

fight. Kārtavīryārjuna came out with his army. In the battle which ensued, Kārtavīrya and his sons and most of his warriors fell dead. Paraśurāma and Akṛtavraṇa returned with the calf. Jamadagni asked Paraśurāma to go to Mahendragiri and do penance in order to mitigate the sin of killing a large number of people. When Paraśurāma had gone for penance, Śūrasena a son of Kārtavīryārjuna came with his men to the hermitage, cut off the head of Jamadagni and took it away. Paraśurāma and the disciples of Jamadagni placed the dead body of Jamadagni on the pyre and burnt it. Reṇukā jumped into that fire and died. After this Paraśurāma began his twentyone tours for the extermination of the Kṣatriya Kings. (Brahmāṇḍa Purāṇa, Chapter 86).

11) *Other information.* (1) Udayana grew up in the hermitage of Jamadagni. (See under Udayana).

(2) Jamadagni was one of the hundred sons of Ṛcika. (M.B. Ādi Parva, Chapter 66, Stanza 45).

(3) Jamadagni was one of the hermits, who visited Śrī Rāma on his return from forest life. The hermits who came to Ayodhyā from the North were, Kaśyapa, Bharadvāja, the Śanakas, Śarabhaṅga, Durvāsas, Mataṅga, Vibhāṇḍaka, Tumburu and the Saptarṣis (the seven hermits). (Uttara Rāmāyaṇa).

(4) Jamadagni was present at the Janmotsava (birth celebration) of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 51).

(5) This hermit is a luminary in the assembly of Brahmā. (M.B. Sabhā Parva, Chapter 11, Stanza 22).

(6) During the time of the battle of Mahābhārata, Jamadagni entered Kurukṣetra and advised Droṇa to stop the battle. (M.B. Droṇa Parva, Chapter 190, Stanza 35).

(7) Jamadagni once delivered a speech on the bad sides of accepting rewards, to the King Vṛṣādarbhi. (M.B. Anuśāsana Parva, Chapter 93, Stanza 44).

(8) Jamadagni vowed that he was innocent in the affair of the stealing of Agastya's lotus. (M.B. Anuśāsana Parva, Chapter 94, Stanza 25).

12) *The Names of Jamadagni.* Ārcika, Bhārgava, Bhārgavanandana, Bhṛguśārdūla, Bhṛguśreṣṭha, Bhṛgūttama Ṛcikaputra are the names used by Vyāsa to denote Jamadagni, in Bhārata.

JĀMAGHA. A King of the family of Yayāti. (Bhāgavata, Skandha 9).

JĀMBAVĀN. A monkey of extraordinary might. He was the minister of Sugrīva.¹

1) *Birth.* When the troubles and hardships caused by the wickedness of Rāvaṇa became unbearable the goddess Earth and the Devas approached Brahmā for redress. Brahmā took them to the sea of Milk. Mahāviṣṇu heard everything and said that he would incarnate as the son of Daśaratha and would kill Rāvaṇa. Brahmā was directed to create monkeys to help him on that occasion. Accordingly Brahmā created Jāmbavān and several other monkeys.

¹ It is difficult to ascertain whether Jāmbavān was a monkey or a bear. In some of the Indian languages he is described as a monkey. In Malayālam he was thought of as a monkey from ancient period. In Vālmiki Rāmāyaṇa, which is the original work. Jāmbavān is denoted by the words 'Kapi' (monkey) and Rkṣa (bear). Jāmbavān is called Rkṣapuṅgava in Vālmiki Rāmāyaṇa Bālakāṇḍa Sarga 17. From this it is to be assumed that Jāmbavān was a bear. In the same chapter it occurs that, it was the aim of Brahmā to make the gods and the celestial women take birth as monkeys to help Mahāviṣṇu in the incarnation of Śrī Rāma. So it is not wrong to consider Jāmbavān either as a bear or as a monkey.

² For the cause of his forgetting his own powers see under Trṇabindu II.

There are two stories about the birth of Jāmbavān in the Purāṇas.

(1) Brahmā sat for a long time thinking about the creation of monkeys. Then he wanted to yawn., for which he opened the mouth and instantly Jāmbavān came out from inside Brahmā through the open mouth. "I have already created Jāmbavān the noble bear, who jumped out of my mouth when I yawned." (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 17, Stanza 6).

(2) One day time of Brahmā ended and the night had advanced two yāmas (six hours). The Madhukaiṭabhas born of the ear-wax of Mahāviṣṇu began to create trouble and commotion in the waters of the great flood. They saw a lotus on the surface of water. Seeing Brahmā in it they challenged him for fight. Hearing their shouting and the challenge Brahmā became afraid of the asuras. His middle face began to sweat. The sweat flowed through his cheeks and reached the loins. Jāmbavān came into being from that sweat. So he got the name Ambujāta, (born from the water of sweat). As he was the first person who entered the country of Jāmbūnada he was called Jāmbavān. As he was born when there was no universe or time his age or date of birth could not be ascertained. At the time of Śrī Rāma Jāmbavān was six Manvantaras (age of a Manu) and for hundred and sixtyfour Caturyugas (a period of four yugas) old. (The present age is the twentyeighth Caturyuga of the seventh Manu). Jāmbavān had witnessed all the incarnations from Matsya to Śrī Rāma. (Kamba Rāmāyaṇa Pūrva Kāṇḍa).

2) *Jāmbavān and the incarnation of Śrī Rāma.* During the time of Śrī Rāma Jāmbavān was the minister of Sugrīva. It is stated in Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 41, that Nīla, the son of Agni, Hanūmān, Jāmbavān, Suhotra, Śarāri, Śaragulma, Gaja, Gavākṣa, Gavaya, Suṣeṇa, Rṣabha, Mainda, Dvidida, Vijaya, Gandhamādana, Ulkāmukha, Asaṅga, Aṅgada and others were the ministers of Sugrīva.

The monkeys who went to the south in search of Sītā, reached the sea shore. The question was how to jump over the sea to Laṅkā. Each of them came forward to show his ability and admitted failure. Finally Jāmbavān called Hanūmān to him and advised him to jump over to Laṅkā. Hanūmān who was not aware of his own powers,² refused. Jāmbavān told him about his birth, self-power, attainment of boons etc. Hanūmān became convinced of his powers at the words of Jāmbavān and jumped over the sea to Laṅkā. (Rāmāyaṇa, Kiṣkindhā Kāṇḍa).

3) *Jāmbavān and the incarnation of Vāmana.* Jāmbavān walked round Mahāviṣṇu, who incarnated as Vāmana to curb the powers of Mahābali. At that time Jāmbavān was immensely strong. But by the time of the incarnation of Śrī Rāma his strength had decreased much. Hear what he said to the monkeys who assembled on the sea shore to go in search of Sītā.

"My abilities in olden times were not what you see now. In the far old days, I had walked round that