यभ् *yabh*, cl. 1. P. *yabhati, yayābha, yapsyati, ayāpsīt, yabdhum*, to know carnally, have sexual intercourse with, lie with: Desid. A. *yiyapsate*, to desire sexual intercourse.

Yabhana, am, n. copulation, sexual intercourse.

Yabhya, as, ā, am, to be carnally known.

Yiyapsyamāna, as, ā, am (fr. the Desid.), desiring to be carnally known.

यम् *yam* (connected with rt. 2. *yat*), cl. 1. P. *yaććhati* (Ved. and ep. also A. *yaććhate*, Ved. also *yamati, -te*), *yayāma* (2nd sing. *yayantha* or *yemitha*, 3rd pl. P. *yemus*, 3rd sing. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *yaṃsyati, ayaṃsīt* (Vedic forms are *yamat, yaṃsi, yamus, yandhi, yanta, yantam, yaṃsat, yaṃsan, ayāṃsam, ayān, ayāṃsi, yaṃsate, ayaṃsata*), *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. *ayīyamat*, 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. *yiyaṃsati*: Intens. *yanyamyate, yanyamīti, yaṃyanti*; [cf. Gr. ζημία, ἡνία, ἥμερος: Lat. *jejunus, frena, 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.']

Yaććhat, an, antī, at, restraining, controlling.

Yaććhamāna, 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 spurring or guiding of an elephant by means of the rider's feet. — *Yata-gir, īr, ir, īr*, one who restrains speech, keeping silence; [cf. *yata-vāć*.] — *Yatan-kara, as*, m., Ved. one who regulates, a regulator, (Sāy. = *yamana-kartṛi*.) — *Yata-ćitta, as, ā, am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yataćittātman* (°*ta-āt*°), *ā, ā, a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu, us, us, u*, restraining or controlling anger. — *Yata-mānasa, as, ā, am*, = *yataćitta* above. — *Yata-maithuna, 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. — *Yatavāć, k, k, k*, restraining speech, observing silence, reticent. — *Yata-vrata, as, ā, am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruć, k, k, k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruć*.] — *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. — *Yatāhāra* (°*ta-āh*°), *as, ā, am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya* (°*ta-in*°), *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); cæsura (in prosody); a widow, (in this sense also *yatī*; 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 Bhṛigus 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 Viśvāmitra; (with Jainas) N. of a class of ascetics; N. of Śiva; = *nikāra*. — *Yati-ćāndrāyaṇa, 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. — *Yatī-dharman, ā*, m., N. of a son of Śva-phalka. — *Yatidharma-samuććaya, as*, m., N. of a work on the duties of ascetics. — *Yati-pañćaka, 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 cæsura (in grammar or prosody). — *Yati-maithuna, 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 Śiro-maṇi's Dīdhiti. — *Yati-vilāsa, as*, m. a proper N. — *Yatisāntapana, am*, n., N. of a particular kind of penance, (a *pañća-gavya* lasting for three days.) — *Yaty-anushṭhāna-paddhati, is*, f., N. of a treatise on the duties of ascetics by Śaṅkara Ānanda.

Yatin, ī, m. = 2. *yati*, an ascetic; (*inī*), f. a widow.

Yatī. 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 Pāṇ. VI. 4, 39.

Yanturam, acc. sing. m., in Ṛig-veda III. 27, 11, VIII. 19, 2. explained by Sāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya niyantāram*, regulator of all).

Yantṛi, tā, trī, tṛi, 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 Naighaṇṭuka III. 19. *yantāras* is enumerated among the *yāćñākarmāṇas*.

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, (*yantreṇa*, forcibly, violently); an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karaṇḍikā*, 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-gṛiha, am*, n. an oil-mill; a manufactory. — *Yantra-gola, as*, m. a kind of pea. — *Yantra-ćeshṭita, am*, n. any magical work or operation, enchantment. — *Yantra-takshan, ā*, m. a constructer 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-dhārā-gṛiha, am*, n. a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhārā-gṛiha*.] — *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-peshaṇī*, 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, ī, am*, consisting of a machine, artificially made or constructed. — *Yantra-mātṛikā*, 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 nauḥ*, a boat fitted out with oars, sails, &c.) — *Yantra-vat, ān, ati, at*, possessing or furnished with a machine. — *Yantra-śara, 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. — *Yantrotkshiptopala* (°*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. *yantr*); to put on bandages, &c.; to place in splints, &c.

Yantriṇ, ī, iṇī, i, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*iṇī*), 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, (*vāćāṃ 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 Mādrī, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitṛis, 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-sandhānī, it receives a just sentence, either ascending to heaven or to the world of the Pitṛis 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 *dharma-rāja, dharma*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *daṇḍa-dhara, pāśin*], sometimes 'lord of the Pitṛis or Manes' [see *pitṛi-patī*], 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