THE

SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. I:

OXFORD

AT THE CLARENDON PRESS

1910

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

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

WITH A PREFACE BY
A. A. MACDONELL
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD

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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-Brāhmānic 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. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in
the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

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

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating 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 ‘Aûharmazd’ 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-Brahmanic 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.

V. Taoism, vols. 39, 40.

VI. Parsi Religion, vols. 4, 5, 18, 23, 24, 31, 37, 47.

VII. Islâm, vols. 6, 9.

LIST OF TRANSLATORS
OF THE SACRED BOOKS OF THE EAST

Bloomfield, Maurice, vol. 42.
Cowell, E. B., vol. 49 (i).
Darmesteter, James, vols. 4, 23.
Eggeling, Julius, vols. 12, 26, 41, 43, 44.
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Jacobi, Hermann, vols. 22, 45.
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Takakusu, J., vol. 49 (ii).
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.
n. d. = name of a deity.
n. p. = name of a person.
n. pl. = name of a place.
Phl. = Pahlavi.
Pr. = Prâkrit.

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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Agni, the God of Fire.

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(c) Myths of the hidden A.
(d) Names of A.
(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).
(f) Themiomorphic conception of A., and his relations to animals.
(g) His relation to the other gods in general.
(h) A. as related to individual other gods.
(i) A. and the solar deities (Aditya, Sūrya, Ushas, the Asvins).
(j) A. as destroyer of demons and all hostile powers.
(k) Excellent qualities and transcendent powers of A.
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(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 priest-hood.
(r) A. in his relation to the Sacrifice and the Sacrifices.
(s) Sacrifices to A.
(t) Prayers to A., and A. as related to prayers (and mete-).
(u) A. as connected with Veda and Ved-study.

(v) A. in his moral character.

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

(vii) A. as philosophical speculations.

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

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(f) Theomorphical 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, 310; 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, vrishan, 32, 144, 146; 46, 137, 142, 147, 167, 241, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been 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 Agniśayana, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of Prisri, 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, 344 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, 379 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, 263, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 305 sq.; the approacher of the gods, 43, 194; conveys the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 48, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 266, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 477 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; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 306; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying Vritra, 12, 408 sq., 418, 449 sq.; has by lighting gained wide space for the gods, 46, 19; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 61; 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, 211; A. is all the deities, since in A. one offers to all deities, 41, 44; 12, 162 sq., 168; 26, 12, 96, 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; 49, 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 Vinedevās, Indra, and Aryaman, 46, 371.

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

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daughter, 46, 74, 78; identified with Dvita, 46, 405 sq.; A. is the
Gandharvot, his Apsaras are the herbs, 30, 146 n.; 43, 231; joined with
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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 Súrya worshipped at the
Shodavín, 26, 404-6; A. and I. drink the pressed Soma, 46, 285,
291; brought the Soma-drink to Indra, 42, 116, 241; finds Indra
and stays with him, 12, 175 sq.; Dhátri shaved the head of A. and I.,
29, 185; I., Soma, and A., 26, 22; 42, 117, 122, 222; 44, 441; A.,
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Yama, and the God of Riches, 33, 217 sq.; see also under Indra;
Káma and A. invoked together, 42, 221 sq., 359, 592; A. is Ketá, 29,
348; invoked in company with the Maruts, 32, 53, 68 sq., 82, 94, 337,
339, 352-4, 369, 375, 385, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A.
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80; compared with the Maruts, 46, 139, 138, 341; the Maruts the
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Mitra, 46, 109, 112, 119, 240 sq.; and Mitra invoked together, 46,
387; A., Mitra, Varuúa, and the Maruts sing to A. a pleasant song,
46, 268; Súrya, A., and Pragápati, the deities of the Agnihotra, 29,
161, 161 n.; sacrifice to A. and Pragápati, 33, 376; restores Pragá-
pati who had become relaxed, 41, 151-4, 168; is the right arm of
Pragápati, 43, xx; is the progenitor of the deities, he is Pragá-
pati, 12, 386; Pragápati identified with A., 41, xxvii, 144, 148, 151,
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A. (fire-altar) is Pragápati, 43, 49,
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309, 313-15, 321-7, 341, 345-7, 349-52, 362; Prítibhír (Earth) with
A. invoked in danger, 29, 232; oblations to Earth and A., 29,
321; if Apána 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,
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55; Rudra and A., see (d) Names of A.;
Savítiri brought A. above the earth,
15, 238; raises his arms like Savítiri,
46, 115; like Savítiri he has sent his light
upward, 46, 340; is truthful
like Savítiri, 46, 88; is Savítiri, 41,
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gether, 42, 210; Skanda, son of A.,
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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,
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29, 17 n., 392; 30, 37; 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.,
494; 48, 598; A., S., and Vishnu
are made parts of the thunderbolt,
26, 108, 108 n.; oblations to A.
and Vishnu, at the Darapeya, 41, 113 sq., 116 n., 118; A. and S. invoked before 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 Sūrya, see (i) A. and the solar deities; Trita blows upon A., 46, 387; A. and Vṛshabha, 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 Varuṇa, 26, 383; 46, 307; Varuṇa, Soma, A., 42, 135; A. alone rules over gods like Varuṇa, 46, 175; Varuṇa, Mitra, A., 26, 285 sq.; 46, 236; through A., Varuṇa, Mitra, and Aryaman are glorious, 46, 148; Varuṇa identified with A., 43, 218 sq.; 46, 249; and the Vāsas, 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 Sūrya), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 263, 291; A. divided himself into A., Vāyu, and Aditya, 15, 75; 41, 284; A. and the earth, Vāyu and the air, Aditya (Sūrya, 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 Vīrāg, 43, 360; is Vīrāg, is the regions, is the vital air, 43, 70, 164 sq.; A. and Vishnu are the two halves of the sacrifice, 26, 12; offerings to A. and Vishnu, 15, 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 Vivasvakarman, 43, 189 sq., 204, 266-8, 266 n.; invoked with Vivasvakarman, 44, 202 sq.; A. (the funeral pyre) the guide to Yama's seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(i) A. AND THE SOLAR DEITIES (Aditya, Sūrya, Uṣhas, the Asvins).

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, Sūrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 353; 46, 49, 116, 167 sq., 193; see above A. Vaivānara (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, 43, 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, Sūrya, 44, 469 sq.; by means of A. and Aditya the sacrificer ascends to heaven, 44, 473; the eye of Sūrya, the eyeball of A., 26, 77; Sūrya, the eye of Mitra, Varuṇa, and A., 26, 343; 41, 458; A., Sūrya, the waters, and all
the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon
a king, 42, 116; A. and the man in
the sun are not equal, 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 matu-
rical 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, 363, 423; praised and
kindled in the evening and at
dawn, 46, 213, 307, 354; deity of the
eastern region, 26, 50; 41, 206,
291; 42, 192; 43, 3 sq. and n., 105,
199, 377; the Krāttikās (in the
east) and the month Kārttika sacred
to A., 7, 265; 12, 282 sq.
(7) A. AS DESTROYER OF DEMONS
AND ALL HOSTILE POWERS
A. is the repeller of the Rakshas,
12, 355 sq., 16, 157 sq., 365; 26, 99, 158,
187, 380 sq.; 41, 52, 371 sq. n.; 42, 64,
sq., 402; 44, 464, 497; 46, 19, 102,
346, 367 sq., 397; invoked as Raksha-
han, for protection against sorcerers,
demons, and evil, 42, 35 sq., 40, 64
sq., 77, 199, 408, 475; spells and
wicked men, 46, 32 sq., 96, 103;
109, 125, 138, 170, 181, 233, 271,
273, 277, 289, 326 sq., 331-4, 352,
372, 375, 383; has encompassed
the demons, 30, 212; invoked
against the demons harassing chil-
dren, 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,
413; 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-
queroor 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, 165-5, 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.
(8) EXCELLENT QUALITIES AND
TRANSCENDENT POWERS OF A.
A. is a sage, 12, 91; 44, 189, 192,
194; 46, 22 sq., 75, 103, &c.; is
skilful, thoughtful, 46, 269, 391; the
omniscient, 46, 303, 375; the great
seer, the best Rishi, 46, 114 sq., 118,
283; compared to a Rishi, 46, 57;
a singer, 46, 271; a good guide,
46, 317; is the 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., 43, 156, 177 sq., 256; the
gods made him the navel of immor-
tality, 46, 275; the mortals have
generated the immortal A., 46, 393;
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-
haustrable, 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; en-
dowed 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, 364,
372, 385, 418, 420; the young child,
7, 141, 142, 145, 164; is like a
beautiful youth, 46, 217; is ever-
young, a youthful sage, 43, 276;
AGNI called invoked 30, 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, 511; 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 sweeteness 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, 502.

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

The householder or lord of the house (grihapati), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; see also above A. Grijhapati (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, 153 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 (damūnas), 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 Śūryā, 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, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 38, 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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(a) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

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Agriculture.

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(b) Laws relating to a.
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Aharman, or Ahriman, the Evil Spirit (in Parsi religion).

(a) His existence, character, and doings.

(b) His relation to Aharmazd.

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

(d) How to defeat A.

(e) Myths and legends of A.

(a) His existence, character, and doings.

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(a) In Gālena religion.

(b) In Buddhism.

(c) In Brahmanism.
(a) In Gaina Religion.

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

(a) The supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(c) Worship of A.

The supreme God and Creator.

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Amoghadarśin, one of the sixteen virtuous men, 21, 4.

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Amrita, Sk., draught of immortality (cf. 'ambrosia'). See Immortality.

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See Ancestor Worship, Fathers, Fravashis, Souls, and Spirits.

Ancestor Worship.

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

(b) Sacrifices to ancestors in China.

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

(d) Chinese ancestral temples.

(e) A. w. in Parsi religion.

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Ancient One, the, see God.

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Andhaka, n. of a demon slain by Siva, 42, 620.

Andhakas, n. of a people, suffered destruction, 49 (i), 116.

Andhakavinda, n.pl., Mahâ Kassapa going from A. to Râgagâha, 13, 254; Buddha at A., 17, 87.

Andhakavîshni, Rathanemî is an A., 45, 118.

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Aûgas, n. of a people, Takman (fever) delivered over to them, 42, 2, 446, 449.

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Angels.

(a) In Mohammedanism.

(b) In Parsi religion.

(c) In Buddhism.

(a) In Mohammedanism.

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(c) IN BUDDHISM.

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Anger, let a man overcome a. by love, 10 (i), 58 sq.; Buddha preaches against lust and a., 19, 263-5; the Bhikshu must be free from a. and hate, 19, 299 sq. See also Passion, and Wrath.

Aṅghāri, n. of a Gandharva, guardian of Somā, 26, 72.


Aṅgir, Atharvan told the knowledge of Brahman to him, 15, 27.

Aṅgiras.

(a) A. in the singular, n. of a Rāshi, and a mythical being.
(b) A. in the plural, a family of priests or sorcerers.
(c) A. in the plural, a class of divine beings.

(a) A. IN THE SINGULAR, N. OF A RĀSHI, AND A MYTHICAL BEING.

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(a) History of a. s.; different views about them.
(b) Different kinds of a. s.
(c) The victim.
(d) The Vinya, 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 slaugh-
ter. 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 cats 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
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(a) Use of the term A., becoming an A.

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Âsava (Pali) or Árava (Sk.), the Asavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293–5; 20, 263, 263; n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of A., 11, 296–307; the Ginas have reached extinction of A., 13, 91; the five Bhikkhus were released from the A., 13, 102; a man becomes a Samava by the destruction of the A., 35, 251 sq.; twenty-five qualities preventing the destruction of the A., 36, 141–3. See Asravas.

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**Ascetics** (Sannyāsins, Bhikshus, Pārīvārākās, Munis, wandering mendicants).

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

(a) RULES FOR A.

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

(a) More or less personified.
(b) Worshipped as a divine being.
(c) Asha Vahista, one of the Ameshaspeantas.
(d) Worship of Asha Vahista.

(a) More or less personified.
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(c) Asha Vahista, one of the Ameshaspeantas.
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(d) WORSHIP OF ASHA VAHLITA.


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Ashastu, son of Maidhy-caungha, 23, 209.

Ashavahist, or Ashavahisto, or Ardavahist (Ardibahist, Ardibeheft), Ptl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-car (flower), 5, 104; smites Andar, 5, 128; protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n.; world in the guardianship of A., 37, 244; replies to Gês-aûrvan, 37, 393; the Airyaman of A., 37, 405; the original creature A., 37, 411 sq.; interferes to diminish slaughter of cattle, 47, xii, 109; Pátâkhsrûbô, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manö and A. descend with a stem of Hûm to cause the birth of Zaratûst, 47, xx9, 22-8; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164; gives Vîstâsp the Hûm to drink, 47, 70 sq.; prescribes the care of the sacred fire, 47, 161, 161 n.;—worshipped, 5, 139, 401, 405; meat-offering to A., 5, 336; protector of fire, how to be propitiated, 5, 359, 372 sq., 375; ceremonial of A., 37, 184; invoked, 37, 296. See Asha(e), d.

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Aśuras or Demons.

(a) Their nature, character, and abodes.

(b) Stories about the A.

(c) Gods and A.

(d) Worship of A.

(a) Their nature, character, and abodes.

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(a) A. as the supreme GOD AND CREATOR.

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(a) The B. (neuter) in the sense of holy word or priesthood.

(b) Nature and qualities of the B. (neut.) as the divine principle.

c) Names, forms, and symbols under which the B. (neuter) is meditated upon.

d) Knowledge of the B. (neuter).

e) The higher and the lower B.

(f) Passages in which B. may be either masc., or neuter.

(g) The god B. (masc.), also called Śahampati, Śvayambhū, Hirayagarbha.

(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, 280; 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, lxi; as the sacerdotium or sacred writ, is the truth, 26, 272; Tathāgata is the B., 26, 344; the Brahmadeya or discussion on the B. at the end of a Sattra, 26, 452 sq. and n.; B. which is long-lived through the Brahmānas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; Pragāpatī is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmākārin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkbhisa is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rishis 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 Brahmākārin 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 (e); 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. (NEUTER) AS THE DIVINE PRINCIPLE.

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conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; this is the immortal, the fearless, this is B., 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149–51; 8, 153; 15, 68, 302, 324; 34, xiv, 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 35, 156 sq., 160, 168; 48, 23, 81, 84, 103–5, 111–13, 115, 126, 131 sq., 143, 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201–4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 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, 533, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26–9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621–5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172; 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, 522 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 Sva-yam-bhū, self-existent, 15, 120, 188, 227; 48, 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 (Māyā, Avidyā), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sāṅkara impersonal, with Rāmānuja 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, lxxiii, lxxiv, 306 sq.; 38, 154–75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., cxx sq.; 38, 101, 133–83; later definitions of B., e.g. as sakkit-ānanda, 34, xcii; etymology of the word, 34, 14; 48, 158; B., which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . The existence of B. is known on the ground of its being the Self of every one. . . And this Self (of whose existence all are conscious) is B., 34, 14; is all-knowing, 34, 19–22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130–2; is different from
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(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

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(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 perceivable. 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, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-86, 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., 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, 137, 180, 344; is Heaven and Earth, 48, 191; all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them, 48, 717.

(e) The B. (Neut.) and the World.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 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, 351-408, 413-79, 532-40, 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 from that which the origin, subsistence, and dissolution of this world proceed, 8, 180, 192; 34, xxvii, 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 which, when born, they live, that into which they enter at their death, try to know that. That is B., 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xcv 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., xcv, 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., 413 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 (Pra-
dhāna, Prakṛiti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 514; 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, I, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Atman or Self is one with the B., I, 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., I, 81; 34, xik, xxx sq., lvii sq., xvii-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353; 393; 459, 559, 561; thou art that (tat tvam asī), I, 101-9; 34, xxxii, 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, 500, 564, 659, 759; colloquy of the departed and B., I, 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 sq., 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 (ātman) 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, lxxi sq., 180, 273; 38, 141-9, 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 soul is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-9, 607-11; the soul has its Self in B., 48, 133 sq., 141; B. soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,
353; 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, 565 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., 1, 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, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by 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 Brāhmaṇa 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 Brahmākārin, 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 exit. 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, 301; 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 B., 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 Brahmānirvāna.

(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, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, Ixv-lxxxv, 25, 31, 91, 105-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 490; 48, 26, 82 sq., 99 sq., 135 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 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., 1, 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, 209sq., 211, 233 sq., 392, 681, 686; discussion on B. between Bâlaki and Agátsaautra, 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 Brâhmana, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brâhmana-vidyâ, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brâhmaârîn, 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; Krishnâ declared to Arjuna the Supreme B., the seat of the B., 8, 233 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; Ganaka turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; 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 Gaudharvas; as in light and shade, in the world of Brahmâ, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brahmâ, 15, 27 sq.; only pious Brâhmânas worthy of receiving the science of B., 15, 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, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brâhmânic 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 Gâñâkânda, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 118, 157, 159, 324; 38, 8, 162 sq., 378, 393; on the qualification of gods for brahma-vidyâ or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; Sûdras not qualified for brahma-vidyâ, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xi, 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, 161-72, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 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, 353-65, 372-5, 419; 48, 5, 7; conditions for engag-
ing in the inquiry into B., 34, 12; 48, 10 sq., 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, 38, 157; is not appre- 
hended because it is unevolved, 38, 171; in the state of perfect concilia- 
tion 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. be- 
longs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, 11x; in- 
quiry 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 knowl- edge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Ne-
sience not terminated by cognizing B. as the Universal Self, 48, 145-7; medita- 
tion on non-dual B. enjoined by all Vedânta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is for- bidden 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; Brahmānas discourse on the supreme B., 49 (i), 127. See also Knowledge, and Medi- tation.

(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, 137 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; 
the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, 9x 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 Māyā, 34, xxv; lower B. called Iṣvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distin- guished by Upanishads, nor by Bādarāyana, nor by Rāmānuja, 34, xxxi, c, cxiii, 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, lxxxi, xc sq.; 38, 380-402; 48, 748-52; Sāṅkara's distinction be- 
tween 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; re- 
sults of meditations on the qualified 
B., 38, 161 sq., 185, 402-4; 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 
it's 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; Pra- 
kriti denotes B. in its causal phase 
when names and forms are not yet 
distinguished, 48, 399; used in a 
double sense, 48, 533 sq.; differenti- 
ation 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, accord- 
ing 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.; 30, 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 Prānas, 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 muhfûra 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. (masculine), also called SAHAMPATI, SVAYAMBHU, or HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 48, xvii; 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 (Katurmuha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugitā, 8, 219; B. Svayanbhū, 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 (Prāgāpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; ‘B. is my witness,’ 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 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 Inda,’ 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 313, 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), 8; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahāmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparāya 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, livi, lix, xiv, 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 only one, 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; Nârayana 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 Hirâvyagarbha, Sahampusi, and Svayambhû; B.’s heaven, world of B., see Brahma-world.

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

Brâhma (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 menes, 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 Srâddha, 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, 84, 93, 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uncutable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 253-70, 274-6; 14, 135-9; 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 Sâdânâra, 12, 104 n., 105 sq.; 'The B. (priests) are the guardians of this sacrifice,' for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 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; prâñâta, 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; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 137, 162, 201, 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 Sautrâmanî is a B.'s sacrifice, 44, 260; a B. hute-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. Reverenced as Holy and Divine Beings.

Do not speak evil of the B., 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; a B. who has studied the Vedas and a he-goat evidence 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 Aûgîtâ told to Krîshna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Brihaspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 509 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, profound even in jest, that is declared to be the highest law, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapās, &c., the manes of B., 25, 112; not to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaiśvadeva sacrifice, 29, 85; worshipped at the Tarpāṇa, 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; Rāvaṇa 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 injures a B., whose kin are the gods, does not reach Heaven by the road of the Fathers, 42, 170; descendents of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.; all beings, indeed, pass into the B., and from the B. they are again produced, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

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

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Śiṣṭa, 2, 215-18; 14, 38-40; 25, 509; Lakṣmi resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; see also Veda (c); knowledge of;—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lviii, 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 abandonding 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. exalt 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 Sādīras, 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 aims, 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.: Brāhmaṇical 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 Ārvamedha, 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 Brāhma-

hātyā—; are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 38, 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 un-truth, permitted for the sake of a B., 14, 83; 25, 273; 33, 503; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmaṇical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are Śīṣhas, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. and Kings or Nobles (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.,
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, 399 n.; 7, 68; 14, 93 sq.; 25, 358; 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 Vrishalas, 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 Anaka 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 ceremonial 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, 54, XXXV, 116-18; are not qualified for the rāgāsūya-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, 41, 114; king can oppress B., but fares the worse for it, 41, 286. See also Caste (b).
union with Brahman, 11, 171-85; various B. teach various paths, such as the Addhāriya B., the Tittirīya B., the Kaṇḍokā B., the Kaṇḍava B., the Brahmakāriya B., 11, 171, 171 n.; how they receive the Vedas, 11, 172 sq.; B. and laymen (brahmama-gahapati), 11, 258 n., 261; behave badly at dinners given to them, 18, 152; the Lokāyatā system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gainas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahāvira, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahat, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50-6; a true monk who is exempt from all Karman is a true B., 45, 138-41; called ‘holy cats’ by Ārādaka, 49, 417; B. and Samanās, see Holy persons, Castes, Priests, and Srotriyas.

Brahmana (neuter), title of texts, ‘sayings of Brahman,’ applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., I, lxvi sq.; B. and Āraṇyakas, both liturgical, I, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxi-xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhīta to be studied, 25, 144; Gṛhīya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an obligation, 48, 240; B., Mantras, and arthavādas, 48, 330; see also Aitareya-B., Kaushitaki-B., Pañcakāsita-B., and Sapatpatha-B.

Brahmāradharmikasutta, t.c., 10 (ii), 47-52.

Brahmāragītā, title of a chapter of the Anugītā, 8, 256 n., 310 n.

Brahmāṇanda-vallī, the second Adhyāya of the Tāttvirīyaka-Upanishad, 15, xxvii sq.

Brahmānaspati, 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.

Brahman-egg, created, 48, 127, 334, 731.

Brahma-nirvāṇa, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.

Brahmanism, germs of Buddhism and Gainism in it, 22, xxxii.

Brahman-slaying, see Brahman-hatyā, and Brahmana (d).

Brahmapura, city of Brahman, 34, 178. See Brahman (e).

Brahmarśi, worshipped, 29, 141.

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

Brahmasattrā, see Veda (c).

Brahma Sikhi, n. of a Brahmacāyaika god, 21, 5.

Brahmasūkta, in the Samhitapani- shad of the Atharvavas, 38, 62; 48, 191.

Brahma-sūtras, ‘texts about Brahman,’ not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; see Vedānta-sūtras.

Brahmasvaranādabhinandita, n. of the 42nd Tathāgata, 49 (ii), 6.

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

Brahmavarṣa, Sk., t.t., 1, 29 n.

Brahma-veda = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xlvi, lix, lxii-xlvi.

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

Brahmavidyābhaṭaraṇa, on Buddhist sects, 34, 401 n., 404 sq. n.

Brahma-vihāras, see Meditations.

Brahma-world (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is
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 (brahmakarya), 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 Pra^gapati, 1, 142; having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman, 1, 143; obtained by him who performs the duties of studentship, 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 Snàtaka will never fall from it, 2, 226; obtained through the Brâhma 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 Brâhma 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 Brâhmavas and Kshatriyas, 8, 255; Mâta nga, the Kândala, 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 Iddhî 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 Brâhma who follows the rules of the law, 14, 224; by teaching the rule of Prâgapati one becomes exalted in it, 14, 332; Brahman (neut.) seen in it, as in light and shade, 15, 22; worlds of Prâgapati woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on Om, 15, 282; 34, 174; he is led up to the B. by the Sàman, 15, 282; 34, 173; 48, 311 sq.; Hiranyagarbha dwells in the B.; 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanis^thas and Abhàsvaras in the B., 21, 340, 346; a pious Brâhma goes to the highest dwelling-place, 25, 92, 92 n.; is the small other, 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; Arahatsipship 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.

Brahmayagà, see Veda (c).

Brahmisundari, n.p., at the head of the nuns in Rishabhà’s time, 22, 284.

Brahmi-upanishad, not a title of the Kena-upanishad, 1, lxxxiii, 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 Sràddha 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.
Brahmopāsana, t.t., meditation on Brahman, and praṭikopāsana, I, 201. See Brahman (c, b).

Brahmo Samāj, 1, kiv.

Brahma, Breath (Sk. prāṇa).

(a) Regulation of breathing.

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

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

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

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125–7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 315–18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 30, 115, 243; stopping of the b. removes all sin, 1, 181–3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 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, lxxvii, lxxviii, 172 sq. n.; 25, 137; the Pañkudāna 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 (pragñātman), 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, 308 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211–14; 48, 630 sq.; called Ama, 1, 76; 15, 82; the subtler 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, 163; 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, 315; 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 Ukthya 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, 48, 33, 66, 333, why b. is warm, 43, 135; the immortal 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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(b) Worship of B.

(a) B. in MYTHOLOGY.

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(b) Appearance of a B. in the world.

(c) Life of Gotama B. Sakyamuni.

(d) Bodily and mental characteristics of a B.

(e) Transcendent knowledge and miraculous powers of a B.

(f) Gotama B. as a preacher and teacher.

(g) The Dharma or Doctrine of B.

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(d) Bodily and mental characteristics of a B.

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(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

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

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(g) THE DHAMMA OR DOCTRINE OF B.

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(b) B. AND HIS ORDER.

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(i) DEIFICATION AND WORSHIP OF B.

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(f) PLURALITY OF BUDDHAS.

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(b) His works and teachings.

(a) His life and personality.

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(a) Sacredness of the C. and its Products.

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Cow-dung; see Cow (a).

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Creation.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islam.

(d) In Confucianism and Taoism.

(1) In Indian Religions and Philosophies.

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(b) In India.
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(a) In Iran.

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(a) In China.

(b) In India.

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(a) In India.

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(a) The F. in Mythology.

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(c) Worship of F.

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Feridûn = Thraëtâona, q. v.

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day Khurđâd of the month
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Fiend, see Mâra.

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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
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117 sq.; 38, 22 sq.; red the colour of
f., 1, 95, 96; its subtlest portion
becomes speech, 1, 96-8; breath is
merged in f., at death, 1, 101, 108;
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the death of the body, 1, 101, 108;
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1, 118, 104; worldly uses of the f.,
4, 115-19; first production of f., 5,
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through the six substances, 5, 159;
Aharman mixed darkness and smoke
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Diffuser’ in men and animals, 5,
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heaven, 5, 185; 42, 54, 191 sq.,
571; 43, 184; the nature of wisdom
is just like f., 5, 394; ordeal by f.,
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7, 59; 8, 113; 11, 260, 260 n.; 34, 89,
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244 sq.; 36, 97; 43, 287, 290-4; the
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in the right ear of a goat, in the
right hand of a Brâhmana, in water,
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water, 14, 162, 162 n.; the seven
tongues or flames of the f., 15, 31;
33, 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 auras, 15,
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set in the ocean, 15, 265; the
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(b) The god F.

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(c) Purity, Respectively Defilement, of F.

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lxI, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 239, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 87, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 53 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 97, 160; the cleaner delights the f., 4, 133; trembles in front of boiling water, 4, 283, 285 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, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-Worship in India: The Sacred F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq.; 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 Brahmanärin, 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; worshiped by Brähmānas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryagnikarava, 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.; Brähmaṇas who keep no sacred f. are like Śūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brähmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvavas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 529, 631; Kāśyapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brähmaṇa, 25, 114; stealing a sacred f., 29, 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
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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., 29, 270-2, 276 sq.; 30, 14 sq., 201-3; Agniprārayana, 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, 20, 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, 38, 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 Arawis of Ayavatha 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 by 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.

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(a) F. in mythology and philosophy.
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(a) In China.

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(b) In Brahmanism.
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(a) In ZoroASTRIANISM.

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Ghee (ghrita), or clarified butter, is the sap of heaven and earth, of the universe, 12, 372 sq.; 41, 333, 390; is a purifier, 26, 8; belongs to the gods, 26, 14; is a thunderbolt, 26, 106, 169 sq.; is consecration water, 41, 79; is seed, 41, 211 sq.; offered on the fire-altar, 43, 182 sq.; is sacred to Agni, 43, 189; is fiery mettle, 44, 274, 296, 312, 410 sq.; is the resource of the gods, 44, 296, 410.

Ghora, a work of the Athavâns, 44, 366 n.

Ghora, see Kanva.

Ghora Ângirasa, communicates his view of the sacrifice to Krishna, the son of Devaki, 1, 52.

Ghosel, see Purification.

Ghoshamati, son of a former Buddha, 21, 15.

Ghosts, 'a carriage full of ghosts,' an impossible thing, 16, 140, 142 n. See also Pretas, Spirits, and Superhuman beings.

Ghouts, see Demons.

Ghitrâkaurika, n. of a teacher, 15, 119, 186.

Ghîvâlî, a nymph, 43, 107; 49 (i), 39.

Giantses, see Superhuman beings.

Gîbî, idols of ancient Arabs, 6, 79.

Gideon and Saul confused, 6, 38 sq., 38 n.

Gifts, rules about making and accepting g., 2, 65 sq., 203 sq., 265 sq.; 7, 87; 14, 68, 70 sq.; 25, lxviii, 153 sq., 158 sq., 167 sq., 592; 27, 78, 84-6, 89, 423; 28, 76 sq.; 38, 220 sq.; making of g. purifies a sinner, 2, 70; 25, 188, 477; making of g. accompanied by a water-libation, 2, 122, 203; 13, 143; 14, 277 n.; 17, 250 sq., 251 n.; 19, 231; meritoriousness of g. to learned Brâhmanas, 2, 163; 7, 21 sq.; 10 (ii), 50 sq.; 14, 134-9, 240; 25, 93; 99-102, 133, 229 sq., 430 sq., 434 sq.; giving g., a penance, 2, 275, 277, 279, 285 sq.; 4, 172-5; 6, 28, 110 sq., 188; 9, 271; 14, 109, 113 sq., 116, 118, 125, 134 sq., 137, 222, 295, 302, 305 sq., 311 sq., 328, 330 sq.; 29, 445 sq., 454, 456-9, 477; 29, 120; g. of honour, made by a king to his chief minister, 3, 191, 267, 267 n.; g. to a woman from her male relatives, 7, 69; 25, 374; illicit g., 2, 292, 292 n.; 7, 136, 136 n., 187-9; 14, 115, 130, 239, 310, 317; 25, 109, 142 sq., 167 sq., 424-6, 435, 438, 444, 481; g. for purposes of sacrifices must
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sand cows, 25, 110; a hermit not to receive g., 25, 200; once only does a man say, ‘I will give,’ 27, 335; 38, 171; offered to the Dikṣita, 26, 45; for the dead, 27, 34; 28, 140 sq., 144-7, 156 sq., 161, 194 sq.; about g. of introduction, 27, 119; g. of condolence, mourning g., 27, 134, 136 sq., 154 sq., 155 n., 183, 356; 28, 69 sq.; interchange of g. between ruler and ministers, 28, 21-3, 69 sq.; given to Brāhmaṇas at a wedding, 29, 38 sq.; made at the end of ceremonies, 29, 57; distribution of g. to be avoided for some days after the funeral, 29, 244 sq.; what is given away at a Śraddha brings prosperity, 29, 254; prayers recited when receiving g., 29, 367 sq.; one about to give alms must not be arrested, 33, 19; deeds of g., 33, 305 sq.; great meritoriousness of g. of land, 33, 306; inalienable g., 33, 314; duty of king to bestow g. on Brāhmaṇas, 33, 347; invalid g., 33, 354; Buddhhas do neither accept nor refuse g., 35, 145; to be given to the Order rather than to the Buddha, 36, 51-5; a Samaṇa purifies g. made to him, 36, 82-4; why do Bhikkhus trouble about g.? 36, 92-6; the meritoriousness of g. illustrated by the story of Vessantara, 36, 114-32; ten g. that are disapproved, 36, 120 sq.; a Bhikkhu should always share g. he has received with others, 36, 292; law about righteous g., 37, 68, 166 sq., 441; g. of the righteous, 37, 72; g. to righteous teachers, 37, 95 sq.; damaged g., 37, 137; the soul desires giving of g., 37, 193; righteous g. at the season-festivals, 37, 483; sacrifices, g. and austerities are purifying, 48, 700. See also Charity, Priests (fees), Teacher (fees).

Gigg/akī/a, ‘Vulture’s Peak,’ n. of a mountain, 10 (ii), 80.

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

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

Gim, see Yima.

Gina, title used by Buddhists and Gainas, 22, xix sq.; title of Ma-
hâvira, 22, 201; or Tirthakara, 34, 429; 'there is now no G., but there is a highly esteemed guide to show the way,' 45, 45; the arguments of Buddha,G.,and others contradictory, 48, 425, 426; teaching of G. to be rejected by the Vedântins, 48, 531. 

See also Buddha (a), and Ginas.

Gînakalpika, a, who wears no clothes, 22, 57 n.

Gînas, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217-85; adoration of twenty-four G., 45, 159, 163. See also Buddha (j), Saints, and Tirthakaras.

Gînas, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allâh, 6, xiii; Mohammed an apostle both for men and g., 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by g., 6, xxi; Mohammed's vision of g. crowding around him, 6, xxx; Muslim belief in the g., 6, lxix sq.; those who made the g. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with g. and men, 6, 160, 218; 9, 136; mankind and g. together could not produce the like of the Qur'ân, 9, 10; Ibîs was of the g., 9, 20; Mohammed said to be possessed by a g., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in g., 9, 155; misbelievers among g. and men, 9, 226; listened to the Qur'ân, 9, 228; g. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by g., 9, 305 n.

Gîribbaga, in Magadha, 10 (ii), 67.

Gîrirâgaghosha, the 12th Tathâgata, 49 (ii), 6.

Gîrirâgaghoshêvara, the 49th Tathâgata, 49 (ii), 6.

Gîrlâ, see Woman.

Gîrnâr, mount, on its summit Arish-\text{-}tâmeni reached Kevala, and died, 22, 277, 279; Mount G. or Raiva-\text{-}taka, sacred to Gainas and Hindus, 45, 115 n.

Gîshnu, a god, a name of the great self, 8, 219, 332.
22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339.

Gnātrī Shānda, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

Goat, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragrāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmaṇa, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; cats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 267, 370.

See also Agā, and Animals (e, g).

Goābak-ābū, maiden mother of the apostle Sōhāns, 47, 115, 115 n.

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


Goblins (piṣāḍilīkās) reside in hollow trees, 13, 318; g. or Bhūtas, see Bhūtas, Demons, Piṣākas, Rākshasas, and Superhuman beings.

God.

(a) G. or Allah in the Qur'ān.

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

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

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginnas, 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 begetst not and is not begotten! Nor is there like unto Him any one!' 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 53, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 277, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 226 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respite men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.
GOD

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the unbeliever, 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., 113 sq., 148 sq., 252, 241, 287; it is not G. who wrongs the unbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; unbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 194 sq., 122 sq., &c.; the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 21 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq., 161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; sends down of His grace on whomsoever of His servants He will, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; whatsoever good ye do, verify, 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, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 216; 9, 65 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; who so 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 befal us save what G. has written down for us, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; He it is who made for you the night, that ye might rest therein, and the day to see therein; verify, in that are signs unto a people who can hear, 6, 200; is the best of judges, 6, 204; there is no boast that walks,
knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except if G. please, 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. See also Alläh.

(b) G. (HEAVEN, THIEN, TI) in CHINESE SACRED BOOKS.

Chinese words for G., 3, xxii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of TI' or the 'G. given position,' 16, 223, 223 n. — dynasties 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, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 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 bright 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, 163, 302, 321, 343, 313 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; 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 tranquillity, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thân-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,
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, 8, 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 Hsian 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, 338 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 Táoist 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 (d) G. (Iśvara, 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, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 34, 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, 74; 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,
106; 48, 352; 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 Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 49 (I), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434-49; 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-garbeta, &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, 360; 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, 44; 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, whirling, 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; Buddhism antagonist to the belief in G., 11, 142; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragāpati), and the Highest Self, 15, xxxii sq.; the personality of G. in the Svetāvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38, 34, xxvii, xxxi, 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 Brahman-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 (sāṃsāra) 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, 393; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, r-13; manifests itself in a fourfold form, 34, xxxi; as a retributor and dispenser, 34, xxxvi; 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, xxviii sq., xxiv sq.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 345-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 45 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 Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 113, 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 Vaiśvânara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary 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 thannature 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 Parānya, 34, 358; His essential goodness affirmed by Śruti and Smrti, 34, 358; the Lord Paupati, 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 effected things, 38, 417 sq.; is all-knowing, 42, 88, 359; 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; Nārāyana, 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 naye of the Universe, He is Agni and Viṣṇu, 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 origination, 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, Iś, Īvara, Ka, Krishṇa, Nārāyana, Person (Purusha), Pragāpati, and Self (highest).

Godāna, Godānakarman, see Hair.

Godāsa, founder of the G. Gana, 22, 288.

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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; Agnivhâttas, the manes of the g., 25, 111 sq.; Vaimânika 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 Prâgâpati, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 232, 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, Viêvedevas, and Maruts, 34, 202 n.; among the pâñkâganâb, 34, 202; 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

Goddhavâri, n. of a river, 10 (ii), 184.

Gods.

(a) Names, classes, and numbers of Hindu g.

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 252-5; 29, 120-2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 40, 186-92; sacrifices to g., like Kumâra, who formerly were men, 2, 49, 40 n., 263 n.; the eight Lokapâlas 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 threefold (of the three Gunas), 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 Ganas, the lord of the g., the goddess of
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* (j, 4).

(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 Brahmakārins, 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 Brahmā, 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 theology, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the uk-kbisha, 42, 229; the birth of the g. is the year, 43, 144; the Brahmā (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; 43, 220, 236, 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; 32, 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, 355; 48, 328–30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from deceptitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no lacking 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 diversities, 48, 335–7;—Vāyu, the eater, and his food, viz. Agni, Āditya, 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, 362, 380; 26, 32; 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, 312, 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, 140; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 13; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 48, 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 worships 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, 260; 43, 97, 103, 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, 309; 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 metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vayu, 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, 56 sq.; seven worlds of the g., 43, 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 gluts, 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 menas, 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.; Vyása 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: 48, 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, Rishi, 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 t., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 156; all the g. follow the Brahmarśin (the sun), 42, 214 sq.; men do (at sacrifices) what the did, 43, 83 sq.; a Brāhmaṇa descended from a Rishi represents all g., 44, 195 sq.; followed the laws of Rīta, 46, 54, 64.

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

Pragāpāti brooded over the three g., Agni, Vāyu, Āditya, and squeezed out the three Vedas, 1, 70; instructed by Pragāpāti, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g. men, and Asuras, the threefold descendants of Pragāpāti, 15, 189: 41, 194 sq.; 43, 220; created by Pragāpāti, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; hail Pragāpāti by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragāpāti creates, 43, 32; Pragāpāti and the g. converse like father and sons, 43, 59 sq.; Pragāpāti bestows shares and lordship on the g., 43, 67-70; offer Pragāpāti up in sacrifice, 43, 304 sq.; afraid of Pragāpāti, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragāpāti, 44, 277 sq.; Pragāpāti assigned the sacrifices to the g., 44, 295 sq.; Pragāpāti desired to gain the world of the g. and that of men, 44, 306; by the Asvamedha the g. restored the eye of Pragāpāti, 44, 328; the horse of the Asvamedha belongs to all g., not only to Pragāpāti, 44, 336; behind Pragāpāti are all the g., 44, 393; the g. perish and are created again by Pragāpāti, by means of the Vedas, 48, 331 sq.;—

Indra is above the other g., 1, 151, 327; 8, 83; Agni, Vāyu, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vāyu, and Death run away, 15, 21; Agni, Indra, and Sūrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 397 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotri, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g. to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; see also Agni (c, g)—the three g., Brahman, Vishnu, and Siva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kāla, 7, 79; Lakṣmīni in g., 7, 299; even those who worship other g. with faith, worship only Krisna, 8, 84; 48, 411; Krishna the source of g. and sages, 8, 86; do not understand Krisna, 8, 86 sq.; all g. seen within Krisna, 8, 92-4; are desiring to see the divine form of Krisna, 8, 99; Vishnu is the ruler of g., demons, and Nāgas, &c., 8, 347; of all g., Dānavas, Bhūtas, &c., Isvara is the lord, 8, 354; Daksha, the father of the g. who are born from
the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Prâgapâti, Hirâyagarbha, Vishnu, Nârâyana, 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, 183; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vâyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17; Ahâvanya 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 Arvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43. (g) MYTHS AND LEGENDS OF HINDU G.

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(b) WORSHIP OF G. IN INDIA.

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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, 458 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 Brāhmans, 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.; 29, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmaṇas, and g., 14, 323; Ka purifies by a certain rite Sahasraśka, 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), 29, 79-82; 29, 166; ordain the consumption of meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248; 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 immaculated for them, 26, 203; food given to Brāhmaṇas, reaches the g., 29, 16; Yama and all g. contained in the Ashakā, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragāpati, Vīve Devās, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpana, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 355; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanaya given in charge of the g., 29, 410; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrificers 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, 215; the judge worshps the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brāhmaṇa, 36, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmaṇas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmanas, 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; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; Prīshhīya and Abhiplava are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; may the g. protect me through the g., 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the Arvamedha, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the Udgātri called 'friend of the g.,' 44, 388; all the g. made guardians of the Pravargya sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. See also Debts (the three), Idols, and Sacrifices (e).

(i) Hindu g. in philosophy.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or Prāzas 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., 394; 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, 354; 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, xxxii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; Pṛāṇa 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, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xciv, 317 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; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship Pṛāṇa, 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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122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4–6, 13, 344 sq., 347–56; how they felt about Buddha’s death, 11, 88–90, 119–21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153–5; 19, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160–71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165–7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32–4, 39, 49, 54, 56–8, 68 sq., 88, 144, 152–5; 21, 55, 85, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 168, 173; scatter scents and flowers and raise heavenly music at Buddha’s funeral, 19, 323; pay homage to the newborn Buddha, 19, 361–4; 49 (i), 7; Indra, Brahma Sahampati with all the other g. swear garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162–71, 183 sq., 308; Indras, Brahmas, and Brahmakāyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmagām had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162–5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 55 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brahmāna is he who has risen above all bondage both to men and to g., 10 (i), 93 sq.; do not know the path of the Arhat, 10 (i), 93; (ii), 115; world of g., Māras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq.; 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vāsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tīdana, Tāvatimsa) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Inda, the husband of Sugā, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35; 107, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Aākamandā, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brāhmaṇas and Samaṇas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248–50; 49 (i), 180; the higher g. are opāpātika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nīkāya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 13, 126; 35, 242; they
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(k) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by Gainas and Buddhists, 22, xxi; a Gaina should not trust in the delusive power of the g., 22, 77; a Gaina should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; Mahāvīra's existence among the g., 22, 190, 218 sq.; the four orders of g., Bhavanapatis, Vyanitaras, Gyotishkas, and Vimānavāsins, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of Mahāvīra, 22,
191 sq., 251 sq., 256, 265; the name Venerable Ascetic Mahávira was given by the g., 22, 193, 256; Mahávira's parents, after living as ascetics, were born as g., 22, 193, 256; the Kundaladharas, the Lau-kántika and Maharddhika g., 22, 193; miracles performed by the g. when Mahávira retired from the world, and reached the highest knowledge, 22, 195–202; orders and numbers of g., 22, 222 sq.; 45, 183, 183 n.;—disputes occurring in the assemblies of g. men, and Asuras, 22, 268; sages who though no g. have obtained the powers of g., 22, 268; state of the g., one of the happy existences, 22, 268 n.; saints born among the g. in their former existence, 22, 271, 281; 45, 35; the body of monks who fast longer than four days is inhabited by a deity, 22, 300 n.; Mahávira surrounded by g. and goddesses, 22, 311; the pious monk will be honoured by g., Gandharvas, and men, 45, 8; pious monks reborn as g. of great power and small imperfections, 45, 8; men born as g. according to their actions, 45, 15, 30 sq., 57, 61, 84, 259, 384, 415, 417; to the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (g. dwell)—who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion, 45, 23; the life and pleasures of the g. surpass human pleasures a thousand times and more, 45, 29 sq.; the state of the Kevalin higher than that of the g., 45, 30 n.; shower down a rain of perfumed flowers and water, and heavenly treasure, at the conversion of a Bráhmana, 45, 54; a monk should not be frightened by voices of g., 45, 72; pay homage to a chaste monk, 45, 77; long life of the g., 45, 84, 84 n.; calamities produced by g., animals, and men, 45, 110, 181, 255; descend from heaven to celebrate the renunciation of a saint, 45, 114 sq.; attend the meeting of Kesi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Léryās of g., 45, 202; classification and description of g., and duration of their life, 45, 225–9, 381; why people are born as Abhýógidévas, Kilvishadévas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Suparwa g. reside in the Sálmali tree, 45, 299; the Laven-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gainas should believe that g. and goddesses exist, 45, 408. See also Vímānas.

(1) Angels and Archangels in Zoroastrianism.

A. assist the Mazdayasni against demons and demon-worshippers, 5, li sq., 224–30; how each of the archa. can best be propitiated, 5, lxi, 372–9; thirty a. and archa., 5, 103–5, 103 sq. n.; no a. come to the body of him who does not perform ablation, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312–14; 18, 324, 357; 37, 34 sq., 168, 232–4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95; the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n.; the thirty a. and archa. presiding over the days of the month, 5, 401–6, 406 n.; 23, 3; heavenly and earthly a. invoked, 18, 3; spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Sróbh to be reverenced separately from all the other a., 18, 61, 61 n.; archa. assemble in the middle of the sky, 18, 87; a. vanquish wizards.
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tary dedication of the sacred cake, 18, 143 sq.; archa. pleased by the cerem-
monial, 18, 159 sq., 159 n.; 37, 173 sq.; a. not attacked by the
stench of unnatural sin, 18, 220 sq.; archa. are immortal, undistressed, and
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270 sq., 319, 319 n.; a. are dis-
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rite, 18, 294; a. intercede for the
soul of Keresāsp, 18, 378-80; archa.
sit around Aûãarmazd, 18, 415 sq.; archa. and a. of the spiritual and
worldly creations propitiated, 24,
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(b) H. and Rulers in China,
(c) H. and Earth in China,
(d) H. or Svarga world in India,
(e) H. (Dyus) as a deity in India.
(f) H. and Earth in India.
(g) H. (Asmân, Garâfman) in Zoroastrianism.
(h) Plurality of Heavens.

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

The term Thien or H. interchanged with Ti and Shang Ti (God) to denote the Supreme Power, 3, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-fender), 3, 51 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 3, 52; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 459 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; Great H. has no partial affections; it helps only the virtuous, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 3,
256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; according with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends infictions, is charged with injustice and cruelty, 3, 351-3, 353 n.; the calamities of the lower people do not come down from H., 3, 357; the angry terrors of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208; enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq.; mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the Heavenly or H.-given seat,' 16, 218, 218 n., 223 n.; diminishes the full and augments the humble, 16, 226, 226 sq. n.; 'the procedure of H.,' characterized by change, 16, 229, 229 n.; progress proceeding from correctness is the appointment of H., 16, 234, 234 n.; sincerity is the response of man to H., 16, 263, 264 n.; in its motion, is a symbol of strength, and of untiring activity, 16, 267, 268 n.; divination is 'help extended to man from H.,' 16, 351; the sage rejoices in H. and knows its ordinances, 16, 351; produced the spirit-like things, and the sages took advantage of them, 16, 374, 374 n.; he whom H. assists is observant of what is right, 16, 375 sq.; 'the great man,' the equal of H., 16, 417, 418 n.; 28, 327; sends down rain, 27, 201; decision in law courts 'according to the judgement of H.,' 27, 236; the most forlorn of H.'s people, 27, 244; the blessing of H. secured by ceremonies, 27, 371, 376, 376 sq. n.; the author of all things, 27, 377 n., 430; produces the seasons, 27, 378; rules of ceremony have their origin in H., 27, 388; the border sacrifice an illustration of the way of H., 27, 430; harmony of H. and man, 28, 210; 39, 144, 332 sq.; 40, 257-64; by ceremonies and music man becomes H.-like, 28, 224; the supreme Decider, 28, 233, 233 n.; a filial son serves his parents as he serves H., 28, 269; commands of superiors taken as if from H., 28, 288; accordance with the nature of H. is the path of duty, 28, 300, 301 n.; the superior man does not murmur against H., 28, 306 sq., 338; 40, 242; perfection of nature characteristic of H., 28, 317; the superior man knows H., 28, 325; the Taoistic idea of Thien or H., 39, 15-18, 154, 196, 196 n.; 40, 112 sq., 112 n.; a great sage called 'H.,' 39, 17 sq., 299, 299 n., 301-3; the full possessor of Tao is like H., 39, 60; the work of the Taoist like that of H., 39, 111 sq.; is lenient, but does not allow offenders to escape, 39, 116; though H. hates the ill-doer, yet its
judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the Tao or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.,' 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of Tao, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the Tao to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; the small man of H. is the superior man among men; the superior man among men is the small man of H., 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the Tao came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348–51; the gate of H., 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the Tao, 40, 42, 42 n.; Taoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the Tao, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265–8; ether and destiny depend on H., 40, 268. See also God (b).

(b) H. AND RULERS IN CHINA.

'Son of H.,' designation of Chinese sovereigns, 3, xxv, xxxv n., 83, 113, 120, 144, 220, 244, 325, 352, 406, 423, 428, 467 sq., 468 n., 472, 483, 485; 16, 88, 285; 27, 82, 99, 107 sq., &c.; 28, 31, &c., 347; 39, 307 n., 308 n., 331; 40, 158, 170, 181, 189–91, 195; appoints the kings, 3, 45, 47, 50, 58, 62, 99, 119, 121, 128, 134 sq., 154, 157, 167, 181, 196–9, 207 sq., 210, 217, 236, 244, 308, 312, 316, 335, 378, 381, 389, 394, 402, 404; 16, 276 sq. n.; 27, 108 sq.; 28, 347; 39, 338, 338 n.; the work of government is H.'s, men must act for it, 3, 55; protects and establishes the king, and makes him virtuous so as to enjoy every happiness, 3, 91, 93, 96, 98, 101, 104, 162, 347 sq.; virtuous kings give heed to the commands of H., 3, 101; intelligent kings act in accordance with the ways of H., 3, 115; King Thang became equal to great H., 3, 118; wicked King Shu does not reverence H., 3, 125; made rulers for the help of the
people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yu, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the infictions of H. carried out by the king, 3, 202; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H. 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wān and Wū, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsiēh), 3, 307; Thang received the blessing of H., 3, 310; sent Î Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H., associated with King Wān, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wū in the plain of Mē, 3, 342; grants blessing to the prince (Hsi), 3, 345; blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wū will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsiā, and Wū Shang, in accordance with the will of H., 16, 254; a general in whom the king has reposed entire confidence has ‘received the favour of H.,’ 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor’s sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. See also Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wū when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 238, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; ‘the mind of H. and E.’ the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they
do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols Khien and Khwan (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the Yi King made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondences in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the Tāo, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly understand their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by Tīs and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflctions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the Tāo, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a Tāoist ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; Tāoists of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the Tāo is in H. and E., but they are not conscious of it, 40, 267. See also Nature.

(d) H. OR SVARGA WORLD IN INDIA.

The five men of Brahmān, the doorkeepers of h., 1, 47; is the altar on which the Devas sacrifice the Śraddhā libation, 1, 78; obtained by esoteric knowledge, 1, 129 sq., 153, 233; 8, 368; 15, 177; 44, 177, 264; the world of the gods, the reward of the sacrificer, 2, 140, 159; 12, 157 sq., 252, 254 sq., 260 sq., 266, 310, 345 sq., 450 sq., 451 n.; 26, 173, 307, 424, 449 sq.; 41, 7, 32 sq. and n., 286 sq., 322, 344 sq.; 42, 183-5, 187, 189-91; 43, 198-200, 217 sq., 267 sq., 279 sq., 391; 44, 38, 42 sq., 53, 56, 61, 68, 79, 81, 143, 151, 185, 190, 204 sq., 239, 280 sq., 297, 309 sq., 328, 473, 482 sq.; 46, 24; 48, 681; 49 (ii), 110; rewards in h., 2, 169 sq.; the reward of true witnesses, 2, 246 sq.; 38, 93; assault against a Brahmān.
causes loss of h., 2, 282 sq. and n.; fallen warriors go to h., 7, 18; 8, 46 sq.; 25, 230; the reward of good conduct and pious actions, 7, 108; 8, 158 sq., 159 n., 322, 327, 344, 360 sq.; 10 (i), 35, 35 n.; 11, 17, 91, 94 sq.; 17, 100; 35, 283, 283 n.; 36, 230; 45, 83; faithful wives will gain h., 7, 111; 14, 232; attained by worship of Vishnu, 7, 156; is a merely temporary good, sorrowful and not worth having, 8, 48 sq. and n., 240; 19, 74 sq., 80, 121, 159 sq., 203 sq., 206; 48, 177, 181; 49 (i), 72 sq., 76 sq.; the gods pass upwards to the world of h. by penance, 8, 389; 44, 91 sq., 505; a few only go to h., 10 (i), 47; better than going to h. is the reward of the first step in holiness, 10 (i), 48; the Arhat sees both h. and hell, 10 (ii), 116; one tooth of Buddha is honoured in h., 11, 135; living in the forest as a hermit is the road to h., 14, 291, 294; there is no death in h., 15, 4; reached by the road of the Fathers, 15, 177; 42, 170; birth in h., the aim of ascetics, 19, 74 sq., 79 sq.; 49 (i), 72 sq., 76 sq.; Buddha ascends to h. to preach to his mother, 19, 240 sq. and n.; he who makes peace in the Samgha will be happy in h. for a kalpa, 20, 254, 268; the gods convey the sacrificer to h., 26, 190; may there be a place for me in the world of the gods! With this hope he offers whatever offers: that same sacrifice of his goes to the world of the gods; and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer, 26, 342 sq., 345, 348 sq.; the dead go to h., 29, 242 sq.; that within which the h., the earth, &c., are woven, is Brahmā, 34, xxxv, 154-62; if the Caima maintains that h. exists, or does not exist, and is eternal or non-eternal, nobody will act for the purpose of gaining it, 34, 430; the Abhidhamma preached in h., 36, 248; the consecrated king supposed to have ascended to h., 41, 104, 104 n.; north-east the gate of h., 41, 252; prayer for h. after remission of sins, 42, 165 sq.; the firmament is the world of h., 48, 250, 304; the life of a hundred years makes for h., 48, 323 sq.; begging alms from pious women makes for h., 44, 50; the gate of h. opened by sprinkling water in the northerly direction, 44, 82; the conclusion of the 'sacrifice to the Brahman' (Veda-study), 44, 96; out of the world of h. the gods formed the Udayanīya Atrātra, 44, 140; Adityas and Āgiras contend together who shall be first to reach h., 44, 152; the h. of the living, 44, 212; by the Brahman (the priesthood) he gains h., 44, 221; fathers led to the world of h., 44, 238; by means of the golden light the Sacrificer goes to h., 44, 303; the horse knows the world of h. and leads the Sacrificer to it, 44, 304-6; sacrificial horse led to h. where the pious dwell, 44, 319; the way to h. not known to the gods, but to the sacrificial horse, 44, 320; that is h. where they immolate the victim, 44, 323; by preparing the knife-paths, the Sacrificer makes for himself a bridge for the attainment of h., 44, 326; established upon the Brīhati, 44, 402 sq.; Sūrya is the heavenly world, 44, 502; the palace Saudharman in h., 45, 291; ridge of h., 46, 45; carrying Agni, they opened the doors of h., 46, 68. See also Brahman-world, Future Life, Sky, Transmigration, and Worlds.

(c) H. (DYAUS) AS A DEITY IN INDIA. Used in a curse, 1, 251; invoked and worshipped, 2, 108; 29, 207, 242, 321; 32, 423; 44, 297 sq., 297 n., 505; 46, 110, 115, 127; 'If thou like, rain, O Sky,' 10 (ii), 3-5; Sky or Dawn, the daughter of Pragāpati, 12, 209; invoked to protect the bride, 30, 188; Father H., 41, 390; 46, 150; starry H., the bull with a thousand horns, 42, 105, 373; Vaivānara as H., 43, 396; one of the eight Vasus, 44, 116; H. is day, dawn is night, 44, 298; Father H. committed incest with his daughter, 46, 74 sq., 78, 80; the two eyes of H., sun and moon, 46, 83, 86; Agni imparts strength to the Father H.,
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46, 144; the Angiras, sons of H., 46, 318; the red young child of H., probably Soma, 46, 360, 362.

(7) H. AND EARTH IN INDIA.

Their sons are the gods, 12, 225; Mother E. and Father H., 12, 229; 42, 50, 166, 207; 44, 238, 287, 325; 46, 144; when H. and E. are in harmony, it rains, 12, 241, 241 n.; invoked and worshipped together, 12, 248 sq., 253 sq., 369-73, 388; 25, 90; 26, 23, 104, 330 sq. and n., 396 n., 397; 29, 98 n., 126 sq., 161, 293 sq., 219, 290, 315, 337, 337 n., 367 sq.; 30, 59, 213; 32, 249 sq., 347; 42, 3, 14, 23, 48, 50, 89, 115, 115, 139, 296, 453; 44, 75, 75 n., 81, 337, 337 n., 342 n., 347, 449 sq., 484 sq., 488; 49, 3, 143, 253; salt, the savour of h. and e., 12, 278; were once close together, 12, 278 n.; dangerous are the paths between h. and e., 12, 356; as husband and wife, 15, 205, 220; the universe rests on them, 26, 19, 104, 292; 44, 87; endowed with strength and sap by the sacrificer, 26, 145, 194; beings enclosed between them, 26, 213 sq.; 46, 291; nothing is beyond them, 26, 396 n.; are the thirty-second and third-third gods, 26, 411; 'H. I, E. thou,' 29, 36, 168, 287; 30, 190; Vedic student given in charge of them, 29, 306; 30, 154; 44, 87; 'H. am I, and I am E.' 29, 363; Pragâpati is H. and E., 41, 28; informed of the king's consecration, 41, 90; the parents or mothers of Agni, 41, 224, 350; 46, 168, 233, 249 sq., 291, 293, 336; Agni shines between them, 41, 273; the two worlds, are retaśisī, 41, 383 sq.; the bestowers of happiness, 42, 57; parents of demons, 42, 67, 340; are the two sides of the war-chariot, 42, 120; hate him who slays a Brahmâna, 42, 169; produced by Rohita (the sun), 42, 208; father and mother of plants, 42, 419; upheld by the Brahman, 43, 59; separated, 43, 75; fit into one another, 43, 126; deities of Brîhat and Rathantara, 43, 330; are out- and up-breathing, 44, 488; the two worlds turned towards each other, 46, 67; filled by Agni, 46, 157, 289; the two variegated, great goddesses, 46, 161, 163, 291; Agni invoked to make them inclined, 46, 194, 271; establish Agni as Hotri priest, 46, 244; the two wives, the two milch-cows of Agni, 46, 244, 246; the two well-established goddesses, turned to the East, 46, 245.

(g) H. (ĀŠMÂN, GARÔDÂNÂM) IN ZOROASTRIANISM.

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(c) MYTHS, DEEDS OF I.

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46, 96; 49 (i), 61; called Sunāsira, 12, 146 n.; called viṣhāna, the strong bull, 15, 47; 32, 139, 143, 145–7, 150 sq.; 42, 81; a Lokapāla, or guardian of the world, 25, 185, 216 sq.; 35, 37; the supreme guide, 20, 57 sq.; called Kapilaka and Gautama, 26, 82, 82 n.; I. Vṛimirīd (Averter of Scorn), 26, 450 sq.; 44, 5 sq.; I. the Brāhmaṇākāśaṁ, 26, 433 sq.; ‘a man is I.,’ 30, 51; I. Sākāpata, husband of Sātī, 30, 206; 42, 95, 125 sq., 503; 49 (i), 21; the god of the bright day, whose steed is the sun, 32, 16; as a priest (purohita), 32, 42; 42, 79; the lighter up of nights, 32, 119; Nārāmaṇa, praised by men, 32, 295, 303; called ‘the best song,’ 32, 439; is the god of strength, 34, 99; 44, 63 sq.; I. Gyeshtā, 41, 70; worship of I. Sutrāman (the good guardian), 41, 129, 132–5, 136 n.; 44, 213 sq. n., 224; the Vāsava, 42, 95; Sakra or I., 42, 117 sq., &c.; as lord in the south, 42, 192; the manly Asura, 42, 380; the lord of the nobility, 43, 74; I. Pradāṭri (the Bestower), 44, 8 sq.; I. Vṛitraha (slayer of Vṛitra), 44, 11; see below (f); I. Vayodhas (giver of strength or life), 44, 213 sq. n., 273, 273 n.; I. denotes a class of beings, 48, 331 sq. See also Mahendra.

(b) QUALITIES, ATTRIBUTES, FAMILY, WORLDS OF I.

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14, 292; having become a bird, handed the Pârikšitas to Vâyu, 15, 128; in the shape of a Brahma-śir, interprets a dream, 19, xxi; love affairs of I., 19, 43; 25, 273 n.; 26, 81, 81 n.; 33, 99, 99 n.; 49 (i), 44; Mandhâtri and Nahusha occupied I.'s throne, 19, 118, 122; 49 (i), 113; first council held in 'Sakra's cavern,' 19, 335; delivers the cows, 23, 141 n.; has laid down in the tree the embryo of the sterile cow, 30, 200; created light, 32, 14; fights for the bright cows (days, clouds), 32, 14, 37, 44; whets his red weapon, 32, 18; cut off the mountain tops, 32, 101; the treasure (rain) conquered by I. from the clouds, 32, 115; has made the waters to flow freely for man, 32, 180; found the head of the horse at Sâryâvat, 32, 398; a version of the Code of Manu ascribed to I., 33, xii; offered the Vâgâpeya, 41, 3; the doer of mighty deeds, 41, 105; mighty through the people, 41, 109; excluded from Soma, 41, 130 sq.; when the Soma was flowing through him, lion, wolf, and tiger sprang from him, 41, 132 sq.; makes Vasishtha his Brahman priest, 42, lx; puts strength into the magic plant, 42, 38 sq., 71, 280; disease shut out by I.'s command, 42, 39; was wounded, 42, 48, 310 sq.; fies from evil sorcery, 42, 51; wore a talisman, 42, 80; fastened the amulet on for strength and heroism, 42, 85; grants husbands to maidens, 42, 94, 324; heaps together goods with a rake, 42, 95, 503; chose the waters as his goddesses, 42, 146, 350; stored away the amrita in the waters, 42, 162; protects the Brahmans, 42, 169 sq., 433; though requested by I., Bheda did not present the sterile cow, 42, 179; protects the earth, 42, 200 sq.; together with the Râshis, 42, 231; the sun freed by I. and Atri, 42, 294; his misdeeds, 42, 522 sq.; 43, 345 n.; cut off the head of Makhâ, 44, xlviii; from out of I. the gods formed the Visvagrit, 44, 139; Vasishtha taught I. the Virâg, and I. taught Vasishtha the expiation for the whole sacrifice, 44, 212; when his vital powers left him by the magic of Vâshtrê, animals and plants and metals flowed from the limbs of his body, 44, 214-16; when I.'s energies departed from him, the gods restored them by means of the Sauramâni, 44, 231; the Adâra-plants are I.'s might, 44, 451 sq.; I. and the other gods perish and are created again, 48, 331 sq.; Dâsaratha, friend of I., 49 (i), 90; I., the lord of the winds, went to heaven through sacrifices, 49 (i), 110; his arm paralysed when raising his thunderbolt, 49 (i), 142, 142 n. See also below (f).

(d) I. and Agni,

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their companion, 42, 554; 43, 134; are the best of gods, 43, 41; 44, 278; are the gold plate and the gold man of the fire-altar, 43, 342 sq.; are two arms of the fire-altar, 43, 388; behind these two deities are all the other gods, 44, 128; Agni, the greatest of Indras, 44, 489; Agni invoked to bring I. to the sacrifice, 46, 153, 316, 377; Agni identified with I., the bull among beings, 46, 186, 371; Agni on one chariot with I., 46, 237, 391; cross the waters, 46, 263; display the lights of heaven, 46, 263; killers of foes or Vrtras, 46, 263 sq.; the piousmen, kindling Agni, strengthening I., 46, 318; has looked after Agni, 46, 367; Agni credited with the deeds of I., the conqueror of the cows and of the waters, 46, 398. 

(c) I. AND OTHER GODS.

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(g) Worship of I.

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   (b) K. and works.
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Maruts.

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(b) Their horses (deers) and chariots.

(c) Deeds of M., M. myths.

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(e) Worship of M., and their relation to men.

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

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(b) INDIAN P. FOR CERTAIN OCCA-
SIIONS.

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

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(d) ZOROASTRIAN P. IN GENERAL.

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

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(d) Relative value or worthlessness of s., symbolical s.

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(c) 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).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihasa-purāṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmakārin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virāg, of Gāyaṭrī, nature, 44, 153 sq.; Apī hymns and the s., 46, 8 sqq., 153 sqq., 179 sq., 198 sqq., 236 sqq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285; — s. is more powerful when
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, lxvi; 38, 306–9, 313–15, 327 n.; 48, 9 sq., 699, 709–12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30–3; 43, 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 Gāṇakānda, 34, xi; meditations on subordinate members of the s., 34, lxvi, 199; 38, 192, 192 n., 222–5, 252–6, 281 sq., 320 sq., 345–9; 48, 664 sq., 675–7, 682–5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; such, indeed, are the vildas and racines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688;—man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the 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-Prāgâpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 556; legends of the gods and the personified s., 12, 23, 140, 160–2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikṣā, 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 Yagñâ and Vâk (S. and Speech), 26, 30–3; the outbreathing of s. personified in Soma, 26, 48, 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 symbolic of cosmogonic and theosophic theories, 43, xiii–xxvii; creation originating from s., 43, xiv; primaeval s. of Purusha or Prâgâpati, 43, xiv sq.; Yagñâ or S. a Gandharva, 43, 232 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 Prâgâpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 230; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rita (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GÂTIHYA) S.

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217; 7, 193 sq., 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq., 132, 198 sq.; 29, 217, 271, 271 n., 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirṛti like a Pākayāgni, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vairāvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq., 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sudra may offer the Pākayāgnis, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayāgnis, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 266 sq.; by bathing he becomes entitled to perform the offerings to the Visve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausha, 7, 266; Brahmaśārin must offer s. to the fire, and make libations of water to satisfy the deities, 8, 360 sq.; Kānyēshis or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; Iḍā connected with the Pākayāgnis, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaranam, Utsarga, Anupravaṇāniya), 14, 61; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 29, 62; 30, 246; the Tarpāwa or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vairāvadeva ceremony, 15, 31; Śthālpāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashṭakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, Vols. 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upānayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Srāvana and Māgārīśa or Āgra-hāyāṇi rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Arvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,
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(i) INDIAN SRAUTA (SOMA) S. AND ITS RITES.

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Dikshita, 2, 210; he must not step on the shade of the Dikshita, 7, 203; 25, 149; Dikshita must avoid connubial intercourse, 7, 222; men who have performed the initiatory ceremony of a Soma-s., are not impure through death, 14, 177; vows to be kept by the Dikshita, 14, 195 sq.; Dikshá abides in the True, 13, 147; Dikshita must not be addressed by his name, 25, 53 sq., 53 n.; the Audgrabhaṇa libations at the Dikshá, 41, 249-51; the gods crush the head of him who during a sacrificial session speaks the initiatory vow of the initiated sacrificer, 44, 149; the fast-observance the head, the initiation the body of the s., 44, 240; see also Dikshá;—the three Savanas, i.e. the morning, midday, and evening pressings or libations of Soma-s., 1, 35-7, 50 sq.; 12, xvii sq., xviii n.; 26, 222 sq., 249 sq., 249 n., 289, 291, 293 sq., 299, 314-16, 325 sq. n., 329 sq., 340, 350, 357, 362, 399; 32, 390, 394; 43, 144; 44, 155; 46, 300 sq.; the Upasads, and the Pravargya, 1, 51; 26, 104-11, 104 sq. n.; 41, 116-19, 116 sq. n., 355; 43, 259, 316-18 and n., 320; 44, 43 sq.; 48, 654; the Pravara, or choosing of the Hūtri, 12, 95, 95 sq. n., 114-20, 131-8; the two libations (āghāra) of butter, 12, 95, 124-31; 41, 172, 172 n.; Prāyāgas or fore-offerings, 12, 138-59, 202, 390, 404, 418, 427 sq., 445; 26, 13, 184-90, 210; 38, 255, 274 sq., 274 n., 287, 313, 331; 48, 259 sq.; the after-offerings (Anuvāgās), 12, 151, 202, 390, 404, 404 n., 418, 424, 436, 445; 26, 13, 210-15, 229; 43, 259 sq.; the two butter-offerings (āgyabhāga) to Agni and Soma, 12, 159-75; the Trītiya Savana, or evening pressing, 12, 204 sq., 204 n.; 26, 350-74; 46, 203; the Samishayaguṇs, 12, 390, 390 n., 406, 418, 445; 26, 13, 374-6; 41, 185; 43, 257-62, 265; the Patnisavāyāgas, 12, 405 sq.; 26, 13, 52, 446; the Mahāhavis or Great Oblation, 12, 408 n., 417-20, 417 n.; preparatory rites of Soma-s., 14, 302, 302 n.; 26, 226-38; 49, 181-8, 241-9; 46, 219; the Prāyāniyesh/i, or opening s. at Soma-s., 26, 47-52, 48 n., 85; 41, 325 sq.; 43, 258 sq., 259 n.; concluding rites of Soma-s., Avabhṛtha bath, Udayaniyā, and offering of barren cow, 26, 48, 48 n., 51 sq., 85, 373 n., 374-97; 43, 262, 266; Samyuvāka, lā offering, 26, 52; 43, 259; the offering with gold, and homage to the Soma cow, 26, 52-63; the Vaisargaṇa offerings and leading forward of Agni and Soma, 26, 155-62; the Prātabavana, or morning pressing, 26, 238-331; the Mādhyaudina-Savana or midday pressing, 26, 297, 331-49; 42, 18, 562; Pātīnivata cup, or libation of Soma with the water mixed with it, 26, 365-9, 365 n.; the Apshushmāb, or Soma draughts in water, 26, 373 sq.; the Aṣu-graha representing Pragāpati, 26, 423-6; 44, 105; Prāyāniyā and Udayaniya Atīrātra, 26, 427 n., 454 sq.; 43, 254, 254 n.; Grahas or Soma libations, 26, 432 sq., 432 n.; 43, 282; the Sattrotthāna or rising from the session, 26, 446-52; Soma libations to Indra and Vāyu, 32, 440 sq., 444-6; udbhid, 34, 261, 261 n.; 'mental' cup, offered on the tenth day of Soma-s., 38, 260 sq., 263, 266 sq.; the Uktiya, second Soma-day, 41, xiv-xvi; 44, 298; Aṃtu and other libations of Soma at the Vāgapeya, 41, 5-11; Uddavāniyesh/i or completing oblation, 41, 87, 115; 43, 269, 269 n.; Soma libations at the Rāgasya, 41, 133-5; Kuntā-hymns at prolonged Soma-s., 42, 689; the drawing of the cups (Grahas) and litanies at the building of the fire-altar, 43, 4-14, 20; at the installation and consecration of Agni, 43, 207-41; Vasor dhārā or 'shower of wealth,' procuring prosperity, 43, 213-16, 221-4, 298; Rāshrābhrīt oblations, 43, 229-33; oblations to the Divine Quickeners (Devasū), 43, 246-9, 246 n.; Sutya, Day of Soma-s., 43, 249-71, 320; by the after-offerings the sacrificer overcomes his enemies, 44, 43; the Adāḥhya cup of Soma at the Soma-s., 44, 105-8; offering of the two Mahāman cups of Soma at the Asvamedha, 44, 327 sq., 391, 394; see also Soma (a)—expiations
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(j) FORMS OF INDIAN SOMA-S.

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(k) DETAILS OF ZOROASTRIAN S.

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Self (Âtman).

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(b) Highest S. or Brahmân, and individual S. or Soul.

(c) Individual S.

(d) The Highest S.

(1) Knowledge of S.

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(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

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(c) **Individual S.**

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(d) The Highest S.

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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 Svarāg, 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-knowledge), 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, 13, 116; 38, 242 sq.; Krishna 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, 394; 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 everything in the world, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prākṛti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxii sq.; Brāhmaṇas 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 (Prāma), 15, 128 sq.; 34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, 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.; 48, 343-5, 343 sq. n.; reason or the intelligent S., the real deity of the Upaniṣads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvi, 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.; Pradhāna cannot be designated by the term 'S.,' 34, 55-60; the individual soul goes to the S., 34, 59 sq.; the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237-42; is anandamaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is Rik, Sāman, Utkha, Yagus, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69-73, 172; the Person called the internal S. of all beings, 34, 142, 171-4, 205; may be represented as the Gāṛhapatya-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of
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(a) Definition, origin, consequences of s.

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

(b) In Buddhism and Gāṇa religion.

(c) In Zoroastrianism.

(d) In China.

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

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(a) The U. literature.

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(b) The three Vedas.

(c) Study and knowledge of V.

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fourth entity, as connected with the self it is the tongue, with objects taste, its presiding deity Soma, 8, 337, 340; the flowing element of the body, 8, 343; taste is the characteristic of w., 8, 348-50, 352; is the best of all drinks, 8, 354; relation of fish and w., lotus-leaf and w., 8, 374; sound, touch, colour, and taste are the qualities of w., 8, 384; storehouse of w. beneath the earth, 11, 139; this universe is pervaded by w., 12, 8; 44, 15; symbolically ws. indicate assemblaged multitudes of men, 16, 22; a symbol of the course to be followed by the sage in dealing with danger, 16, 236, 237 n.; sins caused by actions injuring the souls in w., 22, 5-7; how the Gaina monk may use w., 22, 107 sq.; how it is mingled in the earth, 24, 36; how the flow of the w. is arranged, 24, 85 sq.; nature of fire and w., 24, 123 sq.; diverting and obstructing w.-courses, 25, 106; fire sprang from w., 25, 399, 399 n.; the essence of plants. 26, 142; there are no souls in w., 36, 85-91; qualities of w. oozing and flowing, 37, 119; about canals and fords, 37, 127-9; w. is dissolved into fire, earth is dissolved into w., 38, 26; the soul goes from one body into another, enveloped by w., 38, 103-5, 106-10, 112; the soul assumes a body of w. in the moon, 38, 127; essence of the ws. contained in the sun, 41, 7; the foundation of the universe, 41, 293; 44, 205; is unsettled, 41, 301; heaven is the w. of the atmosphere beyond and below the sun, 41, 305; there is w. not only in the channels of the vital airs, but in the whole body, 41, 337; 43, 35; lotus-leaf means w., 41, 343, 364; the earth lies spread on the ws., 41, 361; founded on the mountains, 41, 405; the eye is the abode, the car the goal, the sky the seat, the air the home, the sea the womb, sand the sediment of the ws., 41, 416; the ants dig up w. to destroy poison, 42, 27, 511; fire in the w., 42, 54; by union with the ws. Pragapati produces creatures, 45, 32; is food, 45, 33; 44, 275, 423, 443; springs forth from the rock, 45, 169 sq.; the food of Vayu, 43, 335; the sun floats along the w., 43, 367 sq., 368 n.; found in the earth by digging, and in the sky (rain), 44, 15; one of the six doors to the Brahman, 44, 66 sq.; 'from the ws. I take thy blood,' 44, 133; Gainas believe that w. is possessed of life, 45, 9x; women and w. cause loss of sanctity to a Gaina monk, 45, 266; in old times some great sages reached perfection, though they drank cold w., 45, 268 sq.; by ablutions w.-beings are hurt, 45, 295; origin and feeding of w.-bodies, 45, 396 sq., 396 n.; eight good qualities of w., 49 (ii), 93, 93 n. See also Parables (f), and Rain.

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(a) In INDIAN RELIGIONS AND POPULAR VIEWS.

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(f) W. in China.
(g) W. in Islam.

See also Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

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(c) W. in Buddhism.

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(d) W. in Gaina Religion.
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See also Gaina monks and nuns, and Gaina nuns.

(c) W. in Zoroastrianism.

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(f) W. in China.

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(g) W. in ISLĀM.

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**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 '26, 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 'be fools' for 'be fools'
   " 202,  " 1, l. 10, read '(u)' for '(m)'
   " 202,  " 1, l. 11, read '(u)' for '(m)'
   " 216,  " 2, l. 23 from below, read 'Frédün' for 'Frédün'
   " 233,  " 1, l. 9, read 'Sākha' for 'Sākha'
   " 249,  " 2, l. 25, read 'Ātman' for 'Ātman'
   " 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 319 sq.
   " 283,  " 2, after l. 22 insert 'Hui of Liang, King, contemporary of Kwang-ze, 40, 321'
   " 285,  " 2, l. 5 from below, read 'I' for 'I'
   " 297,  " 2, l. 22, read 'Ingratitude, penance for, 7, 177; those who have'...
   " 395,  " 1, l. 9, read 'Vitāspa' for 'Vitāspa'
   " 318,  " 2, l. 5 from below, add 'See 3ze-kāo'
   " 342,  " 1, l. 14, read 'Lī-khū' for 'Līkhū'
   " 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 (c)' for 'see Sangha'
   " 400,  " 1, l. 20, add 'See also Naotara, Vitāspa, and Vistauru'
   " 408,  " 2, l. 5, read 'Paṇītabhūmi' for 'Paṇītabhūmi'
   " 413,  " 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
   " 414,  " 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 'Vasatīvari' for 'Vasatīvari'
   " 600,  " 1, l. 19, read 'Uspāṣnu' for 'Uspāṣnu'
   " 634,  " 1, l. 31, after 'Abstinence' insert 'Ascetics, Brahmatārin,' and after 'Fasting' insert 'Gaina monks,
   " 654,  

The references to Volumes 2, 4, 10 are to the editions of 1897, 1895, and 1881; other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. 4iv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.
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<td>1010</td>
<td>Dr. W. Fick</td>
<td>A General Index to the Names and Subject-Matter of The Sacred Books of the East</td>
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<tr>
<td>455</td>
<td>Sirénitz, J. (Comp.)</td>
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