

Arjuna affronted Indra, when he was sporting with Çaçi. After having held a consultation with Indra, Viṣṇu went to his hermitage Badarī (for continuation v. Jamadagni), 10135 (*Haihayādhipatiḥ*), 10140.—§ 397 (Jamadagni): III, 116: Once, when the sons of Jamadagni had gone out, Arjuna Kārtavīrya, the lord of the country near the sea-shore (*Anūpapatih*), came to the hermitage, and, being received hospitably by Renukā (the wife of Jamadagni), carried off the calf of the *homadhenu* and pulled down the trees. As Jamadagni told Rāma this, Rāma rushed towards Arjuna, and cut down his 1,000 arms with his arrows, and killed him. The heirs of Arjuna came while Rāma was away, and shot Jamadagni to death with their arrows. When they had gone away Rāma returned to the hermitage (III, 116), 10195.—§ 398 (Paruça-Rāma): III, 117: After having lamented for and cremated his father, Rāma vowed the slaughter of the entire kshatriya caste, killed Kārtavīrya's sons, etc.—§ 638b (Rāmop.): XII, 49: Meanwhile the virtuous kshatriya, the Haihaya king Arjuna Kārtavīrya, with 1,000 arms through the grace of Dattātreya, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmins in a horse-sacrifice. Solicited by Agni, he once gave alms to that deity, who sprung from the point of his shaft, i.e. Agni burnt villages, etc., and he burnt also the retreat of Āpava (= Vasishtha), who cursed Arjuna, saying that Rāma should lop off his arms. Always devoted to peace, always regardful of brahmins, etc., Arjuna did not mind that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's *homa*-cow, without the knowledge of Arjuna. Rāma lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni in the absence of Rāma, who vowed to free the earth of kshatriyas, and slaughtered all the sons and grandsons of Arjuna, and 1,000 Haihayas, and freed the earth of all kshatriyas, etc., 1750 (*Krtavīryātmaḥ*, *Haihayādhipatiḥ*), 1757, 1758, 1759, 1763, 1764 (*°sya sutāḥ*).—§ 772b (Pavanārjunas.): XIII, 153ff: The Haihaya king Arjuna Kārtavīrya with 1,000 arms became the lord of this whole world (i.e. the earth), residing in Māhishmati; he gave large gifts to Dattātreya, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously; and reign with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. A. now regarded himself as having no equal. An invisible voice said that the brahman is superior to the kshatriya; A. maintained that the brahmins take refuge with the kshatriyas; "I shall bring the skin-clad brahmins under my sway." Vāyu (Wind) warned A., addressing him from the air, etc. At last Arjuna praised the brahmins, mentioning Dattātreya. Vāyu told him always to protect them; "a terrible danger threatens thee from the Bhṛgu; that will take place after a time," 7186 (*Arjunasya saṁvādam Pavanasya ca*), (7199), 7207, (7211); 154, 7225; 157, 7291, 7305; 158, 7326, 7349, (7350).—§ 782c (Brāhmaṇagītā): XIV, 29, 818, (822): The 1,000 armed king Kārtavīryārjuna conquered the whole earth with his bow; once he showered hundreds of arrows at the ocean. The ocean asked him to desist, as he injured the creatures in the waters; Arjuna asked if there existed any bowman who was his equal in shooting. The Ocean named Rāma Jāmadagnya. Arjuna came and began to trouble him; Rāma burnt his troops and prostrated him with his battle-

axe and drove away his kinsmen to the mountain fastnesses; their progeny became Vṛshalas owing to their inability to find brahmins: so the Draviḍas, etc. Cf. Paraçu-Rāma (*d*).—Cf. also Anūpapati, Haihaya, Haihayendra, Haihayādhipati, Haihayarshabha, Haihayaçreshtha, Kārtavīrya.

Arjuna² Pāṇḍava. § 4 (Anukram.): I, 1, 109, 123, 125, 127, 129, 149, 150, 152, 160, 162, 165, 169, 172, 178, 179, 184, 187, 190, 191, 193, 212.—§ 10 (Parvas.): I, 2, 315, 320 (*°syābhigamaṇaṁ parva*).—§ 11 (do.): I, 2, 386, 389, 438, 439, 459, 493, 505, 546, 622.—§ 71 (Bhāratasūtra): I, 61, 2267 (*udācim*, sc. *ajayat*), 2271, 2274.—§ 83 (Kṛṣṇā): I, 63, 2449 (his son with Subhadra was Abhimanyu), 2451 (his son with Kṛṣṇā was Çrutakirti).—§ 130 (Aṁçavat.): I, 67, 2746 (son of Indra), 2748 (*Abhimanyur Arjunasya suto 'bhavat*), 2751.—[§ 131 (do.): I, 67, 2779 (for his sake Indra asked Karṇa for his mail and earrings).]—§ 157 (Pūrv.): I, 95, 3814 (son of Indra and Kuntī).—§ 159 (do.): I, 95, 3827 (his son with Kṛṣṇā was Çrutakirti), 3830 (his son with Subhadra was Abhimanyu). After Pāṇḍu had been cursed, that he should have no progeny, he caused Dharma to procreate Yudhishtira in Kuntī, then Vāyu to procreate Bhīmasena, and then Indra to procreate Arjuna.—§ 190d (Pāṇḍavotp.): I, 123: In order to propitiate Indra (before summoning him), Pāṇḍu, took counsel with the *maharshis*, and caused Kuntī to observe an auspicious vow for a full year, while he himself began to stand upon one leg, etc. After the birth of A. a bodyless voice said that he should subjugate the *Madras*, the *Kurus*, the *Somakas*, the *Cedis*, *Kāçis*, and *Karūshas*, and satiate *Havyavāhana* (Fire) in the *Khāṇḍava* wood with the fat of all beings, and, with his brothers, perform three sacrifices; in battle he would gratify *Çaṅkara*, and receive from him the *Pāçupata* weapon, and, at the command of Indra, slay the *Nivātakavacas*, and acquire all sorts of celestial weapons: 4791, 4795.—§ 191: On hearing this voice, the ascetics dwelling on *Çataçṛṅga* became exceedingly glad. There was heard the sound of *duṇḍubhis*, and flowers were showered down. The various tribes of celestials (*devaganāḥ*), etc. (*a*), came there (enumeration, among others, of *Devagandharvas*, *Apsarasas*, the twelve *Ādityas*, the *Rudras*, the *Vaimateyas*). Then the Açvins procreated the twins Nakula and Sahadeva in Mādri.—§ 192 (Pāṇḍavotp.): I, 124, 4854 (the third son of Kuntī). Having been procreated on *Çataçṛṅga* in behalf of Pāṇḍu by the gods Dharma (Yudhishtira), Vāyu (Bhīmasena), Indra (Arjuna; the mother of these three was Kuntī), and the Açvins (Nakula and Sahadeva, who were twins and sons of Mādri) in Pāṇḍu's wives Kuntī and Mādri, the five Pāṇḍavas after the death of Pāṇḍu were brought to Hāstīnapura and educated by Droṇa, under the supervision of Bhīshma. Their cousins (the sons of Dhṛtarāshtra) hated them, especially Duryodhana, who tried to murder Bhīmasena and later on all the Pāṇḍavas and Kuntī (Mādri had burnt herself with the corpse of Pāṇḍu), and Karṇa hated Arjuna from jealousy.—§ 203b (cf. Droṇa): I, 132: One day Droṇa asked his pupils to promise to accomplish what he had on his heart; only Arjuna promised it. Arjuna became the foremost of all his fellow-pupils. Droṇa gave every one of his pupils a narrow-mouthed vessel (*kamaṇḍalu*) for fetching water, in order that much time might be spent in filling it, but to Açvatihāman he gave a broad-mouthed vessel (*kumbha*), and in the intervals so gained he used to instruct his son in several superior methods; but Arjuna filled the vessel by means of the *Vāruṇa* weapon, and used