

surrounded by the five large hills of *Vaiḥāra*, *Varāha*, *Vṛshabha*, *Rahigiri*, and *Caityaka*. It was there that *Gautama* beget *Kakshvat*, etc., upon the *śūdra* woman *Auṣṇari*, and was visited by the kings of *Anga*, *Vaṅga*, etc. There dwell the *Nāgas* *Arbuda*, *Çakravāpin*, *Svastika*, and *Maṇināga*. *Manu* had ordered the *Māgadhās* never to be afflicted with drought; *Kauçika* and *Maṇimat* had favoured the country. The *Pāṇḍavas* and *Kṛṣṇa* entered the city by breaking down the peak of *Caityaka*, worshipped by the *Bārhadrathās* and the citizens with perfumes and flower garlands, where *Bṛhadratha* had slain the cannibal *Rshabha*, and made of his hide (*māsatalābhiḥ*, see BR.; *Gauḍapāṭha*: *māmsanalābhiḥ*, Nil.) three drums [which the brothers broke, v. 814, not in V.]. As evil omens had been seen, the *purohitas* made *Jarāsandha* mount an elephant and carried fire about him (*paryagnyakurovan*), and he entered upon (*dikshitaḥ*) a sacrifice with vows (*niyamasthaḥ*) and fasts (*upavāsaparāḥ*). *Kṛṣṇa*, *Bhīma*, and *Dhanāñjaya* entered the city without weapons in the guise of *snātakas*, snatched from the flower-vendors the garlands they had exposed for sale, and attired in robes of various colours and decked with garlands and ear-rings they entered the abode of *Jarāsandha*, who welcomed them, and hearing from *Kṛṣṇa* that *Bhīma* and *Arjuna* in consequence of a vow would not speak before night, quartered them in the sacrificial apartments (*yajñāgāra*) and retired to the palace (*rājagṛham*). At midnight he came to them, as he always observed the vow, that as soon as he should hear of the arrival of *snātakas*, even at midnight, he would immediately come out and grant them an audience. As he questioned them about their strange attire, which was unsuitable for *snātakas*, and their breaking down the *Caityaka* peak, and why they would not accept the worship he offered, *Kṛṣṇa* gave him some explanations (v. 848 ff.: *snātakavratino, rājan! brāhmaṇā, kshatriyā, viçāḥ | viçeshaniyamāç vaishāṃ aviçeshāç ca santy uta | viçeshavānç ca satatam kshatriyaḥ çriyam rçchati*), and declared that they had come as his foes (II, 21). As *Jarāsandha* said that he did not remember to have injured them, *Kṛṣṇa* told him that they were sent by *Yudhishtira* to set at liberty the princes whom *Jarāsandha* intended to slaughter as a sacrifice to *Çiva*, because sacrificing human beings to the gods was never used (v. 864); he reminded him of the destruction of *Dambhodbhava*, *Kartavirya*, *Uttara*, and *Bṛhadratha*, and challenged him to set free the monarchs or to fight. *Jarāsandha* chose to fight, and ordered *Sahadeva* to be installed on the throne. Then he thought of his generals *Kauçika* and *Citrāsena*, who had formerly been *Haṃsa* and *Dimbhaka*. *Kṛṣṇa*, remembering that, according to the command of *Brahmān*, *Jarāsandha* was not to be slain by him or by the *Madhus*, did not himself desire to slay him (II, 22). *Jarāsandha* having chosen to fight with *Bhīma*, the *purohita* brought pigment, garlands, etc., and propitiatory ceremonies (*kṛtasvastiyayanah*) were performed by a brahman; and likewise *Bhīma*, having consulted with *Kṛṣṇa*, had propitiatory ceremonies pronounced (*kṛtasvastiyayanah*). When *Jarāsandha* had taken off his crown and arranged his hair, they fought with their clenched fists as their only weapons. The combat began at the first day of the month *Kārttika*, and lasted, without intermission or food, till the thirteenth; on the fourteenth night *Jarāsandha* desisted from fatigue, and *Kṛṣṇa* obscurely intimated that he should now be killed (II, 23). At the instigation of *Kṛṣṇa*, *Bhīma* threw *Jarāsandha* into the air a hundred times, pressed his knee against his backbone and broke his body in two with

a terrible roar, so that the citizens became dumb with terror and many women were prematurely delivered. Leaving the lifeless body at the palace gate, they went out of the town riding on *Jarāsandha's* celestial chariot, which *Kṛṣṇa* caused to be made ready, it being adorned with a celestial flagstaff and incapable of being vanquished by any king, upon which *Indra* and *Viṣṇu* had fought in the battle about *Tārakā*, riding upon which *Indra* had slain ninety-nine (*navatir nava*) *Dānavas*, which had been obtained by king *Vasu* from *Vāśava* (i.e. *Indra*), from *Vasu* by *Bṛhadratha*, and from him by *Jarāsandha*. And *Kṛṣṇa* thought of *Garuḍa*, who sat upon the chariot along with the frightfully roaring creatures on its flagstaff. *Kṛṣṇa* then released his relatives and ordered them to assist *Yudhishtira* at his *rājasūya*. Stopping on a level plain outside the town, he was adored by the citizens, and he installed *Sahadeva*, the son of *Jarāsandha*, in the sovereignty of the *Magadhās*. Then they arrived at *Indraprastha*. Thereupon *Kṛṣṇa*, having taken leave of *Yudhishtira*, etc., set out for his own city, riding upon that same celestial chariot that had been given to him by *Yudhishtira*, the *Pāṇḍavas* having circumambulated him (*pradakṣiṇam akurvanta*) (II, 24).

**Jārāsandhi** ("the son of Jarāsandha") = *Sahadeva* or *Jayatsena*. § 277 (*Jarāsandhavadhap.*): II, 22, 966 (i.e. *Sahadeva*, is anointed as king).—§ 280 (*Bhīmasena*): II, 30, 1092 (is vanquished by *Bhīmasena* on his digvijaya).—§ 555 (*Sainyodyogap.*): V, 19ḡ, 577 (*Jayatsenaḥ*, joined *Yudhishtira*).—§ 561 (*Yānasandhip.*): V, 50ḡ, 2014 (*çh Sahadevo Jayatsenaç ca tāv ubhau*, do.).—§ 575, 2239 (*Māgadhah*, do.).—§ 578 (*Bhīshmavadhap.*): VI, 48ḡ, 1926 (in the army of *Duryodhana*).—§ 599 (*Jayadrathavadhap.*): VII, 125, 5061 (is slain by *Droṇa*).—§ 604 (*Karṇap.*): VIII, 5ḡ, 120 (*Jayatsenaḥ*, had been slain by *Abhimanyu*); 7, †207 (in the army of *Duryodhana*).—§ 789 (*Putradarçanap.*): XV, 32ḡ, 877 (among the dead warriors who, summoned by *Vyāsa*, arose from the *Gaṅgā*). Cf. *Jarāsandhasuta*, *Jarāsandhātmaja*.

**Jaratkāru**<sup>1</sup>, a rshi, husband of *Jaratkāru* and father of *Āstika*. § 26 (cf. *Āstikap.*): *Sauti* said: The ascetic *J.*, when going about and practising religious austerities, one day saw his ancestors, the *Yāyāvaras*, hanging, heads down, in a great hole by a rope of *virāṇa* fibres, which was eaten into on all sides by a rat; he was told that it was because he had no offspring. He then promised to marry, if he might get a wife of the same name as his own, and who would be given to him in charity (I, 13). At last he married *Jaratkāru*, the sister of *Vāsuki*, the king of serpents (I, 14), who intended by this marriage to neutralize the curse inflicted on the serpents by their mother (*Kadrū*, q.v.). Having begotten *Āstika*, *J.* ascended to heaven together with his ancestors (I, 15): I, 13, 1029 (*Yāyāvarānām pravaraḥ*), 1034, 1037, (1041), 1041, 1045; 14, 1054, 1055, 1056; 15, 1067, 1068.—§ 49 (*Vāsuki*): I, 38, 1633, 1634, 1635 (it had been destined by *Brahmān* that *J.* should marry *Vāsuki's* sister *Jaratkāru* and beget *Āstika* on her); 39, 1650, 1653, 1654.—§ 50 (cf. *Āstikap.*): Etymology of the name *J.* (*jarati kshayam ahur vai, dāruṇam kārūcañjītam | çaritam kārū tasyāstī tat sa dhīmāñ chanañ çanañ | kshapayām asa tīreṇa tapasā . . . Vāsuker bhaginī tathā*): I, 40, 1655, 1656.—§ 51 (*Parikshit*): I, 40, 1661 (*rshim*).—§ 53 (cf. *Āstikap.*): The story of *J.* repeated (cf. § 26) and somewhat enlarged: I, 45, 1813, 1831 (*Veda-Vedāṅgapāragah*), 1839, 1843; 46, 1846, (1847), 1848, (1850), 1864; 47, 1869 (*rshim*), 1872, 1875.—§ 54 (cf. *Āstikap.*): One day *J.*, sleeping on the lap of