

human shape while her face was that of a female deer. When the king asked her about her strange shape, she related her past history as follows:—"In my previous birth, I was a female deer. On one occasion the whole of my body except my face, was plunged in a river and those parts of the body under the water were transformed into human shape. From that day, I have been changed into this form."

On hearing her story, the king took her to the holy river and immersed her again in it. She was at once transformed into an actual woman and the king married her. (Skanda Purāna, 7-2-2).

**BHOJĀ.** An exquisitely beautiful virgin of the country, Sauvira. Mahābhārata Droṇa Parva, Chapter 10, Verse 33 says that Sātyaki abducted her and made her his wife.

**BHOJA (M).** (BHOJAVAMŚA). This is a branch of Yaduvarṣa. (M.B. Ādi Parva, Chapter 217, Verse 18).

**BHOJAKAṬA.** The capital of Vidarbha. Once Sahadeva, one of the Pāṇḍavas conquered this city. It was at this place that Śrī Kṛṣṇa defeated Rukmī, the brother of Rukmiṇī at the time of Rukmiṇī's Svayaṃvara. The original name of Bhojakaṭa was "Kuṇḍinapura". (M.B. Sabhā Parva, Chapter 31 and Udyoga Parva, Chapter 158).

**BHOJĪKA.** A Brāhmaṇa. (See the word Pāṭalīputra).

**BHOJYĀ.** A Bhoja princess. She was abducted by Jyāmagha of the Yādava family and married to his son, Vidarbha. (See Jyāmagha).

**BHOṢA.** A word meaning a comic, stupid or eccentric person. Bhoṣas are of eight kinds. Those who feel derided, those who babble, those who are obstinate, sophists, those who indulge in hollow laughter, those who pretend to be blind, those who pretend to be deaf, and those who try to assert their self-importance—these are the eight classes of "Bhoṣas".

**BHRAMARA.** A prince of the land of Sauvira. He was a comrade of Jayadratha. M.B. Vana Parva, Chapter 265 describes how Bhramara walked behind the chariot of Jayadratha with banner in his hand, when the latter abducted Pāṅcālī. Bhramara was killed by Arjuna.

**BHRĀMARĪ.** A Rākṣasī who was the follower of Jambhāsura. As directed by Jambhāsura, she took birth in the house of Kaśyapa to kill Gaṇeśa. Gaṇeśa treacherously gave poisoned sweets to Gaṇeśa. Gaṇeśa detected her treachery and fisted her to death. (Gaṇeśa 2-21).

**BHRĀSAKARṆA.** A Rākṣasa. He was the son of Ketumatī, by the Rākṣasa, Sumālī. They had ten sons—Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Samhrāda, Prākvāṭa, and Bhrāsakarṇa and four daughters—Vekā, Puṣpotkaṭā, Kaikasī and Kurmbhīnasī. (Uttara Rāmāyaṇa).

**BHRĠU.**

1) *General.* A sage, the son of Brahmā. He was the founder of Bhrġu varṣa. Members of the Bhrġu varṣa are called 'Bhārgavas.' Bhrġuvarṣa has been reputed for many of its members who were Ṛṣis of great sanctity and grandeur.

2) *Birth.*

"Utsaṅgād Nārado jajñe  
Dakṣo 'mguṣṭhāt svayambhuvaḥ /  
Prāṇādvasiṣṭhaḥ saṃjāto  
Bhrġustvacaḥ karātkratuḥ".<sup>1</sup> //

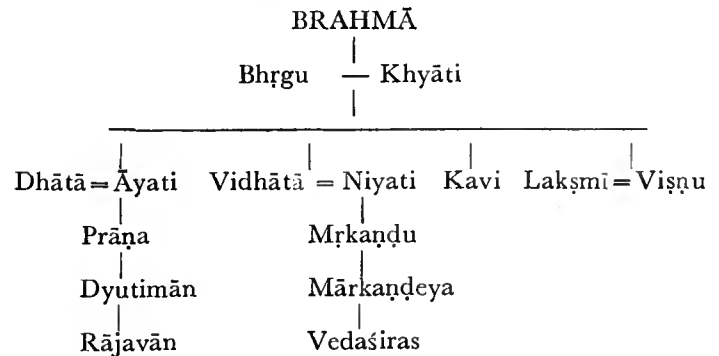
\*Nārada was born from Brahmā's lap, Dakṣa from his Amguṣṭha, Vasiṣṭha from his Prāṇa, Bhrġu from his skin and Kratu from his arm.

From these lines we see that Bhrġu was born from Brahmā's skin (tvak). But in M.B. Ādi Parva, 5th Chapter, we find another version regarding his birth. In that passage we read that Bhrġu was born from "Vahni" (fire). In the light of these two statements, we may examine Bhrġu's birth.

Bhrġu had two incarnations. The first time he was born from Brahmā's skin. In course of time, the sage Bhrġu became famous. In the Dakṣayāga, this sage was present as one of the Rtviks (officiating priests). On that occasion, Satīdevī who was in rage and grief because her husband (Śiva) was not invited to the yāga, committed suicide by jumping into the sacrificial fire. Hearing about this, Śiva was enraged and the monster spirits who emerged from his matted locks caught hold of the Rtviks. Bhāgavata caturtha skandha says that the Bhūta named Nandīśvara, who emerged from Śiva's locks, caught hold of Bhrġu and killed him.

Therefore the Bhrġu who was born from Brahmā's skin must be considered as having died at Dakṣayāga. Bhrġu was born again in Vaivasvata Manvantara. This second birth was at the famous Brahmajājña of Varuṇa. He was reborn from fire, as Brahmā's son. This child who was born from Brahmā's semen which fell in the sacrificial fire, was brought up by Varuṇa and his wife Carṣaṇī. Consequently Bhrġu is referred to as "Varuṇaputra" and "Carṣaṇīputra" in some Purānas. Since he was born at Varuṇa's yāga he is sometimes called "Vāruṇī Bhrġu".

3) *Bhrġu Varṣa.* (Bhrġu family). Each birth of Bhrġu gave rise to a separate family. They are given below separately:—First birth: Bhrġu and his wife Khyātī had a daughter Lakṣmī and three sons, Dhātā, Vidhātā and Kavi. Mahāmeru's daughters, Āyati and Niyati became the wives of Dhātā and Vidhātā, respectively. Two sons, Prāṇa and Mrkaṇḍu were born to those two couples. Mārkaṇḍeya was born to Mrkaṇḍu and from Mārkaṇḍeya was born Vedaśiras. Prāṇa had a son, Dyutimān who had a son Rājavān. From that Rājavān, Bhrġu Varṣa multiplied. The family tree of this first Bhrġu Varṣa is given below:—(See Viṣṇu purāna, Part I, Chapter 10).



Second Birth: The second Bhrġu Varṣa is the family which took its origin from the second birth of Bhrġu as the son of Varuṇa. Varuṇa's son, Bhrġu married the woman, Pulomā. They had six children who were, Bhūta, Cyavana, Vajraśirṣa, Śuci, Śukra, and Savana. By his first wife Bhūtā, he had his sons, "Ekādaśa Rudras" (eleven Rudras) and "Rudra Pārśadas"