

## APPENDIX I

### *A Thematic Key to the Yoga Sūtras*

In this analytical appendix, I have covered Patañjali's entire *aṣṭāṅga yoga*, the methods of its practice, the causes of sorrows, the afflictions and disturbances and the means to overcome them, the renunciation of worldly pleasures, the properties and effects of yoga and the ways to emancipation.

The principal themes are arranged so as to provide a quick reference for the reader to understand and grasp them more easily.

→ = see entry

*abhyāsa, anuṣṭhāna or sādhana* (practice)

I.1-2, 12-14, 20, 23, 32-39

II.1, 25-26, 29-34, 43, 46-47, 49-51, 54

III.1-3, 6, 9-12, 15

IV.3

absorption → *samādhi* and *samapātti*

accomplishments or properties of yoga → *vibhūti*s

adepts → *siddha yogins*

afflictions → *kleśas*

*antarāyas* (obstacles)

I.30-31

II.33-34

III.38, 52

IV.4, 5, 10, 27

*anuṣṭhāna* (practice) → *abhyāsa, anuṣṭhāna* and *sādhana*

aspirants → *sādhakas*

*aṣṭāṅga yoga* (eight limbs of yoga)

(i) eight aspects

II.29

(ii) effects in general

I.3, 17-19, 29, 41-51

II.2, 11, 25, 27-28, 35-45, 48, 52-53, 55

III.5, 13, 46-47, 51, 53, 55

IV.5, 23, 25-26, 29-34

(iii) instant effects

I.21

III.54

(iv) time-bound effects

- I.22  
II.22  
III.15  
IV.6, 30  
*ātma jñāna* (knowledge of the Self)  
II.20  
III.36  
IV.18, 22  
*ātman* (Self)  
I.3, 16, 41, 47  
II.20  
III.35, 36, 56  
IV.25, 29, 34  
awareness (*prajñā*) → *sādhana*'s effect on the quality of awareness  
*cakras* (energy centres)  
III.29 *dhruva* corresponding to *ājñā cakra*  
30 *nābhicakra* corresponding to *mañipūṛaka cakra*  
31 *kañtha kūpa* corresponding to *viśuddhi cakra*  
32 *kūrma nādi* corresponding to *svādhiṣṭhāna cakra*  
33 *mūrdha jyoti* corresponding to *sahasrāra cakra*  
35 *hrdaya* corresponding to *anāhata cakra*  
cause and effect theory → *karma cakra*  
*citta* (consciousness)  
(i) waves in the consciousness:  
I.5-6, 30-31, 41  
II.3-4, 11  
III.9-13, 50  
IV.4-5, 15-17, 20-27  
(ii) control of the consciousness  
I.2, 23, 32-39, 51  
II.1, 11, 25-26, 28-32, 34, 46, 49-51, 54  
III.1-3, 6, 9-12, 14-15, 53  
IV.3-4, 13-22, 24  
*citta jñāna* (knowledge of consciousness)  
I.5-6, 30-31, 41  
II.3-4, 11  
III.9-13, 50  
IV.4-5, 15-17, 19-24, 26-27  
*citta prasādanam* (peace of consciousness)  
I.33-39, 47  
II.1, 52  
III.5  
IV.25

- consciousness → *citta*  
(fluctuations of the -) → *kleśas* and *vṛttis*  
(knowledge of -) → *citta jñāna*  
(peace of -) → *citta prasādanam*  
energy centres → *cakras*  
ethical discipline → *yama* and *niyama*  
fluctuations (*vṛttis*) → *kleśas* and *vṛttis*  
knowledge of consciousness → *citta jñāna*  
knowledge of nature → *prakṛti jñāna*  
knowledge of the self → *ātma jñāna*  
God → *Puruṣa viśeṣa* or *Īśvara*  
*kaivalya* or *mokṣa* (liberation)  
I.3, 47, 51  
II.18, 25, 27, 29  
III.36, 51, 56  
IV.18, 25, 29, 32-34  
*kāla* (time)  
I.21-22, 51  
II.47  
III.9-10, 12-16, 53  
IV.12-15, 20, 32-33  
*karma cakra* (cause and effect theory)  
(i) general  
II.15, 22  
IV.7-11, 13  
(ii) Cessation of cause and effect  
I.41, 43, 45, 50  
II.15, 22-23, 25-26  
III.5, 53  
IV.7, 29-30, 32  
*kleśas* and *vṛttis* (afflictions and fluctuations of consciousness)  
(these two aspects are inter-related and interwoven and they are also correlated to disease; see I.30-31)  
(i) general  
I.4, 30-31  
II.3  
(ii) causes  
II.3, 11-14, 17, 21-24, 34  
III.38, 52  
IV.10, 27-28  
(iii) different types  
I.5-11, 30-31  
II.3, 5-9

## (iv) qualities

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II.4-10

IV.13

## (v) methods of minimizing or eradicating them

I.29, 39

II.2

III.5

IV.6, 29

## (vi) Methods of preventing them

I.32-33

II.16, 26, 33

III.51

IV.28

liberation → *kaivalya* or *mokṣa**mokṣa* → *kaivalya* or *mokṣa*

nature

(conjunction of - and seer) → *prakṛti puruṣa saṁyoga*(knowledge of -) → *prakṛti jñāna**niyama* → *yama* and *niyama*obstacles → *antarāyas*peace of consciousness → *citta prasādanam*practice → *abhyāsa*, *anuṣṭhāna* or *sādhana**prajñā* → *sādhana*'s effect on the quality of awareness*prakṛti jñāna* (gnosis of nature)

II.18-19

*prakṛti puruṣa saṁyoga* (conjunction of nature and seer)

I.4

II.17-18, 20-23

III.45-48

IV.7

*puruṣa* (seer)Conjunction of nature and seer → *prakṛti puruṣa saṁyoga**Puruṣa Viśeṣa* or *Īśvara* (God)

## (i) Definition

I.24-26

IV.34

## (ii) Meditation on God

I.27-29

renunciation → detachment or *vairāgya**sādhakas* (aspirants)

Qualities of aspirants

I.20-22

*sāadhanā* (practice) → *abhyāsa*, *anuṣṭhāna* or *sāadhanā*  
*sāadhanā* (it's effect on the quality of awareness)

I.48-49

III.6, 15

*samādhi* and *samapāti* (absorption)

I.17-19, 41-51

II.2, 45

III.3, 8, 11

IV.25, 29, 31

seer (*puruṣa*)Conjunction with nature → *prakṛti puruṣa saṁyoga*self → *ātman**siddha yogins* (adepts)

I.19, 40

IV.1-3

time → *kāla**vairāgya* (renunciation or detachment)

## (i) practice needed to develop renunciation

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II.4, 11, 20, 29-30, 32-33, 43-47, 49, 51, 54

III.51

## (ii) methods

I.2, 12-16, 23, 32-33, 40, 49-51

II.29, 33, 54

III.51

*vibhūti* (accomplishments or properties of yoga)

II.27-28, 35-36

III.16-50, 54-55

*vṛttis* (fluctuations) → *kleśas* and *vṛttis**yama* and *niyama*

II.30-45

*yoga* (eight limbs of -) → *aṣṭāṅga yoga*

## APPENDIX II

*Interconnection of Sūtras*

The reader will notice that many of Patañjali's ideas recur throughout the *Yoga Sūtras*. Certain key themes recur many times; each time, giving new insight that deepens our understanding. At the end of the commentary on each sūtra I have listed the sūtras that convey the same meaning. This cross-reference is a summary guide to these thematically interconnected sūtras. Readers who use it as an aid to their study will find their understanding of Patañjali's text, and of yoga, greatly enhanced.

<i>Sūtra number</i>	<i>Sūtras which convey the similar idea</i>	<i>Sūtras which help the understanding</i>
I.2	I.18; II.28	
I.3	I.16, 29, 47, 51; II.21, 23, 25; III.49, 56; IV.22, 25, 34	
I.4	II.20; IV.22	I.18-19, 23, 27-28, 33-39; II.12, 29
I.5	I.30-31; II.3, 12, 16-17	
I.7		I.49; III.55; IV.26
I.8	II.5	
I.11	II.5	
I.12	II.29-32, 35-53	I.4-6; II.28-29
I.13	I.20	
I.15		I.40; II.28, 53-55
I.16	I.17-51; III.51; IV.34	II.19; IV.29, 31
I.17	II.18-19, 21; III.45, 48	
I.18		I.50-51; II.9
I.19		I.10, 18; III.44
I.20		I.17-19
I.21		III.4
I.24		II.3; III.36
I.25	III.50; IV.31	
I.28	I.23, 41; II.1	
I.29		I.30-31
I.30		I.29
I.31	I.6; II.3, 17, 34	
I.33	II.30	
I.36	I.45	

I.38	III.11-12	
I.39		II.9
I.40	I.45	
I.44	I.41	
I.45	II.19	
I.46		I.18; IV.4
I.47	I.3	
I.49	I.7	
I.51		I.18, 50; III.56
II.1	II.29	
II.3	I.8	
II.6	IV.4	II.17, 21-23; III.36
II.9	III.10; IV.10	
II.10	II.3-4, 11, 48, 54	
II.11	I.17	
II.12		I.5
II.14		I.33; II.30, 32-33
II.15		II.7-8
II.17		IV.4
II.19	III.13	
II.20	I.3; IV.22	
II.24		I.4, 8, 30-31; II.5
II.25	I.45	I.3, 5; IV.34
II.27		III.9-11; IV.7, 29
II.32		I.33
II.40	II.43	
II.45	I.16; IV.29	
II.46	I.20	II.48; III.1-2
II.49	III.40	
III.3	I.27-28, 41, 43	
III.5	I.47; III.36; IV.29	
III.6	I.17, 40; II.27	
III.8	I.16-18, 41-45; III.13	I.2; III.7-8
III.9	I.18, 20	I.34
III.10	I.12, 33, 47; II.9, 47; IV.29, 32	
III.11	I.2, 5, 32, 43, 50	
III.12	I.47, 51; II.19-20	
III.13	I.3; II.15, 18-20; III.5, 45, 48	II.26
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III.23	II.12, 14-15, 18; IV.7	

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III.45	II.18-19	I.27
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III.50	I.36, 47; II.18, 20; III.36;	
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IV.5	I.2, 17; II.6; III.13-14; IV.1, 3	
IV.6	I.23, 29, 32; II.11-12; III.51	IV.1
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IV.11	I.4; II.3-9, 12-14, 18	
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IV.21	I.4-6, 17, 48; II.3-4	I.6; II.3
IV.23	I.41; II.18, 23; IV.4	
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IV.25	I.47; II.10-12; III.56	
IV.26	I.49; II.25-26; III.55; IV.29	
IV.27	I.50; III.55-56	

IV.29	I.16, 49, 50; III.50, 55-56
IV.30	I.3-5, 47; II.12, 20-21, 24, 52; III.55-56; IV.3-4, 25
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## APPENDIX III

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<i>ahimsāsatyāsteyabrahmacaryāparigrahā yamāh</i>	II.30
<i>anityāsuciduḥkhānātmasu nityāsucisukhātmakhyātiravidyā</i>	II.5
<i>anubhūtavaiṣayāsāṃpramoṣah smṛtiḥ</i>	I.11
<i>aparigrahasthairye janmakathamāsambodhah</i>	II.39
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<i>atha yogānusāsanam</i>	I.1
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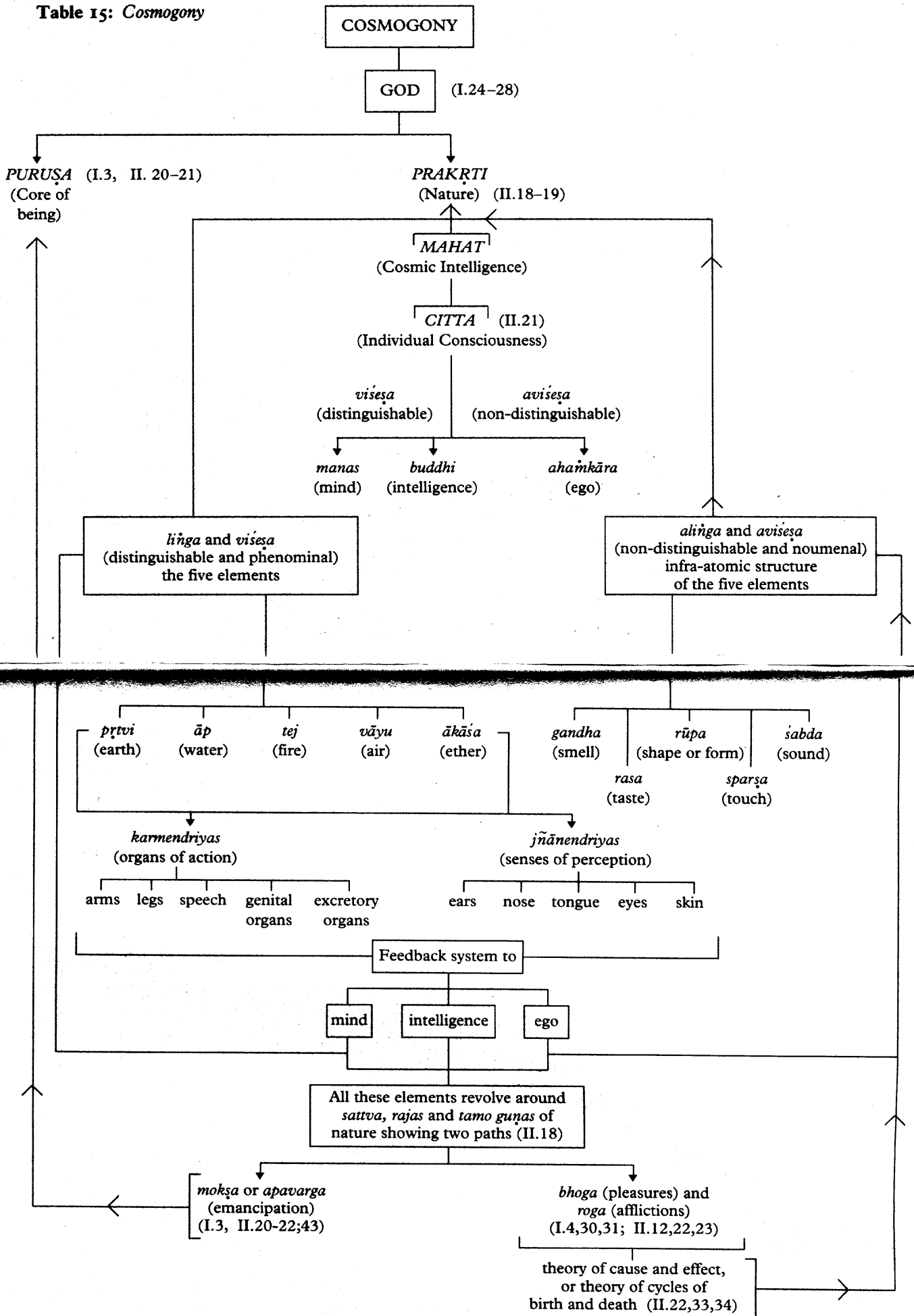
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sa eṣa pūrveśāmapī guruḥ kālenānavacchedāt	I.26
samādhibhāvanārthah kleśatanūkarānārthasca	II.2
samādhisiddhirīśvarapraṇidhānāt	II.45
samānajayājjvalanam	III.41
samśkārasākṣātkaraṇāt pūrvaājñānam	III.18
śāntoditāvyaḥpadēśyadharmānupātī dharmī	III.14
santośādanuttamah sukhālābhah	II.42
sarvārthataikāgratayah kṣayodayau cittasya samādhipariṇāmah	III.11
sati mūle tadvipāko jātyayurbhogāḥ	II.13

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrvām sarvajñātrvām ca	III.50
sattvapuruṣayoh suddhisāmye kaivalyamiti	III.56
sattvapuruṣayoratyantāsamkīrṇayoh pratyayāviśeṣo bhogaḥ parārthavāt svārthasāmyamāt puruṣājñānam	III.36
sattvasuddhisāmanasyaikāgryendriyajayātma- darśanayogyatvānica	II.41
sa tu dīrghakālanairantaryasatkārāsevito drḍhabhūmiḥ	I.14
satyapraṭiṣṭhāyām kriyāphalāśrayatvām	II.36
śaucasantośatapaḥsvādhyāyesvarapraṇidhānāni niyamāḥ	II.32
śaucāt svāṅgajugupsā parairasāmsargah	II.40
smṛtipariśuddhau svarūpasūnyevārthamātranirbhāsā nirvītarkā	I.43
sopakramam nirupakramam ca karma	
tatsāmyamādaparāntājñānamariṣṭebhyo vā	III.23
śrāddhāvīryasmṛtisamādhiprajñāpūrvaka itareśam	I.20
śrotākāśayoh sambandhasāmyamāddivyaṁ śrotam	III.42
śrutānumānaprajñābhyaṁanyaviśayā viśeṣārthavāt	I.49
sthānyupānimantrāṇe saṅgasmayākaraṇam punaraniṣṭaprasaṅgāt	III.52
sthirasukhamāsanam	II.46
sthūlasvarūpasūkṣmānvayārthavātva- saṁyamādbhūtajayah	III.45
sukhānusaṁyī rāgaḥ	II.7
sūkṣmaviśayatvām cālīngaparyavasānam	I.45
svādhyāyādiṣṭadevatāsamprayogaḥ	II.44
svapnanidrājñānālambanam vā	I.38
svarasavāhī viduṣo'pi tathārūdhōbhīnivesah	II.9
svasvāmīśaktyoh svarūpopalabdhihetuḥ saṁyogaḥ	II.23
svaviśayāsamprayoge cittasya svarūpānukāra ivendriyānām pratyāhārah	II.54
tacchidreṣu pratyayāntarāṇi samśkārebhyaḥ	IV.27
tadabhāvāt saṁyogābhāvo hānam taddṛṣeḥ kaivalyam	II.25
tadā draṣṭuḥ svarūpe vasthānam	I.3
tadapi bahiraṅgam nirbūjasya	III.8
tadārtha eva drśyasyātmā	II.21
tadasamkhyeya vāsanābhīścitraṁ parārtham samhatyakāritvāt	IV.24
tadā sarvāvarāṇamalāpetasya jñānasyānantyāt jñeyamalpam	IV.31
tadā vivekanimnam kaivalyapragbhāram cittam	IV.26
tadevārthamātranirbhāsam svarūpasūnyamiva samādhiḥ	III.3
taduparāgāpekṣitvāccittasya vastu jñātājñātam	IV.17
tadvairāgyādapi doṣabijakṣaye kaivalyam	III.51
tā eva sabijah samādhiḥ	I.46

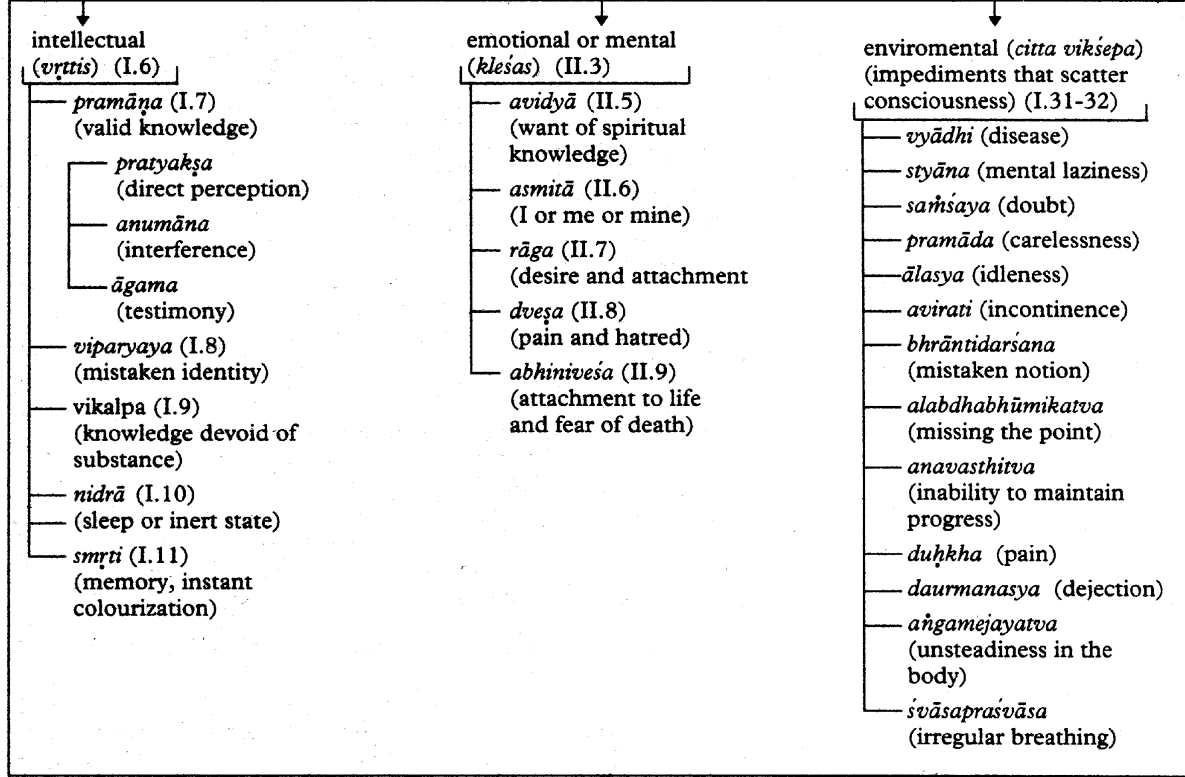
<i>tajjah saṁskāro 'nyasaṁskārapratibandhī</i>	I.50
<i>tajjapastadarthabhāvanam</i>	I.28
<i>tajjayāt prajñālokaḥ</i>	III.5
<i>tapahsvādhyāyēsvaprapañidhānāni kriyāyogaḥ</i>	II.1
<i>tārakaṁ sarvaviśayam sarvathāviśayamakramam ceti vivekajam jñanam</i>	III.55
<i>tāsāmanādīvoam cāsiṣo nityatvāt</i>	IV.10
<i>tasmīnsati svāsaprasvāsayorgativicchedaḥ prānāyāmaḥ</i>	II.49
<i>tasya bhūmiṣu viniyogaḥ</i>	III.6
<i>tasya heturavidyā</i>	II.24
<i>tasya prasāntavahitā saṁskārāt</i>	III.10
<i>tasyāpi nirodhe sarvanirodhānmirbijāḥ samādhiḥ</i>	I.51
<i>tasya saptadhā prāntabhūmiḥ prajñā</i>	II.27
<i>tasya vācakaḥ praṇavaḥ</i>	I.27
<i>tataḥ kleśa karma nivṛttiḥ</i>	IV.30
<i>tataḥ kṛtārthānām pariṇāmasamāpattirguṇānām</i>	IV.32
<i>tataḥ kṣiyate prakāśāvaraṇam</i>	II.52
<i>tataḥ paramā vāsyatendriyānām</i>	II.55
<i>tataḥ prātibhāsrāvaṇavedanādarśasvādavārtā jāyante</i>	III.37
<i>tataḥ pratyakcetanādhiḡamo 'pyantarāyābhāvaśca</i>	I.29
<i>tataḥ punaḥ śāntodītau tulyapratyayau</i>	
<i>cittasyaikāgratāpariṇāmaḥ</i>	III.12
<i>tatastadvipākānugūnānāmevābhivyaktirvāsanānām</i>	IV.8
<i>tato dvandvānabhighātaḥ</i>	II.48
<i>tato manojavītvam vikaraṇabhāvaḥ pradhānajayaśca</i>	III.49
<i>tato 'nimādiḡprādurbhāvāḥ kāyasam̐pat taddharmānabhighātaśca</i>	III.46
<i>tatparam puruṣakhyāterguṇavavaiṣṇyam</i>	I.16
<i>tatpratiśedhārthamekatattvābhyaśaḥ</i>	I.32
<i>tatra dhyānajamanāsayam</i>	IV.6
<i>tatra niratīśayam sarvajñabijam</i>	I.25
<i>tatra pratyayaiikatānāḡ dhyānam</i>	III.2
<i>tatra śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ</i>	I.42
<i>tatra sthitau yatno 'bhyāśaḥ</i>	I.13
<i>te hlādapariḡpaphalāḥ puṇyāpuṇya heturoāt</i>	II.14
<i>te pratiḡprasavaheyāḥ sūkṣmāḥ</i>	II.10
<i>te samādihāvupasargā vyutthāne siddhayaḥ</i>	III.38
<i>te vyaktasūkṣmā guṇātmanāḥ</i>	IV.13
<i>tīvrasam̐vegānāmāsannāḥ</i>	I.21
<i>trayamantarāgam̐ pūrvebhyaḥ</i>	III.7
<i>trayamekatra sam̐yamāḥ</i>	III.4
<i>udānajayājjalapaṅkakaṅkaḡkādīśvasaṅga utkrāntīśca</i>	III.40
<i>vastusāmye cittabhedāt tayorvibhaktāḥ panthāḥ</i>	IV.15

<i>viparyayo mūhyājñānamatadrūpapratīṣṭham</i>	I.8
<i>virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo 'nyaḥ</i>	I.18
<i>viśayavati vā pravṛttirutpannā manasaḥ sthitinibandhamī</i>	I.35
<i>viśeṣadarsina ātmabhāvabhāvanānivṛttiḥ</i>	IV.25
<i>viśeṣāviśeṣalingamātrālingāni guṇaparvāni</i>	II.19
<i>visokā vā jyotiṣmatī</i>	I.36
<i>vītarāgaviśayam vā cittam</i>	I.37
<i>vitarkabādhane pratipakṣabhāvanam</i>	II.33
<i>vitarkā himsādayaḥ kṛtakāritānumoditā</i>	
<i>lobhakrodhamohapūrvakā mṛdumadhyādhimātrā</i>	
<i>duḥkhājñānānantaphalā iti pratipakṣabhāvanam</i>	II.34
<i>vitarkavicārānandāsmītarūpānugamāt sam̐prajñataḥ</i>	I.17
<i>vivekakhyātiravīplavā hānopāyaḥ</i>	II.26
<i>vṛttayaḥ pañcatayyaḥ klišṭāklišṭāḥ</i>	I.5
<i>vṛttisārūpyamitaratra</i>	I.4
<i>vyādhistyānasam̐śaya pramādālasyaḡvirati</i>	
<i>bhrāntīdarśanālabdha- bhūmikatoḡnavasthitatoḡmī</i>	
<i>cittavikṣepāste 'ntarāyaḥ</i>	I.30
<i>vyutthānanirodhasaṁskārayor abhibhāvaprādurbhāvau</i>	
<i>nirodhakṣanacittānvayo nirodhāpariṇāmaḥ</i>	III.9
<i>yamanīyamāsanaprañāyāmapratyāhāradhāraṇādhyāna-</i>	
<i>samādhayo 'śṭāvāṅgāni</i>	II.29
<i>yathābhimatādhyānādvā</i>	I.39
<i>yogaṅgānuṣṭhānādaśuddhikṣaye jñānādiḡpūrāvivekakhyateḥ</i>	II.28
<i>yogaścittavṛtti nirodhaḥ</i>	I.2

**Table 15: Cosmogony**



## Causes for Fluctuations and Absoluteness

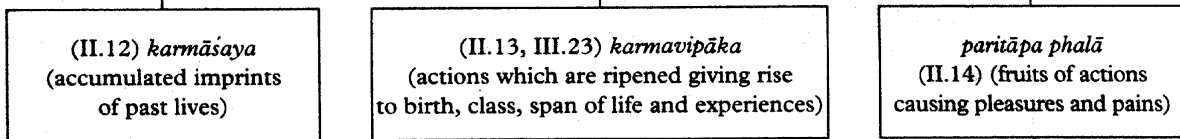


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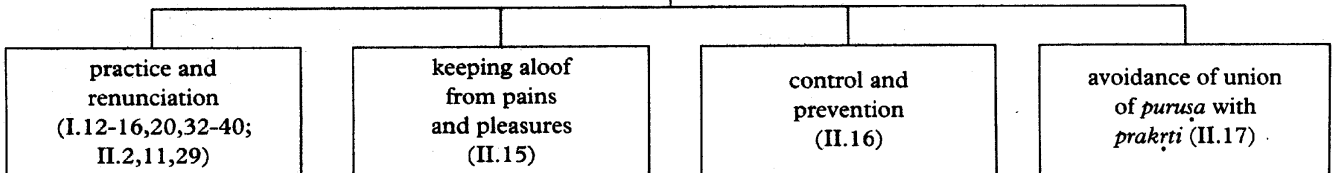
(II.10) gross                      or                      subtle

troubling (I.5)	non-troubling	dormant (II.4)	attenuated	fluctuating	fully active
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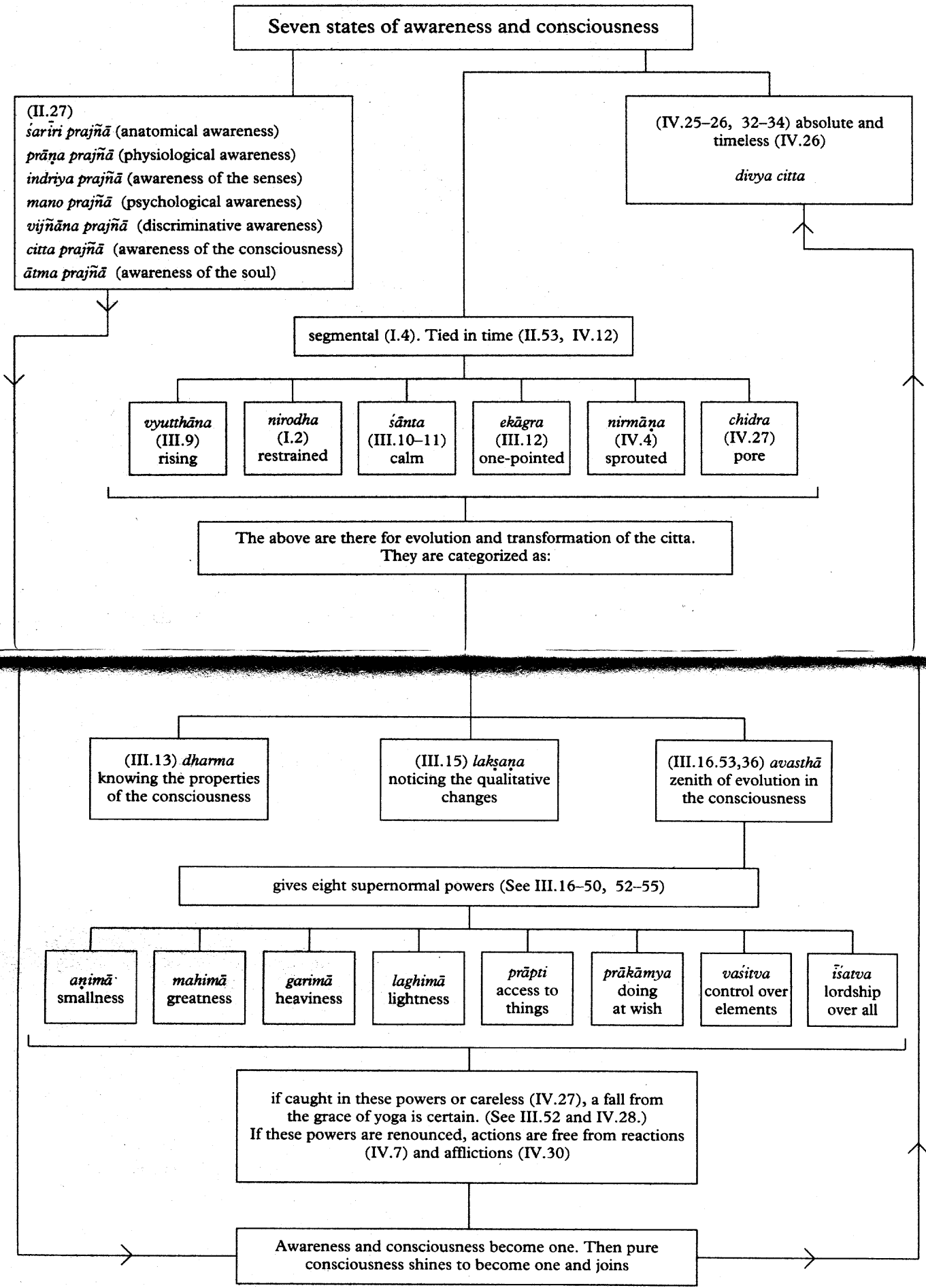
depending upon



for emancipation and freedom

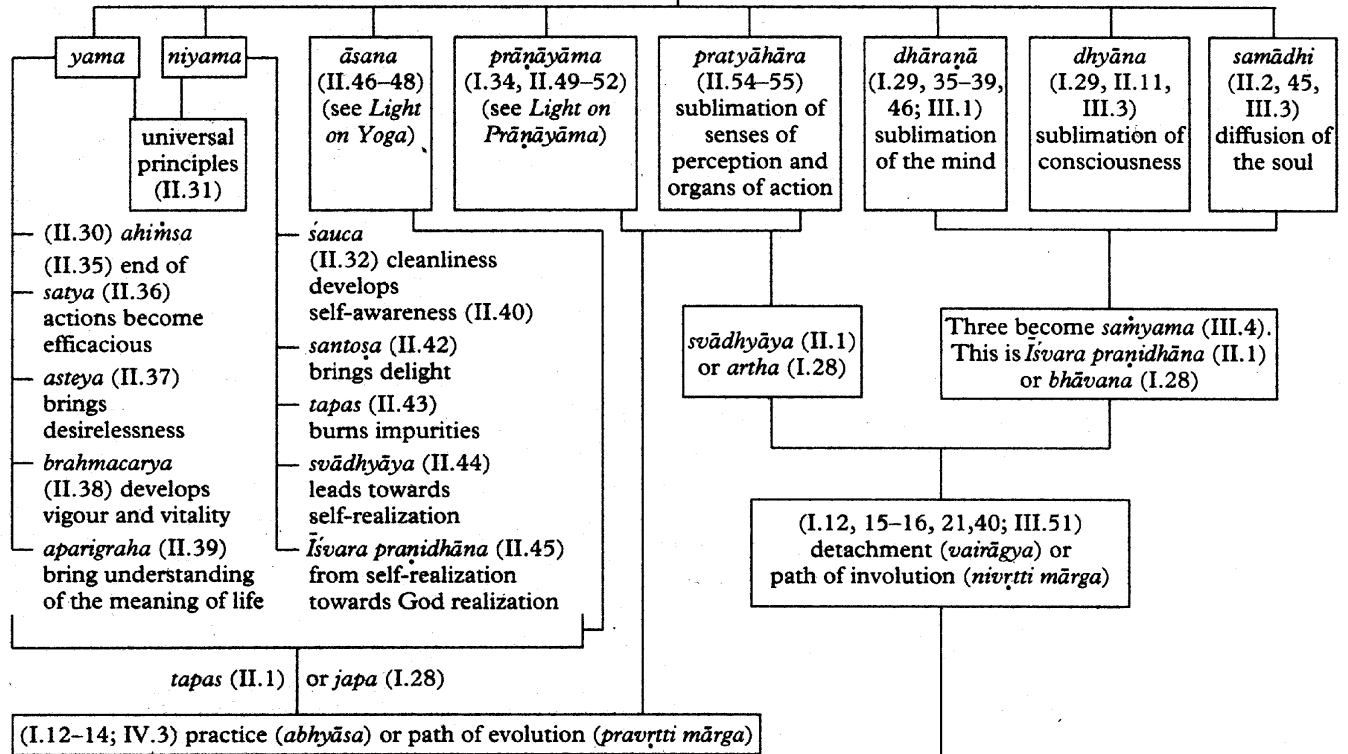


**Table 16:** Causes for fluctuations and absoluteness, emancipation and freedom



**Table 17: The cycle of the seven states of awareness and consciousness**

**Aṣṭāṅga Yoga also named Kriyā Yoga (I.1, II.1 and 29)**



**grades of practice**

(I.21-22) *mṛdu* mild, *madhyama* average, *adhimātra* keen, *tīvra* vehement

**grades of detachment**

(I.15-16) *yatamāna* disengaging the senses, *vyatireka* thoughtful control, *ekēndriya* mind control, *vasīkāra* subjugation, *paravairāgya* total detachment

Brings *citta vṛtti nirodhaḥ* (I.2,40,41). Leads towards cultured consciousness

(I.17) *vitarka* analytical study, *vicāra* reasoning, *ānanda* bliss, *asmitā* consciousness of being one with oneself (I.47)  
*savitarka* (I.42) with deliberation, *nirvitarka* (I.43) without deliberation, *savicāra* (I.44) with reflection, *nirvicāra* (I.45) without reflection  
*virāma pratyaya* (I.18-19) alert passivity of mind (*sūnyāvasthā*)  
 (I.48) *ṛāmbharā prajñā* or *vivekakhyāti* (II.26) or *jñāna dīpti* (II.28) or *vivekaja jñāna* (III.53)

conquest of *avidyā* (II.25), leading towards *nirbīja samādhi* (I.51) or *dharmamegha samādhi* (IV.29) (*asūnyāvasthā*)

Freedom from afflicting actions (IV.30) as well as aims, qualities of nature and time (IV.34)

\* **THUS ENDS THE SPIRITUAL JOURNEY** \*

**Table 18: The tree of aṣṭāṅga yoga**

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## Glossary

<i>a-</i>	Non-
<i>abhāva</i>	Non-existence, non-occurrence, absence of feeling
<i>abhedhya</i>	Indivisible existence
<i>abhibhava</i>	Overpowering, subjugating
<i>abhijāta</i>	Transparent, learned, inborn, distinguished, noble
<i>abhiniveśa</i>	Clinging to life, fear of death, intentness of affection
<i>abhivyakti</i>	Manifestation, revelation
<i>ābhyanāra</i>	Internal
<i>ābhyāsa</i>	Practice, repetition
<i>ādarsa</i>	Faculty of vision, mirror
<i>ādhyah</i>	Stands for
<i>ādhibhautika roga</i>	Diseases caused by the imbalance of elements in the body
<i>ādhidaiivika roga</i>	Genetic, allergic diseases
<i>adhigama</i>	To find, discover, acquire mastery
<i>ādhimātra</i>	Intense, sharp in understanding
<i>ādhimātratama</i>	Supremely intense
<i>ādhiṣṭhatrtvam</i>	Over-lordship, omnipotent
<i>ādhvābheda</i>	Different condition
<i>ādhyāsa</i>	Superimposition
<i>ādhyātma</i>	Supreme Soul (manifested as an individual soul)
<i>ādhyātma prasādanam</i>	Expansion of the seer, diffusion of the soul, sight of the soul
<i>ādhyātmika roga</i>	Self-inflicted diseases
<i>ādi</i>	So forth
<i>ādīni</i>	The others
<i>Ādiśeṣa</i>	The Lord of serpents, couch of Lord Viṣṇu
<i>adrṣṭa</i>	Unperceived, invisible, fate, destiny
<i>advaitā</i>	Monism expounded by Śrī Śaṅkarācārya
<i>āgama</i>	Spiritual doctrines testimony
<i>Agastya</i>	Name of a sage
<i>Ahalyā</i>	Wife of sage Gautama
<i>aḥam</i>	Personal pronoun 'I'

<i>aḥmākāra</i>	Ego, pride, the making of self, sense of self
<i>ahimsā</i>	Non-violence, non-injury, harmlessness
<i>ājñā cakra</i>	Energy centre situated between the centre of the two eyebrows
<i>ajñāna</i>	Ignorance
<i>ajñāta</i>	Unknown
<i>akalpita</i>	Unimaginable
<i>ākāṅkṣā</i>	Ambitions
<i>ākāra</i>	Form
<i>ākaraṇam</i>	Non-performance, non-accomplishment
<i>ākāśa</i>	Ether, space, one of the five elements of nature
<i>akliṣṭā</i>	Incognizable, non-disturbing, non-painful
<i>akrama</i>	Without succession, without sequence
<i>akṛṣṇa</i>	Non-black
<i>akusīda</i>	Free from desires and aversions
<i>alabdha bhūmikatva</i>	Not being able to hold on to what is undertaken, missing the point
<i>ālambana</i>	Support, dependent upon
<i>ālasya</i>	Laziness
<i>alīnga</i>	( <i>a</i> = not; <i>līnga</i> = mark) without mark, an unmanifested form, having no characteristic mark
<i>āloka</i>	Looking, seeing, sight, light, lustre, splendour
<i>ālokyā</i>	Insight
<i>alpam</i>	Small, little, trivial
<i>amanaskatva</i>	( <i>a</i> = not; <i>manas</i> = mind) a state of being, that is, without the influence of the mind
<i>Amaraka</i>	Name of a king
<i>amṛta</i>	Nectar
<i>amṛta manthana</i>	Nectar, produced at the time of churning of the ocean by the demons and angels
<i>anabhighāta</i>	Non-resistance, indestructibility, cessation of disturbances
<i>anādītoam</i>	Time immemorial, existing from eternity
<i>anāgata</i>	Unknown, future
<i>anāhata cakra</i>	Energy centre situated in the seat of the heart
<i>ānanda</i>	Bliss, elation, felicity
<i>ānandamaya kośa</i>	The blissful sheath
<i>ānanda prajñā</i>	Knowledge of elation
<i>ananta</i>	Infinite, eternal, boundless, inexhaustible
<i>ānantaryam</i>	Uninterrupted sequence
<i>anāsāyam</i>	Freedom from impressions or influences
<i>anaṣṭam</i>	Not destroyed, not lost

<i>anātma</i>	Non-self, something different from the Soul
<i>anavaccheda</i>	Not bound, continuous, undefined, without a limit
<i>anavadhāraṇam</i>	Not comprehensible
<i>anavasthitatva</i>	Inability to maintain the achieved progress
<i>anekeṣām</i>	Innumerable
<i>aṅga</i>	A component aspect, limb, body, constituent part, member, division
<i>aṅgamejayatva</i>	Tremors or unsteadiness in the body
<i>Āṅgīrasa</i>	Author of <i>Rgveda</i>
<i>aṅimā</i>	As minute as an atom, atomization, the capacity to make oneself infinitely small, one of the eight supernatural powers
<i>aniṣṭa</i>	Undesirable, unfavourable
<i>anitya</i>	Non-eternal
<i>annamaya kośa</i>	Anatomical body of man
<i>antaḥkaraṇa</i>	Conscience
<i>antara</i>	Internal
<i>antara kumbhaka</i>	( <i>antara</i> = internal; <i>kumbhaka</i> = retention of breath) retention of breath after inhalation
<i>antarāṅga</i>	( <i>antara</i> = internal; <i>aṅga</i> = limb) internal, interior part
<i>antarāṅga sādhanā</i>	Practice concerning the internal quest
<i>antarātmā</i>	Universal Self
<i>antarātmā sādhanā</i>	Practice concerning the innermost quest
<i>antara vṛtti</i>	Inhalation, internal thought waves
<i>antarāyā</i>	Impediment, hindrance, obstacle
<i>antardhānam</i>	Invisibility, disappearance
<i>antardṛṣya</i>	Intuitive vision
<i>ānubhāvīkajñāna</i>	Knowledge gained by experience
<i>anubhūta</i>	Perception
<i>anugamāt</i>	By following, approaching
<i>anugūṇānām</i>	Accordingly
<i>anukārah</i>	Imitation, following
<i>anumāna</i>	Logic, doubt, reflection, inference
<i>anumodita</i>	By compliancy, abetment
<i>anupaśya</i>	Seeing, perceiving, one who sees
<i>anupāñi</i>	Following a sequence, closely followed
<i>anuśāsanam</i>	Instructions, directions, code of conduct, advice, order, command, introduction or guidelines given in procedural form
<i>anusāyī</i>	( <i>anu</i> = close; <i>śāyī</i> = connection) close connection, close attachment

<i>ānuśravika</i>	Listening or heard, resting on the <i>Vedas</i> or tradition
<i>anuṣṭhāna</i>	Devoted practice
<i>anuttama</i>	Supreme
<i>anvaya</i>	All-pervasiveness, association, interpenetration
<i>anya</i>	Other, another, otherwise, distinct
<i>anyah</i>	Different
<i>āp</i>	Water, one of the five elements of nature
<i>apāna</i>	One of five vital energies which moves in the lower trunk controlling elimination of urine, semen and faeces
<i>aparānta</i>	Death, at the end
<i>aparigraha</i>	Freedom from avarice, without greed, non-acceptance of gifts
<i>aparīṇāmitva</i>	Changelessness
<i>āpattau</i>	Identical, identified, assumed, having accomplished
<i>apavarga</i>	Emancipation, freedom, beatitude, liberation
<i>āpetasya</i>	Bereft of, devoid of, removed
<i>api</i>	Also, in addition to, although
<i>apramāṇakam</i>	Unrecognized, unobserved
<i>apratīsamkramāyāḥ</i>	Changeless, non-moving
<i>aprayojakam</i>	Useless, unserviceable
<i>apunya</i>	Vice
<i>āpūrāt</i>	Becoming full, being full
<i>ārambhāvasthā</i>	Beginner's stage
<i>ariṣṭa</i>	Omens, portents
<i>Arjuna</i>	Hero of <i>Mahābhārata</i> , receiver of knowledge of yoga from Lord Kṛṣṇa in <i>Bhagavad Gīta</i>
<i>artha</i>	Means of livelihood, purpose, means, the second of the four aims of life
<i>arthamātra nirbhāsā</i>	( <i>artha</i> = cause, aim, purpose, means, reason; <i>mātra</i> = alone; <i>nirbhāsā</i> = manifestation) shining alone in its purest form
<i>arthavatva</i>	Purposefulness, fullness
<i>āśā</i>	Desire
<i>asamprajñātā</i>	( <i>a</i> = non; <i>samprajñāta</i> = distinction) a non-distinguishable state
<i>asampramoṣaḥ</i>	Without stealing from anything else, not slipping away
<i>asamprayogaḥ</i>	Not coming in contact
<i>asamsargaḥ</i>	Non-contact, non-intercourse

<i>asamsaktah</i>	Indifference to praise and revilement, non-attachment
<i>āsana</i>	A seat, posture, position; third of the eight aspects of <i>astānga yoga</i>
<i>asaṅgaḥ</i>	Non-contact
<i>asaṅkhyeya</i>	Innumerable
<i>asaṅkīrṇayoh</i>	Distinction from each other
<i>āsannaḥ</i>	Drawn near, approached
<i>asat</i>	Non-being
<i>āśayaḥ</i>	A chamber, reservoir
<i>āsevitaḥ</i>	Zealously practised, performed assiduously
<i>āśīṣaḥ</i>	Desires
<i>asmitā</i>	Pride, egoism, 'I' consciousness
<i>āśrama</i>	Stages of development, hermitage
<i>āśraya</i>	Support
<i>āśrayatvam</i>	Substratum, foundation, dependence
<i>aṣṭāṅga yoga</i>	Eightfold disciplines or aspects of yoga: <i>yama</i> , <i>niyama</i> , <i>āsana</i> , <i>prāṇāyāma</i> , <i>pratyāhāra</i> , <i>dhāraṇā</i> , <i>dhyāna</i> and <i>samādhi</i>
<i>aṣṭa siddhi</i>	Eight supernatural powers: <i>animā</i> , <i>mahimā</i> , <i>laghimā</i> , <i>garimā</i> , <i>prāpti</i> , <i>prākāmya</i> , <i>īśatva</i> and <i>vasitva</i>
<i>aṣṭau</i>	Eight
<i>asteya</i>	Non-stealing, non-misappropriation
<i>asti</i>	Exists
<i>asthi</i>	Bones
<i>āsuci</i>	Impure
<i>āsuddhi</i>	Impurities
<i>āsukla</i>	Non-white
<i>asura</i>	Demon
<i>āsvāda</i>	Faculty of taste
<i>asya</i>	Of this
<i>atadrūpa</i>	Not in its own form
<i>atala</i>	Nether world or lower region, one of the seven <i>pātālas</i> , being the first among them
<i>atha</i>	Now
<i>atīkrānti bhāvanīya</i>	Feeling of the highest knowledge of the seer and having attained the strength of <i>paravairāgya</i>
<i>atiprasaṅgaḥ</i>	Too many, superfluity
<i>atīta</i>	The past
<i>ātmā</i> , <i>ātman</i>	The individual, individual spirit
<i>ātmabhāva</i>	Feeling the soul
<i>ātmabija</i>	Seed of the soul

<i>ātmadarśana</i>	Reflection of the soul
<i>ātmajñāna</i>	Knowledge of the self
<i>ātmajyoti</i>	Light of the soul
<i>ātmakam</i>	Being one with the self
<i>ātma prasādanam</i>	A glimpse or the reflection of the soul
<i>ātma sākṣātkāra</i>	Realization of the soul, dwelling in the abode of the soul
<i>atyanta</i>	Absolute, extreme
<i>āum</i>	Sacred syllable, Śabda Brahman
<i>aura</i>	spiritual lustre
<i>Aurobindo</i>	Sage of Pondicherry
<i>auśadha</i>	A drug, herb, medicine, remedy
<i>auśadhi</i>	Herbs
<i>āvaraṇa</i>	Veil, covering
<i>avasthā</i>	A condition, state
<i>avasthānam</i>	Stand, rest, dwell, abide, reside
<i>avasthā pariṇāma</i>	Transformation towards the final state of refinement
<i>āveśaḥ</i>	Occupation, entrance
<i>avidyā</i>	Want of spiritual knowledge, lack of wisdom, ignorance
<i>aviplavā</i>	Unfluctuating, undisturbed
<i>avirati</i>	Desires, gratifications
<i>aviśayī</i>	Unperceived, beyond the reach of the mind
<i>aviśeṣa</i>	( <i>ā</i> = tall, reaching up to; <i>viveka</i> = discriminative understanding; <i>khyāte</i> = summit of knowledge) the glory or the essence of knowledge
<i>avyapadeśya</i>	Latent, lying in potential form
<i>āyāma</i>	Ascension, expansion, extension
<i>āyuh</i>	Span of life
<i>āyurveda</i>	Science of life and health, Indian medicine
<i>bādhana</i>	Obstruction
<i>bahirāṅga</i>	External part, external limb
<i>bahirāṅga sādhanā</i>	External quest
<i>bāhya</i>	Outside, external
<i>bāhya vṛtti</i>	Exhalation, movement of the outbreath, external thought waves
<i>bala</i>	Moral and physical strength
<i>bandha</i>	Block, lock, a practice of <i>haṭha yoga</i>
<i>Bhagavad Gītā</i>	A classical text of yoga, a dialogue between Lord Kṛṣṇa and Arjuna, containing the celestial sayings of Lord Kṛṣṇa
<i>bhaktan</i>	Devotee

<i>bhakti</i>	Devotion
<i>bhakti mārga</i>	Path of devotion
<i>bhakti yoga</i>	Yoga of devotion
<i>bhāram</i>	Gravitation
<i>Bhārata</i>	India
<i>Bhārati</i>	Wife of Mandana Miśra, a staunch practitioner of <i>pūrva mimāṃsa</i> Commentary
<i>bhāṣya</i>	Commentary
<i>bhava</i>	In a state of being, existence
<i>bhāvanā</i>	Feeling, understanding, reflection
<i>bhāvanārthaḥ</i>	Contemplating with meaning and feeling
<i>bhedah</i>	Division
<i>bhedāt</i>	Being different
<i>Bhīma</i>	Hero of Mahābhārata, brother of Arjuna
<i>bhoga</i>	Enjoyment, pleasure, experience of sensual joys
<i>bhogāsana</i>	<i>Āsanas</i> of pleasure
<i>bhrānti darśana</i>	Delusion, false idea, supposition, bewilderment, perplexity, confusion
<i>bhraṣṭa</i>	Fallen down, fallen out, stamped from, depraved, fallen from grace
<i>bhū</i>	Being, becoming, land, ground
<i>bhūloka</i>	The terrestrial world, the earth
<i>bhūmiṣu</i>	Degree, stage
<i>bhūta</i>	Living beings
<i>bhūtavāt</i>	In life
<i>bhūtendriyeṣu</i>	In case of elements, body, senses of perception, organs of action
<i>bhūvarloka</i>	Aerial region, one of the divisions of the Universe, the space between earth and heaven
<i>bīja</i>	A seed, source, origin, beginning
<i>bimba-pratibimba vāda</i>	( <i>bimba</i> = reflector; <i>pratibimba</i> = reflected image; <i>vāda</i> = exposition) exposition of double reflection
<i>Brahma</i>	The first deity of the Hindu Triad, the Creator
<i>brahmacārī</i>	Celibate
<i>brahmacarya</i>	Celibacy, continence, chastity, stage of studentship to learn worldly as well as spiritual knowledge, first of the four stages of life
<i>brahmacaryāśrama</i>	The first of the four religious stages or orders
<i>Brahmajñāna</i>	The realization of the Supreme, the highest knowledge
<i>brahmakapāla</i>	Energy centre, intelligence of the head, thousand-petalled cakra

<i>Brahman</i>	The Universal Spirit, Universal Soul
<i>brāhmaṇa</i>	Priest class, one who has realized the Self, one of the four <i>varṇas</i> or classes of Hinduism
<i>Brahma Sūtra</i>	Treatise on the knowledge of the Self
<i>brahmavariṣṭa</i>	Living in the vision of the soul
<i>brahmavid variṣṭa</i>	Vision of the soul, beyond words
<i>Brahmendra Swāmi</i>	Guru of Bājirao I of Mahārāṣṭra (India), who used to sit on a palm leaf to float on water
<i>Bṛhaspati</i>	Preceptor of Indra, Lord of heavens
<i>Buddha</i>	The founder of Buddhism
<i>buddhi</i>	Intelligence
<i>buddhi buddheḥ</i>	Cognition of cognitions
<i>ca</i>	And, both, as well as, also
<i>cakra</i>	Energy centres situated inside the spinal column
<i>caṅṣu</i>	Eye
<i>candra</i>	Moon, referred to the mind
<i>candra sthāna</i>	Centre of para-sympathetic nervous system
<i>caritādhikāra</i>	Power of attaining one's object, serving a purpose
<i>caturthaḥ</i>	The fourth
<i>ced</i>	If
<i>Caitanya</i>	Saint from Bengal (India)
<i>chidra</i>	A pore, a fissure, a rent, a flaw
<i>cinā</i>	Disturbed thought, anxious thought
<i>cināna</i>	Deliberate thinking
<i>cit</i>	Thought, emotion, intellect, feeling, disposition, vision, to perceive, to notice, to know, to understand, to desire
<i>citi</i>	The self, the seer
<i>ciṅśakti</i>	Power of the self
<i>citta</i>	Consciousness, a composite word for mind, intellect and ego (pride or the sense of self)
<i>citta bhāva</i>	Feeling of consciousness
<i>citta jñāna</i>	Knowledge of the consciousness
<i>citta laya</i>	Reposed consciousness, dissolution of consciousness
<i>citta maya</i>	Full of consciousness
<i>citta prasādanam</i>	Diffusion of the consciousness, favourable disposition of the consciousness
<i>citta śakti</i>	Power of consciousness
<i>citta buddhi</i>	Purity of the consciousness
<i>citta vikṣepa</i>	Scattered consciousness, distraction
<i>citta vṛtti</i>	Movement in the consciousness

<i>citram</i>	Bright, diversified, equipped
<i>citra nāḍi</i>	One of the <i>nāḍis</i> sprouting from the heart
<i>dairghyatā</i>	Expansion, expansive
<i>darśana</i>	Seeing, looking, seeing the mind, perception, sight, vision, knowledge
<i>darśinaḥ</i>	The seer
<i>daurmanasya</i>	Fickle-mindedness, despair
<i>dehābhimānatva</i>	Believing that the perishable body is the self ( <i>ātman</i> )
<i>deśa</i>	Place, spot, region
<i>deva</i>	Angel
<i>devadatta</i>	<i>Upavāyu</i> which causes yawning and induces sleep
<i>Devayāni</i>	Daughter of Sukrācārya – the preceptor of demons –, wife of king Yayāti
<i>dhairya</i>	Courage
<i>Dhammapāda</i>	Treatise of Buddhism
<i>dhanamjaya</i>	<i>Upavāyu</i> which produces phlegm, nourishes and remains in the body even after the death and inflates the corpse
<i>dhāraṇā</i>	Concentration, attention, focusing, sixth of the eight aspects of <i>astāṅga yoga</i>
<i>dharma</i>	First of the four aims of life, science of duty, religious duty, virtue
<i>dharma megha</i>	( <i>dharma</i> = duty; <i>megha</i> = cloud) rain-cloud of justice, delightful fragrance of virtue
<i>dharma pariṇāma</i>	Transformation towards that which is to be held fast or kept, virtue, justice
<i>dharmendriya</i>	The sense of virtuousness, the inner voice
<i>dharmī</i>	Virtuous, religious, pious, characteristic
<i>dhārmic</i>	Pertaining to <i>dharma</i>
<i>dhātu</i>	Constituent element or an essential ingredient of the body
<i>Dhruva</i>	Son of Uttānapāda, who became the king of <i>dhrūvaloka</i> ; stable, constant, permanent, tip of the nose
<i>dhruva nakṣatra</i>	The Polar Star, the North Pole
<i>dhyāna</i>	Meditation, reflection, observation, contemplation, seventh of the eight aspects of <i>astāṅga yoga</i>
<i>dhyānaḥ</i>	Born of meditation
<i>ḍīpti</i>	Radiation, brilliancy, lustre
<i>dirgha</i>	Long (as space or time), lasting long
<i>divya</i>	Divine