

BHĪMA X. One of the five attendants given to Subrahmanya by the Deva called Amśa. Parigha, Vaṭa, Dahati and Dahana were the other four. (Śalya Parva, Chapter 45, Verse 34).

BHĪMA XI. A king of ancient time. He sits in yama's assembly worshipping yama. There are hundred kings in yama's assembly, having the name Bhīma. (Sabhā Parva, Chapter 8, Verse 24). It is on account of the penance of the hundred Bhīmas that the difficulties of people are lifted. (Vana Parva, Chapter 3, Verse 11). These one hundred persons were kings in ancient days. Owing to several adversities they left their kingdoms for the assembly of yama. (Śānti Parva, Chapter 227, Verse 49).

BHĪMA XII. A yādava king, the father of Andhaka. This Bhīma was a contemporary of Śrī Rāma. He conquered Madhurāpurī founded by Śatrughna after killing the Daitya called Madhu.

BHĪMA XIII. A friend of Rāvaṇa, king of Laṅkā. It was on the top of Bhīma's house that Hanūmān rested for the first time after arriving at Laṅkā. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Canto 6).

BHĪMABALA I. (BHŪRIBALA). One of the hundred sons of Dhṛtarāṣṭra killed by Bhīma. (Śalya Parva, Chapter 26, Verse 14).

BHĪMABALA II. One of the five Vināyakas born from the asura called Pāñcājanya. These Vināyakas cause difficulties and obstructions to the yajñas of Devatās. (Vana Parva, Chapter 221, Verse 11).

BHĪMABHAṬA. A gandharva. The following story has reference to his past life.

On the death of Śrutadhara, king of Ekalavyanagara the younger of his two sons, Satyadhara drove out of the kingdom the elder brother, Śīladhara. Thus ousted from his kingdom Śīladhara did due penance and got from Śiva the boon that Satyadhara be killed while he himself be made a gandharva. Owing to the blessing of Śiva Satyadhara died, and he was born again as Samarabhaṭa, son of Ugrabhaṭa, King of Rādhānagara, and Śīladhara was born as Bhīmabhaṭa, brother of Samarabhaṭa. On the death of Ugrabhaṭa Bhīmabhaṭa, after killing Samarabhaṭa ascended the throne. And, on one of those days, he was transformed into a wild elephant as the result of the curse of a muni. But, he remembered his previous existence, and, though turned into elephant could speak like men. Bhīmabhaṭa became a gandharva because he received and treated well once a traveller and related to him his (Bhīmabhaṭa's) own story. (Kathāsaritsāgara Śaśāṅkavat'lambaka).

BHĪMAJĀNU. A king in ancient India. He remained in the assembly of yama serving the latter. (Sabhā Parva, Chapter 8, Verse 21).

BHĪMĀKṢA. A Rākṣasa, who used to attack the kingdoms of Kāśī and Kosala often. Finally the above kings jointly encountered him. He was killed by King Haryaśvan. (Brahmāṇḍa Purāṇa).

BHĪMARATHA I. A king of the family of Viśvāmitra. His father was Ketunān and Divodāsa his son. (Bhāgavata, Navama Skandha).

BHĪMARATHA II. One of the hundred sons of Dhṛtarāṣṭra killed in the war by Bhīma. (Bhīṣma Parva, Chapter 64, Verse 36).

BHĪMARATHA III. A hero who fought on the Kaurava side. It was this Bhīmaratha who stood at the centre of the garuḍa vyūha (army formation in the form of the

bird garuḍa, Kite) set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 12). He killed Śālva, the Mleccha king and a supporter of the Pāṇḍavas. (Droṇa Parva, Chapter 25, Verse 26). When Yudhiṣṭhira was king at Indraprastha Bhīmaratha sat in Pāṇḍava assembly as a comrade of the Pāṇḍavas. (Sabhā Parva, Chapter 4, Verse 26).

BHĪMARATHĪ (BHĪMĀ). A river in the South extolled in the purāṇas. Sins of those who bathe in this river will vanish. On its shore is a sacred place called Paṇḍhara-pura. (Vana Parva, Chapter 88, Bhīṣma Parva, Chapter 9).

BHĪMAŚARA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪMAVEGA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪRU. A son born to Mañibhadra and his wife Puṇyajanī.

BHĪṢANA. Son of Baka. From the day his father was killed by Bhīma Bhīṣana was impatiently waiting for revenge. When the Pāṇḍavas began the Aśvamedha yajña he obstructed it at a place near Ekacakra. Arjuna fought and killed him. (Jaimini Aśvamedha Parva, Chapter 22).

BHĪṢMA.

1) *Genealogy.* From Viṣṇu were descended in the following order—Brahmā-Atri-Candra-Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinva-Pravira - Namasyu - Vitabhaya - Śuṇḍu - Bahuvridha - Sañiyāti - Rahovādi - Raudrāśva - Matināra - Santurodha-Duṣyanta-Bharata-Suhotra-Suhotā - Gala-Gardda - Suketu-Bṛhatkṣetra-Hasti - Ajamidha - Rkṣa - Samvarāna - Kuru - Jahnu-Suratha-Viḍūratha - Sārvabhauma-Jayatsena-Ravyaya-Bhāvuka-Cakroddhata - Devātithi - Rkṣa - Bhīma-Pratīpa-Śantanu-Bhīṣma.

2) *Birth and Boyhood.* Bhīṣma's name in his boyhood was Devavrata. He was the eighth son of Śantanu, a king of the lunar dynasty and Gaṅgādevī. This boy was the human embodiment of Dyau, one of the Aṣṭavasus. Śantanu, his father was the re-birth of another king, Mahābhīṣeka. The story concerning this, as given in the Mahābhārata is as follows:—

King Mahābhīṣeka after his death, attained Viṣṇuloka. Once he went to visit Brahmā at Satyaloka. At that time Gaṅgādevī was also present in Brahmā's assembly. In that pious atmosphere, a gentle breeze began to blow and Gaṅgādevī's clothes were slightly deranged. Just at that moment, Mahābhīṣeka took a stealthy glance at her and she also returned that glance. This was noted by Brahmā who turned both of them into human beings by a curse. Gaṅgādevī begged pardon and Brahmā lifted the curse and blessed her that the Aṣṭavasus would come to the earth to be born as her sons and that afterwards she could come back to Heaven. After that Gaṅgādevī was born as a mortal woman in the world under the name Gaṅgā and she spent her days in the forests near the Gaṅgā river valleys.

In those days the ruler of the Lunar dynasty was a king named Pratīpa. Having no children, he went to the bank of the river Gaṅgā and performed tapas there. Gaṅgādevī who was moving about in the forests nearby, saw the King deeply absorbed in his tapas. She approached him and sat on his right thigh. She wanted the King to be her husband. He explained to her that the right thigh is the proper seat of a daughter-in-law