A GENERAL INDEX

TO THE

NAMES AND SUBJECT-MATTER

OF THE

SACRED BOOKS OF THE EAST

COMPILED BY

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WITH A PREFACE BY

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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 Göttingen, 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 Müller 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-Brähmanic 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 Islam, and six the two main indigenous systems of China, Confucianism and Taoism. 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 Sāyāna. 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. MACDONELL.

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. xliv 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 subdivision 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 Müller.

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 'Aûhar-mazd' 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. Vedic-Brāhmaṇic 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, 48.
   (d) Laws, vols. 2, 7, 14, 25, 33.

II. Buddhism, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.

III. Gaina Religion, vols. 22, 45.

IV. Confucianism, vols. 3, 16, 27, 28.

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LIST OF TRANSLATORS
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Telang, Kāshināth Trimbak, vol. 8.
Thibaut, George, vols. 34, 38, 48.
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.)

n. = name. 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.

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.

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OF THE SACRED BOOKS OF THE EAST

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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 charioteer, his horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and its relation to animals.

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

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

(i) A. and the solar deities (Aditya, Surya, Ushas, the Asvins).

(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 have 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 metre).

(u) A. as connected with Veda and Vedastudy.

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

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(f) Theriomorphic Conception of A., and His Relations to Animals.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 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, virashan, 32, 144, 146; 46, 137, 142, 147, 167, 221, 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 lowing 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, 26, 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 Agniikaya, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of Prisni, 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, 26, 343, 343 n.; 41, 187; see also above, p. 13, A. Purishya; 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, 30, 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; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 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, 43, 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, 109, 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; 30, 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; in- volked 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, 356, 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 Vrtra, 12, 408 sq., 418, 449 sq.; has by lighting 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), 43, 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, 43, 388; is the self, the body of all the gods, 41, 369; 48, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with Varuna, Mitra, the Viêvedêvas, Indra, and Aryaman, 46, 371.

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

A. and Aditya, see below A. Väyu, Aditya, and see (i) Agni and the solar deities; A. and Assvin, see (i) A. and the solar deities; A. compared with Bhaga, 46, 281, 401; A. could not burn a straw put before him by Brahman, 1, 150; runs away from terror of Brahman, 19, 59; Brahman is A., 43, 85; is
the mouth of Brahman, 48, 289; fastened the amulet on, which Bribaspati tied, 42, 38; identified with the regions (Disas), 43, 70, 164 sq., 246, 263, 263 n.; A. incites Dyans to commit incest with his daughter, 46, 74, 78; identified with Devita, 46, 405 sq.; A. is the Gandharvata, his Apsaras are the herbs, 30, 146 n.; 43, 231; joined with Ida, 46, 375; A. and Idrada, mutual relation between them, 12, xvi sq., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 42, 342, 344; the place of A., I., and the Vīvē Devās at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and Sūrya worshipped at the Shodasini, 28, 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.; Dhātri 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, 33, 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, 32, 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'), 32, 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, Varuna, 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, 33, 376; restores Pragāpati who had become relaxed, 41, 151–4, 168; is the right arm of Pragāpati, 43, 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, 339, 341, 353, 377, 385; 43, xvii, xix–xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is Pragāpati, 43, 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; Pṛitvī (Earth) with A. invoked in danger, 29, 222; 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; Pūshan has shaven the beard of A., 30, 217; offering to A. and Pūshan, 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; 30, 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; 30, 37 n.; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 65; 26, 82 sq., 162, 181–222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and Vishnu are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.
and Vishnu, at the Darapaya, 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, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and Śūrya, 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, 43, 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., 43, 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, Aditya who brings to light, 2, 114; A., Vāyu, and Aditya (or Śūrya), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., Vāyu, and Aditya, 15, 75; 41, 284; A. and the earth, Vāyu (and the air, Aditya (Śūrya), sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204; 43, 90 sq.; 44, 27; A., Vāyu, and Aditya are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508; A., Vāyu, and Aditya are the hearts of the gods, 43, 162; light is A., might Vāyu, glory Aditya, 44, 173; A., Vāyu, Aditya, and Kandramas identified with the four fires, 44, 127; A. is Vāyu, 43, 363; A. is Virāg, 43, 360; is Virāg, is the regions, is the vital airs, 43, 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 Vijvakarman, 43, 189 sq., 204, 266-8; 266 n.; invoked with Vijvakarman, 44, 202 sq.; A. (the funeral pyre) the guide to Yamā’s seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(i) A. and the solar deities (Aditya, Śūrya, Ushas, the Aṣvin).

The Sun appeared when A. had been born, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (Aditya, Śūrya), 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; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. Valāvānara (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; 43, 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 Aditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Śūrya, 44, 460 sq.; by means of A. and Aditya the sacrificer ascends to heaven, 44, 473; the eye of Śūrya, the eyeball of A., 26, 77; Śūrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Śūrya, 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, 38, 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 matut-
tinal character, together with Ushas,
the Avis, 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, 353, 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,
109, 337; the Krāttikās (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, 35sq., 46, 157sq., 365; 26, 99, 158,
187, 380sq.; 41, 52, 371 sq.n.; 42, 64
sq., 402; 44, 464, 497; 46, 49, 102,
346, 367sq., 397; invoked as Raksho-
han, for protection against sorcerers,
demons, and evil, 42, 35 sq., 40, 64
sq., 77, 190, 408, 475; spells and
wicked men, 40, 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, 365;
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 Vṛtra,
46, 49, 51, 92, 102, 281; the con-
queror of deceitful foes, 46, 129,
360; the repeller of shafts, 43, 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.
(4) Excellent qualities and
transcendent powers of A.
A. is a sage, 12, 91; 44, 189, 192,
194; 46, 22 sq., 75, 103, &c.; is
skillful, 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 Brāhma-
zas, 42, 170; is the eye of gods and
men, 43, 199 sq.; knows the birth
of gods and men, 46, 70; is
immortal, 12, 261; 42, 57; 43, 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., 48, 156, 177 sq., 256; the
gods made him the navel of immor-
tality, 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 inex-
hauatable, 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;
edowed 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, 309, 317, 331 sq., 354, 354,
372, 385, 418, 120; the young child,
I, 141, 142, 145, 164; is like a
beautiful youth, 46, 217; is ever-
young, a youthful sage, 43, 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., 35, 180 n., 185 n.

(i) 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, 32, 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 ccws, 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, 30, 143, 145; the god who gives rain, 46, 292, 302.

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

The householder or lord of the house (grhapatari), 42, 18; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; see also above A. Grhapatri (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 (damunas), 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.

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

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 30, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Sūrya, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 30, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 166; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 33, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-
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(6) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

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Agriculture.

(a) Pursuit of a. recommended or forbidden.
(b) Laws relating to a.
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(d) Details of agricultural work.

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

(a) His existence, character, and doings.

(b) His relation to Ahârmâzd.

(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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Ahimsâ, Sk., t.t. (the vow or law of) not injuring (any living being).

(a) In Gaina religion.

(b) In Buddhism.

(c) In Brahmanism.
(a) IN GAINA RELIGION.

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Ahura-Mazda (Ormazzd), 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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Air (Sk. antariksha).

(a) Air as an element.

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(a) AIR AS AN ELEMENT.

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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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(c) Zoology.

(d) A. as compared with men.

(e) Use of flesh, milk, skin, &c., of 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 Yupa, 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, 77; 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 Rigsvihita, 44, xvii; the Apri hymns destined for the Prayâga 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 haviryagña 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, xxxiv; 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.; animal's constitute a sacrifice, 44, 155; ascetic censuring an
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(a) Use of the term A., becoming an A.

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(a) A. in mythology.

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Ascetics (Sannyāsins, Bhikshus, Pārīvṛāgakas, Munis, wandering mendicants).

(a) Rules for a.
(b) Laws concerning a.
(c) Different kinds of a.
(d) Life and state of a.

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Asha, Zd., Righteous Order (compare Sk. Rita).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaspeantas.

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(b) WORSHIPPED AS A DIVINE BEING.


(c) ASHA VAHISTA, ONE OF THE AMESHASPENTAS.

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(d) Worship of Asha Vahîta.

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Asâdâli Sauromâteya, n.p., 41, 171.

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(a) Their nature, character, and abodes.

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(b) Moral precepts for Bh.
(c) The Bh. as members of the Order (Sangha).
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(a) The B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

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Lord of prayer, 26, 23, 59, 59 n., 180; 29, 286; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the Dīkṣā the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, 1xii.; as the sacerdotium or sacred writ, is the truth, 26, 272; Tathāgata is the B., 26, 344; the Brahmodhy or discussion on the B. at the end of a Sattrā, 26, 452 sq. and n.; B. which is long-lived through the Brahmaṇas, 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, 106-10; first created from the egg, 41, 146; Prāgāpati is the whole B., 41, 353; 44, 499, 499 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmadārīn (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkbisha is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Kīshis 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 Brahmadārin 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, tō ὅστις ὄρ), 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, iii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 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.; 200, 38, 156 sq., 160, 168; 48, 23, 81, 84, 103–5, 111–13, 115, 126, 131 sq., 143, 176, 193, 240, 361, 618, 660; various meanings of B. in Bhagavadgîta, 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, 209, 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., 307; 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; omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172; 38, 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; 43, 494; 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 (Mâyâ, Avidyâ), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sânkara impersonal, with Râma-nuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 28, 19 sq.; is devoid of form, 34, lk, lix, 306 sq.; 38, 154–75; 48, 610 sq.; discussions on the nature of B., 34, lk sq., cxc sq.; 38, 101, 133–83; later definitions of B., e.g. as sakâd-ananda, 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, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 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, 38, 153; is inside of the limiting adjuncts, 38, 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, 443; has no connexion with Prakṛti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unsurceizable, 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 (pratikopāsana), 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., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol, 34, 92; two secret names of B., abam and abar, 38, 216-18; 48, 642; the Great B. is the one Akṣobha into which all beings pass, 43, 343 sq.; why it is called a bank, 38, 176 sq.; Bhūman, that which is much, is B., 34, 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 Prāva, 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 Prāva is B., 48, 250-4; Buddha is, esoterically, the Highest B., 21, xxvii sq.; the great ebatis 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; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāgitā, 1, 131, 132 n.; meditation on consideration or thought as B., 1, 114; 38, 160; Earth, a form of B., 1, 65 sq.; meditation on B. as ether (Kha), 1, xxxv sq., xxxvi 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, 38, 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; 34, 90, 95; 38, 219; 48, 622 sq.; meditation on fire as B., 1, 65, 118; 15, 335; 34, 92; the Adhavyus 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, I, 47, 47 n.: 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; beaven, 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.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 250, 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, 34, lxx, 123-8; 38, 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; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the Mahâvratâ day is B., 1, 162, 169, 260; the Mahâvratâ ceremony is for attainment of B., 1, 162; man, the abode of B., B. in the shape of man, I, 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; 34, 107-12; 38, 391; 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; 34, 126 sq.; 48, 273, 276 sq.; meditation on power as B., 1, 116; Pragâpati is B., 15, 190; 43, xxiv; the self-existent B., teacher of Pragâpati, 43, 494; the Purusha or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 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 (Purusha), the highest Self, and the Lord, 48, 4, &c.; meditation on reflection as B., 1, 115; sight is B., 15, 155; Siva, Harâ, Rudra, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of Rudra, 15, 324; superior to Siva, 34, 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; 49, 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 Tadvana, 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; Váyu invoked as the visible B., 15, 45, 53; worship of Vishnu (Nârâyana, Krishna) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, 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, 34, xiv; the highest B., i.e. Vishnu, possesses two forms, 48, 89; B. or Vishnu the Self of the world, 48, 92 sq.; called Vâsudeva by the Bhâgavatas, 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.; 34, 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; 34, xxviii, xxx, 23; 94, 107, 109-11, 156, 267, 357; 38, 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.; 34, 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, 34, xxviii sq., l, 286, 321, 349-34, 395 sq.; 38, 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, 34, lxv; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350; the fishermen are B., the slaves are B., are these gamblers; man and woman are born from B.; women are B. and so are men, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, mediated upon in more than one way, 38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 189, 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; 34, xxix sq., xl, xxvii sq., l, lvi, 50, 60 sq., 202, 233; 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-468, 410-79, 510-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 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; 34, xxii, xxii 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 whom, 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 (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcix, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, 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, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxv; 48, 242; called Non-being, previously
to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 473 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 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 (Pradhana, Prakruti) 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; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Atman or Self is one with the B., 1, xxx, 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 81; 34, xix, xxx sq., lvii sq., xvii-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393; 459, 559, 561; theo art that (tatt tvasi asi), I, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 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; coloquy 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.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 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; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; I am B., 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 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 (Atman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 139, 132, 141 sq., 254, 393, 394, 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, 138-43, 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.
soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) Devotion to and Absorption in the B. (neut.).

The path of the gods leading to B., I, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 189; 8, 106, 162, 235, 313, 336, 339 sq.; 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 29, 25, 34, 34 sq.; 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brahmana he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhāna, 8, 253; final release is assimilation with B., 8, 253, 253 n., 255; 34, 28 sq., 34; 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahmakārī, 8, 283 sq.; there is nothing else more delightful than that, when there is no distinction from it... Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Āramas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brāhmans teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; ‘the vessel of B.,’ the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 501; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Veda-study procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. See also Brahmanirvāṇa.

(b) Knowledge of the B. (neut.).

B. is the flower, the secret doctrines are the bees, 1, 40; a father may... tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the
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gods, I, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., I, 64, 67; meditations on B. and their results, I, 66 sq.; 34, lxv-lxxv, 25, 31, 94, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, I, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, I, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; he who knows that highest B. becomes even B., I, 276 sq., 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375-7, 48, 16, 18, 23, 100, 183, 188, 192, 209 sq.; 214, 233 sq., 392, 681, 686; discussion on B. between Balâki and Agâtáatru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sq.; knowledge of the B. the highest achievement of a Brâhma, 8, 166, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brâhma-vidyå, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brâhma-surin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; Krishna declared to Arjuna the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; Ganakaturns the wheel, the navel of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 305; as in a mirror, so (B. may be seen clearly) here in this body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahma, I,, 22; can only be apprehended by the words 'He is,' I,, 23; knowledge of B. the foundation of all knowledge, told by Brahma, I, 27 sq.; only pious Brâhmanas worthy of receiving the science of B., I, 41 sq.; he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing, I, 57; he who knows that he is B. becomes all this, I, 88; teaching of B. by No, no, I, 108, 183; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, I, 131; in B. knowledge and ignorance are hidden, I, 255; no sins ever approach him who knows B., I, 319; means of the worship and knowledge of B., I, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brâhmanic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the Gîtânâkânda, 34, x, lxx, lxxvii sq., 9-15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sq., 378, 393; on the qualification of gods for brahma-vidyå or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; Sûdras not qualified for brahma-vidyå? 34, xxxvii, 223-9; 48, 337-42; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (Vedânta texts, Upanishads), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-71, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327; 38, 117 n., 229 sq., 236, 353-5, 372-5, 419; 48, 5, 7; conditions for engag-
ing in the inquiry into B., 34, 12; 48, 10 sqq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 39, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, 5; 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; Brahmaṇas 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 Vishnu, 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 Brahmaṇ (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.; 48, 313 sq.; lower B. associated with Māya, 34, xxv; lower B. called Ivara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuja, 34, xxxi, c, exiii, cvx 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., 34, lxxxii, xc sq.; 38, 380-402; 48, 748-52; Sāṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 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., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 462-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.,' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 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; Prakriti 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.

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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, 343, 347, 368; 30, 124, 148 sq.; 169, 175, 183, 194 sq.; 243; 36, 41; 42, 94, 323; 43, 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 Prāñas, 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 mpuhurta 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, 14, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, 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 (Karman) 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 (Katurumukha), 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, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragāpatis), 8, 354; the Plakṣa, 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, 39, 45; ‘B. is my witness,’ 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 103; 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 Indā,’ 10 (ii), 189; union with B., only to be attained by Right Couduct, 11, x, 159-64, 153-5, 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, 15, 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; 13, 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 Bharadvāga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumāra, 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. Sahampati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyāya preached, 21, 332, 335; is the king of all Brahma- kāyika 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, lvi, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcviii, 19, 354; 38, 35, 35 n.; born in the mundane egg, 29, 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 Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahâ-B. is mighty, and he is one only, 36, 50; Brahmans (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 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; Nârâyana 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 Brahmans (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 Svayambhû; B.'s heaven, world of B., see Brahma-world.  

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

Brâhmana (masc.), Brâhmanas, members of the priestly caste.  

(a) B. as priests at religious rites.  
(b) B. reverenced 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 Gâna texts.  

(a) B. AS PRIESTS AT RELIGIOUS RITES.  
Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 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; 30, 119; take the place of sacred fire at Srâddhas, 2, 140; 25, 114; to be fed at Srâddhas, 2, 143, 148; 150 sq., 255; 7, 76 sq., 83-7; 253-5; 14, 267, 270; 25, 98-111; 113 sq., 116-24; 30, 225, 234-6; 292 sq.; B. who are unfit to be invited to a Srâdda, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the Srâdda, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the Srâdda, 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; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from Srâdda 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; 30, 14, 38, 81, 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 uncatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 165; 30, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 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.; 30, 321.
worship of Agni and the eastward migration of the B. from the Sarasvati to the Sādānīra, 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 Agnihoṭra, 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, 269; 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; prāṣīta, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 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; 30, 217; fees to be given to B. at the end of studentship, 29, 227; but see also Teacher; live B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 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 Simantonnayana, 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 Sautrāmaṇi 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 Sudhodana on Buddha’s birth, and receive gifts, 49 (i), 8-10.

(b) B. REFERENCED 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 Kṛishna 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, 30; 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 law (and) wielding the sword 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, xlii, 24-6; Somapās, &c., the manes of the 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 Brahmāna 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 Vāuvadēva sacrifice, 29, 85; worshipped at the Tarpāna, 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, 361; Rāvāna 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 Rishī 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 Śiśṭha, 2, 215-18; 14, 38-40; 25, 509; Lakṣmī resides in a B. who studies the Veda, 7, 299; only a Brahmāna 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 Sūdras, 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 Sāvitrī 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 Āsvamedha, 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 Brahmahatyā;—are exempt from oppressive, 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, 135; 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 Sīshfas, 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, 146; 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, 414, 420.

(e) B. and Kings or Nobles (Kṣaṭriyas).

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 B.
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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, 235 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 other 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 Vṛṣalas, 8, 295; Kshatriyas pro-created by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 318; 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 Ganna Vaideha testing the knowledge of the B., 13, 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 centure 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.

Buddhaghoṣa a learned B., 10 (i), 2x; etymology of Bāhmrāna, Pali for B., 10 (i), liv, liv n., 89, 89 sq. n.; the Buddhist saint, the Arhat, as the true Bāhmrāna, 10 (i), 39, 89-95; (ii), 89, 113-17, 115 sq., 117-4, 179, 195, 207 sq.; 13, 78-80; 56, 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, Aśīvikas, and Nigantbas, 10 (ii), xii; 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; Saṃavā-bāhmrāna, B. by saintliness of life, 11, 105 sq., 105 n.; compared to the Scribes and Phari-

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Brâhmana (neuter), title of texts, 'sayings of Brahmans,' applicable to all old prose traditions, 1 lxvi; several Upanishads occur in B., 1 lxvi sq.; B. and Aryanakas, both liturgical, 1 sci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii-xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhitâ to be studied, 25, 144; Grihya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavadas, 48, 330; see also Aitareya-B., Kaushitaki-B., Pañkavimsa-B., and Satapatha-B.

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Brâhmanaspati, 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, 166, 190; the same as Brahaspati, q.v.

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Brâhmapura, city of Brahman, 34, 178. See Brahman (c).

Brâhma-vâshi, worshipped, 29, 141.

Brâhmasvâstha, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.

Brâhmasatâra, see Veda (c).

Brâhma Sikhîn, n. of a Brahman-kâyi god, 21, 5.

Brâhmasûkta, in the Samhitopanishad of the Atharvanas, 38, 62; 48, 191.

Brâhmasûtras, 'texts about the Brahman,' not the Vedânta-sûtras, 8, 31, 102; another name for Vedânta-sûtras, 34, xiv n.; see Vedânta-sûtras.

Brâhmasvaranâdabhinandita, n. of the 42nd Tathâgata, 49 (ii), 6.

Brâhma-upanishad, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.

Brâhmacarya, Sk., t.t., 1, 29 n.

Brâhma-veda = Atharva-veda, 42, xxvii sq., xxvii n., xxx, xlii, lix, lxiii-lxvii.

Brâhmaidya, knowledge of the Brahman, see Brahman (b).

Brâhmaidya-bhârava, on Baudhârya sects, 34, 401 n., 404 sq. n.

Brâhma-vihâras, see Meditations.

Brâhma-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
absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (brahmakārya), 1, 130 sq.; 38, 384; details about it, its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by Prağāpati, 1, 142; having shaken off the body, I obtain self made and satisfied the uncreated world of Brahmā, 1, 143; obtained by him who performs the duties of studenthip, householdership, and of the mendicant, 1, 144; is water, 1, 279; by lifelong service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted Snātaka will never fall from it, 2, 226; obtained through the Brāhma marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise Brāhma came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; Satyaloka or B., 8, 234 n.; the highest goal of Brāhmaṇas and Kṣatriyas, 8, 255; Mātāṅga, the Kāndāla, went to the B., 10 (ii), 23; he who pretends to be an Arhat, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185-7; the Iddhi of reaching in the body up to the B., 11, 214; Sudassana entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a Brāhmaṇa who follows the rules of the law, 14, 224; by teaching the rule of Prağāpati one becomes exalted in it, 14, 332; Brahman (neut.) seen in it, as in light and shade, 15, 22; worlds of Prağāpati woven into the worlds of Brahmā, 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 Brahmā 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 Sāman, 15, 282; 34, 173; 48, 311 sq.; Hiranyakarṣaṇa dwells in the B., 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanisṭhas and Ābhāsvaras in the B., 21, 340, 346; a pious Brāhmaṇa 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.? 35, 126 sq.; one of the four great continents, 35, 130; Arhatship or birth in the B. the two highest rewards of universal love, 35, 279; the Bodisat reborn in the B., 36, 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.

Brahmayāgaṇa, see Veda (c).

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

Brāhmi-upanishad, not a title of the Kena-upanishad, 1, lxxiii, lxxix; 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 Śraddha 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 Brahmapanishad.
Brahmopásana, t.t., meditation on Brahman, and prātikopásana, I, 201. See Brahman (c, b). Brahmo Samāj, I, kiv.

Breath (Sk. prāṇa).

(a) Regulation of breathing.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 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; 30, 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.; 35, 150 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (prāṇa-vrata), 15, 98; management of b. to bring about Tāoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 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.

Prāṇa, meaning b., spirit, and life, is the conscious self (prāgātman), 1, xxv, 120 n., 236, 290 sq., 294–300, 307; 34, 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.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211–14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96–8; 38, 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; 38, 366–8; 48, 729 sq.; prāṇa springs from the Self, 1, 124; 34, 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; 34, 164; 48, 250–4; simile of the chariot mounted by Prāṇa 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; 43, 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 Ukhya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162–8; may be called ‘higher’ with reference to the body, 34, 172; spoken of as a ‘person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 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 inmortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, 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.
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(c) The chief vital air and the organs of the soul.

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(b) Worship of B.

(a) B. in mythology.

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(a) D. personified, a deity.
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(a) In Iran.

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(a) In CHINA.

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(a) F. LAW AND F. LIFE.

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(a) In India.
(b) In China.
(c) In Zoroastrianism.
(d) In Islam.

(a) In India.

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Fathers (Pitris, Manes).

(a) The F. in Mythology.
(b) The F. and Morality.
(c) Worship of F.

(a) The F. in Mythology.

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**Feridün** = Thraëtaona, q. v.

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Fiend, see Māra.

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Final beatitude, liberation, release. See Emancipation.

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Firdausi, see Shâh Nâmâh.

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.

(a) The element f.

F. produced from the Sat, or the Brahma, 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 subtest 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 Brahma, 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; Ahriman 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; ordeals by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vaiyana), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 43, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 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 Brāhmaṇa, in water, and in Kuva grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 29, 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 arānis, 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, lili, 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 this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sāman, 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 Brahma, 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 Vāisvānara.

(b) The God F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Atar, 4, lili; 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; Būrzin F., 5, 38, 41, 173, 229; the F. Vāzist opposes the demon Apādōsh, 5, 171; the F. Frōbā, 5, 229; Kṛṣṇa 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, 28, 334; 31, 307 sq.; Bhrigu, offspring of F., 20, 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 Bhrigu, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathushtra, 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 Keresāsp, 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 Vištāspa, 47, 67-9, 164. See also Agni, and Atar.

(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, lxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,
lxvi, 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, 376-86, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 595; 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, 133; 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, 132; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and fire 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 Brahma-karim, 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; obligations 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; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brâhmañas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Mâra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vâgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikaraṇa, 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.; Brâhmañas who keep no sacred f. are like Śûdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snâtaka should not pass between a f. and a Brâhmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snâtaka 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 Ātharvâsas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kâşyapa gave up f.-worship, 19, 188 sq.; Sreâdha offerings made in the sacred f. or in the hand of a Brâhmaṇa, 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; Agniprajāyana, 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, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Prāgāpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Aravis 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, 46, 302, 304 sq.; circumambulated, see Circumambulation. See also Agni (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 Upakozala, I, 64-7; libations in the Gārhatpata, Dakshīna, and Ahāvaniya 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, cvii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vaiśvānara Self, 1, 89; the teacher holds, with regard to aims, the place which the Ahāvaniya 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 reposing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 207, 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; Ahāvaniya and Gārhatpata 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 stirred grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gārhatpata f. is a house, 12, 272; the Agnyādhāna (Agnīyadheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 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.; Agnypasthâna, 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 Prâvas, 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, 25, 198; the dhishyas or hearths, 26, 147–55, 148 n., 441–6; 41, 317 sq., 317 n.; 43, 241–5, 358, 360; if weakness comes upon the sacrificer, he is led to the Ahavanîya 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., 34, 146; as the Garhapatya the highest Self may be represented because it is the Self of all, 84, 150; asifth. mentioned by the Vâgasaneyins, 38, 187–9; the making of the fire-pan (ukhâ), 41, 229–46; 44, 579 sq.; building of the Garhapatya hearth, 41, 298–319; 43, 117–21; spells put into the s. f., 42, 76; Ukhya f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 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., 43, 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-pâkana 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 Kâris, 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, 355; 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,
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(g) F. WORSHIP IN IRAN.

Sacredness and worship of f. in Zoroastrianism, 1, xxii; 4, xiii, lxiv, lxxv–lxxvii, lxxix sq.; 5, lix, 298–300, 298 n., 299 n., 375, 375 n., 393–6; 18, 163 sq., 164 n., 171 sq., 290 sq.; 31, 258; 37, 231, 266 sq., 350 sq., 358, 368, 470; 47, 91, 154, 161, 161 n.; Ardashir blamed for destroying the sacred f. of the Mulekî ut-tavâif, 4, xlv sq.; keeps away or kills the fiends, 4, lxxvi, lxxix sq., 115, 184 n.; 5, 229, 317, 342–4; 37, 122; 47, 141; the sacred Bahram (Vâhrâm) f., 4, lxvi, 115 n., 272; 5, 185, 202, 206; 24, 96; 47, 161, 161 n.; meritoriousness of bringing f.-brands to the Dâity-ô-gûtu, or Bahram f., 4, 115–19, 115 sq. n.; kept to watch over a pregnant woman and a new-born child, 4, 184 n.; 5, 316 sq., 322; 18, 59, 59 n.; 24, 277; 37, 480; 47, 30; how often the f. of Ahura-Mazda must be fed, 4, 256, 256 n.; they who treat not friendly his f., offend Ahura-Mazda, 4, 281; worship of the f. one of the three (four) best things in the world, 4, 293; 18, 417; offerings not to be made, without looking at the f., 4, 347; worship of the f. re-established by Pêshyô-tanî, 5, li, 227, 230; on the nature of the five kinds of f., 5, 61–4, 61 n.; the sacred f. Guasp (Gûm-asp), 5, 173, 229; 24, 271, 271 n.; 37, 190; opposed to witchcraft, 5, 185; the f. Vînâs, 5, 218; consecration of f. and water, 5, 224–7; prayer on presenting anything to the f., 5, 333, 333 n.; advantage of keeping a f. in
the house, 5, 339 sq.; holy-water presented to the f., 5, 341 sq., 375, 375 n.; 18, 232, 251; holy f., 5, 362; 47, 76, 82; prayer for the f. when seeing the f., 5, 371; kept burning at the three nights' ceremony, 18, 59; formula addressed to the f. (tava áthra), 18, 141, 143, 143 n.; priests protectors of the sacred f., 18, 353; duty of maintaining the s. f., 24, 270-2, 301, 355 sq.; 37, 96, 163 sq., 188, 190-2; salutation of the f., 24, 358; the altar f. an aid of grace, 31, 95, 100; about f.-wood, 37, 48, 126; atonement for injuring the f. of Varahrán, 37, 86; about the f. in the house, 37, 122; care of the f. when travelling, 37, 125; neglect of f. causes want of offspring, 37, 191 sq.; the f. pleased by the conversion of Vistásp, 47, 74; abode of the s. f., see Fire-temple.

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**FIRE-bodies.** see Fire (a).

**Fire-places.** in India and Ceylon, 36, 86 sq. n.

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(a) In China.

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Gīva, Sk. tatt, individual or personal soul, 34, xxv. See Self, and Soul.

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Gīvaka Komārabhakka, physician of King Bimbisāra and one of the chief partisans of Buddha, 13, 191–3; 17, 186 sq., 193–6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan Śālavatī, 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.

Gīladness, goddess, worshipped at the Pravargya, 44, 453.

Gīvā Maitreyā, other name of Vaka Dālhya, 1, 21.

Gīlory, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.

Gīlow-worm, seen disappear here and there in darkness, 8, 239.

Gīnā, Sk., knowledge, pure intelligence or thought, 34, xxv.

Gīnagupta, or Gīnakūṭa, translated the Fo-pen-hing-tsīh-king, 19, xxi; Chinese translation of the Saddharma-pundarīka, by G. and Dharmagupta, 21, xix–xxi, xiii.

Gīnā-kānta, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kānda, 1, lxiii, lxxx; systematized by the Uttara Mīrānṣā, 34, x, xii; includes Āranyakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence. 34, xi; two different parts of it, 34, xxvii; final escape from the samsāra to be obtained by the G. only, 34, xxix. See also Knowledge, Philosophy, and Veda (f).

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

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

Gōbhi-la-Gṛhiya-sūtra, and Khā-

Gōblins (piākāličās) reside in hollow trees, 13, 318; g. or Bhūtās, see Bhūtās, Demons, Piākās, Rākshāsas, and Superhuman beings.

God.

(a) G. or Allāh in the Qur'ān.

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

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

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

(a) God or Allāh in the Qur'ān.

Unity of G., 6, lii, liv, lxī, lxvi, 22 sq., 95, 127 sq., 137, 177, 205, 235–7, 244, 251 sq., 255; 9, 26, 158; 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 ginnis, 9, 174, 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, 65, 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 omni-
scient, 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 aveng-
ing, 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 is such as to send rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respires men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.
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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 mis-
believers, but it is themselves they
wrong, 6, 61, 198, 216; 9, 121, 125;
believers 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,
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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, 255;
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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;
honor 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,
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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
carth 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,
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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, 51; 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,
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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,
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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 child-
ren 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; whoever 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, 189; 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 deliver-
ance, 6, 193-5, 255; guides unto
truth, 6, 197; He it is who made for
you the night, that ye might rest there-
in, 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 bear, 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-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, TÎ) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 195-6, 477 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of Tî' or 'the G. given position,' 16, 223, 223 sq.; — dynamics founded, kings appointed and favoured by G., are the correlates of G., 3, 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 Kích, 3, 87; King Thang will examine good and bad in himself and his people with the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wân's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the best ordinances of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wân in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kâu, 3, 379; King Wân served G., and so secured the great blessing, 3, 381, 392; speaks to King Wân, 3, 391 sq., 391 n.; worshipped by King Wû after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 165, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 344, 344 n.; 27, 25, 228, 229, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 222 n., 314, 338 sq., 339; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwân's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thài-wû's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,
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390 n.; Kiang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people’s misery ascribed to G.’s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsiian expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419–23; the work of G. in nature, 16, 48, 50–3, 425–7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from ‘the acres of G.’, 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tāo before G., 39, 50, 60, 68 sq., 84, 243; Tāoism denies the existence of a personal G., 39, 134; ‘the divinity in man,’ is the name for the spirit trained according to the Tāo, 39, 146 sq., 367; the Tāoist sage ascends among the immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tāo requires submission, coming near our idea of G., 40, 38 n. See also Heaven (a), Tāo, Thien, and Tî.

c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.
The will of G. is the law of righteousness, 4, 100, 210; 23, 23; religion of G., 5, 64, 194; perversion of G.’s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, ‘in the name of G.,”5, 112; prayer to G., 5, 136; praise of G., 6, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdânô, plur., 18, 4, 4 n.; created male and female, 18, 401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139–51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166–8; inconsistency of those who ascribe both good and evil to G., 24, 173–202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202–51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abra-ham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231–5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪVARA, THE LORD) IN SACRED BOOKS OF INDIA.
One God—who is he?—swallowed the four great ones, he, the guardian of the world, 1, 58; fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 55; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 24, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 71; 34, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260–7; 19, 195; 34, xxviii, 16 sq., 46, 48 sq., 61, 135–42, 243, 254, 263–6, 270 sq., 328; 38, 24 sq., 183, 416; 43, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,
rules the Pradhāna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahmā and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206–8, 294; 49 (i), 176; creates the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434–40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranya-garbiha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242–5, 299, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96–8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232–4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; worshipping Him with the proper works man attains to perfection, 8, 127; 48, 700; dwells in the heart of all creatures, whisking, by His mysterious power, all creatures as if mounted on a machine, 8, 129; 48, 557; is eternal, 8, 157, 186–94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192–4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343–6, 434 sq.; 38, 59–61, 65 sq., 138–40, 244 sq., 291, 338–40, 416–18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; should one fly, even after furnishing oneself with thousands upon thousands of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause, 8, 192; He is without symbols, and also without qualities, nothing exists that is a cause of Him, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63–5; 48, 427; Buddhist antagonist to the belief in G., 11, 142; 19, 161, 206–8, 294; 34, 403; mythological deities, the Lord (Prāgāpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetāvatara-Upan., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi–xxxviii, 38; 34, xxv, xxvii, xxx, lxii–lxiv, xviii, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; He sees without eyes, He hears without ears, without hands and feet He hastens and grasps, 15, 248; 48, 476; spreads out one net (samsāra) after another and draws it together again, 15, 255; full description of G., 15, 260–7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 92, xxvii, r–13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Sāṅkara’s personal G., is something unreal, 34, xxx; Rāmānuja’s Brahman is a personal G., 34, xxx, xxxiii sq., cxxiv sq.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343–6, 357–60; 38, 180–3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337–40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G,
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34, 77-81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Māyā, He is the ruler of Māyā, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Vaisvānara, 34, 149 sq.; is greater than ether, 34, 177; is a limitary support, 34, 181 sq.; there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power, 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Śrutī and Smṛtī, 34, 358; the Lord Pañcupati, Śiva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in affected things, 38, 417 sq.; is all-knowing, 42, 88, 389; 48, 444, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists, 48, 23; specific power of the knowledge of G., 48, 116; His essential nature is knowledge, 48, 128; Nārāyaṇa, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gainas hold that there is no G., 48, 516; offerings and pious works, all this He bears who is the wave of the Universe, He is Agni and Vāyu, He is Sun and Moon, 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the originations, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman, 48, 770. See also Brahman, Creator, Great One, Īś, Īvara, Ka, Kṛishṇa, Nārāyaṇa, Person (Purusha), Pragāpati, and Self (highest).

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(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 Gāna religion.

(l) Angels and archangels in Zoroastrianism.

(m) G. or sacred beings (Vazatas, Yazdān) in Zoroastrianism.

(n) Chinese spirits or spiritual beings (Kwei-shān).

(o) False g. in Islām.

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

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 232-5; 29, 120-2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like Kumāra, who formerly were men, 2, 49, 40 n., 263 n.; the eight Lokapālas or guardians of the world, India, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefolds (of the three Guṇas), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; the Guṇas, the lord of the g., the goddess of learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321; 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; Agnishvāttas, the manes of the g., 25, 111 sq.; Vaimāṇika g. produced by goodness, 25, 494, 495 n.; g. and demi-gods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., Vasus, Rudras, and Adityas, 26, 350; 46, 42 sq.; thirty-three g. (8 Vasus, 11 Rudras, 12 Adityas, 2 Heaven and Earth), and Pragāpāti, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the Nakshatras with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman’s children, 30, 194 sq.; their number, 34, 200; all g. comprised in the Vasus, Rudras, Adityas, Vāvedevas, and Maruts, 34, 202 n.; among the pāñ-kagānāb, 34, 262; the devas or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all.
the g., 44, 383, 393; in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., see Goddesses. See also Devas, Superhuman beings, Suras, and also below (f, k).

(b) Origin of G. (India).
The Devas worshipped breath as Bhūti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Śrāddhas should be performed, 7, 260; obtained their divinity by living as Brahmacārins, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahma, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the ukkābhiṣa, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

c) Characteristics, Food of the G. (India).
Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq.; are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148; 44, 174; how they became immortal, 12, 310 sq., 343; 26, 147 sq., 346; 41, 157; 48, 220, 256, 356 sq.; 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are trebly true, 14, 277, 319; are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 92, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 43, 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, 339 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, 354; 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 crepitude, 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, 43, 178; are of joyful soul, 43, 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 divine, 48, 335-7;—Vāyu, the eater, and his food, viz. Agni, Ādiya, Kandramas, 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, 382, 380; 26, 133; 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., 43, 221; how the g. eat
food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; the g. in truth do not eat nor do they drink; by the mere sight of that ambrosia they are satisfied, 38, 111; 48, 589.

(d) ABODES OF G. (INDIA). 
East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 448; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 149; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 13; the sacrificer ascends to the g., 2, 149; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129; 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worshipships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109; 26, 269; 43, 97, 105, 109, 113; 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; ‘the ladder of the g.’ whereby the g. and Rishis reached their high station, 14, 305; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 15 sq., 1 n.; by the metre the g. attained earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Váyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 43, 50 sq.; seven worlds of the g., 48, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavana to be the heavenly world, 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; Brähmaas 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 gifts, 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.; Brähmaas have power over the g., 25, 398, 398 n., 447; penances adopted by g. sages, and men, 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 Brahmana (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brähmana descended from a Rishi represents all g., 44, 195 sq.; followed the laws of Rita, 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, 366; by the Aṣvamedha the g. restored the eye of Pragâpati, 44, 328; the horse of the Aṣvamedha 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, 88; 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 Śūrya, superior to the other g., 20, 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., 266; 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, 170, 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; Lakṣmī in g., 7, 299; even those who worship other g. with faith, worship only Krishna, 8, 84; 48, 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, Būtas, &c, Ijvara 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 Śambhu, Bhava, Rudra, Prajāpati, Hiranyagarbha, Vishnu, Nārāyana, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 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, Vāyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115–17; Āhāvānīya 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 Arvis, 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.; 33, 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 Vītra by means of sacrifice, 12, 408–10, 417–20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 45, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 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 rītam 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, 367; human sacrificer imitates the rites performed by the g., 43, 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., 276, 275 sq., 303, 316; afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 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 Sāman interwoven in the g., 1, 32; offerings to all the g. (Vaiśvadeva, Devayāṇa), 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; Śnātaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali 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; Brāhmaṇas and Kshatriyas uphold g. names, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brāhmaṇas, 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 Brāhmaṇas enjoined for all castes, 7, 13; Śrāddhas 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 'Tirtha 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 Brâhmans, 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; 30, 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.; 26, 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 Agni-hotra, 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; wor- shipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brâhmazas, and g., 14, 323; Ka purifies by a certain rite Sahasrâksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 29, 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 Brâhmazas, reaches the g., 29, 16; Yama and all g. contained in the Ashrâkâ, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Visve Devas, 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, 215; 44, 96 sq., 101; satiated at the Tar- pana, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Útsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Úpana- yana 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 Brâhmazas, 33, 365; 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; Brâhmazas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmans, 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, 43, 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; Prishthhya and Abhiplava are the two wheels of the g. crushing the Sacrificer’s evil, 44, 149; how the Mahârvata 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 Avamedha, 44, 281; depart from those who speak impure speech at the sacrifice, 44, 387; the Udgàtri 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 Prâzras represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 43, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 235, 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; Prâna identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the Atman, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xcv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multiform creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship Prâna, 42, 219; serve the Person in the eye under the name of ‘strengthening food,’ 43, 373; by naming the g. everything here is named, 43, 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.
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(k) G. IN GAINA RELIGION.

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§I. ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

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(m) G. or sacred beings (Yazatas, Yazdān) in Zoroastrianism.

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

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(o) FALSE G. IN ISLĀM.
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(a) H. (Thien), a supreme and moral power in China.
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(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. (Ásmán, Garоdмān) in Zoroastrianism.
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(a) H. (Thien) A Supreme and Moral Power in China.

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(g) H. (Asmâ, Garôdâmân) IN ZOROASTRIANISM.

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Maruts.

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(a) M. on Brahman, the Lord, the Self.

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PRAHLÁDA

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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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(e) THE S. AND THE GODS.

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(f) THE SACRIFICER AT S. IN INDIA.

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(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, lxxy; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 700-12; 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 Gāñakānda, 34, xi; meditations on subordinate members of the s., 34, lxxyi, 199; 38, 192, 192 n., 222-5, 235-6, 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; such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drivers; 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 Brāhma- 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, 125, 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-Pragâpati, 12, 8; 44, xviii, 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.; three-fold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 474, 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.; Prâna and the s., 15, 275, 280; legend of Yagñā and Vâk (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, 43, xiii-xxvii; creation originating from s., 43, xiv; primaeval s. of Purusha or Pragâpati, 43, xiv sq.; Yagñā or S. a Gandharva, 43, 252 sq.; all s. are a hundred and onefold, 43, 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 Pragâpati 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 (GAVHYA) S.

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

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(j) FORMS OF INDIAN SOMA-S.

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(b) Highest S. or Brāhmaṇ, and individual S. or Soul.
(c) Individual S.
(d) The Highest S.

(a) Knowledge of S.

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c. Individual s.

Breath, speech, and mind require the support of the living s. (gīvātman) before they can act, 1, xxxiv; the person in the eye is the s., 1, 67, 135; 54, 124, 129 sq.; the Sat enters into the elements with the living s., 1, 94 sq.; pervaded by the living s., the tree lives, 1, 103; this body indeed withers and dies when the living s. has left it, the living s. dies not, 1, 103, 103 n., 140 sq.; 8, 252; without the instrument of the mind, the s. cannot act or enjoy, 1, 112 n.; the ether within the heart is the s., free from sin, free from old age, from death and grief, &c., 1, 127; 38, 247-9; inner s., of the size of a thumb, abides or is hidden in the (cave of the) heart, 1, 129; 8, 192, 333; 15, 11, 163, 277, 340; 25, 41, 41 n.; 38, 38 sq., 45, 175; 48, 604 sq.; is a bank and boundary, so that these worlds may not be confounded, 1, 130; 15, 179, 340; viewed as the reflexion in the water, 1, 136-8; wanders about in dreams, 1, 138 sq.; 15, 163, 165; 38, 49 sq., 56; in deep sleep, 1, 140; 38, 141-7; 48, 205 sq.; pleasures of the s. when free of the body, 1, 140, 141 n.; relation of s. to the body, 1, 141 n.; 48, 136-8; sees the pleasures of the Brahma-world through his divine eye, i.e. the mind, 1, 142; he who knows, let me smell this, let me say this, let me hear this, let me think this, is the s., the senses are only instruments, 1, 142; the living s. is as large as heaven and earth, 1, 185; gradual development of the thinking s. in living beings, 1, 222 sq.; three dwelling-places of the s. in man, 1, 242; Prāna is the s. of prāpā (the self-conscious s.), 1, 299 sq.; the one s., though never stirring, is swifter than thought; it stirs and it stirs not; it is far, and near; both inside and outside of all this, 1, 311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (i), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (i), 45 sq., 87; created by Prāgāpatti, 12, 296; the knowing s. is not born and dies not, 15, 10; 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prānas), 15, 163, 179; compared to the fire by the two.
aravis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of rita (good works), 15, 295; pure s. and elemental s. (Bhūtātma), 15, 295-9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117-44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268-72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like āditya, &c., convey the idea of certain divine s., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move other things, 34, 369; relation of object and subject cannot exist in it, 34, 378 sq.; is one and permanent, 34, 424; as the nature of the s. is eternal presence, it cannot undergo destruction even when the body is reduced to ashes; may we cannot even conceive that it ever should become something different from what it is, 38, 15; nine qualities of the s., according to the Vaisheshikas, 38, 69; the passages about it having true wishes and other qualities, have to be combined, 38, 247-9; not different from the body, according to the materialists, 38, 269; transmigrating s. as the object of cognition, 38, 288; it is the agent in seeing and hearing, is successively apprehended as the inward s. of all the outward involucra beginning with the gross body, and finally ascertained as of the nature of intelligence, 38, 335; men wrongly superimpose upon it the attribute of being made up of many parts, such as the body, the senses, &c., 38, 336; wrong conceit of the s. being subject to pain, 38, 336 sq.; released s. manifests itself in its own nature, 38, 405 sqq.; love, play, and the like cannot be ascribed to the action of the s., 38, 410; one's own s. is the doer and undoer of misery and happiness, according as one acts well or badly, 45, 104; a wicked s. commits sins, though the individual be unconscious of the operations of his mind, speech, and body, 45, 399 sqq., 399 n.; the s. different from the 'I,' 48, 37 sq., 57 sq., 61, 72; the abode of knowledge, 48, 63; the s. which dwells in the different bodies of gods, men, &c., is of one and the same kind, 48, 96 sq.; different from, but conscious of the organ of Egoity, 48, 182; the s. of non-sentient beings, 48, 243, 245; the bodiless and knowing s. is immortal, 48, 321, 392. See also Soul.

(d) The Highest S.

Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and
all that is produced by knowledge, that is, the whole world, is the S.,
1, 124, 245 sq., 312; 15, 111 sq.,
184 sq., 249 sq.; 26, 420; he who
loves the S., and delights in the S.,
becomes a Svarâg, 1, 124; the Sat
is the S., 1, 124 n.; 34, 4 n.; 38,
209 sq.; 48, 89, 203; that serene
being which, after having risen from
out this earthly body, and having
reached the highest light (self-know-
ledge), appears in its true form, that is
the S., 1, 129 sq., 141; worshipped,
sacrifices to S., 1, 136 sq.; 2, 293;
15, 88, 90; 25, 503 sq. and n.; the
S. abides in everything, and all
beings abide in the S., 8, 71; 15, 15,
116; 38, 242 sq.; Krishza is the S.
seated in the hearts of all beings, 8,
88; Supreme S. not tainted by
action, 8, 106; 38, 288; the Highest
S. pervading the three worlds,
supports the destructible and the
indestructible, 8, 113; the pure
great light which the gods worship,
8, 186; moving about above the
waters, the Supreme S. does not
raise one leg, 8, 189, 189 n.; the
absolute, Supreme S., 8, 248, 310,
397, 391; he is not to be grasped by
the eye, nor by any of the senses.
Only by the mind (used) as a lamp is the
great S. perceived. He has hands
and feet on all sides; he has eyes, heads,
and faces on all sides; he has ears on
all sides; he stands pervading every-
thing in the world, 8, 253, 332; above
the S. is the Unperceived, 8, 317,
385; from the Prakrâti the great S.
was first produced, 8, 332 sq.;
mythological deities, the Lord, and
the H. S., 15, xxxii sq.; Brâh-
manas and Kshatriyas and all things
are but food to the H. S., 15, 11,
340; 34, 116-18; the one S. is not
contaminated by the misery of the
world, 15, 19; differentiation of the
one S., 15, 19; the S. is the Bright,
the Immortal, 15, 24; is the True
of the True, 15, 105; what we
love, when loving husband, wife, &c.,
is really the S. which is everything,
15, 109 sq., 182 sq.; 34, 274; 48, 385-
90; this S. is the lord of all beings, the
king of all beings, 15, 116, 179, 340;
34, 131 sq.; the S. who is within all,
is he who breathes (Prâna), 15, 128 sq.;
34, 230 sq.; 48, 569 sq.; is a mass
of knowledge, its nature is pure
intelligence, 15, 176, 179; 22, 50,
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38, 60, 89, 100 sq.; everything rests
in the H. S., 15, 280 sq.; this im-
mortal S. is like a drop of water on
a lotus-leaf, 15, 296; the S. being
one, becomes three, eight, eleven,
twelve, infinite, 15, 304; the S. and
the Sun remain as long as the egg
of the world, 15, 337; all creatures
are woven within the S., 15, 340;
the H. S. identified with Sambhu,
Bhava, Rudra, and other gods, 15,
340 sq.; 34, xxiii, 440; 44, 116;
he who abides in the fire, in the
heart (breath), and in the sun, they
are one and the same, 15, 341, 343;
H. S. cannot be the cause of the
world, 19, 211 sq.; 49, 343-5;
343 sq. n.; reason or the intelligent
S., the real deity of the Upanishads,
21, xxvii; Manu identified with the
Supreme S., 25, xiii sq., lii, lxiv,
512; the world is the body of the
H. S., 34, xxx; 48, 227, 295; H. S.
is higher than everything, 34, lxix;
38, 204 sq.; Pradhâna cannot be
designated by the term 'S.,' 34,
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the S., 34, 59 sq.; the person in
the eye, in the disk of the Sun, is the
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66-8, 70-7; 48, 209-37; is Rîk,
Sàman, Utkha, Yagus, Brahman,
34, 79 sq.; the qualities of having
true desires and true purposes as-
attributed to the H. S., 34, 110; is
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changing, unseen, unheard, 34, 132,
281; organs of action may be as-
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internal S. of all beings, 34, 142,
171-4, 205; may be represented as
the Gârhapatya-fire, 34, 150;
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the pure S., non-related to the
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seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192-4; the word 'light' denotes the H. S., 34, 195; 33, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196-8; is the end of the journey, the highest place of Vishnu, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hiraṇyagarbha, 34, 240; the calm, i.e. the H. S., 34, 241; is the intelligent soul of the Sāṅkhyaś, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312; the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gāṇa doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66-8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340-2; Pragāpati identified with the S., 43, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96; he of whom the Unveiled is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Vaiśvanara, in the body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556-8; who dwelling in the S. is different from the S., whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one, 48, 557. See also Brahman, God (d), and Purusha.

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Teacher, teachers and pupils, religious instruction.

(a) Guru or t. of the Veda in Brāhmaṇism.

(b) In Buddhism and Gāna religion.

(c) In Zoroastrianism.

(d) In China.

(a) GURU OR T. OF THE VEDA IN BRAHMAMISM.

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(a) The U. literature.

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(a) The element w.

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(b) In Indian law and custom.
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spring shall be taken as interest, 7, 43; 33, 67; w. in the law of debts, 7, 45; 33, 45–9; a document exec-
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course with w. who drink spirituous liquor, 7, 137; 25, 443 sq.; the male the ruler of females, 8, 349 sq.; adorned w. enumerated among the wealth of kings, 10 (ii), 30; 35, 267; the male represents energy, the female is without energy, 12,
402; 43, 230; 44, 219; husbands, doubtless, are the support of w., 12, 441; can neither give nor receive a son except with husband's permission, 14, 75, 334; w. shall be witnesses in cases concerning w., 14, 82; 25, 266, 266 n.; 33, 82; false evidence regarding w., 14, 83; 25, 271; the son of an unmarried damsel, 14, 86 sq., 227; punishments and penances for w. who have offended, 14, 108-12; 25, 382; fine for killing a female of the Sudra caste, 14, 118; crimes by which w. become outcasts, 14, 133; fighting with w. forbidden, 14, 200; punishments for murder of w., 14, 202; purchase and sale of w. denounced as a crime, 14, 207 sq.; laws regarding w., 14, 231–5; 25, 611 sq.; 33, xiii; the learned lady Gārgī Vākānāvi, 15, 130 sq., 136-9; violence towards w. recommended, 15, 217; the sixty-four accomplishments of w., 22, 282, 282 n.; honour due to w., 25, lxvii, 85 sq.; deceiving w. and Sudras, 25, 163; forming part of the booty, 25, 231; employed in the royal service, 25, 236; betray secrets, hence to be removed from a king's council, 25, 239; the king must deliberate on the behaviour of the w. in his harem, 25, 240; the king shall protect the property of unprotected w., 25, 257 sq. and n.; may exceptionally be witnesses, 25, 267; swearing falsely to w. at marriages allowed, 25, 273; stealing w., punishment for it, 25, 310, 498; 33, 227, 362 sq.; to protect w., arms may be taken up, 25, 315; all w. must be carefully guarded, 25, 327-30; 33, 367; six causes of the ruin of w., 25, 329; slayers of w. put to death, cannot be purified, 25, 382, 469; pregnant w. not punished for committing nuisance, 25, 392; how w. allure men, 26, 30 sq.; are given to vain things, 26, 53; beauty of w., 26, 113; 44, 294 sq.; neither own any self nor do they own any heritage, 26, 367; shall not be charioteers, 29, 364; a w. approaches a friend for a gift, 32, 313; a charitable w. is worth more than a miserly man, 32, 356; in the case of a w. a sentence passed may be reversed, 33, 16 sq. and n.; valid and invalid transactions of w., 33, 49 sq.; law of limitation regarding property of w., 33, 61 sq.; females (slaves) as articles of sale, 33, 150, 150 n.; purchased, 33, 175 sq., 176 n.; intercourse with unchaste w. permitted, 33, 180 sq.; lawsuits raised by w. inadmissible, 33, 234; w. are not entitled to bestow gifts, or to sell property, 33, 264; must not be put under restraint, 33, 288; for w., representatives must proffer plaint or answer, 33, 288; are easily deceived by forged documents, 33, 307; law about possession of w. and slaves, 33, 311; gifts to be bestowed on idiots, aged and infirm, w. and children, 33, 349; treatment of a w. violated against her will, 33, 366 sq.; punishment for adulterous w., 33, 367; see also Adultery; vices of w., 33, 368; gift of w. forbidden, 36, 121; the male lies on the right side of the female, 41, 199; 43, 81; a female injures no one, 41, 202; a perfect w. is fair-knotted, fair-braided, fair-locked, 41, 232; sisters without a brother, bereft of strength, 42, 22, 258 sq.; mentioned before men, 42, 93; unmarried girls live with mother, father, or brother, 42, 254; female head-gear, 42, 538 sq.; people do not kill a w., but rather take (anything) from her (leaving her) alive, 44, 62; there is no friendship with w., 44, 71 sq.; wool and thread is w.'s work, 44, 219; one who is in his prime of life dear to w., 44, 295; made to be attendant upon man, 44, 300; brotherless girls, i.e. w. of evil conduct, go to hell, 46, 335.

(b) W. IN BRAHMANISM.

Some w. to be approached, others not, no w. to be avoided at the Vāmadevya, 1, 30 n.; 38, 310; seeing a w. in a dream is prophetic of success, 1, 76; 48, 604; is the altar on which the Devas offer seed, 1, 79; 15, 208; here the blood of the w. is a form of Agni (fire); therefore no one should despise it. And the seed of a man is a form of Aditya (sun); therefore no one should despise it, 1, 232; w., the Self, and child-
birth, 1, 243–5; Arthasastra, the knowledge which Sudras and w. possess, a supplement of the Atharva-veda, 2, xxxii, 171, 171 n.; are not initiated, 2, 2 n.; how the Brahma-karins should behave towards w., 2, 11, 34; 14, 152–4, 157; 25, 69; must not refuse alms to Brahmaxkarins, 2, 12; the Brahma-karins should not gaze at, or touch w., 2, 25 sq., 188; the recitation of the Veda must be interrupted, when a student and a Sudra look at each other, 2, 34; purification prescribed on touching a w., 2, 59; penances to be performed by w., 2, 84, 84 n.; an initiated person shall not eat the leavings of w., 2, 122, 122 n.; rites and customs to be learnt from w., 2, 138, 138 n., 171; 29, 182; 30, 255; shall not perform religious rites, sacrifices, vows, fasts, 2, 139, 270, 270 n.; 25, 161, 196, 437; 30, 267; newly-married or unmarried damsels, sick w., and pregnant w. must eat before the householder, and may eat even before guests, 2, 204; 7, 216; 14, 265; 25, 96, 96 n.; 29, 86; rules for the Snatakas with regard to w., 2, 222, 224; 14, 243; 25, 137; 29, 123, 317–19, 409; 30, 85; funeral rites for female relations, 2, 253; 7, 86; 14, 28, 28 n., 177 sq.; 29, 358 sq.; a person who sacrifices for w. not to be invited to a Sraddha, 2, 257; sins whereby w. become outcasts, 2, 281, 281 n.; dying in defence of w. and children secures beatitude, 7, 67; 25, 416; impurity of w. after a miscarriage, 7, 90; 14, 182; 25, 179; impurity on the death of w., 7, 90; 25, 180; the marriage ceremony is considered as the initiation of w., 7, 90; impurity by death and childbirth, with regard to w., 7, 91 sq.; the mouth of a w. is always pure, 7, 103; 25, 192; religious rites for girls, except marriage rites, performed without sacred texts, 7, 114; 25, 42, 330, 330 n.; 29, 57, 183 sq., 298, 397; 30, 59, 62; while engaged in performing penances or rites securing success, one must avoid conversing with w., 7, 151; 14, 124, 305, 323; 25, 476; rule about sipping of water for w., 7, 199; the share of departed w. and maternal ancestors in the Sraddhas, 7, 238 sq.; Lakshmi resides in the body of a married w., and of an unmarried damsel, 7, 299; Lakshmi resides in virtuous w., 7, 300 sq.; become corrupt by neglect of family rites, 8, 41; even w. attain the supreme goal, 8, 85, 85 n., 255; seven females,’ giving birth to the universe, 8, 287, 287 n.; association with w. belongs to the quality of passion, 8, 324; among w. who are a source of happiness, the Apsaras are chief, 8, 347; the goddess Māheşvari, the chief of those who are followed by men full of desires,’ 8, 347; the altar represented as a w. embracing the man (fire), 12, 63; 26, 119 sq.; the offering-spoon is female, the dipping-spoon is male, 12, 71; w. eat apart from men, 12, 259; maidens worship Rudra Tryambaka to obtain husbands, 12, 441; rules of purification for w., and Sudras, 14, 21, 167; what has been handled by w. must be purified, 14, 22; Indra and the w., 14, 33, 61; belong to Soma, Gandharva, and Fire, before they belong to men, 14, 133; begging from w., 14, 157; 44, 50; are pure at the time of dailiance, 14, 170; are considered to have no business with the sacred texts, 14, 178; 25, 330; less severe penances for w., 14, 221, 223; an ascetic must not speak with w., 14, 282; are the devātā of the loving person, 15, 143; the creation of w., 15, 215; aged w. perform rites at the birth of a child, 19, 7; names of w., 25, 35, 76 sq.; 29, 183, 297; 30, 58, 283; are naturally wicked, 25, 69, 330; milk of w., forbidden food, 25, 171; no funeral libations for wicked w., 25, 184; mode of purification for w., 25, 193; punishment in future births of w., 25, 499; pursued by Rakshas, 26, 35; Gandharvas fond of w., 26, 53; 42, 34; auspicious or evil bodily marks of w., 29, 21, 165; 30, 42, 256 sq.; 42, 109, 260 sq.; 43, 81; happy young w. who are not widows
employed at weddings, 29, 32; perform a dance at the wedding, 29, 32; different rules as to salving for w., 29, 228; ceremonies to be performed by the w. of the house, 29, 247, 249; perform sacrifice to agricultural deities, 29, 336; a per- jurer will become a w. in a future birth, 33, 92; created for the sake of propagation, 33, 169; impure is the part of w. below the navel, 41, 32; female conceives again after birth, 41, 311; are fond of kusheṭra plant, 42, 6, 680; brings forth within a year, 44, 12; 'w.'s rites' (strikarmāṇi), charms pertaining to w., 42, 94-110, 275, 311, 371 sq., 479 sq., 496 sq.; w. of the waters, 42, 409, 521; Belief and Unbelief as two w., 44, 110 sq.; by the womb of w. Pragâpâti bore creatures, 44, 114; four w., a maiden, and four hundred female attendants given as sacrificial gift, 44, 402; unchaste, barren, and other w. sacrificed at the Purushamedha, 44, 413, 415; different sepulchral mound for men and w., 44, 435; w., the Sûdra, the dog, and the crow are untruth, sin, darkness, 44, 446; the Mahâvîra pot is a w., 44, 449; Agni and Arayman connected with w., 46, 371; w. are Brahman, and so are men, 48, 191; compared to a fire in which seed is offered, 48, 585;—when one who is about to study the Veda wishes to speak to a w. in her courses, he should speak to a Brâhmâna before and after speaking to her: this is auspicious for her offspring, 2, 34; w. in their courses are Apâpâtras, 2, 61 n.; purification for touching a w. in her courses, or a w. after confinement, 2, 253; 7, 94; 14, 30, 182; 25, 183; food of a w. who has no male relatives, of a w. in her courses, of an unchaste w., of a w. in childbed, or of men who are ruled by w., must not be eaten, 2, 266 sq.; 7, 163 sq.; 14, 69; 25, 161-3; punishment of menstruous w. who touches an Aryan, 7, 34; a w. is purified by her monthly discharge, 7, 97; 14, 24, 31-3, 132 sq., 233; 25, 188; a Snâtaka must not speak
to, nor approach a w. in her courses, 7, 228; 25, 135, 137; the look of a w. in her courses is contaminating at a Srâddha, 7, 250; 25, 119; rules for w. during their courses, 14, 32 sq.; 15, 218 sq.; 25, 179; 30, 199, 199 n., 268; sin of intercourse with menstruating w., 25, 466; the Dikshita's garment beaten by the priest, in case part of it may have been spun or woven by an unclean w., 26, 10; in the presence of a recently confined woman or one in her courses, Veda-study must be interrupted, 29, 81, 117, 141. See also Âtreyî.

(c) W. in Buddhism.

Bad conduct is the taint of w., 10 (i), 61; love of man towards w., to be destroyed by the Bhikkhu, 10 (i), 69; contempt for w.'s body, 10 (ii), 160; as mourners, at funerals, 11, xli; excluded from accompanying the funeral procession, 11, xlii; so long as no w. or girls belonging to their clans are detained among the Vaggians, by force or abduction, so long they will prosper, 11, 3 sq.;

'how are we to conduct ourselves, Lord, with regard to womankind?'

'Don't see them, Ananda.' 'But if we should see them, what are we to do?'

'Abstain from speech, Ananda.' 'But if they should speak to us, Lord, what are we to do?' Keep wide awake, Ananda,' 11, 91; the Bhikkhu abstains from the getting of any w. or girl, of bondmen or bondwomen, 11, 191; the W.-Treasure of King Sudassana, 11, 256 sq.; the ideal of a beautiful w. and a virtuous wife, 11, 256 sq.; a Bhikkhu must not lie down, nor take a seat in secret with a w., 13, 32, 42; a Bhikkhu must not preach the Dhamma, in more than five or six words, to a w. unless another man be present, 13, 32 sq.; a Bhikkhu must not journey with a w. even as far as the next village, 13, 47; female lay disciples of Buddha, 13, 109 sq.; 17, 216-25; delusions by w., one of the dangers in which interruption of Vassa is permitted, 13, 315 sq.; the longing of pregnant w., 17, 295; attempts to delude Buddha by w., 19, 38-46,
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53 sq.; 49 (i), 36–48; Buddha disgusted at the sight of the sleeping w., 19, 54–6; 49 (i), 56–9; cf. 13, 102 sq.; the wives of w., 19, 253–6; 35, 294–7, 297 n.; not to be saluted by Bhikkhus, 20, 195; a Bhikku should not look into the face of the w. who gives him food, 20, 291; Buddha is very reluctant to admit w. into the Order, and declares that that religion will not last long in which w. are allowed to enter into the homeless state, 20, 320–6; are capable of Arhatship, 20, 322; 35, 297 n.; if no w. had been admitted to the Order, Buddhism would have endured for a thousand years, 20, 325; 35, 185; Ananda caused the dead body of Buddha to be saluted by w. first, 20, 379; Ananda blamed for exerting himself for the admission of w. into the Order, 20, 380; there is no womankind in Buddha-fields, 21, 194, 197, 377, 417; w. as preachers, 21, 213–20, 336 sq., 336 n., 346, 348; ladies hear the Saddharmapundarika, 21, 248, 424; cannot occupy the ranks of Brahma, Indra, chief guardian of the four quarters, Kakravartin, Bodhisattva, 21, 252; cannot reach Buddhahip, but the daughter of Sāgara changes her sex to become a Buddha, 21, 252–4; a Bodhisattva's conduct towards w., 21, 263–6; capable of perfect enlightenment, 21, 316 sq., 319–24; 49 (ii), 199; merits acquired by young ladies who hear the law preached, 21, 328–35; a preacher of the law discerns by his smell whether a pregnant w. will bear a boy or a girl, &c., 21, 344; a w. who hears the Bhaisagyarāga chapter of the Saddharmapundarika will never be reborn again as w., but as a Bodhisattva in Sukhāvati, 21, 389 sq.; Gadgadasvara assumes the shape of a w. in order to preach the Lotus to w., 21, 401 sq.; w. who wish to have beautiful offspring adore Avalokiteśvara, 21, 409; conditions under which the Lotus of the True Law may be entrusted to w., 21, 432 sq.; ladies studying the Abhidhamma, 35, 24 sq.; mentioned before men in the phrase 'a w. or a man,' 35, 83, 83 n.; 36, 89, 127 sq. n., 175; 49 (ii), 123, 125, 129, 139; Khujjuttarā remembered her previous births, 35, 122; reveal secrets through infirmity, 35, 141; w. whose good actions bare fruit in this life, 35, 172; influence of Buddhism on w., 35, 297 n.; a married w. sins only in secret, 36, 82; rules of conduct towards w. for Bhikkhus, 36, 98, 98 n., 100; there are men who have become w., and w. who have become men, 36, 101; a w. without a husband despised, 36, 140; the life of w. is always darkness, 49 (i), 4; w. of the seraglio viewing a royal procession, 49 (i), 28–30; saints seduced by w., 49 (i), 38 sq.; despise their female nature, 49 (ii), 19; Strygārā, 'Frauenzimmer,' 49 (ii), 64 n. See also Bhikkhunīs.

(d) W. in Gaina Religion.

The world is greatly troubled by w. who are the causes of all sin, 22, 21, 48, 81; Mahāvīra renounced the female sex, 22, 80; on the conduct of Gaina monks with regard to w., 22, 393; 45, 5, 74–6; one of the twenty-two troubles (parisāha) to be vanquished by a Gaina monk, 45, 9, 11; empty houses i.e. in which there are no w., 45, 12 n.; do not desire (cā), those female demons, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. A houseless (monk) should not desire w., he should turn away from females, 45, 35; nothing in the world offers so many difficulties to the monk as w., he should therefore avoid their company altogether, 45, 186, 204; w. and water cause loss of sanctity to a Gaina monk, 45, 266; heretics, slaves of w., see no harm in intercourse with w., 45, 270; are a great temptation to monks, how they must be avoided, 45, 270–8; one man (w.) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust w., knowing that they are full of deceit, 45, 274; though acquainted with the Stri-
veda, men get into the power of w., 45, 274; seduced by their senses and by w., men are born again and again, 45, 318; men whom w. do not seduce value Moksha most, 45, 330. See also Gaina monks and nuns, and Gaina nuns.

e) W. IN ZOROASTRIANISM.

Impurity of, and rules regarding to, w. during their mensens, defilement by menstrual matter, 4, lxxviii sq., lxxxi, 65, 80, 185-9; 5, lx, 248, 251, 261, 265, 270 sq., 276-85, 304, 333, 340 sq. n.; 18, 191, 228, 447; 24, 111, 270, 296, 302-3, 332-4, 340, 353; 37, 45, 100-2, 162, 164, 187, 432, 446; 47, 168; w.'s diseases (abnormal issues) created by Angra-Mainyu, 4, 9; the earth wanting a good husbandman, is like a maiden without a husband, 4, 29; an object of contract, like cattle or fields, 4, 45 sq., 45 n.; a w. who has been delivered of a still-born child, 4, 62-5, 91 sq.; difference of rules of purification according to sex, 4, 110, 127; belong to the earth, 4, 144; law about seduction, 4, 178 sq.; atonement for intercourse with a w. during her sickness, 4, 206-8; may act as priests, as well as men, 4, 307-9, 307 n., 327; 5, 332 sq., 332 n.; 37, 95; the sacrifice of w. and children accepted, 4, 339; the fiend of menstruation (Gch), 5, 15 sq., 15 n., 283, 283 n.; menstruation and generation, 5, 60 sq.; carrying the corpse of a pregnant w., 5, 247, 247 n., 319, 319 n.; pollution of pregnant w. punishable, 5, 272; fire to be maintained in the dwelling of a pregnant w., 5, 316 sq.; not marrying a husband a sin worthy of death, 5, 322 sq.; honourable position of Mazdayasdnian w., 5, 367, 367 n.; virtuous w. protected by Spandarmad, 5, 373, 376 sq.; provisions made for wives and daughters of a deceased pater familias, 18, 183-90; law of inheritance and w., 18, 183-7, 195 sq.; 37, 486; fit and unit w. for adoption, 18, 190 sq.; Fravashis of holy w., of w. who have many sons, worshipped, 23, 224-8; 31, 197, 204, 209, 215, 219, 224, 273, 279; maids pray to Vayu for a husband, 23, 258, 258 n.; the holy w., well principled and obedient to her husband, 23, 318, 321; not to be witnesses, 24, 78, 78 n.; 37, 38, 58; virtues of a w., 24, 108; ceremonies performed both by men and w., 24, 263; sacred thread-girdle to be worn by w. and men (sic), 24, 268, 270; dangers to menstruation, 24, 277; dangers to pregnant w. to be avoided, 24, 277 sq.; sin of slander regarding w., 24, 305 sq.; the only Nyayi for w. is obedience to their husbands, 24, 320 sq.; all w. must have the Dvázdah-hómást celebrated, as an atonement for menstruation, 24, 330 sq., 330 n.; sin and punishment of w. committing adultery, 24, 331 sq.; garments fit for menstruous w., 24, 355; Haoma grants offspring to w., and husbands to the maidens, 31, 237; good men and w., whom Ahura knows, worshipped, 31, 253, 257, 268; the w. who have many sons worshipped, 31, 336, 385; stately w. of good parentage worshipped, 31, 340; holy w. summoned to the sacrifice, 31, 342; the house-mistress, and the holy woman forward in good thoughts, words, and deeds, 31, 386; law about property of w., 37, 18, 148; conflicts between childless w. and pregnant w., 37, 41; about well-taught w., 37, 45; about the care of a pregnant w., 37, 45; stealing w. (slaves), 37, 58 sq.; condemned for wizard's spells, 37, 65; sin of bartering w. for w., 37, 66; about a w. without a guardian, 37, 71; about theft by w., 37, 76; sin of giving weapons to w., 37, 78; a w. may marry one of two men condemned to death, 37, 78; fitness of w. for judgeship, if acquainted with the law, 37, 80; relation of sexes, 37, 109-12; damsel given by an idolator to a Mazday-worshipper, 37, 148; a w. who is reverent, 37, 485; heretics buying their w. as sheep, 47, 89.

f) W. IN CHINA.

One of Wâ's 'ten men' (ministers) was a w., 3, 128 n.; overseers of states shall find helping connexions for (deshitute) w., 3, 180; worship of female ancestors, 3, 323, 326,
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326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36; 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 165, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of the royal harem do not pare their nails nor pierce their ears, 39, 231; the male precedes, the female follows, 39, 335; to be gentle and obedient, 40, 243; the masculine is pure and moves, the feminine turbid and at rest, 40, 250.

(g) W. in ISLÂM.

Female infanticide of ancient Arabs, 6, x, 132 sq., 132 n.; position of w. amongst the Arabs, 6, xi; female infanticide forbidden by Mohammed, 6, lxxvi, 135, 256, 256 n.; 9, 4, 280, 322; degradation of w. in Islam, 6, lxxv sq.; 'believing w.' included in the promise of reward in future life, 6, lxxvi, 70, 70 n., 89, 183, 261; 9, 143 sq., 194, 233; your w. are your tilth, 6, 33; not to be approached during menstruation, 6, 33; two w. equal to one man as witnesses, 6, 45; property of w., 6, 71-5; 77; 'the chapter of w.' in the Qur’ân, 6, 71-96; men superior to w., 6, 77; law regarding w., 6, 90; Jewish and Christian w. allowed to Muslim, 6, 98; preference of sons to daughters, 9, 5, 174; those who cast imputations on chaste w. shall be cursed in this world and the next, 9, 76; persons by whom w. may be seen unveiled, 9, 76 sq., 147 sq.; to be chaste and modest, not display their ornaments, 9, 76 sq., 148; rules for social intercourse of w. past childbearing, 9, 81; privileges granted to Mohammed in the matter of w., 9, 146; damsels in paradise, 9, 170, 180, 220, 249, 261-3, 317; female offspring despised, 9, 212; absurdity of ascribing daughters to God, while men have sons, 9, 250, 252; law relating to w. who have fled from idolators to the Muslims, 9, 279 sq.; duties of Muslim w., 9, 280.

Womb: the great Brahman is the w., in which Krïsha casts his seed, 8, 107; earth, air, space, water, light, mind, and understanding, termed seven ws., 8, 260; performances for steadying the w., 42, 284, 467. See also Birth, Body (parts of), and Transmigration.

Wood, defiled, must not be used, 24, 353; w.-bricks of the fire-altar,
41, 155, 166; two kinds of w. (found on the ground, and cut by the axe), 41, 257. *See also Trees.*

**Words,** Om or a Mantra the first among, 8, 89, 209; indicate a class, a quality, an action, or a relation, 8, 103 n.; a man of many w., a Brähmana who merely reads much, 8, 171; first, verily, are w. produced, and the mind runs after them, 8, 262 sq.; are the characteristics of speech, 8, 348; Prāṇa is the beginning of all w., 8, 353; Saṅkara on the nature of w., 34, xxxvii, 204-11; the original (eternal) connexion of the w. with its sense, 34, 201; the world originates from the w., as is shown by perception and inference, 34, 201-11; connected with the species, not with the individual, 34, 202 sq.; whether sphora is the w. or not, 34, 204-6, 209 sq.; whether the letters are the w. or not, 34, 205-10; w. and thing are different, 34, 222; denote always something to be done, 48, 148 sq., 152; how a child learns w. and meanings, 48, 150 sq.; good w., *see* Morality (*c*), and Thought; holy w., *see* Prayers. *See also Speech.*

**Works,** or Actions.

(a) Good, useful, holy w.

(b) Knowledge or devotion, and w.

(c) Results of w., retribution.

(a) **Good, useful, holy w.**

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World, worlds.

(a) Views about this w. (cosmology) and worldly existence.
(b) Origin, dissolution, and renovation of the w.
(c) Two, three, and more worlds.

(a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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Page 18, col. 1, l. 20, read 'see (i)' for 'see (i)
   " 32, " 2, l. 15 from below, read 'Atar' for 'Atar'
   " 121, " 1, l. 29 sq., read 'see Holy persons. See also Castes'
   " 122, " 2, l. 5 from below, insert '20, 152, 452 n.;' before '44, 79'
   " 135, " 2, l. 11, after 'three), insert 'Morality (b)'
   " 138, " 1, l. 9, read '7, 135' for '17, 135'
   " 170, " 2, l. 27, read 'befools' for 'be fools'
   " 202, " 1, l. 10, read '(n)' for '(m)' 
   " 202, " 1, l. 11, read '(n)' for '(m)'
   " 216, " 2, l. 23 from below, read 'Frédün' for 'Frédün'
   " 233, " 1, l. 9, read 'Sakhá' for 'Sákha'
   " 249, " 2, l. 25, read 'Ātman' for 'Atman'
   " 258, " 2, l. 16, read 'Sacrifices (i)' for 'Sacrifices (k)'
   " 262, " 1, l. 7, read 'Hālingava' for 'Hālingava'
   " 268, " 1, l. 16 from below, put comma instead of semicolon after

   " 283, " 2, after l. 22 insert 'Hui ot Liang, King, contemporary of
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   " 342, " 1, l. 14, read 'Li-khū' for 'Li-khū'
   " 383, " 1, l. 19 from below, after 'See also' insert 'Bhikkhus (b),
   " 392, " 1, l. 29, add 'See also Nōdar'
   " 399, " 2, l. 13, read 'see Bhikkhus (e) for 'see Samgha'
   " 400, " 1, l. 20, add 'See also Naotara, Vītāspa, and Vistaura'
   " 408, " 2, l. 5, read 'Paṇītabhūmi' for 'Paṇītabhūmi'
   " 413, " 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
   " 442, " 1, l. 2 from below, read '172-4, 482 sq.' for '172-4; 482 sq.'
   " 515, " 1, l. 8, read 'inner' for 'sinner'
   " 539, " 2, l. 9, read 'Vasativari' for 'Vasativari'
   " 600, " 1, l. 19, read 'Uspāsnu' for 'Uspāsnu'
   " 634, " 1, l. 31, after 'Abstinence' insert 'Ascetics, Brahmakārins,'

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