

abounding with dangers (XI, 5), explaining the comparison according to the religion of *Moksha* (XI, 6); asked by *Dhṛtarāshṭra*, *Vidura* continued his discourse on human life (XI, 7). *Dhṛtarāshṭra* swooned away, but was comforted by *Vyāsa*, etc. (ε), wept and lamented; *Vyāsa* comforted him by explaining the secret history of the slaughter (he had seen the Earth in *Indra's* hall, complaining before the gods and *D. r.* and *Nārada*, and *Viṣṇu* consoling her, saying that *Duryodhana* would cause her burden to be lightened by a battle in *Kurukshetra*), etc. (ζ). *Dhṛtarāshṭra* promised to live; *Vyāsa* disappeared (XI, 8). Requested by *Janamejaya* (η), *Vaiṣampāyana* related: After *Duryodhana* had been slain, and all the troops slaughtered, *Sañjaya*, deprived of his spiritual sight, came back to *Dhṛtarāshṭra*, and recommended him to cause the obsequial rites to be performed. *Dhṛtarāshṭra* swooned away; *Vidura* comforted him ("Time drags all kinds of creatures away," etc.) (XI, 9). *Dhṛtarāshṭra* resolved to visit the field of battle with the *Kuru* ladies in his company. The *Kuru* ladies (*Gāndhārī*, *Kuntī*, etc.) were placed in chariots under *Vidura's* supervision; the royal household, with a large number of the citizens, started from *Hastinapura* (XI, 10). Having proceeded a *kroṣa*, *Dhṛtarāshṭra* met with *Açvatthāman*, etc. (θ). *Kṛpa* related to *Gāndhārī* the fall of *Duryodhana* in unfair fight, and their nightly attack on the camp of the *Pāṇḍavas* (ι); then *Açvatthāman*, etc., took leave of *Dhṛtarāshṭra* in order to conceal themselves from the wrath of the *Pāṇḍavas*, and urged their steeds towards the banks of the *Gangā*, where they separated from one another: *Kṛpa* went to *Hastinapura*; *Kṛtavarma* to his own kingdom; *Açvatthāman* set out for the abode of *Vyāsa*; "before the sun rose; it was after this that the sons of *Pāṇḍu* encountered *Açvatthāman* and vanquished him" (XI, 11). *Yudhisṭhira* and his brothers set out in order to meet *Dhṛtarāshṭra*, accompanied by *Kṛṣṇa*, etc. (κ); they met the weeping ladies of the royal house on the way (λ), and saluted *Dhṛtarāshṭra*, who reluctantly embraced *Yudhisṭhira*, and broke an iron statue of *Bhīma* (that had been kept ready by *Kṛṣṇa*), mistaking it for *Bhīma* himself; he then grieved for having slain *Bhīma*, fell down, and was raised by his charioteer *Sañjaya*; *Kṛṣṇa* enlightened him, and told him not to cherish wrath (XI, 12). Certain maid-servants came and washed *Dhṛtarāshṭra*; then *Kṛṣṇa* again addressed him, assuring him that the *Pāṇḍavas* were perfectly innocent (μ); then *Dhṛtarāshṭra* embraced *Bhīma*, etc. (ν) (XI, 13). Commanded by *Dhṛtarāshṭra*, the *Pāṇḍava* brothers with *Kṛṣṇa* then proceeded to see *Gāndhārī*, who wished to curse *Yudhisṭhira*. The great *R. Vyāsa*, capable of proceeding everywhere with the fleetness of the wind, and capable of seeing the heart of every creature with his spiritual vision, understood her evil intentions, and having cleansed himself by the water of the *Gangā*, he suddenly appeared, and told her not to be angry with the *Pāṇḍavas*, but remember that she had every day for the eighteen days that battle lasted, when *Duryodhana* asked her to bless him, said: "Thither goes victory where righteousness is." *Gāndhārī* admitted that she and *Dhṛtarāshṭra* should protect the *Pāṇḍavas* with as much care as *Kuntī* herself protected them, the fault being with *Duryodhana*, etc. (ξ); but *Bhīma's* unfair combat with *Duryodhana* in the presence of *Kṛṣṇa* moved her wrath (XI, 14). *Bhīma* addressed *Gāndhārī*; and extenuated his fault in having slain *Duryodhana* unfairly ("Duryodhana had formerly himself vanquished *Yudhisṭhira* unfairly," etc.) (ο). *Gāndhārī* then blamed *Bhīma* for drinking *Duḥçāsana's* blood, when *Vṛshasena* had deprived

Nakula of his steeds; *Bhīma* denied that he had really drunk *Duḥçāsana's* blood; "*Karna* knew this well; seeing *Nakula* deprived by *Vṛshasena* of his steeds, I caused the rejoicing brothers to be filled with dread; when the tresses of *Draupadī* were seized, I uttered certain words in rage; I dared not leave that vow unaccomplished lest I should be regarded as having swerved from the duties of a *kshatriya*." *Gāndhārī* then inquired after *Yudhisṭhira*, who appeared before her and invoked her curses on himself for his sinful slaughter of all her sons; *Gāndhārī's* glance (under the cloth that covered her eyes) blasted a nail of *Yudhisṭhira's* toe. *Arjuna* moved away to the seat of *Kṛṣṇa*, and also the other *Pāṇḍavas* became restless. *Gāndhārī* then comforted the *Pāṇḍavas* and dismissed them. They then met with their mother *Kuntī*, who wept seeing their many scars. *Draupadī* wept for her children and *Abhimanyu*; *Kuntī* consoled her, and so did *Gāndhārī* (mentioning *Vidura's* predictions) (XI, 15).

Jalasandha¹, a Magadha king. § 11 (Parvasaṅgr.): I, 2 535.—§ 232 (Svayamvarap.): I, 186, 6992 (present at the svayamvara of *Draupadī*).—§ 328 (Kāmyakavanapr.): III, 36, 1419 (has sided with *Duryodhana*, or is here the son of *Dhṛtarāshṭra* meant?).—§ 561 (Yānasandhip.): V, 66^{ee}, 2504 (*pārthivam*, has sided with *Duryodhana*).—§ 572 (Rathātritha-saṅkhyānap.): V, 167, 5793 (in the army of *Duryodhana*).—§ 598 (Jayadrathavadhap.): VII, 87ⁱ, 3112 (do.).—§ 599 (do.): VII, 95, 3511; 97, 3574 (attacked by *Bhīmasena*); 114, 4454 (*°mahāgrāham . . . sainyārnavam*); 115, 4569, 4575, 4576, 4578, 4580, 4582, 4585, 4589, 4590, 4593, 4594, 4597 (*J. (Māgadha, vv. 4573, 4578, 4583)* is slain by *Sātyaki*); 119, 4705; 120, 4766; 141^{dd}, 5865 (*nihatya-J°m . . . Sātyakih*); 147, 6355 (*nidhanam Kauravya-J°yoh*); 150, 6514 (*Sātyakinā hatam*).—§ 600 (Ghaṭotkacavadhap.): VII, 158^w, 7036 (mentioned among the slain).—§ 604 (Karnap.): VIII, 5^ç, 134 (*hataḥ Sātyakinā*).—§ 609 (Çalyap.): IX, 2, 76 (had sided with *Duryodhana*), 90 (*hataḥ, Pauravaḥ?*).—§ 611 (do.): IX, 24, 1297 (sc. *hate, Paurava?*).—§ 615 (Gadāyuddhap.): IX, 64^{ee}, 3613 (among the slain).—§ 620 (Çrāddhap.): XI, 26^β, 792 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, 32^θ, 877 (among the dead warriors who, summoned by *Vyāsa*, arose from the *Gangā*). Cf. *Māgadha*.

Jalasandha², a son of *Dhṛtarāshṭra*. § 130 (Amçavat.):

I, 67, 2929 (enumeration). — § 182 (*Dhṛtarāshṭraputranāmaka*): I, 117, 4541 (do.). — § 209 (*Drupadaçāsana*):

I, 138, 5449.—§ 581 (*Bhīshnavadhap.*): VI, 64ⁱⁱ, 2837

(among fourteen sons of *Dhṛtarāshṭra* who attacked *Bhīmasena*), 2842 (is slain by *Bhīmasena*).—§ 608 (Karnap.):

VIII, 51^{dd}, 2447 (among twenty sons of *Dhṛtarāshṭra* who

attacked *Bhīmasena*).

Jaleçaya = Çiva (1000 names²).

Jaleçvara¹ = Varuna, q. v.

Jaleçvara² = Çiva (1000 names¹).

Jalolā, a mātṛ. § 615^u (Skanda): IX, 46^θ, 2634.

Jaleyu, a son of *Raudrāçva*. § 150 (*Pūruvamç.*): I, 94,

3700 (sixth son of *Raudrāçva*).

Jalodbhava = Çiva (1000 names²).

Jālya = Çiva (1000 names¹).

Jamadagni, a ṛshi, the son of *Ṛçika* and *Satyavātī* and the

father of *Rāma*¹ (*Paraçu-Rāma*). § 122 (Amçavat.): I, 66,

2611 (son of *Ṛçika*), 2612 (father of four sons, among whom

Rāma was the youngest), 2613 (the eldest of the 100 sons of

Aurva, i. e. *Ṛçika*).—§ 191 (*Arjuna*): I, 123, 4807 (one

of the seven ṛshis (?) present at the birth of *Arjuna*).—§ 270