

them that he would take them later to Hastināpura, he left the place.

2) *His fate to kill his own father.* It was by a ruse that Arjuna made Bhīṣma fall. Arjuna put Śikhaṇḍī before his chariot and Bhīṣma refused to take arms against a eunuch and accepted defeat. But Gaṅgādevī witnessing the battle between Bhīṣma, her son, and Arjuna from above could not bear this foul play and so cursed that Arjuna would die at the hands of his son. Ulūpi the serpent wife of Arjuna heard this curse and went to her father Kauravya who in turn went to Gaṅgā and begged for a relief from the curse. Gaṅgādevī then said that Arjuna would be killed by Babhruvāhana but would be brought to life by Ulūpi by placing the Mṛtasañjivani stone on the dead man's breast.

3) *The killing of Arjuna.* The Mahābhārata battle was over. When Yudhiṣṭhira was performing the Aśvamedha yāga Arjuna conducted a victory march with the yāga horse. On his way he reached Maṇalūr. At once Ulūpi called Babhruvāhana and asked him to challenge Arjuna. Babhruvāhana with his bow and arrows attacked Arjuna and in the grim battle that followed Arjuna fell dead. Seeing this Citrāṅgadā came to the place of battle weeping and abused Ulūpi for persuading Babhruvāhana to kill his own father. Ulūpi immediately went to the serpent world and brought the Mṛtasañjivani stone and as she placed it on Arjuna's breast he came to life as if waking up from a sleep. When he saw Citrāṅgadā, Babhruvāhana and Ulūpi he smiled and asked them why they had all come there. Ulūpi then explained to him the story of the curse and extremely pleased over the end of the curse Arjuna took them all to Hastināpura. (Chapters 218 to 210 of Ādi Parva and Chapters 79 to 82 of Aśvamedha Parva, M.B.).

4) *Other details.* (1) On reaching Hastināpura Śrī Kṛṣṇa gave Babhruvāhana as a present a chariot drawn by divine horses. (Śloka 6, Chapter 88, Aśvamedha Parva, M.B.).

(2) The different names given to him in the Purāṇas are as follows : Citrāṅgadāsuta, Maṇippūrpāti, Dhanañjaya-suta and Maṇipuresvara.

**BADARIKĀŚRAMA.** (BADARYĀŚRAMA). A very holy place in the Himālayas. It was here that Nara and Nārāyaṇa did penance for thousands of years and the Purāṇas, therefore, give it a very prominent place in them.

**BADARĪPĀCANA TĪRTHA.** (BADARAPĀCANA). A sacred place in Kurukṣetra. If one lives here fasting for twelve years eating dates only, one will become as great as Vasiṣṭha. (Chapter 83, Vana Parva, M.B.).

**BADARĪVANA.** A sacred place. Viśālapurī an ancient city of purāṇic fame is near this place. The Badarik-āśrama comprises Badarīvana and Viśālapurī also.

**BADAVĀGNI.** See under Aurva.

**BADHIRA.** A serpent of the Kaśyapa dynasty. (There is a reference to this serpent in Śloka 16, Chapter 74, Udyoga Parva, M.B.).

**BĀDULI.** A son of Viśvāmitra. He was a follower of the Brahma cult. (M.B., Anuśāsana Parva, Chapter 4, Stanza 53).

**BAHIRGIRI.** A mountainous region of ancient Bhārata. Mention is made in Mahābhārata, Sabhā Parva, Chapter 27, Stanza 3 that this country lying in the vicinity of the Himālayas had been conquered by Arjuna during his conquest of the North.

**BĀHU I.** A king of the Sūrya-vamśa (solar dynasty). He was the father of Sagara. He is known by the name Subāhu also. This king was once defeated in a battle and being weary and sad he entered the hermitage of Aurva. His queen was given poison by another wife of the King. But the child in her womb did not die. The queen wanted to jump into the fire in which the body of her husband was to be burned. But Aurva told her that her son would become a famous king and that she should not commit suicide. Thus she desisted from committing suicide. A son was born to her. As she had been poisoned when the child was in her womb the son was given the name Sagara (with poison). It is said in Mahābhārata, Ādi Parva that this prince became a famous king later.

**BĀHU II.** Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 22, that the Pāṇḍavas thought of sending an invitation to a king named Bāhu for the battle between the Kurus and themselves.

**BĀHU III.** A king of the Sundara dynasty. Mention is made about this king in Mahābhārata, Udyoga Parva, Chapter 74.

**BAHUBHĀRYĀTVA.** (Polygamy). Polygamy was a custom in vogue in ancient India. It was not prohibited for a man to have more than one wife. It was customary to give dowry also. It is said in the R̥gveda, Maṇḍala 10, Anuvāka 3, Sūkta 11 that the bride should proceed to the house of the husband, after the marriage. A spell (mantra) meant for keeping down one's co-wife, is seen in the R̥gveda, Maṇḍala 10, Anuvāka 11, Sūkta 17. It is a prayer to destroy the love of husband for a co-wife and to direct that love towards oneself. The deity of this spell is Indrāṇī the wife of Indra who was a polygamist. In those days marriage was an essential duty. Widow marriage was not forbidden.

**BĀHUDĀ.** A holy bath. If one stays in this place for a night in celibacy and fast, one will get the fruits of performing a sacrifice to devas (gods). The modern investigators say that this place is on the bank of river Dhavala which flows near Avadhi. It is mentioned in Mahābhārata, Śānti Parva, Chapter 23 that the hermit Likhita had recovered his lost hand, by bathing in this holy place and giving oblations to his ancestors.

**BAHUDĀMA.** An attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 10).

**BAHUDANTAKA.** A book on the science of Ethics (Nīti-śāstra), the work of Brahmā. It contains ten thousand chapters. This book was abridged into five thousand chapters by Purandara. (M.B., Śānti Parva, Chapter 69, Stanza 83).

**BAHUDANTĪ.** Mother of Purandara who was the Indra during the Manvantara (Period of a Manu) of Manu Vaivasvata. (See the word Purandara).

**BĀHUDĀSUYĀŚĀ.** The wife of Parikṣit, a King of the Kuru dynasty. A son named Bhīmasena was born to her. (M.B., Ādi Parva, Chapter 95).

**BAHUGAVĀ.** A king born of the family of Yayāti. (Bhāgavata, Skandha 9).

**BĀHUKA I.** A serpent born in the family of Kauravya. This snake fell in the sacrificial fire of Janamejaya and was burnt to death. (M.B., Ādi Parva, Chapter 57, Stanza 13).

**BĀHUKA II.** The pseudo-name assumed by Nala when he was living in the palace of R̥tuparna in disguise. For further information see the word Nala.