

day there was a debate between Bilva and Kapila as to whether penance or Action (doing one's duty) was appreciable. In this discussion Bilva lost the equilibrium of his mind and thinking of the diamond-weapon of Indra cut off the head of Kapila. In Kapila there was the power of penance as well as the power of Śiva. So through Śiva Kapila got immortality. In the meanwhile Bilva went to Viṣṇu and got a boon that every living thing in the earth should fear him. But the boon was futile. This was a turning point for Bilva. The mind of Bilva changed to devotion for Śiva. He concentrated his attention on the worship of Śivaliṅga at the forest of Mahākāla. One day Kapila came by that way and was greeted by Bilva with honour and regard, and they again became fast friends.

BILVAKA. A famous serpent born to Kaśyapa prajāpati of his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 12).

BILVAKATĪRTHA. A holy place in Haradvāra. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 13 that those who bathe in this holy Bath will attain heaven.

BILVAPĀṆḌURA. A serpent. The father of this serpent was Kaśyapa and mother, Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 12).

BILVĀPATRA. A serpent born in the family of Kaśyapa prajāpati. (M.B. Udyoga Parva, Chapter 103, Stanza 14).

BILVATEJA. A serpent born in the family of Takṣaka. This serpent was burnt to death by falling in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 9).

BINDUGA. A Brāhmaṇa who lived in the village of Bāṣkala. Being a frequenter of the houses of harlots and of various other mean habits, he had led his wife Cañcalā also to lead an immoral life. Once Binduga called his wife and told her thus: "You may continue the life of a harlot; but all the money acquired must be handed over to me." Thus they continued their lives and after their death both were reborn as devils in the mountain of Vindhya. In the midst of their life as devils, once it chanced for Cañcalā to hear the Śiva Purāṇa recited and she got her shape of devil changed. She requested Pārvatī to change the shape of her husband also. Pārvatī sent her attendant Tumburu to Binduga to tell him the story of Śiva and thus he also got his form changed. (Śiva Purāṇa Māhātmya).

BINDUMATĪ. The queen of the great King Māndhātā. Bindumatī was the daughter of the King Śaśabindu. Purukutsa and Mucukunda were the two sons born to her from Māndhātā. (Devī Bhāgavata, Skandha 7).

BINDUSARAS. A holy place famous in the Purāṇas. The following information is obtained from the Purāṇas about this holy place.

(1) Bindusaras lies on the north of the Mount Kailāsa. (Mahābhārata Sabhā Parva, Chapter 3, Stanza 2).

(2) It was at Bindusaras that Bhagīratha did penance to bring down Gaṅgā to the earth (Sabhā Parva, Chapter 3, Stanza 10).

(3) Devendra performed hundred sacrifices at this place. (Mahā Bhārata, Sabhā Parva, Chapter 3).

(4) Once Śiva performed a sacrifice at Bindusaras. (Sabhā Parva, Chapter 3).

(5) Śrī Kṛṣṇa did penance here for several years to get righteousness. (Sabhā Parva, Chapter 3, Stanza 11).

(6) At this place, Maya, the asura gave Arjuna the famous conch known as Devadatta and to Bhīmasena the famous club of Vṛṣaparvā. (Sabhā Parva, Chapter 3).

BODHA. A king. In the Mahābhārata, Sabhā Parva, Chapter 14, Stanza 20, mention is made that this King fled to South India with his brothers and relatives fearing the attack of Jarāsandha.

BODHA(M). A place in ancient India. It is famous in the Purāṇas. Mention is made about this place in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 39.

BODHĀYANA. An individual of the lineage of teachers. (See the word Guruparamparā).

BODHISATTVA. A good-natured husband generally quoted in Sanskrit works. The following is the story given about him in Kathāsaritsāgara, Taraṅga 9.

Once there lived a wealthy Vaiśya, who had a son named Bodhisattva. When the childhood of the boy was at an end his mother died. The Vaiśya married again and got his son also married. Because of the ear-buzzing of his wife, the Vaiśya drove his son out of the house. Bodhisattva left the house of his father, with his wife. By and by they reached a desert. Not a drop of water was to be had. There was not even the shoot of a grass. It was a sandy place with nothing else in sight. He walked for seven days carrying his wife on his shoulders. His wife grew weary and worn with hunger and thirst. Seeing that she was about to die he gave her his flesh and blood. The wicked woman took them and saved herself from death. On the eighth day they reached the jungles of a hilly place full of fruit-trees and with a river with grassy banks, flowing down to the valley. With fruits and cool water he appeased the hunger and thirst of his wife. Then he got down to the river to take a bath. He saw a man with his limbs cut off, coming afloat. Now and then he was producing pitiable sounds. The kind son of the Vaiśya, without minding his weakness due to fast for the last seven days, swam to the man and brought him to the bank of the river. He did all services possible for him. Then he asked him who had cut off his limbs. He replied that his enemies had done so, with the intention that he might die suffering severe pain for a long time. The Vaiśya's son stood still for a little while. Then he took his bath. With his wife he lived in the forest doing penance. The wounds of the man he saved had been healed. The Vaiśya's son, one day, went out to the forest to gather fruits and roots for their food. At that time his wife grew lustful and had coition with the man without limbs. Gradually she began to dote on him. She decided to kill her husband who was an impediment on her way. She pretended to be ill. The Vaiśya's son began to treat her. One day she took her husband to the edge of a very deep well and said: "See, there is a divine herb at the bottom of this well. I will be cured if I could eat it. This is what a goddess told me in a dream yesternight". Hearing this her husband made a rope, and tied it to a tree. Then he began to go down the well by the rope. She cut the rope and the man fell into the well. There was a passage from the well to the river. The current took him through that passage to the river. He got out of the river, and sat under a tree thinking of the wickedness of women. There was a city close by. At that time the King of the city was dead and there was no heir left. The subjects of the city brought an elephant and said, "whom ever this elephant takes and places on his back shall be our king". They sent the elephant out. The elephant