black liquid used for marking linen). — *Bhallātaka-taila, am,* n. the oil of the cashew-nut.

Bhalluka, as, m. a bear; [cf. *bhāluka, bhālūka, bhīluka.*]

Bhallūka, as, m. a bear; a dog; a particular kind of shell (= *mahā-kaparda*); a particular plant, a species of Syonāka.

भल्लट *bhallaṭa, as,* m., N. of a poet mentioned in the Śārṅgadhara-paddhati.

भल्लवि *bhallavi, is,* m., Ved., N. of a man; [cf. *bhāllavin, bhāllaveya.*]

भल्लाक *bhallāka, as,* m., N. of a king.

भल्लाट *bhallāṭa, as,* m., N. of a king, (also read *bhallāka*); of a mythical being; of a mountain; of a gate. — *Bhallāṭa-nagara, am,* n., N. of the capital of king Saśi-dhvaja.

Bhallāda, as, m., N. of a king, = *bhallāṭa* above.

भल्लात *bhallāta, bhallātaka.* See under rt. *bhall,* p. 701, col. 3.

भल्लिक *bhallika, as,* m., N. of a man; (*ā*), f. the marking-nut plant (= *bhallātaka*).

भल्लुक *bhalluka, bhallūka.* See above.

भल्वाचि *bhalvāći* (?), *is,* m., N. of a man mentioned in the Vāyu-Purāṇa.

भव *bhava, as,* m. (fr. rt. 1. *bhū*), = *bhāva,* being, state of being (= *sat-tā*), existing, existence; birth, production, origin; worldly existence, life; place of being, the world (= *saṃ-sāra*); means of existence; a sound state of being, welfare, prosperity, health (= *śreyas*); excellence, superiority; (according to some) = *āpti, prāpti,* obtaining, acquisition; a god, deity; N. of a deity attending on Rudra and frequently mentioned in connection with Śarva; (in the later mythology) a N. of Śiva or a form of Śiva; N. of a Rudra; (according to some = *jala,* water); of a son of Mahā-deva; of Agni (Ved.); N. of the first and fourth Kalpa; of a king; of a son of Prati-hartṛi; of Vi-loman; of an author; (*au*), m. du. the god Bhava or Śiva with his wife Bhavānī; (*am*), n. the fruit of Dillenia Speciosa, = *bhavya, bhavishya,* 2. *bhāvana;* (*as, ā, am*), arising, coming, produced or born from, originating in, relating to, (in these senses at the end of an adj. comp., e. g. *deha-bh°,* produced from the body; *ākāśa-bhavā,* 'coming from heaven,' said of Sarasvatī; cf. *araṇya-bh°.*) — *Bhava-kalpa, as,* m., N. of a particular Kalpa mentioned in the Vāyu-Purāṇa. — *Bhava-kāntāra, as, am,* m. n. (?), the wilderness of worldly existence. — *Bhava-ketu, us,* m., N. of a particular phenomenon in the heavens. — *Bhava-kshiti, is,* f. the place of birth. — *Bhava-ghasmara, as,* m. the burning of a wood, a forest conflagration. — *Bhava-ćandra, as,* m., N. of a man. — *Bhava-ććhid, t, t, t,* preventing births or transmigration. — *Bhava-ććheda, as,* m. the destruction of the world; N. of a Grāma. — *Bhava-trāta, as,* m., N. of a preceptor; of a son of Bhava. — *Bhava-dā,* f., N. of one of the Mātṛis attending on Skanda. — *Bhava-dāru, u,* n. = *deva-dāru,* the tree Pinus Deodora. — *Bhava-deva, as,* m., N. of the author of the Vyavahāra-tilaka, of the Smṛiti-ćandra, and of the Prāyaśćitta-prakaraṇa. — *Bhavadeva-bhaṭṭa, as,* m., N. of the author of the Chandoga-paddhati. — *Bhavadeva-miśra, as,* m., N. of the author of the Bhāva-prakāśa; [cf. *bhāva-miśra.*] — *Bhava-nanda, as,* m., N. of an actor. — *Bhava-nandin, ī,* m. 'son of Bhava,' N. of a man. — *Bhava-nāga, as,* m., N. of an author mentioned in the Payo-graha-samarthana-prakāra by Vasudeva. — *Bhava-nātha, as,* m., N. of a man. — *Bhava-nāśinī,* f. 'destroying worldly existence,' N. of the river Sarayū. — *Bhava-nigaḍa-nibandha-vināśin, ī, inī, i,* destroying the chains and fetters of worldly existence. — *Bhava-nibandha-vināśin, ī, inī, i,* destroying the fetters of mundane existence. — *Bhava-pratisandhi, is,* m. entering into existence, coming into being. — *Bhava-bandheśa* (*°dha-īśa*), *as,* m. 'the lord of the fetters of the world or worldly existence,' an epithet of Śiva. — *Bhava-bhāj, k, k, k,* sharing the world; experiencing existence, living. — *Bhava-bhāvana, as,* m. 'the author of existence,' a N. of Vishṇu. — *Bhava-bhūta, as, ā, am,* being the origin; that Being through whom all beings exist, the source of all being. — *Bhava-bhūti, is,* m., N. of a poet who lived in the eighth century A. D., author of the three well known dramas, Mālatī-mādhava, Mahā-vīra-ćarita (sometimes called Vīra-ćarita), and Uttara-rāma-ćarita. — *Bhava-maya, as, ī, am,* consisting or made up of Śiva, produced from Śiva. — *Bhava-moćana, as,* m. 'the liberator of the world or of existence,' an epithet of Kṛishṇa. — *Bhava-rud,* a drum played at funeral ceremonies. — *Bhava-vīti, is,* f. liberation from the world; cessation from worldly acts; end of the world. — *Bhava-samudra, as,* or *bhava-sindhu, us,* m. the ocean of existence or life, ocean of the world. — *Bhava-svāmin, ī,* m., N. of a man. — *Bhavāćala* (*°va-ać°*), *as,* m., N. of a mountain. — *Bhavātiga* (*°va-at°*), *as, ā, am,* overcoming worldly existence. — *Bhavātmajā* (*°va-āt°*), f., N. of the goddess Manasā. — *Bhavānanda* (*°va-ān°*), *as,* m., N. of a commentator on the Anumāna-dīdhiti; (*ī*), f., N. of a commentary by Bhavānanda-siddhānta-vāg-īśa. — *Bhavānanda-siddhānta-vāg-īśa, as,* m., N. of an author; [cf. *siddhānta-vāg-īśa.*] — *Bhavānandī-prakāśa, as,* m., N. of a commentary on the Bhavānandī by Mahā-deva Pandit. — *Bhavānta-kṛit* (*°va-an°*), *t,* m., N. of Brahman; of Buddha. — *Bhavāntara* (*°va-an°*), *am,* n. another existence; a former existence; a future existence. — *Bhavābdhi* (*°va-ab°*), *is,* m. the ocean of worldly existence. — *Bhavābhavau* (*°va-abh°*), m. du. existence and non-existence; prosperity and adversity. — *Bhavābhāva* (*°va-abh°*), *as,* m. non-existence of the world. — *Bhavābhibhāvin* (*°va-abh°*), *ī, inī, i,* overcoming the world. — *Bhavābhīshṭa* (*°va-abh°*), *as,* m. 'dear to Śiva,' bdellium. — *Bhavāmburaśi* (*°va-am°*), *is,* m. the ocean of life or of worldly existence. — *Bhavāyanā* (*°va-ay°*), f. 'coming from Śiva,' N. of the Ganges. — *Bhavāraṇya* (*°va-ar°*), *am,* n. the forest of worldly existence. — *Bhavāri* (*°va-ari*), *is,* m. the enemy of life or existence. — *Bhavārṇava* (*°va-ar°*), *as,* m. the ocean of existence or of life. — *Bhavārta* (*°va-ār°*), *as, ā, am,* wearied with the world, sick of worldly troubles or the vanities of life. — *Bhaveśa* (*°va-īśa*), *as,* m. 'the lord of existence or of the world or of life,' an epithet of Śiva; N. of a king, the father of Hara-siṅha. — *Bhavoććheda* (*°va-uć°*), *as,* m. the destruction of the world or of existence.

Bhavaka, as, ā, am, (at the end of an adj. comp.) = *bhava,* being, existing, existence (e. g. *parārtha-bh°,* existing for others).

1. *bhavat, an, antī, at,* being, becoming; present; (*antī*), f. time being, present time; (with some grammarians) the technical term for the present tense; [cf. *bhavanti.*]

2. *bhavat, ān,* m. (said to be fr. rt. 1. *bhā,* to shine, Uṇādi-s. I. 64), the honorific or respectful pronoun, generally translatable by your honour, your highness, your worship, your lordship, you (used respectfully for the second personal pronoun, but properly with the third person of the verb, e. g. *bhavān dadātu,* let your highness give); *bhavan,* voc. sing. m. 'O sir,' 'O my lord,' or contracted into *bhos,* q. v.; *bhavadbhis,* by your honour; (*atī*), f. lady, your ladyship; *bhavatyas,* your ladyships; *bhavati,* voc. sing. f. 'O lady:' Manu II. 49 assigns a different position in the sentence to this honorific pronoun according to the person using it; a Brāhman should say, *bhavati bhikshām dehi,* 'good lady give alms;' a Kshatriya, *bhikshām bhavati dehi;* a Vaiśya, *dehi bhikshām bhavati:* this honorific pronoun *bhavat* is sometimes used when *tvam* occurs in another clause of the same sentence; sometimes the plural is employed to express greater courtesy (e. g. *bhavantaḥ pramāṇam,* your honour is an authority); *bhavat* is exceptionally found in construction with the 2nd person sing.; [cf. *atra-bh°, tato-bh°, tatra-bh°.*] — *Bhavat-putra, as,* m. your honour's son, your highness' son, your son. — *Bhavad-deva, as,* m., N. of a man mentioned in the Smṛiti-kaustubha. — *Bhavad-vaćana, am,* n. your honour's speech, your speech. — *Bhavad-vidha, as, ā, am,* any one like your honour or like you. — *Bhavad-vidhi, is,* m. your honour's manner (i. e. the way in which you are treated). — *Bhavan-manyu, us,* m., N. of a king; [cf. *bhu-manyu, bhū-manyu.*] — *Bhavā-dṛiksha, as, ī, am* (*bhavā* for *bhavat*), or *bhavā-dṛiś, k, k, k,* or *bhavā-dṛiśa, as, ī, am,* any one like your honour or like you.

1. *bhavatī,* f. your ladyship, lady (respectfully, see under 2. *bhavat,* col. 2).

2. *bhavatī,* f. a particular kind of poisoned arrow.

Bhavatu, ind. (3rd sing. Impv.), be it so, let it be, let it pass, very well; enough! no matter!

Bhavadīya, as, ā, am, your honour's, your, thy, thine.

Bhavana, am, n. being, existing, becoming, production, birth; nature; a place of abode, house, home, dwelling; a mansion, (*kamala-bhavana, as,* m. 'having a lotus for a dwelling,' a N. of Brahmā); a palace, residence; an edifice, building, temple, structure, (often at the end of a comp., cf. *amṛita-bh°, garbha-bh°, śara-bh°, deva-bh°*); a site, spot; the place where anything grows, a field; = *bhuvana,* water. — *Bhavana-pati, ayas,* m. pl. or *bhavanādhīśa* (*°na-adh°*), *ās,* m. pl. (with Jainas) a particular class of gods having ten inferior classes. — *Bhavanodara* (*°na-ud°*), *am,* n. the interior apartments of a house.

Bhavanīya, as, ā, am, to be become, to be about to take place or happen; impending; (*am*), n. it is to be become; [cf. *bhavitavya.*]

Bhavanta, as, m. time, present time; (*ī*), f. a virtuous wife.

Bhavanti, is, m. time being, present time; [cf. *bhavantī* under 1. *bhavat.*]

Bhavā-dṛiksha, bhavā-dṛiś, &c. See above.

Bhavānī, f. (fr. *bhava*), N. of a goddess identified in later times with Pārvatī, (she is the wife of Śiva in her pacific and amiable form; according to the Matsya-Purāṇa, especially adored in Sthāneśvara); N. of the mother of the commentator Gaṇeśa (wife of Bhava-nātha); N. of a river. — *Bhavānī-guru, us,* m. 'the father of Bhavānī,' the Himālaya mountain personified. — *Bhavānī-dāsa, as,* m., N. of a king. — *Bhavānī-pati, is,* or *bhavānī-vallabha, as,* m. 'the husband of Bhavānī,' Śiva.

Bhavika, as, ā, am, beneficial, suitable, useful; prosperous, happy, being or faring well; (*am*), n. a salutary state, prosperous condition; prosperity, welfare.

Bhavita, as, ā, am, = *bhūta,* been, become, happened, taken place, passed.

Bhavitavya, as, ā, am, to be become, to be about to become, to be about to take place or happen; (*am*), n. it is to be become, (used impersonally with an inst., e. g. *bhavitavyaṃ tvayā,* it is to be become by thee, i. e. thou must become; *mayā tava anućareṇa bhavitavyam,* I must become thy companion; cf. *bhavanīya.*) — *Bhavitavya-tā,* f. the being about to be, the state of being necessary to be, necessary consequence, inevitable necessity, fate, destiny.

Bhavitṛi, tā, trī, tri, = *bhavishṇu,* being, becoming [cf. *tiro-bh°*]; what is or ought to be or to become, about to be, future [Lat. *futurus*]; imminent, impending, disposed or inclined to be; being or faring well.

Bhavitra, am, n., Ved. the world, heaven, the atmosphere; (according to Sāy., Ṛig-veda VII. 35, 9) = *bhuvanam antarikṣham udakaṃ vā;* [cf. *bhāvitra.*]

Bhavin, ī, inī, i, living, being, having life and sensation; (*i*), m. a living being.

Bhavinin, ī, m. a poet; (the reading *bhavina* is probably incorrect.)

Bhavila, as, ā, am, = *bhavya,* being, existing,