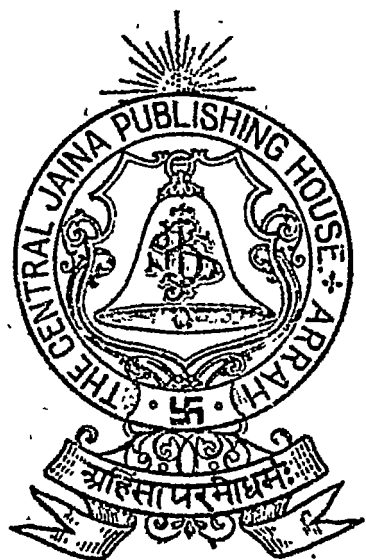


The Jaina

GEM DICTIONARY



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J. L. JAINI

THE LIBRARY OF JAINA LITERATURE, Vol. IX.

JAINA GEM DICTIONARY

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ARRAH (India) :

KUMAR DEVENDRA PRASAD JAINA,
THE CENTRAL JAINA PUBLISHING HOUSE.

1918

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PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS.

ALLAHABAD

1918

PUBLISHER'S NOTE.

A Dictionary of Jaina Technical Terms was the most pressing need of the time for an understanding of the Jaina Literature which we have undertaken to publish. Justice J. L. Jaini, our esteemed patron, has removed this long-felt want by kindly placing in our hands the present work, which, we feel sure, will answer the desire object.

Thanks to a fund recently handed to us for this purpose by the generosity of a donor, we are now able to produce it at a price which will place it within the reach of all students of Jainism and we feel sure it will be found most useful and handy book of reference and will help to satisfy a longfelt need in the Literature of Jainism.

KUMAR DEVENDRA PRASAD JAIN,

Managing Director and Proprietor.

The Central Jaina Publishing House, Arrah.

July, 1918.

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INTRODUCTION.

The idea of this little work suggested itself to me thus : My friend, Jaina Dharma Bhusana Brahmachari Sital Prasadji, passed his rainy season of 1915 with me at Indore. We were translating *Tattvarthasutra*, *Panchastikaya*, *Samayasara*, &c. Everyone, who has had to translate an old technical oriental work into English, knows how difficult it is to find satisfactory equivalents of the words of one language in the other. Sometimes the task is impossible. Some ideas or view-points are entirely alien to the other language and consequently quite untranslatable into it. I have not been more, rather less, fortunate than other workers in the same field. It is not without a profound sense of the tentative character of this little Dictionary that I put it before the public. At first it was prepared merely as a glossary to the English translation of *Tattvarthasutra*. But as words from *Panchastikaya* and *Samayasara* were added to it, it was decided to drop the idea of a glossary and to publish it as a small separate work. For this purpose, the late Syadvada Varidhi Vadi Gaja Kesari Pandit Gopal Dasji Baraiya's *Jaina Siddhanta Pravesika* was taken up and almost all the words given in it were translated into the Dictionary. It is important to observe that ordinary words, which can be found in the current Sanskrit-English dictionaries, are kept out of this book.

JAINA GEM DICTIONARY.

A

Abâdhita (अबाधित)—Irrefutable by any other mode of proof or argument. As 'that fire is cold,' is refutable by obvious observation; therefore coldness cannot be the सत्य or inference from fire, *i.e.*, it is not अबाधित.

The conclusion must be sound and free from fallacy.

Âbhâsa (आभास)—Fallacy.

Abhâsâtma (अभाषात्मक)—Not uttered by the mouth.

Abhâva (अभाव)—

(1) The non-existence of one substance or thing in another. This is merely a corollary from the famous first Law of Thought. All A is A; *i.e.*, no A is non-A; *i.e.*, A never exists in non-A.

(2) Non-existence of a past condition.

(3) Privation.

(4) One of the seven Vaiṣeṣika categories. It is a Padârtha, the knowledge of which is dependent on its contradictory.

Abhâvabhâva (अभावभाव)—The beginning to transform the future into the present condition.

Thus the Dictionary contains almost all, and only the most important, Jaina technical terms. Its utility, I reckon, is considerable. Just now there is a movement in several directions to translate old Jaina texts into English. So far as India is considered, the movement started in 1904-5, when the *Jaina Gazette* began to publish the English translation of *Atmanusasana*. Then followed the *Purusartha Siddhyupaya* by my friend, B. Rickhab Dass, B.A., vakil of Meerut, in the same monthly. My friend, Kumar Devendra Prasadji of Arrah, has started a series of Sacred Books of the Jainas. Its first volume, *Dravya Samgraha*, by Prof. Sarat Chandra Ghoshal, M.A., B.L., Saraswati, Kavya Tirtha, Vidyabhusana, Bharati is ready. It struck us forcibly that all these different translations might employ different English equivalents for the same Jaina word. This destroys uniformity and causes confusion in the mind of a non-Jaina reader of the works. Therefore it was thought best to put together the most important Jaina technical terms and to try to attempt to give fixity to the meaning in which Jaina philosophy employes them. Of course, it is idle to claim finality in an undertaking of this kind. But so long as a better collection does not replace it, it is hoped that the present work removes a real want and must be most useful to students of Jainism and Jaina Literature. I am thankful to my friends, Babus Hemchandra Sogani, B.Sc., and Sikhar Chandra Jaina, for alphabetical arrangement of the words.

INDORE :
September, 1917.

J. L. JAINI.

Adarsāna (अदर्शन)—Slack faith.

Adatta (अदत्त)—Not given.

Addhā Palya (अद्धापल्य)—Equal to innumerable
Uddhāra Palyas (q.v.)

Âdeśa (आदेश)—(From) the standpoint of speech.

Âdeya (आदेय)—Dignified and prepossessing appearance.

Adhah karaṇa (अधः करण)—It is the totality of thought-activity of the soul when it is on the point of rising from the 7th to the 8th spiritual stage. It may gain greater purity and radiance than is gained by souls which have been on the point of rising an instant or two before it; or, it may be left behind in point of purity and radiance by souls which have come to the point of rising from the 7th to the 8th stage, after it. This is called the अधः करण (adhah karaṇa), thought-activity.

But where the souls have pure and radiant new thought-activity in the order in which they rise from the 7th to the 8th stage, although they begin at some intermediate point simultaneously, they may rise together or slightly more or less quickly, so far as purity and radiance are considered. But those, whose entrance into the 8th stage was successive, never have the same purity and radiance at one and the same time. This is called अपूर्व करण (apūrva karaṇa), the 8th spiritual stage (q.v.)

In the 9th stage, the souls which enter it at the same instant rise equally in purity and radiance; but those

Abhavya (अभव्य)—Incapable of being liberated.

Abhavyatva (अभव्यत्व)—Incapacity of becoming liberated.

Abhikṣajñānopayôga (अभीक्ष्णज्ञानोपयोग)—Ceaseless pursuit of right knowledge.

Abhinibodha (अभिनिबोध)—Deduction ; reasoning by inference.

Abhipreta (अभिप्रेत) = Iṣṭa (q. v.)

Abhiṣava (अभिषव)—Aphrodisiac.

Abhiyogya (अभियोग्य)—That grade of celestial beings who provide conveyances to the other grades.

Âbhyantarakriyâ (आभ्यन्तरक्रिया)—Internal activity ; i.e., योग (yoga) soul vibratory activity, and कषाय (kaṣāya) giving way to the passions.

Abrahma (अब्रह्म)—Unchastity.

Âchârâṅga (आचारांग)—The first Anga of scriptures.

Âchârya (आचार्य)—The head of an order of saints.

Achetanatva (अचेतनत्व)—Unconsciousness.

Achitta (अचित्त)—Lifeless, e.g., matter.

Achyavana (अच्यवन)—Not falling off from.

Achyuta (अच्युत)—The name of the 16th Heaven.

Âdâna (आदान)—To take ; (to steal).

Âdâna nikṣepaṇa samiti (आदाननिक्षेपणसमिति)—Care in lifting and laying down things.

of view of soul's own nature) thought-activity, as love, hatred, delusion, etc.

Âditya (आदित्य)—The second class of Laukântika heavenly bodies.

Agâdha (अगाढ़)—Wavering right belief.

Âgama (आगम)—Trustworthy affirmation. It is a technical term for the Jaina scriptures.

Âgamabâdhita (आगमबाधित)—A premiss from which the conclusion drawn is refutable by scriptural knowledge. As, sin leads to happiness. The Scriptures tell us that it leads to misery.

Âgama bhâva nikṣepa (आगमभावनिक्षेप)—Calling a soul a knower of something when it is actually attentive to it.

Âgama dravya nikṣepa (आगम द्रव्यनिक्षेप)—Calling a soul a knower of something to which it is not attentive, although it knows it.

Âgamapramâṇa (आगमप्रमाण)—Knowledge of things derived from authoritative books.

Aghâtiya (अघातिय)—Non-destructive (Karma); which does not destroy the essential qualities of the souls.

Agnikumâra (अग्निकुमार)—The 5th class of Residential order of celestial beings.

Agrâyani pûrva (अग्रायणी पूर्व)—The second Pûrva of scriptures.

who come after can never equal their predecessors in purity and radiance. This is the 9th or the *anivṛttikaraṇa* stage.

It is by these three ascending stages of pure and enlightened thought-activity that the 21 sub-classes of right-conduct-deluding Karmas are destroyed or made to subside.

This threefold precedence of spirituality occurs also when the 7 or 5 sub-classes (3 or 1 of right-belief-deluding Karmas, and four error-feeding passions) of Karmas subside or are destroyed in the soul's attaining subsidential or purified right belief in the 4th to the 7th spiritual stage.

Adharma (अधर्म)—A substance which is the medium of rest to soul and matter. Fulcrum of rest. But it is not matter, although it is not conscious. It is one of the six *dravyas* of Jainism.

Adhigama (अधिगम)—Knowledge derived from external sources, e.g., precept.

Adhikaraṇa (अधिकरण)—Place; relation; topic, subject.

Adhikaraniki (अधिकरानिकि)—Having hurtful weapons.

Adhōlōka (अधोलोक)—The nether world. This is 7 *rājās* deep, under the mount Meru.

Adhruva (अध्रुव)—Transient; as perception of a flash of lightning.

Adhyavasāya (अध्यवसाय)—Impure (from the point

Agurulaghu (अगुरुलघु)—

(1) Individuality ; the quality by which a substance or attribute does not become another, and by which none of the attributes of a substance can ever fall off from it.

(2) Absence of family-determining Karma.

(3) Neither too heavy nor too light.

(4) Increase and decrease in various ways in the modifications of all substances. It is a common feature of all *dravyas*, and this natural feature is to be found in the mass, and also in an atom.

Ahamindra (अहमिन्द्र)—(Lit., I am Indra.) The Kal-pâtita heavenly beings are so called, because they are all alike as Indras.

Âhanika (आहानिक)—Part of a chapter.

Âhâra (आहार)—Assimilation of *âhâra vargaṇâ*, or molecules of matter which form the external body.

Âhâraka (आहारक)—Spiritual manlike emanation from the head of a Saint. It is also the name of the body possessed by one who has studied 14 Pûrvas. The saint with such a body goes to resolve some of his doubts to a Tirthaṅkara.

Âhâraka miśra (आहारकमिश्र)—Âhâraka mixed with physical body.

Âhâravargaṇâ (आहारवर्गणा)—The material molecules which go to build up the physical, fluid and *âhâraka* bodies.

Āhārya viparyaya (आहार्य विपर्यय)—Mistake in scriptural knowledge due to the hearing of another's preaching.

Ahimsā (अहिंसा)—Non-injury to any of the 10 vitalities of living beings.

Ahitabhīrutvam (अहितभीरुत्वं)—Fear of pain-bringing actions.

Ahorātra (अहोरात्र)—Day & night = 30 Muhūrta (*q.v.*)

Ailaka (ऐलक)—A layman with only a loin cloth, in the 11th *Pratimā* (*q.v.*)

Airāvata (ऐरावत)—The 7th division of 'mbūdvīpa.

Aitihya (ऐतिह्य) = Śruta (*q.v.*)

Ajīva (अजीव)—Non-Soul. It includes kāla, Pudgalāstikāya, Dharmāstikāya, Adharmāstikāya and Ākāśastikāya. It possesses attributes opposed to those of the Jīva, the principal of these attributes being consciousness.

Ajñānamithyādarśana (अज्ञानमिथ्यादर्शन)—Wrong belief caused by ignorance.

Ajñānika (अज्ञानिक)—Agnostics: they are of 67 kinds. They say that ascetic practices are necessary for salvation and not the knowledge of soul.

Ājñā samyakta (आज्ञा सम्यक्त)—Right belief arising from faith in discourses of Tirthaṅkaras.

Ajñāta bhāva (अज्ञात भाव)—Unintentional character (of the act).

Ājñāvichaya (आज्ञाविचय)—Contemplation of the authority of scriptures. It is the first of *Dharma dhyāna* (q.v.)

Ājñāvypâdikî (आज्ञाव्यापादिकी)—Mis-interpreting the scriptural injunctions.

Akâma nirjarâ (अकाम निर्जरा)—Equanimous submission to the fruition of Karmas.

Ākāśa (अकाश)—Space.

Ākāśagatachûlikâ (आकाशगतचूलिका)—The 5th Chûlikâ in the 12th Aṅga of scriptures.

Akaṣâya (अकषाय)—Without the passions.

Akâya (अकाय)—Non-embodied; Time, the only non-embodied substance.

Ākiñchana (आकिञ्चन)—Non-attachment; not taking the non-Self for the Self.

Ākiñchitkarahetvâbhâsa (अकिञ्चित्करहेत्वाभास)—A premiss which can prove nothing. The fallacy of giving inconsequential *hetu*.

Akriyâvâdî (अक्रियावादी)—A kind of wrong believers of 84 kinds. Akriyâvâda is a doctrine teaching that soul does not exist, or that it does not act, or is not affected by acts. Materialists, Vedantists, followers of Sâṅkhya and Yoga schools come under some part or other of this doctrine.

Ākṣepaṇî (आक्षेपणी)—Narration, constructive of truth.

Akṣīṇariddhi (अक्षीणवृद्धि)—Capacity of making stores, place, etc., inexhaustible.

Akṣipra (अक्षिप्र)—Sensitive knowledge of slowness of motion.

Âlâbu (आलाबु)—Gourd.

Aliṅgagrahana (अलिंगग्रहण)—Not perceptible by the senses.

Âlochana (आलोचन)—Avagraha (*q.v.*)

Âlochanâ (आलोचना)—Full and voluntary confession to the head of the order.

Aloka (अलोक)—Beyond the universe.

Âlokânta (आलोकान्त)—Up to the end of the universe.
(लोक) *loka* consists of 343 cubic *râjās*; and only here all the six *dravyas* are found.

Âlokitapânabhojana (आलोकितपानभोजन)—Thoroughly seeing to one's food and drink.

Alpa (अल्प)—Sensitive knowledge of a thing, one in number, or little in quantity.

Amanaska (अमनस्क)—Irrational; without a mind.

Ambu vâta (अम्बु वात)—Vapour atmosphere.

Âmnâya (आम्नाय)—Memorising and proper recitation.

Amûḍha-dṛiṣṭi (अमूढ दृष्टि)—Freedom from inclination for the wrong path.

Amûrtatva (अमूर्तत्व)—Immateriality.

Amûrtika (अमूर्तिक)—Devoid of colour, taste, smell and touch ; immaterial.

Anâbhoga (अनाभोग)—Indifference in putting a thing down.

Anâbhoga niksepa (अनाभोग निक्षेप)—Putting a thing down where it ought not to be put.

Anadhyavasâya (अनध्यवसाय)—Wrong knowledge caused by carelessness or indifference.

Anâdinidhana (अनादिनिधन)—Eternal ; having neither beginning nor end.

Anâdisambandha (अनादिसम्बन्ध)—Connection without beginning.

Anâhâraka (अनाहारक)—Non-assimilation. That condition of the soul in which it does not assimilate the molecules, of which the external body is formed.

Anaikântikahetvâbhâsa (अनैकान्तिकहेत्वाभास)—A premiss which is consistent with the presence, absence or dubiousness of the conclusion.

Anantabhâgahâni (अनन्तभागहानि)—Decrease in or by infinite division or part.

Anantabhâga vridhhi (अनन्तभागवृद्धि)—Increase in or by infinite division or part.

Ananta chatuṣṭaya (अनन्त चतुष्टय)—Quaternary of Infinite Knowledge, Conation, Power and Bliss.

Anantaguna (अनन्तगुण)—Infinite-fold.

Ananta guṇahâni (अनन्त गुणहानि)—Infinite-fold decrease.

Anantânubandhî kaṣâya (अनन्तानुबन्धी कषाय)—
The passions which feed wrong belief; error-feeding passions.

Ananta viyojaka (अनन्तवियोजक)—One who transforms the karmic matter of the error-feeding passions into that of less injurious ones.

Ananugâmî (अननुगामी)—Visual knowledge limited to a particular locality.

Anapavartya (अनपवर्त्य)—*An*=not, *apavartya*=cut short.

Anariddhi prâpta (अनरिद्धि प्राप्त)—Without supernatural powers.

Anarthadaṇḍa virati (अनर्थदण्ड विरति)—Taking vow not to commit purposeless sins.

Ânata (आनत)—The name of the 13th Heaven.

Anâtmabhûta lakṣaṇa (अनात्मभूत लक्षण)—Separable accident.

Anavasthita (अनवस्थित)—Unsteady visual knowledge.

Ânayana (आनयन)—Sending for from beyond the limits.

Aṇḍaja (अण्डज)—Incubatory; birth from an egg-shell; egg-born.

Anekânta (अनेकान्त)—Many-sided view of Logic.

Anekântika hetvâbhâsa (अनेकान्तिक हेत्वाभास)—

A fallacy where the *hetu* is found in *pakṣa*, *sapakṣa*, and *vipakṣa* (q. v.)

Aṅgabâhya (अंगबाह्य)—Those scriptural texts, which are not included in the Aṅgas are called Aṅgabâhyas.

Aṅga praviṣṭha (अंग प्रविष्ट)—Contained in the 12 Aṅgas, scriptures.

Angâraaka (अंगारक)—The planet Mars.

Aṅgopâṅga (अंगोपाङ्ग)—Limbs and minor limbs.

Aṅgula (अङ्गुल)—Finger. A measure of length.

Anidhanam (अनिधनम्)—Without death.

Aniḥsṛita (अनिःसृत)—Sensitive knowledge of a hidden thing; as, perception of a ship from its funnel above the horizon. Unexposed, hidden.

Anindriya (अनिन्द्रिय)—Mind.

Anirdiṣṭa samsthâna (अनिर्दिष्ट संस्थान)—With no material form.

Aniṣṭa samyogaja (अनिष्ट संयोगज)—The first monomania due to unpleasant association.

Anivṛitti karaṇa (अनिवृत्ति करण)—The 9th spiritual stage of advanced spiritual activity. Also see Adhaḥ karaṇa.

Aniyata guṇa paryâya (अनियत गुण पर्याय)—N steadfast in its own attributes and modifications.

Annapâna nirodha (अन्नपान निरोध)—Withholding of food and water.

Antahkaraṇarûpa upaśama (अन्तःकरणरूपउपशम)

—Internal subsidence is that by which the operation of Karmas (which are to attain fruition in the future) is either hastened before, or retarded till after, the time of their due maturity.

Antakṛiddasâṅga (अन्तकृद्दशांग)—The 8th Aṅga of the scriptures.

Antaradvîpaja (अन्तरद्वीपज)—Inter-continental Mlechchhas. They live in the islands of Lavaṇa Sea encircling Jambûdvîpa.

Antarâya karma (अन्तराय कर्म)—Obstructive Karma.

Antarmuhûrtâ (अन्तर्मुहूर्त)—A measure of time. It is (1) *Jaghanya* or minimum and is equal to 1 *âvalî* and 1 *samaya* and (2) *Utkṛiṣṭa* or maximum, which is equal to 48 minutes minus 1 *samaya*.

Anubhâga bandha (अनुभाग बन्ध)—Bondage as regards to its fruition being strong or mild. *Bandha* is the bondage (or assimilation) of karmic matter to the soul.

Anubhâga bandhâdhyavasâya sthâna (अनुभाग बन्धाध्यवसाय स्थान)—Degree of passion which determines the intensity of bondage of karmic matter to the soul.

Anubhaya Yoga (अनुभय योग)—Neutral vibration activity, i.e., neither true nor false.

Anudīśa (अनुदिश)—The second set of nine abodes of Ahamendras.

Anugāmī (अनुगामी)—Accompanying (visual knowledge). It is one of the divisions of Avadhi or visual knowledge. It is so-called because it accompanies the soul.

Anujīvī (अनुजीवी)—Attributes which co-exist in and constitute the substance.

Anukampā (अनुकम्पा)—Compassion.

Anukta (अनुक्त)—Sensitive knowledge of a thing not described before.

Anumāna (अनुमान)—Inference. It is one of the *pramāṇas* accepted by the different Indian schools of philosophy, except the Chārvākas.

Anumānabādhita (अनुमानबाधित)—A premiss from which the conclusion drawn is refutable by inference. As grass, etc., are made by some one, because they are the result of some one's action. But this is refutable by the inference ; grass, etc., are not made by any one ; because they are not made by any embodied being, and everything that is not made by an embodied being cannot be made by any one (or has no maker).

Anumati tyāga pratimā (अनुमति त्याग प्रतिमा)
—The 10th Pratimā or stage of a layman's life, in which advising on worldly affairs is given up.

Anupalabdhi (अनुपलब्धि)—Establishing an affirmative or negative proposition by a negative middle.

Anuprekṣā (अनुप्रेक्षा)—(1) Meditation.

(2) Reflection or meditation on what is read.

Ānupūrvī (आनुपूर्वी)—Power of retaining, in migration, the form of the body possessed in the last birth.

Anuśreṇī (अनुश्रेणि)—In a straight line, parallel with one of the three directions (East-West, North-South, Up and Down) either way.

Anuttaraupapādikaśāṅga (अनुत्तरौपपादिकदशांग)
—The 9th Aṅga of the scriptures.

Anuvīchībhāṣaṇa (अनुवीचीभाषण)—Speaking according to scriptures.

Anuvrata (अणुव्रत)—Partial vow.

Anuvṛitti (अनुवृत्ति)—Dravyārthika point of view. Notion of generality, as opposed to particularity.

Anvaya (अन्वय)—Affirmative logical connection (*vyāpti*).

Anvayadṛiṣṭānta (अन्वयदृष्टान्त)—The observation in which the premiss and conclusion both inhere; as, smoke and fire in kitchen. It is positive दृष्टान्त *dṛiṣṭānta*.

Anvayavyatirekī (अन्वयव्यतिरेकी)—The argument in the उदाहरण (*udāharaṇa*) of which, the illustrative or *dṛiṣṭānta* portion is both positive and negative. As there is fire on the mountain, because there is smoke on it. For where there is smoke, there is fire, as in the kitchen, etc., and where there is no fire, there is no smoke, as in a tank, well, etc.

Anvayî (अन्वयी)—Co-existing in different stages.

Anyatva (अन्यत्त्व)—Reflection that all else is separate from me.

Anyonyâbhâva (अन्योन्याभाव)—The non-existence in the present condition of one thing, of the present condition of another thing. As in the present condition of the book there is non-existence of the present condition of water. Or the non-existence in the watch, of the lamp. It is denial of the reciprocity between two things.

Apadhyâna (अपध्यान)—Thinking ill of others.

Apagama (अपगम) = Avâya (q.v.)

Apagata (अपगत) = Avâya (q.v.)

Apakarṣaṇa (अपकर्षण)—Decrease in the duration of Karmas, already bound to the soul.

Apâna (अपान)—Breathing-out. This is a word technical in Yoga system.

Apanoda (अपनोद) = Avâya (q.v.)

Apanutta (अपनुत्त) = Avâya (q.v.)

Aparâjita (अपराजित)—The 4th Anuttara; a celestial abode.

Aparyâpta (अपर्याप्त)—Non-developable. See *Paryâpta*.

Aparyâpti (अपर्याप्ति)—The state of dying within one Antaramuhûrta without gaining the capacity to develop fully the characteristic of the body into which the soul incarnates.

Apavâda (अपवाद)—Exception to the general rule.

Apavâya (अपवाय)—Avâya (*q.v.*)

Apaviddhi (अपविद्धि)—Avâya (*q.v.*)

Apavyâdha (अपव्याध)—Avâya (*q.v.*)

Apâya (अपाय)—(1) Destruction (dangerous character)
(2)=Avâya (*q.v.*)

Apâya vichaya (अपाय विचय)—Contemplation of
means to remove the world's ignorance and misery.
It is the second kind of Dharma dhyâna.

Apeta (अपेत)—Avâya (*q.v.*)

Apiṇḍa prakṛiti (अपिण्ड प्रकृति)—Non-concrete
body-making karmic matter.

Apramârjita (अप्रमार्जित)—Without sweeping.

Apramatla virata (अप्रमत्त विरत)—The 7th spiritual
stage ; perfect vow.

Aprasiddha (अप्रसिद्ध)—Asiddha (*q.v.*)

Aprathagbhûta (अपृथग्भूत)—Non-separate.

Apratighâta (अप्रतिघात)—Unpreventible.

Apratihata darśana (अप्रतिहत दर्शन)—Indivisible con-
ation.

Apratipâta (अप्रतिपात)—Mental knowledge which can-
not be lost, lasting till it is merged in perfect knowledge.

Apratiṣṭhita pratyeka (अप्रतिष्ठित प्रत्येक)—Opposite
of *Sapratīṣṭhita pratyeka* (*q.v.*)

Apratyâkhyâna (अप्रत्याख्यान)—Partial-vow preventing (passions). Not renouncing what ought to be renounced.

Apratyavekṣita (अप्रत्यवेक्षित)—Without seeing.

Apratyavekṣita nikṣepa (अप्रत्यवेक्षित निक्षेप)—Putting a thing down without seeing.

Apravîchâra (अप्रवीचार)—Without sexual enjoyment.

Âpta (आप्त)—The all-knowing and the preacher of Truth.
A learned man in whom we can put trust as to spiritual matters.

Âptavachana (आप्तवचन)—Śruta scriptural texts. The speech of the Lord.

Apunarbhava (अपुनर्भव)—Re-birthlessness.

Apûrvakarana (अपूर्वकरण)—The 8th spiritual stage, new thought-activity. Also see *Adhah karana*.

Ârambha tyâga pratimâ (आरंभ त्याग प्रतिमा)—The 8th Pratimâ, giving up means of livelihood, etc.

Âraṇa (आरण)—The name of the 15th Heaven.

Arati (अरति)—Ennui ; dissatisfaction.

Ârâtiya (आरातीय)—Same as Âchârya ; authors of the ten Vaikâlikâs, etc., Sûtras and commentaries, etc.

Ardhanârâcha (अर्धनाराच)—Big joints on one side and bones. A kind of physical characteristic of the body.

Ardhapudgala parivartana (अर्धपुद्गल परिवर्तन)

—Half the time taken by the soul in its embodiments in all matter.

Arhat (अर्हत्)—The adorable.

Ariṣṭa (अरिष्ट)—The 8th class of Laukântika heavenly bodies.

Ârjava (आर्जव)—Straightforwardness ; honesty.

Arjuna (अर्जुन)—Silver.

Ârta dhyâna (आर्त ध्यान)—Monomania, painful concentration.

Arthâh (अर्थोः)—Functions.

Arthanaya (अर्थनय)—Standpoint relating to the object considered. It is the collective name of 4 standpoints *Naigama*, *Sangraha*, *Vyavahâra* and *Rijusûtra* (q. v.)

Arthaparyâya (अर्थपर्याय)—Non-spatial modification. Modification in any attribute of a substance, excepting spatiality.

Arthâpatti (अर्थोपत्ति)—Presumption, Mimânsakas believe this to be a separate *Pramâna*.

Arthâvagraha (अर्थवग्रह)—Perception of a determinable sense-object.

Aruna (अरुण)—The 4th class of Laukântika heavenly bodies.

Arunavara (अरुणवर)—Name of the 9th continent and ocean.

Ârya (आर्य)—Men who care for religion ; noble ; worthy ; any respectable.

Ârya khaṇḍa (आर्यखण्ड)—One of the 6 divisions of Bharata Kṣetra.

Âsâdanâ (आसादन)—Denying the truth proclaimed by another by body and speech.

Asadbhâva sthâpanâ (असद्भाव स्थापना)—See Atadâkâra sthâpanâ.

Asadbhûta vyavahâra naya (असद्भूतव्यवहारनय)
—Non-substantive practical standpoint. To take for one indivisible entity things which in reality are distinct and separate as substances, e g., to take the body as mine. The body is material and essentially different and distinct from the soul.

Asadvedya (असद्वेद्य)—Karmic matter which brings feeling of pain.

Asamarthakâraṇa (असमर्थकारण)—Opposite of *Samarthakâraṇa* (q.v.)

Asambhava (असंभव)—Obviously contradictory to the evidence of senses or to inference or to any other kind of knowledge.

Asambhavadoṣa (असंभवदोष)—That in which the differentia is impossible.

Asamîkṣyâdhikarâṇa (असमीक्ष्याधिकरण)—Overdoing a thing.

Asamkhyâta bhâga hâni (असंख्यात भागहानि)

—Decrease in or by innumerable division or part.

Asamkhyâtabhâgavridhhi (असंख्यात भागवृद्धि)

—Increase in or by innumerable division or part.

Asamkhyâta guṇabhâni (असंख्यात गुणहानि)—

Innumerable fold decrease.

Asamkhyâtaguṇavridhhi (असंख्यातगुणवृद्धि)—

Innumerable fold increase.

Asamprâpta sripâtîkâ samhanana (असंप्राप्तसृपा-

टिका संहनन)—Bones with no joints but having only

ligatures. A kind of physical constitution of the body.

Diarthrodial articulation, in which bones may be more

or less freely moveable, when the articular surfaces are

covered with smooth cartilage, and surrounded by a

fibrous capsule. Most of the joints of the human body

are of this form.

Asamyama (असंयम)—Non-control.

Asamyata (असंयत)—Vowlessness ; vowless.

Asañjñî (असंज्ञी)—Irrational, without a mind.

Asañkhyeyaguṇam (असंख्येयगुणं)—Innumerable times.

Āsarana (अशरण)—Unprotectiveness ; helplessness.

Āsarîra (अशरीर)—Disembodied souls ;—siddha (q. v.)

Asarvaparyâya (असर्वपर्याय)—Not in all modifications (Asarva, not all.)

Asat (असत्)—Unreal ; untrue ; not existing ; something which never existed.

Asatyamanoyoga (असत्यमनोयोग)—False mental activity.

Asatyavachana yoga (असत्य वचन योग)—False speech.

Asiddha (असिद्ध)

(1) Unliberated ; imperfect.

(2) That which is not ascertained and proved so far as the other party is concerned, *i.e.*, it is waste of time to prove what the other party already holds as proved.

Asiddha hetvâbhâsa (असिद्ध हेत्वाभास)—A premiss which is impossible and can never be established ; or the truth of which is doubtful. As, sound is material, because it is the subject-matter of the eye. Here the reason साधन (*sâdhana*) given is absurd.

Âsrava (आस्रव)—Inflow of karmic matter into the soul. It is of two kinds. The vibrations which draw the matter are *Bhâvâsrava* and the matter drawn is called *Dravya âsrava*.

Asteya (अस्तेय)—Theft ; taking what is not given.

Astikâya (अस्तिकाय)—Embodied substance.

Âstikya (आस्तिक्य)—Belief in the principles of Truth.

Astinâsti pravâda pûrva (अस्तिनास्ति प्रवाद पूर्व)
—The 4th Pûrva of the scriptures.

Astitva (अस्तित्व)—Being ; is-ness ; permanence ; consisting of its own isness.

Asubha taijasa (अशुभ तैजस)—Maleficent electric body, emanating from an angry saint.

Asuchi (अशुचि)—Impurity.

Asurakumâra (असुर कुमार)—The first class of Residential order of celestial beings ; called *kumâra*, because of their perpetual youth and youthful actions.

A-sva-samvidita (अस्वसंविदित)—Knowledge by which the Self cannot be known.

Atadâkâra sthâpanâ (अतदाकार स्थापना)—Representation by a dissimilar figure.

Âtapa (आतप)—Body from which warmth flows to others.

Atichâra (अतीचार)—Defect ; partial transgression.

Atîndriya (अतीन्द्रिय)—Supra-sensual.

Atisarga (अतिसर्ग)—Giving up.

Atisâya (अतिशय)—Supernatural manifestation.

Atithi samvibhâga (अतिथि संविभाग)—Feeding the ascetics with a part of one's food. It is one of the Vratas taken by a layman.

Ativyâpti (अतिव्याप्ति)—The logical defect when the differentia is *too-wide*.

Ativyâptidoṣa (अतिव्याप्तिदोष)—A differential attribute which is found in the class ; but also in some other class. As to say cows are horned. True ; but buffaloes

and stags are also horned. It is to confound an inseparable accident with differentia. The definition is too wide.

Âtmabhûta laksana (आत्मभूत लक्षण)—Inseparable differentia.

Âtmapravâda (आत्मप्रवाद)—The 7th Pûrva of scriptures.

Atyantâbhâva (अत्यन्ताभाव)—The eternal non-existence in one substance of another substance. As that of soul in matter, and *vice versè*. It is different from anyonyâbhava (अन्योन्याभाव) which has to depend on a सयोग or सम्बाध relation, and has its contradictory determined by some connection.

Audârîka (औदारिक)—External physical (body).

Audârîkamîśra (औदारिकमिश्र)—Physical mixed with karmic body.

Audayika bhâva (औदयिक भाव)—Operative thought-activity, caused by the operation of Karmas.

Aupapâdika (औपपादिक)—Born by instantaneous rise.

Aupaśamika (औपशमिक)—Subsidential thought-activity, caused by the subsidence of Karmas.

Auśadha riddhi (औषधचरुद्धि)—Healing power.

Avabodha (अवबोध)—Dhâraṇâ ; cognition.

Avadhâraṇâ (अवधारणा)—Avagraha ; Dhâraṇâ (q. v.)

Avadhâraṇa (अवधारण)—Avagraha (q. v.)

Avadhi-jñāna (अवधिज्ञान)—Visual knowledge ; direct knowledge of matter, limited as to (subjectmatter), place, time and nature, *i.e.*, without the help of the senses.

Avadya (अवद्य)—Censurable character.

Avagāha (अवगाह)—Lit., Entrance. The state of giving [space to other substances : this power lies in the Ākāśa dravya.

Avagāhana (अवगाहन)—Entrance ; depth ; place ; localisation.

Avagama (अवगम)—Dhârāṇa (*q.v.*)

Avagraha (अवग्रह)—Perception ; apprehension of the object. Here the state of mind is such that it has a vague idea of an object : it has no clear perception about the object.

Āvalī (आवली) Twinkling of an eye, and consisting of innumerable *saṃayas*, instants, or points of time.

Avamaudārya (अवमादर्य)—Eating less than one's fill.

Avāntarasattā (अवान्तरसत्ता)—The isness or existence of one particular substance.

Avarnavāda (अवर्णवाद)—Defaming.

Avasarpinī (अवसर्पिणी)—The æon of decrease ; falling of the wheel.

Avasthāna (अवस्थान)—Dhârāṇā (*v.q.*).

Avasthita (अवस्थित)—Steadfast (visual knowledge). Fixed.

Āvaśyakâ parihâṇi (आवश्यकपरिहाणि)—Not neglecting daily duties (of a layman or an ascetic).

Avâya (अवाय)—Judgment; ascertained knowledge.

Avayava (अवयव)—7th category in Nyaya.

Avibhâgapratichchheda (अविभागप्रतिच्छेद)—

(1) The indivisible part of the force of fruition of Karmas.

(2) Degree of an attribute of an atom.

Avibhâgi (अविभागी)—Undivided.

Āvidha (आविद्ध)—Whirling.

Avigraha (अविग्रह)—Vertical; straight; upward.

Avijñâna (अविज्ञान)—Having no imperfect knowledge.

Avinâbhâva (अविनाभाव)—Vyâpti (*q. v.*)

Avinâbhâva sambandha (अविनाभाव संबन्ध)—Necessary relationship of causation, co-existence or succession.

As where there is smoke, there is fire also. Where there is no fire, there is no smoke.

Technically 'smoke' is called साधण, Sâdhan the observation from which the inference is drawn.

Fire is called साध्य, Sâdhya the thing proved or inferred.

Avipâka nirjarâ (अविपाक निर्जरा)—Shedding of Karmas before maturity by ascetic practices, etc.

Avirata samyaktva (अविरत सम्यक्त्व)—Vowless right belief, the 4th spiritual stage.

Avirati (अविरति)—The first 4 stages of vow-lessness.

Lack of compassion for 6 kinds of living beings and of restraint of 5 senses and the mind.

Aviruddha (अविरुद्ध)—*Hetu* which does not contradict the *Sâdhya* (q. v.).

Avrata (अव्रत)—Vowlessness.

Avvahulabhâga (अव्वहुलभाग)—The 3rd or lowest stratum of the first earth. The first hell is situated in it.

Avyâbâdha (अव्याबाध)—Undisturbable.

(1) The absence of the feeling Karma in the soul.

(2) The 7th class of Lunkântika heavenly bodies.

Avyâghâti (अव्याघाति)—Unpreventible.

Avyâpti (अव्याप्ति)—The logical defect when the differentia is too narrow.

Avyâptidosa (अव्याप्तिदोष)—A differential attribute which is not found in the whole class ; but only in some. As to say, animals are horned beings. True, some animals have horns ; but all do not. It is to confound a separable accident with differentia. The definition is too narrow.

Avyaya (अव्यय)—Indestructibility.

Ayoga (अयोग)—The 14th and the highest stage of spirituality in which there are no vibrations in the soul.

Ayogakevalî (अयोगकवेली)—The 14th spiritual stage ; vibrationless perfect soul.

Âyukarma (आयुकर्म)—Karmic matter which determines age.

B

Bâdara (बादर)—Gross body.

Badha (बध)—Deprivation of vitalities.

Bâdhita viṣaya hetvâbhasa (बाधित विषय हेत्वाभास)

—The fallacy of drawing a conclusion which is refutable by observation, inference, etc.

Bahu (बहु)—Perception of things, many in number, or much in quantity.

Bahuśrûta bhakti (बहुश्रुत भक्ति)—Devotion to the learned, specially to the learned saints.

Bahu vidha (बहु विध)—Simultaneous perception of many kinds of things.

Bâhyakriyâ (बाह्यक्रिया)—External activity, as to hurt, steal, lie, fornicate or amass worldly wealth.

Balabhadra (बलभद्र)—The elder brother of Nârâyana.

Baladeva (बलदेव)—The elder brother of Nârâyana.

Balariddhi (बलवृद्धि)—Miraculous strength.

Bâlatapa (बालतप)—Austerities not based upon right knowledge.

Bandanâ prakîrṇaka (बन्दना पकीर्णक)—The third Angabâhya part of the scriptures.

Bandha (बन्ध)—Tying up ; union ; bondage of soul by karmic matter.

Bandhachchheda (बन्धच्छेद)—The cutting or separation of bondage.

Bandhana (बन्धन)—Five kinds of molecular bondage of the 5 bodies.

Bauddha (बौद्ध)—Followers of Buddhism. They believe in 2 Prâmâṇas ; Pratyakṣa and Anumāna, *i.e.*, preception and inference. There are 4 schools of Buddhists.

Bhaikṣya śuddhi (भैक्ष्य शुद्धि)—Purity of alms.

Bharata (भरत)—(1) The 1st division of Jambûdvîpa. (2) The eldest son of the 1st Tīrthankara Rīṣabhâ.

Bhâṣâ paryâpti (भाषा पर्याप्ति)—Completion of the capacity to develop the organs.

Bhâṣâ samiti (भाषा समिति)—Proper care in speaking.

Bhâṣâ vargana (भाषा वर्गणा)—Vocal molecules, of which sound is made.

Bhâva (भाव)—Quality ; essence ; becoming ; substance ; existence ; thought-activity.

Bhâva bandha (भाव बन्ध)—Thought-activity, by which karmic matter binds the soul ; subjective bondage.

Bhâvâbhâva (भावाभाव)—The beginning to transform the present into the past condition of the future. (The present condition of the soul would gradually be no more. Thus what is present now will become past in the future.)

Bhâva leśyâ (भाव लेश्या)—Thought paint, thought-colour ; tint of the soul.

Bhâva liṅga (भाव लिंग)—Thought-activity relating to sexual inclinations.

Bhâva mana (भाव मन)—Soul's capacity to use the material mind.

Bhâva mokṣa (भाव मोक्ष)—Subjective liberation.

Bhâvanâ (भावना)—Meditation.

Bhavanavâsî (भवनवासी)—Residentials, one of the 4 orders of celestial beings.

Bhâva niksepa (भाव निक्षेप)—Positive aspect ; giving a thing a name connoting the attributes of its present condition only.

Bhâva nirjarâ (भाव निर्जरा)—Subjective shedding.

Bhâva parivartana (भाव परिवर्तन)—Thought-cycle of wanderings.

Bhava parivartana (भव परिवर्तन)—Incarnation-cycle of wanderings.

Bhâvaprâṇa (भावप्राण)—Vitality as consciousness and the power of the soul.

Bhava pratyaya (भव प्रत्यय)—Innate ; inborn.

Bhavasâgara (भवसागर)—The ocean of mundane existences.

Bhâva Samvara (भाव संवर)—Thought-activity by which inflow is stopped ; subjective stoppage.

Bhâvâśrava (भावाश्रव)—Thought-activity, by which karmic matter inflows into the soul ; subjective inflow.

Bhâva vachana (भव वचन)—Thought-speech.

Bhava vipâkî (भव विपाकी)—Birth-maturing Karma, by the fruition of which the soul is kept in mundane conditions of existence.

Bhâvendriya (भावेन्द्रिय)—Sense-faculty.

Bhedâbheda viparyaya (भेदाभेद विपर्यय)—Perverse confusion of cause and effect.

Bhoga antarâya (भोग अन्तराय)—Preventing enjoyment of consumables.

Bhoga bhûmi (भोग भूमि)—The regions where there is enjoyment only, i.e., people do not have to work for their sustenance, and the arts of agriculture, etc., are neither necessary nor known. All that the people want, they get from the wishing-trees called *Kalpa Vrikṣûs*.

Bhoga kṣâyika (भोग क्षायिक)—Infinite attainment or enjoyment of consumable objects due to purification caused by destruction of Karmas.

Bhûta (भूत)—(1) The five Tattvas of *Sânkhya*.

(2) The 7th class of the peripatetic order of celestial beings.

Bodhi-durlabha (बोधि दुर्लभ)—Rarity of knowledge of right path.

Bodhita (बोधित)—Led to the path of liberation.

Brahma (ब्रह्म)—The name of 5th Heaven.

Brahmacharya pratimâ (ब्रह्मचर्य प्रतिमा)—Celibacy, the 7th Pratimâ or stage of a layman's life.

Brahmendra (ब्रह्मेन्द्र)—The only Indra of the 5th and 6th heavens.

Brahmottara (ब्रह्मोत्तर)—The name of 6th Heaven.

Brihaspati (बृहस्पति)—The planet Jupiter.

Buddha (बुद्ध)—The planet Mercury.

Buddhi (बुद्धि)—Goddess of Mahâ Pundarikâ lake.

Buddhiriddhi (बुद्धिऋद्धि)—Power of enlightenment.

C

Chaitya (चैत्य)—Images of the Adorable or the Perfect souls.

Chakradhara (चक्रधर)—The king of the whole Bharata kṣetra.

Chakravarti (चक्रवर्ति)—The king of the whole Bharata kṣetra.

Chala (चल)—Right belief not fully fixed.

Chandra prajñapti (चन्द्र प्रज्ञप्ति)—The 1st Parikarma of the 12th Aṅga of scriptures. Also it is one of the Upâṅgas.

Charaṇânuyoga (चरणानुयोग)—One of the 4 kinds of Scriptures. It contains Rules of conduct for laymen and ascetics.

- Châritra (aupāsamika). चारित्र (औपशमिक)—
(Subsidential) right conduct.
- Châritra (ksâyika) चारित्र (क्षायिक)—(Purified) right
conduct.
- Châritra moha (चारित्र मोह)—Right-conduct-delud-
ing.
- Chârvâka (चार्वाक)—A materialist who believes in
Pratyakṣa pramāṇa or the authority of perception only.
- Charyâ (चर्या)—Conduct.
- Chetanâ (चेतना)—Consciousness; intelligence.
- Chhadmastha vîtarâga (छद्मस्थ वीतराग)—The 11th
and 12th stages of spirituality, where all the passions
have subsided or are destroyed.
- Chhala (छल)—One of the 16th categories of Nyâya
school.
- Chhedopasthâpanâ (छेदोपस्थापना)—Recovery of
equanimity after losing it.
- Chintâ (चिन्ता)—Induction.
- Chittodbhrama (चित्तोद्भ्रम)—Wandering of mind.
- Chûlikâ (चूलिका)—The 5th part of the 12th Aṅga of
scriptures.

D

- Daivakuruva (दैवकुरुवक)—Inhabitants of Daiva-
uru, the Bhoga bhûmi portion of Videha kṣetra.

Dânakṣâyika (दानक्षायिक)—Charity (bestowal of fearlessness, etc.) due to purification caused by destruction of karmas.

Dânântarayâ (दानान्तराय)—Charity-obstructing.

Darśana (दर्शन)—Conation ; tendency towards an object.

Darśana kṣâyika (दर्शन क्षायिक)—Purified conation. Perfect conation.

Darśana moha kṣapaka (दर्शन मोह क्षपक)—One who destroys the three kinds of right-belief-deluding Karmas.

Darśana pratimâ (दर्शन प्रतिमा)—The 1st Pratimâ, faultless belief.

Darśanâvarana karma (दर्शनावरण कर्म)—Conation-obscuring karmic matter.

Daśavaikâlika prakīrṇaka (दशवैकालिक प्रकीर्णक)
—The 7th Aṅgabâhya scriptures.

Deśa châritra (देश चारित्र)—Partial right conduct of layman.

Deśaghâti (देशघाति)—That Karma which destroys the manifestation of the essential attributes of the soul partially.

Deśaghâti sparddhaka (देशघाति स्पर्धक)—Karmic matter which obscures only partially.

Deśanâ labdhi (देशना लब्धि)—Attainment of inclination to understand the truth.

Deśapratyakṣa (देश प्रत्यक्ष)—Incomplete direct knowledge.

Deśâvadhi (देशवधि)—Partial visual knowledge.

Deśavirata guṇasthâna (देशविरत गुणस्थान)—
The 5th spiritual stage, in which the layman observes partial vows.

Deva (देव)—(1) One of the 4 orders of Digambara Jaina ascetics.

(2) Celestial being.

Deva Rîṣi (देव ऋषि)—Celibate heavenly bodies called Laukântikaś.

Dhâraṇâ (धारणा)—(1) Retention; keeping things in the mind; memory of judgment. (2) One of the stages of practical Yoga.

Dhârâvâhî jñâna (धारावाही ज्ञान)—Repetition of what is known. It does not add to our knowledge.

Dharma (धर्म)—(1) *A substance which is the medium of motion to soul and matter.

(2) Observance.

(3) = Sâdhya (q.v.)

* There is no English equivalent for the Jaina Dharmâstikâya or the Jaina Adharmâstikâya. Dharmâstikâya may be rendered as the cosmic principle which upholds (or simply conditions) *the order of simultaneous (or consentaneous) movements* in the world ("Sakrid-gati yugapadvâhî-gati"—*Prabhâchandra*) answering somewhat to *Leibnitz's* Pre-established harmony.....Dharmâstikâya is

not simply the accompanying cause of movements—it is something more—it is the cause (or condition) of the *system of movements*, the fact of an *order* in the movements of Jīva and Pudgala.—Dr. Seal.

Dharma svākhyâtattva (धर्मस्वाख्यातत्त्व) —Nature of the Right Path.

Dharmî (धर्मी) —That with which the conclusion (*sâdhya*) is always associated.

Dhâtakî khaṇḍa (धातकी खंड) —The second continent after Lavaṇa Samudra.

Dhâtuchatuṣka (धातुचतुष्क) —Four elements: earth, water, air and fire.

Dhrauṇya (ध्रौव्य) —Permanence, continuous sameness of existence.

Dhṛiti (धृति) —Goddess of the lake Tigiñchha.

Dhruva (ध्रुव) —Perception of a lasting thing, as of a mountain.

Dhûma prabhâ (धूम प्रभा) —The fifth earth, in hue like smoke.

Dhyâna (ध्यान) —Concentration. Contemplation or meditation.

Digvirati (दिग्गिरति) —Taking a life-long vow to limit one's worldly activity to fixed points in all the ten directions.

Dikkumâra (दिक्कुमार) —The 10th class of Residential order of celestial beings.

Dravya (द्रव्य)—(1) Substance.

(2) Subject-matter.

(3) A category of Vaiśeṣika.

Dravyabandha (द्रव्यबंध)—The substance which binds the soul as karmic matter ; objective bondage.

Dravya bhâva (द्रव्य भाव)—Category of substance.

Dravya leśyâ (द्रव्य लेश्या)—Matter-paint ; the colour or tint of the body.

Dravya liṅga (द्रव्य लिंग)—Sex-organ.

Dravya mana (द्रव्य मन)—Material mind ; organ of mind.

Dravya mokṣa (द्रव्यमोक्ष)—Objective liberation.

Dravya nikṣepa (द्रव्य निक्षेप)—Privative aspect ; giving a name, the qualities connoted by which were possessed in the past, or will be possessed in the future by the thing named, but are not possessed now.

Dravya nirjarâ (द्रव्य निर्जरा)—Objective shedding.

Dravyânuyoga (द्रव्यानुयोग)—That portion of Jaina literature which treats of Jaina metaphysics.

Dravya parivartana (द्रव्य परिवर्तन)—Matter-cycle of wanderings.

Dravyaprâṇa (द्रव्यप्राण)—Material vitalities, i.e., power of mind ; body ; speech ; five senses ; respiration ; and age.

Dravyârthika (द्रव्यार्थिक)—Relating to the substance.

Dravyârthikanaya (द्रव्यार्थिकनय)—Substantial standpoint.

Dravyasamvara (द्रव्यसंवर)—Karmic matter which is stopped from flowing into the soul; objective stoppage.

Dravyasrava (द्रव्याश्रव)—The substance which inflows into the soul as karmic matter; objective inflow.

Dravyatva (द्रव्यत्व)—It is one of the general natures (Sâmānya svabhāva) of substances; it means the fact of all the *dravyas* performing their functions and modifications.

Dṛiṣṭānta (दृष्टान्त)—(1) 5th category of Nyāya school.

(2) One of the components in Parârthānumāna.

(3) The observations from which an induction is made; as the presence of smoke in kitchen with a fire and its absence in a tank where there is no fire. It is the illustrative part of उदाहरण (*udāharaṇa*.)

Dṛiṣṭipravâda aṅga (दृष्टिप्रवाद अंग)—The 12th Aṅga of the Scriptures.

Dveṣa (द्वेष)—Aversion; repulsion.

Dvîpakumâra (द्वीपकुमार)—The 9th class of Residential order of celestial beings.

Dvîpaprajñapti (द्वीपप्रज्ञप्ति)—The 4th Parikarma of the 12th Aṅga of the scriptures.

Dvitiyopasâma samyaktva (द्वितीयोपशम सम्यक्त्व)

—The second subsidential right belief. It arises in a saint in the 7th spiritual stage of Perfect vows when he is preparing to pass on to the 8th stage of new spiritual thought-activity along the lines of subsidential advancement; having been already a right believer of the destruction-subsidence kind, he transforms the nature of the 4 error-feeding passions into lesser passions and causes the subsidence of the three sub-classes of right-belief-deluding Karmas, namely, wrong belief, mixed right and wrong belief, and right belief slightly clouded by wrong belief.

Duḥhidam (दुःहिदं)—Distressed ; unhappy ; miserable.

Duḥkhamâ (दुःखमा)—The 5th age of the Avasarpinî =21,000 years, (it is the present age).

Duḥkhamâ duḥkhamâ (दुःखमा दुःखमा)—The sixth age of this Avasarpinî æon=21,000 years.

Duḥkhamâ sukhamâ (दुःखमा सुखमा)—The 4th age of the Avasarpinî, the present æon, which is=1 crore×1 crore Sagaras—42,000 years.

Duḥpramriṣṭa (दुःप्रमृष्ट)—Putting a thing down petulantly or peevishly.

Duḥprayukta (दुःप्रयुक्त)—Diabolical ; devilish.

E

Ekânta mithyâdarśana (एकान्त मिथ्यादर्शन)—
Wrong belief in which only one point of view is taken.

Ekatva (एकत्व)—Reflection that we alone are doers and enjoyers of all the actions of our life.

Ekatvapratyabhijñâna (एकत्वप्रत्यभिज्ञान)—Recognition of the same thing which was and is now also the subject-matter of the senses and the mind. As recognising John as the John whom I saw yesterday.

Ekatva vitarka vîchâra (एकत्व वितर्क वीचार)—Absorption in one aspect only of the self. The 2nd pure concentration.

Ekavidha (एकविध)—Perception of a thing of one kind only.

Evambhûta naya (एवं भूतनय)—Active standpoint; restricting a name to the very activity which is connoted by the name.

G

Gaṇa (गण)—Brothers of the same order of saints.

Gaṇadhara (गणधर)—Apostles having all the five kinds of knowledge, except perfect.

Gandharva (गंधर्व)—The 4th class of peripatetic order of celestial beings.

Garbhaja (गर्भज)—Of uterine birth.

Gardatoya (गर्दलोय)—The 5th class of Laukântika heavenly beings.

Gati (गति)—(1) Condition of existence.

(2) Vighrahgati; (*q. v.*);

(3) Moving from place to place.

(4) Touring.

Gatiparinâma (गतिपरिणाम)—Nature to go up.

Ghadi (घड़ी)—24 minutes=Nâli (*q. v.*)

Ghritavara (घृतवर)—Name of the 6th continent and ocean.

Ghana (घन)—Sounds from cymbals, etc.

Ghâtiya (घातिय)—Destructive; karmas which destroy the essential nature of the soul,

Glâna (ग्लान)—Invalid saints.

Gotra karma (गोत्र कर्म)—Family-determining karmic matter.

Graha (ग्रह)—(1) The planets.

(2) The 3rd class of stellar order of celestial beings.

Grahaṇa (ग्रहण)=Avagraha (*q. v.*)

Graiveyaka (ग्रैवेयक)—The first nine abodes of Ahamendras.

Guṇa (गुण)—Attribute; degree of attribute.

Guṇahâni (गुणहानि)—A geometrically decreasing series; the number of the terms of a series, the sum of which is the number of molecules of a unit of Bondage,

and each term in which is half of the term immediately preceding it. E.g., if the maximum number of molecules which the soul draws in to bind itself in one instant be 6300; and the duration of their bondage be 48 *samayas* and there be 6 *guṇahānis* or terms in the geometric series, then the number of the molecules shed in the 6 *guṇahānis* respectively will be 3200, 1600, 800, 400, 200 and 100.

Here in each *guṇahāni* there are $\frac{48}{6}=8$ *samayas*. This is called *guṇahāni āyāma*, i.e., the duration of one *guṇahāni*.

The whole series of 6 *guṇahānis* is called *nānā-guṇahāni*.

The number 2 raised to the power of the number of *guṇahāni* in the *nānāguṇahāni* is called *Anyonyâ bhyasta râsi*. In the above example it is $=2^6=64$.

One *samaya prabaddha* or unit of Bondage divided by *Anyonyâ bhyasta râsi* minus one, gives the number of molecules shed in the last or *antima guṇahāni*. Here $\frac{6300}{64-1}=\frac{6300}{63}=100$ is the last *guṇahāni*.

The double of the number of *guṇahāni āyāma* is *Nisekahâra*. Here it is $=8 \times 2=16$.

Chaya is the regular arithmetic difference between any consecutive two of the terms of the series which represents the karmic molecules shed in each successive *samaya*, of which each *guṇahāni* consists. In the above example in the *guṇahāni* of 8 *samayas* 3200 molecules are shed. In the first *samaya* more are shed than in the

second, in the second more than in the third and so on. The number of molecules by which the shedding is less in every succeeding instant is called *chaya*. In the above example it is found as follows. We find the first term of the series and divide it by *Niṣekahâra* (here=16). The first term is found as follows:

$$\frac{\text{guṇahâni molecules} \times 4}{(3 \times \text{guṇahâni âyâmas}) + 1} \text{ Here the first term} = \frac{8200 \times 4}{(3 \times 8) + 1} =$$

$$\frac{2800}{25} = 512. \therefore \text{Chaya} = \frac{\text{First term}}{\text{guṇahâni âyâma}} = \frac{512}{2 \times 8} = \frac{512}{16} = 32.$$

That is, in the 1st 8 *samayas* of the 1st *guṇahâni* the number of molecules shed will be respectively 512, 480, 448, 416, 384, 352, 320 and 288.

The *chaya* for each succeeding *guṇahâni* will be half of the one immediately preceding it. As the number of molecules in each *guṇahâni* is half of that of its immediate predecessor, its *chaya* is also half the *chaya* of its predecessor.

Guṇa pratyaya avadhi (गुण प्रत्यय अवधि)—

Visual knowledge acquired by merit as distinguished from *Bhava pratyaya* or inborn.

Guṇasthâna (गुणस्थान)—Spiritual stages. There are 14 stages: *mithyâtva*, *sâsâdana*, *miṅra*, *avirata samyaktva*, *deśa virata*, *pramatta vrata*, *apramatta vrata*, *apûrvakaraṇa*, *anivṛitti karaṇa*, *sûkṣma sâmparâya*, *upaśânta moha*, *kṣîṇa moha*, *sayoga kevali*, and *ayoga kevali*.—See Appendix B.

Gupti (गुप्ति)—Preservation.

Guru (गुरु)—The religious preceptor.

H

Haimavataka (हैमवतक)—The 2nd division of Jambûdvîpa.

Hairanyavata (हैरण्यवत)—The 6th division of Jambûdvîpa.

Hari (हरि)—The 3rd division of Jambûdvîpa.

Harikântâ (हरिकान्ता)—A river in Hari kṣetra.

Harit (हरित)—A river in Hari kṣetra.

Harivarṣaka (हरिवर्षक)—The inhabitants of Harivarṣa, the 3rd Division of Jambûdvîpa.

Hasta (हस्त)—Two spans or *vitasti*.

Hataparâparah (हतपरापरः)—Having destroyed the cycle of existence (by breaking through the past, and the cause of future, bondage).

Hetu (हेतु)—(1) Cause ;

(2) Premiss ; that which gives the basis of the conclusion.

Hetvâbhâsa (हेत्वाभास)—(1) Argument or premiss in which the reason is fallacious.

(2) One of 16 categories of Nyâya.

Himsâ (हिंसा)—Injury to any of the 10 vitalities of living beings.

inâdhika mânnonmâna (हीनाधिक मानोन्मान)—
Using false weights and measures.

Hita parikarma (हित परिकर्म)—Employment in pleasure-bearing deeds.

Hrî (ह्रीं)—Goddess of Mahâpadma lake.

Hîyamâna (हीयमान)—Visual knowledge which is liable to decrease.

Hrida (हृद)—Lake.

Humḍaka samsthâna (हुंडक संस्थान)—Quite unsymmetrical figure of the body.

Humḍâvasarpiṇî (हुंडावसर्पिणी)—That æon of decrease or *avasarpinî* in which there are special features of decrease ; as birth of a daughter to a Tirthamkara, etc.

I

Îhâ (ईहा)—Conception. Dealing with perception in order to arrive at judgment (*avâyā*).

Iksuvara (इक्षुवर)—Name of the 7th continent and ocean.

Indra (इन्द्र)—(1) Soul.

(2) King of Gods. There are 100 Indras.

Indraka bila (इन्द्रक बिल)—The central portion of the 7 hells.

Indraka vimâna (इन्द्रक विमान)—The central portion of the heavens.

Indriya paryâpti (इन्द्रिय पर्याप्ति)—Completion of the capacity to develop the sense-organs.

Îsâna (ईशान) The name of the 2nd Heaven.

Îsta (इष्ट)—The proposition sought to be established by the parties to a controversy. That is, the real point at issue which should not be lost sight of.

Îstavīyogaja (इष्ट वियोगज)—2nd class of monomania, i.e., that which arises on separation from a pleasing object.

Itara nigoda (इतर निगोद)—Souls which have returned to *nigoda*. (q. v.)

Itvarikâ aparigrihîâtâgamana (इत्वरिकाअपरिगृहीतागमन)—Intercourse with an unmarried immoral woman.

Itvarikâ parigrihîâtâgamana (इत्वरिका परिगृहीतागमन)—Intercourse with a married immoral woman.

Îryâpatha (ईर्यापथ)—Transient, fleeting.

Îryâ samiti (ईर्या समिति)—Care in walking. Walking carefully after looking at the ground (so that no living beings are trampled upon).

J

Jagatghana (जगत्तघन)—Volume of the universe=343 cubic *rajûs*.

Jagatprātara (जगत्प्रतर)—Area of the base of the universe=49 squares *rajās*.

Jagatsrenī (जगत्श्रेणी)—Length or breadth of the universe, *i.e.*, 7 *rajās*.

Jaghanyaguna (जघन्यगुण)—Minimum degree of attribute.

Jaghanya sthiti bandha (जघन्य स्थिति बन्ध)—Minimum duration of bondage in a rational wrong-believing person.

Jalagatā chūlikā (जलगता चूलिका)—The 1st Chūlikā in the 12th Aṅga of the Scriptures.

Jalpa (जल्प)—One of the 16 categories of Nyāya.

Jambūdvīpa (जंबूद्वीप)—The central continent which contains our earth.

Jambūdvīpa prajñapti (जंबूद्वीप प्रज्ञप्ति)—The 3rd Parikramā of the 12th Aṅga of the Scriptures.

Jarāyuja (जरायुज)—Umbilical, birth in a yolk-sac, as that of a child.

Jāti (जाति)—(1) Genus of beings.

(2) One of the 16 categories of Nyāya.

Jayanta (जयन्त)—The 3rd Anuttara heaven.

Jijñāsā (जिज्ञासा) = *Ikā (q.v.)*

Jina (जिन)—The Arhat; the soul in the 13th and 14th stages of spirituality, who has conquered the four destructive Karmas.

Jina kalpî (जिन कल्पी)—A monk advanced enough to detach himself from his order.

Jina vachana (जिन वचन)—Śruta; Jaina Scriptures.

Jinavarâh (जिनवराः)—Conquerors of love and hatred: they are the highest perfection of spirituality: they are the best among the Jinas.

Jîva (जीव)—Soul; living being.

Jîvarâśi (जीवराशि)—The totality of souls.

Jîvasamâsa (जीवसमास)—Soul-class. The 14 classes into which the mundane souls are divided. They are :

- (1) One-sensed gross beings.
- (2) „ fine „
- (3) Two-sensed beings.
- (4) Three-sensed „
- (5) Four-sensed „
- (6) Five-sensed irrational beings.
- (7) „ rational.

Each one of these may be *paryâpta*, capable of full development, or *aparyâpta*, not so capable. Thus they are 14.

According to some there are 98 such classes (See *Gommaṭasāra Jīva Kāṇḍa*, Gāthās, 73—80): 85, 9, 2 and 2 respectively of sub-human, human, hellish and celestial beings.

85 of sub-human beings.—

69 of those born by spontaneous generation (*Sammūrchchhana*).—

42 of one-sensed beings.—

Earth-bodied.

Water-bodied.

Fire-bodied.

Air-bodied.

Nitya nigoda vegetables.

Itara nigoda vegetables.

12 of these as being gross or fine.

1 *Sapraṭiṣṭita pratyeka*.

1 *Apraṭiṣṭita pratyeka*.

14 These 14 being—

i. *paryāptaka*,

ii. *nirvṛittyaparyāptaka*,

iii. *labdhyaparyāptaka*, are 42.

9 of *vikalatraya*, i.e.,

i. *paryāptaka*,

ii. *nirvṛittyaparyāptaka* and

iii. *labdhyaparyāptaka* of two, three and four-sensed beings.

18 of five-sensed beings.

1. Aquatic (fishes).
2. Terrestrial (beasts).
3. Aerial (bird).

These 3 have minds or not ; and then, the *paryâptaka*, etc., 3 kinds of each, give $3 \times 2 \times 3 = 18$ kinds.

16 of those of five-sensed beings of uterine birth (*garbhaja*).

12 of *karma bhūmi* (q. v.) Aquatic, Terrestrial and Aerial ; each of these rational and irrational :—these 6 kinds being *paryâpta* or *nirvṛittyā paryâpta*.

4 of *bhoga bhūmi* (q.v.) Terrestrial and Aerial, being *paryâpta* and *nirvṛittyāparyâpta*.

9 Kinds are as follows :

- 8 Of *Garbhaja* or uterine birth. Those born in *Ārya khaṇḍa*, *Mlechchha khaṇḍa*, *Bhoga bhūmi*, *Kubhoga bhūmi* or *antardvīpaja*, each one being *paryâpta* or *nirvṛittyāparyâpta*, we have 8 kinds.
- 1 Of *Samuvārohichhana* or beings spontaneously generated in the generative organs and arm-pits of women and dying as soon as they are born 18 times in one pulse-beat. They are too small to be visible to the naked eye and are always *labdhiaparyâptaka*.

Jīvavipākī (जीवविपाकी)—Soul-maturing Karma which affects the soul mainly.

Jīvitâśaṁsâ (जीविताशंसा)—Desire to prolong life.

Jñâna chetanâ (ज्ञानचेतना)—Consciousness of knowledge, pure and perfect, as in liberated souls.

Jñâna kṣâyika (ज्ञानक्षायिक)—Purified knowledge, perfect knowledge.

Jñânânumârgachârî (ज्ञानानुमार्गचारी)—Follower of the path of right knowledge.

Jñâna pravâda (ज्ञान प्रवाद) The 5th Pârva of the 12th Aṅga of the Scriptures.

Jñânâvaraṇa karma (ज्ञानावरणकर्म)—Knowledge-obscuring Karmic matter.

Jñânendriya (ज्ञानेन्द्रिय)—Five of twenty-five categories of Sâṅkhya system.

Jñâta bhâva (ज्ञातभाव)—Intuitional character of the act.

Jñâtridharmakathâṅga (ज्ञातृधर्मकथांग)—The 6th Aṅga of the Scriptures.

Jñâyaka śarîra (ज्ञायक शरीर)—Body of the knower.

Joṣitâ (जोषिता)—Observer.

Jugupsâ (जुगुप्सा)—Disgust.

Jyotiṣka (ज्योतिष्क)—The stellar order of celestial beings.

K

Kalâ (कला)— = 20 Kâṣṭhâs (q. v.).

Kâla (काल)—(1) Time ; one of the 6 Substances of Jainism.

(2) Age ; one of the 6 Ages of Jainism.

Kâlâṇu (कालाणु)—Point of time.

Kâla parivartana (काल परिवर्तन)—Time-cycle of wanderings.

Kâla samudra (काल समुद्र)—2nd ocean encircling the continent Dhâtakikhaṇḍa धातकीखंड.

Kâlâtîta (कालातीत)—Beyond time.

Kalpa (कल्प)—Cycle of 2 æons ; 20 crore into crore Sâgaras ; Heaven.

Kalpâkalpa prakîrṇaka (कल्पाकल्प प्रकीर्णक)—The 10th Aṅgavâhya part of the Scriptures.

Kalpâtîta (कल्पातीत)—Heavenly beings born beyond the 16 Heavens.

Kalpavyavahâra prakîrṇaka (कल्पव्यवहार प्रकीर्णक)—The 9th Aṅgavâhya part of the Scriptures.

Kalpopapanna (कल्पोपपन्न)—Heavenly beings born in the 16 Heavens.

Kāluṣya (कालुष्य)—Unclean thoughts.

Kalyāṇavāda (कल्याणवाद)—The 11th Pārva in the 12th Aṅga of the Scriptures.

Kāmatīvra abhiniveśa (कामतीव्र अभिनिवेश)—Intense, sexual desire.

Kamkṣā (काम्क्षा)—Desire of worldly objects, as rewards for piety.

Kāpiṣṭha (कापिष्ठ)—The name of the 8th Heaven.

Kāpota (कापोत)—Grey ; dove-coloured.

Kāraṇa (कारण)—(1) It is the cause or causes which produce an effect.

(2) Inference of effect from cause.

Karaṇa labdhi (करण लब्धि)—Attainment of thought-activity which causes right belief within 48 minutes.

Karaṇānuyoga (करणानुयोग)—That portion of Jaina literature which treats of cosmology, etc.

Kāraṇa viparyāsa (कारण विपर्यास)—Mistake in the cause.

Karma (कर्म)—(1) *Karma* is the karmic molecules which inflow into and bind a soul, if it is subject to love and hatred, etc., activity : very fine matter, of which the Karmic body is made and which in its various kinds and degrees goes on binding, and dropping off from, the mundane soul incessantly.

(2) Actions for which the mundane soul is responsible.

Karma bhūmi (कर्म भूमि)—The place where agriculture, etc., are followed by men for their subsistence.

Karma chetanâ (कर्मचेतना)—Consciousness of only one's action or Karma itself.

Kârmaṇa (कार्मेण)—Karmic; made up of molecules of subtle matter, called *kârmâṇa vargaṇâ*.

Kârmâṇa vargaṇâ (कार्मेण वर्गणा)—Molecules of Karmic matter which fill the universe; Karmic molecules of which the Karmic body is made.

Karma phala chetanâ (कर्म फल चेतना)—Consciousness only of the fruition of Karma or the result of action, as in trees, etc.

Karma pravâda (कर्म प्रवाद)—The 8th Pârva in the 12th Aṅga of the Scriptures.

Karma raja (कर्म रज)—Kârmic ashes.

Karma yoga (कर्म योग)—Vibrations set in in the soul by the operation of Karmas; Kârmic Impulse.

Karmendriya (कर्मेन्द्रिय)—Five of 25 categories of the Sâṅkhya system of philosophy.

Kârya (कार्य) Inference of cause from effect.

Kaṣâya (कषाय)—Passion.

Kaṣâyâdhyavasâya sthâna (कषायाध्यवसाय स्थान)
—Degree of passion which determines duration of bondage.

Kâsthâ (काष्ठा)—Wink=15 *nimiṣa* (q.v.).

Kautkuchya (कौतकुच्य)—Gesticulating; practical joking.

Kâya (काय)—One of 6 kinds of embodiment, earth, water, fire, air, vegetable and mobile.

Kâyakleśa (कायक्लेश)—Mortification of the body, so long as the mind is not disturbed.

Kâyatva (कायत्व)—Extension.

Kâyîkî (कायीकी)—A kind of inflow by readiness to hurt others.

Kâyotsarga (कायोत्सर्ग)—Giving up attachment to the body, and practising self-contemplation.

Kesari (केसरि)—Lake on Mountain Nîla.

Kevala jñâna (केवलज्ञान)—Perfect knowledge; Omniscience.

Kevalânvayî (केवलान्वयी)—The argument, in the उदाहरण (*udâharaṇa*) of which, the illustrative or *dṛṣṭānta* portion is only positive; as the soul has many qualities, because it is of the nature of a substance; and all substances have many qualities, like matter, etc.

Kevala samudghâta (केवलसमुद्घात)—Universal projection of the soul by expansion in an omniscient saint in the 13th spiritual stage. Omniscient overflow.

Kevalavyatirekî (केवलव्यतिरेकी)—The argument, in the उदाहरण (*udâharana*), of which the illustrative or *dṛṣṭānta* portion is only negative; as there is soul in a living body, because there is respiration in it; and where there is no soul, there is no respiration, as in a chair, table, etc.

Kevalî (केवली)—Omniscient.

Kharabhâga (खरभाग)—The first stratum of the 1st earth. This is the abode of the residential order of celestial beings (except the Asura Kumâras) and of the peripatetic order (except the Râkśasas)

Kiku (किकु)—Cubit or *hâtha*.

Kîlita samhanana (कीलित संहनन)—Small joints and bones. A kind of physical constitution. Synarthrodial articulation, in which bones are immoveable and directly united.

Kimpuruṣa (किम्पुरुष)—The 2nd class of peripatetic order of celestial beings.

Kodâkodî (कोडाकोडी)—One crore × one crore, or 10 millions × 10 millions = 100 millions.

Kramabhâvî (क्रमभावी)—Separable accident or property. The condition or modification of a thing.

Kramabhâvî paryâya (क्रमभावी पर्याय)—Successive modifications.

Kṛitikarma prakīrṇaka (कृतिकर्म प्रकीर्णक)—The 6th Aṅgavâhya part of the Scriptures.

Kriyâvâdî (क्रियावादी)—A kind of wrong belief, e.g., that merely time, soul, etc., cause everything in the world. It is of 180 kinds.

Kriyâ viśâla pûrva (क्रिया विशाल पूर्व)—The 13th Pûrva of the Scriptures.

Kṣâmti (क्षांति)—Forgiveness.

Kṣapaka (क्षपक)—The saint who is destroying the right-conduct-deluding Karmas. See *Śreṇi*.

Kṣaya (क्षय)—Destruction of Karmic matter.

Kṣâyika bhâva (क्षायिक भाव)—Purified thought-activity, that which rises by destruction of certain Karmas.

Kṣâyika samyakta (क्षायिकसम्यक्त)—Right belief attained by the destruction of the 7 *prakṛitis* of Deluding Karmas.

Kṣayopaśama labdhi (क्षयोपशम लब्धि)—By Kṣayopaśama of Karmas, a person attains senses, mind, etc., which are capable of acquiring right belief.

Kṣayopaśama samyakta (क्षयोपशम सम्यक्त)—Right belief attained by the subsidence or destruction of 6 and operation of the 7th *prakṛiti* of the Deluding Karma.

Kṣâyopasāṃika or miśra (क्षायोपशामिक or मिश्र)—

Destructive subsidential, *i.e.*, caused by a mixture of *kṣaya* (destruction) and *upśama* (subsidence) of Karmic matter; caused by partial subsidence, destruction and operation of Karmas.

Kṣetra parivartana (क्षेत्रपरिवर्तन)—Spatial cycle of wanderings.

Kṣetra vipâkī (क्षेत्र विपाकी)—Transition-maturing Karma, by the fruition of which the soul in its transition from one condition of existence to another retains the form of the previous body, till it takes on the body of its new incarnation.

Kṣetra vṛiddhi (क्षेत्र वृद्धि)—Change in the boundaries by increasing on one and decreasing on the other side.

Kṣīṇa moha (क्षीण मोह)—The saint who has totally destroyed the right-conduct-deluding Karmas; the 12th spiritual stage; delusionless.

Kṣipra (क्षिप्र)—Perception of quick motion.

Kṣīravara (क्षीरवर)—Name of the 5th continent and the 5th ocean.

Kṣut (क्षुत्)—Hunger.

Kula (कुल)—Fellow-disciples.

lakara (कुलकर)—The great leaders of men who flourished at the end of the third age (*sukhamâ dukhamâ*) of the present æon.

Kumbhî (कुम्भी)—*Kumbhî*, a three-sensed insect.

Kupya (कुप्य)—Clothes, etc.

Kuśîla (कुशील)—A possessionless saint, with a slight imperfection in his secondary vows.

Kûṭalekha kriyâ (कूटलेख क्रिया)—Forgery.

L

Labdhyaparyâpta (लब्ध्यपर्याप्त)—Dying within one *antarmuhûrta* without Paryâpti (q.v.).

Lâbha kṣâyika (लाभ क्षायिक)—Infinite gain due to purification caused by destruction of Karmas.

Lâbhântarâya (लाभान्तराय)—Gain-preventing Karma.

Lakṣmî (लक्ष्मी)—Goddess of the lake Puṇḍarîka.

Lakṣaṇa (लक्षण)—(1) Differentia.
(2) Sentence.

Lakṣaṇâbhâsa (लक्षणाभास)—Apparent, but really defective, differentia or characteristic.

Lakṣya (लक्ष्य)—That to which the differentia belongs.

Lântava (लान्तव)—The name of the 7th Heaven.

Laūkântika (लौकान्तिक)—Heavenly beings so-called from their next human incarnation being the last. They reside at the end of the 5th Heaven Brahmaloka.

Lavanodadhi (लवणोदधि)—The ocean, which en-
girdles the 1st continent Jambûdvîpa.

Leśyâ (लेश्या)—Tint; paint; here, thought-paint=
Bhâva leśyâ, as distinguished from *Dravya leśyâ*=
matter paint; colour of the matter.

Lînga (लिङ्ग)—Sex; sign.

Liṣa (लिष)—Nit.

Loka (लोक)—Universe=343 cubic *rājās* in volume.

Lokākāśa (लोकाकाश)—The universe, the place of all
the substances.

Lokapâla (लोकपाल)—The protectors of the people
(like Kotwâls).

M

Madhya loka (मध्यलोक)—The middle world. Of the
height of Mount Meru, 1 lac 40 *yojanas* high.

Mahâhimavân (महाहिमवान्)—2nd mountain divid-
ing the two regions, Haimâvata and Harî.

Mahâkalpa prakîrṇaka (महाकल्प प्रकीर्णक)
The 11th Aṅgavâhya part of the Scriptures.

Mahâ matsya (महामत्स्य)—The great fish, the largest
animate being found in the last Svyambhûramana ocean.

Mahâpadma (महापद्म)—Lake on Mountain Mahâ
Himavân.

Mahâpundarîka (महा पुण्डरीक)—Lake on Mountain Rukmi.

Mahâ pundarîka prakîrṇaka (महापुण्डरीक प्रकीर्णक)
—The 13th Aṅgavâhya part of the Scriptures.

Mahâsattâ (महासत्ता)—Universal 'isness.' That isness which comprehends the being or existence of all the substances in the universe. This is the *mahâsattâ*, which is the basic "isness" of all the substances.

Mahâ śukra (महाशुक्र)—The name of the 10th Heaven.

Mahâ tamaḥ prabhâ (महातमः प्रभा)—The seventh Earth, in hue like pitch.

Mahâvîra (महावीर)—Lord Mahâvîra, the last or the 24th Tîrthaṃkara. He was born in 599 B.C. and attained liberation in 527 B.C. The whole of modern Jainism takes its present life from Him and is due to His teachings.

Mahâvrata (महाव्रत)—Full vow.

Mâhendrâ (माहेन्द्र)—The name of the 4th Heaven.

Mahoraga (महोरग)—The 3rd class of peripatetic order of celestial beings.

Mala (मल)—Defect in right belief.

Mana (मन)—One of the 25 categories of the Sâṃkhyî system; mind.

Manahparyâpti (मनःपर्योप्ति)—Completion of the capacity to develop the organ of the mind.

Manah paryâya (मनःपर्यय)—Mental knowledge ; direct knowledge of another's thoughts about matter.

Mamgala (मंगल)—The planet Mars.

Manovarganâ (मनोवर्गणा)—Subtle matter of which mind is made.

Mânusottara (मानुषोत्तर)—A mountain which divides Puṣkarvaradvîpa into two equal parts.

Maranântikî (मरणान्तिकी)—Of death-bed.

Maranâśamsâ (मरणाशंसा)—Desire to die soon.

Mârdava (मार्दव)—Ever-ready and sincere humility.

Mârganâ (मार्गेणा)—Soul-Quest. There are 14 special conditions or characteristics by means of which the mundane souls are sought, distinguished and investigated. The irnames are :—1. *Gati*, 2. *Indriya*, 3. *Kâya*, 4. *Yoga*, 5. *Veda*, 6. *Kasâya*, 7. *Jñâna*, 8. *Samyama*, 9. *Darśana*, 10. *Leśyâ*, 11. *Bhavyatva*, 12. *Samyaktva*, 13. *Sanj-ñitva*, 14. *Âhâraka*.

Mârga prabhâvanâ (मार्गप्रभावना)—Propagation of the right path.

Matijñâna (मतिज्ञान)—Sensitive knowledge, acquired by means of the 5 senses and the mind.

Mâtrivâha (मातृवाह)—Mactra molluscs.

Mâtsarya (मात्सर्य)—Jealousy ; refusal to impart knowledge out of envy.

Mâyâ (माया)—Deceit.

Mâyâgatâ (मायागता)—Third chûlikâ of the 12th Aṅga of the Scriptures.

Mâyâkriyâ (मायाक्रिया)—Disturbance, by deceit of some one's right belief and knowledge.

Meru (मेरु)—Mount Meru, in the middle of Jambûdvîpa the 1st continent.

Merunâbhiḥ (मेरुनाभिः)—Having Mount Meru in the centre like the navel.

Mīmâṃsaka (मीमांसक)—A follower of Jaimini's Pûrva Mīmâṃsâ which believes in 6 Pramâṇas, perception, inference, trustworthy affirmation, comparison, presumption and privation. This school is divided into two classes, one headed by Kumâril Bhatta, and the other by Prabhākara.

Misra guṇasthâna (मिश्रगुणस्थान)—Mixed (the third spiritual stage).

Misra or kṣâyopasâmikabhâva (मिश्र or क्षायोपशमिकभाव)—Mixed thought-activity, caused by partial destruction, subsidence and operation of certain Karmas.

Mithyâdarśana (मिथ्यादर्शन)—Wrong belief; *Mithyâ-darśanakriyâ*, i.e., praising actions due to wrong belief.

Mithyâdṛṣṭi (मिथ्यादृष्टि)—Wrong believer.

Mithyâtva guṇasthâna (मिथ्यात्वगुणस्थान)—The first spiritual stage, called Delusion.

Moha (मोह)—Delusion.

Mohanīya Karma (मोहनीय कर्म)—Deluding Karma; Karmic matter which deludes right belief and right conduct.

Mokṣa (मोक्ष)—Liberation; liberation of Soul from matter.

Muhūrta (मुहूर्त) = 48 minutes = 2 ghaṭī or 2 nālī (q.v.).

Mûlaguṇa nirvartanâ (मूलगुण निर्वर्तना)—Production of body, speech, mind and respiration.

Mûla prakṛiti (मूल प्रकृति)—Primary nature of Karmic matter.

Muni (मुनि)—Saint with visual and mental knowledge: ascetic.

Mûrtatva (मूर्तत्व)—Materiality; *Mûrtah*, i.e., material.

N.

Nâdî (नाडी)—Trasa nâdî, the region of mobile souls, 14 rajjû high, 1 rajjû long and 1 rajjû wide.

Nâga kumâra (नागकुमार)—The second class of residential order of celestial beings.

Naigama (नैगम)—Figurative, not literal, mode of speaking of a past or future event as a present one. Mode of looking at a thing both generally and particularly.

Nakṣatra (नक्षत्र)—Constellation, the 4th class of the stellar order of celestial beings.

Nâli (नालि) = 20 *kalâ* (q.v.).

Nâma karma (नाम कर्म)—Body-making Karma.

Nâma nikṣepa (नाम निक्षेप)—Attribution of a name without reference to its connotation; name-aspect; name as such; negative aspect.

Nandîśvara (नन्दीश्वर)—Name of the 8th continent and ocean.

Nârâcha samhanana (नाराचसंहनन)—Ordinary amphiarthrodial articulation and bones. A kind of physical constitution.

Nâraka (नारक)—Hellish being; infernal being.

Narakânta (नरकान्त)—A river in Ramyaka.

Nârâyana (नारायण)—The king of half of Bharataḥṣetra and successor by conquest of Pratinârâyana.

Naya (नय)—Standpoint; point of view which gives partial knowledge of a thing in some particular aspect of it.

Nidâna (निदान)—Desire for future sense-pleasures.
The 4th monomania, for future enjoyments.

Nidhatti (निघत्ति)—A kind of existence of Karmas in the Soul.

Nidrâ (निद्रा)—Sleep; a kind of Karma.

Nidrâ nidrâ (निद्रानिद्रा)—Deep sleep; a kind of Karma.

Nigamana (निगमन)—The conclusion. It is a repetition of *pratijñâ*, implying a statement that it is established; like the Q. E. D. of Euclid.

Nigoda (निगोद)—Sâdhâraṇa vegetable kingdom, in which one physical body contains infinite souls.

Nigrahasthâna (निग्रहस्थान)—One of the 16 categories of the Nyâya system of philosophy.

Niḥśamkita aṅga (निःशंकित अङ्ग)—Freedom from doubt; a characteristic of right belief.

Niḥśîla vratatva (निःशीलव्रतत्व)—Not taking 5 vows and the 7 sub-vows.

Niḥsṛita (निःसृत)—Sensitive knowledge of an exposed thing, like a book on the table.

Nikâya (निकाय)—Order, group, class.

Nikṣepa (निक्षेप)—Putting down ; aspect ; *Syn.* Nyāsa
(*q.v.*).

Nīla (नील)—Indigo ; The 4th mountain dividing Videha
and Rāmyaka.

Nimiṣa (निमिष)—Wink = innumerable *saṃayas*.

Nimitta (निमित्त)—Help ; arising from, caused by.

Nimitta kâraṇa (निमित्तकारण) = *Samartha kâraṇa*
(*q.v.*).

Ninhava (निन्हव)—Concealment of knowledge.

Nirākâra (निराकार)—Indefinite (conation).

Nirdeśa (निर्देश)—Description (Definition).

Nirgrantha (निर्गन्थ)—A possessionless Jaina saint.

Nirguṇa (निर्गुण)—Without an attribute, such as *Sattva*,
Rajas and *Tamas*.

Nirjarâ (निर्जेरा)—Shedding of Karmic matter by the
Soul.

Nirmâṇa (निर्माण)—Proper formation of limbs and
minor limbs in relation to their situation (*sthâna*) or
dimensions (*pramâṇa*).

Nirodha (निरोध)—Stoppage, checking.

Nirupabhoga (निरुपभोग)—Non-enjoyment.

Nirvâṇa (निर्वाण)—Liberation from all the Karmas.

Nirvânapura (निर्वाणपुर)—The abode of the liberated.

Nirvartanâ (निर्वर्तना)—Production.

Nirvedani (निर्वेदनी)—Narration which induces non-attachment.

Nirvichikitsita āṅga (निर्विचिकित्सित अङ्ग)—Freedom from aversion to body, etc. ; a characteristic of right belief.

Nirvikalpa (निर्विकल्प)—Attention which takes its rise from the four kinds of conation, ocular, non-ocular, visual, and perfect.

Nirvṛitti (निर्वृत्ति)—The formation of Sense-organ itself.

Nirvṛittyaparyāpta (निर्वृत्त्यपर्याप्त)—The condition before Paryāpti within one *antarmuhūrta*.

Nisarga (निसर्ग)—(1) Movement.

(2) Intuition, by which right belief is caused.

Nisarga kriyâ (निसर्ग क्रिया)—Admiration of un-righteous hurtful things.

Nischaya' (निश्चय)=Dhâraṇâ (q.v.).

Nischayanaya (निश्चयनय)—Real or essential point of view ; as calling a pitcher of clay, a pitcher of clay.

Niṣedha sâdhaka (निषेध साधक)—*Hetu*, which proves the non-existence of a fact.

Niṣeka (निषेक)—The number of Karmic atoms which operate in one instant, are collectively called a *Niṣeka*.

Niṣiddhikâ prakīṇaka (निषिद्धिका प्रकीर्णक)—The 12th Aṅgavâhya part of the Scriptures.

Niṣkâmkṣita (aṅga) (निष्कामक्षित) (अङ्ग)—Freedom from desire for worldly comforts; a characteristic of right belief.

Nitya nigoda (नित्य निगोद)—Souls which have never left *Nigoda*, i.e., vegetables in which infinite souls occupy one body.

Nitya Nityam (नित्य नित्यम्)—Permanence; always permanent in their nature.

Nivṛitti kâma (निवृत्तिकाम)—One desirous of liberation.

No-âgama bhâva nikṣepa (नो आगम भावनिक्षेप)—Calling a material thing by its present condition.

No-karma (नो कर्म)—Physical matter.

Nṛi (नृ)—Human beings.

Nyagrodha Parimandala (न्यग्रोधपरिमण्डल)—A body large in the upper, but short in the lower, extremities, like a banyan tree.

Nyâsa (न्यास)—Aspect.

Nyâsâpahâra (न्यासापहार)—Unconscientious dealings by means of speech.

O

Ogha (ओघ)—Proposition of the subject ; laying down of the main outlines in brief of the soul=Gunaṣṭhāna (*q.v.*).

Om (ओम्)—This Jaina incantation is composed of 5 sounds: a (अ), ā (आ), î (इ), u (उ) and m (म्), which stand respectively for arhat, aśarîra (*i.e.*, siddha), âchârya, upâdhyâyâ, and muni (*i.e.*, Sâdhu). These are the 5 parameṣṭî of Jainism (*q.v.*).

P

Pâda (पाद) = 6 Aṅgulas (*q.v.*).

Padârtha (पदार्थ)—Category ; principle.

Padma (पद्म)—Pink.

Padmarâgaratna (पद्मरागरत्न)—The jewel ruby.

Pakṣa (पक्ष)—(1) A premiss from which the conclusion, though possible, may yet be open to doubt. As there is fire in this room, therefore it must be smoky. It may, or may not be.

(2) Also a combination of Sâdhya, and Dharmî = (*q.v.*)

Pâkṣika Śrâvaka (पाक्षिक श्रावक)—A layman preparing for the Pratimâs (*q.v.*).

Palyopama (पल्योपम)—See under Sâgara.

Pamchâstikâya Samgraha (पंचास्तिकाय संग्रह)—

Collection of five *Astikâya* अस्तिकाय. They are the five substances which have *Pradeśas*.

Pamkabhâga (पंकभाग)—The second stratum of the 1st earth. It is the abode of Asura Kumâra class of residential, and the Râkṣasa class of the peripatetic, order of celestial beings.

Pamka prabhâ (पंक प्रभा)—The 4th earth, in hue like mire.

Paracharitachara (परचरितचर)—Follower of the non-self-conduct, *i.e.*, the path which does not lead to self-realisation.

Paracharitra (परचरित्र)—Without conduct. Follower of non-self-conduct (*i.e.*, the path which does not lead to self-realisation).

Paraghâta (परघात)—Having a body likely to be fatal to others; as lion's paws, stag's horn, etc.

Paramâṇu (परमाणु)—An absolutely indivisible particle of matter; an atom.

Pâramârthikapratyakṣa (पारमार्थिक प्रत्यक्ष)—Real direct knowledge without the assistance of the senses or the mind. The subject-matter of this may be a part or the whole, but the knowledge is always clear. It is pure intuition. It is *sakala pâramârthika pratyakṣa* or Omniscience; or *vikala pâramârthika pratyakṣa*, not unlimited like Omniscience.

Paramâvadhi (परमावधि)—High visual knowledge.

Parameṣṭî (परमेष्ठी)—The 5 Supreme Spiritual Dignitaries of Jainism. They are Arhat, Siddha, Âchârya, Upâdhyâya and Sâdhu. Among others they are characterised by 46, 8, 36, 25 and 28 qualities respectively.

Parârthânumâna (परार्थानुमान)—The words which express the inference; also inference drawn through words.

Para samaya (पर समय)—Non-self-absorption.

Para samaya rataḥ (पर समयरतः)—Indulgent in the non-self absorption.

Paratva (परत्व)—Long duration.

Paravivâhakarâṇa (परविवाहकरण)—Bringing about marriages of people outside of one's own family.

Para-vyapadeśa (परव्यपदेश)—Delegation of host's duties to another.

Parâyatta (परायत्त)—Dependent upon the movements of matter, i.e., the sun, moon, &c. Time in practice is measured by the motion of heavenly bodies, &c., &c.

Paridevana (परिदेवन)—Pathetic mourning to attract compassion.

Parigraha (परिग्रह)—Attachment to worldly objects.

Parigraha tyâga (परिग्रह त्याग)—Renunciation of worldly belongings, the 9th Pratimâ.

Parihâra viśuddhi (परिहार विशुद्धि)—Pure and absolute non-injury. It is a kind of right conduct of saints.

Parikarma (परिकर्म)—The 1st division of the 12th Aṅga of the Scriptures.

Parīkṣâ (परीक्षा) = Īhâ (q.v.).

Parikṣepin (परिक्षेपिन्)—Surrounding.

Parinâma (परिणाम)—Thought-activity : sense perceptions and their objects : change : modification.

Pârinâmika bhâva (पारिणामिक भाव)—Natural thought-activity.

Pârīṣada (पारिषद्)—Celestial members of the court.

Pariṣah (परिषह)—Suffering ; hardship.

Pariṣah jaya (परिषह जय)—Subdual of *Pariṣah*—sufferings ; bearing hardship.

Paritâpikî (परितापिकी)—Causing mental pain to oneself and others.

Parivartanâ (परिवर्तना)—Cycle of wanderings.

Parivartana liṅga (परिवर्तनलिङ्ग)—Sign of change.

Parivartana sambhûta (परिवर्तन संभूत)—The cause of the modifications in being.

Parokṣa (परोक्ष)—Indirect ; mediate ; requiring the help of the senses and mind.

Paroparodhâkarana (परोपरोधाकरणा)—Residence in a place, not likely to be prohibited.

Paryâpta (पर्याप्त)—Developable. See *Paryâpti*.

Paryâpti (पर्याप्ति)—The gaining by the Soul, within one Antar Mubûrta, of the capacity to develop fully the characteristics of the body into which it is going to incarnate.

Paryâya (पर्याय)—Modification.

Paryâyârthika (पर्यायार्थिक)—Relating to the modifications of the substance ; modal.

Paryâyârthikanaya (पर्यायार्थिकनय)—Modification-standpoint or modal standpoint.

Paśyantî (पश्यन्ती)—Soul's attention or *upayoga* to speak or hear a word.

Pisâcha (पिशाच)—The 8th class of the peripatetic order of celestial beings.

Pota (पोत)—Unumbilical ; birth without any sac or shell.

Prabhâvanâ (aṅga) (प्रभावेना) (अङ्ग)—Publishing the greatness of Jaina doctrine ; a characteristic of right belief.

Prabhu (प्रभु)—God ; Master of Karmas.

Prachalâ (प्रचला)—Drowsiness.

Prachalâprachalâ (प्रचलाप्रचला)—Heavy drowsiness.

Pradeśa (प्रदेश)—Unit of space occupied by an indivisible atom of matter.

Pradeśa bandha (प्रदेशबन्ध)—Bondage due to number of Karmic molecules (*varganû*).

Pradeṣatva (प्रदेशत्व) — Capacity to occupy space.

Prādhāna (प्रधान)—One of the 25 categories of the Sāṅkhya system of philosophy.

Prādhvamsābhāva (प्रध्वंसाभाव)—The non-existence of the present in the future. The present, of course, does not exist as such in the Future. The condition of my writing this book at the present moment cannot exist in the Future.

Prādoṣikī (प्रादोषिकी)—Tendency to accuse others in anger.

Prāgabhāva (प्रागभाव)—The non-existence of the present in the Past. The present, of course, did not exist as such in the Past. The condition of my writing this book did not exist in the Past.

Prajñā (प्रज्ञा)—Thirst for knowledge; intellect.

raṁnaka (प्रकीर्णक)—The people (like the subjects)

Prakṛiti (प्रकृति)—(1) Nature of Karmic matter.

(2) One of the 25 categories of the Sâṅkhya school of philosophy.

Prakṛiti bandha (प्रकृतिबन्ध) — Bondage due to nature of Karmic matter.

Pramâda (प्रमाद) — Carelessness ; heedlessness in spiritual matters.

Pramâdâcharita (प्रमादाचरित) — Thoughtless conduct.

Pramâda vahalâ (प्रमादवहला) — Passion-tossed.

Pramâṇa (प्रमाण) —

(1) Big measure, which is 500 times of the ordinary measure, as *Pramâṇa angula*, *Pramâṇa yojana*, etc.

(2) A category of *Nyâya*.

(3) Authority by means of which we test direct or indirect right knowledge of the self and the non-self in all their aspects simultaneously.

(4) Limits.

Pramâṇa angula (प्रमाण अंगुल) — big finger = 500 ordinary *angulas*.

Pramâṇâbhâsa (प्रमाणाभास) — Wrong knowledge.

Pramâṇa nirmâṇa (प्रमाण निर्माण) — Formation of limbs and minor limbs in relation to their dimensions.

Pramatta samyatta (प्रमत्त संयत्त) — The 6th spiritual stage, e.g., of a monk with slight carelessness.

Pramatta samyattasya (प्रमत्त संयत्तस्य)—A saint of 6th stage, called *Pramatta Samyatta*.

Pramatta virata (प्रमत्त विरत)—The 6th Spiritual stage ; imperfect vow.

Pramatta yoga (प्रमत्त योग)—Passionate vibrations.

Prameya (प्रमेय)—A category of *Nyâya*.

Prameyatva (प्रमेयत्व)—Know-ability.

Prâna (प्राण)—Vitalities.

Prânâpâna paryâpti (प्राणापान पर्याप्ति)—Completion of capacity to develop respiratory activity.

Prânata (प्राणत)—The name of the 14th Heaven.

Prânâtipâtikî (प्राणातिपातिकी)—Depriving of vitalities.

Prânavâda (प्राणवाद)—The 12th Pârva of the 12th Aṅga of the Scriptures.

Praśna vyâkarana (प्रश्न व्याकरण)—The 10th Aṅga of the Scriptures.

Prâthaktva vitarka vîchâra (प्रथक्त्व वितर्क वीचार)—Absorption in meditation of the self, but unconsciously allowing its different attributes to replace one another, the 1st pure concentration.

Prathamânuyoga (प्रथमानुयोग)—

(1) The 3rd division of the 12th Aṅga of the Scriptures ;

(2) Biographical portion of Jaina literature.

Prathamopaśama samyaktva (प्रथमोपशम सम्यक्त्व)—The first subsidential right belief. It may arise (1) in a soul which has never had right belief, by the subsidence of the four error-feeding passions and wrong belief, *i.e.*, the four *anantânubandhikaṣāya* and *mithyâtva*, or (2) in a soul which has had, but has lost, right belief, by the subsidence of the above five and the two following : (1) *Samyaka mithyâtva*, mixed right and wrong belief, and (2) *Samyaktva prakṛiti*, right belief clouded by slight wrong belief.

Pratijīvi guṇa (प्रतिजीविगुण)—Attributes which merely indicate the absence of their opposite.

Pratijñā (प्रतिज्ञा)—The proposition which is to be proved: as there is fire in this mountain. It contains the पक्ष (*pakṣa*) and the साध्य (*sādhya*).

Pratikramaṇa (प्रतिक्रमण)—Self-analysis and repentance for faults.

Pratikramaṇa Prakīrṇaka (प्रतिक्रमण प्रकीर्णक)—The 4th part of Aṅgavāhya Scriptures.

Pratimā (प्रतिमा)—One of the 11 stages of a layman's life.

Pratinârâyaṇa (प्रतिनारायण)—The king of half of Bharatkṣetra and predecessor of Nârâyaṇa.

Pratipatti (प्रतिपत्ति)—*Dhâraṇa* (q. v.).

Pratirûpaka vyavahâra (प्रतिरूपक व्यवहार)—Adulteration.

Pratisevanâ (प्रतिसेवना)—Liability to transgression under another's compulsion.

Pratiṣṭhâpanâ (प्रतिष्ठापना)—Care as to where to answer the call of nature.

Pratītyabhava (प्रतीत्यभव)—Manifesting in relation to matter.

Pratyabhijñâna (प्रत्यभिज्ञान)—*Saṃjñâ*. Recognition. It is the remembrance of the identity of a thing which is before us. Here the object recollected is actually before our eyes and the novelty of the knowledge consists in the identity of object now perceived with something previously seen.

Pratyâkhyâna (प्रत्याख्यान)—Giving up; determination of not using certain things on certain days.

Pratyâkhyâna kaṣâya (प्रत्याख्यानकषाय)—Total vow-preventing passions.

Pratyâkhyâna Pûrva (प्रत्याख्यान पूर्व)—The 9th Pûrva of the Scriptures.

Pratyakṣa (प्रत्यक्ष)—Direct; known by the Soul itself without any external help; self-evident. Perception.

Pratyakṣabâdhita (प्रत्यक्षबाधित)—A premiss from which the conclusion drawn is obviously refutable. As fire is cold, because it is a substance. Fire is obviously never a cold thing.

Pratyaya (प्रत्यय)—Cause; the collective name of 5 kinds of thought-activity causing bondage, as wrong belief, etc.

Prâtyayîkî (प्रात्ययीकी)—Inventing new sense-enjoyments.

Pratyeka (प्रत्येक)—A constitution, in which one body contains one soul.

Pratyeka Buddha (प्रत्येक बुद्ध)—Led to the path of liberation by his own intuition.

Pravachana (प्रवचन)—*Śruti*; Scriptures.

Pravachana vâtsalya (प्रवचन वात्सल्य)—Affection for co-religionists.

Prâyaśchitta (प्रायश्चित्त)—Expiation.

Prayogakriyâ (प्रयोगक्रिया)—Bodily movements.

Prayoga labdhi (प्रयोगलब्धि)—Attainment of thought-activity to reduce further duration of all Karmas, *except* the *age-karma*. This comes after *Deśanâ labdhi* (q.v.).

Prayojana (प्रयोजन)—Function; a category of the *Nyâya* school of philosophy.

Preṣya prayoga (प्रेष्य प्रयोग)—Sending someone out beyond the limit.

Prithula (प्रुथुल)—All-pervading in the universe.

Proṣadhopavâsa (प्रोषघोपवास)—Fasting regularly, the 4th *Pratimâ*. Taking a vow (*vrata*) to fast on four days of the month, i.e., on the 8th and the 14th days of every lunar fortnight.

Pudgala (पुद्गल)—Matter ; substance.

Pudgala kṣepa (पुद्गलक्षेप)—Throwing something material beyond the limit.

Pudgalavipâkî (पुद्गलविपाकी)—Body-maturing, the Karma which matures and whose fruition affects the body mainly.

Pulâka (पुलाक)—Possession-less saint, with slight lapse in perfect observance of the primary vows.

Punḍarîka (पुंढरीक)—Lake on the Mountain Śikhari.

Punḍarîka prakîrṇaka (पुंढरीकप्रकीर्णक)—The 12th Aṅgavâhya part of the Scriptures.

Pûrva (पूर्व)—One Pûrva = (8400000)² years.

Pûrvachara (पूर्वचर)—Inference of what follows from what goes before ; Precedence.

Pûrvagata (पूर्व गत)—The 14 Pûrvas of Jainism.

Pûrvaratânusmarana (पूर्वरतानुस्मरण)—Remembrance of or thinking over past enjoyment of women.

Puruṣa (पुरुष)—(1) The soul.

(2) One of the 25 categories of the Sâṅkhya system of philosophy.

- Puruṣaveda (पुरुषवेद)—Masculine inclination.
- Puṣkaravara (पुष्करवर)—Name of the 3rd continent and ocean.
- Puṣkarârdha (पुष्करार्द्ध)—The half of the 3rd continent *Puṣkaravara dvîpa*.

R

- Râga (राग)—Love.
- Rahobhyâkhyâna (रहोभ्याख्यान)—Divulging the secrets of man and woman.
- Rajata (रजत)—Silver.
- Râjî (राजू) or Rajjî (रज्जू)— $\frac{1}{10}$ th of the total height of the universe.
- Raktâ (रक्ता)—A river in Airāvata.
- Ramyaka (रम्यक)—The 5th division of Jambûdvîpa.
- Rasa (रस)—Taste.
- Rasa parityâga (रस परित्याग)—Daily renunciation of one or more of the six delicacies, namely, clarified butter, milk, curd, sugar, salt and oil.
- Rasa riddhi (रसकृद्धि)—Capacity of an evil eye and its opposite, etc.
- Rati (रति)—Indulgence.
- Ratna prabhâ (रत्नप्रभा)—Name of the 1st earth in hue-like jewel.

Râtribhukti (रात्रिभुक्ति)—The 6th Pratimâ, not taking anything at night.

Raudra dhyâna (रौद्र ध्यान)—Wicked concentration.

Riddhiprâpta (ऋद्धिप्राप्त)—With supernatural powers.

Rijumati (ऋजुमति)—Simple mental knowledge.

Rijusûtra (ऋजुसूत्र)—Actual (point of view) referring to present condition.

Rîsi (ऋषि)—A saint with miraculous powers.

Rîtu (ऋतु)—A season of 2 months.

Rohitâ (रोहिता)—A river in Haimvata.

Rohitâsyâ (रोहितास्या)—A river in Haimvata.

Rukmi (रुक्मि)—The 5th mountain dividing Ramyaka and Hairanyavata.

Rûpa (रूप)—(1) The quality of matter.

(2) Body, one of the five Skandhas of the Buddhists.

Rûpa gatâ (रूप गता)—The 4th Chûlikâ in the 12th Aṅga of the Scriptures.

Rûpânupâta (रूपानुपात)—Making signs for persons beyond the limit.

Rûpya kûlâ (रूप्यकूला)—A river in Hairanyavata.

S

Sabda (शब्द)—(1) Descriptive (point of view) as use of the present for the past tense, etc.

(2) Sound.

Sabda naya (शब्द नय)—Also the name collectively of the *Śabda*, *Samabhirūḍha* and *Evambhūta* points of view. (q.v.)

Sabdânupâta (शब्दानुपात)—Sending one's voice beyond the limit.

Sachitta (सचित्त)—Living matter or thing.

Sachitta apidhâna (सचित्तअपिधान)—Covering with a living thing.

Sachittâchitta (सचित्ताचित्त)—Living and dead matter.

Sachitta nikṣepa (सचित्त निक्षेप)—Placing on a living thing.

Sachitta sambandha (सचित्त सम्बन्ध)—Anything connected with a living thing.

Sachitta sammiśra (सचित्त संमिश्र)—Mixture of living and non-living things.

Sachitta tyâga pratimâ (सचित्त त्याग प्रतिमा)—The 5th Pratimâ, renunciation of animate vegetation, etc.

Sadavasthârûpa upasâma (सदवस्थारूपउपशम)—Suspensive subsidence, i.e., the existence of karmas in the state of the soul's present bondage. These Karmas do not operate now but shall do so in the future.

Sadbhâva sthâpanâ (सद्भाव स्थापना)—Equal to *Tadâkâra sthâpanâ*. (q. v.)

Sadbhûta vyavahâranaya (सद्भूत व्यवहारनय)—Substantive Practical standpoint.

To distinguish in practice the qualities of a substance which in reality form one indivisible whole of the substance. As the soul is nothing more nor less than its attributes of perfect knowledge, conation, &c., &c. From the real point of view all these together make soulness. But from this practical point of view these various qualities can be considered and described separately.

Practically distinguishing a really indivisible thing.

Sâdhana (साधन)—(1) That thing or quality which cannot exist without its *साध्य (sâdhyâ)* or the thing, the existence of which is proved by it. As smoke cannot exist without fire.

Roughly it is the basis of proof; the premiss from which a conclusion is drawn.

(2) Cause.

Sâdhârana śarîra (साधारण शरीर)—One vegetable body possessed of many souls.

Sâdhârana vanaspati (साधारण वनस्पति)—A vegetable with many souls in one body. See *Sapratistha pratyeka*; and *Pratyeka* and *Sâdhârana*.

Sadharmâvisamvâda (सधर्माविसंवाद)—*Sadharma*=co-religionists, *avisamvâda*=not disputing with. Not quarrelling with one's co-religionists.

Sâdharmya (साधर्म्य) —Anvaya dṛṣṭānta (q. v.)

Sâdhu (साधु) —Saint of long standing.

Sâdhu samâdhi (साधु समाधि) —Protecting the saints.

Sâdhya (साध्य) —

That which is inferred from the observation, and the inference of which is इष्ट (*iṣṭa*), अबाधित (*abādhiṭa*) and अस्ति (*asiddha*), i.e., is sought, is irrefutable, and hitherto unproved to the man addressed.

Roughly it is what is proved ; the conclusion.

Sâdhyânyathânuppatti (साध्यान्यथानुपपत्ति) =
Vyâpti (q. v.)

Sâdriśya pratyabhijñāna (सादृश्य प्रत्यभिज्ञान) —

Recognition of a thing by feeling (sensing) something similar to it. As thinking of the pudding of yesterday by a similarity in the taste of the pudding of to-day.

Sadvedya (सद्वेद्य) —Pleasure-bearing Karma.

Ṣaḍvikalpa (षड्विकल्प) —Of six kinds.

Sâgara (सागर) —10¹ × crore × crore of *Addhâ Palyas*

1. *Addhâ Palya* —a circular pit with a diameter of 1 *Yojana*, i.e., 2000 *Kosas* of an equal depth is filled with the ends of the downy hair of a lamb of 7 days, born in highest *Bhogabhūmi*. One end of hair is taken out in every 100 years. The time taken to empty the pit is a *Vyavahâra Palya*.

Innumerable *Vyavahâra Palyas* make one *Uddhâra Palya*. Innumerable *Uddhâra Palyas* make one *Addhâ Palya*.

Sahabhâvî (सहभावी)—Inseparable accident or property. The attribute of a thing.

Sahabhâvî paryâya (सहभावी पर्याय)—Condition which co-exists with the substance always. It is called *guṇa* or attribute.

Sahachara (सहचर)—Co-existence.

Sahaja viparyaya (सहज विपर्यय)—Mistake in knowledge due to one's own self.

Sahasâ Nikṣepa (सहसा निक्षेप)—Putting down a thing hurriedly.

Sahasrâra (सहस्रार)—The name of the 12th Heaven.

Saikṣya (शैक्ष्य)—Student saint.

Sakalachâritra (सकलचारित्र)—Full right conduct of ascetics.

Sakala pâramârthikapratyakṣa (सकल पारमार्थिक प्रत्यक्ष)—Perfect real direct knowledge. Omniscience. Perfect knowledge.

Sâkâra jñâna (साकार ज्ञान)—Definite knowledge.

Sâkâra mantra bheda (साकार मंत्रभेद)—Divulging a private consultation after guessing it from movements.

Sakaṣâya (सकषाय)—Affected with the passions.

Sakya (शक्य) = Abâdhita (*q. v.*)

Salya (शल्य)—Thorn; blemish.

Salâkâ Puruṣa (शलाका पुरुष)—The 63 Great Men of the Fourth Age.

Samabhâva—(समभाव) Equanimity.

Samabhirûḍha (naya) (समभिरूढ) (नय)—Specific (point of view). Giving a word one fixed meaning out of its several meanings.

Samachaturasra samsthâna (समचतुरस्र संस्थान)—
Perfect proportion of the physical body.

Samâdâna (समादान)—Neglecting the taken vows.

Samâhita (समाहित)—Concentrated.

Samanaska (समनस्क)—Rational; possessed of a mind.

Sâmânika (सामानिक)—Celestial beings of equal status.
Next in grade to Indra.

Samantâpâtana—(समन्तापातन)—Call of nature at public places.

Sâmânya (सामान्य)—A *padârtha* or category of *Nyâya*.

Sâmânya guṇa (सामान्य गुण)—Common attribute.

Samartha kâraṇa (समर्थकारण)—Efficient cause, where the circumstances which hamper the effect are non-existent and those which produce the effect are present. It immediately precedes the effect produced.

Only one or more circumstances cannot produce the effect desired, unless they are united with other circumstances to make up the efficient cause.

There are universally two efficient causes:—

(1) (उपादान) *upâdâna*, primary or material cause, i.e., the thing which undergoes the transformation into effect;

as in making a bangle of gold, gold is the material cause : as in love and hatred, the soul itself is the primary or material cause.

(2) निमित्त (*nimitta*), secondary or auxiliary cause, *i.e.*, the circumstances which produce the effect ; but which do not become the effect itself.

Note that efficient cause is nothing more nor less than the total of the primary and secondary causes, *e.g.*, in making a jar of clay, the efficient cause is the capacity of the clay to be made into a jar ; and the circumstances or means, including the potter and his processes, by which the clay is actually made into the jar. The capacity of the clay is the primary or *upādāna* cause. The potter, his tools and processes, &c., are the secondary or *nimitta* cause.

Samavasaraṇa (समवसरण)—The hall of audience of the Tīrthankaras.

Samavāya (समवाय)—(1) Group.

(2) A *padārtha* or category of the Vaiśeṣika.

Samavāyāṅga (समवायांग)—The 4th Aṅga of the Scriptures.

Samavedanī (समवेदनी)—Narration which induces affection for the truth.

Samaya (समय)—Unit of time. Its measure is the time taken by an atom in going from one point of space to the next one with slow motion. An Instant.

Samayaprabaddha (समयप्रवद्ध)—The maximum and minimum of the number of molecules which the soul binds to itself in one instant. *Samaya*, i.e., instant, unit of time, i.e., time taken by an atom of matter in passing from one *kâlānu*, i.e., one point of time to the next.

Sâmâyika châritra (सामायिक चारित्र)—(1) Right conduct.

(2) Equanimity.

Sâmâyika prakîrṇaka (सामायिक प्रकीर्णक)—
The first Aṅgavâhya part of the Scriptures.

Sâmâyika pratimâ (सामायिक प्रतिमा)—The 3rd Pratimâ, faultless meditation three times a day.

Sâmâyika vrata (सामायिक व्रत)—Vow for *Sâmâyika* or self-contemplation.

Samhanana (संहनन)—Physical constitution or osseous structure.

Samiti (समिति)—Carefulness.

Samkhyâtabhâgahâni (संख्यात भागहानि)—
Decrease in or by numerable division or part.

Samkhyâtabhâgavṛiddhi (संख्यात भागवृद्धि)—
Increase in or by numerable division or part.

Samkhyâtaguṇahâni (संख्यात गुणहानि)—
Numerable fold decrease.

Samkhyâtaguṇavṛiddhi (संख्यात गुणवृद्धि)—
Numerable fold increase.

Sâmparâyika (साम्परायिक)—Mundane inflow, i.e., inflow of karmic matter which causes the cycle of birth and rebirth.

८ **Samsâra(संसार)**—Cycle of existence.

Samsâra Chakravâla संसार चक्रवाल)—Wanderings in the cycles of mundane existences.

Samśaya (संशय)—(1) Ignorance due to doubt. (2) A *padârtha* or category of the *Nyâya* system of philosophy.

Samśaya mithyâ darśana (संशय मिथ्यादर्शन)—Doubt: scepticism, hesitation in belief.

Samskâra (संस्कार)—Mental accompaniments: one of the 5 Skandhas of Buddhism.

Samstaropakramana (संस्तरोपक्रमण)—Spreading a mat or seat.

Samstava (संस्तव)—Praise; spoken admiration.

Samstava prakîrṇaka (संस्तव प्रकीर्णक)—The 2nd Aṅgavâhya part of the Scriptures.

Samsthâna (संस्थान)—Figure of the body.

Samsthâna vichaya (संस्थान विचय)—Contemplation of the nature and constitution of the Universe.

Samudghâta (समुद्घात)—It is the emanation of the soul-particles from the body, without discarding it wholly and for good.

The whole soul does not leave the body; it is only a sort of over-flow for some particular reason and the soul

returns to the body to be re-absorbed by it. There are 7 kinds of it.

Samvara (संवर)—Stoppage or checking of inflow of karmic matter into the soul.

Samvedanî (संवेदनी)—Narration which excites love for Truth.

Samvrita vivrita (संवृत विवृत)—Covered and exposed.

Samvyavahârîka pratyakṣa (सांख्यवहारिक प्रत्यक्ष)—

Practical direct knowledge through the senses and the mind. The subject-matter of this is only a part of the thing known ; but the knowledge is clear to that extent. This is sensitive knowledge.

Samyagdarśana (सम्यग्दर्शन)—Right belief.

Samyak châritra (सम्यक् चारित्र)—Right conduct.

Samyak dr̥ṣṭi (सम्यक्दृष्टि)—One who has right belief.

The 4th stage of spirituality or 4th spiritual stage.

Samyakjñâna (सम्यग्ज्ञान)—Right knowledge.

Samyaktva (Aupaśâmika) सम्यक्त्व (औपशामिक)
—(Subsidential) right belief.

Samyaktva (kṣâyika) सम्यक्त्व (क्षायिक)—(Purified) right belief.

Samyaktva mithyâtva (सम्यक्त्व मिथ्यात्व)—
Mixed right and wrong belief.

Samyaktva prakṛiti mithyâtva (सम्यक्त्व प्रकृति मिथ्यात्व)—Right belief clouded occasionally by the slightest wrong belief.

Samyama (संयम)—Control, five sorts of right conduct.

Samyamâsamyama (संयमासंयम)—Control by vows of some, but not of other, passions.

Samyûka (संयूक)—A bivalve shell, as a cowrie.

Sanatkumâra (सनत्कुमार)—The name of the 3rd Heaven.

Sandigdhdâsiddha (संदिग्धासिद्ध)—Unprovable because *sâdhana* is uncertain.

Sangha (संघ)—A brotherhood of Saints.

Sanghâta (संघात)—Interfusion of molecules of five sorts of bodies.

Sanhanana (संहनन) Six kinds of physical constitution or osseous structures.

Saṁjñā (संज्ञा)—(1) Recognition : mind : elsewhere also; name ; desire ; knowledge.

(2) *Saṁjñâ* or *animate* feeling of

Alâra (food) ; *bhaya* (fear) ;

Maithuna (contact) ; *parigraha* (attachment).

(3) Perception (*i.e.*, recognising and naming).

(4) One of the 5 Skandhas of Buddhism.

Saṁjñî (संज्ञी)—Rational ; having a mind.

Saṁjvalana kaṣâya (संज्वलन कषाय)—Perfect-right-conduct-preventing passion.

Sânkhya (संख्य)—A follower of Kapila which believes in three *pramânas*, inference, perception and trustworthy affirmation.

Saṅkhyeya (संख्येय)—Numerable.

Saṅkramaṇa (संक्रमण)—Change in nature of Karmas.

The transformation of a Karma into one of the same class.

Saṅkrānti (संक्रान्ति)—Change.

Saṅkṣepa (संक्षेप)—Summary description of thought-activity of Soul ; *Guṇasthāna* (q. v.)

Sapakṣa (सपक्ष)—A premiss from which the conclusion is certain. As there is fire of wet wood in this room, therefore it must be smoky, There the room must certainly be smoky.

Sapratisthita pratyeka (सप्रतिष्ठित प्रत्येक)—That one-body-one-souled vegetable, (*pratyeka vanaspati*), which supports the existence of many one-body-many-souled vegetables (*sādhāraṇa vanaspati*). *Sādhāraṇa* is so-called because the many souls are the same with respect to their bodies, food, respiration and age.

Sapta bhaga (सप्तभंग)—Seven kinds of predication. (See notes under सप्तभि for details).

Sarāga samyaktva (सराग सम्यक्त्व)—Belief with attachment.

Sarāga samyama (सराग संयम)—Self-control with slight attachment.

Sârasvata (सारस्वत)—The first class of Laukântika heavenly beings.

Sarvaghâtikarma (सर्वघातिकर्म)—That Karma which destroys the manifestation of the essential attributes of the soul totally.

Sarvaghâti sparddhaka (सर्वघाति स्पर्धक) —Karmic matter which obscures wholly.

Sarvajña (सर्वज्ञ) —The all-knowing.

Sarvajñânadarśī (सर्वज्ञानदर्शी) —All-knowing, all conative.

Sarvârtha siddhi (सर्वार्थसिद्धि) —The last Anuttara —a region above the Heavens.

Sarvâvadhi (सर्वावधि) —Full visual knowledge.

Sâsâdana gunasthâna (सासादन गुणस्थान) —The 2nd spiritual stage, i.e., downfall,

Sâsana (शासन) —Scriptures.

Sâsvata (शाश्वत) —Permanent.

Sat (सत्) —Existence ; is-ness ; Real ; True.

Satâra (सतार) —The name of the 11th Heaven.

Sâtisaya-apramatta virata (सातिशय अप्रमत्त विरत) —The stage of perfect vows, where the soul does not slip down to the 6th stage, but is on the point of ascending to the 8th spiritual stage.

Satkâpakramayukta (षट्कापक्रमयुक्त) —With movements in Six directions in going from one condition of existence to another.

Sattâ (सत्ता) —Is-ness ; Existence. Existence of karmic matter as binding the soul.

Satva (सत्त्व) —Soul ; Being.

Satya pravâda pûrva (सत्य प्रवाद पूर्व)—The 6th Pûrva in the 12th Aṅga of the Scriptures.

Saucha (शौच)—Contentment.

Saudharma (सौधर्म)—The name of the 1st Heaven.

Savikalpa (सविकल्प)—The attention which accompanies the eight kinds of knowledge.

Savipâka nirjarâ (सविपाक निर्जरा)—Shedding of the Karmas on proper maturity.

Saviśvarûpa (सविश्वरूप)—With different natures.

Sayoga kevalî (सयोगकेवली)—The 13th spiritual stage. vibrating perfect soul.

Sena (सेन)—One of the four orders of Digambara Jaina ascetics.

Sikṣâ vrata (शिक्षा व्रत)—Disciplinary vows.

Śīla (शील)—7 Supplementary vows; chastity.

Śīla (शील)—One of 7 supplementary vows, chastity

Siddha (सिद्ध)—Liberated soul; God.

Siddhânta (सिद्धान्त)—(1) The Jaina Canon. (2) A *badârtha* or category of the *Nyâya* school of philosophy.

Siddha sâdhana (akinchitkara) *hetvâbhâsa* [सिद्ध साधन (अकिंचित्कर) हेत्वाभास]—A fallacy in

which the conclusion drawn is merely the meaning itself of the premiss. As, fire is hot. It is self-evident and needs no proof. It is redundant.

Siddhi (सिद्धि)—Determination.

Siṅha (सिंह)—One of the four orders of Digambara Jainn ascetics.

Sindhu (सिंधु)—A river in Bharata.

Sitâ (सीता)—A river in Videha.

Sitodâ (सीतोदा)—A river in Videha.

Skandha (स्कंध)—(1) Molecule. (2)=*Khandha*=one of the five aggregates or groups of Buddhism.

Skandhadeśa (स्कंधदेश)—Half-molecule. Supposing a molecule has 16 atoms. Then 16 atoms, are the maximum molecule : 9 the minimum. 8 is the maximum half-molecule, 5 the minimum. 4 is the maximum quarter-molecule; 2 the minimum.

Skandhapradeśa (स्कंधप्रदेश)—Quarter molecule, see *Skandhadeśa*.

Smṛiti (स्मृति)—Remembrance.

Smṛiti samanvâhâra (स्मृति समन्वाहार)—Repentedly thinking of.

Smṛityantarâdhâna (स्मृत्यन्तराधान)—Forgetting the limits.

Smṛityanupasthâna (स्मृत्यनुपस्थान)—Forgetting the due formalities.

Snâta (स्नातक)—The Kevalin, in the 13th and 14th stages of spirituality.

Snigdha (स्निग्ध)—Smooth.

Spardhaka (स्पर्धक)—A group of *varganâ* (q. v.)

Sparsāna indriya (स्पर्शन इन्द्रिय)—Organ of touch.

Śraddhāna (श्रद्धान)—Belief ; conviction.

Śramaṇa (श्रमण)—Kevalin or the omniscient : saint.

Śrāvaka (श्रावक)—Layman with partial vows of the 5th stage of spirituality.

Śrāvikā (श्राविका)—Laywoman with partial vows.

Śreṇī (श्रेणी)—A straight line of spatial units from end to end. *Śreṇī* is the ladder of spiritual advancement by going up which the 21 sub-classes of right-conduct-deluding Karmas begin either to subside or to be destroyed. That in which subsidence takes place, is called *उपग्रम श्रेणी* (*ūpaśama śreṇī*), the subsidential ladder. That in which destruction takes place is called *उपक श्रेणी* (*kṣaṇaka śreṇī*) the destructive ladder.

Śrotra (श्रोत्र)—Ears.

Śrutajñāna (श्रुतज्ञान)—Scriptural knowledge. It is based on *matijñāna*, and is of things other than those to which *matijñāna* relates.

Śrutakevalī (श्रुतकेवली)—Saints who know all the Scriptures thoroughly.

Stanita kumāra (स्तनितकुमार)—The 7th class of residential order of celestial beings.

Steya (स्तेय)—Theft ; taking what is not given.

Sthalagatā chūlikā (स्थलगता चूलिका)—The 2nd Chūlikā in the 12th Aṅga of the Scriptures.

thānāṅga (स्थानांग)—The 3rd Aṅga of the Scriptures.

Sthâpanâ nikṣepa (स्थापनानिक्षेप)—Répresentative aspect : representation of one thing by another.

Sthâvara (स्थावर)—Immobile souls.

Sthavira kalpi (स्थविरकल्पी)—A member of an Order of Monks.

Sthitibandha (स्थितिवन्ध)—Duration of the attachment of karmic matter to the Soul.

Sthûla (स्थूल)—Liquid ; matter which on being parted falls back into union by itself.

Sthûla sūkṣma (स्थूल सूक्ष्म)—*Vâdara sūkṣma* (q.v.)

Strî veda (स्त्रीवेद)—Feminine inclination.

Styânagṛiddhi (स्त्यानगृद्धि)—Somnambulism.

Subha taijasa (शुभ तैजस)—Beneficent electric body, emanating from a compassionate saint.

Suddha samprayoga (शुद्ध संप्रयोग)—Attachment or devotion to the pure souls, i.e., Arhats and Siddhas.

Sukha (सुख)—Enjoyment, happiness.

Sukhamâ (सुखमा)—The second age of the *avasarpinî*, the present æon=3 crore into crore Sâgaras.

Sukhamâ dukhamâ (सुखमा दुःखमा)—The third age of *avasarpinî*, the present æon=2 crore into crore Sâgaras.

Sukhamâ sukhamâ (सुखमा सुखमा)—The first age of the *avasarpinî*, the present æon=4 crore into crore Sâgaras.

Sukhânubandha (सुखानुबन्ध)—Remembrance of past enjoyments.

Sukla dhyâna (शुक्ल ध्यान)—Pure concentration of the soul on itself.

Sukra (शुक्र)—The planet Venus. The name of the 3rd Heaven.

Sûkṣma (सूक्ष्म)—Fine, as karmic molecules.

Sûkṣma jîva (सूक्ष्म जीव)—Fine-bodied souls (which are not destroyed by any one).

Sûkṣma kriyâpratipâti (सूक्ष्मक्रिया प्रतिपात्ति)—The 3rd Pure concentration, in which the deeply absorbed soul has fine vibrations.

Sûkṣma sâmparâya (सूक्ष्म सांपराय)—Slightest Delusion. Tenth spiritual stage, where all the passions are suppressed or destroyed except the slightest greed; right conduct all but free from passion.

Sûkṣma sthûla (सूक्ष्म स्थूल)—See *Sûkṣma vâdara*.

Sûkṣma sûkṣma (सूक्ष्म सूक्ष्म)—Fine-fine; very fine. Finer than karmic molecules till we reach the molecule of 2 atoms.

Sûkṣmatva (सूक्ष्मत्व)—Fineness, one of the 8 qualities of a Siddha, due to the absence of body-determining Karma.

Sûkṣma vâdara (सूक्ष्म वादर)—Fine-gross. Invisible to the eye, but apprehended by the other 4 senses; as air, sound, smell.

Suparṇa kumâra (सुपर्णकुमार)—The 4th class of residential order of celestial beings.

Sûrya (सूर्य)—Sun, the 1st class of the stellar order of celestial beings.

Sûrya prajñapti (सूर्य प्रज्ञप्ति)—The 2nd Parikarmâ, in the 12th Aṅga of the Scriptures.

Suṣira (सुषिर)—Sounds from flute, etc.

Sûtra (सूत्र)—A division of the 12th Aṅga of the Scriptures. Sentence or *Vākya*, *Yoga*, *Lakṣaṇa* = sentence.

Sûtrakṛitâṅga (सूत्रकृतांग)—The 2nd Aṅga of the Scriptures.

Svabhâva (स्वभाव)—Argument in which the middle term gives the property of the major term.

Svabhâva-artha-paryâya (स्वभाव अर्थ पर्याय)—Self-non-spatial modification. Modification in any attribute of a substance, except spatiality, such as is caused by the substance itself; as, in the pure knowing attribute of the soul.

Svabhâva mârḍava (स्वभाव मर्दव)—Naturally humble disposition.

Svabhâvanīyata (स्वभावनियत)—Steadfast in its own nature.

Svabhâva-vyañjana-paryâya (स्वभाव व्यंजन पर्याय)—Self-modification of spatiality as, in the liberated condition of the soul.

Svâdhyâya (स्वाध्याय)—Study of the Scriptures.

Svaka charitra bhraṣṭa (स्वक चरित्र भ्रष्ट)—

Having fallen from self-conduct (*i.e.*, from the path which leads to self-realization).

Svakam samayam (स्वकं समयं)—Self-absorption.

Svâmitva (स्वामित्व)—Possession ; Inherence.

Svara (स्वर)—Sound. The gamut consists of seven tones, Śaḍja, Riṣabha, Gāndhâra, Madhyama, Panchama, Dhaivata, Niṣâdha, which are represented in English by the Tones. Do. Re. Me. Fa. Sol. La. Si.

Svârthânumâna (स्वार्थानुमान)—The inference itself.

Svarûpâcharaṇa châritra (स्वरूपाचरण चारित्र)—

The conduct in self-absorption and never separable from it. This is produced by the subsidence or destruction of the four error-feeding passions.

Svarûpâ siddha (स्वरूपा सिद्ध)—Unproveable on the face of it.

Svarûpa viparyâsa (स्वरूप विपर्यास)—Mistake in the nature or character of a thing.

Śvâsochchhvâsa-kâla (श्वासोच्छ्वासकाल)—*Śvâsochchhvâsa* is the time taken by the pulse of a healthy man to beat once. There are 3773 pulse-beats in one *muhûrta* or 48 minutes. Thus in one minute the pulse-beats of a healthy man are $78 \frac{2}{3}$. According to modern science, the frequency of pulse-beats of a normal healthy person is from 70 to 75 per minute—an almost exact anticipation of modern physiological research by ancient Jaina writers.

In गोमटसार जीवकांड—*Gommaṭasāra Jīva Kāṇḍa gāthās*, 573-574, the frequency is calculated as follows:—

7 वच्चवास (*uchchhivāsa* or pulse-beats=1 स्तोत्र *stoka*.)

7 *Stokas*=1 (लव) (*lava*.)

$38\frac{1}{2}$ *lavas*=1 (नाली) (*nāli*.)

2 *nālis*=1 (मुहूर्त) (*muhūrta*.)

Thus the number of pulse-beats in one *muhūrta*= $2 \times 38\frac{1}{2} \times 7 \times 7 = 77 \times 7 \times 7 = 539 \times 7 = 3773$. In one *muhūrta*, there are 48 minutes, therefore the frequency of pulse-beats per minute, according to Jainism, is $\frac{3773}{48} = 78\frac{31}{48}$.

In षट्पाह (Ṣaṭ pāhuda), the chapter on भावपाह, (*bhāva pāhuda*), *gāthās*, 28-29 an *antar muhūrta* is calculated as follows:—*Labdhya paryāpta* (q.v.) Souls die 18 times in one pulse-beat. In one *antar muhūrta* they die 66336 times; ∴ 1 *antar muhūrta*= $\frac{66336}{18}$ pulse-beats. As there are $\frac{3773}{48}$ pulse-beats in one minute, therefore the number of minutes in one *antarmuhūrta* is

$$\frac{\frac{66336}{18}}{\frac{3773}{48}} = \frac{66336 \times 48}{18 \times 3773} = 46 \text{ minutes } 53 \frac{311}{3773} \text{ seconds. But}$$

this *antarmuhūrta* is *madhyama* or middle.

The *utkrīṣṭa* or maximum *antarmuhūrta* is 48 minutes minus one *samaya* (q.v.)=48 minutes practically.

The *jaghanya* or minimum *antar muhūrta* is 1 *samaya*+1 *āvali* (q.v.) [see *Gommaṭasāra Jīva Kāṇḍa gāthās*, 574 (1) p. 120 of Edition 1911, Bombay].

Svasthâna-apramatta-virata (स्वस्थान अप्रमत्त विरत)—It is the stage of perfect vows, from which the soul repeatedly falls down to the 6th, re-ascends to the 7th and falls down again to the 6th and so on for thousands of times.

Svâti samsthâna (स्वाति संस्थान)—A small head with a big body.

Svavachanabâdhita (स्ववचनबाधित)—Self-contradictory premiss.

My mother is barren.

Svayambhû (स्वयंभू)—The soul identical with its own reality and nature.

Svayambhû ramana (स्वयंभूरमण)—The name of the last continent and ocean.

Syâdasti (स्यादस्ति)—From the point of view of its own subject-matter, place, time, and nature, the substance is, *i e.*, it exists as itself.

Syâdvâda (स्याद्वाद)—The system of Jaina Logic, by which things can be explained from seven different points of view.

Syât asti avaktavya (स्यात् अस्ति अवक्तव्य)—From the standpoint of its own quaternary and at the same time from the joint quaternary of itself and the non-self, a substance is and is also unpredicable.

Syât astinâsti (स्यात् अस्तिनास्ति)—From the standpoint of the quaternary relating to itself and the non-self,

a substance is and is not, if we make the statement successively.

Syât astinâsti avaktavya (स्यात् अस्ति नास्ति अवक्तव्य)—From the point of view of its own quaternary and the non-substance quaternary, and at the same time from the joint quaternary of itself and non-substance, the substance is and is not and is unpredicable.

Syât avaktavya (स्यात् अवक्तव्य)—The substance is unpredicable, if we wish to make at once statements about it from the point of view of itself and of the non-self.

Syâtnâsti (स्यात् नास्ति)—From the standpoint of non-substance quaternary, a substance is not, *i.e.*, it is not non-substance.

Syât nâsti avaktavya (स्यात् नास्ति अवक्तव्य)—From the standpoint of the non-self quaternary and at the same time from the joint quaternary of itself and the non-self, substance is not and is also unpredicable.

T

Tadâkâra Sthâpanâ (तदाकार स्थापना)—Representation by a similar figure.

Taijasa vargaṇâ (तैजस वर्गणा)—The material molecules which form the electric body.

Tamaḥ prabhâ (तमः प्रभा)—The sixth stratum of the earth, in hue like darkness.

Tanmâtrâs (तन्मात्राः)—Five of the 25 categories of the Sâṅkhya School. They are evolved from *Ahamkâra*.

Tanuvâta (तनुवात)—The thin-air atmosphere.

Tapa (तप)—Austerities.

Tapaniya (तपनीय)—Red-hot gold.

Tapariddhi (तपऋद्धि)—Power of austerities.

Târaka (तारक)—Star; the 5th class of the stellar order of the celestial beings.

Tarka (तर्क)—*Chintâ* (q.v.); sometimes = to *Îhâ* (q.v.)

Tattva (तत्त्व)—Topic or Principle of Jainism.

Tatvajña (तत्त्वज्ञ)—A knower of the principles of Jainism.

Tatvârtha (तत्त्वार्थ)—(Tattva, that-ness, a thing as it is; thing in itself; *ârtha* that which is ascertained) things ascertained as they are.

Tiginchha (तिगिञ्छ)—A Lake on mountain Nisâdha.

Tikta (तिक्त)—Pungent.

Tîrthankaratva (तीर्थकरत्त्व)—Tîrthankara Body-making Karmas.

Tîrthankara is a Proclaimer of Liberation and the guide on the path to it.

Tiryagyonija (तिर्यग्योनिज)—Of Sub-human birth.

Tiryañcha (तिर्यञ्च)—Sub-human beings.

Trasa (त्रस)—Many-sensed; mobile; capable of spontaneous movements.

Trasa nâdî (त्रस नाडी)—Mobile channel. That part of the universe outside of which living beings with only one sense are found.

Trasareṇu (त्रसरेणु)—

(1) Trasareṇu = 8 urdhvareṇu. or Truti-reṇu.

1 Urdhvareṇu or Truti-reṇu = 8 sanjñâsanjñâ.

1 Sanjñâsanjñâ = 8 utasanjñâsanjñâ.

1 Utsanjñâsanjñâ = Infinite vavhârîka atoms.

(2) It is the smallest visible particle in the sun-beam and this is called the tertiary atom. It is a technical term used for the explanation of the atomic theory of the Vaîśeṣika school.

Triloka vindusâra (त्रिलोक विन्दुसार)—The 14th Pârva of the 12th Aṅga of the Scriptures.

Tuṣita (तुषित)—The 6th class of Laukântika heavenly beings.

Tyâga (त्याग)—Renunciation.

U

Uchcha gotra (उच्च गोत्र)—High family determining Karma.

Uchchhâdana (उच्छादन)—Concealing.

Uchchhvâsa (उच्छ्वास)—Respiration.

Udadhikumara (उदधिकुमार)—The 8th class of residential order of celestial beings.

Udâharana (उदाहरण)—The proposition in which an induction is expressed; as where there is no fire, there is no smoke, as in a tank.

Udaya (उदय)—Operation of Karmas at maturity.

Udayâbhâvîkṣaya (उदयाभावीक्षय)—Destruction of Karmas without producing any effect on the soul by operation.

Udbhâvana (उद्भावन)—Proclaiming.

Uddhâra palya (उद्धारपल्य)—= Innumerable *vyavahâra palyas*.

Uddiṣṭa Tyâga (उद्दिष्ट त्याग)—a layman in the 11th stage *Pratimâ*. It has two divisions *Kṣullaka* having a sheet and loin-cloth only and *ailaka* having a loin-cloth only, next to a naked monk.

Uddiṣṭa tyâga pratimâ (उद्दिष्टत्यागप्रतिमा)—A layman refusing food specially prepared for him, this is in the 11th *Pratimâ*.

Udyota (उद्योत)—Light.

Ūhâ (ऊहा)—*Îha* (q. v.)

Ukta (उक्त)—Perception of a thing which has been described before.

Ūnodar (ऊनोदर)—eating slightly less than one's fill.

Upabhoga Antarâya (उपभोग अन्तराय)—Preventing enjoyment of non-consumable things.

Upabhoga Kṣâyika (उपभोग क्षायिक)—Infinite attainment or enjoyment of non-consumable objects due to purification caused by destruction of Karmas.

Upabhoga Paribhoganarthakya (उपभोग परिभोगार्थक्य)—keeping too many consumable and non-consumable objects.

Upabhoga Paribhoga Parimâṇa उपभोग परिभोग परिमाण—Limiting one's enjoyment of consumable and non-consumable things.

Urdhva (उर्ध्व)—Higher.

Upachâra Vinaya (उपचार विनय)—Observing proper forms of respect.

Upacharitavyavahâra (उपचरित व्यवहार)—Figurative, non-substantive practical standpoint. To mistake as one, things which are really and obviously quite separate. As to look upon one's worldly possessions as one's own self.

Upâdânakârâṇa (उपादान कारण)—=Samartha kârâṇa (q. v.)

Upâdhi (उपाधि)—Attachment to worldly objects.

Upâdhyâyâ (उपाध्याय)—Preceptor (of an order of Saints).

Upagraha (उपग्रह)—Support.

Upaghâta (उपघात)—1. Refuting the truth, knowing it to be such. 2. Possession of (a limb which causes

one's own death) ; a suicidal limb, *e.g.*, the horns of a stag, which get entangled and make the stag an easy victim of death.

Upagrahaṇa (उपग्रहण)—defects of in effective believers.

Upakarana (उपकरण)—Organ protecting environment.

Upalabdhi (उपलब्धि)—(1) Establishing an affirmative or negative proposition by a positive middle. (2) Knowing.

Upamāna (उपमान)—Comparison. It is a Pramāṇa accepted by the Nyāya and the Mīmāṃsaka schools of philosophy.

Upanaya (उपनय)—Similarity in the observation which is the basis of an induction with the observation which is the basis of the deductive conclusion. *E.g.*, in the syllogism,

There is fire on the mountain ;

because there is smoke there ;

where there is smoke, there is fire as in the kitchen ;

So there is smoke on the mountain ;

∴ there is fire on the mountain.

Here the fourth proposition : 'so there is smoke on the mountain' is called उपनय *Upanaya*. The first is प्रतिज्ञा *pratijñā* ; the second is साधन *Sādhana* ; the third is उदाहरण *Udāharana* ; and the fifth is निगमन *nigamana*. Note that the wording of *pratijñā* and *nigamana* is the same ; *pratijñā* is the postulating of the proposition to be proved, whereas *nigamana* is the statement that

the *pratijñā* has been proved. Similarly, the wording of *Sādhana* and *upanaya* is the same. *Sādhana* is just indicating the basis of the conclusion; *upanaya* is the employment of this basis in the actual argument itself.

Roughly one can say that the first two propositions are preliminary or introductory. They are both repeated in the conclusion and one of the premisses respectively. The real argument lies in the last 3 propositions, which in their arrangement and logical cogency represent the major and minor premisses and the conclusion of Aristotelean or European Logic.

From another point of view, the first two propositions may be said to contain the whole argument. The *pratijñā* is the conclusion; and the *Sādhana*, the basis of it. The major premiss which contains the middle term and the subject of the conclusion is suppressed, and supposed to be known and admitted, e.g., we want to prove that there is fire on the mountain: We do so by observing smoke on it. Our syllogism is. There is fire on the mountain, because there is smoke on it. The connection between fire and smoke is unexpressed; it is supposed to be known and admitted universally. From this point of view, the third proposition *Udāharaṇa* is more of an induction than deduction. In this the induction that where there is smoke, there is fire, is expressed; how this is arrived at is indicated by the *dṛṣṭānta* half of it, as in the kitchen &c. This mention of kitchen is 'symbolical of all places where fire and smoke are both observed to exist as cause and effect.

This induction is sometimes further fortified and safeguarded by making a negative observation; *i.e.*, by observing that where there is no fire, there is no smoke, as in a tank, or rather by observing that where fire is impossible, there smoke is never found.

The first two propositions are said to be sufficient for the intelligent and the knowing. But for greater explanation and exposition, the argument is spun over the 5 propositions of Jaina and Nyâya Logic.

[See Manikya Nandi's *Parîkṣâ Mukha*, Chapter III, Sutrâs 32 & 41.]

Upapâda (उपपाद)—Instantaneous rise, as the birth of celestial and hellish beings.

Upâsakâdhyayana (उपासकाध्ययन)—The 7th Aṅga of the Scriptures.

Upaśama (उपशम)—Subsidence.

Upaśamaka (उपशमक)—(1) Subsidential. Subsidence is the non-manifestation of the power of a Karma owing to the auxiliary help of substance, place, time and thought activity or quality of thought. (2) The saint whose right conduct deluding karmas are subsiding.

Upaśama Samyaktva (उपशमसम्यक्त्व)—Subsidential right belief.

Upaśamaśreni (उपशमश्रेणी)—See *Śreni*.

Upaśânta Moha (उपशान्त मोह)—Subsided delusion. The saint whose right conduct deluding karmas have totally subsided; the 11th spiritual stage.

Upasarga (उपसर्ग)—Disturbance caused by human, sub-human, and celestial beings and inanimate accidents.

Upasthâpanâ (उपस्थापना)—Fresh admission after expulsion from the order.

Upâtta (उपात्त)—The Karmic and non-karmic matter assimilated by the soul.

Ūrdhvagati (ऊर्ध्व गति)—Upward, direct motion.

Urddhvaloka (उर्ध्व लोक)—The upper world. From the summit of mount Meru to the end of the Universe.

Utkarṣaṇa (उत्कर्षण)—Increase in the duration of karmas (which are bound to the soul already).

Utpâda (उत्पाद)—Coming into existence, birth.

Utpâda Pârva (उत्पाद पूर्व)—The 1st Pârva in 12th Aṅga of the Scriptures.

Utsanjñâ Sanjñâ (उत्संज्ञा संज्ञा)—Infinite and infinite atoms.

Utsarga (उत्सर्ग)—Excretion.

Utsarpiṇî (उत्सर्पिणी)—The æon of increase: The rising of the wheel.

Utsedha angula (उत्सेध अंगुल)—Small finger in its breadth=8 barley seeds in diameter.

Uttama kṣamâ (उत्तम क्षमा)—Highest forgiveness.

Uttarachara (उत्तर चर)—Succession. Inference of what has gone before from what follows it.

Uttarâdhyayana Prakîrṇaka (उत्तराध्ययन प्रकीर्णक)—The 8th Aṅgabāhya part of the Scriptures.

Uttaraguna Nirvartanâ (उत्तर गुण निर्वर्तना)—Production of books, statues &c.

Uttarakuru (उत्तरकुरु)—That portion of the Videha in the north where there is Bhoga Bhûmi.

Uttara Prakṛiti (उत्तरप्रकृति)—Secondary nature of karmic matter.

Uttarottara Prakṛiti (उत्तरोत्तर प्रकृति)—Tertiary nature of karmic matter.

V

Vâda (वाद)—One of the 16 categories of the Nyâya school of philosophy.

Vâdara (वादर)—Gross : as milk, water, etc. Substances which, on being separated, reunite.

Vâdara Jîva (वादर जीव)—Dense-bodied souls.

Vâdara Sâmparâya (वादर साम्पराय)—The stage of slightly gross passions, *i.e.*, the 6th, 7th, 8th, and 9th stages of spirituality.

Vâdara Sûkṣma (वादर सूक्ष्म)—Gross fine ; Visible to the eye, but incapable of being grasped ; as sunshine, &c.

Vâdara Vâdara (वादर वादर)—Gross-Gross ; very gross. As wood, stone, etc. which being cut into two cannot reunite by themselves.

Vâggocharabhâg Pratîta (वाग्गोचर भाग प्रती)

—Indescribable; Incapable of being expressed in language.

Vahni (वह्नि)—The 3rd class of Laukântika 'heavenly beings.

Vaibhâvikaguna (वैभाविक गुण)—The attribute by which the soul is thrown into the non-self thought activity, on being bound by the non-soul.

Vaidharmya (वैधर्म्य)—Vyatireka dr̥ṣṭânta (q. v.)

Vaijayanta (वैजयन्त)—The Second Anuttara, a region above the heavens.

Vaikharî (वैखरी)—Sound vibrations which reach the ear.

Vaikriyika (वैक्रियिक)—Physical body of a fluid nature: like that of hellish and celestial beings.

Vaikriyika Miśra (वैक्रियिकमिश्र)—Fluid body with the karmic body.

Vaimânika (वैमानिक)—Heavenly bodies.

Vainayika (वैनयिक)—Wrong belief in which religion is identified with veneration of parents, etc. It is of 32 kinds.

Vairâgya (वैराग्य)—Non-attachment.

Vaiśeṣika (वैशेषिक)—A follower of *Kanâda*; like the Bauddhas they believe in 2 Pramâṇas, perception and inference.

Vaiyâvritya (वैयावृत्य)—Service (of the Saints and worthy people).

Vaiyâvrityakaraṇa (वैयावृत्यकरण)—Serving the meritorious.

Vajra Nârâcha (Samhanana) [वज्रनाराच (संहनन)]
—Adamantine ligatures and bones.

Vajra R̥ṣabha Nârâcha Samhanana (वज्र-
ऋषभनाराच संहनन)—Adamantine character of the bones, etc. A kind of physical constitution of the human body. There is Amphiarthrodial articulation, of joints; the bones are slightly moveable and united by an intervening substance.

Vakuśa (वकुश)—A possession-less Saint who has some consideration for his books, body and disciples.

Vâmana Samsthâna (वामन संस्थान)—Dwarf.

Vanaspati Kâya (वनस्पतिकाय)—Vegetable Kingdom.

Vandanâ Prakîrṇaka (वन्दना प्रकीर्णक)—The 3rd Aṅga Bâhya Śrûta of Jaina Scriptures.

Vardhamâna (वर्धमाने)—(1) Lord Mahavira. (2) Increasing (Visual knowledge).

Varga (वर्ग)—A *Varga* is one of the karmic atoms with an equal *avibhâga pratichchheda* (q. v.)

Vargaṇâ (वर्गणा)—Group of Vargas.

Varṣa (वर्ष)—Division; year.

- Varṣadhara (वर्षधर)**—Mountains which separate the divisions of land.
- Vartanâ (वर्तना)**—Being; altering.
- Vâruṇivara (वारुणी वर)**—Name of the 4th continent and ocean.
- Vâstu (वास्तु)**—House.
- Vastutva (वस्तुत्व)**—Functionality.
- Vâsudeva (वासुदेव)**—The same as Nârâyaṇa.
- Vâtakumâra (वातकुमार)**—The 6th class of Residential order of celestial beings.
- Vâta valaya (वातवलय)**—Wind sheaths round the universe.
- Vâtsalya (वात्सल्य)**—Loving regard for pious persons.
- Vâyû Kâya (वायुकाय)**—Air-embodied souls, I sensed beings.
- Veda (वेद)**—Sex.
- Vedanîya Karma (वेदनीय कर्म)**—Feeling karma; the karma which determines the pleasant or painful character of our feelings.
- Vibhangajñâna (विभंगज्ञान)**—Wrong Visual knowledge.
- Vibhâva-artha-paryâya (विभाव अर्थ पर्याय)**—Non-self, non-spatial modification. Modification in any attribute of a substance except spatiality, and such as is caused by the auxiliary operation of the non-self, such

as karmas, or impure thought activity of the soul as attachment, etc.

Vibhâvavyañjana paryâya (विभाव व्यञ्जन पर्याय)

—Non-self modification in spatiality, *i.e.*, with the auxiliary assistance of the non-self, as karmas etc., as the human etc. condition of existence of the soul.

Vibhrama (विभ्रम)—See *viparyaya* (q. v.)

Vichâraṇâ (विचारणा) = *Îhâ* (q. v.)

Vichikitsâ (विचिकित्सा)—Disgust.

Vidâraṇa (विदारण)—Proclaiming others' sin.

Videha (विदेह)—The 4th Division of Jambûdvîpa.

Vidhâna (विधान)—Division.

Vidhisâdhaka (विधि साधक)—*Hetu* which proves the existence of a fact.

Vidiśâ (विदिशा)—Cardinal directions; as North-East, South-West, &c.

Vidyânuvâda Pûrva (विद्यानुवाद पूर्व)—The 10th Pûrva in the 12th Aṅga of the Scriptures.

Vidyuta Kumâra (विद्युत कुमार)—The 3rd class of Residential order of celestial beings.

Vigama (विगम)—Decay.

Vigraha Vatî (विग्रहवती)—Passage of Mundane soul from one incarnation to another.

Vihâya gati (विहाय गति)—Capacity of moving in space.

Vijaya (विजय)—The 1st of the 5 Anuttara, highest heavens.

Vijñāna (विज्ञान)—(1) Having perfect knowledge of things as they are. (2) Consciousness. (3) One of the 5 Skandhas of Buddhism.

Vikalanaya (विकलनय)—Wrong point of view.

Vikala pāramārthika pratyakṣa (विकलपारमार्थिक-प्रत्यक्ष)—Imperfect Real direct knowledge, *i.e.*, of material objects without the assistance of the senses or the mind. The subject matter of this is only a part at a time ; but the knowledge is clear.

This includes visual and mental knowledge.

Vikala traya (विकलत्रय)—*Vikala traya* are born only in the *Karma bhūmi* of $2\frac{1}{2}$ continents and in the further half of the last continent and in the whole of the last Ocean *Svayambhūramāṇa*. They are 2, 3 or 4 sensed sub-human-beings.

Vikalendriya (विकलेन्द्रिय)—Having 2 to 4 out of the 5 organs of senses.

Vikalpa (विकल्प)—Classes : kinds.

Vikṣepinī (विक्षेपिनी)—Narration which destroys errors.

Vimāna (विमान)—The Heavenly car or abode.

Vimochitāvāsa (विमोचितावास)—Residence in a deserted place.

Vimoha (विमोह)—= *Anaddhya rasāya* (q. v.)

Vinaya Mithyâdarśana (विनय मिथ्यादर्शन)—

Taking every religious form to be equally worthy of pursuit. (A kind of wrong belief).

Vinaya Prakîrṇaka (विनय प्रकीर्णक)—The 5th Aṅ-gavâhya part of the Scriptures.

Vinaya (Tapa) (विनय) (तप)—Reverence. (A kind of austerity).

Vipâka (विपाक)—Fruition.

Vipâka Vichaya (विपाक विचय)—Contemplation of fruition of Karmas.

Vipakṣa (विपक्ष)—A premiss from which the conclusion is certainly not possible. As, there is never any smoke in a red-hot ball of iron.

Vipâka Sûtra (विपाकसूत्र)—The 11th Aṅga of the Scriptures.

Viparîta Mithyâdarśana (विपरीत मिथ्यादर्शन)—Perverse belief.

Viparyaya (विपर्यय)—Wrong knowledge.

Vipramokṣa (विप्रमोक्ष)—Freedom.

Viprayoga (विप्रयोग)—Separation.

Vipulamati (विपुलमति)—Mental direct knowledge of thoughts of others about matter whether present now or relating to the past or future time.

Virati (विरति)—To be free from ; freedom. *Virata*, i.e., a

saint with full vow in the 6th and 7th stage of spirituality.

Viruddha (विरुद्ध)—*Hetu* which contradicts the *Sâdhya* (q. v.)

Viruddha hetvâbhâsa (विरुद्ध हेत्वाभास)—A premiss which is contradictory of the conclusion. As; there is water there, because we see the smoke. This is contradictory, as smoke is a sign (साधन *Sâdhana*) of fire and never of water.

Viruddha Râjyâtikrama (विरुद्ध राज्यातिक्रम)—Illegal traffic with aliens, etc.

Vîrya (Kṣâyika) वीर्य (क्षायिक)—Infinite Power, due to purification caused by destruction of Karmas.

Vîryântarâya Karma (वीर्यांतरायकर्म)—Karmic matter, obstructive of power.

Vîryanuvâda Pûrva (वीर्यानुवाद पूर्व)—The 3rd Pûrva in the 12th Aṅga of the Scriptures.

Visarpa (विसर्प)—Expansion

Viṣaya Samrakṣaṇa (विषय संरक्षण)—Preservation of objects of sense enjoyments.

Viśeṣa (विशेष)—(1) The peculiar quality or characteristic or accident of a thing, as distinguished from its qualities as a member of a class, i.e., सामान्य. (2) One of the 7 categories of *Vaiśeṣika* school of philosophy.

Viṣkambha (विष्कम्भ)—Breadth.

- Viṣṇu (विष्णु)**—The soul which by its knowledge can fill the whole universe.
- Vistâra (विस्तार)**—Detailed exposition of the soul=
Marganâ (q. v.)
- Viśuddhi Labdhi—(विशुद्धि लब्धि)** Attainment of a disposition for good and against bad actions.
- Vitaṇḍâ (वितण्डा)**—One of the 16 categories of the *Nyayâ* School.
- Vîtarâga (वीतराग)**—Unattached to the non-self in any way.
- Vîtarâga Samyaktva (वीतराग सम्यक्त्व)**—Belief without attachment.
- Vitasti (वितस्ति)**—Span=2 *Paḍa*.
- Vitata (वितत)**—Sounds from drum, Kettle drum, etc.
- Vivara (विवर)**—Place.
- Viveka (विवेक)**—Giving up of much-beloved objects.
- Vivikta Śayyâsana (विविक्त शय्यासन)**—Sitting and sleeping in a lonely place.
- Vivrita (विवृत)**—Exposed.
- Vrata Pratimâ (व्रत प्रतिमा)**—The 2nd Pratimâ, observing the 12 vows.
- Vriṣyeṣṭarasa (वृष्येष्टरस)**—Quieting and aphrodisiac drinks.
- tti Parisankhyâna (वृत्ति परिसंख्यान)**—Mental

vow of a condition on fulfilment of which alone food can be taken by a saint.

Vyâkhyâ Prajñapti (व्याख्या प्रज्ञप्ति)—The 5th Aṅga of the Scriptures. The 5th Parikarma in the 12th Aṅga of the Scriptures.

Vyañjana (व्यञ्जन)—Verbal expression; *Vyanjanasya*, *i.e.* of Vyañjana.—indeterminable sense object.

Vyañjana paryâya (व्यञ्जनपर्याय)—Spatial modification. Any change or modification in the attribute of spatiality (*pradeśatva*.)

Vyanjanâvagraha (व्यञ्जनावग्रह)—Perception of indeterminate sense-object.

Vyantara (व्यन्तर)—Peripatetic. One of the four orders of the celestial beings.

Vyapadeśa (व्यपदेश)—Description; Definition.

Vyâpaka (व्यापक)—Genus; a class; a whole as tree with reference to a mango tree.

Vyaparopana (व्यपरोपण)—Hurting.

Vyâpti (व्याप्ति)—*Avinâbhâvasambandha* (q. v.).

Vyâpya (व्याप्य)—Relationship of a part to the whole.

Vyatireka (व्यतिरेक)—Negative logical connection, *i.e.*, a denial of connection.

Vyatirekadṛiṣṭânta (व्यतिरेक दृष्टान्त)—The observation in which the premiss and the conclusion are both absent; as in a tank there is neither smoke nor fire. It is negative (दृष्टान्त) *Dṛiṣṭânta*.

Vyatirekî (व्यतिरेकी)—Successive.

Vyavahâra (व्यवहार)—Conventional point of view.

Vyavahâranaya (व्यवहारनय)—Practical point of view. As calling a pitcher of clay, a pitcher of water because it is filled with water.

Vyavahâra Palya (व्यवहार पल्य)—A circular pit with a diameter of one yojana, i.e., 2000 Kosas, and of an equal depth is filled with the ends of the downy hair of a lamb of 7 days born in the highest *Bhoga bhūmi*; one end of hair is taken out every 100 years. The time taken to empty the pit is one *Vyavahâra Palya*. = 4,134526 3030820317774951219200000000000000000000 years.

Vyavahâra Samyagdarśana (व्यवहारसम्यग्दर्शन)
Right belief of 7 principles, etc. from the practical point of view.

Vyâvṛitti (व्यावृत्ति)—*Paryâyārthika* (q.v.)

Vyaya (व्यय)—Going out of existence, decay.

Vyuchchhitti (व्युच्छिप्ति)—Extermination of a subclass of Karma with reference to its bondage, operation or attendance on or association with the soul.

Wherever the *Vyuchchitti* takes place, there is no more bondage, operation or attendance of Karma beyond that point.

Vyuparata kriyâ nivṛitti (व्युपरत क्रिया निवृत्ति)—
The 4th Pure concentration, unvibrating absorption of soul in itself.

Vyutsarga (व्युत्सर्ग)—Giving up of attachment to the body.

Y.

Yadrichhâ (यदृच्छा)—According to his own whims.

Yakṣa (यक्ष)—The 5th class of Peripatetic order of celestial beings.

Yaśaḥ kīrti (यशःकीर्ति)—Bringing good fame.

Yathâkhyâta châritra (यथाख्यात चारित्र)—Ideal and passionless conduct.

Yati (यति)—Saint with control over the senses—a monk.

Yoga (योग)—1. Sentence : 2. Faculty of the soul to attract matter : Vibratory activity of the soul which causes inflow of matter into the soul. (3) Contemplation ; (4) Impulse : Vibration :

Yogaduhpranidhâna (योग दुःप्रणिधान)—Misdirection of mind, body and speech.

Yoganigraha (योगनिग्रह)—Control of *Yoga i. c.* of mind, body, speech.

Yogaparikarma (योगपरिकर्म)—Vibratory thought—activity due to mind, body and speech.

Yogasthâna (योगस्थान)—Degrees of soul's vibratory activity.

Yogavakratâ (योगवक्रता)—Non-straightforward working of mind, body and words.

Yojana (योजन)—One yojana=2000 *Kosas*: Small yojana=4 *kosas*.

Yoni (योनि)—The material environment in which the incarnating soul finds lodgment.

Yuka (युक)—Louse=8 nits.

Yukti (युक्ति)—Perfectly logical and cogent ratiocination, which helps self-realisation.

APPENDIX A.

THE 148 SUB-CLASSES OF THE 8 KARMAS.

I. 5 ज्ञानावरणीय *Jñânâvaranîya* (=j.), Knowledge-obscuring.

1. मति छ० *Mati-j.*, Sensitive-Knowledge-obscuring.
2. श्रुत छ० *Śruta-j.*, Scriptural „ „
3. अवधि छ० *Avadhi-j.*, Visual „ „
4. मनःप व्यं छ० *Manahparyaya-j.*, Mental „ „
5. केवल छ० *Kevala-j.*, Perfect „ „

II. 9 दर्शनावरणीय *Darśanâvaranîya* (=d.), Conation-obscuring.

1. चक्षु द० *Chakṣu-d.*, Ocular-Conation-obscuring.
2. अचक्षु द० *Achakṣu-d.*, Non-ocular „ „
3. अवधि द० *Avadhi-d.*, Visual „ „
4. केवल द० *Kevala-d.*, Perfect „ „
5. स्त्यानगृद्धि *Styānagriddhi*, Somnambulism.
6. निद्रा निद्रा *Nidrâ-nidrâ*, Deep sleep.
7. मचला मचला *Prachalâ-prachalâ*, Heavy drowsiness.
8. निद्रा *Nidrâ*, Sleep.
9. मचला *Prachalâ*, Drowsiness.

III. 2 वेदनीय *Vedanîya*, (=v.) Feeling.

1. साता व० *Sâtâ-v.*, Pleasure-feeling; that which brings pleasure.

2. असाता व० *Asâtâ-v.*, Pain-feeling ; that which brings pain.

IV. 28 मोहनीय *Mohanîya*, Deluding.

- 3 दर्शनमोहनीय *Darsana-mohanîya*, Right-belief-deluding.

1. मिथ्यात्व *Mithyâtva*, Wrong belief.

2. सत्यमिमिथ्यात्व (मिश्र) *Samyagmithyâtva (mîsra)*, Right-wrong belief ; mixed wrong and right belief.

3. सत्यवत्त्व प्रकृति *Samyaktva Prakṛiti*, clouded right belief ; right belief clouded by slight wrong belief.

- 25 चास्त्रि मोहनीय *Châritra-mohanîya*. Right-conduct-deluding.

16 कषाय *Kaṣāya*, Passions.

- 4 अनन्तानुबन्धी *Anantânubandhi*, Error-feeding passions.

1. क्रोध *Krodha*, Anger.

2. मान *Mâna*, Pride.

3. माया *Mâyâ*, Deceit.

4. लोभ *Lobha*, Greed.

- 4 अप्रत्याख्यानावरणीय *Apratyâkhyânâvaranîya*, Partial-vow-preventing passions, the same four as above.

- 4 प्रत्याख्यानावरणीय *Pratyâkhyânâvaranîya*, Total-vow-preventing passions, the same four as above.

- 4 संज्वलन *Samjvalana*, Perfect-conduct-preventing passions, the same four as above. This is the slightest degree of passion and co-exists with self-restraint of a high order.

- 9 नोक्तपाप or अक्षपाप, *Nokaṣāya* or *Akaṣāya*, Quasi-passions ; slight or minor passions.

1. हास्य *Hâsya*, Laughter; Risible or Laughter-producing.
2. रति *Rati*, Indulgence.
3. अरति *Arati*, *Ennui*; dissatisfaction.
4. शोक *Śoka*, Sorrow.
5. भय *Bhaya*, Fear.
6. जुगुप्सा *Jugupsâ*, Disgust; aversion. Hiding one's own, and publishing other people's, shortcomings.
7. स्त्रीवेद *Strīveda*, Feminine inclination.
8. पुंवेद *Pumveda*, Masculine „
9. नपुंसकवेद *Napumsaka veda*, Common sex „

V. 4 आयु *Āyu*, Age-Karma.

1. नरकायु *Narakāyu*, Hellish age.
2. तिर्यञ्चायु *Tiryāñchāyu*, Sub-human age.
3. मनुष्यायु *Manuṣyāyu*, Human age.
4. देवायु *Devāyu*, Celestial age.

VI. 93 नाम *Nāma*, Body-making Karma.

4 गति *Gati*, Condition; Condition of existence

1. नरक *Naraka*, Hellish.
2. तिर्यञ्च *Tiryāñcha*, Sub-human.
3. मनुष्य *Manuṣya*, Human.
4. देव *Deva*, Celestial.

5 जाति *Jāti*, Genus of beings.

1. एकेंद्रिय *Ekendriya*, One-sensed.
2. द्वेन्द्रिय *Bendriya*, Two- „
3. त्रिन्द्रिय *Tendriya*, Threc- „
4. चारुन्द्रिय *Chauṇdriya*, Four- „
5. पंचेन्द्रिय *Panchendriya*, Five- „

5 शरीर *Śarīra*, bodies.

1. औदारिक *Audārika*, Physical.
2. वैक्रियिक *Vaikriyika*, Fluid.
3. आहारक *Āhāraka*, Assimilative.
4. तैजस *Taijasa*, Electric.
5. कर्मण *Kārmāṇa*, Karmic.

3 अंगोपांग *Āṅgopāṅga*, Limbs ; limbs and minor limbs.

1. औदारिक *Audārika*, Physical.
2. वैक्रियिक *Vaikriyika*, Fluid.
3. आहारक *Āhāraka*, Assimilative.

- 1 निर्माण *Nirmāṇa*, Formation ; proper formation of limbs and minor limbs in relation to
स्थान *Sthāna*, Situation ; and
प्रमाण *Pramāṇa*, Size ; dimension.

5 बंधन *Bandhana*, Bondage ; molecular bondage ; 5 names according to 5 kinds of bodies.5 संघात *Samghāta*, Interfusion ; molecular interfusion, 5 names according to 5 kinds of bodies.6 संस्थान *Samsthāna*, Figure ; figure of the body.

1. समचतुरस्र *Samachaturasra*, Symmetrical ; Perfect symmetry all round.
2. न्यग्रोधपरिमण्डल *Nyagrodhaparimaṇḍala* Banyan-like ; short in lower but large in upper extremities like a banyan-tree.
3. स्वाति *Śvātī*, Tapering ; like a snake-hole. Broad in lower but short in the upper extremities. Reverse of the last.
4. कुब्जक *Kubjaka*, Hunchback.
5. घातन *Vāmuna*, Dwarf.

6. हुण्डक *Huṇḍaka*, Unsymmetrical.

6 संहनन *Samhanana*, Skeleton ; or osseous structure.

1. वज्र नाराच संहनन *Vajra-nârâcha samhanana*, Adamantine nerves, joints and bones. Adamantine nerves, joints (or amphiarthrodial articulation when the bones are slightly moveable and united by an intervening substance), and bones.
2. वज्र नाराच संहनन *Vajra-nârâcha-Samhanana*, Adamantine joints and bones.
3. नाराच संहनन *Nârâcha-Samhanana*, Joints and bones ; ordinary amphiarthrodial articulation, and bones.
4. अर्ध नाराच संहनन *Ardha nârâcha samhanana*, Semi-joints and bones with joints and bones, more weakly articulated than in *nârâcha samhanana*.
5. कौलित संहनन *Kîlita samhanana*, Jointed bones ; Synarthrodial articulation in which bones are immoveable and directly united.
6. असंप्राप्त संपादिक संहनन *Asamprâpta sripâtika samhanana*, Loosely jointed bones ; Diarthrodial articulation, in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage, and surrounded by a fibrous capsule.

8 स्पर्श *Sparśa*, Touch.

1. कठोर *Kāthora*, Hard.
2. कोमल *Komala*, Soft.
3. गुरु *Guru*, Heavy.
4. लघु *Laghu*, Light.
5. रुच *Rūkṣa*, Rough.

6. स्निग्ध *Snigdha*, Smooth.
 7. शीत *Śīta*, Cold.
 8. उष्ण *Uṣṇa*, Hot.
5. रस *Rasa*, Tastes.
1. तिक्त *Tikta*, Pungent.
 2. कटुक *Kaṭuka*, Bitter.
 3. कषाय *Kaṣāya*, Astringent. (Saline.)
 4. आम्ल *Āmla*, Acid.
 5. मधुर *Madhura*, Sweet.
2. गन्ध *Gandha*, Smell.
1. सुगन्ध *Sugandha*, Sweet-smelling; fragrant.
 2. दुर्गन्ध *Durgandha*, Evil-smelling; malodorous.
5. वर्ण *Varna*, Colour.
1. कृष्ण *Kṛiṣṇa*, Black.
 2. नील *Nīla*, Blue.
 3. रक्त *Rakta*, Red.
 4. पीत *Pīta*, Yellow.
 5. शुक्ल *Śukla*, White.
4. आनुपूर्वी *Ānupūrvī*, Migratory form; the power of retaining the form of the last incarnation during transmigration, *i.e.*, the passage from one to another condition of existence. The names are according to the four conditions of existence. *Devānupūrvī* means the power of retaining the last form whatever it was, in going to the celestial condition of existence.
1. अगुरुलघु *Agurulaghu*, Not-heavy-light; neither too heavy to move, nor too light to have stability.

- 1 उपघात *Upaghâta*, Self-destructive ; Having a self-destructive limb or organ.
- 1 परघात *Paraghâta*, Destructive ; Possessing a limb or organ fatal to others.
- 1 आतप *Âtapa*, Hot light ; radiant heat ; possessed of a *brilliant* body, which is hot to others but not to the possessor, as the gross *radiant* earth-bodied beings in the sun.
- 1 उद्योत *Udyota*, Cold light ; phosphorescence ; cold light, like moonshine.
- 1 उच्छ्वास *Uchchhvâsa*, Respiration.
- 2 विहियोगति *Vihâyogati*, Movement ; capacity of moving in space.
 1. शुभ *Śubha*, Graceful.
 2. अशुभ *Aśubha*, Awkward.
- 1 प्रत्येक शरीर *Pratyeka śarîra*, Individual body ; A body enjoyable by one soul only.
- 1 साधारण शरीर *Sâdhârana Śarîra*, Common body ; Possessed and enjoyable by many souls ; as a potato.
- 1 त्रस *Trasa*, Mobile, with bodies having 2, 3, 4 or 5 senses.
- 1 स्थवर *Sthâvara*, Immobile, with bodies having one sense only, *i.e.*, the sense of touch.
- 1 सुम *Subhaga*, Amiable ; amiable personality, even though not beautiful.
- 1 दुर्भ *Durbhaga*, Unprepossessing ; unprepossessing, even though beautiful.
- 1 सुस्वर *Susvara*, Sweet-voiced ; musical.

- 1 दुःस्वर *Duḥsvara*, Harsh-voiced.
- 1 शुभ *Śubha*, Beautiful (body).
- 1 अशुभ *Aśubha*, Ugly (body).
- 1 सूक्ष्म *Sūkṣma*, Fine (body)—uncuttable and all-pervasive.
- 1 बादर *Bâdara*, Gross (body).
- 1 पर्याप्ति *Paryâpti*, Developable ; capacity of developing the body fully.
- 1 अपर्याप्ति *Aparyâpti*, Undevelopable ; Incapacity of developing the body fully.
- 1 स्थिर *Sthira*, Steady (circulation of blood, bile) etc.
- 1 अस्थिर *Asthira*, Unsteady.
- 1 आदेय *Âdeya*, Impressive ; appearance such as may affect others.
- 1 अनादेय *Anâdeya*, Non-impressive ; dull appearance.
- 1 यशः कीर्ति *Yasaḥ kîrti*, Fame ; bringing good fame.
- 1 अयशः कीर्ति *Ayasaḥ kîrti*, Notoriety ; bringing bad name, even if one does good actions.
- 1 तीर्थंकर *Tîrthakara*, A *Tîrthamkara*'s career with all its grandeur when he preaches and completes his ministry.

VII. 2 गोत्र *Gotra*, Family-determining.

1. उच्च *Uchcha*, High.
2. नीच *Nîcha*, Low.

VIII. 5 अंतराय *Antarâya*, Obstructive of

1. दान *Dâna*, Charity.
2. लाभ *Lâbha*, Gain.
3. भोग *Bhoga*, Enjoyment, enjoyment of consumable things.

4. उपभोग *Upabhoga*, Re-enjoyment, enjoyment of non-consumable things.

5. वीर्यं *Vīrya*, Power ; exercise of one's capacities.

The 8 Karmas have respectively 5, 9, 2, 28, 4, 93, 2 & 5 sub-classes, i. e., 148 sub-classes in all.

APPENDIX B.

Brief statement of 21 kinds of numbers.

I. Samkhyāta. (=S.)	A=2 ... B=8, 4, &c. upto C-1 ... O=(D-1) ...	A=2..... B=8, 4, 5.....to D-2 ... O=D-1 ...	
II. Asamkhyāta. (=A.)			
Jaghanya Paritā A. ...	D=(See p. 144) ...	D=(See p. 144) ...	
Madhyama Paritā A. ...	E=D+1..... to F-1...	E=D+1.....to D-2 ... D	
Utkriṣṭa Paritā A. ...	F=G-1 ... D	F=D-1 ... D	Number of e.g. In- stants in an Āvalī or wink.
Jaghanya Yukta A. ...	G=D ... D	G=D ... 2D	
Madhyama Yukta A. ...	H=D+1.....to I-1 ...	H=D+1.....to D-2 ... 2D	
Utkriṣṭa Yukta A. ...	I=J-1 ... 2	I=D-1 ... 2D	Number of spatial units in a Loka which can be the possible subject- matter of visual knowledge (Avadhī jñāna) of the high- est kind.
Jaghanya Asamkhyāta A.	J=G ... 2	J=D..... 2D	
Madhyama Asamkhyāta A.	K=G+1.....to L-1 ...	K=D+1.....to M-2 ... 2D	
Utkriṣṭa Asamkhyāta A.	L=M-1 ...	L=M-1 ...	

III. Ananta. (=A.)

	M=	...	M=		
Jaghanya Paritā A. ...	N=M+1.....to O-1 ...	...	M		
Madhyama Paritā A. ...	O=P-1 ...	...	M		
Utkriṣṭa Paritā A. ...	P=M	...	M		
Jaghanya Yukta A. ...	Q=P+1.....to R-1 ...	...	M		
Madhyama Yukta A. ...	R=S-1 ...	...	2M		
Utkriṣṭa Yukta A. ...	S=P	...	2M		
Jaghanya Ananta A. ...	T=S+1.....to U-1 ...	...	2M		
Madhyama Ananta A....	U=Perfect knowledge	...	U=Perfect knowledge		
Utkriṣṭa Ananta A. ...					

E.g. No. of souls
incapable of li-
beration.

Number of Siddhas.

Avibhaga *pratic-
chhedā* of Kevala
jñāna.

All Minimums are : A, D, G, J, M, P, S

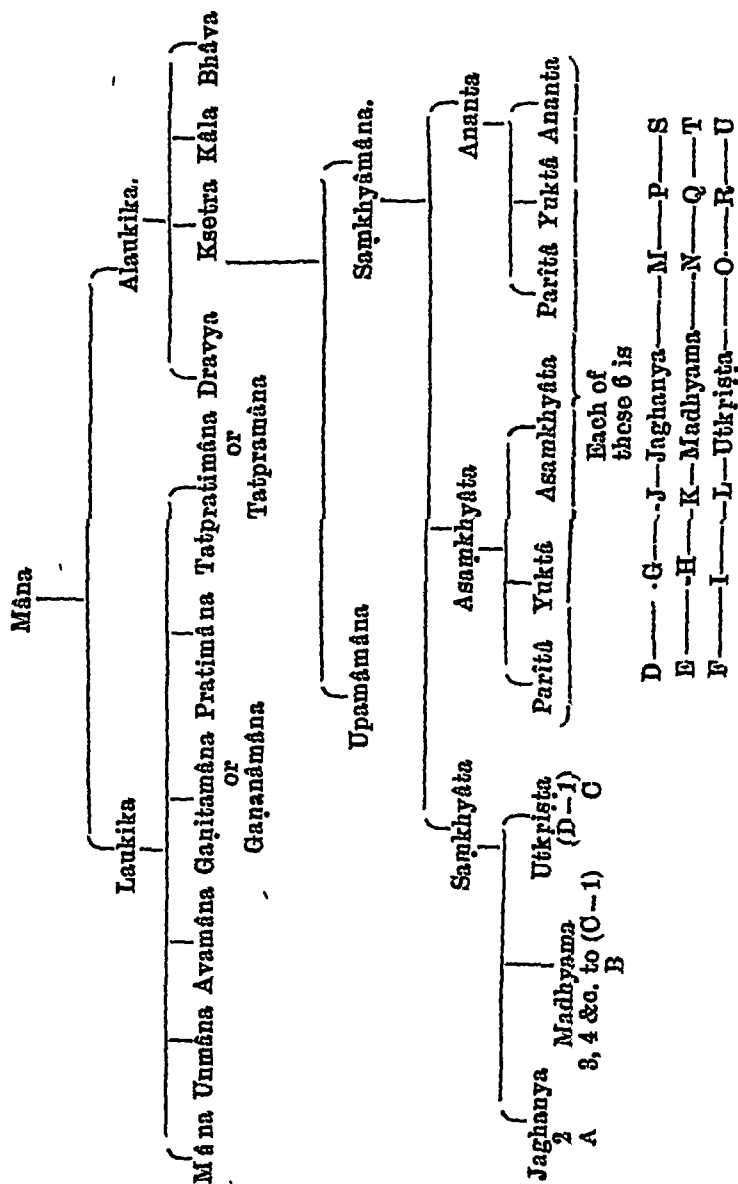
= 2, DDD, D²D, M, M^M, M^M. So really there are only 2 unknowns, i.e., D and M.

Jaghanya=Minimum. Paritā=Preliminary. Saṃkhyāta=Numberable.

Madhyama=Medium. Yukta=Advanced. Asaṃkhyāta=Innumerable.

Utkriṣṭa=Maximum. Ananta=Infinite. Ananta=Infinite.

Table of Names of Numeration.



Note :—Jaghanya & Utkriṣṭa everywhere represent only one number.

the above Table,

A=2

B=3, 4 &c. to C-1

C=(D-1)

D=As given below

E=D+1, D+2, &c. to F-1

F=(G-1)

G=(As given below) D^D

H=G+1, G+2 &c. to I-1

I=J-1

J=G²

K=J+1, J+2 &c. to L-1

L=(M-1)

M=As given below.

N=M+1, M+2 &c. to O-1

O=(P-1)

P=M^M (This is the number of souls incapable of Liberation.)

Q=P+1, P+2 &c. to R-1

R=S-1

S=P²

T=S+1, S+2, &c. (U-1)

U=Number of units of perfect knowledge.

was dropped. The next pit, β_2 will be 1000 Yojanas deep and with a diameter of the Continent or Ocean where the last seed from the α_2 pit was dropped. Go on till there are Z pits of the β class with ever-increasing diameter. When the last β pit i.e., β_z is exhausted, drop the last seed in γ_1 .

Now γ_1 is also conically filled. Then drop the first seed in δ .

Repeat till δ is also filled. Then the number of α , β , and γ , pits will be $3Z$. The number of seeds in the last of these $3Z$ pits is the number D or *Jaghanya Paritā asāṃkhyāta*.

To find $G = \text{Jaghanya Yuktā Asāṃkhyāta}$.

Take D and *Virlana* it, or spread it into its units ; i.e., write down as many ones as there are units in D. On the top of each one, place a D (called *Deya*). Multiply all together. The product

D is D. This is equal to G. This is the number of instants (*samaya*) in an *Āvull* or wink.

To find $M = \text{Jaghanya Paritā Ananta}$.

Take J. Treat it to the third degree of *Śālākā-Virlana-Deya* as below.

There are always three dispositions of the number treated. The first is called *Śālākā*. The number is kept in this and is reduced by one at each completion of processes in the next two dispositions. The second disposition is called *Virlana*. In this one is placed in as many places as there are units in the number. The third disposition is *Deya*. It is the number which is given to be placed on the top of every unit in the *Virlana*. The first *Deya* is always the number itself.

Let us treat 3 by this method. We place 3 as *Śālākā*. We place 3 ones under *Virlana* ; and the *Deya* is 3.

In the *Virlana* on the top of each 1 we place 3. We multiply all these threes and get $3 \times 3 \times 3 = 27$. This is the next *Deya*. Now we reduce the *Śālākā* by one.

So at the second step we have 2 as *Śālākā* ; 27 ones as *Virlana* ; and 27 as *Deya*. The next *Deya* would be 27^2 . Now we reduce

the *S'alākā* by another one. So at the third step we have 1 as $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$ *S'alākā*; $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$ ones as *Virṇana*, and $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$ as *Deya*. The next *Deya* or the result of

$$\left(\begin{smallmatrix} 27 \\ 27 \end{smallmatrix} \right)$$

Virṇana is $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$. Now we can reduce the *S'alākā* by one more.

$$\left(\begin{smallmatrix} 27 \\ 27 \end{smallmatrix} \right)$$

The process is complete. The result is $\left(\begin{smallmatrix} 27 \\ 27 \end{smallmatrix} \right)$.

Let us express it symbolically thus : $\overline{4}$ $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$, which means that 27 is to be written four times, once as a base, then as a power of that base, then as a power of that power and so on.

If we take the last result, i.e., $\overline{4}$ $\begin{smallmatrix} 27 \\ 27 \end{smallmatrix}$, and treat it by the *Śalākā* method as we treated the three above, it would be a two-fold treatment. The result of this second treatment also being treated in the *Śalākā* way will give us the third degree *Śalākā* treatment of 3. This is technically called *Śalākā-Traya-Niṣṭhāpana*. The result of treating J like this is a kind of K. To this result add the following six :

1. The innumerable spatial units of the substance of Motion (Dharma Dravya),
2. The innumerable spatial units of the substance of Rest (Adharma Dravya).
3. The innumerable spatial units of one Soul (ek Jiva Dravya.)
4. The innumerable spatial units of the Universe—Space (Lokakasa).
5. Innumerable × innumerable spatial units, i.e., the number of non-host individual Souls (Apratiṣṭhita Pratyeka).
6. Innumerable × innumerable spatial units, i.e., the number of host individual Souls (Sapratīṣṭhit a Pratyeka).

Take the total of these 7 and treat it to *Śalākā-Traya-Niṣṭhāpana* as above. The result is again a kind of K. To this add the following four :—

1. Instants of the cycle of Avasarpini and Utsarpini (the instants of 20 crore × crore Sāgaras of years).
2. Innumerable × innumerable, i.e., the number of thought-activities of the soul which determine the duration of bondage of Karmas (Sthiti-bandha Adhyavasāya-Sthāna).
3. Innumerable × innumerable, i.e., the number of degrees of passion which determine the intensity or the mild or strong fruition, of bondage of Karmas (Anubhāga-bandha-Adhyavasāya Sthāna).
4. Innumerable × innumerable, i.e., the number of the units of soul's vibratory activities (Avibhāga pratichcheda of Yoga).

Take the total of these five and treat it to *Śalākā-Traya-Niṣṭhāpana* as above. The result is equal to M.

To find $U = \text{Utkṛiṣṭa Anantā Ananta}$.

Take S. Treat it to *Śalākā-Traya-Niṣṭhāpana*. The result is a kind of T. To this add the following six :

1. Infinite part of all souls, i.e., the number of Liberated souls (Siddhas).
2. Infinite × above, i.e., number of common vegetable (*sādhāraṇa vanaṣpati*) nigoda souls (i.e. all the mundane souls except the earth, water, fire, air, and vegetable; and mobiles; i.e. *Sādhāraṇa* vegetable nigoda).
3. Infinite × above, i.e., number of all vegetable souls (*Vanaṣpati*).
4. Infinite × all souls, i.e., the number of atoms of matter (*Pud-gala*).
5. Infinite × infinite matter-atoms, i.e., number of instants in Practical Time (*Vyavahāra Kāla*.)

6. Infinite \times infinite instants in Practical Time, i.e., the number of spatial units in the non-universe space (Alokākāśa)

Take the total of these seven, and treat it to Śālākā-Traya-Niṣṭhāpana. The result is a kind of T. To this add the Infinite \times the Infinite which is the number of units (Avibhāga Pratichchheda of the Individuality attribute (Aguru laghu guṇa) in the substances of Motion and Rest (Dharma and Adharma Dravya).

Take the total of these two, and treat it to Śālākā-Traya-Niṣṭhāpana. The result is a kind of T.

Subtract this from the number of units (Avibhāga Pratichchheda) of perfect knowledge (Kevala Jñāna) ; and then add it to the remainder.

Thus the number of units of Perfect Knowledge is U.

This last subtraction and addition of the same is to show that even this last kind of T, soul-straining though it is, is nothing compared with U, Omniscience which is the goal and glory of Jainism, being the highest and the most Ideal condition of the Purest possible soul.

—:0:—

Note that the expression "innumerable \times innumerable," and "infinite \times infinite" is employed above, because the innumerable and the infinities are not the same. By this time it will be clear that there are a huge number of these innumerable and infinities, in the Middle kinds, included in E, H, K and in N, Q & T.

APPENDIX C.

Brief Statement of Series of 14 kinds—(Dhârâ).

1. Sarva. 1, 2, 3, 4, 5, 6,.....
 2. Sama. 2, 4, 6, 8, 10, 12,.....
 3. Viṣama. 1, 3, 5, 7, 9, 11,.....
 4. Kṛiti. $1^2, 2^2, 3^2, 4^2, 5^2, 6^2, \dots$
 5. Akṛiti. (Sarva minus Kṛiti terms) 2, 3, 5, 6, 7, 8, 10, 11, 12,
13, 14, 15, 17,.....
 6. Ghana. $1^3, 2^3, 3^3, 4^3, 5^3, 6^3, \dots$
 7. Aghana (Sarva minus Ghana terms) 2, 3, 5, 6, 7, 9, 10, 11,
12, 13,.....
 8. Kṛiti Mātrika 1, 2, 3, up to \sqrt{U} .
 9. Âkṛiti „ $\sqrt{U}+1, \sqrt{U}+2, \&c.$ up to U
 10. Ghana „ 1, 2, 3 up to last cubable number ($=\varpi$)
before U.
 11. Aghana Matrika $\varpi+1, \varpi+2, \dots, U$.
-
12. Dvirûpa Varga $2, 2, 2, 2$ (Paṇṇatṭhi), 2 (Vādāla), 2 (Ekaṭṭhi) &c.
 13. Ghanâ Ghana $2, \binom{3}{2}, \binom{3}{2}^2, \binom{3}{2}^4, \binom{3}{2}^8, \binom{3}{2}^{16}, \binom{3}{2}^{32}, \binom{3}{2}^{64}$
&c. &c.
- the last 3 terms are cubes respectively of
Paṇṇatṭhi, Vādāla, and Ekaṭṭhi.
14. Ghana Ghanâghana $2, \binom{3}{2}, \binom{3}{2}^2, \binom{3}{2}^4, \binom{3}{2}^8, \binom{3}{2}^{16}, \binom{3}{2}^{32}$
&c. &c.

Note :—There are innumerable concentric rings of alternate Continents and Oceans. The first is Jambūdvīpa with a diameter of 1 lac Yojanas. Each ring has its breadth equal to double of its predecessor's. The series of their diameters in lacs of yojanas is
1, 5, 13, 29, 61, 125, 253, 509, 1021, 2045, 4093, 8189, 16381, 32765, 65533,.....

The differences are: 4 8 16 32 64 128 256. Each term is double of its immediate predecessor + 3

t_n (diameter of the n th ring) $= 2^{n+1} - 3$.

$t_{15} = 2^{15+1} - 3 = 2^{16} - 3 = \text{Pannatṭhi} - 3 = 65536$ diameter for the 15th ring, i.e., the 8th continent.
 $- 3 = 65533$

There are 14 kinds of series.—(Dhārā).

Sarva (All).	Sama (Even).	Viśama (Odd).	Kṛiti (Square).	Ākṛiti (on-square).	Ghana (Cube).	Aghana (Non-cube).
			Kṛiti Mātrika (Squarable).	Ākṛiti Mātrika (Non-squarable).	Ghana Mātrika (Cubable).	Aghana Mātrika (Non-cubable).
	Dvirūpa Varga. (2 Square Square Square	Dvirūpa Ghana. (2 Cube Square Square)	Dvirūpa Ghanāghana. (2 Cube Cube Square Square).			

Sarva.—1, 2, 3, 4, 5,...to U. Arithmetic progression with 1 as common Difference, and 1 as first term

Sama.—2, 4, 6, 8, 10,...to U—Arithmetic progression
with 2 as common difference and 2 as first term.

Viśama.—1, 3, 5, 7, 9,...to U. Arithmetic progression
with 2 as common difference and one as first term.

The No.
of terms
is $\frac{1}{2}$ of
U.

Kṛiti.—1, 4, 9, 16, 25,...to U. Series in which each term is the square of the terms in Sarva. The number of Kṛiti terms= \sqrt{U} .

Âkṛiti—2, 3, 5, 6 (U-1). This is the Sarva series, omitting all the square numbers as 4, 9, 16, 25, from it. In brief it is Sarva minus Kṛiti series.

Ghana—1, 8, 27, 64, 125, 216,...to the last cubic number before U. The cube root of the last term is the number of terms in this series.

Aghana—Sarva minus Ghana. 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16,...26, 28,...68, 69...124, 126, &c &c. This is Sarva series minus cubic numbers.

Kṛiti Mâtrika—1, 2, 3, &c. up to \sqrt{U} . Each term can be squared. Number of terms is \sqrt{U} .

Âkṛiti Mâtrika— $\sqrt{U}+1$, $\sqrt{U}-2$ &c. up to U. No term can be squared. Number of terms is $U-\sqrt{U}$.

Ghana Mâtrika—1, 2, 3, &c. up to the cube-root of last cubic number before U. The Number of terms=the cube root of the last term (call it $\sqrt[3]{U}$).

Aghana Mâtrika— $\sqrt[3]{U}+1$, $\sqrt[3]{U}+2$,...U. Number of terms here is $U-\sqrt[3]{U}$.

$$\begin{array}{ccccccc} & & & & 2 & & \\ & & & 2 & 2 & & \\ & & 2 & 2 & 2 & 2 & \\ & 2 & 2 & 2 & 2 & & \\ & & & & & & 2 \end{array}$$

Dvirûps Varga—2; 2; 2; 2 (called Paṇṇatṭhi=65536); (65535)
 =4=16=256 called Vādāla;

$$\begin{array}{c} 2 \\ (42 \times 67296) \end{array}$$
 called Ekaṭṭhi=18446744073709551616 ;
 &c., &c.

Where there is a Madhyama Sankhyâta term, of which the square is D then the Varga (Śalākā) of that term is the Varga Śalākā of D.

Ardha Chheda is the number of times that a given

number can be halved. As Ardha Chheda of 4 is 2, 8 is 3, 16 is 4, 32 is 5, 64 is 6 &c.

Dvirûpa Ghana—Geometric Progression, each term is square

of its predecessor and first term is 2.

$$\begin{matrix} 3 \\ (2) \end{matrix} \begin{matrix} 2 \\ (2^3) \end{matrix} \begin{matrix} 4 \\ (2^8) \end{matrix} \begin{matrix} 8 \\ (2^3) \end{matrix} \begin{matrix} 16 \\ (2^8) \end{matrix} \begin{matrix} 32 \\ (2^3) \end{matrix} \begin{matrix} 64 \\ (2^3) \end{matrix} \&c. \&c. \\ =8, =64, 4096,$$

$$=2, \begin{matrix} 2 \\ (2^2) \end{matrix}, \begin{matrix} 3 \\ (2^4) \end{matrix} \begin{matrix} 8 \\ (2^8) \end{matrix} \begin{matrix} 16 \\ (2^{16}) \end{matrix} \begin{matrix} 32 \\ (2^{32}) \end{matrix}; \&c. \&c.$$

Note :— 2^{16} is called Pappatthi.

2^{32}
2 „ Vâdâla.

64
2 „ Ekatthi.

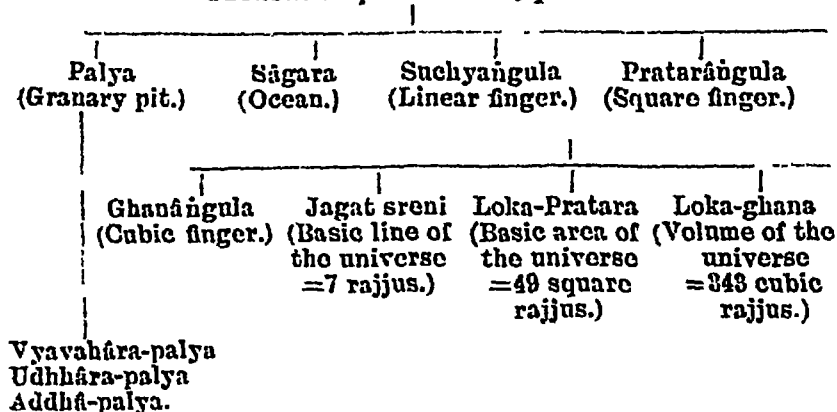
Dvirûpa Ghanâghana—Geometric Progression in which each term is square of its predecessor and the first term

is $2^3=512$.

$$\begin{matrix} 3 \\ 3 \end{matrix} \begin{matrix} 3 \\ 3 \end{matrix} \begin{matrix} 2 \\ (2^3) \end{matrix} = 262144, \quad \begin{matrix} 4 \\ (2^3) \end{matrix} \begin{matrix} 3 \\ 3 \end{matrix} \&c. \&c.$$

APPENDIX D.

Measure of time and space.



Palya.

Vyavahāra P.——is used for numbering the hair-ends.

Uddhāra P.—— " " Continents and Oceans.

Addhā P.—— " " duration of Karmas
and ages &c. of celestials beings, &c.

∞^2 =(Infinite \times infinite material atoms=1 Avasannāsanna (Avasanna=limit terminal) (a).

8 a=1 Sannāsanna (s).

8 s=1 tṛitareṇu (t).

8 t=1 trasareṇu (tr)

8 tr=1 rathareṇu (r)

8 r=1 hair end of Uttama-bhoga-bhūmi (h.u.)

8 h.u.=1 hair end of Madhyama-bhoga-bhūmi (h.m.)

8 h.m.=1 " Jaghanya " (k.j.)

8 k.j.=1 " Karma " (h.k.)

8 h.k.=1 nit (n) Lika

8 n=1 rape-seed (r. s.) sagson

8 r. s.=1 barley (b)

8 b=1 utseda (u) finger (f) utseda (lit.=height, thickness, fatness.) It is used in measuring the bodies of hellish, celestial, human and sub-human beings and the cities and temples &c. of the celestial beings.

500 u.f.=1 Pramāṇa finger (p.f.). It is used in measuring continents, oceans, rivers and lakes &c.

=1 Âtmā angula, own finger (of). It is the own finger at any particular time of people in Bharata and Airāvata regions, Bows, utensils, ornaments, houses, gardens &c. are measured by this.

6 f=1 pada foot (p)

2 p=1 Span (sp)

2 sp=1 Cubit (c)

2 c=1 Vīṣa (V)

2 v=1 bow, dhanuṣa (dh)

2000 dh=1 Koṣa (K)

4 k=1 Yojana.

Dig a pit in depth and diameter=1 Pramāṇa yojana (=2000 utseda Koṣa)

Fill it packed with h.u.'s (i.e., hair-ends of a lamb of Uttama-bhogabhūmi) level with the earth's surface. To find the number of h.u.'s, square the diameter, multiply by 10, this gives the circumference; multiply by $\frac{1}{4}$ of diameter.

$$\text{In Jaina Books } \pi = \frac{10}{6}. \text{ Thus } \sqrt{10} = \sqrt{9} + \frac{1}{2 \times \sqrt{9}} = 3\frac{1}{6} = \frac{19}{6}.$$

The rule is :—To the nearest square-root add the

$$\frac{\text{remainder}}{2 \times \text{square root}}, \text{E.g. } \sqrt{2} = \sqrt{1} + \frac{1}{2\sqrt{1}} = 1 + \frac{1}{2} = \frac{3}{2}.$$

$$\sqrt{10} = \sqrt{9} + \frac{1}{2\sqrt{9}} = 3 + \frac{1}{6} = \frac{19}{6}.$$

the volume of the pit is (where r=radius and h=depth), $\pi r^2 h =$
 $\sqrt{10} \times (\frac{1}{2})^2 \times 1 = \frac{10}{6} \times \frac{1}{4}$ Cube yojanas = $\frac{10}{24}$ cubie yojanas.

The h.u.'s in it are $\frac{10}{24} \times (4 \times 2000 \times 2 \times 2 \times 2 \times 2 \times 6 \times 500 \times 8)^3$
 $= 413452630308203177749512192000000000000000000$ (45 figures).

Take out one hair end (h. u.) in 100 years; when the pit is
 empty, you get the *Vyavahāra Palya*. That is the number of years
 in it is 413452630308203177749512192000000000000000000 (47
 figures).

To reduce these years into instants (Samaya), we have

1 year = 2 ayana (six months).

1 ayana = 3 ritu (season).

1 ritu = 2 māsa (months).

1 māsa = 30 ahorātra (days and nights).

1 ahorātra = 80 muhūrta.

1 muhūrta = sankhyāta āvalī.

D

1 āvalī = Jaghanya yuktā Asankhyāta Samaya (G=D) Instants.

Uddhāra palya. Take the instants of *asankhyāta crore* years;
 multiply them by the 45 figured h.u.'s of
Vyavahāra Palya. The product is the
 number of Samayas (instants) of *Uddhāra*
Palya.

These multiplied by 25 crore × crore
 give the number of Continents and Oceans
 of the Middle World.

Addhā Palya. Take the instants of *asankhyāta* years; multiply
 by the instants of *Uddhāra Palya*. The
 product is the number of Samayas of
Addhā Palya.

Sāgara. 10 crore \times crore Palyas of any kind make 1 Sāgaropama of the corresponding kind.

Sūchyāṅgula (linear finger). *Addhā Palya* being raised to the power of its number of halving (ardha chehhdas) is one Sūchyāṅgula. It is the number of spatial units in that part of space which is one Pramāṇāṅgula long and one spatial unit (pradeśa) in breadth and height.

Prataṇḍāṅgula (square finger) is the square suchyāṅgula.

Ghaṇāṅgula (cubic finger) is the cube of sūchyāṅgula.

Jagat śreni. Divide the number of halvings of one *Addhā Palya* by innumerable Ghaṇāṅgula raised to the power of the quotient is Jagat śreni, = 7 Rajjus.

Jagat Pratara is the square of Jagat-śreni = 49 square rajjus.

Loka Ghana „ cube „ = 343 cube „

APPENDIX E.

Jiva-yoni.

84,00,000 kinds of birth-nuclei.

<hr/>					
^u One-sensed beings					
Nitya—nigoda	...	...	...	7,00,000	
Itara—nigoda	...	...	...	7,00,000	
Earth—embodied	...	...	...	7,00,000	
Water— „	...	...	...	7,00,000	
Fire— „	...	...	...	7,00,000	
Air— „	...	...	...	7,00,000	
Individual vegetables	...	...	...	10,00,000	
				<hr/>	
				52,00,000	
Two-sensed beings	...	...	...	2,00,000	
Three— „ „	...	...	...	2,00,000	
Four— „ „	...	...	...	2,00,000	
				<hr/>	
Five— „ „	...	...	...	58,00,000	
Sub-human	4,00,000	
Hellish	4,00,000	
Celestial	4,00,000	
Human	14,00,000	
				<hr/>	
				84,00,000	
				<hr/>	

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PUBLISHER

KUMAR DEVENDRA PRASAD JAIN,

The Central Jaina Publishing House, Arrah
(India.)

