

V, 10, 297 (*Baliṃ baddhvā mahā-Daiṭyaṃ Ḍakra devādhipaḥ kṛtāḥ*).—§ 556 (Sañjayānāp.): V, 32, †962 (*rājā*).—§ 559 (Prajāgarap.): V, 38, 1445 (*aiṣvarya-māda-sammūḍham Baliṃ lokatrayād iva*).—[§ 567 (Bhagavadyaṅap.): V, 130, 4368 (*Indro Vairocaniṃ yathā*).]—§ 571 (Ulūkādūt.): VI, 160, 5411 (*yathā devāsuro yuddhe Bali-Vāsavayor abhūt*).—§ 589 (Dronābhishekap.): VII, 1, 26 (*Āsurīva yathā senā nigrhīte purā Balau*).—[§ 592 (Samṣaptakav.): VII, 21, 859 (*Indra-Vairocanāv iva*)]; 25, 1084 (*yathendragñī purā Baliṃ*).—[§ 599 (Jayadrathavadhap.): VII, 94, 3484 (*yathā Vairocanis tathā*)]; 117, 4649 (*Bali-Vāsavayor iva*); [136, 5608 (*Ḍakra-Vairocanī yathā*)]; 142, 5886 (*purā devāsuro yuddhe Ḍakrasya Balinā yathā*).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6761 (*Baler iva suraiḥ pūrvaṃ trailokyajaya-kāṅkshayā*); 167, 7485 (*yādṛcam hy abhavād rājan Bali-Vāsavayor purā*); 172, 7641 (*Bali-Vāsavayor iva*); [174, 7873 (*Indra-Vairocanāv iva*).]—§ 605 (Karnap.): VIII, 20, †820 (*jite Balau Viṣṇum ivāmareṣvarāḥ*).—§ 608 (do.): VIII, 79, †4081 (*tathā yathā Vajradharāḥ purā Balaḥ*); [87, 4376 (*trailokya-vijaye yattāv Indra-Vairocanāv iva*)]; 89, †4528 (*Sureṣa-Vairocanayor yathā purā*); 90, †4701 (*tathā yathā Ḍambarahā purā Baliṃ*); 93, 4880 (*devān iva purā Baliḥ*); 94, †4963 (*Baliṃ niyamyeva Sureṣa-Keṣavau*).—§ 610 (Ḍalyap.): IX, 3, 171 (*devān iva purā Baliḥ*).—§ 611 (do.): IX, 22, 1161 (*Baliṃ Ḍakra ivāhava*).—§ 612 (Hradapraveṣap.): IX, 31, 1750 (*kriyābhyupāyair bahubhir Balir baddho mahātmanā*).—§ 615u (Skanda): IX, 46, 2700 (*Bāno nāmātha Daiteyo Balaḥ putro mahābalaḥ*).—§ 639 (Strīvilāp.): XI, 23, 646 (*Ḍakrasya Balinā yathā*).—§ 641 (Rājadh.): XII, 90, 3385 (*Vairocana Baliḥ*; on account of his hatred of the brahmins, Ḍrī deserted him).—§ 656 (Khaḍgotp.): XII, 166, 6146. — § 659 (Mokshadh.): XII, 180a, 6692. — § 671 (do.): XII, 223, 8059 (*Vāsavasya ca samvādam Baler Vairocanasya ca*).—§ 671b (*Bali-Vāsava-s.*): XII, 223, 8060, 8061, 8063, 8064, 8065, 8067, 8068, 8070, [8082 (*Asurādhipa*)], (8083); 224, 8090, (8092), 8117 (*Vairocana Baliḥ*), 8138; 225, 8149, 8150, (8151), 8152, 8154 (*Vairocana Baliḥ*), 8156 (*Balināḥ kṛte*), 8158, 8159, 8177, (8178), 8181, [8182 (*mahāsura*)], 8185 (*Daiṭyendro Baliḥ*), 8186.—§ 673b (do.): XII, 227, 8218 (*Bali-Vāsava-samvādam*), 8223 (*Baliṃ Vairocaniṃ*), 8224, [8227 (*Vairocana*)], 8232 (*Balir Vairocana*), (8233), [8319 (*Vairocana*), 8324 (*Asura*)].—§ 717b (Nārāyaṇīya): XII, 340, 12943 (*Virocanasya balavān Baliḥ putro mahāsuraḥ*), 12947 (*Balinā caiva karishyāmi Pātāla-talavāsīnam | Dānavān ca Baliṃ ṣreṣṭham abadhyaṃ sarvadāvatāiḥ*, says Nārāyaṇa), 12958 (*tataḥ sutam Baler jivā Vāṇam bahusahasriṇam*).—§ 723 (Ānuṣāsan.): XIII, 6a, 329 (*Balir Vairocanir baddho dharmapāṣeṇa daivataiḥ*; by Viṣṇu's prowess he was made to dwell in Pātāla).—§ 742 (do.): XIII, 39a, 2238.—[§ 749 (do.): XIII, 90, 4290 (*Asurendrāya*; what is given in wrath and what is destitute of faith, all this Brahmān made the share of the Asura chief).]—§ 754 (do.): XIII, 98, 4686 (*Ḍakrasya ca Balaḥ caiva samvādam vai mahātmanoḥ*), 4687 (*Baler Vairocanasyeha trailokyam anuṣāsatāḥ*), [4688 (*Asurādhipaḥ*)], (4691), [4741 (*Asurendrāya*)].—§ 766 (do.): XIII, 126, 6016 (*vāmanam rūpam āśhāya jito rājā mayā Baliḥ*).—§ 772k (Agastya): XIII, 156, 7274.

**Bali**<sup>2</sup> (the king who rescued Dirghatamas). § 170 (Dirghatamas): I, 104, 4208, 4209, 4217, 4221.

Bali ~ Sudeshnā ~ Dirghatamas ~ ṣādrā

Āṅga. Vāṅga. Kāliṅga. Puṅdra. Suhma | Kākshivat + 10 sons

**Bali**<sup>2</sup>. § 264 (Sabhākriyāp.): II, 4a, 105 (among the ṣhis and kings present when Yudhishtira entered his palace).

[**Bali-Vāsava-samvāda(h)**] ("the discourse between Bali and Indra"). (a) § 671b (Mokshadh.): One day, after having subjugated all As., Indra asked Brahmān where Bali now was, he who was Vāyu, etc. (a). Brahmān said that Bali might now have taken his birth among camels or bulls, etc., and be staying in a deserted house; he told Indra not to slay him, but to ask him for instruction in morality. Indra roamed over the earth on Airāvata, and found Bali in a deserted house in the form of an ass. Indra scoffed at him, and asked if he did not grieve, and where his 42,000 Gandharvas had gone who in former days used to dance before him, and also about the garland given to him by Brahmān. Bali said: "When thou becomest like me, thou wilt not indulge in speech like this" (XII, 223). Bali said that D., men, P., G., snakes, and Rā. were under his sway in days gone by, and that all creatures used to flatter him; but he did not grieve at all; in reality it is Time that creates and destroys all things, though living creatures brag of doing this or that; "this royal glory (*rājya-ṣrī*) . . . does not dwell long in one place; she had dwelt in thousands of Indras before thee, who were very much superior to thee; . . . knowing thee to be full of vanity, she will very soon desert thee" (XII, 224). Indra saw Ḍrī, adorned with head-plumes, etc., issue out of Bali, who did not know whether she was an As. damsel or a celestial one or a human one; Indra asked her who she was, as she stood there like Māyā herself; she said: "Virocana did not know me; Bali does not know me; the learned called me *Duḥsahā* ('difficult to be borne'), etc. (β); thou knowest me not, O Indra, nor does any one of the deities know me; nor the Creator (*Dhātā*), nor the Ordainer (*Vidhātā*) rules over me; it is Time that moves me from one place to another; do not disregard Bali. Bali has fallen off from truth, etc.; formerly he was devoted to the brahmins, etc.; but latterly he began to cherish feelings of animosity towards the brahmins and touched clarified butter with soiled hands; therefore I desert him and shall henceforth dwell in thee; there is none among D., G., As., or Rā. that can keep me for ever." Requested by Indra, she told him how she might be able to reside in him permanently, dividing herself into four parts, according to the ordinance laid down in the Vedas: one to be established on earth, one in the waters, one in Fire, one among the good, while Indra should continue to protect her. Bali said that when the Sun would shine only upon the region of Brahmān in the middle of Sumeru, then a great battle between the gods and the Asuras would again occur, and in that fight Bali would certainly vanquish them all. Indra said that Brahmān had commanded him never to kill him; "never will come the day when the Sun will shine only from the meridian (*madhyataḥ sthitāḥ*); Brahmān has before this laid down the laws that regulate the Sun's motions . . ." Bali proceeded towards the South; Indra proceeded towards the North and ascended the skies (XII, 225).—(b) § 673b (Mokshadh.): Bhīṣma said: After the battle between the gods and the Asuras, in which a large number of Dai. and Dā. fell, Bali became king. He was deceived by Viṣṇu, who once more established his sway over all the worlds. Indra was once more invested with the sovereignty of the gods, etc.; the three worlds once more swelled with prosperity, and Brahmān became glad of heart. At that time Indra, accompanied by R., V., Ā., A., D., G.,