

for attaining perfect knowledge. -तरुः, -द्रुमः, -वृक्षः the sacred fig-tree, -दः an *arhat* (of the Jainas). -मण्डलम् N. of the place where Gautama Buddha attained to perfect wisdom. -सत्त्वः 1 a Buddhist saint, one who is on the way to the attainment of perfect knowledge and has only a certain number of births to undergo before attaining to the state of a Supreme Buddha and complete annihilation (this position could be attained by a long series of pious and virtuous deeds); एवंविधैर्विलसितैरतिबोधिसत्त्वैः Mā. 10. 21; उद्योतयन्नुत्तमबोधिसत्त्वः Bu. Ch. 1. 16. -2 N. of the principal Buddha of the present era.

बोधित *p. p.* [बुध्-णिच् क] 1 Made known, informed, apprised. -2 Reminded. -3 Advised, instructed.

बोधिन् *a.* [बुध्-णिनि] 1 Knowing, familiar with. -2 Acquainting, informing, making known. -3 Teaching, explaining. -4 Arousing, awakening.

बोध्य, **बोद्धव्य** *a.* To be known or understood; उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितम् H. -2 Intelligible, perceivable. -3 To be informed, instructed &c.

बौद्ध *a.* (-द्धी *f.*) [बुद्ध-द्धि अण्] 1 Relating to *Buddhi* or understanding; mental. -2 Relating to Buddha. -द्धः A follower of the religion taught by Buddha. -Comp. -दर्शनम्, -मतम्, -शास्त्रम् Buddhist doctrine.

बोधः [बुध्-अण्] 'Buddha's son', an epithet of Pururavas.

बोधायनः Patronymic name of an ancient writer.

ब्रध्नः 1 The sun; अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्ट्रपम् Ms. 9. 137; 4. 231. -2 The root of a tree. -3 A day. -4 The *arka* plant. -5 Lead (*m. ?*). -6 A horse. -7 An epithet of Śiva or Brahmā. -8 The point of an arrow. -9 N. of a disease; अभ्यभिष्यन्दिगुर्गामसेवनाभिचयं गतः। करोति ग्रन्थिवच्छेथं दोषो ब्रह्मणसन्धिषु। ज्वरशूलान्नासादाद्यं तं ब्रध्नमिति निर्दिशेत्। Mādhavanidānam. -Comp. -चक्रम् the zodiac. -विम्बम्, -मण्डलम् the disc of the sun.

ब्रह्मन् *n.* [बृह्-मनिन् नकारस्याकारे ऋतो रत्वम्; cf. Up. 4. 145.] 1 The Supreme Being, regarded as impersonal and divested of all quality and action; (according to the Vedāntins, Brahman is both the efficient and the material cause of the visible universe, the all-pervading soul and spirit of the universe, the essence from which all created things are produced and into which they are absorbed; अस्ति तावन्नित्यशुद्धबुद्धमुक्त्स्वभावं सर्वज्ञं सर्वशक्तिसमन्वितं ब्रह्म Ś. B.); ... यत्प्रयन्त्याभिसंविशन्ति। तद् विजिज्ञासस्व। तद् ब्रह्मेति Tai. Up. 3. 1; समीभूता दृष्टिन्निभुवनमपि ब्रह्म मनुते Bh. 3. 84; Ku. 3. 15; दर्शनं तस्य लाभः स्यात् त्वं हि ब्रह्ममयो निधिः Mb. -2 A hymn of praise. -3 A sacred text; मैवं स्याद् ब्रह्मविक्रिया Bhāg. 9. 1. 17. -4 The Vedas; ब्रह्मणः प्रणवं कुर्यात् Ms. 2. 74; यद् ब्रह्म सम्यगाम्नातम् Ku. 6. 16; U. 1. 15;

समस्तवदनोद्गीतब्रह्मणे ब्रह्मणे नमः Bm. 1. 1; Bg. 3. 15. -5 The sacred and mystic syllable *om*; एकाक्षरं परं ब्रह्म Ms. 2. 83. -6 The priestly or Brahmanical class (collectively); तदेतद् ब्रह्म क्षत्रं विद्, शूद्रः Bri. Up. 1. 4. 15; ब्रह्मैव संनियन्तु स्यात् क्षत्रं हि ब्रह्मसंभवम् Ms. 9. 320. -7 The power or energy of a Brāhmaṇa; पवनाग्निसमागमो ह्ययं सहितं ब्रह्म यदब्रहेतजसा R. 8. 4. -8 Religious penance or austerities. -9 Celibacy, chastity; शारवते ब्रह्मणि वर्तते Ś. 1. -10 Final emancipation or beatitude. -11 Theology, sacred learning, religious knowledge. -12 The Brāhmaṇa portion of the Veda. -13 Wealth. -14 Food. -15 A Brāhmaṇa. -16 Truth. -17 The Brāhmaṇahood (ब्राह्मणत्व); येन विस्त्रावितं ब्रह्म वृषल्यां जायतात्मना Bhāg. 6. 2. 26. -18 The soul (आत्मा); एतदेषां ब्रह्म Bri. Up. 1. 6. 1-3. -19 See ब्रह्मन्. अब्राह्मणे न हि ब्रह्म ध्रुवं तिष्ठेत् कदाचन Mb. 12. 3. 31. -20 The गायत्री mantra; उभे सन्ध्ये च यतवाग्जपन् ब्रह्म समाहितः Bhāg. 7. 12. 2. -*m.* 1 The Supreme Being, the Creator, the first deity of the sacred Hindu Trinity, to whom is entrusted the work of creating the world. [The accounts of the creation of the world differ in many respects; but, according to Manu Smṛiti, the universe was enveloped in darkness, and the self-existent Lord manifested himself dispelling the gloom. He first created the waters and deposited in them a seed. This seed became a golden egg, in which he himself was born as Brahmā—the progenitor of all the worlds. Then the Lord divided the egg into two parts, with which he constructed heaven and earth. He then created the ten Prajāpatis or mind-born sons who completed the work of creation. According to another account (Rāmāyaṇa) Brahmā sprang from ether; from him was descended Marīchi, and his son was Kaśyapa. From Kaśyapa sprang Vivasvata, and Manu sprang from him. Thus Manu was the procreator of all human beings. According to a third account, the Supreme deity, after dividing the golden egg, separated himself into two parts, male and female, from which sprang Virāj and from him Manu; cf. Ku. 2. 7 and Ms. 1. 32 *et seq.* Mythologically Brahman is represented as being born in a lotus which sprang from the navel of Viṣṇu, and as creating the world by an illicit connection with his own daughter Sarasvatī. Brahman had originally five heads, but one of them was cut down by Śiva with the ring-finger or burnt down by the fire from his third eye. His vehicle is a swan. He has numerous epithets, most of which have reference to his birth, in a lotus.] -2 A Brāhmaṇa; Ś. 4. 4. -3 A devout man. -4 One of the four *Ritvijās* or priests employed at a Soma sacrifice. -5 One conversant with sacred knowledge. -6 The sun. -7 Intellect. -8 An epithet of the seven Prajāpatis:— मरीचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, ऋतु and वसिष्ठ. -9 An epithet of Brihaspati; ब्रह्मन्ध्ययनस्य नैष समयस्तूर्णी बहिः स्थीयताम् Hanumannāṭaka. -10 The