

middle quality [i.e. *rajas*]; the *nyagrodha*, etc. (ξ) are the foremost among trees; *Himavat*, etc. (η) are the foremost among mountains; M. are the foremost of the *gaṇas*, etc. (θ); [in v. 1201 it is *Vāyu* who resides in the skin and is employed in the perception of touch, etc.] (XIV, 43); the day was first, then arose the night, etc.; the months are said to begin with the bright fortnights; the constellations begin with *Ṛavana*; the seasons with winter (*ṣiṣira*), etc. (ι) (XIV, 44); on the wheel of life (XIV, 45); on the duties that men should observe (XIV, 46); on renunciation, knowledge, and power (XIV, 47); on the different conceptions of *Brāhman* (a tree, a forest, unmanifest, etc.); it is impossible to attain to *Puruṣa* by any other means than goodness; some assert the unity of *Kṣhetrajña* and *sattva*; this is not correct; the relation of *Puruṣa* to *sattva* is like that of the gnat to the *udumbara*, or that of water-drops on the leaf of a lotus. The R. once more asked (XIV, 48) about the diversities of practice observed by men, and about the connection between the *Kṣhetrajña* and *sattva* (XIV, 49). *Brahmān*, quoting what was said by a preceptor to a disciple, said that abstention from harming any creature is the foremost of all duties, and the relation between *sattva* and *Kṣhetrajña* (*Puruṣa*) is that of the object (*vishaya*) to the subject (*vishayitva*), or like that of the matter to the maker, or like that of a lamp (with oil and wick) to him who lights it; *sattva* is manifest, while *Puruṣa* is unmanifest; knowledge is indispensable for attaining to felicity; from *pradhāna* develops *mahat*, from *mahat* *ahāṅkāra*, from *ahāṅkāra* the five elements; the qualities of the elements are the following:—

ELEMENTS.	QUALITIES.				
	smell	taste	rajas	touch	sound.
ether (space)	1. agreeable		1. white	1. rough	1. <i>Shāḍya</i> .
wind	2. disagreeable		2. dark	2. cold	2. <i>Rēhāḍya</i> .
light	3. sweet	1. sweet	3. red	3. hot	3. <i>Gandhāra</i> .
water	4. sour	2. sour	4. blue	4. tender	4. <i>Madhyama</i> .
earth	5. pungent	3. pungent	5. yellow	5. hard	5. <i>Pañcama</i> .
	6. diffusive	4. bitter	6. grey (?)	6. smooth	6. <i>Nishāda</i> .
	7. compact	5. astringent	7. short	7. slippery	7. <i>Dhāvata</i> .
	8. oily	6. saline	8. long	8. oily	8. agreeable.
	9. dry		9. minute	9. painful	9. disagreeable.
	10. clear		10. gross	10. clear	10. compact.
			11. square	11. soft	
			12. circular	12. ?	

Space (ether) is the highest of the elements > (i.e. above it is) *ahāṅkāra* > *buddhi* > *ātman* (the soul) > the unmanifest *avyaktam* > *Puruṣa* (XIV, 50). *Brahmān* said: The body is called the carriage of *Brāhman*, on which the individual soul drives about; the senses are the steeds; the mind is the charioteer, called also the *bhūtātman* (the individual soul), because it is the ruler of the elements (*bhūtāni*); the reins are the *buddhi*, called also *kṣhetrajña* (the individual soul), because it "proclaims power." The order of the dissolution is: 1, the creatures; 2, their qualities; 3, the elements; D., men, G., P., As., and Rā. have all sprung from Nature (*svabhāvataḥ*), and not from actions, nor from a cause; [the elements are called] the brahmans, who are creators of the universe [and] are born here again and again; all that springs from them is dissolved in those very five great elements like billows in the ocean; [beyond] those elements that compose the universe (*viśvasargbhyas tu bhūtebhyah*, i.e. the gross elements) are the five great elements (i.e. the subtle elements; read *°bhūtās* with B.), and higher than these is the way of the emancipated (read *mukto* with B.); *Prajāpati* created all this by the mind alone; in the same manner R. attained to [the status of] D. by the aid of penance; (the wonderful effects of penance, by which one may be cleansed from the most horrible sins, etc.; men, P., deities, etc., have been crowned with success by penance alone); different degrees of bliss after death (*Prajāpati*; the great highest region—*mahāntam lokam uttamam*; the unmanifest accumulation of happiness—*sukhopacayam avyaktam*; the unmanifest, i.e. the highest region of the great ones—*avyaktam mahāntam lokam uttamam*), according as one performs acts with expectation, being full of egoism (*ahāṅkāra-samāyuktāḥ*), or is devoid of selfishness (*nirmamāḥ*), and freed from egoism (*nirahāṅkṛtāḥ*) through *yoga*; freed from darkness and passion and adhering only to goodness, one becomes released from every sin and creates all things: such a one should be known to be [perfect] *kṣhetrajña*: he who knows him knows the *Veda*; that which begins with the unmanifest and ends with the gross qualities (*°viśeshāntam*), has ignorance for its indication; selfishness (*mama*) is death, the reverse (*na mama*) is the eternal [*Brāhman*]; the high-minded ancients never applaud action: by action a creature is born with body; the indication of tranquillity is like what takes place in a dream; this is the goal of the emancipated ones who are intent on knowledge. The preceptor said: Thus addressed by *Brahmān*, Mu. acted accordingly and attained to felicity (*lokam*). *Kṛṣṇa* said: The pupil acted accordingly and then attained to emancipation (XIV, 51).

Guruputra¹ ("the son of Guru, i.e. Droṇa" = *Açvatthāman*): I, 5351; VI, 4640; VIII, 646, †4522; IX, 309, 732; X, 756.

Guruputra² = *Çuka*: XII, 12261, 12262 (Ç°).

Guruskandha, a mountain. § 782g (*Guruçishyasampv.*): XIV, 43, 1174.

Gurutama = *Vishṇu* (1000 names).

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Hāhā (or *Hahā*), a *Gandharva* always mentioned together with *Hūhū*. § 104 (*Ancāvat.*): I, 65, 2559 (*Hāhā-Hūhūh*, among the sons of *Pradhā*).—§ 191 (*Arjuna*): I, 123, 4815 (*Hāhā-Hāhā*, so C., B. has *Ha*°, among the *Devagandharvas* present at