strong Râma', N. of the elder brother of Kṛishṇa. [He was the seventh son of Vasudava and Devaki ; but transferred to the womb of Rohini to save him from falling a prey to the cruelty of Kamsa. He and his brother Krishna were brought up by Nanda in Gokula. When quite young, he killed the powerful demons Dhenuka and Pralamba, and performed, like his brother, many feats of surprising strength. On one occasion Balarama under the influence of wine, of which he was very fond, called upon the Yamuna river to come to him that he might bathe ; and on his command being unheeded, he plunged his plough-share into the river and dragged the waters after him, until the river assumed a human form and asked his forgiveness. On another occasion he dragged towards himself the whole city of Hastinapura along with its walls. As Krishna was a friend and admirer of the *Pandavas*, so Balarama was of the Kauravas, as was seen in his desire of giving his sister Subhadra to Duryodhana rather than to Arjuna ; yet he declined to take any part in the great Bharati war either with the *Pandavas* or the Kauravas. He is represented as dressed in blue clothes, and armed with a ploughshare which was his most effective weapon. His wife was Revati. He is sometimes regarded as an incarnation of the serpent *Sesha* and sometimes as the eighth incarnation of Vishnu; see the quotation under हल]. **-वर्धन** *a.* invigorating, strengthening. **-विन्यासः** array or arrangement of troops. **-व्यसनं** the defeat of an army. **-शालिन्** *a.* strong. **-सूदनः** an epithet of Indra. **-स्थ** *a.* strong, powerful. **(-स्थः)** a warrior, soldier. **-स्थितिः** *f.* 1. a camp ; an encampment. -2. a royal camp. **-हन्** *m.* 1. an epithet of Indra. -2. of Balarâma. -3. phlegm. **-हीन** *a.* destitute of strength, weak, feeble.

बलक्ष *a.* [बलं क्षायत्यस्मात् क्षै-क] White ; द्विरदवतबलक्षमलक्ष्यत स्फुरितभृंगमृगच्छवि केतकं *Si.* 6. 34. **-क्षः** The white colour. **-Comp. -गुः** (for गो 'a ray') the moon ; यथानस्यर्जुनाङ्गन्मसदृक्षांको बलक्षगुः Kâv. 1. 45 (given as an instance of the प्रसाद quality of the Gaudîyas).

बलनं Making strong, invigorating, strengthening.

बलयति Den. P. To strengthen, invigorate.

बलायते Den. A. To put forth strength.

बलः An epithet of Indra.

बलवत् *a.* 1 Strong, powerful, mighty ; विधिरहो बलवानिति मे मतिः Bh. 2. 91. -2 Stout, robust. -3 Dense, thick (as darkness, &c.). -4 Getting the upper hand, predominant, prevailing ; बलवानिंद्रियग्रामो विद्वांसमपि कर्षति Ms. 2. 215. -5 More important, of greater weight ; लोकापवादो बलान्मतो मे R. 14. 40. -6 Accompained by an army. —*ind.* 1 Strongly, powerfully, forcibly ; पुनर्वशिरवाद्बलवान्निगृह्य Ku. 3. 69. -2 Very much, excessively, in a high degree ; बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः *S.* 1. 2 ; शीतार्ति बलवदुपेयुषेव नीरैः *Si.* 8. 62 ; *S.* 5. 31.

बलवत्ता 1 Powerfulness, strength. -2 Superiority, excellence.

बला N. of a powerful lore or incantation (taught by Visvâmitra to Râma and Lakshmana) ; तौ बलातिबलयोः प्रभावतः R. 11. 9. (For some description see the quotation under अतिबला).

बलाकः-का [Un. 4. 14] A crane ; सेविष्यते नयनसुभगं खे भवंतं बलाकाः Me. 9; Mk. 5. 18, 19. —**का** A mistress, beloved woman.

बलाकिका A small kind of crane.

बलाकिन् *a.* Abounding in cranes ; कालिकेव निबिडा बलाकिनी R. 11. 15; Ku. 7 39.

बलात्कारः 1 Using violence, employing force. -2 Outrage, violence, force, oppression, exaction ; R. 10. 47 ; बलात्कारेण निर्वर्त्य &c. -3 Injustice. -4 (In law) Detention of the person of a debtor by the creditor and the employment of forcible means to recover the debt.

बलात्कृत *a.* Forced, overcome.

बलासकः A yellow spot in the white of the eye (caused by disease).

बलासिन् *a.* Consumptive.

बलाहं Water.

बलाहकः 1 A cloud ; बलाहकच्छेदविभक्तरागमकालसंध्यामिव धातुमत्तां Ku. 1. 4. -2 A kind of crane. -3 A mountain. -4 N. of one of the seven clouds appearing at the destruction of the world. -5 One of the four horses of Vishnu.

बलिः [बल्-इन्] 1 An oblation, a gift or offering (usually religious) ; नीवारबलिं विलोकयतः *S.* 4. 20 ; U. 1. 50. -2 The offering of a porsion of the daily meal (of rice, grain, ghee &c. to all creatures, (also called भूतयज्ञ), one of the five daily Yajnas to be performed by a householder ; see Ms. 3. 67, 91 ; it is usually performed by throwing up into the air, near the house-door, portions of the daily meal before partaking of it ; यासां बलिः सपदि मद्गृहदेहलीनां हंसैश्च सारसगणैश्च विलुप्तपूर्वः Mk. 1. 9. -3 Worship, adoration ; Ku. 1. 60 ; Me. 55 ; अवचितानि बलिकर्मसपर्यासानि पुष्पाणि *S.* 4. -4 Fragments of food left at a meal. -5 A victim offered to a deity. -6 A tax, tribute, impost ; प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् R. 1. 18 ; Ms. 7. 80; 8. 307. -7 The handle of a *chowrie*. -8 N. of a celebrated demon. [He was a son of Virechana, the son of Prahlada. He was a very powerful demon and oppressed the gods very much. They, therefore, prayed to Vishnu for succour, who descended on earth as a son of Kasyapa and Aditi in the form of a dwarf. He assumed the dress of a mendicant, and having gone to Bali prayed him to give him as much earth as he could cover in three steps. Bali, who was noted for his liberality, unhesitatingly acceded to this apparently simple request. But the dwarf soon assumed a mighty form, and began to measure the three steps. The first step covered the earth, the second the heavens ; and not knowing where to place the third, he planted it on the head of Bali and sent him and all his legions to the Patala and allowed him to be its ruler. Thus the universe was once more restored to the rule of Indra; cf. छलयसि विक्रमणे बलिमद्भुतवामन Gît. 1 ; R. 7. 35; Me. 57. Vishnu is said to still guard his door in Patala. He is one of the seven *Chirajivins;* cf. चिरजीविन्]. **-लिः** *f.* 1 A fold, wrinkle &c. (usually written वलि q. v.). -2 The fold of skin in stout persons or females. -3 The ridge of a thatched roof. **-Comp. -कर** *a.* 1. paying tribute. -2. offering sacrifices. -3. producing wrinkles. **-कर्भः** a sacrificial cake. **-कर्मन्** *n.* 1, offering oblations to all creatures. -2. the act of worshipping. -3. payment of tribute. **-दानं** 1. presentation of an offering to a deity. -2. offering oblations to all creatures. **-ध्वंसिन्** *m.* an epithet of Vishnu. **-नंदनः,-पुत्रः,-सुतः** epithets