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

Jñāta, as, ā, am, known, ascertained, comprehended, perceived, understood; *āṃ 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. — *Jñātādharma-kathā* (°*ta-adh*° or °*tā-dha*°?), f. title of one of the twelve sacred books of the Jainas. — *Jñātānvaya* (°*ta-an*°), *as*, m. 'of known lineage,' a name of Vardhamāna, the last Jina or Jaina pontiff.

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

Jñātala, as, m., N. of a man.

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

Jñātavya, 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; (*is*), f., N. of a woman; (according to the Schol. *jñāti* is a paternal, and *sam-bandhin* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted;' cf. Gr. *γνωτός, γνωτή*; Goth. *knôdi*.) — *Jñāti-karman, a*, n. or *jñāti-kārya, am*, n. the act or duty of a kinsman. — *Jñāti-tva, am*, n. relationship, consanguinity. — *Jñāti-dravya-vināśkṛita, as, ā, am*, deprived of relations and wealth. — *Jñāti-putra, as*, m. the son of a relative; an epithet of Pūṃa. — *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.

Jñātṛi, tā, trī, tṛi, knowing, wise, intelligent, a knower; (*tā*), m. an acquaintance; a bail, a surety; [cf. Gr. *γνωστήρ*.] — *Jñātṛi-tva, am*, n. or *jñātṛi-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-kanda, as*, m., N. of a pupil of Saṅkarāćārya. — *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-kīrtti, is*, m., N. of a Buddhist preceptor. — *Jñāna-ketu, 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-gamya, as, ā, am*, attainable by the understanding. — *Jñāna-garbha, as*, m. 'filled with knowledge,' N. of a scholar; also of a Bodhi-sattva. — *Jñāna-cakshus, 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-da, as*, m. an imparter of knowledge. — *Jñāna-datta, as*, m. 'given by knowledge,' N. of a scholar. — *Jñāna-darpaṇa, 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-niśćaya, as*, m. soundness of knowledge, certainty, ascertainment. — *Jñāna-nishṭha, 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-para, as, ā, am*, versed in spiritual wisdom. — *Jñāna-pāvana, as, ā, am*, purifying knowledge, refining the understanding; (*am*), n., N. of a Tīrtha. — *Jñāna-pūrva, as, ā, am*, preceded by knowledge or wisdom. — *Jñāna-prakāśa, as*, m. title of a poem by Jagajjīvana-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 Jainas. — *Jñāna-prasthāna, am*, n. 'system or method of knowledge,' title of a Buddhist work. — *Jñāna-bodhinī*, f. 'awakening knowledge,' title of a philosophical treatise composed by Saṅkara. — *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-bhāskarāćārya* (°*na-ṛish*°, °*ra-āć*°), *as*, m., N. of an author. — *Jñāna-lakshaṇa, 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, ā*, m., N. of a poet. — *Jñāna-vāpī*, f. 'pool of divine knowledge,' N. of a Tīrtha. — *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-kāvya, am*, n. title of a poem. — *Jñāna-śakti, is*, f. capacity of knowing. — *Jñāna-śāstra, am*, n. 'the science of knowing the future,' a manual of fortune-telling. — *Jñāna-śreshṭha, 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 Mahābhijñājñānābhibhū; 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. — *Jñānāvaraṇīya* (°*na-āv*°), *as, ā, am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānāvaraṇīya*. — *Jñānāvalokālaṅkāra* (°*na-avaloka-al*°), *as*, m. title of a Buddhist work. — *Jñānāvasthita* (°*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*. — *Jñānoda-tīrtha* (°*na-ud*°), *am*, n., N. of a Tīrtha; 'the Tīrtha of the waters of knowledge.' — *Jñānolkā* (°*na-ul*°), f. 'the meteor of knowledge,' N. of a Samādhi.

Jñānika, as, ā, am, at the end of comp. = *jñāna.*

Jñānin, ī, inī, i, 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. — *Jñānī-tva, am*, n. prescience, fortune-telling.

Jñānīya, nom. P. *jñānīyati, -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-samuććaya, as*, m. a work by Purushottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

Jñāpana, am, n. making known, announcing, apprizing, 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, apprizing, informing.

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

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

Jñīpsyamāna, 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. — *Jñeya-jña, as, ā, am*, understanding what is to be understood; the mind. — *Jñeya-tā*, f. or *jñeya-tva, am*, n. perceptibility, intelligibleness.

ज्ञु *jñu* = *jānu*, the knee, in *abhi-jñu, ūrdhva-jñu*, &c. — *Jñu-bādh, -bhāt, t, t*, Ved. bending the knees; [cf. Gr. *πρόχυν*.]

ज्मन् *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 *pṛithu-jman*.] — *Jma-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 1. *jyā*, cl. 9. P., 4. A. *jināti, jīyate, jijyau, jijye, jyāsyati, -te, ajyāsīt, 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 Brāhmaṇas applied to the oppressions of the Brāhmans and Vaiśyas by the Kshatriyas); (cl. 4. A.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old: Caus. *jyāpayati*, see *jyāpaya* below: Desid. P. *jijyāsati*, to wish to overpower or oppress: Intens. *jejīyate, jājyāti*; [cf. Gr. *βιάω*.]

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

Jya, as, ā, am, (at the end of a comp.) oppressing.

2. *jyā*, f. overpowering force or strength (*Bla*, 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. *jyāpayati, -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 *kanīyas* and *aṇīyas*); a master; most excellent; (in law) one who is of age and answerable for his