

but it fills the entire interior of the Prāṇamayakośa. The Vijñānamayakośa (the chest of knowledge or understanding) exists inside the Manomayakośa. The Jivātmā or the individual life dwells inside this Vijñānamayakośa and pervades the entire body. It is by the activity of Vijñānamayakośa that the Jivātmā feels its individuality. Inside the Vijñānamayakośa there exists a fifth kośa (chest) called the Ānandamayakośa, which is the immediate covering of Jivātmā, and which has no sense of individuality. The three Kośas, Ānandakośa, Vijñānamayakośa and Prāṇamayakośa together is called Sūkṣmaśarīra (the subtle body). It must be remembered that Sūkṣmaśarīra is different from Susūkṣmaśarīra (the minute subtle body).

Heart is the abode of the Jivātmā. Hṛdi (in heart) ayam (this being—Jivātmā exists). So the name 'Hṛdaya' (heart) is meaningful.¹ The Puruṣa (male being), which sits inside the heart or the Jivātmā is as big as the toe according to the Kaṭhapaniṣad.

The Jivātmā or the Aparabrahman is without beginning. Even from the past which is beyond our thinking crores and crores of Jivātmans had got into individuals and when the Annamayakośas of the individuals decayed due to death, they abandoned them and entered into new individuals. The author of the Brhadāraṇyaka gives an explanation to the question why this Jivātmā which is as free as air enters the body of man, beast, bird, tree, rock etc. and subjects itself to misery and hardship. "Where does the Jivātmā originate from? how does it enter this body?" Jivātmā originates from Paramātmā (the soul of the universe). As the shadow pervades the body of a man this Jivātmā overshadows this body." Śrī Śaṅkarācārya expounds it in another way; he says that the Jivātmā is tied to the body by the imagination or desires of the mind.

JÑĀNAPĀVANATĪRTHA. An ancient holy bath. Mention is made in Mahābhārata, Vana Parva, Chapter, 84, Stanza 3 that those who visit this holy place will attain the fruits of performing the sacrifice of Agni-ṣṭoma.

JṚMBHĀDEVI. See under Koṭṭuvā (Gape).

JṚMBHIKĀ. Yawning or gaping. For the Purāṇic story of how gape came into existence in the world, see under Koṭṭuvā (Gape).

JUHU. A King of the family of Yayāti. (Bhāgavata, Skandha 9).

JVĀLĀ I. A daughter of Takṣaka. The King Rkṣa married her. Matināra was the son born to the couple. (Mahābhārata, Ādi Parva, Chapter 95. Stanza 25).

JVĀLĀ II. The wife of Niladhvaṅga. There is a story about this Jvālā in the "Jaimini Aśvamedha Parva", Chapter 15, as follows :

The Pāṇḍavas began the sacrifice of Aśvamedha. Arjuna led the sacrificial horse. He continued his victorious march defeating all Kings and reached the city of Niladhvaṅga. Niladhvaṅga was not prepared for a fight. Seeing this his wife Jvālā tried various ways to push her husband to war. Seeing them to be futile she approached her brother Unmūka and asked him to fight with Arjuna. He also was not prepared to fight with Arjuna. Jvālā became very angry and walked to the bank of the Ganges. When the Ganges-water touched her feet she stopped and said, "Dear me ! I am become sinful

by the touch of Ganges-water." The amazed Gaṅgā took the form of Sumaṅgalādevī and stood before Jvālā and asked her the reason for saying so. Jvālā said "Gaṅgādevī submerged her seven sons and killed them. After that she took the eighth son from Śantanu. That son too was killed by Arjuna in the Bhārata-battle. Thus Gaṅgā is childless and sinful." Hearing this Gaṅgā Devī cursed Arjuna "Let his head be cut off in six months' time." Jvālā was satisfied. (For the result of the curse see under Arjuna, Para 28).

JVĀLĀJIHVA I. One of the two attendants given to Subrahmaṇya by Agnideva. (Fire god). Jyoti was the other attendant. (M.B. Śalya Parva, Chapter 45, Stanza 33).

JVĀLĀJIHVA II. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 61).

JVĀLEŚVARA. See under Tripura.

JVARA. (Jvaram) (Fever).

1) *General information.* A fearful being. It is stated in the Purāṇas that living beings catch fever owing to the activities of this monster.

2) *The origin of jvara.* Once Śiva and Pārvatī were talking with each other in the Holy Bath called Jyotiṣkam on mount Mahāmeru. On that day Dakṣa had performed a sacrifice at Gaṅgādvāra. Śiva alone was not invited. Seeing the Gods Brahmā and the others going to that place through the sky, Pārvatī asked Śiva what the matter was. Śiva explained everything to Pārvatī, who became very sorry because her husband had not been invited. Śiva grew uneasy at the sorrow of his wife. A drop of sweat fell down from his third eye. A fearful monster with the lustre of fire arose from that drop of sweat. That figure is described as follows :

"A terrible monster, with dwarfish figure, staring eyes, green moustaches, hair standing erect on head and body covered with hair all over, looking like a combination of hawk and owl, with jet-black colour, wearing a blood-coloured cloth." (M.B. Śānti Parva, Chapter 283).

"With three legs, three heads, six hands and nine eyes, comes Jvara the terrible monster, as fierce as Yama the god of death and fearful like a thousand clouds with thunderbolt, gaping and sighing, with tight body and horrible face, rendered so by many eyes." (M.B. Viṣṇu Parva, Chapter 122).

To this uncouth figure Śiva gave the name Jvara, who dashed away and entered into all devas (gods). Brahmā and the others caught fever and were laid up. At last they all came to Śiva. Hearing their request Śiva divided Jvara into several parts and separated them from devas and entered them into other living beings, and ordered that, headache for elephants, green coverings for water, shedding of skin for snakes, hoof-rot for cows, sore-throat for horses, feather-sprouting for peacocks, sore-eye for cuckoo, hiccup for parrot, weariness for tigers and fever for men will be caused by Jvara.

It was the time of the terrorization of Vṛtrāsura. Jvara caught hold of that Asura also. It was at this time that Indra used his thunderbolt and killed Vṛtrāsura. (M.B. Śānti Parva, Chapter 283 ; M.B. Viṣṇu Parva, Chapter 122).

1 Ayam puruṣaḥ bhāḥ satyaḥ tasmin antarhrdaye yathā vrīhīr vā, yavo vā, sa eṣa sarvasyēśānaḥ sarvasyādhipatiḥ.