

- Bala**<sup>3</sup> (an Āngirasa). § 665 (Mokshadh.): XII, 208, 7593 (Āngirasaḥ, among the ṛshis in the East).—§ 770 (Ānuçāsan.): XIII, 151ç, 7108 (v. Āngirasa).
- Bala**<sup>4</sup> (a companion of Skanda). § 615u (Skanda): IX, 45, 2546 (given to Skanda by Vāyu).
- Bala**<sup>5</sup>(m) (a Viçvadeva). § 749 (Ānuçāsan.): XIII, 91ç, 4355.
- Bala**<sup>6</sup> (a monkey). § 539 (Kumbhakarnādivadha): III, 287, 16414
- Bala**<sup>7</sup> (son of Parikshit, king of Ayodhyā). § 461 (Vāma-devacar.): III, 192, 13178.
- Bala**<sup>8</sup> = Baladeva (Bala-Rāma): IX, 2120, 2136, 2145, 2147, 2156, 2178, 2252, 2446, 2759, 2831, 2926, 3045; XIII, 6860 (hālī).
- Bala**<sup>9</sup> = Çiva (1000 names<sup>1</sup>); °m (1000 names<sup>1</sup>).
- Bāla** = Çiva (1000 names<sup>1</sup>).
- Balabandhu**. § 6 (Anukram.): I, 1, 230 (belongs to the past).
- Balabhadra** = Baladeva (Bala-Rāma): IX, 2284.
- Bālabhadrāḥ** (pl.). § 604 (Karnap.): VIII, 6, 153 (the warriors of Balabhadra?).
- Balabhedana** = Indra: VIII, 3869.
- Balabhid** = Indra: I, †1188; III, 10384; V, 2772, 3646; VIII, †4514; IX, 2443; XII, 13016 (Çakraḥ); XIV, †288.
- Balacārin** = Çiva (1000 names<sup>2</sup>).
- Balada** (an Agni). § 493 (Āngirasa): III, 221, 14186.
- Baladeva**<sup>1</sup> = Bala-Rāma: I, 2786 (an incarnation—amça—of the Nāga Çesha), 7117, †7155, †7308 (incarnation of a white hair of Vishṇu, son of Rohiṇī), 7954; III, 502 (°sahāyavān has Kṛṣṇa performed his exploits as a child), 744, 833, 838; V, 66, 131 (Mādhave), †1885 (°dvitīyo); VII, 389; VIII, 157; IX, 1988, 3342 (Mādhavottamaḥ); XIII, (6021); XIV, 391, 1501, 1523, 1855 (sa-Sātyakīḥ), 1932, 2556, 2680.
- Baladeva**<sup>2</sup> (a Nāga). § 766 (Ānuçāsan.): XIII, 132, 6163 (°prabhṛtayo ye Nāgā balavattarāḥ . . .).
- [**Baladevatirthayātrā**] (“Baladeva’s visit to the sacred places on the Sarasvatī”; cf. *Sarasvatam parva*). § 615 (Gadā-y.-p.): *Vaiçampāyana* said: *Baladeva* first proceeded to *Prabhāsa*, where *Uḍurāj* (i.e. Soma), who had been affected with phthisis (*yakṣman*), became freed from his curse, whence its name. Asked by *Janamejaya*, *Vaiçampāyana* related *Prabhāsotpattikathana* (q.v.). Thence *Bala-Rāma* proceeded to *Camasodbheda*, where he passed one night and gave away costly gifts. Thence he proceeded to *Ulapāna* (b) (IX, 35-36), and thence to *Vinaçana* (IX, 36), called so by the Ṛ. because the *Sarasvatī* has there become invisible from contempt of *Çūdras* and *Ābhīras*. Thence to *Subhūmika* (c), *Gandharvānām tīrtha* (d), *Gargasrotas* (e); thence (“smeared in white sandal-paste and attired in blue robes”) to *Çankhatīrtha* (f); thence to the *Dvaita* lake; then, along the southern bank of the *Sarasvatī*, to *Nāgadhanvan* (g). *Baladeva* then set out with his face towards the East, and one after another reached hundreds and thousands of *tīrthas* that occurred at every step. Bathing in all those *tīrthas*, and observing fasts, etc., as directed by Ṛ., and giving away wealth in profusion, etc., he (always smeared with white sandal-paste) set out for that spot where the *Sarasvatī* turns in an eastward direction in order to behold the Ṛ. in the forest of *Naimiṣa* (h), and he became filled with wonder. “There, at *Kurukshetra*, O foremost one of *Kuru*’s race, do thou perform great sacrifices and rites.” Thence *Bala-Rāma* went to the *tīrtha Saptasārasvata* (description), resorted to by

*Vāneyas* and other ascetics, where the great ascetic crowned with success (*siddhaḥ*) performed his penances (IX, 37). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Saptasārasvata* (i) and *Maikāṇaka* (j) (IX, 38). Having passed one night there, *Bala-Rāma* went to *Auçanasa tīrtha* (“the *tīrtha* of *Uçanas*”) *Kapālamocana*; the great *muni Mahodara*, whose thigh had been seized by the head of a Rā. slain by *Rāma* [Dāçarathi], was liberated. There *Kāvya* (i.e. *Çukra*, *Uçanas*) had performed *tapas*, and the whole science of politics and morals (*nīti*) was revealed to him, while meditating on the war of *Dai*. and *Dā*. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Mahodara* (k). Thence *Bala-Rāma* went to the abode of *Rushāngu* (l), where *Ārṣṭiṣheṇā* had formerly undergone austere penances, and where the great *muni Viçvāmītra* had become a *brahman*. Then to that *tīrtha* where *Brahmān* (*Lokapitāmahaḥ*) had created the worlds; where the great R. *Ārṣṭiṣheṇa* had acquired brahmanhood; where the R.-ṛ. *Sindhudvīpa*, the great ascetic *Devāpi* (both in the *Kṛta* age, IX, 40, 2294), and the *muni Viçvāmītra* had obtained brahmanhood (IX, 39). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Ārṣṭiṣheṇa* (m) and of *Viçvāmītra* (n). Thence to the abode of *Baka*, where *Dāl̥bhya Baka* had practised austerities (IX, 40); which resounded with the chanting of the *Vedas* (*brahma-ghoshair avākīrṇam*; B. has *Brahmayoner Avākīrṇam* “from Br. to Av.,” Nil.), where the R. *Baka Dāl̥bhya* (o) poured the kingdom of *Dhītarāshṭra Vaicitravīryi* (? *Vaicitravīryiṇaḥ*, genitive) as a libation into the sacrificial fire. In that *tīrtha* *Bṛhaspati* also poured libations into the sacrificial fire, by means of flesh, in order to destroy the *Asuras*, and the *As.* began to waste away and were destroyed by the gods. Thence to *Yayāti tīrtha*, where, at a sacrifice of king *Yayāti Nāhusa*, the *Sarasvatī* produced milk and clarified butter, whereafter *Yayāti* went to heaven. Once again *Yayāti* performed a sacrifice there, and *Sarasvatī* gave to each of the brahmans everything for which he cherished a wish; they regarded the gifts as made to them by the king, and praised and blessed him; D. and G. were pleased. Thence *Baladeva* proceeded to the *tīrtha Vasishṭhāpavāha* (IX, 41). Requested by *Janamejaya*, *Vaiçampāyana* told the history of *Vasishṭhāpavāha* (p), and why it is so rapid, and the brahmanicide of *Indra* (q), who was purified by bathing in that *tīrtha*. Thence *Baladeva* went to the *tīrtha* of *Soma*, where in days of yore *Soma* had performed the *Rajasūya* sacrifice, with *Atri* for his *hotṛ*, after which the great battle took place between D. and Dā., Dai., and a Rā., named *Tāraka*, in which *Skanda* (*Mahāsena*) slew *Tāraka* and obtained the command of the celestial forces; in that *tīrtha* is a gigantic *Açvattha* tree, under whose shade *Kārttikeya* (*Skanda*) always resides in person (IX, 43). Requested by *Janamejaya*, *Vaiçampāyana* related the investiture of *Skanda* (u). The *tīrtha*, where in days of yore *Varuṇa*, the lord of the waters, had been installed by the celestials, is named *Taijasa*. Having bathed in that *tīrtha* and adored *Skanda*, *Bala-Rāma* gave gold, etc., to the brahmans; passing one night there, he became cheerful and happy (IX, 44-46). Requested by *Janamejaya*, *Vaiçampāyana* related the installation of *Varuṇa* (v) in a former *kalpa*. Thence *Baladeva* (“the slayer of *Pralamba*”) proceeded to *Agnitīrtha*, where *Agni*, disappearing, became concealed in the *Çamī* wood, wherefore the gods repaired to *Brahmān*, and asked him to create fire. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Agnitīrtha* (w). Thence