

- (worship Īva on Muñjavat).—§ 795 (Svargārohanap.): XVIII, 5_μ, 168 (the sons of Dhṛtarāṣṭra were incarnations of Y.).—Do., sg.: VII, 202, 9600 (only B.).
- Yātudhāni**, a hag (kṛtyā), created by Vṛshadarbha. § 760b (Bisastainyop.): XIII, 93, 4453, 4457, 4474, 4476, (4478), (4480), 4481, (4483), (4485), (4487), (4489), 4491, (4492), 4493, (4494), (4496), (4498), (4500), (4502), 4503, (4504), 4507, 4537.
- Yaudheya**, son of Yudhishtira and Devikā. § 159 (Pūruvaṃc.): I, 95, †3828.
- Yaudheya**, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1870 (Çibi-Trigarta-Y°āḥ, bring tribute to Yudhishtira).—§ 592 (Samcāptakavadhap.): VII, 19, 768 (vanquished by Arjuna in the battle).—§ 600 (Ghaṭotkacavadhap.): VII, 157_p, 6950 (slain by Yudhishtira); 161_{çç}, 7208 (slain by Arjuna).—§ 604 (Karnap.): VIII, 5_ç, 137 (had been slain by Arjuna).
- Yaudhishtira** ("son of Yudhishtira") = Prativindhya: VI, 1732.
- Yaudhishtira**, pl. (°āḥ) ("the party of Yudhishtira"). § 599 (Jayadrathavadhap.): VII, 98, 3640 (°adayāḥ, C., °āḥ sthitāḥ, B.).
- Yaudhishtira**, adj. ("belonging to Yudhishtira"). § 9 (Parvasaṅgr.): I, 2, 302 (balam).—§ 11 (do.): I, 2, 520 (sainyam).—§ 524 (Jayadrathavimokshaṇap.): III, 272, 15854 (balam).—§ 551 (Kicakavadhap.): IV, 19, 569 (çoke).—§ 555 (Sainyodyogap.): V, 19_γ, 575 (balam).—§ 569 (Bhagavadhyānap.): V, 139, 4715 (çriyam); 145, 4924 (do.); 146, 4949 (bale).—§ 572 (Rathātīrathasaṅkhyānap.): V, 172, 5930 (sevanam).—§ 578 (Bhishmavadhap.): VI, 49, 2027/28 (only B.).—§ 580 (do.): VI, 59, 2553 (bale), 2574 (do.), 2575 (balam).—§ 585 (do.): VI, 90, 4056 (sainyo).—§ 586 (do.): VI, 106, 4855 (bale).—§ 587 (do.): VI, 117, 5456 (do.).—§ 590 (Dronābhishekap.): VII, 16, 657 (do.).—§ 592 (Samcāptakavadhap.): VII, 20, 822 (sainyam); 21, 857 (bale); 30, 1335 (anikām, B. °abhyānikāni (!)).—§ 593 (Abhimanyuvadhāp.): VII, 42, 1742 (sainyāt), 1762 (balam).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6768 (sainyam), 6918 (do.); 179, †8126 (balam).—§ 608 (Karnap.): VIII, 62, 3157 (sainyam); 73, 3747 (bale).—§ 612 (Hradapraveçap.): IX, 30, 1734 (sainyasya).—§ 785 (Anugītāp.): XIV, 79, 2305 (turagam).—§ 787 (Āçrama-vāsap.): XV, 16, 469 (çriyam).
- Yaudhishtiri** ("son of Yudhishtira") = Prativindhya: VII, 4061.
- Yauga** (VI, 1040) v. yoga, pl.
- Yauna**, pl. (°āḥ) = Yavana, pl.: XII, 7560 (°-Kāmboja-Gāndhārāḥ).
- Yauvanāçva**, **Yauvanāçvi** = Māndhātṛ, q.v.
- Yauyudhāni** ("the son of Yuyudhāna"), son of Sātyaki. § 793 (Mausalap.): XVI, 7, 247 (putram Sātyakinaḥ, settled on the banks of Sarasvatī).
- Yavakri** = Yavakṛita: III, 10759.
- Yavakri** = Yavakṛita: III, 10704, 10706, 10714, 10751, 10752, 10754, 10758, 10763, 10766, 10767.
- Yavakrin** = Yavakṛita: III, 10733.
- Yavakṛita**, a ṛshi, son of Bharadvāja.—§ 11 (Parvasaṅgr.): I, 2, 451 (°aya . . . ākhyānam, i.e. Yavakṛitopākhyana).—§ 413 (Tirthayātrūp.): III, 135, 10700.—§ 414 (Yavakṛitop.): III, 135, 10701, 10709, (10710), (10718), 10722, 10724, 10725, (10728), (10730), (10734) (Y's austerities and conversation with Indra).—§ 416 (do.): III, 135, (10750); 136, 10758, 10763, 10765, 10770, 10771 (Y.

attempted to seduce the daughter-in-law of Raibhya and was killed by a Rākshasa created by Raibhya).—§ 417 (do.): III, 138, 10812, 10814, 10816, 10818 (was revived).—§ 665 (Mokshadh.): XII, 207_c, 7592 (among the ṛshis of the east).—§ 702 (do.): XII, 297_d, 10875.—§ 734 (Ānuçāsanik.): XIII, 26_a, 1763 (came to see Bhishma).—§ 770 (do.): XIII, 151_ç, 7108 (among the seven Mahendrasya guravaḥ in the east).—§ 775 (do.): XIII, 166_γ, 7663 (among the ṛshis of the east). Cf. Bhāradvāja², Yavakri, Yavakri, Yavakrin.

Yavakṛitātmaja ("the son of Yavakṛita"). § 565 (Gālavacarita): V, 109, 3789 (atra—i.e. in the south—Sāvarṇinā caiva Y°ena ca maryādā sthāpita, brahman, yam Sūryo nātivarīate).

[Yavakṛitopākhyana(m)] ("the episode relating to Yavakṛita"). § 414 (Tirthay.). The learned Raibhya and the Ṛshi Bharadvāja were friends. Raibhya had two learned sons, Arvāvasu and Parāvasu; Bharadvāja only one son, Yavakṛita. As Yavakṛita saw that Raibhya and his sons were esteemed by the brahmins, while Bharadvāja was slighted, he practised austerities (exposing himself to a blazing fire) in order to acquire Vedic knowledge for himself and his father (cf. v. 10817) instead of acquiring it from a teacher during a long time. Indra was alarmed, and twice he in vain attempted to make Yavakṛita desist from his penances, saying that they never could be successful. As Yavakṛita declared that he would cut off his limbs and sacrifice them in the fire, Indra assumed the guise of an old decrepit brahman, and began to throw up a dam of sand at that spot of the Bhāgīrathī where Yavakṛita used to bathe, and declared that Yavakṛita's intentions were equally impossible. Then Yavakṛita desisted from his plan, and Indra granted him that the Vedas should be revealed to him and his father, and that he should excel other men. Bharadvāja said that Yavakṛita would become proud and uncharitable and thence destruction would soon overtake him (§ 415), and told him some gāthās, narrated by the gods, about Medhāvin (q.v.).—§ 416. Bharadvāja made Yavakṛita promise to shun the irritable Raibhya and his sons, and Yavakṛita began to offend other ṛshis (III, 135). Once, in the month of Mādhava, he came to the hermitage of Raibhya and seduced (?) (cf. sajyām āsa, var. lect. Nil., instead of majjyām āsa) the wife of Parāvasu. When Raibhya came home and saw what had happened, he offered in the fire two matted locks of his hair, whence sprang out a woman resembling his daughter-in-law, who robbed Yavakṛita of his water-pot, and a Rākshasa, who flew at him with his uplifted spear, as he had been deprived of his water-pot and rendered unclean (ucchiṣṭu). Yavakṛita fled to a tank and then to all the rivers, and, finding them all devoid of water, he attempted to enter into the agnihotra room of his father, but was stopped at the door by a blind çūdra warder, and killed by the rākshas. The Rākshas, with the permission of Raibhya, began to live with the female (III, 136). When Bharadvāja returned home, the sacrificial fires, which used to welcome him every day, did not come forward to welcome him. Having heard from the çūdra what had happened, he cursed Raibhya, saying that he should be killed by his eldest son. He cremated Yavakṛita, and then himself entered the fire (III, 137). At that time king Brhaddymna, the yajña of Raibhya, employed Arvāvasu and Parāvasu at a sacrifice, while Raibhya stayed at home with the wife of Parāvasu. One day Parāvasu, returning home to see his wife, met in the