

in which they sailed had reached mid-ocean, it was caught in a storm and wrecked. The prince and the soldiers sank into the sea. At that time the prince prayed to the Aśvins who saved Bhujyu from drowning and carried him back to the palace in boats and chariots travelling through the air. This story is given in the Ṛgveda where the adventures of Aśvins are described. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, 116th Sūkta.).

**BHŪKAMPA.** (Earthquake). The cause of earthquake according to ancient belief is given below:—The earth is being supported and held in its position by an elephant called Virūpākṣa. When he feels the burden too heavy he shakes his head and earth tremors follow. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, 40th Sarga).

**BHŪLIṄGA (M).** A bird which lived on the opposite side of the Himālayas. The cry of this bird resembles “MĀ SĀHASA”.<sup>1</sup> But this bird lived by pecking at and eating the flesh between the teeth of a lion. Śiśupāla mentioned this bird as an example to illustrate that Bhīṣma's advice was at variance with his practice. The bird exhorts people not to act in a rash way (Mā Sāhasa) and at the same time acts rashly.

**BHŪMANYU I.** A king who was the grandson of King Duśyanta and the son of Bharata. From Mahābhārata Ādi Parva, Chapter 94, Verse 19, we see that he was born by the blessing of Bharadvāja. His mother was Sunandā, daughter of Sarvasena, King of Kāśi. When Bhūmanyu grew up, his father Bharata entrusted him with the affairs of the Kingdom. Bhūmanyu had six sons by his wife Puṣkariṇī; they were Diviratha, Suhotra, Suhotā, Sukavi, Suyaju, and Ṛcika. In Mahābhārata, Ādi Parva, Chapter 95, Verse 33, we see that he had another son Suhotra by a woman Vijayā, a Dāśārha maid.

**BHŪMANYU II.** There is another Bhūmanyu, grandson of Kuru, a King of the Lunar dynasty and son of Dhṛtarāṣṭra, mentioned in Mahā Bhārata, Ādi Parva, Chapter 94, Verse 59.

**BHŪMANYU III.** A Deva Gandharva. He participated in the celebrations connected with Arjuna's birth. (M.B. Ādi Parva, Chapter 91, Verse 35).

**BHŪMI I.** The earth.

1) *General.* The Purāṇas maintain that Bhūmi has a Devī (goddess). The births of Bhūmi and its basic goddess are in two different ways.

The Mahābhārata, (Dākṣiṇātya Pāṭha) says that the goddess Bhūmi was the daughter of Brahmā and that she was married by Mahāviṣṇu. The earth on which we live is the Mṛtpiṇḍa of which the basic deity is this Bhūmidevī. Of the many versions given in the Purāṇas regarding the origin of earth, three are given below:—

1) Long ago, towards the end of the age of floods, the earth was in a liquid state. At that time, Śiva cut open his thigh and let fall a drop of blood in the water. It assumed the form of an “aṇḍa” (egg). Śiva took that aṇḍa and split it. A man came out of it. From him was made Nature (Prakṛti) for the creation of the Universe. One half of the broken aṇḍa became sky and the other half became the earth. (Kathāsaritsāgara, Kathāpīṭha-lāmbaka, 2nd Taraṅga).

(2) Mahāviṣṇu lay on the surface of water which spread everywhere in the beginning. A lotus sprang up from

the navel of Viṣṇu and from its top Brahmā was born. Liquid matter began to flow out of Viṣṇu's ears on both sides. From it were born two Rākṣasas named Madhu and Kaiṭabha. They persecuted Brahmā. Mahāviṣṇu woke up and killed Madhu and Kaiṭabha. The thick fat of these Rākṣasas hardened into the earth. (Devī Bhāgavata, Navama Skandha).

3) In the beginning Mahāviṣṇu (Mahāvīrāt Puruṣa) spread everywhere. In every pore of that Mahāvīrāt who was lying on the surface of the water, there was a Brahmāṇḍa. In course of time that Virāt obtained mind. That mind stood connected with each of the pores equally. Later from it were formed the “Pañcamahābhūtas”. From their combination was formed the Bhūta called “Mahā Pṛthivī”. It was cut into many pieces and each of the pieces was deposited in each pore. It was these Pṛthivī pieces which became “Bhūmis” at the time of creation. At the time of the floods, these Bhūmis sank again into those pores as before. In each of these Brahmāṇḍas, there are the earth, mountains, forests, oceans, the seven islands, Himavān, Meru, Sun, Moon, Stars and other planets. Also, each of them has its own Brahmā, Viṣṇu, Śiva and other Devas. Since all the different Bhūmis in all the Brahmāṇḍas had been formed artificially, they all perish in the floods. (Devī Bhāgavata, Navama Skandha).

3) Bhūmi Devī (Goddess Earth) is the wife of Mahā Viṣṇu. In Varāha Kalpa (Age of the Pig) the Asura Hiraṇyākṣa carried the Earth and submerged it under water. At once Mahā viṣṇu appeared in the form of a Pig and lifted up the Earth on its horns. When the Earth floated on the surface of water like a lotus leaf, Bhūmi Devī who was pleased, stood up in her charming figure. Mahāviṣṇu fell in love with her and with the brilliance of a crore of suns, had sexual union with her for the period of one Devavarṣa. It is from that time that Bhūmi Devī became Mahāviṣṇu's wife. As a result of their union, a son named Maṅgala was born to them.

Ghaṭeśa is the son of Maṅgala. Maṅgala has another name, Covva. After the birth of Maṅgala, at the behest of Lord Viṣṇu, all people began to offer worship to Bhūmidevī. Mahāviṣṇu himself first worshipped her by reciting the mantra—“Om Hrīm-Śrīm-Krīm-Vasudhāyai Svāhā”. After that this mantra became popular for worshipping Bhūmidevī. (Devī Bhāgavata, Navama Skandha).

Narakāsura was Bhūmidevī's son by Hiraṇyākṣa, the Asura. When Hiraṇyākṣa, in the form of a pig, carried Bhūmidevī on his horns to Pātāla, the horns came in contact with Bhūmidevī and she became pregnant. In Bhāgavata, Daśama Skandha we read that Narakāsura was born as the result of this contact. (See the word Naraka I).

Sītā was the daughter of Bhūmidevī, born on another occasion. Sītā was married by the Kosala King Śrī Rāma. When she was abandoned by her husband, she was at last accepted by Bhūmidevī within her own self. (See the word Sītā).

4) *Bhūmi and Prahlāda.* Since Bhūmidevī had been the wife of the Asura Hiraṇyākṣa she has also been called the mother of the Asura clan. Hiraṇyākṣa's brother was

1 Mā Sāhasa = Do not act rashly.