

ous word or phrase is apt to be similarly used; see e. g. **jinaurasa**. Not listed in this work: sugatasya putrā(h) SP 10.5; 12.4; jinendraputrān 12.9; buddhapuro 48.12; sugatātmajānām 57.10; jinātmajānām 116.10, etc.

**Jinabhāskara**, n. of a Buddha: Gv 284.10 (vs).

**Jinārṣabha** (corresponds to Pali Janesabha, Janavasabha; but the temptation to emend to Janārṣabha should prob. be resisted; Chin. versions on Māy 85 support Jina-), in Māy 237.1, n. of a yakṣa; in Māy 85 n. of a prince, son of Vaiśravaṇa (Kubera), who dwelt in Tuhāra, 'attended by (a) crore(s) of yakṣas'.

[**Jinavaktra** LV 5.7, read **Jinacakra**.]

**Jinavaruttama**, n. of a former Buddha: Mv iii.236.14, 15. (Would be °varot° in Skt.)

? **Jinavrata**, n. of a Pratyekabuddha, predicted as future incarnation of **Sujātā**: Mv ii.206.18 (vs), text °vrato ti, by em., mss. unmetrically and uninterpretablely Jinavarttāyī.

**jina-śrāvaka**, pupil of a jina, applied in Mv ii.118.2, 3 to the pupils of Arāḍa Kālāma, and in ii.119.9, 10 to those of Udraka Rāmaputra. Senart assumes that this means that these teachers were Jains. But in default of any other evidence this seems unlikely; jina is of course also a title of a Buddha, and we may infer from this that it could be applied to the founder of any religious sect.

**Jinasūrya**, n. of a Buddha: Gv 259.18.

**jināti**, **jinati**, conquers, see Chap. 43, s.v. ji, 2.

**Jinendra**, n. of a former Buddha: Mv iii.233.5; n. of 300 successive former Buddhas, 237.12 f.; the last of them predicted the Buddha **Sarvārthadarśin(a)**, 238.5.

**Jinendraghoṣā**, n. of Susāmbhava's capital city: Suv 147.1.

**jinaurasa** = **jinaputra**, ep. of Bodhisattvas: Mvy 641 et passim.

**Jihnuṇa**, n. of a mleccha king: udayaḥ jihnuṇo hy ante mleccchānām vividhās tathā Mmk 622.1 (vs), at the end of a list of mlecccha kings.

**jihma**, adj. (in these senses recorded nowhere else; Skt., Pali jimha, and Pkt. jimha, jimma, regularly *crooked* or fig. *dishonest*), (1) *bereft of light, obscured, not shining, dull*; regularly said of entities regarded as brightly shining in themselves, but having their light eclipsed or obscured by a greater radiance, esp. that emitted or caused by the Buddha; so at the bodhi-tree Buddha causes a radiance which makes the divine abodes of the gods jihma Mv ii.316.18 or jihmavarṇa Mv ii.313.17; 316.16 and by Senart's em. (for mss. jihmabala) 295.1; 296.9; 304.1; 308.16 (in all these jihma-bala might stand, *of obscured, dulled power*); similarly, jihma vipaśyatha (so divide) divya ātmabhāvāṃ LV 49.12 (vs; Apsarases speak, looking at Māyā's superior beauty), see how (our) divine bodies are eclipsed (in splendor); jihma sarvatuṣiṭālayo bhuto (m.c. for bhūto) 54.3 (vs), *the whole abode of the Tuṣita became splendorless*; sarvāṇi mārabhavanāni karonti jihmā 296.16 (vs); jihma (so divide; acc. sg.) kurvati jagat sadevakam RP 6.15 (vs); also fig. of the intelligence and senses; -vijñāna, in Mv ii.355.14 (vs) ye grddhā lābhasatkāre jihma-vijñāna-(*dull intelligence*)-niśritā; and Karmav 31.12 (apāyeshūpāpanno) durgandho bhavati jihmendriyo bhavaty avyaktendriyaḥ, ... *of dull and obscure* (see **avyakta**) senses; (2) (cf. jihmikṛtaḥ Mvy 5200, below s.v. **jihmikaroti**, with Tib.) *disappointed, depressed, saddened, despondent*: in LV 193.19 (vs) read (with v.l.) jihmā-jihma (n. pl., āmreḍita) sudurmanā, *very depressed and downcast*; confirmed by Tib. dman zhiñ dman; prob. so, a-jihma in Sukh 25.16 (prose) aśaṅko 'jihmo, *free from doubt and despondency* (in a description of a Bodhisattva); to be sure the next words are 'śaṭho 'māyāvī, which suggest the Skt. meaning, *not deceitful*, but these lists of characteristics are apt to go in pairs, and aśaṅka suggests this BHS meaning of (a-)jihma, which is otherwise known

and easily develops from mg (1). See the following items, which support both mgs.

**jihmikara**, adj. (= next), *obscuring*: in **Candra-sūrya-jihmikara-prabha**, q.v. (*having a splendor that obscures the moon and sun*): LV 292.8 (prose). But v.l. °karaṇa, which, being much commoner (I have noted no other case of °kara), is very likely the true reading.

**jihmikaraṇa**, adj. (from next, with -ana), (1) *obscuring, making* (what is normally bright seem) *dark or dull*: candrasūryajihmikaraṇayā prabhayā LV 41.5; -indusūrya-jihmikaraṇa-prabho Sukh 29.16; see also prec.; -tā, (jāmbūnada-suvarṇālamkāra-bhūtam) samskr̥tāvā-cara-kuśalamūlopacaya-jihmikaraṇa-tayā Gv 496.6, (*it is like an ornament of finest gold*) *because it obscures (overshadows, makes seem dull) things in the realm* (see **avacara**) *of the conditioned thru the acquisition of roots of merit*; (2) *disappointing* (lit. *darkening, so making despondent or the like*), in a-ji°, *not disappointing* (beggars): (upasamkrāntānām, sc. yācanakānām, cāvi)mānanājihmikaraṇāvīk-sepam (adv.) LV 431.10, *while not showing disrespect to* (beggars) *who come to him, not disappointing them, and not turning them away*; yācanaka-maitrikāruṇyapūrvam-gamasampreksaṇājihmikaraṇa-LV 432.5, *looking upon beggars with love and compassion and not disappointing them*.

**jihmikaroti** (to jihma, q.v., in both its BHS senses), (1) *obscures, makes* (esp. something normally bright to appear) *dark or dull*: bhagavantam ... sūryasahasrātīrekayā prabhayā sarvapaṣaṇmaṇḍalam °kurvantam ... dṛṣṭvā RP 2.16; (sarvamāramaṇḍalāni) °kurvamānān (to pres. kurvate) Gv 87.5; sarvamārabhavanāni jihmikṛtya (text jihvi°) Mmk 7.20, and (°bhavanam) 78.16; ppp. °kṛta (various forms), with mārabhavanāni LV 300.9 (cf. 296.16, s.v. jihma); of Māra's host, 316.10; ābharaṇāni 122.3; jihmikṛta (so mss., Lefm. em. jihmi°) candrasūryā 354.18 (vs); (candrasūryau . . .) tayā prabhayā te 'pi jihmikṛtau nāvabhāsyante niṣprabhāni ca bhavanti Mmk 78.17; fig. *eclipsed, overshadowed, jihmikṛta* (so mss., Lefm. em. jihmi°) śakrabrahmā (by the Bodhisattva) LV 354.2 (vs); (2) *disappoints* (lit. *darkens, makes dull*); cf. **jihmikaraṇa**, 2); ppp. °kṛta, *disappointed, despondent, overcome*: °kṛtaḥ Mvy 5200 = Tib. (among various renderings) spa skoṅs pa, *despondent*, or zil gyis non pa, *overcome*. Cf. prec. and next.

**jihmībhavati** (to jihma, q.v.; cf. prec.), *becomes obscured*: °vanti RP 51.2, see s.v. **pāla** (**jaḡato**).

**jihriyati** (to root hrī, q.v. in Chap. 43), *is ashamed*; so best ms. Karmav 47.26 for text jihreti; and so ed. 49.2, 10, 16.

**jihvā-nirlekhānika**, m. (= Skt. °khana; not otherwise recorded), *tongue-scraper*: Mvy 8974.

[**jīraṅka**, m., *cumin-seed*; v.l. for jīrakam, nt., Mvy 5801, but prob. only error of tradition. Mironov jīrakah, m., no v.l.; Skt. °ka, m. or nt.]

**jīrṇaka**, f. °ikā, adj. (= Skt. Gr. id., Pali jīrṇaka; Skt. jīrṇa plus -ka; twice in vss, may be m.c.); once in prose, may be pitying or contemptuous dim.), *old*: LV 109.15 (vs); Mv i.184.21 (vs); tā māradhitāro jīrṇikā vṛddhikā sthavirikā palitikā . . . bhavitvā daṇḍam avaṣṭa-bhya . . . Mv iii.283.13 (prose). Above, lines 10-11, the other three appear with -ikā, but jīrṇā without the suffix.

**Jivaka** (= Pali id.), n. of a physician and follower of Buddha (called in Pali Komārabhacca, in BHS **Kumārabhṛta**, °bhūta, qq.v.): Divy 270.12 ff.; 506.2 ff.; MSV ii.25.5 ff.; has epithet Vaidyārāja(n) KP 96.2, 3; Śikṣ 159.8, 12 (here, amazingly, Bendall and Rouse translate vaidyārāja as n. pr. and jivaka as adj., *when alive*). See also **Jivika**.

**jivakajivaka**, m. (= Skt. jivajivaka), a kind of pheasant: °vakā(h), n. pl., SP 358.8 (vs); may be m.c.

**jivati** (for Skt. jīyate, pass. to jayati), *is conquered, is lost*: yasya jitaṃ nātha jivati Mv iii.91.19 (vs) = Pali