

(7) Balarāma conducted a pilgrim tour and visited all the holy places of Bhārata at a time when the Pāṇḍava-Kaurava war was in full swing. (Chapter, 35-54, Śalya Parva, M.B.).

(8) Balarāma was of opinion that it was unjust of Bhīmasena to have killed Duryodhana and was about to kill Bhīmasena. (Śloka 4, Chapter 60, Śalya Parva, M.B.).

(9) Once Balarāma spoke in extolling terms about the secrets of Dharma. (Śloka 17, Chapters 126, Śalya Parva, M.B.).

(10) It was Balarāma who performed the obsequies of Abhimanyu. (Śloka 6, Chapter 62, Aśvamedha Parva, M.B.).

(11) He went to Hastināpura when Yudhiṣṭhira performed the Aśvamedha yāga. (Śloka 4, Chapter 66, Aśvamedha Parva, M.B.).

(12) Balarāma introduced Prohibition in Dvārakā. (Śloka 29, Chapter 1, Mausala Parva, M.B.).

(13) Once he made dry the river Kālindī. (See Kālindī).

BALABHADRARĀMA II. A very mighty serpent. (Śloka 37, Chapter 1, Ādi Parva, M.B.).

BALADA. The first son of the Agni, Bhānu. It is this Agni which gives life and strength to all living beings. (Śloka 10, Chapter 221, Śānti Parva, M.B.).

BALANDHARĀ. A daughter of the king of Kāśī. Let the mightiest of men marry her, said her father. Defeating all the kings who tried to take her Bhīmasena married her and Sarvaśa was the son born to Bhīmasena of Balandharā. (Śloka 70, Chapter 95, Aśvamedha Parva, M.B.).

BĀLADHI. An ancient hermit. He was powerful. He performed a severe penance for getting sons. The Devatās appeared and granted him a boon. Accordingly a son called Medhāvin was born to him. Once Medhāvin teased the great hermit Dhanuṣākṣa, who cursed him to death. (M.B., Vana Parva, Chapter 135).

BALĀHAKA I. (VALĀHAKA). A serpent famous in the Purāṇas. This serpent stays in the durbar hall of Varuṇa, worshipping him. (M.B., Sabhā Parva, Chapter 9, Stanza 9).

BALĀHAKA II. (VALĀHAKA). A brother of Jayadratha the King of Sindhu. He helped Jayadratha in kidnapping Draupadī. (M.B., Vana Parva, Chapter 265, Stanza 12).

BALĀHAKA III. (VALĀHAKA). A famous horse yoked on the right side of the chariot of Śrī Kṛṣṇa. Mention is made about this horse in M.B., Virāṭa Parva, Chapter 45, Stanza 23.

BALĀHAKA IV. A king. Once Śiva gave this king a vision of him in the shape of a cow-calf. After that in the place where Śiva appeared as calf a Śivaliṅga arose. It began to grow to the extent of an atom daily. But the growth ceased, when an outcaste who became so by Karma (action) visited it. (Skandha Purāṇa 3-2-27).

BALĀKA (VALĀKA). A forester. This forester used to go for hunting and he gave everything he got to his old parents without reserving anything for himself. One day he did not find any animal even though he had made a thorough search in the forest. He was much worried. At last he reached the bank of a river. He saw an extraordinary animal drinking water. He had never seen such an animal before.

It was a peculiar creature. That creature had done penance before Brahmā, from its young age with the view of destroying everything. Brahmā appeared before the creature and granted it the boon that it would have the power to make anything blind. Brahmā also said that anybody who killed the creature would be given a place in the realm of Gods. The creature had been wandering in the forest making blind every creature it met, and one day it was drinking water and it was then that Valāka shot it down. As soon as the creature fell down the gods showed flowers, and took him to the realm of Gods in a divine chariot. (M.B., Karpā Parva, Chapter 69).

BALĀKĀTĪRTHA. (VALĀKĀTĪRTHA). A holy place near the mountain of Gandhamādana. Those who bathe in this holy bath would become as bright and famous as devas (gods). It is mentioned so in the Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 19.

BALĀKĀŚVA. (VALĀKĀŚVA). He is the grandson of the hermit Jahnu and the son of Aja otherwise called Sindhuvīpa. Balākāśva had a son called Kuśika. (M.B., Śānti Parva, Chapter 49, Stanza 3).

BĀLAKHILYA(S). (VĀLAKHILYAS). A group of hermits.

1) *Origin.* Sixty thousand hermits were born to Kratu, one of the Saptarṣis (seven hermits), by his wife, Santati.* They are called Bālakhilyas. Everyone of them was only the size of half a thumb, but they were as bright as the blazing sun and had attained control over their senses. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

2) *Garuḍa (Eagle) and Bālakhilya(s).* A story connecting the birth of Garuḍa with Bālakhilyas occurs in the Purāṇas.

Once Kaśyapa Prajāpati performed a sacrifice to obtain children. The work of bringing firewood for the sacrifice was entrusted to Indra and the other devas (Gods) and the Bālakhilyas. When Indra was heaping up on heaps pieces of big logs the Bālakhilyas who were very small were bringing in chips of wood. Seeing this Indra laughed. The Bālakhilyas got angry and stopping the work entrusted to them began to do penance with a view to create another Indra. Knowing this Indra was much flurried. He went to Kaśyapa and told him everything. Kaśyapa went to the Bālakhilyas and pacified them. At this time Vinatā, a wife of Kaśyapa, was doing penance to obtain a son. Kaśyapa said that the penance of the Bālakhilyas would not be fruitless and that as a result of their penance a son who would overpower Indra would be born to Vinatā. Accordingly a son was born to her. Garuḍa was that son. The fact that Garuḍa overthrew Indra when he went to heaven for ambrosia, is well known. (M.B., Ādi Parva, Chapter 31).

3) *Routine of life.* The Bālakhilyas live in the maṇḍala of Sūrya (solar region). They travel in front of the sun in the shape of birds. They wear hides of animals. They are righteous and are only as big as a thumb. They are very ardent in doing the works of devas (Gods). They are sinless. There are Bālakhilyas living in the lunar region also. They worship the Sun daily. All the world stand firm in truth because of the penance of the Bālakhilyas. (M.B., Anuśāsana Parva, Chapter 141.).

*In some other Purāṇas the mother of Bālakhilyas is given the name 'Sannati'. This may be a mistake in the manuscript.