

the Supreme, who is defined as a particular Purusha or spirit unaffected by afflictions, works, &c., and having the appellation Prana or Om, which monosyllable is to be muttered and its meaning reflected on in order to attain knowledge of the Supreme and the prevention of the obstacles to Yoga: the eight means or stages of Yoga or mental concentration are, 1. *yama*, forbearance; 2. *niyama*, religious observances; 3. *āsana*, postures; 4. *prāṇāyāma*, regulation of the breath; 5. *pratyāhāra*, restraint of the senses; 6. *dhāraṇā*, steadying of the mind; 7. *dhyāna*, contemplation; 8. *samādhi*, profound meditation, which, according to the Bhagavad-gītā VI. 13, is to be practised by fixing the eyes on the tip of the nose: true liberation is the cessation of all idea of self and the separation of matter and spirit or *kāivalya*, isolation: the self-mortification and asceticism of the Yoga connects it closely with Buddhism); the union of the individual soul with the universal soul, devotion, pious seeking after God; any single act or rite conducive to Yoga or abstract contemplation; (personified as) the son of Dharmā and Kṛtī; a follower of the Yoga system of philosophy; a traitor, violator of confidence, spy; N. of a commentator on the Paramārtha-sāra; (ā), f., N. of Pīvarī (daughter of the Pitrī called Barhishads); of a Sakti. — *Yoga-kakshā*, f. = *yoga-paṭṭa*. — *Yoga-kanyā*, f., N. of the infant daughter of Yaśo-dā (substituted as the child of Devakī for the infant Kṛṣṇa and therefore killed by Kaṇṣa, but immediately raised to heaven as a beautiful girl; as she ascended she warned Kaṇṣa of his doom, see Hari-vaṃśa 3340). — *Yoga-karaṇḍaka*, as, m., N. of a minister of Brahma-datta; (*ikā*), f., N. of a female ascetic (*pravrajikā*). — *Yoga-kundalīnī*, f., N. of an Upanishad. — *Yoga-kshema*, as, m. the security or secure possession of what has been acquired, the keeping safe of property; the charge for securing property (from accidents), insurance, (in Manu IX. 219. the term *yoga-kshema* is applied to counselors, family priests, &c. as the cause of security); property, substance, profit, gain; security, well-being, welfare, prosperity; (*am*), n. or (*au*), m. du. gain and security, maintenance and protection, the acquisition and preservation of property, making fresh gains as well as keeping what has been acquired, (in these senses the word must be regarded as a Dvandva comp.) — *Yogakshema-kara*, as, i, am, causing gain and security, causing protection of what is acquired, one who takes charge of property, a keeper. — *Yoga-gati*, is, f. state of union, original state, primitive condition. — *Yoga-śakshus*, us, m. 'contemplation-eyed,' one whose eye is meditation, epithet of a Brāhman. — *Yoga-śara*, as, m., N. of Hanumat. — *Yoga-śāndrikā*, f., N. of a work. — *Yoga-śāntāmanī*, is, m., N. of a philosophical treatise in four chapters by Śivānanda Sarasvatī. — *Yoga-śarṇa*, as, am, m. n. magical powder. — *Yoga-ja*, as, ā, am, produced by or arising from Yoga or meditation; (*am*), n. agalochuni. — *Yoga-tattva*, am, n. the principle of Yoga; N. of an Upanishad. — *Yoga-tattva-prakāśa* or *yoga-tattva-prakāśaka*, N. of a work. — *Yoga-tantra*, am, n. a book treating of the Yoga system of philosophy; (with Buddhists) N. of a class of writings. — *Yoga-taraṅga*, as, m., N. of a work. — *Yoga-talpa*, am, n. 'Yoga-couch,' = *yoga-nidrā*. — *Yoga-tas*, ind. conjointly; suitably, properly; conformably to, in accordance with; seasonably, in due season; through devotion, by the power of magic, &c.; by means of, in consequence of, (often at the end of comps.) — *Yoga-tārakā* or *yoga-tārā*, f. the chief star in a Nakshatra. — *Yoga-tārāvalī*, f., N. of a work. — *Yoga-tva*, am, n. the state of Yoga. — *Yoga-dāna*, am, n. gift of the Yoga, communicating the Yoga doctrine; a fraudulent gift. — *Yoga-dīptikā*, f., N. of a work. — *Yoga-deva*, as, m., N. of a Jaina author. — *Yoga-dharmīn*, ī, inī, i, doing homage to the Yoga. — *Yoga-dhāraṇā*, f. continuance or perseverance in devotion. — *Yoga-nanda*, as, m. the false Nanda, (opposed to *satyā-nanda*). — *Yoga-*

*nātha*, as, m. 'Yoga-lord,' N. of Śiva; of Datta. — *Yoga-nāvika*, as, m. a kind of fish (= *gargāta*). — *Yoga-nidrā*, f. 'contemplation-sleep,' a state of half contemplation, half sleep, or a state between sleep and wakefulness which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially) the sleep of Viṣṇu at the end of a Yuga; Viṣṇu's Sleep personified as a goddess and said to be a form of Durgā; (according to others) the great sleep of Brahmā, during the period between the annihilation and reproduction of the universe. — *Yoga-nidrāu*, us, m., N. of Viṣṇu. — *Yoga-nilaya*, as, m., N. of Śiva. — *Yogan-dhara*, as, m., N. of a particular formula recited over weapons; N. of a minister of Śatānīka; of Piṇḍola. — *Yoga-paṭṭa* or *yoga-paṭṭaka*, am, n. the cloth thrown over the back and knees of an ascetic during meditation. — *Yoga-patī*, is, m. 'Yoga-lord,' N. of Viṣṇu. — *Yoga-patnī*, f. 'wife of Yoga,' N. of Pīvarī, (called also *yogā* and *yoga-mātrī*). — *Yoga-patha*, as, m. the road leading to Yoga. — *Yoga-pada*, am, n. the state or condition of contemplation. — *Yoga-padaka*, am, n., N. of a particular garment worn during contemplation. — *Yoga-pātanjala*, as, m. a follower or disciple of Patañjali as teacher of the Yoga doctrine. — *Yoga-pādūkā*, f. a magical shoe (supposed to carry the wearer wherever he wishes). — *Yoga-pāran-ga*, as, m. 'conversant with Yoga,' N. of Śiva. — *Yoga-pīṭha*, am, n. a particular posture during religious contemplation. — *Yoga-prāpta*, as, ā, am, obtained through abstract meditation. — *Yoga-bala*, am, n. the force of devotion, the power of magic, supernatural power. — *Yoga-bija*, am, n., N. of a work. — *Yoga-bhāvanā*, f. (in algebra) composition of numbers by the sum of the products. — *Yoga-bhāshya*, am, n., N. of a commentary by Vyāsa. — *Yoga-bhāskara*, N. of a work. — *Yoga-bhrushṭa*, as, ā, am, one who has fallen from the practice of Yoga. — *Yoga-mayī-prabhā*, f., N. of a commentary on the Yoga-sūtra. — *Yoga-maya*, as, ī, am, coming or resulting from Yoga or contemplation; (*as*), m., N. of Viṣṇu. — *Yogamaya-jñāna*, am, n. knowledge derived from contemplation. — *Yoga-mahatman*, ā, m., N. of a work. — *Yoga-mātrī*, tā, f. mother of Yoga; epithet of Pīvarī. — *Yoga-māyā*, f. the Māyā or magical power of the Yoga. — *Yoga-mārtaṇḍa*, as, m., N. of a work. — *Yoga-mālā*, f. 'garland of magic &c.' N. of a work on magic. — *Yoga-muktāvalī* ('*ta-āv*'), f., N. of a work. — *Yoga-mūrti-dhara*, ās, m. pl. 'bearing the form of the Yoga,' epithet of a class of Manes. — *Yoga-yājñavalkya*, am, n., N. of a work. — *Yoga-yātrā*, f. the road or way to union with the Supreme Spirit, the way of profound meditation; N. of a work by Varāha-mihira. — *Yoga-yukta*, as, ā, am, or *yoga-yogin*, ī, inī, i, immersed in deep meditation, absorbed in the Yoga. — *Yoga-yuj*, k, k, k, possessing Yoga. — *Yoga-ranga*, as, m. the orange tree (= *nāranga*). — *Yoga-ratna*, am, n. a magical jewel; 'jewel of remedies,' N. of a work on medicine. — *Yoga-ratna-mālā*, f. 'string of jewels of spells,' N. of a work on sorcery and various magical arts ascribed to Nāgārjuna, (it is also called Ācārya-ratna-mālā, and is probably an epitome of a much larger work.) — *Yoga-ratna-samuccāya*, as, m. 'collection of jewels of remedies,' N. of a medical work by Candraṭa. — *Yoga-ratnākara* ('*na-āk*'), as, m. 'mine of jewels of charms or remedies,' N. of a work. — *Yoga-ratnāvalī* ('*na-āv*'), f. 'string of jewels of charms,' N. of a work. — *Yoga-ratha*, as, m. the Yoga as a chariot. — *Yoga-rasāyana*, am, n. 'Yoga-elixir,' N. of certain verses or a composition ascribed to Śiva. — *Yoga-rahasya*, am, n. 'Yoga-secret,' N. of a work. — *Yoga-rāja*, as, m. 'king of medicines,' N. of a particular medicinal preparation; a king or master in the Yoga. — *Yoga-rājopanishad* ('*ja-up*'), t, f., N. of an Upanishad. — *Yoga-rādhā*, as, ā, am, having a special as well as an etymological and general meaning, (said of certain words, e. g. *pauka-ja* means 'growing in

mud' and 'a lotus-flower,' the English word *parasol* is an example of a similar kind.) — *Yoga-roḍanā*, f., N. of a kind of magical ointment (having the power of making invisible or invulnerable). — *Yoga-vaṭ*, ān, atī, at, connected, united, joined; one who applies himself to or practises the Yoga. — *Yoga-varṭikā*, f. a magical lamp, magic-lantern. — *Yoga-vaha*, as, ā, am, bringing about, causing, promoting, furthering. — *Yoga-vācāspatyā*, am, n., N. of a work. — *Yoga-vārttikā*, am, n., N. of a commentary on the Patañjala-bhāshya by Vijnāna-bhikṣu, (also called Patañjala-bhāshya-vārttika.) — *Yoga-vāsishṭha*, am, n., N. of a work by an unknown author treating of the way of obtaining final happiness and reckoned among Vedānta treatises, (it is in the form of a dialogue between Vāsishṭha and his pupil, the youthful Rāma, and is considered as an appendage to the Rāmāyaṇa of Vālmīki, to whom it is attributed; it is also called Vāsishṭha-rāmāyaṇa.) — *Yogavāsishṭha-tātparyā-prakāśa*, N. of a commentary on the preceding work. — *Yogavāsishṭha-sāra*, as, m., N. of an abridgement or abstract of the Yoga-vāsishṭha. — *Yogavāsishṭha-sāra-śāndrikā*, f. and *yogavāsishṭhasāra-vivṛiti*, is, f., N. of two commentaries on the preceding abridgement. — *Yogavāsishṭhiya*, as, ā, am, relating to the Yoga-vāsishṭha. — *Yoga-vāha*, as, m. a term for the sounds Visarjanīya, Jihvāmlīya, Upadhmāṇīya, and Nāsikya; (ī), f. alkali; honey; quicksilver. — *Yoga-vāhin*, ī, inī, i, contriving artifices (?), plotting, scheming; (ī), n. a menstruum or medium for mixing medicines. — *Yoga-vikraya*, as, m. a fraudulent sale. — *Yoga-vid*, t, l, t, knowing the (right) means, understanding the proper way or method, skillful; conversant with the Yoga; (t), m., N. of Śiva; a follower of the Yoga doctrines; a practiser of devotional exercises; a magician; a compounder of medicines. — *Yoga-vibhāga*, as, m. the disuniting or separation of that which is usually combined together into one, the separation of one rule into two, making two rules of what might be propounded as one. — *Yoga-vṛitti-saṅgraha*, as, m., N. of certain selected annotations by Udayakara Pāṭhaka on the Yoga-sūtras. — *Yoga-sata*, am, n., N. of a medical work. — *Yoga-satakāhyāna* ('*ka-āh*'), am, n., N. of a work by Śaūṭana. — *Yoga-sābda*, as, m. the word Yoga; a word the meaning of which is plain from the etymology. — *Yoga-sarīrīn*, ī, inī, i, 'Yoga-bodied,' whose body is Yoga. — *Yoga-sāyīn*, ī, inī, i, half asleep and half absorbed in religious meditation. — *Yoga-sāstra*, am, n. the Śāstra relating to the Yoga system (especially that of Patañjali); the Yoga philosophy, Yoga doctrine. — *Yoga-sikshā*, f., N. of an Upanishad, (for *yoga-sikshā*!). — *Yoga-sikshā*, f., N. of an Upanishad. — *Yoga-samsiddhī*, is, f. perfection in Yoga. — *Yoga-saṅgraha*, as, m., N. of a work. — *Yoga-samādhi*, is, m. the absorption of the soul in profound meditation peculiar to the Yoga system. — *Yoga-sāra*, a universal remedy, panacea; N. of a work on the Yoga system. — *Yoga-sāra-saṅgraha*, as, m., N. of a short treatise on the doctrines of the Yoga system by Vijnāna-bhikṣu. — *Yoga-siddha*, as, ā, am, perfected by means of the Yoga or profound abstraction; (ā), f., N. of a sister of Vācāspati. — *Yoga-siddhānta-śāndrikā* and *yoga-siddhi-prakīrṇā*, f., N. of two philosophical works. — *Yoga-siddhī-mat*, ān, atī, at, 'experienced or skillful in the art of magic.' — *Yoga-sudhā-mūṭhi*, is, m., N. of a work. — *Yoga-sūtra*, am, n. the aphorisms on the Yoga system of philosophy ascribed to Patañjali, (these consist of four Pādas or chapters; the oldest commentary on them is said to be by Vyāsa, and there are other commentaries on that by Vācāspati-mīśra, Vijnāna-bhikṣu, Bhoja-deva, Nāgōji-bhaṭṭa, &c.) — *Yoga-sevā*, f. the practice or cultivation of religious abstraction. — *Yoga-sṭha*, as, ā, am, remaining engrossed in Yoga. — *Yoga-hṛīdaya*, am, n. 'heart of the Yoga,' N. of a work. — *Yogāgni-maya* ('*ga-ag*'), as, ī, am, Ved. filled with the fire of the Yoga, attained