

school which maintains the eternal existence of intelligence or विज्ञान alone. —आचार्यः 1. a teacher of magic. —2. a teacher of the *Yoga* philosophy. —आध्वरं a fraudulent pledge; Ms. 8. 165. —आरूढ *a.* engaged in profound and abstract meditation. —आसनं a posture suited to profound and abstract meditation. —ईशः, —ईशः, —ईश्वरः 1. an adept in or a master of *Yoga*. —2. one who has obtained superhuman faculties. —3. a magician. —4. a deity. —5. an epithet of Siva. —6. a Vetāla. —7. an epithet of Yājñavalkya. —इष्टं 1. tin. —2. lead. —कक्षा = योगपट्टं below. —कन्या N. of the infant daughter of Yaśodā (substituted as the child of Devakī for Kṛishṇa and killed by Kamsa.). —क्षेत्रः 1. security of possession, keeping safe of property. —2. the charge for securing property from accidents, insurance. —3. welfare, well-being, security, prosperity; तेषां नित्याभ्युक्तानां योगक्षेत्रं ब्रह्मण्डं Bg 9. 22; मुग्धाया मे जनन्या योगक्षेत्रं ब्रह्मण्डं M. 4. —4. property, profit, gain. (—नी, —मे or —मं, *i. e. m.* or *n.* dual or *n.* sing.) acquisition and preservation (of property), gain and security, preserving the old and acquiring the new (not previously obtained); अलभ्यलभो योगः स्वात् क्षेत्रो लब्धस्य पालनम्; see Y 1. 100 and Mit thereon. —गतिः *f.* primitive condition. —चक्षुस् *m.* a Brāhmana. —चूर्णं a magical powder, a powder having magical virtues; कल्पितमनेन योगचूर्णं श्रितवीथं चंद्रगुहाय Mu. 2. —जं agallochum. —तर्पणं = योगनिद्रा. —तारका, तारा the chief star in a *Nakshatra* or constellation. —दानं 1. communicating the *Yoga* doctrine. —2. a fraudulent gift. —धारणा perseverance or steady continuance in devotion. —नाथः 1. an epithet of Siva —2. of Datta. —निद्रा 1. a state of half contemplation and half sleep, a state between sleep and wakefulness; *i. e.* light sleep; योगनिद्रां गतस्य मन Pt. 1; H. 3. 75; Bh. 3. 41. —2. particularly, the sleep of Vishṇu at the end of a Yuga; R. 10. 14; 13. 6. —3. N. of Durgā. —निद्रा N. of Vishṇu. —निलयः N. of Sivth. —पट्टं a cloth thrown

over the back and knees of an ascetic during abstract meditation. —पतिः an epithet of Vishṇu. —पादुका a magical shoe. —पारंगः N. of Siva. —बलं 1. the power of devotion or abstract meditation, any supernatural power. —2. power of magic. —भावना (in alg.) composition of numbers by the sum of their products. —माया 1. the magical power of the *Yoga*. —2. the power of God in the creation of the world personified as a deity; (भगवतः सृजनार्थं शक्तिः). —3. N. of Durgā. —रंगः the orange. —रत्नं a magical jewel. —राजः 1. a kind of medicinal preparation. —2. one well versed in *Yoga*. —रूढ *a.* having an etymological as well as a special or conventional meaning (said of a word); *e. g.* the word पंकज etymologically means 'anything produced in mud', but in usage or popular convention it is restricted to some things only produced in mud, such as the lotus; cf. the word आतपत्र or 'parasol'. —रोचना a kind of magical ointment said to have the power of making one invisible or invulnerable; तेन च परितुष्टेन योगरोचना मे दत्ता Mk. 3. —वतिका a magical lamp or wick. —वाहः a term for the sounds विनर्जनीय, जिह्व मूलीय, उपध्यानीय and नासिक्य q. q. v. v. —वासिष्ठं N. of a work (treating of the means of obtaining final beatitude by means of *Yoga*). —वाहिनू *m., n.* a medium for mixing medicines; *e. g.* honey; नानाद्रव्यात्पक्त्वाच्च योगवाहि परं मधु Susr. —वाही 1. an alkali. —2. honey. —3. quicksilver. —विक्रयः a fraudulent sale. —विद् *a.* 1. knowing the proper method, skilful, clever. —2. conversant with *Yoga*. (—*m.*) 1. an epithet of Siva. —2. a practiser of *Yoga*. —3. a follower of the *Yoga* doctrines —4. a magician —5. a compounder of medicines. —विधिः practice of *Yoga* or mental abstraction; R. 8. 22. —विभागः separation of that which is usually combined together into one; especially, the separation of the words of a *Sūtra*, the splitting of one rule into two or more (frequently used by Patanjali in his *Mahābhāshya*; *e. g.* see अदत्तो मात् P. I. 1. 12). —वाक्यः a word the meaning of which is plain from the etymology. —शाश्वन्

a. half asleep and half absorbed in contemplation; cf. योगनिद्रा. —शास्त्रं the *Yoga* philosophy. —समाधिः the absorption of the soul in profound and abstract contemplation; तपसः परमापदव्यथं पुरुषं योगसमाधिना रघुः R. 8. 24. —सारः a universal remedy; a panacea. —सूत्रं aphorisms of the *Yoga* system of philosophy (attributed to Patanjali). —सेवा the practice of abstract meditation.

योगतः *ind.* 1 In consequence of, by means of; तपश्चलयोगतः &c. —2 Suitably, properly. —3 Conjointly. —4 Conformably to, in accordance with. —4 In due time, opportunely. —5 Through devotion. —6 By the power of magic.

योगसू *n.* 1 Meditation, religious abstraction. —2 The half of a lunar month.

योगित *a.* 1 Charmed, enchanted. —2 Mad, crazy.

योगिन् *a.* [यज्-घिनुन्, योग-इनि वा] 1 Connected or endowed with. —2 Possessed of magical powers. —3 Endowed or provided with, possessing. —4 Practising *Yoga*. —*m.* 1 A contemplative saint, a devotee, an ascetic; आत्मौपम्येन सर्वत्र समं पश्यति योर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः Bg. 6. 32; see the sixth *adhyāya inter alia*; सेवाधर्मः परमगहनो योगिनामप्यगम्यः Pt. 1. 285; बभूव योगी किल कार्तवीर्यः R. 6. 38. —2 A magician, sorcerer. —3 A follower of the *Yoga* system of philosophy. —4 N. of Yājñavalkya —5 Of Arjuna. —6 Of Vishṇu. —7 Of Siva. —8 N. of a mixed caste. —नी 1 A female magician, witch, sorceress, fairy. —2 A female devotee. —3 N. of a class of female attendants on Siva or Durgā; (they are usually said to be eight). —4 N. of Durgā. —**Comp.** —ईश्वरः, —ईशः 1. the chief of saints. —2. N. of Yājñavalkya. —ईश्वरी the chief of magicians. —ईशः a kind of reed. —निद्रा light-sleep, wakefulness.

योग्य *a.* [योगमहीति यत्, यज्-यत् वा] 1 Fit, proper, suitable, appropriate, qualified; योग्यो यं दृश्यं नरः. —2 Fit or suitable for, qualified for, capable of, able to (with dat. or even gen. or in comp. Useful, serviceable. —4 Fit f