

Sanskrit Dictionary

Pronunciation Guide

This list contains about 1,000 common Sanskrit words that a person would come across while studying and practicing yoga.

The format used in this list combines diacritical marks combined with the English alphabet to help the reader pronounce each word correctly. Please refer to the pronunciation guide below.

English letter with or without diacritical marks	Should be pronounced as
a	Awe
ā	Ah
ī	Ee
e	Eh
ē	As the alphabet 'A'
ū	Oo
ch	In chosen
chh	Hard – midway between ch and sh – as in chaw
d	Rh (r hard)
h	Haw
m & ñ	Ong as in song
Jñ	Gaw with g nasal
ṅ	Naw as in gnaw
ṛ	Rhi
ś or ṣ	Sh as in shilling
t	Th (soft)
ṭ	Taw (hard)
v	Wa
y	Yaw

You may click the hyperlinked letters below to see words that start with the corresponding letters.

[A](#) [B](#) [C](#) [D](#) [E](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [R](#) [S](#) [T](#) [U](#) [V](#) [Y](#)

A

Abhaya: Freedom from fear

Abhikalpanā: Cogent anticipatory conception which is necessary in the initial stages for forming an idea of the principles which are beyond ordinary conception. E.g. Purusa and Prakrti.

Abhimāna: Sense of I; mutative ego; conception of one's ego which gives rise to feelings like 'I am the body', 'I am wealth (or poor), etc.

Abhiniveśa: Determination. Fear of death or of non-existence of self which is really immortal; a type of affliction

Ābhoga: Engrossed attachment of mind to one thing

Abhyāsa: Practice, repetition

Ābhyantara: Internal

Achala: Immovable

Achalatā: Immovability

Āchārya: Preceptor, Teacher

Achit: That which is not chit

Adarśana: Non-awareness; lack of discernment

Ādi śesa: The primeval serpent, said to have a thousand heads, and represented as forming the couch of Vishnu or as supporting the entire world on his head

Adharma: Impiety; vice

Adhibautika: Caused by living beings; relating to animate objects

Āhidaivika: Brought on by nature

Adhomukha: Downward-facing

Adhomukha paśchimottanāsana: Downward-facing intense west stretch

Adhomukha svānāsana: Downward-facing dog posture

Adhomukha svastikāsana: Downward-facing cross-legged posture

Adhomukha vīrāsana: Downward-facing hero posture

Adhyāsa: Superimposition

Ādhyātmika: Relating to self; spiritual

Adhyātma prasāda: Purity of the inner instruments of reception, especially of Buddhi

Ādi: Beginning

Adrsta: Unseen. Fate

Adrsthala: Not caused by Karma of the present life or not fructifying in the present life

Advaita: Philosophy of non-duality

Āgama: Written or verbal instruction or testimony of a trustworthy person directly transmitted to the mind of the listener; traditional doctrine; sacred knowledge; Sastras

Agni: Fire or digestive faculty

Agrya buddhi: Buddhi which brings about realization of the Purusa-principle; highest form of intellect

Aham: Personal pronoun “I”

Aham vritti: Mental modifications of the “I”, nature of the “I”

Ahamkāra: Mutative ego; sense of I

Ahimsā: Harmlessness; non injury; abstaining from killing or giving pain to other by thought, word or deed.

Āhuti: Offering an ablation to a deity, any solemn rite accompanied with oblations.

Ājñā chakra: The nervous plexus situated between the eyebrows, the seat of command.

Ākāśha: Vacuity; free space; void; ether; substratum of the property of sound. One of the gross elemental principles.

Aklista: Not marred; unimpaired. Non-afflictive

Alinga: That which has no cause; Prakṛti

Alabdah bhūmikatau: Failure to attain firm ground or continuity in practice, feeling that it is not possible to see reality.

Ālambusā nādī: One of the *nādīs* that is said to connect the mouth and the anus. *Nādīs* are tubular organs in the subtle body through which energy flows.

Ālasya: Idleness, sloth, apathy

Amma: Mother

Amrita: Nectar

Anābhoga: Opposed to ābhoga. Not engrossed in an object

Anāhata chakra: Heart Chakra

Anāhata nāda: Spontaneous unstruck sound heard by Yogins as emanating from within the body

Ānanda: Bliss, joy

Ānandamaya kośa: The sheath (*kośa*) of joy (*Ānanda*) enveloping the soul

Ananta: Boundless; infinite; eternal, where time and space are not applicable, e.g. Purusa

Anga: Limb

Anna: Food

Annamaya kośa: The gross material body, the *sthūla* (gross) *śarīra* (frame), which is sustained by food, and which is the outer vesture or wrapper or sheath of the soul.

Antahkarana: Inner instruments of reception comprising Buddhi, *Ahamkāra* and Manas

Antarātma: The inmost spirit or soul; the inherent supreme spirit or soul residing in the interior of man.

Antara: The interior, inside, internal

Antara kumbhaka: Suspension of breath after full inhalation.

Anubhava: Experience

Anuloma prānāyāma: In anuloma *prānāyāma*, inhalation is done through both nostrils and exhalation is done alternately through either nostrils.

Anusandhanā: Close scrutiny, examination; also suitable connection

Anuśāsana: Instruction; precept; explanation

Ap: A gross elemental principle; water

Apāna: One of the five Prānas that governs excretion of wastes from the body

Apāna vāyu: One of the vital airs which move in the sphere of the lower abdomen and control the function of elimination of urine and faeces.

Aparigraha: Abstinence from avariciousness; not to possess more than what is required for bare subsistence

Apavarga: Liberation (of Purusa) in relation to the knowables; termination of functioning of Buddhi

Apsarā: Celestial damsel

Āpta: A person who is worthy of credence; reliable; trustworthy

Apunya: Impiety; with painful results

Ārambhāvasthā: The state of commencement. This is the first state of *prānāyāma* mentioned in the *śiva samhitā*

Aranyakā: Vedic forest texts or writings

Ardha: Half

Ardha Chandrāsana: Half moon posture

Arjuna: The pāndava prince, the mighty bowman and hero of the epic Mahabharata

Āroha: Ascent, rising, elevation

Artha: Wealth. Meaning of words. Objectivity of the Gunas in relation to Draśtā

Artha bhāvanam: A feeling of devotion or faith arising as a result of contemplation upon the meaning of a mantra or name of the lord

Artha śāstra: The science of wealth. Political economy and finance

Ārya: Wise man

Asamprajñāta: A kind of Samadhi (intense concentration) surpassing Samprajñāta

Asampramosa: Non-acquisition of objects or ideas not one's own

Āsamsakta: Indifferent to praise or revilement.

Āsana: Posture, the 3rd stage of Raja Yoga and Hatha Yoga

Asat: Non existence, unreal

Āsrama: Shelter, Spiritual Commune

Ashta: Eight

Astānga yoga: Eight limbed yoga path, also known as Raja Yoga

Āsih: Desire for self-welfare

Asmita: Sense of I; Mutative ego. Type of affliction.

Asmita mātra: Pure I-sense

Asteya: Non-covetousness

Asura: Demon

Atha: A term expressing beginning, doubt, interrogation, condition

Artharva Vēda: "Knowledge of Incantations", the fourth Vēda.

Ātmāhuti: An oblation of oneself. Self-sacrifice

Ātmajñāna: Self knowledge, spiritual knowledge, knowledge of the soul or the supreme spirit. True wisdom.

Ātman: Soul

Ātmānjali mudrā: Folding the palms in front of the chest in salutation to the soul within

Āum: This Sanskrit word means 'all', and conveys the concepts of omniscience, omnipresence and omnipotence.

Avasthā: State or condition of the mind

Avatār: Literally 'descents', incarnation of God

Avidyā: Misapprehension; wrong knowledge; type of affliction

Avirati: Sensuality

Avyasana: Absence of attachment

Āyāma: Lengthy, expansion, extension. It also conveys the idea of restraint, control and stopping.

Āyurvēda: Ancient Indian medical sciences

Āyus: Span of life

B

Baddhakonāsana: Bound angle posture

Bāhya kumbhaka: Suspension of breath after full exhalation, where the lungs are completely empty.

Bakāsana: A type of Asana

Bala: Strength or immunity

Balāsana: A type of Asana

Bandha: Bondage or fetter. It also means a posture where certain organs or parts of the body are contracted and controlled.

Bhagavān: God. Revered person.

Bhagavad Gīta: The divine song, a dialogue between Kṛṣṇa and Arjuna. Considered by many to be the most important text in the Hindu religion

Bhajan: Hymn in praise of a deity

Bhakta: An ardent devotee

Bhakti: Worship, adoration.

Bhakti yoga: The practice of achieving union with the *paramātmā* through devotion.

Bhakti mārga: The way or path to salvation through adoration of a personal god.

Bharadvajāsana: Torso stretch

Bhastrikā prānāyāma: It is a type of *prānāyāma* where air is forcibly drawn in and out or blasted as in a furnace.

Bhāṣya: Commentary

Bhava: State of being; existence; cause of birth; latent impression of nescience.

Bhava vairāgya: Absence of worldly desires

Bhāvanā: Contemplative thinking

Bhāvanam: Perception, faith and understanding.

Bhavapratyaya nirodha: A type of arrested state of the mind not conducive to liberation

Bhāvita smartavya: Recollection of an experience that is unreal or imagined

Bhaya: Fear

Bhedana: Piercing, breaking through, passing through

Bhoga: Feelings of pleasure or pain experienced by living beings. Action arising out of latencies of previous actions; involuntary action.

Bhogabhūta: Action arising out of latencies of previous actions; involuntary action.

Bhūrloka: World; universe

Bhūta: Gross elemental principle (the five elements being *Ap, Ākāśha, Ksiti, Tejas* and *Vāyu*)

Bhūtādi: The ego of the creator, the cause of manifestation of elements.

Bhrāmarī: A type of *prānāyāma* where during exhalation a soft humming sound like the murmuring of a bee is made.

Bhrānti Darśana: Erroneous vision or knowledge, delusion.

Bhuh: The earth, the first of the three worlds, the other two being ether and the sky or heaven. It is also a mystic word, one of the first giving rise to speech.

Bhuja: Shoulder

Bhujanga: A serpent, snake

Bhujangāsana: Cobra posture

Bhuvah: The atmosphere or ether, the second of the three worlds.

Bīja: A seed or germ

Bīja mantra: A mystical syllable with a sacred prayer repeated mentally in order to achieve one-pointedness.

Bindu: A drop, small particle, a dot, a point.

Brahmā: One of the India trinity said to be the creator of the universe

Brahmacharya: Continence, both physical and mental

Brahman: The supreme spirit regarded as impersonal

Brāhmana: The portion of the Vēdas which contains rules for the employment of Mantras on various occasions. Highest case among the Hindus.

Brahma nādī: Another name for the *sushumna nādī*, the main channel of energy running through the center of the spinal column.

Brahmanda Prāna: Cosmic breath

Brhadaranyaka: One of the main upanishads

Brahmarandhra: The aperture in the crown of the head through which the soul is said to leave the body on death

Brahma vihāra: Mental purification through cultivation of feelings of amity towards happy persons, compassion for those who are miserable, goodwill for the virtuous and benevolent indifference towards the sinful.

Brāhmin: A priest or scholar; a member of the most privileged of the four social classes of Hinduism

Brahma Sūtra: A book that summarizes the upaniśads.

Brahma vidyā: The knowledge of the supreme spirit.

Brihaspati: The Hindu Deity of Wisdom; the chief of all the priests

Bodhi: Enlightenment

Buddha: The enlightened one. Gothama Buddha was considered the 9th avatār of Vishnu

Buddhi: Intellect; intelligence.

Buddhi sattva: Pure I-sense. Inner instruments of reception taken collectively.

Buddhi tattva: Pure I-sense. Inner instruments of reception taken collectively.

C

Chaitanya: Absolute consciousness. The supreme spirit regarded as the essence of all living beings.
Puruśa.

Chakra: Literally, a wheel or circle. Energy circles along the spinal column.

Chaksu: The eye

Chāndogyopanisad: One of the principal upaniśads.

Chandra: The moon

Chandra bhedana: A type of *prānāyāma* in which the breath is inhaled through the left nostril, and *prāna* passes through the *idā* or *Chandra nādī* and is then exhaled through the right nostril, which is the path of the *pingalā* or *sūrya nādī*.

Charaka Samhitā: A classical text of Ayurvēda, the Indian system of medicine.

Charitārthatā: The state of having accomplished the end or desired object.

Chit: Pure conscious power; Purusa.

Chiti-śakti: Supreme conscious power; Purusa.

Chitta: The internal power which creates the sensations of cognition, conation and retention. IT comprises the three instruments of reception, *Buddhi*, *Ahamkāra* and *Manas*.

Chitra nādī: One of the *nādīs* emanating from the heart, through which the creative energy of *Kundalinī* passes to reach the *sahāsrara*.

D

Dairghya: Horizontal expansion

Dakshina: Gift to the guru.

Dala: A large number

Dandāsana: Staff posture

Dhanurāsana: Bow posture

Darśana: Seeing; knowing. Science of knowledge, i.e. philosophy

Dēva: Male celestial being

Devadatta vāyu: One of the vitals airs which provides for the intake of extra oxygen in a tired body by causing a yawn. Blowing as with a bellows.

Dēvi: Female celestial being,

Dhamana: Blowing as with a bellows.

Dhamanī: A tubular organ or duct within the physical or subtle body conveying energy in different forms.

Dhanañja vāyu: One of the vital airs which remains in the body even after death and sometimes bloats a corpse.

Dharma: Code of conduct that sustains the soul and produces virtue, morality or religious merit, leading towards the development of man. It is regarded as one of the four ends of human existence.

Dhāranā: Fixation of the mind

Dharmamegha samādhi: The final state of concentration, when the devotee becomes disinterested even in omniscience and omnipotence

Dhatu: One of seven divisions of the body, it correlates with the modern scientific concept of "tissue".

Dhi: The mind's ability to learn or acquire knowledge.

Dhriti: The mind's ability to process and store what it has learned.

Dhyāna: Meditation

Dirgha Svasam: A comprehensive breathing technique in yoga.

Draśtā: Seer. Purusa.

Drishti: Vision, Sight, Gaze

Dvandva: Opposite conditions like feelings of heat and cold.

Dvesa: Hatred, enmity

Drśya: Object seen or known

E

Ēka: One

Ekāgra: Intent on one object; one pointed

Eka Pāda Hastāsana: A type of Asana

Eka Pāda Kakasana: A type of Asana

Ekendriya: That which resides in only one sense-organ. A state of detachment

G

Gandha: Smell

Gāndhārī nāḍī: Name of one of the *nāḍīs* said to be located behind the *idā nāḍī* , terminating near left eye, regulating the function of sight.

Garuda: Mythical king of the birds

Ganesha: The Elephant god. Son of lord Shiva

Garbha: A foetus or an embryo

Gāyatri: One of the mantras from the Vedic world.

Ghata: A large earthen water pot

Ghatavastha: The second stage of *prānāyāma* discussed in the *siva samhita*.

Gheranda samhita: A classical work on Hatha Yoga.

Gomukhāsana: Cow pose

Gopis: Cowherdesses (celebrated in the myths of Lord Krishna)

Grahana: Receiving; apprehension. Instrument of reception.

Grahītā: Receiver; recipient. One who apprehends, denoting both Purusa and Buddhi.

Grāhya: Thing received; object apprehended; knowable; perceptible.

Grihasta: A person at the second of the four stages of life, the stage of the householder.

Guna: Any one of the three primary constituents of phenomenal worlds (*Sattva, Rajas* and *Tamas*).
Quality

Gunatīta: A person who has transcended the or who is not impacted by the Gunas

Guru: Teacher, one who dispels the darkness.

H

Halāsana: Plough posture

Hamsa: Swan

Hāna: Abandoning everything that is fit to be discarded. Liberation.

Hānopāya: Means of achieving liberation.

Hanumān: The monkey god, with extraordinary strength and prowess. One of the immortals in the Hindu pantheon.

Hastijihvā nādī: Name of one of the *nādīs* sad to be located behind the *idā nādī*, terminating near the right eye, regulating the function of sight

Hatha: Force or overcoming will.

Hatha yoga: The way to realization through a rigorous discipline of the body.

Hatha Yoga Pradīpikā: A celebrated text book on *Hatha Yoga* written by Swātmārāma.

Havan: An offering of fire in Hindu worship.

Heya: A thing fit to be abandoned or discarded

Hiranya garbha: Omniscient and all-pervading creator.

Hridaya: Heart; the psycho-physical centre where one feels pleasure and pain.

Hridayānjali mudrā: Folding of hands in front of the heart in respectful salutation to the dweller within.

Hum: A mantra of Agni and Siva

I

Ichhā: Wish, desire, will

Ida nādī: A channel of energy starting from the left nostril, then moving to the crown of the head and thence descending to the base of the spine. In its course it conveys lunar energy and is therefore called Chandra nādī.

Indrīya: Organ of action or perception

Īśvara: God

īśvara pranidhāna: Devotion to god

J

Jāgrata: Awake, watchful

Jāgratāvasthā: The state (avanthā) of watchfulness, awareness.

Jagrti: Watchfulness, awareness.

Jāla: A net, lattice. Also a collection, number, mass.

Jālandhara bandha: A posture where the neck and throat are extended and the chin is rested in the notch between the collar bones at the top of the breastbone, stimulating the pharyngeal plexus.

Janma kathantā: Knowledge of past lives and apprehension of future existence.

Jānu sīrśāsana: Head on knee posture

Japa: Repetition of a mantra.

Jāti: Birth; Species

Jitēndriya: One who has conquered his passions or subdued his senses.

Jīva: Living being

Jīvana mukhta: A person who is emancipated during his lifetime by true knowledge of the supreme spirit.

Jīvatmā: Individual or personal soul

Jñāna: Sacred knowledge derived from meditation on the higher truths of religion and philosophy, which teaches a man how to understand his own nature.

Jñāna chaksu: The eye of intelligence, the mind's eye, the intellectual vision.

Jñāna mudra: The gesture of the hand where the index finger and the thumb tip are brought in contact, while the remaining three fingers are kept extended. The gesture is the symbol of knowledge.

Jñāna prasāda: Highest wisdom when all coverings one knowledge are removed

Jñāna Yoga: Achieving union with the paramātma through cultivating knowledge.

Jñānendriya: The senses of knowledge, hearing, touch, sight, taste and smell.

Jñāni or jñānin: A person who practices Jñāna Yoga.

Jyotiśya: Vedic astrology

Jyotiśmatī: A state of mind pervaded by sattva-guna resulting in tranquility. Effulgent.

K

Kailash: Name of a mountain, supposed to be inhabited by lord *śiva*.

Kaivalya: Liberation of Pura; Self-in-itself; final emancipation or beatitude

Kaivalyāvasthā: The state of final emancipation or beatitude.

Kāla: Time

Kāla chakra: Wheel of time.

Kali yuga: Dark or Iron age.

Kāma: Desire, lust.

Kāma Sūtra: An ancient Sanskrit text giving instruction on the art of lovemaking.

Kanda: A bulbous root, a knot. Also a region where the three main nadis (susumna, ida, pingala) unite and separate.

Kandasthāna: The place or position of the Kanda.

Kapila: A great Hindu sage, founder of the Samkhya system of philosophy.

Kapāla: Skull

Kapālabhāti: A process of clearing the sinuses. It is a milder form of bhastrika Pranayama.

Kāraṇa śarīra: The inner rudiments of the body, the casual frame.

Karma: Action, both mental and physical; deed; religious rite; performance of religious rite as opposed to spiritual practice or path of knowledge.

Karmaphala: The fruit of action in the theory of karma.

Karmāśaya: Latent impression of action which will eventually fructify.

Karma yoga: Achieving union with the *paramātma* through performing selfless actions.

Karma Yogi: A person who practices *Karma yoga*.

Karmendriya: Organs of action, of excretion, generation, hands, feet and speech.

Karna: The ear; also one of the heroes in the *Mahabharata*.

Karuna: Compassion

Katha Upanishad: One of the principle upanisads in verse and in the form of a dialogue between the seeker Nachiketa and Yama, the god of death.

Kausikhi nādī: One of the *nādīs*, terminating at the big toes.

Khecari mudra: The practice of curling the tongue back against the upper palate in order to seal the life energy, *prāna*.

Kevala kumbhaka: When the practices of *kumbhaka* become so perfect that they are instinctive.

Khyāti: The faculty of discriminating objects. Dominating knowledge. Modification of consciousness of Buddhi.

Kīrtan: Hymn in praise of a deity.

Kleśa: Pain; anguish; distress; worry. Affliction.

Kośa: A sheath, a case. According to Vēdānta philosophy, there are three types of body enveloping the soul. These three types or frames of the body consist of five inter-penetrating and inter-dependent sheaths or cases.

Krama: Sequence

Kriyā: An expiatory rite, a cleansing process.

Krkara vāyu: One of the five subsidiary *vāyus*, which, by making one sneeze or cough, prevent substances passing up the nasal passages and down the throat.

Krodha: Anger

Krsna: The lord of all yogas. The most celebrated hero in Hindu mythology. The eighth incarnation of Visnu.

Krti: Efferent impulse.

Ksana: Moment; minimal time.

Ksiti: A gross elemental principle. Earth.

Ksipta: Thrown; scattered. Restless.

Kuhu: One of the *nādīs* located in front of the *susumnā*, and its function is to evacuate faeces.

Kukkutāsana: The cock posture.

Kulāla chakra: The wheel of potter.

Kumbhaka: The interval of time or retention of breath after full inhalation or after full exhalation. The imagery of the lungs being completely full or completely empty like a full or empty water pot.

Kundalinī: The divine cosmic energy, symbolized by a coiled and sleeping serpent lying dormant in the lowest nerve centre at the base of the spinal column, the *mūlādhāra chakra*.

Kundalinī yoga: A type of yoga in which the objective is to awaken the *kundalinī*. As the yogi progresses on the path, the *kundalinī* rises from *mūlādhāra chakra* passing upwards through the *susumna* and ultimately flows out of the body through the *sahasrāra*, the last chakra at the crown of the head.

Kūrmāsana: Tortoise posture.

Kūrma nādī: One of the *nādīs*, whose function is to stabilize the body and the mind.

Kūrma vāyu: One of the subsidiary vital airs whose function is to control the movement of the eyelids to prevent foreign matter or too bright a light entering the eyes.

Kuśala: Proficient in yoga; one who has attained discriminative knowledge.

Kūtastha: Immovable; immutably and eternally the same.

L

Laksmi: The Hindu goddess of wealth.

Lalāta chakra: This chakra is located at the top of the forehead.

Laya: Dissolution; absorption of the mind or devotion.

Laya Yoga: Achieving union with the *paramātma* through *laya*.

Linga: Mark; sign; indicator; symbol; characteristic.

Linga śarīra: The indestructible core of the gross or visible body.

Lobha: Greed

Loka: The world; a division of the universe.

Loma: Hair

M

Mada: Pride, lust

Madhyama: Middling, average, mediocre.

Madhumati: A state of knowledge attained by Yogins through concentration.

Mahā: Great

Mahābhārata: The great historical epic containing also the ancient philosophical thoughts of India.

Mahadātman: The supreme spirit. Buddhi-tattva; pure I-sense.

Mahādēva: A great god.

Mahādēvi: A great goddess.

Mahāmoha: Obsession. Great delusion.

Mahārsi: A great sage.

Mahāvākyas: Great speech.

Mahā bandha: Great lock - combines the three bandhas in yoga - the mūla bandha, jālandhara bandha and uddīyāna bandha - together with breath retention.

Mahā mudra: Great gesture - combines the practice of mūla bandha, sambhavi and khechari mudras simultaneously.

Mahā nadī: Great nadī, which is the *susumna nadī*.

Mahanārāyana Upanisad: One of the upanisads

Mahā tapas: Great austerities.

Mahā vidya: Great knowledge, exalted knowledge.

Mahat: The unevolved primary germ of the productive principle whence all phenomena of the material world are developed.

Majjā: Marrow

Makarāsana: Crocodile posture.

Māla: A garland, necklace.

Māmsa: Flesh

Manana: Reflection, meditation.

Manas: The individual mind, having the power and faculty of attention, selection and rejection. The ruler of the senses.

Manas chakra: Nervous plexus situated between the navel and the heart.

Mānava: Human being

Mandala: A circular design symbolizing the cosmos and specific to a deity.

Māndukya: One of the major Upanisads.

Manipūra chakra: The nervous plexus situated in the region of the navel.

Manojñana: Knowledge of the working of the mind and emotions.

Manomaya kośa: One of the sheaths enveloping the soul. This *kośa* affects the functions of awareness, feeling and motivation not derived from subjective experience.

Manolaya: A state in which the internal or emotional upheavals of the mind are stilled.

Mantra: Subtle sound vibration, which through repetition aims at expanding one's awareness or consciousness. Sacred word symbolic of God or supreme self. Vedic verse.

Manu: Ancient law-giver of India

Mārga: Path

Marichyāsana: Spinal twist

Māta: Mother, a compound often used in the names of female goddesses

Matsyendrāsana: Fish posture

Mauna: Observation of silence. A type of yogic discipline included in Tapas.

Māya: The deluding or illusive power of the world; illusion by which the world is seen as separate from the ultimate singular reality, i.e. ātman.

Māyākāra: A maker of magic i.e. a conjurer or magician.

Mayūrāsana: Peacock posture.

Medas: Fat

Medhya: That which is especially nourishing and supportive to the mind and brain

Mīmāṃsā: Examination. Also a system of Indian philosophy.

Miśra: Mixed. Action leading to both pleasurable and painful consequences.

Mithyā: Literally 'incorrectly' or 'improperly'; ascribed to objects etc., meaning that these are not altogether unreal but not strictly real either i.e. they are our imposition of name and form upon the undifferentiated Self.

Mūla: The root, base.

Mūla bandha: A posture where the body from the anus to the navel is contracted and lifted towards the spine.

Mūrchhā prānāyāma: A type of *prānāyāma* where breath is held almost to the point of swooning.

Moha: Delusion which prevents the discernment of truth.

Moksha: Liberation; final emancipation; beatitude.

Mumukṣutvam: The desire to achieve enlightenment, to the exclusion of all other desires.

Mundaka Upanisad: One of the 10 main upanisads.

Mūḍha: Stupefied; infatuated; bewildered.

Mudra: A seal; a sealing posture.

Mukha: Face

Mukta: Liberated

Mukti: Release, liberation, final absolution of the soul from the chain of birth and death.

Mūlādhāra chakra: Nervous plexus situated in the pelvis above the anus at the base or root of the spine; the main support of the body.

Muñi: A sage

Mūrti: A representation of God or deity that has been sanctified by worship. A murti can be symbolic; a recognizable human figure, as in the image of a saint.

N

Nāda: Inner mystical sound

Nādānusandhāna: Examination, planning, arrangement or suitable connection. It is the close scrutiny of the sound of rhythmic patterns of breath during the practice of *prānāyāma* and total absorption in the sound.

Nādī: A tubular organ of the subtle body through which energy flows.

Nādī chakra: Ganglia or plexuses in the gross, subtle and causal bodies.

Nādīkā: Small *nadī*

Nādī śodhana prānāyāma: *Prānāyāma* done for the purification or cleansing of the *nadīs*. It is the highest and most difficult type of *prānāyāma*.

Nāga vāyu: One of the five subsidiary *vāyus* which relieves abdominal pressure by belching.

Nāma: Name

Namaste: A traditional Indian greeting. Two hands pressed together and held near the heart with the head gently bowed. Namaste means "I bow and honor the divine presence in you." Namaskār is another variation of Namaste.

Nārada: Name of a divine sage. He is said to be the messenger between the gods and men.

Natarāj: Śiva as lord of the cosmic dance

Neti: Not this. Used by the intellect whenever it is thought that the Self might be some 'thing' observed e.g. body, mind etc.

Nēti Nēti: Literally 'not this, not this', the expression used to denote that Brahman is beyond all dualities and human thought

Nididhyāsana: Meditating upon the essence of what has now been intellectually understood until there is total conviction.

Nidrā: Dreamless sleep (as distinguished from sleep with dreams)

Nirākāra: 'without form', referring to Brahman as Unmanifest.

Niraya: Infernal region

Nirbīja: Seedless. Objectless concentration. One-pointedness

Nirbīja Dhyāna: *Dhyāna*, where the practitioner does not have to resort to the bīja mantra.

Nirbīja Prānāyāma: *Prānāyāma*, where the practitioner does not have to resort to the bīja mantra.

Nirguna: Attributeless

Nirguna īśvara: Attributeless godhead

Nirmāna chitta: Created mind. Yogins may, if they desire, assume such a mind after the attainment of emancipation for propagating the gospel of liberation.

Nirodha: Restriction

Nirodha bhūmi: Arrested state of the mind.

Nirudda: Stopped; obstructed; checked; curbed; arrested.

Nirupakrama: Action which has not started producing result.

Nirvāna: Liberated from corporeal existence; final emancipation.

Nirvichāra: Relating to subtle objects without the help of words.

Nirvisaya: Without sensuality.

Nirvikalpa: An exclusive concentration upon an entity without distinct and separate consciousness of the knower, the knowable and the process of knowing.

Nirvitarka: Relating to gross objects without the help of words.

Nispatti: Perfection, ripeness.

Nispatti avasthā: The state of perfection or ripeness. Consummation.

Nivritti: Suspension; termination; abstention; renunciation.

Nivritti mārga: The path of realization by abstaining from worldly acts, and being uninfluenced by worldly desires.

Niyama: Observance as an accessory to yoga comprising cleanliness, contentment, tapas, svadhyaya and īśvara pranidhāna.

Niškāma karma: Desireless or 'right' action; the manner in which one ought to act so as not to incur any karmaphala.

Nitya karma: Ordinary, usual, obligatory duties

Niyata vipāka: Fruition of action restricted to one life.

Nyāsa: The Tantric practice of infusing various body parts with life force *prāna* by touching or thinking of the respective physical area

Nyāya: A system of Indian philosophy stressing logic and primarily concerned with the laws of thought relying on reason and analogy.

ॐ

Ojas: Vitality, Lusture, Splendour.

Om: This Sanskrit word means 'all', and conveys the concepts of omniscience, omnipresence and omnipotence

P

Pāda: Foot, section of a literary work.

Padārthābhāva: Non existence or absence (ābhāva) of things or objects.

Padmāsana: Lotus posture, sitting cross-legged on the floor with the spine erect. The posture is ideal for practice of Prānāyāma and Dhyāna.

Pancha tattva: The five elements - earth, water, fire, air and ether

Pandita: 'wise' as an adjective or 'scholar, teacher, philosopher' as a noun and used in this way in the scriptures.

Pāpa: Sin that accrues (according to the theory of karma) from performing selfish actions.

Parabrahman: The highest (para) or supreme spirit (Brahman).

Paripūrna navāsana: Full boat posture.

Parama dharma: Acme of virtuous action; realization of the Purusa principle through yoga.

Paramahansa: Literally translated, this word means “great Swan”. It signifies a supreme enlightened person. The Swan is often used as a metaphor for an enlightened person. “Parama” means great or supreme.

Paramārtha: The highest truth or reality; the noumenal as opposed to the phenomenal world of appearances.

Paramātman: The supreme spirit

Paramparā: A tradition proceeding from one to another; 'guru paramparā' refers to the tradition of guru – disciple passing on wisdom through the ages.

Paratattva: Beyond the elements of primary substances; the supreme universal spirit, which is beyond the material world, pervading the universe.

Para vairāgya: Supreme and final renunciation; ultimate state of detachment.

Parichaya: Acquaintance, intimacy, frequent repetition. Intimate knowledge.

Parichayāvasthā: The stage of intimate knowledge. This is the third stage of prānāyāma as mentioned in the śiva samhitā.

Parighāsana: Lateral side stretch.

Parigraha: Possessiveness

Parināma: Result; effect; fluctuation; transformation.

Parivrtta trikonasana: Twisting triangle posture.

Pārvati: The consort of lord śiva.

Parsva vīrāsana: Spinal twist in hero posture

Parsvottanāsana: Intense chest stretch

Paschimottanāsana: Intense west stretch posture

Patañjali: An ancient sage who compiled the yoga aphorisms.

Paurusa pratyaya: Highest knowledge of Purusa; Purusa like Buddhi.

Payaswini nādī: One of the *nādīs* terminating at the right big toe. It is said to be located between the *pūsā* (which is behind the *pingalā nādī*) and the sarasvati nadi (which is behind the susumna *nādī*)

Phalam: The fruit of Karma, the results, outcome or consequences of our actions.

Pīda: Pain, suffering.

Pingalā nādī: A *nādī* starting from the right nostril, then moving to the crown of the head and thence downwards to the base of the spine. As the solar energy flows through it, it is called the *sūrya nādī*. *Pingalā* means tawny or reddish.

Piśācha: Demon

Plāvini prānāyāma: *Plāvana* means swimming, overflowing, flooding. *Plāvini prānāyāma* is said to help one float or swim. Except for the name there is hardly any mention of this in the yoga texts.

Pūrṇima: Full moon night.

Pradhāna: Chief; pre-eminent. The source of the material world; the primary germ out of which all material appearances are evolved; Prakṛti.

Pradakṣiṇa: The act of worshipful walking around a holy temple, shrine or place. Always done clockwise.

Prajāpati: The god presiding over creation. An epithet of Brahmā, the creator.

Prajñā: Deep understanding. Insight derived from meditation.

Prajñā jyothi: A type of yogin.

Prakāśa: Inner light

Prakhyā: Sentience

Pralaya: the destruction of the world at the end of a kalpa, i.e., one day in the life of Brahma.

Prakṛti: Mutable constituent of phenomena commonly called nature; collective name of the three gunas.

Prakṛti āpurana: Permeation of nature innate.

Prākṛtika: Derived from Prakṛti.

Prakṛtīlaya: Merger into Prakṛti.

Pramā: Accurate conception; true knowledge

Pramāda: Indifference, insensibility.

Pramāna: True or accurate conception or notion. Sources of true knowledge.

Prāna: Vital forces of the body.

Prāna jñāna: The knowledge of breath and life.

Prāna vāyu: The vital air which pervades the entire human body. It moves in the region of the chest.

Prānāmaya kośa: The physiological (*prānāmaya*) sheath (*kośa*), which along with the psychological (*manomaya*) and the intellectual (*viññanamaya*) sheaths makes up the subtle body (*sūkṣma śarīra*) enveloping the soul.

Prānāyāma: Control of prāna through control of the breath; one of the eight accessories conducive to yoga.

Pranava: Sacred syllable 'OM' symbolic of god.

Prārabdha: This literally means 'begun' or 'undertaken'. The fruit of all of our past action that is now having its effect. This is one of the three types of samskāras.

Prasāda: The grace of the deity given to the worshipper in the form of food after worship: see also jutha

Prasamkhyāna: Abstract contemplation; ultimate knowledge of discrimination between Purusa and Prakṛti. Omniscience.

Prasāntha vāhitā: Continuity of the tranquil state of mind.

Prasarīta padottanāsana: Expanded leg intense stretch.

Pratibhāsa: 'appearing or occurring to the mind', 'existing only in appearance', an illusion.

Pratibimba-vāda: The theory that the *jīva* is a reflection of the *ātman*, similar to the reflection of an object in a mirror.

Pratiloma prānāyāma: Pratiloma means against the hair, against the grain, against the current. In this type of *prānāyāma* inhalation is controlled digitally through either nostril alternately, followed by exhalation through open nostrils.

Pratisamkrama: Transmission

Pratyāhāra: Restraining one's organs from their objectives.

Pratyak: Peculiar to oneself. Individual personality of self.

Pravritti: Clear mode of mind; inclination to worldliness; conation; supersensuous perception.

Prēma: Love

Preta: Departed spirit

Prithvi tattva: the element earth.

Pūja: Hindu way of worshipping a deity; flower offerings.

Punya: Piety or pious action leading to pleasurable consequences.

Pūraka: Inhalation, an aspect of breath control (*prānāyāma*)

Purāna: Aged; ancient. A class of Indian scriptures.

Purusa: The supreme soul. Absolute awareness. The first of the twenty five principles of Samkhya philosophy.

Purusakāra: Action done under one's own free will.

Purusa sakti: Energy of the soul.

Purusārtha: The object of Purusa. Object known by Purusa.

Pūrvottanāsana: Intense stretch of the front side of the body.

R

Rādha: A cowherdess who was the favourite of lord Krsna and an incarnation of the goddess Laksmi, also a goddess in her own right

Rāga: Attachment

Rāja: King

Rajas: The mutative principle, the second of the three gunas. Dirt; dust.

Rāja yoga: Achieving union with the paramātma through meditation.

Rajas: The mutative principle, the second of the three gunas. Dirt; dust.

Rāmāyana: One of India's two great national epics telling the story of Rāma

Rakta: One of the seven bodily constituents, mainly the red blood cells.

Rasa: One of the seven bodily constituents, mainly the plasma (clear part of the blood).

Rasāyana: Herbs, foods, or behaviors that support immunity, good health, and long life; that which causes ojas to be produced.

Ratna: Jewel

Rechaka: Exhalation; emptying of the lungs

Retus: Semen

Rg vēda: Name of the first of the four Vēdas.

Rsi: Sage

Rta: Unalloyed truth. Perceptual fact.

Rtambhara: Full of Rta.

Ru: The second syllable in the word 'guru', meaning light.

Rudra: Formidable, terrible. Also, the name of śiva.

Rūpa: Form; color. Light as one of the five Bhutas.

S

Śabda: Sound. Characteristic of *ākāśa*.

Sabīja: *Bīja* means seed or germ. *Sabīja* means accompanied by a seed. In *prānāyāma* and *dhyāna* the chanting or mental repetition of a *bīja* mantra, a sacred prayer, is given to the beginner to bring his wandering mind to a steady condition.

Sabija dhyāna: *Dhyāna* performed with the mental repetition of a sacred prayer

Sabija prānāyāma: *Prānāyāma* performed with the mental repetition of a sacred prayer.

Sadguru: The ultimate guru - one's own Self.

Sādhaka: A seeker, an aspirant.

Sādhana: Practice, quest.

Sādhu: Pious man

Saguna: With attributes.

Sahaja: The *sahaja* state is the natural condition, that is, enlightenment or realization

Sahaja sthiti: Once Self-realisation has been attained, there is full and lasting knowledge of the Self. 'sahaja' means 'state' but this stage of samadhi is not a state - it is our true nature. It is permanent (sthiti meaning 'steady' or 'remaining'), unlike the earlier stages of samadhi.

Sahasrāra chakra: The thousand petalled lotus in the cerebral cavity.

Sahasrāra nādī: This *nādī* is the seat of the supreme spirit, and the gateway to it.

Sahiti kumkhaka: *Sahita* means 'accompanied by' or 'attended by' or 'together with'. An intentional suspension of breath.

Sakāra: 'with form', referring to the manifest aspects of Brahman.

Sāksi: A witness or seer. The supreme being which sees but does not act.

Śakti: Power, energy, capacity, strength, representing the power of consciousness to act. *Śakti* is portrayed as the female aspect of the ultimate principle and deified as the wife of *Śiva*.

Sāksibhāva: Being or becoming (*bhāva*) a witness (*sāksin*).

Sāksin: Seeing, observing, a 'witness', ego or subject.

Sālamba sarvāṅgāsana: Shoulder stand

Sālamba sirśāsana: Head stand

Samādhāna: Concentration; one of the 'six qualities' that form part of Sankara's chatushtaya sampatti.

Samādhi: Intense concentration. Last of the eight limbs of Raja/Hatha yoga.

Samāna: One of the five *Prānas* by which nourishment from food is evenly distributed to all parts of the body.

Sāmānaya: General; common; universal

Samahita chitta: The state wherein the mind, intellect and ego are evenly balanced and well disposed. A well-balanced personality.

Samāpatti: Engrossment

samaprajnāta samādhi:

Samatva: The mental condition of harmony, balance

Samavrtti Prānāyāma: Of equal movement or duration in inhalation, exhalation and suspension of breath in *prānāyāma*

Sāma vēda: One of the four Vedas, 'Knowledge of Chants',

Samhita: A philosophical or religious text constructed according to certain rules of sound.

Samjñā: A state of the mind. Consciousness. Definition.

Sāmkhya: One of the 6 schools of Indian philosophy.

Śamkhinī nadī: Name of the nadī, located between the idā and suṣumnā, terminating at the genital organs.

Sāmkhya kārikā: The tenets of sāmkyā philosophy in verse form composed by Īśvarakṛṣṇa.

Sāmkhya pravachana: Sāmkyā principles in the form of aphorisms; yoga sutras.

Sampradāya: Tradition

Samprajanya: Watchfulness over the state of one's body and mind.

Samprajñāna: Knowledge of Tattvas gained through concentration and retained in a one-pointed mind.

Samprajñāta yoga: Intense concentration in a one-pointed mind in which the Tattvas are revealed and permanently retained.

Sampratipatti: Similarity of usage; tradition.

Samsāra: Circle of life

Samśaya: Doubt

Samskāra: Latent impression of mental as well as physical actions.

Samyama: Technical name of fixity, meditation and concentration; application of Dharana-Dhyana-Samadhi on the same object. Abstinence.

Samvega: Intense ardour derived from long practice.

Sanātana: Eternal

Sanātana dharma: Eternal Dharma

Sanchita karma: Accumulation of all actions (karmas) of this life and past lives.

Sankalpa: Intention, one-pointed resolve to achieve something.

Śānmukhī mudra: A seating posture in which the practitioners focuses inwards by closing the six openings in the body.

Sannyāsa: Renunciation of worldly possessions and attachments.

Santosha: Contentment

Sapta: Seven

Saraswati: The Hindu goddess of knowledge, arts, music and wisdom

Śarīra: Body

Śarīra jñāna: Knowledge of the body

Sarva: All

Sarvāṅgasana: Shoulder stand. An āsana that uses all the limbs.

Sāsmitā: A sense of sāttvic individuality.

Sāsmita samādhi: Concentration on the pure I-sense.

Śāstra: Scriptures

Sat: That which always exists. Truth.

Satchitānanda: A state of Truth, Consciousness and Bliss.

Śātapatha brāhmaṇa: One of the vedic subdivisions.

Satsanga: A gathering of seekers of the truth.

Sattva: The sentient principle; the first of the three gunas.

Sattva samsevana: Cultivation of self-cognition.

Satya: Truth; truthfulness; conceptual fact.

Śauca: Cleanliness, Purity

Savāsana: Corpse posture

Savichāra: Associated with reasoning.

Savikalpa: A state of samādhi in which one's consciousness temporarily dissolves into Brahman, where the state of duality still exists.

Savitarka: Right reasoning/analysis.

Setubandhu sarvāṅgāsana: Full bridge posture. Setu means bridge.

Śabda: Word, Sound

Śabda Brahman: Transcendental sound.

Śakti: Power, Capacity, faculty, Feminine energy

Śakti pāta: Conferring spiritual energy upon a person by another, usually by a guru to a disciple.

Shambhavi mudra: A mudra that involves fixing the inner gazing at the third eye, between the eyebrows.

Śankarāchārya: Eight century Indian teacher of the Advaita (Monism) philosophy.

Shanti: Peace

Shashānkāsana: An āsana that resembles a hare.

Śatkarma: Yogic practices for purification of the body.

Shirodhāra: An Ayurvedic treatment.

Śiṣhya: Pupil, disciple.

Śiva: The third deity of the Hindu triad, destroyer.

Śiva samhitā: A classical text on hatha yoga.

Śuddhi: Cleanliness, purity.

Śukra: Semen, one of the seven constituents of the body.

Siddhi: Accomplishment, success, superhuman powers.

Siddhasana: Accomplished pose or half lotus pose.

Sirā: A tubular organ in the body distributing vital seminal energy throughout the subtle body.

Śīrshāsana: Headstand

Sītā: Name of the wife of Rāma, the heroine of the epic Rāmāyāna.

Śītakāri: A type of prānāyāma which cools the system.

Śītalī: A type of prānāyāma which cools the system.

Skandha: The five forms of mundane consciousness (In Buddhist philosophy)

Smṛiti: Recollection; remembrance; memory

Smṛiti sādhanā: Watchfulness over one's own mind.

Shodana: Cleansing

Sraddha: Faith, reverence, confidence

Soham: A bīja (seed) mantra considered to be very sacred. This mantra which eternally exists, causes the first breathing of the new born child. Chanting this mantra brings harmony in life.

Soma: The moon. Soma plant, whose juice is used in vēdic rituals.

Soma chakra: A nervous plexus located in the center of the brain.

Soma nādī: Another name for idā nādī.

Sopakrama: Action which has started producing results.

Spanda: Subtle vibration, to move a little.

Sparsha: Touch

Śraddhā: Reverential devotion.

Śravana: Faculty of hearing.

Sri: Goddess of prosperity (Lakshmi). A polite form of addressing a person in Sanskrit, Hindi and many Indian languages. Equivalent to Mr. or Ms. in English.

Srotas: A rapid stream, a canal of nutriment in the body.

Śruthi: Hearing, listening. The body of sacred texts comprising the central canon of Hinduism, considered to be heard by the Rishis from the divine.

Sthapatya Vēda: the Vedic science of architecture.

Styāna: Langour, sloth.

Sthiratha: Firmness, steadiness, stability.

Sthitaprajnā: A perfect yogi, a steadfast person.

Sthula śarīra: Gross body.

Stīthi: Inertia. Tranquility.

Śucha: Cleanliness, purity.

Śubechhā: Right desire.

Śubha: Good, virtuous, auspicious.

Sukhāsana: Happy pose, easy pose.

Suksma śarīra: Subtle body

Śūnya: Empty, void.

Śūnyadeśa: A desolate or lonely place.

Śūnyāvasthā: The state when the internal and emotional upheavals are stilled.

Supta baddhakonāsana: Reclining bound angle posture

Supta pādangusthāsana: Reclining bit toe posture

Supta vīrāsana: Reclining hero posture

Surya: The Sun

Surya bheda prānāyāma: Inhalation from the right nostrils, exhalation from the left nostrils.

Surya chakra: Nervous plexus situated between the navel and the heart.

Surya Namaskāra: Sun salutations - a series of Yoga postures honoring the sun.

Surya nādī: The nādī located between the eyebrows.

Sushumna nādī: The central energy channel along the spine.

Suśruta: A sage who propounded the medical sciences.

Suśruta Samhita: A classical text of Ayurvēda.

Sūtra: Terse maxim; aphorism.

Svadharmā: One's own dharma

Svadhīsthāna chakra: Energy center above the organ of generation.

Svādhyāya: Study of scriptures or the repetition of mantras.

svah-loka: A heavenly region.

Svapna: Sleep with dreams

Svarūpa: Essence; substratum.

Svastikāsana: Cross-legged posture

T

Tādāsana: Mountain posture

Tādāsana samasthithi: Steady and firm mountain posture

Tādāsana gomukhāsana: Mountain posture with hands held in the shape of a cow's face.

Tādāsana paschima baddha namaskār: Mountain posture with bound arms.

Tādāsana paschima namaskār: Mountain posture with hands in prayer position.

Tādāsana urdhva baddha hastāsana: Mountain posture with bound hands

Tādāsana urdhva hastāsana: Mountain posture with arms stretched up

Tamas: Retentiveness; the third of the three gunas.

Tanmātra: Element in its subtle or monadic form. The smallest particle of elemental knowables.

Tapas: Devotional austerity.

Tapasyā: Devotional austerity.

Tāraka: Intuitive knowledge; discriminative knowledge.

Tejas: Lustre, brilliance, majesty.

Tattva: Principle. Any one of the twenty-five principles enumerated in the Sāmkhya philosophy.

Tat Tvam Asi: "thou art that", "you are the supreme being". An expression of the relationship between the individual and the Absolute.

Trikonāsana: Three angled Asana

Trivipāka: Capable of producing three fold consequence (viz. birth, span of life and experience of pleasure and pain)

U

Uddiyana bandha: A type of Bandha

Ujjayi prānāyāma: Expanding conquest of life-force energy

Upaniṣad: Spiritual and theological scriptures being part of the Vēdas.

Upavista konāsana: Seated wide-angled posture

Urdhva dhanurāsana: Upward facing bow posture

Urdhvamukha jānu sirśāsana: Upward facing single leg forward bent knee posture

Uśtrāsana: Camel posture

Utkatāsana: Chair pose.

Uttanāsana: Intense forward stretch posture.

Utthitha marichyāsana: Standing spinal twist.

Utthitha parsvakonāsana: Extended side angle stretch.

Utthitha trikonāsana: Extended triangle posture.

V

Vāstu vidya: The study of Vāstu

Vaidya: Doctor, Healthcare professional

Vaikārika: Relating to modification.

Vairāgya: Renunciation; detachment.

Vajrāsana: Diamond pose.

Varuni nādī: One of the nādīs which flows throughout the body. Its function is the evacuation of urine.

Vāsanā: Subliminal imprint of an experience but not producing direct results like *Karmāśaya*.

Vaśīkāra: Control. A state of detachment.

Vēda: Sacred scriptures of the Vedic time, classified literature, consisting of four collections: Rig vēda, Yajur vēda, Sāma vēda, Atharva vēda.

Vedānta: The end of the Vedas. Usually refers to the Vedic body of knowledge.

Vichārānugata: Relating to subtle objects following reasoning associated with words.

Videha: Merger into discarnate state.

Vidyā: Knowledge; true knowledge.

Vijnāna: Knowledge, Wisdom, Understanding.

Vijnānanādī: Vessels of consciousness

Vijnānamaya kosha: The sheath of intelligence enveloping the soul, affecting the process of reasoning and judgement.

Vikalpa: Significant or useful verbal concept of ideas which has no corresponding reality, e.g. space, time, etc.

Vikāra: Change; modification; mutation.

Vikrti: Changed state.

Viksipta: Distracted

Vilaya: Dissolution

Viloma prānāyāma: Viloma means against the hair, against the current, against the order of things. In this prānāyāma, inhalation and exhalation is done gradually with several pauses.

Vipāka: Fruition of Karma; result

Viparita dandāsana: Inverted staff posture.

Viparita karani: Inverted lake posture.

Viparyaya: Erroneous knowledge.

Vinyāsa: A sequence of asanas.

Vīra: Hero

Vīrabhadrāsana: Warrior posture

Vīrāsana: Hero posture

Vīrya: Energy; enthusiasm.

Viśesa: Peculiarity. Diversified form. A division of constituent principles.

Vishuddhi chakra: Chakra (energy center) situated behind the throat region.

Vishva: All pervading

Vishnu: The second deity of the Hindu trinity.

Visvodhari nādī: Name of one of the nādīs, having the function of absorption of food.

Vitarkānugata: Relating to gross objects following reasoning associated with words.

Viveka: Proper judgement, Discrimination

Viveka khyāti: Discriminative enlightenment. Discernment of Purusa being distinct and separate from Prakṛti, self from non-self.

Vṛtti: Mode of being, condition or mental state.

Vṛtti prānāyāma: A type of prānāyāma in which the duration of inhalation, retention and exhalation is controlled in certain ratios.

Vriksha: Tree

Vyāna: One of the five Pranas which control the voluntary motor nerves and muscles all over the body.

Vyāsa: A sage, the original commentator on yoga aphorisms.

Vyasana: Attachment.

Vyatireka: Exclusion; exception. A state of detachment.

Vyavadhi: Cover. Interposition. Shape.

Y

Yajna: Sacrifice, Ritual.

Yājñavalkya: A sage and philosopher in Vedic India

Yajur Vēda: One of the four vedas, it is a guide for performing rituals and yajnas. It is a collection of 1975 verses spread over forty books.

Yama: Discipline comprising Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha.

Yantra: An instrument, an apparatus, a talisman or mystical diagrams.

Yatamāna: Engaged in effort. A state of detachment.

Yātra: Pilgrimage

Yoga darshana: Yoga=union, Darshana=mirror, insight. Like a mirror, yoga reflects one's soul through one's thoughts and actions.

Yoga nidra: The yoga of sleep. A meditation and relaxation technique

Yoga Sūtra: Yoga aphorism.

Yogin: A person who is on the yogic path. This word is gender neutral.

Yogi: A male yogin

Yogini: A female yogin

Yuga: Era, Long cosmic span of time, age.