

in the state of samādhi (contemplation) of yoga or union with the universal soul. When it came to be known that this supernal bliss could be enjoyed even after one had awakened from contemplation, a fourth state of the jīvātmā (individual soul) was recognized. But in the Bṛhadāraṇyaka only three states of the jīvātmā are mentioned.

Immersion of the individual soul by the yogin in the universal soul Brahman in the state of jāgrat or activity is called Turīya. The individual soul which is in the state of Turīya, is described as follows in the Chāndogyaopaniṣad.

“The jīvātmā which is in the state of Turīya is not conscious internally. He whose inner consciousness is active is Taijasa. He is not bahihprajña (conscious of the outer world). Bahihprajña is Vaiśvānara. He is not a combination of Taijasa and Turīya. He is not compact with consciousness as a conscious man not a conscious man; nor is he an unconscious man. He, who could be explained only by negations, cannot be seen. He is unmanifestable, indiscernible, unthinkable, indescribable and without any characteristic mark. Only by unswerving faith could he be known. It creates the universes and at the same time negates it. It is the supreme reality, the one without a second (dvaita). This is the state of Turīya.¹

Vaiśvānara is called the soul with annamayakośa (the material body), Taijasa, the soul with Prāṇamayakośa (the sheath of the life breaths), Prājña, the soul with Vijñānamayakośa (the sheath of understanding) and Turīya, the soul with ānandamayakośa (the chest of bliss).

JĀGUDA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 51, Stanza 25, it is mentioned that the King of this country took part in the Rājasūya (royal consecration) performed by Yudhiṣṭhira.

JĀHNAVI. The river Gaṅgā. (See under Jahnu).

JAHNU. A hermit King born in the family of Pūru.

1) *Genealogy.* Descended from Viṣṇu in the following order :—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Pūru—Janamejaya—Prācinvaṇ—Pravīra—Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha—Saṁyāti—Rahovādī—Raudrāsva—Matināra—Santurodha—Duṣyanta—Bharata—Suhotra—Bṛhatputra—Ajamiḍha—Jahnu.

Ajamiḍha had three wives, Dhūminī, Nīlī and Keśinī. Rkṣa was born from Dhūminī, Duṣyanta and Parameṣṭhi from Nīlī and Jahnu from Keśinī. The descendants of Jahnu are called the Kuśikas. Jahnu handed over his kingdom to his son Balākāsva and went to perform penance. Kuśika was the son of Balākāsva.

2) *Drank up the river Ganges.* The river Gaṅgā, which flowed through the earth in accordance with the request of Bhagīratha, submerged the hermitage of Jahnu. Jahnu became angry at this haughtiness of Gaṅgā and drank up the river, but at the entreaty of Bhagīratha pushed Gaṅgādevī out through his ear. (See under Gaṅgā). From that day onwards Gaṅgā got the name Jāhnavī.

JĀHUṢA. A King of the period of Rgveda. It is stated in Rgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116, that

when this King was surrounded by enemies once, the Aśvinīdevas got him into their chariot and through easily passable ways took him to the top of a mountain. JAIGIṢAVYA. A hermit who attained salvation by the strength of his penance.

It is stated in Harivarṇsa Chapter 18, that three daughters, Aparṇā, Ekaparṇā and Ekapāṭalā were born to Himālaya by Menā and the hermit Devala married Ekaparṇā and the hermit Jaigīṣavya married Ekapāṭalā. In Mahābhārata, Śānti Parva, Chapter 229, mention is made that this hermit gave much advice to the hermit Devala, son of Asita, about the need for equanimity. On another occasion this hermit talked to Yudhiṣṭhira about the glory of Śiva. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

There is a story about how this hermit Jaigīṣavya attained the world of Brahmā. Once he reached the hermitage of Devala, who showed the necessary hospitalities. After a few days this hermit disappeared. After that he used to be seen only at the time of meals. Once Devala took his waterpot and went by air to the sea, to fetch water. When he reached the sea he saw Jaigīṣavya bathing there. Devala had gone when Jaigīṣavya was in the hermitage. How did he reach the sea before Devala? Devala filled the pot and returned thoughtful. When he reached the hermitage Jaigīṣavya was there. After this Devala travelled through the world of the inspired sages. Wherever he went, he saw Jaigīṣavya. He asked the inspired sages how it was possible. They praised the attainments, Jaigīṣavya had obtained, by his ‘tapas’ (penance). Finally in the sight of everybody, Jaigīṣavya flew to the world of Brahmā. (M.B. Śalya Parva, Chapter 50).

It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 24, that this hermit Jaigīṣavya sits in the palace of Brahmā and carries on meditation and contemplation on Brahmā.

JAIMINI I.

1) *General Information.* A hermit of the highest degree of learning. In the “History of Classical Sanskrit Literature” it is mentioned that Sumantu, Jaimini, Paila, Vaiśampāyana and Śuka were the five important disciples of Vyāsa. Of these Śuka was the son of Vyāsa. In Devī Bhāgavata, it is mentioned that Vyāsa had other disciples also in his hermitage, such as Asita, Devala and others. The five disciples mentioned first gave publication to the work of Vyāsa called ‘Jaya’, which was the original of the Mahābhārata. Vaiśampāyana and Jaimini made some additions to the work ‘Jaya’. In Sanskrit there is another book called Jaimini Bhārata, which contains only Aśvamedha Parva. (See under Guruparamparā).

2) *Other details.* (1) It is mentioned in Brahmāṇḍa Purāna, Chapter 1 that Brahmāṇḍa Purāna is the story told by Jaimini to Hiranyanābha at Naimiśāraṇya.

(2) Jaimini was present at the sarpasatra (sacrifice to kill serpents) of Janamejaya. (M.B. Ādi Parva, Chapter 53, Stanza 6).

(3) Jaimini had been a member of the council of

1 Nāntah prajñam na bahihprajñam nobhayatah prajñam na prajñānaghanam na prajñam nāprajñam adṛṣṭam avyāhāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyayasārām prapañcōpaśamam śāntam śivam advaitam caturtham manyate sa ātmā sa vijñeyah.