

(Brahmasabhāv.): II, 11, 440 (in the palace of Brahman).—§ 377 (Dhaumyatīrthak.): III, 88, 8337 (*vedi Ārjuna Kārtavīrya tāta J'er mahātmanah | vamyā Pāshānatīrthā ca Punaścandṛa ca*); 90, 8387 (performed sacrifices at Palācaka), 8390.—§ 395: At this time (cf. Arjuna Kārtavīrya, § 394), while Gādhi, the king of Kānyakubja, was dwelling in the wood, there was born to him a beautiful daughter, Satyavatī, whom Rēika Bhārgava asked in marriage. Gādhi said that, according to a family custom, the bridegroom must give a dowry of 1,000 brown steeds with a single sable ear each (so PCR. translates *ekataḥ cāmakarnāṇām*, cf. V, 3740, and Gālavacarita). Rēika obtained them from Varuṇa (the spot where the horses appeared was thence named Aṇvatīrtha) and married Satyavatī in Kānyakubja on the Gaṅgā, the very gods being companions of the bridegroom (*janāh*). Then his father Bhṛgu came to see him and his wife, and being pleased with Satyavatī, granted her the boon that a son should be born to herself and to her mother, telling her that during their season they should embrace, her mother an *aṇvatī* tree and herself an *udumbara* tree, and eat two pots of rice and milk (*caru*) which he had prepared, having ransacked the whole universe. Then Bhṛgu disappeared. They, however, made an interchange both of the pots and of the trees which they embraced. Knowing this by his divine knowledge, Bhṛgu came once more and told Satyavatī that she had been deluded by her mother, and that therefore she would give birth to a brahman of kshatriya character (*kshatratvīti*) and her mother to a kshatriya of brahman character (*brāhmaṇācārah*). At her repeated entreaties, however, he granted her that not her son but her grandson should be of that description. The son of Satyavatī was J., who excelled many ṛshis in Vedic lore (*Vedādhyayanena*), and to whom the whole Dhanurveda appeared spontaneously (*pratyabhāt*), and likewise the four kinds of weapon (*astrāṇi*): III, 116, 10167.—§ 396: J. devoted himself to the study of the Veda and to penances. He married Renukā, the daughter of king Prasenajit, and lived with her in his hermitage practising austerities. She gave birth to five sons, of whom Rāma was the youngest. Once when Renukā had been filled with desire, seeing the Mārtikāvata king Citraratha bathing, together with his wife, J. ordered his sons Rumanvat (the eldest), Sushena, Vasu, and Viçvāvasu to kill their mother, but as they refused to do so he cursed them, so that they lost their senses and behaved like beasts and birds. Then he ordered Rāma to do it, and he immediately severed her head with an axe, and then prevailed upon J. to grant him that Renukā might be restored to life and not remember that she had been slain, that he himself might not be affected by this sin, that his brothers might recover their former state, and that he himself might be unrivalled on the field of battle and obtain a long life: III, 116, 10183, 10185, 10188.—§ 397: Once when the sons of J. had gone out, Arjuna Kārtavīrya, the lord of the country near the seashore (*Anūpapatīh*), came to the hermitage, and, though he was praised by Renukā, he carried away the calf of the *homadhenu* and pulled down the trees. J. told this to Rāma, who then rushed towards Arjuna and cut down his 1,000 arms with his arrows and at last killed him. Then the sons of Arjuna came while Rāma was away, and with their arrows killed J., who did not fight, but repeatedly shouted the name of Rāma. When they had gone away, Rāma returned to the hermitage: III, 116, 10196, 10197.—§ 602 (Dronavadhap.): VII, 190, 8727.—§ 606b (Paraçu-Rāma): VIII, 34, 1583 (*Bhārgavānām kule jātaḥ*, father of Paraçu-Rāma).—§ 638b (Rāmap.):

XII, 49, 1744 (*Bhārgavam*, son of Rēika and Satyavatī), 1746 (father of Rāma), 1761 (*°dhenvāh . . . vatsam*), 1765 (slain by the sons of Arjuna Kārtavīrya; cf. §§ 395-7).—§ 665 (Mokshadh.): XII, 208, 7600 (*Rēikasya putrah*, one of the ṛshis of the north).—§ 702 (do.): XII, 293a, 10762 (had praised Vishnu).—§ 721b (Viçvāmitrop.): XIII, 4, 245 (his birth; cf. § 395).—§ 733 (Rāmahrada): XIII, 25, 1734 (*°gatiṃ labhet*, sc. by bathing in Mahāhrada).—§ 745c (Cyavana-Kuçikasamv.): XIII, 55, 2912 (*Bhṛguçārdulāh*, Rēika will beget J., who will master the Dhanurveda).—§ 750b (Bisastainyop.): XIII, 93a, 4416, (4444), (4464), (4495) (etymology of his name), (4521).—§ 751b (Çapathavidhi): XIII, 94a, 4550, (4571).—§ 752b (Chattropāna-hotpatti): XIII, 95, 4606 (*°eç ca samvādam Sūryasya ca*), (4618); 96, 4629, 4630, (4633), 4636 (terrifies the Sun (Sūrya), who in order to pacify him gives him an umbrella and a pair of sandals).—§ 759 (Ānuçāsanik.): XIII, 106d, 5200 (among the ṛshis who have attained to heaven through observance of fasts).—§ 766 (do.): XIII, 127, (6073).—§ 770 (do.): XIII, 151, 7117 (*Rēikatanayaḥ*, one of the gurus of Dhaneçvara in the north).—§ 775 (do.): XIII, 166ç, 7670 (*Rēikaputrah*, one of the ṛshis of the north).—§ 782c (Arjuna Kārtavīrya): XIV, 29, 823 (father of Rāma).—§ 786f (Nakulākhyāna): In former times J. purposed to perform a *çrāddha*; his *homa*-cow came to him, and he milked her himself. Assuming the form of Krodha (anger), Dharma entered the vessel of milk, desirous of putting J. to the test, and spoiled the milk. J. was not enraged. Krodha, in the form of a brahman lady, then said to him that the saying was false that the Bhṛgus were wrathful, since he had been subdued by J., and asked his forgiveness. J. said that as the milk had been destined to the *Pitṛs*, Krodha ought to introduce himself to them. Through the curse of the *Pitṛs*, Krodha became a mungoose until he had spoken disrespectfully of Dharma. Then he wandered about to sacrifices and other sacred places, employed in censuring great sacrifices, until he came and censured the horse-sacrifice of Yudhishtira, who was Dharma's self; then he became freed from his curse: XIV, 92, 2887, (2894). Cf. Rēika (V, 3972), Bhārgava, Bhārgavanandana, Bhṛguçārdūla, Bhṛguçreshtha, Bhṛgūtama, Rēikaputra, Rēikatanaya.

Jāmadagni, a ṛshi. § 734 (Ānuçāsanik.): XIII, 26a, 1763 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Jāmadagnisuta = Rāma: V, 6057.

Jāmadagnya¹ = Rāma¹, q.v.

Jāmadagnya² = Rumanvat: III, 10180 (R°).

Jāmadagnyam upākhyāna(m). § 10 (Parvasaṅgr.): I, 2, 332 (? in the enumeration of parvans entered between two parvans of the fifth book of Mbhr., but not found there; perhaps referring to III, 115-17).

Jāmbavat, the king of the bears. § 531 (Rāmapākhyānap.): III, 280, 16115 (*ṛksharājah*).—§ 535 (Setubandhana): III, 283a, 16276 (came to Rāma with 100,000 crores of black bears).—§ 541 (Indrajidvadha): III, 289b, 16477.—§ 542 (Rāvanavadha): III, 290a, 16500.

Jāmbavatī, wife of Kṛṣṇa and mother of Çāmba. § 730 (Ānuçāsanik.): XIII, 14, 616 (desired to have a son and got Çāmba).—§ 793 (Mausalap.): XVI, 7μ, 249 (among the wives of Kṛṣṇa who after his death ascended his funeral pyre). Cf. Kapīndraputrī.

Jāmbavatīsuta ("the son of Jāmbavatī") = Çāmba: III, 10271.