through the ardour of devotion. — *Yogāṅga* (°*ga-aṅ*°), *am*, n. a means of attaining Yoga, (eight such Aṅgas are enumerated, viz. *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*, or according to another authority six, viz. *āsana*, *prāṇa-saṃrodha*, with the last four as enumerated above; see under *yoga*.) — *Yogācāra* (°*ga-ā*c°), *as*, m. the observance or practice of the Yoga; N. of a Yoga work; a disciple or follower of a particular Buddhist sect or school; (*ās*), m. pl., N. of a particular sect or school of Buddhists, (they maintain the eternal existence of conscious sense or intelligence [*vijñāna*] alone.) — *Yogācārya* (°*ga-ā*c°), *as*, m. a teacher of the art of magic; a teacher of the Yoga system of philosophy. — *Yogāñjana* (°*ga-añ*°), *am*, n. a healing ointment; the Yoga as a salve. — *Yogātman* (°*ga-ā*t°), *ā*, *ā*, *a*, whose soul or essence is Yoga; one who fixes the mind on the Yoga system. — *Yogādhamana* (°*ga-ādh*°), *am*, n. a fraudulent pledge. — *Yogānanda* (°*ga-ān*°), *as*, m. the delight or joy of the Yoga. — *Yogānuśāsana* (°*ga-an*°), *am*, n. 'Yoga-instruction,' the doctrine of the Yoga, the system or precepts of Patañjali. — *Yogānuśāsana-sūtra*, *am*, n. = *yoga-sūtra*. — *Yogānta* (°*ga-an*°) or *yogāntikā* (scil. *gati*), N. of the seven divisions into which, according to Parāśara, the orbit of Mercury is divided. — *Yogāpatti* (°*ga-āp*°), *is*, f., Ved. modification of usage or custom. — *Yogāmbara* (°*ga-am*°), *as*, m., N. of a Buddhist deity. — *Yogāraṅga*, *as*, m. = *yoga-raṅga*. — *Yogārūḍha* (°*ga-ār*°), *as*, *ā*, *am*, engaged in profound meditation or devotion. — *Yogāsana* (°*ga-ās*°), *am*, n. the posture or mode of sitting proper for profound and abstract meditation, a way of sitting similar to that of the Yoga. — *Yogendra* (°*ga-in*°), *as*, m. a master or adept in the Yoga. — *Yogeśa* (°*ga-īśa*), *as*, m. a master of the Yoga, any principal sage or Yogin, epithet of Yājñavalkya; of Śiva; N. of the city of Brahmā. — *Yogeśvara* (°*ga-īś*°), *as*, m. a master or adept in the Yoga, any principal sage or Yogin; one who has obtained superhuman faculties, a magician; a deity, the object of devout contemplation; epithet of Kṛishṇa; a Vetāla (as perfectly skilled in magical arts); an epithet of Yājñavalkya [cf. *yogeśa*]; N. of a son of Deva-hotra; of a Brahma-rākshasa; (*ī*), f. a mistress of the Yoga; a fairy; N. of a goddess; of a Vidyā-dharī; a species of plant (= *bandhyā-karkoṭakī*). — *Yogeśvara-tīrtha*, *am*, n., N. of a Tīrtha. — *Yogeśvara-tva* or *yogaiśvarya* (°*ga-aiś*°), *am*, n. perfect mastery of the Yoga. — *Yogeshṭa* (°*ga-ish*°), *am*, n. tin; lead. — *Yogopaniṣhad* (°*ga-up*°), *t*, f., N. of an Upanishad.

Yogaka, *as*, m., N. of Agni (as the nuptial fire).

Yogas, *as*, n. meditation, religious abstraction; the half of a lunar month.

Yogāya, Nom. A. *yogāyate*, &c., to become Yoga, to be changed into religious contemplation or devotion.

Yogi = *yogin* (occasionally occurring in ep. where the metre requires *yoginām* for *yoginām*).

Yogita, *as*, *ā*, *am*, bewitched, enchanted, under the influence of charms or sorcery, mad, crazy, wild.

Yogin, *ī*, *inī*, *i*, who or what joins or effects junction, being in conjunction with (at the end of a comp., e.g. *candra-yogin*, being in conjunction with the moon; cf. *soma-y*°); connected with, endowed or provided with, possessed of, relating to (at the end of a comp., e.g. *kāla-y*°, connected with fate; cf. *svādu-y*°); possessed of magical powers; practising or following the Yoga philosophy; (*ī*), m. a follower of the Yoga system, a Yogin or contemplative saint, a devotee, ascetic in general; a religious or devout man, a magician, conjurer, one supposed to have obtained supernatural powers; N. of Yājñavalkya; of Arjuna; of Vishṇu; of Śiva; of a Buddha; of a particular mixed caste; (*inī*), f. a female demon or being endowed with magical power, a fairy, witch, sorceress (represented as an attendant of Śiva or Durgā; eight Yoginīs are enumerated as created by and attendant on Durgā); epithet of a particular Tāntrika Śakti; (with Buddhists) a woman representing any goddess who is the object of adoration; N. of Durgā. — *Yogitā*, f. or *yogi-tva*, *am*, n. the being connected with, the having reference or relation to (at the end of a comp.), connection, relationship, the state or condition of a Yogin. — *Yogi-daṇḍa*, *as*, m. a kind of reed or cane (= *vetra*). — *Yogi-nidrā*, f. 'a Yogin's sleep,' light sleep, wakefulness. — *Yoginī-jāla-śambara*, *am*, n. and *yoginī-jñānārṇava* (°*nar*°), *as*, m. and *yoginī-tantra*, *am*, n., N. of three Tantra works. — *Yoginī-pura*, *am*, n., N. of a town. — *Yoginī-bhairava* and *yoginī-hṛidaya*, *am*, n., N. of two Tantra works. — *Yogi-patnī*, f. a Yogin's wife. — *Yogi-mātṛi*, *tā*, m. a Yogin's mother. — *Yogi-rāj*, *ṭ*, m. a king among Yogins. — *Yogīndra* (°*gi-in*°) or *yogīśa* (°*gi-īśa*), *as*, m. a chief or lord among contemplative saints; N. of Yājñavalkya. — *Yogīśvara* (°*gi-īś*°), *as*, m. = *yogīśa*; (*ī*), f., N. of a goddess.

Yogiya (fr. *yoga*), Nom. A. *yogīyate*, &c., to regard as Yoga, treat as Yoga.

Yogya, *as*, *ā*, *am* (fr. *yoga* and fr. rt. 1. *yuj*), fit for the yoke (Ved.); belonging to a particular remedy (Ved.); useful, serviceable, fit, becoming, suitable, proper, appropriate, fit for, qualified for, capable of, able to (with dat., loc. or even gen. or at the end of a comp. or with active or passive inf., e.g. *sa tat-sādhanāya yogyaḥ*, he is fit for accomplishing that; *neyaṃ vanasya yogyā*, she is not fit for a forest; *karma-yogya*, fit for work; *ime yogyā Rākshasair yoddhum*, they are able to fight with the Rākshasas; *chettuṃ yogyaṃ tat*, that is fit to be cut); fit for Yoga, proper for religious meditation; (*as*), m. a calculator of expedients; the asterism Pushya; (*ā*), f. preparation, contrivance (Ved., Sāy. Ṛig-veda III. 6, 6, 'materials or appliance for harnessing'); exercise, practice, (especially) bodily exercise, gymnastics, warlike or martial exercise, drill; N. of the wife of Sūrya; (*am*), n. a species of plant (= *ṛiddhi*); sandal-wood; a vehicle, conveyance, carriage; a cake; milk. — *Yogya-tā*, f. or *yogya-tva*, *am*, n. suitableness, propriety, fitness, consistency, appropriateness; ability, capability. — *Yogyatā-vāda*, *as*, m., N. of certain verses by an unknown author. — *Yogyā-ratha*, *as*, m. a carriage employed in military exercises.

Yojaka, *as*, *ikā*, *am*, uniting, joining; one who yokes or harnesses, a harnesser, groom; an arranger, preparer, contriver, effecter; [cf. *yuddha-y*°.]

Yojana, *am*, n. the act of joining, junction, harnessing, yoking; that which is yoked or harnessed (as 'a yoke of oxen,' 'pair or team of horses,' 'a vehicle or its trappings;' so explained by some in Ṛig-veda VI. 62, 6, &c., but in Ṛig-veda I. 88, 5. *yojanam* is explained to mean 'a means for inducing the gods to yoke their horses,' i.e. a hymn); a stage or distance gone in one harnessing or without unyoking; a particular measure of distance sometimes regarded as about equal to an European league (i.e. 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles; according to other calculations = 2½ English miles, and according to some = 8 Krośas); a way, course, road (Ved.); a line, row (Ved.?); the act of applying, application, fixing, arranging, preparing, preparation, (*āhāra-y*°, preparation of food); erecting, constructing, (in these senses sometimes *ā*, f.); application of the sense of a passage, the putting together of the sense, construction (in gram.); application of effort, exertion (Ved., Sāy. = *udyoga*); the act of inciting or exciting, instigation; application of the thoughts, concentration of the mind, abstraction, directing the thoughts to one point (= *yoga*); the Supreme Being or Soul of the Universe; (*ā*), f. union, connection; grammatical construction. — *Yojana-gandha*, *as*, *ā*, *am*, whose scent or fragrance extends for a Yojana, diffusing perfume to the distance of a Yojana; (*ā*), f. musk; epithet of Satya-vatī the mother of Vyāsa; of Sītā. — *Yojana-gandhikā*, f. epithet of Satya-vatī. — *Yojana-parṇī*, f. Bengal madder, Rubia Munjista (= *mañjishṭhā*). — *Yojana-vallikā* or *yojana-vallī*, f. = *yojana-parṇī*, col. 2. — *Yojana-śata*, *am*, n. a hundred Yojanas.

Yojanika, *as*, *ā*, *am*, (at the end of an adj. comp. after a numeral) so many Yojanas long, measuring so many Yojanas.

Yojanīya, *as*, *ā*, *am*, to be joined or united; to be applied; to be added; to be made use of or employed, serviceable, useful; to be connected with (with inst.); to be set to work; to be grammatically connected or arranged.

Yojanya at the end of an adj. comp., e.g. *shashṭi-y*°, sixty Yojanas distant.

Yojayitavya, *as*, *ā*, *am* (fr. the Caus. of rt. 1. *yuj*), to be joined or applied; to be used or employed; to be chosen or selected; to be endowed or furnished with (with inst.).

Yojayitṛi, *tā*, *trī*, *tṛi* (fr. the Caus.), who or what joines or unites; joining, combining, one who applies or sets, a setter (of precious stones), one who enchases, &c.

Yojita, *as*, *ā*, *am*, joined, united, mixed; applied, arranged, concerted.

Yojitṛi, *tā*, *trī*, *tṛi* (fr. rt. 1. *yuj*), one who unites or joins, a joiner, uniter, connecter.

Yojya, *as*, *ā*, *am* (fr. rt. 1. *yuj*), to be joined; to be applied or directed to; to be appointed or arranged; to be made use of or employed, to be brought in use; to be added to (with loc.); to be endowed or furnished with (with inst.); to be shared in; one on whom the mind is to be fixed or concentrated, an object of Yoga.

योटक *yoṭaka*, *as*, m. a combination of stars, &c., constellation.

योतु *yotu*, *us*, m. (probably fr. rt. 2. *yu*), = *pari-māṇa*, measure in general; cleaning, purifying, separating (? fr. rt. 1. *yu*).

योत्र *yotra*, *am*, n. (fr. rt. 2. *yu*), = *yoktra*, a fastening, tie, band, cord, rope, line; the tie or cord that fastens the yoke of the plough to the neck of the ox. — *Yotra-pramāda*, *as*, m., N. of a work.

योत्स्यमान *yotsyamāna*. See p. 820, col. 1.

योद्धव्य *yoddhavya*, *yoddhṛi*, *yodha*, *yodhin*, &c. See p. 820, col. 1.

योनल *yonala*, *as*, m. = *yava-nāla*.

योनि *yoni*, *is*, m. f. (rarely fem. in the older language; sometimes also *yonī*, f.; said to be fr. rt. 2. *yu*), the womb, uterus, matrix, vulva, vagina, female organs of generation; site of birth or production, any place of birth or origin, native place; a home, abode, site, lair, nest; birth, origin, source [cf. *jagad-y*°, *karma-y*°], spring, fountain, (at the end of an adj. comp. = 'originating in,' 'arising or proceeding from,' 'sprung from,' 'produced by,' e.g. *aguru-yonir dhūpaḥ*, aromatic vapour proceeding from aloe wood); a repository, receptacle, seat; a mine; family, race, stock, caste, the form of existence or station fixed by birth, a class or particular nature of created existence (e.g. that of a man, Brāhman, animal, &c.); the regent of the Nakshatra Pūrva-phalgunī; water; a mystical term for the sound *e*. — *Yoni-kuṇḍa*, *am*, n., N. of a particular mystical diagram. — *Yoni-guṇa*, *as*, m. the property of a womb, quality of a place of origin. — *Yoni-granṭha*, *as*, m. = *chandas*, q.v. — *Yoni-ja*, *as*, *ā*, *am*, born or produced from the womb, viviparous, (opposed to *a-y*°, q.v.) — *Yoni-tas*, ind. from birth, by blood. — *Yoni-tva*, *am*, n. the being an origin or source; the arising from or being based on. — *Yoni-devatā*, f. the Nakshatra Pūrva-phalgunī. — *Yoni-deśa*, *as*, m. the region of the womb or the generative organs. — *Yoni-dvāra*, *am*, n. the orifice of the womb; N. of a sacred bathing-place. — *Yoni-nāsā*, f. the upper part of the female organ, the point of union of the labiæ. — *Yoni-bhraṃśa*, *as*, m. fall of the womb, prolapsus uteri. — *Yonimat*, *ān*, *atī*, *at*, Ved. connected with the womb