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Yama (Hinduism)

From Wikipedia, the free encyclopedia

In Hindu mythology, **Yama** (Sanskrit: यम) is the lord of death, first recorded in the Vedas. Yama belongs to an early stratum of Indo-Iranian theology. In Vedic tradition Yama was considered to have been the first mortal who died and espied the way to the celestial abodes, thus in virtue of precedence he became the ruler of the departed. In some passages, however, he is already regarded as the god of death. Yama's name can be interpreted to mean "twin", and in some myths he is paired with a twin sister **Yamī**.

Yama is assisted by Chitragupta who is assigned with the task of keeping complete records of actions of human beings on the earth, and upon their death deciding to have them reincarnated as a superior or inferior organism, depending on their actions on the earth (Karma).

Yama is also the lord of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony.

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 - 1.1 In the Rigveda
- 2 Iconography
- 3 Subordination to Shiva and Vishnu
- 4 See also
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Characteristics

Yama is a Lokapāla and an Aditya. He is the son of Surya (Sun) and twin brother of Yami, or Yamuna, traditionally the first human pair in the Vedas. Interestingly Surya's two sons Shani and Yama judge. Shani gives us the results of one's deeds through one's life through appropriate punishments and rewards; Yama grants the results of one's deeds after death.^[2]

Yama

Death



Devanagari यम

Affiliation	Deva
Abode	Naraka
Mantra	Om Surya puthraya Vidhmahe MahaKalaya Dheemahi Thanno Yama Prachodayath ^[1]
Weapon	Danda
Consort	Yami or Syamala
Mount	water buffalo

He is one of the Guardians of the directions and represents the south. Yama is also the god of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony. It is said that he is also one of the wisest of the devas. In the Katha Upanishad, among the most famous Upanishads, Yama is portrayed as a teacher. He is the father of Yudhisthira (also known as Dharmaraja), the oldest brother of the 5 Pandavas (Karna was born prior to Kunti's wedlock, so technically Karna is Yudhishtira's older brother) and is said to have incarnated as Vidura by some accounts in the Mahabharata period.

Yama is called *Kāla* ("Time"). Shiva is also called *Kāla* ("Time")^[3] as well as *Mahākāla* ("Great Time") in his form as the destroyer of the world.^[4]

In the Rigveda

In the Rig Veda he is mentioned as the son of Vivasvat and of Saranya, the daughter of Tvastar, with a twin sister named Yami.^[5] Only three hymns (10.14, 10.135, and 10.154) in the Rig Veda are addressed to him. There is one other (10.10) consisting of a dialog between Yama and his sister Yami.^[6] Yama's name is mentioned about 50 times in the Rig Veda but almost exclusively in the first and (far oftener) in the tenth book.^[7]

Agni, who is a conductor of the dead, has close relations with Yama.^[8] In RV 10.21.5 Agni is said to be the friend (*kāmya*) of Yama, and in RV 10.52 Agni is Yama's priest, serving as the burner of the dead.^[9] Agni, Yama, and *Mātariśvan* are mentioned together as the names of one being, along with other forms of the divine, in RV 1.164.46, which says that "learned priests call one by many names."^[10]

Iconography

In art, some Sanskrit sources say that he should be of dark color, resembling the rain-cloud, with two arms, fire-colored eyes and sharp side-tusks. He is depicted with red clothes (somewhere black cloths), and seated either on a lion throne or a he-buffalo.^[11] A different iconographic form described in the *Viṣṇudharmottara* depicts him with four arms and wearing golden yellow garments.^[12] He holds a noose (*pāśa*) of rope in one hand. He is also depicted holding a *danda* which is a Sanskrit word for "stick".

Garuda Purana mentions Yama often. His description is in 2.5.147-149: "There very soon among Death, Time, etc. he sees Yama with red eyes, looking fierce and dark..., with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him." In 2.8.28-29, "...the seven names of Yama, viz Yama, Dharma-rajā, Mrtyu, Antaka, Vaivasvata, Kala, Sarva-pranahara...". His wife is *symala* (3.17.4-5, 3.29.16, 24-25).

Subordination to Shiva and Vishnu

In the Puranas, Yama although one of the most powerful controllers, is still subordinate to Shiva and Vishnu



Yama holding a danda

because they are different aspects of the overruling Brahman. A story of Yama's subordination to Shiva is well-illustrated in the story of Markandeya, where Shiva as Kalantaka ("Ender of Death") stops Yama and rescues his devotee Markandeya from his clutches.

Another story found in the Bhagavata Purana shows Yama's subordination to Vishnu. The man Ajamila had committed many evil acts during his life such as stealing, abandoning his wife and children, and marrying a prostitute. At the moment of his death he involuntarily chanted the name of Narayana (another Sanskrit name for Vishnu) and achieved moksha, becoming saved from the messengers of Yama. Although Ajamila had actually been thinking the name of his youngest son, Narayana's name has powerful effects, and thus Ajamila was released from his great sins.

See also

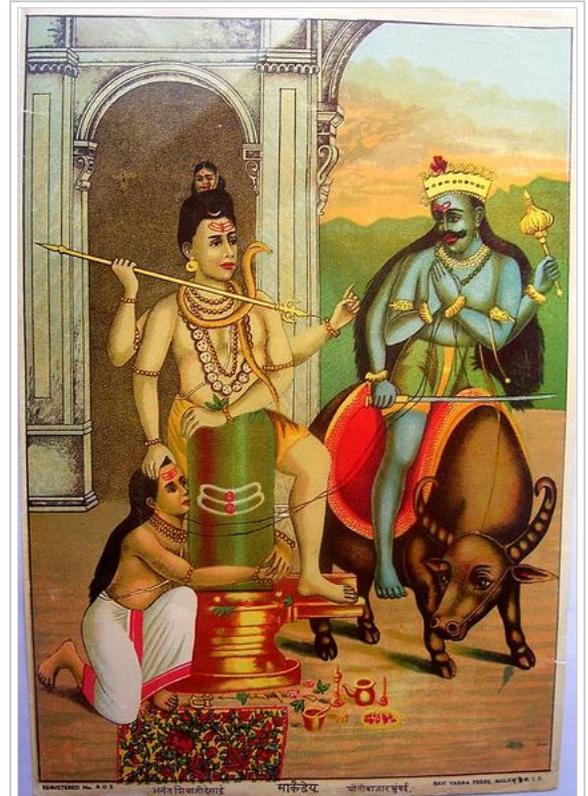
- Yama
- Kali

Notes

- ↑ Yama mantra (<http://www.youtube.com/watch?v=JI5qQCZOtY4>)
- ↑ Effectuation of Shani Adoration (<http://books.google.com/books?id=RnzLgxvmOFkC&pg=PA9&dq=shani+karma&cd=2#v=onepage&q=shani%20karma&f=false>) pg. 10-15.
- ↑ Chidbhavananda 1997, p. 77, name #533
- ↑ Apte 1965, For Mahākāla as an epithet of Shiva see p. 749, middle column
- ↑ Rao 1914, vol. 2, p. 525
- ↑ Macdonell 1898, p. 171
- ↑ Macdonell 1898, p. 171
- ↑ Macdonell 1898, p. 171
- ↑ The characterization of Agni as "priest" in RV 10.52 is from Macdonell (1898, p. 171). Arya & Joshi (2001, vol. 4, p. 319) note Wilson's version "(the servant) of *Yama*" referring to Agni as the burner of the dead.
- ↑ Arya & Joshi, vol. 1, p. 434.
- ↑ Rao 1914, vol. 2, p. 526
- ↑ Rao 1914, vol. 2, p. 526

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- Chidbhavananda, Swami (1997). *Siva Sahasranama Stotram* (Third ed.). Sri Ramakrishna Tapovanam.
- Macdonell, A. A. (1898). *Vedic Mythology* (Reprint Delhi 1974 ed.). Motilal Banarsidass Publishers Private Ltd. ISBN 81-208-1113-5.
- Rao, T. A. Gopnatha (1914). *Elements of Hindu Iconography* (2 volumes, 1999 reprint ed.). D. K. Publishers. ISBN 81-7536-169-7.

Further reading

- *The Garuda Purana* (<http://books.google.co.in/books?id=38gR5jOtpNQC&pg=PA64&dq=Vaitarani&lr=&cd=39#v=onepage&q=Vaitarani&f=false>). Wood, Ernest and Subrahmanyam, S.V. (trans.). BiblioBazaar, LLC. 2008. ISBN 1-4375-3213-6.
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External links

- Dying, Yamaraja and Yamadutas (<http://www.veda.harekrsna.cz/encyclopedia/dying.htm>)
- Yama's subordination to Vishnu (<http://www.chennaionline.com/festivalsnreligion/religion/religion33.asp>)

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Categories: Adityas | Lokapala | Death gods | Hindu gods | Guardians of the directions | Death in Hinduism

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Yamuna in Hinduism

From Wikipedia, the free encyclopedia
(Redirected from Yami)

Yamuna is a sacred river in Hinduism and the main tributary of the Ganges (Ganga), the holiest river of Hinduism. The river worshipped as a Hindu goddess called Yamuna.^[1] In the Vedas, Yamuna is known as **Yami**, while in later literature, she is called **Kalindi**.

In the Vedas, Yami is associated with her twin brother and partner Yama, the god of death. Later, she is associated with the god Krishna as one of Ashtabharya,^[2] his consort as well and plays an important role in his early life as a river. Bathing and drinking Yamuna's waters is regarded to remove sin.

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- 1 Iconography
- 2 Family and names
- 3 Vedic association with Yama
- 4 Puranic association with Krishna
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Iconography

Yamuna's iconographic depiction is seen on temple doorjambs, along with that of Ganga (the goddess of the Ganges), since the Gupta era.^[1] The *Agni Purana* describes Yamuna's iconography. She is depicted as black in complexion and stands on his mount, the tortoise, holding a water pot in her hand.^[3] In an ancient painting she is shown as a beautiful maiden standing on the banks of the river.^[1]

Family and names

Yamuna is described as the daughter of the sun god Surya and his wife Saranyu (Sanjna in later literature), the goddess of dawn and the clouds, and the twin sister of Yama, the god of death. Her other brothers include Vaivasvata Manu, the first man and the twin Ashvins, divine doctors.^{[4][1]} She is described as Surya's favourite child.^[5] As the daughter of Surya, she is also called as Suryatanaya, Suryaja and Ravinandini.^[1]

As a companion of Yama, Yamuna is often called Yami in the Vedas. Yama/Yami probably originates the

Yamuna



Yamuna (left) with attendant

Sanskrit	Yamu a
Transliteration	
Affiliation	Devi, river
Consort	Yama (Vedic), Krishna (Puranic)
Mount	tortoise

Sanskrit word meaning twins of both sexes.^[6] In later literature, she is known as Yamuna and Kalindi ("the dark one").^[4]

A tale explains her name Yamuna: Sanjna was unable to bear her husband, the sun's heat and light and closed her eyes in his presence. Surya felt insulted and said that her son will be known as Yama ("restraint"), due to the restraint she showed. Thereafter, Sanjna tried her best to keep her eyes open, however she flickered them angering Surya again who proclaimed that her daughter would be Yamuna. Since Sanjna had tried to keep the eyes open, Yamuna was blessed that she would worshipped as a goddess and remembered throughout time.^[7]

The name *Kalindi* may be derived from her association with Yama, the Lord of death and darkness as Kala.^[4] Another source suggests that she derives the name *Kalindi* from her "earthly" source, the mountain Kalinda.^[8] Some legends also explain Yamuna's darkness and thus her name *Kalindi*. The *Vamana Purana* narrates the tale how the originally clear waters turned black. Distraught by the death of his wife Sati, Shiva wandered the whole universe. The god of love Kamadeva shot Shiva with the arrow *Unmadastra*, that made Shiva restless and excited. Ever thinking of Sati, an excited Shiva jumped into Yamuna to overcome the sexual urge in his mad frenzy, turning her waters into black by his sorrow and unfulfilled desire.^[3] Another legend describes that Krishna defeated and banished the serpent Kaliya in the Yamuna. While the dark serpent entered the waters, the river became dark.^[5]

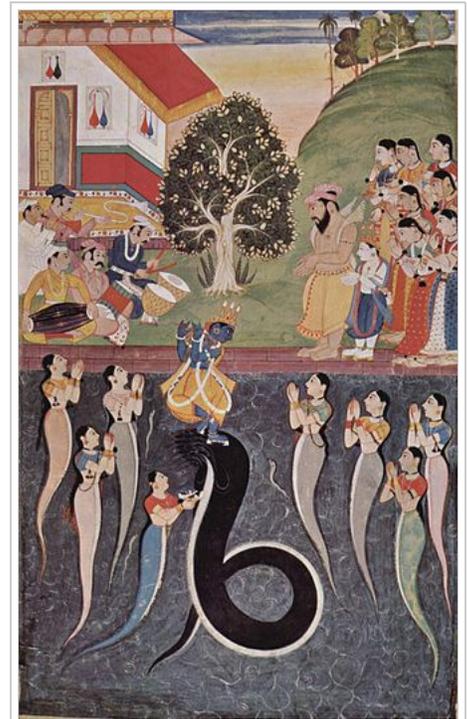
Vedic association with Yama

Yami was the first woman, along with her twin brother, Yama in Vedic beliefs.^[9] Yama and Yami are a bisexual divine pair of creator deities.^[10] While Yama is depicted as the Lord of Death, Yami is said to be the Lady of life.^[11]

The *Rig Veda*, in the tenth Mandala, contains a hymn in which they sing to each other. Yami proposes marriage to Yama but Yama flatly refuses as he considers it incest. The *Atharva Veda* also has a variant of the tale. In both texts, Yami argues that since they have slept together inside their mother's womb together, it was not wrong to sleep together outside it. However, the hymns abruptly end, without the final output being known.^{[12][13]} In later version of the tale, they are depicted as the first human beings and it is conjectured that Yami was successful in becoming Yama's wife.^[13]

Yami also addresses a hymn to Yama in the *Rig Veda*, describing various drinks offered to dying sacrificers in the after-life. The Brahmana text *Taittiriya Samhita* says that Yama is Agni (fire) and Yami is the earth. Yami's association with the earth relates her to the goddess of evil Nirriti, another partner of Yama in the Vedas.^[14] Like Nirriti, she becomes malignant in the Brahmanas; however retains the central role of being Yama's twin sister in the Samhita texts. In the Purushamedha rite in the *Shatapatha Brahmana*, a mother of twins is sacrificed to Yami, while twins are offered in the *Taittiriya Brahmana*.^[15]

The Brahmana text *Maitrayani Samhita* narrates: As the partner of Yama, Yami grieved instantly the death of Yama, the first mortal to die. As there was continuously daytime at the start of creation, Yami was unable to understand the lapse of time since Yama's death. The gods created night separating two days so that Yami understood that time was passing and slowly recovered from her sorrow.^{[5][14]} The concept of the pair of twins



Krishna defeats Kaliya, dwelling in the Yamuna.

with Yami weeping over her brother Yama's death has parallels with Norse mythology where Nanna mourns her twin brother Baldr's death, in the Isis–Osiris twin of the Egyptian mythology and twins of Nergal and Ereshkegal of Sumerian mythology.^[14]

The festival of Bhau-beej, celebrated by a brother and a sister, honours the divine siblings. A prayer recited by the sister to her brother requests him to enjoy her offerings of food and eat them to please Yama and Yamuna.^[4]

Puranic association with Krishna

The river is called Yamuna and the goddess generally Kalindi in sources related to Krishna.

In an myth related to Krishna's birth, Krishna's father Vasudeva was carrying the new-born Krishna to safety was crossing the Yamuna River, he asked Yamuna to make a way for him to cross the river, which she did by creating a passage. This was the first time that she saw Krishna whom she marries in later life.^[16] Yamuna wanted to touch the feet of the baby which she did at deeper depths of the river and as a result the river became very calm.^[17]

Krishna also spent most of youth in Vrindavan on the banks of Yamuna, playing the flute and playing with his lover Radha and the gopis on the banks.^[4]



Krishna being carried over Yamuna by Vasudeva just after his birth.

The *Bhagavata Purana* narrates: Once, an adult Krishna visited his cousins – the five Pandava brothers with their common wife Draupadi and their mother Kunti in their capital Indraprastha (modern-day Delhi), located on the banks of the Yamuna. The eldest Pandava Yudhishtira requests Krishna to stay with them for a couple of days. One day, Krishna and the middle Pandava Arjuna go for hunting in the forest. During their hunting, Arjuna was tired. He and Krishna went to the Yamuna and bathed and drank the clear water. There, a lovely girl was strolling along the river bank. Krishna who saw her and asked Arjuna to meet her to know who she was. When Arjuna inquired, the girl told him that she was Kalindi, the daughter of Surya, and that she was living in a house constructed by her father in the river where she has been was performing austerities with intent to have Vishnu as her husband and would remain there, until she finds him. Arjuna conveys Kalindi's message to Krishna, the avatar of Vishnu, who readily agreed to marry the beautiful damsel. Then they traveled to Indraprastha with Kalindi in the chariot and met Yudhishtira. After a stay of few days there, Krishna and Kalindi returned to his capital Dwarka with their entourage and duly married each other.^{[16][18][19]} According to *Bhagavata Purana* she had ten sons: Shruta, Kavi, Vrsa, Vira, Subahu, Bhadra, Santi, Darsa, Purnamasa and the youngest, Somaka.^[20] The *Vishnu Purana* mentions that she had many sons headed by Shruta.^[21]

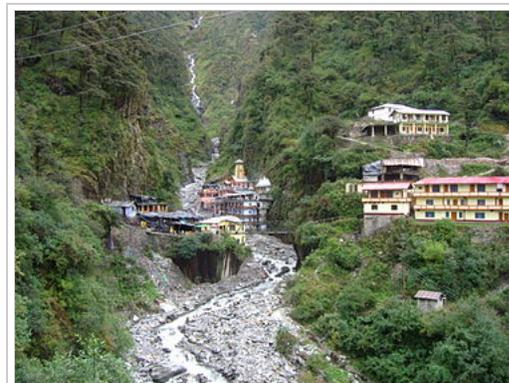
The *Bhagavata Purana* also narrates: Krishna's elder brother Balarama was staying in Ambadi on Yamuna's banks for a few months. Once, he was frolicking with the gopis on the river banks and desired to play in the waters. Intoxicated with liquor and experiencing heat of the alcohol, Balarama felt to take a bath in the river. However, he refused to walk to the waters and called upon the river to come near him, but the chaste Yamuna refused despite repeated orders from Balarama. An angry Balarama dragged the river by his weapon – the plough and changed its course, hurting the river goddess. Terrified, the river assumed her form as a goddess and bowed to Balarama and asked his forgiveness. A calmed Balarama ordered the river to flood the forest so he could bathe and play in her waters, and the river complied.^{[8][22]}

Religious significance

Yamuna is one of the holiest rivers in Hinduism. Yamuna is only second to the Ganges (Ganga), the holiest river in Hinduism.^[4] Her confluence with the Ganges and the mythical Sarasvati rivers, Triveni Sangam, is very holy pilgrimage spot.^[8] Other pilgrimage sites along the river banks include Yamuna's source Yamunotri, Mathura and Badeshvar.^[23]

The *Mahabharata* mentions Yamuna being one of the 7 tributaries of the Ganges. Drinking its waters is described to absolve sin. The river is mentioned many times in the epic as backdrop for events like yajnas (sacrifices), austerities and even a suicide by a defeated minister Hamsa of Jarasandha.^[8]

Various Puranas narrate the greatness of bathing in the Yamuna. The *Padma Purana* narrates the story of two brothers, who lived a life of indulgence and lust and gave up the virtuous ways. They finally plunged in poverty and resorted to robbery and were killed by beasts in the forest. Both of them reached Yama's court for judgement. While the elder brother was sentenced to Naraka (hell), the younger was granted Svarga (heaven). Astonished, the younger brother asked the reason for it, as both lived similar lives. Yama explained that the younger brother had lived in the ashram of a sage on Yamuna's banks and bathed in the sacred river for two months. The first month absolved him of sins and the second one granted him place in heaven.^[3]



A temple dedicated to Yamuna at Yamunotri on the banks of the river Yamuna

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Categories: Hindu goddesses | Death goddesses | Underworld goddesses | Sea and river goddesses | People related to Krishna

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Yama

From Wikipedia, the free encyclopedia

Yama (Sanskrit: यम) or **Yamarāja** (यमराज) is the god of death, belonging to an early stratum of Vedic mythology. In Sanskrit, his name can be interpreted to mean "twin".^[1] In the Zend-Avesta he is called "Yima".^[2] According to the Vishnu Purana, Yama is the son of the sungod Surya^[3] and of Sanjna, the daughter of Visvakarman, sometimes called "Usha". He is the brother of the current Manu Vaivasvatha and of his older sister Yami, which H. H. Wilson indicates to mean the Yamuna river.^[4] According to Harivamsa Purana her name is Daya.^[5] In the Vedas, Yama is said to have been the first mortal who died. By virtue of precedence, he became the ruler of the departed,^[6] called "Lord of the Pitrs".^[7] There is a one-of-a-kind temple in Srivanchiyam, Tamil Nadu, India, dedicated to Yama.

Mentioned by the Buddha in the Pali canon, Yama subsequently entered Buddhist, Chinese, Tibetan, Korean, and Japanese mythology as a wrathful god under various transliterations.



Yama's Court and Hell. The Blue figure is Yama with his consort Yami and Chitragupta.

A 17th-century painting from the Government Museum in Chennai.

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Hinduism

^[8] In Hinduism, Yama is the lokapala ("Guardian of the Directions") of the south. Three hymns (10, 14, and 35) in the 10th book of the Rig Veda are addressed to him. He has two dogs with four eyes and wide nostrils

guarding the road to his abode (cf. hellhound). They are said to wander about among people as his messengers.^[9]

In the Puranas, Yama although one of the most powerful controllers, is still subordinate to Shiva and Vishnu because they are different aspects of the overruling Brahman. A story of Yama's subordination to Shiva is well-illustrated in the case of Markandeya, where Shiva as Kalantaka ("Ender of Death") stops Yama and rescues his devotee Markandeya from his clutches.

Another story found in the Bhagavata Purana shows Yama's subordination to Vishnu. The man Ajamila had committed many evil acts during his life such as stealing, abandoning his wife and children, and marrying a prostitute.

Moment of his death he involuntarily chanted the name of Narayana (another Sanskrit name for Vishnu) and achieved moksha, saved from the messengers of Yama. Although Ajamila had actually been thinking the name of his youngest son, Narayana's name has powerful effects, and thus Ajamila was released from his great sins.

In art, Yama is depicted with blue skin and red clothes and rides a water buffalo. He holds a loop of rope in his left hand with which he pulls the soul from the corpse. His Greek counterpart is Hades and Thanatos. His Egyptian counterpart is Osiris.

Buddhism

In Buddhism, **Yama** (Sanskrit: यम) is a dharmapala (wrathful god) said to judge the dead and preside over the Narakas ("Hells" or "Purgatories") and the cycle of rebirth.

The Buddhist Yama has however, developed different myths and different functions from the Hindu deity. He has also spread far more widely and is known in every country where Buddhism is practiced, including China and Japan.

Yama's abode

Naraka (Hindu)

Naraka in Hinduism is similar to the Christian Hell, but serves only as a temporary purgatory where the soul is purified of sin by its suffering. In Hindu mythology, Naraka holds many hells,^[10] and Yama directs departed souls to the appropriate one. Even elevated Mukti-yogyas and Nitya-samsarins can experience Naraka for expiation of sins.

Although Yama is the lord of Naraka, he may also direct the soul to a Swarga (heaven) or return it to Bhoomi (earth). As good and bad deeds are not considered to cancel each other out, the same soul may spend time in both a hell and a heaven. The seven Swargas are: Bhuvaa, Swaa (governed by Indra), Tharus, Thaarua, Savithaa,



Yama from Tibet



Azuchi-Momoyama period wall-scroll depicting Enma

Prapithaa, Maha (governed by Brahma).

Naraka (Sikhism)

The idea of Naraka in Sikhism is like the idea of Hell. One's soul, however, is confined to 8.4 million life cycles before taking birth as a human, the point of human life being one where one attains salvation, the salvation being sach khand. The idea of khand comes in multiple levels of such heavens, the highest being merging with God as one. The idea of Hell is like it comes in multiple levels, and hell itself can manifest within human life itself. The Sikh idea of hell is where one is apart from naama and gurus charana (God's lotus feet (abode)). Without naama one is damned. Naama is believed to be a direct deliverance from God to humanity in the form of Guru Nanak. A Sikh is hence required to take the Amrit (holy nectar/water) from gurubani, panj pyare (khanda da pahul) to come closer to naama. A true Sikh of the Gurus has the Guru himself manifest and take that person into sach khand.

Naraka (Buddhist)

Naraka is usually translated into English as "hell" or "purgatory". A Naraka differs from the hells of western religions in two respects. First, beings are not sent to Naraka as the result of a divine judgment and punishment; second, the length of a being's stay in a Naraka is not eternal, though it is usually very long. Instead, a being is born into a Naraka as a direct result of his or her previous karma (actions of body, speech and mind), and resides there for a finite length of time until his karma has exhausted its cumulate effect.

Diyu (Chinese mythology) and Meido and Jigoku (Japanese mythology)

Mandarin Diyu, Japanese Jigoku, literally "earth prison", is the realm of the dead or "hell" in Chinese mythology and Japanese mythology. It is based upon the Buddhist concept of Naraka combined with local afterlife beliefs. Incorporating ideas from Taoism and Buddhism as well as traditional religion in China, Di Yu is a kind of purgatory place which serves not only to punish but also to renew spirits ready for their next incarnation. This is interchangeable with the concept of Naraka.

In Japanese mythology Enma-O or Enma Dai-O judges souls in Meido, the kingdom of the waiting dead. Those deemed too horrible are sent to Jigoku, a land more comparable to the Christian hell. It is a land of eternal toil and punishment. Those of middle note remain in meido for a period awaiting reincarnation. Others, of high note, become honored ancestors, watching over their descendants.

Related concepts

Yama and Ymir



South Indian depiction of Yama



The Court of Yama, God of Death, circa 1800



Yama Nat in Burmese representation.

In a disputable etymology, W. Meid (1992) has linked the names Yama (reconstructed in Proto-Indo-European as *yemos) and the name of the primeval Norse frost giant Ymir, which can be reconstructed in Proto-Germanic as *umijaz or *jumijaz, in the latter case possibly deriving from PIE *ym̥yos, from the root *yem* "twin". In his myth, however, Ymir is not a twin, and only shares with Yama the characteristics of being primeval and mortal. However, Ymir is a hermaphrodite and engenders the race of giants.

Yama in Iranian mythology

A parallel character in Iranian mythology and Zoroastrianism is known as Yima Xšaēta, who appears in the Avesta. The pronunciation "Yima" is peculiar to the Avestan dialect; in most Iranian dialects, including Old Persian, the name would have been "Yama". In the Avesta, the emphasis is on Yima's character as one of the first mortals and as a great king of men. Over time, *Yamaxšaita was transformed into Jamšēd or Jamshid, celebrated as the greatest of the early shahs of the world. Both Yamas in Zoroastrian and Hindu myth guard hell with the help of two four-eyed dogs.^{[11][12]}

Yama in Javanese

There is Yamadipati in Javanese culture, especially in wayang. The word *adipati* means *ruler* or *commander*. When Hinduism first came to Java, Yama was still the same as Yama in Hindu myth. Later, as Islam replaced Hinduism as the majority religion of Java, Yama was demystified by Walisanga, who ruled at that time. So, in Javanese, Yama became a new character. He is the son of Sanghyang Ismaya and Dewi Sanggani. In the Wayang legend, Yamadipati married Dewi Mumpuni. Unfortunately, Dewi Mumpuni fell in love with Nagatatmala, son of Hyang Anantaboga, who rules the earth. Dewi Mumpuni eventually left Yamadipati, however.

See also

- Death (personification)
- Lord of Light
- Mrtyu
- Ymir
- Hades

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יאמה

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חלק ב  ^[PDF]

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ניבים. יש לו בעצם. פרצוף. של שור, אם תסתכלו, ולהבות פורצות מכל מיני מקומות. יש לו טלפיים דוחים זנב דוחה, והוא. מחזיק את הגלגל. זה. Mister Yama. שר המוות. **יאמה**. - **יאמה** בסנסקריט. הגלגל שהוא מחזיק זה "גלגל החיים". כל החיים מוחזקים אצלו. הוא מחזיק את כולנו בטלפיו או. במלתעותיו. הוא גם נוגס בתוך זה. הוא נמצא בתוכנו. התנאי למות, בא איתנו מרגע שנולדנו.

ياما

ياما في الجراب يا حاوي (yAmA fE eL gRaB yA 7aWy) | فيس بوك
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340 إعجابًا. (yAmA fE eL gRaB yA 7aWy) ياما في الجراب يا حاوي
..... If U like it jUst presS " SHARE " & ThnQ :)

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اول حياتي ياما اداريت فيكي شلنتي بايديكي ولما قلت الاله شلنتي في عنكي وكبرت ياما
وانتي وانتي سانداني حتى في نهايتي ياما مش مفرقاتي يوم ...

... aitham Yousif - Yama Galo @ ياما كالو - هيثم يوسف



www.youtube.com/watch?v=TgFcR8hrD2A

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ياما كالو @ Haitham Yousif - Yama Galo. <a href="/channel/UCEUmAqfqqqeMEtp4VF83oRA" class="yt-uxi ...

Ken Yama Disco كان ياما ديسكو by Toot Ard توت أرض

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PHARMAZIZI: ΑΥΤΟΘΕΡΑΠΕΙΑ ΜΕ ΤΑ ΙΑΜΑΤΑ BACH 

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ΦΥΣΙΚΕΣ ΘΕΡΑΠΕΙΕΣ: ΤΑ ΑΝΘΟΪΑΜΑΤΑ ΜΠΑΧ 

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Η βελτίωση παρατηρείται αμέσως μόλις λάβουμε το **Ίαμα** ή μετά από ζωή τους, να πιστέψουν στον θεό, τους ανθρώπους και στη ζωή την ίδια.

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15 posts - 7 authors

Το ηφαίστειο Fuge Jama είναι το ελληνικό Φύγε – **Ίαμα**. Φύγε γιατί όταν Ο Πταχ ή Φθα ήταν ο βασικός θεος της τριαδας Φθαίς-Σεκμέτ-Νεφερτέμ που ...

Hobson-Jobson: The Anglo-Indian Dictionary

books.google.com/books?isbn=185326363X

Henry Yule, Arthur Coke Burnell - 1995 - Language Arts & Disciplines

281) corroborates this. Mr. Beaines there suggests the **etymology of Yama-dant** 'Death's Tooth.' The drawings of the jamdhad or jamdhar in the Ain illustrations ...

[Hobson-Jobson: The Anglo-Indian Dictionary](#) (page 469)

By Henry Yule, Arthur Coke Burnell

Yama

This article is about the Hindu and Buddhist deity Yama generally. For other uses, see Yama (disambiguation).

Yama (Sanskrit: यम) or **Yamarāja** (यमराज) is the god



Yama's Court and Hell. The Blue figure is Yama with his consort Yami and Chitragupta.

A 17th-century painting from the Government Museum in Chennai.

of death, belonging to an early stratum of Vedic mythology. In Sanskrit, his name can be interpreted to mean “twin”.^[1] In the Zend-Avesta he is called “Yima”.^[2] According to the Vishnu Purana, Yama is the son of the sun-god Surya^[3] and of Sanjna, the daughter of Visvakarman, sometimes called "Usha". He is the brother of the current Manu Vaivasvatha and of his older sister Yami, which H.H. Wilson indicates to mean the Yamuna river.^[4] According to Harivamsa Purana her name is Daya.^[5] In the Vedas, Yama is said to have been the first mortal who died. By virtue of precedence, he became the ruler of the departed,^[6] called “Lord of the Pitrs”.^[7] There is a one-of-a-kind temple in Srivanchiyam, Tamil Nadu, India, dedicated to Yama.

Mentioned by the Buddha in the Pali canon, Yama subsequently entered Buddhist, Chinese, Tibetan, Korean, and Japanese mythology as a wrathful god under various transliterations.

1 Hinduism

Main article: Yama (Hinduism)

^[8] In Hinduism, Yama is the lokapala (“Guardian of the Directions”) of the south. Three hymns (10, 14, and 35) in the 10th book of the Rig Veda are addressed to him. He has two dogs with four eyes and wide nostrils guarding



Yama from Tibet

the road to his abode (cf. hellhound). They are said to wander about among people as his messengers.^[9]

In the Puranas, Yama although one of the most powerful controllers, is still subordinate to Shiva and Vishnu because they are different aspects of the overruling Brahman. A story of Yama’s subordination to Shiva is well-illustrated in the case of Markandeya, where Shiva as Kalantaka (“Ender of Death”) stops Yama and rescues his devotee Markandeya from his clutches.

Another story found in the Bhagavata Purana shows Yama’s subordination to Vishnu. The man Ajamila had committed many evil acts during his life such as stealing, abandoning his wife and children, and marrying a prostitute.

Moment of his death he involuntarily chanted the name of Narayana (another Sanskrit name for Vishnu) and achieved moksha, saved from the messengers of Yama. Although Ajamila had actually been thinking the name of his youngest son, Narayana’s name has powerful effects, and thus Ajamila was released from his great sins.

In art, Yama is depicted with blue skin and red clothes and rides a water buffalo. He holds a loop of rope in his left hand with which he pulls the soul from the corpse. His Greek counterpart is Hades and Thanatos. His Egyptian counterpart is Osiris.

2 Buddhism

Main article: Yama (East Asia)

In Buddhism, **Yama** (Sanskrit: यम) is a dharmapala



Azuchi-Momoyama period wall-scroll depicting Enma



South Indian depiction of Yama

(wrathful god) said to judge the dead and preside over

the Narakas (“Hells” or “Purgatories”) and the cycle of rebirth.

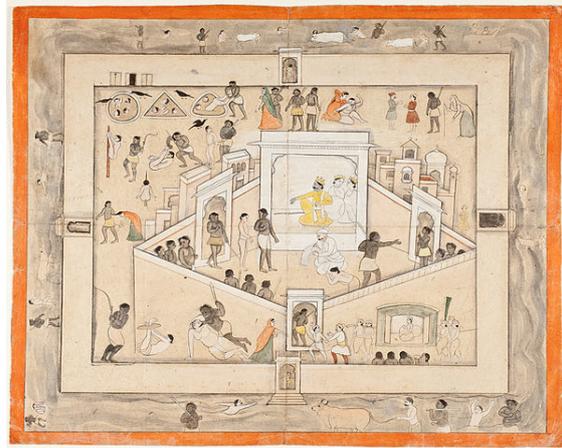
The Buddhist Yama has however, developed different myths and different functions from the Hindu deity. He has also spread far more widely and is known in every country where Buddhism is practiced, including China and Japan.

3 Yama's abode

3.1 Naraka (Hindu)

Main article: Naraka (Hinduism)

Naraka in Hinduism is similar to the Christian Hell, but



The Court of Yama, God of Death, circa 1800

serves only as a temporary purgatory where the soul is purified of sin by its suffering. In Hindu mythology, Naraka holds many hells,^[10] and Yama directs departed souls to the appropriate one. Even elevated Mukti-yogyas and Nitya-samsarins can experience Naraka for expiation of sins.

Although Yama is the lord of Naraka, he may also direct the soul to a Swarga (heaven) or return it to Bhoomi (earth). As good and bad deeds are not considered to cancel each other out, the same soul may spend time in both a hell and a heaven. The seven Swargas are: Bhuvaa, Swas (governed by Indra), Tharus, Thaarua, Savithaa, Prapithaa, Maha (governed by Brahma).

3.2 Naraka (Sikhism)

The idea of Naraka in Sikhism is like the idea of Hell. One's soul, however, is confined to 8.4 million life cycles before taking birth as a human, the point of human life being one where one attains salvation, the salvation being sach khand. The idea of khand comes in multiple levels of such heavens, the highest being merging with God as one. The idea of Hell is like it comes in multiple levels,

and hell itself can manifest within human life itself. The Sikh idea of hell is where one is apart from *naama* and *gurus charana* (God's lotus feet (abode)). Without *naama* one is damned. *Naama* is believed to be a direct deliverance from God to humanity in the form of Guru Nanak. A Sikh is hence required to take the *Amrit* (holy nectar/water) from *gurubani*, *panj pyare* (*khanda da pahul*) to come closer to *naama*. A true Sikh of the Gurus has the Guru himself manifest and take that person into *sach khand*.

3.3 Naraka (Buddhist)

Main article: *Naraka (Buddhism)*

Naraka is usually translated into English as "hell" or



Yama Nat in Burmese representation.

"purgatory". A *Naraka* differs from the hells of western religions in two respects. First, beings are not sent to *Naraka* as the result of a divine judgment and punishment; second, the length of a being's stay in a *Naraka* is not eternal, though it is usually very long. Instead, a being is born into a *Naraka* as a direct result of his or her previous *karma* (actions of body, speech and mind), and resides there for a finite length of time until his *karma* has exhausted its cumulate effect.

3.4 Diyu (Chinese mythology) and Meido and Jigoku (Japanese mythology)

Main article: *Diyu and Jigoku*

Mandarin *Diyu*, Japanese *Jigoku*, literally "earth prison", is the realm of the dead or "hell" in Chinese mythology and Japanese mythology. It is based upon the Buddhist concept of *Naraka* combined with local afterlife beliefs. Incorporating ideas from Taoism and Buddhism as well as traditional religion in China, *Di Yu* is a kind of purgatory place which serves not only to punish but also to

renew spirits ready for their next incarnation. This is interchangeable with the concept of *Naraka*.

In Japanese mythology *Enma-O* or *Enma Dai-O* judges souls in *Meido*, the kingdom of the waiting dead. Those deemed too horrible are sent to *Jigoku*, a land more comparable to the Christian hell. It is a land of eternal toil and punishment. Those of middle note remain in *meido* for a period awaiting reincarnation. Others, of high note, become honored ancestors, watching over their descendants.

4 Related concepts

4.1 Yama and Ymir

Main article: *Ymir*

In a disputable etymology, W. Meid (1992) has linked the names *Yama* (reconstructed in Proto-Indo-European as **yemos*) and the name of the primeval Norse frost giant *Ymir*, which can be reconstructed in Proto-Germanic as **umijaz* or **jumijaz*, in the latter case possibly deriving from PIE **ymyos*, from the root *yem* "twin". In his myth, however, *Ymir* is not a twin, and only shares with *Yama* the characteristics of being primeval and mortal. However, *Ymir* is a hermaphrodite and engenders the race of giants.

4.2 Yama in Iranian mythology

Main article: *Jamshid*

A parallel character in Iranian mythology and Zoroastrianism is known as *Yima Xšaēta*, who appears in the *Avesta*. The pronunciation "Yima" is peculiar to the *Avestan* dialect; in most Iranian dialects, including Old Persian, the name would have been "Yama". In the *Avesta*, the emphasis is on *Yima*'s character as one of the first mortals and as a great king of men. Over time, **Yamaxšaita* was transformed into *Jamšēd* or *Jamshid*, celebrated as the greatest of the early *shahs* of the world. Both *Yamas* in Zoroastrian and Hindu myth guard hell with the help of two four-eyed dogs.^{[11][12]}

4.3 Yama in Javanese

There is *Yamadipati* in Javanese culture, especially in *wayang*. The word *adipati* means *ruler* or *commander*. When Hinduism first came to Java, *Yama* was still the same as *Yama* in Hindu myth. Later, as Islam replaced Hinduism as the majority religion of Java, *Yama* was demystified by *Walisanga*, who ruled at that time. So, in Javanese, *Yama* became a new character. He is the son

of Sanghyang Ismaya and Dewi Sanggani. In the *Wayang* legend, Yamadipati married Dewi Mumpuni. Unfortunately, Dewi Mumpuni fell in love with Nagatatmala, son of Hyang Anantaboga, who rules the earth. Dewi Mumpuni eventually left Yamadipati, however.

5 See also

- Death (personification)
- Lord of Light
- Mrtyu
- Ymir
- Hades

6 References

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ימה

ימה (Yama): ישות מתאומי הימה.

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ياما

Translation of Yama in الإنجليزية - ترجمة مجانية عبر الانترنت

tarjaman.babylon.com > الترجمة الإنجليزية > Translate this page

ياما (Sanskrit) ... إله الجحيم الذي يحاكم ارواح الموتى, إله الموت والزمن (من الأساطير الهندوسية) ...
... :[from the verbal root yam to subdue, control] A curb, rein, bridle

الإنكليزية-العربية الترجمة: yama :: قاموس

www.arabic-dict.com/ar/الإنكليزية/قاموس.../yama > Translate this page

yama = إله عالم الجريمة - ياما. ... The second stage, niyama (Sanskrit: discipline), in its ethical intent similar to yama, comprises five categories of observance: ...

Amr Diab - Yama - The Lyrics

www.allthelyrics.com/forum/showthread.php?t=93991 >

Jul 27, 2010 - 3 posts - 2 authors

ياما Many Times - ياما - Yama ... اتخاصمنا ليلالي بس عمر فراقني ما جه علي باله ليله حبيبي غاب ...
... Learning Hindi - Italian lyrics ... اتخاصمنا

Yama alby - Streamica.com

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In art Yama is depicted with blue skin and red clothes and rides a water buffalo He ...

ياما YAMA ALBY ESTANAK-KARIM MO7SEN ... In Buddhism, Yama (Sanskrit: यम) is a dharmapala (wrathful god) said to judge the ...