

performed sacrifice on this mountain. (M.B. Udyoga Parva, Chapter 111, Stanza 23).

JĀMBŪNADA. III. Gold is formed from the river Jambū which flows through Jambūdvīpa (the island Jambū). The gold is called Jāmbūnada, according to Mahābhārata, Bhīṣma Parva, Chapter 7, Stanza 26.

JĀMBŪNADA IV. A son of Janamejaya, a King of the dynasty of Pūru. (M.B. Ādi Parva, Chapter 94, Stanza 56).

A MBŪNADI. A famous river. (See under Jambūdvīpa).

JANADEVĀ. A Janaka King who ruled over Mithilā (Śānti Parva, Chapter 218, Verse 3).

(1) Mahāviṣṇu, once in the guise of a brahmin, tested the King and pleased with him granted him certain boons. (Śānti Parva, Chapter 219).

(2) None of the 100 ācāryas in his court could answer his questions about salvation satisfactorily. But, Pañcaśikha, who casually came to the palace advised the King about the means to attain salvation. (Śānti Parva Chapter 211).

JANAKA.

1) *Genealogy*. Janaka was descended from Viṣṇu in the following order:—Brahmā,—Marīci—Kaśyapa—Vivasvān—Vaivasvata—Ikṣvāku—Nimi—Mithi—Udāvasu—Nandivardhana — Suketu — Devarāta — Brhadhratha—Mahāvīra—Sudhṛti—Dhṛṣṭaketu—Haryaśva — Maru—Pratvantaka — Kirtiratha — Devamīdha — Vibudha—Mahidhraka—Kirtirāta—Mahāroman—Svarṇaroman—Hrasvaroman—Śiradhvaja (Janaka).

2) *Janaka dynasty*. Daṇḍa, Vikukṣi and Nimi were the three prominent sons of Ikṣvāku. The dynasty of Vikukṣi earned reputation as the cradle of such powerful Kings as Vikukṣi, Kratha, Māndhatā, Triśaṅku, Hariścandra, Sagara and Bhagiratha. Śrī Rāma also was born in Vikukṣi's dynasty. It was Nimi, the younger brother of Vikukṣi who founded the Videha dynasty. There is a story about that dynasty getting the name, Videha. Nimi decided to conduct a yajña and requested Vasiṣṭha to act as high priest at the yajña. Vasiṣṭha, who then was busy with the affairs of another yajña asked Nimi to postpone his proposed yajña to a later date. To this Nimi made no answer, and Vasiṣṭha went away under the impression that his suggestion had been accepted by Nimi. Accordingly, as soon as he got free from other preoccupations Vasiṣṭha went to Nimi to conduct his yajña. But, Nimi had already performed the Yajña with Gautama as high priest. Enraged at this Vasiṣṭha cursed Nimi that he should lose his body and become Videha (without body). As the result of the curse Nimi fell down dead. As Nimi had no sons living the Rṣis churned out of his body a child. As the child was got by mathana (churning) he was named Mithi Janaka. After that all kings born in Mithi's dynasty began using the common name Janaka.

The actual name of Janaka, father of Sitā, was Śiradhvaja. Mithilā or Mithilāpurī was the city founded by Mithi. From the time of the curse pronounced on Nimi the Kings of that dynasty also came to be known as Videhas, and the country they ruled Videha. (See Nimi). (Devī Bhāgavata, 6th Skandha).

3) *Brother of Śiradhvaja*. Śiradhvaja, the father of Sitā had a brother called Kuśadhvaja. While Śiradhvaja was the King of Mithilā the King of Sāmkāśya called Sudhanvan attacked Mithilā. Śiradhvaja killed Sudhan-

van in the war and crowned his brother Kuśadhvaja as the King of Sāmkāśya. Lakṣmaṇa's wife Ūrmilā was Kuśadhvaja's daughter. Kuśadhvaja had three daughters called Māṇḍavī, Ūrmilā and Śrutakīrti. Bharata married Māṇḍavī and Śatrughna married Śrutakīrti. (Kamba Rāmāyaṇa, Bālakāṇḍa; Vālmiki Rāmāyaṇa. Bālakāṇḍa, Canto 71).

4) *Birth of Sitā* At a time when Śiradhvaja had no issues a girl emerged from the furrows of the ploughed earth, and Śiradhvaja felt the desire to bring up the child as his own daughter. And, a celestial voice, "Oh! Śiradhvaja! it is your own daughter" clinched the issue for the King. That daughter was Sitā. Śiradhvaja—Janaka—accordingly brought up Sitā as his own daughter. (Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Canto 118).

5) *Janaka got Śaivacāpa*. See under Jamadagni

6) *Janaka and Kahoṭaka*. See under Aṣṭāvakra.

7) *Janaka and Aṣṭāvakra*. See under Aṣṭāvakra.

8) *Janaka in Yamaloka*. King Janaka once, by his yogic powers cast off his physical body. A vimāna (aerial chariot) from Devaloka arrived to carry Janaka's soul there. On his way to Devaloka Janaka approached Kālapurī where innumerable sinners were being tortured in the various hells. When they breathed the air which had come in contact with Janaka's body, they got much relief from their tortures and the fire of hell now became cool and pleasing to them. When Janaka was about to go away the inmates of hell begged him not to leave them in that condition. He thought to himself thus: "If these beings get some comfort or happiness from my presence I shall surely stay here in Kālapurī, which will be my svarga (heaven)." Thinking thus, Janaka the most righteous of souls stopped there.

And then Kāla arrived there to determine suitable punishments to the various kinds of sinners, and seeing Janaka there, asked why he, the most virtuous and the purest of souls, waited there, Janaka explained his reason for standing there and added that he would quit the place only if Kāla released all those people from hell. On hearing Janaka's answer Kāla pointed out to him one by one the sinners who were being tortured in hell and explained things as follows:— "Look here, that fellow there had seduced the wife of his most intimate friend, and that is why he is tied to a red hot iron bar for 10,000 years. After those 10,000 years he would be born in a pig's womb, and when he is born among human beings it would be as a eunuch. The other fellow there forcibly kissed another man's wife, and so he has to be roasted in Raurava hell for hundred years. That other fellow is put into this vessel filled with blood and pus with both his hands cut off as he had stolen other people's property. This fellow did not speak even a word of welcome to a tired and hungry man who sought his hospitality at night. That is why he has been thrown into thick darkness, and there, for a hundred years, he must undergo the additional suffering of wasp-bite. As for this man he had in a loud voice found fault with another man, and this other fellow is his friend who listened to those vilifications attentively. And, that is the reason why both of them have been pushed into this unused well. So, all these people have to suffer for their sins. You, King Janaka, who did only righteous acts will please go away from this accursed place." Janaka asked Kāla how those sinners could be released from hell, and Kāla answered that if any good act of