

ŚāṅkhŚr.: Caus. *yāvayati* or *yāvāyati*, to cause to separate or remove or keep off &c., RV.; AV.; VS.; ŚBr.: Intens. *yoyavāti* (impf. *dyoyavāt*; p. *yōyuvāt*), to retreat back, recede, RV.; to be rent, gape asunder, ib.; to keep off from (abl.), MaitrS.

2. **Yāvana**, n. (fr. Caus.; for 1. see p. 852, col. 3; for 3. below) keeping off, removing, Nir.; Sāy.

Yāvayat, mfn. (fr. Caus.) warding off, protecting (see comp.) — **sakhā**, m. a protecting friend or companion, RV.

Yāvayād-dveshas, mfn. (cf. prec.) driving away enemies, ib.

1. **Yut**, mfn. (for √2. *yut* see s. v.) keeping off, in *dvesho-yūt*, q. v.

1. **Yuta**, mfn. (for 2. see below) kept off, removed (see comp.); separate (= *prīthak*), L. — **dveshas (yutā-)**, mfn. delivered from enemies, RV.

1. **Yutaka**, n. = *yautaka* (q. v.), L.

Yūyuvī or **yūyuvī**, mfn. setting aside, removing, RV.

यु 2. *yu* (cf. √*yuj*), cl. 2. P. (Dhātup. xxiv, 23) *yauti* (Ved. also *Ā. yutē* and cl. 6. *yuvāti*, °*te*; accord. to Dhātup. xxxi, 9 also cl. 9. *yunāti*, *yunīte*; pf. *yuyāva*, 2. sg. *yuyavitha*, Pāṇ. vi, 4, 126, Sch.; *yuyuvé*, RV.; aor. *-yāvishṭam* (?), ib.; *ayavishṭa*, Gr.; Prec. *yūyāt*, ib.; fut. *yuvitā*, ŚBr.; *yavitā*, *yavishyati*, °*te*, Gr.; ind. p. *yutvā*, Pāṇ. vii, 2, 11, Sch.; *-yūya*, RV.; *-yutya*, GṛŚrS.), to unite, attach, harness, yoke, bind, fasten, RV.; to draw towards one's self, take hold or gain possession of, hold fast, AV.; TS.; ŚBr.; to push on towards (acc.), AV.; to confer or bestow upon (dat.), procure, RV.; (*yauti*), to worship, honour, Naigh. iii, 14: Pass. *yūyate* (aor. *ayāvī*), Gr.: Caus. *yāvayati* (aor. *ayīyavat*), ib.: Desid. of Caus. *yīyāvayishati*, ib.: Desid. *yūyūshati* (RV.), *yīyavishati* (Gr.), to wish to unite or hold fast: Intens. *yoyūyate*, *yoyoti*, *yoyavīti* &c. (see *ā-*, *ni-* √*yu*).

3. **Yāvana**, n. (fr. Caus.) uniting, joining, mixing (see *a-y*°).

Yāvayitri, mf (tri)n. procuring, bestowing, Sāy.

Yāvya, mfn. to be joined or mixed &c., Pāṇ. iii, 1, 126; = *yāpya*, unimportant, insignificant, L.

Yīyavishā, f. (fr. Desid.) the wish to mix or blend, W. °*shu*, mfn. wishing to mix or fill or cover with (instr.), Bhaṭṭ.

2. **Yuta**, mfn. (for 1. see above) attached, fastened (ifc.), Bhartṛ.; added, Sūryas.; united, combined, joined or connected or provided or filled or covered with, accompanied by, possessed of (instr. or comp.), Mn.; MBh. &c.; (ifc.) standing in conjunction with, VarBṛS.; made or consisting of, R.; (with instr.) occupied in, performing (sacrifices), L.; (ifc.) connected with, concerning, R.; BhP.; n. a partic. measure of length (= 4 Hastas), L.

2. **Yutaka**, mfn. (for 1. see above) joined, connected, L.; n. (only L.) a pair; a sort of cloth or dress; the edge of a cloth or dress; the edge of a winnowing basket; doubt or an asylum (*saṁśaya* or *saṁśraya*); friendship or forming friendship.

Yuti, f. uniting, junction, union or meeting with (in astron. 'conjunction'), Sūryas.; VarBṛS.; the being furnished with or obtaining possession of (instr. or comp.), VarBṛS.; the sum, total number, Sūryas.; the number to be added, Bijag.

यु 3. *yú*, mfn. (√*yā*) going, moving, RV. i, 74, 7; x, 176, 3 (viii, 18, 13?).

यु 4. *yu*, the actual base of the du. and pl. numbers of the 2nd pers. pron. (see *yushmat*).

युक् *yuk* or *yut* (?), ind. badly, ill, W.

युक्त *yukta*, *yukti* &c. See cols. 2, 3.

युग *yuga*, *yugma*, *yugya* &c. See p. 854.

युगत *yugat*, v. l. for *dyu-gat* (q. v.), Naigh.

युग्वन् *yugvan*. See *abhi-*, *sa-*, *sva-y*°.

युङ्ग *yung*, cl. 1. P. *yungati*, to desert, relinquish, abandon, Dhātup. v, 50.

युङ्गा *yungā*. See *ā-yungā*.

युङ्गिन् *yungin*, m. N. of a partic. mixed caste, BrahmvP.

युञ्ज *yuch* (cf. √1. *yu*), cl. 1. P. (Dhātup. vii, 35) *yuchati*, to go away, depart, keep aloof,

vanish, RV. (Dhātup. 'to err, be negligent;' cf. *pra-√yuch*).

युज 1. *yuj* (cf. √2. *yu*), cl. 7. P. Ā. (Dhātup. xxix, 7) *yundkti*, *yunkté* (ep. also *yūñ-jati*, °*te*; Ved. *yojati*, °*te*; *yuje*, *yujmahe*, 3. pl. *yujata*, Impv. *yukshvā*; Pot. *yūñjīyāt*, R.; pf. *yuyōja*, *yuyujé*, RV. &c. &c., 3. sg. *yuyojate*, RV. viii, 70, 7; aor. Class. P. *ayokshīt*, *ayaukshīt* or *ayujat*; Ved. also *Ā. āyujī*; Ved. and Class. *ayukshī*, *ayukta*; fut. *yoktā*, Br.; *yokshyati*, ib.; °*te*, AV. &c. &c.; inf. *yoktum*, Br.; *yujé*, RV.; ind. p. *yuktvā*, ib. &c. &c.; *yuktvāya*, RV.; Br.; *-yujya*, MBh. &c.), to yoke or join or fasten or harness (horses or a chariot), RV. &c. &c.; to make ready, prepare, arrange, fit out, set to work, use, employ, apply, ib.; to equip (an army), R.; to offer, perform (prayers, a sacrifice), BhP.; to put on (arrows on a bow-string), MBh.; to fix in, insert, inject (semen), ŚBr.; to appoint to, charge or intrust with (loc. or dat.), MBh.; VP.; to command, enjoin, BhP.; to turn or direct or fix or concentrate (the mind, thoughts &c.) upon (loc.), TS. &c. &c.; (P. Ā.) to concentrate the mind in order to obtain union with the Universal Spirit, be absorbed in meditation (also with *yogam*), MaitrUp.; Bhag. &c.; to recollect, recall, MBh.; to join, unite, connect, add, bring together, RV. &c. &c. (Ā. to be attached, cleave to, Hariv.); to confer, or bestow anything (acc.) upon (gen. or loc.), BhP.; MärkP. (Ā. with acc., to become possessed of, MBh.; with *ātmani*, to use for one's self, enjoy, Mn. vi, 12); to bring into possession of, furnish or endow with (instr.), Mn.; MBh.; R. &c.; to join one's self to (acc.), RV.; (in astron.) to come into union or conjunction with (acc.), VarBṛS.: Pass. *yuyjāte* (ep. also °*ti*; aor. *āyōjī*), to be yoked or harnessed or joined &c., RV. &c. &c.; to attach one's self to (loc.), Hit.; to be made ready or prepared for (dat.), Bhag.; to be united in marriage, Gaut.; MBh.; to be endowed with or possessed of (instr. with or without *saha*), Mn.; MBh. &c.; (in astron.) to come into conjunction with (instr.), VarBṛS.; to accrue to, fall to the lot of (gen.), Pañcat.; to be fit or proper or suitable or right, suit anything (instr.), be fitted for (loc.), belong to or suit any one (loc. or gen.), deserve to be (nom.), Mn.; MBh. &c.; (with *na*) not to be fit or proper &c. for (instr.) or to (inf., also with pass. sense = 'ought not to be'), Kāv.; Kathās.; Pañcat.: Caus. *yoyajati* (m. c. also °*te*; aor. *ayū-yujat*; Pass. *yoyjate*), to harness, yoke with (instr.), put to (loc.), Kauś.; MBh. &c.; to equip (an army), draw up (troops), MBh.; R. &c.; to use, employ, set to work, apply, undertake, carry on, perform, accomplish, Mn.; Yājñ.; MBh. &c.; to urge or impel to, Bhartṛ.; Prab.; to lead towards, help to (loc.), Sarvad.; to set (snares, nets &c.), MBh.; Hit.; to put or fix on (esp. arrows), ĀśvGr.; MBh. &c.; to aim (arrows) at (loc.), R.; to fasten on or in, attack, adjust, add, insert, Kauś.; Kāv.; Pur.; (with *manas*, *ātmanam* &c.) to direct the thoughts to, concentrate or fix the mind upon (loc.), MBh.; Hariv.; Pur.; to join, unite, connect, combine, bring or put together (also = write, compose), R.; Var.; Rājat. &c.; to encompass, embrace, MBh.; to put in order, arrange, repair, restore, Rājat.; to endow or furnish or provide with (instr.), MBh.; Kāv. &c.; to mix (food) with (instr.), Mn. vii, 218; to confer anything upon (loc.), BhP.; (in astron.) to ascertain or know (*jānāti*) the conjunction of the moon with an asterism (instr.), Pāṇ. iii, 1, 26, Vārt. 11, Pat.; (Ā.) to think little of, esteem lightly, despise, Vop. in Dhātup. xxxiii, 36: Desid. *yuyukshati*, to wish to harness or yoke or join &c.; to wish to appoint or institute, MBh.; to wish to fix or aim (arrows), BhP.; (Ā.) to wish to be absorbed in meditation, devout, Bhaṭṭ.: Intens. *yoyuyjate*, *yoyujīti* or *yoyokti*, Gr. [Cf. Gk. ζεύωμι, ζυγόν; Lat. *jungere*, *jugum*; Lith. *jūngus*; Slav. *igo*; Goth. *juk*; Germ. *joh*, *Joch*; Angl. Sax. *geoc*; Eng. *yoke*.]

Yuktā, mfn. yoked or joined or fastened or attached or harnessed to (loc. or instr.), RV. &c. &c.; set to work, made use of, employed, occupied with, engaged in, intent upon (instr., loc. or comp.), ib.; ready to, prepared for (dat.), MBh.; absorbed in abstract meditation, concentrated, attentive, RV. &c. &c.; skilful, clever, experienced in, familiar with (loc.), MBh.; R.; joined, united, connected, combined, following in regular succession, RV.; ŚāṅkhŚr.; Var.; BhP. (*ām*, ind. in troops, ŚBr.); furnished or endowed or filled or supplied or provided with, accom-

panied by, possessed of (instr. or comp.), Mn.; MBh. &c.; come in contact with (instr.), R.; (in astron.) being in conjunction with (instr.), ĀśvGr.; (ifc.) added to, increased by (e.g. *catur-yuktā viñśatīh*, twenty increased by four, i.e. 24), VarBṛS.; (ifc.) connected with, concerning, KātyŚr.; (ifc.) subject to, dependent on, MBh.; fitted, adapted, conforming or adapting one's self to, making use of (instr., e.g. *yuktah kālena yah*, one who makes use of the right opportunity), Kām.; fit, suitable, appropriate, proper, right, established, proved, just, due, becoming to or suitable for (gen., loc. or comp., e.g. *āyati-yukta*, suitable for the future; or ibc., see below; *yuktam* with *yad* or an inf. = it is fit or suitable that or to; *na yuktam bhavatā*, it is not seemly for you), Mn.; MBh. &c.; auspicious, favourable (as fate, time &c.), Mn.; R.; prosperous, thriving, R.; (with *tathā*) faring or acting thus, MBh.; (in gram.) primitive (as opp. to 'derivative'), Pāṇ. i, 2, 51; m. N. of a son of Manu Raivata, Hariv.; of a Rishi under Manu Bhautya, ib.; (*ā*), f. N. of a plant, L. (cf. *yukta-rasā*); n. a team, yoke, ŚBr.; junction, connection, Pāṇ. ii, 3, 4; 8 &c.; fitness, suitability, propriety (*am*, ind. fitly, suitably, justly, properly, rightly; *ēna*, properly, suitably, RV. v, 27, 3; *buddhi-yuktena*, conformably to reason, Rājat.) — **karman**, mfn. invested with any office or function, MW.; serving the purpose, suitable, appropriate (°*ma-tā*, f.), Bhpr. — **kārin** (Kām.), — **krīti** (BhP.), mfn. acting properly or suitably. — **grāvan** (*yuktā-*), mfn. having set the stones (for bruising the Soma) in motion, RV. — **ceshṭa**, mfn. behaving properly, Bhag. — **tama**, mfn. most fit or intent upon, devoted to, BhP. — **tara**, mfn. more fit &c. (also °*raka*, L.); very much on one's guard against any one (loc.), Mn. vii, 186. — **tva**, n. application, employment, KātyŚr.; fitness, propriety (*a-y*°), Vedāntas. — **daṇḍa**, mfn. applying punishment, punishing justly, R.; Kām.; — *tā*, f., R. — **mada**, mfn. intoxicated, Mālav. — **manas** (*yuktā-*), mfn. fixing the mind, ready-minded, attentive, ŚBr. — **mānsala**, mfn. properly stout or fleshy, VarBṛS. — **yoga**, m. (in astrol.) being in conjunction, Laghuk. — **ratha**, m. N. of a partic. kind of purging enema, Suśr.; n. a sort of elixir, ib. — **rasā** and — **rāsnā**, f. a kind of plant, L. — **rūpa**, mfn. suitably formed, fit, proper (with loc. or gen.), MBh.; Hariv.; Kāv.; (*am*), ind. suitably, MBh. — **rūpaka**, n. an appropriate metaphor, Kāvyaḍ. — **vat** (*yuktā-*), mfn. containing a form of √1. *yuj*, ŚBr. — **vādin**, mfn. speaking properly or suitably, Venīś. — **śitōshṇa**, mfn. of moderate cold and heat, R. — **senā**, mfn. one whose army is ready (for marching), Suśr.; °*nīya*, mfn. relating to him, ib. — **svapnāvabodha**, mfn. moderate in sleeping and waking, Bhag. **Yuktātman**, mfn. concentrated in mind, Bhag.; (ifc.) wholly intent upon, Pañcat. **Yuktāyas**, n. 'bound with iron,' a sort of spade or shovel, W. **Yuktāyukta**, n. the proper and improper, right and wrong, MW. **Yuktārohin**, mfn., Pāṇ. vi, 2, 81. **Yuktārtha**, mfn. having a meaning, sensible, significant, rational, R. **Yuktāsva**, mfn. having (or 'brought by') yoked horses (as wealth), RV. v, 41, 5. **Yuktāhāra-vihāra**, mfn. moderate in diet and pleasure, Bhag.

Yuktaka, n. a pair, Pat.

Yukti, f. union, junction, connection, combination, AitBr.; TāṇḍBr.; preparation, going to, making ready for (loc. or comp.), R.; application, practice, usage, Kathās.; Suśr.; trick, contrivance, means, expedient, artifice, cunning device, magic, Kāv.; Kathās.; Pañcar. (*yuktim* √*kri*, to find out or employ an expedient; *yukti*, ibc.; °*tyā*, °*tibhīs*, and °*ti-tas*, ind. by device or stratagem, artfully, skilfully, under pretext or pretence; *yuktyā* &c. ifc. = by means of); reasoning, argument, proof, influence, induction, deduction from circumstances, Kap.; Kāv.; Var. &c. (*-tas*, by means of an argument); reason, ground, motive, BhP.; MärkP.; suitability, adaptedness, fitness, propriety, correctness, MBh.; Kāv. &c. (*yuktyā* and °*ti-tas*, properly, suitably, fitly, justly, duly); meditation on the supreme being, contemplation, union with the universal spirit, Śaṅk. (cf. IW. 111, 3); (in law) enumeration of circumstances, specification of place and time &c., Yājñ. ii, 92; 212; (in rhet.) emblematic or mystical expression of purpose, W.; (in dram.) connection of the events in a plot, concatenation of incidents, intelligent weighing of the circumstances, Daśar.; Sāh.; Pratāp.; (in astron.) conjunction, Jyot.; (in gram.) connection of words, a sentence, Nir.; connection of letters,