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Balarama

This article is about the elder brother of the divine being Krishna. For other uses, see **Balarama** (disambiguation).

Balarama (बलराम, *Balarāma*), also known as **Baladeva**, **Balabhadra** and **Halayudha**, is the elder brother of **Krishna** (an avatar of the god **Vishnu**) and is regarded generally as an avatar of **Shesha**. He is also sometimes considered as the Sankarshana form of Vishnu and the eighth avatar of Vishnu.

He may have originated in Vedic times as a deity of agriculture and fertility. In scripture, Vishnu impregnated the belly of the goddess Devaki with two strands of hair, one black, one white. To ensure their safety, they were transferred before birth to Rohini. Krishna was born with darker complexion, while Balarama was fair. In Jainism he is known as Baladeva. He is often depicted with a drinking cup, pitcher, shield and sword.^[1]

1 Early life

From left to right is **Balarama**, Subhadra, and Jagannatha.



Krishna and Balarama meet their parents. Painting by Raja Ravi Varma

1.1 Birth and origin

Balarama was a son of Yadava king Vasudev. The evil king **Kamsa**, the brother of Devaki, was intent upon killing the children of his sister because of a prediction that he would die at the hands of her eighth son.

Vishnu then impregnated the belly of the goddess Devaki with two strands of hair, one black, one white. To ensure their safety, their essence was transferred before birth to Rohini, who also desired a child. At birth, Krishna had a darker complexion, while Balarama was born fair. The other name of Balarama is also **Sankarshana**, meaning a spirit transferred between two wombs.

He was named Rama, but because of his great strength he was called Balarama, Baladeva or Balabhadra, meaning “Strong Rama”. He was born under Shrivana nakshatra on Shraavana Purnima, or Raksha Bandhan.

He is often depicted with a drinking cup, pitcher, axe, shield and sword. Balarama may have originated in Vedic times as a deity of agriculture and fertility. In Jainism he is known as Baladeva.



Krishna-Balarama deities at the Krishna-Balarama Temple in Vrindavan

1.2 Childhood and marriage

One day, Nanda Maharaja requested the presence of Gargamuni, his priest, to name the newborn Krishna and Balarama. When the Gargamuni arrived, Nanda Maharaja, received him well and requested the naming cer-



Balarama Kills Dhenukasura, Folio from a Harivamsha (Lineage of Hari, Vishnu), ca 1585-1590

emony. Gargamuni then reminded Nanda Maharaja that **Kamśa** was looking for the son of Devaki, and if he performed the ceremony in opulence, it would come to his attention. Nanda Maharaja therefore asked **Gargamuni** to perform the ceremony in secret, and **Gargamuni** did so:

Because Balarama, the son of Rohini, increases the transcendental bliss of others, His name is Rama, and because of His extraordinary strength, He is called Baladeva. He attracts the Yadus to follow His instructions, and therefore His name is Sankarshana.

—Bhagavata Purana, 10.8.12^[2]

Balarama spent his childhood as a cow herder with his brother **Krishna**. He killed **Dhenukasura**, an asura sent by **Kansa**, as well as **Pralambasura** and **Mushtika** wrestlers sent by the king. After the evil king died, Balarama and **Krishna** went to the *ashrama* of sage **Sandipani**'s at **Ujjayini** for study. He later married **Revati**, the daughter of King **Kakudmi**, ruler of **Kushasthali** or **Anarta**^[3]

1.3 Kurukṣetra war of the Mahābhārata

Balarama taught both **Duryodhana** of the **Kauravas** and **Bhima** of the **Pandavas** the art of fighting with a mace. When war broke between the **Kauravas** and the **Pandavas**,



Duryodhana was defeated by Bhima - A scene from Razmanama

Balarama cared for both sides, and so remained neutral. When **Bhima** defeated **Duryodhana** by striking him in the groin with his mace, Balarama threatened to kill **Bhima**. This was prevented when **Krishna** reminded Balarama of the vow of **Bhima**—to kill **Duryodhana** by crushing the thigh he had exposed to **Bhima**'s wife **Draupadi**.^[4]

1.4 Disappearance

In the **Bhagavata Purana**, it is described that after Balarama took part in the battle causing the destruction of the remainder of the **Yadu** dynasty, and witnessing the disappearance of **Krishna**, he sat down in a meditative state and departed from this world.^[5]

Some scriptures describe a great white snake that left the mouth of Balarama, in reference to his identity as **Ananta-Sesha**. The place where he departed is situated near **Somnath Temple** in **Gujarat**.

The local people of **Veraval** believe that the in cave near the temple place, the white snake who came out of Balarama's mouth got into that cave and went back to *Paatal Lok*.



Death of Balarama

2 Status as avatar

Main article: Dashavathara

Narratives of Balarama are found in the *Mahabharata*, *Harivamsha*, *Bhagavata Purana* and other *Puranas*. The *Bhagavata Purana* suggests Balarama as incarnation of Vishnu. He is classified in the *vyuha* avathar Sankarshana, of Vishnu where in *Adishesha* and *Lakshmana* is part of.^[6]

3 Worship



Balabhadra in golden attire on his Chariot in Puri

An earlier reference to Balarama is in Kautilya's *Arthashastra* (13.3)^[7] Early individual Balarama worship was followed by obeisance to Balarama alongside Krishna in various Vaishnava sects. The most revered temple of Balarama is in *Kendrapada* and in *Puri* in *Odisha*.



Maues coin depicting Balarama, 1st century BCE

Sage Atri's Samurtachanadhikara of *Vaikhyanasas*, the most ancient school of Vaishnava theology, has described protocols for building temples and idols for Balarama and his consort. The *Pancharatras*, one of the earliest Vaishnava sects, worshiped Samkarshana as the second *vyuha* of Godhead. Krishna is usually depicted darker than Balarama. In *Rama-lila*, Balarama serves *Ramachandra* as his younger Brother, *Lakshmana* and in the current age (*Kali yuga*), Balarama spreads the 'Sankirtan movement' of *Chaitanya Mahaprabhu* as his close friend *Nityananda*.

Gaudiya Vaishnavas believe Balarama to be the supreme divinity, and worship him in the same level of Krishna as Balaram is considered to be the source of all *Vishnu* forms. In their belief system, when *Krishna* is depicted, *Baladeva* is also always shown as his brother—sometimes elder, sometimes younger. They depict Balarama serving Krishna in all of his incarnations. Krishna has been described as creator, and Balarama his creative potency, with them being worshiped together as embodiment of Godhead.

4 Appearance

Balarama is depicted as fair skinned, in contrast to his brother, Krishna, who is dark skinned, Krishna in Sanskrit means dark. His *āyudhas*, or weapons, are the plough *hala* and the *gadā*. He often wears blue garments and a garland of forest flowers. His hair is tied in a top-knot, and he has earrings, bracelets and armlets, and he is known for his strength.^[8]



Balarama at the lower right of a Maurya coin, holding a mace and conch; 3rd-2nd century BCE, from the British Museum

5 Jainism

The Jain Puranas, notably, the *Triṣaṣṭiśalākāpuruṣacarita* of Acharya Hemachandra, narrate hagiographical accounts of nine Baladevas or Balabhadras, who are believed to be the *śalākāpuruṣas* (literally “torch-bearers, great personalities”). These nine Baladevas are: Achala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma (Rama in Hinduism) and Rāma (Balarama in Hinduism).^[9]

6 Temples

Baliyana Mandir, Bainsa (dist Nawanshahr) Punjab

- Puri
- Kendrapara, Baladev Jew Temple
- Ananta Vasudeva Temple
- Buguda, Baladev Temple Dist: Ganjam

7 Quotations

- “Lord Balarama is the original Vishnu; therefore anyone remembering these pastimes of Lord Balarama in the morning and the evening will certainly become a great devotee of the Supreme Personality of Godhead, and thus his life will become successful in all respects.” - A.C. Bhaktivedanta Swami Prabhupada^[10]



17th century mural of Balarama in a south Indian temple

- “The splendor of Lord Balarama’s transcendental form eclipses many millions of glistening rising moons, and the slightest scent of His boundless strength is sufficient to destroy many armies of demons.” - From *Appreciating Sri Vrindavana Dhama*, pg. 111

8 See also

- Jagannatha
- Lakshmana
- Nityananda
- Shesha
- Subhadra
- Vishnu



Balarama in Javanese Wayang

10 External links

- [Who is Lord Balarama \(Overview\)](#)
- [1000 names of Lord Balarama](#)
- [Lord Balarama Homa – Attaining success In All Areas Of Life](#)

9 References

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- [3] Pargiter, F.E. (1922, reprint 1972). *Ancient Indian Historical Tradition*, New Delhi: Motilal Banarsidass, p.98
- [4] Varkey, C.P. (2001). *A Pilgrimage Through The Mahabharata*. Mumbai: St. Paul Society. pp. 148–149. ISBN 81-7109-497-X.
- [5] Bhag-P 11.30.26
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- [8] <http://www.iskconmanchester.com/Balarama-Jayanti.html>
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