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Book Three

The Rig Veda

Ralph T.H. Griffith, Translator

Hindu Sacred Texts Glossary

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This is the Ralph T.H. Griffith English translation of the Rig Veda. This was one of the first texts developed for this site. Each page of this is cross-linked with the Sanskrit text of the Rig Veda. Both this and the Sanskrit Rig Veda require browser support for Unicode. If you have trouble seeing non-Latin characters in this text, refer to the Sacred-texts.

Editorial to Book Three

The Rig Veda we know, is a collection of over a one-thousand hymns that praise Vedic Gods or invoke them as we would today through prayer. The primary Vedic Gods are Indra, Agni, Varuna, Asvins, Surya, Yama, etc. They were powerful Gods of that time, especially Indra, who is not only revered but feared as well. In Rig Veda 6.031.02, Suhotra Bhadravaja states:

Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.

All that is firm is frightened at thy coming, -the earth, the heaven, the mountain, and the forest.

But even the all-powerful Indra is reduced to caricature in later times. Post Vedic mythology is full of tales where Indra is always at the feet of Vishnu seeking help and protection from his enemies, the Asuras. The fate of the other Vedic Gods is best left untold. With the Gods abandoned, so were the hymns that were sung in their praise or to invoke their goodwill.

Did nothing survive from the Rig Veda then and why does it continue to be an exalted book of scripture even today?

The ethos did.

The manner in which a puja (religious ritual) is performed in Hindu homes and temples is an astonishing continuum over several thousands of years. The Gods may have changed, but the manner in which they are propitiated has remained the same. In fact, the details of how to perform a puja or sacrifice form the basis of yet another Veda – the Yajur Veda, which probably is the first Standard Operating Procedure manual produced by mankind. The fire-cult and soma-cult owe their origins to pre-Vedic times and the former continues to be the centre-piece of every Hindu religious ceremony.

The Rig Veda hymns were composed by a family of seers, or Rishis (plural) as they were referred to in later times. The members of these families spread several generations and so did their compositions. (Refer to Composers of the Rig Veda for details). Many of these families established their own schools of religious and social practices which have over time gotten interwoven in the fabric of Hindu and Indian society. In that sense, the Rishis and their schools did form the bedrock of Hindu religion and much of Indian society, but not so much the literal content of the Rig Veda as is widely believed.

If you expect to find spiritual content in the Rig Veda, surprisingly, you will be a tad disappointed. That came much later in time, and peaked in the form of the Upanishads. The Upanishads emerged from a major churning during the Vedic ages, both through significant evolution and in large part even rejection of the Vedic principles.

So who were the Vedic people anyway? Let us start with the composers of the hymns. As mentioned above, they were families of seers, perhaps ten in number. The hymns were not composed at any one given point in time or during one decade, generation or century, but over several hundreds of years. Descendants within the family, preserved traditions and cultivated practices common to them all. However, they also chiselled away at their specific nuances, which with time amplified into major differences and were often causes of battles amongst them or was amongst their ruling patrons. The legendary differences and conflict between Rishi Visvamitra and Rishi Vasistha is but one example.

These seers were extremely powerful and rulers of the day were constantly counseled by them. Thus the seers of the Rig Veda were able to fashion the code of conduct and living of those times as well as shape history itself. These families are collectively referred to as Brahmins.

Contrary to the clichéd image that we have today of Brahmins as pious and meek, the members of these families were anything but docile. The major families such as the Bharadvajas and Brghus often interchanged roles between rulers and seers/priests/rishis. Several rulers forsake their janapadhas (kingdoms) and chose to become seers, while many seers ended up as rulers through adoption or surrogacy (practice of Niyoga). Those familiar with Indian mythology will recall Durvasa and Parashurama. Both distinguished members of the Atri and Brghu family respectively.

This leads to an interesting pointer – there were no clear demarcation between the ruling and priestly classes. In fact the (abhorrent) practice of the Varna system (four fold stratification on Hindu society) is non-existent in the Rig Veda. Yes, there is constant mention of the word Dasa, but not Sudra or Vaisya.

The context and purpose of the term Dasa is hotly debated amongst academia, and there is sufficient ground to suggest it did not mean Sudra as we understand today. Also the term Sudra and Vaisya are each mentioned just once in the entire Rig Veda and that too in Book 10, a book composed much later in time.

Now, back to the seer families – they were known to go to great lengths to protect their “wealth”, here wealth was measured in terms of the number of cows that one owned. Verse after verse extols their mighty Gods to protect their wealth from their foes. That is not all, they were also known to want more of the wealth and on occasion may have usurped wealth that belonged to their foes.

Their foes were tribes outside of their common ancestry – such as the Dasas and Panis. Their foes were also rival tribes with common ancestry. The rival tribes were named after those who ruled at that time and these rulers patronized one of these seer families.

The Rig Veda repeatedly mentions five tribes that somehow can be construed as the protagonists of the book. Known as the descendants of Nahusa, the tribes are named after the sons of his son Yayati. They are: Yadu, Turvasa, Anu, Druhyu and Puru.

At various points in time, the 10 seer families were patronized by rulers belonging to the Puru tribe. Over time powerful descendants of Puru formed their own dynasties and spread over much of Northern India. First there were the Bharatas (from the legendary Bharata, hence Bharatvarsh, i.e. India), who then splintered into Kurus and Panchalas, the Kurus splinters leading all the way to the Kauravas and Pandavas of the Mahabharat. In any case, regardless of the dynasties, they patronized one of the 10 priestly families.

The Rig Veda then, is a book by the 10 families, for the 10 families and contains accounts of these 10 families and their interactions with those that they came in contact with. And by association, it is the book of the Bharatas, the Kurus and the Panchalas.

It is NOT a book of the religious and social practices or the history of all of the people and tribes that undoubtedly co-habited the lands between the Indus river to the West, the Ganges river in the East, the Narmada river and Vindhya mountains in the South, the grand Himalayas in the North and the once grand river Saraswati that was the centre of the Rig Vedic people.

As one reads the Rig Veda, it becomes apparent that it is primarily a book of hymns and prayers, written or better still composed by the seer families. But interspersed amongst these hymns are nuggets that tell us about their lives and times.

A careful reader will realize that the Rig Veda is about these people and the tribes that they were a part of. Their likes and dislikes. Their customs and traditions and their preference to those who agreed with them and their dislike for those that did not. Their battles and wars for wealth, water, survival and power.

To exalt the book as divine and then deride it would be patently unfair – it has been done in some quarters. It is an account of the trials and tribulations of a people just like you and me. A people who inhabited the land that is India in the days that the Saraswati was a mighty river and then just as the river was forgotten as it dried in the sands of a desert, they too were in the sands of time.

Book Three

Hymn 1. Agni.

1. THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.

Thou shinest to the Gods, I set the press-stones. I toil; be joyful in thyself, O Agni.

2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.

From heaven the synods of the wise have learnt it: e'en for the quick and strong they seek advancement.

3 The Prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.

The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.

4 Him, Blessed One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.

As mother mares run to their new-born you ling, so at his birth the Gods wondered at Agni.

5 Spreading with radiant limbs throughout the region, purging his power with wise purifications,

Robing himself in light, the life of waters, he spreads abroad his high and perfect glories.

6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked.

Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.

7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness;

There stood the milch-kine with full-laden udders, and both paired Mighty Mothers of the Wondrous.

8 Carefully cherished, Son of Strength, thou shoncest assuming lasting and refulgent beauties.

Full streams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.

9 From birth he knew even his Father's bosom, he set his voices and his streams in motion;

Knew him who moved with blessed Friends in secret, with the young Dames of heaven. He stayed not hidden.

10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom.

Guard, for the Bright and Strong, the fellow-spouses friendly to men and bound to him in kinship.

11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni.

Friend of the house, within the lap of Order lay Agni, in the Sister Rivers' service.

12 As keen supporter where great waters gather, light-shedder whom the brood rejoice to look on;

He who begat, and will beget, the dawnlights, most manly, Child of Floods, is youthful Agni.

13 Him, varied in his form, the lovely Infant of floods and plants the blessed wood hath gendered.

Gods even, moved in spirit, came around him, and served him at his birth, the Strong, the Wondrous.

14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,

Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amṛta.

15 I sacrificing serve thee with oblations and crave with longing thy good-will and friendship.

Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.

16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,

Strong in the glory of our noble offspring, subdue the godless when they seek the battle.

17 Ensign of Gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.

Friend of the homestead, thou hast lightened mortals: carborne thou goest to the Gods, fulfilling.

18 Within the house hath sate the King immortal of mortals, filling full their sacred synods.

Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.

19 Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours.

Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.

20 To thee who art of old these songs, O Agni, have I declared, the ancient and the later.

These great libations to the Strong are offered: in every birth is Jātavedas stablished.

21 Stablished in every birth is Jātavedas, kindled perpetual by the Viśvāmitras.

May we rest ever in the loving-kindness, in the auspicious grace of him the Holy.

22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.

Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.

23 As holy food, Agni, to thine'invoker give wealth in cattle, lasting, rich in marvels.

To us he born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

Hymn 2. Agni.

1. To him, Vaiśvānara, who strengthens Holy Law, to Agni we present our praise like oil made pure.

With thoughtful insight human priests bring him a near, our Herald from of old, as an axe forms a car.

2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,

Agni, oblation-bearer, gracious, ever-young, infallible, rich in radiant light, the guest of men.

3 Within the range of their surpassing power, by might, the Gods created Agni with inventive thought.

I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.

4 Eager to gain, we crave from him the friendly God strength confident, choice worthy meet to be extolled:

The Bhṛgus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.

5 For happiness, men, having trimmed the sacred grass, set Agni glorious for his strength before them here;

Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.

6 Around thy dwelling-place, O brightly-shining Priest, are men at sacrifice,
whose sacred grass is trimmed.

Wishing to do thee service, Agni, they are there, desirous of thy friendship grant
them store of wealth.

7 He hath filled heaven and earth and the great realm of light, when at his birth
the skilful held him in their hold.

He like a horse is led forth to the sacrifice Sage, graciously inclined, that he may
win us strength.

8 Honour the oblation-bearer, him who knows fair rites, serve ye the Household
Friend who knows all things that be.

He drives the chariot of the lofty ordinance: Agni most active, is the great High
Priest of Gods.

9 They who are free from death, fain for him, purified three splendours of the
mighty Agni, circling all.

To man, for his enjoyment, one of these they gave: the other two have passed
into the sister sphere.

10 Man's sacrificial food hath sharpened like an axe, for brightness, him the
Sage of men, the people's Lord,

Busied with sacred rites he mounts and he descends. He hath laid down his vital
germ within these worlds.

11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly-
bellowing Bull:

Vaiśvānara immortal with wide-reaching might, bestowing goods and wealth on
him who offers gifts.

12 Vaiśvānara, as of old, mounted the cope of heaven, heaven's ridge, well
greeted, by those skilled in noble songs.

He, as of old, producing riches for the folk, still watchful, traverses the common
way again.

13 For new prosperity we seek to Agni, him whose course is splendid, gold-
haired, excellently bright,

Whom Mātariśvan stablished, dweller in the heaven, meet for high praise and
holy, sage and true to Law.

14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,

Agni, the head of heaven, whom none may turn aside—to him the Powerful with mighty prayer we seek.

15 The cheerful Priest, the pure, in whom no guile is found, Friend of the House, praise-worthy, dear to all mankind,

Fair to behold for beauty like a splendid car,—Agni the Friend of men we ever seek for wealth.

Hymn 3. Agni.

1. To him who shines afar, Vaiśvānara, shall bards give precious things that he may go on certain paths:

For Agni the Immortal serves the Deities, and therefore never breaks their everlasting laws.

2 He, wondrous envoy, goes between the earth and heaven, firm seated as the Herald, great High Priest of men.

He compasseth with rays the lofty dwelling-place, Agni, sent forward by the Gods, enriched with prayer.

3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full:

In whom the singers have stored up their holy acts to him the worshipper looks for joy and happiness.

4 The Sire of sacrifice, great God of holy bards, Agni, the measure and the symbol of the priests,

Hath entered heaven and earth that show in varied form: the Sage whom many love rejoiceth in his might.

5 Bright Agni with the bright car, Lord of green domains, Vaiśvānara dweller in the floods, who finds the light,

Pervading, swift and wild, encompassed round with powers, him very glorious have the Gods established here.

6 Agni, together with the Gods and Manu's folk by thought extending sacrifice in varied form,

Goes, car-borne, to and fro with those who crown each rite, the fleet, the Household Friend, who turns the curse aside.

7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.

Increase the great man's strength, thou ever-vigilant: thou, longing for the Gods, knowest their hymns full well.

8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,

Our solemn rites' announcer, Jātavedas, men with worship ever praise, with urgings for their weal.

9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with, might.

Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.

10 I celebrate thy glories, O Vaiśvānara, wherewith thou, O farsighted God, has found the light.

Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyself.

11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaiśvānara's wondrous acts.

Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

Hymn 4. Āprīs.

1. BE friendly with each kindled log of fuel, with every flash bestow the boon of riches.

Bring thou the Gods, O God, unto our worship: serve, well-inclined, as Friend thy friends, O Agni.

2 Agni whom daily Varuṇa and Mitra the Gods bring thrice a day to this our worship,

Tanūnapāt, enrich with meath our service that dwells with holy oil, that offers honour.

3 The thought that bringeth every boon proceedeth to worship first the Priest of the libation,

That we may greet the Strong One with our homage. Urged, may he bring the Gods, best Sacrificer.

4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.

Full in the midst of heaven the Priest is seated: sirew we the sacred grass where Gods may rest them.

5 Claiming in mind the seven priests' burntoblations, inciting all, they came in settled order.

To this our sacrifice approach the many who show in hero beauty at assemblies.

6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,

That Varuṇa and Mitra may accept us, and Indra, girt by Maruts, with his glories.

7. I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.

These speak of truth, praising the truth eternal, thinking on Order as the guards of Order.

8 May Bhāratī with all her Sisters, Ilā accordant with the Gods, with mortalls Agni,

Sarasvatī with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.

9 Well pleased with us do thou O God, O Tvaṣṭar, give ready issue to our procreant vigour,

Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.

10 Send to the Gods the oblation, Lord of Forests; and let the Immolator, Agni, dress it.

He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.

11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.

On this our grass sit Aditi, happy Mother, and let our Hail delight the Gods Immortal.

Hymn 5. Agni.

1. AGNI who shines against the Dawns is wakened. The holy Singer who precedes the sages.

With far-spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.

2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.

Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.

3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.

Loved and adored, the height he hath ascended, the Singer, object of our invocations.

4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuṇa, Jātavedas;

Mitra as active minister, and House-Friend, Mitra of flowing rivers and of mountains.

5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Sūrya,

Guardeth the Seven-headed in the centre, guardeth sublime the Deities enjoyment.

6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.

This Agni guards with care that never ceases the Soma's skin, the Bird's place rich in fatness.

7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.

Resplendent, pure, sublime and purifying, again, again he renovates his Mothers.

8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,

Like waters lovely when they hasten downward may Agni in his Parents' lap protect us.

9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.

May Agni, Friend, adorable Mātariśvan, as envoy bring the Gods unto our worship.

10 Best of all luminaries lofty Agni supported with his flame the height of heaven,

When, far from Bhṛguś, Mātariśvan kindled the oblation-bearer where he lay in secret.

11 As holy food, Agni to thine invoker give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni, be this thy gracious will to us-word.

Hymn 6. Agni.

1. URGED on by deep devotion, O ye singers, bring, pious ones, the God-approaching ladle.

Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.

2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.

Even through the heaven's and through the earth's expanses let thy swift seven tongued flames roll on, O Agni.

3 Both Heaven and Earth and Gods who should be worshipped establish thee as Priest for every dwelling,

Whenever human families, God-devoted, bringing oblations; laud thy splendid lustre.

4 Firm in the Gods' home is the Mighty seated, between vast Heaven and Earth the well-beloved-

Those Cows who yield, unharmed, their nectar, Spouses of the Far-Strider, ever young, united.

5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.

As soon as thou wast born thou wast an envoy, thou, Mighty One, was Leader of the people.

6 Bind to the pole with cords of holy Order the long-maned ruddy steeds who sprinkle fatness.

Bring hither, O thou God, all Gods together: provide them noble worship, Jātavedas.

7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morning,

That the Gods praised their joyous Herald's labour eagerly burning, Agni, in the forests.

8 The Gods who take delight in air's wide region, or those the dwellers in heaven's realm of brightness,

Or those, the Holy, prompt to hear, our helpers, who, carborne, turn their horses hither, Agni—

9 With these, borne on one ear, Agni, approach us, or borne on many, for thy steeds are able.

Bring, with their Dames, the Gods, the Three and-Thirty, after thy Godlike nature, and be joyful.

10 He is the Priest at whose repeated worship even wide Heaven and Earth sing out for increase.

They fair and true and holy coming forward stand at his sacrifice who springs from Order.

11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni, be this thy gracious will to us ward.

Hymn 7.

1. THE seven tones risen from the white backed viand have made their way between the pair of Mothers.

Both circumjacent Parents come together to yield us length of days they hasten forward.

2 The Male who dwells in heaven hath Mares and Milchkin: he came to Goddesses who bring sweet treasure.

To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.

3 Wise Master, wealthy finder-out of riches, he mounted those who may with case be guided.

He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.

4 Strength-giving streams bear hither him eternal, fain to support the mighty work. of Tvaṣṭar.

He, flashing in his home with all his members, hath entered both the worlds as they were single.

5 They know the red Bull's blessing, and are joyful under the flaming-coloured Lord's dominion:

They who give shine from heaven with fair effulgence, whose lofty song like Iṭā must be honoured.

6 Yea, by tradition from the ancient sages they brought great strength from the two mighty Parents,

To where the singer's Bull, the night's dispeller, after his proper law hath waxen stronger.

7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly-settled station.

The willing Bulls, untouched by old, rejoice them: as Gods themselves the ways of Gods they follow.

8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.

These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.

9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.

O heavenly Priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.

10 Rich Lord, the Mornings have gleamed forth in splendour, fair-rayed, fair-speaking, worshipped with all viands,

Yea, with the glory of the earth, O Agni. Forgive us, for our weal, e'en sin committed.

11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.

To us be born a son, and spreading offspring Agni, be this thy gracious will to us ward.

Hymn 8. Sacrificial Post.

1. GOD-SERVING men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.

Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.

2 Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in hero.

Driving far from us poverty and famine, lift thyself up to bring us great good fortune.

3 Lord of the Forest, raise. thyself up on the loftiest spot of earth.

Give splendour, fixt and measured well, to him who brings the sacrifice.

4 Well-robed, enveloped he is come, the youthful: springing to life his glory waxeth greater.

Contemplative in mind and God-adoring, sages of high intelligence upraise him.

5 Sprung up he rises in the days' fair weather, increasing in the men-frequented synod.

With song the wise and skilful consecrate him: his voice the God-adoring singer utters.

6, Ye whom religious men have firmly planted; thou Forest Sovran whom the axe hath fashioned,—

Let those the Stakes divine which here are standing be fain to grant us wealth with store of children.

7 O men who lift the ladles up, these hewn and planted in the ground,

Bringing a blessing to the field, shall bear our precious gift to Gods.

8 Ādityas, Rudras, Vasus, careful leaders, Earth, Heaven, and Prthivi and Air's mid-region,

Accordant Deities shall bless our worship and make our sacrifice's ensign lofty.

9 Like swan's that flee in lengthened line, the Pillars have come to us arrayed in brilliant colour.

They, lifted up on high, by sages, eastward, go forth as Gods to the God's dwelling-places.

10 Those Stakes upon the earth with rings that deck them seem to the eye like horns of horned creatures;

Or, as upraised by priests in invocation, let them assist us in the rush to battle.

11 Lord of the Wood, rise with a hundred branches. with thousand branches may we rise to greatness,

Thou whom this hatchet, with an edge well whetted for great felicity, hath brought before us.

Hymn 9.

1. WE as thy friends have chosen thee, mortals a God, to be our help,
The Waters' Child, the blessed, the resplendent One, victorious and beyond compare.
- 2 Since thou delighting in the woods hast gone unto thy mother streams,
Not to be scorned, Agni, is that return of thine when from afar thou now art here.
- 3 O'er pungent smoke hast thou prevailed, and thus art thou benevolent.
Some go before, and others round about thee sit, they in whose friendship thou hast place.
- 4 Him who had passed beyond his foes, beyond continual pursuits, Him the unerring Ones, observant, found in floods, couched like a lion in his lair.
- 5 Him wandering at his own free will, Agni here hidden from our view,
Him Mātariśvan brought to us from far away produced by friction, from the Gods.
- 6 O Bearer of Oblations, thus mortals received thee from the Gods,
Whilst thou, the Friend of man, guardest each sacrifice with thine own power,
Most Youthful One.
- 7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.
- 8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable: serve ye the God attentively.
- 9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

Hymn 10. Agni.

1. THEE Agni, God, Imperial Lord of all mankind, do mortal men
With understanding kindle at the sacrifice.
- 2 They laud thee in their solemn rites, Agni, as Minister and Priest,
Shine forth in thine own home as guardian of the Law.
- 3 He, verily, who honours thee with fuel, Knower of all life,
He, Agni! wins heroic might, he prospers well.
- 4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.
- 5 To Agni, the Invoking Priest, offer your best, your lofty speech,
To him Ordainer-like who brings the light of songs.
- 6 Let these our hymns make Agni grow, whence, meet for laud, he springs to
life,
To mighty strength and great possession, fair to see.
- 7 Best Sacrificer, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drive our foes afar
- 8 As such, O Purifier, shine on us heroic glorious might:
Be nearest Friend to those who laud thee, for their weal.
- 9 So, wakeful, versed in sacred hymns, the holy singers kindly thee.
Oblation-bearer, deathless, cherisher of strength.

Hymn 11. Agni.

1. AGNI is Priest, the great High Priest of sacrifice, most swift in act:
He knows the rite in constant course.
- 2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.
- 3 Ensign of sacrifice from of old, Agni well knoweth with his thought

To prosper this man's aim and hope.

4 Agni, illustrious from old time, the Son of Strength who knows all life,
The Gods have made to their Priest.

5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.

6 Strength of the Gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.

7 By offering sacred food to him the mortal worshipper obtains.
A home from him whose light makes pure.

8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.

9 O Agni, in our deeds of might may we obtain all precious things:
The Gods are centred all in thee.

Hymn 12. Indra-Agni.

1. MOVED, Indra-Agni, by our hymn, come to the juice, the precious dew:
Drink ye thereof, impelled by song.

2 O Indra-Agni, with the man who lauds you comes the wakening rite:
So drink ye both this juice assured.

3 Through force of sacrifice I choose Indra-Agni who love the wise:
With Soma let these sate them here.

4 Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.

5 Indra and Agni, singers skilled in melody hymn you, bringing lauds:
I choose you for the sacred food.

6 Indra and Agni, ye cast down the ninety forts which Dāsas held,
Together, with one mighty deed.

7 To Indra-Agni reverent thoughts go forward from the holy task
Along the path of sacred Law.

8 O Indra-Agni, powers are yours, and dwellings and delightful food
Good is your readiness to act.

9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

Hymn 13. Agni.

1. To Agni, to this God of yours I sing aloud with utmost power.

May he come to us with the Gods, and sit, best Offerer, on the grass.

2 The Holy, whose are earth and heaven, and succour waits upon his strength;
Him men who bring oblations laud, and they who wish to gain, for grace.

3 He is the Sage who guides these men, Leader of sacred rites is he.

Him your own Agni, serve ye well, who winneth and bestoweth wealth.

4 So may the gracious Agni grant most goodly shelter for our use;
Whence in the heavens or in the floods he shall pour wealth upon our lands.

5 The singers kindle him, the Priest, Agni the Lord of tribes of men,
Resplendent and without a peer through his own excellent designs.

6 Help us, thou Brahman, best of all invokers of the Gods in song.

Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.

7 Yea, grant us treasure thousandfold with children and with nourishment,
And, Agni, splendid hero strength, exalted, wasting not away.

Hymn 14. Agni.

1 THE pleasant Priest is come into the synod, true, skilled in sacrifice, most
wise, Ordainer.

Agni, the Son of Strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.

2 To thee I offer reverent speech: accept it: to thee who markest it, victorious, faithful!

Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.

3 The Two who show their vigour, Night and Morning, by the wind's paths shall haste to thee O Agni.

When men adorn the Ancient with oblations, these seek, as on two chariot-seats, the dwelling.

4 To thee, strong Agni! Varuṇa and Mitra and all the Maruts sang a song of triumph,

What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.

5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.

Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.

6 For, Son of Strength, from thee come many succours, and powers abundant that a God possesses.

Agni, to us with speech that hath no falsehood grant riches, real, to be told in thousands.

7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!

Be thou the Friend of each good chariot's master. All this enjoy thou here, immortal Agni.

Hymn 15. Agni.

1. RESPLENDENT with thy wide-extending lustre, dispel the terrors of the fiends who hate us

May lofty Agni be my guide and shelter, the easily-invoked, the good Protector.

2 Be thou To us, while now the morn is breaking, be thou a guardian when the Sun hath mounted..

Accept, as men accept a true-born infant, my laud, O Agni nobly born in body.

3 Bull, who beholdest men, through many mornings, among the dark ones shine forth red, O Agni.

Lead us, good Lord, and bear us over trouble: Help us who long, Most Youthful God, to riches.

4 Shine forth, a Bull invincible, O Agni, winning by conquest all the forts and treasures,

Thou Jātavedas who art skilled in guiding, the chief high saving sacrifice's Leader.

5 Lighting Gods hither, Agni, wisest Singer, bring thou to us many and flawless shelters.

Bring vigour, like a car that gathers booty: bring us, O Agni, beauteous Earth and Heaven.

6 Swell, O thou Bull and give those powers an impulse, e'en Earth and Heaven who yield their milk in plenty,

Shining, O God, with Gods in clear effulgence. Let not a mortal's evil will obstruct us.

7 Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

Hymn 16. Agni.

1. THIS Agni is the Lord of great felicity and hero Strength;

Lord of wealth in herds of kine; Lord of the battles with the foe.

2 Wait, Maruts, Heroes, upon him the Prosperer in whom is bliss-increasing wealth;

Who in fights ever conquer evil-hearted men, who overcome the enemy.

3 As such, O Agni, deal us wealth and hero might, O Bounteous One!

Most lofty, very glorious, rich in progeny, free from disease and full of power.

4 He who made all that lives, who passes all in might, who orders service to the Gods,

He works among the Gods, he works in hero strength, yea, also in the praise of men.

5 Give us not up to indigence, Agni, nor want of hero sons,

Nor, Son of Strength, to lack of cattle, nor to blame. Drive. thou our enemies away.

6 Help us to strength, blest Agni! rich in progeny, abundant, in our sacrifice.

Flood us with riches yet more plenteous, bringing weal, with high renown, most Glorious One!

Hymn 17. Agni.

1. DULY enkindled after ancient customs, bringing all treasures, he is balmed with unguents,—

Flame-haired, oil-clad, the purifying Agni, skilled in fair rites, to bring the Gods for worship.

2 As thou, O Agni, skilful Jātavedas, hast sacrificed as Priest of Earth, of Heaven,

So with this offering bring the Gods, and prosper this sacrifice today as erst for Manu.

3 Three are thy times of life, O Jātavedas, and the three mornings are thy births, O Agni.

With these, well-knowing, grant the Gods' kind favour, and help in stir and stress the man who worships.

4 Agni most bright and fair with song we honour, yea, the adorable, O Jātavedas.

Thee, envoy, messenger, oblation-bearer, the Gods have made centre of life eternal.

5 That Priest before thee, yet more skilled in worship, stablished of old, health-giver by his nature,—

After his custom offer, thou who knowest, and lay our sacrifice where Gods may taste it.

Hymn 18. Agni.

1. AGNI, be kind to us when we approach thee good as a friend to friend, as sire and mother.

The races of mankind are great oppressors burn up malignity that strives against us.

2 Agni, burn up the unfriendly who are near us, burn thou the foeman's curse who pays no worship.

Burn, Vasu, thou who markest well, the foolish: let thine eternal nimble beams surround thee.

3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,

With prayer, so far as I have power, adoring-this hymn divine to gain a hundred treasures.

4 Give with thy glow, thou Son of Strength, when lauded, great vital power to those who toil to serve thee.

Give richly, Agni, to the Viśvāmitras in rest and stir. Oft have we decked thy body.

5 Give us, O liberal Lord, great store of riches, for, Agni, such art thou when duly kindled.

Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

Hymn 19. Agni.

1. AGNI, quick, sage, infallible, all-knowing, I choose to be our Priest at this oblation.

In our Gods' service he, best skilled, shall worship: may he obtain us boons for strength and riches.

2 Agni, to thee I lift the oil-fed ladle, bright, with an offering, bearing our oblation.

From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.

3 Of keenest spirit is the man thou aidest give us good offspring, thou who givest freely.

In power of wealth most rich in men. O Agni, of thee, the Good, may we sing forth fair praises.

4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant, aspect.

So bring Most Youthful One, the Gods' assembly, the Heavenly Host which thou to-day shalt honour.

5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,

O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

Hymn 20. Agni.

1. WITH lauds at break of morn the priest invoketh Agni, Dawn, Dadhikrās, and both the Aśvins.

With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.

2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!

Three bodies hast thou which the Gods delight in: with these protect our hymns with care unceasing.

3 O Agni, many are the names thou bearest, immortal, God, Divine, and Jātavedas.

And many charms of charmers, All-Inspirer! have they laid in thee, Lord of true attendants!

4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.

Ancient, all-knowing, he the Vṛtra-slayer shall bear the singer safe through every trouble.

5 I call on Savitar the God, on Morning, Bṛhaspati, and Dadhikrās, and Agni,
On Varuṇa and Mitra, on the Aśvins, Bhaga, the Vasus, Rudras and Ādityas.

Hymn 21. Agni.

1. SET this our sacrifice among the Immortals: be pleased with these our presents, Jātavedas.

O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.

2 For thee, O Purifier, flow the drops of fatness rich in oil.

After thy wont vouchsafe to us the choicest boon that Gods may feast.

3 Agni, Most Excellent! for thee the Sage are drops that drip with oil.

Thou art enkindled as the best of Seers. Help thou the sacrifice.

4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.

With great light art thou come, O praised by poets! Accept our offering, O thou Sage.

5 Fatness exceeding rich, extracted from the midst,—this as our gift we offer thee.

Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

Hymn 22. Agni.

1 THIS is that Agni whence the longing Indra took the pressed Soma deep within his body.

Winner of spoils in thousands, like a courser, with praise art thou exalted, Jātavedas.

2 That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters,

Wherewith thou hast spread wide the air's mid-region-bright is that splendour, wavy, man-beholding.

3 O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit.

The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.

4 Let fires that dwell in mist, combined with those that have their home in floods,

Guileless accept our sacrifice, great viands free from all disease.

5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

Hymn 23. Agni.

1. RUBBED into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the youthful,

Here in the wasting fuel Jātavedas, eternal, hath assumed immortal being.

2 Both Bharatas, Devaśravas, Devāvata, have strongly rubbed to life effectual Agni.

O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us.

3 Him nobly born of old the fingers ten produced, him whom his Mothers counted dear.

Praise Devāvata's Agni, thou Devaśravas, him who shall be the people's Lord.

4 He set thee in the earth's most lovely station, in Iḷā's place, in days of fair bright weather.

On man, on Āpayā, Agni! on the rivers Dṛṣadvati, Sarasvatī, shine richly.

5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.

To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward

Hymn 24. Agni.

1. AGNI, subdue opposing bands, and drive our enemies away.

Invincible, slay godless foes: give splendour to the worshipper.

2 Lit with libation, Agni, thou, deathless, who callest Gods to feast,

Accept our sacrifice with joy.

3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One.

Seat thee on this my sacred grass.

4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.

And living men in holy rites.

5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store,

Make thou us rich with many sons.

Hymn 25. Agni.

1. THOU art the sapient Son of Dyaus, O Agni, yes and the Child of Earth, who knowest all things.

Bring the Gods specially, thou Sage, for worship.

2. Agni the wise bestows the might of heroes grants strengthening food, preparing it for nectar.

Thou who art rich in food bring the Gods hither.

3 Agni, infallible, lights Earth and Heaven, immortal Goddesses gracious to all men,—

Lord through his strength, splendid through adorations.

4 Come to the sacrifice, Agni and Indra come to the offerer's house who hath the Soma.

Come, friendly-minded, Gods, to drink the Soma.

5 In the floods' home art thou enkindled, Agni, O Jātavedas, Son of Strength, eternal,

Exalting with thine help the gathering-places.

Hymn 26. Agni.

1. REVERING in our heart Agni Vaiśvānara, the finder of the light, whose promises are true,

The liberal, gladsome, car-borne God we Kuśikas invoke him with oblation, seeking wealth with songs.

2 That Agni, bright, Vaiśvānara, we invoke for help, and Mātariśvan worthy of the song of praise;

Bṛhaspati for man's observance of the Gods, the Singer prompt to hear, the swiftly-moving guest.

3 Age after age Vaiśvānara, neighing like a horse, is kindled with the women by the Kuśikas.

May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds.

4 Let them go forth, the strong, as flames of fire with might. Gathered for victory they have yoked their spotted deer.

Pourers of floods, the Maruts, Masters of all wealth, they who can ne'er be conquered, make the mountains shake.

5 The Maruts, Friends of men, are glorious as the fire: their mighty and resplendent succour we implore.

Those storming Sons of Rudra clothed in robes of rain, boon-givers of good gifts, roar as the lions roar.

6 We, band on band and troop following troop, entreat with fair lauds Agni's splendour and the Maruts' might,

With spotted deer for steeds, with wealth that never fails, they, wise Ones, come to sacrifice at our gatherings.

7 Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar.

I am light threefold, measurer of the region exhaustless heat am I, named burnt-oblation.

8 Bearing in mind a thought with light accordant, he purified the Sun with three refinings;

By his own nature gained the highest treasure, and looked abroad over the earth and heaven.

9 The Spring that fails not with a hundred streamlets, Father inspired of prayers that men should utter,

The Sparkler, joyous in his Parents' bosom, -him, the Truth-speaker, sate ye, Earth and Heaven.

Hymn 27. Agni.

1. IN ladle dropping oil your food goes in oblation up to heaven,
Goes to the Gods in search of bliss.

2 Agni I laud, the Sage inspired, crowner of sacrifice through song,
Who listens and gives bounteous gifts.

3 O Agni, if we might obtain control of thee the potent God,
Then should we overcome our foes.

4 Kindled at sacrifices he is Agni, hallower, meet for praise,
With flame for hair: to him we seek.

5 Immortal Agni, shining far, enrobed with oil, well worshipped, bears
The gifts of sacrifice away.

6 The priests with ladles lifted up, worshipping here with holy thought,
Have brought this Agni for our aid.

7 Immortal, Sacrificer, God, with wondrous power he leads the way,

Urging the great assembly on.

8 Strong, he is set on deeds of strength. In sacrifices led in front,

As Singer he completes the rite.

9 Excellent, he was made by thought. The Germ of beings have I gained,

Yea, and die Sire of active strength.

10 Thee have I stablished, Excellent, O strengthened by the sage's prayer,

Thee, Agni, longing, nobly bright.

11 Agni, the swift and active One, singers, at time of sacrifice,

Eagerly kindle with their food.

12 Agni the Son of Strength who shines up to the heaven in solemn rites,

The wise of heart, I glorify.

13 Meet to be lauded and adored, showing in beauty through the dark,

Agni, the Strong, is kindled well.

14 Agni is kindled as a bull, like a horse bearer of the Gods:

Men with oblations worship him.

15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull.

Thee, Agni, shining mightily.

Hymn 28. Agni.

1. AGNI who knowest all, accept our offering and the cake of meal,

At dawn's libation, rich in prayer!

2 Agni, the sacrificial cake hath been prepared and dressed for thee:

Accept it, O Most Youthful God.

3 Agni, enjoy the cake of meal and our oblation three days old:

Thou, Son of Strength, art stablished at our sacrifice.

4 Here at the midday sacrifice enjoy thou the sacrificial cake, wise, Jātavedas!

Agni, the sages in assemblies never minish the portion due to thee the Mighty.

5 O Agni, at the third libation take with joy the offered cake of sacrifice, thou, Son of Strength.

Through skill in song bear to the Gods our sacrifice, watchful and fraught with riches, to Immortal God.

6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

Hymn 29. Agni.

1. HERE is the gear for friction, here tinder made ready for the spark.

Bring thou the Matron: we will rub Agni in ancient fashion forth.

2 In the two fire-sticks Jātavedas lieth, even as the well-set germ in pregnant women,

Agni who day by day must be exalted by men who watch and worship with oblations.

3 Lay this with care on that which lies extended: straight hath she borne the Steer when made prolific.

With his red pillar—radiant is his splendour—in our skilled task is born the Son of Iḷā.

4 In Iḷā's place we set thee down, upon the central point of earth,

That, Agni Jātavedas, thou mayst bear our offerings to the Gods.

5 Rub into life, ye men, the Sage, the guileless, Immortal, very wise and fair to look on.

O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.

6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.

Bright, checkless, as it were upon the Aśvins' path, he passeth by the stones and burneth up the grass.

7 Agni shines forth when born, observant, mighty, the bountiful, the Singer praised by sages;

Whom, as adorable and knowing all things, Gods set at solemn rites as offering-bearer.

8 Set thee, O Priest, in, thine own place, observant: lay down the sacrifice in the home of worship.

Thou, dear to Gods, shalt serve them with oblation: Agni, give long life to the sacrificer.

9 Raise ye a mighty smoke, my fellow-workers! Ye shall attain to wealth without obstruction.

This Agni is the battle-winning Hero by whom the Gods have overcome the Dasyus.

10 This is thine ordered place of birth whence sprung to life thou shonest forth.

Knowing this, Agni, sit thee down, and prosper thou the songs we sing.

11 As Germ Celestial he is called Tanūnapāt, and Narāśansa born diffused in varied shape.

Formed in his Mother he is Mātariśvan; he hath, in his course, become the rapid flight of wind.

12 With strong attrition rubbed to life, laid down with careful hand, a Sage, Agni, make sacrifices good, and for the pious bring the Gods.

13 Mortals have brought to life the God Immortal, the Conqueror with mighty jaws, unfailing.

The sisters ten, unwedded and united, together grasp the Babe, the new-born Infant.

14 Served by the seven priests, he shone forth from ancient time, when in his Mother's bosom, in her lap, he glowed.

Giving delight each day he closeth not his eye, since from the Asura's body hewas brought to life.

15 Even as the Maruts, onslaughts who attack the foe, those born the first of all knew the full power of prayer.

The Kuśikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.

16 As we, O Priest observant, have elected thee this day, what time the solemn sacrifice began,

So surely hast thou worshipped, surely hast thou toiled: come thou unto the Soma, wise and knowing all.

Hymn 30. Indra.

1. THE friends who offer Soma long to find thee: they pour forth Soma and present their viands.

They bear unmoved the cursing of the people, for all our wisdom comes from thee, O Indra.

2 Not far for thee are mid-air's loftiest regions: start hither, Lord of Bays, with thy Bay Horses.

Made for the Firm and Strong are these libations. The pressing-stones are set and fire is kindled.

3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a great host, Stormer, strong in action.

What once thou didst in might when mortals vexed thee,—where now, O Bull, are those thy hero exploits?

4 For, overthrowing what hath ne'er been shaken, thou goest forth alone destroying Vṛtras.

For him who followeth thy Law the mountains and heaven and earth stand as if firmly stablished.

5 Yea, Much-invoked! in safety through thy glories alone thou speakest truth as Vṛtra's slayer.

E'en these two boundless worlds to thee, O Indra, what time thou graspest them, are but a handful.

6 Forthwith thy Bay steeds down the steep, O Indra, forth, crushing foemen, go thy bolt of thunder!

Slay those who meet thee, those who flee, who follow: make all thy promise true; be all completed.

7 The man to whom thou givest as Provider enjoys domestic plenty undivided.

Blest, Indra, is thy favour dropping fatness: thy worship, Much-invoked! brings gifts in thousands.

8 Thou, Indra, Much-invoked! didst crush to pieces Kunaru handless fiend who dwelt with Danu.

Thou with might, Indra, smotest dead the scorner, the footless Vṛtra as he waxed in vigour.

9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.

The Bull hath propped the heaven and air's mid-region. By thee sent onward let the floods flow hither.

10 He who withheld the kine, in silence I yielded in fear before thy blow, O Indra.

He made paths easy to drive forth the cattle. Loud-breathing praises helped the Much-invoked One.

11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.

Yea, bring thou near us from the air's mid-region strength, on thy car, and wholesome food, O Hero.

12 Sūrya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.

When to the goal he comes, his journey ended, his Steeds he looses: this is Indra's doing.

13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning;

And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.

14 A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances.

All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.

15 Barring the way they come. Be firm, O Indra; aid friends to sacrifice and him who singeth.

These must be slain by thee, malignant mortals, armed with ill arts, our quiverbearing foemen.

16 A cry is beard from enemies most near us: against them send thy fiercest-flaming weapon.

Rend them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.

17 Root up the race of Rākṣasas, O Indra rend it in front and crush it in the middle.

How long hast thou behaved as one who wavers? Cast thy hot dart at him who hates devotion:

18 When borne by strong Steeds for our weal, O Leader, thou seatest thee at many noble viands.

May we be winners of abundant riches. May Indra be our wealth with store of children.

19 Bestow on us resplendent wealth. O Indra let us enjoy thine overflow of bounty.

Wide as a sea our longing hath expanded, fulfil it, O thou Treasure-Lord of treasures.

20 With kine and horses satisfy this longing with very splendid bounty skill extend it.

Seeking the light, with hymns to thee, O Indra, Kuśikas have brought their gift, the singers.

21 Lord of the kine, burst the kine's stable open: cows shall be ours, and strength that wins the booty.

Hero, whose might is true, thy home is heaven: to us, O Maghavan, grant gifts of cattle.

22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,

The Strong who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 31. Indra.

1. WISE, teaching, following the thought of Order, the sonless gained a grandson from his daughter.

Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.

2 The Son left not his portion to the brother, he made a home to hold him who should gain, it.

What time his Parents gave the Priest his being, of the good pair one acted, one promoted.

3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.

Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.

4 Conquering bands upon the Warrior waited: they recognized great light from out the darkness.

The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.

5 The sages freed them from their firmbuilt prison: the seven priests drove them forward with their spirit.

All holy Order's pathway they discovered he, full of knowledge, shared these deeds through worship.

6 When Saramā had found the mountain's fissure, that vast and ancient place she plundered thoroughly.

In the floods' van she led them forth, light-footed: she who well knew came first unto their lowing.

7 Longing for friendship came the noblest singer: the hill poured forth its treasure for the pious.

The Hero with young followers fought and conquered, and straightway Aṅgiras was singing praises,

8 Peer of each noble thing, yea, all excelling, all creatures doth he know, he slayeth Śuṣṇa.

Our leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.

9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.

And this is still their place of frequent session, whereby they sought to gain the months through Order.

10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.

Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.

11 Indra drove forth the kine, that Vṛtra-slayer, while hymns of praise rose up and gifts were offered.

For him the Cow, noble and far-extending, poured pleasant juices, bringing oil and sweetness.

12 They made a mansion for their Father, deftly provided him a great and glorious dwelling;

With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.

13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,—

Him in whom blameless songs are all united: all powers invincible belong to Indra.

14 I crave thy powers, I crave thy mighty friendship: full many a team goes to the Vṛtra-slayer.

Great is the laud, we seek the Princes' favour. Be thou, O Maghavan, our guard and keeper.

15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.

Indra who shone together with the Heroes begot the song, the fire, and Sun and Morning.

16 Vast, the House-Friend, he set the waters flowing, all-lucid, widely spread, that move together.

By the wise cleansings of the meath made holy, through days, and nights they speed the swift streams onward.

17 To thee proceed the dark, the treasure-holders, both of them sanctified by Sūrya's bounty.

The while thy lovely storming Friends, O Indra, fail to attain the measure of thy greatness.

18 Be Lord of joyous songs, O Vṛtra-slayer, Bull dear to all, who gives the power of living.

Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.

19 Like Aṅgiras I honour him with worship, and renovate old song for him the Ancient.

Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help m.

20 Far forth are spread the purifying waters convey thou us across them unto safety.

Save us, our Charioteer, from harm, O Indra, soon, very soon, make us win spoil of cattle.

21 His kine their Lord hath shown, e'en Vṛtra's slayer, through the black hosts he passed with red attendants.

Teaching us pleasant things by holy Order, to, us hath he thrown open all his portals.

22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered.

The Strong who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 32. Indra

1. DRINK thou this Soma, Indra, Lord of Soma; drink thou the draught of noonday which thou Iovest.

Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.

2 Quaff it pure, meal-blent, mixt with milk, O Indra; we have poured forth the Soma for thy rapture.

Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;

3 Those who gave increase to thy strength and vigour; the Maruts singing forth thy might, O Indra.

Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.

4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.

By them impelled to act he reached the vitals Of Vṛtra, though he deemed that none might wound him.

5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.

Lord of Bays, moved by sacrifice come hither: thou with the Swift Ones stirrest floods and waters.

6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vṛtra

With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.

7 With reverence let us worship mighty Indra, great and sublime, eternal, everyouthful,

Whose greatness the dear world-halves have not measured, no, nor conceived the might of him the Holy.

8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.

He beareth up this earth and heaven, and, doer of marvels, he begot the Sun and Morning.

9 Herein, O Guileless One, is thy true greatness, that soon as born thou drankst up the Soma.

Days may not check the power of thee the Mighty, nor the nights, Indra, nor the months, nor autumns.

10 As soon as thou wast born in highest heaven thou drankest Soma to delight thee, Indra;

And when thou hadst pervaded earth and heaven thou wast the first supporter of the singer.

11 Thou, puissant God, more mighty, slewest. Ahi showing his strength when couched around the waters.

The heaven itself attained not to thy greatness when with one hip of thine the earth was shadowed.

12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.

O Worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.

13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,

Him magnified by ancient songs and praises, by lauds of later time and days yet recent.

14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;

Then may he safely bear us over trouble, as in a ship, when both sides invoke him.

15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.

Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

16 Not the deep-flowing flood, O Much-invoked One! not hills that compass thee about restrain thee,

Since here incited, for thy friends, O Indra, thou breakest e'en the firm built stall of cattle.

17 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,

The Strong who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 33. Indra.

1. FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,

Like two bright mother cows who lick their youngling, Vipāś and Sutudri speed down their waters.

2 Impelled by Indra whom ye pray to urge you, ye move as 'twere on chariots to the ocean.

Flowing together, swelling with your billows, O lucid Streams, each of you seeks the other.

3 I have attained the most maternal River, we have approached Vipāś, the broad, the blessed.

Licking as 'twere their calf the pair of Mothers flow onward to their common home together.

4 We two who rise and swell with billowy waters move forward to the home which Gods have made us.

Our flood may not be stayed when urged to motion. What would the singer, calling to the Rivers?

5 Linger a little at my friendly bidding rest, Holy Ones, a moment in your journey.

With hymn sublime soliciting your favour Kuśika's son hath called unto the River.

6 Indra who wields the thunder dug our channels: he smote down Vṛtra, him who stayed our currents.

Savitar, God, the lovely-handed, led us, and at his sending forth we flow expanded.

7 That hero deed of Indra must be lauded for ever that he rent Ahi in pieces.

He smote away the obstructers with his thunder, and eager for their course forth flowed the waters.

8 Never forget this word of thine, O singer, which future generations shall reecho.

In hymns, O bard, show us thy loving kindness. Humble us not mid men. To thee be honour!

9 List quickly, Sisters, to the bard who cometh to you from far away with car and wagon.

Bow lowly down; be easy to be traversed stay, Rivers, with your floods below our axles.

10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest.

Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.

11 Soon as the Bharatas have fared across thee, the warrior band, urged on and sped by Indra,

Then let your streams flow on in rapid motion. I crave your favour who deserve our worship.

12 The warrior host, the Bharatas, fared over the singer won the favour of the Rivers.

Swell with your billows, hasting, pouring riches. Fill full your channels, and roll swiftly onward.

13 So let your wave bear up the pins, and ye, O Waters, spare the thongs;

And never may the pair of Bulls, harmless and sinless, waste away.

Hymn 34. Indra.

1. FORT-RENDER, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dāsa.

Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.

2 I stimulate thy zeal, the Strong, the Hero decking my song of praise forth; Immortal.

O Indra, thou art equally the Leader of heavenly hosts and human generations.

3 Leading, his band Indra encompassed Vṛtra; weak grew the wily leader of enchanters.

He who burns fierce in forests slaughtered Vyāmsa, and made the Milch-kine of the nights apparent.

4 Indra, light-winner, days' Creator, conquered, victorious, hostile bands with those who loved him.

For man the days' bright ensign he illumined, and found the light for his joy and gladness.

5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.

These holy songs he taught the bard who gaised him, and widely spread these Dawns' resplendent colour.

6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.

He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.

7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.

Wise singers glorify with chanted praises these his achievements in Vivasvān's dwelling.

8 Excellent, Conqueror, the victory-giver, the winner of the light and Godlike Waters,

He who hath won this broad earth and this heaven, -in Indra they rejoice who love devotions.

9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.

Treasure of gold he won; he smote the Dasyus, and gave protection to the Āryan colour.

10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.

Vala he cleft, and chased away opponents: thus was he tamer of the overweening.

11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers treasures.

Hymn 35. Indra.

1. MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vāyu with his coursers.

Thou, hastening to us, shalt drink the Soma. Hail, Indra. We have poured it for thy rapture.

2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,

That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.

3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.

Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.

4 Those who are yoked by prayer I harness, fleet friendly Bays who take their joy together.

Mounting thy firm and easy car, O Indra, wise and all-knowing come thou to the Soma.

5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth-backed Coursers.

Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.

6 Thine is this Soma: hasten to approach it. Drink thou thereof, benevolent, and cease not.

Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.

7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.

To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.

8 This the sweet draught, with cows, the men, the mountains, the waters, Indra, have for thee made ready.

Come, drink thereof, Sublime One, friendly-minded, foreseeing, knowing well the ways thou goest.

9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,—

With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.

10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou Holy.

Accept the sacrificial gift, O Śakra, from the Adhvaryu's hand or from the Hotar's.

11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 36. Indra.

1. WITH constant succours, fain thyself to share it, make this oblation which we bring effective.

Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.

2 For Indra were the Somas erst- discovered, whereby he grew strong-jointed, vast, and skilful.

Indra, take quickly these presented juices: drink of the strong, that which the strong have shaken.

3 Drink and wax great. Thine are the juices, Indra, both Somas of old time and these we bring thee.

Even as thou drankest, Indra, earlier Somas, so drink to-day, a new guest, meet for praises.

4 Great and impetuous, mighty-voiced in battle, surpassing power is his, and strength resistless.

Him the broad earth hath never comprehended when Somas cheered the Lord of Tawny Coursers.

5 Mighty and strong he waxed for hero exploit: the Bull was furnished a Sage's wisdom.

Indra is our kind Lord; his steers have vigour; his cows are many with abundant offspring.

6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.

Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.

7 Eager to mingle with the sea, the rivers carry the well-pressed Soma juice to Indra.

They drain the stalk out with their arms, quick-banded, and cleanse it with a stream of mead and filters.

8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.

When Indra had consumed the first sweet viands, he, after slaying Vṛtra, claimed the Soma.

9 Then bring thou hither, and let none prevent it: we know thee well, the Lord of wealth and treasure.

That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.

10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.

Give us a hundred autumns for our lifetime: give us, O fair-checked Indra, store of heroes.

11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 37. Indra.

1. O INDRA, for the strength that slays Vṛtra and conquers in the fight,
We turn thee hitherward to us.

2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward.
Direct thy spirit and thine eye.

3 O Indra, Lord of Hundred Powers, with all our songs we invoke
Thy names for triumph over foes.

4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.

5 For Vṛtra's slaughter I address Indra whom many invoke,
To win us booty in the wars.

6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vṛtra may be slain.

7 In splendid combats of the hosts, in glories where the fight is won.
Indra, be victor over foes.

8 Drink thou the Soma for our help, bright, vigilant, exceeding strong,
O Indra, Lord of Hundred Powers.

9 O Śatakratu, powers which thou mid the Five Races hast displayed-
These, Indra, do I claim of thee.

10 Indra, great glory hast thou gained. Win splendid fame which none may mar
We make thy might perpetual.

11 Come to us either from anear, Or, Śakra, come from far away.

Indra, wherever be thy home, come to us thence, O Thunder-armed.

Hymn 38. Indra.

1. HASTING like some strong courser good at drawing, a thought have I imagined like a workman.

Pondering what is dearest and most noble, I long to see the sages full of wisdom.

2 Ask of the sages' mighty generations firm-minded and devout they framed the heaven.

These are thy heart-sought strengthening directions, and they have come to be sky's upholders.

3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,

Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.

4 Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour.

That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.

5 First the more ancient Bull engendered offspring; these are his many draughts that lent him vigour.

From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.

6 Three seats ye Sovrans, in the Holy synod, many, yea, all, ye honour with your presence.

There saw I, going thither in the spirit, Gandharvas in their course with wind-blown tresses.

7 That same companionship of her, the Milch-cow, here with the strong Bull's divers forms they stablished.

Enduing still some new celestial figure, the skilful workers shaped a form around him.

8 Let no one here debar me from enjoying the golden light which Savitar diffuses.

He covers both all-fostering worlds with praises even as a woman cherishes her children.

9 Fulfil, ye twain, his work, the Great, the Ancient: as heavenly blessing keep your guard around us.

All the wise Gods behold his varied actions who stands erect, whose voice is like a herdsman's.

10 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 39. Indra.

1. To Indra from the heart the hymn proceedeth, to him the Lord, recited, built with praises;

The wakening song sung forth in holy synod: that which is born for thee, O Indra, notice.

2 Born from the heaven e'en in the days aforetime, wakening, sting aloud in holy synod,

Auspicious, clad in white and shining raiment, this is the ancient hymn of our forefathers.

3 The Mother of the Twins hath borne Twin Children: my tongue's tip raised itself and rested silent.

Killing the darkness at the light's foundation, the Couple newly born attain their beauty.

4 Not one is found among them, none of mortals, to blame our sires who fought to win the cattle.

Their strengthener was Indra the Majestic he spread their stalls of kine the Wonder-Worker.

5 Where as a Friend with friendly men, Navagvas, with heroes, on his knees he sought the cattle.

There, verily with ten Daśagvas Indra found the Sun lying hidden in the darkness.

6 Indra found meath collected in the milch-cow, by foot and hoof, in the cow's place of pasture.

That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.

7 He took the light, discerning it from darkness: may we be far removed from all misfortune.

These songs, O Soma-drinker, cheered by Soma, Indra, accept from thy most zealous poet.

8 Let there be light through both the worlds for worship: may we be far from most overwhelming evil.

Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.

9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 40. Indra.

1. THEE, Indra, we invoke, the Bull, what time the Soma is expressed.

So drink thou of the savoury juice.

2 Indra, whom many laud, accept the strength-conferring Soma juice:

Quaff, pour down drink that satisfies.

3 Indra, with all the Gods promote our wealth-bestowing sacrifice,

Thou highly-lauded Lord of men.

4 Lord of the brave, to thee proceed these drops of Soma juice expressed,

The bright drops to thy dwelling-place.

5 Within thy belly, Indra, take juice, Soma the most excellent: Thine are the drops celestial.

6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed
Our glory, Indra, is thy gift.

7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong

8 From far away, from near at hand, O Vṛtra-slayer, come to us:
Accept the songs we sing to thee.

9 When from the space between the near and far thou art invoked by us,
Thence, Indra. come thou hitherward.

Hymn 41. Indra.

1. INVOKED to drink the Soma juice, come with thy Bay Steeds, Thunder-armed

Come, Indra, hitherward to me.

2 Our priest is seated, true to time; the grass is regularly strewn;
The pressing-stones were set at morn.

3 These prayers, O thou who hearest prayer are offered: seat thee on the grass.
Hero, enjoy the offered cake.

4 O Vṛtra-slayer, be thou pleased with these libations, with these hymns,
Song-loving Indra, with our lauds.

5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,
Indra, as mother-cows their calf.

6 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.

7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns
Thou, Vasu, dearly lovest us.

8 O thou to whom thy Bays are dear, loose not thy Horses far from us:
Here glad thee, Indra, Lord divine.

9 May long-maned Coursers, dropping oil, bring thee on swift car hitherward,
Indra, to seat thee on the grass.

Hymn 42. Indra.

1. COME to the juice that we have pressed, to Soma, Indra, bleat with milk:
Come, favouring us, thy Bay-drawn car!

2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with
stones:

Wilt thou not drink thy fill thereof?

3 To Indra have my songs of praise gone forth, thus rapidly sent hence,
To turn him to the Soma-draught.

4 Hither with songs of praise we call Indra to drink the Soma juice:
Will he not come to us by lauds?

5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of Wealth.

6 We know thee winner of the spoil, and resolute in battles, Sage!
Therefore thy blessing we implore.

7 Borne hither by thy Stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.

8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain,

9 We call on thee, the Ancient One, Indra, to drink the Soma juice,
We Kusikas who seek thine aid.

Hymn 43. Indra.

1. MOUNTED upon thy chariot-seat approach us: thine is the Soma-draught from days aforetime.

Loose for the sacred grass thy dear companions. These men who bring oblation call thee hither.

2 Come our true Friend, passing by many people; come with thy two Bay Steeds to our devotions;

For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.

3 Pleased, with thy Bay Steeds, Indra, God, come quickly to this our sacrifice that heightens worship;

For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.

4 Yea, let thy two Bay Stallions bear thee hither, well limbed and good to draw, thy dear companions.

Pleased with the corn-blend offering which we bring thee, may Indra, Friend, hear his friend's adoration.

5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler?

Make me a Ṛṣi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?

6 Yoked to thy chariot, led thy tall Bays, Indra, companions of thy banquet, bear thee hither,

Who from of old press to heaven's farthest limits, the Bull's impetuous and well-groomed Horses.

7 Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst;

In whose wild joy thou stirrest up the people, in whose wild joy thou didst unbar the cow-stalls.

8 Call we on Indra, Makhavan, auspicious, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 44. Indra.

1. May this delightsome Soma be expressed for thee by tawny stones.

Joying thereat, O Indra, with thy Bay Steeds come: ascend thy golden-coloured car.

2 In love thou madest Uṣas glow, in love thou madest Sūrya shine.

Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.

3 The heaven with streams of golden hue, earth with her tints of green and gold-
The golden Pair yield Indra plenteous nourishment: between them moves the golden One.

4 When born to life the golden Bull illumines all the realm of light.

He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.

5 The bright, the well-loved thunderbolt, girt with the bright, Indra disclosed,

Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drove forth the kine.

Hymn 45. Indra.

1. COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.

Let no men cheek thy course as fowlers stay the bird: pass o'er them as o'er desert lands.

2 He who slew Vṛtra, burst the cloud, brake the strongholds and drove the floods,

Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.

3 Like pools of water deep and full, like kine thou cherishest thy might;

Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

4 Bring thou us wealth with power to strike, our share, 'gainst him who calls it his.

Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.

5 Indra, self-ruling Lord art thou, good Leader, of most glorious fame.

So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

Hymn 46. Indra.

1. OF thee, the Bull, the Warrior, Sovran Ruler, joyous and fierce, ancient and ever youthful,

The undecaying One who wields the thunder, renowned and great, great are the exploits, Indra.

2 Great art thou, Mighty Lord, through manly vigour, O fierce One, gathering spoil, subduing others,

Thyself alone the universe's Sovran: so send forth men to combat and to rest them.

3 He hath surpassed all measure in his brightness, yea, and the Gods, for none may be his equal.

Impetuous Indra in his might exceedeth wide vast mid-air and heaven and earth together.

4 To Indra, even as rivers to the ocean, flow forth from days of old the Soma juices;

To him wide deep and mighty from his birth-time, the well of holy thoughts, all-comprehending.

5 The Soma, Indra, which the earth and heaven bear for thee as a mother bears her infant,

This they send forth to thee, this, vigorous Hero! Adhvaryus purify for thee to drink of.

Hymn 47. Indra.

1. DRINK, Indra, Marut-girt, as Bull, the Soma, for joy, for rapture even as thou listest.

Pour down the flood of meath within thy belly: thou from of old art King of Soma juices.

2 Indra, accordant, with the banded Maruts, drink Soma, Hero, as wise Vṛtra-slayer.

Slay thou our foemen, drive away assailants and make us safe on every side from danger.

3 And, drinker at due seasons, drink in season, Indra, with friendly Gods, our pressed-out Soma.

The Maruts following, whom thou madest sharers, gave thee the victory, and thou slewest Vṛtra.

4 Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi's slaughter,

'Gainst Śambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.

5 The Bull whose strength hath waxed, whom Maruts follow, free-giving Indra, the celestial Ruler,

Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.

Hymn 48. Indra.

1. SOON as the young Bull sprang into existence he longed to taste the pressed-out Soma's liquor.

Drink thou thy fill, according to thy longing, first, of the goodly mixture blent with Soma.

2 That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains nourish.

That milk thy Mother first, the Dame who bare thee, poured for thee in thy mighty Father's dwelling.

3 Desiring food he came unto his Mother, and on her breast beheld the pungent Soma.

Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.

4 Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.

E'en from his birth-time Indra conquered Tvaṣṭar, bore off the Soma and in beakers drank it.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 49. Indra.

1. GREAT Indra will I laud, in whom all people who drink the Soma have attained their longing;

Whom, passing wise, Gods, Heaven and Earth, engendered, formed by a Master's hand, to crush the Vṛtras.

2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle;

Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.

3 Victor in fight, swift mover like a warhorse, pervading both worlds, rainer down of blessings,

To he invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength-giver.

4 Supporting heaven, the high back of the region, his car is Vāyu with his team of Vasus.

Illumining the nights, the Sun's creator, like Dhiṣaṇā he deals forth strength and riches.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers treasure.

Hymn 50. Indra.

1. LET Indra drink, All-hail! for his is Soma,—the mighty Bull come, girt by Maruts, hither.

Far-reaching, let him fill him with these viands, and let our offering sate his body's longing.

2 I yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest.

Here, fair of cheek! let thy Bay Coursers place thee: drink of this lovely welleffused libation.

3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.

Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.

4 With kine and horses satisfy this longing with very splendid bounty still extend it.

Seeking the light, with hymns to thee, O Indra, the Kuśikas have brought their gift, the singers.

5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vṛtras, wins and gathers riches.

Hymn 51. Indra.

1. HIGH hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;

Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.

2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,

Swift, winner of the booty, breaker-down of forts, faithful and ever-glorious, finder of the light.

3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.

He in Vivasvān's dwelling findeth his delight: praise thou the ever-conquering slayer of the foe.

4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songg and praises.

Full of all wondrous power he goes to conquest: worship is his, sole Lord from days aforetime.

5 Abundant are the gifts he gives to mortals: for him the earth bears a rich store of treasures.

The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.

6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs: accept them gladly.

As Kinsman think thou of some fresh assistance; good Friend, give strength and life to those who praise thee.

7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Śāryāta.

Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.

8 So eagerly desirous drink the Soma, our juice, O Indra, with thy friends the Maruts,

Since at thy birth all Deities adorned thee for the great fight, O thou invoked of many.

9 He was your comrade in your zeal, O Maruts: they, rich in noble gifts, rejoiced in Indra.

With them together let the Vr̥tra-slayer drink in his home the worshipper's libation.

10 So, Lord of affluent gifts, this juice hath been pressed for thee with strength
Drink of it, thou who lovest song.

11 Incline thy body to this juice which suits thy Godlike nature well:
May it cheer thee who lovest it.

12 Brave Indra, let it work through both thy flanks, and through thy head by prayer,
And through thine arms, to prosper us.

Hymn 52. Indra.

1. INDRA, accept at break of day our Soma mixt with roasted corn,
With groats with cake, with eulogies.

2 Accept, O Indra, and enjoy the well-dressed sacrificial cake: Oblations are poured forth to thee.

3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woes accepts his bride.

4 Famed from of old, accept the cake at our libation poured at dawn,
Forgreat, O Indra, is thy power.

5 Let roasted corn of our midday libation, and sacrificial cake here please thee,
Indra,

What time the lauding singer, keen of purpose and eager as a bull, with hymns implores thee.

6 At the third sacrifice, O thou whom many praise, give glory to the roasted corn and holy cake.

With offered viands and with songs may we assist thee, Sage, whom Vāja and the Ṛbhus wait upon.

7 The groats have we prepared for thee with Pūṣan, corn for thee, Lord of Bay Steeds, with thy horses.

Eat thou the meal-cake, banded with the Maruts, wise Hero, Vṛtra-slayer, drink the Soma.

8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero mid the heroes.

Indra, may hymns accordant with thee daily strengthen thee, Bold One, for the draught of Soma.

Hymn 53. Indra, Parvata, Etc.

1. ON a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither.

Enjoy the gifts, Gods, at our sacrifices wax strong by hymns, rejoice in our oblation.

2 Stay still, O Maghavan, advance no farther. a draught of well-pressed Soma will I give thee.

With sweetest song I grasp, O Mighty Indra, thy garment's hem as a child grasps his father's.

3 Adhvaryu, sing we both; sing thou in answer: make we a laud acceptable to Indra.

Upon this sacrificer's grass he seated: to Indra shall our eulogy be uttered.

4 A wife, O Maghavan is home and dwelling: so let thy Bay Steeds yoked convey thee hither.

Whenever we press out for thee the Soma, let Agni as our Herald speed to call thee.

5 Depart, O Maghavan; again come hither: both there and here thy goat is Indra, Brother,

Where thy tall chariot hath a place to rest in, and where thqu loosest thy loud-neighing Courser.

6 Thou hast drunk Soma, Indra, turn thee homeward; thy joy is in thy home, thy racious Consort;

Where thy tall chariot hath a place to rest in, and thy strong Courser is set free with guerdon.

7 Bounteous are these, Aṅgirasas, Virupas: the Asura's Heroes and the Sons of Heaven.

They, giving store of wealth to Viśvāmitra, prolong his life through countless Soma-pressings.

8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,

Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.

9 The mighty sage, God-born and God-incited, who looks on men, restrained the billowy river.

When Viśvāmitra was Sudās's escort, then Indra through the Kuśikas grew friendly.

10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.

Ye singers, with the Gods, sages who look on men, ye Kutikas drink up the Soma's savoury meath.

11 Come forward, Kuśikas, and be attentive; let loose Sudās's horse to win him riches.

East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.

12 Praises to Indra have I sung, sustainer of this earth and heaven. This prayer of Viśvāmitra keeps secure the race of Bharatas.

13 The Viśvāmitras have sung forth this prayer to Indra Thunder-aimed:

So let him make us prosperous.

14 Among the Kikatas what do thy cattle? They pour no milky draught, they heat no caldron.

Bring thou to us the wealth of Pramaganda; give up to us, O Maghavan, the low-born.

15 Sasarpari, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.

The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.

16 Sasarpari brought glory speedily to these, over the generations of the Fivefold Race;

Daughter of Paksa, she bestows new vital power, she whom the ancient Jamadagnis gave to me.

17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.

May Indra, keep the yoke-pins from decaying: attend us, thou whose fellies are uninjured.

18 O Indra, give our bodies strength, strength to the bulls who draw the wains, Strength to our seed and progeny that they may live, for thou art he who giveth strength.

19 Enclose thee in the heart of Khayar timber, in the car wrought of Sinsapa put firmness.

Show thyself strong, O Axle, fixed and strengthened: throw us not from the car whereon we travel.

20 Let not this Sovran of the wood leave us forlorn or injure us.

Safe may we be until we reach our homes and rest us and unyoke.

21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou Hero.

Let him who hatch us fall headlong downward: him whom we hate let vital breath abandon.

22 He heats his very axe, and then cuts a mere Semal blossom off.

O Indra, like a caldron cracked and seething, so he pours out foam.

23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.

A sluggish steed men run not with the courser, nor ever lead an ass before a charger.

24 These men, the sons of Bhārata, O Indra, regard not severance or close connexion.

They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

Hymn 54. Viśvedevas.

1. To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.

May Agni hear us with his homely splendours, hear us, Eternal One, with heavenly lustre.

2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing

Both, at whose laud in synods, showing favour, the Gods rejoice them with the living mortal.

3 O Heaven and Earth, may your great law be faithful: be ye our leaders for our high advantage.

To Heaven and Earth I offer this my homage, with food, O Agni, as I pray for riches.

4 Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;

And brave men in the fight where heroes conquer, O Earth, have known you well and paid you honour.

5 What pathway leadeth to the Gods? Who knoweth this of a truth, and who will now declare it?

Seen are their lowest dwelling-places only, but they are in remote and secret regions.

6 The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the seat of Order.

They make a home as for a bird, though parted, with one same will finding themselves together.

7 Partners though parted, with far-distant limits, on one firm place both stand for ever watchful,

And, being young for evermore, as sisters, speak to each other names that are united.

8 All living things they part and keep asunder; though bearing up the mighty Gods they reel not.

One All is Lord of what is fixed and moving, that walks, that flies, this multiform creation.

9 Afar the Ancient from of old I ponder, our kinship with our mighty Sire and Father,—

Singing the praise whereof the Gods by custom stand on the spacious far-extended pathway.

10 This laud, O Heaven and Earth, to you I utter: let the kind-hearted hear, whose tongue is Agni,

Young, Sovran Rulers, Varuṇa and Mitra, the wise and very glorious Ādityas.

11 The fair-tongued Savitar, the golden-handed, comes thrice from heaven as Lord in our assembly.

Bear to the Gods this song of praise, and send us, then, Savitar, complete and perfect safety.

12 Deft worker, skilful-handed, helpful, holy, may Tvaṣṭar, God, give us these things to aid us,

Take your delight, Ye Ṛbhus joined with Pūṣan: ye have prepared the rite with stones adjusted.

13 Borne on their flashing car, the spear-armed Maruts, the nimble Youths of Heaven, the Sons of Order,

The Holy, and Sarasvatī, shall hear us: ye Mighty, give us wealth with noble offspring.

14 To Viṣṇu rich in marvels, songs And praises shall go as singers on the road of Bhaga,—

The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him.

15 Indra, who rules through all his powers heroic, hath with his majesty filled earth and heaven.

Lord of brave hosts, Fort-crusher, Vṛtra-slayer, gather thou up and bring us store of cattle.

16 My Sires are the Nāsatyas, kind tokinsmen: the Aśvins' kinship is a glorious title.

For ye are they who give us store of riches: ye guard your gift uncheated by the bounteous.

17 This is, ye Wise, your great and glorious title, that all ye Deities abide in Indra.

Friend, Much-invoked! art thou with thy dear Ṛbhus: fashion ye this our hymn for our advantage.

18 Aryaman, Aditi deserve our worship: the laws of Varuṇa remain unbroken.

The lot of childlessness remove ye from us, and let our course be rich in kine and offspring.

19 May the Gods' envoy, sent to many a quarter, proclaim us sinless for our perfect safety.

May Earth and Heaven, the Sun, the waters, hear us, and the wide firmament and constellations.

20 Hear us the mountains which distil the rain-drops, and, resting firm, rejoice in freshening moisture.

May Aditi with the Ādityas hear us, and Maruts grant us their auspicious shelter.

21 Soft be our path for ever, well-provisioned: with pleasant meath, O Gods, the herbs besprinkle.

Safe be my bliss, O Agni, in thy friendship: may I attain the seat of foodful riches,

22 Enjoy the offering: beam thou strength upon us; combine thou for our good all kinds of glory.

Conquer in battle, Agni, all those foemen, and light us every day with loving kindness.

Hymn 55. Viśvedevas.

1. AT the first shining of the earliest Mornings, in the Cow's home was born the Great Eternal.

Now shall the statutes of the Gods be valid. Great is the Gods' supreme and sole dominion -

2 Let not the Gods here injure us, O Agni, nor Fathers of old time who know the region,

Nor the sign set between two ancient dwellings. Great is the Gods' supreme and sole dominion.

3 My wishes fly abroad to many places: I glance back to the ancient sacrifices.

Let us declare the truth when fire is kindled. Great is the Gods' supreme and sole dominion.

4 King Universal, born to sundry quarters, extended through the wood he lies on couches.

One Mother rests: another feeds the Infant. Great is the Gods' supreme and sole dominion.

5 Lodged in old plants, he grows again in younger, swiftly within the newly-born and tender.

Though they are unimpregnated, he makes them fruitful. Great is the Gods' supreme and sole dominion.

6 Now lying far away, Child of two Mothers, he wanders unrestrained, the single youngling.

These are the laws of Varuṇa and Mitra. Great is the Gods' supreme and sole dominion.

7 Child of two Mothers, Priest, sole Lord in synods, he still precedes while resting as foundation.

They who speak sweetly bring him sweet addresses. Great is the Gods' supreme and sole dominion.

8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.

The hymn commingles with the cow's oblation. Great is the Gods' supreme and sole dominion.

9 Deep within these the hoary envoy pierceth; mighty, he goeth to the realm of splendour,

And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion.

10 Viṣṇu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling-places.

Agni knows well all these created beings. Great is the Gods' supreme and sole dominion.

11 Ye, variant Pair, have made yourselves twin beauties: one of the Twain is dark, bright shines the other;

And yet these two, the dark, the red, are Sisters. Great is the Gods' supreme and sole dominion.

12 Where the two Cows, the Mother and the Daughter, meet and give suck yielding their lordly nectar,

I praise them at the seat of law eternal. Great is the Gods' supreme and sole dominion.

13 Loud hath she lowed, licking the other's youngling. On what world hath the Milch-cow laid her udder?

This Ilā streameth with the milk of Order. Great is the Gods' supreme and sole dominion.

14 Earth weareth beauties manifold: uplifted, licking her Calf of eighteen months, she standeth.

Well-skilled I seek the seat of law eternal. Great is the Gods' supreme and sole dominion.

15 Within a wondrous place the Twain are treasured: the one is manifest, the other hidden.

One common pathway leads in two directions. Great is the Gods' supreme and sole dominion.

16 Let the milch-kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted,

These who are ever new and fresh and youthful. Great is the Gods' supreme and sole dominion.

17 What time the Bull bellows in other regions, another herd receives the genial moisture;

For he is Bhaga, King, the earth's Protector. Great is the Gods' supreme and sole dominion.

18 Let us declare the Hero's wealth in horses, O all ye folk: of this the Gods have knowledge.

Sixfold they bear him, or by fives are harnessed. Great is the Gods' supreme and sole dominion.

19 Tvaṣṭar the God, the omniform. Creator, begets and feeds mankind in various manner.

His, verily, are all these living creatures. Great is the Gods' supreme dominion.

20 The two great meeting Bowls hath he united: each of the Pair is laden with histreasure.

The Hero is renowned for gathering riches. Great is the Gods' supreme and sole dominion.

21 Yea, and on this our earth the All-Sustainer dwells like a King with noble friends about him.

In his protection heroes rest in safety. Great is the Gods' supreme and sole dominion.

22 Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra.

May we as friends of thine share goodly treasures. Great is the Gods' supreme and sole dominion.

Hymn 56. Viśvedevas.

1. NOT men of magic skill, not men of wisdom impair the Gods' first steadfast ordinances.

Ne'er may the earth and heaven which know not malice, nor the fixed hills, be bowed by sage devices.

2 One, moving not away, supports six burthens: the Cows proceed to him the true, the Highest.

Near stand three Mighty Ones who travel swiftly: two are concealed from sight, one is apparent.

3 The Bull who wears all shapes, the triple-breasted, three-uddered, with a brood in many places,

Ruleth majestic with his triple aspect, the Bull, the Everlasting Ones' impregner.

4 When nigh them, as their tracer he observed them: he called aloud the dear name of Ādityas.

The Goddesses, the Waters, stayed to meet him: they who were wandering separate enclosed him.

5 Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.

Three are the holy Ladies of the Waters, thrice here from heaven supreme in our assembly.

6 Do thou, O Savitar, from heaven thrice hither, three times a day, send down thy blessings daily.

Send us, O Bhaga, triple wealth and treasure; cause the two worlds to prosper us, Preserver!

7 Savitar thrice from heaven pours down abundance, and the fair-handed Kings Varuṇa, Mitra;

And spacious Heaven and Earth, yea, and the Waters, solicit wealth that Savitar may send us.

8 Three are the bright realms, best, beyond attainment, and three, the Asura's Heroes, rule as Sovrans,

Holy and vigorous, never to be injured. Thrice may the Gods from heaven attend our synod.

Hymn 57. Viśvedevas.

1. MY thought with fine discernment hath discovered the Cow who wanders free without a herdsman,

Her who hath straightway poured me food in plenty: Indra and Agni therefore are her praisers.

2 Indra and Pūṣan, deft of hand and mighty, well-pleased have drained the heaven's exhaustless udder.

As in this praise the Gods have all delighted, may I win blessing here from you, O Vasus.

3 Fain to lend vigour to the Bull, the siste.. with reverence recognize the germ within him.

The Cows come lowing hither to the Youngling, to him endued with great and wondrous beauties.

4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither;

For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.

5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,—

Therewith make all the Holy Odes be seated here for our help, and feed them with sweet juices.

6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds.

Thus care for us, O Vasu Jātavedas, show us thy loving-kindness, reaching all men.

Hymn 58. Aśvins.

1. THE Ancient's Milch-cow yields the things we long for: the Son of Dakṣiṇā travels between them.

She with the splendid chariot brings refulgence. The praise of Uṣas hath awoke the Aśvins.

2 They bear you hither by well-orderd statute: our sacred offerings rise as if to parents.

Destroy in us the counsel of the niggard come hitherward, for we have shown you favour.

3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.

Have not the sages of old time, ye Aśvins, called you most prompt to come and stay misfortune?

4 Remember us, and come to us, for ever men, as their wont is, invoke the Ásvins.

Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.

5 Even through many regions, O ye Ásvins high praise is yours among mankind, ye Mighty-

Come, helpers, on the paths which Gods have travelled: here your libations of sweet meath are ready.

6 Ancient your home, auspicious is your friendship: Heroes, your wealth is with the house of Jahnu.

Forming again with you auspicious friendship, let us rejoice with draughts of meath together.

7 O Ásvins, Very Mighty ones, with Vāyu and with his steeds, one-minded, ever-youthful,

Nāsatyas, joying in the third day's Soma, drink it, not hostile, Very Bounteous Givers.

8 Ásvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.

Sprung from high Law your car, urged on by press-stones, goes round the earth and heaven in one brief moment.

9 Ásvins, your Soma sheds delicious sweetness: drink ye thereof and come unto our dwelling.

Your car, assuming many a shape, most often goes to the Soma-presser's place of meeting.

Hymn 59. Mitra.

1. MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.

Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.

2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law, Āditya.

He whom thou helpst ne'er is slain or conquered, on him, from near or far, falls no affliction.

3 joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,

Following closely the Āditya's statute, may we remain in Mitra's gracious favour.

4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer.

May we enjoy the grace of him the Holy, yea, rest in his propitious loving-kindness.

5 The great Āditya, to be served with wor. ship, who stirreth men, is gracious to the singer.

To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.

6 The gainful grace of Mitra,. God, supporter of the race of man,
Gives splendour of most.glorious fame.

7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.

8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.

9 Mitra to Gods, to living men, to him who strews the holy grass,
Gives food fulfilling sacred Law.

Hymn 60. Ṛbhus.

1. HERE is your ghostly kinship, here, O Men: they came desirous to these holy rites with store of wealth,

With wondrous arts, whereby, with schemes to meet each need, Ye gained, Sudhanvan's Sons! your share in sacrifice.

2 The mighty powers wherewith. ye formed the chalices, the thought by which ye drew the cow from out the hide,

The intellect wherewith ye wrought the two Bay Steeds,—through these, O Ṛbhus, ye attained divinity.

3 Friendship with Indra have the Ṛbhus, fully gained: grandsons of Manu, they skilfully urged the work.

Sudhanvan's Children won them everlasting life, serving with holy rites, pious with noble acts.

4:In company with Indra come ye to the juice, then gloriously shall your wishes be fulfilled.

Not to be paragoned, ye Priests, are your good deeds, nor your heroic acts, Ṛbhus, Sudhanvan's Sons.

5 O Indra, with the Ṛbhus, Mighty Ones, pour down the Soma juice effused, well-blent, from both thy hands.

Maghalan, urged by song, in the drink-offerer's house rejoice thee with the Heroes, with Sudhanvan's Sons.

6 With Ṛbhu near, and Vāja, Indra, here exult, with Saci, praised of many, in the juice we pour.

These homes wherein we dwell have turned themselves to thee, -devotions to the Gods, as laws of men ordain.

7 Come with the mighty Ṛbhus, Indra, come to us, strengthening with thy help the singer's holy praise;

At hundred eager calls come to the living man, with thousand arts attend the act of sacrifice.

Hymn 61. Uṣas.

1. O Uṣas, strong with strength, endowed with knowledge, accept the singer's praise, O wealthy Lady.

Thou, Goddess, ancient, young, and full of wisdom, movest, all-bounteous! as the Law ordaineth.

2 Shine forth, O Morning, thou auspicious Goddess, on thy bright car awaking pleasant voices.

Let docile horses of far-reaching splendour convey thee hitherward, the goldencoloured.

3 Thou, Morning, turning thee to every creature, standest on high as ensign of the Immortal,

To one same goal ever and ever wending now, like a wheel, O newly-born, roll hi ther.

4 Letting her reins drop downward, Morning cometh, the wealthy Dame, the Lady of the dwelling;

Bringing forth light, the Wonderful, the Blessed hath spread her from the bounds of earth and heaven.

5 Hither invoke the radiant Goddess Morning, and bring with reverence your hymn to praise her.

She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splendour.

6 From heaven, with hymns, the Holy One was wakened: brightly to both worlds came the wealthy Lady.

To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.

7 On Law's firm base the speeder of the Mornings, the Bull, hath entered mighty earth and heaven.

Great is the power of Varuṇa and Mitra, which, bright, hath spread in every place its splendour.

Hymn 62. Indra and Others.

1. YOUR well-known prompt activities aforetime needed no impulse from your faithful servant.

Where, Indra-Varuṇa, is now that glory wherewith ye brought support to those who loved you?

2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.

Accordant, Indra-Varuṇa, with Maruts, with Heaven and Earth, hear ye mine invocation.

3 O Indra-Varuṇa, ours be this treasure ours be wealth, Maruts, with full store of heroes.

May the Varūtrīs with their shelter aid us, and Bhāratī and Hotrā with the Mornings.

4 Be pleased! with our oblations, thou loved of all Gods, Bṛhaspati:

Give wealth to him who brings thee gifts.

5 At sacrifices, with your hymns worship the pure Bṛhaspati—

I pray for power which none may bend—

6 The Bull of men, whom none deceive, the wearer of each shape at will,
Bṛhaspati Most Excellent.

7 Divine, resplendent Pūṣan, this our newest hymn of eulogy,

By us is chanted forth to thee.

8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.

9 May he who sees all living things, see, them together at a glance,—
May he, may Pūṣan be our help.

10 May we attain that excellent glory of Savitar the God:

So May he stimulate our prayers.

11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.

12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.

13 Soma who gives success goes forth, goes to the gathering place of Gods,
To seat him at the seat of Law.

14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.

15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.

16 May Mitra-Varuṇa, sapient Pair, bedew our pasturage with oil,
With meatb the regions of the air.

17 Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.

18 Lauded by Jamadagni's song, sit in the place of holy Law:...

Hindu Sacred Texts Glossary

A

Abhimanyu (अभिमन्यु): Son of Arjuna and Subhadra who was married to Uttara, daughter of King Virata. He was deceitfully killed by the Kauravas during Kurukshetra.[1]

Āchārya (आचार्य): Teacher or Guru.

Achyuta (अच्युत): A synonym of Sri Vishnu.

Adhiratha (अधिरथ): Karna's foster-father.

Adi Shankara (आदि शङ्कर): The first Hindu philosopher who consolidated the principles of the Advaita Vedanta philosophy.

Aditi (अदिति): A goddess of the sky, consciousness, the past, the future and fertility.

Advaita Vedanta (अद्वैत वेदान्त): A school of Hindu philosophy often called a monistic or non-dualistic system which refers to the indivisibility of the Self (Atman) from the Whole (Brahman).

Agastya (अगस्त्य): A great sage whose life-story the Pandavas learnt while on pilgrimage to holy places, his wife Lopamudra was equally a great sage in her own right.

Aghāsūr (अघासुर): A dragon sent by Kamsa to destroy Krishna

Āgneyāstra (आग्नेयास्त): Āgneyāstra is the fire weapon, incepted by God Agni, master of the flames.

Agni (अग्नि): The sacred Hindu fire god.[2]

Agnihotra (अग्निहोत्र): A sacrifice to God Agni.

Ahi (अहि): Means ("snake"), Vritra was also known in the Vedas as Ahi cognate with Azhi Dahaka of Zoroastrian mythology and he is said to have had three heads.

Ahamkara (अहंकार): A Sanskrit term that refers to the ego of one's self, the identification of one's own ego.

Ahimsā (अहिंसा): A religious concept which advocates non-violence and a respect for all life.

Airāvata (ऐरावत): Indra's elephant.

Ajasat (अजसत): The Prince who plots with Devadatta to kill Buddha

Ajatashatru (अजातशत्रु): Having no enemy, friend of all born things, an epithet of Yudhishtira.

Akampana (अकम्पन): Meaning (Unconquerable) - A rākshasa, maternal uncle of Ravana, slain by Hanumān at seize.

Akshayapatra (अक्षयपत्र): A wonderful vessel given to Yudhishtira by the Sun god which held a never-failing supply of food.

Alara (अलर) : A famous sage, sought out by Buddha

Alambasa (अलम्बस): A Rakshasa friend of Duryodhana who had joined his forces but Satyaki compelled him to flee from the battlefield.

Amarāvati (अमरावती): The city of Indra

Amarkantak (अमरकंटक): Amarkantak is a unique natural heritage area in eastern Madhya Pradesh, India. This is the meeting point of the Vindhyas and the Satpuras, with the Maikal Hills being the fulcrum. This is the place from where the Narmada River, the Sone River and Johila River emerge.

Ambā (अम्बा), **Ambikā** (अम्बिका), **Ambālikā** (अम्बालिका): The three daughters of King of Benares, Eldest daughter Ambā was in love with King Shālwa

Amrit (अमृत): Ambrosia, the food of the gods, which makes the partaker immortal.

Ananta (अनन्त): Ananta may be 1. The thousand headed nāga that issued from Balrāma's mouth 2. Author and commentator of Katyayana sutra 3. Ananta was the name of present Shekhawati region of Rajasthan in India.

Andhaka (अंधक): Andhaka was the demon son of Shiva, and was created from a drop of his sweat. He was born blind. After birth, Andhaka was given to Hiranyaksha to be raised, as he had no sons. Later, Andhaka became the king of Hiranyaksha's kingdom.

Anga (अंग): Mlechchha kings, a Kaurava supporter.

Angada (अंगद): One of the monkey host; Son of Valī

Aniruddha (अनिरुद्ध): Son of Pradyumna (a rebirth of Shatrughana who married with Chārumati and Ushā

Anjalikā (अंजलिका): The greatest of Arjuna's arrows with which he slays Karna

Anjanā (अंजना): Mother of Hanumāna

Anshumat (अंशुमत): A mighty chariot-fighter

Anusuya (अनुसूया): Sati Anusuya was wife of the sage Atri and mother of **Dattatreya** (दत्तात्रेय) who is considered by some Hindus (in western India) to be an incarnation of the Divine Trinity Brahma, Vishnu and Shiva.

Apsarās (अपसरा): Heavenly nymphs, The dancing girls of Indra's court

Aquila (अक्विला): Equivalent, Garuda; the divine eagle

Araṇi (अरणि): An upper and a lower piece of wood used for producing fire by attrition.

Āraṇyaka (आरण्यक): Part of the Hindu Śruti that discuss philosophy, sacrifice and the New Year holiday.

Arjuna (अर्जुन): The third of Pāndavas and Krishna's cousin. His doubts on the battle field led to Krishna expounding the Gita.[1]

Artha (अर्थ): Wealth, one of the objects of human life, the others being Dharma, (righteous-ness), Kama (satisfaction of desires), Moksha (spiritual salvation).

Arundhati (अरुंधति): Wife of sage Vashishta. She was one of the nine daughters of Kardama Prajapati and his wife Devahuti.

Arya: 'Noble or Pious.' Was also used as another name for ancient vedic Bharatas tribe, whose main rival tribe were the Dasas.

Asamanja (असमंज): Son of Sāgra

Ashtavakra (अष्टवक्र): A towering scholar while still in his teens.

Ashta Lakshmi: Eight aspects of goddess Lakshmi, symbolising eight sources of wealth

Ashvatthāman (अश्वत्थामा): Son of Dronacharya and last supreme commander of the Kaurava force, strong as a horse

Ashvins (अश्विन): The divine twins

Ashwamedha (अश्वमेध): The horse sacrifice

Asvamedha Yajna (अश्वमेध यज्ञ): A horse sacrifice.

Ashwapati (अश्वपति): Uncle of Bharata and Shatrughna

Ashwasena (अश्वसेन): Son of Naga Takshaka, who was saved by Indra, while Khandavavana was put into flame by Pandavas. Five mighty arrows shot by Karna

Asita (असित): A sage who held that gambling was ruinous and should be avoided by all wise people.

Asmaka (अस्मक): A Kaurava warrior who attacked Abhimanyu.

Astra (अस्त्र): A missile charged with power by a holy incantation.

Asuras: mythological lord beings in Indian texts who compete for power.

Ātma (आत्मा): The underlying metaphysical self, sometimes translated as spirit or soul.

Ayodhyā (अयोध्या): Unconquerable, The city in the country of Koshala

B

Binod: The Father of intillegent son Birat

Birat: The intillegent son of Binod Timsina and Ganga Timsina

Babhruvahana: Babhruvahana was son of Arjuna by his wife Chitrāngadā.

Badarikasram (बद्रीकाश्रम): Badarikasram is a place sacred to Vishnu, near the Ganges in the Himalayas, particularly in Vishnu's dual form of Nara-Narayana.

Bahlika (बाह्लिक), Dasharna (दशर्ण): States the kings of which were Kalinga, Magadha, friendly to the Pandavas, Matsya, Panchala, Salva.

Bahu (बाहु): A king of the Solar race. who was vanquished and driven out of his country by the tribes of Haihayas and Talajanghas. He was father of Sagara.

Bahuka (बाहुक): The changed name of Nala, as a charioteer of Rituparna, the king of Ayodhya. Also other name of king Bahu.

Baladeva (बलदेव): Balarama, elder brother of Sri Krishna.

Balarāma (बलराम): Elder brother of Lord Krishna and manifestation of Sheshanaga.[1]

Balarāma (बलराम): An avatar or incarnation of Adisesha the thousand-hooded serpent on which Lord Mahavishnu reclines in Vaikuntha.

Bali: a demon king defeated by the god Vishnu.

Bakāsura (बकासुर): A voracious, cruel and terribly strong Rakshasa or demon who lived in a cave near the city of Ekachakrapura whom Bhima killed to the great relief of the citizens.

Baṇāsura (बाणासुर): Banasura was a thousand-armed asura and son of Bali. He was a powerful and terrible asura. All people even the king of earth and Devas of heaven were afraid of him. Banasura was a follower of Shiva. He had a beautiful daughter named Usha.

Behula (बेहूला):The daughter of Saha, a merchant of Nichhani Nagar; weds Lakshmindara, mentioned in the story of Manasa Devi who was the daughter of Shiva.

Bhadra (भद्र): A mighty elephant

Bhadrakālī (भद्रकाली): Bhadrakālī is also known as the gentle Kali, who came into being by Devi's wrath, when Daksha insulted Shiva. She is the consort of Virabhadra.

Bhagadatta (भगदत्त): King of Pragjyotisha, a Kaurava ally.

Bhagawān (भगवान): Form of address to Gods and great rishis, example- Bhagawan Sri Krishna, Narada, Vyasa. A Sanskrit word meaning "Holy or Blessed one". It is a title of veneration, often translated as "Lord" and refers to God.

Bhagavad Gītā (भगवद् गीता): The national gospel contained in Mahābhārata, Part of the epic poem Mahabharata, located in the Bhishma–Parva chapters 23–40. A core sacred text of Hinduism and philosophy.

Bhagavatī (भगवती): Alias Pārvatī, Shiva's wife

Bhagīratha (भगीरथ): Son of Dilipa, king of Kosala who worshipped Shiva and brought down Ganges.

Bhajan (भजन): A Hindu devotional song. Great importance is attributed to the singing of bhajans within the Bhakti movement.

Bhaktī (भक्ति): A Sanskrit term that means intense devotion expressed by action (service). A person who practices bhakti is called bhakta.

Bhaktī Yoga (भक्ति योग): The Hindu term for the spiritual practice of fostering of loving devotion to God, called bhakti.[2]

Bharadwāja (भरद्वाज): A rishi, father of Yavakrida.

Bharata (भरत): Means "to be or being maintained"). Bharat may be 1. a name of Agni 2. a name of Rudra 3. one of the Adityas 4. Emperor Bharata, son of Dushyanta and Shakuntalā 5. Bharata (Ramayana), a son of Dasharatha, younger brother of Rama 6. Bharata Muni, the author of the Natyashastra 7. Bharata (Bhagavata), the eldest of a hundred sons of a saintly king by name Rishabha Deva according to the Bhagavata purana.

Bhārata (भारत): Meaning ("descended from Bharata"). Bhārata may refer to 1. The Bhāratas, an Aryan tribe of the Rigveda 2. an early epic forming the core of the Mahabharata (allegedly comprising about a quarter of the extended epic) 3. the Republic of India (properly, Bhārata GaNarājya, भारत गणराज्य).

Bhārgava (भार्गव): Karna's divine weapon

Bhaumāsura (भौमासुर): A demon slain by Krishna

Bhīma (भीम): The second of Pāndavas who excelled in physical prowess as he was born of the wind-god.

Bhīshma (भीष्म): Bhīshma was son of Shāntanu, the great Knight and guardian of the imperial house of Kurus.

Bhīshmaka (भीष्मक): Raja of Kundalpur and father of Rukminī.

Bhojas (भोज): A branch of the Yadava clan belonging to Krishna's tribe.

Bhumanyu : Nameo of Son of Bharatha. He became emperor of India after Bharat.

Bhuminjaya (भूमिंजय): Another name of prince Uttara son of Virata who had proceeded to fight the Kaurava armies, with Brihannala as his charioteer.

Bhuriśravas (भुरिश्वास): Bhurisravas was a prince of the Balhikas and an ally of the Kauravas, who was killed in the great battle of the Mahabharata.

Bhūta: A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings.

Bibhatsu (बिभत्सु): One of Arjuna's name meaning a hater of unworthy acts.

Brahmā (ब्रह्मा): Creator of the universe, The Hindu creator god, and one of the Trimurti, the others being Vishnu and Shiva. He must not be confused with the Supreme Cosmic Spirit of Hindu philosophy Brahman.

Brahmāstra (ब्रह्मास्त्र): A divine weapon, irresistible, one given by Lord Brahma himself.

Brahmachārin (ब्रह्मचारिन): A religious student, unmarried, who lives with his spiritual guide, devoted to study and service.

Brahmacharya (ब्रह्मचर्य): Celibacy, chastity; the stage of life of Vedic study in which chastity and service are essential, The word Brahmacharya symbolises a person who is leading a life in quest of Brahma, or in other words a Hindu student

Brahmadatta (ब्रह्मदत्त): King of Benares

Brahman (ब्राह्मण): The signifying name given to the concept of the unchanging, infinite, immanent and transcendent reality that is the Divine Ground of all being.

Brahmin (ब्राह्मिन): One of four fundamental colours in Hindu caste (Varna) consisting of scholars, priests and spiritual teachers.

Braj (ब्रज): Braj (also known as Brij or Brajbhoomi) is a region in Uttar Pradesh of India, around Mathura-Vrindavan. It is considered to be the land of Krishna and is derived from the Sanskrit word vraja.

Brihadaswa (बृहदास्व): A great sage who visited the Pandavas during their forest hermitage and reminded them of King Nala of Nishadha who also lost his kingdom in the game of dice and who deserted his wife Damayanti because of a curse but ultimately regained both.[3]

Brihadratha (बृहद्रथ): Commander of three regiments reigned over Magadha and attained celebrity as a great hero, married the twin daughters of the Raja of Kasi. His two wives ate each half of a mango given by sage Kausika and begot half a child each. A Rakshasi recovered the two portions from a dustbin wherein they were thrown and when they accidentally came together, they became a chubby baby, which she presented to the king, saying it was his child, which later became known as Jarasandha.

Brihadyumna (बृहद्युम्न): A King, a disciple of sage Raibhya.

Brihannala (बृहन्नल): Name assumed by Arjuna while living at Virata's court in incognito. He taught arts to Uttarā, the princess of the kingdom of Virata.

Brihaspati (बृहस्पति): Father of Kacha and priest of devas

Brihatbala (बृहत्बल): A daring warrior who charged at Abhimanyu caught in the Kaurava army's net.

Brindavan (बृन्दावन): A town on the site of an ancient forest which is the region where Lord Krishna spent his childhood days. It lies in the Braj region.

C

Caste (कास्ट): Portuguese word to describe in a western context the Hindu system of classification of peoples (jāti)

Diagram of chakras
Chakra (चक्र): An energy node in the human body. The seven main chakras are described as being aligned in an ascending column from the base of the spine to the top of the head. Each chakra is associated with a certain colour, multiple specific functions, an aspect of consciousness, a classical element, and other distinguishing characteristics.

Chala (चल): A Kaurava warrior.

Champā (चम्पा): A city on banks of the Ganges river where Karna found as a babe by Adhiratha and Rādhā

Chāndāla (चांडाल): A person of a degraded caste, whose conduct was much below standard and whose cause pollution.

Chandraketu (चंद्रकेतु): A devotee of Manasā

Channa (चन्न) : A royal servant and head charioteer of Prince Siddhartha, who was to become the Buddha.

Chānd Sadāgar (चांद सदगर): A merchant-prince of Champaka Nagar. Manasā Devi woos the devotion of him

Charachitra (चरचित्र): A son of King Dhritarashtra who perished in the war.

Caraka Samhitā (चरक संहिता): An ancient Indian Ayurvedic text on internal medicine written by Caraka. It is believed to be the oldest of the three ancient treatises of Ayurveda.

Chavadi: Place of public assembly of the village. It is the property of the entire community. In it all public business is transacted, and it serves also as the village club the headquarters of the village police and guest house for travellers.

Chedi (चेदि): A kingdom of Shishupāla, old name of present Chanderi

Chekitana (चेकितान): Chekitana was son of Dhrishtaketu, Raja of the Kekayas, and an ally of the Pandavas.

Chitra (चित्र): A son of Dhritarashtra killed in the war.

Chitraksha (चित्राक्ष): One of the many sons of King Dhritarashtra who fell in the war.

Chitrakūta (चित्रकूट): Chitrakūta was in mountain forests where Rama, Sita and Lakshmana spent eleven and half years of their exile; The hermitages of Vālmīki, Atri, Sati Anusuya, Dattatreya, Maharshi Markandeya, Sarbhanga, Sutikshna were here; and here the principal trinity of the Hindu pantheon, Brahma, Vishnu and Mahesh, took their incarnations.

Chitrlekha (चित्रलेखा): Chitrlekha was a friend of Usha and daughter of minister of Banasura. She was a talented lady who helped Usha to identify the young man, Aniruddha, seen in the dream of Usha. Chitrlekha through supernatural powers abducted Aniruddha from the palace of Krishna and brought him to Usha.

Chitrasena (चित्रसेन): King of the Gandharvas who prevented the Kauravas from putting up their camp near the pond where he himself had encamped.

Chitrayudha (चित्रयुद्ध): A Kaurava prince who laid down his life in the war.

Chitravarma (चित्रवर्मा): A brother of Duryodhana who was killed in the war

Chitrangada (चित्रांगद): Elder son of Santanu born of Matsyagandhi (Satyavati) who succeeded his father on the throne of Hastinapura.

Chitrāngadā: Chitrāngadā was one of Arjuna's wives. Arjuna travelled the length and breadth of India during his term of exile. In ancient Manipur in the eastern Himalayas he met Chitrāngadā, the daughter of the king of Manipur and married her. Babhrvahana was soon born to the couple. Babhrvahana would succeed his grandfather as king of Manipur.

Chyavana (च्यवन): A great rishi, husband of beautiful wife Sukanyā whom Ashvins beheld at her bath

D

Dāruka (दारुक): Sri Krishna's charioteer.

Dadhichi: Dadhichi was a Vedic king, son of Atharvan, who turned a great Rishi. Dadhicha gave his bones to destroy Vritra, a brahmin, who became the head of the Asuras.

Daityas (दैत्य): Daityas were the children of Diti and the sage Kashyapa. They were a race of giants who fought against the gods.

Daksha (दक्ष): The skilled one, is an ancient creator god, one of the Prajapatis, the Rishis and the Adityas, and a son of Brahma.

Dākshāyani (दाक्षायणी): Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Satī, Aparnā, Lalithā, Sivakāmini.

Damayantī (दमयंती): She is the wife of Nala whose story is told in the Mahabharata.

Dandaka (दंडक): A kingdom and a forest, had the same name, was a colonial state of Lanka under the reign of Ravana. Ravana's governor Khara ruled this province. It was the stronghold of all the Rakshasa tribes living in the Dandaka Forest.

Dasharatha (दशरथ): King of Ayodhya and Rama's father.

Dashaarna (दशार्ण): A country whose king attacked Bhagadatta's elephant in an effort to save Bhima.

Dasharna (दशार्ण): Dasharna was an ancient Indian kingdom in Malwa region near Mandsaur. The queen of Chedi kingdom and mother of Damayanti were daughters of king of Dasharna.

Demons: A supernatural being that has generally been described as a malevolent spirit. A demon is frequently depicted as a force that may be conjured and insecurely controlled, they were constantly at war with devas.

Devadatta (देवदत्त): Name of Arjuna's conch, also Buddha's cousin.

Deva (देव): The Sanskrit word for god or deity. It can be interpreted as a demi-god, deity or any supernatural being of high excellence.

Devarata (देवरत): Father of Yajnavalkya, the gods had given him a great bow and neither gods, nor gandharvas, nor asuras, nor rākshsa, nor men had might to string that.

Devakī (देवकी): Mother of Lord Krishna.

Devala (देवल): A sage who condemned the game of dice as an evil form of gambling and declared it unfit as entertainment for good people, as it usually offered scope for deceit and dishonesty.

Devavrata (देवव्रत): The eighth child of Santanu and Ganga who in time mastered the art yielding arms and learned the Vedas and Vedanta as also the sciences known to Sukra was crowned Yuvaraja (heir apparent), but later vowed to celibacy and was known as Bhishma.

Devayani (देवयानी): The beautiful daughter of Shukracharaya, preceptor of the demons, who fell in love with Kacha, son of Brihaspati, preceptor of the Devas.

Devendra (देवेन्द्र): King of the Gods.

Devī (देवी): The female version of a Deva, i.e. a female deity or goddess. Devi is considered to be the Supreme Goddess in Shaktism.

Dhanvantari (धन्वंतरी): An avatar of the Hindu God Vishnu. Dhanvantari appears in the Vedas as the physician of the gods, and is the god of Ayurvedic medicine.

Dharma (धर्म): Righteous course of conduct. Can mean law, rule or duty. Beings that live in harmony with Dharma proceed quicker towards moksha.

Dharmagranthi (धर्मग्रंथी): Assumed named of Nakula at Virata's court.

Dharmananda (धर्मनन्द): The delighted of Dharma, a name of Yudhishtira, the son of Dharma or Yama.

Dharmavyadha (धर्मव्याध): He possessed the secret of good life and lived in the city of Mithila. He was a meat-seller.

Dhananjaya (धनञ्जय): One of the names of Arjuna.

Dhanusaksha (धनुसक्ष): A great sage whom Medhavi, son of sage Baladhi, once insulted. He took the form of a bull and butted at that mountain and broke it to pieces. Then Medhavi fell down dead.

Dhaumya (धौम्य): Preceptor of the Pandavas, who accompanied them during their exile to the Kurujangala forest, singing Sama hymns addressed to Yama, Lord of Death.

Dhrishtadyumna (धृष्टद्युम्न): Supreme commander of the Pandava forces and twin brother of Draupadi.

Dhrishtaketu (धृष्टकेतु): Dhrishtaketu may be 1. A son of Dhrishtadyumna. 2. A son of Shishupala, king of Chedi, and an ally of the Pandavas. 3. A king of the Kekayas, also an ally of the Pandavas. 4. Son of Satyadhriti. 5. Son of Nriga.

Dhritarāshtra (धृतराष्ट्र): Elder son of Vichitravirya and Ambika, born blind, father of Duryodhana.

Dharmaputra (धर्मपुत्र): The son of Yama, epithet of Yudhishtira.

Dhartarashtras (धार्तराष्ट्र): Sons of Dhritarashtra

Dhruva (ध्रुव): Dhruva was the prince blessed to eternal existence and glory as the Pole Star (Dhruva Nakshatra in Sanskrit) by Lord Vishnu. The story of Dhruva's life is often told to children as an example for perseverance, devotion, steadfastness and fearlessness.

Dhumrāksha (धुमराक्ष): The Grey-eye rākshasha appointed by Rāvana who was slain by Hanumāna.

Dilipa (दिलीप): Son of Anshumat and father of Bhāgīratha.

Dīpāvali (दीपावली, दिवाली): Lit. a row of lamps. A significant 5-day festival in Hinduism occurring between mid October and mid November. It is also popularly known as the Festival of Lights.

Draupadī (द्रौपदी): Daughter of King Drupada, King of Panchala, who was born from fire. She was the sister of Dhrishadyumna. She married all the five Pandavas though Arjuna had won her in the Swayamvara, because of the vow that they would share everything in common.

Droṇa (द्रोण): A Brāhman discovered by Bhīshma, Son of a Brahmana named Bharadwāja; married a sister of Kripa and a son Aswathama was born to them; learnt military art from Parasurama, the maser. Later he became the instructor to the Kaurava and Pandava princes in the use of arms. He was slain by Dhrishtadyumna in Mahabharata war.

Drupada (द्रुपद): King of Panchala, Drona's friend, father of Draupadi who became the wife of the Pandavas

Duhsāsana (दुःशासन): brother of Duryodhana who dragged Draupadi into the assembly hall and attempted to strip her naked after she had been lost as a wager by Yudhishtira. He eventually gave up when Krishna came to Draupadi's aid.

The pandava Bhima killed him at Kurukshetra and drank his blood in accordance with the vow he had taken.[1]

Durdhara (दुर्धर): A son of Dhritarashtra killed by Bhima in the war.

Durgā (दुर्गा): A form of Devi, the supreme goddess. She is depicted as a woman riding a lion with multiple hands carrying weapons and assuming mudras.

Durjaya (दुर्जय): A brother of Duryodhana who was sent to attack Bhima, to save Karna's life but lost his own.

Durmarsha (दुर्मर्ष): A son of Dhritarashtra killed by Bhima.

Durmata (दुर्मत): A son of Dhritarashtra who was killed by Bhima.

Durmukha (दुर्मुख): A chariot-borne warrior on the Kaurava side.

Durvāsa (दुर्वस): An ancient sage known for his anger who visited the Kauravas. Duryodhana asked him to visit his cousins, the Pandavas, hoping that they would incur his wrath.[1]

Durvishaha (दुर्विषह): A warrior fighting on the Kaurava side.

Duryodhana (दुर्योधन): The eldest son of the blind king Dhritarashtra by Queen Gandhari, the eldest of the one hundred Kaurava brothers, and the chief antagonist of the Pandavas.

Dushkarma (दुष्कर्म): A warrior belonging to the Kaurava side.

Dushyanta (दुष्यंत): A valiant king of the Lunar, race, and descended from Puru. He was husband of Sakuntala, by whom he had a son, Bharata. The loves of Dushyanta and Sakuntala, her separation from him, and her restoration through the discovery of his token-ring in the belly of a fish, form the plot of Kalidasa's celebrated play Sakuntala.

Dussaha (दुस्सह): A son of Dhritarashtra killed by Bhima.

Dvaita (द्वैत): A branch of Hindu philosophy, founded by Shri Madhvacharya that advocates dualism and stresses a strict distinction between God and souls.

Dvaitavana (द्वैतवन): Dvaita Forest or Dvaitavana was situated to the south of the Kamyaka Forest. It contained within it a lake called the Dwaita lake. It was on the south-western outskirts of Kurujangala, near the borders of the desert

(northern extension of the Thar desert into Haryana) (3,176). It also lay on the banks of the Saraswati River (known there as the Bhogavati) (3-24,176).

Dwaitayana (द्वैतायन): A forest where the Kaurava, cows were being bred and housed.

Dwāarakā (द्वारका): Krishna renounced war in Mathura for the greater good and founded and settled in Dwāarakā. Leaving the Vrishnis people in Dwaraka, Krishna returned to Mathura and killed Kamsa (his maternal uncle) and Kālayavans demon and made Ugrasen (his maternal grandfather) the king of Mathura.

Dyumatsena (द्युमतसेन): King of Shālwas and father of Satyavān.

E

Ekachakra (एकचक्र): It was a city where the Pandavas are said to have lived here with their mother, Kunti, when they were exiled to the forest and escaped from the burning of house of lac.

Ekalavya (एकलव्य): He was a young prince of the Nishadha tribes, who achieves a skill level parallel to the great Arjuna, despite Drona's rejection of him. He was a member of low caste and he wished to study in the gurukulam of Dronacharya.

F

Fire-God: Same as Agni.

Flute: Lord Krishna had a flute (called a Bansuri in Indian languages) which he used to play in the woods and all the herd-girls of Braj used to go out on the voice of this flute.

G

Gajasura (गजासुर): Gajasura (elephant demon) is the name used to refer to demon Nila when he took the form of an elephant and attacked Shiva. He was destroyed by Ganapati.

Gaṇapati (गणपति): Lord of the territory, The fulfiller of desire, the god of merchants, Second son of Shiva and Pārvati. Amanuensis of Vyasa who agreed

to write down without pause or hesitation the story of the Mahabharata dictated by Vyasa.

Ganges (गंगा): A holy river in Northern India, believed to be a goddess by Hindus (see Ganges in Hinduism), Equivalent Ganges, The story of the birth of the Ganges was told to Rama and Laxmana by Vishvamitra.

Gaṇeśha (गणेश): The god of good fortune, commonly identified for his elephant head.

Gaṇeśa Chaturthī (गणेश चतुर्थी): Ganesh Chaturthi is an occasion or a day on which Lord Ganesha, the son of Shiva and Parvati, makes his presence on earth for all his devotees. It is the birthday of Lord Ganesha. The festival is observed in the Hindu calendar month of Bhaadrapada, starting on the shukla chaturthi.

Gāndhārī (गांधारी): Dhritarashtra's wife and queen mother of the Kauravas.

Gandharva s (गंधर्व): A class of celestial beings regarded as specialists in music.

Gāṇḍīva (गाण्डीव): Arjuna's most potent bow.

Gangadwara (गंगद्वार): A place where sage Agastya and his wife performed penance.

Garuda (गरुड): It is a large mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology.

Gaurī (गौरी): Gaurī or Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva.

Gāyatrī (गायत्री): A revered mantra in Hinduism, found in the Yajur Veda.

Ghatotkacha (घटोत्कच): Son of Bhima from demoness Hidimba.

Girivraja (गिरिव्रज): A Wealthy city in Kekaya Kingdom also called Rajagriha.

Gītā (गीता): See Bhagwad Gita

Gopa s (गोप): Equivalent, herd-boys

Gopāla (गोपाल): Name of Krishna indicating his origin as a god of flocks and herds.

Gopīs (गोपी): Gopi is a word of Sanskrit origin meaning 'cow-herd girls'.

Govardhan (गोवर्धन): Govardhan is a hill located near the town of Vrindavan in India.

Govinda (गोविन्द): One of the epithets of Sri Krishna and Vishnu; it means a cow-keeper and refers to Krishna's occupation in Gokula, the colony of cowherds

Grihastha (गृहस्थ): The second of the four phases(Purushartha) of a man, when a person gets married and settles down in life and begets children.

Guha (गुह): King of Nishādha

Guru (गुरु): Revered preceptor, A spiritual teacher. In contemporary India, the title and term "Guru" is widely used within the general meaning of "wise man".

Guru Pūrṇimā (गुरु पूर्णिमा): The day of full moon, Purnima, in the month of Ashadh of the Hindu calendar is traditionally celebrated by Hindus as Guru Pūrṇimā. On this day, devotees offer puja (worship) to their Guru.

H

Hamsa (हंस), Hidimbā (हिडिम्बा), Kamsa (कंस): Allies of King Jarasandha; the last married the two daughters of Jarasandha. Also Krishna's step-uncle whom Krishna killed.

Halayudha (हलयुद्ध): Plough-weaponed, an epithet of Balarama who wielded a plough as his weapon.

Hanumāna (हनुमान): Wise and learned monkey devotee of Sri Rama, who possessed extraordinary powers of discrimination and wisdom and who searched and found Sita in her confinement in Lanka. Son of Vayu and Anjana.

Hari (हरि): Hari is another name of Vishnu or God in Vaishnavism, Smarta or Advaitan Hinduism, and appears as the 650th name in the Vishnu sahasranama.

Harivamsa (हरिवंश): Harivamsa is an important work of Sanskrit literature. It is a kind of appendix to the Mahābhārata, that runs to 16,375 verses and focuses specifically on the life of Lord Krishna.

Hastināpura (हस्तिनापुर): Hastinapura is the capital and the kingdom of the Kauravas, the descendants of Kuru, which include the Pandavas. The throne of this city is the prize over which the great war of the epic is fought.

Hidimbā (हिडिम्बा): A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pandavas retired after the burning of their house. He had a sister named Hidimbi, whom he sent to lure the Pandavas to him; but on meeting with Bhima, she fell in love with him. By his mother's desire Bhima married her, and by her had a son named Ghatotkacha.

Hindu scripture: Sacred texts of Hinduism mostly written in Sanskrit. Hindu scripture is divided into two categories: Śruti – that which is heard (i.e. revelation) and Smṛiti – that which is remembered (i.e. tradition, not revelation).

Hinduism: A worldwide religious tradition that is based on the Vedas and is the direct descendent of the Vedic religion. It encompasses many religious traditions that widely vary in practice, as well as many diverse sects and philosophies.

Hiranyakashipu (हिरण्यकश्यप): Hiranyakashipu was an Asura, and also a King of Dravida whose younger brother, Hiranyaksha was killed by Varaha, one of the avatars of Vishnu. Identical with Shishupāla and Rāvana.

Hiranyaksha (हिरण्याक्ष): Hiranyaksha was an Asura of the Daitya race, and a King of Dravida who was killed by Lord Vishnu after he took the Earth to the bottom of the ocean. He had an older brother named Hiranyakashipu.

Holikā (होलिका): Holika was a demoness who was killed on the day of Holi. She was the sister of King Hiranyakashipu. The story of Holika's conflict signifies the triumph of good over evil.

Hrishiksha (हृषीकेश): Krishna.

I

Ikshvaku (इक्ष्वाकु): The word Ikshvaku means "bitter gourd". Ikshvaku was the first king and founder of the Sun Dynasty in Vedic civilization in ancient India. He was the son of Manu (the first man on earth), sired by the Sun God, Surya. Rama, of the epic Ramayana is a descendant of the house of Ikshvaku. So are Bhagiratha, Dasharatha, Luv and Kusa.

Ilvala (ईवल): Ilvala and Vatapi were asuras, the rulers of Badami, formerly known as Vatapi, was named after asura king Vatapi.

Indra (इन्द्र): King of the Gods. The chief deity of the Rigveda, the god of weather and war as well as Lord of Svargaloka in Hinduism.

Indrajit (इन्द्र जीत): Son of Ravana, King of Lanka, also known as Meghanath, who conquered Indra, the Lord of Gods and received his name 'Indra-jit' (Victor of Indra), and who was killed by Rama's brother Lakshmana.

Indraprastha (इन्द्रप्रस्थ): Indraprastha (City of Indra) was a major northern city in ancient India that was the capital of the kingdom led by the Pandavas in the Mahabharata epic, located upon the banks of the river Yamuna, believed to be the site of present Purana Qila, in the modern national capital of Delhi.

Indrasena (इन्द्रसेन): A kinsman of the Pandavas, son of Nala and Damayanti.

Indrasenā (इन्द्रसेना): Daughter of Nala and Damayanti.

Indrakila (इन्द्रकिला): A mountain Arjuna passed on his way to the Himalayas to practise austerities to acquire powerful new weapons from Lord Mahadeva.

Iravan (इरवन): Arjuna's son by a Naga princess Ulupi who fell in the battle on the eighth day, fought on the side of the Pandavas, killed by the Rakshasa Alumvusha.

Ishvara (ईश्वर): A Hindu philosophical concept of God referring to the Supreme Being which is the lord and the ruler of everything. Hinduism uses the term Ishvara exclusively to refer to the Supreme God in a monotheistic sense.

J

Jāmbavān (जाम्बवान): Jambavan or Jamvanta is a bear in Hinduism and believe to lived from Treta Yuga to kaliYuga.

Jambudvīpa (जम्बुद्वीप): The name of the dvipa ("continent") of the terrestrial world, as envisioned in the cosmologies of Hinduism, Buddhism, and Jainism, which is the realm where ordinary human beings live. Its name is said to derive from a Jambu tree.

Jambumali (जम्बुमली): The warrior Ravana sends to slay Hanuman when Hanuman not satisfied with finding Sita dashed about the Ashoka grove and broke the trees and spoiled the pavilions.

Janaka (जनक): King of Mithila, a great Rajarishi; father of Sita, wife of Rama.

Janamejaya (जनमेजय): A king who conducted a great sacrifice for the well being of the human race.

Janārdana (जनार्दन): A name of Krishna

Jarāsandha (जरासंध): A rākshasa father-in-law of Kamsa, Son of Brihadratha. Mighty king of Magadha of whose prowess all Kshatriyas were afraid. Killed by Bhima in a thirteen-day non-stop physical combat: with Sri Krishna and Arjuna as witnesses.

Jarita (जरित), Laputa (लपुत): Female companions of a saranga bird, who was a rishi named Mandapala in his previous birth when he was refused admission to heaven because he was childless.

Jalāsura (जलासुर): A demon killed by Bhima.

Japa (जप): A spiritual discipline in which a devotee repeats a mantra or the name of God. The repetition can be aloud, just the movement of lips or in the mind.

Jātaka (जातक): The Jataka is a voluminous body of folklore and mythic literature, primarily associated with the Theravada Buddhist tradition, as written in the Pali language (from about the 3rd century, C.E.); The story of Rama is told in one of Jātakas.

Jatāsura (जटासुर): A Rakshasa who disguised himself as a Brahman and carried Yudhishtira, Sahadeva, Nakula, and Draupadi. He was overtaken and killed by Bhima.

Jatāyū (जटायू): Jatāyū was king of all the eagles-tribes, the son of Aruna and nephew of Garuda. A demi-god who has the form of an (eagle), he tries to rescue Sita from Ravana, when Ravana is on his way to Lanka after kidnapping Sita. His brother was Sampatī

Jaya (जय): A son of King Dhritarashtra, who was killed by Bhima in the war

Jayadratha (जयद्रथ): A warrior on the side of Kauravas who closed the breach effected by Abhimanyu in the Chakravyuha military formation by Dronacharya and trapped him inside.

Jayatsena (जयत्सेन): A kinsman of the Pandavas.

Jayatsena (जयत्सेन): A warrior fighting on the side of Kauravas.

Jīwal (जीवल): The charioteer of Rituparna, king of Ayodhya, who accompanied with Bahuka.

Jnana (ज्ञान): Knowledge of the eternal and real

K

Kacha (कच): Grandson of sage Angiras and son of Brihaspati, who went to seek knowledge under Sukracharya as a brahmacharin. Devayani, the preceptor's lovely daughter, fell in love with him. The Asuras (demons) suspecting him of wanting to steal the secret of reviving the dead, killed him a number of times. But due to Devayani's love for him, her father brought him back to life every time he was killed. Ultimately the secret was learnt by the devas who then succeeded in defeating the asuras.

Kagola (कगोल): A disciple of the great sage and teacher of Vedanta, Uddalaka. Although virtuous and energetic, he lacked the intelligence needed to master the Vedas. He was also the father of Ashtavakra, whose legendary crookedness was a result of his twisting in the womb whenever Kagola made a mistake in reciting the Vedas.[1]

Kaikeyī (कैकेयी): She was the youngest of King Dasharatha's three wives and a queen of Ayodhya. She was the mother of Bharata.

Kailāsh (कैलास): It is a peak in the Gangdisê mountains, the source of rivers in Asia—the Indus River, the Sutlej River, and the Brahmaputra River—and is considered as a sacred place in four religions—Hinduism, Buddhism, Jainism and Bön faith. The mountain lies near Lake Manasarowar and Lake Rakshastal in Tibet.

Kaitabh (कैतभ): Kaitabh is an asura associated with Hindu religious cosmology. He along with his companion, Madhu, originated from one of the ears of God Vishnu. Kaitabh and Madhu were designed to annihilate Brahma.

Kālayāvan (कालयावन): Kālayāvan was an asura who surrounded Mathura with an army of thirty million monstrous friends. Then Krishna departed to build a city of Dwārka amidst sea, transported all his people to this city and left them in Dwārka. Then Krishna returned and slew Kālayāvan.

Kāl-Purush (काल-पुरुष): The time-man, Bengali name of Orion.

Kali (कलि): Kali was a demon, the personified spirit of the Fourth yuga who possesses Nala.

Kalī Yuga (कली युग): Kalī Yuga (lit. Age of Kali, also known as The Age of Darkness), is one of the four stages of development that the world goes through as part of the cycle of Yugas, as described in Hindu scriptures, the others being Dwapara Yuga, Treta Yuga, and Satya Yuga.

Kālī (काली): A dark, black aspect of the mother-goddess Devi whose consort is Shiva.

Kālindī (कालिन्दी): Kālindī was daughter of the Surya (Sun) who marries Lord Krishna while he was ruling at Dwarka, Kālindī is also another name for the river Yamuna in northern India.

Kāliyā (कालिया): Kāliyā was the name of a poisonous hydra or Nāga living on the bank of Yamuna River. Kāliyā was quelled by Krishna and sent to his abode in Ramanaka Dwīpa.

Kāl nāginī (काल नागिनी): A serpent who kills Lakshmindara, the son of Chand Sadagar who was a merchant-prince of Champaka Nagar.

Kalki (कल्कि): The tenth Avatar of Vishnu who is yet to come and will appear as a man on a horse at the end of Kali Yug.

Kāma (काम): Best understood as aesthetics, the definition of Kama involves sensual gratification, sexual fulfillment, pleasure of the senses, love, and the ordinary enjoyments of life regarded as one of the four ends of man (purusharthas).

Kāmadeva (कामदेव): Kāmadeva is the Hindu god of love. He is represented as a young and handsome winged man who wields a bow and arrows.

Kamboja s (कम्बोज): Enemies of the Kauravas whom Karna had defeated

Kāmadhenu (कामधेनु): Kamadhenu was a divine cow believed to be the mother of all cows. Like her child Nandini, she could grant any wish for the true seeker. Kamadhenu provided Vasishtha with his needs for the sacrifices. Kamadhenu (kama-dhenu, 'wish-cow'), was a miraculous cow of plenty who could give her owner whatever he desired.

Kampilya (कम्पिल्य): Capital of the Panchala Kingdom ruled by Drupada.

Kamsa (कंस): Maternal Uncle of Sri Krishna and son of Ugrasena, also son-in-law of Jarasandha, whom Sri Krishna killed.

Kamyaka Forest (काम्यक वन): Kamyaka forest is mentioned in Mahabharata being situated at the head of the Thar desert, near the lake Trinavindu was situated on the western boundary of the Kuru Kingdom, on the banks of the Saraswati River. It lay to the west of the Kurukshetra plain.

Kanika (कणिक): Minister of Shakuni.

Kanka (कंक): Assumed name of Yudhishtira at Virata's court.

Kaṇva (कण्व): Father of Shakuntala.

Kanyā pūjā (कन्या पूजा): A Hindu custom to worship virgin girls as a symbol of the pure basic creative force.

Kapila (कपिल ऋषि): A Vedic sage credited as one of the founders of the Samkhya school of philosophy. He is prominent in the Bhagavata Purana, which features a theistic version of his Samkhya philosophy.

Karkotaka (कर्कोटक): The naga who bit Nala at the request of Indra, transforming Nala into a twisted and ugly shape.

Kartavirya Arjuna (कार्तवीर्य अर्जुन): Kārtavīrya Arjuna was King of Mahishmati, kshatriya of Ramayana period believed to have a thousand arms. He had beheaded Jamadagni, father of Parashurama. In revenge, Parashurama killed the entire clan of Kartavirya Arjuna. Ravana was comprehensively defeated and was put to humiliation by him.

Karma (कर्म): A Sanskrit term that comprises the entire cycle of cause and effect.

Karma Yoga (कर्म योग): The practise of disciplining action. Karma yoga focuses on the adherence to duty (dharma) while remaining detached from the reward. It states that one can attain Moksha (salvation) by doing his duties in an unselfish manner.[2]

Karṇa (कर्ण): A matchless warrior, son of the Sun god and Kunti. Disciple of Parasurama. Also son of Radha, his foster-mother, and was known as Radheya.

Kārtavīrya (कार्तवीर्य): A great warrior who defeated Ravana, King of Lanka.

Kārtikeya (कार्तिकेय): Commander of the armies of the devas, A god born out of a magical spark created by Shiva, his father. His brother is Ganesha.

Kashyapa (कश्यप): An ancient sage, father of the Devas, Asuras, Nagas and all of humanity. He is married to Aditi, with whom he is the father of Agni and the Savitrs. His second wife, Diti, begot the Daityas. Diti and Aditi were daughters of King Daksha and sisters to Sati, Shiva's consort. One of Dashratha's counsellors also.

Kauravas (कौरव): Kaurava is a Sanskrit term, that means a descendant of Kuru, alternate name of sons of Dhritarashtra.

Kausalyā (कौसल्या): She was the eldest of King Dasharatha's three wives and a queen of Ayodhya. She was the mother of Rama.

Kausikam (कौसिकम्): A sage who learnt from Dharmavyadha the secret of Dharma, of performing one's duty.

Kaustubha (कौस्तुभः): is a divine jewel - the most valuable stone "Mani", which is in the possession of lord Vishnu.

Kekaya (केकय): A brave warrior on the Pandava side into whose chariot Bhima got during the fighting on the sixth day. Usinaras, the Sibi, the Madras, and the Kekayas were the direct descendants of Yayati's son Anu.

Kesava (केसव): One of the names of Sri Krishna.

Keshinī (केशिनी): Wife of Sāgara

Ketama (केतम): Another chief whose head was cut off by Drona.

Ketu (केतु): Ketu is generally referred to as a "shadow" planet. It has a tremendous impact on human lives and also the whole creation. Astronomically, Ketu and Rahu denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere.

Khaṇḍavaprastha (खाण्डवप्रस्थ): The ancient capital from where the ancestors of Pandavas, Nahusha and Yayati ruled. The Pandavas rebuilt the ruined city and erected palaces and forts and renamed it Indraprastha.

Khandava Vana (खांडववन): Khandava Vana was an ancient forest mentioned in the epic Mahabharata, inhabited by Naga tribes. It lay to the west of Yamuna river, in modern-day Delhi territory. Pandavas cleared this forest to construct their capital city called Indraprastha.

Khara (खर): Khara was younger brother of Rāvana who was slain by Rama.

Kichak a (किचक): Sudeshna's brother, commander-in-chief of Virata's army, who made advances to Sairandhri (Draupadi). He was invited to meet her at night at the ladies dancing hall and was met instead by Valala (Bhima) dressed up as a female who killed him (Kichaka).

Khira (खिर): The grand son of Krishana.

Kinnars (किन्नर): Human birds with instruments of music under their wings.

Kirāta (किरात): Huntsman, The non-Aryan aborigines of the land. They are mentioned along with Cinas for Chinese. Kiratas are believed to be of Tibeto-Burman origin.

Kirmira (किर्मीर): Kirmira was a Rakshasa, the brother of Bakasura, who lived in the Kamyaka Forest, and used to terrorize the Rishis who inhabited that forest. He ran into the Pandavas when they began their exile in the Kamyaka forest. Upon learning that Bheema was present, who had slain his brother Bakasura, the Rakshasa then challenged the Pandava to fight. After a fierce battle, Bhishma choked Kirmira to death.

Kishkindhā (किष्किन्धा): Kishkindhā was the kingdom ruled by a Vanara King Sugreeva, the younger brother of Bali, during the Ramayana period. This was the kingdom where he ruled with the assistance of his most intelligent minister, Hanuman.

Kosala (कोशल): Kosala was an ancient Indian Aryan kingdom, corresponding roughly in area with the region of Oudh. Its capital was Ayodhya, where Rama was born.

Kripa (कृपा): The concept of Divine Grace in Hinduism, especially in Bhakti Yoga.

Kripāchārya (कृपाचार्य): Aswathama's uncle who advocated a combined assault on Arjuna in battle as against Karna's boast that he could take him on single-handed.

Krishṇa (कृष्ण): The eighth avatar of Vishnu, one of the most worshipped by many Hindus. Krishna is famous for his lecture to Arjuna written in the Bhagavad Gita.

Krishna-Dwaipāyana (कृष्ण द्वैपायन): Another name of Sage Vyasa.

Krishna Janmashtami (कृष्ण जन्माष्टमी): A Hindu festival celebrating the birth of Lord Krishna, an avatar of Hindu deity Vishnu.

Krauncha (क्रौंच): Curlew-heron.

Krauncha-Vyuha (क्रौंच व्युह): military formation on a pattern supposed to resemble a heron with outstretched beak and spreading wings. In ancient Indian practice, armies were arrayed for battle in formations of definite patterns, each of which had a name such as Chakra, or Kurma or Krauncha, or Makara according to a real or fancied resemblance.

Kritavarma (कृतवर्म): A notable Yadava warrior fighting on the side of Kaurava forces.

Kshatriya (क्षत्रिय): One of the four fundamental colours (Varnas) in Hindu tradition, consisting of the warriors, soldiers and rulers of society.

Kshatradharma (क्षात्रधर्म): This is a form of spiritual practice that involves "Protection of the seekers and destruction of the evildoers". In other words, it is the duty of fighting against evil as told by lord Krishna to Arjuna in the Bhagavad Gita.

Kubera (कुबेर): One of the gods of wealth and riches.

Kuchasthala (कुचस्थल): A city where Krishna stayed the night on his way to the court of Dhritarashtra.

Kumāra (कुमार): Son of Shiva and Parvati who conquered and slew the demon Taraka.

Kumbha (कुम्भ): Kumbha was a rakshasa who led a host against the monkeys when Hanumana fetches healing herb.

Kumbhakarna (कुम्भकर्ण): Brother of Ravana, King of Lanka, who was asleep most of the time because of the curse of Brahma.

Kundalpur (कुण्डलपुर): Capital of Raja Bhishmak who was father of Rukmini, the wife of Krishna.

Kundinapura (कुण्डिनपुर): Capital of Vidarbha.

Kuntī (कुंती): Mother of Pandavas, Daughter of Sura also known as Pritha. She was given in adoption to the king's childless cousin Kuntibhoja and was named Kunti after her adoptive father.

Kunti-Madri (कुंती-माद्री): Queens of King Pandu who gave birth to three and two sons known as the Pandavas in the forest where he spent many years for having committed some sin. The sons were known as Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva.

Kurma (कुर्म): Tortoise, The second Avatar of Vishnu where he took the form of a tortoise.

Kurujangala (कुरुजाङ्गल): An ancient kingdom of India, in the north near the Yamuna and Ganges rivers. The main cities of the region are Hastinapura and Indraprastha. Its kings are sometimes called the Kurus. On a modern map of India, this kingdom roughly forms most of the Haryana state. Indraprastha (now known as Delhi the capital of India) was its capital.

Kurukshetra (कुरुक्षेत्र): Plain of, scene of great battle between the Pandavas and Kurus for the throne of Hastinapura resulted in a battle in which a number of ancient kingdoms participated as allies of the rival clans. The location of the battle was Kurukshetra in the modern state of Haryana in India.

Kurus (कुरु): The name of an Indo-Aryan tribe and their kingdom in the Vedic civilization of India. Their kingdom was located in the area of modern Haryana. Bhishma was their guardian.

Kusha (कुश): Kusha and his twin brother Lava are the children of the Hindu God Rama and his wife Sita, whose story is told in the Ramayana

Kusasthala (कुसस्थल): one of the provinces asked by Pandavas,

L

Lakshagrah (लाक्षागृह): The house of lac, The palace made out of lac at Benares where Pandavas along with Kunti were kept with a sense of banishment. The house was made with flammable materials which Purochana was to ignite at the opportune moment with the Pandavas entrapped inside. However, Vidura had seen through Duryodhana's plan and sent a miner to tunnel a shaft which the Pandavas used to escape.[1]

Lakshmana (लक्ष्मण): Younger stepbrother of Rama and son of Sumitra and King Dasharatha. Duryodhana's gallant young son also bore this name.

Lakshmi (लक्ष्मी): Goddess of prosperity, wealth and good fortune. She is the consort of Vishnu and an aspect of Devi.

Lakshmīndara (लक्ष्मीन्दर): Son of Chand Sadagar who weds Behula. He was slain by Kal-nagini but restored to life by Mansa.

Lankā (लंका): An island city, generally identified with Ceylon, the home of Ravana.

Lava (लव): Kusa and Lava were sons of Rama and Sita.

Lomasa (लोमस): A brahmana sage who advised the Pandavas to reduce their retinue while repairing to the forest. Those unable to bear the hardships of exile were free to go to the court of Dhritarashtra or Drupada, king of Panchala. He accompanied Yudhishtira on his wanderings.

Lopamudra (लोपमुद्रा): Daughter of the king of Vidarbha who married the sage Agastya.

Lord Narayana (नारायण): Refuge of men; Mahavishnu.

M

Mādhava (माधव): One of the names of Krishna. It means the Lord of Lakshmi.

Madhu (मधु): The name of Kingdom of Shtrughna.

Madhusudana (मधुसुदन): Another name of Krishna, the slayer of the asura Madhu.

Mahābhārata (महाभारत): One of the two major ancient Sanskrit epics of India, the other being the Ramayana. The Mahabharata is of religious and philosophical importance in India; in particular, the Bhagavad Gita, which is one of its chapters (Bhishmaparva) and a sacred text of Hinduism.

Mahādeva (महादेव): Another name of Shiva.

Mahāpārshwa (महापार्श्व): One of Ravana's generals.

Mahārāksha (महाराक्ष): Son of Khara slain at Lanka.

Mahāvishnu (महाविष्णु): Lord of the Universe who took human birth in order to wrest his kingdom from Emperor Bali for the salvation of the world. Lord Vishnu also took birth as Rama, son of Dasharatha, to kill Ravana, King of Lanka.

Mahendra (महेन्द्र): A King who had attained heaven. Also the name of a mountain upon which Hanumana rushes while searchin Sita, shaking it in wrath and frightening every beast that lived in its woods and caves.

Mainaka (मैनक): Another mountain, well wooded and full of fruits and roots, Hanumana coursed through the air while searchin Sita.

Maitreya (मैत्रेय): A sage who visited the court of Dhritarashtra, expressed sorrow at the Pandava's plight, advised Duryodhana not to injure the Pandavas for his own good.

Makandi : One of the provinces asked by Pandavas, A province running along the banks of the Ganges, to the south of Hastinapura. Kampilya the capital city of Panchala was situated in the Makandi province within the southern Panchala kingdom (1,140).

Makara Sankranti (मकर संक्रान्ति): A huge Religious festival regarding Sun. Lit. Makara means Capricorn and Sankranti is transition. It is about transition of Sun into Capricorn on its celestial path.

Mālinī (मालिनी): Malini was the name of river that was flowing in the forest where the ashrama of Kanva rishi was situated and Dushyanta fell in love with Shakuntala.

Manasā Devī (मन्सादेवी): Manasa Devi the goddess of snakes; the daughter of Shiva by a beautiful mortal woman. She was no favourite of her step mother, Bhagavati, or Parvati, Shiva's wife.

Manasaputra (मानसपुत्र): Literally "sons of mind". Wise men, created from the brain of Brahma. They are listed as Atri, Bharadwaja, Gotama, Jamadagni, Kashyapa, Vashishtha and Vishwamitra. Some sources add more names to this list.

Mānasarovar (मानसरोवर): A sacred lake in the Himalayas

Mandara (मंदर): The mountain used as a churning stick in Samudra manthan for churning the ocean using Vasuki nāga as rope by gods on one side and asuras on other side.

Mandavya (मंदव्य): A sage wrongly punished by the king by being impaled as the chief of robbers who had clandestinely hidden their stolen goods in a corner of his hermitage when he was in deep contemplation. Lord Dharma gave him this punishment for having tortured birds and bees in his childhood. At this

Mandavya cursed Dharma who was born as Vidura, the wise, to the servant maid of Ambalika, wife of King Vichitravirya, who offered her to Sage Vyasa in place of Ambalika.

Mandhatri: Mandhatri was a king, son of Yuvanaswa, of the race of Ikshvaku, and author of a hymn in the Rigveda.

Mandodarī (मंदोदरी): Mandodari was the daughter of the King of Danavas, Mayasura and celestial dancer, Hema. She was the first wife of the Lord of Lanka Ravana.

Manipura chakraManipura: 'City of jewels' in Sanskrit. Manipura is the third primary chakra according to Hindu tradition. It is positioned at the navel region and it has ten petals which match the vrittis of spiritual ignorance, thirst, jealousy, treachery, shame, fear, disgust, delusion, foolishness and sadness.

Mantharā (मंथरा): Mantharā was a servant who convinced Kaikeyi that the throne of Ayodhya belonged to her son Bharata and that Rama should be exiled from the kingdom.

Mantra (मंत्र): An incantation with words of power. A religious syllable or poem, typically from the Sanskrit language. They are primarily used as spiritual conduits, words and vibrations that instill one-pointed concentration in the devotee. Other purposes have included religious ceremonies to accumulate wealth, avoid danger, or eliminate enemies. Mantras are performed through chanting.

Manu Smriti (मनुस्मृति): The Manusmriti translated Laws of Manu is regarded as an important work of Hindu law and ancient Indian society. Manu was the forefather of all humans and author of Manu Smriti. Certain historians believe it to have been written down around 200 C.E. under the reign of Pushymitra Shunga of Sangha clan.

Mārīcha (मारीच): A character in the Ramayana, uncle of Ravana who transformed himself into a golden deer at the behest of Ravana to entice Sita.

Mārkaṇḍeya (मार्कण्डेय): A sage who told Yudhishtira the story of a brahmana, Kausika.

Marutta (मरुत्त): A king of the Ikshwaku dynasty whose sacrifice was performed by Samvarta in defiance of Indra and Brihaspati.

Mātali (मातली): Charioteer of Indra who took Arjuna to the kingdom of gods.

Matanga (मत्तंग): A rishi during Ramayana period, Rama and Laxman pass by while searching Sita on way to mountain Rishyamūk on which dwelt Sugriva.

Mathurā (मथुरा): The capital of Yadavas which was invaded by Kams

Matrikas: A group of mother goddesses.

Matsya (मत्स्य): The first Avatar of Vishnu, where he came in the form of a fish

Māyā (माया): Maya is the limited, purely physical and mental reality in which our everyday consciousness has become entangled. Maya is believed to be an illusion, a veiling of the true, unitary Self—the Cosmic Spirit also known as Brahman. Maya originated in the Hindu scriptures known as the Upanishads.

Mayasura (मयासुर): Maya (मय), or Mayasura was a great ancient king of the Asura, Daitya and Rakshasa races upon earth. He was also the chief architect of the peoples of the netherworlds.

Medhavi (मेधवी): Son of Sage Baladhi who desired that his son should live as long as a certain mountain lasted. Filled with conceit, Medhavi angered Dhanushaksha who killed him by taking on the form of a bull and butting the mountain until it was broken to pieces.[1]

Menakā (मेनका): Menakā is considered one of the most beautiful of the heavenly Apsaras. She was sent by Indra, the king of the Devas, to break the severe penance undertaken by Vishwamitra.

Meru (मेरु): An ancient mountain and mythical centre of the universe on which was situated the city of Brahma. Becoming jealous of Meru, the Vindya began to grow very high obstructing the sun, the moon and the planets. Agastya whom the Vindhya mountain respected asked it to stop growing until he crossed it on his way to the south and returned to the north again. But he did not return at all, having settled in the south.

Mithilā (मिथिला): Mithilā was a kingdom in ancient India. It existed in the eastern Gangetic plains in areas which is today spread over Uttar Pradesh and Bihar states of India, and parts of Nepal. Raja Janaka, father of Sita, was king of this kingdom.

Mitra (मित्र): One of the Adityas.

Moksha (मोक्ष): Refers to liberation from the cycle of death and rebirth. In higher Hindu philosophy, it is seen as a transcendence of phenomenal being, of any sense of consciousness of time, space, and causation (karma).

Muchukunda (मुचुकुन्द): Muchukunda was a great sage who kills Kalayavan, the great Yavana warrior king in the Indian epic Mahabharata.

Mukāsura (मुकासुर): Mukāsura was a demon, friend of Kauravas, who was sent to disturb the austerities, Arjuna was performing at Mount Kailash. Mukāsura went to forest where Arjuna was practicing his vows of prayer, vigil, and fast and attacked Arjuna in the form of a boar to kill. At the same time Shiva came in the form of a huntsman and saved him. Shiva gave Arjuna the Gandiva, the divine bow, and blessed him.

N

Nachiketa (नचिकेता): Nachiketa was son of a cowherd of the name Vājashrava, who was offered to Yama to find a place in Heaven by his father. Nachiketatas with his wits learnt the wisdom taught by death, found the Brahman and was freed from death.

Nāga (नाग): Nāga is the Sanskrit and Pāli word for a minor deity taking the form of a very large snake, found in Hindu and Buddhist mythology. The use of the term nāga is often ambiguous, as the word may also refer, in similar contexts, to one of several human tribes known as or nicknamed "Nāgas"; to elephants; and to ordinary snakes, particularly the King Cobra and the Indian Cobra, the latter of which is still called nāg (नाग) in Hindi and other languages of India.

Nāgas (नाग): Nāgas were a group who spread throughout India during the period of the epic Mahabharata. The demi-god tribe called Suparnas (in which Garuda belonged) were arch-rivals of the Nagas. The well known Nagas are Ananta, Vasuki, Takshaka, Karkotaka and Airavata.

Nāga panchami (नाग पंचमी): The festival of Nāga panchami is celebrated in Hindus to pay respect to Nāgas. The five Nāgas worshipped on Nāga panchami are Ananta, Vāsuki, Taxak, Karkotaka and Pingala.

Nagavanshi (नाग वंशी): Nagavanshi dynasty is one of the Kshatriya dynasties of India. It includes a number of Jats and Rajput clans. The worshippers of Nāga

(serpent) were known as Nāgā or Nāgil. The descendants of Nagas were called Nagavanshi.

Nahusha (नहुष): A mighty king who was made king of the gods because Indra had disappeared due to his killing Vritra through sin and deceit.

Naimiṣāraṇya (नैमिषारण्य): Naimiṣāraṇya (Naimisha Forest) was an ancient forest mentioned in the epic Mahabharata. It lay on the banks of the Gomati River (in Uttar Pradesh). The whole narration of Mahabharata took place at Naimisha forests, during a conclave of sages headed by sage Saunaka.

Naivedhya (नैवेद्य): Food or eatables prepared as offerings to God, prior to the oblation. (See also: Prasad)

Nakula (नकुल): Fourth brother of the Pandavas.

Nala (नल): King of Nishadha who lost his kingdom in a game of dice and deserted his wife Damayanti because of a curse.

Nanda (नंद): Nanda is head of a tribe of cowherds referred as Holy Gwals and foster-father of Krishna, who was allegedly given to him by Vasudeva. Nanda was married to Yasoda. Krishna derives his name Nandalal (meaning son of Nanda) from him.

Nandi (नंदि): Nandi is the white bull which Shiva rides, and the leader of the Ganas. The white colour of the bull symbolizes purity and justice.

Nandinī (नन्दिनी): Vasishtha's divinely beautiful cow, child of Kamadhenu.

Narasimha (नरसिंह): The fourth Avatar of Vishnu. He is a mixed form of a man and a lion.

Nara (नर): Arjuna or Dhananjaya.

Nārada (नारद): Narada is the Hindu divine sage, who is an enduring chanter of the names Hari and Narayana which other names for Vishnu, considered to be the supreme God by Vaishnavites and many other Hindus. He is regarded the Manasputra of Brahma as he was born of his thoughts. He is regarded as the Triloka sanchari, the ultimate nomad, who roams the three lokas of Swargaloka, Mrityuloka and Patalloka to find out about the life and welfare of people.

Nārāyaṇa (नारायण): Nārāyaṇa is an important Sanskrit name for Vishnu. The name is also associated with Brahma and Krishna. He is also identified with, or as the son of, the original man, Purusha.

Nārāyaṇa s (नारायण): Krishna's kinsmen.

Nārāyaṇāśrama (नारायणाश्रम): A charming forest where the Pandavas had halted during their wanderings.

Nārāyaṇastra (नारायणास्त्र): Narayanastra is the personal missile weapon of Vishnu in his Narayana form, this astra lets loose a powerful tirade of millions of deadly missiles simultaneously.

Narishyanta (नरिष्यन्त): Narishyanta was son of Vaivasvata Manu and belongs to solar race of Kshatriyas.

Narmadā (नर्मदा): The Nerbudda river, one of the most important sacred rivers, originating from Amarkantak is believed to have descended from the sky by the order of Lord Shiva. The personified river is variously represented as being daughter of a Rishi named Mekala (from whom she is called Mekala and Mekala-kanya), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the Nagas. It was she who brought Purukutsa to the aid of the Nagas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes.

Navadurga (नवदुर्गा): Literally means nine Durgas, constitute, according to Hindu mythology, the manifestation of Durga in nine different forms.

Navaratri (नवरात्रि): A Hindu festival of worship and dance. The word Navaratri literally means nine nights in Sanskrit. During these nine nights and ten days, nine forms of Shakti/Devi are worshipped.

Netā (नेता): Netā was daughter of Shiva and friend of Manasa Devi.

Nikumbha (निकुम्भ): One of Ravana's generals who led the rakshasas against the host of monkeys and was slain.

Nīla (नील): Son of Agni; One of the monkey host placed at the gate guarded by Prahasta.

Nirvāṇa (निर्वाण): Literally "extinction" and/or "extinguishing", is the culmination of the yogi's pursuit of liberation. Hinduism uses the word nirvana to describe the state of moksha, roughly equivalent to heaven.

Nishādha (निषाध): A country where Indra, Lord of the gods had lived once disguised as a brahmana. King of the Nishadha was Guha who guarded Rama after he crossed Koshala kingdom on his exile.

Nishādha (निषाध): The Nishādha peoples were indigenous tribes inhabiting ancient India. The Indo-Aryan peoples of ancient India's Vedic civilization saw the Nishadhas as uncivilized and barbarian peoples. Nishadhas did not follow the Vedic religion, and were involved in a number of wars with Indo-Aryan kingdoms.

O

OmOm, or Aum (ॐ): the most sacred syllable in Hinduism, first coming to light in the Vedic Tradition. The syllable is sometimes referred to as the "Udgitha" or "pranava mantra" (primordial mantra); not only because it is considered to be the primal sound, but also because most mantras begin with it.

P

Pāñchajanya (पांचजन्य): Name of Krishna's conch.

Palāsa (पलास): A tree *Butea frondosa* also called "flame of the forest".

Pāñchāla (पांचाल): Pāñchāla corresponds to the geographical area between the Ganges River and Yamuna River around the city of Kanpur and Benares. Anciently, it was home to an Indian kingdom, the Panchalas, one of the Mahajanapadas.

Pāñchālī (पांचाली): Another name of Draupadi, Queen of the Pandavas and daughter of King Drupada.

Pāñchālya (पांचाल्य): A son of King Drupada who died in the war.

Panchvatī (पंचवटी): The place beside the river Godavari where Rama, Sita and Laxmana stayed in exile.

Pāñḍavaḥ (पाण्डव): Pandavas in Sanskrit pāñḍavaḥ are the five acknowledged sons of Pandu, by his two wives Kunti and Madri. They are Yudhishtira, Bhima, Arjuna and Nakula, Sahadeva

Pāñḍu (पाण्डु): Second son of Vichitravirya and Ambalika who succeeded to the throne of Hastinapura on his father's death, as his elder brother Dhritarashtra was born blind, father of the Pandavas.

Paramhansa (परमहंस): The supreme swan

Pārāsara (पारासर): A great sage, father of Veda Vyasa.

Parashurama (परसुराम): Sixth avatara of Vishnu, the son of Jamadagni. His name literally means Rama-with-the-axe. He received an axe after undertaking a terrible penance to please Shiva, from whom he learned the methods of warfare and other skills. Parashurama's creation was a mistake as his mother was given a concoction made to produce a Kshatriya child. Parashurama was of mixed varna.

Pārtha (पार्थ): Another name of Arjuna.

Parvasu (परवसु): Son of Raibhva and elder brother of Arvasu whose wife was violated by Yavakrida, who was killed with a spear by a fiend for his sin.

Parikshit (परिक्षित): Son of Abhimanyu and grandson of the Pandavas who was crowned king after the holocaust claimed the Kauravas and the Pandavas.

Parṇada (पर्णादि): The name of a brahman who brought news of Nala to Damayanti.

Pārvatī (पार्वती): Goddess of love, the consort of Shiva and mother of Ganesha, Rukmini prayed to her for saving her from the cruel Shishupala king of Chedi, as she had set her heart on marrying Krishna.

Pāsupatāstra (पाशुपतास्त्र): Pāsupatāstra is the irresistible and most destructive personal weapon of Shiva discharged by the mind, eyes, words or a bow.

Paurava (पौरव): A Kaurava hero.

Pavanrekha (पवनरेखा): Wife of Ugrasena, mother of Kams.

Phalguna (फल्गुन): Arjuna.

Pitāmaha (पितामह): Literally grandfather, which however carried no imputation of senile infirmity but denotes the status of the pater familias.

Prabhasa (प्रभास): The Vasu who seized Vasishtha's divine cow.

Pradyumna (प्रद्युम्न): Son of Krishna and Rukmiṇī.

Prahasta (प्रहस्त): Means long-head, One of Ravana's generals.

Prajāpatī (प्रजापति): Prajāpatīs are a group (or one) of creation gods, children of Brahma, including Daksha.

Pramanakoti (प्रमाणकोटि): A beautiful spot on the banks of the Ganges, to the north of Hastinapura, the Kuru capital (1,128). Duryodhana built a palace here for disporting himself in the waters of Ganges. A huge banyan tree was the mark of that place (3,12). Here he poisoned the food of Bhima, bound him and threw him into Ganges. Bhima was rescued by the Naga tribes living in the vicinity (1,128) (8,83) (9,56).

Prasad (प्रसाद): Food or other offerings, considered to be sanctified, after being presented to God. (See also: Naivedhya)

Pratikhāmi (प्रतिखामी): Duryodhana's charioteer.

Prayāg (प्रयाग): The holy place at Allahabad where Ganges and Yamuna meet.

Prithā (प्रिथा): Mother of Karna and of the Pandavas; equivalent Kunti.

Puṇḍarikaksha (पुण्डरिक्ष): Krishna, the lotus-eyed one.

Purāṇa (पुराण): Purana meaning "ancient" or "old" is the name of a genre (or a group of related genres) of Indian written literature (as distinct from oral literature). Its general themes are history, tradition and religion. It is usually written in the form of stories related by one person to another.

Purochana (पुरोचन): An architect and friend of Duryodhana, who built a beautiful wax palace named "Sivam" in Varanavata. Kunti prepared a lavish feast which left him intoxicated and led to his death as the wax palace burnt down.[1]

Purumitra (पुरुमित्र): A Kaurava warrior

Purushārtha (पुरुषार्थ): The four chief aims of human life. Arranged from lowest to highest, these goals are: sensual pleasures (kama), worldly status and security (artha), personal righteousness and social morality (dharma), and liberation from the cycle of reincarnation (moksha).

Purushottama (पुरुषोत्तम): An epithet of Sri Krishna. It is one of the names of Vishnu and means the Supreme Being.

Pushkara: The brother of Nala to whom nala lost his kingdom and all that he possessed in gambling.

Q

Quest: Hindu philosophy does not take a restrictive view on the fundamental question of God and the creation of the universe. Instead it lets the individual seek and discover answers in the quest of life. Seeking to know: 'Who am I? Where did I come from? Where am I going?'

R

Rādhā (राधा): Rādhā is one of the gopis (cow-herding girls) of the forest of Vrindavan, Krishna plays with her during his upbringing as a young boy; The other Radha is the wife of the charioteer Adhiratha, who found an abandoned new-born boy, whom he named Karna.

Rāhu (राहु): Rahu is a snake that swallows the sun or the moon causing eclipses. Rahu is one of the navagrahas.

Raibhya (रैभ्य): A sage whose hermitage was situated on the banks of the Ganges, near Rishikesh, a place, which gets its name, from Lord Vishnu appearing to him as Hrishikesh. The Pandavas during their wanderings visited it. This ghat was very holy. Bharata, son of Dasharatha bathed here. Indra was cleansed of his sin of killing Vritra unfairly by bathing in this ghat. Sanatkumar became one with God. Aditi, mother of the gods, prayed here to be blessed with a son.

Radheya (राधेय): Son of Radha, a name of Karna, who as a foundling was brought up as a son by Radha, the wife of the Charioteer Adhiratha.

Rajasūya (राजसूय): A sacrifice performed by a king to be entitled to assume the title of "Emperor".

Rākṣasaḥ (राक्षस): A rakshasa alternately, raksasa or rakshas is a demon or unrighteous spirit in Hinduism.

Rāma (राम): The Seventh Avatara of Vishnu. The life and heroic deeds of Rama are written in the Sanskrit epic, The Ramayana.

Ramanaka dwīpa (रमणक द्वीप): The home of Kaliya Naga, a poisonous hydra, on the banks of Yamuna river.

Rāmāyaṇa (रामायण): Part of the Hindu smṛiti, written by Valmiki. This epic of 24,000 verses in seven kandas (chapters or books) tells of a Raghuvamsa prince, Rama of Ayodhya, whose wife Sita is abducted by the rakshasa Ravana.

Rāma-navamī (राम नवमी): A Hindu festival, celebrating of the birth of Lord Rama. The day falls on the Navami, ninth day of the Chaitra month of Hindu lunar year in 'Shukla paksha'.

Rambhā (रम्भा): An apsara in the court of Indra.

Ratī (रती): Ratī is the goddess of passion and lust, and a daughter of Daksha. She married Kamadeva, the God of love.

Rāvaṇa (रावण): King of Lanka who abducted Sita, the beautiful wife of Ramachandra. Ravana is depicted in art with up to ten heads, signifying that he had knowledge spanning all the ten directions.

Rewatī (रेवती): Daughter of Raja Rewat of Arntā who marries Balarama

Ṛgveda (ऋग्वेद): The Rigveda is a collection of Vedic Sanskrit hymns counted as the holiest of the four religious texts of Hindus, known as the Vedas.

Rishabha (ऋषभ): Rsabha, the bull, a Hindu god mentioned in epic and Puranic literature, is an unusual avatar of Vishnu. The second note of the Indian gamut (Shadja, rishabha, gandhara, madhyama, panchama, daivata, nishada -sa, ri, ga, ma, pa, dha, ni.)

Ṛta (ऋत): Vedic principle of natural order believed to regulate and coordinate the operation of the universe on the natural, moral and sacrificial levels.

Ṛṣi (ऋषि): Rishi, also known as Mantradrāṣṭa ("seer of the Mantras") and Vedavaktāra ("chanter of the Vedas") is a seer who "heard" (cf. śruti) the hymns of the Vedas. A rishi is regarded as a combination of a patriarch, a priest, a preceptor, an author of Vedic hymns, a sage, a saint, an ascetic, a prophet and a hermit into a single person.

Rishyamūk (ऋष्यमूक): Mountain on which Sugriva dwelt.

Rishyasringa (ऋष्यशृंग): Son of sage Vibhandaka, who had grown up seeing no mortal except his father. The king of Anga, which was afflicted with a dire famine, to bring rain and plenty, invited him.

Rituparṇa (ऋतुपर्ण): The king of Ayodhya to whom Nala became the charioteer.

Rohiṇi (रोहिणि): The wife of Vasudeva and mother of Balarama

Romapada (रोमपद): King of Anga which was once visited by a great drought.

Rudra (रुद्र): A Rigvedic god of the storm, the hunt, death, Nature and the Wind. Rudra is an early form of Shiva and a name of Shiva in the Shiva sahasranama.

Rudra nritya (रुद्र नृत्य): Shiva's cosmic dance of destruction.

Rukma (रुक्म): Elder brother of Rukmiṇī, Heir apparent to the throne of Vidarbha. When defeated by Balarama and Krishna he established a new city Bhojakata, ashamed to return to Kundinapura, the capital of Vidarbha, and ruled over it.

Rukmiṇī (रुक्मिणी): Daughter of Raja Bhishmak, born at Kundalpur. Rukmini was the first wife and queen of Krishna, the 8th avatar of Vishnu. She was an avatar of Lakshmi.

Ruparekha (रूपरेखा): Lit. meaning a freak of Beauty. A statue in the throne of Vikramaditya.

Raghu- A boy who lives on a street

S

Shachī (शची): Wife of Indra, king of the gods on whom Nahusha's evil eye fell. Through the help of Brihaspati, she caused Nahusha's downfall and restored Indra as the leader of the Devas.[1] She was also known as Indrani.

Sadhana (साधना): Spiritual exercise by a Sadhu or a Sadhaka to attain moksha, which is liberation from the cycle of birth and death (Samsara), or a particular goal such as blessing from a deity.

Sagara (सगर): King Sagar is one of the greatest kings of Suryavansha in the Satya Yuga. He was king of Ayodhya, ancestor to King Dasharatha. He had two wives Keshini and Sumati. Asamanja was his son from Keshini.

Sahadéva (सहदेव): Youngest of the Pandava princes who offered the first honors to Krishna at the Rajasuya sacrifices.

Saibya (सैब्य): A ruler friendly to the Pandavas.

Sairandhri (सैरंध्री): A maid servant or female attendant employed in royal female apartments.

Saindhava (सैधव): Jayadratha.

Śakra (सक्र): Śakra is identified with the Vedic deity Indra. Śakra is sometimes named as one of the twelve Ādityas.

Shakuni (शकुनि): Shakuni was the brother of Gandhari. He was very fond of his nephew Duryodhana. He won the Pandavas' half of the kingdom for his nephew, as a wager in a rigged game of dice.

Salva (सल्व): Friend of Shishupala, who besieged Dwaraka Sri Krishna's kingdom to avenge Shishupala's death at the latter's hand.

Shalya (शल्य): Ruler of Madradesa and brother of Madri and uncle of the Pandavas who because of having received hospitality from Duryodhana went over to his side.

Samādhi (समाधि): A term used in yogic meditation. Samadhi is also the Hindi word for a structure commemorating the dead.

Samba : Sambu was son of Krishna, who married Lakshmana, daughter of Duryodhana.

Sāmkhya (सांख्य): A school of philosophy emphasising a dualism between Purusha and Prakrti, propounded by sage Kapila.

Sampāti (सम्पाति): Sampati was one of the two sons of Aruna, elder brother of Jatayu. Sampati lost his wings when he was a child.

Samsaptaka (संसप्तक): One who has taken a vow to conquer or die, and never to retreat. The Samsaptakas were suicide-squads, vowed to some desperate deed of daring.

Samsara (संसार): Means wandering, The tree worlds constitute Samsara. Refers to the concept of reincarnation or rebirth in Indian philosophical traditions.

Samvarta (संवर्त): Brihaspati's younger brother, a person of great learning.

Samba (संब): A Yadava youngster dressed as a woman who gave birth to a mace, as foretold by rishis.

Samudra manthan (समुद्र मन्थन): Samudra manthan or The churning of the ocean of milk is one of the most famous episodes in the Puranas and is celebrated in a major way every twelve years in the festival known as Kumbha Mela.

Sanga (संग): Son of Virata. When king Virata was wounded, he had to get into Sanga's chariot, having lost his chariot, horses and charioteer

Sanjaya (संजय): The narrator who tells blind Dhritarashtra the progress of the war from day to day. He told the king that a victim of adverse fate would first become perverted and loses his sense of right and wrong. Time would destroy his reason and drive him to his own destruction.

Sanjivani (संजीवनी): Sanjeevani is a magical herb mentioned in the Ramayana when, Lakshmana is badly wounded and is nearly killed by Ravana. Hanuman was called upon to fetch this herb from the mount Dronagiri a.k.a. Mahodaya in the Himalayas. Sushena took the life-giving plant and made Lakshman to smell its savour, so that he rose up whole and well.

Sankula Yuddha (संकुल युद्ध): A melee, confused fight, a soldiers battle as distinguished from the combats of heroes.

Santā (संता): Daughter of Dasharatha, Wife of sage Rishyasringa.

Sāntanu (सांतनु): King of Hastinapura, father of Bhishma.

Sanyāsin (सन्यासिन): One who has renounced the world and its concerns.

Saran (सारण): The spy of Ravana, Mentioned in Ramayana Yuddha Kanda/Sarga 26, who tells Ravana about strength of the army of vanaras.

Sarasana (सरसन): One of the Kaurava brothers who died in the war.

Sharmishtha (सरमिष्ठा): Princess and daughter of asura king Vrishaparva, wife of Yayati, who got angry with Devayani and slapped and pushed her into a dry well. Sarmishtha gave birth to Druhyu, Anu, and Puru.

Saraswati (सरस्वती): Saraswati is the first of the three great goddesses of Hinduism, the other two being Lakshmi and Durga. Saraswati is the consort of Lord Brahmā, the Creator.

Sarayū (सरयू): Sarayu was an ancient Indian river, sometimes thought of at probably today's Ghaghara river, and sometimes as a tributary. The river where Lakshmana practices austerities.

Satanika (सतनिक): Virata's son whose bead was severed by Drona.

Sati (सती): One of name of Dākshāyani, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Aparnā, Lalithā, Sivakāmini

etc. Sati is also the term for the immolation of a widow on her husband's pyre in Hinduism.

Satyajit (सत्यजित): A Panchala prince, a hero who stood by Yudhishtira to prevent his being taken prisoner by Drona, while Arjuna was away answering a challenge by the Samsaptakas (the Trigartas).

Satyaki (सत्यकि): A Yadava warrior, friend of Krishna and the Pandavas who advocated collecting their forces and defeating the unrighteous Duryodhana.

Satya Nārāyana (सत्य नारायण): Vishnu, Embodiment as Krishna.

Satyavān (सत्यवान): Meaning the truth-speaker, husband of Savitri. The oldest known version of the story of Savitri and Satyavan is found in "The Book of the Forest" of the Mahabharata.

Satyavati (सत्यवती): A fisherman's daughter who possessed uncommon beauty and emanated a divinely sweet fragrance and king Santanu became enamored of her, married her and made her his queen. The wife of Bhishma's father, Shantanu.

Satyavrata (सत्यव्रत): Warrior on the Kaurava side.

Saugandhika (सौगंधिका): A plant that produced a very beautiful and fragrant flower that Bhima went to get for Draupadi.

Sāvitrī (सावित्री): Wife of Satyavan.

Savyasachi (सव्यसाचि): Ambidexter, one who can use both hands with equal facility and effect. A name of Arjuna who could use his bow with the same skill with either hands.

Shakti (शक्ती): An aspect of Devi and a personification of God as the Divine Mother who represents the active, dynamic principles of feminine power.

Shaktism (शाक्त): Lit., "doctrine of power" or "doctrine of the Goddess" is a denomination of Hinduism that focuses worship upon Shakti or Devi – the Hindu Divine Mother – as the absolute, ultimate Godhead. It is, along with Shaivism and Vaisnavism, one of the three primary schools of Hinduism.

Shakuntalā (शकुन्तला): Shakuntala was mother of Emperor Bharata and the wife of Dushyanta. Shakuntala was born of Vishvamitra and Menaka.

Shālwa (शाल्व): The King with whom Ambā was secretly in love.

Shankara (शंकर): A name of Shiva; A great magician, friend of Chand Sagar.

Śankha (शंख): Shankha is the divine Cough or sea shell, which is one of the insignia in the Hindu God Vishnu's hands. The sound emitted from Shankha when blown, is too divine, that is used for regular rituals for Vishnu. Śankha was also the name of one of sons of King Virata who was killed in Mahabharata.

Shantanu (शान्तनु): Shantanu was a king of Hastinapura, father of Bhishma. Shantanu weds Satyawati, a ferryman's daughter.

Shatrughna (शत्रुघ्न): One of Dasharatha's four sons, King of Madhu.

Śatapatha brāhmaṇa (शतपथ ब्राह्मण): Shatapatha Brahmana ("Brahmana of one-hundred paths"), abbreviated ŚB) is one of the prose texts describing the Vedic ritual, associated with the White Yajurveda.

Shaivism (शैव धर्म): Shaivism names the oldest of the four sects of Hinduism. Followers of Shaivism, called "Shaivas", and also "Saivas" or "Saivites", revere Shiva as the Supreme Being.

Śeṣa (शेष): Shesha is a naga that takes human birth through Devaki, one of the primal beings of creation. Equivalent-Ananta or Atī-sheshan. In the Puranas, Shesha is said to hold all the planets of the universe on his hoods and to constantly sing the glories of Vishnu from all his mouths.

Shiva (शिव): A form of Ishvara or God in Shaivism. Śiva is commonly known as "the destroyer" and is the third god of the Trimurti.

Shikhandi (शिखण्डी): Daughter-son of Drupada, A girl turned man, warrior on the Pandava side. He had been born in an earlier lifetime as a woman named Amba, who was rejected by Bhishma for marriage.

Shishupāla (शिषुपाल): Shishupala was son of Damaghosha, king of Chedi, by Srutadeva, sister of Vasudeva; he was therefore cousin of Krishna, but he was Krishna's implacable foe, because Krishna had carried off Rukmini, his intended wife. Shishupāla was Identical with Hiranyakashipu who was slain by Krishna at the time of Dharmaputra's Rajasuya sacrifice.

Shiva (शिव): Shiva is a form of Ishvara or God in the later Vedic scriptures of Hinduism. Shiva is the supreme God in Shaivism, one of the major branches of Hinduism practiced in India.

Shivi (शिवि): Shivi was a great, powerful and generous king. Indra and Agni once tested his generosity by becoming birds when the king gave flesh from his body to fulfil his duty.

Shri (श्री): Another name of Lakshmi, a goddess, the delight of Vishnu.

Shri Krishna (श्री कृष्ण): See Krishna.

Shrutkīrti (श्रुतकीर्ति): Daughter of Kushadhwaaja; bestowed on Shatrughna.

Shudra (शुद्र): One of the four castes in Hindu tradition, consisting of artisans, cleaners and labourers.

Shukracharya (शुक्राचार्य): Shukracharya was a guru in Hindu mythology. Known as the guru of the Asuras, he is also associated with the planet Shukra (Venus) which is named after him. He was born as the son of Rishi Brighu and his wife Ushana.

Siddhāshrama (सिद्धाश्रम): The Shiva's hermitage, Where Rama and Vishvamitra sacrifice for many days.

Simhanada (सिंहनाद): A lion-note or roar; a deep roar of defiance or triumph which warriors were wont to utter to inspire confidence in their friends, of terror in their enemies.

Sindhu (सिन्धु): The Indus River, Urdu **سندھ دریا** ; Tibetan: Sengge Chu ('Lion River'); Persian: Hindu; Greek: Sinthos; Pashto: Abaseen ("The Father of Rivers"); Mehran (an older name)) is the longest and most important river in Pakistan. Originating in the Tibetan plateau in the vicinity of Lake Mansarovar.

Sinhikha (सिंहिख): The grim rakshasa who rose from the sea and caught Hanumana, when he coursed through the air like Garuda in search of Sita.

Sini (सिनि): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sītā (सीता): Sita was the wife of Rama, and is esteemed an exemplar of womanly and wifely virtue. Sita was herself an avatāra of Lakshmi, Vishnu's eternal consort, who chose to reincarnate herself on Earth as Sita, and endure an arduous life, in order to provide humankind an example of such virtues.

Sloka (श्लोक): A verse of lines in Sanskrit, typically recited as a prayer.

Smarta (स्मर्त): A Hindu denomination, which follows Advaita philosophy and considers that all gods are manifestations of Ishvar.

Śruti (श्रुति): A canon of Hindu scriptures. Shrutu is believed to have no author; rather a divine recording of the "cosmic sounds of truth", heard by rishis.

Soma (सोम): A ritual drink of importance among Hindus. It is frequently mentioned in the Rigveda, which contains many hymns praising its energizing or intoxicating qualities.

Somadutta (सोमदत्त): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sthūṇa (स्थूण): A Yaksha, follower of Kubera, who exchanges his identity with Shikhandin, A rakshasa who helps disturb Vishvamitra's sacrifices.

Subahu (सुबाहु): King of Kulinda in the Himalayas, ally of the Kauravas, Subahu was a demon who tried to interrupt Viswamitra's yaga. He was slain by Lord Rama. King of Chedi.

Subhadra (सुभद्रा): Wife of Arjuna, sister of Sri Krishna and mother of Abhimanyu.

Subrahmaniam (सुब्रह्मण्यम): The southern mountain deity.

Sudakshina (सुदक्षिण): A warrior on the Kaurava side.

Sudarsana (सुदर्शन): A warrior on the Kaurava army.

Sudarshana Chakra (सुदर्शन चक्र): Sudarshan Chakra is a spinning disc like weapon with very sharp edge, which is one of the weapons in the Hindu God Vishnu's hands.

Sudeshna (सुदेषणा): Queen of King Virata whom Sairandhri (Draupadi) served.

Sudeva (सुदेव): A Brahman who traced Damayanti in Chedi and later helps Damayanti in her quest to find Nala. He was friend of Damayanti's brother.

Sugrīva (सुग्रीव): Monkey-king, friend of Sri Rama, and brother of mighty Vali whom Sri Rama killed.

Sujata (सुजाता): Daughter of Sage Uddalaka and wife of Kagola, his disciple who had virtue and devotion but not much of erudition, mother of Ashtavakra.

Śuka (सुक): A sage, son of Vyasa, who related the Bhagavata Purana to King Parikshit, grandson of Arjuna.

Sukanyā (सुकन्या): Meaning - Fair-maid, The wife of Chyavana whom the Ashvins beheld at her bath, bare of any garment.

Sumān (सुमन): Son of Asamanja.

Sumatī (सुमती): Wife of Sagara.

Sumitra (सुमित्र): Abhimanyu's charioteer.

Sumitrā (सुमित्रा): One of Dasharatha's three wives; mother of Lakshmana and Shatrughna.

Sunda (सुन्द): Sunda and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them mutually.

Sunitī (सुनिती): Mother of Dhruva.

Supārshwa (सुपार्श्व): One of Ravana's counsellors.

Surabhi (सुरभि): The wish-bestowing cow that came first from the sea in the process of churning of the Ocean by gods and daityas.

Surpankhā (सुपर्णखा): A rākshasī; sister of Ravana; desires Rama; seeks to become Lakshmana's wife who attempts to slay Sita.

Supratika (सुप्रतिक): Name of King Bhagadatta's elephant.

Sūrya (सूर्य): A solar deity who is one of the three main Vedic Gods.

Susarma (सुसर्म): King of Trigarta, a supporter of the Kauravas who backed the proposal to invade Matsya, Virata's country.

Sushena (सुषेन): A monkey chief ; at siege of Lanka.

Sushruta Samhita (सुश्रुतसंहिता): Suśruta Saṃhitā is a Sanskrit redaction text on all of the major concepts of ayurvedic medicine with innovative chapters on surgery, attributed to Sushruta, likely a historical sage physician of the 6th century BCE.

Sūtra (सूत्र): Sūtra refers to an aphorism or a collection of such aphorisms in the form of a book or text. 'Sutras' form a school of Vedic study, related to and somewhat later than the Upanishads.

Suvarna (सुवर्ण): A soldier on the Kaurava side.

Sri Rama (श्रीराम): Also knew as Rama, Ramachandra or Sri Rama. Hanumana tells Bhima how he was deeply thrilled when he happened to touch Rama's body. This king of Ayodhya was banished to the forest for fourteen years, killed Ravana the king of Lanka who abducted his wife, Sita.

Srinjayas (श्रीन्जय): Pandava supporters.

Srutayu (श्रुतायु), **Astutayu** (अस्तुतायु): Two brothers fighting on the Kaurava side attacked Arjuna but were killed.

Srutayudha (श्रुतायुद्ध): A Kaurava warrior whose mace hurled at Krishna rebounded fiercely, killing Srutayudha himself. Her mother Parnasa had obtained that gift from Varuna who had specified that the mace should not be used against one who does not fight, else it would kill the person who hurls it.

Swarga (स्वर्ग): An Olympian paradise, a place where all wishes and desires are gratified, The heaven of Indra where mortals after death enjoy the results of their good deeds on earth.

Sveta (स्वेत): A son of King Virata who fell in battle to Bhishma's arrow.

Swayamvara (स्वयंवर): Meaning - Own-choice, Swayamvara, in ancient India, was a practice of choosing a life partner, among a list of suitors by a girl of marriageable age.

Syala (स्याल): A Yadava prince who insulted the sage Gargya, and was the cause of his becoming the father of Kalayavana, a great foe of Krishna and the Yadava family.

T

Tall (टल्ल): One of Ravana's counsellors

Tārā (तारा): See Tara (Devi)

Tāragam (तारगम): Tāragam is the name of forest, where dwelt ten thousand heretical rishis, who taught that the universe is eternal, that souls have no lord and that performance of works alone suffices for the attainment of salvation. Shiva taught them lesson and they became his followers. This legend is associated with Shiva's dance.

Tāraka (तारक): A demon slain by Kumara, the first son of Shiva.

Tandava (ताण्डव): Shiva's cosmic dance.

Tantra (तंत्र): The esoteric Hindu traditions of rituals and yoga. Tantra can be summarised as a family of voluntary rituals modeled on those of the Vedas, together with their attendant texts and lineages.

Tantripala: Assumed name of Sahadeva at Virata's court.

Tarpana or Tarpan (तर्पण): Sacrament, a death rite, also performed during the Pitru Paksha.

Tilottamā (तिलोत्तमा): Tilottama was an Apsaras. She is reputed to have been created by Vishwakarma from Tila seeds. She was responsible for bringing out the mutual destruction of the Asuras Sunda and Upasunda.

Tripura (त्रिपुरा): Tripura (meaning three cities, in Sanskrit) was constructed by the great architect Mayasura. They were great cities of prosperity, power and dominance over the world, but due to their impious nature, Maya's cities were destroyed by Lord Shiva.

Trishira (त्रिसिर): Trishira that is, one having three heads, was an asura mentioned in the Ramayana. He was one of the seven sons of Ravana, and his other brothers were Indrajit, Prahasta, Atikaya, Akshayakumara, Devantaka and Narantaka.

Tulsī Dās (तुलसीदास): Goswami Tulsidas (1532–1623) was a Hindu poet and philosopher, translator of the epics into vernacular. Tulsidas wrote twelve books and is considered the greatest and most famous of Hindi poets.

U

Uchchaihshravas: Uchchaihshravas was the white horse of Indra, produced at the churning of the ocean. It is fed on ambrosia, and is held to be the king of horses.

Udayana: Udayana was a prince of the Lunar race, and son of Sahasranika, who is the hero of a popular story. He was king of Vatsa, and is commonly called Vatsaraja. His capital was Kausambi. Also a name of Agastya.

Uddalaka: A great sage and the teacher of Vedanta.

Uddhava: The friend and counsellor of Krishna. According to some he was Krishna 's cousin, being son of Devabhaga, the brother of Vasudeva. He was also called Pavanayadhi.

Ugrasena (उग्रसेन): one-time King of Yadavas; deposed by his son Kams. His wife was Pavanrekha. Krishna killed Kams and established Ugrasena on throne.

Ujjayini (उज्जयिनि) or **Ujjain** (उज्जैन): is an ancient city of central India, in the Malwa region of Madhya Pradesh near which the ancient throne of Vikramaditya was discovered, one of the seven sacred cities of the Hindus, where the Kumbh Mela is held every twelve years. It is also home to Mahakaleshwar Jyotirlinga, one of the twelve Jyotirlinga shrines to the god Shiva.

Ulūka (उलूक): 'An owl.' Son of Kitava. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to the Pandavas.

Ulūpī (उलूपी): A daughter of Kauravya, Raja of the Nagas, with whom Arjuna contracted a kind of marriage. She was nurse to her stepson, Babhruvahana, and had great influence over him. According to the Vishnu Purana she had a son named Iravat.

Umadevī (उमादेवी): Wife of Shiva.

Unchhavritti (उन्छवृत्ती): The life of a mendicant, begging his food.

Upachitra (उपचित्र): One of King Dhritarashtra's sons who perished in the war.

Upanishad (उपनिषद्): Part of the Hindu Śruti scriptures which primarily discuss meditation and philosophy, seen as religious instructions by most schools of Hinduism.

Upaplavya (उपप्लव्य): A place in Matsya Kingdom, where the Pandavas settled after their exile of thirteen years.

Uparichara: A Vasu or demigod, who, according to the Mahabharata, became king of Chedi by command of Indra. He had five sons by his wife; and by an Apsaras, named Adrika, condemned to live on earth in the form of a fish, he had a son named Matsya (fish), and a daughter, Satyavati, who was the mother of Vyasa.

Upasunda (उपसुन्द): Sund and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them.

Urmilā (उर्मिला): Second daughter of Janaka; bestowed on Lakshmana.

Urvasī (उर्वसी): An apsara in Indra's court, whose amorous overtures Arjuna declined.

Ushā (उषा): Wife of Aniruddha, daughter of Banasur.

Ushanas (उशना): Ushanas were appointed as priests of asuras, who knew the science of bringing to life.

Uttanka (उत्तंक): Uttanka was a pupil of Veda, the third pupil of Dhaumya rishi. The other two pupils of Uttanka were Janamejaya and Poshya.

Uttara (उत्तर): A son of the Raja of Virata. Uttara was killed in battle by Salya.

Uttarā (उत्तरा): A daughter of the Raja of Virata. She married Abhimanyu, son of Arjuna.

Uttar kānda (उत्तरकांड): The part of epic Ramayana added later to the work of Valmiki.

V

Vagdevi: Another name for Saraswati.

Varaha (वराह): The third Avatar of the Hindu Godhead Vishnu, in the form of a Boar. He appeared in order to defeat Hiranyaksha, a demon who had taken the Earth (Prithvi) and carried it to the bottom of what is described as the cosmic ocean in the story.

Vaiśampāyana (वैशंपायन): A celebrated sage who was the original teacher of the Black Yajur-Veda. He was a pupil of the great Vyasa, from whom he learned the Mahabharata, which he afterwards recited to King Janamejaya at a festival.

Vaishnava (वैष्णव): A sacrifice performed by Duryodhana in the forest. Yayati, Mandhata, Bharata and others also performed it.

Vaishnava mantra (वैष्णव मंत्र): An invocation which endows a missile with some of the irresistible power of Vishnu.

Vaishnavism (वैष्णव धर्म): Vaishnavism is a tradition of Hinduism, distinguished from other schools by its worship of Vishnu or his associated avatars, principally as Rama and Krishna, as the original and supreme God.

Vaishrāvan (वैश्रावण): Elder brother of Ravana to whom Rama returned Pushpaka after the death of Ravana.

Vaishya (वैश्य): One of the four fundamental varnas (colours) in Hindu tradition comprising merchants, artisans, and landowners.

Vaivasvata Manu (वैवस्वत मनु): Vaivasvata Manu (also Manu Vaivasvate) is one of the 14 Manus. He is considered the progenitor of the current Manvantara, which is the 7th of the 14 that make up the current Kalpa, each Kalpa making up a day of Brahma. He was born to Saranya and Vivasvat and was the King of Dravida during the epoch of the Matsya Purana. He was the founder of the Suryavansha race of kings.

Vajrahanu (वज्रहनु): One of Ravana's generals.

Vajrayudha (वज्रयुद्ध): The weapon with which Indra killed Visvarupa on suspicion because his mother belonged to the asura tribe of daityas.

Valala (वलाल): Assumed name of Bhima when, he worked as a cook at Virata's court.

Vālī (वाली): One of five great monkeys in Ramayana, a son of Indra, Monkey-king of Kishkindha and the cruel elder brother of Sugriva. He was killed by Rama.

Vālmikī (वाल्मिकी): Maharishi Valmiki is the author of the Hindu epic Ramayana, a brahman by birth, connected with the kings of Ayodhya, contemporary of Rama who invented the shloka metre, who taught the Ramayana to Kusa and Lava.

Vāmadeva (वामदेव): Vamadeva is the name of the "preserver" aspect of the god Shiva, one of five aspects of the universe he embodies. Also one of Dasharatha's priest.

Vamana (वामन): The fifth Avatara of Vishnu. He is the first Avatar of Vishnu which had a completely human form, although it was that of a dwarf brahmin.

Vanāsura (बाणासुर): Same as Banasura, was a thousand-armed asura, powerful and terrible. He was son of Bali. Bana was a follower of Shiva. Banasura had a beautiful daughter named Usha.

Vanaprastha (वानप्रस्थ): The third stage of the dvija's life, when he is required to relinquish worldly responsibilities to his heirs and retires to the woods with his wife for an anchorite's life. A person who is living in the forest as a hermit after giving up material desires.

Vandi: Court poet of Mithila who on being defeated by Sage Ashtavakra in debate drowned himself in the ocean and went to the abode of Varuna.

Varaha (वाराह): The third Avatar of Vishnu, who came in the form of a boar.

Vardhamana (वर्धमान): The northern gate of the Kuru capital Hastinapura.

Varṇa (वर्ण): Means - colour, Varna refers to the four naturally existing classes of society as given in the Hindu scriptures: Brahmin, Kshatriya, Vaishya and Shudra.

Vārṇāvata (वारणावत): One of the provinces asked by Pandavas. A forest in which the Pandavas were asked to stay in a wax-house which was to be set on fire at midnight in order to kill the Pandavas while they were asleep.

Varṣṇeya: The charioteer of Rituparna, king of Ayodhya, who accompanied with Bahuka.

Varuṇa (वरुण): A god of the sky, of rain and of the celestial ocean, as well as a god of law and of the underworld.

Varuṇī (वरुणी): The goddess of wine.

Vāsava (वासव): Name of arrow of death, given by Indra to Karna.

Vaśiṣṭha (वशिष्ठ): Vasishtha was chief of the seven venerated sages (or Saptarishi) and the Rajaguru of the Suryavamsha. He was the manasaputra of Brahma. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners. Arundhati was his wife.

Vasudhana (वसुधन): Another warrior who perished in the battle on the Twelfth Day.

Vasudeva (वसुदेव): Descendant of Yadu, husband of Rohini and Devaki. An epithet of Krishna. It means both son of Vasudeva and the supreme spirit that pervades the universe.

Vasuki: King of the Nagas or serpents who live in Patala. He was used by the gods and Asuras for a coil round the mountain Mandara at the churning of the ocean.

Vatapi: Vatapi and Ilvala, two Rakshasas, sons either of Hrada or Viprachitti. They are mentioned in the Ramayana as dwelling in the Dandaka forest.

Vayu (वायु): The god of air and wind who is also father of Bhima and Hanuman.

Veda (वेद): Collectively refers to a corpus of ancient Indo-Aryan religious literature that are considered by adherents of Hinduism to be revealed knowledge. Many Hindus believe the Vedas existed since the beginning of creation.

Veda Vyasa (वेद व्यास): Vyasa, author of the Mahabharata.

Vibhandaka: An ascetic who retired from the world and lived in the forest with his infant son Rishyasringa.

Vibhishana (विभीषण): Vibhishana was a rakshasa, brother of Ravana. He was of a noble character and advised Ravana, who kidnapped and abducted Sita, to return her to Rama.

Vichitravīrya (विचित्रवीर्य): Vichitravirya was Bhishma's half-brother, the younger son of queen Satyawati and king Santanu. Chitrangada, the elder brother of Vichitravirya, succeeded Santanu to the throne of Hastinapura. When he died childless, Vichitravirya, became king. He had two sons, Dhritarashtra and Pandu.

Vidarbha: Birar, and probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was Kundinapura, the modern "Kundapur", about forty miles east of Amravati.

Vidura (विदुर): Vidura was a son of a maid-servant who served the Queens of Hastinapura, Queen Ambika and Ambalika. A friend of pandavas. After Krishna, he was the most trusted advisor to the Pandavas and had warned them repeatedly about Duryodhana's plots.

Vijaya (विजय): Name of Karna's bow.

Vijayadashami (विजयादशमी): A festival celebrated on the tenth day of the bright fortnight (Shukla Paksha) of the Hindu autumn month of Ashvin.

Vikarna (विकर्ण): A son of Dhritarashtra who declared the staking of Draupadi illegal, as Yudhishtira himself was a slave and had lost all his rights. Therefore, the Kauravas had not won Draupadi legally, he held

Vikramaditya (विक्रमादित्य): Vikramāditya is the name of a legendary king of Ujjain, famed for his wisdom, valour and magnanimity. The title "Vikramaditya" has also been assumed by many kings in Indian history, notably the Gupta King Chandragupta II.

Vikukshi: A king of the Solar race, who succeeded his father, Ikshvaku. He received the name of Sasada, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasishtha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

Vinda (विन्द), Anuvinda (अनुविन्द): Two brothers kings of Avanti, great soldiers whom were on the Kaurava side, they suffered defeat at the hands of Yudhamanyu.

Vindhyas (विन्ध्य): Vindhyas is a range of hills in central India, which geographically separates the Indian subcontinent into northern India (the Indo-Gangetic plain) and Southern India.

Virāta (विराट): King of Matsya, the country which was suggested by Bhima to live in incognito during the thirteenth year of their exile.

Vīrabhadra (वीरभद्र): Vīrabhadra was a demon that sprang from Shiva's lock of hair. Shiva burnt with anger when not invited in a sacrifice by Daksha and his wife Sati released the inward consuming fire and fell dead at Daksha's feet. Shiva burned with anger, and tore from his head a lock of hair, glowing with energy, and cast upon the earth. The terrible demon Vīrabhadra sprang from it. On the direction of Shiva, Virabhadra appeared with Shiva's ganas in the midst of Daksha's assembly like a storm wind and broke the sacrificial vessels, polluted the offerings, insulted the priests and finally cut off Daksha's head.

Virādha (विराध): A fierce rakshasa who seizes Sita.

Vīrasen: Father of Raja Nala, king of Nishadha.

Virochana (विरोचन): An asura, son of Prahlada, and father of Bali. He is also called Drisana. When the earth was milked, Virochana acted as the calf of the Asuras.

Vishnu (विष्णु): A form of God, to whom many Hindus pray. For Vaishnavas, He is the only Ultimate Reality or God. In Trimurti belief, He is the second aspect of God in the Trimurti (also called the Hindu Trinity), along with Brahma and Shiva. Known as the Preserver, He is most famously identified with His Avatars, especially Krishna and Rama.

Vishvakarmā (विश्वकर्मा): Vishwakarma is the presiding deity of all craftsmen and architects. he is the divine craftsman of the whole universe, and the official builder of all the gods' palaces. Vishwakarma is also the designer of all the flying chariots of the gods, and all their weapons.

Viśvamitra (विश्वामित्र): Brahmarishi Visvamitra or Vishvamitra was one of the most venerated rishi or sages of since ancient times in India. He was originally a Kshatriya but by austerities earned the title of Brahmarishi. He is also credited as the author of most of Mandala 3 of the Rigveda, including the Gayatri Mantra.

Visoka (विसोक): Bhima's charioteer.

Visvarupa (विस्वरुप): Name of Twashta's son who became the preceptor of the gods, Brihaspati having left when insulted by Indra.

Vivimsati (विविस्मति): A Kaurava hero and Duryodhana's brother.

Viswarupa (विस्वरुप): All-pervading, all-including form. See the description in the Bhagavad Gita chapter eleven.

Vridhakshatra (वृद्धक्षत्र): King of the Sindhus, father of Jayadratha into whose lap his son Jayadratha's head was caused to fall by Arjuna after cutting off Jayadratha's head.

Vrika (वृक): A Panchala prince who fell in battle.

Vrikasthala (वृकस्थल): One of the provinces asked by Pandavas. This province and town were situated in the southern part of Kuru Kingdom (Kuru Proper + Kurujangala). Krishna visited the town of Vrikasthala (in Gurgaon district of Haryana) and camped there for one night (5,84).

Vrindavana: A wood in the district of Mathura where Krishna passed his youth, under the name of Gopala, among the cowherds.

Vrishha (वृष), **Achala** (अचल): Shakuni's brothers.

Vrishdarbha (वृषदर्भ): A king of Benares, associated with the story of "The king, the Pigeon, and Hawk".

Vrishni (वृषणि): A descendent of Yadu, and the ancestor from whom Krsna got the name Varshneya

Vrishnis, (वृषणि): The descendant of Vrishni, son of Madhu, whose ancestor was the eldest son of Yadu. Krsna belonged to this branch of the Lunar race. The people of Dwaraka were known as the Vrishnis. Tribals of this race were devoted to the Pandavas, who with Sri Krishna visited the Pandavas in their exile.

Vrishasena (वृषसेन): Son of Karna, A warrior on the Kaurava side, slain by Arjuna.

Vrishnis (वृषणि): The people of Dwaraka to which belonged Krishna. After the death of Duryodhana his mother cursed that after 36 years Krishna should persish alone miserably and his people, the Vrishnis, should be destroyed.

Vritra (वृत्र): Means "the enveloper". Vritra, was an Asura and also a serpent or dragon, the personification of drought and enemy of Indra. Vritra was also known in the Vedas as Ahi ("snake"), cognate with Azhi Dahaka of Zoroastrian mythology and he is said to have had three heads. He was son of Twashta who was defeated by Indra's weapons Vajrayudha. He was born out of his father's sacrificial flames and became Indra's mortal enemy.

Vrikodara (वृकोदर): Wolf-bellied, an epithet of Bhima, denoting his slimness of waist and insatiable hunger.

Vyasa (व्यास): Compiler of the Vedas, son of sage Parasara.

Vyuha (व्युह): Battle arrays.

Y

Yādavas (यादव): The descendants of Yadu, who dwelt by the Yamuna river.

Yadu (यदु): A prince of the lunar dynasty; Yadu is the name of one of the five Aryan clans mentioned in the Rig Veda. His descendants are called Yadavas.

The epic Mahabharata and Puranas refer to Yadu as the eldest son of mythological king Yayati.

Yaduvamsis: Those of the clan of Yadu.

Yajñigna (यज्ञिन्ना): A Vedic ritual of sacrifice performed to please the Devas, or sometimes to the Supreme Spirit Brahman. Often it involves a fire, which represents the god Agni, in the centre of the stage and items are offered into the fire.

Yakṣa (यक्ष): Yaksha or Yakkha (Pāli) is the name of a broad class of nature-spirits or minor deities who appear in Hindu and Buddhist mythology. The feminine form of the word is yakṣī or yakṣiṇī (Pāli: yakkhī or yakkhinī). subjects of Kubera, the god of wealth.

Yama (यम): Yama, also known as Yamarāja (यमराज) is the lord of death, first recorded in the Vedas. God of dharma, whose son was Yudhishtira. It is he whose questions Yudhishtira answered correctly whereupon his dead brothers were brought back to life on the banks of the enchanted pool.

Yamas: A yama (Sanskrit), literally translates as a "restraint", a rule or code of conduct for living virtuously.

Yamuna (जमुना): A river (also spelled Jamuna), joining with the Ganges. Literally meaning "twins" in Sanskrit, as it runs parallel to the Ganges, its name is mentioned at many places in the Rig Veda, written during the Vedic period ca between 1700–1100 BCE, and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana.

Yashodā (यशोदा): Yasodā was wife of Nanda and foster-mother of, Krishna, who was given to them by Vasudeva. Yasoda also played an important role in the upbringing of Balarama and his sister Subhadra. She is also sometimes described as having her own daughter, known as Ekānaṅgā.

Yavakrida: Son of Sage Bharadwaja who was bent upon mastering the Vedas.

Yayati (ययाति): Emperor of the Bharata race who rescued Devayani from the well into which she had been thrown by Sharmishtha. He later married both Devayani and Sarmishtha. One of the ancestors of the Pandavas who became prematurely old due to Sukracharya's curse.

Yoga (योग): Spiritual practices performed primarily as a means to enlightenment (or bodhi). Traditionally, Karma Yoga, Bhakti Yoga, Jnana Yoga, and Raja

Yoga are considered the four main yogas. In the West, yoga has become associated with the asanas (postures) of Hatha Yoga, popular as fitness exercises.

Yoga Sutra (योग सूत्र): One of the six darshanas of Hindu or Vedic schools and, alongside the Bhagavad Gita and Hatha Yoga Pradipika, are a milestone in the history of Yoga.

Yogi (योगी): One who practices yoga, These designations are mostly reserved for advanced practitioners. The word "yoga" itself—from the Sanskrit root yuj ("to yoke") --is generally translated as "union" or "integration" and may be understood as union with the Divine, or integration of body, mind, and spirit.

Yudhāmanyu (युधामन्यु): A Panchala prince supporting the Pandavas, who was assigned the task of protecting the wheels of Arjuna's chariot along with Uttamauja. He was slain in his sleep by Ashvatthama.

Yudhishtira (युधिष्ठिर): Yudhishtira was the eldest son of King Pandu and Queen Kunti, king of Hastinapura and Indraprastha, and World Emperor. He was the principal protagonist of the Kurukshetra War, and for his unblemished piety, known as Dharmaraja.

Yuga (युग): In Hindu philosophy (and in the teachings of Surat Shabd Yoga) the cycle of creation is divided into four yugas (ages or eras).

Yuga Dharma (युगधर्म): One aspect of Dharma, as understood by Hindus. Yuga dharma is an aspect of dharma that is valid for a Yuga,. The other aspect of dharma is Sanatan Dharma, dharma which is valid for eternity.

Yuyudhāna (युयुधान): Another name of Satyaki, who was not killed in the warfare but in a mutual fight among Yadavas.

Yuyutsu (युयुत्सू): A noble son of Dhritarashtra who bent his head in shame and sorrow when Yudhishtira lost Draupadi. He also disapproved of the unfair way in which Abhimanyu was killed.

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