Yushmāka, as, ā, am, Ved. your, yours; [cf. *yushmāka* under *yushmad.*]

यू *yū, ūs,* m. (according to some f.), soup, pease-soup, broth (=*yūsha*).

यूक *yūka, as, ā,* m. f. (said to be fr. rt. 2. *yu*), a louse. — *Yūka-devī,* f., N. of a princess. — *Yūkā-likṣha, am,* n. lice and nits.

यूकर *yūkara,* see Gaṇa Kṛiśāśvādi to Pāṇ. IV. 2, 80.

यूति *yūti, is,* f. (fr. rt. 2. *yu*), joining, mixing, mixture, junction, connection, union, addition; [cf. *yuti, vahir-yūti.*]

यूथ *yūtha, as, am,* m. n. (usually *am,* n.; fr. rt. 2. *yu*), a flock, herd (of birds, animals, &c.); a bevy, troop, band; a multitude, number, large quantity; (*ī*), f. a kind of jasmine (=*yūthikā*). — *Yūtha-ga, as,* m., N. of a class of gods under Manu Cākshusha. — *Yūtha-nātha, as,* m. the lord of a band, leader of a troop, head of a flock or herd; a large elephant. — *Yūtha-pa, as,* or *yūtha-pati, is,* m. a keeper or protector of a troop, lord or captain of a band; the leader of a herd (especially of elephants), a large elephant. — *Yūthapati-sakāśam,* ind. to the chief of the herd. — *Yūtha-paribhrashṭa, as, ā, am,* fallen out or strayed from the herd. — *Yūtha-paśu, us,* m., N. of a particular tax or tithe. — *Yūtha-pāla, as,* m. =*yūtha-pa.* — *Yūtha-bhrashṭa* or *yūtha-vibhrashṭa, as, ā, am,* = *yūtha-paribhrashṭa* above. — *Yūtha-mukhya, as,* m. the chief or captain of a troop. — *Yūtha-śas,* ind. in troops or bands, in flocks or herds, gregariously. — *Yūtha-hata, as, ā, am,* =*yūtha-paribhrashṭa.* — *Yūthāgraṇī* (°*tha-ag*°), *īs,* m. a leader of a band or troop. — *Yūthī-kṛi,* cl. 8. P. *-karoti,* &c., to make or form into a herd, to unite in a flock.

Yūthaka at the end of an adj. comp. =*yūtha.*

Yūthara, an adj. fr. *yūtha,* see Gaṇa Aśmādi to Pāṇ. IV. 2, 80.

Yūthikā, f. a kind of jasmine, Jasminum Auriculatum; globe-amaranth; Clypea Hernandifolia.

Yūthya, as, ā, am, Ved. belonging to a herd or flock; being at the head of the herd; belonging to a troop or herd of (at the end of a comp.).

यून *yūna, am,* n. (fr. rt. 2. *yu*), a band, cord, string.

Yūni, is, f. joining, connection, union.

यूनर्वन् *yūnarvan,* a Vedic word of which the sense is doubtful.

यूनी *yūnī,* f. of *yuvan,* q. v.

यूप *yūpa, as,* m. (according to Uṇādi-s. III. 27. fr. rt. 2. *yu,* 'to bind;' but according to some, more probably fr. rt. *yup*), a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post, (usually made of bamboos or Khadira wood; in Rāmāyaṇa I. 13, 24, 25, where the horse sacrifice is described, twenty-one of these posts are set up, six made of Vilva, six of Khadira, six of Palāśa, one of Uḍumbara, one of S'leshmātaka, and one of Deva-dāru); a column erected in honour of a victory, a trophy (=*jaya-stambha*); N. of a particular conjunction of the class *Ākṛiti-yoga* (i. e. when all the planets are situated in the first, second, third, and fourth houses). — *Yūpa-kaṭaka, as,* m. a wooden ring at the top of the sacrificial post; (according to some) an iron ring at its base. — *Yūpa-karṇa, as,* m. the part of a sacrificial post which is sprinkled with ghee. — *Yūpa-ketu, us,* m., N. of Bhūri-śravas. — *Yūpa-cchedana, am,* n. the cutting of the sacrificial post. — *Yūpa-dāru,* n. the wood for the sacrificial post. — *Yūpa-dru, us,* m. Acacia Catechu (the wood of this tree being especially suitable for the sacrificial post). — *Yūpa-druma, as,* m. = *yūpa-dru* above; = *rakta-khadira.* — *Yūpa-dhvaja, as,* m. 'having the sacrificial post as an emblem,' epithet of the sacrifice (personified). — *Yūpa-lakshaṇa, am,* n., N. of a Pariśishṭa of Kātyāyana. — *Yūpa-lakshya, as,* m. a bird (said to be so called as 'having a post [round which a snare is tied] for its aim'). — *Yūpa-vat, ān, atī, at,* having a sacrificial post. — *Yūpa-vāha, as,* m., Ved. the carrier or bearer of the sacrificial post. — *Yūpa-vraska, as,* m. the cutter of the sacrificial post. — *Yūpāksha* (°*pa-ak*°), *as,* m., N. of a Rākshasa, (also read *yūpākhya.*) — *Yūpāgra* (°*pa-ag*°), *am,* n. the top of the sacrificial post. — *Yūpāhuti* (°*pa-āh*°), *is,* f. an offering at the erection of the sacrificial post. — *Yūpocchraya* (°*pa-uc*°), *as,* m. the ceremony of erecting the sacrificial post.

Yūpīya or *yūpya, as, ā, am,* fit or suitable for a sacrificial post.

यूयम् *yūyam.* See *yushmad,* p. 820, col. 3.

यूयुधि *yūyudhi* = *yuyudhi,* p. 820, col. 1.

यूयुवि *yūyuvi, is, is, i* (fr. rt. 1. *yu;* according to the Pada-pāṭha *yuyuvi*), Ved. setting aside, removing.

यूष *yūsh* [cf. rt. *jūsh*], cl. 1. P. *yūshati,* &c., to injure, hurt, wound; to kill; [cf. Slav. *juchŭ.*]

यूष *yūsha, as, am,* m. n. (said to be connected with rt. *yūsh* above; cf. *jūsha*), soup, broth, pease-soup, the water in which pulse of various kinds has been boiled; (*as*), m. the Indian mulberry tree; [cf. probably Gr. ζωμός, ζύθος; Lat. *jus;* Slav. *jucha.*]

Yūshan, a form optionally substituted for *yūsha* in all the cases except Nom. Voc. sing. du. pl., Acc. sing. du. (e. g. Acc. pl. *yūshān* or *yūshṇaḥ,* Inst. sing. *yūsheṇa* or *yūshṇā,* du. *yūshābhyām* or *yūshabhyām,* &c.).

Yūs = *yūsha* above; [cf. *yū.*]

येन *yena,* ind. (inst. of 3. *ya* or *yad*), by which, by means of which, by which way, in which manner, in whatever way or manner, in which direction, whither, where, in whatever direction, wheresoever; on which account, in consequence of which, wherefore; because, since, as; that, so that, in order that (with pot. or pres. or fut.).

येमन *yemana, am,* n. = *jemana,* eating.

येयजामह *yeyajāmaha, as,* m. a term for the expression *ye yajāmahe,* which immediately precedes the Yājyā or formula of consecration.

येयायेय *yeyāyeya* (°*ya-ay*°), *am,* n. (fr. rt. 1. *yā*), that which is to be gone after and not to be gone after.

येवाष *yevāsha, as,* m., Ved., N. of a noxious insect, (also read *yavāsha.*)

येष *yesh,* cl. 1. P. *yeshati,* &c., Ved. to boil up, bubble; to flow, leak; cl. 1. A. *yeshate,* &c., to exert one's self, endeavour, persevere, = rt. *pesh,* q. v.

Yeshat, an, antī, at, boiling up, bubbling; flowing, leaking; (Sāy. on Ṛig-veda III. 53, 22 = *sravat.*)

येष्टिह *yeshṭiha,* Ved. epithet of a Muhūrta.

येष्ठ *yeshṭha, as, ā, am* (superl. fr. rt. 1. *yā*), going very quickly, moving with the greatest rapidity, (Sāy. Ṛig-veda VII. 56, 6 = *yātṛitama, atiśayena gantṛi,* but Ṛig-veda V. 41, 3 = *yantṛitama,* restraining greatly, as if fr. rt. *yam.*)

योक् *yok,* ind. = *jyok,* for a long time.

योक्तव्य *yoktavya, yoktṛi, yoktra,* &c. See p. 819, col. 2.

योग *yoga, as,* m. (in one or two exceptional cases *am,* n.; fr. rt. 1. *yuj*), the act of yoking, joining, junction, conjunction, uniting, union, contact; the harnessing or putting to (of horses); a yoke, team, (*shaḍ-yoga,* having a team of six); conveyance; the arraying or equipping (of an army), arrangement, disposition; applying, fixing, application, use, employment, appointment, institution; the putting on armour; armour; the fixing (of an arrow or other weapon); application of a remedy or medicine, remedy, cure; mode, manner, method, means, (*yogena* or *yogāt* at the end of comps. = 'by means of,' 'by reason of,' 'through'); an expedient, artifice, plan, device, (*yogena,* artfully, craftily); a supernatural means, charm, incantation, spell, magic, magical art; fraud, deceit [cf. *yoga-nanda*]; side, part, argument; occasion, opportunity; fitness, propriety, suitability, aptness, congruity, (*yogena,* suitably, fitly, in accordance with, conformably to); the performance or execution (of anything); undertaking, occupation, work, business; gaining, acquiring, acquisition [cf. *yoga-kshema*]; accession of property, substance, wealth, thing; connection, consequence, result, (*yogāt* at the end of comps. = 'in consequence of,' e. g. *karma-yogāt,* in consequence of actions, i. e. of destiny); combination or mixing of various materials, association, mixture; contact, (with Jainas) contact or mixing with the outer world; (in the Sāṅkhya phil.) one of the ten Mūlikārthas; connection with, the partaking or possessing of (with inst.); conjunction (in astronomy, cf. *nakshatra-yoga*), lucky conjuncture; (in arithmetic) addition, sum, total; the being connected together, dependance, relation, regular order or series, (*kathā-yoga,* conversation); a period of time, (*kāla-yogena,* after the lapse of some time; *nava-yoga,* nine times); a combination or configuration of stars, a constellation, asterism, (these with the moon are called in astronomical works *ćāndra-yogāḥ,* and are thirteen in number; without the moon they are called *kha-yogāḥ* or *nākshasa-yogāḥ,* and are divided into *ākṛiti-yogāḥ, saṅkhyā-yogāḥ, āśraya-yogāḥ,* and *dala-yogāḥ;* two others are added, called *dvigraha-yogāḥ*); (in astronomy) N. of a particular division of time or astronomical period, (a period of variable length during which the joint motion in longitude of the sun and moon amounts to 30° 20′; the term *yoga* in this sense is a mere mode of indicating the sum of the longitude of the sun and moon; twenty-seven such Yogas are enumerated, beginning with 1. Vishkambha, and ending with 27. Vaidhṛiti, or according to some authorities twenty-eight); the leading or principal star of a lunar mansion; etymology, derivation of the meaning of a word from its root; the etymological meaning of a word (opposed to *rūḍhi*); (in gram.) the connection of words together, dependence of one word upon another, construction; a rule, aphorism, precept [cf. *yoga-vibhāga*]; application of effort, endeavour, diligence, assiduity, zeal, attention, (*pūrṇena yogena* or *jala-pūrṇena yogena,* with all one's powers, with overflowing zeal); application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; the systematic practice of the above abstract contemplation or meditation; the Yoga system of philosophy as established by Patañjali, (the Yoga is the name of the second of the two divisions of the Sāṅkhya system, its chief aim being to teach the means by which the human soul may attain complete union with Iśvara or the Supreme Being, whose existence it establishes, while the original system or Sāṅkhya proper, without acknowledging a Supreme Being, teaches the successive development of the Tattvas or principles of creation from an original Tattva, called Prakṛiti or Pradhāna; according to Patañjali, the author of the second system, Yoga is defined to be 'the preventing of the modifications of *ćitta* or the thinking principle [which modifications arise through the three Pramāṇas, perception, inference, and verbal testimony, as well as through incorrect ascertainment, fancy, sleep, and recollection] by *abhyāsa* or the constant practice of keeping the mind in its unmodified state [clear as crystal when uncoloured by contact with other substances], and by *vairāgya* or dispassion;' this dispassion being obtained by *praṇidhāna* or devotedness to Iśvara,