

beings (usually classified into eight species of Devayonis or divine beings, men, and five species of Tiryag-yonis, viz. cattle, birds, wild animals, creeping things, and plants); elementary creation, creation of the elements. — *Bhūta-sāhshin*, *i*, m. an eye-witness of created beings, all-seeing. — *Bhūta-sādhana*, *as*, *ī*, *am*, Ved. (according to Maht-dhara) producing creatures or created beings (as the earth); effecting (objects) for living beings. — *Bhūta-sāra*, *as*, m. a variety of Colosantbes Indica. — *Bhūta-sūksma*, *am*, n. a subtle element (= *tan-mātra*, q. v.). — *Bhūta-srīṣṭi*, *is*, f. the creation of Bhūtas; the illusions effected by the power of Bhūtas; the whole class of Bhūtas collectively. — *Bhūta-stha*, *as*, *ā*, *am*, being in living creatures, existing in all beings, residing in the elements. — *Bhūta-sthāna*, *am*, n. the dwelling-place of beings, abode of living creatures. — *Bhūta-hatyā*, f. the killing of a being, destruction of a living creature. — *Bhūta-hantṛi*, *trī*, f. 'destroying beings, counteracting evil spirits,' two plants (= *bandhāya-karkotaki* and *nīla-dūrva*). — *Bhūta-hara*, *as*, m. bdellium. — *Bhūta-hārin*, *i*, n. the tree Pinus Deodora. — *Bhūtānsa* ('*ta-an*'), *as*, m., N. of the author of the hymn Rīg-veda X. 106, (he was a descendant of Kaśyapa). — *Bhūtānkusa* ('*ta-an*'), *as*, m. a kind of plant (= *kshava*, *kshavaka*, *kshuraka*, *ūkskha*, *krūra*). — *Bhūtātmaka* ('*ta-āt*'), *as*, *ā*, *am*, possessing the essence of the elements, consisting of the elements, composed of the elements. — *Bhūtātman* ('*ta-āt*'), *ā*, m. 'soul of all beings,' epithet of Brahman; of Mahā-purusha (Vishnu); of Siva [cf. *sarva-bhūtātman*]; the individual soul; the elementary or vital principle; a soul or mind which clings to the elements, a carnal mind (see Yājñavalkya III. 34); war, conflict; (*ā*, *ā*, *a*), whose soul is subdued or purified [cf. *bhāvī-tātman*]; whose soul is the elements, consisting or composed of the [five] elements, epithet of the body (in this sense masc., and in Manu XII. 12. opposed to *kshetra-jīva*). — *Bhūtādi* ('*ta-ādī*'), *is*, m. 'the original or originator of all beings,' an epithet of Mahā-purusha or the Supreme Spirit; (in the Sāṅkhya phil.) an epithet of Ahan-kāra as the principle from which the five Tan-mātras and elements are evolved. — *Bhūtādhika*, *as*, *ā*, *am*, beginning with the elements, the elements, &c.; (*as*), m. a term applied to Ahan-kāra as the source of the elements; [cf. *bhūtādi* above]. — *Bhūtādhīpati* ('*ta-adh*'), *is*, m., Ved. the lord of all beings. — *Bhūtānukampā* ('*ta-an*'), f. compassion towards all beings. — *Bhūtāntaka* ('*ta-an*'), *as*, m. 'destroyer of beings,' the god of death. — *Bhūtāri* ('*ta-ari*'), *i*, n. 'enemy of evil beings,' Asa Foetida. — *Bhūtāru* ('*ta-ār*'), *as*, *ā*, *am*, afflicted by evil beings, possessed by demons. — *Bhūtārtha* ('*ta-an*'), *as*, m. anything which has really happened, anything really existing, real fact, a matter of fact, fact; an element of life. — *Bhūtārtha-kathana* or *bhūtārtha-varṇana*, *am*, n. narration of a real fact or of a past event, description of past occurrences. — *Bhūtārthānubhava* ('*tha-an*'), *as*, m. the apprehension of a matter of fact. — *Bhūtārma* ('*ta-an*'), *am*, n., see Pāṇini VI. 2. 91. — *Bhūtāvāsa* ('*ta-āv*'), *as*, m. 'abode of beings,' an epithet of Vishnu; of Siva; the plant Terminalia Bellerica [cf. *bhūta-vāsa*]; the body (as the abode of the elements). — *Bhūtāvishṭa* ('*ta-āv*'), *as*, *ā*, *am*, occupied by evil spirits, possessed by a devil. — *Bhūtāveśa* ('*ta-āv*'), *as*, m. possession by a devil or evil spirit, demonic possession. — *Bhūtāsana* ('*ta-ās*'), *am*, n. 'seat of Bhūtas,' N. of a magic chariot. — *Bhūtejya* ('*ta-ij*'), *as*, *ā*, *am*, worshipping evil beings or spirits; making oblations to the Bhūtas (see *bhūta-yajña*). — *Bhūtendriya-jayin* ('*ta-in*'), *i*, *ini*, *i*, 'one who has subdued both the elements (of the body) and the senses,' a kind of ascetic or devotee. — *Bhūtesa* ('*ta-isa*'), *as*, m. 'lord of beings,' Brahmā; Vishnu; Kṛishṇa; 'lord of evil beings,' an epithet of Siva (or of an idol representing him). — *Bhūtesvara* ('*ta-is*'), *as*, m. lord of beings (said of man); 'lord of evil beings,' epithet of Siva. — *Bhūteshtakā* ('*ta-ish*'),

f., Ved. a particular kind of brick. — *Bhūteshtā* ('*ta-ish*'), f. 'likened by the Bhūtas,' the fourteenth day of a half month; [cf. *bhūtā*]. — *Bhūtodana* ('*ta-od*'), *as*, m. a dish of rice (eaten to counteract the influence of demons). — *Bhūtonmāda* ('*ta-un*'), *as*, m. 'demon-madness,' a form of insanity produced by the influence of evil spirits, (twenty kinds are enumerated). — *Bhūtopadeśa* ('*ta-up*'), *as*, m. referring to anything already occurring or existing. — *Bhūtopaniā* ('*ta-up*'), f., Ved. comparison with a living being or animal. — *Bhūtoparishṭa* ('*ta-up*') or *bhūtopahata* ('*ta-up*'), *as*, *ā*, *am*, possessed by an evil spirit. — *Bhūtopahata-titta*, *as*, *ā*, *am*, having the mind possessed by evil beings.

*Bhūtāyana*, *ās*, m. pl., N. of a school.

*Bhūti*, *is*, f. being, existence, any state of being; birth, production; well-being, welfare, prosperity, success, good fortune, wealth, riches, fortune, (*a-bhūti*, misfortune, calamity); Welfare personified (= Lakshmi or = the wife of Ruci and mother of Mann Bhautya, or = the wife of Kavi and mother of Mann Bhautya; in this latter meaning also *bhūti*, f.); power, grandeur, majesty, dignity; superhuman power as attainable by the practice of austerity and magical rites [cf. *vi-bhūti*]; ornament, decorating elephants with many-coloured stripes (= *gaṇa-maṇḍana*); ashes; fried meat; N. of various plants (= *vṛiddhi*, = *rohisha-triṇa*, = *bhū-triṇa*); the rutting of elephants; (*iṣ*), m., N. of a class of Manes; of Vishnu; of Siva; of a pupil (or son) of Angiras and father of Manu Bhautya; of a Brāhman; [cf. Gr. *φύσις*; Slav. infinitive *by-ti* = Lith. *bū-ti*, 'to be.']; — *Bhūti-karman*, *a*, n. any auspicious or festive rite (e. g. any domestic ceremony performed at a birth, marriage, or the introduction of a pupil to his preceptor). — *Bhūti-kalāsa*, *as*, m., N. of a person (mentioned in Rāja-taraṅgī VII. 26, &c.). — *Bhūti-kāma*, *as*, *ā*, *am*, desiring prosperity, desirous of wealth or aggrandisement, &c.; (*as*), m. a king's councillor, a minister of state; an epithet of Brihas-pati. — *Bhūti-kāla*, *as*, m. a time of prosperity or good fortune, an auspicious hour, a happy moment. — *Bhūti-kirtana*, *am*, n. 'praise of prosperity,' N. of the twenty-ninth chapter of the Jñāna-khaṇḍa or second part of the Siva-Purāṇa. — *Bhūti-kīla*, *as*, m. a hole, pit, moat, ditch; a cellar, a place under ground for concealing wealth, &c. — *Bhūti-kṛit*, *t*, m. 'causing welfare,' an epithet of Siva; N. of a class of Manes. — *Bhūti-kṛitya*, *am*, n. = *bhūti-karman*, q. v. — *Bhūti-garbha*, *as*, m. a N. of the dramatic poet Bhava-bhūti. — *Bhūti-tīrthā*, f., N. of one of the Mātṛis attending on Skanda. — *Bhūti-da*, *as*, m. 'granting welfare,' an epithet of Siva; N. of a class of Manes. — *Bhūti-datta*, *as*, m. 'fortune-giver,' N. of a man. — *Bhūti-nidhāna*, *am*, n. 'receptacle of prosperity,' the lunar mansion or Nakshatra Dhanishṭhā. — *Bhūti-bhūshana*, *as*, m. 'adorned with ashes,' an epithet of Siva. — *Bhūti-mat*, *ān*, *atī*, *at*, possessing welfare, prosperous, fortunate, doing well, affluent, happy. — *Bhūti-malina*, *as*, *ā*, *am*, soiled with ashes. — *Bhūti-yuvaka*, *ās*, m. pl., N. of a tribe. — *Bhūti-laya*, N. of a sacred bathing-place. — *Bhūti-varman*, *ā*, m., N. of a king of Prāg-jyotisha; of a Rākshasa. — *Bhūti-vāhana*, *as*, m. 'welfare-bringing,' an epithet of Siva; [cf. *bhūta-vāhana*]. — *Bhūti-siva*, *as*, m., N. of a man. — *Bhūti-sita*, *as*, *ā*, *am*, white with ashes. — *Bhūti-sṛij*, *t*, *t*, *t*, 'welfare-creating,' causing prosperity. — *Bhūti-svara-tīrtha* ('*ti-is*'), *am*, n., N. of a sacred bathing-place mentioned in the Siva-Purāṇa.

*Bhūtika*, *as*, *am*, n. the plant Ligusticum Ajowan; (*am*), n. Gentiana Cheryata; Andropogon Schœnanthus; a medicinal plant commonly called Kayaphal (= *kat-triṇa*); camphor (= *ghana-sāra*); [cf. *drāvīda-bh*.]

*Bhūtika*, *am*, n., N. of several plants, Gentiana Cheryata; Curcuma Zerumbet; = *dīpya*; a kind of grass.

*Bhūtvā*, ind. having been or become.

*Bhūma* = *bhūmi* (at the end of some comps., cf.

*utkriṣṭa-bh*, *udaka-bh*, *udag-bh*, *kavi-bh*, *kriṣṇa-bh*, *pāṇḍu-bh*; and occurring separately in the Vedic formula *dhruvāya bhūmāya svāhā*).

*Bhūmaka*, a proper N. (?). — *Bhūmaka-tṛitīyā*, f. epithet of the third day in a particular month.

*Bhūman*, *a*, n. (said to be fr. *bhū* for *bahu* + *īman*), the earth, world; a territory, district, country, piece of ground [cf. *bhūmi*, Lat. *humus*]; a being, the aggregate of all existing things; (*ā*), m. a great quantity, large number, abundance, plenty, multitude, majority; wealth; N. of a son of Prati-hartī and father of Udgītha; (*ā*), f., Ved. a collection, assembly; (*mnā*), inst. c. (Ved. *bhūnā*), for the most part, generally, usually, abundantly. — *Bhūmānanda-sarasvatī* ('*ma-ān*'), m., N. of a man.

*Bhūmanyu*, *us*, m., N. of a king, (also read *sumanyu*; cf. *bhumanyu*).

2. *bhūmaya* (fr. *bhūman*; for 1. *bhū-maya* see p. 715, col. 3). Nom. P. *bhūmayati*, &c., to augment, increase, make abundant.

*Bhūmi*, *is*, f. (also *bhūmī*, f., but this form is more commonly Ved., where occur nom. sing. *bhūmī*, gen. *bhūmyās*, loc. *bhūmyām*), the earth, soil, ground; a territory, country, district; land, estate, domain; a place, site in general, situation, (often at the end of comps., cf. *keśa-bh*); position, posture, attitude; the floor of a house, story; a step, degree (metaphorically); the base of a triangle or of any geometrical figure; the part or character (of an actor in a play); a matter, object, subject [cf. *visvāsa-bh*]; the tongue; (*iṣ*), m., N. of a son of Yuyudhāna and father of Yugan-dhara; [cf. Lat. *humus*; Hib. *aim*]. — *Bhūmi-kadamba*, *as*, m. a kind of Kadamba; (also read *bhūmi-kadamba*). — *Bhūmi-kandali*, f. a species of plant (= *kandali*). — *Bhūmi-kapāla*, *as*, *ā*, *am*, Ved. having the ground for a vessel or receptacle. — *Bhūmi-kampa*, *as*, m. or *bhūmi-kampana*, *am*, n. an earthquake. — *Bhūmi-kushmāṇḍa*, *as*, m. a species of plant (= *vidārī*). — *Bhūmi-khaṇḍa*, 'earth-section,' N. of the second book of the Padma-Purāṇa; [cf. *bhū-khaṇḍa*]. — *Bhūmi-kharjūrīkā* or *bhūmi-kharjūrī*, f. a species of palm. — *Bhūmi-garta*, *as*, m. a pit or hole in the earth. — *Bhūmi-guhā*, f. a hole in the earth. — *Bhūmi-griha*, *am*, n. an under-ground chamber [cf. *bhū-griha*]; (*as*, *ā*, *am*), Ved. whose house is the earth (said of a dead person). — *Bhūmi-śampaka*, *as*, m. the plant *Kempferia Rotunda*. — *Bhūmi-śala*, *as*, m. or *bhūmi-śalana*, *am*, n. an earthquake. — *Bhūmi-śya*, *as*, *ā*, *am*, 'earth-born,' produced from the earth, sprung from the ground; (*as*), m. the planet Mars; a man; a plant (= *bhūmi-kadamba*); an epithet of the demon Naraka; hell; (*ā*), f. an epithet of Sita; (*am*), n. a species of vegetable (= *gaura-suvarṇa*). — *Bhūmi-ya-guggulu*, *us*, m. a species of bdellium. — *Bhūmi-jambu*, *us*, or *bhūmi-jambukā*, or *bhūmi-jambū*, *us*, f. a tree, = *nādeyī*; [cf. *bhū-jambū*]. — *Bhūmi-jivin*, *i*, m. 'living by the soil, living on (the produce of) land,' an agriculturalist, a Vaiśya or Hindū of the third or agricultural class. — *Bhūmi-jaya*, *as*, m. (*bhūmim*, acc. of *bhūmi*), 'earth-conquering,' N. of a son of Virāṭa. — *Bhūmi-tala*, *am*, n. the surface of the earth, the ground. — *Bhūmi-tuṅḍika*, *as*, m., N. of a district. — *Bhūmi-tva*, *am*, n. the state of earth, earthiness, earth (e. g. *bhūmitvam eti*, he goes to or becomes earth). — *Bhūmi-dāna*, *am*, n. donation of landed property. — *Bhūmi-dundubhi*, *is*, m., Ved. 'earth-drum,' a pit or hole in the earth covered over with skins. — *Bhūmi-dṛiṣṭha*, *as*, *ā*, *am*, Ved. firmly fixed on the ground. — *Bhūmi-deva*, *as*, m. 'earth-god,' a Brāhman; (*i*), f., N. of two women. — *Bhūmi-dhara*, *as*, m. 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; a king, prince. — *Bhūmi-nātha*, *as*, m. 'earth-lord,' a king, prince. — *Bhūmi-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince; a Kshatriya. — *Bhūmi-paksha*, *as*, m. a swift horse, a horse with good paces or of good breed. — *Bhūmi-pati*, *is*, m. 'earth-lord,' a king, prince. — *Bhūmipati-tva*, *am*, n. 'earth-sovereignty,'