

GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 136

THE TATTWAS - GLOSSARY OF EASTERN TERMINOLOGY

GLOSSARY

ABHIJIT, one of the Lunar Mansions.

ABHINIVESHA, The technical name for the weakness of the mind which causes fear of death. It is one of the five "miserics" of the Yogis.

AGAMA, one of the three means of knowledge. The knowledge which comes to us from the experience of the researches of others which we take on authority is said to come from Agama. The Vedas are called Agama for the same reason.

AGNI, fire. A name of the luminiferous ether; otherwise called the Tejas Tattwa. Its color is red. Other colors result from a composition with other Tattwas.

AHANKARA, egoism.

AHAVANIYA, one of the three fires which were maintained in ancient Hindu households.

AKASHA, the name of the first Tattwa, the sonoriferous ether. This is a very important Tattwa. All the other Tattwas come out of it, and live and work in it. All the forms and ideas of the Universe live in it. There is no living thing in the world which is not preceded by Akasha, or followed by it. This is that state from which we may expect every other substance and every other Tattwa to immediately come from, or more strictly speaking, that state in which everything is, but is not seen.

ALAMBUSHA, or **ALAMMUKHA**, a tube in the human body which is said to open into the mouth; therefore, it is the alimentary canal.

AMBARISHA, one of the five hells. The qualities of the Tattwa Apas are found here in painful excess.

AMRITA, the nectar of the Gods.

ANANDA, that state of bliss in which the Soul merges into the Spirit. It also means the spiritual state of the Tattwic atmosphere.

ANANDAMAYA KOSHA, the spiritual coil; the spiritual Monad.

ANARADHA, the seventeenth lunar mansion.

ANDHATAMISHRA, the hell where the qualities of the Akasha Tattwa are found in painful excess.

ANUMANA, influence.

APANA, that manifestation of the Life Principle which ejects from the system those things it no longer requires, such as feces, urine, etc.

APANTARTAMAH, a Vedic Rishi said to have incarnated as Vyasa Krishna Dvalpayana, the author of the Mahabharata, etc.

APAS, the name of one of the five Tattwas. When translated into English, it means, "The Gustiferous Ether".

ARDRA, one of the Lunar Asterisms.

ASAMPRAJNATA, the higher state of mental trance in which the mind is perfectly absorbed in the Soul. The lower state is known as Samprajnata.

ASAT, the negative breath or phase of matter.

ASHLESHA, a Lunar Mansion.

ASHVIN, the first Lunar Mansion.

ASMITA, (i) a synonym of Ahankara; egoism. (ii) Making part or parcel of self. (iii) The notion that the self is nothing separate from precepts and concepts

AVIDYA, false knowledge.

BHARANI, the second Lunar Mansion.

BHUTAS, the shells of the departed spirits.

BRAHMA, (with short letter, "a"), also known as Parabrahman, the One Absolute out of which comes the Universe.

BRAHMA, (with long letter, "a"), the self-conscious Universe; the Sixth Principle of the Universe.

BRAHMADANDA, the vertebral column.

BRAHMANDA, the Universe. Literally, the Egg of Brahma.

BRAHMARANDHRA, the hole in the head through which the Soul of the Yogi passes out of the body. The spinal canal ends in it.

BRAHMAVIDYA, the Divine Science; Theosophia.

BUDDHI, understanding.

CH, the symbol for one of the vessels which emanate from the heart.

CHH, the symbol for another of the heart vessels.

CHAITRA, a Lunar Month of the Indian Calendar corresponding generally to February-March.

CHAKRA, a circle; a disc.

CHAKSHUS, the eye; the ocular modification of Prana.

CHANDRA, the Moon; the left breath.

CHANDRALOKA, the Lunar Sphere.

CHATURYUGA, the four Yugas: Satya, Treta, Dvapara, and Kali combined; a period of twelve-thousand (12,000) Daiva years.

CHHANDOGYA, the name of the Upanishad, a class of treatise on the Indian Esoteric Philosophy.

CHITRA, one of the Lunar Asterisms.

DAIVA, pertaining to the Gods (Devas). A Daiva day equals one year of men. A Daiva year consists of 365 such days.

DAMINI, the name of one of the vessels of the human body; probably the one which, with all its ramifications, proceeds to the breast of the female (?). I have not yet found it described anywhere.

DEVACHAN, a Tibetan term now used in English to denote that state of bliss which one enjoys in the Lunar Sphere after death.

DEVADATTA, one of the ten modifications of the Life Principle.

DHANANJAYA, one of the ten modifications of the Life Principle.

DHANISHTHA, a Lunar Mansion.

DHARANA, refers to concentration of the mind.

DRESHKANA, the third point of a sign of the Zodiac.

DUHKHA, pain.

DVADASHANSHA, the twelfth part of a sign of the Zodiac.

DVESHA, that manifestation of the mind which repels disagreeable things.

G, the symbol for one of the vessels which branch from the heart.

GANDHARI, the Nadi which goes to the left eye.

GANDHARVA, a heavenly musician.

GANGA, a technical term for the Sun Breath.

GARGYA SAURYAYANA, the name of an ancient philosophical student mentioned in the Upanishads.

GARHAPATYA, one of the three household fires.

GH, the symbol for one of the tubes which proceed from the heart to branch off throughout the body.

GHARI, or GHATI, (i) a period of twenty-four minutes. (ii) A Lunar Ghati is somewhat less: one-sixtieth of a Lunar Day.

GHRANA, the organ of smell; the odoriferous modification of Prana.

HA, HAM, (i) the technical symbol for the process of expiration.

(ii) The symbol for the Akasha Tattwa; the neuter nominative of the same.

HAMSA, from Ham and Sa, comes the technical name of Parabrahman, since in this state both the positive and negative motions lie 'in posse'.

HAMSACHARA, the technical term for the process of breathing.

HASTA, a Lunar Mansion.

HASTIJIHVA, a Nadi which goes to the right eye.

HORA, the half of a Zodiacal sign.

IDA, The Nadi which spreads in the left part of the body; the left "sympathetic". (See also, "Nadi", for a further explanation-Ed. Note)

INDRA, the Ruler of the Gods; the Wielder of the Thunderbolt.

ISHOPANISHAD, The name of a Upanishad.

ISVARA, the Sixth Principle of the Universe according to the septenary division; the same as Brahma.

J, the symbol for one of the twelve stem Nadis which branch off from the heart.

JAGRATA, the waking state.

JH, the symbol for one of the stem Nadis proceeding from the heart.

JYESHTHA, a Lunar Mansion.

K, the symbol for one of the Nadis proceeding from the heart.

KALA, a division of time equaling one-and-three-fifths ($1 \frac{3}{5}$) minutes.

KALASUTRA, the name of a hell in which the qualities of the Vayu Tattwa are found in painful excess.

KALI, the name of a cycle of two-thousand, four hundred (2,400) Daiva years. The Iron Age.

KAMALA, the Lotus. A center of nervous force in the body.

KANSIYA, an alloy of Zinc and Copper, largely used in making vessels.

KASHTHA, a division of time equaling three-and-one-third ($3 \frac{1}{3}$) seconds.

KATHOPANISHAD, one of the Upanishads.

KH, the symbol for a Nadi proceeding from the heart.

KOMALA, literally, soft.

KRAM, the Tantric symbol for the idea of the human mind stepping beyond the ordinary bounds of the visible, and thus looking into the invisible. The ancient Tantric Philosophers had a symbol to denote nearly every idea. This was absolutely necessary to them, as they held to the concept that if the human mind was fixed upon any object for a certain time and with sufficient strength, the mind would attain that object by the force of Will. The attention was generally secured by constantly muttering certain words, thus keeping the idea always before the mind. Symbols were therefore used to denote every idea. Thus, "Hrien" denotes modesty; "Kliw" denotes love; "Aiw" denotes protection; "Shaum" denotes welfare, and so on. Similiar symbols were also used to name blood-vessels, etc. The Tantric Science is now almost completely lost: currently, no comprehensive key to the symbolical terminology is

available, and much of the symbolical language is therefore simply unintelligible.

KRIKILA, that manifestation of the Life Principle which causes hunger.

KRITTIKA, the third Lunar Mansion.

KUHU, that Nadi which goes to the generative organs.

KUMBHAKA, the practice in Pranayama of drawing as deep a breath as possible, and holding the inhaled air in as long as possible.

KURMA, that manifestation of the Life Principle which causes twinklings of the eye.

LAM (L), the symbol for the Prithivi Tattwa.

LOKA, a sphere of being.

MAGHA, the tenth Lunar Mansion.

MAHABHUTA, a synonym of Tattwa.

MAHAKALA, the hell in which the qualities of the Prithivi Tattwa are found in painful excess.

MAHAMOHA, one of the five miseries of Patanjali. A synonym of Raga, the desire to obtain or retain.

MAHESHVARA, the Great Lord; the Great Power.

MAHURTA, a division of time equaling forty-eight (48) minutes.

MANAS, the mind; the Third Principle of the Universe from below.

MANOMAYA KOSHA, the mental coil. The individualized mind, which acts as a sheath for the spiritual energy to manifest within, in the particular way we find the mind working.

MANU, the Being conceived as the substratum of the Third Principle of the Universe from below. The Idea of the humanity of one of those cycles known as Manvantaras.

MANUSHA, pertaining to men; Human. Manusha Day, being the ordinary day of twenty-four hours; Manusha Year, being the ordinary Solar Year. The Lunar Month is known as the day of the Fathers (Pitriya); the Solar Year being known as the Day of the Gods.

MANVANTARA, a cycle of seventy-one Chaturyugas, during which one Manu reigns, i.e., during which time there exists Humanity of a certain type.

MANVANTARIC, pertaining to a Manvantara.

MATARISHVA, literally means, "he who sleeps in space". Applied to Prana, as performing the function of recording the acts of men, etc.,.

MERU, also called the Sumeru. The Puranas speak of its being a mountain (Parvata, Achala), on which is situated Svarga, the heaven of India. It contains the Cities of the Gods, with its inhabitants being Celestial Spirits. It is spoken of as the Olympus of the Hindus. The fact is, Meru is not a mountain of earthly mould such as we are commonly familiar with; it is the boundary line which divides the atmosphere of the Earth from the upper air, the pure Ether. In our terminology, it is the bounding circle of the terrestrial Prana. This side of the circle is our planet with its atmosphere; the other side of the circle is the Celestial Prana: the abode of the Celestials. The sage Vyasa described the Bhurloka (the Earth) as extending from sea level to the back of the Meru. On the face of the so-called mountain live the Celestials: hence, the Earth's boundary is its back. This line is called a mountain from its fixed, unchangeable position.

MOHA, forgetfulness. It is a synonym of Asmita, one of the five "miserics" of Patanjali.

MOKSHA, that state of being in which the downward tendencies of the mind completely die out. The mind therefore merges and remains merged in the Soul, without the danger of rebirth.

MRIGASHIRSHA, a Lunar Mansion.

MULA, a Lunar Asterism.

N, the symbol for one of those Nadis which branch from, or spread out from the heart.

NADI, meaning a "tube", or "vessel". It is indiscriminately applied to the terms, "blood-vessels" and "nerves". The essential idea of the word is that of a tube, a vessel, or even a line, along which something flows. This 'something' can be a liquid, or the current of a force.

NAGA, that manifestation of Life which causes belching.

NAMAH, obeisance.

NASAD ASIT, a hymn of the Rig Veda, the one-hundred and twenty-ninth of the tenth Mandala, which begins with these two words. In this hymn is found the germ of the Science of Breath.

NAVANSHA, the ninth part of a sign of the Zodiac.

NIDRA, dreamless sleep.

NIMESHA, a division of time equaling eight and forty-fifth (8/45) of a second. Literally, it means "The twinkling of the eye".

NIRVANA, the extinguishment of the downward tendencies of the mind. It is a synonym of Moksha.

NIRVICHARA, the ultra-meditative intuition in which the past and future, the antecedents and consequences, of a present phenomena make their appearance in the mind at once, without the least effort of thought.

NIRVITARKA, a kind of intuition (Sampatti); the wordless intuition. It is that state of mental lucidity in which the truths of nature shine of themselves, without the intervention of words.

PADA, foot; that modification of Life matter which acts in walking.

PADMA, a synonym of Kamala.

PALA, a measure; a weight of approximately one and one-third (1-1/3) ounce.

PAM (P), the Algebraic symbol for the Tattwa of Vayu. Pam is the neuter nominative of the letter Pa, the first letter of the word Pavana, a synonym of Vayu.

PANCHI-KARANA, literally, the word means "making five-fold". It has been roughly translated as the 'division into five'. It means the process of a minimum of a Tattwa being composed with those of others. As an example: every molecule of (for instance) Prithivi, will consist of eight minima after the process. By this process we obtain:

	<u>Prithivi</u>		<u>Akasha</u>		<u>Vayu</u>		<u>Agni</u>		<u>Apas</u>	
Prithivi =	4	+	8	+	8	+	8	+	8	and

so on. In Ananda, the Tattwas are single. In Vijnana and afterwards, each is five-fold; hence, each has a color, etc.

PANI, hand; manual power.

PARABRAHMAN, the Causeless Cause of the Universe; the One Absolute All.

PARABRAHMANE, the dative of Parabrahman meaning, "to Parabrahma".

PARAMESHTHI SUKTA, The "Nasad asit" hymn noticed above is also referred to by this name.

PARAVAIRAGYA, that state of the mind in which its manifestations become absolutely potential, losing all power of coming into the actual without the nod of the Soul. In this state, every high power makes its appearance easily in the mind. (Ed.Note: by replacing the word "actual" with the word 'reality' and the phrase "nod of the Soul" with 'approval of the Soul', the student will have a clearer understanding of the meaning alluded to here).

PARINIRVANA, the last state in which the Human Soul can live, in which the psychic, mental, and psychological influences have no power over it.

PATANJALI, the author of the Aphorisms of Yoga, the science of mental application and embellishment.

PAYU, refers to the excretive organs; the modification of Prana which composes these organs.

PINGALA, the Nadi and the system of Nadis which works in the right half of the body; the right sympathetic. (See also, Nadi, for a further explanation.- Ed. Note)

PITRIYA, pertaining to the Fathers. The Pitriya Day means the Lunar Month.

PITTA, a synonym of Agni, meaning heat, or temperature.

PRAKRITI, the undifferentiated cosmic matter.

PRALAYA, the cessation of the creative energies of the world; the period of rest.

PRAMANA, refers to the means of knowledge. These are: (i) Senses, (ii) Inference, (iii) Authority (or the experience of others).

PRANA, the Life Principle of the Universe and its localized manifestation; the Life Principle of Man and other living beings. It consists of an ocean of the five Tattwas, in which the Suns are the different centers of the Ocean of Prana. Our solar system is filled to its limit with Prana, and it is within this ocean that the heavenly bodies move. It is held that the entire Ocean of Prana, with the Sun, Moon, and other planets mirror every living organism on Earth, or on any other planet. Hence, Prana is sometimes spoken of as a person, or living being. All the manifestations of Life in the body are known as minor Pranas. The pulmonary manifestation is known as Prana by pre-eminence, as is also called the positive phase of matter to distinguish it from Rayi, the negative phase of life matter.

PRANAMAYA KOSHA, the coil of life; the Life Principle.

PRANAYAMA, the practice of drawing deep breaths, retaining the breath as long as possible, and then emptying the lungs as completely as possible.

PRAPATHAKA, a chapter of the Chhandogya Upanishad.

PRASHNOPANISHAD, one of the Upanishads.

PRATYAKSHA, perception.

PRAYAGA, the conjunction of three rivers: the Ganges, the Jumna, Sarasvati at Allahabad, the latter of which is no longer visible. In the terminology of the Science of Breath, it is applied to the conjunction of the right and left streams of breath.

PRITHIVI, one of the five Tattwas; the odoriferous Ether.

PUNARVASU, one of the Lunar Mansions.

PURAKA, the process in Pranayama of filling the lungs with as much air as possible, drawing as deep a breath as possible.

PURVABHADRAPADA, one of the Lunar Mansions.

PURVASHADHA, one of the Lunar Mansions.

PUSHA, the name of the Nadi which goes to the right ear.

PUSHYA, one of the Lunar Mansions.

RAGA, (i) that manifestation of the mind which seeks to retain pleasure-giving objects. (ii) A mode of music. There are eight modes of music, each with several minor modes called Raginis. Each Ragini has several harmonies.

RAGINI, see Raga.

RAM, the neuter nominative of Ra. It stands as the symbol for the Agni Tattwa.

RASANA, the organ of taste.

RAURAVA, the hell in which the qualities of the Tejas Tattwa are found in painful excess.

RAYI, the negative phase of matter which is distinguished from the positive phase by its impressibility. In fact, it is the cooler life-matter: the hotter is named Prana.

RECHAKA, the practice in Pranayama of driving the breath out of the lungs.

REVATI, one of the Lunar Mansions.

RIG VEDA, the oldest and most important of the Vedas.

RITAMBHARA, the faculty of psychic perception by which the realities of the world are known with as much truth and exactness as the external things are known by ordinary perception.

ROHINI, the fourth Lunar Mansion.

SA, the symbol for the process of inspiration. The Shakti, the receptive modification of life-matter, is also called Sa.

SADHAKAPITTA, the temperature of the heart, said to be the cause of intelligence and understanding.

SAMADHI, the state of trance; that state in which the mind is so absorbed in the object of its pursuit or in the Soul, that it forgets itself as the object of its attention.

SAMANA, that manifestation of Life which is in the abdomen. It is said to cause the absorption and distribution of food all over the body.

SAMBHU, the male principle; the positive phase of matter. A name of the God Shiva.

SAMPRAJNATA, a kind of Samadhi; that in which mental application is rewarded by the discovery of the truth.

SANDHI, the conjunction of the positive and negative phases of any force. It is a synonym of Sushumna. The conjunction of two Tattwas. When one Tattwa passes into another, the Akasha intervenes. In fact, there can be no change from one Tattwa to another without this all-pervading Tattwa intervening: however, this state of intervention is not Sandhi. By Tattwic conjunction, a new conjunct Tattwa is always produced, which is indicated by the length of the breath. Thus, when the Agni and the Vayu conjoin, the length is somewhere between these two: the same holds for other Tattwas as well. If the positive and negative phases in any object make their appearance in regular, immediate succession for some time, they are said to be in conjunction (Sandhi). If however, they cancel each other when coming from opposite directions, the result is either Akasha or Sushumna. The reader will perceive that

there is very little difference (and sometimes none at all), in the states of Akasha, Sandhi, and Sushumna. If Akasha remains stationary, it is Sushumna; if Sushumna tends toward production, it becomes Akasha. In fact, it is given that Akasha is that state which immediately foreshadows any other Tattvic state of being.

SANSKARA, acquired velocity; acquired habits. A synonym of Vasana.

SARASVATI, the Goddess of Speech.

SAT, the first state of the Universe in which every form of the Living Universe, even Ishvara Himself, lay latent. It is that state from which the non-composite Tattwas are first emitted.

SATYA, veracity; truthfulness; truth.

SAVICHARA, the meditative intuition. (See Nirvitarka and Nirvichara).

SAVITARKA, a kind of intuition; the verbal intuition.

SHAKTI, a power; the negative phase of any force; the consort of a God, the God being the positive phase of the force.

SHANKHAVALI, the name of a drug.

SHANKHINI, a Nadi, with all of its ramifications, that goes to the anus.

SHASTRA, the sacred books of the Hindus. The six schools of philosophy.

SHATABHISHAJ, a Lunar Mansion.

SHATACHAKRA NIRUPANA, the name of a work on the philosophy of the Tantrists.

SHIVAGAMA, the name of an ancient book. The present treatise on the Science of Breath contains only the subject of one chapter of that book, which is now nowhere to be found.

SHRAVANA, a Lunar Mansion.

SHROTRA, the ear; the auditory phase of life-matter.

SHVETAKETU, the name of an ancient philosopher who is represented in the Chhandogya Upanishad, as reading Brahmagvidya with his father, Gautama.

SMRITI, the faculty of retentive memory.

STHULA, means, "gross".

STHULA SHARIRA, the gross body as distinguished from the higher subtle principles.

SUKHA, the feeling of pleasure.

SURYA, the Sun.

SURYALOKA, the Solar Sphere.

SURYAMANDALA, that portion of space reached by the influence of the Sun.

SUSHUMNA, (i) the Nadi which spreads in the middle of the body. (ii) The spinal chord with all of its ramifications. (iii) That state of force which is pregnant with both the positive and negative phases; that interval when neither the Moon-Breath nor the Sun-Breath flows, in which the Prana is said to be in Sushumna.

SUSHUPTI, dreamless sleep; the state of the Soul in which the manifestations of the mind experienced in dream are at rest.

SVAPNA, a dream.

SVARA, the current of the Life-Wave; the Great Breath; the Breath of Man. The Great Breath, on whatever plane of life, has five modifications: the five Tattwas.

SVATI, a Lunar Mansion.

T, the name of one of the Nadis which branch outwards from the heart.

TAMAS, a synonym of Avidya.

TANTRA, a class of treatise on the science of the human body and soul.

They include a great deal of Yoga. The language used in these treatise is highly symbolical; the formulae of their Faith are little more than Algebraic expressions without an available key for use in their decoding.

TATTWA, (i) a mode of motion. (ii) The central impulse which keeps matter in a certain vibratory state. (iii) A distinct form of vibration. The Great Breath gives to Prakriti five sorts of elementary extension: the first and most important of these is the Akasha Tattwa; the remaining four are the Prithivi, Vayu, Apas, and Agni. Every form and every motion is a manifestation of these Tattwas, singly or in conjunction as the case may be.

TEJAS, this is one of the Tattwas; the luminiferous Ether. The synonyms of this word are Agni, and rarely, Raurava.

TH, the name of one of the Nadis which branch outwards from the heart.

TRETA, the second cycle of the Chaturyuga: a period of three-thousand, six-hundred (3,600) Daiva Years.

TRINSHANSHA, the thirtieth part of a sign of the Zodiac.

TRUTI, (i) a division of time. One hundred and fifty Trutis equal one-second. (ii) A measure of space: as much space as it takes the Sun or Moon one Truti to traverse. It is also considered a perfect picture of the entire Ocean of Prana. It is the astral germ of every living organism.

TURA, the higher notes of music opposed to Komala.

TURIYA, the fourth state of consciousness. The state of absolute consciousness. The first three states are : (i) waking; (ii) dreaming; and (iii) sleep.

TVAK, the skin.

UDANA, (i) that manifestation of Life which carries us upwards; (ii) that manifestation by which Life recedes into rest.

UDALAKA, an ancient philosopher who appears as teacher in the Prashnopanishad.

UTTARABHADHRAPADA, A Lunar Mansion.

UTTARA GITA, the name of a Tantric work.

UTTARAPHALGUNI, a Lunar Mansion.

UTTARASHADHA, another Lunar Mansion.

VAIDHRITA, or VAIDHRITI, the twenty-seventh Yoga. There are twenty-seven Yogas in the ecliptic. According to Colebrooke, "The Yoga is nothing else than a mode of indicating the sum of the longitudes of the Sun and Moon": and so it is.

VAIRAGYA, indifference to the pleasing objects of the World.

VAK, the Goddess of Speech; another name of Sarasvati.

VAM (V), the symbol for the Apas Tattwa; from Vari, a synonym of Apas.

VASANA, the habit and tendency engendered in the mind by the performance of any act.

VAYU, one of the Tattwas; the tangiferous ether.

VEDAS, the four sacred books of the Hindus.

VEDOVEDA, a manifestation of the Sushumna.

VETALA, an evil spirit.

VICHARA, meditation.

VIJNANA, literally, it means "knowing". Technically, it is psychic matter and its manifestations.

VIJNANAMAYA KOSHA, the psychic coil of the spirit.

VIKALPA, complex imagination.

VINA, a string instrument of music.

VINDU, a point.

VIPALA, a measure of time equaling two-fifths (2/5) of a second.

VIPARYAYA, false knowledge; one of the five manifestations of mind recognized by the sage Patanjali.

VIRAT, the immediate father of Manu, the son of Brahma; the Akashic state of matter from which proceed the mental Tattwas that constitute Manu.

VISHAKHA, a Lunar Asterism.

VISHAMABHAVA, refers to the unequal state which is a manifestation of Sushumna. In this state, the breath flows one moment out of one nostril, and the next moment out of the other.

VISHRAMOPANISHAD, the name of a Upanishad translated in the text.

VISHUVA, VISHUVAT, this being a manifestation of Sushumna.

VITARKA, philosophical curiosity.

VYANA, that manifestation of Life which causes every part of the body to keep its shape.

VYASA, an ancient philosopher. He was the author of the Mahabharata, and a commentator on the aphorisms of Yoga and the Vedanta, as well as other works.

VYATIPATA, one of the twenty-seven Yogas. (See Vaidhrita).

YAKSHA, a class of demi-gods.

YAKSHINI, the female Yaksha.

YAMUNA, in the terminology of the Science of Breath, it refers to the flowing left Nadi.

YASHASHVINI, the Nadi which goes to the left ear.

YOGA, the science of application, attention, and embellishment of the Human Mind.