

irregularly elided after a preceding final *e* and *o* (e. g. *te jñāyā*, by thy order, Mahā-bh. I. 3168).

Jñāta, *as, ā, am*, known, ascertained, comprehended, perceived, understood; *ām jñātam*, Ah! I know (lit. it is known).—*Jñāta-nandana*, *as*, m. an epithet of Vīra, the twenty-fourth Arhat of the present Ava-sarpiṇī.—*Jñāta-mātre*, ind. on its being ascertained merely.—*Jñāta-siddhānta*, *as*, m. a man completely versed in any science or Śāstra.—*Jñātāhārma-kathā* (^{°ta-adh°} or ^{°tā-dha°?}), f. title of one of the twelve sacred books of the Jains.—*Jñātāvaya* (^{°ta-am°}), *as*, m. 'of known lineage,' a name of Vardhamāna, the last Jina or Jaina pontiff.

Jñātaka, *as, ā, am*, known, &c. See *jñāti*.

Jñātala, *as, m.*, N. of a man.

Jñātaleya, *as, m.* a patronymic from the last.

Jñātalya, *as, ā, am*, to be known or understood, to be investigated or inquired after; perceptible, conceivable; to be considered as.

Jñāti, *is, m.* a paternal relation, a kinsman in general, a father, a brother; a distant kinsman, one who does not participate in the oblations offered to deceased ancestors; (*iś*), f., N. of a woman; (according to the Schol. *jñāti* is a paternal, and *sam-bandhīn* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted'; cf. Gr. *γῆνός, γῆνός*; Goth. *knōdi*).—*Jñāti-karman*, *a, n.* or *jñāti-kārya*, *am, n.* the act or duty of a kinsman.—*Jñāti-tva*, *am, n.* relationship, consanguinity.—*Jñāti-druvya-vinākṛita*, *as, ā, am*, deprived of relations and wealth.—*Jñāti-putra*, *as, m.* the son of a relative; an epithet of Pūrṇa.—*Jñāti-bhāva*, *as, m.* the condition of a kinsman, relationship, kin.—*Jñāti-bheda*, *as, m.* dissension among relatives.—*Jñāti-mat, ān, atī, at*, one who has near relations.—*Jñāti-mukha*, *as, ā, am*, Ved. having the appearance or character of a relative.—*Jñāti-vid, t, t, t*, one who has or makes near relations.

Jñātri, *tā, trī, trī*, knowing, wise, intelligent, a knower; (*tā*), m. an acquaintance; a bail, a surety; [cf. Gr. *γῆνός*].—*Jñātri-tva*, *am, n.* or *jñātri-tā*, f. knowledge, information.

Jñāteya, *am, n.* relationship, affinity.

Jñātra, *am, n.* Ved. the faculty of perception, intelligence, knowledge.

Jñātvā, ind. having known, having ascertained, &c.

Jñāna, *am, n.* knowing, understanding, becoming acquainted with, knowledge; sacred or religious knowledge, especially that which is derived from meditation on the higher truths of religion and philosophy and which teaches man his own nature and how he may be reunited to the supreme spirit; knowledge about anything, cognizance, consciousness (e. g. *tasya jñānāt*, with his knowledge; *a-jñānāt tasya*, without his knowledge or cognizance; *jñānād a-jñānād vā*, knowingly or ignorantly; *vigata-jñāna*, one who has lost consciousness); conscience; organ of intelligence, sense.—*Jñāna-kandā*, *as, m.*, N. of a pupil of Saṅkarācārya.—*Jñāna-kāṇḍa*, *as, am, m.* n. that inner or esoteric portion of the Veda which relates to true spiritual knowledge or the knowledge of the supreme spirit as distinguished from the knowledge of ceremonies; [cf. *karma-kāṇḍa*].—*Jñāna-kirtti*, *is, m.*, N. of a Buddhist preceptor.—*Jñāna-keṭu*, *us, m.* a mark of intelligence; (*us, us, u*), furnished with marks of intelligence.—*Jñānaketu-dhvaja*, *as, m.*, N. of a divine being.—*Jñāna-khaṇḍa*, title of a part of the Śiva-Purāṇa.—*Jñāna-gamyā*, *as, ā, am*, attainable by the understanding.—*Jñāna-garbha*, *as, m.* 'filled with knowledge,' N. of a scholar; also of a Bodhi-sattva.—*Jñāna-śakṣus*, *us, n.* the eye of intelligence, inner eye, mind's eye, intellectual vision.—*Jñāna-tattva*, *am, n.* true knowledge, knowledge of God.—*Jñāna-tapas*, *as, n.* penance consisting in the cultivation of true knowledge.—*Jñāna-tas*, ind. knowingly, intuitively, designedly; *jñānato jñānato vā*, knowingly or unknowingly.—*Jñāna-dā*, *as, m.* an impartor of knowledge.—*Jñāna-datta*, *as, m.* 'given by knowledge,' N. of a scholar.—*Jñāna-darpana*,

as, m. 'mirror of true knowledge,' a N. of Mañjuśrī.—*Jñāna-dīpa*, *as, m.* the lamp of knowledge, knowledge.—*Jñāna-durbala*, *as, ā, am*, deficient in knowledge, ignorant.—*Jñāna-niścūya*, *as, m.* soundness of knowledge, certainty, ascertainment.—*Jñāna-niśhṭha*, *as, ā, am*, engaged in cultivating true knowledge.—*Jñānapata*, *as, ī, am*, an adj. derived from the next.—*Jñāna-pati*, *is, m.* the lord of knowledge.—*Jñāna-pāra*, *as, ā, am*, versed in spiritual wisdom.—*Jñāna-pāvāna*, *as, ā, am*, purifying knowledge, refining the understanding; (*am*), n., N. of a Tirtha.—*Jñāna-pūrva*, *as, ā, am*, preceded by knowledge or wisdom.—*Jñāna-prakāśa*, *as, m.* title of a poem by Jāgajīvana-dāsa.—*Jñāna-pradīpa*, *as, m.* title of the second book of the Yoga-sāra-saṅgraha.—*Jñāna-prabha*, *as, m.*, N. of a man; also of a Bodhi-sattva.—*Jñāna-pravāda*, *am, n.* title of one of the fourteen Pūrvas or older writings of the Jains.—*Jñāna-prasthāna*, *am, n.* 'system or method of knowledge,' title of a Buddhist work.—*Jñāna-bodhīnī*, f. 'awakening knowledge,' title of a philosophical treatise composed by Sankara.—*Jñāna-bhāskara*, *as, m.* 'sun of knowledge,' title of a medical compilation.—*Jñāna-maṇḍapa*, *as, am, m.* n. 'temple of knowledge,' N. of a temple.—*Jñāna-maya*, *as, ī, am*, consisting of knowledge, containing knowledge.—*Jñāna-muktāvalī*, f. 'necklace of knowledge,' title of an astronomical work.—*Jñāna-mudra*, *as, ā, am*, having the impress of wisdom, wise.—*Jñāna-mūla*, *as, ā, am*, founded on spiritual knowledge.—*Jñāna-meru*, *us, m.*, N. of a man.—*Jñāna-ratnāvalī*, f. title of a book.—*Jñāna-rāja*, *as, m.* 'king of knowledge,' N. of the author of the Siddhānta-sundara.—*Jñānarshi-bhāskara-cārya* (^{°na-riśh°}, ^{°ra-āc°}), *as, m.*, N. of an author.—*Jñāna-lakṣhaṇa*, *am, ā, n.* f. indication, sign, means of knowing or inferring; (in logic) sign or proof or characteristic of knowledge; subsequent derived from antecedent knowledge.—*Jñāna-vajra*, *as, m.*, N. of a Buddhist author.—*Jñāna-vat, ān, atī, at*, endowed with knowledge or science, knowing, familiar with, intelligent, wise, learned, having spiritual knowledge; (*ān*), m., N. of a Bodhi-sattva.—*Jñāna-varman*, *a, m.*, N. of a poet.—*Jñāna-vāpi*, f. 'pool of divine knowledge,' N. of a Tirtha.—*Jñāna-vijñāna*, *am, n.* sacred and miscellaneous knowledge; the Vedas with the supplementary branches of knowledge, medicine, arms, &c.—*Jñāna-vibhūti-garbha*, *as, m.* 'filled with superhuman knowledge,' N. of a Bodhi-sattva.—*Jñāna-vilāsa-kāṇḍya*, *am, n.* title of a poem.—*Jñāna-sakti*, *is, f.* capacity of knowing.—*Jñāna-sāstra*, *am, n.* 'the science of knowing the future,' a manual of fortune-telling.—*Jñāna-śreṣhṭha*, *as, ā, am*, pre-eminent in wisdom.—*Jñāna-hastika*, *as, m.*, N. of a man.—*Jñānākara* (^{°na-āk°}), *as, m.* 'mine of knowledge,' N. of a son of Buddha Mahābhijñānābhībhū; N. of a Buddha.—*Jñānātman* (^{°na-āt°}), *ā, ā, a*, all-wise.—*Jñānānanda* (^{°na-ān°}), *as, m.* 'joy of knowledge,' N. of an author.—*Jñānānutpāda* (^{°na-an°}), *as, m.* non-production of knowledge, folly, ignorance.—*Jñānāmṛita* (^{°na-am°}), *am, n.* 'nectar of knowledge,' title of a grammar.—*Jñānārṇava* (^{°na-ar°}), *as, m.* 'ocean of knowledge,' title of a manual of medicine composed by Yama-rāja; title of a prayer-book.—*Jñānāvaranīya* (^{°na-av°}), *as, ā, am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānavaranīya*.—*Jñānāvalokālankāra* (^{°na-avaloka-ul°}), *as, m.* title of a Buddhist work.—*Jñānāvāśhita* (^{°na-av°}), *as, ā, am*, engaged in cultivating wisdom.—*Jñānendra-sarasvatī* (^{°na-in°}), *m.*, N. of a scholiast on the Siddhānta-kaumudī.—*Jñānendriya* (^{°na-in°}), *am, n.* an organ of perception or sensation, of which there are five, viz. the skin, tongue, eye, ear, and nose; see *indriya*.—*Jñānola-tīrtha* (^{°na-ul°}), *am, n.*, N. of a Tirtha; 'the Tirtha of the waters of knowledge.'—*Jñānollkā* (^{°na-ul°}), f. 'the meteor of knowledge,' N. of a Samādhi.

Jñānika, *as, ā, am*, at the end of comp. = *jñāna*.
Jñānin, *ī, inī, ī*, endowed with knowledge or intelligence, intelligent, wise, a knower; (*ī*), f. an astrologer, a fortune-teller, a man prescient of future events; a sage, one possessing religious wisdom.—**Jñāni-tva**, *am, n.* prescience, fortune-telling.
Jñāniya, nom. P. *jñāniyati, -yitum*, to wish for knowledge.

Jñāpaka, *as, ā, am*, making or causing to know, teaching, designing, informing; (*as*), m. a teacher, an instructor; a commander, a master; a master of requests, an officer of the court of a Hindū prince; (*am*), n. a significant expression or one which gives some particular information, a precept, a rule, a name given to those rules of Pāṇini which imply or indicate some other grammatical laws than those which would follow from the mere words of the Jñāpaka rules themselves.—**Jñāpaka-samuścāya**, *as, m.* a work by Puruṣhottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

Jñāpana, *am, n.* making known, announcing, appraising, informing, teaching, notification.

Jñāpanīya, *as, ā, am*, to be made known or announced.

Jñāpita, *as, ā, am*, made known, informed.

Jñāpti, *is, f.* making known, appraising, informing.

Jñāpya, *as, ā, am*, to be made known or informed, to be told.

Jñās, *m.*, Ved. a near relative; [cf. *jñāti*.]

Jñāpyamāna, *as, ā, am*, being intended to be informed.

Jñeya, *as, ā, am*, cognizable, to be ascertained or investigated, to be learned or understood, to be perceived or inquired about; to be regarded as.—**Jñeyā-jña**, *as, ā, am*, understanding what is to be understood; the mind.—**Jñeya-tā**, f. or **jñeya-tva**, *am, n.* perceptibility, intelligibility.

ḅu jñu = jānu, the knee, in *abhi-jñu, ūr-dhva-jñu*, &c.—**Jñu-bādh, -bhāt, t, t**, Ved. bending the knees; [cf. Gr. *πρόγυ.*]

जमन jman (fr. *jam = gam*), only occurring in the Ved. loc. *jman*, in (his) course or way; (Sāy.) in the sky; on the earth; [cf. *uru-jman* and *prithu-jman*].—**Jna-yā, ās, ās**, *am*, Ved. going on or following a course; (Sāy.) on the earth (as if *jmayā*).

Jmāyat, an, antī, at (pres. part. of a nom. fr. *jman*), Ved. making a way or course; (Sāy.) going on or reaching the earth.

ज्या I. *jyā*, cl. 9. P., 4. A. *jñāti, jiyate, jīyau, jīye, jyāyati, -te, alyāsī, jyātum*, to overpower, oppress, to deprive of property, &c., (in the Veda often connected with *rt. han*, e. g. *jīyate hanti*, 'he oppresses and kills'; and in the Brāhmanas applied to the oppressions of the Brāhmanas and Vaiśyas by the Kshatriyas); (cl. 4. A.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old: Caus. *jyāpāyati*, see *jyāpaya* below: Desid. P. *jīyāsati*, to wish to overpower or oppress: Intens. *jejīyate, jājyāti*; [cf. Gr. *βιάω*].

Jita or jīna, *as, ā, am*, oppressed, overpowered; become old. See also under *jita*, p. 348, col. 1.

Jya, *as, ā, am*, (at the end of a comp.) oppressing.
2. *jyā*, f. overpowering force or strength (*bia*, cf. *parama-jyā*); excessive demand, importunity.

Jyāna, *am, n.* Ved. oppression, tyrannizing over.
Jyāni, *is, f.* oppression; deprivation, loss; decay, infirmity, old age; quitting, abandoning; a river, a stream.

Jyāpaya, nom. P. *jyāpāyati, -yitum*, to make old, to call a person old, (supposed to be a nom. fr. *jya* substituted for *vriddha*.)

Jyāyas, ān, asī, as (considered by grammarians to be a compar. of *pra-śasya* and *vriddha*, for which *jya* is substituted), superior, more excellent, greater, larger, stronger; elder, senior, elder born (opposed to *kaniyas* and *anīyas*); a master; most excellent; (in law) one who is of age and answerable for his