

w. acc.; -3. *without object*, take one's meal; *then* -4. enjoy (things that are not food), *w. acc.*, 10⁹; -5. reap the fruit (of sin) at the hands of a person (*gen.*), 79¹⁷; -6. *caus.* cause to take food, feed. [if for √bhruj (but this is doubtful—see √bhañj), then cf. Lat. *frui*, √*frugvi*, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use,' Eng. *brook*, orig. 'use,' now 'put up with.']

+ **anu**, reap the fruit (of good or evil deeds).

+ **upa**, -1. enjoy, *esp.* (enjoy food, *i.e.*) eat; -2. reap the fruit (of good or evil deeds).

bhujam-gama, *m.* serpent. ['going with bending or with crooking': bhujam, grd of √bhuj, 995: for *ng*, cf. *khaga*.]

√ **bhur** (bhurāti). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. φύρω, 'stir around, mingle'; φλύω, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *broth*, 'bouillon.']

bhurana, *a.* (like the Eng. stirring, *i.e.*) both -1. moving quickly and -2. active, busy. [√bhur, 1150. 2c.]

√ **bhuranya** (bhuranyāti). be stirring, busy. [bhurana, 1059d.]

bhūvana, *n.* -1. being, existence; -2. world; -3. with *viṅva*: *sing.*, tout le monde; *pl.*, all beings. [√bhū, 1150. 2c.]

bhuvana-traya, *n.* world-triad, *i.e.* heaven and atmosphere and earth.

bhūvas, the second of the so-called "utterances" (see *vyāhṛti*), *bhūvas*!, interpreted as air or atmosphere, on account of its position between *bhūr* and *svar*. [prob. nothing more than the voc. pl. of *bhū*, 'O ye spaces.']

√ **bhū** (bhāvati, -te; *babhūva* [789a]; *ābhūt*; *bhaviṣyāti*, -te; *bhūtá*; *bhāvitum*; *bhūtṵvā*; -*bhūya*; *caus.* *bhāvayati*, -te). become, 93³, 40²¹, 57³, 67²¹, 3¹⁷; come into being, 92¹⁷; arise, happen, take place; exist; *very often to be rendered simply by be*, 2¹⁵, 3¹⁸, 22, 7¹; -*pūrvam ābhūd rājā*, once there was a

king, 48¹; *tathā bhavatu*, so be it, 27¹⁴; *so* 32¹⁷; *prāñjalir bhūtṵvā*, (having become *prāñjali*, *i.e.*) assuming suppliant posture, 13²²; -*w. possessive gen.*, become (the property) of a person; *ādhipatyam tasya babhūva*, lordship became his, he attained lordship, 37¹; *seldom w. dat.*, 96²⁰; -*imperative*, *bhavatu*: (be it, *i.e.*) good; enough; what's the use of talking, 30¹⁶, 42²; the thing is clear, 23⁷, 31⁵; *tad bhavatu*, never mind that, 34⁶; -*bhūta*, see *s.v.*; -*in self-explaining periphrases w. ppls*, 49¹⁹, 52¹⁷, 99²¹; -*desid.* *būbhūgati* [1027], desire to be, 70¹⁴. [*w. ābhūt* cf. ξφω, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]

+ **anu**, -1. (*perhaps* be along after, *and so*) come up with, attain; -2. experience; enjoy, 24⁹; -3. (*experience, i.e.*) make practical acquaintance with, come to understand; perceive; hear, 4²¹. + **abhi**, be against [1077⁸], oppress, *and so* overpower.

+ **ud**, arise up, make itself perceptible.

+ **pari**, -1. be around, surround, encompass; -2. (*like the Eng. colloq.* get around, *i.e.*) get the better of, prove superior to; be superior to, *and so* -3. treat with contempt, 37⁵.

+ **pra**, -1. come forth into being; arise; -2. be before (others), have the power; have power, be strong.

+ **vi**, (become asunder, *i.e.*) expand, develop; pervade; -*caus.* cause to expand or open; discover; *vibhāvita*, discovered, found out.

+ **sam**, -1. (unite [*intrans.*] together, *and so* take form, *i.e.*) be shapen in its old sense, be created; be born, 97²; come into being; become; originate; *sambhūta*, sprung from, 19¹²; -2. exist, 39²; be, 39⁵; *sambabhūva*, am, RV. x. 125. 8; -3. happen, 20¹²; occur; pass current, 52⁷; -*caus.* -1. (cause to be together, bring into form, *i.e.*) make, accomplish; -2. honor, 30¹²; -3. (bring together, *and so, like Eng. conjecture*) suppose. [development of *caus. mg 2* unclear.]