collectively; U. 6. 9. v. l. —घ्नः the murderer of a Brâhmaṇa. —चर्य 1. religious studentship, the life of celibacy passed by a Brâhmaṇa boy in studying the Vedas, the first stage or order of his life; अविप्लुतब्रह्मचर्यो गृहस्थाश्रममाचरेत् Ms. 3. 2; 2-249; Mv. 1. 24. –2. religious study, self-restraint. –3. celibacy, chastity, abstinence, continence. (–र्यः) a religious student; see ब्रह्मचारिन्. (–र्या) chastity, celibacy. °व्रतं a vow of chastity. °स्खलनं falling off from chastity, incontinence. —चारिकं the life of a religious student. —चारिन् a. 1. studying the Vedas. –2. practising continenee or chastity. (–m.) a religious student, a Brâhmaṇa in the first order of his life, who continues to live with his spiritual guide from the investiture with sacred thread and performs the duties pertaining to his order till he settles in life; Ms. 2. 41, 175; 6. 87.–2. one who vows to lead the life of a celibate. –3. an epithet of Siva. –4. of Skanda. —चारिणी 1. an epithet of Durgâ. –2. a woman who observes the vow of chastity. —ज: an epithet of Kârtikeya. —जन्मन् n. 1. spiritual birth.–2. investiture with the sacred thread. —जार: the paramour of a Brâhmaṇa's wife. —जीविन् a. living by sacred knowledge. (–m.) a mercenary Brâhmaṇa (who converts his sacred knowledge into trade), a Brâhmaṇa who lives by sacred knowledge. —ज्ञ, -ज्ञानिन् a. one who knows Brahma. (–ज्ञः) 1. an epithet of Kârtikeya. –2. of Vishṇu. —ज्ञानं true or divine knowledge, knowledge of the identity of the universe with Brahma. —ज्येष्ठ: the elder brother of Brahman. —ज्योतिस् n. 1. the light of Brahma or the Supreme Being. –2. an epithet of Siva. —तत्त्वं the true knowledge of the Supreme Spirit. —तेजस् n. 1 the glory of Brahman. –2. Brâhmaṇic lustre, the lustre or glory supposed to surround a Brâhmaṇa. —द: a spiritual preceptor. —दंड: 1. the curse of a Brâhmaṇa. –2. a tribute paid to a Brâhmaṇa. –3. an epithet of Siva. —दानं 1. the imparting of sacred knowledge. –2. sacred knowledge, received as an inheritance or hereditary gift. —दाय: 1. instruction in the Vedas, the imparting of sacred knowledge. –2. sacred knowledge received as an inheritance. –3. the earthly possession of a Brâhmaṇa —दायाद: 1. one who receives the Vedas as his hereditary gift, a Brâhmaṇa. –2. the son of a Brâhmaṇa. —दारु: the mulberry tree. —दिनं a day of Brahman. —दैव a. married according to the Brâhma form of marriage. —दैत्य: a Brâhmaṇa changed into a demon; cf. ब्रह्मराक्षस. —द्विष्, -द्वेषिन् a 1. hating Brâhmaṇas. –2. hostile to religious acts or devotion, impious, godless —द्वेष: hatred of Brâhmaṇas. —धर a. possessing sacred knowledge. —नदी an epithet of the river Sarasvati.—नाभ: an epithet of Vishṇu. —निर्वाणं absorption into the supreme spirit. —निष्ठ a. absorbed in or intent on the contemplation of the Supreme Spirit.(–ष्ठः) the mulberry tree.—नीडं the resting-place of Brahman. —पदं 1. the rank or position of a Brâhmaṇa.–2. the place of the Supreme Spirit. —पवित्र: the Kusa grass. —परिषद् f. an assembly of Brâhmaṇas. —पादप: –पर्ण: the Palâsa tree. —पारायणं a complete study of the Vedas, the entire Veda; U. 4. 9; Mv. 1. 14. —पाश: N. of a missile presided over by Brahman; Bk. 9. 75. —पितृ m. an epithet of Vishṇu. —पुत्र: 1. a son of Brahman. –2. N. of a (male) river which rises in the eastern extremity of the Himâlaya and falls with the Ganges into the Bay of Bengal. (–त्री) an epithet of the river Sarasvati. —पुरं the heart. —पुरं, -पुरी 1. the city of Brahman (in heaven).–2. N. of Benares. —पुराणं N. of one of the eighteen Purâṇas. —पूरुष: a minister of Brahman (the five vital airs). —प्रलय: the universal destruction at the end of one hundred years of Brahman in which even the Supreme Being is supposed to be swallowed up. —प्राप्ति: f. absorption into the Supreme Spirit. —बंधु: 1. a contemptuous term for a Brâhmaṇa, an unworthy Brâhmaṇa (cf. Mar. भटुर्ण); M. 4; V. 2. –2. one who is a Brâhmaṇa only by caste, a nominal Brâhmaṇa. —बीजं 1. the mystic syllable *om*. –2. the mulberry tree. —भुवः, -भूताः one who pretends to be a Brâhmaṇa. —भवनं the abode of Brahman. —भाग: 1. the mulberry tree. –2. the share of the chief priest. —भाव: absorption into the Supreme Spirit. —भावनं imparting religious knowledge. — भुवनं the world of Brahman; Bg. 8. 16. —भूत a. become one with Brahma, absorbed into the Supreme Spirit. —भूति: f. twilight. —भूयं 1. identity with Brahma, absorption or dissolution into Brahma, final emancipation; स ब्रह्मभूयं गतिवाङ्मगाम R. 18. 28; ब्रह्मभूयाय कल्पते Bg. 14. 26; Ms. 1. 98. –2. Brâhmaṇahood, the state or rank of a Brâhmaṇa. —भूयस् n. absorption into Brahma. —मंगलदेवता an epithet of Lakshmi. —मह: a festival in honor of Brâhmaṇas. —मित्र a. having Brâhmaṇas for friends. —मीमांसा the Vedânta philosophy which inquires into the nature of Brahma or Supreme Spirit. —मूर्ति a. having the form of Brahman. —मूर्धभृत् m. an epithet of Siva. —मेखल: the Munja plant. —यज्ञ: one of the five daily Yajñas or sacrifices (to be performed by a householder), teaching and reciting the Vedas; अध्यापनं ब्रह्मयज्ञः Ms. 3. 70 (अध्यापनशब्देन अध्ययनमपि गृह्यते Kull.). —योगः cultivation or acquisition of spiritual knowledge. —योनि a. 1. sprung from Brahman; गुरुर्मा ब्रह्मयोनिना R. 1. 64. (–निः) f. 1. original source in Brahman. –2. the author of the Vedas or of Brahman; Ku. 6. 18. °स्थ a. intent on the means of attaining sacred knowledge; Ms. 10. 74. —रत्नं a valuable present made to a Brâhmaṇa —रंध्रं an aperture in the crown of the head through which the soul is said to escape on its leaving the body. —राक्षस: see ब्रह्मग्रह. —राज: an epithet of Suka. —राशि: 1. the whole mass or circle of sacred knowledge. –2. an epithet of Parasurâma. —रीति: f. a kind of brass. —रे (ले) खा –लिखितं, -लेख: lines written by the creator on the forehead of a man which indicate his destiny, the predestined lot of any man. —लोक: the world of Brahman. —वक्तृ m. an expounder of the Vedas. —वद्यं knowledge of Brahma. —वध:, -वध्या, -हत्या the murder of a Brâhmaṇa. —वर्चस् n., -वर्चसं 1. divine glory or splendour, spiritual pre-eminence or holiness resulting from sacred knowledge; (तस्य) हेतुस्त्वद्ब्रह्मवर्चसं R. 1. 63;