proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e. g. *yo yasya bhāvaḥ syāt*, whatever may be the disposition of any one; *yad rocate yasmai*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaśćit, kaśćana, ko 'pi, kaśća, ko vā* (e. g. *yaḥ kaśćit* or *yaḥ-kaśćana*, whosoever; *yat kiñćit* or *yat kiñća*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kāni ća mitrāṇi*, any friends whatsoever; *yasmai kasmai ća*, to any one whatever; *yasmin kasmin vā deśe*, in any country whatever); or even with a demonstrative pronoun (e. g. *yasmai tasmai*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e. g. *striyaṃ spṛiśed yaḥ saṅgrahaṇaṃ smṛitam*, should any one touch a woman it is called an adulterous act; *yām ajāṃ vṛiko hanyāt pāle tat kilvisham bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e. g. *yo 'ham*, I that very person who; *yas tvam*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma, yukta, āśćarya*, &c. (e. g. *dhīvarair uktaṃ yat* —, it was said by the fishermen that —; *śrutaṃ tvayā yat* —, it has been heard by thee that —; *āśćaryaṃ yat* —, it is a wonder that —); frequently followed by a verb in the indicative (e. g. *ayaṃ nūtano nyāyo yad arātiṃ hatvā santāpaḥ kriyate*, this is a new doctrine that having killed an enemy remorse is experienced); less frequently in the potential (e. g. *esha me kāmo yat sa rājyam āpnuyāt*, this is my desire that he may obtain the kingdom); *yad api*, although; *yaċ-ća*, that (according to Pāṇ. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e. g. *na śrad-dadhe yaċ-ća tatra-bhavān vṛishalaṃ yājayet*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'): in philosophical writings *yaḥ* is said to be used as a synonymn for *purushaḥ*: [cf. Zend *ya*: Gr. ὅ-ς, ἥ, ὅ, ἵνα, ὡς: Goth. *ja-bai*, 'if;' *jau*, 'whether:' Lith. *ji-s*, 'he;' *ji*, 'she;' *ju*, 'it:' Slav. *i, ja, je*.] — *Yaċ-ċhandas, ās, ās, as*, having which metre. — *Yaċ-ċhīla, as, ā, am* (*yad* + *śīla*), having which disposition. — *Yat-kara, as, ī, am*, which doing or undertaking. — *Yat-kāma, as, ā, am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kārin, ī, iṇī, i*, which doing or undertaking. — *Yat-kiñćedam* (°*ća-idam*), the commencement of the sacred text Ṛig-veda VII. 89, 5, (incorrectly read *yat-kiñćidam*.) — *Yat-krite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kratu, us, us, u*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yad-artha, as, ā, am*, having which object in view, having which intention; (*am*, e), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātmaka, as, ikā, am*, having which being or existence. — *Yad-ṛiććhā*, f. acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā, sveććhā, svāććhandya, nirnimitta*); accident, an accidental occurrence or event, chance, contingence, (*yad-ṛiććhayā*, as one likes, of one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning. — *Yadṛiććhā-tas*, ind. spontaneously, by accident, &c. (= *yad-ṛiććhayā* above). — *Yadṛiććhābhijña* (°*ćhā-abh*°), *as*, m. a voluntary or self-offered witness. — *Yadṛiććhā-lābha-tushṭa, as, ā, am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yadṛiććhā-saṃvāda, as*, m. accidental or spontaneous conversation, incidental intercourse. — *Yadṛiććhika, as*, m., scil. *putra*, a son who offers himself for adoption. — *Yad-devata* or *yad-devatya, as, ā, am*, Ved. having which godhead or divinity. — *Yad-dvandva, am*, n., N. of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhavishya, as*, m. one who says 'what will be,' or 'what must be must be,' one who believes in the power of fate; a fatalist; N. of a fish (in the Hitopadeśa). — *Yadriyañć* or *yadryañć, añ, drīći, ak* (fr. *yad* with *adri* substituted for *ad* and rt. *añć*; cf. *madryañć*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yadrañć, yaddrañć*.) — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*.) — *Yad-vada, as, ā, am*, talking anything, talking nonsense, saying no matter what. — *Yadvāhishṭhīya, am*, n. (fr. *yad vāhishṭham*, the first two words of Ṛig-veda V. 25, 7), N. of a Sāman. — *Yad-vidha, as, ā, am*, of which sort (= Lat. *qualis*). — *Yad-vritta, am*, n. anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanhishṭhīya, am*, n., N. of a Sāman. — *Yan-madhye*, ind. in the centre of which. — *Yanmaya, as, ī, am*, formed or consisting of which. — *Yan-mātra, as, ā, am*, having which measure, of which dimensions or circumference, &c. — *Yanmūrdhan, ā*, m. the head of whom.

Yada = *yad* above, (occurring only in the form *yadam* at the end of an adverbial comp.)

Yadā, ind. at what time, when, whenever, (generally followed in the correlative clause by *tadā* or *tatas* or *tarhi* or in Ved. by *ād it*); whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadā yadā—tadā tadā*, as often as—so often; *yadaiva—tadaiva*, when indeed—then indeed; *yadā prabhṛiti—tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ća*, Ved. as often as, whenever; *yadā-kadā-ćit*, at any time; *na yadā-kadā-ćit*, never at any time: *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e. g. *yo 'tti yasya yadā māṃsam*, when any one eats the flesh of any one).

Yadi, ind. (in Ved. sometimes lengthened to *yādi*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadi* is sometimes joined with the present indicative (e. g. *yadi jīvati bhadrāṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e. g. *yadi rājā daṇḍaṃ na praṇayet*, if the king were not to inflict punishment; or with omission of *yadi*, e. g. *vṛiko hanyād ajām*, if a wolf should kill a goat); sometimes with the future (e. g. *yadi na karishyanti tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e. g. *yadi Prajā-patir na vapur asrākshīt*, if the Creator had not created the body; *yady etan na me 'kathayat*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the conditional (e. g. *yady anujñām adāsyat*, if he should give permission); sometimes *yadi* may be translated by 'that' (e. g. *nāśanse yadi jīvanti*, I do not expect that they are alive); rarely *yadi* is joined redundantly with *ćed* (e. g. *yadi ćet syāt*, if it should be); or with *purā* (e. g. *purā yadi paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, q. v., or *tadapi* in the correlative clause); *yadi vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadi—yadi vā, yadi vā—yadi vā, yadi vā—vā*, if—or if, whether—or.

Yadīya, as, ā, am, relating to whom, whose, belonging to which or what, (*yadīya-karuṇōt*, from whose favour.)

यदावाजदावर्य *yadāvājadāvarya*, N. of a Sāman.

यदु *yadu, us*, m., N. of an ancient hero (often mentioned in the Veda together with Turvaśa or Turvasu, and described as preserved by Indra during an inundation, see Ṛig-veda I. 174, 9); N. of a son of Yayāti, (in the later mythology Yadu and Puru are both sons of Yayāti, the fifth monarch of the lunar dynasty, Kṛishṇa being descended from Yadu [cf. *yadu-nātha* below], and both Bharata and Kuru, the ancestor of the Pāṇḍu princes, being descended from Puru; Yadu is also described as a brother of Turvasu); N. of a son of Vasu (king of Cedi); of a son of Hary-aśva; (according to some) N. of a country on the west of the Jumna river, about Mathurā and Vṛindā-vana, over which Yadu ruled, (according to other authorities the kingdom of Yadu is the Dakshiṇa or peninsula of India); (*avas*), m. pl. the family and descendants of Yadu [cf. *yādava*]; = *daśārhāḥ*, q. v. — *Yadu-kulodvaha* (°*la-ud*°) or *yadūdvaha, as*, m. 'supporter of the family of Yadu,' N. of Kṛishṇa. — *Yadu-dhra, as*, m., N. of a Ṛishi. — *Yadu-nātha, as*, or *yadu-pati, is*, m. 'lord of the Yadus,' N. of Kṛishṇa. — *Yadu-puṅgava, as*, m. a chief of the Yadus. — *Yadu-vaṅśa, as*, m. the family of Yadu. — *Yadu-vīra-mukhya, as*, m. 'leader of the heroes of Yadu,' N. of Kṛishṇa. — *Yadu-śreshṭha, as*, m. 'best of the Yadus,' N. of Kṛishṇa.

यदृच्छा *yad-ṛiććhā, yad-dhetos, yad-vat*, &c. See col. 2.

यद्यपि *yady-api*. See under *yadi* above.

यद्रियञ् *yadriyañć, yadryañć*. See col. 2.

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

यन्तव्य *yantavya, yanti, yantṛi*, &c. See p. 809, col. 2.

यन्त्र *yantr* (more properly regarded as a Nom. fr. *yantra*, p. 809, col. 2, cf. *yantraya*), cl. 1. 10. P. *yantrati, yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

Yantraṇa, am, n. the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantraṇa*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, f.); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, f.); guarding, protecting, protection; (*ī*), f. a wife's younger sister.

Yantrita, as, ā, am, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrita-katha, as, ā, am*, restrained in speech, constrained to be silent. — *Yantrita-sāyaka, as*, m. one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

यन्त्र *yantra, yantraya, yantrin*, &c. See p. 809, cols. 2, 3.

यन्मय *yan-maya, yan-mātra*. See col. 2.