

Editor: Philippe L. De Coster, B.Th., DD



Book Two

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 Two

Important to remember that the Rig Veda is the oldest and the most highly valued work of the Hindus. This Samhita (Collection) is unique in its nature. In fact, it is not a book, but a compilation composed of several books which can be individually distinguished from each other. The present form of this Samhita clearly indicates that the collection is not a single work, but consists of older and later elements. Various indications of language, style and ideas prove this point. Different hymns of this Samhita were composed long before they were systematically arranged. Being a compilation of different stages, there is something which stamps the Rigveda with an individuality of its own. It is much more natural in character and form than other Samhitas.

The Rigveda represents the earliest sacred book of India. It is oldest and biggest amongst all the four Vedas. All the features of Classical Sanskrit poetry can be traced to the Rigveda. In it we find the seeds of India's religious and philosophical development. Thus, both for its poetry and its religious and philosophical importance, the Rigveda should be studied by one who wants to understand Indian literature and spiritual culture. The value of the Rigveda today is not confined to India, for its well-preserved language and mythology have helped a better understanding of languages, literatures and cultures of a whole world.

The whole of the Rigveda-Samhita is in form of verses, known as Rik.

'Rik' is the name given to those Mantras which are meant for the praise of the deities. Thus the collection (Samhita) of Riks is known as Rigveda-Samhita. Only one recension or school (Shakha) of the Rigveda is available today and it is the Shaakala. The Rigveda Samhita contains about 10552 Mantras, classified into ten books called Mandalas. Each Mandala is divided into several sections called Anuvakas. Each Anuvaka consists of a number of hymns called Suktas and each Sukta is made up of a number of verses called riks. This division of the Rigveda is most popular and systematic. There are two ways of dividing the

contents of the Rigveda, but today other division is uncommon among the students of the Veda.

A Sukta is a group of Mantras. The number of Mantras in a Sukta is not fixed. Some Suktas have a small number of Mantras while others have a large number of Mantras. It is important to note that every Sukta has a seer i.e. Rishi, a deity i.e. Devata and a metre i.e. Chandas . The Samhita of the Rigveda comprises 10 Mandalas, 85 Anuvakas, 1028 Suktas and 10552 Mantras. Usually Anuvaka is not mentioned for the reference of a Mantra of the Rigveda. For example RV 3.16.7 simply means the seventh Mantra of the sixteenth Sukta of the third Mandala of the Rigveda.

Among 1028 Suktas of the Rigveda Samhita some suktas are very popular and frequently referred by the readers of Vedas. Some of them are:

1. Purusha Sukta
2. Hiranya-garbha Sukta
3. Dhana-anna-dana Sukta
4. Aksha Sukta
5. Nasadiya Sukta
6. Duhsvapna-nashna Sukta
7. Yama-yami-samvada Sukta

Besides, there are Suktas offered to different deities, such as, Indra, Maruta, Varuna, Usha, Surya, Bhumi, Soma, Agni etc.

Thus we can briefly say about the contents of Rigveda that it has various subjects, which are narrated by Vedic seers poetically, philosophically or religiously.

Book Two

Hymn 1. Agni.

1. THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:

From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generated pure.

2 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.

Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.

3 Hero of Heroes, Agni! Thou art Indra, thou art Viṣṇu of the Mighty Stride, adorable:

Thou, Brahmaṇaspati, the Brahman finding wealth: thou, O Sustainer, with thy wisdom tendest us.

4 Agni, thou art King Varuṇa whose laws stand fast; as Mitra, Wonder-Worker, thou must be implored.

Aryaman, heroes' Lord, art thou, enriching all, and liberal Amśa in the synod, O thou God.

5 Thou givest strength, as Tvaṣṭar, to the worshipper: thou wielding Mitra's power hast kinship with the Dames.

Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.

6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the Lord of food,

Thou goest with red winds: bliss hast thou in thine home. As Pūṣan thou thyself protectest worshippers.

7 Giver of wealth art thou to him who honours thee; thou art God Savitar, granter of precious things.

As Bhaga, Lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.

8 To thee, the people's Lord within the house, the folk press forward to their King most graciously inclined.

Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.

9 Agni, men seek thee as a Father with their prayers, win thee, bright-formed, to brotherhood with holy act.

Thou art a Son to him who duly worships thee, and as a trusty Friend thou guardest from attack.

10 A Ṛbhu art thou, Agni, near to be adored thou art the Sovran Lord of foodful spoil and wealth.

Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice, thou lendest us thine help.

11 Thou, God, art Aditi to him who offers gifts: thou, Hotrā, Bhāratī, art strengthened by the song.

Thou art the hundred-wintered Iḷā to give strength, Lord of Wealth! Vṛtra-slayer and Sarasvatī.

12 Thou, Agni, cherished well, art highest vital power; in thy delightful hue are glories visible.

Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.

13 Thee, Agni, have the Ādityas taken as their mouth; the Bright Ones have made thee, O Sage, to be their tongue.

They who love offerings cling to thee at solemn rites: by thee the Gods devour the duly offered food.

14 By thee, O Agni, all the Immortal guileless Gods eat with thy mouth the oblation that is offered them.

By thee do mortal men give sweetness to their drink. Bright art thou born, the embryo of the plants of earth.

15 With these thou art united, Agni; yea thou, God of noble birth, surpassest them in majesty,

Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.

16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,—

Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

Hymn 2. Agni.

1. WITH sacrifice exalt Agni who knows all life; worship him with oblation and the song of praise,

Well kindled, nobly fed; heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are done.

2 At night and morning, Agni, have they called to thee, like milch-kine in their stalls lowing to meet their young.

As messenger of heaven thou lightest all night long the families of men. Thou Lord of precious boons.

3 Him have the Gods established at the region's base, doer of wondrous deeds, Herald of heaven and earth;

Like a most famous car, Agni the purely bright, like Mitra to be glorified among the folk.

4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.

Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.

5 May he as Priest encompass all the sacrifice. men throng to him with offerings and with hymns of praise.

Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.

6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,

For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man.

7 Agni, give us great wealth, give riches thousandfold. unclose to us, like doors, strength that shall bring renown.

Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let mornings beam on us.

8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of light,—

Agni adored in beauteous rites with lauds of men, fair guest of living man and King of all our folk.

9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven—

A milch-cow yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.

10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;

And over the Five Races let our glory shine high like the realm of light and unsurpassable.

11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselves;

Whose sacrifice the strong seek, Agni, when it shines for never-failing offspring in thine own abode.

12 Knower of all that lives, O Agni may we both, singers of praise and chiefs, be in thy keeping still.

Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny.

13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine and steeds,—

Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

Hymn 3. Āprīs.

1. AGNI is set upon the earth well kindled; he standeth in the presence of all beings.

Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.

2 May Narāśansa lighting up the chambers, bright in his majesty through threefold heaven,

Steeping the gift with oil diffusing purpose, bedew the Gods at chiefest time of worship.

3 Adored in heart, as is thy right, O Agni, serve the Gods first to-day before the mortal.

Bring thou the Marut host. Ye men do worship to Indra seated on the grass, eternal.

4 O Grass divine, increasing, rich in heroes, strewn for wealth's sake, well laid upon this altar,—

On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Ādityas.

5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations,

Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.

6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,

Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.

7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,

Worshipping God at ordered seasons decking them at three high places at the centre of the earth.

8 Sarasvatī who perfects our devotion, Iḷā divine, Bhāratī all surpassing,—

Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!

9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.

May Tvaṣṭar lengthen our line and kindred, and may they reach the place which Gods inhabit.

10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.

Let the skilled heavenly Immolator forward unto the Gods the offering thrice anointed.

11 Oil has been mixt: oil is his habitation. In oil he rests: oil is his proper province.

Come as thy wont is: O thou Steer, rejoice thee; bear off the oblation duly consecrated.

Hymn 4. Agni.

1. FOR you I call the glorious refulgent Agni, the guest of men, rich in oblations
Whom all must strive to win even as a lover, God among godly people,
Jātavedas.

2 Bhṛguṣ who served him in the home of waters set him of old in houses of the living.

Over all worlds let Agni be the Sovran, the messenger of Gods with rapid coursers.

3 Among the tribes of men the Gods placed Agni as a dear Friend when they would dwell among them.

Against the longing nights may he shine brightly, and show the offerer in the house his vigour.

4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.

He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.

5 Since they who honour me have praised my greatness,—he gave, as 'twere, his hue to those who love him.

Known is he by his bright delightful splendour, and waxing old renews his youth for ever.

6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.

On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.

7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,—

Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.

8 I, in remembrance of thine ancient favour have sung my hymn in this our third assembly.

O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.

9 May the Gr̥tsamadas, serving in secret, through thee, O Agni, overcome their neighbours,

Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

Hymn 5. Agni.

1. HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That Strong One may we grasp and guide;

2 In whom, Leader of sacrifice, the seven reins, far extended, meet;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.

3 When swift he follows this behest, bird-like he chants the holy prayers.

He holds all knowledge in his grasp even as the felly rounds the wheel.

4 Together with pure mental power, pure, as Director, was he born.

Skilled in his own unchanging laws he waxes like the growing boughs.

5 Clothing them in his hues, the kine of him the Leader wait on him.

Is he not better than the Three, the Sisters who have come to us?

6 When, laden with the holy oil, the Sister by the Mother stands,

The Priest delights in their approach, as corn at coming of the rain.

7 For his support let him perform as ministrant his priestly task;

Yea, song of praise and sacrifice: we have bestowed, let us obtain.

8 That so this man well skilled, may pay worship to all the Holy Ones.

And, Agni, this our sacrifice which we have here prepared, to thee.

Hymn 6. Agni.

1. AGNI, accept this flaming brand, this waiting with my prayer on thee:

Hear graciously these songs of praise.

2 With this hymn let us honour thee, seeker of horses, Son of Strength,

With this fair hymn, thou nobly born.

3 As such, lover of song, with songs, wealth-lover, giver of our wealth!

With reverence let us worship thee.

4 Be thou for us a liberal Prince, giver and Lord of precious things.

Drive those who hate us far away.

5 Such as thou art, give rain from heaven, give strength which no man may resist:

Give food exceeding plentiful.

6 To him who lauds thee, craving help, most youthful envoy! through our song,

Most holy Herald! come thou nigh.

7 Between both races, Agni, Sage, well skilled thou passest to and fro,

As envoy friendly to mankind.

8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
And seat thee on this sacred grass.

Hymn 7. Agni.

1. VASU, thou most youthful God, Bhārata, Agni, bring us wealth,
Excellent, splendid, much-desired.

2 Let no malignity prevail against us, either God's or man's.
Save us from this and enmity.

3 So through thy favour may we force through all our enemies a way,
As 'twere through streaming water-floods.

4 Thou, Purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.

5 Ours art thou, Agni, Bhārata, honoured by us with barren cows,
With bullocks and with kine in calf

6 Wood-fed, bedewed with sacred oil, ancient, Invoker, excellent,
The Son of Strength, the Wonderful.

Hymn 8. Agni.

1. Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid One;

2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;

3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;

4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.

5 Him Atri, Agni, have our songs Strengthened according to his sway:

All glories hath he made his own.

6 May we with Agni's, Indra's help, with Soma's, yea, of all the Gods,
Uninjured dwell together still, and conquer those who fight with us.

Hymn 9. Agni.

1. ACCUSTOMED to the Herald's place, the Herald hath seated him, bright,
splendid, passing mighty,

Whose foresight keeps the Law from violation, excellent, pure-tongued,
bringing thousands, Agni.

2 Envoy art thou, protector from the foeman, strong God, thou leadest us to
higher blessings.

Refulgent, be an ever-heedful keeper, Agni, for us and for our seed offspring.

3 May we adore thee in thy loftiest birthplace, and, with our praises, in thy lower
station.

The place whence thou issued forth I worship: to thee well kindled have they
paid oblations.

4 Agni, best Priest, pay worship with oblation; quickly commend the gift to be
presented;

For thou art Lord of gathered wealth and treasure. of the bright song of praise
thou art inventor.

5 The twofold opulence, O Wonder-Worker, of thee new-born each day never
decreases.

Enrich with food the man who lauds thee, Agni: make him the lord of wealth
with noble offspring.

6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to
bless us.

Sure guardian, our protector from the foemen, shine, Agni, with thine affluence
and splendour.

Hymn 10. Agni.

1. AGNI, first, loudly calling, like a Father, kindled by man upon the seat of worship.

Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.

2 May Agni the resplendent hear my calling through all my songs, Immortal, keen of insight.

Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.

3 On wood supine they got the well-formed Infant: a germ in various-fashioned plants was Agni;

And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.

4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,

Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.

5 I pour to him who looks in all directions: may he accept it with a friendly spirit.

Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.

6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.

Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

Hymn 11. Indra.

1. HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;

For these presented viands, seeking riches, increase thy strength like streams of water flowing.

2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.

Strengthened by songs of praise thou rentest piecemeal the Dāsa, him who deemed himself immortal.

3 For, Hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,

These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vāyu.

4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder—

With us mayst thou, O Indra, waxen splendid, with Sūrya overcome the Dāsa races.

5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,

Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.

6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;

We laud the bolt that in thine arms lies eager; we laud thy two Bay Steeds, heralds of Sūrya.

7 Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.

The earth hath spread herself in all her fulness: the cloud that was about to move hath rested.

8 Down, never ceasing, hath the rain-cloud settled: bellowing, it hath wandered with the Mothers.

Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.

9 Indra hath hurled down the magician Vṛtra who lay beleaguering the mighty river.

Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.

10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man,
burnt up the monster,

And, having drunk his fill of flowing Soma, baffled the guileful Dānava's
devices.

11 Drink thou, O Hero Indra, drink the Soma; let the joy-giving juices make thee
joyful.

They, filling both thy flanks, shall swell thy vigour. The juice that satisfies hath
helped Indra.

12 Singers have we become with thee, O Indra: may we serve duly and prepare
devotion.

Seeking thy help we meditate thy praises: may we at once enjoy thy gift of
riches.

13 May we be thine, such by thy help, O Indra, as swell thy vigour while they
seek thy favour.

Give us, thou God, the riches that we long for, most powerful, with stare of
noble children.

14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vāyus, who drink the first
libation of the Soma.

15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy
strength and gladness.

Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns
that praise thee.

16 Great, verily, are they, O thou Protector, who by their songs of praise have
won the blessing.

They who strew sacred grass to be thy dwelling, helped by thee have got them
strength, O Indra.

17 Upon the great Trikadruga days, Hero, rejoicing thee, O Indra, drink the
Soma.

Come with Bay Steeds to drink of libation, shaking the drops from out thy
beard, contented.

18 Hero, assume the might wherewith thou clavest Vṛtra piecemeal, the Dānava
Aurṇavābha.

Thou hast disclosed the light to light the Ārya: on thy left hand, O Indra, sank the Dasyu.

19 May we gain wealth, subduing with thy succour and with the Ārya, all our foes, the Dasyus.

Our gain was that to Tṛta of our party thou gavest up Tvaṣṭar's son Viśvarūpa.

20 He cast down Arbuda what time his vigour was strengthened by libations poured by Tṛta.

Indra sent forth his whirling wheel like Sūrya, and aided by the Aṅgirasas rent Vala.

21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

Hymn 12. Indra.

1. HE who, just born, chief God of lofty spirit by power and might became the Gods' protector,

Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.

2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,

Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.

3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,

Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.

4 By whom this universe was made to tremble, who chased away the humbled brood of demons,

Who, like a gambler gathering his winnings seized the foe's riches, He, O men, is Indra.

5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.

He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.

6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;

Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.

7 He under whose supreme control are horses, all chariots, and the villages, and cattle;

He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.

8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;

Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.

9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;

He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.

10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;

Who pardons not his boldness who provokes him, who slays the Dasyu, He, O men, is Indra.

11 He who discovered in the fortieth autumn Śambara as he dwelt among the mountains;

Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.

12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure;

Who, thunder-armed, rent Rauhiṇa in pieces when scaling heaven, He, O ye men, is Indra.

13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.

Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.

14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.

Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, Is Indra.

15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.

So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

Hymn 13. Indra.

1. THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.

Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk is chief and meet for lauds.

2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.

The way is common for the downward streams to flow. Thou who didst these things first art worthy of our lauds.

3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task,

The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.

4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.

Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.

5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the river's paths.

Thee, such, a God, the Gods have quickened with their lauds, even as a steed with waters: meet for praise art thou.

6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets.

Thou by the worshipper layest thy precious store: thou art sole Lord of all. Meet for our praise art thou.

7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed;

Thou who hast made the matchless lightnings of the sky,—vast, compassing vast realms, meet for our praise art thou.

8 Who broughtest Nārmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,

Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.

9 Thou boundest up the Dāsa's hundred friends and ten, when, at one's hearing, thou helpest thy worshipper.

Thou for Dabhīti boundest Dasyus not with cords; Thou wast a mighty help. Worthy of lauds art thou.

10 All banks of rivers yielded to his manly might; to him they gave, to him, the Strong, gave up their wealth.

The six directions hast thou fixed, a five-fold view: thy victories reached afar. Worthy of lauds art thou.

11 Meet for high praise, O Hero, is thy power, that with thy single wisdom thou obtainest wealth,

The life-support of conquering Jātūṣṭhira. Indra, for all thy deeds, worthy of lauds art thou.

12 Thou for Turvīti heldest still the flowing floods, the river-stream for Vayya easily to pass

Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.

13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.

Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

Hymn 14. Indra.

1. MINISTERS, bring the Soma juice for Indra, pour forth the gladdening liquor with the beakers.

To drink of this the Hero longeth ever; offer it to the Bull, for this he willeth.

2 Ye ministers, to him who with the lightning smote, like a tree, the rain-withholding Vṛtra—

Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.

3 Ye ministers, to him who smote Dṛbhīka, who drove the kine forth, and discovered Vala,

Offer this draught, like Vita in the region: clothe him with Soma even as steeds with trappings.

4 Him who did Uraṇa to death, Adhvaryus! though showing arms ninety-and-nine in number;

Who cast down headlong Arbuda and slew him,—speed ye that Indra to our offered Soma.

5 Ye ministers, to him who struck down Svaśna, and did to death Vyaṁsa and greedy Śuṣṇa,

And Rudhikrās and Namuci and Pipru,—to him, to Indra, pour ye forth libation.

6 Ye ministers, to him who as with thunder demolished Śambara's hundred ancient castles;

Who cast down Varcin's sons, a hundred thousand,—to him, to Indra, offer ye the Soma.

7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;

Who quelled the valiant men of Atithigva, Kutsa, and Āyu,—bring to him the Soma.

8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.

Bring to the Glorious One what bands have cleansed; to Indra bring, ye pious ones, the Soma.

9 Do ye, O ministers, obey his order: that purified in wood, in wood uplift ye.

Well pleased he longs for what your hands have tended: offer the gladdening Soma juice to Indra.

10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.

I know him: I am sure of this, the Holy knows that I fain would give to him more largely.

11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,

Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.

12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.

Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

Hymn 15. Indra

1. Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.

In the Trikadrakas he drank the Soma: then in its rapture Indra slew the Dragon.

2 High heaven unsupported in space he stablished: he filled the two worlds and the air's mid-region.

Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.

3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,

And made them flow at ease by paths far-reaching, These things did Indra in the Soma's rapture.

4 Compassing those who bore away Dabhīti, in kindled fire he burnt up all their weapons.

And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.

5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.

They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.

6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Uṣas,

Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.

7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.

The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.

8 Praised by the Aṅgirasas he slaughtered Vala, and burst apart the bulwarks of the mountain.

He tore away their deftly-built defences. These things did Indra in the Soma's rapture.

9 Thou, with sleep whelming Cumuri and Dhuni, slewest the Dasyu, keptest safe Dabhīti.

There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.

10 Now let that wealthy Cow of thine, O Indra , yield in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

Hymn 16. Indra.

1. To him, your own, the best among the good, I bring eulogy, like oblation in the kindled fire.

We invoke for help Indra untouched by old, who maketh all decay, strengthened, for ever young.

2 Without whom naught exists, Indra the Lofty One; in whom alone all powers heroic are combined.

The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.

3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by seas.

None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.

4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.

Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.

5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink,

Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the Strong.

6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy Bay Steeds and thy weapons powerful.

Thou, Indra, Bull, art Lord of the strong gladdening drink. with the strong Soma, Indra, satisfy thyself.

7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.

Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.

8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.

Lord of a Hundred Powers, may we once firmly cling to thy fair favours even as husbands to their wives.

9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

Hymn 17. Indra.

1. LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,

When in the rapture of the Soma he unclosed with strength the solid firm-shut stables of the kine.

2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty;

Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.

3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.

Hurled down by thee the car-borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.

4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.

He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.

5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.

Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.

6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth.

The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth.

7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.

Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.

8 May we invoke thee as a liberal giver thou givest us, O Indra, strength and labours.

Help us with manifold assistance, Indra: Mighty One, Indra, make us yet more wealthy.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

Hymn 18. Indra

1. THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:

Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.

2 This is prepared for him the first, the second, and the third time: he is man's Priest and Herald.

Others get offspring of another parent he goeth, as a noble Bull, with others.

3 To Indra's car the Bay Steeds have I harnessed, that new well-spoken words may bring him hither.

Here let not other worshippers detain thee, for among us are many holy singers.

4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invocated.

Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior: do not scorn it.

5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.

Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.

6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.

This Soma juice among the Śunahotras hath been poured out, in love, to glad thee, Indra.

7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two Bay Coursers.

Thou art to be invoked in many places Hero, rejoice thyself in this libation.

8 Ne'er be my love from Indra disunited still may his liberal Milch-cow yield us treasure.

So may we under his supreme protection, safe in his arms, succeed in each forthcoming.

9 Now may that wealthy Cow Of thine, O Indra, give in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

Hymn 19. Indra.

1. DRAUGHTS of this sweet juice have been drunk for rapture, of the wise Soma-presser's offered dainty,

Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.

2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,

So that the quickening currents of the rivers flowed forth like birds unto their resting-places.

3 Indra, this Mighty One, the Dragon's slayer, sent forth the flood of waters to the ocean.

He gave the Sun his life, he found the cattle, and with the night the works of days completed.

4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vr̥tra.

Straight was he to be sought with supplications by men who struggled to obtain the sunlight.

5 To him who poured him gifts he gave up Sūrya,—Indra, the God, the Mighty, to the mortal;

For Etaśa with worship brought him riches that keep distress afar, as 'twere his portion.

6 Once to the driver of his chariot, Kutsa, he gave up greedy Sūrya, plague of harvest;

And Indra, for the sake of Divodāsa demolished Śambara's nine-and-ninety castles.

7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.

May we with best endeavours gain this friendship, and mayst thou bend the godless scorners' weapons.

8 Thus the Gṛtsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.

May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee,

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

Hymn 20. Indra.

1. As one brings forth his car when fain for combat, so bring we power to thee— regard us, Indra—

Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.

2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly,

Active art thou, the liberal man's defender, his who draws near to thee with right devotion.

3 May Indra, called with solemn invocations. the young, the Friend, be men's auspicious keeper,

One who will further with his aid the singer, the toiler, praiser, dresser of oblations.

4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.

May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.

5 He, Indra whom the Aṅgirasas' praise delighted, strengthened their prayer and made their goings prosper.

Stealing away the mornings with the sunlight, he, lauded, crushed even Aśna's ancient powers.

6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder-Worker.

He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dāsa.

7 Indra the Vṛtra-slayer, Fort-destroyer, scattered the Dāsa hosts who dwelt in darkness.

For men hath he created earth and waters, and ever helped the prayer of him who worships.

8 To him in might the Gods have ever yielded, to Indra in the tumult of the battle.

When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.

9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

Hymn 21.

1. To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,

Him who is Lord of horses, Lord of kine, of floods, to Indra, to the Holy bring sweet Soma juice.

2 To him the potent One, who conquers and breaks down, the Victor never vanquished who disposes all,

The mighty-voiced, the rider, unassailable, to Indra everconquering speak your reverent prayer.

3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;

Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.

4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;

Who speeds the good, the breaker-down, the firm, the vast,—Indra whose rites bring joy hath made the light of Dawn.

5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.

In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.

6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;

Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

Hymn 22. Indra.

1. At the Trikadrakas the Great and Strong hath drunk drink blent with meal. With Viṣṇu hath he quaffed the poured out Soma juice, all that he would.

That hath so heightened him the Great, the Wide, to do his mighty work.

So may the God attain the God, true Indu Indra who is true.

2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.

One share of the libation hath he swallowed down: one share he left.

So may the God attend the God, true Indu Indra who is true.

3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the malevolent, most swift in act;

Giving prosperity, and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true.

4 This, Indra, was thy hero deed, Dancer, thy first and ancient work, worthy to be told forth in heaven,

What time thou sentest down life with a God's own power, freeing the floods.

All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

Hymn 23. Brahmanaspati.

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,

The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice.

2 Bṛhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.

As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;

The awful car, Bṛhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.

Him who hates prayer thou punishest, Bṛhaspati, quelling his wrath: herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,—

Thou drivest all seductive fiends away from him whom, careful guard, thou keepst Brahmanaspati.

6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.

Bṛhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man,— Him turn thou from our path away, Bṛhaspati: give us fair access to this banquet of the Gods.

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.

Strike, O Bṛhaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.

9 Through thee, kind prosperer, O Brahmaṇaspati, may we obtain the wealth of Men which all desire:

And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

10 With thee as our own rich and liberal ally may we, Bṛhaspati, gain highest power of life.

Let not the guileful wicked man be lord of us:—still may we prosper, singing goodly hymns of praise.

11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife,

Thou art sin's true avenger, Brahmaṇaspati, who tamest e'en the fierce, the wildly passionate.

12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,—

Let not his deadly blow reach us, Bṛhaspati; may we humiliate the strong ill-doer's wrath.

13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored,

Bṛhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.

14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy manifested might.

Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Bṛhaspati.

15 Bṛhaspati, that which the foe deserves not which shines among the folk effectual, splendid,

That, Son of Law I which is with might refulgent—that treasure wonderful bestow thou on us.

16 Give us not up to those who, foes in ambushade, are greedy for the wealth of him who sits at ease,

Who cherish in their heart abandonment of Gods. Bṛhaspati, no further rest shall they obtain.

17 For Tvaṣṭar, he who knows each sacred song, brought thee to life, preeminent o'er all the things that be.

Guilt-scourger, guilt-avenger is Bṛhaspati, who slays the spoiler and upholds the mighty Law.

18 The mountain, for thy glory, cleft itself apart when, Aṅgiras! thou openedst the stall of kine.

Thou, O Bṛhaspati, with Indra for ally didst hurl down water-floods which gloom had compassed round.

19 O Brahmanāspati, be thou controller of this our hymn and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

Hymn 24. Brahmanāspati.

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.

As this thy friend, our liberal patron, praises thee, do thou, Bṛhaspati, fulfil our hearts' desire.

2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Śambara:

Who overthrew what shook not, Brahmanāspati,—he made his way within the mountain stored with wealth.

3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.

He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.

4 The well with mouth of stone that poured a flood of meath, which Brahmanāspati hath opened with his might—

All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.

5 Ancient will be those creatures, whatso'er they be; with moons, with autumns, doors unclose themselves to you.

Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.

6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave,—

Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.

7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.

Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.

8 With his swift bow, strung truly, Brahmanaspati reaches the mark whate'er it be that he desires.

Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.

9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmanaspati.

When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.

These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.

11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,—

He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.

12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.

Come to us, Brahmanaspati and Indra, to our oblation like yoked steeds to fodder.

13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.

Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.

14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.

The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry ways.

15 O Brahmanaspati, may we be evermore masters of wealth well-guided, full of vital strength.

Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.

16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

Hymn 25. Brahmanaspati.

1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift.

He with his seed spreads forth beyond another's seed, whomever Brahmanaspati takes for his friend.

2 With heroes he shall overcome his hero foes, and spread his wealth by kine wise by himself is he.

His children and his children's children grow in strength, whomever Brahmanaspati takes for his friend.

3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.

Like Agni's blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.

4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.

He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.

5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.

Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.

Hymn 26. Brahmanaspati.

1. THE righteous singer shall o'ercome his enemies, and he who serves the Gods subdue the godless man.

The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.

2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes.

Prepare oblation so that thou mayst have success. we crave the favouring help of Brahmanaspati.

3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,

Who with oblation and a true believing heart serves Brahmanaspati the Father of the Gods.

4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,

Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

Hymn 27. Ādityas.

1. THESE hymns that drop down fatness, with the ladle I ever offer to the Kings Ādityas.

May Mitra, Aryaman, and Bhaga hear us, the mighty Varuṇa Dakṣa, and Amśa.

2 With one accord may Aryaman and Mitra and Varuṇa this day accept this praise-song—

Ādityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.

3 These Gods, Ādityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,

Looking within behold the good and evil near to the Kings is even the thing most distant.

4 Upholding that which moves and that which moves not, Ādityas, Gods, protectors of all being,

Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.

5 May I, Ādityas, share in this your favour which, Aryaman, brings profit e'en in danger.

Under your guidance, Varuṇa and Mitra, round troubles may I pass, like rugged places.

6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuṇa, and thornless.

Thereon, Ādityas, send us down your blessing: grant us a shelter hard to be demolished.

7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred.

May we uninjured, girt by many heroes, win Varuṇa's and Mitra's high protection.

8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly.

Mighty through Law, Ādityas, is your greatness; fair is it, Aryaman, Varuṇa, and Mitra.

9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions.

Ne'er do they slumber, never close their eyelids, faithful, far-ruling for the righteous mortal.

10 Thou over all, O Varuṇa, art Sovran, be they Gods, Asura! or be they mortals.

Grant unto us to see a hundred autumns ours be the blest long lives of our forefathers.

11 Neither the right nor left do I distinguish, neither the east nor yet the west, Ādityas.

Simple and guided by your wisdom, Vasus! may I attain the light that brings no danger.

12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper,

Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.

13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.

None slays, from near at hand or from a distance, him who is under the Ādityas' guidance.

14 Aditi, Mitra, Varuṇa, forgive us however we have erred and sinned against you.

May I obtain the broad light free from peril: O Indra, let not during darkness seize us.

15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.

He goes to war mastering both the mansions: to him both portions of the world are gracious.

16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Ādityas,

May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.

17 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.

King, may O never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

Hymn 28. Varuṇa

1. THIS laud of the self-radiant wise Āditya shall be supreme o'er all that is in greatness.

I beg renown of Varuṇa the Mighty, the God exceeding kind to him who worships.

2 Having extolled thee. Varuṇa, with thoughtful care may we have high fortune in thy service,

Singing thy praises like the fires at coming, day after day, of mornings rich in cattle.

3 May we be in thy keeping, O thou Leader wide-ruling Varuṇa, Lord of many heroes.

O sons of Aditi, forever faithful, pardon us, Gods, admit us to your friendship.

4 He made them flow, the Āditya, the Sustainer: the rivers run by Varuṇa's commandment.

These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.

5 Loose me from sin as from a bond that binds me: may we swell, Varuṇa, thy spring of Order.

Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.

6 Far from me, Varuṇa, remove all danger accept me graciously, thou Holy Sovran.

Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.

7 Strike us not, Varuṇa, with those dread weapons which, Asura, at thy bidding wound the sinner.

Let us not pass away from light to exile. Scatter, that we may live, the men who hate us

8 O mighty Varuṇa, now and hereafter, even as of old, will we speak forth our worship.

For in thyself, invincible God, thy statutes ne'er to be moved are fixed as on a mountain.

9 Move far from me what sins I have committed: let me not suffer, King, for guilt of others.

Full many a morn remains to dawn upon us: in these, O Varuṇa, while we live direct us.

10 O King, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber-

If any wolf or robber fain would harm us, therefrom, O Varuṇa, give thou us protection.

11 May I not live O Varuṇa, to witness my wealthy, liberal dear friend's destitution.

King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

Hymn 29. Viśvedevas.

1. UPHOLDERS of the Law, ye strong Ādityas, remove my sin like her who bears in secret.

You, Varuṇa, Mitra and all Gods who listen, I call to help me, I who know your goodness.

2 Ye, Gods, are providence and ye are power: remove ye utterly all those who hate us.

As givers of good things deal with us kindly: this day be gracious to us and hereafter.

3 What service may we do you with our future, what service, Vasus, with our ancient friendship?

O Aditi, and Varuṇa and Mitra, Indra and Maruts, make us well and happy.

4 Ye, O ye Gods, are verily our kinsmen as such be kind to me who now implore you.

Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.

5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.

Far be your nets, far, Gods, be mine offences: seize me not like a bird upon her offspring.

6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you.

Protect us, God; let not the wolf destroy us. Save us, ye Holy, from the pit and falling.

7 May I not live, O Varuṇa, to witness my wealthy, liberal, dear friend's destitution.

King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

Hymn 30. Indra and Others.

1. THE streams unceasing flow to Indra, slayer of Ahi, Savitar, God, Law's fulfiller,

Day after day goes on the sheen of waters. What time hath past since they were first set flowing?

2 His Mother—for she knew—spake and proclaimed him who was about to cast his bolt at Vṛtra.

Cutting their paths according to his pleasure day after day flow to their goal the rivers.

3 Aloft he stood above the airy region, and against Vṛtra shot his deadly missile.

Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.

4 As with a bolt, Bṛhaspati, fiercely flaming, pierce thou Vṛkadvaras', the Asura's, heroes.

Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.

5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.

For gain of children make us thine, O Indra, of many children's children and of cattle.

6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.

Graciously favour us, Indra and Soma; give us firm standing in this time of danger.

7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;

For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.

8 Sarasvatī, protect us: with the Maruts allied thou boldly conquerest our foemen,

While Indra does to death the daring chieftain of Śaṅḍikas exulting in his prowess.

9 Him who waylays, yea, him who would destroy us,—aim at him, pierce him with thy sharpened weapon.

Bṛhaspati, with arms thou slayest foemen O King, give up the spoiler to destruction.

10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.

Long have they been inflated with presumption: slay them, and bring us hither their possessions.

11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,

That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

Hymn 31. Viśvedevas.

1. HELP, Varuṇa and Mitra, O ye Twain allied with Vasus, Rudras, and Ādityas, help our car,

That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.

2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might;

When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.

3 Or may our Indra here, the Friend of all mankind, coming from heaven, most wise, girt by the Marut host,

Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.

4 Or may this Tvaṣṭar, God who rules the world with power, one-minded with the Goddesses speed forth our car;

Ilā and Bhaga the celestial, Earth and Heaven, Pūṣan, Purandhi, and the Ásvins, ruling Lords.

5 Or, seen alternate, those two blessed Goddesses, Morning and Night who stir all living things to act:

While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.

6 Your blessing as a boon for suppliants we desire: the Dragon of the Deep, and Aja-Ekapād,

Trita, Ṛbhukṣan, Savitar shall joy in us, and the Floods' swift Child in our worship and our prayer.

7 These earnest prayers I pray to you, ye Holy: to pay you honour, living men have formed them,

Men fain to win the prize and glory. May they win, as a car-horse might the goal, your notice.

Hymn 32. Various Deities.

1. GRACIOUSLY further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.

First rank I give to you, Immortal, high extolled! I, fain to win me wealth, to you the mighty Pair.

2 Let not man's guile annoy us, secret or by day: give not us up a prey to these calamities.

Sever not thou our friendship: think thereon for us. This, with a heart that longs for bliss, we seek from thee.

3 Bring hither with benignant mind the willing Cow teeming with plenteous milk, full, inexhaustible.

O thou invoked by many, day by day I urge thee with my word, a charger rapid in his tread.

4 With eulogy I call on Rākā swift to hear may she, auspicious, hear us, and herself observe.

With never-breaking needle may she sew her work, and give a hero son most wealthy, meet for praise.

5 All thy kind thoughts, O Rākā, lovely in their form, wherewith thou grantest wealth to him who offers gifts—

With these come thou to us this day benevolent, O Blessed One, bestowing food of thousand sorts.

6 O broad-tressed Sinīvālī, thou who art the Sister of the Gods,

Accept the offered sacrifice, and, Goddess, grant us progeny.

7 With lovely fingers, lovely arms, prolific Mother of many sons—

Present the sacred gifts to her, to Sinīvālī Queen of men.

8 Her, Sinīvālī, her, Gungū, her, Rākā, her, Sarasvatī, Indrāṇī to mine aid I call, and Varuṇānī for my weal.

Hymn 33. Rudra.

1. FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.

Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.

2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.

Far from us banish enmity and hatred, and to all quarters maladies and trouble.

3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.

Transport us over trouble to well-being repel thou from us all assaults of mischief.

4 Let us not anger thee with worship, Rudra, ill praise, Strong God! or mingled invocation.

Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.

5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.

Ne'er may the tawny God, fair-checked, and gracious, swiftheating, yield us to this evil purpose.

6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.

As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.

7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,

Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.

8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.

We serve the brilliant God with adorations, we glorify, the splendid name of Rudra.

9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:

The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.

10 Worthy, thou carriest thy bow and arrows, worthy, thy manyhued and honoured necklace.

Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.

11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.

O Rudra, praised, be gracious to the singer. let thy hosts spare us and smite down another.

12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.

I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.

13 Of your pure medicines, O potent Maruts, those that are wholesomest and health-bestowing,

Those which our father Manu hath selected, I crave from. Rudra for our gain and welfare.

14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.

Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.

15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us.

Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

Hymn 34. Maruts

1. THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength,

Glowing like flames of fire, impetuous in career, blowing the wandering rain-cloud, have disclosed the kine.

2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain.

Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Pṛśni's radiant lap.

3 They drip like horses in the racings of swift steeds; with the stream's rapid cars they hasten on their way.

Maruts with helmets of gold, ye who make all things shake, come with your spotted deer, one-minded, to our food.

4 They have bestowed of Mitra all that live, to feed, they who for evermore cause their swift drops to flow;

Whose steeds are spotted deer, whose riches never fail, like horses in full speed,
bound to the pole in work.

5 With brightly-flaming kine whose udders swell with milk, with glittering
lances on your unobstructed paths,

O Maruts, of one mind, like swans who seek their nests, come to the rapturous
enjoyment of the meath.

6 To these our prayers, O Maruts, come unanimous, come ye to our libations
like the praise of men.

Make it swell like a mare, in udder like a cow, and for the singer grace the song
with plenteous strength.

7 Give us a steed, O Maruts mighty in the car; prevailing prayer that brings
remembrance day by day;

Food to your praisers, to your bard in deeds of might give winning wisdom,
power uninjured, unsurpassed.

8 When the bright-chested Maruts, lavish of their gifts, bind at the time bliss
their horses to the cars,

Then, as the milch-cow feeds her calf within the stalls, they pour forth food for
all oblation-bringing men.

9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us
looked upon as wolves.

With chariot all aflame compass him round about: O Rudras, cast away the
foeman's deadly bolt.

10 Well-known, ye Maruts, is that wondrous course of yours, when they milked
Pṛśni's udder, close akin to her.

Or when to shame the bard who lauded, Rudra's Sons, ye O infallible brought
Trita to decay.

11 We call you such, great Maruts, following wonted ways, to the oblation paid
to Viṣṇu Speeder-on.

With ladles lifted up, with prayer, we seek of them preeminent, golden-hued, the
wealth which all extol.

12 They, the Daśagvas, first of all brought sacrifice: they at the break of
mornings shall inspirit us.

Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.

13 The Rudras have rejoiced them in the gathered bands at seats of worship as in purple ornaments.

They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.

14 Soliciting their high protection for our help, with this our adoration we sing praise to them,

Whom, for assistance, like the five terrestrial priests. Trita hath brought to aid us hither on his car.

15 So may your favouring help be turned to us-ward, your kindness like a lowing cow approach us,

Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

Hymn 35. Son of Waters.

1. EAGER for spoil my flow of speech I utter: may the Floods' Child accept my songs with favour.

Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?

2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it'

The friendly Son of Waters by the greatness of Godhead hath produced all things existing.

3 Some floods unite themselves and others join them: die sounding rivers fill one common storehouse.

On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.

4 The never-sullen waters, youthful Maidens, carefully decking, wait on him the youthful.

He with bright rays shines forth in splendid beauty, unfed with wood, in waters, oil-enveloped.

5 To him three Dames are offering food to feed him, Goddesses to the God whom none may injure.

Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.

6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.

Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.

7 He, in whose mansion is the teeming Milch-cow, swells the Gods' nectar and cats noble viands.

The Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.

8 He who in waters with his own pure Godhead shines widely, law-abiding, everlasting—

The other worlds are verily his branches, and plants are born of him with all their offspring.

9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;

And bearing with them his supremest glory the Youthful Ones, gold-coloured, move around him.

10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.

When he is seated fresh from golden birthplace those who present their gold give food to feed him.

11 This the fair name and this the lovely aspect of him the Waters' Son increase in secret.

Whom here the youthful Maids together kindle, his food is sacred oil of golden colour.

12 Him, nearest Friend of many, will we worship with sacrifice. and reverence and oblation.

I make his back to shine, with chips provide him; I offer food and with my songs exalt him.

13 The Bull hath laid his own life-germ Within them. He sucks them as an infant, and they kiss him.

He, Son of Waters, of unfading colour, hath entered here as in another's body.

14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,

The Waters, bearing oil to feed their offspring, flow, Youthful Ones, in wanderings about him.

15 Agni, I gave good shelter to the people, and to the princes goodly preparation.

Blessed is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

Hymn 36. Various Gods.

1. WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.

Drink, Indra, from the Hotar's bowl—first right is thine—Soma hallowed and poured with Vaṣaṭ and Svāhā.

2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends,

Sitting on sacred grass, ye Sons of Bhārata, drink Soma from the Potar's bowl, O Men of heaven.

3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.

And, Tvaṣṭar, well-content be joyful in the juice with Gods and Goddesses in gladsome company.

4 Bring the Gods hither, Sage, and offer sacrifice: at the three altars seat thee willingly, O Priest.

Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.

5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.

Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.

6 Accept the sacrifice; mark both of you, my call: the Priest hath seated him after the ancient texts.

My prayer that bids them come goes forth to both the Kings: drink ye the Soma meath from the Director's bowl.

Hymn 37. Various Gods.

1. Enjoy thy fill of meath out of the Hotar's cup: Adhvaryus he desires a full draught poured for him.

Bring it him: seeking this he gives. Granter of Wealth, drink Soma with the R̥tus from the Hotar's cup.

2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives,

Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the R̥tus from the Potar's cup.

3 Fat may the horses be wherewith thou speedest on: Lord of the Wood, unharming, strengthen thou thyself.

Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the R̥tus from the Neṣṭar's cup.

4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Neṣṭar's bowl.

The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving God.

5 Yoke, O ye Twain, to-day your hero-bearing car, swift-moving hitherward: your loosing-place is here.

Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.

6 Agni, accept the fuel and our offered gift: accept the prayer of man, accept our eulogy,

Do thou with all, with R̥tu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

Hymn 38. Savitar.

1. UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.

To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.

2 Having gone up on high, the God broad-handed spreads his arms widely forth that all may mark him.

Even the waters bend them to his service: even this wind rests in the circling region.

3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.

He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.

4 What was spread out she weaves afresh, re-weaving: the skilful leaves his labour half-completed.

He hath arisen from rest, and parted seasons: Savitar hath approached, God, holy-minded.

5 Through various dwellings, through entire existence, spreads, manifest, the household light of Agni.

The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.

6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.

Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.

7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.

The woods are given to the birds. These statutes of the God Savitar none disobeyeth.

8 With utmost speed, in restless haste at sunset Varuṇa seeks his watery habitation.

Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

9 Him whose high law not Varuṇa nor Indra, not Mitra, Aryaman, nor Rudra breaketh,

Nor evil-hearted fiends, here for my welfare him I invoke, God Savitar, with worship.

10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narāśansa aid us.

That good may come to us and wealth be gathered, may we be Savitar the God's beloved.

11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,

That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

Hymn 39. Aśvins.

1. SING like the two press-stones for this same purpose; come like two misers to the tree of treasure;

Like two laud-singing Brahmans in the assembly, like the folk's envoys called in many places.

2 Moving at morning like two car-borne heroes, like to a pair of goats ye come electing;

Like two fair dames embellishing their bodies, like a wise married pair among the people.

3 Like to a pair of horns come first to us-ward, like to a pair of hoofs with rapid motion;

Come like two Cakavās in the grey of morning, come like two chariot wheels at dawn, ye Mighty.

4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes and fellies.

Be like two dogs that injure not our bodies; preserve us, like two crutches, that we fall not.

5 Like two winds ageing not, two confluent rivers, come with quick vision like two eyes before us.

Come like two hands most helpful to the body, and guide us like two feet to what is precious.

6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,

Like the two nostrils that protect our being, be to us as our ears that hear distinctly.

7 Like two hands give ye us increasing vigour; like heaven and earth constrain the airy regions.

Aśvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.

8 These prayers of ours exalting you, O Aśvins, have the Gr̥tsamadas, for a laud, made ready.

Welcome them, O ye Heroes, and come hither. Loud may we speak. with brave men, in assembly.

Hymn 40. Soma and Pūṣan.

1 SOMA and Pūṣan, Parents of all riches, Parents of earth and Parents of high heaven,

You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.

2 At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish.

With these, with Soma and with Pūṣan, India generates ripe warm milk in the raw milch-cows.

3 Soma and Pūṣan, urge your chariot hither, the seven-wheeled car that measures out the region,

That stirs not all, that moves to every quarter, five-reined and harnessed by the thought, ye Mighty.

4 One in the heaven on high hath made his dwelling, on earth and in the firmament the other.

May they disclose to us great store of treasure, much-longed for, rich in food,
source of enjoyment.

5 One of you Twain is Parent of all creatures, the other journeys onward all-
beholding.

Soma and Pūṣan, aid my thought with favour: with you may we o'ercome in all
encounters.

6 May Pūṣan stir our thought, the all-impelling, may Soma Lord of riches grant
us riches.

May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in
assembly.

Hymn 41. Various Deities.

1. O VĀYU, come to us with all the thousand chariots that are thine,
Team-borne, to drink the Soma juice.

2 Drawn by thy team, O Vāyu, come; to thee is offered this, the pure.
Thou visitest the presser's house.

3 Indra and Vāyu, drawn by teams, ye Heroes, come today and drink.
Of the bright juice when blent with milk.

4 This Soma hath been shed for you, Law-strengtheners, Mitra-Varuṇa!
Listen ye here to this my call.

5 Both Kings who never injure aught seat them in their supremest home,
The thousand-pillared, firmly-based.

6 Fed with oblation, Sovran Kings, Ādityas, Lords of liberal gifts.
They wait on him whose life is true.

7 With kine, Nāsatyas, and with steeds, come, Aśvins, Rudras, to the house
That will protect its heroes well;

8 Such, wealthy Gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.

9 As such, O longed-far Aśvins, lead us on to wealth of varied sort,

Wealth that shall bring us room and rest.

10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.

11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.

12 From all the regions of the world let Indra send security,
The foe-subduer, swift to act.

13 O all ye Gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.

14 Among the Śunahotras strong for you is this sweet gladdening draught.
Drink ye of this delightsome juice.

15 Ye Maruts led by Indra, Gods with Pūṣan for your bounteousest,
Hear all of you this call of mine.

16 Best Mother, best of Rivers, best of Goddesses, Sarasvatī, We are, as 'twere,
of no repute and dear Mother, give thou us renown.

17 In thee, Sarasvatī, divine, all generations have their stay.

Be, glad with Śunahotra's sons: O Goddess grant us progeny.

18 Enriched with sacrifice, accept Sarasvatī, these prayers of ours,
Thoughts which Gṛtsamadas beloved of Gods bring, Holy One, to thee.

19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.

20 This our effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the Gods to-day.

21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down
To-day to drink the Soma here.

Hymn 42. Kapiñjala.

1. TELLING his race aloud with cries repeated, he sends his voice out as his boat a steersman.

O Bird, be ominous of happy fortune from no side may calamity befall thee.

2 Let not the falcon kill thee, nor the eagle let not the arrow-bearing archer reach thee.

Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.

3 Bringing good tidings, Bird of happy omen, call thou out loudly southward of our dwellings,

So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

Hymn 43. Kapiñjala.

1. HERE on the right sing forth chanters of hymns of praise, even the winged birds that in due season speak.

He, like: a Sāma-chanter utters both the notes, skilled in the mode of Tṛṣṭup and of Gāyatrī.

2 Thou like the chanter-priest chantest the Sāma, Bird; thou singest at libations like a Brahman's son.

Even as a vigorous horse when he comes near the mare, announce to us good fortune, Bird, on every side, proclaim in all directions happy luck, O Bird.

3 When singing here, O Bird. announce good luck to us, and when thou sittest still think on us with kind thoughts.



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 Hanumaān 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.

Bañāsura (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 (बेहुला):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 (भगवान्): 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 (ब्राह्मण): 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 Saṃhitā (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. Babruvahana 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 Dhrishyadyumna. 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 Dvaita 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.

Dwārakā (द्वारका): Krishna renounced war in Mathura for the greater good and founded and settled in Dwārakā. 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 (दयुमतसेन): 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.

Gaṇesha (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.

Gandharvas (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

Gopas (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 (इरवन्): 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 (जाम्बवान्): Jambavan or Jamvanta is a bear in Hinduism and believe to lived from Treta Yuga to kaliYuga.

Jambudvīpa (जम्बुद्वीप): The name of the dvīpa ("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 Dwārkā amidst sea, transported all his people to this city and left them in Dwārkā. 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 Vasishta 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 (किर्मिर): 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.

Krishna (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 (लक्षाग्रह): 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.

Lakshmindara (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 Yuvanasha, of the race of Ikshvaku, and author of a hymn in the Rigveda.

Mandodari (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 chakra**Manipura:** '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.

Mātālī (मातली): Charioteer of Indra who took Arjuna to the kingdom of gods.

Matanga (मतंग): 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 sanchaari, 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

Pāṅchajanya (पांचजन्य): Name of Krishna's conch.

Palāsa (पलास): A tree *Butea frondosa* also called "flame of the forest".

Pāṅchāla (पांचाल): Pāṅchāla 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.

Pāṅchālī (पांचाली): Another name of Draupadi, Queen of the Pandavas and daughter of King Drupada.

Pāṅchālya (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.

Pāṇḍavaḥ (पाण्डव): Pandavas in Sanskrit pāṇḍavaḥ are the five acknowledged sons of Pandu, by his two wives Kunti and Madri. They are Yudhishtira, Bhima, Arjuna and Nakula, Sahadeva

Pāṇḍu (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.

Pāśupatāstra (पाशुपतास्त्र): Pāśupatāstra 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)

Pratikhami (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): Rshabha, 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 streak 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.

Satī (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.

Satyavatī (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.

Sāvitri (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 (शाक्तं): 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 Vishvamisra 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 Conch 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 (श्रुत्कीर्ति): 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 **ہندو 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. Shruti 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 (सुपार्शव): 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 (सुर्पणखा): 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.

Vālmiki (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 Banasur, 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.

Vashiṣṭha (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, Ikshwaku. 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.

Vindhya (विन्ध्य): Vindhya 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.

Virabhadra (वीरभद्र): Virabhadra 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 Virabhadra 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.

Virasen: 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 (विस्वरूप): 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 (विस्वरूप): 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.

Vrishā (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 perish 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 (यज्ञि): 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 (युयुत्सु): 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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Editor: Philippe L. De Coster, B.Th., DD