

travelled through Kurujāngala and passed by Padmasaras and Kālakūṭa, visited the holy places of Gaṇḍakī, Mahāṣoṇā, Sadānirā and such others, crossed the river Sarayū and reached the opposite bank. Then they travelled through the countries of East Kosala and Mithilā. Touring through the countries they crossed the rivers Carmaṇvatī, Gaṅgā and Śoṇa. Wearing matted hair and barks of trees they reached Girivraja, the capital city of Magadha. There were three big drums, which were used only on special occasions. The hide of elephant was used for making them.<sup>1</sup> Seeing all these sights they reached the presence of Jarāsandha, who welcomed them with necessary formalities and talked with them. But they kept silence. At last Śrī Kṛṣṇa told him that his two friends were having the vow of silence, which would terminate only at midnight. So the King left them in the sacrificial hall and went to the palace. He came to them at midnight and asked them who they were. Śrī Kṛṣṇa revealed to him that they were Kṛṣṇa, Bhīma and Arjuna, who had come to fight a duel with Jarāsandha, who had unreasonably put many innocent Kings in dungeon, and challenged him to select any one of them for duel. Jarāsandha, trembling with fury, selected Bhīma. In that duel Jarāsandha was killed. (M.B. Sabhā Parva, 3 Chapters from 20).

6) *Names given to Jarāsandha.* Bārhadratha, Māgadha, Magadhādhīpa and Jarāputra are some of the names used in the Mahābhārata by Vyāsa as synonyms of Jarāsandha.

JARĀSANDHA II. (Śatrusaha). One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 137, Stanza 30 that this Jarāsandha was killed by Bhīmasena.

JARĀSANDHA III. In Karna Parva of the Mahābhārata, Chapter 5, Stanza 30, we see a King Jayatsena who fought on the side of the Kauravas and had been killed by Abhimanyu. The father of this King Jayatsena was one Jarāsandha, a Kṣatriya of Magadha.

JARĀSANDHAVADHAPARVA. A sub-section of Sabhā Parva, of the Mahābhārata. This sub-section comprises of Chapters 20 to 24 of Sabhā Parva.

JARĀYŪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 43, Stanza 19).

JARITĀ. A mother bird with four young ones, who suffered much in the burning of the forest Khāṇḍava. (For detailed story see under Khāṇḍavadāha, Para 8).

JARITĀRI. A son of the mother bird Jaritā. (See under Khāṇḍavadāha, Para 8).

JARJĀRĀNANĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 19).

JARTIKA. A tribe of Vāhikas. They are considered to be the lowest of the tribes. (M.B. Karna Parva, Chapter 44, Stanza 10).

JĀRUDHI. A country in ancient India. (M.B. Sabhā Parva, Chapter 38).

JĀRŪTHĪ. An ancient city. It is mentioned in Mahābhārata, Vana Parva, Chapter 12, Stanza 30, that Śrī Kṛṣṇa, with his friends Āhuti and Kratha defeated Śiśupāla, Jarāsandha, Śaibya and Śatadhanvan in this city.

JATĀDHARA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 61).

JĀTAKARMĀDISAMSKĀRA (S). In the ancient days the people of Bhārata observed certain social and customary rites immediately after the birth of a child. They were known as Jātakarmans. Each caste had its own jātakarmans. They are given below :

If it is a male child jātakarma should be done before cutting the umbilical cord. At that time gold is to be rubbed in ghee and honey and the tongue of the child should be touched with it, uttering mantras (spells) (Colloquial name of this rite is giving gold and honey). The child should be named on the tenth or twelfth day after birth, selecting suitable lunar day, good star and auspicious moment. The name should imply prosperity to Brāhmanas, might to Kṣatriyas, wealth to Vaiśyas and humility to Śūdras. That is, the word 'Śarman' in the case of Brāhmaṇa, 'Varman' for Kṣatriyas, 'Gupta' for Vaiśyas and 'Dāsa' for Śūdras, should be added to the name. The names given to girls should be of easy utterance, having clear meaning but not cruel, very beautiful, charming, and propitious avoiding long letters as far as possible. Four months after delivery, the child should be taken out of the room of confinement to see the Sun. On the sixth month the rite of 'Annaprāśa' (feeding with rice) should be performed. In accordance with hereditary customs the two rites mentioned above may be performed at any time after the third month. For Brāhmaṇas and Kṣatriyas the ceremony of 'Caula' (tonsure) may be performed at the time of birth or at the age of three. The ceremony of Upanayana (Investiture with the Brāhma string) should be conducted at the age of eight from pregnancy for Brāhmaṇas, at the age of eleven from pregnancy for Kṣatriyas and at the age of twelve for Vaiśyas. But Upanayana could be performed at the age of five for Brāhmaṇas who desire Brāhma-radiance, at the age of six for Kṣatriyas who desire might and at the age of eight for Vaiśyas who desire wealth. There is another opinion that Upanayana could be performed up to the age of sixteen for Brāhmaṇas and twentytwo for Kṣatriyas. Even after the attainment of this age, if this ceremony is not performed, that boy will be considered an out-cast from the mantra (spell) of Gāyatrī, and will have no admittance to the rituals and ceremonies performed by Brāhmaṇas and will be known by the name Vrātya (an outcast, uninvested Brāhmaṇa). These Vrātyas could not be taught Vedas or be given women as wives.

Brāhmaṇa, Kṣatriya and Vaiśya brahmacāris (celibates) could use the hides of black antelope, spotted deer or goat as upper garment and clothes made of silk thread, flax or wool of sheep or red leopard. To tie round the waist, Brāhmaṇas have to make belts out of Muñja (grass), Kṣatriyas, out of Mūrva (grass) and Vaiśyas out of flax. When these are not available, Brāhmaṇas may use Kuśa grass, Kṣatriyas nānal grass and Vaiśyas Darbha grass called balbaja to make belts of customary three darns or five darns with a knot. A celibate should have a stick. For Brāhmaṇas the stick should be made of Bilva (Aegle marmelos) or "palāśa" (butea frondosa) and for Kṣatriyas, of banyan or blackwood. (Mimosa catechu) and for Vaiśyas, of Dillenia speciosa (Uka tree) or fig tree. For Brāhmaṇas the stick should

1. See under Bṛhadhratha IV to know about the sound of this big drum.