*gata, as, ā, am,* being in a lonely place, being alone; secret, clandestine, concealed, private.

*Rahasa* in *anu-r°*, &c. = 1. *rahas*, p. 836, col. 3.

*Rahasanandin* or *rahasānandin* (?), *ī*, m., N. of a grammarian.

*Rahasya, as, ā, am,* secret, private, clandestine, concealed; mysterious; fit to be concealed; (*am*), n. a secret, any secret doctrine or mystery, anything hidden or recondite, mystical or esoteric teaching; an Upanishad (Manu II. 165); (*am*), ind. in secret, secretly, privately; (*ā*), f., N. of a river; of two plants, = *rāsnā*; = *pāṭhā*. — *Rahasya-traya-sāra,* 'essence of the three mystical doctrines,' N. of a treatise by Veṅkata Āćārya (being a short exposition in verse of the doctrines of the Vedānta according to Rāmānuja). — *Rahasya-dhārin, ī, iṇī, i,* secret-possessing, being in possession of a secret or mystery, initiated into a secret rite or mystery. — *Rahasya-bheda, as,* m. or *rahasya-bhedana, am,* n. or *rahasya-vibheda, as,* m. revealing a secret, disclosure of a secret or mystery. — *Rahasya-vrata, am,* n. 'mystical-vow,' the mystic science of obtaining command over magical weapons.

*Rahasyu, us,* m. a proper N.

*Rahāṭa, as,* m. (perhaps for *raho-'ṭa*), a counsellor, minister; a ghost, spirit; a spring.

*Rahāya* (fr. *rahas*), Nom. A. *rahāyate,* &c., to be lonely or private, &c.

*Rahita, as, ā, am,* left, quitted, forsaken, abandoned, deserted; lonely, solitary; deserted by, separated from, free from, deprived of, void or destitute of, without (with inst. or at the end of comps. or sometimes at the beginning, e.g. *bhartrā rahitā,* a woman separated from her husband; *ratna-rahita* or *rahita-ratna,* destitute of gems); (*am*), n. privacy, secrecy, (*rahite,* loc. c. in secret, in privacy, secretly, privately.)

*Rahī-kṛi, rahī-bhū.* See under 1. *rahas*, p. 836.

**रहस्** 2. *rahas, as,* n. = *raṇhas,* swiftness, rapidity. (For 1. *rahas* see p. 836, col. 3.)

**रहूगण** *rahūgaṇa, ās,* m. pl., N. of a family belonging to the race of Aṅgiras; (*as*), m., N. of the author of the hymns Ṛig-veda IX. 37, 38.

**रा** 1. *rā,* cl. 2. P. (Ved. also A.) *rāti* (*-te*), *rarau,* &c (Vedic forms *rāsate, arāsata, rāsan, rāsat* [see 2. *rās*], *rāsva, rarate, rarāthām, rarāsva, rarīdhvam, ririhi, rare, rarāthe, rarima, rarivas, rāsīya,* Inf. *rātave*), to grant, give, bestow, impart, give up, surrender.

*Rarāṇa, as, ā, am,* Ved. giving, bountiful, (see Ṛig-veda I. 117, 24.)

2. *rā, ās, ās, am,* (at the end of a comp.) granting, bestowing, giving; (for *rā,* fem. of 2. *ra,* see p. 824, col. 3.)

*Rākā,* f. (according to Uṇādi-s. III. 40. fr. rt. 1. *rā* above), the goddess presiding over the actual day of full moon (or regarded as the Full Moon's consort; Anu-matī is supposed to preside over the previous day); the day of full moon, full moon; N. of a daughter of Aṅgiras and Smṛiti; of a daughter of Aṅgiras and Śraddhā; of the wife of Dhātṛi and mother of Prātṛi; of a Rākshasī, mother of Khara and Śūrpa-ṇakhā; of a daughter of Su-mālin; of a river; itch, scab; a girl in whom menstruation has just commenced. — *Rākā-ćandra, as,* m. full moon. — *Rākā-niśā,* f. the night of full moon. — *Rākā-pati, is,* or *rākā-ramaṇa, as,* m. 'husband of Rākā,' full moon. — *Rākā-vibhāvarī,* f. the night of full moon. — *Rākāvibhāvari-jāni, is,* m. 'the consort of the night of Rākā,' full moon. — *Rākā-śaśāṅka, as,* or *rākā-śaśin, ī,* m. full moon. — *Rākendivara-bandhu* (°*kā-in°*), *us,* m. full moon. — *Rākeśa* (°*kā-īśa*), *as,* m. full moon; N. of Śiva.

*Rāta, as, ā, am,* given (Ved. *rātam astu,* 'let it be given;' cf. Lat. *ratum esto*), presented, bestowed (often at the end of comps.; cf. *asmad-r°, kīrtti-r°, deva-r°, brahma-r°*); (*as*), m. a proper N. — *Rāta-manas, ās, ās, as,* Ved. having a ready or willing mind, ready, willing. — *Rāta-havis, is, is, is,* Ved. one who offers oblations. — *Rāta-havya, as, ā, am,* Ved. one who willingly presents offerings, a liberal offerer or worshipper (of the gods), one to whom the offering is presented, one who receives the oblation; (*as*), m., N. of a Ṛishi with the patronymic Ātreya (author of Ṛig-veda V. 65, 66).

*Rāti, is, is* or *ī, i,* Ved. ready or willing to give, generous, favourable; ready, willing; (*is*), m. a friend, (opposed to *a-rāti*); (*is*), f. the act of giving or granting, bestowal, presentation, favour; a gift, present, offering, oblation; *Indrasya rātiḥ,* N. of a Sāman. — *Rāti-shāć, k, k, k* (*shāć* for *sāć*), Ved. granting favours, dispensing gifts, liberal, bountiful, generous.

*Rāvan, ā,* m., Ved. a giver, bestower; [cf. *a-r°*.]

**राउल** *rāula, as,* m. a proper N.

**राकिणी** *rākiṇī,* f., N. of a Tantra goddess.

**राक्य** *rākya, as,* &c., coming or descended from Raka.

**राक्षस** *rākshasa, as, ī, am* (fr. 2. *rakshas,* q.v.), of or belonging to a Rakshas or evil demon, like a Rakshas, demoniacal, infested by demons; (scil. *vivāha* or *vidhi*) one of the eight forms of marriage (the violent seizure and rape of a girl after the defeat or destruction of her relatives, see Manu III. 33); (*as*), m. an evil being or demon, an evil or malignant spirit, a Rakshas, (the Rākshasas are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvaṇa as descendants of Pulastya; elsewhere they are styled children of Khasā or Su-rasā; according to some they are distinguishable into three classes, one sort being of a semi-divine nature and ranking with Yakshas &c., another corresponding to Titans or relentless enemies of the gods, and a third answering more to demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings, and generally hostile to the human race; this last class is the one most commonly denoted by the term Rakshas or Rākshasa; their place of abode, according to the Rāmāyaṇa, was Laṅkā in Ceylon, where resided their chief, Rāvaṇa, q.v.; in Rāmāyaṇa V. 10, 17, &c. they are fully described; some have long arms, some are fat, others thin, some dwarfish, others enormously tall and humpbacked, some have only one eye, others only one ear, some enormous paunches, others projecting teeth and crooked thighs, while others can assume noble forms and are beautiful to look upon; they are further described as biped, triped, quadruped, with heads of serpents, donkeys, horses, elephants, and every imaginable deformity; cf. 2. *rakshas*); a king of the Rākshasas; (with Jainas) one of the eight classes of Vyantaras; epithet of the thirtieth Muhūrta; one of the astronomical Yogas or divisions of the moon's path; N. of a minister of Nanda; of a poet; (*as, am*), m. n. epithet of the forty-ninth year in the Jupiter cycle of sixty years; (*ī*), f. a Rākshasa female, Rākshasī or female demon; the island of the Rākshasas, i.e. Laṅkā or Ceylon; epithet of a malignant spirit supposed to haunt one of the four corners of a house; night; a kind of perfume (= *ćaṇḍā*); a large tooth, tusk. — *Rākshasa-kāvya, am,* n., N. of a poem. — *Rākshasa-graha, as,* m. 'Rākshasa-demon,' epithet of a particular kind of insanity or seizure (produced by evil spirits). — *Rākshasa-tā,* f. or *rākshasa-tva, am,* n. fiendishness, the state or condition of a Rākshasa. — *Rākshasālaya* (°*sa-ā°*), *as,* m. abode of the Rākshasas. — *Rākshasī-karaṇa, as,* m. the act of changing into a Rākshasa. — *Rākshasī-bhūta, as, ā, am,* become or changed into a Rākshasa.

**राक्षा** *rākshā,* f. (sometimes written *rakshā*), = *lākshā,* lac.

**राक्षोघ्न** *rākshoghna, as, ī, am,* treating of or relating to the slayer of a Rakshas; *agastyasya rākshoghnam* and *agne rākshoghnam,* N. of two Sāmans.

*Rākṣho'sura, as, ī, am,* relating to or treating of a Raksbas and Asura; containing the words *rakshas* and *asura.*

**राख्** *rākh* [cf. rt. *lākh*], cl. 1. P. *rākhati,* &c., Caus. Aor. *ararākhat,* to be arid or dry; to adorn; to suffice, be able or competent; to impede, prevent.

**राग** *rāga, as,* m. (fr. rt. *rañj*), the act of colouring or dyeing, tinting [cf. *mūrdhaja-r°*]; colour, hue, tint, dye, red colour, (sometimes at the end of an adj. comp., e.g. *kṛimi-rāga, as, ā, am,* red as cochineal, dyed with cochineal); affection, emotion, passion, feeling; a musical mode, (six primary modes or orders of sounds are enumerated, viz. *Bhairava, Kauśika, Hindola, Dīpaka, Śrī-rāga,* and *Megha*; or *Śrī-rāga, Vasanta, Pañćama, Bhairava, Megha,* and *Naṭa-nārāyaṇa*; or *Mālava, Mallāra, Śrī-rāga, Vasanta, Hillola,* and *Karṇāṭa*: these six Rāgas or modes are supposed to have been originally connected with the six Ṛitus or seasons, each mode, like the several seasons, moving some Rāga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Rāgiṇīs, and is the father of eight sons; sometimes six Rāgiṇīs are assigned to each Rāga); a musical note, harmony, music; the quality Rajas, q.v.; feeling or mental affection in general, love, sympathy, interest in anything, joy, pleasure; vehement longing or desire; regret, sorrow; greediness, envy; anger, wrath; loveliness, beauty, charm, attraction; nasalization; N. of a particular process in the preparation of quicksilver; a king, prince; the sun; the moon; (*ā*), f. Eleusine Coracana, a sort of grain (commonly called Rāggy, much cultivated in the south of India); N. of the second daughter of Aṅgiras; [cf. according to some, Gr. ὀργή, perhaps for *ρογή*.] — *Rāga-khāḍava,* see *rāga-shāḍava.* — *Rāga-khāṇḍava, am,* n. a kind of sweetmeat; [cf. *rāga-shāḍava.*] — *Rāga-khāṇḍavika, as,* m. a maker of the above sort of sweetmeat. — *Rāga-ćāraṇa, as,* m. Acacia Catechu (a tree yielding an astringent resin, the wood of which is used in dyeing); a red powder (which the Hindūs throw over each other at the vernal festival called Holi; cf. *holākā*); red lead; lac; Kāma-deva, the god of love. — *Rāga-ććhanna, as,* m. the god of love or Kāma-deva; N. of Rāma. — *Rāga-da, as, ā, am,* colour-giving, colouring, passion-inspiring; (*as*), m. a kind of shrub, = *tairaṇī*; (*ā*), f. 'producing various colours,' crystal. — *Rāga-drarya, am,* n. 'colour-substance,' paint, dye. — *Rāga-paṭṭa,* a kind of precious stone. — *Rāga-pushpa, as,* m. Pentapetes Phœnicea; the red globe-amaranth; (*ī*), f. the Chinese rose. — *Rāga-prasava, as,* m. Pentapetes Phœnicea; the red globe-amaranth. — *Rāga-bandha, as,* m. the connection of the Rāgas, expression or manifestation of affection, affection, passion. — *Rāga-bandhin, ī, inī, i,* exciting or inflaming the passions. — *Rāga-bhañjana, as,* m., N. of a Vidyā-dhara. — *Rāga-mañjarīkā,* f. a diminutive from *rāga-mañjarī* below ('wicked Rāga-mañjarī'). — *Rāga-mañjarī,* f., N. of a woman. — *Rāga-maya, as, ī, am,* 'consisting of colour or of red colour,' red-coloured, red; dear, beloved. — *Rāga-mālā,* f. 'string or series of musical Rāgas,' a chapter on the subject of musical Rāgas; N. of a work on the musical Rāgas by Kshema-karṇa. — *Rāga-yuj, k,* m. a ruby. — *Rāga-rajju, us,* m. Kāma-deva, the god of love. — *Rāga-latā,* f. 'Passion-creeper, Passion-flower,' N. of Rati (wife of Kāma-deva). — *Rāga-lekhā,* f. a streak or line of paint, stroke, the mark of dye. — *Rāga-vat, ān, atī, at,* having colour, coloured, red; impassioned. — *Rāga-vibodha, as,* m., N. of a celebrated treatise on the musical Rāgas and theory of music. — *Rāga-vṛinta, as,* m. 'Passion-stalk,' N. of Kāma-deva, the god of love. — *Rāga-shāḍava, as,* m. a sweet-