

minister of Sugrīva. He was much annoyed at this habitual torture of Sugrīva. One day as usual Bāli was stepping on the head of Sugrīva to jump to another place, when Hanumān caught hold of Bāli by his waist. Hanumān thought that if Bāli was dragged down on the mountain somehow or other, his head would break and there would be an end of his wicked deeds. Bāli thought that if he could jump into Kiṣkindhā with Hanumān it would be easy for him to destroy Sugrīva. But both were of equal strength. So Bāli did not jump with Hanumān to Kiṣkindhā and Hanumān did not drag Bāli to the ground. Both did not know how to stop the fight. At last they made a treaty. Bāli agreed to stop torturing Sugrīva and Hanumān agreed not to cause any trouble to Bāli. Both returned to their own places. After that Sugrīva lived in R̥ṣyamūkācala with his ministers and Bāli in Kiṣkindhā. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 10; Kampa Rāmāyaṇa, Pūrvakāṇḍa).

5) Bāli was cursed by Mātāṅga the great hermit. See the word Dundubhi para 4.

6) *Defeating Rāvaṇa*. Bāli had got a boon from the Gods that he would get half the strength of his opponent who stood face to face with him in fight. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Rāvaṇa heard about this and decided to overpower Bāli somehow or other and approached Kiṣkindhā. Bāli knew this. His minister, Tāraṇ, went to Rāvaṇa and told him about the power of Bāli and of the boon by which Bāli got half the strength of his opponent. When Rāvaṇa heard of this peculiar boon he decided to kill Bāli. His idea was to kill Bāli by going behind him when he went to the sea-shore to take bath in the morning.

Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Rāvaṇa approached Bāli from behind and sat close to him. Perhaps the idea of Rāvaṇa might have been to take Bāli by his tail and beat him on the ground. Bāli knew that Rāvaṇa was sitting behind him. But pretending that he knew nothing put his long tail on the body of Rāvaṇa, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time he visited all the usual places and reached Kiṣkindhā. Seeing Rāvaṇa hanging by the tail of Bāli, even the women folk laughed. Thus Rāvaṇa admitted defeat. Bāli let him go unhurt. (Uttara Rāmāyaṇa).

7) *Death*. After Sītā had been stolen away Rāma and Lakṣmaṇa wandered about in the forest. Then they met with Hanumān, who took them to his King Sugrīva. Śrī Rāma and Sugrīva entered into a treaty, by which Śrī Rāma was to kill Bāli and to restore to Sugrīva his wife who was under the custody of Bāli, and to make him the King of Kiṣkindhā, in return for which Sugrīva and his men had to help Śrī Rāma to find out and recover Sītā. In accordance with the conditions of the treaty, Śrī Rāma and Sugrīva reached Kiṣkindhā, to confront with Bāli. Śrī Rāma and Sugrīva had hit up on a plan, by which Śrī Rāma was to shoot Bāli down, when Sugrīva was engaged in boxing with Bāli. Sugrīva challenged Bāli to a single combat. Bāli came out and a horrible boxing began between the two. But Śrī Rāma could not distinguish one from

the other. Their faces were so alike. Sugrīva, being defeated, receded from fight. Śrī Rāma and Sugrīva returned to R̥ṣyamūkācala. Surgīva spoke ill of Śrī Rāma. But Śrī Rāma revealed the truth, and Sugrīva believed it. Next day morning both of them started for Kiṣkindhā to kill Bāli. Śrī Rāma had put a flower garland around the neck of Sugrīva to distinguish him from Bāli. This time Tārā tried to the utmost to dissuade Bāli from fighting. But without paying any heed to her words Bāli engaged Sugrīva in fighting. Śrī Rāma, sitting in ambush, instantly sent an arrow to the breast of Bāli who looked to the side from which the arrow came. Before falling down, looking at Śrī Rāma Bāli said "It is not right on the part of the King of Ayodhyā to have shot an arrow from ambush". Hearing that Śrī Rāma said, "If you see me face to face you will become devoted to me. It is not right to kill one's devotee. You are a friend of Rāvaṇa, who as you know, is my foe. If I let you alone Rāvaṇa is likely to get your help. Besides, you have a boon that you will get half the strength of the foe who faces you, and as such you cannot be killed by anybody in direct fight. It is unavoidable for the safety of Sugrīva, for my interest, for the protection of the world at large, and for the preservation of law and order that you should be killed. Was it not a violation of duty on your part to steal the wife of Sugrīva?"

Bāli fell down. Immediately Tārādevī and Aṅgada arrived there. Tārā spoke very harsh words to Śrī Rāma. At last Bāli entrusted Tārā and Aṅgada with Śrī Rāma and then he died. (Kampa Rāmāyaṇa, Kiṣkindhākāṇḍa).

**BALIHĀM**. A dynasty of Kṣatriyas. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14 that there was a king named Arkaja in this dynasty.

**BĀLIŚIKHA**. A serpent born to Kaśyapa prajāpati of his wife Kadru. (M.B., Ādi Parva, Chapter 35, Stanza 8).

**BALIVĀK**. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 14 that this hermit had been a member of the durbar of Yudhiṣṭhira.

**BALLĀLA**. Son of a Vaiśya named Kalyāṇa. From childhood Ballāla was an ardent devotee of Gaṇapati. When he was a child he used to gather pebbles and make a heap and then worship it, imagining it to be Gaṇeśa (Gaṇapati).

His parents did not like this. They tried their best to dissuade him from this habit. Once they tied him to a tree and gave him severe cuts. But their attempts were futile. One day an image of Gaṇapati arose in the place where the child used to worship. (Gaṇeśa Purāṇa 1 : 2).

**BALLAVA (VALLAVA)**. A country in Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9.

**BALLAVA (VALLAVA)**. This is the pseudo-name assumed by Bhīmasena, while the Pāṇḍavas were living in pseudonymity in the kingdom of Virāṭa. In some Purāṇas this name is shown as 'Valala'. (M.B., Virāṭa Parva, Chapter 2, Stanza 1).

**BALOTKATĀ**. A female attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 23).

**BALVALA (VALKALA)**. An asura. This asura had been tormenting the hermits of the forest of Naimiṣa.