īnī, *ī*, Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha.*) — *Yajñānta* (°*ña-an*°), *as*, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-kṛit*, *t*, m., N. of Vishṇu. — *Yajñāyatana* (°*ña-āy*°), *am*, n. a place for sacrifice. — *Yajñāyudha* (°*ña-āy*°), *am*, n., Ved. 'sacrifice-instrument,' any vessel or utensil employed at a sacrifice, (ten are usually enumerated.) — *Yajñāyudhin*, *i*, *inī*, *i*, Ved. having or furnished with sacrificial utensils. — *Yajñāri* (°*ña-ari*), *is*, m. 'foe of sacrifices,' epithet of Śiva. — *Yajñārtha* (°*ña-ar*°), *as*, *ā*, *am*, serving for a sacrifice; (*am*), ind. for the sake of sacrifice. — *Yajñārha* (°*ña-ar*°), *as*, *ā*, *am*, deserving sacrifice; suitable or fit for sacrifice; (*au*), m. du. epithet of the two Aśvins. — *Yajñāvayava* (°*ña-av*°), *as*, m. 'whose limbs consist of sacrifices,' epithet of Vishṇu. — *Yajñāvasāna* (°*ña-av*°), *am*, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāsana* (°*ña-as*°), *as*, m. 'consumer of sacrifices,' a god, deity. — *Yajñā-śāh*, *t*, *t*, *t*, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñasya voḍhṛi* or *dhārayitṛi.*) — *Yajñeśa* (°*ña-īśa*), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; of the sun. — *Yajñeśvara* (°*ña-īś*°), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; N. of an author; (*i*), f., N. of a particular magical incantation. — *Yajñeśvarārya* (°*ra-ār*°), *as*, m. a proper N. — *Yajñeshu* (°*ña-ishu*), *us*, m. a proper N. — *Yajñeshṭa* (°*ña-ish*°), *am*, n. a species of fragrant grass (= *dīrgha-rohishaka*). — *Yajñoḍumbara* (°*ña-uḍ*°), *as*, m. = *uḍumbara*, Ficus Glomerata. — *Yajñopakaraṇa* (°*ña-up*°), *am*, n. 'sacrifice-instrument,' any utensil or implement useful or necessary for sacrifice. — *Yajñopavīta* (°*ña-up*°), *am*, n. the solemn investiture of youths of the first three castes, Brāhmans, Kshatriyas, and Vaiśyas, with a peculiar thread or cord worn over the left shoulder and hanging down diagonally across the body to the right hip, by which they are considered regenerated and admitted to the twice-born classes, see *upa-naya*; (in the later language) the sacred thread itself, (originally, it appears, worn at sacrifices and restricted to the first three tribes, as explained above; in modern times assumed by other mixed castes in various parts of India, as by the Vaidyas or medical caste in Bengal; according to Manu II. 44, a Brāhman's thread should be of cotton, a Kshatriya's of flax or hemp, a Vaiśya's of woollen thread, and the youths should be invested at particular ages, see *upa-naya* and cf. *yajña-sūtra*; this thread is commonly called Janeo, which is probably corrupted fr. *yajñop*°.) — *Yajñopavīta-vat*, *ān*, *atī*, *at*, or *yajñopavītin*, *ī*, *inī*, *i*, invested with the sacred thread; [cf. *upavītin.*] — *Yajñopāsaka* (°*ña-up*°), *as*, m. an honourer of sacrifices, one who performs a sacrifice.

Yajñaka = *yājaka*, q. v.

Yajñāya (fr. *yajña*), Nom. P. *yajñāyati*, *-yitum*, Ved. to perform a sacrifice or be diligent in sacrificing.

Yajñāyajñiya, *am*, n., N. of a Sāman, (so called from the verse Ṛig-veda I. 168, 1, which begins with *yajñā-yajñā*; it is also called Agniṣṭoma-sāman, from coming at the end of the Agni-ṣṭoma.)

Yajñāyat, *an*, *antī*, *at*, Ved. one who performs a sacrifice or is eager to make offerings.

Yajñārangeśa-purī, f., N. of a town, (perhaps for *yajña-rangeśa-purī.*)

Yajñika, *as*, m. Butea Frondosa; = *yajñadattaka*, (see Scholiast on Pāṇ. V. 3, 78; cf. *devika.*)

Yajñin, *ī*, *inī*, *i*, having sacrifices, abounding in sacrifices [cf. *dākshāyaṇayajñin*]; (*ī*), m. epithet of Vishṇu.

Yajñiya, *as*, *ā*, *am*, worthy of worship or sacrifice, sharing in sacrifice; sacred, godly, divine, adorable, (applied to gods and to anything belonging to them, e. g. the chariot of the Aśvins; also to rivers, &c.); active or eager in the worship of the gods, skilful in sacrifice, having a capacity for sacrifice; pious, devoted, holy; belonging to worship, relating to a sacrifice, suitable or fit for sacrifice, sacrificial; (*as*), m. a god, deity; N. of the Dvāpara or third Yuga. — *Yajñiya-deśa*, *as*, m. 'sacrificial country,' the country of the Hindūs, Hindūstān or that region in which sacrificial ceremonies can be duly performed, the country in which the black antelope is native, see Manu II. 23. — *Yajñiya-śālā*, f. a hall for sacrifice, sacrificial hall; a temple, shrine.

Yajñiyat, Ved. a word used in Śatapatha-Br. IX. 2, 3, 10. to explain *adhvaryat.*

Yajñīya, *as*, *ā*, *am*, suitable or fit for sacrifice, proper for the performance of a sacrifice, sacrificial; (*as*), m. the glomerous fig-tree, Ficus Glomerata. — *Yajñīya-brahma-pādapa*, *as*, m. a species of plant (= *vikaṅkata*).

Yajya, *as*, *ā*, *am*, to be worshipped, adorable; to be sacrificed, &c.; (*am*, *ā*), n. f. worshipping, sacrificing, in *deva-y*°, q. v.

Yajyamāna, *as*, *ā*, *am*, = *ijyamāna.*

Yajyu, *us*, *us*, *u*, worshipping, adoring, honouring; devout, pious, godly; taking part in a sacrifice, an assistant priest at a sacrifice; (*us*), m. an Adhvaryu priest or one conversant with the Yajur-veda; = *yajamāna.*

Yajvan, *ā*, *arī*, *a* (a feminine form in *anī* is said to exist), worshipping, sacrificing; a worshipper, adorer, honourer; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificial, effective of sacrifices, (Sāy. = *yāganishpādaka*); *yajvanām patiḥ*, N. of the moon.

Yajvin, *ī*, *inī*, *i*, = *yajvan* above.

Yashṭavya, *as*, *ā*, *am*, to be worshipped, &c.

1. *yashṭi*, *is*, f. (for 2. *yashṭi* see s. v.), sacrificing, (perhaps incorrect for 3. *ishṭi.*)

Yashṭu-kāma, *as*, *ā*, *am*, desiring to worship, wishing or intending to sacrifice.

Yashṭṛi, *tā*, *tṛī*, *tṛi*, one who worships or sacrifices, a worshipper, sacrificer (= *yajamāna*).

यज्ञव *yaṇva*, *am*, n., N. of a Sāman.

Yaṇvāpatya and *yaṇvāpatyottara*, *am*, n., N. of two Sāmans.

यत् 1. *yat*, *yan*, *yatī*, *yat* (fr. rt. 5. *i*), going, passing, moving.

यत् 2. *yat* (connected with rt. *yam*), cl. 1. A. (Ved. and ep. also P.) *yatate* (*-ti*), *yete* (3rd pl. *yetire*), *yatishyate*, *ayatishṭa*, *yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on Ṛig-veda VII. 36, 2. *yatati* = *yātayati*, *pravartayati*, he arouses, animates to exertion); to join or attach one's self to, unite one's self with, associate with (Ved. A.); to come together or be arranged in order (Ved. A.); to proceed, go (Ved.); to try to join one's self with (with loc.); to endeavour to reach (Ved. A.); to strive or endeavour after, struggle after, be eager or anxious for (with loc. or dat. or even acc., or with one of the following prepositional words, *arthe*, *arthāya*, *artham*, *hetos*, *prati*, or with the inf.); to exert one's self, endeavour, take pains, make effort, persevere, observe caution, be watchful; to strive against, be engaged in mutual contest, contend together (Ved.): Caus. *yātayati*, *-yate*, *-yitum*, Aor. *ayīyatat*, to join, connect, associate, unite (Ved. P.); to join or attach one's self to (Ved. A.); to join or unite to (Ved. P.); to requite, recompense, repay, restore, return, give up; to cause to be repaid or requited or restored; to receive in requital (A.); to cause to strive or make effort, animate, encourage, instigate; to cause to contend (Ved.); to pain, harass, distress, torture, vex, annoy; to reprehend, despise: Desid. *yiyatishate*: Intens. *yāyatyate*, *yāyatti*; [cf. according to some Gr. ζητέω.]

Yatat, *an*, *antī*, *at*, exerting one's self, striving after, &c., (in Ṛig-veda V. 48, 5. *yatat* = *uddharat*, extirpating.)

Yatana, *am*, n. the act of making effort or exertion, an effort, endeavour.

Yatanīya, *as*, *ā*, *am*, to be exerted or persevered or striven after; (the neut. may be used impersonally, e. g. *sadā yatanīyam muktau*, one must always strive after final emancipation.)

Yatamāna, *as*, *ā*, *am*, striving, endeavouring, struggling, persevering, making effort, taking pains.

Yatavya, *as*, *ā*, *am* (fr. an unused *yatu*), Ved. = *prayatna-vat.*

Yatāna, *as*, *ā*, *am*, Ved. uniting or coming together (in regular order), ranging; proceeding, (Sāy. = *pravartamāna.*)

Yatita, *as*, *ā*, *am*, striven, endeavoured, attempted, tried, striven after, (sometimes with inf. used passively, e. g. *esha tvayā hantaṃ yatitaḥ*, he was attempted to be killed by thee); endeavouring, taking pains; (the neut. may be used impersonally, e. g. *yatitam mayā gantam*, it was attempted by me to go, it was my intention to go.)

Yatitavya, *as*, *ā*, *am*, to be strived for or after, to be endeavoured; (the neut. is used impersonally with loc., e. g. *arthārjane yatitavyam*, one must strive for the acquisition of money.)

Yatuna, *as*, *ā*, *am*, Ved. going, moving, (Sāy. = *gantṛi.*)

1. *yatta*, *as*, *ā*, *am* (for 2. see under rt. *yam*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e. g. *raṇe yattaḥ*, ready for battle, or with an inf.); resolved; cared for, attended to (as a chariot, &c.).

Yatna, *as*, m. effort, endeavour, exertion, energy, diligence, perseverance, zeal; labour, work, trouble, pains, difficulty; effort for, endeavour after (with loc., e. g. *paropakṛitau yatnaḥ*, an effort for the benefit of another); *yatnaṃ kṛi*, to make effort, use exertion, take pains, strive; (*ena*), ind. with effort, diligently, vigorously, eagerly, with all one's might; carefully; (*āt*), ind. from effort, with effort, after great exertions; in spite of every effort; necessarily. — *Yatna-tas*, ind. from effort, diligently, vigorously, eagerly, zealously; carefully. — *Yatna-pratipādya*, *as*, *ā*, *am*, to be explained with difficulty, difficult, not easy. — *Yatna-vat*, *ān*, *atī*, *at*, possessing energy, making or using effort, energetic, using exertion, strenuous, laborious, assiduous, persevering, diligent; striving after, taking pains about (with loc.). — *Yatnavat-tva*, *am*, n. the state or condition of making effort, diligence, zealousness. — *Yatnākshepa* (°*na-ākṣ*°), *as*, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

Yatya, *as*, *ā*, *am*, to be strived for or after, to be exerted.

यत *yata*. See under rt. *yam*, p. 809.

यतम *yatama*, *as*, *ā*, *at* (superl. of 3. *ya* or *yad*; see Gram. 236), who or which (of many).

Yatamathā, ind., Ved. in which of many ways, (*yatamathā katamathā*, in the same way, as always.)

Yatara, *as*, *ā*, *at* (compar. of 3. *ya*), who or which (of two).

Yatarathā, ind. in which of two ways.

यतस् *yatas*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatas*, q. v., and often used for the ablative or even instrumental cases *yasmāt*, *yebhyas*, *yasyās*, *yena*, &c. of the relative pronoun *yad*, but oftener as an adverb or conjunction), from which, from what, whence; in consequence of which, for which reason, wherefore; because, since, whereas, as, for; from which place, wherefrom, from any place; where, whither, in which direction; from which time, from which time forward, ever since, (*yato jātā*, from her birth up to the present time, ever since her birth); that, so that, on condition that; *yato-yatas*, from whichever, from whatever, from whatever place, from wherever, whencesoever, wherever, whithersoever; *yatas-tatas*, from whichever, from which place soever, from this or that person or place, from any one whatever, from any place whatsoever, any whither, any wheresoever; *yata eva kutaś ćа*, from this or that place, from any place whatever; *yataḥ-prabhṛiti*, whence-