buddhi.

prathamāṅga प्रथमांग (HP I 17), first component, here, the āsanas. Svātmārāma mentions four components of hathayoga such as āsana, kumbhaka, mudrā, and nādānu-sandhāna. These are gradual steps in the practice of hathayoga. Svātmārāma, however, does not include yama and niyama as the components of yoga. At one place, he says that mitāhāra is best among the yamas and ahimsā is best among the niyamas which shows that he was familiar with these terms and their importance in the practice of yoga. Yet, he does not take them as essential components of his hathayoga.

pradīpa प्रदीप (SK I3, 36), light. Two different things are compared to light in these two kārikās. The comparison of indriyas to light in 36 can be easily understood. In SK 13, however, gunavṛtti is compared to light. Sāṅkhyaśrutivasanta साङ्ख्यस्मृतवसात मुलातन्त्र वृत्तिः where vṛtti is described as bhāgagunābhyaarthāntaravṛtti भागागुनाभ्यार्थान्तरवृत्तिः. This affords a clue to the meaning of this simile. Gunavṛtti is an arthāntara अर्थान्तर vṛtti (a new thing arising out of a mixture of its components e.g., water from a chemical composition of hydrogen and oxygen), just as light is. The meaning may be that the composition of the three gunas gives rise to innumerable new phenomena just as a chemical composition of many things produces light. The three gunas having different characteristics combine to produce individual living and non-living beings.

pradhāna-1 प्रधान-१ (SK II 37; BY III 25, IX 184), prakṛti¹.

pradhāna-2 प्रधान-२ (SK II 1, 57, 68), prakṛti = linga¹.

pradhānajaya प्रधानजय (YS III 48), conquest of the primordial material cause. VB explains it as mastery over all evolving causes (prakṛti) and evolved effects (vikāra).

prabodha बोध (SPP I 24), awareness or awakening. It has five qualities: (1) udaya,—rising, prosperity, (2) ullaśa—splendour, (3) avabhāsa—manifestation, (4) vikāśa—development, and (5) prabhā—lustre.

prabhāva प्रभाव (G 82), brilliance, like that of lightening, appears in the hrtpadma (the centre in the chest) when it is pierced by prāṇāyāma², i.e. as the result of a successful practice of prāṇāyāma².

prabhu प्रभु (YS IV 18), the lord, i.e. puruṣa. Puruṣa is unchangeable; yet the state of citta or object cognised by
citta is always known to him, and therefore puruṣa is prabhu.

prabhudeva प्रभुदेव (HP I 8), name of one of the great siddhas of hathayoga.

prabhūta प्रभूत (SK 39), material objects from the microscopically small particles of matter to the biggest masses like the earth. The bhūtas are ordinarily supposed to be the śānta, ghora and mūḍha viśeṣas. But according to Iśvarakṛṣṇa, the śānta, ghora and mūḍha viśeṣas are the sūkṣmas, mātāpitṛjas and prabhūtas, in which predominate sattva, rajas and tamas respectively. These are the various kinds of forms which the bhūtas take.

pramattatā प्रमत्तता (YKU I 59), pramāda.

pramā प्रमाः (VM I 17), valid knowledge. Pramā is true knowledge of an object not cognised earlier.

pramāṇa-1 प्रमाण-१ (SK 4; YS I 6, 7), source of belief. We believe what we perceive, or infer, or learn from reliable testimony. Hence perception, inference and testimony are called pramāṇas. We act according to our beliefs, though they sometimes prove to be wrong. Knowledge gained by the pramāṇas is not necessarily correct knowledge. But for those who are not yogīs these are the only methods of gaining correct knowledge hence this class of cittavṛtti. If knowledge gained by one pramāṇa contradicts that gained from another pramāṇa, only one of them can be correct. It is only when the knowledge acquired through different pramāṇas forms a consistent systematic whole that it is believed to be correct knowledge.

pramāṇa-2 प्रमाण-२ (BG III 21, XVI 24), authentic source of knowledge, authority. Path shown by a superior person becomes authority for an ordinary person. But the scriptures are authority in themselves.

pramāda प्रमाद (YS, VB, VBh I 30), negligence, one of the nine antarāyas. Vyāsa understands it as the lack of dedicated practice of the means to concentration. VBh understands pramāda as the lack of enthusiasm in the practice of yoga due to phlegm and tamas. Phlegm leads to the heaviness of the body and tamas is heaviness of the mind and therefore lack of activity.

pramāḍi प्रमादी (HP V 1), erroneous practitioner. According to Śvātmārāma, one who practises yoga erroneously, especially prāṇāyāma, suffers from diseases of vāta, pittā and kapha.

prameya प्रमेय (SK 4), dependable knowledge. The process of having such knowledge is pramāṇa. The knowledge which is so acquired is prameya. It would not be wrong to say, therefore, that prameya is knowledge or belief. One believes that which one perceives, or infers from what one has perceived or hears from a reliable person, or reads in a authentic book so long as it is not contradicted to knowledge from another pramāṇa.

prayatna प्रयत्न (YS II 47), effort. Prayatnaśaithilya प्रयत्नशालिय is, therefore, minimizing of effort of every kind. According to the old Sanskrit terminology, even the reflexes which are responsible for maintaining life come under prayatna. yogīs practise āsana so that they might get accustomed to remain effortless in this sense for sometime.
prayāga धारित (DU IV 49), name of a holy place situated in the region of the heart.

prayāsa प्रयास (HP I 15), exertion. Yogic practices get futile by over effort leading to exertion. Therefore these practices should be done without any undue exertion. This is supported by the concept of Prayar- naṣaithihila in YS II 47. Prayāsa is one of the six disturbing factors. The other five factors are niyamāgraḥa, janasāṅga, atyāhāra, prajalpa and laulya.

pralaya-1 प्रलयः-१ (SK 69), disappearance. The pralaya of all kinds of viṣeṣā- viṣeṣabhūṭas विषेषसंयुक्त including sūkṣma, mātāpītra and prabhūta viṣeṣa is one of the three topics discussed in the puruṣārtha-jñāna पुरुषार्थज्ञान propounded by Kapila, which is contained in the Kārikās. Bhūtāni Bhūta in this context include mahat and all the forms which it takes. Pralaya is their disappearance.

pralaya-2 प्रलयः-२ (BG XIV 14-15), dissolution, death. Death during domination of sattva leads to the highest world; during rajas one is born again to perform the action and during tamas, one is born in lower species.

pravṛttamātrajyoti प्रवर्त्तमात्रज्योति = prathamakalpika प्रथमसतिक (VB III 51), a yogī at the first stage of success in yoga. Jyoti here may mean the jyoti of the jyotiṣmatipravṛtti (centrally aroused visual sensation) or it may mean intuitive knowledge gained by samyama, as VM and VB think. According to the latter meaning, though a yogī at this first stage of development is unable to know the whole truth intuitively, he can know some objects as yet unknown by performing saniyama on them.

pravṛtti-1 प्रवर्त्ति-१ (YS I 35, III 25), vivid sensation not caused by any external stimulation. It may be a cortical sensation caused by a direct stimulation of a cerebral centre. A pravṛtti facilitates dhārana (concentration).

pravṛtti-2 प्रवर्त्ति-२ (YS IV 5; VB II 23), urge, dispositions to action. While asmitāmātra (YS IV 4) is one, the cittas are many, the individual difference among the cittas being of different disposition to action in them. The material of which cittas are made, comes from asmitāmātra.

According to SK, there is an inner urge in every puruṣā to do this and that which ultimately proves to be in his interest. Reference is to the search for the surest means of getting rid of pain. That 'means' is kevalajñāna, which brings kaivalya. Īśvarakṛṣṇa attributes this urge to pradhāna. The meaning is that it is by virtue of this component that a puruṣa is equipped with this urge. The presence of this urge in every puruṣa is also an argument given by Īśvarakṛṣṇa in support of the thesis that there are individual puruṣas.

pravṛtti-3 प्रवर्त्ति-३ (SK 12; VB I 2, II 15, IV 3), activity. It is one of the three functions of the gunas the other two being knowing and regrading activity. Obviously it is the function of rajas, while prakāśa is that of sattva and niyamana, that of tamas. Rajas, therefore, is that which moves. It may well be called energy or source of energy.

Sattva and tamas are also movements. But sattva-dominant movements are too fast and tamas-dominant ones too slow to be noticed,
the rajas movements are of intermediate frequencies. They can be called apparent movements.

pravṛtti-4 प्रवृत्ति-४ (SK 15), actual existence, happening, appearing. The innumerable particular existents would not be there if there was nothing corresponding to them as their potentiality—śakti—which becomes actual. This is advanced by Īśvara-krṣṇa as one of the proofs of the reality of prakṛti, which is the potentiality of everything that actually exists.

pravṛtti-5 प्रवृत्ति-५ (BY XI 39, 46), attached duty, one of the two-fold Vedic duties. To perform the daily duties according to the rules of one’s āśrama and looking after the family members (wife, sons) is called pravṛttā karma. One who performs these duties, attains celestial world.

prasānta प्रसांत (ANU 14), a person, presumably a yogī, who does not perceive (by seeing, hearing, or touching), the objects around him. Obviously smelling and tasting are not excluded. Praśānti प्रशांति (profound peace) is not mentioned as a yogāņga, or a part of yogāņga; but the description of a prasānta person follows that of kumbhaka¹, which shows that prasānti follows upon a successful practice of kumbhaka¹.

prāsvāsa प्रास्वास (YS II 49), exhalation. But inhalation (svāsa) and exhalation (prāsvāsa) are stopped in the state of prānāyāma² as Patañjali defines it.

prasānikhyāna प्रसानिक्ष्यान (YS IV 29), realization that every thing prākrtika is other than puruṣa and that even the citta², which realizes the truth is not the real self. Even after such realization there is the possibility of a relapse. Only when realization is free from all set-backs there is, in Patañjali’s words, sarvathā (for all the time) vivekakhyāti, by virtue of which the yogī is in the state which Patañjali calls dharmameghasamādhi.

prasava प्रसव (SK II, 65), assuming forms. Vyakta (manifest nature) and for that matter avyakta (the unmanifest) also assumes various forms. All the vyaktas are forms of avyakta², yet they are not called avyakta² which in itself has no form. Ayyaka² is called prasavadharṇi प्रसवादधर्मी because, although it is formless as avyakta² or pradhāna, it can assume forms. When it does so it becomes vyakta.

prasādana प्रसादन (YS, VM I 33), purification. VM considers the opposites of maitrī (friendship), karuṇā (sympathy), muddītā (happiness) and upēkṣā (indifference) which bring about citta-prasādana to be impurities. Hence the practice of these virtues is purifying. Perhaps a more appropriate meaning of citta-prasādana in this context would be serenity of mind.

prasiddhi प्रसिद्ध (SK 6), dependable knowledge. Mostly knowledge is gained by sense-perception; the knowledge of imperceptible objects is gained by inference. That which is neither perceived nor inferred, is believed on the strength of testimony.

prasupta प्रसुप्त (YS II 4; VM II 10), dormant. Prasupti प्रसुप्ति is the third stage of inactivity of the kleśas. This is the condition of one’s kleśa in the state of dharmameghasamādhi¹. The kleśas are then perfectly sterile even before pratiprasava (dissolution of the citta¹ in which they inhere),
though they disappear only with ṭratiprasava (cf. YS II 10). The kleśas remain in the citta so long as it is not dis-integrated. But in the state of dharmaṁgeśasamādhi, before actual dissolution, they remain perfectly inactive, as if they were not there at all. This is what Vāsa means by dagdhabījakalpa (like fry-seed).

prasvedajanana (prasvedajanana) (TSM 104), generating perspiration. The initial state of prāṇāyāma causes perspiration.

praḥara (praḥara) (HP III 108), three hours, therefore, praḥarārdha means ninety minutes.

prākāmya (prākāmya) (VB III 45), getting whatever one desires, one of the well-known eight siddhis. It is attained by performing saniyama on the material aspect of prakṛti (nature) at different levels of differentiation.

prākṛta (prākṛta) (BY IX 72), natural. Immortality is defined as prākṛta.

prākṛti (prākṛti) (SK 43), natural, innate, unlearnt. Some bhavas are acquired, some are natural and some such that though they are acquired with difficulty by ordinary persons, they are fully developed without any effort on their part in the minds of people of extraordinary ability like Kapila. This is Īśvarakṛṣṇa’s theory.

prākṛtikabandha (prākṛtikabandha) (VBh I 24), prākṛti bondage. One of the three bondages recognised by sāṁkhya. The bondage of prakṛtilyayas is called prākṛti bandha. Here remains the sense of ‘I’ in the eight prakṛtis i.e., mahat, ahāmikāra, manas, and the five tanmātras. Other two bandhas are vaikārika bandha and daksīṇa bandha.

prājāpatya (prājāpatya) (VB III 26), mahaṁloka (mahaloka). It is one of the regions in space—the fourth world. As VB explains YS III 26, by saṁiyama on the sun the yogī gets an intuitive knowledge of all the worlds in space i.e. the entire universe.

prājña-1 (prājña-1) (YKU III 21; YCU 2), one of the three puruṣas (cf. tajjas). For YCU it is one of the four puruṣas (introspectors of the experiences of the various states in which human beings live). Prājña is the experiencer of the ananda (bliss) of suṣupti (dreamless sleeps). The enjoyer of the waking, dreaming, sleeping without dreaming and the state beyond that is in fact the ātmā (the Supreme Reality in us). It is given various aspects and is said to be this puruṣa or that. The ātmā is viśva. It is tajjas. It is prājña. It is para.

prājña-2 (prājña-2) (BY II 91, 92), omikāra, being one, is divided into three stages. When it is situated in the space of heart, it is called prājña. It is also known as ānandabhuk. The other two stages are sthūla and prakṛtibhuk.

prāṇa-1 (prāṇa-1) (G 24-9, 38, 42; BY II 22, IX 33), respiration—one of the five principal vāyus (the other four being apāna, samāna, udāna and vyāna), the autonomic reflex functions. Īśvarakṛṣṇa tells us that the five vāyus are sāmānyakaranavṛttis, i.e. they are the combined function of all the thirteen karaṇas (Kārikā 29). They are thus the functions of the jīva (living being) and no wonder Vāsa gives the name jīvana to them. He calls them samastendriyavṛtti tamāntarikā (VB III 39). There is no doubt that the general business of life
prāna-2

is promoted by means of these autonomic functions. Therefore, VB differentiates the five vāyus with reference to the different spheres of these autonomic functions namely:

1) udāna from the nose-mouth region to the head;
2) prāṇa from the chest to the nose-mouth region;
3) samāna from the chest to the abdomen;
4) apāna from the abdominal region to the soles of the feet; and
5) vyāna the whole body.

Thus according to Vyāsa, the sphere of action of the prāṇavāyu extends from the mouth and the nose to the chest, where the lungs are situated. According to BY prāṇa eats up the body i.e. constant respiration exhausts the life force and the body ceases to live as a necessary consequence.

prāṇa-2 prāṇa-2 (HP I 48; SK 29; VB III 39; BY II 140, III 30, IX 131, 132), all the autonomic reflexes which preserve life. When they cease to function, life ceases. Hence prāṇa is life. According to BY, if one dies while reciting the vyāhṛtis, then he or she ceases to exist as an individual—either vyakta or avyakta. He or she then loses himself or herself in puruṣas (brahman).

prāṇa-3 prāṇa-3 (G 17, 23, 40, 52), all the nervous currents, the motor impulses—which impel reflex and instinctive actions of the body. According to G, all the impulses which run along the autonomic nerves together appear as if they were a living being residing in the autonomic nervous system. Vyāsa considers the autonomic nervous functions to be life (cf. prāṇa). Prāṇa2 and prāṇa3 are intimately connected, as the latter bring about the former.

prāṇa-4 prāṇa-4 (G 61, 69-73, 94), internally aroused cutaneous sensation. A series of them is experienced by the yogi who perceive them as something rising up their back. This plays a leading part in the dhāranās explained by G and GS, because the yogi has to direct prāṇa4 in this sense, to the dhyānasthāna prescribed for each of these dhāranās. Though no object actually moves, when the yogi tries to move the kind of object he has previously perceived as moving, he experiences the sensations wherever he takes this object.

prāṇa-5 prāṇa-5 (G 43, 45; YS I 34), breath. This is the only sense in which Patañjali has used this word.

prāṇa-6 prāṇa-6 (VS II 7, 14, 15, 42, 43), vital air. Breath is called prāṇa because it moves on continuously throughout the body and reaches the basic circle (mūlakaakra) of the individual self.

prāṇa-7 prāṇa-7 (VS II 44), one of the most important amongst the ten vāyus. It is said to be residing below the kanda. It pervades mouth, nostrils, heart, navel region and toes.

prāṇakarma prāṇakarma (VS II 51), the function of prāṇa. The main function of prāṇa is inhalation, exhalation and coughing.

prāṇajaya-1 prāṇajaya-1 (SAU I (7) 42-2), raising prāṇa up along the susūmnā to the head. Mahāmudrā is said to be a potent means of bringing about this. This rising of prāṇa4 is only a matter of internally aroused sensations. Something is felt rising up the spinal cord and that is called prāṇa.
According to Patañjali, it will probably be a visayatīpravrtti of the actual type. It may be the beginning of the arousal of kundalini¹; but kundalini is a much more complete and richer affair, which involves the whole organism. Prānajaya may be only what Gheranda calls sakticalana (cf. mahāmudrā).

prānajaya-2 prāṇajaya-2 (VS III 32, 34), control of prāṇa. Through prāṇāyāma one can achieve prānajaya.

prānadhāranā prāṇadhārañ (ANU 7), control of vital air or retention of breath. It annihilates all impurities originated through sense organs.

prānaroḍha prāṇaroḍha (YKU I 19, 53, 62), prānaroḍha, prāṇa nirodha, prāṇāyāma, prāṇāḥ tyāsa and kum-bhaka are all used as synonyms in this context. The essence of this yogāṅga is regulating respiration and restraining breath for a longer or shorter time.

prāṇavāta prāṇavāta (HP IV 114), pavana¹.

So long as a person has not acquired command of his prāṇavāta, if he calls himself a yogi it is hypocrisy and baseless boast.

prāṇavidyā prāṇavidyā (YCU 36), science of prāṇa which is considered here as mahāvidyā. This consists in knowing the process of ajāpāgāyatī. prāṇasaniyama-1 prāṇasaniyama-1 (TBU I 16, 33), the nirodha (cessation) of all the vṛttis¹. It resembles samādhi¹ which is here called vṛttivasmarana (non-existence of vṛttis). But the difference between the two states is that while brahmaṇvabhāvanā bhāvanā is present and brings about prāṇasaniyama, there is no bhāvanā present in samādhi. It appears that for this Upaniṣad brahmabhāvanā which is a permanent disposition in the yogi's mind and not a temporal vṛttī¹, is present in prāṇasaniyama, while samādhi is some kind of complete unconsciousness.

prāṇasaniyama-2 prāṇasaniyama-2 (YTU 24, G 4; HP II 41, III 120), prāṇāyāma.

prāṇasanirodha prāṇasanirodha (DBU 41; BY I 15, III 10, IX 33, 35, X 1), one of the six yogāṅgas (components of yoga).

Prāṇasmyama² and prāṇasanirodha are used as synonyms of prāṇāyāma² in YTU and BY.

prāṇasangrahana prāṇasangrahana (HP II 5), prāṇāyāma. A yogi cannot succeed in prāṇāyāma so long as all his nādis are not completely purified.

prāṇaspandanirodha prāṇaspandanirodha (SAU I (7) 28-36), control of the vibration or motion of prāṇa, through variety of means. SAU verse 29 to 36 explains these means in detail.

prāṇāyāma-1 prāṇāyāma-1 (YS II 49; HP II 71-2; G 44, 46), absence of inspiration as well as expiration, i.e. a pause in breathing, which may follow a deliberate process of short or long exhalation or inhalation. It may come up suddenly while either expiration or inspiration is in progress. According to Patañjali, the essence of prāṇāyāma is this pause. It is called by Patañjali śvāsapaśvāsāvyortivīrti- cchedaḥ (suspension of inspiration and expiration). The lungs being either (1) completely empty, or (2) full to capacity, or (3) in a state of some sort of balance between these two extremes, characterises the first three types of prāṇāyāma of Patañjali. His fourth type of prāṇāyāma is independent
of the variations in the position of chest brought about by complete or partial exhalation or inhalation. It appears that Patañjali’s word visaya stands for the respiratory activity performed by a sādhaka (practitioner) and his word vṛtti for the position of the chest.

His fourth prānāyāma comes without any visaya—of its own accord—inspite of the sādhaka and his occupation, at any odd time. It does not require any respiratory action—exhalatory or inhalatory, intentional or unintentional.

G advises contemplation of the cool, full, white disc of the moon, which looks like an ocean of nectar, in the state of prānāyāma after inhaling and that of the orb of the sun which resembles blazing fire.

prānāyāma-2 (YCU 93-109; GS I 11, V 45, 48, 54-5, 57; DU VI 1, 2, 10; G 38, 41, 47, 54, 67; HP II 1, 6, 16, 37, 38, V 21), a whole process consisting of inspiration, expiration and suspension of breath in different ways and different measures. G insists on slow inhalation and exhalation and warns the aspirant against a long suspension of breath. It is generally believed that the practice of prānāyāma wards off all evils. Gheranda, however, attributes a feeling of lightness to this practice. According to GS and some other texts, the thumb and the little and ring fingers should be used for closing one or both nostrils as required. DU believes that the practice of prānāyāma leads to Supreme Realization.

YCU advises the aspirant to assume the padmāsana pose for practising prānāyāma, which consists in first closing the right nostril and slowly inhaling through the left, then retaining the breath as long as one can with ease; and in the end exhaling slowly through the right nostril. The process is to be repeated by inhaling through the right nostril, and so on. The time generally prescribed for inhalation is sixteen mātrās, for cessation of breath sixtyfour mātrās, and for exhalation thirtytwo mātrās. According to YCU, three months practice ensures nādiśuddhi. Then the yogi becomes light, thin and bright and the heat inside him increases. Nearly all the writers on yoga consider prānāyāma to be a component of yoga.

For G dhyāna seems to be an essential part of prānāyāma. This text mentions only two types of respiratory prānāyāma—one in which inhalation is done with the left nostril and exhalation with the right nostril, and the other in which inhalation is done through the right and exhalation through the left.

prānāyāma-3 (SAU I (6) 1; ANU 9-10), inhalation, exhalation, suspension of breath during the practice of yoga. Thus there are three kinds of prānāyāma; viz. recaka, pūraka and kumbhaka.

SAU prescribed the contemplation upon the goddess Gāyatrī—who is said to be akāramūrttī अकारमूर्तिः during recaka, the contemplation upon the goddess sāvitrī—who is described as ukāramūrttī उकारमूर्तिः during kumbhaka and that of the goddess sarasvatī—who is mentioned as makāramūrttī मकारमूर्तिः during pūraka. This text equates prānāyāma with
omkāra.
For ANU repetition of the gāyatri-mantra, along with om, the vyāhrti and śīras during each prāṇāyāma is an integral part of these practices.

prāṇāyāma-4 prāṇāyāma-4 (TBU I 31), suspension of all the vṛtti1 and uninterrupted occupation with the realization, “I am brahman”.

prāṇāyāma-5 prāṇāyāma-5 (G 53), raising the apāna mixing it with prāṇa and carrying the blend effortlessly to the head removes all ills.

prāṇāyāma-6 prāṇāyāma-6 (BG IV 29), cessation of prāṇa (prāṇagati) and of apāna (apānagati) both simultaneously (see for details YM Vol. VI, No. 1—Prāṇāyāma in Bhagawadgītā by Swāmī Kuvalayānanda).

prāṇāyāma-7 prāṇāyāma-7 (VS III 2-9, 13), the balanced union of prāṇa and apāṇa. It is divided into three states namely: pūraka, kumbhaka and recaka. VS further views these three states to be representatives of A, U, and M respectively.

prāṇāyāma-8 prāṇāyāma-8 (SSP II 35), the steadiness of vital air. SSP adds one more state viz. samghaṭaka besides pūraka, kumbhaka and recaka. Samghaṭaka has been described as the process of union of prāṇa and apāṇa.

pratibha pratībha (VB III 33, 35, 54), knowledge through intuition. It is called as tāraka which is prior to the discriminative knowledge.

prāntabhūmi-1 prāntabhūmi-1 (YS II 27), marginal. Prāntabhūmiprajñā is, therefore, implied insight. The implications of vivekakhyāti (Supreme Realization) are enumerated by VB as: (l) there remains no shadow of doubt;

(2) avidyā is made perfectly inactive; (3) nature of hāna (disappearance) is seen in the state of samādhi1; (4) it is clearly seen how vivekakhyāti can bring about hāna (escape from duḥkha); (5) there is no longer any urge for bhoga (enjoyment); (6) the illuminated citta1 is advancing towards kaivalya; and (7) it is clearly seen that after kaivalya (liberation) the puruṣa1 will be the light that it is and nothing else. This is the sevenfold knowledge implied in vivekakhyāti.

prāntabhūmi-2 prāntabhūmi-2 (VB III 6), higher level of perfection. According to VB, paraacetajñāna (knowing another man’s mind) is a lower gain of saniyama then, e.g. bhūtajaya मृतजय, indriyajaya, sarvajñātṛtva and sarvabhāvādhisthātṛtva (conquest of matter and mind, omniscience and omnipotence). Success in saniyama on upper levels is not possible without first mastering it on lower levels.

prāptikārana prāptikārana (VB II 28), the cause of attainment, one of the ninefold causes. The practice of the means of yoga helps to attain discriminative-discrimination, hence aṣṭāṅgayoga can be termed prāptikārana.

prārābdhavipāka prārābdhavipāka (NGB II 14), result of previous birth. The person being liberated in life, still will have to enjoy the consequences of actions done in previous life.

priti priti (SK 12), tranquillity, peace of mind, which is one of the three aspects of the nature of gunas1, the other two aspects being apriti (agitation) and visāda (sluggishness). It is obviously the nature of the guna1 known as sattva2 (cf. apriti).

preksaka preksaka (SK 65), unconcerned spectator. According to SK, puruṣa1
suffers the miseries of old age and the agony of death only so long as He is in samiyoga with a linga. When this samiyoga is broken He is in no way connected with them. But even during the period of samiyoga, puruṣa does not change as the linga with which He has a samiyoga, changes. He remains quite aloof.

plāvinī (HP II 44, 70), filling the lungs to capacity by literally sucking in air. So long a yogī remains in this condition it is easy and safe for him to float on very deep water like a lotus leaf.

pluta (VU V 69, 70), lengthened recitation of a vowel; e.g. ‘o’ of om. The other two modes of reciting this mantra are with a hrasva or a dirgha ‘o’. These differences only point to the relative length of expiration. They are not definite lengths of time like a second or a minute. Pluta recitation of om is said to lead to mokṣa (liberation), while dirgha recitations only make liberation attainable.

Pluta recitation of om also sends vāyu up to the brahmarandhra in the head. It is the longest of the three durations of the recitation of the ‘o’ sound in om.

phala (YS II 14), fruit of action which may be either the experience of pleasure or that of pain. The law of karmaphala is a supernatural law which determines the hedonistic tone of experience. According to this law, right actions are sooner or later followed by a pleasant experience and unrighteous ones by a painful one. Jāti, āyu and bhoga are all vipāka of our karmas. Hlāda and paritāpa are their phala.

phūtkāra (ATU 5), an internal introspective sound resembling ‘phoo’ is generated while practising tārakayoga.

baddhapadmāsana (TSM 40), one of the principal āsanas. It consists in first adopting the muktapadmāsana pose and then holding the two toes with the opposite hands, taking the arms round the back. This is exactly how padmāsana is described by DU, HP and GS. TSM however, considers it to be a variation of padmāsana. DU, HP and GS also add the chin-lock and nāsāgradrāstī which TSM does not mention in connection with baddhapadmāsana.

baddhamudrā (BVU 68), assuming the mudrā. Here it refers to khecari-mudrā.

baddhaśvāsa (GS III 47), choked. Due to the restriction of vāyu, kundalini feels choked and rises upwards along the path of susumnā.

bandha-1 (YS III 1, 38; SK 44), fixation, binding. Patanjali’s dhāranā consists in the mind being fixed on an object. The object to such concentrated consciousness may be a part of the body or an object in the world outside (cf. VB). The cause of our being bound to our bodies (bandha kārana) is obviously the kleśa (inborn disposition) abhinivesa. Only when this is considerably attenuated, one can be ready to go from one body to another.

bandha-2 (SK 62), the close relation of puruṣa and prakṛti in samiyoga is called bandha by Iśvara-rakṣya who considers prakṛti alone to be in bondage, not the puruṣa. The meaning seems to be that which binds prakṛti and puruṣa is in
avidyā which is in the prākṛtika part of puruṣa². The roots of saniyoga are thus in the liṅga and puruṣa¹ is therefore, said to be always mukta (free).

bandha-3 बन्ध-३ (SS IV 8), adopting. Adopting yoni-mudrā has been praised by the sages. It has been described in the previous verses by SS.

bandha-4 बन्ध-४ (ABU 2), bondage as opposed to liberation. Manas² is here said to be the cause of both bandha and mokṣa.

bandha-5 बन्ध-५ (HP II 45, III 10, 21, 55-6, 69-71), jālandhara, uddiyāna and mūlabandha. They are muscular locks. In HP III 10 reference is to jālandharabandha which is said to awaken the kuṇḍali. In the experience of some yogīs jālandharabandha is not helpful for performing mahābandha. They find the tongue lock (jihvābandha) to be more effective.

bandhatraya¹ बन्धत्रय-१ (HP I 42, 52; YKU I 40; YSU I 101-2; VU V 45), mūlabandha¹, uḍḍiyāna'bandha⁵ and jālandharabandha together. In these works bandha⁵ signifies the muscular locking which diverts the movement of prāṇa² to sūṣumnā. G (35-37) has also mentioned and described these three bandhas⁶. HP and GS have included uḍḍiyāna among the mudrās.

bandhatraya-2 बन्धत्रय-२ (VBh I 24), three-fold bondage. (1) Prākṛtika bandha—resulting from the destruction of prakṛti. It is the sense of 'I'-ness in the eight prakṛtis i.e., mahat, ahanikāra, manas and the five tanmātrās. (2) Vaikārika bandha of individuals, arising out of attachment to the object of senses. (3) Dakṣinābandha. In case of house-holders who desire divine and non-divine objects and are attached to sacrifice, Vedic studies and so on.

bala-1 बल-१ (YS, VB III 23), strength. Saniyama on three types of feelings i.e., maitrī, karunā, and muditā—bestows the strength of friendliness, compassion and joy respectively from which arise powers of unfailing energy.

bala-2 बल-२ (YS, VB III 24), strength. By practising saniyama on the strength of different animals or birds or anything having power, one acquires the similar powers. By practising saniyama on the strength of element of vāca or vāyu, one acquires the similar powers.

bahirakalpitāvṛtti बहिरकल्पितावृत्ति (YS III 43), citta² spontaneously going to an object outside the body. Patanjali calls it mahāvidehā. Bairākalpitāvṛtti of a citta² would therefore, be videhā. It would be kalpitā, i.e. deliberate, as opposed to the bahirakalpitāvṛtti, which is natural and spontaneous. Vṛtti in this context means acquiring knowledge by dint of concentration. The idea is that at a certain stage of progress in yoga¹, a yogi acquires the ability of taking his citta² for concentration deliberately to an object out there. This siddhi is called videhā. At a still higher stage of progress, however, the yogi's citta² goes out to comprehend distant objects naturally and spontaneously. When this stage is reached there is nothing in the world which can remain hidden from the yogi. As soon as he thinks of
something, the thing stands out before him, as if he were perceiving it, without any effort of concentration. According to VB, however, bahirakalpitāvṛtti is a position taken up by a citta deliberately and spontaneously outside the body, leaving it like a dead thing.

bahiranga बाहिरांग (YS III 8), of the nature of comparatively overt behaviour directed towards men, animals or things, or of the nature of mental activity with a comparatively more concrete content. Yama, niyama, āsana, prāṇāyāma and pratyāhāra are bahirangayoga as compared to dhāraṇā, dhyāna and samādhi; and savitarkā, nirvitarkā, savicārā and nirvicārā samāpattis are bahiranga as compared to nirbījasamādhi.

The first five yogāñgas are of the nature of overt behaviour to some extent and the last three are primarily and essentially mental. But the gross or subtle objects of dhāraṇā, dhyāna and samādhi are concrete as compared to the content of nirbījasamādhi, viz. ānanda and asmitā.

bahirlaksya बाहिरलक्ष्य (ATU 6), one of the three objects towards which the mind is directed in tārakayoga. Bahirlaksya is localised in space in front of the yogī at a distance of 3, 4½, 7½ or 9 inches from his nose. It appears that the distance increases by practice, as the word kramat krama (by degrees) is used. A sky of two colours, which the yogī see, is said to be a bahirlaksya.

bahiskrta बाहिस्कृत (GS I 14, 25), one of the four kinds of antardhauti the latter part of which is called praksālana. Bahiskrtadhauti con-
sists in filling the stomach with air by kākimudrā, retaining it for one hour—keeping the direction of movement downward so that the air may not escape through the mouth and then standing in navel deep water and washing the protruded rectum thoroughly, returning it to its place. The ability to retain water in the stomach for one hour is a pre-requisite for bahiskrta. Without this ability, obviously one cannot succeed in this dhauti.

bhumata भूमत (BY XI 13), literally it means diversities of opinions, but here it means highly esteemed person. One who understands, recites and acts in conformity with the sacred texts is understood to be highly esteemed.

bādhā बाध (HP V 23, 24), affliction due to faulty practice of yoga. The real yogī without being afraid of any such obstacles should go on increasing the practice of yoga and overcome the affliction through the practice of yoga itself.

bāhya-1 बाह्य-१ (SK 33, 50), external. The five sense-organs and the five action organs are said to be bāhya karanas as compared to the antahkarana; and the five tuṣīs, which consist in detachment from the five kinds of objects of perception, are described as bāhya tuṣīs as compared to the four ādhyātmika (inner) tuṣīs. They are all bāhya in so far as they have to do with external objects. The sense organs sense the objects from which detachment is to be cultivated and the action organs operate the organs of activity, viz. muscles, glands, etc. The sense and action organs as well as muscles etc. are all bāhya as compared to the
transmigrating self (aindrīya viśeṣa).

bāhya-2 बाह्य-२ (VS I 34), external.
Yama, niyama, āsana and prānāyāma—these four are external aspects of yoga.

bāhya-3 बाह्य-३ (VS I 22), action prescribed by the Veda which require physical means such as body and material objects and which are performed with full knowledge, devotion and without expecting any rewards are said to be external actions helpful in the attainment of liberation.

bāhyarūpagrahāna बाह्यरूपारूपण (ATU 10), seeing a light when the retina is stimulated by a ray of light falling on it from outside. Antararūpagrahāna (seeing a light which may appear by an internal stimulation) is visual anusandhāna². For both these experiences the instrumentality of manas² (mind) and caksu³ (eye) is needed. For the former, of course the use of the eyeball, including all its parts, is required in addition to the caksu³ indriya² which is not an anatomical structure.

bāhyavisaya बाह्यविषय (YS II 51), exhalation (cf. prānāyāma³).

bāhyavrūttraprānāyāma बाह्यवृत्तिप्रानायाम (YS II 50), prānāyāma³ (stopping of breath) after complete exhalation when the lungs are empty.

bāhyasauca बाह्यसौच (SAU I 14), external cleanliness. This is achieved through the aid of earth and water.

bāhyākāśa बाह्याकाश (VS IV 3), external ether or ether outside the body. The concentration of external ether combined with internal ākāśa within one's heart is called dhāranā.

bindu-1 बिन्दु-१ (YSU I 167, 170, II 12, III II, V 4, 28, 34, 47, VI 49, 70, 72, 73, 75; DBU 105), the internally aroused white light seen by the yogī between the eyebrows (cf. Patanjali’s jyotismatipravṛtti ज्योतिषमतीप्रवर्त्ति). Bindu and nāda¹ (centrally aroused sound) combined constitute a significant symbol of brahman.

Bindu is said to arise from mūlādhāra (at the base of the spine) though it is seen between the eyebrows. The meaning is that by stimulating the mūlādhāra the yogī succeeds in his yoga, raises prāna upwards and sees a light in the head. This light is the bindu.

bindu-2 बिन्दु-२ (VU V 37), that which is raised by the yogīs up to the head along the suṣumṇā nādi. It is sometimes called prāna, sometimes a combination of prāna and apāna, sometimes apāna and sometimes vāyu. By stopping bindu anywhere on its way in the suṣumṇā (spinal cord) heat is generated in the spinal marrow and the liquid of the cord is dried up. This gives strength to the body.

bindu-3 बिन्दु-३ (VU V 50) a form taken by śiva (brahman) himself. Mūlādhāra (at the base of the spine) is supposed to be the seat of bindurūpaśiva. According to DBU, the perfect yogī has to realize this bindu which is maheśvara Himself.

bindu-4 बिन्दु-४ (YCU 60), secretion from the spinal cord. Two such secretions are mentioned in connection with yoga—one from the upper part, may be the throat, and the other from the lower parts. The former is supposed to be white and the latter red.

bindu-5 बिन्दु-५ (HP III 42), secretion from the candra in the throat. In the context of vajrolimudrā, if this
secretion escapes the bhānu in the chest and reaches the pelvic region, the yogīs raise it up again by performing yonimudrā.

bindujaya बिन्दुजय (HP II 78), control over the ejaculation of semen. It is one of the characteristics of success in hathayoga.

bindunātha बिन्दुनाथ (HP I 7), name of one of the siddhas of hathayoga.

bindumadhya बिन्दुमध्य (VU V 32), the spot inside the top of the head. According to this text, the successful yogī sees the divine light inside his chest or at the tip of his nose or inside, on top of his head.

bindumadhyaśāna बिन्दुमाध्याशान (GS VI 1, 12), the dhyāna (meditation) of which the object has no sensory aspect—neither the image of a God nor of a guru², nor the sensation of a light. When the kundalinī reaches above the level of the eyes, then according to Gheranda, no light is seen.

A dhyāna on that “nothing” so far as sensing goes, is sūksma dhyāna or bindudhyāna according to GS. But rising of Kundalinī¹ to the top of the head is not devoid of unique experience. It is a complete, rich experience.

bindurūpinī बिन्दुरूपिणी (YSU III 2), extremely subtle (=sūksma). The svādhāra form of the vāksakti (speech) in the mūlādhāra (at the base of the spine) is extremely subtle.

bindulaksana बिन्दुलक्षण (BY IX 9), bindu here refers to the flame, having the form of bindu. Ātman has been described as having the form of bindu which is its gross manifestation.

bindusiddhi बिन्दुसिद्धि (GS III 47), success in retaining semen i.e., remaining celebate by practising vajroli which is here said to yield fruit to the yogī even if he is enjoying the many pleasures of life. The vajroli mudrā of GS is quite different from vajroli as understood by other writers.

bindustambhana बिन्दुस्तम्भन (SSP II 13), control over ejaculation of semen. This is required in the practice of vajroli which consists in contraction of the penis and thereby piercing three knots viz., brahma, viṣṇu and rudra and taking shelter at brahmaguhapā (in the ājnācakra).

bila बिल (ATU II; ANU 26), hollow, cavity. In tāraka-yoga light is seen inside the hollow between the two eyebrows. ANU mentions it as one of the spots in the body where yogīs place the object of their concentration and realization and calls it one of the entrances to the routes which lead to liberation and take one to brahman.

bileśaya बिलेशय (HP I 5), one of the great authorities of hathayoga.

bija-1 बीज-१ (YS, VB I 46), vītarka and vicāra of samādhi. These are the two kinds of contents of sabijasamādhi—two types of viṣaya. Nirbijasamādhi has no such content. Ānanda and asmitā are not considered by Patañjali to be viṣayas.

bija-2 बीज-२ (YS I 25; VB II 4, 11, 23, III 55), potentiality, root cause, possibility of sprouting forth. Bija² of a mental disposition is its ability to result in mental activity. When that is burnt the disposition becomes completely ineffective.

bija-3 बीज-३ (G 70; GS III 61, 63, V 36, 39, 47, 52, 54, VI 10), a single syllabed mantra² or a mystical letter forming a mantra² or an essential part of a mantra².

buddha बुद्ध (HP I 6), name of the great
buddhi-1  (YS IV 22; VB I 36, II 6, 24, 25, 27, III 35), citta\(^1\) which is gunātmaka. In II 6 Vyāsa equates it with darśanaśakti as opposed to drkśakti which is puruṣa\(^1\). By using the expression buddhisamvit for knowledge gained by citta\(^2\), VB equates buddhi\(^1\) with citta\(^2\) in I 36.

buddhi-2 (YS IV 21; VB I 11, 36, II 20, III 17, 52, IV 21-2), process of consciousness, as opposed to object of consciousness (grahana as opposed to grāhya). If another process of consciousness is required for introspecting a process of consciousness, then there will be no end to such processes of consciousness and there will be an infinite regress, which is a logical fallacy.

By virtue of retentivity in citta\(^1\), every mental activity leaves behind an after-effect which tends to give rise to a similar mental process as well as to call up an image of the object of the previous mental process. This way of the working of the mind was seen clearly by Vyāsa.

buddhi-3 (SK 23, 35-7, 49; BY IX 182-3-5), deciding, selecting, determining. This is how Īśvarkṛṣṇa explains buddhi\(^3\). But he calls buddhi\(^3\) an antahakarana and holds that the bhāvas\(^2\) are in buddhi; and bhāvas\(^2\), according to him, inhere in linga\(^1\) and go with it as it transmigrates. All this makes a neat consistent theory. Linga\(^1\) contains buddhi which is one of the karanas\(^2\) of which the linga\(^1\) is made up. Thus mahat and buddhi\(^3\) are not identical. Buddha is the mahat element in linga\(^1\), and as an antah-karana, its function is also called buddhi\(^3\). Buddha\(^3\) has thus a functional as well as a structural side. BY refers to buddhi as one of the antahkaranas and enjoins the contemplation of the indriyas and their psychological objects in buddhi and of the three antahkaranas and the bhūtas in prakṛti (pradhāna).

buddhi-4 (VB I 35), abiding dispositions generated by experience, including learning in different ways. Dṛḍha buddhi\(^4\) is a firm conviction so generated.

buddhi-5 (BG II 39), discriminate discernment.

buddhi-6 (BG II 53, 65), intellect.

buddhi-7 (BG II 41, 66), determine knowledge. The determinate knowledge belongs to a steady-minded person.

buddhi-8 (BG III 40, 42, VII 4), the intellect is said to be seat of the soul in the body. It is superior to mind and senses. It is one of the evolutes of prakṛti.

buddhi-9 (BG VII 10), the Lord himself (identified as intelligence of the intellect).

buddhi-10 (SSP I 45), it is one of the five internal sense organs having discrimination, non-attachment, peace, contentment and forgiveness as its characteristics.

buddhinirmala (KU II), so subtle as to be cognised only by an untainted intellect. According to this text, the vital core of joints is something which can neither be perceived nor understood by people of ordinary intelligence.

buddhisamvit (V Bh I 36), consciousness of intellect. While concentrating on the heart lotus, there arises the consciousness of intellect.

buddhisattva (VB, V Bh I 36),
dominance of sattva in intelligence. It is supposed to be luminous and all-pervading due to dominance of sattva. According to VBh, Patañjali has established here the all pervasiveness of mind.

buddhendriya बुद्धेन्द्रिय (SK 26, 34) sense organ (cf. indriya and karaṇa). There are five senses in all śrotra, tvak, caksu, rasanā and ghrāṇa.—auditory, cutaneous, visual, olfactory and gustatory sense, respectively. We use them for sensing and manas and the senses together for perceiving.

baidavasthāna बैद्यस्थान (YKU III 8), middle of the eyebrows, which is here supposed to be the seat of bindu². The yogi is advised to make the vāyu which is rising up along his spinal cord rest finally at this spot, presumably just below the spot between the eyebrows.

bodhaka बोधक (BVU 51), one of the three kinds of ācārya (guru²). This kind of guru² is a real teacher and not only one who prompts, i.e. a codaka.

brahma ब्रह्म (BY II 115, 125), one of the ten synonyms for omkāra. Om is described as the source of three varieties of brahma.

brahmakāyika ब्रह्मकायिक (VB III 26), one of the four classes of Gods residing in the first world of brahma called janoloka. These gods have control over the elements and senses.

brahmagranthi ब्रह्मग्रंथि (VU V 65; YKU I 67, 85; BVU 70; HP I 70), one of the three hurdles (called knots) in its way to be crossed by the vāyu rising up along the spinal cord. This is the first and the lowest hurdle. In YKU kundalini is said to overcome this obstacle, i.e. pierce this knot.

According to HP, this obstruction is felt at the level of the heart. The rising prāṇa of the yogi who has attained the ārambha avasthā pierces this knot.

brahmacakra ब्रह्मचक्र (SSP II 1), the cakra situated in the ādharāsthaṇa (perineum). According to SSP, this is first in the series of nine cakras in the body. This is supposed to be having three circles, triangular like yoni and also supposed to be the originating point of nādi.

brahmacarya-1 ब्रह्मचर्य-१ (YS II 30, 38; SAU I (I) 4; YSH II 104-5; BY II 37, 104), continence—one of the five yamas (abstinences). The perfectly continent yogi alone can acquire the energy required for yoga effort. According to SAU, it is perfect continence, in mind, word and deed; i.e. a brahmacāri (a continent person) neither thinks of, nor talks about, nor indulges in, sexual acts in any form. In YSH it is described as the one of causes of moksa, long life, health, strength influence and courage (IV 104-5). Much is written here against the female sex, but an honest married life is also mentioned as a kind of brahmacarya; though sex activity itself is condemned, particularly because it brings about a birth in this world which is full of misery. According to BY, those who are desirous of becoming one with brahman observe brahmacarya.

brahmacarya-2 ब्रह्मचर्य-२ (BG VIII 11, XVII 14), celibacy. One of the austerities.

brahmacarya-3 ब्रह्मचर्य-३ (VB I 38, 43-45), celibacy. One of the ten yamas enumerated by Vasiṣṭha. Abandoning sexual intercourse always and everywhere amongst all beings
physically, mentally and verbally. Vasiṣṭha further gives a detailed description of Brahmacarya to be followed by the people of different life stages (āśrama). For house-holders Vasiṣṭha prescribes a lawful intercourse with one’s own wife. For a disciple, submitting oneself at the discipline of his Guru is also called brahmacarya.

brahmacāri ब्राह्मचारी (SSP VI 34), one who possesses the knowledge of all pervading brahma within oneself.

brahmadvāra-1 ब्राह्मद्वार-१ (YCU 37), the door leading to brahma. The great goddess kundalinī sleeps closing this very door.

brahmadvāra-2 ब्राह्मद्वार-२ (G 30; HP III 5), entrance to the brahmaranḍha. Kundali is situated, in such a manner that so long as it is not aroused, extraordinary sensory currents passing upwards along the susumnā (in the spinal cord) do not find their way up. The sleeping kundali blocks the passage of prāṇa² to brahmaranḍha in the head. Brahmadvāramukha is thus the lower opening of the susumnā.

brahman ब्रह्म (GS III 41, 67, VI 1, 16, VII 4, 13, 19; TSB 3; TSM 151, 161-2; ANU 1, 2, 20; ATU 2-3, 10, 17), the one and the only Supreme Reality, beyond which there is nothing. While seeing an internally aroused light if a yogī contemplates brahman, he becomes brahman himself, i.e. realizes his own self. Brahmalokanvesī ब्रह्मलोकनवेश (seeker of the abode of brahma) is therefore, the person who seeks to realise the true self. Brahman and ātman² are generally used as synonyms. Becoming one with brahman is considered by the monistic Vedāntists to be the realisation of the true self and the only summum bonum.

brahmanādi-1 ब्राह्मनादि-१ (HP II 46, 66, III 68; YSU I 125, V 17, VI 8, 9; TSM 69; ATU 5), susumnā. Prāṇa² rises up along this nādi and, according to YSU, carries along with it the six dhātus of the body as well as vahnip and citta¹ and all. Although susumnā is generally supposed to be the spinal cord, it is said to extend from the region of the anus to the top of the head. Inside the susumnā is the passage for the subtle (imperceptible) kundalinī to travel upwards. That passage, which also extends up to the top of the head, is in all probability referred to as brahmanādi.

Accumulation of kapha etc. anywhere may obstruct the path of prāṇa² in this nādi; but if it is a nervous structure kapha cannot literally stick to its mouth, as is said in HP II 66.

brahmanādi-2 ब्राह्मनादि-२ (VM I 36), name of the nādi (that leads to brahman). In the pericarp of the lotus of the heart the brahmanādi is situated with upturned face and reaching to the circle of the sun (which is the middle of lotus of the heart).

brahmapurohitā ब्राह्मपुरौहित (VB III 26), one of the four of Gods living in the first of the worlds of brahma i.e. janoloka. These Gods have control over the elements and sense-organs.

brahmanahākāyika ब्राह्माहाकायिक (VB III 26), one of the four classes of Gods living in the first of the world of brahma. These Gods have control over the elements of the world.

brahmaranḍha-1 ब्राह्मरांड-१ (G 73; ATU 5; VU V 70; TSM 64, 151; HP IV 16), a point in the brain to which the
nerves go in the end. Whether it is the central point on top of the brain, the upper part of the motor area in the parietal lobe near the central sulcus, or it is the midpoint of the thalamus, cannot be said. Susumnā (in the spinal cord) is said to reach the brahmarandhra and yogīs are advised to retain prāṇa² there. Brahmarandhra is the highest dhyānasthāna (spot for concentration) on top of the brain. Susumnā runs from this spot down to the spot where the kundalinī sleeps. The lower end of the susumnā is probably referred to as the brahmarandhramukha (mouth of brahmarandhra). It appears that the words brahmabila brahmavit brahmavivara and brahmarandhra are used as synonyms. According to VI, vāyu is led to this spot by pluta (long) recitation of om. Sending up vāyu to this spot is, according to DU, an important yogakriyā kāmatkata (yogic practice). When vāyu reaches this spot, internally aroused sounds are heard by the yogīs. These are sensations of sound which are not caused by any external stimulus.

brahmarandhra-2  (VU V 30; HP III 4), the passage along the susumnā or inside the susumnā, the lower end of which is blocked by kundalinī. HP considers brahmarandhra to be a synonym for susumnā.

brahmarandhramukha  (VS II, 17, 26), the orifice of the door-step of brahmarandhra. The susumnā resides in it and is the means to attain liberation.

brahmarūpinī  (KU 16), susumnā. It leads to the attainment of the world of brahma.

brahmaloka  (VB III 26), fifth loka in the series of seven lokas enumerated by Vyāsa.

brahmavit  (VS V 19), conversant with brahman. According to Vasiṣṭha, there is nothing in the world which is superior to the one conversant with brahman.

brahmasthāna  (DBU 65; HP III 102), brahmarandhra.

brahmā-1  (SK 54; G 38; YCU 72; HP II 39), the supreme living being at the top of the rajoviśāla राजविशाळ bhautikasarga; its bottom being stambha (a blade of grass). Thus the God brahmā is at the top of the creation and a blade of grass at the bottom. For G brahmā is a mythological personality, whose function is creation of the world. As the myth goes, brahmā also practises prāṇāyāma² for fear of death. The significance of the myth is that prāṇāyāma² is essential for those who want to live long and do an important job. YCU regards brahmā to be the lord of prthivi. Brahmā is called rajas because He is said to be the creator.

brahmā-2  (BY IX 83), name of the God. Owing to the qualities of vastness and nourishment and carrying the three Vedas, he is called brahmā.

brahmāṇḍa  (ATU 9), the macrocosm—the universe which contains the sun and the moon. As compared to the brahmāṇḍa, the human body is a microcosm—pīnda (human body) in which also there are supposed to be the sun and the moon. They are in the head. Whether there are
any anatomical structures which can be identified with the sun and the moon mentioned here is not yet known.

*brahmananda* ब्रह्मानन्द (HP IV 2), supreme bliss, which is supposed to be bestowed upon the yogi who succeeds in samādhi.

*brahmi* ब्रह्मी (NBU 11, 16), the twelfth mātra of the dvādaśamātrā (composed of 12 parts) pranava (om). The mantra-yogi who dies reciting this mātra is reborn in the brahma-loka, from which there is no return.

**bha—भ**

*bhaktiyoga* भक्तियोग (GS VII 6, 14), devotion to God. It is the means of bringing about one of the five aspects of rājayoga. By bhaktiyoga one acquires an ever-living consciousness of one's istadevatā (tutelary deity) residing in one's heart (i.e. within oneself) and gets full of happiness (bliss) so that the yogi forgets himself, sheds tears and gets gooseflesh. This leads to samādhi and manonmani.

*bhaga* भग (BY IX 91), prosperity. The epithet of sun. Bhaga is the term used for wealth (dhana). Since sun gives wealth he is named bhaga.

*bhadra* भद्र (VU VI 6; GS II 3; HP I 34), one of the principal āsanas (poses) (cf. bhadrāsana below).

*bhadrasana-1* भद्रासन-१ (GS II 9-10; HP I 53-4; SAU I (3) 8; DU III 1, 7; ANU 18), one of the principal āsanas (poses). It consists, according to GS, in placing the heels crosswise under the testes, crossing the arms (behind the back) and grasping the big toes, adopting the chinlock (jālandhara) and fixing the gaze on the tip of the nose. It is claimed by GS that the practice of this āsana keeps one away from every kind of diseases. SAU and DU omit crossing of arms behind the back, instead, DU advises fixing the two heels on either side of the perineum and keeping them there by force using the two hands. ANU includes this āsana among the four principal ones. He recommends this pose for agnidhāraṇa.

*bhadrasana-2* भद्रासन-२ (VS I 67, 79; VM II 46), one of the ten important āsanas enumerated by Vasiṣṭha. Its technique consists in keeping the two ankles under the scrotum on either side of the perineum correspondingly, firmly holding with the hands the feet so as to touch the sides, one should remain steady. This removes diseases and effects of poison. Vācaspati gives its technique as bringing the soles together and close to the scrotum, one should make a hollow of one's hands and place them over it in the shape of tortoise.

*bharga* भर्ग (BY IX 46). According to BY, 'bha' means that which illuminates the universe, 'ra' stands for the rejoice and 'ga' for abundance.

*bhavapratyaya* भवप्रत्यय (YS, VBh I 19), caused by birth. One of the two kinds of asamprajñāta samādhi. The other being upaya-pratyaya. Bhavapratyaya belongs to the videhas (without bodies: gods). Their asamprajñāta yoga is obtained without the practices of any means.

*bhastrikākumbhaka* भस्त्रिकाकुम्भक = bhastrā भस्त्रा (GS V 70-2; HP II 44, 67, III 111, 118; YSU I 88, 96-100), one of the sahita kumbhakas. According to GS, it consists in filling the chest to capacity by inhaling through
the nostrils and emptying it by pressing the abdomen in the manner an iron-smith inflates his bellows and empties it, and after repeating the process twenty times, suspending respiration for a while. The whole operation is repeated thrice.

YSU recommends the last inhalation and the last exhalation to be of one by contracting the throat a little and exhalation through the left nostril alone. This kumbhaka is said to cure all diseases of the body caused by the excess of any of the three humours—vāta, pitta or kapha—and to increase the digestive heat. It aids in the arousal of kundalini and removes the diseases of the mouth as well.

According to YSU, it clears the entrance to the brahmanāḍī (in the spinal cord).

According to HP, for practising bhastrikākumbhaka, first we have to adopt the padmāsana pose, then, holding the body erect, we have to exhale effortfully through both nostrils producing a hissing sound and causing a cutaneous sensation to be felt in the back, the throat and the top of the head below the skull, and then to inhale quickly automatically. This process is to be repeated several times. We are required to move the air diligently in the manner the blacksmith works his bellows.

As fatigue is felt, we inhale deeply but quickly through the right nostril and, after retaining as prescribed, exhale through the left nostril.

bhāgya भाष्य = bhāgyatuṣṭi (SK 50), one of the four ādhyātmika (pertaining to the self) contentments. A person who is content with his bhāgya (fate) loses the impulse to go further in the right direction.

bhānu नानु (G 59; HP III 78, 112), nābhi in which sūrya is situated. Hence these three words are in a sense synonymous.

bhānuki नानुकी (HP I 8), one of the great hāthayogīs.

bhālabhāti भालभाति (GS I 54), kapālabhāti.

bhālarandhra भालरंध्र (GS I 33), kapālavakra.

bhāva-1 भाव-१ (VB IV 12), being in existence. The past and the future do not exist though they really are. They are not actual (cf. adhvabheda), nevertheless they are real.

bhāva-2 भाव-२ (SK 40, 43, 52), the dispositions which characterise an individual liṅga (transmigrating soul). The liṅga of every individual puruṣa is haunted by its bhāvas, which form an abiding attitude of the mind. They may be acquired and yet cling to the liṅga during the course of lives. The bhāvas are here said to be eight in number, viz. dharma (merit), adharma (sin), jñāna (knowledge), ajñāna (ignorance) vairāgya (detachment), avairāgya (attachment), aśvarya (competence) and anaiśvarya (incompetence).

bhāva-3 भाव-३ (TBU I 14, 31 42), idea (thought). The ideas of lobha (greed), moha (attachment), bhaya (fear) etc. are absolutely foreign to the person who has realized the brahman. The yogī is advised to have brahmabhāvanā (thought) as the permanent background of his consciousness.

bhāvanā-1 भावना-१ (YS I 28, II 33-4), reminding oneself, calling to memory. In I 28 reference is to God for whom stands the sacred word om.
bhāvanā-2

While one recites this mantra (sacred aphorism), one brings to one's mind its meaning, i.e. God (see pratipakṣabhāvana).

bhāvanā-2 भावना-२ (YS I 33, IV 25), attitude of mind, sentiment. Maitrī (friendship) etc. are such sentiments advised to be developed towards those who are seen enjoying happiness. The attitude of curiosity about one's own past and future disappears after attaining vivekakhyāti.

bhāvanā-3 भावना-३ (VB, VBh I 33, III 23), cultivating sentiments. Friendliness, compassion and joy are the three sentiments. Vyāsa further says that by cultivation of these sentiments, there arises samādhi which is further equated with samyama. Vijñānahiksu understands that bhāvanā itself is samādhi.

bhāvitasmartavya भावितस्मार्तव्य (VB I 11), an imagined object taken to be real, a hallucination, e.g. a dream. It is one of the two kinds of memory images mentioned by VB, the other being abhāvitasmartavya which is a memory image, taken as such.

bhukti भूक्ति (VS V 8), the enjoyment. Also known as kṣetrajña enjoying favourable and unfavourable fruits.

bhujagī-1 पुजगी-१ = bhujangini पुजङ्गिनी (GS II 43; HP III 10), kundalinī.

bhujagī-2 पुजगी-२ (GS III 69), one of the mudrās. It consists in protruding the lips and inhaling through the mouth. Gheranda is all praise for it.

bhujangāsana पुजङ्गासन (GS II 43), serpent or cobra posture. It is desirable to arouse the kundalinī force, increase body heat and destroy all diseases.

bhuvarloka भुवलोक (NBU 3), one of the six higher regions of creation above the earth (cf. janoloka). It is imagined as the knees of the hanisa (swan) which represents the virātrūpa (all pervading aspect) of the Supreme Reality.

bhuvodhāranā पृथ्विपराण = stambhani तम्भनी = adhodhāranā अधोधरण (G 69, 74; GS III 59), one of the five dhāranās. The object of this dhāranā is prthvi; i.e. the content of consciousness in this kind of meditation is the element earth.

bhūta-3 भूत-३ (YS II 18; III 13, 17, 44), the material side of the universe including the material objects, the five elements, and the five tannmātrās (the matter of which the elements are the forms). The tannmātrās take the form of ākāśa etc. and the material aspect of mahat takes the form of the five tannmātrās. All these come under bhūta¹, as do the material objects.

bhūta-2 भूत-२ (VB I 25, II 15), living beings.

bhūta-3 भूत-३ (VB III 52), the past.

bhūta-4 भूत-४ (VB II 19; G 68, 74; TSB 4; TSM 2, 4, 6, 133, 140; SK 22, 38), the five elements usually called: ether, air, fire, water, and earth. According to TSM, the entire universe, even the indriyas² (sensory and action organs) and the cītās (the transmigrating souls) originate from these five bhūtas—ākāśa, vāyu, agni, ap and prthvi.

bhūta-5 भूत-५ (SK 69; ABU 22), everything that exists. The philosophy embodied in SK discusses the origin, maintenance and destruction of everything that exists. According to ABU, everything is in brahman, who is in everything. The Sānkhya Kārikā view is different.
It is dualistic. According to this view, in addition to the puruṣa, prakṛti also exists in its own right. Bhūtas⁴ are prákṛtika (of the nature of prakṛti) reality.

bhūtadhāraṇa भूतधारण (VU V 6), not allowing any of the five mahābhūtas (elements), of which the body is made up, to wane; i.e. keeping them strong and active so that the body may live. If the earth element wanes, wrinkles appear on the face. When water wastes away, hair turns grey. When fire loses its potency, appetite is lost. When air loses strength, body begins to tremble. When ether gets weak, life itself wanes.

bhūtātmā-1 भूतात्मा-१ (ABU 12), ātmā¹ which is the essence and substratum of everything (cf. bhūta).

bhūtātmā-2 भूतात्मा-२ (VS V 5), soul residing in individuals. According to Vasiṣṭha, one soul is established in different creatures and that very one soul seems sometimes one and sometimes many like the moon’s reflection in water.

bhūtādi भूतादि (SK 25), one of the two aspects of ahankāra, the other being vaikṛta वैकृत्य. Vaikṛtaḥ anakāra वैकृतात्मांकार and bhūtādi are the two names given respectively to that aspect of ahankāra in which sattva² predominates and to that in which tāmas² predominates. Bhūtādi is the material side and vaikṛtaḥ anakāra—the immaterial side of gunātmaka (of the nature of gunas) reality.

bhūmi-1 भूमि-१ (VB II 19), the earth element prthvī.

bhūmi-2 भूमि-२ (VB III 45; ANU 17), ground. For practising dhāyaṇa, etc. ANU advises the yogī to sit either on bare ground or on a seat made of grass, provided they are perfectly clean.

bhūmi-3 भूमि-३ = bhūmikā भूमिका (YS III 6: VB I 30; VU IV (l) 1-12, (2) 1, 6, 8-12, 16, V 72, 74-5), a stage in the progress of yoga. According to VU, the stages in the development of yoga form a continuum as the sounds represented by the three and a half letters of the word om do. They merge one into another imperceptibly and form practically one syllable. In the same way the various stages of yoga are not entirely separate from one another. They make up one yoga. Four bhūmikās of yoga are mentioned in VU ārambha, ghata, paricaya and nispatti.

bhūmi-4 भूमि-४ (SSP I 38), earth, one of the component elements of the physical body. It has five characteristics—bone, flesh, skin, nerves and pores.

bhūmityāga भूमित्याग (GS V 56), rising above the ground. It is said to be the last stage of laṅghava (lightness), which is one of the seven disciplines achieved by prāṇayāma². The practice of uttama (advanced) prāṇayāma² is said to bring this ability to the yogī. It is in fact a feeling of absolute weightlessness.

bhūrādayaḥ भूरादय (YKU III 22), the fourteen divisions of the universe—earth, six above the earth (bhūḥ भू), and seven below. When the yogi realises the Supreme Self, these lokas all disappear for him. They do not exist for him any longer, because he gets none of his purposes served by them (cf. YS II 22). In Patanjali’s language a yogi at this stage does not entertain any pariṇāmas.

bhūrloka पृलोक (NBU 3; VB III 26),
first of the seven bhuvanas mentioned by VB. It extends from the lowest region called avīci अवीचि to the sky above the earth and includes seven pātālas and the earth. According to NBU, it is one of the seven higher regions of creation (cf. janoloka). It is imagined as the feet of the hanśa (swan), which represents the virāt (all pervading) rūpa of the one Reality.

bhrīganāda भ्रीगनाद (GS VII 9; HP II 68), bhrāmarināda—the sound like that of a black bee or a hollow top going round and round. According to GS, it is one of the many sounds which a yogī hears when he succeeds in bhrāmarikumbhaka.

bhedā-1 भेद-१ (SK 15, 46-8; TSB 4), a thing different from others. Things of the same kind which are in some way different from one another are the various limited modifications of one and the same undifferentiated substance; and since all the various finite things of the world differ from one another, there must be a common mother-substance of which they are all modifications i.e., there must be an unlimited and ultimate primeval entity which is not manifest.

bhedā-2 भेद-२ (SK 68; TSM 129), separation, SK refers to the separation of the soul from the body and TSM to the points of separation in the body, probably the joints.

bhedā-3 भेद-३ (SK 27), difference. Mutual difference among the eleven senses is external. Their essence is one, viz., vaikrtāhaṅkāra. According to SK, purūsa gets emancipation of both orders having nothing to do with prakṛti while living (a life ordinarily known as jīvanmukti and absolute and permanent freedom from every kind of connection with prakṛti—only when the body falls.

bhedavādi पैदालायय (SSP VI 56), discriminator. One who realises with profound discrimination about the ultimate, and all-pervading principle.

bhairavayogī पैरवयोगी (HP I 6), one of the important yogīs of hathayoga.

bhokta-1 भक्त-१ (VB I 24, II 18), enjoyer. Patañjali has described puruṣa as draṣṭā (seer) and not as bhokta. I śvarakrṣṇa, however, believes that puruṣa is the bhokta of the miseries of old age and agony of death and the prakṛti (nature) works for bringing him apavarga. VB has said in II 18 that bhoga and apavarga are by buddhi and in buddhi. But they are attributed to puruṣa.

bhokta-2 भक्त-२ (VS V 8), the enjoyer. One of the five substances recognised by Vasiṣṭha. The other four are bhogya, bhukti, bhogāyatana and indriya.

bhoktrabhāva भोक्तरभाव (SK 7), feeling pleasure and pain. All of us are affected by this hedonic tone of our experiences; and this is put forward by I śvarakṛṣṇa as a proof of the existence of puruṣas.

bhoga-1 भोग-१ (YS II 13, 18, III 35). Patañjali’s definition of bhoga is similar to that of his kleśa asmitā which springs from avidyā. Any experience so long as the kleśa asmitā is not laid to sleep is bhoga ultimately due to avidyā. So long as asmitā is functioning the attitude of citta is that of bhoga. When asmitā becomes inactive it becomes apavarga. In that state the citta has realised that there is puruṣa and that ‘I am not that’. Patañjali does not
attribute bhoga and apavarga to puruṣa in any sense. Nor does he seem to believe that the purpose of saniyoga is bhoga and apavarga of puruṣa.
bhoga-2 भोग-२ (VB II 13), a kind of experience as a result of karmāsayas.
bhogalalasā भोगललास (TBU I 40), desire to enjoy. This is one of nine vighnas (impediments) in the way of samādhi. It corresponds to Patanjali’s avirati.
bhogāyatana भोगायतन (VS V 7-8), body, the place of enjoyment. One of the five substances recognised by Vasiṣṭha. Body has been conceived to be the place of enjoyment.
bhogya भोग्य (VS V 8), object of enjoyment. One of the five substances recognised by VS.
bhautikasarga भावतिकार्स (SK 53), various types of life made available by pradhāna for puruṣas to live. In SK 54 they are described as brahmādistambaparyanta brhaamādistantam-paryanta (from brahmā down to a blade of grass). Of these there are eight varieties of super-human life, five of animal and plant life and only one kind of human life.
Sattva is said to predominate in lives at the upper end of this scale. In Kārikā 44 dharma is given as the means of rising in the lives. Practising dharma leads to a superior order of life which is preponderantly sāttvika; but according to SK, it is kevalajñāna that leads the aspirant to apavarga and not dharma.
bhauma भौम (GS III 59), consisting of the element earth, which is one of the five tattvas (elements) on which prāṇeeṣhāraṇa is prescribed. This tattva is described as quadrilateral in shape and decorated with geological regions rich in yellow ornament. Such should not be the description of a mahābhūta (element). This image is prescribed for purposes of dhāraṇā (concentration). This does not of course mean that the prthivi mahābhūta is actually such as described above.
bhramarasṛsti प्रत्यारोपण (YSU VI 19), internally aroused sounds of the nature of Patanjali’s viṣayavatī pravṛtti. If a yogī begins to hear these sounds, he should concentrate on the sound which he hears, driving away all the worldly thoughts.
bhrānti भ्रान्त (YKU I 60), a wrong notion leading to a wrong path (cf. bhṛṇḍiḍaśana). This is, according to this text, one of the ten vighnas (impediments) in the path of yoga.
bhṛṇḍiḍaśana भ्रण्डिधाश्य (YS I 30), a delusion either about the nature of reality etc. (i.e. a wrong philosophy) or more often, about one’s own achievements. It is one of the nine antarāyas (impediments in the path of yoga).
bhrāmani भ्रामणी (G 74), one of the five dhāraṇās is performed on air element.
bhṛṇḍiḍaśana प्रासरी (HP II 44; GS V 46, VII 5), HP describes bhṛṇḍiḍa kumbha as accompanied bhṛṇganāda and bhṛṇgīnāda भ्रणगिन्द (sound of a female bee) during pūraka and recaka respectively. According to GS, bhṛṇḍiḍa (kumbha) is inhalation and suspension of breathing after closing the ears with hands at midnight at a place where no other sounds are heard. In this condition the yogī listens by his right ear to an internally aroused sound; and by
daily intermittent practice he succeeds in hearing various such sounds. With this sound blends an internally aroused light and the yogi is advised to get absorbed in that light so that his mind disappears in the end with the light and the sound and all. Thus the yogi gets lost and reaches the highest stage of yoga often called paramapada (highest abode) of viṣṇu. Thus, success in bhrāmari kumbhaka (as it is called) leads to success in samādhi. According to Gheranḍa, no recaka follows this kumbhaka; that is, recaka is not an integral or essential part of this prānāyāma, as it is not of mūrecha or kevalakumbhakas. It is one of the eight types of kumbhaka according to GS as well as HP. In VII 10 GS brings in bhrīganāḍa during recaka also and considers samāpatti in it to be samādhi. Most probably this whole, of which bhrāmari-kumbhaka is a part and which Gheranḍa calls just bhrāmari in VII 5, is one of his mudrās.

bhruvormadhyā-1 पुरोमध्य-१ (BG VIII 10), middle of the eyebrows. Traditionally it is believed to be the meeting point of idā, pingalā and susumnā where prāṇa is fixed after raising it through susumnā.

bhruvormadhyā-2 पुरोमध्य-२ (VS III 64, 72), middle of the eyebrows considered as one of the eighteen vital points.

bhruccakra ब्रुक्क (SSP II 7), seventh cakras popularly called ājñā cakra in the series of nine cakras. It is said to be the seat of intuitive knowledge and bestows the power of speech.

bhruḍahara ब्रुड़ह (ATU 2), subtle point in between the eyebrows, also recognised as abode of saccidānanda.

bhūmadhyā भूमध्य = (bhūrantara भूरन्तर) (G 8, 34, 84, 86; GS II 23), one of the nine dhyānasthānas (spots in the body on which the yogīs concentrate). It is the spot inside the point above the nose between the two eyebrows. Bhrūmadhyadṛsti is prescribed as a part of khecarī. Bhrūmadhyadṛsti is prescribed as a part of mātyendrāsana by GS and of siddhāsana by G.

**ma—म**

makarasana मकरसन (GS II 6, 40), one of the thirtytwo āsanas mentioned by Gheranḍa. It consists in lying on the ground with face downwards, the chest touching the ground, the two legs stretched apart fully and the head held by the two hands. This āsana promotes digestion.

makāra-1 मकार-१ (GS V 51), the letter “ma म”, which is the bijamantra (the most important letter) of the sacred word or aphorism denoting mahēśvara and is to be repeated thirtytwo times while exhaling during the performance of the sagarbha sahita kumbhaka.

makāra-2 मकार-२ (ANU 4), the nasal sound of “ma म”. But, for sūkṣma dhyāna, the yogi is advised to take resort to the avsara makāra, which obviously is no sound at all. This is the aksarabrahma.

manayah मनय: (YSU I 118), the vertebrae through which susumnā passes. Susumnā is, therefore, the spinal cord for something running in or along with it; and obviously the prāṇa which courses through it is a nervous impulse. The ancient Hindus’
knowledge of anatomy seems to be quite deep in this subject.

**manipūra 梵穴 (YKU III 9, 11), one of the six cakras—literally wheels—but here centres in the body. When prāna² is sent up along the suṣumna (the spinal cord), as they say, it traverses all the cakras. The yogī is supposed to take this prāna² through the cakras consciously and intentionally—probably performing dhyāna (concentrating) on each of them—and thus knowing all about them as he goes from one cakra to another. Manipūra is situated in the region of the navel.

**manipūraka 梵穴圖 (G 15, 61, 80; YSU I 172, V 9; YCU I 3; DBU 49), nābhi which may be the solar (coeliac) plexus (cf. manipūra). This centre is said to have, on the analogy of a wheel, ten spokes—may be ten offshoots.

**mandala-1 跡輪-१ (ANU 26) the highest point for concentration in the head, here called the innermost door opening the attainment of the ātman (the Supreme Self)—the uppermost mokṣadvāra मोक्षद्वार (door to liberation).

**mandala-2 跡輪-२ (ANU 38), the entire system of centres for concentration in the body. These are also called doors opening into the attainment of the Self.

**mandala-3 跡輪-३ (HP III 117), a particular time unit consisting of a period of 40 days.

**manḍūkāsana मन्दुकासन (GS II 5, 34-5), one of the thirtytwo āsanas¹ enumerated by Gheranḍa. It consists in flexing and placing the fore-legs under the two thighs with soles of the two feet turned upwards and the two big toes touching each other. As one would do this and sit on the fore-legs the two knees would naturally be spread out.

**matsyendrāsana 天鶴式 (DU II 1, II; TSM 34; SAU I (2) 1, 9; VU V 14), one of the ten niyamas. It means having full faith in the ways prescribed by the Vedas. While these texts prescribe ten niyamas Patanjali mentions only five.

**matsyapītha 天鶴座 (TSM 49), one of the principal āsanas¹ according to this text. This is different from matsyāsana. This pītha (āsana¹) consists in placing the right heel at the thicker end of the left thigh encircling the left knee with the right arm and holding the left big toe with the right hand.

**matsyāsana 天鶴式 (GS II 21), one of the thirtytwo āsanas¹ mentioned and explained in this text. It consists in lying on the back with the footlock and holding the head with the two elbows. Other writers add “arching the spine”, and some prescribe supporting the hips on the palms with elbows touching the ground.

**matsyendra 天鶴 (HP I 4), one of the greatest yogis of hathayoga whose disciple was Gorakṣa.

**matsyendraśana 天鶴式 (GS II 4, 23; HP I 26, 7, 37, 48; TSM 49), one of the principal āsanas. According to GS, it consists in flexing the left leg; placing the left foot on the right knee, the right elbow on it, and the face on the right hand. The abdomen is to be kept a little withdrawn and the gaze
fixed between the eyebrows. This description of *matsyendrāsana* is far from being clear or adequate. HP explains this important āsana as follows:—flexing the right leg completely and placing the right foot at the root of the left thigh above it, take the left foot round the right knee, place it on the far side of the right thigh and hold its big toe while turning the head completely towards the left and grasping the right ankle by the left hand. HP calls it an āsana taught by *Matsyendranātha*, while TSM gives it the name *matsyāpiṭhaka*, where the word matsya भल्ल्य does not mean fish.

**mathana **

*mathana* = *sumathana* सुमथण (YKU II 43, 46, 47), rotating. For *khecari-mudrā*, according to this text, a swab is inserted up to the top in a nostril and gently rotated.

**madhupratikā-1** मधुप्रतिक-१ (VB III 48), a yogi at the third stage of development (progress in *yoga*) acquires abilities like ESP (vikaranabhava). These siddhis (achievements) are called *madhupratikas* by VB.

**madhupratikā-2** मधुप्रतिक-२ (Vbh III 48), the term used for three yogic occult powers combined together. These three powers are: speed like that of the mind, knowledge without the aid of sense organs and mastery over the first cause.

**madhubhumika** मधुभुमिक (VB III 51), a yogi at the second stage of progress in *yoga* called *madhumatibhūmi*, where prajnā (supernormal insight) is rtambhāra (showing the truth).

**madhumatibhūmi** मधुमतिभूमि (VB III 51), madhubhūmi, second of the four stages of progress in *yoga*. It is characterised by rtambhāraprajnā (cf. madhubūmika).

**madhya-1** मध्य-१ (YS I 22), one of the three degrees of intensity of *tivrasanivega*, the other two being *mrdu* and *adhimātra*. The intensity of madhya sanivega is intermediate between those of *mrdu* and *adhimātra sanivegas.*

**madhya-2** मध्य-२ = *madhyama* मध्यम = madhyamārga मध्यमार्ग (HP II 42, III 4, IV 14, 16, 72, 114), suṣumnā.

**madhya-3** मध्य-३ (HP IV 85, 86), in the intermediary stage of the practice of nādānusandhāna. This stage may be equated with paricayāvasthā, the third stage in the sequence of four stages of nādānusandhāna. During this stage those internally aroused sounds are heard which are resembling with the sounds of a small drum, a conch, a bell and a gong.

**madhyaga** मध्यग (HP II 4), middle path. Here it means along the path of suṣumnā. If nāḍis are full of impurities, the proper channel of prāṇa towards suṣumnā is not possible and thus impurities work as a great obstruction in the attainment of success in hathayoga, since hathayoga essentially requires the travelling of prāṇa along the path of suṣumnā.

**madhyacakra** मध्यचक्र (HP III 72), the state of idā and pingalā passages being completely blocked. This controls the sixteen ādārās by regulating the flow of nervous currents through the neck-throat region.

Brahmānanda in his commentary Jyotsnā describes it as the viśuddhi cakra which controls all the sixteen ādārās.

**madhyamanāḍī** मध्यमनाः (HP III 120), suṣumnā. Practice of āsana, prānāyāma and mudrā is said to
render it an easy passage for kundali to go upwards.

madhyamapraṇāyāma-1 मध्यमप्राणायाम-1 (G 48, 49; TSM 105-6), one of the three stages of progress in prāṇāyāma. It is characterised by (1) each of its three components being of twentyfour mātrās (units) and (2) trembling. Perfect prāṇāyāma is termed uttama-prāṇāyāma. Yogīs who have by practice learnt madhyama prāṇāyāma to this extent feel that their spinal cord is throbbing. (cf. merukamā)

madhyamapraṇāyāma-2 मध्यमप्राणायाम-२ (BY VIII 9-11), an intermediate stage, but here it means the second stage in the sequence of three stages of the successful practice of prāṇāyāma. BY suggests twentyfour mātrās for the second variety of prāṇāyāma. According to HP, this second stage causes tremor in the body.

madhyama मध्या (YKU III 19; YSU III 4), para, paśyanī, madhyama and vaikharī are said to be energies which are said to reside in the mūlādāra, hṛdaya, kaṇṭha and mouth respectively and are responsible for developing nāda (speech) gradually into spoken word. Madhyama thus appears to be the conative consciousness of spoken word before it is actually uttered.

madhyalakṣya मध्यलक्ष्य (ATU 7), a lakṣya (object of meditation) localised neither exclusively inside the body nor quite outside. It is, therefore, called bāhyabhyantaratāsa vyomapaṇcaka. The yogī sees the vyomapaṇcaka in him and himself in it. He then assumes the form of this lakṣya; that is samāpatti in it. The yogī’s mind becomes one with the lakṣya. The madhyalakṣya is describ-
ed thus in general terms, “as if there was an unbroken orb of the morning sun of a brilliant elementary (primary) colour; as if there was a range of flames of fire; as if it were absolutely pure sky”. In the beginning it is only a feeling of the yogī, but as he continues to gaze, he actually sees the vyomapaṇcaka. All the five colours of the sky are not seen at once but one after the other.

madhyaśakti मध्यशक्ति (SSP IV 16), one of the three names of kundalinī residing in the body, the other two are adhaḥśakti and ārdhaśakti. When all the three are tackled simultaneously, one reaches the highest abode.

madhyahnārkamandala मध्यहन्नरकमन्दल (MBU II (I) 10), midday sun, one of the visions seen when a yogī is about to succeed in sāmbhavimudrā. These are, therefore, called cilnās (signs) of success. Six of them are mentioned in order. But perhaps they are not always seen in that order. In one and the same sitting the yogī may see several of them in any order. It is also possible that a yogī sees only one cilna (sign) for sometime and then begins to see others in any order. The midday sun is the sixth in order.

manas-1 मनस्-१ (SSP I 44), mind. It has five characteristics—positive thoughts, negative thoughts, oblivion, inertia and cegotation.

manas-2 मनस्-२ (VBh I 35), a synonym for citta “atra ca manas iti vacanād manaścittayoraiteti bodhyam atiḥ ca mātāṁ śīṁte vijnānāt maśānityasākhitāti vācāya”.

manas-3 मनस्-३ (YS I 35, II 53), cognition—the knowing aspect of consciousness for which Patanjali has used a concrete instead of an abstract term. He means rising of cittavṛttis.
Practice of \textit{prānāyāma}\textsuperscript{2}, as well as sensations internally aroused, stabilizes \textit{manas}\textsuperscript{1} in this sense. \textit{manas-4 गन्तृपर्याय} (SK 27; G 2, 31, 68, 75, 94; HP II 42, III 121, 123, IV 5, 15; GS IV 2-7, V 57; TSM 14, 21, 114, 116, 129, 134; TBU I 4, 20, 34-5, 39; YKU III 4-6; BY VIII 51, IX 117, 182, 185), one of the three components of \textit{antabkarana} which is supposed to play a double role. As an \textit{indriya manas} converts sensations into perception of a concrete object and vague impulses into those for performing this or that definite action. As \textit{sairikalpaka} it entertains wishes and desires even when none of the ten \textit{indriyas} is working. SK speaks of eleven \textit{indriyas} but of thirteen \textit{karanas}\textsuperscript{2}. BY advises contemplation of \textit{manas} in \textit{buddhi}. \textit{manana मनन} (DU II 14), one of the two kinds of \textit{mānasā japa} (mental recitation), the other being \textit{dhyāna}. It consists in calling up an image, which may be absent in \textit{dhyāna}. \textit{manahśthairya चन्दनपर्याय} (HP II 42), steadiness of mind. When \textit{māruta} or \textit{prāna} enters \textit{susumnā}, mind attains steadiness. This is possible through the regular and long practice of \textit{prānāyāma}. \textit{manahprasāda चन्दनपर्याय} (BG XVII 16), tranquillity of mind. This is one of the mental austerities. \textit{manahspanda चन्दनपर्याय} (SAU I (7) 28), arising of \textit{cittavṛttis}. \textit{Manahspanda} stops when the practice of \textit{prānāyāma} becomes easy and pleasant, as also in concentration i.e. when \textit{dhyāna} succeeds. In fact success in \textit{dhyāna} is \textit{manahspandanirodha—cittavṛttinirodha}. \textit{manogati मनोगति} (GS III 58), the ability to go everywhere as one’s mind does. According to this text, the \textit{yogī} who masters the \textit{dhāranās} can take a trip to the paradise in his mortal body. \textit{manojātita-1 मनोजातित्व-१} (YS III 48), speed as fast as that of mind. A \textit{yogī} acquires this speed of movement if he is successful in \textit{saniyama} on \textit{grahaṇa}, \textit{svaṛūpa}, \textit{asmitā}\textsuperscript{3}, \textit{anvaya} and \textit{arthavatva}—the psychical side of \textit{prakṛti}\textsuperscript{2} (nature). \textit{manojātita-2 मनोजातित्व-२} (VB III 48), \textit{manojāvatva मनोजातव} (VS III 30), speed like that of the mind. According to VB, speed of the mind means that the body acquires very quick motion. The practice of \textit{saniyama} on the process of knowing on the essential attribute, on the sense of ‘I’, on inherence and on the purposefulness of sensation bestows \textit{indriyajaya} which further gives power like \textit{manojāvita} etc. VS mentions it to be the result of \textit{kevalakumbhaka}. \textit{manodusta नानोदुम्प} (BY XI 49), person with mental impurities. Through \textit{sanyāsa} one becomes devoid of such impurities. \textit{manonmani-1 मनोनमस्ती-१} (GS V 57, 91, VII 15), a state of mind which supervenes on performing \textit{prānāyāma}\textsuperscript{2} successfully or developing complete \textit{bhakti} (devotion). Its physiological condition includes tears and gooseflesh. Another characteristic feature of the physiological condition is that the rate of breathing is increased from 15 per minute to 30 per minute. \textit{Gheranda} has not used \textit{manonmani} and \textit{unman} as synonyms, as HP has done. According to GS, the former may ultimately develop into the latter,
which he has made synonymous with rājayoga.

manonmani-2 मनोन्मति-२ (NBU 48; HP II 42, III 53, IV 3, 20, 64), merging of the self (= samāpatti) in something which is not a sound emitted or heard, or any other viṣaya⁴ (content of consciousness) for that matter. The condition is the same as Patañjali’s nirbījasamādhi and GS’s manomūrchā. According to HP, this condition arises when prāṇa² courses through susumna. This author also uses manonmani² as a synonym of rājayoga. In HP II 42 manonmani is equated with steadiness of mind.

manomūrchā मनोमूर्च्छा (GS V 83, VII 6, 16; HP II 69), one of the six aspects of rājayoga according to GS. It consists in merging the individual self in the ātman² (brahman). In this state the mind looses itself in the ātman in the sense that there remains the ātman² and ātman² alone in consciousness (cf. samāpatti). They seem to make no difference between manomūrchā and mūrchā kumbhaka and Gheranda’s mūrchā kumbhaka seems to be a state of samāpatti in which ātma² is the tat and manas² the tatstha.

Manomūrchā is described in VII 6 as this aspect of rājayoga, which is probably the culmination of mūrchā kumbhaka according to GS. HP talks of losing the mind without bringing in ātman.

manoyāga मनोयाग (PBU (P) 18), mental sacrifice. The act of bringing about the union of the direct and the transcendental ātman by the realization “that thou art”, “I am Brahman”—is the mental sacrifice.

mantra-1 मन्त्र-१ (YS IV 1), mantrayoga—one of the methods of gaining siddhis² (supernatural powers). According to VB, the abilities of flying in the air, etc. can be acquired by mantra¹ yoga. According to HP, the yogī who succeeds in samādhi is beyond the reach of any mantra¹. Patañjali advises recitation of om which signifies īśvara. This recitation is obviously mantrayoga.

mantra-2 मन्त्र-२ (YSU I 131), breathing—hanisa²—expiration and inspiration. Expiration is mentioned first as we do not breathe because we need oxygen and take it in, but because there is excess of CO₂ in us and the need of expiration. This shows their sound knowledge of physiology. When quickly repeated, hanisa² becomes so’ham. This recitation is called mantrayoga.

mantra-3 मन्त्र-३ (YSU II 18, 20) a sacred word or words, repeated in mantrayoga. Om² is said to be the most important of mantras.

mantrayoga मन्त्रयोग (YTU 19; YSU I 130—132), one of the four kinds of yoga mentioned in YTU, the other three being laya, hatha and rāja. If a person recites a mantra³, pronouncing the syllables etc. correctly, for twelve years, he gets certain extraordinary powers like knowing about absent things and reducing his body to an extremely small size.

According to YSU, success in mantrayoga transforms respiration into self-realisation. The former ceases and the latter dawns. This is said to take place in the susumṇā (inside the spinal cord), as the rising of prāṇa² up along the susumṇā is supposed to be the way which leads to self-realisation. “Om” is considered, in
this text, to be the *mūlamantra*, the root of all the *mantras*.

**manthāna नन्यन्य** (HP I 6), one of the great *Yogīs* of *hathayoga* of unknown nomenclature. One of the predecessors of *Śvātmārāma*.

**mayūrāsana-1 मयूरासन-१ = मयूरपिथा** नायुरुपित (GS II 5, 29-30; HP I 30; VU V 15; DU III 1, II; TSM 48), one of the principal āsanas. It consists in resting the palms of both hands on the ground; then placing the parts of the abdomen on either side of the navel on the two elbows, and then adopting the pose by raising the head and the feet in the air parallel to the floor like a horizontal stick. The practice of this āsana assimilates unwholesome and overeaten food, promotes *jatharāgni* (digestive heat), neutralises poisons and cures all diseases like enlargement of spleen and liver. In a word, this āsana makes the yogī free from all ailments. The yogī balances his body on his elbows as a peacock does on his legs and keeps his head and feet raised horizontally above the ground.

**mayūrasana-2 मयूरासन-२** (VS I 67, 76-77), peacock pose. One of the ten āsanas enumerated by *Vasiṣṭha*. Its technique consists in placing hands well on the ground, elbows on both sides of the navel and the body like a stick in the air.

**marana-1 मरण-१** (HP II 3, III 38, 87), death, which ensues when life activity is completely exhausted and one is unable to breathe. Slower the respiratory process slower is the rate of exhaustion. Hence *yogīs* are advised to minimize respiratory activity by practising *prāṇāyāma*. It is claimed for *khecarī* that the person who practises it successfully never gets exhausted and therefore does not die. The meaning seems to be that he does not die so long as he is in the state of *khecarī*. In the context of *vajroli* it is said that one who practises this *mudrā* enjoys a long life.

**marana-2 मरण-२** (HP III 7, 13), death which is followed by another birth. The practice of the ten *mudrās*, particularly *mahāmudrā* is said to make one immortal in the sense that he is not born again after his body falls.

**marana-3 मरण-३** (HP III 11), cessation of activity. Activity which has to do with *idā* and *pingalā* stops in the state of *mahāmudrā*.

**marut-1 मरुत-१** (HP II 40), breath. So long as suspension of respiration is maintained by *prāṇāyāma*, there arises no mental process and one does not die.

If air is swallowed to capacity one floats on water like a lotus leaf.

**marut-2 मरुत-२** (HP III 7), a god.

**marutsiddhi मरुसिद्धि** (GS III 17), the ability of starting a current (probably a nervous impulse which gives a sensation) from the *mūlādāra* (the centre for meditation at the base of the spine) which, in the words of *Vācaspatimīśra*, is sensed as a *pīpilikāsparśa* (creeping sensation) rising towards the head. If a person practises *mūlabandha* (contracting the anal muscles) he acquires this ability soon.

**marunnirodha मरुन्नीरोध** (SSP VIII 19), holding of the breath. Having drawn the external air through nostrils and held inside is called *marunnirodha* of *pūraka* phase.

**marman मर्मन्त्र** (KU 12, 13, 14), the
innermost part of a joint—most probably a nervous structure, a nerve centre. Two of them are mentioned in this Upaniṣad—the ankle joint (pādaśyopari marman) and the knee joint (marmajanīgha). They are to be cut by prānadārānaḥ—the dhyānayoga of this Upaniṣad. Life is supposed to be concentrated in the marmans and for this reason we are firmly attached to them, and that attachment is to be removed. The number of marmasthānas is here said to be eighteen.

marmasthāna-1 समस्थान-१ (TSM 129), eighteen innermost parts of the body, including the nine dhyānasthānas (spots for meditation) of Gorakṣa, are called marmasthānas in this Upaniṣad and prānadārānaḥ is recommended on each of them. cf. marman.

marmasthāna-2 समस्थान-२ (VS III 61), vital points. There are eighteen vital points from toe to head in the body as recognised by Vasiṣṭha. For the practice of pratyāhāra, one is directed to hold the air at different marmasthānas starting from toe and after pulling it from each and every place, ultimately it should be held at vyoma, i.e. bregma, i.e., the eighteenth marmasthāna. The eighteen marmasthānas are—(1) the big toes, (2) the ankles, (3) middle of the calves, (4) upper end of the skin, (5) knee, (6) middle of the thigh, (7) bottom of anus, (8) middle of the body, (9) penis, (10) navel, (11) middle of the heart, (12) cavity of the throat, (13) root of the tongue, (14) root of the nose, (15) region of the eyes, (16) between the eyebrows, (17) forehead, and (18) vyoma (bregma).

mala-1 मल-१ (ANU 7, 20; HP II 37-8), impurity. This word is used for (1) the impurities (matter other than the metal) with which metals are found mixed up in ores and which are removed by fanning the fire used to heat them and (2) the indriyakṣārasas े (difficulties caused by sense and action organs), which are removed by prāṇāyāma, japa and dharma (righteousness). Sthūladyāna is also prescribed for getting rid of malas.

HP includes impurities of the body like phlegm, bile, mucus, which are removed by doing śatkarma and prāṇāyāma.

mala-2 मल-२ (GS I 22), excreta, faeces.

mala-3 मल-३ (GS V 35; HP I 39, II 4-6, III 119), any kind of obstruction for prāṇa in any nādi. In one sense prāṇa courses through the respiratory organs which also are called nādis. In another sense it travels in the nervous structures like the susumnā. All these nādis are to be kept clean by a yogi, as also the nādis through which waste products are eliminated.

maladeha मलदेह (GS I 19), body full of impurities (cf. mala). The body made clean in every way by removing all the impurities is transformed into a devadeha (specially purified body), literally the body of a god. Other bodies are maladehas.

malaśodhana मलशोधन (HP I 39), purification (of the impurities). It is said that out of eightyfour āsanas, only siddhāsana is capable of purifying seventytwo thousand nādis. Malaśodhana of the nādis is one of the important aspects for bringing the marut to travel along the middle path,
one of the essential requisite conditions for the success in hathayoga.

malākula वर्तमान (HP II 4, 5), mala = impurities, wasteproducts, ākula = full of. Thus the compound word means—full of impurities. When the nādis are clogged with impurities, the free flow of prāna is obstructed.

mahat महत् (VB II 19; SK 3, 8, 22, 40, 56; TSB 3; BY III 27, IX 185), first differentiation in the completely undifferentiated primeval substance—pradhāna. It is the liṅgamāṭra guṇanaparva of Patanjali. SK calls it a prakṛtivikṛti (something which appears something else and in which appears other things). It is itself a differentiation in which other aspects differentiate. It is a form of some matter and is itself a matter of the forms which it takes. Mahat is a form of the primeval substance—pradhāna and is itself the matter of the vaikṛtāhanikāra and bhūtādi. Avyakta² is the potentiality of which mahat is actuality; but mahat itself is also a potentiality of which ahankāra is actuality. The only actualities, in fact, are the śānta, ghora and mudha viśeṣas; and in the last analysis, the only ultimate potentiality is avyakta². Avyakta² is a mere potentiality and these viśeṣas are the only actualities—actualities in the strict sense of the word. Mahat, ahankāra, indriyas and tanmātrās are neither mere potentialities nor actualities in this sense. In theory they are actualities of some potentialities and potentialities of some actualities. But from the practical point of view all these are mere potentialities. It is only for the scientist or the philosopher that they are actualities of some deeper potentialities. They have no vyāvahārika (pragmatic) existence, although for the philosophers and the scientists who know them they are real and exist immanently in everything. Avyakta² is the last potentiality—the ultimate reality about which neither the scientist nor the philosopher knows anything. According to Vyāsa, we cannot even say whether it exists or does not exist (II 19). Yet it is an ultimate reality, as real as the puruṣas. This is the Sānkhya theory.

Mahat is thus neither a bare potentiality nor a true actuality. It is an actuality as compared to avyakta and a potentiality as compared to ahankāra. For the layman it is of no value or significance. It has no pragmatic existence. But, for the philosopher or the scientist who knows about it, it is there and exists immanently in things of practical value about which we all know. The things exist in and through it (cf. VB II 19), though we perceive and imagine only things—not mahat, which we can neither see nor imagine. TSB adopts the Sāṅkhya theory in so far as it holds that the five mahābhūtas are development in the five tanmātrās, these in ahankāra and ahankāra in mahat, which according to this text, is the first form taken by avyakta². According to BY, both mahat (with all that it contains) and avyakta should be contemplated in puruṣa³.

mahatī महती (NBU II), ninth mātrā in the series of twelve mātrās of pranava. Each mātrā has been named differently, although collectively all are known as pranava. The
mantrayogi who dies reciting this mātra is reborn in maharlokā.

mahattva महत्त्व (YS I 40), extreme vastness. The choice for dhyāna (meditation) may fall on any object from the biggest to the smallest. The mahattva yoga of prakṛti is the immense potentiality of prakṛti.

mahākāśa-1 महाकाश (MBU I (2) 13, IV 2, 3; ATU 7), one of the vyomapancakas. ATU gives this name to one of the five forms of his madhyalaksya. This mahākāśa is bright like the destructive fire of the end of the world. Of course nobody knows what exactly it is except a successful yogi.

mahākāśa-2 महाकाश (SSP I 31), ether element. One of the five gross elements, which has five characteristics—emptiness, looplessness, beyond touch, having blue colour and sonorous.

mahākleśā महाक्लेश (HP III 13), highly agonizing diseases. Svātmārāma gives a list of such diseases as consumption (kṣaya), skin diseases, constipation, glandular enlargement and indigestion. Mahākleśā has been recognised as doṣa i.e. diseases—mahākleśādayo dosāh. Brahmānanda in his commentary on this verse identifies mahākleśas with Patanjalean concept of kleśa.

mahākhaga महाखग (GS III 8; HP III 55), literally the big bird. Reference is to the creeping sensations felt in the back. Since they are felt as something rising upwards they are compared to a soaring bird. This experience of the yogīs is generally described as prāṇa rising up along the suṣumnā.

mahateja महातेज (SSP I 33), the great element fire. It has five characteristics—combustion, digestibility, heat, luminosity and red colour.

mahānirodha महानिरोध (BY VIII 21), great control of breath. Having let the air out fully from the nostrils and holding it outside without inhaling, it is called mahānirodha.

mahāpatha महापथ (HP III 4), suṣumnā.

mahāpadma-1 महापद्म (GS VI 9), the dhyānasthāna (spot for meditation) at the top of the head described as the sahasrādala सहस्रादल (thousand petalled) mahāpadma. It is obviously the most important spot in the human body and its functions are legion.

mahāpadma-2 महापद्म (G 61). From the context in G, it appears that Gorakṣa's mahāpadma is the dhyānasthāna next above the anāhata or hṛdaya in the chest.

mahāprāṇa महाप्राण (VS III 55), cosmic prāṇa.

mahāprthivi महापृथ्वी (SSP I 35), earth. One of the five gross elements. It is characterised as extensiveness changing form, solid, smell and yellow colour. These are the five qualities of earth.

mahābandha महाबंध (GS III 18-19; HP III 18-25; YTU 26, 115), one of the important mudrās. It consists in covering the anus by the left heel, slowly and carefully pressing this heel with the right foot, gently contracting the anal muscles, and retaining the degree of contraction by jālandhara bandha (chinlock). This pose is praised much for the benefits derived from it. According to YTU, mahābandha is one of the twenty members of hathayoga and consists in placing the left heel against the perineum, stretching the right leg and holding the right foot with both hands, fixing the
chin firmly to the chest (jālandharabandha), inhaling with both nostrils, restraining breath according to one's capacity, and then exhaling. This is to be repeated by flexing the right leg and extending the left. These two descriptions of this bandha, though agreeing in several points are not exactly the same.

mahābhāsvara महाभास्वर (VB III 26), a class of gods who reside in the second bhuvana (world), i.e. tapoloka, along with the abhāsvaras and satyamahābhāsvaras.

mahābhūta महाभूत (VB II 28; YCU 72), the five elements earth, air, water, fire and ether.

mahāmudrā महामुद्र (G 32-3; GS III 6; HP III 12-17; YCU 69, 70), one of the five mudrās. By practising them a yogī becomes successful in yoga. This pose is a combination of a pose resembling pascimatāna (with one foot only) and prānāyāma.

Mahāmudrā consists in (1) placing the chin on the chest (jālandharabandha), (2) pressing the yonisthāna (perineum) with the left heel, (3) holding the outstretched right foot with both hands and (4) doing prānāyāma in this position, and (GS adds) (5) fixing the gaze between the eyebrows.

According to YCU and HP, mahāmudrā is to be repeated by changing the position of the two legs each time and the number of times each leg is flexed is to be equal to that for which that leg is extended. This mudrā is called mahābandha by YTU. The practice of this mudrā considerably enhances digestive ability and cures all kinds of diseases and according to HP, sends kundalini upwards along the suṣumnā (cf. Brahmananda).

mahāmeru महामेर (VU V 62), a synonym for sahasrāraacakra.

mahāmoha महामोह (SK 48; VB I 8), one of the five forms of the kleśa viparyaya =(YS's avidyā). According to Vyāsa, mahāmoha is another name for rāga. Attachment to five kinds of externally aroused and five kinds of internally aroused (cf. VB I 35) experiences is the tenfold mahāmoha according to Vācaspati Miśra (cf. SK 48).

mahāyoga महायोग (YSU I 130), yogacatustāya (the fourfold yoga) in which mantrayoga, hathayoga, layayoga and rājayoga are all combined.

mahālinga महालिंग (G 12), a strange structure inside the yoni (perineum). That it faces backwards towards the suṣumnā (the spinal cord) means that its sphere of activity is along the suṣumnā. When kundali is aroused the yogi sees a distinctly formed image—an image like that of a gem (jewel). It is said that it appears when the sakti (energy) in the mahālinga and kundalīsakti are aroused. They may be ultimately the same sakti.

mahāvāyu महावात (SSP I 32), air element, one of the five gross elements. Its five characteristic features are—movability, directibility, tactuality, dryness, and having smoke-colour.

mahāvideha महाविदेह (YS III 43), bahirakalpitāvrūtti. It is not a cittavrūtti. Vyāsa calls it a dhāranā—that in which the citta leaves the body and goes to another object, which may be another body. Bhoja however, explains it as a vrūti.
mahāvedha

 mahāvedha महावेश (GS III 18-20; YTU 26; HP III 6, 24-28), one of the principal mudras according to GS. It consists in first adopting the mahābandha pose, and then getting into the uddiyāna posture (by raising the diaphragm) and suspending respiration. According to YTU, if while in the mahābandha posture, a yogi practises concentration, stopping his breath, then anila (prāna)2 soon rises, i.e., he begins to have the creeping sensations in the back. This performance is strongly recommended as a means of success in yoga.

mahāvrata-1 महाव्रत-१ (YS II 31), the yamas (restraints) strictly to be observed without any exceptions whatsoever. Perhaps the use of the word is necessitated by the fact that a beginner in yoga may not be able to follow the yamas rigorously and for him, during the course of early practice, an anuvrata अनुव्रत (easy restraint) is suggested.

mahāvrata-2 महाव्रत-२ (SSP VI 47), a variety of sādhakas of the Nātha cult. One who has taken the vow of pursuing the highest tattva.

mahāvyāhrti महावाहर्ति (BY III 5, 6), seven vyāhrtis which are— bhūr, bhuvah, svah, mahah, janah, tapah and satyam. These are prescribed during the practice of prānāyāma.

mahāsakti महाशक्ति (HP IV 10), great force, as synonym for kundalinī.

mahāśūnya महाशून्य (HP IV 74), the space below the spot, between the eyebrows. Prāna2 reaches this spot, which is said to be the source of all siddhis, in the paricaya-avasthā of yoga.

mahāsalila महासलिल (SSP I 34), water element, one of the five gross elements. Its five characteristic features are flowing, drenching, liquidity, gustatory, and having white colour.

mahāśākārapiṇḍa महाशाकारपिन्द (SSP I 35), a synonym for Ādīnātha śiva, the first expounder of hathayoga of Nātha cult.

mahāśiddha महाशिद्ध (HP I 9; SSP V 53), one who has achieved the power of hathayoga. HP gives a list of about 34 siddhas who have achieved the success in hathayoga and thus have broken the law of death by its power. One who has devotional attitude towards his guru and cautiously equalising the pādapiṇḍa and also stabilizing oneself in universal bliss—becomes mahāśiddha.

mahēśvara महेश्वर (G 5; SAU III (2) 5), synonym for śiva, conceived as first expounder of hathayoga. Thus, perhaps here it has been said that he knows even the minute details of all the āsanas.

māndūki माण्डुकी (GS III 2, 51-2), one of the five animal mudrās described by Gheranda. It consists in closing the mouth and moving the root of the tongue without displacing the whole tongue and slowly imbibing the pure secretion which thus oozes. Māndūkimudrā is said to ward off old age (keeping the practicant ever-young) and prevents the hair from turning gray.

mātāngi मातांगी = mātaringi मातांरिणी (GS III 3, 68), one of the five mudrās named after animals mentioned by Gherandā. It consists in remaining in neck-deep water for taking in water through both nostrils and throwing it
out through the mouth, again taking in through the mouth and throwing out through the nose. This process is to be repeated several times. This mudrā is said to overcome old age and death. If a yogī performs this mudrā in a secluded place, where there is nobody to see him, with his mind not wandering from his ultimate purpose, he becomes like an elephant. The exact qualities of the elephants, which success in this mudrā brings to the yogī, are not mentioned. Probably the reference is to great strength and composure of this animal.

A yogī who succeeds in mātāngī mudrā remains extremely happy wherever he may be and whatever he may be doing.

mātāpitrja (SK 39), inherited bodies. The pañcha-mahābhūtas (the five elements) are said to be the śānta, ghora and mūḍha viśeṣas. But, in fact, the three viśeṣas—ṣūkṣma, mātāpitrja and prabhūta are the śānta, ghora and mūḍha viśeṣas respectively. The first of them have their base in vaikṛta (śāttvika—rājasika) ahamkāra and the second and the third in bhūtādi—rājasika-tāmasika ahamkāra. Sattva² predominates in the first, rajas in the second and tamas in the third.

Of every living being the transmigrating self is the sūkṣma part, that which the living being gets from the parents is mātāpitrja part, and the contribution of the mahābhūtas, which is responsible for growth of the body, the prabhūta part.

mātrā-1 (GS V 40, 55; YTU 40-2; TSM 96-7), a unit of time for measur-
measure of time taken for:—

1) snapping the thumb and the middle finger together three times;
2) making three circular movements round the knee by the palm placed on it;
3) clapping the hands thrice;
4) one respiration;
5) one respiration by a person while asleep;
6) making a circular movement, neither fast nor slow, by the palm around the knee followed by snapping of the thumb and a finger;
7) making one circular movement by the palm around the knee, preceded and followed by snapping of the thumb and finger together.

mātra-2 mātra-2 (G 93), tanmāṭrā. The theory accepted by Gorakṣaśatāka is that there are five different kinds of subtle substances (tanmāṭrās) in the five sense-organs which are responsible for the five different kinds of sensation. They are, therefore, called by the same name as the five senses (viśayās). TSB significantly calls them jaivatanmātras.

mātrāsparśa mātraśparśa (BG II 14), contact of the sense organs with their objects.

mādhyaśthya mādhyasthā (SK 19), having neither pleasurable nor painful experiences. The idea is that pleasure and pain do not touch puruṣa¹. They are the concern of puruṣa² only, who has a gunātmaka component.

mādhyasthyajñāna mādhyasthyajñāna (VB IV 15), indifference, which results from samyagdarśana (realisation of the Truth).

mānas mānas (HP IV 6, 24, 54, 62), manas².

māyā-1 māyā-1 (VM IV 13), not the reality—illusion. The objects that we perceive are illusory in the sense that they are transitory forms which the gunas take.

māyā-2 māyā-2 (YSU VI 48), one of the five šaktis (energies). This śakti is supposed to reside in the fore-part of the forehead, called the vyomāmbuja व्योमाम्बuja.

māyā-3 māyā-3 (SSP I 58), one of the five gunas of the vyaktiśakti. Other four are icchā, kriyā, prakṛti and vāni. Māyā is said to be five-fold in nature—having arrogance, hatred, egoism, immaturity and falsehood.

māyāraṇāda māyāraṇāda (DBU 103), internally aroused sound resembling the sound of a peacock.

māruta-1 māruta-1 (GS III 29; HP II 32), the wind, the air which blows.

māruta-2 māruta-2 (ANU 38; TSM 140, 142; HP II 4, 41-2, III 123, IV 24, 105, 114), prāṇa² for which both GS and HP use the word mahākhaga. According to ANU, this prāṇa² is raised from guda (a centre at the base of the spine) and taken up to the head. In verse 52 G speaks of a combination of prāṇa and apāṇa rising to the head and in I 48 of HP apāṇānila being raised again and again in this manner. In fact it is only a matter of sensory experience which is metaphorically described by the yogīs in many ways.

According to ANU, if a yogī successfully raises this māruta to the mūrdhā (head) at the time of death, he is not supposed to be born again and according to HP he attains the knowledge of the Supreme Truth.

māruta-3 māruta-3 (GS V 35, 88; ANU 19; HP I 49, IV 24), the air which is
inhaled and exhaled. Faster his respiration earlier the man dies; and so long as this air is not expelled at all, as in ābhyantrā kumbhaka (suspension of respiration after inhalation), there is no death. Mental and respiratory activities go on hand in hand. If one of them ceases the other also ceases.

māruta-4 मारूत-४ (HP IV 29), prāna⁴.

mārga-1 मार्ग-१ (ANU 25), the way a yogī wishes to tread; i.e., the one leading to the state which he wishes to attain, presumably mokṣa.

mārga-2 मार्ग-२ (G 26), path of a nerve-current. According to the Goraksāṣatāka, the normal path for the autonomic nerve-currents is along the two nādis² known as idā and pingalā. This is here called the vāmadakṣīna वामदक्षिण mārga. The path for the currents that are started when the kundalī¹ is aroused is along the suṣumnā (the spinal cord) and is called the pascima mārga.

mārga-3 मार्ग-३ (G 40), respiratory passage—one on the left side and the other on the right. These are also called the vīma वीम (left) and daksīna दक्षिण (right) mārgas respectively.

māhendraloka माहेंद्रलोक (VB III 26), the third of the seven worlds which make up the universe. Six kinds of gods reside here.

mitāhāra-1 mitāhāra-१ (GS V 16; TSM 33; YKU I 2, 4; HP I 38, 40, 58; DU I 6; VU V 13; SAU I (I) 4, 13), restraint in eating. It is one of the ten yamas. According to YKU and HP, mitāhāra consists in eating nourishing, soft and sweet food, well lubricated with ghee, to the 3/4 capacity of the stomach and after offering it to God.

YKU, however, does not consider mitāhāra to be one of the yamas. According to this text, it is the first of the three steps prescribed for attaining samīrajaya. HP on the other hand, not only includes it among the yamas, it considers it to be the most important of them. DU (I) 19 uses mitabhojana मितभोजन as a synonym for mitāhāra. GS mentions mitāhāra as one of the four prerequisites for prāṇāyāma² and adds that a yogī who does not observe the restrictions of diet falls victim to disease and does not attain success in yoga⁴.

mitāhāra-2 mitāhāra-२ (VS I 50), measured diet. Vāsiṣṭha prescribe the measurement of diet consisting of 32 mouthfuls (grāsa) of food for householders, 16 for forest-dwellers, 8 for ascetics whereas brahma-cārins can consume according to their need.

mithuna मिठुन (SK 12), combination, fusion, blending with one another. Mixing with one another is one of the four operations of the guṇas (cf. janana).

mithyādṛṣṭānta मिथ्यादृष्टान्त (BY XII 10), false reasoning.

miśra (karmaphala) मिश्र (कर्मफल) (BG XVIII 12), mixed karmaphala. One of the three kinds of the results of the action, the other two being īṣṭa and anīṣṭa. A mixture of desirable and undesirable result is called miśra-karmaphala.

mīna मीन (HP I 5), name of a siddhayogi.

mukta मुक्त, name of a siddhayogi.

mukta मुक्त (HP I 49, III 104, IV 107, 110, 112; ATU 12), a person who is free from transmigration. If somebody gets the opportunity of serving a yogī who knows the śāmbhavi mudrā, the person becomes mukta (liberated), according to ATU.

HP mentions the following attainment
of a person who can be called mukta that he is perfectly calm and free from every kind of dissatisfaction and lives in a waking state appearing as if he were asleep. In fact, he is neither awake nor asleep, neither remembering anything nor devoid of all memory.

muktamāsana muktaśāyatan (GS II 21), padmāsana without taking the arms round the back and holding the right toe with the right hand and the left toe with the left hand. Here reference is to the foot-lock of this āsana, which is to be adopted for performing matsyāsana.

muktāsana-1 muktaśāyatan-1 (GS II 11; HP I 37, IV 67; TSM 46), one of the principal āsanas. It consists in placing the right heel on the left side of the frenum below the generative organ and the left heel on the right side and pressing them. GS advises placing the right heel above the left heel in the middle below the generative organ. HP considers this āsana to be a variety of siddhāsana and advises it for sāmbhavāmudrā.

muktāsana-2 muktaśāyatan-2 (VS I 67, 81, 82), one of the ten āsanas recognised by Vasiṣṭha. Its technique consists in keeping the left ankle on the penis and the other ankle upon it. Another technique has also been given in which the subtle perineum is pressed from the left by the right ankle.

mukti mukta = vimukti vimukti = mokṣa moṣa (G 2, 8, 73, 101; HP I 35, III 59, 101, 103, IV 8, 15, 25, 30; BY IX 34, 43, XI 32, 33; ABU 2-3), the highest end to which yoga is a means. Yoga is, therefore, aptly described as the sopāna or the sopānamārga (a ladder) leading to mukti.

ABU has used the words mukti and mokṣa neither in the sense of sānikhyān kaivalya, nor has it emphasised the cessation of the process of birth and death (sanīsāra). It has used these words in the sense of jīvamukti, which apparently is the nirvīsaayatva (detachment) preceding mukti. Cessation of sanīsāra (transmigration) is referred to only in connection with the fourth (tūrya) state of existence. Obviously the meaning is that the person who is mukta in this sense ultimately gets freedom from birth and death. BY declares that only those who are too lazy to do anything believe that mukti can be gained by a thorough understanding alone. The fact, according to this text, is that without practising the well known eight yogāṅgas, mukti is impossible.

Jnāna and karma in this sense are both necessary.

mudita mudita (YS I 33), joy. Cultivation of the attitude of joy towards those engaged in meritorious deeds. This helps in attaining mental clarity.

mudrā-1 mudra-1 (HP I 43, 55-6, III 5, 7, 14, 120-126, IV 35-7, 43-5, 67; SS IV 20, 23-6, 29, 35-6, 47, 53; G 33-4; GS III 1-3, 57, 66; VU V 68), pose, attitude. Āsanas are postures, mudrās are states midway between āsana and prāṇāyāma as explained by some writers on yoga. They are said to be more subtle than the former. Many mudrās involve suspension of breath also, which āsanas generally do not. Mudrās are obviously much more important for a yogī than the āsanas. GS has raised them to the dignity of a separate yogāṅga (component of yoga), though Patanjali
has not mentioned them at all. While G mentions only two mudrās namely mahāmudrā and khecarī, GS has included the three bandhas (locking of limbs) and the five bhūtadāranās also among the mudrās. Ten mudrās are mentioned in HP and SS. It appears that there is a whole continuum of postures, running from what Śvāmī Kuvalayānanda calls cultural poses, through the meditative poses and easy mudrās, to khecarī and śāmbhavi which affect the most vital parts of the nervous system and involve samādhi. The particular arrangement of the jaws and the tongue which is a part of simhāsana is often called simha mudrā.

According to Śvāmī Digambarjī of Kaivalyadhāma, Lonāvla, mudrā is the attitude of body and mind which an advanced yogī adopts when he is on the verge of a unique spiritual experience (see YOGA TO-DAY, published by the Friends of Yoga Society, Bombay, 1971).

mudrā-2 (SSP VI 29, 30), that which expresses the bliss of union of individual soul and universal soul. Mudrā has been conceived always as auspicious and beneficial since through it one attains the bliss of the union of jīvātmā and paramātmā. Even God rejoices in mudrā.

mudrikā (GS III 51), mudrā.

muni (BG II 56, 69, V 6, 28, VI 3, X 26, 37; BY II 65, XI 52), ascetic. One who remains totally unperturbed by adversities, unattached towards the pleasures, who has got rid of passions, fear and anger entirely and whose intelligence has established in stability. One who is well restrained and looks within oneself all through by contemplation.

mumukṣā (VU II 4, IV (1) 12), desire for mokṣa (emancipation), (though whether it could be called a desire is a question). It is a man’s inclination all the same. Yogīs in the first three bhūmis (stages of development) are said to be mumukṣus (desirous of mokṣa).

mūrčā-1 = mūrchanā (GS V 46, 83, VII 6, 16; HP II 44, 69), one of the eight kumbhakas. It consists in suspending respiration, without first effortfully exhaling or effortfully inhaling, and shutting out all objects whatsoever, from consciousness. This will ensure what Patañjali would call cittavṛttinirdha. But it brings ānanda (bliss) which shows that there is not complete nirodha (suspension of every kind of consciousness) in this state. It is a state like Patañjali’s nirbija samādhi in which the samādhi prajñā consists of ānanda and asmitā which are not objects. GS seems to have equated mūrčā prāṇāyāma with the aspect of rājyoga which he calls manomūrčā, merging of citta, probably in ātma. HP does not mention suspension of breath as a part of mūrčākumbhaka, though it also brings in suspension of mental activity and the feeling of bliss.

In this text the words mūrčā and mūrchanā are used as synonyms and stand for first inhaling, then forming a firm jālandharabandha (chin-lock) and then exhaling slowly.

mūrčā-2 = manomūrčā (HP II 69; GS VII 6, 16), suspension of all mental activity which is a part of mūrčākumbhaka.
mūrça-3 (HP III 38), stupor, which the person practising khecari does not know.

mūḍha-1 (SK 38), that in which tāmas² predominates. Material creation consists of material objects which are called mūḍhaviśeṣa, because tāmas² predominates in them. Śānta and ghora viśeṣa, according to SK, are sūkṣma and mātāpitrja respectively in which sattva and tāmas² predominate.

mūḍha-2 (VB I 1), one of the five bhūmis of citta², the other four being kṣipta, vikṣipta, ekaγra and niruddha. According to VM, tāmas² predominates in this state of mind. Dreamless sleep is a mūḍha² state of the mind for the same reason.

mūḍha-3 (BY II 24, 97), one of the three states in all of which brahman is immanent, the other two states being śānta and ghora. Since tāmas predominates in the mūḍha condition, everything material in the sense in which we understand this word today, would be mūḍha, and in living beings the dreamless sleep state would be mūḍha as tāmas is comparatively more active in this state. All is brahman. This is monistic Vedānta.

mūrṭi (VB III 53), form, one of the causes of differentiation. On the basis of form, objects can be differentiated.

mūrtimat (ATU 10), one of the two kinds of manaskatārakayoga, the other being amūrtimat. The object (laksya) of manaskatāraka (= mūrtimattāraka) is known by an indriya (sense). This indriya is not any peripheral sense organ. It is the central sensing apparatus. Even while the eyes are closed the manaskatārakalaksya is said to be seen with the caksu indriya in this sense.

mūḍhā (VS III 64), top of the head, the last vital point in the series of eighteen vital points. It has been further renamed by Vāsiṣṭha as vyoma in verse number III 73.

mūlakanda (SSP II 1), bulbous root, root of the nāḍis situated in the mūlādhāra cakra.

mūlacakra (VS II 14), originating point of the cakras. This is located in the nābhi, the centre of the kanda. This has been described as a circle where the individual moves motivated by merit and sin.

mūlatabhāsarga (SK 54), the lower levels of creation. It consists of lifeless objects. It is one of the three big divisions of creation, the other two being ārdhva (higher) and madhya (middle). These two are sattvaviśāla (sattva dominant) and rajoviśāla (rājas dominant) respectively, while the mūlatabhāsarga is tamoviśāla (tāmas dominant).

mūlaprakṛti (SK 3), avikṛti (= avyakta = pradhāna). It is so called because it is matter and matter alone. It is primeval matter which assumes different forms. Patanjali’s word for it is alinga, and according to Vyāsa, it is such an indeterminate reality that we can say nothing about it—not even whether it exists or does not exist (II 18). This is why some ancient Indian thinkers call it māyā. It is anirvacaniya अनिर्वचनीय (inedescrivable).

mūlābhanda-1 (G 37; GS III 13; HP III 6, 60-8; YTU 26, 121; YCU 45-7), Gherāṇḍa includes mūlābhanda among his twenty-five mudrās. It consists in pressing the region between the anus and the
scrotum with the left heel, contracting the anus, pressing the navel against the spine, and placing the right heel against the pubes.

G and YTU omit the last of these actions and G, HP and YTU all include raising the apānāvāyu. Pressing the navel against the spine, of course, helps this vāyu to rise. According to YCU, by regularly practising mūlabandha, apāna and prāna are joined, faeces and urine become scanty and even an old man becomes young. Contracting the anal muscles is a muscular action which promotes the rising of apānānīla (cf. HP I 48).

mūlabandha-2 मूलबांधा-२ (TBU I 27), concentration on brahman, who is the mūla (source) of the entire universe and by whose grace the mind is controlled, is mūlabandha², according to TBU. This is a Vedic interpretation of the term.

mūlasakti मूलसन्ति (YSU V 37), sarvasati (= ādhārasakti = kundalini).

mūlasodhana मूलसोध (GS I 13, 41), one of the four dhautis. It consists in first scrupulously cleaning the lowest bowel either with a stick made of the root of the turmeric plant, or the middle finger, and then washing it several times. This mudrā, as it is called by this text, cures constipation and indigestion. It gives brightness and strength and promotes jatharāgni (digestion).

mūlasthāna मूलस्थान (HP III 73), the starting point of susūmnā nādi.

mūlāgni मूलालङ्गिन (YSU V 30), the basic fire. One of the five varieties of fire residing in the body. This fire resides in the whole body and is responsible for the origin of nāda. The remaining four agnis are: kālāgni, vāḍavāgni, pārthivāgni and vaidyutāgni.

mūlādhāra मूलाधार (GS III 40), ādhāra. Kundali is said to sleep in this region of the trunk.

mṛtavat मृतवत (HP IV 107), like a dead. One who has completely controlled the modification of citta, becomes like the one who is dead. After mastering all the stages of nādānusandhāna, the yōgi remains in this world as if he is dead.

mṛtāvasthā मृतावस्था (HP III 27), stage beyond the capacity of maintaining the kumbhaka. When such stage comes, the breath should be exhaled.

mṛtāsana मृतासन (GS II 4, 19; HP I 32), savāsana.

mṛtyu-1 मृतू-१ (GS III 71), death which is not followed by another life like marana³. According to this text, the yōgi who practises pārthivīdhrāna regularly, conquers death in this sense, i.e., he is not born again after he dies.

mṛtyu-2 मृतू-२ (HP III 51, 56, 58, 87, 112), marana¹.

mṛtyu-3 मृतू-३ (HP III 29, 37, 43, 78, IV 2), marana².

mrdu मुद (VS I 22), one of the three kinds of tīvrasanivega, the other two being madhya and adhimātra. The degree of intensity of this kind of yoga is the lowest in the three scales.

meghadhvanī मेघधवनि (DU VI 36), sound resembling the thunder of clouds. As a result of the practice of sanmukhi-mudrā, after vàyujaya, the internal sound (nāda) is produced. This is the sound produced at the intermediary stage of nādānusandhāna.

medhra-1 मेठू-१ (G 8, 13, 14, 16, 86), svādhiṣṭhāna—one of the nine dhyānasthānas according to G.
medhra-2 मेद्र-२ (VS III 69), penis. One of the eighteen vital points.
meru मेर (SS II 1), a synonym for vertebral column.
merukampa मेरकम्प (GS V 56), vibration in the spinal cord, which is felt when the yogī practises what they call madhyamapranāyāma.
merudanā मेरुदण्ड (GS III 12), spinal cord.
merupṛṣṭha मेरुपृष्ठ (GS I 19), back. For doing agnisāra the navel is pressed hundred times so as to touch the back.
melana मेलन (YKV II 5, 9, 12), practice of khecarī and the insight gained by it are two different things. The yogī who just practises khecarī cannot by practice alone acquire that knowledge which is much more difficult to gain than mere practising khecarī. This knowledge can be had only from a competent guru. The yogī can get success in khecarī as described by so many sāstras (authoritative texts) only when the yogī is blessed with the realisation here called melana; then the yogī becomes immortal, i.e. free from transmigration.
maitrī मैत्री (YS I 33, III 23), friendliness. By cultivating a friendly attitude towards those who are happy, i.e. by not grudging their happiness, one gets peace of mind.
mokṣa-1 मोक्ष-१ (ANU 26; G 73; GS III 80; VB II 15, 18, 23-4, III 26, IV 25; HP I 35, III 101, 103, IV 15, 25, 30), deliverance from the bondage of transmigration.
mokṣa-2 मोक्ष-२ (VB, VM II 15; VBh I 3), liberation. One of the four aspects of yoga sāstra. While discussing four parts of the yoga sāstra i.e., heya, heyahetu, hāna and hānopāya, mokṣa has been conceived as hāna.

And this hāna consists in the total cessation of association between pradhāna and puruṣa. Establishment of the self or seer principle in its own form is also known as mokṣa according to VBh.
mokṣada mokṣad (BVU 51), one of the three kinds of acārya (gurū—teacher). It is the true gurū who leads the disciple to mokṣa (emancipation).
mokṣadvāra mokṣadvāra (ANU 26), gateway of liberation. One of the seven gateways for realising the self. This door leads to the non-differentiated brahman.
mokṣapatha mokṣapatha (VS II 26), way to liberation, a synonym for susumnā nādi.
moha मोह (SK 48), sloth one of the five viparyayas. It is generally identified with the klesa asmitā and the commentators connect the eight forms of moha with the eight animādi siddhis. This connection can, however, be established only if we interpret the word moha as ‘pride’. The relation of these siddhis with moha as asmitā is rather far-fetched.
mauna मौन (TBU I 15, 22), silence. TBU recognises fifteenfold yoga; and mauna is fourth in the sequence. Since nothing can be expressed completely by vak or articulated sound, so mauna is the best of all nomenclatures based on the inherent qualities of the things to be named.

yatamānasanijña yatamānasanijña (VM, VBh I 15), first in the series of four kinds of vairāgya. This consists in the practice of detachment preceded by a
conscious non-attachment. This vairāgya is followed by vyatirekaskanānā.

yati यति (BG IV 28), ascetic. Who is diligent in following severe vows.
yatheṣṭadārana यथेष्ठारान (HP II 20), holding it easily. After the purification of nādis, one is capable of retaining breath inside with ease.
yama-1 यम-१ (YS II 29, 30; HP I 38; YTU 24, 28; SAU I (l) 2; MBU I (l)-3; VU V 11-13; DU I 6; TBU I 15-17; BY VII 32, IX 35), (literally) restraint. By YTU and HP laghvāhāra (eating a little) is mentioned as the principal yama and nothing more is said about any of the other yamas. For SAU, as also for Patañjali and BY, yama is one of the eight anāgas (components) of yoga. While Patañjali mentions only five yamas but in this Upaniṣad, as in many other texts, ten yamas are mentioned of which ahimsā, satya, asteya and brahmacarya are common to Patañjali’s list. Śauca (cleanliness), (which is a niyama according to Patañjali) is generally mentioned as a yama. Dayārjavaksamādhrtimitabhāra (compassion, straightforwardness, forgiveness, fortitude and restraint in eating) are generally included among yamas. Patañjali’s aparigraha (not owning property) is often omitted by other writers.

MBU classifies the yamas into (1) control over the feeling of cold, heat, hunger and sleep; (2) over present tranquility of mind; (3) not wavering from the chosen ideal; and (4) preventing the indriyas from running after their objects.
yama-2 यम-२ (TSM 28). TSM defines yama as a sense of separation from the body, the sense and the karmendriyas.
yama-3 यम-३ (VS I 33, 35, 38, 52), first in the sequence of eightfold yoga. Vasiṣṭha enumerates ten yamas. He has excluded ‘aparigraha’ of Patañjalean yama from his list and included dhṛti, kṣamā, dayā, ārjava, mitāhāra and śauca. However, śauca is available in PYS under niyama, but other yamas enumerated by Vasiṣṭha are found neither in yamas nor niyamas of Patañjali.
yama-4 यम-४ (BG X 29, XI 39), kind of death.
yami यमी (HP I 62, III 118), epithet for advanced practitioner of yoga such as who is capable of arousing kundalinī.
yāsasvini-1 यासविनी-१ (G 18, 21; TSM 72; YCU 17, 20; SAU I (4) 9, 11), one of the principal nādis. It runs from the nābhikanda to the left ear according to YCU, and to the right ear, as it appears from the wording of the text according to TSM. According to SAU, yāsasvini is situated between the gāndhārī and sarasvati nādis. It goes from the kundalinīsthāna to the big toes.
yāsasvini-2 यासविनी-२ (VS II 31, 35), one of the fourteen important nādis originating from kanda which spreads on the right side downward to the right toe.
yoga-1 योग-१ (YS II 28; HP I 10, 14-16, 36; BY I 1, 10, II 27, 66, VIII 35, IX 32-3, XII 49), a whole discipline (consisting of many components). Patañjali’s yoga consists of eight members; namely the five yamas (abstentions), the five niyamas (observances), āsana (posture), prāṇāyāma (stopping of breath), pratyāhāra
(withdrawal of all impulses to enjoy objects of perception), dhāraṇā (continued attention to an object), dhyāna (single mindedness) and samādhi (mind becoming one with the object of dhyāna). This is yoga which leads to vivekakhyāti (gnosis), the only means of getting rid of the duḥkha experienced by everybody caught in the cycle of birth and death. Yoga is essentially Indian and the old Indian yogīs, without an exception, all believed in transmigration of the soul and considered liberation to be the sumnum bonum. Without these beliefs yoga, even in all its depths, has no meaning, not to speak of just āsana and prānāyāma. Judged from this standard, even if a person has mastered all the eight components of yoga, he cannot be called a yogī, if he has not done it with the object of attaining mokṣa (liberation). We can coin another word for referring to such a person e.g. “Yogist” if we choose. Yoga is thus the science and art of (1) accelerating the progress towards liberation, and (2) the various ways and means adopted by the Indian yogīs to achieve this end. The abstinences, observances and all the practices and experiences in themselves happen to be of inestimable worth to humanity, irrespective of a belief in the theory of transmigration and release. This is a different matter. They cannot be called yoga in its original sense.

samādhis and their pre-requisites. Thus the sūtra I 2 is not a definition of the term yoga. Patanjali’s yoga is unambiguously an eight-membered discipline. The yoga referred to in these sūtras is only citravṛtti nirodha (samādhi). It would be certainly more correct to say that Patanjali’s definition of yoga is “yogah yamaniyamāsanaaprānāyāmapratyāhāradhāraṇādhyānāni citravṛtti nirodhaśca’”. SAU considers yoga to be one of the two stages of making the citta inactive, the other being jñāna. On attainment of jñāna the yogi ceases to perceive the universe as consisting of real objects. Patanjali’s word for such jñāna is vivekakhyāti, which is the outcome of the practice of yoga. A firmly established vivekakhyāti Patanjali calls dharmamegha samādhi.

yoga-3 योग-३ (YS I 65-9; HP III 63; BY II 49, 69, 138), union of (1) prāna and aprāna, (2) rajas and retas, (3) sūrya and candra and (4) jīvātmā and paramātmā.

The first and the third of these unions are, in fact, only series of sensations which are experienced as ascending, descending and mixing. These sensations may be felt on the right and left sides or in the middle of the back. Nearly all the writers on yoga speak of something rising up along the susumṇā and of the rising being redirected from idā and pingalā, sometimes called candra and sūrya respectively, to the susumṇā; i.e. from the right and left sides to the middle of the back. The fourth union is the Monistic Vedānta view of yoga, according to which the successful yogin becomes one with brahman,
the Supreme Reality. The second union referred to here is between the secretion from the lower regions of susūmnā and that from the higher regions (cf. rajās).
BY uses the word yoga for union of jīva and brahman and for that rṣī advises concentration of consciousness on brahman in the form of oṁ. This text describes union with brahman as nirmalatā निर्मलता (purity) probably meaning absence of avidyā. The klesās are considered to be sources of all evils which make a jīva of brahman.
yoga-4 योग-४ (BY XI 34), performing, practising. Performing sacrifices and other religious rites and practising dama (control of indriyas), ahinīśa, dāna and svādhyāya leads to self-realisation.
yoga-5 योग-५ (BY I 44, II 138), getting the mind confined in the onikāra placed in endless space of heart.
yogakṣema योगक्षेम (BG IX 22), attainment of unattained thing and preservation of things attained.
yogacaksu योगचक्षु (BY IX 128), yogic eye, which gives extra-sensory-perception.
yogacikitsā योगचिकित्सā (HP V 22), treatment of diseases through yogic methods. Svātmārāma in fifth chapter of HP describes treatment of different diseases arising out of erroneous practices of yoga, specially prāṇāyāma (HP V 1). However, in this verse, Svātmārāma seems to suggest the treatment of any diseases through yoga. But he has suggested to apply yogacikitsā preferably by combining a careful treatment in consonance with the method prescribed by the science of medicine, i.e., Āyurveda.
yogatantra योगतन्त्र (HP III 1), practices of yoga¹. All such practices aim according to this text, at awakening the kuṇḍaliśakti and thus centre round kuṇḍali.
yogadharma योगधर्म (BY XI 1), conduct prescribed by yoga. BY declares that all the other religious conducts (excluding yoga) are full of imperfections and hence cause rebirth. But yoga never goes in vain. Certainty of success lies in its practice.
yogadhāranā योगधारण (BG VIII. 12), determination in yoga or dhāranā as described in yoga. Fixing the mind in one place or at one object or concentrating the mind in the lotus of heart or fixing one’s own vital force in the head is called yogadhāranā.
yoganidrā योगनिद्र (HP IV 49), a state attained as a result of the practice of khecari. Since in this state overt as well as covert life activities are reduced to minimum and the vāyu as well as the mental process gets stabilised in their own place, it is termed to be yoganidrā.
yogapraptipakṣa योगप्रपतिपक्ष (VB I 30), yogamala (VB I 20), yogāntarāya (VB I 30), foes of yoga. Nine distractions of mind are known as impurities of mind or obstacles for yoga. These distractions of mind occur along with the modifications of mind. Nine distractions are vyādhi (sickness), styāna (idleness), sanīśaya (doubt), pramāda (negligence), ālasya (sloth), avirati (lack of detachment), bhṛantidāraṇa (misapprehension), alabdhabhumikatva (failure to attain stability in concentration), anavasthitatva (inability to stay in the stage of concentration attained). All three terms are synonymous technical names for these obstacles.
yogaphala योगफल (V Bh I 1), result or fruits of \textit{yoga} in the form of overcoming the \textit{prārabdhakarma} like expiation etc., and immediate release from them is called the result of \textit{yoga}. So also, when all the subliminal impressions are destroyed and in the absence of the accompanying subliminal impression of experience, even the \textit{karma} which has started giving results, become incapable of giving rise to the fruits, is known as result of \textit{yoga}.

yogabala योगबल (BG VIII 10), power of concentration which consists in steadfastness of mind arising from accumulation of impressions resulting from spiritual absorption.

yogabhṛṣṭa योगभ्रष्ट (BG VI 41), person unable to attain success in \textit{yoga} in one life. He is born in the house of the pious and the prosperous.

yogamāthā योगमाथ (HP I 13), ideal hut for the practice of \textit{hathayoga}. \textit{Śvātmārāma} suggests that the ideal hut should have a small entrance and no other openings, holes or pits, floor should neither be too high nor too low, but well smeared with a thick layer of cow dung, clean and free from all insects, there should be a canopied platform and a wall in the compound outside of which should be enclosed by a wall.

yogamālā योगमल (VB I 30), hindrance in \textit{yoga} (cf. \textit{yogapratipakṣa}).

yogasādhanā योगसाधना (BY II 66), means of \textit{yoga}. BY conceives that \textit{prāṇava} or \textit{om} alone should be known as the best means.

yogasiddhi-1 योगसिद्ध-१ (HP I 65), success in \textit{yoga}. Achievement of the stage of \textit{nādānusandhāna}.

yogasiddhi-2 योगसिद्ध-२ (BY IX 196), accomplishments of \textit{yoga}. Ability to disappear, memory, lustre, vision and proficiency in the \textit{Vedas}, leaving one’s body and entering into other’s and producing things at will are the characteristics of the yogic accomplishments.

yogastha योगस्थ (BG II 48), having established in \textit{yoga}. Casting off attachment and remaining equipoised in success or failure is the state of establishment in \textit{yoga}.

yogāgni योगाग्नि (BY VIII 35) = yogānāla योगान्ल (GS I 8), fire of \textit{yoga}. Through it man becomes sinless, passionless, pure and like a burnt-rod. The fire of \textit{yoga} consists in \textit{mantra}, \textit{homa}, \textit{mārjana}, \textit{abhyuksana} and \textit{prāṇāyāma}, a combined practice of all.

yogāṅga योगांग (G 4; YS II 28-9; YCU 2), component of \textit{yoga}\textsuperscript{1}. Six components are separately described by G; but no hard and fast lines are drawn to distinguish one from the other. \textit{Yoga}\textsuperscript{2} is said to be performed in the state of (1) \textit{āsana} which is one of \textit{yogāṅgas}; and it appears that according to G, it is not essentially different from his (2) \textit{prāṇasanyāma}—which is another. Even (3) \textit{dharāna}, (4) \textit{dhyāna}, and (5) \textit{samādhi} are said to be \textit{prāṇasanyāma} (96) in a sense. The most important \textit{yoga}\textsuperscript{1}, the central process of G’s \textit{yoga}, thus seems to be \textit{prāṇasanyāma} according to this text. Depriving the \textit{sūrya} in the chest of the nectar which flows from the throat is called (6) \textit{pratyāhāra}. \textit{Patañjali} has given eight \textit{yogāṅgas}. He adds \textit{yama} and \textit{niyama} and considers the practice of all of them to be the means of attaining the ultimate aim of \textit{yoga}\textsuperscript{1}, viz. \textit{vivekahātyā}, which leads to \textit{kaivalya} (emancipation). Some other texts have omitted
yama and niyama also. But these are perhaps taken for granted by them, as practice of restraints and observances were in those days considered to be a necessary qualification for those who sought admission to an āśrama for learning yoga. From HP I 17, and the colophons at the end of the second, third and fourth lessons of HP, the yogāṅgas appear to be the following four according to this text: āsana, prāṇāyāma, mudrā and samādhi.

yogāntarāya योगांतराय (VB I 30), obstacles in yoga (cf. yogapratiṣṭāṣa).

eyogārūḍha योगारुढ (BG VI 3), ascending the steps of yoga (dhyāna), or getting established in yoga. Action is said to be the means for ascending the steps of dhyānayoga. So also, a person who has given up thought about everything and does not get attached to the actions or sense objects is said to be established in yoga.

yogāsana योगासन (GS II 45; ANU 18), one of the āsanas mentioned in GS. It consists in turning the feet upwards and placing them on the opposite knees and then gazing at the tip of the nose after a complete inspiration. This shows that gazing at the tip of the nose while suspending respiration is a part of this āsana. ANU considers this āsana to be one of the four āsanas fit for dhyāna and to be necessarily accompanied by agnidhāraṇā.

yonībandha योनिबंध (YTU 121), mūlabandha.

yonimudrā योनिमुद्र (GS III 38-48; DBU 86; YCU 59; HP III 42), one of the twentyfive mudrās mentioned in GS. It consists in first adopting the siddhāsana, then closing the ears, eyes and the nostrils with fingers and retaining breath after complete inhalation through the mouth by forming kākīmudrā—thus combining prāṇa and apāna—and then rousing the kundalinī, carrying it to the head along with the self and enjoying perfect bliss by becoming one with brahman.

Although mūlabandha (contracting the anus) helps in raising bindu to the head, the difference between mūlabandha and yonimudrā seems to be that while this rising of something along the suṣumṇā (the spinal cord) up to the yogī’s head is a part of yonimudrā, mūlabandha may be practised without such a rising. In other words mūlabandha becomes yonimudrā if it is accompanied with this udghāta (rising). In the words of YCU, by performing yonimudrā the bindu is forced upwards as if it were thrown in fire and had to rise to escape burning. In this context bindu is often equated with kundalinī. The word generally used by writers on yoga for something perceived as rising upwards along the back is prāṇa (cf. bindu-4).

yonīsthānaka योनिस्थान = yonīsthāna योनिस्थान = yoni योनि (G 8, 11, 12; GS II 7; HP I 35, III 60-62; YCU 7, 8; DBU 44), perineum—the seat of mahālinga near the gudā (anus). The metaphor of flower and its ovary is well kept up in these texts. The dhyānasthāna (spot for meditation) ādhāra is the lotus of which yoni is the ovary. They speak of pressing the yoni instead of gudā or ādhāra.

ra—र

rajas-1 रजस-१ (SSP I 51), one of the five
components of kulapañcaka. Dāna (charity), bhoga (enjoyment), Śṛṅgāra (ornamentation), vastugrahana (reception of the objects), and svārtha (selfishness) are the five characteristics of rajas.

According to Upaniṣadbrahmasyogi, the feminine principle is sakti and the masculine principle śiva and the union of rajas and retas śivasaktisamya, which is rajayoga. Rajayoga gives the siddhis (extraordinary powers) like animā (becoming extremely small, even of a microscopic size) according to YSU.

SK calls rajas stimulating and mobile. This fits well into the Sānikhya theory, as nature's movements of intermediate frequencies may appear as movements in the physical world and those of comparatively lower frequencies in the high frequency band as emotion and violent urge in the mental world. The influence of rajas is thus seen to be predominant in physical movement as well as in emotion etc.

According to YSU, rajas is 1 (YSU I 68, 137), devitattva (the feminine principle) which resides in the yoni. One aspect of the yoga taught in this Upaniṣad is the union of rajas and retas (the masculine principle) which resides in the throat.

ratnaprabhamandala (MBU II (I) 10), one of the signs indicating success in sambhavimudrā. It is the vision of a round light shining like a jewel, presumably of any colour. It is a tārakalakṣya—a viṣayavati pravṛtti (YS I 35) = a divyārāpasanīvit (VB).

ravi-1 = bhāskara (G 57, 63), literally the sun. Here it stands for something in the navel region presumably heat, which dries up the nectar flowing from the centre above called śaśi (moon).

ravi-2 (G 58), the sun. The sāmbaru (God) in the hṛdaya (chest) is compared to the luminous sun.

ravi-3 (BY IX 95), synonym for sun.
A golden pitcher having thousands of small holes through which the rays come, therefore, he is named as ravi.

raśmisamijnaka रसिसमिन्क (BY IX 96), having the form of raśmi, i.e. rays. Idā and susumnā are two nādis existing in the form of rays.

rasa-1 (VB I 35), taste. It is said to be one of the five objects of sense—a viṣaya.

rasa-2 (VB I 45, II 9), one of the five tanmātrās. It is the aviṣeṣa of the viṣeṣa ap. This tanmāṭrā in the tongue is stimulated by the rasa1 tanmāṭrā in the stimulus and gives a gustatory sensation.

rasa-3 (HP IV 26-7), mercury. Steadiness of mind is compared to that of mercury. Both work wonders when stabilized. Mercury imparts ability to rise to the body and mind to prāṇa.

rasana रसन (SK 26), sense of taste—one of the five buddhindriyas (senses). The physiological organ tongue is not rasana in this context (cf. indriya1-2). It is something very subtle which, like the other senses (indriyas), transmigrates with the soul.

rasānanda रसानन्द (GS VII 5), one of the six aspects of rājyoga. This is the aspect of rājyoga attained by success in khecarimudrā, its characteristic being the bliss accompanied with the subjectively aroused tastes of objects like butter, ghee, milk, honey. Like the other aspects of rājyoga mentioned by GS, this also does not seem to be an established state of rājyoga. It looks like a passing phase—a temporary experience of rājyoga.

rākā राक (YSU V 24), one of the sixteen principal nādis. The function of this nādi2 is to dry up water. It causes hunger and collects phlegm in the nose.

rāga राग (YS II 3, 7; SK 45), one of the kleśas. It consists in getting attached to that which brings one pleasure. The sentiments which are thus formed are all called rāgas and in this way there are many rāgas in each mind, e.g. love of wealth, delicious dishes, fashionable clothing, wife, children etc.

According to SK, it is the bhāva2 which is the opposite of virāga, hence called rājasa राजस (pertaining to rajas) as opposed to virāga which is sāttvika (pertaining to sattva). Rajas predominates in the rāga.

If we have to think of rāga as a single disposition as Putanjali seems to do, it would be the tendency to get attached to whatever brings pleasure. This tendency is innate in every living being.

rāgadveṣa रागद्वेष (BG III 34, XVIII 51), attraction and repulsion. Attraction towards desirable things and repulsion against undesirable things—they are ordained with regard to the objects of all the organs. It is hereby suggested that one should not come under the influence of these two. To achieve supreme consummation of knowledge, one should eliminate the attachment and hatred also besides the other conditions.

rājadanta राजदन्त (HP III 21), the front part of the row of the upper teeth. According to one opinion, for performing mahābandha the tongue should be pressed against the front teeth instead of pressing the chin against the chest.

rajadantabila (mūla) राजदन्तबिल (पुल) (G 64; HP I 46), the hollow of the
saucerlike roof of the mouth. Yogīs are advised to press this spot with the tip of the tongue and meditate upon the goddess who is supposed to be the source of nectar which oozes from that spot.

According to some authorities, for performing padmāsana the tongue should be pressed against the hard palate.

rājapatha राजपथ (HP III 3), royal path.

When the dormant kundalini is awakened, all the centres and knots in the susumnā get pierced whereby a royal highway for the prāṇa is created.

rājamārga राजमार्ग (GS VI 19), the luminous passage in the brain above the level of the eyes. When kundalini is aroused and rises above the level of the eyes, it becomes one with ātmā and remains there. But even there it is incessantly moving and is not perceptible on account of the rapid fluctuations. Most probably by rājamārga Gheranda here means the sahasrāra.

rājayoga राजयोग (GS VII 6, 17; HP I 2, 67, II 74, 76-7, III 122, IV 3-8; YSU I 129, 137, 138; YTU 19, 129; SS V 15). GS mentions six aspects of rājayoga each of which is to be practised. They are (1) dhyāna by śāmbhavī mudrā, (2) nāda by bhrāmari mudrā, (3) rasānanda by khecarī mudrā, (4) layasiddhi by yoni mudrā, (5) manonmanī by bhaktiyoga and (6) manomūrchā by murchā kumbhaka, which is also more a spiritually oriented mudrā than anything else. Each of these aspects develops into samādhi by samāpatti in which manas² is the tatsthā which merges into tad (cf. P I 41). Each of these aspects of rājayoga ultimately leads to Supreme Realization; viz. “there is nothing except brahman and I am that”. In GS VII 17 this is called rājayoga.

YTU mentions rājayoga as one of the four kinds of yoga, the other three being mantra³, laya and hatha. YSU calls it an aspect of mahāyoga. Rājayoga, according to SS and YTU, also appears to be another name for the niṣpatti avasthā of yoga, rather than a kind of yoga in itself.

According to YTU, life activity (vāyu) is withdrawn from the nine openings of the body as a tortoise withdraws its limbs. Perhaps these nine doors are mentioned only as symbols for the extremities of the body. If consciousness is withdrawn from them by a yogī successfully and these doors are thus closed (i.e. sensation and action are both stopped altogether), life activity remains confined in the head to whatever is in the yogī’s mind. Withdrawal of vāyu in this manner is called nirvāṭa निब्ध (breathless) kumbhaka in YTU 142. In this state the yogī is left with his ātmā² and ātmā³ alone as there is nothing else in his mind.

Rājayoga, according to this Upaniṣad, is possible only after success in hathayoga is attained (cf. rajas³). HP appears to consider the condition of the individual after Supreme Realization to be rājayoga. It appears that in fact, there is only one yoga which has various components, aspects, phases and stages, each with its own name. This multiplicity of names gives rise to the wrong idea that there are many yogas.

rājayogapalāvadhi राजयोगपलावधि (HP I 67), until the attainment of the stage
of rājayoga. All the hathayogic practices should continue till the rājayoga is attained. Hathayoga accepts the rājayoga to be its goal.

rātri रात्रि (HP IV 42), idā nāḍī. Rātri is a technical term used for idā nāḍī as against divā for pīṅgalā. Ātman should not be meditated upon either when pīṅgalā is active or even when idā is active, i.e., it should be meditated only when both are inactive (i.e. when suṣumṇa is active).

cūcira-1 सूचि-१ (ANU 9), kumbhaka.
cūcira-2 सूचि-२ (ANU 8), suspension of respiratory as well as mental functions (see Upaniṣadbrāhmaṇyogī). After getting rid of the kilbīsas (taints), the yogī is advised to direct his effort towards cūcira, which here appears to be a stage even above sūkṣma dhyāna (meditation on a subtle object) because dhyāna, after all, is a manovṛtti (mental process). Kumbhaka (suspension of breath) is obviously implied in cūcira. Rucira seems to be a complete state of a praśānta (calm) person. In any case, rucira is not exactly the same phenomenon or state as kumbhaka; because kumbhaka is a prāṇāyāma while rucira is to be tried after the doṣas (sins) are burnt away by prāṇāyāma and kilbīsas (taints) by dhāranā.

ruja रुज (G 54), disease. Gorakṣa declares that diseases are destroyed by the practice of āsanas, whereas Gheranda (GS V 57) says that it is through prāṇāyāma the diseases are destroyed.

rudra रुद्र (GS III 61; BY IX 84), the presiding deity of five elements situated at the navel. Vaiśvānari-dhāraṇā is practised by merging prāna along with citta for 2 hours on this fire element in the navel. Due to the act of tearing, roaming, loving and hastening, he is named rudra according to BY.

rudragranthi रुद्रग्रंथिः (VU V 66; HP IV 76), one of the three hurdles in the way of the vāyu which appears to be rising up along the back to the head. This is the highest and the last of the three hurdles located in the bhrūmadhyā. What exactly the granthis are, is difficult to say at this stage of our knowledge of ancient Indian Physiology.

rudrāṇi रुद्राणी (HP III 121), śāmbhavi.

rūpa-1 रूप-१ (YS III 46), visible form. Beauty of form is here said to be gained as part of perfection of body attained by performing saniyama on the material side of nature.

rūpa-2 रूप-२ (VB I 45, II 19), one of the five tanmātrās, the subtle matter which takes the form of the element agni (fire). The theory is that this tanmātra has three qualities of which that which stimulates the eye, predominates not those qualities which stimulate the skin or the ear sparśa and śabda respectively.

rūpa-3 रूप-३ (TSB 4), one of the five jaivatmanmātras, i.e. the active principles in the sense organs, which are responsible for the sensory function. Rūpa is the jaivatmanmātra in the eye, which is stimulated by the corresponding tanmātra in visible objects.

rūpa-4 रूप-४ (TSB 6, 9), sight. It is the function of the sense organ caḳṣu (the eye).

rūpa-5 रूप-५ (ANU 14), one of the five stimuli for the five sense organs. It is the stimulus for the eye and is called its viṣaya. It is the predominant
quality of the tanmātra rūpa. The natural desire to see things (rūpas) is also callecd caksu indriya in Sanskrit and of this also the viṣayas are rūpas.

rūpagrahaṇa क्षाक्षिण (ATU 10), visual perception, which is impossible without the instrumentality of manas (mind) and caksu (eye). For seeing the tārakalakṣya (which is a pravṛtti and not a vṛtti) also, the jīvātmā (the individual self) needs the instrumentality of manas as well as of caksu. Caksu here is the central apparatus necessary for vision—not the peripheral sense organ eye.

rekhātraya रेखत्व (GS VI II), the three lines (a, ka and tha) of the mystical triangle ha, la, kṣa which may be imagined (in the state of sthūlādhyāna) in the pericarp of the twelve-petaled lotus, which in its turn, is imagined in the pericarp of the 1000 petalled lotus. Ṣom is imagined inside this mystical triangle.

recaka-1 रेक-1 = reca रेच (G 47: HP II 36, 45, 68, 69, 71, 72, 73; VU V 18; DU VI 13; YCU 101; MBU I (1) 6; BY VIII 9, 10), exhalation—one of the three phases of prānāyāma, the other two being pīraka (inhalation) and kumbhaka (retention of breath). It is, however, not necessary that every prānāyāma should have all the three phases. For Patañjali e.g., kumbhaka is prānāyāma proper, which may or may not be preceded by inhalation or exhalation.

recaka-2 रेक-2 (VU V 57-8), driving out all objects, external as well as internal, from consciousness.

recaka-3 रेक-3 (BY VIII 22), expired air.

recaka-4 रेक-4 (BY VIII 20, 21, 25, 42), bāhya kumbhaka. Contemplation upon śiva is prescribed in this condition.

recana रेचन (TSM 94, 108), exhalation = recaka.

retas-1 रेत-१ (G 65), flow, current. Its direction becomes upwards within two or three years after the body of the yogī becomes full of amṛta (nectar). Retas is generally supposed to be semen and the word ārdhavretas has become synonymous with brahmaçāri (a celibate person). But in the context of G 63 retas should be taken to be secretion from the upper parts of susumnā. Rajas is to be raised up by vajroli mudrā to mix with retas. This may help maintaining celibacy; but it seems to be more appropriate to say that this helps in raising prāṇa. It may be that virya (energy) is needed for that also.

retas-2 रेत-२ (YSU I 68, 137), the masculine principle which is supposed to reside in the throat (see Upaniṣadbrahmayogī). One aspect of the yoga taught by this Upaniṣad is union of rajas and retas—of sakti and śiva. It is here called rajayoga.

lakāra लक्ष (GS III 70, V 44), lami the bijamantra of the prthvī (earth) tattva (element). Hence the bhaumatattva भूमतत्त्व (earth) which is contemplated in adhoḍhāraṇā has the letter ‘la’ on it. These single-lettered mantras are mystical and it is difficult to say anything about them. The ‘la’ bijamantra is repeated thirtytwo times during samanunādi śuddhi when the air is exhaled for the second time, obviously through the right nostril.

laksana लक्षण (YS III 13, 53), the condition of an object or a citta—whether active or niruddha—which results from the object, or the citta...
lakṣaṇapariniṇāma undergoing a change between one moment of time and the next moment. This change also is a series of changes. Though the members of this series are not perceptible, or introspectible; yet they are there and are known as avasthās in Patanjali’s language. These changes are going on all the time, and in this way, as explained by VB, every laksana is a succession of such changes. Thus the difference between an avasthā and laksana is that while the later can be perceived or introspected, as the case may be, the former can neither be perceived nor introspected.

lakṣaṇapariniṇāma (YS III 13), a pariṇāma made up of a series of avasthāpariniṇāmas. A series of laksanapariniṇāmas constitutes a dharmaṇapariniṇāma. A lakṣaṇapariniṇāma is not an object proper but a changed condition in which an object is found when perceived after some time. The perceptibly changed conditions of one and the same object are all called lakṣaṇapariniṇāmas. The objects themselves are dharmaṇapariniṇāmas and the imperceptibly changed conditions behind the perceptibly changed ones are avasthāpariniṇāmas.

In fact the changes take place in kramas of prakṛti, which as they are perceived and understood by us are called pariṇāmas by Patanjali. When one object changes into another object, as threads into cloth, there is a dharmaṇapariniṇāma. If a piece of cloth becomes old, it is seen as a lakṣaṇapariniṇāma and the imperceptibly changed conditions which are constantly arising one after another while the perceptibly changed condi-
tion of the object remains the same are avasthāpariniṇāmas.

lakṣya (ATU 7), that which the tārakayogī experiences when he succeeds in his yoga. It may be an antarlakṣya or a bāhyalakṣya or a madhyalakṣya i.e. only a content of consciousness or something localised in the outer world or something which is in the yogi and which surrounds the yogi’s body. The yogi finds himself in it.

lakṣyatraya (SSP II 26-29), three types of objects (for dhāranā). They are antarlakṣya, bahirālakṣya and madhyalakṣya. In the first variety, the objects are internal such as suṣumṇā, the atomic flame in kollātamandapa above the forehead, reddish circle in the naso-pharyngeal cavity, ‘dhuna’ like nāda in the head, blue flame like retina of the eyes.

The second type of objects are external such as blueflame-like object four fingers away from nose, smoke-like vāyu-element eight fingers (below the nose), wave-like water-element ten fingers away from the nose, earth-element with yellow colour twelve fingers away from the nose, aκāśa pervaded with rays, empty space, hot gold-like ground etc. Dhāranā on aκāśa makes the citta pure and free from modifications. Gazing the hot gold-like ground makes the gaze steady.

The third type of objects: this consists in having dhāranā on bahirālakṣya in one’s own body, these objects are whitish, reddish, black jyoti; lightening, sun or moon etc., any object of one’s choice. Considering oneself as unattached with objects as such comes under this variety.
laghu-1 लघु-१ (SK 13), light, not heavy. Sattva is supposed to be light, while tamas is supposed to be heavy. Laghutva (lightness) in this context corresponds to immateriality and the indriyas (sense and action organs) are said to be immaterial because they are sattvika. They are composed chiefly of rajas and sattva and predominance of the latter in them makes them immaterial.

laghu-2 लघु-२ (HP II 64), quickly. While doing bhastrīkā praṇāyāma, when the practicant feels tired, he is advised to inhale through the right nostril and immediately hold the nostrils with his thumb and the ring and the small fingers.

laghutūlasamāpatti लघुतुलसमापति (YS, VB III 42), samāpatti on lightness such as that of cotton fibre. This is an alternative means for the attainment of the power like movement in the air. The other means for attaining this power is the practice of samyama on the invariable relationship between the body and ākāśa (space). Both the means make a yogī very light. Because of this lightness, a yogī is said to become able to walk over water, or over spider’s web or even over rays of light and gradually he is able to move through the air at will.

laghvāsī लघ्वासी (BG XVIII 52), one who eats moderately (cf. mitāhāra).

labdhavṛttikleśa लाभवृत्तिक्ले, active kleśa. It is not a disposition (a part of the mental structure) which the kleśas are, according to Patañjali, but a functioning of the mind prompted by a kleśa (cf. VB).

lampikā लम्पिक, one of the nine dhyāṇasthānas (spots on the body for meditating upon). It is probably the highest of the three parts of the throat (kantha) below which there are ghanṭikā and candra. The yogi however, does not meditate on the uvula, but on the spot somewhere near or inside it in the mouth; although ghanṭikā is uvula.

lambikā लम्बिक (GS I 31, III 22), the tongue. If one cuts the frenum under the tongue and then regularly practises moving the tongue upwards, the tongue gets longer and longer till it reaches the spot under the eyebrows. Then ensues khecarī.

laya-1 लय-१ (YTU 19, 23; KU 23), becoming a void. Obviously it is not the layasiddhi of Gheranda (V II 5), which is a state of rājayoga brought about by success in yonimudrā or laya of VU.

It is more like the laya of Patañjali’s prakrtiyayatva which is absence of all cittavṛttis or cetana—an obliteration of the whole being of citta. Layasiddhi of GS and VU is the merging of citta in the object of concentration as in Patañjali’s samāpatti—while laya of these (TBU and KU) Upaniṣads is citta becoming a void. It is compared to the extinction of a candle when it has spent itself.

laya-2 लय-२ (VU V 10, 75), one of the three stages of yoga, the other two according to this Upaniṣad, being hatha and mantra. Laya is the opposite of hatha. While hatha is predominantly of the body and is gross, laya is subtle and much deeper than hatha. Nothing more is said about layayoga. The nispati stage of yoga is described as laya of jīva in brahman and is called the state of jivanmukti. This shows that this laya is not a permanent
merging but a state which lasts for a longer or shorter period. All the same, it illumines the soul.

lāyā-3 लाया-३ (HP IV 33), getting merged in, becoming one with.

lāyā-4 लाया-४ (HP IV 3, 29, 31-2, 34, 80, 103), rājayoga, samādhi.

lāyasiddhi लायसिद्धि (GS VII 5), one of the six states of rājayoga mentioned by Gheraṇḍa. It is attained by yonimudrā. Adopting the yonimudrā pose, the yogi takes himself to be the śakti which is to unite with Śiva and thus enjoy bliss.

lālāṭa लालाट (VS III 73), forehead. One of the eighteen vital points. It is three fingers above the middle of the eyebrows.

lāghava लाघव (GS I 9, 11), feeling of lightness—one of the seven achievements of hathayoga. The means by which this is attained is prānāyāma². By virtue of this the yogi feels as if he is suspended in air. Prānava (= prāṇa² = vāyu) rising to the head may or may not bring about actual reduction in weight. But it does create this feeling.

linga-1 लिङ्ग-१ (SK 20, 40), the transmigrating entity, ordinarily known as the soul. It appears that according to Īśvarakṛṣṇa only karanas² (senses etc.) are the constituents of linga¹. Linga¹ is thus the śānta viṣeṣa which carries the bhāvas² with it. This view tallies with Patañjali’s idea of citta¹, which is all aindriya, being taken from one body to another and with the Gitā’s view that the senses and the manas¹ which are prākṛta (pertaining to prakṛti) go along with the transmigrating soul.

linga-2 लिङ्ग-२ (YCU 72; BY II 135), subtle body. According to YCU, it consists of the ten subtle indriyas¹, five objects of sense, five vāyus, manas and buddhi. This linga² is called one of the three bodies of man, the other two being sthūla and kāraṇa śarīras. Linga² is sūkṣma (subtle) as compared to sthūla prakṛti which is gross. It appears to be the same as linga¹, though it is not mentioned that this body transmigrates, nor is it called kāraṇa.

linga-3 लिङ्ग-३ (SK 10, 41), vyakta, which does not actually exist, except in the form of gunaparināmaviṣeṣas—particular individuals differentiated in it; i.e. the sūkṣma, ghora and mūḍha viṣeṣas.

linga-4 लिङ्ग-४ (SK 5; YSU II 9-10), mark of anything (cf. lingin³). In YSU om is called linga⁴, because it is the symbol which stands for brahman. It is itself sometimes said to be the Supreme Reality.

linga-5 लिङ्ग-५ (HP IV 42), ātman, brahman, meditation of whom is here prescribed in the state of kumbhaka.

lingadesa लिङ्गदेश (G 22), the region of sexual organs. The kuhū nādi runs from the kandayoni, from where all the nādis originate, to this region.

lingadhāri लिङ्धारी (SSP VI 44), whose mind is completely merged along with all the component elements of the body, a devotee of Lord Śiva.

lingamātra लिङ्गमत्र (YS II 19), the Sānkhya mahat. Patañjali considers it to be one of the four gunaparvas (levels of differentiation) in prakṛti. VB distinguishes between vyavasāyātmaka व्यवसायत्मक and vyavaseṣātmaka व्यवसेṣात्मक lingamātra, which correspond to SK’s vaikṛtāṅkara and bhūtādi respectively. Patañjali does not use the
word ahaṅkāra in any of his sūtras. Līṅga-mātra is the first differentiation in alinga, which is perfectly indeterminate prakṛti. In līṅga-mātram or mahat are differentiated the tanmātrās and asmiṭā, which are at the avertisa level according to VB’s explanation of Patañjali’s Sūtra.

līṅgaśāriṇa लिङ्गश्रीरि (VS V 13), causal body. According to Indian thought, there are three causal bodies—īśvara, ātmā and prakṛti.

līṅgin-1 लिङ्गिन-१ (ABU 19), one who knows the brahman. The knowers of brahman differ from one another as do cows of different colours; but their knowledge (the knowledge of brahman) is the same as the milk of all the cows is of the same colour.

līṅgin-2 लिङ्गिन-२ (SK 5), that which has a particular mark, līṅga² being the word for mark. We infer either what has the mark from its mark, or a mark from that which has that mark.

lōkā-1 लोक-१ (YCU 72), deva (God), tiryak (animal), nara (man), or sthāvara (stationary living being). These are the four varieties of life which constitute one of the three sargas—the bhautikāsarga—according to Īśvarakṛṣṇa (SK 53).

lōkā-2 लोक-२ (VB I 49, III 17), worldly, ordinary, of people in general; e.g. lokapratyakṣa, lokabuddhi.

lōkā-3 लोक-३ (VB III 26), the various worlds; e.g. janoloka, tapoloka etc.

lobha लोभ (YSH IV 6; YS II 34), according to YSH, one of the four kāśāyas kapha, the other three being krodha, māna (pride) and māyā. Lobha is said to be the repository of all the doṣas, destroyer of all the guṇas and root of all the troubles. There is no end to lobha. It is icchā (desire) which goes on increasing as it is being satisfied (rāgāt rāgo vardhathe samātā rāgo kṛtā). Its only antidote is santosa. According to Patañjali, hīṃsā (causing pain to others), which is the opposite of one of his yamas (restraints), is like other vitarkas motivated by lobha, krodha and moha. Lobha can be rendered in English as greed.

laulīkī लौलीकी (GS I 12), one of the śaṭkarmas which is said to consist in moving the abdomen with force from one side to another. It is obviously the same exercise as is ordinarily known as naulī. It is not described by GS in greater details. Of course it would not be possible without some kind of uddiyāna (rising the diaphragm), though not exactly what Gherunda calls by uddiyāna¹.

lauyla लूल्य (HP I 15), fickleness of mind, which undoes all yoga.

vamī (GS V 44), the bija which a yogi is advised to recite mentally sixty-four times while performing kumbhaka (stopping of breath) for the third time in the process of samanunādi-suddhi. It is a monosyllabic mystic formula with an anusvāra at the end.

vamīnāda वमीनाद (GS V 74; HP, IV 86), one of the internally aroused sounds heard by the yogi who is successful in performing bhrāmā kumbhaka. This sound is like that of a sweet sounding flute.

vakra वक (BY IX 10), vibratory. The four syllabled onikāra is vibratory in the initial stage.

vacana वचन (SK 28; TSB 6), expressing what is in one’s mind—a thought, a feeling, or a wish—by bodily activity mainly by speaking. It is the function of vāk which according to TSB, is an
amīśa (part) of prthvī (earth). Hence vacana is said to be a kārya (function) of prthvī.

According to SK, vāk has to do with sound and sound alone. In this way vacana would consist only in making a vocal sound for communication with others.

vajrakumbha वज्रकुम्भा (BVU 75), a class of kumbhaka. Upaniṣad-brahmāyogī explains that some varieties of kumbhakas such as sūryabhedana, ujjāyī, sītalī are understood to be vajrakumbhakas.

vajradarpana वज्रदर्पण (MBU II (1) 10), one of the visions which when seen by a yogī points to his success in śāmbhavimudrā. It is a light like forked lightening which the yogī sees as a divyārūpa or divine light (cf. VB III 36).

vajrāsana-1 वज्रासन-१ (GS II 3, 12), one of the thirtytwo āsanas¹ described by Gheranda. It consists in flexing the legs hard and placing the two feet by the two sides of the anus.

vajrāsana-2 वज्रासन-२ (HP I 37, III 110-11; YKU I 4, 6), one of the only two āsanas¹ recommended in YKU, the other being padmāsana. According to YKU, it consists in placing the left heel below the mūlakanda— central part of the pelvis—and the other above the left foot and the neck, the back and the head being kept in line.

According to HP, guptāsana, muktāsana and vajrāsana² are the other names of siddhāsana which it explains as follows: “fix the left ankle above the penis and the other ankle over that.”

vajroli-1 वज्रोली-१ (GS III 2, 39), one of the twentyfive mudrās mentioned in this text. It consists in resting the two palms on the ground, raising the feet and the head in air. It aims at awakening of the kundali¹ and prolonging of life. This mudrā is also said to bring liberation, to facilitate bindusiddhi and to bring every success to a yogī.

vajroli-2 वज्रोली-२ (SS IV 78, 80), sucking up semen back again after a sexual act.

vajroli-3 वज्रोली-३ (HP III 6, 82, 84, 90, 93, 95, 97, 99, IV 14), one of the ten mudrās mentioned in this text. It consists in raising the secretions of the pelvic region by appropriately contracting and manipulating the inner organs situated in this region. As the fluid poured from the suṣumnā begins naturally to flow downwards, it is preserved by exerting an upward pull in the manner explained above. The practice of this mudrā is said to conquer death, i.e. break the cycle of birth and death.

vamanadhauti वमनधूति (GS I 39), filling the stomach and the gullet with water after a full meal and vomiting it out. This is to be done about three hours after eating, though this precaution is not mentioned by Gheranda.

If one practises this dhauti regularly one does not suffer from any kaphadoṣa.

varanaka वरणक (SK 13), that which restrains, causes obstruction (cf. tamas).

varanabheda वरणभेद (VB, VM IV 3), separation of the covering. The cause is never generated by the effect. It happens simply by the separation of the covering. Just as farmer does not draw the water with his own hand in order to irrigate it but simply cuts its resistance and when that is set off, the water itself overflows the different plot of lands—similarly, virtue separates
vice which is the covering of the intensive causes.

varana वरण (VS II 22, 32, 35), one of the fourteen important nādis. This is situated between yāsasvinī and kuhū and it stretches in the body below and above everywhere.

varuna-1 वरुṇ-१ (TSB 8), one of the twelve presiding deities (gods), active in the twelve principal nādis as the ten prānas.

varuna-2 वरुण-२ (DU IV 7, 16, 36), one of the fourteen principal nādis. It is situated between yāsasvinī and kuhū. Vāyu is here said to be its presiding deity.

vareṇya वरेण्य (BY IX 42, 44, 51, 56), effulgence of savitṛ is technically known as vareṇya. This is supposed to be the guiding principle for intellect known as cidātman.

varna-1 वर्ण-१ (GS V 48, 50-1; G 77), letter of the alphabet. The rajoguna brahman is represented by the red "a" (अ), the sattvamaya (full of sattva) hari by the blue "u" (उ) and the tamomaya (full of tamas) śiva by the white "m" (म).

varna-2 वर्ण-२ (G 91), colour. A clean crystal shines in its colourless beauty. It is seen as of different colours if its whiteness is covered by a coloured object which it reflects. Similarly, ātmā is seen in His purity when meditated upon as separated from His sakti which is His māyā.

varna-3 वर्ण-३ (G 89), quality, here guna. Ātmā with His sakti is explainable with reference to His qualities and forms which the gunas take. Ātmā and ātmā alone cannot be explained in any such way. Hence all the words referring to Him as such are negative (cf. sakti-5).

varnatraya वर्णत्रय (VS III 3-9), three letters, A, U, and M, representing the whole devanāgarī alphabets. A is the foremost syllable, whereas M is the concluding syllable of the group. U denotes the first deformation in the devanāgarī alphabets.

varnalīna वर्णलिन (BY IX 12), omkāra, the essence of all letters. Though it is beyond letters, yet it is the life principle behind each letter, hence it is called varnalīna.

evartamāna वर्तमान (VB IV 12), present = existing. In respect of adhvaḥbhedā (difference of time) dharmas are divided into three kinds; atīta, anāgata and vartamāna. All of these dharmas are real according to Patañjali. The atīta dharmas exist in the form of dispositions which affect the vartamāna and the anāgata ones as potentialities. This is how VB explains the reality of the past and the future.

vāsā वस (GS V 8, 11), the monsoon weather. Beginning of strenuous prāṇāyāma is prohibited in this season. It may tell on one’s health. Middle of June to middle of August are supposed to be the rainy months.

vāsi वस (HP II 1), one who has subdued one’s passions. Svātmārāma considers it as one of the essential prerequisites for the practice of prāṇāyāma. Passions may work as a great hindrance in the practice of prāṇāyāma. Therefore vāsi is the prerequisite.

vasikāra-1 वसिकार-१ (YS, VB, VM, VBh I 15), a variety of vairāgya (detachment). Absence of greed towards objects seen and heard is called vasikāra vairāgya. Detachment from visible objects mean detachment from
women, food, drink and power etc. Detachment from heard things is detachment from attainement of heaven, etc. It is the fourth and last in sequence of the stages of vairāgya.

vāsikāra-2 वसीकरण-२ (YS, VB, V Bh I 40), mastery, complete control. Such a citta reaches from smallest atom to the object of the greatest magnitude.

vasanta वसन्त (GS V 9, 12, 15), one of the two seasons in which the practice of yoga should begin, the other being śarad. It covers the months of caitra चैत्र and vaisākha वैशाख i.e. from the middle of February to the middle of April; but its influence spreads over four months, i.e. from the middle of January to the middle of May.

vasti वास्ती = basti बस्ती (GS I 12, 43, 45; HP II 22, 27-9), one of the satkarmas (six performances). It is of two kinds; jalabasti (with water) and śuskabasti (without water). Jalabasti consists in sitting in the posture known as utkafāsana in water coming up to the navel and relaxing and contracting the anus in the course of practising madhyā nauli.

This basti is supposed to cure urinary diseases, disorders of digestion and wind in the stomach, as also to purify the body and make it like that of cupid kāmadēva कामदेव. Dry basti consists in assuming the supine position, folding the legs on the body, trying to move the contents of the intestines downwards and contracting and relaxing the anus. It cures all the abdominal diseases, increases the gastric heat and destroys the disorders of the bowels.

vastu-1 वस्तु-१ (YS IV 14-15), an individual object. Every individual object is a single parināma. The parināma is the object as known; nevertheless, the object is not only in the mind of the person who knows. Every object corresponds to a krama and there is no parināma without a krama. Some reality out there is known as an object. Every object is in this way an objective reality.

vastu-2 वस्तु-२ (TBU I 49, 50), substance—here the one ultimate Substance = brahman.

vastumātratma�ा वस्तुमात्रत्मक (VB III 15), (of the nature) of the substratum only. Out of the characteristics of mind, the unperceived one has the nature of substratum only, i.e., latent impressions of objects only (cf. pratayahātma).

vahni-1 वह्नि-१ (GS III 61; YTU 92; G 71), one of the five tattvas (elements) on which contemplation is prescribed in five dhāranās. This tattva is supposed to reside in the nābhi (navel) and to be red like an indragopa (a bright red insect). Its bija is surrounded by the lines of a triangle. It resembles the effulent sun and its presiding deity is rudra. In the course of samanuṇādi (2) śūḍdhi, when the yogī performs pūraka for the second time, he is advised to recite the vahni-bīja mentally for sixteen times and to raise this tattva from the navel. G places this element in the palate. Vahni literally means fire.

vahni-2 वह्नि-२ (HP III 45, IV 18), ordinary fire.

vahni-3 वह्नि-३ (HP III 48, 66), heat.

vahnjaya वह्नजय (G 71), control over element of fire attained by vaisvānari dhāranā.

vah nibija-2 वह्निबीज (DU V 9), agnibīja आग्निबीज (V 8), seed of fire. Upanisadbrahmayogi considers ram to be the seed of fire. Vasiṣṭha also con-
siders ranī to be the seed of fire (VS IV 8).

**vahnimandala-1** वह्निमंदल 1 (GS I 44), the digestive system. Mūlaśodhana improves the health of the digestive system, which is here called **vahnimandala**—literally the sphere of vahni (digestive heat).

**vahnimandala-2** वह्निमंदल 2 (HP III 65), the navel region. When apāna rises up and reaches this region of fire, the flames of the fire blaze forth, fanned by the vāyu (apāna).

This is an allegorical description of the effect of what is here called apāna, rising up along the back to the navel region. Blazing up the fire signifies intensity of sensation.

**vahnisikhamandala** वह्निसिखमंदल (MBU II (1) 10), one of the visions seen by a yogī when he is about to attain success in sāmbhavimudrā. It is like a ring of yellowish flame surrounding a white light. This vision is a sign of mental stability which is attained by perfection in sāmbhavimudrā.

**vahnisāra** वह्निसार (GS I 14), agnisāra.

**vahnisthāna-1** वह्निस्थान 1 (YTU 91), the seat of vahni (fire element) which is said to extend from the anus to the chest.

G places the fire element in the region of the palate (G 71), GS in that of navel (III 75-6).

**vahnisthāna-2** वह्निस्थान 2 (VS III 36, IV 6), the region of fire. Vasiṣṭha considers the region from anus to heart to be the place of fire (igneous spot).

**vahnisevā** वह्निसेवा (GS V 26), agnisevā.

**vāk-1** वाक 1 (SK 26, 34), the karmendriya of speech. It is not the tongue or any other vocal organ. It is sūkṣma, i.e. imperceptible. It is an indriya of which the vṛtti (function) is vacana (speech). According to SK, vāk has to do with sound and sound alone and vacana can thus stimulate only one sense organ, viz. the ear. The vṛttis of the other karmendriyas can, on the other hand, stimulate all the sense organs. In this way vacana would consist only in making sounds which are heard by others. The vṛttis of the other karmendriyas, on the contrary, can be heard, felt (touched), seen, tasted or smelt in the sense that what one does by means of these indriyas can be perceived in any of the five ways. It is, however, rather difficult to imagine how behaviour can be tasted.

**vāk-2** वाक 2 (SSP I 60), one of the five components of vyaktiśakti-pancaka. The five varieties of speeches are parā, paśyanti, madhyamā, vaikhari and mātrkā.

**vācakavācyā** वाचकवाच्य (TSB 4), one of bhūtabhedavibhāgas = bhūtabikāra-vibhāgas भूतितिकारविभाग (multifarious differentiations in the elements) which are responsible for all the diversity in creation. Vācakavācyā vibhāga is the differentiation between an object and its name.

**vācika** वाचिक (DU II 13; SAU I 10), word uttered verbally. Japa uttered by mouth is of two types—uttered in low pitch and high pitch. However, the word uttered in low pitch is thousand times better than uttered in high pitch.

**vāta-1** वात 1 (SS I 85), the mahābhūta vāyu.

**vāta-2** वात 2 (SS I 47; VB III 22), the air, or the wind, which blows. It dries up wet clothes, fans a fire, and so on.

**vāta-3** वात 3 (HP II 2), breath = respiration. The body and the mind are active so long as one breathes. If breathing ceases every activity ceases.
vāta-4 (HP II 28, 65, V 12), one of the humours of the body. We use the English word 'humours' but the Ayurvedic vāta, pitta and kapha are very different from the humours of the ancient Greeks. While the Greeks believed in four humours, which were all liquid or semiliquid, the ancient Indians thought that there were only three. The latest Indian Ayurvedic opinion does not favour the idea that vāta, pitta and kapha are substances like blood, bile and phlegm.

vāta-5 (HP II 50, V 1, 18; VB III 29), any disease caused by a malfunction of vāta. The ancient Indian pathologists placed all human diseases in three groups, which they called disturbances of vāta, pitta and kapha. The diseases of nervous origin and those resulting in digestive disturbances characterised by formation of gas in the stomach and intestines are generally diagnosed as vāta dosā. According to ancient Indian pathology, however, every disease necessarily involves a vāta dosa. There are no purely pitta or purely kapha diseases.

vāta-6 (HP IV 114), the cutaneous sensation which the yogīs perceive as something rising up their back. It is here called prānavāta and success in yoga is said to consist in being able to control this sensation and to retain it in the head.

vāta-7 (HP V 3), vāyu.

vātakrama (GS I 54-56), one of the three techniques of bhālabhāti. It consists in drawing the air in through the īdā and expelling it through the pingalā and again drawing in through pingalā and expelling it through īdā in a rapid manner.

vātasāra (GS I 14, 16), one of the four kinds of antardhautis, the other three being vārisāra, vahnisāra and bahiskṛta. It consists in swallowing air slowly by protruding the lips like a crow's beak, moving that air in the stomach and then expelling it slowly by way of the anus. This is supposed to cleanse the body, cure all diseases and improve the digestive ability.

vātasthāna (HP V 3), region of vāta, extending to the navel.

vānaprastha (SSP VI 36), one who is always stable in the inner light of one's own internal world is supposed to be a man undergoing vānaprastha. This interpretation is in accordance with Nātha cult. It opposes virtually going to the forest and living there like an animal.

vāmakrama (GS I 54), one of the three methods of performing bhālabhāti. Vāmakrama bhālabhāti consists in slowly inhaling through the left nostril and exhaling through the right, then again inhaling through the right and exhaling through the left. It is supposed to cure kaphadosa (any disease arising from a disorder of phlegm). However, in Kaivalyadhāma edition the word vāatakrama is used in the place of vāmakrama.

vāmadeva (VU IV (2) 34, 35, 36, 41), one of the two kinds of aspirants of liberation, the other being śūka. The division is based on the speed with which they proceed towards liberation. The vāmadeva is the slow aspirant. He has to go through a number of deaths and births before he is finally liberated. He follows the paths of yoga, Sāńkhya and karma with devotion. Life after life and then
succeeds.

vāyavah वायवः: (SK 29; BY VIII 53), prāṇa, apāna, udāna, samāna and vyāna are generally referred to when this word is used. They are described by SK as samānyakaranaavṛtti (joint function of all the karaṇas). Vyāsa describes them as samastendriyaavṛtti (function of all the indriyas) (III 39). They are the functions of the indriyas in general, none of them being a specific function of any particular indriya.

In all, there are ten such vāyus, prāṇa etc. mentioned above are the five principal vāyus: while nāga, kūrma, kr̥k̥a, devadatta and dhanaṇjaya are second in rank. The most satisfactory interpretation of the term vāyavah (in general) is that they are reflex actions brought about mainly through the agency of the autonomic nervous system.

BY prescribes a suspension of these functions. Many writers consider the state of samādhi to be a condition like that of a log of wood.

vāyavi-1 वायवी-१ (G 72), one of the five dhāraṇās. The object or the content of this dhāraṇā is the mahābhūta (element) vāyu (air) which is here said to be circular in form. The yogīs who succeed in this dhāraṇā are supposed to acquire the siddhi3 (special ability) known as ākāśagamana (floating in air). They are said to fly without wings and move about in air (cf. dhāraṇā and vāyavidhāraṇā).

vāyavī-2 वायवी-२ (NBU 6), the second part of the caturmātrā (having 4 parts) omkāra.

vāyavidhāraṇā वायवीधारणा (GS III 62; G 72), one of the five dhāraṇās. It consists in concentrating the prāṇa and the citta (mind) in the seat of this sattvamayatattva (air) for two hours. The practice of this dhāraṇā is said to enable the yogī to fly in the air. It is also supposed to conquer old age and ever recurring death. The element air is called by GS sattvamayatattva and is described in both these texts as dark in colour. In GS it is compared to dense smoke. G places it (inside) between the eyebrows.

vāyu-1 वायु-१ (VB III 39; SK 29; G 25; GS V 64; SAU I (4) 1-12; DU IV 24), reflex activity (functions of the autonomic nervous system). Ten such functions are enumerated—five prāṇādyāḥ vāyavah and five nāgādyāḥ. Sometimes language is used which shows that the vāyus operate the action organs, and it appears that they are nervous phenomena. But both SK and VB describe the five vāyus as vṛttis (actions) and call them sāmānyakarana vṛttis and samastendriya vṛttis (function of all the indriyas) respectively which shows that they are more like karmendriya functions than like nerves or nervous phenomena. Understanding the vāyus as reflex functions (the specific reflexes) will explain satisfactorily most of the texts dealing with them.

vāyu-2 वायु-२ (GS V 39; YTU 95; G 72), the sattvamayatattva (element) which is the object (content) of vāyavī dhāraṇā and of which the bija is “yam ō”. In the human body this tattva is supposed to reside inside between the eyebrows, though Gheranda has not mentioned this. It is supposed to resemble collyrium. The presiding deity of the dhyānasthāna (centre for
meditation) where this \textit{tattva} resides
is \textit{iśvara}. According to YTU also, 
\textit{vāyu} is one of the five \textit{bhūtas}
(elements) in the body on which 
\textit{dhāranā} is prescribed. Its seat in the
body is said in this \textit{Upaniṣad} to extend
from the chest to the middle of the
eyebrows and it is said to be hexa-
gonical in shape and black in colour.

\textit{vāyu-3} वायु-३ (YTU 37, 41, 49, 50, 52,
96, 97; DU IV 40, VI 3, 12-3, 23-7, VII
10-11; HP II 3, 12, 15, 72, III 9, 27, V
7), air which is breathed in and out,
respiration.

\textit{vāyu-4} वायु-४ (DU VI 31, 36, 40, 42, 43,
VII 5; YKU III 7-8, 13; HP II 3, III
26, 65, IV 14, 16, 19, 52, 72), the
\textit{prāna} which can be taken to any part
of the body and held at this spot or
that. When carried to the head it rises
along the \textit{susumnā} (in the spinal
cord). Carrying it to the top of the
head \textit{Gheranda} calls \textit{nabhomudrā}.
\textit{Bhoja} uses the word \textit{udghāta} for it.
This achievement is very much praised
and sometimes equated with
\textit{kundalinī}. All this is, however, a mat-
ter of centrally aroused experience.

\textit{vāyu-5} वायु-५ (TSM 139, 144), one of the
five divisions of the human body, each
division being called by the name of
a \textit{mahābhūta}. The \textit{vāyu} region ex-
tends according to this text, from
the navel to the nose. This region is,
therefore, called \textit{vāyusthāna}.

\textit{vāyu-6} वायु-६ (DU IV 36), the deity call-
ed \textit{vāyu}.

\textit{vāyu-7} वायु-७ (HP III 71, V 1-2, 7, 9, II,
18).\textit{vāta}.

\textit{vāyu-8} वायु-८ (SSP I 41), one of the five
gross elements having five
characteristics of running, jumping,
expansion, contraction and
controlling.

\textit{vāyuja} वायुजय (VS III 35), control of
breath. \textit{vasīśtha} gives a particular
technique for controlling the air. The
technique is as under—after restrain-
ing forcibly all the senses from their
objects and drawing the \textit{apāna}
upwards, a yogī should retain it at the
place of fire, then one should close ear
etc. sense organs by both hands which
produces a peculiar variety of sounds.
Through this the \textit{vāyu} is conquered.

\textit{vāyudvāra} वायुद्वार (ANU 26), door of
\textit{vāyu}. Second in the series of the
seven doors recognised by ANU
leading to the attainment of \textit{Ātman}.
This door of \textit{vāyu} leads to the attain-
ment of \textit{Sūtra}. Since \textit{Vāyu} is con-
ceived as having form of \textit{Sūtra}.

\textit{vāyudhāranā} वायुधारण (G 72; YTU 96),
the \textit{dhāranā} of which the content is
\textit{vāyu}. It consists in taking \textit{prāna} to
the region of \textit{vāyu} and retaining it
there for two hours, contemplating
upon \textit{iśvara}, the omniscient.
\textit{G} calls it \textit{vāyavidhāranā} and
prescribes the taking of \textit{citta} to this
spot along with \textit{prāna}.

\textit{vāyurabhyaśa} वायुरभ्याः (VU V 46-7),
raising \textit{vāyu} regularly and systemati-
cally. Here \textit{vāyu} signifies \textit{prāna}.
This rise is brought about by the prac-
tice of \textit{uddiyāna} and, in its turn, in-
tensifies the heat in the body. The heat
helps digestion and thus nourishes the
\textit{dhātus} (essential ingredients of the
living body). This leads to some kind
of realization as a consequence of
which all sins are washed away.

\textit{vāyuvegini} वायुवेगिनी (NBU 9), the fourth
of the twelve \textit{mātrās} of \textit{om}. The
\textit{mantrayogi} who dies when he is
reciting this \textit{mātrā} (of the \textit{pranava})
is reborn as a \textit{gandharva} (celestial
musician).
vāyusakhā वायुक्त वायुक्त (VS II 18), a synonym for fire.
vāyusthala वायुस्थल (VS IV 7), region of vāyu considered by Vasiṣṭha, from the middle of the heart to the middle of the eyebrows.
vārāṅasī वाराणसी (DU IV 48), one of the seven internal vital spots.
vārisāra वारिसार (GS I 14, 18), one of the four kinds of antardhauti. It consists in drinking water to capacity (literally up to the throat), moving the stomach slowly and then expelling it by way of the anus. This dhauti cleanses the body and makes it lustrous. Some practising yogīs call it śankhapraksālana.

vāruṇa वारुण (YTU 89; ANU 30), the region of the element water in the body, on which vārunidhāranā is prescribed.

vārunī-1 वारुणी-१ = vāruna वारुण = varuna वरुण (YSU V 26; VU V 24; SAU I (4) II), one of the principal nādis. Its function is said to be urination and it is said to be situated between kūhū and yaśasvinī.

vārunī-2 वारुणी-२ (G 70; HP V 16), one of the five dhāranās. The object (context) of this dhāranā is the mahābhūta (element) ambu अम्बु (water), which is compared to the eighth moon, and the jasmine flower and is supposed to reside in the kāntha (throat). It is filled with pi-yūsa (nectar) and graced by god visnu.

vārtā वार्त (YS, VB III 36), supernormal power of smell. As a result of the practice of samiyama on svārtha, there arises supernormal powers in sense organs. Due to vārtā, there is knowledge of divine smell.

vāsanā वासन (YS IV 8, 24; HP IV 22, 34; BY II 43), acquired mental disposition in which conation predominates. The arousal of a vāsanā is its abhivyakti अभिव्यक्ति (manifestation) which is called smṛti (revival) by Patañjali in IV 9. Vāsanā itself abides in the form of a sanskāra (disposition) and a disposition and its arousal naturally correspond to each other. This is their ekarūpatva (similarity). Reference in IV 8 is to the vāsanās formed in previous lives, to which corresponds their arousal in a subsequent life.

The many rāgas and dveṣas formed according to the law called rāgadveṣa by Patañjali are vāsanās; but the law itself is innate. So is the klesa abhinivesa. It is not a vāsanā in the strict sense of the word; though Patañjali has included it among vāsanās in support of his statement that some vāsanās are beginningless.

vāsudeva वासुदेव (ABU 22), God in whom everything resides, i.e. who supports everything and who is all pervading brahman.

vāsodhauti वासोधात (GS I 35, 39), swallowing a soft cloth measuring four fingers in width and nineteen to twenty-five cubits in length and then vomiting it. The person who does this regularly does not suffer from any stomach trouble, fever, enlarged spleen, leprosy, respiratory disease or liver disease and acquires more and more stamina everyday.

vi वि (G 62), bird—here swan. Vi is the first part of the word viṣuddha. The second part—ṣuddha—means pure. Viṣuddhacakra in the kāntha is so called because it is pure like a swan which is unaffected by the water in
which it swims.

vikaranabhāva विकरणभाव (YS III 48), extra-sensory-perception. This ability is said to be acquired as a result of practising samiṣyama (deep meditation) on the various forms of immaterial nature.

vikalpa विकल् (YS I 6, 9, 42), concept, meaning of a word. The śabdārtha- jñānavikalpāḥ: (word, meaning, knowledge and concept) which characterise a savikalpa or a savicārā samāpatti, are associated ideas which are the vikalpas corresponding to the various parts and aspects of the object of contemplation.

vikāra-1 विकार-१ (G 9, 54), disorder. In the ninth verse reference is to the rearrangement of any urge of the body which is cured by practising padmāsana. Mental aberrations are, however, said to be cured by pratyāhāra.

vikāra-2 विकार-२ (VB III 13), product, change. A product can never be permanent. Though the substratum is permanent, the qualities undergo a variety of change due to interaction. Thus all the products of prakṛti are impermanent because they have a beginning.

vikārakārana विकारकारण (VB II 28), cause of change. One of the nine causes. The cause of change is an object that modifies the mind.

vikṛti विकृति (SK 3), formation, matter assuming a form. All forms of vyakta (manifested nature) are vikṛti; avyakta (unmanifested nature) are not. It is only prakṛti (that which is the matter of every form).

Vikṛti which is not prakṛti (a material cause of anything) is called vikāra. It is in the act of formation (prasava-saṅcāra प्रसव-संचार) that differentiations appear.

If A differentiates into B, C and D, i.e. B, C and D appear in it, then A is prakṛti in relation to B, C, and D which are its vikṛtis. Prakṛti and vikṛti are thus relative terms. Avyakta is prakṛti in relation to vyakta. Mahat is prakṛti in relation to ahaṁkāra and ahaṁkāra in relation to the indriyas. Avyakta is not vikṛti in relation to any prakṛti and the vikāras are not prakṛti in relation to any vikṛti.

vikṣipta विक्षिप्त (VB I 31-2), one of the five bhūmis of citta. It is the ordinary state of attention in which one is more conscious of some objects and less of others; i.e. some ideas occupy the locus of consciousness while others flit about in the margin.

vikṣepasahabhuvaḥ विक्षेपसहभुवः (YS, VB I 31), accompaniment of vikṣepas which are: duḥkha (pain), daurmānasya (dejection), anigamejyayatva (unsteadiness of the body) and śvāsaprāśvāsa (inhalation and exhalation).

vigraha विग्रह (G 8), the body. It is to be held erect while performing siddhāsana.

vighna विघ्न (TBU I 40, 41; YKU I 61), obstacle. Nine vighnas in the way of samādhi are enumerated in TBU, as nine antarāyas (hindrances) are mentioned by Patanjali. The vighnas of this text are anusandhanarāhiṣṭa, ālasya, bhogalālasa, laya, tamas, vikṣepa, teja, sveda and śūnyatā, (absence of) bhāvanās. YKU mentions ten vighnas (hindrances) viz. abhyāsasya-āga अभ्यासस्य आग (abandonment of practice), samśāya (doubt), pramattatā (delusion), ālasya (indolence), nidrā (drowsiness), virati
vicāra (disinterestedness), bhrānti, viṣaya (object of affection or concern), anākhya (inability which cannot be described) and yogatattvālabdhi योगतत्त्वालब्धि (not understanding the essentials of yoga).

vicāra विचार (YS I 17, 44), sūkṣma (subtle) viṣaya of samāpatti (merging the citta—mind—in the object of consciousness). According to VB, with the exception of the five mahābhūtas and their modifications, all the gunaparvas are the subtle objects referred to.

vicāraṇā विचारण (VU IV I 3, II 1, 4), investigation. Second in the series of seven stages of knowledge. Vicāraṇā consists in proneness to good conduct, preceded by steady application to the study of śāstras, the company of virtuous people and the practice of vairāgya or detachment.

vicāraṇugata विचारणुगत (VBh I 17), accompanied by reflection. Second in the four stages of samprajñāta yoga. Samprajñāta accompanied by reflection is the direct perception of the essence of the subtle object. After vitarka comes vicāra wherein, in the same support, the mind is able to directly perceive the subtle aspects of the object such as prakṛti, mahat etc.

vicchinnakleṣa विचिन्नक्लेष (YS II 4), a kleśa (innate psychological disposition) which is neither udāra (aroused at the moment) nor prasupta (perfectly inactive), nor tanu (weak). It is inactive for the time being. But vicchinnā does not mean “repressed” in the psycho-analytic sense, as it may be aroused the very next moment. It is only temporarily suppressed and has not gone deep into the unconscious.

vijana विज्ञ (TBU I 23), seclusion.

vijrmbhikā विज्रमभिक (HP II 54), exhalation, which is to be done through the nose for sītkārī prāṇāyāma.

vijnāna विज्ञान (SK 2), knowledge. It includes philosophical understanding.

vitarka-1 वितर्क-१ (YS I 17, 42, 43), sthula (concrete) viṣaya of samāpatti (merging of citta—mind in the object).

vitarka-2 वितर्क-२ (YS II 33), violation of a yama (restraint). When a yogi is tempted to violate a restraint or an observance he is advised to remind himself that such violation would mean endless misery and ignorance.

vitarkānugata वितर्कनुगत (VBh I 17), accompanied by deliberation. The first among fourfold samprajñāta yoga. Vitarka is that where there is a special perception of the gross object. Special reasoning or ascertainment is yoga, the restriction connected with it is yoga connected with vitarka.

videha-1 विदेह-१ (VBh I 15, 19), without gross body. Having the experience through the subtle body is called videha. Videhas have the modification of the intellect without reference to the body, i.e. they are devoid of gross body.

videha-2 विदेह-२ (VB III 43), a type of dhāraṇā. According to this text, this kind of dhāraṇā is of two types; viz., kalpitā and akalpitā. In the former, i.e. videha, the citta remains inside the body. In the latter, however, it goes out of the body (cf. vṛtti²). Patañjali has not used the word videhā. He has used the word mahāvidehā, which may be a technical term not implying that there should be a akalpitā videha dhāraṇā.

In the dhāraṇā called videha the
body is forgotten to a large extent and this gives it the name by itself i.e. the yogī remains regularly oblivious of the body in the state. Though self-consciousness is not entirely absent.

vidyut विद्युत् (NBU 9), second in the series of twelve mātrās of pranava. A sadhaka who leaves his body during the second mātrā is reborn as a high souled yaksya.

vidhāraṇa विधारण (YS, VBh I 34), holding of breath. According to Vijnānabhikṣu, this retention of breath should be practised after inhalation, since after exhalation, it is not possible to retain the breath in. But VM’s technique of retention is preceded by exhalation and not inhalation.

vidhiyajna विद्वियज्ञ (BY X 13, 14), a ritualistic sacrifice. However, this yajña has been considered to be inferior to japa yajña.

viniyoga-1 विनियोग-१ (YS, VB III 6), application. When one stage has been conquered by saniyama, it is applied on the immediately following stage, i.e., only after conquering the earlier stages, the yogī should apply saniyama to the later stages.

viniyoga-2 विनियोग-२ (BY I 42, II 5, 40, 50), application. One of the five features of mantra. Application of omkāra in the beginning of every religious act. This is called viniyoga. Mantra, applied for the achievement of specific desired object, is called viniyoga.

vinīśkampa विनीश्कम्प (ANU 22, 23), motionlessness. It is an essential requisite for kumbhaka (suspension of breath) and is to be maintained for seven or eight mātrās (cf. Upaniṣadbrahma-yogī) for dhāraṇā and for twelve mātrās for practising yoga.

Obviously yoga here means dhyāna.

viperitakaraṇī विपरीतकरणी (G 58, 59; GS III 2, 30-1; YTU 122; HP III 6, 76, 78; SS IV 69). It is a general name for the three topsy turvy poses—śīrṣāsana, sarvāṅgāsana and viperitakaraṇī—in which the nābhi (navel) is taken above the tālu (roof of throat), by the yogī standing on his head or his shoulders, so as to prevent the piyyūsa (nectar) secreted in the tālu from falling into the agni (fire) in the nābhi. Depriving agni of this piyyūsa is given much importance in Gorakṣa Śataka and the aspirant is required to learn it from a guru² and not only read about it in books. This shows that there are more subtle methods also of preventing piyyūsa from falling into agni e.g. manipulating prāṇa².

Viperitakaraṇī of GS and YTU is the same as is ordinarily known as śīrṣāsana. It consists in placing the head on the ground supported by both hands from behind, throwing up the legs and becoming straight and steady. Thus the nābhi goes above the tālu and this prevents the amṛta from flowing into the nābhi. Consumption of this secretion by fire in nābhi is supposed to be the real cause of death and therefore a daily practice of this mudrā is said to save the yogī from old age and early death.

YTU does not include viperitakaraṇī among the āsanas. According to this text, it is to be done just for a moment to begin with and then the duration is to be gradually increased. It is said to cure all the diseases. Daily practice of this posture increases the internal heat of the body which is responsible for digestion. HP and YTU prescribe
increase of food intake for the yogi who practises viparitakarani. A person who practises siropasana has to eat different kinds of food so that he may not remain under-nourished in any way. After three months of practice, signs of old age are said to disappear and if someone practises it for three hours everyday they believe that that person will never die of old age or disease.

viparyaya-1 विपर्यया-१ (YS, I 8; VB II 5), ajnana अज्ञान (ignorance)—one of the five cittavrttis. All experiences caused by making mistakes in perception, memory or reasoning are viparyaya1. Patanjali has not used this word as a synonym for the klesa avidya, as even pramana (correct knowledge) can be prompted by the klesa avidya according to him. But the commentators of SK and YSU have used this term as a synonym for the klesa avidya, which is also called tamas by them. This has caused unnecessary confusion.

viparyaya-2 विपर्यया-२ (SK 46, 47), five of the fifty experiences which are, according to one arrangement, considered by the author to constitute the pratyasarga. Isvarakrsna has not said in so many words that the experiences generated by tamas, moha, mahamoha, tamisra and andhatamisra are these five kinds of experiences; but since he has counted the variations of these five sources of ignorance among the fifty members of the pratyasarga, it is clear that he means such experiences.

viparyasta विपर्यस्त = viparyasa विपर्यस (SK 19, 23, 45), opposition, being entirely different. All the distinguishing marks of purusa mentioned in Karka 19 are said to flow necessarily from the purusa and prakrti1 principles being essentially different from each other. Absence of the bhava, called aisvarya, amounts to meeting with insurmountable obstacles. The opposites of dharma, jana, viraga and aisvarya, i.e. adharma, ajnana, raga and anaisvarya, are said to be the tamas contents of buddhi. Of these, ajnana leads to bandha, which is the opposite of apavarga, and anaisvarya means vighata विघात, the opposite of avighata.

vipaka विपक (YS I 24, II 13, IV 8), actualization of a potentiality formed in a human or animal organism. In so far as vasanas are such potentialities, their arousal is also vipaka. Whatever a man does (all kinds of behaviour including consciousness), he leaves behind a disposition (saniskara), which remains as a permanent potentiality in the organism. Whenever this disposition is aroused by an experience in some way associated with the experience which caused the disposition, there results some action or experience. This is called the vipaka of the previous experience or action which generated the potentiality.

If by repeatedly acting in a certain way we developed a fascination for going on pilgrimage, whenever there is an opportunity of going on pilgrimage, we will readily avail of it. This is the vipaka of a disposition we have formed. According to the believers, in what they call depth-psychology, most of our actions and choices which cannot be explained in any other way are the vipaka of the wishes we had fostered. That we have forgotten those wishes,
vibhū 🥀 (BG V 15), ubiquitous, one of the qualities of God.
vibhūti 🥀 (VM III 1, 55), the supernormal powers. The third book of yogasūtra, describes the supernormal powers for the sake of the propagation of belief and also because it is favourable to the concentration. Vibhūtis are said to be accomplished through samiyama. Vācaspati while stressing the importance of vibhūti rejects the objection against it and clearly states that for the attainment of isolation the supernormal powers are not absolutely useless though they are not directly the causes.
vimatsara 🥀 (ATU 14), one who has no dveṣa (ill-feeling towards others) of any kind. To have no dveṣa is one of the qualifications of an ācārya (teacher of yoga).
vimarda 🥀 (SK 46), conflict, clash, struggle. Gunavaśamya vimarda is the clash caused by inequalities in the strength and proportion of guṇas at any time.
If all the guṇas were always equally forceful, then perhaps there would be no conflict among them and no possibility of one being overpowered (= dominated) by the other. The fifty different forms of the pratyayasarga are due to gunavaśamya vimarda. In the absence of such conflict between the guṇas there would be no phenomena either mental or material.
vimuktaphala 🥀 (ATU 7), the person who is not bound by the law of karmaphala (cf. YS II 14). The yogī who succeeds in seeing the internally aroused light is here said to be no longer subject to this law.
vimokṣa 🥀 (SK 56), liberation, release from samiyoga (connection with a
liṅga). According to SK, creation is for the sake of vimokṣa of the puruṣas. In pradhāna there is said to be a natural urge for bringing about vimokṣa of puruṣas and the ultimate aim of all that takes place in nature is puruṣavimokṣa. This is the Sāṅkhya theory.

viyogakāraṇa वियोगकारण (VB II 28), the cause of separation. The cause of separation is discriminate discernment being the cause of separation from impurity.

virāja विराज (KU 16), not possessed by the properties of rajas, an epithet for suṣumnāṇaḍī.

virati विरति (YKU I 60), indifference. One of the ten obstacles in the path of yogic practices to be overcome.

virāga विराग (SK 23), detachment. It is one of the four sāttvikarūpas (superior functions) of buddhi. Detachment from everything leads to prakṛtilayatva (SK 45). It is only when jnāna dawns that vimokṣa is attained.

viṃmapratyayā विममप्रत्यय (YS, VB, VBh I 18), cessation of content of citta and modification. Regarding the modification also, the idea that it should vanish is viṃmapratyayā1. It is superior detachment, which is a sense of satiety even in discriminate discernment. By the continuous practice of viṃmapratyayā one attains anya i.e. asamprajñāta stage.

virūpākṣa विरूपाक्ष (HP I 5), name of an important haṭhayogi of the Nātha cult. Svātmārāma quotes his name as a mark of salutation to the yogi.

vilambini विलम्बिनी (YSU V 18, 20), one of the sixteen principal nādis2. It is said to be situated in the navel region from where the nādis branch off in all directions.

vivekakhyāti विवेकख्याति (YS II 26, 28, IV 29), the knowledge that puruṣa and prakṛti are absolutely different. But while this viveka (knowledge) is an experience, vivekakhyāti is a living belief. It is a part of the mental structure which determines experience and behaviour—not just a passing mental process. It is a realization. For Patañjali it is the knowledge that puruṣa is quite different from citta, which is ordinarily supposed to be the only self.

This realization makes the citta2 conscious of its own secondary status. The only everlasting Reality is the puruṣa, not the citta. Sooner or later, every citta has to undergo pratiprasava (reverse evolution) and cease to exist as an individual.

vivekajajnāna विवेकज्ञान (YS II 52, 54), intuitive discrimination. By performing samyama on kṣaṇa and krama (pattern of change which occupies a kṣaṇa) the yogi gets an intuitive knowledge of what is imperceptible. If there are two similar objects, e.g. one of which cannot be discriminated from the other by perception, the yogi knows by samyama which is which. Intuitive knowledge of a complex situation is not gained part by part. It is given all at once. Besides, it can be of the past, of the future, as well as of the present. It sustains a yogi by giving him self-confidence. Discrimination between prakṛti and puruṣa naturally follows in course of time.

vivekadvāra विवेकद्वार (G I), gateway of discrimination. Gorakṣa’s concept of discrimination lies in understanding of the true nature of upādhi and tattva.

vivekanimna विवेकसिन्म (YS, VB, VBh IV 26), inclined towards the intellective
distinguishing power. The *citta* at this stage becomes full of discriminative knowledge.

**vivekin** विवेकिन (YS II 15), a person who analyses and discriminates—a wise man, and not the *yogī* who has successfully discriminated between *puruṣa* and *citta* (the permanent and the impermanent selves).

For realizing that life in the world is essentially and on the whole painful, it is not necessary first to discriminate between *puruṣa* and *citta*. This comes as the result of success in *yoga*\(^4\). On the other hand, one takes to *yoga*\(^4\) because one sees that there is more misery than pleasure in the world.

**viśuddha** विशुद्ध (G 62, 63, 83; YSU I 174, V.10), one of the *cakras* (centres for meditation). Its seat is the lower part of *kanṭha* (throat), inside on the level of the Adam’s apple. *Somakalājala* (nectar) which is secreted from this part of the body is to be retained there; and if this nectar is retained by a *yogī* in the *viśuddhacakra* for one month, the *yogī* does not decay. Two such nectars are mentioned in the *Gorakṣaśatakā*: (1) that which is secreted in the *viśuddhacakra* and is called *somakalājala* and (2) that which oozes from *candra* in the throat and is referred to as *piyūsa* and *amṛta*. But the two liquids are spoken of in the same terms and it appears that the *kanṭha* is regarded as one organ and that the whole of it secretes the *amṛta* which flows down to the *nābhi* (navel) and is there burnt up by its heat.

Three *dhyānasthānas*—(1) *rājadantabila* (G 64), (2) *ghanṭikā* (G 86) and (3) *lampikā* (G 86) are distinguished by G in the *kanṭha* and obviously *amṛta* is supposed to flow from all these spots.

YSU places the *viśuddhacakra* in the *kaṇṭhakūpa* (lower down in the throat) and using the simile of a wheel, believes it to have sixteen spokes.

**viśuddhi** विशुद्ध (YKU III II), fifth *cakra* in the series of six *cakras*. This *cakra* is situated in the *kaṇṭhamūla*.

**viśeṣa-1** विशेष-१ (YS II 19; SK 38-9, 41), last of the four stages of differentiation, according to *Patañjali*. As compared to the other stages, it is the stage of greatest specialization. The *viśeśas* are the forms in which the *aviśeśas* exist. According to VB, the eleven *indriyas* and the five *mahābhūtas* are the *viśeśas*. *Īśvarakṛṣṇa* writes that though the *mahābhūtas* are supposed to be the *sānta*, *ghora* and *mūḍha* *viśeśas*, in his opinion the *sānta*, *ghora* and *mūḍha* *viśeśas* are the *sūkṣma*, the *mātāpitrja* and the *prabhūta* individuals respectively (cf. *ghora*). The commentator, *Vācaspati Miśra* equates *sūkṣmas* with *sūkṣma dehas* (subtle bodies), *mātāpitrjas* with the *sātkauśika* (having six sheaths) ones and *prabhūtas* with *ghaṭa* (pot) etc.

Thus *lingas* in which *sattvaguna* predominates, are *sūkṣmaviśeśas*, the *kalalas* (fertilized ova), in which *rajas* predominates, are *ghora viśeśas* and the *sthūla śarīras* (the material part of the living bodies, mainly the contribution of food) in which *tamas* predominates are the *mūḍha viśeśas*. In *Kārikā* 41 he obviously uses this word for two *viśeśas* other than *sūkṣma*.

**viśeṣa-2** विशेष-२ (SK 16), specific, different from all others. Every form which the *gunaḥ* take is a particular
combination, different from all other combinations.

viṣeṣa-3 विशेष-३ (SK 34), concrete as opposed to abstract, a percept or an image as opposed to a sensum. As a sense organ is stimulated we sense a quality like softness, redness, fragrance etc. At the same time we perceive a soft, red, fragrant object. The latter is a viṣeṣa3 viṣaya. Cooperation of manas with an indriya is necessary for experiencing viṣeṣa3 viṣayas.

viṣeṣatattvasamātā विशेषतत्त्वसमाता (YCU 114), becoming one with the Absolute Reality, which is the final goal of yoga4, according to the vedānta school of thought. One of the methods adopted by the yogīs for becoming one with brahman is here said to be to assume the posture of an āsana in which heels are placed touching the perineum below the genitals, to close ears, eyes, and nostrils with the fingers, to breathe in through the mouth and to suspend breathing, raising apāna in all its richness and holding it in the head. In this context viṣeṣa tattva is the One Supreme Reality (brahman).

viṣeṣadarsin विशेषदर्शिन (YS IV 25), a person who has discriminated between the permanent and the impermanent selves. Obviously, such a person sheds egoism, for which Patanjali’s klesha asmiṭā stands. In this Śūra asmiṭā is referred to as ātmabhāvabhāvanā.

viṣokā विषोकः (YS I 36; VM III 49), removal of sorrow. There are two types of sense activities which are without sorrow. One is obtained by concentrating on intellect and the other on the first principle. Both the types are also of the nature of light. The supernormal powers like omnipotence and omnipresence are also termed as viṣokā perfection.

After attaining this perfection the yogi becomes omniscient with his afflictions and bondage dwindled and gaining control he rejoices.

viṣva विष्व (YCU 72; YKU III 21), one of the four puruṣas5 who are said to experience the four states of living beings, particularly men. Viṣva is supposed to be the experient of the waking state and the experiencer of real objects with which one is face to face in the waking state.

YKU considers viṣva to be one of the three puruṣas5 the other two being taijas and prājña. In fact, there is only one ātmā2 to which different roles are attributed and different names are given accordingly. Waking state (jāgrat) experiences are considered by these rṣis to be gross as compared to those of svapna (dreaming), nidrā and turya states.

viśvakarma विश्वकर्मा (BY IX 92), one of the names of God, performing all the actions of the universe, he is called viśvakarma.

viśvodara-1 विश्वोदरा-१ (DU IV 8, 15, 23, 39), one of the four principal nādis according to this text. It is situated between kuhū and hastijihvā. Its presiding deity is pāvaka (fire).

viśvodara-2 विश्वोदरा-२ (VS II 32, 40), one of the fourteen important nādis, on the left side of the body. It is supposed to be interconnected with all the nādis. The position of this nādi in kanda is in between kuhū and hastijihvā.

viṣaya-1 विषय-१ (YS I 11, 33, 37, 44-5, 49, III 54; SK 11), an object of knowledge or contemplation. Smṛti is successful
recall of any object known previously and the sentiments of maitri etc. are to be entertained towards objects apprehended as sukha etc., vicāra is a subtle (sūkṣma) object of contemplation, vitarka a gross one (cf. vivekajajñāna).

viṣaya-2 विषय-२ (YS I 15; YKU I 60; HP IV 90-1), desirable object. It may be one of this world or of the other world like svarga (heaven).

viṣaya-3 विषय-३ (YS II 51), act; here the act of exhalation or inhalation (cf. prānāyāma).

viṣaya-4 विषय-४ (SK II, 50), object, as opposed to puruṣa. Complete disinterestedness in the five kinds of objects—visual, auditory, tactile, gustatory and olfactory, five out of the nine tuṣṭis.

viṣaya-5 विषय-५ (SK 33-5), the material (collected through the indriyas) dealt with by the antahkarana. The group of ten indriyas is said to convey this material to the threefold antahkarana and buddhi is said to go deep into it.

visayavatipraavrtti विशयवत्प्रवर्त्ति (YS I 35), a centrally aroused light, sound, smell etc. enjoyed by a yogī. This is not caused by any external sensory stimulation, nor it is ESP. It is somehow caused by an inner stimulation of the corresponding cerebral centre. When this arises, the yogī finds it easy to fix his attention on it, i.e. easy to perform dhārāṇā. It also brings self-confidence and optimism to the yogī.

viṣāda विषाद (SK 12), dullness—neither tranquillity nor agitation. It is said to be of the nature of tāmas. In consciousness, which is on the whole sattva dominant, the part of tāmas is dullness, stupidity, ignorance. It raises its head in the state of viṣāda.

Though all the three guṇas are present everywhere in ptakrti, the phenomena in which one guṇa predominates and the other two are comparatively less active, are called after the name of that guṇa sāttvika, rājasa or tāmasa.

viṣuva विषुव (BVU 55), point of equal separation. The point where the idā and pingalā meet and from where prāna enters the mūrdhā is called viṣuva.

viṣnu-1 विष्णु-१ (TBU I 5, 9; GS VII 18; YCU 75; HP III 105, IV 100), the Supreme Being. No difference has been made between viṣṇu and brahman in TBU or HP. GS also equates viṣṇu with brahman. YCU considers Him to be responsible for the maintenance of the creation of brahmā. This function being a pious one, viṣṇu is said to be sāttvika.

viṣnu-2 विष्णु-२ (BY IX 81), God of preservation.

viṣṇugranthi विष्णुग्रन्थि (YSU I 87; YKU I 68, 85; HP IV 73), one of the three obstacles in the way of prāmān̄a rising up the susumnā (spinal cord), the other two being the brahmagranthi and rudragranthi. According to Upaniṣadbrahmavagī, this granthi is situated on this anāhata kavāṭa (door) in the chest. YKU calls this granthi an obstruction in the way of kundalinī rising along the susumnā.

viharaṇa विहारण (SK 28), change of place by moving the entire body, going about. It is one of the five vr̥ttis (functions) of the karmendriyas. It is the function of the karmendriya pāda (literally foot); though it is not necessarily the work of the feet. Viharaṇa is possible even for those who have no feet at all. Flight of birds
also comes under viharana. Rolling and hopping would also be viharana.

vitarāga वितराग (YS I 37), person who has no attachment to things of any kind whatsoever. Such a person is able to cross the bhavasāgara भवसागर (worldly existence, which is compared to a very rough sea difficult to cross).

virāsana-1 वीरासन-१ (HP I 21; SAU I (3) 4; VU V 16; DU III 1, 6; TSM 37), one of the principal āsanas². It consists in sitting with one foot above the opposite thigh and the other foot below the other thigh.

virāsana-2 वीरासन-२ (GS II 3, 17), sitting with one foot on the opposite thigh and the other foot, turned upside down by folding the leg, placed under the other thigh.

virāsana-3 वीरासन-३ (VS I 67, 72; VM II 46), hero posture. One of the ten principal āsanas mentioned by Vasiṣṭha. Its technique consists in placing the foot on the opposite thigh and the other foot under the other thigh steadily. VM also discusses the technique of this āsana while commenting on VB. This is one of the twelve āsanas enumerated by Vyāsa. Its technique is as under: after sitting well on the ground, one foot touching the ground and other foot is placed over the partially contracted knee.

vīrya-1 वीर्य-१ (YS I 20), effort. Some people succeed in asamprajñāta yoga by effort. Others are in this state by their very nature.

vīrya-2 वीर्य-२ (YS II 38), energy. One acquires strength by living a continent life.

vrksāsana वृक्षासन (GS II 5, 36), one of the thirtytwo āsanas² mentioned by Gheranda. It consists in standing on the ground like a tree, placing the right foot at the root of the left thigh.

vrutta वृत्त (G 72), globular in shape. The atmosphere surrounding the earth is generally supposed to be spherical in shape. Hence the mahābhūta vāyu is here said to be a vṛttā in which sattva predominates.

vṛtti-1 वृत्ति-१ (YS I 4, 5; VB I 5, III 1, 12-13, 28-31), function. Cittavṛtti should therefore, mean mental process. But from the enumeration of vṛttis given by Patañjali it is clear that by the word cittavṛtti he means only “cognitive mental process”. All the citta-vṛttis mentioned by Patañjali are forms of cognition. Whether a vṛtti be of the gunas or of any or all of the karanas, it is according to SK, always purposive, the purpose of all of them being service of the puruṣa¹ concerned (cf. puruṣārtha).

vṛtti-2 वृत्ति-२ (YS II 50, III 43), position. In the context of prānāyāma² three positions of the chest are mentioned by Patañjali; (1) when the lungs are practically empty, (2) when they are full of air and (3) the mid-chest position. Accordingly, there are three kinds of prānāyāma². Patañjali’s fourth kind of prānāyāma² has nothing to do with any such position of the chest. It can take place in any chest position.

Bahirakalpitavṛtti III 43 is supposed by VB to be a position taken up by a citta¹ outside the body. This obviously can be done, if at all, only by the citta¹ of a highly advanced yogī and would be one of the rarest extraordinary powers that can be attained by practising yoga. The experiences of such a citta will now be called extra-somatic. But this does not seem to be Patañjali’s meaning. For
**patañjali, bahirakalpitāvr̥tī** is the position of **samāpatti** in an object outside, not in a part of the body and **akalpitā** here may mean complete absence of self-consciousness. This position alone can be called **videhā**.

A **cittavr̥tī** can never be **videhā** if we understand **akalpitā** in this way and according to this interpretation **kalpitā vr̥t̤ī** cannot be **videhā** (cf. **VB**).

**vr̥t̤ī-3 वृत्ति-३ (YS II 15)**, conation.

**Gunavr̥ttivirodha** is the conflict between **sāttvika**, **rājasika** and **tāmasika vr̥t̤is**, i.e. conations due to **sattva**, **rajas** and **tamas** respectively predominant.

**vr̥t̤ī-4 वृत्ति-४ (HU 8)**, **vr̥t̤ī** includes cognitive, affective and conative states of consciousness, as well as the four well-known states: **jāgrat** (waking), **svapna** (dreaming), **susuṣṭi** (dreamless sleep) and **turiṣṭha** (fourth).

**HU** has mentioned a fifth state beyond the **turiṣṭha**, in which the last nasal sound of **omkāra** merges in the **hamsa** (Supreme Reality) (see **Upaniṣad Brahmayogī**).

**vr̥t̤tinirodha वृत्तिनिरोध (VB I 2)**, restriction of the modification of the mind. This is twofold—**samprajnātā** and **asamprajnātā**.

**vr̥ttibodha वृत्तिबोध (Vṛbh IV 22)**, knowledge of the modification of **citta**. The **citta** is predominantly **sāttvika** and it has the capacity to reflect the **puruṣa**. The **puruṣa** principle reflected in this mirror not only intelligizes the content of the **citta** but also identifies itself as the possessor of that knowledge and this state is called **vr̥ttibodha**.

**vr̥sa वृś (G 60)**, the individual transmigrating soul (the **jīva**), who is said to reside in the chest. **Jīva (= jīvana)** is elsewhere in this text described as pervading the entire autonomic nervous system (G 25). But here **jīva** is said to reside in the **anāhata caṇakra** in the chest. As he is governed by the laws of the three **guṇas**, he is said to be **tridhābuddha** (tied in three ways).

The **jīva** is described as roaring aloud. Perhaps the meaning is that it is always in a state of pain which makes him roar for an escape.

**vr̥sāsana वृसासन (GS II 5, 38)**, one of the thirtytwo **āsanas** mentioned by **Gheranda**. It consists in placing the anus on the right ankle and the opposite (left) foot under the other (left) side, touching the ground. Obviously the dorsal side of this foot touches the ground.

**vedaṇa वेदन (YS, VB III 36)**, supernormal power of touch. As a result of the practice of **sanyama**, there arises supernormal power in sense organs by which there is access to divine touch. These powers arise even without desire for them.

**vedapārāga वेदपाराग (BY XI 10)**, accomplished in **Vedas**. One who goes beyond the **tattvas** and also knows the reality beyond it is called **vedapārāga**. One who is simply expert in recitation of **Vedas** should not be considered **vedapārāga** according to **BY**.

**vedabāhya वेदवाह्य (BY XII 21, 22)**, not available in **Vedas** or other than **Vedas** or heterodox philosophical doctrines.

**vedavīt-1 वेदवित-१ (KU 17)**, he who knows the truth. **Veda** here meaning pure knowledge. Between **idā** and **pingalā**
there is said to be the supreme spot, presumably the one occupied by the top of *suśumnā.* *Suśumnā* is said to be the spot of the *parabrahma.* By the knowledge of that spot, is therefore, meant the knowledge of *brahman.*

**vedavīt-2** (BY XI 9), well-versed in *Vedas.* The word appearing in *Vedas* consists of only five syllables. The person who knows the sixth becomes well-versed in *Vedas.*

**vedānta** वेदान्त (KU 10), expositions of the **vedānta** philosophy. The **vedānta,** particularly *Katha* and *Śvetāśvatara,* in which the *ānugṛhamātra* ānugoḥ puruṣa is said to reside in the cavity of the heart (hrdaya) described as shining like a red lotus.

**veditavya** वेदितव्य (ABU 17), that which ought to be known and is thus the *lakṣya* (target) of true knowledge—the ultimate goal of knowledge. The seeker after truth, aims at the knowledge of two things.

One is शब्दब्रह्मा which is *svara* and the other the *asvāra brahma.* The former is *brahman* symbolised by the sound of *om* and the latter *brahman* beyond any sound or any other worldly representation.

**vesadhārana** वेशधारण (HP I 66; SSP V 19), external appearance; wearing a particular type of dress. *Śvātmārāma* says that practice alone brings success, wearing a particular dress does not lead one to success in *yoga.* In SSP also it has been declared clearly that *vesa* is related to external physical appearance. *Vesa* is related only to particular sect so as to facilitate the recognition of its followers but unless they follow particular ethical rules, they cannot attain the highest goal.

**vaikārikabandha** वैकारिकबन्ध (V Bh I 24), one of the three bondages. The other two being *prākritika* and *daksinā.* The bondage of videhalayas is *vaikārika.* The liberated souls become liberated from these different bondages which itself proves that they had bondage at some time. *Īsvara* of *yogasūtra* has been conceived as beyond three *bandhas.*

**vaikrtika** वैकृतिक (SK 43), acquired—developed, not original. Those *bhāvas* (dispositions) which are not innate and original are called *vaiktra* वैक्त. The inborn ones are *prākrta.* Some *prākrta* *bhāvas* are present at the time of birth in a potential state only. They need time and opportunity for their full development. Such *bhāvas* get completely developed by the time the child is old enough to act according to them.

The *sāmisiddhi* *bhāvas* are those *prākritika* ones which are fully fledged from the beginning, e.g. pecking in a chick. The *vaikrtika* *bhāvas* are those which are acquired by education and training.

*Jnāna,* *rāga* and *virāga* and mostly *aiśvarya* are all *vaikrtika* *bhāvas.* Some *aiśvaryas* are not. They are either *sāmisiddhi* or *prākrta.*

**vaikhari** वैक्खरि (YSU III 5, 10), one of the four *saktis* (energies) which are said to be operative in producing speech. They are said to be the four constituents of *sarvasvati,* the *vāksakti* (power of speech).

**Vaikhari** is responsible for emitting vowel sounds by manipulation of breath. This is the culmination of the function of the *vāksakti.* If a yogī knows the *vāksakti* then by the grace of this goddess—*sarvasvati*—he
acquires command over speech.

**vaidyuta-1** (YSU V 32), one of the five agnis (fires), which is here said
to constitute the sūkṣma (subtle) vapu
व्य (body) taken by brahman (the
Supreme Reality). It is supposed to
reside in the region between the lower
part of the abdomen and the navel. It
is described as one’s own inner self.
The five agnis³ may be the five cen-
tres of energy consumption. The
energy consumed in living is, accord-
ing to this text, the sūkṣma rūpa
(form) of brahman, which is describ-
ed as the subtle body of brahman.
By GS agni³ is said to reside in the
navel region. This fits in well with the
idea expressed in YSU.

**vaidyuta-2** (BY II 114, 122), one of
the ten synonyms of
niskalabrahma. Onikāra is called
vaidyuta because it makes apparent
the ascetic light between the eyebrows
which shines setting aside the
darkness.

**vairātyāga** वैरात्य (YS, VM II 35),
absence of enmity. As a result of
ahinisā, there is giving up of mutual
enmity amongst all living beings,
which are near him, such as cat and
mouse or horse and buffaloes etc.

**vairāgya-1** (KU 24; YS I 12, 15;
HU 8), renunciation. The keenest
prāṇāyāma², according to KU, is
sharpened on the stone of vairāgya;
and for this reason vairāgya becomes
a part of the yoga taught in this
Upaniṣad. It is thus the yoga compris-
ing of vairāgya, prāṇāyāma²,
pavanadhāraṇā and manodhāraṇā.
For Patañjali vairāgya is complete
renunciation of both worldly and
super-worldly enjoyable objects as
well as of everything of the nature of
gunas. VB gives svarga as an exam-
ple of the latter. According to HU, the
jīva experiences vairāgya when he
occupies the centre of the heart called
hrtpadma (see Upaniṣad-
brahmayogī).

**vairāgya-2** (VM I 21), passion-
lessness or absence of passions.

**vairāgya-3** (YS, VB, VM III 50),
renunciation.

**vairāja** वैराज (YSU II 15), the
sthūla (gross) rūpa (form) of brahman.
Brahman in the form of the five
mahābhūtas (cf. TSB 2) is called
vairāja here. Nāda, i.e. aum, is here
said to be the sūkṣma (subtle) rūpa
of brahman. It consists in the sounds
a, u, and m. The para form of
brahman is even more subtle.

**vaiśāradya** वैशारद (YS, VB, VBh I 47),
clarity. The pure steady flow of the
sattva intelligence which is not over-
powered by rajas and tama, which
is of the nature of brightness and from
which the dirt of the impure covering
has been removed is called clarity. Im-
purity is pāpa etc. which increases
energy and delusion which alone is
dirt and when it is removed that is not
overpowered by energy and delusion
and therefore the clarity.

**vaiśvarūpya** वैश्वरुप्य (SK 15), the universe
and all that it contains. Īśvarakṛṣṇa
gives several reasons to support his
thesis that there is a material cause of
the universe and calls that cause
avyakta. The orthodox ancient Indian
philosophers had a confirmed belief in
a single indiscriminate, indeterminate
material cause of the universe. In the
state of pralaya the universe disap-
ppears but its material cause survives.
It is ever-lasting. The universe as it ex-
ists is transitory. According to SK,
pradhāna is avyakta in the state of pralaya; otherwise it is vyakta and exists as the universe.

vaiśvānari वैश्वानरी (G 71), one of the five dhāranās. The object (content) of this dhāranā is tejas (fire) which is here said to be situated in the tālu (roof of the throat) bright red in colour like the insect indragopa and triangular in shape. The tejas in the tālu is the seat of rudra, whose bījamantra is rani ṛ. Success in this dhāranā brings vahniṣṭaya (conquest of fire) to the yogī.

vaiśamya वैश्मय (SK 46), state of inequality (= disharmony). The difference between the vyakta (manifest) and the avyakta (unmanifest) condition of the gunas is that while in the former state they are active and clash with one another, in the latter state they are even with one another. None of the gunas then is subordinate to any other guna and none stronger or weaker. This is their sāmyāvastha साम्यावस्था. By dint of this conflict among the gunas there appear fifty different forms of the pratyayasarga. Of course, it is for the same reason that the innumerable forms of the other sargas also appear. In their sāmyāvastha साम्यावस्था one guna cannot even be distinguished from another.

vaiśnāvī (VS II 26; NBU 10), that which leads to the abode of visnu. A synonym for suṣumnā. According to NBU, one of the twelve different mātrās of the praṇava, which leads to the attainment of the abode of visnu.

vyaktva व्यक्त (SK 2, 10, 11), distinct like a figure on a ground. It is one of the three realities, complete insight into which is the best and the purest means of permanently getting rid of the three kinds of pain. Vyakta is the opposite of avyakta in as much as it is not the first cause; it is manifold and is neither everlasting, nor all-pervading, nor supporting, nor formless. It is many in one. But it resembles avyakta in being gunātmaka (of the nature of gunas), objective, knowable in the ordinary manner by perception, introspection, inference or testimony and devoid of cetanā as also in not being a class of simple discrete individuals.

With the exception of avyakta, all gunātmaka reality is vyakta (cf. mahat).

vyaktisaktipaṇcaka व्यक्तिसाक्तिपञ्चक (SSP I 55), five characteristics of vyaktisakti: icchā (desire), kriyā (action), māyā (that indescribable potency which limits it by time or space), prakṛti (principle behind universe) and vāk (speech).

vyatirekasamjña व्यतिरेकसामज्ञा (VM, VBh 1
15), the consciousness of discrimination. The second variety of vairāgya in the series of four types of vairāgya. This consists in the capacity to ascertain by differentiation which sense organs have been controlled and which are yet to be controlled.

vyavadhāna व्यवधान (SK 7), screen, covering, envelope. It is one of the eight causes of lack of knowledge (imperceptibility = our inability to know) of something. It is a screen coming between the knowing mind and the object to be known.

vyavahitajñāna व्यवहितज्ञान (YS, VBh III 25), knowledge of veiled or hidden. The luminous sense activity if directed towards veiled object one knows it. This is a type of vihūti.

vyāḍhi व्याढि (YS, VB I 30), disease. One of the nine obstacles (antarāyas) in the path of yogic practices. Disease is caused by imbalance in the three humours or in the secretions or in the organs of the body.

vyāṇa-1 व्याण-१ (TSB 5, 9; TSM 1, 77, 82, 85; ANU 35; VB III 39; BY IX 132), one of the five aniṣas (components) of vāyu. Its function is grahāna. It is in conjunction with this that manas exists as vāyu. In TSM the seat of vyāṇa is said to extend to the ears, the throat, the shoulders, the loins, the thighs and the bowels and it is supposed to facilitate the working of prāṇa, āpāṇa etc. Vyāṇa is generally mentioned as one of the five well-known prāṇas (vāyu). It is supposed to pervade the whole body and to be of the colour of fire. Circulation of blood, which is an autonomic function, is often given this name as blood circulates all over the body. The different descriptions of vāyu given in different texts can be reconciled if we take vāyu, called prāṇas, to be reflex actions performed by the agency of the autonomic nervous system.

vyāṇa-2 व्यान-२ (VS II 42, 46, 51), name of one of the ten vāyu and also one among five important vāyu. It pervades eyes and ear, neck, nose, throat and the region of eyes. The eminent functions of vyāṇa are releasing, holding, movement etc.

vyāhṛti व्याह्रति (ANU 10), bhūḥ भूः, bhuvah भृवः, svah स्वः, mahaḥ महाः; janah जनः; tapah तपः and satyaṃ सत्यम् are the seven vyāhṛtis. These words are to be recited along with om², the sīras and the gāyatrī mantra during prāṇāyāma². The first three of the vyāhṛtis are called mahāvyāhṛti महाव्याह्रति (see Medhātithi on Manu II 18).

vyutkramakapālabhāti व्युत्रक्रमकपालभाति (GS I 54), one of the three kinds of kapālabhātis, other two being vātakrama and śītkrama. These, in fact, are the three ways of performing kapālabhāti. Vyutkramakapālabhāti consists in raising up water through the nose and throwing it out through the mouth slowly. It wards off slesmadośas (diseases of phlegm).

vyutthāna व्युत्थान (VB, VM I 3), active state. The conditioned state of spirit in which there is preponderance of one or the other gunas. The unconditioned state comes only after the cessation of the modification of mind by which the spirit regains its unalloyed pristine form.

vyutthānasaniskāra व्युत्थानसंस्कार (YS, VB III 9), subliminal impression of modification. The subliminal impressions of modifications are the
characteristics of the mind. Similarly inhibition of the subliminal impression
is also the characteristic of mind.

vyuṭhitaçitā (VB II 1), unsteady or fickle mind. Vyāsa con-
siders the second chapter of yogasūtra i.e., sādhanapāda as a means of yoga for the unsteady mind.
He further adds that a person with unsteady mind should begin the yogasādhana with kriyāyoga.

VYOMA-1 (GS III 63), the sky—one of the five tattvas (elements). It
resembles the pure sea water. Its presiding deity is sadāśiva. Its bija is “ham हे”. Its seat is mentioned by
Gorakṣa (G 73) to be the brahma-randhra in the head (cf. nabhdhāraṇā).

VYOMA-2 (VS III 73), head, bregma. Last in the series of eighteen
vital points. This is located three fingers above the forehead. The total
measurement of the body from toe to bregma is ninetysix fingers by one’s
own hand.

VYOMACAKRA-1 (HP IV 45), a centre for meditation situated high up
in the susumnā between idā and pingalā. It is said to be the seat of
khecari.

VYOMACAKRA-2 (HP III 36), khecari.

VYOMAPĀNCAKA-1 (MBU IV 1, 5; YCU 3), the five-fold ākāśas;
bāhyābhyan-
tara (outer-inner) laksyās (contents) of dhyāna in śāmbhavimudrā.
These five ākāśas are not the
madhyatārakalaksyās of the Advayatārakapaniṣad (cf. ākāśa). A
knowledge of the cakras, the ādharas, the three laksyās and the
vyomapaṇcaka—gained by the

method of saniyama—makes one a true yogī. YCU places this ākāśa in
the yogīs body instead of calling it a bāhyābhyantaralaksyā.

VYOMAPĀNCAKA-2 (SSP II 30), group of five ākāśas. They are:
ākāśa, parākāśa, mahākāśa, tattvākāśa and sūryākāśa. Among
these the first i.e. ākāśa is said to be
without attributes whereas the rest are
dsaid to be with attributes.

VYOMAVIJNĀNA (G 99), this is one of the descriptions of a yogī who
is in samādhi. The word means om-
niscience itself and since such a yogī
is also described as brahma Himself
the qualification is not quite
inappropriate.

VRATA-1 (DU II 1), one of the ten
niyamas (observances). No explana-
tion is offered in DU. According to
Jñānārṇava, a Jain text, it consists in
abstention from himiśā, anṛta अनृत (falsehood), steyā लूं (stealing),
maithuna मैथुन (sexual enjoyment) and
parigraha परिग्रह (possessing property).
Hence vrata is a yama (literally
abstention).

VRATA-2 (VU V 14), fasting; which
is said to be one of the eleven niyamas
in this text.

VRATA-3 (VS I 66), vows. One of the
ten niyamas. This vow consists in
practising all the theoretical
knowledge acquired from the guru for
the attainment of dharma, artha and
kāma.

ŚA—Ś

ŚAKTA (SK 9), that which has the
potentiality; e.g. a seed has the poten-
tiality of developing into a plant. It will
develop into its specific plant if it gets
the proper soil, water, manure,
sunlight, etc. In the seed there is a potentiality, of which plant is the actuality. One of the reasons which SK gives in support of satkāryavāda is that, something can be produced only out of that in which there is a potentiality of the thing to be produced. A mango-plant can come out of a mango-seed only and not out of another seed or a piece of stone. The effect exists in its cause in this sense. Śakta and śakya शक्त(ी, शक्य) are relative terms. The former has the potentiality of the latter; and the latter is the actuality of what is already there in a hidden form in the former. This is the theory known as satkāryavāda.

śakti-1 शक्ति-१ (SK 15; GS I 24), potentiality. Avyakta develops into vyakta because it has the potentiality of doing so. Hence it is the cause of the vaisvarūpya (multiform) vyakta (cf. śakta, avyakta, vyakta).

śakti-2 शक्ति-२ (GS III 36, 37, 40, 43, 49, V 57, 65, VII 12; YKU I 2, 7, III 4, 7; HP I 48, III 10, 100, 103-4, 107, 116, IV 54), kundalinī. It is called śakti because it is a potential energy which every man is supposed to possess. This potential ability can be actualised by the yogīs in many ways. In its potential form kundalinī is said to be sleeping. Its being made kinetic is called its awakening. It is raised by the yogī to the head, where it is to merge in śiva. This is layayoga. The yogī imagines the śakti to be himself and the śiva in the brahmānandhra to be the brahman. This merging of himself in brahman brings bliss to him; and then the yogī is in the “one” and the “one” alone.

According to HP, the sleeping kundali indicates bondage. If it is awakened by yoga, it brings liberation to the yogī. The yogī is advised to become one with it by meditation.

śakti-3 शक्ति-३ (HP III 50), the rich and intense sensation complex rising up along the spine to the head. If in the state of khecari one meditates on this experience, one enjoys a long disease-free life.

śakti-4 शक्ति-४ (HP IV 18, 33, 102), energy. Susumna is called energy of Lord śiva. It is this energy which is heard by the yogīs as an internally aroused sound and nothing else.

śakti-5 शक्ति-५ (G 91), prakrti, here supposed to be ātmā’s own—not a separate and independent principle of reality. This is close to Śaṅkar’s philosophy of advaita (monistic) vedānta.

śakticakra शक्तिचक्र (SSP I 14), the circle of primordial force responsible for creation. These forces consist of five evolutes, viz., nijāśakti, parāśakti, aparāśakti, sūkṣmāśakti and kundalinīśakti. The parapinda śiva has been manifested through these śaktis.

śakticāla शक्तिचाल = śakticālana शक्तिचालन (YKU I 2, 7, 8; HP III 6), arousing of the kundalinī which is called śakti. Śakticālana is the movement of this śakti up and down from its seat near the mūlakanda to the middle of the eyebrows. Sarasvatī-cālana and prāṇāyāma are said to be the two main requirements for this. It is supposed to cure enlargement of spleen, dropsy and all other abdominal diseases (cf. śakticālani-mudrā).

śakticālani-mudrā शक्तिचालनीमुद्रा (GS III 2, 48-9; HP III 104), one of the twenty-five mudrās enumerated by GS. It consists in inhaling through the
nose, blending prāṇa2 with
apāṇa1 by force and, so long as
prāṇa1¬2 does not rise up along the
suṣumṇā (spinal cord), keeping the
anus contracted. Successfully raising
prāṇa1¬2 to the head will raise an
internally aroused sensation of light also.
Practice of this mudrā is a pre-
requisite for the performance of
yonimudrā.
The practice of śakticālanīmudrā is
said to ward off old age and death; and
every yogī is advised to practise it if
he wants success in yoga4. This
mudrā appears to be the first phase
of yonimudrā. No hard and fast line
can be drawn between the two. Just
arousing the potential power is
śakticālana, while raising it upwards
is said to be yonimudrā. The name
prāṇa is also given to the air which
is being inhaled and apāṇa to that
which is being exhaled and their mixing-
up with each other is a description of
kumbhaka.
But the so called prāṇa which is to
be raised up to the head along the
spinal cord is neither prāṇa nor
apāṇa, thus understood. It is not air
at all. In fact, nothing actually rises.
Certain sensations are felt in the back
and to the yogī it appears that
something is rising. This rising thing
is variously called vāyu, prāṇa2,
apāṇa, kundalini etc.
śaktijñāni (SSP VI 49), knower
of śakti, a synonym of kaulajñāni
i.e. one who is adept in both laukika
and vaidika activities, one who is
always in samādhi avasthā is called
śaktijñāni.
śaktinādi (GS I 22), lowest part
of the large intestine. It may come out
by a slight straining at stool if the anal
muscles are abnormally relaxed. For
praksālana this nāḍī is drawn out by
the healthy yogī deliberately and wash-
ed continually so long as faecal mat-
ter comes out. Then it is to be
withdrawn carefully. Praksālana is
described in connection with
bhāiṣṭikārtha dhauti and is highly
praised.
śaktipāta (SSP V 62), one of the
four causes for the attainment of
paramapada, i.e., highest abode.
Other three are listening to the guru,
surrendering at the feet of guru and
blessings of the guru.
śaktibhāk (SSP VI 48), one who
knows the identity between kula and
akula is called śaktibhāk.
śaktisthāna (VU V 53), locus of
śakti. The locus of six cakras are
the locus of śakti.
śāṅkhini-1 (YCU 17, 20; G 19, 22;
VU V 26; DU IV 8, 17, 22, 38), one
of the principal nāḍīs2 of the nāḍi-
cakra. It is situated between sarasvatī
and gāṇḍhārī and runs up to the
inside of the left ear. Its presiding deity
is candramā (moon). It is obviously a
erve. Śāṅkhaśī (conch shell) is an
appropriate Sanskrit word for
cochlea.
śāṅkhini-2 (VS II 33, 38), one of
the fourteen important nāḍīs, located
in between gāṇḍhārī and sarasvatī
and extends upto 1 ft ear.
śāṅkhini vīvara (SSP II 6), a
syonym of rājāda: tabūla.
śabdā-1 (YS I 9, 42; B I 42-3, III
17; G 14, 62; ANU 4), word. Accor-
ding to Patañjali, vikalpa is the
knowledge (a cittavāti) corresponding
to which there is no perceived or im-
agined object. It is abstract knowledge,
which is the meaning understood when
a word is heard, spoken, read or imagined. It is the nature of a concept which is only the meaning of a word. The object (content) of *suksmacdhyaṇa* is said to be *om* which is a word. But the true object is not the word *om*. It is reality to which the name *om* is given. *Patanjali* considers the word *om* to be the name of īśvara.

**śabda-2** (G 93), *jaivatanaṃtrā*, one of the five *tanmātrās* in the body, the other four being *rūpa*, *rasa*, *gandha* and *sparśa* which are not mentioned in the *Gorakṣaśaṅkata*. The theory is that the subtle form of matter known as *tanmātrā* is found in each sense organ and is responsible for making that sense organ respond to its adequate stimulus by virtue of an affinity between that stimulus and the *tanmātrā* in the sense organ. This is the traditional explanation of “adequate stimulus”. TSB calls the *tanmātrās* in the sense organs *jaivatanaṃtrās*.

**śabda-3** (VB I 45, II 19, IV 14), the *tanmātrā* in which ākāśa is differentiated. This *tanmātrā* in ākāśa is responsible for sounds being heard by living beings. It is the source of affinity between external sound and the sense organ ear. Hence external sounds stimulate the ear and cause the experience of sound.

**śabda-4** (ANU 5, 14), one of the five kinds of objects which are enjoyed by the five *indriyas* (innate dispositions to enjoy objects known by the same names as the five senses). *Śabda* is sound. Every living being is by nature a lover of certain sounds, including words and music. He is naturally attracted by them after having once experienced them. The experience brings pleasure to the individual. Indian call this instinct also as *śrotra indriya* which is directed towards sounds i.e. *śabda*.

**śabda-5** (G 19), *om*. **śabda-6** (SK 51), one of the real achievements. It consists in knowledge gained by testimony by correctly understanding the meanings of words heard or read.

**śabda-7** (GS V 76; HP IV 101; YS III 17; VB I 35, 42-3, II 19, III 17), an auditory sensation, perception or image—a presentative experience of hearing—ordinarily the effect of sound waves striking the drum membrane of the ear or an auditory abnormality. But yogīs hear sounds without any such stimulus or disorder being present. In yogic language such auditory experiences are referred to as *anāhata śabda*. These sounds are normal auditory sensations for which the stimulus comes from somewhere inside the body; may be the auditory centre of the cortex is directly activated by nerve currents coming through the spinal cord.

**śabda-8** (SK 28, 34; VB III 41), physical sound—the air waves which strike the drum membrane of the ear. SK considers the *vṛtti* of the auditory sense to be directed towards it. Sound in this sense is generally called the *visaya* of the *śrotra indriya*. According to this text, the *vāk karmendriya* only produces sounds which can be heard.

**śabdabrahma** (ABU 17), cf. āksara.

**śabdamāyā** (ABU 15), all that we understand from the words we use in *vyavahāra* (our daily life). It
is not ultimately real; only for our practical purposes it is real. Therefore, it is called māyā (illusion). For example, although everything except brahman is constantly in motion, we perceive stationary objects and fixed things. This is māyā. For vyavahāra they are fixed, stationary and permanent.

But from the pāramārthika (ultimate Reality) point of view nothing is fixed or stationary. This pragmatic reality is called śabdamāyā. Because it is only of the nature of meanings of words which are all relative. Every word is ambiguous. A word can be understood only with reference to the context in which it is used. Yet the use of language serves our purpose very well. We can use more and more words to make ourselves intelligible to others. But no words can make the nature of ultimate reality clear to us. All clarification is relative. This is the theory of relativity propounded by ancient Indian philosophers.

śabdasanīvit (VB I 35), perception of supernatural sound. As a result of the practice of concentration on the root of the tongue, there arises the consciousness of supernatural sound, which further holds the mind in stability.

śamā (tranquility), dama (self control), uparati (detachment), dvandva-sahana (endurance), śraddhā (faith) and samādhi (composure). These terms are so described by Upaniṣad-brahmacyogi. Advayatārakopaniṣad is meant for those who have acquired perfection in these qualities and only those who have these qualities can hope to succeed in tārakayoga. These qualities are acquired by following the discipline of the stage of life to which one belongs, by bearing hardships and by pleasing the gurus (teachers of yoga). Śarad (GS V 9, 14), one of the two seasons in which the practice of yoga proper should begin. From this point of view prānayāma, dhīya and samādhi alone are yoga proper. The other season for beginning yoga is vasanta. Śarad covers roughly the months of September and October; but its influence is said to be felt approximately from the middle of August to the middle of November.

śarīra-1 (YCU 72), one of the bodies of living beings. Śarīras are here said to be sthūla, sūkṣma and kāraṇa.

In the English language however only the sthūla (gross) śarīras are referred by the word bodies.

śarīra-2 (VS II 5), body (of all human beings). It admeasures ninety-six fingers in its height from one's own fingers and has thirty-two bones on both sides of the backbone and has seventy-two thousand nādis.

śarīranāda (HP III 96), nāda aroused internally in the body. As a result of prolonged practice of āsana and prānayāma etc., the yogi starts hearing internally aroused sounds.

śarvapīṭha (HP IV 76), the highest centre for meditation, the topmost part of the brain.

śalabhāsana (GS II 6, 39), one of the thirty-two āsanas enumerated by Gheranda. It consists in lying on the ground with face downwards, placing the two hands on the ground on
either side of the chest with their palms pressing the floor, and lifting the feet half a cubit high.

śavatavyaḥ (HP I 32), like corpse. Śava means dead body. In śavāsana, the practitioner is directed to imitate the position of the dead body. It requires complete relaxation of the muscles leading to total immobility of the body as in the case of a dead body.

śavāsana śavāsana = mṛtāsana pūntānam (GS II 4, 19; HP I 32), one of the principal āsanas. It consists in lying supine on the ground perfectly relaxed, as if a dead body. It removes fatigue and brings peace to the mind. The essence of śavāsana is relaxation.

Śvāmī Digambarji recommends ujjāyī prānāyāma and dhyāna in this position if one can keep awaking in this condition.

śāṣi śāṣi (G 59; HP III 78), candra—literally moon. Centres for meditation in the body are called by names like the sun, the moon and so on. Śāṣi is said to be situated at the base of the palate.

In a topsy-turvy pose this part of the body lies below the navel region and the bhānu in the navel is thus unable to swallow up the nectar flowing from the śāṣi.

śāṣaṇāḍi śāṣaṇāḍi (GS V 42), idā.

śākta śākta (SSP VI 51-53), literally means devotee of śakti and follower of five mākāras in this changed sense. According to Gorakṣaṇa, these five mākāras have a different significance which is different from its literal sense and accordingly madyā stands for mada, mudrā stands for mati, mīna for māyā, pala for manas and mithuna for mūrčhā.

śāṅkarī śāṅkarī (NBU 10), one of the ten mātṛās of praṇava. This mātṛā is eighth in the sequence. Śādhaka leaving his body in this mātṛā takes rebirth as rudra.

śāṅtāḥ śāṅtāḥ-1 (VB III 12), those experiences which generate happiness. Ghora experiences are those which engender pain and mūḍha are those which delude us. Sattva dominates the śāṅta experiences, rajas the ghora ones and tāmas the mūḍha ones.

śāṅtāḥ śāṅtāḥ-2 (BY II 24), one of the three states in all of which brahman is immanent, the other two being ghora and mūḍha. Sattva should dominate in the śāṅta condition as it does in śāṅta experiences. Hence we can say that brahman, immanent in cittas1, exists in the śāṅta state.

śāṅtāḥ śāṅtāḥ-3 (BY II 130), one of the four ways of reciting om. The other three being hrasva, dirgha and pluta. This according to BY, is the view of Pārāśara and other thinkers. In all probability the śāṅta1 way is the one in which no sound is produced whether hrasva, dirgha or pluta.

śāṅtāḥ śāṅtāḥ-4 (SK 38), one of the three kinds of viśeṣas, the other two being ghora and mūḍha. Sattva2-guna predominates in the śāṅta viśeṣas. They are in this way lingas according to SK and according to Patañjali, cittas—the transmigrating souls. The living bodies they take are ghora. In them rajas predominates. The purely material part responsible for the growth of these bodies is mūḍha in which tāmas2 predominates. Hence according to SK, the lingas, the mātāpitrjas and prabhūtas are the true śāṅta, ghora and mūḍha viśeṣas.
śābara शाबर (HP I 5), one of the ḫathayogīs mentioned by svātmāraṇa as a mark of salutation to the yogiś and glorification of hathayoga.

Śāmbhava शाम्भव (TBU I 1), pertaining to Śambhu (born out of nothing). Brahman is so called because He is born out of nothing. However, brahman is peace itself, not śūnyatā (absolutely nothing).

Śāmbhavasthāna शाम्भवस्थान (VU V 53), the locus of Śambhu. Above the throat and up to the top of the head.

Śāmbhavi-1 शाम्भवी-१ (HP III 4), suśumnā.

Śāmbhavi-2 शाम्भवी-२ (HP IV 18), pertaining to Śambhu, Lord śiva.

Śāmbhavimudrā शाम्भवीमुद्रा (GS I 53, III 2, 53, 54, 57, VI 20, VII 57; HP IV 35, 36, 38, 67; ATU 12; MBU I (3) 5, II (1) 8, III (1) 2), one of the spiritually oriented mudrās. It consists in looking within the eyes or looking a little above the eyes inside, though the eyes may be open and seeking delight in oneself.

Rājayoga is possible by successfully adopting this mudrā, which implies dhyāna. Both, Supreme Bliss and Supreme Realization, come to the yogi by success in this kind of meditation. Essentially these two are one and the same thing. Ātmapratyakṣa आत्मप्रत्यक्ष (self-realization) is said to imply ānanda (bliss).

In ATU two characteristics of this mudrā are mentioned; (1) antara bāhya laksyā drṣṭi and (2) absence of nimesa and unmesa निमेश-उन्मेश (closing and opening the eyes). The commentator Upaniṣadbrahmayogyi so interprets antarabāhyalaksyadrṣṭi. This seems to be a better rendering than “either in antaralakṣya or a bāhyalakṣya being the object of drṣṭi”. The idea seems to be that in the state of śāmbhavimudrā, yogi’s eyes may be directed towards the objects outside but he sees the brahman within. The idea of the Reality, which everybody really is, is incessantly present in the yogi’s consciousness, even while he is looking at something outside. This is exactly how vaisnāvimudrā is described by SAU.

The winking reflex can be stopped either by keeping the eyes closed or half open. Hence it is said that the tārakayogi either keeps his eyes closed or half-open. This, however, is not mentioned by Gheranda. Śāmbhavi thus appears to be samādhi without kumbhaka (suspension of breath). Patañjali too does not insist on kumbhaka for samādhi. The characteristic which distinguishes śāmbhavi from Patañjali’s samādhi is that the lakṣya (= artha) is always brahman in śāmbhavimudrā.

This mudrā is brought in by SAU and NBU as an advanced stage in prānāyāma. This appears to be the significance of the expression pūrvābhyaśa पूर्वाभ्यास.

Śāmbhavimudrā, according to these Upaniṣads, consists in (1) keeping the eyes open or half-closed, (2) not seeing anything at the same time, i.e. having a vacant gaze, (3) not winking, (4) fixing the mind on a psychological object of consciousness, (5) carrying prāṇa2 to the head and (6) raising the eyebrows just a little. Success in this mudrā means realization of the saddānanda tejakhūtarūpa-parambrahma तेजःकृतरूप-परब्रह्म
According to HP, sī ṛ (esteemed) śāmbhavī and khecari (mudrās) differ in their condition (of gaze) and place (point of concentration in the body); (but both) bring the bliss of laya of cītta in the void which is of the nature of cītusūkha (divine bliss). Bodily counterpart of śāmbhavimudrā is a vacant gaze and fixed eyelids while that of khecari-mudrā is the insertion of the tongue in the cavity in the upper palate and the gaze fixed between the two eyebrows inside.

Since no particular spot in the body is prescribed for concentration in śāmbhavimudrā, the spot does not seem to be of such great importance and some manuscripts have omitted the word dhāma (region).

śāsvata (TBU I 8), eternal.

brahman is here, as elsewhere referred to, śāsvata (eternal).

śīkāprāṇamayīvṛtti (TSM 23), manāprāṇavṛtti (respiration accompanied by mental activity) both of which are to be eliminated by the practice of the yogāṅgas. According to Patanjali, cītvarṭtinirdha (cessation of cittavṛttis) is samāpatti. Prāṇarodha (absence of respiration) is prāṇāyāma². Generally these two are practised together by the yogīs. They say that success or failure in one of these brings success or failure in the other. Ordinarily mental processes and respiration go on simultaneously.

śīkhisthāna-1 (TSM 56), agnisthāna (cf. agni).

śīkhisthāna-2 (DU IV 1), a spot in the central part of the body shining like molten gold. It is of a triangular shape in men, 1½ inches above the gudā (anus) and 1½ inches below the genitals.

śīkhisthāna-3 (VS II 8-9), place of fire. In the centre of the body (dehamadhyā) there is a place of fire having the glow of heated gold. It is triangular in the human body, quadrangular in animals and circular in birds.

śīras (ANU 10), literally peak—pinnacle, climax. During prānāyāma the gāyatrī mantra is repeated twice along with the vyāhrtīs, the prānava (om) and śīras. The popular śīras consists of the words: āpo jyoī raso-mrtam brahma bhūr bhūvaḥ svārōm (āpah, jyoti, rasa, amṛta, brahma, bhūḥ bhūvaḥ, svāh and om). The vyāhrtīs precede, while the śīras comes after the recitation of the mantra.

śīva-1 (GS III 36-7; TSM 12-13, 16, 20), brahman = ātmā. For the purposes of yonimudrā, śīva is located in the paraṁbujya (priest) in the head. This spot is perhaps that which is called brahmarandhra. The transmigrating self of the yogī is identified with the sakti which is roused and carried to the head, where it merges in the ātmā (brahman) and the yogī has the experience of “One and One alone.”

śīva-2 (TSM 27), auspicious.

Jñānayoga is said to be the most auspicious.

śīva-3 (HP I 33, 58, IV 1, 46, 48), Maheśvara, the Supreme deity ordinarily supposed to be higher than brahma and viṣṇu. Some writers consider śīva and viṣṇu to be the names of the same God, the Supreme Reality called brahman.

śīva-4 (SSP I 14), parapinda.
śīśra शिश्र (GS V 8, 11, 14), the winter season. Beginning of strenuous prānāyāma is prohibited in this season. It may tell on one’s health. Each season according to this text, covers two months. Middle of November to middle of January are supposed to be cold months.

śītalī शीतली (GS V 46, 69; HP II 44, 58; YKU 1, 21, 31), one of the eight kumbhakas. It consists in sucking air so as to strike the tongue, restraining the breath, and then slowly exhaling through both the nostrils. This is supposed to cure enlargement of spleen, fever, indigestion, diseases of phlegm and bile, as also to conquer hunger and remove all poisons from the body.

śītkrama शीत्रोम (GS I 54), one of the three methods of performing kapālabhāti, the other two being vātakrama and vyutkrama. It consists in throwing out through the nose, the water which has been taken in through the mouth. By practising this, which is one of the śatkarmas the yogī’s body acquires unparalleled beauty and the yogī does not suffer from old age, fever or any other diseases. All kapha doṣas (diseases of phlegm) are cured by this practice.

śuka शुक (VU IV (2) 34, 36, 38), one of the two kinds of aspirants of liberation, the other being vāmadeva. The śuka’s is the speedy way, vāmadeva’s the slow way. The śukamuktaś शुकमुक्तिः are those who have realised the truth quickly by discriminating between brahman and everything else. Following this method a yogī can, they believed, attain mokṣa in his present life.

śukra शुक्र (HP III 89), spinal secretions which are necessary for preserving life and which can be controlled by a yogī by practice and thus a yogī can live long.

śukla-1 शुक्लः (VB, VM, VBh I 33), pure, sāttvika. As a result of the cultivation of attitude like maitri, karunā, muditā and upeksā towards sukha, duḥkha, punya and apunya objects respectively, there arises pure or sāttvika dharma in the citta of sādhakas. Vijnānabhiṣkū ṣ points out śukla as not mixed with the sin. By destruction of tamas, the mind gets rid of dirt and therefore, it becomes śukla.

śukla-2 शुक्लः (BY II 114, 121), a synonym for niskala-brahma. It is called śukla because by nature it is pure, it carries to the holy state and removes the sin.

śuklakṛṣṇakarma शुक्लक्र्ष्णकर्म (VB, VM, IV 7), mixture of good and evil kar- mas. One of the three varieties of kar- mas belonging to the persons other than yogīs or sannyāsīs. An action leading to both good and evil consequences such as performance of rituals which involve injury to some and benefit to others.

śuklanaḍī शुक्लनाढी (KU 9), a synonym for suṣumnā nāḍī. The nāḍī which is principal among seventy-two thousand nāḍīs, is of white colour, hence śuklā nāḍī.

śuci शुचि (YS II 5; ATU 14), pure. Since rajas and tamas are supposed to be impure and sources of ignorance and delusion sauca in addition to cleanliness implies sāttvika qualities. SK regards dharma, jñāna, vairāgya and aśvarya to be the sāttvikarūpa buddhi. In this way they will all be included in sauca which, according to ATU, should be one of the qualifications of an ācārya (teacher of yoga').
Taking aśuci (impure things) to be pure is, according to Patanjali, a part of the kleśa avidyā.

śuddha-1 शून्य-१ (YS II 20), not affected in anyway. Puruṣa does not assume the form of citta or its vṛttis. Nevertheless he knows them. Pañcaśikhācārya calls this jñānavṛtti; but in fact we have no appropriate word in English or Sanskrit to describe this knowledge of his citta which every puruṣa has. Perhaps following Patanjali, we can use the word anudṛṣṭi अनूदृष्टi corresponding to his anupaśyah (seer). In IV 22 Patanjali uses the word sanivedana in this sense.

śuddha-2 शून्य-२ (TBU I 49), having no trace of avidyā or any other kleśas. Since brahman is śuddha those who know brahman should be śuddhacitta.

śuddhi शून्य (YS III 55), separation— isolation. It is not the same thing as aśuddhiṃṣaya (destruction of impurities) of (YS II 43). At kaivalya, puruṣa and citta are separated and thus both of them become equally unmixed in every way.

śubha शून्य (TSM 73), one of the ten principal nādis. It extends from its source in the kanda to the end of the genitals.

śubheccha-1 शुभेच्छा-१ (VU IV (1) 3, (2) 1, 3, II), the first of the three mumukṣa (desire for liberation) bhūmis (stages). Before getting vairāgya (detachment) a person wishes that he should be counted among people who are learned and good. This is the stage called śubheccha. It is the beginning of progress in the right direction. The very first stage of development out of the seven mentioned in this Upaniṣad.

śubheccha-2 शुभेच्छा-२ (VU II 5, 11), virtuous desire. First in the series of seven stages of knowledge.

śus kabasti शुस्कबस्ति (GS I 45), cf. basti = vasti.

śūnya-1 शून्य-१ (HP III 52, IV 10, 70), the hollow in the upper palate which is the meeting place of the passages from the two nostrils, the two ears and the mouth. This pure spot is said to be the seat of khecārīmudrā. By the practice of different āsanās, prāṇāyāmas and mudrās, prāṇa gets concentrated there. Then the yogī experiences pure bliss and hears a peculiar centrally aroused tinkling sound.

śūnya-2 शून्य-२ (HP IV 38, 71), absence of all the states of śāmbhāvī and khecāri. Instead the yogī experiences divine bliss.

śūnya-3 शून्य-३ (VS III 56, VI 59, 60), void. Samādhi is said to be a state devoid of all desires hence it is void. It is a state wherein there is oneness between individual self and absolute self. Void is a state which transcends the dhyāna.

śūnya-4 शून्य-४ (SSP I 15, 18), self-caused (causa sui) having five characteristics—līlā (spontaneity), pūrṇātā (completeness), unmanī (ultimate stage of consciousness), lológica (uncomprehendableness), and mūrcchatā (egolessness).

śūnyapadāvī शून्यपदावी (HP III 3, 4), suṣumnā.

śūnyāśūnya शून्याशून्य (HP IV 4), rājayoga, samādhi.

śūrā शूरा (YSU V 22), one of the sixteen principal nādis. It runs from the nābhi (navel) to the middle of the eyebrows.

śaiva शैव (SSP VI 40), knower of śiva. One who knows śiva as having the
nature of purity, calmness, formlessness, highest blissfulness is called śaiva.

śodhana-1 शोधन-१ (TSM 94) = kumbhaka1.

śodhana-2 शोधन-२ (GS I 9, 10), cleansing. It is one of the seven achievements of ghātayoga described by GS. The śatkarmas are here said to be the six ways of śodhana2.

śoṣāni शोषणी (G 74), nabhodhāraṇā.

śauca-1 शौच-१ (YS II 32; DU I 6, 20-21; TSM 33; SAU I (l) 4, 14; BY VII 159), purity. It is one of the niyamas. Washing away dirt from body by earth and water is said to be śauca in DU. Since the self is pure, the knowledge “I am the Self” is said to be the true śauca (purity itself). Those who only think of cleaning their bodies are ignorant persons.

TSM considers purity of the body and the mind to be śauca.

In SAU śauca is said to be of two kinds. Cleaning the body with earth and water is external śauca. Purification of the mind is said to be internal śauca. The latter is attainable by training the mind.

BY seems to include śauca among the yamas.

śauca-2 शौच-२ (VS I 51), purity, cleanliness, one of the ten yamas. It is two-fold in nature—external and internal. The first variety involves the purity of body with the use of clay and water etc, whereas the second is mental purity to be achieved through right action and spiritual knowledge.

śmaśāna श्मशान (HP III 4), susumnā.

śraddhā श्रद्धा (YS I 20), religious faith and optimism. Yogīs are said to get into the asamprajñāta state after a long practice of śraddhā etc. but the bodiless prakṛtilayas are in this state by nature.

śrapana श्रपन (TSB 6), heating for the purposes of assimilation of food. It is the function of apāna, to be more correct, the reflex action called apāna. The five words prāna, apāna etc., often called the five prānas or five vāyus, are used in different senses in different contexts. It is necessary to understand the correct significance of any of these words with reference to the context in which it is used.

śrāntihara शृंगिग्न (HP I 32), warding off fatigue. Śavāsana wards off physical fatigue. By the practice of savāsana muscles work more efficiently because of they being relaxed.

As fatigue is removed from the body śavāsana is called ‘śrāntihara’.

śrāvana श्रवण (YS, VB, VM III 36), supernormal power of hearing. When knowledge of the puruṣa has been obtained by performing saṁyama on sattva, the yogi achieves the capacity of hearing the divine sounds.

śrīparvata श्रीपर्वत (DU IV 48), name of a holy place of pilgrimage. According to this Upaniṣad, all the holy places of pilgrimage are inside the human body and one should travel (meditate on) these internal holy places. Śrīparvata resides in the head region in one’s own body.

śrutānumānaprajñā श्रुतानुमानप्रज्ञा (YS, VB, VM, VBh I 49), an intelligence arising from scriptures and inference. The object of such an intelligence is not the particular but generic or universal in nature because it is not possible to denote a particular either through scriptural testimony or inference. Such an intelligence is
different from rtambharāprajnā because the latter has a particular as its object.

śruti श्रुति = śabda शब्द = vacana वचन (G 3), the Vedas. They are compared to a kalpataru कल्पतरु (the tree which fulfills all desires) and yoga to the fruit of that tree.

śrotā श्रोत्रा (SK 26), the sense of hearing (ear). It is one of the five buddhindriyas, the other four being, caksu (eye), ghrāṇa (nose), rasana (tongue) and tvak (skin) (cf. inādriya).

ślesma श्लेष्म (HP II 52, 65, V 4; VB III 29), kapha.

ślesmadhātu श्लेष्मधातु (HP V 4), kapha; one of the three (Ayurvedic) humours. It is said to be in the parts of the body above the region of the chest.

śvāsa-1 श्वास-१ (HP II 17, 25, V 13, 15), asthma which is cured by dhauti, by doing a few kumbhakas after meals and practising the mudrās to perfection.

śvāsa-2 श्वास-२ (VS V 25-27), inhalation and exhalation. It is through śvāsa, vāyu is said to pass throughout the living body. śvāsa is (small) unit of time equal to four seconds. Sixty śvāsas are equal to one prāṇa, six prāṇas make one ghatikā, and five ghatikās are equal to one rāśi and twelve rāśis make one day and so on. Thus one śvāsa is equal to four seconds.

śvāsapraśvāsa श्वासप्रश्वास (YS I 31), accelerated breathing. If a plateau appears in the curve of progress in yoga due to some serious obstacle which causes the yogi's mind to waver and the yogi feels distracted then, among other signs, he experiences acceleration of breath, i.e. breathing, which slows down while yoga proceeds satisfactorily, gets perceptibly rapid when there is a disturbance causing a set-back.

śa—ष

śatcakra-2 (GS III 34), while rising to the head prāṇa (māruta) has to pass through six dhyānasthānas (centres for meditation), each of which is to be contemplated by the yogi, one after the other, during the performance of yonimudrā. Gheranda has not enumerated them. G has however, mentioned nine dhyānasthānas. These cakras are sometimes referred to as wheels with so many spokes and sometimes as lotuses with so many petals.

śatcakra-1 पद्चक्र-१ (YCU 3-13), six cakras. Centres of energy, there are six such centres. They are mūlādharā, svādhīṣṭhāna, manipūra, anāhata, viśuddha and ājnā. The location of the first, mūlādhāra, is anus and has four petals, the second is at the root of genital and has sixteen petals, the third is in navel region and has ten petals, the fourth is in heart region with twelve petals, the fifth is in throat region and has six petals and sixth is in between the eyebrows and has two.
petals. Without the knowledge of these cakras one cannot get success in yoga.

śatsampatti पद्ममोक्ष (VU II 4), śama (peace of mind), dama (self-control), uparati (detachment), titikṣā (resignation), śraddhā (faith) and samādhi (composure) (see Upaṇisadbrahma-yogī) (cf. samādhi).

śadbhāva पद्मभाव (VU I 8), six modes of being. Asti (is), jāyate (comes into existence), vardhate (grows), parinamate (changes) ksīyate (decays), naśyate (is destroyed) are six of the ninety-six tattvas (realities) according to this text and are called the six bhāvas.

śaḍāngayoga पद्मासोन्य (ANU 6), sixfold yoga, consisting of pratīyāhāra, dhyāna, prāṇayāma, dhāraṇā, tarka and samādhi.

śanmukhikaranam पद्मभूकरण (MBU II (2) 2), the practice of covering both the ears, both the eyes and both the nostrils with the fingers. Nothing more is said about it. It is a position in which dhyāna is practised.

śaṣṭinādikā पद्मासोन्य (G 96), sixty nādi(s). One nādi is a time unit of twenty-four minutes, therefore sixty nādi(s) means twenty-four hours. According to G, dhyāna (should) last for twenty-four hours.

śoḍaśādhāra-1 पद्मशाप-1 (HP III 72), sixteen vital points in the body. They are, according to Brahmānaṇḍa, anūṣṭha (big toes), gulpha (ankles), jānu (knees), īru (thighs), sīvāni (perineum), linga (generative organ), nābhi (navel), hrd (mid chest), grīvā (neck), kanθhadeśa (throat), lambikā (tongue), nāsikā (nose), bhrūmadhya (space between the two eyebrows), lalāta (forehead), and brahmārandaḥra. Through the practice of jālandhara bandha one can have proper control over these ādhāras.

śoḍaśādhāra-2 पद्मशाप-2 (SSP II 10), sixteen vital points. They are (i) big toes—dhyāna on these makes the gaze steady; (ii) mūlādhāra—(when pressed with heels) increases the fire; (iii) gudādhāra—through the concentration and expansion of which the apānavāyu is steadied; (iv) meḍhrādhāra—through the contraction of which three knots i.e. brahmā, viṣṇu and rudra are broken and prāṇic sensation is made to rest in space between the eyebrows; (v) udgaṇīnādāra—through the practice of udgaṇāna urine and faeces are minimised; (vi) nābhyādhāra—when from nābhi om is pronounced with concentrated mind, nāda gets absorbed; (vii) hṛdayādhāra—when prāṇa is retained in heart, lotus is opened up; (viii) kantādhāra—root of the throat, when it is tied through jālandharabandha the flow of vāyu in idā and pingalā is stopped; (ix) ghanīkādhāra—ulva when touched with tip of the tongue the amrātakāla (nectar) starts flowing; (x) tālvedhāra—soft palate—by moving (in all directions) and lengthening the tongue and placing its tip in the cavity at the end of soft palate yogī becomes like wooden log, i.e. unmoved by external and internal stimulus or disturbances; (xi) jihvādhāra—tongue—dhyāna upon the tip of the tongue removes all the diseases; (xii) bhrūmadhyādhāra—in between the eyebrows—dhyāna on candra in bhrūmadhya brings cooling effect; (xiii) nāsādhāra—nose—concentration upon tip of the nose makes the
mind steady; (xiv) nāsāmūla—root of the nose—dhyāna on it (one finger below the bhrūmadhyā) yogī visualises the flame; (xv) laṭāďadhāra—forehead—by dhyāna on flame at forehead yogī becomes lustrous; (xvi) brahmārandhra—bregma, here there is ākāsacakra with ādinātha and by dhyāna on this yogī becomes like ākāśa.

Sā—स

samjnāsamijnī (B III 26), one of the four kinds of divine beings living in the satyaloka—the third world of brahmā. These gods are supposed to establish in themselves and have control over the primary cause. These divine beings are always in the state of asmitāmātra dhyāna.

samiyama समय (YS, VB, VM, VBh III 4), a technical term for the combination of the practices of dhāranā, dhyāna and samādhī having the same object for all these three stages of concentration. This also indicates the gradual intensity of concentration in these three consecutive stages. According to Dr. P.V. Kambelkar, the mastery over all these three processes leads a sādhaka to samādhi in one instant which suggests that the whole process is under sādhaka's control and thus it has been designated as samiyama i.e., complete control. Vyāsa and Vijñānabhiṣku consider this one name for this trio—dhāranā, dhyāna and samādhi.

samiyamitendirīya समीयमितेंद्रिय (GS II 7; HP I 35), with indriyas (desires) controlled. The word indriya has at least three meanings; (1) sense and action organs, which are physiological, (2) the abilities to sense and the dispositions to act, which transmigrate with us and are sūksma (subtle) and (3) innate impulses to perceive objects of pleasure and act to get pleasure. It appears that in this verse Gheranța uses the word indriya in the third sense as Patañjali does in I 41. A more or less permanent freedom from desires would be vairāgya. But at least a temporary (for the time being) desirelessness is necessary for success in siddhāsana, according to GS and HP.

samiyoga-1 समियोग-१ (YS II 17, 23, 25; SK 20-1, 66), purusa prakṛti relation. It is unique relation which cannot be defined. VB's word sanndhī तन्त्रिधि (being near) is significant. Samiya does not mean actual contact, or nearness in space. It is only an orientation, and is the source of all the misery in the world. Hence the need for kaivalya. What exactly the Sāṅkhya samiya is, is a mystery. But all the Sāṅkhyas thinkers believe that it is broken only by virtue of supreme realization which Patañjali calls vivekakhyāti. The only object with which the ancient thinkers took to yoga was ending the samiya. Health and mental fitness are only secondary gains. The ancients never considered these to be the aim and object of yoga, though they are necessary pre-requisites.

samiyoga-2 समियोग-२ (VB, VM, VBh II 17, 23), conjunction, the cause of bhoga (experience, birth and re-birth) and apavarga (liberation). The conjunction of seer (drașṭā) and the seen (drṣṭa) is the cause of all sorts of experiences since it leads to cycle of birth and re-birth. Samiya is also said to
be the cause (means) of liberation which consists in self-realization through the knowledge of it by puruṣa.

sanvit-1 सन्वित-१ (YS III 34), insight into anything. If a yogī wants to have an insight into the nature of citta, he is advised to perform sanīyama on hṛdaya (central spot inside the chest) where his citta may be seen by him. Of course, no image of citta is possible. Concentration on hṛdaya, while inquisitively thinking of citta, will give a yogī insight into the nature of citta—not its image. This seems to be Patañjali’s idea.

sanvit-2 सन्वित-२ (VB III 36), sensation. What Patañjali calls visayavatī pravṛtti, VB calls divya (extra-ordinary) sanvit, in the sense that it is a sensory experience aroused without any external stimulus impinging on the corresponding sense organ. Thus if a yogī hears an internally aroused sound Vyāsa would call it a divya śabda sanvit.

sanivida सन्विदा (VB, VBh I 35), (to be) conscious of. The consciousness of supernatural smell which comes to one concentrating on the tip of the nose. Such consciousness dispels sanīsaya and opens the door to samādhiprajñā.

sanivega-1 सन्वेग-१ (YS I 21), speed. Tīvrasamvega yogīs are those whose progress in yoga is rapid. This speedy progress itself is said to be of three degrees (cf. mrdu, madhya and adhimātra).

sanivega-2 सन्वेग-२ (YSH II 15), one of the five characteristics of samyaktva (perfection in yoga). It is mokṣaabhilāṣā (desire for liberation).

sanvedana-1 सवेदन-१ (YS IV 22), introspection—direct knowledge which is knowledge with a difference. Puruṣa has such a knowledge of its own buddhi (citta and its vṛtti). Citta cannot introspect itself (YS IV 21).

sanvedana-2 सवेदन-२ (YS III 38), knowing how to do something. If a yogī acquires skill in raising his prāna he can also take it out of his body and along with it his citta. Thus he can leave his body at will. The commentators believe that reference is to such a yogī creating many bodies, entering each of them and acting simultaneously with all of them. But a greater probability is that Patañjali refers to a yogī leaving his body at will after acquiring vivekakhyāti (the supreme realization), or when yogī thinks that his present body cannot endure any longer, i.e., he sees what Patañjali calls prakṛtyāpūra. In the latter case he enters another foetus, in the former he does not.

Reference here is obviously to leaving the body at will. This is what Patañjali calls paraśaritrāvēsa (entering another body).

sanisaya-1 सनिसया-१ (YS I 30), doubt (lack of certainty or confidence). It is mentioned as one of the nine obstacles in the path of yoga, obviously because it gives rise to diffidence which always retards progress. For success in any endeavour it is necessary to have confidence in oneself (cf. śraddhā).

sanisaya-2 सनिसया-२ (YK I 159), doubt. One of the ten obstacles in the practice of yoga. The other nine are roga (disease), pramattata (carelessness), ālasya (sloth), nidrā (sleep), virati (cessation), bhrānti (delusion), visaya (worldly affairs), anākhyā
(what could not be adequately describ-
ed) and \textit{aladhiyogatattva} (non-
aptitude for the understanding of the
truth of \textit{yoga}).

\textit{samsarga} संसार (BY VIII 32), contact, 
association.

\textit{samsāra-1} संसार-१ (SK 45), transmigra-
tion. रागा which is predominantly 
राजसा—though it is राजसा- तामसा 
like the \textit{tanmātrās} and their 
differentiations—is responsible for a 
soul adopting one body after another, 
while \textit{vairāgya} and \textit{jnāna} lead to 
\textit{kaivalya}.

\textit{samsāra-2} संसार-२ (VB II 15), the cycle of 
birth and death. One of the four 
aspects of the \textit{yogaśāstra}. The other 
three, in the sequence are the cause of 
\textit{samsāra}, liberation and the means of 
liberation.

\textit{samsāramocana} संसारमोचन (ATU 19), 
freedom from transmigration. The 
idea seems to be that the \textit{yogi} who 
goes the whole hog in \textit{tārakayoga} is 
liberated; though the ordinary mean-
ing of the text would be that whoever 
recites the \textit{Advayatāraka-Upaṇiṣad} 
gets \textit{mukti} (liberation).

\textit{samskāra} संस्कार (YS I 50, II 15, III 9, 10, 
18, IV 9, 27), potentiality of a 
behaviour, or consciousness, or both. 
It may be innate or acquired. It is 
believed that the dispositions which 
are innate, so far as the present life is 
concerned, have been acquired in 
previous lives. Behaviour and con-
sciousness leave their after-effects 
behind and these determine subse-
quent behaviour and consciousness. 
VB's mention of \textit{vṛttisamśkāracakra} 
(cycle of \textit{vṛttis} and \textit{samskāras}) 
shows his keen insight into psychology. 
\textit{Vāsanās} are also \textit{samskāras} and 
their \textit{abhivyakti} अभिव्यक्ति (resulting 
into action or consciousness) is the 
\textit{vṛttis} motivated by them. VB con-
siders \textit{dharma} and \textit{adharma} (merit 
and demerit respectively) also to be 
\textit{samskāras}. They are said to bring us 
pleasure and pain respectively. But only 
if the pleasure and pain referred to, 
are due to our conscience being 
satisfied, or otherwise, can \textit{dharma} 
and \textit{adharma} be explained as the 
after-effects of our past behaviour, 
satisfaction of conscience being plea-
sant and stings of conscience highly 
unpleasant—at times positively pain-
ful. Pleasure and pain would thus be 
the hedonic tone of the \textit{vipāka} of our 
\textit{karmaśāyas}. But they are generally 
supposed to be the \textit{phala} of our 
actions—\textit{karmaphala}.

The ancient Indians believed that the 
kind of life and the environment in 
which we are born are determined by 
the \textit{vāsanās} we had developed in our 
previous lives.

Plato has given a picturesque descrip-
tion of this theory in his Dialogues. As 
he puts it allegorically, the souls of the 
dead are given a dip in a river. As they 
emerge from the water they forget all 
about the life they have lived. In course 
of time, models of different lives are 
presented to them and they are asked 
to choose one. Strangely enough 
without knowing anything about it, 
their choice is determinedly their own 
\textit{vāsanās}. While the memory of previous lives were completely wiped 
out, the \textit{samskāras} formed in them 
were not washed away.

\textit{samskāraduhākha} संस्कारदुःख (YS, VB II 
15), pain caused by the subliminal im-
pressions. The experience of pleasure 
or pain (on particular occasion) 
awakens the subliminal impressions of
previously experienced pleasure or pain which gives rise to memory and accordingly there is attachment or aversion and then there is activity and this again results in pain and in turn to subliminal impression and so on endlessly.

**samhathayakāritva** संहात्यकारित्व (YS IV 24), co-operation. Citta¹ considers itself to be the Supreme Self, which it is not (cf. parārtha¹). It forgets that it is whatever it is because of its beginningless association with a purusa¹. It depends for everything—even its own existence—or its being connected with a purusa¹ in this manner. That it remains oblivious of this, is a different matter. This dependence is parārtha² in another sense.

**sakala** सकल (SAU III (l) 5), one of the three forms of brahman i.e. divisible forms. When brahman co-exists with primordial matter (mūlaprakṛti) and illusion (māyā) bears three qualities—lohitā, śukla and kṛṣṇa, brahman also acquires the divisible form. This form is called sakala form of brahman. The other two forms are niškala and sakala-niškala.

**sakalaniskala** सकलनिस्कल (SAU III (l) 3, 6), one of the three forms of brahman. The sakala-niškala form is neither perfectly simple nor completely differentiated. As compared to his completely uncomplicated form he is brahman with his śakti (māyā). But he is undifferentiated as compared to the creation as we find it.

**sakalāmaya** सकलामय (HP II 28), several diseases. Disorders of spleen and other glands, dropsy and diseases originating from vāta, pitta and kapha are cured through the practice of jalabasti.

sakriya सक्रिय (SK 10), active. One of the nine characteristics of vyakta which distinguish it from avyakta. Vyakta is active, avyakta is inactive.

**sagarbha** सागर्ब्ध (GS V 47-8), **sagarbha-sahita- prāṇāyāma** is one of the two kinds of sahita-prāṇāyāmas, the other being nigarbha. According to Gheranda, it consists in first squatting on the ground with folded legs, either facing the east or the north, thinking of vidhi (brahma) and inhaling with the left nostril (the duration of inhalation being sixteen mātrās), then performing uddiyāna, thinking of hari (viṣṇu) and suspending respiration for sixtyfour mātrās, and then thinking of śiva and exhaling gently through the right nostril, the duration of exhalation being thirtytwo mātrās. This process is to be repeated, closing the nostrils at the time of kumbhaka with two fingers and the thumb only without using the index or the middle finger.

sagunadhyāna सगुनद्यान (G 77), dhyāna with attributes or characteristics. Dhyāna on objects with attributes such as form, colour etc. is called saguna.

**sankatāsana** तन्कटासन (GS II 28), one of the thirtytwo āsanas² enumerated by Gheranda. It consists in firmly placing the upper part of the left shank on the ground, the right foot under the left knee and the two hands on the two knees.

**sankalpa-1** (ANU 15; SK 27; VB III 45; TSB 6; BY II 136), wishing, desiring. This, according to SK, is one of the two functions of manas, the other being converting sense into percepts etc. Manas is sankalpaka (maker of sankalpa) antahkarana. As an indriya, by virtue of
simultaneous association, it perceives and imagines objects on the basis of the simple material brought by the senses and the karmendriyas.

According to ANU, considering manas as sankalpaka of wishes and desires, the wise men should merge it in ātmā and keep it there. This is dhāranā according to this Upanisad. It resembles samādhi and Patañjali's samāpatti, though Patañjali does not bring in the ātmā.

sankalpa-2 (TBU I 13), the sense of losing or regaining physiological homeostasis—, the experiences which are foreign to the person who has realised brahman and is therefore brahman Himself. Heat, cold etc. the dvandvas have no effect on such a person; and in this sense he is not a sankalpaka.

sankalpa-3 (HP IV 32, 58), thought constructions.

According to the philosophy accepted by HP, the entire universe is a mental construction. Layā supervenes when all thought constructions cease. Though this too is an experience it cannot be described in words.

sankalpavajrīta (GS VII 21), free from all desires. Thus what is called sanyāsa āsāṃśa yoga in the Gitā (VI 1) is a pre-requisite for samādhi according to Gheranda.

sankīrṇa (YS I 42), complex. The contents of savitarkā and savicāra samāpattis are complications. They are made complicated by the presence of vikalpas (associated ideas) which are described by Patañjali as being of the nature of the knowledge of meanings of words (śabda-artha-jñāna). These three words signify only an explanatory qualification of vikalpas as the term is defined by Patañjali in I 9.

sankhyā (YS II 50), number.

Prāṇāyāma gradually gains perfection as the number of its repetitions increases. In Patañjali's words it becomes more and more dīrgha. Progress in this dimension is said to be progress measured in terms of sankhyā.

Prāṇāyāma becomes more and more perfect as the number of times, the yogī does it everyday, increases.

saṅga (YS III 51), attachment. An unswerving and abiding realization of the fact that citta1 and puruṣā1 are different, bring to the yogī power and omniscience. Temptations come in this way, but he has to remain unattached in the face of all the worldly temptations. Otherwise he may fall from the position attained by him. Thus life after vivekakhyāti is a test. If the yogī passes this test he attains kaivalya.

saṅghītāta (YS IV 11), causal connection. Vāsanās (wishes—conscious or unconscious) are causally connected with dharmādharmā (merits and demerits), sukhaduhkhā (pleasure and pain), rāgadveṣa (attractions and repulsions) and all the desired objects. Hence if these are controlled, vāsanās cease to be active. Patañjali calls these four causes hetu (motive), phala, āśraya and ālambana respectively.

saṅghāta (TBU I 7; SK 17), a combination (mixture). All the śānta, ghora and mūdha are viśeṣas made up of the indriyas and the bhūtas and one of SK's arguments for proving the existence of puruṣas is that coming together (combination) of many things.
has always a purpose behind it. Hence there must be some entities whose purpose these combinations serve. These entities are puruṣas—the entities whose purpose the liṅgas, the mātāpitrjas and the prabhūtas serve. This makes the philosophy of SK teleological.

saccidānanda सच्चिदानन्द (GS VII 4), brahman = ātmā, the One Supreme Reality of the nature of cetana (which is not consciousness in the ordinary sense of the word) and ānanda (bliss which is not pleasure in the ordinary sense). According to GS, the realisation that the aspirant is brahman and nothing other than brahman is the essence of samādhi.

sajātiya सजातीय (TBU I 18), ideas and activities in keeping with brahmavṛtti, viz. all is brahman. These are to be adopted and those which are not in keeping with this belief to be eschewed.

satkārya सत्कार (SK 9), the theory that the effect exists potentially in its cause before it actually appears. According to this theory, all the guṇa-parināmaviśeṣas — the liṅgas, the mātāpitrjas and the prabhūtas— are potentially there in avyakta (the undifferentiated reality). Their actual existence would not have been possible otherwise.

sattā सत्ता (VM II 19), existence. The existent (sat) is that which is capable of actions fulfilling a purpose, and having existence is the abstract form of 'existent'. Mahat is made of existent i.e., whatever action fulfilling a purpose there be, is comprehended in and through mahat or intellect.

satya सत्य (YS II 30, 36; TSM 32; DU I 6, 9; YSH I 21, II 53-64; BY II 63, VII 159), one of the yamas. It consists in saying only that what one has directly perceived, inferred, or learnt from a reliable source. The belief that all that is real is brahman and that nothing else is real is the supreme satya according to the vedānta philosophy.

satya-2 सत्य-२ (VS I 41), truth, one of the ten yamas. A person is said to speak the truth only when he or she fulfills three conditions:
1. speech must be in accordance with fact;
2. he/she must be guided by good intention and justice;
3. speech must be couched in agreeable words.

satya-3 (loka) सत्य-३ (लोक) (BY III 21), universe of satya. Last in the seven lokas enumerated in By. This is said to be the abode of brahman attainable through jñāna and karma accompanied by pursuit of satya'.

satyaloka सत्यलोक = brahmaloka ब्रह्मलोक (NBU 4; VB III 26), one of the six higher regions of creation above the earth. According to NBU, it is the part of the forehead of hamsa between the eyebrows. Hamsa represents the virātarūpa (universal form) of the One Supreme Reality.

satyavādi सत्यवादि (SSP VI 61), speaker of truth. He is said to be satyavādi who is steadfast in intellect and speaks only after knowing that the truth is One, Uncreated, Eternal, Infinite, Immovable.

sattva-1 सत्त्व-१ (YS II 41; III 35, 49; TSM 7), Patanjali has used this word as a synonym for citta because of the predominance of the sattvaguna in it. This, according to Patanjali, is the distinguishing characteristic of
aṇḍriya (immaterial) reality. It distinguishes it from bhaūtika (material) reality.
sattva-2 सत्व-२ (SK 13, 54), one of the three guṇas, the other being rajas and tāmas. It is described as laghu (light in weight) and prakāśaka (illuminating). Its lāghava (lightness) makes it immaterial and its prakāśa gives it the ability to develop consciousness. Citta is made up of indriyas, which takes form in sattvika ahaṅkāra. It is for this reason immaterial and have consciousness. The function of buddhi and buddhi-nādi is clearly prakāśa; but the Sāṅkhya philosophers consider the functions of the karmendriyas (action organs) also to be prakāśa; obviously because the function of the karmendriyas is not supposed to be actual movement, but conative consciousness. Thus prakāśa seems to stand for consciousness as modern psychologist understands this term and not for cetana, as the ancient Indians understood this word, nor for cognition alone.

sattva-3 सत्व-३ (TSM 164), being. Śuddhāsattva is, therefore, pure being, i.e. ātmā (= brahman).
sattva-4 सत्व-४ (SSP I 49, 50), one of the three guṇas of prakṛti and one of the five components of kulapaṇcaka having five characteristics: dayā (compassion), dharma (virtues), kṛpā (mercy), bhakti (devotion) and śraddhā (faithful regard).
sattvabuddhi सत्त्वबुद्धि (YS, VB, VM III 49, 55), pure intellect. An intellect which is devoid of rājasika and tāmasika taints and thereby has attained a state of perfect clarity known as sattva (buddhi).
sattvaśuddhi सत्त्वशुद्धि (YSH IV 34-35), purification of mind, which is necessary for indriyajaya (conquest of immaterial reality). It implies kaśyajaya (complete control over the klesas). The guṇas (good qualities) are futile without manahśuddhi (purification of mind). Rāga-veṣa-niruddha is significantly mentioned as a means of manahśuddhi. As a result of manahśuddhi, ātmā is said to exist in its pure (true) form. This is the Jain view.
sattvāpatti सत्त्वापति (VU IV (1) 3, (2) 2, 6), the fourth bhūmi (stage of progress in yoga), and the first stage of jīvanmukti (emancipation before death). A yogī at this stage is called brahmavid (one who knows brahman). He has realised that he is the pure ātmā. This realization accrues to him as a result of having passed through the first three bhūmis and becoming disinterested in worldly objects. The yogī now looks at the world as a dream. This is an aspect of rājyoga.
sadguru सदगुरु (SSP V 65-69), true teacher. In these verses appreciation for sadguru has been made. Only sadguru can make even the paramapada attainable in an instant. He is capable of cutting of the eight pāśas (jara, maraṇa, kāma, krodha, lobha, moha, ahaṅkāra and avidyā) of his disciple, through the sword of his compassion. Only sadguru can remove all the doubts arising in the mind of his disciple.
sadājivī सदाजीवी (SSP VI 58), a variety of sādhaka who has proper understanding of jīva and also of the consciousness behind ‘it’ is called
sadāśiva

sadājīvi.

sadāśiva सदाशिव (YCU 72), the Lord of ākāṣa which is all-pervading and is the most sāttvika of the bhūtas (elements) and which, according to this text, comes out first of all from the ātman. From ākāṣa was created vāyu (air) and so on. This is the theory of this Upaniṣad.

santushti सन्तुष्टि (TSM 33), contentment. It is one of the ten niyamas (observances) according to this Upaniṣad. Patañjali’s word for this is santoṣa.

santoṣa-1 सन्तोष-१ (YS II 32, 42; VU V 13; SAU I (2) 1, 3; YSH 59), contentment. It is one of the niyamas (observances). It consists in remaining contented with what is in one’s possession, i.e. not hankering and ever exerting for getting more and more. Aṣantoṣa असन्तोष (discontentment) is said by YSH to be a result of gardha गर्भ, which word is used by Vyāsa to explain rāga. Vyāsa also mentions trṣṇā (thirst) and lobha as synonyms of gardha (VB II 7).

santoṣa-2 सन्तोष-२ (VS I 55; DU II 4, 5), contentment. One of the ten niyamas. One must be contented with whatever is gained spontaneously, such an attitude of mind is called santoṣa. According to DU, the supreme contentment consists in detachment for everything till one realizes the brahman.

sandhyā सन्ध्या (BY VI 1-30), an obligatory religious rite to be performed daily after bath in the morning, in the noon and in the evening, by every twice-born (dvija). It consists mainly of chanting savitramantra addressed to sun and is popularly known as Gāyatri Mantra. It is called Gāyatri, when performed in the morning, Sāvitri when performed in the noon and Sarasvati, when done in the evening.

sanyāśi सन्यासी (SSP VI 37; BG V 1; VB IV 7), an ascetic. One who experiences ātmā and paramātmā in one’s own self, and never expects any reward for his action, is called sanyāsi. The actions of a sanyāsi are called asuklakṛṣṇa.

saptapātāla सप्तपाताल (SSP III 2), seven worlds under the earth enumerated as pātala, talātāla, mahātāla, rasātala, sutala, vītalā and atalā. All these pātālas are assumed in the different parts of the human body, beginning from feet to thigh respectively reside in sole of the foot, big toes, tip of the big toes, back position of the feet, ankle, knee and thigh. Knowledge of these pātālas is essentially required for pindasanyāvittī which in turn leads to self-realization.

saptasādhnā सप्तसाद्धना (GS I 9), seven aids (for conditioning the body). These are śodhana (purification), drđhata (firmness), sthairya (steadiness), dhairya (composure), lāghava (lightness), pratyākṣa (realization) and nirliptatā (isolation), which come through the practice of śātkarma, āsana, mudrā, pratyāhāra, pranāyāma, dhyāna and samādhi respectively.

saptasānakī सप्तसानकी (BY VII 163), seven types of bath. For the person who is weak or old, the authorities have suggested different forms of bath to purify the body. These are mantra, bhauma, āgneya, vāyavya, divya, vārūna and mānasā.

sabījasamādhi सबीजसमाधि (YS I 46), savitarkā, nirvītarkā, nabindrā and nirvīcārā samāpattis are thus called.
Sānandāsmitā तानन्दस्मिता samāpatti is not included, obviously because it is a form of samāpatti in which the samādhiprajnā (content) is not a visaya. The content of samāpatti is not a visaya only in nirbijasamādhi, in which the yogī experiences ānanda (bliss) and asmitā. These two objects are not supposed to be visayas—neither gross nor subtle. Nevertheless, nirbijasamādhi is samprajñāta yoga.

If it is considered to be asamprajñāta as Vyāsa does, then there would be left no samādhi in which the samādhiprajnā is ānanda or asmitā, because he clearly lays down that there is no sabijasamādhi apart from the four samāpattis of which the contents are sthūla and sūkṣma, vitarka and vicāra.

samatā समता (TBU I 28), equilibrium. Ninth in the series of fifteen-fold yoga recognised by TBU. This consists in perfect equilibrium among the gross, subtle and causal bodies to enable its dissolution in well poised brahman.

samatva समत्व (BG II 48), equanimity in success and failures. One who performs action without any attachment towards reward is called having the samatva attitude of mind.

samanu समनु (GS V 36-7), one of the two methods of nādiśuddhi, the other being nirmanu. It consists in first adopting the padmāsana pose and offering prayers to the guru and the gods; and then contemplating the vāyu bija—inhaling through the left nostril (the duration of inhalation being sixteen mātrās), stopping respiration (for the duration of sixty-four mātrās) and exhalation being thirtytwo mātrās). After this the yogī raises the vahni (fire) of the prthvi tattva (the earth element) from the navel region and contemplates it—inhaling with the right nostril for sixteen mātrās, suspending breath for sixty-four mātrās and exhaling with the left nostril for thirtytwo mātrās—all the time reciting mentally the vahni-bija raṇi ā.

In the end, the yogī contemplates the moon with her rays localizing the image just in front of him—and inhales for the duration of sixteen mātrās through the left nostrils, stops breathing for sixty-four mātrās and exhales for thirtytwo mātrās. While inhaling, the yogī mentally recites the thāni (१) bija, during suspension of breath he recites the vaṇi (२) bija and during exhalation the laṇi (३) bija. At the time of kumbhaka the yogī imagines that the amṛta (nectar) flowing downwards is purifying all his nādiś. We should be perfectly confident about the result. All this, which is ordinariluy known as prānāyāma, is called samanu-nādi-śuddhi by Gheranda and is performed, according to this thinker, by way of preparation for prānāyāma proper.

samanvaya समन्वय (SK 15), uniformity underlying diversity. This is one of the four reasons adduced by SK in support of the theory that the ultimate material cause of the manifold vyakta is the one avyakta. Uniformity implies unity in diversity. Vyakta is the multifarious form of avyakta. In fact the latter is not a form at all. It is only a matter of which all manifestations are forms. It is the formless which is ultimately the root cause of all the various forms. It is itself not the form of any other matter. This is the Sānkhya
principle of “Unity of Nature”.

Samabhāva समभाव (HP II 21), balanced condition of vāta, pitta and kapha. Sādhakas in whom three humours are in balanced condition, need not practise the six cleansing processes.

Samarasatva समरसत्व (HP IV 6), the state of equilibrium, a synonym for samādhi. When the life activity dwindles and mental activity also ceases, then there arises the state of equilibrium.

Samarasaikatva समरसाक्त (G 94), the “all-merged-into-one” state. In the state of samādhi, according to this text, neither is prāṇa active in any sense, nor is there any cittavṛtti (consciousness). Ātmā and ātmā alone is there. Everything has disappeared in ātmā.

Samasanisthāna समासनिष्ठान (VB, VM II 46), a posture having even arrangement of the body. One of the eleven āsanas enumerated by Vyāsa. Vācaspati describes its technique as the two feet contracted and pressed against each other at the heels and at the tips of the feet.

Samāsāpta समासप्त (G 27), struck by. Driven by prāṇa and apāṇa, the jīva (living being) goes here and there and everywhere in the body. In fact prāṇa, apāṇa, etc. constitute jīvana (life) and they appear as if they were a jīva (jīvarūpinah). Once a jīva is posited, we can say that it is wherever prāṇa, apāṇa, etc. are. This is what is meant by saying that the jīva is drawn hither and thither by prāṇāpāṇa, i.e. prāṇa, apāṇa, udāna, vyāṇa, samāna, nāga, kūrma, krkara, devadatta and dhanaṇjaya.

Samādhi-1 समाधि-१ (YS I 20, 46, 51, II 2, 29, 45, III 3, IV 1; GS I II, III 30, 42, V II 2, VII 1, 3, 8, 13, 15, 21; HP III 121, IV 2-8, 81, 108-9, III). a state of concentration of which the characteristic feature is that in this state the self is completely forgotten.

Samādhi1 is brought about by samāpatti, which consists in the subject of consciousness merging into the object of consciousness, and thus there remaining no consciousness as ordinarily understood, as there is no subject-object relation in that state. Thus samādhi does not fall within the scope of normal psychology as understood at present.

Patañjali calls samādhi a kind of dhyāna, because of the single content of consciousness in the state of samādhi.

For GS, samādhi consists in detaching manas from the body and identifying it with ātmā. It is the means for accomplishing the sādhana which Gheranda calls nirlipta; and since this author equates nirlipta with muktī (GS I II) samādhi is the means by which the yogīs attain emancipation. Again these vedānta-minded yogīs often identify samādhi and rājayoga which they consider to be the pinnacle of yoga. Thus śāmbhavī, khecari and yonimudrās, mūrcchā and bhṛāmā prāṇāyāmas and bhakti are, according to these yogīs, the six processes of which the end result is rājyoga or samādhi.

According to HP, samādhi ensues if there is samāpatti in nāda or in brahman—here called ātmā.

Samādhi-2 समाधि-२ (YS III 37, IV 29), a state of living perfectly unmotivated by any kleśa or vāsāna. The
characteristic feature of this state, according to Patañjali, is that the yogī in this state does not swerve at all from what he calls vivekahāya. Patañjali names this state as dharmanegha-samādhi, as in this state, everything mundane is cast away (cf. dharma).

samādhi-3 समाधि-३ (NBU 54; YCU 113), a state of temporary mokṣa in which the body becomes as if it were quite dead; yet the man is alive and is supposed to be seeing the Supreme Light (brahman).

samādhi-4 समाधि-४ (SAU I (I) 2-3 (II); YTU 107; VU II 75; HP IV 5-7), merging of jīvātmā (individual self) into the paramātmā. Samādhi of these Upaniṣads is samāpatti in ātmā² (= paramātmā) and nothing else.

samādhi-5 समाधि-५ (TBU I 37; TSM 162; MBU I (I) 10), absence of all vr̥ttis—This is a state of absolute void so far as the mind is concerned. Nevertheless, according to the vedānta philosophy, it is a state of cetanā, which is the original spiritual consciousness, as opposed to mental activity—our ordinary mundane consciousness.

samādhi-6 समाधि-६ (DU X 5; ANU 16), realization that everything except brahman is illusory.

samādhi-7 समाधि-७ (VS IV 57-66), the eighth limb of āstāṅga-yoga enumerated by vāsiṣṭha. The state of identifying individual self with Supreme Self or the merging of individual self in the Supreme Self. Being possessed of yoga etc., conquering the prāṇa, subduing the senses and being associated with dhāranā and dhyāna, one should practise samādhi.

samādhi-8 समाधि-८ (SSP II 38), the equinimous state of all the elements, withdrawing from the objects of senses are the characteristics of samādhi.

samādhiparīnāma समाधिपरिनाम (YS III II), a lakṣaṇa-parīnāma of citta². This parīnāma is a succession of many avasthāparīnāmas of the citta² and a succession of these parīnāmas of the citta² is its dharmaparīnāma, which is called nirodha by Patañjali. Avasthāparīnāmas of citta² Patañjali calls ekāgratāparīnāmas. Samādhiparīnāma is described by Patañjali as the exclusive possession of the field of consciousness by an object for some time; in other words a continuation of ekāgratāparīnāma. A continuation of samādhiparīnāma is nirodhaparīnāma. In this way nirodha is continued samādhi and samādhi is continued ekāgratā; and ekāgratā being a dhyāna (= pratyaya-ekatānata), samādhi is continued dhyāna.

samādhisiddhi समाधिसिद्धि (YS, VB, VBh II 45), attainment of samādhi. Devotion to īśvara results into breaking open the pathway towards samādhi because devotion to īśvara removes the delusion, ignorance and the sādhaka gets the capacity to know all that he desires to know, as it is in truth.

samāna-1 समान-१ (YS III 40; DU IV 23, 29, 31; ANU 34, 37; GS V 60; G 24; SAU I (4) 12-3; BY IX 132), one of the ten vāyus. Since it pervades the whole body the function of samāna would be to provide oxygen, water and food to all the parts of the body. Some writers on yoga, however, ascribe this function to vyāna. According to
ANU, samāna resides in the navel region and is white like the cow’s milk. It is here supposed to be responsible for assimilation of food, as it provides nourishment to all the organs of the body. In fact the distribution is done by circulation, as the blood carries nourishment to all the organs. Whether samāna should have to do with digestion or with circulation is therefore, neither easy nor important to decide; but since vyāna is also said to be all pervading (cf. VB) it is generally associated with circulation and samāna with digestion.

According to Vācaspatimiśra, samāna is so called because it carries the essential fluids of the body to all the parts equally well. According to the Suśruta, samāna digests the food in the stomach in co-operation with animal heat and propels chyle, blood and the other fluids.

**samāna-2 (YS I 41, 42; II 47, III 42), merging of the knowing cittā into the object known. In this Sūtra Patañjali has used the word grahitr for the knowing cittā, grahana for consciousness and grāhya for the object of which the grahitr is conscious. Of these according to Patañjali, the grahitr, for which he has used the word tatsthā, assumes the form of the grāhya, here called by him tad, just in the same way as a clear crystal placed on a coloured object is seen as of the colour of the object. Samāppati is the essence of samādhi according to Patañjali. Patañjali describes four forms of samāppati and calls them to be the only four kinds of sabijasamādhi.**

Ananda and asmitā are not considered to be vijayas by Patañjali. Nevertheless, samāppati in them is possible. This is what occurs in nibijasamādhi. Samādhi is a state of the mind. What happens in that state is samāppati and samāppati with an object in view is sanīyama.

**samāppati-2 (V Bh I 40), attaining clearly the form of the support i.e., an activity of direct perception of the**
object. It is only in samāpatti direct perception of objects in their totality can be grasped and not in dhāraṇā, dhyāna and samādhi, because the latter concern themselves with only objective aspect of reality and not with their totality.

samāśīna समाशीन (HP I 19; GS II 13, 31) well composed psychophysical state conducive to meditative postures.

samāhitacitta समाहिताचित्त (V Bh II 1), concentrated mind i.e., the best aspirant, taking into account only the means of abhyāsa and vairāgya. Vyāsa declares that the samādhipāda of yogasūtra meant for concentrated mind or the best aspirant of yoga.

samikarana समीकरण (TSB 6), function of the samāna vāyu. It may mean assimilation (absorption), which is responsible for nourishing the body.

samirana-1 समीरण-१ (HP II 10), air which one breathes in and breathes out.

samirana-2 समीरण-२ (HP III 62, IV 22), prāna. It is the experience of many yogīs that as they inhale samirana1, samirana2 is felt rising inside. They therefore, often considered the two to be the same thing and believed that what they inhaled rose to their head.

samudaya समुदय (SK 16), combination—here interaction of gunas. It is one of the two ways in which avyakta subsists, the other being just the presence of the three gunas without any activity. Mixture of these elements in various ways results in the appearance of the various forms of reality.

sampūtayaṇa समपूतयाण (VU V 45), mulabandha, which is so called probably because it affects all the nādis2—the entire nādičakra—and raises up along the susumnā, udāna along with prāna. It is catuspatha bandha (VU V 43), because it affects all the four principal nādis2 and opens up one of them viz. the susumnā. According to Upaniṣad-brahmayogī, these four nādis are susumnā, idā, pingalā and kuhū.

samprajñāta सम्प्रज्ञात (YS I 17), a state of samāpatti in which the citta2 has merged itself in a gross or a subtle object, or in ānanda (bliss) and asmitā (the true self). The significance of this sūtra is that yoga is samprajñāta by virtue of the presence of vātaka, vicāra, ānanda or asmitā as the content of consciousness. The anya (other) yoga (YS I 18), which may be called asamprajñāta yoga, is that in which there is no content neither vātaka, nor vicāra, nor ānanda, nor asmitā. Of these the former two alone are viṣayas; and for this reason, Patañjali calls savātārkā, nirvātārkā, savicārā and nirvicārā samāpattis as sabījasamādhi and the one in which the samādhiprajaṇa consists of ānanda and asmitā, not considered by him to be viṣayas, nirbija-samādhi. In this way samprajñāta samāpatti is of two kinds, sabiha and nirbija. Patañjali's other yoga is neither nirbija nor sabiha.

samprayoga समप्रयोग (YS, V Bh II 44) perception, communion. As a result of the practice of svādhyāya, one attains communion with the desired deity. Whichever deity he desires to see, that deity becomes perceptible to a yogī who has perfected svādhyāya.

samyagjñāna समयज्ञान (SK 67, 71), comprehensive, correct grasp (knowledge) of Reality—true knowledge. After gaining true knowledge (supreme Realization), the body goes on by its own momentum and the actions are all
motiveless in this sense. Bodily activity is said to be impelled by previously acquired saniskāras; but no new saniskāras are being formed while it goes on in this manner. Thus the action performed after Realization are not karmas. They do not bear fruit.

**samyagdārśana** sāmya-pāra (VB, VBh II 15), true perception. One who knows that the cause of *sanisāra* is the contact between puruṣa and prakṛti and thus takes refuge in true knowledge i.e. the cause for the removal of all pain called **samyagdārśana**.

**samyagdārśiṇ** sāmya-pāra (VB IV 23), true seer.

**sarasvatī-1** sarvatā-1 (DU IV 7, 14, 16-7, 21, 35; VU V 25), one of the principal nādiś. It is situated by the side of susumnā (in the spinal cord) as is kuhū. Idā and pingalā are situated to the left and right side of susumnā respectively. On which side kuhū and sarasvatī are situated, is not mentioned in DU. Perhaps pārśva पार्श्व only indicates proximity. This nādi is here said to extend to the end of the tongue—probably the root of the tongue. Its presiding deity is vairāja. According to VU, sarasvatī is situated at the back of susumnā.

**sarasvatī-2** sarvatā-2 (SAU I (6) 3), one of the three forms of the makāra mūrti (figure)—on which the yogīs are advised to meditate when they practise prāṇāyāma² and recite om, the other two forms being gāyatri and savitṛ. Sarasvatī is described as dark complexioned, riding an ox, wielding a trident and looking elderly.

**sarasvatī-3** sarvatā-3 (VS II 31, 37), one of the fourteen important nādiś. It is situated on the side of susumnā and its region is extended up to the upper part of the tongue.

**sarga-1** sarva-1 (SK 24, 52-4), innumerable patterns formed by the three guṇas combining in innumerably different ways. Thus there are innumerable lingas, innumerable strengths of the eight bhāvas, innumerable types of life and innumerable experiences possible in these lives. These are the linga, bhāva, bhautika and prataya sargas respectively.

Īśvarakṛṣṇa has not mentioned a sarga of material objects, though these too are formed as the result of the guṇas mixing in innumerable ways. But he does mention a tanmātrā sarga in Kārikā 24; and as the material objects are made of the bhūtas and these in their turn of the tanmātras, this tanmātrā sarga may be taken to be the sarga of material objects. The other sarga mentioned in this (24) Kārikā—the eleven indriyas would thus include the linga, bhāva and prataya sargas. The bhāvas in here in lingas and the prataya sąrgas are their experiences. All of them together form what Patañjali would call aindriyatmaka, drṣṭa. Thus there would be two main sargas, Īśvarakṛṣṇa’s bhautika sarga being a combination of the two sargas mentioned in Kārikā 24. Patañjali would call these two indriyas and tanmātrā-sargas as aindriya and bhautika respectively.

**sarga-2** sarva-2 (SK 21, 66), pratyayā sarga = experiences of puruṣas², who are lingas in saniyoga with puruṣas¹. After attaining kevalajñāna, puruṣa² no longer has any experiences motivated by these seven bhāvas and performs no actions motivated by dharma, adharma, ajñāna
(ignorance) rāga or aīśvarya. Virāga and anaiśvarya never prompt any action. Thus there is a jñāna-vimokṣa interval during which puruṣa2 does not perform actions motivated by the seven bhāvas. Jñāna (true knowledge) and jñāna alone is the motive which impels his actions (cf. samyagjñāna).

sarvajñābija सर्वज्ञाबिज (YS, VB, VM I 25), glare of omniscience. Īśvara has been designated as element where resides germ of unexcelled omniscience. The processes of knowing subtle objects either singly or collectively, whether in the past, present or future, either small or great, is the germ of omniscience. However, according to VBh, omniscience consists in possession of such knowledge which is beyond the senses.

sarvajñātrītra त्यज्ञात्रीत्रत्त (YS, VBh III 49), attainment of the state of omniscience. One who has attained the knowledge of differentiation between pure or sattva intellect and puruṣa, there comes omniscience. Omniscience means simultaneous rising of knowledge born of discriminate discernment with references to the gunas which are the essence of all things and which are manifested as past, present and future states of existence. This is a perfection called viṣokā, attaining which the yogi becomes omniscient. Omnicence is the simultaneous knowledge of all puruṣas.

sarvadharma सर्वधर्म (YS I 31), common duties assigned to all. Vasiṣṭha recognizes yoga practice as common duty assigned to all. He recommends it for all irrespective of caste and creed. In other words, yoga broadens the outlook of its practitioner who develops a sense of humanitarianism, in which no discrimination is made among castes, creeds and religions. The secular nature of yoga had been duly recognized by Vasiṣṭha.

sarvanirodha सर्वनिरोध (YS I 51), cessation of all (modifications of mind), complete destruction of prajñā and its subliminal impression. This is the state of nirbij samādhi. When the mind turns away from activity i.e. after sarvanirodha, the puruṣa stays in its own form and is therefore called free, isolated or liberated.

sarvabhāvādiśthātrītra त्यज्ञावधिष्ठात्रत्त (YS III 49), supremacy over all states of existence. One who has attained the knowledge of differentiation between sattva or pure intellect and puruṣa, there comes supremacy over all states of existence. The gunas which are the essence of all things which have both the determination and objects of determination as their essence present themselves before the owner. It gives the capacity to function as in one’s own body according to one’s own will with reference to prakṛti, its effects and the puruṣas.

sarvabhūtaratājñāna सर्वभूततात्ज्ञान (YS III 17), knowledge of sounds produced by living beings. As a result of the practice of saniyama on the word, its intended object and the idea conveyed through it, the sādhaka acquires the knowledge of the sounds of all living beings (creatures).

sarvaratnopasthāna सर्वरत्नोपस्थान (YS II 37), gain of all the gems or surrounded by wealth from all places. One who has perfected non-stealing (asteya), jewels from all directions come to him. However, Dr. Karambelkar (commn. on P.Y.S. published by
Kaivalyadhāma) considers its meaning as ‘custodian of many treasures’. One who will be very sincerely trying to adhere to the yama of asteya, would be recognized by all as a person of utmost honesty and when such occasions may arise, everyone would want to entrust their valuables to the custody of such person only and in that sense he is surrounded by wealth from all places.

sarvaroga सर्वरोग (HP II 16, V 22), all diseases (arising out of the erroneous practice of prānāyāma). A list of such diseases has been given by Svātmārāma in HP II 17. Diseases like hiccups, asthma, cough and pain in the head, ear and eyes arise as consequences of erroneous practice of prānāyāma or disorder of pavana (vāta humour).

sarvārtha सर्वर्थ (YS, VB, V Bh, III 11, IV 23), attention to all things. This has been considered as one of the characteristics of citta as opposed to another characteristic i.e. one pointedness. The sarvārtha state of citta has been explained by V Bh as vikṣipta state of citta.

sarvasambhavabhāva सर्वसমभावभाव (SK 9), impossibility of everything developing in everything. It is one of the five reasons given by SK in support of the Sāṅkhya’s theory of satkārayāvāda.

Since only certain phenomena result from certain other phenomena and not every phenomenon from every other phenomenon, the consequent phenomenon, which is the effect, must be potentially present in the antecedent phenomenon which is the cause, i.e., an effect and its cause cannot be completely disconnected. Causation is not a matter of mere succession of phenomena. This is the Sāṅkhya view known as satkārayāvāda.

sarvasākṣi सर्वसाक्ष (Y CU 72), the absolute Reality in living beings. It is not one of the enjoyers like the viśva, taijās and prājna puruṣas, because its sākṣītva is not a function or a state, and yet all of us are That. This is like the monistic Vedāntic theory.

savikāra विकार (BG XIII 6), with the modifications of prakṛti (beginning with great element and ending with fortitude).

savīcāra विचार (YS I 44), Patañjali calls samāpatti in a sūkṣma viśaya, which is complicated by simultaneous associations called vikalpas in I 42 and smṛti in I 43, as savīcāra samāpatti (cf. samprajñāta).

savītarka वितर्क (YS I 42), according to Patañjali, samāpatti in an object which is not sūkṣma, i.e. of which the yogi can raise an image in his mind, and which is complicated by simultaneous associations here called vikalpas—is-savītarka samāpatti. In I—43 Patañjali uses the word smṛti for such simultaneous associations. According to Dr. Karambelkar (commn. on PYS, pub. by Kaivalyadhāma), the meaning of vītarka should be taken uniformly throughout the PYS, and Patañjali himself defines vītarka in II. 34 as anti-yamas or evil or bad ideas, thoughts, emotions, actions etc. Thus savītarka which is first in the series of four varieties of samāpatti is to be understood as samāpatti in which the arising of vītarka (II. 34) is the dominant aspect.

savītā सवित (BY IX 56), Vedic Sun god. Because of the functions of savana (generation) and pavana (purification)
It is called savita.
savyaṇādi सव्याणादी (HP II 49), the left nostril (cf. sūryabhedana).
sasvāna सस्वान (HP II 51), with sound. The technique of ujjāyī involves the production of a smooth frictional sound during both pūraka and recakā phases. One should keep the mouth closed and then draw the air in through both the nostrils producing the sound in such a manner that the air is felt touching the region from throat to the chest.
sahaja सहज (HP IV 4, 9, 11, 75; GS VII 17), rājyogā, samādhi.
sahajolī सहजोली (HP III 90-91, IV 14; YTU 27), one of the two variants of vajrolī, the other being amarolī. This is a state in which the yogī or the yoginī, after successfully mixing the secretions from the upper and the lower parts of susumna by vajrolī, forthwith besmears his or her body with the ashes of burnt cow-dung made into a paste by adding water and sits in perfect bliss doing absolutely nothing for the time being.
sahasrāra सहस्रāra (ATU 13; GS VI 9), the highest dhyānasthāna (centre for meditation) on the topmost part of the head. It is compared to a thousand-petalled lotus. To be able to control all the psycho-physical activities, the cerebrum must be able to send forth impulses in thousands of directions. The antarlakṣya of sāmbhavimudrā is sometimes described as being of the nature of a burning light in the sahasrāra. According to GS, in sthūla dhyāna the yogī may imagine his guru sa that seated on a throne in a triangle inside the ovary of the twelve-petalled lotus which, in its turn, is imagined in the ovary of this thousand-petalled lotus. The dhyānasthānas are often referred to as lotuses.
sahita सहित (HP II 72; GS V 46-7), one of the two well-known forms of kumbhaka (= prānāyāma). It is prānāyāma complete with pūraka, kumbhaka and recaka and is of two kinds—sagarbhā and niṅgarbhā. The former appears to be for those who believe in the gods vidhi, hari and śiva, the latter for those who do not. The two points of difference between niṅgarbhā sahita prānāyāma and the sagarbha one are: (1) in the latter the duration of kumbhaka is estimated by repeating some mantra or the other so many times, while in the former it is estimated by rotating the left palm on the left knee so many times (cf. Yoga Mīmāṃsā, Vol VI, No. 2, Sept. 1956) and (2) in the latter the yogī calls up the images of the gods brahmā, viṣṇu and maheśa (śiva) to his mind, while in the former this is not necessary.
sahitakumbhaka सहितकुम्भक (VS III 28, 29), retention of breath accompanied by inhalation and exhalation. Here sahita refers to pūraka and recaka. Thus the term means kumbhaka alongwith pūraka and recaka. The intense practice of sahita kumbhaka leads to kevalakumbhaka.
sāṃsiddhi सांसिद्धि (SK 43), mature (= full-blown = fully fledged) from the beginning itself. It is one of the three kinds of bhāvas, the other two being prākṛta and vaikṛta. In fact there are only two forms of bhāvas, viz. natural and acquired. But the natural bhāvas can further be divided into two kinds, viz. those which need a period of maturation and those which are competent from the
beginning itself. The former abilities appear only when a certain stage of development has been attained. What is inborn is their potentiality. The sāmisiddhika ones, on the other hand, can prompt action soon after birth. They are full-blown from the very beginning, just as the newly born sucks the mother’s nipple without learning to do so (cf. vaikṛtika).

Whether we say that prākṛtika bhāvas are of two kinds:—sāmisiddhika and āgamasiddhika or we say that natural bhāvas are of two kinds: prākṛtika and sāmisiddika, the meaning is the same.

sāksātkāra साख्स्तकार (VU II 41), direct realization. When one understands ‘I am the brahman’ he realizes the truth directly.

sāksītva साख्सित्व (SK 19), seeing passively, witnessing. It is one of the five characteristics of puruṣa which follow from His being other than the three gunas. A sāksī साख्सी (witness) is an observer from a distance—an observer who is not involved in what he sees. Nor is he in anyway affected by what he sees. Sāksītva, māḍhyasthya, kaivalya and draṣṭra can therefore be attributes of puruṣa only when we think of him as an individual who is not in saniyoga with anything gunātmaka. In saniyoga with a linga, the same puruṣa is neither just sāksī, nor a kevalin केवलिन, nor māḍhyasthya, nor a mere draṣṭā.

sāttvika सात्त्विक (SSP VI 59, 60), variety of a person. One who has devotion towards other person and who is the ruler of his sense organs is called sāttvika. Another variety of sāttvika also has been explained. One who has completely realised the hamisa and through ajapā experiences it in his own body, is called sūkṣma sāttvika.

sādhaka साधक (ABU 10), beginner in yoga. To become a sādhaka is the first step in the direction of mukti (emancipation).

sādhana साधन (GS I 9), achievement. The sevenfold yoga4 of Gheranda entails seven achievements by the seven means which can very well be called the seven yogāṅgas of the ghāṭasthayoga taught in this text. These seven means are: śaṅkarma, āsana2, mudrā, pratyāhāra, prāṇāyāma2, dhyāna and samādhi; and the seven results achieved by these means are: śodhana, drdhatā (hardness), sthairya, dhairya, lāghava, pratyakṣa and nirlipti निरलिप्ति (detachment) respectively.

sādharmya साधर्म्य (SK 27), community of function. Manas2 is sarkalpaka (that which wishes and desires). But it is also an indriya because it is with the cooperation of manas that the ten indriyas perceive in the light of past experience and perform goal-directed actions, the elements of both being provided by the indriyas alone. Manas presents its material to buddhi as the eleventh indriya.

sāmāṇya-1 सामान्य-१ (SK II), having no individuality. Every puruṣa is distinct, separate and unmixable with other puruṣas, while neither vyakta, nor avyakta, possesses such individuality. One mother substance assumes innumerable gunātmaka forms while the puruṣas are themselves, by their very nature, many. They are not so many forms of one and the same ultimate reality as objects of nature.
are. This is one of the features which distinguishes between puruṣa and prakṛti¹.

sāmāṇya-2 सामान्य-२ (SK 29), joint. Sāmānyakaranavr̥tti is not the specific vr̥t̥ti of any karana but a joint activity of all the karanas. The ten vāyus are said to be such vr̥ttis.

sāmāṇya-3 सामान्य-३ (VB I 7), general and vague. Knowledge obtained by inference and testimony is predominantly sāmāṇya in this sense, while that gained by perception is viśeṣa (concrete).

sāmāṇya-4 सामान्य-४ (VB III 44), the common material stuff as opposed to the various forms which it takes; e.g., the mahābhūta prthivī is sāmāṇya in relation to the solid objects made of it. In this sense prthivī is sāmāṇya⁴ and earthen pot is viśeṣa.

sāmiyapa सामीयप (SK 7), nearness, meaning extreme nearness. It is one of the eight circumstances under which objects cannot be seen. Reference here is to visual perception only. Things touching the cornea cannot be seen. But in other kinds of perceptions nearness, far from being an obstruction, is a necessity; e.g., we can touch and taste things only when they are in actual contact with our body. For vision, on the other hand, it is necessary that the image of the seen object must fall on the retina and for that some distance is necessary. All the same it is easier to see near objects than the distant ones.

sārūpya सारूप्य (YS I 4). According to Pancaśikhācārya, the jñānavṛttti of puruṣa¹ is implied in the vr̥ttis of citta². VB considers sāmiyoga to be its cause and has called it cittavr̥ttibodha (knowledge). This is vr̥ttisārūpya of puruṣa.

What happens by virtue of sāmiyoga of puruṣa and citta is the sārūpya of the former and the latter. It is just passive "seeing" and nothing more. We may call it introspection.

When cittavr̥ttis are going on, sāmiyoga is called puruṣa's¹ vr̥ttisārūpya; when there are no cittavr̥ttis it is said to be puruṣa's svarūpe'vasthānam i.e. the sāmiyoga of puruṣa with a vr̥tti-less citta¹.

sārvabhauma सार्वभूमि (YS II 31), universal. The yamas are to be observed universally. When the vows are observed universally at all stages, towards all things, in every possible way without any exception, they are called sārvabhauma.

sāvayava सावयव (SK 10), a whole with distinct components. It is one of the nine characteristics which distinguish vyakta (manifested nature) from avyakta (unmanifested nature). Although the components are differentiations in the same matter, they are distinct from one another. Avyakta, on the other hand, is not a whole with such distinct parts. We cannot say what exactly it is; but whatever it is, it is something perfectly homogeneous. We cannot distinguish one part of it from another.

sāvitrī-1 सावित्री-१ (SAU I (VI) 3), one of the three forms on which the yogīs are advised to meditate while performing prāṇāyama² and reciting om². This form is described as śvetāngī श्वेतांगी (white feminine form), riding the sacred bird garuḍa गरुड, wielding a cakra (= disc) and young in appearance. The other two forms which are the objects of contemplation, according to this text, are gāyatri and
sāvitrī.
sāvitrī-2 सावित्री-२ (VS III 7), the name of the Goddess that embody the third letter of prāṇava 'ma'. Sāvitrī has to be meditated upon during the recaṅka phase of prāṇāyāma. She has been described as an old lady of above fifty years of white complexion having three eyes and she is riding on a bull with a spear in her hand. The other synonyms of this name are sarasvatī, māheśvarī and paścimā.
simha शिष्ठ (YTU 29; GS II 3, 26; HP I 34), simhāsana.
simhāsana-1 शिष्ठासन-१ (SAU I (3) 1, 6; DU III 1, 6 (1-3); GS II 14-5; HP I 50-52), one of the principal āsanas. It consists in pressing the two ankles below the scrotum on either side of the perineum—the left heel on the right side and the right heel on the left side—and placing the two hands on the two knees with fingers spread out, opening the mouth with the tongue protruded and fixing the gaze at the tip of the nose with mind composed. Śvāmi Kuvalayānanda emphasizes sitting evenly on the heels with soles turned upwards, putting the whole weight on thighs and knees, stiffening the forearms, spreading out the fingers, throwing the jaws wide open, stretching out the tongue to its utmost limit and fixing the gaze at the centre of the eyebrows (cf. āsana).
GS prescribes to place the (front side of the) lower legs on the ground.
simhāsana-2 शिष्ठासन-२ (VS I 67, 73-75), name of an āsana. One of the ten āsanas enumerated by Vasīṣṭha. A posture wherein one keeps one's ankles (heels) under the scrotum (testicles) on the either sides of the perineum. The right side of the perineum should be pressed by the left ankle and left side by the right ankle, hands with spread out fingers on the knees, mouth wide open, gaze at the tip of the nose with composure.
siddha-1 शिष्ठ-१ (TBU I 26, 39; ATU 5; HP I 13, 57, II 30, 34, III 7, 40, 49), perfect (successful) yogī. The perfection of yoga, according to this text, consists in becoming one with brahma. This is a siddha according to this Upaniṣad. Sometimes, however, a yogī who has acquired supernatural powers (siddhis) as a result of practising yoga is said to be a siddha. These powers are supernatural in the sense that they can override the laws of physics; but they are all the same prākṛti (= pertaining to prakṛti) and are in this sense natural. They have their own laws, which the siddha alone understands, other people do not.
siddha-2 शिष्ठ-२ (HP I 34, 38-9, 43), siddhāsana.
siddha-3 शिष्ठ-३ (BG X 26), perfected one. Who are by birth endowed with an abundance of the wealth of virtues, knowledge and renunciation.
siddhādarsana शिष्ठादर्शन (YS III 32), vision of the siddhas. Siddha means those who move in the space between the earth and the sky. As a result of the practice of sanyama on the radiance of mūrdhā, one gets the power of perceiving siddhas.
siddhāpurusa शिष्ठपुरुष (SSP V 53), one who knows and has experienced the five stages of sthūla, süksma, kāraṇa, turya and turyātīta.
siddhānta शिष्ठांत (BY XII 35), an orthodox system of philosophy which is described by Hiranyagarbha, Kapila, Apāntaratama, Sanatkumāra,
Brahmiṣṭha, Pāśupata and Paṇcarātra.

**siddhāntaśravana-1** विद्वानसंश्वरण-१ (VU V 14; SAU I (2) 1, 7), one of the ten niyamas (observances) according to these Upaniṣads. It consists in listening to the sacred books and dwelling on the meaning and significance of the Vedānta texts.

**siddhāntaśravana-2** विद्वानसंश्वरण-२ (DU II 1, 9), clearly understanding that one's innermost self is the Ultimate Truth, the Supreme knowledge and Perfect Bliss; i.e., brahman. DU includes it among the niyamas like the other Upaniṣads.

**siddhāntaśravana-3** विद्वानसंश्वरण-३ (VS I 60-61), study of the doctrines, one of the ten niyamas. Listening to and pondering over vedāntic or Upaniṣadic doctrines. Vasiṣṭha further explains that it also involves study of one's own branch of Veda, study of different sections of history and mythologies and thereby studying others' doctrines etc. This can be equated with the concept of svādhyāya of Patañjali.

**siddhāsana-1** नियमतत्त्व-१ (GS II 3, 7, III 33, 54; YTU 29; HP I 34, 35, 37, 38), one of the important āsanas. It consists in placing one heel near the anus, pressing it hard, placing other heel above the organs of generation, fixing the chin over the chest, assuming an erect sitting posture—not entertaining any desire or wish for the time being—not moving the eyes and fixing the gaze between the eyebrows. Success in this āsana opens the door to mokṣa.

HP eulogises siddhāsana and mentions vajrāsana, muktāsana and guptāsana as its various synonyms only.

**siddhāsana-2** नियमतत्त्व-२ (TBU I 26), any posture by practising which the siddhas acquire siddhi (success).

**siddhāsana-3** नियमतत्त्व-३ (G 8), one of the two distinguished āsanas mentioned by Gorakṣa, the other being kamalāsana. The technique of siddhāsana consists in pressing firmly the perineal space with one heel and placing the other heel above the pubes, keeping the body erect, remaining motionless with the organs under control and fixing the gaze at the spot between the eyebrows.

**siddhi-1** नियित-१ (SK 4, 14), proving something (= establishing some proposition, or existence, or reality). The siddhi of a prameya, (the proposition to be proved) is done, i.e., it is proved, by citing a pramāṇa. That pradhāna and vyakta are aviveki etc., because they are traigunya tṛṣṇayā (of the nature of the three guṇas) is an example of siddhi.

**siddhi-2** नियित-२ (SK 46, 47, 49, 51), experiences which mark success or attainment. It is one of the four constituents of the pratyayāsarga according to SK.

**siddhi-3** नियित-३ (YS III 37, II 43; ATU II), extraordinary powers. Anima (becoming extremely small—even microscopically small)—the first among eight siddhis, all of which, according to Patañjali, are acquired by bhūtajaya as the result of success in saniyama on the material aspect of nature.

**siddhi-4** नियित-४ (ATU 19; YS II 45; HP I II, 64-6, II 18, 43, III 82, 97, 116-7, 121, 124, IV 8), success. The person who rises to the top of tārakayoga, i.e., covers the whole way, meets with
success in all his endeavours (ATU). According to Patañjali, the yogī is successful in attaining samādhi if he surrenders himself to God.

siddhipāda सिद्धिपाद (HP I 6), name of a hathayogī enumerated by Svātmārāma as a mark of salutation to the yogī.

sītkā सीत्काः (HP II 54), sound like sīt सीत while practising sītkārī prānāyāma. The sound sīt is produced while breathing in through mouth. The very name of sītkārī prānāyāma is derived from the production of this sound.

sīvanī सीवानी (HP I 53; VS I 69, 73, 79, 82, III 42), perineum. The part of the body in between the scrotum and the anus. According to some yogic texts, this is considered to be the seat of kundalini śakti. Yonisthāna is the synonym of sīvanī.

sīvinī सीविनी (YSU V 27), synonym of citrānādi, situated at the frenum of the penis. Its main function is to discharge the semen.

sukrtakārya सुक्रतकार्य (GS I 6), good deed. What bodies we get and in which environment we are born after death etc. depend upon our good and bad deeds. This is Gheranda’s view, as of many others. Patañjali’s nimitta (motive) (YS IV 3) is also explained as good and bad deeds performed in the past. It would, however, be more consistent with Patañjali’s thought if nimitta (motive) is interpreted as conative dispositions formed during the course of lives. These do not bring about death. They only determine the kind and environment of the next life. Death is brought about by natural causes.

sukha-1 सुख-१ (YS I 33, II 46; TBU I 14, 25; HP II 69-70, IV 2, III), pleasure. It is ordinary pleasure which every one experiences. But it is quite foreign to the person who has realised brahman and is brahman himself. If somebody is happy in this sense, Patañjali advises that we should not be jealous of him but should share his happiness as a friend. This attitude he calls maitri (friendship). The essence of āsana, according to Patañjali, is remaining in the state of sukha for a long time; i.e., not feeling any uneasiness while maintaining a pose for a length of time.

sukha-2 सुख-२ (HP IV 78), sahaja ānanda, supreme bliss. According to this text, whether there is anything like salvation or not, there is uninterrupted consummated bliss in rājayoga.

sukhalābha सुखलाभ (YS II 42), acquisition of pleasure. This pleasure is derived by the cessation of desire. Vyāsa quotes anonymous verse which states that no pleasure is equal to the pleasure derived by the cessation of desire (santoṣa).

sukhāsana सुक्खासन (DU III 2, 13; GS V 48), one of the āsanas (postures). In whatever pose one attains comfort and composure of mind, that pose is sukhāsana. It is recommended for those who are weak. It is not included by Gheranda among the principal āsanas, though it is recommended by him for performing sāgarbha prānāyāma².

sudhācandramandala सुधाचन्द्रमण्ड (MBU II (I) 5). A marginal light, or one of the bright visions preceding the appearance of a sāmbhavi laksya. Whether this light is seen by the yogī
before, or around, or on top of, or blended with the lakṣya is not clear. A yogī who is successful in śāmbhavimudrā, sees the lakṣya necessarily.

**sumahātimudrā** शुभकशीलमुद्र (YCU 66), mahāmudrā.

**surānanda** सुरानन्द (HP I 8), name of one of the ṣaṭkṣaṭgīs enumerated by Svāmīrāma as a mark of the salutation to those gīśas.

**suvarloka** सुवर्त्क (NBU 3), one of the six higher regions of creation above the earth. According to NBU, it should be imagined as the waist of the hanisa who represents the virāt vistār (universal) rūpa (of the One Reality).

**susīra** सुस्य (ANU 26), one of the seven dvārās (doors) according to this text. They are called doors because they show the way. Susīra is a tiny little hollow somewhere inside the head. If a yogī finds that, concentration on that spot leads him to the goal of self-realization, he should regularly take prāna1-2 to that spot and concentrate there.

**suśupta** सुस्य (TSM 10, 150), one of the four avasthās—states—in which we live, the other three being jāgrat (waking), svapna (dreaming) and turiya. The content of the suśupta vṛttī is supposed by this ṛṣi to reside in the centre of the upper palate. It is a dreamless sleep-like state, but a state of consciousness. According to TSM, it has nothing to do with jāgrat, while every svapna is the svapna of jāgrat. Suśupta and turiya are in no way reproductions of the experiences of the waking state.

**suśupti-1** (YCU 72; ABU 11), one of the four avasthās (mental states) of men, the other three being jāgrat (waking), svapna (dreaming) and turiya. The experiencer of this dreamless sleep state is called prājna. But essentially there is a unity behind all these states and one and the same ātmā (=bhūtātmā) resides in all of them (ABU).

**suśupti-2** (TSM 165), inattention to objects. It is not like the inattention of absent-mindedness or dream in which we do not perceive objects, but a state in which one is inattentive to objects because one's mind is preoccupied with the ultimate Reality.

**suśumnā-1** सुषुम्न (GS III 46; SAU I (4) 9-11, (7) 1, 9; DU IV 5, 7, 10, 13; DBU 52, 56; VU V 23, 30, 67; YSU I 115, 118-9; HP II 6, 75, III 4, 54, I13-4, IV 12, 16, 18, 20, 46, 64, 68), the central nādi. It is significantly described as ratnapūrita रत्नपूरिता (passing through beads), which shows that it runs inside the vertebrate. Kuṇḍalini sleeps below the lower end of the suśumnānādi.2

Suśumnā is said to be situated between idā and pingalā, because these two nādis run on either side of suśumnā. Vāyu is to be sent up along the suśumnā and prevented from running up along idā, pingalā or kuhū.

Suśumnā is the most important nādi in the human body. It is supported by the spinal column and is said to run from behind the anus to the head up to the point known as brahmāndhra. This nādi2 is firmly attached to the vertebral column. Its presiding deity is called śiva. According to GS, prāṇa is to be withdrawn from its sphere of activity in the nose and blended with apāṇa in the lower part of the spinal cord and this combined
vāyu is to be raised up along the suṣumṇā to the brain. Whether this process itself is kundalini or it rouses some other potentiality which is kundalini, is not quite clear. If a yogī succeeds in raising the blend of prāna\(^1\-\^2\) and apāna\(^1\) to the head, he is said to see it there in the form of a light, though according to Gheranda, kundalini above the level of the eyes, is not perceptible. In TSM it is compared in fineness to the thin fibre of a lotus stalk.

‘Prāna stopping its activity in the nose’ probably means suspension of respiration. Rising of prāna\(^1\-\^2\) and apāna\(^1\), along with jīva and agni, is a forceful unique phenomenon which is called awakening of the kundalini śaktī.

According to HP, when suṣumṇā is thoroughly purified, distinct sound is unmistakably heard as an internally aroused sensation (cf. suṣumṇā\(^2\)).

suṣumṇā-2 सूँम्ण-२ (HP IV 17), suspension of the functions of the right and left nostrils, i.e., respiration and prāna\(^2\) rising to the head. When this happens life activity is reduced to the minimum and the process of decay slows down. This delays death. This phenomenon is expressed here by saying that ‘suṣumṇā eats up death’. Since suspension of respiration facilitates rising of prāna in the suṣumṇā the function of kumbhaka is attributed to suṣumṇā. Similarly in HP IV 18, suṣumṇā is called the śaktī of Lord śiva, while this śaktī is in fact kundalī, obviously because kundalī rises along the suṣumṇā.

suṣumṇā-3 सूँम्ण-३ (BY IX 96), pingalā. Yājñavalkya’s word for suṣumṇā\(^3\) is amā which other writers have used for a drṣṭi—closed eyes.

suṣumṇa-4 सूँम्ण-४ (VS II 19, 25-6, 30), the central nādi located at the middle of the kanda. Its range is upto the brahmarandhra in the head through the backbone and it is considered to be the path of liberation. It is invisible and subtle and is also known as vaisnavī. It is the source of rejoicing the time factor. During the practices of kumbhaka, the internal prāna enters and resides in suṣumṇā. That particular length of time, which the prāna stays there, is swallowed up by the suṣumṇā and so the practicant remains unafflicted by that particular time. That is why suṣumṇā is called “rejoicing the time-factor”.

susthāna सुस्थान (HP IV 16), good place. The place appropriate for the practice of yoga.

suhṛd सुह्रद (SK 51), friend (a true friend). Here friend means guru\(^2\). Suhṛtraprāti सुह्र्तप्राप्ति (obtaining a true friend) is, therefore, considered to be a piece of good luck obtainable by good fortune and is considered to be one of the siddhis (marks of success).

sūksma-1 सूक्ष्म-१ (SK 37), subtle. The very subtle and difficult distinction between pradhāna and puruṣa is made by buddhi (intellect) and buddhi alone and by no indriya (sense). The realities are not open to perception.

sūksma-2 सूक्ष्म-२ (GS I 49), thin. A thin thread is used for neti.

sūksma-3 सूक्ष्म-३ (GS I 52), small. A tiny little object is gazed at in trāṭaka.

sūksma-4 सूक्ष्म-४ (SK 39, 40; YCU 72), one of the three kinds of viśēsas, the other two being mātāpītrja and prabhūta. In sūksma viśēsas, sattva predominates. In mātāpītrjas, rajas
and in prabhūtas, tamaś predominates. The sūkṣma viśeṣās are immaterial and transmigrate from one body to another carrying their bhāvas (dispositions) with them. They are aindriya (made of indriyas) in Patañjali’s language. Linga is another name given to this kind of viśeṣa. YCU calls it the sūkṣma body of man.

sūkṣma-5 sūkṣma (GS VI 18, 20-1; ANU 4, 21), one of the three kinds of dhyāna (meditation), the other two being sthūladhyāna and tejoḍhyāna. The object (content) of this dhyāna is kundalinī after it has crossed the region of the eyes. Then it becomes imperceptible. Still it can be an object of dhyāna according to Gheranda. According to ANU, it is the dhyāna of the akṣara brahma which may be accompanied with the asvāra makāra (ma ṃ) which is not a sound at all.

sūkṣma-6 sūkṣma (YS II 50), feeble, gentle, not forceful. As a yogī progresses in the first three types of prāṇāyāma, according to Patañjali, the exhalation or inhalation preceding kumbhaka becomes more and more sūkṣma in respect to deśa. Patañjali uses the word deśa because when respiration gets sūkṣma, the exhaled air is felt only when a hand is taken quite near the nostrils. Respiration is so gentle that the exhaled air is not felt by the hand at a distance from the nose.

sūkṣma-7 sūkṣma (YS II 10), not open to introspection. The kleśas are innate mental dispositions which inhere in citta and transmigrate with it. The consciousness motivated by them can be introspected, not the propensities which motivate them. The yogīs can lay them completely to sleep. But they can be removed root and branch only when the citta in which they inhere undergoes pratīprasava and ceases to exist as a citta.

sūkṣmaśākṣya sūkṣmaśākṣya (HP II 32), minute object. While doing trāṭaka, one is advised to gaze constantly at a minute object.

sūkṣmaśaṃśaya sūkṣmaśaṃśaya (YS I 44, 45), subtle object (content) of samāpatti. Tanmātrās, lingamātra and alinga are said to be the sūkṣmaśaṃśayas by VB. Vyāsa has thus excluded the indriyas and the mahābhūtas from the list of sūkṣmaśaṃśayas. The mahābhūtas and indriyas would in this way be sthūla viśayās. But it appears that in this context Patañjali considers sūkṣmaśaṃśayas to be those objects (contents of samāpatti) which cannot be imagined. Images like those of the gods are capable of being introspected. Hence objects of samāpatti.

Bhautika पौतिक (made of bhūta) objects can also be imagined. They too are therefore clearly sthūla objects though not necessarily the bhūtas of which they are made up. But the indriyas and the cittas, which are made up of them, can neither be perceived nor imagined. Hence they cannot form sthūla objects of samāpatti. Vyāsa is therefore, not justified in excluding them from the list of sūkṣma objects of samāpatti.

sūkṣmaśakti sūkṣmaśakti (SSP I 7), the cause of kundalinīśakti. It consists of five characteristics. They are beginniglessness, continuity, steadiness, firmness and indescribability.

sūkṣmaśaṃśaśaṃśaśaṃśaśaṃś (YCU 72). One of
the three bodies of living beings, the other two being sthūla and kārana linga which are not material. By virtue of their being made up of the karanas they should be kāranaas, but the karanasarīras are considered to be a third kind of sarīras. Reference may be to the gunas of which everything is made.

sūkṣmasāttvika सूक्ष्मसात्त्विक (SSP VI 60), of sāttvika.

sūkṣma सूक्ष्म (VS II 26), synonym of kundalinī.

sūrya-1 सूर्य-१ (YKU I 21), sūryabhedana.

sūrya-2 सूर्य-२ (GS V 40-1, 58; HP II 7-8, 63, III 27, 108), pingalā.

sūrya-3 सूर्य-३ (GS III 29, 30; HP II 10, IV 17), a source of heat which is supposed to reside (probably in the nervous system) in a spot on the level of the navel (manipūra cakra). It is supposed to devour the amṛta (nectar) which oozes from the candra in the throat (viśuddha cakra). Viparitakarani mudrā is prescribed for preventing this.

sūrya-4 सूर्य-४ (HP III 76-7), heat that resides in the navel region. The same is also known as jatharāgni (digestive fire). Sūrya is also supposed to absorb the nectar oozing from the candra.

sūrya-5 सूर्य-५ (VS II 29), sun. Breath flowing through pingalā nādi has a heating effect on the body according to yogic texts. Hence, sun is supposed to move through pingalā nādi (cf. pingalā) and it is said to be rajas.

sūryagraham sūryagraham (DU IV 47), passing of praṇa from pingalā into the kundaliṣṭhāna, obviously suṣumnā.

sūryadvāra sūryadvāra (VB III 26), door of suṣumnā nādi, samyama upon which leads to the knowledge of entire bhuvana.

sūryabhedana sūryabhedana (YSU I 88, 92; HP II 44, 48-50; YKU I 26; GS V 46, 63, 68), one of the eight kumbhakas. It consists in inhaling gently through the right nostril as much air as possible. suspending respiration by means of jālandharabandha (chin-lock) with great effort until perspiration appears at the root of nails and hairs (HP and GS), raising (cf. GS) all the vāyus from the sūrya (at the navel), and after that, exhaling gently and steadily through the left nostril. This whole process is to be repeated several times. This practice wards off old age and death, arouses the kundaliṃśakti and promotes jatharāgni (digestion). It is said to be good for kapālaśodhana (YKU). These texts give the praṇāyāmas the name kumbhakas because retention of breath is considered by them to be the most important phase of praṇāyāma. Sūryabhedana praṇāyāma is a fully fledged praṇāyāma complete with inhalation, retention and exhalation. Patanjali (YS II 49) defines praṇāyāma as kumbhaka.

sūryamandala sūryamandala (MBU II (I) 5), solar region. Second attainment in the sequence of attainments through śambhavi mudrā.

sūryarūpāgni sūryarūpāgni (YSU V 32), one of the five agnis which are said to constitute the sūkṣmarūpa (form) of brahman (cf. vairāja). This agni is supposed to reside in the nābhimandala and to dry up the nectar which drops from the candra in the tālumūla. While the candra in the tālumūla faces downwards, the sūrya in the nābhi faces upwards.
Poison is here said to ooze from the sūrya².

sūryākāśa [sūryākāśa] (MBU I (2) 13; ATU 7), one of the five forms of the madhya lakṣya of tāraka yoga. It is said to have the brightness and majesty of creoles of suns put together.

sopakrama [sopakrama] (YS III 22), having a quick vipāka. Patañjali’s theory is that every mental process and every action leaves a saniskāra (disposition) behind and that some saniskāras have a long life and they prompt behaviour even after a lapse of time; while others show their result soon. The latter are said to be sopakrama. Action or mental activity for which a saniskāra is responsible is the vipāka of that saniskāra.

sopāśraya [sopāśraya] (VB, VM II 46), one of the thirteen āsanas enumerated by Vāyasa. According to Vācaspati, this āsana is performed with a support of yogapāṭṭaka.

Wood translates it as yogic table. Aranyaka mentions that a cloth was used to the back and the legs while sitting for performing this āsana. This cloth was called yogapāṭṭaka.

soma-1 [soma-1] (HP III 27), idā. The practice of mahābandha brings about the union of the currents of idā, pingalā and susumnā.

soma-2 [soma-2] (HP III 43), somakalājala. If one practices khecari, he gets ample of this liquid to drink.

somakalā [somakalā] = somakalājala [somakalājala]

somakalājala (HP III 44-5; G 63, 66), secretion from the viśuddha cakra in the throat. If this is not allowed to flow down to the agni in the nābhi (navel) the yogi, they say, becomes immortal within a month. Their explanation is that the dehi (jīva) does not leave the body so long as the latter is saturated with the somakalājala saved from being burnt up by the fire in the nābhi.

somagrahana [somagrahana] (DU IV 46), passing of prāṇa³ from idā into the kundalīsthāna—the susumnā nāḍī.

somamandala [somamandala] (G 56), literally the region of the moon. It is the viśuddha cakra (a centre for meditation) in the throat from which the nectar is said to flow and which is further consumed by the sun in the navel.

sohambhāva [sohambhāva] (SSP I 27), consciousness of “I am that”. The last creation in the sequence which is manifested through prakāśa. It is supposed to contain five characteristics. I-ness, ability to fulfill any desire, self-ness, ability to experience universality and omniscience are its characteristics.

sauksmya [sauksmya] (SK 7, 8), subtlety, being extremely small. Perhaps, in the absence of the modern powerful microscopes, many microscopically small things were considered to be suksma when the Kārikās were written. But suksma also includes substances which are ultramicroscopic and not capable of being perceived even with the help of the most highly developed scientific devices. The unmanifested nature is suksma (subtle) in this sense. Patañjali’s kleṣas (mental dispositions) are suksma in a still another sense—in the sense that they are not capable of being introspected as mental processes are.

saumanasya [saumanasya] (YS II 41), peace of mind. As a result of observing the niyama (observance) which Patañjali calls sauca (purity of mind and body) the yogī experiences peace of mind.
stambhakari स्तम्भकरी (G 69; GS III 59), causing stability of mind.

Bhuvodhāraṇā is described as stambhakari. It appears that here stambha does not refer to the heaviness of the earth, though some commentators connect these two.

stambhānī स्तम्भनी (G 74), bhuvodhāraṇā.

stambhavṛtti स्तम्भवृत्ति (YS II 50), one of the three kinds of prāṇāyāma other than kevala kumbhaka. This type of prāṇāyāma is cessation of respiration after as much of inhalation or exhalation as is necessary to bring about that position of the chest which, according to Patanjali, is a stambhavṛtti, i.e. a position in which the lungs are neither completely empty nor full to capacity with air—the mid-chest position. The other two types of prāṇāyāma naturally are bāhya and ābhyantara.

styāna स्त्रान (YS I 30), temporary inability of citta to exert itself so as to move in the direction of yoga. This is here called one of the nine obstacles (antarāyas) in the path of yoga.

sthānu-1 स्थान-१ (G 8, 39), unmoved like a pillar. In the state of siddhāsana, no part of the body moves in any way. Sthānutva (fixity) of verse 39 is still more rigorous. According to this text, in the state of samādhi even the autonomic functions of the yogī’s body cease and in appearance he becomes literally a pillar with no marks of life in him.

sthānu-2 स्थान-२ (HP II 2), steady, motionless (like a pillar). As a result of the practice of kumbhaka, the yogī attains the stability. Since body is controlled by mind and mind is controlled by breathing, therefore, with the restriction of breathing mind becomes steady resulting into stability of the body and making it like a pillar.

sthāna-1 स्थान-१ (GS V 2), suitable place. GS enumerates various prerequisites for the practice of prāṇāyāma in which suitable place is the first requisite.

sthāna-2 स्थान-२ (HP II 12), a particular stage attained as a result of the practice of prāṇāyāma (uttama). The coveted blissful position in which the prāna enters the brahmarandhra. This can be attained only when a sādhaka has perfected the uttama stage of prāṇāyāma.

sthānātraya स्थानात्रय (ABU II), jāgrat (waking state), svapna (dreaming) and suṣupti (dreamless sleep). The state of mukti (emancipation) is beyond these. Sthānātrayāṭita is the description of a liberated soul also. If one leaves one’s body in the sthānātrayāṭita state (i.e. the samādhi state) one is not born again. This is one view. Another view is that by the practice of any kind of yoga, including bhaktiyoga and jñānayoga, one becomes jīvamukta (liberated while alive) and when that yogī dies he is not born again. According to this view, it is not necessary for not being born again to go into the state of samādhi at the time of death. This latter is the Sāṅkhya, the Pāṭaṅjala as well as the Vādānta view.

sthitaprajña स्थितप्रज्ञ (BG II 55), a man of steady wisdom. When one completely renounces all the desires that have entered the mind and remains satisfied in the self alone is called a
man of steady wisdom.
sthit-i 1 (SK 69; YS I 13, 35), keeping or remaining. It is one of the three phases through which everything has to pass. It is of the subjects explained in the purusārthajānāna (knowledge of the ways of nature for liberating purusas) revealed by Kapila, the other two phases being utpatti (coming into existence) and pralaya (destruction). Abhyāsa, according to Patanjali, is effort directed towards keeping the citta 2 empty of all cognitive processes.

If a visayavatīpravrtti (internally aroused sensation) arises it helps keeping the attention directed towards the same object and thus prevents fluctuation of attention, i.e., helps concentration (dhārāna).

sthiti-2 स्थिति-२ (HP IV 8), sahaja, the condition brought about by rājyoga.
thirāta स्थिरता = sthiraya स्थिरया (YS III 31; GS I 9, 10; HP I 17), steadiness—one of the seven achievements of ghatastha yoga taught in GS. Sthiraya is obtained by the practice of the various mudrās. Most probably it is nervous stability, in general, stability of whatever is achieved by practice.

sthirapada स्थिरपद (HP IV 82), sthiti.
sthirasukha स्थिरसुख (VB, VM, VBh II 46), quality of āsana which can be practised steadily and comfortably. VBh considers yathāsukha as the explanation of sthirasukha, which means “any comfortable sitting posture”.

sthirā स्थिर (KU 15), suṣumnā.
sthirātmaka स्थिरात्मक (VS V 32), that which has a stationary characteristic. The four signs of zodiac, viz., taurus, leo, scorpio and aquarius reside in the right side of the human body and they are of stationary characteristics.

sthūla-1 स्थूल (GS VI 1, 8, 14-5, 21), one of the three kinds of dhyāna (meditation), the other two being jyotirdhyāna (tejodhyāna) and sūkṣma dhyāna. It consists in contemplating either the mūrti (image) of one’s guru 2 (teacher of yoga) or of god. The object of sthūladhyāna can be vividly visualised. It is quite a complex affair. It is an image with all its beautiful and attractive environment. It is not a single simple object of cognition—a sensum or an elementary image, is the type of dhyāna for the beginner. Jyotirdhyāna is a hundred times more important than sthūladhyāna, and sūkṣmadhyāna is lacks of times more important than jyotirdhyāna.

sthūla-2 स्थूल-२ (YCU 72), one of the three sarīras (bodies). The other two being sūkṣma and kārana. Sthūlaśarīra corresponds to bhautika (material) gunaparināmaṇvīṣeṣa (material bodies) (cf. Īśvarakṛṣṇa). Parts of the body known as sense organs also are included in it. According to this Upanisad, the sthūla 2 (bodily) indriyas are a part of this sarīra (body). The puruṣa called viśva, who is said to be the experiencer of the waking state, is the enjoayer of the sthūla sarīra. In other words, the subject who perceives and enjoys concrete objects is said to be viśva.

sthūla-3 स्थूल-३ (YS III 44), material objects. While talking of gunaparvas, Patanjali mentions four of them: viśeṣa, avīṣeṣa, lingamātra and alinga. But in the context of conquest of nature he has enumerated five aspects of material reality—the gross
and subtle forms in which matter exists—viz., sthūla, svarūpa, sūkṣma, anraya and arthavatva. If we equate sūkṣma with aviṣeṣa gunaparva—asmitā and tanmātrā as VB takes it to be—then svarūpa would be the five mahābhūtas and sthūla the material objects made up of them. In this way the mahābhūtas will also be a matter on which the sthūla objects are the various forms. In fact, for the purposes of a layman, the latter alone are the material things that exist (cf. svarūpa).

sthūladhyāna स्थूलध्यान (GS VI 2-14), contemplation of the image of a concrete object. It may be the image of one's tutelary god with all its beautiful surroundings, of one's guru in all his grandeur, or of om as it is seen, written or printed.

snāna श्नान (BY VII 1), bath, described as of seven kinds, viz., (1) with recitation of prescribed mantras; (2) using mud etc.; (3) with smearing of the sacred ashes; (4) with the dust rising when the herd of cows passes; (5) done in the rains with sunshine; (6) immersing in water; and (7) by merely reflecting upon Lord viṣṇu (cf. saptasnāna).

sparśa त्पर्श (TSB 5; VB II 19), one of the five tanmātrās. Vyāsa considers it to be one of these five aviṣeṣas, the sixth aviṣeṣa being asmitā. According to TSB, it is one of the five amīsas of ap. It exists as a jaiva tanmātra in the skin of all living beings and is stimulated by the corresponding tanmātrā in the objects which come in contact with the skin. As a stimulus, it is a viṣaya; and according to this Upaniṣad, one of the five kāryas of agni.

sparśasanīvita स्पर्शासनिवित (VB, VM, VBh I 35), consciousness of touch which is acquired through the concentration at the middle of the tongue. This further leads to the control of mind (manasasthitinibandhāna). VB enumerates other four consciousnesses also, viz., rasasanīvita, rūpasanīvita, gandhasanīvita and śabdhasanīvita.

smaya स्मय (YS III 51), pride, self-consciousness. On gaining omnipotence and omniscience the yogi will have all kinds of temptations. But he has to remain perfectly detached and controlled and at the same time without the least feeling of pride or self-consciousness. He may fall even if he becomes self-conscious; i.e., his mind will be proud of his achievements.

smṛti-1 स्मृति-१ (YS I 6, 11, 43), calling up an image. Although Patanjali defines smṛti as if it were a samskāra, he obviously means by it the mental process we call remembering, because he is defining a citta-vṛtti-smṛti as a mental function—as opposed to a part of the mental structure.

smṛti-2 स्मृति-२ (YS I 20), dhyāna.

smṛti-3 स्मृति-३ (YS IV 9), the arousal of a vāsanā, which would be a vṛtti, the relevant vāsanā being the samskāra responsible for it. The vṛtti caused by the awakening of a samskāra necessarily corresponds to that samskāra. The word vipāka in this sūtra is thus used for vipākaśaya. Experiences of all kinds generate vāsanās—the karma-vipākaśayas abiding in the form of samskāras and arousal of these samskāras is vāsanābhivyakti in this context.

smṛti-4 स्मृति-४ (HP IV 110), remembering
in general. In the state of samādhi there is neither remembering nor forgetting. This is Svātmārāma’s idea. Perhaps, what he means is that in the state of samādhi nothing is obliterated from memory altogether nor do we call up any idea or an image.

**smṛti-5** (BG XVIII 73), memory, regarding the reality of the self, on the acquisition of which follows the loosening of all the bonds.

**smṛtisankara** (YS IV 21), confusion of memories. Patañjali here points out a fallacy in accepting the kṣanikavādin’s contention that puruṣa need not be accepted as self-illuminating seer principle over and above the citta. If one citta is said to be illuminated by another citta, which further in turn illuminates other cittas, it not only leads to the infinite regress but also that will lead to confusion of memories. As many are the cognition of citta, so many are memories. Further, on account of this confusion, there will also be the absence of ascertainment of one memory and thus **smṛtisankara** (cf. atiprasāṅga).

**sva** (YS II 23), the individual self. While the ātmā according to the hatha yogins like Gheranda is One all-pervading brahman and neither one of the many puruṣas of the Sāṅkhya philosophers like Patañjali, nor anything guṇātmaka, the sva of Gheranda appears to be the same as the sva of Patañjali. The svāmī (Patañjali’s puruṣa) appropriates a sva (sometimes called by him sattva) which is an aindriya-viśeṣa (Īśvara-krṣna’s sūkṣma-viśeṣa or īnīa), but while the Sāṅkhya philosophers aim at discriminating between the two, the hatha yogins stress the union of the two. Viveka is such discrimination according to the former and realization of the identity of the two according to the latter. Gheranda emphasises this union in connection with his rājayoga of the dhyāna type. When in the state of śāmbhāvīmudrā the yogī sees a light, that is the light of ātmā² (brahman) and the yogī is advised to identify himself with that, he then sees himself and brahman as one and the same reality.

**svadharma** (SSP V 20), recognised as virtuous pathway. Goraksanāṭha declares that among several virtuous pathways yoga way is the best one.

**svapna** (YCU 72; MBU II (4) 1), one of the four avasthās (states) in which men live. It is the dreaming state and **taijas** is said to be the experiencer (introspector) of this state.

**svapnajnāna** (VBh I 38), knowledge which is of dream. The mind which has dream as its support, i.e., object, sees the dream even in the waking state. Because of the perishable nature of objects, the knowledge of such objects even during waking state is considered to be dream. This, in turn, leads to detachment which becomes the cause for stabilizing the mind.

**svara** (ABU 7), sound—here “om²”, which symbolizes brahman. brahman in fact is asvāra. So long as we know Him as represented by a sound, or any other sensum, or a percept, we do not know the true brahman. By reciting om² we get a knowledge of brahman as represented by a word. We know brahman, as He is, only when, as the result of a long
practice of yoga, we rise above the representation and realise the One which can in no way be represented or explained. It is a matter of direct experience and not of description.

svarasavāhi svārāhā (VBh II 9), that which flows by its own potency or by subliminal impression. This subliminal impression is born from the experience of fear of death in an earlier life. This subliminal impression is found even in a worm just born.

svarūpa-1 स्वरूपा-१ (YS I 3, II 54), the form in which citta exists when there are no citta vṛttis. In the absence of citta vṛttis the relation (saniyoga) of puruṣa\textsuperscript{1} sees (introspects) the vṛttiless citta.

As there is vṛttisārūpya of puruṣa\textsuperscript{1} in vyutthāna, i.e., when there are citta\textsuperscript{2} vṛttis, so there is his citta svarūpe'vāsthānam when there are no citta vṛttis. This is not kaivalya (breaking of saniyoga), but a particular state of saniyoga. It is not return of the puruṣa\textsuperscript{1} to the saniyoga-less state. It is saniyoga of puruṣa\textsuperscript{1} with the svarūpa of citta\textsuperscript{1}.

svarūpa-2 स्वरूपा-२ (YS III 44, 47), the substance which takes different forms. The material objects are the various forms which the mahābhūtas (elements) take and the cittas the forms which the indriyas take (cf. VB). Hence the five elements are here called the svarūpa of material objects and the indriyas, the svarūpa of the cittas.

Pratyāhāra is the absence of activity of any indriya\textsuperscript{2} as if the indriya was imitating such a vṛtti-less citta\textsuperscript{1}.

svastika स्वस्तिक (VS I 67, 68, 69; VM II 46), one of the ten āsanas enumerated by Vasiṣṭha. Vasiṣṭha has described two techniques of this āsana:

1. sitting properly on the level ground with body erect and setting the two soles between the opposite thighs and knees;
2. a posture wherein a person sits well keeping the ankles by the side of perineum is also called svastika (verse 69).

VM describes its technique similar to the first one referred to above.

svastikāsana स्वस्तिकासन (GS II 3, 13; TSM 34-5; VU V 16; SAU I (3) 1), one of the principal āsanas\textsuperscript{2}. It consists in inserting the two feet in the folds between the opposite calves and thighs and sitting in an easy position, keeping the trunk straight.

svaṣṭha-1 स्वाष्ठ-१ (SK 65). Although the connection of linga with a body on the one hand and with a puruṣa\textsuperscript{1} on the other may persist for some time after attaining kaivalyajñāna (Kārikā 64), the attitude of the puruṣa\textsuperscript{2} during that time of apavarga (indifference), not that of bhoga (enjoyment). Then he is said to be sustha sūrya (in blissful state), svaṣṭha, svacchā svaṣṭha (unconcerned).

svaṣṭha-2 स्वाष्ठ-२ (HP IV 112), not perceiving the objects presented to sense. If in the waking state one remains svaṣṭha\textsuperscript{2} as one does in sleep, one is surely a liberated soul.

svāngajugupsā svāngajugupsā (YS II 40), disgust for one's own body. As a result of the practice of niyama called sāuca, one is able to perceive the filthiness of the body and this develops a feeling of disgust towards it. According to VBh, this perfection is under external cleanliness (bāhyasaucha).

svādhiṣṭhāna-1 स्वाधिष्ठान-१ (G 79; DBU 43-4; YCU 4, 6, 11), one of the
cakras (centres for meditation in the body)—the second from the lower end, the first cakra being ādhāra. Svādhiṣṭāna is described by G as beautiful like a genuine ruby.

svādhiṣṭāna-2 (SŚ II 2), the second in the sequence of nine cakras recognised as one of the spots important for the purpose of dhyāna.

svādhyāya-1 (YS II 1, 32), one of the five niyamas (observances) included by Patañjali. It is a part of Patañjali’s kriyāyoga. According to VB, it includes (I) study of the sacred texts and (2) recitation of mantras².

svādhyāya-2 (BY VII 59), recitation of Vedic mantras. These are expected to be accompanied by their ṛṣi रशि, chandas छन्द, devatā देवता, brāhmaṇa and viniyoga in addition to their meaning related to their knowledge and action.

svābhāsa (YS IV 19), known by itself. Citta² not being the draṣṭā (introspector) does not perceive itself. It is only a cogniser of objects, itself introspected by its purusa¹. As a cogniser it only perceives the objects, not itself.

svārtha-1 (SK 56), for its own sake. The creation, material as well as immaterial, appears to exist for its own sake. But in fact it exists for the sake of puruṣas², to afford this or that purusa¹, the opportunity of attaining vimokṣa (emancipation). Thus Īśvarakṛṣṇa’s Sāṅkhya is a teleological philosophy.

svārtha-2 (YS III 35), one’s correct position or status, one as one is. Ordinarily the citta takes itself to be the permanent supreme self without thinking of another reality with which it is conjoined and which is the really permanent and thus the superior self. We can say citta¹ usurps the status of puruṣa¹.

This is its parārtha position. It enjoys everything in this position. But by means of saniyama on svārtha² for realising what its exact position is, it gets the knowledge that it necessarily belongs to puruṣa¹. Then it sees that there is a puruṣa¹ behind it, without whom it is nothing and develops an attitude of indifference. This is the apavarga, which can become an abiding sentiment in him.

sveda-1 (HP II 12), sweat. In the primary stage of the kumbhaka, a particular kind of heat is generated in the body which causes sweating. This sweat is indicative of the achievement of the primary stage of kumbhaka.

sveda-2 (TBU I 41), sweat here has been considered as one of the obstructing factors for the practice of samādhi. One is advised to avoid such obstructions cautiously.

ha—ह

hanisa-1 (HU 4, 7, 8, 10; YSU VI 20), paramahanisa = paramātmā.

hanisa-2 (GS III 34, V 80; HU 10; YSU I 171; G 40), respiration which comprises of two processes: (1) passing of air in and out and (2) expansion and contraction of the chest. The yogīs associate a third process also with respiration, viz. the activity of the prāṇa vāyu in the upper parts of the region spreading from the nose to the bottom of the spinal cord (mūladhāra). The apāṇa vāyu works in the lower parts of this region. Vāyus in this sense are life which is supposed to be a representation of
brahman in the living being. Hence Gheranda finds hanisa in the two nostrils, in the chest as well as in the muladhara.

The respiratory rate they have correctly measured to be fifteen in a minute and they have found that ordinarily the expired air can be felt at a distance of nine inches below the nostrils.

According to YSU, if yoga is learnt from a competent guru respiration stops and self-realization (so'ham, meaning “I am that”) takes its place by virtue of a process which goes on in the sušumnā nādi, i.e., hanisa is converted into so'ham. If the words hanisah are repeated quickly it becomes sa-ham (= so'ham) ham-sa-ham-sa-ham-sa-ham and so on. GS therefore calls respiration ajapa mantra.

hanisa-3 हनिसा-१ (G 62), a bird, particularly a swan. The centre for meditation in the throat is named viśuddha because it resembles a clean pure bird.

hanisa-4 हनिसा-४ (BY II 115, 123, IX 102; BVU 60-62), one of the ten names of onikāra enumerated by BY. It is so called because it always helps meditation on āditya and udgītha and also because with the incessant movement it destroys ignorance. BVU considers it to be the epitaph of highest reality to be achieved.

hanisayoga हनिसयोग (NBU 5). According to Upaniṣadbrahmayogī, this yoga consists in the realization on the part of a yogī that he is the one Supreme Reality (= brahman) in all its wide expanse, viz. the onikāra, the three guṇas, the tattvas2, dharma, adharma and the seven higher regions of creation.

hakāra हकार (G 73), “ham ह” is said to be the bijamatra2 of sadāsiva. In Varnabija Prakāśa of Saryu Prasad Sharma, hakāra is mentioned as the vyomabija—one of the seven bijas mentioned in connection with sadāsiva.

hatha हठ = hathayoga हठयोग (YU I 19, 24; YSU I 129, 133; HP I 1, 2, 3, 4, 9, II, 56), one of the four kinds of yoga4 mentioned in the Upaniṣads, the other being mantra, laya and rājayogas, of which, according to YSU, hathayoga consists of Patañjali’s eight yogāṅgas and twelve more practices. These four yogas are often said to make up one yoga. According to HP, hathayoga forms a ladder for ascending the heights of rājayoga. In this text these two yogas are described together in such a manner that they can well be taken to be two aspects of one and the same discipline—yoga. HP uses hatha, hathayoga, hathavidyā, hathābhyāsa and hathayogavidyā as synonyms. According to Svātmārāma, there are four components of hathayoga, viz. āsana, praṇāyāma2, mudrā and nādānusandhāna, according to GS (I 9), ghata, which is Gheranḍa’s word for hathayogavidyā, has seven components, viz., śātkarma, āsana, mudrā, pratyāhāra, praṇāyāma2, dhyāna and samādhi. Thus yama and niyama, which also form parts of yoga as taught by Patañjali, do not figure as regular components of yoga4 taught by HP, GS or G. Though these authors seem to have taken for granted that everybody who sets his foot on the path of yoga4 has first mastered these two disciplines (cf. Brahmānanda’s commentary on HP).
haṭhakiyāmauli

In I 29 haṭha is described by YSU as the union of the sun and the moon. In haṭhayogic language sun and moon, for which the letters ha ḥ and tha ṭha are often used, refer to many different things, e.g., right and left nostrils, pingalā (to the right) and idā (to the left) nādiś, and the navel and throat regions.

haṭhakiyāmauli Ḫṭtiṃṭhāmāti (HP II 35), best among the cleansing processes of haṭhayoga. HP considers nauli to be the best among the six purificatory processes of haṭhayoga.

haṭhasiddhīlaksāna Ḫṭtisīṃktān (HP II 78), characteristics of success in haṭhayoga. Svāmārāma enumerates a number of characteristic features that ensue as a result of success in haṭhayoga, viz., slim body, radiance on the face, clarity of voice, lustre of eyes, freedom from diseases, control over the ejaculation of semen, stimulation of gastric fire and purification of nādiś. These are the signs of success in haṭhayoga.

hari ḥ (GS V 50), viṣṇu. For sagarbha sahitā prāṇāyāma the yogi is advised to contemplate hari at the time of kumbhaka (pause in breathing). Hari is here said to be sattvamaya (full of sattva) and of a dark colour. His bījamantra is om. At the time of pūraka the yogi is advised to contemplate the rajavidhi raṇavidhi and at the time of recaka the tamoguṇamaya (full of tāmas) śiva. The sattvamaya viṣṇu is said to be the substratum of both vidhī (brahmā) and śiva.

haḷakṣa Ḫṭtā (GS VI 11), the name of the triangle seen (imagined) in the twelve-petalled lotus, which in its turn is imagined in the ovary of the thousand-petalled lotus. In this triangle “om” is imagined and also the guru as seated on a beautiful throne bearing a pair of sandals of the shape of two swans. This image is here prescribed for purposes of sthūladhyāna.

haṭṭijhīva-1 Ḫṭṭijhīva-1 (VU V 27; TSM 71), one of the principal nādiś. It is situated between idā and viṣvadāra, behind the suṣumnā, and goes to the right eye.

haṭṭijhīva-2 Ḫṭṭijhīva-2 (VS II 32, 39), one of the fourteen important nādiś situated in front of the idā nādi and it extends downwards up to the left toe.

haṭṭinisadana Ḫṭṭinivasāna (VB, VM, Vbh II 46), one of the āsanas enumerated by Vyāsa wherein the sitting style of elephant is to be imitated as the technique of this āsana.

haṭṭibala Ḫṭṭibala (VB, VM III 24), strength of an elephant. As a result of the practice of sānya on haṭṭibala one attains the strength similar to that of an elephant.

hāna Ḫṇa (YS, VB II 25), removal of the cause of the pain. One of the four aspects of discussion related to the science of yoga. These four parts are heya—to be avoided; heyaḥetu—cause of that which is to be avoided; hāna—removal of that cause; and hānopāya—the means for removal. Hāna here refers to the removal of the cause of that which is to be avoided. Once the person recognises the cause of the pain to come, he can strive for its removal. Since the cause of such pain has been described as association between the see and the seen according to yoga, the hāna consists in removal of this association. This hāna can be considered to be the highest goal of effort in order to establish the puruṣa or seer principle.
in its own form.

hānopāya हानोपाय (YS, VB, VM II 26), means for removal which consists in uninterrupted discriminate discernment. However, this continuous discriminate discernment is achieved through aṣṭāṅgayoga, thus in other way yogânga also can be considered as hānopāya. Since this uninterrupted discriminate discernment only can lead to the complete dissociation between seer and seen principle, i.e., hāna, this can be considered hānopāya.

himsā हिंसा (YSH II 18-52), injuring. All creatures, according to this text, should be treated like one's own self in relation to sukha and duḥkha, irrespective of their being liked or not liked. Injuring them in any way is himsā, which is strictly prohibited. Himśā of plants and trees is permitted only for maintaining one's body or that of one's family. Patañjali's ahimsā signifies complete absence of enmity towards anyone.

hikkā हिक्क (HP II 17, V 13), bronchial hiccusp. When vāyu accumulates in the region of phlegm diseases like hikkā easily develop.

hitā हिता (BY IX 194), a term representing all the seventytwo thousand nādis. According to BY, all these nādis originate from the heart region.

hiranyagarbha हिरण्यगर्भ (BY XII 5), the first exponent of yoga. The same verse has been quoted by Vācaspati and Vijnānabhiṣṭu in their commentaries on YS I 1. This suggests that these commentators do not consider Patañjali to be the first expounder of yoga and this is also apparent from the sūtra - “atha yogānusāsanam” (YS I 1) (cf. anuśāsana).

humi ग (GS III 34), one of the two mantras² which the yogīs are advised to recite, the other being hanisa, at the time of contemplating the śaṭcakras while performing yonimudrā.

hrtpadma-1 हृषपद-१ (DBU 26), the anāhata cakra in the chest. This is said to be aṣṭapatra अष्टपत्र (eight-petalled). Upaniṣadbrahmayaogi, however, describes anāhatacakra as dvādaśadala (having twelve petals). This lotus is said to face downwards. As a bud it is as pretty as a full-blown 100-petalled flower. By meditating on the sun, the moon and the fire, localised in that one above the other, the yogī can cause the bud to open up and face upwards; and by reciting the bija-mantra of this cakra, viz., “am ॐ”, he can soon realise the brahman. This is the idea.

hrtpadma-2 हृषपद-२ = hṛdaya हृदय (HP II 51, 61, III 69), the chest. In ujjayī prānāyāma the touch of inhaled air should be felt all the way from the throat to the chest.

In bhasṭrikā prānāyāma exhalation is felt in the chest, the throat and up in the head.

In jālandharabandha the chin firmly placed on the chest.

hṛd-1 हृद-१ - hṛdaya हृद (GS II 7-8, 40; III 10, VI 2, VII 14; G 9, 60, 82, 86; ANU 26, 34; ATU 5), the chest, including the lungs. It is not what we call the heart. It is the whole of the chest. According to ATU, the object of meditation in tāraka yoga may be located here or in the head. Inside the chest is the seat of śambhu (śiva) of which the brightness resembles that of the midday sun. This is the anāhata cakra. It is one of the nine
dhyānasthānas. ANU calls it one of the seven dvāras (gates) and considers it to be the seat of prāna.

hrd-2  हुृ-२ (GS I 37-38), the gullet (= oesophagus). Possibly it includes the larynx and the pharynx also. Hrddhauti is a method of cleaning these parts.

hrddhauti छृद्धाति (GS I 13, 35), one of the four kinds of dhautis. It consists in cleaning the gullet in three ways, viz., by means of a danda दण्ड (small stick), by vamana (vomitting) and by means of vāsa (a piece of cloth).

hrddvāra छृदवार (ANU 26), the door of the heart. The first door in the sequence of seven doors mentioned, in the context of the attainment of ātman.

hrdaya हृदय (YS, VB, VM III 34), heart. Vyāsa recognises it as the citadel of brahma wherein in the lotus-like cavity is the locus of intelligence (consciousness). As a result of the practice of constraint (saniyama) on this place called hrdaya, there arises the consciousness of mind-stuff.

hrdayapundarika हृदयपुंडरिक (VB, VM I 36), lotus of the heart, attention on which gives the consciousness of the intellect resulting into stability of the mind. Vācaspati describes this lotus having eight petals with the head downwards between the abdomen and thorax.

hrdayamadhyā हृदयमध्य (VS III 70), middle of the heart. The eleventh vital point in the body. It is situated fourteen fingers above the navel.

hrdayādhāra हृदयाधार (SPP II 4), name of a cakra, fourth in the series of nine cakras described by SSP. This eight-petalled lotus is described to be located in the heart with the head downwards.

As a result of the meditation on it, all the sense organs come under control of the practitioner. This description is almost similar to that of VB, VM I 36 and YS III 34.

hemanta हेमन्त (GS V 8, 11, 14), the autumn season. Beginning of strenuous prānāyāma is prohibited in this season. It may tell on one’s health. Each season according to this text, lasts for two months. Middle of October to middle of December are supposed to be the autumn.

heya हेय (YS, VB II 16), pain to be avoided. According to the yoga philosophy, only such sort of pain which is bound to come in the future, depending on the past and present karmas, are to be avoided (heya).

heyalhetu हेयलहेतु (YS, VB, VM II 17), cause of that which is to be avoided. This refers to the investigation into the cause to be avoided. Vācaspati calls it nidāna. Nidāna (diagnosis) implies an insight into the treatment of the disease. The cause of pain in the world is due to the association between the Seer and the Seen.

hrasva ह्रस्व (VU V 68), one of the three modes of pronouncing “om” during the practice of mantrayoga, the other two being dirgha (long) and pluta. It is the shortest length of exhalation required for a single recitation. Of course, short and long are relative terms.

According to this text, the recitation of om destroys the after-effects of sinful karmas which would otherwise remain in the form of dispositions (saniskāras) for a long time after the performance of the evil deeds.

hri-1 ह्रि-१ (SAU I (2) 1, 8; DU II 10), one of the ten niyamas (observances)—the
feeling of embarrassment on doing anything which is against the injunctions of the Vedas or the rules of society.

hrī-2 (VS I 62), modesty. One of the ten niyamas. An attitude of avoiding the deeds condemned by the Vedas and social laws.

hlāda (YS II 14), pleasure.

According to the theory of karma-phala, all puṇyas (virtuous actions) are rewarded by an experience of pleasure at sometime or the other in future. Hlāda is not the blissful experience called ānanda, which forms an aspect of the samādhiprajñā of nirbījasamādhi.
Message of Yoga

"Yoga has a complete message for humanity. It has a message for the human body. It has a message for the human mind, and it has also a message for the human soul. Will intelligent and capable youth come forth to carry this message to every individual, not only in India but also in every other part of the world?"

Late Swami Kuvalayananda