The point of an arrow.

ब्रह्मन् *n.* [बृंह्-मनिन् नकः णाकारो ऋतो रत्वं; cf. Un. 4. 145] **1** The Supreme Being, regarded as impersonal and divested of all quality and action; (according to the Vedântins, 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 तावन्नित्यशुद्धबुद्धमुक्तस्वभावं सर्वज्ञं सर्वशक्तिसमन्वितं ब्रह्म S. B.) ; **समीभूता दृष्टिस्त्रिभुवनमपि ब्रह्म मनुते** Bh. 3. 84; Ku. 3. 15. **-2** A hymn of praise. **-3** A sacred text. **-4** The Vedas ; Ku. 6. 16 ; U. 1. 15. **-5** The sacred and mystic syllable *om* ; **एकाक्षरं परं ब्रह्म** Ms. 2. 83. **-6** The priestly or Brâhmanical class (collectively); Ms. 9. 320. **-7** The power or energy of a Brâhmana ; R. 8. 4. **-8** Religious peancne or austerities. **-9** Celibacy, chastity ; **शाश्वते ब्रह्मणि वर्तते** *S.* 1. **-10** Final emancipation or beatitude. **-11** Theology, sacred learning, religious knowledge. **-12** The Brâhmana portion of the Veda. **-13** Wealth **-14** Food. **-15** A Brâhmana. **-16** Truth. **—***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 Smriti, 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 Brahma—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 Prajapatis or mind-born sons who completed the work of creation. According to another account (*Ramayana*) Brahma sprang from ether ; from him was descended Marichi, and his son was Kasyapa. From Kasyapa sprang Vivasvata, and Manu sprang from him. Thus Manu was the procreatar 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 Viraj 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 Vishnu, and as creating the world by an illicit connection with his own daughter Sarasvati. Brahman had originally five heads, but one of them was cut down by *Siva* 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 Brâhmana ; *S.* 4. 3. **-3** A devout man. **-4** One of the four *Ritvijas* or priests employed at a Soma sacrifice. **-5** One conversant with sacred knowledge. **-6** The sun. **-7** Intellect. **-8** An epithet of the seven Prajâpatis:—मरीचि, अत्रि, अंगिरस्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ. **-9** An epithet of Brihaspati. **-10** Of *Siva*. **-Comp.** **—अक्षरं** the sacred syllable *om*. **—अंगभुः** 1. a horse. **-2.** one who has touched the several parts of his body by the repetition of Mantras ; Ku. 3. 15 (see Malli. thereon). **—अंजलिः** 1. respectful salutation with folded hands while repeating the Veda. **-2.** obeisance to a preceptor (at the beginning and conclusion of the repetition of the Veda). **—अंडं** 'the egg of Brahman', the primordial egg from which the universe sprang, the world, universe ; **ब्रह्मांडच्छत्रदंडः** Dk. 1. **°पुराणं** *N.* of one of the eighteen Purânas. **—अदि (द्रि) जाता** an epithet of the river Godâvarî. **—अधिगमः, -अधिगमनं** study of the Vedas. **—अंभस्** *n.* the urine of a cow. **—अभ्यासः** the study of the Vedas. **—अयणः, -नः** an epithet of Nârâyana. **—अरण्यं** 1. a place of religious study. **-2.** *N.* of a forest. **—अर्पणं** 1. the offering of sacred knowledge. **-2.** devoting oneself to the Supreme Spirit. **-3.** *N.* of a spell. **-4.** a mode of performing the *Srâddha* in which no Pindas or rice-balls are offered. **—अस्त्रं** a missile presided over by Brahman. **—आत्मभूः** a horse. **—आनंदः** bliss or rapture of absorption into Brahma ; **ब्रह्मानंदसाक्षात्क्रिया** Mv. 7. 31. **—आरंभः** beginning to repeat the Vedas ; Ms. 2. 71. **—आवर्तः** *N.* of the tract between the rivers Sarasvatî and Drishadvatî (north-west of Hastinâpura) ; **सरस्वतीदृषद्वत्योर्देवनद्योर्यदंतरं । तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते** Ms. 2. 17, 19; Me. 48. **—आसनं** a particular position for profound meditation. **—आहुतिः** *f.* 1. the offering of prayers ; see **ब्रह्मयज्ञ**. **-2.** the study of the Vedas. **—उज्झता** forgetting or neglecting the Vedas; Ms. 11. 57 (**अधीतवेदस्यानभ्यासेन विस्मरणं** Kull.). **—उत्तर** *a.* 1. treating principally of Brahman. **-2.** consisting chiefly of Brâhmanas. **—उद्यं** explaining the Veda, treatment or discussion of theological problems. **—उपदेशः** instruction in the Vedas or sacred knowledge. **°नेत्र** *m.* the Palâsa tree. **—ऋषिः** (**ब्रह्मर्षिः** or **ब्रह्मऋषिः**) a Brâhmanical sage. **°देशः** *N.* of a district; (**कुरुक्षेत्रं च मत्स्याश्च पंचालाः शूरसेनकाः । एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनंतरः** Ms. 2. 19). **—ओदनः -नं** food given to the priests at a sacrifice. **—कन्यका** an epithet of Sarasvatî. **—करः** a tax paid to the priestly class. **—कर्मन्** *n.* 1. the religious duties of a Brâhmana. **-2.** the office of Brahman, one of the four principal priests at a sacrifice. **—कला** an epithet of Dâkshâyanî (who dwells in the heart of men). **—कल्पः** an age of Brahman. **—कांडं** the portion of the Veda relating to spiritual knowledge. **—काष्ठः** the mulberry tree. **—कूर्चं** a kind of penance ; **अहोरात्रोषितो भूत्वा पौर्णमास्यां विशेषतः । पंचगव्यं पिबेत् प्रातर्ब्रह्मकूर्चमिति स्मृतम् ॥.** **—कृत्** *a.* one who prays. (*-m.*) an epithet of Vishnu. **—कोशः** the treasure of the Vedas, the entire collection of the Vedas ; **क्षात्रो धर्मः श्रित इव तनुं ब्रह्मकोशस्य गुप्त्यै** U. 6. 9. **—गुप्तः** *N.* of an astronomer born in 598 A. D. **—गोलः** the universe. **—गौरवं** respect for the missile presided over by Brahman ; Bk. 9. 76 (**मा भून्मोघो ब्राह्मः पाश इति**). **—ग्रंथिः** *N.* of a particular joint of the body. **—ग्रहः, -पिशाचः, -पुरुषः, -रक्षस्** *n.*, **-राक्षसः** a kind of ghost, the ghost of a Brâhmana, who during his life time indulges in a disdainful spirit and carries away the wives of others and the property of Brâhmanas ; (**परस्य योषितं हृत्वा ब्रह्मस्वमपहृत्य च । अरण्ये निर्जले देशे भवति ब्रह्मराक्षसः ॥** Y. 3. 212; cf. Ms. 12. 60 also). **—घातकः, -घातिन्** *m.* the murderer of a Brâhmana. **—घातिनी** a woman on the second day of her courses. **—घोषः** 1. recital of the Veda. **-2.** the sacred word, the Vedas