

īnī, ī, Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha.*) — *Yajñānta* (°*ñā-an*°), *as*, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-kṛit*, *t*, m., N. of Vishnu. — *Yajñāyatana* (°*ñā-āy*°), *am*, n. a place for sacrifice. — *Yajñāyudha* (°*ñā-āy*°), *am*, n., Ved. 'sacrifice-instrument,' any vessel or utensil employed at a sacrifice, (ten are usually enumerated.) — *Yajñāyudhīn*, *ī*, *īnī*, *ī*, Ved. having or furnished with sacrificial utensils. — *Yajñāri* (°*ñā-ari*°), *is*, m. 'foe of sacrifices,' epithet of Siva. — *Yajñārtha* (°*ñā-ar*°), *as*, *ā*, *am*, serving for a sacrifice; (*am*), ind. for the sake of sacrifice. — *Yajñārtha* (°*ñā-ar*°), *as*, *ā*, *am*, deserving sacrifice; suitable or fit for sacrifice; (*au*), m. du. epithet of the two Aśvins. — *Yajñāvayava* (°*ñā-av*°), *as*, m. 'whose limbs consist of sacrifices,' epithet of Vishnu. — *Yajñāvāsāna* (°*ñā-av*°), *am*, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāsana* (°*ñā-as*°), *as*, m. 'consumer of sacrifices,' a god, deity. — *Yajñā-sāh*, *t*, *t*, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñāsya vodhri* or *dhōrayitṛ.*) — *Yajñēsa* (°*ñā-īsa*°), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishnu; of the sun. — *Yajñēsvara* (°*ñā-īś*°), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishnu; N. of an author; (*ī*), *t*, N. of a particular magical incantation. — *Yajñēsvarārya* (°*ñā-ār*°), *as*, m. a proper N. — *Yajñēshu* (°*ñā-īshu*°), *us*, m. a proper N. — *Yajñēshla* (°*ñā-īsh*°), *am*, n. a species of fragrant grass (= *dirgha-rohishaka*). — *Yajñōdumbāra* (°*ñā-ud*°), *as*, m. = *udumbāra*, Ficus Glomerata. — *Yajñōpakarāṇa* (°*ñā-up*°), *am*, n. 'sacrifice-instrument,' any utensil or implement useful or necessary for sacrifice. — *Yajñōpavīta* (°*ñā-up*°), *am*, n. the solemn investiture of youths of the first three castes, Brāhmins, 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 *upā-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 Brāhmin'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 *upā-naya* and cf. *yajñā-sūtra*; this thread is commonly called Janco, which is probably corrupted fr. *yajñōp*.) — *Yajñōpavīta-vaṭ*, *ān*, *atī*, *at*, or *yajñōpavītin*, *ī*, *īnī*, *ī*, invested with the sacred thread; [cf. *upavītin*.] — *Yajñōpāsaka* (°*ñā-up*°), *as*, m. an honouree of sacrifices, one who performs a sacrifice.

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

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

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

Yajñāraṅgeśa-purī, *f*, N. of a town, (perhaps for *yajña-rāṅgeśa-purī*.)

Yajñāka, *as*, m. Butea Frondosa; = *yajñādatāka*, (see Scholiast on Pān. V. 3, 78; cf. *devika*.)

Yajñīn, *ī*, *īnī*, *ī*, having sacrifices, abounding in sacrifices [cf. *dākshāyāṇayajñīn*]; (*ī*), m. epithet of Vishnu.

Yajñīya, *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. — *Yajñīya-dēśa*, *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. — *Yajñīya-sālā*, *f*, a ball for sacrifice, sacrificial hall; a temple, shrine.

Yajñīyat, Ved. a word used in Satapatha-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 (= *vīkankata*).

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*, = *īyamāna*.

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, honouree; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificial, effective of sacrifices, (Sāy. = *yāganishpādaka*); *yajvanām patih*, N. of the moon.

Yajvīn, *ī*, *īnī*, *ī*, = *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.

Yashṭri, *tā*, *trī*, *trī*, one who worships or sacrifices, a worshipper, sacrificer (= *yajamāna*).

यस्य यajña, *am*, n., N. of a Sāman.

Yajvōpatya and *yajvōpatyottara*, *am*, n., N. of two Sāmans.

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

यत् 2. *yat* (connected with rt. *yam*), cl.

1. A. (Ved. and ep. also P.) *yalate* (-*tī*), *yete* (3rd pl. *yetire*), *yatishyate*, *ayatiṣṭha*, *yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on Rīg-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 repay or nrite 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. *yīyatishlate*; Intens. *yāyatyate*, *yāyatti*; [cf. according to some Gr. *ζητέω*.]

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

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

Yataniya, *as*, *ā*, *am*, to be exerted or persevered or striven after; (the neut. may be used impersonally,

e. g. *sadā yataniyam muktāu*, 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-vut*.

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 hantam yatitah*, 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 striven for or after, to be endeavoured; (the neut. is used impersonally with loc., e. g. *arthārajane yatitavyam*, one must strive for the acquisition of money.)

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

1. *yatta*, *as*, *ā*, *am* (for 2. see under rt. *yani*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e. g. *raṇe yatah*, 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. *paropakrītau yatah*, an effort for the benefit of another); *yatnau 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-pratī-pādyā*, *as*, *ā*, *am*, to be explained with difficulty, difficult, not easy. — *Yatna-rat*, *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* (°*ñā-āk*°), *as*, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

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

यत् यata. See under rt. *yam*, p. 809.

यत्न यatama, *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 katumathā*, 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.

यत्स 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 jāti*, 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 ca*, from this or that place, from any place whatever; *yatuh-prabhṛti*, whence-