

**यम् yabh**, cl. 1. P. *yabhati*, *yayābha*, *yapayati*, *ayāpsit*, *yabdhum*, to know carnally, have sexual intercourse with, lie with: Desid. A. *yīyapsate*, to desire sexual intercourse. *Yabhana*, *as*, *n*, copulation, sexual intercourse. *Yabhya*, *as*, *ā*, *am*, to be carnally known. *Yīyapsyamāna*, *as*, *ā*, *am* (fr. the Desid.), desiring to be carnally known.

**यम् yam** (connected with rt. 2. *yat*), cl. 1. P. *yacchati* (Ved. and ep. also A. *yacchate*, Ved. also *yamati*, -*te*), *yayāma* (2nd sing. *yayantha* or *yemitha*, 3rd pl. P. *yemus*, 3rd sing. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *yansyati*, *ayāpsit* (Vedic forms are *yamati*, *yansi*, *yamus*, *yandhi*, *yanta*, *yantam*, *yansat*, *yansan*, *ayānsam*, *ayān*, *ayānsi*, *yansate*, *ayānsata*), *yantum*, *yamitum* (Ved. *yamam*, *yantave*, *yamitavai*), to sustain, support, hold up, maintain (Ved.); to support one's self (A., Ved.); to raise, hold up, lift up (Ved.); to raise (a sound, &c., Ved.); to stretch out, extend, spread (Ved.); to keep in, hold back, restrain, check, stop, rein, curb, tame, govern, control, regulate, suppress; to offer, present, grant, bestow, confer, give to any one (with loc. or dat.); to present with anything (inst., Ved.); to offer or resign one's self, give one's self up to (A., Ved.); to display, exhibit (Ved.); to go, approach (Ved.): Pass. *yamyate*, *ayāmi*, to be raised or lifted up, &c. (Ved.); to be held back or restrained, &c.; to be offered, &c.: Caus. *yamayati*, (or according to others) *yāmayati*, *-yitum*, Aor. *ayiyamat*, to cause to hold back or restrain, &c.; to restrain, hold in, check, keep in order, control; to offer, give, present, serve with (food, &c.): Desid. *yīyansati*: Intens. *yanyamyate*, *yanyamīti*, *yanyanti*; [cf. Gr. *ἡμια*, *ἡμια*, *ἡμια*: Lat. *juvulus*, *fræna*, *emo* (for *sumo*), *sub-imo*, *demo* (for *de-imo*): Lith. *immu*, 'to take'; Slav. *imami*: Russ. *imaju*: Hib. *iomainim*, 'I drive, force, compel'; *iomain*, 'a driving.'] *Yacchat*, *am*, *anti*, *at*, restraining, controlling. *Yacchamāna*, *as*, *ā*, *am*, Ved. stretching out, extending; distributing. *Yata*, *as*, *ā*, *am*, restrained, held in, curbed, kept in check, governed, &c.; limited, moderate, temperate; (*am*), n. the spurting or guiding of an elephant by means of the rider's feet. — *Yata-gir*, *vī*, *ir*, *ir*, one who restrains speech, keeping silence; [cf. *yata-vād*.] — *Yatan-kara*, *as*, *m*, Ved. one who regulates, a regulator, (Śāy. = *yamana-kartri*.) — *Yata-citta*, *as*, *ā*, *am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yata-cittātman* ('*ta-āt*'), *ā*, *ā*, *a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu*, *us*, *us*, *v*, restraining or controlling anger. — *Yata-mānasa*, *as*, *ā*, *am*, = *yata-citta* above. — *Yata-māithana*, *as*, *ā*, *am*, abstaining from sexual intercourse or restraining all desire for it. — *Yata-raśmi*, *is*, *is*, *i*, Ved. having well held or guided reins. — *Yatavāk-tva*, *am*, n. the state of being restrained in speech, reticence. — *Yatavāc*, *k*, *k*, *k*, restraining speech, observing silence, reticent. — *Yata-vrata*, *as*, *ā*, *am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruṣ*, *k*, *k*, *k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruṣ*.] — *Yatātman* ('*ta-āt*'), *ā*, *ā*, *a*, self-restrained, restraining or curbing the soul, governing one's self. — *Yatātma-vat*, *ān*, *atī*, *at*, having a subdued mind, self-restrained. — *Yatahāra* ('*ta-āh*'), *as*, *ā*, *am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya* ('*ta-ān*'), *as*, *ā*, *am*, having the organs of sense restrained, of subdued passions, chaste, pure. 2. *yati*, *is*, *f*. (for 1. see p. 805, col. 1), restraint, control, check; guidance; stopping, ceasing, rest, term; a pause (in music); *cāsura* (in prosody); a widow, (in this sense also *yati*; cf. *yatinī*); (*is*), m. an ascetic, devotee, one who has restrained his passions and abandoned the world; N. of a mythical race of ascetics (connected with the Bhrigus and,

according to one legend, said to have taken part in the creation of the world); N. of a son of Brahmā; of a son of Nahusha; of a son of Viśvāmītra; (with Jains) N. of a class of ascetics; N. of Śiva; = *nikāra*. — *Yati-cāndrāyana*, *am*, *n*, N. of a particular kind of penance (Manu XI. 218). — *Yatitva*, *am*, n. the state of a Yati or ascetic. — *Yatidharma*, *as*, *m*, the duty of an ascetic or devotee. — *Yati-dharman*, *ā*, *m*, N. of a son of Sva-phalka. — *Yatidharma-samuḍāya*, *as*, *m*, N. of a work on the duties of ascetics. — *Yati-pañcaka*, *am*, *n*, N. of five stanzas on the subject of ascetics. — *Yatipātra*, *am*, n. an ascetic's vessel, a wooden vessel for collecting alms, (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose.) — *Yati-bhrashṭa*, *as*, *ā*, *am*, wanting the *cāsura* (in grammar or prosody). — *Yati-matthana*, *am*, n. the copulation or cohabitation of devotees, the unchaste life of ascetics. — *Yati-varya*, *as*, *m*, N. of the author of a commentary on Siro-maṇi's *Dīdhiti*. — *Yati-vilāsa*, *as*, *m*, a proper N. — *Yatisāntapana*, *am*, *n*, N. of a particular kind of penance, (a *pañca-gavya* lasting for three days.) — *Yati-anushṭhāna-paddhati*, *is*, *f*, N. of a treatise on the duties of ascetics by Śankara Ānanda. *Yatin*, *i*, *m*. = 2. *yati*, an ascetic; (*inī*), *f*. a widow. *Yati*. See under 2. *yati*, col. 1. 2. *yatta*, *as*, *ā*, *am* (for 1. see p. 804, col. 3), = *yata*, col. 1, (occurring rarely in ep. poetry, and only when required by the exigency of metre.) *Yatvā*, *ind*. having restrained, having curbed or controlled. *Yantavya*, *as*, *ā*, *am*, to be held in or restrained; to be checked or controlled, to be guided or managed. *Yanti*, *is*, *f*, see Pāp. VI. 4. 39. *Yanturam*, acc. sing. m., in Rīg-veda III. 27. 11, VIII. 19. 2, explained by Śāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya nīyantāram*, regulator of all). *Yantri*, *tā*, *trī*, *trī*, restraining, controlling; guiding, directing, &c.; one who restrains, a governor, ruler, director, manager, a guider, driver (of a chariot, waggon, &c.); an elephant driver or rider; fixing, one who fixes or makes fast (Ved.); giving, a giver (Ved.); in Naighaṅṭuka III. 19. *yantāras* is enumerated among the *yācīnakarmāṇas*. *Yantra*, *am*, n. a means or instrument for holding or restraining or fastening anything, a prop, support, stay, fence, barrier; a fetter, band, fastening, tie, thong, cord, rein, trace, harness; a surgical instrument (especially any blunt instrument, such as tweezers, a vice, &c., opposed to *śastra*); any instrument, machine, engine, implement, apparatus, vessel, appliance, (*kūpa-yantra*, a machine for drawing water from a well; cf. *jala-y*, *taila-y*, *gola-y*); a lock, bolt, &c.; restraining, restraint, constraint, force, (*yantraṇa*, forcibly, violently); an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karāṅḍikā*, *f*. a kind of magical basket. — *Yantrakarma-kṛit*, *t*, m. a person who makes instruments or machines, a machinist, artisan. — *Yantra-garuḍa*, *as*, *m*. an image of Garuḍa mechanically contrived to move by itself. — *Yantra-grīha*, *am*, n. an oil-mill; a manufactory. — *Yantra-gola*, *as*, *m*. a kind of pea. — *Yantra-śeṣṭita*, *am*, n. any magical work or operation, enchantment. — *Yantra-takṣhan*, *ā*, m. a constructor of machines, maker of instruments; a preparer of charms or spells. — *Yantra-dṛiḍha*, *as*, *ā*, *am*, secured by a lock or bolt (as a door). — *Yantra-dhāra-grīha*, *am*, n. a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhāra-grīha*.] — *Yantra-nāla*, *am*, n. a mechanical pipe or tube, the pipe of a well. — *Yantra-putraka*, *as*, *ikā*, *m*. f. a mechanical doll or puppet fitted with strings or any contrivance for moving the limbs. — *Yantra-peshāṇi*, *f*. a hand-mill. — *Yantra-prakāśa*, *as*, *m*, N. of a work (attributed to Madana-pāla). — *Yantra-pravāha*, *as*, *m*. an artificial stream of water, machine for watering. — *Yantra-maya*, *as*, *i*, *am*, consisting of a machine, arti-

ficially made or constructed. — *Yantra-mātrikā*, *f*, N. of one of the sixty-four Kalās. — *Yantra-mārga*, *as*, *m*. an aqueduct, canal. — *Yantra-mukta*, *as*, *ā*, *am*, thrown by any kind of machine (said of weapons). — *Yantra-yukta*, *as*, *ā*, *am*, furnished with (all necessary) implements or apparatus, (*yantra-yuktā nauh*, a boat fitted out with oars, sails, &c.) — *Yantra-vat*, *ān*, *atī*, *at*, possessing or furnished with a machine. — *Yantra-sara*, *as*, *m*. a missile shot off by machinery. — *Yantra-sūtra*, *am*, n. the cord attached to a jointed doll or puppet. — *Yantrākāra* ('*ra-āk*'), and *yantroddhara* ('*ra-ud*'), *as*, *m*, N. of two works. — *Yantrārūḍha* ('*ra-ār*'), *as*, *ā*, *am*, fixed or mounted on the revolving engine (of the universe). — *Yantrālaya* ('*ra-āl*'), *as*, *m*. a printing-office, press. — *Yantrokṣhētopala* ('*ra-ut*', '*ta-up*'), *as*, *m*. a stone shot off by a machine (sling, ballista, &c.). — *Yantropala* ('*ra-up*'), *as*, *am*, *m*. n. a mill-stone, mill. *Yantraka*, *as*, *ikā*, *am*, restraining, a restrainer, tamer, subduer; (*as*), *m*. one acquainted with instruments or machinery, a maker of instruments or machines, machinist, artisan; (*am*), *n*. a bandage (in medicine); a turner's wheel, lathe. *Yantraya*, Nom. P. *yantrayati*, *-yitum*, to bind, confine, restrain, (see rt. *yantri*); to put on bandages, &c.; to place in splints, &c. *Yantrin*, *i*, *inī*, *i*, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*inī*), *f*. a wife's younger sister. *Yama*, *as*, *m*. a rein, curb, bridle (Ved.); a driver, charioteer (Ved.); restraining, controlling, taming, keeping in check, restraint, (*vācām yamaḥ*, restraint of words, silence); self-control, any great moral duty or observance, (as opposed to *niyama*, a minor duty or observance, see Manu IV. 204; some of the Yamas are as follow, 'restraining the organs of sense,' 'chastity, and the control of all sensual desires,' 'refraining from violence or injury,' 'patience,' 'truthfulness,' 'honesty'); a twin, one of a pair or couple, a fellow, (*yamau*, 'the twins,' an epithet of the Aśvins and of their twin children by Mādri, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitris, q. v., and rules the spirits of the dead, (he is regarded in Post-vedic mythology as the appointed Judge and 'Restrainer' or Punisher of the dead, in which capacity he corresponds to the Greek Pluto and to Minos; he is one of the eight guardians of the world as regent of the South quarter, in which direction in some region of the lower world is his abode, called Yama-pura; thither a soul, when it leaves the body, is said to repair, and there, after the recorder, Citra-gupta, has read an account of its actions kept in a book called *Agra-sandhāni*, it receives a just sentence, either ascending to heaven or to the world of the Pitris or being driven down to one of the twenty-one hells [called the awful provinces of the kingdom of Yama] to be born again, after undergoing its appointed recompense of bliss or pain, in higher or lower forms of being; in unison with these functions Yama is sometimes called 'king of Justice' or simply 'Justice' [see *dharmā-rāja*, *dharmā*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *daṇḍa-dhara*, *pāśin*], sometimes 'lord of the Pitris or Manes' [see *pitri-pati*], sometimes 'king of Death' or simply 'Death' [see *mṛityu-rāj*, *mṛityu*, *kāla*, *antaka*], sometimes 'god of the Śrāddha' [see *śrāddha-deva*]; in the Vana-parvan of the Mahā-bhārata, l. 16754, where there is a story of his appearing to a dying man, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes, and, like Varuṇa, holding a noose, with which he binds the spirit after drawing it from the body, in size about the measure of a man's thumb; he is otherwise represented as grim in aspect, green in colour, clothed in red, riding on a buffalo, and holding a club in one hand and noose in the other: he is said to possess two four-eyed watch-dogs, called