

invincible, and that he himself could not be vanquished by D., Dā., and Rā. *Yudhishtira* urged his troops against *Bhishma*; *Dhrtarashtra's* sons surrounded *Bhishma*, but fled for *Arjuna*; the *Sauvtras*, etc. (aa), abandoned *Bhishma*. A little before sunset *Bhishma* fell down from his chariot with his head to the east; there were heard celestial voices, etc.; as the sun was in the southern solstice, *Bhishma* postponed his death; *Gangā* sent to him the great R. in form of swans inhabiting the *Mānasa* lake. The *Kurus*, headed by *Kṛpa* and *Duryodhana*, sighed and wept; the *Pāṇḍavas* and *Srījāyas*, etc. (ββ), uttered loud shouts. R. and P. applauded *Bhishma*, who had recourse to that *Yoga* which is taught in the great *Upanishads* (VI, 119). *Dhrtarashtra*, mentioning *Bhishma's* *brahmacharya* for the sake of his father, and that he had not been slain by *Rāma Jāmadagnya*, grieved that he had been slain by *Çikhaṇḍin*. *Saṅjaya* related that *Bhishma* lay on his bed of arrows, without, however, touching the earth. Both the *Kurus* (*Karna*, *Duryodhana*, etc.) and the *Pāṇḍavas* were despondent; the welkin was enveloped with a gloom, etc.; R., Si., and Cā. mentioned his *brahmacharya* for his father's sake. The *Pāṇḍavas* blew their conches, and *Bhīmasena* sported in great glee. *Duḥśāsana* informed *Drona*, who fell down from his chariot, and then ordered the *Kurus* to desist from battle; and so did the *Pāṇḍavas*. Then the kings of both armies all repaired to *Bhishma*. *Bhishma's* head hanging down, he asked a pillow; he refused the soft pillows offered him, and asked *Arjuna* to give him a suitable pillow; *Arjuna* supported his head with three arrows shot from the *Gāṇḍīva* and inspired with *mantras*; *Bhishma* was highly gratified. He caused *Duryodhana* to dismiss the physicians; he asked that a ditch should be dug around him, until the sun should proceed towards the direction occupied by *Vaiçravaṇa* (i.e. the north), and told them to cease fighting. Stationing guards all around for his protection, the heroes repaired for rest in the evening. *Kṛṣṇa* congratulated *Yudhishtira*, "that canst slay with thy eyes alone"; *Yudhishtira* ascribed the victory to *Kṛṣṇa* (VI, 120).—§ 588: THE ELEVENTH DAY: After the night had passed away, maidens came to *Bhishma* and showered flowers upon him. The *Pāṇḍavas* and *Kauravas* assembled together like brothers around his body. *Bhishma* asked for water; he refused the excellent viands and water offered him, and asked *Arjuna* to give him water; *Arjuna* mounted his chariot, and from the *Gāṇḍīva* shot an arrow inspired with *mantras* and identified with the *Pārijanya* weapon, piercing therewith the earth, and there arose a jet of pure and cold water; *Bhishma* praised *Arjuna*: "even *Nārada* spoke of thee as an ancient *Rshi*"; he mentioned his alliance with *Kṛṣṇa*, and regretted that *Duryodhana* had not listened to the words of *Bhishma*, etc. (a). He said to *Duryodhana* that the weapons appertaining to *Agni*, etc. (β), were known only to *Arjuna* and *Kṛṣṇa*, and told him to make peace, as long as *Yudhishtira*, etc. (γ), did not consume his troops; "let *Yudhishtira* go to *Indraprastha*." But *Duryodhana* would not accept his counsels (VI, 121). All the kings retired. *Karna* visited *Bhishma* in private. *Bhishma* told *Karna* that he was not the son of *Rādā*, but of *Kuntī*; that he knew from *Nārada* and *Vyāsa*; "sinfully didst thou come into the world; therefore it is that thy heart has been such, and also because thou didst associate with the low"; he mentioned that, proceeding to the city of *Kāçi*, *Karna* alone, with his bow, had crushed the kings in battle in order to procure a bride for the *Kuru* king; *Jarāsandha* could not become a match to *Karna* in fight. He adjured *Karna* to unite

with his uterine brothers. *Karna* mentioned that *Kuntī* had abandoned him, and his obligations to *Duryodhana*, etc. (δ); he would fight *Arjuna* and the *Pāṇḍavas* though they were protected by *Kṛṣṇa*. *Bhishma* gave permission to *Karna* to fight, making heaven his goal, and then dismissed him (VI, 122).

Bhishmotpatti(h) ("origin of *Bhishma*"). § 163 (cf. *Çāntanūp.*): *Gangā* agreed to become the wife of *Çāntanū* on the condition that she would leave him the moment he interfered with her or spoke an unkind word to her. They had eight children; but seven of them were, as soon as they were born, thrown into the water by her. The eighth was rescued by *Çāntanū's* interfering. But then *Gangā*, telling him who she was, and that his sons were the eight *Vasū's* who had been cursed by *Vasiṣṭha*, left him (I, 98). (For continuation v. *Āpavop.*)

Bhogavat (a mountain in the east). § 280 (*Bhīmasena*): II, 30, 1086 (conquered by *Bhīmasena*).

Bhogavati¹ (the city of the *Ṇagas* in *Pātāla*). § 244 (*Rājyalābhap.*): I, 207, 7575 (*Nāgair Bhogavati yathā*), 7593 (do.).—§ 345 (*Nalop.*): III, 57, 2195 (*iva*).—§ 564 (*Mātaliyop.*): V, 103, 3617 (*iyam Bhogavati nāma puri Vāsuki-pālitā, yādṛçī devarājasya puri varyā 'marāvati*).—§ 565 (*Gālavacar.*): V, 109, 3797 (*atra Bhogavati nāma puri Vāsuki-pālitā | Takshakena ca Nāgena tathavairāvātena ca | atra niryānakāle 'pi tamah samprāpyate mahat | abhedyam bhāskareṇāpi svayam vā kṛṣṇavartmanā*).

Bhogavati² (a river = *Sarasvatī* (Nī.)). § 322 (*Dvaitavanap.*): III, 24, †938 (*manoramam*).

Bhogavati³ (a tirtha = *Bh°?*). § 373 (*Prayāga*): III, 85, 8219 (*tirtham Bhogavati caiva, vedir eṣā Prajāpateḥ*).—§ 374 (*Tirthay.*): III, 85, 8228 (. . . *Gangā - Yamunā-saṅgame | tatra Bhogavati Vāsukes tirtham uttamam*).—§ 573 (*Ambop.*): V, 186, 7354.

Bhogavati⁴ (a mātṛ). § 615u (*Skanda*): IX, 460, 2626.

***Bhogin**, pl. (serpents): III, 14309 (the mountain *Çveta* is guarded by *Bhogins*, *Rakshases*, *Piçācas*, etc.): IV, 1322 (*Bh°am iva jṛmbhitam*): VII, 632 (*iva . . . patatrivarābh°am*), 6100 (*bhujair bhogi-bhogābhair*): XIII, 4717 (*Yaksharākshasabhoginam*), 6164.

Bhogipati ("king of serpents," i.e. the *Nāga Padmanābha*). § 718b (*Uñchavṛttypākhy.*): XII, 365, 13933.

Bhoja, pl. (a people). § 148 (*Yayāti*): I, 85, 3533 (*Druhyoḥ sutās tu vai Bhojāḥ*).—§ 251 (*Arjunavāsap.*): I, 218, 7902 (*Bhoja-Vṛshny-Andhakānām*), 7903 (*Bhoja-Vṛshny-Andhakātmajaiḥ*).—§ 252 (*Subhadraharaṇap.*): I, 219, 7907 (*Bhoja-Vṛshny-Andhakāç caiva*; make a festival on the *Mahendra* mountain); 220, 7942 (do.), 7962 (do.).—§ 253 (*Harānā-haraṇap.*): I, 221, 7993 (*Vṛshni-Bhojāndhakāç tathā*, bring nuptial presents to *Khāṇḍavaprastha*), 7998 (do.).—§ 273 (*Rājasūyārambhap.*): II, 14, 570 (*Yayateç caiva Bhojānām viçtaro guṇato mahān*), 589 (*udṛcyāç ca tathā Bhojāḥ kulāny aṣṭādaça prabho | Jarāsandhabhayād eva praticim diçam aṣṭitāḥ*), 596 (*Bhoja-rājanya-vṛddhaiç ca pīdyamānair durātmanā*, i.e. *Kaṃsena*).—§ 298 (*Dyūtap.*): II, 62, 2100 (*viditām me . . . Bhojeshvevāsamañjasam | putram santyaktavān pūrvam paurāṇam hitakāmyayā*), 2101 (*Andhakā Yādavā Bhojāḥ sametāḥ Kamsam atyajan*).—§ 402 (*Tirthay.*): III, 120, 10278 (*sa-Vṛshni-Bhojāndhaka-yodha-mukhyāḥ*).—§ 553 (*Vaivāhikap.*): IV, 72, 2360 (*Vṛshnyandhakāç ca bahavo Bhojāç ca paramaujasah*, follow *Kṛṣṇa* to *Dvārakā*).—§ 554 (*Sainyody.*): V, 7, 131 (the *V°*, *A°*, and *Bh°* follow *Kṛṣṇa* to *Dvārakā*).—§ 555 (do.): V, 19, 586 (*Kṛtavarmā*