

reach up to the top of the head, for Kṣātriyas up to the forehead and for Vaiśyas up to the nose. Before going for alms, the celibate should take his stick, bow before the sun, go round the fire and only then set out. The alms received should be offered to the teacher as oblation, then he should turn to the east and wash hands and mouth and eat it. Brāhmaṇas should wear the upper garment or their sacred thread (Yajña-sūtra) on the left shoulder and under the right arm and then it is called 'Upavīta'; if it is on the right shoulder and under the left arm it is called "Prācīnāvīta" and if it is round the neck it is called "Nivīta".

These Jātakarmans may be done for the female child also at the stipulated times by tantras, without reciting mantras, for the purification of the body. The rituals performed without reciting Vedamantras (spells) are called tantras. For women marriage is to be considered as Upanayana, looking after the needs of husband to be considered as learning at the house of the teacher, and housekeeping as samidādhāna (gathering fuel of *Butea frondosa*). (Manusmṛiti, Chapter 2).

JATĀLIKĀ. A female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 23).

JATĀPĀTHA. See under Ghanapātha.

JĀTARŪPAŚILA. A mountain. This mountain stands in a place having an area of thirteen yojanas, on the opposite shore of the sea where the water-creatures fall with tremendous cry at the mouth of the submarine fire (Baḍavāgni). The monkeys sent by Sugrīva to search for Sītā, made a search in this mountain also. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 40, Stanza 50).

JATĀSURA I. A King, who was a member of Dharmaputra's assembly. (Sabhā Parva, Chapter 4, Verse 24).

JATĀSURA II. A Rākṣasa, Jātāsura, disguised as a brahmin lived with the Pāṇḍavas in the forest. His aim was to carry off Pāñcālī and the arrows of the Pāṇḍavas as and when he got an opportunity for it. One day taking advantage of Arjuna's absence Bhīma was out ahunting) Jātāsura caught hold of the others as also the arrows and ran away with them. Sahadeva alone managed to slip away from his clutches. Dharmaputra pledged his word that Jātāsura would be killed before the sunset. Hearing all the hubbub (Bhīma hurried to the scene, killed the Asura and saved his brothers and Pāñcālī from difficulties and danger. (Vana Parva, Chapter 157).

JATĀSURA III. This Jātāsura had a son called Alambuṣa who was killed by Ghaṭotkaca in the great war. (Droṇa Parva, Chapter 174).

JATĀSURA PARVA. A sub-Parva of Mahābhārata. (See under Mahābhārata).

JĀTAVEDA (S). Three sons of Purūravas, born from Agni (fire). They are called the Jātavedas. (Bhāgavata, Skandha 9).

JATĀYU. A bird famous in the Purāṇas.

1) *Genealogy.* Descended from Viṣṇu as follows, Brahmā—Marīci—Kaśyapa—Aruṇa—Jatāyu.

2) *Birth.* Two sons called Sampāti and Jatāyu were born to Aruṇa. Their mother, a bird, was Śyenī. Śyenī, wife of Aruṇa, delivered two children, Sampāti and the great Jatāyu (Ādi Parva, Chapter 66, Verse 71). "Know that I am the son of Aruṇa and Sampāti is my elder brother: My name is Jatāyu, and I am the son of Śyenī." (Vālmīki Rāmāyaṇa, Canto 14, Verse 32).

But, according to Kamba Rāmāyaṇa, the name of the mother of Sampāti and Jatāyu was Mahāśvetā. (Kiṣkindhā Kāṇḍa). Perhaps, Śyenī was also known as Mahāśvetā.

3) *Jatāyu flies towards Sūrya.* Sampāti and Jatāyu, once under a bet flew up towards the sun. Jatāyu outflew Sampāti, and in the exuberance of youth entered Sūrya's orbit at noon time with the result that, due to the excessive heat his wings were scorched. At this Sampāti, to save his brother, flew up higher than Jatāyu and spread out his wings like an umbrella over Jatāyu with the result that Sampāti's wings were burnt, and he fell down somewhere on the Vindhya mountains. He spent the rest of his life under the protection of a sage called Niśākara who was performing penance on the mountains. After their tragic meeting in Sūryamaṇḍala Sampāti and Jatāyu never again met in their life. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 58; Kamba Rāmāyaṇa, Kiṣkindhā Kāṇḍa).

4) *Fought with Rāvaṇa.* Jatāyu clashed with Rāvaṇa, who was carrying away Sītādevī in his vimāna, and in the fierce fight that they fought in the air, Rāvaṇa cut off Jatāyu's wings and thus felled him on the earth, almost dead. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Chapter 51).

5) *Death.* Rāma and Lakṣmaṇa during their search in the forest for Sītā came upon Jatāyu lying without wings almost dead and reciting Rāma's name. Jatāyu described to Rāma how Rāvaṇa had carried away Sītā and how he had tried to stop him and fought with him. After giving this account he died. Rāma and Lakṣmaṇa lit a fire and cremated Jatāyu. The great bird's soul attained salvation. (Kamba Rāmāyaṇa).

JATĪ. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 61).

JĀTI. See under Cāturvarṇya.

JATĪLA. The name assumed by Śiva when he played the part of a Brahmācārīn. Pārvatī began rigorous penance to obtain Śiva as her husband, and Śiva visited her disguised as Jatīla, a brahmācārīn to test her. (Śiva Purāṇa, Śatarudrasaṁhitā).

JATĪLĀ. A righteous and generous woman who was born in the Gautama dynasty. She once sought the help of the saptarṣis. (Ādi Parva, Chapter 195; also See under Gautamī II).

JĀTISMARA. A holy bath. It is mentioned in the Mahābhārata, Vana Parva, Chapter 84, Stanza 128 that the body and mind of the person who bathes in this tīrtha (bath) will become pure.

JĀTISMARĀHRADA. A holy place. In the Mahābhārata, Vana Parva, Chapter 85, Stanza 3, mention is made that if a man gives alms at this holy place, he will be able to remember his previous birth and life.

JĀTISMARAKĪTA. A worm which got emancipation through the advice of Vyāsa. Once while Vyāsa was roaming about in the country, by chance he saw this worm. It was running through the road, seeing a cart coming very fast. Vyāsa stopped it and asked, "What are you running from?" The worm replied that he was running in fear that the wheel of the cart coming from behind might crush him. In the previous birth this worm was a Śūdra. Jealousy, resentment, arrogance, selfishness etc. were the traits of his character in his previous life. Only twice in his life had he done good