wife of Adhiratha and foster-mother of Karṇa. –4 The lunar mansion called विशाखा. –5 Lightning. –6 An attitude in shooting. –7 Emblic Myrobalan. –8 The full-moon day in the month of Vaiśâkha. **–Comp** **–पतिः**, **–रमणः** N. of Kṛishṇa. **–भेदिन्**, **–वेधिन्** *m.* N. of Arjuna. **–सुतः** N. of Karṇa.

**राधिका** See राधा.

**राधेयः** An epithet of Karṇa.

**रामस्यं** 1 Delight, joy. –2 Impetuosity. –3 Violence, force.

**राम** *a.* [रम् कर्तरि घञ् ण वा] 1 Pleasing, delighting, rejoicing. –2 Beautiful, lovely, charming. –3 Obscure; dark-coloured, black. –4 White. **–मः** 1 N. of three celebrated personages; (*a*) Parasurâma, son of Jamadagni; (*b*) Balarâma, son of Vasudeva and brother of Kṛishṇa, q.q.v.v.; (*c*) Râmachandra or Sîtârâma, son of Dasaratha and Kausalyâ and the hero of the Râmâyaṇa; (the word is thus derived in Purâṇas:—राशब्दो विश्ववचनो मश्चापीश्वरवाचकः । विश्वाधीनेश्वरो यो हि तेन रामः प्रकीर्तितः ॥). [When quite a boy, he with his brother was taken by Viśvamitra, with the permission of Dasaratha, to his hermitage to protect his sacrifices from the demons that obstructed them. Rama killed them all with perfect ease, and received from the sage several miraculous missiles as a reward. He then accompanied Viśvamitra to the capital of Janaka where he married Sita having performed the wonderful feat of bending Siva's bow, and then returned to Ayodhyâ. Dasaratha, seeing that Rama was growing fitter and fitter to rule the kingdom, resolved to install him as heir-apparent. But, on the eve of the day of coronation, his favourite wife Kaikeyi, at the instigation of her wicked nurse Manthara, asked him to fulfil the two boons he had formerly promised to her, by one of which she demanded the exile of Rama for fourteen years and by the other the installation of her own son Bharata as Yuvaraja. The king was terribly shocked, and tried his best to dissuade her from her wicked demands, but was at last obliged to yield. The dutiful son immediately prepared to go into exile accompanied by his beautiful young wife Sita and his devoted brother Lakshmana. The period of his exile was eventful, and the two brothers killed several powerful demons and at last roused the jealousy of Ravana himself. The wicked demon resolved to try Rama by carring off his beauteous wife for whom he had conceived an ardent passion, and accomplished his purpose being assisted by Maricha. After several fruitless inquiries as to her whereabouts, Hanumat ascertained that she was in Lanka and persuaded Rama to invade the island and kill the ravisher. The monkeys built a bridge across the ocean over which Rama with his numerous troops passed, conquered Lanka, and killed Ravana along with his whole host of demons. Rama, attended by his wife and friends in battle, triumphantly returned to Ayodhyâ where he was crowned king by Vasishṭha. He reigned long and righteously and was succeeded by his son Kusa. Rama is said to be the seventh incarnation of Vishṇu; cf. Jayadeva :—वितरसि दिक्षु रणे दिक्पतिकमनीयं दशमुखमौलिबलिं रमणीयं । केशव धृतरघुपतिरूप जय जगदीश हरे Gît. 1]. –2 A kind of deer. –3 N. of Aruṇa. –4 A lover. 5 A horse. **–मं** 1 Darkness. –2 Leprosy (कुष्ठं). –3 A tamâla leaf. **–Comp.** **–अनुजः** N. of a celebrated reformer, founder of a Vedântic sect and author of several works. He was a Vaishṇava. **–अयनं** (**र्णं**) 1. the adventures of Râma. –2. N. of a celebrated epic by Vâlmîki which contains about 24000 verses in seven Kâṇḍas or books. **–ईश्वरः** N. of a sacred place of pilgrimage. **–गिरिः** N. of a mountain; (**चक्रे**) स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु Me. 1. **–चन्द्रः**, **–भद्रः** N. of Râma, son of Dasaratha. **–जन्मन्** *n.* the birth or birth-day of Râma. **–दूतः** 1. N. of Hanumat. –2. a monkey. (**–ती**) a kind of basil. **–नवमी** the ninth day in the bright half of Chaitra, the anniversary of the birth of Râma. **–पूगः** a kind of betel-nut tree. **–वल्लभः** the birch-tree. **–सखः** N of Sugrîva. **–सेतुः** 'the bridge of Râma', a bridge of sand between the Indian peninsula and Ceylon now called Adam's bridge.

**रामक** *a.* Delighting, gratifying, pleasing.

**रामठः ठं** Asa Fœtida (हिंगु).

**रामणीयक** *a.* (**की** *f.*) Lovely, beautiful, pleasing. **–कं** Loveliness, beauty; सा रामणीयकनिधेरधिदेवता वा Mâl. 1. 21; 9. 47; तरुणीस्तन एव शोभते मणिहारावलिरामणीयकं N. 2. 44; Ki. 1. 39, 4. 4.

**रामा** [रमतेऽनया रम् करणे घञ्] 1 A beautiful woman, a charming young woman; अथ रामा विकसन्मुखी बभूव Bv. 2. 16; 3. 6. –2 A beloved, wife, mistress; R. 12. 23, 14. 27. –3 A woman in general; रामा हरंति हृदयं प्रसभं नराणां Rs. 6. 25. –4 A woman of origin. –5 Vermilion. –6 Asa Fœtida. –7 A kind of pigment (गोरोचना). –8 Ruddle. –9 A river. –10 An accomplished woman (versed in fine arts).

**रामिलः** 1 A lover; husband. –2 The god of love. –3 N. of a poet.

**रांभः** A bamboo-staff carried by a religious student or ascetic.

**रायः** A king, prince (often at the beginning or end of proper names; it is a corruption of राजन्).

**रायणं** 1 Sounding, making noise, –2 Pain.

**रायभाटी** The stream of a river.

**रालः** The resin of the Sâla tree. **–Comp.** **–कार्यः** the Sâla tree.

**रावः** [रु-घञ्] 1 A cry, scream, shriek, roar, the cry of any animal. –2 Sound in general; मुरजवाद्यरावः; मधुरिपुरावं Gît. 11.

**रावण** *a.* [रु-णिच् ल्यु] Crying, screaming, roaring, bewailing **–णः** N. of a celebrated demon, king of Lanka and the chief of the Râkshasas; स रावणो नाम निकामभीषणं बभूव रक्षः क्षतरक्षणं दिवः Si. 1. 48 [He was the son of Visravas by Kesini or Kaikasi and so half-brother of Kubera. He is called *Paulastya* as being a grandson of the sage Pulastya. Lanka was originally occupied by Kubera, but Ravana ousted him from it and made it his own capital. He had ten heads (and hence his names Dasagriva, Dasavadana &c.) and twenty arms, and according to some, four legs (cf. R. 12. 88 and Malli.). He is represented to have practised the most austere penance for ten thousand years in order to propitiate the god Brahman, and to have offered one head at the end of each one thousand years. Thus he offered nine of his heads and was going to offer the tenth when the God was pleased and granted him immunity from death by either god or man. On the strength of this boon he grew very tyrannical and oppressed all beings. His power became so great that even the gods are said to have acted as his domestic servants. He conquered almost all the kings of the day, but is said to have been imprisoned by Kartavirya for