

Referred to while detailing the contents of the Āraṇyakaparvan 1. 2. 111; related to the incidents narrated in the *adhyāya* 3. 154.

Jatugrhasya dāhah : Name of the 8th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṅgraha (*dāho jatugrhasyātra*) 1. 2. 35.

Alluded to, though not directly by this name, in the list of contents of the Ādiparvan 1. 2. 83; also listed by Vaiśampāyana in his very brief enumeration of the main incidents for Janamejaya 1. 55. 16-18; related to the incidents narrated in the *adhyāyas* 1. 124(? 129)-138.

Jantupākhyāna nt. : Name of a narrative occurring in the Āraṇyakaparvan 1. 2. 119.

In this narrative it is told that king Somaka sacrificed his son (Jantu) and got a hundred sons 1. 2. 119; the narrative occurs in the *adhyāyas* 3. 127-128.

Jambūkhaṇḍavinirmāṇa nt. : Name of the 61st *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṅgraha 1. 2. 55, 33, 70.

Referred to as an item in the list of the contents of the Bhīṣmaparvan 1. 2. 154; related to the *adhyāyas* 6. 1-11.

Jaya m. : Name of a type of Itihāsa (*jayo nāmetihāso 'yam*) 1. 56. 19; 5. 134. 17; 18. 5. 39.

Usually this is considered to be the designation of that text which was originally composed by Vyāsa and later, with gradual additions, grew to become the Bhārata and the

Mahābhārata at the hands of Vaiśampāyana and Sūta Ugrasravas respectively; as the name of the Mahābhārata it probably occurs in the opening *maṅgala śloka* found at the beginning of the different *parvans* (*nārāyaṇam namaskṛtya naram caiva narottamam / devīm sarasvatīm caiva tato jayam udīrayet //*) which is not found in all the versions; according to V. S. Sukthankar, however, "... Jaya is a generic name applicable to different works, and not a specific name of the Mahābhārata at all as believed by some writers " (Ādiparvan, p. 989, note on 56. 19); the recitation of this kind of Itihāsa should be heard by a king who desires victory; he then conquers the earth and shall defeat his enemies; it should also often be heard by a chief queen since it is as good as a rite calculated to lead to the birth of a son (*puṁsavanam*) and by a crown prince since it is the royal road to welfare (*svastyayanam mahat*) 1. 56. 19-20; its recitation is recommended for a king desiring prosperity (*bhūtim*), for princes in general, and for any pregnant woman; it is also said that hearing it one who desires heaven will go to heaven, one who wants victory will win victory, and a pregnant woman will deliver a son or a fortunate girl (*putram kanyām vā bahubhāginīm*) 18. 5. 39-40; the narrative called the Vidurāputrānuśāsana (5. 131-135) is also classed as the Jaya type of Itihāsa 5. 134. 17; a minister should recite this to a king who is oppressed by his enemies and who is dejected since this tract, being a powerful exhortation, is best suited to cause increase in energy (*idam uddharaṇam bhīmaṁ tejovardhanam uttanam*); the rest of the *śravaṇaphala* given here is the same as for the Mahābhārata (as a Jaya