य yá, prn. rel. (n. **-d**) who, that, which, what: *nearly always followed by the ordinary correlative* tad (± etad *or* idam) *or less frequently* idam (m. ayam), adas (m. asau), îd*ris*, tâd*ris*a, etâvat (tathâ sts. *corresponding to the* n. yad); *occasionally either the* rel. *or the* corr. *is dropped*. Ya *is* sts. *inaccurately employed in the sense of* if any (one). *Uses of the relative calling for special mention are the following:* 1. Ya *is often added (without the copula) to emphasize a subject (*e. g. âtmaparityâgena yad â*s*ritâna*m* raksha*n*am, tan nîtividâ*m* na sa*m*matam, protection of dependents at the sacrifice of one's own life is not approved by moralists). Sts. *it is thus used without emphasis by the side of a simple subject (*e.g. andha*h* sthavira*s* *k*a ya*h*, a blind man and one who *is* old); *rarely a* nm.rel. *of this kind = an* ac. *(*e. g. sarvân rasân apoheta pa*s*avo ye *k*a mânushâ*h*, he should avoid *selling* all sorts of condiments, cattle, and human beings). *The* n.sg. **yad** *of this emphatic* rel. *is frequently employed without regard to gender or number, when it may be translated by* as for, as regards (e. g. asidhârâvratam ida*m* manye yad ari*n*â saha sa*m*vâsa*h*, as for dwelling with an enemy, that I consider *as hard as* the sword-blade vow); *before a noun this* **yad** = that is to say (Br.). *Immediately following oratio recta ending with* **iti yad** = at the thought that (cp.cj. yad). 2. *Two relatives often occur in the same sentence, when the second may be translated by* any (e. g. yad ro*k*ate yasmai, bhavet tat tasya sundaram, what pleases any one, that to him is beautiful). 3. *The meaning of the* rel. *when repeated (*sts. *separated by* hi) *is generalised*, ya ya *being* = whoever, whichever, whatever (*followed by the doubled or single corr.* tad). 4. Ya *is often combined with other* prns.*: (a)* w. tvam, sa, esha, ayam, asau; *(b)* w. aham (tvam, etc.): yo'ham, I who = since I, *or (after a question)* that I; *(c)* w. tad, any soever: yad vâ tad vâ, any, any kind of; anything; *(d)* w. tvad = or any other *(*Br.*, rare); (e)* w.intr. **ka** + *k*a *(*V.*,* C.*, common), + k*id *(*C.*, very common), + k*id api *(*C.*, not common), + k*ana (E.*, rare*), + vâ *(*C.*, rare), or* + api *(*C.*, late, not yet in Manu), immediately following or* sts. *separated (*m. **ya*h*** **ká*s******k*a, ka*s k*id, ka*s******k*id api, ka*s******k*ana, ko vâ,** *or* **ko'pi,** n. **yad ki*m******k*a, ki*m******k*id, ki*m******k*id api, kim** ***k*ana, ki*m*** **vâ** *or* **kim api**), whoever, whatever, any soever, any one, no matter who.

यक ya-ká, rel. prn. = ya, who etc. *(*V.*, rare).*  
यकन् yak-án (*base in oblique cases* *of* yak*ri*t).

यकार ya-kâra, m. letter y.  
यकृत् yák-*ri*t, (nm. & °-), n. liver.

यक्ष् YAKSH, I. P. **-yáksha** [perh. der. *of* √yah\*, speed]. **pra** (RV., *rare*), hasten forward, press onward; strive after, attain.

यक्ष् yak-sh, aor. *base* *of* √ya*g*: **-i**, 1 sg. Â.; **-shi**, 2 sg. subj. aor.

यक्ष yaksh-á, n. [speeder], supernatural being, spectre, ghost *(*V.*);* m.N. *of a class of demigods, attendants of Kubera:* **-tâ,** f., **-tva,** n. condition of a Yaksha; **-dara,** m. (?) N. *of a locality;* **-dâsî,** f.N.; **-d*rís****,* a. having a spectral appearance (RV.); **-deva-g*ri*ha,** n. Yaksha temple; **-pati,** m. lord of the Yakshas; ep. *of* Kubera; **-bhavana,** n. Yaksha temple; **-bh*rí*t,** a. spectre-bearing (?; RV.); **-râ*g****,* m. king of the Yakshas, ep. *of* Kubera; **-râ*g*a,** m.id.; **-‿aṅganâ,** f. wife of a Yaksha; **-‿adhipa, -‿adhipati,** m.id.; **-‿âyatana,** n. Yaksha temple.  
यक्षिन् yaksh-ín, a. living (RV.); **-i*n*-î,** f. female Yaksha: **-tva,** n. condition of a female Yaksha; **-î,** f. female Yaksha: **-tva,** n. condition of a female Yaksha.  
यक्षेन्द्र yaksha‿indra, m. prince of the Yakshas; ep. *of* Kubera; **-‿î*s*vara,** m.id.