

This asura was killed by Balabhadrarāma.* For detailed story see para 6 of the word Balabhadrarāma.

BĀNA (BĀNABHAṬṬA) I. A Sanskrit poet who lived in the 7th century A.D. He was a member of the assembly of emperor Harṣavardhana. 'Harṣacarita' (prose) is the most important work of Bāna. Though many of the descriptions in this book contain exaggerations it affords plenty of scope for investigation into the features of ancient Sanskrit literature. He has mentioned about Vyāsa, Bhaṭṭāra-hariścandra, Sātavāhana, Pravarasena, Bhāsa, Kālidāsa and such others. Harṣacarita, in a sense, is a Romance. It is divided into eight Uchhvāsas. From the first two or three chapters informations could be had of Bānabhaṭṭa. His mother Rājyadevī died when he was a little boy. At the age of fourteen his father also died. After that he arrived at the palace of Harṣa. The story of Harṣacarita begins with the death of Prabhākara-Vardhana, father of Harṣa. The Book ends with the story incomplete. Harṣacarita is the only historic prose work available in Sanskrit.

BĀNA II. A mighty and powerful Asura.

1) *Genealogy and birth.* Descended from Mahāviṣṇu in the following order: Brahmā-Marīci- Kaśyapa-Hiraṇyakaśipu-Prahāda-Virocana-Mahābali-Bāna.

2) *Getting a boon.* Bāna began his reign with the city of Śonitapura as his capital. Then he went to the vicinity of the Himālayas and began to do penance thinking of Śiva. Śiva made his appearance and asked him what he wanted. He requested that he should be considered as the son of Pārvatī and that he should be given thousand hands so as to destroy all his enemies. Śiva granted him the boon. From that day onwards Pārvatī considered him as the younger brother of Subrahmaṇya. He returned to his Kingdom and began to reign.

3) *Battle with Śrī Kṛṣṇa and his fall.* (See the word Aniruddha).

4) *Other information.* (1) In the Purānas Bānāsura is often called by the name Mahākāla, which is the name of an attendant of Śiva. (M.B., Ādi Parva, Chapter 65, Stanza 20).

(2) Śukrācārya (the teacher of the Asuras) always worked for the uplift of Bāna. (M.B., Sabhā Parva, Chapter 38, Stanza 29).

(3) In the Battle with Śrī Kṛṣṇa, Bāna was helped by Śiva, Subrahmaṇya, and the Gods like Agni (fire) and others. (M.B., Sabhā Parva, Chapter 38).

(4) Śrī Kṛṣṇa cut down the thousand hands of Bāna with his Cakrāyudha (the wheel weapon). (M.B., Sabhā Parva, Chapter 38).

(5) Bāna often stood under the cover of the mountain of Krauñca and attacked the devas (gods). So once Subrahmaṇya had to cut the mountain Krauñca with his arrows. (M.B., Śalya Parva, Chapter 46, Stanza 82).

BĀNA III. A warrior of Subrahmaṇya. Mention is made about this Bāna in Mahābhārata, Śalya Parva, Chapter 45, Stanza 67.

BĀNA IV. An asura. During the regime of Śrī Rāma this Asura fought against the King and his brothers. A Śivaliṅga had been consecrated in the throat of this

asura. So it was not possible for Lakṣmaṇa to defeat him though he had fought with him for so many days. Lakṣmaṇa heard an ethereal voice saying, "Unless and until the image of Śivaliṅga is removed from his throat Bāna could not be killed." By the operation of arrows Lakṣmaṇa smashed the image of Śivaliṅga in his throat. With the same arrow he cut the throat of the asura also and thus Bāna was killed. (Kampa Rāmāyana, Uttara Kāṇḍa).

BANDHUDĀYĀDA. A son who can claim to be a heir. The Purānas state about six different kinds of Bandhudāyādas.

1) *Svayamjāta.* A son born to one's wife without a progenitor.

2) *Praṇīta.* A son born to one's wife by the blessing of any holy man.

3) *Putrikāputra.* Son of one's daughter.

4) *Paunarbhava.* A son born after a re-marriage.

5) *Kānīna.* A son born before marriage.

6) *Bhāñja.* Son of one's sister. All these sons are heirs. (Chapter 119, Ādi Parva, M.B.).

BANDHUMĀN. A king of the country of Videha. (Chapter 6, Brahmāṇḍa Purāna).

BANDHUMATĪ. A lady attendant of Vāsavadattā, wife of Udayana. (See *Vāsavadattā*).

BARBARA. A country of purānic fame. The people living there were called Barbaras. They were considered as low caste people. There is also a statement that these people were born of the sides of the cow, Nandinī. (Śloka 37, Chapter 174, Ādi Parva, M.B.). During the victory march of the Pāṇḍavas Bhimasena conquered the Barbaras. Nakula also conquered these people. (Chapter 32, Sabhā Parva, M.B.). In the Rājastūya yajña of Dharmaputra the Barbaras were present with gifts.

BARBARIKA. Son of Maurvi born of Ghaṭotkaca, son of Bhīma. Skanda Purāna gives the following details about him.

Barbarika was a Yakṣa in his previous life. Once the devas unable to bear the insufferable harm done to them by the Dānavas approached Lord Mahāviṣṇu for help and then the Yakṣa who was present there at that time said with arrogance, "There is no need for Viṣṇu to curb the activities of the Dānavas. I shall do it myself." Hearing those arrogant words Brahmī cursed him saying that in his next life he would be killed by Viṣṇu.

True to the curse the Yakṣa was born in his next life as Barbarika, son of Ghaṭotkaca. To lessen the force of the curse Kṛṣṇa advised him to worship Devī. At last pleasing the goddess by the kindly help of a brahmin named Vijaya Barbarika killed a demoness called Mahājihva and a demon of name Repalendra. The brāhmin further gave him a weapon named Vibhūti which could split the vital centres of the body of an enemy and said, "Use this weapon against the Kauravas who oppose the Pāṇḍavas."

Once Barbarika defeated his grandfather Bhīma in a battle and greatly grieved over the injury done started to commit suicide. Then Devī appeared before him and reminded him thus, "You will get salvation only if you are killed by Śrī Kṛṣṇa and so desist from committing suicide."

* In the original of Bhāgavata this name is given as Balvala. But in the Malayalam translation the name used is "Valkala".