

Janamejaya, king of the mountaineers (Pārvatiya). § 604 (Karnap.); VIII, 6, 169 (in the army of Yudhishtira, had been slain by Duryukha).

Janamejaya¹⁰, Pārikshit. § 652b (Indrota-Pārikshitiya): XII, 150, 5595, 5696 (Pārikshit, B. has Pāri^o), 5600; 151, 5613, (5627), (5634); 152, 5638, 5642, 5673 (J. had slain a brahman, but was instructed by Indrota Gaunaka about the means of cleansing himself; Indrota then assisted J. in his horse-sacrifice. J. here belongs to the past (cf. also Harivamṣa, vr. 1608 ff.), but seems originally to be identical with Janamejaya¹ (Pārikshita)).

Janamejaya, pl. (°ah). § 267 (Yamasabhāv.): II, 8, 334 (eighty J.'s in the palace of Yama).

Janana = Vishnu (1000 names).

Jānapadi, an Apsaras. § 198 (Çaradvat): I, 130, 5076 (sent by Indra to tempt Çaradvat).

Janārdana = Kṛṣṇa (Vishnu), q.v.

Janārdana, pl. (°ah). § 616 (Sauptikap.): X, 6, 233.

Jānārdani ("the son of Janārdana, i.e. Kṛṣṇa") = Pradyumna: III, 723.

Janasthāna, name of a place. § 425 (Hanūmad-Bhīmasamv.): III, 147, 11199 (there Sitā was carried off by Rāvana).—§ 528 (Rāvanagamana): III, 277, 15986 (°vāsina, sc. Rāma Dāçarathi, there Sitā was robbed).—§ 595 (Shoḍaçarāj., v. Rāma Dāçarathi): VII, 59, 2226 (there Rāma slew Rākshasas), 2241 (do.).—§ 615k (Mahodara): IX, 39, 2256 (the head of a Rākshasa, which Rāma had cut off at J., fell upon the thigh of Mahodara).—§ 733l (Citrukūṭa): XIII, 25a, 1715 (a tirtha).

Janeçvara = Vishnu (1000 names).

Jāngala, pl. (°ah), a people. § 561 (Yānasandhip.): V, 54, 2127 (Kuravas to sa-J°ah).—§ 574 (Jambūkh.): VI, 9μ, 346 (Mādreyā-J°ah), 364. Cf. Kurujāngala, pl.

Jāngama = Çiva (1000 names²).

Jānghābandhu, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (among the brahmanas who waited upon Yudhishtira when he entered his palace).

Jānghāri, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 256.

Janmamṛtyujarātiga = Vishnu (1000 names).

Jantu, son of king Somaka. § 408 (Jantūp.): III, 127, 10473, 10475, 10476, 10483, 10488, 10490; 128, 10492, 10498.

Jantūpākhyāna(m) ("episode relating to Jantu"). § 11: I, 2, 447.—§ 408 (Tirthay.): Questioned by Yudhishtira, Lomaça said: King Somaka had 100 wives, but was a long time sonless. At last, when he and his wives were old, he got a son Jantu, whom all the wives surrounded with the utmost care. One day when Jantu had been stung by an ant at his hip and cried, Somaka, afraid of losing him, inquired of his *ṛtvij* if there were a ceremony by which a man might get 100 sons. He was told to sacrifice Jantu and let his wives take a smell of the smoke of his fat; then 100 sons would be born to him, and Jantu himself would be born once more of the same mother, with a mark of gold on his back (III, 127). The sacrifice was performed notwithstanding the screams of the wives, and after ten months 100 sons were born, of whom Jantu was the eldest and most beloved and superior in merit, and had that mark of gold. When the *guru* and Somaka had died, the *purohita* was grilled in a terrible hell for having performed that sacrifice, and Somaka prevailed upon Dharmarāja (who said "one cannot enjoy or suffer for another person's acts") that he should be likewise tormented

for the same period before he entered the blessed regions. Here they (the Pāṇḍavas, etc.) spent six nights (III, 128).

Jānujaṅgha, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Nārada's enumeration).—§ 775 (Anuçāsanik.): XIII, 166γ, 7684.

Janya = Çiva (1000 names³).

[Jāpakopākhyāna(m)] ("the episode about the reciter of sacred mantras"). § 662b (Mokshadh.): A brahman, who was a reciter, conversant with the six *Āngas*, of the *Kuçika* race and son of *Pippalāda*, acquired spiritual insight into the *Āngas*; at the foot of *Himavat* he was devoted to the *Vedas*; silently reciting *Gāyatri*, he practised austerities for 1,000 years in order to attain to *Brāhman*. Then *Gāyatri* (*Savitri*) appeared and granted him the boon that his wish for recitation should go on increasing, and his absorption into meditation (*samādhi*) be more complete. She added that he should not have to go to hell, thither where great brahmanas go, but to the region of *Brahman*, and that *Dharma*, etc. (a), would come to him in person. He continued engaged in recitation for 1,000 celestial years. Then *Dharma* came to him and told him to cast off his body in order to win regions of bliss; but he did not wish to reside in heaven except with his body, but only took pleasure in recitation. *Time*, *Mṛtyu*, and *Yama* came and told him the same. The brahman gave them *arghya* and *pādya*. *Ikshvāku*, who had set out on a *tirtha-yātrā*, came and was given *arghya* and *pādya*. The brahman wished to give him something; *Ikshvāku*, as a kshatriya, would not take anything except battle, but only himself give; at last, however, he asked to be allowed to enjoy the fruits of the brahman's recitations, but when the brahman consented he would not take them, and asked the brahman what those fruits were. The brahman did not know, as his recitations had never been connected with any special purpose; he told the king that Truth required that he should take them as he had asked for them (the signification of Truth). *Dharma* and Heaven (*Svargaḥ*) seconded the brahman. *Ikshvāku* wished to give his own merits instead, but in vain; then *Ikshvāku* agreed to accept half the brahman's merit on the condition that the brahman should take half of his own, but he was refused. At this time two ungainly individuals came there, *Virūpa* and *Vikṛta* (afterwards disclosed to be *Desire* and *Wrath*). *Virūpa* said that he owed *Vikṛta* the merits of the gift of a cow, but that *Vikṛta* refused to take repayment (in the form of the merit of having given two *kapilā* cows with calves to an *uñchavṛtti*); *Vikṛta* declared that *Virūpa* owed him nothing; they asked *Ikshvāku* to decide the question. *Ikshvāku* hesitated; the brahman threatened to curse him. *Ikshvāku* would give him some drops of water that had fallen upon his hand. *Virūpa* approved of this arrangement, and said that *Vikṛta* really did not owe him anything; "we appealed to thee for thy own sake." *Bhishma* said that a reciter goes to *Brahman*, or *Agni*, or *Sūrya*, whose attributes he catches stupefied by attachment (*rāgaṇa*); and so also if he goes to *Soma*, etc. (β); if, however, he goes to those regions after having freed himself from attachment, he enters the Supreme and Imperishable, and becomes *Brāhman* (XII, 199). The brahman accepted, worshipped *Dharma*, etc. (γ), and set himself to his recitations again. Asked by *Ikshvāku*, he agreed that he should go half and half with the king. *Indra* came there with D., Lp., Sā., Vi., etc. (δ), and said to the brahman and the king that they had attained to success ([*saṃ*]siddhaḥ). Those two withdrew their senses from the objects of the world; fixing *Prāṇa*, etc. (e), in the