

Dhp. 179 yassa jitaṃ nāvajīyati, which proves the mg. (and suggests nāva- for nātha = na atha?); if not a mere corruption, change of y to v, § 2.31.

jīvantaka, f. °tikā (pres. ppl. of Skt. jīvati with a-extension plus ka svārthe), *living*: (prāṇaka) Mv i.24.3, 16, *living creatures*; °tikā evaṃ vivarjitā Mv i.353.19, *abandoned alive*: all prose.

jīvasūlaka, or °ika(?), f. °ikā, adj. (to Pali jīvasūla, lit. *live-stake*, plus -ka), lit. *provided with* (= impaled on) *a stake alive*: yehi iha °sūlikā kārītā bhavanti eḍakāyo Mv i.25.10, *who in this world roast she-goats on spits alive*; nam... °lakam karotha ii.168.8, *make him to be impaled alive*; °likam (read °lakam?) api kriyamāṇasya Śikṣ 182.6, *of him even being impaled alive*.

Jīvika, (1) = **Jivaka**, the physician: Av ii.134.6 ff.; [(2) in LV 430.20 text jīvika-pariskāra, but most mss. jīvita- or javika-; read jīvita-, *equipment or utensils for living*.]

jīvitaka, ifc. Bhvr. (= jīvita plus -ka, Bhvr., perhaps m.c.), *life*: jarjarakāṣṭha va soṣita-jīvitako (for ṣoṣ?) LV 322.8 (vs), *with life dried-up, withered*.

jīvita-saṃskāra, m., see **saṃskāra** (2).

jugutsu, adj. (unhistorical hyper-Skt., § 2.19, for MIndic *jugucchu = Skt. jugupsu, cf. Pali jigucchā etc., JM. juucchiya, etc.), *abhorring*, with loc.: kameṣu jugutsuno Mv iii.438.2 (no v.l.; gen. sg.). Cf. next, Mv iii.407.16.

jugupsanā, °na (?nt.), °na-tā (Skt. Lex. °na, nt.; Pali jigucchana, nt.), *loathing, condition of abhorrence*, with loc. or in comp.: kameṣu... °nā utpannā Mviii.407.16, v.l. jogustanā, *intending jugutsanā*, cf. s.v. **jugutsu**; °na-tā LV 32.4; 34.9; -parigraha-°natayā (instr.) Gv 456.25; °na or °nā, in Bhvr. cpd., alpabhoga-°nāḥ Mmk 46.28. All prose.

juhana (nt., = Pali id., to juhati, § 28.18, = Skt. juhoti, plus -ana), *pouring, offering* (oblation): agnihotrām juhānāya (dat., infn.) Mv iii.161.9 (prose).

jṛmbhikṛta, ppp. (to Skt. jṛmbha plus karoti), *made to appear, caused to stand out*: saptadvārāṇi (so read for text sarva-dv°) °kṛtāni Kv 31.11 (not opened! since the gates were heavily locked and barricaded, as the sequel explicitly states).

Jeta-vana, (normally) nt., rarely m. (= Pali id.), n. of the grove at Śrāvastī where Buddha often dwelt and preached: Mv i.4.13; 27.11; 29.13; 30.11; 31.9; 32.14; 33.8; 73.3; iii.224.11; Mvy 4112, °nam; LV 1.5; 4.14 (here masc., sarvāvantam °vanam, acc.); Divy 1.2 etc.; 80.12; Av i.13.5 etc.; also, in vs, the two parts separated, Jeta-sāvayam vanam LV 7.4 (vs), *the grove called Jeta*.

Jetavanīya, m. pl., n. of a school: Mvy 9097.

[jen-, quasi-root, prob. error: upajenitvā, text LV 36.20, see s.v. **upajanayati**.]

1 **jenta**, nt. (Mironov jontaka, m.), v.l. for jentāka, m., at Mvy 9289, *a hot (steam) bathroom*. The true reading is doubtless jentāka, which is Skt. (Caraka 1.14, BR 7, App.) and also occurs Av i.286.8 ff.; ii.205.1; Karmav 38.13; but see also **jantāka**. Regularly cpd. with -**snātra** or -**snāna**.

2 **Jenta** (cf. **Jayanta**), n. of a bastard son of King Sujāta Ikṣvāku: Mv i.348.13 ff.

Jenti (cf. **Jayanti**), n. of the mother of 2 **Jenta**: Mv i.348.13.

jeṣṭha, semi-MIndic for Skt. jyeṣṭha (§ 2.8), n. of a month: Mvy 8264 (but Mironov jye°); LV 133.2 (vs).

jehriyate (nowhere else recorded; intens. to hri-), *is much ashamed*: °yate Mvy 1829; °yante Divy 39.7; °yamāṇam SP 108.6.

joḍa, chin: Mvy 8849-8857; = Tib. sko, (s)ko-(s)ko; in cpds., hasti-, āśva-, etc., a-.

-**jota**, semi-MIndic for -jyota (§ 2.8) = Skt. -dyota (as kha-dy°), *light*: su-jota-caraṇo Mv i.156.13 (vs); so all mss., Senart em. °dyota.

jotiṣ(a), semi-MIndic for jyo°, *light*, in sa-jotiṣa LV 340.18 (vs).

?**jontaka**, m., see 1 **jenta**.

?**jomā**, a kind of broth or liquid food (drunk; pāsyasi, pītā), with adj. **hilimā**, Divy 497.19 ff. Perhaps error for joṣā, cf. **yosa**; hardly for *jemā (cf. Skt. jemana; AMG. jemaṇa, *delicacies in food*).

jñapti, for (always in Mvy, but nowhere else) **jñāpti**, f. (= Pali ñatti), *proposal, motion*, made before the assembly of monks or nuns; in the BHS literary passages recorded, usually concerning initiation (upasampadā): jñaptim kṛtvā MSV ii.101.15; Bhik 17b.3, *having made the motion*: eṣā jñaptiḥ 5, *this is the proposal*; (duḥṣīlena bhikṣuṇā... na ca) jñaptir dātavyā Kv 96.14 (... prāḡ eva jñapticaturtham 15, see below); jñāpti-karma(n), id., Mvy 8660 (= Pali ñatti-kamma); jñapti° MSV ii.101.16; there are three forms in which the motion may be made (see SBE 13.169, note 2), (1) *isolated, simple* (**muktikā**, q.v.) *motion*, not followed by a separate question as to whether the monks (or nuns) present approve, Mvy 8659; Bhik 15b.3; (2) *accompanied* (followed) *by a single such formal question*, called jñapti- (Mvy jñāpti-) dvitīyam (sc. karma; = Pali ñatti-dutiya-kamma), Mvy 8661; MSV ii.178.12; (3) *accompanied by three such questions*, called jñapti- (Mvy jñāpti-) caturtham (karma; = Pali ñatti-catuttha-kamma), Mvy 8662; 8754 °tha-karmanopasampanno bhikṣuḥ; Bhik 31b.1 jñapticaturthena karmanā; Divy 356.16 °tham ca karma vyavasitam; Kv 96.15, see above; MSV ii.178.12. The putting of the questions (one or three) to the congregation, after the jñapti, is called **karma-vācanā**, q.v.

[jñāta, wrong reading for jñātra, q.v.]

Jñātaputra, see s.v. **Nirgrantha**.

jñātika, m., and f. °kā (Skt. jñāti, Pali ñāti and nātaka, for which sometimes v.l. °tika), *kinsman, relative*: mitra-jñātikā(h) Mv i.244.10; jñātikā(h), pl., Mv i.354.11; °ko ii.49.2; 379.10 (v.l. °ṭṛko); iii.258.6 (mostly prose); -suhṛda-jñātika-bāṇdhavehi Gv 214.14 (vs); a-jñātikām bhikṣuṇīm Prāt 497.13 (prose), *a nun who is not a relative*. [-jñātika Mv ii.292.12, 14, read °nika, see s.v. **pañcajñānika**.]

Jñātiputra, see s.v. **Nirgrantha**.

jñātra, nt. (rarely Vedic id., VS 18.7, comm. jñātur bhāvo, vijñānasāmarthyam; PB 5.7, see BR; prob. here too *reputation for skill*; = Pali ñatta, Dhp. 72, badly defined PTSD; it means *public reputation for skill*, which only fools seek, to their ruin, as the Dhp. verse says and the comm.'s story illustrates), *public reputation for skill or intellectual accomplishments*, regularly mentioned as something which a good monk or Bodhisattva should not covet: lābham ca jñātram (so with Kashgar rec., text jñātam) ca gavesamāṇaḥ SP 27.7 (vs), *coveting profit and reputation for skill*; in corresponding prose 22.4-5 lābha-guruko °bhūt satkāraguruko jñātraguruko (so v.l., text jñāta°) yaśaskāmas; anīrita sarva-jñātra-lābhe RP 16.3 (vs); tyakta... jñātram aśeṣam 21.6 (vs), of good Bodhisattvas; tyaktva ca jñātra-lābha-yaśa-kīrti 33.2 (vs); jñātra-gurukāḥ 34.4 (prose), of evil Bodhisattvas; jñātra-lābha-mātrakena (sol) 34.12 (prose); jñātra-pratīlambhaḥ Bbh 289.10, 16.

jñāna, nt. (= Skt.; Pali ñāṇa), *knowledge*; for distinction from **vijñāna** see the latter; five j° (of a Tathāgata) Mvy 109, listed 110-114 and Dharma 94, dharma-dhātuviśuddhiḥ (Dh. suviśuddhadharmadhātu-jñānam, No. 5), ādarśa-jñānam (Dh. ādarśana-j°, No. 1), samatā-j° (Dh. No. 2), pratyavekṣanā-j° (Dh. No. 3), kṛtyānusthāna-j° (Dh. °ṣṭhāna°, No. 4); ten j° Dharma 93 and Mvy 1233-43, eleven ŚsP 1440.10 ff.: duḥkha-j° (Mvy No. 5), samudaya-(Mvy 6), nirodha-(Mvy 7), mārga-(Mvy 8), dharma-(ŚsP 7, Mvy 1), anvaya-(ŚsP 8, misprinted annaya; Mvy 3), saṃvṛti- (ŚsP 9 erroneously saṃvṛtti; Mvy 4),