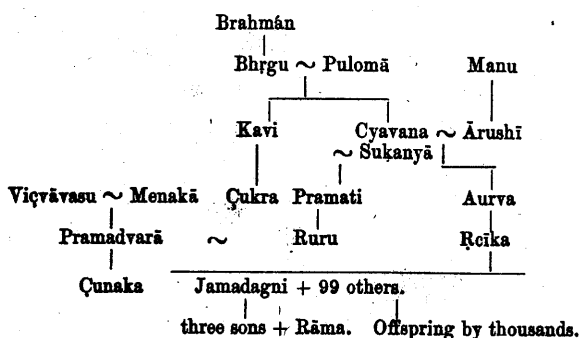


XII, 335, 12685a; 343, †13218, IX), 13223, XIV).—  
 § 730g (Upamanyu Vaiyāghrapadya): XIII, 14v, 873  
 (Bhṛgu-ādyā ṛshayaḥ).—§ 730 (Ānuçāsānik.): XIII, 14ββ,  
 991.—§ 734 (do.): XIII, 26, 1761a.—§ 736b (Vītahavyop.):  
 XIII, 30, 1983 (Vītahavya seeks refuge in the hermitage of  
 Bh.). 1984, 1986, 1987, 1991, 1992, 1996, 2006.—§ 745b  
 (Cyavanop.): XIII, 51, 2691 (°oh putram Cyavanam).—  
 § 746 (Ānuçāsānik.): XIII, 66, 3332ξ.—§ 747b (Suvarṇotp.):  
 XIII, 85, 4122ξ (“from bhṛg”), 4123, 4141 (adopted by  
 Mahādeva in the form of Varuṇa), 4142 (called Vāruṇaḥ),  
 4145η (has seven sons, Cyavana, etc.), 4152, 4153 (cf. 4142).  
 —§ 749 (Ānuçāsānik.): XIII, 91, 4326 (Bhṛgu-Angirasake  
 kāle).—§ 751b (Çapathavidhi): XIII, 94, 4550a (4562).—  
 § 755 (Ānuçāsānik.): XIII, 99, 4745 (Nahushasya ca  
 saṃvādam Agastiyasya Bhṛgos tathā).—§ 755b (Nahushop.):  
 XIII, 99, 4756 (4764), 4771; 100, 4786, 4788, 4791,  
 4794, 4797, 4799, 4800, (4801), 4804.—§ 759 (Ānuçāsānik.):  
 XIII, 106, 5200δ.—§ 770 (do.): XIII, 151, 7157ν (°Angi-  
 ’try-ādibhiḥ), 7160ξ.—§ 775 (do.): XIII, 166, 7664γ  
 (°Angirās).—Cf. Bhṛgūdvaḥa.—Compare the following  
 genealogical table (cf. §§ 19, 20, 21, 121, 122):—



**Bhṛgu** (a son of Kavi). § 747b (Suvarṇotp.): XIII, 85, 4150.

**Bhṛgu** = Cyavana. § 745b (Cyavanopākhyāna): XIII, 51, 2685.

**Bhṛgu**, pl. (“descendants of Bhṛgu”). § 227 (Aurvop.): I, 178, 6802, 6805 (°ānām dhanam), 6808 (°veçmani; sg. ? = a Bhṛgu ?), 6809, 6811, 6822, 6830; 179, 6834, ? 6836 (°veçmani); 180, 6846, 6847, 6849.—§ 324 (Dvaitavanapr.): III, 26, 970.—§ 393 (Paraçu-Rāma): III, 115, 10126.—§ 394 (Arjuna Kārtav.): III, 115, 10133 (°ānām vaṃṣe jātaṣya Rāmasya Jāmadagnyaṣya).—§ 398 (Paraçu-Rāma): III, 117, 10205 (the forefathers of Paraçu-Rāma).—§ 496 (Skandotp.): III, 224, 14270 (Bhṛgubhiḥ cāngirobhiḥ ca).—§ 595 (Shoḍaçarāj., Paraçu-Rāma): VII, 70, 2447 (°ānām kṛttivardhanah, i.e. Paraçu-Rāma).—§ 602 (Dronavadhap.): VII, 190, 8728γ.—§ 615w (Skanda): IX, 45γ, 2510 (beings).—§ 739 (Ānuçāsānik.): XIII, 34, 2126γ (conquered the Tālaṅghas).—§ 745e (Cyavana-Kuçika-s.): XIII, 55, 2898; 56, 2905, 2906, 2918, 2924.—§ 772b (Pavan-ārjuna-s.): XIII, 158, 7353.—§ 786f (Jamadagni): XIV, 92, 2891.

[Bhṛgu-Bharadvāja-saṃvāda(h)] (“the conversation between Bhṛgu and Bharadvāja”). § 660b (Mokshadh.): The Primeval Being called *Mānasa* (description) > *Mahat* > Consciousness > Space > Water > Fire and Wind > Earth. The self-born *Mānasa* created a lotus pregnant with Energy > *Brahmán* > all things, *Brahmán* = *Ananto*: *Agni* and *Soma* (= the Sun and the Moon) are his eyes, etc. *Bharadvāja* asked *Bhṛgu* about the extent of the firmament. *Bhṛgu* explained

that the firmament or Space is infinite, and is peopled with systems upon systems of self-luminous bodies (*devāḥ*), etc. *Bharadvāja* asked why *Brahmán* is called the first-born and not the Lotus whence he sprang. *Bhṛgu*'s answer: The earth is that lotus, created to give rise to that form of *Mānasa* which became *Brahmán*; *Sumeru*, reaching up to heaven, became its pericarp (XII, 182). *Bharadvāja* asked how *Brahmán*, residing within *Meru*, created all things. *Bhṛgu* said that *Mānasa* [in his form of *Brahmán*, PCR.] created by fiat of Will, first water, which is the life of all creatures; earth, etc., are transformations of water, and have been produced by the solidification of that element. *Bharadvāja* enquired after the manner and order of the creation of the several elements; *Bhṛgu* explained that in very ancient times (the *Brahmakalpa*) Br.-r., assembled together, felt this very doubt, engaged in contemplation for 1,000 celestial years, and then heard a celestial voice saying: “Formerly there was only infinite Space . . .” (XII, 183). Asked by *Bharadvāja*, *Bhṛgu* explained why only the five primal elements are called *Bhūtas*. *Bharadvāja* enquired why all the elements are not seen in the immobile objects. *Bhṛgu* explained how all objects consist of all the five primal elements, but in each the proportions are different; as example he adduced the trees, which he showed to be not inanimate, etc.; through the breath called *Prāṇa* living creatures are enabled to move; through *Vyāna* they put forth strength for action; *Apāna* moves downward; *Samāna* resides within the heart; through *Udāna* one eructates and is enabled to utter the seven original notes called *Shadja*, etc. (a) (XII, 184). Asked by *Bharadvāja*, *Bhṛgu* explained how fire resides within a living body, and how wind moves the body; *Prāṇa* (o), *Samāna* (d), *Apāna* (e), *Udāna* (f), *Vyāna* (g) (XII, 185). *Bharadvāja*'s observations on life being worth little if that which is called life be due to the motion of fire and wind only (XII, 186). *Bhṛgu*'s observations on the indestructibility of living creatures; *Bharadvāja*'s objection; *Bhṛgu*'s answer (“it is fire that sustains the breaths *Prāṇa*, etc.; that heat is called life . . .”). *Bharadvāja* enquired on the true nature of life; *Bhṛgu* explained that it is *antarātman* that inspires the body: water—the soul (*ātmā*) = *Brahmán* (in all creatures) = *kshetrajña* and *paramātman* respectively; etc. There is no destruction of the living agent; it is the body that is dissolved in death (XII, 187). *Bhṛgu* said: *Brahmán* first created only some *brahmins* who were *Prajāpatis*; then Truth, etc. (β); then D., Dā., G., Dai., As., M.-U., Y., Rā., N., Pç., and men with their four divisions: *brahmins* (white), *kshattriya*s (red), *vaiçya*s (yellow), and *çūdra*s (black); etc. *Bharadvāja* was unwilling to admit any original distinction between the four castes; *Bhṛgu* admitted that there is no original distinction between them; all the world at first consisted of only *brahmins*; how the different castes gradually rose; those are not *brahmins* that are incapable of understanding that every created thing is the Supreme *Brahmán*; they take birth as Pç., Rā., *Pretas*, and *Mlecchas* (XII, 188). What acts constitute a *brahman*, a *kshattriya*, a *vaiçya*, a *çūdra*; a *çūdra* may become a *brahman* by adopting the characteristics of a *brahman*, and *vice versa*; the duties that one should observe to become truly righteous; the mind should be united with *Prāṇa*, and *Prāṇa* be held within *Brahmán* (XII, 189). *Bhṛgu* discoursed on the characteristics of Truth and Untruth; happiness should always be sought; upon what happiness depends; *Bharadvāja* doubted that happiness is the highest