

- Yudhiṣṭhira. (M.B. Śabhā Parva, Chapter 4, Stanza 11).
- (4) This hermit visited Bhīṣma in his bed of arrows during the Bhārata Battle. (M.B. Śānti Parva, Chapter 46, Stanza 7).
- JAIMINI II.** The priest of Subāhu the King of the Cholas (Colas). In accordance with the advice of this priest the King performed many good deeds and consequently attained heaven. (Padma Purāṇa, Chapter 94).
- JAITRA.** A son of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Śalya Parva, Chapter 26, Stanza 14, that he was killed by Bhīmasena in the battle of Bhārata.
- JAITRAM I.** The chariot of King Hariścandra. It was by driving in this chariot that the King carried out the conquest of countries. (M.B. Sabhā Parva, Chapter 12, Stanza 12).
- JAITRAM II.** The conch of Dhṛṣṭadyumna. (M.B. Śalya Parva, Chapter 61).
- JĀJALI.** A hermit who reared birds on his head by the power of penance. This hermit who had practised continence from his childhood lived in a forest. Jājali never thought rain, heat of the sun, snow and such other natural things as unbearable. Once this hermit stood like a pillar in the forest, immersed in meditation. Two birds built their nests in his matted hair. Non-violence being his policy, he did not move. The birds came to their nests every evening and stayed for the night. After a few days they laid eggs in the nests. Still the hermit did not move. The eggs were hatched. The hermit understood that also. Still, he did not move. The young ones got wings. They grew up and began to go out with the parent birds. They went out in the morning and returned in the evening. The hermit stood like a pillar. One morning they went out and did not return in the evening. The hermit stood there for six days waiting for the return of the birds. On the sixth day evening they returned. Next time the hermit waited for a month for the return of the birds. They did not return. So he started from there and went to the sea and dipped in the water and said, "there is no man more virtuous than I either in water or on land" with haughtiness. But the water demons said in an ethereal voice that Tulādhāra, the merchant of Kāśī was more virtuous than he. Hearing this Jājali went to Kāśī and saw Tulādhāra. Tulādhāra greeted him gladly and they talked for a long time. Jājali understood that Tulādhāra was far more virtuous than he. So he sought advice from Tulādhāra and thus Jājali obtained heaven. (M.B. Śānti Parva, 3 Chapters from 261).
- JALA.** A deity of water. In Mahābhārata, Sabhā Parva, Chapter 11, Stanza 20 it is mentioned that this deva was a luminary in the durbar of Brahmā.
- JALĀ.** A tributary of river Jamunā. The King Uśīnara performed a yāga (sacrifice) on the bank of this river and attained a position higher than Indra. (M.B. Vana Parva, Chapter 13, Stanza 21).
- JALADA.** A mountain in Śāka island. The famous country known as Kumudottaravarṣa is near this mountain. (M.B. Bhīṣma Parva, Chapter 11, Stanza 25).
- JALADHĀRA.** A mountain in Śākadvīpa (The island of Śāka). (M.B. Bhīṣma Parva, Chapter 11, Stanza 16).
- JALADHI.** The crocodile which is the conveyance of Varuṇa. It is mentioned in Vāmana Purāṇa, Chapter 9, about conveyances of Gods as follows :—  
"The conveyance of Indra is the white elephant, which came into being from the palm of Danu, and is of extraordinary strength and valour. The black buffalo called Paunḍraka, which was born from the thigh of Rudra, and is as quick as the mind and very fierce, is the conveyance of Yama (the god of death). The conveyance of Varuṇa is the black crocodile called 'Jaladhi', born from the ear-wax of Rudra, and having divine power of movement. The conveyance of Vaiśravaṇa (the god of wealth) is a ferocious man with eyes like two cart-wheels and body as big as mountain, who was born from the leg of Ambikā. The eleven Rudras have speedy horses, terrible serpents and white oxen of high speed. Candra has a chariot as his vehicle yoked with five hundred swans. The vehicles of the Ādityas are chariots yoked with horses and camels. The conveyances of the Vasus are elephants, men for Yakṣas, serpents for Kinnaras, and horses for the Aśvinīdevas. The Maruts of fearful appearance have deer as conveyance. The Vidyādharas have parrots for conveyances. An asura called Andhaka has a chariot with thousand posts as his vehicle. Prahlāda had, as conveyance a divine chariot of gold and silver yoked with eight white horses and elephant for Virocana, horse for Kujarībha, divine chariot yoked with yellow horses, for Śaṅkukarṇa, elephant for Hayagrīva, chariot for Maya, Great serpent for Dundubhi, Aeroplane for Śarībara and lion for Ayaśśaṅku.
- JALANDHAMA.** A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 57).
- JALANDHARA.** A mighty and valiant Asura. Khaḍgaromā was his charioteer and Vṛndā was his wife. Jalandhara was the grandson of the sea of Milk. Once he met with the headless Rāhu, who said to Jalandhara, the whole story beginning from the churning of the sea of Milk. Jalandhara, became furious at the gods who had churned his grandfather. So he collected a big army of asuras and went to war with the devas. Though a large number of Asuras were killed in the battle, Indra and Viṣṇu were defeated and Viṣṇu was taken captive and hidden under the sea. Finally Paramaśiva went to fight with the Asura. In the fight Jalandhara was killed and Viṣṇu was rescued. (Padma Purāṇa, Chapters 3 to 5). For further details see under Māyāśiva.
- JĀLAPĀDA.** See under Devadatta I.
- JĀLAPRADĀNIKA PARVA** A sub section of Strī Parva, of the Mahābhārata. This sub section comprises of Chapters 1 to 15 of Strī Parva.
- JALAPRALAYA.** In all the Asiatic Purāṇas, reference to an ancient great flood, with slight changes occurs. According to Hindu Purāṇas this great flood took place before Mahāviṣṇu took the incarnation of Matsya. In the Holy Bible which is the scripture of the Christians, the story of the great flood is allied to the story of the Noah. (See under Avatāra). This story occurs in the Babylonian literature also. The book 'Gilgamish' which is as old as the R̥veda, is considered to be the oldest in the world. The theme of the Gilgamish is the travel