

slain by Bhīma), 8010 (*Hiḍimba-Baka-Kirmīrāh*, kinsmen of Alāyudha, and slain by Bhīshma); 178, 8077 (*°bhrātrā*, i.e. Alāyudha), 8107 (*°jñātim*, i.e. Alāyudha); 180, †8211 (*rākshasendrā Hiḍimba-Kirmīra-Baka-pradhānāh*); 181, 828, 8235 (*Hiḍimba-Baka-Kirmīrāh*, have been slain by Bhīmasena).

**Baka**<sup>2</sup> ("crane," Dharma as Yaksha). § 548 (Āraṇeyap.): III, 313, †17315.

**Baka**<sup>3</sup> (a Rāhi, ordinarily called Baka Dāl̥bhya). § 264 (Sabhākriyāp.): II, 4a, 106 (D.).—§ 324 (Dvaitavanaprav.): III, 26, 968 (D.), 984 (D.).—§ 615 (Baladevatīrthay.): IX, 40, 2316 (*Bakasyāgramam*), 2317 (D.).—§ 615o: IX, 41, 2318 (D.), 2322 (D.), 2330 (D.), 2337 (*munih*), 2339: In former times the R. residing in the *Naimisha* forest had performed a sacrifice which extended over twelve years. After the *Viṣvajit* had been completed, the R. went to the country of the *Pāñcālas* and solicited the king to give them twenty-one calves to be given away as *dakṣhṇā*. *Dāl̥bhya Baka* gave them his, and then applied to *Dhṛtarāshṭra*, who, as some of his kine had died, angrily told him to take these. B. set his heart upon the destruction of king *Dhṛtarāshṭra*. Cutting the flesh off from the dead animals, having ignited a fire on the *tīrtha* of the *Sarasvatī*, he poured those pieces as libations for the destruction of king *Dhṛtarāshṭra's* kingdom, which began to waste away, until he, reminded by his counsellors, repairing to the bank of the *Sarasvatī*, had gratified R. B., who, in order to free his kingdom, again poured libations into the fire. Receiving many animals as a gift, he once more proceeded to the *Naimisha* wood, and *Dhṛtarāshṭra* returned to his capital.

**Baka**<sup>4</sup> (a r̥shi named together with Dāl̥bhya). § 462 (Baka-Çakras.): III, 193, †13212 (*Baka-Dāl̥bhya*), 13215 (*Baka-Çakra-samāgamam*), 13224, 13226, (13228), (13237), 13247.

**Baka**<sup>5</sup>, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9a, 369 (in Bharatavarsha, in the South).

**Baka-bhrātr** ("the brother of B.", i.e. probably Alāyudha): XI, 792 (is burnt after death).—Cf. VII, 8077.

**Baka-Çakra-samvāda(h)** ("Conversation between Baka and Indra"). § 462 (Mārka.): III, 193: *Yudhisṭhira*, having heard that the *r̥shis Baka* and *Dāl̥bhya* were long-lived and friends of *Indra*, asked *Mārkaṇḍeya* about the meeting of *Baka* and *Indra*. *Mārkaṇḍeya* related: After the conflict between the gods and *asuras* was over, and *Indra* had become the ruler of the three worlds, all people were happy and virtuous. Once *Indra*, riding on *Airāvata*, surveyed his happy subjects, and, descending to earth, he made a visit to the *r̥shī Baka*, who had lived for 100,000 years and was adored by gods and *r̥shis* (? *devarahigāṇasevita*, v. 13236; PCR. has the accus.), in his hermitage in the east by the seaside. *Indra* asked him about the sorrows of those who have a long life. *Baka* mentioned several common disagreeable things, and finally, the having to witness the injustices that take place. *Indra* then asked him about their joys; he mentioned the frugal life of a pious *brahman*, who only eats after having waited on his guest.

**Bakanakha** (son of Vicvāmitra). § 721b (*Viçvāmitrop*): XIII, 4β, 257.

**Bakavadha** ("the slaughter of Baka"). § 10 (Parvas.): I, 2, 313 (*Bakavadhah parva*, i.e. Bakavadhaparvan).

**Bakavadhaparvan** ("the slaughter of Baka," the 10th of the minor parvas of Mbhr.). § 215: I, 157 ff.: The *Pāṇḍavas* for some time dwelt in the abode of the *brahman*, living on alms; *Bhīma* alone used to eat one-half of the

alms. One day *Bhīma* and *Kuntī* overheard the *brahman* complaining (I, 157), and his wife (I, 158) and daughter asked to be sacrificed for him to a *rākshasa*, and their little son said that he would slay the *rākshasa* with a blade of grass. *Kuntī* approached (I, 159), and learned that the *rākshasa Baka* ("king of the *Asuras*," v. 6808), a cannibal, protected the town and the country, receiving as his fee a cartload of rice, two buffaloes, and the human being who brought them to him, from one after another of the householders, while the king, residing in *Vetrakīyagrha* (see BR.), did nothing to protect the country against him. Now the turn had come for the *brahman*, and as he had no wealth to buy a man, and could not part with any of his family, he would go with all his family to the *rākshasa*, in order that he might devour them all (I, 160). *Kuntī* said that one of her sons would bring the food to the *rākshasa*. This the *brahman* energetically refused, until she had told him that on account of his strength and *mantras* her son would be safe; but he ought not to disclose this fact to anybody, for then people might trouble them out of curiosity, and if her son imparted his knowledge to anybody he would himself no longer be able to profit by it. *Bhīma* also consented (I, 161). When the others returned home with their alms, *Yudhisṭhira* blamed his mother for her rash act; but she relied on *Bhīma* (I, 162). The next morning *Bhīma* set out for the abode of the *rākshasa*, and approaching he began himself to eat the food he carried, loudly calling the *rākshasa* by his name. The *rākshasa* came out in a fury; but *Bhīma*, disregarding his yells and blows, leisurely ate up the whole of that food and washed his hands. Then they began to hurl trees at each other, and thereupon they clasped each other with their arms. At last *Bhīma* pressed *Baka* down to the earth, and placing one knee on the middle of his back, bent him double, while he (*Baka*) roared frightfully and began to vomit blood (I, 163). *Baka* died uttering frightful yells. The *rākshasas*, his relatives, came and promised never again to kill human beings, and from that day the *rākshasas* of that region were very peaceful towards mankind. *Bhīma* placed the corpse at one of the gates of the town, and went away unobserved. The *brahman* told the citizens that it was a *brahman* skilled in *mantras* (*mantra-siddha*) who had slain the *rākshasa*, and they established a *Brahma* festival (*brahmamaham*) (I, 164).

**Bakula** = Çiva (1000 names<sup>2</sup>).

**Bala**<sup>1</sup> (an Asura, son of Danāyus, and brother of Vṛtra). § 96 (Amçāv.): I, 65, 2541 (*Bala-Vṛtra*).—§ 277 (Jarāsandhav.): II, 23, 897 (*Çakraṃ Bala ivāsurah*).—§ 443 (Nivātaka-vacay.): III, 168, 12073 (*Namuciṃ Bala-Vṛtrau ca Prahlāda-Narakāw apī*, and many millions of Daityas had *Indra* vanquished with this car).—§ 555 (Indra): V, 16, 497.—§ 578 (Bhīshmv.): VI, 45<sup>11</sup>, 1711 (*Balam Çakra ivāhave*).—§ 586 (Bhīshmv.): VI, 100, 4561 (*devasenām yathā Balaḥ*).—§ 590 (Dronābhishek.): VII, 14, 542 (*yathā . . . Bala-Çakrau*).—§ 592 (Samçaptakav.): VII, 30, 1310 (*Indraṃ Vṛtra-Balā iva*).—§ 599 (Jayadrāthavadh.): VII, 109, 4131 (*Balam hatveva Vāsavaḥ*); 118, †4698 (*vaktraṃ vicakarta dehāt | yathā purā Vajradharaḥ prasahya Balasya samkhye 'tibalasya rājan*).—§ 608 (Karnap.): VIII, 90, †4689 (*yathendro Balam ojasā raṇe*).—§ 641 (Rājadh.): XII, 98f, 3660.—§ 730 (Ānuçāsan.): XIII, 14a, 806 (v. Yaksha).—§ 778b (Samvartta-Mar.): XIV, 5, 114 (*nihantā tvam Balasya ca*).

**Bala**<sup>2</sup> (son of Varuṇa and Devī). § 124 (Çakra): I, 66, 2616.