

Śvetāgiri and Śrīgavān, and midway between them the three countries called Rāmyaka, Hiraṇmaya and Kuru. On the southern part of Ilāvṛtta, there are the three mountains of Niṣadha, Hemakūṭa and Himālaya and three countries Harivarṣa, Kimpuruṣa and Bhārata. The mountain Mālyavān lies to the west and Gandhamādāna to the east of Ilāvṛtta. There are two countries Ketumāla and Bhadrāśva having an area of two thousand yojanas each with the two mountains Nīla and Niṣadha as boundaries. At the foot of the mount Mahāmeru, there are the mountains of Mandara, Meru, Supārśvaka, Kumuda and many others. On those mountains big trees like nāval (syzygium jambolanum) Mākanda (Mango tree) Kaṭambu (Naucka Candamba) banyan etc. grow in plenty. On the top of these mountains there are four lakes, full of milk, honey, juice of sugarcane and sweet water. The devas become prosperous by the touch of the water of these lakes. Besides these parks there are four heavenly parks known as Nandana, Caitraratha, Vaibhṛāja and Sarvabhadraka. The women folk of the devas (gods) and Gandharvas (demi-gods) play in these parks, which are convenient for couples to carry on lustful play. A river is formed there, by the juice oozing from the fallen mango fruits. The river is purple coloured and is called Aruṇādī (river Aruṇā). The goddess named Aruṇā lives here. The famous Jambū tree is in this Jambūdīvīpa. (Devī Bhāgavata, Skandha 8).

JAMBŪKA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 74).

JAMBUKA. (JAMBUMĀLIKA). A Śūdra Sage. The child of a brahmin died when Śrī Rāma, after his twelve years' exile in forest had returned to Ayodhyā and was ruling the country in an ideal manner. The brahmin and his wife carried the dead body of their child to the palace with loud lamentations. Everybody felt surprised how there could be child-death in the land when the King was ruling it in the most dhārmic (righteous) manner. Then did Nārada, who was present in the assembly, point out that in a corner of Rāmarājya a Śūdra Sage was doing tapas and that it was the reason for the untimely death of the brahmin child. At once Śrī Rāma set out in search of the Śūdra Sage after directing Śatrughna to see that no enemy entered the country, and asking Lakṣmaṇa to take care of the dead body of the brahmin child. After a rather detailed search Śrī Rāma found Jambuka at the mountain called Śailam doing tapas hanging from the branch of a tree on his legs with head down. He told Śrī Rāma that he was the Śūdra Sage called Jambuka and was performing tapas thus so that he might ascend to heaven in his very body. Śrī Rāma at once cut off the head of the Śūdra Sage, who attained, as soon as Rāma's sword fell on him, mokṣa (salvation), and the dead child of the brahmin returned to life again. (Uttara Rāmāyaṇa).

JAMBUKEŚVARA. Name of an idol of Śiva (Liṅga) installed in Mysore. The Śivaliṅga installed in the Jambukeśvara temple in Mysore. Jambū is a fruit tree. There is a story about how Śiva happened to come under this tree.

Once upon a time this place was full of Jambū trees, and a recluse performing a penance under a Jambū tree got a fruit of it. Attracted, so to say, by the sanctity of the fruit the recluse submitted it first as an offering

to Lord Śiva, and only after that he ate it. As a result of that the fruit germinated in the stomach of the sage grew up into a tree and emerged into light and air bursting his head open. Elated at this the sage danced before God, who asked him to return to the place from where he got the fruit. Accordingly he returned to Tiruvānakovil and continued his penance. Pleased so much with the Sage Śiva followed him and sat under the tree. From that day onwards Śiva came to be called Jambunātha. To this day Jambunātha sits under the Jambū tree.

Later, a temple came to be built there under the following circumstances. A controversy arose between Mālyavān and Puṣpadanta, two of the Bhūtagaṇas of Śiva, as to who cherished more devotion to the Lord. The controversy developed into a quarrel and Puṣpadanta cursed Mālyavān into a spider, and Mālyavān cursed Puṣpadanta into an elephant. Now, when the mutual curse took effect wisdom dawned on both Mālyavān and Puṣpadanta, and they took refuge in the Lord for redemption from the curse. The Lord sent both of them to the Cola country, and after wandering about in different parts of the country both of them came to Jambukeśvara, and lived there worshipping God. The elephant used to bathe daily in sacred tīrthas, bring holy water in its trunk and make an offering of it to the Lord. As for the spider it wove a net above the head of the Lord, so that dried leaves did not fall on it. The elephant used to daily sweep off the net above the head of the Lord and make his offering of the water thereon. But, the spider would again weave the net. Thus their quarrel continued. One day the spider, in great anger, got into the trunk of the elephant and bit it hard. Due to unbearable pain it smashed its trunk on a granite stone and fell down dead. At this God appeared and blessed both of them. The Lord also said that the sacred spot would come to be known as Tiruvāna-Kovil (āna = elephant; Kovil = temple) in memory of Puṣpadanta who had taken the form of the elephant. The spider was told that he would be born in the Cola dynasty and carry on for long years many good acts. Accordingly Mālyavān was born as the son of Śubhadeva, the Cola king and Kamalāvātī, his queen, and ruled the land for many years under the name King Ceṅkaṇṇa. He it was who built the Jambukeśvara temple. (Tiruvānakkāvu Purāṇa).

JAMBŪKHAṆḌAVINIRMĀNA PARVA. A sub section of Bhīṣma Parva, in the Mahābhārata. See under Mahābhārata.

JAMBUMĀLĪ. A Rākṣasa (giant) who was the son of Prahasta. Hanūmān killed this Rākṣasa in a fight, when he went to Laṅkā in search of Sītā. (Vālmiki Rāmāyaṇa Sundarakāṇḍa, Sarga 44).

JAMBUMĀLIKĀ. See under Jambuka.

JAMBŪMĀRGA. An ancient holy place. If one visits this place one will attain the fruits of performing the sacrifice of Aśvamedha (horse sacrifice). (M.B. Vana Parva, Chapter 62).

JĀMBŪNADA I. A mountain. The river Ganges flows through the valley of this mountain which is connected with Mahāmeru. (M.B. Vana Parva, Chapter 139, Stanza 16).

JĀMBŪNADA II. A golden mountain which stands in the place called Uśirabija. A King named Marutta