

river along with other sages. There he saw the celestial beauty, Ghṛtāci, standing in all splendour after her bath. Bharadvāja had seminal emission and from that was born a daughter, Śrutavatī, to him. (Chapter 47, Śalya Parva, M.B.).

BHĀRADVĀJA VII. A great scholar well-versed in all the Śāstras. He is the author of 'Dharmasūtra' and 'Śrautasūtra'. (The Viśvavidyālaya of Bombay keeps a hand written copy of his work Śrautasūtra written in Pāṇḍu script).

BHĀRADVĀJA I. A Maharṣi. It was he who convinced Dymatsena, father of Satyavān that he (Satyavān) would be endowed with long life. (Vana Parva, Chapter 283, Verse 16).

BHĀRADVĀJA II. The collective name of a particular sect of preceptors mentioned in the Upaniṣads. The Bṛhadāraṇyaka Upaniṣad refers to this sect of preceptors as disciples of Bhāradvāja, Pārāśarya, Valāka, Kauśika, Aitareya, Āsurāyaṇa and Baijavāpāyana.

BHĀRADVĀJA III. A grammarian. According to the Ṛktaṇtra, prātiśākhya of Sāmaveda, it was Brahmā, who first composed the science of grammar. This science was taught by Brahmā to others in the following order : Brahmā to Bṛhaspati, he to Indra, Indra to Bhāradvāja and he to his disciples.

Pāṇini has discussed the grammatical concepts of Bhāradvāja. Ṛkprātiśākhya and Taittirīya have quoted the opinions of this grammarian.

BHĀRADVĀJA(M). A place of habitation in ancient Bhārata. (Śloka 68, Chapter 9, Bhīṣma Parva, M.B.).

BHĀRADVĀJĀTĪRTHA. One of the five sacred places (bathing ghāṭis in sacred rivers). (See Varga).

BHĀRADVĀJĪ. A famous Indian river mentioned in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 29).

BHĀRADVĀJĪPUTRA. A preceptor, who was a disciple of Pārāśariputra. In the Bṛhadāraṇyakopaniṣad he is referred to in many contexts as Vātsīmāṇḍavīputra.

BHARAṆĪ. One of the twentyseven constellations. Puṇya is assured if one gives as gift a cow to a brahmin on that day. (Śloka 35, Chapter 64, Anuśāsana Parva, M.B.).

BHARATA I. Son of Duṣyanta born of Śakuntalā.

1) *Genealogy.* Descending in order from Viṣṇu - Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvā - Pravira - Namasyu - Vīta - bhaya - Śuṇḍu - Bahuvīdha - Saṁyāti - Rahovādī - Raudrāśva - Matināra - Santurodha - Duṣyanta - Bharata.

2) *Birth.* Duṣyanta was once hunting in the forests when he hit a fawn with his arrow. The fawn fled to the Āśrama of Kaṇva Muni and the king followed it. On reaching the Āśrama grounds he saw Śakuntalā watering the plants helped by her companions Anasūya and Priyānvadā. Duṣyanta and Śakuntalā fell in love with each other at first sight. Kaṇva was absent from the Āśrama and they married according to the Gāndharva rites and Śakuntalā became pregnant soon. The king gave her his signet ring as a sign of faith and left for his palace. When Duṣyanta left her Śakuntalā fell into a deep reverie and she never knew about the arrival of the arrogant sage, Durvāsas to the āśrama. Durvāsas mistook her as disrespectful and cursed her saying that she would be forgotten by the man of whom she was thinking then. Śakuntalā never knew about the curse also.

Kaṇva Muni when he returned to the Āśrama and knew everything, sent Śakuntalā to the palace of Duṣyanta. But King Duṣyanta never recognised her and when Śakuntalā was returning deeply grieved Menakā her mother, took her and left her in the āśrama of Kaśyapa. There Śakuntalā delivered a son. The boy grew brave and fearless and he could subdue even the wildest of animals around there. Kaśyapa, therefore, named him Sarvadamaṇa.

Once when Duṣyanta was returning home after visiting Indra he saw Śakuntalā, recognised her, and took her and the boy to his palace. This was the boy who later on became known as Bharata. (Chapter 73, Ādi Parva, M.B.).

3) *Marriage and reign.* Bharata was a partial incarnation of Mahāviṣṇu. Even while he was young he became a ruler and conquering the world destroyed the wicked. Bharata had three wives. All the sons born to them were bad and so the mothers killed them all. Aggrieved over the loss of his sons he worshipped the devas to get a son for him. At that time the great preceptor Bṛhaspati forcibly married Mamatā the wife of his brother. Mamatā was pregnant then and when she conceived from Bṛhaspati also she bore two children. On delivery she threw the child of Bṛhaspati in the forests and went away with the other son.

The Devas took care of the discarded child and named him Bharadvāja and gave the child to Bharata. Bharata gave the boy the name Vitatha (Dirghatamas). Bharata ruled over his land for twentyseven thousand years and the land was, therefore, called Bhārata. (Śloka 96, Chapter 2, Ādi Parva, M.B.).

After ruling the land ideally he left for the forests entrusting the land to his son, Vitatha. (Navama Skandha, Bhāgavata).

Vitatha also was called Bharata and he had five sons: Suhotra, Suhota, Gaya, Garbha and Suketu. (Chapter 278, Agni Purāṇa).

BHARATA II. Son of Daśaratha.

1) *Genealogy.* Descending in order from Viṣṇu - Brahmā - Marīci - Kaśyapa - Vivasvān - Vaivasvatamanu - Ikṣvāku - Vikukṣi - Śaśāda - Kakutstha - Anenas - Pṛthulāśva - Prasena - jī - Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu - Anaraṇya - Haryaśva - Vasumanas - Sudhanvā - Trayyāruṇa - Satyavṛta (Triśaṅku) - Hariścandra - Rohitāśva - Harita - Cuñcu - Sudeva - Bharuka - Bāhuka - Sagara - Asamañjas - Amśumān - Bhagīratha - Śrutānābha - Sindhudvīpa - Ayutāyus - Rtuparṇa - Sarvakāma - Sudās - Mitrasaha (Kalmāṣapāda) - Aśmaka - Mūlaka - Khaṭvāṅga (Dilīpa, Dirghabāhu) - Raghu - Aja - Daśaratha - Bharata.

2) *Birth.* Daśaratha, King of Ayodhyā, had three wives : Kausalyā, Kaikeyī and Sumitrā. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughṇa. Kaikeyī, mother of Bharata, was the sister of Yudhājit, Rājā of Kekeya. Bharata was born on the day of Pūya. (Śloka 14, Sarga 18, Vālmiki Rāmāyaṇa)

Daśaratha remained in sorrow without children for a very long time and then he performed a Putrakāmeṣṭi yāga (A sacrificial ceremony to get children) with the Maharṣi Ṛṣyaśṛṅga as the officiating priest. From the sacred fire arose a divine figure carrying a pot of pudding and it was after taking that pudding that the wives of Daśaratha became pregnant. (Sarga 15, Bālakāṇḍa, Vālmiki Rāmāyaṇa).