school which maintains the eternal existence of intelligence or विज्ञान alone. —आचार्यः 1. a teacher of magic. –2. a teacher of the *Yoga* philosophy. —आधमर्नं a fraudulent pledge; Ms. 8. 165. —आरूढ *a.* engaged in profound and abstract meditation. —आसनं a posture suited to profound and abstract meditation. —इंद्रः, -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 Vetâla. –7 an epithet of Yâjnavalkya. —इष्टं 1. tin. –2 lead. —कक्षा = योगपट्टं below. —कन्या N. of the infant daughter of Yasodâ (substituted as the child of Devaki for Krishna and killed by Kamsa.). —क्षेमः 1. security of possession, keeping safe of property. –2. the charge for securing property from accidents, insurance. –3. welfare, well-being, security, prosperity; तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं Bg 9. 22; मुग्धाया मे जनन्या योगक्षेमं वहस्व M. 4. –4. property, profit, gain. (–मौ, –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); अलब्धलाभो योगः स्यात् क्षेमो लब्धस्य पालनम्; see Y 1. 100 and Mit thereon. —गतिः *f.* primitive condition. —चक्षुस् *m.* a Brâhmana. —चूर्णं a magical powder, a powder having magical virtues; कल्पितमनेन योगचूर्णेनाश्रितौषधं चंद्रगुप्ताय Mu. 2. —जं agallochum. —तल्पं = 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 मम Pt. 1; H. 3. 75; Bh. 3. 41. –2. particularly, the sleep of Vishnu at the end of a Yuga; R. 10. 14; 13. 6. –3. N. of Durgâ. —निद्रालुः N. of Vishnu. —निलयः N. of *Siva*. — पट्टं a cloth thrown over the back and knees of an ascetic during abstract meditation. —पतिः an epithet of Vishnu. —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 सर्जनाथा शक्तिः). –3. N. of Durgâ. —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. —वर्तिका a magical lamp or wick. —वाहः a term for the sounds विसर्जनीय, जिह्वामूलीय, उपध्मानीय and नासिक्य q. q. v. v. —वासिष्ठं N. of a work (treating of the means of obtaining final beatitude by means of Yoga). —वाहिन् *m., n.* a medium for mixing medicines; *e g* honey; नानाद्रव्यरसकत्वाच्च 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 Sûtra, the splitting of one rule into two or more (frequently used by Patanjali in his Mahâbhâshya; *e. g.* see अदसो मात् 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. —शास्त्रं the *Yoga* philosophy. —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. —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; तपोबलयोगतः &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.

योगस् *n.* 1 Meditation, religious abstraction. –2 The half of a lunar month.

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

योगिन् *a.* [युज्-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; आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः Bg. 6. 32; see the sixth adhyâya *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 Yajnavalkya –5 Of Arjuna. –6 Of Vishnu. –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 Durgâ; (they are usually said to be eight). –4 N. of Durgâ.—**Comp.** —इंद्रः, -ईशः 1. the chief of saints. –2. N. of Yâjnavalkya. —ईश्वरी the chief of magicians. —इंडः a kind of reed. —निद्रा light-sleep, wakefulness.

योग्य *a* [योगमर्हति यत्, युज् ण्यत् वा] 1 Fit, proper, suitable, appropriate, qualified; योग्यो यं दृश्यते 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