

the wild beast, and they became lovers thereafter. The proposal to give Mālatī in marriage to Nandana was still pending then. The marriage day was fixed and a day before that by a clever ruse played by the keen-witted Kāmandakī Mālatī and Mādhava eloped together. Makaranda, friend of Mādhava, was disguised and dressed in bridal robes and Nandana little suspecting the trick played on him married the substitute. Before they went to the bridal chamber for the night Nandana's sister came to see her new sister-in-law and the moment she put her eyes on her she understood who it was and that night they also eloped. Thus poor Nandana was left alone.

Kapālakuṇḍalā by her sorcery separated Mālatī from Mādhava but luckily Saudāminī a disciple of Kāmantakī saved her from Kapālakuṇḍalā. Later Mālatī married Mādhava with the permission of the King. This is the story of Mālatī-Mādhava.

Uttararāmacarita is a play of seven acts. The theme is the story of Rāma after his return to Ayodhyā after the exile. It begins with the renouncement of Sītā by Rāma and ends with the vanishing of Sītā.

All these three dramas used to be enacted during the festival of 'Kālapriyanātha' at Ujjayinī. The predominant emotion in Mahāvīracarita is 'Vira', in Mālatī-Mādhava, 'Śṛṅgāra' and in Uttararāmacarita 'Karuṇa'. In expressing and elaborating the emotion of 'Karuṇa' Bhavabhūti excels Kālidāsa. The one draw-back which keeps him second to Kālidāsa is his lack of humour and wit. The sanskrit poet Dhanapāla in his book 'Tilakamañjarī' speaks about Bhavabhūti thus :

Spaṣṭabhāvarasā citraih
Padanyāsaiḥ pravarttitā /
Nātakeṣu naṣṭrīva
Bhārati Bhavabhūtinā //

BHAVADĀ. A follower of Skandadeva. (Chapter 45, Śalya Parva).

HAVANMANYU. A king of Pūruvaṁśa. He had five sons: Bṛhatkṣatra, Nara, Garga, Mahāvīrya and Jaya. (Chapter 19, Amśa 4, Viṣṇu Purāṇa).

BHĀVANIKĀ. A companion of princess Mṛgamkāvati. (See Śrīdatta).

BHAVATI. The word prescribed by Manu to be used while addressing women. Not all women should be addressed like that. All women who are not your relatives and the wives of others should be addressed using any one of the following words: Bhavati, Subhag: or Bhagini.

Parapatnī tu yā strī syāḥ
asambaddhā ca yonitaḥ /
Tām brūyād bhavatītyevam
Subhage bhaginīti ca. //

(Manusmṛti, Chapter 2).

BHĀVAYAVYA. A muni, whose glories are sung in the Rgveda. He married Romaśā, daughter of Bṛhaspati. Once she approached her husband with the request for coition, and the husband laughed at her. (Rgveda, Maṇḍala 19, Anuvāka 19, Sūkta 127).

BHĀVINĪ. A female attendant of Subrahmaṇya: (Śalya Parva, Chapter 44, Verse 11).

BHAVIṢYA PURĀṆA. This purāṇa contains the instructions given by the god Sūrya to Manu. There are about fourteen thousand books in this purāṇa and they deal

with almost all subjects on earth including such important ones like, Sṛṣṭi (creation), Kālamāna (time), Garbhādhāna (conception), Godāna (gift of cows), Āśramadharmas (duties of a hermit) Liṅga Śāstra (science of sex), Viṣacikitsā (treatment of poisoning) and Āyurveda (Medical science). (Chapter 272, Agni Purāṇa).

BHAVIṢYARĀMĀYA. A. The part after Uttararāmāyaṇa. Uttararāmāyaṇa states about Bhaviṣyārāmāyaṇa being sung by Kuśa and Lava in the presence of Śrī Rāma.

BHĀVUKA. A king of the solar dynasty. He was the son of Raviya and father of Cakroddhata. (Bhāgavata, Navama Skandha).

BHAVYA I. A son of Dhruva. He got of his wife Śambhu two sons, Śiṣṭi and Bhavya. (Chapter 13, Amśa 1, Viṣṇu Purāṇa).

BHAVYA II. A clan of devas in Raivatamanvantara. Parimiti, Priyaṁśaya, Mati, Mana, Vicetasa, Vijaya, Sujaya and Śyoda are some of the prominent devas of the clan. (Brahmāṇḍa Purāṇa, 2.36, 71-72).

BHAVYA III. One of the Saptarṣis (seven sacred saints) of Dakṣasāvārṇi Manvantara.

BHAYĀ. A demoness, sister of Kāla who presides over the land of death. She was married to Heti, son of Brahmā and brother of Praheti. Vidyutkeśa was their son and he married Sālakaṅṭakā, daughter of Sandhyā. (Uttara Rāmāyaṇa).

BHAYA (M). Himsā is the wife of Adharma. They got a son named Anṛta and a daughter named Nikṛti. From them were born Bhaya, Naraka, Māyā and Vedanā. Of these Māyā produced Mṛtyu, destroyer of matter. Vedanā got of her husband Raurava son named Duḥkha. From Mṛtyu were born Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha. (Chapter 20, Agni Purāṇa). Another version about the birth of Bhaya is found in Śloka 54, Chapter 66 of Ādi Parva, M.B. Adharma married Nirṛti and to them were born Bhaya, Mahābhaya and Mṛtyu, three sons of demoniac disposition. These three sons led a sinful life.

BHAYANĀKARA I. A prince of the country of Sauvira. He was a dependant of Jayadratha. It was this Bhayanākara who followed Jayadratha with his flag when he was trying to kidnap Pāñcālī. Arjuna killed him. (Chapter 265 and 271, Vana Parva, M.B.).

BHAYANĀKARA II. A sanātana Viśvadeva. (Chapter 91, Anuśāsana Parva, M.B.).

BHAYANĀKARĪ. A follower of Subrahmaṇya. (Śloka 4, Chapter 46, Śalya Parva, M.B.).

BHEDI. A female attendant of Subrahmaṇya (M.B. Śalya Parva, Chapter 46, Verse 13).

BHELA. A disciple of Punarvasu Ātreya who was an Āyurveda ācārya. He was a contemporary of Agniveśa and has composed a work on Āyurveda, entitled 'Bhela-samhitā'.

BHERIṢVATĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 26).

BHĪMA. Bhīmasena, one of the five Pāṇḍavas.¹

1) Genealogy. (See genealogy of Arjuna).

2) Birth and childhood. King Vicitravīrya of Candra vāṁśa (lunar dynasty) had two sons called Dhṛtarāṣṭra and Pāṇḍu. The Kauravas (Duryodhana etc.) were sons born to Dhṛtarāṣṭra of his wife Gāndhārī, and the

1. Since much information about Bhīma is given under the captions Dharmaputra, Arjuna, Nakula, Sahadeva and Pāñcālī only a brief description of Bhīma is attempted under the present heading.