

- Bhūtapati**¹ = Kṛṣṇa; XII, 7558; XIII, 7396.
Bhūtātman¹ = Īiva (1000 names¹).
Bhūtātman² = Viṣṇu (1000 names).
Bhūtātman³ = Brahman or Kṛṣṇa, etc.: III, 8315 (*Pitā-mahaḥ*), 11853 (*Prajāpatih*); XII, 7073, 7365, 7423, 7444, 7525 (= Kṛṣṇa), 7635 (= Kṛṣṇa, mentioned by Pitāmaha), 8744 (*hrdayācṛitaḥ*), 8745, 8754 (a living creature), 10918 (*paribhramati bhūtātma dyām ivāmbudharo mahān | sa punar āyate rājan prāpyehāyatanam nṛpa*), 11248 (called *ksharaḥ*), 11601 (*mano grasati bhūtātma, so 'hankāraḥ Prajāpatih*), 11849; XIV, 1486 (*tvaitējaḥ-sambhavo nityam bhūtātma, Madhusūdana*!).
Bhūtavāhanasārathi = Īiva (1000 names²).
Bhūtāvāsa = Viṣṇu (1000 names).
Bhūteṣa¹ = Īiva: III, 1513; XIII, 6762.
Bhūteṣa² = Kṛṣṇa: XII, 1609.
Bhūteṣa³ = Skanda: III, 14630.
Bhūti = Viṣṇu (1000 names).
Bhūtilaya (a place among the Bāhikas). § 409 (Plakṣhāvataranag.): III, 129, 10521.—§ 607 (Karnap.): VIII, 44, 2063 (*tadvad Bhūtilaye snātvā katham Svargam gamishyati?*).
Bhūtitirthā (a matr): § 615u (Skanda): IX, 460, 2645.
Bhuvabhartr: III, 14208, v. Āpa (*Āpasya duhitā—B. Muditā—bhāryā Sahāsyā paramā priyā | Bhūpatir Bhuvabhartā ca janayāt Pāvakaṃ param*); 14212 (*Bhūpatir Bhuvabhartā ca Mahataḥ patir ucyate*).
Bhuvah¹ = Īiva (1000 names¹).
Bhuvah² = Viṣṇu (1000 names).
Bhuvana¹ (among those who come to see Bhīṣma). § 734 (Ānuṣāsanik.): XIII, 26, 1765a.
Bhuvana² (one of the 64 Viṣvadevas). § 749 (Ānuṣāsan.): XIII, 91, 4360γ.
Bhuvanabhartr, v. Agni.
Bhuvanaṣreshṭha = Viṣṇu: XII, 13487.
Bhuvaneṣvara¹ = Īiva: XIV, 207.
Bhuvaneṣvara² = Svayambhū: XIII, 6456.
Bhuvaneṣvara³ = Skanda: III, 14631.
Bībhatsu, v. Arjuna.
Bījādhyaksha, Bījakartr = Īiva (1000 names²).
Bījam avyayam = Viṣṇu (1000 names).
Bījavāhana = Īiva (1000 names²).
Bilvadaṇḍa = Īiva: XIV, 196.
Bilvaka¹ (a serpent). § 47 (Sarpanāmak.): I, 35, 1557.
Bilvaka² (a tirtha). § 733 (Ānuṣāsanik.): XIII, 25, 1700.
Bilvapāṇḍara (a serpent). § 47 (Sarpanāmak.): I, 35, 1557.
Bilvapattra (a Nāga in Bhogavati). § 564 (Mātalyop.): V, 103γ, 3630.
Bilvatejas (a serpent of Takshaka's race). § 64 (Sarpasattra): I, 57, 2150.
Bindu = Īiva (1000 names²).
Bindusaras. § 263 (Sabhākriyāp.): II, 3, 60, 62, 67.—§ 294 (Dyūtap.): II, 50, 1809 (the palace of Yudhisṭhira is *kṛtām Bindusaro-ratnaih*).—§ 423 (Gandhamādanap.): III, 145, 11057 (*śivam*).—§ 574f (Jambūkh.): VI, 6, 238: There king Bhagratha, beholding Gaṅgā, resided for many years; there innumerable sacrificial stakes made of gems and chaitya trees made of gold may be seen. There Indra (*Sahasrāksha*) reached perfection (*gataḥ siddhim*) by sacrificing; there Īiva (? *Bhūtapatih*), etc. (ζ), reside; there Gaṅgā, issuing from Brahmāloka, first showed herself, and then divided herself into seven streams: Vasvaukasārā, etc. (η).
[Bisastainyopākhyāna] ("the episode relating to the theft of the lotus-stalks"). § 750b (Ānuṣāsanik.): *Bhīṣma*

said: The seven R. *Kaṣyapa*, etc. (α), and *Arundhati* together had one single maidservant, *Gaṇḍā*, who was married to the *śūdra Paṇḍasakha*. While they, in days of old, practised penances, preparing themselves for (*upaṣikshanto*) *Brahmaloka* by yoga meditation (*samādhiṇā*), there occurred a severe drought; *Çibi*'s son *Çaibya* had in former times given away a son of his as the sacrificial present to the *ṛtvijes*; that prince now died of starvation; impelled by hunger, the *Rshis* cooked his body in a vessel. King *Çaibya Vṛshādarbhi* came and offered to give them kine, etc., but they refused it: that acceptance of gifts from a king was poison; they left the spot abandoning that flesh. The king sent his ministers with figs, some of which were filled with gold; but *Atri*, finding them heavy, refused to take them; and so did all of them (β), and left the spot. Filled with wrath, *Vṛshādarbhi*, after having observed penances, poured libations into the fire accompanied by *mantras*; from the fire a hag (*kṛtyā*) sprang forth, whom he called *Yatudhāni*; he ordered her to slay the *Rshis*, etc., having ascertained their names. While R. roved within the forest, subsisting upon fruits and roots, they saw a well-nourished mendicant [called further below *Çunaḥsakha*] with a dog in good condition; *Arundhati* pointed him out to them, and each of them explained the superior condition of this mendicant with reference to one of the points in which he was better situated than they (γ). The wandering mendicant approached them and touched their hand according to custom. One day they beheld a beautiful lake overgrown with lotuses, and desired to gather some lotus-stalks; urged by *Vṛshādarbhi*, *Yatudhāni*, who guarded the lake, would know their names before they took the stalks; *Atri* knew that she stood there in order to slay them; but they all told their names with their etymological explanations (δ); at each explanation *Yatudhāni* declared that she did not understand it, [in some cases] "in consequence of the inflections which the roots had undergone"; *Çunaḥsakha* calls himself *Çunaḥsakha-sakhi*, and as *Yatudhāni* wishes to hear the name once more in order to understand it, he struck her head with his triple stick, at which she was consumed to ashes. Having gathered lotus-stalks, they once more plunged into the lake in order to offer oblations of water to the *Pitrs*. As they came up, the stalks were nowhere to be seen. They took, each of them, oaths to their innocence (ε); but the oath of *Çunaḥsakha* was "no oath at all," and he confessed that he had stolen the stalks from desire of testing them; he turned out to be *Indra*, who had come to test them, and told them the whole matter about *Yatudhāni*. They then ascended to heaven in the company of *Indra* himself * (XIII, 93).

Bodha, pl. (°āḥ), a people. § 273 (Rājasūyār.): II, 14, 590 (had emigrated to the West from fear of Jarāsandha).—§ 574 (Jambūkh.): VI, 9, 347μ (a people in Bhārata-varsha).

Bodhya (a rshi). § 659 (Mokshadh.): XII, 178, 6643 (*rshim*), (6645).

Bradhnaṣva (a king; prob. w.r. instead of Vadhryaṣva, BR.). § 382 (Agastyop.): III, 98, 8601, 8602, 8606.

Brāhma, adj. ("belonging to Brahman or Brāhmaṇa"). § 1 (Anukram.): I, 1, 19 (*Bhārataṣyetiḥāsasya Bṛim samhitām*).—§ 135 (Çakuntalop.): I, 74, 2962 (sc. *vivāhaḥ*).—§ 146 (Devayāni): I, 81, 3371 (*vācam*).—§ 209 (Drupadaṣāsana): I, 138, 5514 (*balam*).—§ 214 (Hiḍimbavadhap.): I, 156, 6087 (*Vedan*).—§ 218 (Caitrarathap.): I, 167, 6383 (*tejah*), 6384 (do.).—§ 234 (Svayamvarap.): I, 190, 7105 (*astre*), 7106 (*tejah*).—§ 270 (Brahmasabhāv.): II, 11, 429