

Bhagadattaja = Vajradatta: XIV, 2189.
Bhagadattasuta = Vajradatta: XIV, 2177, 2208.
Bhagadattātmaja = Vajradatta: XIV, 2175, 2190, 2220.
Bhagaghna = Ćiva: VII, 9538.
Bhagahan = Vishnu: XIII, 7009 (1000 names).
Bhagahārin = Ćiva: XIII, 1190 (1000 names¹).
Bhāgakara = Ćiva: XIII, 1197 (1000 names²).
Bhagākshihan = Ćiva: XII, 6169.
Bhaganandā (a mātṛ). § 615u (Skanda): IX, 46θ, 2629.
Bhaganetraghna = Ćiva: XIII, 6565, 6806.
Bhaganetrahan = Ćiva: II, 420; III, 1649.
Bhaganetrahara = Ćiva: I, 4371, 7970; X, 249 (*Harām*); XII, 10344, 13149.
Bhaganetraniṣātana = Ćiva: III, 1624, 15857; VII, 3465.
Bhaganetrāṅkuṇa = Ćiva: XII, 10423 (1000 names¹).
***Bhagavadbhakta** (pl. °āḥ) ("adoring the Exalted one"). § 248 (Arjunavanavāsap.): I, 214, 7777.
Bhagavadgītā ("the song of the Exalted one"). § 10 (Parvas.): I, 2, 338 (*parva*, i.e. Bhagavadgītāparvan).
[Bhagavadgītāparvan(°va)] ("the section including the song of the Exalted one," the 69th of the minor parvas of Mhbhr.; cf. Bhagavadgītā). § 576: *Saijaya* informs *Dhrtarāshtra* of *Bhishma's* fall in battle (VI, 13). *Dhrtarāshtra's* lament and inquiries (VI, 14). *Saijaya*, praising *Vyāsa* for his *yoga*-power, i.e. the celestial vision (description) he had given him, began his discourse on the battle. *Duryodhana* gave *Duḥśāsana* instructions about the protection of *Bhishma* from *Ćikhaṇḍin* (VI, 15). The two hosts arrayed at sunrise (description). *Ćakuni*, etc. (a), stood each at the head of an *akshauhini*; the 11th under *Bhishma* (description) stood in advance of the whole army. The *Srñjayas*, headed by *Dhrshadyumna*, looked [beholding *Bhishma*] like small animals beholding a lion (VI, 16). On that day *Soma* approached the region of the *Pitrs*. Omens. Every morning *Bhishma* and *Drona* prayed for victory for the *Pāṇḍavas*, though they must fight for *Dhrtarāshtra* according to their pledge: *Bhishma* briefly addressed the *Kuru* army, mentioning *Nābhaga*, etc. (β), as examples. *Karna*, with his friends and relatives, laid aside his weapons owing to *Bhishma*. Description of the proceedings of the army, especially of *Bhishma*, etc. (γ) (VI, 17). *Duḥśāsana*, etc. (δ), protected *Bhishma* from behind, etc. (VI, 18). *Yudhishtira* told *Arjuna*, according to the words of the M.-r. *Bṛhaspati*, to array the troops in needle-mouthed (*cuṭmukha*) array. *Arjuna* said that he would make a *Vajra* array, which was designed by *Indra*; they would all seek shelter with *Bhima*. The leaders were *Bhimasena*, etc. (ε). Omens (VI, 19). When the sun rose the *Kauravas* stood facing the west, the *Pāṇḍavas* facing the east. Disposition of the two armies: *Duryodhana*, etc. (ζ) (VI, 20). *Yudhishtira* sorrowfully addressed *Arjuna*, who consoled him with his truth, righteousness, etc., which *Narada*, *Bhishma*, and *Drona* knew, and which were a powerful aid towards victory according to *Brāhman's* words to *Indra*, etc., on the occasion of the battle between the gods and the *Auras*; "victory clings to *Kṛshna*"; it was by choosing him that the gods under *Indra* had vanquished the *Auras* (VI, 21). Disposition of the troops in the *Pāṇḍava* army: *Ćikhaṇḍin*, etc. (η) (VI, 22). At *Kṛshna's* instance *Arjuna* recited a hymn to *Durgā*. *Durgā* appeared and gave him assurances of victory. Merits of this hymn (VI, 23). The combatants of both armies were cheerful, etc. (VI, 24). Before *Drona*, *Duryodhana* compared the combatants of the *Pāṇḍava* army: *Bhima*, etc. (θ), with his own; *Drona*,

etc. (ι). *Kṛshna*, etc., blew *Pāñcajanya*, etc. (κ). *Arjuna* asked *Kṛshna* to place his chariot between the two armies, so that he might see who were assembled to fight. Beholding his relatives, etc., *Arjuna* was filled with compassion and overcome with despondency, and refused to fight (VI, 25). *Kṛshna* appealed to *Arjuna* to shake off his despondency, but in vain. *Kṛshna* then declared to *Arjuna* the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to comply with the duties of his order by fighting fairly, and to apply himself to work for work's sake, and not for the sake of its results. *Kṛshna* spoke of contemplation (VI, 26); on the *Sāṅkhyas* and *Yogins*; on devotion to work (VI, 27); on his reiterated births; on the best way (VI, 28); on abandonment of actions and application to actions; he has the right view who considers *Sāṅkhya* and *Yoga* as one (VI, 29); on the means of rising to devotion (VI, 30); on *Kṛshna* identified with *Brāhman* (VI, 31); on the nature of *Brāhman* (VI, 32); on *Kṛshna* as the pervader of the whole universe, and as the enjoyer of all sacrifice (VI, 33); on *Kṛshna* as the source of the gods, etc. *Arjuna* believed what *Kṛshna* said, and what also had been said by all the R., and the D.-r. *Narada*, and *Asita Devala* and *Vyāsa*. *Kṛshna* declared his divine-perfections to *Arjuna* (VI, 34), and disclosed his supreme sovereign form; he was praised by *Arjuna* (VI, 35); he discoursed on the two kinds of worshippers (VI, 36); on the body and the soul, etc., the supreme object of knowledge (VI, 37); on the three *guṇas* (Goodness, Passion, and Darkness) (VI, 38); on the symbolical *Açvattha* (VI, 39); on godlike and demoniac natures and births (VI, 40); on the threefold nature of faith (VI, 41); on renunciation and abandonment. —*Arjuna's* delusion is destroyed, and he once more takes up the *Gāṇḍīva* (VI, 42).

Bhagavadyāna(m) ("the journey of *Kṛshna*"). § 10: I, 2, 331, i.e. Bhagavadyānaparvan.

Bhagavad-yāna(m) ("the departure of *Kṛshna*"). § 262 (Sabhākr.): *Kṛshna*, after some time, desirous of beholding his father, left *Khāṇḍavaprastha*, having taken leave of *Prthā*, *Subhadra*, *Kṛshnā*, and *Dhaumya*. The *Pāṇḍavas*, etc., followed him half a *yojana*, *Yudhishtira* causing *Daruka* to stand aside and, himself taking the reins, riding on *Kṛshna's* golden chariot with *Garuḍa* on the banner, and yoked with *Çaivya* and *Sugriva*. Then he caused them to retire, and with *Sātvata* (PCR. has *Satyaki*) and *Daruka* reached *Dvārakā*, worshipped by *Ugrasena*, etc.; and having embraced *Pradyumna*, *Çamba*, *Niçatha*, *Çarudeshna*, *Gada*, *Aniruddha*, and *Bhānu*, and having worshipped *Ahuka* and (? BR. here takes *Ahuka* to be the name of his father) his old father and mother and *Bala*, he entered the dwelling of *Rukmiṇī*. *Yudhishtira* at *Indraprastha* sported with *Draupadī*, dismissing all his friends, brothers, and sons (II, 2).

[Bhagavadyānaparvan] ("the section relating to the journey of *Kṛshna*," the 62nd of the minor parvas of Mhbhr.; cf. Bhagavadyāna). § 562: *Yudhishtira* spoke to *Kṛshna* about the mission of *Saijaya* and the wickedness of *Duryodhana* and *Dhrtarāshtra*; though he was supported by the *Kāçis*, etc. (a), he asked for only five villages (*Avisthala*, etc. (β) or towns, and complained of the cruel duties of the *kshatriya* order. *Kṛshna* said he was willing to go to the *Kuru* court in order to negotiate a peace, and *Yudhishtira*, after some hesitation, agreed to the proposal (V, 72). *Kṛshna* mentioned the offences of the *Kauravas*, and said that he thought war to be certain; all the omens pointed in that