

*Dhaumya*, *Draipāyana*, etc., as to the *rājasūya* ("in which *rshis* of austere vows establish six fires singing *mantras* of the *Sāmaveda*; at the conclusion thereof the performer, when installed in the sovereignty, is rewarded with the fruit of all sacrifices, including the *darvīhomā*"). They all encouraged him to perform it. All people lived happily under his sway and loved him (therefore he was called *Ajātaśatru*); *Bhīma* ruled over all men justly, *Arjuna* protected the people from enemies, *Sahadeva* administered justice impartially, *Nakula* behaved towards everybody with humility. There was no extortion, disease, etc. *Yudhishtira* sent a messenger to *Kṛṣṇa* in *Dvāravātī*, and *Kṛṣṇa* came to *Indraprastha* accompanied by *Indrasena*, and was consulted by *Yudhishtira* (II, 13).—§ 273: *Kṛṣṇa* said that *Yudhishtira*, in order to become *śamrāj*, ought to slay the *Magadha* king *Jarāsandha*, and deliver the princes whom *Jarāsandha* held shut up in a mountain hole in order to sacrifice them to *Mahādeva* (i.e. *Śiva*). "The now existing *kshatriyas* are descended from the remnants of those who were exterminated by *Rāma*. They represent themselves to be the descendants of *Aila* and *Iśhvāku*; of those there are 100 families. The *Bhojas*, descendants of *Yayāti*, are great and scattered all over the earth; but now *Jarāsandha*, ruling the middle land (i.e. *Mathurā*, Nil.), has overpowered them. His allies are (1) *Çiçupāla*, who has become his *śenāpati*; (2) the *Karūṣa* king *Vakra*, who fights by illusion (*māyāyodhin*); (3-4) *Hama* and *Dimbhaka* (see below); (5-8) *Dantavakra*, *Karūṣa*, *Karabha*, *Meghavāhana*; (9) *Bhagadatta*, the *Yavana* king, the ruler of the west, who bears on his head the most wonderful gem on earth, the old friend of thy father, and who chastises *Muru* and *Naraka*; he obeys *Jarāsandha*, but in his heart he is tied by affection to thee; (10) the king of *Āṅga*, *Vaṅga*, *Puṇḍra*, and of the *Kirātas*, *Paundraka* *Vāsudeva*, who among the *Cedis* is called *Puruṣhottama*, and always bears, from foolishness, the distinctive signs of *Kṛṣṇa*; (11) *Bhīshmaka*, king of the *Bhojas*, the friend of *Indra*, who governs a fourth part of the world, who by his learning has conquered the *Pāṇḍyas*, *Krathas*, and *Kaiçikas*, and whose brother *Ākṛti* is like to *Rāma* *Jāmadagnya*, has placed himself under *Jarāsandha*, though *Kṛṣṇa*, etc., his relatives, are engaged every day in doing what is agreeable to him. Only *Yudhishtira*'s maternal uncle, the *Kuntī* king *Puruji*, who has his dominions in the west and the south, regards *Yudhishtira* with affection. The following peoples have fled for fear of *Jarāsandha*: (1) the eighteen tribes of the northern *Bhojas* have fled towards the west; (2-10) the *Çarasenas*, *Bhadrakāras*, *Bodhas*, *Çālvas*, *Pañaccaras*, *Susthalas*, *Mukuttas* (B. Su°), *Kulindas*, and *Kuntis*; (11-13) the *Çālōḍyana* kings with their brethren and followers, the southern *Pañcālas*, and the eastern *Koçālas*, have all fled to the *Kuntis* (?); (14-15) the *Matsyas* and the *Sannyastapādas* (? so B.; C. Sanya°) have left their dominions in the north and fled into the southern country; (16) all the *Pañcālas* have fled in all directions." *Jarāsandha*'s relations to the *Yādavas* were the following: *Kaṁsa*, having persecuted the *Yādavas*, married *Asṭi* and *Prāpti*, daughters of *Jarāsandha* and sisters of *Sahadeva*, and began also to oppress the old chiefs of the *Bhojas*, who sought the help of *Kṛṣṇa*, etc.; *Kṛṣṇa* bestowed upon *Akrūra* the daughter of *Āhuka*, and with *Saṅkarṣaṇa* (i.e. *Balarāma*) he slew *Kaṁsa* and *Sunāman*. Then *Jarāsandha* took up arms, and the eighteen tribes (*kulair aṣṭādaçavaraiḥ* (?), differently Nil.) thought

they would be unable to check him even in 300 years. His friends *Hama* and *Dimbhaka* were incapable of being slain by weapons. Some other king, named *Hama* (differently Nil.), was slain by *Rāma* in the battle of the eighteen tribes (*aṣṭādaçavare* ?); then *Dimbhaka*, thinking that he could not live without *Hama*, killed himself in the *Yamunā*, and *Hama*, hearing that, also jumped into the *Yamunā*; then *Jarāsandha* returned to his kingdom, and the *Yādavas* continued to live at *Mathurā*. But the widow of *Kaṁsa* (PCR. *Hama*), the daughter of *Jarāsandha*, urging him to revenge the death of her husband, the *Yādavas* fled from *Mathurā*, and took up their abode in *Kuçaṭhali* (i.e. *Dvāravātī*), adorned by *Raivata*, and strongly fortified the *Gomanta* mountains, three *yojanas* in length. "In the race of *Kṛṣṇa* there are 8,000 brothers [and cousins, PCR.]. *Āhuka* has 100 sons. *Cārudeśha* with his brother, *Cakradeva*, *Sātyaki*, *Kṛṣṇa*, *Rauhiṇeya* (i.e. *Balarāma*), and *Çamba* (like *Çauri* in battle) are seven heroes (*rathāḥ*); *Kṛtavarma*, *Anādhr̥ṣṭi*, *Çamika*, *Samitiñjaya*, *Kaṅka*, *Çaṅku*, and *Kuntis* are seven *mahārathas*; then there are also two sons of *Andhakabhoja* and himself; all these heroes, remembering the middle country, are now living among the *Vṛshnis*" (II, 14).—§ 274: *Yudhishtira* had some scruples, which were opposed by *Bhīma* and *Kṛṣṇa*, who cited from the *Kṛta* age five kings, who had become emperors (*śamrāj*): *Yauvanāçvi* (i.e. *Mandhātṛ*) by the remission of taxes (B. *jītvā jayyān*, "by victories"), *Bhagiratha* by protection, [Arjuna.] *Kārtavīrya* by asceticism, *Bharata* by strength, and *Marutta* by prosperity; 100 families of kings have been unable to oppose *Jarāsandha*; he has already brought eighty-six kings to the house of *Paçupati* (i.e. *Śiva*); when he has fourteen more he will offer them as sacrifices (II, 15).—Some further objections of *Yudhishtira* are refuted by *Arjuna* (II, 16).—§ 275: The origin of *Jarāsandha* was the following: The *Magadha* king *Bṛhadratha*, who had three akshauhīnis of troops, married the two twin daughters of the king of *Kāçi*, making an engagement never to show a preference for either. As he was childless he repaired to the *rshi* *Caṇḍa-Kauçika*, the son of *Kāks̥hivat Gautama*, who was sitting under a mango-tree. He gave a mango fruit to the king, who gave it to his queens. They then brought forth each one half of a child, which were thrown away, but, found and laid together by the *rakshasi* *Jarā*, became one living child (II, 17).—*Jarā* had been created by *Śvayambhū* for the destruction of the *Dānavas* and named *Gṛhadevī* (*gr̥he gr̥he manushyāṇāṃ nityaṃ tiṣṭhāmi rākshasi*, v. 730), and always lived in the king's house and did him good, because there was on the walls a likeness of her endued with youth and in the midst of children, and she was daily worshipped with scents, etc. The king ordered a great festival to be held in *Magadha* in honour of *Jarā*, and named the boy *Jarāsandha* (*Jarayā sandhito*, v. 739) (II, 18). Some time after *Caṇḍa-Kauçika* again came to *Magadha*, and foretold the greatness of *Jarāsandha*, that weapons should not hurt him, and that he should see *Rudra*. After having installed *Jarāsandha*, *Bṛhadratha* with his two wives retired to the woods and, after practising ascetic penances, ascended to heaven. When king *Kaṁsa* was slain by *Vāsudeva* (i.e. *Kṛṣṇa*), *Jarāsandha*, from *Girivraja*, whirling a mace ninety-nine times, hurled it towards *Mathurā*, where *Kṛṣṇa* was residing at that time; the mace fell at *Gadāvasāna*, near *Mathurā*, at a distance of ninety-nine *yojanas* [from *Girivraja*, PCR.]. He, with *Hama* and *Dimbhaka* (who were skilled