

love nobody but thee'). 4. In order that, that, Chr. 12, 30. 5. It is used often as introduction to a direct sentence, Çāk. 7, 1, bel. *jñāyate yathāyam ābhogas tapovanasyeti*, 'One perceives these are the environs of a forest of ascetics.' 6. Doubled, *yathāyathā*, In what proportion, Man. 4, 20. 7. Very often it is the former part of comp. adv., of which the latter part has the form of an acc. sing. n.; they may be resolved by supplying 'is,' and generally translated by 'according to that which is implied by the latter part,' e.g. *yathā-kāma + m*, literally, 'as is desire,' 'according to one's wish,' 'at pleasure, ad libitum,' Chr. 56, 17. *yathā-yatha + m*, adv. Properly, suitably (ÇKD.).—Comp. *Tad-*, adv. namely, Pañch. 3, 10; 7, 15; for, Utt. Rāmach. 35, 17.

यथाक्रमम् *yathā-krama + m*, adv. In order, successively, Vikr. 66, 21.

यथादिशम् *yathā-diṣ + a + m*, adv. In all directions, MBh. 5, 1753.

यथाभीष्टदिशम् *yathābhīṣṭadi-ṣam*, i.e. *yathā-abhi-ishṭa-diṣ + a + m* (vb. *ish*), adv. In whatever direction one lists, Pañch. 63, 2.

यथार्थाक्षर *yathārthākshara*, i.e. *yathā-artha-akshara*, adj. Of which the letters imply the true sense, Vikr. d. 1.

यथावकाशम् *yathāvākāṣam*, i.e. *yathā-avakāṣa + m*, adv. When there is any opportunity, Hit. 102, 11.

यथार्हतम् *yathārhatas*, i.e. *yathā-arha + tas*, adv. Justly, Man. 7, 16.

यथावत् *yathā + vat*, adv. 1. Exactly as it was, truly, Chr. 63, 63. 2. According to law, Man. 2, 89. 3. Accordingly, suitably, Nal. 6, 8.

यथेच्छकम् *yathechchhakam*, i. e. *yathā-ichchha + ka + m*, and **यथेच्छम्**

yathechchham, i.e. *yathā-ichchha + m* (cf. *ichchhā*), adv. As one lists, Pañch. 192, 13.

यथेष्टतस् *yatheshṭatas*, i.e. *yathā-ishṭa* (vb. *ish*), + *tas*, adv. According to will or inclination, Hiḍ. 2, 13.

यद् *yad*, I. Relative pronoun; the base of the cases and of most derivatives is *ya*, Who, which, what, Chr. 5, 8. II. Indefinite pronoun, Any, Chr. 23, 30. III. Doubled. 1. In proportion, as each of which, Man. 1, 20. 2. Whoever, whatever, Hit. pr. d. 34, M.M. IV. With following interr. pronoun (*kim*), Whoever, whatever, Pañch. i. d. 403. V. Two and more relatives may be combined with one verb; e.g. *yad yena yujyate*, What is fitting for something, Hit. i. d. 53, M.M.; *yo'tti yasya yadā māmsam*, When one eats the flesh of some (creature), Hit. i. d. 65, M.M. VI. *yad*, acc. sing. n., a particle. 1. As, since, because, Hit. pr. d. 8, M.M.; wherefore. 2. That, Hit. 41, 4, M.M. 3. It is often used as introduction to a direct sentence, Pañch. 175, 13. *radanti yad asmākām rājā kim karishyati*, 'They say: what will the king do to us?' 227, 7. 3. With following *vā*, Or, Râjat. 5, 441. 4. With following *api*, Although, Pañch. i. d. 7. VII. *yena*, instr. sing. n., adv. 1. In what manner, Man. 4, 178. 2. Because, MBh. 3, 10631. 3. As, Böhrl. Ind. Spr. 1212. 4. That, Pañch. 84, 17. VIII. *yasmât*, abl. sing. n., adv. Because, Hit. iv. d. 88; Chr. 16, 11.—Cf. probably *ōc*, *ñ*, *ō*, *īva*, *ēlve-ka* (= *yena*); Goth. *ja* in *jabai*.

यदा *ya + dā (yad)*, adv. 1. When, at what time, Hit. 98, 18. 2. Doubled, Whenever, Bhag. 4, 7. 3. With following *kadā chid—na*, Nevermore, Hit. 58, 12.

यदि *yadi* (probably *yad + ya*, cf. *âdi*, *âdya*), adv. If, Pañch. 229, 13; with