

jāyate senām... śūras tu jāyate senām LV 262.12 and 13 (vs, but in the fourth syllable of anuṣṭubh pādas ā can hardly be m.c.). The mg. is certain; no v.l. recorded.

jāyapatika, m. pl. (see also jāyā°, jāyām°; Pali jāyampatika, jāyam°, jāyāpati, all m. pl.; Vedic jāyāpati, rare), wife and husband, a married couple: duve jāyapatikā (v.l. °kās; pl. for dual) Mv iii.26.20 (prose).

Jāyā, n. of a lokadhātu: ŚsP 37.5.

jāyāpatika, m. dual (= jāyā°, q.v.; and see next), wife and husband, a married couple: dvau °tikau Divy 22.6 (prose).

jāyāmpatika, nt. sg. (cf. prec. and under jāya-p°), a married couple: (vikhyāpayamānau) °tikam iti Divy 259.7 (cf. 3, above, jāyāpatiti vikhyātadharmāṇā); °tikam iti khyātau 259.17.

Jāyendra, n. of a Tathāgata (living in Jāyā): ŚsP 37.5.

jāla, jālaka, nt., prob. bouquet of flowers (here withered ones, to be removed from caityas); so jālaka is used in Skt.; the only plausible alternative would be spider-web, which jāla also means in Skt. (cf. Schmidt, Nachträge) and Pali. In any case it means something the removal of which from caityas is a work of merit: yo jālakāni apanaye (so read with v.l. for Senart upanaye) cetiyeṣu Mv ii.391.3; choretva jālam jinacetiyeṣu 391.22, repeated in the sequel; parallel Śikṣ 306.2, 4 choritva jālam; 6, 8, 10 apaniya (ed. em. upa°) jālam. On the passage, misunderstood by Senart and Bendall, see s.v. chorayati. In the immediately following verses, Mv ii.392.21 ff., Śikṣ 306.11 ff., the meritorious removal of withered flowers is unambiguously mentioned.

jālayati (MIndic for jvāl°, §2.8; = Pali jāleti), kindles: dharmadīpam ayu (so read for unmetr. °dīpa-maitrayu; 2d ed. °dīpam atrayu, still unmetr.) jālayisyati Gv 482.24 (vs).

jāla (fem. l), net = jāla (nt.): jālā-vitānāvanaddhena (pāṇinā) LV 318.14 (prose), with his hand bound by a web-canopy (between the fingers). The only v.l. is jālo- for jālā-, which is senseless. Both edd. jālā-.

Jālāntara, n. of a former Buddha: Mv i.140.14.

jālika (cf. Skt. jālaka, nt., BhāgP.8.20.17, s.v. in BR, same mg.), a network (of jewels, used as an ornament): chinnām jālikam (m.c. for °ām) a(d)drśāti supine ratanā-mikām śobhanām LV 194.20 (vs), she saw in her dream her beautiful network, made of jewels, cut (so Tib., rin po che las byas pañi dra ba ... net made of jewels etc.); here the fem. adjectives prove that °kam is m.c. for °kām; the same must be assumed also in the next: muktā-maṇi-jālika-chāditāś ca SP 89.2 (vs), and covered with networks of pearls and gems (°ka m.c. for °kā).

jālin, (1) adj. (= Pali id., Vv.81.16 and comm. 315.30, not in PTSD; from jāla, web), webbed, of hands and feet, i. e. having the fingers and toes connected by a web (one of the 32 lakṣaṇa): hastapādātale jālini (dual; so read for text jātilini) abhūtām Gv 399.25; jālinā hastaratnena ... pāṇinā Mv ii.282.4-6; (2) n. of Viśvantara's son (= Pali Jāli), Jm 59.21 ff. See also next.

jālini (f. to jālin, q.v.), but in sense of ensnaring or the like: = Pali id., ep. of taṇhā, with or without that word; the comms. have various explanations, three being offered on Dhp. 180 alone), perhaps ensnaring, or subst. enchantress, as ep. of tṛṣṇā, thirst, longing: tasiṇām ca jālinim Mv i.166.20 (vs); jālinim tṛṣṇām ii.307.12; tṛṣṇām chittvāna jālinim 357.15; jālini ... tṛṣṇā iii.92.1 = Pali Dhp. 180 jālini ... taṇhā; without the word tṛṣṇā, Dharmasamuccaya (unpublished BHS work) 8.44, 47, acc. to Renou, JA Jul.-Sept. 1939 p. 336 note 1; in a personal letter of May 16, 1945, Renou kindly informs me that here jālini 'a ni plus ni moins le sens de tṛṣṇā, hors de toute ambiance métaphorique; de même pour viśālā' (q.v.). We should, then, doubtless recognize the same

mg. in: sarvakileśabandhanalatām ... jālinim (Tib. dra ba, net) LV 276.12 (vs), and: iha jālini ... ṣaṭtrimsati-cāriṇi LV 373.7 (vs), thirst which acts in 32 ways (as does taṇhā in Pali, PTSD s.v.); Foucaux le filet d'illusion. Most mss. and Calc. read indrajālini for iha j° (hence Foucaux's rendering); but this is metr. impossible, and the epithet proves that tṛṣṇā is referred to.

Jālinīrabha, n. of a Bodhisattva: Mvy 705. Tib. renders jālini by dra ba, net, or dra ba can, having a net. Perhaps having seductive (alluring) splendor? See s.v. jālini, which otherwise = tṛṣṇā.

Jālinīmukha, n. of a mountain: Kv 91.15.

jāva, m. (to java, but nowhere recorded), speed, swiftness: °vaḥ Mvy 2003 = Tib. mgyogs pa. So also Mironov; no v.l. Follows yogaḥ and precedes anukramāḥ, kālah.

jāvita, nt. (= javita, 1; perhaps so read, but Mironov also jā°), running, foot-racing: Mvy 4999 °tam = Tib. bañ, foot-race.

[? jāhu, in RP 58.18 (vs), printed: dūre jāhu bhujagavad eṭān (sc. evil companions). Since it is scarcely possible that the Vedic verb aj-, drive (away), is concerned ('jā = aja, hu = khalu, drive them away like serpents!), I believe that some form of hā, abandon (less likely of han, smite) must be involved; the ā might well be m.c. (meter requires two long syllables), but I cannot explain the final u (ū?). Perhaps read jāhā = jaha, 2 sg. impv., abandon! (?)]

jighatsita, adj. (ppp. of jighatsati, desid. to ghas-; Skt. jighatsu, BR 5.1444; = Pali jighacchita), hungry: Mvy 6306 (see s.v. pūrṇagātra); 7328 (v.l. and Mironov jighāmsita, see next; precedes pipāsitaḥ); °tā bhojana mārgamānā(h) SP 84.12 (vs); °tānām ca sattvānām agraṃ varabhojanam dadāti Śikṣ 274.7 (prose). See next.

? **jighāmsita** (should be ppp. of desid. of han-! but in mg. = jighatsita!), clearly means hungry in Karmav 46.9 °ta-pipāsitasya kruddhasya kālakriyā; so Tib. bkres śiñ skom pa, hungry and thirsty; and so Lévi translates, without any note, tho a note is surely needed! So v.l. for Mvy 7328, see prec. It seems likely that the true reading is jighatsita; or dare we assume that MIndic (Pali) jighacchita was falsely Sktized as jighāmsita?

jijñāsana (cf. Skt. °na, nt., and jijñāsā, f.; perh. a blend of these two), test, trial: yūyam kanyakā (Māra speaks to his daughters) ... bodhisattvasya jijñāsanaṃ (no v.l.) kuruta LV 320.2 (prose).

jitam, apparently interj. or particle, chiefly in phrase: api hi jitam Mv ii.126.9; iii.181.14; 206.10, 12; 209.12; this seems to be an expression of astonishment, something like Who'd have thought it? That beats all! Once, in Mv iii.286.1, jitam (v.l. jidam) occurs by itself; the daughters of Māra, reporting to Māra, say: (any other man than the Bodhisattva, seeing us,) so jitam murchitvā prapatisyad vā ... cittakṣayam vā prāpuṇe (but the B. was unmoved); here too astonishment might be the connotation of the particle; he, good heavens! would have fallen down fainting ... or lost his wits. No etymology is apparent for the word.

Jitaśatru, n. of a former Buddha: LV 5.15 (confirmed Tib.); follows Lokābhilāṣita, precedes Sampūjita; Mv i.136.16, follows Lokābhilāṣita, precedes Supūjita.

Jina, conqueror, standard epithet of a Buddha, so used in Skt.: Mvy 12 = Tib. rgyal ba, victorious; et passim. The word appears to be used of any head, or at least founder, of a religious sect; see s.v. jina-śrāvaka.)

Jinakāntāra, n. of a former Buddha: Mv i.140.10.

Jinacakra, n. of a former Buddha; so read in LV 5.7 for Jinavaktra of both edd.; best ms. Jinacakra, confirmed by Tib. dmag tshogs (army) las rgyal.

jinaputra, (spiritual) son of a Buddha, common epithet of Bodhisattvas: Mvy 629 et passim. Any synonym-