

AMg. jāgariyā, id.), *wakefulness, staying awake* (as a form of self-discipline): °kā ca saddharma-svādhyāyādinaḥ kartavyā Sādh 11.11; °kāṃ bhajeta Ud xv.6 (in Pali also with bhajati); yukto jāgarikāsu ca Ud vi.6; °kā-yuktaḥ Bbh 139.24; °kānyukta-tām 206.4 (in Pali often with anuyutta, and cf. the following); esp. common in jāgarikā-yogam anuyukta, *devoted to the discipline of wakefulness*: instr. °ktena Mv i.284.2; ii.48.18; iii.145.14; 152.11; 172.17; 265.12; 362.17; °ktāye, fem., iii.48.17; 49.4; n. sg. °ktaḥ Mmk 146.3; n. pl. Av i.273.7; 297.16; gen. sg. Śikṣ 191.6.

jāgarya (read °yā? which is recorded in Skt. Gr. and Lex., and prob. underlies Pali and AMg. jāgariyā), = prec.: jāgaryam anuyuktasya Ud xv.8, *of one devoted to (the discipline of) wakefulness*. There is no metrical reason for shortening ā; °yām would be just as good. I suspect a misprint or error of tradition; prob. jāgaryām should be read.

jāgrta (nt.; § 34.14), *waking (state)*: MPS 10.12 (ms.; ed. em. jāgarita, Skt., Pali).

jāgrana (nt.; = Pali jaggana, °nā-tā; from pres. jāgrati, § 28.11, Pali jaggati, plus -ana), *waking, being or staying awake*: slept ādāni yada jāgrana-deśakālah Mv i.154.15 (vs), *asleep now when it is the place and time for being awake*.

Jāṅguli, 'm., n. of a maharṣi: Māy 256.30.

jāṅguli, f. (Skt. Lex. id.; JM. jaṅguli, AMg. jaṅgoli, id.), (1) *the science and art of curing snake-bites*: Śikṣ 142.1 °yām vidyāyām udāhṛtāyām, *a snake-charm having been recited*; but Transl., p. 139, note 3, reads jāṅgulyā, allegedly 'with Tib.' (which is not cited), and renders *when the snake charmer recites this spell against poison*; there is a stem jāṅguli, m., *snake-charmer*, Skt. Lex., but this form being fem. would have to be taken as meaning *by a female snake-charmer*; (2) n. of a goddess: Sādh 177.14 etc.; in 249.5 a personified charm (vidyā) against poison (uttamā viṣanāsanī).

-jāta (= Pali id.; in Skt. rarely found, if at all, in just this use; cf. BR s.v. 1d, end, where it is not cited after an abstract noun except from LV), after an abstract noun, *become characterized by, full of*, equivalent to prāpta (note audbilyaprāpta SP 20.7 = audbilyajāta 61.6 *full of joy, joyous*), or to an adj. based on the abstract; very common in Pali as in BHS; particularly common in both is prīti-saumanasya- (Pali pīti-somanassa-jjāta, *full of joy and gladness*, SP 60.1; LV 58.5; Mv ii.96.4; 163.20; 237.1; Mvy 2933; Divy 297.15; Suv 9.8, etc.; prīti-prāmodya-j° SP 75.2; LV 395.14; harṣa-j° SP 14.1; prahaṣa-j° SP 229.13; prasāda-j° Divy 75.20; kutūhala-j°, *interested, curious*, Divy 77.25; 466.21; saṃśaya-j°, *doubtful*, Divy 191.5; vega-j°, *excited*, LV 232.9, 14; *full of haste, nearly = speedily*, Mv ii.299.13; vegajātu adade (mss. adaye) tṛṇamuṣṭim Mv ii.399.5 (vs); gaurava-j°, *filled with respect*, LV 410.1; vipratīṣāra-j°, *remorseful*, Av i.90.10; saṃtāpa-j°, *afflicted*, LV 381.1; antaḥśalya-paridāgha-j°, *tormented with inner anguish*, Mv i.42.3; krodha-j°, *angry*, Karmav 45.6; sometimes, when prec. part of the cpd. is a concrete noun, may be rendered *like* (as in Pali): samāṇ pāṇi-talajātam (buddhakṣetram) SP 202.2 (prose), *level, like the palm of the hand*. Cf. Aśokan jāta, nt. (Hultzsch 96 n. 5).

jātaka, nt., rarely m., (1) m. pl., *experiences in past births*, particularly of Bodhisattvas: Bbh 67.17 (sa tena pūrve-nivāsānumṛtijñānena jātakān pūrvām bodhisattvacaryā-paramādbhutacaryām sattvānām buddhe ... prasādajananārtham ... prakāśayati, *by this knowledge consisting of remembrance of former births he reveals to creatures, in order to make them well-disposed to the Buddha, his experiences in past births etc.*; 397.13 (pūrvanivāsānumṛtijñānabalena tathāgataḥ pūrvānte itivṛttakāms) ca jātakāms ca smṛtvā ... vineyānām deśayati; this

usage, which is prob. only a late and secondary extension of the next mg., seems not recorded in Pali; (2) nt., = Pali id., *a story of a previous birth* of the Buddha, common esp. in colophons to many such stories in Mv, e. g. i.282.13; also as n. of a work or type of literature, sometimes, at least, referring to a specific collection of such stories like the Pali Jāt.: as one of the nine (Mvy twelve) pravacana, *gospel texts* (Mvy dharmā-pra°), Dharmas 62; Mvy 1275; in a similar list, SP 45.7; Jātaka Śyāmākajātakaprabhṛtiṣu Karmav 50.6, *in the Jātaka (collection), in the Śyāmāka (individual) Jātaka and others like it*, combining both these mgs. in one phrase; (3) in Mv i.104.13; 105.5, 7; 192.19 taken by Senart in sense 2 above, but I think wrongly; I believe it means *nativity* in the sense of (astrologically determinable) *personality and destiny*, as in Skt.; or possibly *future birth*. This seems to me indicated by adjoining parallel terms, esp. **paramata**, q.v., which Senart misunderstands: (bodhisattvacaritaṃ ...) jātakā-paramatesu kovidā (deśayanti ... Iśvarā) Mv i.104.13 (vs; -kā for -ka, m.c.), *the Lords (Buddhas), being skilled in nativities (indicating personality and destiny; or, future births) and in the thoughts of others, proclaim the (future!) course of Bodhisattvas ... (yānimāni) ... jātakāni jina-bhāṣitāni imāni kutahprabhṛtikāni vijñeyāni (? em.; mss. cīṃhneyāni) 105.5, answered by: yānimāni ... jātakāni jinabhāṣitāni imāni aṣṭamīm bhūmīm (so some mss.) prapadyanti (v.l. prayanti) 105.7; the mg., as Senart suggests, seems (from -prabhṛtikāni) to be that they begin with the 8th bhūmī; but as this passage occurs in a description of the 4th bhūmī, it is *future births* or *destines* that are meant. In i.192.19 (vs), after saṃbuddhāḥ sarvaparāmatam viduḥ 18, *Buddhas know all the thoughts of others*, we read: adhyāśayam parikṣanti jātakā sarvaprāṇinām, *they perceive the disposition and the destinies (future births) of all living beings*.*

jāta-maha, m. (or nt.), = **jāti-maha**, **jāti-mahī**: Divy 515.18.

[jātaya, Śikṣ 4.10, 11 (vss), read jātiya = Skt. jātya, prob. noble: jātiya-buddhakule anujātāḥ, *they are (born as) worthy sons (like their parents) in a noble Buddha-family*. Bendall and Rouse propose a less plausible em.]

? **jātarūpya**, if correct = jātarūpa, gold: utsada ... rajata-jātarūpyam (most mss., but A °paṃ) LV 276.21 (prose); cited s.v. **utsada** 3.

jāti, (1) as in Skt., *kind, sort*, but with forms of nt. gender: tāni sarvāni prānaka-jātinī Mv ii.95.10 (prose), *all those kinds of living beings*; (prānakajātiyo 14, but then, in same sentence) tāni sthalacarāṇi prānakajātinī (v.l. °tāni) 15; cf., in ii.132.17, ekam (so mss.) pi jātim duve pi jātim (mss.) trayo pi jātim (mss.), etc.; (2) f., *age* (cf. -jātiya): daharo 'ham asmi ... jātyā SP 318.2 (prose), *I am young in age* (lit., perhaps, *by birth*); (3) (as in Pali, e. g. jāti-viṇā Jāt. ii.249.24, *noble lute*; and like Skt. kula-) at beginning of cpd., *characterized by nobility; noble, excellent*: jāty-utpalātimuktais ca SP 342.8 (vs), *with excellent water-lilies and atimukta-flowers* (Burnouf and Kern transl. have different readings for the last word).

-jātika, adj. ifc. (= Pali id.; = -jātiya; often the same cpds. occur with both), ... *by nature or character*, of ... sort: paṇḍita-j° (= -jātiya) Mv i.274.10; ii.241.16, 18; 251.3; prajñā-j°, or sa-pra° (uncertain whether sa- is separate word or not; Senart em. °jñā-) iii.71.3; samudra-j° sārthavāho iii.286.17, *a merchant of the sea (-going) class*; duṣprajña-j° Mv iii.289.7; aparokṣa-j°, in SP 282.12 Kashgar rec. upārambha-j° for edd. upārambha-jātiya.

jātijarāmarāṇiya, adj. (from dvandva cpd. °ma-ṛaṇa), *leading to birth, old age, and death*: āyatyām °yā (āśravā vighātā paridāghā) Mv iii.338.3 ff.; 340.2, 7; āyatyām °yāḥ (pāpakair akuśalair dharmaiḥ) Av ii.107.4.