

(1) Once Brahmā praised Śiva and pleased him and asked him to become his son. Śiva did not like it. He got angry and cursed, "I shall become your son. But I will pluck off your fifth head."

(2) In the beginning Brahmā created the incarnation of Śiva, called Nilalohita also, along with the creation of worlds and everything in it. In later creations Brahmā did not think of Nilalohita. Seeing Brahmā carrying on the work of creation forgetting him, Nilalohita got angry and cursed Brahmā, "Your fifth head will shortly be destroyed."

(3) After Brahmā became five-faced the brightness of the devas began to decrease day by day. Seeing this the conceited Brahmā said to Śiva: "I am the first who got existence in this world. So by all means I am the eldest." Hearing this Śiva got angry and plucked off the fifth head of Brahmā and threw it away. (Matsyapurāṇa, 183, 84-86).

When the fifth head was gone, the rest of the heads were benumbed. The sweat which flowed from them was thrown into the earth by Brahmā. Out of it came out a horrible monster, which began to chase Śiva, who caught hold of it and gave it to Viṣṇu. (Skanda, 5, 13, 4).

(4) In the Śiva-Rudra collections a story occurs about the quarrel between Śiva and Brahmā.

Once Brahmā fell in love with Satī the wife of Śiva; coming to know of this Śiva tried to kill Brahmā. Mahāviṣṇu tried to pacify Śiva, but it was of no avail. Śiva took away the fifth head of Brahmā and made him ugly, and consequently Brahmā became invincible in the world.

(5) Once Śiva showed his daughter Sandhyā to Brahmā who grew lustful instantly; Śiva insulted Brahmā by showing this ill-owned passion of his to his sons (Brahmā's sons). As a revenge Brahmā created Satī and insulted Śiva through Dakṣa. (Skanda, 2, 2, 26).

17) *Various names of Brahmā and their meanings:* In Amara-koṣa, the following names are given to Brahmā.

"Brahmāmabhūḥ surajyeṣṭhaḥ

Parameṣṭhī pitāmahaḥ /

Hiraṇyagarbho lokeśaḥ

Svayāmbhūścaturānaḥ //

Dhātābjayonir druhiṇo

Virañciḥ kamalāsanaḥ /

Sraṣṭā prajāpatir vedhā

Vidhātā viśvasṛtvidhiḥ //

Nābhijanmāṇḍajaḥ pūrvo

nidhanaḥ kamalodbhavaḥ /

Sadānando rajomūrṭiḥ

Sattyako haṁsavāhanaḥ //

Brahmā—he who increases.

Ātmabhū—born of his own accord or born of the Supreme Spirit.

Surajyeṣṭha—he who came into being before all the suras (gods).

Parameṣṭhin—he who dwells in the world of truth or Parama.

Pitāmaha—grandfather of the manes such as Aryamā and others.

Hiraṇyagarbha—having the golden egg (mundane egg) in womb.

Lokeśa—the god of the worlds.

Svayāmbhū—who is born of himself.

Caturānana—who has four faces.

Dhātā—who holds or bears everything.

Abjayoni—born of lotus. (abja)

Druhiṇa—who hurts asuras.

Virañci—he who creates.

Kamalāsana—who sits on lotus.

Sraṣṭā—he who creates.

Prajāpati—Pati of prajāḥ (Lord of progeny).

Vedhā—he who creates.

Vidhātā—he who does.

Viśvasṛt—who creates the world.

Vidhi—he who does or decides or judges.

Nābhijanmā—born from the navel of Viṣṇu.

Aṇḍaja—born from the egg.

Haṁsavāhana—who has swan as his conveyance.

BRAHMA. See Parabrahma.

BRĀHMA. A kind of marriage. The bride is adorned with all kinds of ornaments and is taken to bridegroom; and given to him as wife. This is called Brāhma marriage. Mahābhārata, Ādi Parva, Chapter 73, Stanza 8 states that this mode of marriage was allowed to all the four castes of ancient Bhārata.

BRAHMABALI. An individual of a dynasty of teachers. (See Guruparamparā).

BRAHMĀCĀRI I. See Brahmācārya.

BRAHMĀCĀRI II. A devagandharva (a class of Gods) born to Kaśyapaprajāpati of his wife Pṛthā. He took part in the Birth festival of Arjuna. (M.B. Ādi Parva, Chapters 65 and 122).

BRAHMĀCĀRYA. In ancient India an ideal life was considered to pass through four stages, and Brahmācārya is one of the stages of life. The four stages are Brahmācārya (Vedic student vowed to chastity), Gārhasthya (married householder), Vānaprastha (forest hermit) and Sannyāsa (an ascetic who has renounced the world). Brahmācārya, the first stage of the four is considered as the period of education. The rules and conduct of a Brahmācārī are given in Manusmṛti, Chapter 2.

The brahmācārī who lives with the teacher has to obey certain rules and principles. He should bathe in the river at sun-rise and offer oblations to gods and manes. A brahmācārī has to abstain from using honey, meat, fragrance, flowers, flower of chrysanthemum (Ind.) women, curd, milk, ghee, churned-curd, slaughter, bath applying oil, anointing the eyes with collyrium, sandals, umbrella, lust, anger, covetousness, dance, music, gambling, slander, ridicule, falsehood, and causing injury to others. A Brahmācārī should go to bed alone. Semen should not be made to discharge through lust. If seminal discharge occurs in dream he should take bath early in the morning and worship the Sun, pronouncing the mantra or spell 'Punaḥ' thrice. The Brahmācārī should live on alms. It is the duty of the brahmācārī to bring water, flower for oblation, cowdung, soil and darbha (grass) for the teacher. He should receive alms only from the houses of those who believe in the Vedas and sacrifices. He should not go to the house of his teacher or his heirs and their families for alms. Provided there are no other houses he may receive alms from the houses of his teacher's relatives and in the absence of such houses he may approach the houses of heirs to his teacher and in the absence of such houses he may receive alms from the house of the teacher. He should fetch 'Camata' (fuel chiefly from butea frondosa) from a place of purity in the