

# Glossary of Proper Names in the Rāmopākhyāna

## Table of Contents

<b>Glossary of Proper Names in the Rāmopākhyāna.....</b>	<b>1</b>
Agni .....	1
Aṅgada.....	1
Aja.....	1
Ajihvikā.....	1
Aditi .....	1
Ayodhyā .....	1
Aruja .....	2
Aruṇa .....	2
Avindhya .....	2
Aśoka .....	2
Ikṣvāku .....	2
Indra.....	2
Indrajit .....	3
Indrāṇī.....	3
Īśāna.....	3
Uśanas.....	3
Rṣyamūka.....	3
Ēkapādā .....	3
Ekalocanā .....	4
Kakutstha.....	4
Kabandha.....	4
Kāma.....	4
Kāla.....	4
Kimśuka.....	4
Kiṣkindhā.....	5
Kuntī .....	5
Kubera .....	5
Kumuda .....	5
Kumbhakarṇa .....	5
Kuru .....	5
Kṛṣṇā.....	6
Kaikeyī .....	6
Kosala .....	6
Kausalyā.....	6
Krātha .....	6
Krodhavaśa.....	6
Khara .....	7
Khara <sup>2</sup> .....	7
Gaja.....	7
Gandhamādana.....	7
Gandhamādana <sup>2</sup> .....	7
Garuḍa .....	7

Gavaya.....	7
Gavākṣa.....	8
Go.....	8
Gokarna.....	8
Godāvarī.....	8
Gomatī.....	8
Citrakūṭa.....	8
Jaṭāyus.....	8
Janaka.....	9
Janamejaya.....	9
Janasthāna.....	9
Jambha.....	9
Jayadratha.....	9
Jāmbavat.....	9
Tāra.....	10
Tārā.....	10
Tuṇḍa.....	10
Trikūṭa.....	10
Trijaṭā.....	10
Tristanī.....	10
Tryakṣī.....	10
Tvaṣṭṛ.....	10
Daṇḍaka.....	11
Daṇḍaka's forest.....	11
Dadhimukha.....	11
Danu.....	11
Dardura.....	11
Daśaratha.....	11
Diti.....	11
Dīrghajīhvā.....	12
Dundubhī.....	12
Dūṣaṇa.....	12
Drupada.....	12
Dvivida.....	12
Dvyakṣī.....	12
Dharma.....	12
Dhūmrākṣa.....	13
Nandana.....	13
Nandigrāma.....	13
Namuci.....	13
Nala.....	13
Nalakūbara.....	13
Nikharvaṭa.....	13
Nirṛti.....	13
Nīla.....	14
Paṭuśa.....	14
Panasa.....	14
Pampā.....	14
Parvaṇa.....	14
Pāṇḍu.....	14
Pulastya.....	14
Puloman.....	15
Puṣpaka.....	15

Puṣpotkaṭā .....	15
Pūtana .....	15
Praghasa.....	15
Prajāpati.....	15
Prabhāvatī.....	15
Pramāthin.....	15
Praruja.....	16
Prahasta.....	16
Prahlāda .....	16
Bṛhaspati.....	16
Brahmā .....	16
Bharata.....	16
Bharata <sup>2</sup> .....	17
Bhīma.....	17
Madhumādhavi .....	17
Madhuvana .....	17
Mantharā.....	17
Mandodarī .....	17
Maya .....	17
Marici.....	18
Maruts .....	18
Malaya .....	18
Mātali .....	18
Mādrī .....	18
Mādhvika.....	18
Mārica.....	18
Mārkaṇḍeya.....	19
Mālyavat.....	19
Mithilā .....	19
Mṛkaṇḍu .....	19
Mālinī.....	19
Mṛgaśīrṣa.....	19
Mainda .....	19
Yama.....	20
Yudhiṣṭhira .....	20
Raghu .....	20
Rambhā.....	20
Rākā .....	20
Rāma .....	20
Rāvaṇa .....	21
Rudra .....	22
Rohiṇī .....	23
Lakṣmaṇa.....	23
Laṅkā .....	24
Lalāṭākṣī .....	24
Vajrabāhu .....	24
Vajravega.....	24
Varuṇa .....	24
Vasiṣṭha .....	25
Vāmadeva.....	25
Vāyu.....	25
Vālin .....	25
Videha.....	26

Vinatā.....	26
Vibhīṣaṇa.....	26
Virūpākṣa.....	26
Viśāmpa.....	26
Viśalyā.....	27
Viśravas.....	27
Viśvakarman.....	27
Viśvāvasu.....	27
Viṣṇu.....	27
Vṛtra.....	28
Vaiśāmpāyana.....	28
Vaiśravaṇa.....	28
Śatrughna.....	28
Śanaīścara.....	29
Śarabhaṅga.....	29
Śirīṣa.....	29
Śiva.....	29
Śuka.....	29
Śūrpaṅakhā.....	29
Sam̐pāti.....	30
Sahya.....	30
Sāraṇa.....	30
Sindhu.....	30
Sītā.....	30
Sugrīva.....	31
Sumitrā.....	32
Suṣeṇa.....	32
Hanūmat.....	32
Hari.....	33
Himavat.....	33

## Glossary of Proper Names in the Rāmopākhyāna

### Agni

The god of fire and fire itself, one of the five elements, one of the Vasus (3.260.4), guardian of the south-east, father of the monkey Nīla, messenger of the gods who goes at their head when they approach Brahmā (3.260.1-3), one of those who vouch for Sītā's purity before Rāma after her rescue (3.275.27).

### Aṅgada

One of the monkey heroes, son of Sugrīva's brother Vālin and Tārā, one of the principal members of the group of monkeys Sugrīva sends south to find Sītā, one of the captains in Sugrīva's army (3.267.19). He trespasses in Sugrīva's honey-forest Madhuvana with Hanūmat upon returning to Kiṣkindhā after Sītā is located (3.266.27), is sent as messenger to Rāvaṇa by Rāma upon arriving in Laṅkā (3.267.54, 3.268.7-22), kills Indrajit's charioteer and destroys his chariot while aiding Lakṣmaṇa in a battle with Indrajit (3.272.14-18), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), among those who gain the ability to see the invisible by applying Kubera's water (3.273.13) and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is consecrated as crown-prince upon the return to Kiṣkindhā (3.275.57).

### Aja

A former ruler of Ayodhyā, son of Raghu and father of Daśaratha in the line of Ikṣvāku.

### Ajihvikā

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

### Aditi

Vedic goddess, daughter of Dakṣa, wife of Kaśyapa, mother of the Ādityas and of the gods.

### Ayodhyā

The capital city of Rāma and other kings of the solar dynasty, built by Manu, the father of Ikṣvāku, described in *Rāmāyaṇa* 1.5, situated on the bank of the Sarayū river in the Kosala district, pre-independence Oude, present day Ayodhyā in Uttar Pradesh.

**Aruja**

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

**Aruṇa**

The dawn personified as the charioteer of the sun, son of Kaśyapa by Vinatā. Kaśyapa, son of Brahmā, married the two daughters of Prajāpati, Kadrū and Vinatā, to whom he granted boons. Kadrū chose to have 1000 serpent sons and Vinatā to have two sons more excellent than Kadrū's sons. Kadrū gave birth to a thousand eggs and Vinatā to two, which they incubated in pots. After five hundred years Kadrū hatched her thousand sons. Jealous, Vinatā broke open one of her eggs. Aruṇa emerged developed only from the waist up, cursed his mother to serve Kadrū until her second son freed her and took his place in the sky as the reddish dawn. After another five hundred years Garuḍa was born from the other egg. (MBh. 1.14) In female form he bore Vālin to Indra and Sugrīva to the Sun who were raised by Ahalyā, cursed to become monkeys by her husband Gautama, and adopted by Ṛkṣarāja, king of Kiṣkindhā.

**Avindhya**

An aged minister of Rāvaṇa. He advises him to return Sītā to Rāma, sends Sītā an encouraging message by way of Trijaṭā (3.264.55-71), foretells Hanūmat's visit (3.266.64-65), calms and dissuades Rāvaṇa when he undertakes to slay Sītā out of anger after Indrajit's death (273.28-32), accompanies Sītā out of Laṅkā with Vibhīṣaṇa to return her to Rāma after the war (3.275.6-7), and is honored by Rāma (3.275.39).

**Aśoka**

The moderately sized Saraca Indica tree belonging to the leguminous class with smooth gray-brown bark and deep green shiny evergreen foot-long leaves. It gives bloom between January and April to flowers with four oval petals which turn from yellow through orange to crimson, contain long white and crimson stamens, and are fragrant in the night. (Cowen, p. 5.)

**Ikṣvāku**

Son of Manu Vaivasvata, first king in Ayodhyā (R. 1.69.19).

**Indra**

The wielder of the thunderbolt and bringer of rain, aided by the Maruts in battle, heroic victor over the obstructor of rain Vṛtra, drought, obstacles and other negative forces including Asuras, Dasyus, Daityas, Dānavas, etc., munificent bestower of success, prosperity, and happiness. In the Ṛgveda he supersedes Varuṇa to become the preeminent Vedic deity, the principal deity summoned to enjoy Vedic performances. He is said to be called Śatakratu because of having performed a hundred Vedic performances though the

epithet was applied because he is invoked in numerous Vedic performances. He is lord of the thirty-three (twelve Ādityas, eight Vasus, and eleven Rudras, often rounded to thirty) deities, and king of the gods which he remains even though subordinated in the epics, Purāṇas, and classical Sanskrit literature to Brahmā, Viṣṇu and Śiva. Mālātī is his charioteer, Nandana his garden, Vaijayanta, his palace, and Amarāvātī, his city. His wife is Indrāṇī, the daughter of Puloman.

## Indrajit

Also called Meghanāda ‘thunder,’ the eldest son of Rāvaṇa by Mandodarī. He performed many Vedic ceremonies and was taught the technique of transcending and the special power of invisibility by Śiva. In the great battle between Indra and Rāvaṇa, he turned invisible, sneaked onto Indra’s chariot and bound the god. He was thus named Indrajit by Brahmā, who granted him, in exchange for his father’s releasing Indra after a year, the boon that upon completing a Vedic ceremony a chariot would emerge from the fire fighting from which he would not die in battle (R. 7.30.8-13). Fights with Lakṣmaṇa during Rāvaṇa’s first sortie (3.269.7, 12). Sent out by Rāvaṇa after Kumbhakarṇa’s death, he disappears, severely wounds Rāma and Lakṣmaṇa in battle (272.2-26) and binds them with a lattice of arrows (3.273.1). He mounts his invisible chariot after presenting offerings to Agni in a Vedic ceremony (R. 6.67.4-10). Returning to battle after their recovery, he is slain by Lakṣmaṇa (3.273.15-24).

## Indrāṇī

wife of Indra, daughter of Puloman (3.275.38), said to be Śacī because of the interpretation of Indra’s Vedic epithet Śacīpati ‘lord of strength’ as meaning ‘husband of Śacī.’

## Īśāna

A form of Śiva with matted hair riding an ox. See note on 3.265.23.

## Uśanas

An ancient sage with the patronymic Kāvya identified with Śukra, the teacher of the Asuras, who presides over the planet Venus.

## R̥śyamūka

The mountain beside the river Pampā, on top of which Sugrīva and his four associates, Hanūmat, Jāmbavat, etc. are living when the Gandharva Viśvāvasu, who emerged from the slain body of the Rākṣasa Kabandha, recommended that Rāma and Lakṣmaṇa seek his assistance in finding Sītā (3.263.39). MBhCI 1.3, p. 300-301.

## Ekapādā

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

### **Ekalocanā**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

### **Kakutstha**

Purañjaya, son of Vikukṣi/Śaśāda, grandson of Ikṣvāku, father of Anenas, was so called because he rode on the hump of a bull. Requested for assistance in a battle against the demons, he asked that Indra take the form of a bull to carry him. (*Viṣṇupurāṇa* 4.2.5-12.) He is the son of Bhagīratha and father of Raghu according to *Rāmāyaṇa* 1.69.26.

### **Kabandha**

The cask-shaped monster, also called Danu (e.g. R. 3.67.18, 24), who seizes Lakṣmaṇa as he and Rāma head south in search of Sītā in Daṇḍaka's forest, has his arms severed, is slain by them, regains the radiant form of the Gandharva Viśvāvasu, and directs them to Sugrīva (3.263.25-43; R. 3.67.16 - 3.70.1). The *Rāmāyaṇa* provides two accounts of how he attained his shape as a cask: 1. He previously had an inconceivable form like the body of the moon, sun, or Indra, but assumed a cask-like shape to frighten sages in the forest. He was cursed to remain in that form until Rāma severed his arms and burnt him in a desolate forest by the great sage Sthūlaśiras whom he angered by tormenting him while he was gathering wild plants. (R. 3.67.1-6.) 2. He is the radiant son of Danu (R. 3.67.7), who was granted long life by Brahmā on account of his spiritual practice. Indra, when attacked by him, disfigured him by forcing his head and thighs into his body leaving him in the shape of a cask (*kabandha*) but at his plea gave him a mouth in his belly and long arms with which to feed himself and prophesied his release when they were severed by Rāma and Lakṣmaṇa. (R. 3.67.8-15.)

### **Kāma**

The god of love, son of Dharma ('right, proper function, duty') and husband of Rati ('sexual enjoyment'), whose body is burnt to ashes by Śiva when he attempts to shoot him with his arrow of love while he is absorbed in spiritual practice.

### **Kāla**

The Black Mountain in the northwest of the island of Laṅkā.

### **Kimśuka**

The medium sized *Butea frondosa* tree ranging from 20 to 40 feet in height, having a crooked trunk and rough, gray bark. It grows large, thick, velvety, bronze-green leaves in

April and May which it drops in December and January. Between January and March it covers its crown with a conflagration of scentless five-petaled orange and vermilion flowers from long, velvety, green stalks. (Cowen, p. 3.)

## **Kiṣkindhā**

The monkey city of Vālin and Sugrīva south of Daṇḍaka's forest in southern India.

## **Kuntī**

Daughter of a Yādava prince named Śūra who gave her to his childless cousin Kuntibhoja, by whom she was adopted. In return for her extraordinary hospitality to the difficult to please sage Durvāsas, as a girl she obtained a mantra to invoke and have a child by any deity. Before her marriage she invoked the Sun and had a son Karṇa whom she abandoned by setting him afloat in a basket. She was the first wife of Pāṇḍu to whom, after he was cursed to die making love, she bore Yudhiṣṭhira, Bhīmasena and Arjuna by invoking the deities Dharma, Vāyu and Indra respectively. After Pāṇḍu dies and his younger wife Mādri commits satī, she adopts Mādri's twins Nakula and Sahadeva, fathered by the Aśvins with the use of her mantra, and brings all five of Pāṇḍus sons back to her husband's city Hāstinapura, where her blind brother-in-law Dhṛtarāṣṭra rules.

## **Kubera**

The god of wealth, regent of the northern quarter, chief of the Yakṣas, a friend of Rudra, owner of the airship Puṣpaka, represented as having three legs and only eight teeth, son of Pulastya (later called Viśravas) by Go or, according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa*, Iḍaviḍā, daughter of Tṛṇabindu. He was originally made lord of the Rākṣasas in Laṅkā. When he is driven out by Rāvaṇa he settles on Mount Gandhamādana. He is usually called by the patronymic Vaiśravaṇa 'son of Viśravan.' 'Viśravan' synonymous with 'Viśravas,' refers to Pulastya's reincarnation of half of himself (3.258.14).

## **Kumuda**

One of the monkey heroes in Sugrīva's army who surrounds Rāma and Lakṣmaṇa when they fall struck by Indrajit's arrows (3.273.4).

## **Kumbhakarṇa**

Rāvaṇa's giant brother, son of Viśravas by Puṣpotkaṭā, who chooses sleep when granted a boon by Brahmā for his spiritual practice (3.259.28). About to devour Sugrīva in the war at Laṅkā, he is slain by Lakṣmaṇa with Brahmā's weapon (3.271.16).

## **Kuru**

Son of Saṁvaraṇa and Tapatī (daughter of the sun), ancestor of the Kurus including Yudhiṣṭhira and his brothers.

## **Kṛṣṇā**

The daughter of Drupada, hence called Draupadī, sister of Dhṛṣṭadyumna, and the princess of Pāñcāla, hence called Pāñcālī, won by Arjuna at her svayaṁvara to become the common wife of the five sons of Pāṇḍu, i.e. Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva. Saved by miracle from being publicly disrobed at the court of Hāstinapura when Yudhiṣṭhira loses her gambling at dice, she is granted freedom for herself and her husbands by king Dhṛtarāṣṭra. She accompanies her husbands to the forest in their exile, where she is abducted by Jayadratha while they are out hunting. It is just after her recovery that Yudhiṣṭhira asks Mārkaṇḍeya the question that prompts the narration of the Rāmopākhyāna. The later *Bhāgavatapurāṇa* makes another link to the *Rāmāyaṇa* through her by narrating that she is the reincarnation of a shadow Sītā who is set in the real Sītā's place before Rāvaṇa abducts her and remains there until Agni restores the real Sītā after the fall of Lañkā. The shadow Sītā gains reincarnation as Kṛṣṇā after years of spiritual practice in Puṣkara in answer to her five-times repeated request of Śiva to have a husband.

## **Kaikeyī**

Daughter of a king of the Kekayas, sister of Yudhājī, one of the wives of Daśaratha and mother of Bharata (3.258.8), who in claiming a boon previously promised her by her husband wishes that her son be consecrated crown prince instead of Rāma and that Rāma be sent to the forest (3.261.16-25), recalls her son after Rāma's departure and Daśaratha's death, advises him to seize the kingdom, is rebuked by him (3.261.30-33), and brought along on the journey to Citrakūṭa to recall Rāma (3.261.35).

## **Kosala**

The country on the banks of the Sarayū river having Ayodhyā as its capital, named for the Kṣatriyas, the descendants of Māthavya Videgha, inhabiting it.

## **Kausalyā**

Princess of Kosala, wife of Daśaratha, mother of Rāma (3.258.8). She accompanies Bharata on his journey to Citrakūṭa to recall Rāma to Ayodhyā (3.261.35).

## **Krātha**

One of the leaders in Sugrīva's monkey army (3.267.19).

## **Krodhavaśā**

One of the Piśāca and Rākṣasa warriors who attacks Rāma's army invisible while they are resting (3.269.2-4), are recognized and made visible by Vibhīṣaṇa, and slain by the monkeys.

## **Khara**

Rāvaṇa's younger brother, son of Viśravas and Rākā, who with his twin sister Śūrpaṅkhā (3.259.8), serve his elder brothers Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa when they perform spiritual practice (3.259.19). He and fourteen thousand Rākṣasas in Janasthāna are slain by Rāma (3.261.43).

## **Khara<sup>2</sup>**

One of the Piśāca and Rākṣasa warriors who attack Rāma's army invisible while they are resting (3.269.2-4), are recognized and made visible by Vibhīṣaṇa, and slain by the monkeys.

## **Gaja**

A monkey general in Sugrīva's army who commands a billion soldiers (3.267.3).

## **Gandhamādana**

A mountain in the Himalayan range east of Meru forming the division between Ilāvṛta and Bhadrāśva, named for its fragrant forests. Home of Viśravas and his children (3.259.13) and the place where Vaiśravaṇa takes refuge after Rāvaṇa drives him out of Laṅkā (3.259.33). Home of Sugrīva's general called Gandhamādana (3.267.5). MBhCI 1.3, p. 342-345.

## **Gandhamādana<sup>2</sup>**

A monkey-general in Sugrīva's army who commands ten billion soldiers (3.267.5), son of Kubera (R. 1.16.491\*5).

## **Garuḍa**

King of the birds, vehicle of Viṣṇu, son of Kaśyapa and Vinatā, brother of Aruṇa who is the charioteer of the sun.

## **Gavaya**

A monkey general in Sugrīva's army who commands a billion soldiers (3.267.3), son of Vaivasvata.

**Gavākṣa**

A monkey general in Sugrīva's army who commands six hundred billion soldiers (3.267.4), son of Vaivasvata and leader of the Golāṅgulas. He is devoured by Kumbhakarna in the battle at Laṅkā (3.271.4).

**Go**

Wife of Pulastya and mother of Vaiśravaṇa (3.258.12), who according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa* is Iḍaviḍā, daughter of Tṛṇabindu.

**Gokarna**

A place of pilgrimage on the Malabar coast, at the northern extremity of Kerala, sacred to Śiva.

**Godāvārī**

A river in the Deccan beside which Rāma and Lakṣmaṇa stay in Daṇḍaka's forest (3.261.40). It flows from Brahmagiri, near Tryambakajyotirlinga of present-day Nasik northeast of Mumbai east through Rajahmundry and empties into the Bay of Bengal. MBhCI 1.3, p. 348-349.

**Gomatī**

A river in northeastern India, described as having along its banks the Naimiṣa forest and Nāgapura, along the bank of which Rāma performs ten Aśvamedha ceremonies after his return to Ayodhyā (3.275.69). It originates just south of the western end of present day Nepal and flows through Lucknow in Uttar Pradesh emptying into the Ganges north of and downstream from Vārāṇasī. MBhCI 1.3, p. 349-350.

**Citrakūṭa**

The hill and district Citrakote on the Paisuni river, a small southern tributary to the Yamuna, about fifty miles southeast of Banda on the border of Madhya Pradesh in southern Uttar Pradesh. First habitation of the exiled Rāma, Lakṣmaṇa and Sītā, where Bharata approaches him to request his return to Ayodhyā (3.261.37), and where, as Sītā narrates to Hanūmat in 3.266.67, Rāma cast an arrow at a crow molesting Sītā. It remains crowded with temples as the holiest spot of Rāma's worshippers. MBhCI 1.3, p. 353.

**Jaṭāyus**

King of the vultures, son of Aruṇa and Śyenī, younger brother of Saṁpāti, friend of Daśaratha's, who is slain attempting to prevent Rāvaṇa from abducting Sītā (3.262.41-263.6). MBhCI 1.1, p. 22-23. Lineage: R. 3.13.6-33.

## Janaka

Father of Sītā (3.258.9), also called Sīradhvaja ‘he whose banner is a plow.’ He discovered Sītā in a furrow while plowing his fields (R. 1.65.14). He is king of Videha with its capital at Mithilā, son of Hrasvaroman, descendant of Ikṣvāku through his youngest son Nimi who founded the kingdom of Videha and his son Mithi who founded the city Mithilā. Lineage: R. 1.70.1-13.

## Janamejaya

The king to whom Vaiśampāyana relates the *Mahābhārata* in the intervals of his great snake rite. He is the son of Parikṣit, grandson of Abhimanyu, and great-grandson of Arjuna, the third of the five Pāṇḍavas who are the principal figures in the *Mahābhārata*. In response to his request to Vyāsa, who arrives at his snake rite with his students, to tell him about the deeds of his ancestors, Vyāsa asks his principal disciple Vaiśampāyana to narrate the epic (MBh. 1.54). Janamejaya undertook the snake rite for the purpose of destroying all snakes after learning that his father died by being bitten by the venomous serpent Takṣaka (MBh. 1.46.34-1.47.9) but he halted the rite prior to its completion (MBh. 1.51.16-23).

## Janasthāna

Literally, ‘place of people,’ the part of the Daṇḍaka forest in which Khara lives (3.261.41).

## Jambha

One of the Piśāca and Rākṣasa warriors who attack Rāma’s troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

## Jayadratha

The king of Sindhu and Sauvīra, one of the kings who fail to win Kṛṣṇā at her svayamvara, who abducts Kṛṣṇā, the wife of the Pāṇḍavas, from their forest hermitage while they are out hunting. His army is overtaken and defeated by the Pāṇḍavas and his head is shaved by Bhīma (3.257.7, 3.276.10). But he is released by Yudhiṣṭhira. He later fights with the Kauravas against the Pāṇḍavas.

## Jāmbavat

The bear-king who is one of Sugrīva’s four counselors (3.264.23) and general of an army of a billion streak-faced black bears (3.267.8). He accompanies Lakṣmaṇa when he pierces the southern gate of Laṅkā (3.268.24), is among those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is the son of Brahmā and father of Jāmbavatī whom Kṛṣṇa marries.

**Tāra**

One of Sugrīva's monkey-generals, son of Bṛhaspati (R. 1.16.491\*3). He fights against Nikharvaṭa (3.269.8), is among those who encounter Kumbhakarṇa (3.271.5-6) when he emerges to fight and those who surround Rāma and Lakṣmaṇa when Indrajit binds them with lattices of arrows (3.273.4).

**Tārā**

A female monkey, daughter of Suṣeṇa, wife of Vālin and mother of Aṅgada. She was taken as wife by Sugrīva when he presumed that Vālin was slain by Māyāvin (R. 4.45.8) but Vālin took her from him when he slew Māyāvin and escaped the cave (R. 4.8.32). She tries to dissuade Vālin from going out to meet Sugrīva's challenge (3.264.16-21). After Vālin's death she is taken again as wife by Sugrīva (3.264.39).

**Tuṇḍa**

A Rākṣasa who fights against Nala in the battle at Laṅkā (3.269.8).

**Trikūṭa**

A mountain in Śrīlaṅkā on top of which the city Laṅkā is situated (R. 6.30.20).

**Trijaṭā**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44). She consoles Sītā (3.264.53-72) and is honored for it by Rāma after the fall of Laṅkā (3.275.39).

**Tristani**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

**Tryakṣī**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

**Tvaṣṭṛ**

Viśvakarman (q.v.) (3.267.41); Brahmā (3.258.9).

## Daṇḍaka

The youngest son of Ikṣvāku after whom the Daṇḍakāraṇya is said to be named, reincarnation of Krodhahantr (MBh. 1.61.43).

## Daṇḍaka's forest

The great forest through which the Godāvārī river flows in south India (3.261.40), where Śarabhaṅga's hermitage is located, where Rāma, Sītā, and Lakṣmaṇa dwell after leaving Citrakūṭa during their exile (3.261.39), where Rāma slays Rāvaṇa's brother Khara, his general Dūṣaṇa (3.261.43), and fourteen thousand Rākṣasas (3.261.42) and Rāma and Lakṣmaṇa encounter Kabandha (3.263.23-43). It originated from the burning of Daṇḍaka's kingdom between the Vindhya and Śaivala mountains by Indra at the request of the sage Uśanas after Daṇḍaka raped his daughter Arajā (R. 7.70.14-72.21). MBhCI 1.3, pp. 360-361.

## Dadhimukha

An elder monkey general (3.267.7), son of the moon (R.6.21.22), maternal uncle of Sugrīva and guardian of Sugrīva's honey forest Madhuvana (R. 5.59.9).

## Danu

Daughter of Dakṣa, one of Kaśyapa's wives, mother of the demons called Dānavas numbering 40 or 100. Adoptive mother of Vṛtra. (*Śatapathabrāhmaṇa* 1.6.3.9.)

## Dardura

A mountain in southern India. MBhCI 1.3, p. 361.

## Daśaratha

Father of Rāma, Lakṣmaṇa, Bharata, and Śatrughna (3.258.7); son of Aja in the line of Ikṣvāku (3.258.6); husband of Kausalyā, Kaikeyī, and Sumitrā (3.258.8), and virtuous king of Ayodhyā (3.261.3). Prepared to consecrate Rāma king (3.261.13-15), he is requested by his wife Kaikeyī to grant a previously promised boon, which he does (3.261.21-22). He remains silent when she asks that her son Bharata be made king instead of Rāma and that Rāma be banished to the forest (3.261.25-26) but dies from grief (3.261.29) upon Rāma, Sītā, and Lakṣmaṇa's departure. He appears in a divine, radiant form in a lustrous vehicle yoked with geese (3.275.19) when Rāma initially rejects Sītā when she is led out to him from Laṅkā after the defeat of Rāvaṇa. He approves of him accepting her back and bids him return to rule Ayodhyā (3.275.35).

## Diti

Daughter of Dakṣa, wife of Kaśyapa, and mother of the Daityas, a class of demons.

### **Dirghajihvā**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

### **Dundubhī**

The female Gandharva who incarnates as Mantharā, Kaikeyī's hunch-backed maid-servant, at Brahmā's bidding to help accomplish the purpose of the gods (3.260.9-10).

### **Dūṣaṇa**

A Rākṣasa general, elder brother of Vajravega and Pramāthin, slain by Rāma in Daṇḍaka's forest (3.261.43).

### **Drupada**

Also called Yajñasena, son of Somaka, king of the Pañcālas; father of Kṛṣṇā, wife of the five Pāṇḍavas, who is thus given the patronymic Draupadī. After he becomes king, he rejects his childhood friend Droṇa who in revenge, after becoming the teacher of the Pāṇḍavas at Hāstinapura, has them conquer his kingdom, the southern half of which Droṇa keeps for his own and the northern half of which he returns to him. To acquire a son to get revenge, Drupada performs a ceremony from the fire of which arises his son Dhṛṣṭadyumna and daughter Kṛṣṇā. The Pāṇḍavas win the latter at her svayamvara and stay with Drupada for a year after their marriage to her. Drupada fights on their side in the war between the Pāṇḍavas and the Kurus, is slain by Droṇa, but avenged by his son Dhṛṣṭadyumna who slays Droṇa.

### **Dvividā**

One of Sugrīva's four ministers (3.264.23) and generals (3.267.19) in the army allied with Rāma, said to be progenerated by the Aśvins (R. 1.16.491\*9-10). He was among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4) and those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13).

### **Dvyakṣī**

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

### **Dharma**

The personification of dharma, identified in the Mahābhārata with Yama, the god of death. He fathered Yudhiṣṭhira on Kuntī.

### **Dhūmrākṣa**

A Rākṣasa general slain by Hanūmat (3.270.14).

### **Nandana**

Indra's divine garden.

### **Nandigrāma**

A village near Daulat-ābād from which Bharata administers the kingdom during Rāma's banishment (3.261.38) in sympathetic self-banishment. He rules in Rāma's name keeping Rāma's sandals before him (3.275.60-61).

### **Namuci**

A demon slain by Indra (Ṛgveda 8.14.13).

### **Nala**

The monkey-chief (3.267.19), son of Tvaṣṭṛ or Viśvakarman (3.267.41, R. 1.16.491\*6), who constructs the floating causeway from Rāmeśvara to Śrīlaṅkā for the army of monkeys to pass (3.267.42-45). He fights with the Rākṣasa Tuṅḍa at Laṅkā, is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4) and those who surround Rāvaṇa when he comes out to fight (3.274.3).

### **Nalakūbara**

The son of Vaiśravaṇa (3.258.16), cursed his uncle Rāvaṇa after he raped his wife that his head would split into seven pieces if he should ever again approach another woman against her will (3.264.58-59; R. 7.26.23-24, 42-44).

### **Nikharvaṭa**

A Rākṣasa who fights with the monkey Tāra in the war at Laṅkā (3.269.8).

### **Nirṭi**

Goddess of death and corruption often associated with the god of death Mṛtyu and the goddess of illiberality Arāti. She is regarded as the mother of fear, terror, death, and hell

and as the daughter of vice and violence, or as the wife of vice. She binds mortals with her cords. She is regent of the south or southwest and of the asterism Mūlā.

## **Nīla**

A monkey-chief, son of Agni (R. 1.16.491\*7), sent south in search of Sītā (R. 4.40.1-2), a general of Sugrīva's army (3.267.19), who slays the Rākṣasa Pramāthin at Laṅkā (3.271.25), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3).

## **Paṭuśa**

A Rākṣasa who fights against the monkey Panasa in the battle at Laṅkā (3.269.8).

## **Panasa**

A monkey general contributing five hundred and seventy million monkeys to Sugrīva's army (3.267.6). He fights against the Rākṣasa Paṭuśa in the battle at Laṅkā (3.269.8) and is devoured by Kumbhakarṇa (3.271.4).

## **Pampā**

A river in south India flowing near Mount R̥śyamūka (3.263.4o) where Rāma laments Sītā's loss (3.264.3) and worships the water and his ancestors (3.264.8).

## **Parvaṇa**

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

## **Pāṇḍu**

King of Hāstinapura, son of Vicitravīrya, younger brother of Dhṛtarāṣṭra, husband of Kuntī and Mādri, who abandons his throne to live in the forest. He is the legal father of Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva.

## **Pulastya**

The mind-born son of Prajāpati (Brahmā 3.259.35), husband of Go, and father of Vaiśravaṇa (3.258.12), who, when his son abandons him for his grandfather Prajāpati, takes birth with half of his body as Viśravas (3.258.14, 3.259.1), in which form he fathers Rāvaṇa, Vibhīṣaṇa, and their other siblings (3.259.6-8).

**Puloman**

A demon, son of Danu (MBh. 1.59.21-22), father of Śacī, Indra's wife (*Matsyapurāṇa* 6.21). Taking the form of a boar, he carried off Pulomā, the pregnant wife of Bhṛgu who had previously been promised to him, but was turned to ashes at the sight of Cyavana who fell prematurely from Pulomā's womb (MBh. 1.5-6). He was slain by Indra when about to curse him for taking his daughter (Sharma vol. 2, p. 270, note 2).

**Puṣpaka**

The self-moving aerial car made by Viśvakarman from the luminous dust produced from rubbing the Sun, his son-in-law, on a grindstone in an attempt to dim his brightness which his daughter could not bear. Viśvakarman gave it to Brahmā who gave it to Kubera after his long spiritual practice. It is carried off by the demon Rāvaṇa when he drives Kubera out of Laṅkā (3.259.34). Kubera vows that it will not carry Rāvaṇa but will carry his slayer (3.259.34-35). After Rāma slays Rāvaṇa he employs the car to transport himself and Sītā back to Ayodhyā via Kiṣkindhā (3.275.52, 56) before he returns it to Kubera (3.275.68).

**Puṣpotkaṭā**

One of the three female Rākṣasas Vaiśravaṇa gives Viśravas to appease him, mother of Rāvaṇa and Kumbhakarṇa (3.259.3-7).

**Pūtana**

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

**Praghasa**

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

**Prajāpati**

Brahmā, the self-existent creator of the worlds (3.258.11), father of Pulastya, grandfather of Kubera and of Rāvaṇa and his siblings.

**Prabhāvati**

A female spiritual practitioner who is performing spiritual practice at the abode of the demon architect Maya.

**Pramāthin**

A Rākṣasa, one of the younger brothers of Dūṣaṇa, the other being Vajravega, who accompany Kumbhakarna out to battle (3.270.27) and are apprehended by Lakṣmaṇa (3.271.20). He is slain by Nīla (3.271.25).

### Praruja

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

### Prahasta

Rāvaṇa's chief minister, slain by Vibhīṣaṇa in battle at Laṅkā (3.270.1-5).

### Prahlāda

A pious Daitya, son of Hiranyakaśipu (*Matsyapurāṇa* 6.8-9) and Kayādhū, made king of the Daityas by Viṣṇu after killing Hiranyakaśipu in the form of Narasiṃha.

### Bṛhaspati

Lord of speech, the teacher, spiritual advisor, and performer of ceremonies for the gods. He is the god of wisdom and eloquence, regarded as son of Aṅgiras, husband of Tārā, and father of Kaca. In astronomy he is the regent of Jupiter and often identified with that planet.

### Brahmā

Properly *brahmān* (masculine), the self-existent absolute, eternal spirit, manifested as a personal Creator distinguished from *brāhman* (neuter), the one unmanifest impersonal self-existent absolute eternal spirit, universal soul or divine essence and source from which all created things emanate, with which they are identified, and to which they return.

### Bharata

A quarter-part incarnation of Viṣṇu (R. 1.17.8), son of Daśaratha and Kaikeyī and younger brother of Rāma (3.258.7-8). His half-brother Śatrughna is his devoted companion as Lakṣmaṇa is to Rāma. At the time of Rāma's marriage to Sītā, he marries Māṇḍavī, daughter of Kuśadhvaja, Janaka's younger brother (R. 1.72.19). He and Śatrughna go to visit his mother's homeland, Kekaya, with his maternal uncle and the country's king, Yudhājit (R. 2.1.2-3). The coronation of Rāma is arranged in his absence (R. 2.4.25-27). After his mother removes the impediments to him becoming king by requesting that he be consecrated instead of Rāma and that Rāma be exiled (3.261.25), and after the death of his father from grief upon Rāma's departure (3.261.29), messengers request his return (R. 2.62.2-3). He rebukes his mother for causing the death of his father and the exile of Rāma and refuses to accept rulership (3.261.32-33). Instead he goes after Rāma to bring him back (3.261.34), and upon his refusal, administers the kingdom in his name, living the life

of an ascetic in Nandigrāma until his return (3.261.38, 3.275.61) for which he is remembered as the embodiment of virtue and of brotherly trust and devotion. As his uncle Yudhājit's general (R. 7.91.1), he conquers the land of the Gandharvas (Gāndhāra) and installs his two sons as kings in them, Takṣa in Takṣaśilā and Puṣkala in Puṣkalāvati (R. 7.91.9). He Declines to succeed to the throne of Ayodhyā at Rāma's retirement in favor of Rāma's sons Lava and Kuśa (R. 7.97.5-7). He accompanies Rāma in his renunciation (R. 7.99.11).

## **Bharata<sup>2</sup>**

Son of Duṣanta and Śakuntalā, ancient emperor of northern India, who through his son Bhūmanyu, whom he obtained from Bharadvāja, became ancestor of Saṁtanu and most of the figures in the Mahābhārata (MBh. 1.89.16-19).

## **Bhīma**

The second son of Pāṇḍu and Kuntī, fathered by Vāyu, the wind.

## **Madhumādhavī**

alcohol or specifically the liquor of the Michelia Campaka tree.

## **Madhuvana**

The honey-forest protected by the monkey kings Vālin and Sugrīva and enjoyed by Hanūmat, Aṅgada, and the other monkeys who search the south for Sītā (3.266.26-27).

## **Mantharā**

Kaikeyī's hunch-backed maid-servant, the incarnation of the female Gandharva Dundubhī (3.260.10), who advises Kaikeyī of impending misfortune upon learning that the king is preparing to consecrate Kausalyā's son Rāma crown-prince (3.261.16-18). She thereby incites her to intervene to get her own son Bharata consecrated.

## **Mandodarī**

Rāvaṇa's queen, favorite wife, daughter of Maya and the apsaras Hemā (R. 7.12.16), and mother of Indrajit (3.265.16).

## **Maya**

The architect of the Daityas, son of Diti, whose abode the monkeys searching the south for Sītā visit (3.266.40). He gives his daughter Mandodarī as bride to Rāvaṇa (R. 7.12.15-17).

Saved from the fire devouring the Khāṇḍava forest (MBh. 1.219.35-40), he builds the palace of the Pāṇḍavas in Indraprastha (MBh. 2.2-3).

## Marīci

One of the Prajāpatis (R. 3.13.8) and ancestor of Mārīca, one of the seven ṛṣis.

## Maruts

The storm-gods, Indra's companions, the sons of Rudra and Pṛṣṇi, or the children of heaven or of ocean, armed with golden weapons, i.e. lightnings and thunderbolts, having iron teeth, roaring like lions, residing in the north, riding in golden cars drawn by ruddy horses sometimes called Pṛṣatīḥ (Ṛgveda). They are among the gods of the middle sphere (Naighaṇṭu 5.5) and are numbered three times sixty (RV. 8.96.8). In the later literature they are the children of Diti, numbered either seven or seven times seven, and are sometimes said to be led by Mātariśvan (MW).

## Malaya

A mountain range on the west of Malabar, the western Ghāts, abounding in Sandal trees (MW), on the southern sea near Mounts Sahya and Dardura (3.266.42-43). MBhCI 1.4, p. 407.

## Mātali

Indra's charioteer who offers Indra's chariot and his services to Rāma in his final battle with Rāvaṇa (3.274.12-14, R. 6.90.4-12, R. 6.97.1-3), praises his feat, and departs (3.275.46-49, R. 6.100.4-6).

## Mādrī

Princess of the Madras, second wife of Pāṇḍu, mother of the twins Nakula and Sahadeva.

## Mādhvīka

Liquor made from the flowers of the Madhupuṣpa, the tree called Bassia Latifolia or Madhuca Indica (Cowen, pp. 73-75).

## Mārīca

Descendant of Marīci, the Yakṣa son of Tātakā and Sunda (R. 1.23.25), who, after being turned into a Rākṣasa by Agastya (R. 1.24.8-10), serves as Rāvaṇa's minister and terrorizes the forest with Subāhu (R. 1.19.24-25). Wounded by the youthful Rāma when he interferes with Viśvāmitra's Vedic performance (R. 1.29.11-17), he resorts to the life of a spiritual practitioner in Gokarṇa out of fear of Rāma (3.261.54-55, 3.262.6-7, R. 3.37).

He is coerced by Rāvaṇa into helping him abduct Sītā (3.262.8-10) which he does by taking the form of a bejeweled deer, enticing Sītā to send Rāma after him, drawing Rāma far from the hermitage, and crying for help in Rāma's voice to induce Sītā to send Lakṣmaṇa after him (3.262.11-12, 17-22).

## **Mārkaṇḍeya**

The age-old sage, descendant of Mṛkaṇḍu, who narrates the stories of Rāma and of Sāvitrī (3.257.1 - 3.283.16) to Yudhiṣṭhira in the Kāmyaka forest after the abduction and recapture of his wife Kṛṣṇā after having previously answered many questions and told him many other stories (MBh. 3.180.39 - 3.222.80). Narrator of the *Mārkaṇḍeyapurāṇa*.

## **Mālyavat**

The mountain near which Sugrīva is standing when Vālin emerges from his cave to meet his challenge (3.264.26) and upon which Rāma and Lakṣmaṇa dwelt for four months while the monkeys searched for Sītā (3.264.40, 3.266.1, 21).

## **Mithilā**

The capital city of Videha, modern Tirhut in northeast India, in which Sītā's father Janaka rules. Said to be founded by his ancestor Mithi. Present-day Mithilā lies north of Patna near the Nepal border.

## **Mṛkaṇḍu**

A sage, ancestor of Mārkaṇḍeya.

## **Mālinī**

One of the three female Rākṣasas Vaiśravaṇa gives Viśravas to appease him (3.259.3-5), mother of Vibhīṣaṇa (3.259.8).

## **Mṛgaśīrṣa**

The Nakṣatra Mṛgaśīras containing three stars in the shape of a deer's head.

## **Mainda**

One of Sugrīva's four ministers (3.264.23) and generals (3.267.19) in the army allied with Rāma, said to be progenerated by the Aśvins (R. 1.16.491\*9-10). He is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3).

## Yama

The god of death, son of the Sun and Saranyū, twin brother of Yamī, regent of the South, who as the judge of the dead is called *dharmarāja*.

## Yudhiṣṭhira

The eldest of the five recognized sons of Pāṇḍu, son of Kuntī, Pāṇḍu's first wife, fathered by the god Dharma, dharma personified, who is identified in the Mahābhārata with Yama, the god of death. Therefore, Yudhiṣṭhira is often called *dharmaputra* or *dharmarāja*. After reigning in Indraprastha, he is defeated at dice by his cousin Duryodhana, lives in exile with his brothers and wife for twelve years and in hiding for a thirteenth year, defeats the Kurus in battle when Duryodhana refuses to return his kingdom in accordance with the agreement of the dice-match, rules at Hāstinapura.

## Raghu

Rāma's great-grandfather, grandfather of Daśaratha, father of Aja, the son of Kakutstha (R. 1.69.26) or the son of Dilīpa and Sudakṣiṇā (*Raghuvaṃśa* 3.13-21).

## Rambhā

An Apsaras, wife of Nalakūbara, carried off by Rāvaṇa (3.264.59), sometimes regarded as a form of Lakṣmī and as the most beautiful woman of Indra's paradise. (MW)

## Rākā

One of the three female Rākṣasas Vaiśravaṇa gave Viśravas to appease him (3.259.3-5), mother of Khara and Śūrpaṅkhā (3.259.8).

## Rāma

The incarnation of Viṣṇu (3.260.5), a half-part incarnation of Viṣṇu (R. 1.17.6), identified with Viṣṇu (R. 6.105.14, 25), son of Daśaratha and Kausalyā and eldest of four half brothers (3.258.7-8, 3.261.6). He wins Sītā's hand when he lifts Śiva's bow (R. 1.65.27, R. 1.66.16-17, 22-23) and Janaka gives her to him in marriage and his other daughter and nieces to his brothers (R. 1.72.17-20). He voluntarily sets out for the forest to preserve his father's truthfulness (3.261.27) when he learns that Kaikeyī requested as a boon granted by his father, on the verge of his consecration as crown prince (3.261.8-15), that her son Bharata be consecrated instead of him and that he be exiled (3.261.25). His half brother Lakṣmaṇa and wife Sītā accompany him (3.261.28). His father dies of sorrow upon his departure (3.261.29) and Bharata accompanied by his father's wives, ministers, and all the citizens approach him in Citrakūṭa to request him to return to rule Ayodhyā (3.261.34-37). He refuses, insisting upon carrying out the word of his father (3.261.38) and after sending them away proceeds south by way of Śarabhaṅga's hermitage (3.261.39) to Daṇḍaka's forest where he dwells with Sītā and Lakṣmaṇa on the bank of the Godāvarī River

(3.261.40). There he slays fourteen thousand Rākṣasas (3.261.42), including Rāvaṇa's brother Khara (3.261.43), and causes Rāvaṇa's sister Śūrpaṅkhā to be disfigured (3.261.44-45, R. 3.17.20-21). His wife Sītā is then abducted by Rāvaṇa while he and Lakṣmaṇa are drawn away from the hermitage (3.262.16-40). He learns from Jaṭāyus, the vulture slain defending her, that Rāvaṇa abducted her and heads south (3.263.20-21). He is directed to Sugrīva on Mount R̥śyamūka by the Gandharva Viśvāvasu who emerges from the slain body of the Rākṣasa Kabandha (3.262.38-42). He laments the loss of his beloved at the river Pampā (3.264.1-3). He enters into a treaty with Sugrīva to slay his brother Vālin and install him as king in Kiṣkindhā in exchange for Sugrīva's help in finding and recovering Sītā (3.264.11-14, 21). He slays Vālin while Vālin is battling with Sugrīva for which he is rebuked by the dying victim (3.264.35-38). After several months dwelling on Mount Mālyavat (3.264.40), he hears of Sītā's whereabouts from Hanūmat (3.266.36, 68). He proceeds south with an army of monkeys (3.267.15) to the ocean (3.267.21) whom he implores and threatens to make a way for the army to pass to Laṅkā (3.267.30-37). Upon the ocean's advice (3.267.41) he asks Nala to build a bridge (3.267.43). He welcomes Rāvaṇa's brother Vibhīṣaṇa, makes him his counselor, and consecrates him to kingship over the Rākṣasas (3.267.46-49). He traverses the ocean with the army (3.267.50), sets up camp in the forest, dispatches Aṅgada as emissary to Rāvaṇa (3.267.54-268.1), begins the assault on Laṅkā (3.268.23), and encounters Rāvaṇa in battle (3.269.6-7). He is brought down by Rāvaṇa's son Indrajit fighting invisible (3.272.21-26), but is restored to consciousness by Vibhīṣaṇa (3.273.5), healed by Sugrīva (3.273.6), and attains the power to see creatures who have disappeared (3.273.9-14). Mounts Indra's chariot, engages Rāvaṇa in battle (3.274.17), and slays him with Brahmā's weapon (3.274.24-30). After being honored by the gods (3.275.2), he presents Laṅkā to Vibhīṣaṇa (3.275.5). He initially rejects Sītā (3.275.10-13) but accepts her back (3.275.38) when Brahmā, Vāyu, Agni, Varuṇa, and his father (3.275.17-35) vouch for her purity and urge him to do so. In the Rāmāyaṇa, Agni restores her to him (R. 6.106.3-9) and he accepts her (R. 6.106.10-20). He rewards Rāvaṇa's father-in-law Avindhya and Trijaṭā, the female Rākṣasa who reassured Sītā, (3.275.39) and is himself granted a boon by Brahmā, which he uses to revive the slain monkeys (3.275.40-41). He returns, on the aerial car Puṣpaka, which he then restores to its rightful owner Kubera (3.275.68), to Kiṣkindhā, where he has Vālin's son Aṅgada consecrated as crown prince (3.275.57), and thence to Ayodhyā with Sītā and Lakṣmaṇa, where Bharata, who administered the kingdom in his name living the life of an ascetic in Nandigrāma until his return (3.261.38, 3.275.61), restores the kingdom to him. He performs ten Aśvamedhas along the Gomatī river (3.275.69). He banishes Sītā (R. 7.44.15) out of concern for public opinion (R. 7.88.3, R. 7.87.14-15, 20) because of complaints about the example he set by accepting her back (R. 7.42.16-19) but seeks reconciliation with her (R. 7.86.4-6, R. 7.88.4) after he recognizes (R. 7.86.2) and is introduced to his sons Kuśa and Lava (R.7.58.1-6, R. 7.87.16) when they have completed their recitation of the *Rāmāyaṇa* (R. 7.86.2). He installs Lakṣmaṇa's sons Aṅgada and Candraketu in Kārupatha and Candrakānta (R. 7.92.6). After a long rule he announces his intention to retire to the forest (R. 7.97.2), leaves his kingdom to his sons Kuśa and Lava (R. 7.97.17-18), and reenters the realm of Viṣṇu (R. 7.100.10).

## Rāvaṇa

The ten-headed Rākṣasa who abducts Sītā from the hermitage where she, Rāma, and Lakṣmaṇa are living in exile, keeps her in his palace at Laṅkā, and is slain by Rāma in battle. He is the son of Viśravas, who is the half-body transformation of Pulastya (3.258.14), and the female Rākṣasa Puṣpotkāṭā (3.259.7). He performs severe austerities

for a thousand years (3.259.14-16) finally cutting off his head and offering it in the fire (3.259.20) out of jealousy of his elder half-brother Kubera, son of Pulastya, who by service to his grandfather Brahmā became immortal, lord of wealth, and ruler of the Rākṣasas with the city Laṅkā as his capital seat. Granted a boon by Brahmā (3.259.22), he chooses invincibility from gods and demons (3.259.25), drives Kubera from Laṅkā (3.259.32), steals his airship Puṣpaka (3.259.34), is consecrated king there (3.259.38), and attacks and robs both demons and gods (3.259.39) because of which, it is said, he is named, ‘Rāvaṇa,’ which literally means, “he who makes others cry” (3.259.40). In response to the complaints of the gods about him, Brahmā indicates that he has already ordered Viṣṇu to take human form to slay him (3.260.2-5), orders the gods to incarnate also (3.260.6), in particular, to progenerate sons in female bears and monkeys to be Viṣṇu’s comrades (3.260.7), and instructs the female Gandharva Dundubhī in how to bring about the desired result as Kaikeyī’s hunch-back companion Mantharā (3.260.9-10). He is incited to abduct Sītā to avenge the mutilation of his sister Śūrpaṅakhā’s nose and lips (3.261.44-52) by Lakṣmaṇa at Rāma’s suggestion (R. 3.17.20-21). He coerces his former minister Mārīca to help him abduct Sītā (3.261.55-3.261.10) by drawing Rāma away from the hermitage in the form of a bejeweled deer (3.262.11-13). After Mārīca entices Sītā into sending Rāma to catch him in the form of the bejeweled deer (3.262.17-18) and into goading Lakṣmaṇa after Rāma by crying for help in his voice (3.262.22-29), he approaches Sītā disguised as a Brahman (3.262.16, 3.262.30), reveals himself to her (3.262.32-33), woos her (3.262.34) unsuccessfully (3.262.35-38), runs after her, obstructs her from reentering the hermitage (3.262.39), threatens her unconscious, grabs her by the hair and rises into the sky (3.262.40). He slays the vulture Jaṭāyus who attempts to save her (3.263.2-6) and takes her to his capital city Laṅkā through the sky (3.258.2) where he settles her near an Aśoka grove in his palace (3.264.41) and assigns female Rākṣasas to guard her (3.264.43). He is unable to approach her against her will because he has been cursed by his nephew Nalakūbara after raping his bride (3.264.58-59) to have his head split into a hundred pieces (3.275.33), seven pieces according to the Rāmāyaṇa (R. 7.26.23-24, 42-44), if he ever approaches a woman against her will again. He asks her to be his chief queen (3.265.1-16) but is refused (3.265.17-21). He prepares the city for war (3.268.2-6). He gives audience to Rāma’s envoy Aṅgada (3.268.7) but infuriated by the message he delivered (3.268.17) signals four Rākṣasas to seize him (3.268.18). After the slaughter of the Rākṣasas who undertake a nocturnal raid on Rāma’s camp, Rāvaṇa marches out with his army in the formation of Uśanas (3.269.5) and does battle with Rāma (3.269.7, 11). Informed of the routing of his army and the death of Prahasta and Dhūmrākṣa (3.270.16-18), he awakes his brother Kumbhakarna and sends him out against Rāma guarded by Dūṣaṇa’s younger brothers Vajravega and Pramāthin (3.270.19-28) and, after hearing of Kumbhakarna’s death, sends his own son Indrajit out to battle (3.272.1-7). When he sees Indrajit slain, he prepares to kill Sītā (3.273.25-27) but, calmed by Avindhya (3.273.28-32), he marches out against Rāma himself (3.273.33-274.1). He utilizes special powers (3.274.5, 7), emitting Rākṣasas from his body (3.274.6) and creating likenesses of Rāma and Lakṣmaṇa (3.274.8), is attacked by Rāma in Indra’s chariot (3.274.17-18), looses various weapons against him (3.274.19, 21-22), becomes afraid (3.274.20), and finally is consumed in flames by Brahmā’s weapon (3.274.24-31).

## Rudra

The god of tempests and father and ruler of the Rudras and Maruts. In the Veda he is closely connected with Indra and still more with Agni, the god of fire, which, as a destroying agent, rages and crackles like the roaring storm, and also with Kāla or Time, the all-consumer, with whom he is afterwards identified; though generally represented as a

destroying deity, whose terrible shafts bring death or disease on men and cattle, he has also the epithet *śiva*, ‘benevolent’ or ‘auspicious,’ and is even supposed to possess healing powers from his chasing away vapors and purifying the atmosphere. In the later mythology the word *śiva*, which does not occur as a name in the Veda, is employed, first as a euphemistic epithet and then as a real name for Rudra, who lost his special connection with storms and developed into a form of the disintegrating and reintegrating principle; while a new class of beings, described as eleven [or thirty-three] in number, though still called Rudras, took the place of the original Rudras or Maruts. He is reckoned as regent of the northeast quarter. (MW)

## Rohiṇī

The ninth Nakṣatra or lunar asterism personified as a daughter of Dakṣa (MW), or of Kaśyapa and Surabhi the seventh daughter of Dakṣa (Purāṇic Enc.) called ‘the red one’ because of the color of the principal star Aldebaran in the constellation of five stars which is figured by a wheeled vehicle or sometimes by a temple or fish (MW). Considered the mother of cows (Purāṇic Enc.). See MBhCI 1.2, p. 269.

## Lakṣmaṇa

A partial incarnation of Viṣṇu (R. 1.17.9), son of Daśaratha and Sumitrā, elder brother of Śatrughna, and younger half brother of Rāma (3.258.7-8). At the time of Rāma’s marriage to Sītā, he marries ūrmilā, Janaka’s daughter and Sītā’s younger sister (R. 1.72.18). He follows Rāma to the forest upon his banishment (3.261.28) and accompanies him on all his adventures throughout his exile. Lakṣmaṇa cuts off Rāvaṇa’s sister Śūrpaṇakhā’s ears and nose at Rāma’s suggestion (R. 3.17.20-21) when she attacks Sītā intending to eat her (R. 3.17.16-18). Instated by Rāma to protect Sītā when at her urging he sets out to catch the bejeweled deer (3.262.18). Although unconvinced by Mārīca’s cry to him and Sītā for help in Rāma’s voice (3.262.22-24), he sets out after Rāma when Sītā suspects his motives and rebukes him (3.262.25-29) whereupon he encounters Rāma returning to the hermitage and is rebuked by him for abandoning Sītā (3.263.10-14). He is with Rāma when they discover Jaṭāyus, the vulture slain defending her (3.263.16-17). At first despondent upon being seized by the Rākṣasa Kabandha, encouraged by Rāma, he slays him (3.263.26-35). He reassures Rāma when he becomes dejected over Sītā’s abduction (3.264.3-7), accompanies Rāma when he makes a treaty with Sugrīva on Mount R̥śyamūka (3.264.22) and slays Vālin (3.264.37). After several months awaiting action by Sugrīva to find Sītā (3.264.41), he is sent by Rāma to fetch the monkey king (3.266.4-14) whom he brings (3.266.21). He is with Rāma when he hears of Sītā’s whereabouts from Hanūmat (3.266.32). He protects the rear of the army of monkeys (3.267.16) as it proceeds south (3.267.15) to the ocean (3.267.21) and is with Rāma when he implores the ocean to allow them to pass (3.267.32). He becomes Vibhīṣaṇa’s friend (3.267.49). He breaks down the southern gate of Laṅkā (3.268.24) and slays numerous Rākṣasas (3.268.39), fights with Indrajit (3.269.7) whom he pierces with arrows (3.269.12), saves Sugrīva when he is about to be devoured by Kumbhakarna, and burns the Rākṣasa with Brahmā’s weapon (3.271.10-17) then is encountered by and does battle with Dūṣaṇa’s younger brothers Vajravega and Pramāthin (3.271.19-23). He does battle with Indrajit (3.272.9-15), is brought down by Rāvaṇa’s son Indrajit fighting invisible (3.272.21-26), but is restored to consciousness by Vibhīṣaṇa (3.273.5), healed by Sugrīva (3.273.6), and attains the power to see creatures who have disappeared (3.273.9-14). On the advice of Vibhīṣaṇa

(3.273.16), he attacks Indrajit before he has completed his morning rites (3.273.17) and slays him (3.273.21-24). When Rāvaṇa creates imitations of Rāma and Lakṣmaṇa which attack them, he advises Rāma to shoot those imitating himself (3.274.8-11). He delights with Rāma upon their victory (3.275.1) but becomes motionless when Rāma initially rejects Sītā (3.275.16). He returns via Kiṣkindhā to Nandigrāma near Ayodhyā with Rāma and Sītā on the aerial car Puṣpaka (3.275.50, 58), where they rejoice on being reunited with Bharata and Śatrughna (3.275.62). He is commanded by Rāma to abandon Sītā on the other side of the Ganges near Valmiki's hermitage (R. 7.44.15-17) and does so despite his distress (R. 7.45.21, 7.46.2-3, 6, 10, 7.47.14-15) and disagreement (R. 7.46.5, 13, 7.49.7-8). When banished by Rāma (7.96.13), he bathes and meditates on the bank of the Sarayū River, becomes invisible and is borne to heaven by Indra where he is welcomed as the fourth part of Viṣṇu returned (R. 7.96.15-18).

## Laṅkā

The capital city (3.258.16, 3.262.33, 3.264.41, 3.266.54, 3.268.21) of Rāvaṇa, after he drove Vaiśravaṇa out, located in a valley on Mount Trikūṭa (3.266.55) on the island also called Laṅkā, present-day Śrīlaṅkā. The city is surrounded by ramparts (3.268.23) with jeweled pillars and defended by various mechanical armaments (3.268.28-30). Constructed by Viśvakarman (R. 5.2.19) and described in R. 5.2.8-24, 5.2.47-55, and 5.3.1-13.

## Lalāṭākṣī

One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

## Vajrabāhu

A monkey warrior devoured by Kumbhakarṇa in the battle at Laṅkā (3.271.4).

## Vajravega

A Rākṣasa. One of the younger brothers of Dūṣaṇa, the other being Pramāthin, who accompany Kumbhakarṇa out to battle (3.270.27) and are apprehended by Lakṣmaṇa (3.271.20). He is slain by Hanūmat (3.271.24).

## Varuṇa

Connected with Ouranos and Uranus of Greece and Rome, he is the ancient supreme Vedic deity, called 'king of the gods' or 'king of both gods and men' or 'king of the universe,' described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *māyā*, as sending his spies or messengers throughout both worlds, as numbering the very winking of men's eyes, as hating falsehood, as seizing transgressors with his *pāśa* 'noose,' as inflicting diseases, especially dropsy, as pardoning sin, and as the guardian of immortality (Ṛgveda). Though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the

waters, especially the waters of the atmosphere or firmament, and in one place is called with Mitra *sindhupati* ‘lord of the sea or of rivers.’ In the later mythology he is god of the ocean, son of Kardama and later of Puṣkara, and is also variously represented as one of the Devagandharvas, as a Nāga, as a king of the Nāgas, and as an Asura. He is the regent of the western quarter and of the Nakṣatra Śatabhiṣaj. (MW)

## Vasiṣṭha

The preeminent ancient Vedic sage, one of the seven sages, son of Urvaśī by Mitra and Varuṇa, seer of hymns in the seventh maṇḍala of the Ṛgveda, Vedic officiant of the Ikṣvākus including Daśaratha and Rāma. According to Nīlakaṇṭha it is he who is called upon by Daśaratha to consecrate Rāma crown prince (3.261.14-15). He and Vāmadeva accompany Bharata in his unsuccessful attempt to bring Rāma back to Ayodhyā from Citrakūṭa (3.261.36) and consecrate Rāma king upon his return to Ayodhyā after the slaying of Rāvaṇa (3.275.65).

## Vāmadeva

An ancient sage with the patronymic *gautama*, Seer of most of the fourth maṇḍala of the Ṛgveda (RV 4.1-41, 45-48), one of Daśaratha’s ministers. He and Vasiṣṭha accompany Bharata in his unsuccessful attempt to bring Rāma back to Ayodhyā from Citrakūṭa (3.261.36) and consecrate Rāma king upon his return to Ayodhyā after the slaying of Rāvaṇa (3.275.65).

## Vāyu

God of wind, regent of the Nakṣatra Svāti and northwestern quarter, father of Bhīma and Hanūmat.

## Vālin

The monkey-king of Kiṣkindhā, elder brother of Sugrīva (3.263.41, R. 4.9.1-2), and father of Aṅgada (3.266.27, 3.272.14, 17). He is said to be progenerated by Indra (R. 1.16.491\*1). He chased Māyāvin who challenged him to fight over a woman into a cave after installing Sugrīva to guard its mouth. When Vālin didn’t return after a year and he heard the roar of Māyāvin and saw blood emerging from the cave, Sugrīva inferred that Vālin had been killed, blocked the mouth of the cave, and returned to the city where he was crowned king. Vālin, victorious over Māyāvin was furious when he found the cave-mouth blocked and, after managing to emerge, Sugrīva consecrated as king. He banished Sugrīva from the kingdom, took his wife Tārā, imprisoned his friends, and attempted to assassinate him in spite of his explanations, apologies, and gestures to return the kingdom and serve his brother again as he had previously (R. 4.8.16-4.10.23). When Sugrīva challenges him after contracting an agreement with Rāma to help him find Sītā in exchange for his slaying Vālin (3.264.14, 3.266.7), Vālin goes out to meet Sugrīva disregarding the cautions of his wife Tārā and suspecting her of sympathizing with Sugrīva (3.264.16-26). He is struck in the heart by Rāma’s arrow while fighting with Sugrīva (3.264.27-39) and rebukes Rāma for it (3.264.38). During his reign he is the protector of the honey-forest Madhuvana (3.266.26).

## Videha

The country in the northeast of India, modern Tirhut, surrounding the city of Mithilā, where Sītā's father Janaka rules.

## Vinatā

One of Kaśyapa's wives, daughter of Dakṣa, mother of Suparṇa, Aruṇa, and Garuḍa.

## Vibhīṣaṇa

Son of Viśravas and Mālinī (3.259.8), younger half-brother of Rāvaṇa, who, in spite of being a Rākṣasa, is handsome, virtuous, and devoted to Vedic performances (3.259.9). He undertakes spiritual practice along with his brothers Rāvaṇa and Kumbhakarṇa when they become jealous of their half-brother Vaiśravaṇa's wealth (3.259.15). After a thousand years eating only a withered leaf, engaged in spiritual practice and muttered recitation (3.259.17-18), he is granted a boon by Brahmā and chooses never to think of injustice even if beset by disaster and to obtain Brahmā's weapon (3.259.30). Because of his devotion to dharma in spite of being a Rākṣasa, Brahmā grants him immortality in addition (3.259.31). He follows Vaiśravaṇa when Rāvaṇa expels him from Laṅkā for which Vaiśravaṇa appoints him to the command over the Yakṣa and Rākṣasa armies (3.259.36-37). After Nala constructs his bridge to Laṅkā, Vibhīṣaṇa, with four ministers, approaches Rāma who consecrates him king, adopts him as his counselor, and befriends him to Lakṣmaṇa (3.267.46-49). He advises Rāma to cross to Laṅkā (3.267.50), captures Rāvaṇa's ministers Śuka and Sāraṇa when they penetrate the monkey army in the gardens outside the city of Laṅkā (3.267.52), leads Lakṣmaṇa's troops in an attack on Laṅkā's southern gate (3.268.24), annuls the invisibility of Rākṣasas attacking the monkey troops resting (3.269.3), battles and slays Rāvaṇa's minister Prahasta (3.269.13-3.270.4), revives Rāma and Lakṣmaṇa (3.273.5) after they are made unconscious by Indrajit, presents the eye-salve brought from Kubera by secret messenger, which permits Rāma and his officers to see invisible Rākṣasas (3.273.8-14), advises Lakṣmaṇa to attack Indrajit before he completes his daily rites (3.273.16), and reassures Rāma of the veracity of Mātali's offer to convey him in battle against Rāvaṇa in Indra's chariot (3.274.15-17). After the victory, Rāma presents him the city of Laṅkā (3.275.5). He leads Sītā out of Laṅkā with the aged minister Avindhya and enjoins Rāma to accept her back (3.275.6-7). He leads Rāma riding in the airship Puṣpaka back across Nala's bridge (3.275.51-52), follows him via Kiṣkindhā (3.275.56) to Ayodhyā where he is given leave to depart after Rāma's consecration as king (3.275.66-67).

## Virūpākṣa

A Rākṣasa who fights with Sugrīva in the war at Laṅkā (3.269.8).

## Viśaṃpa

Ancestor of Vaiśaṃpāyana.

## Viśalyā

One of various specific medicinal herbs, *Baliospermum axillare* (=montanum, see Meulenbeld pp. 544, 561) (called Dantī by Dash, pp. 37-38, Bamber, p. 86), *Gloriosa superba* (called Kalikārī by Dash pp. 121-122 and Lāngalī by Singh and Chuneekar pp. 349-350, Bamber p. 587, Cowen, p. 126). It is used by Sugrīva to free Rāma and Lakṣmaṇa from arrows (3.273.6).

## Viśravas

The reincarnation of the half-body of Pulastya, the mind-born son of Prajāpati (Brahmā 3.259.35), husband of Go, and father of Vaiśravaṇa (3.258.12), who, when his son abandons him for his grandfather Prajāpati, takes birth with half of his body (3.258.14, 3.259.1), in which form he fathers Rāvaṇa, Vibhīṣaṇa, and their other siblings (3.259.6-8).

## Viśvakarman

The Prajāpati (*Viṣṇupurāṇa* 1.15.119) born to Prabhāsa, the eighth Vasu, of Bṛhaspati's lovely and wise sister who was accomplished in yoga and detached from the world. He is the maker of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the best of artists, the constructor of the vehicles of the deities, off whose skill humans subsist. Also called Tvaṣṭṛ (3.267.41), he is the younger brother of Aja Ekapād and Ahirbudhnya, elder brother of Rudra, and father of Viśvarūpa (*Satapathabrāhmaṇa* 1.6.3.1). (*Viṣṇupurāṇa* 1.15.118-121.) The terms *tvaṣṭṛ* and *viśvakarman* may be epithets of the creator of the universe, Brahman, in older literature and may not designate a separate person. The word *tvaṣṭṛ* probably derives from *tuṣ* 'be satisfied' (analogous to *draṣṭṛ* from *ḍṛś*, etc.) rather than from *takṣ* 'hew' and originally meant the 'enjoyer' rather than the fashioner or carpenter. The tendency to fabricate personalities as the designees of names continues in Purāṇic Encyclopedia 869b which interprets *Viṣṇupurāṇa* 1.15.121 against the commentaries, as listing four sons of Viśvakarman including Tvaṣṭṛ. Thus making Tvaṣṭṛ the son of Viśvakarman would contradict MBh. 3.267.41 in which the two names refer to the same person.

## Viśvāvasu

The radiant Gandharva who emerges from the slain body of Kabandha (q.v.) and directs them to Sugrīva (3.263.36-43).

## Viṣṇu

One of the principal Hindu deities regarded as 'the preserver,' identified with the supreme deity who incarnates in a portion of his essence on ten principal occasions, including in the sons of Daśaratha, especially Rāma (3.260.5), to deliver mankind from certain great dangers, often identified with Nārāyaṇa, the personified Puruṣa or primeval living spirit described as moving on the waters, reclining on Śeṣa, the serpent of infinity, while the god Brahmā emerges from a lotus growing from his navel. His wives are Lakṣmī or Śrī and even Sarasvatī; his son is Kāmadeva, god of love, and his paradise is called Vaikuṅṭha; he is usually represented with a peculiar mark on his breast called Śrīvatsa, and as holding a

śaṅkha ‘conch-shell’ called *pañcajanya*, a cakra ‘discus’ called Sudarśana, a gadā ‘club’ called Kaumodakī, and a padma ‘lotus.’ He has also a bow called Śārṅga and a sword called Nandaka. His vāhana ‘vehicle’ is Garuḍa, he has a jewel on his wrist called Syamantaka, another on his breast called Kaustubha, and the river Ganges is said to issue from his foot. He is worshipped under a thousand names, and is sometimes regarded as the divinity of the lunar mansion called Śravaṇa (3.275.65). In Vedic mythology, he assists Indra in killing Vṛtra and drinks the Soma juice with Indra, is a personification of light and of the Sun, especially in his striding over the heavens, which he is said to do in three paces, explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting. His wives are Aditi and Sinīvālī. (MW)

## Vṛtra

Vedic demon of darkness and drought who obstructs the waters in the form of rain from the clouds and streams from the mountains. Indra slays him and releases the waters. (Ṛgveda 1.32, 1.52, 4.17-19, 5.32, 8.85, Śatapathabrāhmaṇa 1.1.3, MBh. 5.9-10, Rāmāyaṇa 7.75-77.) Vṛtra is the serpent son of Tvaṣṭṛ called Dānava because adopted by the mother-father pair Danu and Danāyu. (Śatapathabrāhmaṇa 1.6.3.9.)

## Vaiśampāyana

student of Vyāsa, narrator of the Mahābhārata to Janamejaya, a teacher of the *Taittirīyasamhitā*, descendant of Viśampa.

## Vaiśravaṇa

The god of wealth, regent of the northern quarter, chief of the Yakṣas, a friend of Rudra, owner of the airship Puṣpaka, represented as having three legs and only eight teeth, son of Pulastya (later called Viśravas) by Go or, according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa*, Iḍaviḍā, daughter of Tṛṇabindu. He was originally made lord of the Rākṣasas in Laṅkā. When he is driven out by Rāvaṇa he settles on Mount Gandhamādana. While he is commonly called Kubera, this designation occurs only twice in the Rāmopākhyāna which favors instead the patronymic Vaiśravaṇa ‘son of Viśravan.’ ‘Viśravan’ synonymous with ‘Viśravas,’ refers to Pulastya’s reincarnation of half of himself (3.258.14).

## Śatrughna

A partial incarnation of Viṣṇu (R. 1.17.9), son of Daśaratha and Sumitrā, twin brother of Lakṣmaṇa, and half brother of Rāma and Bharata (3.258.7-8). He is the devoted companion of Bharata as Lakṣmaṇa is to Rāma. At the time of Rāma’s marriage to Sītā, he marries Śrutakīrti, daughter of Kuśadhvaja, Janaka’s younger brother (R. 1.72.20). He accompanies Bharata when he goes to visit his mother’s homeland, Kekaya (R. 2.1.3), when he goes after Rāma to bring him back (3.261.35), and when he retires to Nandigrāma (R. 2.107.8-9) to rule until Rāma’s return (3.275.62-63). Consecrated by Rāma as king of the land of Madhu (7.55.7), he slays the Rākṣasa Lavana (R. 7.61.34-36) ruling there, and

occupies and rules his city (R. 7.62.5, 8-9). On the way there he passes a night in Vālmīki's hermitage, during which Śītā gives birth to Kuśa and Lava (R. 7.58.10-11). After installing his sons Subāhu and Śatrughātin in Madhurā and Vaidīśa (R. 7.98.9), he, along with Bharata, accompanies Rāma in his renunciation (R. 7.99.11).

### Śanaiścara

The planet Saturn, son of the Sun. MBhCI 1.2, p. 270-271.

### Śarabhaṅga

A seer whose hermitage Rāma, Lakṣmaṇa, and Śītā visit on their way into Daṇḍaka's forest after leaving Citrakūṭa (3.261.39-40).

### Śirīṣa

A shallow-rooted tree which has pinnate leaves with small, long leaflets dropping in the hot season and which bears innumerable heads of fuzzy, green and white scented flowers in April. (Cowen, p. 38.)

### Śiva

The deity who contracts the universe at the end of each cycle of ages. Originally a storm deity called Rudra (Ṛgveda) his euphemistic epithet *śiva* 'auspicious one' completely replaced it as his role expanded. He is identified with time in his role as destroyer of the universe but is also given the role of reproduction in which he is worshipped in the form of a phallus. He is identified with the supreme being and regarded as the lord of yoga because of which he is depicted as a renunciate residing in the Himālayas and having matted locks and a third eye of knowledge in the middle of his forehead. After reducing the god of love to ashes for attempting to make him fall in love with her while she served him, he eventually marries Pārvatī, the daughter of Himavat, after being impressed by her renunciation. Regent of the northeastern quarter.

### Śuka

One of Rāvaṇa's ministers, companion of Sāraṇa, who infiltrates the army of monkeys, is captured by Vibhīṣaṇa, revealed to the monkeys and released by Rāma.

### Śūrpaṅkhā

Rāvaṇa's younger half-sister, daughter of Viśravas and Rākā, who with her twin brother Khara (3.259.8), serves her elder brothers Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa when they perform spiritual practice (3.259.19). Desirous to have Rāma or Lakṣmaṇa as her husband, she attacks Śītā intending to eat her (R. 3.17.16-18). At Rāma's suggestion Lakṣmaṇa cuts off her ears and nose (R. 3.17.20-21). After instigating the conflict

between her brother Khara and Rāma (3.261.41), which results in her brother's death (3.261.43), she resorts to Rāvaṇa (3.261.44-45) and reports the matter to him (3.261.51) prompting him to abduct Sītā (3.261.52).

### **Saṃpāti**

The vulture king, eldest son of Aruṇa and brother of Jaṭāyus (3.263.1, 3.266.48) who flew too close to the sun in competition with his brother, shielded his brother when he began to faint, scorched his wings and fell to the mountain. He approaches the monkeys sent south in search of Sītā intending to eat them but, after he overhears Aṅgada speak of his brother, he informs them of the location of Rāvaṇa's city Laṅkā and of Sītā's presence there (3.266.46-55, R. 4.55.1-4.57.34).

### **Sahya**

One of the seven principal mountain ranges in India, where the Godāvārī river has its source in the northwestern Deccan. The monkeys searching the south for Sītā see it near the Malaya range beside the sea (3.266.42).

### **Sāraṇa**

One of Rāvaṇa's ministers, companion of Śuka, who infiltrate the army of monkeys, is captured by Vibhīṣaṇa, revealed to the monkeys and released by Rāma.

### **Sindhu**

The Indus river or the country of Sindh, through which it flows, ruled over by king Jayadratha who abducts Kṛṣṇā (3.276.10). MBhCī 1.4, p. 478-479.

### **Sītā**

Identified with Lakṣmī (R. 6.105.25), wife of Rāma, daughter of Janaka, whence her patronymic Jānakī, princess of Videha and of its capital Mithilā whence called Vaidehī and Maithilī. She was created by Brahmā himself (3.258.9), found by Janaka while ploughing and adopted, whence her name *sītā* 'furrow' (R. 1.65.14-15, R. 2.110.27-30). Janaka promises her to Rāma (R. 1.65.27, R. 1.66.22-23, R. 2.110.48-50) when he lifts, strings, stretches, and breaks Śiva's bow (R. 1.66.16-17, R. 2.110.46-47). She follows Rāma to the forest when he is banished (3.261.28). Enticed by Rāvaṇa's former minister Mārīca in the form of a bejeweled deer, she sends Rāma after it (3.262.11-12, 17). When she hears Mārīca imitating the voice of Rāma call to her and Lakṣmaṇa, she runs towards it and, when Lakṣmaṇa reassures her, rebukes him out of suspicion of his motives (3.262.22-28). Left alone after Lakṣmaṇa sets out to find Rāma (3.262.29), she offers fruit and roots to Rāvaṇa (3.262.31) when he arrives disguised as a Brahman (3.262.30). She refuses his invitations to become his queen (3.262.34) and turns to reenter her dwelling (262.35-29) but she faints when threatened by him, is seized by the hair, and is abducted through the sky (3.262.40). She cries out for Rāma (3.262.41), is unsuccessfully attempted to be rescued by the vulture Jaṭāyus (3.263.2-6), drops her jewelry near

hermitages, lakes, and rivers (3.263.7), and a bright yellow garment amidst Sugrīva and his ministers on Mount Ṛṣyamūka (3.263.8-9, 3.264.12). She lives on fruit and roots, fasting and meditating, wearing the simple dress of spiritual practitioners, smeared with dirt, near an Aśoka grove within Rāvaṇa's palace, guarded by female Rākṣasas (3.264.41-44, 3.266.58). Although threatened constantly she refuses to consent to Rāvaṇa's proposals and remains devoted to her husband (3.264.45-51). She is consoled by the female Rākṣasa Trijaṭā with a message from the aged Rākṣasa Avindhya (3.264.53-72). Wooed by Rāvaṇa (3.265.8-16), she rejects his proposals (3.265.17-24). When Hanūmat visits her by the Aśoka grove (3.266.59-63) she gives him an ornament to take back to Rāma and tells him the story of Rāma destroying a crow who assaulted her (3.266.64-67). After Rāvaṇa's defeat, she is lead out of the city by Vibhīṣaṇa and presented to Rāma by the aged Rākṣasa Avindhya (3.275.6-7). Initially rejected by Rāma (3.275.10-13), she faints (3.275.14-15). After everyone becomes motionless (3.275.16) and the gods appear (3.275.17-20), she stands up and asks the god of wind (Mātariśvan) and the five elements to take her life if she has sinned (3.275.21-24). After Vāyu, Agni, Varuṇa, Brahmā, and Daśaratha request him to take her back (3.275.25-35), Rāma reunites with her (3.275.38). In the Rāmāyaṇa, she is restored to Rāma by Agni (R. 6.106.3-9) and accepted (R. 6.106.10-20). She grants fame equal to Rāma's and divine enjoyments to Hanūmat (3.275.43-44). She returns with Rāma on the aerial car Puṣpaka (3.275.52) via Kiṣkindhā (3.275.56) to Ayodhyā (3.275.50). She becomes pregnant (R. 7.41.21-22) and Rāma grants (R. 7.41.26) her wish to visit the hermitages by the Ganges the next day (R. 7.41.23-25). Because of complaints about the example he set by accepting her back (R. 7.42.16-19), out of his concern for public opinion (R. 7.87.14-15, 20, R. 7.88.3), at Rāma's command (R. 7.44.15-17) she is taken to the other side of the Ganges near Valmīki's hermitage and abandoned by Lakṣmaṇa (7.46.13-15, 7.47.14-15). She gives birth to twin sons Kuśa and Lava in Vālmīki's hermitage (R. 7.58.1-2, 5-6). After Rāma recognizes his sons when they have completed their recitation of the *Rāmāyaṇa* (R. 7.86.2), at Rāma's request (R. 7.86.4-6) she is led before him by Vālmīki (R. 7.87.9, 13) and presented to him with his sons (R. 7.87.14-16) for the purpose of proving her fidelity (R.7.87.20). She asks the earth to give her a space if she has never thought of anyone other than Rāma (R. 7.88.9-10). The goddess Earth rises up out of the earth on a throne, takes her in her arms, seats her on the throne, and disappears again into the earth amidst a rain of flowers and praises of the gods and all gathered there (7.88.11-20).

## Sugrīva

The monkey-king, younger brother of Vālin (3.263.41, R. 4.9.1-2), son of the Sun (R. 1.16.19, 491\*2), who helps Rāma find and recover Sītā with his army (3.258.3) after Rāma helps him slay his elder brother and become king of Kiṣkindhā. Vālin had banished him from the kingdom and taken his wife Tārā (R. 4.8.16-4.10.23), who, however, may have belonged to Vālin originally (R. 4.45.8). He is dwelling on Mount Ṛṣyamūka near the river Pampā with four ministers, Maṇḍa, Dvividā, Hanūmat, son of the wind, and Jāmbavat, king of the bears (3.264.23), when Rāma and Lakṣmaṇa come to him (3.264.9-11) after being sent to him by the Gandharva Viśvāvasu who emerged from the slain body of Kabandha (3.263.38-41). He sends Hanūmat to greet them (3.264.10), shows Rāma the garment Sītā dropped while being abducted by Rāvaṇa (3.264.12, 3.263.8-9), and contracts an agreement to recover Sītā in exchange for Rāma's slaying Vālin (3.264.14-15, 21). He goes to Kiṣkindhā accompanied by Rāma, Lakṣmaṇa and his ministers and challenges Vālin (3.264.15-16). After accusing him of taking his wife and kingdom (3.264.29) he falls to fighting Vālin (3.264.30-32). Hanūmat puts a garland around his neck so that Rāma can distinguish him from Vālin whom he pierces in the heart with an

arrow (3.264.33-36). Sugrīva returns to Kiṣkindhā and to his former wife Tārā (3.264.39) and attends to Rāma on Mount Mālyavat (3.264.40, 3.266.1, 61) while he dispatches monkeys in all directions to search for Sītā. Suspected by Rāma of failing to fulfill his side of their agreement (3.266.5-10) and so informed by Lakṣmaṇa (3.266.14), he defends himself and informs Lakṣmaṇa that he instructed the monkeys he sent to search for Sītā to return in a month, five days thence (3.266.15-20), and accompanies Lakṣmaṇa to see Rāma (3.266.21). Informed after two months that the monkeys who searched the south have returned and are devouring the honey-forest Madhuvana (3.266.25-27), he infers that they have found Sītā (3.266.28) and reports it to Rāma (3.266.29). His inference is subsequently verified in Hanūmat's report (3.266.30-68). He musters a large army (3.267.1-13) and marches forth with Rāma (3.267.15). He suspected Vibhīṣaṇa of being a spy when he approaches Rāma after Nala constructs his bridge to Laṅkā (3.267.47). He fights with Virūpākṣa during Rāvaṇa's first battle with Rāma (3.269.8), and with Kumbhakarna by whom he is nearly eaten before being saved by Lakṣmaṇa (3.271.6-13). He surrounds Rāma and Lakṣmaṇa with monkey-leaders when they are struck down by Indrajit (3.273.3) and heals their wounds with the medicinal herb Viśalyā and sacred formulas (3.273.6). He is one of those who gain the ability to see the invisible by applying Kubera's water (3.273.13). He accompanies Rāma via Kiṣkindhā (3.275.50, 55), where he and Rāma give Sītā a tour of the forest in the airship Puṣpaka (3.275.56), to Ayodhyā where he is given leave to depart after Rāma's consecration as king (3.275.66-67).

## Sumitrā

One of the wives of Daśaratha, mother of Lakṣmaṇa and Śatrughna (3.258.8).

## Suṣeṇa

One of Sugrīva's monkey-generals (3.267.2), son of Varuṇa (3.267.2, R. 1.16.491\*11) or Dhanvantari, father of Tārā, physician of Sugrīva. He is among those who surround Rāma and Lakṣmaṇa when Indrajit binds them with lattices of arrows (3.273.4).

## Hanūmat

Son of the wind (3.266.26, R. 1.16.491\*13-15) and Añjanā, minister of the monkey king Sugrīva. He is one of the four companions living with Sugrīva on Mount Ṛṣyamūka when Sītā drops a garment in their midst while she is being abducted by Rāvaṇa (3.263.8-9) and when Rāma and Lakṣmaṇa are first sent to Sugrīva (3.263.38-41). Hanūmat greets them and brings them to Sugrīva (3.264.10-11). He accompanies Sugrīva when he goes to Kiṣkindhā to challenge Vālin (3.264.23) and puts a garland around his neck during their fight so that Rāma can distinguish him from his brother Vālin (3.264.33-35). He heads the monkeys dispatched by Sugrīva to search for Sītā in the southern direction (R. 4.44.5) who reveal their success by devouring the protected honey-forest Madhuvana upon their return (3.266.26-28) before approaching Sugrīva in the presence of Rāma and Lakṣmaṇa with their news (3.266.30-32). He reports his success in detail to Rāma (3.266.36-68) including how he leapt across the straits to Laṅkā (3.266.57), saw and conversed with Sītā (3.266.58-67) who present him a jewel and told him the story of Rāma slaying the crow who molested her at Citrakūṭa to serve as proof that he had found her (3.266.66-67), and burned the city before returning (3.266.68). He is the vanguard of Sugrīva's army when it sets out for Laṅkā (3.267.16), stands his ground and regroups the monkeys when

Dhūmrākṣa sets them to flight (3.270.7-8), fights and slays Dhūmrākṣa with his huge body (3.270.11-14), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is granted boons by Sītā after her reunion with Rāma (3.275.43-44) and is dispatched by Rāma as herald to Bharata when they return to Ayodhyā (3.275.59-60).

## **Hari**

One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

## **Himavat**

The Himalayan range. MBhCI 1.4, p. 486-499.