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Book Six

The Rig Veda

Ralph T.H. Griffith, Translator

Hindu Sacred Texts Glossary

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The Rig Veda

Ralph T.H. Griffith, Translator

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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 Six – The Rishis

A Rishi in Rig Veda is an author of a Rik, a mantra. It is not a product of his reasoning or intellect, but of an intuitive perception. He envisioned the entities beyond the range of human senses, concived the self-evident knowledge (svatah pramana) and realized the Truth by direct intuition. Vamadeva , a Rishi in one of his hymns (RV 4.3.16) describes himself as the illumined one , expressing the Truth reveled to him(ninya vachasmi).

The term Rishi is defined as “rishati jnānena samsāra-pāram” meaning one who goes beyond the mundane world by means of knowledge. Further, some scholars think the root ‘drish’ (sight) might have given rise to root ‘rish’ meaning ‘to see’.

Rishi is therefore a wise seer, a drastara, one who visualizes a mantra. He is also the one who hears. The seers were the “hearers of the Truth” (kavayaha sathya srutah) .Sri Aurobindo described Shruthi as “divine recordings of cosmic sounds of truth” heard by the Rishis.The Vedas are thus Shruthis , revealed scriptures. That is the reason , the Vedas are Apaurusheya , not authored by any agency.

Amarakosha, the Sanskrit lexicon, gives the synonym for the term Rishi as satyavachah, the one who speaks truth. A Rishi in the Rig Veda is a sage who realized the truth. However all sages are not Rishis; just as not all Rishis are Kavis.

Yasca_charya makes a significant classification even among the Rishis.He draws a clear distinction between a Sakshath_krutha_Rishi , the seer who has the direct intutional perception; and the Shrutha_rishi , the one heard it from the seeres and remambered what he heard.

Mantra

Poetry raised to its sublime heights is mantra to which a Rishi gives utterance. The Rishi visualizes a magnificent idea, through intuitive perception,

crystallizes it and gives it an expression. . One cannot be a sublime poet unless one is a Rishi (naan rishir kuruthe kavyam). Badarayana Sutra (244:36) says Rishi not only lives the mantra but also is the essence of it.

A mantra is usually prefaced by a segment made of three components, mentioning the Rishi who visualized the mantra, the Deva or the Devatha who inspired the mantra or to whom the mantra is addressed; and the metrical form of the mantra. Every time, one meditates on the deity uttering its mantra with devotion; one recalls its Rishi with reverence and gratitude. For instance, the most celebrated Gayatri mantra which appears in Rig Veda at 3.62.10 is prefaced by a short description, Vishvamitra risihi, Savitha devatha, Gayatri chandaha, which says that the mantra was revealed to Rishi Vishwamitra; the illuminating spirit behind the mantra was Savitha Devatha from whom everything comes into being ; and it was conveyed to the Rishi in Gayatri chandas (a metrical form having three lines of 8 syllables each, a total of 24 syllables). Before one meditates on goddess Gayatri uttering her mantra, one submits salutations to its Rishi, Vishwamitra.

Yaska_charya also mentions that mantras have three layers of meaning (traye artha).The essential power of the mantras are to transport us to the world of ideas beyond the ordinary and to experience the vision that the Rishi had.

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The Srutha_rishi is like the mirror or the moon that basks in the glory of the sun .The moon and the mirror both take in the glory of the sun and put forth the shine to the world in their own way. Similarly, the Srutha_rishi obtained the knowledge by listening to the Sakshath_ Krutha_ Rishi, and more importantly by remembering what he heard. The bifurcation of the Vedas/Upanishads on one hand (as Shruthi, as heard) ; and the Vedangas, Shastras, Puranas, Ithihasa etc. on the other (as smriti, as remembered) , stems from the above concept. Smriti, in general, is secondary in authority to Shruti .

Rig Veda mentions about four hundred Rishis and about thirty of them were women. Before going into their names and other details, let us, briefly, talk about the mantras.

Books of Rig Veda

The Rig Veda contains 10,552 mantras; grouped into 1, 028 Sukthas each of roughly ten mantras, spread over ten Mandalas (Books).The Mandalas are of uneven size. These mantras are authored by about 400 Rishis of whom about 30 are women. Each Rishi is identified by two names – his/her personal name and the name of his/her father or teacher or lineage. For instance, the first Suktha of Rig Veda was revealed to Madhuchchanda Vishwamitrah meaning that he was the son or the disciple of Vishwamitra; the Gayatri mantra was revealed to Vishwamitra Gathin meaning Vishwamitra was the son of Gatha. It also indicates whether the Rishi was a man or a woman; for instance, Ghosha Kakshivali (RV 10.39-40) was the wife of kakshivan another Rishi.

A Rishi could be a man or a woman, could be a celibate or a householder or unmarried.

As mentioned, each hymn of the Rig Veda is attributed to a Rishi. Of the ten Mandalas (Books) six Mandalas, numbering from 2 to 7 are homogenous in character and are considered the oldest parts of the Rig Veda. Each of these six books was composed by a Rishi and by members of his family / disciples and of his Gotra. These Mandalas (2-7) are therefore often called Family Books. On the other hand, the books 1, 8 and 10 were not each composed by a distinct family of Rishis but by different individual Rishis. The Books #1 and 8 are almost Family Books as a majority of their hymns are composed by the family of Kanvas and many hymns are found in both the Books. The Book # 9 is different from the rest; all the hymns therein are addressed to Soma (while not a single hymn is addressed to Soma in the Family Books) and by groups of Rishis. The tenth Book is a collection of various earlier and later hymns.Book # 10 appears to be of a later origin and of a supplementary character. The Books # 1 and 10 are the latest and the longest Books together accounting for about 40 percent of the bulk of the Rig Veda.

Rishi -lineage

There are certain texts called Anukramani (also called Anukramanika) which serve as Index to the Rig Veda and provide basic information about each hymn of the Rig Veda. The most well-known of the Aukramani is Katyayana's sarvanukramani and is dated around the second century. The entries in the texts mention about each hymn specifying, the name of the Rishi who authored the hymn; the Devatha who inspired or to whom the hymn is addressed; and the Chandas or the metre of the hymn. They are extremely useful in historical analysis of the Rig Veda.

As regards female Rishis (Rishikas), about 30 of them are named in the Rig Veda. To name some of them: : Ghosha Kakshivati , Dakshina Prajapathya , Vishvavara Atreyi, Godha, Apala Atreyi, Yami Vivasvathi, Lopamudra, Romasha Svanya, Aditi Dakshayani, Ratri Bharadwaja , Vasukra Pathni , Surya Savitri, Indrani, Sarma Devasuni , Urvashi, Shashwati Angirasi, Sri Laksha and others .

Lopamudra , a great Rishika in her own right , was the wife of Rishi Agasthya and Ghosha Kakashivati was the wife of another Rishi kakashivan . Daughters of the Rishis Bharadwaja , Angirasa and Atri were also Rishikas. Vishvavara, Romasha and Vach Ambrini stood out as other Rishikas of merit.

Oral Traditions

Tradition accepts that Rishi Veda_Vyasa categorized and compiled four Vedas by splitting the primordial single Veda and rendered the Vedas more amenable to study and to memorize. The task of preserving and perpetuating each branch of the Veda, in its entirety and purity , was assigned to a specified Shakha (meaning branch). The followers of each Shakha , identified as Shakins of that particular Vedic school, were responsible for preserving their assigned part of the Veda. Followers of each Shakha would learn and preserve one the four Veda Samhitas along with their associated Brahmana, Aranyaka, Upanishads and the Sutras such as Grhyasutra and Shrautasutra. Only a small number of these Shakhas have survived; the prominent among them are Sakala and Baskala.

It is astounding that large bodies of Vedic texts have been preserved in oral traditions for over thousands of years, safeguarding their purity and entirety. How our ancients could successfully achieve such an unbelievable task, is truly remarkable.

In order to achieve this difficult task, an elaborate and a meticulous systems of recitations were devised. These systems of discipline with their checks and balances , ensured the correctness of a text including the correct sequence of its words; purity of the language; exact pronunciation of the words; precise stress

on syllables ; measured pause between syllables; appropriate tone, accent, modulation and pitch of recitation; proper breath control etc. Shiksha one of the six Vedangas (limbs of Veda) that dealt with phonetics and phonology of Sanskrit, laid down rules for correct pronunciation of Vedic hymns and mantras.

Along with this, several patterns of Vedic chants were devised to ensure complete and perfect memorization of the text and its pronunciation including the Vedic pitch accent. These patterns called Pathaas ensured correct recital of the Veda mantra by weaving the mantras into various patterns and complex combinations of patterns. There are eleven acknowledged patterns or Patahaas Viz. Samhitha or vakhyaa, padaa, krama, jataa, maala, Sikhaa, rekhaa, dhvajaa, dandaa, rathaa and Ghana.

The salient features of a few main Paathaas are as under:

Vakhya Pathaa or Samhithaa Pathaa: To recite the mantras in a straight sentence.

Pada Paathaa: to recite the mantras, word by word, instead of joining the words; to acquaint the student with the words in the text.

Krama Paathaa: the first word of the mantra is added to the second, the second to the third, the third to the fourth and so on, until the whole sentence of the mantras is completed. The order of words will be 1-2; 2-3; 3-4; 4-5 and so on. This helps to fix the words in their proper position and sequence. It also helps the students to understand changes occurring in swara in such a combination. The person who is well versed in reciting the Krama Paathaa is known as “Krama Vit.”.

Jata Paathaa: the first two words are recited together and then the words are recited in a reverse order and then again in the original order. Jata Paathaa is a play by twisting the Krama Paatha: Krama + Inverse of Krama + Krama = jataa. The order will be 1-2-2-1-1-2, 2-3-3-2-2-3, 3-4-4-3-3-4, 4-5-5-4-4-5 and so on

Ghana Paathaa: This is one of the most popular form of recitations and requires years of learning and practice. A scholar proficient in recitation in this format is honored as Ghana_ paathi. In Ghana Paathaa the combination will be: 1-2-2-1-1-2-3-3-2-1-1-2-3 2-3-3-2-2-3-4-4-3-2-2-3-4, 3-4-4-3-3-4-5-5-4-3-3-4-5 and so on till last pada ends in that sentence. This is a complex combination of Jata Paatha and Pada Paatha in the following order: jataa + 3rd Padaa + Inverse of 3 Padaas + 3 Padaas in Straightway = Ghana Paathaa.

The Samhitha Paathaa and Pada Paathaa are called Prakrithi (or natural) Paathaas, as the words of the mantras occur in normal sequence. The rest are called Vikrithi (or artificial and not natural) Paathaas. Recently mathematical series have been devised to work out the Krama, Jata and Ghana Paatha patterns.

Book Six

Hymn 1. Agni.

1. THOU, first inventor of this prayer, O Agni, Worker of Marvels, hast become our Herald.

Thou, Bull, hast made us strength which none may conquer, strength that shall overcome all other prowess.

2 As Priest thou sittest at the seat of worship, furthering us, best Offerer, meet for honour.

So first to thee have pious men resorted, turning thy mind to thoughts of ample riches.

3 In thee, still watching, they have followed riches, who goest with much wealth as with an army,

The radiant Agni, lofty, fair to look on, worshipped with marrow, evermore resplendent.

4 They who approached the God's abode with homage, eager for glory, won them perfect glory:

Yea, they gained even sacrificial titles, and found delight in thine auspicious aspect.

5 On earth the people magnify thee greatly, thee their celestial and terrestrial riches.

Thou, Helper, must be known as our Preserver, Father and Mother of mankind for ever.

6 Dear priest among mankind, adorable Agni hath seated him, joy-giver, skilled in worship.

Let us approach thee shining in thy dwelling, kneeling upon our knees, with adoration.

7 Longing for bliss, pure-minded, God-devoted, Agni, we seek thee, such, meet to be lauded.

Thou, Agni, leddest forth our men to battle, refulgent with the heaven's exalted splendour.

8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,

Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches.

9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,

And well knows sacrifice with adoration, gains every joy with thee to guard and help him.

10 Mightily let us worship thee the Mighty, with reverence, Agni! fuel and oblations,

With songs, O Son of Strength, with hymns, with altar: so may we strive for thine auspicious favour.

11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious and triumphant.

Continue thou to shine on us, O Agni, with strength abundant, rich, and long enduring.

12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.

Food noble, plenteous, far from sin and evil, he with us, and fair fame to make us happy.

13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni;

For in thee Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

Hymn 2. Agni.

1. THOU, Agni, even as Mitra, hast a princely glory of thine own.

Thou, active Vasu, makest fame increase like full prosperity.

2 For, verily, men pray to thee with sacrifices and with songs.

To thee the Friendly Courser, seen of all, comes speeding through the air.

3 Of one accord men kindle thee Heaven's signal of the sacrifice,

When, craving bliss, this race of man invites thee to the solemn rite.
4 Let the man thrive who travails sore, in prayer, far thee the Bountiful.
He with the help of lofty Dyaus comes safe through straits of enmity.
5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.
6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.
For, Purifier! like the Sun thou beamest with thy radiant glow.
7 For in men's houses thou must be glorified as a well-loved guest,
Gay like an elder in a fort, claiming protection like a son.
8 Thou, Agni, like an able steed, art urged by wisdom in the wood.
Thou art like wind; food, home art thou, like a young horse that runs astray.
9 E'en things imperishable, thou, O Agni, like a gazing ox,
Eatest, when hosts, Eternal One! of thee the Mighty rend the woods.
10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the offering, Angiras!
11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth
and heaven.
Bring weal from heaven, that men may dwell securely. May we o'ercome the
foe's malign oppressions, may we o'ercome them, through thy help o'ercome
them.

Hymn 3. Agni.

1. TRUE, guardian of the Law, thy faithful servant wins ample light and dwells
in peace, O Agni,
Whom thou, as Varuṇa in accord with Mitra, guardest, O God, by banishing his
trouble.
2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth-
increasing Agni.

Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.

3 Bright God, whose look is free from stain like Sūrya's, thou, swift, what time thou earnestly desirest,

Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.

4 Fierce is his gait and vast his wondrous body: he champeth like a horse with bit and bridle,

And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.

5 Archer-like, fain to shoot, he sets his arrow, and whets his splendour like the edge of iron:

The messenger of night with brilliant pathway, like a tree-roosting bird of rapid pinion.

6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.

Red in the night, by day the men's possession: red, he belongs to men by day, Immortal.

7 Like Heaven's when scattering beams his voice was uttered: among the plants the radiant Hero shouted,

Who with his glow in rapid course came hither to fill both worlds, well-wedded Dames, with treasure.

8 Who, with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.

Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

Hymn 4 Agni.

1. As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,

So bring for us to-day all Gods together, bring willingly the willing Gods, O Agni.

2 May Agni, radiant Herald of the morning, meet to be known, accept our praise with favour.

Dear to all life, mid mortal men Immortal, our guest, awake at dawn, is Jātavedas.

3 Whose might the very heavens regard with wonder: bright as the Sun he clothes himself with lustre.

He who sends forth,, Eternal Purifier, hath shattered e'en the ancient works of Aśna.

4 Thou art a Singer, Son! our feast-companion: Agni at birth prepared his food and pathway.

Therefore vouchsafe us strength, O Strength-bestower. Win like a King: foes trouble not thy dwelling.

5 Even he who cuts his firm hard food with swiftness, and overtakes the nights as Vāyu kingdoms.

May we o'ercome those who resist thine orders, like a steed casting down the flying foemen.

6 Like Sūrya with his fulgent rays, O Agni, thou overspreadest both the worlds with splendour.

Decked with bright colour he dispels the darkness, like Auśija, with clear flame swifly flying.

7 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni.

The best men praise thee as the peer of Indra in strength, mid Gods, like Vīyu in thy bounty.

8 Now, Agni, on the tranquil paths of riches come to us for our weal: save us from sorrow.

Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

Hymn 5. Agni

1. I INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless;

Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.

2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,

On whom, the Purifier, all things living as on firm. ground their happiness have stablished.

3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.

Hence sendest thou, O sapient Jātavedas, to him who serves thee treasures in succession.

4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might! who harms us,

Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.

5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,

Shines out, Immortal! in the midst of mortals, a sage, with wealth, with splendour and with glory.

6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.

When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.

7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes.

Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

Hymn 6. Agni.

1. HE who seeks furtherance and grace to help him goes to the Son of Strength with newest worship,

Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.

2 White-hued and thundering he dwells in splendour, Most Youthful, with the loud voiced and eternal-

Agni, most variform, the Purifier, who follows crunching many ample forests.

3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure, in all directions.

Thy most destructive heavenly Navagvas break the woods down and devastate them boldly.

4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath them,

And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.

5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.

Agni's fierce flame is like a hero's onset: dread and resistless he destroys the forests.

6 Thou with the sunlight of the great Impeller hast boldly over-spread the earth's expanses.

So drive away with conquering might all perils. fighting out foemen burn up those who harm us.

7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving.

Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee.

Hymn 7. Agni.

1. Him, messenger of earth and head of heaven, Agni Vaiśvānara, born in holy Order,

The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.

2 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.

Vaiśvānara, conveyer of oblations, ensign of worship, have the Gods engendered.

3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.

O King, Vaiśvānara, bestow thou on us excellent treasures worthy to belonged for.

4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.

They by thy mental powers were made immortal, Vaiśvānara, when thou shonest from thy Parents.

5 Agni Vaiśvānara, no one hath ever resisted these thy mighty ordinances,

When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.

6 The summits of the heaven are traversed through and through by the Immortal's light, Vaiśvānara's brilliancy.

All creatures in existence rest upon his head. The Seven swift-flowing Streams have grown like branches forth,

7 Vaiśvānara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,

The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

Hymn 8. Agni.

1. AT Jātavedas' holy gathering I will tell aloud the conquering might of the swift red-hued Steer.

A pure and fresher hymn flows to Vaiśvānara, even as for Agni lovely Soma is made pure.

2 That Agni, when in loftiest heaven he sprang to life, Guardian of Holy Laws, kept and observed them well.

Exceeding wise, he measured out the firmament. Vaiśvānara attained to heaven by mightiness.

3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed

the darkness with his light.

He made the two bowls part asunder like two skins. Vaiśvānara put forth all his creative power.

4 The Mighty seized him in the bosom of the floods: the people waited on the King who should be praised.

As envoy of Vivasvān MatariSvan brought Agni Vaiśvānara hither from far away.

5 In every age bestow upon the singers wealth, worthy of holy synods, glorious, ever new.

King, undecaying, as it were with sharpened bolt, smite down the sinner like a tree with lightning-flash.

6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with good heroes, undecaying, bending not.

So may we win for us strength. O Vaiśvānara, hundredfold, thousandfold, O Agni, by thy help.

7 O thou who dwellest in three places, Helper, keep with effective guards our princely patrons.

Keep our band, Agni, who have brought thee presents. Lengthen their lives, Vaiśvānara, when lauded.

Hymn 9. Agni.

1. ONE half of day is dark, and bright the other: both atmospheres move on by sage devices.

Agni Vaiśvānara, when born as Sovran, hath with his lustre overcome the darkness.

2 I know not either warp or woof, I know not the web they weave when moving to the contest.

Whose son shall here speak words that must be spoken without assistance from the Father near him?

3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,

Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.

4 He is the Priest, the first of all: behold him. Mid mortal men he is the light immortal.

Here was he born, firm-seated in his station Immortal, ever waxing in his body.

5 A firm light hath been set for men to look on: among all things that fly the mind is swiftest.

All Gods of one accord, with one intention, move unobstructed to a single purpose.

6 Mine ears unclose to hear, mine eye to see him; the light that harbours in my spirit broadens.

Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine?

7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.

Vaiśvānara be gracious to assist us, may the Immortal favour us and help us.

Hymn 10. Agni.

1. INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.

With hymns-for he illumines us-install him. He, Jātavedas, makes our rites successful.

2 Hear this laud, Radiant Priest of many aspects, O Agni with the fires of man enkindled,

Laud which bards send forth pure as sacred butter, strength to this man, as 'twere for self-advantage.

3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,

And the God, wondrous bright, with wondrous succours helps him to win a stable filled with cattle.

4 He, at his birth, whose path is black behind him, filled heaven and earth with far-apparent splendour:

And he himself hath been. through night's thick darkness, made manifest by light, the Purifier.

5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,

Who stand preeminent, surpassing others in liberal gifts, in fame, and hero virtues.

6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.

Fair hymns hadst thou among the Bharadvājas, and holpest them to gain abundant vigour.

7 Scatter our foes, increase our store. May we be glad a hundred winters with brave sons.

Hymn 11. Agni.

1. EAGERLY Sacrifice thou, most skilful, Agni! Priest, pressing on as if the Maruts sent thee.

To our oblation bring the two Nāsatyas, Mitra and Varuṇa and Earth and Heaven.

2 Thou art our guileless, most delightful Herald, the God, among mankind, of holy synods.

A Priest with purifying tongue, O Agni, sacrifice with thy mouth to thine own body.

3 For even the blessed longing that is in thee would bring the Gods down to the singer's worship,

When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.

4 Bright hath he beamed, the wise, the far-refulgent. Worship the two widespreading Worlds, O Agni,

Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.

5 When I with reverence clip the grass for Agni, when the trimmed ladle, full of oil, is lifted,

Firm on the seat of earth is based the altar: eye-like, the sacrifice is directed Sunward.

6 Enrich us, O thou Priest of many aspects, with the Gods, Agni, with thy fires, enkindled.

O Son of Strength, clad in the robe of riches, may we escape from woe as from a prison.

Hymn 12. Agni.

1. KING of trimmed grass, Herald within the dwelling, may Agni worship the Impeller's World-halves.

He, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Sūrya.

2 In thee, most wise, shall Dyaus, for full perfection, King! Holy One! pronounce the call to worship.

Found in three places, like the Speeder's footstep, come to present men's riches as oblations!

3 Whose blaze most splendid, sovran in the forest, shines waxing on his way like the - Impeller.

He knows himself, like as a guileless smelter, not to be stayed among the plants, Immortal.

4 Our friends extol him like a steed for vigour even Agni in the dwelling, jatave~as.

Trce-fed, he fights with power as doth a champion, like Dawn's Sire to be praised with sacrifices.

5 Men wonder at his shining glows when, paring the woods with case, o'er the broad earth he goeth,

And, like a rushing flood, loosed quickly, burneth, swift as a guilty thief, o'er desert places.

6 So mighty thou protectest us from slander, O Champion, Agni! with all fires enkindled.

Bring opulence and drive away affliction. May brave sons gladden us through a hundred winters.

Hymn 13. Agni.

1. FROM thee, as branches from a tree, O Agni, from thee, Auspicious God! spring all our blessings-

Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.

2 Thou art our Bhaga to send wealth thou dwellest, like circumambient air, with wondrous splendour.

Friend art thou of the lofty Law, like Mitra, Controller, Agni! God! of many a blessing.

3 Agni! the hero slays with might his foeman; the singer bears away the Paṇi's booty-

Even he whom thou, Sage, born in Law, incitest by wealth, accordant with the Child of Waters.

4 The man who, Son of Strength 1 with sacrifices, hymns, lauds, attracts thy fervour to the altar,

Enjoys each precious thing, O God, O Agni, gains wealth of corn and is the lord of treasures.

5 Grant, Son of Strength, to men for their subsistence such things as bring high fame and hero children.

For thou with might givest much food in cattle even to the wicked wolf when he is hungry.

6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.

May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

Hymn 14. Agni.

1. WHOSO to Agni hath endeared his thought and service by his hymns,
That mortal cats before the rest, and finds sufficiency of food.

2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.
At sacrifices Manus' sons glorify Agni as their Priest.

3 The foeman's wealth in many a place, Agni, is emulous to help.
Men fight the fiend, and seek by rites to overcome the riteless foe.

4 Agni bestows the hero chief, winner of waters, firm in fray.
Soon as they look upon his might his enemies tremble in alarm.

5 For with his wisdom Agni, God, protects the mortal from reproach,
Whose conquering wealth is never checked, is never checked in deeds of might.

6 O Agni, God with Mitra's might call hither the favour of the Gods from earth
and heaven.

Bring weal from heaven that men may dwell securely. May we o'ercome the
foe's malign oppressions, may we o'ercome them, through thy help o'ercome
them.

Hymn 15. Agni.

1. WITH this my song I strive to reach this guest of yours, who wakes at early morn, the Lord of all the tribes.

Each time he comes from heaven, the Pure One from of old: from ancient days the Child eats everlasting food.

2 Whom, well-dis sed, the Blirgus stablished as a rriend, whom men must glorify, high-flaming in the wood.

As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.

3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.

Bestow a wealthy home on men, O Son of Strength. Give Vitahavya riches spreading far and wide, give Bharadvāja wide-spread wealth.

4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well-skilled in sacred rites,

Who, like a holy singer, utters heavenly words, oblation-bearer, envoy, God, I seek with hymns.

5 Who with his purifying, eye-attracting form hath shone upon the earth as with the light of Dawn;

Who speeding on, as in the fight of Etaia, cometh, untouched by age, as one athirst in heat.

6 Worship ye Agni, Agni, with your log of wood; praise your beloved, your beloved guest with songs.

Invite ye the Immortal hither with your hymns. A God among the Gods, he loveth what is choice, loveth our service, God mid Gods.

7 Agni inflamed with fuel in my song I sing, pure, Cleanser, steadfast, set in front at sacrifice.

Wise Jātavedas we implore with prayers for bliss the Priest, the holy Singer, bounteous, void of guile.

8 Men, Agni, in each age have made thee, Deathless One, their envoy, offering-bearer, guard adorable.

With reverence Gods and mortals have established thee, the ever-watchful, omnipresent Household Lord.

9 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the worlds.

When we lay claim to thy regard and gracious fare, be thou to us a thriceprotecting friendly guard.

10 Him fair of face, rapid, and fair to look on, him very wise may we who know not follow.

Let him who knows all rules invite for worship, Agni announce our offering to the Immortals.

11 Him, Agni, thou deliverest and savest who brings him prayer to thee the Wise, O Hero,

The end of sacrifice or its inception; yea, thou endowest him with power and riches.

12 Guard us from him who would assail us, Agni; preserve us, O thou Victor, from dishonour.

Here let the place of darkening come upon thee: may wealth be ours, desirable in thousands.

13 Agni, the Priest, is King, Lord of the homestead, he, Jatayedas, knows all generations.

Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.

14 Whate'er to-day thou, bright-flamed Priest, enjoyest from the man's rite-for thou art sacrificer-

Worship, for duly dost thou spread in greatness: bear off thine offerings of to-day, Most Youthful.

15 Look thou upon the viands duly laid for thee. Fain would he set thee here to worship Heaven and Earth.

Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome, o'ercome them with thy help.

16 Together with all Gods, O fair-faced Agni, be seated first upon the woollined altar,

Nest-like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.

17 Here the arranging priests, as did Atharvan, rub this Agni forth,

Whom, not bewildered, as he moved in winding ways, they brought from gloom.

18 For the Gods' banquet be thou born, for full perfection and for weal.

Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.

19 O Agni, Lord and Master of men's homesteads, with kindled fuel we have made thee mighty.

Let not our household gear be found defective. Sharpen us with thy penetrating splendour.

Hymn 16. Agni.

1. PRIEST of all sacrifices hast thou been appointed by the Gods,

Agni, amid the race of man.

2 So with thy joyous tongues for us sacrifice nobly in this rite.

Bring thou the Gods and worship them.

3 For well, O God, Disposer, thou knowest, straight on, the paths and ways,

Agni, most wise in sacrifice.

4 Thee, too, hath Bhārata of old, with mighty men, implored for bliss.

And worshipped thee the worshipful.

5 Thou givest these abundant boons to Divodāsa pouring forth,

To Bharadvāja offering gifts.

6 Do thou, Immortal Messenger, bring hither the Celestial Folk;

Hearing the singer's eulogy.

7 Mortals with pious thought implore thee, Agni, God, at holy rites,

To come unto the feast of Gods.

8 I glorify thine aspect and the might of thee the Bountiful.

All those who love shall joy in thee,
9 Invoker placed by Manus, thou, Agni, art near, the wisest Priest:
Pay worship to the Tribes of Heaven.
10 Come, Agni, lauded, to the feast; come to the offering of the gifts.
As Priest be seated on the grass.
11 So, Aṅgiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods.
12 For us thou winnest, Agni, God, heroic strength exceeding great,
Far-spreading and of high renown.
13 Agni, Atharvan brought thee forth, by rubbing, from the lotus-flower,
The head of Visva, of the Priest.
14 Thee. Vṛtra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyaç the Ṛṣi, lighted up.
15 The hero Pathya kindled thee the Dasyus'. most destructive foe,
Winner of spoil in every fight.
16 Come, here, O Agni, will I sing verily other songs to thee,
And with these drops shalt thou grow strong.
17 Where'er thy mind applies itself, vigour preeminent hast thou:
There wilt thou gain a dwelling-place.
18 Not for a moment only lasts thy bounty, good to many a one!
Our service therefore shalt thou gain.
19 Agni, the Bhārata, hath been sought, the Vṛtra-slayer, marked of all,
Yea, Divodāsa's Hero Lord.
20 For he gave riches that surpass in greatness all the things of earth,
Fighting untroubled, unsubdued.
21 Thou, Agni, as in days of old, with recent glory, gathered light,
Hast overspread the lofty heaven.

22 Bring to your Agni, O my friends, boldly your laud and sacrifice:
Give the Disposer praise and song.

23 For as sagacious Herald he hath sat through every age of man,
Oblation-bearing messenger.

24 Bring those Two Kings whose ways are pure, Ādityas, and the Marut host,
Excellent God! and Heaven and Earth.

25 For strong and active mortal man, excellent, Agni, is the look Of thee
Immortal, Son of Strength

26 Rich through his wisdom, noblest be the giver serving thee to-day:
The man hath brought his hymn of praise.

27 These, Agni, these are helped by thee, who strong and active all their lives,
O'ercome the malice of the foe, fight down the malice of the foe.

28 May Agni with his pointed blaze cast down each fierce devouring fiend
May Agni win us wealth by war.

29 O active Jātavedas, bring riches with store of hero sons:
Slay thou the demons, O Most Wise.

30 Keep us, O Jātavedas, from the troubling of the man of sin:
Guard us thou Sage who knowest prayer.

31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.

32 Drive from us with thy tongue, O God, the man who doeth evil deeds,
The mortal who would strike us dead.

33 Give shelter reaching far and wide to Bharadvāja, conquering Lord!
Agni, send wealth most excellent.

34 May Agni slay the Vṛtras,—fain for riches, through the lord of song,
Served with oblation, kindled, bright.

35 His Father's Father, shining in his Mother's everlasting side,

Set on the seat of holy Law.

36 O active Jātavedas, bring devotion that wins progeny, Agni, that it may shine to heaven.

37 O Child of Strength, to thee whose look is lovely we with dainty food,
O Agni, have poured forth our songs.

38 To thee for shelter are we come, as to the shade from fervent heat
Agni, who glitterest like gold.

39 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou breakest down the forts.

40 Whom, like an infant newly born, devourer, in their arms they bear,
Men's Agni, skilled in holy rites.

41 Bear to the banquet of the Gods the God best finder-out of wealth,
Let him be seated in his place.

42 In Jātavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.

43 Harness, O Agni, O thou God, thy steeds which are most excellent:
They bear thee as thy spirit wills.

44 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice.

45 O Agni of the Bharatas, blaze high with everlasting might,
Shine forth and gleam, Eternal One.

46 The mortal man who serves the God with banquet, and, bringing gifts at
sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest of Heaven and Earth,
true Sacrificer.

47 Agni, we bring thee, with our hymn, oblation fashioned in the heart.
Let these be oxen unto thee, let these be bulls and kine to thee.

48 The Gods enkindle Agni, best slayer of Vṛtra, first in rank,

The Mighty, One who brings us wealth and crushes down the Rākṣasas.

Hymn 17. Indra.

1. DRINK Soma, Mighty One, for which, when lauded, thou breakest through the cattle-stall, O Indra;

Thou who, O Bold One, armed with thunder smotest Vṛtra with might, and every hostile being.

2 Drink it thou God who art impetuous victor, Lord of our hymns, with beauteous jaws, the Hero,

Render of kine-stalls, car-borne, thunder-wielding, so pierce thy way to wondrous strength, O Indra.

3 Drink as of old, and let the draught delight thee. hear thou our prayer and let our songs exalt thee.

Make the Sun visible, make food abundant, slaughter the foes, pierce through and free the cattle.

4 These gladdening drops, O Indra, Self-sustainer, quaffed shall augment thee in thy mighty splendour.

Yea, let the cheering drops delight thee greatly, great, perfect, strong, powerful, all-subduing.

5 Gladdened whereby, bursting the firm enclosures, thou gavest splendour to the Sun and Morning.

The mighty rock that compassed in the cattle, ne'er moved, thou shookest from its seat, O Indra.

6 Thou with thy wisdom, power, and works of wonder, hast stored the ripe milk in the raw cows' udders

Unbarred the firm doors for the kine of Morning, and, with the Ṃgirases, set free the cattle.

7 Thou hast spread out wide earth, a mighty marvel, and, high thyself, propped lofty heaven, O Indra.

Both worlds, whose Sons are Gods, thou hast supported, young, Mothers from old time of holy Order.

8 Yea, Indra, all the Deities installed thee their one strong Champion in the van for battle.

What time the godless was the Gods' assailant, Indra they chose to win the light of heaven.

9 Yea, e'en that heaven itself of old bent backward before thy bolt, in terror of its anger,

When Indra, life of every living creature, smote down within his lair the assailing Dragon.

10 Yea, Strong One! Tvaṣṭar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges,

Eager and prompt at will, wherewith thou crushedst the boasting Dragon, O impetuous Hero.

11 He dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen.

He, Pūṣan Viṣṇu, poured forth three great vessels to him, the juice that cheers, that slaughters Vṛtra.

12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.

Along steep slopes their course thou turnedst, Indra, directed downward, speeding to the ocean.

13 So may our new prayer bring thee to protect us, thee well-armed Hero with thy bolt of thunder,

Indra, who made these worlds, the Strong, the ty, who never groweth old, the victory-giver.

14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.

Give Bharadvāja hero patrons, Indra Indra, be ours upon the day of trial.

15 With this may we obtain strength God-appointed, and brave sons gladden us through a hundred winters.

Hymn 18. Indra.

1. GLORIFY him whose might is all-surpassing, Indra the much-invoked who fights uninjured.

Magnify with these songs the never-vanquished, the Strong, the Bull of men, the Mighty Victor.

2 He, Champion, Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,

Who whirls the dust on high, alone, oerthrower, hath made all races of mankind his subjects.

3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Ārya.

In this, or is it not, thine hero exploit, Indra? Declare it at the proper season.

4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;

Strong, of the strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.

5 Be this our ancient bond of friendship with you and with Āngirases here who speak of Vala.

Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and castles.

6 With holy thoughts must he be called, the Mighty, showing his power in the great fight with Vṛtra.

He must be called to give us seed and offspring, the Thunderer must he moved and sped to battle.

7 He in his might, with name that lives for ever, hath far surpassed all human generations.

He, most heroic, hath his home with splendour, with glory and with riches and with valour.

8 Stranger to guile, who ne'er was false or faithless, bearing a name that may be well remembered,

Indra crushed Cumuri, Dhuni, Śambara, Pipru, and Śuṣṇa, that their castles fell in ruin.

9 With saving might that must be praised and lauded, Indra, ascend thy car to smite down Vṛtra.

In thy right hand hold fast thy bolt of thunder, and weaken, Bounteous Lord, his art and magic.

10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra;

Thou who with high deep-reaching spear hast broken, hast covered over mischief and destroyed it.

11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou Most Splendid.

Come, Son of Strength, o'er whom, Invoked of many! the godless hath no power to keep thee distant.

12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.

No foe hath he, no counterpart, no refuge is there from him the Conqueror full of wisdom

13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others

Laidest low Kutsa, Āyu, Atithigva, and boldly didst deliver Tūrvayāna.

14 In thee, O God, the wisest of the Sages, all Gods were joyful when thou slewest Ahi.

When lauded for thyself, thou gavest freedom to sore-afflicted Heaven and to the people.

15 This power of thine both heaven and earth acknowledge, the deathless Gods acknowledge it, O Indra.

Do what thou ne'er hast done, O Mighty Worker: beget a new hymn at thy sacrifices.

Hymn 19. Indra.

1. GREAT, hero-like controlling men is Indra, unwasting in his powers, doubled in vastness.

He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him.

2 The bowl made Indra swift to gather booty, the High, the Lofty, Youthful, Undecaying,

Him who hath waxed by strength which none may conquer, and even at once grown to complete perfection.

3 Stretch out those hands of thine, extend to us-ward thy wide capacious arms, and grant us glory.

Like as the household herdsman guards the cattle, so move thou round about us in the combat.

4 Now, fain for strength, let us invite your Indra hither, who lieth hidden with his Heroes,—

Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises.

5 With steadfast laws, wealth-giver, strong through Soma, he hath much fair and precious food to feed us.

In him unite all paths that lead to riches, like rivers that commingle with the ocean.

6 Bring unto us the mightiest might, O Hero, strong and most potent force, thou great Subduer!

All splendid vigorous powers of men vouchsafe us, Lord of Bay Steeds, that they may make us joyful.

7 Bring us, grown mighty in its strength, O Indra, thy friendly rapturous joy that wins the battle,

Wherewith by thee assisted and triumphant, we may laud thee in gaining seed and offspring.

8 Indra, bestow on us the power heroic skilled and exceeding strong, that wins the booty,

Wherewith, by thine assistance, we may conquer our foes in battle, be they kin or stranger.

9 Let thine heroic strength come from behind us, before us, from above us or below us.

From every side may it approach us, Indra. Give us the glory of the realm of splendour.

10 With most heroic aid from thee, like heroes Indra, may we win wealth by deeds glory.

Thou, King, art Lord of earthly, heavenly treasure: vouchsafe us riches vast, sublime, and lasting.

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

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

12 Give up the people who are high and haughty to these men and to me, O Thunder-wielder!

Therefore upon the earth do we invoke thee, where heroes win, for sons and kine and waters.

13 Through these thy friendships, God invoked of many! may we be victors over every foeman.

Slaying both kinds of foe, may we, O Hero, be happy, helped by thee, with ample riches.

Hymn 20. Indra.

1. GIVE us wealth, Indra, that with might, as heaven o'ertops the earth, o'ercomes our foes in battle

Wealth that brings thousands and that wins the corn-lands, wealth, Son of Strength! that vanquishes the foeman.

2 Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted,

When thou, Impetuous! leagued with Viṣṇu, slewest Vṛtra the Dragon who enclosed the waters.

3 Indra, Strong, Victor, Mightier than the mighty, addressed with prayer and perfect in his splendour,

Lord of the bolt that breaketh forts in pieces, became the King of the sweet juice of Soma..

4 There, Indra, while the light was won, the Paṇis fled, 'neath a hundred blows, for wise Dasoni,

And greedy Śuṣṇa's magical devices nor left he any of their food remaining.

5 What time the thunder fell and Śuṣṇa perished, all life's support from the great Druh was taken.

Indra made room for his car-driver Kutsa who sate beside him, when he gained the sunlight.

6 As the Hawk rent for him the stalk that gladdens, he wrenched the head from Namuci the Dāsa.

He guarded Nam, Sayya's son, in slumber, and sated him with food, success, and riches.

7 Thou, thunder-armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of serpents.

Thou gavest to thy worshipper R̥jīśvan imperishable Wealth, O Bounteous Giver.

8 The crafty Vetasu, the swift Dasni, and Tugra speedily with all his servants,

Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the Mother.

9 Resistless, with the hosts he battles, bearing in both his arms the Vṛtra-slaying thunder.

He mounts his Bays, as the car-seat an archer: yoked at a word they bear the lofty Indra.

10 May we, O Indra, gain by thy new favour: so Parus laud thee, with their sacrifices,

That thou hast wrecked seven autumn forts, their shelter, slain Dāsa tribes and aided Purukutsa.

11 Favoured Uśanā the son of Kavi, thou wast his ancient strengthener, O Indra.

Thou gavest Navavāstva. as a present, to the great father gavest back his grandson.

12 Thou, roaring Indra, drovest on the waters that made a roaring sound like rushing rivers,

What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvaśa and Yadu.

13 This Indra, was thy work in war: thou sentest Dhuni and Cumuri to sleep and slumber.

Dabhīti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

Hymn 21. Indra. Viśvedevas.

1. THESE the most constant singer's invocations call thee who art to be invoked, O Hero;

Hymns call anew the chariot-borne, Eternal: by eloquence men gain abundant riches.

2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,

Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.

3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.

Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.

4 And he who did these things, where is that Indra? among what tribes? what people doth he visit?

What sacrifice contents thy mind, and wishes? What priest among them all? what hymn, O Indra?

5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.

Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.

6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.

Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.

7 The demon's strength is gathered fast against thee: great as that strength hath grown, go forth to meet it.

With thine own ancient friend and companion, the thunderbolt, brave Champion! drive it backward.

8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.

For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.

9 Bring to our help this day, for our protection, Varuṇa, Mitra, Indra, and the Maruts,

Pūṣan and Viṣṇu, Agni and Purandhi, Savitar also, and the Plants and Mountains.

10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.

Hear, when invoked, the invoker's invocation. Beside thee there is nonelike thee, Immortal!

11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship,

Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Dasyu.

12 On good and evil ways be thou our Leader, thou who art known to all as Path-preparer.

Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad-backed, unwearied.

Hymn 22. Indra.

1. WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,

The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.

2 Our sires of old,. Navagvas, sages seven, while urging him to show his might, extolled him,

Dwelling on heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.

3 We seek that Indra to obtain his riches that bring much food, and men, and store of heroes.

Bring us, Lord of Bay Steeds, to make us joyful, celestial wealth, abundant, undecaying.

4 Tell thou us this, if at thy hand aforetime the earlier singers have obtained good fortune,

What is thy share and portion, Strong Subduer, Asura-slayer, rich, invoked of many?

5 He who for car-borne Indra, armed with thunder, hath a hymn, craving, deeply-piercing, fluent,

Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.

6 Strong of thyself, thou by this art hast shattered, with thought-swift Parvata, him who waxed against thee,

And, Mightiest! roaring! boldly rent in pieces things that were firmly fixed and never shaken.

7 Him will we fit for you with new devotion, the strongest Ancient One, in ancient manner.

So may that Indra, boundless, faithful Leader, conduct us o'er all places hard to traverse.

8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.

With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.

9 Of all the Heavenly Folk, of earthly creatures thou art the King, O God of splendid aspect.

In thy right hand, O Indra, grasp die thunder: Eternal! thou destroyest all enchantments.

10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foe's subduing.

Strengthen therewith the Ārya's hate and Dāsa's, and let the arms of Nahusas be mighty.

11 Come with thy team which brings all blessings hither, Disposer, much-invoked, exceeding holy.

Thou whom no fiend, no God can stay or hinder, come swittly with these Steeds in my direction.

Hymn 23. Indra.

1. THOU art attached to pressed-out Soma, Indra, at laud, at prayer, and when the hymn is chanted;

Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.

2 Or when on that decisive day thou holpest the presser of the juice at Vṛtra's slaughter;

Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.

3 Let Indra drink the pressed-out Soma, Helper and mighty Guide of him who sings his praises.

He gives the hero room who pours oblations, and treasure even to the lowly singer.

4 E'en humble rites with his Bay steeds he visits: he wields the bolt, drinks Soma, gives us cattle.

He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.

5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.

While Soma flows we will sing hymn, and laud him, so that our prayer may streng. then Indra's vigour.

6 Thou hast made prayer the means of thine exalting, therefore we wait on thee with hymns, O Indra.

May we, by the pressed Soma, Somadrinker! bring thee, with sacrifice, blissful sweet refreshment.

7 Mark well our sacrificial cake, delighted Indra, drink Soma and the milk commingled.

Here on the sacrificer's grass be seated: give ample room to thy devoted servant.

8 O Mighty One, be joyful as thou willest. Let these our sacrifices reach and find thee;

And may this hymn and these our invocations turn thee, whom many men invoke, to help us.

9 Friends, when thejuices flow, replenish duly your own, your bounteous Indra with the Soma.

Will it not aid him to support us? Indra. spares him who sheds the juice to win his favour.

10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvājas,

That Indra may become the singer's patron and give him wealth in every kind of treasure.

Hymn 24. Indra.

1. STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:

That Maghavan whom men must laud with singing, Heaven-dweller, King of songs, whose help is lasting.

2 He, Friend of man, most wise, victorious Hero, hears, with far-reaching aid,
the singer call him.

Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength,
extolled in holy synod.

3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in
greatness.

Like branches of a tree, Invoked of many manifold aids spring forth from thee,
O Indra.

4 Strong Lord, thine energies, endowed with vigour, are like the paths of kine
converging homeward.

Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of
boundless bounty.

5 One act to-day, another act tomorrow oft Indra makes what is not yet existeni.

Here have we Mitra, Varuṇa, and Pūṣan to overcome the foeman's domination.

6 By song and sacrifice men brought the waters from thee, as from a mountain's
ridge, O Indra.

Urging thy might, with these fair lauds they seek thee, O theme of song, as
horses rush to battle.

7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting
days enfeeble,—

Still may his body Wax, e'en now so mighty, glorified by the lauds and hymns
that praise him.

8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by
the Dasyu.

High mountains are as level plains to Indra: even in the deep he finds firm
ground to rest on.

9 Impetuous Speeder through all depth and distance, give strengthening food,
thou drinker of the juices.

Stand up erect to help us, unreluctant, what time the gloom of night brightens to
morning.

10 Hasting to help, come hither and protect him, keep him from harm when he is
here, O Indra.

At home, abroad, from injury preserve him. May brave sons gladden us through a hundred winters.

Hymn 25. Indra.

1. WITH thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,—

Great with those aids and by these powers support us, Strong God! in battle that subdues our foemen.

2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.

With these chase all our foes to every quarter: subdue the tribes of Dāsas to the Ārya.

3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,—

Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward.

4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.

When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn-lands.

5 Yet no strong man hath conquered thee, no hero, no brave, no warrior trusting in his valour.

Not one of these is match for thee, O Indra. Thou far surpasses all these living creatures.

6 He is the Lord of both these armies' valour when the commanders call them to the conflict:

When with their ranks expanded they are fighting with a great foe or for a home with heroes.

7 And when the people stir themselves for battle, be thou their saviour, Indra, and protector,

And theirs, thy manliest of our friends, the pious, the chiefs who have installed us priests, O Indra.

8 To thee for high dominion hath been for evermore, for slaughtering the Vṛtras, All lordly power and might, O Holy Indra, given by Gods for victory in battle.

9 So urge our hosts together in the combats: yield up the godless bands that fight against us.

Singing, at morn may we find thee with favour, yea, Indra, and e'en now, we Bharadvājas.

Hymn 26. Indra.

1. O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour.

Give us strong succour on the day of trial, when the tribes gather on the field of battle.

2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty:

To thee, the brave man's Lord, the fiends' subduer, he looks when fighting hand to hand for cattle.

3 Thou didst impel the sage to win the daylight, didst ruin Śuṣṇa for the pious Kutsa.

The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva.

4 The lofty battle-car thou broughtest forward; thou holpest Dasadyu the strong when fighting.

Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra.

5 Thou madest good the laud, what time thou rentest a hundred thousand fighting foes, O Hero,

Slewest the Dāsa Śambara of the mountain, and with strange aids didst succour Divodāsa.

6 Made glad with Soma-draughts and faith, thou sentest Cumuri to his sleep, to please Dabhīti.

Thou, kindly giving Raji to Pithinas, slewest with might, at once, the sixty thousand.

7 May I too, with the liberal chiefs, O Indra, acquire thy blin supreme and domination,

When, Mightiest! Hero-girt! Nahuṣa heroes boast them in thee, the triply-strong Defender.

8 So may we be thy friends, thy best beloved, O Indra, at this holy invocation.

Best be Pratardani, illustrious ruler, in slaying foemen and in gaining riches.

Hymn 27. Indra.

1 WHAT deed hath Indra done in the wild transport, in quaffing or in friendship with, the Soma?

What joys have men of ancient times or recent obtained within the chamber of libation?

2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.

His truth is the delight that in this chamber the men of old and recent times have tasted.

3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.

No one hath seen that might of thine, productive of bounty every day renewed, O Indra.

4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children,

When by the force of thy descending thunder, at the mere solund, their boldest was demolished.

5 In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.

At Hariyupiya he smote the vanguard of the Vrcivans, and the rear fled frightened.

6 Three thousand, mailed, in quest of fame, together, on the Yavyavati, O much-sought Indra,

Vrcivan's sons, falling before the arrow, like bursting vessels went to their destruction.

7 He, whose two red Steers, seeking goodly pasture, plying their tongues move on 'twixt earth and heaven,

Gave Turvaśa to Sṛñjaya, and, to aid him, gave the Vrcivans up to Daivavata.

8 Two wagon-teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamdna,

The liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others.

Hymn 28. Cows.

1. THE Kine have come and brought good fortune: let them rest in the cow-pen and be happy near us.

Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra.

2 Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.

Increasing ever more and ever more his wealth, he makes the pious dwell within unbroken bounds.

3 These are ne'er lost, no robber ever injures them: no evil-minded foe attempts to harass them.

The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.

4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.

These Cows, the cattle of the pious worshipper, roam over widespread pasture where no danger is.

5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.

These present Cows, they, O ye Indra. I long for Indra with my heart and spirit.

6 O Cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful to look on.

Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.

7 Crop goodly pasturage and be prolific drink pure sweet water at good drinking places.

Never be thief or sinful man your matter, and may the dart of Rudra still avoid you.

8 Now let this close admixture be close intermingled with these Cows,

Mixt with the Steer's prolific flow, and, Indra, with thy hero might.

Hymn 29. Indra.

1. YOUR men have followed Indra for his friendship, and for his loving-kindness glorified him.

For he bestows great wealth, the Thunder-wielder: worship him, Great and Kind, to win his favour.

2 Him to whose hand, men closely cling, and drivers stand on his golden chariot firmly stationed.

With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.

3 Thy devotees embrace thy feet for glory. Bold, thunder-armed, rich, through thy strength, in guerdon,

Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.

4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;

By which the men who pray, extolling Indra chief favourites of Gods, recite their praises.

5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.

These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.

6 So be the lofty Indra prompt to listen, Helper unaided, golden-visored Hero.

Yea, so may he, shown forth in might unequalled, smite down the many Vṛtras and the Dasyus.

Hymn 30. Indra.

1. INDRA hath waxed yet more for hero prowess, alone, Eternal, he bestoweth treasures.

Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.

2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.

Near and afar he spread and set the regions, and every day the Sun became apparent.

3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.

Like men who sit at meat the mountains settled: by thee, Most Wise! the regions were made steadfast.

4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal.

Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry seaward.

5 Indra, thou breakest up the floods and portals on all sides, and the firmness of the mountain.

Thou art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

Hymn 31. Indra.

1. SOLE Lord of wealth art thou, O Lord of riches: thou in thine hands hast held the people, Indra!

Men have invoked thee with contending voices for seed and waters, progeny and sunlight.

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

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

3 With Kutsa, Indra! thou didst conquer Śuṣṇa, voracious, bane of crops, in fight for cattle.

In the close fray thou rentest him: thou stolest the Sun's wheel and didst drive away misfortunes.

4 Thou smotest to the ground the hundred castles, impregnable, of Śambara the Dasyu,

When, Strong, with might thou holpest Divodāsa who poured libations out, O Soma-buyer, and madest Bharadvāja rich who praised thee.

5 As such, true Hero, for great joy of battle mount thy terrific car, O Brave and Manly.

Come with thine help to me, thou distant Roamer, and, glorious God, spread among men my glory.

Hymn 32. Indra.

1. I WITH my lips have fashioned for this Hero words never matched, most plentiful and auspicious,

For him the Ancient, Great, Strong, Energetic, the very mighty Wielder of the Thunder.

2 Amid the sages, with the Sun he brightened the Parents: glorified, he burst the mountain;

And, roaring with the holy-thoughted singers, he loosed the bond that held the beams of Morning.

3 Famed for great deeds, with priests who kneel and laud him, he still hath conquered in the frays for cattle,

And broken down the forts, the Fort-destroyer, a Friend with friends, a Sage among the sages.

4 Come with thy girthed mares, with abundant vigour and plenteous strength to him who sings thy praises.

Come hither, borne by mares with many heroes, Lover of song! Steer! for the people's welfare.

5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.

Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

Hymn 33. Indra.

1. GIVE us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,

That wins with brave steeds where brave steeds encounter, and quells the Vṛtras and the foes in battle.

2 For with loud voice the tribes invoke thee, Indra, to aid them in the battlefield of heroes.

Thou, with the singers, hast pierced through the Paṇis: the charger whom thou adest wins the booty.

3 Both races, Indra, of opposing foemen, O Hero, both the Ārya and the Dāsa,

Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!

4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,

When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.

5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.

Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

Hymn 34. Indra.

1. FULL Many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.

Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.

2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.

Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.

3 They make their way to Indra and exalt him, him whom no prayers and no laudations trouble;

For when a hundred or a thousand singers. laud him who loves the song their praise delights him.

4 As brightness mingles with the Moon in heaven, the offered Soma yearns to mix with Indra.

Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.

5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,

That in the great encounter with the foemen, Loved of all life, Indra may guard and help us.

Hymn 35. Indra.

1. WHEN shall our prayers rest in thy car beside thee? When dost thou give the singer food for thousands?

When wilt thou clothe this poet's laud with plenty, and when wilt thou enrich our hymns with booty?

2 When wilt thou gather men with men, O Indra, heroes with heroes, and prevail in combat?

Thou shalt win triply kine in frays for cattle, so, Indra, give thou us celestial glory.

3 Yea, when wilt thou, O Indra, thou Most Mighty, make the prayer all-sustaining for the singer?

When wilt thou yoke, as we yoke songs, thy Horses, and come to offerings that bring wealth in cattle?

4 Grant to the Singer food with store of cattle, splendid with horses and the fame of riches.

Send food to swell the milch-cow good at milking: bright be its shine among the Bharadvājas.

5 Lead otherwise this present foeman, Śakra! Hence art thou praised as Hero, foe destroyer

Him who gives pure gifts may I praise unceasing. Sage, quicken the Aṅgirasas by devotion.

Hymn 36. Indra.

1. THY raptures ever were for all men's profit: so evermore have been thine earthly riches.

Thou still hast been the dealer-forth of vigour, since among Gods thou hast had power and Godhead.

2 Men have obtained his strength by sacrificing, and ever urged him, on to hero valour.

For the rein-seizing, the impetuous Charger they furnished power even for Vṛtra's slaughter.

3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.

As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.

4 Lauded by us, let flow the spring, O Indra, of excellent and brightly-shining riches.

For thou art Lord of men, without an equal: of all the world thou art the only Sovran.

5 Hear what thou mayst hear, thou who, fain for worship, as heaven girds earth, guardest thy servant's treasure;

That thou mayst be our own, joying in power, famed through thy might in every generation.

Hymn 37. Indra.

1. LET thy Bay Horses, yoked, O mighty Indra, bring thy car hither fraught with every blessing.

For thee, the Heavenly, e'en the poor invoceth: may we this day, thy feast-companions, prosper.

2 Forth to the vat the brown drops flow for service, and purified proceed directly forward.

May Indra drink of this, our guest aforetime, Celestial King of the strong draught of Soma.

3 Bringing us hitherward all-potent Indra on well-wheeled chariot, may the Steeds who bear him

Convey him on the road direct to glory, and ne'er may Vāyu's Amṛta cease and fail him.

4 Supreme, he stirs this man to give the guerdon,—Indra, most efficacious of the princes,—

Wherewith, O Thunderer, thou removest sorrow, and, Bold One! partest wealth among the nobles.

5 Indra is he who gives enduring vigour: may our songs magnify the God Most Mighty.

Best Vṛtra-slayer be the Hero Indra these things he gives as Prince, with strong endeavour.

Hymn 38. Indra.

1. HE hath drunk hence, Most Marvellous, and carried away our great and splendid call on Indra.

The Bounteous, when we serve the Gods, accepteth song yet more famous and the gifts we bring him.

2 The speaker filleth with a cry to Indra his ears who cometh nigh e'en from a distance.

May this my call bring Indra to my presence, this call to Gods composed in sacred verses.

3 Him have I sung with my best song and praises, Indra of ancient birth and Everlasting.

For prayer and songs in him are concentrated: let laud wax mighty when addressed to Indra:

4 Indra, whom sacrifice shall strengthen, Soma, and song and hymn, and praises and devotion,

Whom Dawns shall strengthen when the night departeth, Indra whom days shall strengthen, months, and autumns.

5 Him, born for conquering might in full perfection, and waxen strongfor bounty and for glory,

Great, Powerful, will we to-day, O singer, invite to aid. us and to quell our foemen.

Hymn 39. Indra.

1. OF this our charming, our celestial Soma, eloquent, wise, Priest, with inspired devotion,

Of this thy close attendant, hast thou drunken. God, send the singer food with milk to grace it.

2 Craving the kine, rushing against the mountain led on by Law, with holyminded comrades,

He broke the never-broken ridge of Vala. With words of might Indra subdued the Paṇis.

3 This Indu lighted darksome nights, O Indra, throughout the years, at morning and at evening.

Him have they stablished as the days' bright ensign. He made the Mornings to be born in splendour.

4 He shone and caused to shme the worlds that shone not. By Law he lighted up the host of Mornings.

He moves with Steeds yoked by eternal Order, contenting men with nave that finds the sunlight.

5 Now, praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.

Give waters, herbs that have no poison, forests, and kine, and steeds, and men, to him who lauds thee.

Hymn 40. Indra

1. DRINK, Indra; juice is shed to make thee joyful: loose thy Bay Steeds and give thy friends their freedom.

Begin the song, seated in our assembly. Give strength for sacrifice to him who singeth.

2 Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One for power and rapture.

The men, the pressing-stones, the cows, the waters have made this Soma ready for thy drinking.

3 The fire is kindled, Soma pressed, O Indra: let thy Bays, best to draw, convey thee hither.

With mind devoted, Indra, I invoke thee. Come, for our great prosperity approach us.

4 Indra, come hither: evermore thou camest through our great strong desire to drink the Soma.

Listen and hear the prayers which now we offer, and let this sacrifice increase thy vigour.

5 Mayst thou, O Indra, on the day of trial, present or absent, wheresoe'er thou dwellest,

Thence, with thy team, accordant with the Maruts, Song-lover! guard our sacrifice, to help us.

Hymn 41. Indra.

1. COME gracious to our sacrifice, O Indra: pressed Soma-drops are purified to please thee.

As cattle seek their home, so Thunderwielder, come, Indra, first of those who claim our worship.

2 With that well-formed most wide-extending palate, wherewith thou ever drinkest streams of sweetness,

Drink thou; the Adhvaryu standeth up before thee: let thy spoil-winning thunderbolt attend thee.

3 This drop, steer-strong and omniform, the Soma, hath been made ready for the Bull, for India.

Drink this, Lord of the Bays, thou Strong Supporter, this that is thine of old, thy food for ever.

4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.

Come to this sacrifice of ours, O Victor replenish all thy powers with this libation.

5 We call on thee, O Indra: come thou hither: sufficient be the Soma for thy body.

Rejoice thee, Śatakratu! in the juices guard us in wars, guard us among our people.

Hymn 42. Indra.

1. BRING sacrificial gifts to him, Omniscient, for he longs to drink,

The Wanderer who comes with speed, the Hero ever in the van.

2 With Soma go ye nigh to him chief drinker of the Soma's juice:

With beakers to the Impetuous God, to Indra with the drops effused.

3 What time, with Soma, with the juice effused, ye come before the God,
Full wise he knows the hope of each, and, Bold One, strikes this foe and that.

4 To him, Adhvaryu! yea, to him give offerings of the juice expressed.

Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

Hymn 43. Indra

1. IN whose wild joy thou madest once Śambara Divodāsa's prey,

This Soma is pressed out for thee, O Indra: drink!

2 Whose gladdening draught, shed from the points, thou guardest in the midst
and end,

This Soma is pressed out for thee, O Indra drink!

3 In whose wild joy thou settest free the kine held fast within the rock,

This Soma is pressed out for thee, O Indra: drink!

4 This, in whose juice delighting thou gainest the might of Maghavan,

This Soma is pressed out for thee, O Indra drink!

Hymn 44. Indra.

1. THAT which is wealthiest, Wealthy God in splendoursmost illustrious,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

2 Effectual, Most Effectual One! thine, as bestowing wealth of hymns,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

3 Wherewith thou art increased in strength, and conquerest with thy proper aids,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.

4 Him for your sake I glorify as Lord of Strength who wrongeth none,

The Hero Indra, conquering all, Most Bounteous, God of all the tribes.

5 Those Goddesses, both Heaven and Earth, revere the power and might of him,
Him whom our songs increase in strength, the Lord of bounty swift to come.

6 To seat your Indra, I will spread abroad with power this song of praise.

The saving succours that abide in him, like songs, extend and grow.

7 A recent Friend, he found the skilful priest: he drank, and showed forth
treasure from the Gods.

He conquered, borne by strong all-shaking mares, and was with far-spread
power his friends' Protector.

8 In course of Law the sapient juice was quaffed: the Deities to glory turned
their mind.

Winning through hymns a lofty title, he, the Lovely, made his beauteous form
apparent.

9 Bestow on us the most illustrious strength ward off men's manifold
malignities.

Give with thy might abundant vital force, and aid us graciously in gaining
riches.

10 We turn to thee as Giver, liberal Indra. Lord of the Bay Steeds, be not thou
ungracious.

No friend among mankind have we to look to: why have men called thee him
who spurs the niggard?

11 Give us not up, Strong Hero! to the hungry: unharmed be we whom thou, so
rich, befriendest.

Full many a boon hast thou for men demolish those who present no gifts nor
pour oblations.

12 As Indra thundering impels the rain-clouds, so doth he send us store of kine
and horses.

Thou art of old the Cherisher of singers let not the rich who bring no gifts
deceive thee.

13 Adbyaryu, hero, bring to mighty Indra for he is King thereof-the pressed-out
juices;

To him exalted by the hymns and praises, ancient and modern, of the singing Ṛṣis.

14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vṛtras.

Proclaim aloud to him the savoury Soma so that the Hero, strong of jaw, may drink it.

15 May Indra drink this Soma poured to please him, and cheered therewith slay Vṛtra with his thunder.

Come to our sacrifice even from a distance, good lover of our songs, the bard's Supporter.

16 The cup whence Indra drinks the draught is present: the Amṛta dear to Indra hath been drunken,

That it may cheer the God to gracious favour, and keep far from us hatred and affliction.

17 Therewith enraptured, Hero, slay our foemen, the unfriendly, Maghavan be they kin or strangers,

Those who still aim their hostile darts to smite us, turn them to flight, O Indra, crush and kill them.

18 O Indra Maghavan, in these our battles win easy paths for us and ample freedom.

That we may gain waters and seed and offspring, set thou our princes on thy side, O Indra.

19 Let thy Bay Stallions, harnessed, bring thee hither, Steeds with strong chariot and strong reins to hold them,

Strong Horses, speeding hither, bearing thunder, well-harnessed, for the strong exciting potion.

20 Beside the vat, Strong God! stand thy strong Horses, shining with holy oil, like waves exulting.

Indra, they bring to thee, the Strong and Mighty, Soma of juices shed by mighty press-stones.

21 Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, Bull of standing waters.

For thee, the Strong, O Bull, hath Indu swollen. juice pleasant, sweet to drink,
for thine election.

22 This God, with might, when first he had his being, with Indra for ally, held
fast the Paṇi.

This Indu stole away the warlike weapons, and foiled the arts of his malignant
father.

23 The Dawns he wedded to a glorious Consort, and set within the Sun the light
that lights him.

He found in heaven, in the third lucid regions, the threefold Amṛta in its close
concealment.

24 He stayed and held the heaven and earth asunder: the chariot with the
sevenfold reins he harnessed.

This Soma Set with power within the milch-kine a spring whose ripe contents
ten fingers empty.

Hymn 45. Indra.

1. THAT Indra is our youthful Friend, who with his trusty guidance led
Turvaśa, Yadu from afar.

2 Even to the dull and uninspired Indra, gives vital power, and wins
Even with slow steed the offered prize.

3 Great are his ways of guiding us, and nianilbld are Ins eulogies:
His kind protections never fail.

4 Friends, sing your psalm and offer praise to him to whom the prayer is
brought:

For our great Providence is he.

5 Thou, Slaughterer of Vṛtra, art Guardian and Friend of one and two,
Yea, of a man like one of us.

6 Beyond men's hate thou ledest us, and givest cause to sing thy praise:
Good hero art thou called by men.

7 I call with hymns, as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer.

8 Him in whose hands they say are stored all treasures from the days of old,
The Hero, conquering in the fight.

9 Lord of Strength, Caster of the Stone, destroy the firm forts built by men,
And foil their arts, unbending God!

10 Thee, thee as such, O Lord of Power, O Indra, Soma-drinker, true,
We, fain for glory, have invoked.

11 Such as thou wast of old, and art now to be called on when the prize
lies ready, listen to our call.

12 With hymns and coursers we will gain, Indra, through thee, both steeds and
spoil
Most glorious, and the proffered prize.

13 Thou, Indra, Lover of the Song, whom men must stir to help, hast been
Great in the contest for the prize.

14 Slayer of foes, whatever aid of thine imparts the swiftest course,
With that impel our car to speed.

15 As skilfullest of those who drive the chariot, with our art and aim,
O Conqueror, win the proffered prize.

16 Praise him who, Matchless and Alone, was born the Lord of living men,
Most active, with heroic soul.

17 Thou who hast been the singers' Friend, a Friend auspicious with thine aid,
As such, O Indra, favour us.

18 Grasp in thine arms the thunderbolt, O Thunder-armed, to slay the fiends:
Mayst thou subdue the foemen's host.

19 I call the ancient Friend, allied with wealth, who speeds the lowly man,
Him to whom chiefly prayer is brought.

20 For he alone is Lord of all the treasures of the earth: he speeds
Hither, chief Lover of the Song.

21 So with thy yoked teams satisfy our wish with power and wealth in steeds
And cattle, boldly, Lord of kine!

22 Sing this, what time the ' juice is pressed, to him your Hero, Much-invoked,
To please him as a mighty Steer.

23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.

24 May he with might uncloset for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes.

25 O Indra Śatakṛatu, these our songs have called aloud to thee,
Like mother cows to meet their calves.

26 Hard is thy love to win: thou art a Steer to him who longs for steeds:
Be to one craving steeds a Steed.

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

28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch-kine hasten to their young

29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.

30 Nearest and most attractive may our laud, O Indra come to thee.
Urge thou us on to ample wealth.

31 Brbu hath set himself above the Paṇis, o'er their highest head,
Like the wide bush on Gaṅgā's bank.

32 He whose good bounty, thousandfold, swift as the rushing of the wind,
Suddenly offers as a gift.

33 So all our singers ever praise the pious Brbu's noble deed,

Chief, best to give his thousands, best to give a thousand liberal gifts.

Hymn 46. Indra.

1. THAT we may win us wealth and power we poets, verily, call on thee:

In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.

2 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!

Pour on us boldly, Indra, kine and chariotsteeds, ever to be the conqueror's strength.

3 We call upon that Indra, who, most active, ever slays the foe:

Lord of the brave, Most Manly, with a thousand powers, help thou and prosper us in fight.

4 Rcisama, thou forcest men as with a bull, with anger, in the furious fray.

Be thou our Helper in the mighty battle fought for sunlight, water, and for life.

5 O Indra, bring us name and fame, enriching, mightiest, excellent,

Wherewith, O Wondrous God, fair-visored, thunder-armed, thou hast filled full this earth and heaven.

6 We call on thee, O King, Mighty amid the Gods, Ruler of men, to succour us.

All that is weak in us, Excellent God, make firm: make our foes easy to subdue.

7 All strength and valour that is found, Indra, in tribes of Nahusas, and all the splendid fame that the Five Tribes enjoy

Bring, yea, all manly powers at once.

8 Or, Maghavan, what vigorous strength in Trksi lay, in Druhyus or in Paru's folk,

Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.

9 O Indra, grant a happy home, a triple refuge triply strong.

Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.

10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,—

From these, O Indra Maghavan who lovest song, be closest guardian of our lives.

11 And now, O Indra, strengthen us: come near and aid us in the fight,

What time the feathered shafts are flying in the air, the arrows with their sharpened points.

12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.

To us and to our sons give refuge: keep afar all unobserved hostility.

13 When, Indra, in the mighty fray thou urgest chargers to their speed,

On the uneven road and on a toilsome path, like falcons, eager for renown,

14 Speeding like rivers rushing down a steep descent, responsive to the urging call,

That come like birds attracted to the bait, held in by reins in both the driver's hands.

Hymn 47. Indra, Etc.

1. YEA, this is good to taste and full of sweetness, verily it is strong and rich in flavour.

No one may conquer Indra in the battle when he hath drunken of the draught we offer.

2 This sweet juice here had mightiest power to gladden: it boldened Indra when he slaughtered Vṛtra,

When he defeated Śambara's many onslaughts, and battered down his nine and ninety ramparts.

3 This stirreth up my voice when I have drunk it: this hath aroused from sleep my yearning spirit.

This Sage hath measured out the six expanses from which no single creature is excluded.

4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.

He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.

5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.

This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.

6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vṛtra-slayer!

Fill thyself full at the mid-day libation, and give us wealth, thou Treasury of riches.

7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.

Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.

8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.

High, Indra, are the arms of thee the Mighty: may we betake us to their lofty shelter.

9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O Lord of Hundreds!

Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.

10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron

Approve whatever words I speak, dependent on thee, and grant me thy divine protection.

11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation, Śakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.

12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,

Baffle our foes, and give us rest and safety, and may we be the lords of hero vigour.

13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.

May helpful Indra as our good Preserver drive from us, even from afar, our foemen.

14 Like rivers rushing down a slope, O Indra, to thee haste songs and prayers and linked verses.

Thou gatherest, Thunderer! like widespread bounty, kine, water, drops, and manifold libations.

15 Who lauds him, satisfies him, pays him worship? E'en the rich noble still hath found him mighty.

With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.

16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.

King of both worlds, hating the high and haughty, Indra protects the men who are his people.

17 He loves no more the men he loved aforetime: he turns and moves away allied with others.

Rejecting those who disregard his worship, Indra victorious lives through many autumns.

18 In every figure he hath been the mode: this is his only form for us to look on. Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.

19 Here Tvaṣṭar, yoking to the car the Bay Steeds, hath extended sway.

Who will for ever stand upon the foeman's side, even when our princes sit at ease?

20 Gods, we have reached a country void of pasture the land, though spacious, was too small to hold us.

Bṛhaspati, provide in war for cattle; find a path, Indra, for this faithful singer.

21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.

The Hero slew the meanly-huckstering Dāsas, Varcin and Śambara, where the waters gather.

22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses.

We have received in turn from Divodāsa Śambara's wealth, the gift of Atithigva.

23 Ten horses and ten treasure-chests, ten garments as an added gift,

These and ten lumps of gold have I received from Divodāsa's hand.

24 Ten cars with extra steed to each, for the Atharvans hundred cows,

Hath Asvatha to Payu given.

25 Thus Sṛñjaya's son honoured the Bharadvājas, recipients of all noble gifts and bounty.

26 Lord of the wood, be firm and strong in body: be, bearing us, a brave victorious hero

Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.

27 Its mighty strength was borrowed from the heaven and earth: its conquering force was brought from sovrans of the wood.

Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.

28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to Varuṇa and Child of Mitra,—

As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.

29 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee;

O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.

30 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers.

Drive hence, O War-drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.

31 Drive hither those, and these again bring hither: the War-drum speaks aloud as battle's signal.

Our heroes, winged with horses, come together. Let our car-warriors, Indra, be triumphant.

Hymn 48. Agni and Others.

1. SING to your Agni with each song, at every sacrifice, for strength.

Come, let us praise the Wise and Everlasting God, even as a well-beloved Friend,

2 The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts.

In battle may he be our help and strengthener, yea, be the saviour of our lives.

3 Agni, thou beamest forth with light, great Hero, never changed by time.

Shining, pure Agni! with a light that never fades, beam with thy fair beams brilliantly.

4 Thou worshippes great Gods: bring them without delay by wisdom and thy wondrous power.

O Agni, make them turn hither to succour us. Give strength, and win it for thyself.

5 He whom floods, stones, and trees support, the offspring of eternal Law;

He who when rubbed with force is brought to life by men upon the lofty height of earth;

6 He who hath filled both worlds full with his brilliant shine, who hastens with his smoke to heaven;

He made himself apparent through the gloom by night, the Red Bull in the darksome nights, the Red Bull in the darksome nights.

7 O Agni, with thy lofty beams, with thy pure brilliancy, O God,

Kindled, Most Youthful One! by Bharadvāja's hand, shine on us, O pure God, with wealth, shine, Purifier! splendidly.

8 Thou art the Lord of house and home of all the tribes, O Agni, of all tribes of men.

Guard with a hundred forts thy kindler from distress, through hundred winters, Youngest God! and those who make thy singers rich.

9 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.

Thou art the Charioteer, Agni, of earthly wealth: find rest and safety for our seed.

10 With guards unailing never negligent speed thou our children and our progeny.

Keep far from us, O Agni, all celestial wrath and wickedness of godless men.

11 Hither, O friends, with newest song drive her who freely pours her milk;

Loose her who never turns away;

12 Who, for the host of Maruts bright with native sheen, hath shed immortal fame like milk;

Whom the impetuous Maruts look upon with love, who moves in splendour on their ways.

13 For Bharadvāja she poured down in days of old

The milch-cow yielding milk for all, and food that gives all nourishment.

14 Your friend like Indra passing wise, with magic power like Varuṇa.

Like Aryaman joy-giving, bringing plenteous food like Viśṅkṣu for my wish, I praise,

15 Bright as the host of Maruts mighty in their roar. May they bring Pūṣan free from foes;

May they bring hither hundreds, thousands for our men: may they bring hidden stores to light, and make wealth easy to be found.

16 Haste to me, Pūṣan, in thine car, bright Deity: I fain would speak:

Most sinful is our foeman's hate.

17 Tear not up by the roots the Kakambira tree: destroy thou all malignity.

Let them not snare by day the neck of that Celestial Bird the Sun.

18 Uninjured let thy friendship be, like the smooth surface of a skin,

A flawless skin, containing curds, full to the mouth, containing curds.

19 For thou art high above mankind, in glory equal to the Gods.

Therefore, O Pūṣan, look upon us in the fight: now help us as in days of old.

20 May the kind excellence of him the Kind, loud Roarers! be our guide,

Be it the God's, O Maruts, or a mortal man's who worships, ye impetuous Ones!

21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,

The Maruts have obtained bright strength, a sacred name, strength that destroys the Vṛtras, strength Vṛtra-destroying excellent.

22 Once, only once, the heaven was made, once only once, the earth was formed-

Once, only Pṛṣni's milk was shed: no second, after this, is born.

Hymn 49. Viśvedevas.

1. I LAUD with newest songs the Righteous People, Mitra and Varuṇa who make us happy.

Let them approach, here let them listen, Agni, Varuṇa, Mitra, Lords of fair dominion.

2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober-minded Herald,

The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.

3 Unlike in form are the Red God's two Daughters: one is the Sun's, and stars bedeck the other.

Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.

4 I with a lofty song call hither Vāyu, all-bounteous, filler of his car, most wealthy.

Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.

5 That chariot of the Aśvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,

Wherewith, Nāsatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.

6 Bulls of the Earth, O Vāta and Parjanya, stir up for us the regions of the water. Hearers of truth, ye, Sages, World-Supporters, increase his living wealth whose songs delight you.

7 So may Sarasvatī, the Hero's Consort, brisk with rare life, the lightning's Child, inspire us,

And, with the Dames accordant, give the singer a refuge unassailable and flawless.

8 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka.

May he vouchsafe us gear with gold to grace it: may Pūṣan make each prayer of ours efective.

9 May Herald Agni, fulgent, bring for worship Tvaṣṭar adored, in homes and swift to listen,

Glorious, first to share, the life-bestower, the ever active God, fair-armed, fair-handed.

10 Rudra by day, Rudra at night we honour with these our songs, the Universe's Father.

Him great and lofty, blissful, undecaying let us call specially as the Sage impels us.

11 Ye who are youthful, wise, and meet for worship, come, Martits, to the longing of the singer.

Coming, as erst to Aṅgiras, O Heroes, ye animate and quicken e'en the desert.

12 Even as the herdsman driveth home his cattle, I urge my songs to him the strong swift Hero

May he, the glorious, lay upon his body the singer's hymns, as stars bedeck the heaven.

13 He who for man's behoof in his afiliction thrice measured out the earthly regions, Viṣṇu-

When one so great as thou affordeth shelter, may we with wealth and with ourselves be happy.

14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar, with Floods and Lightnings;

Sweet, with the Plants, to Gods who seek oblations. May liberal Bhaga speed us on to riches.

15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.

Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the Gods are gracious.

Hymn 50. Viśvedevas.

1. I CALL with prayers on Aditi your Goddess, on Agni, Mitra, Varuṇa for favour,

On Aryaman who gives unasked, the gracious, on Gods who save, on Savitar and Bhaga.

2 Visit, to prove us free from sin, O Sūrya Lord of great might, the bright Gods sprung from Dakṣa,

Twice-born and true, observing sacred duties, Holy and full of light, whose tongue is Agni.

3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,

Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.

4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us;

For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts;

5 To whom the Goddess Rodasī clings closely, whom Pūṣan follows bringing ample bounty.

What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.

6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.

May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.

7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.

For ye are our most motherly physicians, parents of all that standeth, all that moveth.

8 May Savitar come hither and approach us, the God who rescues, Holy, goldenhanded,

The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.

9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.

May I for evermore enjoy thy bounty and, Agni, by thy grace be rich in heroes.

10 Come also to my call, O ye Nāsatyas, yea, verily, through my prayers, ye Holy Sages.

As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.

11 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.

Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.

12 May Rudra and Sarasvatī, accordant, Viṣṇu and Vāyu, pour down gifts and bless us;

Ṛbhukṣan, Vāja, and divine Vidhatar, Parjanya, Vāta make our food abundant.

13 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,

And, with the Gods and Dames accordant, Tvaṣṭar; Dyaus with the Gods and Prthivi with oceans.

14 May Aja-Ekapād and Ahibudhnya, and Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by
sages, help us.

15 So with my thoughts and hymns of praise the children of Bharadvāja sing
aloud to please you.

The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been
exalted.

Hymn 51. Viśvedevas.

1. THAT mighty eye of Varuṇa and Mitra, infallible and dear, is moving
upward.

The pure and lovely face of holy Order hath shone like gold of heaven in its
arising.

2 The Sage who knows these Gods' three ranks and orders, and all their
generations near and distant,

Beholding good and evil acts of mortals, Sūra marks well the doing of the pious.

3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuṇa, the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call the Bright who
share in common.

4 Lords of the brave, infallible, foe-destroyers, great Kings, bestowers of fair
homes to dwell in,

Young, Heroes, ruling heaven with strong dominion, Ādityas, Aditi I seek with
worship.

5 O Heaven our Father, Earth our guileless Mother, O Brother Agni, and ye
Vasus, bless us.

Grant us, O Aditi and ye Ādityas, all of one mind, your manifold protection.

6 Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye Holy.

For ye are they who guide aright our bodies, ye are the rulers of our speech and
vigour.

7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus,
punish.

Ye, Universal Gods! are all-controllers: may he do harm unto himself who hates Me.

8 Mighty is homage: I adopt and use it. Homage hath held in place the earth and heaven.

Homage to Gods! Homage commands and rules them. I banish even committed sin by homage

9 You Furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,

To you all Heroes mighty and far-seeing I bow me down, O Holy Ones, with homage.

10 For these are they who shine with noblest splendour; through all our troubles these conduct us safely-

Varuṇa, Mitra, Agni, mighty Rulers, trueminded, faithful to the hymn's controllers.

11 May they, Earth, Aditi, Indra, Bhaga, Pūṣan increase our laud, increase the Fivefold people.

Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.

12 Come now, O Gods, to your celestial station: the Bharadvājas' priest entreats your favour.

He, sacrificing, fain for wealth, hath honoured the Gods vath those who sit and share oblations.

13 Agni, drive thou the wicked foe, the evil-hearted thief away,

Far, far, Lord of the brave I and give us easy paths.

14 Soma, these pressing-stones have called aloud to win thee for our Friend.

Destroy the greedy Paṇi, for a wolf is he.

15 Ye, O most bountiful, are they who, led by Indra, seek the sky.

Give us good paths for travel: guard us ivell at home.

16 Now have we entered on the road that leads to bliss, without a foe,

The road whereon a man escapes all enemies and gathers wealth.

Hymn 52. Viśvedevas.

1. THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.

May the huge mountains crush him down: degraded be Atiyaja's sacrificing patron.

2 Or he who holds us in contempt, O Maruts, or seeks to blame the prayer that we are making,

May agonies of burning be his portion. May the sky scorch the man who hates devotion.

3 Why then, O Soma, do they call thee keeper of prayer? Why then our guardian from reproaches?

Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion.

4 May Mornings as they spring to life, protect me, and may the Rivers as they swell preserve me.

My guardians be the firmly-seated mountains: the Fathers, when I call on Gods, defend me!

5 Through all our days may we be healthy. minded, and look upon the Sun when he arises.

Grant this the Treasure-Lord of treasures, coming, observant, oftenest of Gods, with succour!

6 Most near, most oft comes Indra with protection, and she Sarasvatī, who swells with rivers -

Parjanya, bringing health with herbs, and Agni, well lauded swift to listen, like a father.

7 Hear this mine invocation; come hither, O Universal Gods,

Be seated on this holy grass.

8 To him who comes to meet you, Gods, with offerings bathed in holy oil-

Approach ye, one and all, to him.

9 All Sons of Immortality shall listen to the songs we sing,

And be exceeding good to us.

10 May all the Gods who strengthen Law, with Ṛtus, listening to our call,
Be pleased with their appropriate draught.

11 May Indra, with the Marut host, with Tvaṣṭar, Mitra, Aryaman,
Accept the laud and these our gifts.

12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.

13 Listen, All-Gods, to this mine invocation, Ye who inhabit heaven, and air's
midregions,

All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be
joyful.

14 May the All-Gods who claim our worship hear my thought; may the two
World-halves hear it, and the Waters' Child.

Let me not utter words that ye may disregard. Closely allied with you may we
rejoice in bliss.

15 And those who, Mighty, with the wiles of serpents, were born on earth, in
heaven, where waters gather-

May they vouchsafe us life of full duration. May the Gods kindly give us nights
and mornings.

16 At this my call, O Agni and Parjanya, help, swift to hear, my thought and our
laudation.

One generates holy food, the other offspring, so grant us food enough with store
of children.

17 When holy grass is strewn and fire enkindled, with hymn and lowly homage I
invite you.

All-Gods, today in this our great assembly rejoice, ye Holy, in the gifts we offer.

Hymn 53. Pūṣan.

1. LORD of the path, O Pūṣan, we have yoked and bound thee to our hymn,
Even as a car, to win the prize.

2 Bring us the wealth that men require, a manly master of a house,
Free-handed with the liberal meed.

3 Even him who would not give, do thou,
O glowing Pūṣan, urge to give,
And make the niggard's soul grow soft.

4 Clear paths that we may win the prize; scatter our enemies afar.
Strong God, be all our thoughts fulfilled.

5 Penetrate with an awl, O Sage, the hearts of avaricious churls,
And make them subject to our will.

6 Thrust with thine awl, O Pūṣan: seek that which the niggard's heart holds dear,
And make him subject to our will.

7 Tear up and rend in pieces, Sage, the hearts of avaricious churls,
And make them subject to our will.

8 Thou, glowing Pūṣan, carriest an awl that urges men to prayer;
Therewith do thou tear up and rend to shreds the heart of every one.

9 Thou bearest, glowing Lord! a goad with horny point that guides the cows
Thence do we seek thy gift of bliss.

10 And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

Hymn 54. Pūṣan.

1. O PUSAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here.

2 May we go forth with Pūṣan who shall point the houses out to us,
And say to us, These same are they.

3 Unharm'd is Pūṣan's chariot wheel; the box ne'er falleth to the ground,
Nor doth the loosened felly shake.

4 Pūṣan forgetteth not the man who serveth him with offered gift:

That man is first to gather wealth.

5 May Pūṣan follow near our kine; may Pūṣan keep our horses safe:

May Pūṣan gather gear for us.

6 Follow the kine of him who pours libations out and worships thee;

And ours who sing thee songs of praise.

7 Let none be lost, none injured, none sink in a pit and break a limb.

Return with these all safe and sound.

8 Pūṣan who listens to our prayers, the Strong whose wealth is never lost,

The Lord of riches, we implore.

9 Secure in thy protecting care, O Pūṣan, never may we fail.

We here are they who sing thy praise.

10 From out the distance, far and wide, may Pūṣan stretch his right hand forth,

And drive our lost again to us.

Hymn 55. Pūṣan.

1. SON of Deliverance, come, bright God!

Let us twain go together: be our charioteer of sacrifice.

2 We pray for wealth to thee most skilled of charioteers, with braided hair,

Lord of great riches, and our Friend.

3 Bright God whose steeds are goats, thou art a stream of wealth, a treasure-heap,

The Friend of every pious man.

4 Pūṣan, who driveth goats for steeds, the strong and Mighty, who is called

His Sister's lover, will we laud.

5 His Mother's suitor I address. May he who loves his Sister hear,

Brother of Indra, and my Friend.

6 May the sure-footed goats come nigh, conveying Pūṣan on his car,
The God who visiteth mankind.

Hymn 56. Pūṣan.

1. WHOSO remembers Pūṣan as cater of mingled curd and meal
Need think no more upon the God.
- 2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.
- 3 And there the best of charioteers hath guided through the speckled cloud
The golden wheel of Sūra's car.
- 4 Whate'er we speak this day to thee, Wise, Wondrous God whom many praise,
Give thou fulfilment of our thought.
- 5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Pūṣan, art renowned afar.
- 6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to-morrow and to-day.

Hymn 57. Indra and Pūṣan.

1. INDRA and Pūṣan will we call for friend ship and prosperity
And for the winning of the spoil.
- 2 One by the Soma sits to drink juice which the mortar hath expressed:
The other longs for curd and meal.
- 3 Goats are the team that draws the one: the other hath Bay Steeds at hand;
With both of these he slays the fiends.
- 4 When Indra, wondrous strong, brought down the streams, the mighty
waterfloods,
Pūṣan was standing by his side.

5 To this, to Pūṣan's favouring love, and Indra's, may we closely cling,
As to a tree's extended bough.

6 As one who drives a car draws in his reins, may we draw Pūṣan near,
And Indra, for our great success.

Hymn 58. Pūṣan.

1. LIKE heaven art thou: one form is bright, one holy, like Day and Night
dissimilar in colour.

All magic powers thou aidest, self-depend! Auspicious be thy bounty here,
O Pūṣan.

2 Goat-borne, the guard of cattle, he whose home is strength, inspirer of the
hymn, set over all the world;

Brandishing here and there his lightly moving goad, beholding every creature,
Pūṣan, God, goes forth.

3 O Pūṣan, with thy golden ships that travel across the ocean, in the air's mid-
region,

Thou goest on an embassy to Sūrya, subdued by love, desirous of the glory.

4 Near kinsman of the heaven and earth is Pūṣan, liberal, Lord of food, of
wondrous iustre,

Whom strong and vigorous and swiftly moving, subdued by love, the Deities
gave to Sūrya.

Hymn 59. Indra-Agni.

1. I WILL declare, while juices flow, the manly deeds that ye have done:

Your Fathers, enemies of Gods, were smitten down, and, Indra-Agni, ye survive.

2 Thus, Indra-Agni verily your greatness merits loftiest praise,

Sprung from one common Father, brothers, twins are ye; your Mother is in
every place.

3 These who delight in flowing juice, like fellow horses at their food,

Indra and Agni, Gods armed with the thunderbolt, we call this day to come with help.

4 Indra and Agni, Friends of Law, served with rich gifts, your speech is kind

To him who praises you while these libations flow: that man, O Gods, ye ne'er consume.

5 What mortal understands, O Gods, Indra and Agni, this your way?

One of you, yoking Steeds that move to every side, advances in your common car.

6 First, Indra-Agni, hath this Maid come footless unto those with feet.

Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.

Desert us not in this great fray, in battles for the sake of kine.

8 The foeman's sinful enmities, Indra and Agni, vex me sore.

Drive those who hate me far away, and keep them distant from the Sun.

9 Indra and Agni, yours are all the treasures of the heavens and earth.

Here give ye us the opulence that prospers every living man.

10 O Indra-Agni, who accept the laud, and hear us for our praise,

Come near us, drawn by all our songs, to drink of this our Soma juice.

Hymn 60. Indra-Agni.

1. HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,

Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.

2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.

Team-borne, thou makest kine thine own, O Agni: thou, Indra, light, Dawns, regions, wondrous waters.

3 With Vṛtra-slaying might, Indra and Agni, come, drawn by homage, O ye Vṛtra-slayers.

Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.

4 I call the Twain whose deeds of old have all been famed in ancient days

O Indra-Agni, harm us not.

5 The Strong, the scatterers of the foe, Indra and Agni, we invoke;

May they be kind to one like me.

6 They slay our Ārya foes, these Lords of heroes, slay our Dasyu foes

And drive our enemies away.

7 Indra and Agni, these our songs of praise have sounded forth to you:

Ye who bring blessings! drink the juice.

8 Come, Indra-Agni, with those teams, desired of many, which ye have,

O Heroes, for the worshipper.

9 With those to this libation poured, ye Heroes, Indra-Agni, come:

Come ye to drink the Soma juice.

10 Glorify him who compasses all forests with his glowing flame,

And leaves them blackened with his tongue.

11 He who gains Indra's bliss with fire enkindled finds an easy way

Over the floods to happiness.

12 Give us fleet coursers to convey Indra and Agni, and bestow

Abundant strengthening food on us.

13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.

Ye Twain are givers both of food and riches: to win me strength and vigour I invoke you.

14 Come unto us with riches, come with wealth in horses and in kine.

Indra and Agni, we invoke you both, the Gods, as Friends for friendship, bringing bliss.

15 Indra and Agni, hear his call who worships. with libations poured.

Come and enjoy the offerings, drink the sweetly-flavoured Soma juice.

Hymn 61. Sarasvatī.

1. To Vadhryasva when. be worshipped her with gifts she gave fierce Divodāsa, canceller of debts.

Consumer of the churlish niggard, one and all, thine, O Sarasvatī, are these effectual boons.

2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.

Let us invite with songs and holy hymns for help Sarasvatī who slayeth the Paravatas.

3 Thou castest down, Sarasvatī, those who scorned the Gods, the brood of every Bṛsaya skilled in magic arts.

Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.

4 May the divine Sarasvatī, rich in her wealth, protect us well,

Furthering all our thoughts with might

5 Whoso, divine Sarasvatī, invokes thee where the prize is set,

Like Indra when he smites the foe.

6 Aid us, divine Sarasvatī, thou who art strong in wealth and power

Like Pūṣan, give us opulence.

7 Yea, this divine Sarasvatī, terrible with her golden path,

Foe-slayer, claims our eulogy.

8 Whose limitless unbroken flood, swift-moving with a rapid rush,

Comes onward with tempestuous roar.

9 She hath spread us beyond all foes, beyond her Sisters, Holy One,

As Sūrya spreadeth out the days.

10 Yea, she most dear amid dear stream, Seven-sistered, graciously inclined,
Sarasvatī hath earned our praise.

11 Guard us from hate Sarasvatī, she who hath filled the realms of earth,
And that wide tract, the firmament!

12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she
must be

Invoked in every deed of might.

13 Marked out by majesty among the Mighty Ones, in glory swifter than the
other rapid Streams,

Created vast for victory like a chariot, Sarasvatī must be extolled by every sage.

14 Guide us, Sarasvatī, to glorious treasure: refuse us not thy milk, nor spurn us
from thee.

Gladly accept our friendship and obedience: let us not go from thee to distant
countries.

Hymn 62. Aśvins.

1. I LAUD the Heroes Twain, this heaven's Controllers: singing with songs of
praise I call the Aśvins,

Fain in a moment, when the morns are breaking, to part the earth's ends and the
spacious regions.

2 Moving to sacrifice through realms of lustre they light the radiance of the car
that bears them.

Traversing many wide unmeasured spaces, over the wastes ye pass, and fields,
and waters.

3 Ye to that bounteous path of yours, ye mighty, have ever borne away our
thoughts with horses,

Mind-swift and full of vigour, that the trouble of man who offers gifts might
cease and slumber.

4 So ye, when ye have yoked your chariothorses, come to the hymn of the most recent singer.

Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.

5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,

Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.

6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.

Speeding with winged steeds through dustless spaces, out of the bosom of the flood they bore him.

7 Victors, car-borne, ye rent the rock asunder: Bulls, heard the calling of the eunuch's consort.

Bounteous, ye filled the cow with milk for Śayu: thus, swift and zealous Ones, ye showed your favour.

8 Whate'er from olden time, Heaven, Earth! existeth great object of the wrath of Gods and mortals,

Make that, Ādityas, Vasus, sons of Rudra, an evil brand to one allied with demons.

9 May he who knows, as Varuṇa and Mitra, air's realm, appointing both the Kings in season,

Against the secret fiend cast forth his weapon, against the lying words that strangers utter.

10 Come to our home with friendly wheels, for offspring; come on your radiant chariot rich in heroes.

Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.

11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.

Bountiful Lords, throw open to the singer doors e'en of the firm-closed stall of cattle.

Hymn 63. Aśvins.

1. WHERE hath the hymn with reverence, like an envoy, found both fair Gods to-day, invoked of many-

Hymn that hath brought the two Nāsatyas hither? To this man's thought be ye, both Gods, most friendly.

2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.

Compass this house to keep it from the foeman, that none may force it, either near or distant.

3 Juice in wide room hath been prepared to feast you: for you the grass is strewn, most soft to tread on.

With lifted hands your servant hath adored you. Yearning for you the press-stones shed the liquid.

4 Agni uplifts him at your sacrifices: forth goes the oblation dropping oil and glowing.

Up stands the grateful-minded priest, elected, appointed to invoke the two Nāsatyas.

5 Lords of great wealth! for glory, Sūrya's Daughter mounted your car that brings a hundred succours.

Famed for your magic arts were ye, magicians! amid the race of Gods, ye dancing Heroes!

6 Ye Twain, with these your glories fair to look on, brought, to win victory, rich gifts for Sūrya.

After you flew your birds, marvels of beauty: dear to our hearts! the song, well lauded, reached you.

7 May your winged coursers, best to draw. Nāsatyas! convey you to the object of your wishes.

Swift as the thought, your car hath been sent onward to food of many a sort and dainty viands.

8 Lords of great wealth, manifold is your bounty: ye filled our cow with food that never faileth.

Lovers of sweetness! yours are praise and singers, and poured libations which have sought your favour.

9 Mine were two mares of Puraya, brown, swift-footed; a hundred with Sumidha, food with Peruk

Sanda gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.

10 Nāsatyas! Purupanthas offered hundreds, thousands of steeds to him who sang your praises,

Gave, Heroes! to the singer Bharadvāja. Ye-Wonder-Workers, let the fiends be slaughtered.

11 May I with princes share your bliss in freedom.

Hymn 64. Dawn.

1. THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.

She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.

2 We see that thou art good: far shines thy lustre; thy beams, thy splendours have flown up to heaven.

Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.

3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.

The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.

4 Thy ways are easy on the hills: thou passest Invincible! Self-luminous! through waters.

So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.

5 Dawn, bring me wealth: untroubled, with thine oxen thou bearest riches at thy will and pleasure;

Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early.

6 As the birds fly forth from their restingplaces, so men with store of food rise at thy dawning.

Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.

Hymn 65. Dawn.

1. SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber;

She who at night-time with her argent lustre hath shown herself e'en through the shades of darkness.

2 All this with red-rayed steeds have they divided: the Dawns on bright cars shine in wondrous fashion.

They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.

3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,

Opulent, with imperial sway like heroes, favour your servant and this day enrich him.

4 Now is there treasure for the man who serves you, now for the hero, Dawns! who brings oblation;

Now for the singer when he sings the praise-song. Even to one like me ye brought aforetime.

5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.

With prayer and holy hymn they burst them open: the heroes' calling on the Gods was fruitful.

6 Shine on us as of old, thou Child of Heaven, on him, rich Maid! who serves like Bharadvāja.

Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

Hymn 66. Maruts.

1. E'EN to the wise let that be still a wonder to which the general name of Cow is given.

The one hath swelled among mankind for milking: Pṛśni hath drained but once her fair bright udder.

2 They who like kindled flames of fire are glowing, the Maruts, twice and thrice have waxen mighty.

Golden and dustless were their cars, invested with their great strength and their heroic vigour.

3 They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster:

The Mighty Ones whose germ great Mother Pṛśni is known to have received for man's advantage.

4 They shrink not from the birth; in this same manner still resting there they purge away reproaches.

When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.

5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.

Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.

6 When, strong in strength and armed with potent weapons, they had united wellformed earth and heaven,

Rodasl stood among these furious Heroes like splendour shining with her native brightness.

7 No team of goats shall draw your car, O Maruts, no horse no charioteer be he who drives it.

Halting not, reinless, through the air it travels, speeding alone its paths through earth and heaven.

8 None may obstruct, none overtake, O Maruts, him whom ye succour in the strife of battle

For sons and progeny, for kine and waters: he bursts the cow-stall on the day of trial.

9 Bring a bright hymn to praise the band of Maruts, the Singers, rapid, strong in native vigour,

Who conquer mighty strength with strength more mighty: earth shakes in terror at their wars, O Agni.

10 Bright like the flashing flames of sacrifices, like tongues of fire impetuous in their onset,

Chanting their psalm, singing aloud, like heroes, splendid from birth, invincible, the Maruts.

11 That swelling band I call with invocation, the brood of Rudra, armed with glittering lances.

Pure hymns are meet for that celestial army: like floods and mountains have the Strong Ones battled.

Hymn 67. Mitra-Varuṇa.

1. NOW Mitra-Varuṇa shall be exalted high by your songs, noblest of all existing;

They who, as 'twere with reins are best Controllers, unequalled with their arms to check the people.

2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.

Give us, O Mitra-Varuṇa, a dwelling safe from attack, which ye shall guard, Boon-Givers!

3 Come hither, Mitra-Varuṇa, invited with eulogies and loving adoration,

Ye who with your might, as Work-Controllers, urge even men who quickly hear to labour.

4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,

Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.

5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,

As ye surround both worlds, though wide and spacious your spies are ever true and never bewildered.

6 So, through the days maintaining princely power. ye prop the height as 'twere from loftiest heaven.

The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.

7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.

The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.

8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.

Nourished by holy oil! he this yGur glory: annihilate the sacrificer's trouble.

9 When, Mitra-Varuṇa, they strive against you and break the friendly laws ye have established,

They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.

10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.

Then may we sing you lauds that shall be fruitful: do ye not rival all the Gods in greatness?

11 O Mitra-Varuṇa, may your large bounty come to us hither, near to this our dwelling,

When the kine haste to us, and when they harness the fleet-foot mettled stallion for the battle.

Hymn 68. Indra-Varuṇa.

1. HIS honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,

The rite which Indra-Varuṇa shall carry this day to high success and glorious issue.

2 For at Gods' worship they are best through vigour; they have become the strongest of the Heroes;

With mighty strength, most liberal of the Princes, Chiefs of the host, by Law made Vṛtra's slayers.

3 Praise those Twain Gods for powers that merit worship, Indra and Varuṇa, for bliss, the joyous.

One with his might and thunderbolt slays Vṛtra; the other as a Sage stands near in troubles.

4 Though dames and men have waxen strong and mighty, and all the Gods selfpraised among the Heroes,

Ye, Indra-Varuṇa, have in might surpassed them, and thus were ye spread wide, O Earth and Heaven.

5 Righteous is he, and liberal and helpful who, Indra-Varuṇa, brings you gifts with gladness.

That bounteous man through food shall conquer faemen, and win him opulence and wealthy people.

6 May wealth which ye bestow in food and treasure on him who brings you gifts and sacrifices,

Wealth, Gods! which breaks the curse of those who vex us, be, Indra-Varuṇa, e'en our own possession.

7 So also, Indra-Varuṇa, may our princes have riches swift to save, with Gods to guard them-

They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.

8 Indra. and Varuṇa, Gods whom we are lauding, mingle ye wealth with our heroic glory.

May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.

9 Now will I sing a dear and far-extending hymn to Varuṇa the God, sublime, imperial Lord,

Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.

10 True to Law, Indra-Varuṇa, drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.

Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.

11 Indra and Varuṇa, drink your fill, ye Heroes, of this invigorating sweetest Soma.

This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you.

Hymn 69. Indra-Viṣṇu

1. INDRA and Viṣṇu, at my task's completion I urge you on with food and sacred service.

Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.

2 Ye who inspire all hymns, Indra and Viṣṇu, ye vessels who contain the Soma juices,

May hymns of praise that now are sung address you, the lauds that are recited by the singers.

3 Lords of joy-giving draughts, Indra and Viṣṇu, come, giving gifts of treasure, to the Soma.

With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.

4 May your foe-conquering horses bring you hither, Indra and Viṣṇu, sharers of the banquet.

Of all our hymns accept the invocations list to my prayers and hear the songs I sing you.

5 This your deed, Indra-Viṣṇu, must be lauded: widely ye strode in the wild joy of Soma.

Ye made the firmament of larger compass, and made the regions broad for our existence.

6 Strengthened with sacred offerings, IndraViṣṇu, first eaters, served with worship ana oblation,

Fed with the holy oil, vouchsafe us riches ye are the lake, the vat that holds the Soma.

7 Drink of this meath, O Indra, thou, and Viṣṇu; drink ye your fill of Soma, Wonder-Workers.

The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.

8 Ye Twain have conquered, ne'er have yc been conquered: never hath either of the Twain been vanquished.

Ye, Indra-Viṣṇu, when ye fought the battle, produced this infinite with three divisions.

Hymn 70. Heaven and Earth.

1. FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,

The Heaven and the Earth by Varuṇa's decree, unwasting, rich in germs, stand parted each from each.

2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.

Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers meit.

3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succeeds.

He in his seed is born again and spreads by Law: from you flow things diverse in form, but ruled alike.

4 Enclosed in fatness, Heaven and Earth are bright therewith: they mingle with the fatness which they still increase.

Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.

5 May Heaven and Earth pour down the balmy rain for us, balm-dropping, yielding balm, with balm upon your path,

Bestowing by your Godhead sacrifice and wealth, great fame and strength for us and good heroic might.

6 May Heaven and Earth make food swell plenteously for us, all-knowing Father, jother, wondrous in their works.

Pouring out bounties, may, in union, both the Worlds, all beneficial, send us gain, and power, and wealth.

Hymn 71. Savitar.

1. FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life.

Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.

2 May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth:

For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.

3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.

God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.

4 This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight.

With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.

5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.

He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.

6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.

May we through this our song be happy gainers, God, of a fair and spacious habitation.

Hymn 72. Indra-Soma.

1. GREAT is this might of yours, Indra and Soma: the first high exploits were your own achievements.

Ye found the Sun ye found the light of heaven: ye killed all darkness and the Gods' blasphemers.

2 Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour.

Ye stayed the heaven with a supporting pillar, and spread abroad apart, the Earth, the Mother.

3 Ye slew the flood -obstructing serpent Vṛtra, Indra and Soma: Heaven approved your exploit.

Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.

4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.

Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.

5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.

Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

Hymn 73. Br̥haspati.

1. SERVED with oblations, first-born, mountain-render, An̥giras' son, Br̥haspati, the Holy,

With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven.

2 Br̥haspati, who made for such a people wide room and verge when Gods were invocated,

Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.

3 Br̥haspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.

Striving to win waters and light, resistless, Br̥haspati with lightning smites the foeman.

Hymn 74. Soma-Rudra.

1. HOLD fast your Godlike sway, O Soma-Rudra: let these our sacrifices quickly reach you.

Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds.

2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.

Drive Nirrti away into the distance, and give us excellent and happy glories.

3 Provide, O Soma-Rudra, for our bodies all needful medicines to heal and cure us.

Set free and draw away the sin committed which we have still inherent in our persons.

4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra.

Release us from the noose of Varuṇa; keep us from sorrow, in your tender loving-kindness.

Hymn 75. Weapons of War.

1. THE warrior's look is like a thunderous rain-cloud's, when, armed with mail, he seeks the lap of battle.

Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.

2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.

The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.

3 Close to his car, as fain to speak, She presses, holding her well-loved Friend in her embraces.

Strained on the Bow, She whispers like a woman-this Bowstring that preserves us in the combat.

4 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom.

May the two Bow-ends, starting swift asunder, scatter, in unison, the foes who hate us.

5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.

Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.

6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whitherso'er he will.

See and admire the strength of those controlling Reins which from behind declare the will of him who drives.

7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour,

With their forefeet descending on the foemen, they, never flinching, trample and destroy them.

8 Car-bearer is the name of his oblation, whercon are laid his Weapons and his Armour.

So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.

9 In sweet association lived the fathers who gave us life, profound and strong in trouble,

Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.

10 The Brahmans, and the Fathers meet for Soma-draughts, and, graciously inclined, unequalled Heaven and Earth.

Guard us from evil, Pūṣan, guard us strengtheners of Law: let not the evil-wisher master us.

11 Her tooth a deer, dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward.

There where the heroes speed hither and thither, there may the Arrows shelter and protect us.

12 Avoid us thou whose flight is straight, and let our bodies be as stone.

May Soma kindly speak to us, and Aditi protect us well.

13 He lays his blows upon their backs, he deals his blows upon their thighs.

Thou, Whip, who urgest horses, drive sagacious horses in the fray.

14 It compasses the arm with serpent windings, fending away the friction of the bowstring:

So may the Brace, well-skilled in all its duties, guard manfully the man from every quarter.

15 Now to the Shaft with venom smeared, tipped with deer-horn, with iron mouth,

Celestial, of Parjanya's seed, be this great adoration paid.

16 Loosed from the Bowstring fly away, thou Arrow, sharpened by our prayer.

Go to the foemen, strike them home, and let not one be left alive.

17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmaṇaspati, and Aditi protect us well, protect us well
through all our days.

18 Thy vital parts I cover with thine Armour: with immortality King Soma
clothe thee.

Varuṇa give thee what is more than ample, and in thy triumph may the Gods be
joyful.

19 Whoso would kill us, whether he be a strange foe or one of us,

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.

Aghāsura (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.

Baṇāsura (बाणासुर): Banasura was a thousand-armed asura and son of Bali. He was a powerful and terrible asura. All people even the king of earth and Devas of heaven were afraid of him. Banasura was a follower of Shiva. He had a beautiful daughter named Usha.

Behula (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 (भगवान): Form of address to Gods and great rishis, example- Bhagawan Sri Krishna, Narada, Vyasa. A Sanskrit word meaning "Holy or Blessed one". It is a title of veneration, often translated as "Lord" and refers to God.

Bhagavad Gītā (भगवद् गीता): The national gospel contained in Mahābhārata, Part of the epic poem Mahabharata, located in the Bhishma–Parva chapters 23–40. A core sacred text of Hinduism and philosophy.

Bhagavatī (भगवती): Alias Pārvatī, Shiva's wife

Bhagīratha (भगीरथ): Son of Dilipa, king of Kosala who worshipped Shiva and brought down Ganges.

Bhajan (भजन): A Hindu devotional song. Great importance is attributed to the singing of bhajans within the Bhakti movement.

Bhaktī (भक्ति): A Sanskrit term that means intense devotion expressed by action (service). A person who practices bhakti is called bhakta.

Bhaktī Yoga (भक्ति योग): The Hindu term for the spiritual practice of fostering of loving devotion to God, called bhakti.[2]

Bharadwāja (भरद्वाज): A rishi, father of Yavakrida.

Bharata (भरत): Means "to be or being maintained"). Bharat may be 1. a name of Agni 2. a name of Rudra 3. one of the Adityas 4. Emperor Bharata, son of Dushyanta and Shakuntalā 5. Bharata (Ramayana), a son of Dasharatha, younger brother of Rama 6. Bharata Muni, the author of the Natyashastra 7. Bharata (Bhagavata), the eldest of a hundred sons of a saintly king by name Rishabha Deva according to the Bhagavata purana.

Bhārata (भारत): Meaning ("descended from Bharata"). Bhārata may refer to 1. The Bhāratas, an Aryan tribe of the Rigveda 2. an early epic forming the core of the Mahabharata (allegedly comprising about a quarter of the extended epic) 3. the Republic of India (properly, Bhārata GaNarājya, भारत गणराज्य).

Bhārgava (भार्गव): Karna's divine weapon

Bhaumāsur (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 : Name of Son of Bharatha. He became emperor of India after Bharat.

Bhuminjaya (भूमिंजय): Another name of prince Uttara son of Virata who had proceeded to fight the Kaurava armies, with Brihannala as his charioteer.

Bhuriśravas (भुरिश्वास): Bhurisravas was a prince of the Balhikas and an ally of the Kauravas, who was killed in the great battle of the Mahabharata.

Bhūta: A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings.

Bibhatsu (बिभत्सु): One of Arjuna's name meaning a hater of unworthy acts.

Brahmā (ब्रह्मा): Creator of the universe, The Hindu creator god, and one of the Trimurti, the others being Vishnu and Shiva. He must not be confused with the Supreme Cosmic Spirit of Hindu philosophy Brahman.

Brahmāstra (ब्रह्मास्त्र): A divine weapon, irresistible, one given by Lord Brahma himself.

Brahmachārin (ब्रह्मचारिन): A religious student, unmarried, who lives with his spiritual guide, devoted to study and service.

Brahmacharya (ब्रह्मचर्य): Celibacy, chastity; the stage of life of Vedic study in which chastity and service are essential, The word Brahmacharya symbolises a person who is leading a life in quest of Brahma, or in other words a Hindu student

Brahmadatta (ब्रह्मदत्त): King of Benares

Brahman (ब्राह्मण): The signifying name given to the concept of the unchanging, infinite, immanent and transcendent reality that is the Divine Ground of all being.

Brahmin (ब्राह्मिन): One of four fundamental colours in Hindu caste (Varna) consisting of scholars, priests and spiritual teachers.

Braj (ब्रज): Braj (also known as Brij or Brajbhoomi) is a region in Uttar Pradesh of India, around Mathura-Vrindavan. It is considered to be the land of Krishna and is derived from the Sanskrit word vraja.

Brihadaswa (बृहदास्व): A great sage who visited the Pandavas during their forest hermitage and reminded them of King Nala of Nishadha who also lost his kingdom in the game of dice and who deserted his wife Damayanti because of a curse but ultimately regained both.[3]

Brihadratha (बृहद्रथ): Commander of three regiments reigned over Magadha and attained celebrity as a great hero, married the twin daughters of the Raja of Kasi. His two wives ate each half of a mango given by sage Kausika and begot half a child each. A Rakshasi recovered the two portions from a dustbin wherein they were thrown and when they accidentally came together, they became a chubby baby, which she presented to the king, saying it was his child, which later became known as Jarasandha.

Brihadyumna (बृहद्युम्न): A King, a disciple of sage Raibhya.

Brihannala (बृहन्नल): Name assumed by Arjuna while living at Virata's court in incognito. He taught arts to Uttarā, the princess of the kingdom of Virata.

Brihaspati (बृहस्पति): Father of Kacha and priest of devas

Brihatbala (बृहत्बल): A daring warrior who charged at Abhimanyu caught in the Kaurava army's net.

Brindavan (बृन्दावन): A town on the site of an ancient forest which is the region where Lord Krishna spent his childhood days. It lies in the Braj region.

C

Caste (कास्ट): Portuguese word to describe in a western context the Hindu system of classification of peoples (jāti)

Diagram of chakras
Chakra (चक्र): An energy node in the human body. The seven main chakras are described as being aligned in an ascending column from the base of the spine to the top of the head. Each chakra is associated with a certain colour, multiple specific functions, an aspect of consciousness, a classical element, and other distinguishing characteristics.

Chala (चल): A Kaurava warrior.

Champā (चम्पा): A city on banks of the Ganges river where Karna found as a babe by Adhiratha and Rādhā

Chāndāla (चांडाल): A person of a degraded caste, whose conduct was much below standard and whose cause pollution.

Chandraketu (चंद्रकेतु): A devotee of Manasā

Channa (चन्न) : A royal servant and head charioteer of Prince Siddhartha, who was to become the Buddha.

Chānd Sadāgar (चांद सदगर): A merchant-prince of Champaka Nagar. Manasā Devi woos the devotion of him

Charachitra (चरचित्र): A son of King Dhritarashtra who perished in the war.

Caraka 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. Babhrvahana would succeed his grandfather as king of Manipur.

Chyavana (च्यवन): A great rishi, husband of beautiful wife Sukanyā whom Ashvins beheld at her bath

D

Dāruka (दारुक): Sri Krishna's charioteer.

Dadhichi: Dadhichi was a Vedic king, son of Atharvan, who turned a great Rishi. Dadhicha gave his bones to destroy Vritra, a brahmin, who became the head of the Asuras.

Daityas (दैत्य): Daityas were the children of Diti and the sage Kashyapa. They were a race of giants who fought against the gods.

Daksha (दक्ष): The skilled one, is an ancient creator god, one of the Prajapatis, the Rishis and the Adityas, and a son of Brahma.

Dākshāyani (दाक्षायणी): Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Satī, Aparnā, Lalithā, Sivakāmini.

Damayantī (दमयंती): She is the wife of Nala whose story is told in the Mahabharata.

Dandaka (दंडक): A kingdom and a forest, had the same name, was a colonial state of Lanka under the reign of Ravana. Ravana's governor Khara ruled this province. It was the stronghold of all the Rakshasa tribes living in the Dandaka Forest.

Dasharatha (दशरथ): King of Ayodhya and Rama's father.

Dashaarna (दशार्ण): A country whose king attacked Bhagadatta's elephant in an effort to save Bhima.

Dasharna (दशार्ण): Dasharna was an ancient Indian kingdom in Malwa region near Mandsaur. The queen of Chedi kingdom and mother of Damayanti were daughters of king of Dasharna.

Demons: A supernatural being that has generally been described as a malevolent spirit. A demon is frequently depicted as a force that may be conjured and insecurely controlled, they were constantly at war with devas.

Devadatta (देवदत्त): Name of Arjuna's conch, also Buddha's cousin.

Deva (देव): The Sanskrit word for god or deity. It can be interpreted as a demi-god, deity or any supernatural being of high excellence.

Devarata (देवरत): Father of Yajnavalkya, the gods had given him a great bow and neither gods, nor gandharvas, nor asuras, nor rākshsa, nor men had might to string that.

Devakī (देवकी): Mother of Lord Krishna.

Devala (देवल): A sage who condemned the game of dice as an evil form of gambling and declared it unfit as entertainment for good people, as it usually offered scope for deceit and dishonesty.

Devavrata (देवव्रत): The eighth child of Santanu and Ganga who in time mastered the art yielding arms and learned the Vedas and Vedanta as also the sciences known to Sukra was crowned Yuvaraja (heir apparent), but later vowed to celibacy and was known as Bhishma.

Devayani (देवयानी): The beautiful daughter of Shukracharaya, preceptor of the demons, who fell in love with Kacha, son of Brihaspati, preceptor of the Devas.

Devendra (देवेन्द्र): King of the Gods.

Devī (देवी): The female version of a Deva, i.e. a female deity or goddess. Devi is considered to be the Supreme Goddess in Shaktism.

Dhanvantari (धन्वंतरी): An avatar of the Hindu God Vishnu. Dhanvantari appears in the Vedas as the physician of the gods, and is the god of Ayurvedic medicine.

Dharma (धर्म): Righteous course of conduct. Can mean law, rule or duty. Beings that live in harmony with Dharma proceed quicker towards moksha.

Dharmagranthi (धर्मग्रंथी): Assumed named of Nakula at Virata's court.

Dharmananda (धर्मनन्द): The delighted of Dharma, a name of Yudhishtira, the son of Dharma or Yama.

Dharmavyadha (धर्मव्याध): He possessed the secret of good life and lived in the city of Mithila. He was a meat-seller.

Dhananjaya (धनञ्जय): One of the names of Arjuna.

Dhanusaksha (धनुसक्ष): A great sage whom Medhavi, son of sage Baladhi, once insulted. He took the form of a bull and butted at that mountain and broke it to pieces. Then Medhavi fell down dead.

Dhaumya (धौम्य): Preceptor of the Pandavas, who accompanied them during their exile to the Kurujangala forest, singing Sama hymns addressed to Yama, Lord of Death.

Dhrishtadyumna (धृष्टद्युम्न): Supreme commander of the Pandava forces and twin brother of Draupadi.

Dhrishtaketu (धृष्टकेतु): Dhrishtaketu may be 1. A son of Dhrishtadyumna. 2. A son of Shishupala, king of Chedi, and an ally of the Pandavas. 3. A king of the Kekayas, also an ally of the Pandavas. 4. Son of Satyadhriti. 5. Son of Nriga.

Dhritarāshtra (धृतराष्ट्र): Elder son of Vichitravirya and Ambika, born blind, father of Duryodhana.

Dharmaputra (धर्मपुत्र): The son of Yama, epithet of Yudhishtira.

Dhartarashtras (धार्तराष्ट्र): Sons of Dhritarashtra

Dhruva (ध्रुव): Dhruva was the prince blessed to eternal existence and glory as the Pole Star (Dhruva Nakshatra in Sanskrit) by Lord Vishnu. The story of Dhruva's life is often told to children as an example for perseverance, devotion, steadfastness and fearlessness.

Dhumrāksha (धुमराक्ष): The Grey-eye rākshasha appointed by Rāvana who was slain by Hanumāna.

Dilipa (दिलीप): Son of Anshumat and father of Bhāgīratha.

Dīpāvali (दीपावली, दिवाली): Lit. a row of lamps. A significant 5-day festival in Hinduism occurring between mid October and mid November. It is also popularly known as the Festival of Lights.

Draupadī (द्रौपदी): Daughter of King Drupada, King of Panchala, who was born from fire. She was the sister of Dhrishadyumna. She married all the five Pandavas though Arjuna had won her in the Swayamvara, because of the vow that they would share everything in common.

Droṇa (द्रोण): A Brāhman discovered by Bhīshma, Son of a Brahmana named Bharadwāja; married a sister of Kripa and a son Aswathama was born to them; learnt military art from Parasurama, the maser. Later he became the instructor to the Kaurava and Pandava princes in the use of arms. He was slain by Dhrishtadyumna in Mahabharata war.

Drupada (द्रुपद): King of Panchala, Drona's friend, father of Draupadi who became the wife of the Pandavas

Duhsāsana (दुःशासन): brother of Duryodhana who dragged Draupadi into the assembly hall and attempted to strip her naked after she had been lost as a wager by Yudhishtira. He eventually gave up when Krishna came to Draupadi's aid. The pandava Bhima killed him at Kurukshetra and drank his blood in accordance with the vow he had taken.[1]

Durdhara (दुर्धर): A son of Dhritarashtra killed by Bhima in the war.

Durgā (दुर्गा): A form of Devi, the supreme goddess. She is depicted as a woman riding a lion with multiple hands carrying weapons and assuming mudras.

Durjaya (दुर्जय): A brother of Duryodhana who was sent to attack Bhima, to save Karna's life but lost his own.

Durmarsha (दुर्मर्श): 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 (दुर्वास): An ancient sage known for his anger who visited the Kauravas. Duryodhana asked him to visit his cousins, the Pandavas, hoping that they would incur his wrath.[1]

Durvishaha (दुर्विषह): A warrior fighting on the Kaurava side.

Duryodhana (दुर्योधन): The eldest son of the blind king Dhritarashtra by Queen Gandhari, the eldest of the one hundred Kaurava brothers, and the chief antagonist of the Pandavas.

Dushkarma (दुष्कर्म): A warrior belonging to the Kaurava side.

Dushyanta (दुष्यंत): A valiant king of the Lunar, race, and descended from Puru. He was husband of Sakuntala, by whom he had a son, Bharata. The loves of Dushyanta and Sakuntala, her separation from him, and her restoration through the discovery of his token-ring in the belly of a fish, form the plot of Kalidasa's celebrated play Sakuntala.

Dussaha (दुस्सह): A son of Dhritarashtra killed by Bhima.

Dvaita (द्वैत): A branch of Hindu philosophy, founded by Shri Madhvacharya that advocates dualism and stresses a strict distinction between God and souls.

Dvaitavana (द्वैतवन): Dvaita Forest or Dvaitavana was situated to the south of the Kamyaka Forest. It contained within it a lake called the Dwaita lake. It was on the south-western outskirts of Kurujangala, near the borders of the desert (northern extension of the Thar desert into Haryana) (3,176). It also lay on the banks of the Saraswati River (known there as the Bhogavati) (3-24,176).

Dwaitayana (द्वैतायन): A forest where the Kaurava, cows were being bred and housed.

Dwāarakā (द्वारका): Krishna renounced war in Mathura for the greater good and founded and settled in Dwāarakā. Leaving the Vrishnis people in Dwaraka, Krishna returned to Mathura and killed Kamsa (his maternal uncle) and Kālayavans demon and made Ugrasen (his maternal grandfather) the king of Mathura.

Dyumatsena (द्यूमतसेन): King of Shālwas and father of Satyavān.

E

Ekachakra (एकचक्र): It was a city where the Pandavas are said to have lived here with their mother, Kunti, when they were exiled to the forest and escaped from the burning of house of lac.

Ekalavya (एकलव्य): He was a young prince of the Nishadha tribes, who achieves a skill level parallel to the great Arjuna, despite Drona's rejection of him. He was a member of low caste and he wished to study in the gurukulam of Dronacharya.

F

Fire-God: Same as Agni.

Flute: Lord Krishna had a flute (called a Bansuri in Indian languages) which he used to play in the woods and all the herd-girls of Braj used to go out on the voice of this flute.

G

Gajasura (गजासुर): Gajasura (elephant demon) is the name used to refer to demon Nila when he took the form of an elephant and attacked Shiva. He was destroyed by Ganapati.

Gaṇapati (गणपति): Lord of the territory, The fulfiller of desire, the god of merchants, Second son of Shiva and Pārvati. Amanuensis of Vyasa who agreed to write down without pause or hesitation the story of the Mahabharata dictated by Vyasa.

Ganges (गंगा): A holy river in Northern India, believed to be a goddess by Hindus (see Ganges in Hinduism), Equivalent Ganges, The story of the birth of the Ganges was told to Rama and Laxmana by Vishvamitra.

Gaṇeśha (गणेश): The god of good fortune, commonly identified for his elephant head.

Gaṇeśa Chaturthī (गणेश चतुर्थी): Ganesh Chaturthi is an occasion or a day on which Lord Ganesh, the son of Shiva and Parvati, makes his presence on earth for all his devotees. It is the birthday of Lord Ganesh. The festival is observed in the Hindu calendar month of Bhaadrapada, starting on the shukla chaturthi.

Gāndhārī (गांधारी): Dhritarashtra's wife and queen mother of the Kauravas.

Gandharva s (गंधर्व): A class of celestial beings regarded as specialists in music.

Gāṇḍīva (गाण्डीव): Arjuna's most potent bow.

Gangadwara (गंगद्वार): A place where sage Agastya and his wife performed penance.

Garuda (गरुड): It is a large mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology.

Gaurī (गौरी): Gaurī or Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva.

Gāyatrī (गायत्री): A revered mantra in Hinduism, found in the Yajur Veda.

Ghatotkacha (घटोत्कच): Son of Bhima from demoness Hidimba.

Girivraja (गिरिव्रज): A Wealthy city in Kekaya Kingdom also called Rajagriha.

Gītā (गीता): See Bhagwad Gita

Gopa s (गोप): Equivalent, herd-boys

Gopāla (गोपाल): Name of Krishna indicating his origin as a god of flocks and herds.

Gopīs (गोपी): Gopi is a word of Sanskrit origin meaning 'cow-herd girls'.

Govardhan (गोवर्धन): Govardhan is a hill located near the town of Vrindavan in India.

Govinda (गोविन्द): One of the epithets of Sri Krishna and Vishnu; it means a cow-keeper and refers to Krishna's occupation in Gokula, the colony of cowherds

Grihastha (गृहस्थ): The second of the four phases(Purushartha) of a man, when a person gets married and settles down in life and begets children.

Guha (गृह): King of Nishādha

Guru (गुरु): Revered preceptor, A spiritual teacher. In contemporary India, the title and term "Guru" is widely used within the general meaning of "wise man".

Guru Pūrṇimā (गुरु पूर्णिमा): The day of full moon, Purnima, in the month of Ashadh of the Hindu calendar is traditionally celebrated by Hindus as Guru Pūrṇimā. On this day, devotees offer puja (worship) to their Guru.

H

Hamsa (हंस), Hidimbā (हिडिम्बा), Kamsa (कंस): Allies of King Jarasandha; the last married the two daughters of Jarasandha. Also Krishna's step-uncle whom Krishna killed.

Halayudha (हलयुद्ध): Plough-weaponed, an epithet of Balarama who wielded a plough as his weapon.

Hanumāna (हनुमान): Wise and learned monkey devotee of Sri Rama, who possessed extraordinary powers of discrimination and wisdom and who searched and found Sita in her confinement in Lanka. Son of Vayu and Anjana.

Hari (हरि): Hari is another name of Vishnu or God in Vaishnavism, Smarta or Advaitan Hinduism, and appears as the 650th name in the Vishnu sahasranama.

Harivamsa (हरिवंश): Harivamsa is an important work of Sanskrit literature. It is a kind of appendix to the Mahābhārata, that runs to 16,375 verses and focuses specifically on the life of Lord Krishna.

Hastināpura (हस्तिनापुर): Hastinapura is the capital and the kingdom of the Kauravas, the descendants of Kuru, which include the Pandavas. The throne of this city is the prize over which the great war of the epic is fought.

Hidimbā (हिडिम्बा): A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pandavas retired after the burning of their house. He had a sister named Hidimbi, whom he sent to lure the Pandavas to him; but on meeting with Bhima, she fell in love with him. By his mother's desire Bhima married her, and by her had a son named Ghatotkacha.

Hindu scripture: Sacred texts of Hinduism mostly written in Sanskrit. Hindu scripture is divided into two categories: Śruti – that which is heard (i.e. revelation) and Smṛiti – that which is remembered (i.e. tradition, not revelation).

Hinduism: A worldwide religious tradition that is based on the Vedas and is the direct descendent of the Vedic religion. It encompasses many religious traditions that widely vary in practice, as well as many diverse sects and philosophies.

Hiranyakashipu (हिरण्यकश्यप): Hiranyakashipu was an Asura, and also a King of Dravida whose younger brother, Hiranyaksha was killed by Varaha, one of the avatars of Vishnu. Identical with Shishupāla and Rāvana.

Hiranyaksha (हिरण्याक्ष): Hiranyaksha was an Asura of the Daitya race, and a King of Dravida who was killed by Lord Vishnu after he took the Earth to the bottom of the ocean. He had an older brother named Hiranyakashipu.

Holikā (होलिका): Holika was a demoness who was killed on the day of Holi. She was the sister of King Hiranyakashipu. The story of Holika's conflict signifies the triumph of good over evil.

Hrishiksha (हृषीकेश): Krishna.

I

Ikshvaku (इक्ष्वाकु): The word Ikshvaku means "bitter gourd". Ikshvaku was the first king and founder of the Sun Dynasty in Vedic civilization in ancient India. He was the son of Manu (the first man on earth), sired by the Sun God, Surya. Rama, of the epic Ramayana is a descendant of the house of Ikshvaku. So are Bhagiratha, Dasharatha, Luv and Kusa.

Ilvala (ईवल): Ilvala and Vatapi were asuras, the rulers of Badami, formerly known as Vatapi, was named after asura king Vatapi.

Indra (इन्द्र): King of the Gods. The chief deity of the Rigveda, the god of weather and war as well as Lord of Svargaloka in Hinduism.

Indrajit (इन्द्र जीत): Son of Ravana, King of Lanka, also known as Meghanath, who conquered Indra, the Lord of Gods and received his name 'Indra-jit' (Victor of Indra), and who was killed by Rama's brother Lakshmana.

Indraprastha (इन्द्रप्रस्थ): Indraprastha (City of Indra) was a major northern city in ancient India that was the capital of the kingdom led by the Pandavas in

the Mahabharata epic, located upon the banks of the river Yamuna, believed to be the site of present Purana Qila, in the modern national capital of Delhi.

Indrasena (इन्द्रसेन): A kinsman of the Pandavas, son of Nala and Damayanti.

Indrasenā (इन्द्रसेना): Daughter of Nala and Damayanti.

Indrakila (इन्द्रकिला): A mountain Arjuna passed on his way to the Himalayas to practise austerities to acquire powerful new weapons from Lord Mahadeva.

Iravan (इरवन): Arjuna's son by a Naga princess Ulupi who fell in the battle on the eighth day, fought on the side of the Pandavas, killed by the Rakshasa Alumvusha.

Ishvara (ईश्वर): A Hindu philosophical concept of God referring to the Supreme Being which is the lord and the ruler of everything. Hinduism uses the term Ishvara exclusively to refer to the Supreme God in a monotheistic sense.

J

Jāmbavān (जाम्बवान): Jambavan or Jamvanta is a bear in Hinduism and believe to lived from Treta Yuga to kaliYuga.

Jambudvīpa (जम्बुद्वीप): The name of the 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 Mahishamati, 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 (खाण्डववन): 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).

Khir (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.

Krishṇa (कृष्ण): The eighth avatar of Vishnu, one of the most worshipped by many Hindus. Krishna is famous for his lecture to Arjuna written in the Bhagavad Gita.

Krishna-Dwaipāyana (कृष्ण द्वैपायन): Another name of Sage Vyasa.

Krishna Janmashtami (कृष्ण जन्माष्टमी): A Hindu festival celebrating the birth of Lord Krishna, an avatar of Hindu deity Vishnu.

Krauncha (क्रौंच): Curlew-heron.

Krauncha-Vyuha (क्रौंच व्युह): military formation on a pattern supposed to resemble a heron with outstretched beak and spreading wings. In ancient Indian practice, armies were arrayed for battle in formations of definite patterns, each of which had a name such as Chakra, or Kurma or Krauncha, or Makara according to a real or fancied resemblance.

Kritavarma (कृतवर्म): A notable Yadava warrior fighting on the side of Kaurava forces.

Kshatriya (क्षत्रिय): One of the four fundamental colours (Varnas) in Hindu tradition, consisting of the warriors, soldiers and rulers of society.

Kshatradharma (क्षात्रधर्म): This is a form of spiritual practice that involves "Protection of the seekers and destruction of the evildoers". In other words, it is the duty of fighting against evil as told by lord Krishna to Arjuna in the Bhagavad Gita.

Kubera (कुबेर): One of the gods of wealth and riches.

Kuchasthala (कुचस्थल): A city where Krishna stayed the night on his way to the court of Dhritarashtra.

Kumāra (कुमार): Son of Shiva and Parvati who conquered and slew the demon Taraka.

Kumbha (कुम्भ): Kumbha was a rakshasa who led a host against the monkeys when Hanumana fetches healing herb.

Kumbhakarna (कुम्भकर्ण): Brother of Ravana, King of Lanka, who was asleep most of the time because of the curse of Brahma.

Kundalpur (कुण्डलपुर): Capital of Raja Bhishmak who was father of Rukmini, the wife of Krishna.

Kundinapura (कुण्डिनपुर): Capital of Vidarbha.

Kuntī (कुंती): Mother of Pandavas, Daughter of Sura also known as Pritha. She was given in adoption to the king's childless cousin Kuntibhoja and was named Kunti after her adoptive father.

Kunti-Madri (कुंती-माद्री): Queens of King Pandu who gave birth to three and two sons known as the Pandavas in the forest where he spent many years for having committed some sin. The sons were known as Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva.

Kurma (कुर्म): Tortoise, The second Avatar of Vishnu where he took the form of a tortoise.

Kurujangala (कुरुजाङ्गल): An ancient kingdom of India, in the north near the Yamuna and Ganges rivers. The main cities of the region are Hastinapura and

Indraprastha. Its kings are sometimes called the Kurus. On a modern map of India, this kingdom roughly forms most of the Haryana state. Indraprastha (now known as Delhi the capital of India) was its capital.

Kurukshetra (कुरुक्षेत्र): Plain of, scene of great battle between the Pandavas and Kurus for the throne of Hastinapura resulted in a battle in which a number of ancient kingdoms participated as allies of the rival clans. The location of the battle was Kurukshetra in the modern state of Haryana in India.

Kurus (कुरु): The name of an Indo-Aryan tribe and their kingdom in the Vedic civilization of India. Their kingdom was located in the area of modern Haryana. Bhishma was their guardian.

Kusha (कुश): Kusha and his twin brother Lava are the children of the Hindu God Rama and his wife Sita, whose story is told in the Ramayana

Kusasthala (कुसस्थल): one of the provinces asked by Pandavas,

L

Lakshagrah (लक्ष्मिगृह): 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.

Lakshmandara (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.

Mandodarī (मंदोदरी): Mandodari was the daughter of the King of Danavas, Mayasura and celestial dancer, Hema. She was the first wife of the Lord of Lanka Ravana.

Manipura 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 Pushyimitra Shunga of Sangha clan.

Mārīcha (मारीच): A character in the Ramayana, uncle of Ravana who transformed himself into a golden deer at the behest of Ravana to entice Sita.

Mārkaṇḍeya (मार्कण्डेय): A sage who told Yudhishtira the story of a brahmana, Kausika.

Marutta (मरुत्त): A king of the Ikshwaku dynasty whose sacrifice was performed by Samvarta in defiance of Indra and Brihaspati.

Mātali (मातली): Charioteer of Indra who took Arjuna to the kingdom of gods.

Matanga (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 (मुचुकुंद): 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): Nārada is the Hindu divine sage, who is an enduring chanter of the names Hari and Narayana which other names for Vishnu, considered to be the supreme God by Vaishnavites and many other Hindus. He is regarded the Manasputra of Brahma as he was born of his thoughts. He is regarded as the Triloka sanchari, the ultimate nomad, who roams the three lokas of Swargaloka, Mrityuloka and Patalloka to find out about the life and welfare of people.

Nārāyaṇa (नारायण): Nārāyaṇa is an important Sanskrit name for Vishnu. The name is also associated with Brahma and Krishna. He is also identified with, or as the son of, the original man, Purusha.

Nārāyaṇa s (नारायण): Krishna's kinsmen.

Nārāyaṇāsrama (नारायणाश्रम): A charming forest where the Pandavas had halted during their wanderings.

Nārāyaṇastra (नारायणास्त्र): Narayanastra is the personal missile weapon of Vishnu in his Narayana form, this astra lets loose a powerful tirade of millions of deadly missiles simultaneously.

Narishyanta (नरिष्यन्त): Narishyanta was son of Vaivasvata Manu and belongs to solar race of Kshatriyas.

Narmadā (नर्मदा): The Nerbudda river, one of the most important sacred rivers, originating from Amarkantak is believed to have descended from the sky by the order of Lord Shiva. The personified river is variously represented as being daughter of a Rishi named Mekala (from whom she is called Mekala and Mekala-kanya), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the Nagas. It was she who brought Purukutsa to the aid of the Nagas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes.

Navadurga (नवदुर्गा): Literally means nine Durgas, constitute, according to Hindu mythology, the manifestation of Durga in nine different forms.

Navaratri (नवरात्रि): A Hindu festival of worship and dance. The word Navaratri literally means nine nights in Sanskrit. During these nine nights and ten days, nine forms of Shakti/Devi are worshipped.

Netā (नेता): Netā was daughter of Shiva and friend of Manasa Devi.

Nikumbha (निकुम्भ): One of Ravana's generals who led the rakshasas against the host of monkeys and was slain.

Nīla (नील): Son of Agni; One of the monkey host placed at the gate guarded by Prahasta.

Nirvāṇa (निर्वाण): Literally "extinction" and/or "extinguishing", is the culmination of the yogi's pursuit of liberation. Hinduism uses the word nirvana to describe the state of moksha, roughly equivalent to heaven.

Nishādha (निषाध): A country where Indra, Lord of the gods had lived once disguised as a brahmana. King of the Nishadha was Guha who guarded Rama after he crossed Koshala kingdom on his exile.

Nishādha (निषाध): The Nishādha peoples were indigenous tribes inhabiting ancient India. The Indo-Aryan peoples of ancient India's Vedic civilization saw the Nishadhas as uncivilized and barbarian peoples. Nishadhas did not follow

the Vedic religion, and were involved in a number of wars with Indo-Aryan kingdoms.

O

OmOm, or Aum (ॐ): the most sacred syllable in Hinduism, first coming to light in the Vedic Tradition. The syllable is sometimes referred to as the "Udgitha" or "pranava mantra" (primordial mantra); not only because it is considered to be the primal sound, but also because most mantras begin with it.

P

Pāñchajanya (पांचजन्य): Name of Krishna's conch.

Palāsa (पलास): A tree *Butea frondosa* also called "flame of the forest".

Pāñchāla (पांचाल): Pāñchāla corresponds to the geographical area between the Ganges River and Yamuna River around the city of Kanpur and Benares. Anciently, it was home to an Indian kingdom, the Panchalas, one of the Mahajanapadas.

Pāñchālī (पांचाली): Another name of Draupadi, Queen of the Pandavas and daughter of King Drupada.

Pāñchālya (पांचाल्य): A son of King Drupada who died in the war.

Panchvatī (पंचवटी): The place beside the river Godavari where Rama, Sita and Laxmana stayed in exile.

Pāñḍavaḥ (पाण्डव): Pandavas in Sanskrit pāñḍavaḥ are the five acknowledged sons of Pandu, by his two wives Kunti and Madri. They are Yudhishtira, Bhima, Arjuna and Nakula, Sahadeva

Pāñḍu (पाण्डु): Second son of Vichitravirya and Ambalika who succeeded to the throne of Hastinapura on his father's death, as his elder brother Dhritarashtra was born blind, father of the Pandavas.

Paramhamsa (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.

Paravasu (परवसु): Son of Raibhva and elder brother of Arvavasu whose wife was violated by Yavakrida, who was killed with a spear by a fiend for his sin.

Parikshit (परिक्षित): Son of Abhimanyu and grandson of the Pandavas who was crowned king after the holocaust claimed the Kauravas and the Pandavas.

Parṇada (पर्णादि): The name of a brahman who brought news of Nala to Damayanti.

Pārvatī (पार्वती): Goddess of love, the consort of Shiva and mother of Ganesha, Rukmini prayed to her for saving her from the cruel Shishupala king of Chedi, as she had set her heart on marrying Krishna.

Pāsupatāstra (पाशुपतास्त्र): Pāsupatāstra is the irresistible and most destructive personal weapon of Shiva discharged by the mind, eyes, words or a bow.

Paurava (पौरव): A Kaurava hero.

Pavanrekḥā (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 smriti, 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 (सैंधव): Jayadratha.

Śakra (सक्र): Śakra is identified with the Vedic deity Indra. Śakra is sometimes named as one of the twelve Ādityas.

Shakuni (शकुनि): Shakuni was the brother of Gandhari. He was very fond of his nephew Duryodhana. He won the Pandavas' half of the kingdom for his nephew, as a wager in a rigged game of dice.

Salva (सल्व): Friend of Shishupala, who besieged Dwaraka Sri Krishna's kingdom to avenge Shishupala's death at the latter's hand.

Shalya (शल्य): Ruler of Madradesa and brother of Madri and uncle of the Pandavas who because of having received hospitality from Duryodhana went over to his side.

Samādhi (समाधि): A term used in yogic meditation. Samadhi is also the Hindi word for a structure commemorating the dead.

Samba : Sambu was son of Krishna, who married Lakshmana, daughter of Duryodhana.

Sāmkhya (सांख्य): A school of philosophy emphasising a dualism between Purusha and Prakrti, propounded by sage Kapila.

Sampāti (सम्पाति): Sampati was one of the two sons of Aruna, elder brother of Jatayu. Sampati lost his wings when he was a child.

Samsaptaka (संसप्तक): One who has taken a vow to conquer or die, and never to retreat. The Samsaptakas were suicide-squads, vowed to some desperate deed of daring.

Samsara (संसार): Means wandering, The tree worlds constitute Samsara. Refers to the concept of reincarnation or rebirth in Indian philosophical traditions.

Samvarta (संवर्त): Brihaspati's younger brother, a person of great learning.

Samba (संब): A Yadava youngster dressed as a woman who gave birth to a mace, as foretold by rishis.

Samudra manthan (समुद्र मन्थन): Samudra manthan or The churning of the ocean of milk is one of the most famous episodes in the Puranas and is celebrated in a major way every twelve years in the festival known as Kumbha Mela.

Sanga (संग): Son of Virata. When king Virata was wounded, he had to get into Sanga's chariot, having lost his chariot, horses and charioteer

Sanjaya (संजय): The narrator who tells blind Dhritarashtra the progress of the war from day to day. He told the king that a victim of adverse fate would first become perverted and loses his sense of right and wrong. Time would destroy his reason and drive him to his own destruction.

Sanjivani (संजीवनी): Sanjeevani is a magical herb mentioned in the Ramayana when, Lakshmana is badly wounded and is nearly killed by Ravana. Hanuman was called upon to fetch this herb from the mount Dronagiri a.k.a. Mahodaya in the Himalayas. Sushena took the life-giving plant and made Lakshman to smell its savour, so that he rose up whole and well.

Sankula Yuddha (संकुल युद्ध): A melee, confused fight, a soldiers battle as distinguished from the combats of heroes.

Santā (संता): Daughter of Dasharatha, Wife of sage Rishyasringa.

Sāntanu (सांतनु): King of Hastinapura, father of Bhishma.

Sanyāsin (सन्यासिन): One who has renounced the world and its concerns.

Saran (सारण): The spy of Ravana, Mentioned in Ramayana Yuddha Kanda/Sarga 26, who tells Ravana about strength of the army of vanaras.

Sarasana (सरसन): One of the Kaurava brothers who died in the war.

Sharmishtha (सरमिष्ठा): Princess and daughter of asura king Vrishaparva, wife of Yayati, who got angry with Devayani and slapped and pushed her into a dry well. Sarmishtha gave birth to Druhyu, Anu, and Puru.

Saraswati (सरस्वती): Saraswati is the first of the three great goddesses of Hinduism, the other two being Lakshmi and Durga. Saraswati is the consort of Lord Brahmā, the Creator.

Sarayū (सरयू): Sarayu was an ancient Indian river, sometimes thought of at probably today's Ghaghara river, and sometimes as a tributary. The river where Lakshmana practices austerities.

Satanika (सतनिक): Virata's son whose bead was severed by Drona.

Sati (सती): One of name of Dākshāyani, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Aparnā, Lalithā, Sivakāmini etc. Sati is also the term for the immolation of a widow on her husband's pyre in Hinduism.

Satyajit (सत्यजित): A Panchala prince, a hero who stood by Yudhishtira to prevent his being taken prisoner by Drona, while Arjuna was away answering a challenge by the Samsaptakas (the Trigartas).

Satyaki (सत्यकि): A Yadava warrior, friend of Krishna and the Pandavas who advocated collecting their forces and defeating the unrighteous Duryodhana.

Satya Nārāyana (सत्य नारायण): Vishnu, Embodiment as Krishna.

Satyavān (सत्यवान): Meaning the truth-speaker, husband of Savitri. The oldest known version of the story of Savitri and Satyavan is found in "The Book of the Forest" of the Mahabharata.

Satyavati (सत्यवती): A fisherman's daughter who possessed uncommon beauty and emanated a divinely sweet fragrance and king Santanu became enamored of her, married her and made her his queen. The wife of Bhishma's father, Shantanu.

Satyavrata (सत्यव्रत): Warrior on the Kaurava side.

Saugandhika (सौगंधिका): A plant that produced a very beautiful and fragrant flower that Bhima went to get for Draupadi.

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 Vishvamitra and Menaka.

Shālwa (शाल्व): The King with whom Ambā was secretly in love.

Shankara (शंकर): A name of Shiva; A great magician, friend of Chand Sagar.

Śankha (शंख): Shankha is the divine Cough or sea shell, which is one of the insignia in the Hindu God Vishnu's hands. The sound emitted from Shankha when blown, is too divine, that is used for regular rituals for Vishnu. Śankha was also the name of one of sons of King Virata who was killed in Mahabharata.

Shantanu (शान्तनु): Shantanu was a king of Hastinapura, father of Bhishma. Shantanu weds Satyawati, a ferryman's daughter.

Shatrughna (शत्रुघ्न): One of Dasharatha's four sons, King of Madhu.

Śatapatha brāhmaṇa (शतपथ ब्राह्मण): Shatapatha Brahmana ("Brahmana of one-hundred paths"), abbreviated ŚB) is one of the prose texts describing the Vedic ritual, associated with the White Yajurveda.

Shaivism (शैव धर्म): Shaivism names the oldest of the four sects of Hinduism. Followers of Shaivism, called "Shaivas", and also "Saivas" or "Saivites", revere Shiva as the Supreme Being.

Śeṣa (शेष): Shesha is a naga that takes human birth through Devaki, one of the primal beings of creation. Equivalent-Ananta or Atī-sheshan. In the Puranas, Shesha is said to hold all the planets of the universe on his hoods and to constantly sing the glories of Vishnu from all his mouths.

Shiva (शिव): A form of Ishvara or God in Shaivism. Śiva is commonly known as "the destroyer" and is the third god of the Trimurti.

Shikhandi (शिखण्डी): Daughter-son of Drupada, A girl turned man, warrior on the Pandava side. He had been born in an earlier lifetime as a woman named Amba, who was rejected by Bhishma for marriage.

Shishupāla (शिषुपाल): Shishupala was son of Damaghosha, king of Chedi, by Srutadeva, sister of Vasudeva; he was therefore cousin of Krishna, but he was Krishna's implacable foe, because Krishna had carried off Rukmini, his intended wife. Shishupāla was Identical with Hiranyakashipu who was slain by Krishnaat 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 Kushadhwaya; bestowed on Shatrughna.

Shudra (शुद्र): One of the four castes in Hindu tradition, consisting of artisans, cleaners and labourers.

Shukracharya (शुक्राचार्य): Shukracharya was a guru in Hindu mythology. Known as the guru of the Asuras, he is also associated with the planet Shukra (Venus) which is named after him. He was born as the son of Rishi Brighu and his wife Ushana.

Siddhāshrama (सिद्धाश्रम): The Shiva's hermitage, Where Rama and Vishvamitra sacrifice for many days.

Simhanada (सिंहनाद): A lion-note or roar; a deep roar of defiance or triumph which warriors were wont to utter to inspire confidence in their friends, of terror in their enemies.

Sindhu (सिन्धु): The Indus River, Urdu **سندھ دریا** ; Tibetan: Sengge Chu ('Lion River'); Persian: Hindu; Greek: Sinthos; Pashto: Abaseen ("The Father of Rivers"); Mehran (an older name)) is the longest and most important river in Pakistan. Originating in the Tibetan plateau in the vicinity of Lake Mansarovar.

Sinhikha (सिंहिख): The grim rakshasa who rose from the sea and caught Hanumana, when he coursed through the air like Garuda in search of Sita.

Sini (सिनि): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sītā (सीता): Sita was the wife of Rama, and is esteemed an exemplar of womanly and wifely virtue. Sita was herself an avatāra of Lakshmi, Vishnu's eternal consort, who chose to reincarnate herself on Earth as Sita, and endure an arduous life, in order to provide humankind an example of such virtues.

Sloka (श्लोक): A verse of lines in Sanskrit, typically recited as a prayer.

Smarta (स्मर्त): A Hindu denomination, which follows Advaita philosophy and considers that all gods are manifestations of Ishvar.

Śruti (श्रुति): A canon of Hindu scriptures. Shrutu is believed to have no author; rather a divine recording of the "cosmic sounds of truth", heard by rishis.

Soma (सोम): A ritual drink of importance among Hindus. It is frequently mentioned in the Rigveda, which contains many hymns praising its energizing or intoxicating qualities.

Somadutta (सोमदत्त): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sthūṇa (स्थूण): A Yaksha, follower of Kubera, who exchanges his identity with Shikhandin, A rakshasa who helps disturb Vishvamitra's sacrifices.

Subahu (सुबाहु): King of Kulinda in the Himalayas, ally of the Kauravas, Subahu was a demon who tried to interrupt Viswamitra's yaga. He was slain by Lord Rama. King of Chedi.

Subhadra (सुभद्रा): Wife of Arjuna, sister of Sri Krishna and mother of Abhimanyu.

Subrahmaniam (सुब्रह्मण्यम): The southern mountain deity.

Sudakshina (सुदक्षिण): A warrior on the Kaurava side.

Sudarsana (सुदर्शन): A warrior on the Kaurava army.

Sudarshana Chakra (सुदर्शन चक्र): Sudarshan Chakra is a spinning disc like weapon with very sharp edge, which is one of the weapons in the Hindu God Vishnu's hands.

Sudeshna (सुदेषणा): Queen of King Virata whom Sairandhri (Draupadi) served.

Sudeva (सुदेव): A Brahman who traced Damayanti in Chedi and later helps Damayanti in her quest to find Nala. He was friend of Damayanti's brother.

Sugrīva (सुग्रीव): Monkey-king, friend of Sri Rama, and brother of mighty Vali whom Sri Rama killed.

Sujata (सुजाता): Daughter of Sage Uddalaka and wife of Kagola, his disciple who had virtue and devotion but not much of erudition, mother of Ashtavakra.

Śuka (सुक): A sage, son of Vyasa, who related the Bhagavata Purana to King Parikshit, grandson of Arjuna.

Sukanyā (सुकन्या): Meaning - Fair-maid, The wife of Chyavana whom the Ashvins beheld at her bath, bare of any garment.

Sumān (सुमन): Son of Asamanja.

Sumatī (सुमती): Wife of Sagara.

Sumitra (सुमित्र): Abhimanyu's charioteer.

Sumitrā (सुमित्रा): One of Dasharatha's three wives; mother of Lakshmana and Shatrughna.

Sunda (सुन्द): Sunda and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them mutually.

Sunitī (सुनिती): Mother of Dhruva.

Supārshwa (सुपार्श्व): One of Ravana's counsellors.

Surabhi (सुरभि): The wish-bestowing cow that came first from the sea in the process of churning of the Ocean by gods and daityas.

Surpankhā (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 Samhitā 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 known 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 (स्यल): 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.

Vaṣiṣṭha (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.

Vichitravirya (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.

Vindhyas (विन्ध्य): Vindhyas is a range of hills in central India, which geographically separates the Indian subcontinent into northern India (the Indo-Gangetic plain) and Southern India.

Virāta (विराट): King of Matsya, the country which was suggested by Bhima to live in incognito during the thirteenth year of their exile.

Vīrabhadra (वीरभद्र): Vīrabhadra was a demon that sprang from Shiva's lock of hair. Shiva burnt with anger when not invited in a sacrifice by Daksha and his wife Sati released the inward consuming fire and fell dead at Daksha's feet. Shiva burned with anger, and tore from his head a lock of hair, glowing with energy, and cast upon the earth. The terrible demon Vīrabhadra sprang from it. On the direction of Shiva, Virabhadra appeared with Shiva's ganas in the midst of Daksha's assembly like a storm wind and broke the sacrificial vessels, polluted the offerings, insulted the priests and finally cut off Daksha's head.

Virādha (विराध): A fierce rakshasa who seizes Sita.

Vīrasen: Father of Raja Nala, king of Nishadha.

Virochana (विरोचन): An asura, son of Prahlada, and father of Bali. He is also called Drisana. When the earth was milked, Virochana acted as the calf of the Asuras.

Vishnu (विष्णु): A form of God, to whom many Hindus pray. For Vaishnavas, He is the only Ultimate Reality or God. In Trimurti belief, He is the second aspect of God in the Trimurti (also called the Hindu Trinity), along with Brahma

and Shiva. Known as the Preserver, He is most famously identified with His Avatars, especially Krishna and Rama.

Vishvakarmā (विश्वकर्मा): Vishwakarma is the presiding deity of all craftsmen and architects. he is the divine craftsman of the whole universe, and the official builder of all the gods' palaces. Vishwakarma is also the designer of all the flying chariots of the gods, and all their weapons.

Viśvamitra (विश्वामित्र): Brahmarishi Visvamitra or Vishvamitra was one of the most venerated rishi or sages of since ancient times in India. He was originally a Kshatriya but by austerities earned the title of Brahmarishi. He is also credited as the author of most of Mandala 3 of the Rigveda, including the Gayatri Mantra.

Visoka (विसोक): Bhima's charioteer.

Visvarupa (विस्वरुप): Name of Twashta's son who became the preceptor of the gods, Brihaspati having left when insulted by Indra.

Vivimsati (विविस्मति): A Kaurava hero and Duryodhana's brother.

Viswarupa (विस्वरुप): All-pervading, all-including form. See the description in the Bhagavad Gita chapter eleven.

Vridhakshatra (वृद्धक्षत्र): King of the Sindhus, father of Jayadratha into whose lap his son Jayadratha's head was caused to fall by Arjuna after cutting off Jayadratha's head.

Vrika (वृक): A Panchala prince who fell in battle.

Vrikasthala (वृकस्थल): One of the provinces asked by Pandavas. This province and town were situated in the southern part of Kuru Kingdom (Kuru Proper + Kurujangala). Krishna visited the town of Vrikasthala (in Gurgaon district of Haryana) and camped there for one night (5,84).

Vrindavana: A wood in the district of Mathura where Krishna passed his youth, under the name of Gopala, among the cowherds.

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 (यज्ञ): A Vedic ritual of sacrifice performed to please the Devas, or sometimes to the Supreme Spirit Brahman. Often it involves a fire, which

represents the god Agni, in the centre of the stage and items are offered into the fire.

Yakṣa (यक्ष): Yaksha or Yakkha (Pāli) is the name of a broad class of nature-spirits or minor deities who appear in Hindu and Buddhist mythology. The feminine form of the word is yakṣī or yakṣiṇī (Pāli: yakkhī or yakkhinī). subjects of Kubera, the god of wealth.

Yama (यम): Yama, also known as Yamarāja (यमराज) is the lord of death, first recorded in the Vedas. God of dharma, whose son was Yudhishtira. It is he whose questions Yudhishtira answered correctly whereupon his dead brothers were brought back to life on the banks of the enchanted pool.

Yamas: A yama (Sanskrit), literally translates as a "restraint", a rule or code of conduct for living virtuously.

Yamuna (जमुना): A river (also spelled Jamuna), joining with the Ganges. Literally meaning "twins" in Sanskrit, as it runs parallel to the Ganges, its name is mentioned at many places in the Rig Veda, written during the Vedic period ca between 1700–1100 BCE, and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana.

Yashodā (यशोदा): Yasodā was wife of Nanda and foster-mother of, Krishna, who was given to them by Vasudeva. Yasoda also played an important role in the upbringing of Balarama and his sister Subhadra. She is also sometimes described as having her own daughter, known as Ekānaṅgā.

Yavakrida: Son of Sage Bharadwaja who was bent upon mastering the Vedas.

Yayati (ययाति): Emperor of the Bharata race who rescued Devayani from the well into which she had been thrown by Sharmishtha. He later married both Devayani and Sarmishtha. One of the ancestors of the Pandavas who became prematurely old due to Sukracharya's curse.

Yoga (योग): Spiritual practices performed primarily as a means to enlightenment (or bodhi). Traditionally, Karma Yoga, Bhakti Yoga, Jnana Yoga, and Raja Yoga are considered the four main yogas. In the West, yoga has become associated with the asanas (postures) of Hatha Yoga, popular as fitness exercises.

Yoga Sutra (योग सूत्र): One of the six darshanas of Hindu or Vedic schools and, alongside the Bhagavad Gita and Hatha Yoga Pradipika, are a milestone in the history of Yoga.

Yogi (योगी): One who practices yoga, These designations are mostly reserved for advanced practitioners. The word "yoga" itself—from the Sanskrit root yuj ("to yoke") --is generally translated as "union" or "integration" and may be understood as union with the Divine, or integration of body, mind, and spirit.

Yudhāmanyu (युधामन्यु): A Panchala prince supporting the Pandavas, who was assigned the task of protecting the wheels of Arjuna's chariot along with Uttamauja. He was slain in his sleep by Ashvatthama.

Yudhishtira (युधिष्ठिर): Yudhishtira was the eldest son of King Pandu and Queen Kunti, king of Hastinapura and Indraprastha, and World Emperor. He was the principal protagonist of the Kurukshetra War, and for his unblemished piety, known as Dharmaraja.

Yuga (युग): In Hindu philosophy (and in the teachings of Surat Shabd Yoga) the cycle of creation is divided into four yugas (ages or eras).

Yuga Dharma (युगधर्म): One aspect of Dharma, as understood by Hindus. Yuga dharma is an aspect of dharma that is valid for a Yuga,. The other aspect of dharma is Sanatan Dharma, dharma which is valid for eternity.

Yuyudhāna (युयुधान): Another name of Satyaki, who was not killed in the warfare but in a mutual fight among Yadavas.

Yuyutsu (युयुत्सू): A noble son of Dhritarashtra who bent his head in shame and sorrow when Yudhishtira lost Draupadi. He also disapproved of the unfair way in which Abhimanyu was killed.

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