

2) *Origin*. There are different views relating to the origin of the Yakṣas. In Mahābhārata, Ādi Parva, Chapter 1 we find that the Yakṣas took birth after Brahmā's birth from "Virāṭ Puruṣa's" andā. According to a statement in Agni Purāṇa, Chapter 19, Yakṣas and Rākṣasas were born from Munī, the grand daughter of Kaśyapaprajāpati. Thus Yakṣas and Rākṣasas are related as brothers. In Mahābhārata, Ādi Parva, Chapter 66, Verse 7, there is another passage which says that Yakṣas are the progeny of the sage Pulastya.

3) *Other details*.

i) Once Śukadeva sang the story of Mahābhārata to the Yakṣas. (M.B. Ādi Parva, Chapter 1, Verse 108).

(ii) Lakhs of Yakṣas remain in Kubera's assembly, worshipping him. (M.B. Sabhā Parva, Chapter 10, Verse 18).

(iii) There are Yakṣas in Brahmā's assembly also. (M.B. Sabhā Parva, Chapter 11, Verse 56).

(iv) Kubera is the King of Yakṣas. (M.B. Vana Parva, Chapter 111, Verse 10).

(v) Bhīmasena once drove away Yakṣas and Rākṣasas. (M.B. Vana Parva, Chapter 16, Verse 57).

(vi) On another occasion, Sunda and Upasunda defeated and persecuted the Yakṣas. (M.B. Vana Parva, Chapter 208, verse 7).

YAKṢAGRAHA. A Graha (Evil Spirit) connected with Yakṣas. Mahābhārata, Vana Parva, Chapter 230, Verse 53, mentions that people become mad owing to the adverse influence of this Graha.

YAKṢAVĀṬA. A place made famous in the Purāṇas. In Devi Bhāgavata, 5th Skandha, there is a statement saying that it was at this place that the Dānava called Rambha took a she-buffalo as his wife.

YAKṢAYUDDHAPARVA. A sub-division of Vana Parva, in Mahābhārata, Chapters 158 to 164 of Vana Parva, are included in this sub-division.

YAKṢEŚVARA. An incarnation of Śiva. The devas were puffed with pride when they secured Amṛta by churning the ocean of milk. In order to allay their pride, Śiva took birth as Yakṣeśvara.

One day he put a blade of grass on the ground before them and asked them to take it up. Although the Devas tried their best, they were not able even to move it. It was only then that they became convinced of their own incapacity. (Śiva Purāṇa, Śatarudra Samhitā).

YAKṢĪ (YAKṢĪNĪ). Women folk of Yakṣas. Agni Purāṇa, Chapter 50 mentions that the images of Yakṣī to be installed in temples should have fixed and long eyes. Mahābhārata, Vana Parva, Chapter 54, Verse 105, states that Yakṣīnī is a Devī and by eating the prasāda (naivedya) of the Devī one would be absolved of the sin of Brahmahatyā (killing a Brāhmaṇa).

YAKṢĪNĪ TĪRTHA. A famous sacred place situated on the borders of Kurukṣetra. By bathing at this place one's desires would be fulfilled. The place is also famous for offering worship to the Pitṛs. A visit to this place will be rewarded with the benefit of Aśvamedha Yāga. Mahābhārata, Vana Parva, Chapter 83, Verse 23 mentions that this tīrtha was founded by Paraśurāma.

YAKṢMĀ (RĀJAYAKṢMĀ). The disease of consumption (Tuberculosis). There is a story in Mahābhārata which says that this disease was created by Dakṣa Prajāpati. (For more details see under Candra).

YAMA. Kāla. (For more details see under Kāla).

YĀMA (S). A band of special gods of the Svāyambhuva Manvantara (See under Manvantara).

YAMADŪTA. One of the Brahmavādī sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 51).

YAMAJIHVĀ. A prostitute. In Kathāsaritsāgara, Śaktiyaśolambaka, 1st Taraṅga, there is a story about her as follows :—

In the city of Cītrakūṭa Ratnavarmā a wealthy Vaiśya, had a son named Īśvaravarmā. In order to avoid his son falling under the influence of prostitutes, the father decided to teach "veśyātantram", to Īśvaravarmā while he was a boy. Yamajihvā, the prostitute undertook this task for a reward of 1000 Niṣkas. (a gold coin of that time).

After completing his education on the wiles and tricks of prostitutes, he was sent by his father to start a trade with a capital of five crores of Niṣkas. Īśvaravarmā and his friend Arthadatta on their way, stopped at a park on the outskirts of the city of Kāñcanapura. There he fell a victim to the bewitching charms of a prostitute named Sundarī. He spent the lion's share of the money given by his father, on her. On the advice of his friend Arthadatta he was about to leave the place when Sundarī pretended to be in danger of falling into a well and asked for his help. Īśvaravarmā was again caught in her trap and he was forced to spend the rest of his money also on her. When he was rendered penniless the prostitute and her mother deserted him.

Īśvaravarmā returned home to his father, empty-handed. Ratnavarmā took his son to Yamajihvā again and told her the whole story. He said that his son fell into this plight because Yamajihvā's training was not effective. After listening to the whole story, Yamajihvā promised to recover the whole amount lost by Īśvaravarmā. She brought her trained monkey named "Āla" and placed 1,000 Niṣkas before him. She taught him to swallow the whole amount. After that, she taught him to give out by vomiting, the swallowed money in instalments of twenty, thirty, forty etc., as ordered. Then Yamajihvā said to Īśvaravarmā :—"Take this monkey with you and go to Sundarī's place. Make him swallow the money in secret and get it again from him, in instalments, in her presence. She would think that the monkey is an inexhaustible source of wealth and would be prepared to buy it at any cost— even by offering her whole wealth in return. At first you must pretend to be unwilling to part with the monkey. In the end, you must make him swallow 2,000 Niṣkas which he would be able to give out in two days at the rate of 1,000 on each day. Exchange him for her whole wealth and leave the place immediately."

With this advice Yamajihvā sent Īśvaravarmā with the monkey. He went to Kāñcanapura in the company of his friend Arthadatta after receiving two crores of Niṣkas from his father. When Sundarī knew that Īśvaravarmā had come again with more money, she welcomed him with due respect and invited him to live with her. He accepted her invitation and took up his residence there. One day, he brought the monkey into the house and in the presence of Sundarī asked him to produce various amounts of money for different purposes.

The monkey promptly vomited the various amounts separately without making any mistake. Sundarī and her mother Makarakaṭī were naturally amazed at the