

ing rivers: Śivā, Payoṣṇī, Nirvindhyā, Tāpī, Veṇā, Niṣadhāvātī, Vaitaraṇī, Sinibāhu, Kumudvatī, Toyā, Revā, Mahāgaūrī, Durggā and Antaśśivā. Those originating from the base of Sahya are the following great rivers: Godāvārī, Bhīmarathī, Kṛṣṇā, Veṇyā, Saridvatī, Viṣamādrī, Suprayogā, Vāhyā, Kāverī, Dugdhodā, Nalinī, Vārisenā, and Kalasvanā. Those arising from Śuktimān are the following: Kṛtamālā, Tāmravarṇī, Vañjjulā, Utpalāvātī, Sunī and Sudāmā. All these rivers are very sacred and are considered to be absolvers of sins, mothers of the universe and wives of oceans. There are bad rivers also besides these.

The Madhyapradeśa comprises the following states: Matsya, Kuśūdra, Kuṇḍala, Pāñcāla, Kosala, Vṛka, Śaka, Barbara, Kaurava, Kaliṅga, Vaṅga, Aṅga and Marmaka. The states lying to the north are the following: Ābhīra, Śāthyadhānaka, Bāhlika, Vātdhāna, Abhīra, Kālatoyada, Aparānta, Śūdra, Pahlava, Kheṭaka, Gāndhāra, Yavana, Sindhu, Sauvīra, Bhadraka, Śātadrava, Lalitla, Pārāvata, Mūṣika, Māthara, Urukadhāra, Kekaya, Daśana, Kāmbhoja, Darada, Aṅga, Lokika, Veṇa, Tuṣāra, Bāhya, Todara, Ātreya, Bhāradvāja, Prasthala, Daśeraka, Lambaka, Tāvakārāma, Cūdika, Taṅgaṅga, Alasa, Ālibhadra, Kirāta, Tāmasa, Hamsamārga, Supārśva, Gaṇaka, Kūlūta, Kurhika, Cūrṇa, Ūrṇapāda, Kukkuṭa, Māṇḍavya and Pāṇaviya. Those lying to the east are the following :

Aṅga, Vaṅga, Madgurava, Antarggiri, Bahirggiri, Pravaṅga, Vāṅgeya, Māmsāda, Baladantika, Brahmottara, Prāvijaya, Bhārgava, Āṅgeya, Marṣaka, Prāgyotiṣa, Vṛṣaddhra, Vidha, Malla, Tāmraliptaka, Magadha and Ānanda. The states lying to the south are the following: Puṇḍra, Kerala, Cola, Kulya, Jānuka, Mūṣikāda, Kumārāda, Mahāśaka, Mahārāṣṭra, Māhiṣika, Kaliṅga, Ādīra, Vaiśikya, Āraṇya, Śabara, Pulinda, Vindhyaśaileya, Vidarbha, Daṇḍaka, Paurika, Sārika, Aśmaka, Bhogavardhana, Naimika, Kuntala, Āndhra, Udbhida and Nalakāraka. The western states are: Śūrppāraka, Vāridhāna, Durga, Cālīkaṭa, Pulīya, Sunīla, Tāmasa, Tāpasa, Kāraskara, Bhūmi, Nāsikānta, Sunarmada, Dārukaccha, Sumāheya, Sārasvata, Vātsiya, Surāṣṭra, Āvanta and Ārbuda. The following states lie adjacent to Vindhya: Kārūsa, Ekalavya, Mekala, Utkala, Uttamaṇa, Daśārṇa, Gopta, Kikarava, Tosala, Kosala, Traipura, Khelliśa, Turaga, Tumbāra, Vahala, Niśadha, Anūpa, Tuṇḍikera, Vitihotra and Avanti.

There are a few more states which lie attached to mountains: Nirāhāra, Hamsamārga, Kupatha, Taṅgaṅga, Khaśa, Katha, Prāvaraṇa, Ūrṇa, Āplaṣṭa, Sulūhuka, Trigartta, Kirāta, Tomara, Saśikha and Adrika. (Chapter 13, Vāmana Purāṇa).

(See the map of Paurāṇika Bhārata).

BHĀRATASAMHITĀ. Another title of the Mahābhārata. (See Bhārata I).

BHĀRATĪ. A famous river mentioned in the Purāṇas. It is stated in Verse 25, Chapter 222 of the Vana Parva that Agni (fire) originated in this river.

BHARATI. Daughter of the Agni called Bharata. (Śloka 9, Chapter 219, Vana Parva, M.B.).

BHĀRAVI. A Sanskrit poet who flourished in the 6th century A.D. He is the author of the mahākāvya called Kirātārjunīya. Raghuvamśa, Kumārasambhava, Kirātārjunīya, Śiśupālavadha and Naiśadha are the five

Mahākāvya in Sanskrit with established reputation. In the Ehole records of A.D. 634 Bhāravi is held up in praise along with Kālidāsa.¹ The theme of Kirātārjunīya is Śiva, in the guise of a hunter, attacking Arjuna immersed in penance. Bhāravi's literary style is simple and sweet. In the use of similes he is second only to Kālidāsa. Among his books only Kirātārjunīya has been found out yet.

BHARGA I. Grandson of Divodāsa, a King of the Pūru line. Divodāsa got a son named Pratardana. Bharga and Vatsa were the sons of Pratardana. (Chapter 278, Agni Purāṇa).

BHARGA II. A synonym of Śiva.

BHARGA(M). A village of ancient India. (Śloka 51, Chapter 9, Bhīṣma Parva, M.B.).

BHĀRGAVA. One who belongs to the Bhṛgu dynasty. (See Bhṛgu).

BHĀRGAVA(M). A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 50).

BHARMYAŚVA. A famous king of Pāñcāla Deśa. He had five heroic sons headed by Mudgala. (Navama Skandha, Bhāgavata).

BHARTṚHARI. A famous Sanskrit poet.

1) *Birth.* He was the son of Vidyāsāgara, a great brahmin scholar, who lived in Pāṭaliputra. There is a legend about the birth of Bhartṛhari in Uttara Bhārata.

Vidyāsāgara while young learnt the Vedas from his guru. But he was not satisfied with that study and wanted to learn more about all śāstras and so he started on a tour to find out a guru who would teach him all he wanted. On his way he met several great scholars but none came up to his standard of a guru. One day tired after a long journey he reached a mountain valley. Washing his hands and feet in a nearby river and quenching his thirst he went and sat down under a banyan tree to rest. The cool breeze sent the tired brahmin to sleep and he slept.

A Brahmarākṣasa who was living on the top of the banyan tree when it became midday descended from the tree to perform the sacred rites of the day and found a man lying asleep. By the sacred thread on his body the Brahmarākṣasa surmised that the man was a brahmin and woke him up. Waking up Vidyāsāgara found to his surprise the bearded Brahmarākṣasa standing before him and after mutual enquiries Vidyāsāgara told him of his mission. The Brahmarākṣasa told him thus: "Boy, let your name Vidyāsāgara (ocean of learning) be true in your life. I am acquainted with many śāstras and I shall teach you everything I know. But there are certain conditions for the same which you have to observe. You must live with me for six months and should fast during that period behaving yourself as one under a vow. I shall, however, teach you a mantra which would help you to remain unaffected by hunger, thirst or sleep. If you are prepared to accept these terms and become my disciple I shall quench your thirst for knowledge. Vidyāsāgara willingly agreed to his terms and became his student.

Both of them then climbed on the banyan tree and the Brahmarākṣasa sat in his usual place on a branch on the tree and Vidyāsāgara on a branch just below it. The instructions started and continued for six months. Vidyāsāgara never felt thirst or hunger during that period. When the teaching was complete the Brahma-

1. Yenāyoji na veśma sthīram arthavidhau vivekinā jīnaveśma/ Sa jayatām ravikirtiḥ kavitaśrita-Kālidāsa-Bhāravikirtiḥ.//