

ceal, भास्मानमपजानानः ज्ञानमात्रे  
अनयदिनम् Bt. VIII. 26. **अभि-**  
**1** to know, to understand,  
to be acquainted with, Bg.  
xviii. 55; **2** to regard, to  
consider, to know as; **3** to  
recognize. **अव-**to disregard,  
to neglect, अवजानति मां मूढा  
मातुर्षी तनुमाभितम्, Bg. ix. 11,  
R. i. 77, Bt. III. 8. **आ-**to  
know, to understand, to as-  
certain. **परि-****1** to know, to be  
acquainted with, to be aware  
of, परिज्ञायते कर्तमेन दिग्भिर्भागेन  
गतः स ज्ञात्मः Vikr. i., M. VIII.  
126; **2** to learn, to ascer-  
tain. **प्रति-**(in the Atm.) **1** to  
promise, प्रतिज्ञते स्वयं चैव सुमी-  
वो रक्षसां वधम् Bt. XIV. 64; **2**  
to confirm. **वि-****1** to know, to  
be aware of; **2** to under-  
stand, to learn, to ascertain;  
**3** to consider, to regard, to  
know as. **सम्-**(in the Atm.)  
**1** to recognize; **2** to agree  
together, to live in harmony  
(used with the acc. or inst.  
e. g. पित्रा पितरं वा संजानीते);  
**3** to know, to understand;  
**4** to watch for, Bt. VIII. 27;  
**5** (in the Par.) to think of,  
to remember, e. g. मातरं सं-  
जानाति or मातुः संजानाति.

**Caus.** (ज्ञापयति or ज्ञपयति) **1**  
to make known, to make  
acquainted with, to inform,  
to announce; **2** (in the  
Atm.) to request, to ask.  
WITH **आ-****1** to command, to  
order, to direct; **2** to give  
leave. **वि-****1** to request, R. v.  
20; **2** to say, to speak, to  
communicate to.

**Desid.** (जिज्ञासते) to desire to  
know, R. II. 26, Bt. VIII. 33.

**ज्ञात** *a.* (*f.* ता) Known, as-  
certained, understood, Sis.  
II., 12 (*pp.* of ज्ञा *q.* v.).

**Comp.**—**सिद्धांत** *m.* a man

completely versed in any  
*S'āstra*.

**ज्ञाति** *m.* **1** A father; **2** the  
agnatic relatives (collective-  
ly). **Comp.**—**भाष** *m.* relation-  
ship, kin.—**भेद** *m.* disunion  
among relatives.

**ज्ञातेषु** *n.* Relation-ship.

**ज्ञातृ** *m.* **1** A wise man; **2** an  
acquaintance; **3** a bail, a  
surety.

**ज्ञान** *n.* **1** Knowing, under-  
standing, knowledge, ज्ञाने मौ-  
नं क्षमा ज्ञानी R. i. 22, M. VII.  
211; **2** sacred knowledge  
derived from meditation  
which enables man to under-  
stand his own nature and to see  
the way to be reunited  
to the supreme spirit,  
(as *op.* to कर्मन्) Bg. III. 3;  
**3** cognizance, consciousness;  
**4** the organ of intelligence,  
sense; **5** learning. **Comp.**

—**अनुत्पाद** *m.* ignorance, folly.

—**आत्मन्** *a.* all-wise. —**इन्द्रिय**

*n.* an organ of perception, [of  
which there are five, *viz.* त्व-  
च, रसना, चक्षुस्, कर्ण and घ्राण  
the skin, tongue, eye, ear  
and nose]. —**क्रांड** *m.* the eso-  
teric portion of the *Veda*  
which treats of the know-  
ledge of the supreme spirit  
(*op.* to कर्मकांड). —**कृत** *a.* done  
intentionally. —**गम्य** *a.* at-  
tainable by the understand-  
ing. —**चक्षुस्** *I m.* a learned and  
wise man; *II n.* the mind's  
eye, intellectual vision, (*op.* to  
चर्मचक्षुस्), सर्वं तु समवेक्ष्येदं निखिलं  
ज्ञानचक्षुषा M. II. 8, IV. 24. —  
**तत्त्व** *n.* true knowledge, *i. e.*  
knowledge of god. —**तपस्** *n.*

penance consisting in the  
cultivation of true know-  
ledge. —**तत्सु** *ind.* knowingly,  
intentionally. —**द** *m.* a pre-  
ceptor, a spiritual preceptor.  
—**सा** *f.* an epithet of Sarasva-

ti. —**दुर्बल** *a.* ignorant. —**निष्ठ** *a.*  
engaged in the cultivation of  
true knowledge. —**मय** *I a.*  
consisting of knowledge,  
spiritual, इतरो दहने स्वकर्मणां  
वधुते ज्ञानमयेन वह्निना R. VIII.  
20; *II m.* an epithet of S'iva.  
—**यज्ञ** *m.* a man conversant with  
true knowledge, one pos-  
sessed of spiritual know-  
ledge. —**योग** *m.* contemplation  
as the means of attaining  
the supreme spirit. —**ज्ञातृ** *n.*  
the science of fortune-telling.  
—**साधन** *n.* **1** an organ of sense;  
**2** a means of acquiring true  
knowledge.

**ज्ञानिन्** *I a.* (*f.* नी) Intelli-  
gent, wise. *II m.* **1** An as-  
tropher, a fortune-teller; **2**  
a sage, one possessed of spiri-  
tual knowledge.

**ज्ञापक** *I a.* (*f.* का) Making  
known, informing, indicat-  
ing. *II m.* **1** A teacher; **2** a  
commander, a master. *III*  
*n.* A rule or precept imply-  
ing something not expressly  
mentioned or laid down (in  
Phil.).

**ज्ञापन** *n.* Making, known,  
announcing, informing, indi-  
cating.

**ज्ञापित** *a.* (*f.* ता) Made known,  
informed.

**जीप्सा** *f.* The desire of know-  
ing.

**ज्या** *vi.* 9. P (*pp.* जिन; *pres.*  
जिनाति) To become old, to  
decay.

**ज्या** *f.* **1** A bow-string, ज्यानि-  
नादमथ गृह्णीतयोः R. XI. 15,  
Megh. II. 10; **2** the earth;  
**3** a mother; **4** the chord of  
an arc.

**ज्यानि** *f.* **1** Old age, decay; **2**  
quitting, abandoning; **3** a  
river, a stream.

**ज्यायस्** *a.* (*f.* सी; *compar.* of  
प्रज्ञास्य and वृद्ध) **1** Superior,