

Brahmā and other Devas and the Kinnaras still worship this Bhrġu Tīrtha. All sin is removed by a mere sight of this sacred Tīrtha. Those who bathe in the holy water of this place attain Heaven and they will not be born again. Even by hearing about the greatness and glory of this Bhrġu Tīrtha, one will be cleared of all sins and find an easy way to Śivaloka. (Padma Purāṇa, Chapter 20).

7) *Other details.* (1) It was Bhrġu who gave the boon for having progeny to Sagara, King of the solar dynasty. Sagara, with his two wives, Keśinī and Sumatī, performed tapas at Bhrġu prasavaṇa in the Himālayas. After a hundred years, Bhrġu, who was pleased, blessed the king that he would have numerous children by one wife and one son who would be progenitor of a varṇa, by the other wife. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, 38th Sarga).

(2) Once when some Munis went to Dvārakā, Sāmba and other Yādavas mocked them and the Munis cursed them. Bhrġu was one of those Munis. (See the word Sāmba).

(3) Paraśurāma, after exterminating the Kṣatriya kings, went to the Āsrama of Bhrġu, the founder of the family and received his blessings. (Brahmāṇḍa Purāṇa, Chapter 62).

(4) Bhrġu Maharṣi was a prominent member in Yudhiṣṭhira's assembly. (M.B. Chapter 4, Verse 16).

(5) He was also a member of Indra's assembly. It was by Bhrġu's brilliance that Indra's glory was heightened. (M.B. Sabhā Parva, Chapter 7, Verse 29).

(6) Bhrġu was a member of Brahmā's assembly also. (M.B. Sabhā Parva, Chapter 11, Verse 19).

(7) Once Bhrġu blessed his son R̥cika and his daughter-in-law Satyavatī that they would have children. (M.B. Vana Parva, Chapter 116, Verse 35).

(8) Śrī Kṛṣṇa who went as the messenger of peace to Hastināpura, travelled in Dakṣiṇāvarta, along with the sage Bhrġu. (M.B. Udyoga Parva, Chapter 83, Verse 27).

(9) Bhrġu entered the scene of battle between the Kurus and Pāṇḍavas and tried to persuade Droṇācārya to withdraw from the fight. (M.B. Droṇa Parva, Chapter 190, Verse 34).

(10) Once Bhrġu lectured on the origin of the earth, Philosophy of life, etc. (M.B. Śānti Parva, Chapter 128).

(11) Bhrġu explained to Bharadvāja how the Pañcabhūtas except the sky originated (Śānti Parva, Chapter 183).

(12) Bhrġu discussed in a logical manner, the principle of life and the transmigrating of the soul. (Śāntiparva, Chapter 187).

(13) He made a critical examination of the merits and defects of racial discrimination. (Śānti Parva, Chapter 187).

(14) Once Bhrġu bestowed Brahminhood on a King named Vitahavya. (M.B. Anuśāsana Parva, Chapter 30, Verse 57).

(15) He got the name "Bhrġu" because he was born out of fire. (M.B. Anuśāsana Parva, Chapter 85, Verse 105).

(16) It was Bhrġu who gave the necessary advice to Agastya to depose Nahuṣa from Indra's post.

(17) There is a story that Nahuṣa kicked Agastya on the head while the latter was carrying Nahuṣa's palanquin and that Bhrġu, who was hiding in Agastya's locks of hair, cursed Nahuṣa and changed him into a python. (M.B. Anuśāsana Parva, Chapter 100).

BHRĠUTĪRTHA. A place made sacred by the performance of tapas by Bhrġu. (For more details see the 6th para under Bhrġu).

BHRĠUTUṄGA. A peak on which the sage Bhrġu performed tapas. R̥cika had lived there with his wife and children. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, 61st Sarga).

BHRṄĠI. A Maharṣi who was a devotee of Śiva. Once he went to Kailāsa and began to go round Śiva to pay homage to him. But since Pārvatī and Śiva were sitting together as one body, he could not go round Śiva separately. He did not have much reverence for Pārvatī. So he took the form of a female beetle (Bhrṅgī) and bored his way through a hole made in the place where their bodies were united and thus went round Śiva alone. Pārvatī was angry at this slight shown to her and cursed him to become physically weak. His legs became so weak that they were unable to support his body. So he prayed to Śiva again and he blessed him with a third leg. In this way Bhrṅgī became a Maharṣi with three legs. (Maharṣis).

BHR̥SUNḌI. A fisherman. He used to earn his living by theft.

Once when the Maharṣi Mudgala was passing through a forest, Bhr̥sunḍi stopped him. But in the presence of the Brahmanic effulgence of the Maharṣi, the fisherman was dazed. Mudgala took pity on Bhr̥sunḍi and advised him to worship Lord Gaṇeśa.

From that time Bhr̥sunḍi gave up his evil ways, and accepting the advice of Mudgala, started the worship of Gaṇeśa with single-minded devotion. As a result of it, an elephant's trunk began to grow from the middle of his forehead. Bhr̥sunḍi who thus acquired a shape closely resembling Gaṇeśa, was visited by Indra, mistaking him for Gaṇapati. (Gaṇeśa : 1.67).

BHŪ (Ḥ). In the creation of the world, the Lord broke the beginningless "Anḍa" (the primal egg or seed) and from it the sound "Om" emerged. The first sound of it was "BHŪḤ"; the second was "BHUVAH"; and the third was "SVAḤ". So the combination "Bhūr Bhuvah Svah" was formed. Then came the most adorable and superlative effulgence of the creator (Savitā). That radiance dried up all water. A little of the water became a highly viscous substance. This viscous matter gradually solidified and became the earth. Where the anḍa originally was became the source of that supreme effulgence. As it was the first radiant light, it came to be called Āditya (ādi=first). The great procreator Brahmā seemed to emerge from the centre of the anḍa. The garbhajala (the water contained in the anḍa) became the oceans and rivers of the world. (Vāmana Purāṇa, Chapter 43).

BHUJAKETU. A king who fought on the side of Duryodhana in the Bhārata Yuddha.

BHUJAṄGA. A son of Kadrū by Kaśyapa prajāpati.

BHUJYU. A Rājaṛṣi (royal sage), the son of Tugra. King Tugra sent his son with an army across the sea to conquer the enemies in a distant island. When the boat