

Baija-vāpi, 'descendant of Bījavāpa, or Bijavāpin,' is the name of a teacher in the Maitrāyaṇī Saṃhitā (i. 4, 7).

Baiṇda is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹ According to the commentator Mahīdhara, the word denotes a Niṣāda, but according to Sāyaṇa a catcher of fish. See **Mṛgayu**.

¹ Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

Bodha is the name of a Ṛṣi in the Mantra Pāṭha.¹ He is mentioned with **Pratibodha** in the Atharvaveda,² but Whitney³ thinks that in the second passage, at least, the word is an ordinary noun meaning 'the wakeful one.'

¹ ii. 16, 14. Cf. Winternitz, *Mantra-pāṭha*, xlv.

² v. 30, 10; viii. 1, 13.

³ Translation of the Atharvaveda, 474.

Baudhāyana, 'descendant of Budha or Bodha,' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra,¹ and under whose name are current a Śrauta Sūtra described² and in part edited by Caland,³ and a Dharma Sūtra which has been edited⁴ and translated,⁵ while the Gṛhya Sūtra is still unedited.

¹ iv. 11, etc.

² *Über das rituelle Sūtra des Baudhāyana*, 1903.

³ *Bibliotheca Indica*, 1904, etc.

⁴ By Hultzsck, Leipzig, 1884.

⁵ Bühler, *Sacred Books of the East*, 14. See his Introduction, xxix et seq., where, however, he tends to overestimate considerably the age of Baudhāyana.

Baudhī-putra, 'son of a female descendant of Bodha,' is the name of a pupil of Śālaṅkāyanīputra in the last Vaṃśa (list of teachers) of the Mādhyamīna recension of the Bṛhadāranyaka Upaniṣad (vi. 4, 31).

Brahma-carya denotes the condition of life of the **Brahma-cārīn**¹ or religious student. The technical sense is first found in

¹ Rv. x. 109, 5; Av. vi. 108, 2; 133, 3; xi. 5, 1 et seq.: Śatapatha Brāhmaṇa, xi. 3, 3, 1, etc.