
योग की पारिभाषिक शब्दावली
भाग 1 योग से संबंधित सामान्यतः प्रयुक्त
शब्दों की मानकीकृत शब्दावली

Glossary of Yoga Terminology

Part 1 Standardized Terminology for
Commonly Used Terms Related to Yoga

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FOREWORD

This Indian Standard (Part 1) was adopted by the Bureau of Indian Standards after the draft finalized by the Ayush Sectional Committee and approval by the Food and Agriculture Division Council.

The word 'Yoga' is derived from the Sanskrit root 'Yuj', meaning 'to join' or 'to yoke' or 'to unite'. Yoga is a holistic and an integral approach that gives physical health, mental contentment and spiritual enrichment as it gives many beneficial results in pursuit of high level wellness.

Patañjala Yoga *Sūtra* is considered to be one of the foundational texts of classical Yoga. Yoga is practiced worldwide by millions of people in many forms and variations owing to its preventive and curative potential for lifestyle-related disorders. Yoga places great importance on healthy lifestyle including *Ācāra* (appropriate activities), *Vicāra* (appropriate thoughts and attitude), *Āhār* (appropriately healthy and nourishing diet) and *Vihāra* (appropriate recreational activities to relax body and mind).

There are numerous commonly used technical terms which are specific to Yoga including the terminology pertaining to topics like *Ṣaṭkarma*, *Yogāsana*, *Prāṇāyāma* etc. There is a tendency to interpret such terms subjectively. Moreover, several terms are common to Ayurveda as well as Yoga but are used with slightly different connotation. To allay any such ambiguity, this Part 1 of the Standard has been formulated to provide standardized definitions of commonly used terms related to Yoga. Subsequent parts of this Standard shall address the terminologies specific to various Yoga Practices such as *Ṣaṭkarma*, *Yogāsana*, *Prāṇāyāma* and *Dhyāna* (meditation).

The inputs for formulation of this standard have been derived from the information available in the public domain in print and electronic media including authoritative books of Yoga. It is advisable that various Yoga practices as mentioned in the standard should be done under the guidance/supervision of a Yoga Expert.

The composition of the committee responsible for the formulation of this standard is given in Annex A.

*Indian Standard***GLOSSARY OF YOGA TERMINOLOGY****PART 1 STANDARDIZED TERMINOLOGY FOR
COMMONLY USED TERMS RELATED TO YOGA****1 SCOPE**

1.1 This standard (Part 1) covers brief description/definition of terminologies related to common Yoga terms. The original terms appearing in the text have been transliterated and defined for clear understanding of the concept for those who are not in Yoga. These terms may be used by having the background of researchers, academicians, regulators, clinical practitioners and other enthusiasts interested in the science of Yoga.

1.2 The other standards in the series intend to cover the description of various Yoga Practices including *Ṣaṭkarma*, *Yogāsana*, *Prāṇāyāma* and *Dhyāna* (meditation) etc.

**2 TRANSLITERATION USED FOR WRITING
SANSKRIT WORDS IN THE GLOSSARY FOR
COMMON YOGA TERMINOLOGY**

a = अ	ḥ = अः	ḍa = ढ	ya = य
ā = आ	ka = क	ḍha = ढ्ह	ra = र
i = इ	kha = ख	ṇa = ण	la = ल
ī = ई	ga = ग	ta = त	va = व
u = उ	gha = घ	tha = थ	śa = श
ū = ऊ	ṅa = ङ	da = द	ṣa = ष
ṛ = ऋ	ca = च	dha = ध	sa = स
ṝ = ॠ	cha = छ	na = न	ha = ह
e = ए	ja = ज	pa = प	kṣa = क्ष
ai = ऐ	jha = झ	pha = फ	tra = त्र
o = ओ	ñ = ञ	ba = ब	jña = ञ
au = औ	ṭa = ट	bha = भ	
m̐ = अं	ṭha = ठ	ma = म	

3 GLOSSARY FOR COMMON YOGA TERMINOLOGY

Table 1 Common Yoga Terminology

(Clause 3)

Sl No.	Term	English Transliteration	Description
1	योग *	Yoga *	The word Yoga has been derived from Sanskrit root (<i>dhātu</i>) 'Yuj' which means to 'join', to 'unite' or to 'yoke' to get cognitively absorbed (<i>Samādhi</i>). According to <i>Maharishi Patañjali</i> , Yoga is the control of the modifications (<i>Vṛtti</i>) of the mind stuff (<i>Citta</i>). As per Yogic scriptures the practice of Yoga leads to the union of an individual consciousness with that of the universal consciousness.
2	अष्टांग-योग	Aṣṭāṅga-Yoga	The School of Yoga that deals with eight limbs of Yoga as advocated by <i>Maharishi Patañjali</i> . It comprises of <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> .
3	कर्म-योग	Karma-Yoga	The school of Yoga that deals with Yoga of action, a path to self-realization attained through harmonizing the actions without desire toward its fruits.
4	भक्ति-योग	Bhakti-Yoga	The school of Yoga that deals with Yoga of devotion, a path to self-realization attained through worship of a personal God.
5	ज्ञान-योग	Jñāna-Yoga	The school of Yoga that deals with Yoga of knowledge and wisdom, a path to self-realization, attained through sacred knowledge of reality.
6	मंत्र-योग	Mantra-Yoga	The school of Yoga that deals with mantra chanting which is a combination of specific syllables when recited properly generates vibration and ultimately leads union of an individual soul with the supreme soul.
7	लय-योग	Laya-Yoga	The school of Yoga that deals with the state of absorption of the mind in the consciousness and also pacification of <i>prāṇa</i> by overcoming subliminal impressions (<i>Vāsanā</i>) that distract the mind. To this hankering behind the object of the senses is to be avoided. It is attained by practices such as <i>Nādānusandhāna</i> , <i>Śambhavīmudrā</i> etc.
8	हठ-योग	Haṭha-Yoga	The school of Yoga that emphasizes bodily postures, regulation of breathing and cleansing processes, etc. as means to spiritual perfection. The literal meaning of Haṭha is (ha-sun, ṭha-moon) sun and moon. Another meaning of Haṭha is 'with force' or 'with effort' to create balance in both is called Haṭha-Yoga.
9	राज-योग	Raja-Yoga	The school of Yoga that deals with Aṣṭāṅga-Yoga of <i>Patañjali</i> . In the context of Haṭha-Yoga, the word Rāja-Yoga is used for the highest state of mind called as <i>Samādhi</i> .

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
10	क्रिया-योग	Kriyā-Yoga	The school of Yoga that deals with Yoga of action. According to Sage Patañjali, Kriyā-Yoga includes <i>Tapas</i> (cleansing of the body through fasting and other vows), <i>Svādhyāya</i> (study of scriptures and recitation/Japa of praṇava and such other mantras) and <i>Iśwara Pranidhā na</i> (surrender to God).
11	स्वर-योग	Svara-Yoga	The school of Yoga that deals with the science of breath. It emphasizes the systematic and controlled flow of breath through the nostrils (<i>Svara</i>) that leads to realization of cosmic consciousness.
12	तंत्र-योग	Tantra-Yoga	The school of Yoga that deals with a path of ritual and esoteric practices to awaken <i>śhakti</i> (latent cosmic energy).
13	घटसथ-योग	Ghaṭastha-Yoga	The school of Yoga that deals with purification of Ghata. 'Ghata' refers to the body-mind complex through which Rāja-Yoga or <i>Samādhi</i> is achieved.
14	कुण्डलिनी-योग	Kuṇḍalinī-Yoga	The school of Yoga that deals with expounding the awakening of energy (dormant spiritual force) and inherent consciousness within the human body and mind.
15	महा-योग	Mahā-Yoga	The school of Yoga that consisting of Mantra-Yoga, Haṭha-Yoga, Laya-Yoga and Rāja-Yoga.
16	अष्टांग	Aṣṭāṅga	Eight Limbs.
17	सूक्ष्म व्यायाम	Sūkṣma-Vyāyāma	Subtle (micro) practices.
18	स्थूल व्यायाम	Sthūla-Vyāyāma	Gross (macro) practices.
19	सूर्य नमस्कार	Sūrya Namaskāra	Sun salutation. It is a sequential combination of Yogic postures performed dynamically in synchrony with the breath.
20	इन्द्रिय	Indriya	It refers to organs of the body responsible for sensing and movement (action). There are five organs of action (<i>Karmendriya</i>) and five organs of senses/knowledge (<i>Jñanendriya</i>). During the practice, a Yoga practitioner perceives the world through the <i>Jñanendriya</i> and responds via <i>Karmendriya</i> . The <i>manas</i> is affected by what it perceives through the indriya.
21	श्वास	Śvāsa	Inhalation.
22	प्रश्वास	Praśvāsa	Exhalation.
23	श्वास-प्रश्वास	Śvāsa-Praśvāsa	The process of Yogic inhalation and exhalation.
24	चित्त	Citta	Individual consciousness including the subconscious and unconscious layer of Citta. In Sāṃkhya Philosophy, Citta essentially means the three internal organs, that is, <i>Buddhi</i> (intellect), <i>Ahaṃkāra</i> (ego) and <i>Manas</i> (mind).

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
25	वृत्ति	Vṛtti	It refers to mode of behaviour of Citta, the mental attributes that keeps the mind disturbed or engaged. In Patañjali Yoga, these are <i>Pramāṇa</i> (true knowledge), <i>Viparyaya</i> (false knowledge), <i>Vikalpa</i> (conceptualization), <i>Nidrā</i> (sleep) and <i>Smṛti</i> (memory).
26	क्लेश	Kleśa	Afflictions. There are primordial and ultimate factors or cause of misery and pain. They are <i>Avidyā</i> , <i>Asmitā</i> , <i>Rāga</i> , <i>Dveṣa</i> and <i>Abhiniveśāḥ</i> .
27	क्रिया	Kriyā	It refers to action or practices in Yoga.
28	यम	Yama	It means ethical disciplines. They can also be interpreted as rules of morality for society. This is first limb of Aṣṭāṅga-Yoga of Mahariṣhi Patañjali, comprises of <i>Ahimsā</i> (non-violence), <i>Satya</i> (truthfulness), <i>Asteya</i> (non-stealing), <i>Brahmacarya</i> (abstinence), and <i>Aparigraha</i> (non-possessiveness).
29	अहिंसा	Ahimsā	Non-violence both physical and mental.
30	सत्य	Satya	Truthfulness.
31	अस्तेय	Asteya	Non-stealing either by doing or saying anything or thinking (not stealing by thought, word or deed).
32	ब्रम्हाचर्य	Brahmacarya	Abstinence.
33	अपरिग्रह	Aparigraha	Non-possessiveness. Giving up the tendency to accumulate objects of utility and enjoyment which makes the mind free and its practice helps to lead towards spiritual path.
34	नियम	Niyama	It means restraints. The second limb of Patañjali's eightfold path of Yoga, which consists of the practice of purity (<i>Śauca</i>), contentment (<i>Santoṣa</i>), austerity (<i>tapas</i>), self-study (<i>Svādhyāya</i>), and surrender to God (<i>Īśvara-Praṇidhāna</i>).
35	शौच	Śauca	Cleanliness or purity of both mind and body or external and internal.
36	संतोष	Santoṣa	Contentment. It brings unparalleled happiness.
37	तप	Tapa	Austerity. Tapa means intense <i>sadhana</i> which cleanses physical and mental impurities. It is one of the constituent of Kriyā-Yoga also.
38	स्वाध्याय	Svādhyāya	Study of self and scriptures. It is one of the constituent of Kriyā -Yoga and Niyama.
39	ईश्वर- प्रणिधान	Īśvara-Praṇidhāna	It refers to surrender to the God. It is one of the constituent of Kriyā-Yoga and Niyama. Here God refers to the innermost awareness or his/her consciousness.
40	आसन	Āsana	It refer to sitting or a seat. As per <i>Mahariṣhi Patañjali</i> , it is a bodily posture which confirms to steadiness and comfortable position. It is one of the components of Aṣṭāṅga-Yoga and Haṭha-Yoga.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
41	ताड्ढासन	Tāḍāsana	<i>Tāḍa</i> means Palm tree and in this āsana, body resembles Palm tree. This Āsana teaches one to attain stability and firmness and forms the base for all the standing Āsana.
42	वृक्षसन	Vṛkṣāsana	<i>Vṛkṣa</i> means tree. The final position of this Āsana resembles the shape of a tree.
43	पादहस्तासन	Pādahastāsana	<i>Pāda</i> means foot, <i>hastā</i> means hands. Therefore, Pādahastāsana is the āsana involving keeping the palms down towards the feet.
44	अर्धचक्रसन	Ardha Cakrāsana	<i>Ardha</i> means half. <i>Cakra</i> means wheel. In this posture, the body is formed like the shape of a half wheel.
45	त्रिकोणासन	Trikonāsana	<i>Trikona</i> means triangle. In this āsana, the final body posture resembles triangle, made by the trunk, arms and legs.
46	भद्रासन	Bhadrāsana	<i>Bhadrā</i> means gracious and blessed. It is considered to be one of the four main āsanās according to Haṭhāpradīpikā and other three āsanās are <i>Siddhāsana</i> , <i>Padmāsana</i> and <i>Simhāsana</i> .
47	वज्रासन	Vajrāsana	<i>Vajrāsana</i> means thunderbolt posture or kneeling position. While doing meditation in this posture, one should close his/her eyes at the final stage.
48	उष्ट्रासन	Uṣṭrāsana	<i>Uṣṭra</i> means camel. The body in this posture resembles a camel.
49	शशकासन	Śaśakāsana	<i>Śaśaka</i> means hare. The body in this posture resembles the hare. In some Yoga text it is also called as <i>Śaśangāsana</i> which means moon.
50	उत्तानमण्डूकासन	Uttānamaṇḍūkāsana	<i>Uttāna</i> means upright and <i>Maṇḍuka</i> means frog. The final position of Uttānamaṇḍūkāsana resembles an upright frog.
51	वक्रासन	Vakrāsana	<i>Vakra</i> means twisted. In this āsana, the spine is twisted which has a rejuvenating effect on its functioning.
52	मकरासन	Makarāsana	<i>Makara</i> means crocodile. In this āsana, the body resembles the crocodile.
53	भुजंगासन	Bhujāṅgāsana	<i>Bhujāṅga</i> means cobra. In this āsana, the body is raised like the hooded cobra.
54	शलभासन	Śalabhāsana	<i>Śalabha</i> means locust. In this āsana, final body posture resembles the shape of a locust.
55	सेतुबंधासन	Setubandhāsana	<i>Setubandha</i> means formation of bridge. In this posture, the body is positioned like a bridge.
56	उत्तानपादासन	Uttāna Pādāsana	<i>Uttāna</i> means raised-upward and <i>Pāda</i> means leg. In this Āsana, the legs are raised upward in supine position.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
57	अर्धहलासन	Ardha Halāsana	<i>Ardha</i> means half and <i>Hala</i> means plough. This posture is known as <i>Ardha Halāsana</i> because in its final position, the body resembles half the shape of an Indian plough.
58	पवनमुक्तासन	Pawanamuktāsana	<i>Pawana</i> means wind and <i>mukta</i> means to release. <i>Pawanmuktāsana</i> is useful in removing wind or flatulence from the stomach and intestines.
59	शवासन	Śavāsana	Śava means dead body. The final position in this āsana resembles dead body.
60	प्राणायाम	Prāṇāyāma	Prāṇāyāma is a process in which the regulation of breathing is done through various techniques, aiming to achieve higher stages of Haṭha-Yoga Sādhanā.
61	पूरक	Pūraka	Process of controlled inhalation.
62	रेचक	Recaka	Process of controlled exhalation.
63	कुम्भक	Kumbhak	Process of controlled retention or holding of the Breath.
64	आन्तर-कुम्भक	Āntar-Kumbhaka	Process of controlled holding/suspension of breath after inhalation.
65	बाह्य-कुम्भक	Bāhya-kumbhaka	Process of controlled holding/suspension of breath after full exhalation, where the lungs are made optimally empty/empty to the optimum extent.
66	केवल-कुम्भक	Kevala-kumbhaka	This is the state when the movement of the breath cease naturally due to systematic advancement in the practice of <i>Sahita kumbhaka</i> (<i>Āntar-Kumbhaka</i> and <i>Bāhya-kumbhaka</i>).
67	नाडीशोधन प्राणायाम	Nāḍīśodhana Prāṇāyāma	It refers to alternate nostril breathing means <i>Pūraka</i> (inhalation) and <i>Recaka</i> (exhalation) through the left and right nostrils (also called as alternate breathing) with or without <i>kumbhaka</i> (retention of breath).
68	भ्रामरी प्राणायाम	Bhrāmarī Prāṇāyāma	The word <i>Bhrāmarī</i> is derived from 'Bhramara' means black bee. During the practice of this Prāṇāyāma, the humming sound is produced through nostrils, this sound resembles the buzzing of a black bee.
69	शीतली प्राणायाम	Śītalī Prāṇāyāma	The word <i>Śītalī</i> means cooling. This Prāṇāyāma helps to calm the mind and gives cooling effect on mind and body.
70	सीतकारी प्राणायाम	Sītakārī Prāṇāyāma	In <i>Sītakārī Prāṇāyāma</i> , the sound 'sīt' is made during inhalation. The Sanskrit word 'Kari' means that which produces the sound. This practice helps to produce coolness in the body.
71	भस्त्रिका प्राणायाम	Bhastrikā Prāṇāyāmā	<i>Bhastrikā</i> derived from the word 'Bhastra' which means bellows of black smith. In this practice one should inhale and exhale through both nostrils rapidly, then retain breathe after inhaling through right nostril as per capacity followed by exhalation through the left nostril.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
72	उज्जायी प्राणायाम	Ujjāyī Prāṇāyāma	<i>Ujjāyī</i> comes from the Sanskrit prefix ‘ <i>Ud</i> ’ added to root ‘ <i>ji</i> ’. ‘ <i>Ujji</i> ’ means ‘to be victorious’ and Ujjayi, thus means ‘one who is victorious’. It is performed by partial closing of glottis, producing a light sonorous sound.
73	प्रत्याहार	Pratyāhāra	Withdrawing of the senses from the contact of their respective objects and then drawing them inwards towards the citta. It is one of the fifth limb of the Aṣṭāṅga-Yoga.
74	धारणा	Dhāraṇā	Concentration, the sixth limb (<i>aṅga</i>) of Patañjali’s eightfold path of Yoga, consisting of the prolonged focusing of attention on a single mental object.
75	ध्यान	Dhyāna	Contemplation, the seventh limb (<i>aṅga</i>) of Patañjali’s eightfold path of Yoga. It is a process where there is an uninterrupted flow of thought/consciousness towards the object of contemplation.
76	समाधी	Samādhi	Culmination of meditation, state of oneness of mind with the object of concentration; supramental consciousness; the eighth limb of Aṣṭāṅga-Yoga.
77	षट्कर्म	Ṣaṭkarma	‘ <i>Ṣaṭ</i> ’ means ‘six’ and ‘ <i>Karma</i> ’ means ‘action’. These are six cleansing practices in Haṭha-Yoga used for the purification of the body. It comprises <i>neti</i> , <i>dhauti</i> , <i>naulī</i> , <i>basti</i> , <i>trāṭaka</i> and <i>Kapālabhātī</i> .
78	नेति	Neti	It refers to nasal cleansing practice. It can be done with <i>Jala</i> (water), <i>Sūtra</i> (thread), <i>Dugdha</i> (milk) or <i>Ghṛta</i> (ghee/purified butter). It helps to remove toxins from the nasal passage.
79	जल नेति	Jala Neti	It refers to nasal cleaning by passing saline lukewarm water through each nostril alternately by using Neti Pot.
80	सूत्र नेति	Sūtra Neti	It refers to done for nasal cleaning by inserting a soft thread through the nose of the length of one handspan so that it comes out of the mouth. It should be done with both nostrils.
81	वस्त्र धौति	Vastra Dhauti	<i>Vastra</i> means cloth. <i>Vastra Dhauti</i> is a technique of cleansing the stomach and esophageal tract with a piece of cloth.
82	नौली	Naulī	Practice of contracting and isolating the rectus abdominis muscles by manipulating stomach as per the technique mentioned in Haṭha-Yoga.
83	बस्ति	Basti	Practice that is intended to clean the lower abdomen, especially the descending colon.
84	कपालभाती	Kapālabhātī	The word <i>Kapāla</i> means skull and <i>Bhātī</i> means to shine. It rejuvenates the skull (head) and mental functions by breathing rapidly through the nostrils with emphasis on exhalation.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
85	त्राटक	Trāṭaka	It refers to the looking intently with an unwavering gaze at a point until tears are shed. It is performed for cleansing and strengthening the eyes.
86	कुंजल	Kuñjala	It is a process of cleansing the stomach by voluntarily vomiting using warm water with or without salt.
87	चक्र	Cakra	<i>Cakra</i> is circling motion or wheel. It refers to the pranic/psychic centre in the subtle body responsible for specific physiological and psychic functions; conjugation point of <i>Nāḍīs</i> .
88	मूलाधार चक्र	Mūlādhāra Cakra	<i>Mūlādhāra</i> is one of the <i>Cakras</i> , located at the base of the spine and connected to the earth element.
89	स्वादिष्ठान चक्र	Svādhiṣṭhāna Cakra	<i>Svādhiṣṭhāna</i> is one of the <i>Cakras</i> , located at the pelvis and associated with the water element.
90	मणिपुर चक्र	Maṇipura Cakra	<i>Maṇipura</i> is one of the <i>Cakras</i> , located at the navel center and associated with the fire element.
91	अनाहत चक्र	Anāhata Cakra	<i>Anāhata</i> is one of the <i>Cakras</i> , located at the heart center.
92	विशुद्धि चक्र	Viśuddhi Cakra	<i>Viśuddhi</i> is one of the <i>Cakras</i> , located near the base of the throat.
93	आज्ञा चक्र	Ājñā Cakra	<i>Ājñā</i> is one of the <i>Cakras</i> , located between the eyebrows.
94	सहस्रार चक्र	Sahasrāra Cakra	<i>Sahasrāra</i> is one of the <i>Cakras</i> (literally, thousand-petaled lotus) located just above the crown of the head.
95	नाडी	Nāḍī	Subtle energy channels through which flows the life force (<i>prāna</i>). It is believed to have 72 000 nadis and among them, there are three important <i>Nāḍīs</i> - <i>Iḍā</i> , <i>Piṅgalā</i> and <i>Suṣumṇā</i> .
96	इडा नाडी	Iḍā Nāḍī	It refers to the left nostril, running from the left side of the spine from <i>Mūlādhāra Cakra</i> to <i>Ājñā Cakra</i> .
97	पिंगला नाडी	Piṅgalā Nāḍī	It refers to the Right nostril, running from the right side of the spine from <i>Mūlādhāra Cakra</i> to <i>Ājñā Cakra</i> . It travels opposite to the <i>Iḍā Nāḍī</i> .
98	सुषुम्ना नाडी	Suṣumṇā Nāḍī	It refers to the main <i>Nāḍī</i> resides in the center of the spinal cord and considered to be active when both the nostrils (<i>Iḍā</i> and <i>Piṅgalā</i>) are equally dominant.
99	कुण्डलिनी	Kuṇḍalinī	It is a form of energy (<i>Śakti</i>) believed to be located at the base of the spine, in the <i>Mūlādhāra Cakra</i> .
100	अग्निसार	Agnisāra Kriyā	The word 'Agni' means fire and 'Sāra' means essence. According to Haṭha Yogic Tradition, the essence of fire is located at the navel region and <i>Kriyā</i> means action. Manipulation of this is called as <i>Agnisāra Kriyā</i> and it is associated with <i>Maṇipura Cakra</i> .
101	मुद्रा	Mudrā	It refers to the gesture or symbols attitude which expresses and channelizes cosmic energy within the mind and body.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
102	चिह्नमुद्रा	Ciñ mudrā	Attitude of consciousness in which the first finger is kept at the root of the thumb, the last three fingers are separated.
103	ज्ञान मुद्रा	Jñāna mudrā	Psychic gesture of knowledge in which the index finger is joined with the tip of the thumb, the other three fingers are spread apart.
104	नासिकाग्र मुद्रा	Nāsikāgra mudrā	Hand position adopted during <i>Prāṇāyāma</i> to alternate the flow of breath through the nostrils.
105	षण्मुखी मुद्रा	Ṣaṇamukhī mudrā	In this <i>mudrā</i> one is supposed to close the seven gates of perception with the fingers of both hands. It is one of the <i>mudrā</i> in Haṭha-Yoga.
106	बंध	Bandha	It refers to lock. These are the neuromuscular locks which redirects the flow of energy or <i>prāna</i> in the body and locks it into a specific area. It is one of the components of Haṭha-Yoga.
107	जालंधर बंध	Jālandhara Bandha	It refers to throat lock in which the chin rests forward upon the sternum, arresting the flow of breath through the throat. It is one of the <i>bandhyatryas</i> .
108	उड्डीयान	Uḍḍiyāna Bandha	It refers to abdominal retracting lock; drawing in of the abdomen towards the backbone after exhaling. It is one of the <i>bandhyatryas</i> .
109	मूल बंध	Mūla Bandha	It refers to contraction of the perineal muscles in the male and the cervix in the female body. It is one of the <i>bandhyatryas</i> .
110	महा बंध	Mahā Bandha	Great Lock. It is the combination of <i>Mūla Bandha</i> , <i>Jālandhara Bandha</i> and <i>Uḍḍiyāna Bandha</i> with <i>Kumbhaka</i> .
111	कोश	Kośa	It refers sheath; realm of experience and existence.
112	पंच कोश	Pañca Kośa	Five layer of sheaths of human existence as described in Taittirīya Upanishad. It comprises of <i>Annamaya Kośa</i> , <i>Manomaya Kośa</i> , <i>Prāṇāyāma Kośa</i> , <i>Vijñānamaya Kośa</i> and <i>Ānandmaya Kośa</i> .
113	अन्नमय कोश	Annamaya Kośa	It is related to physical sheath.
114	मनोमय कोश	Manomaya Kośa	It is related to mental sheath.
115	प्राणमय कोश	Prāṇāyāma Kośa	The sheath related to vital energy (<i>prāna</i>).
116	विज्ञानमय कोश	Vijñānamaya Kośa	The sheath of intuition or higher knowledge.
117	आनंदमय कोश	Ānandmaya Kośa	The sheath of bliss and supra mental consciousness.
118	प्राण वायु	Prāṇa Vāyu	It is responsible for the breathing process and is located in the region of nose to chest.
119	अपान वायु	Apāna Vāyu	It is responsible for the elimination process through urinary/excretory system in the region of lower abdomen.

Table 1 (Continued)

Sl No.	Term	English Transliteration	Description
120	समान वायु	Samāna Vāyu	It is responsible for digestive and assimilation in the region of stomach. It comes between <i>apāna vāyu</i> and <i>prāna vāyu</i> .
121	उदान वायु	Udāna Vāyu	It is responsible for the speech and higher activities in the region of throat.
122	व्यान वायु	Vyāna Vāyu	It is responsible for the circulation of body fluids and is present throughout the body.
123	गुण *	Guṇa *	Quality of the nature that is threefold capacity of manifest <i>Śakti, Prakriti</i> , Prime Nature; namely <i>Sattva, Rājas</i> and <i>Tamas</i> . In Yoga, <i>Sāṃkhya</i> and many schools of Vedānta, one of the three primary constituents of nature (<i>Prakriti</i>): <i>Sattva</i> (principle of lucidity), <i>Rājas</i> (principle of dynamism) and <i>Tamas</i> (principle of inertia).
124	त्रिगुण *	Tri Guṇa *	Tri means Three and Guṇa means Quality. It refers to three principal of <i>prakriti</i> (Nature) namely, <i>Sattva, Rājas</i> and <i>Tamas</i> .
125	सत्त्व-गुण *	Sattva-guṇa *	It is characterized by lightness, knowledge and enlightenment.
126	रजो-गुण *	Rajo-guṇa *	It is characterized by dynamism, movement or oscillation.
127	तमो-गुण *	Tamo-guṇa *	It is characterized by inertia, dullness, laziness and ignorance.
128	तत्त्व	Tattva	<i>Tattva</i> is a Sanskrit word meaning 'principle', 'reality' or 'truth'. According to various Indian schools of philosophy, a <i>tattva</i> is an element or aspect of reality. In some traditions, they are conceived as an aspect of deity. Although the number of <i>tattvas</i> varies depending on the philosophical school, together they are thought to form the basis of all our experience. The <i>Sāṃkhya</i> philosophy uses a system of 25 <i>tattvas</i> , while shaivism recognizes 36 <i>tattvas</i> .
129	पञ्चमहाभूत	Pañca-mahā-bhūta	These are the five great elements and basis of all cosmic creation. These elements have different characteristics and also account for different faculties of human experience. In Ayurveda and Indian philosophy, the human body is considered to be made of these five elements. These elements are: <i>Prithvi</i> (Earth), <i>Jala</i> (Water), <i>Agni</i> (Fire), <i>Vayu</i> (Air), <i>Akasha</i> (Space).

Table 1 (Continued)

SI No.	Term	English Transliteration	Description
130	आकाश तत्व	Akaśa Tattva	Ether. It refers to one of the Pañca-mahā-bhūtas.
131	वायु तत्व *	Vāyu Tattva *	Air. It refers to one of the Pañca-mahā-bhūtas.
132	अग्नि तत्व *	Agni Tattva *	Fire. It refers to one of the Pañca-mahā-bhūtas.
133	जल तत्व *	Jala Tattva *	Water. It refers to one of the Pañca-mahā-bhūtas.
134	पृथ्वी तत्व *	Pṛthvī Tattva *	Earth. It refers to one of the Pañca-mahā-bhūtas.
135	शरीर	Śarīra	Body.
136	सथूल शरीर	Sthūla Śarīra	Gross form of Body.
137	सूक्ष्म शरीर	Sūkṣma Śarīra	Subtle or astral form of Body.
138	कारण शरीर	Kāraṇa Śarīra	Causal or etheric form of Body.
139	दर्शन *	Darśana *	In Indian tradition, the word used for philosophy is 'Darśana'. This word comes from the sanskrit root 'driśh' (to see, to experience) <i>Darśana</i> is divided into two category — Āstika and Nāstika schools of thought. The <i>Āstika darśana</i> called as <i>Ṣaḍdarśana</i> (six systems — <i>Sāṃkhya</i> , <i>Yoga</i> , <i>Nyāya</i> , <i>Vaiśeṣika</i> , <i>Mīmāṃsā</i> and <i>Vedānta</i>). The <i>nāstika darśana</i> includes Cārvāka, Buddhism, and Jainism.
140	षड्दर्शन *	Ṣaḍdarśana *	The <i>Āstika darśana</i> called as <i>Ṣaḍdarśana</i> (six systems). Āstika is derived from the Sanskrit root 'asti' means onewho believes in the existence of a Self/Soul or Brahman,etc. It has been defined in one of three ways : 1. as those who accept the epistemic authority of the <i>Vedas</i> ; 2. as those who accept the existence of <i>ātman</i> ; and 3. as those who accept the existence of <i>Iśhvara</i> .
141	सांख्य दर्शन*	Sāṃkhya Darśana *	It is one of the <i>Ṣaḍdarśana</i> . <i>Sāṃkhya</i> philosophy regards the universe as consisting of two independentrealities <i>puruṣa</i> (consciousness) and <i>prakṛti</i> (matter). These two realities exist parallel withoutaffecting each other.
142	योग दर्शन*	Yoga Darśana *	It is one of the <i>Ṣaḍdarśana</i> . It refers to Yoga school's systematic studies to integrate oneself physically, mentally and spiritually has influenced all other schools of Indian philosophy.
143	न्याय दर्शन *	Nyāya Darśana *	It is one of the <i>Ṣaḍdarśana</i> . In Sanskrit <i>Nyāya</i> literally means logic, rules, method or judgment, is one of the six orthodox (āstika) schools of Hinduism. This school's most significant contributions to Indian philosophy is systematic development of the theory of logic, methodology, and its treatises on epistemology.

Table 1 (Continued)

SI No.	Term	English Transliteration	Description
144	वैशेषिक दर्शन *	Vaiśeṣika Darśana *	It is one of the <i>Ṣaḍadarśana</i> . 'Vaiśeṣika' means 'particularist' and is based on the term 'visesa' meaning 'particulars'. The Vaiśeṣika Darśana is a system of ontology which means it is concerned with ordering and classifying the universe into fundamental components and categories. It is therefore pluralistic and also realistic.
145	मीमांसा *	Mīmāṃsā *	It is one of the <i>Ṣaḍadarśana</i> . In Sanskrit 'Mīmāṃsā' means 'reflection' or 'critical investigation' and thus refers to a tradition of contemplation which reflected on the meanings of certain Vedic texts. This tradition is also known as <i>Pūrva-Mīmāṃsā</i> because of its focus on the earlier (pūrva) Vedic texts dealing with ritual actions.
146	वेदान्त *	Vedānta *	It is one of the <i>Ṣaḍadarśana</i> . Vedānta also called as Uttara Mīmāṃsā literally means 'end of the Vedas'. Vedānta reflects ideas that emerged from, or were aligned with, the speculations and philosophies contained in the Upanishads, specifically, knowledge and liberation.
147	बौद्ध-योग	Bauddha-Yoga	It refers to <i>bodhi</i> (awakening) or <i>nirvana</i> (cessation), which is traditionally seen as the permanent end of suffering (<i>duḥkha</i>) and rebirth.
148	बौद्ध दर्शन	Bauddha Darśana	It comes under <i>nāstika darśana</i> which does not believe in the existence of a soul or self or authority of Vedas.
149	जैन-योग	Jain-Yoga	The three main pillars of Jain-Yoga (Jainism) are <i>ahiṃsā</i> (non-violence), <i>anekāntavāda</i> (non-absolutism), and <i>aparigraha</i> (non-possessiveness).
150	जैन-दर्शन	Jain Darśana	It comes under <i>nāstika darśana</i> which does not believe in the existence of a soul or self or authority of Vedas.

* For the purpose of definition from Ayurvedic perspective, Indian Standard (IS 17424 Part 1-5) Glossary of Ayurvedic Terminology may be referred.

ANNEX A

(Foreword)

COMMITTEE COMPOSITION

Ayush Sectional Committee, FAD 26

<i>Organization(s)</i>	<i>Representative(s)</i>
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