

(3) Bhagīratha had faith in the great efficacy of making a gift of cows. (Anuśāsana Parva, Chapter 76, Verse 25).

(4) He married his daughter to Kautsa. (Anuśāsana Parva, Chapter 131, Verse 25).

(5) Once Bhagīratha made a gift of one lakh of cows with calves to Mahārṣi Kohala, and attained Uttama-loka. (Anuśāsana Parva, Chapter 137, Verse 27).

BHĀGĪRATHĪ. Another name of Gaṅgā. (See under Gaṅgā).

BHAGNARATHA. A synonym of Citraratha. (See Citraratha).

BHĀGURI. A man of great erudition, Bhāguri was noted for his proficiency as a Sarvaśāstra Paṇḍit (scholar of all sciences), Vyākaraṇakāra (grammarian), Kośakāra (etymologist), Jyotiśśāstrajña (Astronomer) and Smṛtikāra (authority on Smṛti).

BHAIRAVA I. A nāga belonging to the Dhṛtarāṣṭra Vanśa. There is a reference to this nāga in Mahābhārata, Ādi Parva, Chapter 51, Verse 17. He was burnt up at the Sarpasatra performed by King Janamejaya.

BHAIRAVA II. A Pārśada of Śiva.

1) *General.* Immediately after his birth, this terrible monster subdued all the Devas without getting the permission of Śiva. Enraged at it, Śiva turned him into a tree by a curse. But Śiva was soon pacified and lifted the curse by declaring that those who offered pūjā to the gods would get the full reward for their worship only if they offered pūjā to Bhairava also.

Bhairava became a tree as soon as he was cursed. He became a tree because he subdued the gods. Therefore that tree came to be called "DAMANAKA" tree (Damana=Subdue). It has another name, "TĀTIRI" tree. Even now, pious people offer pūjā to this tree. (Agni Purāna, Chapters 52-80).

2) *Birth.* Once Brahmā and Viṣṇu became swollen with pride. In his haughty way, Brahmā insulted Śiva. Under the insult, Śiva was infuriated and out of the fire of his fury was born Bhairava with his black form. (Liṅga Purāna 1.90).

3) *Brahmahatyā.* As soon as he was born, Bhairava rushed towards Brahmā and pinched off his fifth head which had insulted Śiva. By this, he incurred the sin of Brahmahatyā. For the expiation of this sin, as ordered by Śiva, Bhairava started on a journey to go abegging, with Brahmā's severed head in his hand. Śiva then created a woman named "Brahmahatyā" and asked her to follow Bhairava.

Although Bhairava visited many holy places, he was not able to liberate himself from the sin of Brahmahatyā. At last, at the suggestion of Śiva, he went to Vārāṇasī and washed off his sin. Brahmā's head which he carried, was also deposited there and the place became famous under the name of "Kapīlamocana tīrtha". (Śiva Purāna, Śatarudra Saṁhitā).

4) *Family.* In Kālikā Purāna there is an elaborate account of the family of Bhairava. According to this Purāna, Vijaya, the reputed King of Vārāṇasī was born in the family of Bhairava. Kālikā Purāna also says that Vijaya destroyed the Khāṇḍavī city and set up the Khāṇḍava forest in its place.

According to Kālikā Purāna, Bhairava and Vetāla were, in their previous births, two Śivapārśadas named Mahākāla and Bhṛṅgi. It was by the curse of Pārvatī.

that they were born as mortals in their next birth. (Kālikā Purāna 53).

The Purānas mention eight Bhairavas called Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatta, Kapāli, Bhīṣaṇa and Saṁhāra.

5) *Shape.* Bhairava has a terrible shape. He wears the crescent moon and plaited hair on his head. His weapons are, sword, arrow, dagger, bow, trident, rope etc. At times he is dressed in elephant-skin. He has five faces. Serpents are his ornaments. (Agni Purāna, Chapters 52-80).

BHAIRAVĪ. One of the eight Ambas. They are : Rudrārcikā, Rudraçaṇḍī, Naṭeśvarī, Mahālakṣmī, Siddhacāmuṇḍikā, Siddhayogeśvarī, Bhairavī and Rūpavidyā. All these are the eight different forms of Devī. (See the word DEVĪ).

BHAJAMĀNA. A Yādava King, whose father was Satvata and mother Kausalyā, and they had, beside Bhajamāna, another son called Satvata or Andhaka. Bhajamāna married the two daughters of S Ņjaya, named Bāhyakā and Upabāhyakā by whom he got six sons. (Bhāgavata, Navama Skandha).

BHAJYA. An ācārya in the line of the Rk disciples of Vyāsa. Bhajya studied Vākhilyasaṁhitā at the feet of his guru Bāṣkali. (Bhāgavata, Dvādaśa Skandha).

BHAKṢAKA. A Śūdra sinner. In Padma Purāna the following story is related about this Śūdra.

Bhakṣaka who was once going aimlessly somewhere felt extremely thirsty, and quenched his thirst by drinking water which was found near the small platform raised for the holy Tulasī shrub. The sanctity of the water thus drunk washed away all the sin attached to him. Some time later he was killed by a forest-dweller, and he attained svargaloka (heaven). Bhakṣaka, in his previous birth, was a king who led a voluptuous life, and he, once, robbed a very beautiful woman of her chastity, and it was as a punishment for the sin that the King had to be born, in the next birth, in the womb of a Śūdra woman. (Padma Purāna, Brahma Kāṇḍa, Chapter 22).

BHAKTI. A Devī born in Drāviḍa deśa (Southern India). Once Devī, along with her two sons, Jñāna and Vairāgya, started on a walking tour to Gokula and Vṛndāvana via Kaṁṇāṭaka, Mahārāṣṭra and Gurjara (Gujarat). During the long tour the mother and her sons became aged. But, as soon as they set foot on Gokula and Vṛndāvana old age quitted Bhakti and she became young again. But, her sons remained old. So the mother requested Nārada to turn them young again. Nārada read out to them the Vedas, the Vedānta (Upaniṣads) and the Bhagavad Gītā, all to no purpose. Bhakti's sons still remained old. Then Sanaka, Sananda and Sanatkumāra asked Nārada to read out the Bhāgavata to them. Nārada did so, and the sons of Bhakti Devī became young again. (Padma Purāna).

BHALANDANA. A king. Though by birth he was a brahmin he became a Vaiśya because of doing things belonging to the Vaiśya community like trade and commerce. (Mārkaṇḍeya Purāna). According to the Bhāgavata, Viṣṇu Purāna and Vāyu Purāna Bhalandana was the son of Nābhaga.

BHALLĀṬA. A king of the line of Bharata. He was the son of King Viśvaksena and father of King Bṛhadava. (Navama Skandha, Bhāgavata).