

**BALI IV.** A king of the Yādavas. He was the son of Kṛtavarman. Bali married Cārumatī, the daughter of Rukmiṇī. (Bhāgavata, Skandha 10).

**BALI V.** A famous monkey-king of the country of Ānava. This King who was the son of Sutapas was a contemporary of the great King Sagara.

Bali did penance and Brahmā appeared before him, and blessed him and said, "You will become a great sage and will live till the end of the Kalpa (a period of world age). Your power will be inimitable. Nobody will overthrow you in battle. You will be loved by your subjects and they will obey you. You will be well-versed in the knowledge of law and its observance and the learned will recognize your knowledge. You will re-establish caste system in your kingdom." (Harivaṁśa, 1. 31.35.39).

Sudeśṇā was the wife of Bali. The couple had no children. At last they appealed to Dirghatamas a hermit, from whom they got five sons called Aṅga, Vaṅga, Kaliṅga, Pāṇḍu and Suhma (Brahma Purāṇa). In Bhāgavata it is mentioned that he had one more son called Andhra.

Bali left his body at the end of the Kalpa and entered heaven. Before his death he had divided his kingdom equally among his sons. (Bhāgavata, Skandha 9, Mahābhārata, Ādi Parva, Chapter 92).

**BĀLI.** A mighty monkey-king.

1) *Birth.* Bāli is the son of Indra. There is a story about the birth of Bāli as follows:—

Śilavatī who was devoted to her husband once carried her husband Ugratapas who was a leper, on her shoulder to the house of a harlot one night. On the way they saw the hermit Aṇimāṇḍavya, who had been placed on a trident by the order of the King, beating his limbs with agony. Lying on the trident he saw Ugratapas. Seeing the amorous nature of Ugratapas Aṇimāṇḍavya cursed him that before sunrise he would die. Śilavatī who was a woman of great purity and loyalty hearing the curse said, "Let the Sun not rise tomorrow."

Next day, though it was time the sun did not rise. The night prolonged. Aruṇa the charioteer was ready at the usual time but saw the Sun sitting motionless. Wasting time was intolerable to the charioteer. So he decided to make the best use of the time at his disposal by witnessing a little of the dance of the celestial beauties in the realm of the devas. But males had no admittance there. So Aruṇa took the shape of a beautiful woman and got in. Seeing a new person, very beautiful to look at, sitting in the midst of the celestial maids Indra grew amorous. He secretly took her to a dark place and a son was born out of that coition. That son is Bāli. When Aruṇa returned the Sun was standing full of anger. Being afraid of him Aruṇa confessed everything to the Sun. When he heard the whole story the Sun expressed his desire to see that figure which Aruṇa had adopted. Accordingly Aruṇa again became a woman. The Sun also had coition with her and Sugrīva was the son born out of this coition. Bāli and Sugrīva were brought up by Ahalyādevī in the hermitage of Gautama.

At that time a monkey-king named Rkṣarāja had been ruling over the forest with Kiṣkindha as his capital. He had no sons and so he approached Indra and placed before him his grievances. Indra brought Bāli and

Sugrīva from the hermitage of Gautama and handed them over to Rkṣarajas. (M.B., Ādi Parva, Chapter 107; Brahmāṇḍa Purāṇa, Chapter 42; Uttara Rāmāyaṇa and Kampa Rāmāyaṇa, Pūrvakāṇḍa).

2) *Marriage and Kingship.* Owing to difference of opinion, Bāli defeated the asuras who came for the churning of the Sea of Milk. The devas who were pleased at this, gave Bāli, a woman named Tārā, derived from the Sea of Milk. Thus Tārā became his wife and he got a son by her, named Aṅgada who became famous as a mighty warrior-prince. Sugrīva married Rumā. At that time Rkṣarāja died and Bāli became King. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).

3) *Enmity with Hanūmān.* It was during this period that Hanūmān was born. While Śiva and Pārvatī were living in the forest as monkeys Pārvatī got with child. The child was given to Bhagavān Vāyu (Wind-God) with the womb. Vāyu placed the womb with the child in Añjanā Devī's stomach. Nārada informed Bāli all these things. Bāli thought that his position would be lost, if a being born of Śiva, grew up in the form of a monkey. In accordance with the advice of Nārada, Bāli melted Pañcaloha (Five metals) and passed it into the womb of Añjanā. Still the child in the womb was not killed as it was the sperm of Śiva. The molten metals became earrings of the child in the womb. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).

4) *Sugrīva separated.* Once, the son of Maya, the carpenter of the asuras, wanted to defeat Bāli by a combat or cunning sleights as he was an expert wrestler and magician. He came to Kiṣkindhā in the midnight and standing before the palace, challenged Bāli, who getting angry came out followed by Sugrīva. Seeing the two of them the magician began to run. Bāli and Sugrīva chased him to a cave. Placing Sugrīva at the mouth of the cave Bāli followed the magician. Before going, Bāli said to Sugrīva: "Brother, I will go in and kill the Magician and return. Be brave and stay here. If the asura dies milk will appear at the mouth of the cave and if he kills me blood will be seen. If the latter happens close the mouth of the cave firmly and return to Kiṣkindhā and live happily there."

Bāli did not return even after a year. Finally the asura was killed. But by the cunning sleights of the magician it was blood that appeared at the mouth of the cave. Thinking that his brother was slain by the magician Sugrīva felt sorry. Then he closed the mouth of the cave firmly with stone and returned to Kiṣkindhā. Hearing about the death of Bāli the monkeys anointed Sugrīva as King. After a time Bāli returned stronger than before and saw the mouth of the cave closed. He thought that Sugrīva had closed the mouth of the cave deliberately to kill him and to usurp his throne. Bāli reached Kiṣkindhā and drove Sugrīva away. Sugrīva fled to Mount Rṣyamūkācala which was prohibited area for Bāli due to a curse. Mātāṅga had cursed him that if he entered that mountain his head would be broken. So Sugrīva was safe in that mountain.

The desire of Bāli to take revenge on Sugrīva increased everyday. Everyday he used to go to the four seashores and conduct bath, prayer, meditation etc. and return to Kiṣkindhā within a short time. With one jump he will reach one place from another, and in each jump he would put one step on the head of Sugrīva in the Rṣyamūkācala. Hanūmān was the