

in cons<sup>o</sup> cl<sup>o</sup> by another Pres., e.g. *yadi jīvati bha-drāni paśyati*, 'if he lives he beholds prosperity,' or by fut. or by Impv. or by Pot. or by no verb); or it may be joined with Pot. (e.g. *yadi rājā daṅḍam na prañayet*, 'if the king were not to inflict punishment,' followed by another Pot. or by Cond. or by Pres. or by Impv. or by fut. or by no verb); or it may be joined with fut. (e.g. *yadi na karish-yanti tat*, 'if they will not do that,' followed by another fut. or by Pres. or by Impv. or by no verb); or it may be joined with Cond. (e.g. *yady anujñām adāsyat*, 'if he should give permission,' followed by another Cond. or by Pot. or by aor.); or it may be joined with aor. (e.g. *yadi Prajā-patir na va-pur arsrākshīt*, 'if the Creator had not created the body,' followed by Cond. or by Pot. or by pf.); or it may be joined with Impv. or even with pf. (e.g. *yady āha*, 'if he had said'). There may be other constructions, and in the consequent clauses some one of the following may be used: *atha, atra, tad, tena, tatas, tataḥ param, tadā, tarhi, tadānim*. Observe that *yadi* may sometimes = 'as sure as' (esp. in asseverations, followed by Impv. with or without *athā* or followed by Pot. with *tad*), MBh.; Kāv. &c.; or it may = 'whether' (followed by Pres. or Pot. or no verb, e.g. *yadi-na vā*, 'whether-or not,' and sometimes *kinī* is added), ib.; or it may = 'that' (after verbs of 'not believing' or 'doubting,' with Pres. or Pot., e.g. *nāśanṣe yadi jīvanti*, 'I do not expect that they are alive,' cf. Pāṇ. iii, 3, 147, Sch.); or if placed after *dushkaram* or *katham cid* it may = 'hardly,' 'scarcely,' MBh.; R.; or it may = 'if perchance,' 'perhaps' (with Pot. with or without *iti*, or with fut. or Pres.), MBh.; Kāv. &c. The following are other combinations:—*yadi tāvat*, 'how would it be if' (with Pres. or Impv.); *yadi nāma*, 'if ever'; *yadi cēt* (*cēt* being added redundantly) = 'if' (e.g. *yadi cēt syāt*, 'if it should be'); *purā yadi* = 'before' (e.g. *purā yadi paśyāmi*, 'before that I see'); *yady āpi* (rarely *api yadi*), 'even if,' 'although' (followed by *tathāpi* or *tad āpi* or sometimes by no particle in the correlative clause); *yadi-yadi ca—yady āpi*, 'if—and if—if also'; *yādi—yādi-vā*, or *yādi vā—yādi vā*, or *yādi vā—yādi*, or *yadi vā—vā*, or *vā—yadi vā*, or *yad vā—yadi vā*, 'if—or if,' 'whether—or'; *yādi vā—nā vā*, 'whether—or not'; *vā—yadi vā—yadi vā—tathāpi*, 'whether—or—or—yet'; *vā yadi* = 'or if,' 'or rather'; *yadi vā*, id. or = 'yet,' 'however.'

**Yadiya**, mfn. relating to whom, belonging to which or what, whose, Inscr.; Rājat.; BhP.

**Yadriyañc** (TS.) or **yadryañc** (MaitrS.), mfn. moving or turning in which direction, reaching whither.

**Yadvan**, m. pl. N. of a class of Ṛishis, Pat.

**यदा yadā**. See p. 844, col. I.

**यदु yādu**, m. N. of an ancient hero (in the Veda often mentioned together with Turvaśa [or Turvasu], q. v., and described as preserved by Indra during an inundation; in epic poetry he is a son of Yayāti and brother of Puru and Turvasu, Kṛishṇa being descended from Yadu, and Bharata and Kuru from Puru; Yadu is also called a son of Vasu, king of Cedi, or a son of Hary-aśva), RV.; MBh.; Hariv.; Pur.; N. of a country on the west of the Jumna river (about Mathurā and Vjindā-vana, over which Yadu ruled; according to others the Deccan or Southern peninsula of India), W.; pl. the people of Yadu or the descendants of king Yadu (cf. *yādava*), ib. — **kulōdvaha**, m. 'supporter of the Yadu family,' N. of Kṛishṇa, Pañcar. — **giriśāshṭōttara-sata**, n. N. of a Stotra. — **dhra**, m. N. of a Ṛishi, Hariv. — **nandana**, m. N. of Akrūra, VP. — **nātha**, m. 'lord of the Yadus,' N. of Kṛishṇa, L.; (also with *miśra*) N. of an author, Cat. — **pati**, m. 'lord of the Yadus,' N. of Kṛishṇa, Cān.; of various authors, Cat. — **pungava**, m. a chief of the Yadus, MBh. — **bharata**, m. N. of an author, Cat. — **maṇi**, m. N. of a man (father of Parama), ib. — **vanśa**, m. the family of Yadu, Cat.; — **kāvya**, n. N. of a poem. — **vira-mukhya**, m. 'leader of the Yadu heroes,' N. of Kṛishṇa, MBh. — **śreṣṭha**, m. 'best of Yadus,' N. of Kṛishṇa, Pañcar. — **Yadūdva**, m. 'supporter of the Yadus,' N. of Kṛishṇa, ib.

**यदुञ्चा yad-riochā**, **yad-gotra** &c. See p. 844, col. 3.

**यद्रियञ्च yadriyañc**, **yadryañc**, **yadvan**. See col. I.

**यद्वा yadvā**, f. = *buddhi*, perception, mind, intelligence(?), L.

**यन्त्रे yāntave** (see under *√yam* below), *yantavyā*, *yanti* &c. (see col. 3).

**यन्त्र yantr** (rather Nom. fr. *yantra*, see col. 3), cl. 10. P. (Dhātup. xxxii, 3) *yantrayati* (or 1. P. *yantrati*), to restrain, curb, bind (*saṅko-cane*), Dhātup.; to bind up, bandage, Suśr.

**Yantra**. See col. 3.

**Yantrana**, **yantrita**, **yantrin**. See p. 846, col. I.

**यन्त्रामन् yan-nāman**, **yan-nimitta** &c. See p. 844, col. 3.

**यभ yabh**, cl. I. P. (Dhātup. xxiii, 11) *yā-bhati* (or *Ā. °te*, Vet.; pf. *yayābha*, Gr.; aor. *ayāpsit*, ib.; fut. *-yapsyāti*, TBr.; inf. *yabhī-tum*, BhP., *-yabdhum*, TBr., Sch.), to have sexual intercourse, futuere, AV. &c. &c.: Desid. *yiyap-sati*, °te, to desire sexual intercourse, ŚrS.

**Yabhana**, n. copulation, sexual intercourse, Vop.

**Yabhyā**, f. to be carnally known (see *ā-* and *sū-yabhyā*).

**Yiyapsu**, mfn. (fr. Desid.) desiring sexual intercourse, Śay. on RV. x, 86, 17.

**Yiyapsyamānā**, f. desiring to be carnally known, ŚākhŚr.

**यम् yam**, cl. I. P. (Dhātup. xxiii, 15) *yāc-chati* (Ved. also °te, and Ved. ep. *yāmati*, °te; pf. *yayāma*, *yeme*; 2. sg. *yayantha*, 3. pl. *yemūh*, *yemiré*, RV. &c. &c.; 3. du. irreg. *-yamatuḥ*, RV. v, 67, 1; aor. *āyān*, *āyamuh*; Impv. *yāsi*, *yandhi*; Pot. *yamyās*, *yamīmani*, RV.; *āyānsam*, *āyānsi*, *āyānsa*, Subj. *yānsat*, °satas, °sate, ib.; Br.; 3. sg. *-yāmishṭa*, RV. v, 32, 7; *āyānsisham*, Gr.; fut. *yantā*, ib.; *yānsyati*, *yamishyati*, Br. &c., inf. *yāntum*, *yamīlum*, ib.; *yāntave*, *yāmitavaḥ*, RV.; ind. p. *yatvā*, *yamitvā*, MBh.; Kāv. &c.; *-yātya*, AV.; Br.; *-yamyā*, GṛŚrS.; *-yāmam*, RV.; Br.), to sustain, hold, hold up, support (Ā. 'one's self'; with loc. 'to be founded on'), RV.; Br.; ChUp.; to raise, wield (a weapon &c.; Ā. with *āyudhaiḥ*, 'to brandish weapons'), RV.; to raise, extend or hold (as a screen &c.) over (dat.), RV.; (Ā.) to extend one's self before (dat.), AitBr.; to raise (the other scale), weigh more, ŚBr.; to stretch out, expand, spread, display, show, RV.; to hold or keep in, hold back, restrain, check, curb, govern, subdue, control, ib. &c. &c.; to offer; confer, grant, bestow on (dat. or loc.), present with (instr.), RV. &c. &c.; (with *mārgam*), to make way for (gen.), MBh.; (with *prati* and abl.), to give anything in exchange for anything, Kāś. on Pāṇ. ii, 3, 11; (Ā.) to give one's self up to, be faithful to, obey (dat.), RV.; to raise, utter (a sound &c.), ib.; to fix, establish, ib.; (Ā.) to be firm, not budge, RV.; to catch fire, TBr. (Sch.); Pass. *yamyāte* (aor. *āyā-mi*), to be raised or lifted up or held back or restrained, RV. &c. &c.: Caus. *yāmayati* (AV.), *yamayati* (Br. &c.; °te, MBh.; aor. *āyiyamat*), to restrain, hold in, control, keep or put in order: Desid. *yiyānsati*, to wish to restrain &c., Br.; Intens. *yāmyamīti* (see *ud-√yam*) or *yāmyam-yate* (Pāṇ. vii, 4, 85, Vārt. 2, Pat.) [Cf. Gk. ζῆ-μια, 'restraint, punishment.']

**Yatā**, mfn. restrained, held in, held forth, kept down or limited, subdued, governed, controlled &c., RV. &c. &c. (cf. comp. below); n. restraint(?), see *yataṃ-karā*; the spurring or guiding of an elephant by means of the rider's feet, L. — **kṛit**, m. N. of a man, Cat. (prob. w. r.) — **gir**, mfn. one who restrains speech, silent, Ragh. — **m-karā**, m. (prob.) a restrainer, subduer, conqueror, RV. v, 34, 4. — **cit-tātman**, mfn. one who controls his soul and spirit, Bhag. — **cittēndriyānala**, mfn. one who conquers the fire of his thoughts and senses, BhP. — **cetas**, mfn. restrained or subdued in mind, Bhag. — **man-yu**, mfn. restraining or controlling anger, BhP. — **mānasa**, mfn. = *cetas*, MārKP. — **maithuna**, mfn. abstaining from sexual intercourse, R. — **raś-mi** (*yatā*-), mfn. having well held or guided reins, RV. — **vāk-tva**, n. (fr. next) reticence, silence, KātyŚr., Sch. — **vāc**, mfn. = *gir*, MaitrUp.; BhP. — **vrata**, mfn. observing vows, firm of purpose,

MBh.; MārKP. — **sruc** (*yatā*-), mfn. raising or stretching out the sacrificial ladle, RV. — **Yatākshā-su-mano-buddhi**, mfn. one who controls his eyes and breath and soul and mind, BhP. — **Yatātman**, mfn. self-restrained, Mn.; MBh.; R. (also °*tma-val*). — **Yatāhāra**, m. temperate in food, abstemious, R. (v. l. *yathāhā*). — **Yatēndriya**, mfn. having the organs of sense restrained, of subdued passions, chaste, pure, MBh.

3. **Yāti**, f. (for 1. and 2. see p. 841, cols. 1 and 2) restraint, control, guidance, TS.; Br.; stopping, ceasing, a pause (in music), Saṃgīt.; a cæsura (in prosody), Piṅg.; (also *ī*), f. a widow, L. — **tāla**, m. (in music) a kind of measure, Gīt. — **nṛitya**, n. a kind of dance, Saṃgīt. — **bhrashta**, mfn. wanting the cæsura (in prosody), Kāv. &c.; Vām. — **rekhā**, f. a partic. attitude in dancing, Saṃgīt. — **lagna**, m. (in music) a kind of measure, ib. — **śekhara**, m. a kind of measure, ib.

**Yantavyā**, mfn. to be restrained or checked or controlled, MaitrS.; MBh.

**Yanti**, f., Pāṇ. vi, 4, 39, Sch.

**Yantu**. See *su-yantu*.

**Yantūr**, m. (only acc. °*tūram*) a ruler, regulator, guide, RV.

**Yantrī**, mfn. restraining, limiting, withholding from (loc.), Āpast.; fixing, establishing, RV.; AV.; VS. (f. *yāntrī*); granting, bestowing, RV.; m. (ifc. also °*trika*) a driver (of horses or elephants), charioteer, ib. &c. &c.; a ruler, governor, manager, guide, RV.; Hariv.; *yantārah* among the *yācñā-karmāṇaḥ*, Naigh. iii, 19.

**Yantra**, n. any instrument for holding or restraining or fastening, a prop, support, barrier, RV. &c. &c.; a fetter, band, tie, thong, rein, trace, Mn.; MBh.; a surgical instrument (esp. a blunt one, such as tweezers, a vice &c., opp. to *śastra*), Suśr.; Vāgbh.; any instrument or apparatus, mechanical contrivance, engine, machine, implement, appliance (as a bolt or lock on a door, oars or sails in a boat, &c.), MBh.; Kāv. &c. (cf. *kūpu*, *jala*, *taila-yō*; ibc. or ifc. often = mechanical, magical); restraint, force (*ena*, ind. forcibly, violently), MW.; an amulet, mystical diagram supposed to possess occult powers, Kathās.; Pañcar. (cf. RTL. 203). — **karandikā**, f. a kind of magical basket, Kathās. — **karman**, n. the employment or application of instruments, Vāgbh.; °*ma-kṛit*, m. a maker or employer of instruments, a machinist, artisan, R. — **garuḍa**, m. an image of Garuḍa (mechanically contrived to move by itself), Pañcat. — **gṛiha**, n. an oil-mill or any manufactory, L.; a torture chamber, Divyāv. — **gola**, m. a kind of pea, L. — **cintāmaṇi**, m. N. of various wks. — **cesh-tita**, n. anything effected by magical diagrams, enchantment, Kathās. — **cchedya**, n. N. of a partic. art, Kād. (prob. w. r. for *pattra-cch*). — **ñi**, see *yantrana*. — **takshan**, m. a constructor of machines or of magical diagrams, Kathās. — **torana**, n. a mechanical arch (fitted with contrivances to move it), A. — **drīdha**, mfn. secured by a lock or bolt (as a door), Mṛicch. — **dhārā-gṛiha**, n. a room fitted up with a kind of shower-bath, a bath-room (*-tva*, n.), Megh. — **nāla**, n. a mechanical pipe or tube, tubular instrument, MārKP. — **pattra**, n. N. of wk. — **pidā**, f. the pressing (of grain &c.) by any mechanical contrivance, HYog. — **putraka**, m. (Rājat.), °*tri-kā*, f. (Kathās.) a mechanical doll or puppet (fitted with strings or any mechanism for moving the limbs). — **pūjana-prakāra**, m. N. of wk. — **pūta**, mfn. (water) cleared by any mechanical contrivance, Gṛihyas. — **peshaṇī**, f. a hand-mill, L. — **prakāśa**, m., *-pratishṭhā*, f. N. of wks. — **pravāha**, m. an artificial stream of water, machine for watering, Ragh. — **maya**, mf(ī)n. consisting of machinery or mechanism, artificially constructed, BhP.; Kathās. — **mayū-raka**, m. an artificial peacock, Kād. — **mātrikā**, f. N. of one of the 64 Kalās (q. v.), Cat. — **mārga**, m. an aqueduct, canal, Prab. — **mālikā-ṭikā**, f. N. of wk. — **mukta**, mfn. thrown by any kind of machine, MBh.; R.; n. a kind of weapon, L. — **moha**, m. N. of wk. — **yukta**, mfn. furnished with (all necessary) implements or apparatus, MBh. — **ratnāvalī**, f., *-rahasya*, n., *-rāja*, m. (also °*ja-ghatanā*, f., *-paddhati*, f., *-racanā*, f., *-racanā-prakāra*, m., *-vyākhyāna*, n., and °*jāgama*, m.) N. of wks. — **vat**, mfn. possessing or furnished with instruments or machines, Kām. — **vidhi**, m. the science of surgical instruments, Suśr. — **vimāna**, m. or n. a chariot moving by itself, Kathās. — **vedha-vicāra**, m. N. of wk. — **sara**, m. a missile shot off by machinery,