

They all cried aloud. Garuḍa was in great confusion. When he knew that he was about to eat the famous Jimūtavāhana, who had given away even the Kalpaka tree for the good of others, Garuḍa was filled with remorse. Instantly Jimūtavāhana died. The parents and Saṅkhacūḍa cried beating their breasts. Malayavaṭī fell on the ground and cried. Then looking up she called out with tears. "Ha ! Devi ! Jagadambikā ! you have told me that my husband would become the emperor of the Vidyādhara. Has your boon become futile because of my misfortune ?" Devī appeared and said "Daughter ! My words will not become futile." Then Devī sprinkled Amṛta (ambrosia) on Jimūtavāhana and brought him to life. He sprang up more radiant than before, and was anointed as emperor of the Vidyādhara by Devī. When Devī disappeared Garuḍa who was much pleased, told Jimūtavāhana to ask for any boon.

Jimūtavāhana requested for the boon that Garuḍa should stop eating the Nāgas and that all the serpents who had been reduced to bones should be brought to life again. Garuḍa granted him that boon. All the serpents which had been killed by Garuḍa came to life again. All the gods and hermits came there with joy. After all had gone, Jimūtavāhana went with his relatives to the Himālayas as the emperor of Vidyādhara.¹ (Kathāsaritsāgara, Saśāṅkavati Lambaka, Taraṅga 23).

JIRṄODDHĀRA. Erection and consecration of images fixed in temples which have fallen into dilapidation, is called Jirṅoddhāra. Mention is made in Agni Purāṇa, Chapter 67, about the principles of Jirṅoddhāra, as follows :

The priest should adorn the image with ornaments and perform 'Stavana'. If the idol is very badly ruined by age it must be abandoned. Broken image and that with any part of the body severed or disfigured should also be abandoned, even if it is made of stone or any other material. When the image is renovated the priest should make burnt offerings thousand times with Narasimhamantra (spell or incantation). If the ruined image is made of wood it should be burned. If it is made of stone it should be placed at the bottom of deep water, either in the sea or anywhere else. If it is made of metals or jewels, it must be put into water. The ruined image should be placed in a carriage and covered with a cloth. With instrumental music and so forth the image should be taken to water in a procession and then submerged in water. After this the priest must be given a gift. Only after this should the new image be erected and consecrated. On a good day in an auspicious moment a new image of the same material and measurement as of the old image should be erected and consecrated by the priest.

JITĀRI. Son of Avikṣit born of the family of Pūru. Avikṣit was the son of King Kuru. Mention is made about Jitāri in Mahābhārata, Ādi Parva Chapter 94, Stanzā 53.

JITĀTMĀ. A Viśvadeva (A class of gods) concerned with Śrāddha (offerings to the Manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

JITAVATĪ. A daughter of King Uśinara. She was the most beautiful woman in the world. She was the friend

of the wife of a Vasu named Dyau. It was because of the words of this Jitavati that the Aṣṭavasus (the eight Vasus) stole the cow Nandinī of Vasiṣṭha, and by the curse of Vasiṣṭha had to take birth in the womb of women on earth. (See under Gaṅgā, Para 7).

JIṢṆU I. A name of Arjuna. (See under Arjuna).

JIṢṆU II. A synonym of Śrī Kṛṣṇa. As Śrī Kṛṣṇa had won all the battles he fought, he got the name Jiṣṇu. (M.B. Udyoga Parva, Chapter 70, Stanza 13).

JIṢṆU III. A warrior who fought on the side of the Pāṇḍavas against the Kauravas. This warrior who was a native of Cedi, was killed by Karṇa (M.B. Karṇa Parva, Chapter 56, Stanza 48).

JIṢṆUKARMA. A warrior who stood on the side of the Pāṇḍavas and fought against the Kauravas. He was a native of the country of Cedi. (M.B. Karṇa Parva, Chapter 56, Stanza 48).

JIVĀJIVAKA. A King of birds. Mention is made in Mahābhārata, Śānti Parva, Chapter 139, Stanza 6, about this bird.

JĪVALA. A charioteer of Rtuṣarṇa, the King of Ayodhya. Nala who had been living there under the name Bāhuka had accepted Jīvala as his friend. (See under Nala).

JIVĀTMAN (*The individual life or soul*). The Aparabrahman (which is next to the highest Brahman) that is so minute and subtle is called Jivātman. Parabrahman is God almighty. It is mentioned in Taittirīyopaniṣad about this aparabrahman as follows :

"Tasmād vā etasmādātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuḥ vāyoragniḥ, agnerāpaḥ adbhyaḥ pṛthivī pṛthivyā oṣadhiyaḥ oṣadhibhyo annam annāt puruṣaḥ sa²vā eṣa puruṣo annamayaḥ."

'From this Ātman came into existence ether possessing the quality of sound. From ether air, possessing the qualities of sound and touch, came into existence. Fire with the qualities of sound, touch and colour came into being from air. From fire, water having the qualities of sound touch, colour and taste came into being. From water earth with the qualities of sound, touch, colour, taste and smell came into existence. Vegetation grew from earth, and from vegetation food, from food semen, and from semen Puruṣa came into existence. The materialized form of aparabrahman is the body. Its subtle form is the soul. Jivātmā or the individual soul is the subtle form of soul dwelling in the materialized form of the aparabrahman. This soul sits in the miniature lotus of heart in the miniature ether. The body which is made of the five elements is the dwelling place of this Jivātmā. The individual life exists in every living being. The body originated from food is the outer covering of the Jivātmā. This materialized body is also called Annamayakośa (the cask of food). Inside this annamayakośa there is the Prāṇamayakośa (the chest of the life breaths). It is stated in the Taittirīyopaniṣad that this Prāṇamayakośa is separate from and existing inside the annamayakośa. The Prāṇamayakośa which exists inside the annamayakośa has the shape of man. The life breath which appears as the inhaling and exhaling breath is the head of the Prāṇamayakośa. The life breath Vyāna is the right wing and Apāna is the left wing, ether its soul and Pṛthivī (the earth) its tail.² Inside the Prāṇamayakośa, there exists the Manomayakośa (the chest of mind),

¹ This story is told to the king Trivikramasena by Vetāla. See under Trivikramasena.

² Tasya prāṇa eva śiraḥ vyāno dakṣiṇaḥ pakṣaḥ apānaḥ uttaraḥ pakṣaḥ ākāśa ātmā, Pṛthivī puccham. (Taittirīya).