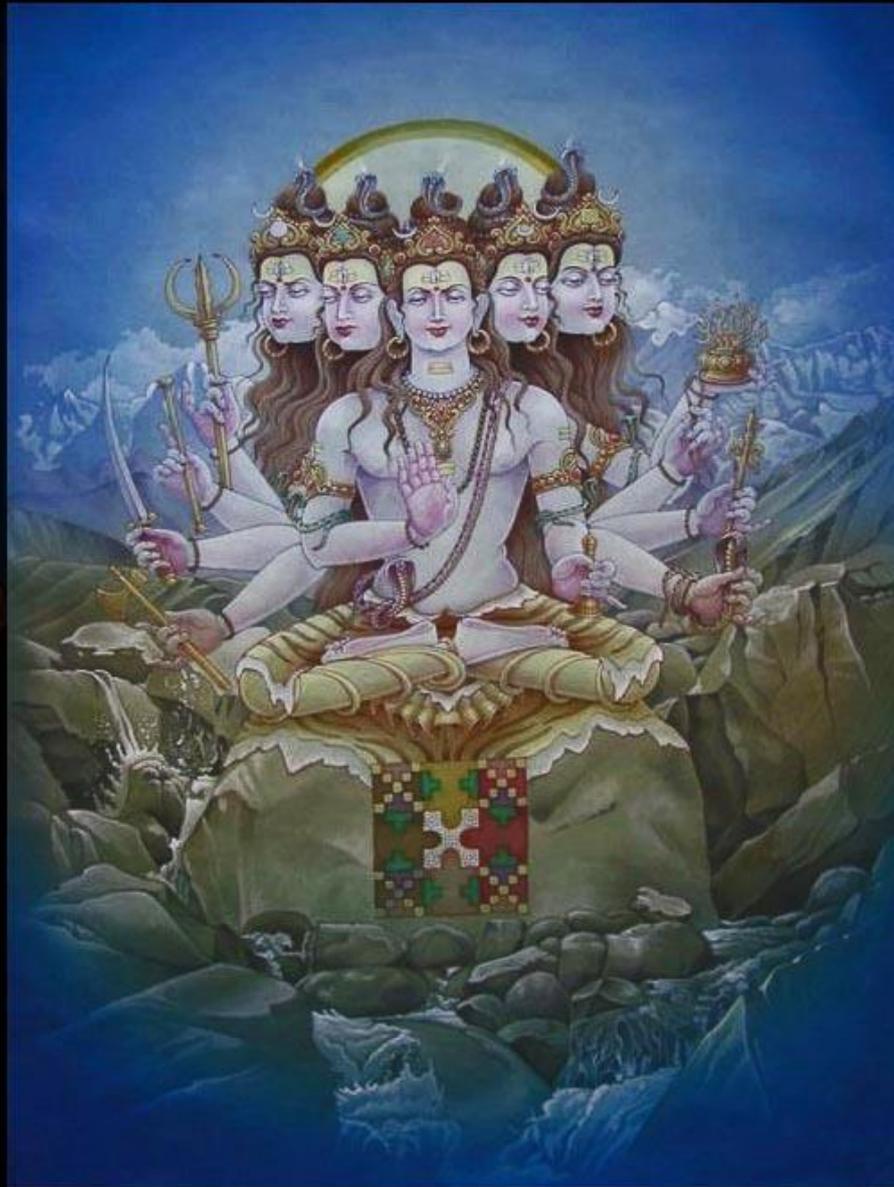


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Book Four

The Rig Veda

Ralph T.H. Griffith, Translator

Hindu Sacred Texts Glossary

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The Rig Veda

Ralph T.H. Griffith, Translator

[1896]

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 Four

The concept of Hinduism being a single monolithic religion is recent, dating back only to the 19th century. Many scholars liken Hinduism to a family of religions, with all affiliated members bearing a family resemblance. Thus any definition of Hinduism is somewhat arbitrary and requires qualification. One such definition is "the followers of Vaidika Dharma," or those who follow the religious teachings outlined in the Vedas and their corollaries.

Hindu religious literature is divided into two main categories:

1. **Shruti** – that which has been heard
2. **Smriti** – that which has been remembered

Shruti is canonical, consisting of revelation and unquestionable truth, and is considered eternal. It refers mainly to the Vedas themselves.

Smriti is supplementary and may change over time. It is authoritative only to the extent that it conforms to the bedrock of shruti.

The Vedas are considered the oldest Hindu texts. Scholars believe that they were written down some 2,500 years ago, though the tradition often dates them to the beginning of Kali-yuga (circa 3000 BCE). Some Hindus say that there was originally only one Veda, the Yajur, which was later divided into four. Scholars, however, usually consider the Rig-Veda the oldest of all Hindu writings. The following is an overview of the four Vedas.

The Rig-Veda

The most important and, according to scholars, oldest of the Vedas. It is divided into ten books (called mandalas) and has 1028 hymns in praise of various

deities. These include Indra, Agni, Vishnu, Rudra, Varuna, and other early or "Vedic gods." It also contains the famous Gayatri mantra and the prayer called the Purusha Shukta (the story of Primal Man).

The Yajur-Veda

A priestly handbook for use in the performance of yajnas (sacrifices) It is divided into two sections, the earlier "black" and the more recent "white."

Sama-Veda

This consists of chants and melodies to be sung during worship and the performance of yajna.

Atharva-Veda

Contains hymns, mantras and incantations, largely outside the scope of yajna.

Within each of the four books there are four types of composition, or divisions, as shown below. In the narrowest of senses, only the Samhitas comprise the true Vedas. The first two divisions relate to the performance of sacrificial rituals (the karma-kanda section), whereas the second pair consists of philosophy (and belong to the jnana-kanda section).

1. **The Samhitas** – literally "collections," in this case of hymns and mantras. They form the Veda proper.
2. **The Brahmanas** – prose manuals of ritual and prayer for the guiding priests. They tend to explain the Samhitas. They also contain early versions of some stories.
3. **The Aranyakas** – literally "forest books" for hermits and saints. They are philosophical treatises.
4. **The Upanishads** – books of philosophy, also called "Vedanta," the end or conclusion of the Vedas.

There are also two important bodies of supplementary literature, related closely to the Vedas themselves. They are:

The Vedangas, which expound the sciences required to understand and apply the Vedas.

The Upavedas (usually considered smriti) which deal with the four traditional arts and sciences.

The Six Vedangas (limbs of the Vedas)

1. Kalpa (ritual detail)
2. Siksha (pronunciation)
3. Vyakarana (grammar)
4. Nirukti (etymology)
5. Chandas (metre)
6. Jyotisha (astronomy/astrology)

The Four Upavedas (following the Vedas) explain arts and sciences

1. Ayur-veda (medicine)
2. Gandharva-veda (music and dance)
3. Dhanur-veda (warfare)
4. Shilpa-veda (architecture)

**"We meditate on that most adorable, most desirable and most enchanting
effulgence of the Supreme Lord, who is the source of creation, inspiration
and eternal happiness. May His light inspire and illumine our intellect."**

Gayatri Mantra (from the Rig Veda)

Book Four

Hymn 1. Agni.

1 THEE Agni, have the Gods, ever of one accord, sent hither down, a God,
appointed messenger, yea, with their wisdom sent thee down.

The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the
wise, have they brought forth, brought forth the omnipresent God-devoted Sage.

2 As such, O Agni, bring with favour to the Gods thy Brother Varuṇa who
loveth sacrifice,

True to the Law, the Āditya who supporteth men, the King, supporter of
mankind.

3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like
two car-steeds in rapid course, Wondrous! to us in rapid course.

O Agni, find thou grace for us with Varuṇa, with Maruts who illumine all.

Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.

4 Do thou who knowest Varuṇa, O Agni, put far away from us the God's displeasure.

Best Sacrificer, brightest One, refulgent remove thou far from us all those who hate us.

5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.

Reconcile to us Varuṇa, be bounteous enjoy the gracious juice; be swift to hear us.

6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals-

The God's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.

7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.

He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.

8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker:

Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.

9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.

He stays, effectual in this mortal's dwelling, and the God wins a share in his possessions.

10 Let Agni -for he knows the way- conduct us to all that he enjoys of God-sent riches,

What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.

11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom;

Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.

12 Wondrously first he rose aloft, defiant, in the Bull's lair, the home of holy Order,

Longed-for, young, beautiful, and far-resplendent: and seven dear friends sprang up unto the Mighty.

13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.

Forth drove they, with loud call, Dawn's teeming Milch-kine bid in the mountain stable, in the cavern.

14 Splendid were they when they had rent the mountain: others, around, shall tell forth this their exploit.

They sang their song, prepared to free the cattle: they found the light; with holy hymns they worshipped.

15 Eager, with thought intent upon the booty, the men with their celestial speech threw open,

The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle.

16 The Milch-cow's earliest name they comprehended: they found the Mother's thrice-seven noblest titles.

This the bands knew, and sent forth acclamation: with the Bull's sheen the Red One was apparent.

17 The turbid darkness fled, the heaven was split! up rose the bright beam of celestial Morning.

Sūrya ascended to the wide expanses, beholding deeds of men both good and evil.

18 Then, afterwards they looked around, awakened, when first they held that Heaven allotted treasure.

Now all the Gods abide in all their dwellings. Varuṇa, Mitra, be the prayer effective.

19 I will call hither brightly-beaming Agni, the Herald, all-supporting, best at worship.

He hath disclosed, like the milch cows' pure udder, the Sorria's juice when cleansed and poured from beakers.

20 The freest God of all who should be worshipped, the guest who is received in all men's houses,

Agni who hath secured the Gods' high favour,—may he be gracious, to us Jātavedas.

Hymn 2. Agni.

1. THE, Faithful One, Immortal among mortals, a God among the Gods, appointed envoy,

Priest, best at worship, must shine forth in glory . Agni shall be raised high with man's oblations.

2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,

Thou farest as an envoy, having harnessed, Sublime One! thy strong-muscled radiant stallions.

3 I laud the ruddy steeds who pour down blessing, dropping oil, flectest through the thoulit of Order.

Yoking red horses to and fro thou goest between you Deities and mortal races.

4 Aryaman, Mitra, Varuṇa, and Indra with Viṣṇu, of the Gods, Maruts and Aśvins-

These, Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.

5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,

Rich, Asura! in sacred food and children, in full assembly, wealth broad-based and during.

6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,—

Agni, to him be a self-strong Protector guard him from all who seek to do him mischief.

7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,

Who kindles thee devoutly in his dwelling, to him be wealth secure and freely giving.

8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,—

In his own home, even as a gold-girt courser, rescue him from distress, the bounteous giver.

9 Whoso brings gifts to thee Immortal, Agni, and doth thee service with uplifted ladle,—

Let him not, sorely toiling, lose his riches; let not the sinner's wickedness enclose him.

10 Whose well-wrought worship thou acceptest, Agni, thou God a mortal's gift, thou liberal Giver,—

Dear be his sacrifice to thee, Most Youthful! and may we strengthen him when he adores thee.

11 May he who knows distinguish sense and folly of men, like straight and crooked backs of horses.

Lead us, O God, to wealth and noble offspring: keep penury afar and grant us plenty.

12 This Sage the Sages, ne'er deceived, commanded, setting him down in dwellings of the living.

Hence mayst thou, friendly God, with rapid footsteps behold the Gods, wonderful, fair to look on.

13 Good guidance hast thou for the priest, O Agni, who, Youngest God! with outpoured Soma serves thee.

Ruler of men, thou joyous God, bring treasure splendid and plentiful to aid the toiler.

14 Now all that we, thy faithful servants, Agni, have done with feet, with hands, and with our bodies,

The wise, with toil, the holy rite have guided, as those who frame a car with manual cunning.

15 May we, seven sages first in rank, engender, from Dawn the Mother, men to be ordainers.

May we, Aṅgirasas, be sons of Heaven, and, radiant, burst the wealth-containing mountain.

16 As in the days of old our ancient Fathers, speeding the work of holy worship, Agni,

Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.

17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations.

Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.

18 Strong One! he marked them-and the Gods before them-like herds of cattle in a foodful pasture.

There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.

19 We have worked for thee, we have laboured nobly-bright Dawns have shed their light upon our worship-

Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.

20 Agni, Disposer, we have sung these praises to thee the Wise: do thou accept them gladly.

Blaze up on high and ever make us richer. Give us great wealth, O thou whose boons are many.

Hymn 3. Agni.

1. WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual Sacrificer,

Agni, invested with his golden colours, before the thunder strike and lay you senseless.

2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.

Performer of good work, sit down before us, invested while these flames incline to meet thee.

3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,

A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.

4 Even as true knower of the Law, O Agni, to this our solemn rite he thou attentive.

When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?

5 Why this complaint to Varuṇa, O Agni? And why to Heaven? for what is our transgression?

How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?

6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes to bless us,

True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?

7 How to great Pūṣan who promotes our welfare,—to honoured Rudra what, who gives oblations?

What sin of ours to the far-striding Viṣṇu, what, Agni, wilt thou tell the Lofty Arrow.

8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?

Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jātavedas.

9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni.

Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining.

10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.

He who gives vital power goes on unswerving. Pr̥ṣni the Bull hath milked the pure wiiiite udder.

11 By Law the Aṅgirasas cleft the rock asunder, and sang their hymns together with the cattle.

Bringing great bliss the men encompassed Morning: light was apparent at the birth of Agni.

12 By Law the Immortal Goddesses the Waters, with meath-rich waves, O Agni, and uninjured,

Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.

13 Go never to the feast of one who harms us, the treacherous neighbour or unworthy kinsman.

Punish us not for a false brother's trespass. Let us not feel the might of friend or foeman.

14 O Agni, keep us safe with thy protection, loving us, honoured God! and ever guarding.

Beat thou away, destroy severe affliction slay e'en the demon when he waxes mighty.

15 Through these our songs of praise be gracious, Agni; moved by our prayers, O Hero, touch our viands.

Accept, O Aṅgiras, these our devotions, and let the praise which Gods desire address thee.

16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,

Sung to thee, Sage, the charming words of wisdom, to thee, O Singer, with. my thoughts and Praises.

Hymn 4. Agni.

1. PUT forth like a wide-spreading net thy vigour; go like a mighty King with his attendants.

Thou, following thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely.

2 Forth go in rapid flight thy whirling weapons: follow them closely, glowing in thy fury.

Spread with thy tongue the winged flames, O Agni; unfettered, cast thy firebrands all around thee.

3 Send thy spies forward, fleetest in thy motion; be, ne'er deceived, the guardian of this people

From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.

4 Rise up, O Agni, spread thee out before us: burn down our foes, thou who hast sharpened arrows.

Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.

5 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour.

Slacken the strong bows of the demon-driven: destroy our foemen whether kin or stranger.

6 Most Youthful God, he knoweth well thy favour who gave an impulse to this high devotion.

All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.

7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation

Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.

8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.

Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.

9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.

So may we honour thee, content and joyous, passing beyond the glories of the people.

10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with treasure,

His Friend art thou, yea, thou art his Protector whose joy it is to entertain thee duly.

11 Through words and kinship I destroy the mighty: this power I have from Gotama my father.

Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.

12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,

May thy protecting powers, unerring Agni, taking their places here, combined, preserve us.

13 Thy guardian rays, O Agni, when they saw him, preserved blind Māmateya from affliction.

Lord of all riches, he preserved the pious: the fees who fain would harm them did no mischief

14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.

Fulfil the words of both, O Ever Truthful: straightway do this, thou God whom power emboldens.

15 O Agni, with this fuel will we serve thee; accept the laud we sing to thee with favour

Destroy the cursing Rākṣasas: preserve us, O rich in friends, from guile and scorn and slander.

Hymn 5. Agni.

1. How shall we give with one accord oblation to Agni, to Vaiśvānara the Bounteous?

Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.

2 Reproach not him who, God and self-reliant, vouchsafed this bounty unto me a mortal,—

Deathless, discerner, wise, to me the simple, Vaiśvānara most manly, youthful Agni.

3 Sharp-pointed, powerful, strong, of boundless vigour, Agni who knows the lofty hymn, kept secret

As the lost milch-cow's track, the doubly Mighty,—he hath declared to me this hidden knowledge.

4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing.

Those who regard not Varuṇa's commandments and the dear steadfast laws of sapient Mitra.

5 Like youthful women without brothers, straying, like dames who hate their lords, of evil conduct,

They who are full of sin, untrue, unfaithful, they have engendered this abysmal station.

6 To me, weak, innocent, thou, luminous Agni, hast boldly given as 'twere a heavy burthen,

This Pṛṣṭha hymn, profound and strong and mighty, of seven elements, and with offered dainties.

7 So may our song that purifies, through wisdom reach in a moment him the Universal,

Established on the height, on earth's best station, above the beauteous grassy skin of Pṛṣṇi.

8 Of this my speech what shall I utter further? They indicate the milk stored up in secret

When they have thrown as 'twere the cows' stalls open. The Bird protects earths' best and well-loved station.

9 This is the Great Ones' mighty apparition which from of old the radiant Cow hath followed.

This, shining brightly in the place of Order, swift, hasting on in secret, she discovered.

10 He then who shone together with his Parents remembered Pṛśni's fair and secret treasure,

Which, in the Mother Cow's most lofty station, the Bull's tongue, of the flame bent forward, tasted.

11 With reverence I declare the Law, O Agni; what is, comes by thine order, Jātavedas.

Of this, whate'er it be, thou art the Sovran, yea, all the wealth that is in earth or heaven.

12 What is our wealth therefrom, and what our treasure? Tell us O Jātavedas, for thou

knowest,

What is our best course in this secret passage: we, unreproached, have reached a place far distant.

13 What is the limit, what the rules, the guerdon? Like fleet-foot coursers speed we to the contest.

When will the Goddesses, the Immortal's Spouses, the Dawns, spread over us the Sun-God's splendour?

14 Unsatisfied, with speech devoid of vigour, scanty and frivolous and inconclusive,

Wherefore do they address thee here, O Agni? Let these who have no weapons suffer sorrow.

15 The majesty of him the Good, the Mighty, aflame, hath shone for glory in the dwelling.

He, clothed in light, hath shone most fair to look on, wealthy in boons, as a home shines with riches.

Hymn 6. Agni.

1. PRIEST of our rite, stand up erect, O Agni, in the Gods' service best of sacrificers,

For over every thought thou art the Ruler: thou furthest even the wisdom of the pious.

2 He was set down mid men as Priest unerring, Agni, wise, welcome in our holy synods.

Like Savitar he hath lifted up his splendour, and like a builder raised his smoke to heaven.

3 The glowing ladle, filled with oil, is lifted; choosing Gods' service to the right he circles.

Eager he rises like the new-wrought pillar which, firmly set and fixed, anoints the victims.

4 When sacred grass is strewn and Agni kindled, the Adhvaryu rises to, his task rejoicing.

Agni the Priest, like one who tends the cattle, goes three times round, as from of old he wills it.

5 Agni himself, the Priest, with measured motion, goes round, with sweet speech, cheerful, true to Order.

His fulgent flames run forth like vigorous horses; all creatures are affrighted when he blazes.

6 Beautiful and auspicious is thine aspect, O lovely Agni, terrible when spreading.

Thy splendours are not covered by the darkness: detraction leaves no stain upon thy body.

7 Naught hindered his production, Bounteous Giver: his Mother and his Sire were free to send him.

Then as Friend benevolent, refulgent, Agni shone forth in human habitations.

8 He, Agni, whom the twice-five sisters, dwelling together, in the homes of men engendered,

Bright like a spear's tooth, wakened in the morning, with powerful mouth and like an axe well-sharpened.

9 These thy Bay Coursers, Agni, dropping fatness, ruddy vigorous, speeding straightly forward,

And red steeds, wonderful, of mighty muscle, are to this service of the Gods invited:

10 These brightly-shining games of thine, O Agni, that move for ever restless, all-subduing,

Like falcons hasting eagerly to the quarry, roar loudly like the army of the Maruts.

11 To thee, O flaming God, hath prayer been offered. Let the priest laud thee: give to him who worships.

Men have established Agni as Invoker, fain to adore the glory of the living.

Hymn 7. Agni.

1. HERE by ordainers was this God appointed first Invoker, best at worship, to be praised at rites:

Whom Apnavāna, and the Bhṛgu caused to shine bright-coloured in the wood, spreading from home to home.

2 When shall thy glory as a God, Agni, be suddenly shown forth.

For mortal men have held thee fast, adorable in all their homes,

3 Seeing thee faithful to the Law, most sapient, like the starry heaven,

Illumining with cheerful ray each solemn rite in every house.

4 Vivasvān's envoy living men have taken as their ensign, swift,

The ruler over all mankind, moving like Bhṛgu in each home.

5 Him the intelligent have they placed duly as Invoking Priest,

Welcome, with sanctifying flame, best worshipper, with sevenfold might;

6 In his Eternal Mothers, in the wood, concealed and unapproached,

Kept secret though his flames are bright seeking on all sides, quickly found.

7 That as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,

Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.

8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,

Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.

9 Bright God, thy path is black: light is before thee: thy moving splendour is the chief of wonders.

When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.

10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour,

His sharpened tongue he layeth on the brushwood, and with his teeth e'en solid food consumeth.

11 When he hath borne off food with swift flame swiftly, strong Agni makes himself a speedy envoy,

Follows the rustling of the wind, consuming, and courser-like, speeds, drives the swift horse onward.

Hymn 8. Agni.

1. YOUR envoy who possesses all, Immortal, bearer of your gifts,

Best worshipper, I woo with song.

2 He, Mighty, knows the gift of wealth, he knows the deep recess of heaven:

He shall bring hitherward the Gods.

3 He knows, a God himself, to guide Gods to the righteous in his home:

He gives e'en treasures that we love.

4 He is the Herald: well-informed, he doth his errand to and fro,

Knowing the deep recess of heaven.

5 May we be they who gratify Agni with sacrificial gifts,
Who cherish and enkindle him.

6 Illustrious for wealth are they, and hero deeds, victorious,
Who have served Agni reverently.

7 So unto us, day after day, may riches craved by many come,
And power and might spring up for us.

8 That holy Singer in his strength shoots forth his arrows swifter than
The swift shafts of the tribes of men.

Hymn 9. Agni.

1. AGNI, show favour: great art thou who to this pious man art come,
To seat thee on the sacred grass.

2 May he the Immortal, Helper, bard to be deceived among mankind,
Become the messenger of all.

3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.

4 Agni in fire at sacrifice, and in the house as Lord thereof,
And as a Brahman takes his seat.

5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblations brought by men.

6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.

7 Accept our solemn rite; be pleased, Angiras, with our sacrifice:
Give ear and listen to our call.

8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

Hymn 10. Agni.

1. This day with praises, Agni, we bring thee that which thou lovest.
Right judgment, like a horse, with our devotions.
- 2 For thou hast ever been the Car-driver, Agni, of noble
Strength, lofty sacrifice, and rightful judgment.
- 3 Through these our praises come thou to meet us, bright as the sunlight,
O Agni, well disposed, with all thine aspects.
- 4 Now may we serve thee singing these lauds this day to thee, Agni.
Loud as the voice of Heaven thy blasts are roaring.
- 5 Just at this time of the day and the night thy look is the sweetest:
It shineth near us even as gold for glory.
- 6 Spotless thy body, brilliant as gold, like clarified butter:
This gleams like gold on thee, O Self. dependent.
- 7 All hate and mischief, yea, if committed, Agni, thou turnest,
Holy One, from the man who rightly worships.
- 8 Agni, with you Gods, prosperous be our friendships and kinships.
Be this our bond here by this place, thine altar.

Hymn 11. Agni.

1. THY blessed majesty, victorious Agni, shines brightly in the neighbourhood
of Sūrya.
Splendid to see, it shows even at night-time, and food is fair to look on in thy
beauty.
- 2 Agni, disclose his thought for him who singeth, the well, Strong God! while
thou art praised with fervour.

Vouchsafe to us that powerful hymn, O Mighty, which, Radiant One! with all the Gods thou lovest.

3 From thee, O Agni, springs poetic wisdom, from thee come thoughts and hymns of praise that prosper;

From thee flows wealth, with heroes to adorn it, to the true-hearted man who gives oblation.

4 From thee the hero springs who wins the booty, bringer of help, mighty, of real courage.

From thee comes wealth, sent by the Gods, bliss-giving; Agni, from thee the fleet impetuous charger.

5 Immortal Agni, thee whose voice is pleasant, as first in rank, as God, religious mortals

Invite with hymns; thee who removest hatred, Friend of the Home, the household's Lord, unerring.

6 Far from us thou removest want and sorrow, far from us all ill-will when thou protectest.

Son of Strength, Agni, blest is he at evening, whom thou as God attendest for his welfare.

Hymn 12. Agni.

1. WHOSO enkindles thee, with lifted ladle, and thrice this day offers thee food, O Agni,

May he excel, triumphant through thy splendours, wise through thy mental power, O Jātavedas.

2 Whoso with toil and trouble brings thee fuel, serving the majesty of mighty Agni,

He, kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foemen.

3 Agni is Master of sublime dominion, Agni is Lord of strength and lofty riches.

Straightway the self-reliant God, Most Youthful, gives treasures to the mortal who adores him.

4 Most Youthful God, whatever sin, through folly, we here, as human beings, have committed,

In sight of Aditi make thou us sinless remit, entirely, Agni, our offences.

5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals.

Never may we who are thy friends be injured: grant health and strength unto our seed and offspring.

6 Even as ye here, Gods Excellent and Holy, have loosed the cow that by the foot was tethered,

So also set us free from this affliction long let our life, O Agni, be extended.

Hymn 13. Agni.

1. AGNI hath looked, benevolently-minded, on the wealth-giving spring of radiant Mornings.

Come, Ásvins, to the dwelling of the pious: Sūrya the God is rising with his splendour.

2 Savitar, God, hath spread on high his lustre, waving his flag like a spoil-seeking hero.

Their stablished way go Varuṇa and Mitra, what time they make the Sun ascend the heaven.

3 Him whom they made to drive away the darkness, Lords of sure mansions, constant to their object,

Him who beholds the universe, the Sun-God, seven strong and youthful Coursers carry onward.

4 Spreading thy web with mightiest Steeds thou comest, rending apart, thou God, the black-hued mantle.

The rays of Sūrya tremulously shining sink, like a hide, the darkness in the waters.

5 How is it that, unbound and not supported, he falleth not although directed downward?

By what self-power moves he? Who hath seen it? He guards the vault of heaven,
a close-set pillar.

Hymn 14. Agni.

1. THE God hath looked, even Agni Jātavedas, to meet the Dawns refulgent in
their glories.

Come on your chariot, ye who travel widely, come to this sacrifice of ours,
Nāsatyas.

2 Producing light for all the world of creatures, God Savitar hath raised aloft his
banner.

Making his presence known by sunbeams, Sūrya hath filled the firmament and
earth and heaven.

3 Red Dawn is come, riding with brightness onward, distinguished by her
beams, gay-hued and mighty.

Dawn on her nobly-harnessed car, the Goddess, awaking men to happiness,
approacheth.

4 May those most powerful steeds and chariot bring you, O Ásvins, hither at the
break of morning.

Here for your draught of meath are Soma juices: at this our sacrifice rejoice, ye
Mighty.

5 How is it that, unbound and unsupported, he falleth not although directed
downward?

By what self-power moves he? Who hath seen it? He guards the vault of heaven,
a close-set pillar?

Hymn 15. Agni.

1. AGNI the Herald, like a horse, is led forth at our solemn rite,
God among Gods adorable.

2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.

3 Round the oblations hath he paced, Agni the Wise, the Lord of Strength,
Giving the offerer precious boons.

4 He who is kindled eastward for Sṛñjaya, Devāvata's son,
Resplendent, tamer of the foe.

5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.

6 Day after day they dress him, as they clean a horse who wins the prize.
Dress the red Scion of the Sky.

7 When Sahadeva's princely son with two bay horses thought of me,
Summoned by him I drew not back.

8 And truly those two noble bays I straightway took when offered me,
From Sahadeva's princely son.

9 Long, O ye Ásvins, may he live, your care, ye Gods, the princely son.
Of Sahadeva, Somaka.

10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O Ásvins, O ye Gods.

Hymn 16. Indra.

1. IMPETUOUS, true, let Maghavan come hither, and let his Tawny Coursers
speed to reach us.

For him have we pressed juice exceeding potent: here, praised with song, let him
effect his visit.

2 Unyoke, as at thy journey's end, O Hero, to gladden thee today at this libation.
Like Uśanā, the priest a laud shall utter, a hymn to thee, the Lord Divine, who
markest.

3 When the Bull, quaffing, praises our libation, as a sage paying holy rites in
secret,

Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.

4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),

He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.

5 Indra, Impetuous One, hath waxed immensely: he with his vastness hath filled earth and heaven.

E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.

6 Śakra who knoweth well all human actions hath with his eager Friends let loose the waters.

They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.

7 He smote away the floods' obstructor, Vṛtra; Earth, conscious, lent her aid to speed thy thunder.

Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.

8 When, Much-invoked! the water's rock thou cleftest, Saramā showed herself and went before thee.

Hymned by Aṅgirasas, bursting the cow-stalls, much strength thou foundest for us as our leader.

9 Come, Maghavan, Friend of Man, to aid the singer imploring thee in battle for the sunlight.

Speed him with help in his inspired invokings: down sink the sorcerer, the prayerless Dasyu.

10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.

Alike in form ye both sate in his dwelling the faithful Lady was in doubt between you.

11 Thou comest, fain to succour him, with Kutsa,—a goad that masters both the Wind-God's horses,

That, holding the brown steeds like spoil for capture, the sage may on the final day be present.

12 For Kutsa, with thy thousand, thou at day-break didst hurl down greedy Śuṣṇa, foe of harvest.

Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot-wheel of Sūrya near us.

13 Thou to the son of Vidathin, R̥jīśvan, gavest up mighty Mṛgaya and Pipru.

Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment.

14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:

Thou a wild elephant with might invested. like a dread lion as thou wieldest weapons.

15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,

Eager for glory, labouring with praisesongs: he is like home, like sweet and fair nutrition.

16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;

Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.

17 When the sharp-pointed arrow, O thou Hero, flieth mid any conflict of the people,

When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.

18 Further the holy thoughts of Vamadeva be thou a guileless Friend in fight for booty.

We come to thee whose providence protects us: wide be thy sway for ever for thy singer.

19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,

May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.

20 Now, as the Bhrgus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,

That he may, ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.

21 Now, Indra! lauded, glorified with praises, let power swell. high like rivers for the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

Hymn 17. Indra.

1. GREAT art thou, Indra; yea, the earth, with gladness, and heaven confess to thee thine high dominion.

Thou in thy vigour having slaughtered Vṛtra didst free the floods arrested by the Dragon.

2 Heaven trembled at the birth of thine effulgence; Earth trembled at the fear of thy displeasure.

The stedfast mountains shook in agitation . the waters flowed, and desert spots were flooded.

3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigour.

He slaughtered Vṛtra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.

4 Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra's Maker,

His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.

5 He who alone o'erthrows the world of creatures, Indra the peoples' King, invoked of many-

Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.

6 All Soma juices are his own for ever, most gladdening draughts are ever his, the Mighty,

Thou ever wast the Treasure-Lord of treasures: Indra, thou lettest all folk share thy bounty.

7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.

Thou, Maghavan, rentest with thy bolt the Dragon who lay against the waterfloods of heaven.

8 The ever-slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,

Who slayeth Vṛtra and acquireth booty, giver of blessings, Maghavan the bounteous:

9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.

He bringeth us the booty that he winneth may we, well-loved, continue in his friendship.

10 Renowned is he when conquering and when slaying: 'tis he who winneth cattle in the combat.

When Indra hardeneth his indignation all that is fixed and all that moveth fear him.

11 Indra hath won all kine, all gold, all horses,—Maghavan, he who breaketh forts in pieces;

Most manly with these men of his who help him, dealing out wealth and gathering the treasure.

12 What is the care of Indra for his Mother, what cares he for the Father who begat him?

His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.

13 Maghavan makes the settled man unsettled: he scatters dust that he hath swept together,

Breaking in pieces like Heaven armed with lightning: Maghavan shall enrich the man who lauds h;m.

14 He urged the chariot-wheel of Sūrya forward: Etaśa, speeding on his way, he rested.

Him the black undulating cloud bedeweth, in this mid-air's depth, at the base of darkness,

15 As in the night the sacrificing priest.

16 Eager for booty, craving strength and horses, we-singers stir Indra, the strong, for friendship,

Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.

17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma;

As Friend, as Sire, most fatherly of fathers giving the suppliant vital strength and freedom.

18 Be helping Friend of those who seek thy friendship . give life, when lauded, Indra, to the singer.

For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.

19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vṛtras.

Him in whose keeping is the well-loved singer never do Gods or mortals stay or hinder.

20 E'en so let Maghavan, the loud-voiced Indra, give us true blessings, foeless, men's upholder.

King of all creatures, give us glory amply, exalted glory due to him who lauds thee.

21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.

For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

Hymn 18. Indra and Others.

1. THIS is the ancient and accepted pathway by which all Gods have come into existence.

Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.

2 Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue.

Much that is yet undone must I accomplish; one must I combat and the other question.

3 He bent his eye upon the dying Mother: My word I now withdraw. That way I follow.

In Tvaṣṭar's dwelling India drank the Soma, a hundredworth of juice pressed from the mortar.

4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?

No peer hath he among those born already, nor among those who shall be born hereafter.

5 Deeming him a reproach, his mother hid him, Indra, endowed with all heroic valour.

Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.

6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.

Ask them to. tell thee what the floods are saying, what girdling rock the waters burst asunder.

7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?

With his great thunderbolt my Son hath slaughtered Vṛtra, and set these rivers free to wander.

8 I cast thee from me, mine,—thy youthful mother: thee, mine own offspring, Kusava hath swallowed.

To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.

9 Thou art mine own, O Maghavan, whom Vyāmsa struck to the ground and smote thy jaws in pieces.

But, smitten through, the mastery thou wonnest, and with thy bolt the Dāsa's head thou crushedst.

10 The Heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Indra.

The Mother left her unlicked Calf to wander, seeking himself, the path that he would follow.

11 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.

Then Indra said, about to slaughter Vṛtra, O my friend Vṛtra, stride full boldly forward.

12 Who was he then who made thy Mother widow? Who sought to stay thee lying still or moving?

What God, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort?

13 In deep distress I cooked a dog's intestines. Among the Gods I found not one to comfort.

My consort I beheld in degradation. The Falcon then brought me the pleasant Soma.

Hymn 19. Indra.

1. THEE, verily, O Thunder-wielding Indra, all the Gods here, the Helpers swift to listen,

And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vṛtra.

2 The Gods, as worn withheld, relaxed their efforts: thou, Indra, born of truth, wast Sovran Ruler.

Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.

3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,—

The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.

4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.

Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.

5 They ran to thee as mothers to their offspring: the clouds, like chariots, hastened forth together.

Thou didst refresh the streams and force the billows: thou, Indra, settest free obstructed rivers.

6 Thou for the sake of Vayya and Turvīti didst stay the great stream, flowing, all-sustaining:

Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.

7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onward.

He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.

8 Through many a morn and many a lovely autumn, having slain Vṛtra, he set free the rivers.

Indra hath set at liberty to wander on earth the streams encompassed pressed together.

9 Lord of Bay Steeds, thou broughtest from the ant-hill the unwedded damsel's son whom ants were eating.

The blind saw clearly, as he grasped the serpent, rose, brake the jar: his joints again united.

10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits.

Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantage.

11 Now, Indra! lauded, glorified with praises, let powers swell high, like rivers, for the singer.

For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

Hymn 20. Indra.

1. FROM near or far away may mighty Indra giver of succour, come for our protection

Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.

2 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us.

May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.

3 Thou, honouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage.

To win the booty, Thunder-armed! like hunters may we with thee subdue in fight our foemen.

4 Loving us well, benevolent, close beside us, drink, Godlike Indra, of the well-pressed Soma.

Drink of the meath we offer, and delight thee with food that cometh from the mountain ridges.

5 Him who is sung aloud by recent sages, like a ripe-fruited tree, a scythe-armed victor,—

I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many;

6 Him who in native strength is like a mountain, the lofty Indra born or old for conquest,

Terrific wielder of the ancient thunder. filled full with splendour as a jar with water.

7 Whom from of old there is not one to hinder, none to curtail the riches of his bounty.

Pouring forth freely, O thou Strong and Mighty, vouchsafe us riches, God invoked of many!

8 Of wealth and homes of men thou art the ruler, and opener of the stable of the cattle.

Helper of men, winner of spoil in combats, thou leadest to an ample heap of riches.

9 By what great might is he renowned as strongest, wherewith the Lofty One stirs up wild battles?

Best soother of the worshipper's great sorrow, he gives possessions to the man who lauds him.

10 Slay us not; bring, bestow onus the ample gift which thou hast to give to him who offers.

At this new gift, with this laud sung before thee, extolling thee, we, Indra, will declare it.

11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.

A new hymn, Lord of Bays! for thee is fashioned. May we, car-born, through song be victors ever.

Hymn 21. Indra.

1. MAY Indra come to us for our protection; here be the Hero, praised, our feast-companion.

May he whose powers are many, waxen mighty, cherish, like Dyaus, his own supreme dominion.

2 Here magnify his great heroic exploits, most glorious One, enriching men with bounties,

Whose will is like a Sovran in assembly, who rules the people, Conqueror, all-surpassing.

3 Hither let Indra come from earth or heaven, hither with speech from firmament or ocean;

With Maruts, from the realm of light to aid us, or from a distance, from the seat of Order.

4 That Indra will we laud in our assemblies, him who is Lord of great and lasting riches,

Victor with Vāyu where the herds are gathered, who leads with boldness on to higher fortune.

5 May the Priest, Lord of many blessings, striving,—who fixing reverence on reverence, giving

Vent to his voice, inciteth men to worship—with lauds bring Indra hither to our dwellings.

6 When sitting pondering in deep devotion in Auśija's abode they ply the press-stone,

May he whose wrath is fierce, the mighty bearer, come as the house-lord's priest within our chambers.

7 Surely the power of Bhārvara the mighty for ever helpeth to support the singer;

That which in Auśija's abode lies hidden, to come forth for delight and for devotion.

8 When he unbars the spaces of the mountains, and quickens with his floods the water-torrents,

He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.

9 Auspicious are thy hands, thine arms well-fashioned which proffer bounty, Indra, to thy praiser.

What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?

10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vṛtra.

Much-lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.

11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.

For thee a new hymn, Lord of Bays! is fashioned. May we, care-borne, through song be victors ever.

Hymn 22. Indra.

1. THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.

He who comes wielding in his might the thunder, Maghavan, gives prayer, praise, and laud, and Soma.

2 Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic;

Wearing as wool Paruṣṇī for adornment, whose joints for sake of friendship he hath covered.

3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,

And bearing in his arms the yearning thunder, with violent rush caused heaven and earth to tremble.

4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.

The Strong One bringeth nigh the Bull's two Parents: loud sing the winds, like men, in air's mid-region.

5 These are thy great deeds, Indra, thine, the Mighty, deeds to be told aloud at all libations,

That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon.

6 True are all these thy deeds, O Most Heroic. The Milch-kine issued from the streaming udder.

In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.

7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,

When thou didst give the prisoned ones their freedom to wander at their will in long succession.

8 Pressed is the gladdening stalk as 'twere a river: so let the rite, the toiler's power, attract thee

To us-ward, of the Bright One, as the courser strains his. exceedingly strong leather bridle.

9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O Victor.

For us make Vṛtras easy to be conquered: destroy the weapon of our mortal foeman.

10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.

Send to us all intelligence and wisdom O Maghavan, be he who gives us cattle.

11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers to the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

Hymn 23. Indra.

1. How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain?

Delighting in juice, eagerly drinking, the Lofty One hath waxed for splendid riches.

2 What hero hath been made his feast-companion? Who hath been partner in his loving-kindness?

What know we of his wondrous acts? How often comes he to aid and speed the pious toiler?

3 How heareth Indra offered invocation? How, hearing, marketh he the invoker's wishes?

What are his ancient acts of bounty? Wherefore call they him One who filleth full the singer?

4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth?

May he, the God, mark well my truthful praises, having received the homage which he loveth.

5 How, and what bond of friendship with a mortal hath the God chosen as this morn is breaking?

How, and what love hath he for those who love him, who have entwined in him their firm affection?

6 Is then thy friendship with thy friends most mighty? Thy brotherhood with us,—when may we tell it?

The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.

7 About to stay the Indra-less destructive spirit he sharpens his keen arms to strike her.

Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.

8 Eternal Law hath varied food that strengthens; thought of eternal Law, removes transgressions.

The praise-hymn of eternal Law, arousing, glowing, hath oped the deaf ears of the living.

9 Firm-seated are eternal Law's foundations in its fair form are many splendid beauties.

By holy Law long lasting food they bring us; by holy Law have cows come to our worship.

10 Fixing eternal Law he, too, upholds it swift moves the might of Law and wins the booty.

To Law belong the vast deep Earth and Heaven: Milch-kine supreme, to Law their milk they render.

11 Now, Indra! lauded,—glorified with praises, let power swell high like rivers to the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

Hymn 24. Indra.

1. WHAT worthy praise will bring before us Indra, the Son of Strength, that he may grant us riches;

For he the Hero, gives the singer treasures: he is the Lord who sends us gifts, ye people.

2 To be invoked and hymned in fight with Vṛtra, that well-praised Indra gives us real bounties.

That Maghavan brings comfort in the foray to the religious man who pours libations.

3 Him, verily, the men invoke in combat; risking their lives they make him their protector,

When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.

4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.

When warrior bands encounter one another some in the grapple quit themselves like Indra.

5 Hence many a one worships the might of Indra: hence let the brew succeed the meal-oblation.

Hence let the Soma banish those who pour not: even hence I joy to pay the Strong One worship.

6 Indra gives comfort to the man who truly presses, for him who longs for it, the Soma,

Not disaffected, with devoted spirit this man he takes to be his friend in battles.

7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley—

Loving the hymns of that devoted servant, to him may Indra give heroic vigour.

8 When the impetuous chief hath sought the conflict, and the lord looked upon the long-drawn battle,

The matron calls to the Strong God whom pressers of Soma have encouraged in the dwelling.

9 He bid a small price for a thing of value: I was content, returning, still unpurchased.

He heightened not his insufficient offer. Simple and clever, both milk out the udder.

10 Who for ten milch-kine purchaseth from me this Indra who is mine?

When he hath slain the Vṛtras let the buyer give him back to me.

11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers for the singer.

For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

Hymn 25. Indra.

1. WHAT friend of man, God-loving, hath delighted, yearning therefor, this day in Indra's friendship?

Who with enkindled flame and flowing Soma laudeth him for his great protecting favour?

2 Who hath with prayer bowed to the Soma-lover? What pious man endues the beams of morning?

Who seeks bond, friendship, brotherhood with Indra? Who hath recourse unto the Sage for succour?

3 Who claims to-day the Deities' protection, asks Aditi for light, or the Ādityas?

Of whose pressed stalk of Soma drink the Aśvins, Indra, and Agni, well-inclined in spirit?

4 To him shall Agni Bhārata give shelter: long shall he look upon the Sun up-rising,

Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.

5 Him neither few men overcome, nor many to him shall Aditi give spacious shelter.

Dear is the pious, the devout, to Indra dear is the zealous, dear the Soma-bringer.

6 This Hero curbs the mighty for the zealous: the presser's brew Indra possesses solely:

No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.

7 Not with the wealthy churl who pours no Soma doth Indra, Soma-drinker, bind alliance.

He draws away his wealth and slays him naked, own Friend to him who offers, for oblation.

8 Highest and lowest, men who stand between diem, going, returning, dwelling in contentment,

Those who show forth their strength when urged to battle-these are the men who call for aid on Indra.

Hymn 26. Indra.

1. I WAS aforetime Manu, I was Sūrya: I am the sage Kakṣīvān, holy singer.

Kutsa the son of Ārjuni I master. I am the sapient Uśanā behold me.

2 I have bestowed the earth upon the Ārya, and rain upon the man who brings oblation.

I guided forth the loudly-roaring waters, and the Gods moved according to my pleasure.

3 In the wild joy of Soma I demolished Śambara's forts, ninety-and-nine, together;

And, utterly, the hundredth habitation, when helping Divodāsa Atithigva.

4 Before all birds be ranked this Bird, O Maruts; supreme of falcons be this fleet-winged Falcon,

Because, strong- pinioned, with no car to bear him, he brought to Manu the Godloved oblation.

5 When the Bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.

Swift he returned with sweetness of the Soma, and hence the Falcon hath acquired his glory.

6 Bearing the stalk, the Falcon speeding onward, Bird bringing from afar the draught that gladdens,

Friend of the Gods, brought, grasping fast, the Soma which he had taken from yon loftiest heaven.

7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.

The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

Hymn 27. The Falcon.

1. I, As I lay within the womb, considered all generations of these Gods in order. A hundred iron fortresses confined me but forth I flew with rapid speed a Falcon.

2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.

Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.

3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.

Then, wildly raging in his mind, the archer Kṛṣānu aimed and loosed the string to strike him.

4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.

Then downward hither fell a flying feather of the Bird hasting forward in his journey.

5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;

The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may take and drink it to his rapture.

Hymn 28. Indra-Soma.

1. ALLIED with thee, in this thy friendship, Soma, Indra for man-made waters flow together,

Slew Ahi, and sent forth the Seven Rivers, and opened as it were obstructed fountains.

2 Indu, with thee for his confederate, Indra swiftly with might pressed down the wheel of Sūrya.

What rolled, all life's support, on heaven's high summit was separated from the great oppressor.

3 Indra smote down, Agni consumed, O Indu, the Dasyus ere the noontide in the conflict.

Of those who gladly sought a hard-won dwelling he cast down many a thousand with his arrow.

4 Lower than all besides hast thou, O Indra, cast down the Dasyus, abject tribes of Dāsas.

Ye drave away, ye put to death the foemen, and took great vengeance with your murdering weapons.

5 So, of a truth, Indra and Soma, Heroes, ye burst the stable of the kine and horses,

The stable which the bar or stone obstructed; and piercing through set free the habitations.

Hymn 29. Indra.

1. COME, lauded, unto us with powers and succours, O Indra, with thy Tawny Steeds; exulting,

Past even the foeman's manifold libations, glorified with our hymns, true Wealth-bestower.

2 Man's Friend, to this our sacrifice he cometh marking how he is called by Soma-pressers.

Fearless, and conscious that his Steeds are noble, he joyeth with the Soma-pouring heroes.

3 Make his cars hear, that he may show his vigour and may be joyful in the way he loveth.

May mighty Indra pouring forth in bounty bestow on us good roads and perfect safety;

4 He who with succour comes to his implorer, the singer here who with his song invites him;

He who himself sets to the pole swift Coursers, he who hath hundreds, thousands, Thunder-wielder.

5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,

Sharing the riches sent from lofty heaven which yields much food, and all desire its bounty.

Hymn 30. Indra.

1. O INDRA, Vṛtra-slayer, none is better, mightier than thou:

Verily there is none like thee.

2 Like chariot-wheels these people all together follow after thee:

Thou ever art renowned as Great.

3 Not even all the gathered Gods conquered thee, Indra, in the war,

When thou didst lengthen days by night.

4 When for the sake of those oppressed, and Kutsa as he battled,

Thou stolest away the Sun's car-wheel.

5 When, fighting singly, Indra. thou o'ercamest all the furious Gods, thou slewest those who strove with thee.

6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest Etaśa with might.

7 What? Vṛtra-slayer, art not thou, Maghavan, fiercest in thy wrath?
So hast thou quelled the demon too.

8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter, meditating ill.

9 Thou, Indra, Mighty One, didst crush Uṣas, though Daughter of the Sky.
When lifting up herself in pride.

10 Then from her chariot Uṣas fled, affrighted, from her ruined car.
When the strong God had shattered it.

11 So there this car of Uṣas lay, broken to pieces, in Vipāś,
And she herself fled far away.

12 Thou, Indra, didst. with magic power resist the overflowing stream
Who spread her waters o'er the land.

13 Valiantly didst thou seize and take the store which Śuṣṇa had amassed,
When thou didst crush his fortresses.

14 Thou, Indra, also smotest down Kulitara's son Śambara,
The Dāsa, from the lofty hill.

15 Of Dāsa Varcin's thou didst slay the hundred thousand and the five,
Crushed like the fellies, of a car.

16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.

17 So sapient Indra, Lord of Might, brought Turvaśa and Yadu, those
Who feared the flood, in safety o'er.

18 Arṇa and Citraratha, both Āryas, thou, Indra, slewest swift,
On yonder side of Sarayu,

19 Thou, Vṛtra-slayer, didst conduct those two forlorn, the blind, the lame.

None may attain this bliss of thine.

20 For Divodāsa, him who brought oblations, Indra overthrew
A hundred fortresses of stone.

21 The thirty thousand Dāsas he with magic power and weapons sent
To slumber, for Dabhīti's sake.

22 As such, O Vṛtra-slayer, thou art general Lord of kine for all,
Thou Shaker of all things that be.

23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.

24 O Watchful One, may Aryaman the God give thee all goodly things.
May Pūṣan, Bhaga, and the God Karūḷatī give all things fair.

Hymn 31. Indra.

1. WITH what help will he come to us, wonderful, ever-waxing Friend;
With what most mighty company?

2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?

3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.

4 Like as a courser's circling wheel, so turn thee hitherward to us,
Attracted by the hymns of men.

5 Thou seekest as it were thine own stations with swift descent of powers:
I share thee even with the Sun.

6 What time thy courage and his wheels together, Indra, run their course
With thee and with the Sun alike,

7 So even, Lord of Power and Might, the people call thee Maghavan,
Giver, who pauses not to think.

8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.

9 No, not a hundred hinderers can check thy gracious bounty's flow,
Nor thy great deeds when thou wilt act.

10 May thine assistance keep us safe, thy hundred and thy thousand aids:
May all thy favours strengthen us.

11 Do thou elect us this place for friendship and prosperity,
And great celestial opulence.

12 Favour us, Indra, evermore with overflowing store of wealth:
With all thy succours aid thou us.

13 With new protections, Indra, like an archer, open thou for us
The stables that are filled with kine.

14 Our chariot, Indra, boldly moves endued with splendour, ne'er repulsed,
Winning for us both kine and steeds.

15 O Sūrya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

Hymn 32. Indra.

1. O THOU who slewest Vṛtra, come, O Indra, hither to our side,
Mighty One with thy mighty aids.

2 Swift and impetuous art thou, wondrous amid the well-dressed folk:
Thou doest marvels for our help.

3 Even with the weak thou smitest down him
who is stronger, with thy strength
The mighty, with the Friends thou hast.

4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help and defend us, even us.

5 As such, O Caster of the Stone, come with thy succours wonderful,
Blameless, and irresistible.

6 May we be friends of one like thee, O Indra, with the wealth of kine,
Comrades for lively energy.

7 For thou, O Indra, art alone the Lord of strength that comes from kine
So grant thou us abundant food.

8 They turn thee not another way, when, lauded, Lover of the Song,
Thou wilt give wealth to those who praise.

9 The Gotamas have sung their song of praise to thee that thou mayst give,
Indra, for lively energy.

10 We will declare thy hero deeds, what Dāsa forts thou brakest down,
Attacking them in rapturous joy.

11 The sages sing those manly deeds which, Indra, Lover of the Song,
Thou wroughtest when the Soma flowed.

12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.

13 For, Indra, verily thou art the general treasure even of all .
Thee, therefore, do we invoke.

14 Excellent Indra, turn to us: glad thee among us with the juice
Of Somas, Soma-drinker thou.

15 May praise from us who think Qn thee, O Indra, bring thee near to us.
Turn thy two Bay Steeds hitherward.

16 Eat of our sacrificial cake: rejoice thee in the songs we sing.
Even as a lover in his bride.

17 To India for a thousand steeds well-trained and fleet of foot we pray,
And hundred jars of Soma juice.

18 We make a hundred of thy kine, yea, and a thousand, hasten nigh:

So let thy bounty come to us.

19 We have obtained, a gift from thee, ten water-ewers wrought of gold:

Thou, Vṛtra-slayer, givest much.

20 A bounteous Giver, give us much, bring much and not a trifling gift:

Much, Indra, wilt thou fain bestow.

21 O Vṛtra-slayer, thou art famed in many a place as bountiful

Hero, thy bounty let us share.

22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine

Terrify not the cows with these.

23 Like two slight images of girls, unrobed, upon a new-wrought post,

So shine the Bay Steeds in their course.

24 For me the Bays are ready when I start, or start not, with the dawn,
Innocuous in the ways they take.

Hymn 33. Ṛbhus.

1. I SEND my voice as herald to the Ṛbhus; I crave the white cow for the
overspreading.

Wind-spiced, the Skillful Ones in rapid motion have in an instant compassed
round the heaven.

2 What time the Rbus had with care and marvels done proper service to assist
their Parents,

They won the friendship of the Gods; the Sages carried away the fruit of their
devotion.

3 May they who made their Parents, who were lying like posts that moulder,
young again for ever,—

May Vāja, Vibhvan, Ṛbhu, joined with Indra, protect our sacrifice, the Soma-
lovers.

4 As for a year the Ṛbhus kept the Milch-cow, throughout a year fashioned and
formed her body,

And through a year's space still sustained her brightness, through these their labours they were made immortal.

5 Two beakers let us make,—thus said the eldest. Let us make three,—this was the younger's sentence.

Four beakers let us make,—thus spoke the youngest. Tvaṣṭar approved this rede of yours, O Ṛbhus.

6 The men spake truth and even so they acted: this Godlike way of theirs the Ṛbhus followed.

And Tvaṣṭar, when he looked on the four beakers resplendent as the day, was moved with envy.

7 When for twelve days the Ṛbhus joyed reposing as guests of him who never may be hidden,

They made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.

8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all-impelling,

Even may they form wealth for us,—the Ṛbhus, dexterous-handed, deft in work and gracious.

9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.

The Gods' expert artificer was Vāja, Indra's Ṛbhukṣan, Varuṇa's was Vibhvan.

10 They who made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,—

Ṛbhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.

11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.

Therefore do ye who are so great, O Ṛbhus, vouchsafe us treasures at this third libation.

Hymn 34. Ṛbhus.

1. To this our sacrifice come Ṛbhu, Vibhvan, Vāja, and Indra with the gift of riches,

Because this day hath Dhiṣaṇā the Goddess set drink for you: the gladdening draughts have reached you.

2 Knowing your birth and rich in gathered treasure, Ṛbhus, rejoice together with the Ṛtus.

The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes.

3 For you was made this sacrifice, O Ṛbhus, which ye, like men, won for yourselves aforetime.

To you come all who find in you their pleasure: ye all were—even the two elder—Vājas.

4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.

Drink, Vājas, Ṛbhus! unto you is offered, to gladden you, the third and great libation.

5 Come to us, Heroes, Vājas and Ṛbhukṣans, glorified for the sake of mighty treasure.

These draughts approach you as the day is closing, as cows, whose calves are newly-born, their stable.

6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.

Drink of this meath, Wealth-givers, joined with Indra with whom ye are in full accord, ye Princes.

7 Close knit with Varuṇa drink the Soma, Indra; close-knit, Hymn-lover! with the Maruts drink it:

Close-knit with drinkers first, who drink in season; close-knit with heavenly Dames who give us treasures.

8 Rejoice in full accord with the Ādityas, in concord with the Parvatas, O Ṛbhus;

In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.

9 Ṛbhus, who helped their Parents and the Aśvins, who formed the Milch-cow and the pair of horses,

Made armour, set the heaven and earth asunder,—far-reaching Heroes, they have made good offspring.

10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,

Such, O ye Ṛbhus, first to drink, rejoicing, give unto us and those who laud our present.

11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Ṛbhus.

Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

Hymn 35. Ṛbhus.

1. Come hither, O ye Sons of Strength, ye Ṛbhus; stay not afar, ye Children of Sudhanvan.

At this libation is your gift of treasure. Let gladdening draughts approach you after Indra's.

2 Hither is come the Ṛbhus' gift of riches; here was the drinking of the well-pressed Soma,

Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold

3 Ye made fourfold the chalice that wag single: ye spake these words and said, O Friend, assist us;

Then, Vājas! gained the path of life eternal, deft-handed Ṛbhus, to the Gods' assembly.

4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?

Now for the gladdening draught press out the liquor, and drink, O Ṛbhus, of the meath of Soma.

5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;

With cunning, Ṛbhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.

6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vājas,

For him, O mighty Ṛbhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.

7 Lord of Bay Steeds, at dawn the juice thou drankest: thine, only thine, is the noonday libation.

Now drink thou with the wealth-bestowing Ṛbhus, whom for their skill thou madest friends, O Indra.

8 Ye, whom your artist skill hath raised to Godhead have set you down above in heaven like falcons.

So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.

9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous-handed,—

This drink hath been effused for you, O Ṛbhus . drink it with high delight, with joy like Indra's.

Hymn 36. Ṛbhus.

1. THE car that was not made for horses or for reins, three-wheeled, worthy of lauds, rolls round the firmament.

That is the great announcement of your Deity, that, O ye Ṛbhus, ye sustain the earth and heaven.

2 Ye Sapient Ones who made the lightly-rolling car out of your mind, by thought, the car that never errs,

You, being such, to drink of this drink-offering, you, O ye Vājas, and ye Ṛbhus, we invoke.

3 O Vājas, Ṛbhus, reaching far, among the Gods this was your exaltation gloriously declared,

In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved at will.

4 The chalice that wag single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.

So quickly, mid the Gods, ye gained immortal life. Vājas and Ṛbhus, your great work must be extolled.

5 Wealth from the Ṛbhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.

In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.

6 Strong is the steed, the man a sage in eloquence, the Bowman is a hero hard to beat in fight,

Great store of wealth and manly power hath he obtained whom Vāja, Vibhvan, Ṛbhus have looked kindly on.

7 To you hath been assigned the fairest ornament, the hymn of praise: Vājas and Ṛbhus, joy therein;

For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.

8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,

Fashion for us, O Ṛbhus, power and splendid wealth, rich in high courage, excellent, and vital strength.

9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.

Vouchsafe us wealth of splendid sort, O Ṛbhus, that we may make us more renowned than others.

Hymn 37. Ṛbhus.

1. COME to our sacrifice, Vājas, Ṛbhukṣans, Gods, by the paths which Gods are wont to travel,

As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.

2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.

May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.

3 Your threefold going near is God-appointed, so praise is given you, Vājas and Ṛbhukṣans.

So, Manus-like, mid younger folk I offer, to you who are aloft in heaven, the Soma.

4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses.

Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.

5 Ṛbhukṣans! him, for handy wealth, the mightiest comrade in the fight,

Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.

6 The mortal man whom, Ṛbhus, ye and Indra favour with your help,

Must be successful, by his thoughts, at sacrifice and with the steed.

7 O Vājas and Ṛbhukṣans, free for us the paths to sacrifice,

Ye Princes, lauded, that we may press forward to each point of heaven.

8 O Vājas and Ṛbhukṣans, ye Nāsatyas, Indra, bless this wealth,

And, before other men's, the steed, that ample riches may be won.

Hymn 38. Dadhikris.

1. FROM you two came the gifts in days aforetime which Trasadasyu granted to the Pūrus.

Ye gave the winner of our fields and plough-lands, and the strong smiter who subdued the Dasyus.

2 And ye gave mighty Dadhikrās, the giver of many gifts, who visiteth all people,

Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.

3 Whom, as 'twere down a precipice, swift rushing, each Pūru praises and his heart rejoices,—

Springing forth like a hero fain for battle, whirling the car and flying like the tempest.

4 Who gaineth precious booty in the combats and moveth, winning spoil, among the cattle;

Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.

5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;

Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.

6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,

Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.

7 And that strong Steed, victorious and faithful, obedient with his body in the combat,

Speeding straight on amid the swiftly pressing, casts o'er his brows the dust he tosses upward.

8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;

For when he fights against embattled thousands, dread is he in his striving; none may stay him.

9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.

Of him they say when drawing back from battle. Dadhikrās hath sped forward with his thousands.

10 Dadhikrās hath o’erspread the Fivefold People with vigour, as the Sun lightens the waters.

May the strong Steed who winneth hundreds, thousands, requite with sweetness these my words and praises.

Hymn 39. Dadhikrās.

1. Now give we praise to Dadhikrās the rapid, and mention in our laud the Earth and Heaven.

May the Dawns flushing move me to exertion, and bear me safely over every trouble.

2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikrāvan rich in bounties,

Whom, swift of foot and shining bright as Agni, ye, Varuṇa and Mitra, gave to Pūrus.

3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrāvan,

Him, of one mind with Varuṇa and Mitra may Aditi make free from all transgression.

4 When we remember mighty Dadhikrāvan our food and strength, then the blest name of Maruts,

Varuṇa, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.

5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.

To us have Varuṇa and Mitra granted the Courser Dadhikrās, a guide for mortals.

6 So have I glorified with praise strong Dadhikrāvan, conquering Steed.

Sweet may he make our mouths; may he prolong the days we have to live.

Hymn 40. Dadhikrāvan.

1. LET us recite the praise of Dadhikrāvan: may all the Mornings move me to exertion;

Praise of the Lord of Waters, Dawn, and Agni, Bṛhaspati Son of Aṅgiras, and Sūrya.

2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn.

May he the true, the fleet, the lover of the course, the bird-like Dadhikrāvan, bring food, strength, and light.

3 His pinion, rapid runner, fans him in his way, as of a bird that hastens onward to its aim,

And, as it were a falcon's gliding through the air, strikes Dadhikrāvan's side as he speeds on with might.

4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.

Drawing himself together, as his strength allows, Dadhikrās springs along the windings of the paths.

5 The Haṁsa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,

Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

Hymn 41. Indra-Varuṇa.

1. WHAT laud, O Indra-Varuṇa, with oblation, hath like the Immortal Priest obtained your favour?

Hath our effectual laud, addressed with homage, touched you, O Indra-Varuṇa, in spirit?

2 He who with dainty food hath won you, Indra and Varuṇa, Gods, as his allies to friendship,

Slayeth the Vṛtras and his foes in battles, and through your mighty favours is made famous.

3 Indra and Varuṇa are most liberal givers of treasure to the men who toil to serve them,

When they, as Friends inclined to friendship, honoured with dainty food, delight in flowing Soma.

4 Indra and Varuṇa, ye hurl, O Mighty, on him your strongest flashing bolt of thunder

Who treats us ill, the robber and oppressor: measure on him your overwhelming vigour.

5 O Indra-Varuṇa, be ye the lovers of this my song, as steers who love the milch-Cow.

Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.

6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer-like vigour,

May Indra-Varuṇa with gracious favours work marvels for us in the stress of battle.

7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,

We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.

8 Showing their strength, these hymns for grace, Free-givers I have gone to you, devoted, as to battle.

For glory have they gone, as milk to Soma, to Indra-Varuṇa my thoughts and praises.

9 To Indra and to Varuṇa, desirous of gaining wealth have these my thoughts proceeded.

They have come nigh to you as treasure-lovers, like mares, fleet-footed, eager for the glory.

10 May we ourselves be lords of during riches, of ample sustenance for car and hones.

So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.

11 Come with your mighty succours, O ye Mighty; come, Indra-Varuṇa, to us in battle.

What time the flashing arrows play in combat, may we through you be winners in the contest.

Hymn 42. Indra-Varuṇa.

1. I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.

Varuṇa's will the Gods obey and follow. I am the King of men's most lofty cover.

2 I am King Varuṇa. To me were given these first existing high celestial powers.

Varuṇa's will the Gods obey and follow. I am the King of men's most lofty cover.

3 I Varuṇa am Indra: in their greatness, these the two wide deep fairly-fashioned regions,

These the two world-halves have I, even as Tvaṣṭar knowing all beings, joined and held together.

4 I made to flow the moisture-shedding waters, and set the heaven firm in the scat of Order.

By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.

5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.

I Indra Maghavan, excite the conflict; I stir the dust, Lord of surpassing vigour.

6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.

When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.

7 All beings know these deeds of thine thou tellest this unto Varuṇa, thou great Disposer!

Thou art renowned as having slain the Vṛtras. Thou madest flow the floods that were obstructed.

8 Our fathers then were these, the Seven his, what time the son of Durgaha was captive.

For her they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foemen.

9 The spouse of Purukutsa gave oblations to you, O Indra-Varuṇa, with homage.

Then unto her ye gave King Trasadasyu, the demi-god, the slayer of the foeman.

10 May we, possessing much, delight in riches, Gods in oblations and the kine in pasture;

And that Milch-cow who shrinks not from the milking, O Indra-Varuṇa, give to us daily.

Hymn 43. Aśvins.

1. WHO will hear, who of those who merit worship, which of all Gods take pleasure in our homage?

On whose heart shall we lay this laud celestial, rich with fair offerings, dearest to Immortals?

2 Who will be gracious? Who will come most quickly of all the Gods? Who will bring bliss most largely?

What car do they call swift with rapid coursers? That which the Daughter of the Sun elected.

3 So many days do ye come swiftly hither, as Indra to give help in stress of battle.

Descended from the sky, divine, strong-pinioned, by which of all your powers are ye most mighty?

4 What is the prayer that we should bring you, Aśvins, whereby ye come to us when invocated?

Whether of you confronts e'en great betrayal? Lovers of sweetness, Dasras, help and save us.

5 In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean.

Sweets from your sweet shall drop, lovers of sweetness! These have they dressed for you as dainty viands.

6 Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither.

Observed of all was that your rapid going, whereby ye were the Lords of Sūrya's Daughter.

7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.

Protect, ye Twain, the singer of your praises: to you, Nāsatyas, is my wish directed.

Hymn 44. Aśvins.

1. WE will invoke this day your car, far-spreading, O Aśvins, even the gathering, of the sunlight,—

Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Sūrya.

2 Aśvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.

Food followeth close upon your bright appearing when stately horses in your chariot draw you.

3 Who bringeth you to-day for help with offered oblation, or with hymns to drink the juices?

Who, for the sacrifice's ancient lover, turneth you hither, Aśvins, offering homage?

4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nāsatyas.

Drink of the pleasant liquor of the Soma give riches to the people who adore you.

5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.

Suffer no other worshippers to stay you here are ye bound by earlier bonds of friendship.

6 Now for us both, mete out, O Wonder-Workers, riches exceeding great with store of heroes,

Because the men have sent you praise, O Ásvins, and Ajamīlhas come to the laudation.

7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.

Protect, ye Twain, the singer of your praises: to you, Nāsatyas, is my wish directed.

Hymn 45. Ásvins

1. YONDER goes up that light: your chariot is yoked that travels round upon the summit of this heaven.

Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourth.

2 Forth come your viands rich with store of pleasant meath, and cars and horses at the flushing of the dawn,

Stripping the covering from the surrounded gloom, and spreading through mid-air bright radiance like the Sun.

3 Drink of the meath with lips accustomed to the draught; harness for the meath's sake the chariot that ye love.

Refresh the way ye go, refresh the paths with meath: hither, O Ásvins, bring the skin that holds the meath.

4 The swans ye have are friendly, rich in store of meath, gold-pinioned, strong to draw, awake at early morn,

Swimming the flood, exultant, fain for draughts that cheer: ye come like flies to our libations of the meath.

5 Well knowing solemn rites and rich in meath, the fires sing to the morning
Aśvins at the break of day,

When with pure hands the prudent energetic priest hath with the stones pressed
out the Soma rich in meath.

6 The rays advancing nigh, chasing with day the gloom, spread through the
firmament bright radiance like the Sun;

And the Sun harnessing his horses goeth forth: ye through your Godlike nature
let his paths be known.

7 Devout in thought I have declared, O Aśvins, your chariot with good steeds,
which lasts for ever,

Wherewith ye travel swiftly through the regions to the prompt worshipper who
brings oblation.

Hymn 46. Vāyu. Indra-Vāyu

1. DRINK the best draught of Soma-juice, O Vāyu, at our holy rites:

For thou art he who drinketh first.

2 Come, team-drawn, with thy hundred helps, with Indra, seated in the car,
Vāyu, and drink your fill of juice.

3 May steeds a thousand bring you both, Indra. and Vāyu, hitherward
To drink the Soma, to the feast.

4 For ye, O Indra-Vāyu, mount the golden-seated car that aids
The sacrifice, that reaches heaven.

5 On far-refulgent chariot come unto the man who offers gifts:
Come, Indra-Vāyu, hitherward.

6 Here, Indra-Vāyu, is the juice: drink it, accordant with the Gods,
Within the giver's dwelling-place.

7 Hither, O Indra-Vāyu, be your journey here unyoke your steeds,
Here for your draught of Soma juice.

Hymn 47. Vāyu. Indra-Vāyu.

1. Vāyu, the bright is offered thee, best of the meath at holy rites.
Come thou to drink the Soma juice, God, longed-for, on thy team-drawn car.
- 2 O Vāyu, thou and Indra are meet drinkers of these Soma-draughts,
For unto you the drops proceed as waters gather to the vale.
- 3 O Indra-Vāyu, mighty Twain, speeding together, Lords of Strength,
Come to our succour with your team, that ye may drink the Soma juice.
- 4 The longed-for teams which ye possess, O Heroes, for the worshipper,
Turn to us, Indra-Vāyu, ye to whom the sacrifice is paid.

Hymn 48. Vāyu.

1. TASTE offerings never tasted yet, as bards enjoy the foeman's wealth.
O Vāyu, on refulgent car come to the drinking of the juice.
- 2 Removing curses, drawn by teams, with Indra, seated by thy side,
O Vāyu, on refulgent car come to the drinking of the juice.
- 3 The two dark treasuries of wealth that wear
all beauties wait on thee.
O Vāyu, on refulgent car come to the drinking of the juice.
- 4 May nine-and-ninety harnessed steeds who yoke them at thy will bring thee.
O Vāyu, on refulgent car come to the drinking of the juice.
- 5 Harness, O Vāyu, to thy car a hundred well-fed tawny steeds,
Yea, or a thousand steeds, and let thy chariot come to us with might.

Hymn 49. Indra-Bṛhaspati.

1. DEAR is this offering in your mouth, O Indra and Bṛhaspati:
Famed is the laud, the gladdening draught.
- 2 This lovely Soma is effused, O Indra and Bṛhaspati,

For you, to drink it and rejoice.

3 As Soma-drinkers to our house come, Indra and Bṛhaspati-and Indra-to drink Soma juice.

4 Vouchsafe us riches hundredfold, O Indra, and Bṛhaspati,
With store of horses, thousandfold.

5 O Indra. and Bṛhaspati, we call you when the meath is shed,
With songs, to drink the Soma juice.

6 Drink, Indra and Bṛhaspati, the Soma in the giver's house:
Delight yourselves abiding there.

Hymn 50. Bṛhaspati.

1. Him who with might hath propped earth's ends, who sitteth in threefold seat,
Bṛhaspati, with thunder,

Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set
before them.

2 Wild in their course, in well-marked wise rejoicing were they, Bṛhaspati, who
pressed around us.

Preserve Bṛhaspati, the stall uninjured, this company's raining, ever-moving
birthplace.

3 Bṛhaspati, from thy remotest distance have they sat down who love the law
eternal.

For thee were dug wells springing from the mountain, which murmuring round
about pour streams of sweetness.

4 Bṛhaspati, when first he had his being from mighty splendour in supremest
heaven,

Strong, with his sevenfold mouth, with noise of thunder, with his seven rays,
blew and dispersed the darkness.

5 With the loud-shouting band who sang his praises, with thunder, he destroyed
obstructive Vala.

Bṛhaspati thundering drave forth the cattle, the lowing cows who make oblations ready.

6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.

Bṛhaspati, may we be lords of riches, with noble progeny and store of heroes.

7 Surely that King by power and might heroic hath made him lord of all his foes' possessions,

Who cherishes Bṛhaspati well-tended, adorns and worships him as foremost sharer.

8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.

To him the people with free will pay homage-the King with whom the Brahman hath precedence.

9 He, unopposed, is master of the riches of his own subjects and of hostile people.

The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.

10 Indra, Bṛhaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.

Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.

11 Bṛhaspati and Indra, make us prosper may this be your benevolence to us-ward.

Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

Hymn 51. Dawn.

1. FORTH from the darkness in the region eastward this most abundant splendid light hath mounted.

Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.

2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,

And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.

3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.

In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.

4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,

Wherewith, rich Dawns, ye seek with wealth Navagva, Daśagva Aṅgira, the seven-toned singer?

5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,

Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.

6 Which among these is eldest, and where is she through whom they fixed the Ṛbhus' regulations?

What time the splendid Dawns go forth for splendour, they are not known apart, alike, unwasting.

7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order;

With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.

8 Hither from eastward all at once they travel, from one place spreading in the selfsame manner.

Awaking, from the seat of holy Order the Godlike Dawns come nigh like troops of cattle.

9 Thus they go forth with undiminished colours, these Mornings similar, in self-same fashion,

Concealing the gigantic might of darkness with radiant bodies bright and pure and shining.

10 O Goddesses, O Heaven's refulgent Daughters, bestow upon us wealth with store of children.

As from our pleasant place of rest ye rouse us may we be masters of heroic vigour.

11 Well-skilled in lore of sacrifice, ye Daughters of Heaven, refulgent Dawns, I thus address you.

May we be glorious among the people. May Heaven vouchsafe us this, and Earth the Goddess,

Hymn 52. Dawn.

1. THIS Lady, giver of delight, after her Sister shining forth, Daughter of Heaven, hath shown herself.-

2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Aśvins' Friend.

3 Yea, and thou art the Aśvins' Friend, the Mother of the Kine art thou:
O Dawn thou rulest over wealth.

4 Thinking of thee, O joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.

5 Our eyes behold thy blessed rays like troops of cattle loosed to feed.
Dawn hath filled full the wide expanse.

6 When thou hast filled it, Fulgent One! thou layest bare the gloom with light.
After thy nature aid us, Dawn.

7 Thou overspreadest heaven with rays, the dear wide region of mid-air.
With thy bright shining lustre, Dawn.

Hymn 53. Savitar.

1. OF Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,

Wherewith he freely grants his worshiper defence. This with his rays the Great God hath vouchsafed to us.

2 Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden-coloured mail.

Clear-sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth laud.

3 He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.

Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.

4 Lighting all living creatures, ne'er to be deceived, Savitar, God, protects each holy ordinance.

He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.

5 Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,

Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.

6 Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,

May he vouchsafe us shelter,—Savitar the God,—for tranquil life, with triple bar against distress.

7 With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble sons.

May he invigorate us through the days and nights, and may he send us opulence with progeny.

Hymn 54. Savitar.

1. Now must we praise and honour Savitar the God: at this time of the day the men must call to him,

Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.

2 For thou at first producest for the holy Gods the noblest of all portions, immortality:

Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.

3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,

Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men.

4 None may impede that power of Savitar the God whereby he will maintain the universal world.

What the fair-fingered God brings forth on earth's expanse or in the height of heaven, that work of his stands sure.

5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these.

However they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest.

6 May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing.

May Indra, Heaven, Earth, Sindhu with the Waters, Aditi with Ādityas, give us shelter.

Hymn 55. Viśvedevas.

1. WHO of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,

Varuṇa., Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?

2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,

Have ordered as perpetual Ordainers, and beamed as holy-thoughted Wonder-Workers.

3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:

And may the unobstructed Night and Morning both, day and night, provide for our protection.

4 Aryaman, Varuṇa have disclosed the pathway, Agni as Lord of Strength the road to welfare.

Lauded in manly mode may Indra-Viṣṇu grant us their powerful defence and shelter.

5 I have besought the favour of the Maruts, of Parvata, of Bhaga God who rescues.

From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.

6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.

As if to win the sea, the Gharma-heaters have opened, as they come anear, the rivers.

7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.

We dare not stint the sacred food of Mitra and Varuṇa upon the back of Agni.

8 Agni is Sovran Lord of wealth, Agni of great prosperity:

May he bestow these gifts on us.

9 Hither to us, rich pleasant Dawn, bring many things to be desired,

Thou who hast ample store of wealth.

10 So then may Bhaga, Savitar, Varuṇa, Mitra, Aryaman, Indra, with bounty come to us.

Hymn 56. Heaven and Earth.

1. MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours;

When, fixing them apart, vast, most extensive, the Steer roars loudly in far-reaching courses.

2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless:

Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.

3 Sure in the worlds he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.

Wise, with his power he brought both realms, together spacious and deep, well-fashioned, unsupported.

4 O Heaven and Earth, with one accord promoting, with high protection as of Queens, our welfare,

Far-reaching, universal, holy, guard us. May we, car-borne, through song be victors ever.

5 To both of you, O Heaven and Earth, we bring our lofty song of praise, Pure Ones! to glorify you both.

6 Ye sanctify each other's form, by your own proper might ye rule, And from of old observe the Law.

7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law. Ye sit around our sacrifice.

Hymn 57. Ksetrapati, Etc.

1. WE through the Master of the Field, even as through a friend, obtain What nourisheth our kine and steeds. In such may he be good to us.

2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,

Distilling meath, well-purified like butter, and let the. Lords of holy Law be gracious.

3 Sweet be the plants for us. the heavens, the waters, and full of sweets for us be air's mid-region.

May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.

4 Happily work our steers and men, may the plough furrow happily.

Happily be the traces bound; happily may he ply the goad.

5 Śuna and Sīra, welcome ye this laud, and with the milk which ye have made in heaven

Bedew ye both this earth of ours.

6 Auspicious Sītā, come thou near: we venerate and worship thee

That thou mayst bless and prosper us and bring us fruits abundantly.

7 May Indra press the furrow down, may Pūṣan guide its course aright.

May she, as rich in milk, be drained for us through each succeeding year.

8 Happily let the shares turn up the plough-land, happily go the ploughers with the oxen.

With meath and milk Parjanya make us happy. Grant us prosperity, Śuna and Sīra.

Hymn 58. Ghṛta.

1. FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amṛta,

That which is holy oil's mysterious title: but the Gods' tongue is truly Amṛta's centre.

2 Let us declare aloud the name of Ghṛta, and at this sacrifice hold it up with homage.

So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted.

3 Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.

Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortals.

4 That oil in triple shape the Gods discovered laid down within the Cow, concealed by Paṇis.

Indra produced one shape, Sūrya another: by their own power they formed the third from Vena.

5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.

I look upon the streams of oil descending, and lo! the Golden Reed is there among them.

6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.

The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

7 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents,

The streams of oil in swelling fluctuation like a red courser bursting through the fences.

8 Like women at a gathering fair to look on and gently smiling, they incline to Agni.

The streams of holy oil attain the fuel, and Jātavedas joyfully receives them.

9 As maidens dock themselves with gay adornment to join the bridal feast, I now behold them.

Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.

10 Send to our eulogy a herd of cattle bestow upon us excellent possessions.

Bear to the Gods the sacrifice we offer the streams of oil flow pure and full of sweetness.

11 The universe depends upon thy power and might within the sea, within the heart, within all life.

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 (आग्नेयास्त्र): 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 (अश्वत्थामां): 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"). Bharata 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 (भार्वग): Karna's divine weapon

Bhaumāsura (भौमासुर): A demon slain by Krishna

Bhīma (भीम): The second of Pāndavas who excelled in physical prowess as he was born of the wind-god.

Bhīshma (भीष्म): Bhīshma was son of Shāntanu, the great Knight and guardian of the imperial house of Kurus.

Bhīshmaka (भीष्मक): Raja of Kundalpur and father of Rukminī.

Bhoja s (भोज): A branch of the Yadava clan belonging to Krishna's tribe.

Bhumanyu : Nameo of Son of Bharatha. He became emperor of India after Bharat.

Bhuminjaya (भूमिंजय): Another name of prince Uttara son of Virata who had proceeded to fight the Kaurava armies, with Brihannala as his charioteer.

Bhuriśravas (भुरिश्वास): Bhurisravas was a prince of the Balhikas and an ally of the Kauravas, who was killed in the great battle of the Mahabharata.

Bhūta: A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings.

Bibhatsu (बिभत्सु): One of Arjuna's name meaning a hater of unworthy acts.

Brahmā (ब्रह्मा): Creator of the universe, The Hindu creator god, and one of the Trimurti, the others being Vishnu and Shiva. He must not be confused with the Supreme Cosmic Spirit of Hindu philosophy Brahman.

Brahmāstra (ब्रह्मास्त्र): A divine weapon, irresistible, one given by Lord Brahma himself.

Brahmachārin (ब्रह्मचारिन): A religious student, unmarried, who lives with his spiritual guide, devoted to study and service.

Brahmacharya (ब्रह्मचर्य): Celibacy, chastity; the stage of life of Vedic study in which chastity and service are essential, The word Brahmacharya symbolises a person who is leading a life in quest of Brahma, or in other words a Hindu student

Brahmadatta (ब्रह्मदत्त): King of Benares

Brahman (ब्राह्मण): The signifying name given to the concept of the unchanging, infinite, immanent and transcendent reality that is the Divine Ground of all being.

Brahmin (ब्राह्मिन): One of four fundamental colours in Hindu caste (Varna) consisting of scholars, priests and spiritual teachers.

Braj (ब्रज): Braj (also known as Brij or Brajbhoomi) is a region in Uttar Pradesh of India, around Mathura-Vrindavan. It is considered to be the land of Krishna and is derived from the Sanskrit word vraja.

Brihadāsua (बृहदासुव): 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. Babhruvahana was soon born to the couple. Babruvahana would succeed his grandfather as king of Manipur.

Chyavana (च्यवन): A great rishi, husband of beautiful wife Sukanyā whom Ashvins beheld at her bath

D

Dāruka (दारुक): Sri Krishna's charioteer.

Dadhichi: Dadhichi was a Vedic king, son of Atharvan, who turned a great Rishi. Dadhicha gave his bones to destroy Vritra, a brahmin, who became the head of the Asuras.

Daityas (दैत्य): Daityas were the children of Diti and the sage Kashyapa. They were a race of giants who fought against the gods.

Daksha (दक्ष): The skilled one, is an ancient creator god, one of the Prajapatis, the Rishis and the Adityas, and a son of Brahma.

Dākshāyani (दाक्षायणी): Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Satī, Aparnā, Lalithā, Sivakāmini.

Damayantī (दमयंती): She is the wife of Nala whose story is told in the Mahabharata.

Dandaka (दंडक): A kingdom and a forest, had the same name, was a colonial state of Lanka under the reign of Ravana. Ravana's governor Khara ruled this province. It was the stronghold of all the Rakshasa tribes living in the Dandaka Forest.

Dasharatha (दशरथ): King of Ayodhya and Rama's father.

Dashaarna (दशार्ण): A country whose king attacked Bhagadatta's elephant in an effort to save Bhima.

Dasharna (दशार्ण): Dasharna was an ancient Indian kingdom in Malwa region near Mandsaur. The queen of Chedi kingdom and mother of Damayanti were daughters of king of Dasharna.

Demons: A supernatural being that has generally been described as a malevolent spirit. A demon is frequently depicted as a force that may be conjured and insecurely controlled, they were constantly at war with devas.

Devadatta (देवदत्त): Name of Arjuna's conch, also Buddha's cousin.

Deva (देव): The Sanskrit word for god or deity. It can be interpreted as a demi-god, deity or any supernatural being of high excellence.

Devarata (देवरत): Father of Yajnavalkya, the gods had given him a great bow and neither gods, nor gandharvas, nor asuras, nor rākshsa, nor men had might to string that.

Devakī (देवकी): Mother of Lord Krishna.

Devala (देवल): A sage who condemned the game of dice as an evil form of gambling and declared it unfit as entertainment for good people, as it usually offered scope for deceit and dishonesty.

Devavrata (देवव्रत): The eighth child of Santanu and Ganga who in time mastered the art yielding arms and learned the Vedas and Vedanta as also the sciences known to Sukra was crowned Yuvaraja (heir apparent), but later vowed to celibacy and was known as Bhishma.

Devayanī (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 Dhṛishyadyumna. 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 māsar. Later he became the instructor to the Kaurava and Pandava princes in the use of arms. He was slain by Dhṛishtadyumna in Mahabharata war.

Drupada (द्रुपद): King of Panchala, Drona's friend, father of Draupadi who became the wife of the Pandavas

Duhsāsana (दुःशासन): brother of Duryodhana who dragged Draupadi into the assembly hall and attempted to strip her naked after she had been lost as a wager by Yudhishtira. He eventually gave up when Krishna came to Draupadi's aid. The pandava Bhima killed him at Kurukshetra and drank his blood in accordance with the vow he had taken.[1]

Durdhara (दुर्धर): A son of Dhritarashtra killed by Bhima in the war.

Durgā (दुर्गा): A form of Devi, the supreme goddess. She is depicted as a woman riding a lion with multiple hands carrying weapons and assuming mudras.

Durjaya (दुर्जय): A brother of Duryodhana who was sent to attack Bhima, to save Karna's life but lost his own.

Durmarsha (दुर्मर्ष): A son of Dhritarashtra killed by Bhima.

Durmata (दुर्मत): A son of Dhritarashtra who was killed by Bhima.

Durmukha (दुर्मुख): A chariot-borne warrior on the Kaurava side.

Durvāsa (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.

Dwārakā (द्वारका): Krishna renounced war in Mathura for the greater good and founded and settled in Dwārakā. Leaving the Vrishnis people in Dwaraka, Krishna returned to Mathura and killed Kamsa (his maternal uncle) and Kālayavans demon and made Ugrasen (his maternal grandfather) the king of Mathura.

Dyumatsena (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.

Gaṇesha (गणेश): The god of good fortune, commonly identified for his elephant head.

Gaṇeśa Chaturthī (गणेश चतुर्थी): Ganesh Chaturthi is an occasion or a day on which Lord Ganesha, the son of Shiva and Parvati, makes his presence on earth for all his devotees. It is the birthday of Lord Ganesha. The festival is observed in the Hindu calendar month of Bhaadrapada, starting on the shukla chaturthi.

Gāndhārī (गंधारी): Dhritarashtra's wife and queen mother of the Kauravas.

Gandharva s (गंधर्व): A class of celestial beings regarded as specialists in music.

Gāṇḍīva (गाण्डीव): Arjuna's most potent bow.

Gangadwara (गंगद्वार): A place where sage Agastya and his wife performed penance.

Garuda (गरुड): It is a large mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology.

Gaurī (गौरी): Gaurī or Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva.

Gāyatrī (गायत्री): A revered mantra in Hinduism, found in the Yajur Veda.

Ghatotkacha (घटोत्कच): Son of Bhima from demoness Hidimba.

Girivraja (गिरिव्रज): A Wealthy city in Kekaya Kingdom also called Rajagriha.

Gītā (गीता): See Bhagwad Gita

Gopa s (गोप): Equivalent, herd-boys

Gopāla (गोपाल): Name of Krishna indicating his origin as a god of flocks and herds.

Gopīs (गोपी): Gopi is a word of Sanskrit origin meaning 'cow-herd girls'.

Govardhan (गोवर्धन): Govardhan is a hill located near the town of Vrindavan in India.

Govinda (गोविन्द): One of the epithets of Sri Krishna and Vishnu; it means a cow-keeper and refers to Krishna's occupation in Gokula, the colony of cowherds

Grihastha (गृहस्थ): The second of the four phases(Purushartha) of a man, when a person gets married and settles down in life and begets children.

Guha (गुह): King of Nishādha

Guru (गुरु): Revered preceptor, A spiritual teacher. In contemporary India, the title and term "Guru" is widely used within the general meaning of "wise man".

Guru Pūrṇimā (गुरु पूर्णिमा): The day of full moon, Purnima, in the month of Ashadh of the Hindu calendar is traditionally celebrated by Hindus as Guru Pūrṇimā. On this day, devotees offer puja (worship) to their Guru.

H

Hamsa (हंस), **Hidimbā** (हिडिम्बा), **Kamsa** (कंस): Allies of King Jarasandha; the last married the two daughters of Jarasandha. Also Krishna's step-uncle whom Krishna killed.

Halayudha (हलयुद्ध): Plough-weaponed, an epithet of Balarama who wielded a plough as his weapon.

Hanumāna (हनुमान): Wise and learned monkey devotee of Sri Rama, who possessed extraordinary powers of discrimination and wisdom and who searched and found Sita in her confinement in Lanka. Son of Vayu and Anjana.

Hari (हरि): Hari is another name of Vishnu or God in Vaishnavism, Smarta or Advaitan Hinduism, and appears as the 650th name in the Vishnu sahasranama.

Harivamsa (हरिवंश): Harivamsa is an important work of Sanskrit literature. It is a kind of appendix to the Mahābhārata, that runs to 16,375 verses and focuses specifically on the life of Lord Krishna.

Hastināpura (हस्तिनापुर): Hastinapura is the capital and the kingdom of the Kauravas, the descendants of Kuru, which include the Pandavas. The throne of this city is the prize over which the great war of the epic is fought.

Hidimbā (हिडिम्बा): A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pandavas retired after the burning of their house. He had a sister named Hidimbi, whom he sent to lure the Pandavas to him; but on meeting with Bhima, she fell in love with him. By his mother's desire Bhima married her, and by her had a son named Ghatotkacha.

Hindu scripture: Sacred texts of Hinduism mostly written in Sanskrit. Hindu scripture is divided into two categories: Śruti – that which is heard (i.e. revelation) and Smṛiti – that which is remembered (i.e. tradition, not revelation).

Hinduism: A worldwide religious tradition that is based on the Vedas and is the direct descendent of the Vedic religion. It encompasses many religious traditions that widely vary in practice, as well as many diverse sects and philosophies.

Hiranyakashipu (हिरण्यकश्यप): Hiranyakashipu was an Asura, and also a King of Dravida whose younger brother, Hiranyaksha was killed by Varaha, one of the avatars of Vishnu. Identical with Shishupāla and Rāvana.

Hiranyaksha (हिरण्याक्ष): Hiranyaksha was an Asura of the Daitya race, and a King of Dravida who was killed by Lord Vishnu after he took the Earth to the bottom of the ocean. He had an older brother named Hiranyakashipu.

Holikā (होलिका): Holika was a demoness who was killed on the day of Holi. She was the sister of King Hiranyakashipu. The story of Holika's conflict signifies the triumph of good over evil.

Hrishiksha (हृषीकेश): Krishna.

I

Ikshvaku (इक्ष्वाकु): The word Ikshvaku means "bitter gourd". Ikshvaku was the first king and founder of the Sun Dynasty in Vedic civilization in ancient India. He was the son of Manu (the first man on earth), sired by the Sun God, Surya. Rama, of the epic Ramayana is a descendant of the house of Ikshvaku. So are Bhagiratha, Dasharatha, Luv and Kusa.

Ilvala (ईवल): Ilvala and Vatapi were asuras, the rulers of Badami, formerly known as Vatapi, was named after asura king Vatapi.

Indra (इन्द्र): King of the Gods. The chief deity of the Rigveda, the god of weather and war as well as Lord of Svargaloka in Hinduism.

Indrajit (इन्द्र जीत): Son of Ravana, King of Lanka, also known as Meghanath, who conquered Indra, the Lord of Gods and received his name 'Indra-jit' (Victor of Indra), and who was killed by Rama's brother Lakshmana.

Indraprastha (इन्द्रप्रस्थ): Indraprastha (City of Indra) was a major northern city in ancient India that was the capital of the kingdom led by the Pandavas in the Mahabharata epic, located upon the banks of the river Yamuna, believed to be the site of present Purana Qila, in the modern national capital of Delhi.

Indrasena (इन्द्रसेन): A kinsman of the Pandavas, son of Nala and Damayanti.

Indrasenā (इन्द्रसेना): Daughter of Nala and Damayanti.

Indrakila (इन्द्रकिला): A mountain Arjuna passed on his way to the Himalayas to practise austerities to acquire powerful new weapons from Lord Mahadeva.

Iravan (इरवन): Arjuna's son by a Naga princess Ulupi who fell in the battle on the eighth day, fought on the side of the Pandavas, killed by the Rakshasa Alumvusha.

Ishvara (ईश्वर): A Hindu philosophical concept of God referring to the Supreme Being which is the lord and the ruler of everything. Hinduism uses the term Ishvara exclusively to refer to the Supreme God in a monotheistic sense.

J

Jāmbavān (जाम्बवान): Jambavan or Jamvanta is a bear in Hinduism and believe to lived from Treta Yuga to kaliYuga.

Jambudvīpa (जम्बुद्वीप): The name of the 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 Vasishtha with his needs for the sacrifices. Kamadhenu (kama-dhenu, 'wish-cow'), was a miraculous cow of plenty who could give her owner whatever he desired.

Kampilya (कम्पिल्य): Capital of the Panchala Kingdom ruled by Drupada.

Kamsa (कंस): Maternal Uncle of Sri Krishna and son of Ugrasena, also son-in-law of Jarasandha, whom Sri Krishna killed.

Kamyaka Forest (काम्यक वन): Kamyaka forest is mentioned in Mahabharata being situated at the head of the Thar desert, near the lake Trinavindu was situated on the western boundary of the Kuru Kingdom, on the banks of the Saraswati River. It lay to the west of the Kurukshetra plain.

Kanika (कणिक): Minister of Shakuni.

Kanka (कंक): Assumed name of Yudhishtira at Virata's court.

Kaṇva (कण्व): Father of Shakuntala.

Kanyā pūjā (कन्या पूजा): A Hindu custom to worship virgin girls as a symbol of the pure basic creative force.

Kapila (कपिल ऋषि): A Vedic sage credited as one of the founders of the Samkhya school of philosophy. He is prominent in the Bhagavata Purana, which features a theistic version of his Samkhya philosophy.

Karkotaka (कर्कोटक): The naga who bit Nala at the request of Indra, transforming Nala into a twisted and ugly shape.

Kartavirya Arjuna (कार्तवीर्य अर्जुन): Kārtavīrya Arjuna was King of 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 (खांडववन): Khandava Vana was an ancient forest mentioned in the epic Mahabharata, inhabited by Naga tribes. It lay to the west of Yamuna river, in modern-day Delhi territory. Pandavas cleared this forest to construct their capital city called Indraprastha.

Khara (खर): Khara was younger brother of Rāvana who was slain by Rama.

Kichak a (किचक): Sudeshna's brother, commander-in-chief of Virata's army, who made advances to Sairandhri (Draupadi). He was invited to meet her at night at the ladies dancing hall and was met instead by Valala (Bhima) dressed up as a female who killed him (Kichaka).

Khira (खिर): The grand son of Krishana.

Kinnars (किन्नर): Human birds with instruments of music under their wings.

Kirāta (किरात): Huntsman, The non-Aryan aborigines of the land. They are mentioned along with Cinas for Chinese. Kiratas are believed to be of Tibeto-Burman origin.

Kirmira (किर्मिर): Kirmira was a Rakshasa, the brother of Bakasura, who lived in the Kamyaka Forest, and used to terrorize the Rishis who inhabited that forest. He ran into the Pandavas when they began their exile in the Kamyaka forest. Upon learning that Bheema was present, who had slain his brother

Bakasura, the Rakshasa then challenged the Pandava to fight. After a fierce battle, Bhishma choked Kirmira to death.

Kishkindhā (किष्किन्धा): Kishkindhā was the kingdom ruled by a Vanara King Sugreeva, the younger brother of Bali, during the Ramayana period. This was the kingdom where he ruled with the assistance of his most intelligent minister, Hanuman.

Kosala (कोशल): Kosala was an ancient Indian Aryan kingdom, corresponding roughly in area with the region of Oudh. Its capital was Ayodhya, where Rama was born.

Kripa (कृपा): The concept of Divine Grace in Hinduism, especially in Bhakti Yoga.

Kripāchārya (कृपाचार्य): Aswathama's uncle who advocated a combined assault on Arjuna in battle as against Karna's boast that he could take him on single-handed.

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 (लक्षग्रह): 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 Pushymitra Shunga of Sangha clan.

Mārīcha (मारीच): A character in the Ramayana, uncle of Ravana who transformed himself into a golden deer at the behest of Ravana to entice Sita.

Mārkaṇḍeya (मार्कण्डेय): A sage who told Yudhishtira the story of a brahmana, Kausika.

Marutta (मरुत्त): A king of the Ikshwaku dynasty whose sacrifice was performed by Samvarta in defiance of Indra and Brihaspati.

Mātālī (मातली): Charioteer of Indra who took Arjuna to the kingdom of gods.

Matanga (मतंग): A rishi during Ramayana period, Rama and Laxman pass by while searching Sita on way to mountain Rishyamūk on which dwelt Sugriva.

Mathurā (मथुरा): The capital of Yadavas which was invaded by Kams

Matrikas: A group of mother goddesses.

Matsya (मत्स्य): The first Avatar of Vishnu, where he came in the form of a fish

Māyā (माया): Maya is the limited, purely physical and mental reality in which our everyday consciousness has become entangled. Maya is believed to be an illusion, a veiling of the true, unitary Self—the Cosmic Spirit also known as Brahman. Maya originated in the Hindu scriptures known as the Upanishads.

Mayasura (मयासुर): Maya (मय), or Mayasura was a great ancient king of the Asura, Daitya and Rakshasa races upon earth. He was also the chief architect of the peoples of the netherworlds.

Medhavi (मेधवी): Son of Sage Baladhi who desired that his son should live as long as a certain mountain lasted. Filled with conceit, Medhavi angered Dhanushaksha who killed him by taking on the form of a bull and butting the mountain until it was broken to pieces.[1]

Menakā (मेनका): Menakā is considered one of the most beautiful of the heavenly Apsaras. She was sent by Indra, the king of the Devas, to break the severe penance undertaken by Vishwamitra.

Meru (मेरु): An ancient mountain and mythical centre of the universe on which was situated the city of Brahma. Becoming jealous of Meru, the Vindya began to grow very high obstructing the sun, the moon and the planets. Agastya whom the Vindhya mountain respected asked it to stop growing until he crossed it on his way to the south and returned to the north again. But he did not return at all, having settled in the south.

Mithilā (मिथिला): Mithilā was a kingdom in ancient India. It existed in the eastern Gangetic plains in areas which is today spread over Uttar Pradesh and Bihar states of India, and parts of Nepal. Raja Janaka, father of Sita, was king of this kingdom.

Mitra (मित्र): One of the Adityas.

Moksha (मोक्ष): Refers to liberation from the cycle of death and rebirth. In higher Hindu philosophy, it is seen as a transcendence of phenomenal being, of any sense of consciousness of time, space, and causation (karma).

Muchukunda (मुचुकुन्द): Muchukunda was a great sage who kills Kalayavan, the great Yavana warrior king in the Indian epic Mahabharata.

Mukāsura (मुकासुर): Mukāsura was a demon, friend of Kauravas, who was sent to disturb the austerities, Arjuna was performing at Mount Kailash. Mukāsura went to forest where Arjuna was practicing his vows of prayer, vigil, and fast and attacked Arjuna in the form of a boar to kill. At the same time Shiva came in the form of a huntsman and saved him. Shiva gave Arjuna the Gandiva, the divine bow, and blessed him.

N

Nachiketa (नचिकेता): Nachiketa was son of a cowherd of the name Vājashrava, who was offered to Yama to find a place in Heaven by his father. Nachiketatas

with his wits learnt the wisdom taught by death, found the Brahman and was freed from death.

Nāga (नाग): Nāga is the Sanskrit and Pāli word for a minor deity taking the form of a very large snake, found in Hindu and Buddhist mythology. The use of the term nāga is often ambiguous, as the word may also refer, in similar contexts, to one of several human tribes known as or nicknamed "Nāgas"; to elephants; and to ordinary snakes, particularly the King Cobra and the Indian Cobra, the latter of which is still called nāg (नाग) in Hindi and other languages of India.

Nāgas (नाग): Nāgas were a group who spread throughout India during the period of the epic Mahabharata. The demi-god tribe called Suparnas (in which Garuda belonged) were arch-rivals of the Nagas. The well known Nagas are Ananta, Vasuki, Takshaka, Karkotaka and Airavata.

Nāga panchami (नाग पंचमी): The festival of Nāga panchami is celebrated in Hindus to pay respect to Nāgas. The five Nāgas worshipped on Nāga panchami are Ananta, Vāsuki, Taxak, Karkotaka and Pingala.

Nagavanshi (नाग वंशी): Nagavanshi dynasty is one of the Kshatriya dynasties of India. It includes a number of Jats and Rajput clans. The worshippers of Nāga (serpent) were known as Nāgā or Nāgil. The descendants of Nagas were called Nagavanshi.

Nahusha (नहुष): A mighty king who was made king of the gods because Indra had disappeared due to his killing Vritra through sin and deceit.

Naimiṣāraṇya (नैमिषारण्य): Naimiṣāraṇya (Naimisha Forest) was an ancient forest mentioned in the epic Mahabharata. It lay on the banks of the Gomati River (in Uttar Pradesh). The whole narration of Mahabharata took place at Naimisha forests, during a conclave of sages headed by sage Saunaka.

Naivedhya (नैवेद्य): Food or eatables prepared as offerings to God, prior to the oblation. (See also: Prasad)

Nakula (नकुल): Fourth brother of the Pandavas.

Nala (नल): King of Nishadha who lost his kingdom in a game of dice and deserted his wife Damayanti because of a curse.

Nanda (नंद): Nanda is head of a tribe of cowherds referred as Holy Gwals and foster-father of Krishna, who was allegedly given to him by Vasudeva. Nanda

was married to Yasoda. Krishna derives his name Nandalal (meaning son of Nanda) from him.

Nandi (नंदि): Nandi is the white bull which Shiva rides, and the leader of the Ganas. The white colour of the bull symbolizes purity and justice.

Nandinī (नन्दिनी): Vasishtha's divinely beautiful cow, child of Kamadhenu.

Narasimha (नरसिंह): The fourth Avatar of Vishnu. He is a mixed form of a man and a lion.

Nara (नर): Arjuna or Dhananjaya.

Nārada (नारद): 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.

Nārāyaṇāśrama (नारायणाश्रम): A charming forest where the Pandavas had halted during their wanderings.

Nārāyaṇastra (नारायणास्त्र): Narayanastra is the personal missile weapon of Vishnu in his Narayana form, this astra lets loose a powerful tirade of millions of deadly missiles simultaneously.

Narishyanta (नरिष्यन्त): Narishyanta was son of Vaivasvata Manu and belongs to solar race of Kshatriyas.

Narmadā (नर्मदा): The Nerbudda river, one of the most important sacred rivers, originating from Amarkantak is believed to have descended from the sky by the order of Lord Shiva. The personified river is variously represented as being daughter of a Rishi named Mekala (from whom she is called Mekala and Mekala-kanya), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the Nagas. It was she who brought Purukutsa to the aid

of the Nagas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes.

Navadurga (नवदुर्गा): Literally means nine Durgas, constitute, according to Hindu mythology, the manifestation of Durga in nine different forms.

Navaratri (नवरात्रि): A Hindu festival of worship and dance. The word Navaratri literally means nine nights in Sanskrit. During these nine nights and ten days, nine forms of Shakti/Devi are worshipped.

Netā (नेता): Netā was daughter of Shiva and friend of Manasa Devi.

Nikumbha (निकुम्भ): One of Ravana's generals who led the rakshasas against the host of monkeys and was slain.

Nīla (नील): Son of Agni; One of the monkey host placed at the gate guarded by Prahasta.

Nirvāṇa (निर्वाण): Literally "extinction" and/or "extinguishing", is the culmination of the yogi's pursuit of liberation. Hinduism uses the word nirvana to describe the state of moksha, roughly equivalent to heaven.

Nishādha (निषाध): A country where Indra, Lord of the gods had lived once disguised as a brahmana. King of the Nishadha was Guha who guarded Rama after he crossed Koshala kingdom on his exile.

Nishādha (निषाध): The Nishādha peoples were indigenous tribes inhabiting ancient India. The Indo-Aryan peoples of ancient India's Vedic civilization saw the Nishadhas as uncivilized and barbarian peoples. Nishadhas did not follow the Vedic religion, and were involved in a number of wars with Indo-Aryan kingdoms.

O

OmOm, or Aum (ॐ): the most sacred syllable in Hinduism, first coming to light in the Vedic Tradition. The syllable is sometimes referred to as the "Udgitha" or "pranava mantra" (primordial mantra); not only because it is considered to be the primal sound, but also because most mantras begin with it.

P

Pāñchajanya (पांचजन्य): Name of Krishna's conch.

Palāsa (पलास): A tree *Butea frondosa* also called "flame of the forest".

Pāñchāla (पांचाल): Pāñchāla corresponds to the geographical area between the Ganges River and Yamuna River around the city of Kanpur and Benares. Anciently, it was home to an Indian kingdom, the Panchalas, one of the Mahajanapadas.

Pāñchālī (पांचाली): Another name of Draupadi, Queen of the Pandavas and daughter of King Drupada.

Pāñchālya (पांचाल्य): A son of King Drupada who died in the war.

Panchvatī (पंचवटी): The place beside the river Godavari where Rama, Sita and Laxmana stayed in exile.

Pāñḍavaḥ (पाण्डव): Pandavas in Sanskrit pāñḍavaḥ are the five acknowledged sons of Pandu, by his two wives Kunti and Madri. They are Yudhishtira, Bhima, Arjuna and Nakula, Sahadeva

Pāñḍu (पाण्डु): Second son of Vichitravirya and Ambalika who succeeded to the throne of Hastinapura on his father's death, as his elder brother Dhritarashtra was born blind, father of the Pandavas.

Paramhansa (परमहंस): The supreme swan

Pārāsara (पारासर): A great sage, father of Veda Vyasa.

Parashurama (परसुराम): Sixth avatara of Vishnu, the son of Jamadagni. His name literally means Rama-with-the-axe. He received an axe after undertaking a terrible penance to please Shiva, from whom he learned the methods of warfare and other skills. Parashurama's creation was a mistake as his mother was given a concoction made to produce a Kshatriya child. Parashurama was of mixed varna.

Pārtha (पार्थ): Another name of Arjuna.

Parvasu (परवसु): Son of Raibhva and elder brother of Arvasu whose wife was violated by Yavakrida, who was killed with a spear by a fiend for his sin.

Parikshit (परिक्षित): Son of Abhimanyu and grandson of the Pandavas who was crowned king after the holocaust claimed the Kauravas and the Pandavas.

Parṇada (पर्णाद): The name of a brahman who brought news of Nala to Damayanti.

Pārvatī (पार्वती): Goddess of love, the consort of Shiva and mother of Ganesha, Rukmini prayed to her for saving her from the cruel Shishupala king of Chedi, as she had set her heart on marrying Krishna.

Pāsupatāstra (पाशुपतास्त्र): Pāsupatāstra is the irresistible and most destructive personal weapon of Shiva discharged by the mind, eyes, words or a bow.

Paurava (पौरव): A Kaurava hero.

Pavanrekha (पवनरेखा): Wife of Ugrasena, mother of Kams.

Phalguna (फल्गुन): Arjuna.

Pitāmaha (पितामह): Literally grandfather, which however carried no imputation of senile infirmity but denotes the status of the pater familias.

Prabhasa (प्रभास): The Vasu who seized Vasishtha's divine cow.

Pradyumna (प्रद्युम्न): Son of Krishna and Rukmiṇī.

Prahasta (प्रहस्त): Means long-head, One of Ravana's generals.

Prajāpatī (प्रजापति): Prajāpatīs are a group (or one) of creation gods, children of Brahma, including Daksha.

Pramanakoti (प्रमाणकोटि): A beautiful spot on the banks of the Ganges, to the north of Hastinapura, the Kuru capital (1,128). Duryodhana built a palace here for disporting himself in the waters of Ganges. A huge banyan tree was the mark of that place (3,12). Here he poisoned the food of Bhima, bound him and threw him into Ganges. Bhima was rescued by the Naga tribes living in the vicinity (1,128) (8,83) (9,56).

Prasad (प्रसाद): Food or other offerings, considered to be sanctified, after being presented to God. (See also: Naivedhya)

Pratikhami (प्रतिखामी): Duryodhana's charioteer.

Prayāg (प्रयाग): The holy place at Allahabad where Ganges and Yamuna meet.

Prithā (प्रिथा): Mother of Karna and of the Pandavas; equivalent Kunti.

Puṇḍarikaksha (पुण्डरिक्ष): Krishna, the lotus-eyed one.

Purāṇa (पुराण): Purana meaning "ancient" or "old" is the name of a genre (or a group of related genres) of Indian written literature (as distinct from oral

literature). Its general themes are history, tradition and religion. It is usually written in the form of stories related by one person to another.

Purochana (पुरोचन): An architect and friend of Duryodhana, who built a beautiful wax palace named "Sivam" in Varanavata. Kunti prepared a lavish feast which left him intoxicated and led to his death as the wax palace burnt down.[1]

Purumitra (पुरुमित्र): A Kaurava warrior

Purushārtha (पुरुषार्थ): The four chief aims of human life. Arranged from lowest to highest, these goals are: sensual pleasures (kama), worldly status and security (artha), personal righteousness and social morality (dharma), and liberation from the cycle of reincarnation (moksha).

Purushottama (पुरुषोत्तम): An epithet of Sri Krishna. It is one of the names of Vishnu and means the Supreme Being.

Pushkara: The brother of Nala to whom nala lost his kingdom and all that he possessed in gambling.

Q

Quest: Hindu philosophy does not take a restrictive view on the fundamental question of God and the creation of the universe. Instead it lets the individual seek and discover answers in the quest of life. Seeking to know: 'Who am I? Where did I come from? Where am I going?'

R

Rādhā (राधा): Rādhā is one of the gopis (cow-herding girls) of the forest of Vrindavan, Krishna plays with her during his upbringing as a young boy; The other Radha is the wife of the charioteer Adhiratha, who found an abandoned new-born boy, whom he named Karna.

Rāhu (राहु): Rahu is a snake that swallows the sun or the moon causing eclipses. Rahu is one of the navagrahas.

Raibhya (रैभ्य): A sage whose hermitage was situated on the banks of the Ganges, near Rishikesh, a place, which gets its name, from Lord Vishnu appearing to him as Hrishikesh. The Pandavas during their wanderings visited it. This ghat was very holy. Bharata, son of Dasharatha bathed here. Indra was cleansed of his sin of killing Vritra unfairly by bathing in this ghat. Sanatkumar

became one with God. Aditi, mother of the gods, prayed here to be blessed with a son.

Radheya (राधेय): Son of Radha, a name of Karna, who as a foundling was brought up as a son by Radha, the wife of the Charioteer Adhiratha.

Rajasūya (राजसूय): A sacrifice performed by a king to be entitled to assume the title of "Emperor".

Rākṣasaḥ (राक्षस): A rakshasa alternately, raksasa or rakshas is a demon or unrighteous spirit in Hinduism.

Rāma (राम): The Seventh Avatara of Vishnu. The life and heroic deeds of Rama are written in the Sanskrit epic, The Ramayana.

Ramanaka dwīpa (रमणक द्वीप): The home of Kaliya Naga, a poisonous hydra, on the banks of Yamuna river.

Rāmāyaṇa (रामायण): Part of the Hindu smṛiti, written by Valmiki. This epic of 24,000 verses in seven kandas (chapters or books) tells of a Raghuvamsa prince, Rama of Ayodhya, whose wife Sita is abducted by the rakshasa Ravana.

Rāma-navamī (राम नवमी): A Hindu festival, celebrating of the birth of Lord Rama. The day falls on the Navami, ninth day of the Chaitra month of Hindu lunar year in 'Shukla paksha'.

Rambhā (रम्भा): An apsara in the court of Indra.

Ratī (रती): Ratī is the goddess of passion and lust, and a daughter of Daksha. She married Kamadeva, the God of love.

Rāvaṇa (रावण): King of Lanka who abducted Sita, the beautiful wife of Ramachandra. Ravana is depicted in art with up to ten heads, signifying that he had knowledge spanning all the ten directions.

Rewatī (रेवती): Daughter of Raja Rewat of Arntā who marries Balarama

Ṛgveda (ऋग्वेद): The Rigveda is a collection of Vedic Sanskrit hymns counted as the holiest of the four religious texts of Hindus, known as the Vedas.

Rishabha (ऋषभ): Rshabha, the bull, a Hindu god mentioned in epic and Puranic literature, is an unusual avatar of Vishnu. The second note of the Indian gamut (Shadja, rishabha, gandhara, madhyama, panchama, daivata, nishada -sa, ri, ga, ma, pa, dha, ni.)

Rta (ऋतं): Vedic principle of natural order believed to regulate and coordinate the operation of the universe on the natural, moral and sacrificial levels.

Rṣi (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 (ऋष्यशृंगा): Son of sage Vibhandaka, who had grown up seeing no mortal except his father. The king of Anga, which was afflicted with a dire famine, to bring rain and plenty, invited him.

Rituparṇa (ऋतुपर्ण): The king of Ayodhya to whom Nala became the charioteer.

Rohiṇi (रोहिणि): The wife of Vasudeva and mother of Balarama

Romapada (रोमपद): King of Anga which was once visited by a great drought.

Rudra (रुद्र): A Rigvedic god of the storm, the hunt, death, Nature and the Wind. Rudra is an early form of Shiva and a name of Shiva in the Shiva sahasranama.

Rudra nritya (रुद्र नृत्य): Shiva's cosmic dance of destruction.

Rukma (रुक्म): Elder brother of Rukmiṇī, Heir apparent to the throne of Vidarbha. When defeated by Balarama and Krishna he established a new city Bhojakata, ashamed to return to Kundinapura, the capital of Vidarbha, and ruled over it.

Rukmiṇī (रुक्मिणी): Daughter of Raja Bhishmak, born at Kundalpur. Rukmini was the first wife and queen of Krishna, the 8th avatar of Vishnu. She was an avatar of Lakshmi.

Ruparekha (रूपरेखा): Lit. meaning a streak of Beauty. A statue in the throne of Vikramaditya.

Raghu- A boy who lives on a street

S

Shachī (शची): Wife of Indra, king of the gods on whom Nahusha's evil eye fell. Through the help of Brihaspati, she caused Nahusha's downfall and restored Indra as the leader of the Devas.[1] She was also known as Indrani.

Sadhana (साधना): Spiritual exercise by a Sadhu or a Sadhaka to attain moksha, which is liberation from the cycle of birth and death (Samsara), or a particular goal such as blessing from a deity.

Sagara (सगर): King Sagar is one of the greatest kings of Suryavansha in the Satya Yuga. He was king of Ayodhya, ancestor to King Dasharatha. He had two wives Keshini and Sumati. Asamanja was his son from Keshini.

Sahadéva (सहदेव): Youngest of the Pandava princes who offered the first honors to Krishna at the Rajasuya sacrifices.

Saibya (सैब्य): A ruler friendly to the Pandavas.

Sairandhri (सैरंध्री): A maid servant or female attendant employed in royal female apartments.

Saindhava (सैधव): Jayadratha.

Śakra (सक्र): Śakra is identified with the Vedic deity Indra. Śakra is sometimes named as one of the twelve Ādityas.

Shakuni (शकुनि): Shakuni was the brother of Gandhari. He was very fond of his nephew Duryodhana. He won the Pandavas' half of the kingdom for his nephew, as a wager in a rigged game of dice.

Salva (सल्व): Friend of Shishupala, who besieged Dwaraka Sri Krishna's kingdom to avenge Shishupala's death at the latter's hand.

Shalya (शल्य): Ruler of Madradesa and brother of Madri and uncle of the Pandavas who because of having received hospitality from Duryodhana went over to his side.

Samādhi (समाधि): A term used in yogic meditation. Samadhi is also the Hindi word for a structure commemorating the dead.

Samba : Sambu was son of Krishna, who married Lakshmana, daughter of Duryodhana.

Sāmkhya (सांख्य): A school of philosophy emphasising a dualism between Purusha and Prakrti, propounded by sage Kapila.

Sampāti (सम्पाति): Sampati was one of the two sons of Aruna, elder brother of Jatayu. Sampati lost his wings when he was a child.

Samsaptaka (संसप्तक): One who has taken a vow to conquer or die, and never to retreat. The Samsaptakas were suicide-squads, vowed to some desperate deed of daring.

Samsara (संसार): Means wandering, The tree worlds constitute Samsara. Refers to the concept of reincarnation or rebirth in Indian philosophical traditions.

Samvarta (संवर्त): Brihaspati's younger brother, a person of great learning.

Samba (संब): A Yadava youngster dressed as a woman who gave birth to a mace, as foretold by rishis.

Samudra manthan (समुद्र मन्थन): Samudra manthan or The churning of the ocean of milk is one of the most famous episodes in the Puranas and is celebrated in a major way every twelve years in the festival known as Kumbha Mela.

Sanga (संग): Son of Virata. When king Virata was wounded, he had to get into Sanga's chariot, having lost his chariot, horses and charioteer

Sanjaya (संजय): The narrator who tells blind Dhritarashtra the progress of the war from day to day. He told the king that a victim of adverse fate would first become perverted and loses his sense of right and wrong. Time would destroy his reason and drive him to his own destruction.

Sanjivani (संजीवनी): Sanjeevani is a magical herb mentioned in the Ramayana when, Lakshmana is badly wounded and is nearly killed by Ravana. Hanuman was called upon to fetch this herb from the mount Dronagiri a.k.a. Mahodaya in the Himalayas. Sushena took the life-giving plant and made Lakshman to smell its savour, so that he rose up whole and well.

Sankula Yuddha (संकुल युद्ध): A melee, confused fight, a soldiers battle as distinguished from the combats of heroes.

Santā (संता): Daughter of Dasharatha, Wife of sage Rishyasringa.

Sāntanu (सांतनु): King of Hastinapura, father of Bhishma.

Sanyāsin (सन्यासिन): One who has renounced the world and its concerns.

Saran (सारण): The spy of Ravana, Mentioned in Ramayana Yuddha Kanda/Sarga 26, who tells Ravana about strength of the army of vanaras.

Sarasana (सरसन): One of the Kaurava brothers who died in the war.

Sharmishtha (सरमिष्ठा): Princess and daughter of asura king Vrishaparva, wife of Yayati, who got angry with Devayani and slapped and pushed her into a dry well. Sarmishtha gave birth to Druhyu, Anu, and Puru.

Saraswati (सरस्वती): Saraswati is the first of the three great goddesses of Hinduism, the other two being Lakshmi and Durga. Saraswati is the consort of Lord Brahmā, the Creator.

Sarayū (सरयू): Sarayu was an ancient Indian river, sometimes thought of at probably today's Ghaghara river, and sometimes as a tributary. The river where Lakshmana practices austerities.

Satanika (सतनिक): Virata's son whose head was severed by Drona.

Sati (सती): One of the names of Dākshāyani, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Aparnā, Lalithā, Sivakāmini etc. Sati is also the term for the immolation of a widow on her husband's pyre in Hinduism.

Satyajit (सत्यजित): A Panchala prince, a hero who stood by Yudhishtira to prevent his being taken prisoner by Drona, while Arjuna was away answering a challenge by the Samsaptakas (the Trigartas).

Satyaki (सत्यकि): A Yadava warrior, friend of Krishna and the Pandavas who advocated collecting their forces and defeating the unrighteous Duryodhana.

Satya Nārāyana (सत्य नारायण): Vishnu, Embodiment as Krishna.

Satyavān (सत्यवान): Meaning the truth-speaker, husband of Savitri. The oldest known version of the story of Savitri and Satyavan is found in "The Book of the Forest" of the Mahabharata.

Satyavati (सत्यवती): A fisherman's daughter who possessed uncommon beauty and emanated a divinely sweet fragrance and king Santanu became enamored of her, married her and made her his queen. The wife of Bhishma's father, Shantanu.

Satyavrata (सत्यव्रत): Warrior on the Kaurava side.

Saugandhika (सौगंधिका): A plant that produced a very beautiful and fragrant flower that Bhima went to get for Draupadi.

Sāvitrī (सावित्री): Wife of Satyavan.

Savyasachi (सव्यसाचि): Ambidexter, one who can use both hands with equal facility and effect. A name of Arjuna who could use his bow with the same skill with either hands.

Shakti (शक्ती): An aspect of Devi and a personification of God as the Divine Mother who represents the active, dynamic principles of feminine power.

Shaktism (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 Cunch or sea shell, which is one of the insignia in the Hindu God Vishnu's hands. The sound emitted from Shankha when blown, is too divine, that is used for regular rituals for Vishnu. Śankha was also the name of one of sons of King Virata who was killed in Mahabharata.

Shantanu (शान्तनु): Shantanu was a king of Hastinapura, father of Bhishma. Shantanu weds Satyawati, a ferryman's daughter.

Shatrughna (शत्रुघ्न): One of Dasharatha's four sons, King of Madhu.

Śatapatha brāhmaṇa (शतपथ ब्राह्मण): Shatapatha Brahmana ("Brahmana of one-hundred paths"), abbreviated ŚB) is one of the prose texts describing the Vedic ritual, associated with the White Yajurveda.

Shaivism (शैव धर्म): Shaivism names the oldest of the four sects of Hinduism. Followers of Shaivism, called "Shaivas", and also "Saivas" or "Saivites", revere Shiva as the Supreme Being.

Śeṣa (शेष): Shesha is a naga that takes human birth through Devaki, one of the primal beings of creation. Equivalent-Ananta or Atī-sheshan. In the Puranas, Shesha is said to hold all the planets of the universe on his hoods and to constantly sing the glories of Vishnu from all his mouths.

Shiva (शिव): A form of Ishvara or God in Shaivism. Śiva is commonly known as "the destroyer" and is the third god of the Trimurti.

Shikhandi (शिखण्डी): Daughter-son of Drupada, A girl turned man, warrior on the Pandava side. He had been born in an earlier lifetime as a woman named Amba, who was rejected by Bhishma for marriage.

Shishupāla (शिषुपाल): Shishupala was son of Damaghosha, king of Chedi, by Srutadeva, sister of Vasudeva; he was therefore cousin of Krishna, but he was Krishna's implacable foe, because Krishna had carried off Rukmini, his intended wife. Shishupāla was Identical with Hiranyakashipu who was slain by Krishna at the time of Dharmaputra's Rajasuya sacrifice.

Shiva (शिव): Shiva is a form of Ishvara or God in the later Vedic scriptures of Hinduism. Shiva is the supreme God in Shaivism, one of the major branches of Hinduism practiced in India.

Shivi (शिवि): Shivi was a great, powerful and generous king. Indra and Agni once tested his generosity by becoming birds when the king gave flesh from his body to fulfil his duty.

Shri (श्री): Another name of Lakshmi, a goddess, the delight of Vishnu.

Shri Krishna (श्री कृष्ण): See Krishna.

Shrutkīrti (श्रुत्कीर्ति): Daughter of Kushadhwaja; 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 ہند دریا; Tibetan: Sengge Chu ('Lion River'); Persian: Hindu; Greek: Sinthos; Pashto: Abaseen ("The Father of Rivers"); Mehran (an older name)) is the longest and most important river in Pakistan. Originating in the Tibetan plateau in the vicinity of Lake Mansarovar.

Sinhikha (सिंहिख): The grim rakshasa who rose from the sea and caught Hanumana, when he coursed through the air like Garuda in search of Sita.

Sini (सिनि): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sītā (सीता): Sita was the wife of Rama, and is esteemed an exemplar of womanly and wifely virtue. Sita was herself an avatāra of Lakshmi, Vishnu's eternal consort, who chose to reincarnate herself on Earth as Sita, and endure an arduous life, in order to provide humankind an example of such virtues.

Sloka (श्लोक): A verse of lines in Sanskrit, typically recited as a prayer.

Smarta (स्मर्त): A Hindu denomination, which follows Advaita philosophy and considers that all gods are manifestations of Ishvar.

Śruti (श्रुति): A canon of Hindu scriptures. Shruti is believed to have no author; rather a divine recording of the "cosmic sounds of truth", heard by rishis.

Soma (सोम): A ritual drink of importance among Hindus. It is frequently mentioned in the Rigveda, which contains many hymns praising its energizing or intoxicating qualities.

Somadutta (सोमदत्त): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sthūṇa (स्थूण): A Yaksha, follower of Kubera, who exchanges his identity with Shikhandin, A rakshasa who helps disturb Vishvamitra's sacrifices.

Subahu (सुबाहु): King of Kulinda in the Himalayas, ally of the Kauravas, Subahu was a demon who tried to interrupt Viswamitra's yaga. He was slain by Lord Rama. King of Chedi.

Subhadra (सुभद्रा): Wife of Arjuna, sister of Sri Krishna and mother of Abhimanyu.

Subrahmaniam (सुब्रह्मण्यम): The southern mountain deity.

Sudakshina (सुदक्षिण): A warrior on the Kaurava side.

Sudarsana (सुदर्शन): A warrior on the Kaurava army.

Sudarshana Chakra (सुदर्शन चक्र): Sudarshan Chakra is a spinning disc like weapon with very sharp edge, which is one of the weapons in the Hindu God Vishnu's hands.

Sudeshna (सुदेषणा): Queen of King Virata whom Sairandhri (Draupadi) served.

Sudeva (सुदेव): A Brahman who traced Damayanti in Chedi and later helps Damayanti in her quest to find Nala. He was friend of Damayanti's brother.

Sugrīva (सुग्रीव): Monkey-king, friend of Sri Rama, and brother of mighty Vali whom Sri Rama killed.

Sujata (सुजाता): Daughter of Sage Uddalaka and wife of Kagola, his disciple who had virtue and devotion but not much of erudition, mother of Ashtavakra.

Śuka (सुक): A sage, son of Vyasa, who related the Bhagavata Purana to King Parikshit, grandson of Arjuna.

Sukanyā (सुकन्या): Meaning - Fair-maid, The wife of Chyavana whom the Ashvins beheld at her bath, bare of any garment.

Sumān (सुमन): Son of Asamanja.

Sumatī (सुमती): Wife of Sagara.

Sumitra (सुमित्र): Abhimanyu's charioteer.

Sumitrā (सुमित्रा): One of Dasharatha's three wives; mother of Lakshmana and Shatrughna.

Sunda (सुन्द): Sunda and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them mutually.

Sunitī (सुनिती): Mother of Dhruva.

Supārshwa (सुपार्शव): One of Ravana's counsellors.

Surabhi (सुरभि): The wish-bestowing cow that came first from the sea in the process of churning of the Ocean by gods and daityas.

Surpankhā (सुपर्णखा): A rākshasī; sister of ravana; desires Rama; seeks to become Lakshmana's wife who attempts to slay Sita.

Supratika (सुप्रतिक): Name of King Bhagadatta's elephant.

Sūrya (सूर्य): A solar deity who is one of the three main Vedic Gods.

Susarma (सुसर्म): King of Trigarta, a supporter of the Kauravas who backed the proposal to invade Matsya, Virata's country.

Sushena (सुषेन): A monkey chief ; at siege of Lanka.

Sushruta Samhita (सुश्रुतसंहिता): Suśruta Saṃhitā is a Sanskrit redaction text on all of the major concepts of ayurvedic medicine with innovative chapters on surgery, attributed to Sushruta, likely a historical sage physician of the 6th century BCE.

Sūtra (सूत्र): Sūtra refers to an aphorism or a collection of such aphorisms in the form of a book or text. 'Sutras' form a school of Vedic study, related to and somewhat later than the Upanishads.

Suvarna (सुवर्ण): A soldier on the Kaurava side.

Sri Rama (श्रीराम): Also knew as Rama, Ramachandra or Sri Rama. Hanumana tells Bhima how he was deeply thrilled when he happened to touch Rama's body. This king of Ayodhya was banished to the forest for fourteen years, killed Ravana the king of Lanka who abducted his wife, Sita.

Srinjayas (श्रीन्जय): Pandava supporters.

Srutayu (श्रुतायु), Astutayu (अस्तुतायु): Two brothers fighting on the Kaurava side attacked Arjuna but were killed.

Srutayudha (श्रुतायुद्ध): A Kaurava warrior whose mace hurled at Krishna rebounded fiercely, killing Srutayudha himself. Her mother Parnasa had obtained that gift from Varuna who had specified that the mace should not be used against one who does not fight, else it would kill the person who hurls it.

Swarga (स्वर्ग): An Olympian paradise, a place where all wishes and desires are gratified, The heaven of Indra where mortals after death enjoy the results of their good deeds on earth.

Sveta (स्वेत): A son of King Virata who fell in battle to Bhishma's arrow.

Swayamvara (स्वयंवर): Meaning - Own-choice, Swayamvara, in ancient India, was a practice of choosing a life partner, among a list of suitors by a girl of marriageable age.

Syala (स्याल): A Yadava prince who insulted the sage Gargya, and was the cause of his becoming the father of Kalayavana, a great foe of Krishna and the Yadava family.

T

Tall (टल्ल): One of Ravana's counsellors

Tārā (तारा): See Tara (Devi)

Tāragam (तारगम): Tāragam is the name of forest, where dwelt ten thousand heretical rishis, who taught that the universe is eternal, that souls have no lord and that performance of works alone suffices for the attainment of salvation. Shiva taught them lesson and they became his followers. This legend is associated with Shiva's dance.

Tāraka (तारक): A demon slain by Kumara, the first son of Shiva.

Tandava (ताण्डव): Shiva's cosmic dance.

Tantra (तंत्र): The esoteric Hindu traditions of rituals and yoga. Tantra can be summarised as a family of voluntary rituals modeled on those of the Vedas, together with their attendant texts and lineages.

Tantripala: Assumed name of Sahadeva at Virata's court.

Tarpana or Tarpan (तर्पण): Sacrament, a death rite, also performed during the Pitru Paksha.

Tilottamā (तिलोत्तमा): Tilottama was an Apsaras. She is reputed to have been created by Vishwakarma from Tila seeds. She was responsible for bringing out the mutual destruction of the Asuras Sunda and Upasunda.

Tripura (त्रिपुरा): Tripura (meaning three cities, in Sanskrit) was constructed by the great architect Mayasura. They were great cities of prosperity, power and dominance over the world, but due to their impious nature, Maya's cities were destroyed by Lord Shiva.

Trishira (त्रिसिर): Trishira that is, one having three heads, was an asura mentioned in the Ramayana. He was one of the seven sons of Ravana, and his other brothers were Indrajit, Prahasta, Atikaya, Akshayakumara, Devantaka and Narantaka.

Tulsī Dās (तुलसीदास): Goswami Tulsidas (1532–1623) was a Hindu poet and philosopher, translator of the epics into vernacular. Tulsidas wrote twelve books and is considered the greatest and most famous of Hindi poets.

U

Uchchaihshravas: Uchchaihshravas was the white horse of Indra, produced at the churning of the ocean. It is fed on ambrosia, and is held to be the king of horses.

Udayana: Udayana was a prince of the Lunar race, and son of Sahasranika, who is the hero of a popular story. He was king of Vatsa, and is commonly called Vatsaraja. His capital was Kausambi. Also a name of Agastya.

Uddalaka: A great sage and the teacher of Vedanta.

Uddhava: The friend and counsellor of Krishna. According to some he was Krishna's cousin, being son of Devabhaga, the brother of Vasudeva. He was also called Pavanayadhi.

Ugrasena (उग्रसेन): one-time King of Yadavas; deposed by his son Kams. His wife was Pavanrekha. Krishna killed Kams and established Ugrasena on throne.

Ujjayini (उज्जयिनि) or **Ujjain** (उज्जैन): is an ancient city of central India, in the Malwa region of Madhya Pradesh near which the ancient throne of Vikramaditya was discovered, one of the seven sacred cities of the Hindus, where the Kumbh Mela is held every twelve years. It is also home to Mahakaleshwar Jyotirlinga, one of the twelve Jyotirlinga shrines to the god Shiva.

Ulūka (उलूक): 'An owl.' Son of Kitava. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to the Pandavas.

Ulūpī (उलूपी): A daughter of Kauravya, Raja of the Nagas, with whom Arjuna contracted a kind of marriage. She was nurse to her stepson, Babhruvahana, and had great influence over him. According to the Vishnu Purana she had a son named Iravat.

Umadevī (उमादेवी): Wife of Shiva.

Unchhavritti (उन्छवृत्ती): The life of a mendicant, begging his food.

Upachitra (उपचित्र): One of King Dhritarashtra's sons who perished in the war.

Upanishad (उपनिषद्): Part of the Hindu Śruti scriptures which primarily discuss meditation and philosophy, seen as religious instructions by most schools of Hinduism.

Upaplavya (उपप्लव्य): A place in Matsya Kingdom, where the Pandavas settled after their exile of thirteen years.

Uparichara: A Vasu or demigod, who, according to the Mahabharata, became king of Chedi by command of Indra. He had five sons by his wife; and by an Apsaras, named Adrika, condemned to live on earth in the form of a fish, he had a son named Matsya (fish), and a daughter, Satyavati, who was the mother of Vyasa.

Upasunda (उपसुन्द): Sund and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them.

Urmilā (उर्मिला): Second daughter of Janaka; bestowed on Lakshmana.

Urvasī (उर्वसी): An apsara in Indra's court, whose amorous overtures Arjuna declined.

Ushā (उषा): Wife of Aniruddha, daughter of Banasur.

Ushanas (उशना): Ushanas were appointed as priests of asuras, who knew the science of bringing to life.

Uttanka (उत्तंक): Uttanka was a pupil of Veda, the third pupil of Dhaumya rishi. The other two pupils of Uttanka were Janamejaya and Poshya.

Uttara (उत्तर): A son of the Raja of Virata. Uttara was killed in battle by Salya.

Uttarā (उत्तरा): A daughter of the Raja of Virata. She married Abhimanyu, son of Arjuna.

Uttar kānda (उत्तरकांड): The part of epic Ramayana added later to the work of Valmiki.

V

Vagdevi: Another name for Saraswati.

Varaha (वराह): The third Avatar of the Hindu Godhead Vishnu, in the form of a Boar. He appeared in order to defeat Hiranyaksha, a demon who had taken the Earth (Prithvi) and carried it to the bottom of what is described as the cosmic ocean in the story.

Vaiśampāyana (वैशंपायन): A celebrated sage who was the original teacher of the Black Yajur-Veda. He was a pupil of the great Vyasa, from whom he learned the Mahabharata, which he afterwards recited to King Janamejaya at a festival.

Vaishnava (वैष्णव): A sacrifice performed by Duryodhana in the forest. Yayati, Mandhata, Bharata and others also performed it.

Vaishnava mantra (वैष्णव मंत्र): An invocation which endows a missile with some of the irresistible power of Vishnu.

Vaishnavism (वैष्णव धर्म): Vaishnavism is a tradition of Hinduism, distinguished from other schools by its worship of Vishnu or his associated avatars, principally as Rama and Krishna, as the original and supreme God.

Vaishrāvan (वैश्रावण): Elder brother of Ravana to whom Rama returned Pushpaka after the death of Ravana.

Vaishya (वैश्य): One of the four fundamental varnas (colours) in Hindu tradition comprising merchants, artisans, and landowners.

Vaivasvata Manu (वैवस्वत मनु): Vaivasvata Manu (also Manu Vaivasvate) is one of the 14 Manus. He is considered the progenitor of the current Manvantara, which is the 7th of the 14 that make up the current Kalpa, each Kalpa making up a day of Brahma. He was born to Saranya and Vivasvat and was the King of Dravida during the epoch of the Matsya Purana. He was the founder of the Suryavansha race of kings.

Vajrahanu (वज्रहनु): One of Ravana's generals.

Vajrayudha (वज्रयुद्ध): The weapon with which Indra killed Visvarupa on suspicion because his mother belonged to the asura tribe of daityas.

Valala (वलाल): Assumed name of Bhima when, he worked as a cook at Virata's court.

Vālī (वाली): One of five great monkeys in Ramayana, a son of Indra, Monkey-king of Kishkindha and the cruel elder brother of Sugriva. He was killed by Rama.

Vālmikī (वाल्मिकी): Maharishi Valmiki is the author of the Hindu epic Ramayana, a brahman by birth, connected with the kings of Ayodhya, contemporary of Rama who invented the shloka metre, who taught the Ramayana to Kusa and Lava.

Vāmadeva (वामदेव): Vamadeva is the name of the "preserver" aspect of the god Shiva, one of five aspects of the universe he embodies. Also one of Dasharatha's priest.

Vamana (वामन): The fifth Avatara of Vishnu. He is the first Avatar of Vishnu which had a completely human form, although it was that of a dwarf brahmin.

Vanāsura (बाणासुर): Same as Banasura, was a thousand-armed asura, powerful and terrible. He was son of Bali. Bana was a follower of Shiva. Banasura had a beautiful daughter named Usha.

Vanaprastha (वानप्रस्थ): The third stage of the dvija's life, when he is required to relinquish worldly responsibilities to his heirs and retires to the woods with his wife for an anchorite's life. A person who is living in the forest as a hermit after giving up material desires.

Vandi: Court poet of Mithila who on being defeated by Sage Ashtavakra in debate drowned himself in the ocean and went to the abode of Varuna.

Varaha (वाराह): The third Avatar of Vishnu, who came in the form of a boar.

Vardhamana (वर्धमान): The northern gate of the Kuru capital Hastinapura.

Varṇa (वर्ण): Means - colour, Varna refers to the four naturally existing classes of society as given in the Hindu scriptures: Brahmin, Kshatriya, Vaishya and Shudra.

Vārṇāvata (वारणावत): One of the provinces asked by Pandavas. A forest in which the Pandavas were asked to stay in a wax-house which was to be set on fire at midnight in order to kill the Pandavas while they were asleep.

Varṣṇeya: The charioteer of Rituparna, king of Ayodhya, who accompanied with Bahuka.

Varuṇa (वरुण): A god of the sky, of rain and of the celestial ocean, as well as a god of law and of the underworld.

Varuṇī (वरुणी): The goddess of wine.

Vāsava (वासव): Name of arrow of death, given by Indra to Karna.

Vaśiṣṭha (वशिष्ठ): Vasishtha was chief of the seven venerated sages (or Saptarishi) and the Rajaguru of the Suryavamsha. He was the manasaputra of Brahma. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners. Arundhati was his wife.

Vasudhana (वसुधन): Another warrior who perished in the battle on the Twelfth Day.

Vasudeva (वसुदेव): Descendant of Yadu, husband of Rohini and Devaki. An epithet of Krishna. It means both son of Vasudeva and the supreme spirit that pervades the universe.

Vasuki: King of the Nagas or serpents who live in Patala. He was used by the gods and Asuras for a coil round the mountain Mandara at the churning of the ocean.

Vatapi: Vatapi and Ilvala, two Rakshasas, sons either of Hrada or Viprachitti. They are mentioned in the Ramayana as dwelling in the Dandaka forest.

Vayu (वायु): The god of air and wind who is also father of Bhima and Hanuman.

Veda (वेद): Collectively refers to a corpus of ancient Indo-Aryan religious literature that are considered by adherents of Hinduism to be revealed knowledge. Many Hindus believe the Vedas existed since the beginning of creation.

Veda Vyasa (वेद व्यास): Vyasa, author of the Mahabharata.

Vibhandaka: An ascetic who retired from the world and lived in the forest with his infant son Rishyasringa.

Vibhīṣaṇa (विभीषण): Vibhishana was a rakshasa, brother of Ravana. He was of a noble character and advised Ravana, who kidnapped and abducted Sita, to return her to Rama.

Vichitravīrya (विचित्रवीर्य): Vichitravirya was Bhishma's half-brother, the younger son of queen Satyawati and king Santanu. Chitrangada, the elder brother of Vichitravirya, succeeded Santanu to the throne of Hastinapura. When he died childless, Vichitravirya, became king. He had two sons, Dhritarashtra and Pandu.

Vidarbha: Birar, and probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was Kundinapura, the modern "Kundapur", about forty miles east of Amravati.

Vidura (विदुर): Vidura was a son of a maid-servant who served the Queens of Hastinapura, Queen Ambika and Ambalika. A friend of pandavas. After Krishna, he was the most trusted advisor to the Pandavas and had warned them repeatedly about Duryodhana's plots.

Vijaya (विजय): Name of Karna's bow.

Vijayadashami (विजयादशमी):A festival celebrated on the tenth day of the bright fortnight (Shukla Paksha) of the Hindu autumn month of Ashvin.

Vikarna (विकर्ण): A son of Dhritarashtra who declared the staking of Draupadi illegal, as Yudhishtira himself was a slave and had lost all his rights. Therefore, the Kauravas had not won Draupadi legally, he held

Vikramaditya (विक्रमादित्य): Vikramāditya is the name of a legendary king of Ujjain, famed for his wisdom, valour and magnanimity. The title "Vikramaditya" has also been assumed by many kings in Indian history, notably the Gupta King Chandragupta II.

Vikukshi: A king of the Solar race, who succeeded his father, Ikshwaku. He received the name of Sasada, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasishtha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

Vinda (विन्द), Anuvinda (अनुविन्द): Two brothers kings of Avanti, great soldiers whom were on the Kaurava side, they suffered defeat at the hands of Yudhamanyu.

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 persish alone miserably and his people, the Vrishnis, should be destroyed.

Vritra (वृत्र): Means "the enveloper". Vritra, was an Asura and also a serpent or dragon, the personification of drought and enemy of Indra. Vritra was also known in the Vedas as Ahi ("snake"), cognate with Azhi Dahaka of Zoroastrian mythology and he is said to have had three heads. He was son of Twashta who

was defeated by Indra's weapons Vajrayudha. He was born out of his father's sacrificial flames and became Indra's mortal enemy.

Vrikodara (वृकोदर): Wolf-bellied, an epithet of Bhima, denoting his slimness of waist and insatiable hunger.

Vyasa (व्यास): Compiler of the Vedas, son of sage Parasara.

Vyuha (व्युह): Battle arrays.

Y

Yādavas (यादव): The descendants of Yadu, who dwelt by the Yamuna river.

Yadu (यदु): A prince of the lunar dynasty; Yadu is the name of one of the five Aryan clans mentioned in the Rig Veda. His descendants are called Yadavas. The epic Mahabharata and Puranas refer to Yadu as the eldest son of mythological king Yayati.

Yaduvamsis: Those of the clan of Yadu.

Yajñigna (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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