Bhogya, bhojanīya, bhojya, &c. See p. 723.

भुजिङ्ग *bhujinga, ās,* m. pl., N. of a people.

भुट्ट *bhuṭṭa, as,* m., N. of a man. — *Bhuṭṭapura, am,* n., N. of a town built by Bhuṭṭa. — *Bhuṭṭeśvara* (*°ṭa-iś°*), N. of a temple (?) built by Bhuṭṭa.

Bhuṭva, a various reading for *bhuṭṭa.*

भुण्ड् *bhuṇḍ* [cf. rt. *huṇḍ*], cl. 1. A. *bhuṇḍate,* &c., to support, maintain; to select; to take.

भुमन्यु *bhumanyu, us,* m., N. of a son of Bharata; of a son of Dhṛita-rāshṭra.

भुय्य *bhuyya, as,* m., N. of a person mentioned in Rāja-taraṅgiṇī VI. 264.

भुर् *bhur* (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Sāy. as a Vedic form of rt. *bhṛi,* to bear), P. A. *bhurati, -te,* &c., to move rapidly, make a short quick movement, be active; to wish for, (Sāy. *bhuranta = icchantī*): Intens. *jarbhurīti* (Pres. part. *jarbhurāṇa*), to shoot out in flames (as fire); [cf. *bhūrṇi*; Gr. πορφύρω; Lat. *fur-ere.*]

Bhuraṇa, as, ā, am, Ved. active, (Sāy. = *bhartṛi* or *poshaka,* as if fr. rt. *bhṛi*); (*ā*), m. du. epithet of the Aśvins.

Bhuraṇya, Nom. P. *bhuraṇyati,* &c., Ved. to be active, move restlessly; to stir, (Sāy. = *gacchati* or *poshayati.*)

Bhuraṇyat, an, antī, at, Ved. being active, stirring, restless; (Sāy. = *dhārayat,* supporting; *poshayat,* nourishing; or *gantum icchat,* wishing to go.)

Bhuraṇyu, us, us, u, Ved. active, stirring, restless, uneasy; eager; (Sāy. = *havishām bhartṛi,* bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = *kshipra,* quick); (*ū*), m. du. epithet of the Aśvins; (Sāy. = *sarvatra gantārau* or *yajñasya bhartārau.*)

Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = *bhriyamāṇa,* being borne.)

Bhurvaṇi, is, is, i, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = *attṛi,* eating, devouring, as if fr. *bhurv* for rt. *bharv,* q. v.)

Bhurvan, Ved. restless motion (of water &c.; but according to Sāy. on Ṛig-veda I. 134, 5, *bhurvaṇi,* loc. sing. = *bharaṇavati,* and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water).

भुरज् *bhuraj* (a Vedic verb probably connected with rt. *bhur*), A. *bhurajate,* &c., (perhaps) to bubble, spout up, (but according to Sāy. *bhurajanta* in Ṛig-veda IV. 43, 5, = *prāpnuvanti.*)

भुरिज् *bhurij, au,* f. du. (said in Uṇādi-s. II. 72. to be fr. rt. *bhṛi*), Ved. the two arms; heaven and earth; (in Ṛig-veda VIII. 4, 16) a pair of scissors or shears, (but according to Sāy. *bhurijoḥ* here = *bāhvoḥ,* of the two arms); a carpenter's vice or implement consisting of two arms, (but in Ṛig-veda IV. 2, 14, Sāy. makes *bhurijau = bāhū*); (*k*), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.

भुरुण्ड *bhuruṇḍa, as,* m. a species of animal [cf. *bhāraṇḍa, bhāruṇḍa, bheruṇḍa*]; N. of a man.

भुर्भुरिका *bhurbhurikā* and *bhurbhurī,* f. a sort of sweetmeat.

भुव *bhuva, bhuvat, bhuvana, bhuvanyu, bhuvas,* &c. See col. 3, and p. 715, col. 1.

भुशुण्ड *bhuśuṇḍa, as,* m., N. of a man.

भुशुण्डि *bhuśuṇḍi, is,* or *bhuśuṇḍī,* f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written *bhushuṇḍi* and *bhūśuṇḍi.*)

भू 1. *bhū,* cl. 1. P. A. *bhavati, -te,* Impf. *abhavat, abhavata,* Pot. *bhavet, bhaveta,* Impv. *bhavatu, bhavatām* (Ved. 2nd sing. *bodhi* [but referred by Sāy. to rt. 1. *budh*], 3rd sing. *bhūtu*; in Ṛig-veda I. 94, 12, *bhavatāt*), Perf. *babhūva, babhūve* (according to Vopa-deva VIII. 33, Pass. and Impers. *babhūre* or *bubhūre,* 2nd sing. *babhūvitha,* Ved. *babhūtha,* 2nd pl. *babhūva,* part. *babhūvas, babhūvushī,* f.; in Ṛig-veda I. 27, 2, *babhūyāt = bhavatu*), 1st Fut. *bhavitā,* 2nd Fut. *bhavishyati, -te* (ep. 2nd pl. *bhavishyadhvam*), Aor. *abhūt, abhavishṭa* (3rd pl. *abhūvan,* Ved. forms *bhuvas, bhuvat*), Prec. *bhūyāt, bhavishishṭa,* Cond. *abhavishyat, abhavishyata, bhavitum* (Ved. *bhavitos, bhuve*), to become, be, (*nābhijānāmi bhaved evaṃ na veti,* I do not know whether it may be so or not); to be in any state or condition, (*kathaṃ sa bhavishyati,* in what state will he be?); to be born or produced; to exist, live, (*abhūn nṛipaḥ,* there lived a king); to remain, stay, abide (e. g. *pathi bhava,* remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (*yadi saṃśayo bhavet,* if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pāṇ. III. 3, 146, a future tense may follow *bhavati* in this sense, e. g. *bhavati bhavān yājayishyati,* it is possible or it may happen that you will cause a sacrifice to be performed); to turn out, lead to (with dat., e. g. *tan nāśāya bhavati,* that leads to destruction; *tat saṅgamāya bhavati,* that leads to union); to serve for, tend or conduce to (with dat., e. g. *tad dātur anarthāya bhavati,* that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess,' e. g. *tasya bhrātā bhavati,* of him there is a brother, i. e. he has a brother); to be on the side of, assist (with gen., e. g. *ye mitrāṇāṃ na bhavanti,* those who do not assist their friends; or with the affix *tas,* e. g. *devā Arjuna-to 'bhavan,* the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e. g. *tapasi bhava,* be thou engaged in, i. e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when *bhū* is compounded with a preceding adjective or substantive, the final of which if *a, ā, i, an,* or *as* becomes *ī*; if *us* or *u,* becomes *ū* (e. g. fr. *agni, agnī-bhū,* to become fire; fr. *arus, arū-bhū,* to become wounded; fr. *eka-mati, ekamatī-bhū,* to become unanimous; fr. *kaṭhora, kaṭhorī-bhū,* to become sharp; fr. *kṛishṇa, kṛishṇī-bhū,* to become black; fr. 1. *kshapaṇa, kshapaṇī-bhū,* to become a Buddhist mendicant; fr. *go-ćara, go-ćarī-bhū,* to become visible; fr. *jarjara, jarjarī-bhū,* to decay; fr. *taruṇi, taruṇī-bhū,* to become a marriageable girl; fr. *tīvra, tīvrī-bhū,* to become violent or intense; fr. *parikhā, parikhī-bhū,* to become a ditch or moat; fr. *pary-utsuka, paryutsukī-bhū,* to become sorrowful; fr. *pra-ṇidhi, praṇidhī-bhū,* to become a spy; fr. *praty-anantara, pratyanantarī-bhū* [also read *pratyantarī-bhū*], to be near; fr. *bandhakī, bandhakī-bhū,* to become a harlot; fr. *bhasman, bhasmī-bhū,* to become ashes; fr. *rahas, rahī-bhū,* to become solitary, &c.). The senses of *bhū* may also be variously modified when it is connected with adverbs or with the negative *na* (e. g. *pṛithivī na bhavishyati,* the earth will not exist, i. e. will perish or be destroyed; *punar bhū,* to marry again, see Manu IX. 175; cf. *āvir-bhū, prādur-bhū, tiro-bhū, mithyā-bhū, vṛithā-bhū; anyathā bhū,* to become otherwise, i. e. to be changed or be falsified; *agre bhū,* to be in front, to precede, &c.). The perfect of *bhū* (*babhūva,* &c.) is used after the syllable *ām* like the perfect of the rts. 1. *as* and 1. *kṛi* as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. r. 385 [cf. Pāṇini III. 1, 40]: Pass. *bhūyate,* Aor. *abhāvi* (sometimes used impersonally, e. g. *taiṛ bhavishyate,* by them it will be existed, i. e. they will exist): Caus. *bhāvayati* (rarely A. *-te*), *-yitum,* Aor. *abībhavat,* to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (P. A.); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: Pass. of Caus. *bhāvyate,* to be caused to be, to be preserved: Desid. of Caus. *bibhāvayishati,* to wish to cause to be, &c.: Desid. *bubhūshati,* &c., to wish to become or be: Intens. *bobhūyate, bobhavīti, bobhoti,* &c. (Impv. 3rd sing. Ved. *bobhūtu*), to be or become very frequently, to be generally, to take various forms (with acc., Ved.): [cf. Zend *bū,* 'to be, become:' Gr. *φύ-ω, ἔ-φῡ-ν, ἔ-φῡ-σ, ἔ-φῡ = abhūvam, abhūs, abhūt, φύ-σ-μαι, φυ-ή, φύ-σι-ς, φῦ-μα, φυ-τό-ς, φυτεύ-ω, φῦ-λο-ν, φυ-λή, φῖ-τυ, φί-τυ-μα, φι-τύ-ω, φοι-τά-ω* (?), *φώς,* gen. *φωτός,* 'the generating one,' probably = *bharat:* Lat. *fu-a-m, fu-i, fu-turu-s, fo-re, fu-tu-o, -bam* (in *amabam*) = *abhavam, -bo, -bimus = bhavishyāmi, bhavishyāmas, fe-tu-s, fe-cundu-s, fe-nus, fe-nu-m:* Osc. *Fu-tri-s:* Old. Sax. *biu-m:* Angl. Sax. *beo-m:* Old Germ. *bi-m,* 'I am:' Mod. Germ. *bin:* Goth. *bau-an,* 'to dwell;' *bau-ain-s = bhavana,* 'a dwelling:' Slav. *by-ti:* Lith. *bu-ti,* 'to be;' *bù-ta-s,* 'a house:' Hib. *fuilim,* 'I am.']

Bhava, bhavat, bhavatu, bhavita, &c. See p. 702, cols. 1, 2, 3.

Bhāva, bhāvaniya, bhāvayat, bhāvita, bhāvya, &c. See pp. 707, 708.

Bhuva, as, m., Ved. (according to Mahī-dhara) an epithet of Agni; = *bhuvas,* atmosphere [cf. *bhuva-bhartṛi, bhūr-bhuva-kara*]; a fungus, mushroom (?). — *Bhuva-pati, is,* m., Ved. the lord of the atmosphere (as contrasted with *bhuvana-pati,* q. v.). — *Bhuva-bhartṛi, tā,* m. (according to a commentator) the lord of the atmosphere (as contrasted with *bhū-pati,* the lord of the earth).

Bhuvat, probably an old Pres. part., but occurring only in the following compounds. — *Bhuvad-vat, ān, atī, at,* Ved. 'giving prosperity;' (*antas*), m. pl. an epithet of the Ādityas. — *Bhuvad-vasu, us, us, u,* Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates *bhuvat* from *vasu.*)

Bhuvana, am, n. a being, animated being, living creature; man, mankind; the world; heaven; earth; place of being, abode, residence (Ved.); (as a various reading for *bhavana*), a house; = 2. *bhāvana,* the act of bringing into existence; becoming prosperous, prospering (Ved.); water; (*as*), m., N. of a particular month; of a Rudra [cf. *bhuvanādhīśa, bhuvaneśa*]; of a man; of an Āptya (author of the hymn Ṛig-veda X. 157). — *Bhuvana-kośa, as,* m. the globe or sphere of the earth, receptacle of beings. — *Bhuvana-ćandra, as,* m. 'moon of the world,' N. of a man. — *Bhuvana-ćyava, as, ā, am,* Ved. shaking the world. — *Bhuvana-jñāna, am,* n. knowledge of the world. — *Bhuvana-traya, am,* n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. *tri-bhuvana.*] — *Bhuvana-dvaya, am,* n. the two worlds, heaven and earth. — *Bhuvana-pati, is,* m. the lord of beings or of the world; [cf. *bhuva-pati.*] — *Bhuvana-pāvana, as, ī, am,* world-purifying; (*ī*), f. an epithet of the Ganges. — *Bhuvana-pratishṭhā-dāna-vidhi, is,* m., N. of the 152nd chapter of the Bhavishyottara-Purāṇa. — *Bhuvana-bhartṛi, tā,* m. lord of the world, supporter of the earth. — *Bhuvana-matī,* f., N. of a princess. — *Bhuvana-malla-vīra, as,* m., N. of a man. — *Bhuvana-rāja, as,* m. 'king of the world,' N. of a king. — *Bhuvana-vinyāsa, as,* m., N. of the fortieth chapter of the Kūrma-Purāṇa. — *Bhuvana-śāsin, ī, inī, i,* ruling the world; (*ī*), m. a king, prince. — *Bhuvana-sad, t, t, t,* Ved.