

“Rāmāyaṇa”, containing one lakh of verses and dealing with metaphysical problems. I have seen the customs of Kṛtayuga being followed in Kaliyuga and the customs of Kaliyuga being followed in Kṛtayuga.” Having heard the whole story, Vasiṣṭha gave his blessing to Bhuṣuṇḍa and left the place. (Jñāna Vasiṣṭha, Bhu uṇḍopākhyāna).

BHŪTADHĀMĀ. An Indra. This Indra is different from the actual Indra. There is reference to this Indra in Mahābhārata, Ādi Parva, Chapter 96, Verse 28.

BHŪTAJYOTI. A king who was the father of Vasu and son of Sumati.

BHŪTAKARMĀ. A warrior who fought on the side of the Kauravas in the battle at Kurukṣetra. He was killed by Śātānika, the son of Nakula. (M.B. Droṇa Parva, Chapter 22, Verse 25).

BHŪTĀLAYA (M). A famous village in the purāṇas. It was a resort of thieves and robbers. Dead bodies were often thrown into the river which was flowing through this village. Mahābhārata, Vana Parva, Chapter 129, verse 9 says that it was against Śāstras to bathe in this river.

BHŪTAMATHANA. A warrior of Subrahmaṇya. (M. B. Śalya Parva, Chapter 45, Verse 69).

BHŪTASANTĀPANA. One of the sons of Hiraṇyākṣa. (Bhāgavata, Saptama Skandha).

BHŪTASARMĀ. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He had taken his position in the “Garuḍavyūha” (name of a phalanx) formed by Droṇācārya. (M.B. Droṇa Parva, Chapter 20, Verse 6).

BHŪTAS. (A set of beings created by Rudra).

1) *General.* A Mānava class or sect in ancient India. In the Purāṇas, this Mānava sect is classified into four subdivisions. (1) Dharmapraja (2) Iśvarapraja (3) Kāṣyapīyapraja (4) Pulahapraja.

2) *Birth.* In the Brahmāṇḍa Purāṇa there is the following story about the birth and shape of Bhūtas:— Bhūtas are one of the subdivisions of Pulaha’s creations. Long ago, Brahmā asked the Rudra, Nīlāhita, to perform the function of creation. Accordingly he begot thousands of Bhūtas in the womb of his wife Satī. All the issues were the exact replica of his own figure. Lean limbs, long ears, thick hanging lips, red eyes, bushy eyebrows, long, pointed and protruding teeth, long nails, matted dirty hair etc. were the grotesque features of these Bhūtas. These music-haters used serpents as their Yajñopavītas (sacred threads). These spirits who loitered in Śiva’s assembly were, as a rule, naked and carried skulls on their heads. But at times they wore fantastic dress with elephant skin. Their chief weapons were, trident, bow, sword, etc.

3) *Bhūta Chief.* In the Purāṇas, Rudra is acknowledged as the Bhūta chief. That is why Rudra is known by such names as “Bhūtanāyaka”, “Gaṇanāyaka”, “Rudrānucara”, “Bhavapariśada” etc. But since the common name Rudra is used for the ruler (king) of all the Bhūtas, Vāmana Purāṇa declares that Rudra is not an individual. Both Vāmanapurāṇa and Matsyapurāṇa represent Virābhadrā and Nandikeśvara as two Rudras who are the masters of Bhūtas. (Matsyapurāṇa 181, 2; Vāmanapurāṇa 4, 17).

In Vāmana Purāṇa, the number of Bhūtas is given as 11 crores. Śkanda, Sākha, Bhairava are the chief among them. Under them are innumerable Bhūtas, Ashes

and Khatvāṅga etc. are their weapons. The emblem on the banner is a cow or a bird. That is how the Gaṇanāyakas have got the titles like “Mayūradhvaja”, “Mayūravāhana”. (Vāmana Purāṇa 67, 1-23).

4) *War with Asuras.* In the war between Śiva and Andhakāsura, the Bhūtas fought on the side of Śiva. It was Vināyaka, the master of the Bhūta hordes who first came into conflict with the Asura. In that battle Andhaka defeated Vināyaka. After that, Nandi, another leader of the Bhūtas, attacked Andhaka jointly with Vināyaka and defeated him. At last, Andhaka approached Śiva himself for protection, and Śiva received him and appointed him as commander of one of his hordes of Bhūtas. It is this Andhakāsura who later became famous under the name of Bhṛṅgi. In this way, the Bhūtas had fought many battles with the Asuras, joining the party of the Devas. But at the time of Dakṣa’s yajña, they joined the party of the Asuras and opposed the Devas. Although the Bhūtas won all the battles they fought both on the side of the Devas and on the side of the Asuras, in the end they had to leave north India and to come and settle down in south India. By the time of Vaivasvata manvantara they had already become South Indians.

BHŪTIVARMĀ. A Rākṣasa who was the friend of Kāṇabhūti. (Kathāsaritsāgara).

BHUVANA I. A Mahārṣi who visited Bhīṣma when he was lying on the verge of death. (M.B. Anuśāsana Parva, Chapter 26, Verse 81).

BHUVANA II. A sanātana Viśvadeva. There is a reference to him in M.B. Anuśāsana Parva, Chapter 91, Verse 35.).

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BHUVANĀ. Bṛhaspati’s sister. She was married to Prabhāsa, one of the Aṣṭavasus. A son named Viśvakarmā was born to them. (Brahmāṇḍa Purāṇa, 3-3-21-29).

BHUVANEŚA. See the word Bhadrāśravas.

BIBHATSU. One of the ten names of Arjuna. He got this name because he desisted from doing loathful acts. “I will never resort to loathful deeds in war. Therefore the devas and men call me Bibhatsu”. (Mahābhārata, Virāṭa Parva, Chapter 44, Stanza 18).

BIDĀLA. A minister of Mahiṣāsura. (Devī Bhāgavata).

BIDĀLOPĀKHYĀNA. See the word Dīṇḍika.

BIDĀUJAS. A son born to Aditi by the blessings of Viṣṇu. (Padma Purāṇa, Bhūmikāṇḍa, Chapter 3).

BILVA. (VILVA). A devotee of Viṣṇu. There is a story in Skanda Purāṇa about Bilva who lived as a Vaiṣṇavite first and then was converted to a Śaivite. In the beginning Brahmā created many things among which Vilva (tree) (Crataeva religiosa) also was created. Under that tree an anonymous man began to live. Brahmā gave him the name Vilva. Being pleased at the behaviour and devotion of Bilva, Indra asked him to turn the wheel of administration of the earth. Accepting the offer Bilva requested Indra to give him the Vajra (diamond) for the smooth running of the administration of the earth. Indra told him that vajrāyudha (diamond-weapon) would be at his disposal, when he thought about it, if the occasion required it. Once Kapila a Śaivite reached the palace of Bilva. After a long conversation both became fast friends, One