A CONCORDANCE-DICTIONARY
TO
THE YOGA-SŪTRAS OF PĀTANJALI
AND
THE BHĀSHYA OF VYĀSA
Other Works by Dr. Bhagavan Das

The Science of the Sacred Word, or the Praṇava-Vāda of Gārgyāyāna, 3 Vols.
The Science of Religion, or the Principles of Saṇṭana Vaiḍīka Dharm.
Krṣṇa, a Study in the Theory of Avatāras.
Mystic Experiences, or Tales from the Yoga Vāsishtha.
Ancient versus Modern Scientific Socialism.
The Essential Unity of All Religions.
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Communalism; Its Cause and Cure.
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Samānvaya (in Hindi).
Purushārtha (in preparation).
Prayojana (in preparation).

Etc.

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FOREWORD

Some thirty-five years ago, the wish came to me to study the Yoga-Sutra-s of Patanjali, and the Bhashya thereon of Vyasa, in the original Sanskrit.

But I was very busy, in those years, with the work of the Central Hindu College of Benares; which had been founded in 1895, by Mrs. Annie Besant and Indian colleagues, to form a centre for the rationalisation, liberalisation, and solidarisation of what is now called 'Hinduism'.

This 'Hinduism' is obviously something very degenerate now. Formerly it was Vaidika Dharma, 'the Religion of Knowledge, of Spiritual and Material Science', 'Scientific Religion'; Arya Dharma, 'the Noble Religion', 'the Religion of the Philanthropic and Noble-minded'; Sanatana Dharma, 'the Eternal Religion', 'the Religion of the Eternal Spirit, the Supreme Universal Self'; Bauddha Dharma, 'the Religion of Buddh, Rational Intelligence', 'Rational Religion'; Manava Dharma, 'the Religion of Man, the child of Manu the Thinker', 'the Human and Humane and 'Humanist Religion'.

It was a spirituo-material, psycho-physical, scientific, far-sighted, comprehensive Code of Individuo-Social and Socio-Individual Life; a scheme of a fourfold Educational-Political-Economic-Industrial Organisation of the whole Human Race, calculated to secure, for that Race, the maximum happiness possible, individual and social, this-worldly and other-worldly, here and hereafter. But for some centuries now it has been, and is today, an unsightly heap of conflicting superstitions, a dazing turmoil of hundreds of struggling sects, mostly senseless, some foul also (as, indeed, unhappily, are the other great living religions too, though in a lesser degree); its followers, an amazing jumble, a jostling welter, of between two and three thousand mutually 'touch-me-not', mutually exclusive, mutually abusive, petty castes, sub-castes, and yet further sub-divisions, to the fifth or sixth degree, all utterly disorganised.

The honorary secretary-ship of the Board of Trustees and the Managing Committee of the institution was placed upon my shoulders. We were all working hard, Mrs. Besant hardest of all, to build up the college and make it a fit instrument for realising our ideal, viz., gradually restoring the old 'order' in place of this disorder, of re-organising the disorganised.

The hundreds of branches of the Theosophical Society, dotted all over India, in the large and small towns, became committees for collecting funds. This was one main cause of such success as was
achieved. Part of my duties was to go round, in the winters, with the President of the College, Mrs. Besant, on the tours she made to enlist sympathy and secure financial aid.

In such conditions, I was not master of my time. I could not arrange to study the original Aphorisms and Commentary systematically, day after day, with a Pandit acquainted with the 'traditional' meanings.

Also, the subject has fallen into neglect among the Pandit-scholars of Benares, because of lack of the requisite earnest inclination for such a difficult thing as 'Yoga'; which, moreover, is a matter, not only of theoretical discussion and intellectual argumentation, but of heart-discipline, mind-control, persistent introspection, and 'practical exercises' of other kinds as well. And, even as regards the theoretical part, the Bhāṣya of Vyāsa, in particular, has been largely avoided by the Pandits, for centuries perhaps, because of its often peculiar syntax and strange and obscure diction. I am told by a friend who has specialised in Buddhist literature, that it has points in common, with the earlier Buddhist works in Samskrta. This is not surprising when we remember that Buddha studied Sankhya and Yoga with Álara Kālāma and Rudraka Rama-putra, in the course of his strenuous search for Truth. Buddhist writings have practically not been touched for six or seven centuries now by the orthodox Pandits. It is no wonder then that they should find the style of the Bhāṣya not easy to follow; Samskrta style having taken a rather different direction after the disappearance of Buddhism from India, some time about the 12th century A.D.

A reliable teacher of even the theory, very much more the practice, was not easily available therefore, in the town of Benares; and I had neither the needed reckless courage of passionate seeking, nor the opportunity, to wander forth aseach in the jungles and the mountains for such a true teacher; though the air of even present-day India is full of rumours that such 'mystic persons' are to be found, not only in the distant and less accessible places, but even in the busy haunts of men, now and then, in disguises not easy to penetrate for the half-hearted seeker!

But though, unfortunately, I was not much more than half-hearted, nor gifted with any special mental capacity, yet my interest in the deep ultimate problems of philosophy and psychology was and is constitutional, unabatable, ever since I can remember. Life, without a 'philosophy of life', individual and social, has always appeared to me unsatisfying, ever since I have been able to think, at first semi-consciously, then more and more clearly, with the passing of the years. Right administration of human affairs, individual or social, planning out of the single life, organisation of the collective life, is impossible without right knowledge of the fundamentals of human nature, and of the origin, nature, meaning, purpose, and end of life. Sound practice is not possible without sound theory. So my studies in the whole subject, and my craving to know something of the theory, and if possible, a touch of the practice also, of the Yoga-system, as important part of the whole subject, persisted side by side with the need to attend to the executive work entrusted to me.

I decided to be content with an endeavour to learn, by myself, something of the Yoga-theory, from the recognised current main textbook, however obscure; and to do this by reading it over and over again, ( it is a small book ), in the intervals between the spells of other unavoidable work. I soon found that the technical terms, the peculiar Samskrta, the use of common words in uncommon ways and senses, created extra-ordinary difficulties in addition to those inherent in the subject. But it is well known that to see or hear an even wholly unknown word, written or spoken by others, in a number of varying contexts and situations, lightens up its meaning and makes it even familiar. That, indeed, is how we all learn our mother-tongues. I resolved to make a Concordance. This kind of work did not require continuous uninterrupted day by day application.

In the course of three to four years, by the end of 1907 or 1908 ( —my memory is not clear now— ), the manuscript was completed. It was full of defects. Bye and bye, I made a fair copy.

Then the work was put aside. Other work occupied me. Twenty years and more passed. The Central Hindu College had grown into the Benares Hindu University, ( which was formally founded on 4th February, 1916, when the Great War was at its height ), and had long passed into other management. Astonishing speed had been put on by human history all over the world. Its march had become an overwhelming rush. Extraordinary, undreamt of events had actually occurred on gigantic scales. The World-War had been fought; empires had toppled over and been replaced by republics; an epidemic had killed more human beings in four months of 1918-1919 in India, than the Great War had in four years in Europe; leviathan Communism and titan Fascism-Nazism were glaring at each other and preparing to grapple in a greater World-War; diplomatic imperialistic Democracy was sitting on the fence, trying to play off the two against each other, primarily for its own self-defence, but always keeping one eye 'on the main chance' also. India too had been struggling more strenuously for politico-economic emancipation from
subjection. The Civil Disobedience Movement was raging throughout the country in 1930 and again in 1932. My elder son had gone to prison for the second time, in the latter year, together with other members of the Kashi Vidya Pitha. This wholly non-official educational institution, of which I was President, then, (and which is now publishing this work), had been closed by, and was, then, in the custody of, the Police.

But the small private lives of individuals had to be lived and were being lived; small personal interests had to be looked after and were being looked after, when not directly made impossible to attend to; even while enormous events were shaking the human world like vast earthquakes; though to Mother-Nature, the destruction of some millions of human beings, or of a whole continent, or a whole planet or solar system, must be the same as the destruction of an ant-hill.

India was fortunate, in this that here the violence was confined to the side of the Government only; and that too was perforce reduced to a minimum, because of the non-violence of the people. But on the other hand, there was a violent outbreak of engineered communal riots, accompanied with much murder, bloodshed, and destruction of property, in many towns, including Benares, especially in 1931.

To keep my mind occupied in some mind-restituting work in the intervals between distractions and alarms of various kinds, I began, in 1932, to take the long-sleeping Concordance through the press.

It was not merely a Concordance. It was a lexicon also. I had endeavoured to explain each complete word, simple or compound, in English; very doubtful though I frequently was, of the accuracy of my explanations.

But, for various reasons, the work was interrupted after only 56 pages had been printed. I could not take it up again until this year, 1938; though the Civil Disobedience Movement was suspended by its leaders in 1934, and it was decided that the Indian National Congress should send members into the Legislature under the changing Constitution. I had to attend to some other more urgent literary work. I had also been forced into the Central Legislative Assembly of India by kind friends, from the beginning of 1935. Hence the interruption. I have been allowed by them to resign only now, barely in time. I am very near the completion of my seventieth year, ailments increasing, all mental and physical powers decreasing. Study of Vedanta and Yoga is specially appropriate for the last years of life; though, if the principles thereof were studied early in life, particularly by statesmen and rulers, and applied by them to the administration of affairs, as in ancient India (—as I have endeavour-

ed to explain in my other books, most recently in The Science of the Self, or the Principles of Vedanta-Yoga), they would be found exceedingly useful for all, would appease and allay the raging passions of nations, point out the way of rational social organisation, minimise jealousies, hatreds, competitions, maximise co-operation, between all peoples, and save them from the horrors of war, and the scarcely lesser horrors of perpetual preparation for war, and hairbreadth escapes from outbreak of universal war, such as the world has experienced on the 30th September, 1938—an escape secured, for the moment, by the disruption of Czecho-slovakia.

I have now managed to take the rest of the work through the Press, in the belief that it may perhaps be of some use to cognate souls feeling difficulties similar to mine. Naturally, I have been in somewhat of a hurry to 'wind up affairs', at this time of my life, and have not been able to give it as thorough a revision as I should have liked to. The work therefore remains full of all sorts of defects, omissions, wrong figures of reference, superfluous entries, erroneous interpretations. One merit only it can claim—that of a Concordance. The student of Yoga-Darshana has now, what was not available so far, the means (1) to readily find out all the places in which any word, whose uses he wishes to trace, has been used, (2) to compare the several uses, and (3) to decide the meaning for himself.

I should acknowledge the help received. Shri Hari Govinda Borvankar, then a student of the Kashi Vidya Pitha (founded by Shri Shiva Prasad Gupta), prepared another fair copy for the press, from the one made by me. I have made many revisionary changes in the English explanations in this last copy, and more in the proofs. Shri Mukundi Lal (to some extent), and again Shri Gopal Shastri (to a greater), both then belonging to the staff of the Kashi Vidya Pitha, tested this copy and detected some mistakes and omissions, in the entries and reference numberings, here and there, before I began revision. Maha-mahopadhyaya Pandit Gopinath Kaviraj, M. A., retired Principal of the Government Sanskrit College of Benares, kindly consented to look through one proof and suggest modifications of the English explanations where they seemed desirable. It would have converted my diffidence into confidence, in offering the work to the student-public, if this arrangement could have been carried out. Unfortunately for the book, he was not able to scrutinise the proofs of more than one or two eight-page forms. He had to leave Benares repeatedly on distant journeys; and I could not keep the work pending. A promising young student of the Kashi Vidya Pitha, Shri Kumara-pala (alias Kanwar Lal) B.A., has helped me in
the correction of proofs, with his younger and keener eyes. I offer 
gratITUDE TO all these friends, in the due degrees.

I should mention, in conclusion, another effort which I made 
to ensure greater accuracy in the explanations. Shortly after he 
retired from the Vice-Chancellorship of the Allahabad University, 
some six years ago, I asked my dear old friend Maha-maho-padhyaya 
Dr. Ganganath Jha, M. A., D. Litt., to revise my Ms. After some 
correspondence, I even sent it on to him at Allahabad. But, as ill-
luck would have it, he had a bad attack of influenza, shortly after, 
and returned the Ms. to me. Fortunately, he recovered, and was able 
to bring out a revised, or rather re-written, edition, in 1934, of his 
own English translation of the Yoga Sutra and Bhashya. I have made 
use of this to check my interpretations, where necessary; but, where 
left in doubt by it, have not hesitated to follow my own conjectures. 
Dr. Ganganath, at the end of the Preface to the new edition of his 
work, has encouraged me, and indirectly and affectionately put 
purpose upon me, to make haste with this Concordance, by speaking of it 
as "an important and instructive glossary-index of the terms used in 
the text of the Yoga Bhasha" which "is being put into shape and 
should, before long, appear as a companion-volume to this translation."

Many English renderings have been made of the Yoga Sutras: 
some, of the short and easy Vriti or gloss upon them by Bhoga; 
three, that I have seen, of Vyasa's Bhashya, viz., by Dr. Ganganath 
Jha, by Pt. Ram Prasad, and by Mr. Woods. There are also a number 
of independent brief comments or running expositions of their purport; 
e.g. by Johnston, and by W. Q. Judge; and a long one by Mrs. Alice 
Ann Bailey; all these are done more or less from what may be called 
the 'mystical' standpoint, which keeps superphysical super-human 
experiences in view, especially the one by Mrs. Bailey, which is 
often very suggestive. A recent one is by Miss G. Coster, which is 
incorporated in her book, Yoga and Western Psychology, a Comparison, 
( published in 1934, by the Oxford University Press, London). The 
title indicates the standpoint; the western psychology dealt with is 
the 'new psychology' of the several schools of psycho-analysis. A 
work of mine, The Science of the Emotions, is referred to in her chapter 
on "Patanjali's philosophy"; that book of mine may indeed be 
regarded as an extended commentary on a few of the Sutra-s, viz., 
ii, 3-9, 33; as two other books of mine, viz., The Science of Peace 
and Pranava-Vada or The Science of the Sacred Word, are attempts to 
work out i, 27-28.

In my interpretations, here, I have endeavoured to maintain the 
simple human psychological point of view, but without losing sight 
(1) of the fact that nothing 'unfamiliar', 'ab-normal', 'super-physical', 
is or can be more wonderful than our familiar psycho-physical 
experiences of every day; and (2) of the maxim or axiom, that the Law 
of Analogy reigns supreme throughout Nature, that "as the small, so 
the large", "as the microcosm, the Kshudra-virat, so the macrocosm, 
the Maha-virat". Reasons for such views I have expounded in my 
other writings, mainly The Science of Peace.

That the subject of Yoga, (Suluk, in the language of Sufism; see 
my book on The Essential Unity of All Religions), in its different 
aspets, is beginning to 'occupy' even the 'professional' or 'officially 
scientific' mind, as something serious and worth investigation, and 
not as merely 'juggling' and 'sleight-of-hand', (though, unhappily, 
much of its 'professional' exponents in India are undoubtedly frauds), 
is shown by works like Miss Coster's above-mentioned, and by passa-
ges like the following which occurs in Dr. Joard's Guide to Modern 
Thought (pub. 1933), ch. vii, 'Abnormal Psychic Phenomena': "To 
one and another, here and there, access may be permitted to the full 
hidden powers of his own being. Some may even have found a way of 
access for themselves, and by discipline and meditation, have learned 
to tap the sealed store of their innate vital endowment. It is in this 
direction that we may look for an explanation of the powers of the 
yogi and the mystic; and the humbler faculties of the crystal-gazer 
and the clairvoyant may be traced to the same source. . . . Most 
reported cases of telepathic communication occur in times of great 
mental stress"; pp. 189-190.

Yoga may, not inappropriately, be defined as the Science and 
Art of intense Attention, mental stressing, of 'inhibiting', all 
distractions, and 'exhibiting' the mind, turning it towards, some one object, 
so exclusively that that object is necessarily reflected, imaged, in 
the mind, as a thing is in a mirror, or an object on the retina, when 
there is no veil between, and no disturbance or clouding or ruffling 
of the surface of the mirror or the retina. Yoga, (Skt. yuj, Lat. jugeare, 
to 'join', to 'yoke', the mind to an object, is thus the essential of all 
educational work, simplest to most complex —'Attend!', 'Concentrate'. 
Animal, 'freezing' to escape detection by hunting preadecease, or 
crouching moveless to intensly watch prey before pouncing upon it; burg-
lar, financier, diplomat, commander, planning a coup, or detective 
tracing a crime, sign by sign, in mind; child mastering its a, b, c; artist 
absorbed in painting or sculpting from morn till eve; scientific genius 
forgetting food and drink while intent on making great discovery; 
philosopher lost in thought for days and nights, determined to solve 
a problem; Rishi or Nabi or 'Son of God' seeing with opened 'inner eye'
the happenings of distant past, present, future, even as the owner of a good radiophone can catch music or speech broadcast from any quarter of the globe, by 'tuning' the instrument properly—,:all these are performing 'yoga'; only the objects, the purposes, the degrees of development of intelligences and content of consciousness differ.

It has been well observed by E. Kapp, quoted by Maeterlinck in his Life of the White Ant, (p. 183), that "all our machines are merely organic projections, i.e. uncensiose imitations of models supplied by nature", in the organs of living animals, which serve the same purposes for the animals as the machines for man. Yoga-discipline, Yoga-training, Yoga-education, is intended to develop the powers latent, hidden, in seed, in man. If he succeeds in unfolding and exfoliating them, he may become largely independent of machines, may become Self-dependent and put aside sordid diplomacies and brutal wars, and achieve Spiritual Fraternity and Equality, Social and Economic Equitability, Political Liberty.

Some friends ask, "Why have you tried to explain the Samskr words in English, rather than Hindi, far more widely known in India, and your own mother-tongue?". I have partly answered such censure of my dear and patriotic Indian friends, at the close of the preface to my book on The Science of the Emotions (3rd. edn.). I may add a few words here.

When I first began literary work, over forty years ago, I felt sub-consciously, and since then have realised more and more clearly, that the Indian People have largely forgotten the true, liberal, far-reaching, and most helpful meanings of the most significant and most valuable words and phrases of Samskr, and have put in narrow and misleading ones instead; and that these true meanings can be restored, sometimes directly, often indirectly, by study of modern western thought, through some one of the three or four most highly developed European languages, of which English is the nearest and most easily and fully available to Indians at present. The hereditary treasure-house of gems and jewels of spiritual and psychical science is ours; and the eyes are ours. But the eyes are blinded by the thick darkness of petty selfishness, narrow-mindedness, and fissiparous separatism; the gems and jewels are covered deep with dust and dirt, and the storehouse is filled with cobwebs, all created by what the Yoga-Sutras describe as the "five-jointed, evil-bearing, sorrow-laden, misery-bringing, 'original sin' of Primal Error and Untruth, Egoism, Lust, Hate," and Infatuate Clinging to the things of sense". To clear away the thick deposit of dust, dirt, and cobwebs, the strokes of the strong-sweeping brooms of western critical habit are needed; and to light up the darkness, the lamps and lanterns of modern extensive and intensive science, and of research in, and record of, History in the broadest sense (of the Purana-Ithasas), cosmogonic, biological, anthropological, sociological, economical, political, religious, is necessary. But we must not forget that these are only means; the eyes that will ultimately see, are and must be our own; and the gems and jewels of spiritual and psychological science are and will continue to be those left by the ancient seers and sages of Bharata-varsha; and left for the use of not only the Indian People, but of all mankind; for they were not motivated by any narrow nationalism but by Humanism; to them, all the branches of the Aryan Root-stock were equally their own descendants.

Perhaps that is why the Ultimate Mystery, which those Sages and Seers beheld with the 'vision-ary' inner third eye of true Vision, which, in their records of Vedanta they have called Brahma and Param-Atma, "the infinite and Supreme Self"; and in the teachings of Yoga have named the Keva Drahshta and Chiti-Shaktith, "the One Seer of all, the Omni-scient, Omni-potent, Omni-present Store-holder of all experiences, past, present, and future, the Principle of Universal Life and Consciousness"—that is why that Mystery has sent the western peoples, latest and most vigorous offshoots of the ancient Indo-Aryan Root-Race, back to the east generally and to India specially; so that both the eastern and the western latest descendants of that Root-Race may ultimately benefit by the contact and 're-union', after long partition and separation; however rough, unpleasant, painful in the beginning, however full of trials and tribulations, that re-union may have been. The vast amount of admirable industry and research that has been bestowed upon the Samskr language and literature by the scholars of Britain, France, Germany, U. S. A., Russia; the permeation of cultured western thought by some of the deepest spirituo-philosophical ideas and beliefs of the east; and the rapid corresponding absorption of western physical science and of the ways of living of the west by the intellignentsia of the east; these are proofs of the inherent affinity and attraction between the 'cousins' descended from the same Root-ancestors'. Some persons talk of the difference between east and west. But it is even patent that each and every country is both east and west. America is east to Asia; Asia is east to Europe and Africa; Europe and Africa are east to America; Asia is west to America; Europe and Africa are west to Asia; America is west to Europe and Africa. The One Sun illuminates them all, turn by turn. The only difference, if any, is that of earlier and later, before
and after, old and young. All lovers and well-wishers of Humanity cannot but wish and pray that there may be ever less and less antagonism and ever more and more sincere fraternisation between east and west.

I pray that this Concordance may be of greater service to those who consult it for help in understanding the ancient doctrines of Yoga, than the labor of compiling it has been to me, and I sincerely offer all good wishes to them.

Benares, 4-10-1938, A. C.
Vijaya Dashami,

BHAGAVAN DAS.

चिन्तन

आलोचक सजन!

पत्रिके के बनाने भगवानश्रूण्य और श्रीमान नाम के दिवाली के हिस्से भाषा के सब शब्दों की, व्याख्यान के काम से ही सब अनुक्रमणीय और उन शब्दों की अंग्रेजी में श्रवण का, कहीं, कहीं, कहीं भक्ति के संज्ञान फिरा ता, यह का कथा अंग्रेजी में हिस्से 'चिन्तन' से कहीं है।

पत्र के यह वचन, यहाँ और भाषा का अनुप्रयोग भक्ति जिस स्थान में भाषा है, वहका अंकन यहाँ कहीं है; विविध समस्याओं में भाषा भक्ति का प्रयोग सुनने देखने से उसका अर्थ हानि हो जाता है; लेकिन अनुप्रयोग अपनी मान्यताओं अपनी प्रकट से सीखते हैं; यह भक्ति के कारण अनुप्रयोग समस्याओं के अर्थ का विवेचन इसी प्रकार से ही होता है।

अपने हिंदी-भाषा 'हिंदी' भाषा के हिस्से उसके कुछ अंक का उपाय हिंदी शब्दों में हिस्सा है; विशेष रूप से कहे पुस्तक में यह पुस्तक अनुप्रयोग (अनुप्रयोग, अनुप्रयोग) कहा है कि तु अंग्रेजी में यह पुस्तक है, हिंदी में यह पुस्तक नहीं।

उद्योग में यह है, कि भारत जनता की, अपने पूर्वजों के दौर से, और उन्हें पूर्ववर्ती का मूल से, 'चिन्तन' वर्तमान के निःस्वाभाविक ध्वनियों की सोच कर के होते, तथा अनुरोधों का प्राप्त कर के ही, आचरण जन्म का जीवनियों और आचरण-करण साधन कर के ही, 'हिंदी' तरीका तरीका हो रहा है। इसी वातावरण में पाप जन्मों के पूर्व दौरों में, विशेष रूप से भारत में, वेतन वाणिज्य; और इसी हिंदी भाषा अनुप्रयोग दौरे से, पर्याप्तान्वयन, पर्याप्तान्वयन, शब्दों के उद्योग के करण, अव तक ऐसा कम हुआ, पर्याप्तान्वयन बढ़ता हुआ। पर सबवां शब्द-माहन ही नहीं हुआ, गुण-माहन भी हुआ। पापात्य आवश्यकता भी, अंचल, द्रव्यों, जर्मन, अयंग्रेजी, अर्थात् सब मूल आधार ज्ञाति की ही पापात्य प्रमाण है; उनके विवाहों की, आधार ज्ञाति की मूल भाषा संस्कृत और उनकी फौजी वैकल्पिक साहित्य की कार्य, भारत आकर्षण भुलना: हुआ। "अनुप्रयोग के पदार्थविस्तार: कोई कौन! हुए?" और ऐसा पर्याप्तान्वयन उपर पर, और उसके अनुप्रयोग और, और इस प्रकार के प्राप्त कर पर, उपर धर्मों के अनुप्रयोग के प्राप्त कर, वेतन भारत में, साधन-स्थापन के पीछे, तथा वर्तक के पीछे, नहीं हुआ, और उसके अनुप्रयोग से ही हुआ। तथा, दृष्टिभेंड के, मौत के, मूल्यांकन के, प्रमाण के सिद्धांतों से वैसी; और पुनर्जन्म, कर्म, इलाज़ के विवाह वह हुए भी हुए हुए। पुनः, भारत में, पापात्य आवश्यकता विवाह अवधारणा नहीं है, अनुप्रयोग कम हुआ, नहीं हुआ, गुण-माहन बढ़ता हुआ। दृष्टिबद्ध कंडो के, तथा इतिहास-पुराण, स्तुति, आदि कंडो के, दृष्टि अर्थों के, भवन वेदों के, आत्मक भवन की इतिहास-पुराणों से शैली कार्य करने की आवश्यकता है; और पापः वैज्ञानिक वात वह, ऐसी जांच में सहायता देने वाली सामग्री भी बढ़ता हुआ है, जो साधन-स्थापना के समय में उत्पन्न नहीं थी। उसके शब्दों के मानसिक, गुण, अर्थों के प्रति, विनाश ऐसी जांच किये, नहीं चल सकता। पुराणों में, वेदों में, अर्थव्यवस्था और रूपक भी पढ़े हैं; उसके शब्दों का अर्थ अभ्यास ही कर दिया जाता है, और प्रदूषण अभ्यास करने पर
अधिकारिक करते रहना भी आवश्यक है। ‘अंग्रेजी’ से ‘हिंदी’ की इस कार्य से सहायता मिल सकती है, सिरी है, और कुछ काम तक सीमित रहती है; उस सहायता को हेतु से मुंह बंद कर, यही भूत होगी। मैं निजी अनुभव कहता हूँ कि मुझे कितने ही दर्शन, सुरूज्य, पुराण के प्राचीन संस्कृत शब्दों और वाक्यों के सन्दर्भार्य भाषा के पहिचानने में, जिनके भाषा पर अथ अनियंत्रित संक्षिप्त अथ ही प्रसिद्ध हो रहे हैं, अंग्रेजी दर्शन, अंत-कालण शास्त्र, राज शास्त्र, समाज शास्त्र, इतिहास, विज्ञान आदि के ग्रन्थों से बहुत सहायता मिली, और यह भाषा हुआ कि, चाहिे आधिपत्यिक विज्ञान में हमारे पासाच्य आवश्यक भार बढ़ा न गया है, परंतु उनकी अधिकारिक और समाजव्यवस्था संबंधी प्रभाव हमारी परम्परागत संस्कृतियाँ में पता है, चाहिे हम यह लोटों-चरण। हमारी कई वनाने से हमारे पक्ष के विज्ञान से, और व्यवस्था उसी, अन्यथा नहीं, सहायता ही समझी है। तथा उनको भी, हमारी संस्कृति में से निकले प्रमाण से, प्राचीनमार्ग और प्राचीनमार्ग चरण-वेदन के महात्मा से महाभारत से पता है, व्यवस्था से ही जो होते-रहते।

काशी, विजयतासामी।
आधिन, 1915, वि।

म्ब्रह्मानि:
मगवर्धानिः
NOTE

Of the Rules followed in Printing.

1. The words of the Aphorisms are printed in larger type.

2. Words, which are parts of compound words, are printed with dashes, before, or after, or on both sides, of them, according to their position in the compound. They are not explained in English, except rarely; the explanation will be found under the complete compound word, which may be traced by the figures of reference given.

3. The figures are for the chapter and the aphorism, or corresponding commentary.

4. Sometimes a word occurs repeatedly in the commentary on an aphorism; it is given only once in the Concordance.

5. Simple words of very frequent occurrence, like pronouns, conjunctions, indeclinables, which have no technical meaning, are not indexed completely; only one reference, for each of the four chapters of the work, is given.

6. English equivalents are usually not given for the declensional variants of the principal word, when its nominative singular has been explained.

7. Inverted single commas are used now and then to draw attention to the literal significance or the etymological identity; thus योग, yogo, Skt. युज, Lat. iugare, to 'yoke' to 'join'; or बाळु, snayu 'sinew'. Important words are begun with capitals.

ADDENDA ET CORRIGENDA

28. After "अनिन्द्यः" add "अविनिद्यादि, iii. 13 Of the unperishing."

87. To explanation of "आशोधः", add "engagement; occupation."

39. Below "अलंकारः", insert "आशोधः, आशोधः iii, 18."

39. After "अलंकारः: iv. 6", add "(आ + सी, to sleep). 'Sleeping' instinct; 'dormant' propensity; tendency; disposition; inclination; proclivity; bent; thought-root; wish-seed; embryonic idea; rudimentary desire; that which is meant (as in the English expression 'What do you mean?', i.e., 'What is your real purpose?'). (See IV. 9, Bhāṣya संस्कृतम्: आशोधः इत्यादि; and the separate words in this Concordance.)"

49. After "उपासिति", add "turns away; is finished; is satisfied."

56. After "कर्मः", add "desert, deservingness of reward or punishment earned by good or bad deeds respectively; also, in grammar, the object of an action, the accusative."

59. After "कर्मि iii. 43", add "अकर्मि iii. 4. (Some editions read विकर्मि, which seems erroneous.)"

62. After "कर्मः", for "iii 52", read "iii. 26, 52."

68. After "कर्मः", add "leading to pain; pregnant with misery; big with sorrow and suffering; hence 'sinful', 'erring from the right path.'"

74. To the explanations of "सुगुणः", add "(See शुभार्थि, प्रकाश, प्रघुति, विना, विक्षिति इ. सुगुणि, आरोग्यार्थि,आरोग्यार्थि, आरोग्यार्थि, प्रोभार्थि, बुधीकृत्वार्थि, पंचाशोभार्थि: समानार्थिक: औंब वेद्यार्थि, धार्मिक इति गुणः.) Because they tempt and invite with their attractive qualities, over and over again, and create variety and multiplicity in place of unity and simplicity, and twine round the soul, the ego, and bind it in the chains of the five-fold, sin-bearing, misery-causing, desires, appetites, instincts, therefore are they called 'gūṇa-s'. The verb-root गुणः, in Skt., has this threefold meaning, to tempt and invite, to repeat and multiply, and to twine round and enwrap.

79. To the explanation of "सोरसः", add "(This quality is connected with rajas)."

79. After "पञ्चविष्णुसिद्धानाम्", add "(Some editions read पञ्चविष्णुसिद्धानाम्, which is not satisfactory)."
80. After "विधिः", add "awareness; pure sentience; pure perci-
pience; apperci-
pience".
82. After "विद्या", add, (Some editions omit this word in iv. 10).
96. After "—तहाँ—", for "iii. 39", read "iii. 26, 39".
107. After "वेक्षणमेति", for "characterising works" read "characteri-
sing marks."
109. After "कृपेँ", for "contiments" read "continents."
111. After "वर्मेन", add (चर्म न हसित).
118. After "निविदाः", for "iii.54" read "iii.45".
119. Below "निविदाः", insert "—निविदाः इव iii.51".
123. After "—निविदाः", add "iii.17".
123. After "निविदाः", add "(सविदाः seems to mean meditation about
an abstract concept, but in connection with some concrete
embodiment, as, e.g., looking at a particular triangle drawn
on paper, we may think about the properties of all triangles
generally, i.e. of the abstract triangle. If so, then निविदाः
may mean meditation about an abstract concept, without
reference to any particular concrete embodiment of it, and
covering all possible concrete forms of it, past, present, future.
See also विद्या...सुपुरुषमात्.)"
124. After "निविदाः", add "(See also विद्या...सुपुरुषमात्.)"
126. Above "पुनिहाः", insert "परक्ष: ii.24 (See परक्ष: ); and "परक्षी-
पाल्याने). ii. 24 (See परक्षी-
pाल्याने.)".
147-148. Strike out the explanation given of "प्राणविचिन्तनः",
and read instead, "of (the mind) inclining towards dis-
crimination, of (itself as the locus of) cognitions or ideas,
(from the apperceiving self; and no longer indiscriminately
and deeply interested in worldly things)."
156. After "प्रतिहारः", add "(प्रति—भा, to shine out, to appear in a
flash)."
175. After "अहः", add "(This quality is connected with तामसः)."
196. Col. 1, l. 20, for "p. 68", read "p. 35, 68."
198. For "—विनाशिः", read "विनाशिः.
236. After "सहिष्णुमेति", "for ii. 53" read "iii. 53."

योगभाष्य-कोष

अ

अंश: iii. 54 Part; portion.
अनुसूचि: iii. 51
—अनुसूचि: iii. 23
अनुसूचिकृत: ii. 18 In the non-doer.
अनुसूचिकृत: i. 30 Unfitness for
work. [real.
अनुसूचिकृत: iii. 43 Unimaginable;
अनुसूचिकृत: i. 22 Without (percept-
tible) cause; 'why-less', without
a why; suddenly.
असाधः ii. 52 In non-work, ill-
work, sin.
असाधः: iii. 51 Of the not-doing;
of him who abstains.
—असाधः: ii. 9
असाधः: i. 24 Un-skilful; un-
well; non-good; evil.
—असाधः: iv. 30
असाधः: iv. 29 Of one who
has no interest left.
असाधः: iii. 26 Who do
not 'lay down' (ideate, men-
tally create) abodes.
असाधः: ii. 22 With its work not
done, duty undischarged, pur-
pose not achieved.
असाधः: iii. 51 Having not-made;
having avoided.
—असाधः: iv. 7

अभ्ययूः iii. 54 Successionless;
simultaneous; timeless; "Eternal
Now."
अभ्ययूः iii. 17
अभ्ययूः: i. 49 Not "mounted
ed on", entered upon, succes-
sion; non-successive; syn-
chronous; timeless.
अक्षण्ड: i. 5 In the inter-
stices or intervals between the
sorrowless, sinless, (or eman-
cipating moods of mind).
—अक्षण्ड: i. 5
अक्षण्ड: iii. 51 Unperishing.
अक्षण्ड: ii. 15, 16 Like the
eye-
socket.
अक्षण्ड: i. 15 i. 15 i. In the eye-
socket.
—अक्षण्ड: i. 5
अक्षण्ड: i. 7 Motionless.
अक्षण्ड: iv. 10 like the र्चि
Agastya.
अक्षण्ड: iv. 16 Of un-
apprehended nature.
अक्षण्ड: ii. 20 Un-apprehended.
अक्षण्ड: ii. 5 No-cow-hoof-pud-
dle; no trifle (but a large
space).
—अक्षण्ड: i. 19; iii. 17
प्रति: ii. 28; iii. 45; iv. 19 (ये
नाति, He who leads on in
front) Fire.
—अभिव ये iv. 31
अभिव कृति संशयाः इव. 45 With the finger-tip.
—अभावी i. 40
—अभ्याबन्ध—i. 15; iv. 23
—अभ्यासेतु i. 5
अभ्यासेतु i. 34; iv. 23 Unconscious.
अभ्यासेतु अव. 20 Unconscious,
अभ्यासेतु अव. 26 One of the highest orders of gods; the “unfallen,” the “un-procreating”.
अभ्यासेतु i. 31 Unaging.
अभ्यासेतु i. 17 Goats’ milk; (and also) “thou causedst to be conquered, or to be repeatedly recited.” (A play upon a word).
अभ्यासेतु प्रमुखः इव. 36 One who has not conquered the lower stage.
अभ्यासेतु व. 31 Tongueless.
अभ्यासेतु व. 20; iv. 17 Unknown.
—अभ्यासेतु व. 20
—अभ्यासेतु व. 17
—अभ्यासेतु व. 2; ii. 34
—अभ्यासेतु व. 34
अभ्यासेतु प्रमुखः इव. 26 Sloping to, inclining to, heading towards, Error.
अभ्यासेतु प्रमुखः इव. 34 Non-knowledge; ignorance; wrong or false knowledge; ne-science; Error (due to misleading Desire, hence), Root-Desire.
—अभिनव—iv. 9
—अभिनव i. 11, 43
—अभिनव—i. 41 (See अभिनव)

—अभिनव अव. iii. 13
अभिनव अव. iii. 26 A race of high devas.
—अभिनव ii. 4
—अभिनव अव. i. 1
अभिनव अव. iii. 45 The appearance of ‘atomicity’ etc.; the development of the mystic power of becoming small as an atom.
अभिनव अव. ii. 43 Atomicity etc.
अभिनव अव. iii. 26 Possessed of the sovereign powers of assuming atomic size etc.
अभिनव अव. i. 43 Atomic; smaller; very small; infinitesimal.
—अभिनव i. 40
—अभिनव अव. iii. 34; iv. 14
अभिनव अव. iii. 26, 45 Atom; small; minute.
अभिनव अव. अव. इम. 43 Of the nature of a special or peculiar agglomeration, grouping, combination, accumulation, of atoms. (Compare isomerism, isomorphism, allotropism).
—अभिनव अव. इम. 32
अभिनव अव. इम. i. 36 Only an atom.
अभिनव अव. इम. iii. 26 Of an atom.
अभिनव अव. इम. ii. 36 Egg; world-egg; world-system; orb; globe.
अभिनव अव. इम. iii. 26 In the middle of the world-egg or sphere.
अभिनव अव. इम. ii. 20 Not-that-natured; not having that nature.
अभिनव अव. इम. i. 1 Established on, resting on, attached to, what is not the true form of that (viz., the object of knowledge) i.e., an erroneous belief or notion.
अभिनव अव. इम. i. 43
अभिनव अव. इम. ii. 1 Of the non-asetic.
—अभिनव अव. iii. 26
अभिनव अव. i. 2; ii. 4, 20; iii. 23, 53; iv. 6, 9 etc. Hence.
—अभिनव अव. इम. iii. 13
अभिनव अव. इम. इम. iii. 51 Name of the Yogi of the fourth stage, who has passed beyond desires and meditations.
अभिनव अव. इम. i. 26 In past or previous manifestations, emanations, creations, cycles, etc.
—अभिनव अव. इम. iii. 13
अभिनव अव. इम. ii. 4 Overpass, pass beyond, avoid, escape; transcend.
अभिनव अव. इम. ii. 33 By the very blazing, raging, rampant, furious.
अभिनव अव. इम. iv. 21 Too much attachment; excessive addiction, (“too much of a good thing”, proving too much, reductio ad absurdum).
—अभिनव अव. इम. ii. 18 Other than; going beyond; reaching beyond.
अभिनव अव. इम. i. 19 Pass; pass across; carry over; carry on.
—अभिनव अव. इम. i. 16 Carried through, tided over; exhausted.
—अभिनव अव. ii. 19
योगमायः-कोष

(4) अतिशय—अत्यन्तसंकीर्णीयोः

अतीतश्च या. i. 24
अतिशयम् या. i. 25
अतिलयम् या. i. 50
अतिशयवति: या. iii. 46 Possessed of exceedingly great strength.
अतिलयम् या. ii. 15; iii. 13
अतिलीयम् या. ii. 15; iii. 13 (अति, much, more, शी, to sleep, to rest; "to rest or stand above another"). By or with excesses; by or with excellences.
अतिलयवति: या. i. 24 Is excelled, surpassed.
अतिलयवति: या. iv. 10 (Two) are surpassed.
अतिलयचि या. i. 24 Excelling supremely.
अतित—या. i. 25; ii. 19; iii. 13
अतित—या. iii. 36
अतितम् या. ii. 16 (अति + त = to go) "Much-gone"; past; crossed beyond; transcending.
अतित—या. ii. 27
अतित: या. iii. 13 Past
अतिततावति: या. ii. 27
अतिततावति: या. iii. 15 The order, succession, into pastness, (कम = moving, proceeding, passing, into change). (The expression is obscure; some editions read अतिततावति: कम.)
अतिततावति: या. iii. 13 The quality of pastness, or having the quality of the past.
अतिततावति: या. iii. 13 Possessed of the characteristic of pastness.
अतिततावति: या. iii. 14, 15 Of the past.
अतिता: या. iii. 14 The past (pl:)
अतितातात्मकम् या. iv. 12 The past and the "not-yet-come", i.e. the future.
अतितात्मात्माकथायम् या. iii. 16 Knowledge of the past and the future.
अतितात्मात्माकथायम् या. iii. 54 Past, future, and present.
अतितात्मात्माकथायम् या. iii. 13 In the past, the future, and the present.
अतितात्मात्मायानि: या. iv. 13 Past and future (pl).
अतितात्मात्मायानित्यम् या. iii. 13 By the past and the future.
अतिताया: या. iii. 22 The past; the departed.
अतितिध्वय: या. iii. 13
अतितुल्य: या. ii. 18
अतिशायम् या. ii. 20, 40 Extremely, finally, wholly, entirely.
अतिशायम्यः या. i. 32 In the extremely different.
अतिशायम्यः या. ii. 9 In the utterly dull, inert.
अतिशायम्यः या. iii. 35 Of very different property or nature.
अतिशायम्यः या. ii. 6 Of (two) entirely separate or different.
अतिशायम्यः या. iv. 3 Because of extreme opposition.
अतिशायम्यः या. iii. 35 Of the (two) extremely unallied, wholly unmixable.
अतिशायम्यः या. iii. 6
अतिशायम्यः या. i. 34
अतिशायम्यः या. ii. 4; iii. 6; iv. 3, 19
हे ते.
अथ या. i. 1 Now; henceforth; here-with; hereafter. (Also 'but if').
अथ या. i. 12, 17, 18, 23, 24, 27; iii. 9, 44; iv. 4, 32
अथाप्रवृत्तिमात्रा: या. iii. 13 With their seed-nature unburnt, germinating capacity or seed-quality undestroyed.
अथार्थम् या. ii. 23, 24; iii. 55 Non-vision; disappearance; non-cognition (of the Final Truth).
अथार्थम् या. ii. 23, 25
अथार्थवर्तामासावत् या. ii. 24 From absence of cause of non-vision (of truth).
अथार्थम् या. ii. 24
अथार्थवर्तात् या. ii. 4 By or from or because of non-seeing, non-appearance.
अथार्थवर्तात्त् या. ii. 23 From absence of non-vision, disappearance of ignorance.
अथार्थवर्तात्त् या. i. 15
अथार्थसः या. iii. 45 Invisible.
अथार्थसः या. ii. 12
अथार्थसः वेदनीयम् या. ii. 13
अथार्थसः वेदनीयम् या. ii. 12, 13 To be experienced, to bear fruit, in some (future), birth now unknown.
अथार्थसः वेदनीयम् या. ii. 13
अथार्थसः वेदनीयम् या. iii. 13 iv. 33 "No-fault"; not-defective; faultless.
अथार्थसः या. i. 32 I saw; I have seen.
अथार्थसः या. iii. 6
अथार्थसः या. iii. 6 In the lower levels, planes, stages, grounds.
अथार्थम् या. i. 2
अथार्थम् या. iii. 18
अथार्थम् या. iv. 3
अथार्थम् या. iv. 3 Not-dharma; opposite of dharma or duty; sin.
अथार्थम् या. iv. 11
अथार्थम्य या. iv. 15 Looking to, depending on, in consequence of, due to, sin.
अथार्थम् या. ii. 15
अथार्थम् या. iii. 31 Below.
अथार्थम् या. iii. 30 Below.
अथार्थम् या. iii. 18 Greater; more.
अथार्थम् या. iii. 13
अथार्थम् या. ii. 32
अथार्थम् या. i. 5; iv. 28, 34
अथार्थम् या. i. 5, 50, 51; ii. 3; iii. 55; iv. 11.
अथार्थम् या. ii. 23 (अथि, अथिकः, more or specially + कः, to do; more specific work). Title, right; function, office, province; appointed work, fixed duty; power, authority; urge, momentum; course.
अथार्थिकार्यस्तु या. i. 19 By compulsion of function or urge.
अथार्थिकार्यविरोधिन्यि: या. i. 51 Hostile to functioning.
who possesses keen intensity of urge in the fullest degree.

- अथिरात्रासा: i. 22
- अथिराना: ii. 34
- अथिराना: ii. 34

- अथिरापाय: i. 21 Possessing means in excessive or fullest degree.
- अथिमापायस्य: i. 22
- अथिमापायस्य: i. 21

- अथिरातृत्रिवः iii. 49

- अथिरातिम: ii. 17 (अथि + स्था to stand) Standing upon or above; occupying.
- अथिरान्त: ii. 5

- अथिराय i. 25 Having occupied; presiding over; sitting on or above; inspiring.
- अथिरान्त: iii. 17 (अथि + र को to go, to approach) Studies.
- अथिन्तमम: i. 10
- अथिन्त: i. 12; ii. 15
- अथिन्त: iv. 7
- अथिन्तमम ii. 1

- अथियम: ii. 32 “Going specially or more near”; approaching; understanding; close study.
- अथियमस्य: i. 20

- अथियमस्य: i. 47 The placidity of the ‘subjective element’; the dawning of the inner light and joy which illuminates all; lucidity of mind.

- अथियमस्य: ii. 18 Assumed to have existence; having ex-

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- अथियमस्य: ii. 18 Assumed to have existence; having ex-

- अथियमस्य: ii. 18 Assumed to have existence; having ex-

- अथियमस्य: ii. 18 Assumed to have existence; having ex-

- अथि-अन्यता: iv. 33 Un-ending.
- अथि-अन्यता: i. 2 Endless; infinite.
- अथि-अन्यता: ii. 34 Endless fruit; unending consequence. (Some editions read अन्यता फले)
- अथि-अन्यता: ii. 34
- अथि-अन्यता: iii. 6 The next or immediately succeeding stage.
- अथि-अन्यता: iii. 6, 14 Immediate; next after.
- अथि-अन्यता: iv. 21
- अथि-अन्यता: i. 47 In the Infinite.
- अथि-अन्यता: i. 32 अन्त, not + अन्य, after र to go) Unfollowed; unaccompanied.
- अथि-अन्यता: ii. 48; iii. 45 (अन्त + अन्त, from all sides, + हन, to strike, to slay).
- अथि-अन्यता: iv. 33
- अथि-अन्यता: i. 2 Non-hate.
- अथि-अन्यता: i. 47 (अन्त + अन्त, to be; to be over another, to overpower). Un-overpowered.
- अथि-अन्यता: iii. 18 With undefeated cognitive intelligence; with invincible power of cognition; with irresistible insight.
- अथि-अन्यता: i. 14 The object of which is not over-powered.
- अथि-अन्यता: ii. 40
- अथि-अन्यता: iii. 34
- अथि-अन्यता: iii. 13
- अथि-अन्यता: iii. 13
- अथि-अन्यता: iii. 51; iv. 14 By this (fem.)
अनादिकालीन:—अनिष्ठ

अनादिकालीन: ii. 13 Belonging to, coming down for, beginningless time.

अनादित्वम् iv. 10 Beginninglessness.

अनादित्वम्: अनमोहितम् ii. 15 By the beginningless stream or current of pain.

अनादित्वकालावशायावत् निविद्या iii. 17 By (the people's mind) permeated with the beginningless propensity to vocal activity i.e., speaking.

अनादित्वकालावशायावत् निविद्या iv. 10 Permeated with beginningless instincts, inclinations, dispositions.

अनादिकालविनिचारिण्या ii. 15 By (mind functioning) complicated with beginningless instincts.

अनादिकालविनिचारिण्या ii. 15 Beginniglessness.

अनादिकालमञ्जितस्य ii. 13 The mark of the 'not-come', the future; the character of futurity; the quality of being yet in the future.

अनादिकालमञ्जितस्य iii. 13 Possessed of the character of futurity.

अनादिकालमञ्जितस्य: अनमोहितम् iii. 14 Of the future and the present.

अनादिकालमञ्जितस्य: अनमोहितम् iii. 13 Unconditioned.

अनादिकालमञ्जितस्य: अनमोहितम् i. 26 By non-limitation.

अनादिकालमञ्जितस्य: अनमोहितम् i. 53

अनादिकालमञ्जितस्य: अनमोहितम् iv. 20

अनादिकालमञ्जितस्य: अनमोहितम् iv. 21 Non-establishment; non-indication; non-discrimination; non-determination.

अनादिकालमञ्जितस्य: अनमोहितम् i. 10 Unsteady; unfixed; unsettled; distracted; restless; fluctuating.

अनादिकालमञ्जितस्य: अनमोहितम् i. 30 Restlessness; unsteadiness.

अनादिकालमञ्जितस्य: अनमोहितम्: अनिष्ठ i. 30

अनादिकालमञ्जितस्य: अनमोहितम् ii. 22 Undestroyed; unabolished.

अनादिकालमञ्जितस्य: अनमोहितम् i. 20 Undisturbed; without excitement, agitation, confusion, perplexity.

अनादिकालमञ्जितस्य: अनमोहितम्: अनिष्ठ iii. 16

अनादिकालमञ्जितस्य: अनमोहितम्: अनिष्ठ—i. 25; ii. 19; iii. 13, 16, 36, 54.

अनादिकालमञ्जितस्य: अनमोहितम् ii. 16 Un-arrived; future; yet to come.

अनादिकालमञ्जितस्य: अनमोहितम् iv. 12

अनादिकालमञ्जितस्य: अनमोहितम् iii. 13; ii. 16.

अनादिकालमञ्जितस्य: अनमोहितम् iii. 15 From the state of futurity.

अनादिकालमञ्जितस्य: अनमोहितम् iii. 13 'Thrown into a swoon', overpowered, held, gripped, obsessed, pervaded, clouded, com-pounded, for beginningless time.
Undesirable; unhappy; unpleasant.

Unacceptable.

From, because of, re-addiction or re-attachment to, revival or resurgence of the undesirable, the evil.

Of the non-sovereign, the powerless.

—i. 1, 7, 9, 11; 17, 49; ii. 7, 8, 20, 28, 34, 54; iii. 14; iv. 8.

i. 4, 13

iii. 38; After; following; behind; in the train or wake of; together with; close upon.

iv. 23 (क्षुः + क्षम, to tremble; to shake, shiver, vibrate, tremble in company with; to sym-pathise with). To be pitied; pitiable (pl:)

By mere imitation or reflexion.

By pure imitiveness.

ii. 18

iii. 51 Favourable; agreeable; kind; sympathetic; propitious; “following or going along the bank”.

ii. 26

iii. 4

ii. 27

ii. 34; iii. 11, 12 Accompanying; accompanied; going or running through or after; following; persisting; threading; continuing.

—i. 17

iv. 8

“Accompany in catching, holding, supporting”; “hold along with”; pity; favour (pl:)

ii. 23; ii. 15; iv. 11

Favours; helps (sing:)

—i. 25; ii. 3, 15; iii. 17; iv. 7, 10.

iv. 12

i. 1 For benefitting, helping.

—iii. 14

Is “after-known”. inferred, concluded; is permitted, asentced or agreed to.

i. 17 Is “after-heated”; is distressed sym-pathetically.

—ii. 42

iii. 18 Unsurpassed.

ii. 48 Execlled.

ii. 42 Gain of unsurpassed happiness.

i. 9 Having the attribute of birthlessness.

ii. 23 “Non-birth”; non-development.

iv. 21 For non-rebirth.

—ii. 27

i. 40 Of the (yogi’s mind) running after.

Settle down after or in company with.

Follows. (pl:)

Following; fallen into; undergoing.

—i. 32; iii. 53

i. 13 (अन्त + उप + लम, to gain). Non-apprehension; “non-finding”.

i. 43 Undiscernable; impossible to find; unknowable.

i. 15 Not-peace; dissatisfaction: peacelessness; restlessness.

—ii. 20

—ii. 20

iii. 18 Of the beholding, mirroring, apperceiving.

i. 47; ii. 20 (अन्त + दशा = पश्चात, to see; to see along with; to see consciously, as a witness; “I know and I know that I know”). Beholds (as a spectator): apperceives, witnesses.

ii. 18, 20, 27 Observing; mirroring; witnessing; apperceiving.

iii. 51

i. 29 (अन्त, not + उप, near + खूँ, to surge, to emanate, to create). Without (troublesome) secondary consequences; having no bye-products or excrescences; (not beset with, oppressed by, liable to, consequences, viz. birth, life-term, and pleasant and painful experience).

—i. 17 Not having established, constituted, composed.

—i. 16 Non-present.

—ii. 15 Without slaying.

—ii. 15

—ii. 18, 19; iii. 44

—iii. 15

—i. 44

—i. 9; iii. 14

—iii. 14 “Falling after”; following.

iv. 7 Because of non-taking, not-doing.

ii. 32 Non-wish-to-acquire; absence of desire to obtain.

—i. 15 Not (the right) means.

iii. 45 Enters with or after. (Some editions read)

iv. 3

iv. 3 In order to cause to enter.

—ii. 2

—iv. 2

ii. 15 “Jump after”; “float, swim after”; pursue.
pervaded, permeated; streaked, stained, colored, affected, tinged.

—अनुविध— i. 42; ii. 15
—अनुविधय या iii. 17
—अनुविध— i. 36. Having known, recognised.
—अनुविधय विविधता: iii. 44 Carriers out of (his) command; obeyers of (his)law; followers of (his) mood.
—अनुविधय रूपमे दे iii. 38 Accompany; follow obediently.
—अनुविधय रूपमे दे: i. 15 Increase with, in the wake of, in consequence of.
—अनुविधय— i. 7 “Existing through or after”; continuous; persisting (like a thread through beads).
—अनुविधय रूपमे दे iii. 47 Be consciously ascertained, be apperceived.
—अनुविधय— i. 11
—अनुविधय— ii. 7, 8
—अनुविधय शास्त्रमो i. 1 (शा शास्त्र, to command, instruct, direct, teach). Expounding; explaining; repeating (ancient teaching freshly).
—अनुविधय शास्त्रमो i. 1; iv. 13
—अनुविधय रूपमे दे ii. 4; iv. 8, 28 (अनु + शी to sleep). “Sleep after or with” ; follow; accompany; become mixed up with (pl:)
—अनुविधय— ii. 13
—अनुविधय शास्त्रमो i. 13; ii. 28 iv. 12
अन्तरावभाव: i. 29 "Non-being" of interruption; absence of hindrances or obstacles.

अन्तरालचालिकाम्र: iii. 32 Of movers in the interspace.

अन्तरिकलोक: iii. 26 The "inter-space" world; Bhuvali; astral world.

—अन्तरिता iv. 1

अन्तरीययकम्र: i. 16 Separated by an interval.

—अन्तरे ii. 4, 13, 16, 45

अन्तरेश्रेष्ठ ii. 18, 28 With-out; by an interval from; with omission of or separation from.

—अन्तरेश्रे iii. 2; iv. 21

—अन्तरेश्रे: iii. 14

—अन्तरेश्रू ii. 23, 33; iii. 38; iv. 14

अन्तरेनम्र iii. 21 (अन्त्रे in + श्रे to do, to place), "Going inwards"; disappearance; invisibility.

अन्तरांवाच: iv. 33 "With-end"; ending; having a final end without renewal.

—अन्तर वाच ii. 9

—अन्तरे iv. 21 Near.

अन्ते iv. 33 At the fringe or end.

अन्तरांवाच-अन्तराण-अन्तराणस्थापितम् iii. 17 Established by the operation of the idea of the final letter-sound.

अन्त: iii. 53 Final; last.
own-form of another property or function.

अनुसंधान साधारणतः ii. 22 Because of being common to other egos, souls, purushas.

अनुसंधान साधारणतः i. 32 Of what has been seen by another idea, praṇyāya, state of consciousness.

अनुसंधान साधारणतः i. 32 Of what has been developed by or in another idea or state of consciousness.

अनुप्रेण i. 49 Having another object or content.

अनुप्रेण रूपम् iii. 53 Of (an observer) engaged with another.

अनुसारकारणतः i. 50 Preventor or obstructor of other tendencies, proclivities, propensities, impressed or acquired tendencies.

अनुसारायणतः ii. 22 Because of being common to others.

अनुसारे iii. 14, 45; iv. 15, 16 Of another.

अनुसारः ii. 17 By or through another form or the form of another.

अन् तव i. 21

अन्तवः iv. 14 (अ नळ + नी, to lead, to guide rightly). Illogical: unjust; untrue; improper.

अन्तः ii. 4 In or among others (fem:)

अन्तः ii. 42; ii. 55 (Plu. of अन्तः).

अन्तः iii. 14 By another.

अन्तः यथा iii. 45 of others.

अन्तः ii. 15 In or among others (mas:)

अन्तः—अन्तः—iii. 44, 47

अन्तः यथा iii. 14

अन्तः—यथा iii. 9

अन्तः यथा iii. 44 By the word anya, (meaning, “con-comitance”, “connection,” “per-vasion”).

अन्तः यथा रूपम् i. 45 Material cause.

अन्तः नी ii. 44 (अ नळ + नी, to go) Going through, con-comitant (fem:)

अन्तः नी ii. 19

अन्तः यथा iii. 13, 14 Threading, pervading (mas:)

अन्तः यथा i. 48 Following the meaning; true to the sense (of the name).

अन्तः यथा iii. 13, 14

अन्तः यथा ii. 52

अन्तः यथा रूपम् iii. 44

अन्तः रूपम् ii. 9 Follows; goes with.

अन्तः रूपम् ii. 13 (अ नळ away, down + हृत to drag). (To) degradation, descent, falling.

अन्तः रूपम् iv. 3 Draws; drags; carries.

अन्तः रूपम् यथा रूपम् iii. 52 Down to extreme involution, descent, division, separation.

अन्तः रूपम् ii. 13 For ‘degradation’, nullification.

अन्तः रूपम् ii. 12 Evil doing; ill-deed; injury.

अन्तः रूपम् ii. 33 To the harm-doer, the injurer.

अन्तः रूपम् ii. 34 Acted injuriously.

अन्तः रूपम् iv. 3 Being pulled away, weeded out.

अन्तः रूपम् ii. 13 Of the unripe, (some editions read अविशक्तम्)

अन्तः रूपम् iv. 31 Free of impurity.

अन्तः रूपम् ii. 34 Gone, removed, counteracted, neutralised.

अन्तः रूपम् ii. 27, 43; iii. 18

अन्तः रूपम् iii. 31 (some editions read अविशक्तम्).

अन्तः रूपम् ii. 24 Progeny.

अन्तः रूपम् ii. 24 Having children (fem:)

अन्तः रूपम् iv. 12

अन्तः रूपम् जन्मम् iii. 17 Not of the form of a word; not being words.

अन्तः रूपम् iii. 39 From or because of carrying away.

अन्तः रूपम् ii. 13 With (the causes of) misery or affliction removed; freed from (the) miseries (of sin).

अन्तः रूपम् ii. 13 With husk removed.

अन्तः रूपम् ii. 11 Is carried off or away; is removed.

अपर—ii. 9

अपर—iii. 13 Another.

अपर—iii. 13

अपराधार्यक्तम् iii. 22 Knowledge of the other or final end i.e. death.

अपराधार्यक्तम् iii. 22 Death; the other or final end.

अपराधार्यक्तम् iii. 22

अपराधार्यक्तम् iv. 33

अपराधार्यक्तम् iv. 16

अपराधार्यक्तम् i. 24 Untouched.

अपराधार्यक्तम् i. 24, iii. 2

अपराधार्यक्तम् i. 2

अपराधार्यक्तम्—अपराधार्यक्तम् ii. 9

अपराधार्यक्तम्—अपराधार्यक्तम् iii. 30 (अ नळ + परिः, from all sides + हृत, to seize) Non-acquisitiveness; non-holding, non-possession, of property; renunciation of property or possessions.

अपराधार्यक्तम् ii. 39 On the establishment or confirmation of non-acquisitiveness.

अपराधार्यक्तम् ii. 30

अपराधार्यक्तम् iii. 15, 18 Unseen; imperceptible.

अपराधार्यक्तम् वर्गमयितः iii. 26 (A race of devas).

अपराधार्यक्तम् ii. 20 Unchangingness: changelessness.

अपराधार्यक्तम् iv. 18 (अ नळ + परिः, all round + हृत, to bend) Because of changelessness.
अपवासना iv. 14 Those who traverse, reject, refuse, oppose, discard.

—अपवास—ii. 18
—अपवास—ii. 21; iii. 44; iv. 24
अपवासमापनम् iv. 25. Having a share in, belonging to the division of, destined for, salvation.

अपवासमापनम् iv. 12
अपवास—ii. 18, 23 (अप, away + गुच्छ, to shun, abandon, renounce, prohibit, cut off). Renunciation; ab-solution; liberation; salvation.

अपवासमापनम् iv. 34
अपवासमापनम् i. 35
अपवासमापनम् iii. 5 In Mokṣha etc.
—अपवास—iv. 32
—अपवास—ii. 18
अपवासात् ii. 13 (अप away from + युক्त to speak) Because of (contradiction, refutation, repudiation, negation) exception, (calumnny).

अपवासात् iv. 11 The creation, invention, origination of something new, not seen before.

अपवासानि—अपवासनकम् (19)
अपवासानि—iv. 12 In or for the production of the new.
 अपवासने iv. 40 (अप away, side-wise + हृदृ, to look). Expect, looks for.
 अपवासने ii. 54, 55 (पि:)
—अपवाचम् ii. 23; iv. 10, 15
अपवाचमाणि—iv. 2 Expecting, depending on, looking to.
 अपवाचम् iii. 15, 18
—अपवाचम् iii. 48
अपवाचम् iii. 55 Looking to; expectation; dependence; need.
—अपवाचम् iii. 10, 43
—अपवाचमाच्च iv. 17
अपवाचम्—ii. 33; ii. 14
—अपवाचम्—ii. 12, 13
अपवाचमाच्च ii. 14 Caused by sin.
अपवाचमाच्च तु i. 33 Towards the sinful. (Some editions read अपवाचमाच्च तु).
अपवाचम्—ii. 5 In sin.
—अपवाचम् iv. 31
अपवाचम् iv. 12 Not (experienced) before; altogether new; original.
अपवाचम्याविवक्षात् iv. 2 Because of the coming in of new parts or factors.
अपवाचम्याविवक्षात् iv. 11 The creation, invention, origination of something new, not seen before.

अपवाचम्याविवक्षात् iv. 16
अपवासानि—अपवासनकम् i. 8 Of the ‘non-fact,’ the unproved, the unreliable.
अपवासानि—iv. 14 By the incredible, the unproveable.
अपवासने—ii. 40 By the “unrestrained”, unwatchful, uncontrolled; by the unclean, the impure.
अपवासने—iv. 3 non-moving, non-energising; not (directly) causing (stimulating, instigat-
ing, innate or inherent tendencies) to act.

अमयोजनम ii. 18 Without motive.

अग्रोह: ii. 4 Non-germination; non-growth.

अमुक्त: i. 30 (अ + च + क, to exist; to turn round and round; cf. Lat. vertere) Non-engagement (in work), non-inclination (for work); inactivity; languor.

अमरस्वभावित: ii. 35 Not having the property of progene, reproduction, multiplication.

अमरस्वभावित: ii. 2 Do (accusative).

असम्पन्न: ii. 26 Non-reproduction.

असप्तस्वभाविता: iii. 50 Incapable of germination, reproduction.

असामान्य: iii. 13 Not required to be proved, accomplished.

असामाचार्याय: iii. 54 Of one who has not attained the discriminative knowledge.

अश्रु i. 7, 49 Unreaching; non-arrival (at another place).

अश्रुभाष्य (or अश्रुभाष्य) i. 49 Of the unproved or untrustworthy.

अश्रुसंस्कृतम्: iii. 26

अश्रुसंस्कृतम्: iii. 51 Fairies; nymphs.

अश्रुसन्निति: iii. 26 By fairies.

अश्रुहिरो: iii. 41 Of the (two) non-deaf.

अश्रुवियोगित: iii. 23 Un-sterile seeded; resistless; efficient.

अश्रुः साधनार्थम् iv. 7 Not depend on external means.

अश्रुः प्रेमम् iii. 18 Indefeasible.

अश्रुः अभावम् ii. 11 Not oppressing; not conflicting with or going against or neutralising or destroying.

अमान्य—ii. 33

अमान्यतः iv. 12 If it were; it would be.

अमान्यम् iii. 17 Partless.

अभाव:—i. 10.

अभाव: i. 29, ii. 25; iv. 11

अभाव: ii. 5, 13, 23, 32, 49, 50, 51; iii. 14, 55;

अभाव: i. 49; ii. 50; iii. 13 Non-being; non-existence; absence.

अभावम् iv. 30 Non-realisation; “not bringing into being.”

अभावकारणम्: i. 10 Depending on, resting on, holding on to, the notion of non-being, no-thing; having the notion or concept of “no-thing”, “non-being” for its object.

अभावम्या: i. 18 Arrived at the condition of, attained to, non-being.

अभावम्या: i. 9 Only non-being; mere absence.

अभावहेतु: i. 15 Cause of non-being; means of abolition or annihilation.

अभावधिकृत: ii. 25

अभावधिकृत: i. 43; ii. 23, 24, 27; iii. 23.

अभावधिकृत: iv. 25 Because of absence.

अभावितवण्डितम् i. 11 That where-in the object remembered is not realised or recognised as now present and real (yet is also known to be not wholly imaginary, but as something which has been actually experienced before).

अभावै: iv. 11 In absence.

अभावै: i. 30

अभावै: i. 25; ii. 54, 55; iii. 8

अभावावचारक: iii. 26 A race of very high gods.

अभावावचारक: ii. 48; iii. 45

अभावावचारक: iii. 45

अभावावचारक: iv. 33

अभिव्यवस्था i. 31 (some editions read निर्यथावस्था).

अभिव्यवस्थाः प्राप्ति: iv. 41 Of (a mind) like to a highly polished gem.

अभिव्यवस्थाः प्राप्ति: i. 41 Of the well-born, high-born; well-polished and refined; transparent.

अभिव्यवस्था ii. 7, 8

अभिव्यवस्था iii. 14

अभिव्यवस्था: iii. 14

अधिधातिः ii. 23 (अभिर + प, to do; to posit; to name). (They) declare, say, hold.

अधिधातिः i. 49 To declare.

अधिधारण—iii. 17

अधिधारणाय: ii. 28 The (factors of yoga) now to be declared.

अधिधारणाय: i. 8 Will be declared or explained.

अधिधारणाय: i. 1

अधिधारणाय: ii. 13, 15, 24; iii. 15, 44 Is declared; is said to be.

अधिधारणाय: i. 30

अधिधारणाय: iii. 51 Being addressed.

अधिधारणाय: ii. 30 Being spoken.

अधिधारणाय: iii. 17

अधिधारणाय: i. 28

अधिधारणाय: i. 23 (अभिर + च, to think). By mere well-wishing.

अधिधारणाय: ii. 23

अधिधारणाय: i. 27 (अभिर + च, to lead, to carry). Carries out; enacts, shows forth.

अधिधारणाय: iii. 15 Of the new.

अधिधारणाय: iv. 10 Bring about; bring into being; produce; accumulate; store up.

अधिधारणाय: iv. 25

अधिधारणाय: ii. 3 Bring about; achieve.

अधिधारणाय: ii. 9 (अभिर + च, to enter; to sit down) ‘Permeation’, ‘close penetration’, ‘pervasion’, ‘thorough infiltration’; insistent notion; stubborn idea; pertinacity; tenacity; clinging.

अधिधारणाय: ii. 9 Obstinate notion.

अधिधारणाय: ii. 3

अधिधारणाय: i. 8; ii. 18

अधिधारणाय: ii. 5 Believing, having understood.
—अभिमयः—iv. 5 Purpose, intention.
—अभिप्रेत्येकाङ्गवर्गोऽि. 48
Apprehending at will any object belonging to any place or time.
—अभिमयः—ii. 4; iii. 13 'Floats', 'comes to the top', 'appears on the surface'; is patent; 'flows' or runs through.
—अभिमयः—iii. 9 'Suppression or defeat, and upcoming or appearance'; lateness and patience.
—अभिमयः—ii. 13; iv. 31 Repressed.
—अभिमयः—i. 47
—अभिमयः—ii. 13
—अभिमयः—i. 32; ii. 48; iii. 10 Is overpowered.
—अभिमयः—iii. 39
—अभिमयः—i. 39 Agreeable, acceptable, 'thought (well of)'.
—अभिमयः—i. 1 Face to face; inclined.
—अभिमयः—ii. 13
—अभिमयः—i. 27
—अभिमयः—iii. 51 Will come to the front, face to face.
—अभिमयः—i. 44 Amongst (subtle elements) whose products or attributes are manifested.
—अभिमयः—ii. 4 Manifest.
—अभिमयः—ii. 13; iv. 9
—अभिमयः—ii. 14 Amongst the manifest and the unmanifest.
—अभिप्रसङ्क्तः—iii. 50 Of the manifested.
—अभिमयः—ii. 28
—अभिमयः—ii. 13, 28 Cause of manifestation.
—अभिमयः—ii. 28; iii. 13, 14; iv. 8 (अभि + वि + अभि, to limn, to delineate, color, stain, tinge, paint, make plainly visible) Manifestation; (shaping out as a concrete individual); definition.
—�भिमयः—iv. 8
—अभिमयः—ii. 23; iii. 17
—अभिमयः—ii. 13
—अभिमयः—iii. 15 Being manifested.
—अभिप्रसङ्क्तः—ii. 13; iv. 9 Manifestor.
—अभिप्रेत्येकाङ्गवर्गोऽि. 40
—�भिप्रेत्येकाङ्गवर्गोऽि. 23 Connected; 'bound up'.
—अभिमाणः—iv. 17 Having brought into relationship. (Some editions read अभिसंवादः).
—अभिमाणः—iv. 15 Is bound up.
—अभिमाणः—ii. 5 Connection, relevancy, pertinency.
—अभिप्रेत्येकाङ्गवर्गोऽि. 6
—अभिप्रेत्येकाङ्गवर्गोऽि. 17
### योगसम्बन्धः-कोष

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अवबिवेष—अवस्थाम्

अवबिवेष i. 43 By reason of being अवबिवेष.
अवविन्ता i. 43 By अवबिवेष.
अवबिन्ता i. 43 Organism; the possessor of parts, limbs, organs, constituents, factors.
अवबिन्तनु ii. 15
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अवपोषण i. 17 Without varna or (alphabetical) letter-sound.
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अवनिष्ठपरमेश्वर i. 13 Of the remaining karma.
अवनिष्ठपरमेश्वर ii. 13 Of the remainder.
अवनम्न ि. 35 Uncontrollably, helplessly, irresistibly.
अवनम्न ि. 45 (अव + वश, to wish) That which is beyond desire, reach, power; uncontrollable.
अवनम्न ि. 22 (अव + सत्म, to stiffen, to hold up as a column) Being pressed, stiffened.
अवनिष्ठपरमेश्वर i. 50 Degrade; lower; make feeble.
अवनिष्ठपरमेश्वर i. 50
अवनिष्ठपरमेश्वर ii. 23
अवनिष्ठपरमेश्वर iv. 33 (अव + सो, to finish) By end, finish, completion.
अविशेष—अनुभव

—अविशेष—ii. 19
—अनुभव—iii. 35
—अविशेष—iv. 13
अविशेषपरिणाम: ii. 19 Transformations of the indefinite. the generic.
अविशेष: ii. 19 Non-specific; non-discrete; non-particular; in definite.
अविशेष: ii. 19
अविशेष: ii. 19
अविशेष: ii. 19
अविशेष: ii. 19
अविशेष: iv. 23 Not of the nature of object.
अविशेष: iii. 20 Because of its not being the object.
अविशेषमूल्यम: iii. 54; iv. 16 Un-objectified; not-cogisised.
अविशेष: iii. 26 From a-vichi, the 'waveless'.
अविशेषक्रम: i. 13 Of the mode-less.
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अविशेषभूमि—i. 16
अविशेषभूमि—ii. 5 (see अविशेष and अविशेष): Un-manifest; indistinct; indefinite.
अविशेषपरिणाम: iii. 14
—अविशेषपरिणाम—iii. 14
—अविशेषपरिणाम—i. 44; iii. 49
अविशेषपरिणाम: iii. 14 (व + र + अ + र + दिश, to point out) Indescribable; as yet in the future.
अविशेषमूल्यम: ii. 55 Non-addiction.

अविशेष: i. 1 May (he) guard and protect.
अविशेष—अनुभवम्: ii. 30 Not-preceded, not-guided, by Science; against rule and law; contrary to science.
—अविशेष: ii. 34
अविशेष: iv. 7 Not-white; black; evil.
अविशेष: iv. 7 Non-white and non-black; neither good nor evil.
—अविशेष: i. 5
अविशेष: ii. 5 Impure.
अविशेष: ii. 5
अविशेष: ii. 43 From or by the 'consumption', decay, aboliotion, removal, of impurity.
अविशेष: ii. 28 On the clearing away of impurity.
अविशेष: iv. 3 The product or result of impurity.
अविशेषभूमि—ii. 28 Of (error of) the nature of impurity.
अविशेष: i. 2, 28 Imp-purity; error; inaccuracy; wrong.
अविशेष: ii. 43 Dirty envelope of impurity.
अविशेषपरिणाम: ii. 27 By the removal of the dirt of the veil of impurity.
अविशेषपरिणाम: i. 47 Of the intelligence freed from the dirty envelope of impurity.
अविशेष: ii. 28
—अविशेष—iv. 3
—अविशेष: i. 19
—अविशेष: ii. 15.
—अविशेष: ii. 55 In the state.
अविशेषपरिणाम: iii. 13
अविशेषपरिणाम: ii. 19 Of special states.
अविशेष: i. 27, 30, 32
अविशेष: i. 27, 43; ii. 13 Stayed; steady; fixed; standing.
अविशेषतः: ii. 13
अविशेष: iv. 12
—अविशेष: i. 3
अविशेष: i. 43 Of him (or that) who (or which) is free from uncertainty.
अविशेष: iii. 52 Non-severance.
अविशेष: i. 16
अविशेषम्: ii. 45 (अ, not + वि, not + तथा, like that; not unlike the fact) Not-falsely; exactly; precisely; accurately; not otherwise than true.
अविशेषतःमिथ्यार्थम्: ii. 31 Not knowing variation or straying.
अविशेषम्: i. 4, 15
अविशेष (अ + वि, to know, wit) i. 8, 11; ii. 4, 5, 15, 23, 28; iv. 11 "Non-knowledge": the opposite of true knowledge: positive error.
अविशेष: ii. 4, 5, 24 Error: nonsense; mistake; false knowledge; illusion; delusion.
—अविशेष: ii. 3
—अविशेष: i. 24; iv. 30 Error etc.
—अविशेषपरिणाम: i. 15 Dependent on Error.
अविशेष: ii. 4 Varieties, subdivisions, of Error.
—अविशेष: iv. 25
—अविशेष: iv. 25
—अविशेष: iv. 31 Pierced.
—अविशेष: ii. 13 Of the un-matured, the un-fruited, the unripe.
—अविशेष: ii. 26 'Un-fetch-ting'; unwavering, un-swerving, unfluctuating; unbroken; incessant; unremitting.
—अविशेष: i. 6 On the attainment of non-separateness.
—अविशेष: i. 18 Arrived at identity.
—अविशेष: i. 42 Without separating or distinguishing.
—अविशेष: i. 13 Undisjoined; un-separated.
—अविशेष: i. 30 Non-cessation (from the pursuit of sense objects); non-surfeit.
—अविशेष: i. 55 Unopposed.
—अविशेषमयाप्राप्ति: i. 12 Sloping towards, running or inclining in the direction of, the domain or the objects of error.
—अविशेषमयाप्राप्ति: i. 20; iv. 22
—अविशेषमयाप्राप्ति: iv. 22 Unspecific; undifferentiated; difference-less.
By way of, in the nature of, all the Seen.

Unlamentable; not to be grieved for or over.

Whose intention, meaning, (statement), is unbelievable, unreliable, incredible, untrustworthy.

Book iv. 25

iii. 17 'Horse'; 'thou wentest'; and 'not-tomorrow'. (The word has three meanings, two as a noun, and one as a verb. A play upon words is illustrated.)

Eighth.

ii. 29 Eight.

ii. 28; iii. 45

Non-conjunction.

ii. 40 Non-contact.

iii. 17 Not having touched.

Non-mixture.

Unmixed, unalloyed; uncrowded; not 'flung-together'; not confused.

—ii. 35

ii. 6

iv. 24 By countless tendencies, desires, indwelling propensities.

Of the uncountable, innumerable.

Uncountable (fem.)

iv. 24
moods, modes, experiences of the self; therefore the individual, manifest, self is named अहम् (अहम्) being the primal nasal intonation which may be said to be the matrix of all articulate letter-sounds from and into which they emerge and merge. अहम् (अहम्) designates the Universal Self, so अहम् the individual self.

Translation:

by consciousness of the nature of pure awareness.

—अकारा iii. 31
—अकारार्थिति: iii. 44 By form or appearance etc.
—अकारकेष iii. 41
—अकार्ये: ii. 4 Is called up; is called up before the mind, formulated, supposed, imposed, postulated.
—अकाश— iii. 26
—अकाशायम् iv. 19 Space.

Translation:

—अकाश: iii. 44 (काश्, to sound; काश्, to shine) Space; vacuum; the अकाश तत्त्वa, the substratum of sound; the luminiferous ether.
—अकाशाकलपम् ii. 36 Of the forms of, like, similar to, almost as, space.
—अकाशाधिक: iii. 42 Movement in space; the power of movement in space, air, ether, sky, heaven.

Translation:

—अकाशायम: iii. 40 Going in space, sky, air.

Translation:

—अकाशाकालपमाधिकलापम: i. 1 The gain of (the occult powers) of flying in the sky, and of minimizing oneself to an atom etc.

Translation:

—अकाशे: iii. 41, 42
—अकाशप्रेमविशद-मूर्तिः: ii. 19

Translation:

Ether, air, fire, water, earth.

Translation:

—अकाशायम् i. 45
—अकाशे: iii. 26, 45: iv. 31

Translation:

—अकाशिन्द्रा: iii. 26

Translation:

—अक्ष्य-: iii. 26
—अक्ष्यालयम् ii. 32 (The act of) washing.
—अक्ष्यालयम् ii. 40 Washing.
—अक्ष्यार्थि: i. 32: ii. 13, 34: (अक्ष्यार्थिति: to throw) Drags in; flings at or away; beats down; scorps; runs to; strikes at or down; surpasses; excels; includes; covers; extends to or over; transcends; attacks; contracts.

Translation:

—अक्ष्यालयम् iii. 17
—अक्ष्यित: ii. 51 Contracted or transcended.
—अक्ष्यित: ii. 26 Having dragged in, acquired, earned.

Translation:

—अक्ष्यित: ii. 34
—अक्ष्यि: ii. 51
—अक्ष्याय: ii. 25
—अक्ष्याय: iii. 17 (Verbs, which make clear, declare by action; action throws ex-istence into relief, brings it out, proclaims it; अक्ष्याय, to declare.)
—अक्ष्यायम् ii. 20

Translation:

—अक्ष्यायम् iii. 18 Narrative; story.

Translation:

—अक्ष्यायम्: iii. 26 (Names, because the characteristic activity fixes the name).

Translation:

—अक्ष्यायि: iv. 22 Is called, declared, de-
signated, proclaimed, explained.
—अध्यायप्रथमे ii. 19
—अध्याय iv. 12
—अध्याय iii. 13, 14

आत्म: i. 7 ‘Coming,’ that which has come down from the past and from those who knew; coming into the mind; communication; revelation; tradition’. (All scriptures generally, including Vedas, Smritis, Purāṇas and Itihāsas, are called Āgama; the Vedas by themselves are called Nigama).

आत्मविवेचनम i. 25 From Āgama, the scriptures, the Testimony of the wise, the seers, the ṛṣis.
—आत्मविवेचनमि: ii. 19
—आत्मविवेचनम i. 49 Knowledge based on Testimony; knowledge based on Scripture.

—आत्मा i. 7
—आत्मय i. 27 Those versed in the Āgama,
—आत्मै i. 48, 49
—आत्मै: ii. 9
—आत्मै: i. 43 (or आत्मैत) ‘Smelt’; smelling of: (or cognised or thought of as).
—आत्मैत: 2 ii. 52; iii. 52 आ + चूँ to declare) (They) declare.
—आत्मैि i. 49 Drinking; sipping.
—आत्मैि: i. 31 (आ + चूँ to drink). Drinks in.

—आत्माचे: i. 35
—आत्माचे: iv. 10 (आ + चूँ to go, to act; one who teaches by action, by example) Preceptor.
—आत्माचेि i. 24 One in the place of an अचार्य; one almost as venerable as an अचार्य; not fully qualified but nearly so.
—आत्मैि ii. 13 (आ + तन, to spread Bespread; overspread.
—आत्म: i. 30; iii. 11
—आत्मैि: ii. 18
—आत्मैि: 43; ii. 14, 17, 18, 21; iii. 14; iv. 23.
—आत्मैि: ii. 20; iii. 17
—आत्मैि: iii. 15
—आत्मैि: i. 5 By form like that of the Self, the Ego; by similarity to the Self; as if it were the Self.
—आत्मैि: 9, 15, 49
—आत्मैि: i. 44
—आत्मैि: 33, 43
—आत्मैि: ii. 5 Awareness, recognition, knowledge, belief of (i.e. that it is) the Self.
—आत्मैि i. 23 For the sake of self-declaration; for the sake of making itself known.
—आत्मैि i. 6
—आत्मैि: iii. 49

—आत्मैि: i. 5 By selflessness; in the way of selflessness; as if it were oneself.
—आत्मैि: 41 Fitness for vision of the Self.
—आत्मैि: i. 47; iii. 43
—आत्मैि: ii. 19 (महात) Of Maha, the ‘large’ Self, the Universal Mind.
—आत्मैि: iii. 35
—आत्मैि: iv. 15 By (that) nature; by (that) self (-characteristic).
—आत्मैि: i. 13, 34
—आत्मैि: 14 (सवाना) Of special forms of being; of beings, things.
—आत्मैि: ii. 19 (महति)
—आत्मैि: ii. 6 Belief of selflessness; the belief, the feeling, that ‘I am this mind’.
—आत्मैि: i. 15
—आत्मैि: 17, 25; iii. 50
—आत्मैि: 43 ‘Become the self’; which is its very soul, its very nature; its constituen characteristic; natural.
—आत्मैि: ii. 22 Its own form; its (continued) existence.

—आत्मैि: ii. 5 The misfortune of oneself.
—आत्मैि: ii. 5 The prosperity of oneself.
—आत्मैि: iv. 19 Self-form; its own form.
—आत्मैि: i. 32.
—आत्मैि: i. 43; ii. 20; iii. 14, 17, 44, 47, 52; iv. 33.
—आत्मैि: ii. 21 Being; Self; Nature; essence.
—आत्मैि: i. 36; ii. 15; iii. 51
—आत्मैि: iv. 13
—आत्मैि: iii. 17, 26, 49; iv. 10
—आत्मैि: i. 25 ‘In the absence of self-compassion’; in the absence of all wish to benefit himself.
—आत्मैि: ii. 9; iv. 10 (आ + शाया to wish) Self-blessing; the instinct of self-preservation.
—आत्मैि: ii. 15.
—आत्मैि: i. 31; iv. 10
—आत्मैि: iv. 23 By its own.
—आत्मैि: ii. 17, 25; iii. 50 Final; ultimate; absolute; complete; supreme; extreme; conclusive.
—आत्मैि: ii. 15 Final etc. (fem.)
—आत्मैि: i. 33 Taking up.
—आत्मैि: ii. 34
—आत्मैि: ii. 19, 31, 33
—आत्मैि: iii. 36
—आत्मैि: iii. 36 By 'comprehensive vision', clear-vision, clairvoyance.
योगमय्याय-कृष्ण

—अद्वानात् iv. 7
—अद्वाय iv. 33

—अग्नि iii. 45; iv. 10
—अग्नि i. 43; ii. 1; iii. 7
अग्नि ii. 33; iv. 1 Beginning with etc.
—अग्नि ii. 20
अग्नि iv. 14 Beginning; origin.
—अग्नि i. 35 The sun (the son of A-विक्).
—अग्निम् ii. 4
—अग्निमा ii. 18
अग्निमा iii. 13 Having a beginning.
अग्निमान i. 25 The Primal Sage.
—अग्निमा iii. 23, 39
—अग्निमा i. 35; iii. 6
—अग्निमा iii. 1
—अग्निमा ii. 4; iii. 13
—अग्निमा ii. 24
अग्निमा ii. 46
अग्नि i. 26; ii. 19 In the beginning.
अग्नि i. Original; primal.
अग्निन तम् ii. 38 To implant.
अग्निविन्याम् i. 31; iii. 22 Pertaining to the देवस, gods, nature-forces; caused by the action of superphysical agents.
अग्निविन्यामकम् i. 31; iii. 22 Pertaining to the elements; exter-
nal, extraneous.
अग्निविच्यात् iii. 9 (आ + वित् to do, to put). Are put on or in; are implanted, nourished, foster-
ed; thrive.

—अग्निविच्यात् i. 14
—अग्नियोक्तियाच्यात् ii. 5 Because of requiring artificial cleansing.
—अग्निविन्यामकम् i. 15
—अग्निविन्यामकम् iii. 31; iii. 22; iv. 10 Connected with, pertaining or referring to the self, the subject; self-referring; subjective; internal; mental and bodily i.e. connected with mind-
and-body as constituting a living, embodied, individual self.
—अग्निविच्यात्तथम् iii. 52; iv. 33
—अग्निविच्यात् iv. 9 Immediacy; immediate succession.
—अग्निविच्यात् iv. 31 Because of endlessness.
—अग्निविच्यात् i. 17
—अग्निविच्यात् i. 17 Rejoicing; bliss; joy.
—अग्निविच्यात्तथम् i. 26 Re-
joicing in the contemplation or feeling of a voluminous bliss.
—अग्निविच्यात्तथम् i. 1 Accompanied or pervaded by the sense or feeling of happiness or bliss.
—अग्निविच्यात्तथम् iii. 39 Functioning up to the navel.
—अग्निविच्यात्तथम् i. 15
—अग्निविच्यात्तथम् i. 15, 16
—अग्निविच्यात्तथम्ये i. 15 (आ + यो to hear) In matters heard or revealed, matters pertaining to the life hereafter.
—श्रायम्:—iii. 26
—श्रायम्च: i. 13 In the life-term.
—श्रायम्क: ii. 13
—श्रायम्कत्रि: iii. 22 Determinative of the life-term.
—श्रायम्भि: iii. 18 Of the long-lived.
—श्रायम्भस्: iii. 51 By the blessed.
—श्राय:—ii. 14
—श्राय:—i. 13
—श्राय:—ii. 34
—श्राय:—i. 13; iii. 22, 26 Life-term; life-time; life-period.
—श्रायोत्रित्व:—i. 13 Because of being the cause of experience and of life-term.
—श्रायोत्पाक: iii. 22 That which produces results in, determines the extent or term of, the life-time, the term or period of life; that which governs, fixes, the limits of the life.
—श्राय:—iii. 26
—श्राय:—i. 51
—अश्रामस्ते i. 11 Begins, initiates, commences, sets up.
—अश्रामस्ते ii. 15 (Plural).
—अश्रामस्ति: ii. 17, 40 Commencing.
—अश्राम: iii. 26 Having begun; beginning with.
—अश्रामस्ते ii. 1, 19, 20, 28 Is commenced.
—अश्रामस्तिः i. 13
—अश्रामस्तिः ii. 12 By propitiation.
—अश्राम: i. 47 Having ascended or mounted to or on.
—अश्राम: ii. 16; iii. 49
—अश्राम: ii. 15 Absence of disease; good health.
—अश्राम: ii. 22 Wet cloth.
—अश्राम: ii. 24 Son of the elder; husband.
—अश्राम:—i. 37, 41
—अश्राम: i. 38; iii. 20
—अश्राम: iii. 20; iv. 11 Support; rest; that from or on which a thing 'lengthens' out, pends, hangs, depends.
—अश्राम:—i. 18
—अश्रामस्ति: ii. 2
—अश्रामस्ति: i. 10
—अश्रामस्ति: i. 17
—अश्रामस्ति: iii. 20 Made a support; made object (of attention).
—अश्रामस्ति: i. 18 Is made a support, a rest; is rested on.
—अश्रामस्ति: ii. 44; iii. 20 Become or acting as the support.
—अश्रामस्ति: iii. 17
—अश्रामस्ति: i. 44; ii. 20 Because of being the support.
—अश्रामस्ति: i. 17; ii. 4; iii. 20
—अश्रामस्ति:—iv. 11
—अश्रामस्ति: i. 30
—अश्रामस्ति: i. 30 Laziness; lassitude.
—अश्रामस्ति:—iii. 25
—अश्रामस्ति:—iii. 5
—अश्रामस्ति:—iii. 6, 51
—अश्रामस्ति: i. 47; iii. 5, 25 (श्राम्बुष्क: to look) Light; luminosity; what makes visible.
—अश्रामित्व:—iii. 47
—अश्रामित्व:—iv. 31 (श्राम्बुष्क: to weave) wove, strung.
—अश्रामित्व:—iv. 31 By that which veils.
—अश्रामित्व:—iii. 43; iv. 31
—अश्रामित्व:—i. 47; ii. 27, 43; iii. 45
—अश्रामित्व:—i. 52
—अश्रामित्व:—ii. 20; iii. 41
—अश्रामित्व:—iii. 43; iv. 3 (श्राम्बुष्क: to wrap) That which wraps, envelopes, covers up, screens, hides, veils, conceals, distorts, makes hazy; also a barrier, ridge, hedge.
—अश्रामित्व:—ii. 52
—अश्रामित्व:—i. 23 (श्राम्बुष्क: to snake, to shun, to forbid, to exclude) Won over; inclined; made to incline; propitiated.
—अश्रामित्व:—i. 5, 19; ii. 24 'Exists on all sides'; rotates; comes back; revolves round and round.
—अश्रामित्व:—iv. 11 Of the whirling, revolving, turning.
—अश्रामित्व:—ii. 13 (श्राम्बुष्क: to sow, to put into the ground) Immersion, sheathing.
—अश्रामित्व:—ii. 13 Going into sheath'; mergence; disappearance; absorption; neutralisation.
—अश्रामित्व:—iii. 11 Becoming apparent; manifestation; outward; apparent; appearing; coming forth.
—अश्रामित्व:—iii. 17 Manifested; externalised.
—अश्रामित्व:—iii. 43 (श्राम्बुष्क: to enter) Enter.
—अश्रामित्व:—iv. 31 Covered up.
—अश्रामित्व:—iii. 45 With body hidden.
—अश्रामित्व:—ii. 52 Covering up; enveloping; wrapping.
—अश्रामित्व:—iii. 38
—अश्रामित्व:—iv. 19 Doubt; objection.
—अश्रामित्व:—i. 5; ii. 13, 15; iii. 38; iv. 7, 9.
—अश्रामित्व:—iv. 6
—अश्रामित्व:—i. 50; iv. 6
—अश्रामित्व:—ii. 12
—अश्रामित्व:—ii. 12, 13, 15
—अश्रामित्व:—iv. 6
—अश्रामित्व:—ii. 5
—अश्रामित्व:—iv. 30
—अश्रामित्व:—i. 24 (श्राम्बुष्क: to sleep) sleeping-places; seed-germs of desires, wherein desires sleep, lie latent; vessels; receptacles; capsules; glands; also intentions (which 'sleep' in the mind and in words).
—अश्रामित्व:—i. 24
—अश्रामित्व:—iii. 39 Functioning or existing up to the head.
—अश्रामित्व:—iv. 10 (श्राम्बुष्क: to eat) Of the blessing.
—अश्रामित्व:—ii. 9; iv. 10
By a serpent.

—\textit{AṣṭaDhāya} i. 15

—\textit{AṣṭaDhāya} ii. 36

\textit{AṣṭaDhāya} ii. 36

\textit{AṣṭaDhāya} iv. 11 Substratum; support

\textit{AṣṭaDhāya} ii. 15, 18

\textit{AṣṭaDhāya} ii. 32 May rest in or lean on

—\textit{AṣṭaDhāya} i. 10

—\textit{AṣṭaDhāya} ii. 13

\textit{AṣṭaDhāya} ii. 5 ‘Giving breath’; giving life; filling with life; vitalising; assuring: encouraging.

\textit{AṣṭaDhāya} i. 28 (They) ‘sit near’, practise.

—\textit{AṣṭaDhāya} ii. 29

\textit{AṣṭaDhāya} ii. 46 (\textit{AṣṭaDhāya} to sit)

Posture; seat.

—\textit{AṣṭaDhāya} ii. 46

\textit{AṣṭaDhāya} ii. 47

\textit{AṣṭaDhāya} ii. 48 From conquest or mastery of posture.

\textit{AṣṭaDhāya} ii. 49 In winning, achieving, the (firm) seat.

\textit{AṣṭaDhāya} ii. 46 Posture etc.

—\textit{AṣṭaDhāya} ii. 32

—\textit{AṣṭaDhāya} ii. 19

\textit{AṣṭaDhāya} i. 21 (\textit{AṣṭaDhāya} to sit) ‘Sitting near’; close by; near at hand; imminent.

\textit{AṣṭaDhāya} i. 22

\textit{AṣṭaDhāya} i. 22, 23 Nearer.

\textit{AṣṭaDhāya} i. 22 Nearest.

\textit{AṣṭaDhāya} ii. 39; iv. 25 I was.

\textit{AṣṭaDhāya} ii. 31 ‘Caused to sit’; ‘brought to a stand’; found.

\textit{AṣṭaDhāya} i. 11, 12; iv. 3, 9 Of these (fem.).

\textit{AṣṭaDhāya} iv. 26 Was.

\textit{AṣṭaDhāya} i. 28 Let him ‘sit near’, practise.

\textit{AṣṭaDhāya} ii. 25 To the \textit{AṣṭaDhāya}.

—\textit{AṣṭaDhāya} i. 14 (\textit{AṣṭaDhāya} to serve.) Served; practised; followed; observed.

\textit{AṣṭaDhāya} ii. 46 Posture etc.

—\textit{AṣṭaDhāya} ii. 19

—\textit{AṣṭaDhāya} ii. 32

—\textit{AṣṭaDhāya} ii. 13

—\textit{AṣṭaDhāya} ii. 31 Because of frustration of desire.

—\textit{AṣṭaDhāya} i. 41; iii. 44; iv. 12, 13, 33 See \textit{Praṇayāma}, \textit{AṣṭaDhāya}, \textit{AṣṭaDhāya}.

—\textit{AṣṭaDhāya} i. 25 To the \textit{Asura}.

—\textit{AṣṭaDhāya} ii. 14 (\textit{AṣṭaDhāya} to serve.) Served; practised; followed; observed.

\textit{AṣṭaDhāya} ii. 2 Being observed, practised.

—\textit{AṣṭaDhāya} ii. 36

\textit{AṣṭaDhāya} ii. 36 From superphysiological.

\textit{AṣṭaDhāya} i. 32; ii. 24, 28; iii. 13

Says.

—\textit{AṣṭaDhāya} iv. 24

—\textit{AṣṭaDhāya} ii. 28 Food.

—\textit{AṣṭaDhāya} i. 32

—\textit{AṣṭaDhāya} ii. 13

\textit{AṣṭaDhāya} i. 24; iii. 55 Of another.

—\textit{AṣṭaDhāya} i. 14 (\textit{AṣṭaDhāya} to serve.) Served; practised; followed; observed.

\textit{AṣṭaDhāya} ii. 17 Accompanied by or accompanying each other.

\textit{AṣṭaDhāya} ii. 17 Of the form or nature of mutual reflection, imitation.

—\textit{AṣṭaDhāya} ii. 25 To the \textit{Asura}.

—\textit{AṣṭaDhāya} ii. 39 By mutual support.

—\textit{AṣṭaDhāya} i. 15 By mutual support.

—\textit{AṣṭaDhāya} ii. 18 By support of each other.

—\textit{AṣṭaDhāya} ii. 54, 55 Like the conquest, subjugation, of any other organ (separately, one by one).

—\textit{AṣṭaDhāya} ii. 20; iv. 7 Of others.

—\textit{AṣṭaDhāya} iv. 6, 7

—\textit{AṣṭaDhāya} i. 34; iii. 54, 55; iv. 34

Finis; thus; so; this.

—\textit{AṣṭaDhāya} i. 1; ii. 1; iii. 1; iv. 1; etc.

—\textit{AṣṭaDhāya} iii. 18 Thus.

—\textit{AṣṭaDhāya} ii. 2; ii. 13; iii. 9, 53; iv. 11; etc. This.

—\textit{AṣṭaDhāya} iii. 44 Now; at present.

—\textit{AṣṭaDhāya} ii. 36 The moon.

—\textit{AṣṭaDhāya} ii. 12 \textit{Indra}, the sovereign of the gods.

—\textit{AṣṭaDhāya} ii. 52 By jugglery, sorcery, magic; phantasmas (\textit{AṣṭaDhāya}, the network of phantasms spread by \textit{Indra} the king of the gods; \textit{AṣṭaDhāya}, shines and reigns supremely).

—\textit{AṣṭaDhāya} ii. 18, 41, 43

—\textit{AṣṭaDhāya} i. 41; ii. 54, 55; iii. 39, 51

—\textit{AṣṭaDhāya} i. 41 (\textit{AṣṭaDhāya} to serve.) Served; the Self, which pervades the ‘This’; \textit{AṣṭaDhāya}, \textit{AṣṭaDhāya} (\textit{AṣṭaDhāya}, that by which the Self is indicated). A sensor or motor organ.

—\textit{AṣṭaDhāya} ii. 41

—\textit{AṣṭaDhāya} iii. 47 Conquest, subjugation, control of the organs.

—\textit{AṣṭaDhāya} ii. 41, 55

—\textit{AṣṭaDhāya} i. 7 By the channel of the organs.
By or in the form or shape or being of an organ.

On the aspects of the organs,

Accomplishment or perfection of organ.

— Organ.

Of the organs.

— Organ.

Organs.

— Organ.

May I make fuel.

Of ideation of ‘so-much-ness’; by the notion of quantity; by regulation or determination of the length or number.

So many.

This (fem.)

So much.

name of a continent; Ilavātam.

As if; like.

— As if; like.

Desired.

Desired to be obtained.

Lordship; lordliness; sovereignty; ruling might.

—

i. 32

iv. 3

23; ii. 45

i. 24; ii. 12; 32; 45; iii. 6.

Supreme; Lord; Sovereign; Omnipotent; Ruler.

declared; has been said (neuter).

i. 13; iii. 13 (Mas.)

ii. 4; iii. 25 (Fem.)

Highest; best; most excellent.

Highest; iii. 48

iii. 51

By excellent and favourable, sympathetic, affectionate (nymphs).
उत्थानम:—उदत्ति (45)

उत्थानम:—iii. 37 Arising, originating (plural:)
उत्थानमन: iii. 18
उत्थानति iv. 16 May arise.
—उत्थानम: iii. 54
—उत्थानति iv. 11

उत्पत्ति i. 35 Born; produced; arisen.

उत्पत्ति i. 35, 36
उत्पत्ति i. 35
—उपल—ii. 5; iii. 26
—उपपत्ति—ii. 23
उपपत्ति ii. 27 Birth; production.
उपपत्तिति i. 35; iv. 12 Produces.

उपपत्तिपत्ति ii. 24 I shall produce.

उपपत्तिति ii. 34
उपपत्तिष्ठि iv. 21
उपपत्ति इ i. 27
उपिताव iv. 12 'Wishing to,' ready to arise (neu:).

उपपत्तिविभुषिन्त्रि ii. 13 Of the general rule, 'the (flat) gone forth' or 'sent forth'.

उपपत्तिविभुषिन्त्रि ii. 13 The seed of birth.
उपपत्तिविभुषिन्त्रि ii. 23 The seed of birth, production.

उपपत्तिविभुषिन्त्रि विभुषिन्त्रि iii. 53

उपपत्तिविभुषिन्त्रि विभुषिन्त्रि iii. 53

उपपत्तिविभुषिन्त्रि विभुषिन्त्रि III. 53
From the space marked by the moment, or from the space and the moment, associated with the other or next myrobalan. [A particular position or situation of such an undistinctive-looking fruit as a myrobalan—all myrobalans look alike—is associated with a particular spot of space and a particular moment of time—always. And these three, the time-moment, the space-point, and the substance-motion (or rest), help to fix and identify each other.]

उपपत्ति कुर्य: iii. 26 'The northern Kurus'—a legendary happy people and blessed land.

उत्पत्ति इ ii. 30; iii. 55 Subsequent ones.

उत्पत्ति iii. 17

उत्पत्ति इ ii. 4 Of the subsequent, the others.

उत्पत्ति iv. 15 ‘उत्पत्ति इ’ हि पादानति:
उत्पत्ति ii. 54; iii. 38 Uprising, flying.

उत्पत्ति ii. 54 (उत्पत्ति पादानति)
—उपपत्ति—i. 9
—उपपत्ति—i. 9
—उपपत्ति—iii. 13
—उपपत्तिकाराम: ii. 28 The cause of birth.

उपपत्तिकाराम: i. 9 Of the property of birth.

उपपत्तिकाराम: ii. 23 The seed of birth, production.

उपपत्तिकाराम: विभुषिन्त्रि विभुषिन्त्रि प्रत्यय: ii. 28 Birth, preservation, manifestation, transformation, belief, gain.

उपपत्ति iii. 33 (उत्पत्ति पादानति)
In the birth.

उपपत्ति iii. 18, 21 (उत्पत्ति पादानति)
Arises; is produced.

उपपत्ति इ iv. 29
उत्थानम:—iii. 15 Of the arising.
---अयजन: i. 2, 11
---अयजनयोगी: iii. 11
---अयजनने iv. 12

अयजनालयाध्ययकः: ii. 19 Having the properties of birth and ‘passing away’ or death.
---अयजन: i. 20

अयजनालयाध्ययकः: i. 35 In or on (a certain state) having been born or arisen.

अयजनने: ii. 20, 33; iii. 15 Is born, generated; springs up; grows up.

अयजनने: ii. 19

अयजनने: i. 20, 44, 50 Waits on, attends on, presents itself to, appears before.

अयजनने: i. 37; iii. 49, 55
---अयजननयिः: iii. 13 Shown.

अयजननयिः: i. 18 Displaying proximity or presence (prominently).

अयजननयिः: i. 7 Is taught, communicated.
---अयजननयिः: i. 35
---अयजननयिः: i. 35

अयजननयिः: i. 25 By teaching.

अयजननयिः: i. 35

अयजननयिः: ii. 20 Supervisor; spectator, witness.

अयजननयिः: iii. 40 Blowing up (as of fire); filling out; swelling.
---अयजननयिः: i. 51

अयजननयिः: iii. 51 Invite (pl).

अयजननयिः: ii. 18 (All modes) being ‘brought up’, assigned, imputed, assimilated.
---अयजननयिः: i. 32; iii. 53
---अयजननयिः: iii. 26

अयजननयिः: ii. 18 Ready-provided; supplied.

अयजननयिः: i. 7 We will expound or explain.

अयजननयिः: ii. 15 Sufferance, enjoyment, experience.

अयजननयिः: ii. 16 By experiencing.

अयजननयिः: i. 32 Sufferer, enjoyer, ‘taster, eater’.
---अयजननयिः iv. 14
---अयजननयिः: iii. 51
---अयजननयिः: iii. 51
---अयजननयिः: i. 19
---अयजननयिः: ii. 18
---अयजननयिः iv. 23
---अयजननयिः: i. 37, 41; iv. 23

अयजननयिः: iv. 17, 23 Coloured, tinged, stained; affected.

अयजननयिः: i. 43

अयजननयिः: i. 44; Colours, tinges.

अयजननयिः: iv. 17

अयजननयिः: ii. 31 Of the ceased, the become indifferent, the reposing, the withdrawn, the retired.

अयजननयिः: iii. 14 Ceased; indifferent.
---अयजननयिः: ii. 25
---अयजननयिः: ii. 47
---अयजननयिः: iv. 17

अयजननयिः: i. 15 Agitates; perturbs; troubles; repels.

अयजननयिः ii. 3 ‘Upraise’; arouse; stimulate; set going.

अयजननयिः: iii. 39 Because of upraising.

अयजननयिः: iii. 45 Emerges; floats.
With observed or observable movements.

Found, gained, experienced, comprehended.

—ii. 17

i. 18 Acquired.

i. 23 (U+त to gain)  
Apprehension, knowledge, cognition, experiencing.

ii. 23

Is found, perceived, sensed, cognised.

i. 43

i. 50 In or on a stone.

ii. 15 Pacification; peace; stillness.

From the (need for) support; from (the quality of) the nourishment (needed).

Summing up; concluding.

Summary; summation.

i. 25

Of the summed or gathered up successions of sound.

Enumerated; counted.

Accumulating; developing.

iii. 13

May attain, come to, achieve.

(उ + र to cast forth, to emanate) Epi-phenomena, bye-products, secondary results; additions; (prefixes); excrescences; hindrances.

ii. 37

ii. 13

i. 1 Become secondary.

ii. 30 Of the genital organ.

ii. 37

ii. 19

ii. 17

i. 1

iv. 14

ii. 22 (उ + य to stand) Present; arrived; standing near; come up.

ii. 32

iv. 16

ii. 15

ii. 4

iv. 11 Kills.

ii. 15

ii. 15

ii. 24

ii. 33 Come to; arrived; arrived at.

ii. 15 (उ + य + त to take up) Taken up; accepted; endured.

A collection or compound with parts or components whose separateness is indicated or admitted.

i. 10 Takes up; admits; waits on; depends on.

ii. 15 Taking up.

i. 41

ii. 1 (उ + य + त) Taking up.

ii. 24; iv. 7

In (case of) taking up, accepting.

iv. 4, 9, 14 Having taken up.

ii. 30 Are taken up.

i. 15

To be taken up.

iii. 6 Sub-teacher; assistant teacher; guide; counsellor.

i. 19, 20.

ii. 26

i. 18, 21; ii. 26, 27, 28

ii. 12, 18, 23; ii. 26 (उ + र to go) Way of approach; approach; means, method; device.

i. 17 By a pair of means; by two methods; in two ways.

Produced; caused by; (having reference to, connected with a belief in), means or methods.

i. 22

i. 21

i. 21

ii. 54, 55 Another means.

ii. 11

ii. 49, 54

ii. 17; iii. 52 (उ + य to mount, to grow—upon the understanding).

i. 9

51 Earned.

ii. 18 That have acquired forms or defining sheaths.

Which have acquired the nature of (being causes of) pleasure, pain, and perplexity or infatuation.

i. 20, 26, 42; ii. 39: iv. 10 (उ + य + च to be, to revolve) Comes round; returns, recoils.

3 Is brought around; is placed.

ii. 46.

From variety of the juxtaposed; because of variation of the setting, the supporting substance, the receptacle.

i. 41 In, with, by, the form which is the form of the juxtaposed, i.e., the thing on which (the gem or crystal) rests.

ii. 18

May stand (in abeyance); may keep waiting.

iii. 23 (उ near, or on all sides to see; to see all sides equally; to stand by
indifferently. Indifference; endurance; quiet sufferance; resignation.

—उपेशाकामु i. 33
उपेशाकामु: iii. 23 By or from resignation.

उपेशाकामु i. 33
—उपोहलन—i. 35 (Strengthening, supporting, confirming, developing, expanding, evolving).

—उमय—i. 11; ii. 15
उमय—iv. 20
उमय—i. 15
उमयकोठिष्ठस् i. 30 Touching both sides, points, ends, edges, extremes; swinging between opposite poles.

उमयत: i. 12 From or on both sides; in both or opposite ways.

उमयवा ii. 23, 51 In both ways.
उमयगायित्वाने ii. 15 In or on the refutation or repudiation of both.

उमयस् ii. 23 Of both.

उमयालोचनपयत: ii. 51 Preceded by contraction, reduction, diminution, transcendence of both.

उमयाचित: i. 12 Dependent on both.

उमयादास: ii. 49, 50 Absence of both.

उमयीत्र i. 40 To the two, the duad, the pair.

उमये iii. 44 Both; the two.
उमयो: i. 44; ii. 51; iii. 12 Of both.
उरारक्षण ii. 18 Taking to heart; accepting.
उरस iii. 31 In the chest.
उत्वाच iii. 18 Said; spoke.
उत्त्रिल्लितनम् ii. 46 The camel-seat, camel-posture.
—उच्छ—ii. 48
उष्णा: i. 3 45 Hot.
उष्णता iii. 44 Heat.
—उष्णे ii 32

उत्तम i. 24 (Comparative) lack; deficiency; smallness.
उत्तमाभिनुपाते iii. 42 On the mere thread of the "wool-navelled" spider.
उत्तमनम् ii. 15 Spider-thread, cobweb, wool-thread.
उत्तमरुम् iii. 26 Upwards; above.
उत्तर्दितस्: iii. 26 Those whose semen, seminal energy, is directed upwards; utterly abstinent and continent celibates. (The yoga-doctrine is that by practice, the seminal secretion, after forming in the testicular glands, is resolved back into the brain-substance and creates brain-and-mind-energy).
—उधर—ii. 18 (उधर to suppose) "Detection of details, particulars, minutiae"; postulation;
conjecture; guess; supposition; arguing from a hypothesis.

उत्तामित—एकतमस्य (उत्ताम to go to reach) Attains; comes into.
उत्तमावध: iii. 51 He who has or is possessed of the truth-seen, truth-bearing, truth-yielding consciousness, or the faculty of intuition or insight.

उत्तमावध: i. 48 (उत्तम right and " to bear, to hold, to nourish, to support, to maintain) Truth-apprehending; right-bearing.

उत्तमावध: i. 48
उत्तम: iii. 26 A race of high devas.
—उत्तम: iii. 51
उत्तम: ii. 44 (उत्तम गतो अभूत बहाने, गमने, प्राति to know, to go, to reach) They who have "arrived", "reached", gone to, known, attained (the Supreme); Seers.
—उत्तम—ii. 12
—उत्तम: i. 25
उत्तमि: iv. 33

एक—iii. 2
एक: i. 43; iii. 13, 15, 44, 51; iv. 14. One (mas:)
एकत्रिणोपहरङ्गम् iii. 54 'Mounted on', concentrated in, appearing,
ing, uprising, in one moment; all together at once.

एकचतुर्दशीचन: i. 8 By the beholding of one moon.

एकचतुर्दशीवर्तनम् iv. 16 Dependent on one mind.

एकचतुर्दशीवर्तनम् iv. 15 Formed, imagined, supposed, formulated, ideated, shaped, by one mind.

एकचतुर्दशीवर्तनम् iv. 5 "Having going in front", having as leader, following after, guided and governed by, the purpose or intention or will of one mind.

एकचतुर्दशीवर्तनम् iii. 44 Of the (bhūtas, elements) pervaded, strong together, threaded by, one genus or generic attribute.

एकत्तायायस: i. 32 The practice of one tattva, being, thing, object; practice with one object; persistent practice of the contemplation of some one thing (see तत्त्व)

एकत्तायायस: i. 32 That which has for support some one thing; pending from, depending on, fixed on, hanging on to, some one thing.

एकत्तमस्य ii. 18 Of one of the lot; of one of the group; of one out of the number.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>एकतला ii. 2</td>
<td>One-stretchedness; stretching, streaming, extending unbrokenly as one; con tinuity; incessant and rapid repetition.</td>
</tr>
<tr>
<td>एकच iii. 4</td>
<td>In one place; together; collectively; jointly.</td>
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<td>एकांकशा i. 16</td>
<td>In the (state of being) one-pointed.</td>
</tr>
<tr>
<td>एकाश्चरणिस्तम्भम् iii. 17</td>
<td>Object of one awareness, one act or mood of consciousness, one intellec tion; object of the consciousness of unity; apprehended as a one.</td>
</tr>
<tr>
<td>एकज्ञातमिकला ii. 13</td>
<td>Single-birthed; resulting in, bringing about, only one birth.</td>
</tr>
<tr>
<td>एकायनम् iv. 9</td>
<td>One (Neu.:)</td>
</tr>
<tr>
<td>एकादशियम् i. 1; ii. 13, 22; iii. 13, 17; iv. 5, 14, 15.</td>
<td></td>
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<tr>
<td>एकाक्षरम् iv. 4</td>
<td>One-minded; inspired, animated by, subordinate to, governed by, one mind, one chitta, one soul.</td>
</tr>
<tr>
<td>एकाश्चरणवर्धितिः ii. 6</td>
<td>&quot;Attainment of one-form&quot;; assumption; (of the appearance) of identity.</td>
</tr>
<tr>
<td>एकाकाण्डः iii. 17</td>
<td>Of one form; of the form of a unity.</td>
</tr>
<tr>
<td>एकाकाळम् i. 28, 32, 33</td>
<td>One-fronted; &quot;one-pointed&quot;; single-minded; pointed or directed towards, concentrated on, one object.</td>
</tr>
<tr>
<td>—एकाश्चरणम् iii. 11</td>
<td></td>
</tr>
<tr>
<td>एकाश्चरण द्वारा i. 32; iii. 11</td>
<td>One-pointedness; single-mindedness.</td>
</tr>
<tr>
<td>एकादान्तिविधानम् iii. 12</td>
<td>The consequence, development, resultant, product, of one-pointedness.</td>
</tr>
<tr>
<td>एकाधिपति: iii. 11</td>
<td>Of one-pointedness.</td>
</tr>
</tbody>
</table>
OG s. 33 Yes. (Also the Pranava; this sound, as sound, is supposed to be the primal sound in Nature and the very first manifestation of Universal Consciousness when it, so to say, begins to become particularised or individualised. As word, it is the most mystic of all in Samskrt, being composed of श्रु + (स) + छ + म, each letter standing for one member of the countless triads and quartettes of which the world-process is made up).

— ओपिकित—iv. 1 (ओपिकित दोपिक वर्णक, which burn up faults, diseases; ओपिकित दोपिक वर्णक, that in which special energy resides) Medicine; chemico-physical substance having special properties.

— ओपिकित—iv. 6

— ओपिकित: iv. 1 By medicinal substances.

— संस्कृत संस्कृत: iii. 54
—करणले iii. 32 (Shell; shard; concave fragment; skull).

करणीय iii. 51 Desirable (mas:)
करणीया ii. 5; iii. 51 Desirable;
lovable; lovely; (fem:)
—करणीय: iv. 23

करण्यति i. 31 Shakes; makes
restless; moves.

—कर ii. 21

—करण—ii. 2; iii. 48

—करण—i. 30; ii. 23, iii. 17.

—करणम य iii. 51
करणमकंक्रयापल्लू न iii. 48 By
conquest of the essential
nature of the five indriyas, or
organisms. (Some editions read
करणमकंक्रयापल्लू पाश्चत्य)
करणमयन्ति iv. 14 In the form of
instrument.
—करणाय ii. 2, 23.

—करणायम म iii. 17 (Some edi-
tions read करणायमपल्लू म य)
—करणम ii. 30
—करणीय: iv. 33

—करणे iv. 12

—करणगु i. 5

—करणगुति i. 50; ii. 2, 13, 24

Will make or do.

—करणा — i. 33

करणा म iii. 23 Pity; compassion.

करणयादलम म iii. 23 The power of
compassion.

करणयादलम म i. 33; iii. 23

—करणयलि ii. 2

—करणयलि i. 1; ii. 13, 24, 30; iii. 13,
45; iv. 4 Makes; does.

—करणसे iii. 22
—करणिर ii. 18

—करणवयम म iii. 26 (Some editions
read करणवयम म)
—करणवयस्ति ii. 18

करणवयस्ति म याष्टित्वम म म य न iii. 51 Posses-
sed of means of accomplishing
what has to be done.

करणम म ii. 13, 15; iv. 10 To do.

करणमकंक्रयापल्लू म iii. 17 Of doer,
deed, and means of doing:
of subject, object, and instru-
ment. (Some editions read
करणमकंक्रयापल्लू पाश्चत्य)
करणमु म ii. 18 In the doers.

—करणम— ii. 24; iv. 30

—करणम—i. 1, 12, 15, 17, 32;
iii. 17, 26, 43, 50; iv. 31

करणम i. 22; iv. 7 (क to do, to
create) Act; action; deed;
(good or evil deed regarded
as the cause of joy or sorrow
to the doer himself, later on,
by reaction).

करणम ii. 13, 52; iii. 22; iv. 9

करणमकंक्रयापल्लू म करणमयम म iii. 50 By
the form of karma and (sin
as the cause of) misery and
fruits. (See i. 24).

—करणम ति ii. 13 The path, the
way, of karma; the opera-
tion of karma.

—करणमति: iv. 7 Kind, species, of
karma.

—करणम म ii. 13; iii. 14, 38; iv. 8,
12 Of karma.
nucleus, the instinct or appetite for karma, the tendency to karma.

By means, process, force, of gaining, securing, operation or functioning as karma-germ; or, by force of the karma-germ obtaining operation, becoming active or operant.

The organs of action; the motor-organs

—कर्ष—i. 26.
—कर्षितं iv. 3.

कलम्प ii. 42 (कल्प to sound "count", move, energise, throw about, go, act; whence also काल, “Dark Time,” which counts in succession, drives, and finally also swallows up all). Part; digit; piece; portion; aspect; facet; phase; (a portion of the infinite glories of the absolute, manifestable only by some activity; hence, also fine art).

—कलम्प: i. 4; 36; ii. 17; iv. 10, 23.
—कल्प i. 9.

कलम्पनम् ii. 4 (Some editions read कलितनाम).

कलम्पं ii. 15.
कलम्पेत्र i. 18; ii. 6 (कल्प to be able, to be able to do, to design, devise, imagine, plan, ideate, fashion, “clip into shape”). Suffices; prevails; becomes able; becomes fit or appropriate; commends itself as fit to the mind; becomes feasible.

—मल्लिष्ठा iv. 36.

कल्पसम्बुधः: iii. 51 “Wishing-trees”, “imagination”-trees, (which yield whatever is desired; the imaginative power of the mind, which devises, ideates, whatever is desired, is itself this “Wishing-tree” planted in the “Garden of Heaven”, the higher mind).


कल्पसम्बुधयासमायतः i. 25 (कल्प, a great period, a vast eonian cycle, of time, demarcated, clipped-off, cut-off, by the Mind of Brahma, the Idea-tor). In kalpa-pralayas and in mahā-pralayas, eonian dissolutions or obscurations of a part of a globe or of a whole globe of a world-system, and in great dissolutions of a whole world-system, (solar, sidereal, and so on. grade after grade).

—कल्पसम्बुधार्थश्च iv. 21 Imagining; supposing; originating; forming; postulating; positing.

—कल्पमायेन: iv. 9 By a hundred kalpas, eons, cycles.

कल्पमायुष्य: iii. 26 Living a thousand kalpas; having life-times extending over a thousand kalpas.

—कल्पस्य Of a cycle, (a period of time marked out by Brahma’s Consciousness, Will-and-Imagination, as appropriate for a manifestation).

—कल्पा: i. 17.
—कल्प: ii. 10, 11, 18; iii. 26.
—कल्पयत्र ii. 2.
—कल्पयत्रत् iii. 50.
—कल्पयत्रुष्म: iii. 26 Living for the period of a kalpa, a Day of Brahma.

—कल्पक i. 43.
—कल्पसम्बुधयासमायतः iv. 14 Imagined; assumed.

—कल्पसम्बुधयासमायतः iv. 15.

—कल्पसम्बुधयासमायतः: iv. 33.

—कल्पसम्बुधार्थश्च iii. 43.

—कल्पिता iii. 43 (See also विकल्प).

—कल्पिता iii. 43.

—कल्पितासमायतः iii. 43.

—कल्पिताः: ii. 23.

—कल्पिताः ii. 2 Will be ready, fit, able, competent.

—कल्पस्य iv. 21.

कल्पाणवहि i. 12 Bearing, carrying, flowing towards good fortune, happiness, blessings, blessedness, (here) Moksha, the final Blessedness.

कल्पाणवहि i. 12 For or towards well-being, good fortune, virtue, good, merit, auspiciousness, blessing, moksha.

कल्पाणवहि i. 20 Beneficent; benignant; auspicious; blessed.

कल्प: ii. 13; iv. 22 (कश, to sound, hum, sing). The poets; wise ones; seers; sages; knowers; all-knowers. (Brahma, the Universal Mind, is the greatest and primal Poet, Dramatist, and Singer, who manifests in the ‘sound-word’ primarily).

कल्पितो: i. 23; ii. 24; iv. 30 etc. Any one; some one.

कल्पितत: iv. 30 Uprooted.

कल्पक यii. 26 (कप्त, to rub, grind, scratch, pull out, kill). Pain; painful.

कल्पितमम ii. 30 Greatest pain; most painful. (Some editions read कर्ष तम).

कल्पक य ii. 8; ii. 4; iii. 6; iv. 9, etc. Why; wherefore; whence; from whom.

कल्पितत: ii. 5; iv. 15 etc. Whose.

कल्पितत्वाय i. 19 Of some one or other.

कल्पक i. 4, 15 Who (feminine).

कल्पक i. 26 Golden.

—कल्प i. 17.

कल्पक रिसम्बृशो i. 46 (कम, to desire), Radiant; bright; lovely.

—कल्प i. 45.

कल्पक य i. 1 Able to go anywhere at will, as desired.

कल्पक रिसम्बृशो: iii. 26 Enjoys of (objects of) desire (sensuous and sexual, principally);
enjoys at will; having at command whatever objects of enjoyment they desire.

कामवी ii. 1 Able to assume any form as desired, at will.
काममृत्तीमोक्षप्रमस्त: ii. 12 Born of lust, greed, infatuation, and anger. (Some editions read कोमोक्षप्रमस्त:)
काममुक्ति ii. 42 The joy of love, of desire fulfilled, of sense-gratification.
कामसे i. 24 In the desired.
कामसेवा मार्गसी i. 24 Attainment of the desired object.
कार्य: iii. 51 (कार्य शास्त्र: अन्तः, अयस्त्र, नागांत जीवस्थिति, यस्मातः, that into and out of which the Spirit comes and goes). The body; the tenement, vesture, garment, vehicle, of the jīvātmā or purusha, the soul, the spirit, and also the Para-मृत्ती or Brahman, the Supreme Spirit, the One Principle of all Life.
—कार्य: iii. 45.
कार्य—ii. 40.
कार्यम् ii. 5, 40.
कार्यर्थयोगम् iii. 21 By meditation on the form, or the visibility, of the body.
कार्यसे iii. 21 In or on the form, or the visibility, of the body. (Some editions read कार्यसे)

कार्यशृङ्गम् iii. 29 The organization of the body.
कार्यशृङ्गसाधनम् iii. 29 Knowledge of the organisation of the body.
कार्यशृङ्गम् ii. 40 The purification of the body.
कार्यसमस्त: iii. 45, 46 The wealth, perfection, richness, fullness, of body, the physical vehicle of life.
कार्यसिद्धि ii. 43 Perfection, accomplishment, super-power, of body.
कार्यम् i. 30; iii. 48.
कार्यविद्यावेदकोष: ii. 40 Examiner, inspector, beholder, discriminator, cogniser, of the 'own-form', the (impure) nature, of the body.
कार्यकार्ये: iii. 42 Of the body and ākāśa, ether, space.
कार्यवान: iv. 4.
कार्यवानिविष्कम्बी ii. 40 Unattached to the body. (कथा to embrace.
कार्यविद्यावेदकोष: ii. 40 Seeing, perceiving, conscious or cognisant of, the defects, impurities, of the body.
कार्ये ii. 5.
कार्ये द्वि. 15; iv. 11.
कार्ये यथायोगम्: iv. 2. The prakṛitis, 'material causes', substrata, of the body and the organs.
कार्येनिविष्कम्बित: ii. 43 Accomplishment, perfection, of the body and the organs.

कार्येनिविष्कम्बित: iv. 2 Of the body and the organs.
—कार्ये: ii. 40.
—कारण—iv. 10, 23.
—कारणम् iv. 22.
—कारक—iii. 17.
कारकम् iv. 20 Doer, actor; that which causes another to do or act; moving cause; (the object or person in which a prepositional relation resides).
कारकचिन्मानम् iii. 17 'Subject-expressing'; denoting the 'actor', the mover; meaning some any or someone which or who is the locus of a prepositional relation (i.e. a noun).

कारकचिन्मानम् iii. 17.
कारकचिन्मान: iii. 17 'Noun-signifying,' meaning an object or person (who or which is or can be related to another person in one of the active ways signified by the various prepositions).
—कार्ये: iii. 17.
—कारण—iii. 38.
—कारण—ii. 3, 24, 25; iv. 34.
—कारणम् ii. 13, 15, 23, 24, 25, 28; iii. 13, 44; iv. 4.
कारणम् i. 43; ii. 13, 17, 19, 23, 28; iv. 3, 30 (क्र to do; to create; that which causes to do or act). Cause; reason, motive.
कारणचतुः ii. 28 Causeness; causality; motivity; causativeness.
कायायं ii. 27 To be caused; achievable by effort; (fem: ).
—कायायं i. 50.
—कायायं ii. 52.
—कायायं i. 5, 44.
कायायं iv. 3.
—काल—i. 14; ii. 31, 50; iv. 9.
—काळ—i. 44, 51; ii. 13, 51; iii. 14, 18, 48.
—कालसम ii. 14.
काल: i. 26; iii. 52 (See कालम; काल, to move). Time; the ('dark', 'black', mysterious, unfathomable) "Mover", the driver, of all.
कालबिंतः: iii. 52 Knowers of Time; knowers of the essential nature, and the measures and cycles of time.
—कालसूक्त—iii. 26.
कालाश्री iii. 53 Black-eyed.
कालात्मक ii. 45 In or at some other time.
कालविश्वा ii. 31 Conditioned, limited, marked or divided off, by time; having limits in time; temporary; not timeless, either as everlasting or as eternal; having a beginning and an end.
—कालीनार्क ii. 13.
—काले ii. 4, 14; iii. 13, 39.
कालीन ii. 26 By Time.
कालीन i. 50; iii. 22.
कालिक्ष्य iv. 10 Some (fem: )
—कालीस्य iv. 30
कालिकासाकारामेि ii. 32 "Wood-
like" silence (i.e. avoidance of all expression), and avoidance of only speech or oral expression (as distinguished from signs or gestures).
कालम i. 16 Stage, grade, degree; final goal; quarter of the heavens; one of the (four or six or eight) directions (of space); (a measure of time equal to eighteen winks of the eye).
कालमात्सि: i. 24, 25 Attainment or finding of highest grade or degree, i.e. finality, culmination, climax, completeness.
—कालम ii. 19.
किम् iv. 16 What.
किम् i. 9; ii. 13; iii. 18; iv. 3 What; does it? is it? is it that?
किम् i. 25; ii. 40; iii. 13; iv. 12 etc. Moreover; and what is more.
किम् i. 2 Anything.
किम् i. 45; ii. 4; iii. 13; iv. 8 etc.
But rather; but; rather.
किमियम् i. 24 Proved or produced by what reason or authority.
किम् i. 45 Is it that?
किमियम् ii. 24; iii. 14 What for; why; what is the meaning that; for the sake of what.
किमुपय: i. 18 'Of what means'; attainable by what means.
किमुचुरम् iii. 26 Name of a land 'of imperfect men.'

किमिवनण i. 41 Having what object.
किमिवनण i. 3, 18 Of what nature.
किमिवनण i. 41 Of what form
किमिवनण i. 39; iv. 25 Whether; how indeed; how verily.
किमिवनण i. 30; ii. 3 (Plural of किमिवनण ) How many?
कालकम i. 9 "Looking like what," (दानु to see); of what kind; like what.
कुस्तिर: iv. 22 (Plural of कुस्तिर ). Hollows; flanks; bowels; deeps.
कुस्तिर: ii. 4; iii. 6; iv. 9, 25 Whence; wherefor; wherefrom.
कुस्तिर: ii. 12 Boy; child; unmarried youth.
कुस्तिर: iii. 26 A race of devas of a high order.
कुस्तिर: iii. 26 (See उच्चः).
कुस्तिरकम: i. 26 Coloured, tinted, like the yellow kurantaka flower. (Some editions read कुस्तिरकम)
कुस्तिरकम: iv. 12 Makes; does. (ह).
कुस्तिरकम: ii. 6; iii. 51 May do; should make; would do.
कुस्तिरकम i. 50; iii. 53 (ह, to do). (They) make; cause; create.
—कुस्तिर—iii. 26.
कुस्तिरकम ii. 13, 22.
कुस्तिरकम ii. 4, 27; iv. 33 The 'weeder'; (कुस्तिरकम लौटी, he who pulls out, cuts away, kushas, grasses, tares, or weeds, from a corn-field); skilful and careful agriculturist; wise; good; skilful; happy; comfortable; he who is well.
कुस्तिरकम ii. 13; iv. 25, 33 Of the righteous and virtuous, the thoughtful, wise, foresighted person (who is careful to pull out and cast away the 'weeds' from his own nature and character).
कुस्तिरकम ii. 9 Of the skilled and the unskilled.
कुस्तिरकम ii. 24 Good and evil.
—कुस्तिरकम: iv. 30.
—कुस्तिरकम ii. 22.
कुस्तिरकम iv. 12 The performance of, the engagement in, good and wise work.
—कुस्तिरकम: iv. 29 (सीता शीताये, सीता भारीये, तस्मात् कुस्तिरकम: 'interest' paid by one in misfortune, on loan taken by him because of his needs; blameworthy, because the interest is taken by a well-to-do person from an unfortunate one).
—कुस्तिर—ii. 27, iii. 26 (Some editions read—तां� in ii. 27).
कुस्तिरकम iv. 33 (कुस्तिर, mountain-peak, शाय, to stand, नियु, permanent, eternal). Rock-seated rock-like permanence;
changeless eternity; immutability.

cutreṣṭāśaṁśeṣu iv. 33 In the changelessly eternal, (i.e., purushas, jivas, souls).

Kṛṣṇa: iii. 30 Well; hole; hollow.

Kṛṣṇa: iii. 31.

Kṛṣṇa: iii. 30.

Kṛṣṇa: iii. 31 On or in the named kūrma.

Kṛṣṇa: iii. 31 Of the shape of a turtle.


Kṛṣṇa: iii. 32 (A special, difficult, kṛṣṇa, painful, kind of 'penance' or austerity, involving certain vows, fasts, and vigils, and extending over two chanda, 'lunar', fortnights; a 'fastcure' and 'nature-cure').

Kṛṣṇa: i. 51.

Kṛṣṇa: i. 27; ii. 27, 55; iii. 20; iv. 21.

Kṛṣṇa: i. 50 ii. 15, 17.

Kṛṣṇa: ii. 12, 13 Done.

Kṛṣṇa: i. 34 Done, caused to be done, and consented to, approved, acquiesced in.

Kṛṣṇa: iii. 26 Done service to; attended; served. (Some editions read Kṛṣṇa: Having retinue made up of; surrounded).

Kṛṣṇa: i. 34 Of those who have done, experienced, achieved, both pursuit and renunciation; (ṣūja, to eat; ṣūja + ṣūja, to cut away); those souls which have tasted the world and put it away; have known both bondage and salvation. (See Kṛṣṇa: and Apramāṇa);

Kṛṣṇa: iv. 32 Those (souls) which have achieved, experienced, the world-process as well as retirement therefrom.

Kṛṣṇa: iii. 51 Having (or he who has) made protective 'bounds', 'boundaries', all round himself.

Kṛṣṇa: i. 49 One who has made a sign, an agreement, a contract; (a word) connected by convention or usage (with a particular meaning)

Kṛṣṇa: iii. 31, 42 One who has made the threefold meditation.

Kṛṣṇa: iii. 41.

Kṛṣṇa: ii. 13; iii. 14.

Kṛṣṇa: ii. 19.

Kṛṣṇa: i. 34 Done.

Kṛṣṇa: i. 2.

Kṛṣṇa: i. 51.

Kṛṣṇa: ii. 21.

Kṛṣṇa: ii. 22 To him who has done his work, whose work is done, whose business is finished, office ended, interest achieved, aim, object, or end secured, purpose fulfilled

Kṛṣṇa: iv. 32 Of those (guṇas) which have finished their work, served their purpose.

Kṛṣṇa: i. 50, ii. 11.

Kṛṣṇa: iv. 30.

Kṛṣṇa: i. 25 Come to a close; finished; completed.

Kṛṣṇa: iv. 33.

Kṛṣṇa: i. 13, 14, 26, 27, 29, 40, 47 Having done.

Kṛṣṇa: iii. 52 All; the whole.

Kṛṣṇa: i. 34 Done, caused to be done, and consented to, approved, acquiesced in.

Kṛṣṇa: i. 27; ii. 27, 55; iii. 20; iv. 21.

Kṛṣṇa: i. 50 ii. 15, 17.

Kṛṣṇa: ii. 12, 13 Done.

Kṛṣṇa: i. 34 Done, caused to be done, and consented to, approved, acquiesced in.
Solitude, Oneness, Aloneness, Loneliness, Onlyness, Solitariness, Uniqueness, All-One-ness.

कैलासायनम् ii. 23 The cause of, or caused by, kaivalya.

कैलासपुन्म iv. 26.

कैलासपुन्मारा i. 12 (Ending in) the mountain face of, heading towards, 'bulking forwards' to, kaivalya.

कैलासपुन्मायि: i. 51 By those (who or which are) partaking of the nature of Oneness.

कैलासपुन्माय्या iii. 18 By comparison with kaivalya; looking at kaivalya. (Some editions read कैलासपुन्माय्या).

कौशले i. 3.

कौशिक iii. 13 By some (plural).

कारणiv. 33 Succession; 'step', 'step after step'.

कारण iii. 15.

कारण: iii. 22 Successively; one after another; gradually.

कारणात्मक: iv. 33 Cessation of succession.

कारणात्मक iii. 17.

कारणतत्त्व: ii. 19 Because of not overpassing, not disregarding, ignoring, neglecting, transcending, violating, the order of succession.

कारणतत्त्व: i. 47 Not following, not restricted by, succession or order; characterised by simultaneouesness.

कारणरूप: iii. 17 Observing, following, restricted by, confined to, an order or succession; appearing in succession or time-sequence.

कारणतत्त्व: iii. 15 Otherness of order; difference, variation, of order or succession.

कारणतत्त्व: iii. 52 Pending, depending on, lengthening out on, supported by, hanging on, order or succession.

कारण: iii. 32.

कारण: iii. 15.

कारण: i. 13, 15, 51; iii. 13, 15 iv. 33.

कारण: i. 26.

कारण: iii. 55.

कारण: iii. 39.

हितये i. 18.

हितये i. 27 Is done.

हितये i. 5, 43 Are made, done, created.

हितयमण्यि iii. 13 Of the (thing) being made.

हितया—ii. 18.

हितया—i. 18; iii. 44, 47; iv. 14.

हितया ii. 17; iii. 13.

हितया iii. 17, 39; iv. 20 Act; action; doing; deed.

हितयारकारकः i. 47 Of the nature of action and actor or mover.

हितयारकारकः ii. 1.

हितयारकारकः i. 43 Having the property of activity.

हितयारकारकायनम् ii. 36 The state of being the receptacle of action (viz. धर्मम् and अधर्मम्) and its fruit (viz. happiness and misery, or heaven and hell).

कारणतत्त्व: i. 10 (कारण to become
tired; cf. ‘clammy’ with perspiration born of fatigue).

Tired, fatigued.

शिवासति ii. 15 Torments; distresses; causes pain.

शिवप्रतिष्ठितम् i. 5 In the ‘holes’, interstices, intervals, between
the painful (moods or functionings of the mind).

शिवप्रतिष्ठितम् i. 5 ‘Fallen into’, intermixed with, the stream or flow of the painful
(moods of mind).

क्षुष्णिः i. 5 Painful; miserable
(moods, functionings).

क्षुष्णिक्षुष्णिः i. 5 Painful and non-painful; miserable and non-miserable.

क्रृद्यिति iii. 45 Moisten; wet.

क्रृद्योः i. 1; ii. 1, 4, 13, 26; iii. 18, 49, 55; iv. 6.

क्रृद्योः i. 4, 13.

क्रृद्या: ii. 4, 6, 9 (क्रिया to tor-
ment). Pain; affliction; misery;
cause of pain and misery.
(Cf. ‘original sin’ of Christian
theology with अविश्वास, the
first seed or root क्रृद्य, the
Great Error, the Great Primal
Original Sin, the cause of the
‘fall’ of Spirit into Matter.
The mis-take, of taking the part
for the whole, the perishing
and impure body for the
Eternal and Pure Self, is the
prime cause, the root, the seed,
of all the miseries, kleshas, of
the world; therefore, it is, by
a figure of speech, as it were,
itself called the first and
greatest ‘misery’, ‘affliction’,
klesha. The uses of the
English word ‘miserable’,
—Latin, miserari, to have
mercy, to pity,—which means
“exceedingly unhappy, also
worthless, despicable, wretched”
—and of the word ‘wretched’,
—“Anglo-Saxon wreccca, an
outcast, one driven away”—cf.
Skt. श्र्वत्स्य—which also means
“a most miserable person, one
sunk in vice, distressingly bad,
despicable”;—these uses are
similar to those of klesha. In
Sanskrit, कुन्द means pity,
kपान is pitiable, ‘pitiful’,
compassionate, feeling pity,
also exciting pity, also des-
picable, miser-ly, avaricious).

क्रृद्यित्वाते iii 50 On the wearing
away, the destruction, of afflic-
tion and action.

क्रृद्यिक्षित्रितबः: iv. 30 ‘Retire
ment’, ‘turning back or away’,
cessation, of affliction and
action.

कुशक्षीस्वाप्तमयूः iii. 43 The
triplet of affliction, action, and
fruit.

कुशक्षीस्वाप्तमयूः अनन्तिनमिति: ii. 13
By (the instincts which are)
the causes of (and are, again,
in turn, caused by) the expe-
rience of ‘sin’, ‘action’, and
‘fruition’. (Some editions read
िवित्तिनमिति: for निवित्तिनमिति:, which
would mean ‘caused by’).

कुशक्षीस्वाप्तमयूः: i. 24 By the
afflictions, (moral worth, e.g.
Dharma and Adharma based on)
activities, (virtuous and sinful
deeds), their maturation
or fruition (e.g. jati, ayuh, and
bhoga), and the corresponding
seed-germs.

कुशक्षीस्वाप्तमवः: iv. 31 By the veils,
envelopes, wrappings, screens,
(made up of, consisting of,
of the nature of) afflictions
and actions.

कुशक्षीस्वाप्तमदहान्ते i. 50 Because of
being the cause of the decline,
shrinkage, crumbling away,
deay, destruction, consump-
tion (i.e. becoming consumed),
of the afflictions.

कुशक्षीस्वाप्तमवः: ii. 2 Having for
its object the attenuation of
the afflictions.

कुशक्षीस्वाप्तित्रिविनमिति: iii. 51 Destroyer
of the darkness of the miseries
or afflictions.

कुशक्षीस्वाप्तित्रिविनमिति: iii. 55.

कुशक्षीस्वाप्तित्रिविनमिति: iii. 50 The seeds
of misery or affliction.

कुशक्षीस्वाप्तित्रिविनमिति: ii. 12 Rooted in misery;
or the root of misery.

कुशक्षीस्वाप्तित्रिविनमिति: iv. 21 Somewhere.

क्रृत्यत् iv. 28 Like the miseries,
the calamities, the afflictions.
tence is momentary, from moment to moment.

—क्रमण्या ii. 16.
—क्रमण्यसि iv. 20.
—क्रमण्यसि iii. 9, 13.
श्रेष्ठम् ii. 15.

श्रेष्ठयानीम् ii. 31 Of kshatriyas (men of the soldier-class, 'men of action'; क्रमण्यसि, he who protects the weak from hurt and harm).
—क्रमण्य—i. 50; ii. 15, 30, 42.
—क्रमण्यम् ii. 32.
—क्रमण्य—iii. 43.

श्रेष्ठम् ii. 28; iii. 11 (श्रेष्ठम्, to waste away, to decay; to kill). Becoming consumed; consumption; (the disease of phthisis, as well as any decay); wasting away.

श्रेष्ठक्रमण्यसि ii. 28 Depending on, following, the succession, the successive or gradual progress, process, advance, of decay.

—क्रमण्य—i. 43.
—क्रमण्यसि iii. 38; iv. 29.
—क्रमण्य—ii. 28; iii. 50.
—क्रमण्य—ii. 23, 28.

क्रमरुपमणि iii. 11 Decay and rise.

श्रेष्ठम् i. 1 Attenuates; consumes; wears down; kills; destroys.
—सिंगमि iii. 38.
—सिंगमि ii. 17, 38.

श्रेष्ठम् i. 52 Decays; perishes; dissolves; disappears; becomes absorbed. (see क्रमण्या).

श्रीयसि ii. 28.
—श्रीयसि ii. 4.

श्रीयमाणिकेश्वरे: iv. 27 From (पुर्वा-सम्प्रसर्व, old 'impressions', impressed habits) whose germs are decaying.

श्रीयमाणिकेश्वरे: ii. 4 Wearing away; being eroded.
—श्रीयसि—iii. 26.

श्रीयमाणिकेश्वरे: iii. 30 ‘Turning away’, suspension, cessation, of hunger and thirst.

श्रीयसि iii. 20 Hunger and thirst.
—श्रीयसि—ii. 27 The to-be-consumed; the consumable.
—श्रीयसि—i. 16.

श्रीयसि ii. 4 Field (which preserves the seed from decay: क्रमण्यसि, the mind-body).

—श्रीयसि—iii. 49 To the knower of the field (of consciousness).
—श्रीयसि—ii. 17 In the apperceptive Jiva, the knower of the field.

—श्रीयसि—iv. 3 The field-owner; tiller; cultivator.

श्रीयसि—iv. 3 Like the 'fieldman', the cultivator.
—श्रीयसि—i. 5.

—श्रीयसि—ii. 17.

श्रीयसि iii. 22 By very quick.
—श्रीयसि—i. 31 Excitement; agitation.
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(See i. 2; ii. 15, 18, 52; iii. 43, 47; iv. 14; etc. and गुणः).

क्षणिकार्यवाचकम् i. 50 Ending with discriminative knowledge.

क्षणिकिः i. 5, 24.

क्षणिक विशेषणम् i. 2.

क्षणिकिः i. 5 Moods of consciousness of the nature of (सत्तुपाश्रयक्रो) discrimination between the Puruṣa, the Spirit, the Self, and अत्यधिक्षण (here used in the way of a part for the whole, i. e., standing for the whole of Prakṛti with all its three properties, अत्यधिक्षण being the finest).

क्षणिक तः i. 16; ii. 2, 5, 28; iv. 33.

क्षणिकः i. 4 (क्षण, to tell, to make known). Knowledge, cognition, consciousness; general or public or common knowledge; proclamation; fame; (mental); 'clearing up'; declaration; publication.

क्षणिकार्यवाचकिः iii. 44

Having the nature or characteristics, characters, properties, of knowability (self-declaration, publication), of mobility, mutability, or activity, and of tenacity (steadiness, stability, clinging, persistence, 'sitting down', perseverance, holding on, inertia); having the properties of cognition, action, and ('steady') desire.

—क्षणिकः i. 49; iii. 13, 14; iv. 23.

—क्षणिकः ii. 13 Gone.

—क्षणिकः ii. 23; iv. 13.

—क्षणिकः iii. 28.

—क्षणिकः ii. 13; iii. 39, 42, 44.

—क्षणिकः i. 49; ii. 13 'Going'; movement; way; path; mode of development; fate; ultimate destiny; finale; end.

—क्षणिकः i. 9 In or on the cessation of 'going', 'movement', 'procession'.

—क्षणिकः i. 7 Possessed of motion.

—क्षणिकः iii. 48 Gain or attainment of motion.

—क्षणिकः i. 49 Cessation or break of movement.

—क्षणिकार्यवाचकिः i. 23 Manifestation, development, of the tendency, faculty, habit, to 'move', 'go', 'operate', 'function.'

—क्षणिकः iv. 12.

—क्षणिकः ii. 50, 51 Absence of movement.

—क्षणिकः i. 26.

—क्षणिकः ii. 23; iv. 33 By 'going'.

—क्षणिकः i. 35; ii. 19; iii. 36 Smell; scent; fragrance.

—क्षणिकः i. 48; iv. 15.

—क्षणिकः ii. 45; ii. 19 The 'root-matter', or 'primal-matter' of smell; smell-in-itself; the 'that-alone' of smell; the sensation of smell alone, pure, mere, simple; smell-continuum; (नक्षत्राचार्य, गणचार्य).

—क्षणिकः iii. 26 Bounded by the गान्धा-माधूर्ण mountain, 'the mountain of the maddening or intoxicating fragrances'. (मधु, to madden).

—क्षणिकः iii. 26 A class of nature-spirits specially devoted to the aesthetic arts.

—क्षणिकः iv. 20.

—क्षणिकः iv. 1.

—क्षणिकः iii. 42.

—क्षणिकः ii. 13.

—क्षणिकः iv. 23.

—क्षणिकः i. 9; iii. 17 (गान्ध, गान्ध, to go). Is approached; is gone to; is understood.

—क्षणिकः iii. 48.

—क्षणिकः i. 30; ii. 7; 'Greed'. (गुण, to covet, to be greedy of or for).

—क्षणिकः iii. 18. (Womb. गृह, to grip, to hold).

—क्षणिकः ii. 5.

—क्षणिकः i. 43; ii. 20; iv. 23 Cow etc.

—क्षणिकः i. 42 The signification, sense, meaning, connotation or denotation, (of the word) cow; the thing or object 'cow'.

—क्षणिकः ii. 19 Of cows.

—क्षणिकः गान्धाकः —iii. 3 A kind of grass.

—क्षणिकः i. 10 Deeply; densely; soundly; intensely; profoundly.

—क्षणिकः i. 10 Limbs.

—क्षणिकः ii. 15 In or on the
other parts of the body or the limbs.

Swaha: ii. 9; iii. 44 Cows.

तिसिसिकारकृत्वत्यत: ii. 27 Slipped from the pinnacle of a mountain-peak. (Some editions read तट, surface, for कृत).

मिरोणम् iv. 22 Of mountains.

—तुष्य—ii. 18.
—तुष्य i. 2; ii. 15.
—तुष्य: iii. 18.
—तुष्यावली ii. 20.

तुष्येवे ii. 18 In the state of being (inherently, indefeasibly, constituent) gunas, 'strands', properties, attributes (of Pradhāna or Prakṛti).

तुष्यमेव iii. 33 Amongst the properties, functions, of the gunas, (the three main attributes of Prakṛti).

तुष्यपर्वते ii. 19 The 'joints', stages, of development of the gunas.

तुष्यपुरस्कृत्यविष्मानात् ii. 28 (Till the rise of) discriminative knowledge of the respective natures, the 'own-forms' of the gunas and the Spirit.

तुष्यप्रभावालक्ष्य: ii. 15, (Their distinguishability is) made (possible) by their (different) states or conditions, (now) as (subdominant or ordinary) gunas and (then) as predomi-
nant, (one over the other two).

तुष्यविषयः iii. 50 Separation from gunas.

तुष्यविवेकम् ii. 15; iii. 9; iv. 15 The 'ways of existence', doings, of the gunas; their character, conduct, doing, being, circling, turning, rotating.

तुष्यविवेकत्रित्रोपात: ii. 15 Owing to the mutual contradictions, conflicts, (inherent in) the (various) aspects, forms, functionings, of the gunas.

तुष्यविवेकपत्रम् i. 16 Absence of desire for the gunas.

तुष्यविवेकनांविशालितं: ii. 27 Transcending the bond, relation, connection of or with attributes.

तुष्यसृष्टायोगों ii. 23 In the conjunction of or with the gunas.

तुष्यभावानुवर्तमानम् iii. 13 'Guṇa-nature-ness'; the totality of the nature of the gunas; or that which is born of that nature.

—तुष्य ii. 20.
—तुष्य ii. 15.

तुष्य ii. 15, 18, 19, 27; iii. 44, 47, 49, 55; iv. 14 Attributes; primal attributes; qualities; properties; 'strands'. (तुष्य, to multiply; तुष्य, a string, cord, rope, twisted of multiple threads, strands. This is one of the most important words in the whole of Samskṛt Philosophy. The three guṇas, primal attributes, strands, of which Prakṛti, Nature, the Nature of the Supreme Principle of Consciousness, Purusha or Paramātmā or Brahma (n), is made up, viz., Saṭṭva, Rajas, Tamas, simply pervade the whole of Samskṛt thought and literature. A correct understanding of their significance is indispensable to see clearly what otherwise remains obscure and confused. A long Note at the end of ch. xi of Bhagavan Das' The Science of Peace, endeavours to ascertain that significance precisely, by comparing scores of passages, from different works, in which the three words occur. The conclusion arrived at is, briefly, that the three correspond to or signify, respectively, the principles of cognition (knowledge, enlightenment), action (volition), and desire (blindly clinging tenacity), the three all-comprehensive functions of mind-body or life. The usual rendering, by the words luminosity, activity or passion, darkness or inertia, is unsatisfactory and catches only partial aspects.

तुष्यविवेकान्तत्र ii. 27 Because of transcendence of the gunas; because of 'having gone beyond' the gunas. (अति + त, to go).

तुष्यार्थः iv. 13 Of the nature of gunas.

तुष्याविवेकसृष्टिविधिवान् iv. 34 On the conclusion of the succession or process of the functionings of the gunas.

तुष्याविवेकान्तिरोपितं i. 5 Opposed or hostile to, or counteractive of, the functioning of the gunas.

—तुष्यानन्दम् ii. 38.

—तुष्यानादम् iv. 8.

तुष्यान्तः iv. 32, 34 Of the primal attributes.

तुष्यान्तः ii. 19, 20, 23; iii. 13, 50; iv. 13, 14, 33.

तुष्याविवेकान्तिर्रुविन्न: ii. 19 By the manifestations) following or accompanying the gunas.

तुष्यरिविन्नते iii. 13 In the state of the permanence of the substratum of the gunas; that, to which the gunas belong, being Eternal.

तुष्यमेव i. 16.

तुष्यम् ii. 18; iii. 44; iv. 33.

—तुष्य: iii. 51.
apprehension, the 'own-form', here the sensing organ, egoism, (the 'through-running') attributes, and subservience to the purposes, the interests, the aims (of the self, the jiva, the individualised spirit or soul or ego).

That wherein

That wherein the form of apprehension is first, foremost, predominant.

The nature of apprehension or comprehension.

Of (the guṇas of) the nature of apprehension or apprehenders.

'Tinged by the supporting apprehension'; having reference to, coloured by, an awareness of the fact of apprehension.

Amongst the apprehenders, 'receivers', senses-organ.

ii. 27 Stones; boulders.

—ii. 21.

—iv. 23.

—iv. 19.

—iv. 33.

Object of apprehension; apprehensible.

15 Of the (two) distinguished by the distinction between the 'apprehensible' and the 'apprehension' (or the means, the organ, of apprehension).

Showing forth the form of both the object of apprehension and of the act of apprehension. (Like the English word 'sensation', the word प्रहण covers the object which is sensed, the act or fact and also the organ of sensing, and the
subjective feeling. That this is so, is due to the inseparability of all the three or four, though their natures are distinguishable.)

प्राणाम्योऽधिकारिक योगमान्य-कार्य (78)

प्राणाम्योऽधिकारिक योगमान्य-कार्य (79)

—चरनविजय वांछित्रैयाचार्यम्

—चरनविजय वांछित्रैयाचार्यम्

—चरनविजय वांछित्रैयाचार्यम्

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precious things etc. (Some eds read प्रदीपरस्तायित्र, i.e., in or on lamps and rays, or rays of lamps etc., for प्रदीपरस्तार्यायित्र, ‘lamps, jewels, etc.’; cf. ‘crystalgazing’).

चन्द्र i. 27.
चन्द्र ii. 27.
—वर्ष: iv. 7.
चर्मन्दः ii. 4 One who is in his last body, has no more rebirths before him.

चर्मन्दः विभिन्नताम iv. 7 Of those who are in their last incarnation.
—चर्मत: iii. 55.
चर्मन्दः विभिन्नतामका ii. 24 (fem.:)

चर्मन्दः विभिन्नतामका ii. 27; iii. 55 Those who have done their duty, finished their business, completed their work, exhausted their force or momentum, run their course.

चर्मन्दः विभिन्नतामका ii. 10 In (the mind) whose actional or functional tendency or dynamicity has been exhausted, which has finished its ‘office’ work; whose office is over, whose term has expired.

चर्मन्दः विभिन्नताम युगानं iii. 50 Of those whose object is gained, purpose fulfilled, work over, business done.

चर्मन्दः विभिन्नताम युगानं iv. 21 I will move, wander, act, pursue, follow.
out, the might, the force, the energy, of the mind.

िच्छेदात् iv. 15 Because of the separateness of minds.

िच्छमािवच्यं i. 8 In o'ry connection, association, contact, juxtaposition with, or influence of, the impurities, scum, dirt, 'excretions', grossness, (the obscuring and distracting factors, passions, likes and dislikes, prejudices,) of the mind.

िच्छमािवच्यं iv. 23 Only the mind.

िच्छमािवच्यं प्रस्तुतम् iv. 10 Dependent on the mind only.

िच्छवि i. 54; iv. 18 Like the mind.

िच्छवि प्रस्तुतम् i. 30 'Flingings about', distractions, of the mind.

िच्छवि प्रस्तुतम् ii. 27 The vi-mukta, the special or complete liberation of, or from, the mind; the abolition of the mind.

िच्छवि प्रस्तुतम् iv. 18 The functionings of the mind, the psyche; 'psychoses', i.e., psychic functionings generally, (not in the special technical sense, of psychic disease, in which the word 'psychosis' is now especially used by the psychoanalysts in contrast with 'neurosis' or nervous disease).

िच्छवि प्रस्तुतम् i. 4, 30; iv. 18.

िच्छवि प्रस्तुतम् i. 2 Restraint, check, restriction, obstruction, prevention, barring, damming up, stopping, of the functionings, modifications, activities, of the mind; inhibition of mental moods, of psychic workings.

िच्छवि प्रस्तुतम् i. 7 Awareness of psychic moods; apperception.

िच्छवि प्रस्तुतम् i. 4 In or on or for the awareness, cognisance, consciousness, of psychic activity; in or on or during apperception, or self-reference.

िच्छवि प्रस्तुतम् i. 30 By psychic functionings.

िच्छवि प्रस्तुतम् i. 17.

िच्छवि प्रस्तुतम् ii. 15.

िच्छवि प्रस्तुतम् iii. 34 Consciousness, awareness (by the self), of the mind.

िच्छवि प्रस्तुतम् i. 2 The sattva or cognitive element, factor, aspect, of the mind.

िच्छवि प्रस्तुतम् iv. 23 By similitude, analogy of with or of the mind.

िच्छवि प्रस्तुतम् i. 20, 48; ii. 1, 23; iii. 12, 20, 37.

िच्छवि प्रस्तुतम् ii. 54; iii. 1, 11, 12, 38; iv. 17.

िच्छवि प्रस्तुतम् i. 1, 5, 7, 13, 17, 18, 30, 32, 40, 51; ii. 27; iii. 1, 9, 10, 11, 12, 15; iv. 15, 25, 27.

िच्छवि प्रस्तुतम् iv. 24 Variegated, (multicolored, like a 'picture', imagined by the mind. विच यायते, that which protects, helps, pleases the mind).

िच्छवि प्रस्तुतम् iv. 13, 25.

िच्छवि ii. 13.

िच्छवि प्रस्तुतम् ii. 1; iii. 6 Long.

िच्छवि प्रस्तुतम् iv. 28 Are considered.

िच्छवि प्रस्तुतम् ii. 13; iii. 6 Long.

िच्छवि प्रस्तुतम् iii. 22. Slowly; in a long time

िच्छवि प्रस्तुतम् iii. 15 Powdered or loose earth.

िच्छवि प्रस्तुतम् i. 42; iv. 16, 23 etc. If; may be; if it be.

िच्छवि प्रस्तुतम् i. 29 The conscious; the conscious Self.

िच्छवि प्रस्तुतम् iv. 21 In or on being, cognisable by another mind; or, in that which is apprehensible by another mind.

िच्छवि प्रस्तुतम् iv. 21 By another mind.

िच्छवि प्रस्तुतम् iv. 16.

िच्छवि प्रस्तुतम् ii. 23; iii. 20; iv. 15.

िच्छवि प्रस्तुतम् i. 19, 32; iv. 16, 24.

िच्छवि प्रस्तुतम् i. 32.

िच्छवि प्रस्तुतम् ii. 55 From the one-pointedness of the mind.

िच्छवि प्रस्तुतम् iv. 15.

िच्छवि प्रस्तुतम् iv. 15 Coloring, tingling, affection of the mind.

िच्छवि प्रस्तुतम् iv. 24 Variegated, (multicolored, like a 'picture', imagined by the mind. विच
In the animate and inanimate.

Of the mind.

Effort; volition; striving; movement.

Movement; gesture; expression.

Consciousness.

Chaitra (a proper name).

The Garden of Kubera.

Like Chaitra.

Chaitra, fire, and rice.

Is put forward; pressed; obtruded; urged; argued.

Chūta.

Metre; Scripture (because 'chant' ed metrically).

Having severed.

4.

With.

One who is on the look-out for, who is a seeker of, holes, loopholes, weak points.

(Chid) to pierce, cut; (Chid) hole, interstice, crack, rent, tear.

The superphysical plane or world named Jana.

People; (Lat. 'gens').

Having come forth; having been born.

Will be born.

Of 'the born', the animal.

Jāma.

Birth.

Knowledge of 'the how' of birth.

The course or succession of the transformations of births.

Between birth and death.

Because of being the source of birth, life-term, and experience.

'Born of,' arising from, birth, herbs, appliances, (chemical processes etc.), mantra, magic chant, (the physics of sound), austerity, (development of will-power by asceticism), and trance-meditation.

In the 'reservoir of waters', the ocean.
जात्वरसरिपायम्: iv. 2 Transmigration, development, transformation, mutation, variation, into another species, genus, race, (natural) kingdom.

जात्वरसरिपायम्: ii. 31 Conditioned by species; limited to, marked off by, type.

जात्वरसरिपायम्: i. 13 Species (into which birth takes place), lifetime, and experience.

जातियता: i. 20; ii. 45; iii. 20, 22, 33, 54 Knows. (श्र, to know).

जातियता: i. 45.

जातियता: iv. 27 I know.

जातियता: iii. 27, 29, 35.

जायते: i 16, 47, 48, 50; iii. 35 Is born; comes forth.

जायते: i. 19.

जायते: iii. 36 Are born; are produced. (जन्तु, to be born)

जायते: i. 23, 26, 36.

जायते: i. 32; ii. 33 If (they) are born; if they occur or appear; (they) may be born.

जातियता: i. 13, (Mesh; net-work).

जातियता: ii. 1.

जातियता: i. 8 Wish to slay.

जातियता: i. 25 To or for him who 'wishes to know'; for the enquiring or inquisitive (person).

—जितन—ii. 39.

—जितन—iii. 6.

—जितन—iii. 6 Of him who has conquered, mastered, won, (a) stage. (See जातियता)

—जितन—ii. 40 He who has conquered, mastered, subdued the (nerve) force named Samāna.

—जितन—ii. 42 He who has mastered the relation (between the body and space).

—जितन—iii. 6 Of him who has won the next or higher stage.

—जितन—ii. 42, 44 Having conquered, subdued.

—जितन—ii. 40 Wishing to abandon, to throw off.

—जितन—ii. 31.

—जितन—i. 19.

—जितन—i. 35; iii. 1 In front of, on the tip of, the tongue.

—जितन—iii. 35 In or on the middle of the tongue.

—जितन—i. 35 In, on, at, the root of the tongue.

—जितन—ii. 17 Lives.

—जितन—iv. 30 Living.

—जितन—iii. 18.

—जितन—iii. 15, 39 Life.

—जितन—ii. 5 The world of jīvas, the living; the living
world; all living beings in their totality.

**प्रकाशणिक्रम** द्वारा: 34 By taking away, deprivation, or or from life.

**प्रकाशणिक्रम** (िडी) 34 From living; from life.

**प्रकाशणिक्रम** (िडी) 34 At the passing of life; in the throes of death.

—**जूयुसा** 40 'Wish to hide'; shame at; contempt of; shrinking from; dislike; abhorrence.

**जूयुसा** द्वारा: 40 (Of a त्रिलोक or a रीति (mentioned in the Upanishat and Purāṇas, as a great yogi; Brhaṭ Archbishop; Vīṣṇu Bhāgaváta; Mātya, etc.).

**त्रिलोकित्रम** (िडी) 18.

—**त्रिलोकित्रम** (िडी) 25.

—**त्रिलोकित्रम** (िडी) 47, 49, 51.

—**त्रिलोकित्रम** (िडी) 47, 48, 50; ii 27; iii 35, 51.

—**त्रिलोकित्रम** (िडी) i 25, 49, 50; iii 26; iv 23.

—**त्रिलोकित्रम** (िडी) 27.

—**त्रिलोकित्रम** (िडी) 20.

**त्रिलोकित्रम** (िडी) 18.

**त्रिलोकित्रम** (िडी) 27; iii 17.

—**त्रिलोकित्रम** (िडी) 16; ii 20; iv 17.

**त्रिलोकित्रम** (िडी) 20. To be known; knowable; what ought to be known.

**त्रिलोकित्रम** (िडी) 18 Known. (Pl.):

**त्रिलोकित्रम** (िडी) 17 (Partly) known and (partly) unknown.

**त्रिलोकित्रम** (िडी) 17 Because of its knowing some and not knowing other objects; because of its cognisance of objects being broken, not all-inclusive.

**त्रिलोकित्रम** (िडी) 17 Because of its own-form its nature, its characteristic of being known (in part) and unknown (in other parts).

**त्रिलोकित्रम** (िडी) 18 (Successively, interruptedly,) known and unknown.

—**त्रिलोकित्रम** (िडी) 35.

—**त्रिलोकित्रम** (िडी) 53 Of the knower.

—**त्रिलोकित्रम** (िडी) 49.

—**त्रिलोकित्रम** (िडी) 49.

—**त्रिलोकित्रम** (िडी) 19.

—**त्रिलोकित्रम** (िडी) 23, 26, 28, 55; iii 17, 34, 36; iv 15.

**त्रिलोकित्रम** (िडी) 54. (ब्रह्म, to 'know'; Lat. gnoscere; Gr. gnosé). Knowledge; (spiritual knowledge particularly).

**त्रिलोकित्रम** (िडी) 42, 43; ii 24, 38; iii 17, 18, 22, 49; iv 12, 14, 24, 55.

**त्रिलोकित्रम** (िडी) 28 The flaming up, blazing forth, illumination, luminosity, radiance, effulgen-
as it were, amongst other experiences.

—वरेण्य ii. 33.

—वर्लित्र iii. 40 Blazes; shines; glows.

—वर्लित्रम् iii. 40 Blazing, shining.

—त—

तन्त्रयत्र vii. 27 In the holes, intervals, interstices, breaks of it.

तत्त्वज्ञानप्रदीयोगमनवत्तुः: i. 16 (The world-surfeited practiser of yoga) whose intelligence has been nourished, filled, strengthened by and with clear and strong discrimination (between Purusha and Prakriti, Spirit and Matter, Subject and Object) born of true vision (of the Pure stainless Purusha or Self.)

ताजः i. 50 Born of it.

ताधय: i. 28 Repetition, ‘telling’, (as with beads) of It (i.e., the Praṇava, AUM).

ताधयात् iii. 5 By subjugation of it.

—ताढळा ii. 13 (Grains; paddy-grains.)

—ताढळानाम् iii. 17.

तात् —तात् i. 8, 12, 28, 32, 41, 50; ii. 11, 13, 21, 25, 35; iii. 3, 17, 21, 22, 28, 45, 50, 52; iv. 8, 11, 16, 17, 18, 22, 27.

तात् ii. 20.

तात् i. 16; ii. 22, 25; iii. 3, 8, 20; iv. 19, 24 That.

तात् ii. 2; i. 2; ii. 6 etc. That; so then.

तात: i. 22, 29; ii. 48, 52, 55; iii. 12, 36, 43, 45, 48, 53; iv. 3, 8, 30, 32 Thence; therefore; from it.

तात: i. 22; ii. 15; iii. 26; iv. 3 etc.

तात् ii. 34 Done by that.

तत्त्वात्मात्तितिवष्टिं: ii. 18 In the witness of their activity.

तत्त्वात्माकर्ताम्: iii. 52 ‘Mounted on’, occurring in that moment.

तत्त्वित्र: ii. 28 On the decay of that.

तत्त्वात्माक्ष्यायात्मायेमेवेव: i. 35 By the several sciences, by reasonings and inferences, and by the teachings of the experts, adepts, teachers.

—तत्त् —i. 32.

—तत्त् —ii. 18; iii. 13.

—तत्त्वम् iv. 14.


—तत्त्वम् ii. 35; ii. 5, 19.

तत्त्वम् iv. 33 ‘That-ness’; thing-in-itself; the exact thing; the thing as it is; thing; fact: truth; reality; element; essence; substance; first principle; principle.

ditation on their separateness, their distinctness.

—तत्त्वम्: iii. 26 (रु; to ‘stretch’).

—तत्त्वम्: i. 24 The fruit thereof.

—तत्त्वम्: iv. 1 The renunciation of the fruit thereof.

—तत्त्वम्: i. 24; ii. 18.

—तत्त्वम्: i. 13, 25, 42, 48; iii. 2; iv. 6 There; in that place; in it.

—तत्त्वम्: i. 1; ii. 4; iv. 2; etc.

—तत्त्वम्: iii. 22 By meditation on it.

—तत्त्वम्: ii. 17 By, from, through, because of, avoidance of the cause of the connection,‘conjunction’, identification, of them.

—तत्त्वम्: iv. 11 Of (the appetites, the instinctive desires) supported by, resting or depending on, them.

—तत्त्वम्: iii. 10 On the dulling, slowing, weakening, of that tendency; when that impress, that cultivated habit, predilection, disposition, is weak.

—तत्त्वम्: iv. 21 By mixture, confusion, adulteration, of them.

—तत्त्वम्: iii. 12 Like that; similar to it.

—तत्त्वम्: ii. 35 In his vicinity.

—तत्त्वम्: i. 24 Equal to its or his.


**Yoagmbhr-kopa**

**Tadmaah**

---

**1.3** 52 Gathering up, collection, aggregate, totality, of them.

**Tadmaah**

---

**1.3** With or by the wish to bring about, achieve, accomplish, fulfil, collect or accumulate it.

**1.2** Relation or connection with them.

**Tadmaah**

---

**1.3** The practice, the following out, of the means which will secure it.

**Tadmaah**

---

**1.8** For its accomplishment..

**Tad**

---

**1.7** 8.

**Tad**

---

**1.2** 30 Because of, or as, leading to its success.

**Tad**

---

**1.41** The taking on of the form or color of that on which it rests.

**Tad**

---

**1.2** Absence of memory of that.

**Tad**

---

**1.21**; iv. 34 That form, or its form. (Some editions read ताः as a separate word).

**Tad**

---

**1.42** Only in or by the form of that object.

**Tad**

---

**1.9** So; thus; similarly; in the same way.

**Tad**

---

**1.3; 4; 5; 3; 3; etc.**

**Tad**

---

**1.11; 19** Of that or corresponding or similar genus or species.

**Tad**

---

**1.5**
the powers, attributes, functions, of them (i.e. of the five bhūtas).

तद्विजीत्वा iv. 25 The existence of the germ thereof.

तद्विझ ii. 50 Like that.

तद्वशीर्षारा i. 40 By that control; or, by control of that.

तद्वित: ii. 17 Deprived, devoid, of that part.

तद्विपय: ii. 13 Its maturation, fruition, fruition.

तद्विंक्षम्य ii. 13.

तद्विपाकानुयायान्यम iv. 8 Of (desires) con-natural, con-sonant, con-forming, cor-respondent, with its (karma's) maturation, its fruitage.

तद्विरियो ii. 5 The opposite or contradictory of it; hostile to it.

तद्वियिय: i. 7 Pertaining to it; having it for object.

तद्वियियान्यम i. 20.

तद्वियियाण्यम i. 35.

तद्वित्त: i. 10; iv. 18.

तद्वित्त: ii. 11 Their formulations, manifestations, functionings, (i.e., workings of the psyche).

तद्वित्त: ii. 20; iv. 22.

तद्वित्त: iii. 50 By revulsion, 'dis-affection', therefrom.

तन: ii. 4 (Plural of तन:).

तन: ii. 4.

तन: i. 1.

तन: ii. 4 'Thin'; at-'tenu'-ated; 'tiny'; fine-drawn; (तु to stretch); also (the living) body.

तन: ii. 4 'Thin'-ness.

तन: iii. 18 Wearing a body.

तन: ii. 2.

तन: ii. 11 Made 'thin'; at-'tenu'-ated.

तन: iii. 42.

तन: iii. 18.

तन: ii. 15; iii. 30 Strand; thread; (तु to stretch); warp and woof; string; cord; catgut.

तन: iv. 16.

तन: ii. 17 (Dependent on, interwoven with).

तन: i. 25 (तु to stretch, spread, as warp and woof). Science; web or network of knowledge; systematised, organised, knowledge.

तन: ii. 3, 15.

तनि: i. 12 The inhibition or control of it.

तन: i. 45; ii. 19.

तन: iii. 44 (म to measure; मात्र, the 'mother', who sets the measure of the progeny; मात्र, 'matter', that which 'measures', defines, delimits, the immeasurable, indefinable, limitless Spirit). That-measure';

'that only'; that-in-itself; 'that-matrix'; 'that-measurer'; 'measurer-of-that'; the sensations of sound, tact, sight, taste, smell, in-themselves; the sensations as such, pure and simple; (तद्वित्त: मात्र, तद्वित्त: एवं तद्वित्त: यत्र, etc., see Bhāgavata, iii. xxvi); sense-continua or, rather, sensation-continua, sound-continuum, tact-continuum, light-continuum, taste-continuum, smell-continuum.

तन: iii. 44 Through or in the तन-मात्र, and the bhūtas (the five elements), and the bhūta-products or compounds.

तन: iv. 19.

तन: iv. 14 Having (five) तन-मात्र as component parts.

तन: ii. 30 Rooted in that.

तन: ii. 32; iv. 1.

तन: ii. 12; iv. 6.

तन: ii. 1, 32, 43, 52 (तु to burn; to be hot; to glow; to suffer). Self-denial; suffering; abnegation; asceticism; austerity; penance; burning (of the lower or selfish heart, with the fire of renunciation, resignation, unselshness); repression of the lower self; 'burning' up of selfishness; 'glowing' with noble motive and aspiration; will-force developed by austerity; ('credit-account' accumulated with the 'Lord of Karma' by austerities).

तन: iv. 7 Of those who are practising, or have practised, austerity, study, and contemplation.

तन: ii. 1.

तन: i. 14.

तन: iii. 26 In the loka or world or plane called Tapas, Tapoloka.

तन: i. 1.

तन: ii. 12 In or towards the ascetics.

तन: ii. 17 The act of austerity, self-denial, penance.

तन: i. 17.

तन: iii. 26 The superphysical world or plane called Tapas or Tapoloka.

तन: ii. 50 In the heated; on being heated.

तन: ii. 17.

तन: ii. 17 The (thing) capable of, or to be, or being heated, energised; the to-be-stimulated.
taši. 46 Those (fem.).
taši. 5; ii. 11; etc.
taši. 33.
taši. 28; iii. 50.
taši. 4 Technical; 'special to one science; scientific; belonging to a Tantra. (See tana).
taši. 15.
taši. 5; iii. 18.
taši. 17 Of the cause of suffering; of the heater, energiser, stimulator, oppressor disturber.
taši. 50 Three-fold suffering; the three kinds of suffering (mental, physical, and mixed or 'superphysical').
taši. 15 The state of pain of sorrow and suffering. (with an implication of remorse, पुंजात्तत्तत्त, 'after-suffering', 'subsequent-grief').
taši. 15 Experience of suffering.
taši. 15 Pains; sufferings.
taši. 32; ii. 5; iii. 44.
taši. 2; ii. 24; iii. 13.
taši. 8 Composed of 'deep darkness,' grosser tāmas.
taši. 7.
taši. 54 That which helps to 'cross over', to win across.
taši. 53, 34.
taši. 5.

- taši. 35 In the palate; in a brain-centre placed near or above the palate.
taši. 24, 29, 35; ii. 13, 34; iii. 26 So long as; till then; indeed; so much that.
taši. 21.
taši. 10 Of them (fem.).
taši. 8.
ti. 31 In a holy place, (where the jiva can 'cross over' from this to another world, or from sin to virtue).
ti. 1.
ti. 21.

- taši. 12 By intense suffering or misery.
ti. 34 Of the middle type in intense degree.
ti. 34 Of the mild type, kind, of an intense degree.
ti. 22.
ti. 50 Sharp; intense.
ti. 21 Of sharp or intense speed, energy, force, impulse, passion, earnestness.
ti. 21 Of those whose wish (for samadhi) is intensely strong, passionate, earnest.
ti. 12 By intense force.
ti. 14; iv 3 Verily; indeed; on the other hand.
ti. 1; ii. 4; iii. 1; iv. 4; etc.
- taši. 13.
ti. 33 Equal. (तल, to weigh to measure; तला, a weighing balance; तल, that which is 'weighable' equally against or
with an other, hence is ‘equal’ to another.)

or equivalent ideas, cognitions, perceptions.

iii. 53 Of the (atom) with equal or similar genus, mark or characteristic, and position or place or location.

iii. 53 Of the two equals.

i. 24 iii. 53 Of the two equals.

ii. 18 In (the purusha who is) the same as well as different in kind or species.

—tāp: ii. 13.

īśīvara: ii. 13 ‘Bound with’, enclosed in, husk; unhusked.

ii. 26 A race of ēvas called ātisita.

—tātaka: iii. 42.

īśīvara: iii. 42 Amongst or in cotton, etc.

īśāsaka: iii. 22 In a heap of grass.

īsa: iv. 25 Of the grass-sprout.

īśāsaka: iii. 44, 47 Third.

īśāsaka: i. 17; ii. 50, 51; iii. 13, 26, 51.

īśāsaka: iii. 26.

īśāsaka: ii. 5 From appeasement, satisfaction, satisfaction.

—tāma: iv. 33.

īśīvara: i. 7 ‘Thirst’; craving; desire (for bodily enjoyments, for the experiences of the separate individuality).

śāśraśraya: ii. 42 Of the happiness of, i.e., arising from, the wearing away,

perishing, disappearance, annihilation, of desire.

śāśraśraya: iii. 18 The thread, strand, cord, of desire.

śāśraśraya: i. 18 By the departure, the passing away, of the burning heat of the pain of desire; from the disappearance of the hot pains, the sorrows and sufferings, caused by desire.

śāśraśraya: iii. 51 The ‘wombs’, i.e., producers, and also the products, of ‘thirst’, desire.

īśīvara: i. 30; ii. 10, 14; iii. 37; iv. 13 They.

īśīvara: i. 19; ii. 3; iii. 9; iv. 9; etc.

īśīvara: iii. 40 Of tejas, ‘fire’, light, heat, radiance.

īśīvara: i. 9; ii. 4; iii. 16; iv. 11; etc.

īśīvara: By it or him.

īśīvara: iv. 15 By ‘that and that’; by the appropriate.

īśīvara: i. 45; ii. 2; iii. 18; iv. 2; etc.

īśīvara: ii. 19; iii. 16; iv. 3; etc.

īśīvara: iv. 23.

īśīvara: i. 45 Of the ‘luminous’; of that which consists of, or is born of, tejas, light and heat, fire.

īśīvara: ii. 28 (Belonging to the animal kingdom).

śāśraśraya: i. 15 Given up; abandoned.

śāśraśraya: ii. 33.

śāśraśraya: i. 1, 43; ii. 33 Having abandoned.

śāśraśraya: ii. 15 Giving up.

śāśraśraya: iii. 35.

śāśraśraya: iii. 16.

śāśraśraya: iii. 4, 7, 8, 16, 43, 50.

śāśraśraya: iv. 12, 23.

śāśraśraya: iii. 14, 26, 29 (In some editions read ye in place of yād:)

śāśraśraya: iii. 4.

śāśraśraya: ii. 19; iii. 13; iv. 12.

śāśraśraya: 13, 27 Triplet (fem.:)

śāśraśraya: iv. 21 Fears.

śāśraśraya: ii. 17.

śāśraśraya: ii. 9.

śāśraśraya: ii. 19.

śāśraśraya: i. 2; ii. 15; iv. 15

śāśraśraya: Having three ‘strands’, attributes; (neut:).

śāśraśraya: 18 Having (the) three properties, attributes, qualities (masc:).

śāśraśraya: 20 Because of possessing (the) three attributes.

śāśraśraya: 20 Having (the) three properties, attributes (fem:).

śāśraśraya: 17 By the power of knowledge of the triplicity.

śāśraśraya: iii. 26 The ‘three-tens’; (the word is explained in other ways also); the ēvas.


\textbf{विद्यानाम—वध्वीयज्ञाम}

\textbf{वध्वीयज्ञाम} ii. 4. Being in the state of a burnt seed; (fem.:)
\textbf{वध्वीयज्ञाम} ii. 13; iv. 28.
\textbf{वध्वीयज्ञामध्यम} ii. 26. The coming on, supervision, assumption, attainment, of the condition of burnt seeds.
\textbf{वध्वीयज्ञश्व} ii. 4. Of the burnt seed.
\textbf{वध्वीयज्ञाम} ii. 4. Of burnt seeds.
\textbf{वध्वम} ii. 4. Burnt.
\textbf{वध्वालिविक्ष्यन्तिः} ii. 50. Like burnt paddy-seeds.

\textbf{वध्वकर्णम} iv. 10. The forest named Đandaka.

\textbf{वध्वस्तम} ii. 46. 'Rod-posture'; (a particular yogic posture in which the practiser is 'stretched out like a rod').

—


divya ii. 10. (दृ, to give).
—


divya ii. 33.

—


divya ii. 23. (ढा, to 'do', to place, to put).

—


divya iv. 21.

—


divya—iii. 26. (Curd).

\textbf{दृष्टिभाष} ii. 19. Impoverishment. (Some editions read \textit{दृष्टिदर्शता}, poverty).

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—


divya—iii. 36.

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divya—iii. 10; ii. 6, 41.

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divya—i. 12, 16; ii. 17, 23, 24, 43; iii. 37; iv. 15, 25.

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divya—ii. 23. Ending with the act of vision.

—


divya—ii. 23. For the sake of vision.

—


divya—iii. 46. Worthy to see.

—


divya—ii. 20 Shows.

—


divya—i. 4; ii. 17; iii. 35

Because of having objects shown to it.

—


divya—ii. 23 Of (the Self,
the soul, the purusha) to which objects have been exhibited.

**Dharmashakti, Principle or Power of Consciousness, the Self, Purusha** to which objects, sensuous things, have been or are exhibited; spectacular.

—**dhisat**: iii. 13.

—**dhisin**: iv. 25.

—**dhisin**: iv. 23, 25.

**D至少**: iii. 13 Ten.

**D至少**: iii. 18.

**D至少, D至少**: iii. 13. In the place of tens.

**D尚未**: ii. 15. Bitten, stung.

**D尚未**: iii. 45. Burns.

**D尚未**: iii. 34. Hollow; empty space; subtle, small, infinitesimal; the cairty of the heart; the heart.

**D尚未**: ii. 22. May burn up.

—**d尚未**: iv. 4.

—**d尚未**: ii. 30.

—**d尚未**: iv. 10.

—**d尚未**: iii. 42; iv. 7.

—**d尚未**: iv. 14.

—**d尚未**: ii. 33.

—**d尚未**: iii. 54; iv. 4, 9, 14, 33.

**D尚未**: ii. 33. In, among, the wives.

—**D尚未**: ii. 37.

—**D尚未**: ii. 30.

—**D尚未**: ii. 32.

—**D尚未**: iii. 26.

—**D尚未**: iii. 26. In heaven.

**D尚未**: ii. 5. Dwellers of heaven; gods. (Gr. theos, god, oikos, house).

**D尚未**: iii. 36. Knowledge, experience, of ‘divine’, superphysical, subtle, fragrances.

**D尚未**: i. 35. Consciousness, awareness, ‘sensing’ of ‘divine’, subtle, superphysical scents; ‘clair-olfaction’.

**D尚未**: iii. 4. ‘Divine’, heavenly, superphysical.

**D尚未**: ii. 42; iii. 41.

**D尚未**: iii. 36; i. 35. Consciousness, awareness, ‘sensing’ of ‘divine’, subtle, superphysical taste; ‘clair-guestation’.

**D尚未**: iii. 36. Do. of forms, sights, shapes; clair-voyance.

**D尚未**: iii. 36. Do. of sounds; clair-audience.

**D尚未**: iii. 36. Do. of tacts, touches; ‘clair-palpation’.

**D尚未**: i. 15. In or for the contact, engagement, experience, proximity, enjoyment, or employment, of ‘divine’ or superphysical and non-divine or physical objects.

**D尚未**: iii. 51. In the ‘shining’, the ‘divine’.

—**D尚未**: iv. 33. (Here some editions read अधिशुद्ध in place of उदिष्ट्य).

**D尚未**: iv. 14. By this direction; in this way, this manner;

**D尚未**: iii. 26. In direction upon direction; in every direction; in quarter after quarter.

—**D尚未**: i. 33, 35.

—**D尚未**: iv. 10.

—**D尚未**: ii. 20.

—**D尚未**: iii. 51, 54.

—**D尚未**: iii. 51.

—**D尚未**: ii. 28.

**D尚未**: ii. 28, 52 Shining; radiance; shining forth; luminosity; effulgence.

—**D尚未**: ii. 33.

—**D尚未**: ii. 30.

**D尚未**:i. 14. ‘Served’, followed, tended, observed, propitiated, practised, for a long time, and unremittingly, intermittently, (without break, interruption), and with ‘reverent trust’, ‘loving faith’, fervour, ardour, (not doubtfully, or in the spirit of levity or play).

**D尚未**: i. 14 Practised, ‘served’ for a long time.

**D尚未**: ii. 26 Long.

**D尚未**: i. 50 Long and subtle or fine; prolonged and attenuated.

**D尚未**: ii. 50, 51.

**D尚未**: i. 33; ii. 5.
the tendency, or disposition to 
or of pain.

**Dharmasthāna** ii. 15 Of the ‘coming 
together’, ‘gathering’, 
crowding, accumulation, of 
pains. (सम्म + उत्थ + आ + इ, to 
go; going or coming together).

**Dharmasthāna** ii. 15 The ‘accom-
plishers’, makers, means, of 
pain.

**Dharmasthāna** ii. 17.

**Dharmasthāna** ii. 15. Stream of sorrow.

**Dharmasthāna** ii. 18 Of the ‘own-
form’, the nature, of pain.

**Dharmasthāna** ii. 17 Because of pain; 
from the cause of pain.

**Dharmasthāna** ii. 34 With 
endless fruit of pain and igno-
rance; fruiting, fruitifying, 
resulting, in endless pains and 
errors.

**Dharmasthāna** ii. 34.

**Dharmasthāna** ii. 15.

**Dharmasthāna** ii. 15 Because of, 
from experience of pain.

**Dharmasthāna** ii. 8 ‘Sleeping with’, 
accompanying, pain; going 
with, following upon, pain.

**Dharmasthāna** i. 11.

**Dharmasthāna** i. 8 Preceded by 
remembrance of pain.

**Dharmasthāna** ii. 8 Of him who 
knows pain, who has ex-
perienced pain.

**Dharmasthāna** i. 33; iii. 23 Amongst 
the miserable; amongst those 
who are in pain.

**Dharmasthāna** ii. 5, 8, 15.

—**Dharmasthāna** iv. 11.

—**Dharmasthāna** ii. 15.

—**Dharmasthāna** ii. 5.

**Dharmasthāna** ii. 34 From the cre-
ation, production, or causing 
to others, of pain.

**Dharmasthāna** iv. 7 Of the evil-souled.

**Dharmasthāna** ii. 52 Of ‘poor strength’; 
weak.

**Dharmasthāna** iii. 13.

**Dharmasthāna** ii. 13 Difficult to know.

**Dharmasthāna** ii. 13 Daughter.

**Dharmasthāna** iv. 9 By distance 
place; because of distance; 
in consequence of being far off.

**Dharmasthāna** ii. 43 From a distance.

**Dharmasthāna** i. 6, 20 The power of, 
i.e., known as, ‘seeingness’, 
‘seer-ness’, Consciousness, 
Awareness (mere, pure).

**Dharmasthāna** ii. 6 Of the (two) 
powers (of) Consciousness 
(pure and simple, mere Aware-
ness) and cognitive intelligence.

**Dharmasthāna** ii. 17, 22.

**Dharmasthāna** ii. 14 Firm-grounded.

**Dharmasthāna** ii. 14.

**Dharmasthāna** i. 35 To the strong, firm, 
dense, hard (fem:)

**Dharmasthāna** ii. 51 Will become 
firm, strong, hard.

**Dharmasthāna** ii. 20 Pure conscious-
ness; simple awareness.

**Dharmasthāna** ii. 20.

**Dharmasthāna** ii. 17, 21, 23 Of that 
which has the form of Aware-
ness.

**Dharmasthāna** ii. 25 Of the Principle of 
Consciousness.

**Dharmasthāna** ii. 22, 25.

—**Dharmasthāna** iv. 23.

—**Dharmasthāna** iii. 49.

—**Dharmasthāna** iii. 45.

**Dharmasthāna** ii. 35 ‘Visible’; the ‘seen’; 
the object-world; object (as 
contrasted with the Subject, 
the knower, the Self).

**Dharmasthāna** i. 9; ii. 5, 9, 17, 21, 23; 
iii 15, 35; iv. 10, 19, 30 Is 
seen.

**Dharmasthāna** iv. 19 Because of ‘see-
ability’, ‘visibility’, objectivity.

**Dharmasthāna** iv. 19.

**Dharmasthāna** i. 4; ii. 17; iii. 55 By 
seeableness, visibleness; by 
reason of being ‘object’, being 
the seen, the known.

**Dharmasthāna** ii. 23 By the quality of 
possessing, or being of, 
the nature of object; because 
of having objectivity; by 
reason of having the property 
of ‘object-ness’.

**Dharmasthāna** ii. 23 Depending 
on, relative to the idea, notion, 
belief, hypothesis, assumption, of object; dependent 
on the idea that there is an 
object (contraposited before 
the subject).

**Dharmasthāna** ii. 18 The to-be-seen, 
seeable, visible; the object-
world (neu:).

**Dharmasthāna** ii. 17, 18, 20, 21, 22, 23.

**Dharmasthāna** ii. 4 Being seen; visible; 
appearing.

—**Dharmasthāna** ii. 17.

**Dharmasthāna** ii. 21 Of the seen; the 
visible, the to-be-seen or 
seeable.

**Dharmasthāna** ii. 21, 23.

**Dharmasthāna** ii. 18 Of the own-
form’ or nature of object.

**Dharmasthāna** ii. 17.

**Dharmasthāna** ii. 19.

—**Dharmasthāna** iv. 21.

**Dharmasthāna** ii. 23.

**Dharmasthāna** iv. 25 ( Two ) are seen.

**Dharmasthāna** ii. 23.

—**Dharmasthāna** ii. 12, 13.

—**Dharmasthāna** ii. 50.

—**Dharmasthāna** ii. 50, 51; iii. 14.

**Dharmasthāna** ii. 7; iv. 19, 33 Seen (masc.) 
(द्व, पद्ध, to see).

—**Dharmasthāna** i. 7, 15, 41; ii. 12, 13.

**Dharmasthāna** ii. 12, 13 To be 
experienced, realised, in the 
‘seen’ or immediate present 
birth.
र्यान्याप्रारम्भम् i. 41 The taking of an example, an instance, an illustration; ‘to take an example’.

र्यायपथम् iv. 13. The path of vision.

र्यास ii. 15 Having seen.

—र्यास i. 50; iii. 15.

—र्यास ii. 50; iii. 15.

र्यालसातेरिणः i. 12 To be ‘felt’, ‘experienced’, realised in or as belonging to seen and unseen (present and future) births.

र्यालसातेरिणः i. 7 He by whom a ‘meaning’, a thing intended, a fact, has been seen or inferred.

—र्यालसातेरिणः i. 7.

र्यालसातेरिणः i. 16 One who sees the evil inherent in all objects of enjoyment, ‘seen’, or ‘heard’, sensuous as well as supersensuous, mundane and celestial.

—र्यालसातेरिणः i. 15 Of him who has ceased to crave for objects ‘seen’ or ‘heard’ (physical or super-physical, ‘visible’ or ‘revealed’)

—र्याश्रानि iv. 19 Illustration; example; instance; ‘that of which the end, the finality has been seen’.

—र्याश्रानि iii. 53.

—र्यास तहा—i. 5, 50 Country; place;

direction; space (दिश, to direct to point out).

देशालस्चिकायां:—१३ ii. 13.

Because of the indefinability, unascertainability, of (its) space, time, and causality.

देशालस्चिकायां: i. 44 Defined, delimited, characterised, by experience, awareness, cognisance, of space, time and causality.

—देशालस्चिकायां: iii. 18 By experience of space, time, and causation.

—देशालस्चिकायां: iii. 50 By (extent or reach or length in) place, by duration, and by number.

—देशालस्चिकायां: ii. 51.

—देशालस्चिकायां: iv. 9.

—देशालस्चिकायां: iii. 1 ‘Place-binding’; ‘tying down to one place’; confinement to one definite spot; limitation of or to a place; definition of centre, sphere, spot or place; circumscriptiion.

—देशालस्चिकायां: iii. 53 Difference of place or space.

—देशालस्चिकायां: iii. 52.
ियमायो योगमहात्मायो

देश: iii. 13 Fault, defect, vice.

dेशस्वीति तथा योगमहात्मायो iii. 50 On the 'consumption', destruction of the seeds of sin.

dेशस्वीति तथा योगमहात्मायो iii. 29 Faults; (the principal materials or constituents which make up the body-called faults because of the reasons given in ii. 3, 15).

dेशस्वीति तथा योगमहात्मायो iv. 25.

—देशस्वीति तथा योगमहात्मायो iii. 51.

—देशस्वीति तथा योगमहात्मायो i. 31 ('Ill-mindedness; restlessness; depression of mind).

दारायूदीमायो तथा योगमहात्मायो iii. 32 Of sky and earth.

—दारायूदीमायो तथा योगमहात्मायो i. 1.

—दारायूदीमायो तथा योगमहात्मायो iii. 17 (They) light up, illumine.

—दारायूदीमायो तथा योगमहात्मायो i. 43 (विश्वा, श्वा, to shine) is illuminated, is shown forth, indicated, lighted up.

—दारायूदीमायो तथा योगमहात्मायो ii. 5 Heaven, sky.

दारायूदीमायो तथा योगमहात्मायो iii. 32 Make hard, firm; strengthen; confirm.

दारायूदीमायो तथा योगमहात्मायो ii. 43; iii. 44, 47, 52 Substance; 'what which can melt, run'; thing.

—दारायूदीमायो तथा योगमहात्मायो iv. 12 From substance

—दारायूदीमायो तथा योगमहात्मायो iv. 12 By substantiality; in the shape of, or as, substance.

—दारायूदीमायो तथा योगमहात्मायो iii. 13 Modification, change, of or into or as substance.

—दारायूदीमायो तथा योगमहात्मायो iii. 13.

—दारायूदीमायो तथा योगमहात्मायो iii. 13 Because of, from, another, substance; because of being another substance, something else (than before).

—दारायूदीमायो तथा योगमहात्मायो iii. 13 Otherwise-ness of substance; change of an object into another object, another substance, something else.

—दारायूदीमायो तथा योगमहात्मायो i. 41 Should be seen, noted; is observable.

—दारायूदीमायो तथा योगमहात्मायो ii. 20.

—दारायूदीमायो तथा योगमहात्मायो ii. 20 Seer; knower.

—दारायूदीमायो तथा योगमहात्मायो ii. 17.

—दारायूदीमायो तथा योगमहात्मायो i. 3. (दशा, पद्ध, to see) Of the seer, spectator, (silent and inactive) watcher, (mere) witness.

—दारायूदीमायो तथा योगमहात्मायो ii. 20, 23.

—दारायूदीमायो तथा योगमहात्मायो ii. 17 Of seer and seen.

—दारायूदीमायो तथा योगमहात्मायो ii. 17 Colored with, tinged with, seer and seen.

—दारायूदीमायो तथा योगमहात्मायो iv. 23.

—दारायूदीमायो तथा योगमहात्मायो i. 14 Rapidly; quickly; readily; at once.

—दारायूदीमायो तथा योगमहात्मायो iii. 51.

—दारायूदीमायो तथा योगमहात्मायो ii. 30.

—दारायूदीमायो तथा योगमहात्मायो ii. 30 Two-and-two; pairs of opposites.

—दारायूदीमायो तथा योगमहात्मायो ii. 32 Endurance of pairs of opposites.

—दारायूदीमायो तथा योगमहात्मायो i. 16 Duad; two; pair; (neu.).

—दारायूदीमायो तथा योगमहात्मायो i. 11, 36; iv. 33 Duos; (fem:).

—दारायूदीमायो तथा योगमहात्मायो iii. 15, 18 Two pairs.

—दारायूदीमायो तथा योगमहात्मायो i. 24; ii. 18, 50; iii. 15, 52, 53 Two of.

—दारायूदीमायो तथा योगमहात्मायो iii. 13.

—दारायूदीमायो तथा योगमहात्मायो iv. 16 By this) 'door', way, path.

—दारायूदीमायो तथा योगमहात्मायो i. 35 Become or act as 'doors', gate-ways, paths, passages, means, helps.

—दारायूदीमायो तथा योगमहात्मायो iii. 26.

—दारायूदीमायो तथा योगमहात्मायो i. 15, 55; iv. 7.

—दारायूदीमायो तथा योगमहात्मायो ii. 19.

—दारायूदीमायो तथा योगमहात्मायो i. 17; ii. 50, 55; iii. 13, 44, 51 Do; (masc.).

—दारायूदीमायो तथा योगमहात्मायो ii. 13 Do; (fem:).

—दारायूदीमायो तथा योगमहात्मायो iii. 26.

—दारायूदीमायो तथा योगमहात्मायो ii. 28 In two ways.

—दारायूदीमायो तथा योगमहात्मायो iii. 22; iv. 10 Of two kinds; (neu:).

—दारायूदीमायो तथा योगमहात्मायो i. 2, 19; iii. 44 Do; (masc:)

—दारायूदीमायो तथा योगमहात्मायो ii. 13 Beginner, initiator, cause 'maturious', fruitious, of two results.

—दारायूदीमायो तथा योगमहात्मायो iii. 44 Seated in, dependent on, two; established in two ways.

—दारायूदीमायो तथा योगमहात्मायो iii. 26 Two thousand ( yojanas) high or long.

—दारायूदीमायो तथा योगमहात्मायो iii. 26 In islands, continents.

—दारायूदीमायो तथा योगमहात्मायो i. 13 Two; (fem: and neu:).

—दारायूदीमायो तथा योगमहात्मायो ii. 3.

—दारायूदीमायो तथा योगमहात्मायो iv. 8.

—दारायूदीमायो तथा योगमहात्मायो i. 11; ii. 8, 28; iv. 11 ( 'Two'-ness; feeling of 'two'-ness, separateness; separative-ness; desire to put another away, to 'divide' off; dislike; dissatisfaction; repulsion; hate.

—दारायूदीमायो तथा योगमहात्मायो iv. 11.

—दारायूदीमायो तथा योगमहात्मायो ii. 15 Hate-born.

—दारायूदीमायो तथा योगमहात्मायो iv. 10 Caused, occasioned, generated, by the recollection of hate.
and pain, or of pain accompanied with hate or dislike

3. Religion, (re, back, legere to bind), which binds souls together and to God in the bonds of love and devotion.
4. Merit acquired by obeying such legal, moral, religious guidance and authority; the helpful power and property of good deeds, helpful to doer as well as object and recipient; virtue.

1. That which holds together; supports, preserves, makes a thing what it is; constituent principle; function; property, characteristic; the attribute which is the essence of a thing, its substratum, as it were; the law of the nature of a thing; nature. 2. Law, (legere, to bind), which binds human beings together in the bonds of rights and duties; binding, governing, guiding force, internal and external; moral law, imposed by conscience, or ordained and imposed by the compelling power of human authority, legal or other.

13. By the difference of or between attribute and substratum.

15 In the difference of ‘phenomenon and noumenon’, property and thing, attribute and substance.

iii. 13 Succession of the attributes (of exhibition and inhibition).

iii. 15 Order of change of property.

iv. 3.

iv. 3, 10.

iii. 13, 14 Only or the whole of the attribute; the exact measure of the total property; neither more nor less than the property.

iii. 44 Change, alteration, of function or property only.

ii. 22 Of all attributes only.

iv. 29 ‘The cloud which showers virtues’; ‘the cloud of holiness’. The kind or stage of samādhi, or trance, named Dharma-megha, in which the dharmas, laws of nature, laws of the world-order, the secrets of God’s Nature and Nature’s God, rain upon, become clear to, the mind of the en-tranced yogi.

iv. 29.
biophore or zygote; these potencies have been named ‘ids’ or ‘genes’. Ancient science only adds what modern science is also beginning to think to be very likely, that all atoms, super-atoms etc., are living. And it says that evolution consists in the gradual unfoldment of these potentialities. The technical expressions used by the Yoga-Bhāṣya seem intended only to indicate the three implications of this faith; viz. (i) that the unfoldment of any one potentiality implies the becoming latent of another that was before patent; (2) that this means that what was formerly hidden in the ‘future’ has now become the ‘present’, and the ‘present’ become the ‘past’; (3) that this again means that what was manifesting dynamically is weakening into staticity, while what was static is strengthening into dynamity. This is suggested as a possible way of interpreting intelligibly, in modern terms, the language of the old passage, which is undoubtedly very technical and obscure.

iii. 13. The birth of another property.

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very nature or substance, of the substratum.

iii. 14 Because of being of only the own-form of the substratum.

iv. 33.

iii. 14 The possessor of dharma or property; substrate; functionary.

iii. 13, 14, 15; iv. 12.

iv. 33.

ii. 14.

ii. 17, iii. 13, 14, 15, 52; iv. 12.

ii. 18.

iv. 12 Of dharmas.

i. 13.

i. 13; iv. 11.

iii. 13; iv. 17.

iv. 2 Merit etc.

iv. 10, 15

Dependent on merit etc. as its cause, condition, occasion.

iv. 11 Of dharma etc.

22 Of substrata, functionaries; (sometimes the primal three guṇas, attributes, which serve as the unmanifest substrata of all manifest attributes).

iii. 12, 13, 14, 15 Of the possessor of the dharma or dharmas.

iii. 10.

ii. 22 Merit etc.

Merit and demerit; virtue and vice; piety and sin.

Merit and demerit.

Not more than, not other than, the attribute.

Another property.

From other properties.

The ‘own-form,’ nature, character, of the substratum.

iii. 13 Of only the own-form, the essence, the
or meaning of the root or verb.

—ध्यान—iii. 17.

धान्यसूक्ति वर्ण iv. 3 The roots of grain-plants.
—धारण—i. 7; ii. 18, 19, 20.
—धारणम् iv. 20.
—धारणम् i. 34; ii. 18; iv. 21.
—धारण — ii. 29.

धारण iii. 1. (ध्र, धार, to hold; causative धार, to cause to hold; to hold firm, steady, still). Causing (the mind) to hold firm, steady, still, fixed to one spot; concentration; fixed ideation; retention; retentiveness; holding on to one object, one idea, in the mind or by the mind.
—धारण i. 1, 43.
—धारण ii. 13, 51.
धारणत: iii. 43 From, by means or because of, concentration.
धारणाध्यायमाधिकृतम् iv. 3, 7, 16.

The triplet of concentration, contemplation and rapport.
—धारणस्वभावम् i. 34.
—धारणपदम् ii. 53.

धारणत: i. 35, 36 Of the (person) concentrating, ‘holding’.
धारणिः iii. 17 Supports, holds, maintains, keeps on or up.
धारणिः ii. 36 Virtuous; meritorious.

धारणिः 23, 24.
—धारणेयं ii. 29.
—धारणेयिं iv. 23.
—धीर्ममाणि iii. 17.

ध्यानाद्यनम् ii. 28 The knowledge, the perception, of smoke.
—ध्याने ii. 11.
—ध्यान म् ii. 28.

ध्यानमन्नमित्रम् ii. 28 The supporting or maintaining cause; the cause of fortitude, of holding on.
—ध्यान—i. 29.
—ध्यान—i. 4, 7, 16, 26.
—ध्यान—i. 48.

ध्यानमोऽिन म् iv. 6 Born of contemplation.
—ध्यानम् iii. 2.

ध्यानम् जै म, ध्यान, to dwell upon, to ‘think’ of, a thing). Intent observation; continuous attention; contemplation. (By the dictionary and etymology, ‘con-templa-tion’ is marking out an area, a temple, for observation; and this fits in exactly with the technical definition of धारण in the text. And, on the other hand, ‘con-centra-tion’, ‘confining to a centre, may be said similarly to fit in with the technical definition of ध्यानम् as continuous, unbroken, ‘one-pointed’ or single-minded ‘stretching’ of an idea, a belief, a thought or conception or cognition.
Yet, on the whole, considering all the associations and conventional uses of the two words, it seems best to render धारण by concentration, and ध्यान by contemplation. Martial phraseology is analogous. Forces are ‘concentrated’ at a particular spot or point, as the chittā-mind is concentrated at some spot or point in the body or outside; and as a military operation, a march, an attack, is ‘contemplated’, against, or on, a fort or other distant object, so the mind ‘contemplates’ one object with the intention, as it were, of throwing itself on or into it, to grasp and conquer the whole of it, to discover all its ins and outs, to seize hold of and identify itself with it, to make it not only ‘mine’, but that final degree of ‘mine’, viz. ‘me’, which constitutes समावय, occupation or ‘possession’ of, rapport or identification with, the object, ‘collected absorption’ or ‘absorbed collectedness’ of the mind, rapture, rapture.

ध्यानम् iii. 2, 3.
—ध्यानवत्यांम् iv. 7.
—ध्यानेन्द्रिय—ii. 11 Avoidable, destructible, by contemplation.
—ध्यानम् i. 39.
—ध्यान वृक्षस्त्रेषा i. 48 By the growing ‘taste’ for, joy in, the practice of contemplation.
—ध्यानाभास: ii. 26 Feeding on, nourished by, contemplation; having contemplation for food. (The old live in memory; the young in action).
—ध्यानम् ii. 11.
—ध्यानभिहित i. 2 The contemplators; yogis.
—ध्यानम् विक्रम iv. 10.
—ध्यासेन i. 39 May contemplate.
—ध्यासेनः iii. 3 By the incoming, entrance, influx, inspiration, ‘obsession’, ‘possession’, of or by the nature of the object contemplated.
—ध्यानाकारित्वम् iii. 3 Showing forth the form of the object contemplated.
—ध्यानावलयम् ii. 2 Of the (idea) which ‘supports’ the contemplated object, or is supported by and hangs on it.
—ध्यानम् ii. 5 Fixed; steady; certain; permanent.
—ध्यानम् iii. 26.
—ध्याने iii. 28 In or on the pole star.
—ध्याने iii. 28.
—ध्यान—iii. 17.
Having for object, cognising, only the transformations, changes, developments, results, of inarticulate sound.

—न—

न iii. 20; iv. 16, 19 No; not.
न i. 1; ii. 1; iii. 6; iv. 3; etc.
—नर्द i. 12.
—नय i. 45 Surely; but surely.
—नस्ति ii. 3 Rejoices.
—नस्त्रम ii. 26 'The place which gives joy'; the heavenly garden of Indra the king of the gods; elysium.
—नस्त्रीवर ii. 12 Nand-ishvara, the name of one of the chief officers of the staff of Shiva-Rudra. (By very great taps, he was suddenly transformed from a very low birth to the chief servant of Shiva).
—नस्त्रीवरवत ii. 13 Like Nandishvara.
—नस्त्रीवरवत्रथ iv. 3 Nandishvara etc.
—नस्त्रम म भ ve. iii. 26 Of the sky.
—नस्त्रम स्त्री ii. 3.
—नस्त्रम नात्र iii. 39 Because of leading.
—नस्त्रम नातो ii. 26.
—नस्त्रम नातक्ते iii. 34 In purgatory, in the animal kingdom, and in (earthbound) ghosts. (नर्द, the 'small man', the
evil man'; ह, to go, प्र - इत, the 'departed', the 'gone on'; तिव, slanting, horizontal, the animals whose alimentary canals run slantwise or horizontally).
—नास्त्रममास्यम iii. 18 Born of purgatories and of animal wombs.
—नास्त्रममास्यम iii. 18 Arising from, born of, purgatory and the animal kingdom.
—नास्त्रममास्यम i. 21, 30; ii. 28; iii. 26 Nine.
—नास्त्रममास्यम i. 50 New; ( masc. )
—नास्त्रममास्यम i. 24 Do; ( neut. ).
—नास्त्रममास्यम ii. 28 Nine-fold; in nine ways.
—नास्त्रममास्यम iii. 13 Newness and oldness.
—नास्त्रम मास्यम iv. 33 (Some editions omit this word).
—नास्त्रम मास्यम i. 5 New; ( fem. ).
—नास्त्रम मास्यम ii. 21.
—नास्त्रम मास्यम ii. 13 May perish; may be destroyed.
—नास्त्रम मास्यम ii. 22.
—नास्त्रम मास्यम ii. 22 Destroyed; perished. (नास्त्र, to perish, to disappear).
—नास्त्रम मास्यम i. 12 Nahusha; (the name of one of the famous kings, in the Puranas. He officiated as king of the gods for a period, when Indra was in hiding, after having been defeated by the titun-king Bali. But he grew proud and grossly insulted the rishis. They cursed him, and he was suddenly transformed into a great serpent ).
—नास्त्रम मास्यम ii. 13 Like Nahusha.
—नास्त्रम मास्यम iv. 3 The Nahusha-serpent etc.
—नास्त्रम मास्यम iii. 31 Nerve; nerve-centre; ganglion.
—नास्त्रम मास्यम iii. 31.
—नास्त्रम मास्यम नास्त्रममास्यम iii. 17 Graspable, comprehensible, cognisable, by the intelligence which follows sounds, spoken syllables, and gathers them up and retains (memory of) them (running through their (successive) appearance and disappearance.
—नास्त्रम मास्यम iii. 39.
—नास्त्रम मास्यम iii. 29 In or on the 'navel-disc', the solar plexus; (some say, the epigastric plexus).
—नास्त्रम मास्यम iii. 1.
—नास्त्रम मास्यम i. 12, 24; ii. 15, 20, 23; iii. 33, 43, 49; iv. 29, 33 Name; by name.
—नास्त्रम मास्यम iii. 17 By similarity of nouns and verbs, (name or form and action or function).
—नास्त्रम मास्यम iv. 8 The cause, condition, occasion, of the manifestation, exfoliation, unfold-
ing, of purgatorial or animal or human tendency.
—नास्त्रम मास्यम ii. 12 Of the purgatorial (jivas).
—नास्त्रम मास्यम iv. 12.
—नास्त्रम मास्यम ii. 13, 21, 23. 28 Destruction.
—नास्त्रम मास्यम ii. 22.
—नास्त्रम मास्यम iv. 24.
—नास्त्रम मास्यम iv. 21.
—नास्त्रम मास्यम iii. 51.
—नास्त्रम मास्यम iii. 39.
—नास्त्रम मास्यम i. 35; iii. 1 In or on the 'front' of the nose; at the root of the nose (between the eyebrows, where the ājñāchaakra is placed; some interpret the word as 'on the tip of the nose', or looking towards the heart).
—नास्त्रम मास्यम i. 34 By or from the nostrils, the 'pots', the 'utensils' of the nose.
—नास्त्रम मास्यम iii. 26.
—नास्त्रम मास्यम iii. 26.
—नास्त्रम मास्यम iii. 38 Deposits, places; transfers. (भ + क्षिति, to fling).
—नास्त्रम मास्यम iii. 18, 38 Flung, cast down, deposited, transferred.
—नास्त्रम मास्यम iv. 21 Casting down; having thrown aside.
—नास्त्रम मास्यम ii. 50 Of the (breath) restrained, controlled.
—नास्त्रम मास्यम i. 27 Continuous; permanent.
efficient cause; sake; final cause; object; proof; authority.

—नियम: i. 32.
—नियतविक्रम: ii. 13 Having a definite, fixed, pre-ordained, certain, assured ‘ripening’, 'maturation', fruit, result, effect, consequence, product.

—नियतविक्रमकामप्रतिपन्नम: ii. 13 By a principal karma, a principal act or deed, of unfailing operation and effectiveness and assured fruit.

—नियतविक्रमकेदायित्वात्: ii. 34 Because of being experienced through or by an assured consequence.

—नियतविरुपस्य: ii. 13 Of (karma-germ) having a definite, fixed, pre-ordained, certain, assured fruit, result, effect, consequence, product.

—निषय—ii. 29.
—नियम: ii. 13 Rule; law; vow; ordainment; fixed habit; fixed observance; (technical name for a special set of vowd observances) (निय+य=यो + धर्म, to check, to restrain; to fix, to tie down; to lay down as a fixed rule, a binding law, which must be observed; to control, to subdue).

—नियमकल्पमन्त्रमध्येष्ठात्: ii. 34 Because of difference of options and combinations of vows.

—नियमाः: ii. 30, 46.
—नियमाः: ii. 32.
निरोध: —निरोध अक्ष: 

(i) 18; iii. 13 (नि + हृदय, to oppose, besiege, obstruct, hedge round, enclose). Restraint; control; inhibition; stoppage.

निरोधावलविचारन्याय: iii. 9 The following, by the mind, of the inhibitional or inhibitive moment, mood, tendency; or the coming into the mind of, the permeation of the mind by, the inhibitive, cessational, or restward mood.

निरोधाकरणम नृिा और 9 The inhibitional moment or mood.

निरोधाकरणमुषा iii. 13.

निरोधाकरणस्वस्तिक किंद्रम i. 51. The existence of (inhibitive) tendencies set up by the ‘inhibition-mind’. (Cf. such modern expressions as war-mindedness, air-mindedness, peace-mentality, slave-mentality).

निरोधाकरणक्षेत्र किंद्रम iii. 9 In the moments of the inhibitional mind, i.e. when the mind is inclined towards inhibition of functions, towards restfulness; or in the inhibitional or inhibitive moments of the mind, i.e. of the mind’s existence; or in the moment when the mind is completely inhibited, restrained, paralysed.

निरोधाकरणम: i. 51 Born of restraint.

निरोधाकरणस्वस्तिक किंद्रम iii. 10. The impression, stamp, tendency, faculty of the inhibition-property, quality or function.

निरोधाकरणस्वस्तिक किंद्रम: iii. 15 (The three, viz.) inhibition, and sin-and-merit or karma, (ethical property), and impressed or implanted tendency.

निरोधाकरणस्वस्तिक किंद्रम: i. 9 Consequence or result of, or of the nature of, inhibition.

निरोधाकरणस्वस्तिक किंद्रम: i. 1.

—निरोधाकरणस्वस्तिक किंद्रम: iii. 13.

—निरोधाकरणस्वस्तिक किंद्रम: iii. 10. Looking to, dependent on, proportionate to, the skill in, or the perfection of the practice of inhibition.

निरोधाकरणक्षेत्र ii. 9, 13. The inhibitive tendencies or potencies.

—निरोधाकरणक्षेत्र ii. 10. (Some editions omit this).

—निरोधाकरणक्षेत्र ii. 27 By inhibitive trance.

—निरोधाकरणक्षेत्र iii. 9 In the inhibitional trance.

—निरोधाकरणक्षेत्र नृिा और i. 51 By experience of succession of time during fixity or steadiness of inhibition.

—निरोधाकरणम i. 51.

—निरोधाकरणम i. 1, 11, 50; ii. 54, 55; iii. 9.
al-one-ness, soleness. On the other hand, when we ask, does this condition belong to the chīṭṭa, or is the chīṭṭa completely annihilated before or at the time this final extasis is achieved?—then the Yoga system indicates that there is no final annihilation of anything; that this condition of quiescence is a condition of the chīṭṭa and the corresponding condition of Purusha is that of ‘Sol-itude’, eternal and changeless; that ‘seedless’ here implies only that the three guṇas have, by praṭī-para-sava, ‘in-vol-tion’, ‘reversal of out-going-ness’, been reduced to, have ‘gone back to’, the seed-condition, but the burnt-seed-condition, the samskāra or condition of sāmya, equilibrium, wherein there is no movement. Now, if this be so, the word nir-bija ‘seedless’, is a misnomer. What is perhaps meant is that there is no bija, seed, outside the individual subject, no leaning-crutch, ālambana, no peg to hang on, no leg to rest on, as object to it. This latter is the case in the other kind of samādhi, sa-bija or samprajñātā, in which, in its perfection, the jiva-chīṭṭa is, as it were, identified with some one object, instead of all objects disappearing altogether and leaving the individual jiva-chīṭṭa or puruṣha (♀) केबल, ‘al-one’. But this explanation does not clear up the inconsistencies and self-contradictions involved at the bottom. Those ultimate cruxes can be satisfactorily explained and solved only with the help of the Veśāṇṭa.

| निरोधः | 51 On, or in the state of, inhibition (thereof). |
| निरोधे | 12. |
| निरोधेषम् | iv. 33 (Perceptible; apprehensible). |
| निरोणिष्ठ | i. 49; iv. 33. |
| निरोणिष्ठ | i. 44; iii. 17. |
| निरोणिष्ठ | iv. 25 In or for decision, established conclusion. |
| निरोणिष्ठ | i. 33, 35; ii. 17 Is pointed out. (निर्+दिः to direct.). |
| निरोणिष्ठ | ii. 13. |
| निरोणिष्ठ | i. 55. |
| निरोणिष्ठ | iii. 55 That (intelligence) which has shaken off the ‘dust and dirt’ of rajas and tāmas, restlessness and infatuated clinging |
| निरोणिष्ठ | iii. 49. |
| निरोणिष्ठ | ii. 11 Is washed off, shaken off. (ि, to shake.). |
| निरोणिष्ठ | i. 24 Without reason; without cause or occasion |
| निरोणिष्ठ | i. 51 Seedless. (This word requires some consideration. Etymologically and by definition it means that final trance-extasis in which there is no seed, no germ, left of a world-process, no appetite for externalisation, or for anything other than Self-Puruṣa, no ālambana for the chīṭṭa. It is equivalent to Kaivalyam, factured mind. (निर्+मा, to measure, ‘map’ out). |
| निरोणिष्ठ | ii. 13. |
| निरोणिष्ठ | ii. 43 Being achieved; fulfilled, realised, secured. |
| निरोणिष्ठ | i. 18 Substanceless. |
| निरोणिष्ठ | i. 47 On the perfect lucidity, purity, refinement, of the non-reflectional (meditation, raptness). |
| निरोणिष्ठ | i. 47 Of the non-reflectional. |
| निरोणिष्ठ | i. 44 Non-reflectional; (fem.:). |
| निरोणिष्ठ | i. 44. |
| निरोणिष्ठ | i. 44 Not tinged with vi-tarkas, passions, or attachments to gross objects. (See निरोणिष्ठ). |
| निरोणिष्ठ | i. 44. |
| निरोणिष्ठ | i. 43 Born of non-emotional or non-percep-
tional meditation or absorption.

निर्विम्भकी i. 43 (The attainment, samāpāṭṭi, of that stage in or that kind of meditation, in which there is no confusion of word and meaning with the apprehension of that word and that meaning. This is the interpretation in the Bhāṣya; sa-viṭarkā having been previously explained as that kind in which there is confusion of and non-discrimination between the three. But in ii, 33, the word viṭarkā is used in the sense of emotional, passionate, affective, bias or mood of mind. Thus nir-viṭarkā may also be interpreted as 'free from all affective or emotional bias').

निर्विम्भकः i. 44.

निर्विम्भकाथा i. 43.

निर्विम्भक्षः i. 7 'Unfloating'; not bobbing up and down; steady, stable, unshaking. (तु, to 'float').

निर्विम्भक्षम iv. 12 Without object. (निर + वि + स्त, to bind; अर्थम्, objects which bind or attract the senses to themselves)

—निर्बाय iv. 21.

—निर्बायतः ii. 4.

—निर्मित्तः i. 51; iv. 25

निर्मित्तः i. 24; iii. 55; iv. 25

Returns; retires; ceases from pursuit; turns back; turns away; withdraws; draws back. (निब, back, तु, to तु turn).

निर्विम्भकः i. 30 Returning, retiring, retiring.

निर्विम्भकः iv. 12 Will retire.

—निवासः iii. 26.

—निवासिन: iii. 26.

—निवासिन: ii. 54; iii. 38

निर्विम्भकः i. 40 (The mind) of the (yogi) who is 'entering into', concentrating upon, contemplating.

निर्मित्तः iii. 26 'Firm-seated'; placed, situated.

—निर्मित्तः ii. 26.

निर्मित्तः ii. 4; iii. 13 Retired.

निर्मित्तः ii. 24 With its non-vision (of the truth) removed.

—निर्मित्तः iii. 30; iv 25, 30.

—निर्मित्तः ii. 24.

—निर्मित्तः ii. 13, 15 Retirement; withdrawal. (See निर्मित्तः).

निर्मित्तः i. 3 In or of only the turning away, the retreat, the cessation or remission.

—निर्मित्तः i. 51; iii. 55.

—निर्मित्तः i. 9; ii. 25; iii. 13.

निर्मित्तः i. 1 We will state, explain, declare, expound.

—निर्मित्तः iv. 13.

निर्मित्तः iii. 51 One 'whose opinion is fixed, whose mind is made up, who has a decided view.'

—निर्मित्तः ii. 46.

निर्मित्तः i. 26 (Names of three mountains) Nīlahā, Hēmā-kīṭa, and Himālaya.

निर्मित्तः iii. 38 Having taken out, pulled out. (तु, to drag, pull, draw).

—निर्मित्तः ii. 17.

—निर्मित्तः ii. 24.

—निर्मित्तः ii. 12

निर्मित्तः i. 36 Like the waveless ocean.

—निर्मित्तः ii. 19 Devoid of both being and non-being.

निर्मित्तः ii. 19 Neither existent nor non-exist-ent.

—निर्मित्तः ii. 49 Expulsion.

—निर्मित्तः i. 31 Expels, drives out. (Cause of तु, to go, to move, to 'slide').

—निर्मित्तः ii. 5 Come forth; issued.

—निर्मित्तः ii. 5 Because of excretion, perspiration, exudation.

—निर्मित्तः iv. 22 Deposited. (अर्थतः).

—निर्मित्तः ii. 18.

—निर्मित्तः iii. 26.

—निर्मित्तः iii. 23.

निर्मित्तः i. 32 (नि + त, to go; according to which, by the rule or light or guidance of which, people go). Law; rule of thought; logic; proverbial law; proverb; common saying; the logic of common sense; maxim.

—निर्मित्तः iv. 2.

—निर्मित्तः ii. 55 Logical; reasonable; rational; proper; just.

—निर्मित्तः iii. 29.
प्रथमः iii. 17 The meaning of a word; an object.
प्रथमार्थमात्रवृत्ति i. 43 (The intelligence, which has taken on, is) of the form of the object only; when it has identified itself with the object pure and simple; is shaped like the object; has no other form than the 'object'.

पदरःयोगोऽध्यात्मविवेकः iii. 17.

पदरःयोगसिद्धिविवेकः iii. 45 Derangement, perversion, reversal, inversion, upsetting, of objects.

पदरःयोगसिद्धिविवेकः iii. 17 The showing forth of an object meant, a thing named (Some editions read पदरःयोगसिद्धिविवेकः).
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<td>परस्पर— iii. 15 (One after another; unbroken succession; continued tradition).</td>
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<td>परार्थता: iv. 24.</td>
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<td>परिपक्वता i. 35.</td>
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<td>परिपक्वता: i. 33, 40 Refining, improving, beautifying ‘action on all sides’; toilette, purification, ornamentation.</td>
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<td>परिपक्वता: ii. 32 With the network, tangle, of doubts and fancies and evil thinkings perished and fallen away; freed from all evil thoughts and feelings.</td>
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<td>परिपक्वता: ii. 27 (That which is) to be understood, recognised.</td>
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<td>परिपक्वता: iii. 35 Transformed: resulted in; (neu.).</td>
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<td>परिपक्वता: ii. 12 Do: (masc:).</td>
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<td>परिपक्वता: iv. 18 Would be transformed; if (it) be transformed.</td>
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| परिपक्वता: ii. 19; iii. 13, 15, 47;
iv. 14, 25 'Bending on all sides'; change; transformation; evolution; development; unfolding; consequence; sequential condition; result. (पैरि on all sides, all round, नम्, to bend).

परिणामकम्: iv. 32 Order of the successive changes.

परिणामकामनियामाः ii. 19 Because of (fixed) law of succession of transformations; definite law of serial evolution, law of evolutionary series.

परिणामकामपरिस्थिति: iv. 32 Conclusion, closing, cessation of the succession of changes.

परिणामकामनिरिस्वरस्वस्वस्वसमेत्वि iii. 18 Like the properties of change, volition or effort, inhibition or inhibitedness or latency, power, or energy, and vitality. See iii 15).

परिणामकामपरिपक्षारुचि: ii. 15 By means of, because of, the pains of change, of suffering, and of tendencies; (i.e. (1) the immediate consequence of satisfying one's own desire for sense-pleasures, viz., hurt to others, and increase of one's own greed for such pleasures; (2) the farther result in sin and merit, with their further consequences; (3) the still more distant result in the formation and confirmation of long-lasting 'tendencies', 'instincts', which cause further rebirths, etc.).

परिणामकामपरिपक्षानिक्षिप्ते: ii. 5.

परिणामकामपरिपक्षानिक्षिप्ते iii. 16 The triplet of transformations or consequences.

परिणामकामपरिपक्षानिक्षिप्ते iii. 16 By or from meditation on the three transformations or consequences.

परिणामकामपरिपक्षानिक्षिप्ते ii. 15 The painfulness of the consequences.

—परिणामकामपरिपक्षानिक्षिप्ते ii. 12.

—परिणामकामपरिपक्षानिक्षिप्ते ii. 3, 12; iii. 52.

—परिणामकामपरिपक्षानिक्षिप्ते iii. 33.

—परिणामकामपरिपक्षानिक्षिप्ते iii. 13.

—परिणामकामपरिपक्षानिक्षिप्ते ii. 19.

—परिणामकामपरिपक्षानिक्षिप्ते iii. 15 In otherness of transformation; with another transformation; if or when there is another change or consequence.

—परिणामकामपरिपक्षानिक्षिप्ते iii. 15.

—परिणामकामपरिपक्षानिक्षिप्ते iii. 52 Accompanied, threaded, pervaded, by transformation.

—परिणामकामपरिपक्षानिक्षिप्ते iv. 33 Apprehensible as and at the later end of a change, of an event.

—परिणामकामपरिपक्षानिक्षिप्ते iv. 33.

—परिणामकामपरिपक्षानिक्षिप्ते ii. 15.

—परिणामकामपरिपक्षानिक्षिप्ते iv. 17 Changeful.

—परिणामकामपरिपक्षानिक्षिप्ते ii. 20.

परिणामित्रभाषणम्—परिनग् (130)

परिणामित्रभाषणम् ii. 20 Changefulness.

परिणामित्रभाषणम् iv. 18 Because of do:.

परिणामित्रभाषणम् iii. 35.

—परिणामित्रभाषणम् ii. 17.

—परिणामित्रभाषणम् ii. 20; iv. 22.

परिणामित्रभाषणम् iv. 33 Ever-changing permanence; the permanence of the changeful (like that of a river); ever-lastingly.

—परिणामित्रभाषणम् ii. 20; iv. 22.

परिणामित्रभाषणम् ii. 20 Changing; changeful; (fem.).

—परिणामित्रभाषणम् iii. 50.

—परिणामित्रभाषणम् iii. 13.

—परिणामित्रभाषणम् iii. 13.

—परिणामित्रभाषणम् iii. 16.

—परिणामित्रभाषणम् iii. 13.

परिणामित्रभाषणम् iv. 14 Because of oneness, unity, singularity, of resultant transformation.

—परिणामित्रभाषणम् ii. 14.

—परिणामित्रभाषणम् ii. 20 Illuminates.

परिणामित्रभाषणम् ii. 50 'Seen all round'; seen thoroughly; examined; measured precisely; scrutinised.

—परिणामित्रभाषणम् ii. 50.

—परिणामित्रभाषणम् ii. 51; iii. 14.

—परिणामित्रभाषणम् ii. 50; iii. 15.

—परिणामित्रभाषणम् iii. 15.

परिणामित्रभाषणम् iii. 26 (The designation, probably descriptive, of a race of devas).

—परिणामित्रभाषणम् iii. 26.

परिणामित्रभाषणम्—परिनग् (131)

परिणामित्रभाषणम् ii. 12 Completed, matured, accomplished. (परिणामित्रभाषणम् + दव्, to go, to fall, to attain, to happen).

परिणामित्रभाषणम् ii. 12 Is ripened, cooked; ripens, bears fruit.

परिणामित्रभाषणम् iii. 31 To be protected, cherished, observed, carried out.

परिणामित्रभाषणम् i. 40; iii. 54 Filled up, full, complete, perfect.

परिणामित्रभाषणम् iv. 33 On being questioned.

परिणामित्रभाषणम् iii. 4 Definition; designation; technical name; conventional name; ‘common speech’, ‘speech all around’, (i.e., as men all round, all over, usually, call a thing).

परिणामित्रभाषणम् iii. 44 ('Technically and commonly') designated.

—परिणामित्रभाषणम्—iv. 10.

परिणामित्रभाषणम् i. 25 'Like size'; 'as of measure'; as of a thing possessed of a definite size; as of a measurable thing.

—परिणामित्रभाषणम् iii. 13.

—परिणामित्रभाषणम् iii. 26.

—परिणामित्रभाषणम् i. 43.

परिणामित्रभाषणम् iv. 32 With succession finished; having finished their successive changes.

—परिणामित्रभाषणम् ii. 18.

—परिणामित्रभाषणम् iii. 54 Completion; finishing.

—परिणामित्रभाषणम् iv. 32 Is closed, finished, wound up.
round and round’, words which can be used, by turns, in place of each other).

—पर्वतम् iii. 45.
—पर्वज: ii. 28.
—पर्वत: iv. 14 Mountain.
—पर्वत— iii. 26.
—पर्वतारम्: iii. 26 The King of mountains.
—पर्वते: i. 8.
—पर्वते: ii. 15.
—पर्वते: ii. 19.
—पर्वतारम्: ii. 1 (Of the pure, the purifying).
—विसात्व: ii. 11 Afterwards.
—पशुन्म: iii. 26 Western; later.
—पशुषिकम् iii. 14.
—पशु: ii. 20.
—पशु: ii. 20.
—पशु: iii. 18.
—पशुता: iii. 18.
—पशुता: ii. 20.
—पशुता: i. 23; iii. 22, 35 Sees; beholds. (देखा, पशु, to see).
—पशुन्म: ii. 6. 20, 40.
—पशुन्म: iii. 51.
—पशुषिकम् i. 32 I see.

—पाक— iv. 8 (पक, to cook, to ripen).
—पाकस्य: ii. 28 Of the cookable, the to-be-cooked or ripened.

—पात्र— iii. 10.
—पात्र—: iii. 19.
—पात्राकारारम् iv. 3 By the hand.
—पात्र— iv. 7.
—पात्र—: iii. 26.
—पात्रलम् iv. 22 The under-world; the name of one of the seven worlds or planes, ‘below’ the (surface of the) earth.
—पात्रालि: iii. 26.
—पात्रासे iii. 26.
—पात्रि: i. 20. Protects; fosters; cherishes; nourishes; preserves; maintains. (पा, to protect).
—पात्रि: iii. 15.
—पात्रि—: i. 9; iii. 14.
—पात्रि: i. 25.
—पात्रि: iv. 25.
—पात्रि—: ii. 15.
—पात्रि—: i. 19; iii. 39.
—पात्रि: ii. 1.
—पात्रलम् ii. 17 Of the surface, the bottom, the sole of the foot.
—पात्रलम्: विशेषतः ii. 17 By or with an interposing ‘foot-protector’, or shoe; (a thorn) screened off, walled off, kept out, by a shoe.
—पात्रलम्: विशेषतः ii. 17 Non-retention in the foot; non-penetration into the foot.
—पात्रालि: iii. 42 By, with, the two feet.
—पात्र: (iv. 21).
—पात्र: iv. 6.

—पात्र— विष्णुकारारम्: ii. 12 The germ, the seed-pod, cyst, capsule, of evil deeds.
—पात्र— ii. 13 Of miserable, petty, mean, contemptible sin.
—पात्रम् ii. 30 Sin; evil; crime; demerit; liability to future punishment, to painful experience, stored up, seed-like, superphysically as sub-conscious ‘prick of conscience,’ in the depths of the soul, the ego. (Cf: “Thy sin will find thee out”, “Murder will out”).

—पारस्वप्रहāर: i. 12 ‘Sin-bearing’; ‘flowing with sin”: sinful.
—पार्यस्विगज: iii. 23 On, in, among the (men of) sinful character.
—पारय i. 12 For or towards evil, sin.
—पारस्वप्रहार: i. 32.
—पारय— ii. 19.
—पारस्विद्विषादम्: iii. 14 Transformational.
—पार्यस्विक: i. 45 Of the earthly or earthly.
—पार्यस्विक: i. 45 Of the earthly or earthly.
—पार्यस्विद्विषादम्: iii. 44 Earthly etc.
—पार्यस्विद्विषादम्: iii. 26.
—पार्यस्विद्विषादम्: ii. 31.
—पार्यस्विद्विषादम्: ii. 31.
—पार्यस्विद्विषादम्: ii. 15 Lump-clay; clay in a lump; lumped up clay.
—पार्यस्विद्विषादम्: iii. 15.
—पार्यस्विद्विषादम्: iii. 13 From the ‘lump-formed;’ from the ‘pro-
party', 'attribute', of being in the form of a lump, a clod.
—पिन्नितम् iii. 22.
पिन्ना i. 27 Father.
पिन्नतपुजयो: i. 27 Of father and son.
पिन्नु iii. 22 The forefathers; the lares and penates.
—पिच—iii. 29 ('Bile': 'yellow'; digestive and assimilative juices (? salivary, gastric, hepatic, pancreatic, and intestinal, corresponding to the five विद्यार्थी: पाथचं रंजकं चारणं, साथकं, दोषकं तथा. आज्ञ, चैति विचित्र नामानि स्थानंभेत्). “The digestion of food; pigmentation; stimulation of the intelligence and general vitalisation; strengthening of the eyesight; increase of the general warmth of the body; these are the five functions, respectively, of the five kinds of पितं (Sushruta).
—पिपासा—iii. 30 (Thirst).
—पिपासे iii. 30.
पिपासुधिश्च: iv. 3 Wishing to 'flood', to irrigate. (सो, to 'flow', to 'flood'; to swim, to 'float').
पिपेत्व iv. 10 May drink up. (पा, to drink).
पिपितकण: iii. 22 With ears closed.
पिपितस्या iv. 7 Having caused pain.
—पीडा—iv. 7.
—पीडाश्याम ii. 15.
—पुण्डरिकम् iii. 34 Lotus.
—पुण्डरिको i. 36; iii. 1.
—पुष्टि—i. 33 (सू, to purify, to cleanse. पुण्यमप्रमुख, virtuous deed; act of merit; merit as opposed to sin or demerit; superphysical right to future reward or pleasurable experience); an asset superphysically registered in the soul, as contrasted with a similar debit. See पान्नम्.
—पुष्य—i. 33.
पुण्यमप्रमुखम्: ii. 12 The 'seed-pod', the germ, of merit.
पुण्यमप्रमुखम्: ii. 13 Made, created. brought about, by merit.
पुण्यमप्रमुखम्: iv. 6 The connection with, the binding or connecting up with, the relating on to, merit and sin.
पुण्यमप्रमुखम्: ii. 30 The inverted 'copy', the opposite reflection, of merit; false or hypocritical 'appearance' of virtue
पुण्यमस्य: ii. 5 The notion of merit.
पुण्यमवेदम् iii. 23 Amongst the virtuous-charactered.
पुण्यमवेदम्: ii. 14 Caused by, or causes of, merit.
पुण्या iii. 51 Holy, sacred, blessed; (fem:).
पुण्यान् ii. 34 From merit.
पुण्यमप्रमुखम् i. 33 Amongst the, towards the, virtuous-souled ones.
पुण्यसमा: iii. 26 Virtuous souls; holy-souled persons.
पुण्यसमाजम्: ii. 12 The 'seed pod', the germ, of merit and de-merit.
पुण्यसमाजम्: ii. 13 The gradual growth or formation of the 'seed-pod' of merit and sin.
पुण्यसमाजम्: ii. 14 Because of being caused by merit and sin, or, being causes of virtuous and vicious deeds.
पुण्यसमाजम्: ii. 30 By the merit-simulating, the merit-seeming, (not being real merit).
—पुष्य—i. 5.
—पुष्य: ii. 31 In, on, a holy, meritorious, sacred (day).
पुष्य: i. 27 Son.
—पुष्य ii. 24.
—पुष्यो: i. 27.
पुष्यो i. 32, 51 Again.
पुष्य: i. 5, 11, 19, 30, 43; ii. 2, 4, 15, 24, 25, 27, 33, 34; iii. 12, 17, 18, 47, 51, 55; iv. 9, 11, 15, 16, 21, 34.
पुष्य i. 26 Town.
पुष्यस्त्र ii. 19 Before; before hand; in front.
—पुष्यस्त्र: iv. 5.
पुष्यस्त्र: i 24 Ancient; old; as before.
पुष्यस्त्र: iii. 15; iv. 33 Oldness.
—पुष्यस्त्र नामम् i. 13.
—पुष्य iii. 49.
—पुष्य ii, 2, 41; ii. 2, 22, 25, 26, 28; iii. 35, 49; iv. 16, 27.
पुष्य: i. 3, 4, 7, 9, 29, 45, 51; ii. 6, 17, 20, 23, 25, 27; iii. 13, 35, 50, 55; iv. 18, 23, 24, 25. (चु दोशे, he who 'sleeps' in the 'town', i.e. the body; पुष्य, goes before all; पुष्यति, fills everything; the Spirit, soul, self, ego, 'person', in-divid-ual).
पुष्यविनिर्माणानि ii. 24 To (practice) ending in, finishing with, self-consciousness; ending with awareness of the (true nature of the) Self.
पुष्यविनिर्माणम् ii. 24 To the knowledge, awareness, consciousness, of the Ego.
पुष्यविनिर्माणे: i. 16 By or from awareness or consciousness of Self.
—पुष्यविनिर्माणम् i. 49 'Gone into', included in, inherent in, the Ego.
पुष्यविनिर्माणम् iii. 35 Knowledge of the Self.
—पुष्यस्त्राञ्जनानः i. 16 By perseverent practice of Self-vision.
पुष्यस्त्राञ्जने: ii. 23 By the state of being the property of, or being of the nature of, the Self.


—प्रत्येकः iii. 54.
—पुराण iv. 3 (See पुराणः).
—पूर्वः ii. 9; iv. 2, 11, 12.
—पूर्वः i. 18.
—पूर्वः ii. 7, 8.
पूर्वः iii. 17, 26 Eastern; that which is in front, is ‘before’ one; that which has gone or occurred ‘before’; the earlier; the first; the past. (When a person ‘faces’, stands ‘before’, the rising sun, he is looking ‘east’, where the sun rises ‘first’).

—पूर्वः i. 20.
—पूर्वः i. 20; ii. 50, 51.
—पूर्वः ii. 30.
पूर्वः जन्मस्वातः ii. 9 Experience of a previous birth.
—पूर्वः जन्मस्वातः ii. 9 Experienced in a previous birth.
—पूर्वः जातिस्वातः iii. 18. Knowledge of previous birth.
—पूर्वः जातिस्वातः iii. 18. Knowledge of the preceding incarnation; because it does not give up its former reality, its ‘thatness’, its peculiar character.
—पूर्वः जातिस्वातः iii. 52 The former space, place, position, situation.
—पूर्वः प्रदेशः ii. 13 ‘Addiction to, attachment of or to, pursuit by, the previous fault’; the same fault, flaw in the argument, difficulty, persists; the same objection applies.

पूर्वबहुविन्यासः iii. 13 On the disappearance or removal of the former quality or property.
—पूर्वबहुविन्यासः iv. 25 In or towards the first side (of the two-sided question); in the former view or alternative.
—पूर्वबहुविन्यासः iii. 15 In (the consideration of) the condition of before and after; ‘in beforeness and afterness, earliness and lateness, precedingness and succeedingness’.
—पूर्वबहुविन्यासः iii. 53 By or from observation, visualisation, envisaging, of the moment associated with the (former) position in space of the former atom.

—पूर्वबहुविन्यासः iv. 2 On the passing away of the former transformation, mode, manifestation, unfoldment.
—पूर्वबहुविन्यासः iii. 14.
—पूर्ववस्थः iii. 12 The preceding perception, notion, concept, belief; the previous ‘way of approach.’ (विभिन्न, towards, हो, to go; ‘approach towards.’)
पुर्विकमुक्तिविद्याविवाहिनिसंस्क्रति:—पृष्ठम्

—पृष्ठम् iii. 18. Formed, shaped, impressed, moulded, stamped, in previous existences or births.
—पृष्ठम् ii. 11; iii. 29, 53; iv. 7 (See पृष्ठम्:).

पृष्ठम् iii. 33. Previous or preliminary form.

पृष्ठम्: iv. 28. Former impressed tendency, predisposition, acquired character.

पृष्ठम्: iv. 27.

पृष्ठम् iii. 45. Of the (yogi who has become) 'perfected earlier'.

पृष्ठम् iii. 52.
—पृष्ठम् i. 11.
—पृष्ठम् i. 24. Preceding, antecedent; (fem:).

पृष्ठम्: iv. 16. Amongst the earlier and later.

—पृष्ठम् iii. 53.

पृष्ठम् ii. 5; iv. 14. The earth (globe).


पृष्ठम्: ii. 18. By (way of, in the form of) the earth-element, etc.

—पृष्ठम्: iii. 32.

पृष्ठम् iii. 45 (See पृष्ठम्:).

—पृष्ठम् iv. 33.
—पृष्ठम् iii. 26.
—पृष्ठम् iv. 16 Back.

पुर्वितमलकथारणः iii. 53. The moment associated with the first or former myrobalan.

—पृष्ठम्: ii. 13.

पृष्ठम् i. 26. The Elders.

—पृष्ठम्: iii. 17.

पृष्ठम्: iii. 7. Than, as compared with the preceding ones.

—पृष्ठम्: iii. 7.


—पृष्ठम्पू: i. 30. Afore-mentioned; (plu:).

पृष्ठम्पू: iii. 13. By the afore-said.

—पृष्ठम्पू: iii. 52. Earlier and later moments; preceding and succeeding points of time.

—पृष्ठसंगृह: iv. 16. Amongst the earlier and later.

—पृष्ठम्पू: iii. 53.

पृष्ठम्पू: ii. 5; iv. 14. The earth (globe).


—पृष्ठसंगृह: ii. 18. By (way of, in the form of) the earth-element, etc.

—पृष्ठम्पू: iii. 32.

पृष्ठम्पू: iii. 45 (See पृष्ठम्पू:).

—पृष्ठम्पू: iv. 33.
—पृष्ठम्पू: iv. 16 Back.

पुर्वारां—प्रकाशः (138)

—प्रकाशः iii. 26.
—प्रकाशः iv. 33.

—प्रकाश: i. 7; iii. 35 Belonging to the Ego.

—प्रकाशः i. 26. By 'upward progress'; in the way of greatness; by possession of or in respect of, grandeur, glory, splendour; with regard to progressive gradation of advance (i.e., very, or, indeed, incomparably, high stage of spiritual perfection).

—प्रकाशः ii. 28. To growth, progress, elevation, uplifting. (ूः much, कु त्, to draw, drag, lift, attract, plough, cultivate)

—प्रकाशः i. 48. Forming, improving, refining, cultivating, polishing. (कु त्, कु त्र; see कुत्स:).

—प्रकाश: ii. 27.

—प्रकाश— iii. 21.
—प्रकाश— iii. 21.
—प्रकाशः नि. i. 27.

—प्रकाशः iv. 19. Light; luminous; obvious; visible; seen; cognised. (ूः much, काश, to shine)

—प्रकाशः iv. 19.

प्रकाशकिंयसारामितीस्थिरः: (139)

—प्रकाशकिंयसारामितीस्थिरः ii. 18. Having the characters, characteristics, properties, functions, of luminosity, 'activity' and 'steadiness', (i.e., cognition, action and desire).

(See प्रकाश-सिया-सिस्यित्—, प्रकाश-प्रतिस्थिति—, प्रकाश—, प्रति-सिस्यित्—, and गुणा—; also प्रकाशः and किंयय; कु त्, to make, do, act, 'create'; कुत्र, to 'stand', sit. be 'steady').

—प्रकाशकिंयसारामितीस्थिरः: iii. 47.

—प्रकाशः: i. 28. Shines forth.

—प्रकाशः: iv. 19.

—प्रकाशः: iv. 19. Discloses, discovers, enlightens, illuminates, makes visible, shows forth, makes cognisable; (causative of प्रकाशः).

—प्रकाशः: ii. 18. 52. Having the characteristic, the nature, the property or quality of light, en-lightening, illumination, i.e., intelligence.

—प्रकाशः: i. 47; iii. 43, 47 Of (the बुध्दिः-सात्त्विक or intelligence which is) of the nature of luminosity.

—प्रकाशः: iii. 43. Decay, destruction, erosion, consumption, wearing thin, wearing away, removal, of the veil of or on the 'light'.

—प्रकाशः: i. 52. The 'screen' or veil of or on the 'light'.

—प्रकाशः: ii. 52.
primarys. (प, much, क, to ‘create’, do, act, maker; प्रृत्यत: is that Nature which does, makes, acts, gives birth to, creates; cf. Lat., natura naturans).

—प्रृत्यत: i. 19.
—प्रृत्यत: iii. 48.

प्रृत्यतिलघुनो iv. 3 In or on the setting in motion, the beginning to function, of Prakṛti.

—प्रृत्यतिलघु: iii. 26

प्रृत्यतिलघु: i. 19 ‘Lying in’, dissolved, absorbed, merged in, Prakṛti, Matter, Nature, (Three kinds of Moksha are mentioned in the Yoga-sūtra and Bhāṣṭya—Vidhā, Prakṛti-laya and Kaivalya. The commentary of Vācaspati, quoting from the Purāṇas, shows that the vidhās are a class of dévas. One current notion of Moksha is that all distinctions of ‘individuality’ cease in that condition. Another is that they do not disappear altogether, but are more and more lost, in increasing degrees, in the feel of ‘universality’; whence grades of Moksha. The three grades of Kaivalya, viveka-khyāti, dharma-megha, and kaivalya, with their summation in Svarūpa-pratīṣṭhā Chitōḥ; the three kinds of Moksha, Sālokya, Sārūpya, Sāyujuja, to which some add a fourth, Sāmipya, after Sālokya, and also a fifth, Sārṣhti, before Sāyujuja; the three kinds of Mukti, mukti, vi-mukti, a-vimukti, and their summation—vide Prāṇava-Vāda; and various ‘triplets’ under each; also, sa-viṭārka, nir-viṭārka, sa-viχāra, nir-viχāra, asmitā-nugāta, ānandā-nugāta, tīṁbharā, maḍhū-bhūmikā, etc., of the Yoga; and sa-vikalpa, nir-vikalpa, etc., of the Vidyānta; various forms of dhīya mentioned by Yogi Yājñavalkya, etc.; all such require to be synthesised).

प्रृत्यति-प्रत्यितलघु: i. 24 Of the soul ‘merged in Prakṛti’, the soul which has become a Prakṛti-laya.

—प्रृत्यति-प्रत्यितलघु: i. 19.
—प्रृत्यति-नाम: iii. 45.

प्रृत्यति-नाम: iv. 3 Of ‘natures’, natural tendencies, powers, faculties, potentialities. (See प्रृत्यतः).

प्रृत्यति-प्रत्यितलघु: iv. 3.

प्रृत्यति i. 51 In (its own) nature.

—प्रृत्यति-प्रत्यितलघु: iv. 2 From the ‘founding up’, ‘up-welling’, ‘over-flow’, of nature, or natural tendency or potenti-
ways of) movement, passage, wandering. (म + चरः, to move about).

प्राचरसवेदना न्त्र iii. 38 From do.

प्रवासवेदनान् iii. 38.

—प्रवासी ii. 26.

प्राचारा i. 36.

प्रविन्त प्राचारी iii. 17.

प्रविन्त प्राचारी i. 13.

प्रविन्त प्राचारी iii. 26 ‘Of accumulated glory’, luminosity, brilliance, resplendence, effulgence; (a race or class of gods).

प्रविन्त प्राचारी i. 34 ‘Vomiting’, throwing out.

प्रविन्त प्राचारी शास्त्रायम् i. 34 By expiration and retention (of the breath).

प्रविन्त प्राचारी शास्त्रायम् ii. 53.

प्रविन्त प्राचारी शास्त्रायम् i. 15 Drops off; falls; slips away. (चु. to go, to drop, to fail).

प्राचारान् iii. 26 Progenies; creatures. (म + जनृ, to be born).

प्राचारान्त्रवाणि राजिता अ प्राचारान्त्रवाणि राजिता ii. 45 Knows lucidly, clearly. (म + व्र, to ‘know’).

—प्राचार व्र i. 51.

प्राचार व्र i. 23 (See प्राचार).

—प्राचार i. 20.

—प्राचार i. 47, 49, 50, 51.

—प्राचार iii. 5.

—प्राचार i. 51.

प्राचार व्र i. 48; ii. 27 ‘High knowledge'; the highest cognitive consciousness; the ‘pure rea-

son’; the higher mind or intelligence. (म, high, much, great + व्र, to ‘know’).

प्राचार व्र i. 20, 43, 44, 48, 49, 50; ii. 2, 27, 45; iii. 35.

प्राचार व्र i. 10, 48.

—प्राचार व्र ii. 27.

प्राचार व्र i. 50 Made, created, produced, caused, by intelligence.

प्राचार व्र i. 50.

प्राचार व्र i. 51.

प्राचार व्र i. म 51’ (The technical name of the Yogi in the third progressive stage of Yoga); ‘the (yogi) lighted by his own lucid mind’.

—प्राचार व्र i. 1, 17.

—प्राचार व्र i. 2, 11, 18, 20.

—प्राचार व्र i. 7.

—प्राचार व्र i. 47 To the lucidity or placidity of intelligence.

—प्राचार व्र i. 49.

—प्राचार व्र i. 49.

—प्राचार व्र i. 24 Is known, cognised.

—प्राचार व्र i. 2.

—प्राचार व्र i. 5.

—प्राचार व्र i. 27.

—प्राचार व्र i. 35, 42, 43, 44; iv. 23.

—प्राचार व्र i. 23.

—प्राचार व्र i. 43; iv. 23 The form, the function, of cognisance; intellection.

प्राचार व्र i. 5 The light, or the

enlightenment, of the higher intelligence, the lucid mind. (आ, all round. लोकः, to see, to shine).

प्राचार व्र i. 6.

प्राचार व्र i. 20 Discrimination, discernment, by or of the intelligence.

—प्राचार व्र i. 23 Cognisable; to be cognised.

प्राचार व्र i. 27 The Prāṇava; “A-U-M”, (pronounced Om, as 'a humming sound). (म + न, नू, प्रणूति, प्रणूति, praises, sings, hymns, the Supreme Self; प्रणूति, is lauded, eulogised, by all; प्रणूति अवधि, protects the vital forces; प्रणूति वनीरा रोजः, re-nov-ates, re-juven-ates, every thing; makes everything new, renews the soul, as it were; makes the world process appear in a new light, when its meaning is duly understood; see The Science of Peace, and Prāṇava-Vāda or The Science of the Sacred Word)

प्राचार व्र i. 28.

प्राचार व्र i. 32 The recitation, repetition, of the Prāṇava.

प्राचार व्र i. 27, 28.

प्राचार व्र i. 23.

प्राचार व्र i. 1 Of the pure and purifying Prāṇava etc.

प्राचार व्र i. 28 Of that which is named by the Prāṇava.

प्राचार व्र i. 28 To the meaning of the Prāṇava.

—प्रणामवष्ठ i. 14.

प्रणामवष्ठ iii. 44, 45 The bender.

—प्रणामवष्ठ i. 7.

प्रणामवष्ठ iii. 34 Let him put, place, deposit, surrender, submit, yield (the mind to thoughts).

—प्रणामवष्ठ i. 23, ii. 45.

प्रणामवष्ठ i. 23 From ‘attaching the mind to’, ‘laying down the mind in’; from submission, resignation, surrender; (a special kind of devotion, where-in God is regarded as the repository, ‘source and fount’ of all one's own life and actions and of all others, in a constant remembrance).

—प्रणामवष्ठ i. 1, 32.

प्रणामवष्ठ रोजः ii. 2 Attenuates, wears away. (See रोजः).

प्रणामवष्ठ रोजः ii. 2 To the attenuated.

प्रणामवष्ठ रोजः iii. 26 (A race of gods).

प्रणामवष्ठ रोजः ii. 22 To; for; in the presence of; in front of; confronting.

प्रणामवष्ठ रोजः ii. 22, iii. 49.

प्रणामवष्ठ रोजः ii. 15 Antipathetic; hostile; confronting inimically.

प्रणामवष्ठ रोजः ii. 14 Of an opposite ‘self’ or nature; antipathetic.

प्रणामवष्ठ रोजः ii. 15 Because of antipathy.
back, र, to bring forth, to impel, to drive.

प्रतिप्रवास: iv. 34.

प्रतिमाका: i. 10 Capable of being cast off, reduced, abolished, by a counter-process of involution, absorption, re-emergence.

प्रतिप्रवाह: ii. 2.

प्रतिवस्त्रक i. 27; iii. 50.

प्रतिवस्त्र: i. 27; iii. 50.

प्रतिप्राप्तका: ii. 10 Having regained, recovered. (प्रति + ल) to gain.

—प्रतिप्राप्तमें i. 30, 50; ii. 6.

—प्रतिवस्त्रक i. 27; iii. 50.

—प्रतिवस्त्रकका: ii. 10 That which has found, gained, realised itself.

—प्रतिप्राप्तमें i. 30, 50; ii. 6.

प्रतिवस्त्रक i. 27; iii. 50.

—प्रतिप्राप्तका: ii. 10 Having regained, recovered. (प्रति + ल) to gain.

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—प्रतिप्राप्तका: ii. 10 Having regained, recovered. (प्रति + ल) to gain.

—प्रतिप्राप्तमें i. 30, 50; ii. 6.
sorbed, de-manated (the opposite of e-manated).

—प्रतिप्रेम— iii. 51.

—प्रतिस्थान— iii. 26.

—प्रतीक— iii. 48.

—प्रतीकार— ii. 17.

प्रतीकारदीर्घम् नाति ii. 17 From seeing, learning, of the way of counter-action; by knowledge of the remedy.

प्रतीकारम् ii. 17 To the counter-action, the remedy.

प्रतीवि: iii. 26 Western.

—प्रतीवि: ii. 5.

—प्रतीवि: ii. 9; iii. 17 Is approached, understood, believed. (Passive of प्रति + है; see प्रतेय).


प्रत्यक्षनात्मिक: i. 29 (प्रति, against, in the opposite direction, अव, अवशति, goes, draws). Attainment of the inturned or introspective consciousness; or of the abstract consciousness; or consciousness of the abstract Self. (Vāchaspati’s explanation is very labored, and can be reconciled with the Bhāṣya only by much hair-splitting; he makes the word mean ‘the knowledge of the fact that the soul has been pulled away in the wrong
direction, is suffering from avidyā).

—प्रत्यक्षनात्मिक: ii. 35.

—प्रत्यक्षनात्मिक: ii. 35 By the power of sense-perception.

प्रत्यक्षम् i. 7, 43 (प्रति, to, towards, fronting, असृप, sense-organ). ‘To each sense’; direct, immediate, sense-cognition; sensation; sense-evidence.

—प्रत्यक्षम् i. 32 Of sensation; of the direct evidence of the senses.

—प्रत्यक्षम् i. 19.

—प्रत्यक्षम् i. 18, 19, 20; ii. 5, 26; iii. 12, 35, 50, 53.

—प्रत्यक्षम् i. 11, 32; iii. 17, 18, 35 (प्रति, to, है, to go). An ‘approach’, a going to (an object’; understanding; notion; concept; idea; opinion; belief; conviction; confidence; faith; trust; an inducing or motivating idea; (cf: ‘ideas move the world’); a cause (since the primal cause is Imaginative-Will or Volitional Imagination, ‘the faith which moves mountains’); also an affix or suffix in grammar, because it is that which ‘fixes’, is the cause of the definition of the indefinite root-verb).

प्रत्यक्षप्रज्ञानायमि: i. 7 Sensation or direct perception or observation, and inference, and testimony or ‘tradition’, ‘that which has come’.

—प्रत्यक्षप्रज्ञानायमि: ii. 9.

—प्रत्यक्षप्रज्ञानायमि: i. 35 For realisation; in order to secure direct sense-perception.

—प्रत्यक्षप्रज्ञानायमि: ii. 28 The cause of the idea, belief, conviction.

—प्रत्यक्षप्रज्ञानायमि: i. 50; iii. 9 On the restraint of ideas, inhibition of concepts.

—प्रत्यक्षप्रज्ञानायमि: iv. 28 Idea-generating; ideation-causing; productive of new causes (of em-bodiment of the soul).

—प्रत्यक्षप्रज्ञानायमि: ii. 15, 18, 20; iii. 20, 35.

—प्रत्यक्षप्रज्ञानायमि iii. 53.

—प्रत्यक्षप्रज्ञानायमि: i. 32 Only and all or mere idea.

—प्रत्यक्षप्रज्ञानायमि: iii. 17.

—प्रत्यक्षप्रज्ञानायमि: iv. 27 Of (the
'mind' which is (l'low, 
' hollow', 'empty', weak, in (respect of), the discrimination of ideas; which is no long-er interested in and is turning away from dealing with, or discriminating between (worldly ideas).

प्रत्ययविशेष:—प्रत्ययमश्चितः

—प्रत्ययविशेष: प्रत्ययस्तेन | i. 10 A special, peculiar, particular notion.

—प्रत्ययविशेष: प्रत्ययस्तेन | i. 41; ii. 28; iii. 20.

—प्रत्ययस्तेन | iii. 19.

—प्रत्ययस्तेन | i. 11, 32; iii. 2, 19; iv. 15.

—प्रत्ययविशेष: प्रत्ययस्तेन | i. 32 To the ideator or subject.

—प्रत्ययविशेष: प्रत्ययस्तेन | i. 32.

—प्रत्यय: प्रत्ययस्तेन | iii. 19.

—प्रत्यय: प्रत्ययस्तेन | iii. 35.

—प्रत्यय: प्रत्ययस्तेन | ii. 2 Unbroken continuity, 'single-stretched-ness' of idea, cognition, thought.

—प्रत्यय: प्रत्ययस्तेन | iii. 12.

—प्रत्यय: प्रत्ययस्तेन | i. 32 (See the next word). Because of being confined to only one thing, being limited to each percept.

—प्रत्यय: प्रत्ययस्तेन | i. 32 Confined to, limited by, beginning and ending with, each 'object', each 'presentation'; unique.

—प्रत्ययस्तेन | ii. 20; iii. 15 Appears, shines out.

—प्रत्ययस्तेन | ii. 19.

—प्रत्ययस्तेन | i. 13.

—प्रत्ययस्तेन | i. 10. Inferential, reasoned, reflective recollection. (प्रति + अव + शुष्क, to touch; 'to touch again all round'; to recognise, recollect, clearly).

प्रत्ययमश्चित: प्रत्ययस्तेन | i. 10.
प्राकृति—प्रवृत्तम् (151)
प्रत्येकप्रकाशय—प्रभावः

प्रकृतिः i. 1; iv. 3 Prevails; manifests; comes forth; has power.
प्राकृति i. 15 The production-seed; the source of birth.
—प्रभावः i. 50.

प्राकृतिविद्ययोगसूत्राः iii. 45 Of or over production or integration, and absorption or dissolution or disintegration, and organisation.
—प्रभावः i. 51.
—प्राकृति i. 36; iii. 26.

प्राकृति i. 33 The dawn-glow.
प्राकृति तत्सम् iii. 32 Shining; brilliant; radiant.
—प्राकृति i. 45.

प्राकृतिप्रीतिसमावेश i. 13 In the form, ‘being’, state, of principal and bye-product.
प्राकृतिप्रीतिसमावेश i. 13 Is ‘quintuplicated’, spread out, detailed, made complex, complicated, heterogenised; multiplied (प्राकृतिप्रीतिसमावेश).
—प्राकृतिप्रीतिसमावेश i. 15 Approaches; arrives at; finds (प्राकृतिप्रीतिसमावेश).
—प्राकृतिप्रीतिसमावेश i. 10 Of the awakened (प्राकृतिप्रीतिसमावेश).
—प्राकृतिप्रीतिसमावेश i. 4 Awakening.
—प्राकृतिप्रीतिसमावेश i. 50.

प्राकृति i. 43 (The two) come forth, are born.

प्राकृतिविद्ययोगसूत्राः iii. 6

फृष्ट (or imagination), sleep, and recollection.
प्राकृतिविद्ययोगसूत्राः iii. 11.
—प्राकृति i. 8.
—प्राकृति i. 8.

प्राकृतिविद्ययोगसूत्राः i. 7 (प्राकृतिविद्ययोगसूत्राः)

The ‘measurers’; proofs; evidence; facts; standards; tests; measures; authorities; truths; verities; realities; tested and attested facts; ‘measured’ truths.

प्राकृतिविद्ययोगसूत्राः i. 32 Another proof.
—प्राकृतिविद्ययोगसूत्राः i. 32, 43.

प्राकृतिविद्ययोगसूत्राः ii. 5 Absence of proof, of proven verity, of verification.

प्राकृतिविद्ययोगसूत्राः i. 8.

प्राकृतिविद्ययोगसूत्राः i. 9. Amounting to proof, truth, verity, reality.

—प्राकृतिविद्ययोगसूत्राः i. 30.

प्राकृतिविद्ययोगसूत्राः iii. 51 Carelessness. (प्राकृतिविद्ययोगसूत्राः)
—प्राकृतिविद्ययोगसूत्राः ii. 30 From (acts giving pain to others) caused by carelessness.

प्राकृतिविद्ययोगसूत्राः i. 11.
—प्राकृतिविद्ययोगसूत्राः iii. 31 (They) endeavor. (प्राकृतिविद्ययोगसूत्राः)
—प्राकृतिविद्ययोगसूत्राः ii. 40.
—प्राकृतिविद्ययोगसूत्राः iii. 17.

प्राकृतिविद्ययोगसूत्राः i. 13; iv. 11 Endeavor, effort, exertion.
—प्राकृतिविद्ययोगसूत्राः ii. 55 Done with effort.
प्रबूं ऊँ १४ सहस्रस्र और तेजसकार ।
प्रायस्मूः उ० ६५ ।
प्रायस्मूः उ० २५।
प्रायस्मूः उ० २०।
प्रायस्मूः उ० ३०।
प्रायस्मूः उ० ३१।
प्रायस्मूः उ० ३२।
प्रायस्मूः उ० ३३।
प्रायस्मूः उ० ३४।
प्रायस्मूः उ० ३५।
प्रायस्मूः उ० ३६।
प्रायस्मूः उ० ३७।
प्रायस्मूः उ० ३८।
प्रायस्मूः उ० ३९।
प्रायस्मूः उ० ४०।
प्रायस्मूः उ० ४१।
प्रायस्मूः उ० ४२।
प्रायस्मूः उ० ४३।
प्रायस्मूः उ० ४४।
प्रायस्मूः उ० ४५।
प्रायस्मूः उ० ४६।
प्रायस्मूः उ० ४७।
प्रायस्मूः उ० ४८।
प्रायस्मूः उ० ४९।
प्रायस्मूः उ० ५०।
प्रायस्मूः उ० ५१।
प्रायस्मूः उ० ५२।
प्रायस्मूः उ० ५३।
प्रायस्मूः उ० ५४।
प्रायस्मूः उ० ५५।
प्रायस्मूः उ० ५६।
प्रायस्मूः उ० ५७।
प्रायस्मूः उ० ५८।
प्रायस्मूः उ० ५९।
प्रायस्मूः उ० ६०।
प्रायस्मूः उ० ६१।
प्रायस्मूः उ० ६२।
प्रायस्मूः उ० ६३।
प्रायस्मूः उ० ६४।
प्रायस्मूः उ० ६५।
प्रायस्मूः उ० ६६।
प्रायस्मूः उ० ६७।
प्रायस्मूः उ० ६८।
प्रायस्मूः उ० ६९।
प्रायस्मूः उ० ७०।
प्रायस्मूः उ० ७१।
प्रायस्मूः उ० ७२।
प्रायस्मूः उ० ७३।
प्रायस्मूः उ० ७४।
प्रायस्मूः उ० ७५।
प्रायस्मूः उ० ७६।
प्रायस्मूः उ० ७७।
प्रायस्मूः उ० ७८।
प्रायस्मूः उ० ७९।
प्रायस्मूः उ० ८०।
प्रायस्मूः उ० ८१।
प्रायस्मूः उ० ८२।
प्रायस्मूः उ० ८३।
प्रायस्मूः उ० ८४।
प्रायस्मूः उ० ८५।
प्रायस्मूः उ० ८६।
प्रायस्मूः उ० ८७।
प्रायस्मूः उ० ८८।
प्रायस्मूः उ० ८९।
प्रायस्मूः उ० ९०।
प्रायस्मूः उ० ९१।
प्रायस्मूः उ० ९२।
प्रायस्मूः उ० ९३।
प्रायस्मूः उ० ९४।
प्रायस्मूः उ० ९५।
प्रायस्मूः उ० ९६।
प्रायस्मूः उ० ९७।
प्रायस्मूः उ० ९८।
प्रायस्मूः उ० ९९।
प्रायस्मूः उ० १००।
प्रश्नायमः प्रश्नायमः

प्रश्नायमः प्रश्नायमः

—प्रश्नायमः iii. 6.
प्रश्नायमः ii. 13 Having accomplished. (प्र + साध, to accomplish).
—प्रश्नायमः iii. 13.
प्रश्नायमः iii. 33 Is pleased; becomes cheerful, placid, serene.
प्रश्नायमः ii. 4 Asleep (प्र + लघु, to sleep; Gr. hypnos).
प्रश्नायमः ii. 4 Of the sleeping (dormant, quiescent, abeyant, static, latent, potential, germinal), and the 'thin', (slight, 'tenuous', attenuated, incipient, germinating), and the broken (sporadic, cut up, interrupted, intermittent); and the operant ('grand', 'generous', active, in full flush, dynamic, vigorous, splendid). (Cf. the terms of psycho-analysis, unconscious or sub-conscious or supra-conscious, and fore-conscious or pre-conscious, and conscious).
प्रश्नायमः ii. 4.
प्रश्नायमः ii. 4 Deep sleep.
—प्रश्नायमः ii. 28.
—प्रश्नायमः i. 1.
प्रश्नायमः ii. 15.
प्रश्नायमः iii. 26.
प्रश्नायमः ii. 23 Before.
प्रश्नायमः iii. 45 (Name of a super-physical power); 'will-succes'; 'ability to do what one wishes'; 'irresistible will-power'. (प्र + कम, to desire).
प्रश्नायमः ii. 24 From defeat of will.
—प्रश्नायमः iv. 26 ('Front-heavy'; 'heavy forward'; heading towards).
—प्रश्नायमः i. 12.
प्रश्नायमः ii. 26. Eastern; ancient; former. (प्राकृत, before, former).
प्रश्नायमः iii. 26 Belonging to Prajapati.
—प्रश्नायमः iii. 26.
प्रश्नायमः i. 47 The wise one. (See प्रश्न).
प्रश्नायमः i. 31; iii. 39 Breath; vitality; vital force; life-breath. (प्र + अ, to breathe; Lat. anima).
प्रश्नायमः ii. 34 Of the variety or multiplicity of living beings.
प्रश्नायमः i. 34 Of the life-breath.
प्रश्नायमः iii. 53.
प्रश्नायमः iii. 39 Of the nature or character of Praṇa etc.
प्रश्नायमः iii. 17.
—प्रश्नायमः ii. 29.
प्रश्नायमः iii 49 (प्राण + आयम; यास, to check; also to stretch.) Regulation of the life-breath; lengthening of the breath; making it regular, slow, deep, long, or stopping it wholly for a time.
प्राणायामः iii. 18 Came forth; issued forth; appeared; came into manifestation. (मांङ्गु, 'forth', outwardly, visibly, यो ते to be).

प्राणायामः iii. 43; iii. 44, 47, 52 Comes forth, etc.

पाषाणः iii. 45.

पाषाणः iii. 9.

पाषाणः iii. 9, 13.

पाण्यासः ii. 27 'End-ground'; 'bordering' province; tract of country; a definite stage; step; grade; plane; level; layer.

पाण्यासः iii. 51 The consciousness of the stage or plane.

पाण्यासः ii. 27.

पाण्यासः iii. 6.

पाण्यासः iii. 15 At one end.

पाण्यासः i. 16 To be attained.

पाण्यासः iii. 15 Given or proved to have existence as real entities.

पाण्यासः ii. 21 Arrived; attained to; (masc.:). (म + आप, to obtain).

पाण्यासः ii. 20 'Of (the mental mood) which has found the form of the support, handclasp, grasp, reflection, shadow, of the conscious'; of the intelligence on which the reflection of consciousness has fallen and which therefore appears now as if it were itself conscious (like a mirror imagining the sun).

पाण्यासः विण्यासः iv. 22 (See ii. 20).

पाण्यासः i. 18.

पाण्यासः i. 16, 43; ii. 22; iv. 13 Found; arrived; (neut.).

पाण्यासः विण्यासः iii. 55 Of him who has found the knowledge born of discrimination.

पाण्यासः iii. 55.

पाण्यासः i. 24.

पाण्यासः i. 24, 49; iii. 42, 45 'Finding'; (name of a superphysical power); 'the power to reach anywhere one likes'.

पाण्यासः i. 7, 25, 49.

पाण्यासः विण्यासः ii. 28 Cause of attainment.

पाण्यासः i. 7.

पाण्यासः i. 15; ii. 6, 34.

पाण्यासः विण्यासः ii. 26 Means, way of, going, finding, attainment. (उप near, है, to go).

पाण्यासः ii. 30 May find.

पाण्यासः iii. 13 Arriving, attaining.

पाण्यासः विण्यासः iv. 21 (They arrive; find; come up; present themselves).

पाण्यासः ii. 36 Do thou gain; (imperative mood).

पाण्यासः i. 32; ii. 24, 36; iii. 13 Finds; gains; attains; arrives at; results.

पाण्यासः iii. 49 Having found.

पाण्यासः विण्यासः i. 49.

पाण्यासः विण्यासः iii. 39 At the time of 'passing away', death.

पाण्यासः iii. 22 Of death, 'the great departure'.

पाण्यासः विण्यासः iii. 13 Manifested, shown, indicated clearly, in, at, or by, 'departure', death.

पाण्यासः i. 43 Generally; nearly; almost; frequently.

पाण्यासः iii. 51 Worthy to be requested, solicited, treated, begged.

पाण्यासः विण्यासः iii. 51.

पाण्यासः विण्यासः iv. 29 Desires; prays.

पाण्यासः विण्यासः ii. 11, 15 (One who is) craving, requesting, treating, soliciting.

पाण्यासः iv. 25 In the rain-season.

पाण्यासः विण्यासः iv. 10.

पाण्यासः iii. 17, 26 Mansion. (प + आ + स्व: 'high-seated'; 'of high approach').

पाण्यासः iii. 51 Dear; pleasing; desired.

पाण्यासः i. 2.

पाण्यासः i. 1 For gratification, pleasure, affection.

पाण्यासः iii. 51.

पाण्यासः ii. 34; iii. 26.

पाण्यासः i. 25 Spoke, uttered.

पाण्यासः i. 7.

पाण्यासः ii. 4; iii. 13.

पाण्यासः i. 7; ii. 26 Floats; fluctuates; shakes; is shaky, un-
steady; bobs up and down. ( सु. to 'flow', 'float').
—सुसंदेह ii. 15.
सच्चि ii. 26.
—सच्चि ii. 26.
—वायुप्रका. iv. 3.

—फल—iv. 11.
—फल— ii. 1; iv. 11.
कालिनिकारणम् ii. 13 Because of the uncertainty, the unregulatedness, of the order or succession of fruits or results.
कालिनिकारणम् ii. 14 That of which real existence or reality of existence is inferred from the difference of fruit-production, or of the fruits produced; (a cause or property) inferred as something distinctive from the distinctive character of the effects produced by it.
—फलम् i. 21, 22, 24; ii. 34.
—फलम् i. 23; iv. 11, 12 Fruit; result.
फलसंयोगाद्वारा iv. 7 From renunciation of fruit.
—फलसंयोगाद्वारा i. 24; ii. 18.
—फलसंयोगाद्वारा iv. 12, 18.
—फलां i. 14, 34.
—फलां i. 14, 34.
फलेन i. 43.

ब—

बघम् iv. 23.
—बघम् i. 18 Bondage and liberation.
—बघम् iv. 23.
बघमायणम् iii. 41 Of the deaf and the not-deaf.
—बघम्यति ii. 21.
—बघम्यति iv. 17 (Some editions read—बघम्यति).
—बघम्यते iv. 15.
—बघम्यमानम् iv. 16.
बघम् iii. 38.
—बघम् iii. 38.
—बघम् i. 24; iii. 51; iv. 6.
बघम् ii. 18; iii. 1, 38 'Bondage'; tie; attachment. (यश, to 'bind').
—यशकरणम् ii. 3.
—यशकरणम् ii. 24 Cause of bondage.
—यशकरणम् iii. 38 From looseness of the cause of bondage; by relaxation of the cause of the attachment, the tie, viz. by weakening of desire.
—यशकरणम् ii. 23; iii. 38.
—यशकरणम् iii. 24 From absence of the cause of bondage.
यशकरणम् iii. 24 State, stage, side, of bondage.
—यशकरणम् iii. 49.
—यशकरणम् iii. 24 Bonds.
—यशकरणम् iii. 35
—यशकरणम् ii. 24 Cessation of bondage; revulsion or satiation from the condition of being bound.
—यशकरणम् iii. 8 External or outer limb or part.

बहिंगम् iii. 8.
—बहिंगम् iii. 1.
बहिंगम् iv. 16 Traversing, contradicting; (pl.: masc:).
—बहिंगम् iii. 43 Outside.
—बहिंगम् i. 5 In (the state of) manyness.
—बहिंगम् ii. 15.
—बहिंगम् iv. 4.
—बहिंगम् iv. 5.
—बहिंगम् ii. 30 Many; (plural).
—बहिंगम् i. 50; iii. 51; iv. 3 Oppresses; hinders, hampers, restrains, keeps off, opposes, restricts, gives trouble; traverses, contradicts. (यवन, to oppress, torment).
—बहिंगम् i. 8 Refutation.
—बहिंगम् ii. 33.
—बहिंगम् i. 1.
—बहिंगम् iv. 16 Traversing, contradicting; (pl.: masc:).
( Some editions include the
sentence in which this word occurs, in the Bhashya on iv. 15.

The fourth kind of breath-regulation is the gradual reducing of the external as well as the internal stretch or length of the breath, (making the expiration and the inspiration, both, less and less strong and long, till both disappear).

48 Bells, holds, carries; nourishes, cherishes. (B to support).

—Bhājana: iv. 23.
—Bhājā: ii. 2, 10, 11, 13, 26, 32; iii. 50; iv. 25, 28, 29.
—Bhājā: i. 46.
—Bhājā: i. 2, 18.

11 Of the Klīshas, afflictions, which have arrived at, gone back into, reverted into, the condition, state, nature, of seed or germ; i. e. when the primal instincts which lead to births and rebirths, have been deprived of their momentum or dynamicity, and been reduced back to their original seed-condition of staticity, i. e. have been reverted from patency to latency.

4 Approach or approximation to, assumption of, the state or nature of seed or germ.

23; iii. 55; iv. 23.

43 Seed; germ; cause; root; source; secret essence; principle.

4 The power of the seed; germinating power.

ii. 4.

—Bhājana: i. 46.
—Bhājā: ii. 5.
—Bhājā: iv. 27.
—Bhājā: ii. 5 (Disgusting).
—Bhūda: ii. 5.

—Bhūda: iv. 22.
—Bhūda: i. 43, 44; iii. 17, 18, iv. 19.
—Bhūda: i. 16.

11; ii. 6, 24, 27 The cognitive aspect, part, faculty, functioning, of the mind; the intellect; intelligence; also, the mind generally. (B to know, to understand, to think; to awake).

18 (The two) made, caused, given rise to, 'created', by the mind.

21 Of the awarenesses of the intellects of the mind.
the cognitions of the cognitions (pl.).

The cognition: iv. 21 Do: (Singular).

If the nature of simple witness, silent watcher or spectator, of the functioning of the mind.

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

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—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

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—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त

—बुद्धि द्वारा— (162) बुद्धियुक्त—बुद्धिमयुक्त
or vāyu, etc. or into an इन्द्रिय, the universal principle corresponding to a sense-organ, ear, eye, etc.

भावम् iii. 18.

भवस्थु: i. 16 The rotation of (the process of) Becoming the succession or round of births and deaths.

भवत्र ii. 13 Of birth; of the world.

भवितयम् iii. 53; iv. 24 Ought to be.

भवित्र ii. 15 To be.

भवित्रत्व iii. 51.

भविष्यति ii. 34; iv. 19 Will be; will accrue; will happen; (sing: ) ( to be).

भविष्यति: ii. 4 Having existence or manifestation in future; (that which is) to manifest or come into operation in the future.

भविष्यस्वरूपम् iv. 12 That which will be manifested in the future.

भविष्यति i. 35.

भविष्यति: iii. 39; iv. 25.

भविष्यति: iii. 33.

भवत्र i. 32; ii. 30; iii. 13; iv. 10 May be; if it be.

भेयत्रम् iii. 18 Because of excellence, grandness, gloriousness.

भाग—iii. 17.

भाग—ii. 18.

भाग: iii. 17.

भाग: ii. 26, 44 Share; part; portion; quarter. ( to divide).

भागम् iii. 17.

भाग: iv. 16.

भागिनं: iii. 55.

भागी ii. 32.

भागीयम्व: iv. 25.

भागीयम्व्र: iv. 12.

भागीयात्र: i. 51.

भागजन्यम् iii. 13.

भागम् iii. 26 India.


भागरी: ii. 24 By the wife, the 'to-be-supported'. ( to support, nourish, cherish, bear the burden of).

भाव—iii. 49; iv. 25.

भाव—i. 9; ii. 4, 11, 15, 39; iii. 15.

भाव: iii. 45, 48.

भाव: ii. 4, 25; iii. 11, 15, 55; iv. 10, 12, 28.

भाव: iii. 13; iv. 12 Being; condition; also emotion and intention.

भावम् i. 28; ii. 33; 34.

भावम् i. 28 'Making to be'; causing to exist; realising; dwelling upon in mind; cogitating; picturing; imagining.

भावनत: ii. 4.

भावनत: ii. 2; iv. 25.

भावना: iii. 23 Ideations.

भावनत: ii. 34 ( Some editions read — भावनाभेत्र:; and include the sentence in the commentary on ii. 35).

भावनत: ii. 4.

भावनत: i. 33 By dwelling in mind upon; by realising; by evoking in one-self.

भावनत: iii. 23.

भावनीय: iii. 51.

भावनीय: iii. 51 The (object or aim which is) to be 'realised', achieved, attained, 'brought into existence'.

भावनीयत्: iii. 51.


भाव: i. 28, 33 Of (one who is) dwelling (in mind) upon

भावयति ii. 2 'Causes'; brings

भावयति ii. 34 Picturing. [about] भाविष्यति iii. 23 Having imaged.

भाविष्यति: iii. 51.

भावेयत्र: i. 33; ii. 33; iii. 51.

भाव: ii. 45.

भाव: ii. 4.

भाव: ii. 13, 18.

भावस्तु: iii. 15.

भावस्तु: iii. 8.

भावस्तुपाल्यम् iii. 13 Otherwise-ness, change, transmutation, mutation, of being, state, condition, mode, mood, manner.

भावनत्: ii. 27; iii. 51 Realised.

भावस्तुपाल्यम् i. 11 That (memory) wherein the object called up by memory is 'realised', is invested with reality, is regarded as real.

भविष्यत् iii. 51.

भविष्यति: iii. 52.

भाव: i. 24 (That which is) to become, to happen, in the future.

भाव: ii. 23.

भाव: ii. 13, 18; iv. 14.

भाव: iii. 13.

भाव: iii. 3; iv. 19 (Appearing; to shine, to appear).

भाव: iv. 23.

भाव: ii. 20, 23; iii. 15, 52.

भाव: ii. 19.

भावस्तुपरम्पर: iii. 33 Of the 'lightmaker', the Sun.

भावस्तु: i. 36 Radiant; luminous.

भिन्न: ii. 5; iii. 13 Having broken.

भिन्न: iii. 14 Is differentiated, distinguished, separated, 'cut off', 'broken up or away'; (passive of भिन्, to separate, break down, di'vide'; Lat, vid, to separate).

भिन्न: iii. 14 Would be differentiated, separated, distinguished.

भिन्नति iv. 3 Breaks through or away; removes. (भिन्).

भिन् ii. 18.

भिन्: iii. 53 Separate; different.

भिन्नता: i. 7 From (things or objects) of different genera or species.

भिन्नतम्: iv. 15.

भिन्नता: i. 32.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>भूतवान</td>
<td>Of the 'natures', 'origins', or 'substrata' of the elements.</td>
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</tr>
<tr>
<td>भूतावनि</td>
<td>45 Of the 'origins', 'natures', or 'substances' of elements.</td>
</tr>
<tr>
<td>भूतावधिक</td>
<td>iii. 52 Past and future; (pl.:)</td>
</tr>
<tr>
<td>भूतावधिक</td>
<td>ii. 18 In the form or state of the elements.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 45 In, among, over, elements and compounds.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 1, 5, 35; ii. 23; iii. 20; iv. 11, 15, 16, 31.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 11.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 49 Gone to, existing in, subtle elements.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 44 Subtile elements; subtle forms of the elements.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 41 Arrived at, resolved or accomplished into, a subtle element.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>i. 43.</td>
</tr>
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<td>i. 44.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 41 'Tinged' by a subtle element.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 38.</td>
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<tr>
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<td>i. 5; iii. 17.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 30.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 44; iv. 7 Of living beings or elements.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 44 Conquest of the elements.</td>
</tr>
<tr>
<td>भूतावनि</td>
<td>ii. 15, 19 Beings, creatures.</td>
</tr>
<tr>
<td>भूतावनि</td>
<td>ii. 28.</td>
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<tr>
<td>भूतावनि</td>
<td>i. 25 Compassion for all beings.</td>
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<tr>
<td>भूतावनि</td>
<td>i. 25 Among other elements.</td>
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<tr>
<td>भूतावनि</td>
<td>i. 47 With a real existent object.</td>
</tr>
<tr>
<td>भूतावनि</td>
<td>i. 8 Because of the object (of pramāṇa) being something which 'has come into existence', i.e., is real.</td>
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<tr>
<td>भूतावनि</td>
<td>ii. 4.</td>
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<tr>
<td>भूतावनि</td>
<td>i. 3. 15; iv. 12.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>i. 1; ii. 19; iii. 26.</td>
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<td>भूमिकित्रेषु</td>
<td>iii. 51.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>ii. 27 (Condition, state; stage; level).</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>i. 14; ii. 4; iii. 6, 26.</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 6, 26, 44 The earth; ground, foundation, stage, resting-place, halting place, standing ground; layer, level, plane; condition or mood, (of mind).</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 26, 51.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>iii. 6.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>i. 51 From or by conquest of stage (after stage, in succession).</td>
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<td>iii. 51, 54.</td>
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<td>भूमिकित्रेषु</td>
<td>i. 31; iii. 6, 26.</td>
</tr>
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<td>भूमिकित्रेषु</td>
<td>iii. 6 In or on the stages (one after another).</td>
</tr>
<tr>
<td>भूमिकित्रेषु</td>
<td>i. 47 Standing on the (low) 'ground', in the valley, the plain.</td>
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<tr>
<td>भूमिकित्रेषु</td>
<td>i. 30; iii. 6.</td>
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<tr>
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<td>iv. 33.</td>
</tr>
</tbody>
</table>
| भूमिकित्रेषु | ii. 36 Be thou; (benefactive mood of भू, to be).
Bhūyāsmaḥ—sūgāvāś DESCRIBED

Sūgāvāś: i. 9; iv. 10 May I be; (do:).

Sūgāvāś: iii. 26 The physical world or plane; the Earth.

Sūgāvāś: ii. 9, iv. 10 (अभृतम with मा drops the अ). May I be.

Sūgaśa: ii. 17 Penetrativeness.
—Sūgāśa: ii. 18, 19; iii. 14, 44, 47.
—Sūgāśa: iv. 3.

Sūgaśa: ii. 17 'Born of breaking' (of the skin); caused by penetration (of the foot by a thorn).

Sūgaśa: i. 1; iii. 13.

Sūgaśa: ii. 4.

Sūgaśa: ii. 34 Sub-divisions; kinds.

Sūgaśa: iv. 12, 15.

Sūgaśa: i. 41; ii. 34; iii. 13; iv. 23.

Sūgaśa: vi. 44 'Wished to be described', or describable, as 'with and also without difference', as 'separate and again as non-separate'.

Sūgaśa: i. 32 In separateness, difference (संदर्भ, to divide).

Sūgaśa: iv. 25.

Sūgaśa: iii. 13 By separation.

Sūgaśa: ii. 17 'Divisibility': piercability, penetrability.

Sūgaśa: ii. 15 Medication; medical treatment; medicine.

Sūgaśa: iii. 51; iv. 33 (A vocative exclamation); 'Sir'.

Sūgaśa: i. 24; ii. 18 Experimenter. (ज्ञु, to eat, taste).

Sūgaśa: iv. 21.

Sūgaśa: ii. 18.

Sūgaśa: iii. 14 By experientship.

Sūgaśa: i. 6 Of the (two) powers, potencies, of experimenter and experienced.

Sūgaśa: ii. 20; iv. 22 Experiencing power; the potency of the experimenter.

Sūgaśa: iv. 21 The own form or nature of the subject, the experimenter.

Sūgaśa: ii. 32; iii. 55; iv 34.

Sūgaśa: iii. 35 Experience; 'eating'; 'tasting'; suffering-and-enjoyment; undergoing the ups and downs of life. (ज्ञु, to eat, taste).

Sūgaśa: ii. 6, 13, 18, 23; iii. 51; iv. 16.

Sūgaśa: iii. 35 Feel, belief, awareness of experience.

Sūgaśa: iv. 12 Of the (karma, action); leading to experience, suffering-and-enjoyment.

Sūgaśa: ii. 13 Because of being the cause, or, being caused by, experience.

Sūgaśa: i. 13.

Sūgaśa: i. 14.

Sūgaśa: vi. 5 In the 'forum' or 'locus' of experience.

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Sūgaśa: ii. 13 Because of being the cause, or, being caused by, experience.

Sūgaśa: i. 13.

Sūgaśa: i. 14.

Sūgaśa: vi. 5 In the 'forum' or 'locus' of experience.
Mind-wandering; error of opinion.
- Fish-net; fishing-net.
- Of the 'fish-catcher', the fisherman.
- Amongst, in, towards, fishes.
- The king of the 'honey-makers', i.e., bees. (Modern western biologists and nature-students and observers have ascertained that the chief reader of a hive of bees is a queen, and not a king. The word occurs in one of the admittedly oldest Upanishads, the Prashnita; and subsequent writers, Shankara etc., faithfully, with shut eyes, copy and repeat. Are the Upanishad-Rshis and Yogis in 'error', here, inadvertently?)
- (To) The stage of yoga called Madhu-bhumi.
- One belonging to a stage of yoga called Madhumati-stage.
- I. 22; ii. 34 Middling intense.
- Of one possessing energy or aspiration of middling intensity. (सं + विस, to fear, to tremble, to be agitated; ब्रह्म, urge, velocity)
- i. 24 Middling middle.
- i. 34 Middling mild.
- Possessing medium energy, speed, aspiration.
- i. 35.
- In the middle.
- i. 39.
- With, of, possessing 'middling means'. e., means of middling efficiency.
- ii. 5 (A girl) composed of members, limbs, parts of the body, made all of honey and nectar.
- iv. 4.
- i. 10; ii. 28, 30, 34; iv. 11, 19, 23 (मन, to think, believe, imagine, intend, agree; to think highly of another, to honor; to think highly of oneself, to be proud; to think of or on some object persistently, insistently, to set the mind on, to crave etc.). Mind. (The word seems to be used in this aphorism as the equivalent of chitta. The distinction between the two, if any, is not pointed out in the Yoga-sutras or the Bhāṣya. In the Śāṅkhya system, which is the 'theory', as Yoga is the 'practice', the antah-kāraṇa, 'inner organ', is said to be three-fold, buḍdhi-ahankāranas; chitta is not mentioned; in the Yoga-system, chitta is used, and is said to perform the three functions of the 'triple inner organ'. In Veṣṭalī, chitta seems to be the faculty of memory in particular, which 'stores up', and, with the three others, makes the 'four-fold inner organ'.)
- i. 35; ii. 53. Of the mind.
- i. 34, 36; ii. 28; iii. 25, 38, 43; iv. 18.
- ii. 15; iii. 47, 50; iv. 11.
- i. 24; ii. 5; iii. 50; iv. 7.
- ii. 30.
- iv. 8.
- i. 33 The human race.
- (To) the human development, the human form, condition, transformation; evolution into the human condition.
- iii. 26, 44.
- iii. 18.
- 48 'Mind-speededness'; being possessed of the speed of the mind.
- iv. 23 By the 'cogitable', the 'thinkable' (object); by that which has to be thought about
- iv. 1 (मनस्, Chaya, that which, being kept or revolved in mind, protects).
- iv. 6.
- iii. 51.
- By incantations, magic-words, or chants.
- iii. 51 (Name of a river in heaven).
- iii. 51.
- i. 16, 32; ii. 1 Thinks, believes; (pass:) is thought, supposed. (See मनः)
- ii. 5 Believing. (Some editions read मनमः).
- ii. 8 Anger, wrath; rage; grief.
- ii. 5 Believing.
- iv. 27 My; mine.
- ii. 15.
- iii. 18, 51 By me.
- ii. 9; iii. 51; iv. 10.
- The dread of death.
- ii. 10.
- ii. 9 The pain of death.
treated as possessed of largeness etc. (Some editions read महत्तात्त्व—).

महदस्तुतियः ii. 44 Having large, gross, dense substance for object.

महलीक्र ii. 26 The world or plane called Mahah.

महहन्यः iii. 51 Great Rśhis. (See अर्द्यः—).

—महबिः ii. 12.

—मह ii. 12.

महाकाल ii. 36 (Name of a hell or rather purgatory).

महतल ii. 36 Name of an underworld.

महानि ii. 43; iii. 26, 45 Great; large; the Great, i. e. Mahat-tattva; the Mahar-plane or world.

महानरकान्यः iii. 26 Layers, grounds, tracts, of great hells.

महासिंद्रवः iv. 21 For the great Surfeit, the great Detachment or Renunciation.

महाबलेशुः ii. 12 Towards the Great, (those possessed) of great influence or power, the high, the mighty, the holy.

महाप्रत्यक्सः ii. 11 Having great or powerful enemies (who require much exertion to defeat).

महापलेशुः i. 43 Become the subject of usage as ‘largeness’ etc.; conventionally

महामायः iii. 26 (Name of a race of very high gods).

महाभूतविदः iii. 26 Those who have control over the great Elements.

महाभूतानाम ii. 28 Of the great Elements.

महायोग ii. 8 Great Confusion, Error, perplexity, inertness, delusion.

महायोगमयः ii. 52 By (this phantasmagoria) composed of utter delusion.

—महारथः iii. 26 (Name of a hell).

महादिवेगः iii. 43 The ‘Great Incorporeal’; (name of a yogasiddhi, occult superphysical power, the power of going out of the gross physical body, in the form of a subtle body).

महाधात्रम ii. 31 The great vow.

महादेश एः iii. 18 In great creations.

महिमा iii. 45 Greatness.

—महिमनः i. 36.

मह ii. 9; iv. 10 No; not.

—गात iii. 29

महाकथमयः ii. 34 For the sake of the flesh and the skin.

—मात्र iv. 4.

माता iii. 13 ‘Mother’, (the ‘measurer’ of the quality, capacity, ‘field of consciousness’, of the progeny; मा, to measure).

—मात्र i. 43; ii. 19; iii. 3.

—मात्र i. 4, 19, 28; ii. 4, 17, 18, 27; iii. 15, 17, 35, 44, 47, 51, 55; iv. 14, 22, 33.

—मात्र ii. 20.

—मात्र i. 17; ii. 19, 20; iii. 13.

—मात्र यः ii. 20.

—मात्र यः i. 2, 9, 16, 45; ii. 5, 19; iii. 20, 44; iv. 10, 13, 23, 24.

—मात्र य ः i. 2.

—मात्र य ः iii. 49.

—मात्र य ः i. 45; ii. 9, 19; iv. 10.

—मात्र य ः i. 44.

—मात्र य ः ii. 22.

—मात्र य ः iv. 4.

—मात्र य ः ii. 19; iii. 42; iv. 3, 19:

—मात्र य ः i. 23, 43; ii. 18; iii. 43.

मात्र य ः iv. 15 Knowledge, awareness, consciousness, experience, of ‘middle-seatedness’, (i. e. of the condition which is above or midway between pain and pleasure, i. e. peace).

मात्र य ः ii. 28 In ‘middle-seatedness’, impartiality, the middle path or course.

मात्र य ः iv. 10 Mental.

—मात्र य ः ii. 28.

—मात्र य ः iii. 10.

—मात्र य ः iv. 18.

मात्र य ः iv. 13 (या मा, ‘That which is not’). Illusion.

—मात्र य ः i. 33; iv. 25.
soul, ego, who or which has achieved 'freedom'.

break, destroy; whence मुक्तः, 'mouse'.

—मुक्तः ii. 12.
—मुक्तः ii. 13.
—मुक्तः प्रकाशम् iii. 53 Separateness of or in the root.
—मुक्तः iv. 43.
—मुक्तः ii. 5; iv. 11 Root.
—मुक्तः वक्रिया i. 7 (In case of) the root-speaker, the original declarer being (trustworthy).
—मुक्तः 30.
—मुक्तः iv. 3.
—मुक्तः i. 35.

—चित्र इii. 13 In (case of) the root-cause, the source (being present); when the root-cause (is present).
—चित्र—iii. 51.
—चित्राविनाति i. 32 Produced by earth, water, etc.
—चित्राविनि ii. 40 By earth, water, etc.
—चित्र—iii. 15.
—चित्र iii. 13 Earth; 'mud'; ('mire').
—चित्र ii. 24 Dead.
—चित्रा iii. 51 By death.
—चित्रा प्रकाशम् iii. 51 (Some editions read—चित्रा).
—चित्रा i. 16; iv. 33 Having died.
—चित्र ii. 50 Mild
—चित्रा प्रकाशम् i. 22; ii. 34 Mildly intense; of small or low intensity.
—चित्रा प्रकाशम् i. 22 Of one of middling intensity (of aspiration). (Some editions omit this word together with about
half the sentence in which it occurs).

शुद्धता: ii. 34 ‘Mild-middling’; of average mildness; of lower middle (intensity of aspiration).

शुद्धम्याच्यात्तूः ii. 22 Because of, by reason of, softness or weakness, of moderation or mildness or mediumness, and of excessiveness or intenseness.

शुद्धम्याच्याटात: i. 21 (Possessed of mild, medium, and powerful means.

शुद्धत तः ii. 34 ‘Mild-mild’; very mild.

शुद्धतासः: i. 21 Of mild or low speed, eagerness, aspiration.

शुद्धत: i. 21 Of mild or small or poor means.

—शु: iii. 2; iv. 25.

—शु: iv. 16.

—शु: ii. 20.

—मै iii. 10; ii. 13, 24, 34 My; mine; (possessive or genitive of अहम्).

—मेः iv. 29 (See कमेशच; कामन मेहति; मिना, to rain, to sprinkle).

—मेंस्क: iv. 32.

मेंस्कःवहरकिः ii. 32 Pure

feeding etc.; eating of pure food etc.

मेंस्कः नवं iii. 26 The back or top of the Meru mountain.

—मेंस्कः नवं iii. 26.

—मेंस्कः iii. 23 Friendliness.

—मेंस्कः तत्त्वातुष्टादिकाचारम् i. 33 Of friendliness, of compassion, of reverent gladness, and of indifference (or ignoring or turning away or ‘silent witnessing’).

—मेंस्कः iv. 33; iii. 23.

—मेंस्कः नवं: iv. 10 Affection etc.

—मेंस्कः विद्यु: iii. 23 On or in affection etc

—मेंस्कः नवं: ii. 15, 18, 23, 24 Deliverance; freedom. (See मुखः).

—मेंस्कः नवं: ii. 23 Cause of moksha.

—मेंस्कः पदे iii. 26 In the locus, plane, ‘foot’, ‘standing-place’, precincts, or on the threshold, of Liberation; in a condition nearly the same as Liberation.

—मेंस्कः अवर्तमाणेन iv. 25 By or on hearing of the Path of Emancipation.

—मेंस्कः अवर्तमाणेन ii. 32 Of the Sciences of Salvation.

—मेंस्कः अवर्तमाणेन ii. 1 Study of the Science of Deliverance.
As desired or desirable. (स्त्रु to ‘wish’).

At first sight, this whole seems to be one compound word; but as such it is difficult to fit in with the rest of the sentence. It is best to read it as two words, यम्भ and अभिमुक्तम, i.e., the thing which ‘coming in front’, being met with, presenting itself, arouses a desire, etc.

From ability to expound or convey knowledge of facts as they actually are, as they have really taken place or occurred, as they verily are.

As possible; as may be fitting; ‘as may join in’, fit in, well or appropriately with the surroundings; according to occasion, or opportunity.

As the fact is; according to fact.

As it is. (Some editions read यम्भ).

As possible. (भु to be).

As pleasure; as may be pleasing; at pleasure; according to one’s own pleasure; as convenient.

Confirmed, established firmly, habitual, natural.

As the order is; in the order; according to the succession; in successive order.

By contemplation as desired, i.e., of or on whatever is agreeable.

As happened; as has occurred actually; according to actual fact.

From ability to expound or convey knowledge of facts as they actually are, as they have really taken place or occurred, as they verily are.

As possible; as may be fitting; ‘as may join in’, fit in, well or appropriately with the surroundings; according to occasion, or opportunity.

As the fact is; according to fact.

As it is. (Some editions read यम्भ).

As possible. (भु to be).

As pleasure; as may be pleasing; at pleasure; according to one’s own pleasure; as convenient.

fitted, fit, appropriate; possessed of: filled or supplied and provided with; (see योग).

Would be proper, feasible, fitting, possible; (युत).

With its parts or components in juxtaposition, but capable of independent and separate existence, each complete in itself (like a forest with trees); a mere collection.

In battle.

A crowd; a herd.

With life-time as long as (a cosmic) creation; living as long as creation or manifestation lasts

While; up to; as long as.

By so much as.

With lifetime as long as (a cosmic) creation; living as long as creation or manifestation lasts

—Yuk: i 1; ii 1, 23, 32; iii 13.

—Yuk: i 6, 13, 22; iv 10, 15

‘Joining in’ (with the surroundings); fitted to the occasion;
members, parts', steps, of yoga. (See अज्ञानी.)

योगाध धातुनालम ii. 28 Practice of the yoga-steps; 'following' of the yoga-disciplines, the yoga-exercises. (अनु, behind, खा, to stand; to follow).

योगाध धातुनालम ii. 28 From or by following or practice of the successive steps of yoga.

—योगान ii. 23.
—योगान i. 28; iii. 6.

योगांतराय: i. 30 The 'interrupters' or hinderers of yoga; the obstacles to yoga; the hindrances, of the difficulties in the way of yoga.

योगिनित्रित्स्त्य iii. 20 Of the mind of the yogi.

योगिनित्रित्स्त्य iii. 20.
—योगिनित्रित्स्त्य iii. 17.
—योगिनित्रित्स्त्य iii. 15, 16.

योगिन: iv. 7 Of the yogi.

योगिन: i. 21, 23, 28, 36, 37, 38, 40, 42, 43, 47, 50; ii. 10, 14, 35, 52, 55; iii. 16, 17, 18, 21, 41, 43, 45, 47, 51, 52, 53; iv. 6, 7.

योगिन iii. 26.

योगिनम i. 19; iii. 16.

योगिनित्रित्स्त्य iii. 53 Reachable, cognisable, by the intelligence of the yogi.

—योगी iv. 33.
—योगी ii. 15; iii. 25, 33, 38, 49;

iv. 4 One who is practising yoga, or has achieved it,

—योगी iii. 21.
—योगी iv. 19.
—योगी iii. 6.

—योगी iii. 6.

योगवतता ii. 53 'Yokability'; 'fitness to be employed or engaged'; fitness; ability; capacity; potency.

योगवतता अदछिन्त्रा योगवतता अदछिन्त्रा: iii. 14 (Vāchaspātī explains this in two ways; as an adjective to शक्ति, when it is to be read without the aspirate, as singular and feminine; or as an adjective to भूमि, when its plural and masculine and has the aspirate; the significance of the phrase itself remains the same either way). 'Cut off', 'marked off', delimitied, characterised, defined, by capacity, ability, power, fitness, 'joinability'.

—योगवतत्तम ii. 41.

—योगवतत्तम ii. 41 (Fitness).

योगजस्तमकम्बलम iii. 26 Hundred thousand yojanas; or extent of a hundred thousand yojanas. (A yojana is four krosha-s, roughly eight miles. Some editions read—साहसम्बल.)

योगजस्तमकम्बलम iii. 26 'Yojana-

thousands'; thousands of yojanas.

योगमतम्ब ii. 33, 34; iii. 13 'To be applied'; 'applicable'; to be understood.

योगमतम्ब ii. 28.
—योगमंत्र i. 24; ii. 18 'In, amongst', on, or to, the combatants, the soldiers, warriors, the actual fighters.

—योगमंत्र iii. 51.

—र—

—रक्षम iv. 23.
—रक्षम iv. 17.
—रक्षम iii. 20.

रक्षम ii. 4; iii. 13 (रु to color, tinge, affect, please). Affectionate; attached; enamoured.

—रक्षम iv. 29.

—रक्षम ii. 30.
—रक्षम iii. 51.

—रक्षम iii. 17.

रक्ष: ii. 18 The attribute of Rajas, restlessness, motility, mobility; the primal principle of all activity, motion, action, movement anywhere and everywhere in the world-process. (See युज्ञा:).

—रक्ष: iii. 49, 55.

रक्ष: ii. 17.

रक्षiva. 31.

रक्षलम्बी iii. 35 Rajas and tama.
रामज: ii. 15 Born of love.
राममेव ii. 55 In the absence of both attraction and repulsion, attachment and repugnance, inclination and aversion.

रासिनः iii. 14 'The all-formness of sap, etc': the property of being the universal, pervasive, continuous, generic substrata of all sorts of particular forms; the 'universality', continuity, continuum-ness, of the sensations of taste, etc.

रासणम् iii. 51 'The goal, home, locus, dwelling-place, of taste'; 'vital-fluid'; 'juice'; elixir; tonic medicine. (एष्टु, to go, to rotate).

रासायनम् i. 37; ii. 3; iv. 17.

रासायनात्मक शास्त्रीयसि ii. 15 'Love-pierced'; threaded, shot through, penetrated, pervaded, permeated, with or by love.

रागम् i. 15.
राजसङ्ग हस्पतियालमणकितमि iii 26 Made of silver, emerald, crystal, gold and precious stone.

राजसङ्ग हस्पति iii. 38.

रागः ii. 3 7 (रूप: see रूप:). That which colors; or pleases, tinges, the mind with pleasantness; affection; love; liking.

रागः i. 11; ii. 4, 28; iv. 11.

रामकाले i. 4 In, at, during, the moment, time, period, of affection, attachment, attraction, love.

रूपम् i. 2, 47.
रूपमति iii. 43 Rooted in, having its root in, arising from, rajas and तमस.

राजायक i. 2 By or with a small measure or quantity of rajas.

राजानापेतम् i. 2 'Moved away from', free of, the stain of the remnants of rajas (to the utmost extent possible, for entire abolition of any guṇa is impossible).

राज्ञि iv. 17 (See रूप:).

राजस् i. 37.

राजस्त्र i. 35.

राजस्वलिनि ii. 37 Gems; jewels; things valuable, unique, rare.

राजस्वलितलम् ii. 37 (Name of a country), 'the happy' or 'the enjoyable'.

राजस्वलितलम् iii. 26 (Name of a country), 'the happy' or 'the enjoyable'.

राजस्वलितलम् iii. 51 (You may enjoy) (you here yourself).

राजस्वलितलम् iii. 42 Among or in the rays (of the sun, moon, etc).

राजस्वलितलम् ii. 9 Sap, juice; hormone; humour (medical); taste; relish.

राजस्वलितलम् i. 30; ii. 9, 19; iii. 26, 36; iv. 21.

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

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राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The

राजस्वलितलम् i. 45; ii. 19 The
of the sense-quality of visibility; ‘color-form or vision-in-itself, sight-continuum’. (See तत्तत्त्वम्).
—रूपतम् ii. 21.
—रूपवान् iv. 9, 17.

रूपलिङ्गकोणजहेनवधानि iii. 46

Beautiful form, fine complexion, and adamantine ‘knit’, ‘binding together’, articulation, (of the parts) of the bodily frame.

कार्यसंविश्व i. 35 ‘Consciousness of form’; optical sensation, sight, vision.

—रूपम् ii. 21, 23, 28.
—रूपम् ii. 28; iii. 21.
—रूप: i. i. 15; iv. 9, 13.
—रूप: iii. 18.

रूपकार्यंत्विः ii. 15; iii. 13 ‘Aspect-excesses’; manifestations, predominances, prevalences of ‘forms’. (This and the word following it in the text, viz., रूपबिधाः, are explained by Vāchaspati in a special manner. He says, the रूपas are eight: dharma, jñāna, vairāgya, aishvarya, and their opposites.—see i. 2; and that the व्रत्तिः are ‘pleasure, etc.’ i.e., pleasure, pain, perplexity, as the context shows. This is not very clear. Vāchaspati’s own comment on Sāṅkhya-kārikā, 12, helps us to a simpler explanation; the रूपas, forms, or natures, and the व्रत्तिः, activities, or functioning, of the three गुणas, when in excess, conflict with one another or each other; when not abnormally strong, but fairly balanced, (not exactly equilibrated either, for that means pralaya), they manage, each to have its proper turn. This explanation fits in better, it seems, with the context in ii. 15, and also in iii. 13: which Vāchaspati’s rather far-fetched explanation of रूपas, and cursory one of व्रत्तिः, does not seem to do so well and easily).

—रूपम् ii. 20.

—रूपम् iv. 1.
—रूपे iii. 21.

—रूप्रेण ii. 21, 22; iii. 13; iv. 24. 
—रूप्रेण iii. 13 Line; stroke (of pen).
—रूप्रेण ii. 15 Disease. (रूप, to break, destroy, kill).
—रूप्रेण: ii. 15 The cause of disease.
—रूप्रेण: i. 25 ‘Horripilation’, i.e., excitation, standing on end, of the down on the skin and the hair, and the falling of tears.

—रूप— iv. 28.
—रूप— ii. 4.
—रूप— iii. 26 (A purgatory).

लक्षण—लक्षण वृत्ति: (185)

लक्षण—लक्षण वृत्ति: (185)

लक्षण—लक्षण वृत्ति: (185)

लक्षण: iii. 13, 53.
—लक्षण: ii. 19; iii. 13
—लक्षणम् i. 43; iii. 13 That by means of, or because of, which, a thing is seen, recognised, distinguished; distinctive feature or mark; characteristic; differentia (लक्षण, to see, to aim at).
—लक्षणम् iii. 13.
—लक्षण: iii. 47.
—लक्षण: iii. 13 From, because of, by means of, the mark.
—लक्षणपरिपरमकम्: iii. 15 Order, succession, sequence, march, of the changes, transformations, gradual unfolding, development, evolution, of the characteristics or marks. (See चरमोक्तःक्षणपरिपरमकम्).
—लक्षणपरिपरम: iii. 13 The transformation of the characteristics.
—लक्षणपरिपरमास: iii. 13
—लक्षणमेंद्र: iii. 13 Difference of characteristics.
—लक्षणमेंद्र: iii. 15.
—लक्षणम् ii. 19.
—लक्षणम् iii. 13, 14.
—लक्षण: ii. 19.
—लक्षणम् iii. 13.
—लक्षणात्तमकम् iii. 13 Another characteristic.
—लक्षणात्तमकम् iii. 13
—लक्षणात्तमकम् iii. 2 By, because of, wish to declare the distinctive marks; in order to define, to characterise.
—लक्षणानामां iii. 13.
—लक्षणानामां iii. 13.
—लक्षणानामां iii. 13 Distinguished; particularised; characterised; specified; marked; observed.
—लक्षणम् iii. 26 Attached, clasped, clunging, in contact.
—लक्षणम् iii. 45 Lightness; the yogic power of becoming light at will.
—लक्षणम् iii. 45 Light (the opposite of heavy).
—लक्षणम् iii. 42 From, by, because of, rapport with, (concentration on and attainment of the lightness of)
—लक्षणम् iii. 42 Light because of lightness.
—लक्षणम् iii. 42.
—लक्षणम्: iv. 21.
—लक्षणम् ii. 17, 21.

लक्षणपरिपरमकम: iv. 33 That which has found a conclusion, an ending. (सम, परिध + अ+सो, to end).

लक्षणपरिपरमकम: iv. 33 That which has found a hole, crack, breach, loophole, opportunity (for entrance).

लक्षणपरिपरम: ii. 4 That which has
found existence, way of existence, livelihood, pa’ency, activity, functioning, manifestation, expression.

स्वाभितिकम् i. 39 That which has attained fixity, stability.
स्वाभितिकरणम i. 41.
स्वाभित्वम i. 30 On or in (the stage or state) which has been gained, achieved.
स्वाभित्वम i. 13 That (birth) which has secured (or got determined) a life-period, or long life. (The new incarnation has its span of life determined by Karma).
स्वाभित्वम i. 51 One who has found light.
—लक्षण: iv. 16.
स्वाभित्वम iii. 42 Having found or gained.
स्वाभित्वम i. 32, 33, 36, 37, 38, 39, 40, 48; ii. 22, 23, 28; iii. 6 Finds, gains, obtains, attains. (स्वाभित्वम to gain, to find).
—स्वाभित्वम iv. 10.
—स्वाभित्वम ii. 4.
—स्वाभित्वम iv. 11.
—स्वाभित्वम iv. 23.
—स्वाभित्वम iii. 2, 17, 20.
—स्वाभित्वम i. 32; iii. 35.
स्वाभित्वम iii. 26 By the ‘salt-sea’.
—स्वाभित्वम iv. 9.
—स्वाभित्वम ii. 42 (स्वाभित्वम to gain. Gain; achievement).

—स्वाभित्वम: i. 21, 22, 23; iii. 43, 48; iv. 1.
स्वाभित्वम ii. 38.
—स्वाभित्वम ii. 23.

—लक्षणम— iii. 46 (‘Saltiness’; crystal-like gleam of complexion).
—लक्षणम— i. 45.
लक्षणम iii. 13, 41 Mark; characteristic quality; a manifestation. (From लक्षणम, that which goes into laya, absorption, dissolution, and therefore has come out of latency previously, by inference; or लक्षणम व गच्छति च, that which ‘lies’ hid, and also goes forth; i.e. all marks, qualities, which unfold and fold back, appear and disappear, emerge and immerge; see प्राग्यम). (Another and more common meaning of the word is ‘the mark of sex’, the reproductive male organ. The etymology indicates why this conventional meaning has arisen).

—लक्षणम— ii. 19.
—लक्षणम— i. 45.
लक्षणम ii. 19 Only (a, or the, or as a) mark; a mere principle; a mere germ of productivity; a seed of manifesting power. (Dr. Ganganath)

Jha translates it as ‘solely emergent’.
लक्षणम ii. 19.
लक्षणम i. 45.
लक्षणम i. 19.
—लक्षणम ii. 19.
—लक्षणम i. 45.
—लक्षणम ii. 10.
—लक्षणम ii. 5.
—लक्षणम i. 2.
लोक: i. 43; iii. 25; iv. 23 That which shines, is seen, is visible, is lighted up; the world. (लोक, लोक to see, perceive; to shine).
लोकस्वलयम i. 49 By the ‘worldly’, physical, familiar, sense-cognition or perception; by means of the ordinary physical senses.
लोकस्वलयम iii. 17 By the ‘world-mind’; by public opinion; by ‘common sense’, common convention.
—लोकस्वलयम ii. 5.
लोकस्वलयम iii. 26 In the ‘middle’ or ‘midst’ of, within or amongst, the lokas, worlds.
लोकस्वलयम ii. 13.
लोकस्वलयम i. 7.
लोकस्वलयम iii. 26 ‘Having the Lokā-loka mountains for family’; surrounded by those mountains.
लोकस्वलयम ii. 26.
लोकस्वलयम ii. 17, 42; iii. 26.
लोकस्वलयम ii. 5 With the two eyes.
लोकस्वलयम ii. 12 Born of greed, perplexity (silliness and terror), anger.
लोकस्वलयम iii. 34 ‘Preceded by’, due to, caused by greed, anger, or confusion (stupidity, and fear).
लोक ii. 7 (खुद्, to covet, to ‘love’). Avarice; greed; craving.
लोक ii. 14.
लोक ii. 34.
लोक ii. 38 Of the restless, the ever-moving, the disturbed.
—लोक ii. 29.
लोक ii. 15 From, because of, restlessness, cupidity.

—ब—
बृ: i. 1; iii. 51 You: (कुप्प:; acc: pl:).
—बृक्ष: i. 7.
बृक्षम ii. 25 ‘Declearable’; to be declared.
बृक्षम i. 1 Do: (fem:).
बृक्ष: i. 7 Speaker.
बृक्ष: ii. 24 Says. (वचन, to speak, to ‘voice’).
—बृक्ष: i. 1.
बृक्षम ii. 5 Will say; will declare. (वचन).
बृक्षम iii. 45 The ‘being-declared’; to be declared in
a hole or passage through the ridge; breaking up, removal, of the hindering envelope, veil, screen, shell, obstacle, wall, bar; clearing the way; breaking through the obstruction; (to cover, surround, c nceal; also, to choose).

वरणित: iv. 3.
—वर्ण— iv. 24.
—वर्णिता: i 15.
—वर्ण: i 17.

वरणम्: i 17 Letter; articulate letter-sound; (also color, and 'caste' or 'vocational class').

—वरणम्: iii 17.

वरणवित: iii 53 (They) describe; say; (pl.: वरण, to paint, to describe).

वरणा: i 17.

वरण: i 17.
—वर्णने: ii 18; iii 6, 26, 41; iv. 3, 25.

वरणने: i 1; ii 16 Exists; (to, to be, happen, act, turn round).

वरणने: ii 15; iii 26; iv. 16.
—वरणने: ii 44; iii 26. (pl:).

वरणम: i. 24, 32; ii. 18, 34; iii. 13, 14, 52 Existing; (masc).

वरणमाकात्यम्: iii 15 'Succession into', 'striding into', passing into the condition of being the present.

वरणमाध्यमति: iii. 15 Because of the condition of 'the present'; because of being present.

वरणमाध्यम: ii. 16, 23; iii. 13; iv. 12.

वरणमाने: i. 24.

वरणामध्यक्षम्: iii 13 The characteristic of being 'present'.

वरणामध्यक्षेणुः: iii 13 Possessed of do:.

वरणामध्यक्षमये: iii 13 In the present time.

—वरणामध्यक्ष: iv. 11.

वरणामध्यक्ष: ii 26; iii. 13, 14, 49; iv. 12, 33.

वरणाम: i 24; ii. 18; iii. 14; iv. 13.

वरणामध्यक्ष: iii 13 From the present and the past.

—वरणामध्यक्ष: iii 13.

वरणामध्यक्षे: iv. 12 In or for the 'making present', the manifesting (of something pre-existent but not manifest at present).

—वरणामध्य: iii 51.
—वरणामध्येषु: iii. 13.

वरणामध्य: ii. 18.
—वरणामध्येण: iv. 10.
—वरणामध्येष: iv. 12.
—वरण त्य: iii 13.
—वरणामध्येण: iv. 3.
वस्तुतत्त्वः i. 9 In the state of being do:

वस्तुतत्त्वम् i. 5 (Having a 'thatness', a reality, an essentiality, 'like' that of, or in 'common' with, true and real substance); positivity (not mere negativity); substantiality.

वस्तुसमाहारः iii 52 Actual, real, substantial summation, gathering up, accumulation; (सम, from all sides, + आ, together, up to, + ह, to take, to carry).

वस्तुसामायः iv. 15 'in sameness, similarity, equality of things'; objects being or remaining the same; when the object is the same.

वस्तुसामयः iv. 15.

वस्तुलक्षणः iii. 52 Of the form of substance, reality, objectivity; as if real, substantial.

वस्तुलक्षणम् iv. 14 The 'own-form', characteristic essential nature of (a) substance; the reality of (an) object.

—वस्तुम् ii. 22.

वस्त्रय iv. 33 Of wearing cloth, garment, raiment; (वस्त्र, to wear).

वस्त्रायांि ii. 11 Do; (pl.).

वस्त्रवृत्तम् ii. 5 Another thing.

—वहलि i. 12; iii. 45 Carries; flows; blows; blows away; (वहलि, to

flow, to carry).

—वहलि: iii. 44 Fire.

—वहलि: i. 23, 34, 35, 36, 37, 38, 39; iii. 22, 33; iv. 34 Or.

—वहलि i. 5; ii. 1; iii. 1; iv. 3; etc.

—वाक्, वाकम्, वाकी ii. 30, 36; iii. 17 Speech; voice.

—वाक्यायणम् पुष्पाद्यायणः ii. 19 Voice, hand, foot, excretory, and reproductive organs.

—वायुः ii. 18.

—वायुः iii. 29 ‘Wind, bile, and phlegm'; the vital currents of nerve-forces and gases, and of the digestive and assimilative juices, and of the mucous, albuminous, and other semi-solid and solid tissues. (See —विद्र—; the works on आयुर्वेदा describe five kinds of वायु and five of श्लिशमि, also).

—वायुः iii. 22 By the wind.

—वायुः iv. 10.

—वायुः iv. 21 (Doctrines; views; opinions; theories).

—वायुः iv. 20.

—वायुः ii. 33 'Vomit-licker'; (cf: “The dog returning to its vomit”; सिंह्र, to lick).

—वायुः iii. 51.

—वायुः i. 45 Of the aerial or airy.

—वायुः ii. 19.

—वायुः iii. 44, 45 Air, wind. (वायु, to blow).

—वायुः iii. 24 Possessed of the might of the wind.
In or on the might of the wind.

Abolition of all doubt and element of unreality.

Alternatives; possible views, ways of thinking; (ph).

Imagined; postulated.

Flowing; carrying.

Condition of being devoid of instruments or organs.

'Organ-lessness';

'Specially created', 'artificial', as contrasted with प्रकृति, Nature, and the non-artificial, uncompelled, 'natural' state, and प्रकार, good form or manner; विश्व, prefix expressive of separation, division, particularisation, privation, opposition, + क्ष, to 'create', to do.

The designation of 'product', effect, 'curdlement', 'precipitate': or, the consciousness that (it) is a (specifiable) 'product', a 'transformation', (not the homogeneous, unspecifiable, indistinguishable original 'plasm', root, source. (सङ्खा means both 'consciousness', and 'name' by which we become 'conscious' of or recognise a thing).

From the non-making of 'transformations', 'products', 'changes': because of not producing any transformations.

Because of 'permanent' or continuous, unremitting, incessant transformation.

Or (or सिं) iv. 10.

Or (or सिं) नी iv. 10.

Being transformed, corrupted, changed, artificialised.

Of the distraught mind; of his whom mind is distracted, maddened; of one obsessed demented.

Of the impossibility of the distracted mind; (i.e., there could be no such thing as 'distraction' at all).

'Flung away'; carried away; possessed, obsessed, maddened (by some one fixed idea); monomaniacal; lunatic; mad. (वि + श्री, to throw, fling).

I.

—विलेघ— iii. 26.

For the sake of prohibiting, preventing, precluding distraction.

i. 31 Connate or
congenital with, or companions of, distraction.

—विषेषणः i. 30 (Distractions, diversions, ‘flingings’, away).

—विषेषणः i. 30

विषेषणः i. 30, 32 Obsessions.

विषेषणः i. 1 Become subsidiary or subservient to distraction; bye-product of obsession.

—विषयात् i. 24 (By defeat or destruction).

—विचारः iii. 26

—विचारः i. 17

—विचारः i. 17

—विचारः i. 17 Thought, reflection, cogitation, consideration, pondering; opinion, view; (विष्ठिन्त्र to move about).

—विचारणः ii. 13 ‘Revolving, moving about, (in mind); ‘taking (the mind) about or around; circumsp ectation; consideration; question, problem, subject or matter for thought and reflection.

—विचारिकः i. 17 Devoid of thinking, cogitating, reasoning, argument.

—विचारः i. 44 (See विचारिणः).

—विचारः i. 44

—विचारितः i. 1 Accompanied with reflective thought, (especially regarding subtle objects).

—विहारः ii. 13 ‘Is taken round’, revolved, considered.

—विभचः iii. 26.

—विन्छिन्नः iii. 26.

—विन्छिन्नः ii. 13; iv. 25 Variegated; ‘much-imagined-in-special-ways’; marvellous; wonderful; (masc.).

—विज्ञाप्तः ii. 15.

—विज्ञाप्तः ii. 13 (Fem: some editions read विज्ञाप्त).

—विज्ञाप्तः ii. 13 ‘Made multiform, multi-colored’; variegated.

—विज्ञाप्तः ii. 4 Having broken; with breaks; (विलिङ्ग to cut, sever, divide).

—विज्ञाप्तः ii. 4.

—विज्ञाप्तः ii. 4.

—विज्ञाप्तः ii. 4 Severed; cut up; broken; scattered; dispersed; sporadic.

—विज्ञाप्तः ii. 4.

—विज्ञाप्तः ii. 4 The state of being broken etc.

—विज्ञाप्तः ii. 13 (The Bbūṣya explains this as) ‘the gross, coarse, unrefined, occupation of the mind with a concrete, gross, non-subtle object’. But aphorism ii. 34 explains the plural form of the word as meaning ‘impulse to kill’, etc.

—विज्ञाप्तः ii. 33 ‘On oppression by evil thoughts’; when evil passions disturb (the mind).

—विज्ञाप्तः i. 44.

—विज्ञाप्तः i. 17 Devoid of, free from, ‘gross functioning’.

—विज्ञाप्तः i. 17 Because of association with, or accompaniment by, (a) ‘gross activity’, i.e., (doubt-tinged, emotion-biased) perception, or thought, of some physical object; (b) more subtle (bias-free, purely rational) thought; (c) mere feeling of joy; (d) mere feeling of self. (These four progressively successive states and stages of samprajñāta or ‘conscious’ meditation or ‘absorption’ may be illustrated by an extract from a recent book, which happens to be at hand at the time of writing, on what has come to be known as ‘psycho-analysis’, also the new psychology’. The extract is in exact accord with the undisputed Sāṁkhyā and Yoga doctrine, that saṭṭva-rajasa-ṭamas, or jīvān-acchhā-modrī, are inseparable, though one prevails at a time; and some western exponents of the ‘old psychology’ also have noted the fact. ‘The working of each instinct involves three mental processes, the cognitive, the affective or emotional,
and the conative... A very large part of our actions and opinions are entirely determined by our complexes, and by far the largest parts are more or less colored by them, even when we are able to emancipate our judgments so far as to be able to act or judge to some extent independently of the bonds of our complexes. In purely rational thinking, which is a great deal rarer than most people imagine, the affective bond is of a different nature. The love of objective truth is here at least a part of the affect involved": Tansley, The New Psychology, p. 68. ‘Complex’ is a newly technicalised word, with a special significance, which includes what is clearly indicated by the words ‘emotional bias’, ‘passionate prejudice’, ‘interested thought’, etc. One of the main objects of yoga-discipline is to loosen and dissolve these ‘complexes’, kāma-jātaḥ, ‘matted roots of desire’, hṛdaya-grāntḥahayat, ‘heart-knots’; and thereby to purify and maximise satvā to the utmost, and free it from and minimise, first the lower and then also the finer, rajas and tāmas, as much as possible, complete abolition being impossible. The first important exercise for this purpose is to learn to discriminate between a word, its meaning, i.e. the object meant, and the knowledge or consciousness of the word, on the one hand, and the object, on the other. By persistent practice of such discrimination, there arises the ability to discriminate, in the total mental mood or ‘complex’, what and how much is the element of the ‘affective’, ‘emotional’, ‘passionate’ bias or prejudice, and what and how much that of ‘pure reason’, i.e. ‘cognitive’, ‘intellectual’, judgment. (a) Sa-viṭārka seems to be the meditation wherein this freedom from all such bias and passion, due to the coarser rajas and tāmas, of hostility to any one and wish to hurt him, etc., has not been secured; e.g. the odiunm theologicum, and almost all political or commercial thinking i.e., ‘meditation’. When such freedom is secured, the meditation becomes viṭārka-vikalā or nir-viṭārka, (i.e. 17, 43).

Apparently this nir-viṭārka is the same as (b) sa-viṭārka (i.e. 17 and 44), purely rational deep thinking, absorbed reflection, especially with reference to ‘subtle’ objects, ideas, opinions, or superphysical things. When even that disappears, we have viṭārka-vikalā (i.e. 17) or nir-viṭārka; and this seems to be the meditative mood or state of mind in which there is no thinking, (i.e. 17) but only a voluminous feel of pleasant ease, positive joy, bliss, (c) ānandā-nugaṭā, is left; as in the proximity of a loved person, or when resting in a comfortable bed after a hard day’s work, to take a more common if less idealised experience (d) Asmiṭā-nugaṭā is the rapt, absorbed mood in which even that feel of joy has disappeared, ānanda-vikalā (i.e. 17), and only the feel of self-existence, ‘I-am-ness’, remains, something like the consciousness just before falling asleep, but, in this case, alert and wakeful consciousness, without any sleepiness.

—वितकः i. 42, 43.
—वितकः i. 42, 43, 44.
—वितकः ii. 34. Evil thoughts and emotions; also, doubts; fancies; suppositions; arguings.

—वितकः ii. 33, 34.
—वितकः i. 34.
—वितकः ii. 33.
—वितकः i. 1 Accompanied by viṭārka; (see वितकः युगमान् supra).
—वितकः i. 43.
—वितकः ii. 34.
—वितकः iii. 26.
—वितकः iii. 22 Spread out; stretched out, (नर, to stretch).

—विदितः i. 15.
—विदितः i. 15.
—विदितः i. 15 Of the ‘thirstless’, the desireless.
—विदितः ii. 31.
—विदितः ii. 5 They know; (विद्र, to know).
—विदितः ii. 9 Of the wise man; the knower.
—विदितः ii. 9.
—विदितः iii. 26 The bodiless and the ‘merged-in-Prakṛti’; (see Prakṛti).
—विदितः i. 19 Of the dohel.
—विदितः iii. 43.
—विदितः i. 19, iii. 48 Of the Vidēha-beings, the ‘bodiless’ ones; (a class of very highly advanced jivas, souls, gods, just short of, or on the threshold of kaivalya, moksha).
—विधम् iv. 10.
—विद्राय— iii. 17.
विप्रेते iv. 6 Exists; is known. (विद्र, to know; also to exist; cf: esse est percipi).
विधानम् ii. 24 Existent; being cognised.
विधाने ii. 23.
विधियः i. 14 By learning, knowledge.
—विद्रा i. 4, 5.
—विद्रया— ii. 46.
—विद्रा i. 11; ii. 4, 5, 23; iv. 4, 11.
—विधाया ii. 4.
—विधायाम् iv. 25.
विधायांविरास्तम् ii. 5 Opposed to, reverse of, true knowledge.
—विधानम् i. 25.
—विधान ii. 15; iv. 30 The knower; the wise man.
—विधम् iv. 6, 10.
विधमित्र i. 35 (They) break, beat, tear, batter down; blow away. (धा, to blow; cast away).
—विधम् iii. 35 (Different-natured).
—विधारणा म् याम् i. 34 (Holding of breath).
—विधारणामयम् ii. 53.
—विधीयः iii. 38.
—विधीयते ii. 26 Of the (sattva) which has shaken off the (taint of the) rajas- restlessness of the ‘afflictions’, ‘sins’, ‘miseries’. 
—विना iii. 18 Without.
—विनायकः iii. 26 (A race of devas).
—विना म् iii. 51 (Some editions read विनासी).
विनाश: iv. 12 Destruction; annihilation; loss. (वश, to perish).
विनाशाखातः iii. 13 ‘Prohibition’, denial, of annihilation.
—विनाशक्रियाः iii. 13 (Transient; destructible; perishable).
—विनाशी i. 51.
विनाशितम् iii. 13.
विनियोगः iii. 6 Application, employment, direction; appointment; (वि + निः+ कुः).
—विनियुक्तम् i. 24 Freed; gone beyond; emancipated.
विनियोगिते i. 51; iv. 25 Reverts, returns, retires, goes back, ceases, turns away. (Some editions read विनियोगिते).
—विनिवधितुः: iv. 25 (Cessation, because of satisfaction. Some editions read निवधितुः).
विनियोगः ii. 38 In the ‘teachable’, ‘guideable’, ‘leadable’, the to-be-led or instructed; (pl.: वि + नि, to lead, guide).
विनियोगः i. 7 The Vindhya mountain.
—विनियोगशः iii. 25 Having ‘put down’, laid down, thrown down; arranged in order. (वि + नि + अस्, to throw).
—विनियोगः iii. 29 Placing; arrangement; laying out.
—विनियोगशः i. 5.
—विनियोगशः iii. 22 ‘Gone to the other, the opposite, way’; opposed, reversed, turned round; (वि + परि + इ, to go).
—विनियोगशः i. 11.
—विनियोग: i. 6.
—विनियोगशः 8 ‘Turning the other way round’; inversion; perversion; distortion; error; ‘erring’; ‘straying’; mistake; delusion; ‘turning the truth upside down’; tospsy-turvy; (cf: ‘demon est deus inversus’, i. e. ‘Satan is God inverted’. वि + परि + इ).
—विनियोगशः iv. 30.
—विनियोगशः i. 30 ‘Falsehood-knowledge’; false or erroneous knowledge.
—विनियोगशः वासनावासितः ii. 24 Permeated with the propensity to erroneous apprehension.
—विनियोगशः ii. 28.
—विनियोगशः ii. 3.
—विनियोगशः iv. 3.
—विनियोगशः वासितः i. 9 ‘A-mount-ing’ to error.
—विनियोगशः ii. 5.
—विनियोगशः i. 48 A faint ‘snil’, flavor, savor. trace, distant touch, of error, perversion, reversal, ‘throwing upside down’, ‘tospsy-turvy-dom’, thrusting away from the right course. (Some editions read विनियोगशः ‘परि + इ, to throw’).
—विनियोगशः वासितः ii. 4 In or at the time of ‘error-notion’, erroneous belief.
—विनियोगशः iii. 45.
—विनियोगशः i. 24; iv. 8.
— विपक्ष — ii. 13, 34; iii. 43, 50, 55; iv. '89.
— विपक्ष: ii. 13.
विपक्ष: i. 24; ii. 13; iv. 8
‘Cooking’; maturation; ripening; (the result of the process of maturation, viz; consequence, result, fruit, product, fruition. वि + पक्ष).
विपक्षकालामयी: ii. 13 Lack of time for maturation; ‘absence of maturation-time’.
विपक्षा०: ii. 13 (Capable of) ‘sprouting into maturation’; putting forth the sprout of maturation.
—विपक्षा० i. 19; ii 3, 13; iii. 22; iv. 8.
विपक्षा० ii. 34.
—विपक्षा० ii. 5, 13, 34.
विपक्षकेत्तमा: iii. 18 Causes of fruition or maturation.
विपक्षकालिगुणम्: ii. 13 ‘Facing towards ripening’, ‘with face turned to fruition’; tending to bear fruit; ready to put forth, or come to, fruit; on the point of, or approaching, fruition.
विपक्षकालिगुणम् ii. 13 The commencer, initiator, of fruition.
विपक्षे. ii. 15.
—विपक्षः— iii. 25 (Distant).
—विपक्षः— iii. 36.
—विपक्षः i. 49.
विपक्षे iii. 25 In or on a distant (object). (वि + पक्ष, to draw, drag, plough).

disappeared, merged, absorbed, dissolved; (pl: some editions read प्रलिङ्गनात्मक; see प्रलिङ्गनात्मक).
विपक्षात्मका०: i. 15 Extended; (वि + पक्ष, to 'slide', move).
—विपक्षा० ii. 26 (See अधिकार and पुरुषे).
विपक्षा० i. 42; v. iv. 15 Divided off; separate; (वि + भजः).
विपक्षा० ii. 6.
विपक्षकालिगुणम् i. 42.
—विपक्षा० iv. 23.
विपक्ष i. 33 Having distinguished, distributed; ‘distributively’; discriminately.
—विपक्षा० iii. 17.
विपक्षविद्यमानात्मका०: i. 42 Being separated, distinguished.
—विपक्षा० ii. 6, 18.
—विपक्षा० iii. 17.
—विपक्षः iii. 17.
—विपक्षः i. 17 Division.
—विपक्षः i. 18.

dispersiveness; omnipresence; all-pervading greatness and glory; (वि + भजः to be in a special, impressive, great, glorious manner).

—विपक्षः— iv. 10 Of the omnipresent.

—विपक्षः— iii. 1 The ‘foot’, ‘quarter’, section, chapter, of or on ‘great beings’, excellences, superphysical accom-
योगाभाष्य-कोष

—विरोधी i. 51.
—विधुष्य iii. 6 Jumping across; having skipped over, crossed over.
—विद्याचय i. 51.
—विद्यत्तः iii. 44.
—विवर: iii. 51.
—विभवः iv. 22 Hole; hollow; cave; chasm.
—विकर्त्तान्त ii. 17.
—विवर्धः iii. 26 Revolves; turns round.
—विवर्धः ii. 28 Increases; (ब्रू, to increase, to grow).
—विवर्धः ii. 15 Do: (pl.).
—विवर्धः ii. 19 Is discriminated, distinguished; (विवर्धः, to divide, separate, discriminate).
—विवर्धः ii. 19 Do: (pl.).
—विवर्धः ii. 28 Increase; expansion.
—विवर्धः ii. 19 The stage or condition of expansion.
—विवर्धः iii. 55; iv. 27.

विवेद्वपतः: ii. 26 बोध 'Discrimination-cognition'; discriminative knowledge; awareness of the distinction between Purusha and Prakṛti, Self and not-Self, God and Nature. (वि, विच, र्या, to tell, relate, declare, make known; to know).
—विवेद्वपतः: i. 2; ii. 26, 28; iv. 29.
—विवेद्वपतः: ii. 27 Of the form of do:.
—विवेद्वपतः: ii. 28; iv. 29 (Up to, till) discriminative knowledge (arises).
—विवेद्वपतः: ii. 28.
—विवेद्वपतः: iii. 55.
—विवेद्वपतः: iv. 26 'Low', inclined towards, the knowledge born of discrimination.
—विवेद्वपतः: iii. 55 Of the (yogi) 'sharing in,' possessing, the knowledge do:.
—विवेद्वपतः: iii. 53 From the knowledge do:.
—विवेद्वपतः: iii. 52, 54 Born of discrimination.
—विवेद्वपतः: iii. 18, 49, 52.
—विवेद्वपतः: iii. 33

विवेद्वपतः: योगाभाष्यम् ii. 52 (Karma 'belonging to', 'connected with', the veiling of, i.e., veiling, barring (the rise of) discriminative knowledge.
—विवेद्वपतः: योगाभाष्यम् i. 12 By the perseverent practice of the discriminative vision.
—विवेद्वपतः: योगाभाष्यम् iv. 26 Inclined towards discrimination.
—विवेद्वपतः: योगाभाष्यम् iii. 50 The idea, notion, consciousness, awareness, belief, of destination.
—विवेद्वपतः: योगाभाष्यम् ii. 26 The flow, current, stream of discriminative consciousness.
—विवेद्वपतः: योगाभाष्यम् i. 12 Inclining towards the region of discrimination.
—विवेद्वपतः: i. 12 The stream, current, of discrimination.
—विवेद्वपतः: i. 20 Of him who seeks discriminative knowledge.
—विवेद्वपतः: ii. 15 Of the discriminator; (विवर्धः, to separate).
—विवेद्वपतः: ii. 5, 27.
—विवेद्वपतः: iii. 45.
—विवेद्वपतः: iii. 34; iii. 43; iv. 3.
—विवेद्वपतः: योगाभाष्यम् i. 10 'Makes keen, acute, refined, purified' (वृ, to tear away, destroy; शार, the autumn, 'destroys', 'clears away', the dirt, the mud and mire, caused by the rains).
—विवेद्वपतः: योगाभाष्यम् iii. 5 Becomes lucid, limpid, pellucid.
—विवेद्वपतः—i. 4.
—विवेद्वपतः: iii. 15, 35 Differentiated; distinguished; specialised. (वि + विशिष्ट, to distinguish, to leave a residue behind).
—विवेद्वपतः: योगाभाष्यम् i. 44, 50.
—विवेद्वपतः: योगाभाष्यम् ii. 20.
—विवेद्वपतः: योगाभाष्यम् ii. 4.
—विवेद्वपतः: योगाभाष्यम् iv. 22.
—विवेद्वपतः: iii. 35 Very pure; (वि + शुष्प, to become pure).
—विवेद्वपतः: ii. 52 Purity; purification.
—विवेद्वपतः—ii. 19.
—विवेद्वपतः: योगाभाष्यम् i. 7, 25, 43; ii. 19; iii. 1, 44, 47; iv. 12, 13.
—विवेद्वपतः: योगाभाष्यम् iii. 35.
—विवेद्वपतः: i. 10, 25, 43; ii. 19; iii. 35, 53.
—विवेद्वपतः: i. 22 Special degree; surpassingness; excellency; peculiarity; (see विशिष्ट).
—विवेद्वपतः: i. 22, 35, 49; ii. 15, 51; iv. 24 Special; particular; differential; specific; 'that which marks off from the rest.'
fication; particularisations; concretions; materialisations.

—विसोका ii. 19.
—विसोका ii. 19.
—विसोका ii. 19.
—विसोका iii. 13.

di 12 Special favoring or helping. (Some editions read विसोकानुमयम्).

विसोकानुमयम् i. 49 Because of having a special, particular, concrete object.

विसोकायत्ता i. 49.

विसोकायत्त प्रकाशाणम् i. 7 Predominantly cognitive, discriminative, or determinant of the specific, demarcating, distinguishing, differentiating, particular or peculiar characteristic or aspect (of a given object).

विसोकायत्त प्रकाशाणम् ii. 19 (a) Specific, differentiated, particular, concrete (as opposed to abstract), (b) non-specific, generic, abstract, undifferentiated, (c) archetypal, and (d) differenceless, imperishable, homogeneous. (See विसोका and अलिहम).

विसोका i. 36 ‘Sorrowless’; serene; tranquil.

विसोका iii. 49.

विसोकासयस्यालस्रमम् i. 41 Become transformed to, having ‘attained’ to, conforming to, the ‘diversity of the world’; having taken on, assumed, the form of all sorts of diverse things.

विसोकासयस्यालस्रमम् i. 41 Tinged with diverse objects, or with the diversity of objects, or with all sorts of things.

विसोकासयस्यालस्रमम् i. 41 Appearing as, showing forth, the form of all sorts of objects.

विसोकासयस्यालस्रमम् i. 41 Towards the trusting.

—विसोका i. 1; ii. 15.

विसोकाविपरयान i. 1 Bearing the wondrous venom, or the venom of non-equilibrium.

—विसोका i. 11; ii. 15.

—विसोका i. 12; 15; 16; i. 1; iii. 48.

—विसोका i. 14; 32; 47; 49; ii. 20; 51; iii. 17; 48 (Some editions read एकक्रियायत्तम् in i. 17).

—विसोका i. 43; 45; ii. 20; 50; iii. 16; iv. 14; 18 (वि, specially, लित to bind, fasten, permeate, pervade). Object; range; domain; subject-matter; object of sensuous enjoyment.

—विसोका ii. 17, 22.

—विसोका ii. 45.

—विसोका ii. 4; 20.

—विसोका ii. 8; ii. 17, 20; iii. 35.

—विसोका ii. 23 Because of objectivity, objectness, being object.

—विसोकायत्त प्रकाशाणम् iii. 15 Of him who sees the defects or evils of sense-enjoyment.

—विसोकायत्त प्रकाशाणम् iv. 26 ‘Heavy-fronted’ with, heading or gravitating towards, heavily inclined in the direction of, sense-enjoyment.

—विसोकायत्त प्रकाशाणम् i. 37; iii. 54.

—विसोकायत्त प्रकाशाणम् i. 35; 49; ii. 23; iii. 17, 41; iv. 12.

—विसोकायत्त प्रकाशाणम् i. 32.

—विसोकायत्त प्रकाशाणम् iii. 51 By the mirage, the ‘deer-thirst’, of sense-objects.

—विसोकायत्त प्रकाशाणम् i. 35 Having an object; (fem.:).

—विसोकायत्त प्रकाशाणम् i. 35, 36.

—विसोकायत्त प्रकाशाणम् iii. 51 The winds, strong breezes, storms, of sense-objects, sense-attraction.

—विसोकायत्त प्रकाशाणम् iii. 47, 53 Special or peculiar object.

—विसोकायत्त प्रकाशाणम् iv. 23 Showing forth, reflecting, both object and subject—

—विसोकायत्त प्रकाशाणम् i. 30 Craving of the nature of attraction towards sense-objects; ‘greed for con-junc-tion with objects of sense’.

—विसोकायत्त प्रकाशाणम् ii. 14 At the time of sensuous pleasure.

—विसोकायत्त प्रकाशाणम् ii. 15 Sensuous pleasure; the pleasure yielded by sense-objects.

—विसोकायत्त प्रकाशाणम् iii. 18 In comparison with sense-joys, sensuous delights.

—विसोकायत्त प्रकाशाणम् ii. 23.

—विसोकायत्त प्रकाशाणम् i. 11; ii. 4.

—विसोकायत्त प्रकाशाणम् i. 12 The stream of sense-enjoyments.

—विसोकायत्त प्रकाशाणम् i. 44, 49.

—विसोकायत्त प्रकाशाणम् i. 7, 44, 49; iii. 35.

—विसोकायत्त प्रकाशाणम् i. 5; iii. 26.

—विसोकायत्त प्रकाशाणम् iv. 17.

—विसोकायत्त प्रकाशाणम् i. 33.

—विसोकायत्त प्रकाशाणम् ii. 30.

—विसोकायत्त प्रकाशाणम् iii. 4.

—विसोकायत्त प्रकाशाणम् iv. 23 Of the nature of ‘object’.

—विसोकायत्त प्रकाशाणम् ii. 51 (?) Without cognisance, reconnoitres thought, of the range (of the breath, but, instead, by a sudden effort).

—विसोकायत्त प्रकाशाणम् ii. 15 Permeated with (craving for) sense-objects.

—विसोकायत्त प्रकाशाणम् ii. 28 Another object.
being with a passionless mind; filled with the image, the thought of a being who has risen above all passions.

—विष्टि: ii. 50.
—विष्टि: i. 4, 35; ii. 4, 20; iii. 39; iv. 22.

—विष्टि: i. 10; iii 43 (वृष्टि to exist; see वर्षि); way of existing, (also of earning one’s living) modification, state (of mind); function; functioning, activity; operation: working.

—विष्टि: i. 7, 9; iii. 47; iv. 10
—विष्टि: i. 5.

—विष्टि: i. 30.
—विष्टि: ii. 20; iv. 22.
—विष्टि: iii. 18.

—विष्टि: i. 43 By mere functioning, activity, stirring.

—विष्टि: i. 35.
—विष्टि: iii. 43, 48 Attainment of functioning, operativeness, existence; finding expression.

—विष्टि: i. 5 'The wheel of mood and seed'; the rotation of germ and manifestation, conduct and tendency, functioning and disposition, habitual practice and acquired character.

—विष्टि: i. 4 'Same-formedness, uniformity, similarity, identity, with the moods.'

—विष्टि: i. 41.
—विष्टि: i. 17; ii. 19, 20; iv. 22.
—विष्टि: iii. 33.
—विष्टि: ii. 15; iii. 13 Excesses of moods, or manifestations, functioning.
Garuda, the king of the birds, in Purūṇa mythos.

वेयङ्गश्वेते ii. 24.

वेयङ्गश्वेते iv. 24 ‘Annihilator’; ‘nihilist’ (in philosophy); denier of the existence of Ātmā and of life apart from the physical body.

वेयङ्गश्वेते iv. 21.

वेयङ्गश्वेते ii. 35 Abandonment of humility.

वेयङ्गश्वेते i. 2.

वेयङ्गश्वेते i. 15 Absence of desire, attachment, passion or craving for the world; detachment; dispassion; surfeit; disgust with, revulsion from, the world. (वि + राग).

वेयङ्गश्वेते i. 15, 16, 18.

वेयङ्गश्वेते i. 32.

वेयङ्गश्वेते iv. 10.

वेयङ्गश्वेते i. 12.

वेयङ्गश्वेते i. 47 Lucidity. (See विद्वारोदेवति)

वेयङ्गश्वेते i. 36.

वेयङ्गश्वेते iv. 12.

वेयङ्गश्वेते iv. 12.

वेयङ्गश्वेते i. 19 By manifestations.

वेयङ्गश्वेते iii. 14.

वेयङ्गश्वेते iii. 17 ‘Omniformity’; universality.

वेयङ्गश्वेते i. 30 (Inequality; dissimilarity; differentiation; वि + राग).

वेयङ्गश्वेते iii. 51 ‘Spatial’; aerial; celestial.

वेयङ्गश्वेते i. 16, 44; iii. 14.

वेयङ्गश्वेते ii. 4; iv. 9.

वेयङ्गश्वेते ii. 5 ‘Made clear’, thrown into relief, ‘picked out’, ‘outlined’, ‘shown out’, manifested. (वि + अज; see अभिविद्यति).

वेयङ्गश्वेते iii. 5.

वेयङ्गश्वेते iv. 13 Manifest and subtle.

वेयङ्गश्वेते iv. 13 Of manifest nature; or ‘manifesting their nature’.

वेयङ्गश्वेते iii. 50.

वेयङ्गश्वेते i. 16 From or with (the guṇas with) manifest and unmanifest qualities or functions; (disgusted) with (the guṇas) whether manifesting or not manifesting their properties, i.e., in their manifest as well as subtle form.

वेयङ्गश्वेते i. 11, 43; ii. 4; iii. 13; iv. 9. (The cause of manifestation; that which evokes, stimulates, induces, manifestation).

वेयङ्गश्वेते iv. 9.

वेयङ्गश्वेते i. 24.

वेयङ्गश्वेते iv. 10.

वेयङ्गश्वेते iv. 11 Developes; brings out; throws into relief; shows forth; unfolds; precipitates; discovers; discloses. causes; (व्यञ्ज).

वेयङ्गश्वेते i. 9. 24 Is qualified, characterised, indicated; is attributed, assigned (as attribute, or deed).

वेयङ्गश्वेते ii. 24 Do: (pl.).

वेयङ्गश्वेते ii. 18 Do: (dual).
intercepted, interrupted. (वि + अब + जा).

—व्यक्तिविश्वास iii. 13 Because of being hidden, interrupted, obstructed.

—व्यक्तिविश्वास iv. 9.  
—व्यक्तिविश्वास iv. 9.  
—व्यक्तिविश्वास इ. 25.
—व्यक्तिविश्वास ii. 17.
—व्यक्तिविश्वास ii. 33 Adulterous. (वि + अव + अयु. तो गो; 'to go to a person of the other sex').

—व्यक्तिविश्वास ii. 55.
—व्यक्तिविश्वास ii. 55 Addiction; a habit that 'carries away', 'carries a person off his feet', 'flings him away from the right path', 'misleads, 'leads astray'; (वि + अस्त्र, तो थ्रो).

—व्यक्तिविश्वास ii. 55 Flings, carries, whirls, away.

—व्यक्तिविश्वास iii. 33 To be 'constructed grammatically'; to be expounded in detail; to be put specifically; (वि + आ + ह).  
—व्यक्तिविश्वास iii. 17.
—व्यक्तिविश्वास iii. 17 Would be interpreted.

—व्यक्तिविश्वास ii. 5, 22 (Has been) explained; ( masc; वि + आ + खा; see व्यक्तित:).

—व्यक्तिविश्वास iii. 45; ii. 20 Do: (neu:).

—व्यक्तिविश्वास i. 44 Do:(; fem:).  
—व्यक्तिविश्वास i. 43.  

—व्यक्तिविश्वास: i. 13 Do: (pl:).

—व्यक्तिविश्वास: iv. 1.

—व्यक्तिविश्वास: ii. 19 Will be explained; (pl:).

—व्यक्तिविश्वास: i. 11; iii. 52 To be explained, to be made known.

—व्यक्तिविश्वास: i. 30 Illness.

—व्यक्तिविश्वास: i. 30 Do:.

—व्यक्तिविश्वास: ii. 12.

—व्यक्तिविश्वास: i. 29 Illness etc.

—व्यक्तिविश्वास: iii. 39 (Name of one of the nervous/vital forces).

—व्यक्तिविश्वास: ii. 5.

—व्यक्तिविश्वास: ii. 5 Misfortune, ill-fare, evil 'happening'; (acc:).

—व्यक्तिविश्वास: i. 17; iv. 12.

—व्यक्तिविश्वास: iii. 13 'Operation'; functioning; activity; business; work. (वि + आ + थ).

—व्यक्तिविश्वास: iii. 13, 14.

—व्यक्तिविश्वास: ii. 18 Only by their operation.

—व्यक्तिविश्वास: iii. 14.

—व्यक्तिविश्वास: iii. 14.

—व्यक्तिविश्वास: iii. 13.

—व्यक्तिविश्वास: iii. 39 Pervasive; (वि + आपू, to find; 'all-finding').

—व्यक्तिविश्वास: i. 7 Changed, inverted, reverted, turned round; marked off; (masc:).

—व्यक्तिविश्वास: iii. 44 (Differentiation; demarcation; distinction).

—व्यक्तिविश्वास: i. 3 In the 'exhibition-mind', the up-risen, 'rampant', active, exhibitive (mood or state of) mind.

—व्यक्तिविश्वास: iii. 10 By (the mind) having the 'exhibition-quality'.

—व्यक्तिविश्वास: iii. 13 Of exhibition and inhibition, 'getting-up and holding-back', 'going forward and withdrawing', 'letting oneself go and holding oneself in', pro-cress and re-cress, advance and restraint.

—व्यक्तिविश्वास: iii. 9 Of the two tendencies, the exhibition (wakeful, outgoing) and the inhibitional (indrawing), the processive and the recessive.

—व्यक्तिविश्वास: i. 51 Together with (the dispositions) born of exhibition, inhibition, and rapport (absorbed meditation, communion).

—व्यक्तिविश्वास: iii. 13 Exhibition (as opposite of inhibition); wakefulness; 'uprising', 'getting up', 'standing up'; display (as opposite of retirement); activity; patency (as opposite of latency); dynamicity (as opposite of staticity); tenselessness; turgescence; impulsive-ness; impetus; momentum.

—व्यक्तिविश्वास: iii. 9, 13 Propensities, dispositions, to exhibition; exhibitive proclivities.

—व्यक्तिविश्वास: व्यक्तिविश्वास: i. 50 Because of the overpowering, the
defeat, suppression, of the wakeful, exhibitve, out-going, tendency.

**व्यूहांसंस्कृताराजसूयम्** i. 50 The 'receptacle', 'capsule', 'cyst', 'seed-pod', 'germ', of the tendency to outward activity.

**व्यूहांसंस्कृतेन** i. 14 By the exhibition-tendency.

**व्यूहांमे** iii. 37 In or on exhibitiveness, dynamicity; in the state of out-turned-ness; when the mind is in the outward exhibitive mood.

**व्यूहांमे** i. 4.

**व्यूहितविचित्रम्** ii. 1 One with aroused, wakeful, uprisen, active mind.

**व्यूहितविचित्रम्** iii. 37.

**व्यूहितविषेणानाम्** iii. 52 Of those whose vision is 'arisen', outward-turned, extrspective, (therefore erroneous).

**व्यूहम्** iii. 26 Organised; marshalled; arranged in order; firmly bound together; (विशेषतः).

**श्रवणम्** iii. 27, 29 (Organisation; arrangement).

**व्यूहम्** iii. 27 Organisation; system; place; order; (military) formation (of an army, as in squares, or with wings, etc. विशेषतः, to reason, to arrange in an ordered manner).

**श्रवणम्** ii. 151 ii. 29.

**श्रवणम्** iii. 45.

**श्रवणम्** ii. 15 Being carried, borne, rushed, whirled along. (The correct reading seems to be श्रवणम्, i.e., श्रवणम्, passive form of शृ, and it is so printed in the Poona Anandashrama edition; but the editions by Balaram and by the Bombay Government Central Press, print श्रवणम्, probably by inadvertence). व्यूहम् ii. 32 Going; (व्यूह, to go).

**श्रवणम्** ii. 31 (See महावतम्).

**श्रवणम्** ii. 31.

**वत्तमानम्** i. 30, 32 Vows; observances.

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<td>ii. 15</td>
<td>श्रवणम्, to be able. (श्रवणम्, to be able).</td>
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**श्रवणम्** iii. 14, 15, 21 Ability; that which 'might do' a thing; 'might'; power; force; energy; potency; potentiality.

**श्रवणम्** ii. 4 Of those (afflictions, moods) which exist only as potencies.

**श्रवणम्** ii. 6, 23.

**श्रवणम्** ii. 6, 17.

**श्रवणम्** i. 49 Possible; able to be done: (masc.).

**श्रवणम्** ii. 19 Sound-in-itself; the 'that-measure', 'that only', 'root-form', of sound. (See तत्त्वमस्).

**श्रवणम्** i. 42 The properties or functions of word-sounds.

**श्रवणम्** iv. 33 'With', 'by means of', the back of (mere) words; (riding on airy words only, without substance or reality).

**श्रवणम्** iii. 17 Of the word and the notion (cognition); of the term and the concept.

**श्रवणम्** iv. 14 In the form of sound. (Some editions read श्रवणममि).

**श्रवणम्** iii. 41 Having sound for object.

**श्रवणित्वम्** i. 35 Consciousness of superphysical subtle sound.

**श्रवणित्वम्** श्रवणापुर्यस्रवणालोकितव्यतिकृत-परिषदा i. 43 On the purification (i.e. the clearing away) of the memory (i.e., the associations born) of the conventions of language and of evidential and inferential and hypothetical knowledge; in other words, when the mind has been freed from all pre-conceived notions, biases, pre-judices, arising from the conventional meanings of (catch-)words, from hearsay,
from (hasty) inference, and
from (mere) imagination and
guessing.

By (doubtful and indistinct ideas or)
suppositions (fancies, biases) connected with the
word, the sense, the cognition; i.e.,
otions regarding language, things, and thought.

Of dor.
The relation of word and meaning, sound and sense.

32 Stretched on a bed or seated on a seat.

10. Refuge; shelter; place of shelter; house.

Not looking to', independent of, the (physical)
body.

42. 'Pierced through', penetrated or
permeated with, ideas (or hazy notions or doubts regarding words, objects, and
cognitions thereof.

The mind, manas, and the five
sense-organs).

17 Word, object, and idea.

18. Like such objects as sounds, etc.

15. Contact with, or use and employment of,
sound etc.

13; iv. 14.

Disappearing, 'screening' off, of sounds etc.

Word-meaning.

41.

44 (श्र., to crumble). 'That which is incessantly crumbling'; the body.

28; iii. 44. (र, to subside). Peaceful; reposeful; unexcited
tranquil; calm; (श्र, to subside, be extinguished, become peaceful; also to inspect.
The श्रुता quality is connected with सत्त्वa, also with the
past; as ghora is with rajas and the 'present', and मुद्दha
wit हरमas and the 'future')
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<td>श्रद्धा—अज्ञा</td>
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<td>शास्त्रवाच्</td>
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<td>(the) eternity (of the Self, Purusha).</td>
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ध्यायणः—संयोगविवाचनमार्गः (219)

—ध्यायणः iii. 29.
—धोषः iii. 26 (Verse).
अब्धुत्मः ii. 34 With the conduct of the dog.
श्वा ii. 34 Dog.
—शासः ii. 31.
अखः ii. 49 Inspiration, in-breathing.
अब्धुत्मः ii. 50 Preceded by inspiration.
—धारणार्थमेतः ii. 49 Of in-breathing and out-breathing, inspiration and expiration.
—धारणार्थमेतः ii. 51.
—धारणार्थमेतः ii. 50.

deep ii. 19 Sixi.
—धोषः ii. 19 Sixteenth; (masc.)
—धोषः ii. 42 To the do; (fem.).

सः i. 14, 26 He.
सः i. 1; ii. 2; iii. 11; iv. 3 etc.
—संयमः iii. 28, 31.
संयमः iv. 4 (A technical word meaning concentration, contemplation, and absorbed raptness, all three together; meditation; restraint. (िः यमः, to regulate.).
संयमः ii. 30; iii. 4, 5, 6, 16, 18, 23.
—संयमः iii. 26, 27, 28, 29, 32.
—संयमः iii. 5, 6, 16.
—संयमः iii. 41.
—संयमः iii. 16, 17, 21, 22, 35, 41, 42, 44, 47.
—संयमः iii. 26, 52.
—संयमः iii. 16, 19, 21, 24, 30, 34.
—संयमः iii. 23 Because of.
—संयमः ii. 23 Combined, joined.
—संयमः ii. 17.
—संयमः ii. 17, 23 (िः युजः, to join.). Junction; combination.
—संयमः ii. 15, 17, 22, 23; iv. 19.
—संयमः ii. 23 The cause of, or caused by, conjunction.
—संयमः iii. 18 Having

—पः

deep ii. 19; iii. 26 Six.
—पः iv. 11 Six-spoked; having six spokes.
—पः iv. 13 Of the form of the undifferentiated six.
—पः ii. 24 Barren, sterile; eunuch. (Some editions read पः.)
—पः ii. 24 By or with the story of the sexless, the eunuch. (Some editions read पः.)

—घः

—ङः
the properties of conjunction and disjunction, combination and separation.
संयोगस्य ii. 15.
संयोगविअभिविचित्रम् ii. 23 By or with the wish to declare the form or nature of the combination.
संयोगाधिकृतम् ii. 25 That which is named conjunction.
—संयोगात् ii. 22.
संयोगात् ii. 23.
—संयोगाधिकृतम् ii. 23 Absence of conjunction.
संयोगे ii. 23.
—संयोगे iv. 19.
—संयोगे iii. 34.
—संयोगे i. 35, 36; iii. 36.
संयोगे i. 17 (संयोगे, to 'wit', to know). Consciousness, awareness.
—संयोगे i. 21 (Speed; rapidity; intensity).
—संयोगानांि i. 21.
—संयोगानांि ii. 12.
—संयोगानांि iv. 22.
—संयोगानांि iii. 39.
—संयोगानांि iii. 39; iv. 19.
—संयोगानांि iv. 21.
—संयोगानांि i. 7; ii. 17, 20.
—संयोगानांि i. 30.
संयोग i. 30 (संयोग, to sleep; that which sleeps, or goes together, with its opposite, in an inseparable pair); doubt; alternation.
संयोग i. 35.
संयोगेत् iii. 22 Might or would dry up.
—संयोगेत् iv. 11.
—संयोगेत् ii. 40.
संयोगीत् iii. 13 Because of mergence, assimilation, absorption, 'together-producedness'; (such close association with, clinging to, its cause as amounts to disappearance in it).
संयोगीत् ii. 15; iv. 10 (संयोगीत्, to move); 'procession'; trasmigration; the world-process.
संयोगीत् iv. 11 The wheel of the world-process.
संयोगानांि ii. 52 Binding to the world-process.
—संयोगानांि iii. 52 Binding to the world-process.
—संयोगानांि i. 12 Heading towards world-activity; 'heavily-fronted' towards worldliness.
संयोगानांि ii. 32 The decay of the seed-germ of (the tendency to) 'procession'.
संयोगानांि iv. 33.
—संयोगानांि ii. 15 The cause of the world-process; the cause of 'procession', of births and rebirths.
संयोगानांि iii. 51 Of the 'fire of the world', i.e. the misery of the procession of birth and rebirth.
संयोगानांि ii. 33; iii. 51 In the burning embers, the fires of the world-life.
—संयोगानांि i. 25 The 'moving', revolving, wandering, re-incarnating, evolving, worldly (jivas).
—संयोगानांि ii. 19.
—संयोगानांि ii. 40 May contact; may come into contact.
—संयोगानांि i. 2; ii. 19 (संयोगानांि, to create; to emanate; to throw forth). Integrated, aggregated, evolved or emanated, together with; born together, mixed up, associated, colored or tinged, with; attached to; latent; potential in.
संयोगानांि i. 19.
—संयोगानांि iv. 19.
—संयोगानांि i. 50; ii. 15; iv. 9.
—संयोगानांि i. 19, 51; ii. 5, 15, 23; iii. 10.
—संयोगानांि iv. 28.
—संयोगानांि i. 50 (संयोगानांि, to do). 'Well-doing'; 'consecration'; refinement; purification; sacrament; impression; education, refining, polishing; stamping with a tendency; tendency; disposition; potentiality; aptitude; inclination; faculty; bent; stamp; acquired character; propensity; disposition.
—संयोगानांि i. 51; iii. 10.
—संयोगानांि i. 50 Excessive impressing; great consecration; excellence, surpassingness, of the re-finishing, the culturing.
acting (only) in collaboration (with another); because of interdependently joint causation.

20. (Some editions read संस्कारशया).

शंकारार्थार्थम् i. 51.
शंकारार्थार्थम् i. 9 The 'other-wiseness', transformation, change, of implanted tendency.

शंकारार्थार्थम् i. 50 The 'receptacle', 'gland', 'capsule', 'cell-reservoir', germ, of the tendency.

शंकारार्थार्थम् ii. 15.
शंकारार्थम् iii. 10.
शंकारार्थम् iv. 27.
शंकारार्थम् iv. 9.
शंकारार्थम् i. 5, 51.
शंकारार्थम् i. 2 Approximating towards, tending to become, leading on to, resulting in, a propensity.

शंकातम् iv. 9.
शंकातम् iii. 18.
शंकातम् iii. 13 Placing; organising; arrangement; position; connection; consti-tution; construction; formation; form; structure.

—शंकाकारणम् ii. 46; iii. 26.
शंकाकारणम् i. 43 Peculiar 'placing', organising, arrangement, structure.

—शंकासूचयम् iii. 17.
शंकासूचयम् i. 24 By the co-operating, co-working; by (a thing) which acts in conjunction (with another).

—शंकासूचयम् iv. 24. Because of co-operativeness; by reason of

शंकासूचयम् ii. 24. Perfected in imaginative-will, in resolve.

शंकासूचयम् iv. 1 Accomplishment, perfection, of determination, of will-and-imagination, of the power of the will (so that whatever is determinately imagined, becomes realised, materialised).

शंकासूचयम् iii. 45.

—शंकासूचयम् अभिव्यवहारिणि: iii. 44 Obedient to will-and-imagination; following, acting or shaping according to, the resolve.

—शंकासूचयम् iii. 35 (सं + क्रू to scatter; scattering together, mixing up).

—शंकासूचयम् i. 43.

—शंकासूचयम् i. 42 Mixed; con-fused; alloyed; adulterated; crowded; also narrow, tight.

—शंकासूचयम् iii. 17.

—शंकासूचयम् i. 43.

—शंकासूचयम् i. 49.

—शंकासूचयम् i. 49.

—शंकासूचयम् i. 27; iii. 17 (An, or a, mutual) understanding; agreement; convention; wish; design; intention; 'sign'; mark; technicality.

—शंकासूचयम् i. 27: Made or created by convention or agreement.

—शंकासूचयम् ii. 20.

—शंकासूचयम् ii. 20.

—शंकासूचयम् ii. 34.

—शंकासूचयम् ii. 30.

—शंकासूचयम् iii. 39; iv. 21 (Attachment).

—शंकासूचयम् iv. 21 (They) go together with; go in accord with; fit in with.

—शंकासूचयम् iii. 51 The demerits, evil consequences, faults,
defects, of addiction and attachment.

सचनान्तरानुसार  iii. 51 ‘Not making’, avoidance, of attachment and egoism or conceit. (सद्य, to ‘sink’ into, to become attached, and सिं, to ‘smile’ with self-satisfaction).

साहित्यितवाण  iv. 11. Because of being bound up with, grasped together by.

शिहीत: iv. 11 Collected; connected together; clasped; accompanied.

सार्थक: iii. 26 Summarising verse.

शिप: iii. 44 An organised assemblage; (संघन, to strike; ‘struck together’, ‘welded together’).

शियात: iii. 44 Collection; ‘striking together’; organism.

साधनातरक: ii. 5 With moon and stars.

सत्त  iv. 4 ‘With minds’.

—संप्रा i. 15.
—संप्रा i. 15; iii. 13.
—संप्रा i. 48 (संप्रा, to know.).

संप्रा विशेष्यमय: i. 25 The learning of the specific properties, name, etc.

—संप्रा विशेष्यमय: i. 8.

—संप्रा विशेष्यमय: ii. 26; iii. 49.

—संप्रा विशेष्यमय: iii. 26 (Name of a race of gods).

—संप्रा विशेष्यमय: ii. 5 (Of the same ‘that-ness’, essence, nature, quality).

—संप्रा विशेष्यमय: ii. 4 Of the existing, the real, the good and true; (pl).

—संप्रा विशेष्यमय: i. 19.

—संप्रा विशेष्यमय: i. 4.

—संप्रा विशेष्यमय: iii. 25.

—संप्रा विशेष्यमय: iii. 17. To being or existence.

—संप्रा विशेष्यमय: ii. 19 Of (the महात्व, possessed of) mere being or existence.

—संप्रा विशेष्यमय: ii. 19.

—संप्रा विशेष्यमय: i. 13, 49 (In the condition of) there being.

—संप्रा विशेष्यमय: i. 3, 5, 30, 32; ii. 4, 27; iii. 13, 21.

—संप्रा विशेष्यमय: i. 14 (‘Well-making’, ‘well-regarding’, honoring, faith, reverence).

—संप्रा विशेष्यमय: i. 14 Honored; honoring; treated respectfully.

—संप्रा: ii. 24; ii. 17 iii. 35; iv. 34.

—संप्रा: iv. 21 A living being.

—संप्रा: ii. 26; iii. 35, 55 Of Saṭṭva and Puruṣa.

—संप्रा: iii. 35, 55 Of Saṭṭva and Puruṣa.

—संप्रा: i. 26; iii. 49.


—संप्रा: ii. 2. 36; iii. 35; iv. 31.

—संप्रा: i. 5, 17, 18, 52; iv. 21 (विद्याभूमि) Existence (as cognisable, through cognisability); goodness; harmony; energy; fortitude; stamina; a living creature; the Saṭṭva-guna, the principle of cognition. (See शुभ:).

—संप्रा: iv. 21 Only Saṭṭva.

—संप्रा: ii. 41 Purity of Saṭṭva.

—संप्रा: i. 26; iii. 55 By the ‘door-way’, by means, of the purification, the refinement, of Saṭṭva.

—संप्रा: iii. 51.

—संप्रा: i. 41 Purity and clearness of intelligence, cheerful-mindedness, one-pointed-ness, control of the senses, and fitness for vision of the Self.

—संप्रा: i. 47; ii. 41; iii. 18, 43, 47, 49.

—संप्रा: ii. 26; iii. 35, 45; iv. 21.

—संप्रा: iii. 35.

—संप्रा: iii. 19.

—संप्रा: i. 17.

—संप्रा: ii. 24.

—संप्रा: iii. 18.

—संप्रा: i. 30.

29
सत्यम्. ii. 11 'Existing'; having been; (fem.: pl. of सत्यम्).

सत्यमित्रित्वायम्. ii. 36 On confirmation of truthfulness; on unshakeable faith in the virtue of truthfulness.

सत्यम्. i. 45, 48; ii. 4, 30 True; truth.

सत्यमहामाथरा. iii. 26 (A race of very high gods).

सत्योक्त: iii. 26 (The name of the 'seventh heaven', a superphysical subtle world or plane).

सत्यसावधुषष्ट्यता. iii. 45 'True-willedness'; the state of one whose will always takes effect 'truly', irresistibly, indefeasibly.

सत्याम. iii. 26 (A race of the highest orders of gods).

—सत्याम. iv. 25

सत्याम. ii. 6; iii. 13, 15 (Loc. sing. of सत्यम; being; fem.:).

सत्य. ii. 13 (Loc. pl. of सत्य).

सत्य. iv. 18 Always; ever; perpetually.

सत्य. i. 24; ii. 20; iv. 34.

सत्यानायत्वम्. iv. 18 The state of being always known, ever cognised.

सत्यातिविनिश्चित्वम्. ii. 20 Condition of unbroken, constant, awareness of objects.

सत्यां. iii. 12.

सत्यां. iii. 2 Similar. (स, same, similar, together with, देव, to see; 'similar-seeming').

सत्यार्थद्वार. i. 32 Streaming similar cognitions; flowing with a flow of similar ideas.

सत्यार्थद्वारण्य. i. 32 By or because of a continuous stream of similar cognitions, ideas, awarenesses.

सत्यार्थद्वारण्य. iv. 9.

—सत्यार्थ. i. 14.

—सत्यार्थ. ii 18; iii. 15.

सत्य म. i. 35 Good and real; having real existence as well as excellence.

सत्य. ii. 12 'Suddenly'; at once; immediately.

सत्यपणेश्वर. i. 8 By (a cognition) which has something real for an object; (is not concerned with unrealities, emptinesses).

—सत्यपणेश्वर. iv. 17.

सत्यपणेश्वर. i. 24 With reason; having a cause; well proven.

सत्यपणेश्वर. ii. 25.

—सत्यायाम. i. 5.

—सत्यायान्त्रिक. iv. 7.

सत्यायान्त्रिक. iv. 7 Of the renouncers.

सत्यायान्त्रिक. i. 5 'Co-spouse'; 'a rival spouse'; an enemy.

सत्यायान्त्रिक. ii. 13 'With a counter actor'; 'neutralised'; 'counter-balanced'; neutralisable; remediable.

सत्य. iii. 15, 26, 29 Seven.

सत्यायान्त्रिक. iii. 26 Seven-isled; having seven isles or continents.

सत्य.

—सत्यायान्त्रिक. iv. 27 Sevenfold.

सत्यायान्त्रिक. i. 27 Of seven kinds.

सत्यायान्त्रिक. ii. 34 Twenty-seven.

सत्यायान्त्रिक. iii. 51 Sevenfold; of seven kinds.

सत्यायान्त्रिक. ii. 27.

सत्यायान्त्रिक. i. 13 'With endurance'; endurable; tolerable. (धर्म + अव + सूज, to endure. This is different from सत्यायान्त्रिक, q. v.).

सत्यायान्त्रिक. i. 46 'Seedful'; seeded; 'with seed'; having an object; objective.

—सत्यायान्त्रिक. iii. 26 (Assembly; assembly-hall).

सत्यायान्त्रिक. ii. 19 Equal; 'same'.

सत्यायान्त्रिक. iii. 14, 15 Next without inter-val; next after; next in succession; (सत्य, well together; अन, not; असत्य, 'inter-val').

सत्यायान्त्रिक. iii. 15 Immediately.

सत्यायान्त्रिक. iii. 14.

सत्यायान्त्रिक. iv. 21.

सत्यायान्त्रिक. ii. 15; iii. 22 On all sides.

सत्यायान्त्रिक. iii. 13, 14 Accompanied; following; coming with and after. (सत्य, with, or well, अजू, after, यहां, to come.).

—सत्यायान्त्रिक. iv. 12.

—सत्यायान्त्रिक. iii. 44.

सत्यायान्त्रिक. iii. 39; iv. 3 Evenly; even—.
ness; same; similar; of the same level.

—समय— ii. 31 (समय, with, इ, to go).

समयविवििठता ii. 31 'Cut off', delimited, conditioned by conditions, reservations; defined by 'mutual agreement or understanding' or by 'terms'.

—समय i. 20 ('That which goes').

—समय i. 11.

—समय i. 12 In or at the time.

समयेन iii. 52 By time.

—समय i. 31.

—समय ii. 23.

—समय ii. 38; iii. 18 Able, competent; 'having the same meaning, intention, will'; 'equal (to the task)'; 'equal in power'; 'ad-equate'.

—समयम ii. 23; iv. 31.

—समयम i. 25, 35; iv. 12.

—समय i. 13; iv. 28.

—समयम iii. 50.

—समस्थानम iii. 46 “Even-seat”;

( the name of a yoga-posture).

समस्थलयमृच्छिि: iii. 39 Functioning in or pervading all the organs.

—समस्थानोत्तिे ii. 30 (समस्थान + आ + ता ).

Wishes to take up.

—समस्थानोत्तिे ii. 29.

—समस्थारय i. 35.

—समस्थान i. 17 ( See समस्थानिि: ).

—समस्थानिि: i. 20; iv. 1.

—समस्थानिि: i. 1 The name of the

first chapter. 'foot', 'quarter', relating to Samādhi.

समस्थानिि: i. 50; iii. 9 'Absorption-consciousness'; the condition or state of 'sublime intelligence or consciousness' during samādhi. (Some editions read समस्थानिि: धनिि:; see प्रशा).

समस्थानिि: धनिि: i. 49 Apprehensible by the do.

समस्थानिि: धनिि: i. 50 On the gain of do.

समस्थानिि: धनिि: i. 50 Of the (propensity) born of do.

समस्थानिि: धनिि: iii. 5.

समस्थानिि: धनिि: i. 35, 42, 43, 44; iv. 23.

समस्थानिि: धनिि: i. 51 Hostile to do.

समस्थानिि: धनिि: i. 44 The true form of the rapt consciousness.

समस्थानिि: धनिि: i. 32 Opponents of, hostile to, raptness.

समस्थानिि: धनिि: i. 30 On the gain of samādhi.

समस्थानिि: धनिि: i. 21, 22, 23 Fruit of do.

समस्थानिि: धनिि: iii. 38 By the power of do.

—समस्थानिि: धनिि: ii. 2 Having for purpose, the realisation of do.

—समस्थानिि: ii. 12.

—समस्थानिि: i. 30 Of the ‘stage’ of do.

—समस्थानिि: धनिि: iii. 14 At the same
time; simultaneously; synchronously.

माननः या 40 By conquest of the current of vital force named सात्वा
—सामान्यम् ii. 24.
सामान्यम् ii. 13.
सामुहसः निभाये iii. 35 Equally inseparably bound up with the सात्वा-गुणा.
सामाना ii. 9.
सामापाटन्त्रम् i. 46.
—सामापाटन्त्रस्र— ii. 47.
—सामापाटन्त्रस्र— i. 41 (Some editions read सामापाटन्त्रस्र— as a separate word, not compounded with the preceding words).
सामापाटन्त्रस्र— i. 42 (Some editions omit this word): A coming to pass; a be-falling, happening, occurrence; development; eventuation; denouement; outcome, effect, result; issue; event; consummation. (सम + आध + प्रदुः; to go, to move, to happen; cf. सामापाटन्त्रस्र— good fortune, wealth; आपि, misfortune; विपि, calamity, destruction; निश्चित, fulfilment, etc.).
—सामापाटन्त्रस्र— i. 41, 42, 43, 44.
—सामापाटन्त्रस्र— iii. 42.
—सामापाटन्त्रस्र— iii. 42.
—सामापाटन्त्रस्र— i. 43.
—सामापाटन्त्रस्र— i. 41.

मुनः या 44 'A coming together'; a group. (सम + उत + आ + प्रदुः or अधृ). 
—मुनः प्राणयेन ii. 15
मुनः प्राणी मात्रा i. 10 To the ocean.
मुनः प्राणी मात्रा i. 26 Oceans.
मुनः प्राणी मात्रा i. 20 Of him who has developed, or in whom has been born or grown, seminal energy, vital 'virility' and vigor.
मुनः प्राणी मात्रा iv. 30 'With destruction of root'; with e-radication; radical extermination.
—मुनः प्राणी मात्रा iv. 30 Do:
—मुनः प्राणी मात्रा iii. 44, 47 Store; collection; gathering; crowd. (सम + उत + आध; to guess, to infer, to bring together in mind).
—मुनः प्राणी मात्रा iii. 44.
—समम् iii. 45, 46 (Wealth; riches; perfection; excellence. See सामापाटन्त्रस्र—).
—समम् प्राणी मात्रा i. 28.
—समम् पदम् ii. 5.
—समम् पदम् ii. 5 To wel-fare, wealth.
मुनः प्राणी मात्रा iii. 28; ii. 13, 26; iii. 17 iv. 31 Becomes; happens; comes about; is fulfilled; eventuates; becomes accomplished, achieved; arises; develops; grows into. (See सामापाटन्त्रस्र—).
—समम् प्राणी मात्रा iii. 13.
—समम् पदम् iii. 13.
—समम् पदम् iii. 18 By the (person) beholding.
tercourse, converse, communion).

—सम्बोधयोगी ii. 54; iii. 21.
—सम्भपयोगी i. 15.

सम्बोधः i. 20 Placidity; lucidity; cheerfulness; (something more positive than 'peace'; as a silvered looking-glass is something more than pure, transparent, glass; see रत्नः).

—सम्बोधः iv. 23.
—सम्बोधः iv. 17.
—सम्बोधः i. 15.

सम्प्रभुसङ्गः iv. 16 Being 'bound up', 'tied up', connected together.

—सम्प्रभुसङ्गः ii. 27.
—सम्प्रभुसङ्गः i. 24, 27; ii. 5; iii. 42; iv. 6.

सम्बोधः i. 7, 24, 27; ii. 42 Connection; relation; 'binding together'; (सम् + बोध्, to 'bind').

सम्बोधः संसाध्य संग्रहः iii. 41 By meditation on (the) relation or connection (between two things).

—सम्बोधः iii. 17; iv. 34.
—सम्बोधः iv. 16.
—सम्बोधः ii. 39 (Knowledge).

सम्बोधः iii. 13; iv. 12 Birth; coming into being; possibility.

सम्बोधः ii. 13, 15; iv. 8 Becomes possible. (सम् + बोध्, to be).

सम्बोधः: iv. 12 Becoming: (fem.; pl.).

—सम्प्रभुसङ्गः ii. 28, 34.
—सम्प्रभुसङ्गः ii. 9.

सम्प्रभुसङ्गः i. 24 Is regarded as possible; is possible or inferrable.

—चिंच्छः ii. 18 (Mixed up).

सम्प्रभुसङ्गः ii. 1 Breaking-up; attestation; abolition. (Ordinarily, ध्रु , to break, joined with the prefix सम्, means the very opposite, viz., to attach; but here सम्प्रभु, means attestation, breaking up).

—सम्प्रभुः: i. 33.

सम्प्रभुक्षिणः ii. 4 'Face-to-face'-ness; inclination towards; facing towards.

सम्प्रभुक्षिणः ii. 4.

सम्प्रभुक्षिणः i. 4 (the state of an object) being 'before the face', being in front.

—सम्प्रभुक्षिणः ii. 13 'Fainted together'; welded together; mixed up; amalgamated; compounded; precipitated together.

—सम्प्रभुक्षिणः i. 43 'Well', true, right, 'knowledge'.

—सम्प्रभुक्षिणः ii. 28

—सम्प्रभुक्षिणः i. 15 'Well-seeing'; right knowledge; wisdom; the vision of the Truth.

—सम्प्रभुक्षिणः: iv. 15 Because of, basing on, looking to, dependent on, relying on, true vision or right knowledge.
Sādhana—Sāmanayamati: iv. 15

Sādārānayamati: ii. 23 'Common-factored'; possessed of a common feature or factor.

Sādākārama: i. 50; iv. 11 Having a function; possessed of a specific functional operativeness or activity; functioning; active; 'officious', holding a definite 'office'; inspired by a specific momentum; restless; unreposing; full of 'right-and-duty'.

Sādākārama: ii. 24.

Sādākāroma: i. 19.

—Sādāya: iv. 7.

Sādāya: i. 17 ‘With-bliss'; blissful; accompanied with 'enjoyment'.

—Sādāya: ii. 32 (The name of a particular ascetic practice).

—Sādāya: ii. 4.

—Sādāya: ii. 18.

—Sādāya: i. 35; ii. 17 (By or because of ability, capacity, adequacy; see समर्थः).

—Sādāyam: iii. 44.

—Sādāyam: i. 32 Common; similar; general; abstract; universal: 'equality'; sameness'.

—Sādāyam: i. 32

—Sādāyam: ii. 40 Common; ordinary; current; universal.

—Sādāyam: iv. 15 Commonness.

—Sādāyam: ii. 22.
In a general conclusion (or induction) only.

A conglomerate of genera and propria.

Of the genero-specific; of that which is both abstract and concrete, one as well as many, general as well as singular; (psychophysical, spirituo-material); of that which has both general and special, common and proper, features, has 'similarity in diversity'.

Having only the 'general' for 'object'.

Predominantly determinant or cognisant of the common or generic feature or quality; chiefly of the nature of or concerned with general notions.

By way of generalisation (induction-deduction); 'generally speaking'.

Of the present (birth).

Free of, beyond, possibility of being equalled or excelled.

In the white and stainless body.

Accomplished; perfected; (masc.; सिद्ध, 'cedere', to go; see सिद्ध.).

'Well-doings'; good or virtuous deeds; well-done, virtuous, meritorious, doings.

Devoid of do-.
योगबांध्य-क्रोध

सूत्राधिकृति: इ. १४ 'Pleasure-fruited'; fruiting, resulting, in pleasure; pleasure-producing; (pl.: ).
—सूत्राधिकृति: इ. १५ 'Desirous of', seeking, wanting pleasure.
—सूत्राधिकृति: इ. १५ 'In the state of pleasure'.
—सूत्राधिकृति: इ. २३ 'In, on, towards the happy'.
—सूत्राधिकृति: इ. ७, १५.
—सूत्राधिकृति: इ. २६.
—सूत्राधिकृति: इ. १३ 'Very trivial; sordid; to be ignored'.
—सूत्राधिकृति: इ. २६ (Name of the capital of heaven).
—सूत्राधिकृति: इ. २६ (Name of the assembly hall of the gods).
—सूत्राधिकृति: इ. २६ Firmly fixed in (its) place; well-established; well-jointed; with a firmly articulated organisation; strongly constituted and in-stitu- ted.
—सूत्राधिकृति: इ. १ 'Of the excellent body; or having fine bodily enjoyments'.
—सूत्राधिकृति: इ. २६ (Name of an elysian garden).
—सूत्राधिकृति: इ. २६ (Name of a mountain); the axis of the Earth; the North Pole; the gold-mountain.
—सूत्राधिकृति: इ. २६ (Alcohol).
—सूत्राधिकृति: इ. २६ 'Gold-smith; gold-maker'. (Su-varga, is, literally, 'good-color'; the

सूत्राधिकृति: इ. १३ 'Of a golden vessel'.
—सूत्राधिकृति: इ. २८ 'Of gold'.
—सूत्राधिकृति: इ. १३ 'Otherwise of'; change of gold into some other substance.
—सूत्राधिकृति: इ. ३५ 'Is well believed in. (Some editions read अभिव्यक्ति)'.
—सूत्राधिकृति: इ. ३५ 'Very subtle subject-matter. (Some editions read सूत्राधिकृति: इ. )'.
—सूत्राधिकृति: इ. ५१ By belief, over-confidence, overweening conceit of one's own firm-fixed-ness, thorough steadiness.
—सूत्राधिकृति: इ. २८.
—सूत्राधिकृति: इ. ४४.
—सूत्राधिकृति: इ. ४३.
—सूत्राधिकृति: इ. ५०.
—सूत्राधिकृति: इ. १७. ४५; इ. ११ Small; subtle; fine; (masc.:).
—सूत्राधिकृति: इ. ५१.
—सूत्राधिकृति: इ. ४३, ४५.
—सूत्राधिकृति: इ. ४४ 'Subtle form'.
—सूत्राधिकृति: इ. ४५ 'The state of having the subtle for object'.
—सूत्राधिकृति: इ. ३५ 'Having the subtle for object'.
—सूत्राधिकृति: इ. ४४ Do:; (fem.:).
—सूत्राधिकृति: इ. २५.

Knowledge of the subtle, the hidden, the distant.
—सूत्राधिकृति: इ. ४९ 'Of the subtle, the hidden, the distant'.
—सूत्राधिकृति: इ. ३६ 'Knowledge of the subtle, the screened or concealed, the distant, the 'bygone' or past, the 'not-come' or future'.

—सूत्राधिकृति: इ. २.
—सूत्राधिकृति: इ. १३.
—सूत्राधिकृति: इ. १०.
—सूत्राधिकृति: इ. ११.
—सूत्राधिकृति: इ. ४३.
—सूत्राधिकृति: इ. ११ Made subtle; sublimated; transformed into the subtle; subtilised.
—सूत्राधिकृति: इ. ४०, ४६; इ. २५.
—सूत्राधिकृति: इ. ३५.
—सूत्राधिकृति: इ. ३५.
—सूत्राधिकृति: इ. २, ४; इ. २३ 'Thread'; aphorism; theory; principle; outline; plan. (सूत्र, to 'suggest', to reveal, hint, indicate; also सूत्र, to tie, bind, 'sew' together; that which suggests and binds together many meanings and much meaning in a few words).
—सूत्राधिकृति: इ. ३३ In other aphorisms.
—सूत्राधिकृति: इ. ४३.
—सूत्राधिकृति: इ. २६ 'On the gateway of
the sun; (the sushumna-nerve, or the brahma-randhra?).

सूर्यवर्तात् iii. 26 By or from the motion of the sun

सूर्यनिर्देशणमकारण i. 36 By or in the form of the luminosity of the sun, moon, planets, gems.

—सूर्यमान: ii. 19.
—सूर्यक्षेत्र ii. 40.
—सूर्यम् ii. 19.
—सूर्या ii. 19.
—सूर्यपति ii. 19.
—सूर्यस्तम्भ ii. 1.

सोपकम्भम् iii. 22 ‘With initiative’, ‘with active steps’: actively helped and supported; energetically operative. (See निर्ममकम्)

सोपकम्भम् iii. 22.

सोपाधयम् ii. 46 Supported by apparatus, by some mechanical means or external object.

सोपाधयम् i. 45; iii. 13 Subtleness; subtlety.

सोपाधयम् iii. 13.

—सोपाधयम्— ii. 41.

सोपाधयम् ii. 41 ‘Good-mindedness’; cheerfulness; placidity of temper; lucid-mindedness.

सोपाधयम् iv. 21 Sheaths, stems, ‘trunks’ (of trees).

सोपाधयम् iv. 21.

—सत्त्व— ii. 50.

—सत्त्वम् iii. 21.

सत्त्ववीरिष्यातिधि iv. 10 Praise, presents or alms-giving, and obeisance, etc.

—सत्त्वम्— ii. 30.

सत्त्वम् ii. 30 Theft.

—सत्त्वम्— i. 30.

सत्त्वम् i 10, 30 Dried up; shrunken, sapless; cheerless; worried; repetitive, echoing; wandering; scattered; confused; jumbled; hollow. (स्था, to be heaped up; also, to be scattered).

स्था: i. 15 (Pl: of स्था).

स्था: ii. 4; iii. 13.

स्थानम् iii. 13 Woman.

स्थानाययम् ii. 28 Of the (one) idea of (a) woman स्थानम् ii. 4

—स्थानम् iv. 32.

स्थानम् iv. 11 To ‘stand’ or ‘stay’.

—स्थानम् iii. 26; iv. 34.

स्थानम् ii. 5 From the place (of origin).

स्थानानि ii. 32 Standing and sitting.

स्थानिन्त: iii. 51 ‘Place-holders’; local (gods).

स्थानेश्वर ii. 24; iii. 13.

स्थानेश्वर ii. 24.

स्थानेश्वर: iii. 51 With places, offices; with authority or control over places.

स्थानाययमानंगुम्स iii. 51 On being invited by the ‘local’ authority, the super-physical entity in charge of the world, plane, tract.

स्थानाययम् ii. 3.

—स्थानाययम् iii. 17.

—स्थानाययम् iii. 17.

स्थानाययम् iii. 17.

स्थानाययम् iii. 14 Of the ‘standing’, ‘staying’, unmoving; of the immovable.

स्थानाययम् iii. 14.

स्थानाययम् i. 9 Will stand or stay. (स्था, to ‘stand’ or ‘stay’).

स्थानाययम् i. 9, 27; iii. 14 Standing; staying; established; fixed.

—स्थानाययम्—iii. 26.

स्थानाययम् i. 27.

स्थानाययम् iv. 14.

—स्थानाययम् iv. 14.

स्थानाययम् i. 41.

स्थानाययम् iii. 26.

स्थानाययम् iv. 12, 16.

स्थानान्तरम् ii. 11.

स्थानान्तरम् i. 13 ‘Steady’-ness; ‘staid’-ness, staying power; ‘standing’; ‘status’; fixity; firmness; establishment; ‘established condition; ‘state’; the ‘stable’ ‘steady’ desire which constitutes the ‘staying’ power that fixes and ‘establishes’ the mind in one course, makes it cling firmly to one object; desire; inertia; tamas; ‘steady’-fastness.

—स्थानाययम्— ii. 18.

—स्थानाययम्— i. 2, 51; ii. 15, 28; iii. 44, 47; iv. 14.

—स्थानाययम् i. 39.

स्थानाययम् ii. 28 Cause of steadiness.

स्थानाययम् i. 35 ‘Binder’, tier, establissher, of fixity; helpful to steadiness of concentration.

स्थानाययम् ii. 36.

स्थानाययम् i. 33, 36, 37, 38, 39, 40 The level, condition, ‘state’, ‘stage’, of ‘steady’-ness.

स्थानाययम् i. 47 Flow or continuity of steadiness and fixity.

स्थानाययम् i. 34.

स्थानाययम् i. 36 By clearness, keenness, lucidity, of fixity.

स्थानाययम् ii. 18 Inclined in the direction of, disposed towards, having the character and nature of, steadiness.

स्थानाययम् ii. 23 On the decay, attenuation, consuming away, of the propensity to rest, to be ‘steady’.

स्थानाययम् i. 51 Causes of steadiness.

स्थानाययम् i. 13 For ‘steady’ fixedness.

स्थानाययम् i. 35.

स्थानाययम् ii. 23; iv. 33.

स्थानाययम् iii. 5 Firm-footed; firm-based; firmly grounded.

स्थानाययम् iii. 31.
and ‘space-making’ (i.e., giving or making room).

—स्यंद—iv. 11.
—स्यङ्क्ते ii. 15.

स्यांदमन: ii. 3 Vibrating; surging; heaving; struggling; energising; ‘sput-tering.’
—स्यांर्क ii. 19; iii. 36.

स्यांत मन: i. 45; ii. 19. The root-matter of touch; tact-in-itself.

स्यांवाद i. 43 Tangible; possessed of touch or tangibility, the quality of tact; palpable.
स्यांवादाञ्चित्र i. 35 Consciousness of touch; tactile sensation.

स्यांथं ii. 15.
—स्यांयं iii. 17.

स्यांशुदि i. 45 Touches. (स्यांशु, to touch).

स्यांशुदि i. 32 I touch.
—स्यांशु d ii. 30 (‘Aspiring; desiring too high, too much, or wrongly)

स्यांशुकं: i. 41 Crystal; marble.
—स्यांशुकं ii. 26.

स्यांशुकमिलकमम iv. 23 Like the crystal gem.

स्यांपमालक: i. 47 Clear light of knowledge.

—स्यांप—iii. 51.

स्यामम iii. 51 ‘Smile’ of self-complacency; conceit; self-confidence; arrogance; also, the ‘smile’ of wonder. (सिं, to ‘smile’; सील्, to wink).

—स्यांमित्र: ii. 13 Causes of memory; or caused by memory.
—स्यांनामः: i. 11.

स्यांमालाकक्षक: iii. 17 Of the nature of memory.

स्यांमालाक्षक i. 20 On the coming up, the arising, of memory.

स्यांमान: ii. 3 Flowing, streaming; operating; functioning. (Some editions read स्यांमानः).

स्यांमान i. 16 Would be; may be; might be.
—स्यांमान: i. 7, 30, 43; ii. 1, 30; iii. 13; iv. 19.

स्यांमान i. 10; ii. 35; iv. 14, 18 Do;
( pl: ).

—स्यांमान: i. 12; ii. 3, 15 (Torrent, ‘stream’, flow, current).
—स्यांमानस i. 15.

स्यांमान iii. 26 Heaven.
स्यांमान ii. 12 Own.
स्यांमानमार्कमम ii. 15 Brought up by one’s own karma.

स्यांमानपारिज्ञतानमार्कमम: iii. 26 Experiencing the pains earned by one’s own deeds.

स्यांमानसिवेच्य मार्कमम: i. 35 Cognisable by one’s own ‘instrument’ of knowledge, sense-organ.

स्यांमानसिवेच्य मार्कमम: ii. 27 In (their) own cause.

स्यांमानसिवेच्य मार्कमम: i. 50. From (its) own work or effect.

स्यांमान ii. 16 In (its) own moment.
self-standing; self-upheld; self-based; self-maintained.

self-awareness; ii. 38.

very clear or pure. (स्व + आचर्य):.

self-willed; self-willed; self-dependent; self-dependent.

(See धर्म).

way of one's own intuition; born of one's own insight. (See पारिवर्तक; प्रति + आचर्य, to shine out, to appear in a flash).

recognition, awareness, consciousness, of the movement of one's own intelligence; (i.e., by Apperception).

apperception of one's own intelligence.

for the transmission of one's own knowledge (to another).

from, by, or of, its 'own-form'; specifically, by nature.

12. From, by, or of, its 'own-form'; specifically, by nature.

16.

32 Different in 'own-being' or nature; distinguished, divided, differentiated, by (their respective) natures.

25. 'Own-being;', (one's) own (characteristic way of) existence; essential or fundamental nature. (क + स्व, to be).

4, 43; ii. 17, 40; iv. 2, 3

one's own; the owned property; (one's) own Self.
the attainment of heaven, or of the condition of the ‘bodiless gods’, or of that of beings who are dissolved in and identified with the Root-principle of Matter or Mother-nature.

स्वरूप: iii. 13.

स्वरूप: i. 41, 43.

—स्वरूप: iii. 17.

—स्वरूप: iv. 22.

स्वरूपारणम् ि. 18 Ascertaining of ‘own-form’ or peculiar nature.

स्वरूपाचारणिः ि. 20 For the sake of do.

स्वरूपाचारणिः iv. 33 Existence of ‘own-form’.

स्वरूप: i. 3 In ‘own-form’ or fundamental nature or character.

स्वरूप: i. ii. 44; ii. 39; iii. 3, 13; iv. 12.

—स्वरूप: ii. 17; iii. 50.

—स्वरूप: ii. 23 Gain of recovery of, recognition of, ‘own-nature’.

स्वरूपार्थिहृद: ii. 54 The means or cause of manifestation of.

स्वरूपार्थिहृद: i. 15 On

procreates the son, but the son, being born, makes the man a father at all, creates his paternity; reproducing its producer in turn (as seed and plant and seed etc.): or, distinctively tinged, marked, stamped, characterised, by the special circumstances or conditions (as distinguished from the essential cause) which have immediately stimulated its birth and growth, (as the differences and peculiarities of soil, climate, weather, temperature, etc., give peculiar qualities to the products from the same kind of essential cause, viz., seed; as the same pair of parents give birth to children with more or less different faces, figures, temperaments, owing to the different moods or conditions in which the several conceptions have taken place and the gestations been carried on and completed; so that the peculiarities of the subsidiary causes are manifested by, and can be inferred from, the peculiarities of the seed-products or children): bearing on it the marks of its manifesting cause.

स्वरूपार्थिहृद: iii. 13.

स्वरूपार्थिहृद: iv. 9 Manifested by do.

स्वरूपार्थिहृद: ii. 4.

स्वरूपार्थिहृद: iii. 13, 14 ‘Own-operation’, ‘own-business; characteristic function.

स्वरूपार्थिहृद: iv. 12 Engaged in, ‘mounted on’, riding on, its peculiar or appropriate activity or functioning.

स्वरूपार्थिहृद: iv. 21 By the word sva.

स्वरूपार्थिहृद: iii. 38 From (one’s) own body.

स्वरूपार्थिहृद: iii. 13 ‘Sister’.

स्वरूपार्थिहृद: i. 36; iii. 22 Heaven, elysium, paradise.

—स्वरूपार्थिहृद: i. 15 On
Swamii — दिशकः:

—अथांत्रिकः ii. 23, 33 The owner, proprietor, possessor.

—अध्यायः ii. 20 For the sake of self; ‘one's own interest’.

—अध्यायः iv. 24 For ‘self-sake’; for one-self.

—सार्थकम् iii. 35 By meditation on (the fact that the Self is) for Self (only, and not for another; that all things are means to the Self, are desired for the sake of the Self; while the Self is its own end, is end-to-it-Self. Cf. आत्मनुसूतः कामाय सवं सिहित । Bṛhad Upānti)

—अ० ii. 39; iv. 25 (A particle expressive of surprise and enquiry).

—साक्षरम् ii. 30 Appropriation; acceptance.

—सार्थकम् ii. 33 I will appropriate and make my own.

—स्वेच्छाया ii. 55 By own-wish; of one's own accord.

—हं ii. 23; iv. 12 By its own.

—हत— iii. 26.

—हति: iv. 30 Slain; defeated; suppressed. (हत, to kill).

—हथ्— iv. 24.

—हनिन्यासिः ii. 31, 33 I will slay.

—हस्तिः iv. 11.

—हय्यते iv. 33.
--- हिंसा --- ii 30.
हिंसा ii. 31, 34 Slaying; slaughter; violence; malevolence. (हिंसा, to kill).
हिंसाकृति ii. 15 ‘Done by slaughter'; produced, created, caused, by murder, by killing.
हिंसार्थ ii. 35 (Thoughts, intentions, of) killing, etc.; malevolence, etc.
हिंसानिवृत्तिः ii. 30 From the ‘causes of slaughter'; i.e., from actions which cause destruction of life.
हिंसाप्रणाली ii. 34.
--- हित --- iv. 9.
--- हितम् --- ii. 30; iv. 22.
हित्वा ii. 12; iii. 13 Having abandoned. (हा, to cast off).
हितनति ii. 43 Slay; destroys. (हिंसा, to slay).
--- हिम --- iii. 26 (Snow).
हिरणम् iii. 26 'Golden'; (name of a country).
हीमन्ते iii. 9 (They) weaken; diminish; decay. (हा, to go, to move; to abandon).
--- हड --- iii. 17.
--- हड़य --- iii. 39.
हड़युग्मिके i. 36; iii. 1 In the 'heart-lotus', the cardiac plexus.
हड़थे iii. 34 In the ‘heart’. (Gr. phren).

--- हेयम् --- हादपरितापनः --- (253)
हेयम् ii. 16 To-be-avoided.
हेयम् ii. 15, 17, 25, 27.
हेय ii. 15.
हेयहेयतवः ii. 27.
हेयहेयत्वः ii. 17 Cause or source of the to-be-avoided.
हेयहेयः ii. 15, 17.
--- हेयः --- ii 10, 11.
हेय ii. 35.
हेयोपदेशधिः ii. 15 Empty, devoid, free, of (the thought of any object as) to-be-avoided or to-be-grasped at or sought after; i.e., free of all dislikes and likes, free from all desires.
--- हृदेत्वे --- iv. 15 (or 16), 21.
हृदास ii. 17 Joy.
हादपरितापनः ii 14 'Fruiting joy and sorrow'; having joy and sorrow as consequences, as resultant fruit.
SOME OPINIONS ON THE WORKS OF
DR. BHAGAVAN DAS.

THE SCIENCE OF THE EMOTIONS. (3rd edn., 1934; translations, of the earlier editions, of 1900 and 1908, have appeared in Dutch, French, Spanish, Norwegian; an epitome, of the 3rd enlarged edn, has been published by Miss K. Browning, M.A.). "Has for the first time introduced order into this confused region of consciousness"; Annie Besant; she has repeatedly referred to the work in her own books, and gave lectures on it in Britain, U.S.A., India, shortly after the first edition was published. "One of the most original and suggestive publications"; The Indian Review, Madras. "The correspondence and transmutation of the emotions, and the method of practical application...come as a revelation"; Ernest Wood. The late Shri P. T. Srinivasa Iyengar, then Principal of the Vizagapatam College, published a summary of it in a series of instalments, in the Theosophist. G. Coster refers to it in her book, Yoga and Western Psychology (pub: by the Oxford University Press, London, 1934), and includes it in "the selection of readable books" given at the end of it.


THE SCIENCE OF SOCIAL ORGANISATION, OR THE LAWS OF MANU. (1st edn., 1910; 2nd, Vol. I, 1932, Vol. II, 1935; Vol. III, in preparation). "A work of the highest excellence and value...Has the indefinable quality of distinction"; the late Professor E. A. Wodehouse, M. A., (Oxon). "A revelation of the scientific principles which underlie our old social organisation"; the late Maha-maho-padyaya Pandit Aditya Ram Bhattcharyya, M.A., Professor of Sanskrit, Muir College, Allahabad, later, Vice-Principal, Central Hindu College, Benares. "Simply grand"; the late Rai Bahadur Lala Baijnath, ex-Judge. "Amongst the most illuminative contributions to the study and understanding of the all-important subject it treats of"; Dr. Sir S. Subramania Iyer, ex-Chief Justice of the Madras High Court. "A rare combination of deep learning
and felicitous phrasing”; Annie Besant. “I also owe a debt of
gratitude to many Indian writers; in particular I would mention the
writings of Bhagavan Das, whose book, *The Science of Social Organisa-
tion or the Laws of Manu*, I have used extensively in the introduc-
tory chapters”; E. J. Urwick, Preface to *The Message of Plato*. “The
most interesting exposition of the Indian caste system with which
I am acquainted is that which has been supplied by Bhagavan Das
in his two writings on *The Science of Social Organisation, and Social
Reconstruction*”; Prof. J. S. Mackenzie, in his *Fundamental Problems
of Life* (1928). *The Vedic Magazine*, the monthly organ of the Gur-
kula, Kangri, published a series of articles summarising the work.
Mrs. Adams Beck, in her *Story of Oriental Philosophy* (1930) transcri-
bes and quotes extensively, and with high appreciation, from this work;
“Bhagavan Das has written a remarkable book on *The Laws of Manu*.
This is a passage of extraordinary beauty and insight...” etc. So also Lala
Lajpat Rai in his *Unhappy India*. The monthly *Prabuddha Bharata*, of Calcutta, organ of the Rama-Krishna Mission,
in its issue for August, 1933, says, at the beginning of a eulogistic
review, “This is a marvellous book.” *The Modern Review* of Calcutta
published a very appreciative review. Dr. G. H. Mees, in his books,
*Dharma and Society* (1935), and *The Human Family and India* (1938),
quotes repeatedly from this work, and, expounds the same main
ideas, ably and freshly, with variations here and there.

**The Science of the Sacred Word, or the Pranava-Vada of Gārgyayana**, 3 vols. “This unique treatise...The author’s elucidations of the many statements in the text surpass in value his work
which gave to the world two highly important works, *The Science of
the Emotions and The Science of Peac*”; Dr. Sir Subramania Iyer, ex-
Chief Justice of the Madras High Court; he published a synopsis of
the work in a series of instalments in the *Theosophist*.

**The Science of Religion, or Sanatana Vaidika Dharm**.
“Worthy of careful study by the younger generation of Hindus”; Sir
Gooro Dass Bannerjee, ex-Judge of the Calcutta High Court. “I have
again read it with great profit and pleasure, with admiration for the
learning, earnestness of spirit, and elevated enthusiasm of the author...
The presentation of the principles is very attractive to the English-
educated mind”; Sir P.S. Sivaswamy Aiyer, ex-Executive Councillor
of the Madras Government, and ex-Vice-Chancellor of the Madras
and the Hindu Universities. “Has given me much pleasure...Ancient
learning formally presented in a way intelligible and attractive to
modern modes of thinking”; Sir John G. Woodroffe, (then) Judge
of the Calcutta High Court, author of many publications on Tantra
Shastra, Serpent-Power, Shakti and Shaktta, etc., and co-editor of
many Tantra Texts. “...An original production...laying down lines
of thought which are extremely suggestive and full of independent
interest...offering new points of view from which to survey world-
problems”; Shri Satish Chandra Mukerji, M. A., B. L., ex-Editor of
the *Dawn*, Calcutta. “A production of striking excellence...The fine
poetic language is as noteworthy as the profound learning, the clear
analysis, the vigorous logic, and the broad humanity of the book... I
am astonished at the felicity of expression and beautiful turn of
phrasing in some places”; Prof. P. Seshadri, M. A., (then) of the
Central Hindu College, Benares. “I have read your articles and book with interest and deep respect. They remind me strongly of
Ruskin’s views on social and national organisation...I feel deep
sympathy with the purpose which you and Ruskin had in view in
your writings”; Sir Michael E. Sadler, (1918), Vice-Chancellor of the
University of Manchester, ex-President of the Calcutta University
Commission.

**ANCIENT VS. MODERN SCIENTIFIC SOCIALISM.** “Full of useful
suggestions...Every politically minded Indian should read it. The
author is an acute observer of events and has logical acumen of the
very first order...This strange (for India is asked to go back to the
time of Manu) and brilliant thesis (brilliant for it seems to be proved
that what Communism and Fascism are trying to establish had long
ago been more successfully established by Manu;” review in the
*Forward of Calcutta*, dated 28-1-1935. “The subject matter is one of
profound interest...The Great Indian Lawgiver Manu has given us
the plan of individual and social life with its planned education,
planned family life, planned economy, planned defence-sanitation-
judication, and planned religion-recreation-art. But how many of our
economists know any thing about Manu and his comprehensive plan
of life?... The little book deserves to be widely circulated and read”;
the *Hindustan Times*, Delhi, dated 25-3-1935. “The Indian refor-
mer is taunted as superficial, and a reconstruction is demanded, which will be
thorough and at the same time suited to the tradition and the special
needs of India. Few attempts have been made to meet this demand;
but among them, the solutions offered by Dr. Bhagavan Das merit
honorable mention. A life...has been devoted by him to the analyti-
cal and historical study of Indian problems. His known mastery of
Eastern and Western thought has enabled him to offer singularly
fresh interpretations of the old Indian Social Organisation and of its
adaptability to modern requirements. His views demand the attention
due to great erudition, acute reasoning, and knowledge of the world... He
claims that the Hindu Scheme offers the middle course between
individualism and socialism and alone reconciles conflicting claims.
Each system which is criticised is described in the words of its latest
exponents. The results of its working are given on the observations
of competent critics, and the theory is judged by its practice. A suggestive work, animated by the spirit of real altruism;" review, in the Hindu of Madras, dated 20-11-1934, by R. B. Prof. K. V. Rangaswami Iyengar, M. A., (for some years Director of Public Instruction, Trivancore, and then, for some years, Principal of the Central Hindu College of the Benares Hindu University).

"In this rebirth of Indian civilisation, the student and scholar concerned with the science of sociology comes across solutions, hoary, with age and sanctified by centuries of vogue, which the superficial critic often either does not see, or seeing dismisses as fantastic. The venerable Dr. Bhagavan Das, better known by his unadorned name for his wide culture and saintly simplicity, has discharged a noble duty by addressing himself to the task of inviting public attention to the principles of ancient scientific socialism in comparison with those of its modern counterpart. In this study he shows up the contrast between a socialism that is based upon a materialist interpretation of history and a spirito-materialistic interpretation thereof, between one that fosters class war and one that promotes class co-operation, between one, again, that stands for equality and one that stands for equitability. In other words, the contrast is between dictatorship, on the one hand, and a balanced distribution of power in society, so as to reconcile individual solidarity with social solidarity, between a wholesale break with the past and a healthy preservation of tradition which makes the past live in the present and the present herald the future. In this system of ancient socialism, religion, family, and property are not abolished but are purified, by a control of priestcraft, financial jugglery, and individual selfishness. This is the argument of Bhagavan Das' thesis, and he pours into his work such a volume of learning, knowledge, and wisdom that it is impossible to cut out from this ocean of culture samples of its waters to prove to an ignorant, superstitious, and perverted world their true life-giving character. Yet we have to taste a few drops of this eternal spring, and satisfy our doubting minds that we have in our culture and in our institutions a 'well and truly laid' foundation of a social system which applies, on a large scale, to society as a whole, the simple ideal of the joint family......."; Dr. B. Pattabhi Sitaramayya, in the Triveni of Madras, for Oct, 1936, art: "Indian Socialism re-discovered". Mr. Jo. Henri Buchi, of London, discussed the book, in two articles, entitled, "Manu, Marx, and Engels", in the Hindustan Times (Delhi) in Aug-Sep., 1935.

The Essential Unity of All Religions. This book has grown out of a paper read at the first All-Asia Education Conference, held in Benares, in December, 1930. The first section dwells on the world's 'Need for Scientific Religion', and explains the three aspects of Religion. The second, expounds the Way of Knowledge. The third treats of the Way of Devotion. The fourth lays out the Way of Works. The fifth deals with 'the One Way to Peace on earth and Good-will among men'. The sixth discusses the relation, to the subject, of 'Education and the Educationist'. The seventh forms the 'Conclusion'.

Over 450 passages, from the Scriptures and Sacred Books of eleven living religions have been quoted, mostly in the original, transcribed into roman script with translations in English, and have been arranged in parallels, in appropriate sections and sub-sections, in the elucidative setting of exposition and comment. They prove how identical are the teachings of all the living religions, not only on all essential points, but even on many of those of secondary importance. There is no copyright in the book.

Shri Rabindranath Tagore, in a letter to the author writes: "Your work on Universal Religion has a profound significance for suffering humanity to-day torn by sectarian bias, bigotry, and general apathy for the abiding verities of life. It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realisations, and to manifest the kinship of the great founders of religions who in different ages and countries have come with the message of the divine spirit of man. I am deeply grateful to you for your book."

"The book is full of aphorisms which delight us by their clear insight and ruthless pruning away of unessentials. Dr. Bhagavan Das makes a moving plea to us to enjoy rather the search for agreements than the usual critical search for differences. He emphasizes those agreements and builds them into a working philosophy and scheme of education"; The Theosophist (Madras) for April, 1933.

Sir S. Radhakrishnan, the most brilliant exponent of Indian Philosophy to the west today, wrote "...I shall certainly ask my students to read The Essential Unity of all Religions...I really believe that a book like this should be made accessible to all interested in the religious future of our country".

"When the first All-Asia Educational Conference met at Benares in December, 1930, Dr. Bhagavan Das delivered a magnificent address on The Essential Unity of All Religions...now revised, enlarged, and published in book form...Anything from the pen of Dr. Bhagavan Das is worth perusing, because not only do we find his deep learning in every page of his writings but his sincerity and devotion to service of fellowmen pervade the whole of them....."; The Leader (Allahabad), dated 9-6-1933.
to be placed in the hands of every young man, and also to be brought to the notice of all those elder persons who are wishing and working for the true welfare of the younger generations. The scholarly manner in which the main ideas have been presented makes the book fit for serious study in our Universities and Colleges. It will bring spiritual profit and pleasure to any person of intellectual tastes who will keep a copy by him, and dips, now and then, into the collections of fine parallel texts from the scriptures of the several religions, arranged amidst interweaving and systematising exposition; Maha-mahopadhyaya Dr. Ganga Nath Jha, M.A., D. Litt., Vice-Chancellor for nine years of the University of Allahabad.

"This small book of less than 300 pages, cannot be adequately praised. It is an inspired psychic plea for the unity of all religions. It is almost poetic in its expression like a Sufi song, which, while expressing deep philosophical truths has the capacity of taking the reader unawares by Beauty and giving some rare touch of the soul's inner rapture. In a very clear, simple, lucid style the author discloses to us the real aims, objects, and the Ideal of all our various conflicting religious strivings, and finally convinces the reader of their ultimate essential unity. The work is done with admirable care and masterliness and is replete with apt and carefully chosen quotations from almost all the scriptures of the world, and the sayings of many great religious masters and poets. There is hardly a page which does not contain a rare and inspiring quotation, and there are pages after pages where one softly glides on from quotation to quotation of rarest charm and beauty as well as of greatest spiritual wisdom. From the beginning to the end, the book is delightful, captivating, inspiring. The author performs his work so well and is so successful in it that one can safely say that after reading it even the most obstinate sceptic is bound to modify his views and get a broad vision of Truth... There will be many who will be inspired and guided by this book and will find their way greatly cleared and illumined. Religion is something very intricate and complex... This little book points the straight way with an unerring finger and is a very good guide to an individual wanderer as well as for the masses, and specially for India it will be of great help and use to dispel the dark clouds of superstition and ignorance that are floating over the atmosphere today... It is an extremely difficult task to apply the philosophical terms of one religion to another, for there are intricacies of thoughts and conceptions that differ greatly in their inner sense; but the accuracy with which it is done in this book is striking and extremely praiseworthy. The passages selected from various scriptures are appropriate and correct and its quotations do supply very instructive material for a comparative study of religions;" Syed Ibrahim Dara,

I have read and re-read with great interest The Essential Unity of All Religions by Dr. Bhagvan Das... It is a remarkable contribution to a more reasonable and intelligent method of arriving at the truth and unity of religious ideals. The marshalling of thoughts as well as the quotations cited... show wide range of study and patient research. The quotations of numerous texts... are very apt and exact, while the parallel passages cited, to illustrate the similarity of ideas of the Reformers and Founders of different systems of religion, are unique and remarkable for their forceful elucidation. The fascinating pages of the book tend to arrest the attention at every turn and clearly bring out the important fact that the religious minds of all ages revolve in the same spiritual grooves... that the essence of all religions is the same, that there is hardly any conflict in their ideals, and that rancour and discord of sects and sectarianism are mainly due to misunderstanding and lack of appreciation of one another's views. To the student of religious history, who desires to solve the problem of religious conflict and to understand in a rational manner the origin and development of religion itself, this unique book will be especially useful. It should be widely read and included in the curriculum of colleges... The Universities of India will do well if they recommend and prescribe such books for higher study;" Maulvi Wahid Hussain (Advocate, High Court, Calcutta; Law Examiner, and ex-Extension Lecturer, Calcutta University; Secretary, Bengal Presidency Muhammadan Educational Conference).

"An opportune contribution on the subject. The author writes with a thorough knowledge of the principles of different religious scriptures. His knowledge of our Vedanta Philosophy is unique... He is just the person to have undertaken the task of bringing home to all, the fundamental unity of all religions. He has shown that the fundamentals of all religions are one and the same... A book like this was greatly needed at present when our unfortunate country is torn asunder by bigotry and communalism. I hope it will be included in the curriculum of our Colleges"; Acharya Dr. Sir P. C. Ray.

"Has appeared at the right psychological moment, when the several religions are being made the ground for dissensions of all sorts, on the one hand, and, on the other, the minds of our young men are being weakened from all Religion on the ground that that is the sole obstacle in the path of our political advancement. A perusal of the book will show that no religion sanctions in any way the animosities that have cropped up and are cropping up in our country, but that, on the contrary, all religions provide the same reasons for universal brotherliness and good will. The animosities have their root solely in motives which are superficial, sordid, often immoral; they are due, not to religion but to ir-religion. The book deserves
profound scholar of Islamic mysticism and also of Indian philosophies, religions, and yoga, in the *Triveni*, of Madras, for May-June, 1933, in a letter to Dr. Bhagavan Das, Syed Dara wrote that "Shri Aurobindo Ghosh" (in whose Ashrama at Pondicherry he was then studying) "considers it a good book."

"Dr. Bhagavan Das has rendered a public service in bringing out such a useful and informing work...In these days of communal conflict and aggressive self-assertion it is a solace to be able to turn to a volume which attempts to prove that religion has its roots in Unity and not Strife...Every student ought to have the chance of going through this book to help him to realise that his own particular religion is but one aspect of a great harmonious whole and that the well-being of the individual as also of the race lies in trying to get at this Fundamental Unity...With his keen spiritual perception, brilliant intellect, and wealth of scholarship, Dr. Bhagavan Das was pre-eminently fitted for the task...which he has accomplished with such remarkable success;" Dr. G. N. Chakravarti, M.A., LL.B., D.Sc., D. Litt., Vice-Chancellor, for six years, of the Lucknow University.

"I read some extracts from your address on The Essential Unity of All Religions and found them extremely interesting and instructive. I am now glad to learn that you have expanded your address into a book, and have no doubt that the book will be welcome as a real contribution to the religious thought of our country"; Dr. Sir Mohammad Iqbal, M.A., Ph. D., Bar-at-Law, of Lahore, the most famous Urdu poet of the time.

**CONCORDANCE-DICTIONARY TO THE YOGA-SUTRA-BHASHYA.**

"An important and instructive glossary-index"; M.M. Dr. Ganga Nath Jha, M.A., D. Litt. "Not only a concordance but a very full dictionary also;...bears ample evidence of the author's well-known masterly capacity of going deep into the meanings of words and vast comparative knowledge of eastern and western lore...Simply indispensable by every one who wishes to study the Yoga-Bhashya with the wish to judge the meanings of words and phrases independently...Even more indispensable to one who wishes to study the Sanskrit text through the medium of the English language and in comparison with corresponding ideas of western psychology and philosophy;" Dr. Mangal Deva Shastri, M.A., D. Phil. (Oxon.), Principal, Government Samskrft College, Benares.

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