

- 4) *Other information.* (1) Garuḍa (Eagle) who went to the realm of devas (gods) for Amṛta (ambrosia) took rest on the branch of a baṇyan tree, and that branch was broken from the tree. Sixty thousand Bālakhilyas were doing penance hanging head downwards on that branch. Garuḍa knew this only after the branch was broken. Fearing the curse from them he took the branch in his beak and flew about here and there. At last, according to the advice of Kaśyapa, he took the branch to the mount Gandhamādana and without causing any harm to the small hermits placed it there. (M.B., Ādi Parva, Chapter 30).
- (2) When Duṣyanta entered the hermitage of Kaṇva he saw the Bālakhilyas doing penance, hanging down on the trees in the vicinity. (M.B., Ādi Parva, Chapter 7).
- (3) In Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 51, it is mentioned that the Bālakhilyas were engaged in prayer and meditations and offering oblations to fire in the hermitage of Vasiṣṭha.
- (4) It is mentioned in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 51, that in the period of the Rāmāyaṇa, in South India, when Rāvaṇa was going to the house of Mārīca, he saw the Bālakhilyas doing penance.
- (5) The Bālakhilyas learned the Vedas and Śāstras (scriptures) sitting in the chariot of the sun. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).
- BĀLAKHILYA SAMHITĀ.** See the word Guruparamparā
- BĀLĀKI. (VALĀKI).** One of the hundred sons of Dhṛtarāṣṭra. Mention is made in the Mahābhārata, Ādi Parva, Chapter 185, Stanza 2, that Valāki had been present on the occasion of the svayamvara (wedding) of Draupadī.
- BĀLĀKI.** A hermit. He is called Gārgya also as he is a son of Garga. He acquired much knowledge and so he became arrogant. Because of this some called him Dṛptabālāki.
- Once the hermit went to the King of Kāśī and told him that he would impart to him the knowledge of Brahma. The king replied that he would give thousand cows in return. Bālāki declared that the sun-god was Brahmā. The king said that he had known it. Everything that Bālāki said had been known to the king earlier. So, in the end Bālāki had to become the disciple of the King. Then the King took him to a man who was sleeping. The King called the sleeping man. But he did not wake up. The King woke him up and then asked the hermit, where he had gone when he was sleeping. Bālāki could not say where men go when they are sleeping and where they return from when they wake up. The king said "In our sleep we attain 'Sārūpya' (assimilation to god). But we are not aware of it. Though we get eternal bliss we do not know it. If we can get eternal bliss when we keep awake that is 'Ātmajñāna' (knowledge of Supreme Soul). As the flames emanate from fire, and as the spider weaves its net and sits in its centre, the soul creates everything, controls everything and pervades everything." (Bṛhadāraṇyakopaniṣad).
- BĀLĀKṢA.** An ancient king of Bhārata. While the Pāṇḍavas were living incognito in the kingdom of Virāṭa, Duryodhana and his brothers stole the cows of Virāṭa, in consequence of which there was a battle. The devas (gods) came in planes to see the fight between Arjuna and the teacher Kṛpa. It is mentioned in the Mahā-

bhārata, Virāṭa Parva, Chapter 56, that the King Bālākṣa was there with the gods when they came to see the fight.

BĀLAMITRA. A king. Satrugna who led the yāga horse of Śrī Rāma fought with Viramaṇi and at that time Balamitra fought on the side of Viramaṇi. (Chapter 40, Pātāla Khaṇḍa, Padma Purāṇa).

BĀLAMODAKA. The son of Suratha, the King of Kuṇḍalanagarī. (Padma Purāṇa, Chapter 40).

BĀLĀNIKA (VALĀNIKA) I. A son of the King Drupada. Mention is made in Mahābhārata, Droṇa Parva, Chapter 156, that Aśvatthāmā killed him in the battle of Kurukṣetra.

BĀLĀNIKA (VALĀNIKA) II. A brother of Matsya, the King of Virāṭa. During the battle of Kurukṣetra he had taken the side of the Pāṇḍavas and had fought against the Kauravas. (M.B., Droṇa Parva, Chapter 158).

BĀLASVĀMĪ. A warrior of Subrahmaṇya. (M.B., Śalya Parva, Chapter 45, Stanza 74).

BĀLĀVATĪ. The daughter of hermit Kaṇva. She did penance to please the Sun to obtain a husband of a very good nature. The Sun appeared before her and gave her some dates and asked her to prepare food with them and bring them back. Bālāvatī began to cook the dates. Though all the faggots she had gathered were consumed it was not properly boiled. As there was no more fire-wood she put her leg into the oven. Seeing this the Sun-God was pleased and said "All your wishes will be realized". From that day onwards that place was called by the name 'Bālāpa'. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 152).

BĀLAVINAṢṬAKA. The hero of a story, given in Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga six, to show that it is not good to make others angry. The story is as follows :—

Long ago there was a Brahmin named Rudra Śarmā. He had two wives. Both gave birth to a son each. The elder wife died and her son also was brought up by the younger wife. Being jealous she fed the child with food too hard for the child and it became lean with stomach swollen and the bones projecting. It looked an uncouth figure. Seeing him like this Rudra Śarmā called him Bālavinaṣṭaka (one who is lost when he is a boy). He gradually grew up. When he was only five years old he showed extraordinary intelligence. One day he decided to teach his foster-mother a lesson. On that day he was sitting alone on the lap of his father. He said to his father, "Father, I have two fathers". Thenceforward the father began to doubt his wife, that she was having a lover. He grew jealous. He would not talk to her. The foster-mother thought Bālavinaṣṭaka was the cause for this change in her husband's behaviour. One day she called the boy to her mildly and asked him for the reason for the change in the behaviour of his father towards her. He said that he would bring about a change in the behaviour of his father if he would be cared for properly. She agreed. Then he took a mirror and held it before his father and when the reflection of his father fell in the mirror he said, "Father, I have two fathers". Immediately the doubt of his father was removed. It is not right to make even a boy angry.

BĀLĀYANI. An ācārya (Teacher). In Bhāgavata, Skandha 10, it is seen that Bālāyani was taught Bālakhilya samhita by Bāṣkala.