vṛittānta (°*ta-an*°), *as, am,* m. n. an event or adventure just as it occurred. — *Yathā-vṛitti,* ind. according to way or mode of life. — *Yathā-vriddham,* ind. according to age or seniority. — *Yathā-vriddhi,* ind. according to increase, in accordance with the waxing (of the moon, &c.). — *Yathā-vyavahāram,* ind. conformably to custom, according to usage. — *Yathā-vyādhi,* ind. according to the (nature of a) disease or sickness. — *Yathā-vyutpatti,* ind. according to the view propounded; according to the etymology. — *Yathā-śakti* or *yathā-śaktyā,* ind. according to power or ability, to the utmost of one's power, as far as possible. — *Yathāśayam* (°*thā-āś*°), ind. according to intention or wish; according to stipulation. — *Yathā-śarīram,* ind. according to body, body by body. — *Yathā-śāstram,* ind. according to the Śāstras or sacred codes of law, according to the precepts of science, as the law ordains. — *Yathāśāstrānusārin* (°*ra-an*°), *ī, iṇī, i,* observing the Śāstras or scriptures, following the precepts of the sacred codes of law. — *Yathā-śīlam,* ind. in conformity with character, agreeably to disposition. — *Yathā-śraddham,* ind. according to inclination (Ved.); according to faith, in all faith, in all fidelity, confidently, confidingly. — *Yathāśramam* (°*thā-āś*°), ind. according to the Āśrama or period of life, (see *āśrama.*) — *Yathāśrayam* (°*thā-āś*°), ind. according to the connection or dependance (of anything), according to the mode of connection (of one thing with another). — *Yathā-śruta, as, ā, am,* corresponding to (what has been) heard, agreeing with a report; (*am*), n. a corresponding or suitable tradition; (*am*), ind. as heard, as reported, according to report; according to sacred precept or injunction, according to Vedic precept. — *Yathā-śruti,* ind. according to revealed precept, in accordance with the injunctions of sacred books, conformably to the precepts of the Veda. — *Yathā-śreshṭham,* ind. in order of merit (so that the best is placed first); in order of precedence. — *Yathā-saṃstham,* ind. according to circumstances. — *Yathā-saṃhitam,* ind. in accordance with the Saṃhitā. — *Yathā-sakhyam,* ind. according to friendship. — *Yathā-saṅkalpita, as, ā, am,* corresponding to wish, in accordance with (a proposed) plan, answering expectations. — *Yathā-saṅkhya,* 'Relative order,' a figure in rhetoric which separating each verb from its immediate subject so arranges verbs with verbs and subjects with subjects that each may answer to each; (*am, ena*), ind. according to number, number for number (so that in two rows composed of similar numbers the several terms of one row correspond with those of the other). — *Yathā-saṅgam,* ind. according to need or exigence, as required, suitably, so as to adapt (itself), opportunely. — *Yathā-satyam,* ind. in accordance with truth, agreeably to the reality. — *Yathāsanam* (°*thā-ās*°), ind., Ved. each in proper place or seat, according to proper position. — *Yathā-sandishṭa, as, ā, am,* as agreed or directed; (*am*), ind. according to direction or order. — *Yathā-sandhi,* ind., Ved. according to Sandhi. — *Yathā-samayam,* ind. according to agreement, according to established custom; according to time, at the proper time. — *Yathā-samāmnātam,* ind. as repeated, according to what has been mentioned. — *Yathā-sampad,* ind., Ved. according to the event, as may happen. — *Yathā-sampratyayam,* ind. according to agreement. — *Yathā-sampradāyam,* ind. according to tradition, in accordance with traditional teaching or usage. — *Yathā-sambandham,* ind. according to relationship. — *Yathā-sambhava, as, ā, am,* accordant with possibility, possible; (*am*), ind. compatibly, according to the previous order, successively. — *Yathā-sambhavin, ī, iṇī, i,* or *yathā-sambhāvita, as, ā, am,* compatible, corresponding, suitable, appropriate. — *Yathā-savanam,* ind. according to the order of the Savana (Ved.); according to the time, at the proper season. — *Yathā-sāma,* ind., Ved. according to the order of the Sāman. — *Yathā-sāmarthyam,* ind. according to ability or power. — *Yathā-sāram,* ind. according to quality or goodness. — *Yathā-siddha, as, ā, am,* as effected; just as prepared, just as cooked (said of food). — *Yathā-sukham,* ind. according to ease or pleasure, at ease, at will or pleasure, comfortably, agreeably, pleasantly, happily. — *Yathāsukha-mukha, as, ā* or *ī, am,* having the face turned in any direction one pleases. — *Yathā-stut,* ind., Ved. according to the order of the Stut, Stut by Stut. — *Yathā stutam* or *yathā-stomam,* ind., Ved. according to the order of the Stoma. — *Yathā-sthāna, am,* n. the right or proper place; (*as, ā, am*), each in proper place, arranged in order; (*am, e*), ind. according to place, each according to the right place, all in regular order, according to rank, in order, properly, suitably; instantly. — *Yathā-sthāma,* ind., Ved. in the proper place, in regular order (=*yathā-sthānam*). — *Yathā-sthita, as, ā, am,* accordant with circumstances, standing properly; right, proper, fit, true; (*am*), ind. according to place or circumstances; in statu quo; properly, truly, certainly, assuredly. — *Yathā-sthiti,* ind. in accordance with usage or custom, as usual, as on previous occasions. — *Yathā-smṛiti,* ind. according to recollection, according to the precepts of the law-books. — *Yathā-smṛiti-maya, as, ī, am,* as remembered, as fixed in the memory. — *Yathā-sva, as, ā, am,* each according to (his, her, their) own, every one his own; (*am*), ind. each on (his, her, their) own account, each for himself or in his own way, individually, properly. — *Yathā-svairam,* ind. according to inclination or wish, at pleasure, freely, independently. — *Yathāhāra* (°*thā-āh*°), *as, ā, am,* having suitable food, eating anything that comes in the way. — *Yathekshitam* (°*thā-īk*°), ind. according to what was actually seen, as beheld with one's own eyes. — *Yatheććha* (°*thā-ić*°), *as, ā, am,* agreeable to wish or desire; (*ā*), f. a suitable wish or desire; *yatheććhayā,* inst. c. according to wish, at will or pleasure; (*am*), ind. according to wish or desire, at pleasure, ad libitum, agreeably, pleasantly. — *Yatheććhakam,* ind. = *yatheććham* above. — *Yathetam* (°*thā-et*°), ind., Ved. as happened, as it turned out, (also written *yathaitam.*) — *Yathepsayā* (°*thā-īp*°), ind. according to wish or inclination, at pleasure. — *Yathepsita* (°*thā-īp*°), *as, ā, am,* as wished, agreeable to wish or expectation, wished for, desired; (*am*), ind. according to wish or desire, agreeably to fancy, agreeably, pleasantly, spontaneously, ad libitum, wantonly. — *Yatheshṭa* (°*thā-ish*°), *as, ā, am,* as wished or desired, agreeable to wish, accordant with desire, wished for, desired, loved, dear; (*am*), ind. according to wish or inclination, at pleasure, pleasantly, agreeably; carelessly; according to sacrifice (Ved.; in this sense fr. 2. *ishṭa*). — *Yatheshṭa-gati, is, is, i,* or *yatheshṭa-cārin* or *yatheshṭa-saṅcārin, ī, iṇī, i,* going according to will or inclination, going where one wishes, independent, free; (*ī*), m. a bird. — *Yatheshṭa-tas,* ind. according to inclination or wish, at pleasure, independently. — *Yatheshṭāćāra* (°*ṭa-āć*°), *as, ā, am,* doing what one likes, unrestrained, licentious. — *Yatheshṭāsana* (°*ṭa-ās*°), *as, ā, am,* sitting down as one likes. — *Yathaitam* = *yathetam* above. — *Yathokta* (°*thā-uk*°), *as, ā, am,* as said or spoken, as told or directed, previously told or prescribed, enumerated before, above mentioned; (*am*), ind. according to what has been stated, as mentioned before, as previously described or related; *yathoktena,* in the above mentioned way. — *Yathokta-vādin, ī, iṇī, i,* speaking as told, reporting accurately what has been said. — *Yathoćita* (°*thā-uć*°), *as, ā, am,* accordant with propriety or equity, proper, fit, suitable, becoming; (*am*), ind. suitably, fitly, properly. — *Yathottara* (°*thā-ut*°), *as, ā, am,* following in regular order or succession, succeeding one another; (*am*), ind. in regular order or succession, one after another. — *Yathotsāham* (°*thā-ut*°), ind. according to power or ability, with all one's might. — *Yathodaya* (°*thā-ud*°), *as, ā, am,* Ved. next following; (*am*), ind. according to means or circumstances, in proportion to one's income. — *Yathodita* (°*thā-ud*°), *as, ā, am,* as said or spoken, previously told, before stated, above mentioned; (*am*), ind. as mentioned before or above, according to a previous statement. — *Yathodgata* (°*thā-ud*°), *as, ā, am,* as arisen; as one came (into the world), without sense, childlike, stupid; [cf. *yathāgata.*] — *Yathoddishṭa* (°*thā-ud*°), *as, ā, am,* as indicated or described, before mentioned; (*am*), ind. in the manner stated, in the above mentioned way. — *Yathoddeśam* (°*thā-ud*°), ind. according to direction, in the manner pointed out. — *Yathodbhavam* (°*thā-ud*°), ind. according to rise or origin. — *Yathopajosham* (°*thā-up*°), ind. according to inclination or pleasure, according to desire. — *Yathopadishṭa* (°*thā-up*°), *as, ā, am,* as specified or indicated, as stated, before mentioned; (*am*), ind. in the manner above mentioned or previously described. — *Yathopadeśam* (°*thā-up*°), ind. according to advice or suggestion, according to instructions or orders. — *Yathopapatti* (°*thā-up*°), ind. according to the event or occasion, as may happen. — *Yathopapanna* (°*thā-up*°), *as, ā, am,* as happened, occurring naturally, unconstrained, natural. — *Yathopapādam* (°*thā-up*°), ind., Ved. as may occur or happen. — *Yathopamā* (°*thā-up*°), f. (in rhetoric) a comparison expressed by *yathā.* — *Yathopayogam* (°*thā-up*°), ind. according to use or need, according to requirements or circumstances. — *Yathopasmāram* (°*thā-up*°), ind., Ved. according to recollection, as one may happen to remember. — *Yathopādhi* (°*thā-up*°), ind. according to the condition or limitation, according to the supposition. — *Yathopta* (°*thā-up*°), *as, ā, am,* as sown, in proportion to the seed sown. — *Yathaukasam* (°*thā-ok*°), ind., Ved. each according to (his) abode. — *Yathaućitya* (°*thā-auć*°), *am,* n. a corresponding or suitable way; *yathaućityāt,* in a suitable manner, fitly, suitably; (*am*), ind. according to propriety, properly, fitly, duly.

यद् *yad, yas, yā, yad* (the actual base of this relative pronoun is *ya,* except in compounds and in the derivative *yadīya;* its proper correlative is *tad,* q.v., but other demonstrative pronouns and pronominals, such as *etad, idam, adas, tādṛiśa, īdṛiśa, sarva,* often occur in the correlative clauses; see 3. *ya*), who, which, what, that, whoever, whichever, whatever, any. The relative *yad* often precedes the noun to which it refers, this noun being either put in the same case with the relative or joined with the demonstrative (e. g. *yasya narasya buddhiḥ sa balavān* or *yasya buddhiḥ sa naro balavān,* of whatever man there is intellect he is strong); sometimes the relative stands alone, an antecedent noun or pronoun being understood from which it takes its gender and number (e. g. *dhanena kiṃ yo na dadāti,* what is the use of wealth [to him] who does not give?); or the relative itself may be dropped (e. g. *na karoty a-kāryaṃ tam āryam āhuḥ,* they call him honourable [who] does nothing improper to be done). Sometimes the relative *yad,* with or without its demonstrative, appears to be used redundantly to eke out the metre, or perhaps to give force to the noun with which it is connected, even the neut. sing. being occasionally thus used in connection with words of a different gender and number, and the relative being itself almost untranslatable (e. g. *yan maraṇaṃ so 'sya viśrāmaḥ,* that very death is his rest; *andho jaḍaḥ pīṭha-sarpī saptatyā sthaviraś-ća yaḥ,* a blind man, an idiot, a cripple, and a man seventy years old; *yat kshāntiḥ samaye śrutiḥ Śiva Śivety-uktir mano-nirvṛitir asau mukti-mārge sthitiḥ,* forbearance, obedience to ordinances, saying 'Śiva, Śiva,' contentment of mind, this is continuance on the road of emancipation); and sometimes this redundant or emphatic use of *yad* causes a sudden change of construction from accusative to nominative (e. g. *apoheta rasān aśmano lavaṇaṃ ćaiva paśavo ye ća,* he should avoid liquids, stones, and salt, and all cattle). The relative *yad* is often repeated to express 'whoever,' 'whatever,' 'whichever,' &c. (e. g. *yo yaḥ,* whatever man; *yā yā,* whatever woman; *yad yad,* whatever thing; *yo yo yāvatithaḥ,* whichever [is] how many soever degrees, i. e. in