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THE
SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. I

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WORLD TO YOU
YEAR BOOK
HOLDS THE SHIRAZ
TRA TO MOUNTAIN

A GENERAL INDEX
TO THE
NAMES AND SUBJECT-MATTER
OF THE
SACRED BOOKS OF THE EAST

COMPILED BY
M. WINTERNITZ
PROFESSOR OF INDIAN PHILOLOGY AND OF ETHNOLOGY IN THE GERMAN UNIVERSITY
OF PRAGUE

WITH A PREFACE BY
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BY HORACE HART, M.A.

PRINTER TO THE UNIVERSITY

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PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Gottingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Muller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brahmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELI.

OXFORD,
February, 1910.

INTRODUCTORY NOTE

BY THE AUTHOR

Habent sua fata libelli—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

Verbal quotations have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Muller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aôharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,
January, 1910.

LIST OF RELIGIONS

REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VĒDIC-BRĀHMANIC RELIGION.
 - (a) Prayers and Hymns, vols. 32, 42, 46.
 - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
 - (c) Philosophy, vols. 1, 8, 15, 34, 38, 43.
 - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. GĀINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PĀRSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.
- VII. ISLĀM, vols. 6, 9.

LIST OF TRANSLATORS

OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
Bloomfield, Maurice, vol. 42.
Bühler, Georg, vols. 2, 14, 25.
Cowell, E. B., vol. 49 (i).
Darmesteter, James, vols. 4, 23.
Eggeling, Julius, vols. 12, 26, 41, 43, 44.
Fausbøll, V., vol. 10 (ii).
Jacobi, Hermann, vols. 22, 45.
Jolly, Julius, vols. 7, 33.
Kern, H., vol. 21.
Legge, James, vols. 3, 16, 27, 28, 39, 40.
Max Müller, F., vols. 1, 10 (i), 15, 30, 32, 49 (ii).
Mills, L. H., vol. 31.
Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
Palmer, E. H., vols. 6, 9.
Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
Takakusu, J., vol. 49 (ii).
Telang, Kāshināth Trimbak, vol. 8.
Thibaut, George, vols. 34, 38, 43.
West, E. W., vols. 5, 18, 24, 37, 47.

ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the *Hotri* priest occurs frequently in volume 46.)¹

n. = name.²

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

¹ Where a very large number of references are given, some references have been italicized to point out the more important passages.

² But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

LIST OF THE 49 VOLUMES

OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 } king.
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Taoism.
7 Institutes of Vishnu.	pundarika.	40 }
8 Bhagavadgîtâ, &c.	22 Gâina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta.	25 Laws of Manu.	43 Satapatha-
11 Buddhist Suttas.	26 Satapatha-	Brâhmana.
12 Satapatha-	Brâhmana.	44 } Gâina-Sûtras.
Brâhmana.	27 } Texts of Confucian-	45 } Vedic Hymns.
13 Vinaya Texts.	ism (Lî Kî).	46 } Pahlavi Texts.
14 Sacred Laws of	28 } Grihya-Sûtras.	47 } Vedânta-Sûtras.
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- Aarāf**, the chapter of al A. (Qur'ān) 6, 138-63; *see* Future Life.
- Aaron**, brother of Moses, a prophet 6, 94, 125; 9, 31; appointed vice-gerent by Moses, 6, 154-6; rebuked by Moses on account of the calf, 9, 41; given to Moses as a minister, 9, 36 sq., 86, 91, 111; and Moses blessed, 9, 172; Moses and A. before Pharaoh, 6, 201-3; 9, 58; they receive a Scripture, 9, 50.
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- Ābān**, *see* Waters.
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- Abbhāna**, Buddhist t.t., when unlawful, 17, 268 sq., 270 sq., 277-80.
- Abd allah**, father of Mohammed, 6, xviii.
- Abdallah ibn Sa'hd ibn Abi Sar'h**, amanuensis of Mohammed, pretended to be inspired, 6, lvii, 126, 126 n.
- Abdallah ibn Ubai**, strong opponent of Mohammed, 6, lxiii; leader of the Munāfiqīn or 'Hypocrites,' 6, xxxv; 9, 284 n.; spread the calumny against Aysha, 9, 74 n.; compelled his slave girls to prostitution, 9, 77 n.
- Abdallah ibn Umm Maktūm**, the poor blind man, at whom Mohammed frowned, 9, 330 n.
- 'Abd al Muṭṭalib**, Mohammed's grandfather, 6, xvii sq.
- 'Abd ed Dar**, as chief of the Kaaba, 6, xvii sq.
- 'Abd al 'Hareth**, n. given to their child by Adam and Eve, 6, 161 n.
- Abd er Raḥmān ibn Auf**, converted by Mohammed, 6, xxiii.
- 'Abd Menāf**, chieftain of the Kaabah, 6, xvii sq.
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- Abhibhāyatanāni**, t.t., eight positions of mastery over delusion, 11, 49-51, 49 sq. n.
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- Abhiḡāgānābhibhū** = *Mahābhiḡāgānābhibhū*, q.v.
- Abhiḡāprāpta**, epithet of Sāgara-buddhidhārin, 21, 207.
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- Abhirati**, n. of a world, 21, 177.
- Abhirasta**, *see* Caste (e).
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- Abhiyasasa Kula**, of the *Mānava Gana*, 22, 292.
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Agni, the God of Fire.

(a) His births, his mothers, his parents.

(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general.

(h) A. as related to individual other gods.

(i) A. and the solar deities (Aditya, Sūrya, Ushas, the Arjvins).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage.

(o) A. as the sacrificial fire and the Fire-altar.

(p) Men (or demigods) and families who first established A.

(q) A. as a priest, and his relations to the priesthood.

(r) A. in his relation to the Sacrifice and the Sacrificer.

(s) Sacrifices to A.

(t) Prayers to A., and A. as related to prayers (and metres).

(u) A. as connected with Veda and Veda-study.

(v) A. in his moral character.

(w) A. as a supreme God of Heaven and Earth.

(x) A. in philosophical speculations.

(a) HIS BIRTHS, HIS MOTHERS, HIS PARENTS.

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(c) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 48, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 48, 105; the flames, his golden hair, 46, 42, 129, 143, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by Pûshan, 80, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 82, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 48, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 48, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 82, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 82, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A. I May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Krittikās*, 12, 283; is the mate of *Vedi*, 48, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Dakṣha*, 46, 296; produced *Ekata*, *Dvīta*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 48, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragāpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vriṣhan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowering for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 28, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of Agni, 41, 359; a horse (sun) indicates A. at the *Agnikāyana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prṣni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 28, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purīshya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 80, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 88, 255; 41, 398; 48, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 82, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303; 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 48, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 48, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 80, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vṛitra, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (Rudra), 48, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 48, 388; is the self, the body of all the gods, 41, 369; 48, 256; 44, 505; is the out-breathing of the gods, 48, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuṇa, Mitra, the Vīśvedevās, Indra, and Aryaman, 46, 371.

(b) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) Agni and the solar deities; A. and *Asvin*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brabman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brahman* is A., 48, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Brihaspati* tied, 42, 85; identified with the regions (*Dśas*), 48, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvita*, 46, 405 sq.; A. is the *Gandbarva*, his *Apsaras* are the herbs, 80, 146 n.; 48, 231; joined with *Idā*, 48, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 48, 342, 344; the place of A., I., and the *Vīrve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 80, 179; sacrifice to A. and I. every month for one year after the child's birth, 80, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed *Soma*, 46, 285, 291; brought the *Soma*-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., *Soma*, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., *Soma*, *Yama*, and the God of Riches, 88, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 82, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 82, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuṣa*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 83, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 48, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 48, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 48, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364; *Pśhan* has shaven the beard of A., 80, 217; offering to A. and *Pśhan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitri* brought A. above the earth, 15, 238; raises his arms like *Savitri*, 46, 115; like *Savitri* he has sent his light upward, 46, 340; is truthful like *Savitri*, 46, 88; is *Savitri*, 41, 191 sq.; *Savitri* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 80, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 80, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 80, 346; 88, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishṇu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Dasapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 48, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and Sūrya, see (i) A. and the solar deities; Trita blows upon A., 46, 387; A. and Ushas, see (i) A. and the solar deities; A. and Vāk (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 48, 67; A. worshipped in connexion with Varuna, 26, 383; 46, 307; Varuna, Soma, A., 42, 135; A. alone rules over gods like Varuna, 46, 157; Varuna, Mitra, A., 26, 285 sq.; 46, 236; through A., Varuna, Mitra, and Aryaman are glorious, 46, 148; Varuna identified with A., 48, 238 sq.; 46, 240; and the Vasus, see above, p. 14; A., Vāyu, and Indra are above the other gods, 1, 151; A. who sees, Vāyu who hears, Āditya who brings to light, 2, 114; A., Vāyu, and Āditya (or Sūrya), 1, 203; 15, 48 sq., 308; 80, 152 sq.; 48, 187; 44, 265, 291; A. divided himself into A., Vāyu, and Āditya, 15, 75; 41, 284; A. and the earth, Vāyu and the air, Āditya (Sūrya, sun) and the sky or heaven, 12, 325-7; 80, 231; 41, 204; 48, 90 sq.; 44, 27; A., Vāyu, and Āditya are all the light, 1, 54; 41, 210, 239; 48, 388 sq.; 44, 102, 508; A., Vāyu, and Āditya are the hearts of the gods, 48, 162; light is A., might Vāyu, glory Āditya, 44, 173; A., Vāyu, Āditya, and Kandramas identified with the four fires, 44, 127; A. is Vāyu, 48, 363; A. is Vīrāg, 48, 360; is Vīrāg, is the regions, is the vital airs, 48, 70,

164 sq.; A. and Vishnu are the two halves of the sacrifice, 26, 12; offerings to A. and Vishnu, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; Vishnu and A. identified, 41, 276; A. is *Visvakarman*, 48, 189 sq., 204, 266-8, 266 n.; invoked with *Visvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Yama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 48, 365.

(i) A. AND THE SOLAR DEITIES (ĀDITYA, SŪRYA, USHAS, THE ASVINS).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 82, 21-3; A. is the sun (Āditya, Sūrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 48, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. *Vaisvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 48, 239 sq.; 46, 70; is sun-rayed, 48, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 48, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i. e. this life, 42, 53; is heat and light, to him offering is made in Āditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Sūrya, 44, 469 sq.; by means of A. and Āditya the sacrificer ascends to heaven, 44, 473; the eye of Sūrya, the eyeball of A., 26, 77; Sūrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Sūrya, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 23, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the Āvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the *Kṛittikās* (in the east) and the month *Kārttika* sacred to A., 7, 265; 12, 282 sq.

(j) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the *Rakshas*, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as *Rakshohan*, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (*Asuras*), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 305; invoked to drive away fever, 42, 1, 443; *takman* (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of *Vṛitra*, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 48, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best *Rishi*, 46, 114 sq., 118, 283; compared to a *Rishi*, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of *Brāhmanas*, 42, 170; is the eye of gods and men, 48, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 48, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202; the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 48, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 85, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 82, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enlivener, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth', 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 80, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (*grīhapatī*), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; see also above A. *Grīhapatī* (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 233, 292, 309 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (*damīnas*), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

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(av) A. A SUPREME GOD OF HEAVEN AND EARTH.

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Āgnidh, Āgnidhra, see Priests (a, b).

Āgnidhra (n.), fire-shed. See Fire (c).

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Āgnikāyana, t.t., construction of the sacred brick-altar, an important preliminary to the Soma-sacrifice, 44, xlii. See Fire-altar.

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Āgnikṛityā, t.t., the building of the fire-altar. See Fire-altar.

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Āgnishomīya, t.t., animal sacrifices to Agni and Soma. See Animal Sacrifices.

Āgnishoma, t.t., 'praise of Agni,' a certain Soma-sacrifice, and the chant connected with it. See Prayers (c), and Sacrifices (j).

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Āgrayana, **āgrayaneshi**, t.t., offering of first-fruits. *See* Agriculture.

Agrioulture.

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

(a) PURSUIT OF A. RECOMMENDED OR FORBIDDEN.

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Aharman, or *Ahriman*, the Evil Spirit (in *Parsi* religion).

(a) His existence, character, and doings.

(b) His relation to *Atharmazd*

(c) His antagonism against righteousness and religion, and his love of sin.

(d) How to defeat A.

(e) Myths and legends of A

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(a) In *Gaëia* religion.

(b) In *Buddhism*.

(c) In *Brahmanism*.

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(a) IN GAINA RELIGION.

He should not kill, nor cause others to kill, nor consent to the killing of others, 22, 31; the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away, 22, 36, 38 sq.; all beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing, 45, 247 sq., 248 n., 311; a wise man should not take the life of living beings, nor cause pain to any creatures, looking upon all living beings as suffering like himself, 22, 30-2, 63 sq.; 45, 25, 33 sq., 251 sq., 254, 259, 271, 295, 311, 351, 404 sq.; the first great vow of the Gaina not to kill any living being, 22, 202-4; do not kill living beings in the threefold way, 45, 260; giving safety is the best of gifts, 45, 290; a monk should treat all beings as he himself would be treated, 45, 306 sq., 314; towards your fellow creatures be not hostile, 45, 329; wicked men injure plants and animals, 45, 374; abstinence from destroying life destroys Karman, 45, 174; all living beings suffer: hence those who injure living beings will suffer pains in the Samsāra, while those who practise A. will put an end to all misery, 45, 386 sq.; sins caused by actions injuring the lives in earth, water, fire, plants, animals, wind, 22, 3-14; heretics kill or consent to killing others, 22, 62; those who entertain cruel thoughts against the six classes of living beings are near death, 22, 42; killing living beings causes bondage of the soul, 45, 236; those who kill living beings go to the abode of the Asuras, 45, 259; those who injure living beings go to hell, 45, 21, 279, 286; by hurting any of the living beings (earth, water, fire, and wind bodies, plants, &c.) men do harm to their own souls, and

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Ahura-Mazda (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator.

(b) A. in mythology.

(c) A and Zoroaster.

(d) A. and morality.

(e) Worship of A.

(a) **THE SUPREME GOD AND CREATOR.**

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Amesha-Spentas, or Ameshō-spentas, Zd. = Phl. Ameshōspends (Amshaspands), the archangels.

(a) A. in mythology.

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Ancestor Worship.

(a) Chinese a. w., general views and rules.

(b) Sacrifices to ancestors in China.

(c) Representatives of the dead in Chinese a. w.

(d) Chinese ancestral temples.

(e) A. w. in Parsi religion.

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(b) A. in the plural, a family of priests or sorcerers.

(c) A. in the plural, a class of divine beings.

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- (a) Origin of a.
- (b) Classification of a.
- (c) Zoology.
- (d) A. as compared with men.
- (e) Use of flesh, milk, skin, &c., of a.
- (f) Treatment of a.
- (g) Laws and regulations about a.
- (h) Noxious a.
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Animal sacrifices.

- (a) History of a. s.; different views about them.
- (b) Different kinds of a. s.
- (c) The victim.
- (d) The Yāga, or sacrificial post to which the victim is bound.

(a) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.

'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank), 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172-6; occasions on which a. s. should be offered, 29, 87-9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 130 sq., 310; 48, 598 sq.; not alluded to in the *Riksamhitā*, 44, xvii; the Āpī hymns destined for the Prayāga offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *haviryagāna* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

-Adhvaryu priest for destruction of life at a. s., 8, 289-93; the ancient Brāhmanas offered sacrifices without killing cows, 10 (ii), 49 sq.; no religious merit nor final rescue to be gained by a. s., 19, 129, 135; the sin of slaying animals for sacrificial purposes, 22, 12, 18; all kinds of a. s. offered by king Okkāka, 10 (ii), 50 sq.; to gain great riches, the Brāhmanas cause the king to offer a. s., 10 (ii), 50 sq.; king Suddhodana abstains from a. s., 49 (i), 24; bloody and bloodless s. in Zoroastrianism, 4, lxii; camels may be sacrificed and eaten, 9, 60; use and naming of animals for sacrificial purposes, 27, 116 sq.; animals only to be killed for rites, 40, 241.

(b) DIFFERENT KINDS OF A. S.

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(c) THE VICTIM.

Inspection and selection of animals for victims, 8, 343, 343 n.; 27, 266, 288; 28, 222 sq.; 39, 220; at a. s. the blood of the victim is the share of the *Rakshas*, 12, 265 sq.; game caught in hunting used for a. s., 14, 71; 16, 192 n.; 27, 295; a pregnant animal not used as a victim in sacrificing to God, 27, 417, 417 n.; lowest victims offered in bad years, 28, 166; gifts of mares and camels for a. s., 31, 111, 120; pigs fed for a. s., 40, 18; the shaman, wild buffalo, and *Jarabha* unfit for sacrifice, 41, 410-12; sterile cow sacrificed to remove the blemish of sterility from the house, 42, 299; white cow sacrificed to remove leprosy, 42, 711; only male victims used at great a. s., 27, 256, 256 n.; by male victims the (male) Sacrificer ransomes himself, 44, 119; symbolical victims, a ram and a ewe made of barley porridge, 12, 395 sq., 402 sq.; images of a. eaten instead of meat, 25, 174, 174 sq. n.; images of a. made at the *Kaitra* festival, 29, 132; fivefold is the victim, 28, 24; 44, 154; five victims at the building of the fire-altar, 41, 156,

164, 166, 171, 400; man, horse, ox, sheep, goat, as victims, 12, 50; 41, 162, 166; 43, 299 sq.; the *Ekâ-danî* or set of eleven victims, 26, 173, 173 n., 217-22; the killing of the victim, 26, 178-84, 189; skinning and cutting open of the victim, 26, 193 sq.; cutting up of it, 26, 200 sq.; offering of the portions, 26, 204 sq.; touching of the victim's remains, 26, 209, 209 n.; cutting out and offering of the omentum (*vapâboma*), 26, 194 sq., 198, 392; 29, 177, 207, 256, 360, 418 sq.; 30, 99 sq., 113, 235, 360 sq.; 44, 125, 388, 392 sq., 420; the anguish of the victim, in being slaughtered, becomes concentrated in the heart, which must be cooked separately, 44, 125; collection of fodder for the sacrificial victims, 27, 278; to 'quiet' a victim is to kill it, 44, 321; sacredness of the victims slain at sacrifices, 14, 193; the animal killed at the a. s. assumes a divine body and goes up to heaven, 25, 175; 48, 599; the victim rests in immortal life, 26, 198; honour to be rendered to a sacrificial victim, 27, 97; victims must not be sold, 27, 238; the sacrificial ox, in spite of his ornaments and food, would wish to be a solitary calf when led into the ancestral temple, 40, 212; *Pragâpati* is all the sacrificial animals, 48, 299 sq.; the victim, as *Pragâpati*, represents all deities, 48, 404.

(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- twenty-one stakes, 44, 373, 383; the yūpa is a means of ascending to the 'Blessed,' 26, 173 sq.; is a thunderbolt, 26, 174-6; material, form, and size of yūpa, 41, 31; 44, 123 sq.; is eight-cornered, 26, 174; 41, 31; a wife-stake set up for the wives, 26, 177; the mounting of the sacrificial post, 41, 31-5; 44, 254; the 'tree,' i.e. the sacrificial post invoked in the Āpri hymns, 46, 12, 154, 199, 237, 239, 377 sq.; liturgical verses addressed to it, 46, 252-5; upright stands the post, like a new-born foal, 46, 340.
- Animisha**, n. of a demon harassing infants, 29, 296; 80, 211.
- Animosity**, see Hatred.
- Anirān**, n.d., has the Hōm, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saṅkarshava, Pradyumna, and A., II, 267 n.; a manifestation of the highest being, 84, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egoity, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; see Anuruddha.
- Aniyata** sins, see Sins.
- Arakasa**, n.p., 28, 218.
- An-kwo**, see Khung A.
- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. See Food.
- Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
- Annaprāsana**, see Child (b).
- Aññātakorāññā**, see Korāññā.
- Annihilation**, see Samaya.
- Aruggā**, or Priyadarjanā, daughter of Mahāvira, 22, 193 sq., 256.
- Anointment** of Dikshita with fresh butter, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Rāgasūya, 41, 80 sq.; of sacrificer at Agnikāyana, 43, 226 sq., 251; of the sacrificing king with fat gravy at Sautrāmanī, 44, 250-2. See also Kings.
- Anoma-dassai**, n. of a saint afflicted with disease, 86, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansārs**, and Muhāgerin who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antarāṅgikā Sakhā**, of the Vejavārika gana, 22, 291.
- Antariksha**, see Air.
- Antaryāmi-brāhmaṇa**, t.c. (Brihadāranyaka-upanishad 3, 7), 84, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryāmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxii-lxiv, xcvi, c, cxiii, 130-5; 48, 226; is not the pradhāna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*krishnāgīna*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq.; 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203; gift of a black a., 14, 136; the horn of an a. used for magic cures, 42, 15, 336-8; gomriga, a bovine a. one of the three chief victims at the Arvamedha, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, revered the priest Vasishṭha, 19, 12; 49 (i) 10, 10 n.; a king who reached final

- bliss, 49 (i), 94 sq.; *Sāmkṛiti* A., 49 (i), 101.
- Antinomies**, each suggesting the existence of its corresponding opposite, 89, 47 sq.; the usefulness of being of no use, 89, 132, 217-22; a cluster of a., 89, 188; startling antithetic statements, 89, 239, 239 n.
- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.
- Ānṛimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.
- Anuddhari**, *see* Animals (i).
- Anugītā**, t.w., an episode of the Mahābhārata, 8, 197-206; its relation to the Upanishads, 8, 197, 206, 207-12, 215, 224, 226 sq.; relation between A. and Bhagavadgītā, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; Brāhmaṇa Gītā, and Gururishyasamvāda, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the Dharmāśtras, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.
- Anugopā** restored to sight by Buddha, 49 (i), 197.
- Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 44; *Sinivālī* and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 319, 321; 41, 42, 44, 54 n.; 43, 264, 264 n.; 44, xlii, xlii; worshipped at the Upākaraṇa, 29, 221; funeral oblation to A., 29, 242; sacrifice to A. at the ploughing rite, 29, 326; invoked when sprinkling water round the fire, 29, 378; 80, 19, 142, 253; sacrifice of the newly married couple to Agni, Praṅgāpati, *Viṣve devās*, and A., 80, 49; invoked in a love charm, 42, 104, 535; invoked to drive out evil bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 145, 304; Sarasvatī, A., and Bhagā invoked, 42, 173.
- Anumlokaṅtī**, n. of a nymph, 43, 107.
- Anupādiseśa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalīpta**, n. of the eighth Tathāgata, 49 (ii), 6.
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupīyā**, a town of the Mallas, Buddha residing there, 20, 224-33.
- Anupravāṅāniya**, *see* Sacrifices (b).
- Anurādhapura**, the chronicles preserved in the Mahāvihāra cf, 10 (i), xvi sq., xx, xxii sq.
- Anuruddha**, n.p., in Pali, Anuruddha in Sk, 21, 2 n.; 49 (ii), 2 n.; the Śākya, converted, 19, 226; 20, 224-33; 35, 163; what he said when Buddha died, 11, 118, 119, 121; 19, 30 sq.; praises the departed Buddha, 19, 310-20; A., Nandiya, and Kimbila, Bhikkhus who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal Thera Bhikkhus, 17, 360; sayings of A. the elder, 36, 296, 347, 351. *See also* Aniruddha.
- Anuśāsana**, 'precepts' (the Vedāṅgas?), to be studied, 44, 98.
- Anusaya**, *see* Karman.
- Anushubh**, *see* Metres.
- Anuvāda**, Sk, t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.
- Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvādhyas**, Āpyas, Sādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Anvākhyāna**, old tale, not true, 44, 14.
- Anvārambhāṅtya**, *see* Sacrifices.
- Anvaśākya**, *see* Animal Sacrifices (b), and Sacrifices (i).
- Anyata/ṣplakshā**, n. of a lotus-lake in Kurukshetra, 44, 70.

- An-zre**, n.p., knew well the rules of propriety, 27, 174 sq.
- Āoighimatastīra**, n.p., 28, 218.
- Āośhānar**, is full of wisdom, 18, 90, 90 n. See *Āośhnar*.
- Āośhnar** (*Aośhnara*, *Āośhnōr*), grandson of *Pāūrvāgīryā*, 18, 171, 171 n.; son of *Pouru-gīra*, 23, 221, 221 n.; chancellor of *Kaī-Ūs*, 47, x, 13 sq.
- Āpadesa**, see *Mahāpadesā*.
- Āpākara**, = *Parīkara*, 35, 287 n.
- Āpālā**, n.p., identified with *Sūrya's* daughter, 26, xiv n.; was free from widowhood, 29, 33.
- Āpalāla**, a *Nāga*, converted by *Buddha*, 19, 246.
- Āpām Napāt** (*Napāt*), the great sovereign, 4, 250; swift-horsed, with many wives, 28, 6 n., 14, 20, 36, 38, 71; 31, 319; the son of the Waters, *Lightning*, invoked and worshipped, 28, 6, 6 n., 12, 14, 20, 36, 38, 299; through *Tiṭṭrya* the waters come from the high A.N., 28, 94, 94 n.; divides the waters amongst the countries, 28, 102, 249 n.; increases the excellencies of countries, 28, 202; seizes the priestly glory, 28, 299; the *Ahura Napāt-apām* worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 352, 362, 381, 383 sq., 392.
- Āpām Napāt**, the lightning, 42, 589; the Child of the Waters, 46, 157, 158; *Agni* identified with A.N., the 'quick incher,' 46, 187, 191.
- Āpāna**, a town in *Ānguttarāpa*, 10 (ii), 96-9; 17, 129-34.
- Āpāna**, see *Prānas*.
- Āpāntaratamas**, born on this earth as *Krishna Dvaipāyana*, and entrusted with the office of promulgating the Vedas, 28, 235-8; 48, 529; reborn, though he had reached intuition of the highest truth, 48, 650 sq.
- Āpāośh**, Phl., *Apaosha*, Zd., the demon of drought, his struggle with *Tiṭtar* (*Tiṭṭrya*), 5, 27 sq., 112, 170 sq.; 18, 266 sq., 267 n.; 28, 92, 99-101; fiend of death, 28, 284 sq.
- Āpapalika**, n. of the courtesan *Ambapālī* in the Burmese legend, 11, 33 n.
- Āpapātra**, see *Caste* (v, f).
- Āparāgītā** (*Āparāgīta*), n. of the city or palace of *Brahman* in the *Brahman* world, 1, 131, 132 n., 275, 277; n. of the *Vimāna* from which *Arishyanemi* descended, 22, 276.
- Āparānta(ra)tamas**, see *Āpāntara-tamas*.
- Āparisrava**, *Gaina* t.t., explained, 22, 37 n.
- Āpas** (Water), etymology of the word, 15, 310.
- Āpastamba**, teachers quoted by, 2, xxvii sq.; quotes the *Satapatha Brāhmana* as *Vāgasaneyaka*, 12, xxxix sq., xl n.; his date, 12, xl sq.; relation between *Ā.* and *Baudhāyana*, 14, xxxv-xxxix; satiated at the *Tarpana*, 14, 253 n., 255; a half-divine being in the *Mahābhārata*, 25, lxiii; — history of the *Ā.* school, 2, xv-xlvi; the *Taittirīya-Brāhmana* and *Samhitā* called *Ā.-Brāhmana*, and *Ā.-samhitā*, 2, xvii sq., the *Ā.* school belongs to Southern India, 2, xxxii-xl.
- Āpastamba-sūtras**, something very like an *Upanishad* occurs in them, 1, lxvii; language of the *Ā.*, 2, xliii-xlvi; the *Ā. Gṛihya*-, *Srauta*-, and *Dharma-sūtras*, 2, xiii-xv; 30, xxix, xxxii n., xxxiii; the *Ā. Gṛihya-sūtra* translated, 30, 248-97; the *Ā. Yagña-Paribhāshā-sūtras* translated, 30, 309-71; the *Ā.* on the *Purushamedha*, 44, xxxiii n., xxxix n., xl n.
- Āpastambha**, older name of *Āpastamba*, 14, xlii n.
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(a) In Islām.

(b) In Zoroastrianism.

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- Āptoryāma**, *see* Sacrifices.
- Āptyas**, legend of the Ā., i. e. the gods Trita, Dvita, and Ekata, 12, 47-9.
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- Āpyas**, Sādhyas, Anvādhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Ara**, or **Āra**, a lake in the world of Brahman, 1, 131, 132 n., 275 sq.
- Ara**, n.p., 23, 211.
- Ara**, n. of a Tīrthakara, 22, 280; a king who became a Gaina monk, 45, 86, 86 n.
- Arabian Nights**, story of the island-whale, 23, 295 n.
- Arabs**, rulers of Persia, 5, 151; their pre-Mohammedan religion, 6, xi-xvi; manners and customs of the pagan A., 6, ix-xi, 89, 89 n., 132-4; A. of the desert denounced as the worst hypocrites, 6, 186 sq.; some are good Muslim, 6, 187; clans of A. contending as to who is the more numerous, 9, 340, 340 n.; descended from Tāz, 37, 27 sq.; destroyed by Pēshyētānō, 47, xii; creatures of the evil spirit, 47, xviii, 104.
- Araḍā**, n.d., offering to, at rites relating to agriculture, 80, 113 sq., 113 n.
- Ārāḍa Kālāma**, or **Ārāla**, or **Ārāḍa**, n. of a famous teacher, 19, xxi, 80 sq.; Buddha's meeting and conversation with Ā., 19, 95, 130-41; 49 (i), 92, 121; dead, when Buddha began to preach, 19, 167 sq.; 49 (i), 169; has gained insight into absolute bliss, 49 (i), 77.
- Arahat**, *see* Arhat.
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- Ārāmas**, *see* Vihāras.
- Ārambhas**, t.t., exertions, pain arises from them, 10 (ii), 139.
- Arang**, mother of Īsadvāstar, 47, 106, 111, 115.
- Arang-i Birāḍān**, epithet of Ururviga, 5, 143 sq.
- Āraṇi**, bewitched Bhadrāsena Āgātasatrava, 41, 140 sq.
- Aravis**, t.t., the churning-sticks used for producing fire, 12, 275, 294 sq. n.; 44, 74; penance and sacred learn-

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- Āraṇye-nūṭya**, t.t., 'to be recited in the forest,' certain oblations so called, 44, 336 sq. and n.
- Araru**, n. of a demon, 12, 57, 57 n., 64 n.; a name of evil dreams, 42, 167, 485.
- Arak**, 'malice,' a fiend, 5, 107 sq.
- Ārāst**, demon of falsehood, 5, 111.
- Ārāstāi**, or Ārāsti (Ārāstīh), n.p., father of Maudhyōmaungha, 5, 141, 141 n., 145; 28, 203, 203 n.; 47, 163; brother of Pōrūshaspō, 47, 155.
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- Arati**, daughter of Māra, 10 (ii), 159.
- Ārāti**, the demon of grudge, 42, 15, 57, 82, 109, 172 sq., 187, 261, 423-5; as nightmare, a naked woman, 42, 173, 424 sq.; A. and Ārātis in doubtful connexion with Agni, 46, 366, 370.
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- Ārāyas**, demons of grudge, 42, 162, 205.
- Ārūda**, a demon-serpent, slain by Indra, 42, 633 sq.; King A. Kādraveya, whose people are the snakes, 44, 367.
- Ārbudi**, prayer to A. and Nyarbudi for help in battle, 42, 123-7, 631-5, 637.
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- Architecture**, how a city is built, 35, 53; 86, 208 sq. See *Houses*, and *Vihāras*.
- Ard**, all kinds of wild flowers belong to, 5, 104; Vohūman in the thoughts, Śrōsh in the words, A. in the actions, 18, 18 sq., 18 n.; i. e. the angel Ashi Vanguh, opposed by Varenō, 18, 270, 270 n. See *Arshisang*, and *Ashi Vanguh*.
- Ārdāl-fravard**, meat-offering to, 5, 337, 337 n.; protects Zoroaster, 47, 145.
- Ārdakshir**, the Kayān King, 5, 193; arranger and restorer of the world, 5, 199, 199 n.
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- Ārdavahist**, *Ārdavahistō*, see *Ashavahist*.
- Ārdā-Virāf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ārdhaka**, Rudra the slayer of, 42, 155, 619 sq.
- Ārdibahist**, see *Ashavahist*.
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- Ārdisvang**, Phl. for Ashi Vanguh, 28, 270 n. See *Ard*, *Ashi Vanguh*.
- Ārdraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.
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- Ārdvī Sūra Anāhita**, Phl. *Arēdv'sūr*, *Arekdvīksūr*, *Arekdvisūr*, *Anāhid*, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n.; 87, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; Hōm grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq.; the heavenly spring from which all waters flow, 28, 8, 16, 52, 54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 28, 52, 55-8, 73 sq.; runs from mount Hukairy into the sea Vouru-Kasha, 28, 174, 181 sq.; protects lying-in women, 4, 230; watches

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Aregadarā, or *Aregadharsn*, n.p., ancestor of Zoroaster, 47, 34, 140.

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Arezūra, 'the neck of A.', a mount at the gate of hell, 4, 24, 24 n., 225; 5, 15 n.; 24, 58 n. See *Hell* (b).

Arezva, *Arezvāk*, Av. *Erezvau*, high-priest, 28, 213; 47, 83-5, 83 n.

Argāsp, Av. *Aregar-aspa*, king of the *Khyōns*, defeated by *Vīstāsp*, 5, 40, 218; 37, 24 sq. and n., 369, 412; 47, xi, xxx, 68-70, 68 n., 72 sq., 75, 126. See *Aregar-aspa*.

Arghya, see *Guests*.

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285; 41, 99; appointed to guard the sacrificial horse, 44, xxvii-xxix.

Arguna Kārtavīrya, a king, dialogue between him and the Ocean, 8, 293 sq.

Arhaddatta, n.p., disciple of *Suśhita* and *Supratibuddha*, 22, 293.

Arhaddatta, n.p., disciple of *Simhagiri Gātismara*, 22, 293.

Arhat, Pali *Arahat*, a holy man, a saint; *Arhats*, saints.

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(b) Attainments of A.

(c) Worship of A.

(a) USE OF THE TERM A., BECOMING AN A.

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(b) ATTAINMENTS OF A.

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Insight' by delivering a discourse in the presence of Buddha, 17, 10-13; compared to middle-sized plants, 21, 126 sq.; go to heaven to see Sakka, 35, 11 sq.; read the thoughts of others, 35, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 35, 69 sq.; cannot be angry or offended, 35, 152 sq.; pure and free from stain, 35, 200; are not afraid of death, 35, 206-10; are without fear, 35, 297-300; the Arhat (called Brāhmana) described, 36, 26-8, 28 n.; suffers bodily pain, but not mental, 36, 75-8; cannot offend against moral law, but against the Rules of the Order, 36, 98-101; every A. knows about emancipation &c., 36, 100; dwell in Nirvāna, 36, 191, 193; these tenfold wisdom of A., 36, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 36, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 36, 231-9; having conquered all evil, they enter Nirvāna, 49 (i), 177, 179.

(c) WORSHIP OF A.

The foolish man scorns the rule of the A., 10 (i), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathāgata is worthy of a dāgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 35, 186-9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodisat as an elephant honoured the A., 36, 20-2; miracles at the graves of A., 36, 174-6; the Bhikshu shall associate with A. and other saints, 36, 358; the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, and Saintship. **Arhatship**, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sālba, Kbanna, Sāriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvāna, 11, 39, 39 n.; and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond! 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upādāna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvāna, 11, 243 sq.; the Āsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvāna at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233; 36, 96-8; discussions about A., 36, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq.; previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvāna.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, see Erekhsha.
- Arish'anemi**, chieftain of the sacrifice, is an autumn month, 48, 107.
- Arish'anemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetio**, young men get a living by learning, 18, 201; with and without the help of fingers, 85, 91 sq., and n.; a means of remembering, 85, 123.
- Arittha**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. See also *Ārya*.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 48, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 48, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 48, 157 sq., 166, 334-6, 342, 346-9.
- Arānānas Ātreya**, n. of a priest, 82, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 48, 342 sq., 402; 44, 172.
- Ārmaiti Spēsta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 28, 274.
- Ārmat** (Av. *Ārmaiti*), opposed by *Tārōkmat* (Av. *Tarōmaiti*), 87, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of *Kṛishna*. 8, 128; is the cause of ruin, 41, 1; 44, 22. See also *Pride*.
- Arrow**, one a.'s range is as much as *Pragāpati* crosswise, 41, 25; three a. handed to the king at the *Rāgasūya*, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 28, 222, 222 n., 303.
- Ārsheya-brāhmaṇa**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. *ashir vanguhi*, 5, 86, 86 n., 403, 405. See *Ard*, and *Ashi Vanguhi*.
- Ārshishenas**, make five *Avadāna* cuttings, 12, 192 n.
- Arshya**, n.p., 28, 209.
- Ārstāt**, n.d., Truth, who makes the world grow, worshipped, 28, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 28, 156; *Ārstād Yast* devoted to A. and *Hvarenō*, 28, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. See also *Ārstād*.
- Arstl**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 28, 210.
- Ārtabhāga**, see *Gārtakāra* *Ā*.
- Ārtabhāgiputra**, n.p., 15, 225.
- Artabshatar**, or *Ardashir Pāpakān*, a king of Iran, son of *Pāpak*, summoned *Tōsar* (*Tansar*) to expound the *Avesta*, 4, xxxvii sq., xli-xlvi, xlviii, lv; 87, 414; called *Vohūman*, the same as *Artaxerxes*, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 87, xxxi; founder of the *Sāsānian* dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. *Nādīs*; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 88, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 84, 191; 88, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 88, 378; called *Hita*, 15,

- 159 sq., 167; by means of them the soul departs from the body, 84, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 88, 382.
- Artha**, 'Wealth' (personified), worshipped at the *Tarpana*, 80, 244.
- Arthasāstra**, Sk., knowledge of *Sūdras* and women, 2, xxxii, 171, 171 n.
- Arthavādas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 84, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 88, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.
- Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. See *Professions, and Society* (four classes of).
- Arts**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 89, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. See *Actors, and Music*.
- Arūm**, Zoroastrianism spread to, 24, 171, 171 n.
- Arūmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.
- Aruṣa Aupavasi**, grandfather of *Svetaketu* *Āruṣeya*, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 48, 393 sq.; teacher of *Uddālaka*, 15, 226.
- Arundhati**, or *Akshamâlâ*, wife of *Vasishṭha*, 25, 331 n.; 80, 244.
- Arundhati**, a plant, protects cattle, 42, 144, 490 sq.
- Āruṣeya**, see *Svetaketu* *Ā*.
- Ārurī**, see *Uddālaka* *Ā*.
- Arusis**, meditate on the heart as *Brahman*, 1, 206.
- Arunmukhas**, *Indra* delivered the A., the devotees, to the wolves, 1, 293.
- Arūpāhātu**, see *Heaven* (b).
- Arusha**, n. of a solar deity, the morning sun, 82, 20-3.
- Arvāvasu**, a *Hotri* of the gods, 12, 137, 137 n.
- Ārya**, title prefixed to the names of *Sthaviras*, 22, 286-94; *Sūdra* and *Ā*. created, ruled by day and night, 48, 74 sq.; *Sūdra* woman the *Ā*'s mistress, 44, 326; the gods have engendered *Agni*, to be a light for the *Ā*., 48, 49. See *Ariya*.
- Āryadatta**, see *Datta*.
- Āryag**, n.p., 47, 140.
- Āryagayanti Sākhâ**, founded by *Gayanta*, 22, 288; founded by *Ārya* *Ratha*, 22, 293.
- Āryaghosha**, a *Ganadhara* of *Pārsva*, 22, 274.
- Āryaketaka Kula**, of the *Kārana* *Gana*, 22, 292.
- Āryakuberâ Sākhâ**, founded by *Ārya* *Kuberâ*, 22, 293.
- Aryaman**.
- (a) A. in mythology.
(b) Worship of A.
- (a) A. IN MYTHOLOGY.
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- (b) WORSHIP OF A.
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- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 325.
- Āryama**, a demon harassing children, 80, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i.e. hostile countries, 4, 347; *Hvarenō*, or the glory of the A., worshipped, 28, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and implous, the two kinds of men, 46, 182, 183. See also *Āryas*.
- Āryanāgilā Sākhā**, founded by Nāgila, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, see *Āryas*, and *Caste (d, f)*.
- Āryapadmā Sākhā**, founded by Ārya Padma, 22, 293.
- Āryapadmīlā Sākhā**, founded by Padmīlā, 22, 288.
- Āryarishipālītā Sākhā**, founded by Ārya Rishipālita, 22, 293.
- Āryas**, definition of *Āryāvarta*, 'the country of the Ā.', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā., 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlēkṣhas* do not understand the language of Ā., 45, 241; some men born as Ā., some as non-Ā., 45, 339. See *Aryas*, *Ārya*, *Aryan*, *Caste (d, f)*.
- Āryasenikā Sākhā**, founded by Ārya Senika, 22, 293.
- Āryatāpasī Sākhā**, founded by Tāpasa, 22, 288, 293.
- Āryavagrā Sākhā**, founded by Ārya Vagra, 22, 293.
- Āryāvalokiteśvara**, instructs *Sāriputra* in the *Pragñāpāramitā*, 49 (ii), 147-9, 153 sq.
- Āryāvarta**, n. of India, defined, 14, 2-4. See *Geography (of India)*.
- Ārūr**, slain by *Gāyōmarā*, 24, 58.
- Āsā**, 'Region,' offerings to, 80, 113 sq.; 42, 486.
- Asabana**, Kara A., and *Vara A.*, Turanians, 28, 71, 71 n.
- Asabani**, wife of *Pourudhākhsti*, 28, 225.
- Asamaratha**, is a rainy month, 48, 106.
- Asām-i Yamāhust**, chief in the River *Nāivtāk*, 5, 118, 118 n.; 18, 256 n.
- Asanvrita**, see *Hell (a)*.
- Asandivat**, *Ganamegaya* in, 44, 396.
- Asanvānvanī**, n.p., 28, 203.
- Asani**, offering to A. at the *Sūlagava*, 29, 352; at rites relating to agriculture, 80, 113 sq.; = the lightning, 41, 160; n. of *Rudra (Agni)*, 41, 160.
- Āsāpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t.t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 84, 17 sq.; not absolute non-existence, 84, 266-8; denotes 'Belong' previous to the differentiation of names and forms, 84, 267; denotes another quality only, 84, 332-4; compared with 'the son of a barren woman,' 84, 338 sq.; the cause of the world, 84, 341; entity does not spring from it, 84, 415-18; *Brahman* cannot spring from it, 88, 20; arose from the earth, 42, 71, 398.
- Asat Pāmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Āsava (Pali) or Āsrava (Sk.)**, the *Āsavas*, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293-5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 85, 274, 274 n.; Buddha teaches the destruction of Ā., 11, 296-307; the *Ginas* have reached extinction of Ā., 18, 91; the five *Bhikkhus* were released from the Ā., 18, 102; a man becomes a *Samāna* by the destruction of the Ā., 85, 251 sq.; twenty-five qualities preventing the destruction of the Ā., 86, 141-3. See *Āsravas*.
- Asceticism**, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 18, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 86, 60-2; 49 (i), 72-4, 132-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the Samgha by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the Saddharmapundarika, 21, xxxvii; pārvirāgya, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 88, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 88, 322-7. See also Ascetics, and Austerity.

Asoetiōs (Sannyāsins, Bhikshus, Pārvirāgakas, Munis, wandering mendicants).

(a) Rules for a.

(b) Laws concerning a.

(c) Different kinds of a.

(d) Life and state of a.

(a) RULES FOR A.

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Asha, Zd., Righteous Order (com- pare Sk. Rīta).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaspen- tas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

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(c) ASHA VAHISTA, ONE OF THE AMESHASPEXTAS.

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- and A. V., 81, 261; the Kingdom is for Ahura and A. V., 31, 283; the longing blessing of A. V., 31, 345; Mazdayasnian doctrines have their growth from A. V., 31, 354.
- (d) **WORSHIP OF ASHA VAHISTA.**
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- Ashādha**, a king who reached final bliss, 49 (i), 94.
- Ashādha Sāvayasa**, his opinions quoted, 12, 4.
- Ashādhi Saurumatēya**, n.p., 41, 171.
- Ashāhura**, son of Gisti, 23, 212.
- Asha-nemah**, n.p., 23, 219.
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- Ashasaredha**, son of Asha-sairyāē, 23, 213; son of Zairyāk, 23, 213.
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- Ashāshagahad**, -ē *Hvandkân*, a high-priest, 5, 115, 115 n.
- Ashaskyaotna**, son of Gayadhāsti, 23, 212.
- Ashastu**, son of Maidhyō-maungha, 23, 209.
- Ashavahist**, or Ashavahisto, or Ardavahist (Ardibahist, Ardibehest), Phl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-ear (flower), 5, 104; smites Andar, 5, 128; protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n.; world in the guardianship of A., 37, 244; replies to Gōr-aūrvan, 37, 393; the Airyaman of A., 37, 405; the original creature A., 37, 411 sq.; interferes to diminish slaughter of cattle, 47, xii, 109; Pātakhsrōbō, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manō and A. descend with a stem of Hōm to cause the birth of Zaratūst, 47, xxix, 22-8; assists Zoroaster in converting Vistāsp, 47, 67-9, 164; gives Vistāsp the Hōm to drink, 47, 70 sq.; prescribes the care of the sacred fire, 47, 161, 161 n.;—worshipped, 5, 139, 401, 405; meat-offering to A., 5, 336; protector of fire, how to be propitiated, 5, 359, 372 sq., 375; ceremonial of A., 37, 184; invoked, 37, 296. *See* Asha (c, d).
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- Ashavaasang**, son of Pōrūdakhstōih, one of the seven immortal rulers, 18, 256, 256 n., 258 n.
- Ashavazd**, or Ashavazdah, son of Pourudhākhst, one of the immortals, 5, 118, 118 n.; 23, 70 sq., 71 n., 212, 212 n.; 37, 203, 203 n.
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- Ashemaogha**, Zd., t.t., heretics; the ungodly fasting heretic, 4, 48, 48 n.; denounced as the type of wickedness, 4, 60 sq., 195 sq.; no defilement caused by the death of an A., 4, 60 sq., 154 sq.; the false cleanser, an A., 4, 135 sq.; the ungodly A. kills the bull, 4, 231; the malice of the two-legged A., 23, 26, 26 n.; 31, 257; smitten by Airyaman, 23, 44-6; confounded by Māthravāka, 23, 208, 208 n.; Zarathustra invoked against the unholy A., 23, 261; the Waters worshipped to contradict the A., 31, 322. *See also* Heretics.
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- Ashem-yāNhé-raokau**, n.p., 23, 215.
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- Ashes**, the foul part of Agni's food, 41, 261; taking down the a. from the fire-pan to the water, and bringing back part of it whereby Agni is reproduced from the waters, 41, 293-5.
- Ashi**, *see* Ashi Vanguhi.
- Ashisang**, *see* Ard, Arshisang, Ashi Vanguhi.
- Ashi Vanguhi**, the good Blessedness or Sanctity, invoked and worshipped, 4, 222; 23, 11, 18, 162, 164, 166, 330, 332; 31, 200, 206, 211, 217, 226, 296 sq., 298, 324,

- 343 sq., 345, 348, 351, 353, 358; imparts riches to the righteous, 4, 222 n.; follows behind Tiritya, 23, 104; proceeds with Mithra, 23, 136; Mithra's chariot embraced by A. V., 23, 136; bestows all the good and riches ('Ashi's remedies'), 23, 188, 188 n., 270-3, 270 n.; in the shape of a fair maiden, 23, 209; the Fravashis bless the house with the presence of the kind A. V., 23, 230; is Piety personified, 23, 270; daughter of Ahura-Mazda, sister of Amesha-Spentas, 23, 270, 274; the Ashi Yast devoted to her, 23, 270-82; praises and loves Zarathustra, 23, 274 sq.; rejects offerings of all sterile people (old men, courtesans, and children), 23, 280 sq.; legend of A. V. hiding herself, 23, 280 sq., and n.; her healing virtues, 81, 347. See *Aharisvang*, *Arđ*, and *Arshirang*.
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- Ashṭāś**, the victorious, comes to meet the departed soul, 4, 373.
- Ashṭakā**, as a deity, 29, 102, 104; A. festivals, see *Animal Sacrifices (b)*, and *Sacrifices (i)*.
- Ashṭapada**, Rishabha died on the summit of Mount A., 22, 285.
- Ās ibn Wail**, threatened with childlessness, 9, 343 n.
- Asidaka**, demon, converted by Buddha, 19, 244.
- Asikni** river, medicines on the, 32, 402.
- Āsila**, n. of a great ascetic, 45, 268, 269 n.
- Asita**, the Rishi, calls *Kṛṣṇa* the first god, 8, 87, 87 n.; the Isī A. descends from heaven to see Buddha, who has just been born, and prophesies about the child, 10 (ii), 124-8; 19, xix, 12-18, 93, 355-60, 363 sq.; 49 (i), 10-14, 20, 91; curative plant from A.'s dwelling, 42, 31; incantation of A., 42, 107, 255; A. Devala, for *Āsila*? 45, 269 n.
- Asita Dhānya**, a king, whose people are the Asuras, 44, 368, 368 n.
- Asita Vārshagava**, n. of a teacher, 15, 226.
- Asirānian** kings, 5, 151, 199 sq. and n.
- Āsman**, his flower, 5, 101; invoked, 5, 403, 405. See also *Heaven (g)*.
- Āsmarathya**, n. of a teacher, 34, xix, xcix, 150 sq., 276 sq., 279 sq.; 48, 293, 391.
- Āsmō-ḥvanvant**, one of the first followers of Zarathustra, 23, 33 n., 203; Fravashi of A. worshipped, 23, 321.
- Āsmōk-khanvatō**, Zd. *Asinō-ḥvanvatō*, n.p., 47, xxx, 163.
- Āmya**, the day-lords of the ritual order, worshipped, 31, 196, 204, 209, 215, 219, 223, 368, 379.
- Asoka**, Sk., Asoka, Pali, the king, inscriptions of, 8, 223; A. and Indian chronology, 10 (i), xxxv-xlv; his edict of Bhabra, 19, xxvi sq.; schism settled by A., 19, xii sq.; A. and the Buddhist Church, 19, xiv; raises eighty-four thousand *Stūpas*, 19, xxix, 336 sq., 336 n.; *Arvaghosha* on A., 19, xxxvii; obtained the first holy fruit (*Srotāpanna*), 19, 337; his reference to the Buddhist Scriptures, 35, xxxvii sq.; outdone by the courtesan *Bindumatī*, 35, 182; *Kathā Vatthu*, a controversial work of the period of A., 36, xx. See *Kāśoka*.
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- Bhāvanās**, *Gaina* t.t., meditations conducive to purity of soul, 45, 69, 69 n.
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- Bhedābheda**, t.t., relation of being neither absolutely different nor absolutely non-different, of the soul to Brahman, 34, xix, 277 n.; 48, 42 sq., 134 sq., 189-93, 195, 518.
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Bhikkhus, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant).

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṃgha).
- (d) Daily life of Bh (costume, food, medicine, dwelling, utensils, &c.).
- (e) Buddha and the Bh.

(a) **ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.**

The wise man should follow the bright state of the Bh., 10 (i), 25 sq., 25 n.; *the Bhikkhu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāna), cessation of natural desires, and happiness. He who, even as a young Bhikkhu, applies himself to the doctrine of Buddha, brighten up this world, like the moon when free from clouds*, 10 (i), 88; the true Brāhmaṇa (Arhat) keeps aloof both from laymen and from Bh., 10 (i), 92; the life of the Bh. praised, as compared with family life, 10 (ii), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (ii), 66, 79, 81-4; 85, 41, 49; characteristics of Bh., worthy of offerings, 10 (ii), 82-4; are independent, 10 (ii), 154-6; the Bh. is a great man; he has overcome desire in this world, 10 (ii), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brahmā is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, li sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 38, xvii; if laymen

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ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 250-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 85, 273-5 ; twenty-eight good qualities in the vows of Bh., 86, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 86, 252 sq. ; the thirteen extra vows of Bh., 86, 268, 268 sq. n. ; are unmoved either by ill-will or love, 86, 309.

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- Bodhisatta** (Pali), or Bodhisattva (Sk.), a Bodhisat, 'one whose essence is enlightenment,' i.e. one destined to become a Buddha, a Buddha Elect, or a future Buddha; the infant Buddha called B., 10 (ii), 125; when a B. is born or dies there is an earthquake, 11, 46 sq.; King Sudassana a B., 11, 239, 241, 285-8; by Buddha's power the earth bursts open and innumerable B. arise from within the clefts, who pay homage to Buddha, whose disciples they all have been, 21, xxx, 281-97, 442; different meanings of the term B., 21, xxxiv-xxxvii; epithets of B., 21, 3; list of names of B., 21, 3 sq.; become visible in the Buddha-fields, 21, 7 sq., 66 sq.; 40 (ii), 17 sq.; grand feats of charity, and a great variety of good actions performed by B., 21, 11-15; the six perfections and perfect enlightenment preached to them, 21, 18; will in future be Buddhas, 21, 60; the vehicle of the B., 21, 78-80, 88 sq.; compared to trees, 21, 126 sq.; compared to great Rishis with transcendent faculties, 21, 134;

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Bodhisattvāvādāna - kalpalatā, t.w., by Kshemendra, 36, xvii.

Bodhisat, see Bodhisatta.

Body, anything separated from the b. (like *cuttings of hair, nail-parings*) considered as dead matter, and hence impure, 4, lxxviii sq., 190, 190 n.; 5, 205, 246, 246 n., 254; nail-paring seized by the demons, 5, 71; precautions in cutting hair and nails, 5, 207, 207 n.; 24, 275 sq.; 37, 162; nail-paring prayed over lest it turn into weapons of demons, 5, 342; Snātakas and hermits to wear hair and nails unclipped, 25, 139 sq., 140 n., 199; Snātaka not to step on bodily refuse, 25, 141, 150; see also Hair;—*lucky and unlucky marks* of the b., 7, 230 sq.; 10 (ii), 189; 11, 196 sq.; 14, 35, 35 n., 53; 25, 153, 228; 43, 81, 81 n., 95; 45, 113, 366 sq.; unlucky marks of the b. due to crimes committed in former births, 14, 108 sq.; 25, 440 sq.; auspicious and inauspicious bodily marks of a bride, 25, 75-7; 29, 21, 165; 30, 42, 257; bodily marks foreshadowing the greatness of a man, 35, 17;—the *worthlessness, impurity, fragility, and transitoriness* of the human b., 7, 281-3; 8, 44 sq., 245, 343; 10 (i), 14, 17, 41 sq., 54, 54 n.; (ii), xvi, 32 sq., 147; 15, 288, 298 sq.; 22, 24, 44; 25, 212; 45, 8, 89 sq.; meditations on the b., 7, 281-6; 8, 252; the bonds of the b., 8, 107; this b., void of enlightenment, seems a hell, 8, 155; the transient b. abandoned by the devotee, 8, 250, 253; b. tied down by action, 8, 307; freed from the b., the devotee is released, 8, 331; passions and sins proceed from the b., 10 (ii), 46; leave the b. behind, that thou mayest never come to exist again, 10 (ii), 209; how a Bhikkhu is to regard the b., 11, 38; passion for a b., spiritual bondage, 11, 225 sq., 230; twelve impurities of the human b., 25, 193; the product of nescience, 34, 244; the b. compared to a wound, 35, 115; ten qualities inherent in the b., 36, 75 sq.;—*b. and soul*, the b. explained as the Kshetra, or 'field,' the soul being the 'knower of the field,' 7, 286 sq.; 8, 102-6; acquisition of the b. by the self, 8, 44; purity of self attained

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- Bogghaṅgā** (satta), Pali t.t. *See* Wisdom (seven kinds of).
- Bondage**, five kinds of spiritual, (*pañca kētasō vinibandhā*), and the means to be freed from them, 11, 221 sq., 225-32.
- Bonds**, the five, or the five things leading to lust, 11, 181; salvation by destruction of the three B., 11, 213; how a Bhikkhu may become an inheritor of the highest heavens by destruction of the five B., 11, 213 sq.
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- Brād-rōyīm**, a Karap, 47, 143.
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- Brahmā**, *see* Brahman (masc.).
- Brahmadatta**, king of Benares, King Dīghīti of Kosala, and young Dīghāvu, 17, 293-305; the Brahmagāla spoken concerning Suppiya and B., 20, 376; Devadatta as King B., 85, 290; Sambhūta born as B. king of the Pañkālas, 45, 57-61.
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Brahmakāriyam (Pali), 'noble life,' different meaning from Sk. *brahmakārya*, 11, 285 n.
Brahmakārya, Sk., t.t., religious studentship, 44, 86, 86 n.; life as a *Brahmakārin*, see *Brahmakārin*; the vow of abstinence, esp. chastity, see *Abstinence and Chastity*.
Brahmakāyas, or *Brahmakāyikas*.

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

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Brahmaloka, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 84, 180 sq.; long life of the gods in B., 45, 84, 84 n.; see also Brahma-world.

Brahman (neut., Nom. Brahma, masc., Nom. Brahmâ).

- (a) The B. (neuter) in the sense of holy word or priesthood.
- (b) Nature and qualities of the B. (neut.) as the divine principle.
- (c) Names, forms, and symbols under which the B. (neut.) is meditated upon.
- (d) Oneness of the B. (neut.).
- (e) The B. (neut.) and the world.
- (f) The B. (neut.) and the individual soul.
- (g) Devotion to and absorption in the B. (neut.).
- (h) Knowledge of the B. (neut.).
- (i) The higher and the lower B.
- (j) Passages in which B. may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahampati, Swayambhû, Hiranyagarbha.

(a) **THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.**

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishnu fond of B. (Veda), 7, 293; those who are first in the Vedas are forms of the B., 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 48, 85; Palâsa tree is B., 12, 90, 90 n.; identified with speech, truth, and the three Vyâhritis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahma-kârin, 14, 156; 44, 48; placed its majesty in the Brâhmanas, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and Kshatra, 15, 211; is Brîhaspati, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the Dikshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the sacerdotium or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattrâ, 26, 452 sq. and n.; B. which is long-lived through the Brâhmanas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; Pragâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahma-kârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkhishâ is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rîshis are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahma-kârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, see also Veda (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) **NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.**

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-3, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq.; 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172;

88, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 48, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyā, Avidyā), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sāṅkhya impersonal, with Rāmānuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcvi sq.; 38, 101, 133-83; later definitions of B., e.g. as *sukhīd-ānanda*, 34, xcii; etymology of the word, 34, 14; 48, 158; *B., which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B. is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 84, 232 sq.; 88, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 84, 344; is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 88, 153; is inside of the limiting adjuncts, 88, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 43, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛiti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, un-seizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also God, Lord, and Self (d); world of the B., see Brahma-world.*

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

Meditation on B. under symbols (pratīkopāśana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 84, lxxxii; 88, 402-4; B.'s name a mere outward symbol,

84, 92; two secret names of B., *abam* and *abam*, 88, 216-18; 48, 642; the Great B. is the one *Aksara* into which all beings pass, 43, 343 sq.; why it is called a *bank*, 88, 176 sq.; *Bhūman*, that which is much, is B., 84, 162-9; 48, 302; meditation on *breath* (Prāna) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by Vāyu and Prāna, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāna is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 84, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāṅgītā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 88, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 88, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four feet or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345; 84, 90, 95; 88, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Advaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

'having joy for its head,' a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 88, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakshmi*, 48, 3; *light* is B., 15, 306, 335 sq.; 84, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 84, lxx, 123-8; 88, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 84, xxv, xxvii, xxx, cxkiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the Mahāvratā ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 84, 107-12; 88, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*,' 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 84, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 84, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 48, xxiv; the self-existent B., teacher of *Pragāpati*, 48, 404; the *Puruṣa* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 84, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Puruṣa*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 84, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; 'as far as B. reaches, so far reaches speech';—'wherever there is B., there is a word; and wherever there is a word, there is B., 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvaṇa*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a *fig-tree*, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Krishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 84, xxxi n.; the lord B. seated on his lotus seat within *Krishna*, 8, 93; *Krishna* greater than B., 8, 96; the great B. is a womb in which *Krishna* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 84, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)

. . . *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.,* 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 84, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 84, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 88, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 84, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 84, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 88, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 84, lxxv; 88, 175-80; all things are effects of B., or are B. itself, 84, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 84, 80 n.; Indra declares that he is one with B., 84, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 84, 104; subsists apart from its effects, 84, 350; *the fishermen are B., the slaves are B., B. are these gamblers; man and woman are born from B.; women are B. and so are men,* 88, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

88, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body, so that he is the Self of all of them,* 48, 717.

(e) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 84, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 88, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 84, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed,* 8, 180, 192; 84, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.,* 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhāna), 15, 263; not only the operative but also the material cause of the world, 84, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 84, xlix sq., xcvi, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 84, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 84, l, 357-61; relation of the non-sentient matter to B., 84, lxxv; 48, 242; called Non-being, previously

to the origination of the world, 84, 267; is different from the world, 84, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 88, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhāna, Prakṛiti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. See also Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 84, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Ātman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 84, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 88, 209, 288; 48, 23 sq., 18, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 84, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 88, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 84, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 125, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 88, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 84, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 88, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 84, xxx, 157, 178, 180 sq., 191; 88, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 84, 31, 44, 104, 115, 185, 326; 88, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (ātman) dwells in the B. that it may be immortal,' 80, 228; the soul is a part of B., 84, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 84, xxviii; in it the individual soul is merged in the state of deep sleep, 84, lxi sq., 180, 273; 88, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 84, 114-16, 344 sq.; 48, 209, 242, 256, 427-sq., 468 sq., 658; soul and B. both different and non-different, 84, 277 n., 345; 48, 191; is superior to the individual soul, 84, 345; is 'that,' the inward Self is 'thou,' 88, 335; has individual souls for its body, 48, 130, 132, 142-sq., 254, 392, 391, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

ing in the inquiry into B., 84, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 84, 178; texts exhorting us to strive to see B., 84, 349; Bāhva explained B. by silence, 88, 157; is not apprehended because it is unevolved, 88, 171; in the state of perfect conciliation the Yogins apprehend it, 88, 171 sq.; not the subject of injunctions, 88, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 88, 235; the state of being grounded in B. belongs to the wandering mendicant, 88, 300-3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, and Meditation.

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishṇu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 84, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 88, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyā, 84, xxv; lower B. called Īvara, the Lord, 84, xxv, xxvii; in its causal and its effected state, 84, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuja, 84, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 84, lxxxii, xc sq.; 88, 389-402; 48, 748-52; Sāṅkara's distinction between a lower and a higher B. not valid, 84, xci-xciv; the lower B. is the vital principle in all creatures, 84, 172 n.; the world of the lower B. is called Satyaloka, 84, 181; lower B. is for the purpose of worship or meditation, 84, 330; 88, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 88, 185; results of meditations on the qualified B., 88, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 88, 248; worlds of B. can only refer to the lower B., 88, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.' 88, 391; immortality is possible only in the highest B., not in the effected one, 88, 392; the qualified B. also may be spoken of as being the Self of all, 88, 394; B. having for its body all beings in their gross state, is the effect of B.; having for its body all beings in their subtle state, 48, 132-4; Prakṛiti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 80, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 48, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prânas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 48, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-13, 21 sq., 24 sq.; 85, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragâpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 18, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 18, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkmâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 88, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.,' 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Gpoodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 80, 212; ordeals ordained and watched by B., 88, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 88, 50; Brahmins (pl.), the highest gods, also long for the righteous man, 86, 221; sons of B.'s mind, 88, 235; compact of *Brihaspati* with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. *Katurmukha*, *Sanaka*, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; *Nārāyana* alone existed, not B., nor *Siva*, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the *Devas* from B. downward possess a body and sense-organs, 48, 328-30; is created and the *Vedas* delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmins (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., *Vishnu*, and *Siva*, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. See also *Hiranyagarbha*, *Sahampati*, and *Svayambhū*; B.'s heaven, world of B., see *Brahma-world*.

Brahman, m., t.t., a certain priest. See under *Priests* (a, b).

Brāhmana (masc.), **Brāhmanas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (*Kshatriyas*).
- (f) B. in Buddhist and Gāna texts.

(a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 80, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 80, 119; take the place of sacred fire at *Śrāddhas*, 2, 140; 25, 114; to be fed at *Śrāddhas*, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 80, 225, 234-6, 292 sq.; B. who are unfit to be invited to a *Śrāddha*, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the *Śrāddha*, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the *Śrāddha*, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 80, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from *Śrāddha* feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 80, 14, 38, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 135-9; 80, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 80, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 80, 321:

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice;' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118; legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; *prāsita*, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 80, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 80, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 80, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the *Sīmantonayana*, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the *Sautrāmanī* is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (1), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the Vedas and a he-goat evince the strongest sexual desires, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven; a speech uttered by B. (whether a curse or a benediction) never fails to come true. . . . When the visible gods are pleased, the invisible gods are surely pleased as well, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the *Anugītā* told to *Krishna* by a B. who came from the heavenly world and the world of Brahman, 8, 231; *Bṛhaspati* is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the *Rakshas*, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Snātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaisvadeva sacrifice, 29, 85; worshipped at the Tarpava, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.;

all beings, indeed, pass into the B., and from the B. they are again produced, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i. e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i. e. a Śishya, 2, 215-18; 14, 38-40; 25, 509; Lakshmi resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (c; knowledge of);—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Śūdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Śāvitṛī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Aṣvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahma-hatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219-22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to

slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śiṣṭas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KṢHĀTRIYAS).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to P

2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253-6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to othe. B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225; king's duty towards learned B., 7, 21-3; 25, 221, 229 sq., 237, 239, 323, 397-9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vrīshalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201; 25, 369; 33, 338; King Ganaka Vaideha testing the knowledge of the B., 15, 121-49; B. and Kshatriyas are nothing but the Self, 15, 182; 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216; there is no difference between kings and B., 33, 220; he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116-18; are not qualified for the rāgasīya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Rāganyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (b).

(f) B. IN BUDDHIST AND GAINA TEXTS.

Buddhaghosa a learned B., 10 (i), xxi; etymology of Bāhmano, Pali for B., 10 (i), liv, liv n., 89, 89 sq. n.; the Buddhist saint, the Arhat, as the true Brāhmana, 10 (i), 39, 89-95; (ii), 89, 113-17, 151 sq., 171-4, 179, 195, 207 sq.; 13, 78-80; 36, 26-8, 28 n., 314; a true B. goes scatheless, though he have killed father and mother, 10 (i), 70, 70 sqq. n.; pleasant is the state of a B., 10 (i), 79; no one should attack a B., but no B. should let himself fly at his aggressor, 10 (i), 90; *a man does not become a B. by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a B.*, 10 (i), 90 sq.; three kinds of B., Tittiyas, Āgīvikas, and Nigantvas, 10 (ii), xiii; as described in the Sutta-Nipāta, 10 (ii), xiii sq.; there are B., born in the family of preceptors, friends of the hymns, who commit sins; their birth does not save them from hell nor from blame, 10 (ii), 23; converted by Buddha, 10 (ii), 40-2, 52, 79 sq., 103-6, 186-213; Buddha's description of the pious customs of the B. of old, and their gradual degeneration, 10 (ii), 48-52; a Thera called a B., 10 (ii), 57; Buddha the best of the five B., 10 (ii), 59; disputatious B., contrasted with Buddha, 10 (ii), 63; B. together with B. ask truly, Art thou a B.? 10 (ii), 75; to whom a B. should offer, 10 (ii), 82-4; Buddha warns Keniya not to invite him, because Keniya is intimate with the B., 10 (ii), 97; is a man a B. by birth or by deeds? 10 (ii), 108-17; a B. may, by intense meditation, cause an earthquake, 11, 45 sq.; will honour the remains of the Tathāgata, 11, 91, 99, 247; Samana-brāhmana, B. by saintliness of life, 11, 105 sq., 105 n.; compared to the Scribes and Pharisees of the New Testament, 11, 160; their phraseology assumed a different meaning when used by Buddha, 11, 161-5; Buddha's criticism of the teaching of the B. as to

- union with Brahman, 11, 171-85; various B. teach various paths, such as the Addhariya B., the Tittiriya B., the Kbandoka B., the Kbandava B., the Brahmaṅariya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brāhmaṇa-gahapatikā), 11, 258 n., 261; behave badly at dinners given to them, 18, 152; the Lokāyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gamas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahāvīra, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahat, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50-6; a true monk who is exempt from all Karma is a true B., 45, 138-41; called 'holy cats' by Ādraka, 45, 417; B. and Samanas, see Holy persons, Castes, Priests, and Srotriyas.
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- Brāhmaṇadvaṃmikasutta**, t.c., 10 (ii), 47-52.
- Brāhmaṇagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brahmānanda-vallī**, the second Adhyāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahmaṇaspati**, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as Brhaspati, q. v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāna**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gaimism in it, 22, xxxii.
- Brahman-slaying**, see Brahmahatyā, and Brāhmanā (d).
- Brahmapura**, city of Brahman, 34, 178. See Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasavstha**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, see Veda (c).
- Brahma Sikkhīn**, n. of a Brahmakāyika god, 21, 5.
- Brahmasūtra**, in the Samhitopaniṣad of the Ātharvans, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; see Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upaniṣad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarāṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, \liii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, see Brahman (b).
- Brahmavidyābharava**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, see Meditations.
- Brahma-world** (world of the Brahman, neut. or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is

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in it, as in light and shade, 15, 22; worlds of Pragâpati woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on Om, 15, 282; 34, 174; he is led up to the B. by the Sâman, 15, 282; 34, 173; 48, 311 sq.; Hiranyagarbha dwells in the B., 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanishthas and Âbhâsvaras in the B., 21, 340, 346; a pious Brâhmana goes to the highest dwelling-place, 25, 92, 92 n.; is the small ether, 34, 180; not 'the world of Brahman,' but 'the world which is Brahman,' 34, 180 sq.; 48, 751 sq.; how far is the B.? 85, 126 sq.; one of the four great continents, 85, 130; Arahatsip or birth in the B. the two highest rewards of universal love, 35, 279; the Bodisat reborn in the B., 86, 19, 22; one of the fourteen worlds, 48, 328, 429; on the passing away of the effected B., at the pralaya the souls go to the highest Brahman, 48, 749 sq.; reached by mendicants, 49 (i), 128. *See also* Worlds.

Brahmayagña, *see* Veda (c).

Brahmîsundari, n.p., at the head of the nuns in Rishabha's time, 22, 284.

Brâhmî-upanishad, not a title of the Kena-upanishad, 1, lxxxiii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

Brahmodya, t.t., riddles from the Veda, given at Srâddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

Brahmopanishad, *see* Brahma-upanishad.

Brahmopāsana, t.t., meditation on Brahman, and pratikopāsana, 1, 201.

See **Brahman** (c, b).

Brahmo Samāj, 1, lxiv.

Breath (Sk. *prāna*).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) **REGULATION OF BREATHING.**

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 80, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 85, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (*prāna-vrata*), 15, 98; management of b. to bring about Tāoistic perfection, 89, 24, 51, 53 sq.; manipulating the b. to secure longevity, 89, 95 sq., 146, 364; 40, 139 n.;—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the Paitidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) **THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.**

Prāna, meaning b., spirit, and life, is the conscious self (*pragjātman*), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 84, 105; Om a name of it, 1, xxv; called *ana*, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 88, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 88, 211-14; 48, 640 sq.; called *Ama*, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 88, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 88, 366-8; 48, 729 sq.; *prāna* springs from the

Self, 1, 124; 84, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 84, 164; 48, 250-4; simile of the chariot mounted by *Prāna* or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 48, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the *Ukthya graha* is his undefined b., and as such the elf of his, 26, 292 sq.; there is no soul in the b., 85, 48 sq.; is most beneficial for man, 84, 98; strength is b., 84, 99; denotes either the individual soul or the chief vital air, or both, 84, 102 sq.; is the abode of the power of action, 84, 105; remains awake in the state of deep sleep, 84, 162-8; may be called 'higher' with reference to the body, 84, 172; spoken of as a 'person,' 84, 261; the causal substance of mind, 88, 366; is merged in the individual soul, on the departure of the soul, 88, 367 sq.; the soul, with the b., goes to the elements, 88, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 48, 327; identified with the *Yagus*, 48, 337, 340; the man in the eye is b., 48, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of *prāna*, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, b. in the mouth, or chief vital air, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 88, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief Prāna, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 84, lix; 88, 84-91, 93-6; 48, 575; according to the Sāṅkhya, the combined function of all organs, 88, 86; various powers ascribed to it, 88, 87; is independent in the body, like the individual soul, 88, 87; is subordinate to the soul, 88, 88; has five functions like mind, 88, 89 sq.; acts under the guidance of Vāyu, 88, 91 sq.; is not a sense-organ, 88, 93 sq.; accompanies the soul when leaving its body, 88, 102; glorified in the Udgītha-vidyā, 88, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—Vāyu among the Devas, b. (prāna) among the Prānas, the end of all, 1, 58; 84, lxxiv; 88, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 48, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201-4, 274 sq.; 88, 256; when b. departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; b. and speech swallow each other; speech is the mother, b. is the son, 1, 256; the inner Agnihotra, or the offering of b. in speech, and of speech in b., 1, 266, 283; 48, 294 sq.; see also Prānāgnihotra; is the beginning of all words, 8, 353; the triad of mind, speech, b., 15, 93-7; is one of the pañcagāṇāb, or 'five-people,' 84, 260-2; speech, b., and mind presuppose fire, water, and earth, 88, 78 sq.; b. and speech, male and female, 48, 285; speech

created B., B. the Eye, 48, 377 sq. See also Prānas.

(d) B. AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214; all these beings merge into b., and from b. they arise, 1, 20; 84, 85 sq.; 48, 569; prāna, spirit or b., is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; prāna or b. is the highest Brahman, 1, 55-8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sq.; 15, 65, 142, 154, 194; 34, xxxiv, 84-7, 97-106, 272; 88, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 88, 84 sq., 186 sq.; 48, 636 sq.; is satta, the true, 1, 209; all things are supported by b., 1, 210; 15, 275; 48, 47 sq.; Indra said: 'I am Prāna (b.), O Rishi, thou art Prāna, all things are Prāna. For it is Prāna who shines as the sun, and I here pervade all regions under that form, 1, 219, 236, 294; 48, 250-4; is Hiranyagarbha, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into b. or Brahman, 1, 288-90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and Indra's self, 1, 299 sq.; Aditi arises with Prāna, 15, 16; b. in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229-31; the Person (purusha) is the b., 15, 38; 25, 513; is the one god, 15, 142; 84, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 84, 231; 48, 569; Time (Kāla) is b., and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the bhūman b. or the highest Self? 34, 162-8; through knowledge of the b. as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of b. the gods aroused the sun, 42, 51; Prāna, a life or b., exalted as the supreme spirit, 42, 218-20, 622-6; Prāna as a rain-god, 42, 218 sq., 623 sq.; is the Vṛṣavyotis, 48, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on *prāna*, 48, 679.

Breathings, see *Prānas*.

Bṛību, Bharadavāga accepted cows from the carpenter B., 25, 424, 424 n.

Briok Hall, the, at Nādika, 11, 24, 25 n., 27.

Bṛihadāraṣyaka - *upanishad* quoted, 8, 401; 88, 421-3; 48, 773-5; King Ganaka in the B., 12, xliii; portion of the Satapatha-brāhmaṇa, 15, xxx; 44, xiii, xlix sq.; editions of it, 15, xxx; in the Kāṇva and Mādhyandina texts, 15, xxx; 84, lxxxix, 134, 260 n., 262 sq.; 38, 214, 308; 48, 403, 422 sq., 544, 735; translated, 15, 71-227; germs of Māyā doctrine in the B., 84, cxvii, cxx sq.

Bṛihadratha, n.p., 46, 33, 36.

Bṛihadratha Aikshvāka, n. of a king, taught by Śākāyanya, 15, xlvii, 287-90, 326-9.

Bṛhaduktha Vāmadevyā, worshipped at the Tarpana, 80, 244; a Rishi, saw the Aprī verses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

Bṛhaspati, or *Brahmanaspati*, the Lord of Prayer.

(a) B. in mythology.

(b) Worship of B.

(a) B. IN MYTHOLOGY.

B., the lord of *Bṛihatī* or speech, 1, 6; 15, 82; meditated on the *udgītha*, 1, 6; chief among domestic priests, 8, 89; is the lord of *Brāhmanas*, 8, 346; a form of Agni, 12, xvi sq. n.; 14, 216; 82, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294; is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq.; 46, 190; B. Angirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of *Pragāpati* was appeased by B., 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become *Sukra*, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is

the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 48, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by *Soma*, 26, 258 sq.; the wise, 26, 286; *Soma* begotten by B., 26, 366; *Dhātṛi* shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; *Pūshan* has shaven B.'s head or beard, 80, 61, 217; knows the demons, 80, 212; where B. dwells, 80, 218; the *Purohita* of the gods, 80, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 82, 17; blew the gods together, 82, 246 sq.; represents Agni and Indra, 82, 246 sq. n.; 48, 134; offered the *Vāgapeya*, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is *Āṅgīrasa*, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; *Maruts*, *Āditya*, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the *Vasus*, 42, 135; Indra, B., and *Sūrya* in a list of gods, 42, 160; Indra *Brāhmanaspati*, 42, 163, 213; B. punishes him who withholds the sterile cow from the *Brāhmanas*, 42, 178, 660; undid *Vala*, 42, 193, 596; deity of *Bṛihatī* metre, 48, 53, 330; share of *Savitri* and lordship of B., 48, 69; lord of animals, 48, 74; the repeller of shafts, 48, 103; Indra's ally against the Asuras, 48, 192; B. and Indra, priesthood and nobility, 48, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) WORSHIP OF B.

Offerings to B., 2, 108; 26, 23 sq.; 348; 29, 85, 85 n.; 41, 82, 113, 116, 120-3, 125; worshipped at the

Upanayana and else-in connexion with studentship, 2, 294, 294 n.; 25, 454 sq.; 29, 65, 65 n., 190, 315 sq., 362; 80, 147, 151 sq.; Mantras in praise of B., 7, 266; the *Hotri* invokes the help of B. for his work, 12, 135; prayers and invocations to B., 12, 355; 14, 216, 318; 15, 45, 53; 26, 23 sq., 59, 59 n.; 41, 383; 45, 291; invoked to cleanse from sin, 14, 250; animal victim (barren cow) for B., 26, 219 sq., 388 sq., 389 n.; 44, 411, 411 n.; worshipped at the wedding, 29, 32, 286; 80, 188; the animal slain for the hospitable reception of a priest is sacred to B., 29, 88; (lord) of the Brahman, invoked for protection, 29, 280; invoked at the house-building rite, 29, 347; 42, 140; invoked for success in trade, 80, 178; invoked to protect cattle, 80, 184; 42, 143; worshipped at the *Tarpana*, 80, 243; the *Bṛīhaspatisava*, or B. Soma feast, 41, xxiv sq., 34 sq., 34 n.; offering to B. at the *Vāgapeya*, 41, 21 sq., 28, 36, 38 sq.; offering to B. at the house of the *Purohita*, 41, 59; sacrifice to *Mitra* and B., 41, 66-8; offering to B. *Vāt*, 41, 70 sq.; invoked in medical charms, 42, 29, 554; invoked to promote virility, 42, 32; invoked for long life, 42, 47, 49; invoked against sorcerers, 42, 65; *Brahmaspati* *Gātavedas* invoked to render the inauspicious auspicious, 42, 110, 541; B. and *Bhaga* join (husband and wife?) together, 42, 135; invoked against rivals, 42, 211; one of the gods worshipped at the *Mitravindā* sacrifice, 44, 62-6; his share of the *Agnihotra*, 44, 81; worshipped at the *Asvamedha*, 44, 281, 402; invited to the sacrifice together with *Agni*, 46, 281.

Bṛīhaspati, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 314; *Sukra* and B., sons of *Bhrigu* and *Āngiras*, 19, 10; 49 (i), 8; the great ascetic B., deduced by a woman, begot *Bharadvāga*, 19, 44; 49 (i), 44, 44 n.; addressed *Indra's* son *Gayanta*, 19, 96; 49 (i), 93; the Moon begot *Budha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(a) MUTUAL RELATION OF THE C., THEIR DUTIES AND OCCUPATIONS.

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three higher c., 2, 163; *all men must serve those who belong to higher c.*, 2, 234; the c. of Kāyasthas or scribes, 7, xxiv, xxx, 46; duties of the four c., and law regarding the relation between them, 7, 12 sq., 27-9; 8, 126 sq.; 14, 199; 25, xii, 1, 24 sq., 27, 32 sq., 400-2, 416, 478; 25, cvn.; *a Brāhmana, though only ten years old, and a member of the kingly c., though a hundred years old, must be considered as father and so on; and of these two, the Brāhmana is the father. The seniority of Brāhmanas is founded upon sacred knowledge; of Kshatriyas, upon valour in arms; of Vaiśyas, upon grain and (other) wealth; of Sūdras, upon (priority of) birth*, 7, 131; a rich man surrounded and waited upon by a crowd of Brāhmanas, Kshatriyas, Vaiśyas, and Sūdras, 21, 101; king the protector of the system of c., 7, 14; 25, 221; the peculiar laws of c. to be observed in the absence of special rules of revealed texts, 14, 4, 4 n.; *a Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaiśya and a Sūdra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations*, 14, 129; 25, 436; Sūdras created to serve the Brāhmanas, 25, 326; Brāhmanas may appropriate property from Vaiśyas and Sūdras for sacred purposes, 25, 432 sq.; the law protects the four c., 33, 8; usury allowed for Vaiśyas, but not for Brāhmanas, 33, 68; a Kulika, head of a caste, 33, 89 n.; Sāgala crowded with Brāhmanas, nobles, artificers, and servants, 35, 3; Vaiśya and Sūdra surrounded by Kshatriya and Brāhmana, 41, 227; Sūdra, Rāga, Brāhman, 42, 72; people, as compared with nobles and Brāhmanas, are like iron, as compared with gold and silver, 44, 339, 339 n.; minstrels, harlots, gamblers, eunuchs are to be neither Sūdras nor Brāhmanas, 44, 417; Brāhmanas, Kshatriyas, Vaiśyas, Kāndālas, Vukkasas, hunters, merchants, Sūdras, 45, 301.

(b) BRĀHMANAS AND KSHATRIYAS.
 Agātastaru, the Kshatriya, teaches the Brāhmana Gārgya Bālāki, 1, 306; 15, 100 n., 103; a Brāhmana of ten

years to be considered as the father of a Kshatriya of a hundred years, 2, 53; Kshatriyas, when assisted by Brāhmanas, do not fall into distress, 2, 236; *Brāhmanas, united with Kshatriyas, uphold gods, manes, and men*, 2, 238; Brāhmanas are lords over all other c., 7, 215; Gâyatri = Brāhmanas, Trishubh = Kshatriyas, 12, 96; Kshatriyas and Brāhmanas represented by Indra and Agni, 12, 419; 26, 362; 44, xxii; etiquette between Brāhmana and king, 15, 162 sq.; a Kshatriya sage teaches a Brāhmana, 15, 204 sq.; Kshatriyas and Brāhmanas are fixed in Prāna, 15, 275; the monastic order of Gainas and Buddhists chiefly intended for Kshatriyas, not for Brāhmanas, 22, xxx sq.; the embryo of Mahāvira removed from the southern Brāhmanical part to the northern Kshatriya part of Kunda-pura, 22, 190 sq., 219, 223, 226-8; a Kshatriya and a learned Brāhmana must never be despised, 25, 150; mutual relation of Kshatriyas and Brāhmanas, rivalry between them, 25, 399, 399 n.; 43, 345 n.; 44, 131-4; from out of the priesthood (Brahman) the nobility (Kshatra) is produced, 25, 399, 399 n.; 44, 226 sq.; Brāhmana the root, Kshatriya the top of the sacred law, 25, 447; by the Dikshā the sacrificer, of whatever c. he be, becomes a Brāhmana, 26, 35; Brahman and Kshatra, two vital forces, 26, 124; prayer for the priesthood and nobility, 26, 144; 43, 231-5; 44, 294, 485 sq.; a Brāhmana can be without a Kshatriya, but a Kshatriya not without a Brāhmana, 26, 270 sq.; Kshatriyas learn their duties from Brāhmanas, 35, 233; the Bodhisattva reflects whether he should take birth as a Kshatriya or a Brāhmana, 35, 272; Brāhmanas superior to Kshatriyas, 35, 290; was Buddha a Brāhmana or a Kshatriya? 36, 25-30; Buddhist phrase 'Khattiyas and Brahmins,' 36, 127 n.; Buddhas always born as Brāhmanas or Kshatriyas, 36, 132 n.; Vāgapeya for Brāhmanas and Kshatriyas, Rāgasūya for Kshatriyas, 41, xxiv sq., 3

sq., 23-5; kindling-sticks for Kshatriyas and priests, both are Agni, 41, 259 sq.; the Kshatriya must give a sterile cow to the Brahmanas, 42, 177; Brāhmanas and Rāganyas contend with one another in the theological disputations, 44, 112-15; why a Brāhmana and a Rāganya must perform the lute-playing at the horse-sacrifice, 44, 286 sq. See also Brāhmanas (c), and Kshatriyas.

(c) KSHATRIYAS AND VAISYAS.

The Vaisyas serve, store up for the Kshatriyas, 12, 82, 94; Kshatra and Vis, represented by Prastara and Barhis, 12, 92 sq.; the Pravara in the case of Kshatriyas and Vaisyas, 12, 115 n.; Kshatriyas represented by Indra (and Agni), Vaisyas by the Visve Devāb, 12, 371; 26, 220 sq.; Indra (or Varuna) the nobility, Maruts the people, and the nobility are the controllers of the people, 12, 387, 393, 399, 401 sq.; 26, 334 sq., 338, 395 sq. n., 396 sq.; the people are the nobleman's food, 26, 65 sq.; 41, 13, 153; 43, 125, 129, 132 sq., 132 n.; the nobility surrounded by the people, 26, 146; 44, 466; peasantry obedient to the nobility, 26, 227 sq.; 44, 227, 303; Vaisya or Rāganya at the Vāgapeya chariot race, 41, 29; king sprinkled with consecration water by a Rāganya and Vaisya, 41, 83 sq.; milk is the nobility, Surā-liquor the peasantry, the nobility is produced from out of the peasantry, 44, 225, 228.

(d) THE TWICE-BORN C. OR ĀRYANS.

Three c. mentioned by the names of Brāhmana, Rāgan, and Vis, 1, 143, 143 n.; what wise men of the three twice-born c. approve, is virtue, 2, 72; pure men of the first three c. shall be cooks, or Sūdras under certain restrictions, 2, 104 sq.; a Snātaka shall live in a place chiefly inhabited by Āryans, 2, 225; a Snātaka shall always behave as becomes an Āryan, 2, 226; the three first c. called twice-born, 7, 12, 119; those countries are called barbarous (*mlekkha*) where the system of the four c. does not exist; the others are denoted *Āryāvarta* (the abode of the Āryans); 7, 255; the twice-born

are the first among men, 8, 353; *Samskâras* and *Veda*-study for the three higher c., 8, 358; the twice-born c. and the *Sûdras*, 14, 9 sq.; 25, 402; twice-born men shall reside in pure countries, *Sûdras* anywhere, 25, 33; *Āryans* has three births, 25, 61; *Sûdras* personating twice-born men to be punished, 25, 381, 380 sq. n., 388; non-*Āryan* origin cannot be concealed, 25, 415; different duties of *Āryans* and non-*Āryans*, 25, 418; how far *Sûdras* may imitate *Āryans*, 25, 428-30; falsely attributing to oneself high birth, a mortal sin, 25, 441; the gods (and hence also the sacrificer who is consecrated) only commune with the three higher c. who alone are able to sacrifice, 26, 4; nobility and priesthood and the people are this all, 26, 291 sq.; cruel punishments of *Sûdras* proffering a false accusation against twice-born men, 33, 33; men only of the three higher c. entitled to the study of the *Veda*, 34, 197; 'the *Sûdra* and the *Ārya*' = all men, 42, 68, 402; Brahman (priesthood), *Kshatra* (nobility), and peasantry, 48, 67 sq.; *Kshatra* (nobility), *Sûdras* and *Āryas* created, 48, 74 sq.; prayer to be delivered from sins committed against *Sûdra* or *Ārya*, 44, 265; it is a rare chance to be born as an *Ārya*, for many are the *Dasyus* and *Mlekkhas*, 45, 43. See also *Society*, *Vaiśya*, and *Sûdra*.

(c) LOW C. AND OUTCASTS.

Gifts which may be accepted even from an *Ugra*, or a *Sûdra*, 2, 27, 27 n., 65 sq., 65 n.; near a *Sûdra*, a *Kāndāla* and an outcast, as near a burial-ground, the study of the *Veda* must be interrupted, 2, 34, 261; 7, 124; 14, 121 sq., 210; 28, 81, 324; he shall not study the *Veda* in a village where *Kāndālas* live, 2, 34; 14, 64; 29, 324; food brought or looked at by an *Apapâtra*, *Sûdra*, *Ugra*, outcast, or *Nishâda* is impure, 2, 60, 60 sq. n.; 7, 163; 14, 69; 25, 162-4; intercourse with outcasts and with *Apapâtras* forbidden, 2, 74; 7, 133, 187 sq.; 14, 5, 109, 230; 25, 497; penance for a *Brâhmana* who has served a man of 'the black

race,' 2, 87, 87 sq. n.; how one should behave towards teachers and relations who have lost their c., 2, 88; it is sinful and defiling to touch or speak to, or look at a *Kāndāla*, outcast, or *Mlekkha*, 2, 103; 7, 94 sq.; 14, 121, 171, 183; 25, 119, 183; dogs, outcasts, and *Kāndālas* receive a share at meals, 2, 122; 14, 50; 25, 92; outcasts do not inherit, 2, 133; 14, 89; 25, 372 sq. and n.; 38, 194; a funeral meal looked at by dogs, *Apapâtras*, *Sûdras*, *Kāndālas*, or outcasts, is defiled, 2, 145, 259; 7, 250; alms may be accepted from all c. except *Abhijastas* and outcasts, 2, 190; garments of the mourners to be given to men of the lowest c., 2, 254; the crow, the *Kāndāla* among birds, 2, 266 n.; those who associate with outcasts, become outcasts, 2, 278, 280; 14, 222; 25, 467 sq. and note; definition of the term outcast, 2, 280; women become outcasts by intercourse with men of lower c., 2, 281; the seven lowest c., 7, 29 n.; funeral ceremonies for outcasts, 7, 93; mire and water defiled by being touched by low-caste people, 7, 102; during penance one must not speak to *Sûdras* and outcasts, 7, 151; 25, 476; sin of living as a *Vrâtya* or outcast, 7, 176 sq.; 25, 442, 442 n.; after having bathed, he must not converse with low-caste persons, or outcasts, 7, 205; a *Snâtaka* must not speak to low-caste persons, 7, 228; *Svapâka*, the lowest of c., 8, 65; 10 (ii), 23; 45, 50, 55, 59; *Kshatriyas* became *Vrishalas*, 8, 295; Buddha's definition of an outcast, 10 (ii), 21-3; law about outcasts, 14, 67 sq.; penance for intercourse with low-caste and outcast females, 14, 104; cohabitation with *Apapâtra* women and female outcasts, an *Upapâtaka* sin, 14, 219; outcasts shall live together, sacrificing for each other, teaching each other, marrying amongst each other, 14, 220; no *Vrishala* or *Vrishali* should touch a woman in her courses, 15, 219; is intercourse with the sons of outcasts permitted? 14, 220 sq.; associating with outcast teachers or

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(f) MIXTURE OF C., MIXED C.

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138; 25, 444, 455; intermingling of c. results from neglect of rites, 8, 41, 55; in order to prevent a confusion of c., *Brāhmanas* and *Vaiśyas* may take up arms, 14, 20, 236; a *Brāhmana* who has intercourse with a *Kāṇḍāla* female becomes an outcast, or a *Kāṇḍāla*, 14, 235; a teacher's wives of equal or of different c., 25, 68 sq., 68 n.; learning and an excellent wife may be acquired even from men of low c., 25, 72 sq., 72 n.; intermarriage between different c., 25, 75, 77-9, 83, 86; great offence of a *Brāhmana*, who, being invited to a *Srāddha*, dallies with a *Sūdra* woman, 25, 111; intercourse with a *Sūdra* female after having partaken of a *Srāddha* dinner injures the manes, 25, 121; by intercourse with inferior people a *Brāhmana* becomes a *Sūdra*, 25, 167; if there were no punishments, a confusion of c. would arise, 25, 219; 33, 216; king's consort must be of equal c., 25, 228; intermixture of c. to be prevented by the king, 25, 285; arms may be taken up when the twice-born c. are threatened with destruction, 25, 314, 314 n.; mixture of c. caused by adultery, 25, 315, 315 n.; seduction of maidens by men of lower c., 25, 317 sq.; females of low birth attained the qualities of high-born husbands, 25, 331 sq.; confusion of c. caused by *Vena*, 25, 339; standing of wives of different c., 25, 342 sq.; offspring of *Āryan* father and non-*Āryan* mother preferable to offspring of non-*Āryan* father and *Āryan* mother, 25, 417 sq.; those who have intercourse with women of the lowest c. are reborn as *Pretas*, 25, 497; mixed assemblages (of members of different c.) are illegal, 33, 154; intercourse with unchaste women, but not of higher c., permitted, 33, 180 sq.; *pañcagāṇāb* = the four c. and the *Nishādas*, 34, 262; a man of a mixed c. shall kill the dog at the horse-sacrifice, 44, 279 n.; the *Sūdra* woman is the *Ārya's* mistress, 44, 326; the son of a *Vaiśya* woman not initiated, 44, 326.

(g) RELIGIOUS VIEW OF C.

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(b) RELIGIOUS RITES DIFFERENT ACCORDING TO C.

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Cow, cows.

(a) Sacredness of the c. and its products.

(b) C in mythology and mysticism.

(c) Miscellaneous.

(a) SACREDNESS OF THE C. AND ITS PRODUCTS.

The father makes a lowing sound over his son's head, saying: 'I low over thee with the lowing sound of c.' 1, 288; tending c., a penance, 2, 80, 81 n.; 7, 162; 25, 459, 481; taking the c. of *Brāhmanas* from robbers, end of a penance, 2, 81; are sacred, 2, 94 sq., 220; 7, xxix; 14, 36; 25, 135-7, 151; 31, 249; 33, 222; duties towards c., 2, 221; 7, 228; 14, 242 sq.; foes declaring

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islam.

(d) In Confucianism and Taoism.

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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Death.

(a) D. personified, a deity.

(b) D. in religious belief and philosophy.

(c) D. in religious ceremonies.

(a) D. PERSONIFIED, A DEITY.

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- Devatâ**, Sk., 'derty,' t.t. used for the elements, 1, xxxiii n., 95 sq., 100; the Sat is parâ d., 'the highest being,' 1, xxxiv, 94, 94 n., 101, 103; in Pali, fairy, god, genius, or angel, 11, 45 n. *See also* Gods (a-k).
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- Dhaga**, one of the eight Brahmans who took note of the marks on Buddha's body, 86, 44.
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- Dhamma¹ariyasutta**, t.c., 10 (ii), 46 sq.
- Dhammantari**, n. of an author on medicine, 36, 109, 109 n.
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- Dhammika**, Buddha explains to him the duties of Bhikkhus and householders, 10 (ii), 62-6.
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- Dhanapāla**(ka), n. of the elephant who rushed upon Buddha at *Rāga-gaha*, 35, 297, 298 n., 300; 36, 248.
- Dhanapati**, Ball offering to him at the *Vairvadeva*, 29, 86.
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- Dhaniya**, the rich herdsman, his dialogue with Buddha, 10 (ii), 3-5; he and his wife take refuge in Buddha, 10 (ii), 5.
- Dhaniya**, the potter's son, subject of the second *Pārāgika*, 20, 375.
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- Dhanvantari**, offerings to, 2, 202; 25, 90; 29, 161, 163, 179; the

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- Dharaṇidhara**, n. of a Bodhisattva Mahāsattva, 21, 4; one of the sixteen virtuous men, 21, 4.
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(a) IN CHINA.

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- (b) In China.
- (c) In Zoroastrianism.
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(b) The F. and Morality.

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(a) THE F. IN MYTHOLOGY.

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Female, female ascetics, females, *see* Women.

Feridūn = Thraētaona, q. v.

Festivals: Ashrakā (Anvashaka, Ekāshrakā) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102-5, 205-9, 223, 341-5, 414, 417-24; 30, 80, 97-113, 232-6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 30, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gaṅgā and the Mahī, 17, 25; 20, 359; a f. celebrated by children, with their

ornaments on, and decked with garlands, 17, 63; f. on the mountain-top at Râgagaha, 20, 71, 168; white cloth spread out for ceremonial purposes, 20, 127-9; in honour of gods or sacred places, 22, 92; Gâina monks or nuns should not accept food at f., 22, 92-7; duty of Brâhmanas to invite neighbours to f., 25, 322; the Âgrayana, or partaking of the first-fruits, 29, 98 sq.; a f. in the autumn month of Âsva-yuga, 29, 130, 203, 332 sq., 415; 30, 92 sq.; the Kaitra f., 29, 132; 42, 666; a f. on the Mâgha day, after the Praushthapada full moon, 29, 209, 331 sq.; ceremonies at different times of the year, 30, 304 sq.; the Indramaha-f., 42, 353, 510; the spring-f. during the Âgrahâyana full moon, 42, 365, 551; f. of Indra's banner, 49 (i), 11 n., 89; Mâr-gasîrsha and Śrâvana f., see Serpents; monthly f., see Sacred times;—celebration of the season f., Gâhânârs, a good work, 4, 301 sq., 315, 315 n., 327-43; 5, 91-7, 208, 351, 351 n., 363, 387-9, 388 sq. n., 391; 18, 157, 157 sq. n., 161, 161 n.; 24, 27, 27 n., 100, 264; 31, 367; 37, 15-17, 15 n., 84, 95, 167, 173, 422, 429, 434, 440 sq., 477, 483; 47, 154 sq., 154 n.; celebration of the Raptvîn, 5, 95 sq., 352; 87, 477; in honour of the Fravashis, 5, 315, 315 n.; the Hamaspathmaêdha (All Souls) f., 23, 192 sq., 192 n.; sacred cake to be consecrated every year on the day Khurdâd of the month Fravardîn, 24, 314 sq., 314 n.; monthly (mâhya) and yearly (yâirya) f., 31, 198, 205, 210 sq., 216, 220, 335, 338; see also Mâhya; the five Gâtha-days, and the Ardibahist, 31, 367;—drinking f. in the districts, 27, 56; 28, 435-46; public banquets, 27, 57 sq.; 28, 446, 454-7.

Fetters, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

Fiend, see Mâra.

Fiends, see Demons.

Filial piety, see Family (b).

Final beatitude, liberation, release. See Emancipation.

Fines, see Punishment.

Firdausî, see Shâh Nâmah.

Fire.

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India; the sacred f.

(e) F. worship in India; the three or more sacred fires.

(f) F. worship in India; the Agnihotra or f.-offerings.

(g) F. worship in Iran.

(a) THE FLEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharman mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vai.vânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 3, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmana, in water, and in Kusa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 38, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two aranis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42; 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, 111, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is thus endless becoming, 38, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, see Hell (a, c). See also Parables (f), and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Âtar, 4, 111; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrzin F., 5, 38, 41, 173, 229; the F. Vâzrî opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; Krishna is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; Bhrîgu, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by Bhrîgu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. See also Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

Do not rinse the mouth or spit before the f., 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxviii, lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 87, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 38, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94; 14, 36; 38, 222; a Brahmañārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313; 80, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikarāna, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Sūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmana or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvānas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kāryapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmana, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq., 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyādheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agnipramayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sūtikāgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16; is the immortal element of sacrifice, 48, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragāpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Araks of Aśvattha tree, Purūravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 48, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Arqi (o).

(e) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakośala, 1, 64-7; libations in the Gārhapatya, Dakṣiṇa, and Āhavanīya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 583, 595, 652, 753; as members of the Vaiśvānara Self, 1, 89; the teacher holds, with regard to alms, the place which the Āhavanīya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Āhavanīya and Gārhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gārhapatya f. is a house, 12, 272; the Agnyādihāna (Agnyādheya) or establishment of the s. f., 12, 274-322; 25, 438; 48, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarādheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthâna, or worship of the s. f., 12, 338-60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prânas, Apâna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 26, 198; the dhisnyas or hearths, 26, 147-55, 148 n., 441-6; 41, 317 sq., 317 n.; 48, 241-5, 358, 360; if weakness comes upon the sacrificer, he is led to the Âhavanîya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Sattras, 26, 441-6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 84, 146; as the Gârhapatya the highest Self may be represented because it is the Self of all, 84, 150; asixth f. mentioned by the Vâgasaneyins, 88, 187-9; the making of the fire-pan (ukhâ), 41, 229-46; 44, 579 sq.; building of the Gârhapatya hearth, 41, 298-319; 48, 117-21; spells put into the s. f., 42, 76; Ukhya f. carried in a pan for a year, 48, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 48, 298, 298 n.; the f.-pan a womb, 48, 341; f.-pan represents the universe, 48, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 48, 375-80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvâhârya-pâkâna f., 44, 83, 178, 183;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200; by burning the Sacrificer they unite him with his f., 44, 200-2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kâsis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412, Âgnîdhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(F) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prânas, 1, 89-91; 15, 279 sq.; 88, 249-52; 48, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 283; 8, 191; 88, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 25, 130, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 48, 274, 297, 297 n., 299, 356; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 34, 18 sq.; 89, 136, 172, 286 sq.; 386, 392; 80, 15 sq.; 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the Gaslas, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 18, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (1), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brāhmanas better than A., 14, 138 sq.; 25, 229; the Nāiketa rite a kind of f.-sacrifice, which leads to heaven, 15, 21 sqq., 4 sq., 9, 12; 84, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 51 sqq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 182, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 84, lxxviii; 88, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the *Kunda-pâyins*, 88, 250 n., 251, 314; transference of the fire from the *Gârhapatyâ* fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the *mahâpitriyagña*, 88, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; *Uddâlaka Āruni's* teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; *Ganaka* of *Videha* on the A., 44, 112-13; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

cattle, 44, 126; the A. of one who performs a sattra, 44, 175; expiatory ceremonies in connexion with the A., 44, 178-96; the A. is a sacrificial session ensuring death in old age, 44, 178; sacred to *Pragâpati*, 44, 183; is a long sacrificial session, 44, 197, 200; how it is performed when the *Agnihotrin* dies, 44, 197-200; tainted is the A. of one who is dead, 44, 198; prayers for the morning and evening service, 46, 37 sq., 39, 42 sq., 317; speaking of truth incumbent on the *Agnihotrin*, 48, 303.

(g) F. WORSHIP IN IRAN.

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- (a) In Zoroastrianism.
- (b) In Brahmanism.
- (c) In Buddhism.
- (d) In Islam.
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- 174; g. to be found in the ocean, 20, 302; 86, 303, 303 n.; a wonderful gem presented to Buddha by a Nāga, 21, 252 sq.; magic gem which clears muddy water, 85, 55, 55 n.; list of g., 85, 177; the mystic g. of sovereignty, 86, 14, 14 n., 128. *See also* Amulets, Jewels, and Parables (f).
- Gemahīd**, *see* Ylma Khshaēta.
- Gem-Treasure**, *see* Jewels.
- Gem-trees**, *see* Jewels.
- Generation**: semen and blood produced by the Prānas, 8, 275; generative power is immortal, 41, 354; is only on this side of sky and sun, 43, 128, 130. *See also* Birth, Child (c), and Sexual intercourse.
- Genii**, *see* Sādhyas.
- Genital organ**, one of the (ten, eleven) organs of the body, 8, 261, 336; connected with the self, 8, 338; by means of it he sheds the essence of food as seed, 44, 264.
- Geography**: the sixteen perfect lands created by Ahura-Mazda, 4, 1-10; mythical g., 24, 85-7. *See also* India, Iran, Khvanīras, Mountains, and Rivers.
- Geta**, a prince from whom Anāthapīṇḍada obtained the Getavana, 19, 216 sq. and n.; 20, 187 sqq.; 49 (i), 193 sq.
- Getavana**, garden and monastery, founded at Sāvattī by Anāthapīṇḍada, 10 (ii), 17, 20, &c.; 11, 167 n., 238, 238 n., 296; 19, 213-18, 230 sq.
- Geurva**, Haouī, son of, 87, 224, 224 n.
- Geururvā**, Av., = Phl. Gōśūrvan (q. v.), 5, 20 n.
- Ghāna**, Pali t.t., four kinds of meditation, 11, 115 n., 212, 271 sq., 272 n. *See* Meditation.
- Gharma**, *see* Pravargya.
- Ghaṭikāra**, a potter, invited Gotipāla to visit the Buddha, 86, 21; no rain fell upon his hut, 86, 23 sq.
- Ghaura**, *see* Kaṇva G.
- Ghee** (ghṛita), or clarified butter, is the sap of heaven and earth, of the universe, 12, 372 sq.; 41, 333, 390; is a purifier, 26, 8; belongs to the gods, 26, 14; is a thunderbolt, 26, 106, 169 sq.; is consecration water, 41, 79; is seed, 41, 211 sq.; offered on the fire-altar, 43, 182 sq.; is sacred to Agni, 43, 189; is fiery nettle, 44, 274, 296, 312, 410 sq.; is the resource of the gods, 44, 296, 410.
- Ghōra**, a work of the Atharvans, 44, 366 n.
- Ghōra**, *see* Kaṇva.
- Ghōra Aṅgīrasa**, communicates his view of the sacrifice to Krishna, the son of Devaki, 1, 52.
- Ghōsel**, *see* Purification.
- Ghoshamati**, son of a former Buddha, 21, 19.
- Ghosts**, 'a carriage full of ghosts,' an impossible thing, 16, 140, 142 n. *See also* Pretas, Spirits, and Superhuman beings.
- Ghouls**, *see* Demons.
- Ghṛitakaurika**, n. of a teacher, 15, 119, 186.
- Ghṛitāḥī**, a nymph, 43, 107; 49 (i), 39.
- Giantesses**, *see* Superhuman beings.
- Gibt**, idols of ancient Arabs, 6, 79.
- Gideon** and Saul confused, 6, 38 sq., 38 n.
- Gifts**, rules about making and accepting g., 2, 65 sq., 203 sq., 265 sq.; 7, 87; 14, 68, 70 sq.; 25, lxviii, 133 sq., 158 sq., 167 sq., 592; 27, 78, 84-6, 89, 423; 28, 76 sq.; 88, 220 sq.; making of g. purifies a sinner, 2, 70; 25, 188, 477; making of g. accompanied by a water-libation, 2, 122, 203; 18, 143; 14, 277 n.; 17, 250 sq., 251 n.; 19, 231; meritoriousness of g. to learned Brāhmanas, 2, 163; 7, 21 sq.; 10 (ii), 50 sq.; 14, 134-9, 240; 25, 93, 99-102, 133, 229 sq., 430 sq., 434 sq.; giving g., a penance, 2, 275, 277, 279, 285 sq.; 4, 172-5; 6, 28, 110 sq., 188; 9, 271; 14, 109, 113 sq., 116, 118, 125, 134 sq., 137, 222, 295, 302, 305 sq., 311 sq., 328, 330 sq.; 25, 445 sq., 454, 456-9, 477; 29, 120; g. of honour, made by a king to his chief minister, 8, 194, 267, 267 n.; g. to a woman from her male relatives, 7, 69; 25, 374; illicit g., 2, 292, 292 n.; 7, 136, 136 n., 187-9; 14, 115, 130, 239, 310, 317; 25, 109, 142 sq., 167 sq., 424-6, 435, 438, 444, 481; g. for purposes of sacrifices must

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sand cows, 25, 110; a hermit not to receive g., 25, 200; once only does a man say, 'I will give,' 25, 335; 38, 171; offered to the Dikshita, 26, 45; for the dead, 27, 34; 28, 140 sq., 144-7, 156 sq., 164, 194 sq.; about g. of introduction, 27, 119; g. of condolence, mourning g., 27, 134, 136 sq., 154 sq., 155 n., 183, 356; 28, 69 sq.; interchange of g. between ruler and ministers, 28, 21-3, 69 sq.; given to Brāhmanas at a wedding, 29, 38 sq.; made at the end of ceremonies, 29, 57; distribution of g. to be avoided for some days after the funeral, 29, 244 sq.; what is given away at a Śrāddha brings prosperity, 29, 254; prayers recited when receiving g., 29, 367 sq.; one about to give alms must not be arrested, 33, 19; deeds of g., 33, 305 sq.; great meritoriousness of g. of land, 33, 306; inalienable g., 33, 314; duty of king to bestow g. on Brāhmanas, 33, 347; invalid g., 33, 354; Buddhas do neither accept nor refuse g., 35, 145; to be given to the Order rather than to the Buddha, 36, 51-5; a Samana purifies g. made to him, 36, 82-4; why do Bhikkhus trouble about g.? 36, 92-6; the meritoriousness of g. illustrated by the story of Vessantara, 36, 114-32; ten g. that are disapproved, 36, 120 sq.; a Bhikkhu should always share g. he has received with others, 36, 292; law about righteous g., 37, 68, 106 sq., 441; g. of the righteous, 37, 72; g. to righteous teachers, 37, 95 sq.; damaged g., 37, 137; the soul desires giving of g., 37, 193; righteous g. at the season-festivals, 37, 483; sacrifices, g. and austerities are purifying, 43, 700. *See also* Charity, Priests (fees), Teacher (fees).

Gigghakūsa, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80.

Gihin, Pali t.t. = *Gahattā*, householder, 10 (ii), x.

Gihvāvat Vādhya, n. of a teacher, 15, 226.

Gira, *see* Yima.

Gina, title used by Buddhists and Gammas, 22, xix sq.; title of Ma-

- hāvīra**, 22, 201; or Tīrthakāra, 84, 429; 'there is now no G., but there is a highly esteemed guide to show the way,' 45, 45; the arguments of Buddha, G., and others contradictory, 48, 425, 426; teaching of G. to be rejected by the Vedāntin, 48, 531. *See also* Buddha (a), and Ginas.
- Ginakalpika**, a, who wears no clothes, 22, 57 n.
- Ginas**, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217-85; adoration of twenty-four G., 45, 159, 163. *See also* Buddha (f), Saints, and Tīrthakaras.
- Ginns**, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and g., 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by g., 6, xxi; Mohammed's vision of g. crowding around him, 6, xxx; Muslim belief in the g., 6, lxix sq.; those who made the g. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with g. and men, 6, 160, 218; 9, 136; mankind and g. together could not produce the like of the Qur'ān, 9, 10; Iblīs was of the g., 9, 20; Mohammed said to be possessed by a g., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in g., 9, 155; misbelievers among g. and men, 9, 226; listened to the Qur'ān, 9, 228; g. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by g., 9, 305 n.
- Giribbaga**, in Magadha, 10 (ii), 67.
- Girirāghosha**, the 12th Tathāgata, 49 (ii), 6.
- Girirāghoshervara**, the 49th Tathāgata, 49 (ii), 6.
- Girls**, *see* Woman.
- Girnār**, mount, on its summit Arishranemi reached Kevala, and died, 22, 277, 279; Mount G. or Raivatāka, sacred to Ginas and Hindus, 45, 115 n.
- Gishnu**, a god, a name of the great self, 8, 219, 332.
- Gīrti**, n.p., 28, 212.
- Gītā**, i. e. Bhagavadgītā, q.v.
- Gitvan** Sailin, said that speech is Brahman, 15, 152.
- Gīva**, Sk. t.t., individual or personal soul, 84, xxv. *See* Self, and Soul.
- Gīva**, n.p., *see* Gīvaka.
- Gīvaka** Komārabhakkā, physician of King Bimbisāra and one of the chief partisans of Buddha, 18, 191-3; 17, 180 sq., 193-6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Sālavatī, performs wonderful cures, 17, 172-94; recommends to Buddha the construction of cloisters and bath-rooms, 20, 102 sq.
- Gīvala** Kailaki, quoted, 12, 336.
- Gīvanmukti**, t.t., release of one while still living. *See* Emancipation, and Nirvāna.
- Gīw**, son of Gūdarz, 5, 118.
- Gladness**, goddess, worshipped at the Pravargya, 44, 453.
- Glāva** Maitreya, other name of Vaka Dālbhya, 1, 21.
- Glory**, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.
- Glow-worm**, seen disappear here and there in darkness, 8, 239.
- Gñāna**, Sk., knowledge, pure intelligence or thought, 34, xxv.
- Gñānagupta**, or Gñānakūta, translated the Fo-pen-hing-tsh-king, 19, xxix; Chinese translation of the Saddharma-pundarīka, by G. and Dharmagupta, 21, xix-xxi, xxiii.
- Gñāna-kāṇḍa**, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kāṇḍa, 1, lxiii, lxxx; systematized by the Uttara Mīmāṃsā, 84, x, xii; includes Āraṇyakas and Upanishads, 84, x; its subject is the knowledge of Brahman, 84, x; not limited to the higher castes only, 84, xi; in need of systematic defence, 34, xi; two different parts of it, 84, xxvii; final escape from the samsāra to be obtained by the G. only, 84, xxix. *See also* Knowledge, Philosophy, and Veda (f).
- Gñānākara**, n. of a son of a Buddha, 21, 157.
- Gñātriputra**, *see* Mahāvīra.
- Gñātris**, Mahāvīra of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.

Gātrī Shanda, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmaṇa, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. See also Agā, and Animals (e, g).

Gōbāk-abū, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

Gobharana, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

Gobhila-Grihya-sūtra, and Khādira Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmaṇa, 80, 3-11; translated, 80, 13-132.

Goblins (piśāṅgikās) reside in hollow trees, 18, 318; g. or Bhūtas, see Bhūtas, Demons, Piśāṅgas, Rākshasas, and Superhuman beings.

God.

(a) G. or Allāh in the Qur'ān.

(b) G. (Heaven, Thien, Ti) in Chinese Sacred Books.

(c) G. (Vazdān) in Zoroastrian Sacred Books.

(d) G. (Ishvara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**
Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G. but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginn, 9, 17, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say, 'He is G alone! G, the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!'* 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 277, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40; obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 155; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is,* 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will,* 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows,* 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve,* 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us,* 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear,* 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

but He taketh it by its forelock, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also Allâh.*

(b) G. (HEAVEN, THIEN, TĪ) IN CHINESE SACRED BOOKS.

Chinese words for G., 8, xxiii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 8, 196-8, 477 sq. n.; 27, 386-8 n.; 89, 16-18; lamentation and appeal to Heaven, the great G., 8, 354; the 'seat of TĪ' or 'the G. given position,' 18, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 8, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 8, 87; King Thang will examine good and bad in himself and his people with

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(d) G. (ĪVARA, THE LORD) IN SACRED BOOKS OF INDIA.

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Gods.

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gana religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (*Yazatas*, *Yazdān*) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (*Kwei-shān*).
- (o) False g. in Islam.

(a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

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(b) ORIGIN OF G. (INDIA).

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(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

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are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 82, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 48, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (amrita), 29, 294; the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 48, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 48, 178; are of joyful soul, 48, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vāyu, the eater, and his food, viz. Agni, Āditya, Kandamas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is amrita (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii; 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 48, 221; how the g. eat

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(d) ABODES OF G. (INDIA).

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44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, *Nakshatras* and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to *Vishnu* go to *Vishnu*, 48, 627; path of the g., see *Future Life* (b). See also *Heaven*.

(e) G. AND MEN IN INDIA.

'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence,' 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; *Brāhmanas* are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in glitts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 314; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us'; but the g. distinctly see them*, 25, 269; 'speech of the g.,' false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; *Brāhmanas* have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the *Veda* the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (*vrata*) of the g., 32, 237-9; 46, 367, 370; read the original code of *Manu*, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyāsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmans, *Rishis*, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the *Brahmaṅgīrī* (the sun); 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a *Brāhmaṇa* descended from a *Rishi* represents all g., 44, 195 sq.; followed the laws of *Rta*, 46, 54, 64.

(f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., *Agni*, *Vāyu*, *Āditya*, and squeezed out the three Vedas, 1, 70; instructed by *Pragâpati*, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and *Asuras*, the threefold descendants of *Pragâpati*, 15, 189; 41, 194 sq.; 43, 220; created by *Pragâpati*, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal *Pragâpati* by oblations, offered in *Agni*, 41, 152-4; in union with the life-sustaining g. *Pragâpati* creates, 43, 32; *Pragâpati* and the g. converse like father and sons, 43, 59 sq.; *Pragâpati* bestows shares and lordship on the g., 43, 67-70; offer *Pragâpati* up in sacrifice, 43, 304 sq.; afraid of *Pragâpati*, the Death, 43, 356; the sacrificial horse fettered for the g., for *Pragâpati*, 44, 277 sq.; *Pragâpati* assigned the sacrifices to the g., 44, 295 sq.; *Pragâpati* desired to gain the world of the g. and that of men, 44, 306; by the *Arvamedha* the g. restored

the eye of *Pragâpati*, 44, 328; the horse of the *Arvamedha* belongs to all g., not only to *Pragâpati*, 44, 336; behind *Pragâpati* are all the g., 44, 393; the g. perish and are created again by *Pragâpati*, by means of the Veda, 48, 331 sq.;—*Indra* is above the other g., 1, 151, 307; 8, 83; *Agni*, *Vāyu*, and *Indra* are above the other g., 1, 151; *Agni*, *Soma*, and *Indra* represent all the g., 12, 168 sq.; from terror of *Brahman* fire and sun burn, *Indra*, and *Vāyu*, and Death run away, 15, 21; *Agni*, *Indra*, and *Sūrya*, superior to the other g., 26, 402-4; to *Indra* belongs the first chariot, to the g. the second, 42, 152; draw together round *Indra*, 43, 127; *Indra* and *Agni* are all the g., 43, 278; are the people of *King Dharma* *Indra*, 44, 370;—*Agni* brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose *Agni* for their *Hotri*, 12, 87-9; kindled *Agni*, 12, 116; 46, 31, 49; the vow belonging to *Agni* together with g. and men, 29, 229; bestowed immortality on *Agni*, 43, 156, 177; possessed of a good *Agni*, 46, 13; *Agni* and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g., to whose sacrifice *Agni* comes, 46, 92; *Agni* invoked against hostile powers of g. and mortals, 46, 211; see also *Agni* (c, g);—the three g., *Brahman*, *Vishnu*, and *Siva*, 7, xxii, 128; 15, 304, 308; have been destroyed by *Kāla*, 7, 79; *Lakshmi* in g., 7, 299; even those who worship other g. with faith, worship only *Kṛishna*, 8, 84; 43, 411; *Krishna* the source of g. and sages, 8, 86; do not understand *Krishna*, 8, 86 sq.; all g. seen within *Krishna*, 8, 92-4; are desiring to see the divine form of *Krishna*, 8, 99; *Vishnu* is the ruler of g., demons, and *Nāgas*, &c., 8, 347; of all g., *Dānavas*, *Bhūtas*, &c., *Īsvara* is the lord, 8, 354; *Daksha*, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiranyagarbha, Vishnu, Nârâyan, 15, 340 sq.; all the g. are Aditi, 82, 255, 261; the king as the God of Riches, 88, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vâyu, and Rudra are the hearts of the g., 48, 162; the many g. and the one God, 44, 115-17; Âhavanîya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Asvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g.,' natural lakes, 7, 205, 205 n.; 83, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rishis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 26, 112; the g. even swore oaths, 25, 273, 273 n.; 88, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the ritam from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 48, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 48, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 48, 255; the Haya (steed) carries the g., 48, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, see Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vaisvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snâtaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Ball offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Srâddhas begin and end with rites in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Irtha sacred to the g.,' 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g., go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmins, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 80, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81; sit round the altar, 12, 86; the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 28, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Śahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82, 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashvakā, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragāpati, Viṣve Devās, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpana, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 325; Bah offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brāhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmins, 42, 175-9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 48, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Sri dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prishbha* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the *Mahāvratā* yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Asvamedha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (e).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or *Prānas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 84, 303-5; 41, 273, 395; 48, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Siva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāna* identified with the g., 15, 274-6; 84, 200, 269; the g. identified with the Atman, 25, 512; whether g. are capable of the knowledge of Brahman, 84, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 84, xciv, 347 sq.; possess unobstructed knowledge, 84, 99; are qualified for the study and practice of the Veda, 84, 198 sq.; may have the desire of final release, 84, 198; to them the Veda is manifest of itself (without study), 84, 199; undergo discipleship, 84, 199; multi-form creations exist in them, 84, 353; the performers of sacrifices are objects of enjoyment for the g., 88, 111; 48, 588 sq.; g. worship *Prāna*, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 48, 373; by naming the g. everything here is named, 48, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of Agni and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq.; 11, 142; 18,

122 sq., the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq., 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165-7; instrumental in making Buddha (Yasa) resign the world, 18, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4; 49 (i), 7; Indra, Brahma Sahāmpati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dharma, after Brahmā had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162-5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brāhmaṇa is he who has risen above all bondage both to men and to g., 10 (i),

93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship. Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vāśava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasa, Tāvātimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Indra, the husband of Sugā, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Ālakamandā, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brāhmaṇas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248-50; 49 (i), 180; the higher g. are opapātika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikāya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 18, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Bṛhaspati*, 19, 78; subject to transmigration, 19, 160, 224; 37, 12 sq., 38; established by Buddha, 19, 193; if *Īvara* be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of *Pāraliputra* protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 85, 167; 86, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise *Nirvāna*, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akanishṭhas* and *Ābhāsvaras* in the Brahma-world, 21, 3, 0; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 85, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 85, 22, 26, 29; considered as Buddhist laymen, 85, 31 sq., 31 n.; 86, 248-50; *Nāgasena* is capable of discussing things with the g., 85, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 85, 172; mystic

cults of certain g., 85, 266; different from the spirits called 'not men' (*amanussā*), 85, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 85, 295; Buddha is above the god of g., 85, 300; soul and g., 86, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 86, 6; Buddha, chief of g. and men, 86, 55 sq., 120; exalt *Vesantara* on account of his gift, 86, 116; change of precedence among the g., 86, 127 n.; *Akanishṭha*, the highest of all g., 86, 130; men who in this life already attained to glory in *Tidasapura* (city of the g.), 86, 145 sq.; dreams caused by a god, 86, 157, 160 sq.; miracles caused by g. out of pity for men, 86, 175; miracles worked out of pity for g. and men, 86, 175; certain g. called 'The Formless Ones,' 86, 187 sq.; Buddha's religion for g. and men, 86, 214, 217-21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187; where Buddhism is preached, there shall be no fear of g., *Nāgas*, *Yakshas*, &c., 49 (i), 188; no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62; where the *Trāyastriṃśa* and other g. live in *Sukhāvati*, 49 (ii), 37; the pleasures of *Paranirmitavaśavartin* g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, *Bodhisattvas*, *Bhikshus*, and g., 49 (ii), 189; obtain *Bodhi*, 49 (ii), 199. See also *Angels (c)*, and *Fairies*.

(k) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by *Gainas* and *Buddhists*, 22, xxi; a *Gaina* should not trust in the delusive power of the g., 22, 77; a *Gaina* should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; *Mahāvīra*'s existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyantaras*, *Gyotishkas*, and *Vimānavāsins*, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of *Mahāvīra*, 22,

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(1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

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(m) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHĀN).

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(c) FALSE G. IN ISLĀM.

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Gōkard (or Gōkerânō, or Gōkerenō), *see* Haoma, and Trees.

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- Golden germ**, *see* Hiranyagarbha.
- Golden person**, *see* Person.
- Goliath** (Gālūt), story of David and, 6, 39.
- Gômêṣ**, Zd. and Phl. t.t. 'bull's urine,' as a means of purification. *See under* Bull.
- Gomrīga**, 'bovine antelope,' 44, 298, 299 n., 338, 338 n., 382, 388.
- Gonaddha**, n. of a town, 10 (ii), 188.
- Good**, good and evil, *see* Dualism, and Morality.
- Good conduct**, *see* Morality.
- Good mind**, *see* Vohu-manô.
- Goodness**, forgiveness, courage, harmlessness, &c., constitute the quality of, 8, 373 sq.; wisdom without g. is useless, 24, 37; the origin of ceremonial is in g. and truth, 24, 94 sq.; threefold g., ten moral precepts of Buddha, 49 (ii), 167 sq.; quality (*guna*) of g., *see* Qualities.
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- Gōpātō**, the spiritual chief of A'rān-vēgō, 24, 87, 87 n.
- Gōpātōshah**, half ox, half man, frees the sea from noxious creatures, 24, 111 sq. *See also* Gōpatshah.
- Gopaka**, n. of a Thera, 17, 238.
- Gopāla's mother**, the fame of her good deeds reached even to the gods, 85, 172; on giving a meal to some Elders, she became the chief queen of King Udena, 86, 146.
- Gopālatāpanī-upanishad**, modern, 1, 52 n.
- Gopatha-brāhmaṇa**, Vaitāna-sūtra older than, 44, xvi sq.
- Gōpatshah**, or Gōk-patō, title of Aghrērad, 5, 117, 117 n.; son of Aghrērad, 5, 135 sq., 135 n.; one of the seven immortals, 5, 195; 18, 257, 257 n., 258 n.; 87, 202 sq. and n.; half bull, half man, 28, 114 sq. n. *See also* Gōpātōshah.
- Gopī**, or Ku-i, wife of Buddha, 19, xx sq.
- Gopikā**, daughter of Matra, converted by Buddha, 49 (i), 198-200.
- Gōs**, genius of cattle, 5, 21 n., 104, 213 n., 336 n.; connected with the Moon, 28, 88, 88 n.; Gōs Yart devoted to G., 28, 110-18; the Soul of the Bull worshipped, 28, 245. *See also* Cattle, Cow, and Gōs-aŭrvan.
- Gosāla Makkhaliputra** (Pali, Gosāla), *see* Makkhalī-Gosāla.
- Gōsasp**, *see* Gōgōrasp.
- Gōs-aŭrvan** (Gōsŭrvan, Gōsŭrŭn), soul of the primeval ox, 4, 294 n., 295; 5, 20 sq., 20 n., 21 n., 163; 18, 380, 380 n.; 37, 407; the wailing and complaint of G., 5, 20 sq., 163; 37, 237-40, 318, 390, 393; the same as Gōs, 5, 402, 405; 28, 110; protects Keresāsp from hell, 18, 380; 37, 199, 199 n. *See also* Animals (i).
- Goshira**, converted by Buddha, 19, 245.
- Gosrutī Vaiyāghrapadya**, n.p., 1, 75.
- Gōst-i Fryān**, one of the immortals, 5, 195, 195 n.
- Gōsŭbar**, its origin, 18, 419.
- Gōsŭrŭn**, *see* Gōs-aŭrvan.
- Gōsŭrvan**, *see* Gōs-aŭrvan.
- Gotama** (Buddha), his disciples are always well awake, 10 (i), 71 sq.; G.'s gate and G.'s ferry at Pāraliputta, called after Buddha, 11, 21; 17, 103 sq. *See* Buddha.
- Gotamaka Ketīya**, at Vesāli, 11, 40, 58.
- Gotama Rāhūgana**, Purohita of Videgha Māthava, 12, xli, 104-6; Indra passed himself off as G., 26, 82 n.; author of Vedic hymns, 82, 127 sq., 155, 160, 169 sq., 176; 46, 93, 95, 97, 100, 102, 104; dl covered the Mitravindā sacrifice, 44, 66; Vāmadeva appeals to his father G. for kinship with Agni, 46, 332; G.'s Stoma (form of chanting), 44, 375.
- Gotamas**, family of Rishis, 82, 109, 125; 46, 52, 100, 102; worship the Maruts, 82, 169, 176.
- Gotamī**, *see* Mahāpagāpati G.
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- Hārīta**, quoted in law-books, 2, xxviii, 49, 65, 66 n., 70, 88 sq., 91 sq.; 14, xvii, xx sq., xxvii, xl, 10, 220.
- Hārītagotra**, Śrīgupta of the, 22, 291.
- Harīta Kāryapa**, n. of a teacher, 15, 226.
- Hārītamālākārī**, Sākhā of the Kāraṇa Gaṇa, 22, 291.
- Hārītāyana**, gotra, 22, 286.
- Hārītī**, n. of a giantess, 21, 374.
- Harlot**, see Prostitution.
- Harmlessness**, see Ahimsā.
- Harmya**, see Hell (a).
- Hārūt**, and Mārūt, two fallen angels, 6, xiv, 14, 14 n.
- Haryagvāyana**, worshipped at the Tarpaṇa, 30, 244.
- Haryakṣha**, n. of a demon harassing infants, 29, 296.
- Hāsa**, measure of time, 5, 308, 308 sq. n.
- Hāshim**, Mohammed's grandfather, 6, xvi, xviii.
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- Hasīy ibn Wāil** said he should have wealth and children on the judgement day, 9, 33, 33 n.
- Hasta**, of the Kāryapa gotra, a Sthavira, 22, 294 n.
- Hasta**, guardian of Soma, 26, 72.
- Hastilīpta** (Pr. Hatthilīgga), a Kula of the Uddeha Gaṇa, 22, 290.
- Hastin**, of the Kāryapagotra, a Sthavira, 22, 294.
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- Hastipāla**: Mahāvīra died at Pāpā in King H.'s office of the writers, 22, 264, 269.
- Hastiyāma**, n. of a park at Nālandā, 45, 420.
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- Hatya-yoga**, always occasions death, 8, 297 n.
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- Hāu-ki**, his wonderful conception and birth, perils of his infancy, 8, 396 sq. and n.; what he did for agriculture, 8, 398; as the founder of certain sacrifices, 8, 398 sq., 398 n.; 28, 350; invoked against a drought 8, 420; associated with God at sacrifices, 8, 422 n.; 28, 32; sacrifices to H. as the correlate of Heaven, 8, 477, 477 n.; his meritorious services, 28, 340. See also Kḥi.
- Hāu Mū**, about the rites of mourning, 27, 152.
- Haurvatāt**, see Horvadad.
- Hāu-thū**, attending spirit of Hwang Tī, 27, 280; sacrificed to as the spirit of the ground, 28, 208.
- Hāu Zhang**, disciple of Hsiā-hāu Shih-khang, 8, 287; a Lī scholar, 27, 7; his treatise Kḥi Thāi Kī, 27, 17.
- Hāvanan**, see Priests (d).
- Hāvani**, lord of the ritual order, worshipped, 81, 196, 201 sq., 204, 207, 209, 215, 219, 223, 254, 379 sq.; thirty-three gods round about H., 81, 198.
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- Healing plants**, see Plants (b).

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Heathen, *see* Heretics.

Heaven (Sky, Heavenly world).

(a) H. (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H. (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H. (Āsmān, Garōdmān) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with T'i and Shang T'i (God) to denote the Supreme Power, 8, xxiv sq., 196-8, 477 sq. n., 354; 89, 15-18; sacrifices offered to H., 8, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-

fender), 8, 31 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 8, 52; appeal to (azure) H. in sorrow, 8, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 8, 55 sq., 129, 169; punishments appointed by H., 8, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 8, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 8, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 8, 90; 16, 285, 286 n.; makes no mistakes, 8, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 8, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 8, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 8, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 8, 149; decree of H. is not to be changed, 8, 157, 161, 236; the will of H. intimated by divination, 8, 159, 189 sq.; awful though H. be, it yet helps the sincere, 8, 167; H.'s appointments are not unchanging, 8, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 8, 176; the bright principles of H., 8, 176, 197; sacrifices ascend to H., 8, 177; the aged have matured their counsels in the sight of H., 8, 185; the favour of H. is not easily preserved, not to be depended on, 8, 206; the virtue of great H., 8, 206, 209, 259; the dread majesty of H., 8, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections; it helps only the virtuous*, 8, 212; services to spirits and to H., 8, 217; 'the way of H.,' or virtuous conduct, 8, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 89, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 8,

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of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. See also God (b).

(b) H. AND RULERS IN CHINA.

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people, 8, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 8, 126-8; the oppressed people cry to H., 8, 127; gave the Great Plan to Yü, 8, 140; sends a thunderstorm to reveal the virtue of Tan, 8, 155 sq.; the king, the servant of H., which has assigned to him a great task, 8, 159; overthrow of a dynasty no usurpation, but the will of H., 8, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 8, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 8, 186; king prays to H. for a long-abiding decree in his favour, 8, 187 sq.; the king responds to the favouring decree of H., 8, 192; favours those who obey the king, 8, 200, 218; the inflictions of H. carried out by the king, 8, 200; indulgence in ease is not the way to secure the favour of H. for a king, 8, 203; deceased ministers associated with H. in sacrifices to it, 8, 207, 207 n.; that kings have good ministers is a favour of H., 8, 208, 210; the princes of Yin kept reckoning on some decree of H., 8, 214, 216; approved of the ways of Wän and Wü, and gave them the four quarters of the land, 8, 245; commissioned the swallow to give birth to Shang (Hsieh), 8, 307; Thang received the blessing of H., 8, 310; sent I Yin down as a minister to Thang, 8, 311; by its will is inspecting the kingdom, 8, 312; sacrifice to H. associated with King Wän, 8, 317; the correlate of H., 8, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 8, 325, 325 n., the purpose of H. carried out by Wü in the plain of Mû, 8, 342; grants blessing to the prince (Hsi), 8, 345; blessing of H. invoked by the king for his lords, 8, 373 sq., 374 n.; the posterity of Wü will receive the blessing of H., 8, 394; robbers and oppressors have no fear of the clear will of H., 8, 407, 407 n.; a king invokes H. to allay a drought, 8, 422 sq.; Thang overcame Hsia, and Wü Shang, in accordance with

the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 89, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 89, 207; the sons of H. are those whom H. helps, 40, 82. *See also* Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 8, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 8, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wü when going into battle, 8, 135; worshipped during a drought, 8, 420, 420 n.; are a pattern for the conduct of men, 8, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 89, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 8, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolic of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they

do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Kbien* and *Khwän* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the Yi King made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the Tào, 89, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 89, 74; the Great Powers whose influences extend to all below and upon them, 89, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 89, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 89, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 89, 332; regarded by Tis and kings as their author, 89, 333; H. has a more honourable, E. a lower position, 89, 335 sq.; the principles of H. and E. to be followed, 89, 381; cause inflections, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the Tào, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a Tào ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; Tàoists of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the Tào is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

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mind, 15, 22; impediments in the way of k., 15, 341 sqq.; how parents and rulers should deal with ignorance, 16, 64-6, 66 n.; generated by union of instinctive and acquired wisdom, 18, 409; of animals by instinct, of men by toil only, 24, 39; why an ignorant man will not learn, 24, 96 sq.; all k. depends on k. of the sacred being, 24, 140; three modes of acquiring k., 24, 140-2; the tree of k. in the garden of Eden, 24, 179, 200, 210, 218-20; when does it arise, in this life or in the next? 84, lxxvi, 228; 88; 316, 327-30; cannot be founded on reasoning, 84, 316 sq.; rests on the Veda, 84, 317; the divine eye, i.e. insight, cannot arise, when the cause is destroyed, 85, 179 sq., 184; eagerness for k., 87, 346; how k. is obtained, 87, 350; 88, 306-27, 331-7; 89, 89 sq.; 48, 414; natural wisdom and acquired k., 87, 434, 442; true k. will spring up of itself, it cannot be enjoined, 88, 163, 164 sq.; belongs to those who are bound to chastity, 88, 295; persons who are qualified for k., 88, 315 sq.; learning, childlike state, and Muni-hood are auxiliaries to k., 88, 322-4; 48, 700 sq., 708-12; the k. of creatures depends on their breathing, 40, 139, 139 n.; five kinds of obstruction to right k., 45, 172, 172 n., 193; passion and darkness antagonistic to it, goodness the cause of it, 48, 18; two kinds of k., from Sâstras and Yoga, 48, 284; origination of true k. depends on caste, ârama, and other conditions, 48, 750; seven steps leading towards the highest k., 49 (ii), 96, 96 n. See also Perception, and Teacher.

(b) K. AND WORKS.

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130; is inferior to devotion, 8, 73; esteemed highest, 8, 75; pious works are means of k., 8, 159, 159 n.; 84, lxxviii; 87, 321; 88, 292 sq., 306-9, 313, 315, 358-62; 48, 703; is one of the twelve great observances, 8, 167; by k. everlasting glory is attained, by action perishable worlds, 8, 179; as a mode of piety, 8, 376; understanding or k. performs the sacrifice, it performs all works, 15, 57; 48, 555; all rites performed through k., 25, 132; as long as true k. is not reached, the ordinary course of works holds on undisturbed, 84, 324; promoted by giving to the wise what is needful, 87, 371; loving religion through k., 87, 381; injunctions and prohibitions do not refer to him who has obtained perfect k., 88, 67; k. and works are the two roads for entering on the road of the gods and the road of the fathers, 88, 123-5, 234; works are co-operative for the origination of k., but not for the fruits of k., 88, 313; good works also obstruct the result of k., 88, 356 sq.; nescience, work, and former k., limiting adjuncts of the soul, 88, 367; by k. he who knows secures for himself the benefits of a performance of a thousand years, 43, 362 sq.; by k. alone fire-altars are built, 43, 380; the highest state attained by k., not by sacrificial rites, 48, 389 sq.; is not subordinate to works, but is itself beneficial to man, 48, 686-96; arises from good works, if not obstructed by other works, 48, 712 sq.; good and evil works destroyed by k., 48, 724 sq.

(c) VARIOUS KINDS AND OBJECTS OF K.

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8, 123 sq., 123 n.; 34, 418 sq., 429; Dharmarāshtra inquires of Sanatsugāta about the highest k., 8, 151; the seven elements of k. (sambodhyangas), 10 (i), 25, 25 n.; the Bhikkhu who falsely professes to possess the extraordinary k. of an Arhat, &c., has fallen into defeat, 18, 5; k. of the Self, in the Vedānta, and Samyaksambodhi in Buddhism, 15, lii; the higher and the lower k., 15, 27 sq.; 34, xxxi, lxxviii-xci, c, ci, cviii-cxi, cxv sq., 137 sq.; 48, 284 sq.; false k. produced by Brihaspati, for the safety of Indra against the Asuras, 15, 342; degrees of transcendent k., 19, 156 sq., 160; 22, 257 n., 268, 274, 278; 36, 225-9; 49 (i), 187 sq.; supreme perfect k. is to be obtained by the one Buddha-vehicle only, 21, 41-59; thirty-seven constituents of true k., 21, 419 sq.; five kinds of k., 22, xxxiii sq.; 45, 152-4; 49 (ii), 89, 89 n.; the k. called Manab-pariyāya, 22, 200; divine k., the chief virtue in the Tretā age, 25, 24; the lower k., 34, lxxix, ci, 137 sq.; 38, 355, 364-404; the practical world vanishes in the sphere of true k., 34, 135, 281; 38, 340, 400; the higher k. is this by which the Indestructible is apprehended, 34, 135, 137 sq.; true k. is irrefutable, 34, 282; stages of higher k. before attaining to Arhatship, 35, 25-9, 25 sq. n.; Buddha's 'jewel of k.,' 86, 223 sq.; kinds of k., 37, 423; k. of the prāna, 38, 186 sq.; there can be no successive stages in true k., 38, 336; when true k. springs up, Scripture ceases to be valid, 38, 340; *he who knows other men is discerning, he who knows himself is intelligent*, 39, 75 sq.; *to know and yet (think) we do not know is the highest (attainment), not to know (and yet think) we do know is a disease*, 39, 113; true k. is the k. of the two elements in man, the heavenly and the human, 39, 134 sq., 236 sq.; the k. that stops at what it does not know is the greatest, 39, 190-2; Sruta and Avadhī k., 45, 120, 120 n.; in the form of meditation, 48, 15 sq.; six kinds of k., 49 (ii), 2; highest perfect k. (sambodhi, bodhi), 49 (ii), 9, 11-24, 27 sq., 40,

51, 68, 71, 73 sq., 101 sq., 119, 128, 133 sq., 138 sq., 141, 191, 199 sq.; transcendental k. possessed by beings in a Buddha country, 49 (ii), 12 sq., 21, 49; highest perfect k. is neither a thing nor a no-thing, 49 (ii), 118. *See also* Avadhī, Brahman (b), Dahara-vidyā, Kevala, Kīsta, Meditation, Sacred Books, Sambodhi, Sciences, Self (a), Udgītha-vidyā, Vairānaravidyā, Veda (c, d), and Wisdom.

(d) CHARACTERISTICS OF K.

K. is the cause of everything, is the Self, is Brahman, 1, 245 sq.; 48, 63; is enveloped by desire, 8, 57; is enveloped by ignorance, 8, 65; is better than continuous meditation, 8, 100 sq.; is the highest thing, 8, 312; he who understands the qualities, enjoys them, but is not attached to them, 8, 327 sq.; is the characteristic of renunciation, 8, 349; speech is k., 15, 153; is a modification of the Self, and therefore one with it, 22, 50, 50 n.; a blind mind is worse than a blind eye, an ill-informed worse than an ill-tempered man, 24, 56; of k. no one knows a superfluity, of learning and skill one cannot be deprived, 24, 80; no matter shall be undertaken without having advice from the wise and relations, 24, 349 sq.; goodness has the form of k., darkness of ignorance, 25, 490 sq.; 34, 46, 48 sq.; the power of wisdom, of Sruti and Smṛiti, 29, 149; he who consists of k. is not the individual soul, but Brahman, 34, xxxviii, 233-6; defined, 34, 6; 48, 699; is not an activity, 34, 35 sq.; the individual soul consists of k., 34, 134; discarded by Tāoism as the cause of the decay of the Tāo, and of all evils, 39, 28-30, 49, 61 sq., 80-2, 90 sq., 108 sq., 123, 152, 198, 198 n., 288 sq., 293, 296 sq., 299; 40, 57-60, 63 sq., 73, 79, 224 sq., 285 sq., 294; the faculty of k. and the placidity blended together in the Tāoist, 39, 368 sq.; in the state of Perfect Unity men might be possessed of k., but they had no occasion for its use, 39, 369 sq.; what men know is not so much as what they do not know,

39, 377; the pursuer of the Tào, a child who has no k., 40, 32, 35; *to know to stop where they cannot arrive by means of k. is the highest attainment*, 40, 83; is in not knowing, 40, 268, 291, 293; the nature of the Tào, and the use of k., 40, 275-9; all k. is of the Real, 48, 119-24; is different from mere cognitions of sense, 48, 692.

(e) RESULTS OF K.

No evil clings to him who possesses true k., 1, 67; 7, 96 sq.; 36, 370; the goal of emancipation or immortality (union with Brahman, with Vishnu) reached by k., 1, 106 sq., 107 sq. n.; 7, 291; 8, 59-63, 103, 106 sq., 109, 154, 164 sq., 391 sq.; 10 (ii), 206 sq.; 11, 14, 14 n.; 14, 137 sq.; 15, 96, 273, 301; 25, 501, 501 n., 502 n., 503 sq., 508; 34, lxxx sq., 229, 281, 283, 291; 38, 101, 232, 235-8, 285-330, 369-78, 400, 419; 45, 152, 417 sq.; 48, 100; the effect of true k. compared with the ordeal of the heated iron, 1, 108 sq., 108 n.; is the throne of Brahman, 1, 277; k. as an object of contract, 4, 45 sq., 45 n.; to make the ignorant learned, one of the greatest concerns of men, 5, 394 sq.; sins destroyed by k., 8, 62, 65; 48, 722-4; fire of k. burns up all action, 8, 62, 279, 279 n.; 88, 237; the excellent sword of k. with which the tree of worldly life is cut, 8, 63, 313, 371; with the brilliant lamp of k. Krishna destroys the darkness of ignorance in his devotee, 8, 87; both piety and sin destroyed by k., 8, 158; 48, 724; those who have eyes of k. see the soul going and coming, 8, 239; pure, highest k. is the wealth (given as sacrificial fee) at the allegorical sacrifice of the sense-organs, 8, 261; he who understands the qualities of darkness and passion gets rid of all dark and passionate qualities, 8, 323, 325; he who knows the names of Prakriti is released from all qualities, 8, 331; rewards of possessing k. of transcendent things, 8, 333; *there is no end for k. Therefore one whose self is tranquil, whose senses are subjugated, who is devoid of . . . egoism, is released from*

all sins by pure k., 8, 355; is the highest happiness, 8, 378, 380; when the sage has departed, there is no k., as there is no duality, 15, 112 sq., 184 sq.; 34, 280 sq.; even by k. and wisdom one cannot contend with destiny, 24, 54; purifies the intellect, 25, 187 sq.; property acquired by learning, 25, 374, 374 n.; a man dying in the possession of true k., shakes off his good and evil deeds, 34, lxx; 38, 119, 225-30, 294 sq., 357 sq.; even beings who have reached true k. may retain a body for the discharge of certain offices, 34, lxxii; 38, 235-8; the weapon of a Bhikkhu, 86, 328 sq.; true k. is not purposeless, 88, 64; alone effects the purpose of man, 88, 285, 290-306; mere k. cannot effect the purpose of man, 88, 288 sq.; its fruit does not manifest itself at a later time only as the fruits of actions do, 88, 294; it is impossible for any one who has not reached true k., to refrain from all actions, 88, 399; through true k. the expanse of names and forms which Nescience superimposes on Brahman is dissolved, 38, 401; rewards for esoteric k. of sacrificial rites or terms, 44, 5, 7, 11, 14, 21, 23, 26, 28, 35, 38-45, 48, 50, 56, 66-8, 82-7, 112, 117, 130, 140, 144, 155-7, 159, 165, 170, 177, 182, 230, 239, 246, 249, 251, 253, 264, 271 sq., 335, 337, 370, 403, 406, 443, 455, 507-10; a king presents gifts of cows to the most learned in sacred k., 44, 113, 115; heretical belief in the inefficiency of k., 45, 83, 83 n.; wrong k. the root of all pain, 48, 9; through the power of k. the subtle body persists, even when the works have passed away, 48, 650; *whatever he does with k., with faith, with the Upanishads, that is more vigorous*, 48, 682-4, 688 sq., 691.

Ko, earl of, punished by Thang, 8, 88, 88 n.

Kodāla, Rishabhadatta of the gotra of, 22, 190 sq., 218, 223, 226.

Kodanāvattlu, Buddha at, 18, 267.

Koṅṭhya, disciple of Mahāgiri, 22, 290.

Koka, his father King Sona, 44, 400.

- Kokālika**, or Kokāliya, a follower of Devadatta, 10 (ii), 118-21; 20, 251, 258 sq.
- Kokāliyasutta**, t. c., 10 (ii), 118-24.
- Kōkharēḍ**, Av. Kabvaredha, son of Aśhm and Mānūsak, 47, 143, 143 n.
- Kolañña**, see Samana-Kolañña.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Koḷivisa**, see Sona K.
- Koliyas**, of Rāmagāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhaḅka**, see Givaka K.
- Kondañña** (Aññāta-K.), Buddha's first convert, 11, 153-5, 155 n.; 18, 97-9.
- Kong-mang-tsiang**, translator of the Kung-pen-K'i-King, 19, xxiv.
- Konika**, see Kūnika.
- Korah** (Qarūn), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (ii), 48; Buddha's family in the country of K., 10 (ii), 68; the beautiful city of the K., Sāvathī, 10 (ii), 184, 186; Buddha journeying through K., 10 (ii), 74; 11, 167; K. and Videha, 12, 104 n., 106; kings of Kāśī and K. celebrate the death of Mahāvira, 22, 266; generosity of the K. king, 36, 148. See also Videha.
- Kosambī**, n. of a great town, 10 (ii), 188; 11, 99, 247; 17, 285-308, 370-6; 20, 233-6.
- Kosavignāna**, Sk., the knowledge of the chest (name of Kband. Up. 8, 15), 1, 49 n.
- Kosha**, the, a priestly race, 48, 392.
- Koshthavat**, one of the princes of mountains, 8, 346
- Koṣigāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Koṭika**, other name of Susthita, 22, 288.
- Koṭivarahya** Sākhā, of the Godāsa Gana, 22, 288.
- Koṭṭhita** (Mahā K.), a principal Thera, 17, 317, 359.
- Ko Yūan** (or Hsuan), a worker of miracles, 40, 248; supposed author of the *K'ing K'ang K'ing*, 40, 248 sq., 254.
- Krafstar**, Phl., t. t., 'noxious creature,' 5, lxxiii. See also Animals (b).
- Krafstra-men**, and Daēvas, 31, 260, 260 n.
- Kraivya**, the Pāñkāla king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a Pragāpati, 15, xlvii; 25, 14.
- Kratusthālā**, a nymph, 43, 105.
- Krauñkīkīputrau**, n. of teachers, 15, 226.
- Krikkhira**, see Penances.
- Krpa**, a Kaurava, 8, 38.
- Krisānu**, a guardian of Soma, 12, 183 n.; 26, 72; the footless archer, aimed at Gāyatrī, 26, 78 n.; 42, 401.
- Krisāsva**, or King Lui'-ma, reborn in heaven, 19, 234, 234 n.
- Krishna**, son of Devakī, instructed by Ghora Angrasa, 1, 52, 52 n.; son of Vasudeva, 1, 52 n.; Vishnu is K., 7, 296; 34, cxxvi; dialogue between K. and his friend Arguna, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called Hrishīkera, hero in the Kurukshetra battle, 8, 38 sq.; destroyer of Madhu, 8, 40, 42, 231; the Deity, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the Yogin's devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq.; worship

of K. the highest devotion, 8, 73, 75, 83-6, 129; few know him truly, 8, 73; his lower nature divided eightfold, 8, 73 sq.; is Om in all the Vedas, 8, 74; producer, upholder, and destroyer of the universe, 8, 74; having assumed a human body, disregarded by deluded people, 8, 76, 76 n., 82 sq.; what other gods give is really given by K., 8, 76; knows everything, but him nobody knows, 8, 76; those who know K. with the Adhibhūta, Adhidaiva, and Adhiyagñā know him at the time of death, 8, 77, 78 n.; he who remembers K. at the moment of death comes into his essence, 8, 78; pervades all this world, 8, 82 sq., 87 sq., 94-8; brings forth again and again all entities by the power of nature, 8, 82 sq.; is the father of this universe, the mother, the creator, 8, 83, 97; the source, seed, cause of all things, 8, 83 sq., 87, 90 sq.; is both immortality and death, 8, 84; is that which is and that which is not, 8, 84; he who knows K. is freed from sin, 8, 86; the eternal being, divine, the first god, the unborn, 8, 86 sq., 94, 96; his powers and emanations, 8, 86-91; to those who worship him he gives knowledge, 8, 87; is the supreme Brahman, the supreme goal, the holiest of the holy, 8, 87, 110, 110 n.; 48, 525; alone knows his self by his self, 8, 87; is the beginning and the middle and the end of all beings, 8, 88, 90; is Time, and Death, 8, 90, 95 sq.; shows himself in his divine form to Arguna, 8, 92-9; with faces in all directions, 8, 93, 93 n.; without end or middle or beginning, 8, 93 sq.; the inexhaustible protector of piety, 8, 94; sun and moon his eyes, 8, 94; is that which is and that which is not, 8, 96; is the great grandsire, 8, 97; is indefinable, 8, 97, 97 n.; worshipped by Arguna, 8, 97 sq.; assumes his (ordinary) four-handed form, 8, 98, 98 n.; is the Kshetragnā in all Kshetras, 8, 102, 310; unswerving devotion to K. included in knowledge, 8, 103; he who knows Brahman is fit for assimilation with K., 8, 104, 107, 109; K. the father, the

great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedāntas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n.; as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devaki to that of Rohini, 22, xxxi n.; history of K. in Gana legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukāntika Vimānas are eightfold, 22, 195; Mount Girnār connected with the legend of K., 45, 115 n.; called Vishvaksena, 45, 290 n.; K. and the cowherds' wives, 48 (1), 38 n. See also Hari, Kāma (Māra), Kesava, Mādhava, Vāsudeva, and Vishnu.

Krishna, see Durgaya K.

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Kṛivi, the ancient name of the Pañchālas, 7, xv sq.; 12, xli sq.; 32, 402, 407; 44, 397 sq.

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Krodha, worshipped at the Tarpana, 30, 244.

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Kshatriyas, the warriors (caste): the K. sage Pravāhana Gaivali, and his teaching which 'belonged in all

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Kubera, or **Kuvera**, also called **Valśramana** and **Valśravana** (Pali **Vessavana**), a god who was formerly a man, 2, 40 n.; offerings to K. or V., 2, 151; 29, 32; 30, 243; lord of *Bhūtas*, *Yakshas*, and *Rakshas*, 8, 88; 35, 38; 44, 367; 49 (i), 61, 197; lord of all jewels, 8, 347; came to ask Buddha about the *Dhamma*, 10 (ii), 63; V. gladdened by the birth of his son *Nalakūvara*, 19, 20; V. produces rare and heavenly sounds, 19, 54; *Pisha* or V. converted by Buddha, 19, 245, 245 n.; a *Lokapāla* or guardian of the world, 21, 4, 373; 25, 185, 216 sq.; 35, 37; *Gadgadasvara* preaches under the shape of K., 21, 401; *Avalokitesvara* assumes the shape of K., 21, 411; the *Kundaladharas* (gods) of V., 22, 195; V. caught up the ornaments of Mahāvīra, 22, 199; demons in V.'s service bring

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- Kūḍākarmaṇ**, t.t., tonsure ceremony, *see* Child (6).
- Ku-fa-lan**, *see* Gobharana.
- Kū Hsi**, philosopher, on Confucius and the Shih King, 3, 280, 296-8; on Tāoism, 39, 23, 54, 56, 89; 40, 263, 272; on Phāng, 39, 167 n.
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(a) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

They are the people (*vis*) of the gods, the Vaiśyas, the peasants, 8, 346; 12, xvii sq., xvii n., 334, 387, 393, 398 sq., 401 sq.; 26, 220 sq., 396 sq.; 41, 13, 34, 61, 84, 84 n., 99 sq., 102, 125; 42, 663; 49 (1), 53, 81; 43, 210, 212 n.; 44, xxii, 409, 466; seven troops of M., consisting of seven each, 12, 387, 387 n.; 32, 313, 318; 41, 102; 42, 207 (thrice seven); 43, 212; they sport and sing, are singers, or musicians, 12, 416 sq., 417 n.; 32, 14, 45, 53, 56, 63, 76 sq., 82, 95, 107, 121, 126, 138, 159, 169, 171 sq., 209 sq., 312-14, 340, 343, 352 sq., 369, 416; are ever young, 32, xxiii, 341, 343 sq., 374; are the storm-gods, 32, xxiii sq., 63 sq., 81 sq., &c.; the word M. meaning 'gods,' 32, xxiii sq.; etymology of 'Marut,' 32, xxiv-xxvi; Marut and Mars, 32, xxv sq., 277; assume the form of new-born babes, 32, 14, 36 sq.; not originally gods, became deified, 32, 37, 53; called *Viśve Devās*, 32, 53, 55; are warlike gods, with daggers, spears, rings, and golden ornaments, 32, 63, 71, 106 sq., 111 sq., 120, 126 sq., 130, 159, 162, 169, 209 sq., 230, 279, 283, 295, 307, 312 sq., 319, 326, 333, 337, 340, 343, 352, 363, 369, 373 sq., 379, 392, 400-2, 412, 417; 43, 22; host, the manly host of the M., 32, 63, 67-70, 82, 95, 106, 126, 145, 148, 209, 312 sq., 320, 325, 338, 363 sq., 369, 373, 382, 391, 401, 412; 46, 80, 326; compared to birds (hawks, swans), 32, 76, 159, 169, 179, 210, 348, 373, 386, 401, 412; called Rudras, 32, 97, 106, 126, 209, 296, 325, 340, 352, 364, 391, 400; are strong and powerful 32, 97 sq., 106-8, 159, 197, 273, 325; are joyful, wise, the sages, 32,

106; 46, 22, 293; the roarers, roar like lions, 82, 106 sq., 159, 210, 369; 48, 292; the chasers of the sky, 82, 107, 154, 333, 363; shine like the heavens with their stars, 82, 159 sq., 295, 299; their names, 82, 167; 48, 213; as wild boars with iron tusks, 82, 169, 176 sq.; all of the same age, dwell in the same nest, 82, 179; are strong and bounteous, 82, 210, 240 sq., 293; shining like snakes, 82, 293; golden-breasted, 82, 295 sq., 299, 333, 340, 416; golden-jawed, 82, 295, 301 sq.; brilliant like fires, 82, 295; terrible like wild beasts, 82, 295; are they called Daragvas? 82, 296, 306 sq.; the constant wanderers, 82, 296; with the clouds as if with glittering red ornaments, 82, 296, 307 sq.; with their birds, 82, 319, 321; called Vasus, 82, 334, 374, 378, 386, 412; like wild bulls, 82, 337, 390, 402; obtained their immortal name, 82, 340; are lords of Amrita, 82, 343; are like red horses, like heroes eager for battle, 82, 347; Evayamarut, 82, 363-5; flame-born, 82, 369; strong, wild, furious, 82, 373 sq., 400 sq.; play about like calves, 82, 374; fleet like racers, 82, 374; with sun-bright skins, 82, 387; of reddish hue, 82, 390, 395; called Ribhukshans, 82, 390 sq., 395, 400; the strong hunters, 82, 392; called Adityas, 82, 412 sq.; like priests, like kings, like youths of the hamlets, 82, 416; are like winds, 82, 416; M., Vasus, Adityas, &c., 82, 202, 216; the all-knowing M., 41, 20; the lords of the northern region, 43, 102; givers of rain, fire-tongued increasers of Rta, 46, 38, 292.

(b) THEIR HORSES (DEER) AND CHARIOTS.

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golden-hoofed steeds, 82, 64, 81 sq., 93, 343, 356, 392; harness the spotted or fallow deer or horses to their chariots, 82, 97, 102, 126, 180, 196, 296, 312, 319, 325 sq., 333, 336, 340, 408; 46, 292; lead about the powerful horse, the cloud, to make it rain, 82, 106, 116 sq., 126; lightning stands on the seats of their chariots, 82, 107; carry casks or buckets (clouds) on their chariots, 82, 159, 161; come on red or tawny horses, which hasten their chariots, 82, 169, 337, 340; come on chariots charged with lightning, 82, 169; thunder, the noise of their chariots, 82, 173; carry weapons on their chariots, 82, 210, 340; from the tires of their chariot-wheels streams gush forth, 82, 280; unharness their horses, 82, 289; wash their horses, 82, 295, 300, 347; cut the mountain asunder with the tire of their chariot, 82, 313; mount their chariots, 82, 319 sq.; move along on quick well-broken horses, 82, 333; when they went in triumph, the chariots followed, 82, 333-5; possessed of good horses and chariots, 82, 340; on golden chariots, 82, 340; harness the winds as horses to the yoke, 82, 344; the rushing chariots of the roaring M. come forth, 82, 363; their carriage, even without deer, without horses, passes between heaven and earth, 82, 369; golden chest on the chariot of the M., 82, 400, 404 sq.

(c) DEEDS OF M., M. MYTHS.

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(d) M. AND OTHER GODS.

M. with Soma at their head, 1, 42 sq.; *Krishna* is *Marîkî* among the M., 8, 88; seen within *Krishna*, 8, 92; alarmed at the greatness of *Krishna*, 8, 94; are the princes among the *Ganas*, 8, 346; *Dyutâna*, son of the M., 26, 144; *Ūrdhvanabhas*, son of the M., 26, 198,

198 n.; their mother *Prisni*, their father *Rudra*, 32, xxiii, 73, 81, 106 sq., 126, 144 sq., 280, 285, 295 sq., 299 sq., 313, 340 sq., 343, 347 sq., 352, 368-73, 375, 382, 390 sq., 400 sq., 408, 422 sq.; 42, 132 sq., 207; 46, 292; when the M. had joined Indra they took their holy names, 32, 14, 37, 159, 166 sq.; the tall bulls of *Dyu*, 32, 106, 110 sq.; when *Vishnu* saved the Soma, the M. sat down like birds on the altar, 32, 127, 133-7; mighty sons of Heaven, 32, 154 sq.; their wife *Rodasi*, 32, 272-7; compared to Somas, 32, 279, 282 sq., 416; *Tiita* a friend of the M., 32, 296 sq., 305, 325, 392; men of *Svar*, men of *Dyu*, 32, 326; *Rodasi* stands on the chariot of the M., 32, 338, 369; *Vishnu* invoked in company with the M., 32, 363-5; M. invoked with other gods, 32, 375, 386, 408; *Rudra* invoked with the M., 32, 386-9, 419; servants of *Dyu*, 32, 401, 405 sq.; sons of *Sindhu*, 32, 416; prayer to *Rudra*, Father of the M., 32, 426-8; *Vâyû*, their father, *Dyu*, their mother, 32, 414, 448; the Marut-eyed gods in the north, 41, 49; *Āditya*, *Brahmanaspati*, and the M., 42, 126; the *Rudras* are united with the M., 42, 135; all the M., and all the gods, 42, 184; the honey-lash of the *Asvins*, the child of the M., 42, 230; share of the *Ādityas*, lordship of the M., 43, 68; their relation to *Indra* and to *Varuna*, 44, xxii sq.; curds offering to *Varuna* and the M. at the second seasonal sacrifice, 44, 75 n., 76; *Āpyas*, *Sâdhyas*, *Anvâdhyas*, and M., the divine guardians of the sacrificial horse, 44, 359; *Bhârati* and other goddesses among the M., 46, 154, 156; *Mamatâ*, daughter of the M., 49 (i), 44; Heaven without the lord of the M., when *Vritra* was slain, 49 (i), 81; see also *Indra*, and *Rudra*;—*Agni* invoked in company with the M., 14, 216; 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 392 sq., 399; 46, 292 sq., 307; are like *Agni*, 32, 416; 46, 292; born after the law of *Agni*, 46, 22; the bright ones, i.e. the M., did service to *Agni*, 46, 82, 84; *Agni* turns away the anger

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(c) WORSHIP OF M., AND THEIR RELATION TO MEN.

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32, 343; their bolt kills cattle and men, 32, 374; worshipped as house-gods, 32, 374, 377, 387, 389; strike the sinner with their thunderbolt, and forgive sin, 32, 379, 382; kill the enemy with the thunderbolt, 32, 386; invited to drink Soma, 32, 386, 408 sq.; liberal givers of Soma (rain), 32, 400; medicines of the M., 32, 402, 407; invoked for prosperity, 42, 48; grant life and well-being, 42, 53; invoked against disturbers of holy rites, 42, 90; invoked in a love-charm, 42, 104; invoked at the restoration of an exiled king, 42, 112, 328; call the king to the throne, 42, 113; invoked at the building of a house, 42, 140; invoked to make the horse fleet, 42, 146; song of praise to the M., 42, 151, 548; rites to the M. performed to cure leprosy, 42, 266 sq.; deities and metres, 43, 53, 331; were the guardsmen of King Marutta, 44, 397; a *Vaiśya* sacrificed to the M. at the *Purushamedha*, 44, 413; invoked at the *Pravargya*, 44, 466; invoked by hosts and troops, 46, 292; invited to sit down on the sacrificial grass, 46, 418.

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Mashya (*Marhayâ*, *Mâshya*, *Masyâ*, *Masyê*) and *Mashyôî* (*Mâshyôî*, *Marhiyôih*, *Mashyana*), the first human pair, progenitors of mankind, 4, 1vii; 5, 53-9, 53 n., 149; 18, 197-200, 199 n., 225, 402, 411 sq., 416; 37, 26, 26 n.; 47, 6 sq., 6 n.; they grew up from the earth, 5, 120, 183

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- Mashyôî**, see *Mashya*.
- Masiyâ**, see *Mashya*.
- Masvâk**, n.p., 5, 146.
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- Mâtali**, knows *amrita* as a remedy, 42, 162, 629.
- Mâtanga**, a *Kandûla*, was reborn in the Brahma world, 10 (ii), 23.
- Mâtarişvan**, used in the sense of *prâna* or spirit, 1, ci, 311; 15, 276; 42, 219; n. of *Vâyu*, the wind, 1, 150, 311; 41, 221; 42, 53, 205, 216; 'M.'s cauldron,' the atmosphere, 12, 186, 186 n.; invoked at the marriage, 29, 278; Agni became manifest to M., 46, 22, 157; M. brought Agni to *Bhrigu*, to Manu, 46, 52, 137, 241, 256; produced Agni by attrition, 46, 71, 77 sq., 147, 173 sq., 256; Agni called M., 46, 119, 123, 241, 292, 294; has established Agni on earth, 46, 230; when he has been shaped in the mother, Agni becomes M., 46, 303
- Mate**, see *Wife*.
- Materialists**, assert that a Self separate from the body does not exist, 84, lxxlv; 88, 269; consider intelligence to be a mere attribute of the body, 84, 368; do not admit the existence of anything but the four elements, 88, 270; doctrines of m. refuted, 45, ix, 236 sq., 339-43; their doctrines as described by *Gaiinas* and *Buddhists*, 45, xxiii sqq. See also *Kârvâkas*.
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- Mâthava**, the *Videgha*, and his family priest *Gotama Râhûgana*, 12, xii sq., 104-6, 104 n.; 26, xxix.
- Mâthras**: the *Drûg* overthrown by the M. of Ahura's doctrine, 31, 110, 118; the holy M. of Ahura guide the way through Righteousness, 81, 110, 119; *Zarathustra* proclaims the M. of Ahura-Muzda, 81, 172 sq.; the M. with their good ceremonies worshipped, 31, 360. See also *Prayers (d-f)*, and *Revelation*.
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- Mâthravâka**, a great confounder of heresies, 23, 208, 208 sq. n.; his son *Vahmuedâta*, 23, 213.
- Mathurâ**, or *Sauriapura*, 45, 112 n.
- Mâtikâs**, *Buddhist* texts, 13, 272 sq.: 17, 285, 288, 345, 413.
- Matipatrikâ** *Sâkhâ* of the *Uddeha Gana*, 22, 290.
- Matrô** and **Matrôyîth**=*Mashya* and *Mashyôî*, q. v.
- Mâtaya**, knew the *Kushûba* plant, 42, 6, 681.
- Matsya** *Sâmmada*, king, water-dwellers, his people, 44, 369.
- Matsyas**, fight in the van of the battle, 25, 247, 247 n.; *Dhvasan Dvaitavana*, king of the M., 44, 398.
- Matta-kunûali**, conversion of, 36, 249.
- Matter** and souls constitute the body of the Lord, 34, xxviii; unevolved (*avyakta*) and gross m., 84, xxviii sq.; m. constitutes the body of the Self, 48, 358. See also *Samskâras*.
- Mâu**, prince of *Kung-shau*, though he had not attained to the *T'âo*, had an idea of it, 40, 159 sq., 159 n. See also *Kung-gze Mâu*.
- Maudgalya**, see *Nâka M.*
- Maudgalyâyana**, see *Moggalâna*.
- Mauna**, t.t., *Sk.*, vow of silence, taciturnity, is abstinence, 1, 131; m. or restraint of senses, 8, 119, 119 n., 161-3, 161 n., 163 n., 168, 173; *Muniship*, state of *Muni*, 84, lxxvi; 88, 322 n., 323.
- Mauryaputra**, n. of a *Sthavira*, 22, 286.
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- Maushikīputra**, n. of a teacher, 15, 224 n.
- Māya**, the mysterious wisdom of the Divine Benevolence; 81, 94, 99.
- Māyā**, mother of Buddha, 19, xix, 1; 49 (i), 3-5, 7; dies after birth of Buddha and is born in heaven, 19, 23, 23 n., 87, 353; 49 (i), 19 sq.
- Māyā** (Illusion): creation is M., the creator māyin, 15, xxxvi; theories of M. and Evolution in the Vedānta, 15, xxxvii; as the creating power, 15, xxxvii sq.; 84, cxvii n.; Indra appears multifarious through the Ms., 15, 117; *Prakṛiti* (nature) is M., and the Lord the ruler of M., 15, 252; 48, 125 sq., 138 sq., 364, 367, 397; M. the principle of illusion, 84, xxv, lx, xcvi sq., 243, 256 n., 329, 371; 88, 133 sq.; the appearance of the world due to M. or *Avidyā*, 84, xxv, 345; cannot be called *sat* nor *asat*, 84, xxv, 243; constitutes the *upādāna*, 84, xxv; belongs to Brahman as a *sakti*, 84, xxv, 362; modifies itself into all the individual existences, 84, xxv; bodily organs and mental functions, the offspring of M., 84, xxvi; the non-enlightened soul is unable to look through it, 84, xxvi; the material world merged into non-distinct M., 84, xxvi; he whose soul has been enlightened withdraws from the influence of M., 84, xxvii; the world is not unreal M., 84, xxx; Brahman becomes a personal God through M., 84, xxx; soul is Brahman in so far as limited by the unreal *upādhis* due to M., 84, xxx; is wonderful nature (*Rāmānuga*), 84, lx1; doctrine of M. unknown to *Bādarāyana*, 84, xci-xcvii, c; is of a non-intelligent nature, and the world springs from Brahman as being associated with M., 84, xciii; doctrine of M. not in the *Upanishads*, 84, cii, cxvi-cxxi, cxvii n., cxv; the highest Lord may assume a shape formed of M., 84, 81; the nature of the Lord is M. joined with time and *karman*, 84, 357 n.; in consequence of the Lord's conjunction with M. the creation is unavoidable, 84, 357 n., 369; not a Buddhist conception, 86, 141 sq. n.; emitted by the omniform *Nārāyana*, 88, 157; Māra originated M., hence the world appears uneternal, 45, 244, 244 n.; through beginningless M. diversity is seen in Brahman, 48, 22; things seen in dreams are M., 48, 86, 602; the real meaning of M., 48, 125 sq.; the Lord manifests himself by M., 48, 241; cessation of M. through meditation on and union with God, 48, 364; lord of M. creates everything, 48, 368; 400, 406, 469; men intent on their duties pass beyond M., 48, 411; there is no distinction between M. and Nescience, 48, 441 sq. See also *Delusion*, *Nature*, *Nescience*, and *Prakṛiti*.
- Māyāvāda**, theory of illusion, 84, xcvi.
- Māyāvādin**, one who holds the theory of illusion, 84, cxx.
- Māyu**, n.p., 28, 217.
- Mā Yung**, a compiler of *Lī* books, 27, 7 sq.
- Māzainya**, fiends, spells, a weapon to smite them, 4, 126; 28, 33.
- Māzana**, spell against the *Dāvas* of, 4, 141, 141 n.
- Mazda**, meaning of, 81, 104 sq. n.; M. worship, see *Zoroastrianism*.
- Mazdag**, or *Mazdak*, or *Mazdik*, son of *Bāmdād*, a heretic, 5, 194, 194 n., 201, 201 n.; 37, 257 n.; 47, 88, 88 n., 89 n.
- Mazdayasna**, or a worshipper of *Mazda*, 4, li.
- Mazdayasna**, n.p., 28, 216.
- Mazdeism**, *Zoroastrianism* called so, 4, xiii.
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- Māzdrā-vanghu**, n.p., 28, 215.
- Māzendarāns**, rain the seed of the, 24, 244 sq.; war with the M., 37, 216-18. See also *Demons*.
- Māzīnikan**, see *Demons*.
- Meals**: rules about the preparation of food for daily m., 2, 104 sq.; rules about daily m. of householders, 2, 109 sq., 122 sq.; 7, 221; 14, 49-51, 239-42, 245, 263-6; 29, 387 sq.; 80, 21-4; two m. in winter, three in summer, 4, 256, 256 n.; *Pragāpati* ordained that men should eat only in the evening and morning, 12, 361 sq.; invitations to m. which a *Bhikkhu* may accept, 18, 41-3; 17, 72-6, 89-92; m. of a

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Mecca, the sacred city of the Arabs, seat of the Kaabah, 6, xvi sq., xlv; wa between M. and Mîdinah, 6, xxxv xli; turn (at prayer) thy face towards the Sacred Mosque, 6, 20 sq.; the first house founded at M., 6, 58; 'the mother of cities,' 6, 126; 9, 205; Abraham prays that M. might be a sanctuary, 6, 242 sq.; 9, 124; 'the safe land,' 9, 336, 336 n.; pilgrimage to M., *see* Hagg. Sacred Mosque of M., *see* Mosques.

Mêdârya Gotra, Udaka of the, 45, 420.

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Mêdhâtîthi Kâva, n. of a Rishi, author of Vedic hymns, 1, 9; 82, 54; 46, 7, 35; Indra carries off M., 26, 81, 81 n.

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(d) WORLD OF M.

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Morality.

- (a) In *Brāhmanism*.
- (b) In *Buddhism* and *Gaina* Religion.
- (c) In *Zoroastrianism*.
- (d) In *Chinese Religions*.
- (e) In *Islām*.

See also Good Works, Righteousness, Sin, and Virtue.

(a) IN BRĀHMANISM.

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- Mukunda**, feasts at festivals of, 22, 92.
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- Padmaprabha**, n. of a Tīrthakara, 22, 280.
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- Padmīla**, disciple of Vāgrasena, 22, 288.
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- Paīla**, worshipped at the Tarpana, 29, 122, 149, 220.
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- Paīngī**, worshipped at the Tarpana, 80, 245, 245 n.
- Paīngīputra**, n. of a teacher, 15, 224 n.
- Paīngī-rahasya Brāhmaṇa**, t.w., 84, 122.
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- Pairs**, of every species, created, 8, 244; such as good and evil, day and night, 8, 276 sq.; of opposites, see Opposites.
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- Pāḡṇa-vamsa-dāya**, Buddha at, 17, 309-12.
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- Pāḡḡeka-Buddha**, is worthy of a dāgaba, 11, 93 sq., 93 n. See also Buddha (j), and Holy persons.
- Pākudha-Kakāyana**, n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; 85, 8; an Arhat possessed of Iddhi, 20, 79; his materialistic philosophy, 45, xxiv sq.
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- Palāgali**, t.t., a king's fourth wife, of low caste, 44, 313 n., 349, 387.
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- Pali**, old Vedic forms in, 10 (ii), xi sq.; P. Suttas, see Suttas, and Tiplaka.
- Pālita**, a merchant, father of Samudrapāla, 45, 108.
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- Pāmsava**, see Asat P.
- Pān**, superintendent of officers' registries, 27, 154; or Kung-shū Zo, 27, 184, 184 n.
- Pāndava**, n. of a mountain at Rāgagriha, 10 (ii), 68; 49 (i), 106.
- Pāndavas**, and Kauravas, battle of, 8, 2 sq., 37 sq.; 19, 330; Buddha like the P. in heroism, 49 (i), 106.
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- Pāndu**, Arguna, son of, 8, 229 sq., 255; incurred death by having intercourse with his wife, 49 (i), 45.
- Pānduka**, one of the Kbabbaggiya-Bhukkhus, 17, 329 sqq., 339, 341 sq.
- Pāndubhadra**, disciple of Sambhūta-vigaya, 22, 289.
- Pāng Jū**, the long-lived, 89, 146, 364.
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- Pañkaganāḡ**, five-people, 84, xl, 257-62, 258 n. See Five-people.
- Pañkagnividya**, knowledge of the five fires, a text, so called, 1, 274; 84, lxxxiii, cvlii; 88, 187. See Fire.
- Pañkālakaṇḡa**, n. of a teacher, 1, 255.
- Pañkālās**, or Pāñkālās, Svetaketu in the assembly of, 1, 76; Kurus and P. in Vedic literature, 7, xv sq.; 12, xli-xliii, xlii n.; Brāhmanas of the Kurus and P., 15, 121, 145; Pravāhana Gaivali in the settlement of the P., 15, 204; fight in the van of the battle, 25, 247, 247 n.; kings of P., 44, 397, 400; 45, 58, 60 sq.; were formerly called Kriviḡ, 44, 397 sq.; enormous offering-gifts received by the Brāhmanas of the P., 44, 398. See also Kuru-Pāñkālās.
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- Pāñkarātra-rātra**, 'a great Upanishad,' the work of Vāsudeva himself, 48, 528.
- Pāñkarātra-tantra**, sets forth the Bhāgavata theory, is authoritative for the Vedāntin, 48, 524-31.
- Pañsarikha**, Kapila, and Āsuri, 15, xl; a heavenly being, converted by Buddha, 19, 242; a Smṛti writer, 84, 291 n.
- Pañsatantra**, and Mahābhārata, 8, 139, 139 n.
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- Pāñḡ**, n. of a teacher, 12, 61, 61 n., 300.
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 Parables (Allegories, Similes).

- (a) Their occurrence in general.
 (b) P. and similes referring to agriculture.
 (c) P. and similes referring to animals.
 (d) The king in p. and similes.
 (e) Plants (and trees) in p. and similes.
 (f) Other p. and similes arranged alphabetically according to catchwords.

- (a) THEIR OCCURRENCE IN GENERAL.
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(b) P. AND SIMILES REFERRING TO AGRICULTURE.

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(c) P. AND SIMILES REFERRING TO ANIMALS.

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tall tree and the low shrub, and their shadows, 85, 127 sq.; an owl, when a phoenix went passing overhead, looked up to it and gave an angry scream, 89, 391; how a certain ruler tries to treat a bird like a man with feasts and music, 40, 8 sq., 26; a mantis pounces on a cicada, a large bird takes its opportunity to secure them both, *Kwang-ze* might have shot the bird, but lets it alone, 40, 39-41; men abandoning worldly pleasures compared to birds, 46, 67 sq.; the life of monks like the life of pigeons, 45, 91 sq.; the crane produced from an egg, and the egg produced from a crane: the same with desire and delusion, 45, 185; birds of prey carrying off young birds: so unprincipled men will seduce a novice, 45, 324; a man taking a cripple on his cart, does a meritorious act, though he puts the *bullocks* to pain (causing sorrow by making gifts), 86, 116 sq.; the behaviour of bad bullocks put before a car compared to the behaviour of bad pupils, 45, 149-52; Buddha persuaded by the p. of the seed and of the *calf* to forgive *Sāṃputta* and *Moggallāna*, 85, 301 sq.; the mis-believers shall not enter into Paradise until a *camel* shall pass into a needle's eye, 6, 142; the city guard and the *cat*, 11, 14; story of the hunchback catching *cicadas* on the point of a rod, 40, 14 sq. and n.; heretics compared to *deer* who dread safe places, but are not afraid of traps, 45, 240 sq.; the boy who, finding the *Black Dragon* asleep, takes a pearl from under his chin, 40, 211; young *elephants* who imitate the old ones, *Devadatta* emulating Buddha, 20, 260 sq.; see also *Elephants*; story of the goby *fish* who wanted a pint of water and is promised a stream when it will be too late, 40, 133; story of the scion of *Zān* who caught the huge fish, after fishing for a whole year in the Eastern Sea, 40, 133 sq.; men abandoning worldly pleasures—as the fish *Robita* breaks through a weak net, as the herons fly through the air, 45, 66; the *frog* of the dilapidated well, bragging before the

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serpent like the wind, 89, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 89, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums, 40, 26; why *foxes* and *leopards* are killed, 40, 29. See also Animals (k).

(d) THE KING IN P. AND SIMILES.

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(e) PLANTS (AND TREES) IN P. AND SIMILES.

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Pragāpati.

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(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher.

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(a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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Prānas (breaths, breathings, life-winds, vital airs, organs of sense and action).

(a) Number of P.

(b) The five breathings.

(c) The P. as organs of sense and action.

(a) NUMBER OF P.

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- Prâtapavat**, the 2nd Tathâgata, 49 (ii), 6.
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- Pratikramana**, Gaina t.t., expiation of sins enjoined by Mahâvira, 45, 434 sq., 434 n.
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- Pratyakabuddhas**, the vehicle of the, 21, 10, 78-80, 88 sq.; men who covet the state of P. compared to

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(a) Indian p. in general.

(b) Indian p. for certain occasions.

(c) Certain Indian p. (alphabetically arranged).

(d) Zoroastrian p. in general.

(e) Zoroastrian p. for certain occasions, to certain divinities.

(f) Certain Zoroastrian p. (alphabetically arranged).

(g) Chinese p.

(h) P. in Islam.

See also *Charms*, *Curse*, *Exorcisms*, *Imprecations*, *Speech*, and *Spells*.

(a) INDIAN P. IN GENERAL.

All sacrifices are contained in the hymns, 1, 112, 114; fired by hope does memory read the hymns, 1, 119; hymn of triumph, of one who has reached the world of Brahman, 1, 143; 'rich in p.' an epithet of Sarasvatī, 1, 165; p. will not save a man who is in the bonds of death, 7, 82; those who neglect their p. defile a company, 7, 253; one intent upon saying p. sanctifies a company, 7, 254; an ascetic must not pronounce a benediction, 7, 280; the taint of p. is non-repetition, 10 (i), 61; worthlessness of hymns and sacrifices, 10 (ii), 41 sq.; the Brāhmanas, having composed hymns, went to the king to advise him to offer sacrifices, 10 (ii), 50 sq.; the teaching of p. for fire-sacrifice, a low art, 11, 199 sq.; spoken p. and thought p. convey the sacrifice to the gods, 12, 124 sq.; a student reciting p. shall stand in the daytime and sit down at night, 14, 42; more efficacious than sacrifices, 14, 128; 25, 45 sq.; great meritoriousness of reciting p., 14, 128 sq.; the fivefold obeisance to the Arhats, &c., is the best benediction, 22, 217, 224 sq.; sacraments for females without p., 25, 42; the muttering of a sacrificial formula is an occult form of sacrifice, 26, 20; p. are also sacrifices, 29, 159 sq.; sacrificial objects hallowed by p. must not be tossed about, 80, 331; gods delight in p., and p. delight in gods, 82, 86, 179; Sumati = p., 82, 219-21; *Samsa* means blessing or curse, or p. of praise, 82, 270 sq.; p. also are conducive to knowledge of Brahman, 88, 316; 48, 704; effect of p., 41, 235, 235 n.; ceremonies with and without p., 41, 341 sq.; p. is thought, 41, 352; sacrifices purified by p., 42, 211 sq.; fire of Rohita kindled by p., 42, 213;

list of p. and liturgies, 42, 226-8; by singing praises and sacrificing the gods do everything, 43, 73; p. and metres, 43, 330 sq.; hymn of praise is food for the gods, 44, 232; unsuccessful in the sacrifice is what is performed without a formula, 44, 276; praises and hymns necessary for final beatitude, 45, 159, 164; Agni invoked to announce to the gods 'this our newest efficient Gâyatra song,' 46, 16; *be magnusficat, O Agni, through this spell (brahman), which we have made for thee with our skill or with our knowledge*, 46, 24; worshipper expects reward for his p., 46, 46, 52, 327; the Angiras have broken even fortresses by their hymns, 46, 74; Agni invoked to prosper the p., 46, 108, 303; p. compared with horses, 46, 164; p. compared to a cow yielding milk, 46, 194, 197; increase, strengthen the god, 46, 278, 240, 259, 391, 413; Agni is like a worshipper bearing the lights of p., 46, 259 sq.; Agni invoked for assistance in spells and hymns, 46, 266, 281, 350, 352; Agni gives wealth for p., 46, 300; Agni is the first-born son of the sacred spell, 46, 304; Agni has laid the p., like a burden, on the worshipper, 46, 335; goddess people called 'hymnless,' 46, 366; the poet has fashioned his hymn like a workman a chariot, 46, 367; Agni led by p. and sacrifices, 46, 380; salvation (Sukhâvatî) obtained by p., not by works, 49 (ii), 98 sq., 98 n., 102; Lord of p., *see* Brahmanaspati.

(b) INDIAN P. FOR CERTAIN OCCASIONS.

P. to secure the life of sons, and at rites of conception, childbirth, &c., 1, 49 sq., 28-8, 286 n.; 14, 273; 15, 220-4; 29, 46-57, 180-6, 287, 290-300, 394-9; 80, 52-63, 208-18; for a man when his end approaches, 1, 52 sq., 261, 313 sq., 313 n.; 15, 199 sq.; hymns to be recited at the Mahâvratâ ceremony, 1, 157-72, 176-99, 202-4; at rites connected with the study of the Veda, 1, 246; 29, 143-50, 218-22, 322 sq., 325, 368; 80, 73-8, 161, 242 sq., 245 sq.; recited by a man who, speaking in an

assembly, does not please, 1, 264; to the Prânas, 1, 281 sq.; 14, 262-4; for travelling and returning home from a journey, 1, 288; 29, 96-8, 231; at expiatory rites, 2, 85 sq., 275 sq. and n.; 7, 153-5; 14, 250-2; 15, 312; 25, 272, 272 n., 330 sq. and n.; 44, 179-81, 188 sq., 191-6, 206-11; addressed to Rudra and his hosts, 2, 96; 12, 440-3; 29, 255-9, 352-4; 80, 92 sq., 221-4; daily p., 2, 105; 25, 151 sq.; 80, 19-22; at the Vairâdeva ceremony, 2, 106-9, 106 sq. n., 109 n.; of a teacher, 2, 114; 15, 47 sq.; to the dead at funeral oblations and rites for the manes, 2, 138 n.; 7, 86, 86 n.; 11, xlii sq.; 12, 364-9, 426-36; 14, 267-70; 25, 123; 29, 103 sq., 107, 109-11, 206 sq., 239, 241-3, 246, 251-5, 355-7, 355 n., 421-4; 80, 106-13, 225-36; 44, 205, 430-4, 437-40; to be recited inaudibly by the hermit, 2, 157; twilight devotions (sandhyâ), morning and evening p., 2, 187, 187 n.; 7, 116 sq., 229; 12, 344 n.; 14, 126 sq., 163, 245-9, 246 n.; 25, 42, 44, 48 sq., 70, 70 n., 143, 252; 29, 74, 225 sq., 286 sq.; at penances, 2, 279, 287, 289-301, 289 n., 291 n., 295 n.; 7, 88, 93, 97, 121, 149, 151, 161, 165, 175 sq., 178 sq., 181-6; 14, 102 sq., 110 sq. and n., 116 sq., 120, 122, 125-9, 132, 134 sq., 215-17, 222, 294-302, 304-6, 316-22, 327 sq., 330; 25, 44, 48 sq., 63, 439, 454, 457, 459, 459 n., 467, 470, 476, 476 n., 479-82; 29, 287 sq.; for bathing, 7, 205-7; at the worship of Vishnu, 7, 208-10; p. muttered at sacred places confer eternal bliss, 7, 256; at rites for the protection of cattle, 7, 261 sq.; 29, 99-101, 215 sq., 258 sq., 354; 80, 87 sq., 181-6; 42, 143-5, 150, 303 sq., 351 sq., 359-61, 412-14, 420, 493; in praise of Vishnu, Indra, and Brihaspati, 7, 266; at Soma sacrifices, 12, 11, &c.; 28, 54, &c.; 42, 18, 562; at the preparation of the sacrificial fires, the Agnihotra libations and other rites of fire-worship, 12, 2, 275, 293, 298, 298 n., 300-2, 307 n., 317-22, 335-7, 346 n., 349-60, 389 n.; 29, 133 sq.; 80, 201-3, 267; on taking the vow of abstinence, 12, 3 sq.; at

the choosing of priests, 12, 6 sq.; 29, 193-7; at preparatory rites to a sacrifice, 12, 7 n., 11-175; special p. for Brāhmanas and Kshatriyas, 12, 35, 35 n.; p., rites, and knowledge of rites by which a sacrificer defeats enemies, 12, 35-7, 53, 57 sq., 66, 69, 97, 113, 130, 134 n., 139, 149 sq., 154 sq., 158 sq., 171, 182, 199, 236 sq., 269 sq., 298 sq., 340, 409, 416 sq.; 26, 119, 123, 142 sq., 171, 217, 243, 251 sq., 255, 262, 433; 41, 53 sq.; for new and full moon sacrifices, 12, 175-273; 29, 173-5; 42, 18, 559; benedictions for offspring, cattle, long life, health, and prosperity, 12, 226 sq.; 42, 47-63, 81, 220, 306 sq., 309, 341 sq., 364 sq., 381, 383, 385, 551 sq., 569 sq., 573, 623, 625, 668 sq.; 48, 108 sq., 109 n.; *Hotra* invokes blessings on the sacrificer, 12, 248-56; at the *Varuṣapraghāsa* sacrifice, 12, 397-407; for the ceremony of adoption, 14, 76, 76 n.; at the readmission of an outcast, 14, 78; at rites of purification, 14, 160-2, 161 sq. n., 191, 195 sq.; 25, 183, 183 n., 188; to the sun for a sick person, 14, 215; invocations to gods, *Rishis*, &c. &c., at the *Tarpana*, 14, 252-6; enjoined for ascetics, 14, 275-83; on departing from one's home, 14, 286, 289; at rites securing success, 14, 323, 333; at the horse-sacrifice, 15, 123 sq.; 44, 276-82, 282 n., 287 sq., 292-5, 297 sq., 304 sq. and n., 311-14, 316-36, 329 sq. n., 348 sq., 351-3, 356-9, 375-82 (*Stotras* and *Sastras*), 384-7, 391, 394; to *Agni*, *Vāyu*, *Āditya*, and *Brahman*, 15, 334 sq.; certain hymns connected with certain quarters, 15, 338-40; Buddha receives the *Getaavana* with a p., 18, 231, 231 n.; hymns in praise of Buddha, 19, 352 sq., 357-9, 362-4, 368-70; 49 (ii), 162, 164; recitations of *Bhikkhus* as a protection to Buddha when his life is threatened by *Devadatta*, 20, 246 sq.; praises of *Sthaviras*, 22, 295; at meals, 25, 39 sq., 170, 173 sq.; morning p., 25, 153; 29, 19 sq.; at wedding rites, 25, 195 sq., 195 n.; 29, 21-46, 164 sq., 167-71, 277-90, 380-5; 80, 42-52, 187-99, 88, 165; p. that destroy poison, 25, 251; at the *Dikshā*, 26, 5-11, 14, 16-29, 33 sq., 37 sq., 41-5; 44, 122; at hair shaving or cutting, 26, 6 sq., 7 n.; 29, 301-3; at animal sacrifices, 26, 162-217; 29, 176-8; at domestic ceremonies, 29, 19, &c., 30, 19, &c.; at the *Upanayana* ceremony, 29, 61-8, 188-93, 304-8, 400-2; 80, 64-7, 142-60; 44, 86 sq.; addressed to *Agni*, 29, 75 sq.; 42, 18, 559; 46, 1, &c.; at ceremonies relating to the *Brahmakārin*, 29, 75 sq., 90-2; at house-building rites, 29, 92-6, 213-15, 345-9; 80, 123 sq., 204-7; 42, 140 sq., 343-8; at agricultural rites, 29, 98 sq., 126 sq., 215, 331-8; 80, 93 sq.; 42, 141 sq., 486, 499, 541; at the *Ashvakās*, 29, 102-5, 206 sq., 341-4, 417-24; 80, 98-110; for the ceremony performed when crossing water, 29, 127; for serpent worship, 29, 127-32, 201 sq., 204 sq., 257, 327-30, 338-41; 80, 90 sq., 94-6, 237-41; for the consecration of tanks, wells, ponds, and gardens, 29, 134-6; to avert evil omens, 29, 136-40, 224-6, 231; 80, 81, 180-4; recited before the performance of a sacrament, 29, 164; at the reception of guests, 29, 198-200, 273-6; 80, 129-31, 171-5; on mounting a chariot, and the like, 29, 209-11, 362-6; at the *Samāvartana*, 29, 228 sq., 313-16; 80, 83 sq., 162-71; for averting danger and misfortune, 29, 231-3, 247-50, 366 sq.; 80, 118 sq.; before battle, 29, 233-5; at connubial intercourse, 29, 290; to *Indra* and the *Maruts*, 29, 331 sq.; to the waters, 29, 349 sq.; to prevent a servant from running away, 29, 351; to *Kāma* or *Lust*, 29, 362; for one who cannot pay a debt, 80, 113; for the obtainment of special wishes, 80, 114-20, 124-8; 48, 340; for various magic and auspicious rites, 80, 176-9; to the moon, 80, 179; charms against diseases, 80, 219 sq.; 42, 59-62, 339, 341, 406, 456, 473; for rain, 82, 181; for health and wealth (*śam yōbb*), 82, 193 sq.; at ordeals, 88, 105 n., 106 sq., 106 n., 108 n., 109 sq., 111 n., 113-16, 119 sq., 253-5, 258-61, 319, 319 n.; recited by a widow, 88, 381; at the *Vāga-*

peya sacrifice, 41, 6 sq., 18-41; at the king's consecration, 41, 71-112, 133-5; 42, 111, 239; at the building of the fire-altar, 41, 154, 155 sq., 167-9, 193, &c.; 43, 3-12, 21, &c.; imprecations against demons, sorcerers, and enemies, 42, 64-93, 237 sq., 256 sq., 285, 295, 298, 334 sq., 389-404, 456-8, 475 sq., 495 sq., 544 sq., 602 sq.; diseases and misfortunes conjured upon others, 42, 66, 301; imprecations against enemies, 42, 88 sq., 117-33, 167 sq., 191, 201, 214, 221-3, 592, 660; 43, 105 sq., 155, 165 sq., 171; incantation to make a woman sterile, 42, 98, 545; incantations against a rival or co-wife, 42, 107 sq., 252-5, 354-6; for deliverance from calamity to all the gods, 42, 160-2, 628 sq.; wrong committed through imprecations, 42, 163; imprecations against the oppressors of Brāhmanas, 42, 169-72, 184, 430-6; for victory in a debate or assembly, 42, 644; at the seasonal sacrifices, 44, 78 sq., 78 n., 79 n.; night-hymns and day-hymns recited at sacrificial sessions, 44, 92; at the Sautrāmanī sacrifice, 44, 223-8, 230-4, 236-9, 242-5, 250-9, 264-8; at the Purushamedha, 44, 409 sq.; at the Pravarḡya sacrifice, 44, 449-60, 462-89, 494-507; for wealth and for liberal givers, 46, 88 sq., 420 sq. (dānastuti); liturgical verses addressed to the sacrificial post, 46, 252-5; repeating the name of Buddha Amitābha secures salvation, 49 (i), viii sq., 1; muttered by hermits before the shrines of the gods, 49 (i), 74; Gāthās in praise of the Buddha Lokeśvararāga, 49 (ii), 7-9; Gāthās in praise of Buddha countries and Buddhas, 49 (ii), 22-4, 70 sq.

(c) CERTAIN INDIAN P. (ALPHABETICALLY ARRANGED).

The *Abrigu* litany, 26, 188; 44, 385 sq., 385 n.; the *Agnishtoma* and *Agnishtoma-Sāman*, 41, xiii sq., 12, 127; 43, 252, 287, 289; 44, 147, 376; the *Āgur*-formulas uttered at the new and full moon sacrifice, 44, 32 sq. and n.; the *Āgya-sastra*, 26, 323 n., 325-31; the *anuvākyās* or invitatory p. and the *yāgyās* or

offering p., 12, 117-20, 119 n., 135 n., 202 n., 387, 411-14, 416; 26, 105, 254 sq.; 44, 25 sq., 54 sq., 63-6, 247 sq., 262, 302; offering-formulas and *anumantranas*, 44, 40, 40 n.; the *Āpī* verses, forming the offering-p. at the fore-offerings of the animal sacrifice, 12, 400 n.; 26, 185 sq. and n.; 41, 169, 173 sq., 183 sq.; 44, 129, 244, 244 n., 302, 519; 46, 8-12, 153-6, 179 sq., 191 sq., 198-201, 236-9, 377 sq.; the *āpti* formulas, 41, 29 sq.; *Āsvinasāstra* and morning-litany, 44, 92-4; *Avakāsa* formulas, 26, 409; *Āvid* formulas by which gods are informed of the king's consecration, 41, 89 sq.; the *Babīṣṭpavamaṇa* stotra, 26, 275 sq., 307 n., 309-11, 309 n., 310 n., 311 sq. n., 315; 44, 173; chanting the *Brāhmasāman*, 26, 433-6; *gāyatrī* songs, 46, 104, 154, 180; *gāyatrī*, see *Sāvitrī*; *Grāva-stotra*, praise of the stones at the pressing of Soma, 26, 332 n.; the *Idd*, *Sūktavāka*, &c., 44, 37, 42 sq.; the *katurbotri* formulas, 26, 452, 452 n.; the *Kayāsubhīya* hymn serves for mutual understanding, 1, 170; the *Ālīpti* formulas, 41, 30 sq.; *Mabād ukṭhāni*, the Great Litany, 48, 110, 110 sq. n., 112 n., 113, 113 n., 167-9, 168 n., 222 sq., 273, 278; the Great Litany recited after the building of the fire-altar, 48, 281-9, 286 n., 298, 342, 342 n., 346-9, 366 sq.; *Mabānāmi* hymns in the *Aitareya-āraṇyaka*, 1, xciii, xciii n.; the *Mabāvratā Sāman* and Great Litany chanted at the Mahāvratā, 48, xxvi sq., 278, 281 n., 282-9, 282 sq. n., 286 n., 298, 342, 342 n., 346-9, 366 sq., 367 n.; the *Marutvatīya* hymn for the noon-libation of the Mahāvratā, 1, 166-72; the *mātrīnāmāni* hymns, 42, 399; *Nārāsāmsāni*, recitals in praise of pious men, at the Purushamedha, 44, xxxii, xlii; the *Nigadas*, 12, 114 n., 202 n.; the *Nisṅkevalya-sastra* at the Mahāvratā ceremony, 1, 172-97, 218-35; *Nivādi*, solemn formulas of invocation, 12, 114 n.; 15, 139; 46, 119, 122; the *Paśka-dasa-stoma*, 26, 167; *Parimā*'s

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91, 113, 118, 127 sq. and n., 274, 376; 48, 246, 252, 252 n.; 44, 152 sq., 156-9, 163-7, 170 sq., 395-401, 405, 418-20; *Sâmans* and *Stomas*, used at the *Agnikâyana*, 48, 4-14, 20, 26, 43, 59-70, 77-81, 85, 92-4, 100, 143-6, 192, 217 sq., 220, 319; seven *Stomas*, 48, 277, 314; all the gods, &c., all the *Stomas* (hymn forms), all the *Prishtas* abide here on new moon day, 44, 2; the *Subrahmanya* litany, 25, 351, 351 n.; 26, 81-3, 230 n., 455; the *Sûdadobas* verse, 1, 187-93, 194 n.; 41, 301, 305-7, 307 n., 316, 322, 348, 354, 366, 369, 376, 379, 381, 383, 386, 389, 393, 396, 398, 407; the *Sûktavâka*, 44, 37, 42-4; he who knows the *Sûryâ* hymn shall receive the bride's shift, 29, 38, 171; *Uttara-Nârâyana litany* at the *Purushamedha*, 44, 412; the *Vaisvadeva* hymn at the *Mahâvrata* ceremony, 1, 197-9; the *Vîmadevya* hymn, 8, 277, 277 n.; knowledge of it, 88, 310; the *Vâtsapra* hymn and rite at the building of the altar, 41, 261, 283-90; 43, 298; *yâgyâti*, see above *anuvâkyâs*. See also *Mantras*, *Sacred syllables*, *Sâman*, *Sâvitri*, *Uktha*, *Veda*, and *Yagus*.

(d) ZOROASTRIAN P. IN GENERAL.

Blessings pronounced by priests, 4, 86, 86 n.; spells (the Holy Word) heal better than the knife, or herbs, 4, 87, 87 n.; 28, 44; priests who know the Holy Word, perform the rite of purification, 4, 123; chanting the *Gâthas* and saying p., the duty of Zoroastrians, 4, 195, 287, 383; 5, 212 sq., 380 sq., 381 n.; 28, 316, 320 n., 344; 87, 35, 192; the Holy Word shall keep away the evil, 4, 232-4; rules for the priest with regard to the recitation of p. and singing of the *Gâthas*, 4, 317-31; 87, 195 sq.; the limits of the five *Gâthas* (*Gâhs*), 4, 331-7, 331 n.; the poor who recite p. celebrate the festival, but the rich who sacrifice, and do not recite p., do not celebrate it, 4, 337-9; 'stimulator of religious formulas,' a god, 5, 228; sin of interrupting p. by chatter, 5, 287 sq., 288 n., 290-3, 291 n., 321; 24, 11, 11 n., 283 sq., 283 n.; 87,

182, 182 n., 192, 192 n., 207, 477; when and why p. should be addressed to angels and archangels, 5, 312-14; inward p., 5, 321; 18, 134, 134 n., 135 n.; 87, 332; must be properly recited, not mumbled, 5, 327 sq., 370 sq., 370 n.; 24, 106; 87, 479 sq.; mystic signification of Gâthas and other p., 5, 352-69; how men are led to meditation and p., 18, 124, 124 n.; the sacred girdle a token of worship at p., 18, 124 sq.; prostrations during p., 18, 124 n.; 'the precinct of p.,' the place used for a ceremony, 18, 163; sin of not repeating the full grace before drinking, 18, 233-6, 233 n.; blessings and curses in word and thought, 28, 12, 12 sq. n., 20; the awful cursing thought of the wise, a genius, 28, 136, 153, 170, 191; the power of p. or spells against Daêvas and other fiends, 28, 160-2; 81, 382; blessing and curse, gâthas, p., and spells worshipped as deities, 28, 285; 81, 200, 206, 211, 217, 221, 226, 227 sq., 293-5, 326 sq., 331, 337, 340, 319, 361, 363 sq., 381 sq.; how the homage and glorifying of the sacred beings are to be performed, 24, 95 sq.; good works of no use unless performed with the authority of p., 24, 266 sq., 267 n.; 'the metric feet of zealous worship,' 81, 174; a p. of Zarathustra, 81, 230; p. and sacrifices offered to the gods, 81, 350 sq.; effectual invocation, 87, 196; those who pray become righteous, but not if they are wishful sinners, 87, 197; benefit of the liturgy, 87, 240 sq., 248, 333; perfection of p., 87, 298; the words of Zarathust the best p., 87, 397.

(c) ZOROASTRIAN P. FOR CERTAIN OCCASIONS, TO CERTAIN DIVINITIES.

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(c) DUTY OF SACRIFICING, RESULTS OF S.

S., study, and charity, the duties of the householder, 1, 35; 8, 114, 340; 48, 695, 700; s. and prayers, enjoined by the Veda, hence of greatest merit, 2, 159; 8, 62; 38, 274 sq.; king's duty with regard to s., 2, 161, 236, 236 n.; 25, 228, 307; one of the eight objects of government, 3, 142; extinction of s. means the overthrow of a state, 3, 214, 214 n., 393, 393 n.; to maintain

their s., the duty of inferior officers, 8, 471, 471 n.; duty of making offerings to the angels, 5, 342 sq.; enjoined by the Creator, 8, 53; this world is fettered by all action other than that for s., 8, 53 sq.; s., the cause of production and development of all things, is named action, 8, 77; one of the twelve great observances, 8, 167; the highest of initiatory ceremonies, 8, 347; the high-caste householder's duty to perform s., 8, 358 sq.; 14, 43 sqq., 56, 199, 224, 261 sq., 271; 25, 24, 419 sq.; 38, 298; some Brāhmanas recommend s., others meditation, others gifts, 8, 376; Buddha recommends offerings to the gods, 11, 4, 20, 20 n.; 17, 103; a Brāhmana who offers s. in the three sacred fires is worthy to receive gifts, 14, 39; a debt to the gods, 14, 56; 49 (1), 100; families are degraded by neglect of s., 14, 175; in order to offer s., wealth must be acquired, 15, 91; 25, 434; performance of s., chief virtue in the Dvāpara age, 25, 24; established by the ancient kings, 27, 385; s. is the greatest of all things, 28, 244; s. and hymns besides morality, 81, 71, 76; enjoined by the gods, 82, 238 sq.; the end of s. obtained by austerity, fervour, faith, s., and oblations, 44, 441;—with the successful s. the sacrificer gets on; yes, having sacrificed, he becomes better, 1, 69; are performed with a desire for heavenly rewards, for those who offer s. go to the world of the gods (but are reborn again), 2, 117, 140; 8, 84; 12, 254 sq., 260 sq.; 15, 31; 25, 29, 307; 28, 342 sq., 345, 348 sq.; 38, 111 sq., 162, 182; 41, 345; 44, 160; 48, 26, 681; 49 (1), 110; in reward of their s. the gods went to heaven, 2, 140; he who performs certain s., sanctifies the company, 7, 254; 14, 19; offering of burnt-oblations in sacred places (Tīrthas) confers eternal bliss, 7, 256; those who eat leavings of s. are released from sin, 8, 53, 62; the oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain, from rain food, from food living beings, 8,

54; 15, 337; 25, 89; fruit of s. obtained by devotion, 8, 81; a means for attaining to Brahman, 8, 164 sq., 164 n.; 25, 34, 34 n.; spirits of earth and air protect men who both day and night bring their offerings, 10 (1), 37; all that exists is made to take part in the s., for those who do not take part in the s. are forlorn, 12, 139 sq., 333; 26, 154 sq.; he who sacrifices, doubtless, sacrifices with a desire that he also may obtain a place in the world of the gods. That s. of his then goes forth towards the world of the gods: after it follows the fee which he gives (to the priests), and holding on to the priests' fee (follows) the sacrificer, 12, 252, 266; king obtains the sixth part of the merit acquired by Brāhmanas through s., 14, 8; 25, 307; those who mutter prayers and offer s. will never perish, 14, 129; advantage of s. to the sacred beings, 18, 159-61; 87, 150-2; he who performs good s. will reign in Paradise, 23, 341; selling the rewards for s., 25, 163; are for the good of this world, 25, 175; Brāhmanas sanctified by s., 25, 308; due performance of s. frees from guilt, 25, 479; he who has sacrificed, shares in the world of bliss, 26, 151 sq.; the s. is a ship bound heavenwards, 26, 311; blessing, i.e. perfection, obtained by s., 28, 236 sq.; s. and sacrificial fee protect the house, 29, 348; those who do not perform s. descend to the abode of Yama, suffer there torments, and then again reascend to this world, 88, 122 sq.; 48, 592-6; everything can be obtained by a long sacrificial session for a year or more, 41, 140; father procures blessings for the son by s., 42, 89; 46, 13; is a blessing, 43, 107; powers bestowed by Soma-s., 48, 299, 356; s. forms the body of the sacrificer in yonder world, 44, 23, 35-8, 273, 273 n.; offering s., a second birth, 44, 23; modes of offering by which a priest promotes the sacrificer's welfare, 44, 56-60; successful issue of the sacrificial food, 44, 66-8; everything and to every one he offers (at the Sarvamedha), in order to gain

everything, 44, 420; wishing for glory and food men enter upon s., 44, 441; offspring and cattle the reward of s., 44, 504; for him who walks in righteousness the s. is anointed with honey, 46, 179; purify the mind, 48, 700, 703; only through the propitiation of the gods, s. can bring about their results, 48, 720.

(d) RELATIVE VALUE OR WORTHLESSNESS OF S., SYMBOLICAL S.

Are useless for attainment of salvation, 1, ci; 8, 16, 47 sq., 84, 367; 10 (ii), 41 sq., 192 sq.; 84, 197 n.; 49 (i), 120 sq., 126; performers of s. proceed, after death, on the path of the fathers, not of the gods, 1, 80; 15, 96; 84, 27; 88, 121-6; 48, 588-92; s. can procure a limited beatitude only, and are a hindrance to real salvation, 1, 314 sq.; 8, 185; should be avoided at the Tishya ceremony, 2, 150; officiousness in s. is called irreverence, multiplying ceremonies leads to disorder, 8, 116; sowing corn, a religious act equal to the recitation of 10,000 sacrificial formulas, 4, 30, 30 n.; Ahura-Mazda offended by the s. of a thief, or liar, 4, 283-5; s. without knowledge is no piety, 4, 347, 347 n.; good thoughts, words, and deeds, the best s., 4, 355-7, 355 n.; ceremonial worship (*yajñ*) of mortal sinners who have not confessed, has no value, 5, 302; burnt-offerings will not save a man who is in the bonds of death, 7, 82; prayers more efficacious than s., 7, 183 sq.; 14, 128; 25, 45 sq.; Krishna cannot be seen by means of s., 8, 98 sq.; s. without Mantras condemned, 8, 119; 44, 276; are acts belonging to the quality of passion, 8, 324 sq., 324 n.; end in destruction, 8, 355; ascetics renounce s., 8, 366; 14, 260; 25, 205; God does not wish men to provide Him with food, 9, 248; good works, gifts of food, homage paid to the righteous, are better than s., 10 (i), 32; 14, 245; 19, 260 sq.; 49 (i), 23; eight persons that are praised by the righteous, Buddha's disciples, are worthy of offerings, 10 (ii), 38;

Māra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhāradvāja on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 18, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 81, 80, 83; truth better than a thousand horse-s., 88, 93; a son is better than a hundred s., 88, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brāhmanhood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sqq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 88, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 88, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (*brahmacarya*), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prānas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . *ahimsā* the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sqq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 88, 298;

Dhamma-yūpa, the 'sacrificial post' of truth, and the s. of truth, 85, 35; meditation as a mental s. on the altars of mind, speech, &c., 48, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmi resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this.... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief.'* 8, 53; place of Agni, Indra, and Virve Devās, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 82, 303; 41, 1; 48, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmana, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 48, 124; s. to Pragāpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 28, 18 sq.; gifts offered to Ahura in return for his blessings, 81, 83; who is the God to whom we shall offer s.? 82, 1 sq., 11-13; to the Maruts, 82, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 82, 352-4; to Rudra, 82, 422 sq.; to Vāta, 82, 449; a god may divide himself into many forms and enter into relation with many s., 84, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 230 sq.; the s. is the self of all beings, of the gods, 48, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared*, 48, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 3-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Narāyana mixes the s. with honey three times a day, 46, 153; Tanūnapāt invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 310, 360; worshipper prepares food for Agni thrice a day, 46, 354; Arvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitṛs, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (i), 166.

(f) THE SACRIFICER AT S. IN INDIA.

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7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 82, 325, 328; one about to offer s. must not be arrested, 88, 18; one who makes illicit s. cannot be a witness, 88, 87; performed separately by a divided family, 88, 370 sq.; animals, gods, and Rishis do not perform s., 84, 197 n.; Śūdra unfit for s., 84, 224; performed even by priests who do not know the divinities of the s., 88, 254; sacrificer is Indra, 41, 13, 18; 48, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 48, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 48, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 48, xxi sq.; sacrificer is Death, 48, xxiii; gods do everything with praise and s., 48, 73; sacrificer thrust out from his world by wrong procedure at s., 48, 94; sacrificer is with the Virve Devās, with the gods, 48, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer,

48, 221; Agni-consecration of sacrificer, 48, 225-9; sacrificer the body of s., the priests its limbs, 48, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas, came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

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joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 48, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the Gñānakānda, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *suh, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-upanishad, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 135, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragāpati, 12, 8; 44, xvii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshā, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prāna and the s., 15, 275, 280; legend of Yagña and Vāk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 48, xiii-xxvii; creation originating from s., 48, xiv; primaevial s. of Purusha or Pragāpati, 48, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 48, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragāpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rīta (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 80, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirriti like a Pākayagña, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairavadeya ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 80, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 80, 132; Sūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 80, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 80, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 80, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausa, 7, 266; Brahmafārin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kāmyeshris or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 80, 114-20, 124-9, 177 sq., 267, 356 sq.; Idā connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaraṇa, Utsarga, Anupravaṇīya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 80, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 80, 246; the Tarpana or satiating of gods, Rshis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 80, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairavadeya ceremony, 15, 31; Sthālpāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashtakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 80, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vols.* 29 and 80; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 80, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 80, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 80, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāna and Mārgaśīrsha or Āgrahāyana) rites, 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 80, 89-92, 94 sq., 238-40, 287-9; on the Ārsvayuga full moon day, 29, 130, 203, 332 sq., 415; 80, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed for one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudra to cure cattle diseases, 29, 258 sq.; Vratya-stoma s., whereby a patitasāvitrika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavāstu ceremony, 29, 391 sq.; 30, 37; daily and monthlys., 80, xxvii; for one who cannot pay a debt, 30, 113; Sthālpāka to Indrāni, 80, 114; at the Samāvartana, 80, 161 sq., 253, 275 sq.; at the reception of guests, 80, 174; to make husband and wife love each other, 80, 269; Īśānabali and offerings to Kshetrapati, 80, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 88, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Ball offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Grīhamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vairvānari Ishri, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 80, 81, 184; 42, 166; expiatory s. before cohabitation, 80, 197 sq.; penance for omitting half-monthly s., 80, 203; at auspicious and expiatory rites, 80, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 80, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (*b*); agricultural s., *see* Agriculture (*c*).

(j) INDIAN SRAUTA (SOMA) S. AND ITS RITES.

Soma-s. is the most perfect of s., 1, 223; who is obliged to offer Soma-s., 7, 192; Havis-s. and Soma-s., 12, 141 sq.; Soma-s. performed by the seven Hotris, 12, 223, 223 n.; other s. given up for Soma-s., 12, 447 sq., 447 n.; younger brother must not offer Srauta-s. before the elder, 14, 329; annual Soma-s., 25, 133; Soma-s. in the Satapatha-brāhmaṇa, 44, xiv; some perform animal s. without, others with Soma, 44, 122 sq.; at Soma-s. fire burns on the eight altars called Dhishnya, 46, 325, 328;—when a man hungers, thirsts, and abstains from pleasures, that is the *Dikshā* or initiatory rite of Soma-s., 1, 51; the *Dikshā* represented as a new birth, 1, 52; 25, 61; the *Dikshānyeshri*, or consecration offering, 1, 75 sq.; 26, 12-25; 48, 258, 258 n.; when initiated to Srauta-s., the performers shave their hair, 2, 37; food of a *Dikshita*, i.e. one who has performed the initiatory ceremony of a 'Soma-s., not to be eaten, 2, 68; 7, 163; 14, 69; 25, 161; how to salute the

Dīkshita, 2, 210; he must not step on the shade of the Dīkshita, 7, 203; 25, 149; Dīkshita must avoid connubial intercourse, 7, 222; men who have performed the initiatory ceremony of a Soma-s. are not impure through death, 14, 177; vows to be kept by the Dīkshita, 14, 195 sq.; Dīkshā abides in the True, 15, 147; Dīkshita must not be addressed by his name, 25, 53 sq., 53 n.; the Audgrabhava libations at the Dīkshā, 41, 249-51; the gods crush the head of him who during a sacrificial session speaks evil of the initiated sacrificer, 44, 149; the fast-observance the head, the initiation the body of the s., 44, 240; see also Dīkshā;—the three Savanas, i.e. the morning, midday, and evening pressings or libations of Soma-s., 1, 35-7, 50 sq.; 12, xviii sq., xviii n.; 26, 222 sq., 249 sq., 249 n., 289, 291, 293 sq., 299, 314-16, 325 sq. n., 329 sq., 340, 350, 357, 362, 399; 82, 390, 394; 42, 231, 590; 48, 144; 44, 155; 46, 300 sq.; the Upasads, and the Pravargya, 1, 51; 26, 104-11, 104 sq. n.; 41, 116-19, 116 sq. n., 355; 48, 259, 316-18 and n., 320; 44, 43 sq.; 48, 654; the Pravara, or choosing of the Hotri, 12, 95, 95 sq. n., 114-20, 131-8; the two libations (āghāra) of butter, 12, 95, 124-31; 41, 172, 172 n.; Prayāgas or fore-offerings, 12, 138-59, 202, 390, 404, 418, 427 sq., 445; 26, 13, 184-90, 210; 88, 255, 274 sq., 274 n., 287, 313, 331; 48, 259 sq.; the after-offerings (Anu-yāgas), 12, 151, 202, 390, 404, 404 n., 418, 424, 436, 445; 26, 13, 210-15, 229; 48, 259 sq.; the two butter-offerings (āgyabhāga) to Agni and Soma, 12, 159-75; the Tritiya Savana, or evening pressing, 12, 204 sq., 204 n.; 26, 350-74; 46, 203; the Samishṭayagas, 12, 390, 390 n., 406, 418, 445; 26, 13, 374-6; 41, 185; 48, 257-62, 265; the Patnīsamayāgas, 12, 405 sq.; 26, 13, 52, 446; the Mahāhavis or Great Oblation, 12, 408 n., 417-20, 417 n.; preparatory rites of Soma-s., 14, 302, 302 n.; 26, 226-38; 48, 181-8, 241-9; 46, 219; the Prāyanīyeshri, or

opening s. at Soma-s., 26, 47-52, 48 n., 85; 41, 325 sq.; 48, 258 sq., 259 n.; concluding rites of Soma-s., Avabhṛitha bath, Udayaniyā, and offering of barren cow, 26, 48, 48 n., 51 sq., 85, 373 n., 374-97; 48, 262, 266; Samyuvāka, 12, offering, 26, 52; 48, 259; the offering with gold, and homage to the Soma cow, 26, 52-63; the Vaisargina offerings and leading forward of Agni and Soma, 26, 155-62; the Prātāsavana, or morning pressing, 26, 238-331; the Mādhyandina-Savana or midday pressing, 26, 297, 331-49; 42, 18, 562; Pātnīvata cup, or libation of Soma with the water mixed with it, 26, 365-9, 365 n.; the Apushomāb, or Soma draughts in water, 26, 373 sq.; the Amṣu-graha representing Pragāpati, 26, 423-6; 44, 103; Prāyanīya and Udayaniyā Atirātra, 26, 427 n., 454 sq.; 48, 254, 254 n.; Grahas or Soma libations, 26, 432 sq., 432 n.; 48, 282; the Sattrotthāna or rising from the session, 26, 446-52; Soma libations to Indra and Vāyu, 82, 440 sq., 444-6; udbhid, 84, 261, 261 n.; 'mental' cup, offered on the tenth day of Soma-s., 88, 260 sq., 263, 266 sq.; the Ukthya, second Soma-day, 41, xiv-xvi; 44, 298; Amṣu and other libations of Soma at the Vāgapeya, 41, 5-11; Udayasānīyeshri or completing oblation, 41, 87, 115; 48, 269, 269 n.; Soma libations at the Rāgasṭya, 41, 133-5; Kuntāpa-hymns at prolonged Soma-s., 42, 689; the drawing of the cups (Grahas) and litanies at the building of the fire-altar, 48, 4-14, 20; at the installation and consecration of Agni, 48, 207-41; Vasor dhārā or 'shower of wealth,' procuring prosperity, 48, 213-16, 221-4, 298; Rāshrabhrīt oblations, 48, 229-33; oblations to the Divine Quickeners (Devasū), 48, 246-9, 246 n.; Sutyā, Day of Soma-s., 48, 249-71, 320; by the after-offerings the sacrificer overcomes his enemies, 44, 43; the Adābhya cup of Soma at the Soma-s., 44, 105-8; offering of the two Mahiman cups of Soma at the Arvamedha, 44, 327 sq., 391, 394; see also Soma (a);—expiations

for making good mishaps during the Soma-s., 26, 305-7, 411-13, 411 n.; 41, 264 sq.; 44, xiv, 29 sq., 103 sq., 131-4, 187-96, 205-13; expiatory s. connected with the Agnihotra, 44, 178-96; expiatory rites at the *Asvamedha*, 44, 289, 341, 345-7; expiatory rites connected with the *Pravargya*, 44, 504-10; *Rākshasas* driven from the s., see *Rākshasas*.

(f) FORMS OF INDIAN SOMA-S.

Soma-offerings at the end of the year, 25, 133; *Srauta*-s. for those fallen in battle, 25, 186, 186 n.; different kinds of Soma-s., 26 236 sq., 312 sq., 397 sq. n., 402 sq. n., 423, 423 n., 426; 41, xii-xxv, 11 sq. and n.; *Satras*, long sacrificial sessions lasting a year or more, 26, 389, 389 n., 402 sq. n.; 44, 135-77; Soma-s. to Agni and the *Maruts*, 82, 53 sq., 62; *Sava*-libations (*Saptasūrya*, to *Sataudana* libation) offered in the one fire of the *Ātharvanikas*, 88, 189 sq.; 48, 631; supernumary rites are the *Agnikītyā*, *Rāgasūya*, *Vāgapeya*, and *Asvamedha*, 41, 246, 246 n.; Soma-s. and fire-worship connected, 41, 342 sq.; Soma-oblation to *Indra*, as the slayer of the *Rakshas*, 42, 66, 458; oblation offered by a king desiring glory, 42, 117, 478; a Soma-s., and the cooking of a porridge as a fee to the *Brahmans*, 42, 179-93, 610-18, 645-55; the s. of *Rohita*, 42, 213; an 'all-offered' s., 48, xiv, xiv n.; the first layer of fire-altar is the Soma-s., 48, 298; a Soma-s. for *Pragāpati*, 48, 348; how the regular s. are uninterrupted though the performers of a year's sacrificial session become initiated for a year, 44, 175-7; the Soma-s. uninterrupted by the *Somapressings* at the *Sattra*, 44, 177; the *Pravargya* is the *Agnihotra*, the *New and Full-moon* s., the *Seasonal* s., *Animal* s., *Soma-s.*, 44, 509 sq.;—Soma-s. at the king's consecration (*Abhishekaniya*), 41, 68-142; the king consecrated at the midday Soma-feast, 41, 80 sq.; all forms of s. wrought in the king's consecration garments, 41, 86, 86 n.; the great *Srauta*-s. performed by

rulers or chiefs, 43, xvi;—the *Agnishtoma*, 26, 299-301; 41, xii-xiv, 11 sq.; 42, 589; 43, 287 n.; 44, 140 n.; *Agnishtoma*, the first Soma-day at the horse-sacrifice, 44, 295, 235 sq. n.;—penance for *Abhina* s., 7, 178 sq. and n.; 25, 471, 471 n.;—the *Aptoryāma*, 41, xx-xxiii;—the *Atirātra*, 26, 398, 427 n., 454 sq.; 41, xvii-xx, 127 n., 128; 46, 44; *Shodasin-cun* at the *Atirātra*-sacrifice, 84, 262 sq.; 88, 188;—*Atyagnishtoma*, 26, 398 n.; 41, xvii;—the *Darsapūrnāmāsa* or new and full moon s., 7, 191; 12, 1-273, 369, 373-83, 407, 433, 443 sq.; 13, x; 25, 132, 200; 26, 40, 40 n.; 88, 255, 275, 287 n., 309, 309 n., 313, 324; 41, 45, 47 n.; 48, 297, 299, 356; 44, xiv, 1-12, 15-45, 52-6, 175; special preliminary rites of the new moon s., 12, 175-90; chief offerings at new and full moon s., 12, 190-230; the after-offerings (*anuyāgas*) at the new and full moon s., 12, 230-73; the *Patnisamyāgas* at the new and full moon s., 12, 256-62, 256 n.; *Dākshāyana* s., a modification of the new and full moon s., 12, 374-83; 44, 5; *Anvārambhamīya* ceremony at *Darsapūrnāmāsa*, 29, 18, 18 n.; symbolism of new and full moon s., 44, 2-4; new and full moon s. to be offered for 30 years, 44, 4 sq.; two messes of rice, one for *Sarasvat* on the full moon, and one for *Sarasvatī* on the new moon, 44, 32 sq., 35 sq.; the new and full moon s. represented as a sort of horse-s., and all benefits accruing from the latter claimed for the former, 44, 33-5;—the *Dvādasāba* or twelve days' performance, 26, 402-19, 402 sq. n., 418-21, 418 n.; 88, 413; 48, 763 sq.;—*Gāmadagnya-abhina*-s., 88, 240, 240 n.; 48, 654;—*Gavām ayana*, a sacrificial session extending over twelve months, 26, 426-55; 44, xiv;—the *Gosava* sacrifice, 29, 251;—*Gyotishtoma*, form of *Agnishtoma*, 84, xxxviii, xliv, 54 sq., 57, 87-93; 88, 185, 185 n.; 48, 287-9;—the *Kāturmāsya*ni or seasonal s., 2, 36; 12, 173, 383-451; 25, 133; 41, 46-8; 48, 297, 299,

356; 44, xiv, 74-9, 176, 309, 309 n., 383, 393, 402; 48, 149, 155; the *Vairvadeva*, the first of the *Kātur-māsyā-s.*, 12, 383-91; 41, 47; 44, 74, 74 n., 78, 289 sq. and n., 291 sq.; the *Varunapraghāsa* offerings, 12, 391-407; 41, 47 sq.; the *Sāka-medhāb* or third seasonal s., 12, 408-51; 41, 48 sq.; 44, 76, 76 n.;—the *Kesavapaniya*, 41, 126-8, 126 sq. n.;—the *ayana* of the *Kundapāyins*, a great s. lasting a whole year, 88, 250, 250 n., 251, 314;—*Mahāvratā* ceremony must not be performed for another, except a father or a teacher, 1, 260 sq., 266 sq. n.;—the *Mitravindā-s.*, its origin and fruit, 44, 62-6;—the *Priṣṭhya-sbadāba*, an accelerated Soma-feast, 44, 171;—the *Sabasradakṣbina Trirātra*, or s. of three pressing-days with a thousand cows as the priests' fee, 28, 414-18, 414 n.;—the *Satarndriya*, or 425 oblations to Rudra, 48, 150, 156-69, 171 sq., 174, 320;—the *Satātīrātram*, or sacrificial session of a hundred *Atīrātra-s.*, 44, 91-5; origin, purpose, and peculiar rites of the *Sautrāmanī-s.*, 12, 165, 165 n.; 44, 213-73; the *Sautrāmanī*, 41, xxvi, 129-38; 42, 112, 328 sq., 329 n., 591; 44, xiv, 223, 239-48, 264, 264, 270; *Sautrāmanī* is a *Brāhmaṇa's* s., 44, 260;—the *Shodasin*, 28, 397-402; 88, 228; 41, xvi sq.;—the *Sunāsīr(i)ya*, 12, 444-51; 41, 48 sq.; 44, 77 sq., 77 n.;—the *Tāpaskita*, an accelerated Soma-feast, substitute for the performance of a thousand years, 44, 171 sq.;—the *Traidbātavi* *ishī*, or the completing oblation of the *Rāgasūya* and other s., 41, 138-42; 44, 412;—the *Trishamyukta* or triply connected s., 41, 54-7, 54 n.;—the *Vāgapeya*, 28, 167; 41, xi, xxiii-xxv, 1-41, 246; 42, 508; 48, 223-5; 44, 254; 48, 408; *Brihaspatisava*, part of the *Vāgapeya*, 38, 223 sq., 223 n.; *Vāgapeya* is superior to *Rāgasūya*, 41, 4; 48, 225;—*Viṣhuvāt* day, the middle of a *Sattra*, 2, 77; 44, 139, 144, 158-60, 165-7, 177;—the *Viṣvagit Atīrātra*, 48, 320 sq. and n. See separately *Mahāvratā*, *Pravargya*, *Rāgasūya*, and *Sarva-medhā*.

(k) DETAILS OF ZOROASTRIAN S.

S. to *Sraosha*, 4, 136, 136 n., 223; 28, 162-7; to atone for the murder of a water-dog, 4, 170 sq.; to the good waters, 4, 210, 255, 335, 337; to the Fire, 4, 217, 223; 81, 313-16; to *Saoka*, 4, 237 sq.; to Waters and Plants, 4, 245; to *Thraētaona*, 4, 246; for the benefit of a member of the family who is travelling, 4, 248; prayer and s. to *Ahura-Mazda*, 4, 283; 28, 25 sq.; 81, 80, 83; s. and prayers to *Ahura* and the Fire, 4, 293; offerings for the *Gāhānbārs*, 4, 337-43; *Sōshyans* performs a *Yazim* ceremony, 5, 126; death occurring during the sacred ceremony (*yazim*), 5, 255-7, 257 n.; the simplest form of worship (*yast*), 5, 338 sq.; to all the divinities of the *Sīrōzah*, 28, 13-20; to the *Amesha-Spentas*, 28, 31, 37 sq.; 87, 394; to *Asha-Vahuta*, 28, 47; to *Haurvatāt*, the seasons and the years, 28, 49, 51 sq.; to the Waters and *Arđvi Sūra Anāhita*, 28, 54-84, 357; 81, 320-4, 320 n.; s. to the Sun enable men to withstand the demons, 28, 86 sq.; to the Moon, 28, 90 sq.; to *Tistria*, the star, 28, 93-109; offered to *Gōs Drvāspa*, 28, 111-18; to the Sun, *Mithra*, and other gods, 28, 120-58, 351-5; the first, the next, the middle, and the highest., 28, 165, 165 n.; to the *Fravashis*, 28, 185 sq., 188, 190, 192 sq., 197, 228; to *Verethraghna*, 28, 231-48; to *Vayu*, 28, 249-63; to *Kista*, 28, 264-9; to *Ashi Vanguhi*, 28, 270-82; to the awful kingly Glory, and to the priestly Glory, 28, 289-309; to *Ātar*, 28, 359-61; *Yasna*, the chief liturgy of the *Zarathustrians*, 81, 195; liturgies at *Zoroastrian s.*, 81, 195-230, 253-9, 270-84, 290 sq., 309 sq., 320-32, 335-64, 379-88, 391 sq.; all the *Yazads* worshipped, *Hōm Yast* recited at the time of *Hāvani*, 81, 201, 207, 211, 217, 222, 226, 231; offerings (meat, fruits, liquids, &c.), for the propitiation of gods, 81, 207 sq., 211-14, 222, 226-9, 270 sq., 274-6, 320 sq., 350; *Myzdas* offered to *Maidhyō-zare-maya*, &c., 81, 368-72; proper

times for the ceremonials of various deities, 87, 183 sq. and n.; offerings to the spirit of the house, 37, 209; offerings to the sacred beings, 37, 481; offering to Fire for the welfare of an embryo, 47, 30.

(f) DETAILS OF S. IN CHINA.

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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
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- Sāmāk**, son of Masyē and Masyāōī, 47, 8.
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- San-miāo**, chief of, punished by Shun, 8, 41; people of S. dealt with by Shun, 8, 45.
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- Sāntā**, seduced the Rṣhi Rāshya-sriṅga, 49 (1), 39.
- Sāntī**, n. of a Tīrthakara, 22, 280; 45, 85 sq., 85 n.
- Sāntī**, wife of Atharvan, 42, xxi n.
- Sāntisenika**, disciple of Ārya Datta, 22, 293.
- Santushita**, a guardian of the worlds, 85, 37.
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- Saoka**, Genius of the good eye, with eyes of love, 4, 221, 221 n., 237 sq.; 28, 4, 4 sq. n., 13, 30, 35, 37, 42, 48; present at the ordeal, 28, 170.
- Saokasta**, golden instrument on Mount, 28, 4, 13, 35, 37, 352, 352 n.
- Saoshyant** (Saoshyās, Saoshyōs, Sōshyans, Sōshāns), Keresāspa destroyed by, 4, 6 n.; the unborn son of Zoroaster, the last of the apostles, who will destroy Ahri-man and cause resurrection, 4, 211, 211 n., 381; 5, 33, 33 n., 121, 123, 125-7, 144, 141 n., 355; 18, 13-15, 13 sq. n., 78 n., 79, 91, 170, 299, 299 n., 369, 417, 444; 28, 165, 165 n., 167; 24, 64, 64 n., 99; 87, 34, 34 n., 260, 285, 355 sq.; 47, xxxi, 15, 15 n., 17, 112, 114-18, 115 sq. n., 125, 127, 156; millennium of S., 5, 111, 235, 235 n.; 24, 13, 15 n.; 47, xlii; his greatness, 18, 21; the last man, 18, 60, 60 n.; birth of the Saviour S., 28, 195 n., 224 n., 226 n.; 47, xxxi; Pravashī

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- Sapendārmad**, see Spenta-Ārmaiti.
- Sapinda**, see Relatives.
- Sapindīkaraṇa**, see Śrāddha.
- Sappasonāika**, mountain cave at Rāgagaha, 11, 56.
- Sāptarathavāhani**, pupil of Sāndilya, 48, 295.
- Saptaratnābhivriṣha**, the 60th Tathāgata, 49 (ii), 7.
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- Sārandada** Temple (Ketiya) at Vesāli, 11, 4, 40, 58.
- Sāraṅgī**, wife of Mandapāla, 25, 331, 331 n.
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- Sarasvat**, oblations to, 12, 7; 29, 18 n.; 44, 32; is the Mind, 44, 32, 35 sq.
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- Saryāti**, Indra drank Soma at the sacrifice of the son of, 26, 336.
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- Sat**, Sk. t.t., 'Being,' 'that which is,' ṛā śv, the beginning of all things, Ātman identified with it, 1, xxx sq., 93, 124 n.; 15, xvii-xix; 34, cv sq., cxviii; 38, 96, 209 sq.; cannot be translated in English, 1, xxxii sq.; everything in this world was produced by the union of the S. with the elements, 1, xxxiii sq.; is called parā devatā, 'the highest being' (not 'deity'), 1, xxxiv, 94 n.; called *animan* or 'subtle essence,' 1, xxxiv sq.; produces fire, 1, 93; 38, 20-2; enters into the elements and reveals names and forms, 1, 94 sq.; 84, 267; is the highest substance or subject, the Brahman, 1, 98 n.; 84, 332; 88, 19 sq., 142, 144, 160; nothing is true but the S., 1, 133 n.; what is different from the gods and the senses that is S., 1, 278; *he became sat and tyat*, 15, 58; 38, 25, 167; Not-being and S. are in the highest heaven, in the lap of Aditi, 32, 246; born from Not-being, 32, 246 sq.; Māyā cannot be called S., 34, xxv; the thought of the S. not to be understood in a figurative sense, 34, 54; release is taught of him who takes his stand on the S., 34, 55-7; Pradhāna is not denoted by the term S., 34, 57-60; comprises the Self as well as the Non-self, 38, 210, 210 n.; is the root of the world, is the only object of cognition, 38, 396; is alone real, 48, 32 sq.; whether S. and Consciousness are one, 48, 33, 47; affected with difference, 48, 40; perception does not reveal mere S., i.e. Brahman, 48, 44-6. See also Entity, and True, the.
- Sātāgira**, n. of a Yakkha, 10 (ii), 26 sq.
- Satakratu**, n. of Indra, 8, 219.
- Satan**, or Saitān, a fallen angel, fell from paradise because he refused to adore Adam, 6, lxxix, 5; suggests a wrong reading to Mohammed, 6, xcix; 9, 62 n.; follow not the footsteps of S., 6, 23, 30, 134; pelted with shooting stars, 6, 50 sq. n.; evil ascribed to S., 6, 65, 67; men warned against S., 6, 78, 140; leads men into error, 6, 81, 83, 120; 9, 101, 121; fight against the friends of S., 6, 82; wine and gambling are S.'s work, 6, 110; makes people forget, 6, 123, 223, 223 sq. n.; 9, 21; made a breach between Joseph and his brethren, 6, 230; will desert the misbelievers, 6, 241; patron of the unbelievers, 6, 256; 9, 231; the pelted one, has no power over believers, 6, 261; an open foe to man, 9, 6, 166; respited till resur-

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- Satatasamitābhīyukta**, n. of a Bodhisattva Mahāsattva, 21, 4, 336 sqq.
- Satātīrātra**, *see* Sacrifice (j).
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- Satavāha**, *see* Satavēs.
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- Satippaṭṭhānā**, Pali t.t., four Earnest Meditations, 11, 62 n.
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- Satru**, n. of a demon harassing infants, 29, 296; 80, 211.
- Sattambaka Ketiya**, at Vesāli, 11, 40, 58.
- Sattapaṇṇi** cave at Rāgagaha, 11, 56 sq.
- Sattee**, *see* Widows (self-immolation of).
- Satthā**, *see* Teacher.
- Sattra**, *see* Sacrifice (j).
- Sattva**, Sk. t.t., (Internal organ, 84, 122 sq., 161; Goodness, *see* Qualities.
- Satvāharān**, to be corrected to Shatro-ayārān, 87, xlv sq.
- Sātvata** doctrine, its purport is to teach the worship of Vāsudeva, 48, 529.
- Satvat-Matsyas**, n. of a people, 1, 300.
- Satvats**, Bharata seized the horse of the, 44, 401.
- Sātvata-samhitā** quoted, 48, 525.
- Satvavat**, worshipped at the Tarpana, 80, 244.
- Satya**, Sk. t.t., the true, the real, Ātman identified with it, 1, xxx sq., xxxiii, 130; 15, 371; *see* True (the), and Truth; one of the Heavens, *see* Satyaloka.
- Satyabhedavāda**, t.t. for the teaching of Audulomi, 84, 278 n.
- Satyakāma Gābāla**, taught by Gautama as to Brahman, 1, 60-4, 75; 15, 157, 308; 84, cv, 228; 48, 311, 313, 343; son of a female slave, 1, 60; teacher of Upakorala, 1, 64; pupil of Gānaki Āyasthūna, 15, 214; a Brāhmaṇa, 25, 403 n.; quoted on ritual, 44, 392.
- Satyakāma**, Saivya teacher, 15, 271, 281.
- Sātyaki**, n. of a hero, 8, 39.
- Satyaloka**, or world of the (lower) Brahman, 8, 234 n.; 84, 181.
- Satyāshāḍha** Hiranyakeśin, *see* Hiranyakeśin.
- Satyasravas**, worshipped at the Tarpana, 80, 244.
- Satyavāha Bhāradvāga**, Angir told the knowledge of Brahman to, 15, 27.