

(rarely *Ā.*) to requite, return, reward or punish, reprove (as a fault), RV. &c. &c.; (*Ā.*) to surrender or yield up anything (acc.) to (acc. or gen.), MBh.; (P. *Ā.*) to distress, torture, vex, annoy, BhP.; accord. to Dhātup. also *nikāre* (others *nirākāre* or *khede*) and *upaskāre*: Desid. *yiyatishate*, Gr.: Intens. *yā-yatyate* and *yāyatti*, ib.

Yatana, n. making effort or exertion, W.

Yataniya, mfn. to be exerted or persevered or striven after (n. impers. with loc.), Sarvad.

Yatavyā, mf(ā)n. (fr. *yatu*; applied to *tanū*) = *prayatna-vat*, TS. (Sch.; Kāth. *yātavya* fr. *yātu*).

1. **Yāti**, m. (for 2. and 3. see col. 2 and p. 845) a disposer, RV. vii, 13, 1 (Sāy. 'a giver'); 'a striver', an ascetic, devotee, one who has restrained his passions and abandoned the world, Up.; Mn.; MBh. &c. (cf. IW. 131); N. of a mythical race of ascetics (connected with the Bhṛigus and said to have taken part in the creation of the world), RV. &c. &c.; N. of a son of Brahmā, BhP.; of a son of Nahusha, MBh.; Hariv.; Pur.; of a son of Viśvāmitra, MBh.; N. of Śiva, MBh.; = *nikāra* or *kāra*, L. — **kar-tavya-gaṅgā-stuti**, f. N. of wk. — **cāndrāya-ṇa**, n. N. of a partic. kind of penance, Mn. xi, 218. — **tva**, n. the state of a Yati or ascetic, Cat. — **dharma**, m. the duty of a Y^o; — *prakāśa*, m., — *sam-graha*, m., — *samuceaya*, m. N. of wks. — **dharman** or **dharmin**, m. N. of a son of Śvaphalka. — **pañcaka**, n. N. of 5 stanzas on the subject of ascetics (attributed to Śaṅkarācārya). — **pātra**, n. an ascetic's bowl, a wooden vessel for collecting alms (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose), W. — **prativan-dana-khaṇḍana**, n., — **prayoga**, m., — **pravāṇa-kalpa**, m., — **bhāgavata**, n., — **bhūṣaṇī**, f. N. of wks. — **maithuna**, n. the unchaste life of ascetics, L. — **rāja**, m. 'king of ascetics,' N. of Rāmānuja (RTL. 119 &c.); — *danḍaka*, m. or n., — *vinṣati*, f., — *viṣaya*, m. (also called *vedānta-vilāsa*), — *śataka-ṭikā*, f., — *saptati*, f.; *ḥijya*, n. N. of wks. — **liṅga-samarthana**, n., — **vandana-nishedha**, m., — **vandana-śata-dūṣaṇī**, f., — **vandana-samarthana**, n. N. of wks. — **varya**, m. N. of an author, Cat. — **vilāsa**, m. N. of a man, Cat. — **samskāra**, m. N. of ch. of wk.; — *prayoga*, m., — *vidhi*, m., — *vidhinirṇaya*, m. N. of wks. — **samā-rādhana-vidhi**, m. N. of wk. — **sāntapana**, n. N. of a partic. kind of penance (a *pañca-gavya* lasting for three days), Prāyaśc. — **svadharma-bhikṣhā-vidhi**, m. N. of a wk. (containing rules for the regulation of life on the part of religious mendicants, attributed to Śaṅkarācārya). **Yatin-dra**, m. = *yati-rāja*; — *mata-dīpikā*, f., — *mata-dū-shaṇī*, f., — *mata-bhāskara*, m. N. of wks. **Yatīsa**, m. N. of various authors (also with *pañḍita*), Cat. **Yatīśvara**, m. = *yati-rāja*; — *prārthanā*, f. N. of a Stotra; — *svāmin*, m. N. of an author, Cat.

Yatita, mfn. striven, endeavoured, attempted, tried (with inf., e.g. *to hantum*, attempted to be killed), MBh.; n. also imp. (e.g. *tam mayā gan-tum*, it was tried by me to go), ib.

Yatitavya, mfn. to be endeavoured, to be striven for or after (n. impers. with loc.), R.; Pañcat.

Yatin, m. an ascetic, devotee, Pañcar.; (*inī*), f. a widow, L.

Yatu. See *yatavyā*.

Yatūna, mfn. (prob.) moving, active, restless, RV. v, 44, 8.

1. **Yatta**, mfn. (for 2. see under *yam*) endeavoured, striven, MBh.; Kāv. &c.; engaged in, intent upon, prepared for, ready to (loc., dat., acc. or inf. with *prati*), MBh.; R.; Hariv.; on one's guard, watchful, cautious, ib.; attended to, guided (as a chariot), MBh.

Yatna, m. activity of will, volition, aspiring after, Kaṇ.; Bhāshāp.; performance, work, Bhar.; (also pl.) effort, exertion, energy, zeal, trouble, pains, care, endeavour after (loc. or comp.), Mn.; MBh. &c. (*yatnam* with *√kri*, *ā-√sthā*, *samā-√sthā*, *ā-√dhā* and loc. or inf., 'to make an effort or attempt', 'take trouble or pains for'; *yatnena* or *ṭnais*, 'with effort', 'carefully', 'eagerly', 'strenuously' [also *yatna*, ib.]; *yatnenāpi*, 'in spite of every effort'; *yatnair vinā*, 'without effort'; *yatnāt*, with or notwithstanding effort; *mahato yatnāt*, 'with great effort', 'very carefully'); a special or express remark or statement, ĀpŚr., Sch. — **tas**, ind. through or with effort, diligently, zealously, carefully, Mn.; R. &c. — **prati-pādyā**, mfn. to be explained with difficulty, not easy, MW. — **vat**, mfn. possessing energy (*-tva*) n.,

making effort, taking pains about (loc.), strenuous, diligent, Mn.; MBh. &c. **Yatnākshepa**, m. an objection raised notwithstanding an effort to stop it, Kāv. **Yatnāntara**, n. another effort or exertion, Kāś. on Pāṇ. vi, 1, 26.

Yaty, in comp. for 1. *yati*. — **anushṭhāna**, n. (and *na-paddhati*, f.), — **anta-karma-paddhati**, f., — **ācāra-saṅgrahīya-yati-samskāra-pra-yoga**, m., — **ācāra-saptarshi-pūjā**, f. N. of wks.

Yatya, mfn. to be striven or exerted, Pat. on Pāṇ. iii, 1, 97.

यत yata. See under *yam*, p. 845.

यतम ya-tama, **ya-tara**. See under 3. *ya*.

Yātas, ind. (fr. 3. *ya*, correlative of *tātas*, and often used as abl. or instr. of the relative pron.) from which or what, whence, whereof, wherefrom, RV. &c. &c. (*yāto yataḥ*, 'from whichever', 'from whatever', 'whencesoever'; *yatas tataḥ*, 'from any one soever', 'from any quarter whatever'; *yata eva kutaś ca*, 'from this or that place', 'whencesoever'); where, in what place, AV. &c. &c.; whither, Kāv.; Var.; Kathās. (*yato yataḥ*, 'whithersoever'; *yatas tataḥ*, 'any whither', 'to any place whatever'); wherefore, for which reason, in consequence whereof, R.; BhP.; as, because, for, since, AV. &c. &c. (often connecting with a previous statement); from which time forward, since when (also with *prabhṛiti*; *yato jā-tā*, 'ever since birth'), MBh.; Kāv. &c.; as soon as, RV. iii, 10, 6; that (= *ḥri*, also to introduce an oratio recta), Kāv.; Pur.; in order that (with Pot.), BhP.

2. **Yāti** (fr. 3. *ya*, correlative of *tāti*; declined only in pl., nom. acc. *yāti*), as many as (= Lat. *quot*), as often, how many or often, RV. (for 1. and 3. *yati* see col. 1 and p. 845).

Yatithā, mf(ā)n. 'the as manieith,' ŚBr.

Yatidhā, ind. in as many parts or ways, AV.

Yato, in comp. for *yatas*. — **jā**, mfn. produced from which, VS. — **dbhava** (irreg. for *yata-udbh*), mfn. id., Hariv. — **mūla**, mfn. originating in or from which, R.

Yātra, ind. (in Veda also *yātrā*; fr. 3. *ya*, correlative of *tātra*, and often used for the loc. of the relative pron.) in or to which place, where, wherein, wherever, whither, RV. &c. &c. (*yatra yatra*, 'wherever', 'whithersoever'; *yatra tatra* or *yatra tatrāpi*, 'anywhere whatever' or = *yasminś tasmīn*, 'in whatever'; *yatra tatra dine*, 'on any day whatever'; *yatra kutra*, with or without *cit* or *api*, 'everywhere' or = *yasmin kasmīn*, 'in whatever'; *yātra kvā ca* or *yātra kva cana*, 'wherever', 'in any place whatever', 'whithersoever'; *yātra kva ca*, 'anywhere whatever'; *yātra kvāpi*, 'to any place', 'hither and thither'; *yātra vā*, 'or elsewhere'); on which occasion, in which case, if, when, as, RV. &c. &c. (*yatra tatra*, 'on every occasion', *yatra kva ca*, 'whenever'); in order that, RV. iii, 32, 14; ix, 29, 5; that (with Pot. after 'to doubt, wonder &c.'). Pāṇ. iii, 3, 148; (with Pres.), Hit. i, 176 (v.l.) — **kāmam**, ind. wherever one pleases, accord. to pleasure or wish, ŚBr. — **kāmāvasāya**, m. the supernatural power of transporting one's self anywhere one likes (said to belong to Yogins), Cat.; *śāyin*, mfn. (in *śāyī-tā*, f. and *-tva*, n.) possessing that power, Pur. — **tatra-śaya**, mfn. lying down or sleeping anywhere, MBh. — **sāyam-griha** and **sāyam-pra-tīśraya**, mfn. taking up an abode wherever evening overtakes one, ib. — **stha**, mfn. where staying, in which place abiding, ib. **Yatrākūtā**, n. the aim or object in view, TS. **Yatrāstamita-śāyin**, mfn. lying down to sleep wherever sunset finds one, MBh. **Yatrēochaka**, mfn. wherever one likes, ib. **Yatrōdbhūta**, mfn. wherever arisen, Kāv. **Yatratya**, mfn. where being or dwelling, relating to which place, Mālatim.; BhP.

Yatha for *yathā* before *ri* and *r=ri*. — **rishi**, ind. according to the Rishi, AitBr.; ĀśvŚr. — **rcam**, ind. acc^o to the Rīc, Lāṭy. — **rtu**, ind. acc^o to the season or any fixed time, AitBr.; GṛŚrS.; — *push-pita*, mfn. bearing flowers or blossoms at the right season, R. — **rtuka**, mfn. corresponding to the season of the year, MBh. — **rshi**, ind. = *rishi*, KātyŚr.; acc^o to the number of Rishis, ĀpGṛ.; *śhy-ādhāna*, n. N. of partic. verses or formulas, ĀpŚr.

Yāthā, ind. (in Veda also unaccented; fr. 3. *ya*, correlative of *tāthā*) in which manner or way, according as, as, like (also with *cid*, *ha*, *ha vai*, *iva*, *ivāṅga*, *iva ha*, *eva*, and followed by correl. *tathā*, *tathā tathā*, *tadvat*, *evam*, Ved. also *evā*), RV.

&c. &c. (*yathātat* or *yathātvātat*, 'as for that'; *yathā-tathā* or *yathā-tena satyena*, 'as surely as' — 'so truly'); as, for instance, namely (also *tad yathā*, 'as here follows'), Up.; GṛŚrS.; Nir.; as it is or was (elliptically), BhP.; that, so that, in order that (with Pot. or Subj., later also with fut., pres., imperf. and aor.; in earlier language *yathā* is often placed after the first word of a sentence; sometimes with ellipsis of *syāt* and *bhavet*), RV. &c. &c.; that (esp. after verbs of 'knowing', 'believing', 'hearing', 'doubting' &c.; either with or without *iti* at the end of the sentence), Up.; MBh.; Kāv. &c.; as soon as, Megh.; as, because, since (*yathā-tathā*, 'as' — 'therefore'), MBh.; Kāv. &c.; as if (with Pot.), Daś.; Śak.; how (= *quam*, expressing 'admiration'), Pāṇ. viii, 1, 37, Sch.; according to what is right, properly, correctly (= *yathāvat*), BhP. (*yāthā yathā-tathā tathā* or *evāiva*, 'in whatever manner', 'in that manner', 'according as' or 'in proportion as', 'so', 'by how much the more' — 'by so much', 'the more' — 'the more'; *yathā tathā*, 'in whatever manner', 'in every way', 'anyhow'; with *na*, 'in no way', 'really not'; *yathā kathamcit*, 'in any way', 'somehow or other'; *yathāiva*, 'just as'; *tad yathāpi nāma*, 'just as if'). — **ṇsa-tas** (*ṭhān*), ind. (W.) or **ṇsam** (*ṭhān*), ind. (A.) according to shares or portions, in due proportion, proportionably. — **kathita**, mfn. as (already) mentioned, Vikr. — **kanishṭham**, ind. acc^o to the age from the youngest to the oldest, PārGṛ. — **kartavya**, mfn. proper to be done (under any partic. circumstances), Hit. — **karmā**, ind. acc^o to actions, ŚBr.; ŚrS. &c.; acc^o to circumstances, MW.; — *guṇam*, ind. acc^o to actions and qualities, BhP. — **kalpam**, ind. in conformity with ritual or ceremonial, R. — **kāṇḍam**, ind. acc^o to chapters, L. — **kāma** (*yāthā-*), mfn. conformable to desire, ŚBr.; acting acc^o to wish, Hcat.; (*-kāmam*, RV.; *-kāmām*, ŚBr.) ind. acc^o to wish, as one likes, at pleasure, easily, comfortably, RV. &c. &c.; — *cāra*, n. action acc^o to pleasure or without control, ChUp.; — *jjeya*, mfn. to be oppressed at pl^o, AitBr.; — *pruyāpya*, mfn. to be sent away at pl^o, ib.; — *vadhya*, mfn. to be chastised or punished at pl^o, ib.; — *vicārin*, mfn. roaming at pl^o, MBh.; R.; *mārcitārthin*, mfn. honouring suppliants by conforming to their desires, Ragh. — **kāmin**, mfn. acting acc^o to will or pleasure (*mi-tva*, n.), GṛŚrS.; Śaṅk. on AitUp.; Yājñ. — **kāmya**, n., w. r. for *yāthā*, q. v., Pāṇ. viii, 1, 66, Vārt. 1. — **kāyam**, ind. 'according to body or form,' acc^o to the dimensions (of the Yūpa), KātyŚr. — **kāram**, ind. in such a way, in whatever way, Pāṇ. iii, 4, 28. — **kārin**, mfn. acting in such or in whatever way, ŚBr. — **kārya**, mfn. = *kartavya*, Hit.; Vet. — **kāla**, m. the proper time (for anything), suitable moment (*dvitīyo y^o*, 'the second meal-time'), MBh.; ibc. or (*am*), ind. acc^o to time, in due t^o, at the right or usual t^o, KātyŚr. &c. &c.; — *prabodhin*, mfn. watchful in proper seasons, waking at the right t^o, Ragh. — **kulam**, ind. acc^o to families, ĀpGṛ., Comm.; *la-dharmam*, ind. acc^o to family usage, GṛS. — **kṛita**, mfn. made or done acc^o to rule, in *a-y^o*, MBh.; VarBṛS.; agreed, Yājñ.; (*am*), ind. acc^o to usual practice, RV.; as happened, Kathās.; in the way agreed upon, Mn. viii, 183; acc^o as anything has been done, KātyŚr. — **kṛiṣṭam**, ind. acc^o to furrows, f^o after f^o, KātyŚr. — **klṛipti**, ind. in a suitable or fitting way, R. (v. l. *-jñapti*). — **kratu** (*yāthā-*), mfn. forming such a plan, ŚBr. — **krama** (ibc.; Kathās.), **mam** (Mn.; Kāv. &c.), or **meṇa** (MaitrUp.; VarBṛS.), ind. acc^o to order, in due succession, successively, respectively. — **kriyamāna**, mf(ā)n. 'as being done,' usual, customary, Hcar. — **krośam**, ind. acc^o to the number of Krośas, KātyŚr. — **kshamam**, ind. acc^o to power or ability, as much as possible, Kathās. — **ksharam** (*ṭhākh*), ind. acc^o to syllables, syl^o after syl^o, SamhUp. — **kshipram**, ind. as quickly as possible, R. — **kshemeṇa**, ind. safely, comfortably, peaceably, R. — **khātām**, ind. as dug or excavated, ŚBr.; KātyŚr. — **khelam**, ind. playfully, Vikr. — **khyam** (*ṭhākh*), ind. acc^o to names, as named, KātyŚr. — **khyāta** (*ṭhākh*), mfn. as previously told or described or mentioned, R.; Daś.; MärkP. — **khyānam** (*ṭhākh*), ind. acc^o to any narrative or statement, as narrated or stated, Kathās. — 1. **-gata**, mfn. as gone, as previously gone, MW. — 2. **-gata** (*ṭhāg*), mfn. as come, by the way one came, R.; Hariv. &c.; as one came (into the world), without sense, stupid, L. (cf. *-jāta*, *yathōdgata*); *am* (MBh.; R. &c.) or *ena* (MBh.), ind. by the way one came. — **gama**