

or sampādana, I, 262 ; I, 66, 67, 69, 164, etc. ; 240, 256, 270 ; II, 47, 54, note 1 ; III, 230 ;—*loka* or Vaikuṇṭha, I, 105, note 1 ;—*Sūtra*, I, xxx, 232, 293, 295, 337 ; II, 49, 56, 136, 277, note 1 ; 291, note 2 ; 334 ; III, 13, 33, 52, 56, 77, 80, 102, 117, 145, 151, 156, 164, 185 ;—*Vākyā*, the ‘utterance of Brahman,’ by Brahmā, II, 269 ;—*Vidyā*, I, 332 ; II, 339 ; III, 230.

*Brahmā*, I, li, 84, 87, note 1 ; 99, 104, 115, 131, note 1 ; 159, 218, 304, 308, 311, 314, 329, 335, 344, 348, 350, 356, 362, 366, 375 ; II, 1, 25, 56, note 1 ; 80, note 1 ; 132 ; III, 209, note 2 ; author of a work on Vedānta, I, xiii ; author of the Science of Light, Astronomy and Astrology, II, 196 ; author of Mīmāṃsā, II, 197 ; author of Yoga, II, 198 ; His omniscience, I, 49 ; connected with Yajur-Veda and with action, I, 71 ; etymol. I, 72 ; is the Kartā of all the Vedas, I, 75 ; is Kamala-āsana, ‘lotus-seated,’ I, 82 ; takes Sarasvatī as His help-mate, I, 307 ; said to arise out of the lotus, I, 316 ;—Sat, I, 343 ;—*Viṣṇu* and *Śhiva* is the usual order of mention, I, 130.

*Brahman*, the Absolute, I, 1, ii, 6, 24, 25, 36, 38, 50, note 1 ; 56, 65, 70, 72, note 1 ; 75, 85, 87, note 1 ; 95, 101, note 1 ; 108, 120, 123, 124, 128, 140, 141, 145, 151, 152, 155, 161, 162, 166, 169, 170, 176, 178, 188, 197, 209, 223, 228-231, 238-240, 245, note 1 ; 252, 286, 329, 336, 344, 349, 377 ; II, 46, 54, 57, note 1 ; 167, note, 339 ; III, 13, *et passim* ; etymol. II, 54, note 1 ; the All, summation of Self, Not-Self and Relation, forming the Tetrakty,

I, 10, note 1 ; symbolised by A U M, I, 13 ; the true endless, I, 15 ; its tri-unity, I, 15 ; corresponds from one standpoint to the Negation, I, 17 ; is the One or the Numberless, I, 18 ; transcends and implies time and number, I, 18 ;—within Brahman, I, 48 ; negation its Shakti, I, 53 ; its four noble truths, I, 60 ; obtained by the four Vedas together, I, 63 ; mere ‘knowledge’ amounts to one third of it only, I, 64 ; its identity with Aham, 120 ; its fire, I, 161 ; is dhyāna, dhyatā and dhyeya, I, 227 ; etymol. I, 252, note 1 ;—shakti, appears threefold, as Brāhma, Vaishnava and Shaivi, I, 289.

*brāhmaṇa* and *Brāhmaṇa*, caste and scripture, ‘knowing Brahman’ ; I, 38, 50, note 1 ; 76, 123, 146, 166, 176, 277, 278, 279 ; III, 262, a sub-division of each Veda, corresponding to action, I, 58, 61 ; etymol. I, 122, note 1 ; names of several brāhmaṇas, I, 377, note ; why applied to both scripture and caste, I, 348 ; contents of the brāhmaṇas, I, 347-378.

*brahmāṇḍa*, ‘world-system,’ ‘Brahmā’s egg,’ I, 5, 93, 103, 108, 121 ; II, 15, 76, 212, 256 ; III, 9, 10, note 1 ; 32, 89, 109, etc. ; our—consists of one Sun and seven planets, I, 81 ; has fourfold activity, I, 82 ;—*bhāshā*, II, 76.

*Brāhma*, rides on the swan, I, 315 ;—*energy*, I, 290 ; indicated by U, I, 290.

*Brāhmaṇya-Bhāṣhya*, on the Vedas, I, xlvi.

*bṛh*, to ‘grow,’ I, 252, note 1.

*bṛhat*, ‘great and large,’ III, 81 ;—*mānasa*, III, 109, etc.

*Bṛhadānka-pradīpta*, I, xiii.  
*Bṛhad-āranyaka Upaniṣat*, I, 150, note 1; III, 58, note 1.  
*Bṛhaj-jātaka*, by Varāha-mihira, II, III, note 1;  
*Bṛhaspaṭi*, ḍevaṭā, I, 76, 103.  
*Bṛhaṭi-metre*, I, 103.  
*bṛhatītvā*, 'immensity,' I, 252, note 1.  
*Bright Space, and Dark Space*, III, note 1.  
*Brotherhood*, 'bhrāṭṛtvena', 'Sarva-bhrāṭṛ-bhāva,' III, 38.  
*buddha*, I, 146, note 1; III, 206, note 1.  
*buddhi*, 'reason, intelligence, intellect,' I, li, 39, 55, note 4; 141, note 1; 323; II, 2, 261, note 1, 350, note 1; III, 38;—is a name of Brahmā, I, 341; is the higher Reason, II, 155, note 1; is formed of cognitional atoms, II, 6, note 1;—corresponds with Viṣṇu, III, 5, note 2;—*kāma* love-wisdom, II, 116, note 1;—*taṭṭva* connected with cognition, II, 5, note 1; 6, note 1; III, 8, note 1.  
*buddhic* body, I, 146, note;—*plane*, 'Janah, Tapah and Saṭya-loka,' I, 105, note 1.  
*Buddhism*, I, 146, note 1.  
*bull and cow*, connected with the Indian people, I, 268, note 1.

## C

*Caird*, J., *Spinza*, II, 176, note 1.  
*Carpenter*, E., *Civilisation, Its Cause and Cure*, III, 28, note 1.  
*castes*, 'varṇas,' I, 122.

*cat and crocodile*, the favorite animals of the Egyptians, I, 268, note 1.  
*categories*, 'paṭārṭhas,' I, 25, sixteen in number, III, 84.  
*causal body*, 'kāraṇa-ḍeha,' I, 105, note 1; 259, note 1; II, 211, note 1; III, 247, note 1.  
*cell-multiplication*, I, 179, note 1.  
*Central Hindu College at Benares*, I, xxxvii, xc.  
'i-centres' in the brain, III, 5, note 2.  
*Cercaria*, one of the metamorphoses of the liver-fluke, I, 182, note.  
*Chaiṭanya*, I, 338.  
*chakra*, 'wheel or discus,' indicating all time and symbolising creation in space, I, 73; III, 94, note 1; contains fourteen mahā-kalpas, I, 78; 'nerve centres,' III, 5, note 2, 122, note 1; *Chakrānuvesha*, I, xiv; *chakravarti*, 'imperator,' II, 228.  
*Chākṣiki*, II, 75.  
*chhala*, 'deceit, excuse, sophistry,' II, 164.  
*Chāmuṇḍā*, I, 340.  
*chandate*, he 'delights' or 'illuminates,' I, 341.  
*Chāndikā*, the 'fierce,' I, 329.  
*Chandra-loka*, III, 71, note.  
*Chandra-shekharā*, the 'Moon-crested,' I, 341.  
*Chandramā*, the Moon, I, 179, note 1; III, 5, note 2.  
*Chandramati*, author of the Varna-vāda, I, xlvi.  
*Chandrāṭmā*, (lunar ?) kingdom in our world system, I, 6, note 1; III, 171, etc.  
*Charaka*, sūtrasṭhāna, referred to, I, 246, note 1.  
*chārdhya*, contains seven nikṣhas, I, 79.

*charity* in the householder's life, I, 65.  
*chaṭur-yuga*, a set of four yugas, I, 78.  
*Chemistry*, I, x.  
*Chhandāḥ*, 'prosody, metre, rhythm,' I, viii, xiii, xli, 98, 103, note 1, 295; III, 94, note 1;—or 'Āṅga', 'metre or music,' II, 12, 106.  
*Chhandāḥ-prāḍhānam*, (? mere metre) II, 108.  
*Chhandārṇava*, I, xiii; II, 196.  
*Chhāndogya-Upaniṣhat*, I, 179, note 1; II, 28; III 58, note 1.  
*chhāyā*, 'shadow, picture dwelling within light,' II, 350;—of the Lunar Piṭṛs, given as model for the human form, I, 6, note 1; III, 217, note 1.  
*chid-ākāsha*, 'cognitional element,' I, 361, 362; II, 7;—vāyu or māruṭa, 'cognitional aspect,' I, 362; II, 7.  
*chit*, the 'cognition,' the 'cognitional atom,' I, 25, 170, 338; II, 5, 6, note 1; a trinity of letters, III, 58;—*tejas*, I, 362.  
*chitra*, 'astral duplicate,' I, 5;—*kāras*, painters, II, 357;—ākarṣhaṇa, 'attracting' or 'drawing' of pictures, II, 359;—*sārī* touching something and thereupon drawing pictures relating to it, II, 360; III, 216;—shāṣṭra, science of depicting, II, 366;—*avarodhana*, 'confining,' fixing, painting of pictures, II, 359.  
*chitta*, the 'mind,' I, 17, 83, note 1, 107; II, 6, note 1, 16, note 1, 349, note 1; III, 5, note 2; formed of desire-atoms, II, 6, note 1;—*anu*, the 'individual atom,' II, 261, note 1, or 'mind atom,' II, 212,

349, note, 1; steadied by meditation, I, 52, note 1;—*vimukti*, I, 108, note 1;—mahaṭṭva, mamaṭṭva, III, 7.  
*Christ*, atones for others, I, 281; an embodiment of the Compassionate, not of the Heroic, III, 206, note 1.  
*Christianity*, I, 146, note 1.  
*chūḍā-karaṇa*, 'hair shaving,' 6th samskāra, I, 190, 212.  
*Chyamana*, author of a work on Yoga, I, xiii.  
*clairvoyance*, 'divya-dṛṣṭi,' I, 48; II, 359.  
*coalescence*, 'sandhi,' of letter-sounds in grammar as an illustration of the real simultaneity of the interplay between A, U and M, I, 11; is only possible if the 'being' underlying the components is one and the same, I, 12; is a denial of difference, I, 13; Sandhi is of three kinds, I, 14.  
*cognition*, 'jñāna,' I, 3, 4, 5, 27, 105, note 1, 127, 129, 149, 243, 310, 320, 324, 334, 341, 347; II, 4, 6, *et passim*; all successive inference concluded in it, I, 24;—*pratyakṣha*, I, 25; corresponds to Rg-Veda and Mantra, I, 58; corresponds to Gāyatrī, I, 92;—*sattva*, I, 125; corresponds to bali-vaishvadeva, I, 154; its shakti, I, 289; Sarasvatī its devotee, I, 307;—desire and action, I, 27, 31, note 2.  
*comet's tails* passing through each other, I, 146, note 1.  
*Conan Doyle*, II, 363, note 1.

*conditional* is the identity of possible and impossible, I, 26.

*connection* is only possible in case of commoness of essence, I, 12.

*consciousness*, 'sam-viṭ,' I, 301.

*constitution* of the human organism, I, 6.

*contentment* within time and beyond time, I, 138.

*contents* of the Praṇava-vāda, I, 1.

*continuum* of consciousness, I, 47, note 1.

*contraction* and expansion, kuñchana-prasāraṇa, II, 298, 309.

*Convention* of the Indian Section, Theosophical Society, I, viii.

*Correspondences* of triads, see *Triads, infra*.

*Cosmic consciousness*, I, 46, note 1.

*Cosmogony*, I, viii, xli.

*creation*, 'śṛṣṭi,' III, 4.

*crux ansata*, II, 80, note 1.

*crystal-gazing*, III, 359.

*custodians* of all knowledge in the Himālayas, I, xxv.

*cycles*, I, 305, note 1.

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*Dā*, this affix combined with ka, ta, ya, etc., I, 374.

*Daiṭyas* or Titans, 3rd Race, I, 245, note 1.

*daiva*, consists of seven chārdhyas, I, 79.

*Daivī-Prakṛti*, I, lii; II, 234, etc., 274, note 3, 348; III, 55, etc., etymol., II, 234;—and Mūla-Prakṛti; II, 355; III, 1, note 1.

*damana*, conquest of personal desire, I, 254.

*dampaṭī*, the pair, husband and wife, I, 254.

*dandaka*-metre, II, 108.

*ḍanḍānvaya*, II, 103.

*danṭa-sṭhāna*, dental, II, 84.

*Darshana*, Philosophy, I, xiii.

—*bhedā*, differing 'points of view'; *darshanas*, 'points of view,' systems of philosophy, I, 25, note 1; see also *Upāṅgas*.

*Darshan-ānubhava*, I, xiii.

*Darshan-oḍaya*, I, xlvi.

*Darwinism* and Weismannism, I, 179, note 1.

*ḍasha-gāṭra-piṇḍas*, balls of rice for the ten limbs, I, 266, 279.

*dayā*, compassion, pity, III, 30.

*Dayānanda Sarasvatī*, I, xxiv.

*death*, 'maraṇa,' I, 262.

*deha*, the 'body'; interdependency between jīva and deha, I, ii, 26.

*Dehitānubhava*, I, xiv.

*deliverance*, 'mokṣa' as an object of life, I, 21.

*deprivations* and gifts, I, 21.

*dēsha*, 'space,' II, 285; III, 91, 139; etymol., II, 287;—*bhāṣhās*, vernaculars, II, 76;—*kāla-kṛyā*, 'space, time and motion,' I, 289, note 1; II, 285;—*kāla-nimitta*, 'space, time and condition,' I, 289, note 1;—*rekhā dvidhā*, 'space has two lines,' III, 102.

*desire*, 'ichchhā,' I, 3, 4, 5, 27, 105, note 1, 129, 160, 243, 309, 310, 325, 334, 341, 344, 367; II, passim; has four divisions, I, 34; corresponds to Sāma-Veda and Upaniṣat, I, 58; corresponds to the

Mahā-vākyas I, 92;—*ṭamas*, I, 125; corresponds to *balibhūṭa*, I, 154; corresponds to *agni*, I, 164; is the one power divided into two by reference to cognition and action, I, 289; its *shakṭi*, I, 289. *Saṭī*, its devotee, I, 307; its four subdivisions, I, 364; its object is substance, not action, II, 289. *Destiny*, its scroll, I, 341.

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*devas*, I, 152, note, 153, 163, 171, 318; II, 125, note 2, 259, note 1; III, 179, subdivisions of deva-kingdom, III, 190.

*deva*, *pradeva*, *anuṣeva*, III, 190.

*Devanāgarī*, alphabet, I, xi, xix, xxviii II, 80, note 1.

*deva-ṛṇa*, II, 125.

*devaṭās*, 'Gods,' I, 102; *Agni*, *Vāyu*, *Āditya*, *Bṛhaspati*, *Varuṇa*, *Indra*, *Viṣvedeva*, I, 103; III, 36, note 1.

*Devi*, I, 349; author of a work on Rhetorica, I, xiii.

*Devi-Bhāgavata*, III, 18, note 1.

*dhaivaṭa*, sixth note of the musical scale, II, 107.

*Dhanarāja*, see Paṇḍit Dhanarāja.

*Dhanur-Veda*, Archery, I, xiv; science of Archery or Government and Administration in general, II, 37, note 1.

*Dhanvantari*, II, 311.

*Dharā* sits on an antelope, I, 315.

*dhāraṇā*, 'maintenance,' I, 12; 'holding' in consciousness, I, 41, 42, 232; 'holding' of sound, III, 26.

*dhāraṇiyā*, 'borne in mind,' I, 231.

*dharaṭi*, he 'upholds,' I, 316.

*dhariṭri*, II, 8.

*dharma*, 'duty,' I, 16, 176, 248, note 1, 268, note 1; II, 201, 329, 330; III, 26, all the dharmas of all the stages are included in the Praṇava, I, 121; the householder's chief dharma is only to take food after the performance of all these yajñas and after having made bali, I, 151; is taught in the Upaniṣats, II, 25;—*artha*, *kāma*, *mokṣha*, 'virtue, profit, pleasure and salvation,' I, xiv, 291, —*kāya* *Buddha*=*videha-mukṭa*, II, 259, note 2; —*megha*, I, 107, note 1;—*raṭnākara*, I, xlvi; —*śāstra*, 'law and ethics,' I, ix; II, 199, 202.

*Dhāṭā*, a name of Brahmā, I, 341.

*Dhāṭri-sharmā* Brāhmaṇa, I, 108, note 1.

*dhāṭus*, 'minerals,' II, 35; 'verb roots,' 'roots of action,' I, 299; II, 86; seven tissues into which the food is transformed, I, 246, note 1; *dhāṭuvāda*, 'mineralogy,' III, 193.

*Dhṛtarāshṭra*, I, xv.

*dhr̥ti*, 'persistency,' I, 41, note 1; 'memory,' I, 43, 46, note 1.

*dv̥hani*, 'musical resonance,' 'inarticulateness, inarticulate sound,' II, 73, 195; III, 146, destruction, negation of definiteness, II, 74.

*dhī*, 'intelligence,' III, 148.

*dhyāna*, 'fixed thought,' 'thinking,' 'meditation,' I, 320; II, 212.

*dhyāṭā*, the 'thinker,' I, 227.

*dhyeyā*, the 'object thought,' I, 227.

*differentiation and organisation*, 'vayyadhikaranya and sāmānādhikaranya,' II, 3.

*dik* or 'space,' III, 17, 91; equivalent to *buddhi-tat̄va*, III, 88.

*dirgha*, long, II, 82, 107.

*dīkshā-karma*, three sacrificial rites, I, 156.

*dimensions*, less-than-one dimension, III, 25, note 1.

*dīpa-dāna*, offering of light, I, 266.

*distinguishability* is not precluded by inseparability, I, 23, note 1.

*District Bastī*: village Kanahpura, Pt. Manohar Daṭṭa Shukla, I, xlvi; village Sisvā, Pt. Chaṇḍi Daṭṭa, I, xlvi; town Bānsi, Pt. Yamunā Prasād, I, xlvi; village Nauṭanvā Bazār, Pt. Jagadīsha Sharapa, I, xliv; village Sonaurā, Pt. Rāma Praṭāpa, I, xliv; village Rudrapur, Pt. Shiva Maṅgala, I, xlvi; village Belhar Kalān, Pt. Kuñja Behāri, I, xvii.

*District Chhaprā*: village Tārāpur, Pt. Gaurī-shaṅkara, I, xl; village Rāmnagrā, Pt. Gaurī-shaṅkara, I, xlvi.

*District Gorakhpur*: village Barauli, Pt. Balaṭeva Prasād, Pt. Girijā Daṭṭa, I, xlvi; Mahalla Alinagar, town Gorakhpur, Pt. Gayā Daṭṭa, I, xlvi; village Doharia, Pt. Chandra Shekhara and Pt. Ishvara Daṭṭa, I, xlvi; town Gorakhpur, Pt. Chaṇḍi Daṭṭa, I, xlvi; village Hardoi, Pt. Mannu Deva, I, xlvi; village Jīvā, Pt. Manojña Daṭṭa Shākadvīpī, I, xlvi; village Rakhnākhor, Pt. Shri Harsha, I, xlvi; village Kaleshvara, Pt. Vaikuṇṭha Nāth, I, xlvi.

*District Sultānpur*: village Dāspur, Pt. Rāmānāth, I, xlvi.

*divā-rātri*, one day and one night, II, 300.

*divasa*, one date, II, 300.

*divisor*, *dividend* and *quotient*, I, 22.

*divya-dṛṣṭi*, 'divine sight' or clairvoyance, I, 48; the vision of the unity of the Self, III, 244.

*Divya-Vigraha*, the glorious body, II, 16, note 1.

*Dolbear*, Ether, Matter and Motion, III, 90, note 2.

*dosha*, III, 240.

*dravya*, 'substance,' I, 18, 317; II, 6, note 1, 172, 176;—*guṇa-karma*=Shiva, Viṣṇu, Brahmā, I, 131, note 1; II, 327, note 1; III, 55, etc., 88, etc.; nine in number, III, 17;—*praḍravya*, *anudravya*, III, 74, etc.

*droha*, hatred, III, 46.

*Dronāchārya*, author of the Bāṇa-pradīpa, I, xlvi.

*dṛṣṭilānta*, 'illustration, instance,' II, 156; 'analogy, example,' III, 55, 225.

*Ductus Arteriosus?* secondary suṣhumnā, I, 206.

*dukkha*, III, 259.

*dur-āśhā*, 'evil hope, despair,' I, 37.

*Durgā-sapta-shatī*, I, x, 305, note 1, 330, 333, note 1.

*Duryoḍhana*, I, lxxvii.

*duty*, 'dharma' (see also this); as an object of life, I, 21; paramārtha as necessary duty, I, 66, 139; is the discharge of debts, due to others from out of the past, I, 108.

*dvā-dash-āha-vidhi*, the ritual of the twelfth day, I, 270.

*dvandva*, pairs, I, 44; II, 88.

*dvāpara-yuga* is devoted to desire, I, 78.

*Dvīpas*, III, 268, *dvi-bhujas, tribhujas*, etc., III, 103.  
note 1.  
*dvi-ja*, 'twice-born,' I, 165.  
*dvi-jatva*, 'twice-bornness,' I, 173.  
*dvikonas, trikonas*, etc., III, 103.  
*dvir-agamana*, 'second home-bringing, the twelfth samskāra,' I, 244.

## E

*Earth*, I, 80, note 1.  
*Ego*, II, 350, note 1.  
*Egyptian ritual for the dead*, I, 266 note 2.  
*Ekah-Aham-Bahu-syām*, twelfth Logion, I, 112.  
*ekāgraṭā*, 'one-pointedness,' III, 121, note 1.  
*eka-pākṣhika*, 'one sided' (one side only to be stated at a time), III, 26.  
*ekoddīshta-shrāḍḍha*, 'shrāḍḍha having one object,' I, 280, 281.  
*elemental evolutions preceding the mineral, passingly alluded to in the fourth section*, I, 6;—sounds of nature and of music, II, 73, note 1.  
*elements*, the five—contained in each of the fivefold manifestations of the concrete world-system, I, 10, note 1.  
*elephant*, a symbol of the conjunction of space and time, intoxicate with action, I, 315.  
*emanation*, 'sr̥ṣhti,' III, 4.  
*empirical standpoint*, 'vyavahāra,' I, 359, note 1, 366, note 1.  
*Encyclopaedia*, of Samskr̥t learning, I, xii.

'End' and 'Endless' the same, I, 14.  
*enmity*, 'vaira,' III, 39.  
*enquiry*, its main object, I, 9.  
'esse' is 'percipi,' III, 3.  
*Etat*, 'This,' I, 94, 110-124, 135, 140, 160, 189, 251, 304, 339, 341; II, 259, note 1; III, 40, 181; refers to kṛyā, I, 110, is a trinity of letters, I, 119; III, 58, see also Mahā-vākyas.  
*Etat-Na-Aham-asmi*, the sixth Logion, I, 110.  
*ethereal body*, 'liṅga,' III, 218.  
*ethics*, 'nīti,' I, 321, 322; its science, I, 16;—of Spinoza, I, 12, note 1.  
*ever-present*, eternal now, 'tāt-kālika,' II, 147.  
*evolution*, 'samvṛddhi,' III, 4; of our world-system, I, 5;—theory, I, 179, note 1.  
'existence' and 'non-existence,' I, 53.  
*existence, non-existence and illusion*, I, 118.

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*Feeling of enervation*, I, 31, note 2.  
*fiat*, I, 31, note 2.  
*Fichte*, I, lxxxviii, 189, note 2, 298, note 1; II, 248, note.  
*Fifth*, the fifth is the concrete world-system, I, 10, note 1;—*race*, I, 87, note 1;—*principle* or 'manas,' 'intelligence,' I, 128, note 1.  
*First Logos corresponding to Shiva*, I, 84, note 1.  
*Fohat*, II, 215, note 1.  
*Fournier*, Two New Worlds, I, 94, note 1; II, 243, note 1, 265, note 1, 356, note 1.

*Four Noble Truths*, I, 60.  
*Fourth Root Race*, II, 188, 190.  
*free*, 'self-directed,' 'svādhikārī, sva-ṭanṭra,' II, 291; 'freewill' and 'fate,' III, 1, note 1.  
'i Full' and 'Changeless,' I, 24.

## G

*Gū*, 'speech,' I, 157.  
*gadā*, a whirling mace, the sceptre, a spiral of world-procession, I, 73.  
*gadya*, prose, that which has to be spoken, II, 104.  
'i gain' and 'loss,' I, 20.  
*gam*, to 'go,' to 'gain deliverance or pass beyond,' to 'obtain or reach,' to 'understand or reach by the mind,' II, 145.  
*gamana* and *āgamana*, 'going' and 'coming,' II, 303; III, 19.  
*gamana*, *anāgamana*, and *pragamana*, II, 306.  
*ganana*, 'calculation,' I, 242.  
*Gāna-pati*, II, 189.  
*gaṇas*, 'groups, classes,' II, 189.  
*gāndhāra*, the third note of the scale, II, 107.  
*gandharva*, III, 213;—*loka*, III, 268, note 1.  
*Gāndharva-Veda*, Music, I, xiv.  
*Gāndharva-upaveda*, science of aesthetics and arts (music specially), II, 37, note 1.  
*Gāndharvīkī* language, II, 77.  
*Ganesha*, author of a work on Lexicography or *Kosha*, I, viii, xiii.  
*Gāṅgā*, bringeth mukti, I, 342.

*Gāngānāth Jhā*, M. A., I, iv, lvi, lxxvi.  
*Ganiṭa*, mathematics and astronomy, II, 115, note 1.  
*garbha-āḍhāna*, the 'planting of the seed' or conception, the first samskāra, I, 177; this samskāra needed to secure the development of the foetus, I, 178.  
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