

(Brahmacaitanya reflected in this m \ddot{a} y \ddot{a} is \acute{I} śvara (God). That \acute{I} śvara is the same as the \acute{a} tman (soul), brahman absolute, creator of everything, omniscient, and the cause of all blessings. The soul reflects to a small extent in avidy \ddot{a} also).

- (45) Tadeva jivasamjñam syāt
sarvaduḥkhāśrayam punaḥ /
dvayorapiha samproktaṃ
dehatrayamavidyayā //

(This jīva is the receptacle of all sorrows. Due to vidy \ddot{a} and avidy \ddot{a} both get three kinds of bodies).

- (46) Dehatrayābhimānāccā-
pyabhūnnāmatrayam punaḥ !
prājñastu kāraṇātmā syāt
sūksmadehī tu taijasaḥ //
(47) Sthūladehī tu viśvākhyā-
strividhaḥ parikīrtaḥ /
evamiśopi samprokto
jīvasūtravirātpadaih //
(48) Prathamō vyaṣṭirūpastu
samaṣṭyātmā paraḥ smṛtaḥ /
sa hi sarveśvaraḥ sākṣāt
jīvanugraha-kāmyayā //
(49) Karoti vividhaṃ viśvaṃ
nānābhogaśrayam punaḥ /
macchakṭiprerito nityam
mayi rājan prakalpitaḥ //

He who is attached and is proud about the material body is called Viśva; he who attaches importance to the subtle body is called Taijasa, and he who is aware of the causal body is called Prājña. The jīva is Vyaṣṭisvarūpa (has individuality) but \acute{I} śvara is Samaṣṭyātmaka (embraces all the jīvas). \acute{I} śvara works impelled by my power).

IYAM. Iyam in Malayalam means the metal lead. A metal formed out of the dirt in river Gaṅgā. (See Irimpu).

J (ज). This letter means jaya (victory). (Agni Purāṇa, Chapter 348).

JĀBĀLĀ. The mother of the hermit Satyakāma. (For details see under Satyakāma).

JĀBĀLI I. A famous hermit. In Mahābhārata, Anuśāsana Parva, Chapter 4, Stanza 55, it is stated that Jābāli was one of the sons of Viśvāmitra. They were expounders of the Vedas. Though he was the son of Viśvāmitra his life was mostly connected with Vasiṣṭha. The Purāṇas do not make it clear how this son of Viśvāmitra happened to fall into the circle of Vasiṣṭha who was a foe of Viśvāmitra. He was one of the seven spiritual advisers of King Daśaratha. It is mentioned in Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 48 that eight hermits such as Suyajña, Vāmadeva, Jābāli, Kaśyapa Vasiṣṭha and others lived in Ayodhyā in the palace of the King Daśaratha.

When Bharata went to the forest, to bring Śrī Rāma back to Ayodhyā, Jābāli also followed him. Jābāli argued with Śrī Rāma, using several arguments, to make him return to Ayodhyā. These arguments made Śrī Rāma angry. But he was pacified by the consoling words of Vasiṣṭha. (Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa).

Jābāli comes in the line of disciples of Vyāsa. Vyāsa divided the Veda and taught Sumantu Atharvaveda. The hermit Sumantu first taught Atharvaveda to his disciple Kabandha who divided it into two parts and taught two disciples Devadarśa, and Pathya. The disci-

ples of Devadarśa were Magadha, Brahmabali, Sautkāyani and Pippalāda. Pathya had three disciples. They were Jābāli, Kumuda and Śaunaka. Of these Jābāli was a famous expounder of Atharvaveda. (Viṣṇu Purāṇa, Arṇśa 3).

JĀBĀLI II. Son of Ṛtadhvaja, a hermit. (See under Viśvakarmā, Para 2).

JĀBĀLI III. A hermit. The descendants of this hermit also are known by this name. Jābāli who performed penance on the mountain of Mandara had several disciples.

While Jābāli was going along the forest he saw a young man of handsome appearance engaged in penance on the shore of a lake. Jābāli wanted to know about him and his penance. But as the young man was in deep meditation Jābāli had to wait there for several years. At last the young man awoke from his meditation and told Jābāli the secrets of devotional meditation and contemplation of Kṛṣṇa. The remaining life of Jābāli was spent in the worship of Kṛṣṇa, in consequence of which in the next birth he was reborn as a cowherd, named Citragandhā in the house of the cowherd Praçaṇḍa. (Padma Purāṇa, Pātāla Khaṇḍa, Chapters 30, 72 and 109).

JĀBĀLI IV. A hermit. The intensive penance of this hermit compelled Indra to depute the celestial maid Rambhā to hinder it. Jābāli became a prey to the enticement of this heavenly beauty and a daughter was born to them. This damsel was carried away by the King Citrāṅgada. The hermit Jābāli cursed Citrāṅgada to become a leper. (Skanda Purāṇa, Chapters 3, 143, and 144).

JAḌA. An immoral brahmin. Jaḍa, who set out to do commercial business once was killed by thieves. As a result of sins committed in previous births he was turned into a Piśāca. After his death his son, who led quite a moral life went to Kāśī (Banares) to perform his father's obsequies, and at the particular spot where his father was living as Piśāca the son recited Chapter 3 of the Gītā, on hearing which Jaḍa got released from his state as Piśāca. (Padma Purāṇa, Uttarakhaṇḍa and Mārkaṇḍeya Purāṇa).

JAGANNĀTHA PAṆḌITA. A very powerful and ruthless literary critic in Sanskrit. He lived between 1590 and 1665. He is also known as Paṇḍitarāja (King of scholars). His most important and well-known work is Rasagaṅgādhara. To this day it remains as an invaluable treasure in rhetorics. (Alaṅkāra Śāstra).

His poetic theory is "Ramaṇiyārthapratipādaḥ Śabdaḥ Kāvyaṃ". (Words which convey beautiful meanings constitute poetry). He vehemently opposed the dhvani vāda (suggestive words and phrases conveying more meanings produce more rasa than they literally and apparently appear to carry). Citramīmāṃsā-Khaṇḍana is another work of the Paṇḍitarāja. In this work another rhetorician named Appayadikṣita is strongly criticised. The allegoric poem, "Bhāminīvilāsam", is supposed to have been written by this great rhetorician based on the untimely death of his wife, Bhāminī. He has also written five other works, the five Laharis [Gaṅgālahari etc].

JAGATĪ. One of the seven horses which draw the chariot of Sūrya. Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Trṣṭubh, Anuṣṭubh and Paṅkti are the seven horses. (Viṣṇu Purāṇa, Part II, Chapter 8).