

of a man named Gilgamesh. This story is written in twelve clay-tablets. After 1850, the scientists of England who carried on an archaeological research, found in the library of Ancient Nineveh, the most famous in the ancient world, these twelve tablets along with twenty-thousand other tablets, all of which were in good condition. This library was built by the King Ašurbānīpāl in 7th century B.C., on a very high place on the bank of the river Tigris, in the ancient Nineveh.

All these clay tablets have been removed to the British Museum. It took several decades to decipher them. When these clay tablets were discovered there was not a single man who could read and understand them, in the world. In spite of hard work, several years passed by without getting even a single tablet deciphered. They were written in 'Accadean', which was the language of the court of Ašurbānīpāl and the national and the international language of the time. Another copy of this great work was discovered on the bank of the Euphrates, where the capital of the famous King Hāmūrābi of Ancient Babylon stood. Later discoveries disclosed that this great work Gilgamesh was part and parcel of the famous ancient civilization of the Oriental countries. The Hittites and the Egyptians tried to translate this book Gilgamesh into their own languages. In the tablets with letters in the form of arrow heads, found on the bank of the Nile, the portions which were difficult for them to translate, are given red marks.

It was from a small piece of broken clay tablet that clues to the origin of this famous work were obtained. The world is indebted to the Sumerians, who had their capital in the place where the city Ur stands, for the original work of Gilgamesh.

Mention is made about a great flood in Gilgamesh, as follows: Gilgamesh set out on an adventurous journey to see his ancestor Utnāpištim to learn from him the means of obtaining eternal life. The gods had told this man about the secret of eternal life. At last Gilgamesh reached an island and found out his ancestor and asked him about the secrets of eternal life. Utnāpištim said that he had lived in 'Šoorappak' and that he had been an ardent devotee of 'Iya' God. When the gods decided to destroy mankind by a great flood the God Iya called his devotee Utnāpištim and said to him "You, man of shoorappak, the son of Ūrbārtūtū: Demolish your house and build a ship. Leave off your wealth and search for your life. Cast away your property and save your life. Bring the seeds of every living thing into the ship. The ship you build should be according to measurements." The rest of the story is like the story of the "Ark of Noah". The scientists are of opinion that in pre-historic times the three continents of Asia, Europe and Africa were one continent and that by earthquake or some other reason the south part of Europe had sunk down and water flowed in and thus the mediterranean sea came into existence. At a time when the far off regions of the earth were unknown, the people who escaped the flood imagined that the entire world had been submerged by the flood. It could be imagined that this story of the great flood passed on to posterity verbally and after so many generations it appeared in different regions in different languages in different forms.¹

JALASANDHI I. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him. (M.B. Bhīṣma Parva, Chapter 64, Stanza 33).

JALASANDHI II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was present at the svayamvara of Pāñcālī. (marriage of Pāñcālī). It is mentioned in Mahābhārata, Droṇa Parva, Chapter 115, Stanza 52, that he was killed by Sātyaki in the battle of Bhārata.

JALELĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 16).

JALEŚVARĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 16).

JALEYU. A son born to Raudrāśva the son of Pūru, by a celestial woman named Mīśrakeśī. Mention is made about Jaleyu in Mahābhārata, Ādi Parva, Chapter 94, Stanza 10.

JAM. It means gītam (music). (Agni Purāṇa, Chapter 348).

JAMADAGNI. A hermit of majestic power. He was the father of Paraśurāma.

1) *Genealogy.* Descended from Viṣṇu in the following order are: Brahmā—Bhṛgu—Cyavana—Aurva—Rcika—Jamadagni.

2) *Birth.* There is an interesting story about the birth of Jamadagni. Gādhi was the son of king Kuśāmba. A daughter named Satyavatī was born to Gādhi. The hermit Rcika giving a dowry of one thousand horses, each with one black ear, married Satyavatī. Once Satyavatī told her husband that herself and her mother wanted to get a child each. After the sacrifice of oblations to Agni (fire), Rcika took two parts filled with boiled rice and gave them to Satyavatī, with mantras (spells). The radiance of Brahmā was invoked into one pot and the radiance of Kṣātra was invoked into the other. The hermit had asked Satyavatī to eat the rice into which the radiance of Brahmā had been invoked and to give the other pot to her mother. But the daughter and mother changed the pots secretly and Satyavatī ate the rice in the pot into which Kṣātra radiance was invoked and gave the pot of rice filled with Brāhma-radiance to her mother. Both the women conceived. As the child grew in the womb the radiance of Brahmā shone on the face of the mother and Kṣātra lustre was seen on the face of Satyavatī. Rcika asked Satyavatī for the reason. She admitted the secret interchange of the pot.

Satyavatī and her mother both delivered at the same time. Satyavatī got the son Jamadagni, who was the embodiment of Kṣātra tejas and the child with Brāhma tejas born to the mother was Viśvāmitra. Therefore, in some Purāṇas Viśvāmitra is described as the uncle of Jamadagni whereas in some others they are said to be brothers. (Brahmaṇḍa Purāṇa, Chapter 57).

3) *A house-holder.* When Jamadagni grew up he made a tour and visited the holy places one by one and reached the palace of King Prasenajit of the family of Ikṣvāku. He saw Reṇukā the beautiful daughter of King Prasenajit and fell in love with her. He requested Prasenajit for the hand of Reṇukā. The King, without raising any objection gave his daughter Reṇukā in marriage to Jamadagni. The couple came to the bank

¹ In writing about Jalapralaya, I have dealt with Gilgamesh a little elaborately. Details on Gilgamesh were obtained from the English translation of a famous German work by Venar Keller. This book had not been received when I wrote about the work 'Gilgamesh'. So these details are included under this word 'Jalapralaya'.