



श्रीः

## **SREE RAAMAAYANA NAAMA BODHINI**

( In ENGLISH )

*( An alphabetical index to names of  
persons, **places** and **things** mentioned in  
Vaalmeehi's Raamaayanam )*

Compiled  
in memory of  
my late MOTHER  
**Smt JOGAMMA.**

Compiler  
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25.06.2017.

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వాల్మీకి రామాయణే ప్రసక్తానామ్

జనానాం చ, స్థలానాం చ, వస్తునాం చ, అకారాదిసూచికా

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వ్యక్తుల, స్థలాల, వస్తువుల, పేర్లకు అకారాది సూచిక )

జోగాంబాయా: పుత్రో మార్కణ్డేయప్రసాదనామాహమ్,  
మాతృస్మృత్యర్థ మిమామ్ రామాయణనామబోధినీం కృతవాన్.

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హేమలంబ సంవత్సరే, ఆషాఢ శుక్ల చతుర్థ్యామ్, మంగళవాసరే

25. 06. 2017.



## A HUMBLE WORD

Recently, I got a chance of reading Vaalmeeki's Raamaayanam fully with a thought of translating it into English, in memory of my late mother Smt Jogamma. I am planning to present the translation soon, in html format, with a view that it would be that way easier for the readers for referring to various things in the text.

While reading the book intently with an eye to its minute details, it occurred to me that it would be useful to many, if a list of all the names mentioned in the great book is prepared with a brief explanation about each name. The present document is the result of that thought. Books like this are not many. I could come across only the one by Manmatha Naath Ray, written and published nearly ninety years ago, which unfortunately was incomplete, though, very informative. I prepared this index as a preliminary product before the actual translation of the entire Raamaayanam.

I prepared the lists of the names of the persons, places, and things ( including animals, birds and trees ) mentioned in the Raamaayanam. General words used as a part of vocabulary are not considered as this is not a dictionary. Names of **persons** are given in **blue** color, names of **places** are given in **green** color, and names of **things** are given in **red** color. Wherever needed and possible, I indicated whether the name refers to a male or female one, since those English spellings are the same for both feminine and masculine names, for example, Anala, Rambha, Thrijata etc. Giving English spellings to Samskritham names, I followed, just for the sake of clarity in pronunciation, a spelling scheme that is slightly different from what we are generally used to, eg, I spelt Baala, Raama, Jaanaki etc to avoid confusion with Bala, Rama and Janaka. Still, some duplicate spellings for different sounds became inevitable. Hence, I provided a brief guide on the adopted scheme of spelling and pronunciation.

I prepared this alphabetical index separately both in English and Telugu in PDF format, so that it might serve more people from more fronts.

I adopted the Southern Recension of the text of Raamaayanam, taking the Geetha Press Publication (2005) as the primary reference. Occasionally I used Aarshavijnaana Trust publication (1995) which was ably edited by the great scholar Shree Pullela Shreeraamachandrudu. Every here and there, I consulted the Jeeyar publication ( from Chithoor - 1972 ) and the Vaavilla Edition (1931). Seldom, I referred to the Dharmaalaya edition ( Palghat Publication - 1940 ) too.

I did not refer to the Northern or Gouda versions for want of those texts in full. I kept aside the North-West Edition (Lahore Edition) too, since it widely varied from our Southern Edition not simply regarding some names or some stanzas but even in the division of Sargas and Kaandas. I am thankful to the publishers of those books and to those who kept them available in the internet.

Keeping aside the issue of variations among the texts of various editions ( about which I need more study ), I went on with this work, since it would serve at least those who habitually read the Southern-Edition.

I am immensely pleased to dedicate this small compilation work in the memory my late mother Smt Jogamma. I am sincerely thankful to my wife Meher Lakshmi who helped me in this work by not disturbing me. Like all my other books, I keep this book too in the web site [www.vyshnavikrishnamemorial.in](http://www.vyshnavikrishnamemorial.in) which I run in memory of my late niece Vyshnavi Krishna.

Needless to say that this is such a work that needs both care and study besides thorough comprehension of the subject. No human is perfect. It is more so in the case of a fellow like me, with more enthusiasm than knowledge and command over the subject. I pray to all the learned, to

point out any flaws or any missing items in this , so as to make a still improved presentation for the benefit of the enthusiastic readers , the young ones in particular.

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## ఒక చిన్న విన్నపము

మా అమ్మ కీ. శే. జోగమ్మగారి స్మృతిగా వాల్మీకి రామాయణాన్ని ఇంగ్లీష్ లోనికి అనువదించాలనే ఆలోచన వచ్చి, ఈ మధ్య ఆ ఇతిహాసాన్ని పూర్తిగా చదివే అవకాశం నాకు కలిగింది. ఆ అనువాదాన్ని వెబ్ పేజ్ గా త్వరలోనే సిద్ధం చేసే ప్రయత్నాలలో ఉన్నాను. అలా చేస్తే, చదివే వాళ్ళకు అందులోని విషయాలను ఎక్కడినుండి ఎక్కడికైనా అందుకొని సులభంగా చూసుకోవటానికి వీలౌతుందని నా ఉద్దేశం.

ఆ ఆలోచనతో, అందులోని సూక్ష్మమైన వివరాల మీద ఒక కన్ను ఉంచి రామాయణాన్ని వివరంగా చదువుతూ ఉన్నప్పుడు, ఆ మహాగ్రంథంలో ప్రసక్తమైన పేరులను ఒక పట్టి రూపంలో కొద్దిపాటి వివరణతో సహా వ్రాస్తే, అది ఎంతో మందికి ఉపకరిస్తుందేమోనని ఒక ఊహ తట్టింది. ఆ ఊహ ఫలితమే ఈ చిన్న సంకలనం . ఇలాంటి పుస్తకాలు ఎన్నో అందుబాటులో ఉన్నట్లు లేవు. నా వరకు నాకు, ఎప్పుడో దాదాపు తొంభై ఏళ్ళనాడు మన్మథనాథరాయ్ గారు వ్రాసి ప్రచురించిన పుస్తకం ఒక్కటే దొరికింది. అందులో విషయం చాలా బాగా ఉన్నప్పటికీ, దురదృష్టవశాత్తే, అది అసంపూర్ణం.

రామాయణానికి నా చేయబోయే ఆంగ్లానువాదానికి పూర్వంగా ఈ నామబోధినిని కూర్చాను. సాధ్యమైనంత ఎక్కువ మందికి ఉపయోగపడాలనే ఉద్దేశంతో నేను దీనిని తెలుగులోనూ, ఇంగ్లీషులోనూ కూడా , PDF రూపంలో వ్రాసాను.

ఇందులో, రామాయణంలో పేరుకొన్న వ్యక్తుల, స్థలాల, వస్తువుల పేరులను అకారాదిగా కూర్చాను. వస్తువులలో జంతువులను , పక్షులను, చెట్లను, లతలను కూడా కలిపాను. ఇది నిఘంటువు కాదు గాబట్టి, సాధారణ పదజాలాన్ని ఇందులో చేర్చలేదు. వ్యక్తుల పేరులను నీలం రంగులోనూ, స్థలాల పేరులను ఆకుపచ్చ రంగులోనూ, వస్తువుల పేరులను ఎరుపు రంగులోనూ సూచించాను. కొన్ని కొన్ని చోట్ల, అంటే, స్త్రీపురుషనామాలకు రెండింటికీ ఒకే ఆంగ్లవర్ణక్రమం (spelling) వచ్చి నప్పుడు, అవి స్త్రీ నామాలో, పురుషనామాలో అన్నది సూచించాను. ఉదా: Anala, Rambha, Thrijata లాంటి పేరులకు – Anala 1 (female) , Anala 2 (male), ఇలా వ్రాసాను. దానిని బట్టి - అనల, అనలుడు; రంభ, రంభుడు; త్రిజట, త్రిజటుడు; అని తెలియటానికన్నమాట. తెలుగులోనైతే అనల, అనలుడు అని మాటలో తేడాను బట్టి స్త్రీపురుషభేదం తెలిసిపోతుంది గాబట్టి ఈ గొడవతో పని ఉండదు. ఐతే, సంస్కృతంలోని పేరులకు ఇంగ్లీష్ వర్ణక్రమం (spelling) ఇచ్చేటప్పుడు నేను, మనకు సాధారణంగా అలవాటైనదానికంటే కొద్దిగా వేరుగా ఉండే విధానాన్ని అనుసరించాను. బల-బాల, జనక-జానకి, ఇలాంటి ప్రాస్వ దీర్ఘ భేదాలను చూపటానికి Bala-Baala, Janaka-Jaanaki అని ఒక A ను ఎక్కువగా చేర్చాను. అలా అని, అంతమాత్రానికే, ఒకే స్పెల్లింగ్ రెండు వేరు వేరు ధ్వనులను పలికే సందర్భాలు తప్పలేదు. అందుకని, నేను పాటించిన స్పెల్లింగ్ విధానాన్ని గురించి ఒక చిన్న వివరణ వ్యాసం కూడ ఇంగ్లీషు పుస్తకానికి మొదట చేర్చాను.

నేను రామాయణపు దాక్షిణాత్యపాఠాన్ని బట్టి ఈ సూచికను వ్రాసాను. అందులోనూ, 2005 లో గీతా ప్రెస్ వాళ్ళు ముద్రించిన రామాయణం ప్రతిని నేను మూలపాఠానికి నా ప్రాథమికమైన ఆధారంగా తీసుకొన్నాను. మహాపండితులు శ్రీ పుల్లెల శ్రీరామచంద్రుడుగారు సంపాదకులుగా, ఆర్షవిజ్ఞాన ట్రస్ట్ వాళ్ళు 1995 లో ప్రచురించిన ప్రతిని, 1972 లో చిత్తూరు నుండి ప్రచురితమైన జీయర్ ముద్రణనూ, 1931 లో ముద్రితమైన వావిళ్ళ వారి ప్రతిని కూడా కొన్ని చోట్ల సంప్రదించాను. 1940 లో పాలఘాట్ నుండి ప్రచురించిన ధర్మాలయ ప్రతిని కూడా, ఎక్కడన్న ఒక చోట, చూసుకొన్నాను. పూర్తి ప్రతులు దొరకకపోవడంతో, గౌడ పాఠాన్నిగాని, ఉత్తరాది పాఠాన్ని గాని, నేను సంప్రదించలేదు. ఇక , ఒక్క పేరుల విషయంలోనే కాక, కాండల సర్గల విభజనలో కూడా మన దాక్షిణాత్య ప్రతితో ఎంతో భేదిస్తున్న కారణంగా, లాహోర్ నుండి 1931 లో ముద్రితమైన వాయవ్య సంప్రదాయ ప్రతిని కూడా నేను పరిగణనలోనికి తీసుకోలేదు. మన ప్రతికీ, ఈ వాయవ్య ప్రతికీ, శ్లోకాలకు శ్లోకాలే ఎచ్చుతగ్గులు ఉన్నాయి. ఆయా పుస్తకాలను ప్రచురించిన వాళ్ళకూ, వాటిని అంతర్జాలంలో అందుబాటులో ఉంచినవాళ్ళకూ, నా కృతజ్ఞతాపూర్వకమస్కారాలు.

వేరు వేరు సంప్రదాయాల పాఠాల మధ్య ఉన్న భేదాలను గురించి ఎంతో లోతుగా పరిశీలించ వలసి ఉండటంతో, ఆ భేదాల మాట పక్కన పెట్టి, మన దాక్షిణాత్యపాఠాన్ని చదువుకొనే వాళ్ళకైనా ఇది ఉపకరిస్తుంది గదా అనే ఉద్దేశంతో, నేను నా పనిని కొనసాగించాను. అందరికీ సులభంగా తెలియాలనే ఉద్దేశంతో, దీనిని వాడుకభాషలోనే వ్రాసాను.

ఈ చిన్న సంకలనాన్ని మా తల్లి జోగమ్మ గారి స్మృతిగా అంకితం చేస్తున్నందుకు నాకెంతో ఆనందంగా ఉన్నది. నా ఇతరపుస్తకాలలాగే దీనినికూడా, నేను నా మేనగోడలు వైష్ణవీకృష్ణ పేరుమీద నడుపుతున్న [www.vyshnavikrishnamemorial.in](http://www.vyshnavikrishnamemorial.in) అనే వెబ్ సైట్ లో ఉంచాను. నా పనికి అంతరాయం కలిగించకపోవడం ద్వారా, ఈ రచన సాగటానికి తోడుపడ్డ నా అర్ధాంగి మెహర్ లక్ష్మికి నా కృతజ్ఞతలు.

ఇలాంటి పనికి ఎంతో శ్రద్ధ, పరిశీలన కావాలన్న సంగతి విశదమే. మానవమాత్రులెవరూ పొరబాట్లకు అతీతులు కారు. ఇక,పరిజ్ఞానమూ, విషయసమగ్రతా రెండూ అరకొరగానే ఉన్ననాబోటి ఉబలాటరాయుడిని గురించి చెప్పనే అక్కరలేదు. ఇందులో ఏవైనా పొరబాట్లు గానీ, వదలివేసినవి గానీ, ఉన్నట్లైతే, వాటిని గమనించిన సహృదయులైన పండితులు దయతో తెలియపరిస్తే, వాటిని సరిచేసి, ఉత్సుకులైన పాఠకులకు, మరీ ముఖ్యంగా యువతరం పాఠకులకు, దీనిని మరింత ఉపయోగకరంగా అందించవచ్చని నా విన్నపం.

మార్కండేయ ప్రసాద్,

హేమలంబ, ఆషాఢ, శుక్ల చతుర్థి. 25. 06. 2017.

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## PRONUNCIATION

I give hereunder a table to briefly illustrate how to spell Samskritham Proper Nouns in English and what scheme of spelling I adopted . However, the way to learn the correct pronunciation is only by hearing from a good speaker of Samskritham.

English spelling for all the important vowels and consonants is given in the following table. But, this system differs a little bit from what we are commonly used to.

- I used M or N for Bindu (o).
- Y is used to indicate a vowel ( like in ‘MY’) and a consonant ( like in ‘YOU’). Similarly, RI is used to indicate a special vowel sound also besides its normal pronunciation. In these two cases, difference should be known from the context.
- In consonants, the group of letters TH indicates three different sounds, SH indicates two different sounds, and L indicates two different sounds. In these cases too, the context only clarifies.

## IMPORTANT VOWELS

No	Samskritham Pronunciation	Spelling I used	English example	Example in this index
1	అ	A	U in CUP	A in ADITHI
2	ఆ	AA	O in DOLL	AA in RAAMA
3	ఇ	I	I in PIN	I in SHIVA
4	ఈ	EE	DEED లో EE	EE in SEETHA
5	ఉ	U	U in PUT	U in UMA
6	ఊ	OO	OO in POOR	OO in OORMILA
7	ఋ	RI	No matching sound in English	RI in BHRIGU I
8	ఎ	E	A in DATE	E in MENAKA
9	ఐ	Y	Y in MY	Y in KYKA
10	ఓ	O	O in ROAD	O in KOSALA
11	ఔ	OU	OU in ROUND	OU in KOUSALYA

## IMPORTANT CONSONANTS

No	Samskritham	Spelling I used	English Example	Example in this Index
1	క	K	C in CUP	K in Kyka
2	ఖ	KH	Like KH in HOOK-HANGER	KH in KHARA
3	గ	G	G in GUN	G in GAJA
4	ఘ	GH	Like GH in BIG HOOK	GH in MEGHANAADA
5	చ	CH	CH in MUCH	CH in MAAREECHA

7	జ	J	J in JUG	J in JANAKA
8	ట	T	T in TUB	T in JATAAYUVU
10	డ	D	D in DUMP	D in KANDU
11	ఢ	DH	Like D in DUMP aspirated.	DH in DRIDHANETHRA
12	ణ	N	N in TURN	NA in VIBHEESHANA
13	త	TH	TH in WITH	Th in SEETHA
14	థ	TH	TH in THUMB	TH in DASHARATHA
15	ద	DA	TH in BROTHER	D in DASHARATHA
16	ధ	DHA	Like TH in THAT aspirated	DH in GAADHI
17	న	N	N in NUT	N in JANAKA
18	ప	P	P in CUP	P in PANASA
19	ఫ	PH	Like P in PUN aspirated	PH in PHALGUNI
20	బ	B	B in BUS	B in BUDHA
21	భ	BH	Like B in BUS aspirated	BH in BHARATHA
22	మ	M	M in MUCH	M in MANU
23	య	Y	Y in YOUNG	Y in JATAAYU
24	ర	R	R in RUG	R in RAAMA
25	ల	L	L in LUCK	L in LAKSHMANA
26	వ	V	V in VENT	V in VAAALMIKI
27	శ	SH	No English match.	SH in DASHARATHA
	I termed this <b>Intermediary SH</b> . (It sounds like one between 'S' in 'SUN' and 'SH' in 'SHUT'.)			
28	ష	SH	SH in SHUT	SH in VIBHEESHANA
29	స	S	S in SUM	S in SUMITHRA
30	హ	H	H in HUNT	H in HANUMAAN
31	ళ	L	Like L in GIRL	L in OORMILA
32	క్ష	KSH	CTIO in ACTION	KSH in LAKSHMANA

In addition to these, there are two more letters ie - , for which there are no substitute English sounds. I used JN and JGN respectively for these two sounds.

\*\*\*\*\* **LIST OF PROPER NAMES OF PERSONS IN RAAMAAYANAM** \*\*\*\*\*

We gave below a list of proper names of **persons** mentioned in Raamaayanam with a brief note on them. Appendage of numbers like 1,2,3,4 etc to the names indicates that those numbered names refer to different persons of the same name. For example Raama 1 indicates king Raama and Raama 2 indicates sage Raama ie Parashuraama. This makes it possible that all the names with the same spelling are numbered in sequence at a single place in the English list, whether they indicate persons or places or things, since English spelling is the same for all of them. And, at the same time, the sequence is different in Telugu, where the Telugu spelling varies with gender.

Similarly, a list of **places** and a list of **things** are also given. There may be difference in spellings due to difference among various recensions, it must be noted.

Important note is – In Samskritham the proper names end variously, many of them end with long vowels. In spelling those names, we always make last long vowel a short one . For Example, Seethaa becomes Seetha, Kousalyaa becomes Kousalya. In case of masculine names, which mostly end with H, the last H is essentially dropped. For example, Raamah becomes Raama, Raavanah becomes Raavana. Such conventions are learnt through practice gradually.

\*\*\* **LIST OF PROPER NAMES OF PLACES IN RAAMAAYANAM** \*\*\*

Note:

- Listed below are the names of the places mentioned in Raamaayanam ie their names then in vogue. Some very famous places like Ayodhya, Kaashi, Nymisham etc may have retained their names till now but many places might have ceased to exist or might have their names so unrecognizably changed. For example, a river named syandikaa in Raamaayanam is now called Sayi ! Hence, don't be assured that we can identify each of these places on the earth.
- By the word country/Province we meant an inhabited area demarcated with a specific name, but we did not mean it to be a foreign country.
- By the word hill or mountain we mean the same but it does not indicate specifically indicate any difference in their size or height.
- Similarly, we used the words town and city in the same sense but not in current day's sense which refers to their size.

\*\*\* **LIST OF NAMES OF SOME THINGS MENTIONED IN RAAMAAYANAM** \*\*\*

The list below shows the names of some things mentioned in the Raamaayanam. General vocabulary words are omitted for obvious reasons. Only some specific class things are included. To satisfy the curiosity of the enthusiastic young readers, the names of trees, creepers, weapons, war equipment, musical instruments etc are given, with a brief note of explanation wherever I could. In this context, I remain gratefully indebted to all the earlier writers who compiled various dictionaries from where I gathered necessary information.

----- **Maarkandeya Prasad, Compiler.**



**AN ALPHABETICAL LIST OF NAMES OF PERSONS, PLACES AND THINGS  
MENTIONED IN THE RAAMAAYANAM**

No	Name	Identification	Details
1	Aabheeras	a sect of people	Aabheeras were a sect of people living northwards on the north coast of the south sea. When Raama aimed his arrow at the sea for not giving way to pass through, the sea god Samudra appeared and allowed a bridge to be built across the sea. Then, he suggested that the loaded arrow should be directed to a place named Drumakulya where some cruel people named Aabheeras were living. Raama directed his arrow there, drying all water there. Since then that place became known as Marukaanthaara. The fall of the arrow created a large and deep well there which became known as Vrana or Vranakooapa ( Vrana=wound, Kooapa=well).
2	Aabhihaarikam	set of things used by king	Aabhihaarikam is the set of things used by a king soon after rising from the bed. It comprises things used to wash the face, bathe etc.
3	Aadhoortharajas	Vishvaamithra's ancestor	Aadhoortharajas was Vishvaamithra's ancestor. He founded the city of Dharmaraanyam. Vishvaamithra himself told Raama about his own lineage, mentioning the sequence as - Brahma-Kusha - Kushaamba, Kushanaabha Aadhoortharajas and Vasu ; Kushanaabha-Gaadhi-Vishvaamithra.
4	Aadikaavyam ( Raamaayanam )	The first epic of Bhaaritham and the first book of human library.	Aadikaavyam is the epithet of Raamaayanam , the first epic (not the right word to describe it, but it is the nearest word) of our country, Bhaaritham,'Raamaayanam is composed by Vaalmeeki. It is the first ever poetry in the world. Raamaayanam itself mentions that Raamaayanam is 'Aadikaavyam' ( Aadi=first, Kaavyam=poetic work) . Raamaayanam describes the life of Raama. It contains seven Kaandas all together divided into nearly 640 Sargas ( number varies with recension). Some opine that the seventh Kaanda ie the Uththara Kaanda is not written by Vaalmeeki. At least, some parts of the seventh book look like non-Vaalmeeki creation.
5	Aadithya	Sun god	Aadithya is another epithet of Sun-god, Soorya. But, the word Aadithya also refers to any one of the group of the twelve gods known as Aadithyas. By the way, the names of the twelve Aadithyas are - Dhaatha, Mithra, Varuna,Shakra, Aryama, Amshu,Bhaga,Poosha,Vivasvaan, Savitha, Tvashta and Vishnu. Observe that some of these names

No	Name	Identification	Details
			are same as those of some other Gods. Also, these names slightly vary from context to context across various scriptures.
6	Aadityahridayam	an extollation (Sthothram)	Aadityahridayam is the name of the extollation (Sthothram) about the Sun-god which sage Agasthya taught to Raama when the latter was tired in the tough battle against Raavana. Raama received the instruction and recited it thrice. Thereafter he killed Raavana. This extollation is named Aadityahridayam. It is widely recited by the devotees who wish for good in life. Many scholars wrote commentary on this too. This Sthothram is of around twenty stanzas, occurs in Sarga 107 ( Sarga number varies with recension) of the Yuddhakaanda.
7	Aadithyas	Gods	Aadithyas wre a group of gods. They are born to Kashyapa and one of his wives Adithi. They are twelve in number. These are one of the prime groups of gods. The eleven Rudras, the eight Vasus are the other prime groups of gods.
8	Aagneyam	an Asthram	Aagneyam is a terrible missile. Lord agni is its presiding deity. Vishvaamithra awarded this Asthram to Raama. Vishvaamithra used this against Vasishtha. Raavana used this against Neela, but he survived. Raama used this against Subaahu during Vishvaamithra's sacrifice, against Makaraaksha and Raavana in the Lanka war. Lakshmana used this against Athikaaya. Indrajith used this against Lakshmana. Kubera once used this against Raavana.
9	Aagrayanakam	a ritual	Aagrayanakam is a kind of vedic ritual performed before starting consumption of the year's new yield of crops.
10	Aahuka	A Vaanara	Aahuka was a Vaanara. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well alongwith others , from the medicines that Hanumaan brought from Oshadhigiri in the Himaalayas.
11	Aakaashanilayas	A group of Sages	Aakaashanilayas are a kind of sages that Raama saw in the Dandaka forest. These sages perform their severe penances sitting on the tops and edges of the trees. Note that the sages are called so, after the way they perform their penances, but there is not a category of sages by that name.
12	Aamalaka	a kind of tree	Aamalaka is the name of certain tree mentioned in the Raamaayanam. It is treated as a sacred tree. Its fruit are used in making pickles. It is one of the most useful medicinal trees.
13	Aamalaki	a kind of tree	Aamalaki is the name of certain tree mentioned in the Raamaayanam. It is the same as Aamalaka.

No	Name	Identification	Details
14	Aamra	a kind of tree	Aamra is the name of certain tree mentioned in the Raamaayanam. It is a kind of mango tree.
15	Aandhra	A Province	Aandhra is the name of a province. Sugreeva mentioned it among the places in the south, to search around for Seetha.
16	Aapthoryaama	a Vedic ritual	Aapthoryaama is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
17	Aarattaka	A Province	Aarattaka was the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
18	Aardrapatas	A group of Sages	Aardrapatas kind of sages that Raama saw in Dandaka forest. Wearing wet clothes is one of their practices.
19	Aaryaputhra	husband or an elder or prime person	The word 'Aaryaputhra' is used by ladies to address their husbands. The word Aaryaputhra means , ' son of the honourable/elder' ( Aarya=elder, Puthra=son). It is a poetic custom to use this word. Vibheeshana once referred to Raama and Lakshmana as "Aaryaputhras". le ' princes ' in that context. Similarly, a servant demon addressed Raavana as "Aaryaputhra" .
20	Aasamanja (See Amshumaan )	A King	Aasamanja was another name for Amshumaan who was one of Raama's ancestors. Amshumaan was Asamanja's son and hence this name Aasamanja ( Asamanja's son), according to Vedic Grammer rules.). In the context of describing Amshumaan's search for his grandfather Sagara's lost sacrificial horse, once Amshumaan was referred to as Aasamanja.
21	Aasana	a kind of tree	Aasana is the name of certain tree mentioned in the Raamaayanam.
22	Aashaadham	a month	Aashaadham is the fourth of the twelve months of the year. In this month, the full-moon joins the star of Aashaadha.
23	Aashvayuk or Aashvayujam	a month	Aashvayuk or Aashvayujam is the seventh of the twelve months of the year. In this month, the full-moon joins the star Ashvini .
24	Aasuram	an Asthram	Aasuramis an Asthram. Raavana used this against Raama. Indrajith used this against Lakshmana.
25	Aasuri	a science of delusion	Asuri is an occult science of delusions. The demons Nivaathakavachas living in the city of Manipuri in the sea taught Raavana this science with the power of which one can create numerous dellusions.
26	Aathreya or Svasthyaathreya	a sage	Aathreya ( or Svasthyaathreya) was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi)

No	Name	Identification	Details
			from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhomya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
27	Aavarana	A deity of missile	Aavarana is the ruling deity for withdrawal of the Asthram Thejahprabham (pertaining to Sun-god, Soora ) which is one of the Asthrams that Vishvaamithra awarded to Raama.
28	Aavarthini	a science	Aavarthini is the name of a science, spelling out which bestows the power of knowing everything about an unknown thing or person. King Budha used this science to know the past of king Ila that he had turned into a woman by accidentally entering into an area , entry of men wherein was prohibited by Shiva.
29	Aayu	a king	Aayu was a king from the Lunar dynasty. He was son of king Purroravas and the Apsaras Oorvasi. His son Nahusha was a famous king who once attained the status of Indra but fell down as a python due to his arrogance and disrespect towards the sages.
30	Aayuryaaga	a Vedic ritual	Aayuryaaga is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
31	Abhijith	a Vedic ritual	Abhijith is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
32	Abhikaala	A town	Abhikaala was a town on the banks of river Sharadanda. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed by this during their journey to the Kekaya capital of Raajagriham.
33	Abhishechanam	Coronation	abhshechanam is the elaborate process of coronating a person in the status of a high rank like a general or a prince or a king. The process is also called Abhisheka. Either word means, 'ablution' since the main process involves ablutions of the incumbent with sanctified waters.
34	Abhraavakaashas	A group of Sages	Abhraavakaasha were a kind of sages that Raama saw in the Dandaka forest. These sages perform their penances in an open and exposed places.
35	Adithi	Mother of	Adithi was one of the fifty daughters of Daksha



No	Name	Identification	Details
		gods	and wife of Kashyapa. She was the mother of Gods.
36	Agaru	an aromatic material	Agaru is an aromatic material mentioned in the Raamaayanam. It is used in formal celebrations and rituals.
37	Agasthya 1	A sage	( A sage and a priest both bear the same name as Agasthya. Observe.) Agasthya was a great sage. His wife Lopaamudra was a pious and powerful lady. Agasthya lived in his hermitage to the north of Panchavati in Dandaka forest. He liberated the sages of the forest from the trouble of two demons named Ilvala and Vaathaapi by causing their end. When mount Vindhya rose high into the sky to obstruct the Sun's path, Agasthya humbled it down to normal level. ThaaTaka and Maareecha turned into man-eater demons due to Agastya's curse. He sent Raama to Panchavati to live there for the rest of his exile period. He also gave Raama the Vishnu's bow, unemptying quivers, a sword with golden sheath and Brahmaasthram too. Also, while Raama was tired in the war, Agasthya appeared before him and taught a powerful extollation on Soorya, recital of which would bestow victory. That Sthothram is named Aadithyahridayam and recited by many devotees even today for health and victory. Agasthya is described to have a hermitage on the Malaya hill in the south too. Agasthya was one among the sages that visited Raama after coronation. He narrated to Raama about Raavana's ancestors, Raavana's heroic deeds and his previous history. While Raama was returning to Ayodhya after killing Shambuka, Agasthya asked Raama to stay in his hermitage for a night. Then, he awarded him a divine bracelet built by Vishvakarma, relating the story of an ancient king Svetha in connection with that bracelet. He also narrated the history of king Danda, and the forests Dandaka and Janasthaanam that formed after the king's name. Agasthya too was present besides other sages in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
38	Agasthya 2	A Braahmana	( A sage and a priest both bear the same name as Agasthya. Observe.) Agastya was a Braahmana living in Ayodhya. He was among Raama's priests. ( Here, the commentator explained that Kaushika means Vishvaamitra's son and Agastya means Agastya's son, but it did not appear that appropriate to me. Pray elders to pardon .)

No	Name	Identification	Details
			Before leaving for exile, Raama donated many gifts to Sujajna, Koushika, Agastya, Chitraratha who was one of the senior charioteers, scholars of the Katha and Kalaapi branches of the Vedas, some Vedic students, and a poor Braahmana named Trijata.
39	Agasthya-Bhraatha	A sage.	Agasthya-Bhraatha means ' Agasthya's brother' (Bhraatha= brother) . His name was Sudarshana. Yet, Raamaayanam did not mention his name. During exile, as was guided by a sage Suthekshna, Raama visited his hermitage before proceeding to Agasthya's. Even today, a nondescript person, especially an insignificant person close to a prominent one, is described as Agasthya-Bhraatha.
40	Agni	Fire God	Agni is the fire god. Agni is one of the five gross elements. He is also the lord of the South-East direction. He is the principal deity for the daily rituals of vedic culture. He is the carrier of the propitiating oblations offered to the Gods in sacrifices. Agni is the ultimate purifier of things and the worthiest witness of actions performed by humans. Hence all solemn undertakings are pronounced in the presence of Agni ( marriage, for example ). Hanumaan kept the fire as witness to the vow of friendship between Raama and Sugreeva. Agni once bore the energy of Shiva, passed it on to Ganga who left it near the feet of Himaalaya. It was from that energy that Kumaara was born who is treated not only as Shiva's son but even as Agni's son too. In Raamaayanam, Agni, with his energy, caused the birth of a mighty Vaanara named Neela who became the chief of Vaanara army. Agni was kind to Hanumaan and did not burn Hanuman's tail when the Lankan demons lit fire to it. When Seetha jumped into fire to prove herself pious and in the grief that Raama rejected her to accept back after her long stay under Raavna's control, Agni brought her safe and declared her the most pious and pure wife. Agni is the presiding deity of the missile ie Asthram named Aagneyam.
41	Agnikethu	a demon	Agnikethu was a demon. He was Raavana's follower. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Agnikethu was one among the demons that claimed the ability to kill all the enemies alone by himself. Agnikethu attacked Raama early in the war, alongwith Rashmikethu, Supthaghna and Yajnakopa. They all were killed in no time. While

No	Name	Identification	Details
			encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Agnikethu too.
42	Agnimukhya	a kind of tree	Agnimukhya is the name of certain tree mentioned in the Raamaayanam.
43	Agniputhra	a sage	Agniputhra was a sage. He was mentioned as one of the sages that were present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
44	Agnishtomam	a sacrifice	Agnishtoma is the name of a Vedic ritual. Raama is described to have performed many Agnishtoma sacrifices. Also, Agnishtoma is the name of one of the seven sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvanakam, Gomedham, Raajasoomam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerful missile, and the most important thing 'Thaamasi', an occult science. With the power of Thaamasi, its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
45	Agnivarna	Raama's ancestor	Agnivarna was one of Raama's ancestors. He was Sudarshana's son and Sheeghraga's father. The lineage was described by Vasishtha to Janaka and others, just before Raama's marriage.
46	Ahalya	Gouthama's wife	Ahalya was sage Gouthama's wife and mother of Shathaananda, Janaka's preceptor. Brahma created Ahalya as the most beautiful woman without even a minute flaw (A=without, Halya=demerit). Indra wished that he would get her but Brahma gave her to sage Agasthya after asserting his righteousness. Indra kept an eye on her and molested her but could not escape without being seen by Gouthama. Gouthama was furious at the crime and cursed Indra that he would lose his masculine organs, that he would be captured by enemies in the war and that his position would not be permanent. The sage also imposed on Ahalya a banishment that she would remain in the same forest lying in the dust for several thousand years remaining unseen by others. He allowed the relaxation that she would become normal and reach him back in the future

No	Name	Identification	Details
			when she hosts Raama and bows to him. As he told, after many years, Vishvaamithra passed by her place while taking Raama and Lakshmana with him to Mithila. Then Ahalya saw Raama, offered him her services and became sanctified. Sage Gouthama learnt all that from his powers and appeared there to take ahalya with him. Ahalya is considered one among the five pious virgins - Ahalya, Droupadi, Thaara, Seetha and Mandodari.
47	Aja	Raama's grandfather	Aja was Raama's grandfather. His father was Naabhaaga, brother was Suvratha and son was Dasharatha.
48	Aja 2	an animal	Aja is is an animal mentioned in the Raamaayanam. It is the goat.
49	Ajaamukhi	a demoness	Ajaamukhi was one of the demonesses that threatened Seetha with danger if Seetha did not marry Raavana within the time allowed.
50	Akampana 1	A demon	Akampana was one of the demons working under Khara at Janasthaanam. After Khara's fall in Raama's hands, Akampana fled to Lanka and reported the loss and urged Raavana to abduct Seetha in retaliation to Raama's aggression against the demons.
51	Akampana 2	a demon	Akampana was a demon. He was Raavana's follower and general. Akampana was a prominent demon in Lanka. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Akampana too was Raavana's uncle and counsel. Akampana fought with Raama and Lakashmana after Vajradamshttra's fall. He was a chariot-mounted archer. Hanumaan killed him in the war by hitting with a tree.
52	Aksha	A Demon	Aksha was a demon. He was Raavana's son. Mandodari was his mother. Raavana sent Aksha to capture Hanumaan in the Ashokavanam but he himself was killed by Hanumaan.
53	Akshathas	sacred grains	Akshathas are the sacred rice grains that are sanctified with Manthras. It is usual to offer Akshathas to gods as a part of worship. Also, it is custom for elders to place a few Akshathas on the heads of the youngsters while blessing them.
54	Akshouhini	battalion	An Akshouhini is a force of 21870 mounted chariots, 21870 mounted elephants, 65610 mounted horses and 109350 soldiers. But, in Raamaayanam, this word is used only to indicate a troop or a sizable lot of army in general .
55	Alakshitham	a forest	Alakshitham was a forest . Sugreeva mentioned this forest as one of the places in the west to search around for Seetha.

No	Name	Identification	Details
56	Alambusa	An Apsaras	Alambusa is an Apsaras. She bore to Ikshvaaku, a son named Vishaala who was the founder of Vishaala city. Sage Bharadvaaja called her also besides others, to entertain Bharatha and his army.
57	Alarka	a king	Alarka was an ancient king. Once he donated his eyes to a Braahmana to restore the lost eye-sight of the Braahmana. Kykeyi mentioned his name while forcing Dasharatha to stand by his promise.
58	Amaraavathi	city in Heaven	Amaraavathi is capital of Indra, the Lord of East direction. It is known for its wealth and beauty.
59	Ambareesha	A King	Ambareesha was one of Raama's ancestors. His father was Prashushruka and son was Nahusha. During one of Ambareesha's sacrifices, the scapegoat was missing and hence Ambareesha bought a boy Shunashshepha to sacrifice in the place of the missing scapegoat. But, Vishvaamithra saved Shunashshepha from being killed as a sacrificial animal.
60	Ambupa	Varuna	Ambupa is another epithet of Varuna, the Lord of waters ( Ambu=water, Pa= lord) .
61	Amritham	Ambrosea	amritham is a divine drink That makes its drinkers immortal (A= not, Mritha=dead). For this ambrosea did the gods and demons together churned the milk sea. When the ambrosea was yielded, Vishnu appeared in his Mohini incarnation and distributed it among the gods alone, depriving the demons of their share due to their ineligibility.
62	Amshudhaanam	a Town	Amshudhaanam was a town on the banks of Ganga. Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
63	Amshumaan 1	Raama's ancestor	Amshumaan was one of Raama's ancestors. He was Sagara's grandson and Asamanja's son. Dileepa was his son. When sagara's sons failed to bring Sagara's missing sacrificial horse, Amshumaan brought it by praying to sage Kapila.
64	Amshumaan 2	Sun god	Amshumaan is another epithet of Soorya ie Sun-god. " Amshumaan " means , ' one with rays' (Amshu=ray, Math= he that has' ).
65	Anaavrishti	Draught	Anaavrishti is one of the six evils (Eethis) to a state and its subjects. Anaavrishti means ' draught ' .
66	Anala 1 ( See Agni)	The fire God	Anala is another epithet of Agni, the fire God.
67	Anala 2 (female)	One of the mothers of creation	Anala was Daksha's daughter and one of Kashyapa's wives. Anala is the mother of all trees.

No	Name	Identification	Details
68	Anala 3 (female)	a demoness.	Anala was a demoness. She was daughter of Maalyavaan . She was given in marriage to Vishvaivasu. Anala's daughter was Kumbheenasi whom a demon named Madhu abducted and married. Madhu's son Lavana was later killed by Raama's brother Shathrugna.
69	Anala 4 (female)	a demoness	Anala was Vibheeshana's elder daughter. Like her mother Sarama and her younger sister Thrijata, anala too was sympathetic to Seetha. Sent by Sarama, Anala reported to Seetha that Vibheeshana and another old person Avindhya advised Raavana to restore Seetha to Raama for peace and safety.
70	Anala 5 (male)	a demon	Anala was a demon. Anila, Anala, Hara and Sampaathi were the four sons born to Maali and Vasudha (a Gandharva lady). These four demons were Vibheeshana's maternal uncles who later became his followers and stayed with him when he left Raavana to join Raama.
71	Ananga (See Manmatha)	Manmatha, god of love.	Ananga is another epithet of Manmatha. Once Shiva burnt him down to ashes . Since then Manmatha remained devoid of a physical form. (Na=devoid, Anga=body).
72	Anantha (See Shesha)	A Naaga chief	Anantha is one of the Naaga chiefs. He is also named Shesha. He bears the earth on his thousand hoods. Sugreeva mentioned to his east-bound team sent to search Seetha, that anantha would be sitting on the top of a hill named Jaatharoopashila , thirteen yojanams away from the eastern shore of the east sea. His banner bears the figure of a palm tree. The banner shines on the hill, positioned on a stage built by the gods themselves.
73	Anaranya	Raama's ancestor	Anaranya was Raama's ancestor. Baana was his father and Prithu was his son. Anaranya was once challenged by Raavana for a fight and lost but cursed Raavana that a future king of his own dynasty would kill Raavana. After many of his stalwarts were killed, Raavana remembered all the curses he incurred, including the one from Anaranya.
74	Anasooya	Sage Athri's wife	Anasooya was sage Athri's wife. She was one of the powerful Pathivrathas. When Raama and Seetha visited Athri in the forests, Anasooya gave Seetha many gifts including everfresh garments, ornaments and face-ointments. Atri himself told Raama about anasooya's greatness that once she saved all the people during a severe famine by creating food and water, that she took up penance for a ten thousand years, and that she

No	Name	Identification	Details
			once clubbed ten nights into one single night (to save a Braahmana woman's husband).
75	Andhaka	A demon	Andhaka was a demon. He was son of Viprachiththi and Simhika. Shiva killed him at a place named Shvethaaranyam, near the confluence of river Kaaveri with the sea.
76	Andhakasoodana	Shiva	Andhakasoodana is another epithet of Shiva. Andhakasoodana means, " Andhaka's killer" ( Soodana=killer). The name is derived by the act of Shiva'skilling a demon Andhaka in Shvetharanyam near the place of confluence of river Kaaveri and the sea.
77	Anga	A Province	Anga is the name of a province in our country. Its name comes after its founder and first ruler Anga. During Raamayanam time, Romapaada was its ruler.
78	Angaaraka 1 (Also Kuja, Mangala)	A planet	Angaaraka or kuja or Mangala or Bhouma is oOne of the nine planets in astrology. Sun, Moon, Angaaraka or Kuja or Mangala or Bhouma, Budha, Guru or Brihaspathi, Shukra or Ushanas, Shani or Manda or Shanyshchara, Raahu and Kethu are the nine planets. Sun is said to be the king of the planets.
79	Angaaraka 2 (lady)	A demoness	Angaaraka is the name of a demoness who lives in the south sea. She has the ability to pull any object towards it by the shadow of the object. Sugreeva mentioned about this demoness while describing the places in the south, to search around for Seetha.
80	Angada 1	Vaanara Prince	Angada was son of Vaali and Thaara. After Vaali's death, he served Sugreeva with fear and respect. He was mentioned as one among the prominent Vaanaras whose houses Lakshmana saw in Kishkindha while going to Sugreeva to remind him of his task of searching Seetha. Angada joined Sugreeva with his innumerable troops for the war. He was the leader of the team of Vaanaras that went to the South in search of Seetha. He expressed his ability to cross the sea that he could jump off the hundred Yojanams alright but added that he was not sure of returning. In the war too, he accounted for the lives of many demons like Vajradamshtra, Naraanthaka, Mahaapaarshva, Prajangha, Kampana and Vikata. During Raama's coronation, Raama gifted two armllets to Angada. Angada was honoured by Raama alongwith other Vaanara chiefs and he lived in Ayodhya for a year thereafter. When Raama was renouncing the world, Sugreeva left the throne to Angada

No	Name	Identification	Details
			and joined Raama in the renunciation walk.
81	Angada 2	Lakshmana's son	Angada was Lakshmana's elder son. Oormila was his mother and Chandrakethu was his brother. Raama made him ruler of Kaarupatha province with Angadeeya as his capital where Lakshmana himself settled him.
82	Angadeeya	a city	Angadeeya is the capital city of the Kaarupatha province of which Lakshmana's son Angada was made ruler. Lakshmana stayed there for one year with Angada to settle him as king there.
83	Angalopa	a town	Angalopa was a town. Sugreeva mentioned this town as one of the places in the west to search around for Seetha.
84	Angavishaya (See Kaamaashrama)	A hermitage	Angavishaya was a hermitage where Shiva burnt down Manmatha into ashes. The place is also called Kaamssshrama. Vishvaamithra described to Raama about this place.
85	Angiras 1	A sage	Angiras was an ancient sage. He was very powerful. His name is mentioned in Raamaayanam to compare sages with.
86	Angiras 2	A Prajaapathi	Angiras was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
87	Angiras 3	A Braahmana	Angiras was the name of a Braahmana whose son Gaargya was the priest and preceptor of Kekaya king Yudhaajith. Yudhaajith sent Gaargya to Raama to invite him to win the Gandharva province near Kekaya.
88	Anila 1	Vaayu, wind-god	Anila is another epithet of Lord Vaayu, the wind-god.
89	Anila 2	a demon	Anila was a demon. Anila, Anala, Hara and Sampaathi were the four sons born to Maali and Vasudha (a Gandharva lady). These four demons were Vibheeshana's maternal uncles who later became his followers and stayed with him when he left Raavana to join Raama.
90	Anjalika	a kind of arrow	Anjalika is a type of arrow mentioned in Raamaayanam.
91	Anjalipaanas	a kind of hermits	Anjalipaanas are a kind of hermits. They subsist on a handful of water a day. Hence their name (Anjali = hand-cup, both palms joined to form a cup, Paana=drink). The messengers sent by Vasishtha to Kekaya province to recall Bharatha to Ayodhya after Dasharatha's demise, saw these hermits on the banks of river Ikshumathi, during their travel through the Baahleeka province.
92	Anjana 1	A Vaanara lady	Anjana was a Vaanara lady. She was Kesari's wife and Hanumaan's mother. She was originally an Apsaras named Punjikasthala. The Apsaras



No	Name	Identification	Details
			incurred some curse and took birth as a Vaanara lady. She was born as daughter to a Vaanara named Kunjara. Her name then was Anjana. Lord Vaayu gave her a son who is the celebrated Hanumaan or Aanjaneya.
93	Anjana 2 (different from Anjana, the cardinal elephant)	a Mountain	Anjana is the name of one of the divine mountains that bears the earth. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Anjana mountain to serve Raama's cause. Also, one of the eight cardinal elephants is too named Anjana.
94	Anjana 3	Cardinal elephant	Anjana is the name of the cardinal elephant of West. It is described to have been seen by Sagara's sons while they dug down the earth for their father's sacrificial horse. Dasharatha's elephants were described as its descendents.
95	Ankola	a kind of tree	Ankola is the name of certain tree mentioned in the Raamaayanam. It is said that its seeds after falling from the tree are again pulled towards the tree itself.
96	Ankusham	A weapon	Ankusham is a war-implement mentioned in Raamaayanam . An ankusham is a goad with which an elephant's driver urges it to move or charge.
97	Anthahpuram	Harem	Anthahpuram is the place where the queens and their retinue live. The word 'Anthahpuram' means 'inner city' (Anthah=inner, Puram=city) i.e. the innermost apartments of the fort or capital. It is described that it is a place of restricted entry, open only to senior most officials of highest rank and intimacy with the king. It is protected by women and eunuchs.
98	Anthaka	Yama	Anthaka is one of the epithets of Yama, the death god. It means, 'he that ends'.
99	Anuhlaada	A Demon	Anuhlaada was a demon. Once he abducted Puloma's daughter Shachi whom Indra wanted to marry. Indra understood that Puloma too supported that act and killed both Anuhlaada and Puloma, and restored Shachi to himself. Raama mentioned about this abduction while appreciating Sugreeva for his efforts to search for Seetha, comparing that to Raavanas's abducting Seetha for his own destruction.
100	Aparasarpata	A Province	Aparasarpata was a province. Bharatha and Shathrughna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.
101	Aparathaala	A Hill	Aparathaala was a hill. The messengers sent by Vasishtha to Kekaya to recall Bharatha, passed by this during their journey to Kekaya capital

No	Name	Identification	Details
			Raajagriham.
102	Apsaras (used here as singular and plural )	divine damsels	The divine dancers and singers in the heaven are named Apsaras. Indra is their Lord. There are fourteen varieties of Apsaras that originated from fourteen different sources. Other Puraanams describe where the Apsaras were born from. Rambha, Menaka, Oorvashi, Hema, Ghrithaachi , Alambusa, Hema, Hima etc Apsaras are mentioned in Raamaayanam.
103	Araja	a woman	Araja was sage Shukra's daughter. When Shukra was preceptor of a king Danda, she too lived with his father. Once the king Danda molested her while she was alone. That made Shukra angry with the king and he cursed that Danda would be killed and his land would become ruined by a fierce sand storm within a week. He also ordered Araja to stay on the bank of the lake at the edge of the ruined land itself which would be free from the danger of sand storm and would also offer shelter to those who flee from the danger.
104	Aravindam	a kind of water flower	Aravindam is the name of a water-flower mentioned in the Raamaayanam. It is the famous lotus. Aravindam is treated as a sacred flower in our country, with the belief that it is the dwelling place of goddess Lakshmi.
105	Archirmaalas	Some Vaanaras	Archirmaalas were the Vaanaras that were born on the earth with traces of the energy of the Prajaapathi named Mareechi. Sugreeva talked to them while sending them in search of Seetha , to the west under Sushena's leadership .
106	Ardhachandra	a kind of arrow	Ardhachandra is a type of arrow mentioned in Raamaayanam.
107	Ardhanaaraacha	a kind of arrow	Ardhanaaraacha is a type of arrow mentioned in Raamaayanam.
108	Arghyam	An offer of respect	Arghyam is the sacred substance offered to honourable visitors. In ancient custom of inviting the newly arrived guests, water is offered to wash their feet, water is given to drink, and water with flowers is offered as a mark of respect towards them. the process of offering an Arghyam is also called Arghyam. See Paadyam too.
109	Arishta	a hill	Arishta is the name of a hill in Lanka. Hanumaan jumped from that hill to north, to reach back his colleagues on the northern shore of the sea. It appears that either it is a part of Thrikoota hill or it is another name for Thrikoota hill itself.
110	Arishta	a kind of tree	Arishta is the name of certain tree mentioned in the Raamaayanam. Nimba tree is also named Arishta.

No	Name	Identification	Details
111	Arishtanemi 1 (See Kashyapa 1)	A Prajaapathi	Arishtanemi is another name of the progenitor ie Prajaapathi Kashyapa.
112	Arishtanemi 2	a sage	Arishtanemi was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
113	Arjuna 1 or Kaarthaveerya	a king	Arjuna was a king of the Hehaya ( or Hyhaya) dynasty. His father was Krithaveerya and hence he was referred to as Kaarthaveerya, the Arjuna. Kaarthaveerya was ruler of Maahishmathi. He had a thousand hands. He was a devotee of Daththaathreya. When Raavana was proud of his strength and was swaggering around, throwing challenges at everybody for a fight, he once went to Maahishmathi to challenge Arjuna. As the ministers told Raavana that Arjuna was then near river Narmada, sporting in the river with his queens, Raavana went there to see him. Meanwhile, it was time for Raavana to worship Shiva. Raavana was doing his worship on the bank of the river when all of a sudden the river flowed back and all his flowers and other things of worship were washed off. Raavana sent his men to know the cause for such an abnormal happening and learnt from them that Arjuna obstructed the flow with his thousand hands causing it to flow backwards. Raavana went to fight with Arjuna. Arjuna soon defeated Raavana and kept him a prisoner in his city but he later let Raavana go free at the word of Pulasthya, Raavana's grandfather.
114	Arjuna 2	a demon	Arjuna was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
115	Arjuna 2	a kind of tree	Arjuna is the name of certain tree mentioned in the Raamaayanam.
116	Arjunka	a bird	Arjunaka is a bird mentioned in the Raamaayanam. It is a water-bird.
117	Arka 1	Soorya, Sun-God	Arka is another epithet of Sun-god, Soorya.
118	Arka 2	A Vaanara	Arka was a Vaanara chief. He was one of the

No	Name	Identification	Details
			leaders of the Vaanara army that marched to Lanka against Raavana.
119	Arthasaadhaka	Dasharatha's counsel	Arthasaadhaka was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhartha and Sumanthra.
120	Aruna 1 ( See Soorya)	Son God	Aruna is another epithet of Soorya, ie, Sun god. Note that Soorya's driver Anooru too is named Aruna.
121	Aruna 2	A bird lord	Aruna (Known as Anooru) is the name of the charioteer of Sun god. Son of Vinatha. Sampaathi and Jataayu were his two sons. The Sun God , soorya, is also known as Aruna.
122	Arundhathi	A Pathivratha.	Arundhathi was sage Vasishtha's wife. She was a pious and powerful woman of austere life. Seetha mentioned her name while saying that she was as unseverable from Raama as Arundhathi was from Vasishtha. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Arundhathi appears as a small star beside the star Vasishtha among the seven stars that are known as Saptharshis seen in the north side in the sky. In our country, it is customary to show the star Arundhathi to the newly married couple.
123	Aryama	An Aadithya	Aryama is one of the twelve Aadithyas. Also, the word Aryama indicates Soorya.
124	Asamanja (or Asamanjas)	Raama's ancestor	Asamanja or Asamanjas was Raama's ancestor. He was Sagara's son. Asamanjas was a strange personality. He threw the boys of the Ayodhya city into the sea. When the people of the city complained to Sagara, he banished Asamanjas from his kingdom. Strangely, Asamanjas brought back all the drowned boys, with his yogic powers. Asamanja's son Amshumaan continued the lineage of Ikshvaaku.
125	Asamanjas or Asamanja	Raama's ancestor	Asamanjas or Asamanja was Raama's ancestor. He was Sagara's son and Amshumaan's father. Asamanjas was a strange personality. He threw the boys of the Ayodhya city into the sea. When the people of the city complained to Sagara, he banished Asamanjas from his kingdom. Strangely, Asamanjas brought back all the drowned boys, with his yogic powers. Asamanja's son Amshumaan continued the lineage of Ikshvaaku.

No	Name	Identification	Details
126	Asana	a kind of tree	Asana is the name of certain tree mentioned in the Raamaayanam.
127	Asanga	A Vaanara	Asanga was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. Ulkaamukha and Asanga were born from Agni, the fire-god. The prominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
128	Ashani ( Aardra)	An Asthram	Ashani (Ashani, the Aardra ie the wet one ) is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
129	Ashani ( Shushka)	An Asthram	Ashani ( Ashani, the Shushka ie dry one )is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
130	Ashani 3	A weapon	Ashani is a weapon mentioned in Raamaayanam . Its details are not known.
131	Ashaniprabha	a demon	Ashaniprabha was a demon. He was Raavana's follower. Early in the war, he fought with Dvidida and was killed.
132	Ashayyas	A group of Sages	Ashayyas are a kind of sages that Raama saw in the Dandaka forest. These sages lie down on bare ground ( A=not having, Shayya=bed).
133	Ashma	a city in the sea.	Ashma was a city that was located in the middle of the sea. A group of powerful demons named Kaalakeyas lived there. Raavana fought with them. During this fight, Raavana unknowingly killed Vidyujjihva who was husband of Raavana's sister Shoorpanakha. Later, Shoorpanakha scolded Raavana for the grave mistake. Raavana too felt sorry for the act and allowed Shoorpanakha to freely wander in Janasthaanam under the protection of his brother Khara who was installed there as his governor.
134	Ashmakuttas	A group of Sages	Ashmakuttas are kind of sages that Raama saw in the Dandaka forest. These sages subsist on grains ground between two stones ( Ashma=stone, Kutta= to grind).
135	Ashoka 1	Dasharatha's counsel	Ashoka was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhartha and Sumanthra.
136	Ashoka 2	One of the messengers	Ashoka was one of the messengers that Vasishtha sent to Bharatha to recall him after

No	Name	Identification	Details
		sent to Kekaya to recall Bharatha	Dasharatha's death. Siddhaartha, Vijaya, Jayantha, Ashoka and Nandana were the messengers. Note that the first three names coincide with those of Dasharatha's ministers but they were different.
137	Ashoka 3	a kind of tree	Ashoka is the name of certain tree mentioned in the Raamaayanam. The Ashokavanam in Lanka got its name probably after these trees.
138	Ashokavanam (See Ashokavanika 1)	A park in Lanka	Ashokavanam or Ashokavanika was a grove in Lanka where Seetha was secured by Raavana after her abduction. It was here that Hanumaan first saw Seetha and talked to her. Hanumaan destroyed this park with a view to teach Raavana a lesson and to create a chance to see him in person.
139	Ashokavanika 1	A park in Lanka	Ashokavanika or Ashokavanam was a grove in Lanka where Seetha was secured by Raavana after her abduction. It was here that Hanumaan first saw Seetha and talked to her. Hanumaan destroyed this park with a view to teach Raavana a lesson and to derive a chance to see him in person.
140	Ashokavanika 2	A Park in Ayodhya	Ashokavanika is the name of a regal garden in Ayodhya where Raama and Seetha sported. Probably, it was then customary to call some royal gardens by the name of 'Ashokavanam'.
141	Ashtaavakra	a sage	Ashtaavakra was a sage. He was Kahola's (Kahola was also known as Ekapaada) son. Once his father Kahola (or Ekapaada) lost in a debate with a scholar named Vandi in Janaka's court. As a result, Vandi confined Kahola in a water base. Later, Ashtaavakra defeated Vandi and brought his father released from the confinement. After Raama killed Raavana, Dasharatha came to Raama alongwith other Gods and praised him comparing to Ashtaavakra in pleasing his father. Raamaayanam did not mention Kahola's name here. But the episode is narrated clearly in Mahaabhaaratham.
142	Ashva	a kind of animal	Ashva is an animal mentioned in the Raamaayanam. It is the horse.
143	Ashvagreeva	A Demon	Ashvagreeva was a demon. He was born to Kasyapa and one of his wives, Danu.
144	Ashvakarna	a kind of tree	Ashvakarna is the name of certain tree mentioned in the Raamaayanam.
145	Ashvamedham	A sacrifice	Ashvamedham is the name of a sacrifice performed by kings only. It was done either as a mark of supremacy or for fulfillment of some desire. Many ancient kings performed it as a matter of prestige or dignity. Dasharatha and

No	Name	Identification	Details
			Raama performed these sacrifices. Also, Ashvamedham is the name of one of the seven sacrifices which Indrajith performed in Nikumbaila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvanakam, Gomedham, Raajasoomyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
146	Ashvapathi ( or Yudhaajith 1 )	Bharatha's uncle (or his father)	Ashvapathi is a descriptive name used to refer to Kekaya king or his son Yudhaajith. Yudhaajith was Kekaya prince. Bharatha's mother Kykayi was his sister. That makes him Bharatha's maternal uncle. Yudhaajith went to Ayodhya to take Bharatha and Lakshmana with him, but by that time they all left for Mithila for their marriages. Yudhaajith went to Mithila too, but took Bharatha and Shathrughna with him to Kekaya province after they all returned to Ayodhya. Receiving a call from Ayodhya , he sent back Bharatha and Shathrughna. After many years, Yudhaajith sent a word to Raama to defeat the Gandharvas' kingdom and establish his people there. He also went with bharatha to fight those Gandharvas.
147	Ashvaththa	a kind of tree	Asvaththa is the name of certain tree mentioned in the Raamaayanam. Ashvaththa is treated as a sacred tree in India. It is considered to be the tree form of Vishnu himself.
148	Ashvavanthi	A city	Ashvavanthi was the name of a city. Sugreeva mentioned it mong the places in the south, to search around for Seetha.
149	Ashvinis or Ashvis	A duo of Gods	Ashvis are a duo of gods. According to Raamaayanam, they are born to Kashyapa and Adithi. ( According to other Puraanams, Ashvis are born to Soorya and his wife Sanjna.). These two form the fourth group of the gods, along with twelve Aadithyas, eleven Rudras and eight Vasus, making the total to 33. The twin Vaanaras Mynda and Dvidida were born with traces of Ashvis.

No	Name	Identification	Details
150	Asi	A weapon	Asi is a weapon mentioned in Raamaayanam . Asi is a type of asword.
151	Asipathravanam	a divine forest	Asipathravanam is a grove in the hell where all the leaves are sharp knives ( Asi=knife, pathra=leaf, vanam=grove). All the sinful souls are said to have to fall in the garden to suffer the strokes of the leaves.
152	Asitha	Raama's ancestor	Asitha was one of Raama's ancestors. He was Sagara's father. Asitha was defeated by his enemies named Shashibindus and Thaalajanghas, and fled to Himaalayas . He died there itself. By the time he died, his queen Kaalindi was pregnant. Kaalindi's co-wife gave her poison to kill the bay in the womb but sage Chyavana saved the baby. The son so born to Kaalindi was Sagara.
153	Astha or Asthaadri or Asthaachala	A divine mountain	Astha is the divine mountain where the Sun god is said to reach by evening to end the day. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Astha mountain to reach Kishkindha within ten days, to serve Raama's cause. Also, Sugreeva mentioned it among the places in the south, to search around for Seetha. The mount Astha lies ten Yojanams west to Uththarameru in the western sea. sugreeva said that the Sun takes twenty four minutes to cover a distance of ten Yojanams there. Here on the mount Astha, Vishvakarma built Lord Varuna's residence.
154	Asthram	a weapon	Asthram is a divine weapon used with chanting of a Manthra. It is different from Shasthram, which is only a physical weapon used as per the expertise of its wielder and no Manthras are involved in its use. Raamaayanam mentions many Asthrams like Aagneyam, Brahmaasthram etc. Vishvaamithra used many Asthrams against Vasishtha, all in vain. Vishvaamithra awarded fifty two asthrams to Raama.
155	Asura	Demon	Asura is the word usually used to denote demons like Raakshasas, Dythyas and Daanavas. Asura means, ' other than god ' ( A=not, not being, sura=god ). Or, Asuras are those who did not accept Sura. Sura is Varuna's daughter, deity of toxic drinks. When she was born from the churned milk sea, the demons rejected her but the gods took her.
156	Atharvashiras	a Veda	Atharvashiras is a part of the Vedas.
157	Athibala	a science, a Manthra	Athibala is one of the two sciences sage Vishvaamithra awarded to Raama. Bala and Athibala were the two Manthras wherefrom one remains free from hunger of thirst or



No	Name	Identification	Details
			tiresomeness.
158	Athikaaya	a demon	Athikaaya was a demon. He was Raavana's son. Dhaanyamaalini was his mother. He was awarded a divine mail by Brahma, which made him proof to any other missiles barring Brahmaasthram. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Athikaaya was one among the demons that claimed the ability to kill all the enemies alone by himself. He was also one of the generals in the army of demons. He followed Raavana when he himself first entered the warfield. After Kumbhakarna's fall, he went to the war alongwith his brothers Thrishiras, Naraanthaka and Devaanthaka. All were killed. Lakshmana killed Athikaaya with Brahma-Asthram.
159	Athimukthaka	a kind of tree	Athimuktha is the name of certain tree mentioned in the Raamaayanam.
160	Athiraathram 1	a sacrifice	Athiraathram is the name of a Vedic sacrifice. Raama performed many sacrifices like Athiraathra, Agnishtoma, Poundareeka, Ashvamedha, Bahusuvrnaka etc.
161	Athiraathram 2	a Vedic ritual	Athiraathram is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
162	Athiratha	a grade of archers.	A chariot mounted fighter is described as an Athiratha, if he is competent to fight against any number of fighters simultaneously. But, in Raamaayanam, this word is used to describe a great fighter in general. Athiratha, Mahaaratha, Samaratha and Ardharatha are the grades of warriors in the descending order.
163	Athivrishti	too much rain	Athivrishti is one of the six evils (Eethis) to a state and its subjects. Athivrishti means, 'too much excess of rain'.
164	Athri 1	A sage	Athri was a very great sage. He was Brahma's son. He lived near Prayaaga, away from Chithrakoota, along with his wife Anasooya who was a very powerful Pathivratha. She gave evergreen garlands, ornaments and dresses to Seetha. Athri was mentioned as one among the sages that visited Raama after coronation. Athri's son Durvaasas played an important role in the end of Raama's life.
165	Athri 2	a Prajaapathi	One of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
166	Athri 3	One of the seven sages	Athri is one of the famous seven sages who are termed "Saptharshis" ie, The Septet of The Sages (Saptha=seven, Rishis=sages). It is

No	Name	Identification	Details
			mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these seven sages change with each Manu . The Septet of The Sages is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or ' Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. a small star adjacent to Vasishtha is referred to as Arundhathi . In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple .
167	Avaangmukha (correct English spelling is impossible )	A deity of missile	Avaangmukha is the ruling deity for withdrawal of the Asthram Shoolam which is one of the Asthrams that Vishvaamithra awarded to Raama.
168	Avanathi 2	a city	Avanathi is the name of a city too, in the south. Sugreeva mentioned it among the places in the south, to search around for Seetha.
169	Avanathi 1	A Province	Avanathi is the name of a province of old days.
170	Avanathi 3	a city	Avanathi is the name of another city too, which was in the west. Sugreeva mentioned it among the places in the west, to search around for Seetha.
171	Aveechi	A variety of hell	Aveechi is the name of a variety of hell mentioned by a dog that sought justice from Raama, against the offence which a Braahmana mendicant named Sarvaarthasiddha did to it. When Raama called the begger and enquired, he admitted his offence. All the law experts and sages opined that a Braahmana was unfit to be killed. Then, the dog asked Raama to make that Braahmana a chief trustee of a temple at a place named Koulancharam ( spelt as Kaalanjaram too) . The dog explained the reason behind its demand, that a person in such a position would commit the offence of misappropriation of funds and lead himself to a hell named Aveechi. The dog explained that this hell would be the destination of such sinful souls who misappropriate funds or property belonging to women, children, cows, temples or Braahmanas . (This story is mentioned as - and it seems to be - an interpolation)
172	Aivddha	a demon	Aivddha (or Avindhya) was an old demon. He was

No	Name	Identification	Details
	or Avindhya		Raavana's counsel. Both Aviddha and Vibheeshana advised Raavana to return Seetha to Raama for peace and safety. Vibheeshana's daughter Anala reported this information to Seetha.
173	Avindhya or Aviddha	a demon	Avindhya (or Aviddha) was an old demon. Both Avindhya and Vibheeshana advised Raavana to return Seetha to Raama for peace and safety. Vibheeshana's daughter Anala reported this information to Seetha.
174	Avriksha (See Kaamashyla and Maanasa also)	Mountain	Avriksha is another name of the mountain Maanasa in the Himaalayas. While describing the places in the north to the Vaanaras that were sent to search for Seetha in that direction, Sugreeva mentioned this mountain as Avriksha, Vihagaalaya , Kaamashyla and Maanasa too. (A=without, Vriksha=tree, 'devoid of trees' ; Vihaga=bird, Aalaya=residence; Kaama=wish, Shyla=hill. 'the hill fulfilling wishes'). From the context, it also appears that Avriksham, Kaamashylam and Maanasam are three different hills. A famous commentator interpreted that way too.
175	Aykhvaaku (See Raama or Dasharatha)	One born in Ikshvaaku's dynasty.	Aykhvaaku means 'Ikshvaaku's descendent'. Any person in that lineage can be described as "Aykhvaaku". Ikshvaaku was Raama's ancestor. As such, Raama or his father Dasharatha are referred to as Aykhvaaku .
176	Ayndraasthram	An Asthram	Ayndraasthram is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Raama used this twice against Kumbhakarna. Lakshmana used this against Athikaaya and Indrajith.
177	Ayodhya	a city	Ayodhya is a famous city. It was the capital of Kosala Province upto Raama's reign . After Raama's exit, it remained uninhabited for many years until a king named Rishabha made it habitated again. Baalakaanda describes Ayoadhya as a well-built, rich and beautiful city. It extended to a length of twelve Yoajanams and spread to a width of three Yoajanams. Ayodhya is elsewhere named as Saaketham too ( not in Raamaayanam).
178	Ayomukha	A hill	Ayomukha is the name of a hill. Sugreeva mentioned this hill as one of the places in the south to search around for Seetha. Its description, that it is rich in sandal trees, suggests that it is either Malaya itself or an adjoining hill to Malaya.
179	Ayomukhi	a demoness	Ayomukhi was a demoness. When Raama and Lakshmana were searching for Seetha and

No	Name	Identification	Details
			reached a place named Krounchaaranyam in Dandaka forest near sage Mathanga's hermitage, Ayomukhi ran to Lakshmana and forced him to sport with her. Lakshmana became angry and he cut off her ears and nose. (Lakshmana did that to three demonesses by then, to Thaataka, to Shoorpanakha and to Ayomukhi.).
180	Ayraavatha	Cardinal elephant	Ayraavatha is the name of the cardinal elephant of the east and vehicle of Indra too. Abhramu is its female consort. Dasharatha's elephants were described as its descendents. The eight cardinal elephants are - Ayraavatha, Pundareeka, Vaamana, Kumuda, Anjana, Pushpadanta, Saarvabhoma and Supratheeka. As Raamaayanam says, Ayraavatha was born to Iraavathi, daughter of Mrigamanda who was one of the ten daughters of the Prajaapathi Kashyapa and one of his wives, Krodhavasha.
181	Aysheekam	An Asthram	Aysheekam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Athikaaya used this against Lakshmana.
182	Ayutham	a number	Ayutham means, 'ten thousand'. Raamaayanam mentions the names used in olden days to indicate some numbers, from small to very large. Shuka and Saarana used these measures to describe the size of the Vaanara army. The names of numbers mentioned are : - Dasha (10), Shatha (10 <sup>2</sup> ), Sahasram (10 <sup>3</sup> ), Ayutham (10 <sup>4</sup> ), Laksham or Niyutham (10 <sup>5</sup> ), Koti (10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).D129
183	Baahleeka (or Baahli or Baahlika)	A Province	Baahleeka is the name of a province. It was known as Baahli or Baahlika too. It was known for its horses. The messengers of Vasishtha sent to Kekaya to recall Bhartha, passed through this province during their journey to the Kekaya capital city of Raajagriham. Also, Sugreeva mentioned this place as one of the places in the west and in the north, to search around for Seetha. Maybe, there were two Baahleeka provinces, one in the north and one in the west, or the province might have extended from north to west. A king Ila and his son Shashibindu are mentioned in the Raamaayanam as rulers of this Baahleeka province. It is in this episode that the words Baahli and Baahlika are used.

No	Name	Identification	Details
184	Baahli ( or Baahleeka or Baahlika )	A Province	Baahli is another name of the Baahleeka province. It was known for its horses. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed through this province during their journey to the Kekaya capital city of Raajagriham. Also, Sugreeva mentioned this place as one of the places in the west and in the north, to search around for Seetha. Maybe, there were two Baahleeka provinces, one in the north and one in the west, or the province might have extended from north to west. A king Ila and his son Shashibindu are mentioned in the Raamaayanam as rulers of this Baahleeka province. It is in this episode that the words Baahli and Baahlika are used.
185	Baahlika ( or Baahleeka or Baahli )	A Province	Baahlika is another name of the Baahleeka province. It was known for its horses. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed through this province during their journey to the Kekaya capital city of Raajagriham. Also, Sugreeva mentioned this place as one of the places in the west and in the north, to search around for Seetha. Maybe, there were two Baahleeka provinces, one in the north and one in the west, or the province might have extended from north to west. A king Ila and his son Shashibindu are mentioned in the Raamaayanam as rulers of this Baahleeka province. It is in this episode that the words Baahli and Baahlika are used.
186	Baahu 1	A deity of missile	Baahu is the ruling deity for withdrawal of the Asthrum Nandanam ( a sword) which is one of the Asthrums that Vishvaamithra awarded to Raama.
187	Baahu 2	a measure	Baahu is a measure of length equal to that of a human hand from its fingers to the shoulder. Also, there is another measure named Vyaama, ie a fathom. It is the distance between the tips of fingers of the hands when both hands are held stretched to either side parallel to the ground.
188	Baana 1	Raama's ancestor	Baana was one of Raama's ancestors. He was Vikukshi's son and Anaranya's father.
189	Baana 2	A Demon	Baana was an ancient demon. He was Prahlada's grandson. When Hanumaan was brought captured into Raavana's court, Raavana saw him for the first time and wondered if he were Nandi himself or the demon Baana himself.
190	Baana 3	A weapon	Baana is a weapon mentioned in Raamaayanam . ' Baana' means arrow . An arrow is discharged from a bow. A bow-man was treated as a

No	Name	Identification	Details
			valuable asset to the army. There are various kinds of arrows with different names to all of them.
191	Baana 3	a kind of tree	Baana is the name of certain tree mentioned in the Raamaayanam.
192	Babhru	A Gandharva	Babhru was the name of one of the five Gandharvas of the group named Rohithas who were in the duty of guarding the sandal trees on the hill Rishabha in the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
193	Badabaamukham or Badabaanala or Hayamukham	a fire in the sea	Badabaamukham is the terrible fire that lies in the sea . It comes out from an opening that looks like a horse face . Hence it is called Badabaanala or Badabaamukham or Hayamukham ( Badabaa=Haya= horse, Anala=fire, Mukham=face). A sage named Ourva of the Bhrigu lineage once became angry with a sect of kings for their offence against his ancestors and he performed sacrifices to kill them all, but his manes pacified him, prevailing upon him to shed his anger which Ourva left into the sea. The sage's anger assumed the form of a horse-face and kept on consuming the sea's waters alongwith the beings living in it. Sugreeva mentioned this while describing the places in the east to his east-bound team sent in search of Seetha.
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195	Badari	a kind of tree	Badari is the name of certain tree mentioned in the Raamaayanam. It has thorns but its fruit is

No	Name	Identification	Details
			tasty .
196	Bahuputhra	a Prajaapathi	Bahuputhra was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
197	Bahusuvarnakam	a sacrifice	Bahusuvarnakam is the name of a sacrifice which Raama performed many times. Bahusuvarnakam is also the name of one of the seven sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ' , an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
198	Baka	a bird	Baka is a bird mentioned in the Raamaayanam. It is a water-bird. It is a kind of crane.
199	Bala	a science, a Manthra	Bala is the name of one of the two sciences that sage Vishvaamithra awarded to Raama. Bala and Athibala were the two Manthras wherefrom one remains free from hunger of thirst or tiresomeness.
200	Baleevarda	an animal	Baleevarda is an animal mentioned in the Raamaayanam. It is another name for the bull.
201	Bali or Mahaabali or Vyrochana or Vyrochani	A Demon	Bali was a demon of Prhlada's dynasty. He was Virochana's son. Bali once defeated Indra and occupied the heaven. Vishnu took up Vaamana incarnation and sent Bali to the nether world, restoring the heaven to Indra.
202	Bandhujeeva	a kind of flowering tree	Bandhujeeva is the name of certain tree mentioned in the Raamaayanam. Its flowers of dark red in colour.
203	Barhi	a bird	Barhi is another name for the bird Mayura mentioned in the Raamaayanam. It is the peacock.
204	Beejaka	a kind of tree	Beejaka is the name of certain tree mentioned in the Raamaayanam. (It might be the Pomegranate)
205	Beejapoor	a kind of tree	Beejapoor is the name of certain tree mentioned in the Raamaayanam. Probably, it is the pomogranate.

No	Name	Identification	Details
206	Bhaadrapadam	a month	Bhaadrapadam is the sixth of the twelve months of the year. In this month, the full moon joins the star of Proshthapada or Bhaadra.
207	Bhaageerathi (See Ganga)	Ganga River	Bhaageerathi is another epithet of Ganga river. It is mentioned in the Raamaayanam at many places. Sugreeva named it among the places in the east, to search for Seetha.
208	Bhaageerathi (See Ganga)	Name of River Ganga	Bhaageerathi is another epithet of river Ganga. The name derives from the fact that the river was brought from the heavens to earth by a king named Bhageeratha and followed him to the nether world to sanctify the physical remains of his great-grandfathers. " Bhaageerathi " means, 'belonging to Bhageeratha '.
209	Bhaandeera	a kind of tree	Bhaandeera is the name of certain tree mentioned in the Raamaayanam.
210	Bhaargava	a sage	Bhaargava was a sage. He too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth. Usually, the word Bhaargava is used to refer to any sage from Bhrigu's lineage like Shukra, but, it is not clear from Raamaayanam if this Bhaargava was some one from the Bhrigu's lineage or some other person.
211	Bhaarundam	a forest	Bhaarundam is the name of a forest. Bharatha and Shathrughna passed by this place during their return journey to ayodhya from Kekaya , on being recalled after Dasharatha's death.
212	Bhaasakarna 1	a demon	Bhaasakarna was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Bhaasakarna too was Raavana's follower and counsel. Another demon named Bhaasakarna was one of the five demons that were sent to Ashokavanam to capture Hanumaan who killed all the five. It is not clear if these two were the same person.
213	Bhaasakarna 2	A Demon	Bhaasakarna was a demon. He was Raavana's follower. Bhaasakarna was one of the five warriors that were sent to Ashokavanam to capture Hanumaan whom Hanumaan Killed. The five demon fighters were - Viroopaaksha, Yooapaaksha, Durdhara, Praghosa and Bhaasakarna . Another demon Bhaasakarna was Raavana's uncle and counsel. It is not clear if these two names refer to the same person.
214	Bhaasi	Mother of birds	Bhaasi was daughter of Kashyapa and his wife Thaamra. Bhaasi Gave birth to the birds called Bhaasas ( a class of cranes.).
215	Bhaaskara (See	Son god	Bhaaskara is another epithet of Soorya. "



No	Name	Identification	Details
	Soorya)		Bhaaskara " means, ' maker of light ' .
216	Bhadra 1	Raama's clown and entertainer	Bhadra was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
217	Bhadra 2	A cardinal elephant	Bhadra is a cardinal elephant. The elephant bears the earth. Sagara's sons saw this elephant while digging down the earth.
218	Bhadra 3	a kind of elephant	Bhadra is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants.
219	Bhadraasanam	A Royal chair	Bhadraasanam is the name of a king's seat. Also, Simhaasanam is the general name of the seat for a king to sit on, while he was ruling.
220	Bhadramada	One of the mothers of animals	Bhadramada was the daughter of Kashyapa and his wife Krodhavasha. Her daughter was Iraavathi who gave birth to the divine elephant Ayravatham of the Gods.
221	Bhadramandra	a kind of elephant	Bhadramanda is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants. It is a hybrid of Bhadra and Manda varieties.
222	Bhadramandramriga	a kind of elephant	Bhadramandamriga is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants. It is a hybrid of Bhadra, Mriga and Manda varieties.
223	Bhadramriga	a kind of elephant	Bhadramriga is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants. It is a hybrid of Bhadra and Mriga varieties.
224	Bhaga	An Aadithya	Bhaga is the name of one of the twelve Aadithyas.
225	Bhageeratha	Raama's ancestor	Bhageeratha was one of Raama's ancestors. He was Dileepa's son and fourth generation next to Sagara. Bhageeratha's son was Kakuthstha. Sage Kapila stipulated that the divine river Ganga should flow over the physical remains (lying in the nether world) of the sixty thousand deceased sons of Sagara, to secure higher abodes to them. Bhageeratha's forefathers could not do anything successfully about that. But, Bhageeratha kept his perseverance in propitiating Brahma, Ganga and Shiva, and succeeded in bringing the divine river Ganga to earth and lead it further to the nether world . Thus he successfully completed the task pending for generations and remained as an example for

No	Name	Identification	Details
			unresigning efforts. after his name, the river Ganga is referred to as Bhaageerathi.
226	Bhallaathaka	a kind of tree	Bhallaathaka is the name of certain tree mentioned in the Raamaayanam. It is the cashew nut tree.
227	Bhallam 2	a kind of arrow	Bhalla is a type of arrow mentioned in Raamaayanam.
228	Bhallam 2	A weapon	Bhallam is a weapon mentioned in Raamaayanam . It. is a spear. Also, a kind of arrow too is called Bhallam
229	Bharadvaaja 1	Vaalmeeki's disciple	Bharadvaaja was sage Vaalmeeki's disciple. Once he went alongwith Vaalmeeki to bathe in the river Thamasa, as usual. Then, a hunter shot at a male Krouncha bird while it was sporting with his female. The scene aroused Vaalmeeki's pity and anger. He admonished the hunter for that unwise and cruel act, but his utterances were involuntarily delivered out in a verse form. Later, Vaalmeeki, Bharadvaaja and other disciples pondered over the same for a long time.
230	Bharadvaaja 2	A sage	Bharadvaaja was asage. He lived in his hermitage near Prayaaga. He belonged to the lineage of Angiras and Brihaspathi. Bharadvaaja gave his daughter Devavarnini to Vishravas whose son Kubera was the Lord of wealth and the North direction too. Bharadvaaja suggested to Raama that he might spend his exile living near the hill Chithrakoota . Raama went there and lived for a few weeks, later to move further into the Dandaka forest. Bharadvaaja offered a divinely feast and entertainment to Bharatha's retinue and army, when the latter was going to Chithrakoota to meet Raama. Again after fourteen years, during Raama's return journey to Ayodhya, Bharadvaaja hosted Raama and granted that all the trees between his hermitage and Ayodhya would bear unlimited quantities of fruit to satiate the Vaanaras in their way to Ayodhya. Bharadvaaja too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
231	Bharadvaaja 3	One of the seven sages	Bharadvaaja is one of the famous seven sages who are termed " Saptarshis" ie, The Septet of The Sages ( Saptha=seven, Rishis=sages). It is mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these seven sages change with each Manu . The Septet of The Sages is also a group of seven

No	Name	Identification	Details
			stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or 'Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. A small star adjacent to Vasishtha is referred to as his wife Arundhathi. In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple.
232	Bharatha 3	A Province	Bharatha was the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
233	Bharatha 1	Raama's ancestor	Bharatha was one of Raama's ancestors. He was Dhruvasandhi's son and Asitha's father.
234	Bharatha 2	Raama's brother	Bharatha was the eldest of Raama's three younger brothers. He was born to queen Kykayi. As Raama and Lakshmana always moved together, so did Bharatha and Shathrughna. Bharatha was very much obedient to Raama. He refused to rule the kingdom that her mother secured for him from his father, at the cost of sending Raama to exile. He instead scolded his mother and went to Raama to plead with him to return home. As Raama was keen on keeping his father's word, Bharatha took Raama's sandals as his representative and continued the rule from a village named Nandigraamam, leading an ascetic life till Raama's return. He entrusted the kingdom to Raama and served the coronated Raama with devotion. After Seetha was disowned, Bharatha stopped Raama from performing the Raajasooyam sacrifice. After receiving invitation from his uncle Yudhaajith to defeat the Gandharvas and win the Gandharva Land near river Sindhu, Bharatha went there with Raama's permission and won the Gandharva land by killing the Gandharvas with the Asthram named Samvartham. Later, Bharatha installed his sons Thaksha and Pushkala as kings in two cities, Thakshashila and Pushkalaavathi respectively. After seeing his sons settled, Bharatha returned to Raama. He also advised Raama to settle Lakshmana's sons in Kaarupatham and Malla provinces as kings. At the time of Raama's renouncing the world, Bharatha too followed Raama and left this mortal world.
235	Bhava	Shiva	Bhava is another epithet of shiva.

No	Name	Identification	Details
236	Bhavya	a kind of tree	Bhavya is the name of certain tree mentioned in the Raamaayanam.
237	Bhaya	a goddess	Bhaya is Yama's sister. She was given to a Raakshasa named Hethi. She gave birth to a son named Vidyuthkesha. From Vidyuthkesha and his son Sukesha, the race of Raakshasas developed both in number and power.
238	Bhayaanaka	a poetic sentiment	Bhayaanaka is one of the many sentiments (Rasas) in poetry. The main feeling ruling the sentiment is fear. Usually nine poetic sentiments (Rasas) are counted, though some count only eight.
239	Bheema 2	a demon	Bheema was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Bheema's.
240	Bheema 2	a Province	Bheema is the name of a province. Sugreeva mentioned this place as one of the places in the west to search around for Seetha.
241	Bheka	an animal	Bheka is an animal mentioned in the Raamaayanam. It is the frog.
242	Bheri	A musical instrument	Bheri is a musical instrument mentioned in the Raamaayanam. It is a big drum, usually used in processions, military or royal journeys, and battle-field.
243	Bhindaalam	A weapon	Bhindaalam is a weapon mentioned in Raamaayanam. It is a knife with cranked edges.
244	Bhogavathi	a city	Bhogavathi is the capital of the nether world of the Naagas. Vaasuki rules there. Sugreeva mentioned this city while describing the places in the south, to search around for Seetha.
245	Bhoorja	a kind of tree	Bhoorja is the name of certain tree mentioned in the Raamaayanam. In olden days, its bark was used as paper, to write.
246	Bhramara	an insect	Bhramara is the name of an insect mentioned in the Raamaayanam. It hovers over flowers for the nectar in them.
247	Bhrigu (RI is a vowel here)	A sage	Bhrigu was a very powerful sage. Parashuraama was born in his lineage. While Bhrigu was in his penances on a hill named Bhriguprasravana, king Sagara and both his queens approached him to serve with a view to obtain sons. They went on practising penances and kept serving the sage for hundred years. Bhrigu blessed the queens with sons giving a choice between a single son that would continue the lineage and sixty thousand mighty sons. Sagar's first queen Keshini opted for a single son that would continue the lineage while the younger queen Sumathi choiced for sixty thousand mighty sons.

No	Name	Identification	Details
248	Bhriguprasravana (RI is a vowel here)	A hill	Bhriguprasravana is a hill in the himaalayas. Sage Bhrigu lived there. King Sagara and his two queens served him there, practising penences for a hundred years. Bhrigu blessed the queens with sons.
249	Bhriguthunga (RI is a vowel here)	A hill	Bhriguthunga is a hill. Sage Richeeka lived there. King Ambareesha of Ayodhya went there and asked the sage to give one of his sons as scapegoat for his sacrifice. Shunashshepha was so obtained by the king.
250	Bhrigvangirasas (RI is a vowel here)	Two sages	Bhrigvangirasas is the collective name of two great ancient sages Bhrigu and Angiras. Sages belonging to their lineage cursed Hanumaan that he would not know about his own strength and powers unless someone reminded him of them. Also, When a dog prayed Raama in his court for justice against an offence caused to it by a begger named Sarvaarthasiddha, Bhrigu and Angirasa were present there, besides Kuthsa, Vasishtha ( these were sages), Kaashyapa ( he was Raama's priest), and other counsels like Dharmapaalaka .
251	Bhringa (RI is a vowel here)	an insect	Bhringa is an insect mentioned in the Raamaayanam. It is another name for the big black bee that hovers over the flowers for the nectar in them.
252	Bhrishaashva or Krishaashva (RI is a vowel here)	A Prajaapathi.	Bhrishaashva was a Prajaapathi. Jaya and suprabha were his wives. Jaya gave birth to fifty sons who are the ruling deities of the divine missiles or Asthrams. Suprabha too gave birth to fifty sons who are the ruling deities of withdrawals of the Asthrams. Vishvaamithra awarded Raama all those Asthrams with the hymns of both their use and withdrawal.
253	Bhusundi / Bhusunthi	A weapon	Bhusundi / Bhusunthi is a weapon mentioned in Raamaayanam . It is a long sword with dual blades.
254	Bhymi (Y is a vowel.)	A princess	Bhymi is another name of the princess Damayanthi who was daughter of Vidarbha king Bheema. Hence her name as Bhymi (=Bheema's daughter) too. Damayanthi married Nishadha king Nala who was also called Nyshadha (=ruler of Nishadha). Damayanthi was one of the great Pathivrathas. Saying to the demonesses that she was totally devoted to Raama, Seetha asserted that she was as unseverable from Raama as Damayanthi or Bhymi was from Nala. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and

No	Name	Identification	Details
			Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
255	Bibheeshika	a scarecrow	Bibheeshika means 'a scarecrow' , a thing used to frighten others by its looks. When the Vaanaras fled from the field at the sight of Kumbhakarna's gigantic form of six hundred fathoms high, Vibheeshana urged the leaders to tell them that it was only a Bibheeshika ie scarecrow. Scarecrows in a human shape are usually erected in the fields by farmers to scare away the birds to save the crops from avoid the possible damage that those birds would cause.
256	Bilva	a kind of tree	Bilva is the name of certain tree mentioned in the Raamaayanam. Bilva leaves are specifically used in worshipping Lord Shiva.
257	Bindusaras	a lake	Bindusaras is the name of the lake in the Himaalayas. The lake is the spot where the river Ganga jumped to , after her release from the bondage of Shiva's plaits. From Bindusaras, Ganga took seven different lines of flow.
258	Bodhibhavana	A hill	Bodhibhavana is a hill. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed by this during their journey to the Kekaya capital of Raajagriham.
259	Braahmana or Braahmanas	a social order	Braahmana indicates the first order of the society. The ancient society had four orders - Braahmanas, Kshathriyas, Vyshyas and Shoodras. The duty of the Braahmanas was to study the Vedas, to perform sacrifices, conduct sacrifices performed by others, and to guide the other three orders. The duty of Kshathriyas was to protect themselves along with the other three orders, to rule and administer the state, to study the Vedas, and to perform sacrifices. The duty of the Vyshyas was to carry out trade and commerce, to raise cattle, to take care of agriculture, to study Vedas, and to perform sacrifices. The duty of Shoodras was to provide ancilliary services to the rest of the three orders and to participate in such activities as required to see that the three orders fulfil their duties.
260	Brahma	God, Creator	Brahma is the creator. He is the one of the trio of Lords - Brahma, Vishnu and Shiva. Brahma's abode is Sathyalokam, the seventh of the seven upper abodes. Only such souls with amassed virtues can reach that world. Brahma awarded many boons to many people who practised severe penances. Besides many sages and kings, Raavana, kumbhakarna and Vibheeshana were also given the desired boons. In Raamaayanam

No	Name	Identification	Details
			<p>Brahma appeared many times before many people. He appeared before Vaalmeeki and instructed him to write Raamaayanam. He appeared before Indrajith and asked him to let the captured Indra go free. He appeared before Raama and talked about Seetha's departure after Seetha's disappearing into the earth. Brahma sent Kaala to Raama, to remind him of the hour of his leaving the mortal world. In the end, at Raama's request, Brahma awarded the higher abode named Saanthaanikam to all the living beings in Ayodhya. Also, it was Brahma who awarded Ahalya to sage Gouthama as wife, even discarding Indra's request for her, as recognition of the sage's eligibility based on his pure mind and unwavering character.</p>
261	Brahmaasthram	a terrible missile	<p>Brahmaasthram is the name of a terrible missile. Lord Brahma is its presiding deity. Vishvaamithra awarded this asthram to Raama. Vishvaamithra used this against Vasishtha. Raama used this Asthram against a crow that wounded Seetha in the forest, against Samudra when he did not give way to pass through, and against Raavana in the final battle. Lakshmana used this against Athikaaya. Indrajith used this once against Hanumaan in Ashokavanam to tie him down and again against Raama and Lakshmana in the war to bind them off to faint. Vibheeshana knew this Asthram from Brahma's boon. Hanumaan was given a boon by Brahma that the Brahmaasthram would not harm him. Jaambavaan too was proof against this great Asthram.</p>
262	Brahmadaththa 1 (or Soumadeya)	A King.	<p>( The name Brahmadaaththa refers to two kings, note.) Brahmadaaththa was a king. Vishvaamithra told his history to Raama. Brahmadaaththa was born to a sage Chooli and a Gandharva lady Somada. He ruled from the city of Kaampilyam. He somarried Kushanaabha's ( Vishvaamithra's grandfather) hundred daughters who were earlier made hump-backed by Vaayu. As soon as he held their hands, they became normal.</p>
263	Brahmadaththa 2	A king	<p>( The name Brahmadaaththa refers to two kings, note.) Brahmadaaththa was a king. Once a Braahmana named Kaalagouthama visited him and asked for supply of food for a long time. Brahmadaaththa arranged for the same. One day, the food sent to the Braahmana contained fish and meat too. Kaalagouthama turned angry and cursed the king to turn into a kite. Later, at the prayer of the king, the Braahmana allowed him a</p>

No	Name	Identification	Details
			relief that the king in the kite form would get Raama's touch in future and that would end the curse. The king Brahmadaththa turned into a kite. After a very long time, the kite had a dispute with an owl about the possession of a residential place. Both the birds went to Raama for justice. Raama disposed the difference in favour of the owl. Then the divine voice revealed the past of the kite. Raama touched the kite and soon the kite turned into king Brahmadaththa again. This story in the Uththarakaanda is considered an interpolation and the noted commentators did not comment upon this part of the text.
264	Brahmahathya	a sin	Brahmahathya is a terrible sin that is acquired by murdering a Braahmana or causing the murder of a Braahmana. Also, the act of killing a Braahmana too is called Brahmahathya ( Brahma= Braahmana, Hathya= murder) . Again, the deity that takes the physical form of the sin too is named Brahmahathya. Raamaayanam refers to it as Durvasa. Thus, there are three references to this word – the act of murdering a Braahmana, the sin incurred by such offence, and the deity form of that sin.
265	Brahmahathya 2	the deity form of Brahmahathya	Brahmahathya is a terrible sin that is acquired by murdering a Braahmana or causing the murder of a Braahmana. Also, the act of killing a Braahmana too is called Brahmahathya ( Brahma= Braahmana, Hathya= murder) . Again, the deity that takes the physical form of the sin too is named Brahmahathya. In Raamaayanam, the deity is referred to as Durvasa. Thus, there are three references to this word – the act of murdering a Braahmana, the sin incurred by such offence, and the deity form of that sin.
266	Brahma-Loka	Brahma's abode	Brahma-loka is the abode of Brahma. It is also known as Sathya-Loka. It is highest of the seven upper abodes. It is not reachable to sinful persons or less virtuous souls.
267	Brahmamaala	A province	Brahmamaala is the name of a province. Sugreeva mentioned it among the places in the East, to search around for Seetha.
268	Brahmapaasha	An Asthram	Brahmapaasha is one of the Asthrams that Vishvaamithra used against Vasishtha.
269	Brahmarshi	a grade of sages	A divine person of the stature of a sage is known as Devarshi ( Deva=divine, Rishi=sage). If a Braahmana takes up penance and reaches high level ie the level of a sage, he is known as Brahmarshi ( Brahma=braahmana, rishi=sage) . A Kshathriya attaining such a status is known as



No	Name	Identification	Details
			Raajarshi ( Raaja=king, Rishi=sage) . Vishvaamithra was Kshathriya by birth. He lost to Vasishtha even by employing the most terrific missiles against the latter's hand-shaft. That made him deride Kshathriya strength and he wanted to attain the status of a Braahmanan. He took up penance and reached the zenith in penances. Even after attaining the status of Raajarshi, he was not satisfied and continued his penances until Brahma awarded him that status of Brahmarsi and Vishvaamithra himself endorse the status.
270	Brahmashathru	a demon	Brahmashathru was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Brahmashathru's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
271	Brahmashiras	an Asthram	Brahmashiras is the name of a terrible Asthram ie a divine missile. Indrajith obtained it from Brahma. Vishvaamithra awarded this Asthram to Raama.
272	Brihadratha	Janaka's ancestor	Brihadratha was one of Janaka's ancestor. He was Devaraatha's son and Mahaaveera's father.
273	Brihaspathi (see Vaachaspathi)	Preceptor of Gods	Brihaspathi is son of Angiras. He is the mentor of Gods. He caused the birth of a Vaanara named Thaara on the earth, to help Raama in future. Brihaspathi is known to be very wise and learned. One of the nine planets, Guru, and the day Thursday are associated with him. Also, Brihaspathi's son Kushadhvaja had a daughter named Vedavathi who took birth as Seetha to cause Raavana's destruction.
274	Brindam	a number	Brindam is a number equalling to ' one lakh Mahaashankhas ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabrindam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ) , Mahaakharvam (10 <sup>47</sup> ) , Samudram (10 <sup>52</sup> ) , Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
275	Budha 1	A Planet	Budha is one of the nine planets. He is associated with Wednesday in the week days.
276	Budha 2	A king.	Budha is an ancient king of the Lunar dynasty,

No	Name	Identification	Details
			son of the Moon god himself. According to Raamaayanam, he ruled from Kaashi. Once the Baahlika ruler Ila turned into a woman due to Siva's ordinance when Budha married that woman and got a son named Purooravas. Later, Budha prayed to some sages and with their help, he restored Ila's lost male form, by performance of Ashvamedham in propitiation of Shiva. Purooravas once spent some years with the divine damsel Oorvasi and got a son named Aayu.
277	Chaapa	A weapon	Chaapa is a weapon mentioned in Raamaayanam . ' Chaapa ' means bow. See Dhanus and Baana too.
278	Chaarana	a Demi-god	Chaaranas are demi-gods. Indra is their master. Their principal job is to wander around the various worlds and sing about the fame of the gods or prominent and famous people anywhere in the worlds.
279	Chaathaka or Sthokaka	a bird	Chaathaka is a bird mentioned in the Raamaayanam. It is also named Sthokaka. This bird is now extinct. Its speciality was that it would take water only while it was falling from the clouds, before it touched the earth.
280	Chaathurmaasyam	a vow	Chaathurmaasyam is the customary vow ( Vraatham ) observed by the hermits and the Sanyaasis during the four months of the rainy season. It starts from the eleventh day of Aashaadham month and ends on the eleventh day of Kaarthikam month. During this period, special rituals and recitals are carried out. The Yathis usually won't stay at a place for more than a day. But, they are permitted to stay at the same place for the four months of the rainy season of the year. That is why the name ' Chaathurmaasyam ' to it, meaning ' pertaining to the four months' ( Chathur=four, Maasa=month ) . Once sage Durvaasas was observing his Chaathurmaasyam in Vasishtha's hermitage. Dasharatha then saw him there and asked about Raama's future. Then, Durvaasas told Dasharatha about Raama's future life.
281	Chakora	a bird	Chakora is a bird mentioned in the Raamaayanam. It is a bird that ordinary man never saw. It is a special bird with the peculiarity that it eats the Moon's rays as its food. Hence it is described as longing for moon's appearance.
282	Chakrahashta ( See Vishnu)	Vishnu	Chakrahashta is another epithet of Vishnu. Chakrahashta means, ' one with discus in hand' ( Chakra=discus, Hashta=hand).
283	Chakram	A weapon	Chakram is a weapon mentioned in

No	Name	Identification	Details
			Raamaayanam . Its details are unknown, but it should be some circular disc to throw at the enemies with a spinning movement.
284	Chakramaali	a demon	Chakramaali was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Chakramaali too.
285	Chakravaaka or Rathaanga	a bird	Chakravaaka or Rathaanga is a bird mentioned in the Raamaayanam. It is a water-bird. These birds are said to be moving in couples, throuought the day. Hence, they are described as wailing from separation soon after sunset.
286	Chakravaan	a hill	Chakravaan is the name of a hill in the west sea, located to further west of mount Paariyaathra and Vajra hill. Sugreeva mentioned this hill as one of the places in the west to search around for Seetha. He described it that it occupied to a one-fourth of the west sea. It was the place where the divine sculptor Vishvakarma built the thousand-edged Sudarshana discus. It was on that hill that Vishnu killed two great demons Panchajana and Hayagreeva , and took possession of the great discus and conch (Paanchajanyam).
287	Chakri ( See Vishnu)	Vishnu	Chakri is another name of Vishnu. Chakri means, 'one that has a discus' (chakra=discus)
288	Champakam	a kind of tree	Champakam is the name of certain flowering tree mentioned in the Raamaayanam. Champakam has a sweet smell.
289	Chandana	a kind of tree	Chandana is the name of certain tree mentioned in the Raamaayanam. It is the famous sandal tree. Chandana is treated as a sacred tree in our country. Paste from its wood is used as a sacred item in Vedic rituals and worships.
290	Chandanam	sandal paste	Chandanam is the sandal paste used in ceremonies and rituals. It is also used as a osmetic item by the royal and the rich. Chandanam or Gandha is a sacred item in our culture. It forms a part of regular worship of the gods by households.
291	Chandodari	A demoness	Chandodari was one of the demonesses that threatened Seetha with danger if Seetha did not marry Raavana within the time allowed.
292	Chandra 1 (see Soma)	Moon god	Chandra is another name of Soma, the Moon God and one of the nine planets in astrology.
293	Chandra 2	a hill	Chandra is the name of a hill in the Himaalayas. Sushena told Sugreeva that the medicinal herbs Sanjeevakarani and Vishalyakarani or Vishalya existing on the hills Chandra and Drona in the

No	Name	Identification	Details
			Himaalayas were needed to heal Raama and Lakshmana when they both were lying fainted from Indrajith's serpent-bonds.
294	Chandrahaasam	a sword	Chandrahaasam is the name of the sword which Shiva awarded to Raavana .
295	Chandrakaantham	a city	Chandrakaantham is the capital city of Malla provinces of which Lakshmana's second son Chandrakethu was made ruler . Bharatha stayed there for more than a year to settle Chandrakethu there as king .
296	Chandrakethu	Lakshmana's son	Chandrakethu was Lakshmana's second son. Angada was his elder brother. At Bharatha's suggestion, Raama made Chandrakethu the ruler of Malla province with Chandrakaantham city as his capital where Bharata himself stayed with him for more than a year to help him settle as king.
297	Chathuraanana	Brahma	Chathuraanana is another epithet of Lord Brahma. He is so described because he has four faces. ( Chathur=four, Aanana=face)
298	Chathuraasya	Brahma	Chathuraasya is another epithet of Lord Brahma. He is so described because he has four faces. ( Chathur=four, Aasya=face)
299	Chathurmukha	Brahma	Chathurmukha is another epithet of Lord Brahma. He is so described because he has four faces. ( Chathur=four, Mukha=face)
300	Chaturvargam	Four ends of life	Chaturvargam means 'the four ends of life' (Chathur = four, Varga = type ). A human life has four ends for it, Dharma ( Virtue), Artha ( monies, ie, Worldly interests), Kaama ( desires) and Moksha ( salvation). Raamaayanam says that the reciter of Raamaayanam can achieved all these four goals by such recital.
301	Chatushtomam	a Vedic ritual	Chatushtomam is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
302	Cheena	a province	Cheena was the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Maybe, this corresponds to modern Cheena or its borders.
303	Chiribilva	a kind of tree	Chiribilva is the name of certain tree mentioned in the Raamaayanam.
304	Chithra	a star	Chithra is the the fourteenth of the twenty seven stars.
305	Chithrakoota	a hill	Chithrakoota is a hill near Prayaaga. Raama lived there first during his exile. It was here that Bharatha and others met Raama and pleaded him to return but returned taking Raama's sandals as his representatives. Later, Raama moved further

No	Name	Identification	Details
			into the Dandaka forest.
306	Chithraratha	A Charioteer in Ayodhya	One of Raama's charioteers. Raama gave him many gifts while leaving on exile.
307	Chola	A Province	Chola is the name of a province. Sugreeva mentioned this province among the places in the south, to search around for Seetha.
308	Chooli	a Sage	Chooli was a sage. Vishvaamithra told his history to Raama. Chooli was in his penances for a very long time during which a Gandharva lady named Somada served him. As a reward for the service, she asked him to bless with a son. Chooli blessed her so and Somada gave birth to a son named Brahmadaatha. Brahmadaatha ruled from Kaampilyam. He married the hundred daughters of Kushanaabha and relived them of their humpbacks.
309	Choornaka	a kind of tree	Choornaka is the name of certain tree mentioned in the Raamaayanam.
310	Chootha	a kind of tree	Chootha is the name of certain tree mentioned in the Raamaayanam. It is variety of Mango tree.
311	Chyavana	A Sage	Chyavana was a great powerful sage of the Bhrigu lineage. King Asitha's queen Kaalindi was pregnant when her husband died. Kaalindi's co-wife fed poison to her to kill the baby in the womb. Kaalindi served Chyavana with devotion and as a reward for that obedient service, Chyavana protected the baby from the harm from the poison. The child was born to be known as Sagara. Chyavana was one of the sages that Budha called, to see that Ila might regain his lost male-form. King Sharyaathi's daughter Sukanya was Chyavana's wife. Sukanya was a very pious and faithful wife. Seetha mentioned her name while saying in her address to the demonesses in Lanka, that she was as unseverable from Raama as Sukanyaa is from Chyavana. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi, Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Also, Chyavana went to Raama alongwith the sages who lived around the river Yamuna, to pray to kill demon Lavana of Madhupuram, to relieve the sages from his harrassment. Raama then deputed Shatrughna to kill Lavana. As shatrughna was camping on the banks of Yamuna, Chyavana told him about Lavana, the trident he got from his father and how he killed Maandhaata with that terrible

No	Name	Identification	Details
			weapon. Chyavana too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
312	Chythra	A month	Chythra is the first of the twelve months in a year. In this month, the full moon joins the star Chithra. The importance of this month in Raamaayanam is that it was Raama's birth month.
313	Chythratham 1	a forest area	Chythratham is the name of a forest. Bharatha and Shathrughna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.
314	Chythratham 2	A park	Chythratham is the name of Kubera's park in his Alaka city. Sage Bharadvaaja commanded things from this place to entertain bharatha and his army.
315	Daadima	a kind of tree	Daadima is the name of certain tree mentioned in the Raamaayanam. It is the pomogranate.
316	Daanava	a Demon	Daanavas were a group of demons. They were born to Kashyapa and Danu. The word Daanavas means 'Danu's sons'. Though we use the word demon to represent Daanavas or Raakshasas or Duthyas, these three sections were all different but not the same. Yet, even the three original words themselves are used interchangeably .
317	Daaranam	An Asthram	Daaranam is one of the Asthrams that Vishvaamithra used against Vasishtha. Vishvaamithra awarded an Asthram named Daarunam, to Raama. Maybe, Daaranam and Daarunam are one and the same.
318	Daarunam ( of Bhaga )	An Asthram	Daarunam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used an Asthram named Daaranam against Vasishtha. Maybe, Daarunam and Daaranam are one and the same.
319	Daasharathi (See Raama1)	Son of Dasharatha, usually Raama.	Daasharathi means ' Dasharatha's son ' . Though the word could mean any of the four sons of Dasharatha, it is customary to use that word to indicate Raama . The context clears the meaning if others are meant.
320	Dadhimukha	A Vaanara	Dadhimukha was a Vaanara. He was Sugreeva's uncle. He was one of the Vaanara chiefs. He joined sugreeva with his ten troops of Vaanaras for the war against Raavana. Dadhimukha was the guard of Kishkindha's royal grove Madhuvanam which was destroyed by the successful team of Hanumaan and others, defying and beating Dadhimukha and his soldiers who fled to Sugreeva and reported the abuse done to the regal park, but Sugreeva spared that offence

No	Name	Identification	Details
			as an allowance for the much welcome success of the team. Dadhimukha was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
321	Dadhivakthra	A Vaanara Chief	Dadhivakthra was mentioned as one among the prominent Vaanaras, whose residences Lakshmana happened to see while going to sugreeva to remind him of his promise of searching for Seetha. Another Vaanara named Dadhimukha was Sugreeva's uncle, but these two names probably indicate two different persons.
322	Daksha	A Prajaapathi	One of the progenitors of creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while harvas telling about his own creed and origin. Daksha was a well-known person as father of sixty daughters among whom Sathi was given in marriage to Shiva and twenty seven - who are the stars - that were given in marriage to Moon god . By Vishnupuraanam, Daksha created gods, Daanavas, Gandharvas and other categories of creation.
323	Dama	A demon	Dama was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Dama too.
324	Damayanthi	a queen	Damayanthi was daughter of Vidarbha king Bheeshma. She married Nishadha king Nala who was also called Nyshadha. Damayanthi was one of the great Pathivrathas. Seetha mentioned Damayanthi's name while saying that she was as unseverable from Raama as Damayanthi was from Nala. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
325	Dambha	A Vaanara	Dambha was a Vaanara chief. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras

No	Name	Identification	Details
			mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, Shathabali or Shathavali, Mynda, Dvividha, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Dambha once helped indra too in his wars.
326	Dambhu	a demon	Dambhu was a demon. He asked Kushadhvaja for his daughter Vedavathi in marriage. But Kushadhvaja was desirous of giving her to Vishnu and rejected Dambhu's request. Dambhu was angry and he killed Kushadhvaja while he was asleep. Later, Vedavathi took up penance to win Vishnu as husband. During her penance, once Raavana looked her and forced to marry him. Vedavathi not only rejected his plea but when he was about to advance, she burnt herself into ashes speaking a vow that she would cause his destruction in the next birth. Vedavathi was later born as Seetha.
327	Damsha	an insect	Damsha is an insect mentioned in the Raamaayanam. It is the bee.
328	Damshtra	a demon	Damshtra was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Damshtra's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
329	Danda	A weapon	Danda is a weapon mentioned in Raamaayanam . It is a long metal or wooden rod with nails driven at the striking end.
330	Danda 1	a king	Danda was a king. He was a son of king Ikshvaaku of the solar dynasty. Disowned by his father for some misbehaviour, Danda went to a place and set up his own kingdom, building his capital city Madhumantham between the hills Vindhya and Shyvala.. He made Shukra his preceptor. Once Danda molested Shukra's daughter Araja when she was alone. That made Shukra angry and he cursed that Danda's territory would be ruined within seven days due to a heavy sand rain. All the residents moved to the edge of the land and the main land became ruined. The ruined part later became a dense forest named Dandaka after Danda's name. The place where the people and sages resorted to was known as Janasthaanam. The two words Dandaka forest and Janasthaanam are used interchangeably.



No	Name	Identification	Details
			Raavana installed Khara as his governor in Janasthaanam. It was from here that Raavana abducted Seetha.
331	Danda 2	a demon	Danda was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Danda too was Raavana's uncle and counsel.
332	Dandaasthram	An Asthram	Dandaasthram is one of the Asthrams that Vishvaamithra used against Vasishtha.
333	Dandachakram	An Asthram	Dandachakram is one of the Asthrams that Vishvaamithra awarded to Raama.
334	Dandaka ( or Dandakam)	A forest	Dandaka or Dandakam is a dense forest. It formed from the deserted kingdom of a king Danda. Shukra's curse destroyed the kingdom . A part of the forest is named Janasthaanam. Sugreeva mentioned Dandaka forest among the places in the south, to search around for Seetha. Sage Agasthya told Raama about the history of Dandaka forest.
335	Dandakam (or Dandaka)	A forest	Dandakam or Dandaka is a dense forest. It formed from the deserted kingdom of a king Danda. Shukra's curse destroyed the kingdom . A part of the forest is named Janasthaanam. Sugreeva mentioned Dandaka forest among the places in the south, to search around for Seetha. Sage agasthya told Raama about the history of Dandaka forest.
336	Danthavakthra	Raama's clown and entertainer	Danthavakthra was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
337	Dantholookhalas	A kind of sages	A kind of sages that Raama saw in the Dandaka forest. These sages subsist on grain ground with their teeth themselves.
338	Danu 1 (female)	Mother of demons	Daksha's daughter and Kashyapa's wife. Mother of demons ie Daanavas. Ashvagreva was the prime one.
339	Danu 2 (male)	A Gandharva	Danu was a Gandharva. His son (name not given in Raamaayanam) incurred a curse from a sage named Sthoolashiras and turned into a terrific demon named Kabandha, with a horrendous form. Kabandha was killed by Raama and Lakshmana in the Dandaka forest.
340	Darada	a province	Darada was the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.

No	Name	Identification	Details
341	Darbha or Kusha	a kind of sacred grass	Darbha or Kusha is the sacred reed grass used in every sacred rituals. It is used as a base to place pious things, used as a mat to sit on for ritual performances, and worn as a ring to fingers while performing rituals. It is almost impossible to perform any Vedic ritual without Darbha.
342	Dardara or Dardura	A Hill	Dardara or Dardura is a hill near mount Malaya which was rich in sandal trees.
343	Dardura or Dardara	A Hill	Dardura or Dardara is a hill near mount Malaya which was rich in sandal trees.
344	Dareemukha	A Vaanara	Dareemukha was a Vaanara chief. He joined Sugreeva with his thousand troops of Vaanara army for the war against Raavana. He was one of the leaders that guarded the Vaanara army. Dareemukha was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
345	Dasha	a number	Dasha means ' ten ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabindam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ) , Mahaakharvam (10 <sup>47</sup> ) , Samudram (10 <sup>52</sup> ) , Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
346	Dashaaksha	A deity of missile	Dashaaksha is the ruling deity for withdrawal of the Asthram Dharmapaasha which is one of the Asthrams that Vishvaamithra awarded to Raama.
347	Dashaanana	Raavana	Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera was his half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his

No	Name	Identification	Details
			<p>brothers. Shoorpanakha was his sister. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrasing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
348	Dashaarna	A Province	Dashaarna is the name of a province. Sugreeva mentioned it among the places in the south, to search around for Seetha.
349	Dashaasya ( See Raavana)	Raavana	Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all

No	Name	Identification	Details
			<p>meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera was hs half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrassing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
350	Dashagreeva (See Raavana)	Raavana	Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya,

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			<p>Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera was hs half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrassing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
351	Dashakantha	Raavana	Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was

No	Name	Identification	Details
			<p>variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera was his half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrassing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
352	Dasharatha	Raama's	Dasharatha was the king of Kosala. He was Aja's

No	Name	Identification	Details
		father	son and Raama's father. He had three principal queens Kousalya, Kykeyi or Kykeyi and Sumithra, besides three hundred and fifty other wives. While he was young, once he he went to hunting and accidentally killed a hermit in darkness mistaking him to be an elephant. The hermit's blind parents cursed Dasharatha that he too would die due to separation from his beloved son. Later, after becoming king, he once fought with a demon Shambara when his wife Kykayi was with him and saved him in the battle on one occasion. As a reward for the help, Dasharatha promises her two things of her choice. Kykayi reserved them for her choiced moment. Dasharatha had no sons for a long time. He then performed Ashvamedham and Puthrakaama sacrifices whereby Kousalya gave birth to Raama, Sumithra to Lakshmana and Shathrughna, and Kykeyi to Bharatha. After the sons grew up to be young, sage Vishvaamithra took Raama and Lakshmana with him for protecting his sacrifices from the demons. That expedition ended with marriages of all the four brothers. Dasharatha declared Raama as crown prince but Kykayi whose mind was poisoned by her servant Manthara, invoked her two pending grants and demanded that Raama should be sent on exile to forests for fourteen years and bharatha should be coronated as the crown-prince. Dasharatha was thus forced to suffer Raama's separation and died. After the war was over and Seetha completed her fire-ordeal, Dasharatha too appeared alongwith gods and blessed Seetha and Raama.
353	Dashasheersha 2	A deity of missile	Dashasheersha is the ruling deity for withdrawal of the Asthram Varunapaasha which is one of the Asthrams that Vishvaamithra awarded to Raama.
354	Dashashiras (See Raavana)	Raavana	Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera was his half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed

No	Name	Identification	Details
			<p>by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrassing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
355	Deva	God, A deity , celestial	Deva means a celestial. It denotes different entities of various status. Though that it is not the right word, we have been using the word ' god ' as a substitute to the word Deva. Devas or gods are of various groups like Aadithyas, Vasus , Rudras etc.
356	Devaanthaka	a demon	Devaanthaka was a demon. He was Raavana's son. After Kumbhakarna's fall, he went to the war alongwith his brothers Thrishiras, Naraanthaka and Athikaaya. All were killed. Devanthaka was killed by Hanumaan.



No	Name	Identification	Details
357	Devadaaru	a kind of tree	Devadaaru is the name of certain tree mentioned in the Raamaayanam.
358	Devameedha	Janaka's ancestor	Devameedha was one of Janaka's ancestors. He was Keerthiratha's son and Vibudha's father.
359	Devaraatha	A king	Devaraatha was one of Janaka's ancestors. His father was Sukethu and his son was Brihadratha. It was during Devaraatha's time that the gods deposited Shiva's bow with the videha kings. It remained with their house for many generations since then. It was this bow that Raama stringed pulled and D176 broke to win Seetha's hand.
360	Devarshi	a grade of sages	A divine person of the stature of a sage is known as Devarshi ( Deva=divine, Rishi=sage). Narada etc are examples. If a Braahmana takes up penance and reaches high level ie the level of a sage, he is known as Brahmarshi ( Brahma=braahmana, rishi=sage) . A Kshathriya attaining such a status is known as Raajarshi ( Raaja=king, Rishi=sage) . Vishvaamithra was Kshathriya by birth. He lost to Vasishtha even by employing the most terrific missiles against the latter's hand-shaft. That made him deride Kshathriya strength and he wanted to attain the status of a Braahmanan. He took up penance and reached the zenith in penances. Even after attaining the status of Raajarshi, he was not satisfied and continued his penances until Brahma awarded him that status of Brahmarshi and Vishvaamithra himself endorse the status.
361	Devasakha	a mountain	Devasakha is the name of a mountain located to further north of mount Sudarshana beyond mount Himavaan. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
362	Devavarnini	a woman	Devavarnini was Bharadvaaja's daughter and Vishravas' wife . She was also known as Ilabila. Kubera was her son. Hence Kubera's epithet "Aylabila", which means, ' Ilabila's son'.
363	Devavathi	A Gandharva lady	Devavathi was the daughter of a Gandharva named Graamani. She was wife of the demon Sukesha. She gave birth to three sons Maalyavaan, Maali and Sumaali. These three sons made the demons into a strong power to threaten the gods.
364	Devayaani	a queen	Devayaani was sage Shukra's daughter. She married king Yayaathi of the Lunar dynasty. Later, Yayaathi married Sharmishtha too was the daughter of a demon king named Vrishaparva. Devayaani's son Yadu bore a grudge that his father was more affectionate to Sharmishtha's

No	Name	Identification	Details
			son Pooru . Pooru became king after Yayaathi while Yadu and his successors were banned from ascending a throne.
365	Dhaanya	A deity of missile	dhaanya is the ruling deity for withdrawal of the Asthram Samvartham which is one of the Asthrams that Vishvaamithra awarded to Raama.
366	Dhaanyamaalini	a demoness	Dhaanyamaalini was one of Raavana's wives. When Raavana was angry with Seetha for her not accepting his love, she came in the middle and pacified him . Athikaaya was her son.
367	Dhaatha	An Aadithya	One of the twelve Aadithyas. Also, the word indicates Brahma.
368	Dhana	A deity of missile	Dhana is the ruling deity for withdrawal of the Asthram Soumanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
369	Dhanaadhyaksha (See Kubera)	Kubera	Dhanaadhyaksha is another epithet of Kubera. The word means " Lord of wealth " ( Dhana=wealth. Adhyaksha=lord)
370	Dhanada (See Kubera)	Kubera	Dhanada is another name of Kubera.
371	Dhanapa	Kubera	Dhanapa is another name of Kubera.
372	Dhanarakshaka (See Kubera)	Kubera	Dhanarakshaka is another epithet of Kubera, the Lord of North direction. The word means " protector of wealth " (Dhana=wealth, Rakshaka=protector).
373	Dhaneshvara	Kubera	Dhaneshvara is another name of Kubera.
374	Dhanurveda	Archery	Dhanurveda is the science of archery. It was taught as the chief martial art to princes. Many sages were experts in it and many of them were its teachers too. Vasishtha, Vaalmeeki and Parashuraama were the sages who were experts in archery as mentioned in Raamaayanam. But Jamadagni too was an expert of archery. One Sudhanvaa was mentioned as a trainer in archery in Ayodhya.
375	Dhanus	A weapon	Dhanus is a weapon mentioned in Raamaayanam . Dhanus means 'bow'. It is used to load and discharge arrows onto the charging enemy. An expert archer was an asset to his army in olden days.
376	Dhanvana	a kind of tree	Dhanvana is the name of certain tree mentioned in the Raamaayanam.
377	Dhanvanthari	Divine doctor	Dhanvanthari is considered as Vishnu's incarnation. When the gods and demons churned the milk sea for ambrosea, Dhanvanthari hoisted himself before them with a staff (Danda) and tumbler ( Kamandalu) in his hands. Dhanvanthari is also the father of Aayurveda, the science of health and life.
378	Dharani	Goddess	Dharani is another epithet of Goddess Earth. She

No	Name	Identification	Details
		earth	came up from the earth seated on a golden seat and took Seetha with her into the earth, after Seetha took her vow before Raama and all in his sacrifice-hall.
379	Dharmaaranyam	a city	Dharmaaranyam is the name of the city that was founded by king Aadhoortharajas who was Vishvaamithra's ancestor.
380	Dharmabhrith	a sage	A sage who once lived in Dandaka forest. He told Raama about the sage Maandakarni, his greatness and about his lake Panchaapsaras .
381	Dharmachakram	An Asthram	Dharmachakram is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
382	Dharmapaalaka (Some texts read Dharmapaathaka)	Raama's counsel	Dharmapaalaka was one of Raama's counsels. When a dog prayed Raama in his court for justice against an offence caused to it by a begger named Sarvaarthasiddha, Dharmapaalaka was also present there besides Bhrigu, Angirasa, Kuthsa, Vasishtha ( these were sages), Kaashyapa ( he was Raama's priest), besides other counsels .
383	Dharmapaasha	An Asthram	Dharmapaasha is one of the Asthrams that Vishvaamithra awarded to Raama.
384	Dharmavardhanam	A town	Dharmavardhanam is the name of a town on the banks of Ganga. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya, on being recalled after Dasharaha's death. Here, they crossed river Ganga.
385	Dhava	a kind of tree	Dhava is the name of certain tree mentioned in the Raamaayanam.
386	Dhenu	an animal	Dhenu is an animal mentioned in the Raamaayanam. It is the cow. According to Raamaayanam, all the cows were born from Surabhi's daughter Rohini, , one of the mothers of creation. In olden days, it was customary for kings to donate cows to the learned. The word Dhenu is more commonly used in the compounds like Kaama-Dhenu, Homa-Dhenu etc. Kaama-Dhenu means, ' The cow that gives what is desired'. Homa-Dhenu means, ' The cow that yields the materials for oblations / Homa'.
387	Dhoomakethu	A Demon	Dhoomakehu was a demon. He was Raavana's follower. When Raavana attacked the heaven with his Raakshasa armies to defeat Indra, Dhoomakehu went alongwith Raavana and fought with the armies of gods.
388	Dhoomra	a bear-chief	Dhoomra was ruler of the bears. He lived on the hill Rikshavaan, on the banks of river Narmada. He was elder brother of Jaambavaan. Dhoomra joined Sugreeva with his two thousand troops of bears for the war against Raavana. Dhoomra was

No	Name	Identification	Details
			one of the Vaanaras and Bears that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajeanu .
389	Dhoomraaksha	a demon	Dhoomraaksha was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Dhoomraaksha too was Raavana's uncle and general. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Dhoomraaksha's. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Dhoomraaksha was one among the demons that claimed the ability to kill all the enemies alone by himself. Dhoomraaksha was killed in the war by Hanumaan.
390	Dhoomraashva	A king	Dhoomraashva was a king of Ikshvaaku's lineage
391	Dhoumya	a sage	Dhoumya was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
392	Dhrishta (RI is a vowel here)	A deity of missile	Dhrishta is the ruling deity for withdrawal of the Asthram Kaalachakram which is one of the Asthrams that Vishvaamithra awarded to Raama.
393	Dhrishtakethu (RI is a vowel here)	Janaka's ancestor	Dhrishtakethu was one of Janaka's ancestors. He was sudhrithi's son and Haryashva's father.
394	Dhrishti (RI is a vowel here)	Dasharatha's counsel	Dhrishti was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala,

No	Name	Identification	Details
			Siddhaartha and Sumanthra.
395	Dhritharaashtri (The first RI is a vowel here)	Mother of birds	Daughter of Kashyapa and his wife Thamra. Gave birth to birds of swan class, named Hamsa, chakravaakas and Kalahamsa.
396	Dhrithirmaali (RI is a vowel here)	A deity of missile	Dhrithirmaali is the ruling deity for withdrawal of the Asthram Varshanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
397	Dhruvasandhi	Raama's ancestor	Dhruvasandhi was one of Raama's ancestors. He was Susandhi's son and Bharatha's father.
398	Dhundhumaara or Dundhumaara	Raama's ancestor	Dhundhumaara or dundhumaara was one of Raama's ancestors. He was Thrishanku's son and Yuvanaashva's father. Also a king of this name was quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha. We are not sure if both were the same person.
399	Dhvajagreeva	a demon	Dhvajagreeva was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Dhvajagreeva's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
400	Dileepa	Raama's ancestor	Dileepa was one of Raama's ancestors. He was Amshumaan's son and Bhageeratha's father. Also, a king named Dileepa was quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha. We are not sure if both were the same person.
401	Dindimam	A musical instrument	Dindimam is a musical instrument mentioned in the Raamaayanam. It is a drum-type instrument, played by beating on it. It is used in processions and battle-fields.
402	Dineshvara	Sun God	Dineshvara is another epithet of Soorya, the sun god. Dineshvara means " Lord of day " (Dina=day, Eeshvara=Lord).
403	Dithi	Mother of demons	Daughter of Daksha and wife of Kashyapa. Mother of Demons ie Dythyas.
404	Divaaakara	Soorya, Sun-God	Divaaakara is another epithet of Soorya, the sun-god. "Divaaakara" means , 'he that causes day' ( Divaa=day, Kara=doer). Similarly, Ahasakara (Ahas=day), Prabhaakara (Prabhaa=light).
405	Dooshana	A demon at Janasthaanam	He was follower of Khara who was Raavana's cousin and also the governor at Janasthaanam. Dooshana and Thrishiras both fought with Raama and died before Khara himself lost his life. It was told that these three were originally sage Yaajnavalkya's disciples in their previous birth when they were cursed by Lord Shiva to take birth as demons to be liberated only after being killed by Raama.

No	Name	Identification	Details
406	Dridhanaabha	A deity of missile	Dridhanaabha is the ruling deity for withdrawal of the Asthram Brahmaasthram which is one of the Asthrams that Vishvaamithra awarded to Raama.
407	Dridhanethra	Vishvaamithra's son	Dridhanethra was one of Vishvaamithra's sons. While Vishvaamithra was living with his wife, practising penences in the south, he had four sons Havishyanda, Madhushyanda, Dridhanethra and Mahaaratha.
408	Drona	a hill	Drona is the name of a hill in the Himaalayas. Sushena told Sugreeva that the medicinal herbs Sanjeevakarani and Vishalyakarani or Vishalya existin on the hills Chandra and Drona in the Himaalayas were needed to heal Raama and Lakshmana when they both were lying fainted from Indrajith's serpent-bonds.
409	Drumakulya ( See Marukaanthaara and Vranakooa )	A sea-coast place	Drumakulya is a sea-cost place. Raama became angry with the sea god for not heeding his request to give way to reach the other shore and he was about to charge his powerful missile at him. Then Samudra appeared before Raama and suggested that a bridge might be buit across the sea by Nala. Then, Raama asked Samudra where the loaded arrow should target, since it should not go untargetted. Samudra told Raama that the arrow should be directed to a place named Drumakulya located northward where some cruel people named Aabheeras were residing, using the sea water. Accordingly Raama directed his arrow to that place where it fell with a bang, causing a large and deep well. Hence it was since then called Vranakooa too. However, Raama awarded that that place would become a prosperous habitation.
410	Dundhumaara or Dhundhumaara	Raama's ancestor	Dundhumaara or dhundhumaara was one of Raama's ancestors. He was Thrishanku's son and Yuvanaashva's father. Also a king of this name was quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha. We are not sure if both were the same person.
411	Dundubhi	a demon	Dundubhi was a demon. He was son of Maya. Maayaavi was his brother. Once Dundubhi assumed the form of a buffalow and went to Vaali challenging him to a fight. Vaali killed Dundubhi and whirled the dead body with all his strength and threw it off towards the rishyamooka hill. The blood drops fell in the cottage of sage Mathanga who was practising penences on that hill. enraged with the

No	Name	Identification	Details
			defilement of his sacred place, the sage cursed that Vaali would fall dead if he ever stepped on that hill. It was die to this reason that sugreeva lived on that hill without fear of Vaali, even though the hill was situated near Vaali's town, Kishkindha
412	Dundubhi	A musical instrument	dundubhi is a musical instrument mentioned in the Raamaayanam. It is a very big drum, usually used in forts, army camps , during a royal peocession , in mass celebrations, and in the battle-fields.
413	Dundunaabha	A deity of missile	Dundunaabha is the ruling deity for withdrawal of the Asthram Naaraayanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
414	Durdhara 1	A demon	Durdhara was a demon. He was Raavana's follower. Durdhara was one of the five warriors that were sent to Ashokavanam to capture Hanumaan whom Hanumaan Killed. The five demon fighters were - Viroopaaksha, Yooapaaksha, Durdhara, Praghasa and Bhaasakarna .
415	Durdhara 2	A Demon	Durdhara was a demon. He was Raavana's minister. After being taken captive to Raavana's court, Hanumaan saw there beside Raavana, his four ministers too - Prahastha, Durdhara, Mahaapaarshva and Nikumbha.
416	Durdharsha	A demon	Durdharsha was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Durdharsha too.
417	Durjaya	a demon	One of the leaders of Khara's army. Fought with Raama and was killed.
418	Durmukha 1	A Vaanara chief	Durmukha was a Vaanara chief. Hr joined Sugreeva with his 2 troops of Vaanaras for the war against Raavana. Raavana's spy Shaardoola described to Raavana that the three Vaanaras Sumukha, Vegadarshi and Durmukha were created by Brahma to help Raama against the demons. In the Lanka war, Durmukha killed the demon Samunnatha.
419	Durmukha 2	A demon	Durmukha was s demon. He was one of the seven sons of Maalyavaan and Sundari. Durmuha was Raavana's uncle and follower too. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, he was one among the demons that claimed the ability to kill all the enemies alone by himself.
420	Durmukhi	a demoness	Durmukhi was one of the demonesses that

No	Name	Identification	Details
			threatened Seetha with danger if Seetha did not marry Raavana within the time allowed.
421	Durvaasas	a sage	Durvaasas was sage Athri's son. Durvaasas was a great sage too but he is very irascible. Once he camped in sage Vasishtha's hermitage observing the customary vows during the four months of rainy season ( called Chaathrmaasyam) . Dasharatha went to see his preceptor Vasishtha and so happened to see Durvaasas there. The king bowed to him asked about Raama's future. Then Durvaasas told him that Raama would in future disown his wife Seetha and his brothers too. Dasharatha instructed his accompaning minister Sumanthra to keep a tight lip about the sage's words. Sumanthra later told all this to Lakshmana when they both were returning to Ayodhya after leaving Seetha in the forests. Durvaasas too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth. Durvaasas again appeared at Raama's palace when Raama was talking to Kaala under strict privacy and forced Lakshmana to break into their conversation, threatening with dire curse if his word was rejected. After Raama allowed him audience, he simply asked for a rich food as amark of completion of his prolonged vow of fasting. Raama sent the sage satisfied but later disowned Lakshmana for breaking the orders of privacy in violation of the promise made to Kaala earlier. All that was a part of scheme devised by the gods to make Raama banish Lakshmana and thereby pave the way to renunciation. Durvaasas was also one of the sages Budha called, to help Ila regain his lost male-form.
422	Durvasa	a deity, form of the sin Brahmahathya.	Durvasa is the name of the deity with physical form, representing the sin Brahmahathya. Brahmahathya is a terrible sin that is acquired by murdering a Braahmana or causing the murder of a Braahmana. Also, the act of killing a Braahmana too is called Brahmahathya ( Brahma= Braahmana, Hathya= murder) . In Raamaayanam, the deity is referred to as Durvasa.
423	Dushyantha	an ancient king	Dushyantha was an ancient king. He was one among the kings that submitted to Raavana without fighting. Agasthya told Raama that Dushyantha, Suratha, Gaadhi, Gaya and Purooravas were the kings that did so, as they



No	Name	Identification	Details
			knew that Raavana was invincible.
424	Dvaapara	an age (of the four ages)	Dvaapara is the third of the four ages, Kritha, Threetha, Dvaapara and Kali. Kritha yuga consists of 17 28 000 years, Threetha Yuga runs for 12 96 000 years, Dvaapara Yuga spans 8 64 000 years and Kali yuga is 4 32 000 years long. These four ages go on recycling one after another. A period of these four ages together is named a Mahaa-Yuga. Seventy two such Mahaa-yugas make one Manu's term. A period of fourteen such terms of Manus make one day for Brahma. A period equal to a Brahma's day is Brahma's night too. The creation ends with Brahma's night and begins with Brahma's day. A Brahma stays in his status for a hundred Brahma-years. Then, another Brahma takes in.
425	Dvijihva	a demon	Dvijihva was a demon. He was Raavana's follower. Mahodara mentioned his name while telling Raavana to play a trick to make Seetha believe that Raama was killed in the war. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Dvijihva too.
426	Dvipa	an animal	Dvipa is animal mentioned in the Raamaayanam. It is another name for the elephant.
427	Dvidida	A Vaanara chief. Twin brother of Mynda.	Dvidida was a Vaanara chief. He was the twin brother of Mynda. Both were born with the traces and powers of Ashvis. They were Angada's uncles (might be Sushena's sons). Dvidida was one of the Vaanaras that made arrangements for Sugreeva's coronation after Vaali's death. He was mentioned as one among the prominent Vaanaras whose houses Lakshmana saw in Kishkindha while going to Sugreeva to remind him of his task of searching Seetha. The twins were also members of the team of Vaanaras that went to south in search of Seetha. Both the brothers joined Sugreeva with a force of thousand troops each. These two were those among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described to him, showing them to him from his palace. In the war, Dvidida killed Ashaniprabha, Naraanthaka and Shonithaaksha. Dvidida was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda,

No	Name	Identification	Details
			Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaanu .
428	Dythya 2	A deity of missile	Dythya is the ruling deity for withdrawal of the Asthram Kaapaalam which is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra said that Kankaalam, Musalam, Kaapaalam and Kankanam are the weapons that the demons use.
429	Dythyas	a race of Demons	Dythyas were a class of demons. They were born to Kashyapa and one of his wives Dithi.
430	Dyumathsena	an ancient king .	Father of the famous Sathyavaan. Lost his kingdom and eyesight too. Later, became well and regained kingdom due to the power of his daughter-in-law Saavithri.
431	Ekaakshipingala	Kubera	Ekaakshipingala is another name of Kubera. He is so described since one of his two eyes is yellow. ( Eka=one, Akshi=eye, Pingala=yellow). That happened to him due to Paarvathi's curse.
432	Ekajata	a demoness	Ekajata was one of the demonesses that threatened Seetha with danger if Seetha did not marry Raavana within the time allowed.
433	Ekapaada or Kahola	a sage	Ekapaada ( also known as Kahola ) was a sage. Ashtaavakra was his son. Once Ekapaada lost in a debate with a scholar named Vandi in Janaka's court. As a result, Vandi confined Ekapaada in a water base. Later, Ashtaavakra defeated Vandi and brought his father released from the confinement. After Raama killed Raavana, Dasharatha came to Raama alongwith other Gods and praised him comparing to Ashtaavakra in pleasing his father. Raamaayanam did not mention Kahola's name here. But the episode is narrated clearly in Mahaabhaaratham.
434	Ekasaalam	A village	Ekasaalam is the name of a village. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
435	Elaadhaanam	A town	Elaadhaanam is the name of a town on the banks of Shathadru river. Bharatha and Shathrugna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.
436	Ena	an animal	Ena is the name of animal mentioned in the Raamaayanam. It is a kind of deer.
437	Gaadhi or Kushika	A King.	Gaadhi was a king. He was Vishvaamithra's father. Gaadhi was Kushanaabha's son. Gaadhi's daughter Sathyavathi was given to sage Richeeka. Raamaayanam refers to Vishvaamithra as '

No	Name	Identification	Details
			Kushika's son ' . That suggests that Gaadhi was named Kushika too. Gaadhi was one among the kings that submitted to Raavana without fighting. Agasthya told Raama that Dushyantha, Suratha, Gaadhi, Gaya and Purooravas were the kings that did so, as they knew that Raavana was invincible. ( There is no hint to decide if there was another king named Gaadhi, other than Vishvaamithra's father. )
438	Gaalava	a sage	Gaalava was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
439	Gaandharvam 1 ( of Manu)	An Asthram ( of Manu)	Gaandharvam is one of the Asthrams that Raamaayanam mentioned. Gaandharvam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Raama used this against the Janasthaanam demons in the Panchavati battle and against Raavana in the Lanka war. Raavana too used this against Raama and against the Vaanara army.
440	Gaandharvam 2 Or Gandharvapuram	an illusion	The word Gandharvapuram is used to describe a thing that looks real but in fact a myth or imaginary. Lakshmana described the deer form of Maareecha as unreal as a ' Gandharvapuram' .
441	Gaargya	a priest	Gaargya was son of Angiras. He was the priest and preceptor of the Kekaya king Yudhajith. Yudhaajith sent him to Raama to invite to destroy the Gandharvas and take over their kingdom near the river Sindhu.
442	Gaarudam	An Asthram	Gaarudam is an Asthram. Raama used this against Raavana.
443	Gaathrashayyas		A kind of sages that Raama saw in the Dandaka forest. These sages sleep with their arms as their support.
444	Gaayathri	a hymn	Gaayathri is the most sacred and most powerful

No	Name	Identification	Details
			hymn. It is said to be the highest among the hymns. Raamaayanam says that Raamaayanam is the divine hymn Gaayathri itself. Our scholars say that the twenty four letters of the Gaayathri hymn are inserted in the Raamaayanam, each letter in the beginning of every thousand Shlokas of the Raamaayanam, thus accomodating the twenty four letters in the twenty four thousand stanzas of the Raamaayanam. All those twenty four Shlokas that start with these twenty four letters are together called Gaayathri-Raamaayanam which some devotees regularly recite. Vishvaamithra is the sage on whom this Gaayathri hymn dawned upon. This hymn is used in everyday worship named Sandhyaavandanam, an offering given to Sun-god thrice a day.
445	Gada	A weapon	Gada is a weapon mentioned in Raamaayanam . It is a mace.
446	Gadgada	Bear-chief	Gadgada was a bear chief. Dhoomra and Jaambavaan were his sons. Both were in the Vaanara army that helped Raama in his war against Raavana.
447	Gaja 1	Vaanara-chief	Gaja was a member of the team of Vaanaras that made preparations for Sugreeva's coronation after Vaali's fall. Lakshmana, while going to Sugreeva to remind his job of searchig for Seetha, saw the residences of many Vaanaras, Gaja being one among them. Gaja joined sugreeva with three troops for the war against Raavana. He was also a member of the team of Vaanaras that went to the south in search of Seetha. He was placed in the front wings of the marching army, along with Gavaya and Gavaaksha.
448	Gaja 2	an animal	Gaja is an animal mentioned in the Raamaayanam. It is another name for an elephant.
449	Gajapushpi	a kind of flowering creeper	Gajapushpi is the name of certain flowering creeper mentioned in the Raamaayanam. Sending Sugreeva to challenge Vaali for the second time, Raama told Lakshmana to wrap this creeper around Sugreeva's neck as a mark of identification to tell between Vaali and sugreeva.
450	Gandhamaadana 1	Vaanara Chief	Gandhamaadana was a Vaanara chief. He was born with the trace of Kubera. Gandhamaadana was a member of the team of Vaanaras that made preparations for Sugreeva's coronation after Vaali's fall. He joined sugreeva with eleven thousand troops for the war against Raavana. He was also a member of the team of Vaanaras that went to the south in search of Seetha. He was

No	Name	Identification	Details
			placed in the left wings of the marching army. In the war, Gandhamaadana alongwith Sharabha, Rabhasa and Pramaathi, killed the four steeds of Indrajith's chariot in the war. Gandhamaadana was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvividha, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajanu .
451	Gandhamaadana2	A hill	Gandhamaadana is a hill where a number of Vaanaras lived. Tradition says that Hanumaan still lives there.
452	Gandhapoorna	a kind of tree	Gandhapoorna is the name of certain tree mentioned in the Raamaayanam.
453	Gandharva	a demi-god	Gandharvas are a class of demi gods, known for their music and dance, besides their magical powers. In Raamaayanam, we come across the names of Gandharvas such as Vishvasu, Naarada, Thumburu, Shyloosha, Shubhra, Shigru, Babhru, and those of Gandharva ladies such as Shathahrada, Somada, Narmada, Devavathi etc. Many Gandharvas were mentioned not only in Raamaayanam but even in many Puraanams as prominent persons involving in many activities. Almost at every notable occasion in the heaven or on the earth, their entertainment was a must and it was a symbol of grandeur too. Sage Bharadvaaja called many Apsaras and Gandharvas too to arrange feast and entertainment to Bharatha and his army at Chithrakoota.
454	Gandharvapuram or Gaandharvam	An illusive unreal thing	The word Gaandharvam or Gandharvapuram is used to describe a thing that looks real but in fact is a myth or imaginary. Lakshmana described the deer form of Maareecha as unreal as a 'Gandharvapuram'
455	Gandharvavishaya	Kingdom of Gandharvas	Gandharvavishaya means, 'Land of Gandharvas'. It is located on either side of river Sindhu. A Gandharva king named Shyloosha ruled it. Kekaya king Yudhaajith invited Raama to defeat the Gandharvas and occupy the kingdom. Raama sent Bharatha to win that province. Bharatha killed the Gandharvas and installed his two sons Thaksha and Pushkara as kings at two cities

No	Name	Identification	Details
			Thakshashila and Pushkalaavathi.
456	Gandharvi	mother of horses	Gandharvi was one of the mothers of creation. She was one of the two daughters of Surabhi who herself was one among the ten daughters of Kashyapa and Krodhavasha. Gandharvi gave birth to horses. Her sister Rohini gave birth to cows.
457	Gandhavaaha	Vaayu	Gandhavaaha or Gandhavaaha is another epithet of Vaayu, the wind-god. "Gandha" means 'smell' and "Vaha" means 'carry'. Vaayu ie wind, is so called because he carries various smells/scents.
458	Gandhavaha	Vaayu	Gandhavaha or Gandhavaaha is another epithet of Vaayu, the wind-god. "Gandha" means 'smell' and "Vaha" means 'carry'. Vaayu ie wind, is so called because he carries various smells.
459	Ganga	A River	Ganga is the most sacred rivers of our country. Ganga is the daughter of Himavaan, the Lord of mountains. The gods asked Himavaan to give her them and Ganga was given to the gods. Later, a king named Bhageeratha of the solar dynasty brought her to earth and then took her to the nether world to make her flow over the physical remains of his ancestors to secure higher abodes for them. Ganga first jumped onto Shiva's head, then to a place named Bindusaras and from there took different lines of flow. Vishvaamithra narrated the history of Ganga to Raama.
460	Ganga	River	Ganga is the the famous and sacred river of our country. Originally it flowed in the heaven. But, a king named Bhageeratha brought it from heaven to earth and further to the nether world.
461	Garga	a sage	Garga was a sage. He was mentioned as one of the sages that were present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
462	Garuda 1 (Garuthmaan)	Lord of birds	Garuda or Garuthmaan is the Lord of birds. He was born to Kashyapa and Vinatha. Sun god's driver Aruna or Anooru is his brother. Garuda's sister Sumathi was Sagara's queen and mother of sixty thousand sons. He told Amshumaan that divine river Ganga should flow on their physical remains to make them attain higher abodes. Garuda is Vishnu's vehicle and banner too. Sugreeva mentioned Garuthmaan's residence among the places in the east, in the Shaalmali continent.
463	Garuda 2	name of an array of army	Garuda is the name of a Vyooha. Vyooha is the strategic deployment and position taken by an army, either to defend or attack. The Vaanaras in the Lanka war adopted Garuda Vyooha. Except here, we do not come across Vyoohas of the

No	Name	Identification	Details
			armies.
464	Garuthmaan (See Garuda)	Lord of Birds	Garuda or Garuthmaan is the Lord of birds. He was born to Kashyapa and Vinatha. Sun god's driver Aruna or Anooru is his brother. Garuda's sister Sumathi was Sagara's queen and mother of sixty thousand sons. He told Amshumaan that divine river Ganga should flow on their physical remains to make them attain higher abodes. Garuda is Vishnu's vehicle and banner too. Sugreeva mentioned Garuthmaan's residence among the places in the east, in the Shaalmali continent.
465	Gavaaksha	A Bear chief	Gavaaksha was a bear chief with a force of ten crore bears. He was a member of the team of Vaanaras that made preparations for Sugreeva's coronation after Vaali's fall. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, Gavaaksha being one among them. He was also a member of the team of Vaanaras that went to the south in search of Seetha. Gavaaksha joined Sugreeva with one thousand troops for the war against Raavana. He was also a member of the team of Vaanaras that went to the south in search of Seetha. He was placed in the front wings of the marching army, along with Gaja and Gavaya. Gavaaksha was one among the prominent Vaanaras and bears that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Gavaaksha was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
466	Gavaya	A Vaanara chief	Gavaya was a Vaanara chief. He controlled a force of seventy Lakh Vaanaras. He was a

No	Name	Identification	Details
			member of the team of Vaanaras that made preparations for Sugreeva's coronation after Vaali's fall. He was also a member of the team of Vaanaras that went to the south in search of Seetha. He joined sugreeva with five troops for the war against Raavana. He was placed in the front wings of the marching army, along with Gaja and Gavaaksha. Gavaya was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Gavaya brought the holy water from the west sea for Raama's coronation.
467	Gaya	a king	Gaya was an ancient king. He was one among the kings that submitted to Raavana without fighting. Agasthya told Raama that Dushyantha, Suratha, Gaadhi, Gaya and Purooravas were the kings that did so, as they knew that Raavana was invincible.
468	Ghana	a demon	Ghana was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Ghana's.
469	Ghatodara	A Demon	Ghatodara was a demon. He was Raavana's follower. When Raavana attacked the heaven with his Raakshasa armies to defeat Indra, Ghatodara went alongwith Raavana and fought with the armies of gods.
470	Ghora	a demon	Ghora was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Ghora's.
471	Ghrithaachi 1	An Apsaras	( A queen too was named Ghrithaachi. Observe.) Ghrithaachi is an Apsaras. King Sage Bharadvaaja called her too besides others, to entertain Bharatha's army.
472	Ghrithaachi 2	a queen	( An Apsaras too was named Ghrithaachi. Observe.) Ghrithaachi was the queen of a king named Kushanaabha who was Vishvaamithra's ancestor. She gave birth to a hundred daughters. They were made hump-backed by Vaayu but later a king named Brahmadaaththa married them all and made them normal.



No	Name	Identification	Details
473	Gireesha or Girisha	Shiva	Gireesha Girisha is an epithet of Shiva. He is so described because he possesses the mountain Kylaasa and lies there. (Giri=mountain, Eesha=possessor, Sha= he that lies or stays).
474	Girivrajam 1 (Raajagriham)	A city	(A city named Girivrajam and also known as Raajagriham, was both in the Kekaya province and the Magadha province too. Both the cities were capitals. Observe.) Girivrajam is the capital city of Kekaya province. Its real name is Raajagriham. Bharatha and Shathrughna were staying there at the time of Dasharatha's death. Vasishtha's messengers reached this city in a three-day long journey while Bharatha and Shathrughna took seven days to reach ayodhya. A city of the same name Raajagriham and known as Girivrajam too, occurs in Magadha Province too.
475	Girivrajam 2	A city	A city named Girivrajam and also known as Raajagriham, was both in the Kekaya province and the Magadha province too. Both the cities were capitals. Observe.)Girivrajam is the name of city inMagadha province. The city was founded by Vasu who was Vishvaamithra's ancestor.
476	Go 1 or Gou	Varuna's general	( Go or Gou as a proper noun refers to Varuna's general and as a common noun refers to a cow. Observe.) Go ( or Gou) is one of Varuna's generals. When Raavana attacked Varuna's abode in his absence, Varuna's generals Go and Pushkara fought with Raavana but lost at last.
477	Go 2 or Gou	an animal	( Go or Gou as a proper noun refers to Varuna's general and as a common noun refers to a cow. Observe.) Go or Gou is an animal mentioned in the Raamaayanam. It is the cow. According to Raamaayanam, all the cows were born from Surabhi's daughter Rohini, one of the mothers of creation. In olden days, it was customary for kings to donate cows to the learned. The word Dhenu is more commonly used in the compounds like Kaama-Dhenu, Homa-Dhenu etc. Kaama-Dhenu means, ' The cow that gives what is desired'. Homa-Dhenu means, ' The cow that yields the materials for oblations / Homa'.
478	Godaavari	A river	Godaavari is a large river in the southern part of our country. Sage Agasthya told Raama and Seetha to live at Panchavati on the banks of Godaavari. It was during their stay there that Raavana abducted Seetha. Sugreeva mentioned this river among the places in the south , to search around for Seetha. Though Raamaayanam did not mention about Godaavari's history, other Puraanams tell that sage Gouthama brought the

No	Name	Identification	Details
			river Ganga itself in the form of Godaavari to flow in the south. Godaavari is referred to as Ganga of the south.
479	Godha	a kind of animal	Godha is an animal mentioned in the Raamaayanam. It is the iguana. Its skin is used to make gloves for archers to protect the forehead against the strokes of the bow-string. In middle ages, when seizing of hill-forts was quite common in battles, this animal was used to lead the climbing to the fort-walls.
480	Godhooma	a grain	Godhooma is a grain mentioned in the Raamaayanam. It is the wheat grain.
481	Gokarna	a hill	Gokarna is the name of a hill. On this hill, Hanumaan's father Kesari killed a demon Shambasaadana at the request of gods and sages. Raavana and his brothers undertook their penances on this hill. Raavana and his brothers performed their penances on this Gokarna hill. King Bhageeratha too, desirous of bringing the celestial river Ganga on to the earth, took up his penances on this Gokarna hill. Do not confuse between this Gokarnam and another holy place of the same name in the south in Karnaataka.
482	Golaangoola or Gopuchcha	an animal	Golaangoola or Gopuchcha is an animal mentioned in the Raamaayanam. It is the lion-tailed monkey or cow-tailed monkey. Its face is black. Raama's army in Lanka war consisted of three segments, the Vaanaras, the bears and the Golaanguulas. Yet, it is common to name it Vaanara army.
483	Golabha	a Gandharva	Golabha was a Gandharva. He fought with Vaali for one year and was killed at the end. Thara mentioned about this while lamenting about Vaali's death.
484	Gomathi	A River	Gomathi is the name of a river. Raama crossed this river while going on exile. Bharatha and Shathrughna too crossed this river on their return journey from Kekaya to Ayodhya, on being recalled after Dasharatha's demise. The Vaanara chief Kumuda lived on a hill named Sankochana on the banks of this river. While going to Nandigraamam to convey the message of Raama's return to Bharatha, Hanumaan saw this river on his way, after leaving from Guha at Shringiberam. Raama performed his horse-sacrifice in Nymisha forest on the banks of this river Gomathi. It was during that sacrifice that Seetha finally departed from Raama and disappeared into the earth.
485	Gomedham	a sacrifice	Gomedham is the name of one of the seven

No	Name	Identification	Details
			sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvanakam, Gomedham, Raajasoooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ' , an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
486	Gomukha 1	A Vaanara	( One Gomukha is a Vaanara and another Gomukha ia Maathali's son. Observe.) Gomukha was one among the Vaanaras. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well alongwith others, from the medicines Hanumaan brought from Oshadhigiri in the Himaalayas.
487	Gomukha 2	A celestial person	( One Gomukha is a Vaanara and another Gomukha ia Maathali's son. Observe.) Gomuka is son of Maathali. While Maathali is Indra's driver, Gomukha is the charioteer of Jayantha, Indras son. Gomukha drove Jayantha's vehicle in the war between Raavana's armies and the gods .
488	Gopa	A Gandharva	Gopa was a Gandharva. Sage Bharadvaaja called him too besides other Apsaras and Gandharvas, to entertain Bharatha's retinue and army.
489	Gopathi	Shiva	Gopathi is another epithet of Shiva. Though it was used in Raamaayanam once to mean Lord Shiva, note that this word Gopathi is used to denote Vishnu, Indra and any king in general too.
490	Goprathaara	an entry place in Sarayu river	Goprathaara is the name of an entry point in the river Sarayu. Raama entered the river from this point to leave this mortal world and to attain his original abode. All living beings of Ayodhya too followed him.
491	Gopuchcha or Golaangoola	an animal	Gopuchcha or Golaangoola is an animal mentioned in the Raamaayanam. It is the lion-tailed monkey. Its face is black.
492	Gou or Go 1	Varuna's general	Gou ( or Go) is one of Varuna's generals. When Raavana attacked Varuna's abode in his absence, Varuna's generals Gou and Pushkara fought with Raavana but lost at last.
493	Gouthama 1	a Sage	(Gouthama is the name of three different people; a sage, a priest, and one of the septet of sages.

No	Name	Identification	Details
			Observe.) Gouthama was a great sage. Ahalya was his wife. His son Shathaananada was Janaka's preceptor. After Raama's appearance freed Ahalya from her defilement , Gouthama came to honour Raama and then he took Ahalya with her.
494	Gouthama 2	a priest	(Gouthama is the name of three different people; a sage, a priest, and one of the septet of sages. Observe.) Gouthama was one of Dasharatha's priests. He took part in Raama's coronation alongwith Vasishtha, Jaabaali, Vaamadeva, Kaashyapa, Kaathyaayana, Suyajna and Vijaya. Raama consulted Gouthama too, on the issue of the premature death of a Braahmana boy.
495	Gouthama 3	One of the seven sages	(Gouthama is the name of three different people; a sage, a priest, and one of the septet of sages. Observe.) Gouthama is one of the famous seven sages who are termed " Saptharshis" ie, The Septet of The Sages ( Saptha=seven, Rishis=sages). It is mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaja, Kashyapa, Jamadagni and Gouthama. Our Puraanams say that these seven sages change with each Manu. These seven stages enjoy the status of stars in the sky. The Septet of The Sages, as mentioned above, is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or ' Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. A small star adjacent to Vasishtha is referred to as Arundhathi. In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple .
496	Govinda	Vishnu	Govinda is an epithet of Vishnu. It means, " One that harbours earth " ( Goa=Earth, Vind=to get).
497	Graaha	an animal	Graaha is a water-animal mentioned in the Raamaayanam. It is a kind of alligator. While describing the various places in the four directions to the Vaanaras to search for Seethra, Sugreeva told them that the river Thaamraparni in the south was full of crocodiles. He also said that the rivers Mahaabhaaga and Narmada were full of large snakes.
498	Graamani 1	Vishnu's epithet	(Graamani is the epithet of Vishnu and name of two different Gandharvas too. Observe.) Graamani is one of the epithets of Vishnu, and

No	Name	Identification	Details
			therefore applied to Raama too, since he was Vishnu's incarnation. Brahma extolled Raama after the war while asserting Seetha's purity to him, saying that Raama was the Graamani himself. Graamani means ' leader of all '.
499	Graamani 2	A Gandharva	(Graamani is the epithet of Vishnu and name of two different Gandharvas too. Observe.) Graamani was the name of one of the five Gandharvas of the group named Rohithas who were in the duty of guarding the sandal trees on the hill Rishabha is the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
500	Graamani 3	A Gandharva	(Graamani is the epithet of Vishnu and name of two different Gandharvas too. Observe.) Grraamani was a Gandharva. He gave his daughter Devavthi to a demon named Sukesha. Another Gandharva of the same name as Graamani is mentioned by Sugreeva as one of the group five Gandharvas named Rohithas who would be guarding the sandal forests on mount Rishabha. It is not sure if these two names refer to the same person.
501	Greeshma	a season in the year	Greeshma is the second of the six seasons in a year. It is the summer season of a hot sun. The twelve months of the year from Chythram to Phaalgunam are divided into six seasons, each season spanning for two months. The division is - Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira .
502	Gridhra (RI is a vowel here)	a bird	Gridhra is a bird mentioned in the Raamaayanam. It is the eagle or kite . The two notable persons, Jataayu and Sampathi in the Raamaayanam, are the Gridhra clas birds. In the Uththarakaanda, there is a story about the dispute between an owl and an eagle /kite about their ownership claimed on a partcular residence which Raama settlred in favour of the owl. It is also mentioned in the story that the divine voice told Raama that the kite was a king named Brahmadaththa in its earlier birth and was cursed by a Braahmana named

No	Name	Identification	Details
			Kaalagouthama to turn into a kite, only to restore his original form after being touched by Raama in future. Accordingly, Raama touched the kite after the fudgement is given and the kite regained its original form of a king. However, this part of the text telling this story is treated as interpolation and all the noted commentators left it uncommented.
503	Guha 1	A Nishaada chief.	Guha was a Nishaada ( fishermen and hunters) chief . He lived in Shringiberam on the banks of Ganga. He was Raama's friend and follower. While Raama was going on exile, he arranged for Raama's crossing Ganga. Later arranged for Bharatha and his troops too to cross the river. Out of his love and concern towards Raama, Guha thought that Bharatha was going to harm Raama in the forests and ordered his men to stand ready to fight against him if necessary. Guha himself asked Bharatha why he was going to Raama with such a huge army and satisfied himself with Bharatha's reply that he was going to bring Raama back from the forest. After returning from exile, Raama sent Hanumaan to see Guha on his way to Bharatha at Nandigraamam.
504	Guha 2	Kumaara	Guha is another epithet of Lord Kumaara, Shiva's son.
505	Guhyaka	a demi-god	Guhyakas are one of the divisions in Yakshas. Their Lord is Kubera. While describing the places in the north to search around for Seetha, Sugreeva told his Vaanaras that Guhyakas served Kubera on mount Kylaasa.
506	Guru	Brihaspathi	Guru is the epithet of Brihaspathi, mentor of Gods ( Guru= Preceptor). Brihaspathi is son of Angiras. Brihaspathi is known to be very wise and learned. He caused the birth of a Vaanara named Thaara on the earth, to help Raama in future. Brihaspathi's son Kushadhvaja had a daughter named Vedavathi who took birth as Seetha to cause Raavana's destruction. Brihaspathi is the ruling deity of the planet Guru of the nine planets, , and Thursday in week days. The planet Guru is the Jupiter in western system.
507	Haahaa or Hahaa	A Gandharva	Haahaa is a Gandharva. He is also named Hahaa. Sage Bharadvaaja called him too beside others, to entertain Bharatha's army.
508	Haalaahala	A fiery poison	Haalaahala is a flamy poison. This poison of flames and fumes was the output of churning of milk sea, before it yielded Amritham. At the request of Vishnu, Lord Shiva swallowed it to save the world from it, but he kept it midway in

No	Name	Identification	Details
			his throat thereby making his throat black with its terrible presence.
509	Haardikya	a demon	Haardikya was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna, Haardikya, Shumbha and Nishumbhaka.
510	Haareethas	A creed of Mlechchas	Haareethas were a creed of Mlechchas (barbaric people) Created by Vasishtha's cow, Shabala, to smash Vishvaamithra's army.
511	Haasya	Sentiment, humour	Haasya (=humour) is one of the sentiments (=Rasas) maintained in poetry. The main feeling (Sthaayi) that rules this sentiment is laughter.
512	Hahaa or Haahaa	A Gandharva	Hahaa is a Gandharva. He is also named Haahaa. Sage Bharadvaja called him too beside others, to entertain Bharatha's army.
513	Hamsa	a bird	Hamsa is a bird mentioned in the Raamaayanam. It is a water-bird. The bird is now extinct, though it is identified with swan class of birds. The speciality of this bird was that it could sap out milk alone from a mixture of water and milk. Hamsa is the vehicle of Brahma and Sarasvathi. Also, when the gods fled from king Maruththa's sacrifice hall seeing Raavaana coming there, Varuna assumed the form of a Hamsa to escape. Later, he awarded the bird that it would thereafter be pure white like the moonlight.
514	Hanumaan	A Vaanara chief	Hanumaan is a prominent Vaanara. His father is Kesari and mother is Anjana. He was born as a gift of Vaayu, the wind-god, hence he is considered as Vaayu's son. While he was a child, he flew towards the rising sun, taking it to be a fruit. Indra hit him with his bolt wounding him in his jaw and causing him to fall swooned. Hence his name Hanumaan (Hanu=jaw, Math= he that has). Vaayu was angry for that and withdrew himself from the bodies of all the living beings. Brahma and other gods revived Hanumaan and awarded him several boons which made him powerful. Hanumaan is very mighty, shrewd and able. He was one of Sugreeva's four friends followers and counsels. The other three were - Nala, Neela and Thaara (different from Sugreeva's father-in-law). Hanumaan made Raama Sugreeva's friend and helped Sugreeva get rid of Vaali with Raama's help. Later, Hanumaan played a pivotal role right from finding Seetha to

No	Name	Identification	Details
			<p>saving his side in the war to win it ultimately. Hanumaan is considered to be the best of Raama's devotees. He is worshipped more than Raama is. Hanumaan is considered to be one of the seven everliving people. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, Hanumaan being one among them. He was a member of the team of Vaanaras that went to south in search of Seetha. He transgressed the sea and found Seetha. In the Ashokavanam, he killed many demons including Viroopaaksha, Yooopaaksha, Durdhara, Praghaasa, Bhaasakarna, Jambumaali and Aksha. Later, Hanumaan burnt Lanka and returned to Raama with the good news. Hanumaan joined Sugreeva with his forces for the war against Raavana. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described to Raavana. In the war, Hanumaan saved all his side once and Lakshmana alone once, by bringing the hill bearing the medicinal herbs overnight to Lanka from the Himaalayas. On different fronts in the war, he killed many demons like Jambumaali (other than the one above), Dhoomraaksha, Akampana, Devaanthaka, Thrishiras and Nikumbha. It was Hanumaan that took the news of Raama's victory to Seetha. Hanumaan was one of the Vaanaras that were honoured by Raama in his coronation and that lived in Ayodhya for a year thereafter.</p>
515	Hara 1	Lord Shiva	Hara is another name of Lord Shiva.
516	Hara 2	A Vaanara	<p>Hara was a Vaanara chief. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Hara's tail was very long, spanning many fathoms.</p>
517	Hara 3	a demon	<p>Hara was a demon. Anila, Anala, Hara and Sampaathi were the four sons born to Maali and Vasudha (a Gandharva lady). These four demons were Vibheeshana's maternal uncles who later became his followers and stayed with him when</p>



No	Name	Identification	Details
			he left Raavana to join Raama.
518	Hari 1 (See Vishnu)	Vishnu	Hari is another epithet of Vishnu
519	Hari 2	monkey	Hari is the synonym for the normal monkey and the Vaanara too.
520	Hari 3 (female)	One of the mothers of animals	Hari was one of the mothers of creation. She was one of the daughters of Kashyapa and his wife Krodhavasha. Hari gave birth to animals of monkey class.
521	Haridra	A deity of missile	Haridra is the ruling deity for withdrawal of the Asthram Musalam which is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra said that Kankaalam, Musalam, Kaapaalam and Kankanam are the weapons that the demons use.
522	Harihaya	indra	Harihaya is another epithet of Indra. " Hari " means 'green' and "Haya" means 'horse'. As Indra's steeds are as green as an emerald, he is described as ' Harihaya ' .
523	Harijata	a demoness	Harijata was one of the demonesses that Raavana kept to guard Seetha in his Ashokavanam. Oneday, all the ogresses around Seetha threatened her with death if Seetha did not marry Raavana within the time allowed. Harijata too one of those demonesses in that act.
524	Hariloma	A Vaanara	Hariloma was a Vaanara. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. Hariloma too became well alongwith others, from the medicines Hanumaan brought from Oshadhipuri in the Himaalayas.
525	Harina	an animal	Harina is an animal mentioned in the Raamaayanam. It is another name for the deer. Ena, Mriga etc are the synonyms to Harina. The importance of the animal Harina in Raamaayanam is that demon Maareecha assumed the form of a magnificent deer, to lure Seetha and thereby decoy Raama away from the cottage.
526	Haryashva	Janaka's ancestor	Haryashva was one of Janaka's ancestors. He was Dhristaketu's son and Maru's father.
527	Hastha	A Star	Hastha is the thirteenth of the twenty seven stars. These twenty seven stars are Daksha's daughters and Chandra's wives. Raama told Sugreeva that he would start for Lanka on the very day of Uththara-Phalguni star since the next day would be of Hastha star.
528	Hasthinapuram	a city	Hasthinapuram is a city .The messengers sent by Vasishtha to Kekaya to recall Bharatha passed by this city during their journey to Kekaya capital city Raajagriham.

No	Name	Identification	Details
529	Hashtiprishthakam	A town	Hashtiprishthakam is a town. Bharatha and Shathrughna passed by this place during their return journey to ayodhya from Kekaya , on being recalled after Dasharatha's death.
530	Hashtimukha	a demon	Hashtimukha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Hashtimukha's . While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
531	Havis	oblation	Havis is the offering given in propitiation of the gods in the sacrifices. It is symbolically given by pouring ghee (clarified butter) with a ladel into the burning altar-fire, chanting the particular Vedic hymns that are required for the God under propitiation. The process of offering Havis is called 'Homa'.
532	Havishyanda	Vishvaamithra's son	Havishyanda was one of Vishvaamithra's sons. While Vishvaamithra was living with his wife, practising penences in the south, he had four sons Havishyanda, Madhushyanda, Dridhanethra and Mahaaratha.
533	Hayagreeva	a demon	Hayagreeva was a demon of ancient days. Vishnu killed him on mount Chakravaan located far in the western sea and took possession of the great discus Sudarshanam. Sugreeva referred to this ancient incident while mentioning mount chakravaan as one of the places where the Vaanaras should search for Seetha.
534	Hayamukham Or Badabaamukham or Badabaanala	a fire in the sea	Hayamukham or Badabaamukham or Badabaanala is the terrible fire that lies in the sea. It comes out from an opening that looks like a horse face . Hence it is called Badabaanala or Badabaamukham or Hayamukham ( Badabaa=Haya= horse, Anala=fire, Mukham=face). A sage named Ourva of the Bhrigu lineage once became angry with a sect of kings for their offence against his ancestors and he performed sacrifices to kill them all, but his manes pacified him, prevailing upon him to shed his anger which Ourva left into the sea. The sage's anger assumed the form of a horse-face and kept on consuming the sea's waters alongwith the beings living in it. Sugreeva mentioned this while describing the places in the east to his east-bound team sent in search of Seetha.
535	Hayashiras	An Asthram	Hayashiras is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
536	Hema (female)	a divine	Hema is an Apsaras. A demon sculptor Maya fell

No	Name	Identification	Details
		dancer	for her and he built a beautiful cave named Rikshabilam in the mountain Vindhya. They both lived there but Indra became angry with Maya and killed him. Later, Brahma endowed the cave to Hema. She left it under guard of her friend Svayamprabha, daughter of Merusaavarni. This ascetic lady Svayamprabha saved Hanumaan and his team from that cave when they remained trapped there in their efforts to search for Seetha.
537	Hemachandra 1 (female)	An Apsaras	Hemachandra is an Apsaras. Sage Bharadvaaja called her too besides others, to entertain Bharatha's army.
538	Hemachandra 2 (male)	A king of Ikshvaaku's lineage	Hemachandra was a king of the Ikshvaaku's lineage. He was Vishaala's son and Suchandra's father. He was one of the rulers of the city of Vishaala.
539	Hemakoota	a Vaanara	Hemakoota was a Vaanara chief. He was one of the prominent Vaanaras that were pointed out to Raavana by his counsels Shuka and Saarana. Raavana's spy Shaardoola described to Raavana that Hemakoota was born from Lord Varuna.
540	Hemantha	a season in the year	Hemantha is the fifth of the six seasons in a year. It is the season for due-fall. The twelve months of the year from Chythram to Phaalgunam are divided into six seasons, each season spanning for two months. The division is - Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira .
541	Hethi	a demon (Raakshasa)	Hethi was one of the Raakshasas that were created in ancient times. Prahethi was his brother who chose to go' to forests for penances. Hethi married Yama's sister Bhaya who bore him a son named Vidyuthkesha. From Vidyuthkesha and his son Sukesha , the race of demons developed manifold in number and power.
542	Hima (female)	An Apsaras	Hima is an Apsaras. Sage Bharadvaaja called her too besides others, to entertain Bharatha's army.
543	Himaalaya (See Himavaan)	Lord of mountains	Himaalaya or Himavaan is the Lord of mountains. Mena is his wife. Mynaaka is his son. Ganga and Uma are his daughters. Ganga is the sacred river and Uma is Shiva's consort. The mountain Himaalaya to the north of our country is Himavaan's physical form. Many rivers origin from Himavaan. Many sages stay there practising their penances. For details, see the entry

No	Name	Identification	Details
			Himavaan 2.
544	Himavaan 1 ( See Himaalaya )	Lord of mountains	Himavaan or Himaalaya is the Lord of mountains. Mena is his wife. Mynaaka is his son. Ganga and Uma are his daughters. Ganga is the sacred river and Uma is Shiva's consort. The mountain Himaalaya to the north of our country is Himavaan's physical form. Many rivers origin from Himavaan. Many sages stay there practising their penances. For details, see the entry Himavaan 2.
545	Himavaan 2 or Himaalaya	a Mountain	Himavaan is the mountain on the north side of our country. This mountain is the physical form of Himavaan, the Lord of the mountains. His wife is Mena. Himavaan has two daughters Ganga (the river), Paarvathi (Shiva's wife) and a son Mynaaka who hid himself under the ocean dreading Indra's bolt that would cut off his wings if he exposed himself, but came out openly to help Hanumaan while the later was crossing the sea. Sugreeva ordered Hanumaan to send emisaries to Himaalayas to call for all the Vaanaras residing on that hill, to work for Raama's cause. Sugreeva again mentioned this mountain while describing to Vaanaras about the places in the north, to search around for Seetha. Himaalaya or Himavaan is mentioned in many other contexts too. Vishvaamithra performed his penances here. Sage Bhrigu and Chyavana lived here. King Asitha retreated to this mountain after he was defeated by his enemies. Hanumaan brought the hills containing medicinalherbs, from Himaalaya.
546	Hinthaala	a kind of tree	Hinthaala is the name of certain tree mentioned in the Raamaayanam.
547	Hiranyakashipu	a demon	Hiranyakashipu was a demon of ancient times, born to Kashyapa and his wife Dithi. Hiranyaaksha was his younger brother. Both Hiranyaaksha and Hiranyakashipu were killed by Vishnu in his Varaaha and Narasimha incarnations respectively. A Puraanic story says that Vishnu's door-guards Jaya and Vijaya incurred the curse of the divine sages Sanaka etc whereby they were to take three births on earth and thus they were born as Hiranyakashipu and Hiranyaaksha in the first birth, as Raavana and Kumbhakarna in the second birth, and as Shishupaala and Danthavakthra in the third birth, with the grant that they should meet their end only in Vishnu's hands. Notably, Raamaayanam does not mention anything like this about Raavana or Kumbhakarna. While Maalyavaan

No	Name	Identification	Details
			was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
548	Hiranyanaabha or Sunaabha ( Mynaaka )	Himavaan's son	Mynaaka is Himavaan's son. He is also referred to as Sunaabha and Hiranyanaabha. He kept himself hidden in the sea dreading that Indra's bolt would cut off his wings, should he exposed himself. When Hanumaan was crossing the sea, Mynaaka came up and requested Hanumaan to rest for a while on his summit. For that offer made to Hanumaan, Indra was pleased and he allowed Mynaaka to have his wings uncut. Also, a summit in the Himaalayas is named Mynaaka. Sugreeva mentioned it while describing to his Vaanaras about th eplaces in the north, to search around for Seetha.
549	Hlaadini 1	A line of River Ganga	Hlaadini is one of the seven lines that Ganga took after her release from Shiva's plaits. Bharatha and Shathrughna on their return journey to Ayodhya from Kekaya provonce, crossed a river named Hlaadini. Probably, it might be this one.
550	Hlaadini 2	a river	Hlaadini is the name of a river. Bharatha and Shathrughna passed by this river during their return journey to Ayodhya, on being recalled after Dasharatha's death. It might be one of the seven lines of Ganga.
551	Homa	a Vdic ritual	Homa is a Vedic ritual. Basically it is a process of ofering oblations to gods by pouring ghee in the altar fire, reciting the relevant hymns from the Vedas. The person who performs a Homa is the Hotha. But, Homa has many varaities, from the one that a student, household or a hermit should do as a matter of routine, to the one that is performed in sacrifices of the highest order, undertaken by sages and kings. Every Homa, irrespective of its nature and status, is to be performed with extreme accuracy both in action and diction. Even the slightest variation not only requires expiation but results in unwanted fruits.
552	Hoohoo or Huhoo	A Gandharva	Hoohoo is a Gandharva. He is also named Huhoo. Sage Bharadvaaja called him too beside others, to entertain Bharatha's army.
553	Hrasvakarna	a demon	Hrasvakarna was a demon. He was Raavana's follower. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Hrasvakarna's. While burning the

No	Name	Identification	Details
			buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
554	Hrasvaroma	Janaka's father	Hrasvaroma was a Videha king. He was Janaka's father and Svarnaroma's son .
555	Hrisheeksha (RI is a vowel here)	Vishnu's epithet	Hrisheeksha is an epithet of Vishnu. Brahma extolled Raama after the war while asserting Seetha's purity to him, saying that Raama himself was Hrisheeksha. The word Hrisheeksha means ' he who masters the sensories '. ' Hrisheeka ' means, ' sensories '.
556	Huhoo or Hoofoo	A Gandharva	Huhoo is a Gandharva. He is also named Hoofoo. Sage Bharadvaaja called him too beside others, to entertain Bharatha's army.
557	Hulam	A weapon	Hulam is a weapon mentioned in Raamaayanam. It is a twin-bladed knife.
558	Huthaasha or Huthaashana	Agni	Huthaasha or Huthaashana is another epithet of Agni, the fire god. "Hutha= oblations, Asha= consumer".
559	Huthaashana or Huthaasha	Agni	Huthaashana or Huthaasha is another epithet of Agni, the fire god. "Hutha= oblations, Ashana= consumer".
560	Ikshumathi	A River	Ikshumathi is a river. The city of Saankaashyam is situated on the banks of this river. King Janaka defeated its ruler Sudhanva and Janaka's brother Kushadhvaja was made its king. The messengers of Vasishtha to Kekaya passed by this place on their way to Kekaya to recall Bharatha after Dasharatha's death. The messengers also saw some hermits named Anjalipaanas on the banks of this river, who subsist on a handful of water a day.
561	Ikshvaaku	Raama's ancestor	ikshvaaku was one of Raama's ancestors. He was Manu's son and Kukshi's father. Vishvaamitra told Raama that Ikshvaaku had a son named Vishaala from an Apsaras named Alambusa and that Vishaala was the king who founded the city of Vishaala. Ikshvaaku had another son named Danda whose behaviour was not proper. That made Ikshvaaku banish him from the kingdom. Then, Danda went to a place near the hill Shyvala where he built a city Vyjayantham for him and ruled from there. It was this Danda's kingdom that was ruined by Shukra's curse and became a dense forest known as Dandakam. Many important incidents of Raamaayanam happened in Dandaka forest.
562	Ila 1 ( male) or Kaardami or Kaardameya	a king	Ila was son of the progenitor ie Prajaapathi Kardama. Ila was also named Kaardami or Kaardameya (=kardama's son) since he was Kardama's son He was king of Baahlika province.

No	Name	Identification	Details
			Once he accidentally entered a place into which entry for any male being was banned by Shiva, and as such he and all his retinue turned into women. Moved by Ila's prayers, Paarvathi allowed that Ila would live as a man for one month and as a woman for one month with no memories of one life during the other. As Ila was leading dual lives of a man and a woman in alternate months, king Budha saw him while he was in his woman form. They both married and got a son named Purooravas. Later, Budha and some sages helped Ila perform Ashvamedham and saw that he regained his manship. Ila then entrusted his Baahlika province to his eldest son Shashibindu and he himself ruled from a city named Prathishthaanam.
563	Ila 2 (female)	King Ila in woman's form	Ila is the female D353name of the king Ila during his life as a woman. Originally, Ila was son of the progenitor ie Prajaapathi Kardama. He was king of Baahlika province. Once he accidentally entered a place into which entry for any male being was banned by Shiva, and as such he and all his retinue turned into women. Moved by Ila's prayers, Paarvathi allowed that Ila would live as a man for one month and as a woman for one month with no memories of one life during the other. As Ila was leading dual lives of a man and a woman in alternate months, king Budha saw him while he was in his woman form. They both married and got a son named Purooravas. Later, Budha and some sages helped Ila perform Ashvamedham and saw that he regained his manship. Ila then entrusted his Baahlika province to his eldest son Shashibindu and he himself ruled from a city named Prathishthaanam.
564	Ilvala	A Demon	Ilvala was a demon. Vaathaapi was his brother. Both of them were powerful deluders. They devised a plan to kill Braahmanas. Vaathaapi would assume the form of a sheep and Ilvala would cook his meat to prepare food. Then, Ilvala would turn into a Braahmana and invite Braahmanas in a cultured tongue, to come for a Shraaddha (rituals for the manes) feast. As the Braahmanas innocently accepted and attended the feast, Ilvala would serve the prepared meat to him. After completion of the feast, Ilvala would call for Vaathaapi, who would tear off the stomachs of the Braahmanas and come out. That way, the demon brothers killed many sages and Braahmnanas. Unable to do anything to them,

No	Name	Identification	Details
			<p>the sages invoked to Agasthya. Agasthya too pretended to be an ordinary Braahmana and attended the plotted feast. As usual, Ilvala called for Vaathaapi after the feast. but, to his surprise, nothing of the usual sort happened and Ilvala did not come out. Agasthya laughed and said to Ilvala that Vaathaapi was already digested in his stomach and he reached his final abode. Ilvala turned furious and rushed towards Agasthya to kill him but the sage's shout made the demon burn into ashes. Thus, both the demon brothers met their end in Agasthya's hands.</p>
565	Indra	King of Gods, Ruler of heaven	<p>Indra is the ruler of heaven and lord of gods. In fact, Indra is the name of a post, the incumbent of which rules over the three worlds and becomes the ruler of all gods and demi-gods. The holder of this Indra position changes with each Manu's term. It is customary to use the word Indra as if it is a proper noun. Indra's abode is the heaven, his capital is amaraavathi, his elephant is Ayraavatham, his steed is Uchchysravas, his court hall is Sudharma, his throne is Chinthaamani. His wife is Shachi, his son is Jayantha and his driver is Maathali. The steeds of his chariot are green in colour. His weapon is Vajra, the thunder which is very terrible. With this Vajra, Indra cut off the wings of the mountains (which once had wings). But Mynaaka, himavaan's son, hid beneath the sea to escape and to save his wings from Indra's bolt.</p> <p>&lt;p&gt;</p> <p>As far as Raamaayanam mentions, we will see about Indra's role. Indra once molested sage Gouthama's wife Ahalya and incurred the sage's curse. Indra also incurred the sin of Brahmahathya by killing Vrithra but later got rid of it by performing some sacrifices. He lost to Raavana's son Indrajith in the battle. Indra caused the birth of the Vaanara chief Sugreeva with his traces, to help Raama in future. Indra visited sage Sharabhanga within Raama's vision and declared to the sage that he was eligible to reach the higher abodes. He kept some divine weapons with sage Agasthya to be given to Raama later. According to some texts, Indra offered a divine pudding to Seetha to help her ward off hunger or thirst, when she was kept in Lanka by Raavana. When Hanumaan was transgressing the sea by jumping over it in the air, Himavaan's son Mynaaka left his hiding place, rose above the sea</p>



No	Name	Identification	Details
			to Hanumaan's level, and offered to him a place of rest on his peak for a while. Indra praised Mynaaka's act done in the interest of gods even at the stake of his wings, and allowed him a grant that his wings would not be cut. During the war, Indra sent his vehicle and driver Maathali too to be used by Raama. After the war, when Seetha jumped into the fire, Indra too appeared before Raama alongwith other gods. During Raama's coronation, he sent through Vaayu, a garland of pearls as a gift to Raama. At the time of Seetha's taking a vow about her sincere commitment to Raama and then entering the earth, Indra too was there alongwith all the gods.
566	Indradhvaja or Indrakethu	a banner	(Indra= Lord of heaven, Dhvaja=Kethu=flag). Indradhvaja or Indrakethu is a banner or flag held high in the air on the tip of a tall pole, as a mark of ongoing rituals in honour of Indra. After the celebrations are over, the flag and the pole are thrown aside and burnt later. When Vaali fell down at Raama's shot, he was compared to a fallen Indradhvaja.
567	Indrajaanu	A Vaanara	Indrajaanu was a Vaanara chief. He joined Sugreeva with his eleven troops of Vaanaras for the war against Raavana. After Raama's coronation, he lived in Ayodhya for a year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaanu .
568	Indrajihva	a demon	Indrajihva was a demon. He was Kubhakarna's son and Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Indrajihva's.
569	Indrajith (Meghanaada)	A Demon	Indrajith was a demon. He was Raavana's son. Mandodari was his mother. His original name was Meghanaada. He was named so as his cry at the time of birth sounded like a thunder of the clouds ( Megha= cloud, Naada=sound). His victory against Indra brought him the epithet 'Indrajith' ( Jith=winner) , which he was known as ever since. Indrajith was a great fighter. He performed seven sacrifices in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were -

No	Name	Identification	Details
			<p>Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasoooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war. In addition to the powers he secured from the above sacrifices, Indrajith obtained boons from Brahma which made him invincible. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Indrajith's. Indrajith captured Hanumaan with his Brahma-Asthram in the Ashokavanam. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Indrajith was one among the demons that claimed the ability to kill all the enemies alone by himself. In the war, he launched three fights against the Vaanara army, each time inflicting heavy damage and defeating them. Indrajith once wounded and tied off Raama and Lakshmana with the serpent-bonds from his Naaga Asthram when Garuda freed them from those bonds. And once again, Inrajith employed his Brahma Asthram, severely damaging the Vaanara army, wounding everyone of them, forcing all to fall down, killing 67 crore Vaanaras, and making Raama and Lakshmana too fall fainted on the ground. Hanumaan brought medicines from Oshadhigiri in Himaalayas and saved all, reviving all the dead Vaanaras. Third time, he created an illusionary Seetha and killed her before Hanumaan and others thereby creating confusion and fear among the Vaanaras. Finally, Lakshmana killed Indrajith while he was preparing for a terrible occult sacrificial performance at a place named Nikumbhila before a deity of the same name as Nikumbhila. After Raama's return to Ayodhya, the sages that visited him praised Lakshmana more for killing Indrajith, than Raama for killing Raavana. such was Indrajith's valour and prowess.</p>

No	Name	Identification	Details
570	Indrakeela	A hill	Indrakeela is a great hill in Himaalayas. Bharatha's camps were compared to this hill due to their huge and high tents.
571	Indrakethu or Indradhvaja	a banner or flag	Indrakethu or Indradhvaja is a banner or flag held high in the air on the tip of a tall pole, as a mark of ongoing rituals in honour of Indra. When Vaali fell down at Raama's shot, he was compared to a fallen Indradhvaja.
572	Ingudi	a kind of tree	Ingudi is the name of certain tree mentioned in the Raamaayanam. The oily extraction from the nuts of this tree is used by hermits to clean and bind the plaits of hair.
573	Iraavathi	Mother of divine elephants	According to Raamaayanam, Iraavati was the daughter of Mrigamanda who was one of the ten daughter of Kshyapa and his wife Krodhavasha. Iraavathi gave birth to the celestial tusker Ayraavatham, Lord Indra's vehicle.
574	Isheekam	a kind of grass	Isheekam is the name of a kind of grass mentioned in Raamaayanam. While Raama and Seetha were living in the forests, once a crow wounded Seetha. Raama took a blade of Isheekam grass, enchanted it with Brahmaastham and discharged it at the bird. The bird ran everywhere and finally took refuge with Raama himself, foregoing an eye as target to the missile. Seetha told Hanumaan to quote this private incident to Raama, so that Raama would trust Hanumaan's report of finding Seetha alive.
575	Ishtaapoortham	an act of public good	Ishtaapoortham is any of the acts done for benefit of all ie building a temple, digging a tank etc. The word Ishtaapoortham is Vedic word formed by two separate words - Ishtam and Poortham.
576	Ishti	sacrifice	Ishti is the name of any sacrifice . It is also termed Ishtam. The Puthrakaama sacrifice is named Puthrakaama-Ishti.
577	Jaabaali	Dasharatha's priest	Jaabaali was one of Dasharatha's priests. He was one of the elders deciding things after Dasharatha's death. He tried to persuade Raama in a seemingly atheistic manner, to return from exile. He took part in Raama's coronation alongwith Vasishtha, Vaamadeva, Kaashyapa, Kaathyaayana, Suyajna, Gouthama and Vijaya. Raama consulted him too, on the issue of the premature death of a Braahmana boy. Jaabaali too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
578	Jaahnavai ( See Ganga)	Ganga	Jaahnavi is another epithet of river Ganga. While Ganga was following Bhageeratha to the nether

No	Name	Identification	Details
			world, at a place on earth, she inundated sage Jahnu's hermitage. Becoming angry with that rude act of the river, the sage drank off the entire flow of the river. Turning kind towards Bhageeratha by his obedient prayers, Jahnu let out the river from his ears. Hence, Gods declared that Ganga would be treated as born from Jahnu and that derives her the name Jaahnavi, which means, 'born from Jahnu'.
579	Jaambavaan	A chief of bears	Jaambavaan was a bear chief. He was born from Brahma's yawn. Dhoomra was his elder brother. Jaambavaan was a very old person by the time of Raamaayanam. He had lived ever since the times of churning of milk sea and Vishnu's Vaamana incarnation. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras and bears, Jaambavaan being one among them. Jaambavaan joined Sugreeva with all his ten troops of bears and also his elder brother Dhoomra. While talking about his ability to cross the sea, he declared that he could transgress to a distance of ninety Yojanams only. When Angada said that he could cross the sea though he was not sure of returning, Jaambavaan stopped him and encouraged Hanumaan for the job saying that he was the right person for that. Jaambavaan had a boon that the powerful Brahma Asthram would not harm him. During the war, once when Raama and Lakshmana were wounded severely and once again when all the Vaanaras were gravely hurt, he advised Hanumaan to bring the medicines from Drona hill in the Himaalayas. Thus, he saved his side with his experience and expertise. Also, he killed a demon named Mahaanaada. Jaambavaan was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaanu. As Raama told him to remain on the earth till the entry of Kali age, Jaambavaan lived upto the time of Vishnu's Krishna incarnation too.
580	Jaanaki	Seetha	Jaanaki is another epithet of Seetha. All the

No	Name	Identification	Details
	(See Seetha)		Videha kings are referred to as Janaka, irrespective of their original names. Thus, Seetha's father Seeradhvaja too was known as Janaka. Hence, Seetha's name Jaanaki, which means, 'Janaka's daughter'. See the entry Seetha 1 (persons) for full details.
581	Jaatharoopashila	a mountain	Jaatharoopashila is a mountain thirteen Yojanams away from the eastern shore of the eastern sea. Sugreeva mentioned it among the places in the east, to search around for Seetha. He described that the Naaga chief Anantha who bears the earth, would sit on the top of that hill.
582	Jaathi	a kind of flower plant	Jaathi is the name of certain flowering tree (nutmeg tree or double jasmine) mentioned in the Raamaayanam. This flower is of many varieties and is as famous as Mallika ie jasmine for its aroma.
583	Jahnu	A sage.	Jahnu was a great sage. While the divine river Ganga came down to earth and was following Bhageeratha on his way to the nether world, she inundated the sage Jahnu's cottage. Becoming angry with the rudeness, Jahnu sapped off all the waters of the river's flow. At Bhageeratha's prayer, Jahnu let it out from his ears. Since then, Ganga is known as 'Jaahnvai' (Jahnu's daughter).
584	Jalakukkuta	a bird	Jalakukkuta is a bird mentioned in the Raamaayanam. It is a water-bird. It is the water-cock.
585	Jamadagni 1	A Sage	Jamadagni was a sage. He was Richeeka's son and Parashuraama's father. Renuka was his wife.
586	Jamadagni 2	A sage	Jamadagni is one of the famous seven sages who are termed "Saptharshis" ie, The Septet of The Sages (Saptha=seven, Rishis=sages). It is mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these seven sages change with each Manu. The Septet of The Sages is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or 'Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. A small star adjacent to Vasishtha is referred to as Arundhathi. In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married

No	Name	Identification	Details
			couple .
587	Jambha (read as JHARJHA in some texts)	demon	( This name is read as Jambha in some texts and as Jharjha in some texts.) Jambha was a demon. His son Sunda was ThaaTaka's husband. Vishvaamithra told Raama, the history of Thaataka when he quoted all these names.
588	Jambooprastham	A village	Jambooprastham is the name of avillage on the banks of Ganga. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
589	Jambu 1	A continent	Jambu is one of the seven Dweepams, ie, continents of the earth according to our mythology. The seven conrinentes are - Jambu, Plaksha, Shaka, Shaalmala, Krouncha and Pushkara. Our Bhaaratham lies in the Jambu continent. The Jambu continent itself is divided into nine parts named Varshas of which Bharatha is a Varsha. This Bharatha Varsha is divided into nine Khandas of which Bharatha Khanda is one. We live in Bharatha Khanda.
590	Jambu 2	a kind of tree	Jambu is the name of certain tree mentioned in the Raamaayanam. Its fruit are dark in shade and are very tasty. Also, Jambu is the name of one of the seven continents, deriving its name after these trees.
591	Jambumaali 1	a demon	Jambumaali was a demon. He was Raavana's follower. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including 's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. This Jambumaali too was killed by Hanumaan in the war.
592	Jambumaali 2	a demon	Jambumaali was a demon. He was Prahastha's son and Raavana's follower. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Jambumaali's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Raavana sent Jambumaali to capture Hanumaan in the Ashokavanam but Hanumaan killed him in stead.
593	Janaka	Seetha's father	Janaka was Seetha's father. He was ruler of Videha province. Mithila was his capital. His real name was Seeradhvaja but was known as Janaka as were the kings of Videha for called so for many generations. Seetha and Oormila were Janaka's daughters. His brother Kushashvaja had two daughters, Maandavi and Shruthakeerthi. For many generations, the kings had in their

No	Name	Identification	Details
			house, the great bow of Shiva. Janaka made it a condition that Seetha would become the wife of that hero who could string that bow. Many tried but failed. Finally, Raama stringed it and pulled until it gave way and broke off into two. Janaka gave Seetha to Raama and Oormila to Lakshmana.
594	Janamejaya	An ancient king	Janamaejaya was an ancient king. This name was quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha. The context is not clear about the identity of this king Janamejaya.
595	Janasthaanam	a forest area	Janasthaanam is a part of Dandaka forest. When king Danda's kingdom was destroyed by a dust storm due to sage Shukra's curse, it turned into a dense forest named Dandakam. The people and sages from the deserted kingdom relocated to this place which was a fag end of the great forest. Hence the name Janasthaanam (Jana= people, Sthaanam=place). Raavana stationed Khara as his governor in this part. Raama lived in Janasthaanam during the last part of his exile. Many important incidents like Shoorpanakha's episode, Raama's killing of Khara and his army, Killing of Maareecha, abduction of Seetha, slaying of Jataayu, etc took place here itself.
596	Jangha	A Demon	Jangha was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Jangha too.
597	Jataayu ( Also spelt as Jataayush)	A Bird Lord	Jataayu was a bird lord. He was the younger son of Aruna or Anooru, the sun-god's charioteer . His elder brother was Sampathi. Once both Sampathi and Jataayu made a bet between themselves and flew to the place of Sun-god. The sun-god's heat burnt Sampathi's wings and he fell on Vindhya hills. Jataayu was under Sampathi's wings and hence flew down safe to Janasthaanam. Jataayu met Raama in the forest and introduced himself as Dasharatha's old friend. He kept guard of Seetha in the absence of Raama and Lakshmana. When Raavana was taking Seetha away, Jataayu fought bravely with him to stop him and save Seetha. But Ravana cut off his wings wounding him fatally. Jataayu fell down but remained alive until Raama saw him. He delivered Seetha's news to Raama and died. Raama greatfully performed his funeral rites. Later, Sampathi too helped the Vaanaras by giving very valuable information about Seetha's

No	Name	Identification	Details
			confinement in Raavana's Lanka. Thus, both the birds served Raama to a great extent.
598	Jataayush ( Also spelt as Jataayu. See Jataayu.)	A Bird Lord	( For full details, see the entry Jataayu.) Jataayush is another variant of the name Jataayu. Jataayu was a bird-lord. He was younger son of Aruna / Anooru and younger brother of Sampathi. Jataayu fought with Raavana to save Seetha from him and later succumbed to the injuries received in the fight. Before dying, he told Raama about Seetha's abduction by Raavana. Sampathi helped Raama's cause by giving Vaanaras valuable information about Seetha's confinement in Raavana's Lanka.
599	Jati 1	a Naaga chief	Jati was a Naaga chief. Raavana defeated him during his early campaigns.
600	Jati 2	a town	Jati is the name of a town. Sugreeva mentioned this town as one of the places in the west to search around for Seetha.
601	Jaya 1	A Gandharva	Jaya was a Gandharva. Shathahrada was his wife and Thumburu was his son. This Thumburu was cursed by Kubera to become a demon named Viraadha. Viraadha was relieved from the curse by meeting his end in Raama's hands.
602	Jaya 2	Daksha's daughter	Jaya was one of Daksha's daughters. She was Krishnaashva's wife. She was the mother of fifty sons who were the deities of the Asthras ie missiles . Vishvaamithra endowed Raama with all those missiles.
603	Jayantha 1	Dasharatha's counsel	Jayantha was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhartha and Sumanthra.
604	Jayantha 2	Indra's son	Jayantha is Indra's son. His charioteer is Gomukha. He fought with Raavana's demon armies when they attacked heaven. In the confusion caused by the pitch darkness created by Indrajith with his delusory powers, Puloma (Jayantha's grandfather) abducted him and hid him under the sea. Jayantha fainted in war with demons when Puloma abducted him to netherworld. Also, in Sundarakaandam, Seetha told Hanumaan that Indra's son in the form of a crow once injured her in the forest and was punished by Raama. The context is not clear if this Indra's son was Jayantha or not. But, the commentator stated that some opine that the crow was Jayantha himself and some opine that it was another son of Indra in a crow-form.
605	Jayantha 3	One of the	Jayantha was one of the messengers sent to



No	Name	Identification	Details
		messengers sent to Kekaya to recall Bharatha	Bharatha to recall him after Dasharatha's death. Siddhaatha, Vijaya, Jayantha, Ashoka and Nandana were the messengers. Note that the first three names coincide with those of Dasharatha's ministers but they were different.
606	Jharjha (read as JAMBHA in some texts)	demon	( This name is read as Jambha in some texts and as Jharjha in some texts.) Jharjha / Jambha was a demon. His son Sunda was ThaaTaka's husband. Vishvaamithra told Raama the history of Thaataka when he quoted all these names.
607	Jhasha	an animal	Jhasha is a water animal mentioned in the Raamaayanam. It is another name for the fish.
608	Jhillika	an insect	Jhillika is an insect mentioned in the Raamaayanam. It is a kind of cricket. This creature was mentioned while Sumanthra derided Kykayi for insisting on Raama's exile, when he quoted an incident between her father and mother that involved the latter's knowledge of speech of birds and insects.
609	Jrimbha (RI is a vowel here)	an insect	Jrimbha is the name of an insect mentioned in the Raamaayanam. The commentators interpreted that it could be the name of a bird too.
610	Jrimbhaka (RI is a vowel here)	A deity of missile	Jrimbhaka is the ruling deity for withdrawal of the Asthram Shishira (Pertaining to Chandra, moon-god ) which is one of the Asthrams that Vishvaamithra awarded to Raama.
611	Jrimbhanam (RI is a vowel here)	An Asthram	Jrimbhanam is one of the Asthrams that Vishvaamithra used against Vasishtha.
612	Jyeshtham or Jyyshtam (first Y is consonant.)	a month	Jyeshtham or Jyyshtam is the third of the twelve months of the year. In this month, the full moon joins the star of Jyeshtha.
613	Jyothi (Y is consonant.)	A deity of missile	Jyothi is the ruling deity for withdrawal of the Asthram Vaayavyam (also called Prathanam) which is one of the Asthrams that Vishvaamithra awarded to Raama.
614	Jyothimukha (Y is consonant.)	A Vaanara	Jyothimukha was a Vaanara. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well along with others , from the medicines Hanumaan brought from Oshadhigiri in the Himaalayas. But, it is not clear if the Vaanaras Jyothirmukha and jyothimikha were different or the same.
615	Jyothirmukha (Y is consonant.)	A Vaanara	Jyothirmukha was a Vaanara chief. Raavana's spy Shaardoola described to Raavana that the Vaanaras Svetha and Jyothirmukha were born from Sun-god.
616	Jyothishtoma (Y is consonant.)	a Vedic ritual	Jyothishtoma is one of the rituals described in Dasharatha's Ashvamedham sacrifice.

No	Name	Identification	Details
617	Kaadraveyas (Y is consonant.)	Naagas	Naagas, ie the snakes, are described as Kaadraveyas. They derive their name from their mother Kadru. "Kadraveyas" means, 'Kadru's sons'. Kadru was one of the ten daughters of Kashyapa and Krodhavasha. Kadru was the mother of the Naagas ie serpents or snakes (There are many kinds in them.). When Raama and Lakshmana were lying tied down by the serpent bonds from Indrajith's Naaga Asthram, Garuda came to free them from those bonds. He told Raama that the snakes belonging to Kaadraveyas group of Naagas tied them in the form of those serpent-bonds . All the snakes fled as soon as Garuda appeared.
618	Kaaka	a bird	Kaaka is a bird mentioned in the Raamaayanam. It is the crow. The bird is mentioned on two special occasions in the Raamaayanam, besides general reference. Once, when Raavana entered the sacrifice hall of king Maruththa, all the gods present there fled away assuming the forms of various birds, Yama taking that of a crow. Later, Yama awarded Kaka that it would live long until someone kills it and that pleasing it would mean pleasing one's manes too. Again, when Raama was in the forests, a crow wounded Seetha and incurred Raama's Brahmaasthram, foregoing an eye to the missile. This crow was in fact Indra's son in that form.
619	Kaakathaaleeyam (Y is consonant.)	an idiom, meaning 'coincidentally'.	Kaakathaaleeyam is an idiomatic expression . It means , 'coincidentally' or 'accidentally' or ' without our knowledge or plan or intention or will '. The explanatin of the saying is this. A tired man resorts into the little shade of a tall palm tree at midday while at that very same moment a crow too lands on the tree perching on its ripe fruit, and the fruit - giving way under the crow's weight - falls on the man's head causing his death. Neither the crow nor the man knew it or wished it or planned it. Such an incidental occurance is referred to as 'Kaaka-thaaleeyam'. "Kaaka" means 'crow' and 'Thaala' means 'palm tree'. The last syllables are the grammatical endings. While discouraging Raavana from antagonizing Raama, Maareecha described his own possible death in Raama's hands as Kaakathaaleeyam but the probable destruction of Raavana and his clan as voluntarily brought.
620	Kaakuthstha	Any person of Kakuthstha's lineage	The word Kaakuthstha refers to any person born in the lineage of the king Kakuthstha. The word was used to describe Dasharatha too, but it

No	Name	Identification	Details
			usually refers to Raama, just as the words Raaghava and Daasharathi do.
621	Kaala 1	Yama	Kaala is another epithet of Yama. After Raama ruled for eleven thousand years, Kaala visited him in the guise of a Braahmana and secured a private audience with a stringent condition that any intruder should be punished with death. As he was talking to Raama privately, disclosing his identity and intimating that the time for Raama to leave this world had arrived, sage Durvaasas forced Lakshmana to call out Raama. That broke Kaala's privacy with Raama. As was stipulated, Raama was to punish Lakshmana with death but the counsels opined that disowning a dear kin was as good as killing him. Raama accordingly declared to Lakshmana that he was disowned. Soon followed Lakshmana's exit from this world and Raama's renunciation too.
622	Kaala 2	a hill	Kaala was the name of a mountain towards north of mount Himavaan. Sugreeva mentioned this hill while describing to Vaanaras about the places in the north, to search around for Seetha.
623	Kaalachakram	An Asthram	Kaalachakram is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
624	Kaaladanda	Yama's weapon	Kaaladanda is Yama's weapon that kills anybody that is aimed at. Also, Kaaladandam assumes a physical form and moves with Yama when needed.
625	Kaalagouthama	A Braahmana	Kaalagouthama was a Braahmana. Once he visited a king named Brahmadaaththa and asked for supply of food for a long time. Brahmadaaththa arranged for the same. Oneday, the food sent to the Braahmana contained fish and meat too. Kaalagouthama became angry and cursed the king to turn into an eagle/kite. Later, at the prayer of the king, the Braahmana allowed him a relief that the king in the kite form would get Raama's touch in future and that would end the curse. The king Brahmadaaththa turned into an eagle. After a very long time, the eagle had a dipute with an owl about the possession of a reidential place. Both the birds went to Raama for justice. Raama disposed the difference in favour of the owl. Then the divine voice revealed the past of the eagle. Raama touched the eagle and soon the kite turned into king Brahmadaaththa again. This story in the Uththarakaanda is considered an interpolation and the noted commentators did not comment upon

No	Name	Identification	Details
			this part of the text.
626	Kaalaka	A demon	Kaalaka was one of the two sons of the progenitor Kashyapa and one of his wives, Kaalika. Naraka was Kaalaka's brother. Both Naraka and Kaalaka were associates of other demons like Daanavas and Dythyas. Jataayu mentioned this genesis while he met Raama in the Dandaka forest and introduced himself to him. Notice the slight difference in the spellings of the names of mother Kaalika and son Kaalaka.
627	Kaalakaarmuka	A demon	Kaalakaarmuka was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Kaalakaarmuka too was Raavana's uncle and general. Kaalakaarmuka was one of the generals in the army of Khara who was Raavana's governor in the Janasthaanam. Kaalakaarmuka fought with Raama and was killed in the Janasthaanam battle.
628	Kaalakethu	a demon	Kaalakethu was a demon. He was Raavana's charioteer. Once in the fight with Raama, Raavana became tired, wounded, and fell fainted. Then the driver Kaalakethu drove the vehicle aside to save Raavana. Raavana came back to his senses and scolded the driver for the cowardly act. But later, after the driver's explanation about the need of the hour, Raavana appreciated his sense of duty and rewarded him with a bracelet.
629	Kaalakeyas (Y is consonant.)	demons	Kaalakeyas were a group of powerful demons. They lived in a city named Ashma, located in the middle of the sea. Raavana waged a war with them. During that war, he accidentally killed Vidyujihva who was Shoorpanakha's husband. Shoorpanakha was Raavana's sister. Later, when Shoorpanakha scolded Raavana for the offence caused to her, Raavana too lamented over the mistake done unknowingly and allowed Shoorpanakha to wander freely in Janasthaanam under protection of his brother Khara who was installed there as his governor.
630	Kaalakoota	poison	Kaalakoota is the name of a deadly poison . It surely kills its consumer.
631	Kaalamahi	A river	Kaalamahi is the name of a river. Sugreeva mentioned it among the places in the East, to search around for Seetha. (Some old Telugu Editions interpreted this Kaalamahi and the preceding Mahi as some provinces.).
632	Kaalanemi	a demon	Kaalanemi was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he

No	Name	Identification	Details
			mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna, Haardikya, Shumbha and Nishumbhaka.
633	Kaalanjaram or Koulancharam	a place	Kaalancharam or koulancharam is a place of temple or trust. Once in Ayodhya, during Raama's rule, a dog was hit by a mendicant named Sarvaarthasiddhi. The dog went to Raama for justice. When Raama called the begger and enquired, he admitted his offence. All the law experts and sages opined that a Braahmana was unfit to be killed. Then, the dog asked Raama to make that Braahmana a chief trustee of a temple at a place named Kaalanjaram ( spelt as Koulancharam too) . The dog explained the reason behind its demand that a person in such a position would commit the offence of misappropriation of funds and lead himself to a hell named Aveechi. (This story is mentioned as - and it seems to be - an interpolation)
634	Kaalapaasha	An Asthram	Kaalapaasha is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
635	Kaaleyaka (Y is consonant.)	a kind of tree	Kaalakeya is the name of certain tree mentioned in the Raamaayanam.
636	Kaalika	Mother of demons	Kaalika was one of Daksha's sixty daughters. She was one of the wives of the progenitor Kashyapa. Kaalika gave birth to two sons named Naraka and Kaalaka who were associates of other demons like Daanavas and Dythyas. Jataayu mentioned this genesis while he met Raama in the Dandaka forest and introduced himself to him. Notice the slight difference in the spellings of the names of mother Kaalika and son Kaalaka.
637	Kaalindi 1	A queen	Kaalindi was Asitha's queens. Asitha was dead when she was pregnant. Her co-wife managed to feed poison to her to kill the baby in the womb but sage Chyavana saved Kaalindi's child as a reward to her services done to him. The son born to Kaalindi was Sagara ( Sa=with, Gara=potion).
638	Kaalindi 2	Yamuna river	Kaalindi is another epithet of river Yamuna. Sugreeva mentioned it among the places in the east, to search around for Seetha.
639	Kaaliya (Y is consonant.)	a clown and entertainer	Kaaliya was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That

No	Name	Identification	Details
			led Raama to decide to banish Seetha.
640	Kaama (See Manmatha)	A God, Cupid	Kaama is the name of god of love, Manmatha. The word Kaama itself means 'desire'.
641	Kaamaashrama ( See the entry Anangavishaya .)	A hermitage	(Kaama=Manmatha,Cupid. Aashrama=hermitage. Vishaya=place) Kaamaashrama is the hermitage where Shiva burnt down Manmatha into ashes. This place is also referred to as Angavishaya. Vishvaamithra described to Raama about this place.
642	Kaamaroopa	A deity of missile	Kaamaroopa is the ruling deity for withdrawal of the Asthram Mousalam which is one of the Asthrams that Vishvaamithra awarded to Raama. (A province in the eastern lands is also called Kaamaroopa, that is different.)
643	Kaamaruchi	A deity of missile	Kaamaruchi is the ruling deity for withdrawal of the Asthram Sathyaasthram which is one of the Asthrams that Vishvaamithra awarded to Raama.
644	Kaamashyla (Y is a vowel.) ( See Avriksha and Kaamashyla too)	Mountain	Kamashyla is another name of the mountain Maanasa in the Himaalayas. While describing the places in the north to the Vaanaras that were sent to search for Seetha in that direction, Sugreeva mentioned this mountain as Avriksha, Vihagaalaya , Kaamashyla and Maanasa too. (A=without, Vriksha=tree, 'devoid of trees' ; Vihaga=bird, Aalaya=residence; Kaama=wish, Shyla=hill. 'the hill fulfilling wishes'). From the context, it also appears that Avriksham, Kaamashylam and Maanasam are three different hills . A famous commentator interpreted that way too.
645	Kaambhoja	A Province	Kaambhoja is the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Just like the Sindhu and Baahliika provinces, Kaambhoja province was famous for its class steeds.
646	Kaambhojas	A creed of Mlechchas	Kaambhojas were a creed of Mlechchas created by Vasishtha's cow Shabala, to smash Vishvaamithra's army.
647	Kaampilyam (Y is consonant.)	A city	Kaampilyam was the city ruled by Brahmadaththa who married the hundred daughters of Kushanaabha and relieved them of their humpbacks caused by Vaayu years ago.
648	Kaanchana	a priest	Kaanchana was Shatrughna's priest in Madhura. Before going to Raama to join the renunciation walk, Shatrughna called his priest Kaanchana alongwith all the people and declared his journey back to Ayodhya.
649	Kaanda	Name of each	In our radition, Various scriptures are divided into

No	Name	Identification	Details
		book of Raamaayanam	different parts . The nomenclature used to describe the parts varies. In Raamaayanam, its parts are named as Kaandas and its chapters are named as Sargas. Note that some Vedas are divided into Kaandas too. The Raamaayanam consists of Seen Kaandas which are subdivided into chapters, named Sargas. Each Sarga contains some stanzas ie Shlokas which vary from as small as 16 to as many as 200. The number is not a fixed one. The name of each Kaanda with the number of Sargas and Shlokas are given here, though these numbers vary from Recension to Recension. Baala or Aadi (77/ 2276), Ayodhya (119/ 279), Aranya (75/ 479), Kishkindha (67/ 2486), Sundara(68/ 2832), Yuddha or Lanka (131/ 5798), Uththara (111/ 3543). In total, Kaandas/Sargas/Shlokas - 7/648/ 23693.
650	Kaapaalam	An Asthram	Kaapaalam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Vishvaamithra said that Kankaalam, Kaapaalam, Musalam and Kankanam are the weapons that the demons use.
651	Kaaranda	a bird	Kaaranda is a bird mentioned in the Raamaayanam. It is a water-bird.
652	Kaarandava	a bird	Kaarandava is a bird mentioned in the Raamaayanam. It is a water-bird.
653	Kaardameya or Kaardami or Ila 1 (male) (Y is consonant.)	a king	Kaardameya is a descriptive name of a king named Ila. Ila was son of the progenitor ie Prajaapathi Kardama. Ila was also named Kaardami or Kaardameya (=kardama's son) since he was Kardama's son. Ila was king of Baahlika province. Once he accidentally entered a place into which entry for any male being was banned by Shiva, and as such he and all his retinue turned into women. Moved by Ila's prayers, Paarvathi allowed that Ila would live as a man for one month and as a woman for one month with no memories of one life during the other. As Ila was leading dual lives of a man and a woman in alternate months, king Budha saw him while he was in his woman form. They both married and got a son named Purooravas. Later, Budha and some sages helped Ila perform Ashvamedham and saw that he regained his manship. Ila then entrusted his Baahlika province to his eldest son Shashibindu and he himself ruled from a city named Prathishthanam.
654	Kaardami or Kaardameya	a king	Kaardami is a descriptive name of a king named Ila. Ila was son of the progenitor ie Prajaapathi

No	Name	Identification	Details
	or Ila 1 (male)		Kardama. Ila was also named Kaardami or Kaardameya (=kardama's son) since he was Kardama's son. Ila was king of Baahlika province. Once he accidentally entered a place into which entry for any male being was banned by Shiva, and as such he and all his retinue turned into women. Moved by Ila's prayers, Paarvathi allowed that Ila would live as a man for one month and as a woman for one month with no memories of one life during the other. As Ila was leading dual lives of a man and a woman in alternate months, King Budha saw him while he was in his woman form. They both married and got a son named Purooravas. Later, Budha and some sages helped Ila perform Ashvamedhama and saw that he regained his manship. Ila then entrusted his Baahlika province to his eldest son Shashibindu and he himself ruled from a city named Prathishthaanam.
655	Karthaveerya or Arjuna 1 (Y is consonant.)	a king	Arjuna was a king of the Hehaya ( or Hyhaya) dynasty. His father was Krithaveerya and hence he was referred to as Karthaveerya (=Krithaveerya's son), the Arjuna. Karthaveerya was ruler of Maahishmathi. He had a thousand hands. He was a devotee of Daththaathreya. When Raavana was proud of his strength and was swaggering around, throwing challenges at everybody for a fight, he once went to Maahishmathi to challenge Arjuna. As the ministers told Raavana that Arjuna was then near river Narmada, sporting in the river with his queens, Raavana went there to see him. Meanwhile, it was time for Raavana to worship Shiva. Raavana was doing his worship on the bank of the river when all of a sudden the river flowed back and all his flowers and other things of worship were washed off. Raavana sent his men to know the cause for such an abnormal happening and learnt from them that Arjuna obstructed the flow with his thousand hands causing it to flow backwards. Raavana went to fight with Arjuna. Arjuna soon defeated Raavana and kept him a prisoner in his city but he later let Raavana go free at the word of Pulasthya, Raavana's grandfather. Arjuna, the Kaartaveerya, is reckoned as one of the famous six emperors of the ancient times. Even today, his name is chanted for regaining the lost properties.
656	Karthikam	a month	Karthikam is the eighth of the twelve months of the year. In this month, the full moon joins the



No	Name	Identification	Details
			star of Kriththika.
657	Kaarthikeya (Y is consonant.) (See Kumaara)	God, Kumaara.	Kaarthikeya is another epithet of God Kumaara. He is so described since he was breast-fed by the six goddesses known as Kriththikas. 'Kaarthikeya' means, 'son of Kriththikas'.
658	Kaasheya (Y is consonant.) (See Prathardana and Kaashiraaja .)	kaashi King	Kaasheya means, "belonging to Kaashi". In Raamaayanam this epithet refers Prathardana who was the king of Kaashi during Raamaayanam times. Prathardana attended Raama's coronation ceremony. After a few days, Raama respectfully sent him off to Kaashi . He was then referred to as Kaasheaya, ie, "One belonging to Kaashi". Other Puraanams say that Prathardana was Raama's maternal uncle.
659	Kaashi 1	A Province	Kaashi is one of the provinces of ancient Bhaaritham. Dasharatha mentioned it as one of the provinces under his control. Sugreeva mentioned it among the places in the east, to search around for Seetha. Prathardana was its ruler by the time of Raama's coronation.
660	Kaashi 2 ( See Vaaranaasi)	A city	Kaashi is the capital city of Kaashi Province. The city is also known as Vaaranaasi. It is One of the most sacred places in our country.
661	Kaashiraja ( See Prathardana and Kaasheya)	King of Kaashi Province	Kaashi king is mentioned to be Raama's maternal uncle. Probably his son Prathardana must have been on the throne by the time of Raama's coronation. Since it is described that Raama sent off Prathardana, the Kaashi king, to Kaashi , a few days after his coronation ceremony. In that context, it is mentioned that Prathardana was "Vayasya" ie , ' friend of equal age ' to Raama. In the same contest, Prathardana is referred to as Kaasheya, ie, " One belonging to Kaashi" .
662	Kaashmari	a kind of tree	Kaashmari is the name of certain tree mentioned in the Raamaayanam.
663	Kaashyapa 1 (Y is consonant.)	Dasharatha's priest	(Note that the name Kaashyapa has many references – a progenitor, a sage,a priest and a clown.) Kaashyapa was one of Dasharaha's priests. He took part in Raama's coronation alongwith Vasishtha, Jaabaali, Vaamadeva, Kaathyaayana, Suyajna, Gouthama and Vijaya. Also, when a dog prayed Raama in his court for justice against an offence caused to it by a begger named Sarvaarthasiddha, Kaashyapa was also present in Raama's court alongwith Bhrigu, Angirasa, Kuthsa, Vasishtha, Dharmapaala and others. Raama consulted Kaashyapa too, on the issue of the premature death of a Braahmana boy. Kaashyapa too was present besides other sages when Seetha took her vow before Raama in

No	Name	Identification	Details
			his sacrifice-hall and then disappeared into earth.
664	Kaashyapa 2 (Y is consonant.)	A Prajaapathi	(Note that the name Kaashyapa has many references – a progenitor, a sage, a priest and a clown.) Kaashyapa was one of the progenitors of creation. He was one of the sixteen Prajaapathis that Jataayu mentioned to Raama while introducing about his own creed and birth. It is mentioned in the Raamaayanam that Vishnu was born as Vaamana to Mreecha's son Kaashyapa and Aditi.
665	Kaashyapa 3 (Y is consonant.)	A sage.	(Note that the name Kaashyapa has many references – a progenitor, a sage, a priest and a clown.) Kaashyapa was a sage. His son was Vibhandaka. Vibhandaka's son was Rishyashringa. Rishyashringa conducted Dasharatha's Puthrakaama sacrifice.
666	Kaashyapa 4 (Y is consonant.)	a clown and entertainer	(Note that the name Kaashyapa has many references – a progenitor, a sage, a priest and a clown.) Kaashyapa was one of Raama's clowns and entertainers. They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha. Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
667	Kaathyaayana (Both Y-s are consonants)	Dasharatha's priest	Kaathyaayana was one of Dasharatha's priests. He took part in Raama's coronation along with Vasishtha, Jaabaali, Vaamadeva, Kaashyapa, Suyajna, Gouthama and Vijaya. Raama consulted him too, on the issue of the premature death of a Braahmana boy. Kaathyaayana too was present besides other sages in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
668	Kaaveri (R is consonant.)	a river	Kaaveri is a river. Sugreeva mentioned it among the places in the south, to search around for Seetha.
669	Kabandha	A demon.	Kabandha was a demon killed by Raama and Lakshmana in the Dandaka forest. Originally, Kabandha was a Gandharva. Danu (different from Danu, the mother of demons and wife of Kashyapa) was his father. He obtained many boons from Brahma. He frightened a sage named Sthoolashiras, assuming a terrific form of big head with one eye and without legs or head. The irritated sage cursed that the Gandharva should possess that very horrible form for ever thereafter. Moved by the Gandharva's prayers, he allowed that death in Raama's hands would

No	Name	Identification	Details
			liberate him from that form. After some time, Indra punished the Gandharva due to disobedience. He hit the poor fellow on the head, making his head and legs sink into the stomach. Then Indra allowed him an eye in the stomach and dispatched to Dandaka forest where he used his long hands to grab animals and eat for subsistence. Due to his appearance as a trunk, he is called Kabandha. When Raama and Lakshmana went that way in search of Seetha, Kabandha grabbed them to eat but they cut off his hands and killed him. That brought end to his miserable form and he went back to his place but only after advising Raama to see Sugreeva and seek his friendship and help to search for Seetha.
670	Kachchapa 1	deity of a divine treasure	Kachchapa is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
671	Kachchapa 2	a divine treasure	Kachchapa is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
672	Kachchapa 3	a water animal	Kachchapa is a water-animal mentioned in the Raamaayanam. It is a kind of turtle.
673	Kadali	a kind of tree	Kadali is the name of certain tree mentioned in the Raamaayanam. It is a kind of Banana tree.
674	Kadamba	a kind of tree	Kadamba is the name of certain tree mentioned in the Raamaayanam. Kadamba is treated as a sacred and even divine tree in our country.
675	Kadru or Kadruka)	Mother of Naagas	According to Raamaayanam, Kadru or Kadruka was one among the ten daughters of Kashyapa and Krodhavasha. Kadru gave birth to a sect of Naagas ie snakes. Sesa who bears the earth on his thousand hoods is the prime one among them. Vaasuki, Thakshaka etc are the other prominent ones. Note that the sequence of creation as described in Raamaayanam differs from such decriptions in other books.
676	Kadruka or Kadru	Mother of Naagas	Kadruka or kadru was one among the ten daughters of Kashyapa and Krodhavasha. She gave birth to a sect of Naagas ie snakes. Sesa who bears the earth on his thousand hoods is the prime one among them. Vaasuki, Thakshaka etc

No	Name	Identification	Details
			are the other prominent ones.
677	Kahola or Ekapaada	a sage	Kahola (also known as Ekapaada ) was a sage. Ashtaavakra was his son. Once Kahola lost in a debate with a scholar named Vandi in Janaka's court. As a result, Vandi confined Kahola in a water base. Later, Ashtaavakra defeated Vandi and brought his father released from the confinement. After Raama killed Raavana, Dasharatha came to Raama alongwith other Gods and praised him comparing to Ashtaavakra in pleasing his father. Raamaayanam did not mention Kahola's name here. But the episode is narrated clearly in Mahaabhaaratham.
678	Kakubha	a kind of tree	Kakubha is the name of certain tree mentioned in the Raamaayanam.
679	Kakuthstha	Raama's ancestor	Kakuthstha was one of Raama's ancestors. He was Bhageeratha's son and Raghu's father. After Kakuthstha's name, the subsequent kings of the lineage were known as Kaakuthsthas. Kaakuthsthas means 'Kakuthstha's descendents'.
680	Kalama (Shaali)	a kind of grain	Kalama is the name of certain grain mentioned in the Raamaayanam. It is a kind of paddy.
681	Kali	an age (of the four ages)	Kali is the fourth and the last of the four ages, Kritha, Threetha, Dvaapara and Kali. Kritha yuga consists of 17 28 000 years, Threetha Yuga runs for 12 96 000 years, Dvaapara Yuga spans 8 64 000 years and Kali yuga is 4 32 000 years long. These four ages go on recycling one after another. A period of these four ages together is named a Mahaa-yuga. Seventy two such Mahaa-yugas make one Manu's term. A period of fourteen such terms of Manus make one day for Brahma. A period equal to a Brahma's day is Brahma's night too. The creation ends with Brahma's night and begins with Brahma's day. A Brahma stays in his status for a hundred Brahma-years. Then, another Brahma takes in.
682	Kalingam 1	A Province	Kalinga is the name of a province. Sugreeva mentioned it among the places in the south, to search around for Seetha.
683	Kalingam 2	a town	Kalingam is the name of a town. Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death. Note that a province named Kalingam was different from this.
684	Kalmaashapaada (Pravridha or Soudaasa or Veerasaha or	Raama's ancestor	Kalmaashapaada was an ancient king of the Solar dynasty. Pravridha was his original name. He was Raghu's son and Shankhana's father. Pravridha was also known as Kalmaashapaada

No	Name	Identification	Details
	Mithrasaha )		or Soudaasa or Mithrasaha or Veerasaha . His queen Madayanthi was a pious and famous Pathivratha. Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi etc. Vaalmeeki told Soudasa's story to Shathrughna while Shathrugna stayed at the sage's hermitage on his way to Madhupuram to kill Lavana. Soudaasa was to live as a demon for twelve years due to Vasishtha's curse. The king too took water into his hands and was about to curse back the sage but his wife stopped him. The king threw the water on his own feet scalding them due to the power of the waters. since then he was known as Kalmaashapaada. ( Note that the name of Kalmaashapaada's father told here ie Sudaasa, is different from Raghu, the one given in Baalakaanda. Was Raghu known as Sudaasa too? It is a question to be decided by the learned. Learners need not mind these differences since they won't stand in the way of enjoying the story.)
685	Kalmaashi	a divine cow	Kalmaashi refers to the divine cow Kaamadhenu, ie the cow that gives whatever is prayed for ( Kaama= wish, Dhenu = cow) . The flyer and residence of Raavana, the Pushpakam, is compared to this Kaamadhenu, since it provides everything that is desired.
686	Kalpa 1	A divine tree	(Note that Kalpa means a measure of time and a divine tree too.) Kalpa is one of the five divine trees in the heaven. These trees are famous for their ability of giving whatever that is wished for . The word 'Kalp' is the verbal root , meaning , ' to think or wish'. The names of the five divine trees are - Santhaana, Mandaara, Kalpa, Paarijaatha and Harichandana.
687	Kalpa 2	A time measure	(Note that Kalpa means a measure of time and a divine tree too.) Kalpa is a time-measuring unit, spanning over many ages, equivalent to one day or one night of Brahma. It measures a period of time from the beginning of the creation to its end. It extends for a period of 432 crore years ie 432 00 00 000 years.
688	Kampana	A demon	Kampana was a demon. He was Raavana's follower, When the Vanaras burnt Lanka, Raavana sent Kumbha and Nikumbha to drive them away. Kampana too followed them and was killed by Angada.

No	Name	Identification	Details
689	Kanakhalam	A Village	Kanakhalam is the name of a village . When king Nriga donated the same cow twice to two different Braahmanas, the first donee of the cow searched for it and found it in the house of another Braahmana in a village named Kanakhalam. Thereafter, they both argued between themselves and went to Nriga himself for justice.
690	Kandala	a kind of tree	Kandala is the name of certain tree mentioned in the Raamaayanam.
691	Kandarpa (See Manmatha)	God	Kandarpa is another epithet of Manmatha, the god of love.
692	Kandu 1	a sage	Kandu was a sage. Raama quoted this name twice. Once to Kousalya, stating that the sage killed a cow owing to his father's order, despite its being a banned deed, . Again he quoted Kandou, son of Kanva, saying that he had sung a hymn in praise of virtue of saving the refugees. It is not clear whether these two sages were the same.
693	Kandu 2	a sage	Vaalmeeki mentioned sage Kandou while describing a deserted forest near Vindhya. Kandou was a great sage but he was irascible. He lived in a forest on the feet of Vindhya. His sixteen year old son died in the forest. That made the sage angry with the forest as a hole and he cursed it to get ruined. As a result, all the animals and birds left the forest. It became unlivable to any beings. The Vaanaras who went to the south in search of Seetha, entered that ruined forest too and searched there to their best.
694	Kanka	a bird	Kanka is a bird mentioned in the Raamaayanam. Its beak is crooked and hence is used as an instrument in surgery in olden days.
695	Kankaalam	An Asthram	Kankaalam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Vishvaamithra said that Kankaalam, Kaapaalam, Musalam and Kankaalam Kankanam are the weapons that the demons use.
696	Kankanam	An Asthram	Kankanam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Vishvaamithra said that Kankaalam, Kaapaalam, Musalam and Kankanam are the weapons that the demons use.
697	Kankapathra	a kind of arrow	Kankapathra is a type of arrow mentioned in Raamaayanam.
698	Kanva 1	a sage	Note that Raamaayanam mentions two sages named Kanva. One Kanva was mentioned as

No	Name	Identification	Details
			father of sage Kandū. Raama quoted Kandū's name twice on different occasions - once with his father's name Kanva and once without . It is not clear if these two references were made to the the same person. Also, another sage Kanva was mentioned in Mahaabhaaratham but he seems to be a different one.
699	Kanva 2	a sage	Note that Raamaayanam mentions two sages named Kanva. Kanva was a sage. Methaathithi was his father. Kanva was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages- Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
700	Kapardi	Shiva	Kapardi is another epithet of Shiva. Kaparda is the name of band of Shiva's plaits. "Kapardi " means, ' one that has Kaparda' .
701	Kapeevathi	A river	Kapeevathi is the name of a river. Bharatha and Shathrughna passed by this river during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
702	Kapi	monkey	The word Kapi means 'Monkey' . Raama's army consisted various monkeys and bears. Kapi, Vaanara, Markata, Vanachara, Plavaga, Plavanga, Plavangama etc are the synonyms for a monkey.
703	Kapila	A sage.	Kapila was great ancient sage. He was Vishnu's incarnation. ( He was a great philosopher too. He founded the Saankhya school of thought in philosophy. Raamaayanam tells little about him but Bhaagavatham describes his life.) When Sagara's sixty thousand sons dug down the earth and found their father's sacrificial horse near Kapila's hermitage, they thought him to be its detainer and charged at him only to be burnt into ashes just by the sage's angry looks. Shreemathi is said to be his wife whose name Seetha mentioned while saying that she was as unseverable from Raama as Shreemathi was

No	Name	Identification	Details
			from Kapila. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
704	Karaala	a demon	Karaala was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Karaala's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
705	Karaveeraaksha	A demon	Karaveeraaksha was a demon. He was Raavana's follower and one of the leaders of Khara's army. Karaveeraaksha fought with Raama in Janasthaanam battle and was killed.
706	Karaveerakara	A deity of missile	Karaveerakara is the ruling deity for withdrawal of the Asthram Thaamasam which is one of the Asthrams that Vishvaamithra awarded to Raama.
707	Kardama	A Prajaapathi	Kardama was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin. Kardama's son Ila became king of Baahlika provinces. Ila once turned into a woman and during his life as woman, he married Budha and gave birth to a son named Purooravas. Later, on Kardama's advice , with the help of great sages and Maruththa, Ila performed Ashvamedham and again turned into a man .
708	Karenu	an animal	Karenu is the name of an animal mentioned in the Raamaayanam. It is the female elephant.
709	Karkatakam	a constellation	Karkatakam is the name of the fourth of the twelve constellations. Its western name is Cancer . The specific relevance of this constellation to Raamaayanam is that Raama and his three brothers , all were born in this constellation (zodiac). For Raama and Lakshmana, their birth ascendant too was Karkatakam.
710	Karni	a kind of arrow	Karni is a type of arrow mentioned in Raamaayanam.
711	Karnikaara	a kind of plant	Karnikaara is the name of certain tree mentioned in the Raamaayanam.
712	Karoosha	An ancient province	Karoosha and Malada are the two places where Indra shed off his defilement that befell upon him due to killing Vrithra through unfair means. The Yakshi-turned demoness Thaataka was destroying these places by terrorising the people and eating them off. It was here that Raama killed the demoness at Vishvaamithra's order.



No	Name	Identification	Details
713	Karuna	Sentiment, pity	Karuna (= pity) is one of the sentiments maintained in poetry. The main feeling that rules this sentiment is grief.
714	Kashyapa 1 (Y is consonant.) (See Arishtanemi )	A Prajaapathi	(There are three Kashyapas – a progenitor, one of the seven sages, and another sage.) One of the progenitors of the creation. He was known as Arishtanemi too. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
715	Kashyapa 2 (Y is consonant.)	One of the seven sages	There are three Kashyapas – a progenitor, one of the seven sages, and another sage.) Kashyapa is one of the famous seven sages who are termed " Saptharshis" ie, The Septet of The Sages ( Saptha=seven, Rishis=sages). It is mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these seven sages change with each Manu . The Septet of The Sages is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or ' Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. a small star adjacent to Vasishtha is referred to as Arundhathi . In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple .
716	Kashyapa 3 (Y is consonant.)	a sage	There are three Kashyapas – a progenitor, one of the seven sages, and another sage.) Kashyapa is a sage mentioned to have been present in Raama's court regularly alongwith Vasishtha. The name Kashyapa is sometimes spelt as Kaashyapa too. Yet, It appears that Kashyapa and Kaashyapa refer to two different persons.
717	Kavacham	an armour	Kavacham is the armour or mail worn by a warrior around his body to protect from opponent's weapons or shots. In Raamaayanam, it is described that Raavana's son Athikaaya obtained a divine armour which made him proof to any missile except Brahmaastram.
718	Kavasha	a sage	Kavasha was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of

No	Name	Identification	Details
			Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
719	Keeraka	a bird	Keeraka is a bird mentioned in the Raamaayanam. Though the context is not clear to say , it should be the Keera itself, ie, the parrot.
720	Keerthiraatha	Janaka's ancestor	Keerthiraatha was one of Janaka's ancestors. He was Maheedhraka's son and Mahaaroma's father. There was another king named Keerthiratha, also Janaka's ancestor, who was Prathindhaka's son and Devameedha's father. Note the very slight difference in spellings of these two names.
721	Keerthiratha	Janaka's ancestor	Keerthiratha was one of Janaka's ancestors. He was Prathindhaka's son and Devameedha's father. There was another king named Keerthiraatha, also Janaka's ancestor, who was Maheedhraka's son and Mahaaroma's father. Note the very slight difference between the spellings of these two names.
722	Kekaya 1 (Y is consonant.)	A province	Kekaya is the name of a province. Dasharatha's queen Kykayi was from this country. This was on the north-west side. Its ruler was referred as Ashvapathi. Yudhaajith was Kykayi's brother. Bharatha and Shathrughna were here when Dasharatha died.
723	Kekaya 2 (Y is consonant.)	Kekaya king	The word Kekaya is used to represent both the Kekaya province and the ruler of that province too. In Samskritham, it is a common practice to use the name of the province in masculine plural and to use the name of its ruler in masculine singular.
724	Kerala	A Province	Kerala is the name of a province. Sugreeva mentioned this province among the places in the south, to search around for Seetha.
725	Kesari (R is consonant.)	A Vaanara chief	Kesari was a Vaanara chief living in areas around Meru and Maalyavaan hills. He was Hanumaan's father and Anjana's husband. Hanumaan was his son that he obtained from god Vaayu's boon. On the hill Gokarna, Kesari killed a demon named Shambasaadana who assumed the form of an elephant and harrassed sages and gods. Kesari joined Sugreeva with his innumerable Vaanara

No	Name	Identification	Details
			troops for the war against Raavana. Kesari was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Kesari was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajeaanu .
726	Keshini 1	Sagara's queen	Keshini was one of king Sagara's queens. She gave birth to Asamanjas. Seetha mentioned Keshini's name while saying that she was as unseverable from Raama as Keshini was from Sagara. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanathi, Nala and Damayanathi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, Sagara and Keshini, and Kapila and Shreemathi.
727	Keshini 2	a river	Keshini is the name of a river. Lakshmana and his charioteer Sumanthra stayed for a night on its banks while returning from the forests after leaving the banished Seetha there.
728	Kethakam	a kind of tree	Kethaka is the name of certain flowering tree mentioned in the Raamaayanam. Kethakam has a very strong aroma. It is said that the smell attracts the snakes . Often, snakes are found around Kethaka trees.
729	Kethumaala	A Vaanara	Kethumaala was a Vaanara. After crossing the see and seeing Lanka with its strong protection, Hanumaan thought that reaching or entering Lanka could be possible only to a few mighty Vaanaras like Hanumaan himself, Sugreeva, Angada, Jaambavaan, Mynda, Dvidida, Sushena, Kushaparva, Riksha, Kethumaala.
730	Kethumathi	Gandharva	Kethumathi was a Gandharva lady. Narmada was

No	Name	Identification	Details
		lady	her mother. Sundari and Vasudha were her sisters. Kethumathi was wife of demon Sumaali. She gave birth to four daughters named Raaka, Pushpoathkata, Kaikasi and Kumbheenasi ; and to eleven sons named Prahastha, Akampana, Mahaabala, Vikata, Kaalakaarmuka, Dhoomraaksha, Danda, Supaarshva, Samhraadi, Praghasa and Bhaasakarna.
731	Khadga	A weapon	Khadga is a weapon mentioned in Raamaayanam . Khadga means a scabbard, a kind of sword.
732	Khadira	a kind of tree	Khadira is the name of certain tree mentioned in the Raamaayanam.
733	Khara 1	A demon at Janasthaanam	Khara was one of Raavana's cousins. He was kept as Raavana's governor at Dandaka ie Janasthaanam. He was also entrusted with the duty of protecting Shoorpanakha, whom Raavana allowed to freely roam in Dandaka and Janasthaanam. At Shoorpanakha's urge, Khara fought with Raama and was killed alongwith his fourteen generals, fourteen thousand force, and his two followers Dooshana and Thrishiras too. It was told that these three were originally sage Yaajnavalkya's diciples in their previous birth when they were cursed by Lord Shiva to take birth as demons to be liberated only after being killed by Raama.
734	Khara 2 (1.donkey, 2.hybrid horse)	an animal	Khara is an animal mentioned in the Raamaayanam. It is the donkey. Also, sometimes, the context suggests that Khara is a kind of hybrid steed. At the time of abduction of Seetha, Raavana's chariot was drawn by Kharas. A famous commentator interpreted that Khara is a hybrid horse and quoted the relevant verses from a treatise on horse breeds.
735	Kharjoora	a kind of tree	Kharjoora is the name of certain tree mentioned in the Raamaayanam. It is a kind of date tree with sweet fruit. In our country, its dry fruit are used in rituals as sacred item.
736	Kharvam	a number	Kharvam is a number equalling to ' one lakh Mahaapadmams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ), Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ), Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabrindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ),

No	Name	Identification	Details
			Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
737	Kimpurusha	a Demi-god	Kimpurusha is a demi-god. The Kimpurushas all live in the north under Kubera's lordship. In king Ila's episode, it is described that all the followers of Ila who turned into women due to Shiva's curse, later turned into Kimpurusha women. But, immediately after a few verses, it is mentioned that they became Kinnara women.
738	Kimshuka	a kind of tree	Kimshuka is the name of certain tree mentioned in the Raamaayanam. Its red flowers are glaring in colour and often a multiple-wounded person red with oozing blood is compared to this tree.
739	Kinnaras	demi-god class	Just like Kimpurushas, Kinnaras are also a demi-god celestials. They are described to have horse-faces. Hence a reference to Kinnara women as Ashvamukhis ie "horse-faced" (Ashva=horse, Mukham=face). The Kinnaras all live in the north under Kubera's lordship. In king Ila's episode, it is described that all the followers of Ila who turned into women due to Shiva's curse, later turned into Kimpurusha women. But, immediately after a few verses, it is mentioned that they became Kinnara women.
740	Kiraathaas	A creed of Mlechchas	Kiraathas were a creed of mlechchas that were created by Vasishtha's cow Shabala, to smash Vishvaamithra's army.
741	Kishkindha	Vaanaras' place	Kishkindha is the town of Vaanara kings Vaali and sugreeva. It is sometimes referred to as 'The Cave' . It was here that Sugreeva gathered his Vaanara army, deployed it to search for Seetha, and later marched from, for the war against Raavana.
742	Kodraavanam	a forest	Kodraavanam is the name of a forest near the foot of mount Vindhya. The Vaanaras who went to the south in search of Seetha, searched for her in this forest too.
743	Kokila	a bird	Kokila is a bird mentioned in the Raamaayanam. It is the cuckoo. It is symbolic for the spring and it is known for its sweet cooing. Kokila finds a god place in our literature.
744	Konaahatham	A musical instrument	Konaahatham is a musical instrument mentioned in the Raamaayanam. It is a drum-type instrument, played by beating on its sides with hands or sticks.
745	Koota 1	a clown and entertainer	Koota was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of

No	Name	Identification	Details
			them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
746	Koota 2	A weapon	Koota is a weapon mentioned in Raamaayanam . It might be a long woden rod with a round head at the striking end.
747	Kosala	A Province	Kosala was one of the prominent provinces of ancient Bhaaratham. Ayodhya was its capital. Dasharatha was its ruler during Raamaayanam times. Dasharatha mentioned Kosala as one of the provinces under his control. It was of two parts, the northern Kosala and the southern Kosala. Sugreeva mentioned it among the places in the east, to search around for Seetha. After Raama, his two sons ruled the two parts of this province.
748	Koshakara	A Province	Koshakaara is the name of a province. Sugreeva mentioned it among the places in the East, to search around for Seetha. Some commentators opined that Koshakaaras were some rulers of an unknown land.
749	Koti (a crore)	a number	Koti, ie a crore, is number equalling to ' hundred lakhs'. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are :- Dasha ( 10 ), Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ), Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
750	Koulancharam or Kaalanjaram	a place	Koulancharam or kaalancharam is a place of temple or trust. Once in Ayodhya, during Raama's rule, a dog was hit by a mendicant named Sarvaarthasiddhi. The dog went to Raama for justice. When Raama called the begger and enquired, he admiited his offence. All the law experts and sages opined that a Braahmana was unfit to be killed. Then, the dog asked Raama to make that Braahmana a chief trustee of a temple at a place named Koulanjaram ( spelt as Kaalancharam too) . The dog explained the reason behind its demand that a person in such a position would commit the offence of misappropriation of funds and lead himself to a hell named Aveechi. (This story is mentioned as - and it seems to be - an interpolation).

No	Name	Identification	Details
751	Koumbhakarni ( See Kumbha and Nikumbha too)	demon	The word Koumbhakarni means "Kumbhakarna's son". Kumbha and Nikumbha both were Kumbhakarna's sons. Hence Nikumbha was once referred to as Koumbhakarni, since he was Kumbhakarna's son. For the same reason, both Kumbha and Nikumbha were together referred to as "Koumbhakarnis".
752	Kousalya	Raama's mother	Kousalya was Dasharatha's eldest queen. She was Raama's mother. She loved her son the most. When Raama was leaving for the forests on exile, she tied an enchanted medicinal herb named Vishalyakarani, to his hand. She could not bear Raama's separation and wept bitterly. She too went to Raama to call him back home from the forests, after Dasharatha's death. Kousalya spoke several times blaming Kykayi for the latter's insisting on Raama's exile for no good reason, but, all that was natural at an hour when love and suffering rule the mind. Kousalya lived long with her sons and grandsons. She saw Raama disown Seetha and perform many sacrifices. She died peacefully after many years.
753	Koushaambi	a city	Koushaambi is the name of the city that was founded by Koushaamba who was Vishvaamithra's ancestor.
754	Koushika 1 (See Vishvaamithra)	Vishvaamithra	(Note that the name Koushika applies to four people and one place in Raamaayanam – two sages, Indra, a Braahmana, and a province.) Koushika is an alternative name to Vishvaamithra. Koushika means, 'Kushika's son'. The name is derived from the name Kushika which was an alternative name to Gaadhi, Vishvaamithra's father.
755	Koushika 2	a Sage	(Note that the name Koushika applies to four people and one place in Raamaayanam – two sages, Indra, a Braahmana, and a province.) Koushika was one of the sages who visited Raama after coronation. He was different from Vishvaamithra who too was called Koushika. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhomya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri,

No	Name	Identification	Details
			Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere. The sages that visited the new king Raama were - Koushika, Yavakreetha, Gaargya, Gaalava, Kanva,
756	Koushika 3 ( See Indra)	Indra	(Note that the name Koushika applies to four people and one place in Raamaayanam – two sages, Indra, a Braahmana, and a province.) Koushika is an alternative name of Indra, the Lord of heaven and gods.
757	Koushika 4	A Braahmana	(Note that the name Koushika applies to four people and one place in Raamaayanam – two sages, Indra, a Braahmana, and a province.) Koushika was a Braahmana living in Ayodhya. He was among Raama's priests. ( Here, the commentator explained that Kaushika means Vishvaamitra's son and Agastya means Agastya's son, but it did not appear that appropriate to me. Pray elders to pardon .) Before leaving for exile, Raama donated many gifts to Sujajna, Koushika, Agastya, Chitraratha whoa was one of the senior charioteers, scholars of the Katha and Kalaapi branches of the Vedas, some Vedic students, and a poor Braahmana named Trijata.
758	Koushika 5	A Province	(Note that the name Koushika applies to four people and one place in Raamaayanam – two sages, Indra, a Braahmana, and a province.) Koushika is the name of a province. Sugreeva mentioned it among the places in the south, to search around for Seetha.
759	Koushiki 1 (female)	Goddess of Heaven's wealth	Koushiki is the presiding deity of wealth of the Heaven. She is so called because she pertains to Koushika ie Indra. Once Indra incurred the sin of Brahmahathya and consequently the goddess Koushiki left him and hid herself in Paathaalam. The sages performed many sacrifices sanctifying Indra, making him again fit for the wealth and favour of the goddess. Then Vishnu brought Koushiki back and endowed to Indra.
760	Koushiki 2 , (See Sathyavathi )	A river	Koushiki is a river, the form which was assumed by Sathyavathi, wife of sage Richeeka. Sathyavathi was daughter of king Gaadhi. Hence, she was Vishvaamithra's elder sister. She was given to sage Richeeka of the Bhrigu lineage. She served her husband well and turned into a river named Koushiki near the Himaalayas. Vishvaamithra used to live near the river out of his love towards his sister.



No	Name	Identification	Details
761	Kousthubha	A divine jewel of Vishnu	Kousthubha is the name of the jewel that Vishnu bears on his chest. This jewel too came from the milk sea when it was churned for ambrosea. Goddess Lakshmi and the gem Kousthubham went to Vishnu.
762	Kovidaara	a kind of tree	Kovidaara is the name of certain tree mentioned in the Raamaayanam. It is the symbol on the banner of the chariot of Ayodhya's rulers.
763	Koyashtika	a bird	Koyashtika is a bird mentioned in the Raamaayanam. It is a water-bird.
764	Krakara	a bird	Krakara is a bird mentioned in the Raamaayanam. It is a water-bird. It is a kind of crane.
765	Krathana	A Vaanara	Krathana was a Vaanara chief, born to a Gandharva lady by Lord Agni's gift. He lived in the areas surrounding Mount Kylaasa. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota.
766	Krathu 1	A Prajaapathi	(The name Krathu refers to two people - a Prajaapathi and a sage.) Krathu was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
767	Krathu 2	a sage	(The name Krathu refers to two people - a Prajaapathi and a sage.) Krathu was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
768	Krikalaasa (RI is a vowel here)	an animal	Krikalaasa is an animal of reptile class, mentioned in the Raamaayanam. It is the chameleon. Its mention occurs twice. The first one - When all the gods fled from King Maruththa's sacrifice hall seeing Raavana appear there, Kubera assumed the form of a Krikalaasa to escape. Later, he awarded the animal that its body would therefrom become gold-coloured. Agasthya narrated this story to Raama. And the

No	Name	Identification	Details
			second mention of the animal Krikalaasam – A king named Nriga once donated the same cow to two different Braahmanas whereby a quarrel arose between them about the ownership of the cow. They both went to see Nriga himself for justice but the king did not grant them an audience for several days. The angry Braahmanas cursed Nriga to turn into a chameleon. At the prayer of the king, they allowed relief that Lord Vishnu would incarnate as Vaasudeva in the Yadu dynasty in the coming Dvaapara age, and that Nriga would be relieved of the curse with the sight of Vaasudeva. Raama narrated this story to Lakshmana.
769	Krishaashva (RI is a vowel here) (See Bhrishaashva)	A Prajaapathi.	Krishaashva or Bhrishaashva was a Prajaapathi. Jaya and Suprabha were his wives. Jaya gave birth to fifty sons who are the ruling deities of the divine missiles or Asthrams. Suprabha too gave birth to fifty sons who are the ruling deities of withdrawals of the Asthrams. Vishvaamithra awarded Raama all those Asthrams with the hymns of both their use and withdrawal.
770	Krishana (RI is a vowel here)	A deity of missile	Krishana is the ruling deity for withdrawal of the Asthram Hayashiras which is one of the Asthrams that Vishvaamithra awarded to Raama.
771	Krishnagiri (RI is a vowel here)	a hill	Krishnagiri is a hill where the Vaanara chief Rambha lived. He also lived on the hills of Vindhya and Sudarshana.
772	Krishnaveni (RI is a vowel here)	a river	Krishnaveni is a prominent river in southern part of our country. It is usually referred to as Krishna. Sugreeva mentioned this among the places in the south, to search around for Seetha.
773	Kritha (RI is a vowel here)	an age (of the four ages)	Kritha is the first of the four ages ie Yugas - Kritha, Threetha, Dvaapara and Kali. An age is a variable measure of time. Kritha Yuga consists of 17 28 000 years, Threetha Yuga runs for 12 96 000 years, Dvaapara Yuga spans 8 64 000 years and Kali yuga is 4 32 000 years long. These four ages go on recycling one after another. A period of these four ages together is named a Mahaa-yuga. Seventy two such Mahaa-yugas make one Manu's term. A period of fourteen such terms of Manus make one day for Brahma. A period equal to a Brahma's day is Brahma's night too. The creation ends with Brahma's night and begins with Brahma's day. A Brahma stays in his status for a hundred Brahma-years. Then, another Brahma takes in. Our next Brahma is Hanumaan.
774	Krodhana	A Vaanara chief	Krodhana was a Vaanara chief. He was one among the prominent Vaanaras that Raavana's

No	Name	Identification	Details
			counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvividha, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota.
775	Krodhavasha	One of the mothers of creation	Krodhavasha was one of Daksha's daughters and one of Kashyapa's wives. She gave birth to ten daughters who further gave birth to various animals. The ten daughters of Krodhavasha were - Mrigi. Mrigamanda, Hari, Bhadramada, Maathangi, Shaardooli, Shvetha, Surabhi, Surasa, and Kadruka or Kadru.
776	Krouncha 1	a mountain in Himaalayas	Krouncha is a mountain in the Himaalaya range. Sugreeva mentioned about it while describing to Vaanaras about the places in the north, to search around for Seetha. Our Puraanams say that Lord Kumaara once competed with Parashuraama in archery and made a hole to this mountain with his arrows. The hole served as apaasage for the swans to fly through when they made trips to and fro Maanasa lake.
777	Krouncha 2	a bird	Krouncha is a bird mentioned in the Raamaayanam. It is a water-bird of the crane class. The Raamaayanam itself hoisted in connection with a poor Krouncha bird. A hunter shot at a male Krouncha bird while it was sporting with its female. That sight aroused pity in Vaalmeeiki's mind and he instantly uttered a verse, reprimanding the hunter for the cruel act. Thus, the verse or poetry, heralded itself onto the earth first through Vaalmeeiki. Also, at many places, this bird is mentioned among many others, while describing the natural scenes.
778	Krounchaaranyam	a place in Dandaka forest	Krounchaaranyam is a place in Dandaka forest. Searching for Seetha, Raama and Lakshmana reached this place near sage Mathanga's hermitage. There, a demoness named Ayomukhi ran to Lakshmana and forced him to sport with her. Lakshmana became angry and he cut off her ears and nose. With that, Lakshmana's score in cutting ears and nose of women reached to three (Thaataka, Shoorpanakha and Ayomukhi).
779	Krouncham	An Asthram	Krouncham is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.

No	Name	Identification	Details
780	Krouchavanam	a place	Krouchavanam was the place where Yayaathi's son Yadu lived after his father banned him from ruling the kingdom , installing his younger son Pooru as his successor ruler.
781	Krounchi	Mother of birds	Krounchi was the daughter of Kashyapa and his wife Thaamra. She gave birth to owls.
782	Kshanadaachara	Demon	Kshanadaachara is a descriptive name for demons who naturally move around during night. The word means 'nocturnal'. ( Kshanada = night, Chara = wanderer ) . The demons are said to move around during nights hence this name to them. The words like Nishaachara and Kshapaacara, Raatrinchara etc are similar.
783	Kshathriya	a social order	Kshathriya indicates the second order of the society. The ancient society had four orders - Braahmanas, Kshathriyas, Vyshyas and Shoodras. The duty of the Braahmanas was to study the Vedas, to perform sacrifices, conduct sacrifices performed by others, and to guide the other three orders. The duty of Kshathriyas was to protect themselves along with the other three orders, to rule and administer the state, to study the Vedas, and to perform sacrifices. The duty of the Vyshyas was to carry out trade and commerce, to raise cattle, to take care of agriculture, to study Vedas, and to perform sacrifices. The duty of Shoodras was to provide ancilliary services to the rest of the three orders and to participate in such activities as required to see that the three orders fulfil their duties.
784	Ksheerasaagara or Ksheeroda	sea of milk	Ksheerasaagara or Ksheeroda is the name of the milk-sea. By churning this milk sea, the gods and demons obtained ambrosea, moon-god, apsaras, goddess Lakshmi, the divine horse Uchchyskravas, the celestial tusker Ayravatham etc. This milk sea is said to be the abode of Vishnu. Sugreeva mentioned this milk sea (Ksheeroda) among the places in the east, to search around for Seetha. Some scholars identify this with some astronomical location, just likethe Mount Meru.
785	Ksheeroda or Ksheerasaagara	A sea of milk	Ksheeroda or Ksheerasaagara is the name of the milk-sea. By churning this milk sea, the gods and demons obtained ambrosea, moon-god, apsaras, goddess Lakshmi, the divine horse Uchchyskravas, the celestial tusker Ayravatham etc. This milk sea is said to be the abode of Vishnu. Sugreeva mentioned this milk sea (Ksheeroda) among the places in the east, to search around for Seetha. Some scholars identify

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			this with some astronomical location, just likethe Mount Meru.
786	Kshepani	A weapon	Kshepani is a weapon mentioned in Raamaayanam . It might be a projectile type weapon. The verb 'Kship' means 'to throw'. 'Kshepani' means, 'one that is thrown' / 'one that throws'
787	Kshupa	the first king of humans	Kshupa was the first ever king in this mortal world. When Brahma wanted to create a king to the mortals too, he took traces of powers of the four directional Lords, Indra, Yama, Varuna and Kubera. At that moment Brahma sneezed and the sneeze produced a human being. Brahma named him Kshupa (Kshup= To sneeze) and made him the first king of the mortals, installing in him the powers of the four Cardinal Lords. Agasthya told this story to Raama while substantiating that a king can accept gifts from others, not in the form of alms.
788	Kshura	a kind of arrow	Kshura is a type of arrow mentioned in Raamaayanam.
789	Kshurapra	a kind of arrow	Kshurapra is a type of arrow mentioned in Raamaayanam.
790	Kubera	a god	Kubera is the Lord of the north direction and Lord of wealth too. He was born to sage Vishravas and Devavarnini. Raavana was his half-brother. Kubera's son was Nalakuubara. Kubera is also referred to as Aylabila, Vyshravana, Dhanada, Dhanapathi, Saarvabhuma, Raajaraaja etc. He undertook penences propitiating Lord Brahma who was pleased and intalled him as the Cardinal Lord of the North direction. Kubera first lived in Lanka and owned the flier Pushpakam but he lost both of them to his half-brother Raavana. He was defeated by Raavana during the latter's campaigns. During the king Maruththa's sacrifice, when Raavana entered the sacrifice hall, Kubera fled from that place at the sight of Raavana, asuming the form of a chameleon. As a gift to the animal for the good its form had done to him, Kubera allowed that the chameleons would from then onwards be in golden colour. Once Kubera cursed a Gandharva named Thumburu to become a demon, allowing a relief that death in Raama's hands would end the curse. That demon was named Viraadha who was killed by Raama later in Dandaka forest. named The Vanara chief Gandhamaadana was born on the earth from Kubera's grant, to help Raama's cause in killing Raavana.

No	Name	Identification	Details
791	Kuja (Angaraka, Mangala)	A planet	Kuja is one of the nine planets in astrology. Sun, Moon, Angaraka or Kuja, Budha, Guru or Brihaspathi, Shukra or Ushanas, Shani or Manda or Shanyshchara, Raahu and Kethu are the nine planets. Sun is said to be the king of the planets.
792	Kukshi	Raama's ancestor	Kukshi was one of Raama's ancestors. He was Ikshvaaku's son and Vikukshi's father.
793	Kulinga	A river	Kulinga is the name of a river. Bharatha and Shathrugna passed by this river during their return journey to Ayodhya, on being recalled after Dasharatha's death. It might be one of the seven lines of Ganga.
794	Kulingam	a city	Kulingam is a city on the banks of Sharadanda river. The messengers of Vasishtha sent to Kekaya to recall Bhartha, passed by this, during their journey to the Kekaya capital of Raajagriham.
795	Kumaara	Shiva's son	Kumaara is son of Lord Shiva and Uma. Devasena and Valli are his wives. Peacock is his vehicle. His weapon is named Shakthi. Hence his name Shakthidhara (Dhara=bearer). Kumaara's birth is described in Baalakaandam in the Raamaayanam. Shiva's energy was first released to be borne by Uma but, the gods invoked to Agni to bear it. Agni took up the energies and transmitted to Ganga. But, Ganga could not bear that powerful cosmic energy and let it down near the foot of Himaalaya in a meadow of Shara grass. Then a boy was born from that energy. The boy was the Lord Kumaara himself. He is also named Skanda since he was slipped down by Ganga (Skand= to slip), Gaangeya since he was borne by Ganga ( Gaangeya = from Ganga), and Sharavanabhava since he was born from Shara meadow( Shara=white reed.Vana=meadow, Bhava= birth place / born from).The gods sent the six Kriththikas ie the divine mothers, to feed the boy who assumed six faces and simultaneously sipped milk from the six mothers. Hence his names Shadaasya, Shadaana, Shanmukha and Kaarthikeya ( Shat= six, Aasya= Aanana =Mukha = face,Kaarthikeya= of Kriththikas). The boy Kumaara was made the leader of the army of Gods. Hence his name Senaani ( Senaa=army, Nee= to lead).
796	Kumbha (Also see Koumbhakarni.)	a demon	Kumbha was a demon. He was Kumbhakarna's son and Raavana's follower. Nikumbha was Kumbha's brother (Both were referred to as 'Koumbhakarni' ie 'Kumbhakarna's son'. ). While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including

No	Name	Identification	Details
			Kumbha's. When brought captured to Raavana's court, Hanuman saw Kumbha in Raavana's court. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Kumbha had a snake banner on his vehicle. Kumbha followed Raavana when the latter himself entered the warfield for the first time. During the further course of the war, when the Vaanaras burnt Lanka, Raavana sent Kumbha and Nikumbha to drive them away. In that fight, Kumbha was killed by Sugreeva.
797			
798	Kumbhagana	A musical instrument	Kumbhagana is a musical instrument mentioned in the Raamaayanam. It probably consists of a set of water pots, like our Jalatarangini. (Kumbha = pot, Gana=set).
799	Kumbhahanu	a demon	Kumbhahanu was a demon. He was Raavana's follower. Kumbhahanu went into the war alongwith Prahastha and was killed by Thaara.
800	Kumbhakarna	A Demon.	Kumbhakarna was a demon. He was Raavana's younger brother. Vajrajvaala was his wife. Kumbha and Nikumbha were his sons. Kumbhakarna had a ghastly and gaint physique measuring a six hundred fathoms heightl and a hundred fahoms width. Kumbhakarna had Brahma's grant that he would sleep all through six months to wake up for a day and sleep again next day for another six months. Even today, a heavy sleeper is ridiculed as 'Kumbhakarna'. While searching for Seetha in Lanka, Hanumaan saw his residence too. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Raavana ordered to wake up Kumbhakarna after his first defeat in Raama's hands. The demons were to shed their sweat to wake him up. Waking up after superhuman efforts, Kumbhakarna first reprimanded Raavana but soon went to war. All the Vaanaras ran in every direction at the very sight of his form. He crushed the Vaanaras under his feet like insects and swallowed thousands of them. He was at last killed by Raama in the fight with three great Asthrams, Roudram, Vaayavyam and Ayndram (twice).
801	Kumbhayoni	Agasthya	Kumbhayoni is another epithet of Agasthya. The word " Kumbhayoni " means, ' One born from a pot'. He ws so described since he took birth from a pot wherein the energies of Soorya and Varuna were stored. Sage Vasishtha too, who lost his physical form due to a curse from a king

No	Name	Identification	Details
			Nimi, regained his lost physical form by taking birth from the same pot as Agastya was born from . As such, the word Kumbhayoni is elsewhere applied to Vasishtha too (not used in Raamaayanam).
802	Kumbheenasi 1	a demoness	(There were two demonesses with the name Kumbheenasi. The elder Kumbheenasi was the aunt of the younger ie niece Kumbheenasi.This entry is about the aunt Kumbeenasi.) Kumbheenasi was one of the four daughters of Sumaali and Kethumathi. Raaka, Pushpothkata and Kykasi ( Raavana's mother) were her sisters. It means that Kumbheenasi was Raavana's aunt. Another demoness named Kumbheenasi was daughter of Anala who was Maalyavaan's daughter. That means, this younger Kumbheenasi was Raavana's sister ( cousin). Thus, there were two different demonesses named Kumbheenasi, the elder one being the aunt and the younger one being the niece. It was this younger Kumbheenasi that a demon named Madhu abducted in Raavana's absence and married. Raavana spared that offence at the request of kumbheenasi herself.
803	Kumbheenasi 2	a demoness	(There were two demonesses with the name Kumbheenasi. The elder Kumbheenasi was the aunt of the younger ie niece Kumbheenasi. This entry is about the niece Kumbeenasi.) Kumbheenasi was a demoness. She was daughter of Anala who was Maalyavaan's daughter. Maalyavaan was the maternal grandfather of Raavana and this Kumbheenasi. That means this Kumbheenasi was Raavana's sister (cousin). A demon named Madhu abducted her in Raavana's absence but Raavana spared that offence at the request of Kumbheenasi herself. There was another another demoness named Kumbheenasi who was daughter of Sumaali. As sumaali was Raavana's grandfather, this elder Kumbheenasi was Raavana's aunt. Thus, there were two different demonesses named Kumbheenasi, the elder one being the aunt and the younger one being the niece. Madhu and Kumbheenasi had a son named Lavana. He ruled from Madhupuram where Shathrughna killed him after Raama's coronation.
804	Kumuda	A Vaanara	Kumuda was a Vaanara chief. He lived on a hill named Sankochana on the banks of river Gomathi. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw



No	Name	Identification	Details
			the residences of many prominent Vaanaras, Kumuda being one among them. Kumuda joined Sugreeva with his ten troops of Vaanaras. In the marching army, he was placed in forefront alongwith Neela and Rishabha, to clear the route. Kumuda was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, Shathabali or Shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Kumuda was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
805	Kumudam	a kind of flower	Kumudam is the name of certain flower mentioned in the Raamaayanam. Like, Uthpalam, Kumudam is also a variety of Water-Lily.
806	Kunda 1	deity of a divine treasure	( The name Kunda refers to three things - a divine treasure, its deity and a flower.) Kunda is one of the nine presiding deities of the divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
807	Kunda 2	a divine treasure	( The name Kunda refers to three things - a divine treasure, its deity and a flower.) Kunda is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
808	Kunda 3	a kind of flower plant	( The name Kunda refers to three things - a divine treasure, its deity and a flower.) Kunda is the name of certain flower plant mentioned in the

No	Name	Identification	Details
			Raamaayanam.
809	Kunjara 1	A Vaanara	( The name Kunjara refers to three things – A Vaanara, A hill and an animal ie elephant.) Kunjara was a Vaanara. An Apsaras named Punjikasthala incurred a curse and as its result, she took birth as his daughter who was named Anjana. Kunjara gave her to Kesari. Hanumaan was born to Kesari and Anjana from Lord Vaayu's boon.
810	Kunjara 2	a hill	( The name Kunjara refers to three things – A Vaanara, A hill and an animal ie elephant.) Kunjara is the name of a hill in the south sea. It lies to the south of Vydyutha hill. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He also said that there lies sage Agasthya's divine residence built by Vishvakarma, extending over a ten Yojanams. ( Here, Agasthya indicates the south star.)
811	Kuranta	a kind of tree	Kuranta is the name of certain tree mentioned in the Raamaayanam. The paste of its leaves is applied by women to palms and feet to make them shine with red colour.
812	Kurara	a bird	Kurara is a bird mentioned in the Raamaayanam. It is a kind of crane.
813	Kuravaka	a kind of tree	Kuravaka is the name of certain tree mentioned in the Raamaayanam.
814	Kuru	A Province	Kuru is the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Kuru kingdom is the place of Mahaabhaaratham war.
815	Kurujaangalam	A province	Kurujaangalam is the name of a province. It lies as a part of the Kuru province itself, adjacent to it. The messengers sent by Vasishtha to Kekaya to recall Bharatha passed this during their journey to Kekaya capital Raajagriham.
816	Kurukshethram	a holy place	Kurukshethram is a holy place. Raamaayanam says that the recital of Raamaayanam bestows on the reciter such virtue that could have been acquired either by visiting holy places like Kurukshethram or by donating huge loads of gold in Kurukshethram.
817	Kusha 1	Vishvaamithra's ancestor	( The name Kusha refers to three things – two different kings and a sacred grass) Kusha was Vishvaamithra's ancestor. Vydarbhi was his wife. Kusha had four sons - Kushaamba, Kushanaabha, Aadhoortharajas and Vasu. Vishvaamithra himself told Raama about his own lineage, mentioning the sequence as - Brahma- Kusha - Kushaamba,

No	Name	Identification	Details
			Kushanaabha Aadhoortharajas and Vasu ; Kushanaabha-Gaadhi-Vishvaamithra.
818	Kusha 2	Raama's son	( The name Kusha refers to three things – two different kings and a sacred grass) Kusha was Raama's son. Lava was his twin cousin. Both were born at sage Vaalmeeki's hermitage. Both had education and archery from Vaalmeeki himself. Both the brother sang Raamaayanam in Raama's sacrifice halls. After Raama, Kusha became king of Kosala ( Southern Kosala Provinces) who ruled from Kushaavathi while Lava became king of Kosala ( Northern Kosala Provinces) and ruled from Shraavasthi.
819	Kusha 2 or Darbha	a sacred grass	( The name Kusha refers to three things – two different kings and a sacred grass) Kusha or Darbha is the sacred reed grass used in every sacred rituals. It is used as a base to place pious things, used as a mat to sit on for ritual performances, and worn as a ring to fingers while performing rituals. It is almost impossible to perform any Vedic ritual without Darbha. is a sacred grass .
820	kushaamba	Vishvaamithra's ancestor	Kushaamba was Vishvaamithra's ancestor. He founded the city of Koushaambi. Vishvaamithra himself told Raama about his own lineage, mentioning the sequence as - Brahma- Kusha - Kushaamba, Kushanaabha Aadhoortharajas and Vasu ; Kushanaabha-Gaadhi-Vishvaamithra.
821	Kushaashva	A king	Kushaashva was one of the kings from the lineage of Ikshvaaku's son Vishaala who built and ruled the city of Vishaala. Kushaashva was Sahadeva's son and Somadaththa's father. Vishvaamithra narrated about this lineage to Raama, while they were travelling to Mithila.
822	Kushaavathi	a city	Kushaavathi was the capital city of Kusha (Raama's son) who ruled the Southern Kosala Provinces after Raama.
823	Kushadhvaja 1	Janaka's brother	( The name Kushadhvaja refers to two persons – Janaka's brother and Brihaspathi's son.) Kushadhvaja was brother of Seetha's father Janaka. Once a king named Sudhanva who was the ruler of the city of Saankaashyam on the banks of river Ikshumathi asked for Seetha but Janaka rejected. Sudhanva attacked Janaka to defeat him and win Seetha. But Janaka defeated Sudhanva and installed Kushadhvaja as king at Saankaashyam. at the time of Seetha's marriage, Kushadhvaja gave his two daughters Maandavi and Shruthakeerthi to Bharatha and Shathrughna.
824	Kushadhvaja 2	Vedavathi's	( The name Kushadhvaja refers to two persons –

No	Name	Identification	Details
		father	Janaka's brother and Brihaspathi's son.) Kushadhvaja was a divine person. He was son of Brihaspathi, the preceptor of the gods. Kushadhvaja had a daughter named Vedavathi whom her father wanted to give in marriage to Vishnu. A demon named Dambhu asked for her but was rejected whereupon he killed Kushadhvaja while he was asleep. Later, Vedavathi took up penance to win Vishnu as husband. During her penance, once Raavana looked her and forced to marry him. Vedavathi not only rejected his plea but when he was about to advance, she burnt herself into ashes speaking a vow that she would cause his destruction in the next birth. Vedavathi was later born as Seetha.
825	Kushanaabha	Vishvaamithra's ancestor	Kushanaabha was Kusha's son and Vishvaamithra's grandfather. He founded the city of Mahodayam. Ghrithaachi was his wife. He had hundred daughters who were made humped by Lord Vaayu. Later, Kushanaabha gave all his daughters in marriage to a king named Brahmadaatha whose touch made all the princes normal. Vishvaamithra himself told Raama about his own lineage, mentioning the sequence as - Brahma- Kusha - Kushaamba, Kushanaabha Aadhoortharajas and Vasu ; Kushanaabha-Gaadhi-Vishvaamithra.
826	Kushaparva	A Vaanara	Kushaparva was a Vaanara. After crossing the sea and seeing Lanka with its strong protection, Hanumaan thought that reaching or entering Lanka could be possible only to a few mighty Vaanaras like Hanumaan himself, Sugreeva, Angada, Jaambavaan, Mynda, Dvidida, Sushena, Kushaparva, Riksha, Kethumaala.
827	Kushaplavanam	Adithi's hermitage	Kushaplavanam is a hermitage where Adithi went on with her penances as a result of which she gave birth to Vaamana, one of Vishnu's incarnations.
828	Kusheelavas (Kusha 2 and Lava )	Raama's sons	Raama's sons Kusha and Lava both together are referred to as Kusheelavas . Vaalmeeki first taught the Raamaayanam to them. They sang it in Raama's sacrifice-halls during his Ashvamedham sacrifice . Later, the word Kusheelavas has become a synonym for any rhapsodists or singers and actors in dramas.
829	Kushika (Gaadhi.)	Vishvaamithra's father	Kushika is another name for Gaadhi, Vishvaamithra's father. Raamaayanam mentions Vishvaamithra as ' Kushika's son ' ( Kushika-daayaadah, Kushikaathmajah, Daayaada=Aathmaja= son).

No	Name	Identification	Details
830	Kushtha	a kind of tree	Kushtha is the name of certain tree mentioned in the Raamaayanam.
831	Kuthaaram	A weapon	Kuthaaram is a weapon mentioned in Raamaayanam . It is an axe, sometimes with two back-to-back blades.
832	Kuthsa	a sage	Kuthsa was a sage. When a dog prayed Raama in his court for justice against an offence caused to it by a begger named Sarvaarthasiddha, Kuthsa was also present in the court alongwith Bhrgu, Angirasa, Vasishtha ( these were sages), Kaashyapa ( he was Raama's priest), besides counsels like Dharmapaalaka and others.
833	Kutika	a river	Kutika is the name of a river. Bharatha and Shathrughna passed by this river during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
834	Kutikoshthika	a river	Kutikoshthika is the name of a river. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya, on being recalled after Dasharaha's death. Before crossing this river, they had earlier crossed the river Ganga.
835	Kykasi (Y is a vowel.)	A demoness	Kykasi was one of the four daughters of the demon Sumaali and his Gandharva wife Kethumathi. Raaka, Pushpothkata and Kumbheenasi were her three sisters. At the suggestion of Sumaali, Kykasi married Vishravas and got three sons and one daughter. Raavana, Kumbhakarna and Vibheeshana were the three sons and Shoorpanakha was the daughter. Kykasi advised Raavana to go for penances to acquire power and wealth. When Raavana brought Seetha, Kykasi also, besides Aviddha , Maalyavaan and Vibheeshana, advised him to let Seetha go to Raama and to secure peace and safety thereby but Raavana did not obey her words.
836	Kykayi (First Y is vowel. Second is consonant.) (See Kykeyi )	Dasharatha's queen	Kykayi or Kykeyi was Dasharatha's third and youngest principal queen. She was daughter of Kekaya ruler and hence her name Kykayi or Kykeyi. Bharatha was her son. Kyka loved Raama too as her own son. She felt happy when she first heard that Raama was going to be coronated as crown-prince, when her son bharatha was away at her maternal house. But, her servant woman Manthara poisoned her mind and instigated her to demand the king for the fullfilment of his two promises that were made to her earlier with a provision for their performance whenever she wanted. Falling prey to Manthara's vile advice, Kyka demanded Dasharatha to fulfill both her

No	Name	Identification	Details
			<p>promises then, the first one by sending Raama on exile to Dandaka forest for fourteen years, and the the other one by coronating Bharatha as crown-prince in stead of Raama. She was adamant with her demand and did not heed the king or the senior counsel Sumanthra or her co-wives. Dasharatha was forced to part with Raama and that lead to Dasharatha's death too. Bharatha returned home only to learn all those unhappy developmnets. He severely scolded her mother for sending Raama away. He did not either rule the kingdom too. He went to Raama to plead with him to return home. Kykayi too went with her son to call back Raama but she was not successful. Thus, she only incurred pulic blame and insult. Kykayi lived for many years and passed away after Seetha's departure.</p>
837	<p>Kykeyi (first Y is vowel, Second is consonant.) (See Kykayi )</p>	<p>Dasharatha's queen</p>	<p>Kykayi or Kykeyi was Dasharatha's third and youngest principal queen. She was daughter of Kekaya ruler and hence her name Kykayi or Kykeyi. Bharatha was her son. Kyka loved Raama too as her own son. She felt happy when she first heard that Raama was going to be coronated as crown-prince, when her son bharatha was away at her maternal house. But, her servant woman Manthara poisoned her mind and instigated her to demand the king for the fullfilment of his two promises that were made to her earlier with a provision for their performance whenever she wanted. Falling prey to Manthara's vile advice, Kyka demanded Dasharatha to fulfill both her promises then, the first one by sending Raama on exile to Dandaka forest for fourteen years, and the the other one by coronating Bharatha as crown-prince in stead of Raama. She was adamant with her demand and did not heed the king or the senior counsel Sumanthra or her co-wives. Dasharatha was forced to part with Raama and that lead to Dasharatha's death too. Bharatha returned home only to learn all those unhappy developmnets. He severely scolded her mother for sending Raama away. He did not either rule the kingdom too. He went to Raama to plead with him to return home. Kykayi too went with her son to call back Raama but she was not successful. Thus, she only incurred pulic blame and insult. Kykayi lived for many years and passed away after Seetha's departure.</p>
838	<p>Kylaasa (Y is a vowel.)</p>	<p>A divine mountain</p>	<p>Kylaasa is the name of the divine mountain , a place where Lord Shiva stays. It lies in the range</p>

No	Name	Identification	Details
			<p>of Himaalaya mountains, beyond mount Sudarshana and mount Devasakha. Here, Vishvakarma built Lord Kubera's residence. Once Raavana's flier Pushpakam haked here near Kylaasam due to Shiva's ordinance. Raavana got angry with that and tried to lift off the mount Kylaasa itself. Shiva pressed the hill down to crush Raavana's hander under it. The unbearable pain made Raavana yell out such a horrible cry that the entire world was shook with fear at that sound. Having no other go and submitting himself to Shiva, Raavana sang the Saama Veda for a thousand years in praise of Shiva to propitiate him. At last, Shiva let Raavana free and named him Raavana due to the horrible cry (=Raavanam) he made ( Note, Raavana's real name was Dashagreeva). Shiva also awarded Raavana a divine sword named Chadrahaasam . Other contexts of mention of Kylaasa are - Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Kylaasa mountain to come to serve Raama's cause. Sugreeva mentioned this divine mountain while describing to Vaanaras about the places in the north, to search around for Seetha.</p>
839	Kytabha (Y is a vowel.)	a demon	Kytabha was an ancient demon. Madhu was his brother. Both were killed by Vishnu. The earth got its name Medini, by being filled with their fat and morrow (Medas=fat, Medini = ' one that has fat ' ) .
840	Laajas	Parched grain	<p>Laajas are the parched grain ( usually paddy) used in some rituals like marriage , sacrifices etc. Laajas are also poured on the head of a person as a symbol of blessing or welcome while receiving a person of respect. In traditional marriages, Laaja-Homa is an important performance wherein the parched</p> <p>grain are used in oblations. It was a custom in olden days for the women of the city to</p> <p>pour flowers,Laajas and Akshathas (sacred grain) on the heads of an important visitor</p> <p>or royal guest while he passes through the streets. The difference between Akshathas</p> <p>and Laajas is that - Akshathas are grain ( rice) wetted with turmeric and water, and</p>

No	Name	Identification	Details
			then sanctified with hymns whereas the Laajas are the grain parched on fire. In occult practices too, various parched grain are used in performances that are meant to propitiate certain deities.
841	Lakshaaksha	A deity of missile	Lakshaaksha is the ruling deity for withdrawal of the Asthram Brahmashiras which is one of the Asthrams that Vishvaamithra awarded to Raama.
842	Laksham or Niyutham (Y is consonant)	a number , one lakh	Niyutham or Laksham means ' one lakh'. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabrindam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ) , Mahaakharvam (10 <sup>47</sup> ) , Samudram (10 <sup>52</sup> ) , Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
843	Lakshmana ( or Soumithri ) (RI is consonant.)	Dasharatha's son	Lakshmana was Raama's younger brother. Sumithra was his mother. Oormila was his wife. Shathrughna was his twin brother ( Both Lakshmana and Shathrughna are referred to as Soumithri ie ' Sumithra's son ' . ) . Bharatha was his another half-brother, like Raama himself. Since child hood, the four brothers moved together in pairs, Raama and Lakshmana as one pair, and Bharatha and Shathrughna as another pair. Like Raama, Lakshmana too was Vishnu's incarnation. He was as prominent in the Raamaayanam as Raama. He stood by Raama through thick and thin. He very much loved and respected Raama . He went with Raama to Vishvaamithra's place to guard the sage's sacrifices. He too was married at the same as Raama . When Dasharatha helplessly cancelled Raama's coronation and ordered for his exile, Lakshmana was so angry with his father that he was about to declare an attack against him, if not for Raama's prevention. Lakshmana too followed Raama to the forests on exile, though he was not stipulated to do that. When Bharatha came to Raama at the Chithrakoota, Lakshmana's concern about Raama lead him first to mistake his arrival as a hostile one but later he corrected himself. In the forests too, Lakshmana always guided and encouraged Raama, standing beside him, despite Raama's suggestion that Lakshmana had better



No	Name	Identification	Details
			<p>leave for home. He punished the demoness Shoorpanakha for her indecent advances with Raama. Later, when Maareecha appeared in the form of a golden deer to lure Seetha, Lakshmana at once scented that it was Maareecha's delusion and warned Raama not to go after that. Raama did not heed that advice and suffered a lot later. When the dying Maareecha cried in Raama's voice, he did not give way to fears, though Seetha could not hold herself. At the unbearable goading of Seetha, Lakshmana left her alone in the hut and went for Raama. That allowed Raavana to abduct the helpless Seetha. Lakshmana was the only one to console Raama from the grief of loss of Seetha. He supported Raama always by infusing courage and mental stability. While killing Viraadha and Kabandha, Lakshmana reacted quickly though he was first upset. Lakshmana was happy that Sugreeva became their friend. After Vaali's death and Sugreeva's coronation, Lakshmana was angry that Sugreeva did not turn up to help them in time as promised earlier. He personally went and warned Sugreeva and reminded him of his duty. After receiving the good news that Seetha was alive but under Raavana's confinement, Lakshmana too went to Lanka with Raama and the Vanaras. In the war, he was twice wounded and fell fainted due to Indrajith's missiles, Garuda and Hanumaan saved him on those two occasions. In the war, he killed many demons including Athikaaya and the invincible Indrajith. The sages praised Lakshmana more for killing Indrajith, than Raama for killing Raavana. He could not tolerate Raama's refusing to accept Seetha back, after the war. But he did not speak against Raama. Later, at Ayodhya, it was he whom Raama ordered to drop Seetha in the forests without her knowledge beforehand. Lakshmana did that task too, obeying his brother's orders. Later, after many years, at Raama's orders, Lakshmana settled his elder son Angada as king at Angadeeyapuram city in the Kaarupatha province. Likewise, his younger son Chandrakethu too was installed as king under Bharatha's supervision, at Chandrakaantham city in the Malla province. In the last days of his life, he was forced by sage Durvaasas to break into Raama's privacy with a stranger ( Yama in a Braahmana's guise) , which offence would be punished with death. Thus, Raama was to award</p>

No	Name	Identification	Details
			<p>death punishment to Lakshmana but the court counsels opined that abandoning a dear relative was as right as a death punishment. Raama followed the decision and declared to his beloved brother that he was disowned. Lakshmana straight away walked into the waters of Sarayu river and left his mortal body to reach his original abode. Raama too soon renounced the world after Lakshmana's departure. Lakshmana stands as an example for pure fraternity. He acted like a driving force behind Raama during the tough times.</p>
844	Lanka 1	An island city	<p>( The name Lanka refers to the city of Lanka and its deity Lanka too.) Lanka is an island city in the south sea. It was first built by the divine sculptor Vishvakarma for Indra. It was built on the Thrikoota hill in the south sea. The majestic city was one hundred Yojanams long and thirty Yojanams wide. Its beauty, grandeur and fortification too were matchless. Later, when Maalyavaan and the other demons asked Vishvakarma to build a city for them, he sent them to Lanka. The demons left Lanka and fled to the nether world, after their defeat from gods. Then , Vishravas sent Kubera to live there. Later, Raavana grabbed it from Kubera, along with his flier Pushpakam. Raavana kept Seetha in Lanka after he abducted her from Raama's hermitage. Searching for Seetha, as hinted by bird lord Sampaathi, Hanumaan crossed the sea and reached Lanka. The sight of the city made him wonder. He burnt it partly before he left. Later, during the war, the Vaanara army burnt Lanka again. After the war, Vibheeshana ruled from Lanka.</p>
845	Lanka 2 (lady)	a deity	<p>( The name Lanka refers to the city of Lanka and its deity Lanka too.) Lanka was the name of the deity that protected the Lanka city. She stopped Hanumaan from entering into the city and hit him but Hanumaan hit her back making her fall down. She then revealed to Hanumaan that she was earlier told that the city of Lanka would meet its destruction when she was defeated by a Vaanara.</p>
846	Lava	Raama's son	<p>Lava was Raama's son. Kusha was his twin brother. Both were born to Seetha at sage Vaalmeeki's hermitage, when she was living there after her banishment. Both brothers obtained education and archery from Vaalmeeki himself. Both of them sang Raamaayanam in Raama's sacrifice halls. After Raama, Kusha became king</p>

No	Name	Identification	Details
			of Kosala ( Southern Kosala Provinces) who ruled from Kushaavathi while Lava became king of Kosala ( Northern Kosala Provinces) and ruled from Shraavasthi.
847	Lavana	a demon	Lavana was a demon. His father was Madhu and his mother was Kumbheenasi, Raavana's sister (cousin). Lavana ruled from Madhupuram which was built by his father Madhu. Lavana got from his father a great trident that was given by Shiva. Lavana was invincible as long as he held that trident with him. Raama's ancestor Maandhaatha was killed by Lavana, with this terrible trident. After many generations, at the request of some sages living near river Yamuna, Raama sent Shathrughna to kill him. Shathrughna intercepted the demon's way while the latter was entering the city after a trip to the forests without the trident in his hands and killed him with the Vyshnavaasthram. As soon as Lavana was killed, the trident reached Shiva. Following his victory, Shathrughna ruled from the city of Madhupuram which is also known as Madhura.
848	Likucha	a kind of tree	Likucha is the name of certain tree mentioned in the Raamaayanam. It is a fruit of the lemon class.
849	Lodhra	a kind of tree	Lodhra is the name of certain tree mentioned in the Raamaayanam. Its flowers and leaves are used in making cosmetics in olden days.
850	Lohitha	A sea	Lohitha is the name of a sea. It is located in the Shaalmali Continent (Dveepam) . Sugreeva told about it while describing the places in the east to his Vaanaras going in that direction in search of Seetha.
851	Lokapaala	a demon	Lokapaala was a demon of ancient days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samharaada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna, Haardikya, Shumbha and Nishumbhaka.
852	Lola	A demoness	Lola was a demoness. Madhu was her son. It was this Madhu that abducted Raavana's sister (cousin) Kumbheenasi. Madhu and his son Lavana ruled from Madhupuram. Many generations later, at the request of the sages living around river Yamuna, Raama sent Shathrughna to kill Lavana.
853	Lopaamudra	a lady	Lopaamudra was sage Agasthya's wife. She was reckoned as one among the powerful Pathivrathas. In Raamaayanam, her name was

No	Name	Identification	Details
			just mentioned whereas her husband Agasthya appeared in many incidents of the epic. Seetha mentioned Lopaamudra's name while saying that she (Seetha) was as unseverable from Raama as Lopaamudra was from Agasthya. Seetha then mentioned other couples such as Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
854	Louhithyam (Y is consonant.)	a town	Louhithyam is the name of a town. Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
855	Maadanam	An Asthram	Maadanam is one of the Asthrams that Vishvaamithra used against Vasishtha. Vishvaamithra awarded an Astram named Madanam, to Raama. Maybe, Madanam and Maadanam are one and the same.
856	Maadhavi 1	Goddess Earth	( The name Maadhavi refers to 1. Goddess Earth and 2. a plant too.) Maadhavi is another epithet of Goddess Earth. Seetha referred to Mother Earth as Maadhavi in her vow before Raama , the sages and the gods, seeking an entry into the earth if what she vowed was right.
857	Maadhavi 2	a kind of flower plant	( The name Maadhavi refers to 1. Goddess Earth and 2. a plant too.) Maadhavi is the name of certain flower plant mentioned in the Raamaayanam. There are many varieties of this plant.
858	Maagadhas (See also, Vandi 1 and Sootha)	a bard	Vandis and Maagadhas are those staff in royal houses whose job is to praise the kings to please them. Usually, they sing the fame of the king and his lineage early in the morning to wake him up with those songs. The purpose is to constantly remind him of the legacy that he hails from and its dignity that he should keep up. All such staff are in general referred to as Vythaalikas ie ' those who wake up.'
859	Maagham	a month	Maagham is the eleventh of the twelve months of the year. In this month, the full moon joins the star of Makha ie Magha.
860	Maaheshvaram	An Asthram	Maaheshvaram is an Asthram . Lakshmana used it against Indrajith .
861	Maahishaka		Maahishaka is the name of a province. Sugreeva mentioned it mong the places in the south, to search around for Seetha.
862	Maahishmathi	a city	Maahishmathi is the name of the capital city of Arjuna, a king of the Hyhaya dynasty. Raavana once went to defeat him but he himself was

No	Name	Identification	Details
			defeated and captured by Arjuna. Kaarthaveerya let Raavana go free at the word of Pulasthya, Raavana's grandfather.
863	Maalathi	a kind of flower plant	Maalathi is the name of certain flower plant mentioned in the Raamaayanam.
864	Maalava	A province	Maalava is the name of a province. Sugreeva mentioned it among the places in the East, to search around for Seetha, while describing the places in that direction.
865	Maali	a demon	Maali was a demon. He was one of the three sons of Sukesha and Devavathi. Maalyavaan and Sumaali were his elder brothers. His wife Vasudha was a Gandharva lady. From Vasudha, Maali got four sons Anila, Anala, Hara and Sampaathi. All these four brothers became Vibheeshana's followers in the later years. Maali was killed by Vishnu in the war. That made Maalyavaan and Sumaali run for their lives and hide in Paathaalam.
866	Maalini	A River	Maalini is the name of a river. The messengers sent by Vasishtha to Kekaya to recall Bharatha passed this during their journey to Kekaya capital Raajagriham.
867	Maalyavaan 1 (Y is consonant.)	A demon	( The name Maalyavaan refers to two things – 1. a demon and 2. a mountain.) Maalyavaan was a demon . He was the son of demon Sukesha and the Gandharva lady Devavathi. His wife was a Gandharva lady named Sundari. Sumaali and Maali were his brothers. All the the three brothers performed penances and propitiated Brahma who gave them boons of invincibility and mutual love. Powered by such boons, the three demons harrassed gods and sages. They made Lanka their residence. From Sundari, Maalyavaann got a daughter named Anala and seven sons - Vajramushti, Viroopaaksha, Durmukha, Supthaghna, Yajnakopa, Maththa and Unmaththa. After losing to Vishnu in the war and seeing Maali fall killed by Vishnu, Maalyavaan left Lanka and retreated to the nether world. Later, after Raavana's rise, he went to the latter who was his own grandson, and stayed with him. Once Maalyavaan advised Raavana to return Seetha to Raama for peace and safety of the demons but Raavana did not care those words.
868	Maalyavaan 2 (Y is a consonant.)	A hill	( The name Maalyavaan refers to two things – 1. a demon and 2. a mountain.) Maalyavaan is the name of a hill. When Raavana abducted Seetha, she helplessly invoked to every tree and hill and

No	Name	Identification	Details
			river. Maalyavaan is a hill near her cottage. Hanumaan's father Kesari stayed near that hill for some time and from there he went to Gokarna hill to kill the demon Shambasaadana .
869	Maalyavathi (Y is consonant.)	A River	Maalyavathi is the name of a river. It is near the Chithrakoota hill. Raama stayed at a place on the banks of this river.
870	Maanasa ( See Maanasam for clarity.)	Mountain	( Note that Maanasa as masculine means the mountain and Maanasam as neuter means the Maanasam lake.) Maanasa is a mountain in the Himaalayas. While describing the places in the north to the Vaanaras that were sent to search for Seetha in that direction, Sugreeva mentioned this mountain as Avriksha, Vihagaalaya , Kaamashyla and Maanasa too. (A=without, Vriksha=tree, 'devoid of trees' ; Vihaga=bird, Aalaya=residence; Kaama=wish, Shyla=hill. 'the hill fulfilling wishes'.). From the context, it also appears that Avriksham, Kaamashylam and Maanasam are three different hills. A famous commentator interpreted that way too.
871	Maanasam ( See Maanasa for clarity.)	a lake.	( Note that Maanasa as masculine means the mountain and Maanasam as neuter means the Maanasam lake.) Maanasam is the name of a great lake in the Himaalaya mountain range. The lake is a sacred place from where many rivers sprang up. All traditionalists long to see this place. Thanks to our weak government, now it is in China!
872	Maandakarni	a sage	Maandakarni was a great asage. Another sage named Dharmabhrith in Dandaka forest told Raama about this sage and his greatness. Maandakarni practised penances for ten thousand years subsisting on just air and water. The gods were concerned at the sage's penances and sent five Apsaras to distract him from penances. Maandakarni fell into sporting with them. At the expense of his powers acquired with the penances, he created a large lake and a big house within its waters. He also assumed the form of a young man and spent time with the five apsaras , enjoying their music and dance. The lake was named Panchaapsaras ( Pancha=five, Apsaras= divine dancers). The lake was full of water throughout the year. Neither the sage nor the damsels were visible to anyone, though the sounds were heard.
873	Maandavi	Bharatha's wife	Maandavi was Bharatha's wife. She was daughter of Janaka's brother Kushadvaja. Her younger sister Shruthakeerthi was given to Shathrughna.

No	Name	Identification	Details
			In Raamaayanam, little is said about her or her sister.
874	Maandhaatha	Raama's ancestor	Maandhaatha was an ancient king of the Solar dynasty. He was son of Yuvanaashva and father of Susandhi. Maandhaatha was killed by demon Lavana with his powerful trident. Maandhaatha was reckoned as one of the Great Sixteen kings. Raama quoted him while supporting his shooting Vaali from aside, saying that ancient king Maandhaatha punished an ascetic Shramanaka for his fault and that imposes that a ruler should punish the erring person whoever or wherever he might be.
875	Maanibhadra (Manibhadra, Maanichaara, Paarshvamouli )	a Yaksha	Maanibhadra was a Yaksha. He is referred to as Manibhadra, Maanichaara and Paarshvamouli too. He was one of the leaders of Kubera's army . During the war with Raavana's army of demons, Maanibhadra defeated Dhoomraaksha and severely wounded Raavana too. But, Maanibhadra's crown turned to a side when Raavana hit him and since then he was named Paarshvamouli (Paarshva=side, Mouli=crown).
876	Maanichaara (Manibhadra, Maanibhadra, Paarshvamouli )	a Yaksha	Maanichara was a Yaksha. He is referred to as Manibhadra, Maanichaara and Paarshvamouli too. He was one of the leaders of Kubera's army . During the war with Raavana's army of demons, Manibhadra defeated Dhoomraaksha and severely wounded Raavana too. But, Manibhadra's crown turned to a side when Raavana hit him and since then he was named Paarshvamouli (Paarshva=side, Mouli=crown).
877	Maareecha 1	A Demon	( The name Maareecha refers to three people – a demon, a Vaanara and a Prajaapathi.) Maareecha was a demon. He was son of Sunda and Thaataka. He was Raavana's follower once and was indulged in destruction of sacrifices of sages. Disturbing Vishvaamithra's sacrifice, he was driven off by Raama. He later tried to take revenge with Raama but could save his life by chance. Raavana asked him to help in planning for Seetha's abduction. Maareecha first refused to involve in that act due to his fear of Raama but Raavana's threats forced him to accept. As was told by Raavana, he assumed the form of a golden deer and decoyed Raama first and then Lakshmana well away from their cottage, thus enabling Raavana to abduct lonely Seetha. Raama understood Maareecha's plot and killed him with a fierce shot. But, before falling dead, Maareecha yelled out in Raama's voice thus raising alarm in

No	Name	Identification	Details
			Seetha's mind. She forced Lakshmana to go in search of Raama. Thus she made herself vulnerable by remaining alone in the lonely cottage which which gave fruitful chances to Raavana in his task of abducting her. Thus, Maareecha took his revenge at the cost of his life, during his very last moments.
878	Maareecha 2	A Vaanara	( The name Maareecha refers to three people – a demon, a Vaanara and a Prajaapathi.) Maareecha was one of the Vaanaras that were born with the traces of Prajaapathi Mareechi. Other Vaanaras born so were named Archirmaalas. The Archirmaalas and Maareecha all were members of the team of the Vaanaras that went to the west to search for Seetha, under Sushena's leadership.
879	Maareecha 3 ( See Kaashyapa 2 )	A Prajaapathi	( The name Maareecha refers to three people – a demon, a Vaanara and a Prajaapathi.) Maareecha is another name of Kaashyapa, the Prajaapathi. He was called so because he was son of Mareecha (Maareecha=Mareecha's son). While telling about the greatness of the Siddhaashramam, Vishvaamithra told Raama that Vishnu was born as Vaamana (the Vaamana incarnation) to Kaashyapa and Adithi.
880	Maargasheersham	a month	Maargasheersham is the ninth of the twelve months of the year. In this month, the full moon joins the star of Mrigashiras ie Mrigasheersha.
881	Maarjaara	an animal	Maarjaara is an animal mentioned in the Raamaayanam. It is the domestic cat.
882	Maarkandeya 1 (Y is consonant.)	A divine sage	( The name Maarkandeya refers to two people – a sage and a priest.) Maarkandeya is a divine sage. He is supposed to be the long-living person ever. He too was present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth. ( The adjective used here 'Deerghaayu', meaning , 'long-living' suggests that it was the divine sage Maarkandeya himself .)
883	Maarkandeya 2 (Y is consonant.)	Raama's priest and counsel	( The name Maarkandeya refers to two people – a sage and a priest.) Maarkandeya was one of Raama's advisors. Raama consulted him too on the issue of the premature death of a Braahmana boy.
884	Maarthanda	Soorya	Maarthanda ( or Maartaanda) is another epithet of Soorya, the Sun god.
885	Maarutha	Vaayu, wind-god	Maarutha is another epithet of Vaayu, the wind-god.
886	Maaruthas (See Maruths)	Group of Gods	Maaruthas is synonym for Maruths, the group of gods, seven in number, who are lords of winds.



No	Name	Identification	Details
887	Maathali	Indra's charioteer.	Maathali is Indra's charioteer. In the wars between the gods and the demons, Maathali drove Indra's vehicle whenever he mounted on a chariot. Maathali's son Gomukha is the driver of Indra's son Jayantha. When Raama was fighting with Raavana, Indra sent his own chariot with his driver Maatali for Raama's use. Maathali drove the chariot for Raama in his final battle with Raavana. He spoke encouraging Raama against Raavana and drove the vehicle to meet Raama's intentions. Infact, at a stage when Raama kept himself engaged either just in refuting Raavana's missiles or simply in chopping off Raavana's heads that were popping up again and again even as they were cut off, Maathali advised Raama to use the Brahmaasthra to finish Raavana. Raama did so and Raavana fell at last. Maathali went back to heaven with the chariot after Raavana was killed.
888	Maathanga	an animal	Maathanga is an animal mentioned in the Raamaayanam. It is another name for an elephant.
889	Maathangi	Mother of elephants	Maathangi was one of the ten daughters of Kashyapa and his wife Krodhavasha. Maathangi was the mother of all the earthly elephants.
890	Maatharishva (R is consonant.)	Wind god	Maatharishva is another epithet of Vaayu, the wind-god.
891	Maayaadharam (Y is consonant.)	An Asthram	Maayaadharam is one of the Asthrams that Vishvaamithra awarded to Raama.
892	Maayaamriga (Y is consonant. RI is vowel.)	a magical deer	Maayaamriga (Maayaa= dellusion, Mriga=deer) is the form of magical deer that Maareecha assumed to decoy Raama. The deer looked splendid with all its limbs shining as if they were made of gold and gems. Seetha fell for that and sent Raama to catch it alive or dead for her. Raama went for it despite Lakshmana's objections stating that it was impossible for such a deer to exist in nature and all that was Maareecha's trick. That was later proved to be true but at the cost of Seetha. The word Maayaamrigam is often used to refer to a dellusory or an improbable but luring thing.
893	Maayaavi (Y is consonant.)	a demon	Maayavi was a demon. He was Maya's son. Dundubhi was his brother. Both Maayaavi and Dundubhi were killed by Vaali on different occasions. Notably, both these killings gave rise to two important developments. Once Maayaavi challenged Vaali to a fight. Vaali and Sugreeva together chased him into a cave. There, Vaali kept Sugreeva at the entrance of the cave and

No	Name	Identification	Details
			entered the cave to find Maayaavi. Several months passed but Vaali did not return. Sugreeva heard loud cries of the demons from inside the cave. Sugreeva mistook Vaali to have been killed and returned home which led to a thorough misunderstanding between Vaali and Sugreeva, causing enmity between them whence Vaali banished Sugreeva from the kingdom and chased him from one corner of the earth to another. Also, when Vaali killed Dundubhi, he accidentally threw the demon's dead body towards sage Mathanga's hermitage and that made Vaali incur a terrible curse from him.
894	Madanam ( of Manmatha )	An Asthram	Madanam is one of the Asthrams that Vishvaamithra awarded to Raama. This missile Madanam is said to be ruled by Manmatha, or, pertaining to Manmatha. Vishvaamithra used an Asthram named Maadanam against Vasishtha. May be Madanam and Maadanam are one and the same.
895	Madayanthi (Y is consonant.)	a queen	Madayanthi was king Soudaasa's queen. Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa . Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Sage Vaalmeeki told Shathrughna about Soudaasa and Madayanthi , during shathrughna's stay at the sage's hermitage on his way to Madhupuram to kill Lavana.
896	Maddukam	A musical instrument	Maddukam is a musical instrument mentioned in the Raamaayanam. It is a variety of drum-type instruments, played by beating on it with hands or handles .
897	Madgu	a bird	Madgu is a bird mentioned in the Raamaayanam. It is the water-crow.
898	Madhooka	a kind of tree	Madhooka is the name of certain tree mentioned in the Raamaayanam. Its flowers are used to prepare a kind of wine.
899	Madhu 1	An ancient demon	( Note that the name Madhu refers to two different demons.) Madhu was a demon of the ancient periods. Kytabha was his brother. Vishnu killed both of them. The earth got the name "Medini" by being filled with their fat and morrow ( Medas=fat, Medini= ' one that has morrow' ).
900	Madhu 2	A demon	( Note that the name Madhu refers to two

No	Name	Identification	Details
			different demons.) Madhu was a demon. Lola was his mother. He abducted and married Raavana's sister (cousin ) Kumbheenasi but Raavana spared his offence at the request of Kumbheenasi. Madhu obtained a trident from Shiva which made him invincible as long as he held it in his hands. Madhu built a city Madhupuram and ruled from there. After Madhu, his son Lavana ruled from Madhupuram. At the request of some sages living around river Yamuna, Raama sent Shathrughna to kill him and Shathrughna killed Lavana with the Vyshnavaasthram.
901	Madhuchchanda	Vishvaamithra's son	Madhuchchanda was one of Vishvaamithra's sons. This name is elsewhere spelt as Madhuchchandras.
902	Madhumantham	a city	Madhumantham is the name of a city. It was the capital of a king named Danda who was banished by his father Ikshvaaku. Danda thereby formed his own kingdom between the hills Vindhya and Shyvala. This kingdom later became the Dandaka forest. For full details, see the entry Danda.
903	Madhumaththa	a clown and entertainer	Madhumaththa was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Kuta, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
904	Madhupuram or Madhupuri or Madhura 1	a city	Madhupuram or Madhupuri or Madhura is the name of a city founded by the demon Madhu whose mother was Lola, wife was Kumbheenasi and son was Lavana. The forest near the city of Madhupuram was named Madhuvanam. Madhu ruled from this city first and later he installed his son Lavana who was harrasing the sages living around Yamuna river. After Raama's coronation and Seetha's banishment, some sages requested Raama to punish Lavana. Raama promptly sent Shathrughna to kill Lavana. Shathrughna killed Lavana, rebuilt the city and ruled there for some years. After Shathrughna joined Raama for the renunciation, Shathrughna's son Subaahu ruled from this city. This Madhupuram correponds to the prsent Madhura city in Uththarapradesh.
905	Madhupuri or Madhupuram or Madhura 1	a city	Madhupuri or Madhupuram or Madhura is the name of a city founded by the demon Madhu whose mother was Lola, wife was Kumbheenasi and son was Lavana. Madhu ruled from this city first and later he installed his son Lavana who

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			was harrassing the sages living around Yamuna river. After Raama's coronation and Seetha's banishment, some sages requested Raama to punish Lavana. Raama sent Shathrughna to kill Lavana. Shathrughna killed Lavana, rebuilt the city and ruled there for some years. After Shathrughna joined Raama for the renunciation, Shathrughna's son Subaahu ruled from this city. This is the present Madhura city in Uththarapradesh. The forest near that city was named Madhuvanam.
906	Madhura 1 or Madhupuram or Madhupuri	a city	( The name Madhra refers to two things – 1. A city and 2. A demon.) Madhura is the subsequent name of Madhupuram or Madhupuri , a city that was founded by a demon named Madhu. Madhu's mother was Lola. Madhu abducted Raavana's sister Kumbheenasi. For that, Raavana went to kill him but spared his life at Kumbheenasi's request. The forest near Madhupuram was named Madhuvanam. After Madhu, his son Lavana ruled the place and he harrassed the sages . After Raama's coronation and Seetha's banishment, some sages requested Raama to punish Lavana. Raama sent Shathrughna to kill Lavana. Shathrughna killed Lavana, rebuilt the city and ruled there for some years. After Shathrughna joined Raama for the renunciation, Shathrughna's son Subaahu ruled from this city. This is the present-day Madhura city in Uththarapradesh.
907	Madhura 2	a demon	( The name Madhra refers to two things – 1. A city and 2. A demon.) Madhura was a demon. He was the son of an ancient demon Vrithra. Vrithra left the ruling to Madhura and went on for penances. Indra dreaded Vrithra's penances and killed him with a trick.
908	Madhushyanda (Y is consonant.)	Vishvaamithra's son	Madhushyanda was one of Vishvaamithra's sons. While Vishvaamithra was living with his wife, practising penances in the south, he had four sons Havishyanda, Madhushyanda, Dridhanethra and Mahaaratha.
909	Madhuvanam 1	A regal park near Kishkindha	( The name Madhuvanam refers to two thibgs – a regal park and a forest.) Madhuvanam is a grove of many trees in Kishkindha. The grove is rich in hives of honey. During the times of Vaali or Sugreeva or their father, it was not accessible to Vaanaras other than the ruling family. But, after returning successfully from Seetha's search, Hanumaan and others destroyed this grove and enjoyed honey from the hives as much as they

No	Name	Identification	Details
			desired, beating its guards and their leader Dadhimukha too. Dadhimukha ran to Sugreeva to report the offence of the Vaanaras but Sugreeva spared their act as a token of appreciation of their much desired success.
910	Madhuvanam 2	A forest	( The name Madhuvanam refers to two thibgs – a regal park and a forest.) Madhuvanam is the name of a forest where the demon Lavana usually stayed , consuming the animals in the forest as his food. Lavana was killed by Shathrughna.
911	Madraka	A Province	Madraka was the name of one of the provinces in olden days.Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Probably, Madraka was Madra itself.
912	Magadha or Maagadha	A Province	Magadha ( spelt Maagadha too occasionally) is one of the provinces of ancient Bhaaratham. Dasharatha mentioned it as one of the provinces under his control. Sugreeva mentioned it among the places in the east, to search around for Seetha.
913	Maghavaan	Indra	Maghavaan is another epithet of Indra. Maghavaan means. ' one that has sacrifices'. Only such person who performs a hundred great sacrifices will attain the status of indra.
914	Mahaabaahu	A deity of missile	Mahaabaahu is the ruling deity for withdrawal of the Asthram Gaandharva ( also called Maanavam) which is one of the Asthrams that Vishvaamithra awarded to Raama.
915	Mahaabala	A Demon	Mahaabala was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Mahaabala too was Raavana's uncle and counsel too.
916	Mahaabali or Bali or Vyrochani or Vyrochana (Y is vowel)	Another name of Demon Bali	Bali was a demon (=Dythy) of Prhlaada's dynasty. He was known as Mahaabali too. He was Virochana's son, hence the epithet Vyrochana or Vyrochani. Bali once defeated Indra and occupied the heaven. Vishnu took up Vaamana incarnation and sent Bali to the nether world, restoring the heaven to Indra. Raamaayanam makes only contextual reference to Bali but Bhaagavatham gives a very detailed account of Bali's great generosity as a noble donor.
917	Mahaabhaaga	A river	Mahaabhaaga is a river. Sugreeva mentioned it among the places in the south, to search around for Seetha. He described that this river is a house of great snakes,. Sugreeva described Narmada too similarly, as a place for great snakes ( maybe crocodiles).

No	Name	Identification	Details
918	Mahaabrandam (Rl is vowel.)	a number	Mahaabrandam is number equalling to ' one lakh Brindams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabrandam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ) , Mahaakharvam (10 <sup>47</sup> ) , Samudram (10 <sup>52</sup> ) , Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
919	Mahaadamshtra	A Demon	Mahaadamshtra was a demon. He was Raavana's follower. When Raavana attacked the heaven with his Raakshasa armies to defeat Indra, Mahaadamshtra went alongwith Raavana and fought with the armies of gods.
920	Mahaadeva	Shiva	Mahaadeva is another epithet of Shiva. Mahaadeva means , ' Great Lord' (Mahaa=great, Deva=god). But, the famous commentator Govindaraaja tried to interpret the name Mahaadeva mentioned by Raama in Yuddhakaandam, as referring to the sea god ( or other gods that saw Raama after the war ) but not to Shiva. He tried so hard that way, to confute the statements – as mentioned in other Puraanams - that Raama installed a Shivalingam at the sea shore. However, here, Govindaraaja's argument seems weak for want of consistency.
921	Mahaakaaya (Y is consonant.)	A Demon	Mahaakaaya was a demon. He was Raavana's follower. When Raavana attacked the heaven with his Raakshasa armies to defeat Indra, Mahaakaaya went alongwith Raavana and fought with the armies of gods.
922	Mahaakapaala	A demon	Mahaakapaala was one of the leaders of Khara's army. He fought with Raama in Janasthaanam battle and was killed.
923	Mahaakharvam	a number	Mahaakharvam is a number equalling to ' one lakh Kharvams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabrandam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ),

No	Name	Identification	Details
			Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
924	Mahaamaali 1	A demon	( Note that there were two demons with the same name as Mahaamaali) Mahaamaali was one of the leaders of Khara's army. He fought with Raama in Janasthaanam and was killed. (Also, while encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed in the war, Vibheeshana mentioned Mahaamaali too. This suggests that there was another demon named Mahaamaali that was killed in the Lanka war.)
925	Mahaamaali 2	a Demon	( Note that there were two demons with the same name as Mahaamaali) Mahaamaali was a demon. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Mahaamaali too. As Vibheeshana mentioned only those that were killed in Lanka war, this mention suggests that there was another demon named Mahaamaali who was killed later in the Lanka war. (One demon named Mahaamaali was one of the leaders of Khara's army. He fought with Raama in Janasthaanam and was killed.)
926	Mahaanaabha	A deity of missile	Mahaanaabha is the ruling deity for withdrawal of the Asthram Pynaakam which is one of the Asthrams that Vishvaamithra awarded to Raama.
927	Mahaanaada	a demon	Mahaanaada was a demon. He was Raavana's follower. Mahaanaada went into the war alongwith Prahastha and was killed by Jaambavaan.
928	Mahaapaarshva 1 or Maththa or Maththaaneeka	a demon	(Note that there were two demons named Mahaapaarshva.) Mahaapaarshva (different from Raavana's general) was a demon. He was also called Maththa or Maththaaneeka. He was Raavana's cousin. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Mahaapaarshva's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Mahaapaarshva was one among the demons that claimed the ability to kill all the enemies alone by himself. He advised Raavana to force Seetha for sensual pleasures but Raavana answered that such an act would cause death to himself, due to Brahma's curse that he incurred by molesting the Apsaras Punjikasthala. Early in the war, Mahaapaarshva attacked Raama,

No	Name	Identification	Details
			alongwith many other fighters and fled defeated. After Kumbhakarna's fall, Mahaapaarshva went into the war again but was killed by Rishabha.
929	Mahaapaarshva 2	a demon	(Note that there were two demons named Mahaapaarshva.) Mahaapaarshva was a demon (different from Raavana's cousin Mahaapaarshva) . He was one of Raavana's generals. He went to war with Raavana after Indrajith's fall and was killed by Sugreeva.
930	Mahaapadma 1	deity of a divine treasure	( Note that the word Mahaapadma as masculine gender refers to three things – a deity, a divine treasure and a cardinal elephant. The word Mahaapadma as neuter gender, refers to a particular number. ) Mahaapadma is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure. Thus Mahaapadma is the deity of the treasure Mahaapadma etc..
931	Mahaapadma 2 (See Pundareeka)	A cardinal elephant	( Note that the word Mahaapadma as masculine gender refers to three things – a deity, a divine treasure and a cardinal elephant. The word Mahaapadma as neuter gender, refers to a particular number. ) Mahaapadma or Pundareeka is the cardinal elephant of South. It is described to have been seen by Sagara's sons when they dug down the earth for their father's sacrificial horse.
932	Mahaapadma 3	a divine treasure	( Note that the word Mahaapadma as masculine gender refers to three things – a deity, a divine treasure and a cardinal elephant. The word Mahaapadma as neuter gender, refers to a particular number. ) Mahaapadma is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
933	Mahaapadmam	a number	( Note that the word Mahaapadma as masculine gender refers to three things – a deity, a divine treasure and a cardinal elephant. The word Mahaapadma as neuter gender, refers to a particular number. ) Mahaapadmam is a number equalling to 'one lakh Padmams'. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large.



No	Name	Identification	Details
			Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ), Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ), Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabrindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
934	Mahaaratha 1	Vishvaamithra's son	( Note that the word Mahaaratha as a proper noun refers to a sage and as a common noun it refers to a grade of archers.) Mahaaratha was one of Vishvaamithra's sons. While Vishvaamithra was living with his wife, practising penances in the south, he had four sons Havishyanda, Madhushyanda, Dridhanethra and Mahaaratha.
935	Mahaaratha 2	a grade of fighters.	( Note that the word Mahaaratha as a proper noun refers to a sage and as a common noun it refers to a grade of archers.) A chariot mounted fighter is described as a Mahaaratha , if he is competent to fight against eleven thousand fighters simultaneously. But, in Raamaayanam, this word is sometimes used to describe a great fighter in general, not necessarily in the sense of its definition..
936	Mahaaroma	Janaka's ancestor	Mahaaroma was one of Janaka's ancestors. He was Keerthiraatha's son and Svarnaroma's father.
937	Mahaaruna	a Mountain	Mahaaruna is a hill. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras living on the Mahaaruna mountain to come and serve Raama's cause by taking part in the search for Seetha.
938	Mahaasena	Kumaara	Mahaasena is another epithet of Kumaara. The name comes from the fact that he leads the large army of the godgreat, ( Mahaa= great, Senaa=army) .
939	Mahaashankha	a number	Mahaashankha is a number equalling to ' one lakh Shankhas '. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ), Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ), Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabrindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ),

No	Name	Identification	Details
			Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
940	Mahaaveera	Janaka's ancestor	Mahaaveera was one of Janaka's ancestors. He was Brihadratha's son and Sudhrithi's father.
941	Maheedhraka	Janaka's ancestor	Maheedhraka was one of Janaka's ancestors. He was Vibudha's son and Keerthiraatha's father.
942	Mahendra 1 (See Indra)	Indra	(Note that the name Mahendra refers to Indra and two hills too. ) Mahendra is another epithet of Indra.
943	Mahendra 2	a hill	(Note that the name Mahendra refers to Indra and two hills too. ) Mahendra is the name of a hill where sage Parashuraama lived after his donating the entire earth to sage Kaashyapa. It appears that this is different from the hill of the same name wherefrom Hanumaan jumped over the sea to cross it. Sugreeva ordered Hanumaan to send emissaries to Mahendra hill to call for all the Vaanaras residing on that hill, to work for Raama's cause. Sugreeva also mentioned this hill among the places in the south, to search around for Seetha. Mahendra is described to have been stationed in the sea by sage Agasthya. Sugreeva also said that Indra would visit that hill every full-moon day and new-moon day.
944	Mahendra 3	a hill	(Note that the name Mahendra refers to Indra and two hills too. ) Mahendra is the name of hill on the shores of the southern sea. From its summit, Hanumaan jumped over the sea to cross it towards Lanka. It appears so that this hill was different from the hill of the same name where sage Parashuraama lived.
945	Maheshvara	Shiva	Maheshvara is another epithet of Shiva.
946	Maheshvaram	a sacrifice	Maheshvaram is the name of one of the seven sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. Shukra told Raavana that the sacrifice Maheshvaram is highly difficult to men to perform. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerful missile, and the most important thing ' Thaamasi ', an occult science .

No	Name	Identification	Details
			With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
947	Mahi	A river	Mahi is te name of a river. Sugreeva mentioned it among the places in the East, to search around for Seetha. (Some old Telugu Editions interpreted this Mahi and the fillowin Kaalamahi as some provinces.).
948	Mahisha	an animal	Mahisha is an animal mentioned in the Raamaayanam. It is the buffalo. Maya's son Dundubhi , a demon, assumed the form of a buffalo and challenged Vaali to a fight and was killed in the fight.
949	Mahodara 1 or Yuddhonmaththa or Pramaththa or Unmaththa (Y is consonant.)	a demon	(Note that there were two demons named Mahodara, one was Raavana's cousin and the other was Raavana's general. ) Mahodara was a demon He was also named Yuddhonmaththa or Pramaththa or Unmaththa. He was Raavana's cousin. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Mahodara's. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Mahodara was one among the demons that claimed the ability to kill all the enemies alone by himself. Early in the war, he attacked Raama, alongwith many other fighters and fled defeated. Mahodara followed Raavana when the latter himself entered the warfield for the first time. After Kumbhakarna was woken up, Mahodara told him to first meet Raavana, rather than directly going to the war . He talked in support of Raavana and his acts, when Kumbhakarna found fault with Raavana for Seetha's abduction. He also told Raavana a trick to make Seetha believe that Raama was killed. His vehicle was an elephant named Sudarshana. He went to the war after Kumbhakarna's fall and was killed by Neela.
950	Mahodara 2	a demon	(Note that there were two demons named Mahodara, one was Raavana's cousin and the other was Raavana's general. Mahodra was a demon ( different from Raavana's cousin Mahodara 1) . He was one of Raavana's generals. He went to war with Raavana after Indrajith's fall and was killed by Angada.
951	Mahodaram	a desease	Mahodaram is a desease caused by obstruction of excretions from the body. That desease causes the stomach to bulge. When Hanumaan was hit by Indra with his bolt, Hanumaan fell fainted on a

No	Name	Identification	Details
			hill. Hanumaan's father Vaayu became angry with Indra for hurting his son so severely. He withdrew his existence from the bodies of the living beings and hid in a cave, causing obstruction of excretions to every living being, the result being that they all became like those that hosted the disease Mahodaram. Then, Brahma and other Gods revived Hanumaan and showered a bunch of boons on him. Vaayu was pleased and he again continued his usual existence in the bodies of all the beings, to their relief.
952	Mahodaya (Y is consonant.)	A Sage	( Note that the name Mahodaya as masculine gender refers to a sage and the name Mahdayam Mahodayam as a neuter gender refers to a city.) was a sage who did not turn up to participate in Thrishanku's sacrifice that was conducted by Vishvaamithra. That made Vishvaamithra angry and he cursed Mahodaya and his sons to become barbarous people.
953	Mahodayam (Y is consonant.)	a city	( Note that the name Mahodaya as masculine gender refers to a sage and the name Mahdayam Mahodayam as a neuter gender refers to a city.) Mahodayam is the name of the city founded by Kushanaabha who was Vishvaamithra's grandfather.
954	Mahougham	a number	Mahougham is a number equalling to ' one lakh Oghams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are :- Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha ( 10 <sup>12</sup> ) , Mahaashankha ( 10 <sup>17</sup> ) , Brindam ( 10 <sup>22</sup> ) , Mahaabrindam ( 10 <sup>27</sup> ) , Padmam ( 10 <sup>32</sup> ) , Mahaapadmam ( 10 <sup>37</sup> ) , Kharvam ( 10 <sup>42</sup> ) , Mahaakharvam ( 10 <sup>47</sup> ) , Samudram ( 10 <sup>52</sup> ) , Ogham ( 10 <sup>57</sup> ) and Mahougham ( 10 <sup>62</sup> ) .
955	Makara 1	deity of a divine treasure	( Note that the name Makara refers to five things – a divine treasure, the deity of that treasure, deity of a missile, a water-animal and a zodiac . ) Makara is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
956	Makara 2	a divine	( Note that the name Makara refers to five things

No	Name	Identification	Details
		treasure	– a divine treasure, the deity of that treasure, deity of a missile, a water-animal and a zodiac . ) Makara is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
957	Makara 3	A deity of missile	( Note that the name Makara refers to five things – a divine treasure, the deity of that treasure, deity of a missile, a water-animal and a zodiac . ) Makara is the ruling deity for withdrawal of the Asthram Pyshaacham (also named Mohanam) which is one of the Asthrams that Vishvaamithra awarded to Raama.
958	Makara 4	a water animal	( Note that the name Makara refers to five things – a divine treasure, the deity of that treasure, deity of a missile, a water-animal and a zodiac . ) Makara is a water-animal mentioned in the Raamaayanam. It is a kind of crocodile.
959	Makaraaksha	a demon	Makaraaksha was a demon. He was Khara's son and Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Makaraaksha's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Makaraaksha was killed by Raama in the war, with his Aagneya Ashthram.
960	Makaraalaya ( See Samudra ) (Y is consonant.)	sea god	Makaraalaya is another epithet of Samudra. Samudra is the Lord Ocean, Lord of all the rivers. The word Makaraalaya means, "house of crocodiles"(Makara=crocodile,Aalaya=residence). Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. As a place, it is described as Varuna's residence too. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days, Raama was about to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it . Samudra is the father of Lakshmi and Chandra.
961	Makaraalaya (See Samudra ) (Y is consonant.)	sea	Makaraalaya is another epithet of Samudra. Samudra is the Lord Ocean, Lord of all the rivers. The word Makaraalaya means, "house of crocodiles"(Makara=crocodile,Aalaya=residence).

No	Name	Identification	Details
			Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. As a place, it is described as Varuna's residence too. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days. Raama was about to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it . According to our Puraanams, Samudra is the father of Lakshmi and Chandra.
962	Makha	A Star	Makha is the tenth of the twenty seven stars in astrology.
963	Malada	An ancient province	Malada and Karoosha are the two places where Indra shed off his defilement that befell upon him due to killing Vrithra through unfair means. The Yakshi-turned demoness Thaataka was destroying these places by terrorising the people and eating them off. She settled around here and the area was known as Thaatakaavanam. It was here that Raama killed the demoness at Vishvaamithra's order.
964	Malaya 1 (Y is consonant.)	a Hill	( The name Malaya refers to three different hills of that name and occasionally any hill in general.) Malaya is the name of a hill in the southern part of our country ie Dravida province. Malaya is rich in sandal wood trees. Sage Bharadvaaja commanded things of this place to entertain Bharatha and his army. Sugreeva mentioned this among the places in the south, to search around for Seetha. The Vaanara army passed by this hill during its march to Lanka.
965	Malaya 2 (Y is consonant.)	a Hill	( The name Malaya refers to three different hills of that name and occasionally any hill in general.) Malaya is the name of another small hill attached to Rishyamooka hill. Hanumaan used this reference while he was talking to Sugreeva about the newcomers Raama and Lakashmana. (At some places, the word Malaya was used to indicate a hill in general. Note that MALAI in tamil means 'a hill'. )
966	Malaya 3 (Y is consonant.)	a hill	( The name Malaya refers to three different hills of that name and occasionally any hill in general.) Malaya is the word used to indicate a hill named Suvela in Lanka . In Baalakaandam, Vaalmeeki clearly used the word 'Lankaa-Malayam' to indicate Suvela hill. A commentator

No	Name	Identification	Details
			too referred to it as Lanka-Malaya ie 'Malaya of Lanka', to distinguish it from the Dravida-Malaya ie 'Malaya of the Dravida province'.
967	Malla	a province	Malla is the name of a province. Lakshmana's younger son Chandrakethu was made ruler of this province with a newly built Chandrakaantha city as the capital.
968	Mallika	a kind of flower plant	Mallika is the name of certain flowering plant mentioned in the Raamaayanam. Its flower too is named Mallika. This is the famous summer flower jasmine, with a lovely aroma.
969	Manda	Shani	Manda is another epithet of planet Shani . The word Manda means, 'slow'. Another name to Shani is 'Shanaishchara' which means ' slow-mover' (Shanaih=slowly, Chara=mover). Both the names are meaningful, since Shani takes thirty years to complete a cycle of the twelve zodiacs which is the longest among the times taken by the planets.
970	Mandaakini	A river, Ganga	Mandaakini is another name of river Ganga. Raama and Seetha lived near this river in the forests for some time.
971	Mandaaram	a kind of tree	Mandaaram is the name of certain flower mentioned in the Raamaayanam.
972	Mandara	a Mountain	Mandara is the name of a huge mountain. This Mandara mountain was used as churning stick when the gods and demons together churned the milk sea for ambrosea. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Mandara mountain to come to serve Raama's cause. Sugreeva also mentioned Mandara among the places in the East, to search around for Seetha.
973	Mandehas	Demons	Mandehas are a fierce group of demons hanging on the summits of hills in the Shaalmali continent. They attack Soorya everyday but the power of the Arghyam (water) offered by the worshippers of Soorya coupled with Soorya's own radiance, dispells them and throws into the sea.
974	Mandodari (R is consonant.)	Raavana's Wife	Mandodari was Raavana's principal queen. She was demon Maya's daughter. Mandodari was a pious lady. Indrajith, Aksha etc were her sons. She tried to teach her husband to mend his way but she was unsuccessful. She bitterly wept over Raavana's death in the war, lamenting over his adamance. Mandodari is reckoned one among the five " ever-virgins " , namely, Ahalya, Droupadi, Thaara, Seetha and Mandodari .
975	Mandra	a kind of elephant	Mandra is a variety of elephants mentioned in the Raamaayanam. While describing Dashratha's

No	Name	Identification	Details
			elephants, it is mentioned that those elephants belonged to Bhadra, Mriga, and Mandra classes. Here, the famous commentator Govindaraaja cited verses from Halaayudha's book which listed the three pure varieties of the elephants and four cross-bred varieties – Bhandra, Mandra, Mriga, Bhandra-Mandra, Bhadra-Mriga, Mriga-Mandra, and Bhadra-Mandra-Mriga.
976	Mangala	A planet	Mangala is one of the nine planets in astrology. Sun, Moon, Angaaraka or Kuja, Budha, Guru or Brihaspathi, Shukra or Ushanas, Shani or Manda or Shanyshchara, Raahu, and Kethu are the nine planets. Sun is said to be the king of the planets.
977	Manibhadra (Maanibhadra, Maanichaara and Paarshvamouli)	A Yaksha	Manibhadra was a Yaksha. He is referred to as Maanibhadra, Maanichaara and Paarshvamouli too. He was one of the leaders of Kubera's army . During the war with Raavana's army of demons, Manibhadra defeated Dhoomraaksha and severely wounded Raavana too. But, Manibhadra's crown turned to a side when Raavana hit him and since then he was named Paarshvamouli (Paarshva=side, Mouli=crown).
978	Manipuri (R is consonant.)	a city in the sea.	Manipuri was a city in the sea. This was the place of the demons named Nivaathakavachas. Nivaathakavacha fought with Raavana for a year and made truce with him by Brahma's word.
979	Manmatha	Lord of love	Manmatha is the Lord of Love. Also known as Kaama, Ananga etc. Manmatha is Vishnu's son. Manmatha was once burnt down to ashes by Lord Shiva and eversince he remained without a physical form. Hence his name Ananga (A/Na=devoid, Anga=body)
980	Manthara 1	A Demoness	( Note that the name Manthara refers to two women – a demoness and a human.) Manthara was the daughter of Virochana. While justifying the need of killing of demoness Thaataka despite her being a woman, Vishvaamithra told Raama that Indra Killed a demoness named Manthara and Vishnu killed Bhrgus wife, for a good cause, though they were women who are normally not fit to be killed.
981	Manthara 2	Kykeyi's servant woman	( Note that the name Manthara refers to two women – a demoness and a human. ) Manthara was Kykayi's servant woman. She poisoned Kykayi's mind about Raama's coronation and made her stop it in Bharatha's favour. Later, Shathrughna punished her bitterly for that malicious act.
982	Manthrapaala	Dasharatha's counsel	Manthrapaala was one of the eight counsels of Dasharatha. Some of them worked for Raama



No	Name	Identification	Details
			too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhaartha and Sumanthra.
983	Manu 1 (male)	Raama's ancestor	Manu was Raama's ancestor. He was Soorya's son and Ikshvaaku's father. Manu was also the first ruler of mankind. Manu's code is the prime and ruling code for human life and its regulations in the day-to-day activities of the people of the four orders of the society ( Braahmana,Kshathriya, Vyshya, shoodra) and for the four orders of the life ( Brahmacharyam, Gaarhasthyam, Vaanaprastham and Sannyaasam) as well. When Vaali tainted Raama for shooting him from aside, Raama quoted two verses of Manu in support of his action against Vaali as a part of accepted code of conduct .
984	Manu 2 (female)	One of the mothers of creation	Manu was one of Daksha's daughters and Kashyapa's wife. According to Raamaayanam, Manu was the mother of humans ie Maanavas who are of four orders namely, Braahmanas, Kshathriyas, Vyshyas and Shoodras.
985	Mareechi	A Prajaapathi	Mareechi was one of the progenitors of the creation. He was Brahma's son and Kashyapa's father. Mareechi was one of Raama's ancestors too, as Kashyapa's son Sun god is the origin of the solar dynasty to which Raama belonged. Mareechiwas one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin. Raamaayanam says that Maareecha was a Vaanara born with the trace of Mareechi and some other Vaanaras were born similarly with traces of Mareechi who were known as Archirmaalas. Archirmaalas and Maareecha both were members in the team of Vaanaras that went to the west to search for Seetha under Sushena's leadership.
986	Mareechipas	A kind of sages	Mareechipas are kind of sages that Raama saw in the Dandaka forest. These sages subsist on the rays of son and moon.
987	Maricha (R is consonant.)	a kind of plant	Maricha is the name of certain tree mentioned in the Raamaayanam. It is the black pepper. These nuts are used as a spice in cooking. Brfore the arrival of mirch into our country, our ancestors used Maricha nuts for hot spice in the food. In recent times, a new word 'Deerghamaricham' ( Deergha=long, Maricha=pepper) is coined to denote the mirch, which is long in shape in comparison with the small and round Maricha.
988	Maru 1	Raama's	( Note that there were two kings named Maru, in

No	Name	Identification	Details
		ancestor	two dynasties.) Maru was one of Raama's ancestors. He was Sheeghraga's son and Prashushruka's father. Also, note that one of Janaka's ancestors too was named Maru who was Haryashva's son and Prathindhaka's father.
989	Maru 2	Janaka's ancestor	( Note that there were two kings named Maru, in two dynasties.) Maru was one of Janaka's ancestors. He was Haryashva's son and Prathindhaka's father. Also, note that one of Raama's ancestors too was named Maru who was Sheeghraga's son and Prashushruka's father.
990	Marukaanthaaram (See Drumakulya, Vrana and Vranakoopa )	A sea-coast place	Marukaanthaaram is the name of sea-coast place. It is also called Drumakulya or Vranakoopa. Raama became angry with the sea god for not heeding his request to give way to reach the other shore and he was about to charge his powerful missile at him. Then Samudra appeared before Raama and suggested that a bridge might be buit across the sea by Nala. Then, Raama asked Samudra where the loaded arrow should target, since it should not go untargetted. Samudra told Raama that the arrow should be directed to a place named Drumakulya located northward where some cruel people named Aabheeras were residing, using the sea water. Accordingly Raama directed his arrow to that place where it fell with a bang, causing a large and deep bay. All the water in that area was dried off with that shot. Hence it was since then called Marukaanthaaram ( Maru=desert, Kaanthaara=forest) and Vranakoopa (Vrana=wound, koopa=well) too. However, Raama awarded that that place would become a prosperous habitation.
991	Maruth	Vaayu, wind-god	( Note that Maruth as singular number indicates Vaayu and Maruths as plural number indicates a group of seven Gods called Maruths.) Maruth or Maarutha is another epithet of Vaayu, the wind-god.
992	Maruths	a group of gods	( Note that Maruth as singular number indicates Vaayu and Maruths as plural number indicates a group of seven Gods called Maruths.) Maruths are a group of gods. They were born to Dithi, the mother of the demons. Once Dithi wanted to give birth to a son that would overpower Indra. Indra was waiting for a chance to destroy her wish. He went to her on the pretext of serving her. Once Dithi fell asleep with her untied hair falling on her feet and keeping her feet on the head-side of

No	Name	Identification	Details
			the bed. Indra saw the defilement and entered her womb, and cut the baby to kill it. when the bay cried out, Indra hushed it saying, " Maa Ruda" (= "Don't cry."). Dithi woke up and understood what happened. she requested Indra not to kill her son but make the seven pieces as seven deities and keep friends together. Indra did so and made the seven beings as the seven deities who were named Maruths, after Indra's words 'Maa Ruda'. The Maruths were the ruling deities for the winds. They are seven in number, stay at seven higher stations and each of them has seven forms .
993	Maruththa	an ancient king	Maruththa was an ancient king. He was once performing a sacrifice at a place called Usheerabeejam when Raavana went there to challenge him to a fight. All the gods present in the sacrifice hall assumed the forms of various animals or birds and fled away dreading Raavana. Maruththa was about to fight with Raavana but the conductor of the sacrifice, Samvartha, held him from that act, as a performer of a sacrifice is not allowed to take part in battle before the sacrifice is consummated. Also, Maruththa at the request of Budha, helped Ila, a king, in performing an Ashvamedham for regaining Ila's lost male-form.
994	Mashaka	an insect	Mashaka is an insect mentioned in the Raamaayanam. It is the mosquito.
995	Maskara	bamboo	Maskara is the name of certain kind of bamboo mentioned in the Raamaayanam.
996	Mathanam	An Asthram	Mathanam is one of the Asthrams that Vishvaamithra used against Vasishtha.
997	Mathanga	a sage	Mathanga was a great powerful sage who lived in Dandaka forest near Rishyamooka hill and Pampa lake. Becoming unable to visit various rivers due to ripe old age, he made all the pious rivers present at his hermit to provide water for his use. The water so hoisted became known as Mathanga Saras ( = Mathanga's lake). It was decribed that his hermitage remained safe from wild animals even after his death and the flowers etc he used were still fresh by the time Raama was told about him. When Vaali defiled the sage's hermitage by throwing the blood of a corpse accidentally, Mathanga turned furious at such an improper act and cursed that Vaali would fall dead if ever he steps on the Rishyamooka hill. It was due to that reason that Sugreeva lived on the Rishyamooka hill free from Vaali's fear. Shabari

No	Name	Identification	Details
			spent her life in serving this sage and his disciples. Mathanga left his body well before Raama's arrival but Shabari remained awaiting Raama. Kabandha told Raama all about Mathanga and Sugreeva's stay on the Rishyamooka hill.
998	Mathanga Saras	a lake	Mathanga Saras is a pond that forms a part of Pampa lake, as one of its entry points for bathing. Raama and Lakshmana went there and bathed in the lake at that spot before they saw Shabari. Mathanga Saras got its name from a sage who caused its existence and lived on its bank (Saras=lake). Becoming unable to visit various rivers due to ripe old age, Mathanga made all the pious rivers present at his hermit to provide water for his use. The water so hoisted became known as Mathanga Saras (= Mathanga's lake). It was decribed that his hermitage remained safe from wild animals even after his death and the flowers etc he used then were still fresh by the time Raama was told about him many years later.
999	Mathangavanam	a hermitage in Dandaka forest	Mathangavanam is a place in Dandaka forest where the great sage Mathanga lived and practised his penance. The place got its name after the sage. It was described that his hermitage remained safe from wild animals even after leaving this world.
1000	Mathsya 1	A Province	(Note that the name Mathsya refers to a province and a water animal too.) Mathsya is the name of one of the provinces of ancient Bhaaratham. Dasharatha mentioned it as one of the provinces under his control.
1001	Mathsya 2	a water animal	( Note that the name Mathsya refers to a province and a water animal too.) Mathsya is a water-animal mentioned in the Raamaayanam. It is the fish.
1002	Maththa 1	A Demon	(Note that there were two demons named Mahththa – one was Raavana's uncle and the other was Raavana's cousin whose original name was Mahaapaarshva.) Maththa was a demon. He was one of the seven sons of Maalyavaan and Sundari. Maththa was Raavana's uncle and follower too. Another demon Mahaapaarshva , who too was named Maththa, might not be the same one as this Maththa from these seven brothers.
1003	Maththa 2 or Mahaapaarshva 1 or	a demon	( Note that there were two demons named Mahththa – one was Raavana's uncle and the other was Raavana's cousin whose original name was Mahaapaarshva.) Maththa was a demon.

No	Name	Identification	Details
	Maththaaneeka		Mahaapaarshva was his original name. He was also called Maththaneeka. He was Raavana's cousin. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Mahaapaarshva's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Mahaapaarshva was one among the demons that claimed the ability to kill all the enemies alone by himself. After Kumbhakarna's fall, Mahaapaarshva went into the war but was killed by Rishabha.
1004	Maththaneeka or Mathta 2 or Mahaapaarshva	a demon	Maththa was a demon. Mahaapaarshva was his original name. He was also called Maththaneeka. He was Raavana's cousin. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Mahaapaarshva's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Mahaapaarshva was one among the demons that claimed the ability to kill all the enemies alone by himself. After Kumbhakarna's fall, Mahaapaarshva went into the war but was killed by Rishabha.
1005	Maya (Y is consonant.)	demon sculptor	Maya was a famous sculptor and architect of the demons. He was known for his trickery and dexterity too. Maya built a residence for himself on the Mynaaka peak of the Himaalayas. He built a weapon named Shakthi which Raavana used against Lakshmana. Maya had a daughter named Mandodari, born from a divine dancer named Hema. Maya gave Mandodari in marriage to Raavana. Maya had two sons too, named Maayaavi and Dundubhi, both of whom were killed by Vaali. Maya also built the cave of Rikshabilam in the Vindhya mountain with golden palaces and gifted to his lover Hema (Uththara-Kaanda- Sarga 12). There he lived with her for a very long time. That made Indra angry and he killed Maya. Brahma endowed the cave to Hema who left it under guard of her friend Svayamprabha. Svayamprabha was daughter of Merusaavarni. She was a powerful ascetic woman. It was she that saved Hanumaan and his team who were trapped in the unescapable Rikshabilam during their search for Seetha.
1006	Mayoora	a bird	Mayura is a bird mentioned in the

No	Name	Identification	Details
	(Y is consonant.)		Raamaayanam. It is the peacock, known for its colourful fan-like tail. Though it lives in forests and parks normally, it is a pet bird too. When the gods fled from king Maruththa's sacrifice hall seeing Raavana coming there, Indra assumed the form of a Mayoora to escape. Later, Indra awarded the bird that its tail would become colourful with many eyes in it.
1007	Medhaathithi	a sage	Medhaathithi was a sage. His son Kanva was one among the sages from the east who visited Raama after coronation.
1008	Meena	a constellation	Meena is the twelfth of the twelve constellations in astrology. Its western name is Pisces. Its prominence in Raamaayanam is that Meena was the ascendant at the time of Bharatha's birth. His birth zodiac, of course, is Karkataka (Cancer), as Raama's.
1009	Meghamaali	A demon	Meghamaali was a demon . He was one of the leaders of Khara's army. He fought with Raama in the Janasthaanam battle and was killed alongwith others including Khara himself.
1010	Meghanaada (See Indrajith)	A demon	Meghanaada was the real name of Indrajith, Raavana's son. Mandodari was his mother. He was named Meghanaada, as his cry at the time of his birth sounded like a thunder of the clouds ( Megha= cloud, Naada=sound). His victory against Indra brought him the epithet 'Indrajith' ( Jith=winner) , which he was known as eversince. Indrajith was a great fighter. He performed seven sacrifices in Nikumbuilda garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasoooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ' , an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war. In addition to the powers he secured from the above sacrifices, Indrajith obtained boons from Brahma which made him invincible. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Indrajith's. Indrajith captured

No	Name	Identification	Details
			<p>Hanumaan with his Brahma-Asthram in the Ashokavanam. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Indrajith was one among the demons that claimed the ability to kill all the enemies alone by himself. In the war, he launched three fights against the Vaanara army, each time inflicting heavy damage and defeating them. Indrajith once wounded and tied off Raama and Lakshmana with the serpent-bonds from his Naaga Asthram when Garuda freed them from those bonds. And once again, Inrajith employed his Brahma Asthram, severely damaging the Vaanara army, wounding everyone of them, forcing all to fall down, killing 67 crore Vaanaras, and making Raama and Lakshmana too fall fainted on the ground. Hanumaan brought medicines from Oshadhigiri in Himaalayas and saved all, reviving all the dead Vaanaras. Third time, he created an illusionary Seetha and killed her before Hanumaan and others, thereby creating confusion and fear among the Vaanaras. Finally, Lakshmana engaged in a fierce battle with Indrajith while the latter was preparing for a terrible occult sacrificial performance at a place named Nikumbhila before a deity of the same name as Nikumbhila. At last, Indrajith fell to Lakshmana's Indra Asthram. After Raama's return to Ayodhya, the sages that visited him praised Lakshmana more for killing Indrajith, than Raama for killing Raavana. such was Indrajith's valour and prowess.</p>
1011	Meghavaan	a hill	<p>Meghavaan is the name of a hill located further west to mount Sarvasouvarna. There, the Gods coronated Indra as Lord of Gods. Sugreeva mentioned this hill as one of the places in the west to search around for Seetha.</p>
1012	Mekhala	A river	<p>Mekhala is a river. Sugreeva mentioned it among the places in the south, to search around for Seetha.</p>
1013	Mena	Himavaan's wife	<p>Mena is the wife of Himavaan, the lord of mountains. She was daughter of Meru, the divine mountain where the gods dwell. Ganga and Paarvathi were her daughters. Mynaaka was her son.</p>
1014	Menaka	An Apsaras	<p>Menaka is one of the prominent Apsaras. She was sent by the gods to disturb Vishvaamithra's stringent penances at Pushkaram in the west.</p>

No	Name	Identification	Details
			Vishvaamithra fell into her attraction and spent ten years, causing break to his penances. Then, he realised his mistake and sent Menaka away, to shift his place to the river koushiki in the Himaalayas in the north. ( Famous commentators remarked that once Menaka is referred to as Ghritaachi , in Kishkindhaa-Kaandam.)
1015	Meru	a divine moutain	Meru is a divine mountain . This is the place where the gods stay. Meru is Not visible to unpious people. Some say that the word Meru refers to some astronomical location. There could be two references, one to the mountain and the other to the astrological spot. Hanumaan's father Kesari lived in the Sumeru areas near mount Meru. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Meru mountain to serve Raama's cause. Meru's daughter Mena is himavaan's wife.
1016	Merusaavarni	a divine person	Merusaavarni was a sage. He lived on the mountains Astha, Uththarameru and Vindhya. He was father of the ascetic lady Svayamprabha who saved Hanumaan and his team from the Rikshabila under her guard when they all got entrapped in it. Sugreeva mentioned about Merusaavarni while describing to the Vaanaras about the places in the west, to search around for Seetha, and told them to respectfully enquire with him about her.
1017	Mesha	an animal	Mesha is an animal mentioned in the Raamaayanam. It is the sheep .
1018	Mishrakeshi	A divine damsel	Mishrakeshi is the name of one of the divine dancers ie Apsaras. Sage Bharadvaaja called her alongwith some other Apsaras and Gandharvas to his hermitage at Prayaaga near Chithrakoota, to provide feast and entertainment to Bharatha and his army .
1019	Mithi	Janaka's ancestor	Mithi was one of Janaka's ancestors. He was Nimi's son and Udaavasu's father. Mithi was the founder of the city of Mithila. From Mithi onwards, all the kings of Videha province were known as Janaka, despite their having their own names.
1020	Mithila	a city	Mithila is the name of capital city of Videha province ruled by Janaka or Seeradhvaaja. The city was called after its founder Mithi.
1021	Mithraghna	a demon	Mithraghna was a demon. He was Raavana's follower. Early in the war, he fought with Vibheeshana.
1022	Mithrasaha ( Mithrasakha or	Raama's ancestor	Mithrasaha was an ancient king of the Solar dynasty. His original name was Pravridha. He



No	Name	Identification	Details
	Kalmaashapaada or Soudaasa or Veerasaha )		was Raghu's son and Shankhana's father. Pravridha was also known as Kalmaashapaada or Soudaasa or Veerasaha. His queen Madayanthi was a pious and famous Pathivratha. Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Vaalmeeki told Soudasa's story to Shathrughna while Shathrugna stayed at the sage's hermitage on his way to Madhupuram to kill Lavana. Soudaasa was to live as a demon for twelve years due to Vasishtha's curse. Soudaasa was to live as a demon for twelve years due to Vasishtha's curse. The king too took water into his hands and was about to curse back the sage but his wife stopped him. The king threw the water on his own feet scalding them due to the power of the waters. since then he was known as Kalmaashapaada.
1023	Mithrasakha (See Kalmaashapaada)	Raama's ancestor	Mithrasakha was an ancient king of the Solar dynasty. His original name was Pravridha. He was also known as Kalmaashapaada or Soudaasa or Veerasaha or Mithrasaha. His queen Madayanthi was a pious and famous Pathivratha. Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Vaalmeeki told Soudasa's story to Shathrughna while Shathrugna stayed at the sage's hermitage on his way to Madhupuram to kill Lavana. Soudaasa was to live as a demon for twelve years due to Vasishtha's curse. The king too took water into his hands and was about to curse back the sage but his queen Madayanthi stopped him. Then soudaasa threw the water on his own feet, scalding them due to the power of the waters. Since then he was known as Kalmaashapaada.
1024	Mlechcha	a province	Mlechcha is one of the provinces in olden days. Sugreeva mentioned this province while

No	Name	Identification	Details
			describing to Vaanaras about the places in the north, to search around for Seetha. ( Note that Mlechchas as plural denotes a creed of barbaric people.)
1025	Mlechchas	A creed of barbarians	Mlechchas are one of the the barbaric forces created by Vasishtha's cow shabala to smash Vishvaamithra's army. (Note that Mlechcha as singular denotes a province.)
1026	Modakara	a sage	Modakara was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
1027	Modaki ( a mace)	An Asthram	Modaki ( a mace ) is one of the Asthrams that Vishvaamithra awarded to Raama.
1028	Moha	A deity of missile	Moha is the ruling deity for withdrawal of the Asthram Maayaadharam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1029	Mohanam (or Pyshaacham)	An Asthram	Mohanam is one of the Asthrams that Vishvaamithra used against Vasishtha. Also, Mohanam is one of the Asthrams that Vishvaamithra awarded to Raama. In the second context, this Mohanam is mentioned to be named Pyshaacham too.
1030	Mohini	Vishnu's incarnation as a lady.	Mohini is the female incarnation of Vishnu. When the gods and demons churned the milk-sea for ambrosea (Amritham) and finally obtained the pot of ambrosea, Vishnu assumed the form of a graceful lady to distract the demons from the pot. The name of that female incarnation is Mohini. The word Mohini means, ' infatuating'. Mohini successfully took the pot into her hands and managed to distribute the Amritham among gods alone, by keeping the demons quite like spellbound with her luring beauty and grace.
1031	Moola	A star	Moola is the nineteenth of the twenty seven stars. Raama said that it was the star of the demons . He observed that the Moola star of the demons was very dim on the day of his starting for Lanka, while Vishaakha, the star of Raama's dynasty was very bright, thus portending good to him and bad to Raavana.
1032	Moudgalya	Dasharatha's priestly counsel	Moudgalya was one of Dasharatha's counsels. He was one of the elders deciding things after Dasharatha's death. Raama too had him as his counsel. Raama consulted him too on the issue of the premature death of a Braahmana boy.

No	Name	Identification	Details
			Moudgalya too was present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
1033	Mousalam	An Asthram	Mousalam is one of the Asthrams that Vishvaamithra awarded to Raama.
1034	Mridangam (RI is vowel.)	A musical instrument	Mridangam is a musical instrument mentioned in the Raamaayanam. It is a drum-type instrument, played by beating on the leather covers on its either end. It is used in processions and battle-field too.
1035	Mriga 1 (RI is vowel.)	a kind of elephant	Mriga is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants.
1036	Mriga 2 (RI is vowel.)	an animal	Mriga is an animal named in the Raamaayanam. It is the deer. But, the word Mriga means any animal in general too. The context clarifies the reference.
1037	Mrigamanda (RI is vowel.)	One of the mothers of animals	( Do not get confused between the similar names Mrigamandra and Mrigamanda.) Mrigamanda was one of the ten daughters of Kashyapa and his wife Krodhavasha. Mrigamanda gave birth to all animals of the Riksha class ie bears and the Chamara class.
1038	Mrigamandra (RI is vowel.)	a kind of elephant	( Do not get confused between the similar names Mrigamandra and Mrigamanda.) Mrigamanda is a variety of elephant mentioned in the Raamaayanam while describing Dashratha's elephants. It is hybrid of Mriga and Manda varieties.
1039	Mrigi (RI is vowel.)	One of the mothers of animals	Mrigi was one of the ten daughters of Kashyapa and his wife Krodhavasha. Mrigi gave birth to all animals of the deer class.
1040	Mrithasanjeevani (RI is vowel.)	A medicine	Mrithasanjeevani ( or Sanjeevani or Sanjeevakarani ) is one of the four medicines that Jaambavaan told Hanumaan to bring from the hill Oshadhigiri in Himaalayas, for treating the wounded Vaanaras besides Raama and Lakshmana. The four herbs are- Mrithasanjeevani, Saavarnyakarani, Vishalyakarani and Sandhaanakarani.
1041	Mrithyu (RI is vowel. Y is consonant.)	death god	Mrithyu is the death god. Mrithyu ia a subordinate to Yama who is the Lord of death and justice. Also, the word Mrithyu means death in general too. Mrithyu assumed physical form and moved with Yama into battle when Raavana lead his attack against Yama.
1042	Muchulinda	a kind of tree	Muchulinda is the name of certain tree mentioned in the Raamaayanam.
1043	Mudgara	A weapon	Mudgara is a weapon mentioned in Raamaayanam . It is like a mace.

No	Name	Identification	Details
1044	Mukhashesha (See Raahu)	Raahu	MukhaSesha is an epithet of Raahu. Raahu is called so, since he remained with face alone, devoid of the trunk. Mukhashesha means "one remaining with face". ( Mukha=face, Shesha=remain). The reason for that was Vishnu cut off Raahu's throat when he tried to consume the Amritham by deceit but by that time the amritham reached Raahu's throat and the face thereby remained alive while the trunk fell lifeless. While narrating the incident of Hanumaan's jumping towards the rising sun taking it to be a fruit , the word Mukhshesha is used to describe Raahu.
1045	Mukunda 1	deity of a divine treasure	Mukunda is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1046	Mukunda 2	deity of a divine treasure	Mukunda is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1047	Murachi	a town	Murachi is the name of a town. Sugreeva mentioned this town as one of the places in the west to search around for Seetha.
1048	Murajam	A musical instrument	Murajam is a musical instrument mentioned in the Raamaayanam. It is a kind of drum-type instrument, played by beating on it. It is used in processions and battle-field too.
1049	Musalam 1	An Asthram	Musalam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Vishvaamithra said that Kankaalam, Kaapaalam, Musalam and Kankanam are the weapons that the demons use.
1050	Musalam 2	A weapon	Musalam is a weapon mentioned in Raamaayanam . It consists of a long rod with tapering diameter.
1051	Mushtikas	a barbaric tribe	Mushtikas are a class of barbarous people. When Vasishtha's sons denied the invitation to attend Thrishanku's sacrifice to be conducted by Vishvaamithra, Vishvaamithra cursed them to become the barbaric people known as Mushthikas, subsisting on dog flesh and corpses. Later, when his own sons refused to go as

No	Name	Identification	Details
			scapegoat for Ambareesha's sacrifice in place of Shunashshepha to save him, Vishvaamithra cursed them too to become the barbaric people Mushtikas , subsisting on dog flesh for a full thousand years.
1052	Musunthi	A weapon	Musunthi is a weapon mentioned in Raamaayanam . It is a wodden club. (Elsewhere, it is spelt as Bhushundi and Bhushunthi too.)
1053	Mynaaka 1 (Sunaabha or Hiranyanaabha)	Himavaan's son	( The name Mynaka refers to a mountain in the Himaalayas and also Himavaan's son.) Mynaaka is Himavaan's son. He is also referred to as sunaabha and hiranyanaabha. He kept himself hidden in the sea dreading that Indra's bolt would cut off his wings, should he exposed himself. When Hanumaan was crossing the sea, Mynaaka came up in his mountain form and requested Hanumaan to rest for a while on his summit. For that offer made to Hanumaan, Indra was pleased and he allowed Mynaaka to have his wings uncut. also, a summit in the Himaalayas is named Mynaaka. Sugreeva mentioned it while describing to his Vaanaras about th eplaces in the north, to search around for Seetha.
1054	Mynaaka 2 (Y is vowel.)	A Mountain summit	( The name Mynaka refers to a mountain in the Himaalayas and also Himavaan's son.) Mynaaka is one of mount Himavaan's summits. Sugreeva listed mount Mynaaka among the places in the north, to search around for Seetha.
1055	Mynda (Y is vowel.)	A Vaanara chief.	Mynda was the twin brother of Dvidida. Both were born with the trace and power of Ashvis. They were uncles to Angada ( might be Sushena's sons).They were among the Vaanaras that made arrangements for Sugreeva's coronation after Vaali's fall. He was mentioned as one among the prominent Vaanaras whose houses Lakshmana saw in Kishkindha while going to Sugreeva to remind him of his task of searching Seetha. The twin brothers were also members of the team of Vaanaras that went to the south in search of Seetha. Both the brothers joined Sugreeva for the war with a thousand troops each. These two were those among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described to him, showing them to him from his palace. In the war, Mynda killed Vajramushti and Yoopaaksha. Mynda was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to

No	Name	Identification	Details
			have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvividha, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1056	Mythili (Y is vowel.) (See Seetha)	Seetha	Mythili is another epithet of Seetha. "Mythili" means, " Mythila's daughter' while "Mythila" means ' One belonging to Mithila' ie Mithila's ruler. For full details, see the entry 'Seetha'.
1057	Naabhaaga	Raama's ancestor	Naabhaaga was one of Raama's ancestors. He was Yayaathi's son and Aja's father.
1058	Naadi	a demon	Naadi was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Naadi's.
1059	Naaga 1	a Demi-god	( Note that the name Naaga refers to a demi-god class, elephant and snake.) Naaga is a person belonging to the demi-god race Naagas, ie the snakes. Naagas are described as Kaadraveyas. They derive their name after their mother Kadru. "Kaadraveyas" means, 'Kadru's sons'. Garuda told Raama that the snakes belonging to Kaadraveyas group of Naagas tied Raama and Lakshmana in the form of serpent-bonds caused by Indrajith's missile.
1060	Naaga 2	snake	( Note that the name Naaga refers to a demi-god class, elephant and snake.) Naaga is another name mentioned in the Raamaayanam for the snake.
1061	Naaga 3	elephant	( Note that the name Naaga refers to a demi-god class, elephant and snake.) Naaga is another name mentioned in the Raamaayanam, for the elephant .
1062	Naagaasthram	An Asthram	Naagaasthram is an Asthram. Indrajith used this against Raama and Lakshmana and tied them down.( See Naaga 1 above.)
1063	Naagadantha	An apsaras	Naagadantha is an Apsaras. Sage Bharadvaaja called her too alongwith other Apsaras, to entertain Bharatha's army.
1064	Naagavriksha (Ri is vowel.)	a kind of tree	Naagavriksha is the name of certain tree mentioned in the Raamaayanam.
1065	Naahusha (Yayaathi)	King –of Lunar dynasty.	While Raama was relating the story of Yayaathi to Lakshmana, he referred to Yayaathi as Naahusha since Yayaathi was Nahusha's son. The word Naahusha means "Nahusha's son " . The word can mean not only Yayaathi but even any of Nahusha's sons, if the context requires so.
1066	Naaleeka	an arrow	Naaleeka is a kind of arrow. It is also called

No	Name	Identification	Details
			Naaleekanaaraacha.
1067	Naaraacha	a kind of arrow	Naaraacha is a type of arrow mentioned in Raamaayanam.
1068	Naaraayana 1 (Y is consonant.) (See Vishnu)	An epithet of Lord Vishnu	( The name Naaraayana as masculine refers to Vishnu and a sage too , the name Naaraayanam as neuter refers to a missile.) Naaraayana is another epithet of Vishnu. The word Naaraayana means " one who dwells in the waters ' (Naaram=water, Ayanam=place).
1069	Naaraayana 2 (Y is consonant.)	a divine sage	( The name Naaraayana as masculine refers to Vishnu and a sage too , the name Naaraayanam as neuter refers to a missile.) Naaraayana was a divine sage. He was another form of Vishnu himself. Two Braahmanas who cursed king Nriga to become a chameleon, told the king that he would be relieved of the curse by seeing Vaasudeva, who would be the incarnation of Naaraayana when Nara and Naaraayana would take human birth on earth just before commencement of Kali age.
1070	Naaraayanam (Y is consonant.)	An Asthram	( The name Naaraayana as masculine refers to Vishnu and a sage too , the name Naaraayanam as neuter refers to a missile.) Naaraayanam is one of the Asthrams that Vishvaamithra awarded to Raama.
1071	Naarada 1	a divine sage	( The name Naarada refers to three people –A divine sage, a Gandharva and a a priest. Some traditionalists migh differ here, relying on the word sage (Maharshi, Rishi) used here, interpreting that the priest or counsel is the sage Naarada himself, but I do not think so.) Naarada is a divine stage. He is Brahma's son. Once Vaalmeekei prayed to him to tell about an ideal human of those days possessing all the ideal qualities. Then, Naarada answered that Raama was the person then at present, to suit that description. He also related entire life history of Raama, in advance to its actual happening. Later, Brahma too blessed Vaalmeekei that he would write Raamaayanam, Thus, sage Naarada's teachings and Lord Brahma's grace both together endowed Vaalmeekei with the power of presenting the Raamaayanam as what it is. when Raavana was going around on earth challenging kings for fight, Naarada advised him to stop harraassing humans who were already under bondage to deseases and death, and instigated him to attack Yama instead. As Raavana went the way to Yama's abode, Naarada beforehand reached Yama and informed him about Raavana's

No	Name	Identification	Details
			coming. Naarada too was present in Raama's sacrifice-hall besides other sages when Seetha took her vow and then disappeared into the earth.
1072	Naarada 2	A Gandharva	( The name Naarada refers to three people –A divine sage, a Gandharva and a a priest. Some traditionalists migh differ here, relying on the word sage (Maharshi,Rishi) used here, interpreting that the priest or counsel is the sage Naarada himself, but I do not think so.) Naarada is the name of a Gandharva whom sage Bharadvaaja called besides other celestial people, to entertain Bharatha's army. During that entertainment programme, the three Gandharvas - Naarada, Thumburu and Gopa together sang before Bharatha.
1073	Naarada 3	Raama's priestly counsel	( The name Naarada refers to three people –A divine sage, a Gandharva and a a priest. Some traditionalists might differ here, due to the word sage (Maharshi,Rishi) used in the context, interpreting that the priest or counsel is the sage Naarada himself, but I do not think so.) Naarada was mentioned as one of the eight counsels, besides Vasishtha, that were consulted by Raama, on the issue of the premature death of a Braahmana boy. The eight Braahmanas that were present then were - Maarkandeya, Moudgalya, Vaamadeva, Kaashyapa, Kaathyaayana, Jaabaali, Gouthama and Naarada. In all probability, this Naarada is different from the divine sage Naarada.
1074	Naarikela	a kind of tree	Naarikela is the name of certain tree mentioned in the Raamaayanam. It is the cocoanut tree. Cocoanut is the prime one among the sacred trees in our country. Any worship usually involves an offering of this nut to the deity.
1075	Naataka and Naatakam	An actor .(masc) A play (neut).	The word Naatakam as neuter gender means 'a drama or play', and the word Naataka as masculine means 'an actor' or 'trainer of actors/actresses'. The context in fifth Sarga of Baala-Kaanda suggests that the word cam be either neuter or masculine, since it is in the middle of a compound. There, the word, as  masculine, means 'male dancer/ actor, or trainer of actors/actresses'; and as neuter, means, 'play or drama'. "Vadhoo-Naataka-Sanghah" is the original text. 'Vadhoo' means women ie women dancers. 'Naataka' means 'an actor or a trainer of actor/actress'. Naatakam means



No	Name	Identification	Details
			'drama'. A famous commentator explained that the phrase means 'teams of trainers of female dancers or actresses.' In fact, it can be interpreted as 'Sanghas of Vadhoos and Sanghas of Naatakas' ie,'teams of female dancers and teams of actors', or as 'Sanghas of Naatakas of Vadhoos' ie, 'troups of trainers of female dancers', or as 'Sanghas of Vadhoos and Sanghas of Naatakams', ie, 'female dancer troupes and drama troupes'. Whatever the interpretation may be, it is clear that there were troupes of both male and female dancers and actors those days and those troupes undertook performances of dances and plays.
1076	Nabha	A Vaanara	Nabha was a Vaanara. He was one among the Vaanaras that were wounded by Raavana in his first attack.
1077	Nadameena	an animal	Nadameena is an a water-animal mentioned in the Raamaayanam. It is a kind of fish.
1078	Nahusha 1	Raama's ancestor	( The name Nahusha refers to three kings.) Nahusha was Raama's ancestor. He was Ambareesha's son and Yayaathi's father. Also, note that here were two kings in the Lunar dynasty too, with these two names Nahusha and Yayaathi, and who were father and son too. Raama told Lakshmana about those two kings of the lunar dynasty. Again, a blind hermit once lamenting about his son's death mentioned an ancient king named Nahusha but it is not clear which Nahusha it was about.
1079	Nahusha 2	An ancient king	( The name Nahusha refers to three kings.) Nahusha was an ancient king of the Lunar dynasty. Aayu was his father and Yayaathi was his son. Nahusha once enjoyed the status of Indra when Indra fell off his station due to the sin of Brahmahathya. Raama told Lakshmana about these two kings. Also, note that here were two kings in the solar dynasty too, with these two names Nahusha and Yayaathi, and who were father and son too. Again, a blind hermit once lamenting about his son's death mentioned an ancient king named Nahusha but it is not clear which Nahusha it was about.
1080	Nahusha 3	an ancient king	( The name Nahusha refers to three kings.) Nahusha is the name of an ancient king quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha. There were kings named Nahusha both in Solar dynasty and Lunar dynasty. Both were sons of Yayaathi. It is not clear which

No	Name	Identification	Details
			Nahusha the hermit referred to.
1081	Nakra	a demon	Nakra was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Nakra's.
1082	Nakthamaalaka	a kind of tree	Nakthamaalaka is the name of certain tree mentioned in the Raamaayanam.
1083	Nala 1	A Vaanara chief	( The name Nala Nala refers to two people – a king and a Vaanara.) Nala was one of the Vaanara chiefs in Raama's army. He was born with the trace of the divine sculptor Vishvakarma. Nala had a peculiar gift that whatever he threw into the water would float, but wouldn't sink. He was one among the four followers of Sugreeva who lived with him on the Rishyamooka hill. The four followers of Sugreeva were - Hanumaan, Nala, Neela and Thara ( This Thara was different from lady Ruma's father and Sugreeva's father-in-law). Nala was one among the Vaanaras that made arrangements for Sugreeva's coronation after Vaali's death. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, Nala being one among them. Nala joined Sugreeva for the war with his thousand troops. By the virtue of his gift, Nala built a bridge across the sea upto Lanka, with rocks and trees brought by the Vaanaras from all around. The bridge is known as Sethu (The bridge), measuring a hundred yojanams long and ten yojanams wide. Nala brought the holy water from the north sea for Raama's coronation. Nala was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaanu .
1084	Nala 2	an ancient king	( The name Nala Nala refers to two people – a king and a Vaanara.) was ruler of Nishadha province and hence was called Nyshadha. Raamaayanam mentions him once, only as Nyshadha, but not as Nala. Nala's wife Damayanthi was a famous Pathivratha. Seetha mentioned Damayanthi's name while saying that

No	Name	Identification	Details
			she was as unseverable from Raama as Damayanthi was from Nyshadha ( ie, Nala). Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1085	Nalakoobara	Kubera's son	Nalakoobara is Kubera's son. He is one among the most handsome persons. The divine damsel Rambha was his favourite lover. Once Rambha was molested by Raavana when she was on her way to meet Nalakoobara. That made Nalakoobara angry and he cursed that Raavana would fall dead if he ever molested any unwilling woman in future. Raavana was Nalakoobara's uncle, since Kubera is Raavana's elder brother.
1086	Nalasethu	The Bridge across the sea	Nalasethu is the bridge built by Nala across the sea. After the sea god Samudra suggested to Raama that the Vaanara chief Nala might construct a bridge across the sea to cross it, Nala built the same for his army to cross the sea to reach Lanka. He was born with the trace of the divine sculptor Vishvakarma. He had a peculiar gift that whatever he threw into the water would float, but wouldn't sink. With that gift, he built the bridge with rocks and trees brought by the Vaanaras from all around. The bridge is known as Sethu (The bridge) or Nalasethu ( Nala's Bridge). The Sethu ie the bridge that Nala built was a hundred Yojanams long and ten Yojanams wide, starting from the Mahendra hill on the north shore to the Suvela hill on the south shore, in Lanka. The Vaanara army took five days to complete the construction with 14,20,21,22 and 23 Yojanams in a day. All the gods and Gandharvas saw the strange thing in surprise.
1087	Nalini	A line of Ganga	Nalini is one of the seven lines that Ganga took after jumping out from Shiva's head.
1088	Namuchi 1	A demon	( The name Namuci refers to three people – two demons and a sage.) A demon of the ancient times. Indra killed him through a trick.
1089	Namuchi 2	a sage	( The name Namuci refers to three people – two demons and a sage.) Namuchi was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different

No	Name	Identification	Details
			from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhomya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1090	Namuchi 3	a demon	( The name Namuci refers to three people – two demons and a sage.) Namuchi was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka. another demon named Namuchi was killed by Indra. Maybe , Maalyavaan referred to a different demon Namuchi whom Vishnu killed or maybe he attributed Indra's act to Vishnu thinking that Vishnu was behind that .
1091	Nandana	One of the Ayodhya messengers sent to Bharatha	( Note that Nandana as masculine refers to a messenger and Namdama, as neuter refers to a garden and an Asthram.) Nandana was one of the messengers sent to Bharatha to recall him after Dasharatha's death. Siddhaartha, Vijaya, Jayantha, Ashoka and Nandana were the messengers. Note that the first three names coincide with those of Dasharatha's ministers but they were different.
1092	Nandanam 1	Indra's garden	( Note that Nandana as masculine refers to a messenger and Namdama, as neuter refers to a garden and an Asthram.) Nandanam is the name of the celestial park of the heaven. In this lie the Kalpa and other divine trees. Sage Bharadvaaja commanded things from this place to entertain Bharatha and his army.
1093	Nandanam 2 (A sword)	An Asthram	( Note that Nandana as masculine refers to a messenger and Namdama, as neuter refers to a garden and an Asthram.) Nandanam ( a sword ) is one of the Asthrams that Vishvaamithra awarded to Raama.
1094	Nandi	Shiva's Vehicle	Nandi was Lord Shiva's vehicle and he appears as his banner too. Nandi assumes both human form and a bull form too. The divine cow Surabhi is his mother. Nandi cursed Raavana that he would

No	Name	Identification	Details
			perish in the hands of Vaanaras. When Raavana first saw Hanumaan brought captive before him into his court, Raavana wondered if the monkey was Nandi himself or the demon Baana.
1095	Nandigraama	A village	Nandigraamam is a village near Ayodhya. Bharatha lived here until Raama returned from his exile. Hanumaan met Bharatha here and informed about Raama's arrival.
1096	Nandivardhana	Janaka's ancestor	Nandivardhana was one of Janaka's ancestors. He was Udaavasus's son and Sukethu's father.
1097	Nara	a divine sage	Nara was a divine sage. Two Braahmanas who cursed king Nriga to become a chameleon, told the king that he would be relieved of the curse by seeing Vaasudeva, who would be the incarnation of Naaraayana when Nara and Naaraayana would take human birth on earth just before commencement of Kali age.
1098	Naraanthaka 1	demon	( Note that there were demons named Naraanthaka.) Naraanthaka was a demon. He was Raavana's follower. Naraanthaka went into the war alongwith Prahastha and was killed by Dvidida. Another demon, also named Naraanthaka, was Raavana's son who was killed by Angada.
1099	Naraanthaka 2	a demon	( Note that there were two demons named Naraanthaka.) Naraanthaka was a demon. He was Raavana's son. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Naraanthaka. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Naraanthaka followed Raavana to the warfield when he himself entered the field for the first time. After Kumbhakarna's fall, he went to the war alongwith his brothers Thrishiras, Devaanthaka and Athikaaya. All were killed. Naraanthaka was killed by Angada. Another demon, also named Naraanthaka, was Raavana's follower who was killed by Dvidida.
1100	Naraka 1	A Demon	( Note that there were three demons named Naraka.) Raamaayanam mentions three demons with the name Naraka. All the three look three different ones. This Naraka was a demon of ancient days. He was born to Kashyapa and one of his wives, Kaalika. Naraka was his brother. Both Naraka and Kaalika were associates of other demons like Daanavas and Dythyas. Jataayu told this genesis to Raama while he met Raama in the Dandaka forest and introduced himself. The demon Naraka we popularly know, whom Krishna

No	Name	Identification	Details
			killed in the Dvaapara Yuga, was a different one.
1101	Naraka 2	a demon	( Note that there were three demons named Naraka.) Raamaayanam mentions three demons with the name Naraka. All the three look three different ones. This Naraka was demon of ancient days. He lived in a city named Praagjyothisham on a hill named Varaaha. The mount Varaaha is located in farther west of mount Paariyaathra and mount Chakravaan in the western sea. Sugreeva told about the demon and his place, to his Vaanaras while sending them to the west, in search of Seetha.
1102	Naraka 3	a demon	( Note that there were three demons named Naraka.) Raamaayanam mentions three demons with the name Naraka. All the three look three different ones. This Naraka was a demon of ancient days. He was Viprachiththi's son. Vishnu killed him.
1103	Naravaahana	Kubera	Naravaahana is another epithet of Kubera. That word means. 'one with a human as the vehicle' ( Nara=human, Vaahan=carrier ) .
1104	Narmada 1	Gandharva lady	( The name Narmada refers to a Gandharva woman and a river.) Narmada was a Gandharva lady. She had three daughters Sundari, Kethumathi and Vasudha whom she gave in marriage , respectively to the three demons Maalyavaan, Sumaali and Maali.
1105	Narmada 2	A river	( The name Narmada refers to a Gandharva woman and a river.) Narmada is one of the main rivers in our country. Sugreeva mentioned this river among the places in the south, to search around for Seetha. He described that Narmada is the house of many great snakes. He gave a similar description about the river Mahaabhaaga too. Many Vaanaras and the bear chief Dhoomra lived on a hill named Rikshavaan on the banks of river Narmada.
1106	Natha	a mother of creation	Natha was the daughter of Shuki who was daughter of Kashyapa and his wife Thamra. Vinatha was Natha's daughter who gave birth to the bird lords Garuda and Anooru (also named Aruna). (These details slightly differ from those in Mahaabhaaratham.)
1107	Nathyooha (Y is consonant.)	a bird	Nathyooha is a bird mentioned in the Raamaayanam. It is an aquatic bird.
1108	Neela 1	Chief of Vaanara army.	( The name Neela refers to a Vaanara, a dine treasure and a treasure-deity.) Neela was a Vaanara. He was born with the traces of the fire-god Agni. Neela was one among the four

No	Name	Identification	Details
			<p>followers of Sugreeva who lived with him on the Rishyamooka hill. The four followers of Sugreeva were - Hanumaan, Nala, Neela and Thaara ( This Thaara was different from lady Ruma's father and Sugreeva father-in-law). Also, Neela was the commander-in-chief of the Vaanara army that walked with Raama to Lanka against Raavana. Neela was mentioned as one among the prominent Vaanaras whose residences Lakshmana observed while going to Sugreeva to remind him of his promise of searching for Seetha. Neela was a member of the team of Vaanaras that went in search of Seetha to the south, under angada, leadership. Neela did well in the war, killing two great demon warriors Prahastha and Mahodara, once even fighting with Raavana himself and sustaining his fierce attacks with the Aagneya-Asthram. Neela was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajeanu .</p>
1109	Neela 2	deity of a divine treasure	<p>( The name Neela refers to a Vaanara, a dine treasure and a treasure-deity.) Neela is one of the nine presiding deities of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.</p>
1110	Neela 3	a divine treasure	<p>( The name Neela refers to a Vaanara, a dine treasure and a treasure-deity.) Neela is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.</p>
1111	Neelakantha	Shiva	<p>Neelakantha is another epithet of Shiva. When the milk sea was churned for ambrosea, a great poisonous flame broke out. It is named Haalaahalam. Shiva swallowed it at vishnu's</p>

No	Name	Identification	Details
			request and kept it within his throat, neither swallowing nor letting it out. Due to the terrible Haalaahalam, Shiva's throat turned black. since then Shiva is called Neelakantha or Neelagreeva or Neelagala ( "Neela" =blue or black, "Greeva"="Kantha"="Gala"= throat).
1112	Neepea	a kind of plant	Neepea is the name of certain plant mentioned in the Raamaayanam. It grows in the rainy season.
1113	Neevaara 1	a kind of tree	( the name Neevaara refers to a tree and a grain.) Neevaara is the name of certain tree mentioned in the Raamaayanam. It usually grows in wet lands like sea coast etc.
1114	Neevaara 2	a grain	( the name Neevaara refers to a tree and a grain.) Neevaara is the name of certain grain mentioned in the Raamaayanam. It is usually grown in the hermitages as its grains are used as food and as an item in rituals.
1115	Nichula	a kind of tree	Nichula is the name of certain tree mentioned in the Raamaayanam.
1116	Nighna	a demon	Nighna was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Nighna too.
1117	Nikhaatham	A weapon	Nikhaatham is a weapon mentioned in Raamaayanam . Its details are not known. But, it might be a long range harpoon.
1118	Nikoola Or Sathyopayaachana (Y is consonant.)	A holy tree	Nikoola is the name of a holy tree lying on the banks of the Sharadanda river. This tree was known as Satyopayaachana ( meaning, " the one, that sought from whom is real " (Upayaacanam = thing prayed for, Sathyam = real ). That is to say that the tree gives whatever is prayed for by people. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed by this tree during their journey to the Kekaya capital city, Raajagriham.
1119	Nikumbha (Also see Koumbhakarni)	a demon	Nikumbha was a demon. He was Kubhakarna's son. Kumbha was Nikumbha's brother (Both were referred to as 'Koumbhakarni', ie, 'Kumbhakarna's son'). While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Nikumbha's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, he was one among the demons that claimed the ability to kill all the enemies alone by himself. Nikumbha first fought with Neela in the war. Nikumbha followed Raavana when he himself



No	Name	Identification	Details
			first entered the warfield. Later in the war , when the Vaanaras burnt Lanka, Raavana sent Kumbha and Nikumbha to drive them away. In that fight, Kumbha was killed by Sugreeva and Nikumbha was killed by Hanumaan.
1120	Nikumbhila 1	a goddess	( The name Nikumbhila refers to a garden, a tree and a deity.) Nikumbhila was the name of goddess worshipped at a place of the same name as Nikumbhila in Lanka. Indrajith was performing some occult sacrifices to propitiate this goddess when Lakshmana attacked and killed him. Note that Nikumbhila is the name of three entities - a tree, the garden in which the tree lies and the goddess that is worshipped there.
1121	Nikumbhila 2	a garden in Lanka	( The name Nikumbhila refers to a garden, a tree and a deity.) Nikumbhila is a garden in Lanka where a goddess of the same name Nikumbhila was worshipped. Indrajith performed his seven sacrifices under Shukra's supervision in this Nikumbhila garden. Again, during Lanka war, Indrajith was performing some occult sacrifices in this garden itself when he was attacked and killed by Lakshmana. Note that Nikumbhila is the name of three entities - a tree, the garden in which the tree lies and the goddess that is worshipped there.
1122	Nikumbhila 3	a banyan tree in Lanka	( The name Nikumbhila refers to a garden, a tree and a deity.) Nikumbhila is the name of a great banyan tree in a garden, which too is named Nikumbhila, in Lanka where a goddess of the same name Nikumbhila was worshipped. Indrajith was performing some occult sacrifices in this garden near this tree when he was attacked and killed by Lakshmana. Note that Nikumbhila is the name of three entities - a tree, the garden in which the tree lies and the goddess that is worshipped there.
1123	Nimba	a kind of tree	Nimba is the name of certain tree mentioned in the Raamaayanam. It is a well-known tree with its bitter fruit, not eaten but used in making medicinal extractions,oils and cosmetic materials.
1124	Nimi	A King, Janaka's ancestor	Nimi was a king. He was Ikshvaku's twelfth generation descendent. Nimi's son was Mithi. Nimi was Janaka's ancestor . Raama told Nimi's history to Lakshmana. Nimi founded the city of Vyjayantham near sage Gouthama's hermitage. Once he performed a sarifice that took five thousand years to perform. Nimi first asked Vasishtha to conduct the sacrifice alongwith Athri, Angiras and Bhrigu, but Vasishtha told him

No	Name	Identification	Details
			to wait until he completed indra's sacrifice and return but Nimi could not wait and selected Gouthama as the presider of his sacrifice. Vasishtha returned as he said and found Nimi carrying on with his sacrifice under Gouthama's supervision. Feeling insulted, Vasishtha cursed him to become devoid of a physical form. Nimi too cursed Vasishtha in turn the same way. Both of them turned bodyless souls. at the end of the sacrifice, Sage Bhrigu and all the gods allowed Nimi to stay in the blinking of eyes of all the living beings. Since then, the blink is named afer Nimi ( Nimisha or Nimesha= blink or minute). Nimi's son Mithi was the founder of Janaka's capital city Mithila.
1125	Nirghaatham 1	A weapon	( The name Nirghaatham refers to a weapon and the lightening / bolt.) Nirghaatham is a weapon mentioned in Raamaayanam . Its details are not known. But, it might be a blasting device.
1126	Nirghaatham 2	a bolt, a lightening.	( The name Nirghaatham refers to a weapon and the lightening / bolt.) Nirghaatham is the name for the bolt from the sky. It is the lightening. It is also a synonym for Vajra, Indra's weapon.
1127	Nishaachara	Demon	Nishaachara is a descriptive name for any demon. As plural, it denotes the demons as a class .The demons are so named since they naturally move around during night. The word means 'nocturnal'. 'Nishaa' means 'night', and, 'Chara' means 'wanderer'. Similar words are 'Raatrichara, Kshapaachara, Naktamchara, etc.
1128	Nishaada	a hunter or a caste	Nishaada is the name of a tribe or caste of people. The profession of the Nishaadas is hunting. An unnamed Nishaada shooting at a male Krouncha bird made Vaalmeeki move with pity and that incident gave birth to Raamaayanam, the first poetry on the earth. Raama's friend devotee at the village Shringiberam, Guha beonged to this tribe. Vishvaamithra cursed Mahodaya to become a Nishaada for his refusal to attend the sacrifice of Thrishanku which Vishvaamithra himself was conducting.
1129	Nishaakara	a sage	Nishaakara was a sage. The bird-chief brothers Sampaathi and Jataayu were used to visit and serve him. The sage left his mortal body eight thousand years before the meeting of Sampaathi and the Vaanaras. After accidentally scalding his wings from the Sun's heat and falling down on mount Vindhya, Sampaathi lay like that for many days and later, he could somehow reach the sage

No	Name	Identification	Details
			Nishaakara's cottage. Learning what had happened, the sage told that Sampaathi would have his wings back after serving Raama's cause by giving Seetha's information to the Vaanaras who would come in Search of her. After Nishaakara passed away, Sampaathi spent all those eight thousand years on the hills awaiting the Vaanaras and finally talked to the Vaanaras helping them by providing Seetha's information that she was kept captive in Lanka, thereby getting his wings back. (Literally, the word Nishaachara is a descriptive name for the moon.)
1130	Nishkuli	A deity of missile	Nishkuli is the ruling deity for withdrawal of the Asthram Prasvaapanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1131	Nishumbhaka	a demon	Nishumbhaka was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna, Haardikya, Shumbha and Nishumbhaka.
1132	Nisthrimsha	A weapon	Nisthrimsha is a weapon mentioned in Raamaayanam . It is a kind of sword, usually thirty inches long. (Note that in Samskritham numerals, 'Thrimshati'=30).
1133	Nivaathakavachas	demons	Nivaathakavachas were a group of demons, ie Dythyas. They lived in a city named Manipuri that was located in the middle of the sea. These demons were powerful due to Brahma's boons . Raavana fought with them for one year but made truce with them by Brahma's word. Raavana lived there for another year and learnt a science of elusion named Aasuri from them. The Nivaathakavachas are mentioned in the Mahaabhaaratham too. Arjuna anihilated them alongwith the Kaalakeyas, at Indra's request.
1134	Niyutham (Y is consonant.) or Laksham	a number	Niyutham or Laksham means ' one lakh'. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabrindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ),

No	Name	Identification	Details
			Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
1135	Nriga (RI is a vowel.)	a king	Nriga was an ancient king ( Raamaayanam did not mention , but Bhaagavatham says that he was Ikshvaku's son.). He once erroneously donated a Braahmana's cow ( which erroneously got mixed into the king's cow herds) to another Braahmana. Those two Braahmanas had therefore a quarrel between them as to whom the cow should belong. They both went to Nriga for remedy but Nriga did not give them an audience for several days. The Braahmanas became angry with Nriga and cursed the king to become a chameleon and lie in a pit, invisible to anyone, for several thousand years. The Braahmanas said that the king would be relieved of the curse by meeting Vaasudeva who would be the incarnation of Vishnu in Yadu's dynasty just before the commencement of Kali Yuga for the purpose of clearing the earth of her sinful burden. Nriga gave the kingdom to his son Vasu and ordered for digging three pits to suit the three seasons of the year and went into the pits assuming the form of a chameleon. Raama told this episode to Lakshmana while stressing upon the importance of a king's duty of listening to the subjects. ( Later, Vishnu took birth as Krishna - referred to as Naaraayana - and freed Nriga from his curse.).
1136	Nrishadgu (RI is a vowel .)	a sage	Nrishadgu was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Nrishadgu, D604Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1137	Nyagrodha (Y is consonant.)	a kind of tree	Nyagrodha is the name of certain tree mentioned in the Raamaayanam. It is a kind of Banyan tree. Some Banyan trees of some prominence mentioned in Raamaayanam bore their specific and proper names. A banyan tree on the

No	Name	Identification	Details
			banks of Sharadanda river was named Nikoola or Sathyopayaachana. One banyan tree located midway between Prayaaga and Chithrakoota was named Shyaama. Another banyan tree in Lanka in Nikumbhila garden was named Nikumbhila ( both names coming after the name of a deity installed there - Nikumbhila.).
1138	Nymisha (Y is vowel.)	a forest	Nymisha is the name of a holy forest. It was in this forest that Raama performed his horse sacrifice . During that sacrifice, Lava and Kusha sang the Raamaayanam before Raama and others in the sacrifice halls. Also, it was there and during the same occasion that Seetha left Raama and this world to retire to her mother, the earth-goddess.
1139	Nyraashya (first Y is vowel, second is consonant.)	A deity of missile	Nyraashya is the ruling deity for withdrawal of the Asthram Krouncham which is one of the Asthrams that Vishvaamithra awarded to Raama.
1140	Nyshadha (Y is vowel.)	A King	Nala was ruler of Nishadha province and hence was called Nyshadha. In Raamaayanam, he is referred to as Nyshadha, not as Nala. Nala's wife Damayanthi was a famous Pathivratha. Seetha mentioned Damayanthi's name while saying that she was as unseverable from Raama as Damayanthi was from Nyshadha ( ie, Nala). Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1141	Ogham	a number	Ogham is a number equalling to ' one lakh Samudrams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) , Koti ( 10 <sup>7</sup> ) , Shankha (10 <sup>12</sup> ) , Mahaashankha (10 <sup>17</sup> ) , Brindam (10 <sup>22</sup> ) , Mahaabrindam (10 <sup>27</sup> ) , Padmam (10 <sup>32</sup> ) , Mahaapadmam (10 <sup>37</sup> ) , Kharvam (10 <sup>42</sup> ) , Mahaakharvam (10 <sup>47</sup> ) , Samudram (10 <sup>52</sup> ) , Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
1142	Omkaara	a sage	Omkaara was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas,

No	Name	Identification	Details
			Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
1143	Oormila 1	A Gandharva lady	( The name Oormila refers to a Gandharva woman and a Princess.) Oormila was a Gandharva lady. She served a sage named Chooli for a very long time and obtained a son named Brahmadaththa from him. Brahmadaththa ruled from Kaampilyam. He married the hundred daughters of Kushanaabha.
1144	Oormila 2	Lakshmana's wife	( The name Oormila refers to a Gandharva woman and a Princess.) Oormila was Janaka's daughter, younger to his famous daughter Seetha whom he found in the earth while tilling it for a sacrifice. Oormila married Lakshmana. She had two sons, Angada and Chandraketu. Little is said about her in the Raamaayanam except that she served her mothers-in-law well. Oormila stayed at Ayodhya when Lakshmana went to forests following Raama. There are fabulous folk songs involving oormila as the principal character.
1145	Oorvashi	a divine dancer	Oorvashi is one of the prominent divine dancers. She once spent some years with a mortal king named Purooravas, due to a curse given to her by Sun God. Then, she bore a son to Purooravas. That son was named Aayu. Also, Oorvashi was instrumental in preserving the energies of Mithra (Sun) and Varuna, for giving birth to Agasthya and for restoring the lost physical form to Vasishtha.
1146	Oshadhigiri (R is consonant.)	a hill	Oshadhigiri is a hill in Himaalaya. It is located near the Rishabha mountain. This hill Oshadhigiri is rich in medicinal herbs. Jaambavaan sent Hanumaan to Oshadhigiri to bring four herbs, Mrithasanjeevani, Vishalyakarani, Saavarnyakarani and Sandhaanakarani - to treat the Vaanaras and Raama and Lakshmana who were lying fainted after being severely wounded by Indrajith. Hanumaan could not trace the plants and hence he brought the summit of the hill as a whole to Lanka and restored it to its original place after the work was over.
1147	Paaduka	footwear	"Paaduka" means 'footware'. In Raamaayanam Paaduka was very important object since Bharathaa took Raama's Paadukas i.e. footwear-sandals- as Raama's representatives of the kingdom during his exile of fourteen years. Bharatha ran all the administration in Raama's

No	Name	Identification	Details
			name treating the Paadukas as Raama's alter-ego.
1148	Paadyam (Y is consonant.)	Water offered to wash feet	Paadyam is the water offered to honourable guests soon after their arrival as a part of respectful welcome to them. In ancient custom of inviting the newly arrived guests, water is offered to wash their feet, water is given to drink, and water with flowers is offered as a mark of respect towards them. See Arghyam also.
1149	Paakashaasana (See Indra)	Another epithet of Indra.	Paakashaasana is another epithet of Indra. It means, 'punisher of Paaka' (Paaka= a demon named Paaka, Shaasana=punisher).
1150	Paanchaala	a Province	Paanchaala is the name of a province. Elsewhere, it is also referred to as Panchaala. As is usual in Samskritham, this word as the name of a country is always used in plural number ie 'Paanchaalaah'. The messengers of Vasishtha sent to Kekaya to recall Bhartha, passed through the Paanchaala province during their journey to the Kekaya capital city, Raajagriham. The Paanchaala province corresponds to our present Punjab. The name comes from the geographical feature of the land that five rivers flow in it. Pancha=five.
1151	Paandya (Y is consonant.)	A Province	Paandya is the name of a province. Sugreeva mentioned this province among the places in the south, to search around for Seetha. The Paandya province corresponds to a part of our present Tamilnadu, around Madhura.
1152	Paaribhadra (R is consonant.)	a kind of tree	Paaribhadra is the name of certain tree mentioned in the Raamaayanam.
1153	Paarijaatha (R is consonant.)	a kind of tree	Paarijaatha is the name of certain flowering tree mentioned in the Raamaayanam. However, the name of one of the five divine trees too is Paarijaatham, but both are different. By the way, the other four divine trees are Santhaana, Kalpa, Harichandana and Mandaara. Again, like Paarijaatha, we have Harichandana and Mandaara on earth also, but they too are different.
1154	Paariyaathra (R and Y are consonants.)	a mountain	Paariyaathra is the name of one of the huge mountains. It is located in the west sea. Sugreeva mentioned this mountain among the places in the west, to search around for Seetha. He described that there were twenty four crore Gandharvas on that mountain and he also warned his Vaanaras not to meddle with them or attempt to take anything from that place.
1155	Paarshvamouli (Manibhadra,	a Yaksha	Paarsvamouli is another name to Manibhadra who was a Yaksha. He is referred to as

No	Name	Identification	Details
	Maanibhadra and Maanichaara )		Maanibhadra, Maanichaara and Paarshvamouli too. He was one of the leaders of Kubera's army . During the war with Raavana's army of demons, Manibhadra defeated Dhoomraaksha and severely wounded Raavana too. But, Manibhadra's crown turned to a side when Raavana hit him and since then he was named Paarshvamouli (Paarshva=side, Mouli=crown).
1156	Paarvathi (See Uma too.)	Lord shiva's consort	Paarvathi is mountain Lord Himavaan's daughter. Her original name is Gouri. Ganga is her elder sister. Gouri is described as Paarvathi, meaning, " Mountain's daughter" (Parvatha=mountain). Other Puraanams say that Daksha's daughter and Shiva's wife , Sathi , took re-birth as Paarvathi. Paarvathi is also referred to as Uma. Vinaayaka and Kumaara are her sons. Once Paarvathi saw the Raakshsa baby Sukesha crying on a hill when his mother left him off there to go on sporting with her husband. Paarvathi felt pity on the young baby and urged Shiva to help him. Shiva blessed Sukesha to become young instantly and to live long. Paarvathi too awarded a boon to the Raakshasa women that their children would soon after their birth become as grown-up as their mothers. On an occasion when Kubera stared at Paarvathi in amazement, she became annoyed and made one of his eyes yellow in colour. Since then, Kubera was known as Ekaakshipingala ie 'yellow in one eye' (Eka=one, Akshi=eye, Pingala=yellow). Kubera himself narrated this incident to Raavana while warning him that even a seeming disobedience towards great people would bring harm. Once all the gods were helpless and disturbed Shiva and Uma from their sporting. That made paarvathy angry and she cursed the gods that they would never have children from their own wives. On the same occasion, she cursed the goddess Earth too that Earth would be of various forms, that she would be wife to too many kings, and that she would never enjoy the pleasure of offspring. Once Raavana tried to lift off the Kylaasa and shook the mountain causing fear to Paarvathi. Then, she cursed Raavana that a woman would lead to his destruction. Seetha caused his destruction in the later years.
1157	Paasha 1	Yama's weapon	( Paasha refers to four different things – Specific weapons of Yama and Varuna, a missile, and a common weapon.) Paasha is Yama's weapon. Yama's another weapon is the Danda. Also,



No	Name	Identification	Details
			Varuna too has a weapon named Paasha. To distinguish between the two, they are referred to as Yama-Paasha and Varuna-Paasha.
1158	Paasha 2		( Paasha refers to four different things – Specific weapons of Yama and Varuna, a missile, and a common weapon.) Paasha is Varuna's weapon. Also, Yama too has a weapon named Paasha. To distinguish between these two, they are referred to as Yama-Paasha and Varuna-Paasha.
1159	Paasha 3	A weapon	( Paasha refers to four different things – Specific weapons of Yama and Varuna, a missile, and a common weapon.) Paasha is the name of a weapon mentioned in Raamaayanam . It is a rope with a noose at the striking end. This Paasha is different from the missile of the same name as Paasha or from the divine weapons named Paashas held by Yama or Varuna.
1160	Paasha 4	A missile	( Paasha refers to four different things – Specific weapons of Yama and Varuna, a missile, and a common weapon.)Raamaayanam mentions some missiles with the nomenclature of Paasha. Vishvaamithra used against Vasishtha, three missiles named distinctly as Brahma-Paasha, Vaaruna-Paasha and Kaala=paasha. Maybe, these missiles are named after the divine weapons.
1161	Paashupatham	An Asthram	Paashupatham is one of the Asthrams that Vishvaamithra used against Vasishtha. Raavana used this against Yama's army.
1162	Paatala	a kind of tree	Paatala is the name of certain tree mentioned in the Raamaayanam. Its flowers are very beautiful. The city Paataliiputhram (present Paatna) in Magadha derived its name from these trees which the city was abundant in.
1163	Paathaalam	nether world	Paathaalam is the name of one of the nether world ie the world under the earth . There are seven such nether worlds below earth. Paathaalam is the seventh of them. The Naagas live there under Vaasuki's rule. King Sagara's sixty thousand sons reached Paathaalam by digging the earth, when they searched for their father's missing sacrificial horse. There, they tried to molest sage Kapila whose angry looks burnt them down into ashes in an instant. Later, their descendent Bhageeratha propitiated Brahma, Ganga and Shiva, with his severe penances and brought the divine river Ganga to the nether world where the remains of his great-grandfathers were lying. The touch of Ganga with the remains made the deceased princes reach

No	Name	Identification	Details
			higher abodes. Raavana attacked the Naagas too during his early campaigns. By the way, the names of the seven nether worlds ie Paathaalam- are - Athalam, Vithalam, Suthalam, Thalaathalam, Rasaathalam, Mahaathalam, and Paathaalam. However, in literature, the last three words are synonymously used for Paathaalam.
1164	Paavaka (See Agni )	Agni	Paavaka is another epithet of fire-god Agni. The word Paavaka means, 'he that sanctifies'.
1165	Paavakaasha	A Vaanara	Paavakaasha was a Vaanara. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well alongwith others , from the medicines Hanumaan brought from Oshadhigiri in the Himaalayas.
1166	Paavaki (See Neela)	Neela	Paavaki is another epithet of Neela, the Vaanara army-chief. He is so described since he was son of Paavaka or Agni, the fire-god. "Paavaki" means , 'Paavaka's son'. Note that this epithet 'Paavaki ' refers to God Kumaara too.
1167	Paavani (See Ganga )	A line of Ganga	Paavani is the name of one of the seven lines that Ganga took after jumping from Shiva's head. For fuller details, see the entry Ganga.
1168	Paayasam (Y is consonant.)	Pudding	Paayasam means, rice cooked with milk ( Payas=milk, Paayasam= cooked with milk ). It is something like a pudding. Dasharatha was awarded with a pot of Paayasam after his sacrifice, with instructions to distribute it among his three queens whereby they would beget sons. Dasharatha distributed it so that Kousaya got half, Kykeyi got one-eighth and Sumithra got two shares of one-fourth and one-eighth.
1169	Padma 1	deity of a divine treasure	(Note that the name Padma as masculine refers to two things – a deity and a treasure; the name Padmam as neuter refers two things- a number and a flower.) Padma is one of the nine presiding deities of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1170	Padma 2	a divine treasure	(Note that the name Padma as masculine refers to two things – a deity and a treasure; the name Padmam as neuter refers two things- a number and a flower.) Padma is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and

No	Name	Identification	Details
			Mukunda. Each treasure has its own deity with the same name as the treasure.
1171	Padmaka	a kind of tree	Padmaka is the name of certain tree mentioned in the Raamaayanam.
1172	Padmam 1	a number	(Note that the name Padma as masculine refers to two things – a deity and a treasure; the name Padmam as neuter refers two things- a number and a flower.) Padmam is a number equalling to ' one lakh Mahaabrindams '. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ), Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha ( 10 <sup>12</sup> ), Mahaashankha ( 10 <sup>17</sup> ), Brindam ( 10 <sup>22</sup> ), Mahaabrindam ( 10 <sup>27</sup> ), Padmam ( 10 <sup>32</sup> ), Mahaapadmam ( 10 <sup>37</sup> ), Kharvam ( 10 <sup>42</sup> ), Mahaakharvam ( 10 <sup>47</sup> ), Samudram ( 10 <sup>52</sup> ), Ogham ( 10 <sup>57</sup> ) and Mahougham ( 10 <sup>62</sup> ).
1173	Padmam 2	A flower	(Note that the name Padma as masculine refers to two things – a deity and a treasure; the name Padmam as neuter refers two things- a number and a flower.) Padmam is the name of one of the flowers mentioned in the Raamaayanam. Padmam is a water-flower. We use the English word lotus for our Padmam. Padmam is considered sacred as it is the source and residing place of the Goddess of wealth Lakshmi. In poetry, as a matter of poetic fancy, beautiful eyes of men or women are compared to the petals of Padmam, in view of their shape and size. Also, Puraanams say that the creator Lord Brahma too emanated from a Lotus that originated from Lord Vishnu's navel. Of course, this is all a kind of symbolic representation of the universe. Please note that a very common and famous posture in Yogic-Positions ie Yogaasanams, too is named Padmam, more commonly known as Padmaasanam.
1174	Padmanaabha	A deity of missile	Padmanaabha is the ruling deity for withdrawal of the Asthrams named Ashani ( Shushka) and Ashani (Aardra) which are among the Asthrams that Vishvaamithra awarded to Raama.
1175	Padmathaalam (variation as Padmaachalam )	A forest	Padmathaalam is the name of a forest. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras living in this forest to come to serve Raama's cause.
1176	Padmavanam	A forest	Padmavanam was the name of a forest. Raavana

No	Name	Identification	Details
			quoted to Vibheeshana, an episode of some elephants living in that forest while deriding that Vibheeshana was behaving against his own kinsmen as lamented by the elephants of Padmavanam that their own creed were harming them by helping the humans in catching other elephants.
1177	Palaasha	a kind of tree	Palaasha is the name of certain tree mentioned in the Raamaayanam. Its flowers are red in colour. Often, a warrior wounded and red with blood in the battle field is compared to a fully blossomed Palaasha tree. A Palaasha branch is held by a Braahmana student during his Brahmacharya order. Till recently, its leaves are used for making meal-plates by orthodox people.
1178	Pampa	a lake.	Pampa is the name of a lake. It is near sage Mathanga's hermitage beside Rishyamooka hill. Kabandha advised Raama and Lakshmana to go there to meet Sugreeva. They met the ascetic lady Shabari here on the bank of this lake and further went near Rishyamooka hill. Hnumaan met them first and took them to Sugreeva.
1179	Panasa 1	A Vaanara chief	(The name Panasa refers to a Vaanara and a tree.) Panasa was a Vaanara chief. He lived on the hill Paariyaathra with his fifty lakh force of Vaanaras. He joined Sugreeva with his three troops of Vaanara army. He was one of the leaders of the Vaanara army. Panasa was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaganu .
1180	Panasa 2	a kind of tree	(The name Panasa refers to a Vaanara and a tree.) Panasa is the name of certain tree mentioned in the Raamaayanam. Its large fruit contains many peels which are very tasty. Panasa is one of the few trees that yields fruits without flowering.
1181	Panavam	A musical instrument	Panavam is a musical instrument mentioned in the Raamaayanam. It is a drum-type instrument, played by beating on it either with hands or with a handle. It is used in music, processions, and in battle-field too.

No	Name	Identification	Details
1182	Panchaapsaras (also see Maandakarni)	A lake in Dandaka forest	Panchaapsaras is the name of a lake in Dandaka forest. This is named after five Apsaras (Pancha=five) . This lake is created by a great sage Maandakarni. The sage also created a house beneath its waters in which he enjoys the music and dance of the five Apsaras . Another sage named Dharmabhrith told Raama about Maandakarni and his greatness.
1183	Panchajana	a demon	Panchajana was a demon of ancient days. Vishnu killed him on the mountain Chakravaan located far in the western sea and took possession of the great conch Paanchajanyam.
1184	Panchathapas	A kind of sages	Panchathapas are a kind of sages that Raama saw in the Dandaka forest. These sages perform their penances facing the scalding sun and keeping four fires around them. Such a stance is also named as 'Panchaagnimadhyam' (pancha=five, Agni=fire, Madhyam=middle) .
1185	Panchavati	a place in Dandaka forest	Panchavati means 'group of five banyan trees' . This is a place in Janasthaanam ie a part of the Dandaka forest. Raama lived here during the last years of his exile. All important incidents took place here. Raama met Jataayu here, Shoorpanakha came to Raama here, Maareecha in the form of magical deer was killed here, Seetha was abducted from here by Raavana etc.
1186	Paplavas (See Shabala too)	A creed of Mlechchas	Paplavas were one of the creed of Mlechchas ( ie barbaric creeds ) created by Vasishta's cow to smash Vishvaamithra's army. For full details, see the entry Shabala.
1187	Paraangmukha (correct English spelling is impossible )	A deity of missile	Paraangmukha is the ruling deity for withdrawal of the Asthram Vajram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1188	Paramacheena	a province	Paramacheena was the name of one of the provinces in olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Maybe, this corresponds to interior places of modern China.
1189	Parashuraama ( See Raama 2)	a sage	Parashuraama is another name for Raama, a sage, who was Vishnu's sixth incarnation. Raama was known as Parashuraama because he wielded an axe (Parashu=axe) as his weapon. He was Jamadagni's son. This sage Raama was the sixth incarnation of Vishnu, while the seventh incarnation was Dasharatha's son Raama. To distinguish between these two Raama-s, we often refer to the sage Raama as Parashuraama or Bhaargavaraama. Parashuraama was nephew of

No	Name	Identification	Details
			<p>Vishvaamithra. (Dasharatha's son) Raama himself made that reference while he was talking to Parashuraama. Once Parashuraama became angry with the Kshathriya class as a whole and</p> <p>he revengefully destroyed all the Kshathriya clans, not once, but twenty one times. Raama mentioned that great feat too in his talk to Parashuraama. Though Parashuraama's history is detailed in Mahaabhaaratham, Bhaagavatham and other Puraanams, his role is a bit little as far as Raamaayanam is concerned. While Raama was returning soon after his marriage from Mithila to Ayodhya alongwith his father and brothers, Parashuraama met him in the way and challenged to string the Vyshnava bow he brought with him and to load an arrow on it, after which he would engage in a duel with him. Despite Dasharatha's prayers and Raama's pleading for peace, Parashuraama was stubborn with his challenge. Raama took the bow, stringed it and loaded an arrow with normal ease. As his arrow needed a target to consume, Raama asked Parashuraama if he would aim it at the sage's amassed virtues or his power of going to any abode in a flash . Parashuraama forewent his amassed virtues as target to Raama's arrow and left off. He never appeared again in any scene of the epic.</p>
1190	Parashvatha	A weapon	Parashvatha is a weapon mentioned in Raamaayanam . It is like an axe.
1191	Parigha (R is consonant.)	A weapon	Parigha is a weapon mentioned in the Raamaayanam . It consists of an iron mace or rod with metal bands around .
1192	Parivraajaka (R is consonant.)	an ascetic	The word Parivraajaka or Yathi or Sanyaasi means a person in the fourth order of life ie 'Sanyaasa'. A Sanyaasi is generally respected and trusted. So, Raavana assumed the form of a Sanyaasi to abduct Seetha.
1193	Parjanya (Y is consonant.)	God of rains	Parjanya is the God of rains. He caused the birth of a Vaanara named Sharabha, to help Raama's cause in future.
1194	Parnaasa 1	a river	( The name Parnaasa refers to a river and a tree.) Parnaasa is the name of a river on the banks of which the Vaanara chief Vinatha lived with his sixty lakh force of Vaanaras.
1195	Parnaasa 2	a kind of tree	( The name Parnaasa refers to a river and a tree.) Parnaasa is the name of certain tree mentioned in the Raamaayanam.
1196	Parni	a kind of tree	Parni is the name of certain tree mentioned in

No	Name	Identification	Details
			the Raamaayanam.
1197	Parusha	A demon	Parusha was one of the leaders of Khara's army. He fought with Raama in Janasthaanam and was killed.
1198	Parvatha	a sage	Parvatha is a divine sage. He was mentioned as one of the sages that were present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth. ( The context suggests that it is divine sage Parvatha who is Naarada's associate.)
1199	Pataham	A musical instrument	Pataham is a musical instrument mentioned in the Raamaayanam. It is a drum-type instrument, played by beating on it. It is used in processions and battle-field also.
1200	Pathanga	an insect	Pathanga is an insect mentioned in the Raamaayanam. It is the locust.
1201	Pathraahaaras	A kind of sages	Pathraahaaras are a kind of sages that Raama saw in the Dandaka forest. These sages subsist on leaves (Pathra=leaf, Aahaara=food).
1202	Pattasam or Pattisam	A weapon	Pattasam or Pattisam is a weapon mentioned in Raamaayanam . It consists of a long rod with a cross-blade at the striking end.
1203	Pattisam Or Pattasam	A weapon	Pattisam or Pattasam is a weapon mentioned in Raamaayanam . It consists of a long rod with a cross-blade at the striking end.
1204	Phaalgunam	a month	Phaalgunamis the twelfth and the last of the months of the year. In this month, the full moon joins the star of Uththara-Phalguni.
1205	Phalguni	A Star	Phalguni is the name of the eleventh and twelfth of the twenty seven stars in astrology. They are referred to as Poorva Phalguni and Uththara Phalguni. Raama started his journey to Lanka on a day when the star was Uththara Phalguni.
1206	Pinaaka	Shiva's bow	Pinaaka is the name of Shiva's bow . Hence Shiva is described as 'Pinaaki' (= bearer of Pinaaka) and as 'Pinaakapaani' (=he with Pinaaka in hand, Paani=hand). Ajagava is another name of Pinaaka, though Raamaayanam did not mention it . Note that the bow that Raama broke in Janaka's Palace was also Shiva's bow but that was not this Pinaaka.
1207	Pinaaki	Shiva	Pinaaki is another epithet of Shiva. That means 'bearer of Pinaaka'. Pinaaka is the name of Shiva's bow. It is also called Ajagava. Similarly , Pinaakapaani is also Shiva's epithet, meaning 'one with Punaaka in hand'( Paani=hand).
1208	Pingala	a clown and entertainer	Pingala was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of

No	Name	Identification	Details
			them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
1209	Pippala	a kind of tree	Pippala is the name of certain tree mentioned in the Raamaayanam. This is well-known as Ashvaththa. In our tradition, Ashvaththa is believed to be a holy tree. It is treated as an equal to Lord Vishnu himself. Even today, people worship this tree as a form of Vishnu.
1210	Pishaacha 1	a demon	( The name Pishaacha refers to a demon and also to a demi-god class.) Pishaacha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Pishaacha. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Pishaacha followed Raavana when he himself entered the warfield for the first time.
1211	Pishaacha 2	a demi-god class	( The name Pishaacha refers to a demon and also to a demi-god class.) Pishaachas are a demi-god class people like Yakshas. Pishaachas are under control of Kubera. They re horrible and mighty . Many a time, Pishaachas are together mentioned with Yakshas, Raakshasas etc. Our Puraanams say that a person becomes a Piishaacha after his death , if proper funeral rites are not rightly performed by the eligible ones .
1212	Pithrisoumanasa (RI is vowel.)	A deity of missile	Pithrisoumanasa is the ruling deity for withdrawal of the Asthram named Vilaapanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1213	Plaksha 1	a kind of tree	( The name Plaksha refers to a Vaanara, a tree, and a continent too.) Plaksha is the name of certain tree mentioned in the Raamaayanam. Also, Plaksha is the name of one of the seven continents of the earth.
1214	Plaksha 2	A Vaanara	( The name Plaksha refers to a Vaanara, a tree, and a continent too.) Plaksha was one of Sugreeva's ministers. Plaksha and another minister Prabhaava followed Angada to Sugreeva to report the arrival of Lakshmana who was angry that Sugreeva did not start the work of search for Seetha.
1215	Plaksha	A Dweepam (continent)	( The name Plaksha refers to a Vaanara, a tree, and a continent too.) Our tradition divides the earth into seven Dweepams ie continents. The names of the seven Dweepams or continents are - Jambu,Plaksha,Saalmali,Saaka,Kusha,Krouncha and Pushkara. Our Bhaarath country lies in Jambu



No	Name	Identification	Details
			Dveepam.
1216	Plava	an animal	Plava is an animal mentioned in the Raamaayanam. It is the frog.
1217	Poornaka	a kind of tree	Poornaka is the name of certain tree mentioned in the Raamaayanam.
1218	Pooru	a king	Pooru was an ancient king of the Lunar dynasty. He was son of Yayaathi , born to his younger queen Sharmishtha. Devayaani was Yayaathi's elder queen , whose son was Yadu. Yadu was sore that his father loved Pooru more . Devayaani's father sage Shukra cursed Yayaathi to become a ripe old person, due to the disregard shown to Devayaani in sharmishtha's favour. Then, Yayaathi asked Yadu to echange his untimely old age with his youth but Yadu outright rejected. Pooru obeyed his father's word and assumed his old age, transferring his own youth to his father. Yayaathi was pleased with Pooru's obedience. He installed Pooru as king though he was the younger son, and banned Yadu from ruling any kingdom. As Pooru ruled from Prathishthaanam in the Kaashi province, Yadu lived in Krounchavanam.
1219	Poosha	An Aadithya	Poosha was one of the twelve Aadithyas. He fought with Raavana's forces in the war between the demons and the gods when Raavana attacked the gods to win the heaven. Poosha in general denotes Soorya, the Sun God, too. By the way, the names of the twelve Aadithyas are - Dhaatha, Mithra, Varuna,Shakra, Aryama, Amshu, Bhaga, Poosha,Vivasvaan, Savitha, Tvashta and Vishnu. Observe that some of these names are same as those of some other Gods. Also, these names slightly vary from context to context across various scriptures.
1220	Poulasthya (Y is consonant.) (See Raavana)	Raavana.	The word "Poulasthya " means, ' Pulasthya's grandson'. Raavana's father Vishravas was Pulasthya's son. Hence the name Poulasthya to Raavana (though it can apply to Kubera, Kumbhakarna and Vibheeshana too.). In fact, Raamaayanam has an alternative name as 'Poulasthyavadham' which comes after Raavana's name Poulasthya (Vadha = killing). Dashagreeva was the original name of Raavana. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Kubera

No	Name	Identification	Details
			<p>was his half-brother. Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. Mandodari, Dhaanyamaalini etc were his wives. Indrajith, Aksha, Jambumaali etc were his sons. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped Shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrasing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raama, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
1221	Poulomi	Shachi	Poulomi means, " Puloma's daughter" . Poulomi is another epithet of Shachi, Indra's wife. She was

No	Name	Identification	Details
			called so after her father Puloma's name. Once a demon named Anuhlaada abducted her with connivance of Puloma. Indra killed both Anuhlaada and Puloma, and brought Shachi back.
1222	Poundareekam	a sacrifice	Poundareekam is the name of a sacrifice. Raama performed many Poundareekam sacrifices .
1223	Pourava	A Province	Pourava was the name one of the provinces in ancient Bhaarath. While describing the places in the north to his Vaanaras, Sugreeva mentioned this state as one of the places to search in for Seetha. The direction and the name suggest that this Pourava province might be the kingdom of Pooru's descendants ie the Kuru kingdom.
1224	Praachethasa	Vaalmeeki	'Praachethasa' means 'son of Prachethas'. Vaalmeeki is referred to as Praachethasa, since he was the tenth son of Prachethas. Vaalmeeki himself told Raama about that .
1225	Praagjyothisham	a city	Praagjyothisham is the name of a city located on the mount Varaaha which lies farther west to mount Paariyaathra and mount Chakravaan in the western sea. Sugreeva mentioned this city as one of the places in the west to search around for Seetha .He also said that a demon named Naraka was living in that city. However, there was another demon Naraka whom we know to be killed by Krishna in the Dvaapara age, whose city too was named Praagjyotisham. But, he might be different from this Raamaayanam Naraka, since the latter's location is said to be in the west sea whereas we understand that the Dvaapara Naraka lived in the east.
1226	Praagvamsham	sacrifice hall	Praagvamsha or Praagvamsham is the name of the eastern wing of the sacrifice hall . The Praagvamsham is so built that the bamboo rods in the roof have their tips to the east. When Raavana went to Maruththa's sacrifice hall to challenge him for a fight, all the gods in the sacrifice hall fled off assuming forms of various birds or animals. Yama took the form of a crow and fled. Later, he talked to the crow that was perching somewhere in the Praagvamsham and granted a very long span of life to the bird.
1227	Praagvatam	A town	Praagvatam is the name of a town on the banks of Ganga. Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1228	Praajaapathya (Y is consonant.)	A deity of Yajna.	Praajaapathya Praajaapathya is the deity of the sacrifices. Soon after Dasharatha's Puthrakaama

No	Name	Identification	Details
			Yajna was over, the Praajaapathya deity appeared in a resplendent form before the king and declared that he was the Praajaapathya who hoisted himself there. Then, he gave a pudding-pot to Dasharatha , instructing him to to distribute it among his three queens, and assured him that consumption of that divine stuff would give them sons.
1229	Praasam	A weapon	Praasam is a weapon mentioned in Raamaayanam . It is a kind of harpoon.
1230	Praavrit	rainy season	Praavrit is the rainy season . Praavrit means , 'well raining' .
1231	Praayopaveshanam (Y is consonant.)	to lie, sans food, on a vow	Praayopavesha or Praayopaveshanam, in simple words is ' fasting ', though it involves some procedure to undertake it. It is a kind of performance of a type of penance by remaining without food until a desire is fulfilled or unto death upon an avowment. Praayopavesha is usually done either to propitiate a deity or to expiate oneself from some sin. Raama went on Praayopavesham for three days to propitiate the sea god, to obtain a way through the sea to reach Lanka.
1232	Prabhaava	A Vaanara	Prabhaava was one of Sugreeva's ministers. Prabhaava and another minister Plaksha followed Angada to Sugreeva to report the arrival of Lakshmana who was angry that Sugreeva did not start the work of search for Seetha.
1233	Prachethas 1 (See Varuna )	Varuna	( The name Prachethas refers to two pwople-Varuna and a Prajaapathi.) Prachethas is another epithet of Varuna, the Lord of West direction and Lord of waters.
1234	Prachethas 2	A Prajaapathi	( The name Prachethas refers to two pwople-Varuna and a Prajaapathi.) Prachethas was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin. Raamaayanam says that Vaalmeeki was the tenth son of Prachethas. Hence Vaalmeeki's reference as Praachethsa ie ' son of Prachethas ' .
1235	Praghaasa	A demon	Praghaasa was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Praghaasa too. Note the slight difference between the spellings of two different names Praghasa and Praghaasa.

No	Name	Identification	Details
1236	Praghasa 1 (female)	a demoness	( Note the slight difference in spelling of two different names Praghasa and Pragmaasa. The name Praghasa refers to three people – two demons and one demoness.) Praghasa was one of the demonesses that threatened Seetha with danger if Seetha did not marry Raavana within the time allowed. Note that Praghasa was the name of a demon (male ) too.
1237	Praghasa 2	A Demon	( Note the slight difference in spelling of two different names Praghasa and Pragmaasa. The name Praghasa refers to three people – two demons and one demoness.) Praghasa was a demon. He was Raavana's follower. Praghasa was one of the five warriors that were sent to Ashokavanam to capture Hanumaan whom Hanumaan Killed. The five demon fighters were - Viroopaaksha, Yoopaaksha, Durdhara, Praghasa and Bhaasakarna . Note the slight difference in spelling of two different names Praghasa and Pragmaasa. Also note that Praghasa was the name of a demoness (female ) too.
1238	Praghasa 3	A Demon	( Note the slight difference in spelling of two different names Praghasa and Pragmaasa. The name Praghasa refers to three people – two demons and one demoness.) Praghasa was a demon. He was one of the eleven sons of sumaali and Kethumathi. Like all his brothers, Praghasa too was Raavana's follower and counsel too. Praghasa fought with Vibheeshana in the war. Note the slight difference in spelling of two different names Praghasa and Pragmaasa. Also note that Praghasa was the name of a demoness (female ) too.
1239	Prahasa	Varuna's counsel	Prahasa is Varuna's counsel. When Raavana attacked Varuna's abode in his absence and defeated all generals, sons and grandsons of Varuna but still challenged that Varuna should fight with him, Prahasa told Raavana that Varuna was away at Brahma's abode enjoying the music of the Gandharvas and that there was no use in seeking a further fight when all the available heroes were defeated. Raavana declared himself victorious and left.
1240	Prahastha	A demon	Prahastha was a demon. He was one the eleven sons of Sumaali and Kethumathi. Prahastha was Raavana's uncle and counsel too, like all his brothers. He instigated Raavana to occupy Lanka by driving away Kubera from there. Prahastha was a chariot-mounted fighter. A serpent figure was his banner. He took part in all of Raavana's

No	Name	Identification	Details
			earlier campaigns against the gods. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Prahastha's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Prahastha was one among the demons that claimed the ability to kill all the enemies alone by himself. Neela killed him in the war.
1241	Prajaapathi 1	Brahma	( The name Prajaapathi refers to Brahma and any of his sons ie the Progenitors too.) Prajaapathi is another epithet of Brahma. Also, all Brahma's sons too are referred to as Prajaapathis, since they expanded the creations.
1242	Prajaapathi 2	The progenitor of creation.	( The name Prajaapathi refers to Brahma and any of his sons ie the Progenitors too.) Prajaapathis were those persons first created by Brahma. They were known as his "Maanasa-Puthras" ie ' sons created by will '. All those sons of Brahma are referred to as Prajaapathis. The word Prajaapathi means ' Progenitor'. Kashyapa was the important among Prajaapathis as he expanded the creation by giving birth to various beings, mobile and immobile, from his thirteen wives. Jataayu mentioned sixteen Prajaapathis while talking to Raama about his own creed and family. However, in general, Brahma himself is referred to as Prajaapathi.
1243	Prajangha 1	A Vaanara	( The name Prajangha refers to a Vaanara and a demon too.) Prajangha was a Vaanara chief. Alongwith Dareemukha, Rambha and Rabhasa, He was given the duty of protecting the marching Vaanara army . Prajangha was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajeaanu .
1244	Prajangha 2	A demon	( The name Prajangha refers to a Vaanara and a demon too.) Prajangha was a demon. He was Raavana's follower. He fought with Sampaathi, Vibheeshana's follower. Later in the war, when the Vaanaras burnt Lanka, Raavana sent Kumbha

No	Name	Identification	Details
			and Nikumbha to drive them away. Prajangha too followed them and was killed by Angada. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Prajangha too.
1245	Pralamba	A Hill	Pralamba is the name of a hill. The messengers sent by Vasishtha to Kekaya to recall Bharatha passed by this during their journey to Kekaya capital city, Raajagriham.
1246	Pramaathi 1	a demon	( The name Pramaathi refers to a demon and a Vaanara too.) Pramaathi was a demon. He was one of the fourteen leaders of Khara's army. Pramaathi fought with Raama in Janasthaanam and was killed alongwith all others.
1247	Pramaathi 2	a Vaanara	( The name Pramaathi refers to a demon and a Vaanara too.) Pramaathi was a Vaanara chief possessing a force of one lakh. He lived on the hill Usheerabeeja, on the banks of river Ganga near the Himaalayas. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Pramaathi alongwith Gandhamaadana, Rabhasa and Sharabha killed the four steeds of Indrajith's chariot in the war.
1248	Pramodana	a sage	Pramodana was a sage. He was one of the sages that Budha called to help king Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
1249	Pramuchi	a sage	Pramuchi was a sage. He was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhomya, Roudreya from the west ; The Septet of the

No	Name	Identification	Details
			sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1250	Prasenajith	Raama's ancestor	Prasenajith was one of Raama's ancestors. His father was Susandhi and brother was Dhruvasandhi. Prasenajith's son is not mentioned.
1251	Prashamana	A deity of missile	( Note that the name Prashamana as masculine refers to a deity and the name Prashamanam as neuter refers to a missile.) Prashamana is the ruling deity for withdrawal of the Asthram Kankanam which is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra said that Kankaalam, Musalam, Kaapaalam and Kankanam are the weapons that the demons use.
1252	Prashamanam	An Asthram	( Note that the name Prashamana as masculine refers to a deity and the name Prashamanam as neuter refers to a missile.) Prashamanam is one of the Asthrams that Vishvaamithra awarded to Raama.
1253	Prashushruka	Raama's ancestor	Prashushruka was one of Raama's ancestors. His father was Maru and son was Ambareeha. Note that one of Janaka's ancestors too was named Maru.
1254	Prasravana (There are two hills by this name)	a hill	It seems that there are two hills named Prasravana. Let us see. <b>1)</b> Prasravana is the name of a hill near Panchavati. When Raavana abducted Seetha, she helplessly invoked to every tree and hill and river. This Prasravana hill was near her cottage. Here, in the original, two words used to describe that hill are - Maalyavantham, Prasravanam' where the commentator interpreted the first word as an adjective, clearly mentioning that Prasravana is the name of the hill (Prasravana-Aakhyam= named Prasravana). Thus, we have a hill named Prasravan near Panchavati, in Janasthaanam. <b>2)</b> Also, after Sugreeva's coronation, Raama spent the rainy season on a hill named Prasravana, waiting for Sugreeva's preparations to search for Seetha. From



No	Name	Identification	Details
			that place, Raama could hear the sounds of the musical instruments of the boisterous Vaanaras after Sugreeva's coronation. That suggests that this Prasravana hill was verily near Kishkindha. Thus, we see that there are two hills named Prasravana. When Sugreeva did not turn up at the agreed time, Raama sent Lakshmana from here ie this Prasravana hill, to Kishkindha to warn Sugreeva of his dereliction. The Vaanaras that went to the south in search of Seetha, searched for her on this hill too.
1255	Prasthala	A Province	Prasthala is the name of a province . Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
1256	Prasvaapanam	An Asthram	Prasvaapanam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used an Asthram named Svaapanam against Vasishtha. Maybe, Svaapanam and prasvaapanam are one and the same.
1257	Prathapana	a demon	Prathapana was a demon. He was Raavana's follower. Early in the war, he fought with Nala.
1258	Prathardana (See Kaashiraja and Kaasheya )	A king	Prathardana was the king of Kaashi during Raamaayanam times. Prathardana attended Raama's coronation ceremony. After a few days, Raama respectfully sent him off to Kaashi . In this context, he is referred to as " Kaasheya ", ie, "One belonging to Kaashi". In the same context, he is referred as "Vayasya " ie 'friend of equal age ', to Raama. Elsewhere, it is mentioned that Kaasi king was Raama's uncle. Probably, this Prathardana's father must have been Raama's uncle.
1259	Prathihaarathara	A deity of missile	Prathihaarathara is the ruling deity for withdrawal of the Asthram Ayndram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1260	Prathindhaka	Janaka's ancestor	Prathindhaka was one of Janaka's ancestors. His father was Maru and son was keerthiratha (note, not Keerthiraatha, who was different, but one of Janak's ancestors .). Note also that one of Raama's ancestors too was named Maru.
1261	Prathishthaanam 1	a city	( The name Prathishthaanam refers to two cities.) Prathishthaanam was the name of a city from which the lunar dynasty king Pooru ruled. It was then situated in Kaashi province. It is not sure if

No	Name	Identification	Details
			this was the one that king Ila had built for himself after he regained his lost male form.
1262	Prathishthaanam 2	a city	( The name Prathishthaanam refers to two cities.) Prathishthaanam was the city from which an ancient king named Ila ruled. Ila was originally the king of Baahlika province. Ila once turned into a woman after accidentally entering a place where Shiva banned the entry of any male being. After regaining his male form, he built a new capital city named Prathishthaanam for him and left his old kingdom to his son Shashibindu. It is not sure if this was the same city as was later ruled by king Pooru, in the Kaashi province.
1263	Pravargyam (Y is consonant.)	a Vedic ritual	Pravargyam is one of the Vedic rituals performed as a part of Dasharatha's Ashvamedham sacrifice. Pravargya is a minor sacrifice which is performed as an integral part of many other sacrifices like Agnishtoma etc.
1264	Pravridha (Rl is vowel.) ( See Kalmaashapaada)	Raama's ancestor	Pravridha was one of Raama'sancestors. He was Raghu's son and shankhana's father. Pravridha was also known as Soudaasa or Kalmaashapaada or Mithrasaha or Veerasaha. Pravridha was to live as a demon for twelve years due to Vasishtha's curse. The king took water into his hands and was about to curse back the sage but his wife stopped him. The king threw the water on his own feet scalding them due to the power of the waters. since then he was known as Kalmaashapaada (Kalmaasha=burnt to black, Paada=feet).
1265	Prayaaga (Y is consonant.)	A holy place	Prayaaga is the holy place of confluence of the three holy rivers Ganga, Yamuna and Sarasvathi. The river Sarasvathi is now extinct. People rever it as a hidden river. Raama met sage Bharadvaja near Prayaaga and then proceeded to Chithrakoota on his suggestion. We today hang on to the name Allahaabad which was given to Prayaaga by the destroyers of our vountry. ( One year after writing this, in 2018, it is flashed in the news that Allahaabad is renamed as Prayaagaraaj. Felt happy, hence updated here.)
1266	Prishatha (Rl is vowel.)	an animal	Prishatha is an animal mentioned in the Raamaayanam. It is the spotted deer.
1267	Prithu 1 (Rl is vowel.)	Raama's ancestor	Prithu was one of Raama's ancestors. His father was Anaranya and son was Thrishanku.
1268	Prithu 2 (Rl is vowel.)	A Vaanara	Prithu was a Vaanara chief. He was one among the stalwarts that stood in guard of their army when Raama and Lakshmana lay swooned and tied by Indrajith's serpent-bonds

No	Name	Identification	Details
1269	Prithugreeva (Rl is vowel.)	a Demon	Prithugreeva was a demon. He was one of the fourteen leaders of Khara's army. He fought with Raama in Janasthaanam and was killed along with all others.
1270	Priyaalu (R and Y are consonants.)	a kind of tree	Priyaalu is the name of a certain tree mentioned in the Raamaayanam.
1271	Priyaka (R and Y are consonants.)	a kind of tree	Priyaka is the name of a certain tree mentioned in the Raamaayanam.
1272	Priyangu (R and Y are consonants.)	a kind of tree	Priyangu is the name of a certain tree mentioned in the Raamaayanam.
1273	Proshthapada	A Yaksha	(Note that the name Proshthapada as masculine refers to a Yaksha and the name Proshthapadam as neuter refers to the name of a lunar month.) Proshthapada was a Yaksha. He was Kubera's counsel. When Raavana went to Alaka to fight with Kubera, Kubera was seen with his two counsels Shukra and Proshthapada, besides the divine treasures Shankha and Padma.
1274	Proshthapadam (See Bhaadrapadam)	a month	(Note that the name Proshthapada as masculine refers to a Yaksha and the name Proshthapadam as neuter refers to the name of a lunar month.) Proshthapadam is another name for the month of Bhaadrapadam which is the sixth of the twelve months of the year. In this month, the full moon joins the star of Proshthapada or Uththara-Bhaadra.
1275	Pulaha	A Prajaapathi	Pulaha was one of the Prajaapathis, ie, progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin. All the Prajaapathis were created by Brahma 'by his will' hence they all are referred to as Brahma's Maanasa-Puthras' (Maanasa=of mind/will, Puthra=son).
1276	Pulasthya 1 (Y is consonant.)	a Prajaapathi	(The name Pulasthya refers to a progenitor and two sages too.) Pulasthya was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin. Pulasthya was Raavana's ancestor. Pulasthya was once in his penances in the hermitage of sage Thrinabindu, beside mount Meru. Angry with the Apsaras that disturbed his penance with their sports around him, he cursed that any girl meeting his vision would turn pregnant. Thrinabindu's daughter innocently fell under his vision and became pregnant and

No	Name	Identification	Details
			married Pulasthya. She gave birth to Vishravas. Vishravas married Devavarnini from whom he had a son Kubera. Vishravas also married Kykasi who had three sons Raavana, Kumbhakarna, Vibheeshana, and a daughter Shoorpanakha. When the king Arjuna (Karthaveerya ) of the Hyhaya dynasty imprisoned Raavana in his city of Maahishmathi, Pulasthya urged Arjuna and secured Raavana's freedom.
1277	Pulasthya 2 (Y is consonant.)	a sage	( The name Pulasthya refers to a progenitor and two sages too.) Pulasthya was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice.
1278	Pulasthya 3 (Y is consonant.)	a sage	( The name Pulasthya refers to a progenitor and two sages too.) Pulasthya was a sage ( In all probability, he must be different from the Prajaapathi Pulasthya.) . He too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
1279	Pulinda	A Province	Pulinda is the name of a province. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
1280	Puloma (Puloman)	a Demon	Puloma was a demon. He was father of Indra's wife Shachi. Once a demon named Anuhlaada abducted Shachi when Indra killed both Anuhlaada and Puloma to restore Shachi to himself. Once when a war was running between Raavana's demon forces and Indra's gods in the heaven, Puloma carried away Indra's son Jayantha who lay fainted, and hid him beneath the sea waters.
1281	Punarvasu	A Star	Punarvasu is the seventh of the twenty seven stars in our astrology. It is a pair of stars hence its usage in dual number in Samskritham. Its importance in Raamaayanam is that it was Raama's birth star.
1282	Pundareeka 1 (masculine, male)	a cardinal elephant	( The name Pundareeka as masculine refers to a cardinal elephant and the name Pundareeka as feminine refers to an Apsaras.) According to Raamaayanam, Pundareeka or Mahaapadma is the cardinal elephant of South. It is described to have been seen by Sagara's sons when they dug down the earth for their father's sacrificial horse.

No	Name	Identification	Details
			The eight cardinal elephants as given elsewhere are - Ayraavatha, Pundareeka, Vaamana, Kumuda, Anjana, Pushpadanta, Saarvabhousha and Supratheeka.
1283	Pundareeka 2 (feminine, female)	An Apsaras	( The name Pundareeka as masculine refers to a cardinal elephant and the name Pundareeka as feminine refers to an Apsaras.) Pundareeka is an Apsaras. Sage Bharadvaja called her too, besides others, to entertain Bharatha's army.
1284	Pundra	A province	Pundra is the name of a province. Sugreeva mentioned it among the places in the east and in the south too , to search around for Seetha. Maybe, like Vanga, Pundra too might have extended from east to south, in those days.
1285	Punjikasthala	An apsaras	Punjikasthala is an Apsaras. She was Varuna's daughter. Raavana once forcibly molested her. Brahma was angry with Raavana at that and cursed that any forcible attempt to subdue any woman thereafter would cause Raavana's death. Punjikasthala herself once incurred some curse and took birth as a Vaanara lady. She was born as daughter to a Vaanara named Kunjara. Her name then was Ajana. Anjana was given to Kesari. Lord Vaayu ie Maarutha gave her a son who is the celebrated Hanumaan or Aanjaneya (=Anjana's son) or Maaruthi (=Maarutha's son).
1286	Punnaaga	a kind of tree	Punnaaga is the name of certain tree mentioned in the Raamaayanam.
1287	Purandara	Indra	Purandara is another epithet of Indra. Purandara means, 'destroyer of cities' ( Puram=city, Dara=break) , since he destroys the cities of his enemies ie demons.
1288	Purooravas	A king	Purooravas was an ancient king of the Lunar dynasty. He was Budha's son. Purooravas fell for the divine dancer Oorvasi and got a son named Aayu, through her. Aayu's son Nahusha once became Indra and ruled the heaven for one lakh years. Raama told Lakshmana about Purooravas. One Purooravas was mentioned as one among the kings that submitted to Raavana without fighting. Agasthya told Raama that Dushyantha, Suratha, Gaadhi, Gaya and Purooravas were the kings that did so, as they knew that Raavana was invincible. It is not clear if there were two kings named Purooravs or both these persons were one and the same. Yet, I feel that these two were different since Budha's son Purooravas was very ancient to Raavana.
1289	Puruhoortha (See Indra)	Indra	Puruhoortha is another epithet of Indra, the Lord of gods and the heaven.

No	Name	Identification	Details
1290	Pushkalaavathi	a city	Pushkalaavathi is the name of the capital city founded by Bharatha to settle his son Pushkara as king of the newly acquired Gandharva kingdom on the banks of the river Sindhu. Bharatha's elder son Thaksha was made king of the other part of this Gandharva kingdom which he ruled from another newly built city named ThakshaSila.
1291	Pushkara 1	Varuna's general	( The name Pushkara as masculine refers to a deity and a king, and the name Pushkaram as neuter refers to a place.) Pushkara is one of Varuna's generals. When Raavana attacked Varuna's abode in his absence, Varuna's generals Go ( or Gou) and Pushkara fought with Raavana but lost at last.
1292	Pushkara 2	A king	( The name Pushkara as masculine refers to a deity and a king, and the name Pushkaram as neuter refers to a place.) Pushkara was Bharatha's younger son. Thaksha was his brother. Bharatha won the Gandharva kingdom on the banks of the river Sindhu, divided it into two parts, and installed Thaksha as king in the city of Thakshashila and Pushkala as king in the city of Pushkalaavathi.
1293	Pushkaram	A place with a lake	( The name Pushkara as masculine refers to a deity and a king, and the name Pushkaram as neuter refers to a place.) Pushkaram was the name of a place where Vishvaamithra observed his stringent penances for 10000 years to attain Rishi status. it was here that Shunashshepha met Vishvaamithra seeking his help to save him from becoming a scapegoat in Ambareesha's sacrifice. Also,it was here that he was disturbed by the divine damsel Menaka who kept him engaged in pleasures for ten years.
1294	Pushpakam (See Pushpam or Pushpaahvayam)	A flier	Pushpakam or Pushpam or Pushpaahvayam is the name of the flier that was awarded first to Kubera by Brahma. Vishvakarma built it with rich adornments. The beauty of its sculpture and art are beyond description. Pushpakam is a flying palace. It is one Yojanam long and half Yojanam wide. The flier accomodates any number of occupants. It runs at the will of the owner of the flier. Later, Raavana grabbed it from Kubera along with the city of Lanka. Raavana used it as his residence too. After the war, Raama went to Ayodhya by this vehicle and it served him later too, as long as he was on the earth. Raama travelled by Pushpakam to go in search of a

No	Name	Identification	Details
			Shoodra hermit (named Shambuka ) in the four directions. Details of this incident are given under the entry Shambuka/Shambooka. The Pushpakam is also referred to as Pushpam and Pushpaahvayam ( = named Pushpam). Also, the word Pushpakam is used elsewhere in Raamaayanam to generally indicate the fliers of the celestials.
1295	Pushpam or Pushpaahvayam (see Pushpakam )	Pushpakam , the flier	Pushpam or Pushpakam or Pushpaahvayam is the name of the flier that was awarded first to Kubera by Brahma. Vishvakarma built it with rich adornments. Pushpakam is a flying palace. It is one Yojanam long and half Yojanam wide. The flier accomodates any number of occupants. It runs at the will of the owner of the flier. Later, Raavana grabbed it from Kubera along with the city of Lanka. Raavana used it as his residence too. After the war, Raama went to Ayodhya by this vehicle and it served him later too, as long as he was on the earth. Raama travelled by Pushpakam to go in search of a Shoodra hermit (named Shambuka ) in the four directions. Details of this incident are given under the entry Shambuka/Shambooka. The Pushpakam is also referred to as Pushpam and Pushpaahvayam ( = named Pushpam). Also, the word Pushpakam is used elsewhere in Raamaayanam to generally indicate the fliers of the celestials.
1296	Pushpithaka	a hill	Pushpithaka is the name of a hill in the south sea. It lies a hundred Yojanams on the farther side of Lanka. It is not visible to the ungrateful souls. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha.
1297	Pushpothkata	a demoness	Pushpothkata was one of the four daughters of Sumaali and Kethumathi. Raaka, Kumbheenasi and Kykasi ( Raavana's mother) were her sisters. It means that Pushpothkata was Raavana's maternal aunt.
1298	Pushya or Pushyami (Y is consonant.)	A star	( Note, Pushya or pushyami demotes a star and Pushyam denotes a month.) Pushyami or Pushya is the eighth of the twenty seven stars in astrology. Its importance in Raamaayanam is that Dasharatha first decided to coronate Raama as crown-Prince on the day of that star.
1299	Pushyam or Pousham (Y is consonant.)	a month	( Note, Pushya or pushyami demotes a star and Pushyam denotes a month.) Pushyam or Pousham is the tenth of the twelve months of the year. In this month, the full moon joins the star of Pushyami or Pushya.

No	Name	Identification	Details
1300	Pushyaratha (Y is consonant.)	a kind of chariot	Pushyaratha is the name of the chariot used to carry the king on the occasions of processions. This vehicle is not suitable for battles.
1301	Puthrakaama (See Puthreeya-Ishti) (Y is consonant.)	a sacrifice	Puthrakaama ( also called and mentioned in Raamaayanam too as Puthreeya) is the name of a sarifice performed by one desirous of begetting sons. Dasharatha performed this sacrifice named Puthreeya or Puthrakaama under guidance of Rishyashringa and Vasishtha. At the end of the sacrifice, the celestials awarded Dasharatha a pot of pudding to distribute it among his queens. The queens consumed the pudding and delivered sons in a year.
1302	Puthreeya-Ishti (See Puthrakaama) (Y is consonant.)		Puthrakaama ( also called Puthreeya) is the name of a sarifice performed by one desirous of begetting sons. Dasharatha performed this sacrifice named Puthreeya or Puthrakaama under guidance of Rishyashringa and Vasishtha. At the end of the sacrifice, the celestials awarded Dasharatha a pot of pudding to distribute it among his queens. the queens consumed the pudding and delivered sons in a year.
1303	Pynaakam (Y is vowel.)	An Asthram	Pynaakam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1304	Pyshaacham (or Mohanam) (Y is vowel.)	An Asthram	Pyshaacham is one of the Asthrams that Vishvaamithra awarded to Raama. It was also named Mohanam. Vishvaamithra used this Mohanam against Vasishtha ( but there it was not mentioned as Pyshaacham.)
1305	Raadheya (Y is consonant.)	a demon	Raadheya was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
1306	Raaghava ( See Raama 1 )	Any one of Raghu's dynasty.	Raaghava means, 'Raghu's descendent' . Any one in Raghu's lineage can be referred to as Raaghava. Both Dasharatha and Raama too were referred to as Raaghava. Normally, just like the word Daasharathi (=Dasharatha's son) , the word Raaghava too is used as an epithet of Raama.
1307	Raahu (Also see Mukhashesha)	A planet	Raahu is a demon. Later, he became one of the nine planets . Sun, Moon, Angaraka or Kuja, Budha, Guru or Brihaspathi, Shukra or Ushanas, Shani or Manda or Shanyshchara, Raahu and Kethu are the nine planets. Sun is said to be the



No	Name	Identification	Details
			<p>king of the planets. Raahu and Kethu are described as the form of a demon and serpent. In astrological dispositions, Raahu and Kethu always stand at 180 degrees away from each other. These two shadow-planets cause eclipse of sun and moon. Raahu and Kethu are not associated with any day of the week.</p> <p>In the Raamaayanam, there is an episode about Raahu. When hanumaan was a new-born baby, he (Hanumaan) felt hungry and flew towards the rising sun taking it to be an eatable red fruit. at the same time, Rahoo too went to eclipse the Sun. Hanumaan ran towards Raahu thinking him to be another fruit. Raahu took to his heels and reached Indra. He told Indra that someone was obstructing him from his regular schedule of eclipsing the sun. Then Indra mounted his Airaavatha and rushed to Raahu's rescue. Hanumaan thought that the elephant Airaavatha too was a fruit and ran towards it. Indra charged his bolt at Hanumaan . The shot broke Hanumaan's left jaw and he fell down swooned on a hill. In narration of this incident, Raahu is described as 'Mukhashesha'(mukha=face, shesha=remain) ie one remained with his face/head alone.</p>
1308	<p>Raajagriham 1 (RI is vowel .) (See Girivrajam 1 - R is consonant here. )</p>	<p>A city in Kekaya Province</p>	<p>( The name Raajagriham refers to two cities.) Raajagriham was the capital city of Kekaya province where Bharatha and Shathrughna were staying at the time of Dasharatha's death. Vasishtha sent messengers to Bharatha to recall him to ayodhya. The messengers took three days to travel to Raajagriham from Ayodhya while Bharatha took seven days to reach Ayodhya with his huge retinue. A city of the same name was in Magadha province too, which too was known as Girivrajam.</p>
1309	<p>Raajagriham 2 (RI is vowel.) (See Girivrajam 2 – R is consonant here.)</p>	<p>A city in Magadha Province</p>	<p>(The name Raajagriham refers to two cities.) Raajagriham or Girivrajam was a city in the ancient Magadha province. Another city of the same name as Raajagriham was in Kekaya province also, which too was known as Girivrajam. This Magadha Girivrajam was founded by Vasu who was one of Vishvaamithra's grandfathers.</p>
1310	Raajarshi	a grade of sages	<p>A divine person of the stature of a sage is known as Devarshi ( Deva=divine, Rishi=sage). If a Braahmana takes up penance and reaches high level ie the level of a sage, he is known as Brahmarshi ( Brahma=braahmana, rishi=sage) . A</p>

No	Name	Identification	Details
			Kshathriya attaining such a status is known as Raajarshi ( Raaja=king, Rishi=sage) . Vishvaamithra was Kshathriya by birth. He lost to Vasishtha even by employing the most terrific missiles against the latter's hand-shaft. That made him deride Kshathriya strength and he wanted to attain the status of a Braahmanan. He took up penance and reached the zenith in penances. Even after attaining the status of Raajarshi, he was not satisfied and continued his penances until Brahma awarded him that status of Brahmarshi and Vishvaamithra himself endorse the status.
1311	Raajasooyam (Y is consonant.)	a sacrifice	Raajasooyam is the name of a Vedic sacrifice performed only by kings, or, rather, emperors only. Raama wanted to perform Raajasooyam but desisted from it at Bharatha's advice. Also, Raajasooyam is the name of one of the seven sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvanakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerful missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
1312	Raaka	a demoness	Raaka was one of the four daughters of Sumaali and Kethumathi. Pushpothkata, Kumbheenasi and Kykasi ( Raavana's mother) were her sisters. It means that Raaka was Raavana's aunt.
1313	Raakshasa	a Demon	Raakshasa is the word used to refer to any demon .
1314	Raakshasa or Raakshasas	Demon / Demons	( The word demon is a loose substitute for the title Raakshasa.) According to Raamaayanam, Raakshasas were the beings that Brahma created in the beginning and those who ventured to protect the waters. Hence they were named Raakshasas ( Raksha=Protect). Similarly, another set of beings that ventured to worship the waters were named Yakshas ( Yaj=to worship). Among those Raakshasas were two brothers Hethi and Prahethi whose descendents formed the group of

No	Name	Identification	Details
			demons named Raakshasas. The word Raakshasa means any demon. As a class, the word Raakshasas denotes the demons in general. But Raakshasas were only one sect of demons. Raakshasas, Dythyas and Daanavas are the various sects among the demons. All of them are mentioned as 'Asuras' ie 'Non-gods' (A=not, Sura=god). Usually, we do not distinguish among Dythyas(whose mother was Dithi) , Daanavas (whose mother was Danu) and Raakshasas . In Raamaayanam, Raavana etc were treated as Raakshasas since their mothers were daughters of Raakshasas.
1315	Raakshasam	An Asthram	Raakshasam is an Asthram. Raavana used this against Raama.
1316	Raama 1	Dasharaha's son	( The name Raama refers to two people – Dasharatha's son and Jamadagni's son ie Parashuraama.) Raama was Vishnu's incarnation. He took human birth as Dasharatha's eldest son. Raama's mother was Kousalya. Seetha was his wife. Bharatha, Lakshmana and Shathrughna were his younger brothers. Raama and his brothers all had their education and archery from sage Vasishtha who was their preceptor. when Raama was in his early teenage, sage Vishvaamithra came to Dasharatha asking him to send Raama to protect his sacrifices from the disturbances of demons Maareecha and Subaahu . Dasharatha was afraid of sending his young son against demons but Vasishtha assured him of Raama's safety as long as Vishvaamithra was with him. Raama and Lakshmana went with Vishvaamithra. In the way, the sage taught two powerful Manthras to them - Bala and Athibala - to overcome hunger and thirst. Midway in the forest, Raama killed Thaataka. During the sacrifice, Raama drove off Maareecha and killed Subaahu. After the sacrifice was over, Vishvaamithra took Raama to the city of Mithila in the Videha province. On their way to Mithila, Raama relieved Aahalya of her terrible curse and reunited her with her husband, sage Gouthama. They all visited Janaka. Janaka had a daughter Seetha, to be given only to such hero that would be able to string the divine bow of Shiva which had been in their house for generations. Raama performed the task easily and married Seetha, Also, his three brothers too were married , Lakshmana to Seetha's sister Oormila, and Bharatha and Shathrughna to Seetha's two

No	Name	Identification	Details
			<p>cousins, Maandavi and Shruthakeerthi. while returning to Ayodhya, Parashuraama accosted Raama challenging him to string the Vyshnava bow. Raama did that job effortlessly and sent Parashuraama making him devoid of his amassed virtues. After reaching Ayodhya, Bharatha and Shathrughna went to their uncle Yudhaajith of the Kekaya province. Meanwhile, Dasharatha declared Raama as crown-prince ( Yuvaraaja) but Bharatha's mother Kykayi objected to that due to her servant Manthara's malicious advice. Kykayi asked Dasharatha to fulfill his two earlier promises that were made to her long ago pending satisfaction at her choiced moment. Sending Raama to Dandaka forest in exile for fourteen years was to satisfy the first promise and coronating bharatha as crown-prince was to satisfy the second promise. Helplessly, Dasharatha sent Raama on exile but could not stand his separation and died after a few days. Bharatha and shathrughna returned on being recalled. Bharatha performed his father's funeral rituals and went to Raama in the forests to plead with him to return to Ayodhya and rule the kingdom. Raama refused to behave against his father's word and Bharatha returned home, taking Raama's sandals as his representatives, on the condition that Raama should accept the kingdom after returning from the exile. Raama moved into the forests and lived at the hermitages of various sages. He met many great sages like Bharadvaaja, Sharabhanga, Athri, Agasthya, etc. He also killed the demon Viraadha. Later, he settled at Panchavati, a place in the Danaka forest. Raavana's sister Shoorpanakha saw Raama there and asked him to marry her. She attempted to kill Seetha when Raama prompted Lakshmana to punish her. Lakshmana cut off her nose and ears, and drove away. Shoorpanakha complained about her insult to Khara who was Raavana's brother and also his governor at Janasthaanam. Khara attacked Raama with his lieutenants Dooshana and Thrishiras, and with a strength of fourteen thousand demons. Raama killed all of them. A survivor named Akampana and Shoorpanakha severally reported the incident to Raavana and urged him to abduct Seetha to settle the score with Raama. Raavana obtained Maareecha's help, at the point of the sword. Maareecha</p>

No	Name	Identification	Details
			<p>assumed the form of a golden deer and decoyed first Raama and then Lakshmana away from their cottage. Raavana took the advantage of the chance and abducted Seetha . The bird king Jataayu tried his best to obstruct Raavana but he lost the fight and fell down fatally wounded. Raavana kept Seetha in his island city of Lanka in the middle of the sea. Raama and Lakshmana there in the forest understood that they were lead into a trap and returned to the cottage only to learn that Seetha was missing. Both the brothers went in search of Seetha. They found the dying Jataayu and learnt from him that a demon named Raavana abducted Seetha. Later, they moved further and killed a demon Kabandha to relieve him of his curse by some sage named Sthoolashiras. After his relief from curse, Kabandha told Raama to go to Rishyamooka hill and make friendship with the Vaanara chief Sugreeva who would help him find Seetha. Raama went further to Rishyamooka, met Shabari in the way to grace her with higer abodes. Sugreeva's counsel Hanumaan met Raama and took him to Sugreeva and made them both friends. Raama killed Sugreeva's brother Vaali and installed Sugreeva as king of Vaanaras at Kishkindha. Sugreeva too helped Raama by sending his men in every direction to search for Seetha. The south-bound party found Seetha, owing to the bird king Sampaathi's help and Hanumaan's superhuman abilities. Receiving the news that Seetha was alive, but confined in demon Raavana's custody, Raama at once walked to Lanka with his friend Sugreeva and his Vaanara forces. In the fierce war of many days and nights, Raama killed innumerable demons including Agnikethu, Rashmikethu, Yajnakopa, Supthaghna, Kumbhakarna and Makaraaksha. Finally, Raama killed Raavana with Brahmaasthram and brought Seetha back, after she proved herself pure by the ordeal of fire. After returning to Ayodhya, Raama was coronated as king and ruled his kingdom. After some years, he received reports that people were blaming him that he accepted Seetha back from the hostile custody of a mighty and lustful demon . Unable to bear the public talk, Raama told Lakshmana to drop Seetha in the forests near sage Vaalmeeki's hermitage. She was then pregnant. Later, she gave birth to two sons Kusha</p>

No	Name	Identification	Details
			<p>and Lava. After some years further, Raama performed Ashvamedham sacrifice during which Lava and Kusha sang Raamaayanam in his sacrifice-halls. Raama understood that they were his sons who were brought up by Vaalmeeeki. He asked Vaalmeeeki to arrange for Seetha to prove herself pious before all in the hall. Seetha agreed and came there to do so, but soon after declaring her avowed devotion to Raama, she invoked to the earth goddess who came up and took Seetha away with her. Raama repented Seetha's separation but somehow became normal. Continuing his rule, Raama settled Bharatha's two sons in the Gandharva province, Lakshmana's two sons in Kaarupatham and Malla provinces, and Shathrughna's two sons at Madhura and Vidisha. Finally, Raama settled Kusha and Lava as kings of northern and southern Kosala provinces , with the two cities Kushaavathi and Shraavasthi as their capitals. Thus, after a rule of eleven thousand years, Raama renounced the world alongwith his brothers and Sugreeva.</p>
1317	Raama 2 (or Parashuraama)	A sage, Parashuraama.	<p>( The name Raama refers to two people – Dasharatha's son and Jamadagni's son,ie Parashuraama.) Raama was a sage, who was Vishnu's sixth incarnation. Parashuraama is another name for him. Raama was known as Parashuraama because he wielded an axe (Parashu=axe) as his weapon. He was Jamadagni's son. This sage Raama was the sixth incarnation of Vishnu, while the seventh incarnation was Dasharatha's son Raama. To distinguish between these two Raama-s, we often refer to the sage Raama as Parashuraama or Bhaargavaraama. Parashu- raama was nephew of Vishvaamithra. (Dasharatha's son) Raama himself made that reference while he was talking to Parashuraama. Once Parashuraama became angry with the Kshathriya class as a whole and he revengefully destroyed all the Kshathriya clans, not once, but twenty one times. Raama mentioned that great feat too in his talk to Parashuraama. Though Parashuraama's history is detailed in Mahaabhaaratham, Bhaagavatham and other Puraanams, his role is a bit little as far as Raamaayanam is concerned. While Raama was returning soon after his marriage from Mithila to Ayodhya alongwith his father and brothers, Parashuraama met him in the way and challenged to string the Vyshnava bow he</p>

No	Name	Identification	Details
			brought with him and to load an arrow on it, after which he would engage in a duel with him. Despite Dasharatha's prayers and Raama's pleading for peace, Parashuraama was stubborn with his challenge. Raama took the bow, strung it and loaded an arrow with normal ease. As his arrow needed a target to consume, Raama asked Parashuraama if he would aim it at the sage's amassed virtues or his power of going to any abode in a flash . Parashuraama forewent his amassed virtues as target to Raama's arrow and left off. He never appeared again in any scene of the epic. Our tradition says that he is one of the seven ever-living ones.
1318	Raamaayanam (Aadikaavyam) (Y is consonant.)	The first epic of our country and the first book of human library.	Raamaayanam, composed by Vaalmeeki, is the first epic ('Epic' is not the right word to describe an Ithihaasa, but it is the nearest euivalent word) of our country, ie Bhaaratham. Raamaayanam is also known as Seethaa-Charitam and Poulasthya-Vadham. Raamaayanam is the first ever poetry in the world. Raamaayanam itself mentions that Raamaayanam is 'Aadikaavyam' ( Aadi=first, Kaavyam=poetic work) . Raamaayanam describes the life of Raama. It contains seven Kaandas all together divided into nearly 640 Sargas consisting nearly 24000 Shlokas in all.( number of Sargas and Shlokas varies with recension). Some opine that the seventh Kaanda ie the Uththara Kaanda is not written by Vaalmeeki. At least, some parts of the seventh book look like non-Vaalmeeki creation.
1319	Raamatheertham	a place near Nandigraama	Raamatheertham is a place associated with Parashuraama. It is located near Shringiberam, on the way to Ayodhya. Hanumaan saw that place while going to Ayodhya after visiting Guha at Shringiberam.
1320	Raathrinchara (R is consonant.)	Demon	Raathrinchara is a descriptive name for demons who naturally move around during night. The word means 'nocturnal'. ( Raathri = night , Chara= move) .
1321	Raavana (Related links are – Dashagreeva, Dashakantha , Dashamukha, etc	A Demon king.	Raavana was a demon king. Dashagreeva was his original name. He had ten faces and twenty hands. He was variously referred to as Dashakantha, Dashaasya, Dashavakthra, Dashashiras, Dashaanana - all meaning ' he with ten faces ' - , Raavana , Poulasthya etc . Raavana was born to Vishravas and Kykasi. Kumbhakarna and Vibheeshana were his brothers. Shoorpanakha was his sister. Kubera was his

No	Name	Identification	Details
			<p>half-brother. At Kykasi's advice, Raavana and his brothers performed great penance on Gokarna hill. Raavana obtained boons from Brahma that he should not be killed by demons or gods. He drove away Kubera from Lanka and occupied Lanka and grabbed the flier Pushpakam too. He defeated all the four directional Lords. He once accosted Nandi whom he laughed at calling him monkey-faced. That made Nandi curse him that monkeys would cause his destruction. Dashakantha then tried to lift mount Kylaasa itself and incurred Shiva's anger, making his hands stuck under the mountain. Unable to bear the pain, he yelled out so loudly that the cry shook the world. Later, Dashakantha worshipped shiva to win his grace and got his hands freed. Shiva told him that he would thereafter be known as Raavana ( Rav= to shout, Raavanam = a cry ) due to that terrible shout he made and the lord also awarded him a sword named Chandrahaasam. Due to his arrogance and cruelly harrassing women, Raavana incurred many curses from many people like Nandi, Paarvathi, Anaranya, Vedavathi, Nalakoobara and Brahma. Raavana suffered defeats in the hands of Vaali and Kaarthaveerya. Later, with a wish to take revenge on Raama for destroying the Janasthaanam camp and killing the governor Khara there, Raavana abducted Seetha and eventually lead to his own destruction. Despite his brother Vibheeshana's abandoning him to join Raana, he stood adamant and faced the war. In the war, he fought bravely, though he received a set back in his first fight with Raama. Once he wounded Lakshmana so gravely that Hanumaan was to bring a powerful medicine from Himaalayas to save him. After losing all his prime force including his brother Kumbhakarna and his own son Indrajith , Raavana went to the final battle. He drove the Vaanaras helter-skelter and fought with Raama for many days and nights without a recess. Finally, he fell to Raama's Brahmaasthram.</p>
1322	Rabhasa 1	A Vaanara	<p>( The name Rabhasa refers to three people – a Vaanara, a demon and a deity. ) Rabhasa was a Vaanara chief. Alongwith Dareemukha, Rambha and Prajangha, he was given the duty of protecting the marching Vaanara army . In the Nikumbhila battle during the war, Rabhasa, alongwith Sharabha, Pramaathi and</p>



No	Name	Identification	Details
			Gandhamaadana, killed the four steeds of Indrajith's chariot .
1323	Rabhasa 2	A demon	( The name Rabhasa refers to three people – a Vaanara, a demon and a deity. ) Rabhasa was a demon. He was Raavana's follower. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Rabhasa was one among the demons that claimed the ability to kill all the enemies alone by himself.
1324	Rabhasa 3	A deity of missile	( The name Rabhasa refers to three people – a Vaanara, a demon and a deity. ) Rabhasa is the ruling deity for withdrawal of the Asthrum Vishnuchakram which is one of the Asthrums that Vishvaamithra awarded to Raama.
1325	Raghu	Raama's ancestor	Raghu was one of Raama's ancestors. His father was Kakuthstha and son was Pravridha. After Raghu's name, the subsequent kings of the lineage became known as Raaghavas ( Raaghavas= Raghu's descendents).
1326	Rajatha	a hill	Rajatha is the name of a hill in the Vindhya line. The Vaanaras who went to the south in search of Seetha searched for her on this hill too.
1327	Rakshas ( See Raakshasa)	a Demon	Rakshas is a synonym for Raakshasa, a demon. The word Rakshas is neuter and it is the singular number form, the last S being the grammatical ending of the word, but not the plural S. Except the gender, there is no difference in the meaning of these two words. Vedavathi addressed Raavana as 'Rakshas!'.
1328	Rambha 1 (female)	An Apsaras	( The name Rambha as feminine refers to an Apsaras and the name Rambha as masculine refers to a Vaanara.) Rambha is one of the prominent Apsaras. Once Rambha disturbed sage Vishvaamithra's penance. The irate sage cursed the Apsaras to turn into a rock and lie like that for ten thousand years. Once Raavana molested Rambha against her will and her lover Nalakoobara cursed Raavana that any act like that done thereafter would break Raavana's head into pieces.
1329	Rambha 2 (male)	A Vaanara	( The name Rambha as feminine refers to an Apsaras and the name Rambha as masculine refers to a Vaanara.) Rambha was a Vaanara chief. He lived on the hills of Vindhya, Krishnagiri and Sudarshana. He joined Sugreeva with his 11100 force of Vaanaras. Alongwith Dareemukha, Prajangha and Rabhasa, He was given the duty of protecting the marching Vaanara army . Rambha was one among the prominent Vaanaras that

No	Name	Identification	Details
			Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. They said that he was leader of 1 30 000 Vaanaras. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. ( Note the slight difference between the spellings Ramha and Rambha.)
1330	Ramha	A Vaanara chief	Ramha was a Vaanara chief. He joined Sugreeva with his ten troops of Vaanaras. ( Note the slight difference between the spellings Ramha and Rambha.)
1331	Rasa	a sentiment in poetry	Rasa is the basic and prime feeling ie sentiment, maintained throughout a poetic work, not making it secondary to any similar or dissimilar sentiments. Raamaayanam says that it contains many Rasas such as Karuna, Veera, Haasya, etc.
1332	Rasaathalam	nether world	Rasaathalam is one of the seven nether worlds beneath the earth. The seven nether worlds are - Athalam, Vithalam, Suthalam, Thalaathalam, Rasaathalam and Paathaalam. In poetic usage, Rasaathalam and Paathaalam are interchangeably used.
1333	Rashmikethu	a demon	Rashmikethu was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Rashmikethu's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Rashmikethu was one among the demons that claimed the ability to kill all the enemies alone by himself. Rashmiketu attacked Raama early in the war and was killed. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Rashmikethu too.
1334	Rashmimaan	Soorya, Sun-God	Rashmimaan is another epithet of Soorya. Rashmimaan means , " One with rays" ( Rashmi=ray, Math=having" ).
1335	Ratha	a steed-drawn vehicle	Ratha ie chariot was an important vehicle in ancient days. It is ususally possessed by the rich and the royal people or the kings. Ratha was the main wing of army. An archer mounting the Ratha was considered a superior fighter. Many

No	Name	Identification	Details
			demons in the lanka were good archers and chariot-mounted. Indra sent his chariot to Raama as he was fighting from the ground against a chariot-mounted Raavana. That shows the importance of a chariot in the battle field, especially in a duel.
1336	Rathaanga or Chakravaaka	a bird	Rathaanga is another name of the bird Chakravaaka mentioned in the Raamaayanam. It is a water-bird. These birds are said to be moving in couples, throuought the day. Hence, they are described as wailing from separation soon after sunset.
1337	Ravi (See Soorya)	Sun God	Ravi is another epithet of Soorya, the sun god.
1338	Renuka	Jamadagni's wife	Renuka was Jamadagni's wife. Parashuraama was her youngest son.
1339	Richeeka (RI is a vowel .)	A Sage	Richeeka was a sage. He married a princess Sathyavathi , daughter of Gaadhi. Jamadagni was his son. When king Ambareesha approached Richeeka asking him to sell his son as a sacrificial animal, Richeeka did not like to their eldest son and Sathyavathi did not agree to sell their youngest son. Their middle son Shunashshepha voluntarily came forward to be sold. Later, Vishvaamithra saved the boyfrom being sacrificed.
1340	Riksha 1 (RI is a vowel )	A Vaanara	( the name Riksha refers to a Vaanara and an animal.) Riksha was a Vaanara. After crossing the see and seeing Lanka with its strong protection, Hanumaan thought that reaching or entering Lanka could be possible only to a few mighty Vaanaras like Hanumaan himself, Sugreeva, Angada, Jaambavaan, Mynda, Dvidida, Sushena, Kushaparva, Riksha, Kethumaala.
1341	Riksha 2 (RI is a vowel )	an animal	( The name Riksha refers to a Vaanara and an animal.) Riksha is an animal mentioned in the Raamaayanam. It is the bear. Raama's army comprised monkeys, bears and black-faced monkeys. Jaambavaan and Dhumra were the bear-chiefs.
1342	Rikshabilam (RI is a vowel )	a cave in Vindhya hills	Rikshabilam is the name of a great cave in Vindhya hills. The demon Maya built a golden palace in it for his lover Hema who was a divine dancer.After Maya's death, Brahma gave that cave to Hema who left it under guard of her friend Svayamprabha, an ascetic woman. Hanumaan and his party entered this cave during their search for Seetha and all got entrapped in it. The time limit of one month given by sugreeva too lapsed even while they all remained trapped

No	Name	Identification	Details
			in that cave. Then, Hanumaan prayed to Svayamprabha and secured a safe exit for all of them.
1343	Riksharajas (RI is a vowel )	a Vaanara	Riksharajas was the king of all Vaanaras and bears. He ruled from Kishkindha. He was father of Vaali and Sugreeva. After Riksharajas died, Vaali became king of Vaanaras. After Vaali's fall, Sugreeve became the king of Vaanaras.
1344	Rikshavaan (RI is a vowel )	A hill	Rikshavaan is the name of a hill. This is described as home of many Vaanaras. The bear chief Dhoomra lived in this hill Rikshavaan, on the banks of river Narmada. " Riksha " means 'bear'. " Rikshavaan " means, 'one that has bears'. Thus the name Rikshvaan to this hill is a literally descriptive one.
1345	Rishabha 1 (RI is a vowel )	A Vaanara	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. The prominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law). In the marching army, he was placed in the right wing and also in the front wing alongwith Neela and Kumuda to clear the route. In the war, he killed Mahaapaarshva. Rishabha brought the holy water from the south sea for Raama's coronation.
1346	Rishabha 2 (RI is a vowel )	a king	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha was said to be the king who would make Ayodhya habitated again, after the city being devoid of any living being since all those left this world with Raama.
1347	Rishabha 3 (RI is a vowel )	A hill	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha is the name of a hill in the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
1348	Rishabha 4 (RI is a vowel )	a hill	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha is a hill in the Himaalayas. Near this hill is located Oshadhigiri, a hill rich in medicinal herbs. Jaambavaan sent Hanumaan to this Oshadhigiri hill to bring those

No	Name	Identification	Details
			medicines to treat the Vaanaras and revive them.
1349	Rishabha 5 (RI is a vowel)	a Mountain	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha is a mountain in the milk sea in the east. It is white in colour. A lake named Sudarshanam exists on the top of this mountain. Sugreeva mentioned both this mountain and this lake among the places in the east, to search around for Seetha.
1350	Rishabha 6 (RI is a vowel)	an animal	( The name Rishabha refers to a Vaanara, a king, an animal and three hills.) Rishabha is an animal mentioned in the Raamaayanam. It is the bull.
1351	Rishabhaskandha (RI is a vowel)	A Vaanara	Rishabhaskandha was a Vaanara chief. He was one among the ten persons that Raama sent to look for Indrajith when the latter suddenly became invisible in the war.
1352	Rishika 1 (RI is a vowel)	A Province	(The name Rishika refers to two provinces.) Rishika is the name of a province in the south. Sugreeva mentioned it among the places in the south, to search around for Seetha. Another province named Rishika was in the north also.
1353	Rishika 2 (RI is a vowel)	A province	(The name Rishika refers to two provinces.) Rishika is the name of a province in the north . Sugreeva mentioned it among the places in the north, to search around for Seetha. Another province named Rishika was in the south also.
1354	Rishti (RI is a vowel)	A weapon	Rishti is a weapon mentioned in Raamaayanam . It is spelt and pronounced as Rishti ( R is a consonant here) It is a long rod made of wood or metal with a sharp tip at the striking end.
1355	Rishya (RI is a vowel)	an animal	Rishya is an animal mentioned in the Raamaayanam. It is a kind of deer.
1356	Rishyamooka (RI is a vowel, Y is consonsnt.) (See Sudukhaaranam)	A hill	Rishyamooka is the name of a hill where sage Mathanga lived. Once Vaali threw off a dead body of a demon which fell here defiling the sage's body with its blood drops. The sage cursed that Vaali would die if he entered that place, and that Vaali's men would turn into stones if ever they enter there. Thus, Sugreeva took shelter there saving himself from Vaali. From the description of the hill, it clearly appears that Rishyamooka itself is named Sudukhaaranam. It is decribed that unpius souls cannot reach the hill or if they stay there, some unknown beings would devour them during the night time.
1357	Rishyashringa (Both the RI-s are vowels, Y is consonsnt.)	A sage	Rishyashringa was a sage. Vibhandaka was his father. The Anga king Romapaada employed harlots to lure him into his province to save it from a serious draught, as the place he set his foot would be devoid of famine and draught.

No	Name	Identification	Details
			Romapaada gave his foster daughter Shaantha, who was actually Dasharatha's daughter, to Rishyashringa in marriage. Rishyashringa supervised Dasharatha's Puthrakaama sacrifice. Rishyashringa's history is detailed in Mahaabhaaratham.
1358	Rithudhaama (Ri is a vowel)	Vishnu's epithet	Rithudhaama is the epithet with which Brahma extolled Raama as the supreme Lord, after the war while asserting Seetha's purity to him. Rithudjaama is one of the eight Vasus .
1359	Rithvik / Rithvija (Ri is a vowel)	conductor of a sacrifice	Rithvik is the person who conducts and participates in another person's sacrifice by taking a prescribed fee for such duties. There are four prime Rithviks ,namely, Hotha, Udgaatha, Adhvaryu, and Brahma. Each of the four prime Rithviks have three assistant Rithviks each . thus the number of prime conductors (4) and their assistants (12) total to sixteen in number.
1360	Rohini 1	A star	(The name Rohini refers to a star and the mother of cows.) Rohini is the fourth of the twenty seven stars. As all the stars are Chandra's wives, Rohini too is one of the twenty seven wives of Chandra. She is his favourite wife. Raamaayanam makes use of the names of stars and planets while describing an incident or any omen. When Raavana took hold of Seetha, the incident is described that it was as if the planet Budha captured Rohini in the sky. Seetha mentioned Rohini's name while saying that she was as unseverable from Raama as Rohini is from Agasthya. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1361	Rohini 2	mother of cows	(The name Rohini refers to a star and the mother of cows.) Rohini was one of the two daughters of Surabhi who herself was one among the ten daughters of Kashyapa and Krodhavasha. Rohini gave birth to all the cows. Her sister Gandharvi gave birth to horses.
1362	Rohitha 2	an animal	(The name Rohitha refers to a kind of deer and a kind of fish.) Rohitha is an animal mentioned in the Raamaayanam. It is the antelope, a kind of deer.
1363	Rohitha 3	an animal	(The name Rohitha refers to a kind of deer and a kind of fish.) Rohitha is a water-animal mentioned in the Raamaayanam. It is a kind of fish.

No	Name	Identification	Details
1364	Rohithas	A group of five Gandharvas	Rohithas is the collective name of a group of five fierce Gandharvas who were in the guard of the sandal forests on the hill Rishabha in the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
1365	Romapaada	A king	Romapaada was the ruler of Anga province. He was Dasharatha's friend. Dasharatha gave his daughter Shaantha as adopted daughter to Romapaada. Once when the Anga province was struck by draught and famine, Romapaada sent harlots to lure the sage Rishyashringa into his province, as the place he entered would be relieved from draught. Angapaada gave Shaantha to Rishyashringa in marriage. Later, Rishyashringa supervised Dasharatha's Puthrakaama sacrifice. Romapaada was also one of the prime invitees of Dasharatha's Ashvamedha and Puthreeya sacrifices.
1366	Romasha	a demon	Romasha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Romasha's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.
1367	Roopyakam (Y is consonsnt.)	an island	Roopyakam is the name of an island in the east. It is rich in silver mines. Sugreeva mentioned it among the places in the east, to search around for Seetha.
1368	Roudra	sentiment- terror	(The name Roudra as masculine refers to a poetry sentiment and the name Roudram as neuter refers to a missile.) Roudra is one of the sentiments maintained in poetical works. The prime and basic feeling here is anger.
1369	Roudram	An Asthram	(The name Roudra as masculine refers to a poetry sentiment and the name Roudram as neuter refers to a missile.) Roudram is one of the Asthrams that Vishvaamithra used against Vasishtha. Raama used this against Kumbhakarna and Raavana. Raavana used this against Raama. Indrajith used this against Lakshmana.
1370	Roudreya (Y is consonant.)	a sage	Roudreya was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or

No	Name	Identification	Details
			Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1371	Rouravam	a hell	Rouravam is one of the various places in the hell where the sinful souls are tortured. Understand that we use the word hell not only refer to Yama's world but even to the various places or methods of punishing the sinful souls. There are nearly a hundred varieties of hells as described in Brahmavyvarthapuraanam.
1372	Ruchira	A deity of missile	Ruchira is the ruling deity for withdrawal of the Asthram Santhaapanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1373	Rudhiraashana	A demon	Rudhiraashana was a demon. He was one of the fourteen leaders of Khara's army. He fought with Raama in janasthaanam and was killed alongwith all the others.
1374	Rudra (See Shiva)	Shiva.	(The name Rudra as singular refers to Shiva and the name Rudras as plural refers to a group of Gods.) Rudra is another epithet of Shiva. But, the word Rudra also denotes any of the eleven Rudras of the group of Gods , named Rudras.
1375	Rudras	a group of gods	(The name Rudra as singular refers to Shiva and the name Rudras as plural refers to a group of Gods.) Rudras are a group of Gods. They are Born to Kashyapa and one of his wives Adithi. They are the second group of gods. They are eleven in number. Mahaadeva is the epithet that Brahma attributed to Raama while asserting Seetha's purity to him after the war, saying that Raama is none other than the eighth of the Rudras. ( Mahaadeva is the name of the eighth Rudra.)
1376	Ruma	a Vaanara lady	Ruma was a Vaanara lady. She was Sugreeva's wife. The Vaanara Thaara was her father. After driving Sugreeva away from home due to a misunderstanding, Vaali took Ruma as his wife. Raama pointed out this immoral act as one of Vaali's sins befitting his killing. Later, after Vaali's fall, Ruma lived with Sugreeva alongwith Vaali's



No	Name	Identification	Details
			widow Thara. In Raamaayanam, Ruma's role is too little, even in comparison to that of Thara who was first her co-daughter-in-law and later her co-wife.
1377	Rumanvaan	A Vaanara chief	Rumanvaan wa a Vaanara chief. He joined Sugreeva with his hundred troops of Vaanaras.
1378	Ruru	an animal	Ruru is an animal mentioned in the Raamaayanam. It is a kind of deer. Its skin is preferred in making of blankets hence the word Rouravam ( made of Ruru's skin ) to a kind of blanket.
1379	Saadhya (Y is consonant.)	a Demi-god	Saadhyas are a class of demi-gods . Like Siddhas, they too possess wonderful powers. Saadhyas are fourteen in number. Brahma extolled Raama after the war while asserting Seetha's purity to him, that Raama was the fifth Saadhya himself.
1380	Saagara 1	The Ocean	(Saagara refers to the ocean and and the sea-god.) Saagara is another name for the ocean or sea. The ocean derives its name 'Saagara' after its diggers who were Sagara's sons numbering to 60000.
1381	Saagara 1 ( See Samudra, Makaraalaya, Sarithpathi, Nadeenadapathi, Jaladhi, Ambudhi, Arnava etc .)	sea god	(Saagara refers to the ocean and and the sea-god.) Saagara is another name of sea god Samudra. The ocean derives its name 'Saagara' after its diggers who were Sagara's sons numbering to 60000. Samudra is the Lord Ocean, Lord of all the rivers. Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. As a place, it is described as Varuna's residence too. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days, Raama was about to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it . Samudra is the father of Lakshmi and Chandra.
1382	Saagaras	The 60000 sons of Sagara.	The word Saagaras means , 'Sagara's sons'. The king of Ayodhya, Sagara, had 60000 sons from his second queen. They once dug down the earth while searching for their father's stolen sacrificial horse. The great pit so formed became the sea. The princes reached the nether world where they saw their horse in the cottage of sage Kapila. They thought that the sage stole their horse and ran towards him to punish him, only to be burnt into ashes just by the looks of the sage. Sagara's

No	Name	Identification	Details
			grandson Amshumaan went searching them and brought back the horse when Garuda told him that the dead princes would attain higher abodes only if the divine river Ganga flowed over them. In later years, a king Bhageeratha of their dynasty could bring Ganga to the earth with a great effort. Finally, Ganga waters touched the remains of the sons of Sagara and they attained higher abodes. The sea derived its name Saagara, after Sagara's sons.
1383	Saala	a kind of tree	Saala is the name of certain tree mentioned in the Raamaayanam. It is used for wood.
1384	Saankaashyam (Y is consonant.)	A city	Saankaashyam is the name of a city situated on the banks of the river Ikshumathi. King Janaka defeated its ruler Sudhanva and Janaka's brother Kushadhvaja was made its king.
1385	Saanthaanikam	an upper abode	Saanthaanikam is one of the upper abode fit for souls of virtue. After Raama's renunciation, Brahma granted residence in this upper abode to every living being in Ayodhya .
1386	Saanuprasta	a Vaanara	Saanuprasta was a Vaanara chief. He was one among the ten persons that Raama sent to look for the invisible Indrajith in the war.
1387	Saarana	a demon	Saarana was a demon. Shuka was his brother. Both were Raavana's followers and both participated in many of Raavana's wars against kings and gods. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Saarana's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Raavana sent Shuka to Sugreeva as envoy but he was captured by Vaanaras. Raama let him go free. Later, Raavana sent both Shuka and Saarana as spies to gather information about Vaanara army. Again, Vibheeshana caught both of them but Raama let them go free. On the same occasion, Raavana turned angry with them too. Early in the war, Saarana attacked Raama, alongwith many other fighters and fled defeated.
1388	Saaranga	an animal	Saaranga is an animal mentioned in the Raamaayanam. It is a kind of deer.
1389	Saarasa	a bird	Saarasa is a bird mentioned in the Raamaayanam. It is a water-bird.
1390	Saarchirmaali	A deity of missile	Saarchirmaali is the ruling deity for withdrawal of the Asthram Souram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1391	Saarvabhuma	Cardinal elephant	Saarvabhuma is the cardinal elephant of the north and regal vehicle of Kubera too. Sagara's 60000 sons dug the earth in search of their

No	Name	Identification	Details
			father's sacrificial horse when they saw this cardinal elephant Saarvabhoomam and paid respects to it. While dispatching the Vaanaras to the north in search of Seetha, Sugreeva told them that Saarvabhoomam would be seen roaming around the lake Vykhaanasam beyond the Himaalayas. The names of the eight cardinal elephants as given in dictionaries are - Ayraavatha, Pundareeka, Vaamana, Kumuda, Anjana, Pushpadanta, Saarvabhooma and Supratheeka. Of course, Raamaayanam mentions names of four cardinal elephants as Viroopaaksha, Mahaapadma, Soumanasa and Bhadra.
1392	Saavarnyakarani (Y is consonant.)	a medicinal herb	Saavarnyakarani is a medicinal herb. When Indrajith hurt all Vaanaras including Raama and Lakshmana making them fall fainted, Jaambavaan told Hanumaan to bring four medicinal herbs from the hill Oshadhigiri in Himaalayas. The four herbs are - Mrithasanjeevani, Saavarnyakarani, Vishalyakarani and Sandhaanakarani.
1393	Saavithra	a Vasu	Saavithra is the eighth of the eight Vasus. Vasus are a group of eight Gods. Saavithra killed Sumaali, Raavana's grandfather, during the war between the gods and the demons when Raavana attacked the gods to win heaven.
1394	Saavithri. (R is consonant.)	A Pathivratha.	Saavithri was wife of the Madra Prince, Sathyavaan . When Sathyavaan died, Saavithri requested Yama and reobtained her husband's life and her father's-in-law lost kingdom and eyesight too . This episode is not mentioned in Raamaayanam but it is elaborated in the Mahaabhaaratham. Saavithri is reckoned as one among the foremost Pathivrathas of our country. Seetha mentioned Saavithri's name while saying that she was as unseverable from Raama as Saavithri was from Sathyaan. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1395	Saayaka (Y is consonant.)	an arrow	Saayaka is a kind of arrow mentioned in Raamaayanam. Also, Saayaka refers to any arrow in general.
1396	Sagara	Raama's ancestor	Sagara was one of Raama's ancestors. Asitha was his father. When Sagara was in his mother's

No	Name	Identification	Details
			womb, her co-wife fed poison to her to kill the baby but sage Chyavana saved the baby. Sagara was born safe from the poison, hence his name Sagara ( Sa=with, Gara=poison) . Sagara had a son named Asamanjas from his elder queen Keshini and had sixty thousand sons from his younger queen Sumathi. The sixty thousand sons went in search of Sagara's missing sacrificial horse, digging the earth down to the nether world and violated sage Kapila there, whose angry looks burnt them down to ashes . Sagara expelled Asamanjas from the kingdom due to his killing the boys in Ayodhya city, though he later brought all the kids back alive with the help of his strange Yogic powers. Sagara completed his sacrifice with the help of Asamanja's son Amshumaan. The great bay dug by Sagara's sons later became the sea and ever since the sea became known as Saagara (= Of or belonging to Sagara)
1397	Sahadeva	A king of Ikshvaaku's lineage	Sahadeva was a king from Ikshvaaku's lineage. He was Srinjaya's son and Kushaashva's father. Vishvaamithra mentioned his name while telling Raama about the city of Vishaala and its then ruler Sumathi. Sahadeva was one of Sumathi's ancestor.
1398	Sahasraaksha (See Indra)	Indra	Sahasraaksha is another epithet of Indra. This is similar to the epithet Sahasrachakshu. He is so described since he had all over his body a lot of marks which look like eyes ( Sahasra=thousand, Akshi=Chakshus=eye). The bearing of such marks is because of sage Agasthya's curse which Indra incurred due to molestation of the sage's wife Ahalya.
1399	Sahasrachakshu (See Indra)	Indra	Sahasrachakshu is another epithet of Indra. This is similar to the epithet Sahasraaksha. He is so described since he had all over his body a lot of marks which look like eyes ( Sahasra=thousand, Chakshus=Aksha=eye). The bearing of such marks is because of sage Agasthya's curse which Indra incurred due to molestation of the sage's wife Ahalya.
1400	Sahasram	a number	Sahasram means ' a thousand '. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describe the size of the Vaanara army. The names of numbers mentioned then are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ) ,

No	Name	Identification	Details
			Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabrandam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
1401	Sahya (Y is consonant.)	A hill	Sahya is the name of a mountain in the southern part of our country. The Vaanara army passed past this mountain during its march to Lanka.
1402	Salilaahaaras	A group of Sages	Salilaahaaras are a kind of sages that Raama saw in the Dandaka forest. These sages subsist only on water ( Salila= water, Aahaara=food).
1403	Samhaaras	Deities of Asthras	Samhaaras is the collective name of the deities of the withdrawal hymns of the Asthras ie missiles which Vishvaamithra awarded to Raama. These deities are fifty in number. They are all Bhrishaashva's sons and their names are listed too, while narrating the imparting of knowledge of those missiles to Raama.
1404	Samhlaada	A Demon	Samhlaada was a demon. He was Raavana's follower. When Raavana attacked the heaven with his Raakshasa armies to defeat Indra, Samhlaada went alongwith Raavana and fought with the armies of gods.
1405	Samhraada	a demon	Samhraada was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
1406	Samhraadi 1	a demon	(The name Samhraadi refers to two demons) Samhraadi was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Samhraadi too was Raavana's uncle and counsel. Mahodara mentioned his name while telling Raavana to play a trick to make Seetha believe that Raama was killed in the war. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned one Samhraadi but it is not clear if that Samhraadi was this Samhraadi or the other one listed in the below entry. If not, there would be three demons in all, named Samhraadi.
1407	Samhraadi 2	a demon	(The name Samhraadi refers to two demons) Samhraadi was a demon. He was Raavana's follower. Samhraadi was one of the five demons mentioned by Mahoadara while he suggested a trick to Raavana that he, Samhraadi and another

No	Name	Identification	Details
			three would take part in that trick to make Seeta believe that Raama was killed in the war. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned one Samhraadi but it is not clear if that Samhraadi was this Samhraadi or the other one listed in the above entry. If not, there would be three demons in all, named Samhraadi.
1408	Samith or Samidh	sacred firewood stick	Samith /Samidh is the sacred firewood stick used in the altar fire. Branches of only some selected trees are collected according to the procedure and used for this purpose. Bringng the Samiths from the forests was one of the prime duties of a student , rather every hermit, in olden days. Samidhs are consumed in the sacrificial fire in the altars. A strictly prescribed procedure is followed right from selecting, picking, breaking and keeping them in the fire.
1409	Sampaathi 1	A bird lord	<p>( The name Sampaathi refers to a bird, a Vaanara and two demons.) Sampaathi was a bird lord. He was the elder son of Aruna or Anooru, the sun-god's charioteer . His younger brother was Jataayu or Jataayus. Supaarshva was his son. Once both Sampaathi and Jataayu made a bet between themselves and flew to the place of Sun-god. The sun-god's heat burnt Sampaathi's wings and he fell on Vindhya hills. He was staying there helpless, but awaiting the Vaanaras as was told by a sage named Nishaakara, for regaining his lost wings. Jataayu was under Sampaathi's wings while falling down and hence he flew down safe to Janasthaanam. Jataayu met Raama in the forest and introduced himself as Dasharatha's old friend. He kept guard of Seetha in the absence of Raama and Lakshmana. When Raavana was taking Seetha away, Jataayu fought bravely with him to stop him and save Seetha. But Ravana cut off his wings wounding him fatally. Jataayu fell down but remained alive until Raama saw him and Seetha's news was delivered to him. Raama gratefully performed his funeral rites.</p> <p>Asto Sampaathi, he fell down near the feet of Vindhya mountain, with both his wings burnt. Somehow he crawled to the sage Nishaakara's hermitage. The sage consoked him and told that some Vaanaras would come in search of Raama's wife Seetha in the coming years and Sampaathi would regain his lost wings as soon as he</p>

No	Name	Identification	Details
			<p>informed Seetha's whereabouts to the Vaanaras. Eventually the sage left his mortal body and Sampaaathi was awaiting the Vaanaras hoping to regain his lost wings.</p> <p>Eight thousand years later, The Vaanaras went in search of Seetha and reached the sea shore where they all sat in despair over their failure in their mission. They all decided to fast unto death. Just then, Sampaaathi slowly crawled to them thinking of eating the Vaanaras as the food . From the lamentation of the Vaanaras, Sampaaathi learnt about Jataayu's death and upon enquiry, the bird heard the full details from them. After learning about the errand of the Vaanaras and upon being prayed by the Vaanaras to help him in finding Seetha, Sampaaathi told them that he once saw Raavana hurriedly taking a beautiful human woman to Lanka by air in his air-borne chariot. He also confirmed that Seetha was under confinement in Raavana's city Lanka, in the middle of the sea. As soon as Sampaaathi told the information to the Vaanaras, he got back his lost wings. But for Sampaaathi's information, the Vaanaras would have not been successful in finding Seetha. Thus, both the birds served Raama to a great extent.</p>
1410	Sampaathi 2	A Vaanara	<p>( The name Sampaathi refers to a bird, a Vaanara and two demons.) Sampaathi was a Vaanara. While walking in the streets of Kishkindha, going to Sugreeva to remind him of his duty of searching for Seetha, Lakshmana saw the houses of many Vaanara chiefs. Sampaathi was mentioned as one among them.</p>
1411	Sampaathi 3	a demon	<p>( The name Sampaathi refers to a bird, a Vaanara and two demons.) Sampaathi was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Sampaathi's. One among the four Vibheeshana's followers too was Sampaathi, but it is not sure if these two were the same.</p>
1412	Sampaathi 4	a demon	<p>( The name Sampaathi refers to a bird, a Vaanara and two demons.) Sampaathi was a demon. Anila, Anala, Hara and Sampaathi were the four sons born to Maali and Vasudha (a Gandharva lady). These four demons were Vibheeshana's maternal uncles who later became his followers and stayed with him when he left Raavana to join Raama.</p>

No	Name	Identification	Details
1413	Samprakshaalas	A kind of sages	Samprakshaalas are a kind of sages that Raama saw in the Dandaka forest. These sages were born from water which was once used to wash Brahma's feet. Note that the name derives from the origin of the sages but not after the way they perform their penances.
1414	Samshraya (Y is consonant.)	A Prajaapathi	Samshraya was one of the progenitors of the creation, ie Prajaapathis. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
1415	Samudra ( See Saagara, Makaraalaya, Sarithpathi, Nadeenadapathi, Jaladhi, Ambudhi, Arnav etc .)	sea god	Samudra is the Lord Ocean, Lord of all the rivers. Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. As a place, it is described as Varuna's residence too. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days, Raama was abtut to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it . Samudra is the father of Lakshmi and Chandra.
1416	Samudra ( See Saagara, Makaraalaya, Sarithpathi, Nadeenadapathi, Jaladhi, Ambudhi, Arnav etc .)	sea god	Samudra is the Lord Ocean, Lord of all the rivers. Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. Samudra is the father of Lakshmi and Chandra.As a place, it is described as Varuna's residence too. Water from the seas,rivers and holy places,is collected to use in coronation of kings, as was done for Raama's coronation. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days, Raama was abtut to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it .
1417	Samudram	a number	Samudram is a number equalling to ' one lakh Mahaakharvams ' . Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10) , Shatha ( 10 <sup>2</sup> ) , Sahasram ( 10 <sup>3</sup> ) , Ayutham ( 10 <sup>4</sup> ) , Laksham or



No	Name	Identification	Details
			Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ), Shankha (10 <sup>12</sup> ), Mahaashankha (10 <sup>17</sup> ), Brindam (10 <sup>22</sup> ), Mahaabindam (10 <sup>27</sup> ), Padmam (10 <sup>32</sup> ), Mahaapadmam (10 <sup>37</sup> ), Kharvam (10 <sup>42</sup> ), Mahaakharvam (10 <sup>47</sup> ), Samudram (10 <sup>52</sup> ), Ogham (10 <sup>57</sup> ) and Mahougham (10 <sup>62</sup> ).
1418	Samunnatha	a Demon	Samunnatha was a demon. He was Raavana's follower. Samunnatha went into the war alongwith Prahastha and was killed by Durmukha.
1419	Samvartha	a divine sage	(The name Samvartha as masculine refers to a sage and the name Samvartham as neuter refers to a missile.) Samvartha was a divine sage. He was Brihaspathi's brother. He was once conducting the sacrifice of a great king Maruththa when Raavana went there to challenge Maruththa for a fight. As all the gods fled off at the sight of Raavana, Maruththa was about to take up a fight with Raavana, but Samvartha stopped him from that act because it is an offence to take up weapons to fight, before the running sacrifice is consummated. Maruththa went on to continue his sacrifice. Raavana and his followers killed some sages in the hall and went shouting and claiming their victory.
1420	Samvartham	An Asthram	(The name Samvartha as masculine refers to a sage and the name Samvartham as neuter refers to a missile.) Samvartham is one of the Asthrams that Vishvaamithra awarded to Raama. Bharatha used this Asthram ie Samvartham, against the Gandharvas in the Gandharva Land near Sindhu river. The missile destroyed the three-crore army of the Gandharvas in a while.
1421	Samyodhakantaka (Y is consonant.)	a Yaksha	Samyodhakantaka was a Yaksha. He was Kubera's follower. When Raavana attacked Kubera, Samyodhakantaka advanced in the field and hurt Maareecha severely. But, later, Maareecha drove him away.
1422	Sanathkumaara	A divine sage, Brahma's son	Sanathkumaara is one of the four divine sages and Brahma's sons. The four sages are - Sanaka, Sananda, Sanathsujaatha ( or Sanaathana) and Sanathkumaara. Once Sanathkumaara told some sages about the future course of incidents like birth of Rishysshringa as Vibhandaka's son, Dasharatha's bringing Rishyashringa for his Puthrakaama sacrifice, and Dasharatha's begetting sons due to that successful sacrifice. Sumanthra happened to hear that and he later related that knowledge to Dasharatha when Dasharatha declared his intention of performing a sacrifice for getting sons.

No	Name	Identification	Details
1423	Sandana	a kind of tree	Sandana is the name of certain tree mentioned in the Raamaayanam.
1424	Sandhaanakarani	a medicinal herb	Sandhaanakarani is a medicinal herb. When Indrajith hurt all Vaanaras as well as Raama and Lakshmana making them fall fainted, Jaambavaan told Hanumaan to bring four medicinal herbs from the hill Oshadhigiri in Himaalayas. The four herbs are - Mrithasanjeevani, Saavarnyakarani, Vishalya karani and Sandhaanakarani.
1425	Sandhya (Y is consonant.)	a goddess	Sandhya is a goddess, She gave her daughter Saalakatankata to a demon named Vidyuthkesha . Saalakatankata gave birth to a son named Sukesha. Sukesha's three sons Maalyavaan, Maali and Sumaali developed the population and power of the Raakshasas
1426	Sanjeevakarani	a medicinal herb	Sanjeevakarani or Sanjeevani is a medicinal herb. When Raama and Lakshmana were lying fainted and tied by Indrajith's serpent-bonds, Sushena told that the medicines Sanjeevakarani and Vishalya or Vishalyakarani existing on the Drona and Chandra hills in the Himaalayas were needed to make them free from the bond. meanwhile, Garuda came there and the serpents ran for their lives, freeing Raama and Lakshmana from their terrible bond.
1427	Sankochana	a hill	Sankochana is a hill on the banks of river Gomathi. The Vaanara chief Kumuda lived on this hill.
1428	Sannada ( or Sannadana )	A Vaanara	Sannada or Sannadana was a Vaanara chief. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Sanadana was a Yojanam tall, that he was the largest frame among then-living quadrupeds, and that once he fought with Indra too but did not lose. Sannadana was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan,

No	Name	Identification	Details
			Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1429	Sannadana ( or Sannada ) See Sannaada too.	A Vaanara	Sannadana or Sannada was a Vaanara chief. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Sanadana was a Yojanam tall, that he was the largest frame among then-living quadrapeds, and that once he fought with Indra too but did not lose. Sannadana was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1430	Santhaana	A deity of missile	Santhaana is the ruling deity for withdrawal of the Asthram Daarunam ( pertaining to Bhaga) which is one of the Asthrams that Vishvaamithra awarded to Raama.
1431	Santhaapanam	An Asthram	Santhaapanam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1432	Sannyaasi (Y is consonant.) ( See Parivraajaka)	A renounced mendicant	The word Parivraajaka or Yathi or Sannyaasi means a person in the fourth order of life ie 'Sannyaasa'. A Sanyaasi usually respected and trusted. So, Raavana assumed the form of a Sanyaasi to abduct Seetha so that she would not fear the approach of a stranger in the lonely place.
1433	Sapthajanas or Sapthamunis	A group of ascetics	(Saptha=seven, Jana=person, Muni=ascetic) The Sapthajanas were the seven sages that practiced their severe penances in a place near Rishyamooka and Kishkindha. Sugreeva explained to Raama about those sages that they kept head-

No	Name	Identification	Details
			down, took food once in seven days and lay down underwaters. Thus performing penances for seven hundred years, they left this world and went to the upper abodes with their mortal bodies themselves. Their hermitage remained unreachable to anyone even after their passing away.
1434	Sapthaparna	a kind of tree	Sapthaparna is the name of certain tree mentioned in the Raamaayanam. It is a variety of Banana.
1435	Saptharshis	The seven sages	Seven famous and powerful sages are termed "Saptharshis" ie, The Septet of The Sages (Saptha=seven, Rishis=sages). They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these seven sages change with each Manu's term. The Septet of The Sages is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or 'Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one of the three in the triangle shape. A small star adjacent to Vasishtha is referred to as Arundhathi. In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple .
1436	Sarala	a kind of tree	Sarala is the name of certain tree mentioned in the Raamaayanam.
1437	Sarama	a Gandharva lady	Sarama was daughter of a Gandharva chief named Shyloosha. She was given to Vibheeshana in marriage. Sarama was kind and sympathetic towards Seetha and consoled her whenever she fell into deep grief. Sarama's daughters Anala and Thrijata too were kind to Seetha who encouraged her to be brave, ensuring that good days would come to her soon.
1438	Sarasvathi 1	A river	( The name Sarasvathi refers to two rivers and a goddess.) Sarasvathi is the name of a river. Bharatha and Shathrughna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death. Probably, this should be different from the famous holy river Sarasvathi because Bharatha midway in his journey saw its confluence with a line of Ganga whereas the famous Sarasvathi does so with Ganga and Yamuna at Prayaaga.

No	Name	Identification	Details
1439	Sarasvathi 2	a river	( The name Sarasvathi refers to two rivers and a goddess.) Sarasvathi is the name of a river. The river is now extinct to physical vision but it flows underground. Hence its reference as Antharvaahini ( Anthah = inner, Vaahini =river ). The place of confluence of the three rivers Ganga, Yamuna and Sarasvathi is named Prayaaga. This holy place is known as Thriveni. Sugreeva mentioned this among the places in the east, to search around for Seetha.
1440	Sarasvathi 3	A goddess	( The name Sarasvathi refers to two rivers and a goddess.) Sarasvathi is the goddess of knowledge, education and speech. She is Brahma's consort. When Vaalmeekei was pondering over the words in the form of a verse that he spoke out to the hunter , Brahma appeared before him and clearly told him that it was nothing but Sarasvathi hoisted on the earth through Vaalmeekei and it was verily because of Brahma's own will. When the gods prayed Brahma not to give boons to Kumbhakarna to make him more dangerous , Brahma told Sarasvathi to rule Kumbhakarna's tongue when he would select his boons. Accordingly, Sarasvathi controlled Kumbhakarna's speech and made him choice for continuous sleep for a long time.
1441	Sarayu (Y is consonant.)	a river	Sarayu is the name of a river. The city of Ayodhya lies on the banks of this river. It is mentioned many times in the Raamaayanam. Once Dasharatha went on a hunting trip on the banks of this river. Sugreeva mentioned it among the places in the east, to search for Seetha. Raama finally entered this river at an entry point named Goprathaara, to end his mortal life.
1442	Sareesripa (Ri is vowel.)	a reptile	Sareesripa is the name mentioned in the Raamaayanam for the reptiles in generals.
1443	Sarga	name for chapter	Different nomenclatures are used to name the chapters in the books of poetical works. In Raamaayanam, the main books are divided into Kaandas and these Kaandas are further divided into small sections or chapters named Sargas. All the seven Kaandas are divided into nearly 640 Sargas ( Number varies with recension). Every Sarga consists of some undefined number of Shlokas or poems ie stanzas. Some Sargas are so short as comprising twenty stanzas whereas some are so long as comprising more than two hundred.
1444	Sarithpathi	sea god	(See the entry Samudra.) Sarithpathi is another

No	Name	Identification	Details
	(R is consonant.) ( See Samudra, Makaraalaya, Saagara, Nadeenadapathi, Jaladhi, Ambudhi, Arnava etc .)		name of sea god, Samudra. Samudra is the Lord Ocean, Lord of all the rivers. Samudra is a divine entity, representative of the water expanses named seas or oceans. The word Sarithpathi means "Lord of rivers" (Sarith=river, Pathi=Lord). The word Samudra and all its synonyms indicate both the physical form of the sea as a place and the divine form as a deity too. Samudra is the father of Lakshmi and Chandra. As a place, it is described as Varuna's residence too. When Raama prayed the sea god for giving way through the sea but Samudra did not respond for three days, Raama was about to charge his missiles at him to dry the sea off. Then Samudra appeared in person and suggested to Raama to order Nala to build a bridge across the sea to cross it .
1445	Sarja	a kind of tree	Sarja is the name of certain tree mentioned in the Raamaayanam.
1446	Sarpaasya (Y is consonant.)	A demon	Sarpaasya was a demon. He was one of the fourteen leaders of Khara's army. He fought with Raama in Janasthaanam battle and was killed alongwith all others.
1447	Sarshapa	a grain	Sarshapa is a grain mentioned in the Raamaayanam. It is the mustard. It is of two types. White and brown. Sarshapas are used in various rituals and also as a spice in preparation of foods .
1448	Sarvaarthasiddha	A Braahmana mendicant	Sarvaarthasiddha was a Braahmana mendicant during Raama's rule. Once he hit a dog in the street. The dog went to Raama for justice. When Raama called the begger and enquired, he admitted his offence. All the law experts and sages opined that a Braahmana was unfit to be killed. Then, the dog asked Raama to make that Braahmana a chief trustee of a temple at a place named Koulancharam (spelt as Kaalanjaram too) . The dog explained the reason behind its demand, that a person in such a position would commit the offence of misappropriation of funds and lead himself to a hell named Aveechi. (This story is mentioned as - and it seems to be - an interpolation)
1449	Sarvanaabha	A deity of missile	Sarvanaabha is the ruling deity for withdrawal of the Asthram Sudaamanam ( pertaining to Tvashta) which is one of the Asthrams that Vishvaamithra awarded to Raama.
1450	Sarvasouvarna	a hill	Sarvasouvarna is the name of a hill in the west sea which lies further west to mount Varaaha. Sugreeva mentioned this hill as one of the places in the west to search around for Seetha.

No	Name	Identification	Details
1451	Sarvatheertham	A village	Sarvatheertham is the name of a village . Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1452	Sathyaasthram (Y is consonant.)	An Asthram	Sathyaasthram is one of the Asthrams that Vishvaamithra awarded to Raama.
1453	Sathyakeerthi (Y is consonant.)	A deity of missile	Sathyakeerthi is the ruling deity for withdrawal of the Asthram Dharmaachakram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1454	Sathyavaan 1 (Y is consonant.)	An ancient prince	( The name Sathyavaan refers to a prince and a deity.) Sathyavaan was son of king Dyumathsena of the Madra province. His wife Saavithri was very famous Pathivratha. Seetha mentioned Saavithri's name while saying that she was as unseverable from Raama as Saavithri was from Sathyavaan. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1455	Sathyavaan 2 (Y is consonant.)	A deity of missile	( The name Sathyavaan refers to a prince and a deity.) Sathyavaan is the ruling deity for withdrawal of the Asthram Dandachakram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1456	Sathyavathi (Y is consonant.) ( See Koushiki 2 )	A princess	Sathyavathi was daughter of king Gaadhi. She was Vishvaamithra's elder sister. She was given to sage Richeeka of the Bhrigu lineage. She served her husband well and turned into a river named Koushiki near the Himaalayas. Vishvaamithra used to live near the river out of his love towards his sister.
1457	Sathyopayaachana (Y is consonant.)	A holy tree	Sathyopayaachanam or Nikoola is a holy tree standing on the banks of the river Sharadanda. Nikoola is its name. The word Satyopayaachana means, " the one, that sought from whom is real " (Upayaacanam = thing prayed for, Sathyam = real ). That is to say that the tree gives whatever is prayed for by people. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed by this during their journey to the Kekaya capital city, Raajagriham.
1458	Savitha	Sun god	Savitha is another epithet of Sun-god.
1459	Seeradhvaja (See Janaka)	Janaka's Original name	Seeradhvaja is the real name of Seetha's father, Janaka. His father was Hrasvaroma. He had no sons. Seerradhvaja was ruler of Videha province. Mithila was his capital. He was referred to as

No	Name	Identification	Details
			<p>Janaka, as it is a custom to call all the Videha kings as 'Janaka' . This practice started from the king Mithi, who built the city of Mithila. Seetha and Oormila were Janaka's daughters. His brother Kushashvaja had two daughters, Maandavi and Shruthakeerthi. For many generations, the kings had in their house, the great bow of Shiva. Janaka made it a condition that Seetha would become the wife of that hero who could string that bow. Many tried but failed. Finally, Raama stringed it and pulled until it gave way and broke off into two. Janaka gave Seetha to Raama and Oormila to Lakshmana.</p>
1460	Seetha 1	Raama's queen	<p>(The name Seetha refers to two names, Raama's queen and a river.) Seetha was king Janaka's ( Seeradhvaja) daughter and Raama's wife. In her previous birth, she was Vedavathi, daughter of Kushadhvaja, a divine person related to Brihaspathi. Once Raavana saw Vedavathi immersed in her penances in her cottage and forced her to marry him. Vedavathi cursed Raavana that she would take another birth as a woman to cause his destruction and burnt herself down to ashes from her yogic fire. She took a non-umblical birth as Seetha. Once Janaka was tilling the ground to prepare it for a sacrifice. The plough struck with a box in the ground and the box came out. Janaka opened the box and found a girl-baby in that. He was happy and surprised at that. He took her home and named Seetha ( Seetha= plough line). He also declared that she would be given in marriage to that hero who would string the great Shiva's bow. Many kings and princes tried to bend the bow but could not succeed. After some years, Raama went to Mithila with Vishvaamithra and stringed it successfully. Seetha married Raama and went to Ayodhya. When Raama went to the forests on exile for fourteen years, she too followed him. She bore with patience, all the troubles of forest life. Once she fell into the hands of demon Viraadha but Raama killed him and saved her. Seetha served the pious and holy wives of many sages in the forest. Athri's wife Anasooya gave her everfresh garments, ornaments and creams. While they were living in Panchavti in Janasthaanam, a demoness named Shoorpanakha accosted them. The demoness fell for Raama and attempted to kill Seetha to clear her way to get Raama. Lakshmana cur off</p>



No	Name	Identification	Details
			<p>Shoorpanakha's nose and ears, and drove off. The wounded demoness brought her brother Khara and his army to kill Raama but they all were killed in stead. Later, Raavana plotted ascheme with Maareecha to abduct her . accordingly, Maareecha appeared in the form of a gliden deer before Seetha. Her fancy for its looks sent Raama to catch it. The dellusive deer decoyed Raama far away. Raama understood that it was a demon in a deer's form and he killed it. While faling dead, Maareecha yelled out for help, mimicking Raama's voice. Seetha became alarmed about Raama's safety and urged Lakshmana to rush for his help. Despite his assurances about Raama's safety and his warnings about the dellusions of the demons, Seetha forced Lakshmana to leave to go to Raama. Raavana made use of that chance, came to Seetha in the guise of a mendicant, and took he away forcibly. Jataayu heard Seetha's cries and came to rescue Seetha from Raavana. But,Raavana cut off his wings and fled away with Seetha. He kept her under custody and forced her to marry him. But Seetha went on firmly rebuffing his lustful flattery. There in the forest, on returning home, Raama and Lakshmana understood what had happened. They went in search of Seetha and found the dying Jataayu. Jataayu delivered the news of Seetha's abduction by Raavana and fell dead. Raama performed his funerals. Hefurther proceeded to find Sugreeva , made friends with him, sent the Vanaras in search of Seetha and waited for their news. Hanumaan, who went to the south in search of Seetha, crossed teh sea and found her in the Ashokavanam park in the city of Lanka. After establishing the truth about Hanumaan and seeing Raama's ring that he brought as a token, she spoke to him and urged him to bring Raama to save her. After Raama killed all the demons including Raavana and called for Seetha, she was shocked to hear from Raama that he did not want to accept her back. She jumped into the fire deciding to die rather than living without Raama. The fire-god brought Seetha safe and asserted to Raama that Seetha was as pious as a devoted wife could ever be. Seetha did not blame or scold Raama for his rejection. She happily went back to Ayodhya with him and became his queen. She lived a happy life for some years with Raama . She became</p>

No	Name	Identification	Details
			<p>pregnant. Asked by her husband what she wanted as a pregnant, she expressed her desire to stay with the wives of the sages in the woods for a day or two. Raama granted her request. But, unfortunately for her, at the same time, Raama received reports that the subjects were talking against his accepting Seetha from the hostile custody of a notorious demon like Raavana. To avoid public blame as a king, Raama ordered Lakshmana to drop Seetha in the forests to abandon her permanently, but without telling her beforehand. Unwillingly but forced, Lakshmana dropped Seetha in the forests near sage Vaalmeeki's hermitage and disclosed Raama's word to her. Seetha fainted in shock by hearing the terrible news. But, she made herself strong. Meanwhile, sage Vaalmeeki came and gave her shelter in his cottages where she gave birth to twin sons, Kusha and Lava. Vaalmeeki taught them Raamaayanam which they became masters of. After around twelve years, Raama performed an Ashvamedham sacrifice. During that sacrifice, Kusha and Lava sang the Raamayanam in the halls. Raama understood who they were. He told Vaalmeeki to arrange for Seetha's vow in public that she was pure and pious. Seetha came to do openly the next day before the sages and the gods. But soon after making her asserted vow that she was devoted to Raama but no one else whatsoever, she invoked the earth-goddess to take her away with her. The earth-goddess soon came up and took Seetha with her in a flash of the eye. Raama lived for ten thousand years thereafter and renounced the world. Seetha remains the best and the pitiful example of a pious and holy wife who suffered many troubles for no fault of her, and the most undeservingly too.</p>
1461	Seetha 2	a line of river Ganga	(The name Seetha refers to two names, Raama's queen and a river.) Seetha is the name of one of the seven lines that the river Ganga flowed into, after coming out of Shiva's plaits.
1462	Senaani	Vishnu's epithet	The word Senaani usually refers to Kumaara as he is the chief of the army of gods. But, in Raamaayanam, Brahma extolled Raama after the war while asserting Seetha's purity to him, saying that Raama was the Senaani himself.
1463	Sethu ( Or Nalasethu )	The Bridge on the sea	Sethu means 'a bridge'. In Raamaayanam, the Sethu played an important role. After the sea god Samudra suggested to Raama that the Vaanara chief Nala might construct a bridge

No	Name	Identification	Details
			across the sea to cross it, Nala built the same for his army to cross the sea to reach Lanka. He was born with the trace of the divine sculptor Vishvakarma. He had a peculiar gift that whatever he threw into the water would float, but wouldn't sink. With that gift, he built the bridge with rocks and trees brought by the Vaanaras from all around. The bridge is known as Sethu (The bridge) or Nalasethu ( Nala's Bridge). The Sethu ie the bridge that Nala built was a hundred Yojanams long and ten Yojanams wide, starting from the Mahendra hill on the north shore to the Suvela hill on the south shore, in Lanka. The Vaanara army took five days to complete the construction with 14,20,21,22 and 23 Yojanams in a day. All the gods and Gandharvas saw the strange thing in surprise.
1464	Sethubandha	The Bridge Site	Sethubandha is the name of a place where the Vaanara chief Nala started the construction of his famous bridge across the sea. Raama showed that place to Seetha while flying to Ayodhya by the flier pushpakam. After the sea god Samudra suggested to Raama that the Vaanara chief Nala might construct a bridge across the sea to cross it, Nala built the same for his army to cross the sea to reach Lanka. The bridge is known as Sethu (The bridge) or Nalasethu ( Nala's Bridge). The Sethu ie the bridge Nala built was a hundred Yojanams long and ten Yojanams wide, starting from the Mahendra hill on the north shore to the Suvela hill on the south shore, in Lanka. The Vaanara army took five days to complete the construction with 14,20,21,22 and 23 Yojanams in a day. All the gods and Gandharvas saw the strange thing in surprise.
1465	Shaadvalam	a kind of grass	Shaadvalam is a kind of grass mentioned in Raamaayanam. It is the common green grass .
1466	Shaali	a grain	Shaali is the name of a grain mentioned in the Raamaayanam. It is a kind of paddy.
1467	Shaalimali 1	a continent	Shaalimali is the name of a Dweepam ie continent according to our mythology. Sugreeva mentioned the Shaalimali continent and Garuda's residence in it, built by Vishvakarma , while describing to his Vaanaras about the places in the east, to search around for Seetha.
1468	Shaalimali 2	a tree in hell	Though Shaalimali is a kind of tree, the tree that this word specifically refers is a big tree in the hell where all the sinful souls are punished. Seetha abused Raavana that he would see the Shaalimali in the hell for the horrible sin of

No	Name	Identification	Details
			abducting her in a helpless condition. A commentator interpreted that thi Shaalmali is a pole that resembles the Shaalmali tree in form. But, the description of its flowers and leaves suggests that it is a tree.
1469	Shaantha	Dasharatha's daughter	Shaantha was Dasharatha's daughter. She was given in adoption to the Anga king Romapaada. Romapaada gave her in marriage to a sage named Rishyashringa. It was Rishyashringa who went to Ayodhya and conducted Dasharatha's Puthreeya or Puthrakaama sacrifice. It is narrated that Shaantha was warmly welcome by the Ayodhya harem and an affectionate and respectful treatment was given to her.
1470	Shaardoola 1	a demon	( The name Shaardoola refers to a demon and an animal.) Shaardoola was a demon. He was Raavana's follower. After Raama seized Lanka, Shaardoola advised Raavana to send spies into Vaanara army. Raavana sent some spies under Shaardoola's lead but Vibheeshana identified him and got him captured. Later, Raama let him go free.
1471	Shaardoola 2	an animal	( The name Shaardoola refers to a demon and an animal.) Shaardoola is an animal mentioned in the Raamaayanam. It is the tiger.
1472	Shaardooli	Mother of animals	Shaardooli was the daughter of Kashyapa and his wife Krodhavasha. She gave birth to tigers and another sect of animals of a particular monkey class ie Golaangoolas .
1473	Shaargngam ( there is no right spelling to this word in English)	Vishnu's great bow	Shaargngam is vishnu's great bow. Vishnu used it in his wars against the demons. This bow and the discus Sudarshanam played a terrific role in Vishnu's deeds. Understand that the Vishnu's bow that Parashuraama brought to Raama was not this Shaargngam. it was a different one which was once used by Vishnu on a particular occasion.
1474	Shaarika (R is consonant.)	a bird	Shaarika (This is feminine, masculine is Shaara.) is a bird mentioned in the Raamaayanam. It is the Myna. Like parrots and peacocks, these birds too are pet birds.
1475	Shaargngadhanva (correct spelling in English is impossible)	Vishnu's epithet	Brahma extolled Raama after the war while asserting Seetha's purity to him, saying that Raama himself was Shaarngadhanva. The word Shaarngadhanva means ' he whose bow is Shaarngam'. Shaarngam is the name of Vishnu's bow.
1476	Shabala	Vasishtha's cow	Shabala is the sacred cow that sage Vasishtha possessed with him (Note that the word Shabala elsewhere is used to denota a cow in general too. Also,Shabala means,'a cow with spotted skin').

No	Name	Identification	Details
			The powerful cow could give whatever was asked for. With the help of this cow, Vasishtha once gave a satiating feast to king Vishvaamithra and his army. Thrilled by its powers, Vishvaamithra tried to buy it first and then to grab it, but only to be defeated by the armies created by the cow. The barbaric forces that the cow then created were – Kaambhojas, Paplavas, Yavanas, Shakas and Mlechchas. Thus, this cow led to a fight between the sage Vasishtha and Vishvaamithra whereupon the latter became a Brahmarshi.
1477	Shabari (R is consonant.)	An ascetic woman	Shabari is not a name but it only indicates a woman of Shabara caste. Shabari was an ascetic woman who served the sage Mathanga and his disciples near Pampa lake. After the sage left this world, she awaited Raama's meeting and after seeing and serving Raama, she burnt herself to death, leaving the mortal body.
1478	Shabdabhedhi (See Shabdavedhi )	a technique in archery	Shabdabhedhi or Shabdavedhi is the art and technique of hitting a hidden or invisible target with arrows , recognizing it by a sound coming from it. Dasharatha employed this technique and hit at an unseen target taking it to be an elephant drinking water from the lake but which in fact was a young hermit dipping his pot in the water. Also, while following Vishvaamithra in the forest, Raama used this technique to hit at Thaataka when she stayed invisible and showered stones at them.
1479	Shabdavedhi (See Shabdabhedhi )	a technique in archery	Shabdavedhi or Shabdabhedhi is the art and technique of hitting a hidden or invisible target with arrows , recognizing it by a sound coming from it. Dasharatha employed this technique and hit at an unseen target taking it to be an elephant drinking water from the lake but which in fact was a young hermit dipping his pot in the water. Also, while following Vishvaamithra in the forest, Raama used this technique to hit at Thaataka when she stayed invisible and showered stones at them.
1480	Shachi	Indra's wife.	Shachi was Indra's wife, She was the daughter of a demon named Puloma. Hence she was also named Poulomi, which means, "Puloma's daughter". Once a demon named Anuhlaada abducted Shachi, with Puloma's knowledge and accord. Then Indra killed both Anuhlaada and Puloma to restore Shachi to himself. Seetha mentioned Shachi's name while saying that she was as unseverable from Raama as shachi was from Indra. Seetha then mentioned such famous

No	Name	Identification	Details
			couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1481	Shadaasya ( Y is consonsnt.) (See kumaara)	God Kumaara	Shadaasya is another epithet of Lord Kumaara, Shiva's son. He is so termed because he had six faces ( Shat=six, Aasya=face).
1482	Shaka	A province	( The name Shaka refers to a province and the name Shakas refers to a creed, though in the original Samskritham both are used as plural.) Shaka is the name of a province. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
1483	Shakas	a creed of Mlechchas	( The name Shaka refers to a province and the name Shakas refers to a creed, though in the original Samskritham both are used as plural.) Shakas were a creed of mlechchas created by Vasishtha's cow Shabala, to smash Vishvaamithra's army.
1484	Shakra (See Indra)	Indra	Shakra is another epithet of Indra.
1485	Shakthi 1	a sage	Shakthi was a sage. He too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
1486	Shakthi 2	A weapon	Shakthi is a weapon mentioned in Raamaayanam . It is speifically made by experts and it is seldom unsuccessful. Brahma himself gave a Shakthi to Raavana. Maya too made a Shakthi, which too was with Raavana. Raavana used Shakthi once against Vibheeshana, twice against Lakshmana. Hit by Raavana's Shakti the second time, Lakshmana fell swooned and could recover only by the medicinal herbs that Hanumaan brought from Dronagiri in the Himaalayas. While mounted on Indra's chariot during the terrible duel with Raavana, Raama too used against him a Shakthi that was lying in the chariot.
1487	Shakthidharapriya (Y is consonant.)	Vishnu	(Shakthi= Kumaara's weapon or goddess Shakthi ie Paarvathi; Dhara= one that wields, or, one that bears; Priya=dear .) The word Shakthidharapriya is used as an epithet to Vishnu ( in Uththarakaanda). It has two meanings. Shakthi means Kumaara's weapon. Shakthidhara ( he that wields Shakthi) is Kumaara. Hence, Shakthidhara-priya means "one dear to Kumaara" ie vishnu. Alternatively, Shakthi is Paarvathi, he

No	Name	Identification	Details
			that bears her is Shiva, so Shakthidhara becomes Shiva, and the one that is dear to Shiva ie Shakthidharapriya, is Vishnu.
1488	Shalabha	an insect	Shalabha is an insect mentioned in the Raamaayanam. It is the locust.
1489	Shalya 1 (Y is consonant.)	a kind of arrow	(The name Shalya refers to an arrow and an animal.) Shalya is a type of arrow mentioned in Raamaayanam.
1490	Shalya 2 (Y is consonant.)	an animal	( The name Shalya refers to an arrow and an animal.) Shalya is an animal mentioned in the Raamaayanam. It is the porcupine.
1491	Shalyakarthanam (Y is consonant.)	A town	Shalyakarthanam is a town near the river Shathadru. Bharatha and Shathrugna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.
1492	Shambara 1	a demon	( The name Shambara refers to two demons.) Shambara was a demon of the ancient times. He was known for his trickery and delusions. Kykayi mentioned his name praising Manthara that she possessed all the dellusions that demon Shambara himself had, but Kykayi might have referred to another demon named Shambara with whom Dasharatha once fought which she herself witnessed. Indra killed Shambara . ( Another demon of the same name Shambara was killed by Pradyumna, later in dvaapara yuga.)
1493	Shambara 2 (See Thimidhvaja)	a demon	( The name Shambara refers to two demons.) Shambara or Thimidhvaja was a demon who Lived in a city named Vyjayantham. Dasharatha once fought with him for the cause of gods. Kykayi too went with Dasharatha then. Kykayi mentioned a demon Shambara while praising Manthara for her vile plans. It might be probably this demon, rather than the ancient demon Shambara whom Indra killed. It is mentioned in another context that Raama killed Thimidhvaja's son.
1494	Shambaraha	Indra	Shambaraha is another epithet of Indra. He was so described for killing a demon named Shambara (Haa=killer).
1495	Shambasaadana	A demon	Shambasaadana was the name of a cruel demon that was troubling the sages and other people in the forests near Gokarna hill. Hanumaan's father Kesari killed him at the request of sages and gods.
1496	Shambhu	Shiva	Shambhu is another name for Shiva.
1497	Shambooka or Shambuka	an ascetic	Shambooka or Shambuka was an ascetic, He was a Shoodra. He engaged himself in a severe penance with a view to go to heaven with his mortal body. When a Braahmana boy died

No	Name	Identification	Details
			<p>prematurely in Ayodhya, Raama's counsels opined that something against the social code was being done somewhere and that the offence was the undertaking of penance by a Shoodra which caused the untimely death of the boy. Raama then went in all the four directions to see the source of the unvirtuous deed that caused the untoward incident in his rule. After searching in West, North and East, Raama went to South and reached a hill named Shyvala. There, beside the hill, was a big lake. On the banks of that lake was a Shoodra named Shambooka engaged in severe penance, with an aim to reach heaven with his mortal body. Raama ascertained his creed and killed him off as his act was against then acceptable code. This story seems to be a pure interpolation as it suffers many inconsistencies.</p>
1498	Shambuka or Shambooka	an ascetic	<p>Shambuka or Shambooka was an ascetic, He was a Shoodra. He engaged himself in a severe penance with a view to go to heaven with his mortal body. When a Braahmana boy died prematurely in Ayodhya, Raama's counsels opined that something against the social code was being done somewhere and that the offence was the undertaking of penance by a Shoodra which caused the untimely death of the boy. Raama then went in all the four directions to see the source of the unvirtuous deed that caused the untoward incident in his rule. After searching in West, North and East, Raama went to South and reached a hill named Shyvala. There, beside the hill, was a big lake. On the banks of that lake was a Shoodra named Shambooka engaged in severe penance, with an aim to reach heaven with his mortal body. Raama ascertained his creed and killed him off as his act was against then acceptable code. This story seems to be a pure interpolation as it suffers many inconsistencies.</p>
1499	Shami	a kind of tree	<p>Shami is the name of certain tree mentioned in the Raamaayanam. Shami is treated as a sacred tree in our country. Its leaves are used in many Vedic rituals. Its wood is used to generatate the sacred fire.</p>
1500	Shamyā	musical instrument	<p>Shamyā is a musical instrument mentioned in Raamaayanam. It is a cymbal, played to the rhythm of the song, by striking one with another.</p>
1501	Shani (or Shanyshchara)	A planet /deity	<p>Shani , also named Manda or Shanyshchara, is one of the nine planets in our astrology. Shani is</p>



No	Name	Identification	Details
			the son of sun god. The nine planets are Sun or Soorya, Moon or Soma, Mangala or Kuja, Budha, guru or Brihaspathi, Shukra or Ushanas, Shani or Manda or Shanyshchara. Sun is the king of the planets. Note that these planets are deities by themselves. The word 'Manda' means, 'passive'. The word "Shanyshchara" means, ' he that moves slowly' ( Shanyh= slowly, Chara=mover). fitting to this name, shani moves slower in comparison to other planets. We know that the planet Shani takes as long as two and a half years to cross one constellation. This is the longest among the periods taken by the planets for passing through one constellation.
1502	Shankara (See Shiva)	Shiva	Shankara is another epithet of Shiva.
1503	Shankha 1	A Naaga chief	( The name Shankha as masculine refers to aNaaga and a divine treasure, and the name Shankham as neuter refers to a number.) Shankha is a Naaga chief. Raavana defeated him during his early campaigns against the gods.
1504	Shankha 2	deity of a divine treasure	( The name Shankha as masculine refers to aNaaga and a divine treasure, and the name Shankham as neuter refers to a number.) Shankha is one of the presiding deities of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1505	Shankha 3	a divine treasure	Shankha is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1506	Shankha 4	A musical instrument	Shankha is a musical instrument mentioned in the Raamaayanam. It is an air-blown instrument. It is used in worship of deities, journeys, as a part of equipment of warriors, as an instrumrnt of communication in the battle field, and as an instrument to play to encourage the fighters in the field.
1507	Shankham	a number	( The name Shankha as masculine refers to aNaaga and a divine treasure, and the name Shankham as neuter refers to a number.) Shankha is anumber equalling to ' one lakh crores '. Raamaayanam mentions the names

No	Name	Identification	Details
			used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describes the size of the Vaanara army. The names of numbers mentioned are :- Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ) , Shankha ( 10 <sup>12</sup> ) , Mahaashankha ( 10 <sup>17</sup> ), Brindam ( 10 <sup>22</sup> ), Mahaabrindam ( 10 <sup>27</sup> ), Padmam ( 10 <sup>32</sup> ), Mahaapadmam ( 10 <sup>37</sup> ), Kharvam ( 10 <sup>42</sup> ), Mahaakharvam ( 10 <sup>47</sup> ), Samudram ( 10 <sup>52</sup> ), Ogham ( 10 <sup>57</sup> ) and Mahougham ( 10 <sup>62</sup> ).
1508	Shankhachooda	A Vaanara	Shankhachooda was a Vaanara. Raama mentioned Shankhachooda's name to Sugreeva alongwith some other prominent Vaanaras while sending off Sugreeva to Kishkindha from Ayodhya after coronation.
1509	Shankhana	Raama's ancestor	Shankhana was one of Raama's ancestors. His father was Pravridha ( or Kalmaashapaada or mithrasaha or Soudaasa) and son was Sudarshana.
1510	Shanyshchara ( Y is vowel.) ( See Shani )	a planet	Shanyshchara is another epithet of Shani, the planet and also the son of sun god. The word "Shanyshchara" means, ' he that moves slowly' ( Shanyh= slowly, Chara=mover). We know that the planet Shani takes as long as two and a half years to cross one constellation. This is the longest among the periods taken by the planets for passing through one constellation.
1511	Shara 1	A weapon	(The name Shara refers to arrow and reed grass.) Shara is a weapon mentioned in Raamaayanam . ' Shara ' means , arrow. The arrows are of many types. See Dhanus and Baana too.
1512	Shara 2	a reed grass	(The name Shara refers to arrow and reed grass.) Shara is a kind of reed grass. It is all white and the place where it grows looks like a white caarpet. Lord Kumaara was born on a lawn of Shara grass. Hence his name Sharavanabhava ( Shara=reed, Vana=meadow, Bhava= birthplace).
1513	Sharaari ( R is consonant.)	A Vaanara	Sharaari was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. The pominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
1514	Sharabha 1	a Vaanara chief	Sharabha was a Vaanara chief. He was born with the trace of Parjanya, the God of rains. He lived on the hill Saalveya, with his followers named

No	Name	Identification	Details
			Vihaaras, numbering to 1 40 000. He was one of those Vaanaras that made arrangements for Sugreeva's coronation after Vaali's death. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, Sharabha being one among them. Sharabha joined Sugreeva for the war with his ten troops of Vaanaras. Sharabha was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. In the war, Sharabha, alongwith Pramaathi, Rabhasa and Ganhamaadana, killed the four steeds of Indrajith's chariot . Raama mentioned Sharabha's name to Sugreeva while sending off the latter from Ayodhya after coronation.
1515	Sharabha 2	an animal	Sharabha is an animal mentioned in the Raaaayanam. The animal is now extinct. It is said to have eight legs and it preys on the lions.
1516	Sharabhanga	A sage	Sharabhanga was a sage. He lived in Dandaka forest. Raama killed the Gandharva-turned demon Viraadha in Dandaka, making him free from his curse. Then Viraadha advised Raama to visit sage Sharabhanga. By that time, the sage Sharabhanga too was awaiting Raama's arrival to shed the mortal body only after seeing him. Indra came in person to Sharabhanga to tell about Raama's arrival and to take him to heaven. At the same time, Raama too saw Indra come to Sharabhanga and return. He went to the sage bowing and asked what matter was behind indra's visit. Sharabhanga explained that it was long due for him to leave this world but he was waiting to meet Raama. After advising Raama to meet sage Sutheekshna, Sharabhanga burnt himself to ashes in the sacred fire. He attained Brahma's abode where he was welcomed by Lord Brahma himself.
1517	Sharadanda	A River	Sharadanda is the name of a river. The messengers of Vasishtha, sent to Kekaya to recall Bhartha , passed by this during their journey to

No	Name	Identification	Details
			the Kekaya capital city, Raajagriham. It was on the bank of this river that they saw the holy tree Nikoola which gives whatever prayed for, for which the tree was also known as "Sathyopayaachana" ( = that which realises the prayers"; Sathya=real, upayaachana=prayer/request.)
1518	Sharagulma	A Vaanara	Sharagulma was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. The prominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
1519	Sharath	a season in the year	Sharath is the fourth of the six seasons in a year. It is the season for pleasant moonlight. The twelve lunar months of the year from Chythram to Phaalgunam are divided into six seasons, each season spanning two months. The division is - Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira .
1520	Sharavanam	Kumara's birth place	Sharavanam is a place along the foot of Himaalaya range. Kumaara was born here and fed by the six divine mothers ( Kriththikas).
1521	Sharmishtha	a queen	Sharmishtha was the daughter of a demon king named Vrishaparva. She was younger queen of Yayaathi of the lunar dynasty. Sage Shukra's daughter Devayaani was the elder queen . Devayaani's son Yadu bore a grudge against his father that he was more affectionate to Sharmishtha's son Pooru . Pooru became king after Yayaathi while Yadu and his successors were banned from ascending to a throne.
1522	Sharva	Shiva	Sharva is another epithet of Lord Shiva.
1523	Shashaanka ( See Soma)	Moon god	Shashaanka is another name of Soma, the Moon God. Moon is also named Mrigaanka. He was so called because the spot on the moon looks like a rabbit or deer. ( Shasha= rabbit, Mriga=deer, Anka=mark ). Similar name is Shashi ( = one that has a rabbit ).
1524	Shashi (See Soma)	Moon god	Shashi is another epithet of the moon-god Soma. 'Shasha' means ' rabbit'. Shashi means, ' one that has a rabbit ' . He is called so because the mark on the moon looks like a rabbit

No	Name	Identification	Details
			Similar names are Shashaanka and Mrgaanka ( Shasha=Mriga=rabbit, anka=mark ).
1525	Shashibindu	a king	(The name Shashibindu as singular refers to a certain king and the name Shashibindus as plural refers to some kings of a certain lineage. Refer to sagara.html for the details about the latter.) Shashibindu was son of Ila, who was the king of Baahlika province. Once ila became a woman by accidentally entering a place which Shiva banned for any male being. Afterwards, Ila regained his male form but ruled from Prathishthaanam, leaving Baahlika province to his son Shashibindu who ruled it ever since.
1526	Shashibindus	kings Asitha's enemies	(The name Shashibindu as singular refers to a certain king and the name Shashibindus as plural refers to some kings of a certain lineage. Refer to sagara.html for the details about the latter.) Shashibindus were those kings who were enemies of king Asitha who was Raama's ancestors. It is mentioned that Asitha could not stand against Shashibindus and Thaalajanghas, and fled to Himaalayayas with his two wives.
1527	Shatha (The TH is a hard T)	a demon	Shatha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Shatha's.
1528	Shathananda	Janaka's priest	Shathananda was Janaka's priest. He was Gouthama's son. He told Janaka and others about Vishvaamithra and his greatness. Shathananda was present besides other sages when Seetha took her vow in Raama's sacrifice hall and then disappeared into the earth.
1529	Shathabali or Shathavali	A Vaana ra chief	Shathabali or Shathavali was one of the Vaanara chiefs. He joined Sugreeva with his ten thousand troops of Vaanara army. He was also the leader of the team of Vaanaras that went to the East, in search of Seetha. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Shathabali was a worshipper of sun-god.

No	Name	Identification	Details
1530	Shathadru	A river	Shathadru is the name of a river near the town Elaadhaanam. Bharatha and Shathrugna crossed this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death. In the Vedas, this river is referred to as Shathudri.
1531	Shathaghni	a weapon	Shathaghni is the name of a weapon mentioned in Raamaayanam. The word means 'killer of a hundred' ( Shatha= hundred, Ghni=killer) . At present, we know nothing about its nature. Maybe, it was a blasting projectile.
1532	Shathahrada	A Gandharva lady	Shathahrada was a Gandharva lady. She was wife of Jaya and mother of Thumburu. This Thumburu was cursed by Kubera to become a demon named Viraadha.
1533	Shathakrathu	Indra	Shathakrathu is another epithet of Indra. The word Shathakrathu means, ' one with hundred sacrifices' ( Shatha=100, Krathu=sacrifice). Similar epithet is Shathamakha ( Makha=sacrifice). The tradition is that one that performs a hundred (Ashvamedha) sacrifices is equivalent to Indra. Indra dreads any person who performs a hundred sacrifices, fearing danger to his position. That is why we often come across incidences where Indra disturbs the hundredth sacrifice of many kings, like Sagara , Prithu etc.
1534	Shatham	a number	Shatham means ' a hundred '. Raamaayanam mentions the names used in olden days to indicate some numbers , from small to very large. Shuka and Saarana used these measures to describe the size of the Vaanara army. The names of numbers mentioned are : - Dasha ( 10 ) , Shatha ( 10 <sup>2</sup> ), Sahasram ( 10 <sup>3</sup> ), Ayutham ( 10 <sup>4</sup> ) , Laksham or Niyutham ( 10 <sup>5</sup> ), Koti ( 10 <sup>7</sup> ) , Shankha ( 10 <sup>12</sup> ) , Mahaashankha ( 10 <sup>17</sup> ), Brindam ( 10 <sup>22</sup> ), Mahaabindam ( 10 <sup>27</sup> ), Padmam ( 10 <sup>32</sup> ), Mahaapadmam ( 10 <sup>37</sup> ), Kharvam ( 10 <sup>42</sup> ), Mahaakharvam ( 10 <sup>47</sup> ), Samudram ( 10 <sup>52</sup> ), Ogham ( 10 <sup>57</sup> ) and Mahougham ( 10 <sup>62</sup> ).
1535	Shathamakha	Indra	Shathamakha is another epithet of Indra. The word Shathamakha means, ' one with hundred sacrifices' (Shatha=100, Makha=sacrifice). Similar epithet is Shathakrathu (Krathu=sacrifice). The tradition is that one that performs a hundred (Ashvamedha) sacrifices is equivalent to Indra. Indra dreads any person who performs a hundred sacrifices, fearing danger to his position. That is why we often come across incidences where Indra disturbs the hundredth sacrifice of many kings, like Sagara , Prithu etc.

No	Name	Identification	Details
1536	Shathapathra	a bird	Shathapathra is a bird mentioned in the Raamaayanam. It is a water-bird. Note that the word Shathapathram as neuter hender refers to the lotus.
1537	Shathashringa (RI is vowel.)	a hill	Sathashringa is the name of a hill located near the confluence of river Sindhu with the sea. Sugreeva mentioned this hill as one of the places in the west to search around for Seetha. He described that birds living on that hill were so fierce and mighty that they drag even lions and crocodiles into their nests to eat.
1538	Shathavakthra	A deity of missile	Shathavakthra is the ruling deity for withdrawal of the Asthram Kaalapaasha which is one of the Asthrams that Vishvaamithra awarded to Raama.
1539	Shathavali or Shathabali	A Vaanara chief	Shathavali or Shathabali was one of the Vaanara chiefs. He joined Sugreeva with his ten thousand troops of Vaanara army. He was also the leader of the team of Vaanaras that went to the East, in search of Seetha. Shathavali was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana, Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Saarana described that Shathavali was a worshipper of Sun-God.
1540	Shathodara	A deity of missile	Shathodara is the ruling deity for withdrawal of the Asthram Vaarunaasthram which is one of the Asthrams that Vishvaamithra awarded to Raama.
1541	Shathrughaathi	Shathrughna's son	Shathrughaathi was Shathrughna's younger son. Before going to Raama to join the renunciation, Shathrughna made him the ruler of the city of Vidisha.
1542	Shathrughna	Dasharaha's son	Shathrughna was Dasharatha's son. Sumithra was his mother. Lakshmana was his twin brother. Raama and Bharatha were his elder brothers. Shathrughna was thus the youngest of Raama's three younger brothers, though younger by just two days. Shruthakeerthi was Shathrughna's wife. Shathrughna had two sons named Subaahu and Shathrughaathi who later became kings at Madhura and Vidisha respectively. Like Raama, Shathrughna too was Vishnu's incarnation.

No	Name	Identification	Details
			Shathrughna loved and respected Raama very much. All his lifetime, he remained obedient to Raama. Since childhood, Shathrughna moved with Bharatha as a pair, as Lakshmana did with Raama. Shathrughna got married at the same as his brothers and soon after marriage he left for Kekaya province accompanying Bharatha. It was then that Dasharatha declared Raama the crown-prince and Kaikayi stopped that in favour of her son Bharatha. That however, lead to Raama's exile and Dasharatha's death whereupon Bharatha and Shathrughna were recalled to Ayodhya. After returning home, Shathrughna understood that Kaikayi was brainwashed by her servant woman Manthara and punished her severely. He remained at Ayodhya untill Raama returned from exile to become king. Shathrughna was against Raama's banishing Seetha due to the public talk but he remained silent in obedience to Raama. After a long time, when some sages from the vicinity of Yamuna river , lead by sage Chyavana requested Raama to kill the demon Lavana in the Madhupuram, Shathrughna volunteered to do the job and Raama sent him on that mission. Shathrughna killed the demon using the Vyshnava Asthram given by Raama and ruled Madhura for some years. Later, he seated his son Subaahu on the throne and joined Raama for the renunciation.
1543	Shathrunjaya ( Y is consonant)	An elephant	Shathrunjaya was the name of an elephant in Ayodhya. It was Raama's royal vehicle. It was gifted to Raama by his maternal uncle. He donated it to Vasishtha's son Suyajna while leaving on exile. Again, after Raama started living at Chitrakuuta, Bharata went to call him back to Ayodhya. then too Raama said the he could see in the forefront of the approaching army, the great elephant Shatrunjayam of his father Dasharatha. Thus, it appears that there could be two different elephants named Shatrunjaya or if not so, Suyajna himself might have later himself restored the elephant to the royal household. .
1544	Shatpada	an insect	Shatpada is an insect mentioned in the Raamaayanam. It is another name for the big black bee that hovers over the flowers for the nectar in them.
1545	Sheeghraga	Raama's ancestor	Sheeghraga was one of Raama's ancestors. His father was Agnivarna and son was Maru. ( Note that one of Janaka's ancestors too was named Maru.)



No	Name	Identification	Details
1546	Sheetheshu (] Maanavam ie of Manu )	An Asthram	Sheetheshu is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used an Asthram named Maanavam against Vasishtha. Maybe, that Maanavam is this Sheetheshu. Raama used this Asthram against Maareecha.
1547	Shesha 1	A Prajaapathi	(The name Shesha refers to a Prajaapathi and a Naaga chief.) Shesha was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
1548	Shesha 2	A Naaga chief	(The name Shesha refers to a Prajaapathi and a Naaga chief.) Sesha was a Naaga chief. He is also named Anantha. That is why sometimes, the names Shesha and Anantha are used interchangeably. He was son of Kashyapa and Kadru. Shesha was one of the prominent Naagas. He bears the earth on his thousand hoods.
1549	Shibi	A king	Shibi was the King of Usheenara province. Once he saved a dove from an eagle by offering meat from his body, in stead of the dove, to the eagle. The two birds were in fact Agni and indra who tested the king's truthfulness in keeping the promise of protection of the refugees. Kykeyi mentioned his name while forcing Dasharatha to stand by his promise.
1550	Shigru	A Gandharva	Shigru was the name of one of the five Gandharvas of the group named Rohithas who were in the duty of guarding the sandal trees on the hill Rishabha is the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
1551	Shikhari (R is consonant.)	An Asthram	Shikhari ( a mace) is one of the Asthrams that Vishvaamithra awarded to Raama.
1552	Shilaapidhaana	a cave	Shilaapidhaana is the name of one of the caves in Rishyamooka hill. Its entrance is closed with rock/rocks and hence it was difficult to enter that cave ( Shila= rock, Pidhaanam=cover) . Sugreeva and his four followers took shelter here, free from Vaali's fears.
1553	Shilaavaha	A river	Shilaavaha is the name of a river. Bharatha and Shathrughna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.

No	Name	Identification	Details
1554	Shileemukha	a kind of arrow	Shileemukha is a type of arrow mentioned in Raamaayanam.
1555	Shimshumaara	a water animal	Shimshumaara is a water-animal mentioned in the Raamaayanam. It is a kind of crocodile.
1556	Shimshupa	a kind of tree	Shimshupa is the name of certain tree mentioned in the Raamaayanam. Hanumaan saw Seetha sitting in the shade of a Shimshupa tree in the Ashokavanam in Lanka.
1557	Shireesha	a kind of tree	Shireesha is the name of certain tree mentioned in the Raamaayanam. Its flower is known for its frailty, sensitivity and smoothness.
1558	Shishira 1	a hill	(The name Shishira as masculine refers to a hill and a season; the name Shishiram as neuter refers to a missile.) Shishira is the name of a hill. Sugreeva mentioned it among the places in the east, to search around for Seetha. He described it as a dwelling place for gods and demons.
1559	Shishira 2	a season in year	(The name Shishira as masculine refers to a hill and a season; the name Shishiram as neuter refers to a missile.) Shishira is the last of the six seasons in a year. It is the season for the trees to shed pale leaves, making themselves ready to blossom afresh in Vasantha ie spring. The twelve months of the year from Chythram to Phaalgunam are divided into six seasons, each season spanning for two months. The division is - Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira .
1560	Shishiram (of Chandra)	An Asthram	(The name Shishira as masculine refers to a hill and a season; the name Shishiram as neuter refers to a missile.) Shishiram is one of the Asthrams that Vishvaamithra awarded to Raama.
1561	Shithikantha (See Shiva)	Shiva	Shithikantha is another epithet of Shiva. "Shithikantha" means, 'one with black throat' (Shithi = black or blue, Kantha=throat). The name comes from the reason that Shiva's throat turned black after holding the Haalaahalam – a flaming poison - in his throat at the time of churning of the milk sea by the gods and demons..
1562	Shiva 1	Lord of destruction	Shiva is one of the trio of Lords - Brahma, the creator-, Vishnu, the protector- and Shiva, the destroyer - , of the creation. Also, Shiva represents the quality of Thamas. Paarvathi or Uma is his consort goddess. Vinaayaka and Kumaara are his sons. Nandi is his vehicle and banner too. Shiva held the Haalaahalam in his

No	Name	Identification	Details
			<p>throat when it emerged from the churned milk sea. When a king named Bhageeratha was bringing river Ganga from the heavens to the earth, Shiva undertook to bear the gravity of the fall of the great river's heavy flow. Understanding that Ganga thought that she would be able to carry off Shiva with her flow, he tied off the entire Ganga flow within his plaits of hair and kept her bonded for several thousand years but later let her flow out through a small rift in his plaits. Once Shiva's bow reached the Videha kinga who kept worshipping it through their lineage. It was this bow that Raama stringed, pulled and broke to win Seetha's hand. It was Shiva who blessed Sukesha with long life and a flier. From Sukesha did the Raakshasas ie demons, developed in power and number. When Raavana tried to move mount Kylaasa, Shiva first punished him locking his hands under the weight of the mountain, making him yell horribly. But later , Shiva blessed him, gave a powerful sword named Chandrahaasam, and also named him Raavana due to the terrific shout he gave out. Also, when Indrajith completed his seventh sacrifice, Maheshvaram, in propitiation of Shiva, Shiva awarded Indrajith many boons including, a divine chariot, divine arms, a flier and most importantly, an occult science named Thaamasi. Again, Shiva awarded a fierce and unfailling trident to the demon Madhu with a condition that it would remain with him only until his son's lifetime. When Raama did not accept Seetha back after the war for which Seetha undertook the ordeal of fire, Shiva too appeared alongwith other gods to declare Seetha's purity and piety. Some scholars opine that Raama worshipped Lord Shiva on the sea-shore before starting the construction of Sethu, but some people deny it since it is not clearly told so in Raamaayanam. It is true that some Puraanams say that Raama installed a Shivalingam at a place now known as Raameshvaram which is as a holy place too as the Sethubandha.</p>
1563	Shiva 2	an animal	<p>Shiva is an animal mentioned in the Raamaayanam. It is the female fox. Its howling is considered inauspicious, especially heard at the time of beginning a journey or at the time of birth etc..</p>
1564	Shivadhanus	Shiva's great bow	<p>Shivadhanus means 'Shiva's bow ( Dhanus=bow) . Once shiva and Vishnu fought between</p>

No	Name	Identification	Details
			themselves each using a bow. At a point of time, Shiva's bow struck up. Later, he left it in the hands of Varuna who handed over it to Devaraatha, one of Janaka's ancestors. Since then the bow remained with the kings who worshipped it for generations. Janaka made it a condition that he who strings that bow would win his daughter Seetha as wife. Many tried in vain. All the unsuccessful kings together invaded on Janaka's capital but Janaka could defeat all of them with the help of the gods. A king named Sudhanva of the Saankaashyam city even seized Janaka's city demanding Seetha and the bow. Janaka killed him and Janaka's brother Kushadhvaja became the ruler of Saankaashyam. Vishvaamithra took Raama to Janaka when Raama stringed the bow and pulled it to its maximum breaking it into two pieces, and won Seetha. Understand that this bow that Raama broke was the one which Shiva once used on an occasion but it was not the Pinaaka which is Shiva's bow too.
1565	Shivashakthi	An Asthram	Shivashakthi is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1566	Shleshmaathaka	a kind of tree	(The name Shleshmaathaka as masculine refers to a tree and the name Shleshmaathakam as neuter refers to a forest.) Shleshmaathakam is the name of certain tree mentioned in the Raamaayanam.
1567	Shleshmaathakam	a forest	(The name Shleshmaathaka as masculine refers to a tree and the name Shleshmaathakam as neuter refers to a forest.) Shleshmaathakam is the name of a forest where Raavana and his brothers lived after obtaining boons from Brahma. Later, with Prahastha's instigation, Raavana occupied Lanka by driving away Kubera from there.
1568	Shloka	a stanza	A Shloka is a metrical composition, ie, poem, of four lines, each line of eight letters, with a specific rhythmic order of long and short syllables. Usually any metrical stanza can be called a Shloka or a Padyam. But, the name Shloka applies particularly to the one from the eighth meter Anushtup, deriving its name from the meter itself, either as Anushtup or as Aanushtubham. It is peculiar in Samskritham that every metrical rhythm has a name for itself with such syllabic structure that the name fits in that very metrical composition itself.

No	Name	Identification	Details
1569	Shona (or Sumaagadhi.)	River	( There is a river named Shona and there are two rivers named Shonam.) Shona is the name of a river that flows in Magadha province. As it makes the lands of the province fertile, it is named Sumaagadhi too. Vishvaamithra told Raama about this river and its importance for Magadha lands. There were yet another two rivers named Shona mentioned by Sugreeva while describing the places in the east to his East-bound Vaanaras team.
1570	Shonam 1	A river	( There is one river named Shona and there are two rivers named Shonam.) Shonam is the name of a river. Since the word is used as Shonam , in neuter gender, it is understood that the word meant a 'Hradam', ie, river flowing towards the west. it was a river that Sugreeva mentioned among the places in the east, to search around for Seetha. This shonam was within the Jambu continent, and is different from the river Shonam detailed below .
1571	Shonam 2	A river	( There is one river named Shona and there are two rivers named Shonam.) Shonam is the name of a river. Since the word is used as Shonam , in neuter gender, it is understood that the word meant a 'Hradam', ie, river flowing towards the west. it was a river that Sugreeva mentioned among the places in the east, to search around for Seetha. This Shonam was different from the Shonam above. This one existed beyond Jambu continent and was specifically described as one containing red waters and as a fast flowing one.
1572	Shonithaaksha	a demon	Shonithaaksha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Shonithaaksha's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house too. In the war, when the Vaanaras were burning Lanka, Raavana sent Kumbha and Nikumbha to drive them away. Shonithaaksha too followed them and was killed by Dvidida.
1573	Shoodra or Shoodras	a social order	Shoodra indicates the fourth order of the society. The ancient society had four orders - Braahmanas, Kshathriyas, Vyshyas and Shoodras. The duty of the Braahmanas was to study the Vedas, to perform sacrifices, conduct sacrifices performed by others, and to guide the other three orders. The duty of Kshathriyas was to protect themselves along with the other three orders, to rule and administer the state, to study

No	Name	Identification	Details
			the Vedas, and to perform sacrifices. The duty of the Vyshyas was to carry out trade and commerce, to raise cattle, to take care of agriculture, to study Vedas, and to perform sacrifices. The duty of Shoodras was to provide ancilliary services to the rest of the three orders and to participate in such activities as required to see that the three orders fulfil their duties.
1574	Shoolam 1	An Asthram	Shoolam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used an Asthram named Thrishoolam against Vasishtha. Maybe, Shoolam and thrishoolam are one and the same. Demon Madhu's Shoolam which he obtained from Shiva and which passed on to his son Lavana , was very famous.
1575	Shoolam 2	A weapon	Shoolam is a weapon mentioned in Raamaayanam . It is a long iron rod with two or more protruding branches at the striking end. Demon Madhu's Shoolam which he obtained from Shiva and which passed on to his son Lavana, was very famous.
1576	Shoora	a Province	Shoora is the name of a province. Sugreeva mentioned this place as one of the places in the west to search around for Seetha.
1577	Shoorpanakha 1 ( Shoorpanakhi )	A demoness	( The name Shoorpanakha refers to two demonesses, one being Raavana's sister and the other being his servant.) Shoorpanakha ( Once spelt as Shoorpanakhi too) was a demoness. She was daughter of Vishravas and Kykasi. Thus, Shoorpanakha was Raavana's younger sister. Vidyujjihva was her husband. When Vidyujjihva was accidentally killed by Raavana in one of the wars, Raavana allowed her to stay in Dandaka forest under the protection of Khara who was his cousin and also his governor at Janasthaanam. Shoorpanakha once accosted Raama and fell in love with him. She asked Raama to marry her. Raama jestingly advised her to so ask Lakshmana so as to not suffer a co-wife. Lakshmana sent hae back to Raama. Seetha laughed at that scene. That annoyed Shoorpanakha and she ran towards Seetha to kill her. At Raama's order, Lakshmana cut off her ears and nose and drove her away. Shoorpanakha went to Khara and complained about her insult. Khara first sent a few of his hands to kill Raama. Learning that those demons fell to Raama's arrows, Khara himself went alongwith his assistants Dooshana, Thishiras and a force of fourteen thousand demons. Raama alone killed all the army and its leaders including

No	Name	Identification	Details
			Khara . Then shoorpanakha fled to Lanka and reported to Raavana about what had happened to their Janasthaanam force. She praised Seetha's beauty and goaded Raavana to abduct her to take revenge with Raama for destroying the Janasthaanam base of the demons. On this occasion, while chiding Raavana that he was unaware of what was happening around him, Shoorpanakha gave him a lecture on royal policies. That lecture falls no below the level of any political scholar's discourse, what if she was unworthy otherwise. Shoorpanakha is not mentioned anywhere in the epic later.
1578	Shoorpanakha 2	a demoness	( The name Shoorpanakha refers to two demonesses, one being Raavana's sister and the other being his servant.) Shoorpanakha was a demoness. She was one of Raavana's servants who were kept to guard Seetha in Ashokavanam in Lanka. Alongwith the other demonesses, Shoorpanakha too threatened Seetha with danger if Seetha did not marry Raavana within the time allowed. This demoness was different from Raavana's sister Shoorpanakha.
1579	Shoshanam	An Asthram	Shoshanam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1580	Shraavanam	a month	Shraavanam is the fifth of the twelve months of the year. In this month, the full moon joins the star of Shravanam.
1581	Shraavasthi	a city	Shraavasthi was the capital city of Lava who ruled the Northern Kosala Provinces after Raama.
1582	Shramana 1 ( an unnamed hermit in Raamaayanam)	An ascetic	(In Raamaayanam, the word Shramana is used twice as an anonymous reference to two hermits on two occasions. Shramana means a hermit. It is not used as a proper name in Raamaayanam.). Shramana or Shramanaka ( some write as Shravana) was an unnamed young ascetic whose parents were old and blind. Once he went to the river Sarayu to fetch water for his parents and dipped his pot in the water to fill it. The dipping pot made a noise due to the water's inflow into it through its narrow mouth. At the same time, king Dasharatha was in a hunting trip, hiding behind the trees awaiting animals to come to the pond. The king took the pot's noise to be that coming from the trunk of an elephant sucking water in. He soon shot an arrow at the direction of the sound only to kill the innocent boy unfortunately. Later, the king disclosed his error to the old couple.the blind couple wept bitterly for their misfortune.

No	Name	Identification	Details
			The old hermit cursed Dasharatha that the king too would die of his dear son's separation as they themselves did suffer. And the hermits fell dead. Many years later, Dasharatha died weeping for Raama who was to leave him on exile.
1583	Shramana 2 (an unnamed hermit in Raamaayanam)	An ascetic	(In Raamaayanam, the word Shramana is used twice as an anonymous reference to two hermits on two occasions. Shramana means a hermit. It is not used as a proper name in Raamaayanam.). Shramana was an unknown person. Raama quoted this name to Vaali, in support of his shooting the latter from aside, saying that an ancient king Maandhaatha punished an erring ascetic (Shramanaka) setting an example for every ruler that the ruler should punish the erring wherever he might be or whoever he might be.
1584	Shreemathi	Sage Kapila's wife	Shreemathi was sage Kapila's wife ( not mentioned elsewhere ). Seetha mentioned Shreemathi's name while saying that she was as unseverable from Raama as Shreemathi was from Kapila. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1585	Shringaara (RI is vowel.)	sentiment-romance	Shringaara is a sentiment maintained in poetical work. The underlying prime feeling is 'love'.
1586	Shringiberam (RI is vowel.)	A village	Shringiberam is the name of a small village on the banks of Ganga. Raama's friend and devotee Guha lived there. Guha was a Nishaada chief, commanding the boats running across the river. Raama crossed Ganga here. Bharatha too, met Guha here while going to see Raama at Chithrakoota. After Raama's return, Hanumaan first met Guha at Shringiberam and then proceeded to Nandigraamam to see Bharatha.
1587	Shruthakeerthi	Shathrughna's wife	Shruthakeerthi was Kushadhvaja's daughter. She was Seetha's cousin. Shruthakeerthi was given in marriage to Shathrughna. Maandavi, her elder sister, was given to Bharatha. Little is said about them in the epic except that they all well served their mothers-in-law.
1588	Shubhra	A Gandharva	Shubhra was the name of one of the five Gandharvas of the group named Rohithas who were in the duty of guarding the sandal trees on the hill Rishabha is the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests



No	Name	Identification	Details
			guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru.
1589	Shuchi	A deity of missile	Shuchi is the ruling deity for withdrawal of the Asthram Vydyadharam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1590	Shuka 1		( The name shuka refers to a demon and a bird.) Shuka was a demon. Saarana was his brother. Both were Raavana's followers and both participated in many of Raavana's wars against kings and gods. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Shuka's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. Raavana sent Shuka to Sugreeva as envoy but he was captured by Vaanaras. Raama let him go free. Later, Raavana sent both Shuka and Saarana as spies to gather information about Vaanara army. Again, Vibheeshana caught both of them but Raama let them go free. Shuka and Saarana both described the Vaanara army and all its lead fighters. Early in the war, Shuka attacked Raama, alongwith many other fighters and fled defeated.
1591	Shuka 2	a bird	( The name shuka refers to a demon and a bird.) Shuka is a bird mentioned in the Raamaayanam. It is the parrot. It is a well-known pet bird and it is capable of uttering the words of the humans, with proper training.
1592	Shukanaasa	a demon	Shukanaasa was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Shukanaasa's.
1593	Shuki	Mother of birds	Shuki was daughter of the progenitor Kashyapa and his wife Thaamra. Shuki Gave birth to birds of parrot class. Natha was her daughter.
1594	Shukla	a kind of tree	Shukla is the name of certain tree mentioned in the Raamaayanam.
1595	Shukra 1	a sage	( The name Shukra refers to a sage, a planet and a Yaksha. Our Puraanams suggest that the sage himself is the planet.) Shukra was a divine sage. He was son of Ushanas. Shukra was also called Kaavya or Bhaargava or Ushanas. Shukra cursed a king Danda for molesting his daughter Araja. It was because of this curse that Danda's territory turned into a dense forest which was named Dandaka, a part of its end being named Janasthaanam since it was the place where the

No	Name	Identification	Details
			sages in the cursed land resorted to. Shukra's daughter Devayaani was the elder queen of Yayaathi who had another queen named Sharmishtha. Devayaani complained to Shukra that Yayaathi favored Sharmishtha and her son Pooru, neglecting Devayaani and her son Yadu. Shukra became angry with Yayaathi and cursed him to turn ripe old on-the-spot. Shukra was preceptor of the demons. He conducted the seven sacrifices of Indrajith in Nikumbhila garden in Lanka, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvanakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajithmade use of this Thaamasi in all his fights in the war.
1596	Shukra 2	a Yaksha	( The name Shukra refers to a sage, a planet and a Yaksha. Our Puraanams suggest that the sage himself is the planet.) Shukra was a Yaksha. He was kubera's counsel. When Raavana went to Alaka to fight with Kubera, Kubera was seen with his two counsels Shukra and Proshthapada, besides the divine treasures Shankha and Padma.
1597	Shukra 3	a planet	( The name Shukra refers to a sage, a planet and a Yaksha. Our Puraanams suggest that the sage himself is the planet. ) Shukra is one of the nine planets in the sky. The sage Shukra and Friday in the week are associated with this planet.
1598	Shumbha 1	a demon	( The name Shumbha refers to a demon and a Vaanara too.) Shumbha was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
1599	Shumbha 2	A Vaanara	( The name Shumbha refers to a demon and a Vaanara too.) Shumbha was a Vaanara. Sendig off Sugreeva to Kishkindha from Ayodhya, Raama mentioned names of some Vaanara chiefs

No	Name	Identification	Details
1600	Shunaka (Also see Shunashshepha)	Sage Richeeka's son	among whom Shumbha too was one. Shunaka was the youngest son of sage Richeeka. Once king Ambareesha of Ayodhya was performing a sacrifice. Accidentally, his sacrificial scapegoat was stolen. As a measure of expiation for the lapse, the king wanted to complete the sacrifice with a human substitute for the scapegoat. In his search, ambareesha approached Richeeka with a request to sell one of the latter's sons for the purpose of being used as a scapegoat. Richeeka refused to sell his eldest son. The sage's wife declared that she cannot part with her youngest son Shunaka. Then their second son Shunashshepha volunteered to be sold. However, Vishvaamithra rescued him later.
1601	Shunashshepha ( Also see Shunaka .)	Sage Richeeka's son	Shunashshepha was sage Richeeka's son. Once king ambareesha asked Richeeka to sell his son as a sacrificial animal, for a price of one lakh cows. Richeeka did not wish to sell his eldest son while Richeeka's wife did not wish to sell the youngest. Then, the middle son Shunashshepha understood that he was meant to be sold and went with the king for the said price. In the midway, when they rested at a place named Pushkaram, shunashshepha went to sage Vishvaamithra who was engaged in his penances there and prayed to him for his rescue. Shunashshepha was Vishvaamithra's nephew ( sister's son). The sage asked his sons if one of them would substitute Shunashshepha to save him. When they rejected to obey, he cursed them all to become barbaric people. Then, he taught two hymns to Shunashshepha and told him to invoke to the gods with those hymns during the sacrifice. Shunashshepha did so and saved himself from the grace of the gods. ( Elsewhere, the story is described with all different persons except Shunashshepha and Vishvaamithra.)
1602	Shvetha 1	A Vaanara	( The name Shvetha as masculine refers to a Vaanara and a king. The name Shvetha as feminine refers to one of the mothers of creation. ) Shvetha was a Vaanara chief. He was Lord Soorya's son. He was one among the prominent Vaanaras that Raavana's counsels Shuka and Saarana described for Raavana, showing at them from his palace. The Vaanaras mentioned then were - Neela, Angada, Nala, Svetha, Kumuda, Rambha, Sharabha, Panasa, Vinatha, Krodhana, Gavaya, Hara, Dhoomra, Jaambavaan, Dambha, Sannadana, Krathana,

No	Name	Identification	Details
			Pramaathi, Gavaaksha, Kesari, shathabali or shathavali, Mynda, Dvidida, Hanumaan, Sugreeva, Shaardoola, Jyothirmukha and Hemkoota. Raavana's spy Shaardoola described to Raavana that the Vaanaras Svetha and Jyothirmukha were born from Sun-god.
1603	Shvetha 2	Mother of cardinal elephants	( The name Shvetha as masculine refers to a Vaanara and a king. The name Shvetha as feminine refers to one of the mothers of creation. ) Svetha was a divine mother of creation. She was daughter of Kashyapa and his wife Krodhavasha. Shvetha gave birth to the cardinal elephants ( other than Ayraavatha).
1604	Shvetha 3	an ancient king	( The name Shvetha as masculine refers to a Vaanara and a king. The name Shvetha as feminine refers to one of the mothers of creation. ) Shvetha was the elder son of an ancient king Sudeva who ruled the Vidarbha provinces. Suratha was his younger brother. After Sudeva, Shvetha ruled for a thousand years. Then, he learnt about the remaining period of his life and went to penance, leaving the kingdom to his brother Suratha. Svetha performed stringent penances for three thousand years. As a result, he obtained station in Brahmaloaka, but still he was not free from hunger and thirst, which should not be the case with residents of that abode. On his appealing about his ineplicable plight, Brahma told Svetha that all that was the result of Svetha's attachment to his body and its maintenance, to which he remained clung not even minding the duty of offering food to guests and mendicants. As a remedy to that flaw, Brahma ordered that Svetha should eat the flesh from his own corpse lying on the bank of a lake in the forest on the earth, which would remain intact and would reappear everyday after his eating it off. He also awarded him a relief that Svetha would be relieved of his trouble soon when sage Agasthya would see Svetha's actions and ask about that queer act, . After many years , sage Agasthya happened to come that way and saw Svetha descend from his divine flier and eat the corpse. And he asked the divine personality about the strange and horrid thing. Soon, Svetha's hunger and thirst vanished. As a token of his gratitude, Svetha presented Agasthya with a divine bracelet made by vishvakarma. Agasthya himself told this episode to Raama when he presented the bracelet to Raama while the latter

No	Name	Identification	Details
			was returning to Ayodhya after killing a Shoodra ascetic named Shambuka.
1605	Shvethaaranyam (Y is consonant.)	A forest	Shvethaaranyam is the name of a forest. It is near the confluence of river Kaaveri and the sea. Here, Shiva killed a demon named Andhaka who was son of Viprachitthi and demoness Simhika.
1606	Shyaama (Y is consonant.)	A Banyan tree	Shyaama is the name of a huge Banyan tree that stood midway between Prayaaga and Chithrakoota. Bharadvaaja described about this tree to Raama, saying that the holy tree lies in the way to Chithrakoota and it should be worshipped.
1607	Shybya (First Y is vowel, second is consonant.)	ancient king	Shybya was an ancient king. This name was quoted by the old and blind hermit while lamenting for his son's accidental death in the hands of Dasharatha.
1608	Shyena (Y is consonant.)	a bird	Shyena is a bird mentioned in the Raamaayanam. It is a kind of eagle.
1609	ShyenaKapothheeyam	An ancient anecdote	'Shyena' means, 'eagle'. 'Kapotha' means, 'dove'. An ancient incident involving an eagle and a dove is referred to as ShyenaKapothheeyam in Raamaayanam. The story about the two birds is as following. Once there lived a king named Shibi who was known for his generosity and truthfulness. On an occasion, Indra decided to test Shibi's generosity. He told Agni to assume the form of a dove, he himself assumed the form of an eagle, and chased the dove. The dove flew to Shibi and prayed for safety which Shibi soon promised. At that time, Shibi was performing a sacrifice. The next instant, the eagle too appeared before Shibi and requested to leave the dove for its food as a dove is a natural food for eagles. But, Shibi did not agree to break his own promise made to the safety of a refugee, even if it is a poor bird. In stead of the dove, the king offered to give as much flesh from his own body as the dove weighs. The eagle agreed. A scale of balances was brought. Shibi put the dove in one plate of the balance and cut some flesh from his body and put it in the other plate to weigh the dove with. Surprisingly, the dove weighed more and Shibi added some more flesh. The dove remained heavier no matter how much flesh did Shibi placed in the balance. At last, Shibi himself bodily sat in the balance when the dove weighed level. Shibi told the eagle to eat his entire body and leave the dove. Indra and Agni left their assumed forms and appeared in person before Shibi. They praised the king for his bravery,

No	Name	Identification	Details
			generosity, commitment and truthfulness. Shibi's story forever remains an example of an unselfish sacrifice for the word given to others. When Dasharatha was sad about sending Raama away on exile as was promised to Kykayi, she mentioned this story of Shyenakapotheyam and alerted Dasharatha to mind his promise and keep in line with the path created earlier by the ideal kings of the past.
1610	Shyenaami (Y is consonant.)	A Demon	Shyenaami was a demon. He was Raavana's follower and one of the fourteen leaders of Khara's army. Syenaami fought with Raama in Janasthaanam battle and was killed alongwith all the others.
1611	Shyeni 1 (Y is consonant.)	Mother of birds	( The name Shyeni refers to one of the mothers of creation and a bird .) Shyeni was daughter of Kashyapa and his wife Thaamra. Shyeni gave birth to birds named Shyenas ie eagles and herons.
1612	Shyeni 2 (Y is consonant.)	A bird lady	( The name Shyeni refers to one of the mothers of creation and a bird .) Shyeni was a divine bird. She was Aruna's wife . She gave birth to Sampaathi and Jataayu who both helped Raama's cause.
1613	Shyloda (Y is vowel.)	a river	Shyloda is the name of a river to the north side of the Himaalayas, situated further north of a lake named Vykhanaasam. It flows in an uninhabited area. There are bamboo forests on both its banks. The lands around this river are known as Uththarakuru lands.
1614	Shyloosha 1 (Y is vowel.)	A Gandharva	( The name Shyloosha refers to three different Gandharvas. ) Shyloosha was the name of one of the five Gandharvas of the group named Rohithas who were in the duty of guarding the sandal trees on the hill Rishabha is the south sea. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha. He described that this hill was full of sandal forests guarded by a group of fierce Gandharvas named Rohithas who were five in number. The five Gandharvas were - Shyloosha, Graamani, Shigru, Shubhra and Babhru. We come across two more Gandharvas named Shyloosha, but it is not sure if all those Gandharvas so named were one and the same.
1615	Shyloosha 2 (Y is vowel.)	A Gandharva	( The name Shyloosha refers to three different Gandharvas. ) Shyloosha was the name of a Gandharva. His daughter Sarama was given to Vibheeshana. We come across two more Gandharvas named Shyloosha, but it is not sure if all those Gandharvas so named were one and

No	Name	Identification	Details
			the same.
1616	Shyloosha 3 (Y is vowel.)	A Gandharva	( The name Shyloosha refers to three different Gandharvas. ) Shyloosha was a Gandharva ruling the Gandharva land near Kekaya provinces. He had a three crore Gandharva force with him. Upon being invited by Kekaya king, Raama sent Bharatha to kill the Gandharva king. Bharatha did so and established his sons Pushkala and Thaksha in two cities Pushkalaavathi and Thakshashila, on either side of the river Sindhu. We come across two more Gandharvas named Shyloosha, but it is not sure if all those Gandharvas so named were one and the same.
1617	Shyvala 1 (Y is vowel.)	a hill	( The name Shyvala as masculine refers to a hill and the name Shyvalam as neuter refers to a water weed.) Shyvala is the name of a hill. It is mentioned on two different occasions. Once, it is said that Raama found a Shoodra ascetic named Shambuka here on the bank of a lake beside the Shyvala hill and killed him. Again, Agasthya told Raama that Danda, a son of Ikshvaaku, was banished from his father's state and he ruled from a city named Madhumantham, built between mount Vindhya and Shyvala hill.
1618	Shyvalam (Y is vowel.)	a kind of weed	( The name Shyvala as masculine refers to a hill and the name Shyvalam as neuter refers to a water weed.) Shyvalam or Shyvaalam is the weed in the water of a lake or well.
1619	Siddha	A demi-god	Siddhas are a demi-god class. They possess wonderful powers. Indra is their lord. The demi-god classes usually mentioned are - Siddhas, Saadhyas, Guhyakas, Gandharvas, Garudas, Kinnaras, Kimpurushas, Pishaachas, Bhoonthas etc.
1620	Siddhaartha 1	Dasharatha's counsel	(The name Siddhaartha refers to a counsel and a messenger.) Siddhaartha was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhaartha and Sumanthra. Of these, siddhaartha severely reprimanded Kykeyi for her demand to send Raama on exile, confuting her comparison of amiable Raama to Asamanja who was disowned due to misbehaviour, by his father Sagara, some generations ago.
1621	Siddhaartha 2	One of the messengers sent to Kekaya to recall Bharatha	(The name Siddhaartha refers to a counsel and a messenger.) Siddhaartha was one of the messengers that were sent to Kekaya province after Dasharatha's death, to recall Bharatha to Ayodhya. Siddhaartha, Vijaya, Jayantha, Ashoka

No	Name	Identification	Details
			and Nandana were the messengers. Note that the first three names coincide with those of Dasharatha's ministers but they were different.
1622	Siddhaashrama	an ancient hermitage	Siddhaashrama is the name of the hermitage where Vishnu did his penance before he assumed the Vaamana incarnation. As his penance was successful, this was named Siddhaashrama (Siddha= fulfilled, Aashrama= hermitage). All the gods prayed to Vishnu here to punish Bali. Thereafter Vishnu took up the Vaamana incarnation. Hence, this place is also called Vaamanaashrama. Vishvaamithra told Raama all this history of Siddhaashrama. Visvaamithra observed his penances at this Siddhaashrama. It was here that he brought Raama to stand protecting his sacrifices from the demons Maareecha and Subaahu.
1623	Simha	an animal	Simha is an animal mentioned in the Raamaayanam. It is the lion. A lion is treated as king among the beasts and hence the name Mrigaraaja to it (Mrga=beast, Raaja=king).
1624	Simhadamshtra	a kind of arrow	Simhadamshtra is a type of arrow mentioned in Raamaayanam. Other types of arrows are Ardhachandra, Naaraacha, Karni, Vathsadantha, Kshura, Kshurapra, Kurmanakha etc.
1625	Simhika 1	A demoness	(The name Simhika refers to two demonesses and a mother of creation.) Simhika was a demoness who lived in the sea. She had the ability of pulling the objects by their shadows. Sugreeva told about this demoness to the Vanaras while sending them in search of Seetha. As Hanumaan was crossing the sea, Simhika tried to pull him to swallow but Hanumaan killed her by tearing off her mouth and face.
1626	Simhika 2	a demoness	(The name Simhika refers to two demonesses and a mother of creation.) Simhika was a demoness. She was wife of Viprachithi. Andhaka was their son. Andhaka was killed by Shiva at a place named Svethaaranyam near confluence of river Kaaveri and the sea. Also, mother of the demon Raahu was named Simhika, but she was different.
1627	Simhika 3	One of the mothers of creation	(The name Simhika refers to two demonesses and a mother of creation.) Simhika was one of the daughters of Daksha and one of the wives of the progenitor Kashyapa (according to the Mahaabhaaratham). Simhika's son was Raahu. This Raahu causes eclipses of Sun and moon. When Hanumaan jumped at the rising sun to grab him taking him to be a fruit, Raahu too went to eclipse the Sun at the same



No	Name	Identification	Details
			time and Hanumaan ran towards Raahu too to swallow him. Note the difference between this mother Simhika and the other Simhikas who were demonesses.
1628	Simhikaasutha (Raahu)	demon	Simhikaasutha is an epithet of Raahu. He was called so since he was simika's son (Sutha = son) .
1629	Sindhu 1	A line of Ganga	( The name Sindhu refers to three rivers and a province.) Sindhu is one of the seven lines that Ganga took after jumping from Shiva's head. This Sindhu river flows mostly in Pakistan now. Raama sent Bharatha to win the kingdom of Gandharvas that was located on the banks of this river.
1630	Sindhu 2	A River in the east	( The name Sindhu refers to three rivers and a province.) Sindhu is the name of a river in the east. Sugreeva mentioned it among the places in the east, to search around for Seetha. But, we do not have any river named Sindhu in the east now. Maybe, it dried off, or is now known by another name.
1631	Sindhu 3	A river in the west	( The name Sindhu refers to three rivers and a province.) Sindhu was one of the prominent rivers of our country. It is the river's name that brought the names Hind and India (as pronounced by the westerners) to Bhaarath. It originates in the Himaalayas and flows westwards into the west sea ( Arabian Ocean). Most of it flows through present Pakistan. In Raamaayanam, Bharatha settled his two sons Thaksha and Pushkala as kings in two cities named Thakshashila and Pushkalaavathi on the either banks of this river.
1632	Sindhu 4	A Province	( The name Sindhu refers to three rivers and a province.) Sindhu is a province in the western part of our country. It was once known for its class steeds. Sindhu is presently in Pakistan.
1633	Sinduvaara	a kind of tree	Sinduvaara is the name of certain tree mentioned in the Raamaayanam.
1634	Skanda (See Kumaara)	Lord Kumaara	Skanda is another epithet of kumaara, Shiva's son.
1635	Soma	Moon god	Soma is the name of Moon God ie Chandra. Soma is referred to as Chandra, Shashi, Nishaakara, Sheethaamshu, Mrigaanga, etc. Chandra was born from the milk sea when it was churned for Amritham. He was born as a son to sage Athri and Anasooya. A lineage of kings comes from Soma. Raamaayanam mentions Purooravas, Aayu,Yayaathi ,Nahusha, Yadu and Pooru from this lineage. A Vaanara named Dadhimukha was born from Chandra's traces and energies. Soma or Chandra is also the presiding

No	Name	Identification	Details
			deity of the planet Moon. Monday in the week is associated with Chandra.
1636	Somaashrama	a hermitage	Somaashrama was the name of a hermitage located to north of mount Himavaan. Sugreeva mentioned this place while describing to Vaanaras about the places in the north, to search around for Seetha. He said that the Gods and the Gandharvas sport in this Somaashrama.
1637	Somada	A Gandharva lady	Somada was a Gandharva lady. She served a sage named Chooli for a very long time when he was in his penances. As a reward to her service, she asked him to bless with a great son. As a result, Somada gave birth to a son named Brahmadaththa. He ruled from Kaampilyam. He married Kushanaabha's hundred daughters and relieved them of their hump-backs that were caused by Vaayu many years ago.
1638	Somadaththa	A king	Somadaththa was a king of the solar dynasty. He was Kushaashva's son and Kaakuthstha's father. Vishvaamithra told about him to Raama, while talking about Sumathi, then ruler of Vishaala city, which they passed through en route to Mithila.
1639	Somagiri (R is consonant.)	a mountain	Somagiri is a mountain in the sea beyond the Uththarakuru lands, to the farther north side of the mount Himavaan. The residents of Indra's abode and Brahma's abode see this mountain from their higher stations in the universe. The group of eleven gods, The Rudras stay there.
1640	Soorya (Y is consonant.)	Sun god	Soorya is the Sun-god. He is born to the Prajaapathi Kashyapa and Adithi. Soorya is referred to as Aadithya too. Soorya is also considered as one of the nine planets and the king of the planets too. Soorya is associated with Sunday in the week. Soorya's son Manu and his son Ikshvaaku were the first kings of the Solar dynasty. Hence the lineage of Ikshvaaku is also called the lineage of Soorya. In Raamaayanam, the Vaanara chief Sugreeva was born with Soorya's traces and energies.
1641	Sooryaaksha (Y is consonant.)	A Vaanara	Sooryaaksha was a Vaanara. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Sooryaaksha's.
1642	Sooryaanana (Y is consonant.)	A Vaanara	Sooryaanana was a Vaanara. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well alongwith others , from the medicines Hanumaan brought from Oshadhigiri in the Himaalayas.
1643	Sooryabhaanu (Y is consonant.0	A Yaksha	Sooryabhaanu was a Yaksha. He was Kubera's follower and one of the guards at the gates of the

No	Name	Identification	Details
			city of Alaka. When Raavana attacked Kubera and advanced into Alaka, Sooryabhaanu resisted him and hit him with a pillar. Raavana killed him with the same pilaar and proceeded further in the war.
1644	Sooryashathru (Y is consonant.0	a demon	Sooryashathru was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Sooryashthru's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Sooryashathru was one among the demons that claimed the ability to kill all the enemies alone by himself. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Sooryashathru too.
1645	Sooryavaan (Y is consonant.0	A hill	Sooryavaan is the name of a hill in the south sea. It lies fourteen Yojanams further to Pushpithaka hill. Sugreeva mentioned this hill while describing to the Vaanaras about the places in the south, to search around for Seetha. Sugreeva said that reaching that hill is very difficult.
1646	Sootha	a Driver	( As a caste, Soothas means 'The charioteers or chariot-makers. Soothas are described as engaged in singing the fame of the kings too. But, in Raamaayanam, the name Sootha as a caste is not used but it is used in the meaning " Driver". ) Sootha means 'a driver'. The word Sootha refers to a person who drives a chariot drawn by steeds or any other vehicle drawn by any animals. A chariot-mounted fighter usually needs a driver in battles. The role of a Sootha or charioteer or driver, is very crucial. In some cases, the mounted fighter owes much of his success to his driver. Keeping the fighter's safety is the prime duty of the driver. Maathali is Indra's driver. He drove Raama's chariot in the final battle with Raavana and he played his role well. Kaalabethu was Raavana's driver. He too once acted rightly by taking the fainted Raavana aside. Though Raavana scolded him for such an unworthy act, he later appreciated his driver's sense of duty and rewarded him with a bracelet.
1647	Soudaasa or Veerasaha or Mithrasaha or Kalmaashapaada.	an ancient king	Soudaasa was an ancient king of the Solar dynasty. He was also known as Kalmaashapaada or Mithrasaha or Veerasaha. His queen Madayanthi was a pious and famous Pathivratha.

No	Name	Identification	Details
			Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi, Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi. Vaalmeeki told Soudasa's story to Shathrughna while Shathrugna stayed at the sage's hermitage on his way to Madhupuram to kill Lavana. Soudaasa was to live as a demon for twelve years due to Vasishtha's curse. See the entry Kalmaashapaada for full details.
1648	Sougandhika	a kind of flower plant	Sougandhika is the name of certain flower mentioned in the Raamaayanam.
1649	Soumadeya (or Brahmadaththa)	A King.	Soumadeya is another name of Brahmadaththa. The word soumadeya means 'Somada's son'. Brahmadaththa was a king. Vishvaamithra told his history to Raama. Brahmadaththa was born to a sage Chooli and a Gandharva lady Somada. He ruled from the city of Kaampilyam. He married Kushanaabha's (Vishvaamithra's grandfather) hundred daughters who were earlier made hump-backed by Vaayu. As soon as he held their hands, they became normal.
1650	Soumanam	An Asthram	(Observe the slight variation in spellings like Soumanam, Soumanasa, Soumanasam etc.) Soumanam is one of the Asthrams that Vishvaamithra awarded to Raama.
1651	Soumanasa	A cardinal elephant	(Observe the slight variation in spellings like Soumanam, Soumanasa, Soumanasam etc.) Soumanasa is the name of the divine elephant that bears the load of earth. Sagara's sons saw this elephant while digging down the earth.
1652	Soumanasam	A mountain	(Observe the slight variation in spellings like Soumanam, Soumanasa, Soumanasam etc.) Soumanasam is one of the summits of the Udaya mountain, or, sun-rise mountain (Udaya=Rise). The Soumanasam peak rises to a height of ten Yojanams into the sky. Sugreeva mentioned it among the places in the east, to search around for Seetha. He described that Vishnu during his Vaamana incarnation, placed his first pace on the top of this and second one on mount Meru. The sun's southern solstice starts from the point of his crossing this peak, after completing his northern journey in the sky around the Jambu continent, and he thereafter becomes visible to the people in the southern regions. Sugreeva also

No	Name	Identification	Details
			said that the sages Vaalakhilyas and Vykhaanasas lived there.
1653	Soumithri (R is consonant.) (See Lakshmana)	Lakshmana or Shathrughna	The word Soumithri means ' Sumithra's son'. This description suits either Lakshmana or Shathrughna since both were Sumithra's sons. But, it is usual to refer Lakshmana as Soumithri . Unless the context clarifies otherwise, Soumithri means ' Lakshmana ' .
1654	Souraashtra	a Province	Souraashtra is the name of a Province. It corresponds to a part of present Gujaraath
1655	Souram	An Asthram	Souram is one of the Asthrams that Vishvaamithra awarded to Raama. Lakshmana used this against Indrajith. Raavana used this against Raama. Athikaaya used this against Lakshmana.
1656	Souri (R is consonant.)	Shani	Souri is another epithet of planet Shani . The word Souri means, 'Soora's son ' . Shani is Soorya's son. Soora or Soorya means, the sun god.
1657	Souveera	a Province	Souveera is the name of a province in the west, close to Sindhu province.
1658	Spandana	a kind of tree	Spandana is the name of certain tree mentioned in the Raamaayanam.
1659	Sphoorjaka	a kind of tree	Sphoorjaka is the name of certain tree mentioned in the Raamaayanam.
1660	Srimara (RI is vowel)	an animal	Srimara is the name of an animal mentioned in the Raamaayanam.
1661	Srinjaya (RI is vowel.)	A king	Srinjaya was a king in Ikshvaaku's lineage. Dhoomraashva was his father and Sahadeva was his son. Vishvaamithra mentioned Srimara's name to Raama while telling about Sumathi, then ruler of Vishaala city.
1662	Sthaanu 1 (See Shiva)	Shiva	( The name Sthaanu refers to a Prajaapathi and Shiva.) Sthaanu is another epithet of Shiva.
1663	Sthaanu 2	A Prajaapathi	( The name Sthaanu refers to a Prajaapathi and Shiva.) Sthaanu was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
1664	Sthaanumathi	A river	Sthaanumathi is the name of a river. Bharatha and Shathrughna passed by this river during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1665	Sthagara	a kind of tree	Sthagara is the name of certain tree mentioned in the Raamaayanam.
1666	Sthandilashaayis ( Y is consonant.)	A group of Sages	Sthandilashaayis were a kind of sages that Raama saw in the Dandaka forest. These sages sleep or lie down on mats made of Darbha ie the sacred grass.

No	Name	Identification	Details
1667	Sthokaka or Chaathaka	A bird	Sthokaka is another name of the bird Chaathaka mentioned in the Raamaayanam. This bird is now extinct. Its speciality was that it would take water only while it was falling from the clouds, before it touched the earth.
1668	Sthoolaaksha	a demon	Sthoolaaksha was a demon. He was Raavana's follower and also one of the fourteen leaders of Khara's army. Sthoolaaksha fought with Raama in the Janasthaanam battla and was killed along with all the others.
1669	Sthoolashiras	sage	Sthoolashiras was a sage. A Gandharva (later demon Kabandha ) assumed a scary and horrendous form and frightened him with that terrific form. Stoolashiras became angry and cursed him to remain with the same form as a cannibal. Later, the Gandharva became subject to Indra's anger too and then he turned into demon named Kabandha without legs, with a single eye in the stomach, and with two long hands. Indra ordealed that Kabandha would be relieved from the curse after his hands were cut off by Raama in future.
1670	Subaahu 1	A Demon	(The name Subaahu refers to a Demon, a Vaanara and a king.) Subaahu was a demon. He was son of Upasunda (as Dasharatha said to Vishvaamithra.). Thaataka's son Maareecha and Subaahu were troubling Vishvaamithra by defiling and disturbing his sacrifices. The sage brought Raama to protect his rituals against these demons. Raama killed Subaahu with Aagnyaasthram and threw off Maareecha into the deep sea with Maanavaasthram.
1671	Subaahu 2	A Vaanara	(The name Subaahu refers to a Demon, a Vaanara and a king.) Subaahu was a Vaanara. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Subaahu's. Subaahu, Veerabaahu and Nala occupied posts on the walls of Lanka's fort and set up their camps.
1672	Subaahu 3	A king, Shathrughna's son	(The name Subaahu refers to a Demon, a Vaanara and a king.) Subaahu was Shathrughna's elder son. He became king of Madhura after Shathrughna followed Raama for renunciatiion.
1673	Subhadra	A tree	Subhadra is the name of a gigantic tree . This was the tree on whose branch in the ancient times Garuda rested to eat a huge turtle and an elephant but the branch gave way under his weight. That tree was then the place of residence to the sages named Vaalakhilyas. Raavana saw

No	Name	Identification	Details
			this tree while he went to see Maareecha along the sea coast.
1674	Suchakshu	A line of Ganga	Suchakshu is the name of one of the seven lines that river Ganga took after her release from the trap of Shiva's plaits.
1675	Suchandra	A king	Suchandra was a king from Ikshvaaku's lineage. Hemachandra was his father and Dhoomraashva was his son . Vishvaamithra mentioned his name to Raama while telling about Sumathi, then ruler of Vishaala city.
1676	Sudaama 1	a hill	Sudaama is the name of a hill in Baahleeka province. The messengers of Vasishtha sent to Kekaya to recall Bhartha , passed by this during their journey to the Kekaya capital city, Raajagriham.
1677	Sudaama 2	A river	Sudaama is the name of a river. Bharatha and Shathrughna passed by this during their return journey to Ayodhya from Kekaya Province, on being recalled after Dasharaha's death.
1678	Sudaamana	Janaka's counsel	( The name Sudaamana as plural refers to a counsel and th ename Sudaamanam as neuter refers to a missile.) Sudaamana ws Janaka's counsel. Janaka sent him to invite and bring Dasharatha to his palace.
1679	Sudaamanam	An Asthram	( The name Sudaamana as plural refers to a counsel and th ename Sudaamanam as neuter refers to a missile.) Sudaamanam is one of the Asthrams that Vishvaamithra awarded to Raama. ( The missile pertains to Thvashta )
1680	Sudaasa	a king	Sudaasa was an ancient king of the Solar dynasty. Sudaasa's son was Veerasaha who was also called Soudaasa or Kalmaashapaada. Vaalmeeki told about Soudaasa to Shathrughna when Shathrughna stayed at the sage's hermitage while going to kill demon Lavana.
1681	Sudarshana 1 (See Agasthya-Bhraatha)	A sage.	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana was Agasthya's elder brother. In Raamaayanam, he was just mentioned as 'Agasthya's brother' , without giving his original name . Even today, a less known person related to a wellknown person is referred to as 'Agasthya-Bhraatha'.
1682	Sudarshana 2	A king, Raama's ancestor.	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana was a king in the solar dynasty and hence one of Raama's ancestors. Sudarshana was Shankhana's son and Agnivarna's father.

No	Name	Identification	Details
1683	Sudarshana 3	an island	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana is an island near the East hill ( sun-rise hill). Sugreeva mentioned it among the places to search around for Seetha, to the east-bound party of the Vaanaras.
1684	Sudarshana 4	a lake.	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshanam is the name of a lake on the white hill Rishabha in the milk sea in the eastern direction. Sugreeva described this to his east-bound party of Vaanaras sent in search of Seetha.
1685	Sudarshana 5	a mountain	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana is the name of a mountain lying to further north of mount Kaala beyond mount Himavaan. Sugreeva mentioned this mountain while describing to Vaanaras about the places in the north, to search around for Seetha.
1686	Sudarshana 6	a hill	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana is a hill where the Vaanara chief Rambha lived. He also lived on the hills of Vindhya and Krishnagiri.
1687	Sudarshana 7	A weapon	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana is the name of Vishnu's discus. With that invincible weapon, Vishnu killed innumerable demons.
1688	Sudarshana 8	An elephant	( The name Sudarshana refers to one sage, two kings, two hills, one lake, one weapon and one elephant.) Sudarshana was the name of the elephant which was demon Mahodara's vehicle. Mahodara was Raavana's cousin. The elephant was described as descendent of the divine elephant Ayraavatham.
1689	Sudeva	a king	Sudeva was an ancient king of the Vidarbha provinces. Shvetha and Viratha were his two sons from his two queens. After Sudeva, Shvetha ruled the kingdom for many years and went for penance, leaving the kingdom to his brother Suratha. Sage Agasthya told this Shvetha's episode to Raama , on the occasion of his awarding a divine bracelet to Raama. The bracelet was previously given to Agasthya by the aforesaid Svetha.
1690	Sudhanva 1	A King	( The name Sudhanva refers to a king and an archer.) Sudhanva was the king of the city of Saankaashyam on the banks of river Ikshumathi.



No	Name	Identification	Details
			He once went to Mithila and demanded Janaka to surrender Seetha and the Shiva's great bow too. A fight followed and Sudhanva was killed. Janaka then installed his own brother Kushadhvaja as king at Saankaashyam.
1691	Sudhanva 2	An archer in Ayodhya	( The name Sudhanva refers to a king and an archer.) Sudhanvaa was one of the archery teachers in Ayodhya. Raama asked Bharatha about his wellness when they met at Chithrakoota.
1692	Sudharma	Indra's court-hall	Sudharma is the name of Indra's court-house in heaven. It is beautiful and rich in art and grandeur.
1693	Sudhrithi (RI is vowel.)	Janaka's ancestor	Sudhrithi was one of Janaka's ancestors. His father was Mahaaveera and son was Dhrishtakethu.
1694	Suduhkhaarohana Or Rishyamooka (RI is vowel.)	a hill	Suduhkhaarohanam is a hill adjacent to Rishyamooka hill in Dandaka forest. Or, it might mostly be another name to Rishyamooka itself. This hill was initially created by Brahma. Only people of virtue can climb it. What is seen in dream while sleeping on the hill becomes a reality. If any unpius fellow could somehow reach there, he was killed by the demons during his sleep. It is very difficult to climb it. Hence its name ( Su = very, Duhkha = trouble, Aarohana= ascending).
1695	Sudurdhara	A Vaanara	Sudurdhara was a Vaanara. Raavana's spy Shaardoola described to Raavana that Sudurdhara was born by the gift of Lords Vasus.
1696	Sugreeva	Vaanara Chief	Sugreeva was a Vaanara chief. He was born with the trace and power of Sun God. His father was Riksharajas. Vaali was his elder brother. Ruma was his wife. Driven off by Vaali due to a misunderstanding arose between them on the occasion of fight between Maayaavi and Vaali in a cave, Sugreeva lived on the Rishyamooka hill where Vaali could not step in due to sage Mathanga's curse. Later, he obtained Raama's help and challenged Vaali for a fight, during which Raama killed Vaali from aside. After Vaali's fall, Sugreeva became Vaanaras' king. He helped Raama by sending his Vaanaras in all directions to search and trace Seetha. After Hanumaan returned with Seetha's whereabouts, Sugreeva and his Vaanara army went with Raama to Lanka to fight with Raavana. Sugreeva strongly opposed to Raama's harbouring Vibheeshana. After crossing the sea and camping around Lanka, Sugreeva saw Raavana sitting in his palace and

No	Name	Identification	Details
			jumped off to him , fought with him for some time and flew back to Raama. In the war, Sugreeva killed Praghosa, Kumbha, Mahodara and Viroopaaksha. After returning to Ayodhya and during coronation, Raama gifted a gold chain to Sugreeva. Raama further honoured Sugreeva alongwith other Vaanara chiefs and they all lived in Ayodhya for one year thereafter. Learning that Raama was renouncing this world, Sugreeva installed Angada on the throne of Kishkindha and joined Raama in the final journey of renunciation.
1697	Suhothra	A Vaanara	Suhothra was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. The prominent ones in the team were - Angambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
1698	Sukanya (Y is consonant.)	A princess	Sukanya was daughter of king Sharyaathi. She was given in marriage to a great sage Chyavana. Seetha mentioned her name while saying that she was as unseverable from Raama as Sukanyaa is from Chyavana. Seetha then quoted such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi , Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and Shreemathi.
1699	Sukeshha	a demon	Sukeshha was a demon. Vidyuthkesha was his father and Saalakatankata was his mother. When his mother left him alone as a baby on mount Mandara and immursed in her pleasures with her husband, Shiva and Paarvathi happened to see the baby. Paarvathi felt pitifull about the baby and due to her request, Shiva made him a grown-up on the spot. Shiva also gave him a flier to go around. Besides, he gave the demon a boon that he would not be killed by anyone. Then, Paarvathi gave a boon to Raakshasa women that they would deliver their sons soon after carrying and the newly born sons would instantly be grown-ups too. Later, Sukeshha married Devavathi who was the daughter of a Gandharva named Graamani. From Devavathi, Sukeshha got three powerful sons Maalyavaan, Maali and Sumaali. Afterwards, the demons grew into a strong power to threaten the gods.

No	Name	Identification	Details
1700	Sukethu 1	A Yaksha	(The name Sukethu refers to a Yaksha and a king.) Sukethu was a Yaksha. He was Thaataka's father. He gave Thaataka to Sunda in marriage.
1701	Sukethu 2	Janaka's ancestor	(The name Sukethu refers to a Yaksha and a king.) Sukethu was one of Janaka's ancestors. His father was Nandivardhana and son was Devaraatha.
1702	Sumaagadhi (See Shona)	river	( Note the slight difference in spellings like Sumaagadhi and Sumaagadha.) Sumaagadhi is another name of Shona river in Magadha province. As it makes the lands of the province fertile, it is named Sumaagadhi .
1703	Sumaagadha	a clown and entertainer	( Note the slight difference in spellings like Sumaagadhi and Sumaagadha.) Sumaagadha was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
1704	Sumaali 1	a demon	( There were two demons named Sumaali.) Sumaali was a demon. Sukesha was his father and Devavathi was his mother. He was one of Raavana's three maternal grandfathers , Maalyavaan, Sumaali and Maali. Sumaali's wife was Kethumathi. From Kethumathi, Sumaali got eleven sons - Prahastha, Akampana, Vikata, Kaalakaarmuka, Dhoomraaksha, Danda, Supaarshva, Mahaabala, Samhraadi, Praghasa, Bhaasakarna, and four daughters - Raaka, Pushpothkata, Kykasi and Kumbheenasi. After an utter defeat in wars with Vishnu, all the remaining demons fled to Paathaalam. Maalyavaan brought all of them out again to join Raavana after learning that Raavana became powerful with Brahma's boons. All these demons became Raavana's counsels and followers. They were with him during his campaigns against gods. They all lived with Raavana in Lanka. Sumaali was killed by Saavithra , the eighth of the Vasus, in the war against the gods.
1705	Sumaali 2	a demon	( There were two demons named Sumaali.) Sumaali was a demon. He was Ravana's follower. This Sumaali was different from Raavana's grandfather Sumaali who was killed long back by Saavithra in a war with the Gods. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Sumaali's. While burning the buildings in Lanka

No	Name	Identification	Details
			with the fire that the demons put to his tail, Hanumaan burnt his house also.
1706	Sumanthra	Dasharatha's counsel	Sumanthra was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhartha and Sumanthra. Sumanthra was Dasharatha's close associate. He scolded Kykayi for her adamance in sending Raama to forests. Sumanthra drove Raama to the forests and returned to report to Dasharatha. Sumanthra also went with Lakshmana driving his vehicle to drop Seetha in the forests too. On that occasion, he disclosed to Lakshmana about what sage Durvaasas told Dasharatha about Raama's future in his very presence long ago, which he kept a secret till then. Then, he told Lakshmana that Raama would disown not only Seetha but even his brothers too.
1707	Sumathi 1 (female)	Sagara's queen	(The name Sumathi as feminine refers to a queen and as masculine refers to a king.) Sumathi was daughter of Arishtanemi and sister of Garuda. Sumathi was one of king Sagara's queens. She observed penance for hundred years alongwith her husband on a hill named Bhriguprasravana. Sage Bhrigu blessed her with sons with a choice between one son that would continue the lineage or sixty thousand mighty sons. Then, Sumathi opted to give birth to sixty thousand sons. she delivered a Thumba fruit ie a bottle-gourd, by cutting and preserving which , sixty thousand sons took birth from it. All the sixty thousand sons were later burnt down into ashes by sage Kapila.
1708	Sumathi 2 (male)	A king	(The name Sumathi as feminine refers to a queen and as masculine refers to a king.) Sumathi was one of the kings in Ikshvaaku's lineage. He was ruling from the city of Vishaala during Raamaayanam times. He learnt that Vishvaamithra with Raama and Lakshmana was passing through Vishaala and went to see and honour the sage.
1709	Sumeru	A hill	Sumeru is the name of the hill where Hanumaan's father Kesari rules over the Vaanaras under his control. This mountain is described to be in gold colour due to Soorya's grant to that effect.
1710	Sumithra	Dasharatha's queen	Sumithra was one of Dasharatha's three principal queens. Lakshmana and Shathrugna were her twin sons. Like all the queens, Sumithra too loved Raama very much. She too was unhappy at

No	Name	Identification	Details
			Kykayi's demand for Raama's exile . When her son Lakshmana was following Raama to the forests, though hewas not required to go so, she simply permitted him telling him to serve Raama in the forests as he would serve Dasharatha himself. She consoled Kousalya with her soothing speech , assuring Raama's safety. After Dasharatha's death, she too went to Raama along with her co-wives to persuade Raama to return home. Sumithra lived for many years after Raama disowned Seetha .
1711	Sumukha 1	A Vaanara	( The name Sumukha refers to a Vaanara and a sage.) Sumukha was a Vaanara chief. Raavana's spy Shaardoola told Raavana about this Vaanara that the three Vaanaras Sumukha, Vegadarshi and Durmukha were created by Brahma for helping Raama against the demons.
1712	Sumukha 2	a sage	( The name Sumukha refers to a Vaanara and a sage.) Sumukha was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1713	Sunaabha or Hiranyanaabha ( Mynaaka )	Himavaan's son	( Note the slight difference between the spellings Sunaabha and Sunaabhaka.) Sunaabha and Hiranyanaabha are the other names of Mynaaka. He is Himavaan's son. Mynaaka kept himself hidden in the sea dreading that Indra's bolt would cut off his wings, should he exposed himself. When Hanumaan was crossing the sea, Mynaaka came up and requested Hanumaan to rest for a while on his summit. For that offer made to Hanumaan, Indra was pleased and he allowed Mynaaka to have his wings uncut. Also, a summit in the Himaalayas is named Mynaaka. Sugreeva mentioned it while describing to his Vaanaras about th eplaces in the north, to search around

No	Name	Identification	Details
			for Seetha.
1714	Sunaabhaka 1	A deity of missile	(Note the slight difference between the spellings Sunaabha and Sunaabhaka. Also, there are two deities named Sunaabhaka, note.) Sunaabhaka is the ruling deity for withdrawal of the two Asthrams Modaki (a mace) and Shikhari (a mace) which are among the Asthrams that Vishvaamithra awarded to Raama. (There is another deity of the same name Sunaabhaka, for Aagneyaasthram.
1715	Sunaabhaka 2	A deity of missile	(Note the slight difference between the spellings Sunaabha and Sunaabhaka. Also, there are two deities named Sunaabhaka, note.) Sunaabhaka is the ruling deity for withdrawal of the Asthram Aagneyam (also named Shikharam) which is one of the Asthrams that Vishvaamithra awarded to Raama. There is another deity named Sunaabhaka, but he is the presiding deity for the two maces, Modaki and Shikhari.
1716	Sunda	A Yaksha	Sunda was a Yaksha. He was son of Jambha (read as Jharjha in some texts). Sunda was Thaataka's husband. Maareecha was their son. Sunda lost his life due to Agastya's anger.
1717	Sundari (R is consonant.)	Gandharva lady	Sundari was a Gandharva lady. Narmada was her mother. Kethumathi and Vasudha were her sisters. Sundari was wife of demon Maalyavaan. She gave birth to a daughter named Anala and seven sons named Vajramushti, Viroopaaksha, Durmukha, Supthaghna, Maththa, Unmaththa and Yajnaakopa. All her sons later became Raavana's followers.
1718	Sunethra	A vaanara	Sunethra was a Vaanara. He was mentioned as one among the prominent Vaanaras whose residences Lakshmana passed by, while going to Sugreeva to remind him of his promise of searching for Seetha.
1719	Supaarshva 1	A bird	(The name Supaarshva refers to a bird and two demons.) Supaarshva was a bird. He was Sampaathi's son. While searching for food for his invalid father, he saw Raavana flying off with Seetha and obstructed him with a view to kill him and take as food to his father. But, Raavana prayed to him to let go as he had a woman with him. Supaarshva let Raavana go safe as a gesture of courtesy. The onlookers then told Supaarshva that he was lucky that day because he accosted the cruel Raavana but remained alive and safe just due to the demon's hurry of taking that woman home as quickly as possible. Later, he reported that news to his father. When

No	Name	Identification	Details
			Sampaathi talked to the Vaanaras, he recollected all that and retold. ( This story seems to be an interpolation.).
1720	Supaarshva 2	A demon	(The name Supaarshva refers to a bird and two demons.) Supaarshva was a demon. He was follower of Raavana. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Supaarshva too. There was another demon named Supaarshva who was Raavana's counsel. He stopped Raavana from killing Seetha , after Indrajith's death.
1721	Supaarshva 3	a demon	(The name Supaarshva refers to a bird and two demons.) Supaarshva was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Supaarshva too was Raavana's uncle and counsel. Mad with the news of indrajith's death in the war, Raavana rushed to kill Seetha but Supaarshva stopped him from that act. There was another demon named Supaarshva who was already killed in the war before Indrajith's fall .
1722	Supaatala	A Vaanara	Supaatala was a Vaanara. He was mentioned as one among the prominent Vaanaras whose residences Lakshmana passed by, while going to Sugreeva to remind him of his promise of searching for Seetha. While sending off Sugreeva to Kishkindha after his coronation, Raama mentioned some Vaanara chiefs by their names among whom SupaaTal too was one.
1723	Suparna (See Garuda)	Garuda	Suparna is another epithet of Garuda, the bird Lord and Vishnu's vehicle. Suparna means 'one with strong quills ( Su = good, Parna = quill).
1724	Suprabha	Daksha's daughter.	(Note the slight difference between the spellings of different names Suprabha and Suprabhu.) Suprabha was one of Daksha's daughters. She was Krishaashva's wife. Suprabha was the mother of fifty deities that rule the withdrawals of Asthrams which Vishvaamithra awarded to Raama.
1725	Suprabhu	a sage	(Note the slight difference between the spellings of different names Suprabha and Suprabhu.) Suprabhu was a sage. He was mentioned as one of the sages that were present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
1726	Supthaghna	a demon	Supthaghna was a demon. He was one of the seven sons of Maalyavaan and Sundari. Supthaghna was Raavana's uncle and follower too. When Raavana held assembly of his warriors to

No	Name	Identification	Details
			discuss Raama's seizure of Lanka, Supthaghna was one among the demons that claimed the ability to kill all the enemies alone by himself. Supthaghna attacked Raama early in the war and was killed.
1727	Sura (See Vaaruni)	Deity of wine	( Note the difference among the meanings of the similar names Sura, Suras and Surasa.) Sura was born from the milk sea when it was churned for ambrosea. She was the goddess of toxic drinks. The demons did not take her and hence became known as Asuras ( A=without, Sura) . The gods accepted Sura and they are since then known as Suras. Sura is considered Varuna's daughter hence her name 'Vaaruni', meaning , 'Varuna's daughter'.
1728	Suraaja	a clown and entertainer	Suraaja was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
1729	Suraashtra	a Province	Suraashtra is the name of a province. Sugreeva mentioned this place as one of the places in the west to search around for Seetha. Maybe, Suraashtra is another name for Souraashtra itself.
1730	Surabhi 1	Mother of cows	( The name Surabhi refers to a mother of creation and a divine cow.) Surabhi was one of the ten daughter of Kashyapa and Krodhavasha. Surabhi gave birth to two daughters Rohini and Gandharvi who further gave birth to cows and horses respectively. Surabhi is said to be the mother of Nandi who is Shiva's vehicle, banner and attendant too. The milk sea was formed with the milk of this divine cow Surabhi.
1731	Surabhi 2	a divine cow	( The name Surabhi refers to a mother of creation and a divine cow.) Surabhi is the name of the divine cow. She was source of all the cows in the world. She had the power to deliver whatever is wanted from her.
1732	Suranaayaka (Y is consonant.)	Indra	Suranaayaka is another epithet of Indra. He is so called because he is the leader of the gods ( Sura=god, Naayaka=leader)
1733	Suras (Plural )	Gods	( Note the difference among the meanings of the similar names Sura, Suras and Surasa.) The word Suras means Gods. When the milk sea was churned for ambrosea, Sura was born just like many other beings. The demons did not take her but the Gods took her. Hence, Gods became



No	Name	Identification	Details
			known as Suras and the Denons became known as Asuras (A=without).
1734	Surasa (Daakshyaayani)	Mother of Naagas	( Note the difference among the meanings of the similar names Sura, Suras and Surasa.) Surasa was one of the ten daughters of Kashyapa and his wife Krodhavasha. Surasa was known as Daakshyaayani because she was grand-daughter of Daksha. Surasa gave birth to a sect of Naagas. She was sent by gods to test Hanumaan's ability while he was crossing the sea. Hanumaan successgully came over her hindrance and crossed the sea.
1735	Suratha 1	an ancient king	( The name Suratha refers to two kings.) Suratha was an ancient king. He was one among the kings that submitted to Raavana without fighting. Agasthya told Raama that Dushyantha, Suratha, Gaadhi, Gaya and Purooravas were the kings that did so, as they knew that Raavana was invincible.
1736	Suratha 2	an ancient king	( The name Suratha refers to two kings.) Suratha was an ancient king. He was son of Sudeva. Shvetha was his elder brother. After Sudeva and Shvetha, Suratha came to the throne and ruled his kingdom. Sage Agasthya told this Shvetha's episode to Raama , on the occasion of his awarding a divine bracelet to Raama. The bracelet was previously given to Agasthya by Shvetha.
1737	Suresha	Indra	Suresha is another epithet of Indra, the Lord of heaven and gods. "Sura=god, Eesha=lord". Similar epithets are Sureshvara, Surapathi etc.
1738	Sureshvara 1	Indra	Sureshvara is another epithet of Indra, the Lord of Heaven and the Gods. " Sura=god, Eeshvara=Lord " . Similar epithets are Suresha, Surapathi etc. ( But, note, in Uththarakaanda, the word Sureshvara is used once to denote Vishnu and once to address Varuna. )
1739	Sureshvara 2	Vishnu	Sureshvara is another epithet of Indra, the Lord of Heaven and the Gods. " Sura=god, Eeshvara=Lord " . But, in Uththarakaanda, the word Sureshvara is once used to denote Vishnu. While describing that Vishnu killed sage Bhrigu's wife with his discus for the offence of her harbouring the Dythyas , the word 'Sureshvara ' is used for Vishnu.
1740	Susandhi	Raama's ancestor	Susandhi was one of Raama's ancestors. His father was Maandhaatha. Dhruvasandhi and Prasenajith were his sons.
1741	Sushena 1	A Vaanara Chief	( The name Sushena refers to two Vaanaras.) Sushena was a Vaanara chief. He was born with

No	Name	Identification	Details
			the trace of Varuna. Sushena was father of Thaara, Vaali's wife. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Sushena's. Sushena joined Sugreeva for the war, with his innumerable troops of Vaanara army. He was the leader of the Vaanara team that went to the west in search of Seetha. During the Lanka war, he killed Vidyunmaali. He treated the wounded Lakshmana with medicinal herbs bought by Hanumaan. Sushena brought the holy water from the east sea for Raama's coronation. Sushena was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1742	Sushena 2	A Vaanara	( The name Sushena refers to two Vaanaras.) Sushena was a Vaanara. This Sushena was differenr from lady Thaara's father and Vaali's father-in-law. This sushena was a member of the team of Vaanaras that went to the south in search of Seetha, whereas that Sushena was leader of the west-bound team of Vaanaras.
1743	Sutheekshna	a sage	Sutheekshna was a sage. He was one of the great sages that Raama met during his exile in the Dandaka forest. Sage Sharabhanga advised Raama to see Sutheekshna. Raama first visited Sutheekshna in the early years of his exile and went to him again after ten years. During this second visit, Raama asked Sutheekshna about Agasthya. Then, Sutheekshna told Raama the way to go to Aagasthya's brother first and then to Agasthya's hermitage from there. .
1744	Suvarchala	Son's radiance	Suvarchala is the name of sun god's radiance. It is also referred to as Soorya's daughter. Seetha mentioned that she was as inseparable from Raama as Suvarchala from Sun.
1745	Suvarnam	an island	Suvarnam is the name of an island . Sugreeva mentioned it among the places in the east, to search around for Seetha.
1746	Suvela	a hill	Suvela is a hill in Lanka on the sea shore. The bridge that Nala built across the sea spanned

No	Name	Identification	Details
			from the Mahendra hill on the north shore to the Suvela hill in Lanka. Raama ascended this hill to take a full view of Lanka and its fortifications.
1747	Suvratha	Raama's ancestor	Suvratha One of Raama's ancestors. He was son of Naabhaaga. Aja was his elder brother. The name of Suvratha was mentioned by Vasishtha while pleading with Raama to return home from the forests ( in Ayodhya-Kaanda). But, Vasishtha did not mention this name while describing Raama's lineage to Janaka and others ( in Baala-Kaanda ).
1748	Suyajna (Suyajna) (Y is consonant.)	Vasishtha's son	Suyajna was Vasishtha's son . He was one of Dasharaha's priests. He took part in Raama's coronation alongwith Vasishtha, Jaabaali, Vaamadeva, Kaashyapa, Kaathyaayana, Gouthama and Vijaya. Suyajna too was present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
1749	Svaaha 1	Goddess	(The name Svaahaa refers to Agni's wife and a chant.) Svaaha is wife of Agni, the fire-god. Svaaha is also word used while offering oblations to gods in the sacrifices.
1750	Svaaha 2	a chant	( The name Svaahaa refers to Agni's wife and a chant .) Svaahaa is the word used at the end of the hymns with which oblations are offered to gods in sacrifices. Svaahaa, Svadhaa and Vashat are the chants usually used for different oblations. Also, Svaaha is the name of Agni's wife.
1751	Svaapanam	An Asthram	Svaapanam is one of the Asthrams that Vishvaamithra used against Vasishtha. Vishvaamithra awarded to Rama an Asthram named Prasvaapanam. Maybe, Svaapanam and Prasvaapanam are one and the same.
1752	Svadha	a chant	Svadha is the word of chanting used while offering oblations to manes. Svaahaa, Svadhaa and Vashat are the chants usually used for different oblations.
1753	Svarga	Heaven	Svarga is the abode of the gods and the virtuous people. Indra is its ruler. Amaraavathi is its capital. Svarga is the place of luxury , enjoyment and happiness. Though it is due to greatly amassed virtues that heaven and its pleasures are attainable, heaven is always looked at as an inferior target. Salvation is the ever highest target set to a true individual. Raavana attacked Svarga and defeated Indra.
1754	Svarnaroma	Janaka's ancestor	Svarnaroma was one of Janaka's ancestors. His father was Mahaaroma and son was Hrasvaroma.

No	Name	Identification	Details
1755	Svasthyaathreya or Aathreya (Y is consonant.)	a sage	Svasthyaathreya or Aathreya was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva (son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya, Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhomya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north. Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1756	Svasthyayanam (Y is consonant.)	a ritual	Svasthyayanam is the name of a Vedic ritual, that is usually done before beginning a work, especially before starting a journey. The purpose of the ritual is to bestow a comfortable journey (Svasti=good, Ayanam=travel or route).
1757	Svayambhoo Or Svayambhu (Y is consonant.)	Brahma	The epithet Svayambhoo refers usually to Brahma, but it sometimes applies to Vishnu too. Context clears the reference. The word "Svayambhoo" means, 'born by himself' (Svayam=self, Bhoo=birth).
1758	Svayamprabha (Y is consonant.)	an ascetic lady	Svayamprabha was an ascetic woman. She was daughter of Merusaavarni. She was also friend of the Apsaras, ie divine dancer, Hema. Maya built a cave named Rikshabilam and gave it to Hema. While they both lived there, Indra killed Maya and thereafter Brahma endowed the cave to Hema. Hema left it to be guarded by her friend Svayamprabha. When Hanumaan and his team of Vaanaras got trapped in the Rikshabilam, it was Svayamprabha that saved them and sent out safe.
1759	Svayamvaram (Y is consonant.)	a wedding process	Svayamvaram is the name of a process whereby a princess selects her husband per her own choice. (Svayam=self, Var= to select). Usually, it happens this way. A king invites many kings and princes to his hall and declares to the gathering that his daughter would come and select any one of her choice among the suitors present. And then the princess is brought into the open hall where she is shown to the suitors and the suitors are introduced to her in a systematic way. The princess selects any one of her choice and keeps

No	Name	Identification	Details
			a garland around the selected suitor's neck as a symbol of his selection. A marriage ceremony follows. This is the general way of conducting a Svayamvaram. There can be some deviations too. In some cases, the suitors are required to perform a particular act in the open hall, either to prove their valour or knowledge. In cases like these, the princess should marry the successful performer of the task. Though it appears that the choice of the princess is curtailed here, that too is named Svayamvaram, since the condition itself was initially approved by the princess herself. In Raamaayanam, Janaka declared that he would give Seetha to such a hero who could string the divine bow (Shiva's bow) in his possession. Many kings tried their hand but all of them failed in even moving the great bow. That led to a clash between Janaka and the kings wherein Janaka could win finally. During her stay in the forests, Seetha met Anasuuya, the great Pathivratha and wife of sage Athri. she asked Seetha to describe how her marriage with Raama took place. In that conversation, both of them used the word Svayamvaram. But, a Svayamvaram of Seetha as such, is not directly described in Raamaayanam .
1760	Syandika (Y is consonant.)	A River	Syandika is the name of a river. Raama crossed this river while going on exile.
1761	Tankana	a province	Tankana is the name of a province. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha.
1762	Thaala	a kind of tree	Thaala is the name of certain tree mentioned in the Raamaayanam. It is a kind of date tree, with every part of it being useful. Its leaves were used as paper for writing in olden days. The toxic drink sura or Toddy comes from these trees.
1763	Thaalajanghas	kings - Asitha's enemies	Thaalajanghas and Shashibindus were the enemies of king Asitha who was Raama's ancestor. Unable to stand against the powerful enemies, Asitha retreated to Himaalayas with his two wives.
1764	Thaamasam	An Asthram	(Note the difference between Thaamasam and Thaamasi.) Thaamasam is one of the Asthrams that Vishvaamithra awarded to Raama. Raavana used this Asthram against the Vaanara army.
1765	Thaamasi	an occult science	(Note the difference between Thaamasam and Thaamasi.) Thaamasi is an occult science that Indrajith obtained as a result of his seven sacrifices which he performed in Nikumbhila garden in Lanka under Shukra's supervision, to

No	Name	Identification	Details
			get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. Shukra told Raavana that the sacrifice Maheshvaram is highly difficult to men to performe that. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.
1766	Thaamra	Mother of birds	Thaamra was one of Daksha's daughters and one of Kashyapa's wives. She was mother of five daughters , namely, Krounchi, Bhaasi, Dhriharaashtri, Shyeni and Shuki who later gave birth to various birds.
1767	Thaamraparni	A river	Thaamraparni is the name of a river. Sugreeva mentioned this river among the places in the south, to search around for Seetha. He also said that this river Thaamraparni is a house of crocodiles.
1768	Thaara 1 (female)	Vaali's wife	(The name Thaara as feminine refers to Vaali's wife and as masculine refers to two Vaanaras - Sugreeva's father-in-law and Sugreeva's follower. Thaara was Vaali's wife. She was Sushena's daughter. Angada was her son. When sugreeva rechaallenged Vaali for a fight within no time after his defeat at Vaali's hands, Thaara suspected some fowl play behind it and warned her husband not to engage in fight with Sugreeva at that hour. She also apprised that Vaali should be aware of the reports that Sugreeva had recently forged friendship with two strong princes. But Vaali went unmindful of her words and fell to Raama's arrow that hit him from aside. Thaara bitterly wept over her husband's unfortunate death. After Vaali was killed, she became Sugreeva's wife. Thaara was considered to be one of the five ever-maidens, namely, Ahalya, Droupadi, Thaara, Seetha and Mandodari.
1769	Thaara 2 (male)	A Vaanara Chief	(The name Thaara as feminine refers to Vaali's wife and as masculine refers to two Vaanaras - Sugreeva's father-in-law and Sugreeva's follower) Thaara was a Vaanara chief. He was born from the trace of Brihaspathi, the mentor of the Gods.

No	Name	Identification	Details
			He was (lady) Ruma's father and Sugreeva's father-in-law. He followed Sugreeva to the war against Raavana. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Thaara's .
1770	Thaara 3 (male)	A Vaanara chief	(The name Thaara as feminine refers to Vaali's wife and as masculine refers to two Vaanaras - Sugreeva's father-in-law and Sugreeva's follower) Thaara was a Vaanara chief. This Thaara was different from lady Ruma's father Thaara. This Vaanara chief was one of the Sugreeva's four followers. The other three were Hanumaan, Nala and Neela. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, Thaara being one among them. Thaara joined Sugreeva with his five troops of Vaanaras for the war against Raavana. In the war, he killed a demon named Kumbhahanu.
1771	Thaataka	A Demoness	Thaataka was originally a Yaksha lady but she became a demoness due to Agasthya's curse. She was daughter of Sukethu and wife of Sunda. Maareecha was her son. Thaataka was as strong as a thousand elephants. Raama killed Thaataka in Thaatakaavanam at Vishvaamithra's order, while they were going to Vishvaamithra's hermitage.
1772	Thaatakaavanam	A place in forests	Thaatakaavanam is the name of the place in forests near the ruined provinces of Malada and Karoosha. The demoness Thaataka lived in that area and the place got its name after Thaataka ( Vanam= forest). It was here that Raama killed Thaataka at Vishvaamithra's orders. Raama,Lakshmana and Vishvaamithra stayed at Thaatakaavanm for that night.
1773	Thaksha	a king	Thaksha was Bharatha's elder son. Pushkala was his brother. Maandavi was his mother . Bharatha won the Gandharva kingdom on the banks of the river Sindhu, and installed Thaksha as king in the city of Thakshashila and Pushkala as king in the city of Pushkalaavathi.
1774	Thakshaka	A Naaga chief	Thakshaka was a Naaga chief ie serpent Lord. Raavana defeated him during his early campaigns against the gods.
1775	Thakshashila	a city	Thakshashila is the name of the capital city founded by Bharatha to settle his son Thaksha as king of the newly acquired Gandharva kingdom on the banks of the river Sindhu.

No	Name	Identification	Details
1776	Thamaala	a kind of tree	Thamaala is the name of certain tree mentioned in the Raamaayanam.
1777	Thamasa	a river	Thamasa is the name of a river. Sage Vaalmeeiki lived on its bank. It was here that the famous incident of a hunter's shooting the Krouncha bird and the sage's deriding him, had occurred. However, it was once mentioned in Ayodhya-Kaanda that Raama visited sage Vaalmeeiki near Chithrakoota too. Maybe , the sage lived at different places at different times.
1778	Thandula	a grain	Thandula or Kalama or Shaali is a grain mentioned in the Raamaayanam. It is the rice grain.
1779	Thapana (See Soorya)	Sun god	Thapana is another epithet of soorya, the sun-god. "Thapana" means. 'the scalded' (Thap= to heat). He fought with the Vaanara chief Vaanara.
1780	Thapas	a penance	Thapas means 'penance', though this is not the right word to describe it. Thapas is a mixture of meditation, worship, mental cleansing and observing vows. It is through Thapas that the sages became that great, with power to curse or bless others. In Raamaayanam, we across people like Pulasthya, Vishravas, Vishvaamithra, Kubera, Maali, Sumaali, Maalyavaan, Raavana, Kumbhakarna, Vibheeshana etc who performed penances of super-human standards.
1781	Theekshnavega	A Demon	Theekshnavega was a demon. He was Raavana's follower. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Theekshnavega too.
1782	Theertha	a holy water-base or a general port	The word Theertha indicates a holy place where the water at that place is sacred. The word Kshethra indicates a holy place where the place itself is sacred. In common usage, these two words are used interchangeably. In general usage, Theertham means a bathing point or a point to cross the river.
1783	Thejahprabham	An Asthram	Thejahprabham is one of the Asthrams that Vishvaamithra awarded to Raama.
1784	Thila	a grain	Thila is a grain mentioned in the Raamaayanam. It is the sesamum. It is of two types, white and black. The black sesamum is used in rituals related to manes, like offering oblations. Offering water and black sesamum in a prescribed way at a prescribed time is a basic duty of every household. Thilas, ie, Sesamum are one of the sacred items in our culture.
1785	Thilaka	a kind of tree	Thilaka is the name of certain tree mentioned in the Raamaayanam.



No	Name	Identification	Details
1786	Thimidhvaja (See Shambara 2)	a demon	Thimidhvaja was a demon. He was also known as Shambara. He lived in a city named Vyjayantham. Dasharatha once fought with him for the cause of gods. It is mentioned that Raama killed Thimidhvaja's son.
1787	Thimisha	a kind of tree	( Note the slight difference between the names Thimisha and Thinisha.) Thimisha is the name of certain tree mentioned in the Raamaayanam.
1788	Thinduka	a kind of tree	Thinduka is the name of certain tree mentioned in the Raamaayanam.
1789	Thinisha	a kind of tree	( Note the slight difference between the names Thimisha and Thinisha.) Thinisha is the name of certain tree mentioned in the Raamaayanam.
1790	Thishya (Y is consonant.)	Kali age	Thishya is another name of Kali age, the fourth of the four ages - Kritha, Thretha, Dvaapara and Kali. Raavana's grandfather Maalyavaan spoke to Raavana about the status of Dharma in Kritha and Kali ages, while he was advising Raavana to make truce with Raama by restoring Seetha to Raama.
1791	Thomaram	A weapon	Thomaram is a weapon mentioned in Raamaayanam . It is a kind of javelline. It is usually used by all kinds of fighters but in particular by elephant-mounted fighters.
1792	Thooneera or Thooni	a quiver	A Thoonira or Thooni is the quiver of arrows that a Bowman bears on his back , hung from the shoulders. In Raamaayanam, Raama and Indrajith possessed ever-full ie unemptying quivers.
1793	Thooni or Thooneera	a quiver	A Thooni or Thooneera is the quiver of arrows that a Bowman bears on his back , hung from the shoulders. In Raamaayanam, Raama and Indrajith possessed ever-full ie unemptying quivers.
1794	Thorana	A village	Thorana is the name of a village on the banks of Ganga. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1795	Thretha	One of the four ages	Thretha is the second of the four ages, Kritha, Thretha, Dvaapara and Kali. Age means Yuga'i. Kritha yuga consists of 17 28 000 solar years, Thretha Yuga runs for 12 96 000 solar years, Dvaapara Yuga spans 8 64 000 solar years, and Kali yuga is 4 32 000 solar years long. These four ages go on recycling one after another. A period of these four ages together is named a Mahaa-yuga. Seventy two such Mahaa-yugas make one Manu's term. A period of fourteen such terms of Manus make one day for Brahma. A period equal to a Brahma's day is Brahma's night too. The creation ends with Brahma's night and begins with Brahma's day. A Brahma stays in his status

No	Name	Identification	Details
			for a hundred Brahma-years. Then, another Brahma takes in.
1796	Thridashas (R is consonant.)	Gods	Thridashas means 'Gods'. They are so described because they have only the first three stages (Thri=three, Dasha=stage), namely, Childhood, adolescence and youth but do not attain the fourth stage of the age ie old age. They are always as young as thirty year old ones ( Thri=three, Dasha=ten).
1797	Thridasheshvara (R is consonant.)	Indra	Thridasheshvara is another epithet of Indra. He is so described because he is the lord of the gods (Thridasha=god, Eeshvara=lord).
1798	Thrijata 1 ( Male) (R is consonant.)	An ascetic Braahmana	( The name Thrijata as masculine refers to a Braahmana, and as feminine refers to a demoness.) Thrijata was an ascetic Braahmana living near Ayodhya. He subsisted on grain stalks picked up from the harvested fields. Urged by his wife, he went to Raama at the time of the later's leaving for exile and obtained a lot of land and cows.
1799	Thrijata 2 ( Female) (R is consonant.)	a demoness	( The name Thrijata as masculine refers to a Braahmana, and as feminine refers to a demoness.) Thrijata was a demoness. She was daughter of Vibheeshana and Sarama. Anala was her elder sister. Thrijata was one among the demonesses that Raavana kept to guard Seetha. Thrijata was sympathetic to Seetha. When all the other demonesses threatened Seetha, Thrijata stopped them and told about a dream that she got which indicated destruction of Lanka and welfare of Seetha.
1800	Thrikoota 1 (R is consonant.)	A hill	( The name Thrikoota refers to a mountain I in Himaalayas and a hill in Lanka.) Thrikoota is the name of a mountain in the Himaalayas where the divine river Ganga sprang onto, after her release from Shiva's plaits. Falling from this mountain, Ganga takes three different lines and hence its name Thripathaga ie 'flowing in three ways' ( Thri=three, Patha=way, Gaa= she that goes).
1801	Thrikoota 2 (R is consonant.)	A hill	( The name Thrikoota refers to a mountain I in Himaalayas and a hill in Lanka.) Thrikoota is the name of a hill in Lanka, to its north side. Hanumaan landed on this hill after jumping over the vast sea.
1802	Thrina (R is vowel )	grass	Thrina is the name of grass in general. It is often mentioned in the Raamaayanam.
1803	Thrinabindu (R is vowel.)	a sage	Thrinabindu was a sage. His hermitage was on mount Meru. Pulasthya was performing his penances staying in Thrinabindu's cottages.

No	Name	Identification	Details
			Thrinabindu's daughter innocently became pregnant by falling victim to Pulasthya's curse that any girl seen by him would turn pregnant, which curse he gave only to avoid the disturbance of the Apsaras coming to sport in places around him. Pulasthya married her and she gave birth to Vishravas who was the father of Kubera and Raavana.
1804	Thrinethra (R is consonant.)	Shiva	Thrinethra is an epithet of Shiva. He is so described because he has three eyes, the third one on the forehead. (Thri=three, Nethra=eye).
1805	Thripathaga (R is consonant.)	Ganga	Thripathaga is another epithet of river Ganga. She is so described since flowed in the three worlds, heaven, earth and nether world. Also, the river is so described since it took three different lines from the summit of the Thrikoota hill where she jumped onto, after she is released from the trap of Shiva's plaits.
1806	Thripuraanthaka (R is consonant.)	Shiva	Thripuraanthaka is an epithet of Lord shiva. He is so named since he once burnt down three flying cities of three demons. (Thri=three, Pura=city, Anthaka=destroyer)
1807	Thrishanku (R is consonant.)	Raama's ancestor	King Thrishanku was one of Raama's ancestors. He was Prithu's son and Dhundhumaara's father. Thrishanku wanted to go to heaven with his mortal body. When he prayed his preceptor Vasishtha for the same, he outright rejected his request saying that it was impossible. Thrishanku went to Vishvaamithra who conducted Thrishanku's sacrifice and finally sent him to heaven with mortal body but Indra threw him down. Vishvaamithra stopped him in the space and began to create a new heaven for him and a new world too. Brahma stopped Vishvaamithra's work of creating a new universe and granted that Thrishanku would stay in his own heaven. Since then, Thrishanku stays in the middle of the space, as a luminous body. Lakshmana said that he saw Thrishanku's form in the sky at the time of starting for the war and felt that it was a good omen for them.
1808	Thrishiras 1 (R is consonant.)	A demon	(The name Thrishiras refers to two demons, one was Raavana's follower and the other was Raavana's son.) Thrishiras was the demon. He was a follower of Khara who was Raavana's cousin and also the Governor at Janasthaanam. Both Thrishiras and Dooshana fought with Raama to lose their lives before Khara himself fell to Raama's arrows. It was told elsewhere that these three were originally sage Yaajnavalkya's disciples

No	Name	Identification	Details
			in their previous birth when they were cursed by Lord Shiva to take birth as demons to be liberated only after being killed by Raama.
1809	Thrishiras 2 (R is consonant.)	A demon	( The name Thrishiras refers to two demons, one was Raavana's follower and the other was Raavana's son.) Thrishiras was a demon. He was a Raavana's son. He was different from another Thrishiras who was Khara's follower in Janasthaanam and was killed by Raama. Thrishiras followed Raavana to the warfield when he himself entered the field for the first time. After Kumbhakarna's fall, he went to the war alongwith his brothers Devaanthaka , Naraanthaka and Athikaaya. All were killed. Thrishiras was killed by Hanumaan.
1810	Thrishoolam 1 (R is consonant.)	Shiva's trident	( The word Thrishoolam refers to Shiva's weapon, a missile and a common weapon.) Thrishoolam is the trident in Shiva's hand.
1811	Thrishoolam 2 (R is consonant.)	An Asthram	( The word Thrishoolam refers to Shiva's weapon, a missile and a common weapon.) Thrishoolam is one of the Asthrams that Vishvaamithra used against Vasishtha. Vishvaamithra awarded an Asthram named Shoolam, to Raama. Maybe, Thrishoolam and Shoolam are one and the same.
1812	Thrishoolam 3 (R is consonant.)	A weapon	( The word thrishoolam refers to Shiva's weapon, a missile and a common weapon.) Thrishoolam is a weapon mentioned in Raamaayanam . It is like a Shoolam, consisting a long metal rod with three sharp prongs at the striking end.
1813	Thryambaka (R an Y are consonants.)	Shiva	Thryambaka is another epithet of Shiva. " Thryambaka " means , " One with three eyes " ( Tri=three. Ambaka=eye ). Shiva has a third eye on the forehead. If he looks at anything with the third eye, the thing gets burnt into ashes. Once Shiva burnt down Manmatha with the look of his third eye.
1814	Thumburu 1	A Gandharva	( The name Thumburu refers to two Gandharvas.) Thumburu was a Gandharva. He was well known for his music. Sage Bharadvaaja called him too beside others, to entertain Bharatha's army. Another Gandharva named Thumburu was cursed by Kubera and became a demon named Viraadha.
1815	Thumburu 2	A Gandharva	( The name Thumburu refers to two Gandharvas.) Thumburu was a Gandharva. His father was Jaya and mother was shathahrada. Thumburu was once cursed by Kubera and turned into a demon named Viraadha. This demon Viraadha lived in Dandaka forest. When Raama entered Dandaka for his exile, Viraadha snatched away Seetha.

No	Name	Identification	Details
			Raama killed him and that made Viraadha free from his earlier curse. was This Thumburu was different from the Thumburu that sage Bharadvaaja called to entertain Bharatha's retinue army.
1816	Thvashta	an Aadithya	Thvashta was one of the twelve Aadithyas. He fought with Raavana's forces in the war between the demons and the gods when Raavana attacked the gods to win the heaven.
1817	Thyladroni (Y is vowel.)	an oil-tub	Thyladroni (Thyla=oil, Droni=container) is the name of a large tub filled with various oils and medicines in which a dead body is kept to preserve it free from decaying for some days. When Dasharatha died, his body was kept in a Thyladroni until Bharatha and Shathrughna returned from Kekaya province, ie nearly for ten days or more . Again, during Raama's rule, when a Braahmana boy prematurely died, his corpse was kept in a Thyladroni until Raama found the reason for his untimely death and the boy was revived.
1818	Tvaashtra	a celestial person.	Thvashta was one of the divine priests. Vishvaroopaa was his son. Hence the name Thvaashtra to Vishvaroopaa ( Thvaashtra=Thvashta's son) . Once Indra dreaded Vishvaroopaa's power and killed him uncermoniously. That inflicted the sin of Brahmahathya on Indra. Later, after performance of some rituals, Indra distributed his sin among women, earth, seas and trees, thus freeing himself from the sin. After Vaali's fall, Sugreeva mourned his sin of causing the death of his own brother and lamented that he would not be able to free himself from his worst sin like Indra could do .
1819	Uchchyshravas (Y is vowel.)	The celestial horse	Uchchyshravas is the name of the celestial horse . The horse was born from the milk sea when it was churned for the ambrosea. Alongwith the elephant Ayyraavatham, it went to Indra.
1820	Udaavasuu	Janaka's ancestor	Udaavasuu was one of Janaka's ancestors. His father was Mithi and son was Nandivardhana.
1821	Udaya (Y is consonant.)	a mountain	Udaya is the mountain in the east where the Sun is supposed to rise from. Its summit rises to a height of hundred Yojanams. Sugreeva mentioned this among the places in the east, to search around for Seetha.
1822	Uddaalaka	a kind of tree	Uddaalaka is the name of certain tree mentioned in the Raamaayanam.
1823	Ujjihaanam	a town	Ujjihaanam is the name of a town . Bharatha and Shathrughna passed by this place during their

No	Name	Identification	Details
			return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1824	Uksha	an animal	Uksha is an animal mentioned in the Raamaayanam. It is another name for the bull.
1825	Ulka	a comet or a torch	Ulka is the name for the comet that falls from the sky. It is a kind of bad omen. Ulka also means a torch , ie a burning stick to use to enlighten the surroundings. The Vaanaras held Ulkas ie torches in their hands and went to set fire to Lanka city.
1826	Ulkaamukha	A Vaanara	Ulkaamukha was a Vaanara. He was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. Ulkaamukha and Asanga were born from Agni, the fire-god. The prominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya, Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
1827	Ulooka	A bird, the owl	Ulooka is a bird mentioned in the Raamaayanam. It is the owl. The owl is a nocturnal bird. It is generally considered that the appearance of a Ulooka / owl at the time of starting a journey is a bad omen. Raamaayanam describes many such inauspicious omens. In the Uththarakaanda, there is a story about the dispute between an owl and a kite about their ownership claimed on a particular residence which Raama settled in favour of the owl. It is also mentioned in the story that the divine voice told Raama that the kite was a king named Brahmadaththa in its earlier birth and was cursed by a Braahmana named Kaalagouthama to turn into a kite, only to restore his original form after being touched by Raama in future. Accordingly, Raama touched the kite after the judgement was given and the kite regained its original form of a king. However, this part of the text telling this story is treated as interpolation and all the noted commentators left it uncommented.
1828	Uma (See Paarvathi)	Paarvathi	Uma is another epithet of Paarvathi. See the entry paarvathi for full details.
1829	Unmajjakas	A kind of sages	Unmajjakas are a kind of sages that Raama saw in the Dandaka forest. These sages perform their severe penance by standing in the water upto the head.
1830	Unmaththa	a demon	Unmaththa was a demon. He was one of the seven sons of Maalyavaan and Sundari. Unmaththa was Raavana's uncle. All

No	Name	Identification	Details
			Unmaththa's brothers were Raavana's followers and it might be so that Unmaththa too was with them. Probably, Mahodara who was also named Pramaththa shall be the same as this Unmaththa. Another demon Mahaapaarshva who too was named Maththa might be the one among these seven brothers.
1831	Upasada	a Vedic ritual	Upasada is one of the rituals performed in Dasharatha's Ashvamedham sacrifice.
1832	Upasunda	demon Subaahu's father	Upasunda was a demon. He was Subaahu's father. As Dasharatha said to Vishvaamithra, Maareecha and Subaahu were sons of Sunda and Upasunda respectively.
1833	Uraga 1	Naaga	(The word Uraga/s as a proper noun refers to the demi-god/s Naaga/s. As a common noun, it refers to snake/s in general.) Uragas is another name for the Naagas, ie the serpents. They are a demi-god class. Raamaayanam mentions such Naagas as Shesha, Vaasuki etc.
1834	Uraga 2	a reptile	(The word Uraga/s as a proper noun refers to the demi-god/s Naaga/s. As a common noun, it refers to snake/s in general.) Uraga is an animal mentioned in the Raamaayanam. It is a reptile, the snake.
1835	Ushana	Shukra's mother	( Note that the word Ushana is feminine and refers to sage Bhrigu's wife, and the word Ushanas is masculine and refers to sage Shukra.) Ushana was mother of Shukra. Shukra's original name is Ushanas. Note the slight difference in the spelling.
1836	Ushanas ( See Shukra 1 )	Shukra	( Note that the word Ushana is feminine and refers to sage Bhrigu's wife, and the word Ushanas is masculine and refers to sage Shukra.) Ushanas is the original name of Shukra. Shukra was the preceptor of demons. He conducted the seven sacrifices of Indrajith in Nikumbhila garden in Lanka. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram. After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ' , an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war.

No	Name	Identification	Details
1837	Usheera	a kind of creeper	Usheera is the name of a certain creeper plant mentioned in the Raamaayanam. Its long straws drenched with water are used as curtains to keep the room cool.
1838	Usheerabeeja	a hill	( The name Usheerabeeja as masculine refers to a hill and the name Usheerabeejam as neuter refers to a place near Himaalaya.).Usheerabeeja is a hill on the banks of Ganga in the Himaalayas. The Vaanara chief Pramaathi lived here with his followers.
1839	Usheerabeejam	a place near Himaalayas	( The name Usheerabeeja as masculine refers to a hill and the name Usheerabeejam as neuter refers to a place near Himaalaya.). Usheerabeejam is the name of a place where an ancient king named Maruththa performed his grand sacrifice. During that sacrifice, Raavana went to challenge Maruththa. As soon as Raavana entered the place, all the gods present at the sacrifice hall accepting their oblations, fled away in terror, assuming the forms of various animals or birds. Maruththa was about to fight with Raavana but his preceptor Samvartha held him from that act as a performer of a sacrifice is prohibited from participating in a battle before the consummation of the sacrifice .
1840	Ushtra	an animal	Ushtra is an animal mentioned in the Raamaayanam. It is the camel.
1841	Uthkala	A river	Uthkala is the name of a river. Sugreeva mentioned it among the places in the south, to search around for Seetha. Note that the Uthkala or Uthkalam refers to a province which corresponds to our present day Orissa.
1842	Uthpaatha	an omen	Uthpaatha means , ' a bad omen ' that portends the harm to occur in near future. Many such Uthpaathas are described in the Raamaayanam. An Uthpaatha can be anything from a particular bird landing on one's vehicle to a comet falling from the sky. Vibheeshana described many such Uthpaathas to Raavana before the war and urged him for truce with Raama.
1843	Uthpalam	A water flower	Uthpalam is the name of certain water-flower mentioned in the Raamaayanam. Like Aravindam ie Lotus, Uthpalam too is a famous flower. Uthpalam is a variety of Water-Lily.
1844	Uththaanika	A river	Uththaanika is the name of a river. Bharatha and Shathrugna passed by this river during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1845	Uththarakurus	a land	Uththarakurus is the name of the Northmost lands of ancient Bharatham ie India.



No	Name	Identification	Details
1846	Uththarameru	a Mountain	Uththarameru is a mountain located in the west sea, further west to mount Meghavaan. Sugreeva mentioned this mountain as one of the places in the west to search around for Seetha. The gods Vishvas, Vasus and Maruths worship the Sun-god here during twilight (Sandhya)hour.
1847	Uthyam (TH is hard, Y is consonant.)	a Vedic ritual	Uthyam is one of the rituals performed as a part of Dasharatha's Ashvamedham sacrifice.
1848	Vaachaspathi (see Brihaspathi)	Brihaspathi	Vaachaspathi is another name of Brihaspathi, the preceptor of the gods.
1849	Vaajapeyam (is consonant.)	a sacrifice	Vaajapeyam is the name of a Vedic sacrifice. Raama performed many Vaajapeyam sacrifices. Raamaayanam says that recital of Raamaayanam endows such a great virtue to the reciter as the performance of ten thousand Vaajapeyams can do.
1850	Vaalakhilyas (Y is consonants.)	A group of Sages	Vaalakhilyas were a group of sages that Raama saw in the Dandaka forest. These sages were born from Brahma's hair. Sugreeva mentioned about these sages while he was describing to his Vaanaras about the places in the north and in the east, to search around for Seetha. These sages Vaalakhilyas and Vykhaanasas lived on mount Soumanasam in the east and near lake Vykhaanasam in the north in the Himaalayas. While going to Maareecha's place, Raavana saw the great banyan tree Subhadram, which was once a place for the Vaalakhilya sages.
1851	Vaali	Vaanara king	Vaali was a Vaanara king. He was born with the trace of Sun-God, Soorya. Vaali was a very mighty person. He was son of Riksharajas and elder brother of Sugreeva. Thaara was his wife and Angada was his son. Vaali killed two powerful demons Maayaavi and Dundubhi. Vaali also had the credit of clutching Raavana under his arms and drowning him in the four seas suffocating him with his speed and strength. On the occasion of fighting with Maayaavi, Vaali fell out with Sugreeva due to some misunderstanding and drove him away. Later, while killing Dundubhi and throwing off the demon's corpse, he incurred sage Mathanga's curse that he would fall dead if he even entered the Rishyamooka hill. That made the hill a safe shelter for Sugreeva. After gaining Raama's friendship, Sugreeva challenged Vaali for a fight. Vaali beat Sugreeva black and blue in the first fight but in the second fight, Raama shot him from aside. Vaali tainted Raama with injustice and cowardice in shooting

No	Name	Identification	Details
			him from aside , more so when he was engaged in fight with another one. Thaara and the Vaanaras bitterly wept over Vaali's fall. Even Sugreeva repented for his cruel act of getting his own brother killed. While dying Vaali entrusted his son Angada to Sugreeva.
1852	Vaalmeeki .	A sage, Composer of Raamaayanam	Vaalmeeki was a great sage. He was referred to as Praachethasa, since he was the tenth son of Prachethas. Vaalmeeki himself told Raama about that . ' Praachethasa' means 'son of Prachethas'. ( His real name is not Vaalmeeki. It is Riksha, as Vishnupuraanam says. He was named Vaalmeeki since ant-hills grew upon him when he was lost into meditation and he came out of those ant-hills when Brahma called him Vaalmeeki ( = one from Valmeeka, Valmeeka= ant-hill.). There is a story in some Puraanams , about him that he was a hunter by birth and later became a sage. The story might have come out of the incident that his father Praachethas once cursed him to lead a hunter's life mixing with hunter tribes. Once Vaalmeeki asked Naarada to tell about a human person of those times, possessing all the virtues of an ideal human hero. Naarada answered that Dasharatha's son Raama was the person that suited that description. Afterwards, Vaalmeeki and his disciple Bharadvaaja went to the river Thamasa for their routine rituals when he happened to witness a hunter shoot and kill a Krouncha bird while it was engaged in sporting with his female. The female bird cried out bitterly, hovering around the male bird's dead body. That horrendous scene rent Vaalmeeki's heart and he instantaneously spoke some reprimanding words to the hunter. Those words were in the form of a verse which Vaalmeeki did not intend. Vaalmeeki and his disciple Bharadvaaja were wondered at the unintentional generation of the metrical speech and its rythmic rendition. Even after returning to the cottages, they were pondering over that. Then, Brahma appeared before Vaalmeeki and confirmed that it was the metre of poetry itself . He also instructed Vaalmeeki to compose the Raamaayanam ie Raama's Biography, blessing him with the power of visualising every incident that happened and that would happen too. Vaalmeeki accordingly composed the Raamaayanam in such a lucid style that even an ordinarily educated person too can easily follow

No	Name	Identification	Details
			<p>it. That made Vaalmeeki the first ever poet in the world. Vaalmeeki was not only the author of the Raamaayanam but he was also a principal person involving in many important incidents. Raama first saw Vaalmeeki at his hermitage near Chithrakoota while the former was in his exile. Later, ie after returning to Ayodhya, when Raama disowned Seetha and sent her to the forests, Vaalmeeki gave shelter to her in his hermitage. It is clear by this , that Vaalmeeki shifted from Chithrakoota to Thamasa by that time. Seetha delivered her twin sons Kusha and Lava under Vaalmeeki's protection. He was their preceptor and taught them all the Vedas, archery and the Raamaayanam too. During Raama's Ashvamedham, Vaalmeeki sent the two boys to recite Raamaayanam in the sacrifice halls. Raama understood their identity and asked Vaalmeeki if Seetha would prove herself again in public to return to him. The sage brought Seetha the next day to Raama's hall. Seetha spelt out her vow that she was by all her heart devoted to Raama but no one else, and she prayed to mother earth to take her within if she was right. Soon the Earth goddess appeared and took her away in a flash. Vaalmeeki entrusted Kusha and Lava to Raama. Thus Vaalmeeki was a narrator and a participant too of the Raamaayanam incidents.</p>
1853	Vaalukini	a river	<p>Vaalukini is the name of a river. It is located between Shringiberapuram and Ayodhya. Hanumaan saw this river on his way to Ayodhya afer visiting Guha at Shringiberapuram.</p>
1854	Vaamadeva	Dasharatha's priest	<p>Vaamadeva was one of Dasharatha's priests. He was one of the elders deciding things after Dasharatha's death. He took part in Raama's coronation alongwith Vasishtha, Jaabaali, Kaashyapa, Kaathyaayana, Suyajna, Gouthama and Vijaya. Raama consulted him on the issue of the premature death of a Brrahmana boy. Vaamadeva too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into the earth.</p>
1855	Vaamana 1 (See Hari)	An incarnation of Vishnu	<p>(The name Vaamana as masculine refers to Vishnu's incarnation, a sage and a cardinal elephant; as feminine it refers to an Apsaras.) Vaamana was one of Vishnu's incarnations. He took birth as son of Kashyapa and Adithi. After growing into a boy, Vaamana went to Bali while he was performing a sacrifice. Vaamana sked bali</p>

No	Name	Identification	Details
			to provide a place measuring three paces. Obtaining Bali's grant , Vaamana occupied the nether worlds with the first pace and the upper abodes with the second pace. As the place for the third pace, Bali offered his head and Vaamana stamped his foot on Bali's head, pushing him down to the base of the nether worlds. thus, vishnu punished Bali and restored the heaven to Indra. Before taking birth as Vaamana, Vishnu was immersed in penances for several ages, at a place which thence derived its name Siddhaashrama or Vaamanaashrama.
1856	Vaamana 2 (female)	An Apsaras	(The name Vaamana as masculine refers to Vishnu's incarnation, a sage and a cardinal elephant; as feminine it refers to an Apsaras.) Vaamana is an Apsaras. Sage Bharadvaaja called her to besides others, to entertain Bharatha's army. Also, one of the eight cardinal tuskers too was named Vaamana.
1857	Vaamana 3 (male)	a sage	(The name Vaamana as masculine refers to Vishnu's incarnation, a sage and a cardinal elephant; as feminine it refers to an Apsaras.) Vaamana was a sage. He was mentioned as one of the sages that were present in Raama's sacrifice-hall when Seetha took her vow and then disappeared into the earth.
1858	Vaamana 4	A cardinal elephant	(The name Vaamana as masculine refers to Vishnu's incarnation, a sage and a cardinal elephant; as feminine it refers to an Apsaras.) Vaamana is the name of the cardinal elephant of the South. Dasharatha's elephants were described as its descendents.
1859	Vaamanaashrama (See Siddhaashrama)	an ancient hermitage	Vaamanaashrama is the name of a hermitage. Vishnu did his penance here before and during his Vaamana incarnation. This place was named Vaamanaashrama as Vaamana took up his penances. As his penance was, that of many other people too was successful here and hence this was named Siddhaashrama too (Siddha = successful/attained, Aashrama= hermitage).
1860	Vaanara 1	monkey	( The name Vaanara/s as a proper noun refers to the Vaanara/s as a class, and as a common noun refers to a monkey/s in general.) Vaanara is the general word used to denote a class of people of Raamaayana times, who were like our present-day monkeys. Vaanaras were strong, organized and rich in numbers. Rikhsrajs was their ruler first, then his son Vaali ruled them , later Vaali's brother Sugreeva became their ruler. Many Gods and demi-gods caused the birth of numerous

No	Name	Identification	Details
			Vaanaras and bears, to help Raama in his task of killing Raavana. It is usual to say 'Vaanara army' though the army comprises both Vaanaras and bears. But those Vaanaras are not common monkeys. They can assume the form they desire, they can reach any place. Sugreeva, Angada, Hanumaan, Sushena, Mynda, Dvidida, Vinatha, Shathabali, Panasa etc were some prominent Vaanara chiefs.
1861	Vaanara 2	an animal	( The name Vaanara/s as a proper noun refers to the Vaanara/s as a class, and as a common noun refers to a monkey/s in general.)Vaanara is an animal mentioned in the Raamaayanam. It is the monkey. Raama's army primarily consists of Vaanaras and Rikshas but those Vaanaras are not common monkeys.
1862	Vaarana	an animal	Vaarana is an animal mentioned in the Raamaayanam. It is the elephant.
1863	Vaaranaasi ( See Kaashi)	A city	Vaaranaasi is another name of the city of Kaashi, the capital city of Kaashi Province. Kaashi is one of the most sacred places in our country.
1864	Vaardhraanaasaka	an animal	Vaardhraanasaka is an animal mentioned in the Raamaayanam.
1865	Vaarunaasthram	An Asthram	Vaarunaasthram is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Raavana used this against Kubera. Lakshmana used this Asthram against Indrajith.
1866	Vaaruni (See Sura)	Deity of wine	Vaaruni is another name of Sura, the goddess of wines, who was born from the milk sea when it was churned for ambrosea. Sura or Vaaruni is considered Varuna's daughter. Hence her name 'Vaaruni', meaning , 'Varuna's daughter'. She was the goddess of toxic drinks. The gods gave her to the demons but th demons did not take her and hence became known as Asuras ( A=without, Sura) . The gods accepted Sura and they are since then known as Suras.
1867	Vaasanthi	a kind of flower plant	Vaasanthi is the name of certain floer plant mentioned in the Raamaayanam.
1868	Vaasava	Indra	Vaasava is another epithet of Indra.
1869	Vaasavi ( Vaali )	Vaali	Vaali is referred to as Vaasavi. Vaasavi means, " son of Vaasava " . Vaasava means "Indra ". Since Vaali was Indra's son, so he is referred to as Vaasavi.
1870	Vaasudeva	Vishnu	Vaasudeva is the name of an incarnation of divine sage Naaraayana, who himself is vishnu. A king named Nriga was cursed by two Braahmanas that he would become a chameleon and lie fallen ina deep ditch for several thousand years. They

No	Name	Identification	Details
			stipulated that Nriga would be relieved of that form when he would see Vaasudeva in the age of Dvaapara, when Naaraayana would descend onto earth as Vaasudeva, alongwith another divine sage Nara to free the earth from its burden of cruel and bad people.
1871	Vaasuki	A Naaga chief	Vaasuki is the king of Naagas. He is one of the Naaga chiefs that were born to Kashyapa and Kadru. Vaasuki resides in the nether world. Bhogavathi was his capital. Sugreeva mentioned this ruler of the nether world while describing the places in the south, to search around for Seetha. Raavana defeated him during his early campaigns.
1872	Vaathaapi	a demon	Vaathaapi was a demon. Ilvala was his brother. Both of them were powerful delluders. They devised a plan to kill Braahmanas. Vaathaapi would assume the form of a sheep and Ilvala would cook his meat to prepare food. Then, Ilvala would turn into a Braahmana and invite Braahmanas in a cultured tongue, to come for a Shraaddha ( rituals for the manes) feast. As the Braahmanas innocently accepted and attended the feast, Ilvala would serve the prepared meat to him. After completion of the feast, Ilvala would call for Vaathaapi, who would tear off the stomuchs of the Braahmanas and come out. That way, the demon brothers killed many sages and Braahmnanas. Unable to do anything to them, the sages invoked to Agasthya. Agasthya too pretended to be an ordinary Braahmana and attended the plotted feast. As usual, Ilvala called for Vaathaapi after the feast. But, to his surprise, nothing of the usual sort happened and Ilvala did not come out. Agasthya laughed and said to Ilvala that Vaathaapi was already digested in his stomuch and he reached his final abode. Ilvala turned furious and rushed towards Agasthya to kill him but the sage's shout made the demon burn into ashes. Thus, both the demon brothers met their end in Agasthya's hands.
1873	Vaavyam (Both Y-s are consonants.) (also named Prathanam )	An Asthram	Vaavyam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. Raama used this against the demons during Vishvaamithra's sacrifice, and against Kumbhakarna in the Lanka war. Lakshmana used against this Athikaaya.
1874	Vaayu (Y is consonant.)	Wind god	Vaayu is the wind god. He is one of the five gross elements. He is also the Lord of the corner

No	Name	Identification	Details
			direction north-west. Hanumaan was born from his gift to Anjana, a Vaanara lady. Vishvaamithra told Raama a story about Vaayu, how he asked Kushanaabha's fifty daughters to marry him, how he was rejected by them, how he made them all hump-backed, and how they were subsequently relieved of the deformation by a pious king named Brahmadaaththa. While Lakshmana was fighting with Athikaaya, Vaayu secretly conveyed to Lakshmana that Athikaaya's divine armour made him proof to any other missiles except Brahmaasthra and advised Lakshmana to employ that missile against him. During Raama's coronation, Vaayu brought him a gold neck-chain and a chain of pearls too, as gifts from Indra.
1875	Vaayubhakshas (Y is consonant.)	A kind of sages	Vaayubhakshakas are a kind of sages that Raama saw in the Dandaka forest. These sages subsist only on air.
1876	Vahni 1	Fire-god	(The name Vahni refers to Agni and a Vaanara.) Vahni is another epithet of Agni, the fire-god.
1877	Vahni 2	A Vanara	(The name Vahni refers to Agni and a Vaanara.) Vahni was a Vaanara chief. He joined Sugreeva with his ten troops of Vaanaras.
1878	Vajra 1 (masculine)	Bolt	(The name Vajra as masculine refers to Indra's bolt and a hill; as neuter refers to a missile and a common weapon.) Vajra is the name of Indra's bolt. He cut off the wings of the hills in ancient days.
1879	Vajra 2 (masculine)	a hill	(The name Vajra as masculine refers to Indra's bolt and a hill; as neuter refers to a missile and a common weapon.) Vajra is the name of a hill located to the west of Paariyaathra mountain in the west sea. Sugreeva mentioned this place as one of the places in the west to search around for Seetha. He described that it extended over a hundred Yojanams
1880	Vajrabhrith (Ri is vowel.)	Indra	Vajrabhrith is another epithet of Indra, the Lord of gods and the heaven. The word means , " He that holds the bolt ". The epithets like Vajrabhrith, Vajrahastha, Vajrapaani, Vajri etc are all similar.
1881	Vajradamshtra	a demon	Vajradamshtra was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vajradamshtra's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Vajradamshtra was one among the demons that claimed the ability to kill all the enemies alone by himself.

No	Name	Identification	Details
			Early in the war, he attacked Raama, alongwith many other fighters and fled defeated. Later in the war, Vajradamshttra was killed by Angada.
1882	Vajrahanu	a demon	Vajrahanu was a demon. He was Raavana's follower. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, he was one among the demons that claimed the ability to kill all the enemies alone by himself.
1883	Vajrajvaala	a demoness	Vajrajvaala was a demoness. She was the granddaughter of Vyrochana. She was given in marriage to Kumbhakarna. Kumbha and Nikumbha were her sons.
1884	Vajrakaaya (Y is consonant)	a demon	Vajrakaaya was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vajrakaaya's.
1885	Vajrakarshanam	A weapon	Vajrakarshanam is a weapon mentioned in Raamaayanam . Its details are not known but it might be a device to trap or catch and then to drag the opponent.
1886	Vajram 1 (neuter)	An Asthram	(The name Vajra as masculine refers to Indra's bolt and a hill; as neuter refers to a missile and a common weapon.) Vajram is one of the Asthrams ie missiles mentioned in Raamaayanam. Vishvaamithra once used this against Vasishtha but it was in vain.
1887	Vajram 2 (neuter)	A weapon	(The name Vajra as masculine refers to Indra's bolt and a hill; as neuter refers to a missile and a common weapon.) Vajram is one of the weapons mentioned in Raamaayanam. Its nature is not known now. Also, there is another weapon named Vajrakarshanam that Raamaayanam mentions. It is not clear if Vajram and Vajrakarshanam are the same .
1888	Vajramushti	a demon	Vajramushti was a demon. He was one of the seven sons of Maalyavaan and Sundari. Vajramushti was Raavana's follower. He fought with Mynda and was killed, early in the war.
1889	Vajrapaani (See Indra)	Indra	Vajrapaani is another epithet of Indra, the Lord of gods and the heaven. The word means , " He that bears the bolt" . The epithets like Vajrabhrit, Vajrahastha, Vajrapaani, Vajri etc are all similar.
1890	Vajri (See Indra)	Indra	Vajri is another epithet of Indra, the Lord of gods and the heaven. The word means , " One holding the bolt ". The epithets like Vajrabhrit, Vajrahastha, Vajrapaani, Vajri etc are all similar.
1891	Vakrathunda	an animal	Vakrathunda is a water-animal mentioned in the Raamaayanam. It is a kind of fish.
1892	Vakula	a kind of tree	Vakula is the name of certain tree mentioned in



No	Name	Identification	Details
			the Raamaayanam.
1893	Valeemukha	A Vaanara	Valeemukha was a Vaanara. He was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvidida, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1894	Vamsha 1	A musical instrument	( The name Vamsha refers to the flute and the bamboo.) Vamsha or Venu is a musical instrument mentioned in the Raamaayanam. It is a pipe-type instrument, played by blowing air into and delivering notes by regulation of sound through holes.
1895	Vamsha 2	a kind of bamboo	( The name Vamsha refers to the flute and the bamboo.) Vamsha is the name of certain kind of bamboo mentioned in the Raamaayanam.
1896	Vanaayu (Y is consonant.)	a province	Vanaayu is the name of a province. It is mentioned as a source of best class steeds. Also, Sindhu, Baahleeka and Kaambhoja were known for their horses.
1897	Vandi 1 Or Vandis ( See Maagadhas too)	a bard	( The name Vandi as a proper noun refers to a scholar and as a common noun refers to a class of bards.) Vandis and Maagadhas are those staff in royal houses whose job is to praise the kings to please them. Usually, they sing the fame of the king and his lineage early in the morning to wake him up with those songs. The purpose is to constantly remind him of the legacy he hails from and its dignity he should keep up. All such staff are in general referred to as Vythaalikas ie ' those who wake up.'
1898	Vandi 2	A scholar	( The name Vandi as a proper noun refers to a scholar and as a common noun refers to a class of bards.) Vandi was a scholar. Once he took part in philosophical debates held in Janaka's court. A sage named Kahola ( or Ekapaada) too participated in those debates and lost to Vandi. As per the condition of the debates, Vandi kept Kahola confined under a water base. Later, Kahola's son Ashtaavakra defeated Vandi and secured his father's freedom.
1899	Vanga	a Province	Vanga is the name of a province. Dasharatha mentioned it as one of the provinces under his control. Sugreeva mentioned it among the places in the east and also in the south , to search

No	Name	Identification	Details
			around for Seetha. Maybe, Vanga province then extended from east to south, or another province of the same name Vanga is in the south too .
1900	Vanjula	a kind of tree	Vanjula is the name of certain tree mentioned in the Raamaayanam.
1901	Vara 1	deity of a divine treasure	(The name Vara refers to a divine treasure and the deity of that treasure too.) Vara is one of the nine presiding deities of the divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1902	Vara 2	a divine treasure	(The name Vara refers to a divine treasure and the deity of that treasure too.) Vara is one of the nine divine treasures under control of Kubera, the lord of wealth and the north direction too. The nine treasures are - Padma, Shankha, Mahaapadma, Makara, Kachchapa, Neela, Vara, Kunda and Mukunda. Each treasure has its own deity with the same name as the treasure.
1903	Varaaha 1	a mountain	(The name Varaaha refers to a hill and an animal.) Varaaha is a mountain located to west of mount Paariyaathra and mount Chakravaan in the western sea. A city named Praagjyothisham was there on that hill once and a demon named Naraka ruled it. Sugreeva mentioned this mountain as one of the places in the west to search around for Seetha.
1904	Varaaha 2	an animal	(The name Varaaha refers to a hill and an animal.) Varaaha is an animal mentioned in the Raamaayanam. It is the pig/boar. One of Vishnu's incarnations bears the form of a boar hence the incarnation is named Varaahaavathara (Varaaha=boar, Avathara=incarnation).
1905	Varada	A river	Varada is the name of a river. Sugreeva mentioned it among the places in the south , to search around for Seetha.
1906	Varana 1	A deity of missile	(The name Varana refers to a deity and a tree.) Varana is the ruling deity for withdrawal of the Astham Sheetheshu ( pertaining to Manu) which is one of the Asthrams that Vishvaamithra awarded to Raama.
1907	Varana 2	a kind of tree	(The name Varana refers to a deity and a tree.) Varana is the name of certain tree mentioned in the Raamaayanam.
1908	Vardhamaanam	a house	Vardhamaanam is the name of such a building without an entry in its south side. Vaalmeeki described that Hanumaan saw many

No	Name	Identification	Details
			Vardhamaanam houses in Lanka. Or, it can be interpreted as 'a building under construction' but it does not look better.
1909	Varma	an armour	Varma is an armour worn around the body of a warrior to protect from opponent's shots.
1910	Varootham	A village	Varootham is the name of a town on the banks of Ganga. Bharatha and Shathrughna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1911	Varsha	a season in year	Varsha is the third of the six seasons in a year. It is the season of rains . The twelve lunar months of the year from Chythram to Phaalgunam are divided into six seasons, each season spanning two months. The division is thus :- Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira . During the rainy season, Raama lived on the Prasravana hill near Kishkindha, stipulating that Sugreeva should commence his efforts to trace Seetha soon after the rainy season was over. In Raamaayanam, the rainy season too is beautifully described like other seasons.
1912	Varshanam	An Asthram	Varshanam is one of the Asthrams that Vishvaamithra awarded to Raama.
1913	Varuna 1	a God	( The name Varuna refers to a god and a tree.) Varuna is the Lord of the cardinal direction West. He is also the Lord of waters. Varuna is also referred to as Prachethas (different from a Prajaapathi of the same name). Varuna caused the birth of a Vaanara named Sushena to help Raama's cause in future years. Raavana attacked Varuna's abode in his absence. He defeated Varuna's armies, sons and grandsons, and declared himself victorious.
1914	Varuna 2	a kind of tree	( The name Varuna refers to a god and a tree.) Varuna is the name of certain tree mentioned in the Raamaayanam.
1915	Varunapaasha	An Asthram,	Varunapaasha is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1916	Vasantha	a season in year	Vasantha is the first of the six seasons in a year. It is the season for the trees to blossm afresh. The twelve lunar months of the year from Chythram to Phaalgunam are divided into six seasons, each

No	Name	Identification	Details
			season spanning for two months. The division is - Chythram and Vyshaakham - Vasantha; Jyeshtham and Aashaadham - Greeshma; Shraavanam and Bhaadrapadam - Varshaa; Aashvayujam and Kaarthikam - Sharath; Maargasheersham and Pushyam - Hemantha; Maagham and Phaalgunam - Shishira .
1917	Vashat	a chant	Vashat is the chanting word uttered while offering oblations to some deities in sacrifices. This chant is also referred to as Vashatkaara. ( Remember, a sage too is named Vashatkaara.)
1918	Vashatkaara	a sage	Vashatkaara was one of the sages that Budha called to help Ila in regaining his lost male form. The sages that were called then were - Chyavana, Arishtanemi, Pramodana, Modakara, Durvaasas, Pulasthya, Krathu, Vashatkaara, Omkaara. They all made Ila perform Ashvamedham in propitiation of Shiva. King Samvartha too helped in this sacrifice. ( Note that the chant Vashat is also referred to as Vashatkaara.)
1919	Vasishtha 1	A sage	( The name Vasishtha refers to a sage and one of The Septet of Sages too.) Vasishtha was a great sage. He was the preceptor of Dasharatha and his ancestors for many generations. He was a trace of Vasishtha, the one among The Septet of Sages. When Vishvaamithra was a king, he abused Vasishtha and met with an utter defeat from Vasishtha's powers . That made him covetous of the status of Brahmarshi like Vasishtha and took to penances. Finally, he obtained Vasishtha's approval for his Brahmarshi status . Though there was once thus a rift between Vishvaamithra and Vasishtha, that never played any role thereafter. As a teacher, Vasishtha taught Vedas and archery to Raama and his brothers. He played an important role in every incident at Ayodhya. He supervised the arrangements for Dasharatha's Ashvamedham and Puthrakaama sacrifices. He encouraged Dasharatha to send Raama with vishvaamithra. He went to Mithila alongwith Dasharatha for Raama's marriage. He supervised the arrangements for Raama's coronation as Crown-Prince. He was one among the elders that decided things after Dasharatha's death. Vasishtha sent messengers to Bharatha to recall him. He went to Raama to Chithrakoota alongwith Bharatha to plead Raama to return to Ayodhya. After Raama's return from the exile, Vasishtha himself conducted Raama's coronation

No	Name	Identification	Details
			alongwith Vaamadeva, Jaabaali, Kaashyapa, Kaathyaayana, Suyajna, Gouthama and Vijaya. Vasishtha was present in Raama's court usually. Raama consulted him on the issue of the premature death of a Braahmana boy. Vasishtha too was present along with other sages when Seetha took her vow before Raama in his sacrifice hall and then disappeared into the earth.
1920	Vasishtha 2	a sage	( The name Vasishtha refers to a sage and one of The Septet of Sages too.) Vasishtha was one sages among the seven sages known as Sapthrshis ie The Septet of The Sages. Dasharatha's preceptor, sage Vasishtha was a trace of this great divine sage. It was mentioned that the seven sages went to see Raama after his coronation. The Seven Sages or Saptharshis ( Saptha=seven, Rishis=sages) are - Vasishtha, Vishvaamithra, Kashyapa , Athri, Bharadvaaja, Gouthama and Jamadagni.
1921	Vasu 1	Any of the eight gods Vasus	( The name Vasu refers to a god and two kings.) Vasus are a group of eight gods. Any one among them is referred to as Vasu. Brahma extolled Raama after the war while asserting Seetha's purity to him, that Raama himself was the vasu named Rithudhaama among the eight Vasus.
1922	Vasu 2	a king	( The name Vasu refers to a god and two kings.) Vasu was a king. He was Nriga's son. When Nriga was cursed by two Braahmanas to turn into a chameleon, Nriga made arrangements for his living as a chameleon and entrusted his kingdom to his son Vasu.
1923	Vasu 3	a king	( The name Vasu refers to a god and two kings.) Vasu was Kusha's son and Vishvaamithra's great-grandfather. He founded the city of Girivrajam. (There are two different cities named Girivrajam , either having an alternative name as Raajagriham, one in Kekaya province and one in Magadha province ; Vasu was founder of Girivrajam city in Magadha province.) Vishvaamithra himself told Raama about his own lineage, mentioning the sequence as - Brahma-Kusha - Kushaamba, Kushanaabha Aadhoortharajas and Vasu ; Kushanaabha-Gaadhi-Vishvaamithra.
1924	Vasudha	Gandharva lady	Vasudha was a Gandharva lady. Narmada was her mother. Kethumathi and Sundari were Vasudha's sisters. Vasudha was wife of demon Maali. She gave birth to four sons named Anila, Anala, Hara and Sampaathi. These four sons later became Vibheeshana's followers and remained with him

No	Name	Identification	Details
			when he joined Raama.
1925	Vasus	A group of gods	Vasus are a group of gods. According to Raamaayanam, they are born to Kashyapa and one of his wives Adithi. They are eight in number. Any one of this group is referred to as Vasu. These are the third group of gods. Twelve Aadithyas, eleven Rudras, eight Vasus and two Ashvis, all count up to thirty three Gods, according to one tradition.
1926	Vasvoukasaara	Alaka city	Vasvoukasaara is another name to the city of Alaka, abode of Kubera, in the north.
1927	Vathsa 1	A Province	(The name Vathsa refers to a province and an animal too.) Vathsa is the name of a province. Raama passed by this land during his journey to Dandaka forest on exile.
1928	Vathsa 2	an animal	(The name Vathsa refers to a province and an animal too.) Vathsa is an animal mentioned in the Raamaayanam. It is the calf of a cow.
1929	Vathsadhantha	a kind of arrow	Vathsadhantha is a type of arrow mentioned in Raamaayanam.
1930	Veda	Ancient Books of knowledge	Vedas of our country are the first books in human library. Originally there was one Veda as a whole with various types of hymns. As a matter of routine, at the end every Dvaapara Age, Vishnu's incarnation bifurcates the Vedas for the use of the then less intellectual humans, thus dividing the Vedas as four, namely, Rik, Yajus, Saama and Atharva. Each Veda has its four sections - Samhitha, Braahmana, Aaranyaka and Upanishath.
1931	Vedaangas	six appendices to Vedas	Vedaangas are the supplements to the Vedas, but not their integral parts. There are six supplements to the four Vedas, each supplement dealing with a different subject. The six Vedaangas are - Shiksha (Pronunciation and Phonetics), Vyaakaranam (Grammer), Niruktham (Vedic definitions and dictionary), Kalpam (The formulae to construct altars and perform sacrifices), Jyouthisham (Astrology and Astronomy), and Chandas (meter). It is the bounded duty of a Braahmana to pursue the study of the four Vedas and six Vedangas.
1932	Vedashruthi	A river	Vedashruthi is the name of a river. Raama crossed this river while going on exile.
1933	Vedavathi	A divine lady	Vedavathi was daughter of Kushadhvaja (who was Brihaspathi's son, different from Seetha's uncle Kushadhvaja). Maalaavathi was her mother. Kushadhvaja wanted to give Vedavathi in marriage to Vishnu. A demon named Dambhu asked for Vedavathi but her father rejected his

No	Name	Identification	Details
			request. Dambhu killed Kushadhvaja when he was asleep. Vedavathi was in her penances desiring to become Vishnu's wife. Raavana saw her once and asked her to marry him and resorted to force when she rejected. Vedavathi cursed Raavana that she would take birth as a human woman and cause his death and burnt herself into ashes. She later was born as Seetha and caused Raavana's destruction. Raavana once disclosed to his followers all the curses that he incurred, including this.
1934	Veena	A musical instrument	Veena is a musical instrument mentioned in the Raamaayanam. It is a stringed instrument, played by tapping its strings with fingers of one hand and pressing on the vibrating strings with the fingers of the other hand. Raamaayanam did not say, but the tradition says that Raavana invented a kind of Veena which was called Raavana-Veena after his name. Raamaayanam only said that Raavana sang the musical hymns of the Sama Veda for a thousand years, but tradition also says that Raavana was a great musician too.
1935	Veera	Poetry sentiment. Heroism	Veera is a sentiment maintained in poetical work. The underlying prime feeling is 'enthusiasm'.
1936	Veerabaahu	A Vaanara	Veerabaahu was a Vaanara. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Veerabaahu's. In the Lanka war, Veerabaahu, Subaahu and Nala occupied posts on the walls of Lanka's fort and set up camps.
1937	Veeramathsya (Y is consonsnt.)	A Province	Veeramathsya is the name of a province. Bharatha and Shathrughna passed by this palce during their return journey to Ayodhya from Kekaya, on being recalled after Dasharatha's death.
1938	Veerasaha or Mithrasaha or Soudasa or Kalmaashapaada	An ancient king	Veerasaha was an ancient king of the Solar dynasty. He was also known as Kalmaashapaada or Mithrasaha or Veerasaha. His original name was Pravridha. His queen Madayanthi was a pious and famous Pathivratha. Seetha mentioned Madayanthi's name while saying that she was as unseverable from Raama as Madayanthi was from Soudaasa. Seetha then mentioned such famous couples as Agasthya and Lopaamudra, Soudaasa and Madayanthi, Nala and Damayanthi, Indra and Shachi, Vasishtha and Arundhathi, Chandra and Rohini, Chyavana and Sukanya, Sathyavaan and Saavithri, and Kapila and

No	Name	Identification	Details
			Shreemathi. Vaalmeeki told Soudasa's story to Shathrugna while Shathrugna stayed at the sage's hermitage on his way to Madhupuram to kill Lavana. Soudasa was to live as a demon for twelve years due to Vasishtha's curse.
1939	Vegadarshi	A Vaanara	Vegadarshi was a Vaanara chief. In the marching army of the Vaanaras, he was placed in the rear planks alongwith Sugreeva, Jaambavaan and Sushena. Raavana's spy Shaardoola told Raavana about this Vaanara that the three Vaanaras Sumukha, Vegadarshi and Durmukha were created by Brahma for helping Raama against the demons.
1940	Venu 1	a kind of bamboo	( The name Venu refers to a musical instrument and bamboo.) Venu is the name of certain bamboo mentioned in the Raamaayanam.
1941	Venu 2	A musical instrument	( The name Venu refers to a musical instrument and bamboo.) Venu is a musical instrument mentioned in the Raamaayanam. It is a kind of flute. Venu or flute is basically a long tube with holes alongside. It is played by blowing air into it from mouth through one end, and delivering notes by regulation of the sounds by closing or disclosing the holes with fingers.
1942	Vethasa	a kind of small plant	Vethasa is the name of certain small plant mentioned in the Raamaayanam.
1943	Vethra	a kind of tree	Vethra is the name of certain tree mentioned in the Raamaayanam.
1944	Vibhaavasuv	Fire-god	Vibhaavasuv is another epithet of Agni, the fire-god. But, the word Vibhaavasuv also denotes the sun god.
1945	Vibhandaka or Vibhaandaka	A sage	Vibhandaka was a sage. He was Kashyapa's son Rishyashringa's father. Rishyashringa was husband of Shaantha who was Dasharatha's daughter but was given as an adopted daughter to the Anga king Romapaada. Rishyashringa conducted Dasharatha's Puthreya sacrifice.
1946	Vibudheshvara	Indra	Vibudheshvara is an epithet of Indra. Vibudheshvara means "Lord of Gods " ( Vibudha=gods, Eeshvara= Lord).
1947	Vibheeshana	A demon	Vibheeshana was a demon. He was son of Vishravas and younger brother of Raavana and Kumbhakarna. Despite being a demon, vibheeshana was not cruel. He pleased Brahma with penance and obtained boons that he should master Brahmaasthram and that his mind should stick to Dharma. Vibheeshana prevailed upon Raavana to restore Seetha to Raama for peace but Raavana did not mind his words. Vibheeshana left Raavana to defect to Raama's



No	Name	Identification	Details
			side just before the war and succeeded Raavana to Lanka's throne. While searching for Seetha, Hanumaan saw residences of many demons, including Vibheeshana. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan spared his house alone. Vibheeshana helped Raama in many ways in the war by disclosing the dellusions created by the demons. He was instrumental in indrajith's fall. He accompanied Raama to Ayodhya for Raama's coronation and returned after some time. Vibheeshana is considered to be one of the seven immortals, namely, Ashvaththaama, Bali, Vyaasa, Kripa, Hanumaan, Parashuraama and Vibheeshana.
1948	Vibheethaka	a kind of tree	Vibheethaka is the name of certain tree mentioned in the Raamaayanam. It is believed that Kali stays in these trees, hence its name Kalivriksha ( Vriksha=tree).
1949	Vibudha	Janaka's ancestor	Vibudha was one of Janaka's ancestors. His father was Devameedha and son was Maheedhraka.
1950	Vidarbha	A Province	Vidarbha is the name of a province. Sugreeva mentioned it mong the places in the south, to search around for Seetha. Seetha cited the name Damayanthi or Bhymi , who was an ancient princess of Vidarbha. A story of an ancient Vidarbha king Svetha is decribed in the Uththarakaanda.
1951	Videha	A Province	Videha is the name of a province. King Seeradhvaja or Janaka was its ruler at the time of Raamaayanam. Mithila was then the capital of this province. Vishvaamithra took Raama and Lakshmana to Mithila, where Raama broke Shiva's bow and won Seetha's hand. Thus, the importance of Videha in Raamaayanam is that it is Seetha's homeland. The Videha province correponds to the eastern part of present Bihar state and borders of present Nepal. Rulers of Videha province are referred to as Videha and Janaka. Sugreeva mentioned Videha among the places in the East, to search around for Seetha.
1952	Vidhaatha	An Aadithya	(Note: The name Vidhaatha and Dhaatha usually refer to Brahma, unless the context clears otherwise. Also, observe the slight difference between the spellings Vidhaatha and Vidhootha.) Vidhaatha is the name of one of the tweleve Aadithyas. Also, the word indicates Brahma.
1953	Vidhootha	A deity of missile	(Observe the slight difference between the spellings Vidhaatha and Vidhootha.) Vidhootha is

No	Name	Identification	Details
			the ruling deity for withdrawal of the Asthram Madanam ( also named Manmathaasthram) which is one of the Asthrams that Vishvaamithra awarded to Raama.
1954	Vidyaadhara/s (Y is consonant.)	a Demi-god	Vidyaadharas are a demi-god class. They possess ( Dhara=hold ) all kinds of sciences (Vidya). Indra is their Lord. Their prime duty is to please the Gods with their performances. It is said that the Asthram or sword named Nandanam that Vishvaamithra awarded to Raama was Vydyaadharam ie 'pertaining to Vidyaadharas'.
1955	Vidyuddamshttra (Y is consonant.)	A Vaanara	Vidyuddamshttra was one among the Vaanaras. He was mentioned as one among the Vanaras that were hurt by Indrajith in the war. He became well alongwith others , from the medicines Hanumaan brought from Oshadhigiri in the Himaalayas.
1956	Vidyudroopa (Y is consonant.)	a demon	Vidyudroopa was a demon. He was Raavana's follower. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vidyudroopa's.
1957	Vidyujjihva 1 (Y is consonant.)	a demon	( There were two demonsnamed Vidyujjihva.) Vidyujjihva was a demon. He was husband of Shoorpanakha. He was accidentally killed by Raavana in a war with the Kaalakeyas. Another demon named Vidyujjihva was different,whose residence Hanumaan saw in Lanka while he was searching for Seetha and burnt down to ashes while burning the buildings in Lanka with the fire that the demons put to his tail.
1958	Vidyujjihva 2 (Y is consonant.)	a demon	( There were two demonsnamed Vidyujjihva.) Vidyujjihva was a demon. He was Raavana's follower. Whlle searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vidyujjihva's. at Raavana's order, Vidyujjihva created a head and a bow that looked like Raama's, to delude Seetha that Raama was killed in the war. But, Vibheeshana's wife Sarama privately explained the truth to Seetha and consoled her. There was another demon named Vidyujjihva who was Shoorpanakha's husband whom Raavana killed long back in a war with the Kaalakeyas.
1959	Vidyunmaali 1 (Y is consonant.)	A Vaanara	( The name Vidyunmaali refers to a Vaanara and a demon.) Vidyunmaali was a Vaanara. While going to Sugreeva to remind his promise for searching Seetha, Lakshmana saw the residences of many prominent Vaanaras, including Vidyunmaali's.

No	Name	Identification	Details
1960	Vidyunmaali 2 (Y is consonant.)	a demon	( The name Vidyunmaali refers to a Vaanara and a demon.) Vidyunmaali was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vidyunmaali's. Early in the war, Vidyunmaali fought with Sushena and was killed.
1961	Vidyuthkesha (Y is consonant.)	a demon	Vidyuthkesha was a demon. He was the son of the demon Hethi and his wife Bhaya. Vidyuthkesha married Sandhya's daughter Saalakatankata and got a son named Sukesha. From Sukesha onwards, the race of demons developed both in number and power.
1962	Vighana	a demon	Vighana was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vighana's.
1963	Vihaaras	Vaanaras' group	Vihaaras were the Vaanaras under control of the Vaanara chief Kumuda. Vihaaras numbered to 1 40 000. They all lived on a hill named Saalveya.
1964	Vihangama	A demon	Vihangama was a demon. He was one of the fourteen leaders of Khara's army. Vihangama fought with Raama in Janasthaanam battle and was killed alongwith all others.
1965	Vijaya 1	Dasharatha's counsel	( The name Vijaya refers to a counsel, a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya was one of the eight counsels of Dasharatha. Some of them worked for Raama too. The eight counsels were - Dhrishti, Jayantha, Vijaya, Arthasaadhaka, Ashoka, Manthrapaala, Siddhaartha and Sumanthra.
1966	Vijaya 2	One of the messengers sent to Kekaya to recall Bharatha	( The name Vijaya refers to a counsel, a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya was one of the messengers that Vasishtha sent to Bharatha to recall him after Dasharatha's death. Siddhaartha, Vijaya, Jayantha, Ashoka and Nandana were the messengers. Note that the first four names coincide with those of Dasharatha's ministers but they were different.
1967	Vijaya 3	a Vaanara	( The name Vijaya refers to a counsel, a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya was one of the Vaanaras that were sent to the south under Angada's leadership, to search for Seetha. The prominent ones in the team were - Angada, Jaambavaan, Hanumaan, Neela, Mynda, Dvidida, Gaja, Gavaya, Gavaaksha, Gandhamaadana, Suhothra, Sharaari, Sharagulma, Rishabha, Vijaya,

No	Name	Identification	Details
			Ulkaamukha, Asanga, Sushena ( other than Vaali's father-in-law).
1968	Vijaya 4	a priest	( The name Vijaya refers to a counsel,a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya was one of Dasharatha's priests.He took part in Raama's coronation alongwith Vasishtha, Jaabaali, Vaamadeva, Kaashyapa, Kaathyaayana, Suyajna and Gouthama.
1969	Vijaya 5	a clown and entertainer	( The name Vijaya refers to a counsel,a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya was one of Raama's clowns and entertainers . They were Vijaya, Madhumaththa, Kaashyapa, Pingala, Koota, Suraaja, Kaaliya, Bhadra, Danthavakthra and Sumaagadha . Of them, Bhadra reported to Raama about the talk of the people in the town regarding Seetha. That led Raama to decide to banish Seetha.
1970	Vijaya 6 ( See Vinda)	a time of the day	( The name Vijaya refers to a counsel,a messenger, a Vaanara, a priest, a clown, and a certain part of the day time.) Vijaya or Vinda is the name of a particular part, ie the eleventh one, of the daytime. A day is divided into fifteen Muhoorthas each spanning 48 minutes. They are named as - Roudra, Shvetha, Mythra, Saarabhata, Saavithra, Vyshvadeva, Gaandharva, Kuthapa, Rouhina, Thilaka, Vijaya, Nyrritha, Shambara, Vaaruna and Bhaga. The eleventh one, Vijaya is also named 'Vinda'. Jataayu told Raama that Raavana abducted Seetha during the Vinda Muhoortha, which means that he would be in trouble.
1971	Vikarni	an arrow	Vikarni is a kind of arrow that is mentioned in the Raamaayanam.
1972	Vikata 1 (male)	a demon	(The name Vikata as masculine refers to a demon and as feminine refers to a demoness.) Vikata was a demon. He was one of the eleven sons of Sumaali and Kethumathi. Like all his brothers, Vikata was Raavana's uncle and counsel. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Vikata's. While encouraging the Vaanaras against Indrajith, quoting the many demons that were already killed, Vibheeshana mentioned Vikata too. While showing the various places on the ground to Seetha from the flier Pushpakam, Raama showed a particular place in the war-filed mentioning that the demon Vikata was killed

No	Name	Identification	Details
			there by Angada. It is not clear if all these three demons named Vikata were the same.
1973	Vikata 2 (female)	a demoness	(The name Vikata as masculine refers to a demon and as feminine refers to a demoness.) Vikata was one of the demonesses that threatened Seetha with danger if Seetha did not marry Raavana within the time allowed.
1974	Vikreetha	a Prajaapathi	Vikreetha was one of the progenitors of the creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
1975	Vikukshi	Raama's ancestor	Vikukshi was one of Raama's ancestors. His father was Kukshi and son was Baana.
1976	Vilaapanam	An Asthram	Vilaapanam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
1977	Vimaanam	a flier	Vimaanam is the word used to describe a flier. The word Vimaanam means 'that resembles a bird' (Vi=bird, Maanam=measure). Pushpakam is the well-known flier in Raamaayanam. It is often described that the celestial beings move around by their fliers. The word Vimaanam also denotes the multi-storied tower of a temple or a palace.
1978	Vimala	A deity of missile	Vimala is the ruling deity for withdrawal of the two Asthrams Vishnu-Shakthi and Shivashakthi which is one of the Asthrams that Vishvaamithra awarded to Raama.
1979	Vimukha	a sage	Vimukha was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva (son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya, Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoumya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north. Here, Athri, Vasishtha, Vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
1980	Vinatha 1 (female)	a mother of creation	(The name Vinatha as feminine refers to one of the mothers of creation and a demoness; as masculine refers to a Vaanara.) Vinatha was daughter of Natha whose mother Shuki was one of the five daughters of Kashyapa and his wife

No	Name	Identification	Details
			Thaamra. Vinatha was the mother of the bird lords Aruna and Garuda ( Note that the details of Vinatha differ from those given in Mahaabhaaratham.). Aruna or Anooru had two sons, Sampaathi and Jataayu.
1981	Vinatha 2 (male)	A Vaanara chief	( The name Vinatha as feminine refers to one of the mothers of creation and a demoness; as masculine refers to a Vaanara.) Vinatha was a Vaanara chief. He lived on the shores of river Parnaasa with his force of sixty lakh Vaanaras. He was the leader of the team of Vaanaras that went to the east, in search of Seetha. He completed his search and returned , unsuccessful though, to Sugreeva within the time-frame of one month. Vinatha was one of the Vaanaras that attended the ceremony of Raama's coronation and lived thereafter in Ayodhya for one year. The Vaanaras that were mentioned to have been honoured by Raama then and to have lived in Ayodhya were - Sugreeva, Angada, Hanumaan, Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mynda, Dvividu, Jaambavaan, Gavaaksha, Vinatha, Dhoomra, Valeemukha, Prajangha, Sannaada, Dareemukha, Dadhimukha and Indrajaaanu .
1982	Vinatha 3 (female)	A demoness	( The name Vinatha as feminine refers to one of the mothers of creation and a demoness; as masculine refers to a Vaanara.) Vinatha was a demoness. She was Raavana's servants that guarded Seetha in the Ashokavanam. After Raavana threatened Seetha with dire consequences if she would not marry him within the time that he allowed and left for his palace, Vinatha further threatened Seetha and forced her to marry Raavana.
1983	Vinatham	A town	Vinatham is the name of a town. Bharatha and Shathrugna passed by this place during their return journey to Ayodhya from Kekaya , on being recalled after Dasharatha's death.
1984	Vinda (See Vijaya 6)	a time of the day	Vinda or Vijaya is the name of a particular section, ie, the eleventh one, of the daytime. A day is divided into fifteen Muhoorthas each spanning 48 minutes. They are named as - Roudra, svetha, Mythra, Saarabhata, Saavithra, Vyshvadeva, Gaandharva, Kuthapa, Rouhina, Thilaka, Vijaya, Nyrritha, Shambara, Vaaruna and Bhaga. The eleventh one, Vijaya is also named 'Vinda'. Jataayu told Raama that Raavana abducted Seetha during the Vinda Muhoortha, which means that he would be in trouble.

No	Name	Identification	Details
1985	Vindhya (Y is consonant.)	A mountain	Vindhya is a mountain in the central part of Bhaaratham. When it rose higher and higher to hinder the sun, Agasthya humbled it down to ground level. Sugreeva ordered Hanumaan to send envoys to summon all the Vaanaras on the Vindhya mountain to come to serve Raama's cause. Sugreeva mentioned Vindhya among the places in the south, to search around for Seetha. The Vaanara chief Rambha lived on the Vindhya hills and also on the hills Krishnagiri and Sudarshana.
1986	Vipaasha	a River	Vipaasha is the name of a river. The messengers of Vasishtha sent to Kekaya to recall Bhartha, passed by this during their journey to the Kekaya capital city, Raajagriham.
1987	Vipaatha (TH is hard T.)	a kind of arrow	Vipaatha is a type of arrow mentioned in Raamaayanam.
1988	Vipanchi	A musical instrument	Vipanchi is a musical instrument mentioned in the Raamaayanam. It is a harp-type stringed instrument, played by tapping its strings.
1989	Viprachiththi	a demon	Viprachiththi was an ancient demon. Simhika was his wife. Andhaka was his son. Andhaka was killed by Shiva at Svethaaranyam near confluence of river Kaaveri and the sea.
1990	Viraadha ( See Thumburu also.)	A demon	Viraadha was a demon. Originally, he was a Gandharva named Thumburu. Jaya was his father and Shathahrada was his mother. Thumburu got a boon from Brahma that he should not be killed by any one or with any weapon. He turned into a demon due to Kubera's curse, with a remedy that he would be relieved of the curse when he met his end in Raama's hands. When Raama, Seeta and Lakshmana entered the Dandaka forest, Viraadha accosted them and carried away seetha. In the fight followed, Viraadha identified Raama and told about his boon and asked to burry him in a pit. He also suggested to Raama to meet sage Sharabhanga. Raama killed and burried Viraadha and saved Seetha. Death in Raama's hands ended the curse. Later, Raama met sage Sharabhanga.
1991	Virochana	A Demon	Virochana was a demon. He was Prahlada's son. Virochana's son was the famous Bali.
1992	Viroopaaksha 1	A Demon	( There were two demons and a cardinal elephant named Viroopaaksha.) Viroopaaksha was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including his. Viroopaaksha was one of the five warriors that were sent to Ashokavanam to capture Hanumaan

No	Name	Identification	Details
			whom Hanumaan Killed. The five demon fighters were - Viroopaaksha, Yoopaaksha, Durdhara, Praghasa and Bhaasakarna .
1993	Viroopaaksha 2	A Demon	( There were two demons and a cardinal elephant named Viroopaaksha.) Viroopaaksha was a demon. He was one of the seven sons of Maalyavaan and Sundari. He was Raavana's uncle and follower too. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including his. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Viroopaaksha was one among the demons that claimed the ability to kill all the enemies alone by himself. Viroopaaksha fought with Lakshmana early in the war. Later, Viroopaaksha followed Raavana when he went to the final battle and was killed by Sugreeva.
1994	Viroopaaksha 3	A cardinal elephant	( There were two demons and a cardinal elephant named Viroopaaksha.) Viroopaaksha is the name of a divine elephant that bears the load of the earth. Sagara's sons saw this elephant while digging down the earth. It is said that earthquakes occur whenever it shakes its head, feeling tired under the weight of the earth.
1995	Viruchi	A deity of missile	Viruchi is the ruling deity for withdrawal of the Astham Prashamanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
1996	Vishaakha	A star	Vishaakha is the sixteenth of the twenty seven stars. Raama said that it was the star of his dynasty and he observed that the star was very bright and the star of the demons, Moola, was very dim, on the day of their starting for Lanka.
1997	Vishaala 1 (masculine)	A king	( The name Vishaala as masculine refers to a king and as feminine refers to a city. However, the city is also referred to as Vishaalam as neuter.) Vishaala was a king from Soorya dynasty. His father was Ikshvaaku and mother was Alambusa. Vishaala founded the city of Vishaala at a place named Kushaplavanam on the banks of river Ganga. Vishvaamithra told Raama about him while talking about sumathi, the then ruler of Vishaala city.
1998	Vishaala 2 (feminine)	A city	( The name Vishaala as masculine refers to a king and as feminine refers to a city. However, the city is also referred to as Vishaalam as neuter.) Vishaala or Vishaalam is the name of a city. It was built by Vishaala who was son of king Ikshvaaku and an Apsaras named Alambusa. This city was on the northern shore of Ganga. It was also referred to as Vishaalam. Vishvaamithra told



No	Name	Identification	Details
			Raama about this city and its then ruler Sumathi.
1999	Vishaalam (neuter) (See Vishaala 2)	a city	( The name Vishaala as masculine refers to a king and as feminine refers to a city. However, the city is also referred to as Vishaalam as neuter.) Vishaalam or Vishaala is the name of a city . It was built by a king Vishaala who was son of Ikshvaaku and an Apsaras named Alambusa. This city was on the northern shore of Ganga.It was also referred to s Vishaala. Vishvaamithra told Raama about this city and its then ruler Sumathi.
2000	Vishalya or Vishalyakarani 1 (Y is consonant.)	a medicinal herb	Vishalya or Vishalyakarani is a medicinal plant. When Raama and Lakshmana were lying fainted and tied by Indrajith's serpent-bonds, Sushena told that the medicines Sanjeevakarani and Vishalya or Vishalyakarani existing on the Drona and Chandra hills in the Himaalayas were needed to make them free from the bond. meanwhile, Garuda came there and the serpents ran for their leaves, freeing Raama and Lakshmana from their terrible bond. Later , when Indrajith again hurt all Vaanaras including Raama and Lakshmana making them fall fainted, Jaambavaan told Hanumaan to bring four medicinal herbs from the hill Oshadhigiri in Himaalayas. The four herbs are - Mrithasanjeevani, Saavarnyakarani, Vishalya karani and Sandhaanakarani.
2001	Vishalyakarani 1 or Vishalya (Y is consonant.)	a medicinal herb	( The name Vishalyakarani refers to a medicinal herb in himaalayas and an ordinary sanctified herb too.) Vishalyakarani or Vishalya is a medicinal plant. When Raama and Lakshmana were lying fainted and tied by Indrajith's serpent-bonds, Sushena told that the medicines Sanjeevakarani and Vishalya or Vishalyakarani existing on the Drona and Chandra hills in the Himaalayas were needed to make them free from the bond. meanwhile, Garuda came there and the serpents ran for their leaves, freeing Raama and Lakshmana from their terrible bond. Later , when Indrajith again hurt all Vaanaras including Raama and Lakshmana making them fall fainted, Jaambavaan told Hanumaan to bring four medicinal herbs from the hill Oshadhigiri in Himaalayas. The four herbs are - Mrithasanjeevani, Saavarnyakarani, Vishalya karani and Sandhaanakarani.
2002	Vishalyakarani 2	A herb	( The name Vishalyakarani refers to a medicinal herb in himaalayas and an ordinary sanctified herb too.) Vishalyakarani is the name of a sanctified herb that Kousalya tied to Raama's hand , at the time of his departure on exile. Also,

No	Name	Identification	Details
			there is another herb of the same name as Vishalyakarani, which was one of the four medicinal herbs that Hanumaan brought to treat the wounded Vaanara fighters and Lakshmana. Sandhaanakarani, Souvarnakarani, Vishalyakarani and Sanjeevakarani or Sanjeevani were the four plants.
2003	Vishama (SH sounds like SH in WISH.)	A deity of missile	Vishama is the ruling deity for withdrawal of the Asthram Aysheekam which is one of the Asthrams that Vishvaamithra awarded to Raama.
2004	Vishikha	a kind of arrow	Vishikha is a kind of arrow mentioned in Raamaayanam.
2005	Vishnu	Lord of protection	Vishnu is the Lord of the worlds. Protection of the worlds is his prime duty. Vishnu is the second of the Trio of Lords - Brahma, Vishnu and Shiva. Vishnu killed many demons in the ancient periods whenever they turned out to be troublesome to gods and sages. When the gods prayed to him to relieve them from Raavana's harrassment, Vishnu took the incarnation as Raama for the purpose of killing Raavana who would be killed only by humans or Vaanaras. Vishnu assumed four forms as Raama, Bharatha, Lkshmana and Shathrughna. with the help of the Vaanaras that were created by various gods, he completed his task of ending Raavana's atrocities.
2006	Vishnuchakram	An Asthram	Vishnuchakram is one of the Asthrams that Vishvaamithra awarded to Raama. This is different from Vishnu's discus. Vishvaamithra used this against Vasishtha.
2007	Vishnudhanus	Vishnu's great bow	Vishnudhanus was the bow that was once used by Vishnu which Parashuraama brought to Raama and asked to wield it. This bow was not the same as Shaargnam, Vishnu's bow.
2008	Vishnupadam	A holy place	Vishnupadam is the name of a holy place on the Sudaama hill in Baahleeka province. The messengers of Vasishtha sent to Kekaya to recall Bhartha, passed by this place during their journey to the Kekaya capital city, Raajagriham.
2009	Vishnushakthi	An Asthram	Vishnushakthi is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha.
2010	Vishravas	A sage and Progenitor	Vishravas was Pulasthya's son. Vishravas married Bharadvaaja's daughter Devavarnini and had a son named Kubera from her. Vishravas had also three sons and a daughter from a Raakshasa woman Kykasi who was the daughter born to demon Sumaali and a Gandharva woman Kethumathi. The sons were -Raavana, Kumbhakarna and Vibheeshana- and the

No	Name	Identification	Details
2011	Vishvaachi	divine damsel	daughter was Shoorpanakha. Vishvaachi is an apsaras. Sage Bharadvaaja called her too, besides many others, to entertain Bharatha's army.
2012	Vishvaamithra 1	A king-turned sage	( The name Vishvaamithra refers to a sage and one of The Septet of Sages too.) Vishvaamithra was first a king. He was Gaadhi's son. ( Raamaayanam did not mention, but Mahaabhaaratam says that Vishvaamithra's capital city was Kanyaakubjam or Kaanyakubjam.). Incidentally, Vishvaamithra developed a difference with Vasishtha when he tried to grab the latter's Kaamadhenu . A defeat suffered then in hands of Vasishtha made him go for penance and he successfully propitiated Shiva to obtain mastery over archery and divine missiles. After again losing to Vasishtha even with all his mastery over the great divine missiles, Vishvaamithra believed that Braahmana power is superior to Kshathriya power. He wanted to attain the status of Brahmarshi as Vasishtha himself. He renounced the kingdom and went on with severe penance for several thousand years, facing many disturbances and deviations. He saved Shunashshepha from being sacrificed in Ambareesha's sacrifice. He sent king Thrishanku to the heaven with the mortal body and as a consequence of its failure, he began to create another heaven and another universe as a whole. Surmounting all such impediments, he gained the status of Brahmarshi from Brahma which Vasishtha himself endorsed. Vishvaamithra took Raama with him to save his sacrifice from demons. Then, he awarded all the divine missiles to Raama. Later, he took Raama to Mithila and saw that Raama broke the great bow of Shiva to win Seetha in marriage. Vishvaamithra did not appear in any context thereafter, but he too was present besides other sages when Seetha took her vow before Raama in his sacrifice-hall and then disappeared into earth.
2013	Vishvaamithra 2	One of the seven sages	( The name Vishvaamithra refers to a sage and one of The Septet of Sages too.) Vishvaamithra is one of the famous seven sages who are termed " Saptharshis" ie, The Septet of The Sages ( Saptha=seven, Rishis=sages). It is mentioned that the seven sages visited Raama after coronation. They are - Vasishtha, Vishvaamithra, Athri, Bharadvaaja, Kashyapa, Jamadagni and Bharadvaaja. Our Puraanams say that these

No	Name	Identification	Details
			seven sages change with each Manu . The Septet of The Sages is also a group of seven stars that appears in the north in the sky. In modern astronomy, the group is called 'The Big Dipper' or 'Great Bear' or ' Ursa Major'. The group looks like a quadrilateral with four stars with an attached triangle of three stars. Vasishtha is identified with the central one in the three in the triangle shape. a small star adjacent to Vasishtha is referred to as Arundhathi . In our country, it is customary to show the pair of Vasishtha and Arundhathi to the newly married couple .
2014	Vishvaavasu	A Gandharva	Vishvaavasu is the name of a prominent Gandharva. Sage Bharadvaaja called him too, besides others, to entertain Bharatha's army. Also, there is another reference to Vishvaavasu as husband of Anala ( Raavana's sister) and father of Kumbheenasi. It is not clear if these two were different persons or not.
2015	Vishvajith	a Vedic ritual	Vishvajith is one of the rituals described in Dasharatha's Ashvamedham sacrifice.
2016	Vishvakarma	Celestial sculptor	Vishvakarma is the sculptor and builder of the gods, as his counterpart Maya was to the demons. Vishvakarma built many celestial buildings, made divine vehicles, ornaments and many divine weapons. He is the builder of city of Lanka and the flier Pushpakam too. He built Garuda's residence in the Shaalmali continent in the east, Lord Varuna's residence on the mount Astha ( the sunset mountain) in the western sea, Lord Kubera's residence on mount Kylaasa, and the divine residence of sage Agasthya in the south sea too. He also made Vishnu's discus and Vishnu's bow besides many other weapons. Sage Bharadvaaja called him too, besides others, to participate in arrangements for entertainments to Bharatha's army. Sage Agasthya once awarded Raama a bracelet made by Vishvakarma.
2017	Vishvas	a group of gods	Vishvas are a group of gods. They are fourteen in number.
2018	Vithardana	a demon	Vithardana was a demon. He was Raavana's follower. Mahodara mentioned him as one of the proposed participantss in a trick while telling Raavana to play such trick to make Seetha believe that Rama was killed In the war.
2019	Vivasvaan 1 (See Soorya)	Sun God	( The name Vivasvaan refers to a Prajaapathi and Sun-god.) Vivasvaan is another epithet of soorya, the Sun-god.
2020	Vivasvaan 2	A Prajaapathi	( The name Vivasvaan refers to a Prajaapathi and Sun-god.) Vivasvaan was one of the progenitors

No	Name	Identification	Details
			of creation. He was one among the sixteen Prajaapathis that Jataayu mentioned to Raama while telling about his own creed and origin.
2021	Vrana ( See Vranakoopa, Drumakulya and Marukaanthaara )	A sea-coast place	Vrana or Vranakoopa or Drumakulya or Marukaanthaara is a sea-coast place. Raama became angry with the sea god for not heeding his request to give way to reach the other shore and he was about to charge his powerful missile at him. Then Samudra appeared before Raama and suggested that a bridge might be built across the sea by Nala. Then, Raama asked Samudra where the loaded arrow should target, since it should not go untargetted. Samudra told Raama that the arrow should be directed to a place named Drumakulya located northward where some cruel people named Aabheeras were residing, using the sea water. Accordingly Raama directed his arrow to that place where it fell with a bang, causing a large and deep well. Hence it was since then called Vranakoopa (Vrana=wound, Koopa=well) too. However, Raama awarded that that place would become a prosperous habitation.
2022	Vranakoopa ( See Vrana, Drumakulya and Marukaanthaara )	A sea-coast place	Raama became angry with the sea god for not heeding his request to give way to reach the other shore and he was about to charge his powerful missile at him. Then Samudra appeared before Raama and suggested that a bridge might be built across the sea by Nala. Then, Raama asked Samudra where the loaded arrow should target, since it should not go untargetted. Samudra told Raama that the arrow should be directed to a place named Drumakulya located northward where some cruel people named Aabheeras were residing, using the sea water. Accordingly Raama directed his arrow to that place where it fell with a bang, causing a large and deep well. Hence it was since then called marukaanthaara or Vrana or Vranakoopa (Vrana=wound, Koopa=well) too. However, Raama awarded that that place would become a prosperous habitation.
2023	Vrathopavaasas	A kind of sages	Vrathopavaasas are a kind of sages that Raama saw in the Dandaka forest. These sages observe severe fasting.
2024	Vrika (Ri is vowel.)	an animal	Vrika is an animal mentioned in the Raamaayanam. It is the wolf.
2025	Vrishaparva (Ri is vowel.)	Demon king.	Vrishaparva was a demon king. His daughter Sharmishtha was the younger queen of Yayaathi, a king of the Lunar dynasty. Yayaathi gave the

No	Name	Identification	Details
			throne to her son Pooru, superseding his elder son Yadu born to the elder queen Devayaani.
2026	Vrishchika (RI is vowel.)	an insect	Vrishchika is the name of an insect mentioned in the Raamaayanam. It is the scorpion.
2027	Vrithra (RI is vowel.)	A demon	Vrithra was a demon of ancient times. Madhura was his son. Vrithra left the ruling to his son and went on for penances. Indra dreaded his penances and killed him with a trick due to which Indra incurred the sin of Brahmahathya. Indra later relieved himself of it through various means like performance of Ashvamedham. By killing Vrithra, Indra became known as Vrithraha (Haa=killer). While lamenting over his own role in Vaali's fall, Sugreeva scolded himself for causing his own elder brother's death, and he also expressed his grief that he might not get himself cleansed off the horrible sin as Indra could get rid of Brahmahathya sin. It was Indra's killing Vrithra and incurring thereby Brahmahathya that sugreeva was referring.
2028	Vriththimaan (RI is vowel.)	A deity of missile	Vriththimaan is the ruling deity for withdrawal of the Asthram Shoshanam which is one of the Asthrams that Vishvaamithra awarded to Raama.
2029	Vyaaghra (Y is consonant.)	an animal	Vyaaghra is an animal mentioned in the Raamaayanam. It is the tiger.
2030	Vyaala (Y is consonant.)	a reptile	Vyaala is another name mentioned in Raamaayanam for the reptile, the snake.
2031	Vydarbhi (Y is vowel.)	A queen	Vydarbhi was the queen of an ancient king Kusha, who was Vishvaamithra's ancestor. The name Vydarbhi means that she was princess of Vidarbha. Sagara's queen Keshini too was described as Vydarbhi. Vishvaamithra told Raama about both these kings and their wives during their journey to Mithila. Also, another ancient princess of Vidarbha named Damayanthi too is mentioned as Damayanthi and Bhymi.
2032	Vydehi (Y is vowel.) (See Seetha)	Seetha	Vydehi is another name of Seetha. All the kings of Mithila were known as Janaka or Videha. As Seetha was daughter of Mithila's king ie Videha, she was known as Vydehi (Vydehi=Videha's daughter).
2033	Vydisham (Y is vowel.)	A city	Vydisham is the city where Shatrughna installed his son Shatrughaatii as King, before he met Raama for renunciation. This Vydisham of Raamaayanam is present day's Vidisha.
2034	Vydooryam (Y is vowel.)	a gem	Vydooryam is one of the nine prime gems. It is also called the cat's eye stone.
2035	Vydyadharam (First Y is vowel, Second is consonant)	An Asthram	Vydyadharam is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra used this against Vasishtha. A

No	Name	Identification	Details
			famous commentator opined that Vydyadharam itself is Nandanam, the sword, but I feel these two are different.
2036	Vydyutha (First Y is vowel, Second is consonant.)	a hill	Vydyutha is the name of a hill that lies to the south of the hill Sooryavaan. Sugreeva mentioned this hill while describing the places in the south, to search around for Seetha.
2037	Vyjayantham 1 (First Y is vowel, Second is consonant.)	Indra's palace	( The name Vyjayantham refers to Indra's palace, two cities, and one of Ayodhya's gates.) Vyjayantham is the name of Indra's palace in heaven.
2038	Vyjayantham 2 (First Y is vowel, Second is consonant.)	A city	( The name Vyjayantham refers to Indra's palace, two cities, and one of Ayodhya's gates.) Vyjayantham is the name of the city of a demon named Shambara or Thimidhvaja. When Dasharatha fought with the demon here, Kykayi once saved Dasharatha's life. As an appreciation, he promised her a couple of grants. She used them to demand Raama's exile and Bharatha's coronation. There was another city named Vyjayantham which was founded by a king named Nimi that was twelve generations later to Ikshvaaku.
2039	Vyjayantham 3 (First Y is vowel, Second is consonant.)	a city	( The name Vyjayantham refers to Indra's palace, two cities, and one of Ayodhya's gates.) Vyjayantham is the name of a city that was founded by the king Nimi who was twelve generations later from Ikshvaaku. He built that city near sage Gouthama's hermitage. Also, there was another city named Vyjayantham that belonged to the demon Shambara or thimidhvaja.
2040	Vyjayantham 4 (First Y is vowel, Second is consonant.)	An entrance gate of Ayodhya city	( The name Vyjayantham refers to Indra's palace, two cities, and one of Ayodhya's gates.) Vyjayantham is one of the entrances of Ayodhya city. Bharatha and Shathrughna entered the city through this gate after returning from Kekaya province.
2041	Vykhaanasam (Y is vowel.)	a lake	(Note the difference between Vykhaanasam and Vykhaanasas.) Vykhaanasam is the name of a lake located further north in the Himaalayas. Lord Kubera's royal vehicle and the cardinal elephant Saarbhouma enjoys in this lake alongwith its female elephants. The groups of sages Vaalakhilyas and Vykhaanasas stayed there. These sages also lived on mount Soumanasam in the east too. Sugreeva mentioned about this lake and these sages, while describing to his Vaanaras about the places in the north, to search around

No	Name	Identification	Details
			for Seetha.
2042	Vykhaanasas (Y is vowel.)	group of sages	(Note the difference between Vykhaanasam and Vykhaanasas.) Vykhaanasas are a kind of sages that Raama saw in the Dandaka forest. These sages were born from Brahma's nails ( Nakha=nail). Sugreeva mentioned about these sages while describing to his Vaanaras about the places in the east and in the north, to search around for Seetha. These sages Vykhaanasas and Vaalakhilyas lived near the lake Vykhaanasam in the north in the Himaalayas and on mount Soumanasa in the east too.
2043	Vynatheya (First Y is vowel, Second is consonant.) (see Garuda)	Garuda	Vynatheya is another epithet of Garuda, the Lord of the birds. He is so described after his mother's name Vinatha. " Vynatheya " means, 'Vinatha's son '.
2044	Vyoooha (Y is consonant.)	array of army	Vyoooha is a systematic and stragetie position taken by an army with a view to defend or attack. Raamaayanam did not mention much about Vyooohas except saying that the Vaanaras adopted the Garuda Vyoooha in Lanka war. But, Mahaabhaaratham vividly described various Vyooohas and its different pivotal posts along with their occupants.
2045	Vyrochana or Vyrochani (Y is vowel.)	Demon Bali	Vyrochana was another name of demon king Bali. Bali was a demon of Prhlaada's dynasty. He was Virochana's son, hence the epithet Vyrochana or Vyrochani. Bali once defeated Indra and occupied the heaven. Vishnu took up Vaamana incarnation and sent Bali to the nether world, restoring the heaven to Indra.
2046	Vyrochani or Vyrochana (Y is vowel.)	Demon Bali	Vyrochani was another name of demon king Bali. Bali was a demon of Prhlaada's dynasty. He was Virochana's son, hence the epithet Vyrochana or Vyrochani. Bali once defeated Indra and occupied the heaven. Vishnu took up Vaamana incarnation and sent Bali to the nether world, restoring the heaven to Indra.
2047	Vyshaakham (Y is vowel.)	a month.	Vyshaakham is the second of the twelve months of the year. In this month, the full moon joins the star of Vishaakha.
2048	Vyshnavam 1 (Y is vowel.)	a sacrifice	( The name Vyshnavam refers to a sacrifice and a missile.) Vyshnavam is the name of one of the seven sacrifices which Indrajith performed in Nikumbhila garden in Lanka under Shukra's supervision, to get him boons from Shiva. The seven sacrifices were - Agnishtomam, Ashvamedham, Bahusuvarnakam, Gomedham, Raajasooyam, Vyshnavam and Maheshvaram.



No	Name	Identification	Details
			After consummation of the seventh sacrifice, Indrajith obtained various boons from Shiva which bestowed on him - a flier that could move by the owner's will, a divine bow, two ever-full quivers, a powerfull missile, and the most important thing ' Thaamasi ', an occult science . With the power of Thaamasi , its possessor can create darkness and his whereabouts cannot be known by the opponents. Indrajith made use of this Thaamasi in all his fights in the war. After Indrajith captured Indra and released him at Brahma's word, Indra himself performed a sacrifice named Vyshnavam.
2049	Vyshnavam 2 (Y is vowel.)	An Asthram	( The name Vyshnavam refers to a sacrifice and a missile.) Vyshnavam is an Asthram. Raama gave this Asthram to Shathrughna. Shathrughna killed demon Lavana with this .
2050	Vyshravana (Y is vowel.) (See Kubera)	Kubera or Raavana	Vyshravana is another name of Kubera. The word means , " Vishravas' son ". The name Vyshravana also means Raavana, but we often mean only Kubera by that word.
2051	Vyshvadevam (Y is vowel.)	a daily ritual	Vyshvadevamis a routine ritual to be performed daily by households and hermits . It is a kind of offering of food made to the deities. Raama is described to have performed this in the forests.
2052	Vyshvanara (Y is vowel.)	Fire-god	Vyshvaanara is another epithet of Agni, the fire-god. Vyshvaanara is a Vedic term, meaning ' Of all humans'.
2053	Vyshya or Vyshyas (first Y is vowel, second is consonant.)	a social order	Vyshya indicates the third order of the society. The ancient society had four orders - Braahmanas, Kshathriyas, Vyshyas and Shoodras. The duty of the Braahmanas was to study the Vedas, to perform sacrifices, conduct sacrifices performed by others, and to guide the other three orders. The duty of Kshathriyas was to protect themselves along with the other three orders, to rule and administer the state, to study the Vedas, and to perform sacrifices. The duty of the Vyshyas was to carry out trade and commerce, to raise cattle, to take care of agriculture, to study Vedas, and to perform sacrifices. The duty of Shoodras was to provide ancilliary services to the rest of the three orders and to participate in such activities as required to see that the three orders fulfil their duties.
2054	Vytharani (Y is vowel.)	a divine river	Vytharani is the name of the river before Yama's abode which all the departed souls are to cross, which is possible only for good souls with pious deeds to their credit. This river is said to be full of blood, flesh and pus in case of sinners but it looks

No	Name	Identification	Details
			pleasant and cool to virtuous souls.
2055	Vyvasvatha (Y is vowel.)	Yama, the death-god	Vyvasvatha is another name of Yama, the god of death and justice. He is so described as he is son of Vivasvaan ie Soorya. " Vyvasvatha " means, 'Vivasvaan's son '. Also, the word Vyvasvatha elsewhere denotes a Manu, who was born from Vivasvaan and who was the origin of the solar dynasty. Again, though it is not used in Raamaayanam as such, the word Vyvasvatha can refer to Sugreeva too, as he was Vivasvaan's ie Soorya's son.
2056	Yaamuna (Y is consonant.)	A hill	( Note the difference between Yaamuna and Yamuna.) Yaamuna was a hill. Note the slight difference between the spellings for Yamuna, the river, and, Yaamuna, the hill. Sugreeva mentioned this hill among the places in the East, to search around for Seetha.
2057	Yaamyam (Both Y-s are consonants.)	An Asthram	Yaamyam is an Asthram mentioned in the Raamaayanam. Raavana's son Athikaaya used this against Lakshmana.
2058	Yadu (Y isconsonant.)	a Kshathriya	Yadu was the eldest son of Yayaathi, a king from the Lunar dynasty. Devayaani was his mother. Yadu bore a grudge against his father that he more loved Yadu's half-brother Pooru who was born to Yayaathi from the younger queen Sharmishtha. When Yayaathi suffered untimely ripe old age due to Shukra's curse and asked Yadu for his youth in exchange of his old age, Yadu outright rejected but Pooru obeyed Yayaathi's word. As a result of that, Yayaathi banned Yadu and his successors from ruling his ancestral kingdom and installed Pooru on the throne. Foregoing his kingdom and ruling rights, Yadu thereafter lived in a place named Krounchavanam. Mahaabhaaratham tells more about Yadu and his dynasty.
2059	Yaduvamsha (Y is consonant.)	Yadu's dynasty	Yaduvamsha means a Kshathriya dynasty of Yadu, after the name of Yadu, the eldest son of Yayaathi. Two Braahmanas who cursed king Nriga to become chameleon, later told that he would be relieved from the curse soon after seeing Vaasudeva who would be the Vishnu's incarnation in Yadu dynasty just before the commencement of Kali yuga. Raamaayanam mentions Budha, Purooravas, Aayu, Nahusha, Yayaathi ( all prior to Yadu), and Pooru from the Yadu dynasty.
2060	Yajgna ( Correct English spelling is not	sacrifice	Yajgna or Ishti or Yaaga mean a sacrifice , though the word is not exact to the context. Sacrifice is primarily a process of offering oblations to the

No	Name	Identification	Details
	possible.)		gods by pouring ghee in to the altar fire with a ladel while chanting the suitable hymns. There are various types of Yajnas that range from a daily routine ones to a long-time performed Sathrayaagas which run for many years. Every Yajna ia conducted by a chief priest, associated by another three, and all these again assisted by many others, each having his own prescribed duties which are meticulously performed even without the slightest error or variation. Accuracy in action and pronunciation is maintained with utmost perfection. There is an elaborate procedure of compensatory expiation even for a slight deviation occuring in the course of the Yajngams. Performance of Yajna is often done not only as a part of one's routine duties but sometimes to achieve some desire or sometimes to expiate oneself from some sin too. In the Raamaayanam, Vishvaamithra conducted Thrishanku's sacrifice to send the latter to heaven with mortal body. Dasharatha performed Ashvamedha and Puthreeya to beget sons. Indrajith performed Seven Yajngams to propitiate Shiva. Raama performed many Yajngas like Ashvamedha, poundareeka, Vaajapeya etc. Ila performed Ashvamedham to regain his male form. Indra performed Vyshnavam sacrifice to regain his status. There is a vast literature on how to conduct various Yajngas.
2061	Yajgnaha (Y is consonant.)	a demon	Yajgnaha was a demon. He was Raavana's follower. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Yajgnaha was one among the demons that claimed the ability to kill all the enemies alone by himself.
2062	Yajgnakopa (Y is consonant.)	A Demon	Yajgnakopa was a demon. He was one of the seven sons of Maalyavaan and sundari. Yajgnakopa was Raavana's uncle and follower too. He fought with Raama early in the war and was killed.
2063	Yajgnashathru 1 (Y is consonant.)	A demon	( There were two demons named Yajgnashathru.) Yajgnashathru was a demon. He was one of the leaders of Khara's army. He fought with Raama in Janasthaanam and was killed.
2064	Yajgnashathru 2 (Y is consonant.)	a demon	( There were two demons named Yajgnashathru.) Yajgnashathru was a demon. He was Raavana's follower. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Yajgnashathru's. While burning the buildings in Lanka with the fire that the demons put to his tail, Hanumaan burnt his house also.

No	Name	Identification	Details
2065	Yaksha (or Yakshas) (Y is consonant.)	a Demi-god	Yakshas are a demi-god class. They are fierce in nature. Kubera, the Lord of the north direction is their master. They serve him together with the Guhyakas and the Kinnaras. According to Raamaayanam, Yakshas are originally a sect of the beings that Brahma created in the beginning and those who ventured to worship the waters. Hence they were named Yakshas (Yaj= to worship) . Similarly, another set of beings that ventured to protect the waters were named Raakshasas (Raksha = to protect). The demoness Thaataka was originally a Yaksha lady. Yakshas like Shukra, Proshthapada, Manibhadra etc are mentioned in Raamaayanam.
2066	Yama (Y is consonant.)	The God of justice and death.	Yama or Kaala is the god of death and justice. He is the son of Sun-God. Yama is the ruler of the south direction too. Shani and the two Ashvis are his brothers. The river Yamuna is his sister. According to Raamaayanam, Yama's sister Bhaya was given in marriage to a demon ie Raakshasa named Hethi. Raavana went to attack Yama at Naarada's behest. Yama was about to use his Kaaladandam against Raavana but Brahma prevented him. During Raama's last days, Yama came to Raama to remind him of the hour to leave the mortal abode. It was at that time that he set a condition of privacy to his audience, breakers of which should be punished with death. And that lead to Lakshmana's departure to be shortly followed by Raama's too.
2067	Yamala (Y is consonant.)	a demon	Yamala was a demon of old days. While Maalyavaan was talking to his brothers Sumaali and Maali about the news that Vishnu was about to kill the demons in favour of the gods, he mentioned many ancient Raakshasas that Vishnu killed - Hiranyakashipu, Samhraada, Kaalanemi, Namuchi, Raadheya, Lokapaala, Yamala, Arjuna,Haardikya, Shumbha and Nishumbhaka.
2068	Yamashathru (Y is consonant.)	a demon	Yamashathru was a demon. He was Raavana's follower. Early in the war, he attacked Raama, alongwith many other fighters and fled defeated.
2069	Yamuna (See Kaalindi) (Y is consonant.)	A River	( Note the difference between Yaamuna and Yamuna.) Yamuna is the name of a famous and holy river. Yamuna is Yama's sister. Sage Bharadvaaja told Raama to cross this river on the way to Chithrakoota hill. The river Yamuna is also named Kaalindi. Sugreeva mentioned it among places in the east, to search around for Seetha.
2070	Yashti (Y is consonant.)	A weapon	Yashti is a weapon mentioned in Raamaayanam . It consists of a long rod with a crooked striking

No	Name	Identification	Details
			end.
2071	Yathi (Y is consonant.) ( see Parivraajaka)	an ascetic	The word Parivraajaka or Yathi or Sanyaasi means a person in the fourth order of life ie 'Sannyaasa'. A Yathi shall subsist on begging. It is wrong to assume that a Yathi is a lazy beggar. Yathi is a person who after systematically spending the first three orders of life, takes up the fourth order, renouncing the household duties or hermit duties that were hitherto fulfilled. A Yathi's duty is to look for salvation and to enlighten others. The code of life of a Yathi is very stringent, contrary to a common man's imagination as simple begging. A Yathi is usually trusted and respected. So, Raavana assumed the form of a Sanyaasi to abduct Seetha.
2072	Yava 1 (Y is consonant.)	an island	(The name Yava refers to an island and a grain.) Yava is an island in the east sea. Sugreeva mentioned it among the places in the east, to search around for Seetha. He described it as comprising seven kingdoms.
2073	Yava 2 (Y is consonant.)	a grain	(The name Yava refers to an island and a grain.) Yava is a grain mentioned in the Raamaayanam. It looks like the paddy grain. Yava is mostly used in rituals, especially in rituals for the manes. The usage of the word is usually in plural as Yavas.
2074	Yavakreetha (Y is consonant.)	a sage	Yavakreetha was one among the sages that visited Raama after coronation. The sages that came to Raama then were - Koushika (not Vishvaamithra), Yavakreetha, Gaargya, Gaalava, Kanva ( son of Medhaathithi) from the east ; Aathreya or Svasthyaathreya, Namuchi, Pramuchi, Agasthya , Athri (different from the one in the Septet of Sages), Sumukha and Vimukha from the south ; Kavasha, Dhoomya, Roudreya from the west ; The Septet of the sages - Vasishtha, Kashyapa, Athri, Vishvaamithra, Gouthama, Jamadagni and Bharadvaaja who shine in the north . Here, Athri, Vasishtha, vishvaamithra, Gouthama and Bharadvaaja mentioned among the Seven Sages were the divine forms who were different from the mortal sages of the same names mentioned elsewhere.
2075	Yavana (Y is consonant.)	A Province	(Note the difference between Yavana and Yavanas.) Yavana is the name of a province of olden days. Sugreeva mentioned this province while describing to Vaanaras about the places in the north, to search around for Seetha. Also, the name Yavana means any person of Yavana race.

No	Name	Identification	Details
2076	Yavanas (Y is consonant.)	A creed of Mlechchas	(Note the difference between Yavana and Yavanas.) Yavanas were a creed of Mlechchas (barbarious creeds) that were created by Vasishtha's cow Shabala, to smash vishvaamithra's army.
2077	Yayaathi 1 (Both Y-s are consonants.)	Raama's ancestor	( The name Yayaathi refers to two kings of two different dynasties.) Yayaathi was one of Raama's ancestors. He was Nahusha's son and Naabhaaga's father. A pair of father and son named Nahusha and Yayaathi were in the Lunar dynasty too. This Yayaathi of the lunar dynasty was Nahusha's son and Pooru's father.
2078	Yayaathi 2 (Naahusha) (Both Y-s are consonants.)	An ancient king	( The name Yayaathi refers to two kings of two different dynasties.) Yayaathi was an ancient king of the Lunar dynasty. He was Nahusha's son. and hence his reference as Naahusha, which means 'Nahusha's son '. ( Note that a father Nahusha and a son Yayaathi were in the solar dyansty too. ) Raama told Lakshmana about his Yayaathi of the lunar dynasty. Yayaathi had two wives, sage Shukra's daughter Devayaani was the elder queen and demon king Vrishaparva's daughter Sharmishtha was the younger queen. Devayaani's son was Yadu and Sharmishtha's son was Pooru ( Raamaayanam did not mention the other sons, as they are not important here.). Shukra became angry with Yayaathi for his disregard towards Devayaani in sharmishtha's favour, and he cursed the king to instantly become a ripe old man . Yayaathi asked Yadu to exchange his youth for his old age but Yadu rejected. Pooru obediently obliged his father's desire. Shukra installed Pooru on the throne and banned Yadu and his successors from ruling a kingdom. Yadu lived at Krounchavanam and Pooru ruled his father's kingdom from Prathishthaanam in the Kaashi province. ( Note that some details given here differ from those given in Mahaabhaaratham.)
2079	Yogandhara (Y is consonant.)	A deity of missile	Yogandhara is the ruling deity for withdrawal of the Asthram Kankaalam which is one of the Asthrams that Vishvaamithra awarded to Raama. Vishvaamithra said that Kankaalam, Musalam, Kaapaalam and Kankanam are the weapons that the demons use.
2080	Yojanam (Y is consonant.)	4 Kroshas	Yojanam is the measure of distance used in our country in olden days. A Yojanam consists of four Kroshas . In our modern measures, A Krosha correponds to two miles or 3.2 KM and a Yojanam corresponds to 8 miles or 12.8 KM. In

No	Name	Identification	Details
			Raamaayanam, it is described that the sea between Lanka and the other shore stretched to a hundred Yojanams which Hanumaan transgressed. The bridge built by Nala on the sea too stretched to a hundred Yojanams in length and ten Yojanams in width.
2081	Yoopaaksha 1 (Y is consonant.)	a Demon	( There were two demons named Yoopaaksha.) Yoopaaksha was a demon. He was Raavana's follower Yoopaaksha was one of the five warriors that were sent to Ashokavanam to capture Hanumaan whom Hanumaan Killed. The five demon fighters were - Viroopaaksha, Yoopaaksha, Durdhara, Praghasa and Bhaasakarna .
2082	Yoopaaksha 2 (Y is consonant.)	a demon	( There were two demons named Yoopaaksha.) Yoopaaksha was a demon. He was Raavana's follower and counsel. Yoopaaksha was one of the demons that were sent to wake up Kumbhakarna. Soon after Kumbhakarna woke up, Yoopaaksha explained him the then state of affairs and the need of waking him up untimely . When the Vaanaras were burning Lanka, Raavana sent Kumbha and Nikumbha to drive them away. Yoopaaksha too went with them and was killed by Mynda.
2083	Youvaraajyam (both Y-s are consonants.)	status of crown-prince	Youvaraajyam is the status of 'Yuva-Raaja' ie of a 'crown-prince' or 'king-to-be'. Dasharatha decided to confer Youvaraajyam on Raama by installing him as Yuva-Raaja ie crown-prince, but Kykayi stopped it, demanding the same for her own son Bharatha in stead.
2084	Yuddhonmaththa or Mahodara 1 (Y is consonant.)	a demon	Yuddhonmaththa is another name of the demon Mahodara . He was Raavana's cousin. While searching for Seetha in Lanka, Hanumaan saw the residences of many demons including Mahodara's. When Raavana held assembly of his warriors to discuss Raama's seizure of Lanka, Mahodara was one among the demons that claimed the ability to kill all the enemies alone by himself. Early in the war, he attacked Raama, alongwith many other fighters and fled defeated. He followed Raavana when he himself entered the warfield for the first time. After Kumbhakarna was woken up, Mahodara told him to first meet Raavana, rather than directly going to the war . He talked in support of Raavana and his acts, when Kumbhakarna found fault with Raavana for Seetha's abduction. He also told Raavana a trick to make Seetha believe that Raama was killed. His vehicle was an elephant

No	Name	Identification	Details
			named Sudarshana. He went to the war after Kumbhakarna's fall and was killed by Neela.
2085	Yudhaajith 1 or Ashvapathi (Y is consonant.)	Bharatha's uncle, known as Ashvapathi too.	( The name Yudhaajith refers to a king and a priest.) Yudhaajith was Kekaya prince. Bharatha's mother Kykayi was his sister. That made him Bharatha's maternal uncle. Yudhaajith went to Ayodhya to take Bharatha and Lakshmana with him but by that time they all left for Mithila for their marriages. Yudhaajith went to Mithila too.He took Bharatha and Lakshmana with him to Kekaya province after they all returned to Ayodhya. when Raama was coronated as king after many unforeseen developments, Yudhaajith too attended the coronation ceremony. Raama personally saw him off after the celebrations. Again after many years, Yudhaajith and his father sent a word to Raama to defeat the Gandharvas' kingdom and establish his people there. Raama sent Bharatha on that job. Yudhaajit personally went alongwith Bharata to the Gandharva province and participated in the war and helped in Bharata's victory.
2086	Yudhaajith 2 ( Y is consonant)	Dasharatha's Counsel	( The name Yudhaajith refers to a king and a priest.) Yudhaajith was named as one of Dasharatha's counsels. While announcing the names of important persons to go with Bharatha to meet Raama at Ghithrakuuta, Vasishtha mentioned Sumanthra and Yudhaaith too, alongwith Dasharatha's other counsels.Note that Bharatha's maternal uncle too was named Yudhaajith, he was different from this Yudhaajith.

May all be well !

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