

by him (the Śūdra) and the son was killed by a Rākṣasa 3. 137. 17-19; 3. 138. 7-8); (2) The Kāleya demons used to hide themselves in the ocean during the day; at night they used to come out and eat the sages living in holy places and āśramas; once they killed twenty sages from the āśrama of Bharadvāja who were self-controlled, observed celibacy, and lived on air and water (*bharadvājāśrame caiva niyatā brahmacāriṇaḥ / vāyavāhārāmbubhaksāś ca vimśatīḥ samnipātītāḥ*) 3. 100. 1-2, 5; (3) When the Hehayas defeated king Divodāsa, he fled from his town and took shelter with Bharadvāja in his āśrama (*sa tv āśramam upāgamyā bharadvājasya dhīmataḥ / jagāma śaraṇam rājā*) 13. 31. 23.

Bharukaccha m. : Name of a town.

Sahadeva in his expedition to the south before the Rājasūya (*prayayau dakṣiṇām diśam* 2. 28. 1) reached it and from there he sent envoys to Paulastya Vibhīṣaṇa 2. 28. 50; the Śūdras from Bharukaccha (*śūdrāḥ ... bharukacchanivāsinaḥ*) brought as tribute to Yudhiṣṭhira for his Rājasūya a hundred thousand Dāsīs, skins of Rāṅku deer and horses from Gandhāra country (*rāṅkavāny ajināni ca / ... hayān gāndhāra-deśajān*) 2. 47. 7-8.

Bhūtilaya m. : Name of a village.

Situated in the Bāhlīka (Āraṭṭa) country 8. 30. 40; a certain Brāhmaṇa sitting in the Sabhā of the Kauravas had said that one who bathed at Bhūtilaya could not hope to go to heaven (*bhūtilaye snātvā katham svargam gamiṣyati*) 8. 30. 42 (according to Nī. on Bom. Ed. 8. 44. 41 there was a pond which was used commonly by both Caṇḍālas and Brāhmaṇas (hence it was

unholy) : *bhūtilaye hi caṇḍālabrahmaṇa sādharmaṇa eko jalāśayas tatra ca snātaḥ katham svargam gacchen na kathamcid ity arthaḥ*); Bhūtilaya is also mentioned in an *anuvamśa* stanza which reports what a Piśāci told a Brāhmaṇī who, with her son(s), had come to stay on the river Raupyā; she told the Brāhmaṇī that after bathing at Bhūtilaya she could not stay near Raupyā for more than one night; and if she did stay, some calamity would overtake her at night (*tadvat bhūtilaye snātvā saputrā vastum icchasi // ekarātram uṣitveha dvitīyaṁ yadi vatsyasi / etad vai te divā vṛttam rātrau vṛttam ato 'nyathā*) 3. 129. 9-10; (according to Nī. on Bom. Ed. 3. 129. 9 in the opinion of the eastern critics (*prāñcaḥ*) Bhūtilaya was a village of the Dasyus where burnt corpses were thrown in the river (hence it was unholy), cf. *bhūtilaye dasyugrāme agnidagdhānām mṛtānām kṣepaṇam yasyām nadyām kriyate tasyām snātāsi*; according to a Dharmaśāstra stanza cited by Nī. a Brāhmaṇa who had lived in Bhūtilaya was to observe Prājāpatya vrata as an expiation : *etatkarāṇe prāyaścittam dharmasāstre prasiddham / ... proṣya bhūtilaye vipraḥ prājāpatyaṁ vrataṁ caret*; in the opinion of the critics nearer to Nī. (*arvāñcaḥ*) *bhūtilaya* meant pure *brahman* (*bhūtir aiśvaryam / tasyāpi ca layo 'sminn iti śuddham brahma*) and *snātvā* meant *malam tyaktvā*).

Bhṛgor āśramah¹ m. : The āśrama established by Bhṛgu.

Past events : (1) King Yuvanāśva, who lived in forest, entered the āśrama of Bhṛgu and drank from a jar filled with water that was sanctified with the *mantras* and consecrated with austerities (*sambhṛto*