

(KātyŚr.; Āp.; R. &c.) or *ena* (Mn.), ind. acc<sup>o</sup> to what has been stated, as mentioned before, in the above-mentioned way; -*vādin*, mfn. speaking as told, reporting accurately what has been said, MBh. **Yathōcīta**, mfn. accordant with propriety or equity, fit, suitable, becoming, R.; Hit. &c.; ibc. (Kathās.) or *am*, ind. (R.; BhP. &c.) suitably, fitly. **Yathōchritam**, ind. as raised or erected, KātyŚr. **Yathōjītam**, ind. accord. to the victory gained, AitBr. **Yathōdham**, ind. as led or brought along, in regular order or succession, ĀpGr. **Yathōttara**, mfn. following in regular order, succeeding one another, VarBṛS.; (*am*), ind. in reg<sup>o</sup> order or succession, one after another, ib.; Mn. &c. **Yathōtpatti**, ind. acc<sup>o</sup> to accomplishment, Kauś. **Yathōtsāha**, mfn. corresponding to power or strength of effort, Lāty.; (*am*), ind. acc<sup>o</sup> to p<sup>o</sup>, with all one's might, ŚrS.; Mn. &c. **Yathōdaya**, mfn. (that) on which anything may follow, RPrāt.; (*am*), ind. in proportion to one's income, acc<sup>o</sup> to means or circumstances, BhP.; Yājñ. **Yathōdita**, mfn. as said or told, previously stated, before mentioned, RPrāt.; Mn. &c.; (*am*), ind. as ment<sup>o</sup> bef<sup>o</sup>, acc<sup>o</sup> to a previous statement, Mn.; Pur.; Kathās. **Yathōdgata**, mfn. as arisen, MW.; as one came (into the world), without sense, stupid, L. (cf. *yathōgata*). **Yathōdgama**, mfn. ibc. in ascending proportion, the higher the more, Kād. **Yathōddishṭa**, mfn. as mentioned or described, as directed by (instr.), Mn.; R.; Śak.; (*am*), ind. in the manner stated, R. **Yathōddeśam**, ind. acc<sup>o</sup> to direction, MBh.; R.; Hariv. **Yathōdbhavam**, ind. acc<sup>o</sup> to origin, BhP. **Yathōpakīrṇam**, ind. as strewed or scattered down, ŚBr. **Yathōpacāram**, ind. as politeness or courtesy requires, Jātak. **Yathōpajosham**, ind. acc<sup>o</sup> to inclination or pleasure, MBh.; R.; BhP. **Yathōpadishṭa**, mfn. as indicated, as before stated, R.; (*am*), ind. in the manner before mentioned or prescribed, R.; Pāṇ. i, 4, 12. **Yathōpadesam**, ind. acc<sup>o</sup> to advice or suggestion, acc<sup>o</sup> to precept or instructions, KātyŚr.; Āp. &c. **Yathōpapatti**, ind. acc<sup>o</sup> to the event or occasion, as may happen, ĀśvŚr. **Yathōpapanna**, mfn. just as may happen to be at hand, just as happened, just as occurring, unconstrained, natural, MBh.; BhP. **Yathōpapātām**, ind. w. r. for next, ĀpŚr. **Yathōpapādām**, ind. just as or where anything may occur or happen, ŚāṅkhBr.; GrŚrS. (°*pāde* [1], Kauś.) **Yathōpapādin**, mfn. the first that appears to be the best, Kauś. **Yathōpamā**, f. (in rhet.) a comparison expressed by *yathā*, MW. **Yathōpamuktam**, ind. as put on, KātyŚr. **Yathōpayoga**, ibc. (Kathās.) or *am*, ind. (MārKP.; Rājat.) acc<sup>o</sup> to use or need, acc<sup>o</sup> to circumstances. **Yathōpalambham**, ind. just as one happens to lay hold of or set about anything, GrŚrS. **Yathōpasthitam**, ind. as come to or approached, Lāty. **Yathōpasmārām**, ind. acc<sup>o</sup> to recollection, as one may happen to remember, ŚBr. **Yathōpādhi**, ind. acc<sup>o</sup> to the condition or supposition, BhP., Comm. **Yathōpta**, mfn. as sown, in proportion to the seed sown, Mn. **Yathāukasām**, ind. each acc<sup>o</sup> to (his) abode, AV. **Yathāucityam** (Pañcat.; Kathās.) or *atyāt* (Sāh.), ind. in a suitable manner, acc<sup>o</sup> to propriety, fitly, suitably, duly.

**Yadā**, ind. (fr. 3. *yā*) when, at what time, whenever (generally followed by the correlatives *tadā*, *atas*, *tarhi*, in Veda also by *āt*, *ād* *it*, *dāha*, *dāha* and *tād*), RV. &c. &c. (*yadā yadā*, followed by *tadā* or *tadā tadā*, 'as often as—so often,' 'whenever'; *yadā—tadā*, id., with repeated verbs, e. g. Hit. i, 197; *yadā—tadā*, 'when indeed—then indeed,' Śak.; *yadā prabhṛiti—tadā prabhṛiti*, 'from whatever time—from that time forward,' R.; *yadā—tadā khalu—tadā prabhṛity eva*, 'as soon as—thenceforward,' Śak.; *yadā kadā ca*, 'as often as,' 'whenever,' RV.; *yadā kadā cit*, 'at any time,' Kauś.; *yadā tadā*, 'always,' Naish.; the copula after *yadā* is often dropped, esp. after a participle, e. g. *yadā kshayam gatam sarvam*, 'when all had gone to ruin,' R. *Yadā* is sometimes joined with other relatives used indefinitely, e. g. *yo 'tti yasya yadā māṅsam*, 'when any one eats the flesh of any one,' Hit.) — **nikāmam**, ind. when it pleases, ŚBr. — **vāja-dāvarī**, f. pl. N. of a Sāman, PañcavBr.

**यतीयस** *yātyasa* (?), n. silver, L.

**यतुका** *yatukā* or *yatūkā*, f. a species of plant, L.

**यतुन** *yatuna*. See p. 841, col. 1.

**यत्कर** *yat-kara*, *yat-kāma*, *yat-kāraṇam* &c. See col. 3.

**यत्न** *yatna*, *yalya*. See p. 841, cols. 1 and 2.

**यत्कृपि** *yatha-rishi*, *yatharcam* &c. See p. 841, col. 2.

**यथा** *yathā*, *yathāṅśa-tas* &c. See p. 841, cols. 2 and 3 &c.

**यद्** *yād* (nom. and acc. sg. n. and base in comp. of 3. *yā*), who, which, what, whichever, whatever, that, RV. &c. &c. (with correlatives *tad*, *tyad*, *etad*, *idam*, *adas*, *tad etad*, *etad tyad*, *idam tad*, *tad idam*, *tādriśa*, *īdriśa*, *īdriś*, *etāvad*, by which it is oftener followed than preceded; or the correl. is dropped, e. g. *yas tu nārabhate karma kshipram bhavati nirāravah*, '[he] indeed who does not begin work soon becomes poor,' R.; or the rel. is dropped, e. g. *andhakam bhartāraṇa na tyajet sāmāhā-satī*, 'she who does not desert a blind husband is a very faithful wife,' Vet. *Yad* is often repeated to express 'whoever,' 'whatever,' 'whichever,' e. g. *yo yaḥ*, 'whatever man;' *yā yā*, 'whatever woman;' *yo yaḥ jayati tasya tat*, 'whatever he wins [in war] belongs to him,' Mn. vii, 96; *yad yad vadati tad tad bhavati*, 'whatever he says is true,' or the two relatives may be separated by *hi*, and are followed by the doubled or single correl. *tad*, e. g. *upyate yad dhi yad bījam tat tad eva prarohati*, 'whatever seed is sown, that even comes forth,' Mn. ix, 40; similar indefinite meanings are expressed by the relative joined with *tad*, e. g. *yasmai tasmai*, 'to any one whatever,' esp. in *yadvā tadvā*, 'anything whatever;' or by *yaḥ* with *kaśca*, *kaścana*, *kaścit*, or [in later language, not in Manu] *ko'pi*, e. g. *yaḥ kaścit*, 'whosoever;' *yāni kāni ca mītrāni*, 'any friends whatsoever;' *yena kenāpy upāyena*, 'by any means whatsoever.' *Yad* is joined with *tvad* to express generalization, e. g. *sūdrāṅs tvad yāns tvad*, 'either the Śūdras or anybody else,' ŚBr.; or immediately followed by a pers. pron. on which it lays emphasis, e. g. *yo 'ham*, 'I that very person who;' *yas tvam katham vettha*, 'how do you know?' ŚBr.; it is also used in the sense of 'si quis,' e. g. *striyaṃ spriśed yaḥ*, 'should any one touch a woman.' *Yad* is also used without the copula, e. g. *andho jadaḥ pīṭha-sarpī saptatyā shaviraśca yaḥ*, 'a blind man, an idiot, a cripple, and a man seventy years old,' Mn. viii, 394; sometimes there is a change of construction in such cases, e. g. *ye ca mānushāḥ* for *mānushāṅśca*, Mn. x, 86; the nom. sg. n. *yad* is then often used without regard to gender or number and may be translated by 'as regards,' 'as for,' e. g. *kshatram vā etad vanaspatī-nām yan nyag-rodhaḥ*, 'as for the Nyag-rodha, it is certainly the prince among trees,' AitBr.; or by 'that is to say,' 'to wit,' e. g. *tato devā etam vajram dadyisur yad apah*, 'the gods then saw this thunderbolt, to wit, the water,' ŚBr. *Yad* as an adv. conjunction generally = 'that,' esp. after verbs of saying, thinking &c., often introducing an oratio directa with or without *iti*; *iti yad*, at the end of a sentence = 'thinking that,' 'under the impression that,' e. g. Ratnāv. ii, 2. *Yad* also = 'so that,' 'in order that,' 'wherefore,' 'whence,' 'as,' 'in as much as,' 'since,' 'because' [the correlative being *tad*, 'therefore'], 'when,' 'if,' RV. &c. &c.; *dāha yad*, 'even if,' 'although,' RV.; *yad api*, id., Megh.; *yad u—evam*, 'as—so,' SvetUp.; *yad uta*, 'that,' Bālar.; 'that is to say,' 'scilicet,' Kāraṇḍ.; Divyāv.; *yat kila*, 'that,' Prasannar.; *yac ca*, 'if,' 'that is to say,' Car.; *yac ca—yac ca*, 'both—and,' Divyāv.; 'that' [accord. to Pāṇ. iii, 3, 148 after expressions of 'impossibility,' 'disbelief,' 'hope,' 'disregard,' 'reproach' and 'wonder']; *yad vā*, 'or else,' 'whether,' Kāv.; Rājat.; [*yad vā*, 'or else,' is very often in commentators]; 'however,' Bālar.; *yad vā—yadi vā*, 'if—or if,' Bhag.; *yad bhūyasā*, 'the most part,' Divyāv.; *yat satyam*, 'certainly,' 'indeed,' 'of course,' Mṛicḥ.; Ratnāv.; *cany nu*, with 1st pers., 'what if I,' 'let me,' Divyāv.; m. = *purasha*, Tattvas. — **anna**, mfn. eating which food, R. — **abhāve**, ind. in the absence or in default of which, MW. — **artha**, mfn. having which object or intention, BhP.; (*am* or *e*), ind. on which account, for which purpose, wherefore, why, MBh.; Kāv. &c.; as, since, because, whereas, ib. — **avadhi**, ind. since which time, Bhām. — **avasāna**, mfn. terminating in which, Lāty. — **aśana**, mfn. = *-anna*, R. — **aśaniya**, n. anything that may

be eaten, ĀpGr. — **ātma**, mfn. having which essence or existence, BhP. — **ārshya**, mfn. of which divine descent, L. — **riccha**, mf(ā)n. spontaneous, accidental, ĀpGr.; (*ā*), f. self-will, spontaneity, accident, chance (ibc. or *ayā*, ind. spontaneously, by accident, unexpectedly), SvetUp.; Mn.; MBh. &c.; (in gram.), see *-śabda*, below; *-tas*, ind. by chance, accidentally, BhP.; -°*bhijña* (°*cchābh*), m. a voluntary or self-offered witness, Nār.; -°*mātra-tas*, ind. only quite by accident, Kathās.; -°*lābha-santushta*, mfn. satisfied with obtaining what comes spontaneously, easily satisfied, Bhag.; -°*śabda*, m. 'chance-word,' a word neither derived from authority nor possessing meaning, Śiś.; -°*sanvāda*, m. accidental or spontaneous conversation, Uttarar.; °*cchika*, m. (scil. *putra*) a son who offers himself for adoption, MW. — **gotra**, mfn. belonging to which family, ChUp. — **devata** (ŚrS.) or **-devatyā** (ŚBr.), mfn. having which god-head or divinity. — **dvandva**, n. N. of a Sāman, Lāty. — **dhetos** (for *-hetos*), ind. from which reason, on which account, BhP. — **bala**, mfn. of which strength or power, MBh. — **bhaviṣya**, mfn. one who says 'what will be will be,' Fatalist (N. of a fish), Hit. — **bhūyas**, (ibc.) the greatest part (°*sā*, ind., see col. 2); -°*kārin*, mfn. doing anything for the most part, L. — **rūpa-vicāra**, m. N. of wk. — **vat**, ind. in which way, &c. (correlative of *tad-vat* and *evam*), MBh.; Kāv. &c. — **vaḍa**, mfn. talking anything, saying no matter what, L. — **vāhishṭhiya**, n. (fr. *yad vāhishṭham*, the first two words of RV. v, 25, 7) N. of a Sāman, ĀrshBr. (also *agner-yadv*). — **vidha**, mfn. of which kind, R. — **vīrya**, mfn. of which valour, MBh. — **vṛitta**, n. anything that has occurred, event, adventure, Hariv.; Kathās.; any form of *yad*, Pāṇ. viii, 1, 66.

**Yac**, in comp. for *yad* — **chandas**, mfn. having which metre, ŚāṅkhGr. — **chīla** (for *-śīla*), mfn. having which disposition, MBh. — **chraddha** (for *-śraddha*), mfn. having which faith or belief, Bhag.

**Yat**, in comp. for *yad*. — **kara**, mf(ā)n. doing or undertaking which, Pāṇ. iii, 2, 21, Vārtt. — **kāma** (*yāt-*), mfn. desiring or wishing which, RV.; (°*myā*), ind. with which view or design, ŚBr. — **kāraṇam**, ind. for which cause or reason, wherefore, Pañcat. — **kārin**, mfn. doing or undertaking which, TBr. — **kāryam**, ind. with which intention, MārKP. — **kim-cana**, see col. 2 under *yad*; -°*kāraka*, mfn. doing anything whatever, acting at random, MBh.; -°*kārin*, mfn. acting at random or precipitately (*ri-tā*, f.), Kād.; Divyāv.; -°*pralāpin*, mfn. talking at random, R.; -°*vāda*, m. a r<sup>o</sup> assertion, Nyāyas., Sch. — **kim-cid**, see under *yad* above; -°*cic-cāraka*, m. a servant of all work, L.; -°*cid-api-samkalpa*, m. desire for anything whatever, Yogavās.; -°*cid-duḥkha*, n. pl. pains of whatever kind, Mcar. — **kim-cēdam**, n. the first words of the verse RV. vii, 89, 5 (w. r. *kimcidam*). — **kula**, mfn. of which family, Hariv. — **kṛite**, ind. for which reason, wherefore, why, MBh.; Kathās. — **kratu**, mfn. having which resolution, forming which valour, BṛĀrUp. — **parākrama**, mfn. of which valour, being so courageous, MBh. — **prishṭha**, mfn. connected with which Prishṭha (kind of Stotra), ŚāṅkhŚr. — **prathama**, mfn. doing which for the first time, Pāṇ. vi, 2, 162, Sch. — **samkhyāka**, mfn. having which number, so numerous, Yājñ., Sch. — **sena**, mfn. having which (or so strong an) army, MBh. — **svabhāva**, mfn. being of which nature or character, ib.

**Yan**, in comp. for *yad*. — **nāman**, mfn. having which name, Hariv. — **nimitta**, mfn. caused or occasioned by which, MBh.; (*am*), ind. for which reason, in consequence of which, wherefore, why, R.; MārKP. — **manhishṭhiya**, n. N. of a Sāman, ĀrshBr. (also *agner-yann*). — **madhye**, ind. in the centre of which, MW. — **maya**, mf(ā)n. formed or consisting of which, Kāv. &c.; Pur. — **mātra**, mfn. having which measure or circumference &c., MBh.; VarBṛS. — **mūrdhan**, mfn. the head of whom, MW. — **mūla**, mfn. rooted in which, dependent on which, MBh.

**Yada** = *yad* (only in the form *yadam* at the end of an adverbial comp.), g. *śarad-ādi*.

**Yādi**, ind. (in Veda also *yādī*, sometimes *yādī cit*, *yādī ha vai*, *yādīt*, *yādī u*, *yādī u vai*) if, in case that, RV. &c. &c. In the earlier language *yādī* may be joined with Indic., Subj. or Let., Pot., or Fut., the consequent clause of the conditional sentence being generally without any particle. In the later language *yādī* may be joined with Pres. (followed