unite. –7 To cause to be returned or restored.

यतनं Exertion, effort.

यतित *p. p.* Tried, attempted, endeavoured, striven after.

यत्त *a.* [यत्-क्त] 1 Exerting, watching. –2 Taking pains or care. –3 Prepared, ready. –4 Resolved. –5 Cared for, attended to.

यत्नः [यत्-भावे नङ्] 1 An effort, exertion, attempt, endeavour, trial; यत्ने कृते यदि न सिध्यति कोऽत्र दोषः H. Pr. 31; Bh. 2. 5. –2 Diligence, assiduity, perseverance. –3 Care, zeal, watchfulness, vigilance; महान्हि यत्नस्तव देवशत्रौ R. 2. 56; प्रतिपाक्षनाधीयतां यत्नः *S.* 1. –4 Pains, trouble, labour, difficulty; दोषांगनिर्माणविधौ विधातुर्लावण्य उत्पाद्य इवास यत्नः Ku. 1. 35, 7. 66; R. 7. 14. (यत्नेन *ind.* with great effort, diligently, carefully. यत्नतः carefully, zealously, sedulously; Bh. 2. 99. यत्नात् 1. with great effort. –2. diligently, vigorously, zealously. –3. in spite of every effort. –4. necessarily.). –**Comp.** –आक्षेपः (in Rhet.) an objection raised even though there be an attempt to stop it.

यत *p. p.* 1 [यम्-क्त] Restrained, curbed, controlled, subdued. –2 Limited, moderate, see यम्. –तं The spurring of an elephant by means of the rider's feet. –**Comp.** –आत्मन् *a.* governing oneself, self-restrained, curbing the senses; (तस्मै) यतात्मने रोचयितुं यतस्व Ku. 3. 16, 1. 54. –आहार *a.* moderate or temperate in eating, abstemious. –इंद्रिय *a.* one who has restrained his senses or subdued his passions, pure, chaste. –चित्त,–मनस्, –मानस *a.* subdued in mind. –वाच् *a.* restraining one's speech, observing silence, reticent; see वाग्यत. –व्रत *a.* 1. observing vows. –2. keeping to one's engagements or promised observances.

यतम *a.* (–मत् *n.*) [यद्-डतमच्] Who or which of many.

यतर *a.* (–रत् *n.*) [यद्-डतरच्] Who or which of two.

यतस् *ind.* [यद्-तसिल्] (often used merely for the abl. of the relative pronoun यद्) 1 From whence (referring to persons or things), from what, from which place or quarter; यतस्त्वया ज्ञानमशेषमाप्तं R. 5. 4 (यतः =यस्मात् from whom); यतश्च भयमाशंकसे त्वं तां कल्पयेदिशं Ms. 7. 189. –2 For which reason, wherefore, in consequence of which. –3 As, since, for, because; उवाच चैनं परमार्थतो रुं न वेत्सि नूनं यत एवमात्थ मां Ku. 5. 75; R. 8. 76; 13. 61; oft. with ततः as correlative; R. 16. 74. –4 From which time forward, ever since. –5 That, so that. (यतस्ततः means 1. from which place soever, from any quarter whatever. –2. from any person whatever. –3. anywhere soever, on all sides, in any direction; Ms. 4. 14. यतो यतः 1. from whatever place. –2. from whomsoever, from any person whatever. –3. wherever, in whatever direction; यतो यतः पद्चरणोऽभिवर्तते *S.* 1. 23; Bg. 6. 26; यतः प्रभृति from which time forward). –**Comp.** –भव *a.* arising from which. –मूल *a.* originating in, or sprung from, which.

यति *pron. a.* [यद्-परिमाणेऽति] (declined only in pl.; nom. acc. यति) As many, as often, how many.

यतिः *f.* [यम्-क्तिन्] 1 Restraint, check, control. –2 Stopping, ceasing, rest. –3 Guidance. –4 A pause in music. –5 (In prosody) A cæsura; यतिर्जिह्वेष्टविश्रामस्थानं कविभिरुच्यते | सा विच्छेदविरामाद्यैः पदैर्वाक्यैश्च निजेच्छया || Chand. M. 1; अम्बैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्तितेयम्. –6 A widow. –तिः [यतते मोक्षाय यत्-इन्] 1 An ascetic, one who has renounced the world and controlled his passions; यथा ज्ञानं विना हस्ती तथा ज्ञानं विना यतिः Bv. 1. 119. –2 N. of Vishṇu.

यतिन् *m.* An ascetic.

यतिनी A widow.

यत्त, यत्न See under यत्.

यत्र *ind.* [यद्-त्रल्] Where, in which place, whither; सैव सा (द्यौः) चलति यत्र हि चित्तं N. 5. 57; Ku. 1. 7, 10. –2 When; as in यत्र काले. –3 Whereas, because, since, as. (यत्र यत्र means 'wherever'; यत्र यत्र धूमस्तत्र तत्र वह्निः T.S.; यत्र तत्र in whatever place, everywhere; यत्रकुत्र or यत्रकचन-कारि 1. wheresoever, in whatever place. –2. whensoever, at whatever time. –3. whenever, as often as. –4. hither and thither).

यत्रत्य *a.* Of which place, dwelling in which place.

यथा *ind.* [यद् प्रकारे थाल्] 1 Used by itself यथा has the following senses:— (*a*) as, in the manner mentioned; यथाज्ञापयति महाराजः 'as your Majesty orders'; (*b*) namely, as follows; तद्यथानुभूयते Pt. 1; U. 2. 4; (*c*) as, like (showing comparison, and used to express the point of similarity); आसीदियं दशरथस्य गृहे यथा श्रीः U. 4. 6; Ku. 4. 34; प्रभावप्रभवं कांतं स्वाधीनपतिका यथा (न मुंचति) K. P. 10; (*d*) as, as for example, for instance; यत्र यत्र धूमस्तत्र तत्र वह्निर्यथा महानसे T. S.; Pt. 1. 288; (*e*) that (used to introduce direct assertions with or without इति at the end); अकथितोऽपि ज्ञायत एव यथायमाभोगस्तपोवनस्येति *S.* 1; विदितं खलु ते यथा स्मरः क्षणमप्युत्सहते न मां विना Ku. 4. 36; (*f.*) so that, in order that; दर्शय तं चौरसिंहं यथा व्यापादयामि Pt. 1. –2 Used correlatively with तथा, यथा has the following senses:—(*a*) as, so (in which case एवं and तद्वत् often take the place of तथा); यथा वृक्षस्तथा फलं or यथा बीजं तथांकुरः; Bg. 11. 29; in this case एव is frequently added to either यथा or तथा or to both to make the equality of relation more marked or striking; वधूचतुष्केऽपि यथैव शांता प्रिया तनूजास्य तथैव सीता U. 4. 16; न तथा बाधते स्कंधौ (or शीतं) यथा बाधति बाधते; (as much-as, as-as); Ku. 6. 70; U. 2. 4, V. 4. 33. In this sense तथा is often omitted, in which case यथा has sense (*c*) in 1. above. (*b*) so-that, तथा standing for 'so', and यथा for 'that'; यथा बंधुजनशोच्या न भवति तथा निर्वाहय *S.* 3; तथा प्रयतेथा यथा नोपहस्यसे जनैः K. 109; तस्मान्मुच्ये यथा तात संविधातुं तथार्हसि R. 1. 72; 3. 66, 14. 66, 15. 68. (*c*) since-therefore, as (because)–so; यथा इतोमुखागतैरपि कलकलः श्रुतस्तथा तर्कयामि &c. Mâl. 8; sometimes तथा is omitted; मंदं मंदं नुदति पवनश्चानुकूलो यथा त्वां...सेविष्यते भवंतं बलाकाः Me. 9. (*d*) if-then, as surely as–so surely (a strong form of assertion or adjuration); वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे। तथा विश्वंभरे देवि मामंतर्धातुमर्हसि R. 15. 81; यथा यथा-तथा तथा the more-the more, the less-the less; यथा यथा भा-