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# SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. I.

OXFORD

AT THE CLARENDON PRESS

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

COMPILED BY  
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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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# PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Gottingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max 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-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

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

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



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

A. A. 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 sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will



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

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

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
- Bühler, Georg, vols. 2, 14, 25.
- Cowell, E. B., vol. 49 (i).
- Darmesteter, James, vols. 4, 23.
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- Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
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- Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
- ✓ Takakusu, J., vol. 49 (ü).
- Telang, Kâshinâth 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.)<sup>1</sup>

n. = name.<sup>2</sup>

n. d. = name of a deity.

n. p. = name of a person.

n. pl. = name of a place.

Phl. = Pahlavi.

Pr. = Prâkrit.

q. v. = quod vide.

Sk. = Sanskrit.

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

t. t. = technical term.

t. w. = title of a work.

Zd. = Zend.

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

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

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

## LIST OF THE 49 VOLUMES OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 }
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarîka.	40 }
8 Bhagavadgîtâ, &c.	22 Gaina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmana.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta.	25 Laws of Manu.	43 } Satapatha-
11 Buddhist Suttas.	26 Satapatha-	44 } Brâhmana.
12 Satapatha-	Brâhmana.	45 Gaina-Sûtras.
Brâhmana.	27 } Texts of Confucian-	46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Lî Kî).	47 Pahlavi Texts.
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of the Buddha Sâlendrarâga, 21, 429.

**Ablutions**, ceremonial, (pâḍiâvîh), 5, 205, 205 n., 259, 259 n., 272, 278 sq., 298 sq., 299 n., 308, 310, 333, 347-9; 18, 73, 115 sq., 153, 161 sq., 166, 309, 313, 340, 343 n., 360, 363, 365, 383, 433-54, 461; providing a tank for a., 5, 317; prayer when washing the face, 5, 347; three morning and evening a., 19, 260; ceremonial morning ablution, 24, 312 sq., 337 sq., 337 n.; before and after meals, 25, 39-41; perfection not to be reached by a., 45, 294 sq.; *see* Bath, *and* Purification.

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**Abu 'Hâmir**, a monk who was opposed to Mohammed, 6, 188 n.

**Abu 'l 'Abbâs**, reproached for his unbelief, though he gave drink to the pilgrims, 6, 175 n.

**Abu Laheb**, uncle of Mohammed, 6, xxix; Sûrah A.L. one of the earliest parts of the Qur'ân, 6, lx; 9, 343; will broil in hell, his wife carrying faggots, 9, 343 sq., and n.

**Âbûn**, *see* Waters.

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**Abu Tâlib**, uncle and protector of Mohammed, 6, xxiv sq., xxviii sq.

**Accidents**, penance performed when a. happen to a king's chariot, &c., 29, 287 sq.

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**Activity**, *see* Qualities.

**Actors**, low social position of, 25, 104, 104 n., 163, 265, 272, 317.

**Acts**, religious, *see* Works.

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**Âdar**, *see* Âtar.

**Âdâra**, or Pûtîka plants, substitute for Soma plants, are fragrant and blaze up in fire, 44, 451 sq., 451 n.

**Âdar-bâd**, son of Mahraspand, champion of Zoroastrian orthodoxy, 4, xxxviii, xlvi-xlviii; 24, 256, 256 n.; 31, xli.

**Adbhuta Kalpa**, Mahâvîra's parents born as gods in, 22, 194.

**Addhakâsî**, n. of a courtesan who became a Bhikkhunî, 20, 360.



**Âdhâkarmika**, Gaina t.t., food specially prepared for a mendicant, 22, 81, 94, 111 sq.

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**Ages of the World.**

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(a) **INDIAN YUGAS AND KALPAS.**

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**Agita**, a Bhikkhu who was reciter of the Pâtimokkha at the council of Vesâlî, 20, 408 ; n. of a Tîrthakara, 22, 280 ; n. of a Bodhisattva, 49 (ii), 90 ; conversation between Buddha and the Bodhisattva A., 49 (ii), x, 61-9 ; applauds the speech of Buddha, 49 (ii), 72. For Maitreya Agita, see Maitreya.

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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

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

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

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

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

(i) A. and the solar deities (Āditya, Sûrya, Ushas, the Asvins).

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

(k) Excellent qualities and transcendent powers of A.

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

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

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

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

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

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

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

(s) Sacrifices to A.

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

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

(v) A. in his moral character.

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

(x) A. in philosophical speculations.

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

*Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint) ; thou (art born) from out the forests and the herbs ; thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189 ; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308 ; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq. ; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq. ; A. born from A., from the pain of the earth, or of the sky, 44, 202 ; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq. ; when the altar is built, A. is born, 41, 332 sq. ; the gods wondered at his birth, 46, 219 ; A. is born at once, 44, 89 ; his secret birth, 46, 366, 368 ; when created, sought to burn everything, 12, 342 ; of double birth, celestial and terrestrial, 46, 52, 141, 176 ; A. who is born and A. who will be born, twins, 46, 57, 59 ; grows up within the plants, within the children, and within the sprouting grass, 46, 61 ; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308 ; his highest and lower birth-places, 46, 215 ; has three lives, and three births from the Dawn, 46, 275 sq. ; produced by the ten young women, i. e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391 ; son of strength, or offspring of vigour, 32, 21 sq. ; 41, 255 ; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403 ; born living from the dry wood, 46, 64 ; one blows upon A.*



when he is born (i.e. when fire is kindled), 42, 56; born from the deceased, 29, 242 n.; and his mothers, 41, 294 sq.; 46, 114 sq., 117, 141 sq., 144 sq., 147, 217 sq., 343; Dyaus his mother, 41, 272; conceived by the virgin (the wood), 46, 344 sq.; as soon as she had enjoyed love, the well-bearing mother has borne him, 46, 382; his mothers are the plants, 41, 224; 44, 194; is the child of the herbs, trees, and waters, 44, 194; is the child of the waters, of the trees, of that which stands and moves, 46, 70; his births in the waters and in the plants, 41, 294; 46, 114 sq., 117, 188, 219-21; nourished by the waters, 46, 54; is born from the waters, and the waters from A., 46, 117; his seven kind mothers, the waters, 46, 147, 150, 256; is the child of the waters (Apâm napât), 26, 381; 41, 226; 46, 157, 158, 240, 256; 49 (i), 45; creation of A. from the earth, 15, 75; the child of the earth, 15, 221; earth pregnant with A., 29, 45; 30, 199; licks the upper garment of the mother (earth?), 46, 142, 145; no harm can be done to A., when he dwells in his mother's womb, 46, 173; in his mother's lap, 46, 303, 407; the son of Iâ, 46, 302; the son of the two mothers, 32, 359; 41, 350; 46, 22, 25, 391 sq.; borne by the two Dawns, 46, 363, 416; Heaven and Earth, his parents, 41, 224; 46, 49, 51, 167, 219 sq., 225, 228, 233, 248-50, 291, 336; made his parents new again and again, 46, 241; A., the child of Dyu, 32, 21-3; brought forward from the highest father (Heaven), 46, 147, 150; by his nature he has found his father's udder, 46, 220; the increaser of his father, 46, 141, 144; he bore the germ of the father who begat him, 46, 220, 225 sq.; born from the Asura's belly, 46, 303; the child of the universe, 43, xx, xxiii; created out of Pragâpati, 12, 323; 43, 206; 44, 15; both the father and the son of Pragâpati, 43, xx; being the son of the gods, has become their father,

46, 67; the gods have procreated A. by their thoughts, 46, 228; son of Tvashtri, 46, 114, 116, 248, 251.

(b) FORMS AND ABODES OF A.

Many forms of A., 41, 159-61, 163, 165 sq., 284; three Agnis and the fourth A., 12, 87-9, 108 n., 136; 26, 118; 43, 157; fourfold is A., 12, 47, 47 n.; is threefold, 41, 147, 160, 197 sq., 202, 204 sq., 225 sq., 232, 282, 284, 294, 323, 330, 335-9, 358, 371, 392; 43, 5, 166, 169, 189-91, 204 sq., 236, 251, 304, 364 sq., 402; three forms of A., 46, 147, 149 sq., 229, 231; threefold is his strength, three his abodes, three his tongues, and three his bodies, 46, 281; dwells in three abodes, 46, 376, 391 sq.; Lord of the Earth, Lord of the World, Lord of Beings = the three Agnis, 12, 89; the three-named A., 42, 135, 495; the three older brothers of A., 42, 257; is light and fire, and a god, 34, 217; in the Rig-veda, not only the earthly sacrificial fire, but also an elemental force, 1, xxii; the dead body protected against A. (funeral fire), 29, 241; the flesh-devouring A. (funeral fire), 42, 54, 56; *see also below* A. Vaisvânara (p. 13 sq.); A. (funeral pyre) the guide to Yama's seat, 42, 90; the fury of terrible A., 42, 90; as the fire of the lightning, 42, 401; 46, 103, 105, 109, 114-16, 193, 196; the moon a form of A., 41, 229 sq.; in the moon, 46, 116; by his nightly light, the creatures walk, 46, 108; Sun, Vâyu, and fire, three forms of A., 43, xx, 402; *see also* A. and Vâyu *below*, p. 18; Îsâna, Mahân Deva, and Pasupati, forms of A., 43, xx; the two Agnis, 42, 216, 627; consists of pairs (males and females), 43, 284 sq.; the Paridhis or 'enclosing-sticks' are Agnis, 12, 87-91; *A. (fire) is in the earth, in the plants, the waters hold A., A. is in the stones; A. is within men, Agnis (fires) are within cattle, within horses; A. glows from the sky, to A., the god, belongs the broad air. The mortals kindle A., the bearer of oblations, that loveth ghee. The earth, clothed in A., with dark knees, shall make me brilliant and alert!* 42, 201;



A. in heaven, in the air, in the earth, plants, waters, flints, &c., 41, 43 n., 304; 43, 201-3; 46, 285; seated in all spaces, law-seated, sphere-dwelling, 41, 281; called man-seated, water-seated, barbis-seated, heaven-winning, 43, 183 sq.; brought to many places for the use of the living, 46, 22, 70 sq., 74, 77 sq.; follows the world like a shadow, having filled heaven, earth, and the air, 46, 89; has approached the three-fold light, all spaces of the atmosphere, in the abode of the waters, 46, 176; in heaven, in the human dwellings, and in the waters, 46, 266; dwells on the earth, 1, 36; 15, 334; 46, 73; is the essence squeezed out from the earth, 1, 70; the lord of terrestrial beings, 30, 237; the regent of the earth, 43, xx, 208, 381; laid down in the best place of the earth, in the place of Iâ, 46, 287, 302; dwelt once between the two horns of a wether, 26, 125; moves about within the young sprouting grass, 46, 115, 118; has entered all herbs, 46, 127, 412; in the waters, 12, 22; 30, 226; 41, 293-5, 304 sq.; 42, 14; 44, 193 sq.; 46, 61, 160, 167 sq., 202, 232, 256, 291, 297; A., the lord of the waters, 14, 251; *sitting in the waters he hisses like a swan*, 46, 54; goes to the floods of heaven, to the waters in the ether of the sun, and to those below, 46, 285; the gods made part of A. enter the water, 26, 381; dwelling in the water, worshipped at the consecration of ponds, 29, 135, 135 n.; seated between Heaven and Earth, 46, 244; world of A., a stage on the soul's road to the sun, 1, 275; 38, 385; 48, 746, 748; world of A., attained by a giver of gold, 7, 273; where A. dwells, 30, 218; the Soma asked to enter A.'s dear seat, 44, 108; the highest place of A., 46, 82; part of the hand sacred to A., 14, 25.

#### (c) MYTH OF THE HIDDEN A.

A. hid himself in the waters, and was discovered by the gods, 12, 47, 452; 42, 3, 270-2; the gods search for A., 41, 196-9, 203, 207-9, 214 sq.; the hidden A. sought and

discovered by the gods, 46, 54 sq., 61, 64, 66, 82, 84, 127, 173, 175; Pragâpati searches for the hidden A., 41, 161 sq., 360; concealed by the Panis, 12, 245; hid himself in an Asvattha tree, 32, 329; went away from the gods, and entered the muñga grass, 42, 249; dwelt in secret, 44, 192; 46, 241, 256; brilliant, though hidden in secret, easily to be found, 46, 343, 385; putting down his feet in secret like a thief, A. has enlightened and freed Atri, 46, 399; searching and digging for A., 41, 200-22, 241 sq.; the hidden A. found by the thoughtful men, 46, 61; the Ângiras have discovered the hidden A., 46, 391 sq.

#### (d) NAMES OF A.

Has many names, 46, 281, 372; the newborn A. receives a name, 43, 269, 269 n.; A. for Agri, mystic name, 41, 146; etymology of A., 34, 150; 48, 292; called *Aditi*, 32, 262; 46, 110, 113, 187, 309 sq.; cake offered to A. *Agnimat*, 44, 189; called *Ângiras*, 41, 225, 279; 46, 24, 92, 327, 348, 385, 389, 391, 412; the first or best of Ângiras, 41, 358; 46, 22, 95, 129; sacrifices to A. *Anîkarvat*, 12, 408 sq. and n.; 41, 58 sq.; 44, 76, 76 n.; expiatory cake offering to A. *Apsumat* (abiding in the waters) at the Agnihotra, 44, 193 sq.; is an *Asura*, 46, 399; called *Âyu*, the living one, 46, 142, 170; called *Âyus*, Life, 41, 323; oblations and prayers to A. *Âyushmat*, who rules over vital power, 44, 439; called the *Bharata*, 12, 133; 46, 119, 123; A. *Bhârata* or the god of the Bharata tribe, 12, 114 sq.; 46, 211; called *Bhrigavâna*, 46, 74, 78; A. called *Brihaspati*, 46, 292, 294; a cake for A. *Dâtri* (the giver), 44, xlii sq., 8 sq.; A. *Gârhapatya*, the protector of house, offspring, and cattle, 12, 358 sq.; A. *Gârhapatya* invoked to free from sin, 42, 165, 167; A. the *Gâtavedas*, 1, 150; 12, 119, 119 n., 136; 26, xxxi sq.; 46, 37, 42, 49, 100, 102, 103, 108, 128, 129, 193 sq., 202, 221, 229, 233, 240, 244, 259, 261, 271, 275, 281, 283, 285, 287, 291, 293 (Agni am I, by birth Gâtavedas), 300, 302, 310, 326, 336, 354, 358, 375 sq.,



377, 387, 413, 418; why called *Gâtavedas*, 43, 274; *Gâtavedas*, the messenger, 30, 110; *Gâtavedas* *Vaisvânara* invoked for protection, 42, 54; the immortal, life-possessing A. *Gâtavedas* grants long life, 42, 57; offering to A. *Gâtavedas*, 30, 239; 42, 88; prayer to A. *Gâtavedas*, 15, 210; 30, 142 sq., 162; 42, 47 sq., 98, 121, 168, 309, 325 sq.; 44, 382; prayer to A. *Gâtavedas* to protect the cows, 30, 185 sq.; prayer to A. *Gâtavedas* at offerings to the Manes, 29, 103; 32, 35 sq.; offerings to A. *Grihapati* (the house-lord), 12, 256 n., 259; 26, 215, 320 n.; 29, 352; 41, 69 sq., 71; prayer to A., the householder, 12, 272; A., the house-lord, informed of the king's consecration, 41, 89; offering to A. *Grihapati* at the unyoking of the king's chariot, 41, 101 sq.; offerings to A. *Indumat*, 12, 319 sq.; oblations to A. *Kâma*, 44, xlii sq.; offering to A. *Kavyavâhana*, 12, 430 sq.; 29, 421; 30, 106; prayer to A. *Kavyavâhana* at the worship of the fathers, 30, 227 sq., 233, 236; A. called *Mâtarisvan*, 46, 119, 241, 292, 294; offering to A. *Mûrdhanvat*, 44, 34 n., 350 n.; is *Narâsamsa*, 46, 10, 303; see *Narâsamsa*; offering to A. *Pathikrit* (path-maker), 30, 203; 44, xlii sq., 11, 191 sq., 350 n.; offerings to A. *Pavamâna*, and A. *Pâvaka*, 12, 304-8, 304 n., 307 n., 319 sq.; A. *Purîshya* brought from the earth's seat, 41, 201 sq., 201 n.; A. *Purîshya*, favourable to cattle, 41, 205 sq., 214, 216 sq., 225-7, 257, 305, 310 sq.; the Agnis *Purîshyas*, 41, 358; A. *Purîshya*, the fire of the soil, invoked, 44, 189; 46, 285 sq.; invoked as *Rebha*, the divine chanter, 42, 197, 690 sq.; called *Ribhu*, 46, 240, 243, 382; called *Rudra*, 41, 64; 46, 17, 228, 231, 325, 327, 371, 373; *Rudra* identified with A., 12, 200-2, 201 n., 206 sq.; 26, 343 n.; 42, 618 sq.; 43, 156 sq., 160, 169 sq., 172, 201 sq.; names of *Rudra-Agni*, 41, 159-61; called *Sahasvat*, 21, 5 n.; see *Sahâmpati*; expiatory cake offering to A. *Samvarga* (the despoiler), 44, 193; offering to A. *Samvesapati*, 12, 260 n.; called

*Sikbin*, 21, 5 n.; expiatory cake offering for A. *Suki* (the bright), 12, 304 n., 305 sq., 307 n., 308; 44, 194; A. *Svishtakrit* (maker of good offerings), established by the gods, 12, 151; offerings and prayers to A. *Svishtakrit*, 2, 202, 299; 12, 152, 152 n., 158, 199-208, 247, 320 sq., 334, 364, 372, 372 n., 382, 403, 412, 414; 14, 304; 25, 90; 26, 205 n., 207, 209, 316 n., 351 sq., 351 n., 383, 391 n., 395; 29, 43 sq., 84, 163 sq., 175, 192, 204, 208, 222, 272, 279, 290, 337, 352, 387, 391, 420; 30, 22, 35 sq., 40, 100, 102, 145, 158, 191, 196, 222, 227, 236, 240, 242, 254, 264-6, 289 sq., 294; 41, 40 sq., 71-3, 105, 112 sq., 184; 44, 3 n., 11, 18 sq., 36 sq., 41, 54, 65, 189 n., 253 sq., 253 n., 336 n., 337-9, 337 n., 351 n., 356, 358, 483; A. *Svishtakrit* is *Rudra*, 44, 33<sup>8</sup>; A. *Tantumât* worshipped, 29, 136; is *Tanûnapât*, 46, 10, 303; see *Tanûnapât*; is the *Usig* of the gods, the good-minded lord of prayers, 46, 52, 233, 261 sq., 297; A. *Vaisvânara*; the other Agnis (the other fires) are verily thy branches, O A. In thee all the immortals enjoy themselves. *Vaisvânara*! Thou art the centre of human settlements; like a supporting column thou holdest men. The head of heaven, the navel of the earth is A.; he has become the steward of both worlds. Thee, a god, the gods have engendered, O *Vaisvânara*, to be a light for the *Ârya*, 46, 49; A. V. blazes sevenfold within the body, 8, 259; A. V. is the fire within man, by which the food is digested, 15, 193, 294, 312 sq.; 34, 143 sq., 146 sq.; 48, 287, 290 sq.; the sun rises as A. V., 15, 272; 41, 391; A. V. has mounted the firmament, the back of heaven, 46, 229; A. V. unites with the sun, 46, 127; A. V. as the funeral fire, 42, 12, 43, 58, 242, 580; what comes into connexion with A. V. becomes cooked, 41, 349, 398; the fiery spirit of A. V., 41, 404; A. V. is the elemental fire, 34, 144, 147; A. V. is the divinity whose body is fire, 34, 144, 147; A. V. cannot be the divinity of fire, or the element of fire, 34, 148 sq.; A. V. is all the fires, 41, 248; A. V., the third of the



elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393-8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq.; 43, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the Vaisvânara graha for A. V., 26, 298-305; Dîkshâ offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with Idâ, 41, 334; A. V. is the mouth of the sacrificial horse (Pragâpati), 43, 401; feeding A. V. is the true Agnihotra, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the Yagñâyagñiya, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 30, 154; prayer to A. V. Parikshit, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183; 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the Rishis, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 48, 287-95, 629-32, 673, 677-9; A. V. is Purusha (man, person), 34, 146-8; 43, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is Brahman, 34, xxxv, 143-53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 48, 248; Mâthava of Videgha carried A. V. in his mouth, 12, 104-6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274-7, 279; the six Rishis who wished to obtain a knowledge of A. V., 38, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (Vasu of the

Vasus), 129, 157 (Vasu together with the Vasus), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight Vasus, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the Agnihotra, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

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

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 43, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105; the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by Pûshan, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;



feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 316, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A.! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Krittikâs*, 12, 283; is the mate of *Vedi*, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Daksha*, 46, 296; produced *Ekata*, *Dvita*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

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

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragâpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vrishan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been 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 *Agnikayana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prisni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purîshya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by



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

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

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 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, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

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

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(i) A. AND THE SOLAR DEITIES (ÂDITYA, SÛRYA, USHAS, THE ASVINS).

— *The Sûn appeared when A. had been born*, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (Âditya, Sûrya), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. Vaisvânara (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, 43, 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 Âditya, at the Agnihotra, 44, 112 sq.; A. united with A., Savitri, Sûrya, 44, 469 sq.; by means of A. and Âditya the sacrificer ascends to heaven, 44, 473; the eye of Sûrya, the eyeball of A., 26, 77; Sûrya, the eye of Mitra, Varuna, and A., 26, 343; 41, 408; A., Sûrya, the waters, and all

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

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

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

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

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

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

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

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(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

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(p) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

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(q) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

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(r) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

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**Agnish tōma-sâman**, *see* Prayers (c).

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**Agriculture**.

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

(c) Religious rites relating to a.

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

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(b) His relation to Aûharmazd.

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

(d) How to defeat A.

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(a) HIS EXISTENCE, CHARACTER, AND DOINGS.

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(a) In Gâina religion.

(b) In Buddhism.

(c) In Brahmanism.



## (a) IN GAINA RELIGION.

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

*will be born as one of them, 45, 292 sq.; precautions to be taken by Gaina monks, in order to avoid killing animals, 22, 47, 47 n., 72, 75, 97, 100, 120, 126, 128, 132, 136 sq., 139, 145, 161 sq., 169 sq., 178-83, 304-8; 45, 129, 135 sq., 146 sq.; he should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood, 45, 11; mouth-cloth used by Gainas to prevent insects entering the mouth, 45, 145, 145 n.; a Gaina monk should not build a house, nor cook, nor light a fire, because many living beings are killed thereby, 45, 204 sq.; a Gaina monk should only drink distilled water (without life), 45, 10, 10 n.; a monk must not use cold water, not to injure water-bodies, 45, 255, 255 n.; food is only pure when given with unwashed hands and dishes, on account of the lives contained in water, 22, 103 sq., 117; sin caused by injuring the fire-bodies or lives in fire, 22, 7 sq., 67, 67 n.; 45, 293, 358; certain food forbidden to Gaina monks on account of dangers to living beings, 22, 88 sq., 104-10; Mahâvîra's abstinence from killing, 22, 81; Buddhist misrepresentation of the Gaina vow of desisting from doing injury, 45, xvii sq.; living beings injured by sacrificial ceremonies, 22, 12, 18; 45, 55; a bad Sramana, through carelessness, hurts living beings, 45, 78 sq.; Arishtanêmî, on seeing the animals to be killed for the wedding feast, renounces the world, 45, 114; the Hastitâpasa kill one elephant a year, and live on it, to spare the life of other animals, 45, 418 sq.; Gaina householders renounce slaughter of animals, as they cannot altogether abstain from injuring the six classes of beings, 45, 421-33, 421 n.; when living beings are killed for the sake of gifts and other meritorious actions, a monk should neither praise nor forbid such acts, 45, 312 sq.; various causes why men injure living beings, 45, 357-60.*



## (b) IN BUDDHISM.

Doctrine of A. in Buddhism and Gainism, 22, xxi-xxviii; *there were formerly three diseases: desire, hunger, and decay, but from the slaying of cattle there came ninety-eight*, 10 (ii), 51; *Ye shall slay no living thing*, 11, 253; *As I am so are these, as these are so am I, identifying himself with others, let him not kill nor cause (any one) to kill*, 10 (ii), 128; *Doing no injury to any one, dwell full of love and kindness in the world*, 35, 254 sq.; *Now wherein, Vâsettha, is his conduct good? Herein, O Vâsettha, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and, full of modesty and pity, he is compassionate and kind to all creatures that have life!* 11, 189; kindness to all things that live, 10 (i), 36 sq. and n.; 36, 341 sq.; the principal sin of destroying life, 10 (i), 61; the true Brâhmana, the saint, the Bhikkhu, does not kill nor cause slaughter, 10 (i), 92; (ii), 35 sq., 61, 88 sq., 114; a householder must not kill, nor cause to be killed any living being, nor approve of others killing, 10 (ii), 65 sq.; Bhikkhus are to refrain from injuring plants or animals, 11, 190, 192; 13, 4, 33, 46; 17, 22; a Bhikkhu must not intentionally destroy the life of any being down to a worm or ant, 13, 235; a Bhikkhu shall not dig the ground, 13, 33; a Bhikkhu must not sprinkle water, with living creatures in it, on grass or on clay, 13, 35; a Bhikkhu must not drink water with living things in it, 13, 46; the dangers to vegetable and animal life to be prevented by keeping vassa, 13, 298 sq., 300; wooden shoes forbidden, because insects are trod upon and killed, 17, 21; by one case of destruction of life, a man may be re-born in hell, 35, 124; sin of depriving a living being of life unconsciously, 35, 224; a wicked Bhikkhu, who caused a bull to be slain to get its skin, rebuked by Buddha, 17, 29 sq.; already in former births Buddha refrained from hurting living beings, 36, 16; eight

classes of men who kill living beings, 36, 17; the Buddhists denounced as eating meat, 45, 416; sacrifices objectionable as connected with slaughter, 10 (ii), 49 sq.; 19, 129, 135; 49 (i), 121; king Suddhodana only offers sacrifices involving no injury to living beings, 49 (i), 24. See also Love.

## (c) IN BRAHMANISM.

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the ascetic shall avoid the destruction of seeds, and be indifferent towards all creatures, 2, 194; offering safety to all beings, duty of the Sannyâsin, 8, 362; the ascetic promises not to injure any living being, 8, 365; 14, 46, 260, 277, 277 n., 279; 25, 205 sq., 208-10, 212; ascetics must always use strained water, 14, 260, 279; 25, 207, 207 n.; an ascetic who rejects meat at sacrifices and funeral meals goes to hell, 14, 54; hermits should not injure even gadflies or gnats, 14, 293; *see* Compassion, *and* Slaughter.

**Ahîna** sacrifices, *see* Sacrifices (*j*).

**A'hmed** = Mohammed, 9, 281 n.

**A'hnas ibn Surâiq**, n.p., a worldly man of pleasant appearance, but opposed to Mohammed, 6, 29 sq., 29 n.

**Ahogaṅga Hill**, Sambhûta Sânavâsî dwelling there, 20, 394.

**A-ho Kan**, n.p., disciple of Lăo-lung Kî, 40, 67 sq.

**Ahriman**, *see* Aharman.

**Ahûm-stuŕ**, n.p., 23, 203.

**Ahunavaiti**, title of a Gâtha of the Zend-Avesta, 31, 2-92.

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

(a) The supreme God and Creator

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(e) Worship of A.

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

The belief in a supreme God, A., an old element in Zoroastrianism, 4, xiii, lx sq.; parallel with the Asura Varuna, 4, xxx, lii; an Aryan god, 4, lxiv; one of the purest conceptions of God, 31, xviii sq.; *Invoke, O Zarathustra! my Fravashi, who am Ahura-Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word!* 4, 213; the Creator, 4, 376; 23, 25, 27; 31, 108 sq., 113 sq.; his creations, 4, lxx; 31, 285 sq.; 37, 423; the sixteen perfect lands created by A., 4, 1-10; all good things, made by A., the offspring of the holy principle, 4, 142 sq., 147 sq.; 31, 248, 250; made the aerial way, the earth, and everything, 4, 232-4;

made the waters flow and the plants grow, 23, 198 sq.; the maker, the most beneficent of all beings, 4, 204-6; 23, 326; is all-knowing, never asleep, never intoxicated, 4, 215; 23, 25, 27; power and benevolence of A., 31, 93, 95-7, 100-5; his gifts, immortality, righteous order, and kingdom of welfare, 31, 83; victorious strength given by A., 23, 128, 133; the glory made by Mazda, and the victory made by Ahura, 23, 136; a guardian and a friend, 31, 108, 112; the first father of righteous order, 31, 108, 113; bountifulness of A., 31, 145-51; the remedies of A., 31, 347.

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229-33; eulogized the deceased Confucius, 27, 159, 159 n.; sends a message of condolence to Khwâi Shang, 27, 187; funeral of his son Tun, 27, 188; wears mourning for his concubine, 27, 189; Kâu Făng sends a message to Duke Âi, 27, 191; paid a visit of condolence when Kî-sun's mother died, 27, 197; declines the condolences of Ling, 27, 323; sent Zû Pî to Confucius to learn the proper mourning rites, 28, 166 sq.; Duke Âi and 3ze-kâu, 28, 169; interview of Kwang-3ze with Âi, 40, 49 sq., 49 n.; wishes to employ Confucius in the government, 40, 207 sq.

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**Aibigaya**, *see* Aiwisrûthrima.

**Aighâsh**, demon of the evil eye, 5, 111, 111 n.

**Aikshvâka**, n. of a noble family, 45, 321 n., 339; Purukutsa, the Ai. king, 44, 397. *See* Brihadratha.

**Ailâpatya**, Mahâgiri of the Ai. gotra, 22, 287, 289.

**Aîndar**, Zd. Indra, the arch-demon, 18, 319, 319 n.

**Ainyu**, n.p., 23, 217 sq.

**Aipivanghu**, or Aipivôhu, or Kaî-Apîveh, n. of a king of Iran, 5, 136-9, 136 n.; 23, 222, 222 n., 303.

**Air** (Sk. antariksha).

(a) Air as an element.

(b) Air as a deity.

#### (a) AIR AS AN ELEMENT.

The union of earth and heaven is air, 1, 247 sq.; meditation on the person in the air as Brahman, 1, 303; only seen by one who attains to the Adhyâtma, 8, 316; the second entity, its presiding deity lightning, 8, 337, 340; touch is the characteristic of air, 8, 337, 340, 348, 350; sound and touch are its qualities, 8, 384; springs from ether, 34, lii; 38, 18 sq.; is founded on space (ether), 34, 413; the abode of heaven, earth, and so on, 34, 154, 158; when it manifests itself in the form of Parganya, lightning, thunder, rain, and thunderbolts manifest themselves in it, 34, 229; with its five forms, 34, 229; 38, 87; is a product, 38, 3, 18 sq.; fire is produced from air, 38,

20-2; fire is dissolved into air, 38, 26; air is dissolved into ether, 38, 26; in what sense it may be called *prâna*, 38, 87; union of Vâyû with the air, 41, 148, 188; heals whatever is injured in the earth, 41, 221; fashioned by the Rudras, 41, 234; is the home of the waters, 41, 416; the sun is the holder of the air, 43, 28; is of Trishubh nature, 43, 57; is the 'expanse' metre, 43, 88; is the lower abode, 43, 203; three oblations of air or wind on the chariot, 43, 235; is the resting-place in yonder world, as the earth is in this world, 44, 17; steadied by means of the birds and sun-motes, 44, 126; relates to Sarasvatî, 44, 241; is the abode and support of all beings, 44, 407, 477; and Ether, this is the immortal, 48, 535; Buddhist saints walking through the air, 10 (i), 62 sq., & n.

#### (b) AIR AS A DEITY.

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**Aîrak**, n.p., 5, 134.

**Airammediya**, a lake in the world of Brahman, 1, 131, 132 n.

**Aîrân-vêg**, Aîrân vêgô, the most undisturbed land, 24, 86 sq., 86 n., 109 sq.; primaeval home of Mazda-worship, the abode of Yim, 37, 190, 190 n.

**Airâvana** = Airâvata, q. v.

**Airâvata**, Indra's elephant, 22, 222, 231; the best of elephants, 45, 290.

**Aîrîk**, n.p., son of Frêdûn, 5, 133 sq., 133 n.; 37, 28, 28 n.; 47, 10 sq., 34, 140; reigned twelve years, 5, 150; slain by his brothers, 24, 52, 52 n.; revenged by Mânûs-kîhar, 24, 61, 61 sq. n.; progenitor of Mânûs, 47, 128.

**Aîrîz-râsp Aûspôsînân**, n. of a high priest, 5, 115, 115 n.

**Airs**, vital, *see* Prânas.



- Airyā**, Sairima, and Tûra, the three sons of Thraêtaona, 4, lix.
- Airyak**, n.p., 47, 34.
- Airyaman**, the much-desired, invoked, 23, 4, 13, 35, 37; and Asha-Vahista praised together, 23, 41-8; invoked against diseases, sorcerers, and demons, 4, 229, 235, 241; heals diseases, 23, 41, 48; 37, 116 n., 165, 165 n.; the spell of A. most efficacious against diseases, 4, 236-41; the A. Ishyô prayer, 4, 144, 147, 247; 23, 41-7; 31, 293. *See* Airyemâ-ishyô.
- Airyemâ-ishyô**, *see* Prayers (*f*).
- Airyu**, son of Thraêtaona, 23, 222, 222 n.
- Aishâvîrâh**, sons of Eshavîra, a Brahmanical family held in general contempt, 44, 45, 45 n.
- Aitareya**, n. of a Rishi, 1, xcvi n.; worshipped at the Tarpana, 29, 123, 220; honoured as a teacher, 29, 141. *See* Mahidâsa Ai.
- Aitareya-âraṇyaka**, in the beginning a Brâhmaṇa, 1, lxvi sq.; introduction to and translation of Ai., 1, xci-xcviii, 155-268; the first chapter of the Ai. a mere continuation of the Aitareya-brâhmaṇa, 1, xcii; Ai. and Kaushîtaki-upanishad, 1, xcix; Âsvalâyana or Saunaka, author of the fifth book, 29, 153-8; quoted, 8, 87 n., 90 n., 123 n., 180 n.; 38, 421; 48, 773.
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- Aitareya-upanishad**, quoted, 8, 120 n., 123 n., 153 n., 179 n., 187 n., 189 n., 191 n., 251 n., 259 n., 339 n.; 48, 240. *See also* Upanishads.
- Âi-thâi Tho**, was 'ugly enough to scare the whole world,' but a 'Perfect man' of Tâo, 39, 229-33.
- Aiwiḥvarenah**, n.p., 23, 214.
- Aiwisrûthrima** and **Aibigaya** (or, **Aibigaya** 'the life-furtherer,' epithet of Ai.), worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 384.
- Akalâ**, n. of a giantess, 21, 374.
- Akalabhrâtri**, n. of a Sthavira, 22, 286.
- Aka-Manah**, *see* Akem-manô.
- Akampita**, n. of a Sthavira, 22, 286.
- Akandgar-i Kilisyâkih**, or Alexander the Christian, 5, 200, 200 n.
- Akanishthas** (*Akanitttha*), the last stage before reaching the formless world, 10 (i), 57 n.; heavenly beings, who lull the women of Gautama's seraglio to sleep, 49 (i), 56.
- Âkaṅkheyya-Sutta**, early Buddhist mysticism in it, 11, x; translated, 11, 205-18.
- Akarmabhûmi**, one of the parts of the world where men live, 45, 225.
- Âkârya**, Sk., *see* Teacher.
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- Âkâsagotta**, n. of a physician, 17, 78 sq.
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- Akayadha** of the Pîdha house, 23, 219.
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- Akiravatî**, n. of a river, 11, 167, 167 n., 169, 178-82.
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- 10 n.; 18, 93, 96; 37, 243, 252 sq., 253 n.; the archfiend, his doings, 5, 106; seized by Vohûman, 5, 128; the stench of A. opposed by Vohûman, 5, 179; the stupefying, 37, 286; thoughts of the wicked due to A., 37, 388; his struggle with Vohûmanô at the birth of Zoroaster, 47, 141 sq. *See* Akem-manô.
- Akrê-khiradô**, or *Aghrêrad* (Zd. *Aghraêratha*) killed by his brother, 47, 126, 126 n.
- Akriyâvâda**, Sk., t.t., *see* Philosophy.
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- Akshapâda**, n.p., the arguments of Buddha, A., and others contradictory, 48, 425, 426.
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- Âkûti**, invoked in a love-charm, 42, 104, 535.
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- Alasanda**, *Milinda* born in the island of A. (Alexandria in Bactria), 35, xxiii, 127.
- Alava**, the demon, converted by Buddha, 19, 244.
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- Âlavakasutta** translated, 10 (ii), 29-31.
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**All-gods**, *see* Visve Devâh.  
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**Amarâ**, the faithful wife of Mahosadha, 35, 294-6.  
**Amarâvatî**, city of the gods on Mount Meru, 12, 110 n.  
**Ambâ**, her son Ganta, 19, xxvii.  
**Amba-gâma**, n.pl., Buddha at, 11, 66.  
**Ambalattikâ**, n.pl., Buddha at, 11, 12; the Brahmagâla spoken at the royal rest-house at A., 20, 376.  
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**Ambhîrî**, teacher of Vâk, 15, 226.  
**Āmbhîrî**, the voice of thunder, wife of the Maruts, 32, 275.  
**Ambikâ**, sister of Rudra, 12, 440; is the dispenser of happiness, 12, 441.  
**Ambrosia**, *see* Amrita.  
**Ameretât**, *see* Amerôdad.



**Amerôdad** or Amûrdad, Phl. = Zd. *Aneretât*, immortality, 5, 10 n.; the archangel, created, 5, 10; protector of plants, 5, 30 sq., 176, 310, 310 n., 359; 31, 207, 207 n., 211, 213 sq., 221 sq., 226-8; has the *kamba* flower, 5, 104; attacks *Zâîrîk*, 5, 128; propitiated, invoked, and worshipped, 5, 372 sq., 377 sq., 401, 405; 23, 5, 14, 36 sq.; 24, 304; creatures are immortal through A., 37, 291; prescribes the care of plants to Zoroaster, 47, 162; mingles the plants with rain, 24, 112 sq. n.; see Immortality; *Horvadam* (*Haurvatât*, *Kbûrdad*) and A., two archangels, angels of water and plants, 5, 310, 310 n.; 24, 11, 11 n.; their ritual and worship, 5, 227; 24, 304; 47, 76, 76 n.; are the reward of the holy ones, 23, 31, 31 n.; 37, 388; smite hunger and thirst at the resurrection, 23, 308; their gifts, 23, 312 (food and drink); 37, 286 sq. (cattle), 369 (abundance); 47, 26, 26 n. (water and seeds); unreasonable chatter causes distress to them, 24, 11, 11 n.; 37, 207, 207 n.; are injured by immoderate drinking, 24, 48; are propitiated by grace said before and after eating, 24, 284 sq.; the complete worthiness existing in them, 37, 251; their power produced by Aûharmazd, 37, 264; Zoroaster becomes worthy through them, 37, 268; expounded to Frashôstar, 37, 374.

**Amesha-Spentas**, or Ameshô-spentas, Zd. = Phl. Ameshôspends (Amshaspands), the archangels.

(a) A. in mythology.

(b) Worship of A.

(c) A. as guardians of Zoroastrian religion and morality.

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**Amhasaspati**, n. of a god, lord of trouble, 26, 322.

**Amînah**, mother of Mohammed, 6, xviii.

**Amitâbha**, or Amitâyus, n. of a former Buddha, his abode in Sukhâ-

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**Amitaugas**, the couch in the world of Brahman, 1, 276, 277.

**Amitâyur-dhyâna-sûtra**, t. w., sacred book of the Buddhists in Japan, 49 (ii), v-vii, xx-xxii; translated, 49 (ii), 159-201.

**Amitâyus**, a name of Amitâbha, 49 (ii), 32. *See* Amitâbha.

**Amoghadarsin**, one of the sixteen virtuous men, 21, 4.

**Amogharâga**, n. of a Bhikshu, 49 (ii), 2.

**Amr**, n.p., joins the Muslim ranks, 6, xli.

**Amram**, *see* Imrân.

**Âmrâpâlî**, *see* Ambapâlî.

**Amribn La'hy**, chieftain of Mecca, 6, xvii.

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

**Amritânanda**, author of the last four books of the Buddha-karita, 49 (i), x sq., xiv-xvii, 147 n., 200 sq. n.

**Amritodana**, uncle of Buddha, 19, xxv.



**Amru** and *Kamru*, mythical birds, 23, 210, 210 n.

**Amsa**, n.d., Pârtha oblation to, 41, 82; and Vivasvant invoked with other gods, 42, 160; Agni said to be A., desirous of distributing gods, 46, 186, 190.

**Amsu**, *amsugraha*, t.t., a certain cup of Soma at the Soma sacrifice, 41, 5 sq.; 44, 105 sq.; identified with Pragâpati, 26, 248, 423 sq. See *Sacrifices (i)*.

**Amulets**, worn for the sake of prosperity, 30, 93; 42, 541; against diseases and demons, 42, 37-9, 42, 67, 234-6, 258 n., 281, 284, 287, 291, 336 sq., 339 sq., 399 sq., 402 sq., 464, 505-7, 511, 553, 561, 578; life-protecting a., 42, 62 sq., 383 sq., 573, 668 sq.; protection against sorceries or talismans, 42, 79-88, 476, 476 n., 575-8, 605, 608-10; to ensure conception, 42, 96 sq., 501 sq.; for strengthening royal power, 42, 114, 239, 332, 439, 477; to secure love, 42, 275 sq., 276 n.; against curses, 42, 285; a king must wear gems which destroy poison, 25, 251; worn by the Snâtaka, 30, 276; worn by women, 42, 356, 460; consisting of salve, 42, 381; of plants, &c., 42, 693 sq.

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**Amusements**, see *Games*.

**Anâbhibhû** = *Mahâbhigñâgñânâbhibhû*, q. v.

**Ânabhimlâta**, n. of a teacher, 15, 118.

**Anâdrîta**, n. of a tree deity (?), 45, 48 n.

**Anâgâmin**, Buddh. t.t., 'one that does not return'; the state of the A. results from the four noble truths, x (ii), 132-44.

**Anagha**, n.d., offering to A. at rites relating to agriculture, 30, 113 sq.

**Anâhed**, see *Ardvî-sûra-Anâhita*.

**Anâhita**, see *Ardvî-sûra-Anâhita*.

**Ânanda**, n.p., the faithful disciple, attendant, and companion of Buddha, 11, 3, &c.; 13, 202, 206; 17, 36, 41, 43, 68 sq., 87 sq., 101 sq., 118, 191 sq., 240 sq.; 20, 80, 299; 21, 3, 205; 49 (ii), 2, 90, 164 sq.; Â. and five other Sâkyas, with Upâli the barber, become Bhikkhus to-

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

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**Aneran**, Zd. anaghra, boundless (space), *see* Space.

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

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(b) In Parsi religion.

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**Āngiras**.

(a) A. in the singular, n. of a Rishi, 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.

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(b) Classification of a.

(c) Zoology.

(d) A. as compared with men.

(e) Use of flesh, milk, skin, &c., of a.

(f) Treatment of a.

(g) Laws and regulations about a.

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- (b) Different kinds of a. s.
- (c) The victim.
- (d) The Yûpa, or sacrificial post to which the victim is bound.

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

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

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



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

(b) DIFFERENT KINDS OF A. S.

*Agni* worshipped by sacrifices of ghrîta, heifers, bulls, and cows with calf, 46, 211; the *Agnîshomîya* or a. s. to Agni and Soma, 26, 162-222, 225; 30, 346; 43, 245, 260 sq.; 44, 119 n.; 48, 598; twenty-one Agnîshomîya a. s. at Asvamedha, 44, 372, 375; eleven Agnîshomîya a. s. at Purushamedha, 44, 404; meat-offering to *Abura*, 31, 80, 84; meat-offerings for various *angels* and guardian spirits, 5, 335-8; a. s. at *Ashtakâ* and Anvashtakya festivals, 29, 105, 206 sq., 344, 417-21; 30, 97-102, 112 sq., 294; tame and wild animals offered at the *Asvamedha* 44, 296 n., 298 sq. and n., 306-8, 310 sq., 331, 338, 338 sq. n., 382-4, 382 sq. n., 388; *on the Asvamedha itself see under Horse-sacrifice*; a. s. at the *building* of the fire-altar, 41, 155-7, 161-86, 197-9, 204, 236, 400-13; 43, 2 n., 3, 358, 392; at the house-building, 29, 429; 30, 122; at the building of a city, 3, 183; blood-consecration of new buildings, 28, 169 sq.; a. s. offered at the conclusion of *covenants*, 27, 112; 40, 164, 164 n.; ritual and general rules for the a. s. at *domestic ceremonies*, 29, 30, 176-8, 360 sq., 418 sq.; 30, 98-101, 234-6, 360 sq.; *expiatory* a. s. to Fire and Waters, 4, 206 sq., 207 n. slaughter of a dun cow in expiation of murder, 6, 9, 9 n.; sacrifice of a

cow, a penance, 7, 138; animal sacrifice at the reception of *guests*, 26, 85; 29, 200, 275 sq.; 30, 131, 256, 278 sq.; animal sacrifice at the *Hagg*, 6, lxxiv; a. s. at the *king's consecration*, 41, 68 sq., 125 sq., 129-35, 136 n., 137; the flesh of animals to be offered to the *manes*, 7, 249; 25, 124 sq.; 29, 359; 30, 231, 256; sacrifice of a cow to the Fathers, 30, 234-6; the animal to cover the dead body, 29, 238, 241 sq.; at *marriage*, 30, 256; to the god *Nârâyana* they formerly offered animals, 8, 280; sacrifice to *Nirriti* of an ass by a student who has broken his vow of chastity, 2, 85, 289; 14, 117 sq., 215 sq.; 25, 454 sq.; 29, 361 sq.; the *Pasubandha* or a. s. as part of Soma sacrifice, 7, 191; 12, 378 sq., 378 n.; 26, xi; 41, xii-xiv, xvi-xviii, xxiv, 11-17, 418; 43, 260, 298 sq.; 44, xiv, 118-30, 118 n., 119 n.; a. s. to be offered once in each half-year at the solstices, 7, 191; 25, 133; by the victim he puts flavour into the Soma feast, 26, 314; to be performed at least once a year, 44, 119; victims for different gods at the different Soma sacrifices, 26, 312 sq., 397 sq. n., 428 sq.; at the end of every Soma sacrifice a sterile cow (*anubandhyâ*) sacrificed to Mitra and Varuna, 26, 215 n., 217, 387 sq., 391-7; 41, 87; 43, 263-6; 44, xxii; the a. s. is a great Soma sacrifice, 44, 120; some perform the a. s. without Soma, others with Soma, 44, 122 sq.; the animal sacrifice uninterrupted by the Sattrâ, 44, 176; *Pasu-purodâsa*, or 'animal cake' offering belonging to every a. s., 26, 199 sq.; 41, 136 sq. and n., 173, 175; 43, 245, 247 sq., 247 n., 265; 44, 221, 555; consists of omentum, animal cake, and the chief oblation, 41, 180; to *Pragâpati*, 26, 429, 429 n., 441, 443 sq.; to Vâyu and Pragâpati, 41, 171-5; to Pragâpati, Sûrya, Indra, and Agni, 44, 127 sq.; the animal victim once belonged to Savitri, now to Pragâpati, 44, 174; at the *Purushamedha*, 44, 404, 411; victims at the Purushamedha set free, 44, 411;



*Rudra*, lord of a. s., 32, 419 sq.; at the *Sarvamedha*, 44, 419 sq.; at the *Sautrâmanî*, 44, 213 sq. n., 216-22, 221 n., 229, 245, 251, 261, 271-3; hairs of wild beasts put into the *Surâ* cups at the *Sautrâmanî*, 44, 218 sq., 229 sq., 261; at the *Seasonal* sacrifices, 44, 309 n., 383, 402; slaughtering of animals and other preparations for a. s. at season-festivals, 37, 15 sq.; lawful and unlawful animals for season-festivals, 37, 429, 434; a. s. to the *spirits* of the land, of the path, and of the four quarters, 3, 371, 371 n., 373, 399, 399 n.; 27, 295; the *Sûlagava* sacrifice to *Rudra*, 29, 255-8, 351-3, 355; 30, 220-4; a bull sacrificed at a *thanksgiving service*, 3, 333, 333 sq. n.; the animal victim for *Tvashtri* set free, 26, 177 sq.; at the *Vâgapeya* rite, 41, 11-17; animals slain by *Lomasa Kasapa* at the *Vâkapeya* sacrifice, 36, 16-19, 16 sq. n.

(c) THE VICTIM.

Inspection and selection of animals for victims, 3, 343, 343 n.; 27, 266, 288; 28, 222 sq.; 39, 220; at a. s. the blood of the victim is the share of the *Rakshas*, 12, 265 sq.; game caught in hunting used for a. s., 14, 71; 16, 192 n.; 27, 295; a pregnant animal not used as a victim in sacrificing to God, 27, 417, 417 n.; lowest victims offered in bad years, 28, 166; gifts of mares and camels for a. s., 31, 111, 120; pigs fed for a. s., 40, 18; the shaman, wild buffalo, and *sarabha* unfit for sacrifice, 41, 410-12; sterile cow sacrificed to remove the blemish of sterility from the house, 42, 299; white cow sacrificed to remove leprosy, 42, 711; only male victims used at great a. s., 27, 256, 256 n.; by male victims the (male) Sacrificer ransomes himself, 44, 119; symbolical victims, a ram and a ewe made of barley porridge, 12, 395 sq., 402 sq.; images of a. eaten instead of meat, 25, 174, 174 sq. n.; images of a. made at the *Kaitra* festival, 29, 132; fivefold is the victim, 26, 24; 44, 154; five victims at the building of the fire-altar, 41, 156,

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

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

The sacrificial stake is the crest-lock of sacrifice personified, 12, 126; the stake belongs to *Vishnu*, 12, 162, 164; etymological legend concerning the *Yûpa*, 12, 160 sq. and n.; 26, 21, 36, 39, 46, 101, 174; impurity caused by touching a sacrificial post, 7, 94; 14, 30, 30 sq. n., 171, 183; 29, 224 sq.; 30, 181 sq.; 'a white horse at a post' means *Agni* at the sacrificial stake, 26, 149; setting up the sacrificial stake, 26, 162-78; 44, 123 sq.; being about to cut the stake, he offers the *yûpâbuti* or 'stake-offering,' 26, 162 sq.; set of eleven stakes, 26, 173, 176 sq., 221;



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- Animisha**, n. of a demon harassing infants, 29, 296; 30, 211.
- Animosity**, *see* Hatred.
- Anîrân**, n.d., has the Hôm, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saṅkarshana, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 34, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egoity, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; *see* Anuruddha.
- Aniyata** sins, *see* Sins.
- Ankasa**, n.p., 23, 218.
- An-kwo**, *see* Khung A.
- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. *See* Food.
- Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
- Annaprâsana**, *see* Child (b).
- Aññâtakondañña**, *see* Kondañña.
- Annihilation**, *see* Samaya.
- Anoggâ**, or Priyadarsanâ, daughter of Mahâvîra, 22, 193 sq., 256.
- Anointment** of Dîkshita with fresh butter, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Râgasûya, 41, 80 sq.; of sacrificer at Agnikayana, 43, 226 sq., 251; of the sacrificing king with fat gravy at Sautrâmanî, 44, 250-2. *See also* Kings.
- Anoma-dassî**, n. of a saint afflicted with disease, 36, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-kung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansârs**, and Muhâgerîn who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antarañgikâ Sâkhâ**, of the Vesavâtika gana, 22, 291.
- Antariksha**, *see* Air.
- Antaryâmi-brâhmaṇa**, t.c. (*Bṛihadâraṇyaka-upanishad* 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryâmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxii-lxiv, xcvi, c, cxiii, 130-5; 48, 226; is not the pradhâna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*krishnâgina*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq.; 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203; gift of a black a., 14, 135; the horn of an a. used for magic cures, 42, 15, 336-8; gomriga, a bovine a. one of the three chief victims at the Asvamedha, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, revered the priest Vasishtha, 19, 12; 49 (i) 10, 10 n.; a king who reached final



- bliss, 49 (i), 94 sq.; Sâmkriti A., 49 (i), 101.
- Antinomies**, each suggesting the existence of its corresponding opposite, 39, 47 sq.; the usefulness of being of no use, 39, 132, 217-22; a cluster of a., 39, 188; startling antithetic statements, 39, 239, 239 n.
- Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.
- Ântrimukha**, n. of a demon harassing children, 30, 211.
- Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.
- Anuddharî**, *see* Animals (i).
- Anugîtâ**, t.w., an episode of the Mahâbhârata, 8, 197-206; its relation to the Upanishads, 8, 197, 200, 207-12, 215, 224, 226 sq.; relation between A. and Bhagavadgîtâ, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; Brâhmana Gîtâ, and Gurusishyasamvâda, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the Dharmaśâstras, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.
- Anugopâ** restored to sight by Buddha, 49 (i), 197.
- Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 44; Sinîvâlî and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 319, 321; 41, 42, 44, 54 n.; 43, 264, 264 n.; 44, xlii, xliv; worshipped at the Upâkarana, 29, 221; funeral oblation to A., 29, 242; sacrifice to A. at the ploughing rite, 29, 326; invoked when sprinkling water round the fire, 29, 378; 30, 19, 142, 253; sacrifice of the newly married couple to Agni, Pragâpati, Visve devâs, and A., 30, 49; invoked in a love charm, 42, 104, 535; invoked to drive out evil bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143, 304; Sarasvatî, A., and Bhaga invoked, 42, 173.
- Anumlokanî**, n. of a nymph, 43, 107.
- Anupâdisesa**, t.t., 'none of the five attributes remaining,' is the principal thing, 10 (ii), 167.
- Anupalipta**, n. of the eighth Tathâgata, 49 (ii), 6.
- Anupamamati**, one of the sixteen virtuous men, 21, 4.
- Anupiyâ**, a town of the Mallas, Buddha residing there, 20, 224-33.
- Anupravakaniya**, *see* Sacrifices (b).
- Anurâdhapura**, the chronicles preserved in the Mahâvihâra cf, 10 (i), xvi sq., xx, xxii sq.
- Anuruddha**, n.p., in Pali, Aniruddha in Sk, 21, 2 n.; 49 (ii), 2 n.; the Sâkya, converted, 19, 226; 20, 224-33; 35, 163; what he said when Buddha died, 11, 118, 119, 121; 19, 305 sq.; praises the departed Buddha, 19, 310-20; A., Nandiya, and Kimbila, Bhikkhus who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal Thera Bhikkhus, 17, 360; sayings of A. the elder, 36, 296, 347, 351. *See also* Aniruddha.
- Anusâsana**, 'precepts' (the Vedângas?), to be studied, 44, 98.
- Anusaya**, *see* Karman.
- Anushubh**, *see* Metres.
- Anuvâda**, Sk., t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.
- Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.
- Anvâdhyas**, Âpyas, Sâdhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Anvâkhyâna**, old tale, not true, 44, 14.
- Anvârambhanîya**, *see* Sacrifices.
- Anvashṭakya**, *see* Animal Sacrifices (b), and Sacrifices (i).
- Anyatahplakshâ**, n. of a lotus-lake in Kurukshetra, 44, 70.



**An-zre**, n.p., knew well the rules of propriety, 27, 174 sq.

**Aoighimatastîra**, n.p., 23, 218.

**Aôshânar**, is full of wisdom, 18, 90, 90 n. *See* Aôshnar.

**Aôshnar** (Aoshnara, Aôshnôr), grandson of Pâûrvâgîryâ, 18, 171, 171 n.; son of Pouru-gîra, 23, 221, 221 n.; chancellor of Kaî-Ûs, 47, x, 13 sq.

**Apadesa**, *see* Mahâpadesâ.

**Apakara**, = Parikara, 35, 287 n.

**Apâlâ**, n.p., identified with Sûrya's daughter, 26, xiv n.; was free from widowhood, 29, 33.

**Apalâla**, a Nâga, converted by Buddha, 19, 246.

**Apâm Napât** (Napât), the great sovereign, 4, 250; swift-horsed, with many wives, 23, 6 n., 14, 20, 36, 38, 71; 31, 319; the son of the Waters, Lightning, invoked and worshipped, 23, 6, 6 n., 12, 14, 20, 36, 38, 299; through Tistrya the waters come from the high A.N., 23, 94, 94 n.; divides the waters amongst the countries, 23, 102, 249 n.; increases the excellencies of countries, 23, 202; seizes the priestly glory, 23, 299; the Ahura Napât-apâm worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 351, 362, 381, 383 sq., 392.

**Apâm Napât**, the lightning, 42, 589; the Child of the Waters, 46, 157, 158; Agni identified with A.N., the 'quick inciter,' 46, 187, 191.

**Âpana**, a town in Ânguttarâpa, 10 (ii), 96-9; 17, 129-34.

**Âpâna**, *see* Prânas.

**Apântaratamas**, born on this earth as Krishna Dvaipâyana, and entrusted with the office of promulgating the Vedas, 38, 235-8; 48, 529; reborn, though he had reached intuition of the highest truth, 48, 650 sq.

**Apâôsh**, Phl., Apaosha, Zd., the demon of drought, his struggle with Tîstar (Tistrya), 5, 27 sq., 112, 170 sq.; 18, 266 sq., 267 n.; 23, 92, 99-101; fiend of death, 23, 284 sq.

**Apapalika**, n. of the courtesan Ambapâli in the Burmese legend, 11, 33 n.

**Apapâtra**, *see* Caste (e, f).

**Aparâgitâ** (Aparâgita), n. of the city or palace of Brahman in the Brahman world, 1, 131, 132 n., 275, 277; n. of the Vimâna from which Arishtanemi descended, 22, 276.

**Aparânta(ra)tamas**, *see* Apântaratamas.

**Aparisrava**, Gaina t.t., explained, 22, 37 n.

**Âpas** (Water), etymology of the word, 15, 310.

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**Âpastamba-sûtras**, something very like an Upanishad occurs in them, 1, lxvii; language of the Â., 2, xliii-xlvi; the Â. Grihya-, Srauta-, and Dharma-sûtras, 2, xiii-xv; 30, xxix, xxxii n., xxxiii; the Â. Grihya-sûtra translated, 30, 248-97; the Â. Yagña-Paribhâshâ-sûtras translated, 30, 309-71; the Â. on the Purushamedha, 44, xxxiii n., xxxix n., xl n.

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**Âpâsya**, meditated on the udgîtha, 1, 6.

**Âpayâ**, n. of a river, 46, 287 sq.

**Apîvêh**, Kaî-A. or Kavi Aipivanghu, 37, 224, 224 n.





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- Âptyas**, legend of the Â., i.e. the gods Trita, Dvita, and Ekata, 12, 47-9.
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- Ara**, or **Âra**, a lake in the world of Brahman, 1, 131, 132 n., 275 sq.
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- Ârâda Kâlâma**, or **Ârâla**, or **Arâda**, n. of a famous teacher, 19, xxi, 80 sq. ; Buddha's meeting and conversation with Â., 19, 95, 130-41 ; 49 (i), 92, 121 ; dead, when Buddha began to preach, 19, 167 sq. ; 49 (i), 169 ; has gained insight into absolute bliss, 49 (i), 77.
- Arahat**, *see* Arhat.
- Arahat-Buddha**, *see* Buddha.
- Ârâla**, *see* Ârâda.
- Âramaiti**, or Piety (personified), invoked with Ahura and other Ameshôspends, 31, 14-24, 77 sq., 152, 155 sq., 156 n., 176, 179 ; clothed the souls with bodies, 31, 27, 32 sq. ; daughter of Ahura-Mazda, 31, 37 sq., 44, 123, 126 sq., 126 n. ; good and bountiful Piety, 31, 58 ; associated with the earth, 31, 58 n., 149 n., 152, 156 n., 159 n. ; departs from the evil-doers, 31, 81, 87 ; creatrix of righteous beings, 31, 87 ; increased Universal Weal and Immortality, 31, 88 ; the instructor of men in Ahura's regulations, 31, 95, 101 ; prayer with Â. (Piety), 31, 96, 102 ; prayer for Piety, 31, 98, 106 ; who fashioned Â. together with Sovereign Power? 31, 109, 114 ; influence of Â. on men's actions, 31, 109, 116 ; increases sacred orderliness, 31, 109, 114 ; the Yasnas of Â., 31, 124, 129 ; where Piety joins hand in hand with the Righteous Order, 31, 143 ; the two hands of Â., 31, 146, 148 ; the joyful meadows of her peace, 31, 146, 149, 149 n. ; appears with holy Khshathra, 31, 152, 158 sq. ; Vohumanah, Â., and Khshathra, 31, 167 ; the Bountiful, worshipped, 31, 196, 256 sq., 325, 339, 360 sq., 387 ; chosen by the Zoroastrian, 31, 248 ; Ahura-Mazda approached by the kinship of Â., 31, 252 ; the holy woman who is as the bounteous Â., 31, 342 ; the ideal wife, 31, 386. *See* Âramaiti Spenta, and Ârmat.
- Ârâmas**, *see* Vihâras.
- Ârambhas**, t.t., exertions, pain arises from them, 10 (ii), 139.
- Arang**, mother of Îsadvâstar, 47, 106, 111, 115.
- Arang-i Bîrâdân**, epithet of Ururviga, 5, 143 sq.
- Ârani**, bewitched Bhadrasena Âgâta-satrava, 41, 140 sq.
- Aranis**, t.t., the churning-sticks used for producing fire, 12, 275, 294 sq. n. ; 44, 74 ; penance and sacred learn-



ing are the two A. by which the fire of knowledge is produced, 8, 308.

**Âranyakas**, or forest-books, the Upanishads occur in them, 1, lxvi sq., xci; are liturgical, 1, xci; Sâmkhya-yoga, Vedas, and Â. are members of one another, and together are called *Pañkarâtra*, 48, 530; teach that all the subordinate principles have their true Self in Brahman, 48, 530 sq. See *Aitareya-âranyaka*.

**Aranye-nûkya**, t.t., 'to be recited in the forest,' certain oblations so called, 44, 336 sq. and n.

**Araru**, n. of a demon, 12, 57, 57 n., 64 n.; a name of evil dreams, 42, 167, 485.

**Arask**, 'malice,' a fiend, 5, 107 sq.

**Arâst**, demon of falsehood, 5, 111.

**Ârâstâi**, or **Ârâsti** (**Ârâstîh**), n.p., father of *Maidhyômaungha*, 5, 141, 141 n., 145; 23, 203, 203 n.; 47, 163; brother of *Pôrûshaspô*, 47, 155.

**Ârâsti**, **Ârâstîh**, see **Ârâstâi**.

**Arati**, daughter of *Mâra*, 10 (ii), 159.

**Ârâti**, the demon of grudge, 42, 15, 57, 82, 109, 172 sq., 187, 261, 423-5; as nightmare, a naked woman, 42, 173, 424 sq.; A. and *Ârâtis* in doubtful connexion with *Agni*, 46, 366, 370.

**Aravaostra**, son of *Erezvat-danghu*, 23, 218.

**Arawisanasp**, n.p., 5, 136.

**Ârâyas**, demons of grudge, 42, 162, 205.

**Arbuda**, a demon-serpent, slain by *Indra*, 42, 633 sq.; King A. *Kâdra-veya*, whose people are the snakes, 44, 367.

**Arbudi**, prayer to A. and *Nyarbudi* for help in battle, 42, 123-7, 631-5, 637.

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**Archery**, as a discipline of virtue, 3, 59, 59 n.; drinking and a. contests at festivals in honour of the ancestors, 3, 374 sq. and n., 400 sq.; the game of pitch-pot, 27, 50 sq.; 28, 397-401; ceremonies connected with a. competitions, 27, 56 sq., 59; 28, 446-53, 462; instruction in a., 27, 233, 478; 36, 253 sq.; and

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**Architecture**, how a city is built, 35, 53; 36, 208 sq. See *Houses*, and *Vihâras*.

**Ard**, all kinds of wild flowers belong to, 5, 104; *Vohûman* in the thoughts, *Srôsh* in the words, A. in the actions, 18, 18 sq., 18 n.; i. e. the angel *Ashi Vanguhi*, opposed by *Varenô*, 18, 270, 270 n. See *Arshisang*, and *Ashi Vanguhi*.

**Ardâi-fravar**, meat-offering to, 5, 337, 337 n.; protects *Zoroaster*, 47, 145.

**Ardakhshîr**, the *Kayân* king, 5, 193; arranger and restorer of the world, 5, 199, 199 n.

**Ardashîr**, see *Artakhshatar*.

**Ardavahist**, **Ardavahistô**, see *Ashavahist*.

**Ardâ-Vîrâf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.

**Ardhaka**, *Rudra* the slayer of, 42, 155, 619 sq.

**Ardibahist**, see *Ashavahist*.

**Ardibehest**, see *Ashavahist*.

**Ardisvang**, Phl. for *Ashi Vanguhi*, 23, 270 n. See *Ard*, *Ashi Vanguhi*.

**Ârdraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.

**Ârdrakakkha**, see *Ullagakkha*.

**Ardvî Sûra Anâbita**, Phl. *Arêdvî-sûr*, *Arekdvîksûr*, *Arekdvisûr*, *Anâhid*, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n.; 37, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; *Hôm* grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq.; the heavenly spring from which all waters flow, 23, 8, 16, 52-54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 23, 52, 55-8, 73 sq.; runs from mount *Hukairya* into the sea *Vouru-Kasha*, 23, 174, 181 sq.; — protects lying-in women, 4, 230; watches



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**Arêdvîsûr**, *see* Ardvî Sûra Anâhita.

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

**Areganghant**, the Turanian, 23, 212.

**Aregaona**, n.p., 23, 214.

**Aregat-aspa**, conquered by Vîstâspa, 23, 79-81, 79 n., 117, 280, 306. *See* Argâsp.

**Arekdvisûr** (Arekdviiksûr), *see* Ardvî Sûra Anâhita.

**Aresh**, falsehood of the demon A., 37, 241 sq.; colloquy of the demon A. and Zaratûst, 37, 246 sq. and n.

**Arezahis**, the, worshipped, 31, 349.

**Arezô-shamana**, slain by Keresâsp, 18, 370; 23, 296.

**Arezrâspâh**, **Arezrâspô**, son of Spânsnâyô, 37, 218 sq. and n.; came to Frashôstar for religious inquiry, 37, 413, 413 n.; 47, 81, 81 n. *See* Erezrâspa.

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

**Arezva**, **Arezvâk**, Av. Erezvau, high-priest, 23, 213; 47, 83-5, 83 n.

**Argâsp**, Av. Aregat-aspa, king of the Khyôns, defeated by Vîstâsp, 5, 40, 218; 37, 24 sq. and n., 369, 412; 47, xi, xxx, 68-70, 68 n., 72 sq., 75, 126. *See* Aregat-aspa.

**Arghya**, *see* Guests.

**Arguna**, conversations between Krishna and A., 8, 3 sq., 40-131, 197 sq., 229 sq., 310-12, 393 sq.; also called Gudâkesa, a great hero in battle, 8, 37-9; Krishna is A. among the Pândavas, 8, 91; Krishna shows himself in his divine form to A., 8, 92-9; a mystic name of Indra, 12,

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

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

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

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

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

(a) Use of the term A., becoming an A.

(b) Attainments of A.

(c) Worship of A.

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

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(b) ATTAINMENTS OF A.

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

(c) WORSHIP OF A.

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

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



- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, *see* Erekhsha.
- Arishzanemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arishzanemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Arittha**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. *See also* Ârya.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 342, 346-9.
- Arkanânas Âtreya**, n. of a priest, 32, 359.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Ârmaiti Spenta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 23, 274.
- Ârmat** (Av. Ârmaiti), opposed by Târôkmat (Av. Tarômaiti), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned by lovers of *Krishna*, 8, 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
- Arrow**, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ârsheya-brâhmana**, t.w., quoted, 38, 421.
- Arshisang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, and Ashi Vanguhi.
- Ârshishenas**, make five Avadâna cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Arstât**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Âstâd Yast devoted to A. and *Hvarenô*, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. *See also* Âstâd.
- Arsti**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 23, 210.
- Ârtabhâga**, *see* Gâratkârava Â.
- Ârtabhâgîputra**, n.p., 15, 225.
- Artakhshatar**, or Ardashîr Pâpakân, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sâsânian dynasty, 47, xii, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. Nâdîs; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 38, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 320 sq.; 38, 378; called Hita, 15,



- 159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.
- Artha**, 'Wealth' (personified), worshipped at the Tarpana, 30, 244.
- Arthasâstra**, Sk., knowledge of Sûdras and women, 2, xxxii, 171, 171 n.
- Arthavâdas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.
- Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. *See Professions, and Society* (four classes of).
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- Arûm**, Zoroastrianism spread to, 24, 171, 171 n.
- Arûmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.
- Aruna Aupavesi**, grandfather of Svetaketu Âruneya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddâlaka, 15, 226.
- Arundhatî**, or Akshamâlâ, wife of Vasishtha, 25, 331 n.; 30, 244.
- Arundhatî**, a plant, protects cattle, 42, 144, 490 sq.
- Âruneya**, *see* Svetaketu Â.
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- Ârunis**, meditate on the heart as Brahman, 1, 206.
- Arunmukhas**, Indra delivered the A., the devotees, to the wolves, 1, 293.
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- Arusha**, n. of a solar deity, the morning sun, 32, 20-3.
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- Ârya**, title prefixed to the names of Sthaviras, 22, 286-94; Sûdra and Â. created, ruled by day and night, 43, 74 sq.; Sûdra woman the Â.'s mistress, 44, 326; the gods have engendered Agni, to be a light for the Â., 46, 49. *See* Ariya.
- Âryadatta**, *see* Datta.
- Âryag**, n.p., 47, 140.
- Âryagayantî Sâkhâ**, founded by Gayanta, 22, 288; founded by Ârya Ratha, 22, 293.
- Âryaghosha**, a Ganadhara of Pârsva, 22, 274.
- Âryaketaka Kula**, of the Kârana Gana, 22, 292.
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- Aryaman**.
- (a) A. in mythology.
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- (a) A. IN MYTHOLOGY.
- 'A.'s road, the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; Pûrve Phalgûnî (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; Maruts compared with A., Mitra and Varuna, 32, 326, 330; the grandfather of the plant silâkî, 42, 20; Varuna, Mitra, A. kindle Agni, 46, 31; A., Mitra, and Varuna fill the cloud, 46, 103; is glorious through Agni, 46, 148; Agni is A., the lord of beings, 46, 186; Agni invoked to bring A. to the sacrifice, 46, 316; Agni announces man's sins to A., 46, 325; Agni is A. when bearing the secret name of the maidens, 46, 371.
- (b) WORSHIP OF A.
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- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.
- Aryamna**, a demon harassing children, 30, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i. e. hostile countries, 4, 347; *Hvarenô*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* **Âryas**.
- Âryanâgilâ Sâkhâ**, founded by Nâgila, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, *see* **Âryas**, and *Caste (d, f)*.
- Âryapadmâ Sâkhâ**, founded by Ârya Padma, 22, 293.
- Âryapadmilâ Sâkhâ**, founded by Padmila, 22, 288.
- Âryarishipâlîtâ Sâkhâ**, founded by Ârya Rishipâlita, 22, 293.
- Âryas**, definition of Âryâvarta, 'the country of the Â.,' 14, 2-4, 147 sq.; countries which it is sinful to visit for Â., 14, 148; a righteous man shall dwell in a village where Â. form the majority, 14, 243 sq.; *Mlêkkhas* do not understand the language of Â., 45, 241; some men born as Â., some as non-Â., 45, 339. *See* **Ariyas**, **Ârya**, **Aryan**, *Caste (d, f)*.
- Âryasenikâ Sâkhâ**, founded by Ârya Senika, 22, 293.
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- Âryâvalokitesvara**, instructs Sâriputra in the *Pragñâpâramitâ*, 49 (ii), 147-9, 153 sq.
- Âryâvarta**, n. of India, defined, 14, 2-4. *See* *Geography (of India)*.
- Ârzûr**, slain by *Gâyômarâ*, 24, 58.
- Âsâ**, 'Region,' offerings to, 30, 113 sq.; 42, 486.
- Asabana**, Kara A., and Vara A., Turanians, 23, 71, 71 n.
- Asabani**, wife of *Pourudhâkhti*, 23, 225.
- Asamaratha**, is a rainy month, 43, 106.
- Asâm-i Yamâhust**, chief in the River *Nâivtâk*, 5, 118, 118 n.; 18, 256 n.
- Asamvrita**, *see* *Hell (a)*.
- Âsandîvat**, *Ganamegaya* in, 44, 396.
- Asanhvanvant**, n.p., 23, 203.
- Asani**, offering to A. at the *Sûlagava*, 29, 352; at rites relating to agriculture, 30, 113 sq.; =the lightning, 41, 160; n. of *Rudra (Agni)*, 41, 160.
- Âsâpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t.t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pâmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Âsava** (Pali) or **Âsrava** (Sk.), the Âsavas, 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 Â., 11, 296-307; the *Ginas* have reached extinction of Â., 13, 91; the five *Bhikkhus* were released from the Â., 13, 102; a man becomes a *Samana* by the destruction of the Â., 35, 251 sq.; twenty-five qualities preventing the destruction of the Â., 36, 141-3. *See* **Âsravas**.
- Asceticism**, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (i), 72-4, 132-4, 174; different kinds of a.,





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

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaspentas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

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- Ashtâd**, the victorious, comes to meet the departed soul, 4, 373.
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**Assagutta**, n. of a great Arhat, teacher of Nâgasena, 35, xxv, xxvii n., 11-14, 23-6; mentioned by Nânakitti and Mahânâma, 36, xviii sq.

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**Assault**, law about, 2, 238 sq.; 4, lxxxii, 34, 39-45; 25, 253, 267, 303-6; 33, 86, 207-12, 355, 357-9; 35, 269 sq.; 37, 36-55, 68, 72, 403, 472 sq.; against a Brâhmana causes loss of heaven, &c., 2, 282 sq. and n.; 25, 155; different kinds of a., 5, 239-42 n., 379 sq.; beating an innocent man, 5, 322; to be punished by the king, 14, 97; penance for a., 14, 212; sinful bodily action, 25, 484; about use of weapons, 37, 40, 43, 47, 49.

**Assemblies**, nobles, Brâhmanas, householders, Samanas, angels, gods, Mâra, and Brahma, are the eight kinds of a., 11, 48 sq. *See also* Corporations.

**Assembly** (of monks), *see* Samgha.

**Associations**, transgression of a compact settled among all kinds of, 33, 153-5. *See also* Corporations.

**Asta-aurvant**, conquered by Vîstâspa, 23, 117, 279.

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**Asterisms**, *see* Nakshatras, *and* Stars.

**Asthikagrâma**, Mahâvîra stayed at, 22, 264, 264 n.

**Astivihâd**, *see* Astô-vîdhôtu.

**Astô-vîdâd**, Phl., *see* Astô-vîdhôtu.

**Astô-vîdhôtu**, Zd., or Astivihâd, or Astô-vîdâd, Phl., the demon of death, 4, 47, 47 n., 52, 52 n., 377, 379-81; 5, 19, 19 n.; 18, 93, 95 sq., 105 sq., 111, 113; 24, 17 sq., 17 n., 21; 37, 193, 200, 200 n.; drags the wicked soul to hell, 4, 89 n.; 'the evil flyer,' 5, 111 sq., 111 n.; sent with diseases by Aharman, 5, 164 sq.; casts a noose around the neck of the dead, 18, 52, 52 n.; Vâe identified with A., 18, 62 n.

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**Astvat-ereta**, i. e. Saoshyant, 23, 211, 215, 220, 307 sq.

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**Asu**, expiatory oblation to A. (breath of life) at a Soma-sacrifice, 44, 210.

**Asura**, Varuna the A., 42, 11, 241; the king or Indra, the manly A., 42, 111, 380; Rudra the A. of the highest heaven, 46, 187, 191; Agni born from the A.'s belly, 46, 303; as the A.'s germ, Agni is called Tanûnapât, 46, 303; Agni, the A., 46, 399; a liberal giver called A., 46, 420.

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**Asuras** or Demons.

(a) Their nature, character, and abodes.

(b) Stories about the A.

(c) Gods and A.

(d) Worship of A.

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**Asvins, the two, Asvinau.**

(a) The A. in mythology.

(b) Worship of the A.

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**Âtûr-pâdiyâvand**, Pahlavi writer, quoted, 24, xxvi, 121, 138, 138 sq. n., 162, 169.

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**Aûdak**, or the demon Uda, and Yim, 37, 212 sq. and n.; *see also* Uda.

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**Auguries**, *see* Divination, Fate, and Omens.

**Aûharmazd**, or Ormazd, the supreme god of Parsi religion, Phl., the same as Zd. Ahura-Mazda.

(a) A. as the supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(e) Worship of A.

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**Auttami**, a *Manu*, 25, 19.

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**Âûzân**, n.p., 5, 137.

**Âûzôbô**, the *Tûhmâspian*, son of *Tûmâsp*, monarch of *Iran*, 5, 136, 136 n.; 37, 28, 28 n.; 47, xxix, 11.

**Avabhâsa**, n. of a *Buddha* field, 21, 142.

**Avabhâsaprabha**, n. of a god, 21, 4.

**Avabhîrîtha**, t.t., bath at the end of a *Soma* sacrifice. *See* *Bath*.

**Avadhi**, t.t., a kind of transcendent knowledge, 22, 223, 268, 274, 278, 284; 45, 120, 120 n.

**Avahya**, son of *Spen'a*, 23, 217.

**Avakâ plants** (lotuses), used at the building of the fire-altar, 41, 392 sq.; 43, 48 sq.; mean water, 41, 393; 43, 48 sq.; etymology of *A.*, 43, 175; burial-ground covered with them, 44, 436.

**Avakâsa**, t.t., certain verses so called, 44, 469 sq., 469 n., 492.

**Avakkhedavâda**, the doctrine that the soul is the highest self in so far as limited by its adjuncts, 34, lviii, xcvi.

**Avalokitesvara**, worshipped as a god, 19, 207 n.; as a Saviour, 19, 292 n.; a *Bodhisattva* *Mahâsattva*, 21, 4; the *Bodhisattva* *A.*, if implored or his name pronounced, affords safety in all anxiety and protection from all dangers, 21, 406-16; implored by women to secure the birth of beautiful offspring, 21, 409; is capable of assuming any shape whatever, 21, 410-12, 415; pious gift to *A.*, 21, 412; hymn of adoration to *A.*, 21, 415-18; will become a *Buddha* by the side of *Amitâbha*, 21, 417; the *Buddha*-son, 49 (ii), x, xxii sq., 48, 52; *Mahâsthâma* and *A.* attend the *Buddha* *Amitâyus*, 49 (ii), 176, 178; meditation on *A.*, 49 (ii), 181-7, 200; *A.* and *Mahâsthâma* preach to the sinner, 49 (ii), 197.

**Âvân**, n.d., the water-lily is *Â.*'s flower, 5, 104; invoked, 5, 402, 405.

**Avântaratamas**, *see* *Apântaratamas*.

**Avanti**, n.pl., *Mahâ Kakâyana* in, 17, 32; there are but few *Bhikkhus* in *A.* and the southern country, 17, 33 sq., 38 sq.; special rules for the *Bhikkhus* in *A.* and the southern country, 17, 33-40.

**Âvaranâ**, 'veils,' *Pali* t.t., 11, 182 n. *See* *Hindrances*.

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**Avâush**, demon of drought, 24, 133, 133 n.

**Avênak**, to be corrected to Hindûk, 37, xlv sq.

**Aveshti**, t.t., 38, 266. *See* Sacrifices (*j*).

**Avesta**, 'Zend-A.', 'A. and Zand,' 5, x, 327; Bundahis, a translation from an A. original? 5, xxiv; A. in the sense of prayers, 5, 312, 318, 323, 371; 'it is revealed by the A.,' 5, 385; 'A. and Zand' known to the priests, 5, 385; 18, 201 sq., 201 n., 296; whether a priest who knows the A., or one who knows the commentary, be entitled to a higher rank, 18, 155-9; the Zand teaching of the A., 18, 357; A. and Zand revealed to Zoroaster by Aûharmazd, 24, 346; 37, 258; decision of judges to be made from A. and Zand, 37, 63; preservation of A. and Zand by Dârâi and Valkhas, 37, 413, 413 n.; collection of A. and Zand after the destruction by Alexander, 37, 437, 447; Zoroaster produces A. and Zand, 47, xxii. *See also* Zend-Avesta.

**Avidyâ**, Sk., **Aviggâ**, Pali, t.t., Nescience, Ignorance. *See* Nescience.

**Avidyândhakâravidhvamsana-kara**, the 35th Tathâgata, 49 (ii), 6.

**Aviggâ**, Pali, the same as Sk. **Avidyâ**. *See* Nescience.

**Avîki**, *see* Hell (*a*).

**Avikshit**, Kârândhamā A., a Gina king, 19, 328, 328 n.

**Avikshita**, *see* Marutta Â.

**Avrak**, constellation, together with Tîstar, 5, 25 sq., 168.

**Avyâkrîta**, Sk., t.t., the Undeveloped, 34, cxix. *See* Avyakta.

**Avyakta**, Sk., t.t., the Undeveloped, the Unevolved. *See* Undeveloped.

**Ayanghaḍ** (Ayanghas), n.p., 47, 35, 140.

**Ayara**, lords of the days in their length, worshipped, 31, 379.

**Âyasthûna**, *see* Gânaki Â.

**Ayâsya Ângirasa**, a name of Breath (mukhya prâna), 15, 80, 82, 83; n. of a teacher, 15, 119, 187.

**Ayâthrima**, the advancer, worshipped, 31, 198, 205, 210, 216, 220, 224, 335, 338, 368, 370, 372.

**Ayavas**, Yavas and, lords of creatures, 43, 69, 69 n., 76.

**Ayazem**, son of Ragan, ancestor of Zoroaster, 5, 141; 47, 34 n., 140.

**Ayêhi**, sterility, a demon, 4, 234.

**Âyeshah**, wife of Mohammed, 6, xxix; 9, 290 n., 307 n., 344 n.; vindication of her character and denunciation of her accusers, 6, xcix; 9, 74 sq., 74 n., 78 n.

**Ayôasti**, son of Pouru-dhâkhti, 23, 211.

**Âyogava**, Marutta Âvikshita, the Â. king, 44, 397.

**Âyu**, or **Âyus**, son of Urvarî and Purûravas, 12, 389 n.; 26, 91; 46, 318, 323 sq.; n. of Agni, 26, 118; 41, 323; 46, 142; prayer to Â and other gods, 44, 385; a mythical ancestor of mankind, 46, 119, 122 sq., 317, 321; Agni is the guest of Â., 46, 194; the Bhṛigus established Agni among the clans of Â., 46, 202; Agni, the praise of Â., 46, 341, 371; Agni the homestead for the Â., 46, 382. *See also* Âyus.

**Âyupâla**, n. of a Buddhist teacher, 35, xxv; confuted by Milinda, 35, 30-33.

**Âyus**, men who brighten and enliven everything, 32, 353, 355; name of a clan of ancient worshippers of Agni, 46, 45, 52, 171, 343.

**Âyushya** rite, *see* Child (*b*).

**Âyûta**, n.p., 23, 215.

**Âz**, or **Âzô**, Phl., the same as Zd.

**Âzî**, or **Âzi**, demon of Greed, 5, 110 sq.; 18, 95; 24, 33, 33 n., 50; 37, 253, 253 n.; 47, 101; extinguishes the fire, 4, 198, 198 n.; defeated, 5, 128 sq.

**Âzar**, father of Abraham, 6, 124, 124 n.

**Âzâta**, son of Karesna, 23, 209.

**Azhi Dahâka**, *see* Dahâk.





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**BalâbhigŔa**, n. of a Tathâgata, 49 (ii), 67.

**Baladevas** are never born in low families, 22, 225; the mothers of B. wake up after seeing four auspicious dreams, 22, 246.

**Bâlakalonakâra-gâma**, Buddha at, 17, 308.

**Bâlâki**, discussion on Brahman between Gârġya B. and Agâtasatru, 1, 300-7; 15, 100-5; 34, cv, 268-74; 48, 378-80, 383; addressed, 44, 165. *See also* Gârġya.

**Balakôshtha**, chief of a Kândâla tribe, 45, 50 n.

**Bâlamukhyâ**, the Bhikshu Manthâlagautama seduced by her, 49 (i), 38 sq.

**Balance**, the right edge of the Veda b., in which the Sacrificer is weighed, 44, 45. *See also* Ordeals.

**Balasrî**, or Mrigâputra, q.v.

**Balhika Prâtipîya**, the Kauravya king, 44, 269, 272.

**Balhikas**, n. of a people, 42, 2, 446, 448 sq.

**Bali**, a chief of demons, 21, 6; Namuki represents B. in the Gaina version of the myth of the three strides of Vishnu, 45, 86 n.; a younger brother of Dhruva, 49 (i), 94; Indra, B., and Nahusha, 49 (i), 113; world of the dead, the domain of B., 49 (i), 197.

**Bali**, Sk., t.t., certain offerings. *See* Sacrifices (i).

**Balissaha**, disciple of Mahâgiri, 22, 289.

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**Bhikkhus**, or Buddhist monks (Pali bhikkhu = Sk. bhikshu, a mendicant).

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

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

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- (b) Nature and qualities of the B. (neut.) as the divine principle.
- (c) Names, forms, and symbols under which the B. (neut.) is meditated upon.
- (d) Oneness of the B. (neut.).
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- (g) Devotion to and absorption in the B. (neut.).
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- (i) The higher and the lower B.
- (j) Passages in which B. may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahampati, Svayambhû, Hiranyagarbha.

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. . . *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxxv; 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, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

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

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 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, 354-408, 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 that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcv, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, 1, 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, 1, 357-61; relation of the non-sentient matter to B., 34, lxxv; 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 (Pradhâna, Prakriti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. *See also* Cause.

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

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Âtman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sqq., lvii sqq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sqq., 138, 146, 149; 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (âtman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 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, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 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. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of *Krishna* fit for union with B., 8, 110; the true *Brâhmana* he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the *Pradhâna*, 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 *Brahmakârin*, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four *Âsramas*, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various *Brâhmanas* 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* *Brahmanirvâna*.

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

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishnu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyâ, 34, xxv; lower B. called Îsvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bâdarâyana, nor by Râmânuga, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Saṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 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 its proximity to the higher B., the lower B. can be designated by the word 'B.,' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛiti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiranyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

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

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



prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prânas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

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

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karman) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugâtâ, 8, 219; B. Svayambhû, 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 (Pragâpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Inda,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvâga and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumâra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahâmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyâya preached, 21, 332, 335; is the king of all Brahmakâyika gods and father of the Brahma-world, 21, 387; saints



preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.; 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.,' 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by 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; Nârâyana alone existed, not B., nor Siva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the Devas from B. downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahmans (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., Vishnu, and Siva, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* Hiranyagarbha, Sahampati, and Svayambhû; B.'s heaven, world of B., *see* Brahma-world.

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

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

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

#### (a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at Srâddhas, 2, 140; 25, 114; to be fed at Srâddhas, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a Srâddha, 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 Srâddha, 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 Srâddha 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 uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 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;





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**Brahmo Samâj**, 1, lxiv.

**Breath** (Sk. *prâna*).

(a) Regulation of breathing.

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

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

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

(a) REGULATION OF BREATHING.

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

*Prâna*, meaning b., spirit, and life, is the conscious self (*pragñâtman*), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called *ana*, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called *Ama*, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; *prâna* springs from the

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

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

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- (b) Appearance of a B. in the world.
- (c) Life of Gotama B. Sakyamuni.
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## (g) RELIGIOUS VIEW OF C.

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**Death**.

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(a) IN CHINA.

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(b) Parents and children, brothers.

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(b) In China.

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(a) IN INDIA.

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- Gñâna-kânda**, Sk. t.t., the portion (of the Veda) which relates to knowledge, and Karma-kânda, 1, lxiii, lxxx; systematized by the Uttara Mîmâmsâ, 34, x, xii; includes Âran-yakas and Upanishads, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the samsâra to be obtained by the G. only, 34, xxix. *See also* Knowledge, Philosophy, and Veda (f).
- Gñânâkara**, n. of a son of a Buddha, 21, 157.
- Gñâtriputra**, *see* Mahâvîra.
- Gñâtris**, Mahâvîra of the clan of the,





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

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



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

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390 n.; Kiang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsüan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.,' 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tâo before G., 39, 50, 60, 68 sq., 84, 243; Tâoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tâo, 39, 146 sq., 367; the Tâoist sage ascends among the immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tâo requires submission, coming near our idea of G., 40, 38 n. *See also* Heaven (a), Tâo, Thien, and Tî.

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

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### Gods.

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- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gâina religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (Yazatas, Yazdân) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (Kwei-shân).
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### (a) NAMES, CLASSES, AND NUMBERS OF HINDU G.

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

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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; *Mahâvîra*'s existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyantarâs*, *Gyotishkas*, and *Vimânavâsins*, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of *Mahâvîra*, 22,



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#### (1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

A. assist the Mazdayasnians against demons and demon-worshippers, 5, li sq., 224-30; how each of the archa. can best be propitiated, 5, lxii, 372-9; thirty a. and archa., 5, 103-5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 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; Srôsh to be revered 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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**Maruts.**

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- (b) Their horses (deer) and chariots.
- (c) Deeds of M., M. myths.
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- (b) In Buddhism and Gaina Religion.
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
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(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

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(b) INDIAN DOMESTIC (GRHYA) S.

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## (k) DETAILS OF ZOROASTRIAN S.

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- Sambuddha**, the perfectly enlightened, title of the Buddha, 10 (ii), 186-8, 190, 212 sq.
- Samgayin**, an ascetic, converted by Buddha, 49 (i), 191.
- Samgha**, Buddhist Church, the Order (of monks): happy is peace in the S., 10 (i), 52; the thoughts of the disciples of Gotama are always set on the S., 10 (i), 71; those who have formerly been followers of another doctrine, have to remain four months on probation (parivâsa) before being accepted in the S., 10 (ii), 94 sq.; 11, 109; 13, 188; amongst those that wish for good works and make offerings the S. is the principal, 10 (ii), 105; 17, 134; religious service in the S., 11, 16; worthy of honour, of hospitality, of gifts, and of reverence, &c., 11, 27; Buddha explains to Ânanda that the S. was not dependent on him, 11, 36-9; 35, 225; the S. allowed by Buddha to abolish after his death all the lesser and minor precepts, 11, 112; 35, 202-4; he who has doubts in the S. is not free from spiritual barrenness, 11, 224, 228 sq.; penitential meetings in the S., 13, x sq.; an organized brotherhood from the first, 13, xi sq.; sins which require formal meetings of the S., 13, 7-15; how the Bhikkhu is to behave towards one not received into the higher grade of the S., 13, 32 sq.; property of the S., 13, 34, 52; 17, 143; 20, 209-12; a person under twenty years of age must not be admitted to the higher grade in the S., 13, 46; misbehaviour of a Bhikkhu in a regularly constituted S., 13, 52; disciplinary proceedings against Bhikkhus by the S., 13, 68 sq., 161 sq., 306 sqq.; 17, 276-84, 329-83; the S.'s permission must be asked for having the new-coming Bhikkhus shaved, 13, 201; the two S., viz. that of Bhikkhus and that of Bhikkhunîs, 13, 256 n.; 17, 253 sq.; 20, 343 sq., 352; validity and invalidity of formal acts of the S., 13, 277-9; 17, 256-84, 290 sq.; an extraordinary Uposatha may be held for the sake of composing a schism in the S., 13, 297; it is a grievous sin to cause divisions in the S., 13, 316 sq.; for the sake of concord among the S., Pavâranâ may be held on another day but the Pavâranâ day, 13, 337, 337 n.; on the apportioning of food in times of scarcity, 17, 70 sq., 74-8, 118; 20, 220 sq.; distributions of robes for the S., the Kâṭhina ceremonies, 17,



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**Sâmgîvî-putra**, n. of a Vâgasaneyi teacher, 12, xxxii-xxxv; 43, xviii, 404.

**Samgñâ**, *see* Name.

**Samgñâskandha**, group of verbal knowledge, 34, 402, 402 n.

**Samgrahîtri**, t.t., king's charioteer, 41, 62, 104.

**Samhitâs** or unions, the secret doctrine of the, 15, 46 sq. *See also* Veda.

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45, 43; as merchants go over the sea, so the monks will cross the flood of S., 45, 271, 311; those who injure living beings will wander about in the beginningless and endless wilderness of the fourfold S., 45, 387; opposed to final release, 48, 71; Yoga, the remedy of S., 48, 89; *from Brahmā down to a blade of grass, all living beings that dwell within this world are in the power of the S. due to works*, 48, 90; *the S. state consists in the possession of name and form, which is due to connexion with non-sentient matter, such connexion springing from good and evil works*, 48, 298. See also Life, and Transmigration.

**Samskāra**, Sk., Brāhmanical t.t., purificatory rite or ceremony, forty sacraments by which members of the three higher castes are sanctified, 2, 215-17; 8, 358, 358 n., 361; 25, 32-42, 32 n., 56; 34, 33, 227; 38, 120 n., 286, 286 n., 287 n., 347 n.; he who is sanctified by the S. but destitute of moral qualities will not reach heaven, 2, 218; prescribed for Sûdras, 2, 232 sq. n.; Sûdra shall not receive S., 14, 25 sq.; 25, 429; 34, 227; to be performed with the sacred domestic fire, 14, 236, 236 sq. n.; for women without sacred texts, 25, 330, 330 n.; peace of sacred fire at S., 29, 20; oblations made before the performance of S., 29, 164; auspicious time for S., 29, 164; allowed for certain mixed castes, 33, 187, 187 n.; performed by one of undivided brothers, 33, 198 sq.; see also Sacrifice (b); —Annaprâsana, 2, 139; Godâna, 2, 187; the S. for a new-born child to be performed for an outcast when readmitted, 14, 78, 78 n.; Pumsavana and similar S. performed for males, 14, 105 sq. n., 106. See also Child (b), and Initiation.

**Samskāra**, Sk., Buddhist t.t., = Pali Samkhâra, q. v.

**Samskâraskandha**, the group of impressions, 34, 402, 402 n.

**Sântanu**, lost his self-control from love, 49 (i), 138 sq., 138 n.

**Samudda-datta**, a follower of Devadatta, 20, 251.

**Samudra**, father of Asva, 44, 302.

**Samudrapâla**, a merchant's son, turned monk, 45, 108-12.

**Samudravigaya**, father of Arishtanemi, 22, 276; 45, 112.

**Samvarga-knowledge**, or S.-vidyâ, 34, 224-6; 38, 19, 196.

**Samvarta**, though not following the duties of Âsramas, became a great Yogin, 38, 315; 48, 704.

**Samvatya**, quoted by Âsvalâyana, 29, 257, 257 n.

**Samyadvâma**, a name of the highest Self, 34, 125, 128, 130; 48, 272.

**Samyaksambodhi** of Buddhism, and knowledge of the Self in the Upanishads, 15, lii.

**Samyamana**, see Hell (a).

**Samyu Bârhaspatya**, invented the sam-yos formula, 12, 255 sq., 255 n.

**Samyutta-Nikâya**, Dhamma-kakkappavattana-sutta in, 11, 139 sq.; quoted, 35, xxix-xxxi, xxxiii-xxxvi, 56, 194 sq.; 36, 55, 290, 298, 302, 319, 337, 340, 345, 354; repeaters of the S., 36, 231.

**Samyuvâkas**, see Prayers (c), and Sacrifice (i).

**Sân**, n.p., 5, 135, 135 n.

**Sanaga**, n. of a teacher, 15, 120, 188.

**Sanaka**, a mighty being dwelling in this world, 48, 90.

**Sanâru**, n. of a teacher, 15, 120, 188.

**Sanâtana**, n. of a teacher, 15, 120, 188; = Sanatsugâta, q. v.

**Sanatkumâra**, instructs Nârada about the Self, 1, 109-25; 8, 17; 34, 166 sq.; 48, 300; is called Skanda, 1, 125; Sanatsugâta the same as S., 8, 135, 141, 149 n., 150 n.; Buddha compared with S., the son of Brahmadeva, 19, 24; 49 (i), 21; a son of Brahman's mind, was born again as Skanda, 38, 235; waiting on Indra in heaven, 49 (i), 53.

**Sanatkumâra**, n. of a king of Hastinâpura, 45, 60, 60 n., 85, 85 n.

**Sanatsugâta**, the Sanatsugâtîya, a dialogue between him and Dhritarâshtra, 8, 135 sq., 149-94; quoted, 48, 23. See also Sanâtana.

**Sanatsugâtîya**, episode of Mahâbhârata, 8, 135-8; compared with Bhagavadgîtâ, 8, 135, 137, 142, 144-8; commented on by Saṅkara, 8, 135,



- 137 sq., 148; its text, 8, 137 sq.; its date and position in Sanskrit literature, 8, 138-48, 203; its style, metre, and language, 8, 142-4; no system of philosophy in it, 8, 144 sq.; its relation to the Veda, 8, 145-7; translated, 8, 149-94; S. and Anugâtâ, 8, 227; quoted, 48, 23.
- Sanavâsa**, successor of Madhyântika as head of the Buddhist Church, 19, xii, xiv.
- Sânavâsî**, *see* Sambhûta S.
- Sanctity**, *see* Ashi Vanguhi.
- Sanda**, and Marka, two Asura-Rakshas, 26, 279-84; demon harassing infants, 29, 296; 30, 211.
- Sandhyâ**, *see* Prayers (b), and Sacrifice (b).
- Sândikera**, demon harassing children, 30, 211.
- Sândilîputra**, n. p., 15, 225.
- Sândilya**, his teaching of Brahman, 1, 48; 34, cxv; 48, 679; *see* Sândilya-vidyâ; his relation to the Satapatha-brâhmana, 12, xxxi-xxxiv; 43, xviii; n. of teachers, 15, 118, 118 n., 119, 186, 187; pupil of Vâtsya, 15, 227; did not find highest bliss in the Vedas, 34, 443; quoted, 41, 414; 43, 254, 279, 295, 345, 345 n.; complete S. fire-altar, 43, xviii, 167, 222, 272, 274; sum total of the wisdom of S., 43, xxiv, 400, 400 n.; pupil of Kurri, 43, 404; promulgator of the Pañkarâtra doctrine, 48, 526 sq.
- Sândilya**, n. of a Sthavira, 22, 294, 294 n.
- Sândilya-vidyâ**, t.t., meditation of Sândilya on Brahman, 1, 48 n.; 34, lxvii, lxxv, cxiv, 91; 38, 187, 214, 216 sq., 219, 233, 266; in the Agni-rahasya and in the Brihad-âraṇyaka, 48, 641 sq.
- Sândilyâyana**, quoted, 43, 273.
- Sâṅgamaṇa**, *see* Anasnat S.
- Saṅgaya**, charioteer, relates to Dhritarâshtra the events of the battle of Kurukshetra, 8, 3, 37-43, 92, 96, 98, 130, 136.
- Saṅgaya Belatthiputta**, n. of a teacher, 10 (ii), xii, 86 sq.; son of the Belatthi slave-girl, 11, 106; 35, 8; Sâriputta and Moggallâna as followers of S., 13, 144, 148 sq.; 250 followers of the ascetic S. converted by Buddha, 13, 148-51; an Arhat possessed of Iddhi, 20, 79; his doctrine of Agnosticism, 45, xxvi sq., xxix.
- Saṅgaya**, King, converted by the monk Gardabhâli, 45, 80-8; belongs to the Gotra of Gotama, 45, 83.
- Saṅgaya**, a Brahman who met death for his son's sake, 19, 92 n.; 49 (i), 90 n.
- Saṅghâdisesa**, *see* Sin (b).
- Saṅghapâlita** of the Gautama gotra, a Sthavira, 22, 294, 294 n.
- Saṅgharakkhita Sâmanera**, when attaining to Arhatship, shook the palace of the king of the gods with his big toe, 11, 46 n.
- Saṅgharaksha**, author of a life of Buddha, 19, xxviii sq.
- Saṅghavarman**, translated the Amitâyub-sûtra and Sukhâvatî-vyûha into Chinese, 49 (ii), vi, xxii.
- Sang Hû**, *see* 3ze-sang Hû.
- Saṅgikâ-putta**, a young Brahman, son of the Saṅgika woman, 20, 125 sqq.
- Saṅgîvîputra**, n. of a teacher, 15, 226 sq.
- Săng-kia-lo-c'ha-sho-tsih-fo-hing-king**, a life of Buddha, 19, xxviii sq.
- San Î-shăng**, minister of Wăn, 3, 208.
- Saṅkalpa**, Sk. t.t., will, conception, &c., 1, 112 n.; meditation on S. or Will as Brahman, 1, 112 sq., 113 n.
- Saṅkappo**, Pali t.t. (= Sk. saṅkalpa), aims or aspirations, 11, 144 sq.
- Saṅkara**, god: Krishna is S. among the Rudras, 8, 88; offering to S., 29, 203; n. of Rudra, 29, 256; author of a version of Manu's code, 33, xii; a form of Vishnu, 48, 93.
- Saṅkara**, or Saṅkarâkârya, his commentaries on the Upanishads, 1, lxxi, lxxiv sq.; 15, x; his authority for the text of the Upanishads, 1, lxxi sq., lxxiii sq., xcvi, xcix; 15, xii sq.; his date, 8, 27; 25, cxi, cxi sq. n.; his commentary on the Sanatsugâtîya, 8, 135, 137 sq., 148; acquainted with the Anugâtâ, 8, 197, 201-4, 226; Upanishads referred to by S. in his commentary on the Vedânta-sûtras, 15, ix, ix n.; 38, 421-30; quoted by Medhâtithi, 25,



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**Saṅkara-bhāṣya**, i. e. the commentary of Saṅkarākārya on the Vedānta-sūtras, translated, *Vols.* 34 and 38.

**Saṅkarānanda**, his commentaries on the Upanishads, 1, lxxi, lxxvii; 15, x. **Saṅkarsha-kāṇḍa**, text quoted, 38, 259.

**Saṅkarshana**, n. of a deity, 11, 267 n.; a manifestation of the highest being, 34, xxiii, lii, 441 sq.; originated from or is a form of Vāsudeva, 34, li, 440; is the individual soul, 34, 440; 48, 524–6; cannot spring from Vāsudeva, nor can Pradyumna spring from S., 34, 441 sq.; proclaimed Mādhava in agreement with the Sātvata law, 48, 528 sq.

**Sāṅkarshana**, text quoted, 48, 666.

**Saṅkassa**, n. of a city in heaven, 36, 248.

**Saṅkha**, a demon harassing children, 30, 287.

**Saṅkhârâ**, *see* Samkhâra.

**Saṅkhasataka**, at the head of 159,000 lay votaries, 22, 267.

**Sāṅkhâyana**, *see* Suyagña S.

**Sāṅkhâyana-âraṇyaka** and **Kaushîtaki-upanishad**, 1, xcix.

**Sāṅkhâyana-Gṛhya-sûtra** possibly refers to Mânava Dharma-sûtra, 25, xxxv sq.; Suyagña Sāṅkhâyana its author, 29, 3–5; its relation to the Srauta-sûtra of Sāṅkhâyana, 29, 5 sq.; the fifth and sixth books later additions, 29, 9–11; translated, 29, 12–150.

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**Sāṅkhya**, system of philosophy: Vishnu-smṛiti knows only Yoga and S., 7, xxiv; attempts in Vishnu-smṛiti to reconcile tenets of S. with Vaishṇava creed and Yoga, 7, xxviii; the 24 or 25 entities or categories of S., 7, 287 sq. n.; 8, 368 n., 373 n.; 34, 257–60; 48, 371–4, 530; Vishnu is the teacher of the S., 7, 296; in Upanishads, 8, 8; in Bhagavadgîtâ, 8, 8, 27, 47; S. and Yoga are one, 8, 63 sq., 372 n.; doctrines of S., 8, 74 n., 286 n., 372 n., 386 sq. n., 392 n.; 25, 3 n., 4 n., 7 n., 21 n., 495 n.; 34, 28; 38, 33, 86, 103; 48, 355, 358–60, 480–4; Prakṛiti or Pradhâna and purushas (souls) of the S., 8, 313, 332 n.; 34, xxx, 301; 48, 282 sq., 298; doctrines of S. refuted, 8, 383 n.; 34, xl, 288 sq., 297 sq., 363 sq., 374 n.; 34, xxxix–xlvi, xciii, 15 n., 237–89; 38, 69 sq.; 45, ix, 237, 407 n.; 48, 354–407, 424 sq., 427, 480–95; Svetâsvatara-upanishad an Upanishad of the S.? 15, xxxiv–xlii; meaning of the word S., 15, xxxv; God as the cause which is to be apprehended by S. (philosophy) and Yoga (religious discipline), 15, 264; S. and Yoga maintain duality, do not discern the unity of the Self, 34, 298; S. and Sassata-vâdâ, 36, xxv; S. and Yoga are mere Smṛiti, not of scriptural character, 38, 381; athe-





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- Sapendârmad**, *see* Spenta-Ârmaiti.
- Sapinda**, *see* Relatives.
- Sapindâikarana**, *see* Srâddha.
- Sappasondika**, mountain cave at Râgagaha, 11, 56.
- Sâptarathavâhani**, pupil of Sândilya, 43, 295.
- Saptaratnâbhivriṣṭa**, the 60th Tathâgata, 49 (ii), 7.
- Sarah**, promised a son, 6, 213.
- Saramâ**, the two hounds, her sons, 29, 241; mother of Kumâra or Kûrkura, 29, 297; the four-eyed bitch, mother of Yama's dogs, 42, 68, 404; found the strong stable of the cows, 46, 83.
- Sârameya**, the dog-demon, causing epilepsy of children, 30, 219 sq.
- Sârândada Temple (Ketiya)** at Vesâli, 11, 4, 40, 58.
- Sâraṅgî**, wife of Mandapâla, 25, 331, 331 n.
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- Sarasvatî**, goddess of speech, 8, 264; 41, 74, 80; offerings and prayers to S., 12, 7, 260 n., 386, 400 n., 402, 418; 26, 22 sq., 315, 316 n.; 29, 18 n.; 41, 82, 113, 115, 125; 44, 32, 62–6, 75, 75 n., 291 n., 293, 475; the sacrifice-tortoise did not stand still for S., 12, 161; is Speech, 12, 418; 26, 22, 218 sq., 313, 429; 41, 39, 82, 113, 115, 132; 44, 32, 35 sq., 263, 293, 475 sq.; invoked at the ceremony of name-giving, 15, 223; offerings to S. to expiate falsehood, 25, 272; animal victim for S., 26, 218 sq., 313, 313 n., 429; 41, xviii, xxiv, 12 sq., 129, 132–5, 136 n.; 44, 216–18, 300; morning prayer to S., 26, 229 n.; a name of the cow, 26, 415; 44, 474, 476; invoked by the Brahmakârin, 29, 83; 30, 159; invoked to give intelligence, 29, 182, 308; 30, 153; song to S. at the wedding, 29, 283; they have ploughed through S. under Manu, 29, 338; invoked, 29, 347, 350, 378; 30, 19, 142, 151, 253; 41, 38; 42, 23, 32, 139, 173, 454; invoked at marriage rites, 30, 189; invoked for conception, 30, 199; knows the prayers, 32, 221; Mind and S. (speech), the two Sârasvata, 41, 398; three S., 42, 27, 512; divine physician, 42, 389; by the support of S. Vâk, 43, 228; hymns to Yama and S. at the Purushamedha, 44, xlv; bountiful S. grants favours, 44, 63 sq.; is healing medicine, 44, 216 sq.; is the breath, 44, 218; worshipped at the Sautrâmanî, 44, 213 sq. n., 221 n., 224, 233, 241, 243–7, 253, 261–3, 273 n.; helps Indra in slaying Namukî, 44, 222 sq., 232; air relates to S., 44, 241, 247; Asvins and S. heal Indra with



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servances connected with the study of s. d., 29, 76-83, 141-50; where and with whom s. d. should not be discussed, 35, 138-41; a teacher should keep nothing secret from his disciple, 35, 142, 142 n.; the recitation of the Pâtimokkha and the Vinaya Pitaka are kept from laymen, but they are not s. d., 35, 264-8; sin of disclosing s. d., 37, 130; Pravargya ceremony must not be taught to any and every one, 44, 445. *See also* Mysticism, Teacher, and Upanishads.

**Secret rites**, *see* Witchcraft.

**Sects**, costume of different, 7, 202 n.; views held by different s., 8, 375-7; lists of religious s., 8, 376 sq. n.; 35, 266, 266 n.; leaders of many s. dwell at Sâgala, 35, 3; followers of all s. frequent the court of a king, 36, 266. *See also* Âgîvikas, Heresy, Heretics, and Karaka.

**Seduction**, *see* Woman.

**Seed**, origin of, 1, 205, 243 sq.; food turned into s., 8, 238 n.; body made up of s. and blood, 8, 241; from desire s. is produced, 8, 275; apâna wind, as connected with objects, is s., 8, 338; water abides in s., and s. in the heart, 15, 147; s. of man and tree compared, 15, 150; prayer on shedding s., 15, 216; offences with regard to s. (corn), 25, 394; is produced from the whole body, 41, 349, 353 n.; is white, speckled, moist, 41, 351 sq.; is twenty-five-fold, 41, 353, 353 n.; is virile power, 41, 354; is cast silently, 41, 358; 43, 208; 44, 179; only he who has testicles sheds s., 41, 384; why the s. of the boy and the old man is not productive, 44, 53, 56; from s. everything is generated, 44, 179 sq. *See also* Parables (f).

**Seers**, *see* Rishis.

**Sêg**, fiend of annihilation, 5, 110; a fiend in the house, threatening infants, 24, 294, 294 n.

**Sekha**, Pali t.t., a novice or student, 10 (ii), x, 182.

**Sela**, the Brâhmana, goes to meet Buddha, discovers his thirty-two signs, and is converted, 10 (ii), 98-106; 35, 253; 36, 25.

**Selasutta**, t.c., 10 (ii), 96-106.

## Self (Âtman).

(a) Knowledge of S.

(b) Highest S. or Brahman, and individual s. or Soul.

(c) Individual s.

(d) The Highest S.

### (a) KNOWLEDGE OF S.

Âtman best translated by S., 1, xxix, xxxii; salvation obtained by knowledge of the S., 1, 110, 312; 2, 154; 8, 126; 15, 24; 25, 501, 501 n., 502 n., 503 sq., 508; 34, 98, 167, 250; 38, 285-306; is hidden in the Veda, 1, 110 n.; there is freedom in all the worlds for those only who have discovered the S., 1, 127; *the S. which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that S. and understands it, obtains all worlds and all desires*, 1, 134-42; 48, 314; by the S. we obtain strength, by knowledge we obtain immortality, 1, 149; meditation on the S. which is conscious, 1, 305; *he who beholds all beings in the S., and the S. in all beings, he never turns away from it*, 1, 312; knowledge of the Âtman, the highest object, to be sought after, 2, 75-8, 75 sq. n., 154; 14, 47, 261; various meanings of Âtman, 8, 11; self-restraint necessary for S.-knowledge, 8, 51; by concentration of mind he sees the S. in the S., 8, 105, 105 n., 248 sq., 250, 344; through egoism one does not attain to union with the S., 8, 153; knowing the Supreme S. is identical with becoming it, 8, 156, 156 n., 164 sq.; 38, 138 sq.; difficulty of knowing the S., it cannot be gained by the Veda, nor by understanding, nor by much learning, 8, 247, 385; 15, 8 sq., 11, 40, 87; 48, 617; meditation on the S. as existing in all things, 8, 312; 25, 210, 511-13, 511 sq. n.; 34, 171-4; 43, xxiv, 400; 48, 179 sq.; names of the great S., 8, 332; 15, 310 sq.; the great S., the heart of all beings, is resplendent in the emancipated sage, 8, 345; he who understands



the S. which is uncreated, changeless, unmoving, &c., becomes immortal, 8, 367, 391; 15, 14; discussion on the S., by Buddha, 13, 100 sq.; Yama explains the true nature of the S. to Nakiketas, 15, 8-17; 34, 248; *the wise who, by means of meditation on his S., recognizes the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind*, 15, 10; everything is known by the S., 15, 15 sq., 87; 34, 275; by the light of the one S. everything is lighted, 15, 19 sq.; the subtle S. is to be known by thought, interwoven with the senses, 15, 39; must be gained by truthfulness, penance, right knowledge, and abstinence, 15, 39-41; everything is perceived and known in the S., 15, 110 sqq., 183 sq.; to be described by No, no, 15, 148 sq., 160, 180, 185; 48, 396; *whoever has found and understood the S. that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself*, 15, 178; dialogues on the S., 15, 290-317; knowledge of S. required to reap full reward of sacred rites, 25, 213, 213 n.; knowledge of Supreme S. to be learnt by the king, 25, 222; pupils of the sacred doctrines turn their minds to the S., 29, 147; in its primary meaning it refers to what is intelligent only, 34, 56; is not destroyed, but by means of true knowledge there is effected its dissociation from the mât-râs, 34, 281; how is it known at all if it is not the object of perception? 34, 368; knowledge of S. is self-established, 38, 14; those who do not know the S. are objects of enjoyment for the gods, 38, 111; knowledge of the unity of the S. established in the Sârîraka-Mîmâmsâ, 48, 9; S. and Nescience are one, 48, 54; defined, 48, 72; the S., meaning 'cognition,' appears as a thing, 48, 118; represented as a man, for the sake of meditation, 48, 293.

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

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and Prakriti, 48, 490-5; though all ss. are equal as being parts of Brahman, yet there is difference (of caste, &c.) on account of the connexion with a body, 48, 564 sq. See also Purusha.

(c) INDIVIDUAL S.

Breath, speech, and mind require the support of the living s. (gîvâtman) before they can act, 1, xxxiv; the person in the eye is the s., 1, 67, 135; 34, 124, 129 sq.; the Sat enters into the elements with the living s., 1, 94 sq.; pervaded by the living s., the tree lives, 1, 103; *this body indeed withers and dies when the living s. has left it, the living s. dies not*, 1, 103, 103 n., 140 sq.; 8, 252; without the instrument of the mind, the s. cannot act or enjoy, 1, 112 n.; the ether within the heart is the s., free from sin, free from old age, from death and grief, &c., 1, 127; 38, 247-9; inner s., of the size of a thumb, abides or is hidden in the (cave of the) heart, 1, 129; 8, 192, 333; 15, 11, 163, 277, 340; 25, 41, 41 n.; 38, 38 sq., 45, 175; 48, 604 sq.; is a bank and boundary, so that these worlds may not be confounded, 1, 130; 15, 179, 340; viewed as the reflexion in the water, 1, 136-8; wanders about in dreams, 1, 138 sq.; 15, 163, 165; 38, 49 sq., 56; in deep sleep, 1, 140; 38, 141-7; 48, 205 sq.; pleasures of the s. when free of the body, 1, 140, 141 n.; relation of s. to the body, 1, 141 n.; 48, 136-8; sees the pleasures of the Brahma-world through his divine eye, i.e. the mind, 1, 142; he who knows, let me smell this, let me say this, let me hear this, let me think this, is the s., the senses are only instruments, 1, 142; the living s. is as large as heaven and earth, 1, 185; gradual development of the thinking s. in living beings, 1, 222 sq.; three dwelling-places of the s. in man, 1, 242; Prâna is the s. of pragñâ (the self-conscious s.), 1, 299 sq.; the one s., though never stirring, is swifter than thought; it stirs and it stirs not; it is far, and near; both inside and outside of all this, 1,

311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (i), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (i), 45 sq., 87; created by Pragâpati, 12, 296; *the knowing s. is not born and dies not*, 15, 10; 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prânas), 15, 163, 179; compared to the fire by the two



aranis, 15, 236 sq.; wanders about in every body, 15, 292, 295; the enjoyer of *rita* (good works), 15, 295; pure s. and elemental s. (Bhûtâtma), 15, 295-9; the taking of food represented as a sacrifice of the s. to the s., 15, 312 sqq.; the four conditions of the s.: the person in the eye, in dream, in deep sleep, and he who is above the sleeper, 15, 345 sq.; Buddhist denial of s. or individuality, 19, xxxiii, 204 sq., 273; 49 (ii), 117-44; 'the s. called son,' 29, 295, 298; 30, 211; the soul looks for its true s. in the body, &c., 34, xxvi; the existence of a s. different from the body proved, 34, lxxiv, 424; 38, 268-72; the interior s. is the object of the notion of the Ego, 34, 5; the interior s. is the witness of all the modifications of the internal organ, 34, 9; passages about the non-transmigrating s., 34, 25 sq.; neither joined to the gross body, nor to the subtle body, 34, 28 n.; embodied s. is purified by certain ritual actions, 34, 33; its true nature is nothing either to be endeavoured after or to be avoided, 34, 36; how far the s. can be considered as the agent in sacrifices, 34, 42; the personal s. of a deity may be called an intelligent S., 34, 99; as the ruler of the organs of action the embodied s. is connected with the mind, 34, 107; the golden person is in the embodied s., 34, 112; the cognitional s. is not immortal, 34, 130; the effects of nescience, desire and works, ascribed to it, 34, 130; embodied s. is, by means of merit and demerit, the cause of the origin of the complex of things, 34, 136; has the qualities of Selfhood and intelligence, but not those of omniscience and similar qualities, 34, 158, 268; one and the same divine s. may assume several forms at the same time, 34, 200; words like âditya, &c., convey the idea of certain divine ss., 34, 219; in the individual s. of a dreaming person, there exists a multiform creation, 34, 352 sq.; 38, 133 sq., 137 sq.; though devoid of motion, the s. may yet move

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(d) THE HIGHEST S.

Âtman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and



all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq.; 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-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, 367, 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 Prakriti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings*, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.;

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 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, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 349 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.; 45, 343-5, 343 sq. n.; reason or the intelligent S., the real deity of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvii, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S.,' 34, 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 ânan-damaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is Rik, Sâman, Uktha, 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 Gârhapatya-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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**Senagit**, n. of a king, whose son reached final bliss, 49 (i), 95.

**Senâpati**, Buddha visits the village of, 19, xxvii.

**Senika**, disciple of Sântisenika, 22, 293.

**Seniya**, *see* Bimbisâra.

**Sênô**, or Sênô, Sênôv, Av. Saêna, son of Ahûmstut (Hûmstûv), disciple of Zoroaster, a priest at the renovation, 23, 203, 203 n.; 37, 230, 262, 262 n.; the times of S., 37, 406; admonitions of the righteous S., 37, 410 n.; a high-priest, 47, xi, 83, 83 n., 85 n.; priestly college established by S., 47, xxviii; his date, 47, xxx sq.; an upholder of the religion, 47, 166.

**Sensations**, different kinds of, 35, 70 sq.; defined, 35, 93; dependent on Karman, 35, 100.

**Senses**, worshipped at the Dîkshâ by one who lives in the forest, 1, 75; relation of s. and elements, 1, 96-8; 8, 342 sq., 348-50, 352, 382-5; are only instruments, 1, 142; when freed from the s. the wise, on departing from this world, become immortal, 1, 147; Brahman directs the s., but is independent of them, 1, 147 sq.; eye, ear, mind, speech, breath, as five deities, 1, 185; speech is not intertwined with the other seven s. of the head, 1, 196; quarrel, as to pre-eminence, of the s., 1, 206 sq., 290 sq.; 15, 97 sq.; when breath departs, the s. also depart with it, 1, 223; compared to harnessed horses drawing about the body, 1, 233; 7, 231; 8, 187, 386; 49 (i), 22; the deities (mind, speech, eye, ear) bring an offering to Prâna, 1, 280, 281; the contacts of the s. (external objects) are not permanent, 8, 44; restraining the s. necessary for attaining tranquillity and release, 8, 50 sq., 57, 242, 246, 248, 251, 266 n., 362; sacrificing the s. in the fire of restraint, 8, 61; who controls the s. is not tainted by actions, 8, 64; the embodied self in the city of nine portals, 8, 65, 65 n.; enjoyments of the s. sources of misery, 8, 66; mind, chief of s., 8, 88; the ten s. and five objects of sense, included in the Kshetra, 8, 102; the soul presides

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## Soma.

- (a) The S. plant and drink.  
 (b) S., the god, in mythology.  
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**Soul**.

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### Wife, Wives.

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- (b) In Indian law and custom.
- (c) In Zoroastrianism.
- (d) In China.
- (e) In Islâm.

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- Page 18, col. 1, l. 20, read '*see (i)*' for '*see (i)*'
- „ 32, „ 2, l. 15 from below, read '*Ātar*' for '*Atar*'
- „ 121, „ 1, l. 29 sq., read '*see Holy persons. See also Castes*' . . .
- „ 122, „ 2, l. 5 from below, insert '*26, 452, 452 n.;*' before '*44, 79*' . . .
- „ 135, „ 2, l. 11, after '*three*' insert '*Morality (b)*'
- „ 138, „ 1, l. 9, read '*7, 135*' for '*17, 135*'
- „ 170, „ 2, l. 27, read '*befools*' for '*be fools*'
- „ 202, „ 1, l. 10, read '*(n)*' for '*(n.)*'
- „ 202, „ 1, l. 11, read '*(n)*' for '*(n.)*'
- „ 216, „ 2, l. 23 from below, read '*Frêdûn*' for '*Frêdûn*'
- „ 233, „ 1, l. 9, read '*Sâkhâ*' for '*Sâkha*'
- „ 249, „ 2, l. 25, read '*Ātman*' for '*Atman*'
- „ 258, „ 2, l. 16, read '*Sacrifices (i)*' for '*Sacrifices (k)*'
- „ 262, „ 1, l. 7, read '*Hâlingava*' for '*Hâlingava*'
- „ 268, „ 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
- „ 283, „ 2, after l. 22 insert '*Hui or Liang, King, contemporary of Kwang-ze, 40, 321*'
- „ 285, „ 2, l. 5 from below, read '*Ī*' for '*I*'
- „ 297, „ 2, l. 22, read '*Ingratitude, penance for, 7, 177; those who have*' . . .
- „ 305, „ 1, l. 9, read '*Vîstâspa*' for '*Vîstâspa*'
- „ 318, „ 2, l. 5 from below, add '*See 3ze-kão*'
- „ 342, „ 1, l. 14, read '*Lî-khû*' for '*Lîkhû*'
- „ 383, „ 1, l. 19 from below, after '*See also*' insert '*Bhikkhus (b), Gaina monks, Gaina religion, Gainas, and*'
- „ 392, „ 1, l. 29, add '*See also Nôdar*'
- „ 399, „ 2, l. 13, read '*see Bhikkhus (c)*' for '*see Samgha*'
- „ 400, „ 1, l. 20, add '*See also Naotara, Vîstâspa, and Vistauru*'
- „ 408, „ 2, l. 5, read '*Panitabhûmi*' for '*Pañitabhûmi*'
- „ 413, „ 1, l. 23 from below, read '*36, 52 sq.*' for '*36, 52 sq.*'
- „ 442, „ 1, l. 2 from below, read '*172-4, 482 sq.*' for '*172-4; 482 sq.*'
- „ 515, „ 1, l. 8, read '*inner*' for '*sinner*'
- „ 536, „ 2, l. 9, read '*Vasatîvarî*' for '*Vasativarî*'
- „ 600, „ 1, l. 19, read '*Uspâsnu*' for '*Uspâsnu*'
- „ 634, „ 1, l. 31, after '*Abstinence*' insert '*Ascetics, Brahmakârin,*' and after '*Fasting*' insert '*Gaina monks, Gainas, Hair, Hermits*'

## SI

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. xiv 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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