

(Çini): VII, 144, 6029 (*Āyusho Nahushah sutah*).—§ 656 (Khadgotp.): XII, 1668, 6193 (among those who succeeded each other in the possession of the sword.—§ 702 (Mokshadh.): XII, 2978, 10875 (cited by Parāçara in a question of caste).—§ 717 (Nārāyaṇīya): XII, 343, VII, 13214 (*°shah putro Nahushah*).—§ 761 (Ānuçāsan.): XIII, 115γ, 5661 (*Āyunāthānaranyena*).—§ 768 (Kṛshṇa): XIII, 147, 6832 (son of Purūravas and father of Nahusha).—§ 775 (Ānuçāsan.): XIII, 166η, 7682.

Āyu² (king of the frogs). § 461 (Vāmadevacar.): III, 192, ††13173.

Āyu(s)³ = Çiva (1000 names²).

Āyudhin = Çiva (1000 names²).

Āyurveda (the science of medicine). § 270 (Brahmasabhāv.): II, 11, 442 (*Ā°tathāshṭāngo*); XII, 877, 8133 (*°vido janāh*), 13137, 13246 (*°vidah*).

Ayutāksha = Çiva: XIII, 7514.

Ayutanāyin. § 156 (Pūruvamç.): I, 95, ††3773 (he brought a myriad of purushamedhas, thence his name). 3774.

B

(What is not found under **B** should be sought for under **V**.)

Bābhraṇvāyāni. § 721b (Viçvāmitrop.): XIII, 4β, 256 (a son of Viçvāmitra).

Bābhraṇva. § 717 (Nārāyaṇīya): XII, 343ψ, 13262 (. . . . so 'ham evottare bhāge kramāksharavibhāgavit | Vāmādoçitamārgena mat-prasādān mahātmanā | Pāñcālena kramah prāptas tasmād bhūtāt sanātānāt | Bābhraṇva-gotraḥ sa babhau prathamam krama-pāragah | Nārāyaṇād varam labdhvā prāpya yogam anuttamam | kramam pranīya çikshān ca pranayitvā sa Gālavah).

Babhrū¹ (one or more Vṛshṇi or Yādava princes). § 252 (Subhadrahāranap.): I, 219, 7915 (a Vṛshṇi).—§ 291 (Çiçupālavadhap.): II, 45, 1569 (his wife is ravished by Çiçupāla).—§ 608 (Karnap.): VIII, 85, †4322 (*°suta*, slays the elephant of the Kulinda chief; *Devāvr̥dhā-sānu*, i.e. Babhrū, is wounded by the son of Sahadeva).—§ 641 (Rājadh.): XII, 81, 3040 (*°Ugrasenayoh*; belongs to the opposition against Kṛshṇa).—§ 793 (Mausalap.): XVI, 1, 17, 29; 3γ, 72, 102; 4, 105, 108-9, 110.

Babhrū², pl. (*°avaḥ*) (the race of Babhrū). § 793 (Mausalap.): XVI, 7λ, 178.

Babhrū³ (son of Viçvāmitra). § 721b (Viçvāmitrop.): XIII, 4β, 249.

Babhrū⁴ = Çiva (XIII, 589, 1000 names²), Viṣṇu (1000 names), Kṛshṇa: XII, 1511.

Babhrū⁵. § 455 (Brāhmaṇamāh.): III, 186, 12705 (among honourable appellations of the king).

Babhrumālin. § 264 (Sabhākriyāp.): II, 4a, 111.

Babhruvāha. § 11 (Parvas.): I, 2, 608 (= Babhruvāhana).

Babhruvāhana (the son of Arjuna and Citrāngadā, princess of Manipūra). § 11 (Parvas.): I, 2, 398 (*°janma*).—§ 250 (Arjunavanavāsap.): I, 217, 7884.—§ 785 (Anugītāp.): XIV, 79, 2302 (king of Manipūra and son of Arjuna), 2314,

2317, 2322, 2333-4; 80, 2360, 2393, 2396; 81, 2404, 2406, 2426; 86, 2571 (*Manipūrapatīh*); 87, 2600; 88, 2607; 89ω, 2677.—Cf. Babhruvāha, Citrāngadāsuta, Citrāngadāt-maja, Dhanañjayasuta, Manipūrapati, Manipūreçvara.

Badarapācana (a tīrtha on the Sarasvatī). § 615 (Baladevat.): IX, 47, 2760.—§ 615γ: IX, 48, 2762, 2793, 2812: There the beautiful *Çrutāvatī*, *Bharadvāja's* daughter, a *brahmācārīni*, practised austerities for many years, desirous of obtaining *Indra* for her husband. *Indra* then came in the guise of B-γ. *Vasishṭha*, and told her that everything is attainable by penances, and asked her to boil five jujubes, when he went away to mentally recite certain *mantras* at *Indratīrtha*, that was not far away. She sat down to boil the jujubes, but in vain; the day was about to wane; her fuel was all consumed; then she first thrust her feet into the fire, without changing a muscle of her face. *Indra* then showed himself in his own proper form, and said that her wish would be accomplished; throwing off her body, she would live with him in heaven as his spouse; and this *tīrtha* would be the foremost in the world and be called *B*.; he granted her a boon superior to that granted to *Arundhatī* (*) by *Mahādeva*: the person who will reside in this *tīrtha* for only one night and bathe there with his soul fixed on meditation, will, after having thrown off his body, obtain many regions of blessedness difficult of acquisition. Then *Indra* went back to heaven; a shower of celestial flowers poured down, etc., and *Çrutāvatī*, throwing off her body, became the spouse of *Indra*.—Cf. Badaripācana.

Badarī ("Zizyphus Jujuba," a tīrtha and the hermitage of Nara and Nārāyaṇa at the sources of the Gaṅgā; LIA. I, 547/661; VP.). § 48 (Çesha): I, 36, 1567.—§ 333b (Arjunap.): III, 40, 1636.—§ 339b (Arjuna): III, 47, 1890 (*taḍ āçramapadam puṇyam V°nāma*).—§ 377 (Dhaumyatīrthak.): III, 90, 8396, 8397 (*tasvātīyaçasah*—i.e. Viṣṇu's—*puṇyam viçālām B°im anu | āçramah khyāyate puṇyas trishu lokeshu viçrutah*; Gaṅgā, which formerly streamed with cold water, streams here with hot water and carries golden sand, etc.).—§ 394 (Arjuna Kārtt.): III, 115, 10143 (*ramyam*).—§ 420 (Gandhāmādanapraveça): III, 141, 10893.—§ 421c (Ākāça-Gaṅgā): III, 142, 10902 (the "great river" springs from *B*., etc.).—§ 423 (Gandhāmādanapraveça): III, 145, 11024 (*te jagmur viçālām B°im prati*; description of the jujube-tree and the hermitage), 11032, 11064 (*Bhāgīratīh . . . vikshamānā . . . viçālām B°im anu*).—§ 432 (Saugandh.): III, 154, 11367 (*viçālām*).—§ 434 (do.): III, 156, 11439 ("having passed Gaṅgādvāra they saw many beautiful mountains, among others Himavat; *viçālā Badarī dr̥shṭā Nara-Nārāyaṇāçramah*, etc.), 11443 (*Nara-Nārāyaṇasthānam Badarīty abhiviçrutam*).—§ 449 (Ājarap.): III, 177, †12346 (*viçālām*), †12349.—§ 457 (Vaivasvatop.): III, 187, 12749 (*viçālāyām Badarīyām*).—§ 524b (Arjuna): III, 272, 15806.—§ 565 (Gālavacarita): V, 111, 3824 (*āçramapade*).—§ 636 (Rājadh.): XII, 39, 1432.—§ 640 (do.): XII, 127, 4662.—§ 717b (Nārāyaṇīya): XII, 335, 12659 (*°āçramam*), 12663 (id.); 340, 12975 (*°āçramam*); 343, 13270 (do.); 344, 13314 (id.), 13329 (*āçramam*), 13330 (id.), 13337 (*viçālām*).—§ 730 (Ānuçāsanik.): XIII, 14, 598.—§ 768 (do.): XIII, 148, 6924.—§ 777 (Svargārohaṇ. p.): XIII, 168, 7749.

Badarīkā = Badarī. § 370 (Tīrthay.): III, 84, 8155 (*°tīrthe*; by bathing there one obtains a long life and goes to heaven).

Badaripācana (= °ra°). § 360 (Tīrthay.): III, 82, 7050 (there one should eat jujube).