

abstract meditation; क्षणनीरवया यथा निशि श्रितवप्रावलययोगपट्ट्या N. 2. 78; एकान्तावलम्बितयोगपट्टिकाम् गुहाम् K. Pūrvabhāga. -**पतिः** an epithet of Viṣṇu. -**पदम्** a state of self-concentration. -**पादुका** a magical shoe (taking the wearer anywhere he wishes). -**पानम्** a liquor adulterated with narcotics. -**पारगः** N. of Śiva. -**पीठम्** a particular posture during Yoga meditation. -**पीडः**, -**डम्** a kind of posture of the gods. -**पुरुषः** a spy; यथा च योगपुरुषैरन्यान् राजाधितिष्ठति Kau. A. 1. 21. -**बलम्** 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. -**भ्रष्ट** a. one who has fallen from the practice of Yoga. -**माया** 1 the magical power of the *Yoga*. -2 the power of God in the creation of the world personified as a deity; (भगवतः सर्जनार्था शक्तिः); नाहं प्रकाशः सर्वस्य योगमायासमावृतः Bg. 7. 25. -3 N. of Durgā. -**यात्रा** the way to the union with the Supreme Spirit; the way of attaining Yoga. -**युक्त** a. immersed in deep meditation, absorbed; योगयुक्तो भवार्जुन Bg. 8. 27; 5. 6-7. -**रङ्गः** the orange. -**रत्नम्** a magical jewel. -**राजः** 1 a kind of medicinal preparation. -2 one well-versed in Yoga. -**रूढ** a. 1 having an etymological as well as a special or conventional meaning (said of a word); e. g. the word पङ्कज 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'. -2 engaged in meditation (s. v. -**आरूढ**); ध्यायन्ते योगिनो योगरूढाः Brav. P. ब्रह्मखण्ड 1. 3. -**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. -**वर्तिका** a magical lamp or wick. -**वरः** an epithet of Hanumant; L. D. B. -**वामनम्** secret contrivances; Kau. A. -**वासिष्ठम्** N. of a work (treating of the means of obtaining final beatitude by means of Yoga). -**वाहः** a term for the sounds विसर्जनीय, जिह्वामूलीय, उपध्मानीय and नासिक्य q. q. v. v. -**वाहक** a. resolving (chemically). -**वाहिन** a. assimilating to one's self. -m., n. medium for mixing medicines (such as natron, honey, mercury); नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु Suśr. -**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 Śiva. -2 a practiser of Yoga. -3 a follower of the Yoga doctrines. -4 a magician. -5 a compounder of medicines. -**विद्या** the science of Yoga. -**विधिः** practice of Yoga or mental abstraction; न च योगविधेर्नवेतरः स्थिरधीरा परमात्मदर्शनात् (विरराम) 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 Patañjali in

his Mahābhāṣya; e. g. see अदसो मात P. I. 1. 12). -**शब्दः** a word the meaning of which is plain from the etymology. -**शायिन्** a. half asleep and half absorbed in contemplation; cf. योगनिद्रा. -**शास्त्रम्** the Yoga philosophy, esp. the work of Patañjali. -**संसिद्धिः** perfection in Yoga. -**समाधिः** the absorption of the soul in profound and abstract contemplation; तमसः परमापदव्ययं पुरुषं योगसमाधिना रघुः R. 8. 24. -**सारः** a universal remedy; a panacea. -**सिद्धिः** f. achievement in succession i. e. by separate performance; पर्यायो योगसिद्धिः ŚB. on MS. न्यायः the rule according to which when an act (e. g. दर्शपूर्णमास) is said to yield all desired objects, what is meant is that it can yield them only one at a time and not all simultaneously. This is established by जैमिनि and शबर in MS. 4. 3. 27-28. Thus for the achievement of each separate काम, a separate performance of the याग is necessary; (see दर्शपूर्णमासन्याय). -**सूत्रम्** aphorisms of the Yoga system of philosophy (attributed to Patañjali). -**सेवा** the practice of abstract meditation.

योगतः ind. 1 In consequence of, by means of; तपोबलयोगतः &c. -2 Suitably, properly. -3 Conjointly. -4 Conformably to, in accordance with. -5 In due time, opportunely. -6 Through devotion. -7 By the power of magic. -8 With application of effort, with all one's powers; सर्वान् संसाधयेदर्शानक्षिण्वन् योगतस्तनुम् Ms. 2. 100.

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

योगिक a. Used for practice; प्रथमं योगिकं चापं युद्धचापं द्वितीयकम् Dhanur. 30.

योगित a. 1 Charmed, enchanted. -2 Mad, crazy.

योगिन् a. [युञ्-घिनुण्, 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; आत्मोपम्येन सर्वत्र समं पश्यति योऽर्जुन। 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 Viṣṇu. -7 Of Śiva. -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 Śiva or Durgā; बलीनदात् योगिनीभ्यो दिक्पालेभ्योऽप्यनेकधा Śiva B. 6. 51; (they are usually said to be eight). -4 N. of Durgā. -Comp. -**इन्द्रः**, -**ईशः** 1 the chief of saints. -2 N. of Yājñavalkya. -**ईश्वरी** the chief of magicians. -**इष्टम्** lead. -**दण्डः** a kind of reed. -**निद्रा** light-sleep, wakefulness. -**मार्गः** the air, atmosphere.