

Jāmbavatyaḥ suta(h) (do.) = Čamba: III, 670.

Jambha¹, an Asura. § 298 (Dyutap.): II, 62, 2105 (*iti sma bhāshate Kāvya J°tyāge mahāsurān*).—§ 384c (Viṣṇu): III, 102, 8760 (*Asuraḥ*, has been slain by Viṣṇu).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1884 (*vegeneva—°aiva*, B.—*çailam abhihatya J°h*, cf. Ekalavya).—§ 561d (Nara-Nārāyaṇau): V, 49, 1931 (had been slain by Nara (= Arjuna) while about to swallow him).—§ 589 (Droṇābhishekap.): VII, 11, 386 (has been slain by Kṛṣṇa).—§ 596 (Pratijñāp.): VII, 81, 2910 (*Indra-Viṣṇu yathā prītau J°vadhakāṅkṣināu*).—§ 599 (Jayadrathavadhap.): VII, 96, 3561 (*yathā Çakra-J°au*); 102, 3821 (*yathendrena hataḥ pūrvam J°o Devāsura mṛdhe*).—§ 605 (Karpap.): VIII, 13, 516 (*yathā Devāsura yuddhe J°o Çakrau mahābalau*).—§ 608 (do.): VIII, 65, 3304 (*hate mahāsura J°o Çakra-Viṣṇu yathā Guruh*); 77, †3863 (*°m jighāmsuṃ pragrhitavajram jayāya Devendram iva*); 84, †4280 (*purā jighāmsur Maghaveva J°m*); 88, †4501 (*Mahendra-J°āv iva*).—§ 611 (Çalyap.): IX, 12, 655 (*hatavikrānto J°o Vṛtrahāṇā yathā*); 20, †1077 (*°o yathā Çakrasamāgamād vai nāgendram Airāvāṇam Indravāhyam, sc. pratyudyayau*); 26, 1425 (*yādṛçam samare pūrvam J°o-Vāsavayoh*).—§ 641 (Rājadh.): XII, 98, 3660 (had been slain by Indra). Cf. Asura.

Jambha², a Rākṣasa. § 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (follower of Rāvaṇa).

Jambhaka, a prince. § 281b (Sahadeva): The son of J. lived on the banks of Carmanvatī, and had been spared by Vāsudeva in their former hostilities: II, 31, 1111 (*°svāt-majam nṛpam*, vanquished by Sahadeva).

Jambū. § 574i (Jambūkh.): On the south of Nīla and the north of Nishadha there is a huge eternal *jambū* tree (*Eugenia jambolana*, rose-apple), named *Sudarçana*, and adored by Si, and Cā.; it grants every wish, and after it *Jambūdvīpa* has its name; the tree is 1,100 *yojanas* high and touches the very heavens. The circumference of a fruit of that tree measures 2,500 cubits; when ripe the fruit bursts, and pours out a silvery juice which becomes a river, which passes round *Meru* and comes to the northern *Kurus*; the drinking of that juice conduces to peace of mind, no thirst is felt ever after, nor decrepitude. On that spot there is found a species of gold, called *jambūnada*, used for celestial ornaments and like the complexion of *indragopaka* (cochineal) insects. The men who live there are of the complexion of the morning sun: VI, 7, 273 (*°vrkṣah*).—§ 757c (Meru): XIII, 102, †4862.

Jambūdvīpa, name of the dvīpa south of *Meru*, and also of the whole circular central dvīpa. § 354 (Nalopākhyānap.): III, 79, 3066.—§ 574 (Jambūkh.): VI, 1, 9 (*°sya maṇḍalam*); 62, 207 (beside *Meru* lie four dvīpas—*Bhadrāçva*, *Ketumāla*, *Jambūdvīpa*, and *Uttarāḥ Kuravaḥ*; J. therefore in this passage cannot design the whole central dvīpa, the centre of which is *Meru*).—§ 574i (Jambū): VI, 7, 274 (named after the *jambū* tree *Sudarçana*).—§ 575b (Çākadvīpa): VI, 11, 409 (i.e. the central dvīpa opp. to Çākadvīpa), 428.—§ 575 (Bhūmip.): VI, 12, 467 (i.e. the central dvīpa).—§ 623 (Rājadh.): XII, 14, 404, 405 (beside *Meru* lie *Jambūdvīpa*, *Kraūṇadvīpa* (to the south!), *Çākadvīpa* (to the east!), and *Bhadrāçva* (to the north!), cf. VI, 207).—§ 759 (Ānuçāsanik): XIII, 107, 5338.—§ 785 (Ānugītāp.): XIV, 85, 2548. Cf. *Jambūkhaṇḍa*, *Jambūparvata*.

Jambuka¹, a warrior of Skanda. § 615u (Skanda): IX, 45, 2576.

Jambuka², v. Čambuka.

Jambūka, a warrior of Skanda. § 615u (Skanda): IX, 45, 2578.

Jambūkhaṇḍa = *Jambūdvīpa*: VI, 226 (beside *Meru*), 401 (i.e. the central dvīpa). Cf. next.

Jambūkhaṇḍavinirmāna ("the measurement of *Jambūkhaṇḍa*"). § 10 (Parvasaṅgr.): I, 2, 337 (*°m parva*).—§ 11 (do.): I, 2, 520 (i.e. *Jambūkhaṇḍavinirmānaparvan*).

[**Jambūkhaṇḍavinirmānaparvan** (*°va*)] ("the section relating to the measurement of *Jambūkhaṇḍa*," the 67th of the minor parvas of Mhbhr.; cf. *°vinirmāna*). § 574: *Janamejaya* inquired how the *Kurus* and the *Pāṇḍavas* and *Somakas* fought on *Kuruksheṭra*. *Vaiçampāyana* began the description of the battle. The *Pāṇḍavas* occupied the western part, turned towards the east, beyond *Samantapañcaka*. The force was collected from the whole of *Jambūdvīpa*. *Yudhiṣṭhira* and *Duryodhana* fixed watchwords. Seeing *Duryodhana* (description), the *Pāṇḍavas* were filled with joy, and blew their conches, etc.; *Arjuna* and *Kṛṣṇa* also blew their conches *Devadatta* and *Pāṇḍajanya*, at which the *Kurus* were alarmed. Various ill omens were beheld. Both parties settled rules and made covenants regarding the different kinds of combat (VI, 1). *Vyāsa* visited *Dhṛtarāṣṭra*, and offered to grant him spiritual vision that he might witness the battle. *Dhṛtarāṣṭra* did not like to see the slaughter of his kinsmen. *Vyāsa* then granted it to *Sanjaya*, that he might narrate everything to *Dhṛtarāṣṭra*; weapons would not hurt him; he would come out of the battle with life. *Vyāsa* informed *Dhṛtarāṣṭra* of the omens (a), and appealed to him for peace; but *Dhṛtarāṣṭra* urged the disobedience of his sons. *Vyāsa* enumerated to *Dhṛtarāṣṭra* the omens that indicate victory, and recommended negotiation, as victory was uncertain (VI, 2, 3). Then *Vyāsa* departed. Seeing the many hundreds of millions of men that had come together at *Kurujaṅgala* to lay down their very lives for the sake of the earth, *Dhṛtarāṣṭra* inquired of *Sanjaya* after the attributes of Earth, and the details about the countries and cities from which they had come. *Sanjaya* discoursed on the merits of the earth, and the various classes of creatures inhabiting it. Their twenty-four constituents are described as *Gāyātrī* (VI, 4). *Dhṛtarāṣṭra* inquired about the rivers, mountains, and provinces of the earth, and their dimensions. *Sanjaya* spoke of the five elements and their attributes, earth being the foremost. Then he began the description of the dvīpa of *Sudarçana* (VI, 5). *Sanjaya* discoursed on the six mountains (*varṣhaparvatāḥ*, B.) that extend from the eastern to the western ocean, and are the resort of Si. and Cā.: *Himavat*; etc. (β), and the *varṣhas* between them—*Bhārata-varṣha*, etc. (γ); *Mālyavat*, *Gandhamādana*; *Meru* (description); the four islands beside *Meru*—*Bhadrāçva*, etc. (δ); the bird *Sumukha* (δ); on *Meru* sport D., G., As., Rā., and Aps., and *Brahmān*, *Rudra*, and *Çakra* perform sacrifices; *Tumburu*, etc. (ε), adore the gods with hymns; the seven *Rāhis* and *Kaçyapa* repair thither on every *parvan*-day (i.e. the day of full moon and that of new moon); upon the summit is *Uçanās* with the *Dāityas*; the jewels, etc., come from *Meru*, one-fourth part being enjoyed by *Kubera*, who gives only one-sixteenth to men. On the northern side of *Meru* is a forest of *karnikāras*; there *Paçupati* (the creator of all things), together with his celestial attendants and *Uṃā*, sports, bearing a chain of *karnikāra* flowers reaching down to his feet, and his three eyes resembling three suns; the *Siddhas* can behold him, but not persons of wicked conduct; from the summit of that mountain *Gaṅgā* (ε) falls down. On the western side of