

BAKA III. (Bakadālbhya). The great sage who poured into the sacrificial fire the country of King Dhṛtarāṣṭra. For details see under Dālbhya.

BALA. A sacred incantation. (See Atibala).

BALA I. (VALA). A demon born to Kaśyapa Prajāpati of his wife Danāyu. This demon had three brothers: Vikṣara, Vira and Vṛtra. It was this Bala who later on became the king of Pāṇḍyadeśa. (Śloka 42, Chapter 67, Śloka 33; Chapter 65, Ādi Parva, M.B.).

Chapter 168 of Vana Parva states that this Bala was killed by Indra. (For details see Vala).

BALA II. A deva born to Varuṇa of his elder brother's wife. (Śloka 52, Chapter 66, Ādi Parva, M.B.).

BALA III. The son born to Parikṣit of the Ikṣvāku dynasty of the daughter of Maṇḍukarāja. This Bala had two wives, Śālā and Dalā. (Śloka 38, Chapter 192, Vana Parva, M.B.).

BALA IV. A monkey. In the battle with Kumbhakarna this monkey did many brave deeds. (Śloka 6, Chapter 287, Vana Parva, M.B.).

BALA V. One of the two warriors whom Vāyu Bhagavān gave as a gift to Subrahmaṇya. The name of the other was Atibala. (Śloka 44, Chapter 91, Śalya Parva, M.B.).

BALA VI. A Mahārṣi of ancient Bhārata. He was the son of Mahārṣi Aṅgiras. (Śloka 27, Chapter 208, Śānti Parva, M.B.).

BALA VII. A sanātana Viśvadeva. (Śloka 30, Chapter 91, Anuśāsana Parva, M.B.).

BALA VIII. A pārśada of Viṣṇu. When Vāmana trampled over the head of emperor Bali and sent him to the underworld, the followers of Bali ascended the yajña maṇḍala and created a commotion. Bala was one of the pārśadas who then came to the scene to quell the trouble. (Aṣṭama Skandha, Bhāgavata).

BALA IX. A son of Māyāsura. He lived in a place in the netherlands called Atala. He created ninety-six different kinds of magic and gave them to the asura magicians who by the use of them gave the devas immense trouble.

Once when Balāsura yawned three bad women, Svairiṇī, Kāminī and Puṁścalī were born. They had with them a potable substance called Hātaka which they gave to men whom they liked and after enlivening the sex impulse in them enjoyed a sexual life with them to their heart's content. (Pañcama Skandha, Bhāgavata). Once during a fight between Indra and Jalandhara Bala defeated Indra in a pathetic way. Indra then sought refuge in him and praised him with songs. Flattered by this Bala asked Indra to ask of him whatever he wanted and the sly Indra requested for the physical body of Bala. Without the least hesitation Bala cut his body into pieces and gave him. Indra threw away the cut pieces to different sides and all the places where these pieces fell were at once transformed into Diamond mines.

Tam tālumūlam pradahantamagnivad
Gopālasūnum pitaram jagadguroḥ
Caccharddā sadyo 'turuṣākṣatam Baka-
Stuṇḍena hantum punarabhyapadyata
Tamāpatantam sa nigrhya tuṇḍayor
Dorbbhyām Bakam Kaṁsasakhaṁ satām patih
Paśyatsu bāleṣu dadāra līlayā
Mudāvaho vīraṇavaddivaukasām.

(Chapter 11, Daśama Skandha, Bhāgavata).

*Since the life of Balabhadra is so mixed with that of Kṛṣṇa a complete life story of Balarāma could be had only if it is read along with that of Kṛṣṇa.

After the death of Balāsura his wife Prabhāvatī went to their preceptor (Kulaguru) Śukrācārya and told him all that took place and requested to bring back to life her lost husband. But Śukrācārya regretted that he could not give life again to her dead husband but could by his powers make her hear his voice again. Prabhāvatī agreed to that and then she heard her husband say "Leave your body and join me". Prabhāvatī immediately courted death and joining Bala became a river. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 6).

BALA(M). To know what are Daśabalas see under Pattu.

BALABANDHU. A king of ancient Bhārata. There is a reference to him in Śloka 236, Chapter 1, Ādi Parva, M.B.

BALABHADRA. (Balabhadrarāma, Balarāma, Baladeva). The elder brother of Śrī Kṛṣṇa and the eighth incarnation of Mahāviṣṇu.*

1) *Birth*. When the number of wicked kings increased Bhūmīdevī (goddess of Earth) turned herself into a cow and took refuge in Mahāviṣṇu. Mahāviṣṇu then promised to be born as the sons of Vasudeva named Balabhadrarāma and Śrī Kṛṣṇa and destroy the wicked. Vasudeva was the son of the Yādava, Śūrasena, King of Madhurā. To Devaka the brother of another Yādava King, Ugrasena, was born a daughter Devakī. The marriage of Devakī with Vasudeva was celebrated but on the same day an Aśarīriṇī (a heavenly voice from above) said that the eighth child of Devakī would kill Kāṁsa. Instantly Kāṁsa put both Vasudeva and Devakī in jail. The first six sons born to Devakī were killed the moment they were born by striking them against the ground. Devakī became pregnant for the seventh time. The babe in the womb was Ananta incarnate by Viṣṇu's directive to be of help to him when he would also be born soon as Kṛṣṇa. Therefore it was necessary to save the child from the cruel hands of Kāṁsa as it was certain he would kill the babe the same way he had killed all the others before. So he ordered Māyādevī to take the child from the womb of Devakī and place it in that of Rohiṇī, another wife of Vasudeva. Māyādevī did so and the boy got the name Saṁgharṣaṇa, also because of this. The news spread that Devakī aborted. Rohiṇī delivered a boy and was named Saṁgharṣaṇa alias Balabhadrarāma. (Daśama Skandha, Bhāgavata).

2) *The colour of Balarāma and Śrī Kṛṣṇa*. Śrī Kṛṣṇa is the eighth child of Devakī. The elder brother Balarāma is white in complexion while the younger, Śrī Kṛṣṇa is black in complexion. There is a story behind this. The devas decided to be born as Gopālas (shepherds) in the earth to be of help to Kṛṣṇa in his duty of killing the wicked. They informed Mahāviṣṇu of their decision and the Lord was immensely pleased. He then took one white hair from his head and said that it would go to Rohiṇī's womb and change into Balarāma and