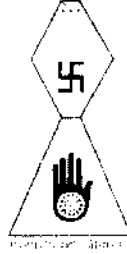


Jaina Pāribhāṣika Śabdakośa Dictionary of Technical Terms of Jainism

(English Version)



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UTTERANCE OF ECSTASY

Acharya Tulsi conceived of and made a resolve for accomplishing the herculean task of preparing the critical editions of the Jain *Āgamas* (canonical works). The work started under him as the Synod-chief. The flow has been continuously advancing since then. The editions of the *Āgamas* are being prepared with due criticism and comparative annotations, and therefore it takes adequate time to accomplish it. It is a matter of ecstasy for me that several monks and nuns (who are my disciples) have been striving strenuously to accomplish it, out of their own intrinsic inspiration. I would like to make, therefore, all of them who have contributed to this work to share with me in my ecstasy. In brief, the contribution is as follows:

<i>Editor-in-chief</i>	:	Yuvacharya Mahashramana
<i>Editor</i>	:	Mukhya Niyojika Sadhvi Vishrutavibha
<i>English Translator</i>	:	Prof. Muni Mahendra Kumar
<i>Assistance in Editing</i>	:	Sadhvi Siddha Prajna

Equal participation and equal distribution are considered to be our duty. All of them who have contributed freely to this uphill task deserve my blessings. I aspire the brilliance of this work to be reflected in their bright future.

Acharya Mahaprajna

PUBLISHER'S NOTE

Both of our institutes are progressively marching forward in the direction of fulfilling the great dreams of His Holiness Acharya Shri Tulsi and His Holiness Acharya Shri Mahaprajna, under whose spiritual direction our institutes were established. One of these accomplishments is the publication of the "*Jaina Pāribhāṣika Śabdakośa (Dictionary of Technical Terms of Jainism)*".

The main difficulty in the field of Indological Studies is the dearth of lexicons on technical terms, on the basis of which the scholars and students can accomplish their research work efficiently. We feel delighted, nay exalted, that this lexicon, prepared under such a Lexicographer—Acharya Shri Mahaprajna, who is an eminent Indologist and a genius saint—will become an outstanding reference book for the scholars and students, undertaking studies and research in the field of Jainology.

We dedicate our humble faith at the feet of Acharya Shri Mahaprajna for this great contribution to the world of scholarship.

We express our deep gratitude to all those Munies, Sadhvis and Samanies who have made important contribution in the fulfilment of the project of preparing this lexicon.

Surendra Choradia
President
Jain Vishva Bharati

Dr. Samani Mangal Prajna
Vice-chancellor
Jain Vishva Bharati University

PREFACE

The nectar of the lotus is hidden in its *kośa*. i.e., bud; money is preserved in the *kośa* i.e., treasure; based on this law of nature, probably the lexicologists and metaphysicians would have conceived the idea of preparing the *kośa* i.e., dictionary. The essence of a voluminous treatise can be found in the dictionary.

The “*Jaina Pāribhāṣika Śabdakośa*” (*Dictionary of the Technical Terms of Jainism*) is in the hands of the reader. Prior to this publication, there are scores of dictionaries on Jain canons and literature.

- Abhidhāna Rājendra Kośa*¹ (seven volumes)
*Alpaparicita Śaiddhāntika Śabdakośa*² (four volumes)
*Āgamasaddakośa*³
*Kathākośaprakaraṇa*⁴
*Jinaratnakośa*⁵
Jain Uddharana Kośa (volume 1)⁶
*Jain Kriyā Kośa*⁷
Jain Lakṣaṇāvali (three volumes)⁸
Jainendra Siddhānta Kośa (four volumes)⁹
*Nānārthodayasāgarakośa*¹⁰
*Pāṇisaddamahāṇavo*¹¹
*Bhagavāna Mahāvīra Hindi English Jain Śabdakośa*¹²
*Ratnatraya Pāribhāṣika Śabdakośa*¹³
*Śacitra Ardhamāgadhī Kośa*¹⁴
An Encyclopaedia of Jainism¹⁵
Encyclopaedia of Jainism¹⁶
Dictionary of Prakrit Proper Names¹⁷
*Jaina Yoga Pāribhāṣika Śabdakośa*¹⁸
*Kriyā Kośa*¹⁹
*Pudgala Kośa*²⁰
*Vardhamāna Kośa*²¹
*Yoga Kośa*²²
*Leśyā Kośa*²³

Several *Kośas*, based on the *Āgama* (canonical works), have been published so far, before preparation of our present dictionary.

The lexicons, based on the *Āgamas*, are:

*Ekārthaka Kośa*²⁴

*Nirukta Kośa*²⁵

*Deśīśabdakośa*²⁶

*Jain Āgama Vanaspati Kośa*²⁷

*Jain Āgama Prāṇi Kośa*²⁸

*Jain Āgama Vādyā Kośa*²⁹

*Āgama Śabdakośa*³⁰

*Śri Bhikṣu Āgama Viśaya Kośa*³¹ (two volumes)

The Jainism is essentially the philosophy of *Ātmavādi* (propounder of the doctrine of soul), *Lokavādi* (propounder of the doctrine of cosmos), *Karmavādi* (propounder of the doctrine of *karma*) and *Kriyāvādi* (propounder of the doctrine of action). The philosophical exposition in Jainism is replete with metaphysical description and metaphysical inquiry. The terminology used in metaphysics has a different connotation from the words used in common parlance and it is often quite mystical. A definition/exposition is needed to comprehend its exact connotation. To fulfil this need, this "Bilingual Dictionary of Technical Terms of Jainism" has been prepared.

We had started the work of editing the canonical works of Jainism at Ujjain in 1955, under the Synod-chief, Acharya Tulsi. At that time, together with the editing work, we had also conceived of preparing the indexes of subjects. Shri Mohanlalji Banthia took the responsibility of fulfilling this work which is now being carried on by Shrichandji Choradia at Kolkata.

As the field of studies in Jain canonical literature got expanded, the need of its translation into English also was felt. Prof. Nathmal Tatia and Muni Mahendrakumarji started the work of translating the canonical works into English. There arose the problem of translation of the technical terms. Nevertheless, as both the translators were scholars of Jain philosophy, the problem got resolved. However, when other scholars who were less acquainted with the Jain metaphysics and Jain philosophy were given the work of translation of the Jain canonical works and other works of Jain literature into English, the problem of translation of the technical terms cropped up.

Meanwhile, in 1996, Ganadhipati Gurudeva Shri Tulsi was passing his *cāturmāsa* (four month's sojourn during rainy season) at Jain Vishva Bharati, Ladnun. A meeting, in which myself, Prof. Nathmal Tatia, Muni Mahendrakumarji and Sadhvi Vishrutavibha were present, was held in the benign presence of Gurudeva. After the due deliberations, a decision was taken to prepare a dictionary of the technical terms of Jainism in English.

Gurudeva had coined a *sūtra* (motto) viz., "first deliberation, then decision, and then implementation" for fulfilment of any task. Accordingly, the decision taken in the meeting got translated into implementation and the work (of translation) started taking shape. Both Dr. Tatia and Sadhvi Vishrutavibha concentrated themselves on the work. I used to dictate the definition of the terminology (in Hindi) to Sadhvi Vishrutavibha and Dr. Tatia translated it into English then and there. After a few days, when Gurudeva perused the work of the duo, he expressed immense pleasure as if a long cherished dream had got realised.

The *cāturmāsa* was over. Dr. Tatia, however, got indisposed, and we also departed from Ladnun. The work of preparation of the Dictionary got interrupted. In 1997, Ganadhipati Gurudeva passed away. An obstruction got created in the Dictionary's work.

Again in 1999, during our *cāturmāsa* at Delhi, we thought of reviving the work, but the necessary material for the work was not available there, and hence, the implementation of the project could not take place. In 2000, we passed our *cāturmāsa* at Ladnun. There, we got the required material and we again re-determined to implement our project.

Gurudeva had desired that our Dictionary should be in English; Dr. Tatia also had passed away then. Hence, we resolved to prepare the Dictionary in Hindi. An important event took place—Yuvacharya Mahashramana got attached himself to this project with devotion. The work started advancing. But after the *cāturmāsa* at Bidasar in 2001, the *Ahimsa Yatra* (a long tour for the purpose of non-violence) started. The speed of the work was affected—sometimes it was rapid, sometimes slow.

In 2004, during the *cāturmāsa* at Siriyari, deliberation was made on the basis of suggestion from Sadhvi Vishrutavibha and ultimately the decision was taken that our Dictionary would be in both languages—Hindi and English. Muni Mahendrakumarji was given the responsibility of the translation into English. He has accomplished his task with devotion and promptness.

Although sometimes our work went at a good pace, while other times at snail's pace, yet we feel delighted that ultimately we have attained the goal, the task is over.

Creation of Lexicon : A Broad Outlook

The bibliography of our lexicon makes clear that the original canonical works of both the traditions—Śvetāmbara and Digambara—have been amply made use of without any bias/prejudice, in the creation of the present dictionary. The canonical works such as *Ācārāṅga*, *Srtakṛtāṅga*, *Sthānāṅga*, *Samayavāyāṅga*, *Bhagavati*, *Upāsakadaśā*, *Praśnavyākaraṇa*, *Uttarādhyayana*, *Daśavaikālika*, *Nandi*, *Anuyogādavāra*, *Prajñāpanā*, *Aupapātika*, *Niśītha*, *Kalpa*, *Daśūsrutaskandha*, *Vyavahāra*, *Āvaśyaka* and the like, and on one hand the fundamental scholiastic works of the Śvetāmbara tradition such as *Niryukti*, *Bhāṣya*, *Cūṇī*, *Vṛtti* etc.—have become the main source for exposition on the technical terms, while on the other hand the Digambara literature including *Ṣaṭkhaṇḍāgama*, *Samayasāra*, *Gommaṭasāra*, *Ālāp*, *Paddhāti*, *Byhadravyasaṅgraha*, *Jñānārṇava* etc. and the scholions on them such as *Dhavalā* and other commentaries, have served as similar sources for creation of this lexicon. The monumental text—*Tattvārtha Sūtra* and its commentaries such as the author's own commentary (*Stvapajña Bhāṣya*), *Bhāṣyāmusārīṇi Tīkā*, *Sarvārthasiddhi*, *Rajavārtika* etc. have been amply made use of in our work. The classical works such as *Pravacanasāroddhāra*, *Karmaprakṛti*, *Pañcasāṅgraha*, *Tiloyapannatti*, *Trilokasāra* etc. and the modern works such as *Jain Siddhānta Dipikā*; *Manonuśāsanam* etc. have been duly used. The principal works on Jain logic such as *Sannatitarka*, *Pramāṇa Mimāṃsā*, *Nayacakra*, *Āptamimāṃsā*, *Syādvādamanjari*, *Bhikṣunyāyakarṇikā* etc. have been widely utilized. For detailed information, the bibliography is recommended to refer.

The Jain philosophy believes in the doctrines of soul, cosmos, *karma*, and *kriyā* (action).³² It contains the ontological as well as the metaphysical explanations of 'existence'. The technical terms used for metaphysical comprehension have quite different connotations from their general non-philosophical use and also have mystical tinge. The present dictionary on technical terms of Jainism has been prepared for explaining them.

The concept of 'soul' has been accepted by many schools of philosophy. The doctrine of cosmos and *karma* have also been accepted by them. However, the subtlety / depth in the discussion on these concepts (viz., soul, cosmos and *karma*) made by Jain Ācāryas is unique—difficult to be found elsewhere. The doctrine of *kriyā* (action) seems to be quite independent concept. From this point of view, the significance of the “*Jaina Pāribhāṣika Śabdakośa*” is evidently proved.

Description and Analytical Definition

Our predecessors (*Ācāryas*) had written the commentaries in various forms such as *Niryukti*, *Bhāṣya*, *Cūṛṇī*, etc. to facilitate the studies in the canonical literature and other semi-canonical works. They facilitate us to comprehend the definition of the terminology used therein. The different commentators have given diverse definitions of a single term. This has sometimes become helpful in grasping the purport / meaning, but sometime it creates complications. By studying “*Jaina Lakṣanāvālī*” one can very well understand this point. We, however, at some place, have used certain works, other than the usual commentaries. For example, let us consider the definition of the word *Sthūla*. In common parlance it connotes 'gross'. But in the context of *Aṇuveratas*, it is not used in that sense. Abhayadevasūri, in his *Vṛtti* on *Upāsakadaśā*, has interpreted it as “*Imṣa*” (living beings capable of undertaking locomotion).³³ Haribhadrasūri, however, interprets it as “gross”, in his *Vṛtti* on *Āvaśyaka*.³⁴ But, actually, the use of term ‘*sthūla*’ here is in the sense of *deśa*—partly, not fully or completely or totally. Umāśvāti has used the term *deśa* and *sarva* for *aṇuverata* and *mahāvrata* respectively.³⁵ This is corroborated by the allusion of the *Bhagavati Sūtra*³⁶, in which it is mentioned that the *śrāvaka* (the lay follower) undertakes *pratākhyaṇa* (abstinence) partly, does not undertake it partly.

Another term, for illustration, is *Pāpa* (inauspicious *karma*). We get the definition of *Pāpa* in ancient works, but the term *Pāpashūna* is not explained. So we have taken its definition from a relatively later work of Jayācārya.³⁷

Methodology

1. Our view about 'definition' is that the right of giving new definition should not be restricted only to ancient commentators: the new scholiasts should also be given this right. Based on this line of thinking, we have at many places, created new definitions.
2. In making of such dictionary on technical terms, it becomes extremely necessary that cross references of the mutually related terms should be given, in order to facilitate the reader to comprehend thoroughly the meaning of the terms. From this point of view, wherever we found necessary we have given the cross reference at the end of the definition of such words.

E.g., *Śarkarāprabhā*

See—*Ratnaprabhā*.

3. Wherever possible, we have illustrated the terms through pictures, diagrams etc.. The figures are given with the words themselves or at the end of the dictionary.
4. The first task to be undertaken in the preparation of such dictionary of technical terms, is the proper selection of such terms. In the beginning, I myself applied to this task. Afterwards, several others also joined me. In total, there are entries in this dictionary.

Review

No book is accomplished completely unless a proper review is done. For review, what is needed is re-examination and critical scrutiny. In this sort of rather strenuous task, Yuvacharya Mahashramana applied himself. He also was a companion in selection of the words. But this is not all. The way in which he examined the whole work with minute acumen has indeed played the role of building the proper structure of such a voluminous and fruitful achievement. It is again worth mentioning that he could manage time while carrying out dexterously his responsibilities of religious order and other works.

Sadhvi Vishrutavibha undertook the responsibility of coordinating the whole project, and fulfilled it with such a great devotion which exemplifies her trait of patience. Her eagerness sometimes challenged my carefreeness and made me alert to apply myself to the accomplishment of this project. Her acumen and dexterity are manifested explicitly in the task of finding out the reference of the works to substantiate the definitions.

Sadhvi Siddhaprajna's contribution in putting the book in systematic shape is very significant. She has utilized her minuteness of vision in checking the proofs. It shows that if a physically lean and thin person has a high mental power, he/she can become very much efficient.

A valuable contribution has been made by Sadhvi Jayavibha and Samanics like Samani Muditprajna, Ujvalaprajna, Vinitaprajna, Charitraprajna, Sharadaprajna in assisting the editing work.

English Translation

The present *kośa* has been translated into english by Muni Mahendrakumarji. He is a genius saint of our religious order. He is a scholar of Jainism, Western Philosophy and Ideas, and many languages too. His devotion to undertake strenuous efforts is also unique.

Sadhvi Vandanashri and Muni Abhijeetkumar have taken pains with devotion in the task of proof-reading of the English Version.

I am delighted that the hearty desire of Ganadhipati Gurudeva Tulsi to prepare an useful lexicon of this type has been materialized in the form of the "*Dictionary of Technical Terms of Jain Philosophy*".

My auspicious wishes for all the *Sadhus*, *Sadhvies* and *Samanics*, who have contributed to this work—let all them offer their libation at the altar of the multi-dimensional development of Jainism.

28 December, 2008

— Acharya Mahaprajna

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34. ĀVaHā Vṛ, 2 p. 219—sthūlāḥ dvīndriyādayaḥ.....
35. Tattvārtha Sūtra, 7.2—deśasarvato `ṇamahati.
36. Bhaga, 1.162—desaṃ uvaramai, desaṃ ṇo uvaramai.
37. Jhīṇi Cacrā, 22.22.

ABBREVIATIONS

<i>Acī</i>	<i>Abhidhāna Cintāmaṇi</i>	<i>Caitya</i>	<i>Caityavandana</i>
<i>AdhaVr</i>	<i>Anagāra Dharmāmṛta Svopaiṇa Vṛtti</i>	<i>Jambū</i>	<i>Jambuddivapamatti</i>
<i>Anadhā</i>	<i>Anagāradharmāmṛta</i>	<i>Jambūca</i>	<i>Jambucarita</i>
<i>Anu</i>	<i>Anuyogadvāra (Anuogadarāṇi)</i>	<i>JambūVr</i>	<i>Jambūdivaprajñapti Vṛtti</i>
<i>AnuCū</i>	<i>Anuyogadvāra Cūṇi</i>	<i>JiBhā</i>	<i>Jitakalpa Bhāṣya</i>
<i>AnuMaVr</i>	<i>Anuyogadvāra Maladhāriyā Vṛtti</i>	<i>JiVā</i>	<i>Jivājivābhigama. (Jivajivābhigame, Uvaṅgasuttāni. part-1)</i>
<i>AnuHāVr</i>	<i>Anuyogadvāra Hāribhadriyā Vṛtti</i>	<i>JiVāVr</i>	<i>Jivājivābhigama Vṛtti</i>
<i>Anta</i>	<i>Antakṛddasā</i> (<i>Antagadadasāo. Aṅgasuttāni Part-3</i>)	<i>Jatavi</i>	<i>Jama Tatta Vidyā</i>
<i>Anyayo</i>	<i>Anyayoḡa Vyavacchedikā</i>	<i>Juimi</i>	<i>Jainadarśana : Manana Aur Mimāṃsā</i>
<i>Amiśrā</i>	<i>Amitagatiśrāvākācāra</i>	<i>Jaisidi</i>	<i>Jain Siddhānta Dipukā</i>
<i>Ā</i>	<i>Ācārāṅga (Āyaro)</i>	<i>JaisidiVr</i>	<i>Jaina Siddhānta Dipukā Vṛtti</i>
<i>ĀCū</i>	<i>Ācārāṅga Cūṇi</i>	<i>Jhā</i>	<i>Jñātadharmakathā (Nāyadharmakathāo Aṅgasuttāni part-3)</i>
<i>ĀCūlā</i>	<i>Āyāracūlā</i>	<i>JhāVr</i>	<i>Jñātādharmakathā Vṛtti</i>
<i>Āni</i>	<i>Ācārāṅga Nirvyukti</i>	<i>JhiCa</i>	<i>Jñi Carcā</i>
<i>ĀBhā</i>	<i>Ācārāṅga Bhāṣyam</i>	<i>TaBhā</i>	<i>Tattvārtha Bhāṣya</i>
<i>Āpa</i>	<i>Ālāpa Paddhati</i>	<i>TaBhāVr</i>	<i>Tattvārtha Bhāṣyamāsāriṇi Tikā</i>
<i>Āva</i>	<i>Āvaśyaka (Āvassayam. Navasuttāni)</i>	<i>TaVā</i>	<i>Tattvārtharajavārtika</i>
<i>ĀvaCū 1</i>	<i>Āvaśyaka Cūṇi. part-1</i>	<i>TaśruVr</i>	<i>Tattvārthasrutasaḡara Vṛtti</i>
<i>ĀvaCū 2</i>	<i>Āvaśyaka Cūṇi. part-2</i>	<i>TaSū</i>	<i>Tattvārtha Sūtra</i>
<i>ĀvaNi</i>	<i>Āvaśyaka Nirvyukti</i>	<i>TriPa</i>	<i>Triloka Prajñapti (Tiloyapamatti)</i>
<i>Āva Pari</i>	<i>Āvaśyaka Parisiṣṭa</i> (<i>Āvassayam. Navasuttāni</i>)	<i>Da</i>	<i>Daśavānikālika (Daśaveāliyam)</i>
<i>ĀvaBhā</i>	<i>Āvaśyaka Bhāṣya</i>	<i>DaACū</i>	<i>Daśavānikālika Agastyasinha Cūṇi</i>
<i>ĀvaMaVr</i>	<i>Āvaśyaka Malayagiriya Vṛtti</i>	<i>DaCūlā</i>	<i>Daśavānikālika Cūlikā</i>
<i>ĀVaHāVr 1</i>	<i>Āvaśyaka Hāribhadriyā Vṛtti. part-1</i>	<i>DaLiCu</i>	<i>Daśavānikālika Jñadāsa Cūṇi</i>
<i>ĀVaHāVr 2</i>	<i>Āvaśyaka Hāribhadriyā Vṛtti. part-2</i>	<i>Dani</i>	<i>Daśavānikālika Nirvyukti</i>
<i>ĀVr</i>	<i>Ācārāṅga Vṛtti</i>	<i>DaBhā</i>	<i>Daśavānikālika Bhāṣya</i>
<i>U</i>	<i>Uttarādhyayana (Uttarajjhayanāni)</i>	<i>Dapṛā</i>	<i>Daśanaprabhṛta</i>
<i>UCū</i>	<i>Uttarādhyayana Cūṇi</i>	<i>Daśā</i>	<i>Daśāśrutaskandha</i> (<i>Daśāo. Navasuttāni</i>)
<i>UNi</i>	<i>Uttarādhyayana Nirvyukti</i>	<i>DaHāVr</i>	<i>Daśavānikālika Hāribhadriyā Vṛtti</i>
<i>Upā</i>	<i>Upāsakadaśā</i> (<i>Upāsagadasāo. Aṅgasuttāni. part-3</i>)	<i>Dvata</i>	<i>Draṇyāṇuyogātṛkaṇā</i>
<i>UpāVr</i>	<i>Upāsakadaśā Vṛtti</i>	<i>Dvāa</i>	<i>Dvādaśānupreksā (Bārasānupreksā)</i>
<i>Upāsa</i>	<i>Upāsakādhyayana</i>	<i>Dhava. Pu</i>	<i>Dhavalā. Pustaka</i>
<i>UsāVr</i>	<i>Uttarādhyayana Śāntiācārya Vṛtti</i>	<i>Dhasam</i>	<i>Dharsāṅgraha</i>
<i>UsuVr</i>	<i>Uttarādhyayana Sukhabodhā Vṛtti</i>	<i>Naca</i>	<i>Dvādaśānavavacayā</i>
<i>ONi</i>	<i>Oghaniryukti</i>	<i>Nandi</i>	<i>Nandi</i>
<i>ONiVr</i>	<i>Oghaniryukti Vṛtti</i>	<i>NandiCū</i>	<i>Nandi Cūṇi</i>
<i>OBhā</i>	<i>Oghaniryukti Bhāṣya</i>	<i>NandiMaVr</i>	<i>Nandi Maladhāriyā Vṛtti</i>
<i>OBhāVr</i>	<i>Oghaniryukti Bhāṣya Vṛtti</i>	<i>NandiHāVr</i>	<i>Nandi Hāribhadriyā Vṛtti</i>
<i>Aupa</i>	<i>Aupapātika</i> (<i>Ovāiyam. Uvaṅgasuttāni. part-1</i>)	<i>NavaPa</i>	<i>Nava Padārtha</i>
<i>AupaVr</i>	<i>Aupapātika Vṛtti</i>	<i>Ni</i>	<i>Niśītha (Niśītham. Navasuttāni)</i>
<i>Ka</i>	<i>Kalpa (Kappo. Navasuttāni)</i>	<i>NiBhā</i>	<i>Niśītha Bhāṣya</i>
<i>KāA</i>	<i>Kārttikeyānupreksā (Kattikeyānupreksā)</i>	<i>NiBhāCū</i>	<i>Niśītha Bhāṣya Cūṇi</i>
<i>Kaḡra</i>	<i>Karmagrantha</i>	<i>Nira</i>	<i>Nirayāvalikā</i> (<i>Nirayāvacāsiyāo. Uvaṅgasuttāni part-2</i>)
<i>Kapra</i>	<i>Karmaprakṛti</i>	<i>Nirvānaka</i>	<i>Nirvānakalikā</i>
<i>Kapṛā</i>	<i>Kaṣāya Prābhṛta (Kaṣāya Pāhuda)</i>	<i>NisāTaty</i>	<i>Niyamasāra Tatparya Vṛtti</i>
<i>Goka</i>	<i>Gommatasāra Karmakāṇḡa</i>	<i>Nyāyaku</i>	<i>Nyāyakuṇḡudacandra</i>
<i>Coji</i>	<i>Gommatasāra Jivakāṇḡa</i>	<i>Nyāyā</i>	<i>Nyāyāvātara</i>
<i>Cāsā</i>	<i>Cāritrasāra</i>	<i>Paṇcava</i>	<i>Pañcavastu</i>

PañcaCūVr	Pañcasūtra Vrtti	Rāja	Rājaprasānya
Pañcā	Pañcāsaka	RājaVr	Rājaprasānya Vrtti
Pañsam	Pañcasamgraha	Lāsam	Lāti Samlītā
Padāñ	Paramātma Dvatrīṃśikā	ViBhā	Viśesāvaśyaka Bhāṣya
PiNi	Pindaniryukti	ViBhāKoVr	Viśesāvaśyaka Bhāṣya Kotyācārya Vrtti
Pu	Puspikā	ViBhāMaVr	Viśesāvaśyaka Bhāṣya Maladhāriyā Vrtti
	(Pupphiyāo, Uvaṅgasuttāni part-2)	Visto	Vitarāga Stotra
Puspa	Puspacūlikā	Vya	Vyavahāra (Vavahāro, Navasuttāni)
	(Pupphacūlikao, Uvaṅgasuttāni part-2)	VyaBhā	Vyavahāra Bhāṣya
Prajñā	Prajñāpanā	VyabhāPi	Vyavahārabhāṣya Pīthikā
	(Pannavānā, Uvaṅgasuttāni part-2)	VyabhāVr	Vyavahārabhāṣya Vrtti
PraññVr	Prajñā Vrtti	Śābhā	Śāntasudhārasabhāvanā
Pradu	Prasūottara Tattvabodha	Śrāpra	Śrāvaka pratikramāṇa
Praṇata	Pranānamayatattvālokāṅkūra	ŚrāpraVr	Śrāvaka prajñāptivrtti
Prami	Pramāṇa Mīmāṃsā	Ṣa	Ṣaṅkhandāgama
Prava	Pravacanasāra	S	Saddarśanasamuccaya
Prasā	Pravacanasāroddhāra	Sāpra	Saumatita kaprakaraṇa
PrasāUcy	Pravacanasāroddhāra Udayaprabhāvrtti	Sama	Samavāyāṅga (Samavāo)
PrasāVr	Pravacanasāroddhāra Vrtti	SamaPra	Samavāo Prakirṇaka
Prasua	Prasūnavyākaraṇa	SamaVr	Samavāyāṅga Vrtti
	(Pañhāvāgarānāṃ, Uvaṅgasuttāni part-3)	Sāsa	Samādhisatoka
PrasūVr	Prasūnavyākaraṇa Vrtti	Sasā	Samayasāra
Brhasam	Bṛhad Dravyasamgraha	SasāĀkhyā	Samayasāra, Ātmakhyāti Vrtti
BrhasamVr	Bṛhad Dravyasamgraha Vrtti	Sasi	Sarvārthasiddhi
BrBhā	Bṛhatkalpabhāṣya	Sāsā	Sāmācāri Śataka, Āgamādhikāra
BrBhāVr	Bṛhatkalpabhāṣya Vrtti	Sūtra 1	Sūtrakṛtāṅga (Sūtraṅgo 1)
Bṛsam	Bṛhatsamgrahaṇi	Sūtra 2	Sūtrakṛtāṅga (Sūtraṅgo 2)
Bhāā	Bhagavati Ārādhanā	SūtraCū	Sūtrakṛtāṅga Cūṇi
BhāāVier	Bhagavati Ārādhanā Vyūmodana Vrtti	SūtraNi	Sūtrakṛtāṅga Nirṇukti
Bhaga	Bhagavati	SūtraVr	Sūtrakṛtāṅga Vrtti
	(Bhagavati, Uvaṅgasuttāni part-2)	Sūrya	Sūryaprajñāpti
BhagaCū	Bhagavati Cūṇi		(Sūryaprajñāpti, Uvaṅgasuttāni part-2)
BhagaBha	Bhagavati Bhāṣya	SūryaVr	Sūryaprajñāpti Vrtti
BhagaVr	Bhagavati Vrtti	Sthā	Sthānāṅga (Thānam)
Bhāsam	Bhāvasamgraha	SthāVr	Sthānāṅga Vrtti
Bhaksu	Bhikṣūṇīyāyakaṇṭhikā	Sudāma	Sūndeśadamañjarī
Mānc	Manonūsāsaman	Gā	Gāthā
Mūlā	Mūlācāra	Pa	Paṭra
Yosa	Yogasatoka	p.	Page
Yosā	Yogasāstra	Su	Sūtra
YosāVr	Yogasāstra Vrtti		

Jaina Pāribhāṣika Śabdakośa



(English Version)

A

Akatisaṅcita

A set or multitude of things, conglomerated in a very great number which can be numerically expressed only as *Asaṅkhyeya* (innumerable) or *Ananta* (infinite).

akati—asaṅkhyātā anantā vā.....asaṅkhyātā ekaikasamaye utpannāḥ santastathaiva saṅcī-tāste akatisaṅcitāḥ. (Sthā 3.7 Vṛ Pa 99)

See—*Katisaṅcita*.

Akarmabhūmi

The region (in Jain Cosmography) where the needs of life (of the inhabitants) are fulfilled through *Kalpavṛkṣas* (the wish-fulfilling trees); i.e., where there is no need for people to undertake any *karma* i.e., the activities of commerce, agriculture etc., for their livelihood. There are 30 such *Akarmabhūmis*.

kṛṣyādikarmmarahitāḥ kalpapādapaphalopa-bhogapradhānā bhūmayo haimavatapaṅcaka-karivarṣapaṅcakadevakurūpaṅcakottarakuru-paṅcakaramyakapaṅcakairanyavatapaṅcaka-rūpāstrimśadakarmabhūmayāḥ.

(Nāndī 23 MaVṛ Pa 102)

See—*Karmabhūmi*.

Akarmavīrya

The innate power of soul, which emerges by the *Kṣaya* (annihilation) of the *Vīryāntarāya Karma* (*Karma* obstructing the spiritual energy). *na vidyate karmāśyetyakarmā—vīryāntarāya-kṣayajānitam jīvasya sahaṃ vīryam.*

(Sūtra 1.8.2 Vṛ Pa 168)

Akarmāṅśa

1. The state of the liberated soul, which is free from even an iota of *Karma*.

akammamse—ebhīḥ sarvairvidhūnitāḥ aka-mmamso bhavati.....siddhatvam.

(Sūtra 1.1.39 Cū p.45)

2. A state of *Snātaka Nirgrantha* (3).

which indicates the total annihilation of the *Ghātya* (destroying) *Karmas* of the *Snātaka Nirgrantha*.

kṣālitasakalaghātikarmamalapaṭalatvāt snāta iva snātāḥ sa eva snātakaḥ.....kṣapitakarmma-tvādakarmmāṅśaḥ. (Sthā 5.189 Vṛ Pa 320)

Akalevara Śreṇī

The *Kṣapaka Śreṇī*, (spiritual ladder of annihilation of deluding *Karma*), ascending which the ascetic annihilates the *Karmas*.

kalevaram—sarīram avidyamānam kaḍevaramesāmakadevarāḥ—siddhāsteṣāṅ śreṇiriva śre-ṇīryayottarottaraśubhapanīyāmāprāptirīpayā te siddhipadamārohanti (tām), kṣapakaśreṇin.

(Lī 10.35 SāVṛ Pa 341)

Akalpasthāpanākalpa

Not to send for *Gocaracaryā* (going on round for collection of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) that ascetic (*Muni*), who has not studied the original text and meaning of *Piṇḍaiśanā* (2) (first chapter of the *Ācārācūlā*, which is the second *śrutaskandha* (division) of the first principal canonical work). '*akalpikena*' *anadhītapīṇḍaiśanādisūtrārthena āhārādikaṃ na grāhayet.....* (BṛBhā 6442 Vṛ)

Akalpasthita

That ascetic (*Muni*), who has been initiated in the tradition of *Cāturyāma* (monastic discipline of four great vows).

akalpasthitānām tu 'catvāro yāmāḥ' catvāri mahāvratāni bhavanti. (BṛBhā 5340 Vṛ)

Akaṣāya Saṃvara

The state of the *Vitarāga* (one, free from attachment and aversion);

inhibition of the *Kaṣāya* (passions) such as anger and the like.

krodhadyabhāvo'kaṣāyaḥ. (Jaisīdī 5.14)

Akaṣāyī

Passionless—That ascetic (*Muni*), whose *Moha* (delusion) has been subsided or annihilated.

akaṣāyīnaḥ upasāntamohādayaḥ.

(Sthā 5.208 Vṛ Pa 327)

Akasmātdaṇḍapratyaya

The fourth kind of *daṇḍasamādāna* (killing)/*kriyāsthāna*:

accidental killing of some other person while killing someone else.

ahāvare cauttthe daṇḍasamādāne akasmādam-ḍavattie tti āhijjai—se jahāṇamae kei purise kacchamsi vā dahamsi vā.....kavimjalam vā vimdhittā bhavati—iti khalu se aṇṇassa aṭṭhāe aṇṇam phusai—akasmādamḍe. (Sūtra 2.2.6)

Akasmāt Bhaya

Irrational fear—A type of fear: experiencing fear without any external cause. *akasmādeva bāhyanimittānapekṣaṃ gṛhā-diṣveva sthittasya rātryādau bhayamakasmādbhayam.* (Sthā 7.27 Vr Pa 369)

Akāma Nirjarā

Avipāki (Avipākajā) Nirjara (premature falling off of *Karma*) which occurs or which is undertaken without the intention of *Mokṣa* (liberation). When one does not refrain from sensual objects voluntarily, but abstains from *Bhogā* (use of consumable goods) and *Upabhoga* (use of non-consumable goods) involuntarily, the shedding of *Karma* takes place; it is called *Akāma Nirjarā*.

viṣayā' uarthanivṛtīm cātmābhīprāyena kurovataḥ pāratantryād bhogopabhoganirodho'kāmanirjarā. (TaVā 6.12)

sahakāmena mokṣābhilāṣeṇa vidhīyamānā nirjarā sakāmā, tadaparā akāmā. (Jaisīdī 5.18)

Akāma Maraṇa

A type of *Maraṇa* (death): involuntary (accidental) death of a non-restrained being who, inspite of not wishing to die, dies because of his attachment to indulgence in sensuousness.

bālā iva bālāḥ sadasadvivekavikalatayā..... te hi viṣayābhiṣvaṅgato maraṇamanicchantā eva mriyante. (U 5.17 ŚāVr Pa 242)

Akāla

That time-period, during which the obligatory acts like *Svādhyāya* (scriptural studies and teaching) etc., are not allowed to be performed. *kālah—karttavayāvasarastadviparīto'kālah.*

(ĀVr Pa 91)

Akuśala

Unwise—A person whose activity tends to augment the cycles of birth and death.

akusalo nāma apradhānaḥ baṃdhāya saṃsārāya. (NiBhā 74 Cū p.36)

Akṛtsnā Āropanā

The expiation prescribed for a an ascetic (*Muni*) for committing a lapse during undertaking of a six--monthly fasting which was prescribed as

an expiation: this is to be carried out concurrently during the course of six months.

bahūmaparādhānāpanmasya śaṃmāsāntīm tapa itikṛtvā śaṃmāsādhikam tapahkarma teṣvevā-tarbhūvya śeṣamāropyate yatra sā akṛtsnāropanā. (Sama 28.1 Vr Pa 46)

Akriyāvādī

Non-conformist—A heretic philosopher who does not accept the existence of soul.

ye pumarīhākriyāvādinasteṣāmātmaiva nāsti. (USāVr Pa 443)

See—*Kriyāvādī*.

Akṣanayoga

That effort, which is free from violence. *ahimsaṇeṇa acchāyo yogo jassa so acchānayo.* (Dā 8.3 ACū p.185)

Akṣara

Sentience—The consciousness qua knowledge: that which never vanishes --- that which does not get destroyed even in the state of dormant state.

nānakkharaṃ 'kṣara saṃcarane' na kṣaratitya-kṣaram, na pracyavate anupayoge'pityarthah..... tam ca nānamāvisesato cetanetyarthah. (Nandi 55 Cū p.44)

Akṣaraśruta

A variety of *Śrutajñāna* (articulate knowledge), the articulate knowledge which is related with linguistic symbols such as alphabetical letters etc.: it is communicated through three types of linguistic symbols, viz., *Sanjñākṣara*, *Labdhyakṣara* and *Vyañjanākṣara*.

akkharasnyam tivīham paṃattam, tam jāhā—saṃjñakharam, vaṃjanakharam, laddhiakharam. (Nandi 56)

Akṣīnamahānasa

A kind of *Labdhi* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)):

a *Labdhi* by dint of which even a limited quantity of food-stuff would never get exhausted inspite of being consumed by many people; but if it is consumed by the person having such *Labdhi*, it would get over.

yenā' nītam bhaikṣaṃ balubhīrapyanairbhuktam na kṣiyate, kiṃtu svayameva bhuktam

niṣṭhām yāti tasyā'kṣīnamahānasilabdhīḥ.
(ViBhā 801 Vr)

Agamikaśruta

A variety of Śrutajñāna (articulate knowledge): the articulate knowledge, in the form of scripture, the classification of which is related with the style of its composition: it stands for the scripture in which there is abundance of diverse passages in the form of different meters such as *gathū*, *śloka*, *veṣṭaka* etc.. For example. *Kālika Śruta*.

bhṃgagaṇiyāi gamiyam jam sarisagamam ca kāranavasena.
gāhāi agamiyam khalu kāliyasuyam diṭṭhivāe vā..
(ViBhā 549)

See—*Gamikaśruta*.

Agāradharma

Lay follower's conduct—The twelve kinds of *dharmā* (righteous conduct) that has been prescribed for a lay follower, i.e., five *Aṇuvratas* (five smaller vows of righteousness), three *Guṇavratas* (qualifying vows) and four *Śikṣāvratas* (supplementary vows).
agāradhammam duvālasaviham āikkhai, tam jahā—pañca aṇuvvayāim, tinni guṇavvayāim, cattāri sikkhāvayāim.
(Aupa 77)

Agurulaghukagūṇa

(Prajñā 15.57)

See—*Agurulaghutva*.

Agurulaghukanāma

A sub-type of *Nāma* (body-making) *Karma*, the rise of which is responsible for the balanced weight of the body, making it neither too heavy nor too light.

yadudayāt prāṇinām śarirāṇi na gurūni nāpi laghūni kintvāgurulaghurūpāni bhavanti, tad-agurulaghunāma. (Prajñā 23.51 Vr Pa 476)
agurulaghuparināmaniyāmakamagurulaghunāma.
(TaBhā 8.12)

Agurulaghukaparyava

A generic quality of *Dravya* (substance).
(Bhaga 2.45)

See—*Agurulaghutva*.

Agurulaghutva

One type of the *Sāmānya Guṇa* (generic quality): that quality or mode of a substance, which is responsible for keeping intact the existence of the substance.

svasvanīpāvicalanatvam—agurulaghutvam.
(Jaisidī 1.38 Vr)

Agurulaghu Dravya

(Bhaga. 1.403)

See—*Gurulaghu Dravya*.

Agnikāya

(ĀCūlā 2.41)

See—*Tejaskāyika*.

Agnikumāra

Fiery Youth—A variety of *Bhavanapati Deva* (Mansion-dwelling god); a class of *Devas*, possessed of luminous and white body; their symbol is pot and they remain at the commands of the *Lokapāla* (universal guard) named Soma.

mānōmānapramāṇayuktā bhāsvanto'vadātā ghatacinhā agnikumārā bhavanti. (TaBhā 4.11)
aggikumārā.....tārārīvā je yāvaṇṇe tahappagārā savve te tabbhattiyā, tappakkhiyā tabbhāriyā..... mahāraṇṇo āṇāvavāya-vayāna-niddese cithanti..
(Bhaga 3.252)

Agreyaṇīya Pūrva

The second *Pūrva* (canonical work of earlier lore);

it contains the quantitative description of all the substances, all the modes and all the living beings.

bitiyam aggeyaṇīyam, tattha vi savvadavvāṇa pajjavāṇa ya savvajīvavisesāṇa ya aggam—parimāṇam vaṇṇijjai. (Nandī 104 Cī p.75)

Aghātikarma

Non-destroying (or non-desperate) Karmas—those *Karmas*, which do not destroy the principal qualities of soul;

there are four *Aghāti Karmas* viz., *Vedanīya Karma*, *Nāma Karma*, *Gotra Karma* and *Āyusya Karma*.

See—*Ghātikarma*.

Āṅga

1. The twelve *Āṅgas* (1) (principal canonical

works) (such as *Ācārāṅga* and the like); the principal canonical works which are propounded by the *Arihata* (1) (*Tirthankara* (ford-founder)) and composed by the *Gaṇadhara*s (3) (composers of the canonical works).

gaṇahara-therakayaṃ vā, āesā mukhavāgarāṃao vā.

dhruva-calavisesao vā, aṃgāṃagesu nāṇattam..
(*VīBlā* 550)

2. A part of *Kālika Śruta*. the eleven *Āngas* (1) (principal canonical works).

kāliyasuyaparimāṇasaṃkhā.....aṃgasamkhā.
(*Anu* 571)

Āṅgacūlikā

A kind of *Kālika Śruta* (a category of *Āgamas* (2) (canonical works) which can be studied only in the first and last quarter of day and night); the *Cūlā* (appendix) of the *Ācārāṅga* (the first *Āṅga* (1) (principal canonical work)) or the *Cūlā* of the *Dṛṣṭivāda* (12th *Āṅga* (1)).

aṃgassa cūlitā jahā āyārassa paṃcacūlāto, ditthivāyassa vā cūlā. (Nandi 78 Cū p. 59)

Āṅganimitta

A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication);

it deals with foretelling of good or evil effect of the vibration or quivering of the parts of the body.

aṃga-pratyamga-darśana-sparśanādibhistrikālabhāvisukhaduḥkhādvoibhāvānanāṅgam.
(*TaVā* 3.36)

Āṅgapraviṣṭa

A kind of *Śrutajñāna* (articulate knowledge).
(Nandi 73)

See—*Āṅga. Āṅgabāhyaśruta.*

Āṅgapraviṣṭaśruta

A kind of *Śrutajñāna* (articulate knowledge), which is made with respect to the speaker and which is included in the *Dvādasāṅga* or *Gaṇipitaka*.

sūyanānaparokkham coddasaviham.....aṅgapavittam aṅgapavittam.. (Nandi 55)

aṅgapavittam dvālasaviham paṇattam.....
(Nandi 80)

Āṅgabāhya

Anaṅgapraviṣṭaśruta (Upāṅgas) (auxiliary cano-

nical works)—The *Āgamas* (2) (canonical works) other than the *Āṅgas* (1) (principal canonical works) such as *Aupapātika* (first *Upāṅga*) and the like, composed by the *Sthavira*s (elders) (ascetics).

See—*Upāṅga.*

Āṅgabāhyaśruta

A kind of *Śrutajñāna* (articulate knowledge).
taṃ samāsao duvīham paṇattam, taṃ jahā—
aṅgapavittam, aṅgabāhiram ca.. (Nandi 73)
See—*Āṅgabāhya.*

Āṅgāra

A type of *Māṇḍalika Doṣa* (blemish incurred at the time of eating meals).

which is indulged in by an ascetic (*Muni*), by praising the tasty meal and its giver. It is called *Āṅgāra* because, on account of this blemish, the transgressor (monk) as if converts the fuel of conduct into coal (*aṅgāra*) by the fire of attachment.

taṃ hoi saimḡalam jaṃ āhārei mucchio saṃto.
(*PrNi* 655)

svādvannaṃ taddātāraṃ vā praśamsan yad bhunkte sa rāḡgāgninā caritrendhanasyāṅgārīkaraṇādaṅgāro doṣaḥ. (Yośā 1.38 V/ p.138)

Āṅgārakarma

A kind of *Karmādāna* (occupation involving great bondage of *Karma*);

the industry in which tremendous violence to the fire-bodied beings (in furnace etc.) is committed—the industry such as manufacturing or trading in coal.

iṅgālā niddahitum vikkijati. (ĀvaHāVr 2 p.226)
aṅgārānāṃ karaṇavikrayasvarūpam, evamaḡni-vyāpārārūpam yadanyadapiṣṭakāpākādikam karma tadaṅgārakarmocyate. (*Bhāga* 8-242 V/)

Āṅgula

A unit of measurement; a type of *vibhāḡanispanna kṣetrapramāṇa* (measurement of linear space in which the space and the means to measure are separate);

it is of three types, viz., *Ātmāṅgula. Pramāṇāṅgula* and *Utsedhāṅgula..*

See—*Utsedhāṅgula.*

se kiṃ taṃ vibhāḡanipphanne?

vibhāḡanipphanne—

gāhā—

*āṅgula vihatthi rāyaṇī.....
se ki taṃ āṅgule? āṅgule tivihe paṇṇatte, taṃ
jahā—āyaṅgule, ussehaṅgule pamāṇāṅgule..*
(Ami 388, 389)

See—*Utsedhāṅgula*.

Āṅguṣṭha Prasāna

A kind of *Vidyā* (occult science), that *Vidyā*, through which one can get the desired answer (or a solution) to a question by incarnating a deity on the nail of the thumb.
See—*Kṣaṃmakaprasāna*.

Acakṣurdarśana

Non-ocular intuition—The (first) instant indeterminate general intuition (*Darśana*) obtained through the sense-organs, other than the eyes, and through the mind.
acakṣuṣā—cakṣurvarjāśeṣendriyamanobhirdarśanam—svasvaviśaye sāmānyagrahaṇamaca-
kṣurdarśanam. (Prajñā 29.3 Vṛ Pa 527)

Acakṣurdarśanāvāraṇa

A sub-type of *Darśanāvāraṇa* (intuition-veiling) *Karma*, due to the rise of which, *Acakṣurdarśana* (non-ocular intuition) is veiled.
.....*acakṣurdarśanam tasyāvāraṇīyamacakṣurdarśanāvāraṇīyam.* (Prajñā 23.14 Vṛ Pa 467)

Acarama

When one is going to attain the same state again, it is termed as *Acarama* with respect to him.
jo jaṃ pāvihiti puṇo bhāvaṃ, so teṇa acarimo
hoi. (Bhaga 18.36)

Acaramasamayanirgrantha

A category of *Nirgrantha* (4) (*Nirgrantha*) (3); the *Nirgrantha* (4) (*Nirgrantha*) (3) during the entire duration of this state, excepting the last *Samaya* (smallest time-unit) of the eleventh—*Uṣāntamoha* and the twelfth—*Kṣīṇamoha Guṇasthānas* (stages of spiritual development).
See—*Yathāsukṣamanirgrantha*.

Acalita Karma

Non-arisen Karma—The *Karma-pudgalas* (material clusters quā *Karma*), when appropriated by the soul-units, become stationary (*Acalita*) in the soul.

jīvapradeśebhyaścalitaṃ—teṣvanavasthāna-
śīlaṃ taditarattvocalitaṃ. (Bhaga 1.28 Vṛ)

Acitta

Non-living (inanimate)—The thing which is not *Sacitta* (animate object), i.e., that which is bereft of *Jīva* (soul). (Da 5.1.86)

Acittamahāskandha

That largest *Skandha* (aggregate of *Paramāṇus* (the ultimate atoms)) of the *Pudgala* (physical substance), which occupies the entire cosmic space and which consists of greatest number of *Paramāṇus* and is *Catuḥsparśī* (possessed of four (fundamental) touches).
ayameva sarvotkrṣṭaparamāṇusamkhyāpr-
cito.....eṣa punaracittamahāskandho yasmācca-
tuḥsparśa śyate. (ViBhā 644.646 MaVṛ p.282,283)

Acitta Yoni

The inanimate matter (devoid of *Jīvas* (soul's) *Pradeśas* (the indivisible units of the substance) which serves as the *Yoni* (substratum suitable for the birth of the *Jīva*) for a *Jīva* to take birth in. (Sthā 3.101)

See—*Miśrayoni*.

Acelaka

1. That code of ascetic conduct, according to which a monk renounces all clothes.
2. That code of ascetic conduct, according to which a monk is allowed to have white and simple clothes (in limited quantity).
acelakaḥ—avidyamānacelakaḥ kuṭsitacelako
vā. (U 23.13 SāVṛ Pa 500)

Acela Pariśaha

A type of *Pariśaha* (hardship).
1. To endure with equanimity the feeling of embarrassment or shame felt in following the conduct of remaining naked.
2. To remain unperturbed about clothing, on not getting clothes.
parijunṇehiṃ vatthehiṃ, hokkhāmi tti acelae.
aduṇvā sacelae hokkhaṃ, ii bhikkhū na cimtae..
egayācelae hoi, sacele yāvi egayā.
eyam dhammahiyam naccā, nāṇi no paridevae.
(U 2.12,13)

Acaurya Mahāvṛata

(U 21.12)

See—*Adattādānavirmaṇa*.**Acchavi**

A stage of *Snātaka Nirgrantha* (3); it indicates the practice of the partial inhibition of the bodily activities.
chaviḥ—sarīraṃ tadbhāvātkāyayoganirodhe sati acchavirbhavati. (Sthā 5.189 Vṛ Pa 320)

Acchinnachedanayika

A style of composition of the scripture, in which the wordings and their meanings of the precedent aphorism have relevance with those of the subsequent one.
yo nayaḥ sūtramacchinnaṃ chedenecchati so'cchinnachedanayo yathā 'dhammomamaṅgala-mukkiṭṭha' mityādiśloko'rthato doṭṭiyādiśloka-mapekṣamāna ityevaṃ yānyacchinnacheda-nayavanti tānyacchinnachedanayikāni.....
(Sama 22.2 Vṛ Pa 40)

Acyuta

Name of the twelfth heaven; the twelfth habitat of the *Kalpopapanna Vainānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396) (U 36.211)

Ajīva

Non-soul—One of the nine *Tattvas* (categories of truth); it is that *Tattva*, which is devoid of consciousness (i.e. cognitive activity). It is of five types: *Dharma* (*Dharmāstikāya* (the fundamental substance quā medium of motion)), *adharmā* (*Adharmāstikāya* (the fundamental substance quā medium of rest)), *ākāśa* (*Ākāśāstikāya* (the fundamental substance quā medium of space)), *Kāla* (time) and *Pudgala* (physical substance).
acetanaḥ ajīvaḥ. (Jaisīdi 3.19)
ajjīvo puṇa neo, puggala dhammo adhamma āyāsam.
kālo (Bṛdrasaṃ 15)

Ajīvaapratyākhyāna Kriyā

A type of *Apratyākhyāna Kriyā* (non-abstinence-based urge); the activity involving an inanimate object undertaken in absence of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence).

yadjīvesu—madyādiṣvapratyākhyānāt karma-bandhanaṃ sā ajjīvāpratyākhyānakriyā.
(Sthā 2.13 Vṛ Pa 38)

Ajīvaājñāpanikā Kriyā

A type of *Ajñāpanikā Kriyā* (permission-based urge); the activity due to one's propensity to give command or permission for an inanimate object.
ajjivaviṣayā ajjivā''jñāpani ajjivānāyani vā.
(Sthā 2.30 Vṛ Pa 39)

Ajīvaārambhikī Kriyā

A type of *Ārambhikī Kriyā* (violence-based urge); the activity undertaken through crushing of inanimate objects.
yaccājīvān jīvakadevarāṇi piṣṭādimayaajjivākri-tīmśca vastrādīn vā ārabhamāṇasya sā ajjivārambhikī.
(Sthā 2.15 Vṛ Pa 38)

Ajīva Kriyā

A kind of *Kriyā* (1) (activity); transformation of the aggregates of *Pudgala* (physical substance) into *Karma*.
ajjivasya—pudgalasamuudāyasya yatkarmanmatayā pariṇamananaṃ sā ajjivakriyā. (Sthā 2.2 Vṛ Pa 37)

Ajīvadṛṣṭijā Kriyā

A type of *Dṛṣṭijā Kriyā* (sight-based urge); the activity involving attachment, undertaken for looking at the inanimate objects.
ajjivānaṃ citrakrmādīnāṃ darśanārthaṃ gacchato yā sā ajjivadṛṣṭikā. (Sthā 2.21 Vṛ Pa 39)

Ajīvanaisrṣṭikī Kriyā

A type of *Naisrṣṭikī Kriyā* (throw-based urge); the activity of throwing the inanimate objects like arrow etc. from the bow etc.
yattu kāṇḍādīnāṃ dhanurādibhiḥ sā ajjivanaisrṣṭikī. (Sthā 2.28 Vṛ Pa 39)

Ajīvapārigrahikī Kriyā

A type of *Pārigrahikī Kriyā* (possessive urge); the activity undertaken for protecting the possessions of inanimate objects. (Sthā 2.16)

Ajīvapṛātityikī Kriyā

A type of *Pṛātityikī Kriyā* (urge of dependence on others);

the activity involving attachment and aversion, provoked by an inanimate object or the activity which is the cause of the influx of *Karma*, undertaken through the help of *Ajīva* (inanimate object).

ajīvaṃ pratītya yo rāgadveṣodbhavastajjo vā bandhah sā ajīvapratītyikī. (Sthā 2.24 Vr Pa 39)

Ajīvapraḍoṣikī Kriyā

A type of *Praḍoṣikī Kriyā* (jealousy-based urge); the activity due to the propensity of illwill towards an inanimate objects.

ajīve—pāsānādaṃ skhalitasya pradveṣāda jīva-praḍveṣikī. (Sthā 2.8 Vr Pa 38)

Ajīvavaidāraṇikā Kriyā

A type of *Vaidāraṇikā Kriyā* (disclosure-based urge);

the activity due to the propensity of disclosing the subject related with the inanimate objects—the propensity of revealing something that is to be kept secret. (Sthā 2.31)

Ajīvasāmantopanipātikī Kriyā

A type of *Sāmantopanipātī, Kriyā* (urge of rejoicing caused by the applause from the multitude);

the activity involving rejoicing, caused by the applause from the multitude, regarding the inanimate objects.

tathā rathādaṃ tathaiṃ lṛṣyato'jīvasāmantopanipātikī. (Sthā 2.25 Vr Pa 39)

Ajīvasprṣṭijā Kriyā

A type of *Sprṣṭijā Kriyā* (tactile urge); the activity involving attachment and aversion to the (aggreable and disaggreable) touches of inanimate objects.

jīvamajīvaṃ vā rāgadveṣābhyaṃ pṛcchataḥ sprṣato vā yā sā jīvasprṣṭikā jīvasprṣṭikā vā, ajīvasprṣṭikā ajīvasprṣṭikā vā. (Sthā 2.22 Vr Pa 39)

Ajīvasvāhastikī Kriyā

A type of *Svāhastikī Kriyā* (urge for doing anything with one's own hand) by oneself;

the activity due to one's propensity of killing any other being by an inanimate weapon held in one's hand.

yacca svāhastagrhitenaivājīvena—khaḍgādīnā jīvaṃ mārayati sā ajīvasvāhastikī. (Sthā 2.27 Vr Pa 39)

Ajīvodayaniṣpanna

The *Udaya* (rise) of *Karma* in the *Jīva* (soul), which takes place on account of the interaction of *Pudgala* (physical substance) with the *Jīva* and which mainly gives rise to the physical (*pauḍgalika*) modes related with the *Jīva*.

ajīvesu jahā orāliyaḍavvavagganehiṃto orāliya-sarirapayoge ḍavve gheṭṭūnaṃ tehiṃ orāliya-sarīre ṇivvatteṃ ṇivvatteṃ vā taṃ udayanipphaṃṇo bhāvo. (Anu 274 Cū p.42)

Ajñāta Uñcha

The *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) received by a monk who goes to the house of a householder without any preinformation and without disclosing his identity.

ajñātoñchaṃ paricayākaraneṃajñātaḥ saṃ bhāvoñchaṃ gṛhasthodvaritādi. (Da 9.3.4 HāVr Pa 253)

Ajñātata

A type of *Yogasamgraha*: in which *Tapa* (austerity) is practised secretly, by remaining aloof from show or fame.

'amāyaya' tti tapaso'jñātata kāryā. (Sama 32.1.2 Vr Pa 55)

Ajñātapiṇḍa

(Sūtra 1.7.27)

See—*Ajñātaviṇcha*.

Ajñāna

1. **Ignorance**—Lack of knowledge due to the rise of *Jñānāvaraṇiya* (knowledge-veiling) *Karma*. *jñānābhāvarūpaṃ audayikamjñānam. (Jaisidi 2.32)*

2. The knowledge of a *Mithyātvī* (a *Jīva* possessed of deluded world-view), which, although is obtained due to the *Kṣayopasāma* (annihilation-cum-subsidence) of *Jñānāvaraṇiya* (knowledge-veiling) *Karma*, is termed as *Ajñāna* (on account of the owner's deluded world-view). *mithyādīṣṭerjñānamapi mithyāḍarsānodayaparigrahāḍajñānaṃ bambhanyate. (ViBhā 520 Vr p.238)*

Ajñāna Pariśaha

Hardship quā ignorance—A type of *Pariśaha*

(hardship);

to endure by the feeling of dejection caused by lack of knowledge and non-realization of the *Tattva* (category of truth).

niraṭṭhagammi virao, mehuṇāo susamvudo. jo sakkhaṃ nābhijāṇāmi, dhammaṃ kallāna pāvagam..

tavovahānamādāya, paḍimaṃ paḍivajjao. evaṃ pi viharao me, chaumaṃ na niyattāi..

(U 2.42.43)

Ajñānamaraṇa

A type of *Marāṇa* (death).

the imminent cause of which remains unknown; it occurs on account of the intensity of attachment and aversion.

hevaṃ na jānai amjānamaraṇaṃ marai.

(Bhaḡa 5.193)

Ajñānavādī

Believer in uselessness of knowledge—A heretic philosopher who, repudiating knowledge as the means of attainment of the liberation, believes only in performance (of penance etc.) as its means.

*ajñānavādinastvāhuh—apavargam pratyanu-
payogitvāt jñānasya. kevalaṃ kaṣṭam tapa
evānuṣṭheyam, na hi kaṣṭam vineṣṭasiddhiḥ.*

(UŚāVr Pa 444)

Añjana

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to put the liner in the eyes; it is taboo for the ascetic (*Muni*).

añjanaṃ rasāñjanādina. (Da 3.9 HāVr Pa 118)

Añjanā

Name of the fourth infernal land.

*etāsi ṇaṃ sattaṇhaṃ puḍhaviṇaṃ satta ṇāma-
ppejja paṇattā, taṃ jahā—dhammā, vamsā,
selā, añjanaṃ, riṭā, maghā, māghavati.*

(Sthā 7.23)

Añjalipragrahasambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics.

to pay obeisance by folding the palms to *Sāmbhojika* (commonsense co-religionist) ascetics of one's own order or *Sāmbhojika* ascetics, belonging to other order.

*sambhogikānāmanyasambhogikānāṃ vā saṃvi-
gnānāṃ vandanakaṃ—prañāmaṃjalipra-
grahaṃ, namaḥ kṣamāśramaṇebhyaḥ.*

(Sama 12.2 Vr Pa 22)

Anuvrata

Smaller vows—The five smaller vows of righteousness to be observed by a *Śrāvaka* (lay-follower), viz., *Sthūla Prāṇātipātaviraṃaṇa*, *Sthūla Mṛṣāvādaviraṃaṇa*, *Sthūla Adattādānaviraṃaṇa*, *Svadārasamtoṣa Icchāparimāṇa* (abstinence from gross violence, abstinence from gross falsehood, abstinence from gross stealing, abstinence from sexual activity with a person other than one's spouse and voluntary limitation of desire for possession).

*pañca anuvvayāṃ, taṃ jahā—thūlāo pāṇāvā-
yāo veramaṇaṃ, thūlāo musāvāyāo veramaṇaṃ,
thūlāo adaññādāṇāo veramaṇaṃ, sadārasamtoṣe,
icchāparimāṇe.* (Oupa 77)

Aṇḍaja

Oviparous *Jiva* (living being) e.g., peacock etc..
aṇḍjātā aṇḍajā mayūrādayaḥ. (Da 4.9 ACū p.77)

Aṇḍasūkṣma

The minute eggs of insects like honey-bee, ant and the like.

*uddaṃsaṃḍaṃ mahumačchigāḍiṇa. kiḍḍiyā-
aṇḍagaṃ—pipiliyāaṇḍaṃ, ukkaliaṇḍaṃ lūyā-
paḍagaṃ. haliyaṇḍaṃ baṃbhaṇḍiyāaṇḍagaṃ.
saraḍiaṇḍagaṃ hallohaliyaṇḍaṃ.*

(Da 8.15 ACū p.188)

Atathājñāna

A kind of *Dravyānuyoga* (ontological exposition);

it is in the form of false knowledge of the *Dravya* (substance); advocating an absolutistic approach regarding the substance.

*atathājñānaṃ mithyādr̥ṣṭijivadravyaṃalātadra-
vyāṃ vā vakratayā vabhāsamānamekāntavā-
dyabhyupagataṃ vā vastu.* (Sthā 10.46 Vr Pa 457)

Atikrama

It is the first step in the direction of transgression of the *Jñānācāra* (conduct quā knowledge), *Darśanācāra* (conduct quā faith) and *Cāritrācāra* (conduct quā abstinence);

it is in the form of resolve to transgress.

tividhe atikkame paṇṇatte, taṃ jahā—nāna-

atikkame ḍaṃsaṇaātikkame, carittaatikkame.
(*Sthā* 3.440)

See—*Vyatikrama, Aticāra, Anācāra.*

Atikrānta Pratyākhyāna

A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence):
to defer the performance of penance which, though ought to be performed in the present, cannot be undertaken now (on account of sickness etc.).

'*aikkamṭaṃ*' *ti evamevāṭite paryuṣaṇādau kara-*
nādatikrāntaṃ āha ca—
pajjosavaṇāe tavaṃ jo khalu na karei kāraṇajjāe.
guruveyāvaccenaṃ tavassigelammayāe vā..
so dāi tavokkammaṃ paḍivajjai taṃ aicchie kāle.
eyaṃ paccakkhāṇaṃ aikkamṭaṃ hoi nāyāvvaṃ..
(*Sthā* 10.101 *Vj Pa* 472)

Aticāra

Partial transgression.—It is the third step in the direction of transgression of the *Jñānācāra* (conduct quā knowledge), *Darsanācāra* (conduct quā faith) and *Cāritrācāra* (conduct quā abstinence);

it is in the form of partial transgression of the discipline.

tividhe aiyāre paṇatte, taṃ jahā—nāṇaaiyāre,
ḍaṃsaṇaaiyāre, carittaaiyāre. (*Sthā* 3.442)

See—*Atikrama, Vyatikrama, Anācāra.*

Atithisaṃvibhāga

The twelfth vow of the lay-follower (*Śrāvaka*): it comprises giving the food, medicine sojourning place etc., to an ascetic, out of one's own share in conformity with the prescribed rules.

atithisaṃvibhāgo nāma nāyāgayānaṃ kappañi-
jjānaṃ annapāṇāṇaṃ davvānaṃ desakālasa-
ddhāsakkāra kamajuaṃ parāe bhattie āyānu-
ggaḥabuddhīe saṃjayānaṃ dānaṃ.

(*Āva Pari* p.23)

atithisaṃvibhāgaścaturvidho bhikṣopakarāna-
śadhapratisīrayabhedāt. (*TaVā* 7.21.28)

Atipariṇāmaka

That ascetic (*Muni*), whose mind is always inclined to follow the *apavāda-mārga* (the relaxed code of conduct to be followed only in exceptional condition), instead of following the *utsarga-apavāda-mārga* (the code of conduct to be followed in general condition with the one to

be followed in exceptional condition)—whose mind is prone to follow more leniency than what is prescribed in the *śrūta* (scriptures).

jo davva-khettakaya-kālabhāvao jaṃ jahim jayā
kāle.

tallesussuttamaī, aipariṇāmaṃ viyānāhi..

(*Bṛ Bhā* 795)

aipariṇāmeḡo—apavādaruciḥ. (*Ji Cū Vi* p. 54)

See—*Pariṇāmaka.*

Atibhāra

An *Aticāra* (partial transgression) of the vow of *Sthūlapraṇātipātavīramāna Vrata* (first gross vow of the lay follower, viz., abstinence from gross violence);

to put excessive burden on the *Jivas* (humans, beasts etc.).

'*aibhāre*' *tī atibhārōpaṇaṃ tathāvidhaśakti-*
vikalānāṃ mahābhārōpaṇaṃ.

(*Upā* 1.32 *Vj p.* 10)

Ativyāpta

A type of *Lakṣaṇābhāsa* (pseudo-characteristic); the *Lakṣaṇa* (characteristic) which is obtained in both the *lakṣya* (the thing characterized by a particular *Lakṣaṇa*) and the *alakṣya* (the thing other than the *lakṣya*), for example—to say that motion is the *Lakṣaṇa* of wind. (Motion cannot be considered as the *Lakṣaṇa* of wind, for it is found even in the objects other than wind).

lakṣjālakṣyavrttirativyāptaḥ.

yathā—vāyorgatimattoam. (*Bhikṣu* 1.8 *Vj*)

Atisāya

Chattāie tithagarāisae pāsai. (*Jñā.* 2.1.26)

See—*Atiśeṣa.*

Atiśeṣa

Superhuman magnificence of the *Tirthaṅkaras* (ford-founders);

there are 34 varieties of such *Atiśeṣas* (or *Atisāyas*).

cottisaṃ buddhāisesā paṇattā..... (*Sama* 34.1)

Atindriyajñāna

Super-sensory knowledge.—That knowledge, which occurs directly through the soul;

it does not need the medium of sense-organs.

ātmanātrāpeksam atindriyam.. (*Mano* 1.4)

See—*Noindriyapratyakṣa.*

Atīrthanīkarasiddha

That *Siddha* (liberated soul) who had attained emancipation as an ordinary *Kevali* (omniscient).

atitthakarā sāmaṇyakevaliṇo gotamādi tammi atitthakarabhāve t̥thitā atitthakarabhāvāto vā siddhā atitthakarāsiddhā. (Nandī 31 Cū p.26)

Atīrthasiddha

That *Siddha* (liberated soul), who had attained emancipation prior to the establishment of the fourfold *Tīrtha* (religious order established by the *Tīrthanīkara* (ford-founder)) or in the absence of *Tīrtha*.

atittham—cātuvaṇṇasamghassa abhāvo tītthakālabhāvassa vā abhāvo. tammi atitthakālabhāve atitthakālabhāvāto vā je siddhā te atitthasiddhā. (Nandī 31 Cū p.26)

Atyakṣara

A kind of *Aticāra* (partial transgression) of the *Jñānācāra* (conduct qua knowledge), in which the learner arbitrarily adds letters to the text while he is pronouncing it.

atyakṣaram—adhikākṣaram. (Āva 4.8 HāVr p.161)

Atyantābhāva

Ultimate negation—The fourth type of *abhāva* (negation);

it is an eternal non-existence in a substance in the form of impossibility of transformation of any substance into another one, e.g., absolute non-existence of *cetana* (sentience) in *acetana* (non-sentience) and the vice versa.

kālatrayāpekṣiṇi hi tādātmyaparīṇāmanivṛttiratyantābhāvah. yathā—cetanācetanayoh. (Pranata 3.65.66)

Adattādāna Āśrava

A kind of *Āśrava* (cause of influx of *Karma*); the state of the soul responsible for the attraction of karmic clusters towards the soul due to its indulging in stealing.

corī kraī tiṇa nai kahyo jī, āsava adattādāna. (Jhīca 22.8)

Adattādāna Pāpa

The third type of *Pāpakarma* (indulging in evil activity);

The bondage of inauspicious *Karma* caused by indulging in stealing.

(AVr Pa 72)
*adattasya—svāmijīvatīrthanīkaragurubhiravī-
tīṇasyānanujātasya sacittācittamiśrabheda-
sya vastumah ādānam—grahanamadattādānam,
cauryam.* (Sthā 1.93 Vr Pa 24)

Adattādāna Pāpasthāna

The third type of *Pāpasthāna*: the *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in *Adattādāna Pāpa*, i.e., stealing.

*jīva karma nai udaya karī jī, corī karai ayāna.
tīṇa karma nai kalīyai sahī jī, adattādāna pāpa-
sthāna..* (Jhīca 22.7)

Adattādānapratyaya Kriyā

The seventh type of *kriyā* (sthāna); it is the activity of stealing for one's own sake or for the sake of one's relatives.

*keī purise āyāheṇ vā nāīheṇ va.....adīṇṇam
ādiyati, aṇṇena vī adīṇṇam ādiyāveti, adīṇṇam
ādiyamtam pi aṇṇam samanujānai. evaṇ khalu
tassa tappattiyam sāvajjam ti āhijjai. sattame
kiriyaṭṭhāne adīṇṇādānavattie tti āhie.* (Sūtra 2.2.9)

Adattādānavīramāṇa

Abstinence from stealing—The third *Mahā-
vrata* (great vow) of the Jain ascetic; abstinence occurring through total renunciation of stealing.

(Sthā 1.111)
See—*Sarvaadattādānavīramāṇa.*

Adarśana Parīśaha

(TaSū 9.9)

See—*Darśana Parīśaha.*

Adarśanī

That person, who is bereft of the *Samyagdarsana* (enlightened world-view). (U 28.30)

Addhā Palyopama

(Anu 429)

See—*Adhvā Palyopama.*

Addhā Sāgaropama

(Anu 431)

See—*Adhvā Sāgaropama.*

Adhāsamaya.

(Ami 149)

See—*Adhvākāla*.**Adharmadāna**A variety of *Dāna* (charity) (which is inauspicious);

it is the donation (or charity) given to a person who indulges in sinful activities like violence, telling lies.

*himsānytacauryodyataparadāraparigrahaprasa-
ktebhyah.**yaddīyate hi teṣāṃ tajjānīyādadharmmāya..*

(Sthā 10.97 Vr Pa 471)

AdharmaleśyāInauspicious psychic colour—The inauspicious flow of *Bhāva* (1) (disposition at subtle level of consciousness);the *Kṛṣṇa* (black psychic colour), *Nīla* (blue psychic colour), and *Kāpota* (grey psychic colour)—these three are *Adharmaleśyās*, on account of which the *Jīva* (soul) mostly attains *Durgati*—(deteriorated reincarnation).*kiṣhā nīlā kāū, tiṇni vi cyāo ahammalesāo.**eyāhi tihī vi jīvo, duggaṃ uvavajjā bahuṣo..*

(U 34.57)

AdharmāstikāyaFundamental substance quā medium of rest—One of the six fundamental *Dravyas* (substances) or five *Astikāyas* (extended substances);the substance which is the unique inevitable medium of rest, passively assisting in the rest of the *Jīvas* (souls) and *Pudgalas* (physical substances) which are apt to undertake rest; it is only one (single) in number with respect to substance; it is eternal with respect to time, non-corporeal (i.e. devoid of colour etc.) with respect to mode; it is pervading the whole *Loka* (cosmos) with respect to space; it has innumerable number of *Pradeśas* (indivisible units); it is antithesis of *Dharmāstikāya* (fundamental substance quā medium of motion).*sthānagatānām jīvapudgalānām sthitāvudāsī-
nabhāvenā nanyasahāyakam dravyamadharmā-
stikāyah.. yathā pathikānām chāyā.*

(Jaisīdī 1-5 Vr)

*davvao ṇaṇi adhammatthikāe ege davve. khettao
logāppamānamette. kālao.... sāsaē. bhāvao ava-
mṇe aḡamḍhe arase aphāse. ḡuṇao thāṇaḡuṇe....**evaṃ adhammatthikāe vi.... (Bhaga 2.126. 135)
See—Dharmāstikāya.***Adhikaraṇa**Anything such as the physique, sense-organs, external instrument, weapon etc., that (in some respect), becomes instrumental to *Durgati* (deteriorated re-incarnation) of the soul.*adhikaraṇam—durgatinimittam vastu tacca
vivakṣayā śariramindriyāṇi ca tatthā bāhyo
halagantryādiparigrahaḥ. (Bhaga 16.8 Vr)***Adhikaraṇī**That *Jīva* (soul), on account of its *Avirati* (non-abstinence), is deemed to be an *Adhikaraṇī*, i.e., one who is equipped with an *Adhikaraṇa*.*aviratiṃ paḍucca.....jīve adhikaraṇī.*

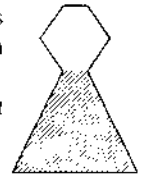
(Bhaga 16.9 Vr)

AdhodiśāpramāṇātikramaAn *Aticāra* (partial transgression) of the *Digvra-
ta* (the sixth vow of the lay follower);

to transgress the accepted limit of movement in the downward direction, either unknowingly or due to any other reason.

See—*Urdhvadiśāpramāṇātikrama*.**Adholoka**Lower universe—The lower region of the *Loka*, i.e., space quā cosmos, which is little more than seven *Rajjus* (in height).*adhobhāgasthitatvādadhokolakaḥ
sātirekasapta-rajupramāṇah.*

(Sthā 3.142 Vr Pa 121)

**Adhavadhi**A category of *Avadhijñānī* (clairvoyant); a clairvoyant person who has direct cognition only of a limited region.*adho'vadhīrātma—niyatakṣetraviśayāvadhī-
jñānī. (Sthā 2.193 Vr Pa 57)*See—*Deśāvadhi*.**Adhovyatikrama**

(TaSū 7.25)

See—*Adhodiśāpramāṇātikrama*.**Adhyavatara***ahigaṃ tu tuṃlādī chubhati ajjhoyaro u.....*

(Jibhā 1284)

See—*Adhyavapūraka*.**Adhyavapūraka**

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.;

the food which is under preparation for the householder's own use, to which some more stuff is added for the purpose of giving it to monks.

adhyavapūrake tu pūrvam stokameva tandulādirgrhyate, paścādadhikapraksepah.

(PiNi 93 Vr Pa 72)

Adhyavasāna

1. The *Pariṇāma* (2) (natural transformation) taking place at the subtlest level of consciousness;

an emotional state of consciousness.

'*adhyavasāne*' *ityantahkaranapariṇāme.*

(U 19.7 SāVr Pa 452)

See—*Adhyavasāya*.

2. One of the causes of untimely death—intensified attachment, affection, fear and the like.

adhyavasānam—rāgasnehamayātmako'dhyavasāyah.

(Jaisidi 7.33 Vr)

Adhyavasāya

A subtle level of consciousness, at which its interaction takes place with the *Karma-śarīra* (Karmic body).

See—*Adhyavasāna*.**Adhyātma**

That activity, which is undertaken by keeping the soul in the nucleus.

appāṇamadhikareūna jam bhavati tam ajjhapam.

(Da 10.15 Acū p.241)

Adhyupapanna

One who is excessively attached to the three *Gaurvas*, viz., *Rddhi*, *Rasa* and *Sātā* (i.e., the vanity of one's prosperity or supernatural power, rich food and well-being, respectively). *samrddhirasasātāgauraveṣu adhyupapannā grddhah.*

(Sūtra 1.2.58 Vr Pa 72)

Adhruva Avagrahamati

A kind of empirical *Avagraha* (sensation); in spite of the provision of sense-organ, attention and contact with the object, sometime the sensation of the object together with many of its modes, manifold modes etc. take place and sometime does not take place. (Such conditional or probabilistic sensation is *Adhruva Avagrahamati*).

satīndriye sati copayoge sati ca viśayasaṃbandhe kadācit tam viśayam tathā paricchīnatti kadācinnetyetadadhruvamavagrlmātityupadiśyate.

(TaBhā 1.16 Vr)

Adhruvabandhini

A *Karma-prakṛti* (type of *Karma*), the bondage of which may or may not occur, in spite of available causes of bondage, e.g., *Sātavedāniya* (*Karma*, responsible for the experience of feeling of happiness), *Asātavedāniya* (*Karma*, responsible for the experience of feeling of suffering), the fourfold *Gati* (realm of mundane existence) etc.

nijabandhahetusambhave'pi bhajanīyabandhādhruvabandhiniyah.

(Kapra p.27)

Adhruvasattāka

A *Karma-prakṛti* (type of *Karma*), the *Sattā* (time of non-fruit and persistence) of which is not always available in all living beings, e.g., *Uccagotra* (status-determining *Karma* quā high status), *Samyaktva* (right faith (deluding *Karma*)) etc.

kadācid bhavanti kadācinna bhavantītyevamanyatā sattā yāsām tā adhruvasattākāḥ.

(Kapra p.30)

Adhruvodayā

A *Karma-prakṛti* (type of *Karma*), which sometimes comes into rise, sometimes goes into subsided state or sometimes in event of availability of causes may come to rise again, e.g., *Nidrā*, *Nidrā-nidrā* etc. (*Karma* responsible for comfortable sleep, distressful sleep etc.).

vyavacchinodayā api satyo yāḥ prakṛtayo hetusampattiyā bhūyo'pyudayamāyānti tā adhruvodayā.

(Kapra p.29)

Adhvākāla

The empirical time, calculated on the basis of the solar motion in *Samayakṣetra* (region of

empirical time), e.g. the time-units, such as *Samaya* (smallest time-unit), *Āvalikā* (16777216 *Āvalikās*=48 minutes) etc..

sūkiriyaṅvisiṭṭho godohākiriyāsu niravekkho. addhākālo bhavaṃ samayakkhettaṃmi samayāi..
(*Sthā* 4.134 *Vr Pa* 190)

addhākāle—se naṃ samayaṭṭhayaṃ āvaliyatṭhayaṃ jāva ussappiṇiṭṭhayaṃ. (*Bhaga* 11.128)

Adhvā Palyopama

A time-unit of innumerable years.

It is of two kinds—1. *Vyāvahārika* (empirical), 2. *Sūkṣma* (subtle).

Vyāvahārika Adhvā Palyopama—There is a cylindrical pit (or vessel) measuring one *Yojana* (1 *Yojana*=7.88 mile) each in length, breadth and height, and with a circumference of slightly more than three *Yojanas*. It is made cram-full with the billions of hair-tips of the children of the age of one day upto seven days. Every hundred years, a single hair is removed from it. The total period of time that elapses for emptying it completely is called *Vyāvahārika Adhvā Palyopama*. It is of no use (purpose); only for the sake of propounding, it is propounded.

The definition of “*Sūkṣma Adhvā Palyopama*” is as follows: each hair tip (referred to in the above definition) is cut into innumerable pieces and the cylindrical vessel of the size mentioned above is made cram-full with these hair-pieces. After every hundred years, a single piece is removed from the vessel. The total period of time that elapses for emptying it completely is called “*Sūkṣma Adhvā Palyopama*”.

tattha naṃ jese vāvahārie, se jahānāmae palle siyā—jōyanaṃ āyāma-vikkhambhenaṃ, jōyanaṃ uddham uccatṭenaṃ, taṃ tiguṇaṃ savisesaṃ parikkhevenaṃ, se naṃ palle—

Gāhā—

egāhiya-beyāhiya-teyāhiya, ukkosenāṃ sattaraṭṭaparidhānaṃ.

samattṭhe sannicite, bhārie vālaggakoḍinaṃ.. te naṃ vālagge no aggī dahejjā, no vāū harejjā, no kucchejjā, no palividdhamsejjā, no pūiattāe havva-māgacchejjā. tao naṃ vāsasae-vāsasae gate egamegaṃ vālaggaṃ avahāya jāvaienaṃ kāleṇaṃ se palle khīṇe nīrae nilleve niṭṭhie bhavaī. suhume addhāpaliovame : se jahānāmae palle siyā—jōyanaṃ āyāma-vikkhambhenaṃ, jōyanaṃ uddham uccatṭenaṃ, taṃ tiguṇaṃ savisesaṃ parikkhevenaṃ; se naṃ palle—

Gāhā—

egāhiya-beyāhiya-teyāhiya, ukkosenāṃ sattaraṭṭaparidhānaṃ.

samattṭhe sannicite, bhārie vālaggakoḍinaṃ.. tattha naṃ egamege vālagge asaṃkhejjāim khamdāim kajjai, te naṃ vālagge diṭṭhiogāhaṇāo asaṃkhejjaibhāgamettā suhumassa paṇaga-jīvassa sarirogāhaṇāo asaṃkhejjagunā. te naṃ vālagge no aggī dahejjā, tao naṃ vāsasae-vāsasae gate egamegaṃ vālaggaṃ avahāya jāvaienaṃ kāleṇaṃ se palle khīṇe nīrae nilleve niṭṭhie bhavaī. se taṃ suhume addhāpaliovame.
(*Anu* 427, 429, 431)

Addhvā Pratyākhyāna

A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence));

time-bound *Pratyākhyāna* based on the time-units like *prahara* ($\frac{1}{4}$ of duration of day-time) etc..

addhāyāḥ—kālasya pauruṣyādīkālāmānamāsriṭya. (*Sthā* 10.101 *Vr Pa* 473)

Adhvāyū

Continuation of a *Jīva* (soul) in the same species in the next birth—it is the sequence of *Āyū* (life-span) of the same *Jīva* in the same *jāti* (form of life) continuously for several times. (*Sthā* 2.262)
See—*Kāyasthiti*.

Adhvā Sāgaropama

It is of two types: *Vyāvahārika* and *Sūkṣma*. 10 x crore x crore *Vyāvahārika Adhvā Palyopama*=1 *Vyāvahārika Adhvā Sāgaropama*. It is of no use (purpose); only for the sake of propounding, it is propounded.

10 x crore x crore *Sūkṣma Adhvā Palyopama*=1 *Sūkṣma Adhvā Sāgaropama*.

eesiṃ pallānaṃ,

koḍākoḍī havejja dasaguṇiyā.

taṃ vāvahāriyassa addhāsāgarovamassa

egassa bhāve parimānaṃ..

eeliṃ vāvahāriyā addhāpaliovama-sāgarovamehiṃ natthi kiṃcippaoyaṇaṃ, kevalaṃ paṇava-naṭṭhaṃ paṇavijjati.....

eesiṃ pallānaṃ.

koḍākoḍī bhāvejja dasaguṇiyā.

taṃ suhumassa addhāsāgarovamassa

egassa bhāve parimānaṃ. (*Anu* 429, 430, 431)

Anakṣaraśruta

A kind of *Śrutajñāna* (articulate knowledge):

the articulate knowledge communicated through non-linguistic gestures or expressions, employing intentional stylistic way of inhalation and exhalation, spitting, coughing, sneezing etc..

ūsasiyaṃ nīsasiyaṃ, nicchūḍhṃ khāsiyaṃ ca chīyaṃ ca.
nissinḡhiyamaṇusāraṃ, aṇakkharaṇ cheliyā-
yaṃ.. (Nandi 60)

Anagāra

Homeless ascetic—One who has renounced household life—who is self-protected by three *Gupties* (inhibition of activities of mind, speech and body), observes five *Samities* (comportments) and is self-restrained and cautious.

aḡāraṃ—grhaṃ tam jassa natthi so anagāro.
(DaACū p.37)

guttā guttihiṃ savvāhiṃ, samiyā samitihiṃ samjyā.
jayamāṇaḡā suvihitā, erisaḡā hoṃti anagārā..
(ĀvaNi 105)

Anagāradharma

The ascetic code of conduct in the form of five *Mahāoratas* (great vows).

anagāradhammo tāva.....aṇaḡāriyaṃ pavvai-
yassa savvāo pāṇāivāyāo veramaṇaṃ musāvā-
ya-adattādāṇa-mehuṇa-pariggaha-vāṭbhoyāṇāo
veramaṇaṃ. (Aup 76)

Anaṅgakriḡā

An *Aticāra* (partial transgression) of the fourth vow of the lay follower (viz., abstinence from sexual activity with a person other than one's spouse);

indulgence in unnatural sexual intercourse, i.e., sexual enjoyment through bodily organs other than genitals.

hastakarmādicchā. (TaBhā 7.23 Vr)
aṅaprajananaṃ yoniśca tato'nyatra kriḡā ana-
ṅgakriḡā.

anekavidhaprajananavikāreṇa jaghanādanyatra
cāṅge ratirityarthaḡ. (TaVā 7.28.31)

anaṅgāni—maithunakarmāpekṡayā kucakakṡo-
ruvadanādini teṡu kriḡanamanaṅgakriḡā.
(Upā 1.35 Vr p.13)

Anaṅgapraviṡtaśruta

A kind of *Śrutajñāna* (articulate knowledge).
(Nandi 55)

See—*Aṅgapraviṡtaśruta. Aṅgabāhya.*

Anadhyavasāya

Unattiveness—A type of invalid knowledge; the state in the process of cognition which occurs when the contact of the sense-organs with an object does takes place, but they fail to take notice of the specific characteristic, on account of lack of attention; there is merely the cognition that 'there exists something'.

kimityālocanamātramanadhyavasāyaḡ.
(Pravata 1.13)

Ananta

Infinity—A kind of mathematical number; that which never ends. By adding one to maximum innumerable-innumerable, *jaghanya-parita-ananta* is obtained. *Ananta* is of three types: *parita*, *yukta* and *ananta*. Each of the first two are of three types: minimum, middle and maximum; the last (*ananta-ananta*) is of two types: minimum and middle. The difference between *Asaṃkhyeya* (innumerable) and *Ananta* (infinity) is that whereas the former is exhausted by subtracting one each time, the latter does not exhaust.

avidyamāmo'uto yeṡāṃ te anantaḡ. (Sasi 5.9)
kimasaṃkhejjaṃ nāma? jo rāsi egegarūve avaṅ-
jjamāṇe niṡṡādi so asaṃkhejjo. jo puṇa ṇa sama-
ppui so rāsi aṇanto.

(Dha Pu 3 Kham 1 Bhā 2 Sū 267)

See—*Samkhyeya. Asamkhyeya.*

Anantajīva

That variety of vegetation-life, in which an infinite number of souls (*Jīvas*) have their body common to all.

cakkāḡaṃ bhajjamānassa, gaṃṡhi cappaḡaṇo
bhave.

puḡhavisarisabhedena, aṇantaḡivam viyāṇāhi..
gūḡhachirāḡaṃ pattam, sacchiram jaṃ ca hoti
nicchiram.

jaṃ pi ya puṇaṡṡhasaṃdhiṃ, aṇantaḡivam viyā-
ṇāhi..

paumuppaliṅikaṃde aṃtarakaṃde taheva jhilli
ya.

ete aṇantaḡivā..... (Praḡñā 1.48.38,39,42)
savvo'vi kisaḡao khalu, uggamamāyo aṇantaḡo
bhujjo.

so ceva vivaddhamto, hoi paritto aṇanto vā..

(Bṡsaṃ 303)

Anantaraparyāpta

That *Jīva* (living being), which has accomplished the state of *Paryāptaka* (*Jīva*, which has accomplished all available bio-potentials) just one *Samaya* (smallest time-unit) ago.

na vidyate paryāptatve'ntaram yeṣāṃ te anantarāste ca te paryāptakāścetyanantaraparyāptakāḥ, prathamasaṃmayaparyāptakāḥ.

(*Sthā* 10.123 *Vṛ Pa* 487)

See—*Paramparaparyāpta*.

Anantarāvagāḍha

The *Jīvas* (souls) or *Pudgalas* (physical substances), occupying the space-units just adjacent to the space-unit under discussion.

vivakṣītapradeśāpekṣayā anantarapradeśeṣvavagāḍhā—avasthitā anantarāvagāḍhā.

(*Sthā* 10.123 *Vṛ Pa* 487)

See—*Paramparāvagāḍha*.

Anantarāhāraka

1. That *Jīva* (living being), which has just appropriated its nutrition in the very first *Samaya* (smallest time-unit) after its birth.

prathamasaṃmayāhārakā anantarāhārakāḥ.

(*Sthā* 10.123 *Vṛ Pa* 487)

2. That *Jīva* (living being), which appropriates as its nutrition the *Pudgalas* (physical substances) occupying the same space-units as the *Jīva* itself.

anantarān—avyavalhitān jīvapradeśairākrāntatayā spr̥ṣṭatayā vā pudgalānāhārayantīyanantarāhārakāḥ.

(*Sthā* 10.123 *Vṛ Pa* 487)

See—*Paramparāhāraka*.

Anantaropapanna

That *Jīva* (living being), after whose birth, only one *Samaya* (smallest time-unit) has elapsed.

anantaropapannakāḥ yeṣāmutpannānāmeko'pi samayo nātikrāntaḥ.

(*Sthā* 10.123 *Vṛ Pa* 487)

See—*Paramparopapanna*.

Anantaviyojaka

1. That *Jīva* (soul), which terminates the anger etc., of the category of *Anantāmubandhī* (*Kaṣāya*) (passions), which is the cause of endless transmigration.

2. A person who subsides or annihilates the anger etc., of the category of *Anantāmubandhī* (*Kaṣāya*) (passions), which is the cause of endless transmigration.

anantaḥ saṃsārastadanubandhino'nantāḥ krodhādayastān vijoyayati kṣapayatyupaśamayati vā anantaviyojakāḥ. (*Tabhā* 9.47 *Vṛ*)

Anantavṛttitānuprekṣā

A variety of *Anuprekṣā* (4) (contemplative meditation) of *Śukladhyāna* (pure meditation); to contemplate over the endlessness of the sequence of transmigrations.

anantā—atyantaṃ prabhūtā vṛttih—varttanam yasyāsāvanantavṛttih....bhavasantānasyeti gamyate, tasyā anuprekṣā anantavṛttitānuprekṣā. (*Sthā* 4.72 *Vṛ Pa* 181)

Anantasam̐sārī

That *Jīva* (soul), which has limitless transmigration.

parittasam̐sārikāḥ saṃkṣiptabhavā itare tvitare. (*Sthā* 2.188 *Vṛ Pa* 56)

Anantānubandhī Kaṣāya

Passions which are the cause of endless transmigration—A sub-type of *Cārītramohanīya* (conduct-deluding) *Karma*:

the fourfold *Kaṣāya* (passions)—anger, conceit, deceit and greed, which are the cause of endless transmigration and the rise of which precludes *Samyaktva* (right faith).

anantaṃ saṃsāramanubadhmantītyevaṃśīlā anantāmubandhināḥ. (*Prajñā* 14.7 *Vṛ Pa* 468)

samyaktvaguṇavighātakṛdanantānubandhī.

(*Prajñā* *Vṛ Pa* 291)

paḍhamilliyāna udae niyamā saṃjyayāḥ kaṣāyāṇam.

sammaddaṃsaṇalambhaṃ bhavasiddhīyāvi na lahamti. (*ĀvaNi* 108)

Anantānubandhī Krodha

Anger which is the cause of endless transmigration—It is comparable to the scratch on a stone-slab, which persists for an indefinitely long time.

pavvayarāisamāṇe. (*Sthā* 4.354)

See—*Anantānubandhī Kaṣāya*.

Anantānubandhī Māna

Conceit which is the cause of endless transmigration—It is comparable to a stone-pillar which does not bend.

selathambhasamāṇe. (*Sthā* 4.283)

See—*Anantānubandhī Kaṣāya*.

Anantānubandhī Māyā

Deceit which is the cause of endless transmigration—It is comparable to the root of a bamboo tree which is extremely crooked.

vaṅsimūlaketaṅāsamānā. (Sthā 4.282)

See—*Anantānubandhī Kaṣāya.*

Anantānubandhī Lobha

Greed which is the cause of endless transmigration—It is comparable to the colour of silkworm which is very intense and durable (fast)—it is attended with extreme attachment.

kimirāgarattavattasamāne. (Sthā 4.284)

See—*Anantānubandhī Kaṣāya.*

Anapavartaniya Āyusya

A variety of *āyusya* (life-span); that life-span, which does not terminate before the time-limit set by the *Karma*, that is, it is not subjected to any untimely death.

nāpavartyāyuso'napavartyāyusaḥ.....na hi teṣā-māyuso bāhyanimittavaśādaparvato'sti.

(Tavā 2.52.5)

Anabhigrahītā

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes);

that speech, which is not pertinent regarding a definite purport; the speech which does not provide any specific instructions as to what should be done, when asked to choose from multiple options, e.g. do that which you like.

anabhigrahā yatra na pratiniyatārthāvadhāraṇaṃ, yathā bahukāryeṣvavasthiteṣu kaścit kañcana pṛcchati—kimidānīm karomī? sa prāha—yatpratibhāsate tatkurū.

(Prajñā 11.37 Vṛ Pa 159)

Anarthadaṇḍa

(Sthā 2.76)

See—*Anarthadaṇḍapratyaya.*

Anarthadaṇḍapratyaya

The second type of *daṇḍasamādāna* (killing)/*kriyā* (*sthāna*);

violent activity indulged in wantonly on account of *Pramāda* (5) (deluded consciousness).

ahāvare docce daṇḍasamādāne aṇaṭṭhādaṇḍavattie tti āhijjai—se jahānāmae kei purise je ime

tasā pāṇā bhavaṃti, te ṇo accāe ṇo ajiṇāe ṇo mamsāe.....se haṃtā chettā bhettā lumpaittā viluṇpaittā odavaittā ujjhium bāle verassa ābhāḡi bhavati—anaṭṭhādaṇḍe. (Sūtra 2.2.4)

Anarthadaṇḍaviraṃaṇa

The eighth vow of the lay follower; to abstain from the depraved acts based on evil contemplation and the like.

caṇṇvīhaṃ aṇaṭṭhīdaṇḍaṃ paccakkhāi, taṃ jahā—

avajjhānācaritaṃ paṃyācaritaṃ himsappayāṇaṃ pāvakaṃmovadesē. (Upā 1.30)

Anarpaṇā

(Bhikṣu 4.7)

See—*Anarpita.*

Anarpita

While taking into consideration a particular attribute out of an infinite number of attributes, possessed by an object, the neutral attitude maintained towards the remaining ones.

prayojanābhāvāt sato'pyavivakṣā bhavati ityupasarjanībhūtamanaṛpitamityucyate.

(Tavā 5.32.2)

Anavakā

That ascetic (*Muni*), whose tenure of initiation is more than three years.

yah pravrajyāparjāyena trivaṛṣottimāḥ so'nava-vaka ucyate. (Vyabhā 1578 Vṛ)

Anavakāṅkṣāpratyayā Kriyā

A variety of *Kriyā* (urge);

an activity indulged in purposelessly (without carrying for the outcome).

anavakāṅkṣā—svaśarīrādyanapekṣatvaṃ saiva pratyayo yasyāḥ sāvavakāṅkṣāpratyayā.

(Sthā 2.32 Vṛ Pa 40)

Anavasthāpya Prāyaścitta

The ninth variety of *Prāyaścitta* (expiation); the expiation, in which the expiator is dispelled from the *Samgha* (ascetic order) for a definite period of time, and then is re-initiated by conferring the vows, preceded by undertaking a prescribed course of penance (fasting).

yasminnāsevite kañcana kālaṃ vrateṣvanavasthāpyaṃ kṛtvā paścācchimatapāstaddoṣoparato

vrateṣu sthāpyate tadanavasthāpyaḥ.
(Sthā 10.73 Vṛ Pa 461)

Anavasthitakalpa

(Prasā Vṛ Pa 186)

See—*Asthitakalpa*.

Anaśana

Fasting—A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*));

to abstain from the intake of the fourfold aliments; viz., food, drink, *Khādima* (eatables like fruits and dry fruits) and *Svādima* (tasty food or food like betel etc. used after meals); it is of two kinds: for limited days or without limit (i.e. unto death).

āhāraparihāro 'naśanam. (Jaisidi 6.30)

See—*Itvarika anaśana*, *Yāvatvadhika anaśana*.

Anākāra Upayoga

Indeterminate consciousness (cognitive activity)—*Upayoga* (consciousness) in the form of *Darśana* (1) (intuition—apprehension of generic attribute), i.e., pre-sensational cognitive activity in which there is only general cognition (intuition) of an object, because it cognizes only the mode of permanence of the substance (which embodies origination, cessation and permanence), subordinating its modes of origination and cessation.

utpādavyayadhrauvyātmaḥkasya dravyasya utpādavyayātmaḥkamaṃ paryāyamaṃ gamikṛtya dhrauvyasya grāhakaṃ darśanamanaḥkāra upayoga ityucyate.
(Jaisidi 2.6 Vṛ)

Anākāra Pratyākhyāna

Abstinence sans exception—A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)); in which no exception of circumstance etc. is allowed.

avidyamānā ākāra—mahattarākārādayo nocchimanaprayojanatuāt pratipatturyasmimstadanākāram.
(Sthā 10.101 Vṛ Pa 472)

Anāgata Pratyākhyāna

A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence));

the *Pratyākhyāna* made in advance, in which penance scheduled to be undertaken during *paryuṣaṇa* etc., in future, is done prior to it (so that one can employ oneself in service of the

Ācārya (preceptor) etc., during that time.
anāgatakarānādanāgataṃ—paryuṣaṇādāvācāryādivaiyāvṛttyakaraṇāntarāyāsadbhāvādā-rata eva tattapaḥkaraṇam.

(Sthā 10.101 Vṛ Pa 472)

Anāgādhyāyoga

The observance of *Yoga* (1) (specific course of *sādhanā* (spiritual practice)), in which there is not too much austere—rigorous regulation regarding food etc.: for example—no severe control is to be observed in relation to the abstinence from eating *Vikṛti* (the stimulating food) while engaging oneself in the studies of the scriptures like *Uttarādhyāyana Sūtra* and the like.

See—*Āgādhyāyoga*.

Anācāra

Gross transgression—The final (fourth) step in the process of transgression—transgression of the conduct related with *Jñāna* (knowledge), *Darśana* (faith) or *Cāritra* (conduct);

it is in the form of transgression of the discipline by fully indulging in the prohibited act.

tividhe anāyāre paṇṇatte, taṃ jahā—nānaanāyāre, daṃsanaanāyāre, caritānāyāre.

(Sthā 3.443)

See—*Atikrama*, *Vyatikrama*, *Aticāra*.

2. Gross transgression of ascetic conduct—That which is not allowed to indulge in, accept, do, consume or perpetrate—that which is against the monastic conduct.

anāciṇṇam akappam. (DaACū p. 59)

Anādara

An *Aticāra* (partial transgression) pertaining to *Sāmāyika* (the ninth vow of the lay follower, keeping oneself aloof from the sinful activity for one *Muhūrta* (48 minutes));

not to perform *Sāmāyika* at its scheduled time or to perform *Sāmāyika* lackadaisically.

anādaro 'nutsāhaḥ, pratiniyatāyāṃ velāyāmaka-rāṇa sāmāyikasya, yathākathāñcit pravṛttiranā-daraḥ.
(TaBhā 7.28 Vṛ)

Anādi-aparyavasānanityatā

Beginningless-endless perpetuity—That permanence, which has neither beginning nor end, e.g., the perpetual shape and size of cosmos and supra-cosmos.

anādyaparyavasānanityatā sāvadhinityatā ca, tatrādyā loka-sanniveśavadanāsāditapūrvā-parāvadhivibhāgā santatyavyavacchedena svabhāvamajahatī tirohitānekapariṇatiprasavaśaktigarbhā bhavanamātrakṛtāspadā pratītaiva. (TaBhā 5.4 Vr)

Anādi Pāriṇāmika

A type of a *Pāriṇāmika Bhāva* (innate state of the substance due to its spontaneous transformation);

that *Pāriṇāmika Bhāva*, which is without a beginning. There are ten such transformations, viz., *Dharmāstikāya* (fundamental substance quā medium of motion), *Adharmāstikāya* (fundamental substance quā medium of rest), *Ākāśastikāya* (fundamental substance quā medium of space), *Jīva* (soul), *Pudgalāstikāya* (fundamental substance quā medium of physical order of existence), *Kāla* (time), *Loka* (cosmos), *Aloka* (supra-cosmos), eligibility for emancipation (*bhavyatva*) and ineligibility for emancipation (*abhavyatva*).

anāpāriṇāmīe—dhammatthikāe adhammatthikāe āgāsattthikāe jīvattthikāe poggalattthikāe addhāsamae loe aloe bhavasiddhiyā abhavasiddhiyā. (Ami 288)

Anādi Visrasābandha

See—*Visrasābandha*.

Anādi Śruta

A kind of *Śrutajñāna* (articulate knowledge), which is temporally beginningless;

the *Dvādaśāṅga Śruta* (twelve principal canonical works) belongs to this category with respect to *Avyucchitti Naya* (*Dravyārthika Naya* (non-absolutistic standpoint quā substance)).

avvucchittinayaṭṭhayāe anāyiyam. (Nandi 68)

Anādeya Nāma

A sub-type of *Aśubhanāma* (inauspicious body-making) *Karma*,

1. on account of the *Udaya* (rise) of which, the *Jīva*'s (person's) statements are not accepted or admired by people; and such *Jīva* does not get honour or respect from people inspite of his beneficence for them.

2. on account of the *Udaya* (rise) of which, the physique of the *Jīva* (living being) appears lustreless.

yadudayavaśādūpapamamapi bruvāno nopādeyavacano bhavati nāpyupakriyamāno'pi janastasyābhijutthānādi samācarati.

(Prajñā 23.38 Vr Pa 475)

niṣprabhaśarīrakarāṇamanādeyanāma.

(TaVā 8.11.37)

Anānugāmika Avadhijñāna

A kind of *Avadhijñāna* (clairvoyance);

that clairvoyance, which does not accompany the clairvoyant everywhere, but manifests only when he is in a particular region.

na gacchantamanugacchati tadavadhijñānana-nānugāmikam. (Nandi 9 Ma Vr Pa 81)

Anānupūrvī

Enumeration made out of sequence—A type of *Aupanidhiki Dravyānupūrvī*;

Yatratatrānupūrvī—when the enumeration is made neither in the right order nor in the reverse order, but is made arbitrarily.

na ānupūrvī anānupūrvī yathoktaprakāradvayā-tīrīktarūpā. (Ami 147 Hā Vr Pa 41)

See—*Pūrvānupūrvī*, *Pascānupūrvī*.

Anānupūrvī Anaśana

A type of *Anaśana* (fasting);

fasting undertaken without following the due order—to undertake the *Anaśana* outright, without undergoing through the due process of learning the scriptural text and its meaning etc..

See—*Anupūrvī Anaśana*.

Anābhigrahika Miṭhyātva

Non-deliberate perversity—A type of *Miṭhyātva* (perverse faith);

that world-view, on account of which, false metaphysical doctrine is adhered to, not deliberately insisting on it.

anābhigrahikam tu prakṛtalokānām sarve devā vandanīyāḥ, na nindanīyāḥ, evam sarve guravaḥ sarve dharmmah. (Yośā 2.3 Vr Pa 165)

Anābhoga Kriyā

A type of *Kriyā* (urge);

occupying the place which is uninspected or not made free from insects etc., through proper *pramāṇjana* (i.e., cleaning by the *Rajoharana* etc.) or to keep one's paraphernalia etc., there.

apramṛṣṭādrṣṭabhūmau kāyādinikṣepo'nābho-

gakriyā. (TaVā 6.5.15)

Anābhoganirvārttita Krodha

Wrathful passion, which is aroused either wantonly due to one's own wayward nature or by the inability to ponder over the merits and demerits of the fruition of *Kaṣāya* (passions).
*yadā tvevameva tathāvidhamuhūrttavaśādgu-
ṇadoṣavicāraṇāsūnyaḥ paravaśībhūya kopam
kurute tadā sa kopo'nābhoganirvartitaḥ.*
(Prajñā 14.9 Vṛ Pa 291)

Anābhoga Pratiṣevanā

A type of *Pratiṣevanā* (indulging in transgression like *prānātipāta* (injuring or killing a living being etc.));
commission of a belmish like *prānātipāta* (injuring or killing a living being) etc., out of forgetfulness.
pratiṣevanā—prānātipātādyaśevanam.
anābhogo—vismṛtiḥ. (Sthā 10.69 Vṛ Pa 459, 460)

Anābhogapratyayā Kriyā

A variety of *Kriyā* (urge);
activity indulged in due to ignorance.
*anābhogah—ajñānam pratyayo—nimittam
yasyaḥ sā tathā.* (Sthā 2.32 Vṛ Pa 40)

Anābhogabakuśa

A kind of *Bakuśa Nirgrantha* (3);
that ascetic (*Muni*), who inadvertently indulges in adornment of one's body and paraphernalia.
*śāriropakaranabhūṣayoḥ....sahasākārī anābhoga-
bakusah.* (Sthā 4.185 Vṛ Pa 320)

Anābhoga Mithyātva

The *Mithyātva* (perverse faith) of an *Amanaska Jīva* (living being devoid of mental faculty) or a thoughtless person, on account of its or his *Ajñāna* (ignorance).
*anābhogikaṃ vicārasūnyasyaikendriyāderivā
viśeṣāvijñānavikalasya bhavati.*
(Yośā 2.3 Vṛ Pa 165)

Anāyuktapramārjanatā Kriyā

A kind of *Anābhogapratyayā Kriyā*;
activity of inadvertently undertaking *pramārjana* (cleansing) of the utensils etc..
*anāyuktasyaiva prātrādiviśayā pramārjanatā
anāyuktapramārjanatā.* (Sthā 2.33 Vṛ Pa 40)

Anāyuktādānatā Kriyā

A kind of *Anābhogapratyayā Kriyā*;
activity of inadvertently lifting clothes etc.
*anāyuktah—anābhogavānamupayukta ityarthah
tasyā'dānatā—vastrādiviśaye grahaṇatā anā-
yuktādānatā.* (Sthā 2.33 Vṛ Pa 40)

Anāśātanā Vinaya

A kind of *Darśanavinaya* (reverence qua enlightened world-view);
to worship, rever and eulogise the *Arhat* (1) (*Tīrthanikara* (ford-founder)) etc..
*aṇṣāyaṇāvīnato.....arahaṃtāṇam bhakti ara-
haṃtāṇam bahumāṇo arahaṃtāṇam vaṇṇasaṃ-
jalānatā.* (DaACū p.15)

Anāśrava

Samvara (inhibition of the influx of *Karma*)—
Inhibition of the *Āśrava* (cause of the influx) of the new *Karmas*.
anāśravo—navakārmamānupādānam.....
(Bhaga 2.100 Vṛ)

Anāhāraka

1. The *Jīva* (soul) which does not do the intake of the *Āhāra* (alimential materials), belonging even to the category of *Ojāhāra* (the alimient appropriated at the first *Samaya* (smallest time-unit) of the new birth).
*anāhārakā ojādyāhārāṇāmanyatamenāpi nāhā-
rayanti.* (Śrāpra Vṛ Pa 168)
2. The *Jīva* (soul) which does not do intake of any other *Pudgalas* (material clusters) except those of *Taijasa Vargaṇā* and *Kārmaṇa Vargaṇā*.

Aniṣṛta Avagrahamati

(TaVā 1.16)
See — *Aniṣṛta Avagrahamati*.

Anitya

Transience—The modal nature of substance, which undergoes continuous transformation—
origination and cessation.
pariṇamanamanityam. (Bhikṣu 6.5)

Anitya Anuprekṣā

Contemplation on transience—The first *Anupre-
kṣā* (4) (contemplative meditation);
repeated reflection or exercise (i.e., practice) of the contemplation that all the relations of the

soul with the body, persons and material objects are impermanent.

bāhyābhyantarāṇi śariraśāyā' sanavastrādīni dravyāṇi sarvasamyogāścānityā ityanucintayet.
(TaBhā 9.7)

Anidā Vedanā

The feeling (of pain etc.), which is experienced in that state of consciousness by a *Jīva* (soul) which is bereft of the mental faculty, (or a person who is lacking reasoning power).

duviṅhā vedanā paṃattā, taṃ jahā—ñidā ya anidā ya.
(Prajñā 35.16)

anidā cittavikalā samyagvivekavikalā vā.
(Prajñā 35.16 Vr Pa 557)

Anidāna

One who undertakes austerities and asceticism not for gaining *Rddhi* (prosperity or supernatural power) etc.; one who does not long for any worldly benefit as a reward of the austerities he has performed.

mānusariddhinimittam tavasamjamam na kuvvai, se aniyāne.
(Da 10.13 JiCū p.345)

anidāno bhāviphalaśamsārahitaḥ.
(DaHāVr Pa 267)

See—*Nidāna*.

Anīndriya

That which is not a sense-organ or one who has no sense-organs—

1. *Mana* (mind)—conscience which is instrumental in *Matijñāna* (perceptive cognition).

mano'ntaḥkaraṇamanīndriyamityucyate.
(TaVā 1.14)

2. Instintual knowledge (or intuition) which is obtained through *Ogha* (instinct for primal biological activities of a living being).

anīndriyanimittam manovrttiroghajñānam ca.
See—*Oghasamjñā*.

3. The liberated souls, not being possessed of a material body, are not possessed of the sense-organs.

na santi indriyāṇi yeṣāṃ te'nindriyāḥ. ke te? aśārīrāḥ siddhāḥ.
(Dhava Pu 1 p.248)

Animesaprekṣā

To fix one's eyes on a single point on a slant wall, or tip of the nose and the like, by keeping them wide-open and unblinking; through this practice, *Samādhi* (1) (concentration of mind) free

from any distraction of thought can be attained.
adu porisim tiriyaṃ bhittim, cakkkhumāsajja antaso jhāi.

antarlakṣātmakena animesaprekṣādhyānena nirviklpasamādhīḥ siddhyati. (Ā 9.1.5 Bhā)

Anivṛtamūlaka

A type of *Anācāra* (2) (gross transgression of ascetic conduct):

accepting and eating radish which is *Sacitta* (i.e., possessed of life).

anivṛtam—aparīnatamanācaritam.....'mūlam ca' saṭṭāmūlādi, sacittamanācaritam.

(Da 3.7 HāVr Pa 118)

Anirhāri

The *Anāśana* (fast unto death) undertaken in solitary places such as the cave of a mountain etc., which are away from the *upāsraya* (sojourning place of the ascetics).

anirhāriṃ tu yo'avyāṃ mriyate iti.

(Bhaṣa 2.49 Vr)

See—*Nirhāri*.

Anivṛttikaraṇa

Operation of spiritual energy, unamenable to lapse—The third and the final step of the threefold *Karaṇa* (3) (operation of spiritual energy) for the attainment of *Samyaktva* (right faith):

that *Adhyavasāya*, which lasts up to the final attainment of *Samyaktva*.

nivartanaśīlam nivarti, na nivarti—anivarti—āsamyagdarśanalābhād ṇa nivartate.

(ViBhā 1202 Vr Pa 458)

Anivṛttibādara Jivasthāna

The ninth *Jivasthāna*/*Gumasthāna* (stage of spiritual development):

1. That *Jivasthāna*, in which *Anivṛtti*—identical purity of the *Parīṇāma* (2) (natural transformation) of those souls, occupying the ninth *Gumasthāna* at the same instant is necessarily the same.

2. The spiritual purity of the soul which is possessed of *nivṛtti* and *bādara Kaṣāya* (gross passions).

anivṛttili—samamavartijivānām parīṇāma-viśuddheḥ sadṛṣatā. (Jaisidi 7.11 Vr)

anivṛttibādara-jivasthāne bhīmasamayavarttijivānām parīṇāma-viśuddhirvisadṛṣī bhavati,

kintu samasamayavartijivānām sadṛśyeva.
(Śakha 1 p. 194)
anivṛttiyukto bādarakasāyāḥ anivṛttibādarah.
(Jaisidi 7.11)
*anivṛttibādarah sa ca kaśāyāṣṭakakṣapaṇāram-
bhāmapuṃsakavedopaśamanārambhāccārabhya
bādaralobhakaḥḍakṣapaṇopāśamane yāvād
bhavati.* (Sama 14.5 Vr Pa 26)

Aniscita Avagrahamati

See — *Samdigdha Avagrahamati.*

Anisrita Avagrahamati

A kind of empirical *Avagraha* (sensation):
1. Sensation of an object without having any prior cognition of it. e.g., ever first experience of the smooth, tender tactile sensation of a flower.
2. Sensation of an object about which nothing is given in any book or nothing is said about it anywhere else.
*nisrito liṅgapratimo 'bhidhiyate, yathā yūthikā-
kusumānāmatyantaśītamṛdusnigdhādirūpaḥ
prak sparśo 'nubhūtaṣṭenānumān: "a liṅgena taṃ
viśayaṃ na yadā paricchindat tajjñānaṃ pravart-
tate tadā anisritaṃ alīṅgamavagrhnāṭṭiyucyate.*
(TāBhā 1.16 Vr)
.....*anissitam janna potthae lihiyaṃ.
añabhāsiyaṃ ca geṇhati*
(VyāBhā 4108)

Anisrita Upadhāna

A kind of *Yogasamgraha*:
to undertake a course of penance without taking any assistance from others.
*anisritaṃ ca—tadānyanirapekṣamupadhānaṃ
ca—tapo'nisritopadhānaṃ parasāhāyyānape-
kṣam tapo vidheyam.* (Sama 32.1.1 Vr Pa 55)

Anisṛṣṭa

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.):
acceptance of *bhikṣā* by an ascetic, given to him without consent of all the owners, in case there are more than one owners of that object.
*yad goṣṭhībhakṭādi sarvairadattamananumataṃ
vā ekaḥ kaścit sādhubhyo dadāti tadnisṛṣṭam.*
(Yośā 1.38 Vr p.134)

Anihnavana

A kind of *Jñānācāra* (conduct quā knowledge): not to conceal the name and the erudition of one's *Vācanācārya* (the *Ācārya* (preceptor) who teaches scriptures) out of egotism.
*yato 'nihnavenaiva pāṭhādi sūtrāderavidheyaṃ na
punarmānādivasataḥ ātmano lāghavādyāśaṅka-
yā śrutagurūñām śrutasya vā'palāpeneti.*
(Prasā 267 Vr Pa 64)

Anikādhipati

The commander-in-chief of the army of gods.
*anikādhipatayo daṇḍanāyakasthānīyāḥ daṇḍa-
nāyako vikṣepādhipatiḥ senāpatiḥ.*
(TāBhā 4.4 Vr)

Anukampā

Compassion—One of the *Lakṣaṇas* (fundamental characteristics) of *Samyaktva* (right faith):
when one's psyche is overflowed by the disposition of kindness, there arise (subtle) psychic vibrations as a result of considering other's pain as one's own pain. Such vibrations are *Anukampā* (compassion).
*anugrahabuddhyā' rārikṛtacetasaḥ parapiḍāmā-
tmasaṃsthāmiṃva kurvato 'nukmpanamanukam-
pā.* (TāBhā 6.13 Vr)

Anukampā Dāna

A kind of *Dāna* (charity):
that *Dāna*, which is given to poor, orphan etc.. out of pity.
*kṛpayā dānaṃ dīnānāthaviśayamanukampādā-
nam.* (Sthā 10.97 Vr Pa 470)

Anukta Avagrahamati

A kind of empirical *Avagraha* (sensation): to have the cognizance of the object (i.e., sound) even prior to its pronunciation; e.g.—by merely perceiving the movement of the fingers of a person playing a lute, to tell which musical mode or note he is going to sing.
*svarasaṃcaranāt prak tantridravayātodyāmarśa-
nenaiva avāditam anuktameva śabdamaḥbhīprā-
yeṇāvagrhya ācaṣṭe—'bhavānimam śabdam
vādayiṣyati' iti.* (TāVā 1.16.16)

Anugama

The third door of *Anuyoga* (2) (system of exposi-

tion);

exposition of a topic on the basis of the text (of a scripture), from various aspects such as, existence, non-existence, quantity or mass, space, *Sparśanā*, time etc..

*anugamanamanugamaḥ anugamyatē'nenāsmi-
nmasmāditi vā'nugamaḥ sūtrasyāmikūlaḥ pari-
cchedaḥ.* (Anu 75 HāVr p.27)

Anujñā

The third step of ancient system of learning—
To seek permission of the *Guru* (2) to commit to
memory the scriptures and to teach the pupils.
*granthadhāraṇam śiṣyādhyāpanam ca kurviti
anujñā.* (Anu 3 HāVr p.2)

Anutkarṣa

The quality of modesty, by virtue of which one
is not puffed up with pride, in spite of being
possessed of the superiority of caste etc., which
are generally the causes of egotism.

*anukkaso nāma na jātyādibhirmadasthānairut-
karṣam gacchati.* (Sūtra 1.1.77 Cū p. 45)

Anuttara Deva

Gods of the highest heaven—A kind of *Vaimā-
nika Devas* (Empyrean gods);
the Empyrean (*Vaimānika*) gods living in the
Anuttara Vimāna (the highest heaven of the
Empyrean gods); they are *Kalpātita Deva*
(Empyrean gods free from hierarchy);
the *Devas* who are superior to others in respect
of life-span, influence, effulgence etc.. They are
of five types—*Vijaya*, *Vaijayanta*, *Jayanta*, *Apa-
rājita* and *Sarvārthasiddha*.

.....*vijayā vejayamāya jayamāya aparājiyā..
savvaṭṭhasiddhagā ce va paṃcahānuttarā surā.
ii vemāṇiyā devā.....*

*na vidyante uttarā—pradhānā sthitiprabhāvāsu-
khadyatilesyādibhirebhyo'nye devā ityanuttarāḥ.
(U 36.215.216 ŚāVr Pa 702)*

Anuttara Vimāna

Highest heaven—The five *Vimānas* (habitats)
of the *Vaimānika Devas* (Empyrean gods)—
Vijaya, *Vaijayanta*, *Jayanta*, *Aparājita* and *Sarvā-
rthasiddha*, which are located above all other
heavens. (See fig. p. 396)

*anuttarāḥ pañcetyādi. vimānaviśeṣāḥ pañca sar-
voparyanuttarāḥ avidyamānamuttaramanyad
vimānādi yeṣāṃ te'nuttarāḥ devanāmāna eva te*

vimānaviśeṣāḥ.

(TaBhā 4.20 Vr)

Anuttaropapātikadaśā

Name of the ninth *Aṅga* of the *Dvādaśāṅga Śruta*
(twelve principal canonical works);

it depicts the biographies of the ten great
ascetics who were subsequently reincarnated
in the *Anuttara Vimāna* (the highest heaven of
the Empyrean gods) where the *Anuttara Devas*
(gods of the highest heaven) reside.

*anuttarovavāiyadasāsu naṃ anuttarovavāiyā-
naṃ.....āghavijjanti.* (Samapra 97)

Anuttaropapātikadaśādhara

That ascetic (*Muni*), who is well versed in the
text as well as the meaning of the *Anuttaropapā-
tikadaśā* (the ninth *Aṅga* (principal canonical
work)).

apegāiyā anuttarovavāiyadasādharā. (Aṅga 45)

Anudayabandhotkrṣṭā

A variety of *Karma-prakṛti* (type of *Karma*):
that *Karma-prakṛti* which, inspite of not having
reached the state of *Vipākodaya* (rise quā fru-
ition), has the maximum duration right from their
instant of bondage; e.g., the life-span-deter-
mining *Karma* of the human being, the life-span-
-determining *Karma* of sub-humans.
*yāsāṃ tu vipākodayābhāvē bandhādutkrṣṭasthī-
tisatkarmāvāptistāḥ anudayabandhotkrṣṭāḥ.*

(Kapra p. 45)

Anudayavati

A variety of *Karma-prakṛti* (type of *Karma*):
the *Karma-prakṛti*, the *dalikas* (quantum) of
which are realised in their last instant, after
being transformed into homogeneous *prakṛti*, and
not in the same form as their own *prakṛti* e.g.,
Sātavedaniya (*Karma*, responsible for the experi-
ence of feeling of happiness), *Asātavedaniya*
(*Karma*, responsible for the experience of feeling
of suffering) etc..

*yāsāṃ prakṛtīnāṃ dalikaṃ caramasamaye'nyā-
su prakṛtiṣu stibukasamkrameṇa samkramayyā-
nyaprakṛtivyapadeśenāmbhavet, na svodayena,
tāḥ anudayavatisamjñāḥ.* (Kapra p.45)

Anudayasamkramotkrṣṭā

A variety of *Karma-prakṛti* (type of *Karma*):
the *Karma-prakṛti*, the duration of which is
shorter during the instant of its bondage, but gets

augmented and becomes maximum due to the addition of other *dalikas* (quantum) through the process of transformation e.g., *manuṣyānupūrvī* (the *Ānupūrvī Nāma Karma* of humans), *Tirthaṅkara Nāna* (the *Nāma* (body-making) *Karma* which is responsible for making a soul *Tirthaṅkara* (ford-founder)) etc..

yāsāṃ prakṛtīnāmanudaye saṃkramata utkr̥ṣṭa-
sṭhītilābhastāḥ anudayasamkramotkr̥ṣṭāḥ.
(Kapa p.44)

Anudisā

The four intermediate directions, viz., south-east-quarter etc., which exist in between the four principal directions, viz., east etc.
anudisā aggeyādī. (Sūtra 2.1.10 Cū p.313)

Anudghātika

A type of *Tapahprāyaścitta* (penance performed in lieu of expiation): it is called *guru prāyaścitta*; it is to be carried out continuously.
anugghātiyaṃ nāma jaṃ niraṃtaḥ aṃ vahati gu-
rurmitiyarthah. (Nīcū 3 p.62)

Anudghātika Āropanā

A type of *Āropanā Prāyaścitta* (1) (a continuous sequence of expiation): the *Prāyaścitta* (expiation) in which the period of expiation is not divided, i.e., the whole period has to be taken at a stretch.
sārdhdhadinadvayādyanudghātanena gurūṇāmā-
ropanā anudghātikāropanā.
(Sama 28.1.26 Vṛ Pa 48)
See—*Āropanā Prāyaścitta.*

Anudharmacārī

The disciple who follows the *Guru's* (2) conduct *in toto*.
anudhammacārīṇo.....tena cīrṇamanucaranti ya-
thoddiṣṭam. (Sūtra 1.2.47 Cū p.67)

Anupadeśa Āhiṇḍaka

That ascetic (*Muni*), who undertakes journey to countries merely for sight-seeing, out of curiosity.
ye tu kautukena deśadarśanaṃ kurvanti te'nupa-
deśāhiṇḍakāḥ. (Bṛbhā 5825 Vṛ)

Anupayukta

1. One who is not exercising his consciousness for cognition (to know or to perceive) at present moment.

2. One who lacks concentration in the activity he is undertaking.

tattha naṃ jete aṇuvauttā te naṃ na yānaṃti na
pāsanti āhāreṃti. (Prajñā 15.48)

Anuparatakāyakriyā

A type of *Kāyikī Kriyā* (bodily activity): the bodily activity of a non-abstinent person who has not renounced the world.

anuparatasya—aviratasya sāvadyāt mithyādr-
ṣṭeḥ samyagdr̥ṣṭerōvā kāyakriyā—utkṣepādila-
kṣaṇā karmabandhanibandhanamanuparata-
kāyakriyā. (Sthā 1.6 Vṛ Pa 38)

See—*Duṣprayuktakāyakriyā.*

Anupaśānta

The *Kaṣāya* (passions) which are in the state of *Udaya* (rise).

anupaśāntaḥ—udayāvasthaḥ.
(Prajñā 14.9 Vṛ Pa 291)

Anupārihārika

The group of ascetics, who, during their practice of *Parihāraṇiśuddhi Cāritra* (purifactory conduct), perform the duty of rendering their services to those who are undertaking penance during their practice of purifactory conduct. They follow the practitioners in the same way as the cowkeeper follows the cows.

catvārau vaiyāvṛtṭiyakarā..... (PrasāVṛ Pa 607)
anupārihārie govālae va ṇicca ujjuttamāutte..
(BṛBhā 6470)

Anuprekṣā

A kind of *Svādhyāya* (scriptural studies and teaching):

1. To revise and contemplate on mentally the scriptural text and the meaning (which have been committed to memory), observing complete silence.

anuppekḥā nāma jo maṇasā pariatṭe, no vāyāe.
(DaHāVṛ Pa 16)

sutta'tthāṇaṃ maṇasā'nucimtaṇaṃ.
(DaĀCū p.16)

2. Just as a red hot iron (kept in fire) identifies itself with fire, so also by dedicating one's psyche completely to one's aim, to practice mentally what one has already known or understood.

*adhigatapadārthaprakriyasya taptāyaspindava-
darpitacetaso manasā'bhyāso'nuprekṣā.*

(TaVā 9.25)

3. **Contemplative meditation**—It consists in contemplating upon the twelve themes like the transitoriness (of things), refugelessness nature of mundane objects and the like for the steadiness of the mind.

*manāḥsthairiyāya anityādyarthānuprekṣaṇam
anuprekṣā.*

anuprekṣaṇam—arthavimarśanam anuprekṣā.

(Jaisidi 6.19 Vr)

Anubandha

Continuous stay without a break, of a *Jīva* (soul) in the same state which is under consideration. E.g.—the *Jīva* of a lotus getting reincarnated as a lotus also in the next birth.

*anubandho tti vivakṣitaparyāyenā avyavicchin-
nenāvasthānam.*

(Bha 24.29 Vr)

Anubhava Saṃjñā

That comprehension, which is accompanied with sensation.

anubhavasamjñā saṃvedanātmikā bhavati.

(ĀBhā p.23)

Anubhāga Bandha

Karmic bondage quā intensity—A kind of *Bandha* (1) (bondage of *Karma*);

intensity of fruition of *Karma*; strong or mild influence, taste of the *Karma* bound with the soul on account of the strong and mild *Parināma* (1) (to undergo transformation from one state to another one) of the soul, respectively.

vipāko'nubhāgaḥ.

raso'nubhāgo'nubhāvah phalam—eto ekārthāh.

(Jaisidi 4.10 Vr)

See—*Anubhāva Bandha*.

Anubhāva

A supernatural power to give curse and boon.

anubhāvo nāma sāpānugrahasūmarthyam.

(UCū p. 208)

Anubhāvakarma

That state of *Karma*, whose intensity (taste) of the fruition is experienced in the same amount as that when it was bound.

*yasya tvanubhāvo yathābaddharaso vedyate
tadanubhāvato vedyam karmānubhāvakarma.*

See—*Pradesākarma*.

(Sthā 2.265 Vr Pa 63)

Anubhāvanāmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*);

the *Niddhata* (or *Niṣeka*) of *Āyusya* (life-span-determining) *Karma*, accompanied with the intense *Anubhāva* (fruition) of that *Karma*.

*yadyasmin bhave tivravipākam nāmakarannmā-
nubhūyate tathā narakāyūṣi aśubhavarnagan-
dharasasparsōpaghātānādeyaduḥsvarāyasaḥkirt-
yādīnāmāni tadanubhāvanāma tena saha nidha-
ttamāyuranubhāvanāmanidhattāyuh.*

(Prajñā 6.118 Vr Pa 218)

Anubhāva Bandha

Bondage quā intensity—A type of *Bandha* (1) (bondage of *Karma*);

Anubhāga Bandha—the determination of the intensity of the fruition of *Karmas*.

anubhāvo—vipākah tivrādibhedo rasah.

(Sthā 4.290 Vr Pa 209)

Anumanya Ālocanā

A kind of blemish relating to *Ālocanā* (confession);

confession (made by an ascetic) to that *Guru* (2) who gives mild penitence, only after gauging as to who would give severe penitence and who would give mild penitence.

*'anumāṇaittā anumānam kṛtvā, kimayam mṛdu-
daṇḍa utogradāṇḍa iti jñātvetyarthah. ayamabhi-
prāyo'sya—yadyayam mṛdudaṇḍastato dāsyā-
myālocanāmanyathā neti.* (Sthā 10.70 Vr Pa 460)

Anumāna

Inference—A type of *Parokṣa Pramāṇa* (indirect valid knowledge);

inference is the knowledge of the probandum on the strength of the probans.

sādhanāt sādhyavijñānananumānam.

(Prami 1.2.7)

Anuyoga

1. One of the five parts of *Dṛṣṭivāda* (12th *Āṅga* (principal canonical work)),

in which the biographies of *Tirthaṅkaras* (founders) etc., are narrated; e.g. *Mūlaprathamānuyoga*. *Gaṇḍikānuyoga*.

aṇuoge dūvihe paṇṇatte, tam jahā—mūlapadha-

mānuoge gaṃḍiyāṇuoge ya.. (Nandī 119)
See—*Dr̥ṣṭivāda*.

2. The fourth step in the ancient system of learning—the system of exposition, through which the purport of the topics under study can be expounded.

adhyayanārthakathanavidhīranuyogaḥ.
(*Anu* 75 *HāVr* p.26)

See—*Uddeśa*.

Anuyogaḍvāra

1. A kind of *Utkālika Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahāra* (i.e., the period in which the study of *Āgamas* is prohibited):

in which directions for the study of *Pūrvas* (canonical works of earlier lore) are given.
(Nandī 77)

2. The system of exposition which has four doors—*Upakrama*, *Nikṣepa*, *Anugama*, *Naya*.
..... *cattāri aṇuogadārā bhavaṃti, taṃ jahā—
vakkame, nikkheve, aṇugame, nac.* (*Anu* 75)

Anuvīcibhāṣaṇa

A *Bhāvanā* (4) (supportive contemplation) of the *Satyā Mahāvratā* (second great vow of truth): it prescribes speaking only after weighing all the pros and cons or speaking only on finding an opportune moment.

*anuvīcīti deśīvacanamālocanārthe vartate. bhāṣa-
ṇaṃ vacanasya pravartanam, ato 'yamarthaḥ—
samikṣyālocya vacanaṃ pravartitavyam.*

(*TāBhā* 7.3 *Vr*)

*samīkṣhitam samjateṇa kālanimi ya vattavvam.
evaṃ aṇuvīi samitijogeṇa bhāvito bhavati aṇta-
rappā.* (*Praśna* 7.17)

Anuvīcisamītiyoga

(*Praśna* 7.17)

See—*Anuvīcibhāṣaṇa*.

Anuśiṣṭi

Prajiñāpanā (admonition) administered to (a pupil) to make him realise the truth.
*anuśiṣṭirnāma sadbhāvakathanapurassaram
prajñāpanā.* (*BrBhā* 2804 *Vr*)

Anuśreṇi

That *Ākāśa Śreṇi* (1) (the row of the space-units), which is parallel to the line of the main direction,

viz., east etc..

'*aṇuseḍhi' tti anukūlā—pūrvādidigabhimukhā
śreṇiryatra tadanuśreṇiḥ.....*
(*Bhaga* 25.93 *Vr Pa* 868)

Anekarūpadhūnanā

A blemish related to the performance of *Pratīlekhanā* (inspection of monastic paraphernalia). to jerk off (or twitch) a cloth several times—more than three times, or jerking off several clothes together, while performing *Pratīlekhanā* of clothes.

'*aneḡarūvadhume' tti anekarūpā cāsau samkhyā-
trayātikramamato yugapadanekavastragrahanato
vā dhūnanā ca prakampanātmikā anekarūpadhū-
nanā.* (*U* 26.27 *SāVr Pa* 542)

Anekasiddha

A variety of *Siddha* (liberated souls); those liberated souls, numbering 2 up to 108, who had attained emancipation at the same *Samaya* (smallest time-unit).

*ukkosogāhaṇāe ya sijjhaṃte jugavam duve,
cattāri jahannāe javamajjhattittaram sayam..*
(*U* 36.53)

aneḡasiddha tti ekammi samae aṇeḡe siddhā.
(Nandī 31 *Cū* p.27)

Anekānta

Non-absolutist view—The approach which takes cognizance of both the identity and difference, that exist among the *Utpāda* (origination), *Vyaya* (cessation) and *Dhruvya* (persistence).
*ec piṃa saṃgahao pādikkamalakkhaṇam duveṇ-
ham pi.*

*taṃhā micchaddiṭṭhi patteyam do vi mūlanayā..
ṇa ya taio atthi ṇao ṇa ya sammattam ṇa tesu
paḍipunnam.*

jeṇa duve egaṃtā vibhajjamānā aṇegamto..
(*Sapra* 1.13.14)

Anevambhūtavedanā

The process of bringing about a change in the experience of *Karma* through *Udīraṇā* (pre-mature rise). In this process, the experience of *Karma* is not the same as that when it was bound.

'*anevambhūyam pi' tti yathā baddhakarma nai-
vambhūtā anevambhūtā atastam śrīyante hyā-
game karmmaṇaḥ sthitighātarasaghātādaya iti.*
(*Bhaga* 5.117 *Vr*)

Anaikāntika Hetvābhāsa

A type of *Hetvābhāsa* (fallacy (pseudo-probans)):

that *Hetu* (statement of *Sādhana* (proban or minor term)), which is applicable also to other *sādhyas* (probandum) than the one under consideration. E.g.—sound is transitory, because it is the subject of valid knowledge.

anyathā'pyupapadyamāno 'naikāntikah.
yathā—amityah śabdaḥ prameyatvāt.

(*Bhikṣu* 3.19)

Anaupanidhikī (Dravyānupūrvī)

A kind of *Dravyānupūrvī* (exposition of the sequence of the substances):

exposition of the sequence of the substances through imparting knowledge in detail about a topic utilising the methodology of *Naya* (non-absolutistic standpoint).

yā'sāvānaupanidhikī sā nayavaktavyatā śra-
yanāt. (Anu 111 HāVr p.31)

See—*Upānidhikī*.

Antaḥśalyamarāṇa

A type of *Marāṇa* (death):

death of a person who dies without performing *Ālocanā* (confession) for the transgressions of the vows, which are like the *antaḥśalya* (internal *Śalya* (a weapon in the interior which is rankling inside)) or psychical injury.

śalyamīva śalyamaparādhapadam yasya so'ntaḥ-
śalyo lajjā'bhimānādibhiranālocitāticārastasya
marāṇam antaḥśalyamarāṇam.

(*Sama* 17.9 Vr Pa 32)

Antakarabhūmi

That *bhūmi*—time-period, during which it is possible to put end to all *Karmas*: for instance, *Puruṣāntakarabhūmi* (*Yugāntakarabhūmi*), and *Paryāyāntakarabhūmi*.

aṃtakarabhūmi tti antaḥ karmanām bhūmiḥ—
kālo. so duvidho—purisāntakarakālo pariyā-
yaṃtakarakālo ya. (*Daśā* 8 Pari Sū 105 Cū)

Antakṛtadaśā

Name of the eighth *Aṅga* of the *Dvādaśāṅga Śruta* (twelve principal canonical works):

it contains a narration of the biographies of the ten ascetics who eliminated their *Karmas* and attained the end of their worldly existence: it was their last embodiment in the cycle of

transmigration.

aṃtagaḍasāsu naṃi aṃtagaḍāṇam.....aṃtagaḍo
muṃivaro tamarayoghavippamukko, mokkhasu-
hamañuttaram ca pattā..... (*Sama* 96)

Antakṛtadaśādhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Antakṛtadaśā* (the eighth *Aṅga* (principal canonical work)).
apegāyā aṃtagaḍadasādhara. (*Aupa* 45)

Antakṛtabhūmi

(*Daśā* 8 Pari Sū 108 Vr)

See—*Antakarabhūmi*.

Antakriyā

Termination of the cycle of transmigration, i.e., the cycle of birth and death:

a state of freedom from all *Kriyās*—*Karmas*.

bhavasāntakaraṇam. (*SthāVr* Pa 170)

karmāntakaraṇam mokṣaḥ.

(*Prajñā* 20.1 Vr Pa 397)

Antagata Avadhijñāna

A kind of *Ānuṣṅāmika Avadhijñāna* (accompanying clairvoyance):

the clairvoyant knowledge of only those objects, which exist in a particular direction.

savātappadesavisuddhesu vi orāliyasarīre-
gamtenam egadisipāsanaḡataṃ ti aṃtagataṃ
bhaṇṇati. (*Nandi* 10 Cū p.16)

Antarakaraṇā

Operation of intercalation (which is a kind of *Karaṇa* (3) i.e., operation of spiritual energy):

the total 'absence of the enjoyment (even in the state of *Pradeśodaya* (innocuous realization of the karmic matter)) of the *dalikas* (quantum) *quā mīlhyūtvaṃmohāṇīya* (view-deluding *Karma* responsible for perverse faith)', i.e., total subsidence. In the first instant of the intercalated period begins the (dawn of) right faith due to subsidence (of the relevant *Karma*), lasting less than a *Muhūrta* (i.e., forty-eight minutes).

tadvedyābhāvaścāntarakaraṇam.
tasya prāthame kṣaṇe āntarmanuhūrtikamaupa-
sāmikasamyaktvaṃ bhavati. (*Jaisidi* 5.8 Vr)

See — *Anivṛttikaraṇa*.

Antara Gati

(*Bhaga* 8.111 Vr)

See—*Antarāla Gati*.

Antaradvīpa

The islands located amidst the *Lavaṇasamudra*.
antare—lavaṇasamudrasya madhye dvīpā antaradvīpāḥ.
(*Prajñā* 2.29 *Vr Pa* 50)

Antarātama

1. That *Jīva* (soul), who realises the *bhedavi-
jñāna*— separation of the body from the soul.
*je jīnavayane kusalā, bheyam jānanti jīvadehāṇaṃ.
nijjhīyaduffhatthamayā amtarappā ya te.....*
(*Kāa* 194)

2. That *Jīva* (soul), who is in the fourth to twelfth
Gumasthānas (stages of spiritual development).
*aviratagumasthāne tadyogyāsubhaleśyāpariṇato
jaghanyāntarātmā, kṣīṇakaśāyagumasthāne pun-
arutkrstah, aviratakṣīṇakaśāyayormadhye ma-
dhyamah.* (*Brdrasam Vr p.38*)

3. A synonym of *Jīva* (soul):
the embodied soul; for it remains amidst (*antaḥ*)
the body, but it is not identical with it.
*'amtarappā' antaḥmadhyarūpa ātmā, na śari-
rarūpa ityantarāmeti.* (*Bhaga* 20.17 *Vr*)

4. One who is engrossed in the spiritual bliss.
See—*Bahirātmā*.

Antarāya Karma

The obstructing *Karma*—One of the main eight
types of *Karma*;
that *Karma*, which is responsible for the destruc-
tion of anything already obtained in the present
and the obstruction of the ways of gaining
anything in future.
*amtarāie kamme duvihe paṇṇatte, taṃ jahā—
paḍuppannaviṇāsie ceva piḥati ya āgāmiḥamaṃ
ceva.* (*Sthā* 2.431)

Antarālagati

The motion (of the mundane soul) which takes
place when the soul travels through space while
going from one birth to another one and also the
motion of the liberated souls when they travel
through space and reach the end of the *Loka*
(cosmos), taking one *Samaya* (smallest time-unit).
*antarālagatirdvividhā—rjurvigrahā ca, ekasā-
mayikī rjuh catuḥ samayaparyantā ca vigrahā.*
(*Jaisidī* 7.28 *Vr*)

See—*Vigrahagati*.

Antarikṣanimitta

A type of *Mahānimitta* (science of prognosti-
cation):

it deals with propounding of knowledge about
the past and future by basing it on the motion of
sun, moon etc.

*raviśaśigrahanakṣatrabhagaṇodayāstamayādi-
bhiratītānāgataphalapravibhāgapradarsanamān-
tarikṣam.* (*TaVā* 3.36)

Antarikṣaka Asvādhyāyika

A type of *asvādhyāyika* (the interdiction of doing
Svādhyāya (scriptural studies and teaching) in
a particular time or place):

those situations, related to the events of
interstellar space like falling of meteor, in which
Svādhyāya of *Āgamas* (canonical works) is inter-
dicted.

*dasavidhe amtalikkhae asajjhāie paṇṇatte taṃ
jahā—ukkāvāte, disidāghe, gajjite, vijjute, nigghā-
te, juvae, jakkhālitte, dhūmiyā, mahiyā, rayug-
ghāte.* (*Sthā* 10.20)

Antarmuhūrta

A kind of time-unit:

the time-period measured as between two
Samayas (smallest time-units) and forty-eight
minutes (one *Muhūrta*) less one *Samaya*.
muhūrttasya madhye antarmuhūrttam.

(*TaBhā* 1.7 *Vr*)

Antarvyāpti

The *Vyāpti* (concomitance) of the *Sādhana*
(*proban* or middle term) with the *Sādhyā* (*proban-
dum* or major term) in the *Pakṣa* (i.e., *Dharmī*—
that which becomes probandum during the
process of inference: subject of thesis) itself. E.g.
an object is possessed of a nature which is not
absolutistic.

*pakṣīkrta eva viśaye sādhanasya sādhyena vyā-
ptirantarvyāptih.....*

*yathānekāntātmakam vastu, sattvasya tathaivo-
papatteḥ.....* (*Pranata* 3.38,39)

Annapunya

One kind of *Punya* (merit):

bondage of the *Punya Prakṛti* (auspicious types
of *Karma*), incurred due to giving food to a right
donee i.e., an ascetic.

*pātrāyānmadānād yastīrthakananāmādipunya-
prakṛtibandhaṣṭadannapunyam, evaṃ sarva-
trāpi.* (*Sthā* 9.25 *Vr Pa* 428)

Anyatva Anuprekṣā

Contemplation on distinctness (of soul from body)—Fifth *Anuprekṣā* (4) (contemplative meditation);

to contemplate that the soul is different from the body.

śaṅṅavyatirekenātmānamanucīntayet.....anyacca śarīrānṅṅityo'hamiti śreyase ghaṭata ityanyatvānuprekṣā. (Tabhā 9.7)

Anyathānupapatti

Abhāva (absence) of the *Sādhana* (proban or middle term) due to the absence of the *Sādhyā* (probandum or major term), e.g., the absence of smoke in the absence of fire.

asati sādhye hetoramupapattirevānyathānupapattih.

asatyanupapatteḥ—asati kṣāṅnumattve dhūmavattvasyānupapatteḥ. (Pranata 3.30.31)

Anyalingasiddha

A type of *Siddha* (liberated soul);

that *Siddha*, who had attained the emancipation in the outfit other than that of a Jain ascetic.

tāvasaparivāyagādīvakalākāsāyamādīdāvvalimḡāṅṅhitā siddhā aṅṅalimḡasiddhā.

(Nandi 31 Cū p.27)

Anyonyasnehapratibaddha

The *Jiva* (soul) and the *Pudgala* (physical substances) coalesce with each other through *sneha* (which is like the mutual attraction between them); soul has the inherent power of attraction and matter that of being attracted.

anyo'nyam snehapratibaddhā iti. yadāha—snehābhyaktaśarīrasya, reṅṅunā śilyaśyate yathā gātram.

nāḡadveśaklīnasya karmabandho bhavatyevam.. (Bhaga 1.312 Vr)

Anyonya Abhāva

(Bhikṣu 3.32)

See—*Itaretara Abhāva.*

Anvaya

(PrāmīVr 2.1.12)

See—*Tathopapatti.*

Apakvausadhībhakṣana

An *Aticāra* (partial transgression) of the *Upa-*

bhoga-paribhoga-parimāna Vrata (the seventh vow of a lay follower);

to eat uncooked corn.

apakvāyāḡ—agninā'samskṛtāyā ośadheḡ—śālyādīkāyā bhakṣanātā—bhojanamityarthah.

(Upā 1.38 Vr p.15)

Apadhyānācarita

A kind of *Anarthadaṅḡa* (violent activity indulged in wantonly on account of remissness);

indulging in *Ārta Dhyāna* (concentration due to anguish) and *Raudra Dhyāna* (concentration due to anger) which comprise evil minded concentration on the matters like victory, defeat, killing, binding, mutilating, stealing money etc.

'avajjhānāyariyam' ti apadhyānam—ārttarāudrarāpam tenācaritah—āsevito yo'narthadaṅḡah sah. (Upā 1.30 Vr p.9)

Aparasaṅgraha

A type of *Saṅgraha Naya* (synthetic *Naya* (non-absolutistic standpoint));

the lower synthetic approach which takes cognizance of the less comprehensive genera by putting all classes of substances—*Dharma* (*Dharmāstikāya* (fundamental substance quā medium of motion)), *Adharma* (*Adharmāstikāya* (fundamental substance quā medium of rest)) etc.—under one class; e.g., whatever is *Sat* (reality) is *Dravya* (substance).

dravyatvādīni avāntarasāmānyāni manvānastadbhedeṣu gajaninilikāmavalambamānah punaraparasāṅgrahah.

dharmādadharmākāśakālapudgalajīvadravayāṅṅmai-kyam dravyatvābhedādītyādīryathā..

(Pranata 7.19.20)

Aparājita

The fourth (out of the five) *Vimānas* (habitats) heaven of the *Anuttara Vimāna* (the highest heaven of the Empyrean gods);

(the name of this *Vimāna* is *Aparājita* (lit. invincible)), as this Empyrean god who is its denizen is never overcome by the causes which bring about impediments in his aggrandizement; such *Deva* (god) is possessed of rarefied *Karma*; as he remains always contended, he is not vulnerable to hunger etc..

*anuttarāḡ pañca devanāmān eva. vijitā abhyudaya-
vighnahetavaḡ ebhiriti vijaya-vaijayanta-
jayantāḡ. taireva vighnahetibhīrnaparājitā aparā-
jitāḡ.* (TaBhā 4.20)

*pratanukarmapatalāvachchannatvāt.....satatatrīp-
tatvānna kṣudādibhiḥ parājiyanta ityaparājitāḥ.*
(TaBhā 4.20 Vr)

Aparādha Ālocanā

The *Ālocanā* (confession) which is made for the purification of one's transgression.
(NiBhā 6310 Cū)

Aparāvarttamānā

That *Karma-prakṛti* (type of *Karma*) which is not bound or which does not come into *Udaya* (rise) by blocking the bondage or rise of another *Karma-prakṛti*. For example, *Ucchvāsa Nāma Karma* (the sub-type of body-making *Karma* responsible for exhalation process during respiration), *Tīrthāṅkara Nāma Karma* (the sub-type of body-making *Karma* responsible for the physique of a *Tīrthāṅkara* (ford-founder)).
yā prakṛtayaḥ prakṛtyantarasya baṇḍhamudayaṃ vā vinivārya baṇḍhamudayaṃ vā'gacchanti tāḥ parāvarttamānāḥ itarā aparāvarttamānāḥ.
(Kapa p.34)

See—*Parāvarttamānā*.

Aparigrhitāgamana

An *Aticāra* (partial transgression) of the fourth vow of the lay follower (viz., chastity); to indulge in sexual intercourse with a prostitute or other's spouse.
'*apariggahīyāgamane'tti aparigrhitā nāma veśyā anyasatkā parigrhitabhāṭikā kulāṅganā vā anātheti.*
(Upā 1.35 Vr p.13)

Aparigrhitā Devī

A goddess who has no husband and who is available for sex on calling.
yā gaṇikātvēna puṃścalitvēna vā parapurusa-gamaṇasīlā asvāmikā sā aparigrhitā. (TaVā 7.28)

Aparigraha Mahāvratā

Great vow of non-possession—The fifth great vow of the Jain ascetic.
(U 21.12)

See—*Sarvaparigraha Viramaṇa*.

Aparigraha Saṃvara

See—*Sarvaparigraha Viramaṇa*.
(Prašna 6.1.2)

Apariṇata

1. That *Sthāvāra Jīva* (a living being, incapable of undertaking locomotion), which has not been made to undergo transformation—to render it lifeless, through the operation of *Svakāyasastra* (weapons of one's own kind) or *Parakāyasastra* (weapon of alien kind).

2. A *Jīva* (soul) or a *Pudgala* (physical substance) which remains as it is in the same mode under discussion (i.e., which has not undergone change with respect to the present mode).

dravyāṇi—jīvapudgalarūpāṇi tāni ca vivakṣita-pariṇāmatyāgena pariṇāmāntarāpannāni pariṇātāni, vivakṣitapariṇāmavantyeva aparīṇātāni.
(Sthā 2.13 Vr Pa 51)

3. A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to compartment quā acceptance of food etc.); accepting such food etc. as *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction), which is not completely *Prāsuka* (inanimate or lifeless).

deyadravyaṃ miśramacittatvenāpariṇamadaparīṇatam.
(Yośā 1.38 Vr p.137)

Apariṇāmaka

That ascetic, who does not have real faith in the doctrines propounded by the *Āgamas* (canonical works) and whose mind is always limited to the thinking of the *utsarga-mārga* (i.e., he does not understand that there may be some exception to the rule).

jo davva-khettakaya-kāla-bhāvao jaṃ jahā jina-kkhāyaṃ.

taṃ taha asaddhamtaṃ, jāna aparīṇāmayaṃ sāhūṃ..

dosu vi pariṇāmai mai, ussaga'vavāyao u padhamassa.

biitassa u ussagge, aivavāe ya taiyassa..

(BrBhā 794.797)

Aparivarttā

See—*Aparāvarttamānā*.
(Kagra 5.18)

Aparīśrāvī

Inhibitor or all *Āśravas* (causes of influx of *Karma*)—A state of a *Snātaka Nirgrantha* (4) (the ascetic of the highest purity); the state of that *Snātaka Nirgrantha* who has attained the fourteenth *Guṇasthāna* (stage of spiritual development) and who has totally

inhibited all the *Yogas* (i.e., physical, vocal and mental activities) (and has inhibited all the *Āśravas*).

niṣkriyavātsakalayoganirodhe aparīśrāvī.
(*Sthā* 5.189 *Vr Pa* 320)

Aparyavasita Śruta

A variety of *Śrutajñāna* (articulate knowledge); it means the *Dvādasāṅga Śruta* (twelve principal canonical works), which never becomes extinct from the view-point of *Avyucchitti Naya* (*Dra-vyārthika Naya* (non-absolutistic standpoint quā substance)).

avucchittinayatthayāe anāiyam apajjavasiyam.
(*Nandi* 68)

Aparyāptaka

That living being, which is unable to accomplish the *Paryāpties* (bio-potentials) needed for sustaining its life, because of the *Udaya* (rise) of *Aparyāpta Nāma Karma* (the body-making *Karma* responsible for non-accomplishment of bio-potentials).

apajjattayanāmakammōdaenaṃ anivvāttāto jesim te apajjattayā. (*Nandi* 23 *Cū p.*22)
See—*Paryāptaka*.

Aparyāptakanāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for non-accomplishment of even those *Paryāpties* (bio-potentials) for which the *Jīva* (soul) is eligible.

(*Prajñā* 23.28 *Vr Pa* 474)
See—*Paryāptakanāma*.

Aparyāptikā Bhāṣā

The articulation of speech which cannot convey the specific meaning; *Satyāmṛṣā* (*miśra*) *Bhāṣā* (articulation which is mixture of truth and lie) and *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes) fall under the category of *Aparyāptikā Bhāṣā*.

na pratiniyatānūpatayā'vadhārayitum śakyate sā aparyāptā, sā ca satyāmṛṣā asatyāmṛṣā vā.
(*Prajñā* 11.31 *Vr Pa* 257)

Apavartanā

Attenuation—A kind of *Karmakaraṇa* (spiritual energy quā transformation of *Karma*), in which attenuation in the duration and inten-

sity of *Karma* takes place.

karmanām.....sthityanubhāgahāniḥ apavartanā.
(*Jaisidi* 4.5 *Vr*)
apavartyate hrasvikriyate sthityādi yayā sā'pavartanā.
(*Kapra* 1.2)

Apavartaniya Āyuṣya

That life-span which is amenable to abrupt and premature end.

śīghramantarmuhūrttāt....yaḥ sakalāyuṣyakarmaphalopabhogastadapavartanam.
(*TaBhā* 2.52 *Vr*)

Apavāda Sūtra

That *Sūtra* (2) (canonical aphorism) which prescribes the code of conduct to be observed in exceptional conditions.
(*BrBhā* 3317)
See—*Utsarga Sūtra*.

Apavādotsarga Sūtra

That *Sūtra* (2) (canonical aphorism), which prescribes the code of conduct to be observed in exceptional and general conditions.

vihibhinnaṃ ya gahaṇaṃ, avavāussaggiyaṃ suttam.
(*BrBhā* 3317)
See—*Utsargopavāda Sūtra*.

Apāścimā Māraṇāntikā Saṃlekhanā

Renunciation of food by undertaking fast unto death, after rendering the body suitable for such fasting through *Samlekhanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting)).

paścimāivāmaṅgalapakihārthamapaścimā maraṇaṃ—prāṇatyāgalakṣaṇam.....maraṇamevānto maraṇāntastatra bhavā maraṇāntikī, saṃlikhyate—kṛśikriyate'nayā śārīrakaśāyāditi saṃlekhanā—tayorviśeṣalakṣaṇā tataḥ karmadhārayād apāścimamāraṇāntikasamlekhanā.
(*Bhaga* 7.35 *Vr*)

Apahr̥tya Asamyama

A type of *Asamyama* (lack of self-restraint); disposal of excreta and the like, not in conformity with the manner prescribed (in the scripture).
apahr̥tyāsamyamamaḥ avidhinocārādīnāṃ pariṣṭhāpanato yaḥ saḥ. (*Sama* 17.1 *Vr Pa* 32)

Apāna

The vital energy which manages the egress of

the *Pudgalas* (material clusters) used in the process of breathing; an internal process (of a living being)—the process of respiratory system.
'*ānānti vā prānānti vā*' *ityanenādhyātmakriyā parighyate.* (Bhāga 1.14 Vr)

Apāya

The third stage of *Avāya* (perceptual judgement); in which absolute freedom from *Īhā* (speculation) takes place and the object to be known becomes eligible for perceptual judgement.
savvahā ihāe avanāyanam kātuṃ avadhāraṇāva-dhāritatthassa avadhārayato avāto tti bhāṃmai. (Nandi 47 Cū p.36)

Apāya Vicaya

The second variety of the *Dharmyadhyāna* (meditation on nature of reality); the concentration directed on the *Vicaya* (analysis) of the blemishes due to *Rāga* (attachment), *Dveṣa* (aversion) and the like, or the causes of the birth, annihilation etc. of the physical, mental suffering as the concentratum.
apāyā—rāgadveṣādijanyā anarthāḥ.

(Bhāga 25.605 Vr)

apāyā—vipadah sārīra-mānasāni duḥkhānti par-yāyāsteṣāṃ vicayaḥ—anveṣaṇam. (TaBhā 9.37)

Apāya Anuprekṣā

An *Anuprekṣā* (4) (contemplative meditation) of *Śukladhyāna*; contemplation on the *apāyas*—the *Āśravadvāras* (causes of the influx of *Karma*), or the *doṣas*—the bad consequences of passions.
apāyā āśravānāmiti gamyate, yathā.....
āsavadārāvāe taha saṃsārāsuhāṇubhāvam ca. bhavasamtānamaṇamtaṃ vatthūṇaṃ viparinā-maṃ ca.. (Sthā 4.72 Vr Pa 181)

Apunarbandhaka

One who does not cherish intense inclination to indulge in *Pāpakarma* (indulging in evil activity) and does not become entangled in the labyrinth of recurrent transmigration.
pāvam na tivvabhāvā kumai ṇa bahumaṃṃai bhavaṃ ghoram.
uciyaṭṭhiṃ ca sevai savvattha vi apunabandho tti.. (Yośā 13)

Apūrvakarāṇa

Unprecedented *Karāṇa* (3) (operation of spiritual energy)—

1. The second step of the threefold *Karāṇa* for the attainment of *Samyaktva* (right faith)—That unprecedented *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body), which is experienced before the attainment of *Samyaktva* (right faith); or the spiritual transformation which brings about unprecedented reduction (*ghāta*) in the duration and intensity of *Karma*.

apṛāptapūrvamapūrvam sthitighātarasaghātā-dyapūrvārthanirvartakam vā'pūrvam.

(ViBhā 1202 Vr p.458)

2. The eighth *Guṇasthāna* (stage of spiritual development);

it is that unprecedented *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) which occurs at the very inception of the climbing up of the spiritual ladder (*Śreṇī-ārohaṇa*).

prathamasaṃyama eva sthitighātarasaghātāgu-ṇasreṇisaṃkramā anyasca sthitibandha ityete pañcāpyadhikārā yaṅgapadyena pūrvamapṛavṛ-ttāḥ pravarttanta ityapūrvakarāṇam.

(ĀVr Pa 298)

3. That state of unprecedented *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body), on entering which one attains omniscience (*Kevalajñāna*).

kammaraya vikiraṇakaram apuvvakaraṇam anu-paviṭṭhassa anante anuttare nivvāghāe nirāvā-rane kasīne paḍipunṇe kevalavaranānadamsaṇe samuppajjati. (Bhāga 9.46)

Apṛthaktva Anuyoga

The *Anuyoga* (2) (system of exposition) of scriptural aphorisms, in which each *Sūtra* (2) (canonical aphorism) is explained from the approach of *Naya* (non-absolutistic standpoint).
caranakarāṇānuyoga-dharmakathānuyoga-gaṇi-tānuyoga-dravyānuyogānāmapṛthagbhāvo'pṛ-thaktvaṃ pratisūtramavibhāgena vakṣyamāṇe-na vibhāgābhāvena pravartanaṃ prarūpaṇami-tyarthastasmīnnapṛthaktve nayānāṃ vista-reṇāsīt samavatārah. (ViBhā 2279 Vr p.28)

Apkāya

(DaHāVr Pa 138)

See—*Apkāyika*.

Apkāyika

Water-bodied beings—The second variety of *Sadjīvanikāya* (six classes of living beings). That *Jīva* (soul, living being), the body of which is water.

āpo—dravāḥ pratitā eva tā eva kāyāḥ—śarīraṃ yeṣāṃ te'pkāyāḥ. apkāyā eva apkāyikāḥ.

(DaHāVr Pa 138)

Apratijñā

1. That person, who has neither attachment (or infatuation) nor aversion towards the *Kāma* (sexuality) and *Bhoga* (sensuality), relating to the life, here and hereafter.

apratijñāḥ ihaparalokeṣu kāmeṣu apratijñā amūrcchita adviṣṭo vā. (Sūtra 1.15.30 Cū p. 185)

2. That person, who is free from retributive aspiration or a will to react.

apratijñāḥ—pratikārasamkalparahitaḥ.

(ĀBhā 9.2.11)

3. That ascetic, who does not bring *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) etc., only for himself but shares it with the fellow-monks.

sa apratijñō bhavati—nātmanah pratijñāyā āhārādīkam grhṇāti, kintu sāmudāyikam.

(ĀBhā 2.110)

4. That ascetic, who collects *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) not from the choosen families (but from general houses).

.....apañināyesu kulesu gñhai, na ya etaṃ parimam vāritā gacchati, jahā—amugakulāni gacchihāmi so apañino.

(ĀCū p.79,80)

Apratipāti Avadhijñāna

A kind of *Avadhijñāna* (clairvoyance); that *Avadhijñāna*, which remains till the attainment of *Kevalajñāna* (omniscience).

yat na kevalajñānādarvāk bhraṃśamupayāti tadapratipātityarthah. (Nandi 9 MaVr Pa 82)

Apratilekhita-duspratilekhita-uccāra-prasraṇabhūmi

An *Aticāra* (partial transgression) of the *Pausadhovavāsa Vrata* (eleventh vow of the lay follower);

not to perform *Pratilekhanā* (inspection of monastic paraphernalia) at all or not to perform proper

Pratilekhanā of the site for disposing excreta and urine.

uccārah—purīṣaṃ, prasraṇaṃ—mūtrāṃ tayorbhūmiḥ sṭhandilam. (Upā 1.42 Vr p.19)

See—*Apratilekhita-duspratilekhita-śayyāsaṃstāraka.*

Apratilekhita-duspratilekhita-śayyāsaṃstāraka

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not to perform *Pratilekhanā* (inspection of monastic paraphernalia) at all or not to perform proper *Pratilekhanā* of the hay etc. used for the bed.

posahopavāsassa samaṇovāsenaṃ pañca atiyārā jāniyavvā, na samāyariyavvā, taṃ jahā—

1. *appaḍilehiya-duppaḍilehiya-sijjāsamthāre* 2. *appamajjiya-duppajjiya-sijjāsamthāre* 3. *appaḍilehiya-dupaḍilehiya-uccārapasavaṇabhūmi* 4. *appamajjiya-duppamajjiya-uccārapāsavaṇabhūmi* 5. *posahopavāsassa sammaṇaṃ uṇaṇupālanayā.*

(Upā 1.42)

'apratyupreṣito'—jīvarakṣārtham cakṣuṣā na nirīkṣitaḥ, 'duspratyupeṣitaḥ' udhhrāntacetovṛttitayā'samyagnirīkṣitaḥ śayyā—śayanam tadartham saṃstārakah—kuśa-kambalaphalakādi śayyā-saṃstārakah, tataḥ.....apratyupeṣitaduspratyupeṣitaśayyāsaṃstārakah.

(Upā 1.42 Vr p.19)

Apratiṣṭhita Krodha

Irrational anger—Anger aroused only on account of the rise of *krodhavedaniya* (anger-experiencing) *Karma* without any external stimulation.

apratīṣṭhito nāma yadaiśa svayaṃ duścaraṇamākrośādīkam ca kāraṇaṃ vinā nirālabhana eva kevalakrodhavedaniyādūpajāyate.

(Prajñā 14.3 Vr Pa 290)

Apratyākhyānakāśāya

A sub-type of *Cāritramohaniya* (conduct deluding) *Karma*;

the fourfold passion (anger, conceit, deceit and greed) which, in its state of *Udaya* (rise) (i.e., when it becomes effective), does not allow the soul to awaken its consciousness of partial abstinence (*deśavirati* or *Deśacāritra*).

apratyākhyāno deśaviratyaṅvārakah.

(SthāVr Pa 183)

Apratyākhyānakriyā

A type of *Kriyā* (urge):

the urge of non-abstinence: which does not allow one to renounce the *Pāpakarma* (indulging in evil activity) due to the *Udaya* (rise) of *Karma* responsible for obstructing or destroying *Samyama* (self-restraint).

saṃyamaghātikarnodayavaśādanivṛttirapratyākhyānakriyā. (TaVā 6.5)

Apratyākhyāna Krodha

A sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*:

such anger is like a long lasting scratch on soil.

puḍhāvirāisamāne. (Sthā 4.354)

See—*Apratyākhyānakaṣāya*.

Apratyākhyāna Māna

A sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*:

such pride is comparable to a bone-pillar which does not easily bend.

aṭṭhithambhasamāne. (Sthā 4.283)

See—*Apratyākhyānakaṣāya*.

Apratyākhyāna Māya

A sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*:

such deceit is crooked like the horn of a ram.

memḍhavisānaketaṅāsamānā. (Sthā 4.282)

See—*Apratyākhyānakaṣāya*.

Apratyākhyāna Lobha

A sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*:

such greed is indelible like the colour (stain) of mud, i.e., it tantamounts to much attachment.

kaddamarāgarattavattasamāne. (Sthā 4.284)

See—*Apratyākhyānakaṣāya*.

Aprathamāsamayanirgrantha

A type of *Nirgrantha* (4) *Nirgrantha* (3):

when the ascetic *Nirgrantha* (4) who has attained the *Upasāntamoha* or *Kṣīṇamoha Guṇasthāna* (the 11th or the 12th stage of spiritual development) and who remains in it for an *Antaramuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)), enters into the second *Samaya*, he is called *Aprathamāsamayanirgrantha* till the end

of the *Guṇasthāna* (i.e., except the first *Samaya*).
See—*Yathāsūkṣmanirgrantha*.

Apramattasamyata Jivasthāna

The seventh *Jivasthāna*/*Guṇasthāna* (stage of spiritual development):

the purity of the soul of an ascetic (*Muni*), who is entirely free from *Pramāda* (remissness).

apramattasamyataḥ—sarvapramādarahitaḥ.
(Sama 14.5 Vṛ Pa 26)

Apramāda

1. Self-absorption or absorption in spirituality—total mindfulness of the nature (of the soul).

adhyaṭmalīnatā apramādaḥ. (Jaisidi 5.13)

2. The self-vigilance in the devotion to the activities of *Dharma* (1) (spiritual doctrine).

3. **Non-remissness**—Enthusiasm towards the virtuous (religious) performances as well as their actual observance.

4. Deep meditation leading to physical, vocal and mental tranquillity or composure.

See—*Pramāda*.

Apramāda Saṃvara

A type of *Samvara* (inhibition of the influx of *Karma*):

inhibition of the *Karma* through *Apramāda* (non-remissness)—the inhibition of the *Pramāda Āśrava* (cause of influx of *Karma* due to remissness).
(Sthā 5.110)

Apramārjana Asamyama

A kind of *Asamyama* (lack of self-restraint):

not to perform *pramārjana* (cleansing) of the monastic utensils and the like or not to conform to the manner prescribed in the canons in connection with the *pramārjana* of monastic utensils and the like.

apramārjanā'samyamaḥ—pātrāderapramārjanayā'vidhipramārjanayā veti.

(Sama 17.1 Vṛ Pa 32)

Apramārjita-duṣpramārjita-uccāra-prasravaṇabhūmi

An *Aticāra* (partial transgression) of the *Paṣadhovavāsa Vrata* (eleventh vow of the lay follower):

not to perform *pramārjana* (careful cleansing) at all or not to undertake properly the *pramārjana* of the site for disposing excreta and urine.

See—*Apratilekhita-duspratilekhita-uccāraprasavaṇabhūmi*.

Apramārjita-duspramārjita-śayyāsamstāraka

An *Aticāra* (partial transgression) of the *Pauṣadhopavāsa Vrata* (eleventh vow of the lay follower);

not to perform *pramārjana* (careful cleansing) at all or not to perform properly the *pramārjana* of the hay etc., used for the bed.

navaram pramārjanaṃ vasanāñcalādinā.

(Upā 1.42 Vṛ Pa 19)

See—*Apratilekhita-duspratilekhita-śayyāsamstāraka*.

Apraśna Vidyā

A type of *Vidyā* (occult science);

that *Vidyā*, the perfection of which is attained through the *japa* (repeated recitation) of a *Mantra*, gives indications to one, engrossed in *japa*, about the future auspicious and inauspicious events, without asking any question.

yā punarvidyā mantravidhinā japyamānā aprīṣṭā eva sūbhāśubham kathayanti, etāḥ apraśanāḥ.

(Samuḍra 98 Vṛ Pa 115)

Aprātihārika

That thing, which is accepted by the ascetic from the lay follower, but which is not allowed to be returned.

aprātihārikam sāgārikena bhaktamupakaraṇam vā yat tyaktam nirdeyatayā dattam.

(BṛBlā 3657 Vṛ)

See—*Prātihārika*.

Aprāpyakāri Indriya

Sense-organ with indirect contact with the sensory object—The sense-organ of sight (eyes) and the mind perceive their objects without having direct contact with them; hence, they are without direct contact (i.e., *Aprāpyakāri*).

appattakāri nayanam maṇo ya..... (ViBlā 340)

See—*Prāpyakāri Indriya*.

Abaddhaśruta

(UNi 203)

See—*Ādeśa*.

Abaddhikavāda

The seventh variety of *Pravacanavilnavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; according to which karmic particles do touch the soul, but don't result in their union with it.

spṛṣṭam jīvena karmaṇa na skandhiabandhiavadbādhamabaddham tadesāmastityabaddhikāḥ, spṛṣṭakarmavipākapravṛṇpakāḥ.

(Śthā 7.140 Vṛ Pa 389)

Abandhaka

That *Jīva* (soul), which has totally inhibited the new bondage of *Karma*: the state of *Ayogī Kevalī micchattāsamjama-kasāya-jogānam bandhakarāṇāṇam sarveśśinajogimhī abhāvā ajogino abandhayā.*

(Dhava Pu 7 p.8)

Abahirleśya

That ascetic (*Munī*), whose flow of *Bhāva* (1) (disposition at subtle level of consciousness) is pointed towards self-restraint—does not scatter away from it.

abahillesa tti samyamādabahirbhūtamanoḃvṛttayah.

(Aupa 25 Vṛ Pa 62)

Abādhākāla

The period of dormancy of *Karma*, during which it does not affect the *Jīva* (soul), by remaining in non-fruition state.

yāvat na kiñcidapi svodayato jīvasya bādhāmutpādayati.....abādhākālaparijñānopāyaścāyam—yasya yāvatyah sāgaropamakofikoṭyastasya tāvanti varśasatānyabādhā. (Prajñā Vṛ Pa 179)

Abuddha Jāgarikā

The state of remaining wide-awake of a *Chandmastha* (non-omniscient) ascetic (*Munī*).

je ime aṇagārā bhavaganto riyāsamiyā bhāsā-samiyā esañāsamiyā āyāṇabhamḍamattanikkhevañāsamiyā uccāra-pāsavaya-khela-simghāna-jalla-paritthāvaniyāsamiyā mañāsamiyā vaiśamiyā kāyasamiyā mañaguttā vaiguttā kāyaguttā guttā guttimdiyā guttabambhacāri—ee ṇam abuddhā abuddhajāgariyam jāgaramṭi.

(Bluṅa 12.21)

Abuddhipūrvā Nirjarā

That *Nirjarā* (shedding *Karma*), which occurs

in the form of experience of fruition of *Karma*, without the intention of self-purification. It is also termed as *Vipākī Nirjarā*.
narakādiṣu karmaphalavipākajā abuddhipūrvā.
(*TaVā* 9.7)

Abhaktārtha

sūre uggae abhattatthaṃ paccakkhāi cauvvīhaṃ pi āhāraṃ—asaṇaṃ paṇaṃ khāiṇaṃ sāmaṃ....
(*Āva* 6.7)

See—*Upavāsa*. *Caturthabhakta*.

Abhayadāna

To relieve the living beings from fear from oneself—to bestow on them fearlessness.
jīvaṇaṃ jīvitarthināṃ trāṇakāritvādabhayadānaṃ śreṣṭhaṃ. (Sūtra 1.6.23 Vr)
yāḥ svabhāvātsukhaśībhyo, bhūtebhyo dīyate sadā.
abhayaṃ dukkhabhūtebhyo'bhayadānaṃ tadūcyate.. (Ga Adhi 2)

Abhavasiddhika

The *Jīva* (soul) which, by nature, is intelligible for liberation. (It is also called *Abhavya*). The state of *Abhavya* is the *Pāriṇāmika Bhāva* (intrinsic change), which is without beginning and without end.

abhavasiddhikāḥ—abhavyāḥ.
(*Prajñā* 3.113 Vr Pa 140)
jīvatvamabhavyatvaṃ cānādiranantaḥ.
(*VīBhāMaVr* 1 p. 734)

See—*Bhavasiddhika*.

Abhavya

See—*Abhavasiddhika*.

Abhāṣaka

Non-articulate *Jīva* (soul)—

1. The living being which is devoid of the capability to speak, due to the absence of bio-potential of speech, e.g., one-sensed living being.
abhāṣakā—bhāṣālabdhīhīnāḥ. (*Prajñā* Pa 139)
2. The living being which is devoid of capacity to speak in spite of being possessed of the bio-potential of speech, e.g., a dumb person.
3. In spite of having bio-potential of speech and capacity to speak, one who is not speaking, e.g., one who is observing silence.
4. *Ayogī*—one who has transcended all the activities of mind, speech and body, i.e., the soul

existing in the fourteenth *Guṇasthāna* (stage of spiritual development).

Abhigamakuśala

That ascetic (*Muni*), who exquisitely performs modesty relating devotion and respect towards the *Ācārya* (preceptor) and the ascetics.
sādhūnamāyariyāṇaṃ jā vīṇayapaḍivatti so abhigamo bhāṇai, taṇṇi kusale.
(*Da* 9.3.15 JiCū Pa 324)

Abhigamaruci

1. A type of *Ruci* (faith); the *Ruci* developed through delving deep into the purport of the scriptural dictum.
2. The person who is possessed of *Abhigamaruci* (1).
so hoi abhigamarūi, suyaṇaṇaṃ jena atthao diṭṭhaṇi.
ekkārasa aṅgāṃ, painṇagaṃ diṭṭhivāo ya..
(*U* 28.23)

Abhigamasamyagdarśana

The *Samyagdarśana* (enlightened world-view), attained on account of the instrumentalities such as sermons etc..
abhigamo'dhigamo gurūpadesādīh.
(*Sthā* 2.80 Vr Pa 44)

Abhigrhītā

A type of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes).
the articulation of speech, giving distinct instruction for carrying out any work on being asked; e.g., do this work right now, don't do that work.
abhigrhītā pratiniyatārthāvadhāraṇaṃ, yathā idamidānīṃ karttvaoyamidaṃ neti.
(*Prajñā* 11.36 Vr Pa 259)

Abhigraha

1. Undertaking a resolve or a special vow with the condition of achieving a goal.
tao naṃ samāṇe bhagavaṃ mahāvīre pavvaite samāṇe mita-nāti-sayana-sambandhivaggaṃ paḍivisaḍḍeti, paḍivisaḍḍettā imaṃ eyānīvaṃ abhiggaṃ abhigīṇhai—bārasavāsāṃ vosatthakāe cattadehe je kei uvasaggā uppajjanti, taṃ jahā—
“divvā vā māṇusā vā, tericchīyā vā, te savve uvasagge samuppaṇṇe samāṇe aṇāle avvaḥite addi-

namānase tivihamaṇavayanakāyagutte sammam sahiṣṣāmi khamissāmi ahiiyāsaissāmi.."

(ĀCūlā 15.34)

*sāmi ya imaṇ etārūvaṇ abhiggahaṇ abhigeṇha-
ti, cauvvahaṇ.....davvato kummāse suppakone-
ṇam, khittao ehuṇaṇ vikkhambhāittā, kālao niya-
ttesu bhikkhāyavesu, bhāvato jadi rāyadhuyā dā-
sattanaṇ pattā, ṇiyalabaddhā, mumiḍiyasirā,
royamāṇi, abbhattaṭṭhiyā evaṇ kappati, sesaṇ
na kappati.*

(ĀvaCū 1 p.317)

abhigghyaṇta ityabhigrahāḥ—pratiṇṇāviśeṣāḥ.

(ĀValhV) 2 p.210)

2. A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence):

to renounce conditionally the fourfold food viz.. food, drink, eatable delicacies and lickable delicacies. restriction of acceptance of food by means of self-imposed resolve: if it does not get fulfilled, no food is taken.

*abhiggahaṇ paccakkhāi cauvvahaṇ pi āhāraṇ—
asaṇaṇ pāṇaṇ khāṇamaṇ sāīmaṇ.....*

(Āva 6.9)

Abhinnadaśapūrvī

1. The ascetic who has acquired the knowledge of the entire ten *Pūrvas* (canonical texts of earlier lore).

*abhinnadaśapūrvīṇaḥ—sampūrnadaśapūrvā-
dharasya.*

(Nandī 66 MaVr Pa 192)

2. That ascetic (*Muni*), who is not carried away by the temptations of gaining the petty as well as the great (supernatural) occult powers which would be available on accomplishing the study of the tenth *Pūrvā*.

*rohiniādīpañcasayamaḥvījjāo.....savvavijjāṇaṇ
jo lobhaṇ gaṇchadi so bhinnadasapuvvī, jo puma
na tāsu lobhaṇ karedi kammakkhayatthi so abhi-
ñnadasapuvvī ṇāma.*

(Dhava Pu 9 p.69)

Abhibhava Kāyotsarga

1. The *Kāyotsarga* (2) (austerity qua abandonment of body) which is practised on being overwhelmed by others.

2. The *Kāyotsarga* (2) (austerity qua abandonment of body) which is practised when confronted with *Upasargas* (trials and tribulations). *so ussaggo dūvho cīṭṭhāe abhibhave ya nāyavvo. bhikkhāyariyāe paḍhamo uvasaggābhijumjane btiio..*

(ĀvaNi 1452)

Abhimukhanāmagotra

That *jīva* (soul), which is facing the *Udaya* (rise)

of the body-making and status-determining *Karmas* related with the next reincarnation. It means that after a minimum period of one *Samaya* and maximum period of one *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)), the *Jīva* is destined to come under the *Udaya* of the body-making and status-determining *Karma* of the next reincarnation.

*nīcairgotrākhye abhimukhe jaghanyataḥ samā-
yenoṭkrṣṭato'ntarmuhūrttamātrenaiva vyava-
dhānāt udayābhimukhaprāpte nāmagotre kar-
maṇi yasya so'bhimukhanāmagotraḥ.*

(Ami 568 MaVr Pa 213)

Abhilāpākṣara

A kind of *Akṣara* (letter).

*abhilāvavaṇṇā akkharaṇaṇ bhāṇitā, paṇkujavat,
evaṇ tāva abhilāvahetuggahaṇato sutavinnā-
ṇassa akkharatā bhāṇitā.*

(NandīCū p.44)

See — *Vyañjanākṣara*.

Abhiśavāhāra

An *Aticāra* (partial transgression) of the *Upahogaparibhoga-parimāṇa Vrata* (seventh vow of the lay follower).

1. To eat such food which is containing insects like ant, worm etc.

*kamthupipīlikādīsūksmaṇantuvyatimīsrasyābhyā-
vāhārah abhiśavāhārah.*

(TaBhā 7.30 Vr)

2. To consume winegar or to take stimulating food.

*dravaḥ sauvīradīkaḥ vṛṣyaṇi vā dravyamabhi-
śavaḥ ityābhidhūyate.*

(TaVa 7.35)

Abhiṣeka

That ascetic (*Muni*), who is conversant with the scriptural text, its purport and both together, and is worthy for the post of *Ācārya* (preceptor).

*'abhiṣekaḥ' sūtrā'rtha-tadubhayopeta ācāryapa-
dasthāpanārhaḥ.*

(BrBhā 4336 Vr)

Abhiṣekaprāptā

That nun, who is competent for the post of the *Pravartini* (the head nun).

abhiṣekaprāptā pravartiniṇīpadayogyā.

(BrBhā 4339 Vr)

Abhiṣekasabhā

Anthronement hall—The assembly-hall, where the *Indra* (king of gods) is enthroned.

abhisekasabhā yasyāṃ rājyābhiṣekenābhiṣicyate.
(*Sthā* 5.235 *Vr Pa* 334)

Abhiḥṭa

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

that *bhikṣā*, which is offered to an ascetic at his sojourning place by bringing it from a distant place, which may be either in the same village or some other village.

abhiḥṭaṃ—yatsādḥudānāya svagrāmātpara-grāmādvā samānitam. (*PiNiVr Pa* 35)

Abhyākhyāna Pāpa

Deliberate false allegation—The thirteenth type of *Pāpakarma* (indulging in evil activity): the bondage of inauspicious *Karma* caused by indulging in deliberate false allegation.

(*ĀVr Pa* 72)

abhyākhyānaṃ—prakatamasad' oṣāropanam.
(*Sthā* 1.103 *Vr Pa* 24)

Abhyākhyāna Pāpasthāna

That *Karma* due to the *Udaya* (rise) of which the *Jiva* (soul) indulge in *Abhyākhyāna Pāpa*, i.e., activity of deliberate false allegation.

(*Jhica* 22.22)

Abhyāsavartitā

A form of *Lokopacārvinaya* (formal rules of modesty):

to attend the *Ācārya* (preceptor) by sitting in his vicinity for obtaining knowledge.

'abhyāsavartiyam' ti pratyāsattivartitvam, śrutādyarthinā hi ācāryādisamīpe āsitavyamityarthah.
(*Sthā* 7.137 *Vr Pa* 388)

Abhyutthānasambhoja

One type of mutual etiquette amongst *Sāmbhojika* (commonsense co-religionist) ascetics: to rise from the seat for paying respect to an approaching senior ascetic.

'abhyutthāne yāvaretti' abhyutthānamāsanatyāgarūpamityaparāṃ sanibhogāsambhogasthānamityarthah. tatrābhyutthānam pārsvasthādeḥ kurvaṃstathaiḥvāsambhogyah.

(*Sama* 12.2 *Vr Pa* 22)

Abhyutthāna Sāmācārī

A kind of *Sāmācārī* (rules of conduct quā etiquette, formality and convention);

to pay respect to the *Ācārya* (preceptor) and the like, and to bring food, medicine etc., for them.

abhyutthānam gurupūyā..... abhimukhyenotthānam—udyamanamabhyutthānam tacca 'gurupūyā' tti sūtratvād gurupūjāyāni, sā ca gauravārthānam ācāryaglanābālādīnānyathocitāhārabhesajādisampādanam.

(*U* 26.7 *SāVr Pa* 535)

Abhyudyata Maraṇa

A type of *Maraṇa* (death):

the death attained through any of the three kinds of fasting unto death, viz., *Bhaktapratyā-khyāna*, *ḥṛginimaraṇa* and *Prāyopagamana*.

abhyudyatamarāṇa punastrividham—pādopagamanam ḥṛginimaraṇam.....bhaktapratyā-khyānam. (*BrBhā* 1283 *Vr*)

Abhyudyata Vihāra

The intensive course of ascetic discipline prescribed for *Jinakalpa* (the ascetic who observes the ascetic conduct of a *Jina*), *Śuddhaparihāra-kalpa* (*Parihāravīśuddhi*) (purificatory conduct through intensive penance) and *Yathālandakalpa* (time-bound course, remaining ever vigilant).

jīnakalpaḥ śuddhaparihāra-kalpo yathālandakalpaśceti trividho 'bhyudyato' thaitṣa vihārah.

(*BrBhā* 1283 *Vr*)

Amana

Inhibition of the mental activity: consciousness transcending the activity of thinking.

(*Sthā* 3.358)

Amanaska

(*TaSū* 2.11)

See—*Asamjñī*.

Amāyisamyagrṣṭi

That person, who is possessed of *Samyagrṣṭi* (enlightened world-view) free from *Māyāśalya* (the *Śalya* (a weapon in the interior which is rankling inside) quā deceit).

(*Bhaṣa* 5.102)

Amilita

A conduct quā knowledge:

the right manner of reciting the scriptural text, in which the different words and the different sentences are pronounced distinctly.

'amiliyapayavakkaviccheyam tti'amilito'sam-
saktah padavākyavicchedo yatra, tad vā'milita-
mucyate. (ViBhā 854 Vṛ Pa 347)

Amūdhadr̥ṣṭi

Undeluded or right faith—The fourth out of the eight types of conduct pertaining to the *Samyaktva* (right faith):

unflinching faith in real (unfeigned) *Deva* (4) (ford-founder), *Guru* (2) (preceptor), *Dharma* (1) (spiritual doctrine); his faith gets never shaken by seeing the miracles related with the heretical *Deva*, *Guru* and *Dharma*, (for his *Dr̥ṣṭi* (faith) is free from delusion).

negavidhā iddhāo, yūyam paravādinam ca datṭhū-
nam.

jassa na mujjhai ditṭhī, amūdhaditṭhim tayam
beṇṭi.. (NiBhā 26)

Amūrta

Non-corporeal (substance)—

the substances devoid of the (physical) attributes—touch, taste, smell and colour. E.g., *Ātmā* (soul as a substance) etc..

rūpādigunābhāvādāmūrttāh.

(Brdrasam 15 Vṛ Pa 40)

Amba

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings):

those *Asura Devas* (demons), who force the infernal beings to run, revolve them around, slaughter them, pierce and hang them on (long) sharp spike, throw them down on the ground, making them procombent and also throw them up high in the air.

dhāḍemti padhāḍemti ya, hanamti biṃdhamti ti
nisumbhamti.

padīṃti ambaratale, ambā khalu tattha neraiyā..

(SūtraNi 68)

Ambarisī

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings):

those *Asura Devas* (demons), who shatter the infernal beings by cutting them into pieces with a saw, after hitting them with a mace (or club) and chopping them off with a sword.

ohatahate ya nihate, nissanṇe kappayāhi kap-
pamti.

bidalaga-cadulaga chinne, ambarisī tattha nerai-
yā.. (SūtraNi 69)

Ayaśahkīrtināma

A sub-type of *Nāma* (body-making) *Karma*.

on account of the rise of which the *Jiva* (living being) undergoes defamation and earns ignominy.

yadudayavaśāt madhyasthasyāpi janasyāpraśa-
syo bhavati tadayaśahkīrtināma.

(Prajñā 23.38 Vṛ Pa 475)

Ayoga Saṃvara

The state of the soul, which is entirely free from all kinds of vibrations quā *Yoga* (2)—complete inhibition of the activities of mind, speech and body.

aprakampo'yogaḥ.

(Jaisidi 5.15)

See—*Ayogikevali Jivasthāna*.

Ayogikevali Jivasthāna

The fourteenth (last) *Jivasthāna* / *Guṇasthāna* (stage of spiritual development):

the purity of the soul of an omniscient, who has become totally free from the activities of mind, speech and body.

ayogikevali—niruddhamanahprabhṛtīyogaḥ.

(Sama 14.5 Vṛ Pa 27)

Arati

A type of *Nokaśāyas* (quasi-passions) which are the sub-types of *Cāritramohaniya* (conduct-deluding) *Karma*:

feeling of ennuī (unpleasure) in the practice of self-restraint (*Samyama*).

yadudayena teṣṣevāratirutpadyate tadaratikar-
mma.

(Sthā 9.69 Vṛ Pa 445)

Arati Parīṣaha

A type of *Parīṣahas* (hardship):

the ascetic (*Muni*) should endure with equanimity the feeling of weariness caused due to undertaking *vihāra* (journey on foot) from village to village.

gāmānugāmaṇi rīyaṇṭam aṇagāraṇi akimcaṇam.

*arai anuppavise tam titikkhe parisahaṃ..
araim piṭṭhao kiccā virae āyarakkhe.
dhammārāme nirātaṃbhe uvasaṃte muṇi care..*
(U 2.14,15)

Aratirati Pāpa

(Bhaṅga 1.384)

See—Ratirati Pāpa.

Arahasyadhāraka

The ascetic (*Muni*) who keeps intact the purport (essence) of the highly secret *Chedasūtras* (by not revealing them to any undeserving person). *nāstyaparaṃ rahasyāntaraṃ yasmāt tad arahasyaṃ—atīvarahasyacchedasāstrārthatattoamityarthah, tad yo dhārayati—apātrebhyo na prayacchati so'rahasyadhārakah.* (BṛBhā 6490 Vṛ)

Aruṇopapāta

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night): in which the description of a god named *Aruṇa* is found and on reciting which, the god *Aruṇa* himself becomes manifestly present. *aruṇo nāma devaḥ tadvaktavyatāprātipādako yo granthah parāvattriyamānaśca tadupapātahetuḥ so'rṇopapātaḥ.* (Nāidī 78 Mavy Pa 206)

Arupī

(Sthā 2.1)

See—*Amūrta*.

Artha

A kind of *Jñānācāra* (conduct quā knowledge): to undertake the study of the purport of the *Āgama* (canonical work) with a proper attentiveness. *arthaḥ—abhidheyam....samyagupyogena ca yataḥ sūtrādi paṭhanīyam.* (PrasāVṛ Pa 64)

Arthakalpika

That ascetic (*Muni*), who is conversant with the purport of the canonical works starting from the *Āvaśyaka* up to the *Sūtrakṛtāṅga*. (*Āvaśyaka, Dasavaikālika, Uttarādhyayana, Ācārāṅga, Sūtrakṛtāṅga*). After having studied *Sūtrakṛtāṅga*, one may undertake the further studies of the meaning of other scripture, except the *Chedasūtras*; then he is considered as 'the

kalpika' of the meaning of that whole gamut of scriptures which he has studied. (Even after studying the *Chedasūtras*, so long as the disciple is *aparīnata*, he is not taught the meaning. After becoming *parīnata*, he becomes *kalpika* of the meaning).

atthassa kappio khalu, āvassagamādi jāva sūyagadam.

mottūna cheyasujam, jam jeṇa'hiyam tadaṭṭha-
ssa.. (BṛBhā 408)

āvaśyakamādim kṛtvā yāvāt sūtrakṛtamaṅgam tāvad yad yenādhitam sa tasyārthasya kalpiko bhavati. sūtrakṛtāṅgasyoparyapi chedasrutam muktva yad yenādhitam sūtram sa tasya sūtrasya samastasyāpyarthasya kalpiko bhavati. chedasūtrāṇi puṇah paḥitānyapi yāvada-parīnataṃ tāvanna śrāvayate, yadā tu parīnataṃ tadā kalpikah. (BṛBhā 408 Vṛ)

See—*Sūtrakalpika*.

Arthakriyā

The potency inherent in the substance for doing any work.

arthakriyāsāmarthyam—vastutaḥ kāryakaraṇa-
śaktiḥ. (Pranata 5.2 Vṛ)

Arthadaṇḍa

(Sthā 2.76)

See—*Arthadaṇḍa Kriyā*.

Arthadaṇḍapratyaya

The first type of *damḍasamādāna* (killing)/*Kriyāsthāna*; the activity of violence perpetrated for some person or an object, related with the self or one's relatives.

padhame damḍasamādāṇe aṭṭhādamḍavattie tti āhijjai—se jahānāmae kei purise āyaheum vāñāi-
heum vā agāraheum vā parivāraheum vā.....
(Sūtra 2.2.3)

Arthadhara

That ascetic (*Muni*), who is merely conversant with the *Arthāgama*, i.e., the basic Truth, propounded by the *Tirthankara* (ford-founder).

arthena kevalena samyagdhiगतenārthi bhavati jñātavyaḥ, arthadhara iti. (BṛBhā 690 Vṛ)

Arthanaya

That *Naya* (non-absolutistic standpoint), in which the sense or purport of the word is made domi-

nant, while the verblativity is made subsidiary, e.g., *Naigama* (pantoscopic) *Naya*, *Samgraha* (synthetic) *Naya*, *Vyavahāra* (analytic) *Naya* (1) and *Rjusūtra* (straight and direct) *Naya*,
*eteṣu catvāraḥ prathame'rtthanirūpanapravana-
tvādarthanayāḥ.* (Pravata 7.44)

Arthapada

A group of letters, which enables one to understand the meaning (of the word).
*jattichi akkhereḷi atthovaladdhī hodi tesima-
kkharāṇaṃ kalāvo atthapadaṇṇāma.*
(Kappā p.91)

Arthapadaprarūpaṇā

A type of *Anaupanidhiki* (*Dravyānupūro*), which expounds the relation between the *saṃjñā* and the *saṃjñī* (i.e., the appellation and that, to which the appellation is applied).
saṃjñāsaṃjñīsambandhaprarūpanetyarthah.
(Anu 4.114 HāVy Pa 31)

Arthaparyāya

Innate mode—*Gunaparyāya*. The subtle modification of the object, which lasts only for one *Samaya* (smallest time-unit) and in spite of the transformation of which, the (extrinsic) form of the object does not undergo change.
*sūksmao vartamānavartī arthaparināmah artha-
paryāyah.* (Jaisidi 1.43)
See—*Vyañjanaparyāya*.

Arthamaṇḍalī

A sub-division of *Maṇḍalī* (group of ascetics for collective performances); the *Maṇḍalī* in which there is arrangement for the ascetics to sit together for contemplating over, comprehending and retaining the *artha*, (i.e., meaning) (of the scripture).
*iya suddha suttamaṇḍalī, dāvijjati attha-
maṇḍalī ceva.* (Vyābhū 1429)
See—*Maṇḍalī. Sūtramaṇḍalī*.

Arthāgama

The basic Truth, propounded by the *Tīrthā-
kara* (ford-founder).
*sūtrāgamah, tadabhidheyaścārtha evārthā-
gamah.* (Anu 550 Ma Vy 202)

Arthāvagraha

A type of *Avagraha* (sensation); there occurs in the trail of *Vyañjanāvagraha* (indeterminate cognition of the object such as sound and the like through *vyañjanam* which is of the nature of the contact between the object and the sense-organ) another sensation, called *Arthāvagraha* which cognizes the object a little more distinctly, though devoid of the concepts of class, substance and attributes.
*vyañjanāvagrahah.....tato manāg vyaktam jāti-
dravyaguṇakalpanārahītamarthīyagūḥyaṇam
arthāvagrahah.* (Jaisidi 2.12 Vy)
.....*avaropparasamsaggo jayā tayā gñhai tama-
ttham.*
*sāmannamaṇiddesaṃ sarūvanāmāikappayāra-
hiyaṃ.* (ViBhā 251, 252)

Ardhacakravāla Śreṇī

A type of *ākāśaśreṇī* (*Śreṇī* (1) (the row of space-units)); that *ākāśaśreṇī*, in which only the *Pudgala* (physical substance) *Paramāṇu* (the ultimate atom), an aggregate consisting of two *Pradeśas* (indivisible units) etc., after taking a semi-circular path, reaches its place of arrival.
*'addhacakkavāla' tti cakravālārddharūpā, sā
caivam.* (Bhāga 25.91 Vy Pa 868)

Ardhatṛṭiya Dvīpa

Cluster of the regions of *Jambūdvīpa*, *Dhātaki-
khanda* and *Ardhapuṣkara Dvīpa*. It is also called *manuṣyakṣetra* (two-and-half continents).
(Prajñā 2.29)

See—*Samayakṣetra*.

Ardhanārāca Samhanana

A kind of *Samhanana* (bone-structure); the fourth category of bone-structure, in which there is interlocking of bones only on one end and pinning on the other.
*yatra tvekato markkaṭabandho dvitīyapārsve
kīlikā tadarddhanārācam.* (Sthā 6.30 Vy Pa 339)

Ardhaparyāṅkā

A kind of *Niṣadyā* (posture of sitting); sitting with one leg resting on the other thigh.
*arddhaparyāṅkā—ūrāvekapādaniveśanalakṣa-
ṇeti.* (Sthā 5.50 Vy Pa 287)

Arpanā

(Bhikṣu 4.7)

See—Arpita.

Arpita

While undertaking the description of the *Dravya* (substance), possessed of an infinite number of attributes, to take cognizance of a particular *Dharma* (attribute).

anekātmakasya vastunaḥ prayojanavaśāt yasya kasyacidldharmasya vivikṣayā prāpitaprādhānyamartharūpamarpitamupanītam. (TāVā 5.32)

Arpitānarpita

A kind of *Dravyānuyoga* (ontological exposition):

exposition of the *Dravya* (substance) with respect to principal and subsidiary' attributes.

'*appiyānappie*' tti *dravyaṃ hyarpitaṃ—viśeṣitaṃ yathā jīvadraavyaṃ, kiṃvidhaṃ?—saṃsārīti, saṃsāryapi trasarūpaṃ trasarūpamapi pañcendriyaṃ tadapi nararūpamityādi, anarpitaṃ—aviśeṣitameva, yathā jīvadraavyamiti, tataścārpitaṃ ca tadānarppitaṃ cetyarppitaṃ cetyarppitānarpitaṃ dravyaṃ bhavatīti dravyānuyogaḥ.* (Sthā 10.46 Vṛ Pa 456)

Arhat

1. *Tirthaṅkara* (ford-founder). The founder of *Pravacana* (*Tirtha*)—who propounds the *artha* (i.e., the basic Truth).

tithaṃ cāuvaṃṇo saṃgho, so paḍhamae samosaraṇe.

uppaṇṇe a jīṇāṇaṃ vīrajinimḍassa bīaṇiṇi.

(ĀvaNi 265)

atthaṃ bhāsai arahā.

(ĀvaNi 92)

2. That knowledgable person whose consciousness quā super-sensory knowledge has been developed;

a person who has attained *Atīndriyajñāna*, i.e., *Avadhijñāna* (clairvoyance), *Manahpariyavajñāna* (mind-reading) or *Kevalajñāna* (omniscience). *tao arahā paṃattā, taṃ jahā—ohiṇāyarahā, maṇapajjavāṇāyarahā, kevalaṇāyarahā.*

(Sthā 3.514)

Alaṃkārikasabhā

That adornment chamber, where the *Indra* (the king of the gods) adorns himself.

alaṃkārikā yasyāmalaṃkriyate.

(Sthā 5.235 Vṛ Pa 334)

Alamastu

Kevalī (the omniscient soul) who has reached the pinnacle of knowledge: for him, nothing more remains is to be known.

.....*uppamañānadamaṣaṇadhare arahā jīṇe kevalī, alamattlu tti vattavaṃ siyā.* (Bhaga 1.209)

'*alamattlu*' tti.....*alamastu paryāptaṃ bhavatu, nātaḥ paraṃ kiñcid jñānāntaraṃ prāptavyamaṣtyāśīti.* (Bhaga 1.209 Vṛ)

Alābha Pariṣaha

A type of *Pariṣaha* (hardship):

to forbear the hardship in monastic life due to unavailability of a desired object: on such occasion, the ascetic should not feel melancholy but endure the situation boldly with equanimity.

paesu ghāsamesejjā bhoyāṇe pariṇiṭṭhie.

laddhe piṇḍe aladdhe vā nānutappejja saṃjae..

ajjevāhaṃ na labbhāmi avi lābho sue siyā.

jo evaṃ paḍisimwikkhe alābho taṃ na tājjae..

(U 2.30, 31)

Aloka

Supracosmic space—That part of space, where there exists no other substance such as *Dharmāstikāya* (fundamental substance quā medium of motion) etc., except space.

....*ajīvadesamāgāse, aloe se viyāhie.* (U 36.2)

śeṣadravyaśūnyamākāśamalokaḥ. (Jaisiḍi 1.13)

Alokākāśaśreṇi

A row of the space-units of the *Alokākāśa* (supra-cosmic space):

the east-west oblong, south-north oblong and upward-downward oblong—rows of space-units are infinite with respect to the substance (i.e., number of entities).

alogāgāsasedhīo naṃ bhaṃte! davvatthayāe kiṃ saṃkhejjāo? asaṃkhejjāo? aṇaṃtāo?

goyamā! no saṃkhejjāo, no asaṃkhejjāo, aṇaṃtāo.

evaṃ pāṇapaḍiṇāyatāo vi. evaṃ dāhinuttarāyatāo vi. uḍḍhamahāyatāo vi. (Bhaga 25.77)

Alobha

A kind of *Yogasaṅgraha*:

observance of greedlessness in conduct.

'*alobhe ya*' tti *alobhatā vidheyā.*

(Sama 32.1 Vṛ Pa 55)

Alpa Avagraha Mati

A kind of empirical *Arthāvagraha*: in which one has cognizance only of one object: e.g., to have cognizance only of one sound amongst those produced simultaneously by a percussion instrument (such as drum), a stringed instrument (such as violin), bell, a wind instrument (such as flute) etc..

.....*tataśabdādīnāmanyatamamalpaṃ śabdaṃ gṛhṃātī.* (TaVā 1.16.16)

See—*Eka Avagraha Mati.*

Alpalepikā

A kind of *Pinḍaiṣaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

acceptance of only non-fatty food in *bhikṣā*. E.g.—dry beans, grams etc..

sā appaleviyā jā nillevā vallacaṇagā. (Prasā 741)

Alpecchatā

Trait of minimisation of desires—It is the internal disposition of an ascetic, due to which he does not cherish any attachment to the material things, he gets, and he does not accept anything beyond his need.

appicchayā nāma ṇo mucchaṃ kareī, ṇa vā atiri-ttāṇa gṃhāī. (Da 9.3.5 JiCū p. 320)

Avakāśāntara

Interval of space—The space between *Tanuvāta*, *Ghanavāta* etc., or between the *Kṣṇarājīs*, or between the two consecutive netherly earths viz., *Ratnaprabhā* (the first infernal land) etc..

satta onāsaṃtarā paṇattā.
etesuṃ naṃ sattasu ovāsaṃtaresu satta taṇu-vāyā pañṭhiyā. (Sthā 7.18.19)

'aṭṭhasu uvāsaṃtaresu' tti dvayorantaramavakāśāntaram. (Bhaga 6.106 Vr)

'avakāśāntarāt' akāśaviśeṣādavakāśārūpāntarālād vā. (Bhaga 1.256 Vr)

Avaktavyakasañcita

A set or multitude of things, which can not be expressed either as numerable or innumerable—it means 'one' ('one' is not counted in 'number').

yaḥ parimāṇavīśeṣo na kati nāpyakatīti śkyate vaktuṃ so'vktavyakāḥ sa caika iti tatsañcitā

avaktavyakasañcitā. (Sthā 3.7 Vr Pa 99)
See—*Akarisañcita.*

Avagādha

Space occupied by an object—The volume of space occupied by an object is called *Avagādha*. (Prajñā 3.180)

Avagādharuci

The intense detachment produced by hearing the meaning of the profound texts (scriptures), replete with various ways of approach.

ogāharū nāma aneganayavāyabhaṅguram suyam atthao soṇṇa mahatā saṃvegamāvajjai esa ogāharū. (DāJiCū p.34)

Avagāhanā

Body or the space which holds it—Dimensions such as height, length etc. of a *Jīva* (living being). *avagāhante*—*āsate yasyām* (*jīvāḥ*) *sā* 'avagāhanā—*tanustadādhārabhūtaṃ vā kṣetram*.....

(Bhaga 1.219 Vr)

Avagāhanāguṇa

The distinguishing characteristic of *Ākāśāstikāya* (space), on account of which it becomes capable of giving accomodation to substances.

'avagāhanāguṇe tti'avakāśahetuḥ..... (Bhaga 2.127 Vr)

Avagāhanānāmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*):

the *Niddhata* (or *Niṣeka*) of *Āyusya* (life-span-determining) *Karma*, together with (any one of) two sub-types, of *Śarīranāma*, viz., *Audārikaśarīra* or *Vaikriyaśarīra* of *Nāma* (body-making) *Karma*.

gatināmanihattāue iti gatiḥ narākagatyādibhedāccaturdhā sāiva nāma gatināma tena saha nidhattamāyuh. gatināmanidhattāyuh....śarīram audārikādīḥ tasya nāma audārikādīśarīranāma-karma avagāhanānāma. (Prajñā 6.118 Vr Pa 218)

Avagrḥita

A kind of *Pinḍaiṣaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

acceptance of only that food, which is served in

a plate to the giver.

*bhoyanakale nihiyā sarāvopamuhesu hoi ugga-
hiyā.* (Prasā 742)

Avagraha

Sensation—A type of Śrutaniśrita Matijñāna (perceptual cognition depending on verbal symbol);

cognising a generic character in the wake of the intuition due to the contact between the sense and the object.

*arthānām rūpādīnām prathamam darśanānantara-
mevā'vagrahaṇamavagrahaṇam bruvate.*

(ViBhā 179 Vṛ Pa 10)

*indriyārthayoge darśanānantaram sāmānyagra-
haṇamavagrahaṇam.* (Jaisidi 2.11)

Avagrahakalpika

That ascetic (*Muni*), who has read the seventh chapter called *avagraha pratīnā*, of the second śrutaskandha (*Ācārācūlā*) of *Ācārāṅga* (the first *Aṅga* (principal canonical work)), has heard its meaning, has learnt it, has faith in it and who makes use of *avagraha* (sojourning places) in accordance with it.

*avagrahakalpika.....sūtramatra ācāradvitīyaśru-
taskandhasya saptamam avagrahapratimānā-
makamadhyayanam.* (Bṛbhā 669 Vṛ)

*padhite ya kalīya ahigaya, pariharati.....kappito
so u.....* (Bṛbhā 416)

Avagrahaṇa

First stage of *Avagraha* (sensation):

in which the knowledge of the *Pudgalas* (physical substances) which have already entered or which are nearest to *Vyañjanāvagraha* (sensation quā contact with object) in the first instant of *Vyañjanāvagraha* is obtained.

*vañjanogghassa padhamasamayapavittḥapo-
ggalāna gahaṇatā ogghaṇatā bhaṇṇatti.*

(Nandi 43 Cū p.35)

Avagrahasamitiyoga

*oggahaṇam anunnaviya genhiyavvam. evaṇ ogga-
hasamitiyogena bhāvito bhavati aṃtarappā.*

(Prasna 8.10)

See—*Avagrahānujñāpanā*.

Avagrahasimāññāna

The second *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great

vow of non-stealing):

to get oneself conversant with the area in the *avagraha* (sojourning place), wherein the ascetics are permitted by the house-owner to move about.

tatra ca anujñāte simāparijñānam.

(Sama 25.1.12 Vṛ Pa 43)

Avagrahānujñāpanā

The first *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing):

to seek the due permission from the houseowner for sojourning in his place (*avagraha*).

tatrāvagrahānujñāpanā. (Sama 25.1.11 Vṛ Pa 43)

See—*Avagrahasamitiyoga*.

Avadhāriṇī Bhāṣā

A type of *Bhāṣā* (articulation of speech):

That articulation of speech, through which meaning is clearly comprehended, which is in the form of the seed of comprehension and which is made after due thinking and thorough reflection.

maṃmāmiti ohāriṇī bhāṣā, cittaṃtemiti ohāriṇī bhāṣā.
(Prājñā 11.1)

Avadhijñāna

Clairvoyance quā Jñāna—The direct cognition of the corporeal (physical) objects by the soul, independent of the senses and mind. The direct supersensory cognition gained through the meditation—focussed attention (of one's consciousness) on the objects to be known.

*avadhirmāryādā; rūpiṣveva dravyeṣu pariccheda-
katayā pravṛttirūpā tadupalakṣitaṃ jñānamā-
pyavadhiḥ.* (NandiMaVṛ Pa 65)

*teṇāvahiyaē tamni vā'vahāṇam tao'vahi so ya
majjāyā.*

jaṇ tie davvāi paropparam muṇai tao'vahi tti.
(ViBhā 82)

See—*Avadhidarśana*.

Avadhijñānāvarāṇa

A type of *Jñānāvarāṇīya* (knowledge-veiling *Karma*),

the *Udaya* (rise) of which is responsible for veiling *Avadhijñāna* (clairvoyance quā cognition).

*pudgaladravyamāryādāyāiva vā'tmanah kṣayo-
paśamaṃ prakāśāvīrbhāvō'vadhiḥ.....tadāvara-*

namavadhijñānāvaranam. (TaBhā 8.7 Vṛ)

Avadhijñānī

Clairvoyant—That *Jīva* (soul) who is possessed of *Avadhijñāna* (clairvoyance). (Bhā. 6.45)
See—*Avadhijñāna*.

Avadhidarśana

Clairvoyance quâ intuition—A type of *Darśana* (1) (intuition—apprehension of generic attribute):

the direct (super-sensory) apprehension taking cognizance of the generic attribute of the corporeal substances.

avadhijñā—rūpimariyādayā avadhireva vā karanaṇirapekṣo bodhanīpo darśanam sāmānyārthagrahaṇamavadhidarśanam. (Sthā 9.14 Vṛ Pa 425)

See—*Avadhijñāna*.

Avadhidarśanāvaraṇa

A type of *Darśanāvaraṇīya* (intuition-veiling) *Karma*.

the *Udaya* (rise) of which is responsible for veiling *Avadhidarśana* (the direct (super-sensory) apprehension taking cognizance of the generic attribute of the corporeal substances). *sāmānyārthagrahaṇamavadhidarśanam tasyāvaraṇamavadhidarśanāvaranam.*

(Sthā 9.14 Vṛ Pa 425)

Avadhimaraṇa

A type of *Maraṇa* (death):

dying after experiencing again the identical *dalikas* of *Āyusya* (life-span-determining) *Karma* as were experienced while dying (in one of the previous births).

avadhiḥ—mariyādā tena maraṇamavadhimaraṇam, yāni hi nārakādibhavanibandhanatayā''-yulhikarmadalikānyanubhūya nriyate yadi punastānyevānubhūya mariṣyati tadā tadavadhimaraṇamucyate, taddravyāpekṣayā punastadgrahaṇāvadhim yāvajjīvasya mṛtatvāditi.

(Sama 17.1 Vṛ Pa 32)

Avanāminī

A type of *Vidyā* (occult science):

that *Vidyā*, through the application of which (even) a distant branch of a tree can be made to bend down.

See—*Umnāminī*.

Avandhya Pūrva

The name of the eleventh *Pūrva* (canonical text of earlier lore):

it contains the description of knowledge, austerity etc., as the means of success in attainment of emancipation, and that of remissness etc., as the means of yielding in auspicious (evil) fruition. *egādasanam avamjham ti, vamjham nāma—nippphalam, va vamjhamavamjham, sapphaletyarthah savve nānatavasamjhamajogā saphalā vamjijanti, appasatthā ya pamādādiyā savve asubhaphalā vaṇṇitā, ato avamjham.*

(Nandi 104 Cū p.76)

Avama

That ascetic (*Muni*), whose tenure of ascetic life is less than three years.

avamo nāma ārāt trivarsārato yāsya pravrajyāparyāyeṇa trīni varṣāni nādyāpi paripūṇāni bhavanti. (VyaBhā 1647 Vṛ Pa 461)

Avamāna

Mensuration—A kind of *Vibhāṅganispanna Dravyapramāṇa* (i.e., the measurement of substance by division).

by which length, breadth and depth are measured.

omāṇe—janṇaṇi omiṇijjai. (Anu 380)

Avamodarikā

A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*)):

the external penance in the form of curtailment in consumption of food, drink, cloth, utensils etc., and also attenuation of passions.

sā duvihā—davve bhāve ya, davve uvakarāṇe bhattapāṇe ya.....bhāvomoyariyā caṇṇham kasāyā-ṇam. (DaACū p.13)

Avanāvāda

Exposing fabricated faults of the omniscient, scripture, religious order and the like, or defaming (some one) out of impulse of attachment, aversion or delusion, which is the cause of the bondage of *Darśanamoha* (view-deluding) *Karma*.

nāgadveṣamohasamāvesūlasadbhūtadoṣodbhāvanam.....nindāprakhyāpanam vā vadanam vā doṣabhāṣaṇamavarnasya vādo'vamavādah.

(TaBhā 6.14 Vṛ)

*kevalīśrutasaṅghadharmadevāvanyavādo dar-
śanamohasya.* (TaSū 6.24)

Avalambana

The fourth stage of *Avagraha* (sensation), in which the *Avagraha* of a special generic object takes place.

*visesaśammatthāvaggahakāle avalambanatā
bhaṃmati.* (Nandi 43 Cū p.35.36)

Avasanna

That ascetic (*Muni*), who is spiritually apathetic to the observance of *Sāmācārī* (rules of conduct quā etiquette, formality and convention).

*sāmācārīviśaye'vasīdati—pramādyati yaḥ so'va-
sannaḥ.* (Prasā 103 Vr Pa 25)

Avasarpiṇī

A macro time-unit equivalent to innumerable years, which is equivalent to 10 *koṭi-koṭi* (= 10¹⁴)

Addhā Sāgaropamas:

the descending half of the *Kālacakra* (time-cycle), during which, the biological factors like life-span, structure of body etc. of the humans and sub-humans living in the *Sāmayakṣetra* (region of empirical time) undergo a gradual deterioration.

*'osappiṇī' tti avasarppati hīyamānārakatayā ava-
sarppayati vā "yuskaśarīrādibhāvān hāpayati-
tyavasarpinī sāgaropama-koṭikoṭidaśakapra-
māyaḥ kālaviśeṣaḥ.* (Sthā 1.127 Vr Pa 27)

dasa sāgaropamakodākoḍi kālo osappiṇī.
(Bhaga 6.134)

See—*Utsarpinī*.

Avasarpiṇī-utsarpinī

A time-cycle (*Kālacakra*) of twelve spokes (divisions), whose period is equivalent to 20 x crore x crore *Sāgaropama*.

Avasthitakalpa

See—*Sthitakalpa*.

Avasvāpinī

A kind of *Vidyā* (occult science), that *Vidyā*, through the application of which people can be made to fall into deep slumber.
(VyāBhā 1529)

Avācya

Inexpressible—A number of diverse (*Dharmas* (3) (attributes)) existing in a substance (*dhiarmi*) can not be expressed simultaneously; hence, with respect to this, the *dhiarmi* is inexpressible.
vācāmaviśayamavācyaṃ. (Bhikṣu 6.10)

.....*yugapad aneka darmāpekṣayā ca avācyaṃ.....*
(Bhikṣu 6.11)

Avāya

Perceptual Judgement—The third step in the sequence of the fourfold *Śrutaniśrita Matijñāna* (perceptual cognition depending on verbal symbol);

the specific determination (of the object), arising from the *Īhā* (speculation), which consists in the experience "This must be that, and not not-that"; for example—"it is the sound of a crouch, indeed."

*avagrhitasyehitasyārthasya nirṇayanīpo'dhya-
vasāyo'vāyaḥ.* (Nandi 39 Ma Vr Pa 168)

Avigrahagatisamāpanna

1. The *Jīva* (soul) that has already reached its place of new birth, after passing through the *Antarālagati* (motion of the *Jīva* (soul) after death in the space).

2. The *Jīva* (soul) that is passing through the *Antarālagati* via *Rjugaṭi* (the straight path).

*avigrahagatisamāpanna utpattikṣetropapanno'-
bhīdhiyate.* (Bhaga 14.54.55 Vr)

avagrahagatisamāpannastu rjugaṭikāḥ sthito vā.
(Bhaga 1.335 Vr)

Avidhinirgata

That ascetic (*Muni*), who has been expelled from the monastic order on account of his depravity and indiscipline.

avidhinirgataḥ sāraṇādibhistyājītā ekākibhūtaḥ.
(BrBhā 5825 Vr)

Avinābhāva

Universal concomitance—It is the universal necessity of concurrent and successive occurrences of concurrent and successive events respectively. (It is also called *Vyāpti*).

*sahakramabhāvinoḥ sahakramabhāvanīyamo'vi-
nābhāvaḥ.* (Pramī 1.2.10)

See—*Vyāpti*.

Avipākajā Nirjarā

Premature *Nirjarā* (i.e., falling off) of *Karma*—

The *Nirjarā* that takes place before the scheduled time on account of penance; it is of two types—involuntary as well as voluntary.

karmāprāptavipākakālamaupakramikakriyāviśeṣasāmarthyādānūdirmaṇi balādudīryodayāvālikāmanupraveśya vedyate panasatindukāmraphalapākavat sā tvavipākajā nirjarā.

(TaBhā 8.24 Vṛ)

Avibhāga Pariccheda

The ultimate indivisible part—The fragment of any entity, which has no further division nor is further divisible.

avibhāgāśca te paricchedaścetyavibhāgaparicchedaḥ, niraṃsā aṃsā ityarthah.

(Bhāga 7.479 Vṛ)

Aviratasamyagrṣṭi Jivasthāna

The fourth *Jivasthāna*/*Guṇasthāna* (stage of spiritual development):

the purity of the soul which, though endowed with the *Samyagrṣṭi* (enlightened world-view), is absolutely devoid of abstinence (vows) or self-restraint.

aviratasamyagrṣṭirdeśavirativahitaḥ.

(Sama 14.5 Vṛ Pa 26)

Avirati

Non-abstinence—The *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) of the soul, which is totally disposed towards non-abstinence from activities of violence and the like on account of the rise of *apratyākhyāna moha* (*Apratyākhyāna Kaṣāya* (passions causing non-renunciation)).

apratyākhyānamaviratiḥ.

apratyākhyānādīmohodayāt ātmanah ārambhāderaparityāgarūpo' dhyavasāyah aviratirūcyate.

(Jaisidi 4.20 Vṛ)

Avirati Āśrava

Āśrava quā Avirati:

The *Parināma* (2) (natural transformation) in the form of *Avirati* (non-abstinence) which becomes the cause of the influx of the *Karma-pudgalas* (material clusters quā *Karma*). (Sthā 5.109)

See—*Āśrava*.

Aviśodhikoṭi

1. Those substances, which should not be accepted even in changed forms.

2. Those blemishes, which cannot be purified by any means; e.g., six *Udgama Doṣas* (blemish of *bhiksā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.) such as *Ādhākarma* (a blemish of *bhiksā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) and the like.

See—*Viśodhikoṭi*.

Aviheṭaka

That ascetic (*Muni*), who never despises others by chiding, beating etc.

avihedae nāma jaṇi paraṇi akkosateppañādiḥiṇi na vidhedayati.

(Da 10.10 liCū p.343)

Avyakta Ālocanā

A blemish related with *Ālocanā* (confession); performing confession before one who is not *Gītārtha* (1) (ascetic who is retainer of the *Cheda-sūtras*), on account of his having not comprehended the canonical texts related with expiation.

agītārthasya guroḥ sakāśe yadālocanaṇi tatsambandhādavyaktanuciyate. (Sthā 10.70 Vṛ Pa 461)

Avyaktikavāda

The third variety of *Pravacananihavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; a kind of scepticism, according to which nothing can be said certainly about anything; everything is uncertain and unexpressible.

avyaktain—asphuṭain vastu abhyupagamato vidyate yeṣāṃ te'vyaktikāḥ, samyatādhyavagame sandigdhabuddhaya iti bhāvanā.

(Sthā 7.140 Vṛ Pa 389)

Avyatha

A trait of the meditator engrossed in *Śukla-dhyāna* (pure meditation);

to remain absolutely fearless or unperturbed in the event of creation of *Upsarga* (trials and tribulations) made by *Devas* (gods).

'avvahe' tti devādikṛtopasargādijanitaṇi bhayaṇi calanaṇi vā vyathā tasyā abhāvō avyatham.

(Sthā 4.70 Vṛ Pa 181)

Avyavahāra Rāśi

An inexhaustible set of *Jīvas* (living beings).
(*Jaitavī* 1.1)

See—*Asāñṭoyavahārika Jīva*.

Avyākṛtā

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes): that statement or speech, in which the meaning of the words is too profound to be explicit, and also the pronunciation of letters is ambivalent. *avyākṛtā atigambhīraśabdārthā avyaktākṣara-prayuktā vā avibhāvītārthato vāt*.
(*Prajñā* 11.37 *Vṛ Pa* 159)

Avyāpta

A type of *Lakṣaṇābhāṣa* (psuedo-characteristic): the *Lakṣaṇa* (distinguishing characteristic) which is available in only one part of the *lakṣya* (the thing characterized by that particular *Lakṣaṇa*), e.g., the animals are the creatures which have horns.
lakṣaikadeśavṛttiravyāptah.
yathā—paśorvaiṣāṇitvam. (Bhikṣu 1.7 *Vṛ*)

Avyābādha

Unhindered happiness (or bliss)—
1. Absence of such diseases which are generated by the disorder of the bodily humours, viz., wind, bile and mucus, and other diseases.
jan me vātiya-pittiya-saṃbhīya-sannivāiyā vivihā rogāyaṃkā sarivagayā doṣā uvasaṇtā no udīreṃti, settam avvābāham. (Bhūga 18.211)
2. The state of happiness which is perpetual, unobstructed and unhindered.
'avyābādham'—*uparatasakalapīdaṃ mauktam*.
(*USāVṛ Pa* 578)

Avyucchittinaya

(*Bhaga* 7.94)

See—*Dravyārthikanaya*.

Aśana

Food—A type of *Āhāra* (aliment)—intake of that substance which quenches hunger. E.g.—*Kūra* (a coarse corn), rice etc..
asijjai khuditelim jam tamasaṃjam jahā kāro eva-māditi. (DajīCū p.151)

Aśabala

A state of *Suātaka Nirgrantha* (3), which is indicative of his untainted conduct.
niraticāratvādaśabalah. (*Sthā* 5.189 *Vṛ Pa* 320)

Aśaraṇa Anuprekṣā

Contemplation on the refugeless nature of the mundane objects—Second *Anuprekṣā* (4) (contemplative meditation): reflecting upon the truth that in the world which is beset with the miseries, there is no refuge except the *Dharma* (1) (spiritual doctrine).
janmajarāmaraṇavyādhi.....maraṇasamutthena duḥkhenābhyāhatasya jantoḥ saṃsāre śaraṇaṃ na vidyata iti cintayet. (TaBhā 9.7 *Vṛ*)

Aśarīrapratibaddha

That soul, which has become entirely free from its bondage with body, i.e., the emancipated soul.
(*Sthā* 7.78)

Aśucitva Anuprekṣā

Contemplation on the filthy nature of the body—Sixth *Anuprekṣā* (4) (contemplative meditation): reflecting upon the truth that the body is a storage of filthy things like blood, stool, urine, phlegm etc.
aśuci khalvidaṃ śarīramiti cintayet.....nirviṃṣa-śca śarīraprahāṇāya ghaṭata iti aśucitvānuprekṣā. (TaBhā 9.7)

Aśubhanāma

Inauspicious body-making (Karma)—A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for getting the body with inauspicious (i.e., ugly and weak) lower portion (i.e., below the navel).
yadudayavaśāt nābheradhasanā pādādayo'vayavā aśubhā bhavanti tadaśubhanāma.
(*Prajñā* 23.38 *Vṛ Pa* 474)

Aśubhaprakṛti

That inauspicious *Karma-prakṛti* (type of *Karma*), which has inauspicious intensity (of fruition), which results in melancholy, e.g., *Asātavedanīya* (*Karma*, responsible for the experience of feeling of suffering), *Nīcagotra* (status-determining *Karma* quā low status) etc..
nāsti śubho raso yāsu tā aśubhāḥ. (*Kapra* p.34)

Aśubhayoga

Evil activity of mind, speech and body, which causes the bondage of *Pāpakarma* (inauspicious *Karma*).

.....*aśubhayogah—asatpravṛttil, sa ca aśubha-karmapudgalān ākarṣati.* (Jaisidi 4.26 Vr)
aśubhapariṇāmaniroṛttaścāśubhaḥ. (TāVā 6.3)

Aśubha Anuprekṣā

A variety of *Anuprekṣā* (4) (contemplative meditation) of *Śukludhyāna* (pure meditation): reflecting upon the inauspicious nature of the objects (of worldly existence).

'*asubhe'tti aśubhatvaṃ saṃsārasyeci gamyate. dhi saṃsāro jaṇmi juyāṇao paramarūvagavvīyao. mariūṇa jāyai kimi tattheva kaḍevare niyae.*
(Sthā 4.72 Vr Pa 181)

Aśoka Vr̥kṣa

Aśoka tree—A kind of *Mahāprātihārya* (super-human magnificence of the *Tirthan̄kara* (ford-founder)) god-created *Atiśaya* i.e., supernatural magnificence of the *Tirthan̄kara* (ford founder): the *Tirthan̄karas* use to sit on a throne under the shadow of the *Aśoka* tree which has a blue aura.
jattha jatthavi ya ṇaṃ arahantā bhagavaṃto ciṭṭhamti vā nisīyamti vā, tattha tatthavi ya ṇaṃ....asogavarapāyavo abhisamjāyati.

(Sūma 34.1.11)

asogavarapāyavaṃ jīṇauccattāo bārasaguyam sakko viuvvati. (AvaCū 1 p.325)

Aśrutaniśritamati

A kind of *Matijñāna* (perceptual cognition): the innate *Matijñāna* which occurs independently of (*Śruta* such as) *Āgama* (2) (canonical work) or any other teachings.

sarvathāśāstrasamsparsarahitasya tathāvidha-kṣayopasaṃabhāvata evameva yathāvasthita-vastusamsparsī matijñānamupajāyate tad aśrutaniśritam. (Nandi 37 MaVr Pa 144)

Aśrutvākevalī

Spontaneous omniscient—One who attains omniscience spontaneously on account of intense purity of the soul, even without being formally initiated in any religion and without getting the opportunity of listening to the sermons on *Dharma* (1) (spiritual doctrine).
asocā....kevalanāṇaṃ uppāḍejjā.... (Bhāga 9.31)

Aślokabhaya

A kind of fear; that feeling of fear, which is created on account of the apprehension of getting disrepute.
aślokabhayaṃ—akirttibhayaṃ.

(Sthā 7.27 Vr Pa 369)

Aśvaratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign): the horse of the *Cakravatī*, which is endowed with superb speed and great valour.

turaṅgamagajau prakṣṭavegamahāparākramā-diguṇasamanvitau. (PrasāVr Pa 350)

Aṣṭamabhakta

Fasting for three days at a stretch—A type of *Anasāna* (fasting).

....*aṭṭhamenaṃ.....dīnatrayānantaraṃ....bhikk-tavān.* (Ā 9.4.7 Bhū)

See—*Caturthabhakta*.

Aṣṭamabhaktika

One who practises three days' fasting.
aṭṭhamabhaktiyassa bhikkhussa kappanti tao goyarakālā. (Daśā 8 Pari Sū 42)

Aṣṭasparśī

That *Pudgala-skandha* (material aggregate) which is possessed of all the eight types of touch, viz., cold, hot, dry, gluey, heavy, light, soft, hard. It is relatively heavy and light—it is possessed of weight (mass).

agurūlahū catuphāso arūvidavvā ya hoṃti nā-yavvā.

sesā u.aṭṭhaphāsā gurūlahuyā nicchayanayassa. (Bhā 1.393 Vr)

See—*Catuhsparsī*.

Aṣṭāṅganimitta

(TāVā 3.36)

See—*Mahānimittajñātā*.

Aṣṭādaśasahasraśīlāṅga

(Da 8.40 JīCū p.287)

See—*Dhruvasīla*.

Aṣṭāpada

A kind of *Anācāra* (2) (gross transgression of

ascetic conduct);
to play the game of chess or gambling,
'*aṣṭāpadam' dyūtam.* (Da 3.4 HāVr Pa 117)

Asamkhyeya (Asamkhyāta)

Innumerable—A kind of calculable number: that which is beyond numerable. By adding one to maximum numerable number, *jaḅhanya-parita-asamkhyeya* is obtained. *Asamkhyeya* is of three types: *parita*, *yukta* and *asamkhyeya*. Each of these three are of three types: minimum, middle, maximum. (Ami 574. 576. 577. 587)
See—*Samkhyeya*.

Asamkhyeya Jīva

That vegetation, which has *Asamkhyeya* (innumerable) *Jīvas* (souls) in a single body.
...*punnaga nāgarukkhe sīvaṇṇi tahā asoge ya...
je yāvāṇṇe tahappagārā. etesi ṇaṃ mūlā vi
asamkhejjajīviyā, kamdā vi khamdhā vi tayā vi
sālā vi pavālā vi...* (Prajñā 1.48)

Asamjñīpañcendriya

That five-sensed *Jīva* (soul), which is *Asamjñī* (devoid of mental faculty). (Bhāgā 24.300)

Asamjñībhūta

That *Jīva* (soul), which, after dying in an *Amanaska* species (which is not endowed with mental faculty), has taken reincarnation in the *Samanaska* species (which is endowed with mental faculty);
such *Jīva* (living being), which has the potentiality of mental development but has not developed it due to lack of developed brain; it does not have the potentiality of remembering the good or evil indulged in or enmity etc. which existed in the past life.
*ye tvasamjñībhyaṣte'samjñībhūtāḥ, asamjñīnaśca pāścātyaṃ na kimapi janmāntarakṛtam
sūkhamasubham vairādikam vā smaranti.*
(Prajñā 17.9 Vr Pa 557, 558)

Asamjñīmanuṣya

Human (devoid of mental faculty)—A five-sensed human being, which is *Amanaska* (devoid of mental faculty), and which is born in excretion, urine etc., of the human beings who are *Samanaska* (endowed with mental faculty). (Bhāgā 24.300)

Asamjñīśruta

1. A kind of *Śrutajñāna* (the articulate knowledge);
that articulate knowledge of a living being, which is devoid of *Kāliki Upadeśa Samjñā* (i.e. which is *Amanaska* or one which is not endowed with mental faculty). (Nandī 55)
2. That articulate knowledge of a living being, which is devoid of the *karanaśakti* (*Karaṇavīrya*), i.e., the capacity capacity to do any work with due reflection over it.
3. The *śruta* (articulate knowledge or the scripture) of a *Mithyādrṣṭi* (2) (a *Jīva* (soul) possessed of deluded world-view).
See—*Asamjñī*.

Asamjñī

1. **Living being devoid of mental faculty**—That *Jīva* (living being), which is devoid of (mental faculties such as) *ihā, apoha, mārganā, gavesanā, cintā* and *vimarśa* is *Asamjñī* with respect to *Kāliki Upadeśa Samjñā* (*Mana* (mind)).
jassa ṇaṃ natthi ihā, apoho, magganā, gavesanā, cintā, vimamsā—se ṇaṃ asaṇṇi labbhai.
(Nandī 62)
2. That *Jīva* (living being), which does not possess the *karanaśakti* (*Karaṇavīrya*), i.e., the capacity to do any work with due reflection over it;
it is *Asamjñī* (devoid of mental faculty) with respect to *Hetu Upadeśa Samjñā*, i.e., reasoning mind.
jassa ṇaṃ natthi abhisamdhāraṇapūrvvīyā karanaśatti—se ṇaṃ asaṇṇi bhannaī. (Nandī 63)
3. A person who is *Mithyādrṣṭi* (2) (a *Jīva* (soul) possessed of deluded world-view)).
micchāditṭhi asaṇṇi bhaṇito. (NandīCū p.47)

Asamdigdha Avagrahamati

A type of empirical *Avagraha* (sensation):
to have cognizance of the object free from doubt, e.g.—to know only on the basis of touch that 'this is definitely a woman'.
nīscitam sakalasaṃsayādidośarahitamiti, yathā tameva yoṣidādīsparsāsamavagrhnāt jñānaṃ yoṣita eva. (TaBhā 1.16 Vr)
...*nissamkitam hota'samiddham.*
(VyaBhā 4108)

Asambhavī

A type of *Lakṣaṇābhāṣa* (psuedo-characteristic):

the *Lakṣaṇa* (distinguishing characteristic) which does not even partially exist in its *lakṣya*. e.g., consciousness as the *Lakṣaṇa* of *Pudgala* (physical substance).

lakṣyamātrāvṛttirasambhavi.
yathā—pudgalasya cetanatvam. (*Bhikṣu* 1.9 Vr)

Asaṃvṛta Anagāra

Non-self-inhibited (ascetic)—

1. That ascetic (*Muni*), who has not inhibited the *Āsrava* (cause of influx of *Karma*).

asaṃvṛtaḥ, aniruddhāśravadoārah 'anagāre' tti avidyamānagrhaḥ, sādhrurityarthaḥ.

(*Bha* 1.44 Vr)

2. A person who has not inhibited his mind, speech and body, one who indulges in the lapses of the second-dary virtues.

(*Bha*Bhā *Khaṇi* 1 p. 40)

3. One who has fallen from self-restraint.

(*Bha*Jo 1.6.34)

Asaṃvṛtabakuśa

A kind of *Bakuśa Nirgrantha* (3); that ascetic (*Muni*), who overtly adorns his body and paraphernalia.

śariropakaraṇabhūṣayoh....prakatakāri asaṃvṛtabakuśaḥ. (*Sihā* 5.186 Vr Pa 337)

Asaṃvyavahārya

See—*Sthāpya*.

Asaṃsaktavāsavasatisamitiyoga

(*Praśna* 9.7)

See—*Saṃsaktasāyanāsana Varjana*.

Asaṃsārasamāpanna

Liberated soul—That *Jīva* (soul), who has become free from the cycle of birth and death.

asaṃsārasamāpannā muktāḥ. (*Prajñā* 1.10 Vr Pa 18)

Asaṃsrṣṭa

A kind of *Pinḍaiṣaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

accepting *bhikṣā* from a person whose hands (palms and fingers) or spoon (used for giving) etc., are not besmeared with the stuff which is being given.

taṃmi ya saṃsaṭṭhā hatthamattaehiṃ imā paḍhama bhikkhā.

tavvivarīyā bīyā bhikkhā gīhamāyassa bhave.. (*Praśā* 740)

See—*Saṃsrṣṭa*.

Asat

Non-reality—Anti-thesis of *Sat* (existent), that which is devoid of origination, cessation and permanence.

utpādavyayadhravvyātmakam sat.. (*Bhikṣu* 6.2)

taditaradasat..
yannopapadyate, na vyeti, na ca dhruvam, tadasat, yathā ākāśakusumam. (*Bhikṣu* 6.3 Vr)

See—*Sat*.

Asatipoṣaṇa

A kind of *Karmādāna* (occupation involving immense violence and possession);

to earn livelihood by nourishing partridge, parrot, blackbird and slaves for trading in.

sārikā-śuka-mārjāra-śva-kukkuṭa-kalāpinām. poṣo dāsyāśca vittārthamasatipoṣaṇam viduh..

(*Yosā* 3.112)

asatyoh duḥṣilāstāsām dāsīsārikādīnām poṣaṇam poṣo'satipoṣaḥ. (*Praśā*Vr Pa 63)

Asatyāmṛṣā Bhāṣā

A type of *Bhāṣā* (articulation of speech); that speech which is neither a truth nor a lie, i.e., *Vyavahāra Bhāṣā* (speech for pragmatic purposes), e.g., to give invitation, to give commands etc..

āmantraṇājnāpanādiviṣayā asatyāmṛṣā. (*Prajñā* 11.2 Vr Pa 248)

Asadbhūta Vyavahāranaya

A type of *Vyavahāranaya* (2) (empirical *Naya* (non-absolutistic standpoint));

to impute falsely an attribute which popularly belongs to an alien realm to another one; e.g., to describe *Paramāṇu* (the ultimate atom) as being possessed of many parts.

svajātyasadbhūtavyavahāro, yathā—paramāṇubalupradeśīti kathanam. (*Āpu* 218)

Asamanujña

Non-coreligionist—*Anyatīrthika* (a heretic) whose philosophy, outfit and *Sāmācāri* (rules of conduct quā etiquette, formality and convention) can not be approved of.

*samanojño dṛṣṭito liṅgato, na tu bhojanādibhiḥ,
tasya, tadviparītaśivasamanojñāḥ sākyādih.*

(Ā 8.1 Vr Pa 240)

Asamādhi

1. Wavering of mind.
2. Mental tension.
3. Discontentment.

*samādhānam samādhiḥ—cetasah svāsthyam
moksamārge'vasthitirityarthah. na samādhirasamādhīḥ.*
(ĀvaHāVr p.109)

Asamādhīsthāna

That surroundings, which cause *Asamādhi* —
perturbation and discomposure.

*na samādhirasamādhīsthasyāḥ sthānāni—āśraya-
bhedāḥ paryāyā vā.* (Sūtra 20.1 Vr Pa 36)

Asammoha

A *Lakṣaṇa* (distinguishing characteristic) of
Śukladhyāna (pure meditation):
a mental state free from delusion or confusion
regarding the subtle objects.

*sūksmapadārthaviśayasya ca sammohasya mū-
dhatāyā niśedhādasammohah.*
(Sthā 4.70 Vr Pa 181)

Asāṃvayavahārika Jīva

That kind of *Jīva* (soul), which continues to exist
in the form of vegetation of *Nigoda* (infinite
number of souls having a common body) from
beginningless time, which has never been
reincarnated in other species except *Vanaspati*
(vegetation) and which has not crossed even the
threshold of evolution. It has no transaction
(*vyavahāra*) with other *Jīvas*: there is no differen-
tiation, classification or variety in it.

*ye punaranādikālādārabhya nigodāvasthānu-
pagatā evāvatiṣṭhante te vyavahārapathātita-
tvādasāṃvayavahārikāḥ.* (PrajñāVr Pa 380)

Asātavedanīya

Suffering-experiencing *Karma*—A sub-type of
Vedanīya (feeling-experiencing) *Karma*.

on account of the *Udaya* (rise) of which one
experiences physical and mental sufferings.
*yasyodayāt pūṇaḥ śāṃre manasi ca duḥkhamanu-
bhavati tadasātavedanīyam.*

(Prajñā 23.16 Vr Pa 467)

Asiddha Hetvābhāsa

A type of *Hetvābhāsa* (fallacy (pseudo-pro-
bans)):

the *Hetu* (statement of *Sādhana* (proban or minor
term)), the nature of which cannot be trusted
due to the lack of proof, doubt or error, e.g., sound
is perishable, since it is visible.

apratīyamānasvarūpo'siddhah.

*yasya hetorajñānāt sūdehād, viparyayād vā sva-
rūpaṃ na pratīyate sa asiddhah, yathā—anītyah
śabdah, cākṣuṣatvāt.* (Bhikṣu 3.17 Vr)

Asi

One of the fifteen types of *Paramādhārmika*
Deva (a type of *Asurakumāra Deva* (a kind of
Mansion-dwelling god) who inflict pain to the
infernal beings):

those *Asura Devas* (demons), who are the
custodians of the infernal beings and who cut
into smaller and smaller pieces their limbs such
as hands, legs, thighs, arms, head etc..

*hatthe pāde ūru-bāhu-sirā-pāsa aṃgamāṅgāni.
chīṇdamti pagāmaṃ tī, asīneraiyā nirayapālā..*
(SūtraNi 76)

Asipatradhanu

One of the fifteen types of *Paramādhārmika Deva*
(a type of *Asurakumāra Deva* (a kind of Mansion-
dwelling god) who inflict pain to the infernal
beings):

those *Asura Devas* (demons), who shatter and
cut down ears, lips, nose, hands, legs, teeth,
breasts, buttocks, thighs and arms of the infernal
beings: they, through their protean power,
create the forest of the *asipatras* (the trees with
the leaves which are like sword) and storm:
when the infernal beings, with a desire to sit
under the shade, sit under those trees, the sharp
leaves fall on them and the infernal being are
mutilated.

*kaṇṭāṭṭho-nāsa-kara-carāṇa-dasaṇa-thaṇa-phi-
gga-ūru-bāhūmaṃ.*

*chedaṇa-bhedaṇa-sādaṇa-asipattadhamūhi pā-
damti..* (SūtraNi 77)

*asipradhānāḥ patradhanurāmāno narakapālā
asipatravanamī bibhatsam kṛtvā tatra chāyār-
thīnaḥ samāgatān narakān varākān asyādībhīḥ
pātayanti, tathā.... sphigūrūbāhūnām.... sāta-
nādīni vikurvītavātāḥṛtacalitatarupātītāsi-
patradīnā kurvanti.* (SūtraNi 77 Vr Pa 84)

Asiratna

One of the fourteen *ratnas* (precious and unique

animate and inanimate objects) of the *Cakravati* (universal sovereign); a supernatural sword which is invincible and whose blow is unfailing in the battlefield. *khaḍgaratnaṃ*—*saṃgrāmabhūmāvapratihataśaktiḥ*. (PrasāVr Pa 350)

Asura

Demon—The god who is incorporated in the class of *Bhavanapati* (Mansion-dwelling) and *Vyantara* (Forest-dwelling) gods.

ia surā asurāḥ—*bhavanapativyantarāḥ*. (Sihā 1.41 Vr Pa 20)

Asurakumāra

Fiendish Youth—A kind of *Bhavanapati Deva* (Mansion-dwelling god); that god, whose physique is of black complexion and a very huge dimension and whose symbol is 'a crown with a crest jewel'. *gambhirāḥ śrīmantāḥ kālā mahākāyā ratnotkaṭamukūṭabhāsoarāścūḍāmaṇicinhā asurakumārā bhavanti*. (TaBhā 4.11 Vr)

Astikāya

Extended existence—The *Skandha* (aggregate) which consists of *Pradeśās* which are indivisible and undetachable parts of the substance—e.g., *Dharmāstikāya* (fundamental substance quā medium of motion), *Adharmāstikāya* (fundamental substance quā medium of rest), *Ākāśāstikāya* (fundamental substance quā space); *Jīvāstikāya*—the entire set of *Jīvas* (souls); the entire set of *Paramānus* (the ultimate atoms), i.e., *Puḍgalāstikāya* (fundamental substance quā physical order of existence). *davvao ṇaṃ dhammatthikāe ege davve. davvao ṇaṃ adhammatthikāe ege davve. davvao ṇaṃ āgāsatthikāe ege davve. davvao ṇaṃ jivatthikāe anaṃtāim jivadavvāim. davvao ṇaṃ poggalattthikāe anaṃtāim davvāim*. (Bhāga 2.125-129)

Astikāyadharmā

Nature of the five *Astikāyas* (extended substances). (Sihā 10.135)

See—*Astikāya*.

Astitva

1. *Sat* (metaphysical reality)—that which has *Utpāda* (origination), *Vyaya* (cessation) and

Dhruvya (persistence). *utpādadaavyayadhruvayayuktam sat*.

(Tasū 5.29)

2. The mode quā origination.

atthittam atthitte parinamai. (Bhāga 1.133)

3. A kind of *Sāmānya Guṇa* (generic quality): a fundamental attribute, reality or existence of the substance.

astitvam bhāvānām maulo dharmāḥ sattārīpatvam. (TaBhā 2.7 Vr)

See—*Sāmānya Guṇa*.

Astināstipravāda Pūva

The fourth out of the fourteen *Pūvas* (canonical works of earlier lore);

it contains the exposition of existence and non-existence.

cauttham atthinatthippavādam, jaṃ loye jahā atthi jahā vā natthi, ahavā sitavādābhīppādato tadevāsti nāstityevam pravādati.

(Nandī 104 Cū p. 75)

Asteya Mahāvra

(Jaisidi 6.6)

See—*Sarvaadattādānaviramāna*.

Asthitakalpa

The rules of conduct, which were not compulsory for the ascetics at the time of the intermediate twenty-two *Tirthankaras* (ford founders), e.g., *ācelakya* (nudity), *Auddeśika*, *Pratikramāna* etc..

ācelakye auddeśike pratikramāne rājapimḍe nū-sakalpe paryuṣaṇākāle ca satatasevanīyatvābhāvānmadhyamajināsādhūnāmasthitakalpo jātavyaḥ, te hyetāni sthānāni kadācīdeva pālayantīti. (Prasā 651 Vr Pa 185)

See—*Sthitakalpa*.

Asthiranāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the parts of body such as tongue to remain unsteady and weak. (It is opposite to *Sthiranāma Karma*). *yadudayavaśājītvādīnāmavayavānānasthīratā bhavati tadasthīranāma*. (Prajñā 23.38 Vr Pa 474)

See—*Sthiranāma*.

Aspṛśadgati

1. A special type of motion, in which a *Paramānu* (the ultimate atom) of *Puḍgala* (physical sub-

stance) travels through the space without touching other *Paṛamāṇus* of *Pudgala* and *Skandhas* (aggregates) that come in the way.

aphusanānagati—jajnam etesiṃ ceva aphisittū nam gati pavattai. (Prajñā 16.40)

2. The motion of an emancipated soul which travels through the space without touching the *ākāśapradeśas* (space-units) that come in the way. *asprśanti—siddhyantarālapradeśān gatiṛasya so'sprśadgatiḥ, antarālapradeśasparśane hi nai-kena samayena siddhiḥ.* (AṭṭhaVr Pa 216)

3. That motion, the duration of which is only one *Samaya* (smallest time-unit); during such motion neither the next *Samaya* nor the next *Pradeśa* (the indivisible unit of the substance) is touched.

gatiśca samayāntaraṃ pradeśāntaraṃ vā'sprśanti bhavati. (TaBhā 10.5 Vr)

Asvādhyāyika

The place and time, in which the *Svādhyāya* (scriptural studies and teaching) of canonical texts is prohibited.

na svādhyāyikamasvādhyāyikaṃ tatkāraḥ; jama- ca rudhirādīkārane kāryopacārāt asvādhyāyika- mucyate. (ĀvaHāVr 2 p.161)

Ahamindra

(Prajñā 2.60)

See—*Kalpātita Deva.*

Ahiṃsā

Non-violence—Not to kill a living being, to practise self-restraint towards all living beings and to remain free from remissness.

prāṇānāmanatipātaḥ sarvabhūteṣu saṃyamah apramādo vā ahiṃsā. (Jaisidi 6.7)

ahiṃsā niṇaṃ dīṭhā, savvabhūtesu saṃjamo.. (Da 6.8)

Ahiṃsā Mahāvratā

(U 21.12)

See—*Sarvaprāṇātipātavīramāṇa.*

Ahiṃsā Saṃvara

(Prasna 6.1.2)

See—*Sarvaprāṇātipātavīramāṇa.*

Ahetugamya

Anything which is known only on the basis of

the *Āgamas* (2) (canonical works); that object which is not amenable to reasoning or logic. (Jaimi 1.6 p.140)

Ahetuvāda

The doctrine of propounding (truth), which transcends use of *Hetu* (statement of *Sādhana* (proban or minor term))—reasoning or *Tarka* (logic).

See—*Hetuvāda.*

Ahovichāra

The journey of ascetic life; the journey of life of a person, free from the fetters of sensuality, worldly possessions etc.

iccevaṃ samuṭṭhic ahovichārāe. ahovichārah.... viṣayaparigrahādeḥ bandhanaṃ chittvā ye jīva- nayātrāyāṃ prasthitā bhavanti. (Ā Bha 2.10)

Ā

Ākampya Ālocanā

A blemish of *Ālocanā* (confession); to make confession by appeasing him, who administers penitence as expiation (for the transgression), through rendering him services (with a view to get less penitence).

veyāvaccāhiṃ puvaṃ, āgampaittu āyarie. āloei kahaṃ me, thovaṃ viyarijja pacchittaṃ.. (Sthā 10.70 Vr Pa 460)

Ākarṣa

The appropriation of *Karma-pudgalas* (material clusters quā *Karma*) through special effort, when the bondage of the *Āyusya* (life-span-determining) *Karma* occurs.

ākārso nāma tathāvidhena prayatnena karmapu- dgalopādānam. (Prajñā Vr Pa 218)

jīvā ṇam bhaṃte! jātiṇāmaṇihattāuyam katihim āgarisehim pakareṇti? goyamā! jahamṇeṇam ek- kena vā dohim vā tilim vā, ukkoseṇam atthahim. (Prajñā 6.120)

Ākāsātīpātī

That ascetic (*Muni*), who has the supernatural powers of flying in air by means of *ākāśagāmīni vidyā* (occult science of flying in air) or by application of anointment (of some chemical substance) on his foot, and also of making pour gold etc. from the sky.

ākāśam—vyomātipatanti—atikrāmanti ākāśa-gāmiṇīdyāprabhāvāt pādalepādīprabhāvādvā ākāśādvā hiranyavrṣṭyādikamiṣṭamanīṣṭam vā-tīsayena pātayantītyevanṣilā ākāśātipātinaḥ.
(Aupa 1.24 Vṛ Pa 54)

Ākāśāstikāya

Extended existence quâ space—That *Dravya* (2) (substance), whose *Lakṣaṇa* (distinguishing characteristic) is to provide room to all other substances.

bhāyaṇam savvadavvāṇaṃ, uhaṃ ogāhalakkha-ṇaṃ. (U. 28.9)

Ākiñcanya

Detachment to material objects—A type of *Śramaṇadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues); relinquishment of attachment to one's body, monastic paraphernalia etc.

śāriradharmopakarāṇādiṣu nirmamatvamākīñ-canyam. (TaBhā 9.6.9)

Ākrośa Pariśaha

Hardship quâ abusive language—A type of *Pariśaha* (hardship); the ascetic should endure with equanimity the agony created by the harsh or abusive wordings spoken to him.

akkosejja paro bhikkhuṃ, na tesim paḍisaṃjale. sariso hoi bālānaṃ, tamhā bhikkhū na saṃjale.. soccānaṃ pharusā bhāsā, dāruṇā gāmakamtagā. tusiṇo uvehejjā, na tāo maṇasikare.. (U.2.24.25)

Ākṣepanī

A type of tale; that tale, which generates keenness for philosophical knowledge and righteous conduct.
mohāt tattovaṃ pratyākṣyate śrotā' nayetyākṣe-paṇī. (Sihā 4.246 Vṛ Pa 200)

Āgati

The 'arrival' end of transmigration—Arrival of the *Jīva* (soul) to the present form of existence from the previous one through transmigration.
āgai tti āgamanamāgatiḥ—nārakatvādereva pratinivṛttiḥ. (Sihā 1.26 Vṛ Pa 19)
See—*Gati*.

Āgama

1. The knowledge of the *Vastu* (3) (object of valid organ of cognition) gained through the statements/verbal testimony made by an *Āpta* (unimpeachable authority).

āptaṇvacaṇādāvīrbhūtamārthasaṅvedanamāga-mah. (Prawāta 4.1)

2. Verbal testimony of an *Āpta* (unimpeachable authority)—the canonical works.

āgama nāma attavayaṇam. (AvaCū 1p.28)

3. *Kevalajñānī* (omniscient), *Manahparyavajñānī* (mind-reader), *Avadhijñānī* (clairvoyant), *Caturdaśapūrvī* (the ascetic having knowledge of all the 14 *Pūrvas* (canonical works of earlier lore)), up to *Abhinnaśapūrvī* (possessed of the knowledge of entire ten *Pūrvas* (canonical works of earlier lore))—all these are also called *Āgama* (2) (canonical work). (Nandi Tī p.174)

Āgamataḥ Dravya Nikṣepa

A variety of *Dravya Nikṣepa* (virtually or metaphorically transferred epithet):

the epithet 'knower' given to the state of the 'knower' who, although conversant with the meaning of the entities like soul etc., is not mindful about them (due to absence of attention).
āgamataḥ—jīvādīpadārthajño'pi tatrā' nupayuk-taḥ. (Jaisīdi 10.8 Vṛ)

Āgamataḥ Bhāva Nikṣepa

A variety of *Bhāva Nikṣepa* (transferred epithet for an actualized state):

the epithet 'knower' given to the actualised state of the 'knower' when he is an actual knower of the objects of knowledge as well as he is mindful about them (due to full attention directed to them).

upādhyāyārthajñastadanubhavaparīṇataśca āgamato bhāvopādhyāyaḥ. (Jaisīdi 10.0 Vṛ)

Āgama Vyavahāra

A type of *Vyavahāra* (2) (monastic jurisprudence)—the first out of the five kinds of *Vyavahāra*:

commandments prescribed by one who is *Kevalajñānī* (omniscient) or *Manahparyavajñānī* (mind-reader) or *Avadhijñānī* (clairvoyant) or *Caturdaśapūrvī* (the ascetic having knowledge of all the fourteen *Pūrvas* (canonical works of earlier lore)) or *Daśapūrvī* (possessed of the knowledge of the ten *Pūrvās* (canonical works of earlier lore)) or *navapūrvī* (possessed of the

knowledge of the nine *Pūrvas* (canonical works of earlier lore)).

kevala-maṇapajjavanāñiṇo ya tatto ya ohināṇa-jjīṇā.

coddasa-dasa-ṇavapurvī, āgamavavahāriṇo dhīrā.. (VyaBhā 4529)

Āgamasampanna

That ascetic (*Muni*), who is *Caturdasapūrvī* (the ascetic having knowledge of all the fourteen *Pūrvas* (canonical works of earlier lore)), or a teacher or a reader of eleven *Āngas* (1) (principal canonical works) and is conversant with *Svasamaya* (doctrines of the *Nirgrantha* (Jains) themselves) and *Parasamaya* (heretical doctrines). *āgamasampannaṃ nāma vāyagaṃ, ekkāraṣaṃgaṃ ca, annaṃ vā sasamayaparasamayāvīyāṇa-gaṃ.* (Da 6.1 JīCū p.208)

Āgādhyāyoga

A type of *yoga* (*svādhyāyabhūmi*) (the course of *svādhyāya* (scriptural studies and teaching)); that *yoga* in which there is a strict control over the in-take of food etc.: for instance, during the studies of the *Āgamas* (2) (canonical works) such as *Bhagavati* (fifth *Āṅga* (1) (principal canonical work)) and the like, nine kinds of *Vikṛties* (defilements like milk etc.) are to be relinquished.

āgādhamaññāgādhe duvidhe joge ya samāsato hoti.....

āgādhatarā jamni joge jantaṇā....yathā bhagavattiyādi. itaro....uttarādhiyayanādi.

(NiBhā 1594 Cū)

...sajjhāyābhūmi duvidhā, āgādhā ceva'ñāgādhā..

(VyaBhā 2117)

Āgāmipathadhāna

A sub-type of *Antarāya Karma* (obstructive *Karma*):

it obstructs the path of future benefit.

āgāmino—labdhavyasya vastunaḥ panthā āgāmipathastamiti, kvacidānipathāniti dṛṣyate, kvacicca āgamapulaṇṇaṃ tti, tatra ca lābhamārganti-tyarthah. (Sthā 2.431 Vṛ Pa 92)

Āgneyī Dhāraṇā

Concentration of *Citta* (psyche) on fire element of the body—A kind of *Pinḍastha Dhyāna* (meditation based on the corporeal frame of the body); in this meditation, the practitioner, concentrating his *Citta* (psyche) on his navel (-lotus),

experiences through mental auto-suggestion that a fire is lit at his navel (-lotus) and all of his defilements are burning away.

nābhikamalasya prajvalanena aśeṣadoṣadāha-cintanamāgneyī. (Mano 4.19)

Ācāmāmla (Āyambila)

A type of *Rasaparityāga* (abstinence from the *Vikṛties* like butter, milk, curd etc.);

not to eat anything except one type of cereal mixed with sour soup (*kāñji*) once at a time during the day-time. (Aupa 35)

Ācāra

1. A type of *Yogasamgraha*:

to observe the ascetic conduct quite perfectly, without indulging in any kind of deceit or hypocrisy.

'āyāre' tti.....tatrācāropagataḥ syāt na māyāṃ kuryādityarthah. (Sama 32.1.2 Vṛ Pa 55)

2. Name of the first *Āṅga* of the *Dvādaśāṅga Śruta* (twelve principal canonical works); which depicts the monastic conduct and discipline as well as the biographical account of asceticism practised by Lord Mahāvīra.

āyāre ṇaṃ samañāṇaṃ niggaṃthāṇaṃ āyāragoyara-vaṇaya-veṇaiya-tthāṇa-gamaṇa-camkamaṇa-panāṇa-jogajumjana-bhāsā-samiti-gutti-sejjovahi-bhattapāṇa-uggama-uppāyāṇa-esañā-visohi-suddhāsuddhaggahaṇa vayanīyamata-vovahāṇasuppasatthamāhijjai. (Samapra 81)

Ācāradaśā

(Sthā 10.110)

See—*Dasāśrutaskandha*.

Ācāradhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Ācāra* (*Ācārāṅga Sūtra*) (the first *Āṅga* (principal canonical work)). *apegatiyā āyāradharā.* (Aupa 45)

Ācārasampadā

Grandeur quā conduct—A type of *Gaṇisampadā* (grandeur of *Ācārya*):

the grandeur of the *Ācārya* (preceptor) due to the spiritual wealth of *Ācārya* which is obtained due to qualities like *dhruvayoga* (continuous awareness) in conduct etc..

āyārasampadā cauvoihā paṇṇattā, taṃ jahā—saṃjamadhuvajogajutte yāvi bhavati, asaṃpa-

ggahiyappā, aṇiyatavitti, vuddhasile yāvi bhavati. se taṃ āyārasampadā.. (Daśā 4.4)

Ācārya

Religious Preceptor—One of the seven posts in the religious order:

one who himself observes the five types of conduct, viz., conduct quā knowledge, faith, conduct, austerities and spiritual energy; one who imparts practical training in conduct to others; one who is appointed on the post of *Guru* (2) by his/her *Guru* (1) himself/herself; one who is well versed with *Sūtra* (2) (canonical aphorism), meaning (or purport) of *Sūtra* (2) and both; and one who teaches the meaning (purport) of the *Āgamas* (2) (canonical works).

paṃcavihaṃ āyāraṃ āyāramāṇāṃ taḥā pabhāvaṃtā.

ācāraṃ daṃsaṃsatā āyariyā teṇa vuccaṃti.. (ĀVaNi 994)

suttatthataḍubhayādiguṇasampanno appaṇo gurūhiṃ gurupadetthāvito āyario.

(ADaCū p. 219)

'ācāryaḥ' gaḇchādhipatiḥ. (BrBhā 4336 Vr)

'ācāryāḥ' arthadātāraḥ. (BrBhā 2780 Vr)

See—*Utpādhyāya*.

Ācchedya

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.):

to accept food etc., which has been snatched away from a weak person, and offered as *bhikṣā* to an ascetic.

yadbalādācchidya dīyate sādhubhyastadācchedyam. (PiNi 93 Vr Pa 68)

Ājīva

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic):

to obtain *bhikṣā* by revealing one's caste, family, clan, etc..

ājīvo jāti-kula-gaṇa-sīlpādiprakāṣanena yalla-bhyate. (Prasā 566)

Ājīvaṃrttitā

A type of *Anācāra* (2) (gross transgression of ascetic conduct):

to obtain *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) in the name of one's caste, family, clan, craft, work etc..

jātikulagaṇakarmasīlpānānūjīvanam ājīvaḥ teṇa ṃrttistadbhāva ājīvaṃrttitā. (Da 3.6 HāVr Pa 117)

Ājīvika

Name of a famous heretical school, belonging to the *Sramaja* denomination at the time of Lord Mahāvira, whose main doctrine was fatalism. Mañkhaliputra Gośālaka was the preceptor of the *Ājīvika* sect.

'ājīvikāḥ' gośālakaśiṣyāḥ. (Bhaga 8.230 Vr)

natthi utthāṇe i vā kamme i vā bale i vā virie i vā purisakkāraparakkame i vā, niyatā savvabhāvā.

(Upā 7.24)

Ājñā

The sermons delivered by the omniscient for the attainment of the good and the cessation of what is detrimental: *Āgama* (2) (canonical work).

ājñāpyate ityājñā—hitāhitaprapṭtiparihāraṇūpatayā sarvaṇṇopadeśaḥ. (Ā 6.49 Vr Pa 102)

Ājñāpanikā Kriyā

A type of *Kriyā* (urge):

the urge quā giving command or instruction (for worldly affairs).

ājñāpanasya—ādeśanasyeyamājñāpanameva vetyājñāpani saivājñāpanikā.

(Sthā 2.29 Vr Pa 39)

Ājñāpani

A type of *Astyāmṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes):

the statement made for giving command or instruction, e.g., "do such and such work".

ājñāpani—kārye parasya pravarttanam, yathe-
dam kurviti. (Prajñā 11.37 Vr Pa 259)

Ājñāpariṇāmaka

The disciple who has unquestionable faith in the command of the *Guru* (2).

ājñāpariṇāmako nāma yad ājñāpyate tatkāra-
ṇam na pṛcchati kimarthame taditi kiutvājñāyai-
va karttavayatayā śraddadhāti.

(Sthā 10.73 Vr Pa 461)

Ājñāruci

A type of *Ruci* (faith):

1. The *Ruci* created in the *Ājñā* (speech) of the *Vitarāga* (one, free from attachment and aversion) on the subdual of *Rāga* (attachment), *Dveṣa* (aversion), *Moha* (delusion) and *Ajñāna* (ignorance) by him:

2. The person possessed of *Ājñāruci* (1).

rāgo doso moho, amānaṃ jassa avagayaṃ hoi, āñāe royaṃto, so khalu ājñarū nāma.. (U 28.20)

Ājñāvicaya

A form of *Dharmyadhyāna* (concentration of mind on the *Dharma* (3) (nature of reality)): concentration directed on the analysis of the *ājñā*, i.e., the *Tattva* (category of truth) (revealed by the *Arhat* (1) (*Tīrthāṅkara* (ford-founder)), which is the object of super-sensory perception. *tatrājñā—sarvajñapraṇīta āgamah, tāmājñāmittham vicinuyāt—paryālocayet.....* “*icceiyam duvālasaṃgaṃ gaṇipidagaṃ na kayāi nāsī’ ityādi vacanāt.* (Tabhā 9.37 Vr)

Ājñā Vyavahāra

A type of *Vyavahāra* (2) (monastic jurisprudence):

to receive the instructions regarding dos, don'ts and expiation from the *Gītārtha* (1) (ascetic who is retainer of the *Chedasūtras*), sojourning in other region.

yadgītārthasya purato gūdhārthapadairdeśāntarasthagītārthanivedanāyāticārālocanamitarasyāpi tathāiva śuddhidānaṃ sāv’jñā.

(Sthā 5.124 Vr Pa 302)

Ātaṅkadarśī

One who envisages one's own harm, terror or physical and mental agonies in perpetrating violence to others.

ātaṅkaḥ—sāriraṃ mānaṃ vā duḥkham, yo himsākarāṇe ātaṅkaṃ paśyati sa ātaṅkadarśī sahaja-meva himsāto viraṇati. (Ābhā 1.146)

Ātapanāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for spontaneous emission of hot light radiation from the body of a *Jiva* (living being), which itself, by nature, is cool.

yādudayāt jantusārīrāni svarīṣṇānuṣṇānyapi uṣṇaparakāśalakṣaṇamātapaṃ kurvanti tadāta-

panāma.

(*Prajñā* 23.38 Vr Pa 473)

See—*Udyotanāma*.

Ātāpanabhūmi

That place, where the *Ātāpanā* (exposure of naked body to sun-rays by sitting on the sun-baked ground) is undertaken:

for example, the top of a hill or any other raised land like a mound. (Bhāga 2.62)

Ātāpanā

Exposure of body to intense sun—A kind of austerity, which is practised by exposing one's naked body to intense sun-rays by sitting in front of sun in various (yogic) postures, on the sun-baked ground, in order to develop the power of *Taijas Śarīra* (fiery body) through appropriation of solar heat (energy).

.....*sūrābhīmuḥassa āyāvaṇabhūmie āyāvemānassa viharittac...* (Bhāga 11.59)

Ātura

Passionate—The person who becomes impatient on being distressed by physical and mental agonies.

sārīramāṇasehiṃ dukkhehiṃ āturībhūto accattham turati ātura. (Ā 1.15 Cū Pa 108)

Āturapratīṣevanā

A type of *Pratīṣevanā* (indulging in transgression like *prāṇātipāta* (injuring or killing a living being) etc.):

transgression of the ascetic conduct made by an ascetic by deliberately indulging in *prāṇātipāta* etc., on becoming overwhelmed by hunger, thirst or disease etc.

kṣutpīpāsāvyaḍhībhirabhībhūtaḥ san yām karoti. (Sthā 10.69 Vr Pa 460)

Āturapratyākhyāna

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical texts), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited):

a *Prakīrṇaka* (1) (*Āgama* extracted by the *Sthāvira* (elder ascetic) from the scriptures) in which the description of the procedure of the *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)) to be administered to a sick ascetic is given.

āuro—gilāno, taṃ kiriyātitaṃ nātun gītatthā paccaḅbhāveṃti, diṇe diṇe davvahaṣaṃ kareṃtā aṃte ya savvadavvadātanatāe bhatte veraggaṃ jaṇeṃtā bhatte nittañhassa bhavacarimappa- kkhānaṃ kāreṃti, etaṃ jattha'jjhayaṇe savittha- raṃ vaṃṃijjai tamajjhayaṇaṃ āurapaccakkāyaṃ.
(Nandi 77 Cū p.58)

Āturasmaraṇa

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):
to revel in the memory of the past enjoyment of the sensual pleasures, on becoming *Ātura* (passionate).
āurībhūtassa puṇṇabhuttāṇusaraṇaṃ.
(Da 3.6 JīCū p.114)

Ātmadoṣopasaṃhāra

A type of *Yogasamgraha*:
to inhibit the flow of the vices of one's own self.
'attadosavasamhāra' tti svakīyadoṣasya niro-
dhah.
(Sama 32.1.3 Vj Pa 55)

Ātmapratiṣṭhita Krodha

Impulse of rage, directed towards one's own self and incited by one's own shortcomings in thoughts and conduct.
*svayamācaritasya ehikaṃ pratyapāyamavabu-
dhya kaścidātmana evopari krudhyati tadā ātma-
pratiṣṭhitaḥ krodha iti.* (Prajñā 14.3 Vj Pa 210)

Ātmpravāda Pūro

Name of the seventh *Pūro* (canonical work of earlier lore),
which contains the exposition of the soul, based on the philosophical doctrine of *Naya* (non-
absolutistic standpoint).
*sattamaṃ āyappavātaṃ, āya tti—ātmā, so'nega-
hā jattha nayadarisaṇehiṃ vaṃṃijjati taṃ āya-
pavādam.* (Nandi 104 Cū p.76)

Ātmabhāvavakratā Kriyā

A type of *Māyāpratyayā Kriyā* (urge due to deceit):
self-deception relating one's own disposition—
propensity or activity for expressing inauspi-
cious disposition as auspicious one.
*ātmabhāvasyāpraśastasya vaṃṃikanatā—vakrī-
karaṇaṃ praśustatvopadarśanatā ātmabhāvav-
vaṃṃikanatā.* (Sihā 2.18 Vj Pa 38)

Ātmarakṣaka

1. A rank among *Vaimānika Deva* (Empyrean god):
that god who acts as armed body-guard of *Indra* (the king of the gods) and stands at attention behind him.
ātmarakṣā śīvorakṣopaniāḥ.....praharaṇodyatā raudrā prṣṭhato'vasthāyinaḥ. (TāVā 4.4)
2. **Self-protection**—In event of misconduct happening before oneself, to protect one's own soul through religious inspiration, observing silence and retiring to seclusion.
tao āyarakkhā paṃṃattā, taṃ jahā—dhammiyāe padicoyaṇāe padicoettā bhavati, tusiṇie vā siyā, utṭhittā vā ātāe egaṇitamaṇṭāmaṃvakkamejḡā.
(Sihā 3.348)

Ātmavāda

1. That philosophical doctrine, which is endorsed by Jain philosophers.
ātmavādāḥ—svasiddhāntapravādāḥ.
(Aupa 26 Vj Pa 63)
2. The doctrine which asserts eternal (tri-tem-
poral) existence of soul. (ĀBhā 1.5)

Ātmaviśodhi

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla pralāra* (i.e., the period in which the study of *Āgamas* is prohibited)),
which depicts the various means of spiritual purification.
āta tti ātmā, tassa viśohi taveṇa caraṇagumehiṃ ya āloyaṇāvīhāṇeṇa ya jahā bhavati tahā jattha ajjhayaṇe vaṃṃijjati tamajjhayaṇaṃ ātaviśohi.
(Nandi 77 Cū p.58)

Ātmaśarīrānavakāṅkṣāpratyayā Kriyā

A type of *Anavakāṅkṣāpratyayā Kriyā*:
an activity indulged in by a person, even by ignoring the injury caused to one's own body.
*tatrātmaśarīrānavakāṅkṣāpratyayā svaśarīra-
kṣatikārikarmāṇi kurvataḥ.* (Sihā 2.34 Vj Pa 40)

Ātmā

Soul—
1. A synonymous of *Jīva* (soul):
the substance which is a conglomerate (conti-
nuum) of innumerable *Pradeśas* (the indivisible units of the substance), all of them being charac-

terized by consciousness.

See—*Dravya Ātmā*.

2. A synonym of *Jīva* (soul);

a soul which continuously undergoes transformation—sometimes becomes anguished, sometimes otherwise.

'āya' tti satatagāmitvāt. (Bhṅga 20.17 Vr)

atati—santataṃ gacchati śuddhisamkleśātma-
kapariṇāmāntarāṇītyātmā. (UŚāVr Pa 52)

3. The soul is the knower and the knower is the soul. That, through which one knows, is the soul.

je āyā se vimāyā, je vimāyā se āyā. jeṇa vijñāti
se āyā. (Ā 5.104)

Ātmāṅgula

A type of *āṅgula* (finger-breadth) which is an unit of measuring space;

it is equivalent to the breadth of a finger of human being at various times of the time-cycle; it varies from person to person; hence, it is not a fixed measure.

je ṇaṃ jatā maṇṣā tesuṃ jaṃ hoi māṇarīvaṃ ti.
taṃ bhāṇīyamihāyaṅgulamaṇīyatamaṇaṃ puṇa
imaṃ tu... (Vibhāṅgavy p.108)

See—*Pramāṇāṅgula*. *Utsedhāṅgula*.

Ātmāgama

The *Āgama* (2) (canonical work) obtained by oneself without the sermon of a spiritual teacher, e.g. *Arthāgama* for the *Tīrthāṅkara* (ford founder) and *Sūtrā-gama* for the *Gaṇadhara* (3) (composer of the canonical works).

tatra gurūpadeśamaṅtarenātmana eva āgama
ātmāgamah. (Ami 390 Maṅv Pa 202)

Ātyantika Marāṇa

A type of *Marāṇa* (death);

the death which is final with respect to a particular life-form, in which a *Jīva* dies after experiencing the *Karma-puṭgalas* (material clusters quā *Karma*) of the *Āyusya* (life-span-determining) *Karma*, responsible for the present life; there is no return to that life-form again at any time in future.

ātyantikamarāṇaṃ yāni nārakādyaṃyūṣkatayā
kar-madalikānyanubhūya mriyate mṛtaśca na
punastānyanubhūya marīṣyati.

(Sama 17.9 Vr Pa 32)

Ādarśapraśna

A type of *Vidyā* (occult science),

that *Vidyā*, through which one can get the answer to any question by incarnating a deity in a mirror.

'paśiṇāṃ' ti praśnavidyāḥ yakābhīḥ kṣaumakā-
diṣu devatāvataṛaḥ kriyata iti, tatra kṣaumakam
—vastraṃ, addāgo ādarśaḥ.....

(Śthā 10.116 Vr Pa 485)

Ādarśa Vidyā

A type of *Vidyā* (occult science),

that *Vidyā*, through which reflection of a patient in the mirror is effaced and the patient is cured, addāe tti yā ādarśavidyā tayā ātura ādarśe prati-
bimbīto'pamārjyate āturaḥ praṅṃo jāyate.

(VyaBhā 2439 Vr)

Ādānanikṣepasamiti Yoga

A *Bhāvanā* (4) (supportive contemplation) of the *Ahiṃsā Mahāvṛata* (the first great vow of *Ahiṃsā*);

to make use of clothes, utensils, wooden plank etc., without any attachment and aversion, for strengthening of asceticism as well as protecting oneself from heat, cold, mosquito-bites etc.

saṃjamaṣa uvabūhanatthayāe vātātava-daṃ-
samasaga-sīyaparirakkhaṇatthayāe uvagaramaṃ
rāgadosaraliyaṃ pariharitavvaṃ saṃjateṇa.....
evaṃ āyānabhāṇḍanikkhevaṇāsamiti jogeṇa bhā-
vito bhavati amtarappā. (Praśna 6.21)

Ādanabhaya

A type of fear;

fear of the robbers who robe away the things such as money etc.,

dhanam tadarthaṃ caurādibhyo yadbhayaṃ ta-
dādānabhayam. (Śthā 7.27 Vr Pa 369)

Ādānanikṣepaṇā Samiti

Comportment quā taking and laying of monastic paraphernalia—The third *Samiti* (comportment) of monastic conduct;

to take and put the monastic paraphernalia after their due inspection and *pramārjana* (cleansing), rajoharaṇapātracīvarādīnāṃ piṭhaphalakādīnāṃ
cāvaśyakārthaṃ nirīkṣya pramrjya cādānanikṣe-
pau ādānanikṣepaṇāsamitiḥ. (TaBhā 9.5)

Ādeyanāma

A sub-type of *Śubhanāma* (auspicious body-making) *Karma*.

1. On account of its *Udaya* (rise), one's dictum

becomes acceptable to one and all, and one becomes respectable amongst the masses.

*yadudayavasāt yacceṣṭate bhūṣate vā tatsarvaṃ
lokaḥ pramāṇīkaroti darśanasamanantarameva
ca jano' bhyutthānādi samācarati tadādeyanāma.*

(*Prājñā* 23.38 *Vṛ Pa* 474, 475)

2. On account of its *Udaya* (rise), one is endowed with bright lustre of the body.

prabhopetaśarīratākaraṇam ādeyanāma.

(*TāVā* 8.11.36)

Ādeśa

That portion of the *śruta* (canonical commandment) which, though not available in the *Āgamas* (2) (canonical works), is based on the authority of the *Ācāryas* (preceptors) tradition or traditional conventions.

....abaddhaṃ āessāṇaṃ havaṃti paṃcasayā.

(*ĀvaNī* 1023)

Ādhākarma

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.):

after making a decision for cooking etc. oneself or making other cook etc. the food etc. (for entertaining monks), to get the food etc. (for entertaining monks) pre-pared.

*'ādhāya' vikalpya yatim manasi kṛtvā sacittasayā-
cittikaraṇamacittasaya vā pāko niruktādādhi-
karma.*

(*Yosā* 1.38 *Vṛ p.*133)

Ādhikaraṇikī Kriyā

1. The *Kriyā* (urge) quā an act (rite etc.) which involves assembling and manufacturing of weapons.

*adhikriyate ātmā narakādiṣu yena tadadhikara-
ṇam—anusṭhānam bāhyaṃ vā vastu, iha ca bā-
hyaṃ vivakṣitam khaḍgādi, tatra bhavā ādhika-
raṇikī.*

(*Sthā* 2.5 *Vṛ Pa* 38)

2. A kind of *Kriyā* (urge):

an activity of assembling the parts of the implements, which are the means of violence.

hiṃsopakaraṇādādadhikaraṇikī kriyā.

(*TāVā* 6.5.8)

Ādhyātmika Kriyā

The eighth kind of *kriyā* (*sthāna*):

that propensity of passion, which arises only

due to internal cause without any of external cause.

*kei purise.....sayameva hūṇe dīne.....tassa ṇaṃ
ajjhathhiyā asaṇṣaiyā cattāri thūyā evamāhij-
janti, taṃ jahā—kohe māṇe māyā lohe. evaṃ
khalu tassa tappattiyam sāvajjam ti āhijjai.*

aṭṭhame kiriyatthāṇe ajjhathhic tti āhie..

(*Sūtra* 2.2.10)

Āna

The vital energy of the living being, responsible for appropriating the *Pudgalas* (material clusters) fit for respiration.

'ānanti' tti ānanti 'ana prāṇane'. (*Bhāga* 1.14 *Vṛ*)

See—*Apāna*.

Āna-apāna

The internal (bio-) energy responsible for the process of respiration i.e., inspiration and expiration.

(*Bhāga* 1.14 *Bhā*)

Ānata

Name of the ninth heaven;

the ninth habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396).

(*U* 36.211)

Ānaprāṇa Paryāpti

(*Prasā* 1317)

See—*Ānāpāna Paryāpti*.

Ānayanaprayoga

An *Aticāra* (partial transgression) of the *Deśava-kāśika-Vrata* (the tenth vow of the lay follower): to ask someone to bring the object from that region, which is beyond the limit which is resolved for in the vow.

*iha viśiṣṭāvadhike bhūdesābhūgrāhe parataḥ sva-
yam gamanāyogādnyadanyah sacittādidravjā-
nayanane prayujyate sandeśakapradānādinā 'va-
yedamāneyam' ityānayanaprayogah.*

(*UPā* 1.41 *Vṛ p.* 19)

Ānāpāna Paryāpti

Bio-potential quā inhalation and exhalation—The fourth of the six types of *Paryāpti* (bio-poten- tial):

the production of material potency. (at the very beginning of any birth (*Bhava*)). capable of functioning as in-take, transformation and giving up

of *Puḍgalas* (material clusters) used in inhalation and exhalation.
poggalaḷoggānāpāyūna gahaṇa-nisraṇasatti ānāpānupajjati. (NandīCū p.22)

Ānāpāna Vargaṇā

A kind of *Vargaṇā* (class of material cluster); the group of material clusters fit for respiration. (ViBhā 636 Vr)

Ānugāmika Avadhijñāna

A kind of *Avadhijñāna* (clairvoyance); that *Avadhijñāna*, which accompanies the *Avadhijñāni* (clairvoyant person) wherever he goes—does not vanish with the change of place. *gacchantamanugacchati tadavadhijñānamānugāmikam.* (Nandī 9 Ma Vr Pa 81)

Ānupūrvī

Serial-order of substances; the principle of the structure of the substance and its order. E.g.—*Pūrvānupūrvī. Paścānupūrvī. Anānupūrvī.*
pūrvasya paścādanupūrvam tasya bhāva iti..... tasmādanupūrvabhāvāḷh ānupūrvī anukramo'nu-paripāṭīti paryāyāḷh, trayādivastusamhatirīti bhāvāḷh. (Anu 100 Hā Vr p.30)

Ānupūrvī Anaśana

A type of *Anaśana* (fasting); fasting undertaken in due order of the practice of spiritual discipline—following the proper sequence right from accepting initiation. adopt training up to non-cessation of the *Gaṇa* (2) (monastic sub-order). to undertake the *Anaśana* in the last time of life.
ekkekkaṇṇ duhā padivajjai—ahānupūrvīe añānupūrvīe ya. pavvajjāsikkhāpayādīkameṇa maraṇakālam patassa ānupūrvī, atthaggaṇāṇīe pade apphāsetta añānupūrvī. (NīCū 3 p. 293)

Ānupūrvīnāma

A sub-type of *Nāma* (body-making) *Karma*. the *Udaya* (rise) of which is responsible for controlling the pathway of the *Jīva* (soul) in the *Antarāla Gatī* (motion of the *Jīva* (soul) after death in the space)) if it transmigrates from through a curved path.
kāypparalāṅgalagonūtrikākāreṇa yathākramam dvitricatuh samayapramāṇena viḡraheṇa bhavāntarotpattisthānam gacchato jivasyaṇūsreṇīni-

yatā gamanaparipāṭī ānupūrvī, tadvipākavedyam nāmakarmāpi kāraṇe kāryopacārāt ānupūrvī nāma. (Prajñā 23.54 Vr Pa 473)

Āntahpurikī Vidyā

A type of *Vidyā* (occult science); that *Vidyā*, through which a physician treats the patient by uttering his name and rubbing the corresponding body-part of his own body and the patient is cured.
āntahpure āntahpurikī vidyā bhavati yayā ātura-sya nāma ḡhitvā ātmano aṅgamapamāṛjayati, āturaśca praḡṇo jāyate sā āntahpurikī. (VyāBhā 2439 Vr Pa 26)

Āpat Pratiṣevanā

A type of *Pratiṣevanā* (indulging in transgression like *prāṇātīpāta* (injuring or killing a living being) etc.); indulging in the sinful acts of *prāṇātīpāta* etc., on being obsessed by distressful conditions.
āpatsu dravyādibhedena caturvidāsu.....tato'pi pratiṣevā pṛthivyādisamghattādirīpā bhavati. (Sthā 10.69 Vr Pa 460)

Āpatdr̥ḡhadharmatā

A form of *Yogasamgraha*; maintaining steadfastness in *Dharma* (1) (spiritual doctrine) even in troublesome (tough) time. *'āvaisu dadhadhammaya' tti praśastayogasamgrahāya sādhumā' patsu—dravyādibhedāsu dr̥ḡhadharmatā kāryā.* (Samā 32.1.1 Vr Pa 55)

Āpannaparihāra

That ascetic (*Muni*), who has been served an expiation called *māsika* up to *śāṃmāsika*.
āvāṇṇaparihāro puṇa jo māsiyaṇ vā jāva cham-māsiyaṇ vā pāyacchittaṇ.... (NīBhā 6294 Cū)

Āpākaprāpta

The *Karma-puḍgalas* (material clusters quā *Karma*) which have become ripened to some extent (that is. they are under the process of ripening for fruition).
'āpākaprāptasya' iṣatpākābhīmukhibhūtasya..... (Prajñā 23.13 Vr Pa 459)

Āpta

Unimpeachable authority on truth—One who has knowledge of the object which is an *abhi-*

dheya (predicament) as it is and who expounds it in strict conformity with his knowledge.
abhidheyam vastu yathāvasthitam yo jānīte yathājñānam cābhidhatte sa āptaḥ. (*Pramata* 4.4)

Āpracchanā Sāmācārī

A type of *Sāmācārī* (rules of conduct quā etiquette, formality and convention): to seek the permission of the *Guru* (2) (religious preceptor) for engaging oneself in any work related to oneself or others.

āpucchānā sayamkarāṇe..... (U 26.4)
ucchvāsaniḥśvāsau vihāya sarvakāryeṣvapi svaparasaṃbandhiṣu guravaḥ praṣṭavyāḥ.
(UŚāVr Pa 535)

Ābhigrahika Mithyātva

Deliberate perversity—A type of *Mithyātva* (perverse faith); the world-view, on account of which, false metaphysical doctrine is adhered to deliberately by insistence on it.

ābhigrahikam pākhaṇḍinām svasvasāstraniyantritavivekālokānām parapakṣapratikṣepādakṣāṇam bhavati. (Yosā 2.3 Vr p.164)

Ābhinibodhikajñāna

(Naiḍi 2)

See—*Matijñāna*.

Ābhinibodhikajñānāvaraṇīya

A sub-type of *Jñānāvaraṇīya* (knowledge-veiling) *Karma*.

the *Udaya* (rise) of which is responsible for obscuring the *Ābhinibodhikajñāna* (perceptual cognition).

ābhinibodhikajñānasyāvaraṇīyam ābhinibodhikajñānāvaraṇīyam. (*Prajñā* 23.25 Vr Pa 467)

Ābhiniveśika

A type of *Mithyātva* (perverse faith); the world-view, on account of which deliberate insistence on false metaphysical belief is maintained, in spite of knowing the real truth.

ābhiniveśikam jānato'pi yathāsthitam vastu durābhiniveśaleśaviplāvitadhiyo jamāleriva bhavati. (Yosā 2.3 p.165)

Ābhiyogika Deva

That low-status god amongst the *Kalpopapanna*

Devas (Empyrean gods with hierarchy), who is deputed to carry out the menial duties.

abhiyogaḥ—preśyakarmasu vyāpāryamāṇatvam—abhiyogena jīvanti iti ābhiyogikāḥ.

(Rā 10 Vr Pa 52)

Ābhiyogī Bhāvanā

A kind of anguished *Bhāvanā* (5) (disposition of malignment):

bewitching exercises of *Mantra* etc. practised by one whose psyche is deeply imbued with the disposition of getting material pleasure and prosperity etc.

manṭājogaṃ kām bhūkamman ca je paumjanti.

sāyarasaidhhiheṃ abhigogaṃ bhāvaṇaṃ kumai.
(U 36.264)

Ābhoga

The first state of *Īhā* (speculation).

in which, just after the *Avagraha* (sensation), speculation on a particular meaning initiates.

oggahasamayānamtaram sabbhūtavisesatthābhimuliamāloyamaṃ ābhogaṇatā bhāṃmati.

(Naiḍi 45 Cū p.36)

Ābhoganirvartita

To indulge in impulsive passion for achieving some end, even though knowing its inauspicious karmic fruition.

yadā parasypāparādham samyagavabuddhya kopakāraṇaṃ ca vyavahārataḥ puṣṭanuvālambya nānyathā'sya śikṣopajāyate ityābhogyā kopam vidhatte tadā sa kopa ābhoganirvartitaḥ.

(*Prajñā* 14.9 Vr Pa 291)

Ābhogabakuśa

A kind of *Bakuśa Nirgrantha* (3):

that ascetic (*Muni*), who deliberately indulges in beautification of his body and articles of paraphernalia, (ignoring the fact that it is taboo for a *Nirgrantha*).

śarīropakaraṇabhūṣayoḥ sañcintyakārī ābhogabakuśaḥ. (Silhā 5.187 Vr Pa 320)

Ābhyantara Tapa

Internal austerities—The *Tapa* (austerity) which, influences the *Karma-śarīra* (subtlest body formed by *Karma-pudgalas* (material clusters quā *Karma*)) and which, because of comprising mainly of the inhibition of the *Citta*

(psychic causes of bondage of *Karma*), becomes intrinsically effective in annihilation of *Karma*.
ābhyantarāṇi—*cittanīrodhaprādhānyena karma-kṣapanaḥeturvāt*. (Sama 6.4 Vr Pa 12)

Ābhyupagamikī Vedanā

The feeling of pain which is produced on account of penance undertaken voluntarily.
ābhyupagamikī nāma yā svayamabhyupagamyāte. (Prajñā 35.12 Vr Pa 557)
See—*Aupakramikī (Vedanā)*.

Āmantraṇī

A kind of *Asatyāmr̥ṣā (Vyavahāra) Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes); articulation of speech for vocative case e.g.—*Oh Devadatta!*
asatyāmr̥ṣā..... āmanṭaṇī iti tatra āmantraṇī—he devadatta! ityādi. (Prajñā 11.37 Vr Pa 259)

Āmarṣausadhī

Supernatural healing power through bodily touch—A kind of *Labdhī* (supernatural power), obtained through *yoga* (spiritual practices like *Tapu, Dhyāna* etc.), by dint of which a disease can be cured by mere touch of hand (palm, fingers etc.).
kavādisamṣarsamātrādeva vyādhyapanayanasa-martho labdhīḥ. (ViBhā 779 Vr)

Āmnāyārthavācaka

That *Ācārya* (religious preceptor), who propounds the secret and mystical meanings of the canonical texts and also prescribes the application of rules and exceptions.
āmnāya—āgamastasyotsargāpavādalakṣaṇo'r-thastanvaktityāmnāyārthavācakaḥ, pāramar-ṣapravacanārthakathanenānūgrāhako'kṣaṇiṣa-dyānūjñāyī pañcama ācāryaḥ. (TaBhā 9.6 Vr)

Āyatacakṣu

That person who has intense control over the movements of his eyes, that is, one with un-winking eyes.
āyatacakṣuḥ—samnyatacakṣuḥ animesādr̥ṣtiriti jīvāt. (ĀBhā 2.125)

Āyusaṃvartaka

Attenuation of life-span—Untimely death:

that death which is possible only of human beings and five-sensed sub-human beings.
doṅhaṃ āyusa-saṃvartāe paṇṇatte, tam jahā—maṇussāṇaṃ ceva, pañceṃdīyatirikkhajoniyā-ṇaṃ ceva. (Sthā 2.267)

Āyusman

'O long-lived!'—An auspicious form of addressing the disciple (vocative case of the word 'āyusmat').
āyusmannityanena śiṣyasyaṃmantraṇam. (Da 4.1 Jicū p.130)

Āyusyakarma

Life-span-determining Karma—

A type of *Karma* the *Udaya* (rise) of which is responsible for a definite *Bhavasthiti* of the *Jīva* (soul), i.e., life-span in a particular life-form, and due to the *Udaya* of which a *Jīva* (soul) lives in a particular life-form like infernal etc., (for the period of time decided by it) and due to the cessation of which, the *Jīva* is called dead.
eti bhavasthitiṅ jīvo yena iti āyuh. (Jaisidi 4.3 Vr)

ā samantādeti-gacchati bhavād bhavāntarasai-krāntau vipākodayamityāyuh. (Prajñā Vr Pa 454)
yasyodayāt prāyogyaprakṛtviśeṣānusāyibhūta ātmā nārakādibhāvena jīvati yasya ca kṣayān-mṛta ucyate tadāyuh. (TaBhā 8.11 Vr)

Āyusya Prāṇa

One of the ten types of *Prāṇa* (vital energy), that *Prāṇa*, which is responsible for the energy, sustaining the life; (on the exhaustion of which, one dies). (Prasā 1066)

Āyojikā Kriyā

A type of *Kriyā* (urge); that propensity, on account of which the *Jīva* (soul) is bound with inauspicious *Karma* and goes on revolving in the cycle of birth and death (i.e., transmigration).
āyojayanti jīvaṃ saṃsāre ityāyojikāḥ. (Prajñā 22.57 Vr Pa 445)

Āraṇa

Name of the eleventh heaven; the eleventh habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396) (U 36.211)

Ārabhaṭā

A blemish of *Pratilekhanā* (inspection of monastic paraphernalia):

to undertake the *Pratilekhanā* not in conformity with the prescribed procedure, or without properly completing the *Pratilekhanā* of one cloth, to start that of another in haste.

ārabhaṭā viparitakaraṇamucyate tvaritaṃ vā'nyānyavastragrahayaṇāsau bhavati.

(U 26.26 SāVj Pa 541)

Ārambha

Violence—Indulging in killing of living beings. *prāṇibadhah ārambhaḥ.....* (TāBhā 6.9)

Ārambhakriyā

A type of *Kriyā* (urge):

the propensity for readily indulging in the activities of mutilating, cutting into pieces, *Himsā* (injuring or killing the living beings) or for rejoicing at the activities of *Himsā* etc., indulged in by others.

chedanabhedanavisraṃsanādikriyāparatvam, anyena cārambhe kriyamāṇe praharṣa ārambhakriyā. (TaVā 6.5.11)

Ārambha Pratimā

The eighth (out of the eleven) *Upāsakapratimās* (intensive course of spiritual practice prescribed for the lay follower):

in which the lay follower (observing this course) in which the observer of the *Pratimā* does not engage himself in the activities, involving *Ārambha* (violence) of living beings such as earth-bodied beings etc..

āraṇbhasayaṃkaraṇaṃ aṭṭhamiyā aṭṭha māsa vajjei. (Prasā 990)

Ārambhaniśrita

That person, who is attached to the business activities involving violence.

ārambhe—prāṇyupamardanakāriṇi vyāpāre niḥśritā—āsaktāḥ sambaddhā adhyupapannāḥ.

(Sūtra 1.1.10 Vj Pa 20)

Ārādhaka

The punctilious (or rightful) observer of the spiritual path prescribed for the attainment of the *Summum Bonum*. (Sthā 4.426)

āloyanaparīṇato, sammam sampatṭhito gura-

gāse.

jadi aṃtarā u kālam karejja ārāhao taha'vi..

(NiBhā 6312)

See—*Ārādhana*.

Ārādhana

The punctilious (or rightful) observance of the spiritual path prescribed for the attainment of the *Summum Bonum*.

'ārāhana' tti ārādhana—niraticāratayā' nupālanā. (Bhāga 8.451 Vj)

Āropanā Prāyaścitta

Continuous sequence of *Prāyaścitta*—The third out of the four types of *Prāyaścitta* (expiation):

expiation of one remissness is finished, again that of another one is finished and so on the sequence goes on. The expiation of a blemish is going on, during which if the same blemish is committed repeatedly, then imposition of heterogenous type of expiation is made. This sequence can continue up to *ṣṭanamāsika Prāyaścitta* (which lasts for six months).

āropyate iti āropanā prāyaścittānāmuparyuparyāropanam. (VyāBhā 36 Vj)

ekāparādhaprāyaścitte punahpunarāsevanena vijāṭīyaprāyaścittādhyāropanamāropanā.

(Sthā 4.133 Vj Pa 200)

vise dāṇā' rovaṇa, māsaḍi jāva chammāsā.

(NiBhā 200)

Ārjava

A type of *Yogasamgraha*:

ingenuousness i.e., keeping one's disposition free from deceit.

'ajjave' tti ārjavaḥ—ṛjubhāvah.

(Sama 32.1.2 Vj Pa 55)

Ārjava Dharma

Dharma (1) (spiritual doctrine) quā ingenuousness—A type of *Śramanadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues):

1. Keeping the activities of body, speech and mind free from crookedness.

yogasyāvākratā ārjavam. (TaVā 9.7.4)

2. Purity in disposition and refraining from hypocrisy—not to expound deliberately the false metaphysical doctrine, out of arousal of passion (of deceit).

bhāvaviśuddhiravisamvādanam cārjavalakṣa-

nam.

(TaBhā 9.6.3)

(ĀvaCū 2 p.246)

Ārttagaveśanā

A form of *Lokopacāravīnaya* (formal rules of modesty):

to search (and manage) for the procurement of medicine etc. for an ailing (monk).

*ārttasya duḥkḥārttasya gaveśanam auśadhāde-
nityārttagaveśanam tadevārttagaveśanātetī, pi-
ditasyopakāra ityarthah.* (Sthā 7.137 Vr Pa 388)

Ārttadhyāna

Anguish-based concentration of mind—A type of inauspicious *Dhyāna* (meditation):

the mournful current of concentrated thought directed on 'the separation from the very dear and agreeable objects (or persons)' and 'the association with the undesirable and disagreeable objects (or persons)'.
priyāpriyavīyogasamyoge cintanamārttam.

(Jaisidi 6.46)

Āryā

Nun—A female ascetic, who is engaged in the practice of the ascetic conduct or the *Mahāvratas* (great vows).

'*āryāḥ*' *saṃnyatyah.* (BrBhā 4120 Vr)

Ālokabhājanabhojana

A *Bhāvanā* (4) (supportive contemplation) of the *Ahimsā Mahāvratā* (the first great vow of non-violence):

to eat the food from the bowl which has wide enough an opening so that a clear view of the food kept inside is obtained (so that if there is any insect etc. inside, it can be avoided).

*ālokabhājanabhojanam—ālokanapūrvam bhājan-
e—pātre bhojanam bhaktāderabhyavaharanam,
anālokyabhājanabhojane hi prāṇihimsā sambha-
vati.* (Sama 25.1.4 Vr Pa 43)

Ālocanā

Confession—The first out of the ten types of expiation;

confession by an ascetic to the *Guru* (2) (preceptor) of the blemish committed through undertaking the mutual study, revision and exchange of the clothes etc., with fellow ascetics without duly informing the *Guru*.

*paropparassa vāyanapariyattanavatthadāṃdi-
e anālotie gurūnaṃ avīnao tti āloyaṇārīham.*

Āvarjīkaraṇa

A term related with the phenomena of *Karma*: the self-exertion of the soul for forcing the premature *Karma-skandhas* (material aggregates of *Karma*) to enter into the *Udīraṇāvalikā*.

*āvarjīkaraṇam—udīraṇāvalikāyām karmapra-
kṣepavyāpārārūpam.* (Aupa 173 Vr p. 208)

See—*Udayāvalikā Prāpta*.

Āvartana

The first stage of *Avāya* (perceptual judgement), in which the nature of the substance (to be known) is comprehended on completion of the process of *Īhā* (speculation).

*īhanabhāvaniyattassa atthasarūvapaḍibodhabu-
ddhassa ya paricchedamuppādanitassa āvartana-
tā bhāṇati.* (Nandī 47 Cū p.36)

Āvalikā

1. The spiritual wealth of *Śruta* (scriptural knowledge) obtained traditionally.

*yā sā śrutopasampat paramparāptā āvalikā jñā-
tavayā.* (VyaBhā 3980 Vr)

2. A micro-unit of time-measurement, which consists of innumerable *Samayas* (smallest time-units).

16777216 *Āvalikās* make 1 *Muhūrta* (48 minutes); 1 *Āvalikā* makes *jaghanya-yukta Asam-
khyāta* (a category of innumerable number which is calculated through a definite geometric series) *Samayas*.

*asanukhejjānam samayānam samudaya-samiti-
-samāgameṇam sā egā āvaliyā.* (Anu 417)

3. The *Vimāna* (habitat) of *Kalpas* (2) such as the *Saudharma*.

See—*Kṣullikāvīmānapravibhakti*.

Āvaśyaka Maṇḍalī

A sub-division of *Maṇḍalī* (group of ascetics for collective performances):

the *Maṇḍalī* in which there is arrangement for the ascetics to perform *Āvaśyaka* (group *Pratikramaṇa*) in presence of the *Guru* (2).

(Prasā 692 Vr Pa 196)

See—*Maṇḍalī*.

Āvaśyaka Sūtra

That canonical text, in which the complete procedure of the six essential religious perfor-

mances to be undertaken at the two *sandhyās* (dawn and dusk) are given. (Nandī 75)
See—*Ṣaḍāvāśyaka*.

Āvāśyaki Sāmācārī

One of the ten types of *Sāmācārī* (rules of conduct quā etiquette, formality and convention): formality of uttering (twice) the word 'āvāśyaki', while going out of the place of sojourn for any necessary work.

gamaṇe āvassiyam kujjā..... (U 26.5)

Āvāraka Karma

Veiling Karma—That Karma, which veils knowledge and intuition, viz., *Jñānāvaraṇa* (knowledge-veiling) and *Darśanāvaraṇa* (intuition-veiling) Karma.

taṭ karma jñānadarśanayorāvāraṇasya.....hetu bhavati. (Jaisīdī 4.2 Vṛ)

Āvīci Marāṇa

A type of *Marāṇa* (death): the death occurring every moment in the form of the loss of a moment from the total life-span.

āvīcimaraṇam—pratikṣaṇamāyurdravyavicaṭa-nalākṣaṇam. (Sama 17.9 Vṛ Pa 32)

Āvṛtavīrya

Obstructed spiritual energy—That *Vīrya* (spiritual energy), which is obstructed by *Karma* (i.e., *Antarāya* (obstructing) *Karma*). (Kapra p.53)

Āsātanā

Disrespectful action—Dereliction in one's behaviour (in the form of disrespect etc.), which would result in impending or lowering the possibility of the attainment of *Samyaktva* (right faith), *Jñāna* (knowledge) etc..

āsātanā nāmam nānādiāyassa sātānā. (Āvacū 2 p.212)

samyaktvādilābham sātayati vināśayatityāśātanā. (Uśāṭṭ Pa 579)

āyaḥ—samyagdarsānādyavāptilakṣaṇastasya sātānāḥ—khaṇḍaṇam niruktādāsātanāḥ. (Sama 33.1 Vṛ Pa 56)

Āśīviṣa

A type of *Labdhi* (supernatural power): that supernatural spiritual power obtained through *yoga* (spiritual practices like *Tapa*,

Dhyāna etc.), by dint of which one can cause harm to others through a curse.

ete hi tapaścaraṇānuṣṭhānato 'nyato vā guṇata āśīviṣavṛścikabhujāṅgādisādhyakarmakriyāṃ kurvanti—śāpapradaṇādinā paraṃ vyāpādayantīyarthah. (ViBhā 780 Vṛ p.323)

Āśuprajña

1. That person, who, on being asked any question, understands everything immediately even without any need to reflect over it, e.g., *Kevalī* (the omniscient soul), *Tirthaṅkara* (ford-founder).

āsupaṇṇe tti na pucchito ciṇṭeti, āśu eva prajāñite āśuprajñāḥ. (Sūtra 1.5.2 Cū p.126)

.....āsuprajñō, kevalī tirthaṅkara eva. (Sūtra 1.5.2 Cū p.403)

2. A quick-witted person who is enlightened—remains wide-awake every moment.

āśuprajña iti kṣīpraprajñāḥ kṣaṇalavānuhūrṭta-pratibuddhyamānatā. (Su 1.14.4 Cu p.229)

Āśrava

Cause of the influx of Karma—One of the nine *Tattvas* (categories of truth);

that state of the soul, which becomes the cause of the attraction of *Karma-puḍgalas* (material clusters quā *Karma*).

karmākarṣaṇaheturāṭīnāpariṇāma āśravaḥ.
.....āśravanti—pravīśanti karmāṇi ātmāni yena pariṇāmena sa āśravaḥ karmabandhaheṭuriti bhāvaḥ. (Jaisīdī 4.16 Vṛ)

Āśrava Anuprekṣā

Contemplation on the cause of influx of Karma—The seventh *Anuprekṣā* (4) (contemplative meditation);

to reflect repeatedly upon the nature of the *Āśrava* and the contamination that accrue from it.

āśravānihāmutrāpāyayuktān.....cintayet. (TāBhā 9.7)

Āśravadvāra

āśravaḥ, karmapraveśa iti bhāvaḥ. tasya dvārāṇi—upāyāḥ āśravadvārāṇi—karmabandhaheṭūmi iti. (Jaisīdī 4.16 Vṛ)

See—*Āśrava*.

Āśvāsa

Four types of spiritual rest (for the lay follo-

wer)—Practices for experiencing burdenlessness;

the lay follower, undertaking *Ārādhana* (punctilious (or rightful) observance of the *sādhana* (spiritual practice)) of the *Dharma* (1), feels burdenless when he/she undertakes certain spiritual practices which serve as the support or relief for him (just like a burden carrier feels relief when he is deloaded).

śrāvakaśtasya sāvadyavyāpārābhārākrāntasya āśvāsāḥ—tadvimocanena viśrāmāḥ.

(*Stihā* 4.362 *Vṛ Pa* 224)

Āsandī

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to sit on a cot (made up of the threads of jute woven together as a support) and the like.

āsandī upavisanaṃ. (*Da* 3.5 *ACū* p.61)

Āsurī Bhāvanā

A kind of anguished *Bhāvanā* (5) (disposition of malignment);

conduct and behaviour of a person whose psyche is imbued continuously with the wrathful impulses.

aṇubaddharosapasaro taha ya nimittammi hoi paḍisevi.

eehiṃ kāraṇehiṃ āsuriyaṃ bhāvaṇaṃ kuṃai..

(*U* 36.266)

Āsevana Śikṣā

Education in the form of practice (or application)—The instruction for practising what is taught in theoretical knowledge.

āsevanaśikṣā tu pratyupekṣaṇādikriyopadeśaḥ.

(*ViBhā* 7 *Vṛ*)

See—*Grahaṇaśikṣā*.

Āstikya

Spiritual faith—One of the five *Lakṣaṇas* (2) (distinguishing characteristics) of *Samyaktva* (right faith);

faith in the truth—faith in the reality of the soul, the law of *Karma*, transmigration of soul and the like.

āstikyaṃ—satyaniṣṭhā. (*Jaisidi* 5.9 *Vṛ*)

jivādayo'rthā yathāsvaṃ bhāvaiḥ santiti matī-nāstikyaṃ.

(*TaVā* 1.2.30)

Āhāra

1. Appropriation of *Pudgalas* (material aggregates) of any *Vargaṇā* (class of material cluster) by the *Jīva* (soul);

appropriation of the *Pudgalas* fit for the formation of three types of body, viz., *Audārika* (gross body) etc., and the six types of *Paryāpti* (bio-potential).

trayāṇāṃ śārīrāṇāṃ śanyāṃ paryāptināṃ yogya-pudgala-grahana-māhārah. (*TaVā* 2.30)

2. Appropriation of alimential materials by a *Jīva* (living being) which quench hunger and thirst and nourish the body and which is fourfold—*Āsana* (food), *Pāna* (drink), *Khādima* (eatables like fruits and dry fruits) and *Svādima* (tasty food or food like betel etc. used after meals).

...cauvvihanṃ vi āhāraṃ—asaṇaṃ pānaṃ khāimam sāimam..... (*Āva* 6.1)

asaṇaṃ pānaṃ ceva khāimam sāimam tahā. eśā āhāravihī, cauvvihā hoi nāyavvo..

āsūṃ khuhaṃ samei, asaṇaṃ pāṇāṇuvaggahe pāṇaṃ.

khe māi khāimam ti ya, sāei guṇe tao sāi..

(*ĀvaNi* 1587, 1588)

Āhāraka

1. The *Jīva* which appropriates the material clusters belonging to the *Vargaṇās* (class of material clusters) such as *Audārika* (material clusters useful for gross body) etc..

(*Prajñā* 18.94)

2. One who appropriates the material objects which nourish the body.

See—*Āhāra. Anāhāraka.*

Āhārakakāyayoga

The activity undertaken by the *Āhārakaśarira* (conveyance body).

(*TaBhā* 2.26 *Vṛ*)

Āhārakamiśrakāyayoga

(*Kagra* 4.24)

See—*Āhārakamiśra Śarira Kāyayoga.*

Āhārakamiśra Śarira Kāyayoga

When the *Āhāraka Śarira* (conveyance body) returns to the original *Audārika Śarira* (gross body) after accomplishing its mission, for a short while there is the combination of the *Kāyayoga* (physical activity) quā the *Āhāraka Śarira* with the *Kāyayoga* quā *Audārika Śarira* until the former is dissolved.

ihāhārakamiśraśarirakāyayogaprayoga āhāra-

*kasyaudārikena miśratāyāṃ sa cāhāratyāgenau-
dārikagrahaṇābhīmukhasya.* (Bhaṣa 8.63 Vṛ)

Āhāraka Labdhi

A type of distinguished *Labdhi* (supernatural power); possessed by a *Śrutakevalī* (one who has fathomed the entire lore of scriptural knowledge) who uses it for the creation of the *Āhāraka Śarīra* (conveyance body) for some specific purpose. *kajjanimi samuppanṇe sūyakevaliṇā viṣiṭṭhala-
ddhiya.*

jaṃ ettha āharijjai bhaṇaṃti āhārayaṃ taṃ tu..
(AmuHāVṛ p.87)

Āhāraka Vargaṇā

The class of *Pudgala* (material clusters) fit for creation of the *Āhāraka Śarīra* (conveyance body). (ViBlū 631)

Āhārakaśarīra

Conveyance Body—A type of *Śarīra* (body); the body which is created by a *Caturdaśapūroī Pramatta Saṃyati* (a remiss ascetic endowed with the knowledge of the fourteen *Pūrvas* (canonical work of earlier lore)) through his *Āhāraka Labdhi* (supernatural power possessed by a *Śrutakevalī* (one who has fathomed the entire lore of scriptural knowledge) who uses it for the creation of conveyance body), for the purpose of removal of his doubt (by projecting the *Āhāraka Śarīra* to *Mahāvīdeha* (Kṣetra) to get the answer from the *Tirthāṅkara* (ford-founder), existing there).

*‘āhārae’ tti tathāvidhakāryotpattau caturdaśa-
pūroavidā yogabalenāhriyate.*

(Sthā 5.25 Vṛ Pa 281)

Āhārakaśarīrabandhananāma

A sub-type of *Nāma* (body-making) *Karma*; the *Udaya* (rise) of which is responsible for the establishment of the association or binding of the *Pudgalas* (material clusters) of the *Āhāraka Śarīra* (conveyance body), which have already been accepted and which are in the process of being accepted, mutually with each other and with the *Taijasa Śarīra* (fiery body) and *Kāmaṇa-śarīra* (subtlemost body formed by *Karma-pudgalas* (material clusters quā *Karma*)). *yadudayādāhārakaśarīrapudgalānūṃ gṛhītānūṃ
gṛhyamānānūṃ ca parasparavaṃ taijasakāmaṇa-*

*pudgalaiśca saha sambandhastadāhārakaban-
dhanam.* (Prajñā 23.43 Vṛ Pa 470)

Āhāraka Samudghāta

Expansion (projection) of soul-units (outside the body) related with Āhāraka Śarīra (conveyance body)—A type of *Samudghāta* (expansion of the soul-units beyond the body);

when an ascetic, endowed with the power-potential of conveyance body, creates the conveyance body to send it outside, he expands his soul-units outside his *Audārika Śarīra* (gross body). Such projection, in diverse directions, of the soul-units is *Āhāraka Samudghāta*. It depends upon the *Nāma* (body-making) *Karma* quā *Āhārakaśarīra*.

āhārakasamudghātaḥ śarīranāmakarmāśrayaḥ.
(Sama 7.2 Vṛ Pa 12)

.....*vaikriya-āhāraka-taijasanāmakarmāśrayāḥ
vaikriyaāhārakataijasaḥ.* (Jaisidi 7.30 Vṛ)

Āhāraparyāpti

Bio-potential quā aliment—The first of the six types of *Paryāpti* (bio-potential); the production of material potency, (as the very beginning of any birth (*Bhava*)), capable of functioning as in-take, transformation and giving up of alimentary matter.

āhārapajjati nāma khalarasaparīnāmasattī.

(NandiCū p.22)

*āhāraprāyogyā-pudgala-grahaṇa-parīnāmanot-
sargarūpam paudgalikasamarthyotpādānam āhā-
raparyāptiḥ.* (Jaisidi 3.11 Vṛ)

Āhārasaṃjñā

Instinct quā hunger—One of the basic *Samjñās* (instincts);

natural sensation of desire for satiation of hunger on account of the *Udaya* (rise) of the *ksudhā-vedaniya karma* i.e., *Karma* responsible for experience of hunger.

*ksudvedaniyodayāt yā kavalādyāhārārtham ta-
thāvidhāpudgalopādānakriyā sā’‘hārasaṃjñā.*

(Prajñā 8.11 Vṛ Pa 222)

Āhārasamiti Yoga

A *Bhāvanā* (4) (supportive contemplation) of the *Ahimsā Mahāvratā* (the first great vow of *Ahimsā*);

to examine the acceptability of the *bhikṣā* (accepting food etc. by going to houses for

collecting them in conformity with the canonical instruction) offered by the giver.
*āhāraśāñcē suddham iñcham gavesiyavvaṃ.....
 evaṃ āhārasamitijogena bhāvito bhavati amṭa-
 rappā.* (Prasū 6.20)

I

Iṅgitākārasampanna

The disciple who is conversant with both *iṅgita* and *ākāra* of the *Guru* (2)—*iṅgita* means the subtle gestures such as the nodding of head etc. indicating affirmation and negation of action and the like: *ākāra* means the gross gestures such as indication of direction etc. or the intention of the *Guru* (2).

*iṅgitam—nipuṇamatigamyam pravṛttinivṛtti-
 sūcakamiśad bhṛṣīraḥkampādi, ākārah—sthū-
 ladhūsamvedyah prasthānādibhāvābhivyañjako
 digavalokanādiḥ. anayordvandve eṅgitākārau
 tau arthād gurugatau samyak prakarṣeṇa jānāni
 eṅgitākārasamprajñāḥ. yadvā eṅgitākārābhīyam
 gurugatabhāvaparijñānameva kāraṇe kāryopa-
 cārād eṅgitākārasabdenokṭam te 'a sampanno—
 yuktaḥ.* (U 1.2 ŚāVṛ Pa 44)

Iṅgitākārasamprajñā

(U 1.2 ŚāVṛ Pa 44)

See—*Iṅgitākārasampanna*.

Iṅginīmarāṇa

Second kind of *Yāvatkathika Anaśana* (fast unto death).

in which the undertaker takes the resolve to restrict himself to some fixed place for one's activities during the fast.

*iṅgyate pratiniyatadeśa eva ceṣṭyate'syāmana-
 śanakriyāyāmīṅginī tayā maraṇāmīṅginīmara-
 ṇam.* (Sama 17.9 Vṛ Pa 33)

See—*Prāyopagamana Anaśana*.

Icchākāma

Desire quā acquisition of things like gold etc.
icchākāmaḥ—svamāḍipadārthapṛāpteh kāmanā.
 (ĀBhū 2.1.21)

See—*Madanakāma*.

Icchākāra Sāmācārī

A kind of *Sāmācārī* (rules of conduct quā etiquette, formality and convention):

a conventional conduct in which usage of 'if you wish' is made for carrying out a work in proper way by oneself or by others. e.g., 'if you don't mind, let me do your work' or 'if you don't mind, please do such and such work of mine'.

.....*icchākāro ya sārane.*

*icchā—svakīyo bhīpṛāyastayā karaṇam—tatkā-
 ryanirvarttanamicchākārah, sārane ityaucityata
 ātmanah parasya vā kṛtyam prati pravarttane,
 tatrātinasāreṇe yathecchākāreṇa yuṣmaccikīr-
 ṣitam kāryamidamaḥam karomiti,anyasārane
 ca mama pātralepanādisūtradānādi vā icchākā-
 reṇa kuruteti.* (U 26.6 ŚāVṛ Pa 535)

Icchānulomā

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes):

the articulation of speech which is made in order to encourage someone's work. e.g., 'do this work; in my view also, it is desirable'.

*icchānulomā nāma yathā kaṣcītkiñcītkāryamā-
 rabhamāṇaḥ kañcana pṛcchati, sa pṛāha—karotu
 bhavān mamāpyetadabhipretamiti.*

(Prajñā 11.37 Vṛ Pa 259)

Icchāparimāṇa

Fifth vow of the lay follower.

in which he puts voluntary restrictions upon his desire for possessions.

*aparimīyapariggahaṃ samanovāsao paccakkhāi
 icchāparimāṇam uvasampajjai.* (Āva Pari p.22)

Itaretarasamyoga

Combination of two, three etc. *Paramāṇus* (the ultimate atoms); *Skandhas* (material aggregates) of two *Pradeśas* (the undetachable indivisible units of the substance), three *Pradeśas* etc. illustrate *Itaretarasamyoga*.

*duppabhiñña paramāṇūnam jo samjogo so itare-
 tarasamjogo bhavati paramāṇūnam.* (U Cū p.17)

Itaretarābhāva

Third type of *Abhāva* (negation):

the absence of identity of each other in two different things. e.g. absence of the nature of pitcher in pillar and vice versa.

*svanīpāntarāt svanīpavyāvṛttiritaretarābhāvāḥ.
 yathā stambhasvabhāvāt kunibhasvabhāvavyāv-
 ṛttih.* (Pranata 3.63, 64)

Itvara Parihāravīśuddhika

That ascetic (*Muni*), who re-accepts the original *Kalpa* (2) (ascetic course) or re-enters the original *Gaccha* (major form of monastic organisation) after accomplishing the course of *Parihāra-vīśuddhi Cāritra* (purifactory conduct through intensive penance).

ye kalpasamāptyanantarāṃ tameva kalpaṃ gacchaṃ vā samupayāsyanti te itvarāḥ.
(*PrajñāVr Pa 68*)

Itvarika Anaśana

Undertaking penance of fasting for a limited period; its term is from one day up to six months. *ittariyaṃ nāma parimitakāliyaṃ, taṃ cauttāu āradhāṃ jāva chammāsā.* (*Dajicū p.21*)
See—*Yāvatkathika Anaśana*.

Itvarika Sāmāyikacāritra

The *Sāmāyika* (2) *Cāritra* (preliminary initiation into asceticism) of seven days', four months' or six months' term, after the completion of which, the ascetic is ordained in the *Chedopasthāpaniya Cāritra* (ordination through detailed resolves). This custom is practised in the tenure of the first and the last *Tīrthanikara* (ford-founder). *itvarasya bhāvivyapadesāntaratvenālpakālikasya sāmāyikasyāstitvāditvarikāḥ sa cāropayisyamāṇamahāvratāḥ.* (*Bhaga 25.454 Vr*)

Indra

Chief (or the king) of the gods.

indrā bhavanavāsivyanantarajyotiṣkavimānādhipatayaḥ. (*TaBhā 4.4 Vr*)

Indrasthāvarakāya

Indrasthāvarakāya is a nickname of the *Prthvikāya* (earth-bodied beings), as the *Prthvikāya* which is one of the *sthāvarakāyas* (*Sthāvara Jīvas* (living being incapable of undertaking locomotion)) is related to *Indra* (the king of the gods).

indrasambandhitoāndiraḥ sthāvarakāyaḥ prthvikāyaḥ. (*Sthā 5.19 Vr Pa 279*)

pañca thāvarakāyā pañnatā, taṃ jahā—inde thāvarakāe, bambhe thāvarakāe, sippe thāvarakāe, sammati thāvarakāe, pāyāvacce thāvarakāe.
(*Sthā 5.19*)

Indrasthāvarakāyādhipati

That god, who is the Master of *sthāvarakāya* (*Sthāvara Jīvas* (living being incapable of undertaking locomotion)) called *Prthvikāya* (earth-bodied being).

sthāvarakāyānām—prthivyādīnāmiti sambhāvyaṃte' dhipatayo—nāyākāḥ.

(*Sthā 5.20 Vr Pa 279*)

Indriya

Sense-organ—That source of knowledge, through which the contact of the soul (*indra*) is made with the external world and the sensory objects such as sound etc. are perceived by it. *indra ātmā, tasya karmamalimasasya svayamarthān grahitūnasamarthasyā' rthopalambhane yallūgaṇi tadindriyanityucyate.* (*TaVā 1.14.1*)

Indriyadama

(*DaACū p.93*)

See—*Indriyapratisaṃlinatā.*

Indriyanirodha

Abstinance from attachment and aversion towards agreeable and disagreeable objects of the respective sense-organs.

'indriyaniroho' tti indriyāṇi—sparśanādīni teṣāṃ nirodhaḥ indriyanirodhaḥ ātmīyātmīyeṣṭāniṣṭa-viṣayarāgaḍvesābhāvāḥ. (*ONIVr Pa 13*)

Indriyaparyāpti

Bio-potential quā sense-organ—The third out of the six types of *Paryāpti* (bio-potentials);

the production of material potency (at the very beginning of any birth (*Bhava*)), capable of functioning as intake, transformation and giving up of matter used in formation of sense-organs. *pañcaṇhamīndriyāṇaṃ jaggā poggalā ciyittu anābhoganivvattitaviriyaakarāṇeṇa tabbhāvaṇayaṇasatti indriyapajjatti.* (*Nandiciū p.22*)

Indriyapratisaṃlinatā

Withdrawal of sense-organs—A type of *Pratisaṃlinatā* (a kind of external austerity);

cessation of the sensory activities directed towards their objects; inhibition of attachment and aversion towards objects of sensory perception.

soimdiyavisayappayāranivoho vā soimdiyavisayapattesu atthesu nīgadosaniggaho vā, cakkhūṇḍiyavisayappayāranivoho vā cakkhūṇḍiyavisayapattesu atthesu rāgadosaniggaho vā, ghūṇḍiy-

diyavisayappayāraniroho vā ghāṇim̐diyavisaya-
pattesu atthesu rāgadosaniggaho vā, jibbhim̐di-
yavisayappayāraniroho vā jibbhim̐diyavisaya-
pattesu atthesu rāgadosaniggaho vā, phāsim̐diya-
visayappayāraniroho vā, phāsim̐diyavisayapa-
ttesu atthesu rāgadosaniggaho vā, se taṃ iṇḍi-
yapaḍisaṃlīṇayā. (Aṭṭa 37)

Indriyapratyakṣa

Direct sensory perception—Cognition of any object through sensory perception. It is of five kinds: Śrotrendriya Pratyakṣa, Cakṣurindriya Pratyakṣa, Ghṛāṇendriya Pratyakṣa, Jīhvendriya Pratyakṣa and Sparsānendriya Pratyakṣa (direct sensory perception respectively through auditory, ocular, olfactory, gustatory, tactile sense-organs). Actually, it is a mediate cognition. *iṇḍiyam̐ ti—puggalehiṃ saṃthāṇaṇivvattirū-*
vaṃ davvimiṇḍiyam̐ soṃḍiyam̐ādiṇḍiyāṇaṃ
savvāṭappadesehiṃ svāvaraṇakkhatovasamāto
jā laddhī taṃ bhāvimiṇḍiyam̐, tassa paccakkhaṃ
ti iṇḍiyapaccakkhaṃ.....paranattāho puṇa ciṇ-
tanāṇaṃ etaṃ parokkhaṃ. (Nandi 5 Cū p.14)
iṇḍiyapaccakkhaṃ pañcav .am̐ pannattam̐,
taṃ jahā—soṃḍiyapaccakkhaṃ cakkhiṇḍiya-
paccakkhaṃ ghāṇiṇḍiyapaccakkhaṃ jibbhim̐di-
yapaccakkhaṃ phāsim̐diyapaccakkhaṃ.

(Nandi 5)

Indriyayamaniya

Sensory restraint—To curb the senses. *iṇḍiyajavaṇiṇḍiye—jaṃ me soṃḍiya-cakkhiṇḍiya-*
ghāṇiṇḍiya-jibbhim̐diya-phāsim̐diyāṇiṃ nirva-
hayāṇiṃ vaṣe vaṭṭanti, settaṃ iṇḍiyajavaṇiṇḍiye.
(Bhaga 18.209)

Indriyārthavikopana

Oversensuality—Too much morbid attachment to the sensory objects; intense desire for carnal gratification. *iṇḍiyārthānāṃ—śabdādiviṣayānāṃ vikopa-*
naṃ—vipākāḥ iṇḍiyārthavikopanaṃ kāmavikā-
ra ityarthaḥ. (Sthā 9.13 Vṛ Pa 423)

Indriyālokavarjana

Abstinence from sensual glance—A Bhāvanā (4) (supportive contemplation) of the Brahmācārya Mahāvratā (the fourth great vow of celibacy): to abstain from casting amorous looks at sexually arousing parts of woman's body.

manoharāṇi mānonimānalakṣaṇayuktāni darśa-
nīyāni mṛjāvantiṇḍriyāni.....tadālokanādyupara-
tiḥ śreyasīti bhāvayet. (TaBhā 7.3 Vṛ)

Ihalokabhaya

A kind of fear:
fear from the member of one's own species, e.g.,
fear of human from human.
manuṣyādikasya saṃjātiyādanyasmānmanuṣyā-
dereva sakāśādyaḍbhayaṃ tadihalokabhayaṃ.
(Sthā 7.27 Vṛ Pa 369)

Ihalokāśamsāprayoga

A type of Aticāra (partial transgression) of Māra-
nāntika Saṃlekhanā (scraping penance unto
death, i.e., emaciation of passions by a graded
course of penance (fasting)) culminating into
'fasting unto death';
to long for getting material pros-
perity in the human life, e.g., "let me be at the helm of affairs
in the field of wealth and power."
ihaloko—manuṣyalokaḥ, tasminnāśamsā—abhi-
lāśah tasyāḥ prayogaḥ ihalokāśamsāprayogaḥ
śreṣṭhī syāṃ janmāntare 'mātyo vā ityevaṃrūpā
prārthanā. (Upā 1.44 Vṛ Pa 21)

I

Īryāpathakriyā

A type of Kriyā (urge). (Tavā 6.5.7)
See—Īryāpathika Bandha.

Īryāpathika Bandha

Bondage of Karma exclusively due to Yoga (2)
(activities of mind, speech and body) (free from
passions). Bondage of Karma due to the
Airyāpathikī Kriyā. Such kind of bondage of
Karma occurs only in the case of a Vītarāga (one,
free from attachment and aversion).
eryāpathikaṃ—kevalayogapratyayaṃ karmna
tasya yo bandhaḥ. (Bhaga 8.302 Vṛ)
evaṃ pañcabhiḥ samitibhiḥ samitasya tis-
bhīrguptibhīrguptasya sarvatropayuktasyeryā-
pratyayikaḥ sāmānyena karmabandho bhavati.
(Sūtra 2.2.2 Vṛ Pa 46)

iryāpathiko vītarāgasya.
iryā—yogaḥ, panthāḥ—mārgon yasya bandha-
sya sa iryāpathikaḥ. ayaṅca sātavedaniyanīpāḥ
dvisamayasthitiko bhavati. (Jaisidī 7.20 Vṛ)
See—Aīrāpathikī Kriyā.

Īryāpathikī

That text of the *Āvaśyaka Sūtra* (canonical work consisting of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights)), which is to be recited, after reaching back to the sojourning place from outside, for atonement of (i.e. for purification of) sin committed due to remissness during the movement.

icchāmi paḍikkamiṃṃ iriyāvahiyāc virāhaṇāc gamanāgamane.....

viṇaena pavisittā, saḡāse guruṃo muii.

iriyāvahiyamāyāsa, āgao ya paḍikkame..

(Da 5.1.88)

Īryāsamiti

Comportment quā movement—First of the five *Samities* (comportments)—To walk carefully by observing the yoke-length of ground in front. (which is equivalent to height of one's body).

yugamātrabhūmiṃ cakṣuṣā prekṣya gamanamiryā.

(Jaisidi 6.13)

Īryāsamiti Yoga

A *Bhāvanā* (4) (supportive contemplation) of the *Ahimsā Mahāvratā* (the first great vow of *Ahimsā*):

to walk carefully by observing the yoke-length of ground in front.

ṭhāṇagamanagūṇajogajunjanajungataranivā-tiyāc dīttḥie iriyavvaṃ....evaṃ iriyāsamitijogena bhāvito bhavati amtarappā.

(Prašna 6.17)

Īsāna

1. Name of the second heaven:

the second habitat of the *Kalpopapanna Vaimānika Devas* (Empyrean gods with hierarchy). (See fig. p. 396).

(U 36.211)

2. The gods who are the inhabitants of *Īsāna* (1). *iśāno nāna dvitīyadevalokastannivāsino devā api iśānāsta eva iśānakāḥ. evamuttarātrāpi vyutpattih kāryā.*

(UŚāVr Pa 702)

3. The *Indra* (the king of the gods) of the second heaven.

etesu ṇaṃ dasasu kappesu dasa imdā paṇṇatā, taṃ jahā—

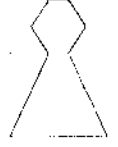
sakke, isāne, saṇaṅkumāre, māhimde, baṃbhe, laṃtae, mahāsukke, saḡassāre, pāṇate, acyute.

(Sthā 10.149)

Īṣatprāgbhārā Pṛthvī

Land of liberated souls—Name of the land

where the liberated souls stay. This place is situated at the upper extremity of the cosmic space. It resembles the concave shape of an upright (stretched out) umbrella and is made of white gold (platinum?).



aloe paḍihayā sidḍhā loyagge ya paṭṭhiyā.

ihaṃ boṃḍiṃ caittāṇaṃ tattiha gaṃtūṇa sījḥai..

bārasaḥiṃ joyaṇehiṃ savvaṭṭhassuvarim bhavo.

iṣipabbhāranāmā u puḍhavi chattaṣaṃthiyā..

ajjumasuvannaṅgamaī sā puḍhavi nimmalā saḡā-venāṃ.

uttāṇagachattagasamthiyā ya, bhāṇiyā jīna-vaṛehiṃ..

(U. 36.56, 57, 60)

Īhā

Speculation—A type of of *Śrutaniśrita Matijñāna* (perceptual cognition depending on verbal symbol):

the (second) stage which takes place after *Avagraha* (sensation); the mental contemplation through inquiry of the specific (particular) character of the object, such as 'this must be that'.

iḥanamihā, sadbhūtārthaparyālocananipā cestā. avagrahāduttarakāla.....mativiśeṣaḥ.

(Nandi 39 MaVr Pa 168)

U**Ukta Avagrahamati**

A kind of empirical *Avagraha* (sensation); the cognizance of the object (i.e., sound) through its pronunciation: e.g.—to tell which musical mode or note one is going to sing after hearing the sound of the lute.

(TaVā 1.16.16)

Ugratapa

Practitioner of rigorous penance—When one (an ascetic) practises a definite course of penance such as fasting for one day, or two days and so on up to one month, for the whole life, such practitioner is called *Ugratapa*.

caturthasaṣṭhāṣṭamadaśamadvādaśapakṣamā-sādyanaśanayogeṣvanyatamayogamārabhiya āmarañādanivartakā ugratapasah.

(TaVā 3.36)

Uccagotra

A sub-type of *Gotra* (status-determining) *Karma*, due to *Udaya* (rise) of which a person enjoys an outstanding (or higher) status from the view-

point of caste (*jāti*), gets extra-ordinary physical strength (*bala*), etc.

*yadudayavaśāduttamajātikulabalataporūpai-
śvaryaśrutasatkārābhyyutthānāsanapradānā-
jalipragrahādīsambhavastaduccairgotram.*

(*Prajñā* 23.58 *Vr Pa* 475)

Uccāraprāsavaṇasamiti

*uccāraprāstravanakṣvelasiṅghānajallaparīṣṭhā-
panikā samiti.* (*Sama* 5.7)

See—*Utsarga Samiti*.

Ucchannajñānī

That learned person, whose knowledge has been obscured due to the *Udaya* (rise) of the *Jñānāvaranīya* (knowledge-veiling) *Karma* temporarily for a definite period of time.

*tesmī vā udaeṇaṃ jāñiyavvaṃ va jāñai, jāñiukā-
me vi ṇa yāñati, jāñittā vi ṇa yāñati, ucchanna-
ñāñi yāvi bhavati ṇāñāvorañijjassa kammaṣṣa
udaṇaṃ.* (*Prajñā* 23.13)

Ucchvāsa

The appropriation of the *Pudgalas* (material clusters) of *Śvāsocchvāsa Vargaṇā* (a class of material clusters which are specifically used in the process of respiration) through *Śvāsocchvāsa Prāṇa* (vital energy qua respiration).

(*Bhāṣā* 1.14 *Bhā*)

Ucchvāsanāma

A sub-type of *Nāma* (body-making) *Karma*, by the *Udaya* (rise) of which the *Jīva* (living being) gets the energy qua respiration.

*yadudayavaśādātmana ucchvāsaniḥśvāsalab-
dhirupajāyate taducchvāsanāma.*

(*Prajñā* 23.55 *Vr Pa* 473)

Ucchvāsaniḥśvāsa Paryāpti

(*Jaisidi* 3.11)

See—*Ānāpāna Paryāpti*.

Ucchvāsaniḥśvāsa Prāṇa

That *Prāṇa* (vital energy), which engenders the power of respiration. (*Prasā* 1066 *Vr Pa* 314)

Ujjhitadharmā

A kind of *Pindaiśaṇā* (*bhikṣā*) (accepting food by going to houses for collecting it in conformity

with the canonical instruction, with special resolves));

to accept only that food, which is fit for abandonment (by the owner) because of its disagreeable (taste, smell etc.).

*bhoyayañjāyam jaṃ chaḍḍaṇārihaṃ nehayaṃti
dupayāi.*

*addhiaccattam vā sā ujjihiyadhammā bhave
bhikkhā.* (*Prasā* 743)

Utkālika (Śruta)

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)).

*kālavēlāvarjaṃ paṭhyate tadūrdhvaṃ kālikā-
dityutkālikam.* (*Sthā* 2.106 *Vr Pa* 48)

Utkuṭukā

A kind of *Niṣadyā* (posture of sitting);

to sit by resting the body on the feet, without touching the ground with the buttocks.

*āsanālagnaputaḥ pādābhīyāmavasthita utkuṭu-
kastasya yā sā utkuṭukā.* (*Sthā* 5.50 *Vr Pa* 287)

Utkṛṣṭa Ātāpanā

The highest type of *Ātāpanā* (exposure of naked body to sun-rays by sitting on the sunbaked ground);

the *Ātāpanā* undertaken in the lying down posture of a person who is *adhorukaśāyī*, *pārśvaśāyī* and *uttānaśāyī* (lying down on back, sides and stretching the legs, respectively).

*nippannasyotkṛṣṭaḥ.....nippannātāpanā'pi tri-
dhā—adhorukaśāyitā pārśvaśāyitā uttānaśā-
yitā ceti.* (*AupaVr Pa* 75)

Utkṛṣṭa Gitārtha

That ascetic (*Muni*), who has the knowledge of the fourteen *Pūrvas* (canonical works of the earlier lore).

gītārthāḥ.....caturdaśapūrvīṇaḥ punarutkṛṣṭāḥ.
(*BrBhā* 693 *Vr*)

Utkṛṣṭa Cīrapravrajita

That ascetic (*Muni*), who has a monastic tenure of twenty years.

*cīrapravrajitāḥ.....vīṃśativarṣapravrajita utkṛ-
ṣṭāḥ.* (*BrBhā* 403 *Vr*)

Utkṛṣṭa Bahusṛuta

1. That ascetic (*Muni*), who retains in memory ninth and tenth *Pūrvas* (canonical works of earlier lore).

utkṛṣṭo navama-daśamapūrvadharaḥ.

(*BrBhā* 402 Vr)

2. That ascetic (*Muni*), who retains in memory all the fourteen *Pūrvas* (canonical works of earlier lore).

See—*Madhyama Bahusṛuta*.

Utkramavyavacchidyamānabandhodaya

The *Karma-prakṛti* (type of *Karma*) with reverse order of elimination of bondage and rise—those sub-types of *Karma*, the *udaya-vyavaccheda* (elimination of rise) of which takes place prior to its *bandha-vyavaccheda* (elimination of bondage): e.g., *Ayaśahkirtināma* (i.e., the *Nāma Karma* responsible for one's defamation), *Vaikriyaśāriranāma* (i.e., the *Nāma Karma* responsible for obtaining protean body) etc..

pūrmudayaḥ paścābandha ityevamutkrameṇa vyavacchidyamānau bandhodayau yāsāṃ tāḥ utkramavyavacchidyamānabandhodayāḥ.

(*Kapra* p. 42)

Uttamakṣamā

Noble forgiveness—

A type of tenfold *Śramaṇadharmā* (virtues of ascetic) or *Uttamadharmā* (noble virtues); practice of endurance by a person who is strong enough (to react).

uttamatvaṃ kṣameti kṣamaṇaṃ—sahaṇaṃ pariṇāma ātmanaḥ śaktigataḥ. (*TaBhā* 9.6 Vr)

Uttamadharmā

Noble virtues—The ten virtues, viz., *kṣamā* and the like which are to be practised *par excellence* by the ascetic (*Muni*).

uttamaḥ kṣamāmārdavarjavaśaucasatyasamya-matapastyaḡākiñcanyabrahmacaryāṇi dharmāḥ. (*TaSū* 9.6)

uttamo dharmāḥ prakarṣāyogāt. kṣamādayo hi uttamaviśeṣaṇaviśiṣṭastādṛśāścāḡāriṇo na santi..... kṣamādayaḥ.....samudītā evottamo dharmāḥ. (*TaBhā* 9.6 Vr)

See—*Yatidharma*.

Uttamapuruṣa

Superhuman person—The person who is par excellence in his field, e.g., *Arthat* (1) (*Tīrthāikara*

(ford-founder) (the omniscient founder of the religious order) in the religious field, *Cakravartī* (universal sovereign) in the field of enjoyment of material pleasure and *Vāsudeva* (semi-universal sovereign) in the field of action (worldly affairs).

uttamapurisā tivihā paṇattā, taṃ jahā—dhanmapurisā, bhogapurisā, kammapurisā. dhannmapurisā arahantā, bhogapurisā cakkavattī, kammapurissā vāsudeva. (*Sthū* 3.33)

Uttarakuru

That region of *Mahāvīdeha* (in Jain cosmography), which is situated in the north of Mandara mountain, in the south of the Nilvanta Varṣadhara mountain, in the east of Gandhamādana Vākṣaskāra mountain and in the west of Mālyavān mountain. It is *Akarmabhūmi* in spite of being situated in the *Karmabhūmi*.

maṇdarassa pavvayassa uttareṇaṃ, nīlavanta-tassa vāsaharapavvayassa dakkhiṇeṇaṃ, gaṇ-dhamāyayassa, vakkhārapavvayassa puratthimeṇaṃ, mālavan-tassa paccatthimeṇaṃ ettha ṇaṃ uttakurā ṇamaṃ kurā paṇattā. (*Jām* 4.108)
devakurūttarakuravastu karmabhūmyabhyantārā apyakarmabhūmaya iti. (*TaBhā* 3.16)

Uttaraguṇā

Secondary virtue or supporting rules—

1. Undertaking *Svādhyāya* (scriptural studies and teaching) etc..

uttaraguṇān—mūlaguṇāpekṣayā svādhyāyā-dīṃstatkālocitān. (*UŚāVr Pa* 536)

2. Supporting rules of conduct (which are not compulsory), e.g., ten *Pratyākhyānas* (1) (formal resolve (vow) of abstinence).

uttaraguṇāḥ—daśavidhapratyākhyānarīpāḥ. (*Bhaga* 28.308 Vr)

3. Rules which reinforce *Mūlāguṇa* (primary virtues or rules) such as those related with *Pinḍaviśuddhi* or *Pinḍaiṣaṇā* (*bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)).

uttaraguṇāḥ—pinḍaviśuddhayādayaḥ. (*Prasā* 729 Vr Pa 212)

Uttaraguṇakalpika

That ascetic (*Muni*), who accepts in definite (limited) measure (or quantity) food, utensils and shelter, free from blemishes of *Udagama*, *Utpādana* and *Eṣaṇā*, (relating to origination of

food etc., the ways adopted in obtaining food etc., and rules of investigation about the *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) respectively.

*ya āhāropadhiśayyā udgamotpādanaiṣaṅśu-
ddhāḥi 'niyattam' niścitam parigrhmati sa khalū-
ttaragunakalpiko mantavyah.* (BrBhā 6444 Vr)

Uttaravaikriya

The *Vaikriya Śarīra* (protean body) formed by the *Jīva* (living being), possessed of the *Vaikriya Śarīra*.

*pūrvavaikriyāpekṣayottarāṇi—uttarakālabhā-
vīni vaikriyāṇi uttaravaikriyāṇi.*

(Bhāga 3.112 Vr)

Uttarādhyayana

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night).

in which is given the exposition of monastic conduct, biographical accounts and metaphysical topics. In ancient times, its study was undertaken after that of the *Ācārāṅga Sūtra* (the first *Āṅga* (principal canonical work)), and therefore, it is named as *Uttarādhyayana*.

(Nandī 78)

*aṅgappabhavā jīnabhāsiyā ya patteyabuddha-
saṃvāyā.* (UNi 4)

*ācārāt parataḥ pūrvakāle yasmādetāni paṭhi-
tavanto yatayastena uttarādhyayanāni.*

(TaBhā 1.20 Vr)

Utthāna

Enthusiasm—That (spiritual) strength of the *prāṇi* (living being or soul, possessed of vital energy), through which it prepares itself for accomplishment of a work.

utthānam—ceṣṭāviśeṣaḥ. (SthāVr Pa 21)

utthānam—ūrdhvābhavanam. (Bhāga 1.146 Vr)

Utthānaśrūta

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night),

which, when repeated (by an evil ascetic) once, twice, or thrice, ruins a village, a capital city, a country or a clan.

*'utthānasutam' ti ajjhayanam pariyaṭṭeti ekkam
do tiṅṇi vā vāre tāhe se gāme vā jāva rāyadhāṇi*

vā kulam vā uttṭheti.

(Nandī 78 Cū p.60)

Utpannajñānadarsana

Super-sensory knowledge or direct (immediate) knowledge—That knowledge, which emanates directly from the soul, independent of any external factors.

uppannañānadamsanadhiare arahā jīne kevali.....
(Bhāga 1.209)

*paccakkhanāṇāni āyasaṃutthāṇi pasatthelīm
ajjhavasānehiṃ lessāhiṃ visujjhamānāhiṃ
uppañanti.* (ĀCū p. 221)

Utpātaparvata

The name of a mountain which is the launching site for gods, intending to fly up (in the space) to different regions of the cosmos/the middle universe.

*tiryaglokagamanāya yatrāgatyoṭpatati sa utpā-
taparvata iti.* (Bhāga 2.118 Vr)

Utpāda

One of the three components of the *Tripadī* (the triplet of origination, cessation and persistence); the origination of a new state or mode (the emerging mode) of a substance is called *Utpāda*. E.g., origination of a lump of soil into the form (mode) of a pot.

*cetanasyācetanasya vā dravyasya svām jāti-
majahata ubhayanimattivośād bhāvāntarāvā-
ptirutpādanamutpādaḥ, mṛtpiṇḍasya ghaṭapar-
yavat.* (Sasi 5.30)

*dravyanayābhiprāyēnakārāntarāvīrbhāvamā-
tramutpāda aupacārikah, parmārthato na kiñci-
dutpadyate satatamavasthitadravyāṅśamā-
tratvāt.* (TaBhā 5.29 Vr)

*ege uppā.....uppa tti prākṛtatvādutpādaḥ, sa cai-
ka ekasamaye ekaparyāyāpekṣayā, na hi tasya
yugapadutpādayayādirasti.*

(Sthā 1.22 Vr Pa 19)

See—*Tripadī*.

Utpādana Doṣa

Indulging in violation of conduct by the ascetic (*Muni*) during *Gocaracaryā* (to collect food from several houses of the householders, by accepting it in a little quantity from each one, like a grazing cow (which eats a little grass from each spot)).

*solasa ugganadose giniṇo u samutṭṭhiē viyāṇāhi.
uppiyāṇāc dose sāhiu samutṭṭhiē jāna..*

(PiNi 403)

Utpātā Pūrva

The name of the first *Pūrva* (canonical work of earlier lore):

it contains the description of origination of all the substances and the modes.

padhamaṃ uppāyapuvvaṃ ti, tattha savvada-vvānaṃ pajjavāna ya uppāyabhāvamaṃgikāma paṃavaṇā katā. (Nandi 104 Cū p.75)

Utsarga Samiti

Comportment quā disposal of waste matter—

The fifth of the five *Samities* (comportments); it consists in careful (proper) disposal of excreta, urine, phlegm etc., at such place which is free from mobile and immobile living beings, after carefully inspecting and cleansing the place.

sthaṇḍile sthāvara jaṃgamajantivarjite nirīkṣya pranijya ca mūtrapuriṣādinā mutsarga utsargasamitiḥ. (TaBhā 9.5)

Utsarga Sūtra

That *Sūtra* (2) (canonical aphorism), which prescribes the code of conduct to be observed in general (commonplace) conditions. (BrBhā 321)
See—*Apavāda Sūtra*.

Utsargāpavāda Sūtra

That *Sūtra* (2) (canonical aphorism), which prescribes the code of conduct to be observed both in general and exceptional conditions.

(BrBhā 321)

See—*Apavādotsarga Sūtra*.

Utsarpiṇī

A macro time-unit equivalent to innumerable years, which is equivalent to 10 *koṭi-koṭi* (= 10¹⁴) *Addhā Sāgaropamas*;

the ascending half of the *Kāla-cakra* (time-cycle), during which, the biological factors like life-span, structure of body etc. of the humans and sub-humans living in the *Samaya-kṣetra* undergo a gradual evolution.

'*egā ussappiṇī*'*utsarpati—utsarpati—varddhate*'*rakāpekṣayā utsarpati vā bhāvānā-yuṣkādin varddhayatiti utsarpiṇī.*

(Sthā 1.134 Vr Pa 25)

dasa sāgarovama koḍākoḍi kālo ussappiṇī. (Bhaṅga 6.134)

Utsārakalpa

To study or to teach the *Sūtra* (2) (canonical aphorism) and its *artha* (meaning) in a style which is free from the sequential order i.e., which is not in conformity with the accepted style or is out of sequence i.e., in a haphazard way.

sūtrārthayoh paripāṭivācānām parityajya sakalaśrutadharmadhūmaketukalpamutsārakal-pam. (BrBhā 723 Vr)

Utsedhāṅgula

An unit of (linear) measurement:

it is equivalent to 8 *yavamadhya* (middle breadth of a barley corn (which can be calculated thus: 8 hair-points of human beings of *Bharata-Airavat* = 1 tiny louse

8 tiny lice = 1 louse

8 lice = 1 *Yavamadhya*).

It is used for measuring the height of the body of infernals, sub-humans, humans and celestials. (It is equal to 1.3 inches approximately).
aṭṭha jāvanajjhā se ege ussehaṅgule.

(Ami 399)

ussehaṅguleṇaṃ neraiya-tirikkhajoniya-ma-yussa-devānaṃ sarīrogāhaṇāo mavijjanti..

(Ami 401)

See—*Ātmāṅgula*, *Pratnāṅgula*.

Utsvedima

Floury water—That variety of drinks which is permitted to be accepted by an ascetic, observing *Caturthabhakta* (fasting for one day):

that water which becomes mixed with flour (of wheat etc.) (when something (plate etc.), smeared with sticky flour, is washed in it.

utsvedena nirvrttamutsvedimam—yena vrīhiyā-dīpiṣṭam.....utsavedyateḥ. (Sthā 3.376 Vr Pa 137)

Udaka

Name of a vegetation:

it is an *anantakāyika vanaspati* (i.e., there are infinite number of souls in a single body).

udagaṃ nāma anantavanapphai.

(Da 8.11 JiCū p.277)

See—*Anantajiva*.

Udadhikumāra

Oceanic Youth—A kind of *Bhavanapati Deva* (Mansion-dwelling god),

whose thighs and waist are remarkably elegant and whose symbol is crocodile.

ūrukaṭiṣvadhikapratrīrūpāḥ kṛṣṇaśyāmālī ma-

karacilmā udadhikumārāḥ. (TaBlū 4.11)

Udaya

Rise—A state of *Karma*.

rising is the state of realization of *Karma*, in which the soul undergoes the experience of all the eight types of karmic fruition either spontaneously or by means of *Udiraṇākaraṇa* (*Karma-karaṇa* (spiritual energy quā transformation of *Karma*)).

vedyāvasthā udayaḥ.

udiraṇākaraṇena svabhāvarūpeṇa vāṣṭānāmapī karmaṇāmambhavāvasthā udayaḥ.

(Jaisidi 2.49 Vf)

Udayaniṣpanna

The state of transformation of soul consequent upon the *Udaya* (rise) of *Karma*, which, when comes into rise, gives rise to some other mode. *udayanipphanṇo nāma udiṇṇeṇa jeṇa aṇṇo nipphādito so udayaniṣpanṇo.* (Anu 274 Cū p.42)

Udayaprāpta

The *Karma-pudgalas* (material clusters quā *Karma*) which come into *Udaya* (rise) on getting favourable conditions such as *Gati* (realm of mundane existence), duration, the *Parināma* (1) (to undergo transformation from one state to another one) of *Pudgala* (physical substance) and the like.

sāmagrivaśādudayaprāptasya.

(Prajñā 23.13 Vf Pa 459)

Udayabandhotkṛṣṭā

That *Karma-prakṛti* (type of *Karma*), which, when its *Vipākodaya* (rise quā fruition) sets on, is found to be of maximum duration (*sthiti*), even without undergoing *Saukramaṇa* (transference), right from the very inception of the state of bondage (*Bandha*).

yāsāṃ prakṛtīnāṃ vipākodaye sati bandhādutkṛṣṭāṃ sthiti-satkarmāvāpyate tāḥ udayabandhotkṛṣṭā. (Kapra p.45)

Udayavati

That *Karma-prakṛti* (type of *Karma*), the *dalikas* (quantum) of which are experienced in the form of their fruition at the last *Samaya* (smallest time-unit) of its duration.

yāsāṃ ca dalikāṃ caramasamaye svavipākena vedayate tāḥ udayavatyāḥ. (Kapra p.45)

Udayasaṃkramotkṛṣṭā

That *Karma-prakṛti* (type of *Karma*), which is not of maximum duration (*sthiti*) at the time of bondage (*Bandha*), but acquire this, when their *Vipākodaya* (rise quā fruition) sets in, through undergoing *Saukramaṇa* (transference) on account of the addition of other *dalikas* (quantum) of *Karma*.

yāsāṃ vipākodaye pravarttamāne saṃkramata utkṛṣṭāṃ sthitisatkarma labhyate, na bandhatāḥ, tāḥ udayasaṃkramotkṛṣṭāḥ. (Kapra p.44)

Udāharaṇa

To make the statement of the *Dṛṣṭānta* (example) (in logic).

dṛṣṭāntavacanamudāharaṇam. (Prami 2.1.13)

Udiraṇā

Premature rise (of *Karma*)—A kind of *Karma-karaṇa* (spiritual energy quā transformation of *Karma*):

the *Udaya* (rise) of *Karma* prior to its due time, which necessarily involves *Apavartanā* (attenuation).

niyatakālāt prak udayaḥ udiraṇā, iyaṃ cāpavarttanāpekṣiṇī.

(Jaisidi 4.5 Vf)

Udiraṇāvalikā Prāpta

That row of karmic substance, which is produced through the operation of *Udiraṇā* (bringing the *Karma* into the state of *Udaya* (rise) prematurely):

the *Karmas* which have entered into the *āvalikā* (the row) of *Udiraṇā* through the operation of *Udiraṇā*, but yet not have reached the state of *Udaya* (rise).

udiraṇākaraṇenākṛṣyodiraṇāvalikāṃ prāptā yāvadadyāpyudayaṃ na gacchantī.

(ViBhā 2962 Vf)

Udirṇa

Prematurely risen (*Karma*)—The *Karma* which has been brought to enter prematurely into the *āvalikā* (the row) of *Udiraṇā*, that is, which has been instigated.

udirṇasya—udayaprāptasya.....udirṇasya—udayamupanītasya..... (Prajñā 23.19 Vf Pa 460)

Udgama Doṣa

A type of blemishes related with *bhikṣā* (accep-

ting food etc. by going to houses for collecting them in conformity with the canonical instruction) to be given to an ascetic—the (sixteen) blemishes relating to the origination of food etc., caused by the house-holder (giver).
See—*Utpādana Doṣa*.

Udghātika

A kind of *Prāyaścitta* (expiation):
Laghu Prāyaścitta, the expiation which may not be continuously carried through.
bhāgapātaḥ sāntaradānam vā udghātaḥ, sa vidyate yeṣu te udghātikāḥ tadviparītā anudghātikāḥ. (Ka 4.1 Vr)
laghukamiti vā udghātitamiti vā śuklamiti vā laghukasya nāmāni. (BrBhā 299 Vr)
See—*Anudghātika*.

Udghātikāropanā

A type of *Āropanā Prāyaścitta* (a continuous sequence of expiation); that expiation in which the period of expiation is divided into divisions: *āropanā* (superimposition) of this is then made into earlier expiation. *sārdhadhānadvayasya pakṣasya copaghātanena laghūnām māsādinām prācīnaprāyaścitte āropanā udghātikāropanā.* (Sama 28.1.25 Vr Pa 46)
See—*Āropanā Prāyaścitta*.

Uddiṣṭavarjana Pratimā

Tenth (out of the eleven types of) *Upāsaka-pratimā* (intensive course of spiritual practice prescribed for the lay follower), in which, a lay follower should abstain from eating food prepared for him.
dasamā dasa māse puṇa uddiṣṭhakayaṃ pi bhattacha navi bhujje. (Prasā 991)

Uddeśa

The first step of ancient system of learning; order given by the *Guru* (2) to a disciple to study a specific lesson of the scripture, in which merely the name of the chapter etc. is stated.
suyanāṃassa uddeso samuddeso añuṃṇā añuogo ya pavattai.
idamadhyayanādi tvayā paṭhitavyamiti guru-vacanaviśeṣa uddesaḥ. (Ami 3 MaVr Pa 3)
nāmadheyamātrakirttanamuddesaḥ. (Pramī 1.1.1 Vr)

Uddeśaka

A lesson, chapter or section which is to be studied in one day.
(Ami 571)

Uddeśanācārya

That *Ācārya* (preceptor) who is only concerned with giving permission to undertake studies.
(Stijñ 4.423)

See—*Śrutoddeṣṭā*.

Uddhāra Palyopama

A time-unit of innumerable years.
It is of two kinds—1. *Vyāvahārika* (empirical). 2. *Sukṣma* (subtle).
Vyāvahārika Uddhāra Palyopama: There is a cylindrical pit (or vessel) measuring one *yojana* each in length, breadth and height, and with a circumference of slightly more than three *yojanas*. It is made cram-full with the billions of hair-tips of the children of the age of one day upto seven days. Every *Samaya* (the smallest time-unit) a single hair-tip is removed from it. The total period of time that elapses for emptying it completely is called *Vyāvahārika Uddhāra Palyopama*. It is of no use (purpose); only for the sake of propounding, it is propounded.

Sukṣma Uddhāra Palyopama: Each hair-tip (referred to in the above definition) is cut into innumerable pieces and the cylindrical vessel of the size mentioned above is made cram-full with these hair-pieces. Every *Samaya* (the smallest time-unit), a single piece is removed from the vessel. The total period of time that elapses for emptying it completely is called "*Sukṣma Uddhāra Palyopama*".

uddhārapaliovame diviḥe paṃṇatte, taṇi jahā—suhume ya vāvahārie ya.
tattha naṃ je se vāvahārie, se jahānāmae palle siyā—jayaṇaṃ āyāma-vikkhaṃbheṇaṃ, jayaṇaṃ uddham uccattenam, taṃ tigumaṃ savisesam parikkheveṇaṃ, se naṃ palle—

Gāhā—
egāhiya-beyāhiya-teyāhiya, ukkoseṇaṃ sattara-ttapaṇḍhāṇaṃ.

sammaṃthe sammicite, bhārie vālaggakoḍḍhaṇaṃ.. te naṃ vālagge no aggi dahejjā, no vāu harejjā, no kucchejjā, no palividdhamisejjā, no piṇṭṭāe haṇvaṇāgacchejjā. taṃ naṃ samae-samae egamegaṃ vālaggaṃ avahāya jāvatenaṃ kāleṇaṃ se palle khūṇe niraṇe nilleve niṭṭhīe bhavaī. se taṃ vāvahārie uddhārapaliovame.

....suhume uddhārapaliovame—se jahānāmae

palle siyā—*joyaṇaṃ āyāma-vikkhambhe-ṇaṃ, joyaṇaṃ uddhaṇaṃ uccattenaṃ, taṃ tiguṇaṃ savisesaṃ parikkhevenaṃ; se ṇaṃ palle—*
Gāhā—
egāhiya-beyāhiya-teyāhiya, ukkoseṇaṃ satta-rattapaniḍhānaṃ.

samaṭṭhe sammicitte, bhārie vālaggakoḍiṇaṃ.. taṭṭha ṇaṃ egamege vālagge asaṃkhejjāiṃ khaṇḍāiṃ kajjai, te ṇaṃ vālaggā diṭṭhigāhaṇāo asaṃkhejjaibhāgamettā suhumassa paṇaga-jivassa saritrogāhaṇāo asaṃkhejjaṇaṃ. te ṇaṃ vālagge no aggī ḍahejjā, no vūū harejjā, tuo ṇaṃ samae-samae egamegaṃ vālaggaṃ avahāya jāvaienaṃ kāleṇaṃ se palle khīṇe nīrae nīlleve nitthie bhavaī. se taṃ suhume uddhārapaliovame.
(Ami 420.422.424)

Uddhāra Sāgaropama

It is of two types: *Vyāvahārika* and *Sūkṣma*. 10xcorexcore *Vyāvahārika Uddhāra Palyopama*=1 *Vyāvahārika Uddhāra Sāgaropama*. It is of no use (purpose); only for the sake of propounding, it is propounded.

10xcorexcore *Sūkṣmā Uddhāra Palyopama*=1 *Sūkṣma Uddhāra Sāgaropama*.

eesiṃ pallāṇaṃ, kodākoḍī havejja dasaguṇiyā. taṃ vāvahāriyassa uddhārasāgarovamassa egassa bhāve parimāṇaṃ.. eehiṃ vāvahāriyauddhārapaliovama-sāgarovamehiṃ natthi kiṇcippaoyaṇaṃ, kevalaṃ paṇṇavaṭṭhaṃ paṇṇavijjati..... eesiṃ pallāṇaṃ.

koḍākoḍī havejja dasaguṇiyā. taṃ siṅhumaṣṣā uddhārasāgarovamassa egassa bhāve parimāṇaṃ. (Ami 422-424)

Uddhṛtā

A kind of *Pinḍaisaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves)):

acceptance of only that *bhikṣā* (food), which the householder has served in a dish, a *piṭhara* (pot or round metallic vessel) etc., from the cooking vessel.

niyajoenaṃ bhoyaṇajāyaṃ uddhāriyamuddhāḍā bhikkhā. (Prasā 741)

Udbhijja

A class of *Trasakāyika Jīva* (living being possessed of the body capable of undertaking loco-

motion);

a mobile living being which takes birth from underneath the earth: e.g., the insects such as moth etc.

ubbhītā bhūmim bhimḍiūna niddhāvanti sala-bhādato. (Da 4 Sū 9 ACū p.77)

Udbhinna

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

accepting food (such as ghee, oil, molasses etc..) offered by breaking the lid or unsealing the cork of a bottle etc., which may cause *Himsā* (injuring or killing the living beings).

udbhedaṇaṃ kutupādimukhānaṃ sādhuḍāna-nimittamudbhinnam. (PiNi 347 Vr)

Udyotanāma

A sub-type of *Nāma* (body-making) *Karma*.

on account of the *Udaya* (rise) of which there is the emission of cool radiation from the body of a *Jīva* (living being).

yadudayājantusaṇṇarānyanuṣṇaparakāśakarūpa-mudyotaṃ kurvanti yathā yatidevottaravai-kriyacandraṇakṣatratāravimānaratnausādha-yastadudyotanāma. (Prajñā 23.38 Vr Pa 474)

Udvartanā

1. **Augmentation**—A kind of *Karmakaraṇa* (spiritual energy quā transformation of *Karma*): the increase in the *sthiti* (duration) and *Anubhāga* (intensity) of (the bound) *Karma*.

karmanāṇi sthityanubhāgavṛddhiḥ udvartanā. (Jaisidi 4.5 Vr)

2. The death of the *Jīvas* (souls) of the infernal beings and the *Bhavanapati Devas* (Mansion-dwelling gods);

after completing their life-span in the lower regions (of the cosmic space), these *Jīvas* emerge or take birth in the higher regions; hence, their death is called *udvartana* (lit. evolved).

udvarttanamudvarttanā tatkāyānnirgamo maraṇamityarthaḥ, tacca nairayikabhavanavāsīnāmevaivaṃ vyapadiśyate.

(Sthā 2.251 Vr Pa 62)

Unnāmini

A type of *Vidyā* (occult science);

that *Vidyā*, by dint of which branches of a tree can be made to turn upward.
*umñāmiñiē vijjāe dālāunāmiyā ambaḡāñigahi-
 yāni puṇovi umñāmiñiē umñāmiyā.*

(*VyāBhā* 63 Vj Pa 24)

Unmāda

Delirium—

1. *Citta-vibhrama* (mental disorder in the form of delirious excitement), due to being possessed by a *Yakṣa* (a kind of forest-dwelling god).

2. *Citta-vibhrama* caused by the *Udaya* (rise) of the *Mohantya* (deluding) *Karma*.

*duvihe ummāe pañnatte, taṃ jahā—jakkhāese
 ceva, mohañijjassa ceva kammaṣṣa udayaṃ.*

(*Sthā* 2.75)

Unmāna

A kind of *Vibhāganīṣpanna Dravyapramāṇa* (a type of measurement (or weight));

through which the weight of a substance is measured.

ummāṇe—jaṃṃṃ ummiñijjai. (*Anu* 378)

Unmīśra

A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to com-
 portment quā acceptance of food etc.);

accepting the food in which *Sacitta* (i.e., a sub-
 stance which is a living being) and *Acitta* (i.e., a
 substance which is inanimate) are mixed
 together.

*deyadravyaṃ khaṇḍādi sacittena dhānyakau-
 dīnā mīśraṃ dadata ummīśraṃ.*

(*Yośā* 1.38 Vj Pa 137)

Upakaraṇa Asaṃvara (Āśrava)

Acceptance of such outfit which is not permitted
 for an ascetic to accept;

to be negligent (remiss) in observance of the
 discipline in keeping the monastic outfit.

(*Sthā* 10.11)

See—*Upakaraṇasaṃvara*.

Upakaraṇa indriya

Sense-organ quā efficiency—A type of *Drav-
 yendriya* (physical sense-organ);

the physical capacity of the *Nirṛṣṭi Dravyen-
 driya* (organic structure) of the sense-organ,
 which is the most essential means, responsible
 for making it responsive to comprehend its

specific object.

*visayaggahaṇasamattham uvagaramaṃ imdi-
 yaṃtaram taṃ pi.*

jaṃ neha taduvaghāe giṃhai nivvattibhāve vi.

(*ViBhā* 2996)

Upakaraṇa Bakuśa

A type of the *Bakuśa Nirgrantha* (3):

that ascetic (*Muni*), who indulges in the adorn-
 ment of his *Upakaraṇa*—outfit such as clothing,
 utensils etc..

*vastrapātrādyupakaraṇavibhūṣānuvartanaśila
 upakaraṇabakuśaḥ.* (*Bhāga* 25.278 Vj)

Upakaraṇa Saṃvara

Abstain from acceptance of such outfit which is
 not permitted for ascetic; or to keep restraintfully
 all the outfit in an orderly way.

*apratiniyatākāpaniyavaṣṭrādyagrahaṇarūpo-
 thavā viprakirṇasya vaṣṭrādyupakaraṇasya
 saṃvaraṇamupakaraṇasaṃvaraḥ..... saṃvara-
 viparito saṃvaraḥ.* (*Sthā* 10.10 Vj Pa 448)

Upakaraṇotpādaka

That ascetic (*Muni*), who is deputed for making
 a search for the availability of the monastic
 paraphernalia for the monks and nuns and
 provide the same. (*VyāBhā* 1943)

Upakrama

The first door of *Aṃyoga* (exposition):

an introduction to a treatise or a scripture
 through which the initial information about its
 title, subject-matter, sections, chapters etc., can
 be gathered.

*upakramaṇamupakrama iti bhāvasādhanāḥ,
 śāstrasya nyāsadeśasamīpikaraṇalakṣaṇāḥ,
 upakramyate vā'neṇa guruvāgyogenetyupakra-
 ma iti karaṇasādhanāḥ.* (*Anu* 75 Hā Vj p.27)

Upagrahakuśala

That ascetic (*Muni*), who either brings himself
 the necessary utilities like food, water, medicine
 etc. for the fellow ascetics who are child, old,
 sick (or ill), as a gesture of help, or asks others to
 do so, renders himself his services to them or
 asks others to do so, and also who is conversant
 with all such acts of helping.

*bālā sahu vuddhesuṃ saṃta kavakilaṃtaveya-
 nātamke.*

sejja-nisejjovadhi-pāṇamasana-bhesajjuvaggahite..
dāna-davāvaṇa-kārāvaṇesu karaṇe ya katama-
ṇṇāe.
uvahitamaṇuvahitavidhī, jāṇāhi uvaggahaṃ
eyam.. (VyāBhā 1515. 1516)

Upaghātanāma

A sub-type of *Nāma* (body-making) *Karma*. the *Udaya* (rise) of which makes the *Jīva* (living being) undergo injury or try to commit suicide on account of the disorder of one's own organs. *yadudyāt svaśarīrāvayavaireva śarīrāntahparivarddhamānāṇiḥ pratijihvāgalavṇudalambakacoradantādibhīḥ upahanyate yadvā svayamkr̥todbandhanabhairavaprapātādibhistadupaghlātauāma.* (Prajñā 23.38 Vr Pa 473)

Upacarita Sadbhūta Vyavahāra

A type of *Upānaya* (2) (semi-standpoint): a metaphorical consideration of a thing which is separate from the self as one's own: e.g., my son, my house etc. *svajātyupacaritāsadbhūtavvyavahāro, yathā—*
putradārādī mama. (Āpa 218 Vr)

Upacita Karma

Profusely stored up (*Karma*)—The *Karma* which gets profusely stored up by the addition of *dalikas* (quantum) of *Karmas* of the same nature through their *Saṅkramaṇa* (transference). *'upacitasya' samānajatīyaprakṛtyantavadalīkasaṅkramenaṇopacayaṇ nītasya.* (Prajñā 23.13 Vr Pa 459)

Upadeśa Āhiṇḍaka

The disciple (monk) who is a prospective *Ācārya* (preceptor) and who, after having studied the *Sūtra* (2) (canonical aphorism) and its meaning, undertakes visits to various countries as per his guru's instructions, in order to acquire information relating to conduct, languages etc.. *'ye sūtrārthau gṛhītvā bhaviṣyadācāryā gurūṇāmupadeśena viśaya' cārabhāṣoṇopalambhāṇimittamāhiṇḍante te upadeśāhiṇḍakāḥ.* (BṛBhā 5825 Vr)

Upadeśaruci

1. A type of *Ruci* (faith): the *Ruci* created in the *Tattvas* (categories of truth) such as *Jīva* etc., as a result of the sermon.

2. The person possessed of *Upadeśaruci* (1). *ee ceva u bhāve, uvaiṭṭhe jo pareṇa saddahaḥ. chaumattheṇa jīṇeṇa va, uvaesarui tti nāyavva..* (U 28.19)

Upadhāna

A kind of *Jñānācāra* (conduct quâ knowledge): austerities observed during the course of scriptural studies.

upa—samipe dhiyate—kriyate sūtrādikaṃ yena tapasā tadupadhānaṃ—tapovīśeṣaḥ. (Prasā 267)

See—*Upadhānavān*.

Upadhāna Pratimā

A type of *Pratimā* (course of intensive penance): a very intensified penance of extraordinary character, such as the twelve *Bhikṣupratimās* (of the ascetics) and the eleven *Upāsakapratimās* (of the lay followers).

upadhānaṃ—tapastatpratimopadhānapratimā dvādaśa bhikṣupratimā ekādaśopāsakapratimāḥ. (Sthā 2.243 Vr Pa 61)

Upadhānavān

One who undertakes *Upadhāna* (austerities observed during the course of scriptural studies).

upadhānaṃ—aṅgānaṅgādhyayanādaṃ yathā-yogamācāmlādītapovīśeṣastadvān. (U 11.14 Sā Vr Pa 347)

Upadhāraṇa

The second stage in the process of *Avagraha* (sensation).

in which a more distinct cognition of the object is formed, which takes innumerable *Samayas* (the smallest indivisible time-units), starting from the second *Samaya* up to the moment of *Vyañjanāvagraha* (sensation quâ contact between the object and the sense-organ).

bitiyādisamayādisu jāva vaṇṇaṇoggaho tāva uvadhāraṇatā bhavanti. (Nandi 43 Cū p.35)

Upadhisaṃbhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics, in which the exchange of clothes, pots, utensils etc. is permitted.

upadhivastrapātrādīstaṃ sambhogikāḥ sambhogikena sārddhanudgamotpādanaiṣaṇādo-

śairośuddham grhaṇan śuddhatā.....

(Sama 12.2 Vr Pa 21)

Upanaya

1. In the process of *Anumāna* (inference), to summarize one's line of argument by applying the statement proved through *Sādhana* (proban or middle term) to *Dharmī* (the theme to be proved), e.g.,—'This (mountain) also has smoke'.

*dharmīni sādhanasyopasamhāra upanayaḥ.
yathā dhūmavāṇiścāyan.* (Pravī 2.1.14)

2. **Semi-standpoint**—That which is close to *Naya* (non-absolutistic standpoint), and which, inspite of not being *Naya*, is equivalent to *Naya*, is called *Upanaya*, e.g., *Sadbhūta Vyavahāranaya*.
nayānāṃ samīpā upanayaḥ. (Āpa 3 Vr)

Upapāta

A type of birth of the *Jīva* (living being) (when it begins its new life): the birth of the *Jīva* as a *Deva* (celestial being) and *Nāraka* (infernal being), which takes place in a flower-bed and a pitcher-shaped birth-place respectively.

'*uvavāc' tī upapātananupapāto—devanāra-
kānām janna.* (Sthū 1.28 Vr Pa 19)

Upapātagati

The motion of a *Jīva* (soul) pertaining to *kṣetra* (space) and *Bhava* (birth), and *nobhava* (motion of *Siddha*, *Paramāmi* etc.).

*upapātah—prādurbhāvah, sa ca kṣetrahava-
nobhavabhedāt trividhaḥ.....upapāta eva gati-
rupapātagatiriti.* (Prajñā 16.24 Vr Pa 328)

See—*Kṣetropapātagati*, *Bhavopapātagati*.

Nobhavopapātagati.

Upapātaja

The *Jīva* (living being) born through *Upapāta*—Spontaneous birth of the *Jīva* (soul) which, without undergoing the process of conception into womb (due to sexual reproduction), grows up into a fully developed body within an *Antar-nuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes); the birth of infernal and celestial beings takes place in this way.

*upapātājātā upapātajāḥ athavā upapāte bhavā
nupapātikā—devā nārakāśca.*

(Da 4.9 HāVr Pa 141)

See—*Upapāta*.

Upapātasabhā

A celestial hall where the *Indra* (the king of the gods) is born.

upapātasabhā yasyāmutpadyate.

(Sthū 5.235 Vr Pa 334)

Upapāda

devanāarakānāmupapādah.

(TaVa 2.34)

See—*Upapāta*.

Upabr̥hana

The fifth out of the eight fold conduct pertaining to the *Samyaktva* (right faith).

through which one (possessed of the enlightened world-view) enhances or enriches the virtues of his co-religionists by appreciating them.

*tatropabr̥hanaṃ nūna samānadliermikāṇāṃ
sadgunaprasāmsanena tadṛddhikaraṇam.*

(DaHā Vr Pa 102)

Upabhoga

Reconsumable commodity—That object, which can be reused again and again, e.g., cloths, utensils etc.

*punah punarbhūjyate ityupabhogo vastrālam-
kāraḍi, uktaṃ ca.....upabhogo u puno puṇa uva-
bhujjai vatthavilayāi.* (Prajñā 23.59 Vr Pa 475)

Upabhogaparibhogaparimāṇa

Seventh vow of the Jain lay follower:

according to it, he/she puts voluntary restriction upon consumption of consumables and reconsumables.

(Upā 1.37)

Upabhogaparibhogātirikta

An *Aticāra* (transgression) of the *Anartha-dandaviramāṇa Vrata* (which is the eighth vow of the Jain lay follower):

to consume the consumables and re-consumables, necessary for the activities like eating, drinking, bathing etc., in quantity more than required.

*upabhogaparibhogavīśayabhūtāni yāni dravyāṇi
snānaprakrame uṣṇodakodvartanakāmala-
kāḍi u, bhojanaparakrame aśanapānādini, teṣu
yadtiriktaṃ—adhikamātmādināmarthakriyā-
siddhāvāpyavaśīṣyate tadupabhogaparibhogā-
tiriktaṃ.*

(Upā 1.39 Vr p.17)

Upabhogāntarāya

A sub-type of obstructive *Karma*, due to the *Udaya* (rise) of which a person cannot use the re-consumables, in spite of having access to them.

strīvastraśayanā''sanabhojanādirūpo bhogaḥ, pumaḥ punarupabhujyate hi saḥ.....sa sambhavamapi yasya karmaṇa udayāna paribhujyate tat karma upabhogāntarāyākhyam.

(TaBhā 8.14 Vr)

Upayukta

One whose *Citta* (psyche or consciousness) is absolutely concentrated in the work in hand.

upayuktaśca bhāvato dattāvadhānaḥ.

(U 24.8 ŚāVr Pa 515)

Upayoga

Consciousness—The activity of sentience, in the form of knowing and intuiting.

cetanāvvyāpāraḥ upayogaḥ. (Jaisidi 2.3)

Upayogaātmā

That state of the soul, in which it is occupied in the activity of knowledge and intuition.

sākarānākārabhedastatpradhāna ātmā upayogaātmā.

(Bhāga 12.200 Vr)

Upayoga Indriya

A type of the *Bhāvendriya* (psychical sense-organ);

the activity of sentience (consciousness) for sensing the sensory object.

jo savisāyavāvāro so uvaogo..... (ViBhā 2998)

Uparamaanityatā

A type of transience; that transient state which never becomes absolutely extinct, e.g., reincarnation.

uparamānityatā tu bhavocchedavadapāstaga-ticatuṣṭayaparibhramakriyākramaparyantavartini pariprāptāvasthānaviśeṣarūpā, nātyantābhāvabhāvinīti.

(TaBhā 5.4 Vr)

Uparaudra

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who are engrossed

in sinful activities and who mutilate the limbs of infernal beings; they sever with scissors the arms, head, hands and legs of the infernal beings.

bhaṃjanṭi aṃgamaṃgāṇi, bāhūśirāṇi kara-ca-raṇe.

kappaṇṭi kappaṇūhim, uvaruddā pāvakamnara-yā.. (SūtraNi 73)

Upavāsa

1. Non-indulgence in sensual pleasures—To refrain from the keenness in the objects of five sense-organs, such as sound and the like.

2. **Fasting**—To abstain from the in-take of the fourfold nourishment, viz., food, drinks, delicacies quā eatables, delicacies quā lickables.

śabdādīgrahaṇam prati nivṛttautsukyāni pañcāpīndriyāṇi upetya tasmin vasantityupavāsaḥ. aśanapānabhakṣyalehyalakṣaṇacaturvidhā-raparityāga ityarthah.

(TaVā 7.21)

See—*Abhaktārtha*.

Upaśama

Subsidence—A type of *Karmakaraṇa* (spiritual energy quā transformation of *Karma*);

to inhibit both the types of *Udaya* (rise) of *Mohanīya* (deluding) *Karma* viz., *Vipākodaya* (rise quā fruition) as well as *Pradeśodaya* (innocuous realization of the karmic matter).

To render the (*Mohanīya* (deluding)) *Karma* unfit for *Udaya* (rise), *Udiraṇā* (premature rise), *Nidhatti* (the process which makes the *Karma* incapable of application of all the *Karmakaraṇa* (spiritual energy quā transformation of *Karma*) except *Udvarṭana* (augmentation) and *Apavartana* (attenuation) and *Nikācanā* (the condition which renders such karmic matter incapable of all the *Karmakaraṇas*).

mohakarnaṇo vedyābhāva upaśamaḥ.

(Jaisidi 2.46)

vipākapradeśāmbhavarūpatayā dvibhedasyā-pyudayasya viśkanbhaṇamupaśamastenanir-vṛtta aupāsamikaḥ.

(UŚāVr Pa 33)

udayodiraṇānidhattinikācanā'yogyatvām upaśamaḥ.

(Jaisidi 4.5 Vr)

Upaśama Śreṇī

Spiritual ladder quā subsidence—That ladder of spiritual development, in which the *Mohanīya* (deluding) *Karma* is subsided;

this ladder is available in the eighth up to the eleventh *Gīmasṭhānas* (stages of spiritual development).

(TaVā 9.1.18)

See—*Kṣapakaśreṇī*.

Upasānta

That person, whose *Moha* (delusion) is not in the state of *Udaya* (rise).
upasāntaḥ—anudayāvasthaḥ. (*Prajñā Vṛ Pa* 291)

Upasāntamoha

The eleventh *Jivasthāna* / *Guṇasthāna* (stage of spiritual development);
the purity of soul obtained by complete *Upasāma* (subsidence) of *Mohanīya* (deluding) *Karma*.
uapasāntaḥ sarvathānudayāvastho mohaḥ.
(*Sama* 14.5 *Vṛ Pa* 27)

Upasampadā Ālocanā

The *Ālocanā* (confession) to be made by an ascetic (*Muni*) while presenting himself for *upasampadā* (ordination). (*NiBhā* 6310 *Cū*)

Upasampadā Sāmācārī

A type of *Sāmācārī* (rules of conduct quā etiquette, formality and convention);
to stay with the *Ācārya* (preceptor) and the like, belonging to other *Gaṇa* (religious sub-order), in order to gain knowledge and the like; to accept their discipleship for a specific period.
ācāryāntarādisamīdhau avasthāne upa—sāmi-pyena sampādanam gamanam.....upasampad—iyantaṃ kālaṃ bhavadantike mayā“sitavya-mityevamūpā. (*U* 26.7 *ŚāVṛ Pa* 535)

Upasampadyamānagati

Going from place to place (to undertake a tour) under the leadership of a single person.
upasamyadyamānagatiryadanyamupasampadya—āśrītya tadavaṣṭambheṇa gamanam.
(*Prajñā* 16.41 *Vṛ Pa* 329)

uvasampajjamānagati—janmaṃ rāyaṃ vā..... senāvaim vā satthavāhaṃ vā uvasampajjitā nam gacchati. (*Prajñā* 16.41)

Upasthāpanācārya

That *Ācārya*, who ordains the disciple in the *Mahāvratas* (great vows). (*Sthā* 4.422)

Upasthāpanā Antevāsī

A disciple who stays with the *Ācārya* (preceptor) only for *upasthāpanā* (being ordained by him).
upasthāpanāntevāsī mahāvratāropanataḥ śīśya iti. (*Sthā* 4.424 *Vṛ*)

Upānga

The twelve *Aṅgabāhya* canonical works, viz., *Aupapātika*, *Rājapraśniya* etc., which are like the sub-limbs of the *Śrutapurusa*.
arthato'ṅgasya samipabhāvenedamupāṅgam.

(*Aupa Vṛ p. 1*)

upāṅganyaupapātikaprabhṛtīnyāṅgārthānuvādinī. (*Tabhā* 6.14 *Vṛ p. 27*)

See—*Ānga*, *Nirayāvālikā*.

Upādhyāya

One of the seven *padas* (posts) in the religious order:

the ascetic who has insight in the *Sūtra* (2) (canonical aphorism), is an erudite semanticist and is worthy of holding dignified office of the *Ācārya* (preceptor) and the teacher of the *Sūtra* (2).

...āyariē vā uvajjhāe vā pavattī vā there vā gaṇī vā gaṇahare vā gaṇāvacccheie vā. (*ĀCūBā* 1.130)

upādhyāyah adhyāpakāḥ. (*ĀVṛ Pa* 236)

sammattanāmasaṃjanajutto suttatthataḍḍubha-yavīhimū.
āyariyaṭhāṇajogo suttam vāe uvajjāo.
(*Prasā* 102 *Vṛ Pa* 24)

Upānad

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to use the footwear.

uvāhaṇā pādātṛāṇam. (*Da* 3.4 *ACū p.61*)

Upāsaka

(*Bhaga* 5.96)

See—*Śramaṇopāsaka*.

Upāsakadaśā

Name of the seventh *Aṅga* of the *Dvādaśāṅga Śruta* (twelve principal canonical works); which depicts the lives of the ten principal *Śrāvakas* (lay followers) of Bhagavān Mahāvira.
uvāsagadaśāsu ṇam uvāsyaṇaṃ ugarāṭṭam..... āghavijjanti. (*Sāmapr* 95)

Upāsakadaśādhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Upāsakadaśāṅga* (the seventh *Aṅga* (principal canonical work)).

appegaiyā uvāsagadasādhara. (*Āupa* 45)

Upāsakapratimā

An intensive course of *sādhanā* (spiritual practice) prescribed for the *Upāsaka* (lay follower); no exceptions like *rājābhīyoga* (king's order) etc., are allowed in such course; the total period of this course is five and a half years.

upāsakāḥ—śrāvakāsteṣāṃ pratimāḥ—pratijñāḥ abhigraharūpāḥ upāsakapratimāḥ.

(*Sama* 11.1 *Vṛ Pa* 19)

ekamāsam prathamāyāḥ pratimāyāḥ pālanena dvau māsau dvitīyāyāḥ pratimāyāḥ pālanena evaṃ yāvadekādāsa māśānekādāśyāḥ pālanena pañca sārādhāni varṣānyarthataḥ pratipāditānti.

(*Prasā Vṛ Pa* 294)

Upekṣā Asaṃyama

A type of *asaṃyama* (lack of self-restraint); negligence of self-restraint or to get engrossed in *asaṃyama*.

upekṣā saṃyamo saṃyamayogeṣu vyāpāraṇaṃ saṃyamayogeṣu vyāpāraṇaṃ vā.

(*Sama* 17.1 *Vṛ Pa* 32)

Ubhayadhara

That ascetic (*Muni*), who is equipped with the knowledge of both the *Sūtra* (2) (canonical aphorism) as well as its meaning.

pāthakaḥ, arthadharo boddhā anyastūbhaya-dharah.

(*Sthā Vṛ Pa* 186)

Ubhayabandhinī

That *Karma-prakṛti* (type of *Karma*), the bondage of which can take place both during the period of its *Udaya* (rise) and *anudaya* (non-rise), e.g., *Nidrā* (restful sleep); *Nidrā-nidrā* (unrestful sleep) etc..

ubhayasminnudaye nudaye vā bandho yāsām tāḥ ubhayabandhinīyāḥ.

(*Kapra* p.40)

Uṣnatejoleśyā

The *Tejoleśyā* (3) (supernatural power quā fiery flame), which is capable of cursing.

taijasamuṣṇagaṇaṃ śāpānugrahasāmarthyā-virbhāvanam tadeva yadottaragaṇapratyayā labdhirutpannā bhavati tadā param prati dāhā-ya visṛjati.

(*TaBhā* 2.37 *Vṛ*)

See—*Tejoleśyā*.

Uṣṇa Pariśaha

A type of *Pariśaha* (hardships); the pain due to hot climate, which is to be endured with equanimity by the ascetic (*Muni*).

uṣṇapariyāveṇaṃ paridāheṇa tajjīe.

ghimsu vā pariyāveṇaṃ sāyaṃ no paridevae..

unhāhitatte mehāvī siṅṅaṇaṃ no vi patthae.

gāyaṃ no pariśimcejjā na vīejjā ya appayaṃ..

(*U* 2.8, 9)

Uṣṇa Yoni

That *Yoni* (substratum suitable for the birth of the *Jiva* (soul)), which has a very high temperature.

śītā śīsīrā, tadviparitoṣṇā. ubhayasvabhāvā misrā.

(*TaBhā* 2.33 *Vṛ*)

Ū

Ūnātiriktamithyādarśanapratyayā Kriyā

A type of *Kriyā* (urge);

a sub-type of *Mithyadarśanapratyayā Kriyā* (the propensity quā perverted faith), in which the *Tattva* (category of truth) is accepted in a slightly excessive or deteriorated form; e.g., to believe the soul which has the dimension equivalent to the body to have the dimension equivalent to the size of the thumb or to that of the whole universe.

ūnaṃ svapramāṇāddhīnamatiriktaṃ—tato'-dhīkamātmādi vastu tadviśayaṃ mithyādarśanamūnātiriktamithyādarśanaṃ tadeva pratyaya-yo yasyāḥ sā ūnātiriktamithyādarśanapratyaya-yā.

(*Sthā* 2.19 *Vṛ Pa* 39)

Ūnodarikā

(*U*. 30.8)

See—*Avamodarikā*.

Ūrdhvatā Sāmānya

That *Sāmānya* (generic character of an object), which persists in both the states—prior and posterior—during any transformation, e.g., in spite of change in the shape of a pitcher, clay remains the same.

pūrvāparapariṇāmamasādhāraṇaṃ dravyamūrdhvatāsāmānyam.

ūrdhvatādisāmānyam pūrvāparagaṇodayam, piṇḍasthādikasamsthānānugatā mṛdyathā sthitā.

(*Drata* 1.4)

See—*Tiryagsāmānya*.

Ūrdhvaḍisāpramāṇātikrama

An *Aticāra* (partial transgression) of the *Dig-*

vrata (the sixth vow of the lay follower): to transgress the accepted limit of movement in the upward direction, either unknowingly or due to any other reason.

uddhadisipamānāikkame ete cordhivadigādyatikramā anābhogādīnā'ticāratayā'vaseyāh.

(Uṇā 1.37 Vr p.14)

Ūrdhvaloka

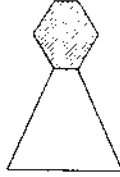
The upper cosmos—The upper region of the *Loka* (cosmos), which is above the *Tiryag Loka* (the middle portion of the cosmos) and is a little less than 7 *Rajjus* in height.

...*tiyaglokastataḥ parata ūrdhva-bhāgasthitatvāt ūrdhva-bhāgasthitatvāt ūrdhvaloko deśonasaptarajjupramāṇaḥ....*

uddham uvarim jam thiya, suhakhettam khettao ya davvagunā.

uppajjamti subhā vā teṇa tao uddhalogo tti..

(Sthā 3.142 Vr Pa 121)



Ūrdhva vyatikrama

(Tasū 7.25)

See—Ūrdhva disāpramāṇātikrama.

Ūha

(Prantī 1.25)

R

Rjuāyatā Śreṇi

A type of *ākāśaśreṇi* (*Śreṇi*) (1) (row of space-units through which the motion of soul and physical substance takes place);

that *Śreṇi* which is straight and long; when the place of departure (death of soul) and that of arrival (new birth of the soul) (or the places of departure and destination of the *Pudgala*) are in the same straight line (*Śreṇi*), while going from the upper cosmos to the lower one or the vice-versa, the *Jīva* or the *Pudgala* will travel along this *Śreṇi*, without taking any turn; it would take only one *Samaya* (smallest time-unit) to reach the point of arrival.

'ujjuyāyata' ti rjuścāsāvāyatā ceti rjvāyatā yayā jīvādaya urdhvalokāderadhokolādau rjutayā yāntiti.

(Bhaga 25.91 Vr Pa 865)

'ujjuyāyāe' tti yadā maraṇasthānāpekṣayotpatisthānaṃ samaśreṇyāṃ bhavati tadā rjvāyatā

śreṇirbharvati.

(Bhaga 34.2 Vr Pa 956)

Rjugati

(Prapñā Vr Pa 313)

See—Rjuāyatā Śreṇi.

Rjujaḍa

That ascetic, who is quite ingenuous and naive by nature, but at the same time not amenable to even common sense understanding;

it would be very difficult to explain the true spirit of the basic truths of *Dharma* (1) (spiritual doctrine) to such ascetic.

'ujjujadd'e' tti rjavaśca prāñjalatayā jaḍāśca tata eva duspratipādyatayā rjujaḍāh.

(U 23.26 Sāv Vr Pa 502)

See—Vakrajaḍa.

Rjudarśi

One whose mind is intent upon on the *Mokṣa-mārga* (path of Emancipation).

ujjū makkhamaggo, taṃ passantīti ujjudamsiṇo.

(Da 3.11 ACū p.63)

Rjuprajñā

That ascetic (*Muni*), who is quite ingenuous by nature, but at the same time full of wisdom and acumen;

it is easy to make him comprehend the true spirit of the basic truths of *Dharma* (1).

'rjuprajñāh' rjavaśca te prakarṣeṇa jānanīti prajñāśca sukkenaiva vivakṣitamartham grāhayitum śakyanta iti rjuprajñāh. (U 23.26 Sāv Vr Pa 502)

See—Rjujaḍa.

Rjumati Manahparyava

A type of *Manahparyavajñāna* (mind-reading); that *Manahparyavajñāna* which can take cognizance of only the general character of the modes of the mind of other persons or those modes which are identical.

riju sāmaṇaṃ tammattagāhiṇi rijumai maṇonānam.

(ViBhā 784)

Rjusūtra Naya

Straight and direct approach—A type of *Naya* (non-absolutistic standpoint);

that *Naya*, which takes cognizance of the actually present mode.

Vartamānaparyāyagrāhī rjusūtraḥ. (Bhikṣu 5.10)

RtubaddhakālaSee—*Dvitiya Samavasaraṇa*.**Rddhi**

1. Grandeur, fortune. (Bhāga 3.4)
2. The supernatural power obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.). See—*Labdhi*.

Rddhi Gaurava

Arrogance quā Rddhi—A type of *Gaurava* (arrogance); that inauspicious feeling, on account of which a person becomes arrogant of the attainment of *Rddhi* (1) (grandeur) or (2) (supernatural power) and aspires for unobtained *Rddhi*.
ṛddhiprāptiyabhimānāprāptaprārthanādvāreṇātmano'śubhabhāvah.....ṛddhayādiṣu gauravamādarah. (Sthā 3.505 Vr Pa 163)

Rddhiprāpta

1. One possessed of *Labdhi* (supernatural power) or *yogajavibhūti* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)).
2. One whose flow of *Bhāva* (1) (disposition at subtle level of consciousness) is pure. (Prajñā 1.90)

Rṣabhanārāca Saṃhanana

A kind of *Samhanana* (bone-structure); a very robust structure of bones, in which there is interlocking of bones and bandage of the bones are crossed-tightened, but without a pin.
yatra tu kilikā nāsti tad ṛṣabhanārācam. (Sthā 6.30 Vr Pa 339)

See—*Vajraṛṣabhanārāca Saṃhanana*.**Rṣibhāṣita**

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night), in which the sermons of forty-five *Arhatas* (2) (ones possessed of super-sensory knowledge) have been compiled. (Nandi 78)

E**Eka Avagrahamati**

yoṣidādīsparsānām yaṃ kiñcidekaṃ sparsāma-

vagrhuāti, anyān sato'pi kṣayopasaṃmāpakarṣāt na grīnāti tadālpam—ekamavagrhuātityucyate.
 See—*Alpa Avagrahamati*.

Ekaṣṭvaka

That vegetation, in which there is only one soul in one body.

patrāṇi ekaṣṭvakāni—ekaṣṭvādhiṣṭhatāni.

(Prajñā Vr Pa 33)

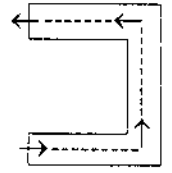
patṭā patteyajīviyā.....

(Prajñā 1.35)

Ekataḥkhā Śreṇi

A type of *ākāśaśreṇi* (*Śreṇi* (1) (the row of space-units));

that *ākāśaśreṇi*, through which the soul of a *Sthāvara Jīva* (living being incapable of undertaking locomotion), passes during *Antarālagati* (motion of the *Jīva* (soul) after death in the space)). (or a *Pudgala* (physical substance travels), when it enters into the *Trasanāḍi* (central cylindrical part of the cosmos, wherein the living beings capable of undertaking locomotion can inhabit) from any one side of it, taking a turn, moves upwards or downwards in it and again taking a turn towards the same side, emerges out of the *Trasanāḍi* and reaches



the destination; it may take two or three turns; it is called *Ekataḥkhā*, because it touches the space outside the *Trasanāḍi* only on one side. In this kind of *Śreṇi*, there is the motion with turns like that of *Ekatovakrā* (the *Śreṇi* with one turn), *Dvītovakrā* (the *Śreṇi* with two turns), but its structure is different from them, on account of the involvement of *Trasanāḍi*.

'egaokhah' tti yayā jīvaḥ pudgalo vā nāḍyā vāmapārsvādestām praviṣṭastayaiva gatvā punastadvāmapārsvādāvutpadyate sā ekataḥ khā, ekasyāṃ diśi vāmāḍipārsvalakṣaṇasya bhāvāditi, iyaṃ ca dvītriciturovakropetā'pi kṣetraviśeśāśriteti bhodonoktāḥ, sthāpanā ceyam.

(Bhāga 25.91 Vr Pa 868)

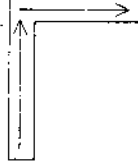
Ekatovakrā Śreṇi

A type of *ākāśaśreṇi* (*Śreṇi* (1) (the row of space-units));

the path of the motion of the *Jīva* (soul) or the *Pudgala* (physical substance), with one turn.

Basically all the rows of space-units are straight. They are termed curved only with respect to

the change in the direction of the motion: such path is taken when the place of re-birth (of the soul or the place of destination of the *Pudgala*) is not in the same *Śreṇī* (1) but in the one which is in the same *Pratara* (plane) with respect to the place of death in the previous birth (or the place of departure of the *Pudgala*). When the *Jīva* or the *Pudgala*, while undertaking motion in the straight path, enters into other *Śreṇī*, it has to take one turn, and so it is called the *Śreṇī* with one turn; e.g.—when a *Jīva* or the *Pudgala*, departing from the east direction of the lower cosmos travels to the west direction of the upper cosmos, then in the beginning it reaches in the east direction of the upper cosmos through a straight line—i.e., it travels in the same *Śreṇī*, and then it takes a turn to travel in the west direction. It takes two *Samayas* (smallest time-units) to reach the destination.



'*egao vaṅka' tti 'ekata' ekasyāṃ diśi 'vaṅkā' vakrā yayā jīvāpudgalā rju gatvā vakraṃ kurvanti—śreṇyantareṇa yāntīti, sthāpanā ceyam.*

(*Bhāga* 25.91 *Vṛ Pa* 468)

egaovaṅkāe sedhie uvavajjamāne dusamaieṇaṃ viggāheṇaṃ uvavajjejjā. (*Bhāga* 34.3)

yadā pumarmaraṇasthānādutpattisthanameka-pratara viśreṇyāmi vartate tadekatovakrā śreṇīḥ syāt samayaadvayena cotpattisthānaprāptiḥ syādīyate ucyate. (*Bhāga* 34.3 *Vṛ Pa* 956, 957)

Ekavavikriyā

A kind of *Vaikriya Labdhi* (protean power), through which one can transform one's own body into the form of a lion etc.

ekavavikriyā—svaśarīrādprthagbhāvena siṃhavyāghrahaṃsakurārādibhāvena vikriyā.

(*TaVā* 2.47)

Ekavavitarakaavicāra

The second step in the four-stepped *Śukla Dhyāna* (pure meditation):

here *ekatva* (single) means '(concentration on) a single mode'; *vitarka* means '(concentration attended with) verbal activity'; *avicāra* means 'intransitive'. Thus, the *Dhyāna* in which there is concentration on single mode through the stoppage of the verbal association is *ekatva-vitarka*: in this, there is no transition from one 'concept' to another one, nor from one 'term' to another one, nor from a 'concept' to a 'term' and vice-versa, nor from one *Yoga* (2) (activity of mind,

speech and body) to another one. Hence, it is *avicāra* (free from transition). (Here, the meditator does away with the conceptual activity (*vicāra*) at the outset, which is followed by the stoppage of the verbal association (*vitarka*). Now he is completely free from the conceptual thinking impregnated with linguistic medium). *egattavijakke ti ekatvena—abhedenotpādādīparyāyāṇāmanyatamaikaparyāyālanbanatayetyartha vitarkkaḥ pūrvagataśrutāśrayovyañjanarūpo'rtharūpo vā yasya tadekatovitarkam, tathā na vidyate vicāro'rthavyaṇjanayoritarasmādiratra tathā manahprabhṛtināmanyatarasmādynatra sañcaraṇalakṣaṇaḥ.*

(*Sthā* 4.69 *Vṛ Pa* 180)

See—*Prthagvavitarakaavicāra* (which is the first step of *Śukla Dhyāna*).

Ekatva Anuprekṣā

Contemplation on solitariness—Fourth *Anuprekṣā* (4) (contemplative meditation):

in which one contemplates over the solitary nature of soul. It comprises repeated reflection on the themes such as 'nobody partakes of disease, old age suffering, death etc.' 'whatever fruition of *Karma* one has bound has to be endured by oneself'; also repeated reflection on solitariness of soul, by separating the self from attachment to owns and aversion to aliens.

eka evāhaṃ na me kascit sōaḥ paro vā vidyate. eka evāhaṃ jāye eka eka mriye.....eka evāhaṃ svakṛtakarmaphalamanubhavāmiti cintayet. evaṃ hyasya cintayataḥ svajanasamjñakeṣu snehānurāgapratibandho na bhavati parasamjñakeṣu ca dveṣānubandhaḥ. tato niḥsaṅgatā-mabhyupagato mokṣāyaiva ghaṭata ityekavā-nuprekṣā. (*TaBhā* 9.7)

Ekapākṣika

That ascetic (*Muni*), who gets initiation as well as learns *śrūta* (scripture) from one and the same *Ācārya* (preceptor), or who, after initiation, leads his ascetic life in one and the same *Gaṇa* (religious sub-order).

duviho ya egapakkhī, pavvajjasute ya hoti nāyavvo.

suttammi ekavāyaṇa, pavvajjāe kulivvādī..

(*VyaBhā* 1299)

Ekabhavika

A type of *Noāgamataḥ Jñāśarīra-bhavyaśarīra-vyatirikta Dravyanikṣepa*;

that *Jīva* (living being) whose form of life in the next birth has already been ascertained but life-span *Karma* is still not bound; such *Jīva* is called *Ekabhavika* (i.e. the *Jīva* with destined future birth) in present birth.

*yo jīvo mṛtvā'nantarabhāve śāṅkheṣu utpatsyate
sa teṣvabaddhāyuṣko'pi janmadinādārabhya
ekabhavikāḥ sa śāṅkha ucyate.*

(*Amu* 568 *MaVṛ Pa* 213)

Ekavidha Avagrahamati

A kind of empirical *Arthāvagraha*:
in which one has cognizance only of one mode,
e.g., to have cognizance only of one sound of any
one musical instrument.

*....tatādiśabdānāmekavidhāvagrahaṇāt ekavi-
dhamavagrāhṇātī.* (*TaVā* 1.16.16)

Ekalavihārapratimā

A kind of *Pratimā* (intensive course of spiritual
practices),
in which the vow of leading solitarily the ascetic
life is taken.

*ekākino vihāro—grāmādicaryā sa eva pratimā—
abhigrahaḥ ekāki vihārapratimā.*

(*Sthā* 8.1 *Vṛ Pa* 395)

Ekasiddha

A kind of *Siddha* (liberated soul):
that *Siddha*, who had emancipated all alone in
that *Samaya* (smallest time-unit).
ekammi samae ekko ceva siddho.

(*Naṇḍī* 31 *Cū* p.27)

Ekasthāna

A type of *Pratyākhyāna* (1) (formal resolve (vow)
of abstinence));
in which intake of food is restricted to only one
time a day, at one place, in one sitting and in one
posture. (*Āva* 6.5)

Ekānuprekṣā

A kind of *Anuprekṣā* (3) (contemplative medi-
tation) of *Dharmyadhyāna* (meditation on nature
of reality). (*Sthā* 4.68)

See—*Ekatvānuprekṣā*.

Ekānta Naya

Pseudo-naya—One-sided (or absolutistic) view:

a (philosophical) view which propounds
'general' and 'particular' non-relatively.

(*Sapra* 1.14)

Ekānta Parokṣa

Absolutely indirect (mediate) knowledge—
That knowledge, through which the knowable
object is not perceived directly either by soul or
by sense-organs and mind, e.g. *anumāna jñāna*
(knowledge through inference).

*ekāntenā'tmana indriyamanasām cā'sākṣātkā-
renopajāyamānatvādekāntaparokṣam.*

(*ViBhā* 95 *Vṛ*)

Ekāmarśā

A blemish of *Pratīlekhanā* (inspection of
monastic paraphernalia):

while undertaking the inspection of clothes, to
hold it in the middle so as to look at both the
sides simultaneously, that is to view the whole
of it at one glance (instead of looking at it in parts).
*ekāmarśanaṃ ekāmarśā.....madhye grhitvā gra-
haṇadeśaṃ yāvādubhayato vastrasya yadeka-
kālaṃ saṃgharśanaṃ mākarśanaṃ.*

(*U* 26.27 *ŚāVṛ Pa* 541)

Ekārthikānuyoga

A kind of *Dravyānuyoga* (ontological exposi-
tion):

exposition of the fundamental *Dravya* (sub-
stance) through its synonyms.

*ekaścāsāvarthaśca—abhidheyo jivādīḥ sa yeśā-
masti ta ekārthikāḥ śabdāstairanuyogastatka-
thanamityarthāḥ.* (*Sthā* 10.46 *Vṛ Pa* 456)

Ekāsana

A type of *Pratyākhyāna* (1) (formal resolve (vow)
of abstinence));

in which the taking meals is restricted to once a
day, sitting at one place.

*egāsanagaṃ nāma putā bhūmito na cālījāṃti,
sesāṇi hatthe pāyāṇi cālejjāvi.* (*ĀvaCū* 2 p.316)

Ekendriya

One-sensed being—

1. The *Jīva* (soul) possessed of only one sense-
organ of touch, e.g., earth-bodied (*Jīva*), water-
bodied (*Jīva*) etc..

*ekamindriyaṃ—karaṇaṃ sparśanalakṣaṇame-
kendriya.....pṛthivyādayaḥ.* (*Sthā* 5.204 *Vṛ Pa* 319)

2. Since only one sense-organ can be used at a

time, even living beings, having five sense-organs, are deemed to be one-sensed being from the view point of use in the present moment.

egeṇa ceva tamhā uvaogegimḍio savvo.

(*Vibhā* 2998)

Ekendriya Ratna

Those seven *ratnas* (precious and unique objects) of the *Cakravartī* (universal sovereign), which are the earth-bodied beings belonging to the category of one-sensed beings and are produced from the transformations of their bodies; e.g., the *Cakraratna* (*Cakravartī*'s discus, which is a *ratna*) and the like.

cakrādīni sapta ekendriyāṇi pṛthivīpariṇāmarī-pāṇi.

(*PrasāVr Pa* 351)

Ekoruka

The human beings who take birth in the *antara-dvīpa* (island situated in *Lavaṇasamudra*) named *Ekoruka*: their height is 800 *Dhanuṣa* and have 64 vertebra.

.....*egoruyamaṇussāṇaṃ egoruyadīve ṇāmaṃ dīve.....*

.....*aṭṭhadhanuṣayaūsittā, couṭṭhiṃ piṭṭhakaram-dagā.....*

(*Jivā* 3.217.218)

ekorukā mṛdāhārā guhāvāsinaḥ. (*TaVā* 3.36)

Evambhūta Naya

Actualistic standpoint—The last one of the seven kinds of *Naya* (non-absolutistic standpoint);

the non-absolutistic standpoint which accepts only the employment of that word which actually exercises the activity connoted by it; e.g., the teacher is only one who is actually employed in the activity of teaching.

kriyāpariṇatamarthaṃ tacchabdavācyaṃ svikurvannevambhūtaḥ.

(*Bhikṣu* 5.13)

Evambhūta Vedanā

To experience the feeling (of pain and pleasure) exact correspondance with the *Karma* bound.

'evambhūyaṃ veyanaṃ' ti yathāvidhaṃ karma nibamddhaṃ evambhūtāmevaṃ prakāratayot-pannāṃ vedanāṃ.....anubhavanti.

(*Bhaga* 5.116 Vr)

See—*Anevambhūta Vedanā*.

Eṣaṇā Doṣa

Blemish pertaining to *Eṣaṇā Samiti* (comport-

ment quâ acceptance of food etc.)—Indulging in an activity during the process of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction), which is not in conformity with the right comportment pertaining to collection of food etc. by the ascetic (as a recipient) and giving of food etc. by the householder (as a giver).

gahaṇesaṇāi doṣe āyaparasaṃuṭṭhic vocchaṃ..

(*PiNi* 514)

Eṣaṇā Samiti

Comportment quâ acceptance of food etc.—The third *Samiti* (comportment);

it consists in search for the necessities of ascetic life, such as food, drinks, bowls, clothes etc. strictly in conformity with scriptural prescriptions.

annapānaraḥajoharaṇapātraśivarādīnāṃ dharmasādhnānāmāśrayasya codgamotpādanaīṣaṇādoṣavarjanameṣaṇāsamitiḥ.

(*TaBhā* 9.5)

Eṣaṇīya

The things such as food etc. which, (being free from blemishes pertaining to the *Eṣaṇā Samiti*), become acceptable to the ascetic. (*Bhaga* 1.438)

Ai

Airavata

A type of *Karmabhūmi*.

(*Sthā* 2.268)

See—*Airāvata*.

Airāvata

That region of *Karmabhūmi*, which is situated in between Mount Śikharī and Eastern-Western and Northern oceans.

Mount Vijayārdha is situated in its middle. There prevail *Avasarpinī* (descending half of the time-cycle) and *Utsarpinī* (the cycle of ascending and descending time-period respectively) in this region.

śikharīṇo girestrayāṇāṃ pūrvāpaottarasamudrā-ṇāṃ madhye tasyajirāvatasya upanyāso veditavyaḥ.

(*TaVā* 3.10)

See—*Mahāvīdeha*.

Airyāpathika Bandha

(*Bhag.* 8.302 Vr)

See—*Īryāpathika Bandha*.

Airyāpathikī Kriyā

A kind of *Ajīvakriyā* (transformation of *Pudgala* (material clusters belonging to *Karmavargaṇā*) in the form of *Karma*):

transformation of the set of *Pudgala*, in the form of *Sātavedanīya Karma* (*Karma*, responsible for the experience of feeling of happiness), caused by the instantaneous activity, free from passions, of the person who has subsided or annihilated *Mohanīya* (deluding) *Karma*, or who is *Sayogī Kevalī* (an omniscient person with *Yoga* (2) (activities of mind, speech and body)).

pravṛttinimittam tu yatkevalayogapratyayamupaśāntamohādītrayasya sātavedanīyakarmnatayā ajīvasya pudgalarāśerbhavanam sā airyāpathikī kriyā. (Sthā 2.4 Vṛ Pa 37)

saṃvudassa ṇam aṇagārassa āuttam gacchamāṇassa.....jassa ṇam koha-māṇa-māyā-lobhā vucchinnā bhavanti, tassa ṇam iriyāvahiyā kiriyā kajjai. (Bhā 7.126)

See—*Iryāpathika Bandha*.

O

Oghaniryukti

A scholiastic treatise in the form of *Niryukti* (oldest scholion on canonical work), which gives general exposition of the conduct called *Caraṇa* (ethical conduct to be practised perennially) and *Karaṇa* (8) (performances of monastic conduct to be undertaken from time to time for definite purposes).

ohena u nijjuttim voccham caraṇakaraṇāṇuogāto. (OBhā 14)

Oghasaṃjñā

One of the *Samjñās* (5) (instinctual sensation); instinctive knowledge attained at the level of sensation, without involvement of senses and mind; the knowledge (or intuition) which occurs through (subtle) vibrations.

oghah—sāmānyam apravibhaktarūpaṃ yatra na sparsanādīnīndriyāṇi tāni manonimittamāsrīyante, kevalam matyāvarāṇīyakṣayopaśama eva tasya jñānasyotpatau nimittam. (TaBhā 1.14 Vṛ)

Ogha Sāmācārī

The conventional, formal and etiquette-related conduct for organisational behaviour in the

monastic order. It is of ten types such as *Icchākāra* and the like.

sāmācārī daśavidhā ogharūpā.... (UśāVṛ Pa 547)
See—*Sāmācārī*.

Oghādeśa

An angle of explanation, through which the object is propounded in general.

See—*Vidhānādeśa*.

Oghodbhavā Śakti

Unmanifested power inherent in a substance—
For instance, the power of transformation of grass into ghee.

gunāparyāyayoh śaktimātramoghodbhavādīmā.. jñāyamānā tṛmatveuājyaśaktiranumānatah....

(Drata 2.6, 7)

Ojāhāra

The *Pudgala* (material aggregate) appropriate for aliment, which is appropriated by a *Jīva* (soul), at the first *Samaya* (smallest time-unit) of its new birth (re-incarnation), from the surrounding environment or from the zygote (i.e., ovum of the mother fertilized by sperm of the father) through its own *Kārmaṇaśarīra* (subtlest body formed by *Karma-pudgalas* (material clusters quā *Karma*)) and that which is utilized by the *Jīva* as its first aliment (*Āhāra*).

oja—utpattideśe āhārayogyapudgalasamūhah. (Prajñā 28.105 Vṛ Pa 510)

Au

Aughika Upakaraṇa

That monastic paraphernalia, which are used daily by an ascetic.

aughiko nityameva yo gṛhyate. (PrasāVṛ Pa 118)

Autpattikī Buddhi

A kind of *Aśrutaniśrita Matijñāna* (perceptual cognition not depending upon verbal symbol); an intuitive power of instantaneous comprehension that apprehends precisely the objects which were not seen, heard or known previously.

puvvaṃ aditṭhamasuyamaveiya-takkaṇavisuddhagahiyatthā.

avvāhaya-phalajogā, buddhi uppattiyā nāma.. (Nandī 38.2)

Audayika Bhāva

(Ami 271)

See—*Udayaniṣpanna*.**Audārika Asvādhyāya**

A kind of *Asvādhyāya* (time and place in which *Svādhyāya* (scriptural studies and teaching) is prohibited));

the place in which there are (such foul or filthy objects like) bones, meat etc. in vicinity and the time in which there takes place an eclipse of moon etc. are prohibited for undertaking *Svādhyāya*.

*dasavidhe orālie asajjhāie paṇṇatte, taṃ jahā—
aṭṭhi, maṃse, soṇite, asuisāmaṃte, susāṇasā-
maṃte, caṃdovarāe, sūrovarāe, paḍaṇe, rāyavū-
ggahe, wassayassa aṃto orālie sarīrage.*

(Sthā 10.21)

Audārikakāyayoga

The physical activity of moving etc. of the humans and the subhumans possessed of *Audārika Śarīra* (gross body).

(TaBhā 9.4 Vr p. 184)

See—*Vaikriyakāyayoga*.**Audārikamiśrakāyayoga**

(TaBhā 2.26 Vr)

See—*Audārikamiśraśarīra Kāyaprayoga*.**Audārikamiśraśarīra Kāyaprayoga**

The physical activity of the combined function of the gross body with other type of bodies, viz., *Karmaṇa/Vaikriya/Āhāraka*, which is of four kinds—

1. When a *Jīva* (soul), on taking birth in the human or sub-human *Gati* (realm of mundane existence), appropriates the aliment in the first *Samaya* (smallest time-unit), but at that time building of the *Śarīraparyāpti* (bio-potential quā body) is not yet completed, there is combination of the activity of *Audārikaśarīra* (gross body) with the *Kārmaṇaśarīra* (subtlemost body formed by *Karma-puḍgalas* (material clusters quā *Karma*)).
2. When a human or a sub-human being equipped with the *Vaikriya Labdhi* (supernatural power of creation of protean body), creates a protean form, but till the formation of protean body is not completed, there is combination of the activity of *Audārikaśarīra* (gross body) with that of the *Vaikriya* (protean) body.

3. When a *yogi* (an ascetic), equipped with the *Āhāraka Labdhi* (supernatural power of creation of conveyance body) creates an *Āhārakaśarīra* (conveyance body), but till the formation of such body is not completed, there is combination of the activity of *Audārikaśarīra* (gross body) with that of the *Āhārakaśarīra*.

4. When a *Kevalī* (the omniscient soul) undertakes *Samudghāta* (expansion of soul-units outside the body), in the second, sixth and seventh *Samayas* (smallest time-unit) of the operation, there is combination of the activity of *Audārikaśarīra* (gross body) with that of the *Kārmaṇaśarīra*.

*audārikamutpattikāle'sampūrṇaṃ sat miśraṃ
kārmaṇaṇeti audārikamiśraṃ tadevaudārika-
miśraṃ tallakṣaṇaṃ śarīramaudārikamiśra-
kaśarīraṃ tadeva kāyastasya yaḥ prayogaḥ au-
dārikamiśraśarīrasya vā yaḥ kāyaprayogaḥ sa
audārikamiśraśarīrakāyaprayogaḥ.*

*yadā pumaraudārikaśarīri vaikriyalabdhisampa-
mo mamūsyah pañcendriyatiryagyonikah paryā-
ptabādaravāyūkāyiko vā vaikriyaṃ karoti tadā
audārikakāyayoga eva vartamānah pradeśān
vikṣipyā vaikriyaśarīrayogyān puḍgalānupā-
dāya yāvad vaikriyaśarīraparyāptyā na paryāp-
tiṃ gacchati tāvadvaikriyaudārikaśarīrasya
miśratā.*

...evamāhārakeṇāpyaudārikaśarīrasya miśratā.
(Bhāga 8.58 Vr)

*dvitiyaśaṣṭhasaptamasamayeṣu puṇah prade-
śānām prakṣepasaṃhārayoraudārike tasmācca
bahih kārmaṇe vīryaparispandādaudārika kār-
maṇamiśraḥ.* (AupaVr Pa 210)

Audārikamiśraśarīrakāyayoga

(Aupa 176)

See—*Audārikamiśraśarīrakāyaprayoga*.**Audārikavargaṇā**

The *Puḍgala-vargaṇā* (a class of material clusters) fit for the formation of the *Audārikaśarīra* (gross body).

*tathāvidhaviśiṣṭaparīṇamaparīṇatānantaprade-
śikaskandhānāmekottaravṛddhyaudārikaśarīra-
grahaṇaprayogyā anantā vargaṇā bhavanti audā-
rikaśarīragrahaṇapṛāyogyā ityarthah.*

(ViBhā 635 Vr)

Audārika Śarīra

Gross body—It is made of gross matter compo-

sed of the (seven) corporeal ingredients such as post-alimentary juice, blood etc.; such is the body of human beings and sub-human beings. *sthūlapudgalaniṣpannam rasādihātumayam audārikam, manuṣyatiraścām.* (Jaisidi 7.25 Vr)

Audārikaśarīrabandhananāna

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the establishment of the mutual bond between the *Pudgalas* of *Audārikaśarīra* (the material clusters of the gross body), which have already been appropriated and which are being appropriated, and also their bond with *Taijasaśarīra* (fiery body) and *Kārmaṣaśarīra* (subtlemost body formed by *Karma-pudgalas* (material clusters quā *Karma*)).
yaududayaavaśād audārikapudgalānām gṛhītānām gṛhyamānānām ca paraspāram tuijasādīpudgalaiśca saha sambandha upajāyate tudaudārika-bandhanam. (Prajñā 23.43 Vr Pa 470)

Auddeśika

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);
food etc., prepared for giving it as *Dāna* (offering) to the *Nirgranthas* (2) (i.e., the Jain ascetics) by indulging in *Āraṇbha* (violence) and *Samārambha* (assault etc.).
uddissa kajjai tam uddesiyam, sādhumīnittaṃ āraṇbho tti vuttaṃ bhavati. (Da 3.2 JīCū p. 111)

Aupakramikī Vedanā

The feeling (*vedanā*) of pain which is produced involuntarily on account of the fruition of *Vedanīya* (feeling-experiencing) *Karma* and the instrumental cause of disease etc..

svayameva samīpe bhavanamudiraṇākaraṇena vā samīpānayanam tena nirvṛtā aupakramikī. (Prajñā 35.12 Vr Pa 557)

See—*Ābhīyupagamikī Vedanā*.

Aupagrahika Upakaraṇa

Those monastic paraphernalia, which are used casually only in a particular situation.
kāraṇe āpanne samyamayātrārtham yo gṛhyate na pīmarṇityameva sa aupagrahikah. (PrasāVr Pa 118)

Aupacārika Avagraha

(ViBhāMaVr 1 p. 168)

See—*Vyāvahārika Arthāvagraha*.

Aupacārika Vinaya

(PrasāVr Pa 68)

See—*Lokopacāra Vinaya*.

Aupanīdhikī Dravyānupūrvī

A kind of *Dravyānupūrvī* (exposition of the sequence of the fundamental substances); exposition of the purport of the topic under consideration through figures (tables, etc.) putting the contents in the right order, the reverse order and the order based on permutation-combination.
adhikṛtādhyayanapūrvāpūrvānupūrvyādiracauśrayaprastāropayoginī aupanīdhikītyucyate. (Amu 111 HāVr p. 31)

Aupapātika

1. Name of the first of the twelve *Upāṅgas* (auxiliary canonical works). A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)); it serves as the text of *Varnaka* (stock passage used for description of a city etc.) and is a canonical text furnishing introductory information about the heretic philosophers. (Nandi 77)
2. The soul subject to reincarnation.
atthi me āyā ovavāie. (Ā 1.2)
3. The celestials and infernals, as they are born through *Upapāta* (a type of birth of a *Jīva* (soul) which takes place spontaneously from certain inanimate objects, and not through sexual or asexual reproduction).
aupapātikā devanārakāh. (Sihā 8.2 Vr Pa 395)

Aupamyā

To compare and contrast two objects on the basis of their identity and difference in their properties (attributes).
ovamme duvīhe paṇṇatṭe, tam jahā—sāhammovaṇīe ya vehammovaṇīe ya. (Amu 538)

Aupamyā Satya

A type of (verbal) truth; on the basis of common characteristic, to use figure of speech like simile or metaphor for

describing anything: e.g. (her) eyes are like lotus. Here comparison of eyes with lotus is made on the basis of the fact that both are opening.
daśamaupamyasatyamiti upamaivaupamyam tena satyamaupamyasatyam yathā samudravattadāgam devō'yam simhastvamiti, sarvatraikārah prathamaikavacanārthe draṣṭavya iheti.
 (Sthā 10.89 Vr Pa 464)

Aupaśamika Bhāva

The state of soul attained through *Upaśama* (subsidence) (of *Mohaniya* (deluding) *Karma*).
....upaśamah....tena niṣpanno bhāvah aupāśamikaḥ.
 (Jaisidi 2.45 Vr)
 See—*Upaśama*.

Aupaśamika Samyaktva

The *Samyaktva* (right faith) obtained through the *Upaśama* (subsidence) of the *Darśanasaptaka* (those seven sub-types of deluding *Karma*—four *Anantānubandhī* (*Kaṣāya*) (passions causing endless transmigration) and three *Darśanamoha* (view-deluding) *Karma*—the *Udaya* (rise) of which is responsible for prevention of *Samyaktva* (right faith)).
samyaktvaṃ....anantānubandhicatuṣkasya darśanamohanīyatrikasya copāśame aupāśamikam.
 (Jaisidi 5.4 Vr)

Auśadhi Rddhi

That *Labdhi* (supernatural power) obtained through *Tapa* (austerities), by dint of which the ascetic's touch etc. are infused with the qualities of all kinds of medicines. It is of eight types: *Āmarśauśadhi*, *Kṣvelauśadhi*, *Jallauśadhi*, *Mālauśadhi*, *Viḍauśadhi*, *Sarvaśadhi*, *Āsyāviśauśadhi*, *Drṣṭiviśauśadhi*.
auśadhirddharasṭavidhā—asādhyānāmapyāmayānām sarveṣām vinivṛttiheturāmarsākṣvelajallamalaviṣarvaśadhiprāptāsyāviśadrṣṭyaviśavikalpāt.
 (TaVā 3.36.3)

Ka

Kaṇḍikānuयोग

A division of *Amyoga* (1) *Drṣṭivāda*: *kaṇḍikā* (*gaṇḍikā*) means a system of sentences, which deals with the subject of 'meaning' of the statements having similar purport: hence, *Kaṇḍikānuयोग* is the method of expressing the meaning of *kaṇḍikā*.

ihai kavakavyatārthādhikārānugatā vākyapaddhatayo gaṇḍikā ucyante tāsāmanuyogah, arthakathanavidhih gaṇḍikānuयोगah.

(Samapra 127 Vr Pa 122)

gaṇḍiyānuoge kulagaragaṇḍiyāo, titthayara-gaṇḍiyāo....āghavijjanti.

(Nandi 121)

See—*Gaṇḍikānuयोग*.

Katisaṅcita

A set or multitude of things, conglomerated in a number which is *Samkhyāta* (numerable).

'kati' tyanena samkhyāvācinā dvayādayah samkhyāvanto bhīdhiyante....saṅcitāḥ—katiyutpattisādharmyād buddhyā rāsikṛtaste katisaṅcitāḥ.

(Sthā 3.7 Vr Pa 99)

See—*Akatisaṅcita*.

Kathāprabandha Sambhoja

One type of mutual etiquette amongst *Sāmbhojika* (commensal co-religionist) ascetics; managing discourses or debates with ascetics who are *Sāmbhojika*. This type of etiquette may also be held with non-*Sāmbhojika*.

kathā—vādādikā pañcadhā tasyāḥ prabandhanam—prabandhena karaṇam kathāprabandhanam, tatra sambhogāsambhogau bhavataḥ.

(Sama 12.2 Vr Pa 23)

Kandarpa

An *Aticāra* (partial transgression) of *Anartha-danda Viramaṇa* (the eighth-vow of lay follower); indulging in amorous talks, wagging etc.; indulging in erotic games which arouse the *Moha* (sexual instinct).

kandarpaḥ—kāmastadhettuviśiṣṭo kandarpa ucyate, rāgodrekāt prahāsamiśraṃ mohoddīpakam karmeti bhāvah.

(Upā 1.39 Vr p. 17)

Kapāta

Door-panel—In the course of the *Kevali-samudghāta* (spatial expansion of soul-units by the omniscient soul beyond the body), the configuration of door-panel is attained in the second and seventh *Samaya* (smallest time-unit) of the projection: the soul-units which had spread up to the zenith and nadir of the cosmos in the first *Samaya* in the shape of a column now expand east-west and north-south, touching the extreme ends of the cosmos in the upper



and lower directions, and assuming a shape of a door-panel (which resembles a fourteen *Rajjus* (innumerable *Yojānas* (1 *Yojana*=7.88 miles) high parallelolopiped)).

'*hīe kavāḍaṃ kareī' tti doṭṭiyasamaye tu tameva daṇḍaṃ pūrvāparadigdvayaprasāraṇātpōrśvato lokāntagāmikapāṭamīva kapāṭaṃ karotī.*

(*Aupa* 174 *Vr Pa* 209)

See—*Kevalisamudghāta*.

Karaṇa

1. The *Virya* (3) (spiritual energy) of the *Jīva* (soul), which is cause of the activity of mind, speech and body and which becomes instrumental in bringing about the eight kinds of *karmika* states, viz., *Bandha*, *Samkramaṇa* etc..

cavvīhe karaṇe paṇṇatte, taṃ jahā—maṇakaraṇe, vaīkarāṇe, kāyakarāṇe, kammakarāṇe.

(*Bhaga* 6.5 *Vr*)

See—*Karmakarāṇa*.

2. The process of the building of *Paryāpti* (bio-potential), a kind of energy of *Pudgala* (physical substance).

paryāptih pudgalarūpātntanaḥ kartuḥ karaṇaviśeṣaḥ.

(*TaBhā* 8.12 *Vr*)

3. The operation of spiritual energy which is a particular *Pariṇāma* (2) (natural transformation) of soul; it is three-fold—(i) *Yathāpravṛtti Karaṇa* (automatic), (ii) *Apūrvakarāṇa* (unprecedented) and (iii) *Aniṛttikaraṇa* (unamenable to lapse).

pariṇāmaviśeṣaḥ karaṇam.

(*Jaisidi* 5.7)

yathāpravṛttypūrvāniṛttibhedāt tridhā.

(*Jaisidi* 1)

4. Action—It is threefold—committing oneself, making others to commit and approving what is committed by others.

karaṇaṃ tivīhaṃ—kataṃ kārītaṃ aṇumataṃ.

(*DaACū* p. 41)

5. Indispensible means (of an activity), which is threefold—mind, speech and body.

teṇeti sādhakatamaṃ karaṇaṃ taiyābhīhāṇao'-bhīṇayaṃ.

keṇa tivīheṇa bhāṇie maṇeṇa vāyāe kāeṇaṃ.

(*ViBhā* 3524)

tivīhe karaṇe paṇṇatte, taṃ jahā—maṇakaraṇe, vaīkarāṇe, kāyakarāṇe.

(*Sthā* 3.15)

6. Sense-organ.

indriyaṃ—karaṇam.

(*Sthā* 5.176 *Vr Pa* 319)

7. That part of the body (*Caityakendra*) where there is compact, concentration of consciousness and through which the rays of super-sensory perception emerge out.

See—*Sandhi*.

8. Performances of monastic conduct to be undertaken from time to time for definite purposes. e.g. *piṇḍaviśuddhi* etc..

yattu prayojane āpanne kriyate tatkarāṇam.....

piṇḍaviśuddhyādi tu prayojane samāpanne kriyate.

(*ONiVr Pa* 14)

Karaṇa Aparyāpta

That *Jīva* (living being), which will accomplish its bio-potential fully in future, but it has not accomplished them in the present.

ye punaḥ karaṇāni, śarīrendriyādīni na tāvannirvartayanti, atha cāvayaṃ nirvarttayiṣyanti te karaṇāparyāptāḥ.

(*PrajñāVr Pa* 26)

Karaṇagunaśreṇi

Kṣapaka Śreṇi (spiritual ladder of annihilation of deluding *Karma*):

the flow of *Pariṇāma* (1) (to undergo transformation from one state to another one) of soul, which is capable of annihilating the delusion.

karaṇeṇa—apūrvakarāṇeṇa guṇahetukā śreṇiḥ karaṇagunaśreṇiḥ sarvoparitanasthitermohanīyādīkarmadalikānyupādāyodayasamayātpṛabhṛti doṭṭiyādisamayeśvasaṅkhyātaguṇapudgala....karaṇagunaśreṇiḥ gṛhyate.

(*U* 29.7 *ŚāVr Pa* 79)

Karaṇavīrya

Transformation of potential energy of soul into dynamic one, which occurs on account of the *Kṣayopasama* (annihilation-cum-subsidence) or *Kṣaya* (annihilation) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and the *Udaya* (rise) of *Śarīranāma Karma* (sub-type of body-making *Karma*, responsible for appropriation and coalescing of corresponding material clusters).

viryāntarāyakṣayakṣayopasamato....labdhiviryakāryabhūtā kriyā karaṇaṃ tadrūpaṃ karaṇavīryam.

(*Bhaga* 1.376 *Vr*)

Karaṇasaptati

A semi-canonical compilation, in which seventy types of *Karaṇa* (8) (i.e., performances of monastic conduct to be undertaken from time to time for definite purposes) have been compiled, e.g., four *piṇḍaviśodhi*, five samities etc..

piṇḍaviśohī samī bhāvāṇa padimā ya imdiyaniroho.

padilehaṇaguttīo abhiggahā ceva karaṇaṃ tu..
(ONi 3)

See—*Karaṇa* (8).

Karaṇa Satya

Full concentration in *Karaṇa* (8) (i.e., performances of monastic conduct to be undertaken from time to time for definite purposes) at hand, which increases the operational efficiency and also makes the monk free from discrepancy between precept and practice.

karaṇasacceṇaṃ karaṇasattiṃ jaṇayai. karaṇasacce vaṭṭamāṇe jīve jahāvāi taḥākāri yāvi bhavai.
(U 29.52)

karaṇe satyaṃ karaṇasatyaṃ—yatpratilekhanādikriyāṃ yathoktāṃ samyagupayuktāḥ kurute, tena karaṇasaktiṃ tanmāhātmyāt purā'ndhavyavasitakriyāsāmarthyarūpāṃ janayati.
(U 29.52 SāVr Pa 591)

Karaṇānuyoga

A kind of *Dravyānuyoga* (ontological exposition): exposition with respect to the essential means that contribute to the transformation of a *Dravya* (substance), resulting in creation of its (new) state.

*karaṇānuogo tti kriyate ebhiriti karaṇāni teṣāmanuyogaḥ karaṇānuyogaḥ. tathāhi—jīvadra-
vyasya karturoicitrakriyāsu sādihakatamāni kā-
lasvabhāvamiyatipūrvakṛtāni naikāki jīvaḥ kū-
cana kartumalamiti, mṛddravyaṃ vā kulālacra-
kracīvaradaṇḍādikaṃ karaṇakalāpamantareṇa
na ghaṭalakṣaṇaṃ kāryaṃ prati ghaṭata iti tasya
tāni karaṇāni dravyasya karaṇānuyogaḥ.*
(Sthā 10.46 Vr Pa 456)

Kariṣyati Dāna

A variety of *Dāna* (charity); that *Dāna*, which is given in anticipation of reciprocal gain.

*kariṣyati kañcanopakāraṃ mamāyमितibuddhya
yaddānaṃ tatkarīṣyatīti dānamucyate.*
(Sthā 10.94 Vr Pa 471)

Karma

1. Material aggregates, belonging to the *Karma-
vargaṇā* (class of material clusters quā *Karma*), which are possessed of the potentiality of getting transformed into *Karma*, on being attracted by the activities of the soul.
ātmapravṛttyākṛṣṭāstatprāyogyapudgalāḥ

karma. (Jaisiḍi 4.1)

2. The actions such as throwing upwards etc.
karma—utkṣepaṇāpakṣepaṇādi.

(Bhaga 1.146 Vr)

Karmakaraṇa

The *Vīrya* (3) (spiritual energy) of the *Jīva* (soul), which is the cause of bringing about changes in the eight states of *Karma*, viz., *Bandhana* (bondage), *Samkramaṇa* (transference), *Udvarṭtanā* (augmentation), *Apavarttanā* (attenuation), *Udīraṇā* (premature rise), *Upasāma* (subsidence), *Niddhati* (incapacitation of other *Karmakaraṇas* (spiritual energy quā transformations of *Karma*) except *Udvarṭana* and *Apavartana*), *Nikācanā* (incapacitation of all other *Karmakaraṇas*).

bandhanaṃ samkramaṇaṃ udvarṭtanā ya avavarttanā udīraṇayā.

uvasāmaṇā nihatti nikāyaṇāca tti karaṇāim.

(Kapa 2)

*karmaviśayaṃ karaṇaṃ—jīva-vīryaṃ bandhana-
samkramaṇādinimittabhūtaṃ karmakaraṇaṃ.*

(Bhaga 6.5 Vr)

Karmaka Śarīra

(Prajñā 23.41)

See—*Kārmaṇa Śarīra*.

Karmakaśarīrabandhananāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the establishment of the mutual relation between the *Karma-pudgalas* (material clusters quā *Karma*), which have been already appropriated and which are in the process of being appropriated.

*yadudayāt kārmaṇapudgalānām grhitānām gr-
hyamūñānāṃ ca parasparaṃ sambandhastatkār-
maṇabandhananāma.* (Prajñā 23.43 Vr Pa 470)

Karmacetanā

That consciousness (a state of soul), which gets transformed in the form of *Rāga* (attachment) and *Dveṣa* (aversion) due to mental agitation for agreeable and disagreeable objects respectively.

*svehāpūrveṣṭāniṣṭavikalparīpeṇa viśeṣarāga-
dveṣaparīmanāṃ karmacetanā.*

(BṛDraSaṃ Vr p. 39)

Karmajā-Buddhi

Intellect developed by practical experience—
A kind of *Āsrutaṅśrīta Matijñāna* (perceptual cognition not depending upon verbal symbol): that intellect, which can apprehend the secrets of an occupation through deep concentration (absorption) of mind.
*mnogaditthasārā, kammapasamṅaparigholaṇa-
visālā.
sāhukkārāphalavai, kammasamutthā havai
buddhi.* (Nandi 38.8)

Karmanīṣeka

That part of total duration of *Karma*, in which *Abādḥākāla* (period of dormancy of *Karma*) is not included:
it is the period, during which *Karma* is experienced. This state is the period of *Nīṣeka*.
*abādḥonā—abādḥākālaparihīnā anubhavayogyā
karmasthitiḥ....—karmanīṣekaḥ.*
(Prajñā 23.60 Vṛ Pa 479)

Karmaparigraha

The *Karma-pudgala*s (material clusters quā *Karma*) produced and accumulated by the *Jiva* (soul).
*tivihe pariggahe paṇṇatte, tam jahā—kamma-
pariggahe, sarīrapariggahe, bāhiragabhaṇḍama-
ttovagaranapariggahe.* (Bhaga 18.123)

Karmaprakṛti

Type of Karma—The specific nature and variety of *Karma* (based on its effect).
prakṛtisabdēna svabhāvo bhedaścābhidhīyate.
(UCū p. 277)

See—*Prakṛtibandha*.

Karmapravāda Pūva

The eighth out of the fourteen *Pūvas* (canonical works of earlier lore), which propounds the nature (theory) of *Karma*.
*aṭṭhamam kammappavādam, nāṇāvarenaṇāiyam
aṭṭhavidam kamnam pagati-tṭhiti-anubhāga-
ppadesādiehiṃ bhedehiṃ aṇṇehi ya uttarutta-
bhedehiṃ jattha vaṇṇijjati tam kammappavā-
dam.* (Nandi 104 Cū p. 76)

Karmaphalacetanā

That consciousness (a state of soul), which, after experiencing the pleasure and pain, again

becomes the cause of the bondage of *Karma*.
*avyaktasukhaduḥkhānubhavanarūpā karmapha-
lacetanā.* (Bḍrasam Vṛ p. 39)

Karmabhūmi

Those regions (viz., five *Bharata*, five *Airavata* and five *Mahāvīdeha* (in Jain Cosmography)), where people earn their livelihood by *karma* (action) such as—agriculture, commerce, and also where the people can undertake the spiritual activities.
*kṛṣivāṇijyatapaḥsamyamānuṣṭhānādikarmapra-
dhiṇā bhūmayah karmabhūmayah.*
(Nandi 23 Ma Vṛ Pa 102)
*kammabhūmagā paṃcasu bhavaḥesu paṃcasu
eravadesu paṃcasu mahāvīdehesu ya.*
(Nandi Cū p. 22)

See—*Akarmabhūmi*.

Karma Vargaṇā

Eightfold aggregates of Karma—A variety of *Vargaṇā* (special class of *Pudgala* (material clusters) belonging to the same kind of material aggregates):
material clusters which are possessed of the potentiality of getting transformed into the *Kāramaṣarīra* (subtlest body formed by *Karma-pudgala*s (material clusters quā *Karma*)).
(ViBhā 631 Vṛ)

Karmavīrya

The energy produced as a result of *Udaya* (rise) of *Karmas*.
*karmāṣṭaparakāraṇ kārane kāryopacārāt tadeva
vīryamiti pravēdayanti, tathāhi—audayikabhā-
vanīspannam karmetyupadiśyate.*
(Sūtra 1.8.2 Vṛ Pa 168)

Karmaśarīra Kāyaprayoga

(Sama 13.7)

See—*Kāramaṣarīra Kāyaprayoga*.

Karmasthiti

Duration of Karma—Time for which *Karma*'s bondage with soul in the form of *Karma* lasts.
sthitiḥ—karmarūpatāvasthānalakṣaṇā.
(Prajñā 23.60 Vṛ Pa 479)

Karmādāna

Occupation involving great bondage of *Karma*—

To undertake business and industry for earning one's livelihood, involving great violence and great possession which lead to bondage of *Karma*.

'*kammādāṇaṃ' ti karṇmāṇi—jñānāvarenaḍī-nyādiyante yaistāni karmādānāni.*

(*Bhaga* 8.242 Vr)

Kalaha Pāpa

The twelfth kind of *Pāpakarmā* (indulging in evil activity);

the bondage of inauspicious *Karma*, caused by indulging in quarrel. (*ĀVr Pa* 72)

Kalaha Pāpasthāna

That *Karma*, the *Udaya* (rise) of which is responsible for the *Jīva's* (soul's) indulging in quarrel.

(*Jhica* 22.22)

Kalpa

1. A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

in which the description of the dos and don'ts of general rules and exceptions etc. regarding the monastic conduct is given. One of the four *Chedasūtras* (four canonical works, viz., *Nisītha*, *Vyavahāra*, *Kalpa*, *Daśā*).

kalpyante—bhidyante mūladiguṇā yatra sa kalpaḥ. (*TāBhā* 1.20 Vr)

kāliyaṃ aṇegavihaṃ paṇattam taṃ jahā—uttarajjhayanāṃ dasāo kappo vavahāro nisīham..... (*Nandi* 78)

2. That rule or code of conduct, on the basis of which the *Samācāri* (rules of conduct quā etiquette, formality and convention) is conducted. '*kalpaḥ sāmācāri*'..... (*BṛBhā* 4266 Vr)

3. A type of heaven. (See—*Kalpopaga Deva*).

4. The garment which is used by the ascetic for wrapping his body: the upper robe. (*ONi* 591)

Kalpavatamsikā

The name of the ninth *Upāṅga* (auxiliary canonical work). A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); it contains the description of the attainment of auspicious birth (re-incarnation) after death by the ten grandsons of (King) Śreṇika, who had made *Arādhanā* (punctilious (or rightful) obser-

vance of the *sādhanā* (spiritual practice)).

(*Nandi* 78)

Kalpavṛkṣa

Wish-fulfilling trees—The trees which fulfill the necessities of the *Yaugalikas* (twins turned into couples).

gāmanayarādi savvaṃ nu hodi te hoṇṭi savva-kappatarū. niyaṇiyamaṃasaṃkappiyavatthūṇim deṇṭi jugalāṇaṃ. (*Tri Pra* 4.341)

Kalpasthita

1. The ascetic who has been initiated in the tradition of the conduct of five great vows.

sādhūṇaṃ kalpasthitiḥ pañcamahāvratarīpā. (*BṛBhā* 5340 Vr)

2. That ascetic who fulfills the responsibility of the *guru* (leader) during the practice of *Parihāra-visuddhi Cāritra* (purificatory conduct).

navānāṃ janānāṃ madhyādekam kalpasthitam—gurikalpaṃ kuryāt. (*BṛBhā* 6463 Vr)

Kalpasthiti

Mores of monastic conduct (corresponding to the mode of asceticism such as *Samāyika* (2) *Cāritra* (preliminary initiation into ascetic conduct). *Chedopasthāpanīya Cāritra* (ordination through detailed resolves) etc.).

kalpasya—kalpādyuktasādhoācārasya sāmāyikacchedopasthāpanīyādeh sthitiḥ—maryādā kalpasthitiḥ. (*Śthā* 6.103 Vr Pa 355)

Kalpātita Deva

The *Devas* (gods) of higher category, viz., *Graiveyaka* (neck-dwelling (gods)) and *Anuttara-vimāna* (the highest heaven of the Empyrean gods), who are born in the heavens free from the hierarchy of the *Indra* (king), *Sāmānika* (king-like) etc..

kappāiyā u je devā, duvīhā te viyāhiyā. gevijjā'uttarā ceva..... (*U* 36.212)

kalpān—uktarīpānatīh—taduparivartisthā-notpannatayā niṣkrāntīh kalpātīh.

(*U* 36.209 SāVr Pa 702)

See—*Kalpopaga Deva*.

Kalpikā

Committing a *Pratiṣevanā* (indulging in transgression like *prāṇatīpāta* (injuring or killing a living being etc.)) or infringement of conduct, merely on account of some exceptional circum-

stances without motivation of attachment/aversion.

yā tu kalpikā sā 'tadabhāvāt' rāgadveṣābhāvād bhavati. (BṛBhā 4943 Vṛ)

Kalpikākalpika

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)),

which contains the description of *kalpa* (that which is permitted) and *akalpa* (that which is forbidden).

kappamakappam ca jattha sute vanñijjati tam kappiyākkappiyam. (Nandi 77 Cū p. 57)

Kalpopaga Deva

Kalpopapanna Deva—A *Deva* (god) who is born in the heavens with hierarchy of *Indra* (king), *Sāmānika* (king-like) etc..

kalpyante—indrasāmānikatrāyastṛmśādidaśa-prakāratvena devā eteṣvīti kalpā—devalokāstā-nupagacchanti—utpattivoṣayayatayā prāpmuvantīti kalpopagāḥ. (U 36.209 ŚāVṛ Pa 702)

See—*Kalpātita Deva*.

Kalpopapanna

(TaSū 4.3)

See—*Kalpopaga Deva*.

Kalyāṇaka

A kind of *Prāyaścitta* (expiation); special *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)) prescribed in the form of expiation.

catuḥkalyāṇakam prāyaścittam....catvāri caturthabhaktāni catvāryācāmlāni catvāri ekasthānāni.... (BṛBhā 5360 Vṛ)

kalyāṇakam prāyaścittam diyate. (ONi 358 Vṛ Pa 296)

Kalyāṇānubandha Nirjarā

That auspicious *Nirjarā* (shedding *Karma*), which becomes the cause of attainment of *sugati* (rebirth in auspicious birth) like heaven etc. or *Mokṣa* (liberation).

praśastanirjarākaḥ—kalyāṇānubandhanirjarāḥ. (Bhaga 6.1 Vṛ)

See—*Kuśalamūlā Nirjarā*.

Kaṣāya

Passions—

1. Excessive intrinsic heat (in the soul-units) due to *Rāga* (attachment) and *Dveṣa* (aversion); (it is fourfold—anger, conceit, deceit and greed), by which, there is an influx of *kaṣa*, i.e., *Karma*.

rāgadveṣātmakottāpah kaṣāyaḥ. (Jaisīdī 4.23)
kaṣaḥ karma bhavet tasya āyo—lābhaḥ prāptiḥ kaṣāyaḥ. (Tabhā 6.5 Vṛ)

2. The impulse of *Moha* (delusion) which stains (vitiates) the consciousness (soul) with its own colour (the vitiating effect).

kaluṣayanti śuddhasvabhāvaṃ santam karma-malinaṃ kurvanti jīvamiti kaṣāyāḥ. (Prajñā 14.1 Vṛ Pa 290)

Kaṣāya Ātmā

A state of soul, which is of the nature of *Rāga* (attachment) and *Dveṣa* (aversion).

krodhādikaṣāyaviśiṣṭa ātmā kaṣāyātmā akṣiṇā-nupaśāntakaṣāyānām. (Bhaga 12.200 Vṛ)

Kaṣāya Āśrava

Āśrava quā *Kaṣāya*;

The *Parīṇama* (2) (natural transformation) of the soul in the form of *Kaṣāya* (passion) which becomes the cause of the influx of the *Karma-pudgalas* (material clusters quā *Karma*).

(Sthā 5.109)

Kaṣāyakuśīla

A kind of *Kuśīla Nirgrantha* (3); that ascetic (*Muni*), who is vulnerable to *Udīraṇā* (premature rise) of *Samjvalana Kaṣāya* (flaming up passions).

yeṣāṃ tu saṃyatānāmapi satāṃ kathaṅcitsaṅ-jvalanakaṣāyā udīryante te kaṣāyakūśīlāḥ. (SthāVṛ Pa 320)

See—*Kuśīla*.

Kaṣāya-pratisaṃlinatā

Practice of seclusion with respect to passions—A type of *Pratisaṃlinatā* (a kind of external austerity);

inhibition of rise of anger, conceit, deceit and greed, and to render the passions which are in the state of *Udaya* (rise) ineffective.

kohassudayaniroho vā udayapattassa vā kohassa viphalikaraṇam, māṇassudayaniroho vā udayapattassa vā māṇassa viphalikaraṇam, māyā-udayaniroho vā udayapattāe vā māyāe viphalī-

karanaṃ lohassudayanīroho vā udayapattassa vā lohassa viphalikaranaṃ. se taṃ kasāyapadisamālinayā. (Aṇḍa 37)

Kaśāyavedanīya

Experiencing the *Karma* in the form of the *Kaśāyas* (passions).
krodhādikaśāyarīpeṇa vedyate tat kaśāyavedanīyam. (Prajñā 23.17 Vṛ Pa 468)

Kaśāyasamudghāta

Expansion (projection) of soul-units (outside the body) due to intense passions—A type of *Samudghāta* (expansion of the soul-units beyond the body);
it occurs due to the rise of intense passions.
kaśāyasamudghātasamudghātaḥ kaśāyapudgalaśātaṃ....jīvapradeśān śarīrādbhahirmiṣkāśya.... (Sama 7.2 Vṛ Pa 12)

Kāṃkṣā

An *Aticāra* (partial transgression) of *Samyaktva* (right faith)—affinity for perverse goal.
kāṃkṣitam—yuktiyuktatvādahimsādyabhidhāyitvācca śakyolūkādidasānānyapi sundarānyevetyanyānyadarśanagrahātmakam. (UṣāVṛ Pa 567)

Kāṃkṣāmohanīya

View-deluding inclination—A mental state of desire (emanating from suspicion) as to whether 'I should accept this view' or 'I should accept that view'.
kāṃkṣa—anyānyadarśanagrahaḥ upalakṣaṇatvāccāsya śaṃkādīparigrahaḥ. tataḥ kāṃkṣāyā mohanīyaṃ kāṃkṣāmohanīyam. (Bhaga 1.118 Vṛ)

Kāṇḍarpī Bhāvanā

A kind of anguished *Bhāvanā* (5) (disposition of malignment);
conduct and behaviour of a person whose psyche is imbued continuously with the indulgence in sexual talks (thoughts).
kaṇḍappakokkuiyāṃ taha, sīlasahāvahāsavi-gahāhim.
vīnhāveṃto ya paraṃ, kaṇḍappaṃ bhāvaṇaṃ kuṃai. (U 36.263)

Kākiṇīratna

One of the fourteen *ratnas* (precious and unique

animate and inanimate objects) of the *Cakravartī* (universal sovereign);
the jewel of the *Cakravartī*, which illuminates the entire camp of the army.
kākiṇīratnamaṣṭasauvarṇikam....yatra candra-prabhā sūryaprabhā valmīdīptirvā na tamaḥstomamaṇapahartumalam bhavaṭi tatra tamisraguhā-yāmatinībīḍatimiratiraskaranadakṣam....yacca sarvakālam cakravartī nijaskandhāvāre rātrau sthāpayati. (PmsāVṛ Pa 350)

Kāpotaleśyā

Grey Leśyā (psychic colour)—The third among the six kinds of *Leśyā*; (it is the third inauspicious *Leśyā*);
1. The inauspicious flow of *Bhāva* (1) (disposition at subtle level of consciousness). A type of radiation emanating from soul at a very subtle level of consciousness, which makes the soul prone to crookedness.
vaṃke vaṃkasamāyāre, niyaḍille aṇḍjue. palumcaga ovahie micchaditthī aṇḍrie. (U 34.25)

See—*Bhāvaleśyā*.

2. The *Pudgala* (material clusters) of dove-colour which become instrumental in creation of disposition of *Kāpotaleśyā* (1).
See—*Dravyaleśyā*.

Kāmaguṇa

The objects such as sound etc. arousing sexual urge.
kāmasya vā—maḍanasyodḍīpakā guṇāḥ kāmaguṇāḥ—śabdāḍayaḥ. (Sama 5.3 Vṛ Pa 10)
sadde rūve ya gaṃdhe ya, rase phāse taheva ya. paṃcavihe kāmaguṇa.... (U 16 Gā 10)

Kāmabhogatīvrābhilāṣā

An *Aticāra* (partial transgression) of *Svadāra-santoṣa* (*Vrata*) (continence in respect of one's own spouse, the fourth vow of lay follower);
to cherish intense sensuality.
kāmau—śabdariṇe, bhogaḥ—gandharasasparśāsteṣu tīvrābhilāṣaḥ—atyantaṃ tadadhyava-sāyitvaṃ kāmabhogatīvrābhilāṣaḥ. (Uṇā 1.35 Vṛ p. 13)

Kāmabhogāśamsāprayoga

A type of *Aticāra* (partial transgression) of *Sam-lekhanā* (scraping penance-unto death, i.e., emaciation of passions by a graded course of

penance (fasting));
it consists in longing for the sensual pleasures,
e.g. "may I get the sensual pleasures related
with the humans or the gods (in the next life, as
a reward of my penance)."
*kāmabhogāśamsāprayogo yadi me mānuṣyakāh
kāmabhogā divyā vā sampadyante tadā sādhu
iti vikalpanīpah.* (Upā 1.44 Vr p. 21)

Kāmarāga

Sensuality—Attachment towards objects of
sensual enjoyment.
*manapalbhāyajānanim, kāmarāga vivaddhanim.
bambhacerarao bhikkhū, thikahaṃ tu vivajjae
kāmarāgo—viṣayābhiṣvaṅgaḥ.*
(U 16, Gā 2 Śā Vr Pa 189)

Kāya Asaṃvara (Āsrava)

Non-inhibition of body—Inauspicious activity
of the body which becomes the cause of attrac-
tion of *Karma*. (Sthā 10.11)

Kāyakleśa

A kind of *Bāhya Tapa* (external austerities or
Nirjarā (shedding *Karma*));
to cultivate the body (for spiritual practice) by
undertaking different (Yogic) postures such as
Virāsana and the like.
*thānā virāsanāyā, jīvassa u suhāvahā.
uggā jahā dharijjaṃti, kāyakilesaṃ tamāhiyam..*
(U 30.27)

Kāyagupti

1. Controlling the voluntary movements of the
body—to undertake the activities like lying
down, sitting, standing, walking etc. in conformity
with the manner prescribed in the *Āgamas*
(canonical works).
2. To refrain from evil activities.
3. To practise total *Kāyotsarga* (2) (austerity quā
abandonment of body)—To inhibit all activi-
ties—whether righteous or unrighteous (for
specific period of time).
*śayanāsanādānaniksepasthānacaṅkramaṇeṣu
kāyaceṣṭāniyamah kāyaguptiḥ.* (TaBhā 9.4)
*kāyasya guptiḥ—saṃrakṣaṇaṃ unmārgagaterā-
gamataḥ.....
gamanādiviṣayeṣu kāyakṛtaceṣṭāyāh—kāyavyā-
pārasya niyamo—vyavasthā nigrahaḥ—evaṃ
kartavyam evaṃ na kartavyāmiti. uktam ca—
'kāyakriyānīvrttiḥ kāyotsarge śāriragupti syāt.'*

(TaBhā 9.4 Vr p. 184,185)
doṣebhyo vā himsādibhyo viratistayorguptiḥ.
(TaBhā 9.4 Vr)

See—*Gupti*.

Kāyadaṇḍa

To employ the body in inauspicious activity;
inauspicious transformation of the body or action
performed in remiss state.
*kāyena asubhapaṇiṇato pamatto vā jaṃ kareti
so kāyadaṇḍo.* (ĀVaCū 2 p. 77)

Kāyaduṣpraṇidhāna

That state of the body, in which it is totally
engrossed in an evil action.
See—*Manoduspraṇidhāna*.

Kāyapariṅcāraka

The gods indulging in sex through physique—
The gods, residing in the *Saudharma* and *Isāna*
(first and second) heavens of the Empyrean gods,
(respectively) belonging to the *Kalpas* (heavens
of the gods with hierarchy), whose sexual
desires are fulfilled through physical inter-
course. (The gods of other heavens are *Manah-
pariṅcāraka* etc.).
*dosu kappesu devā kāyapariyāragā paṇṇattā,
taṃ jahā—sohamme ceva, isāne ceva.*
(Sthā 2.456)
'kāyapariyāraga' tti paricaranti—sevante striya-
miti pariṅcārakāḥ kāyataḥ pariṅcārakāḥ kāyapari-
cārakāḥ. (Sthā Vr Pa 45)

Kāyaparita

That *Jiva* (soul), which solely builds his own
body (in contrast to *Sādhāraṇa Jiva*).
yaḥ pratyekaśarīri sa kāyaparitah.
(Prajñā 18.106 Vr Pa 394)
See—*Pratyekaśarīra*.

Kāyapuṇya

One kind of *Puṇya* (merit);
bondage of *Puṇya Prakṛti* (auspicious type of
Karma), incurred by *paryupāsana* of the ascetics
(worship or adoration of ascetics through
physical activities like offering service and
attending on the *Guru* by sitting in his vicinity).
(Sthā 9.25 Vr Pa 428)
See—*Manahpuṇya*.

Kāyabala

A kind of *Prāṇa* (vital energy), which is responsible for supplying energy for the bodily activities.

kāyavarganāvāṣṭambhajanitātmapradeśaprasāktiḥ kāyabalaprāṇaḥ. (GojīPra 129)
dehodaye śarīranūmakarmodaye sati kāyaceṣṭājananaśaktirīpaḥ kāyabalaprāṇaḥ. (GojīPra 131)

Kāyabali

An ascetic equipped with a special kind of *Labdhi* (supernatural power); that ascetic (*Muni*), who, by dint of his titanic physical power, obtained by intensive *Kṣayopasāma* (annihilation-cum-subsidence) of *Vīryāntarāya* (*Karma*, obstructing the spiritual energy), does not become fatigued or exhausted in spite of standing upright in the *Kāyotsarga Pratimā* (the practice of special course of spiritual practice in the posture of *Kāyotsarga* (2) (austerity qua abandonment of body)) even for one year at a stretch. E.g., *Bāhubali*.
vīryāntarāyākṣayopasāmaṁvirbhūtāsādhārana-kāyabalatvāt pratimayāvatiṣṭhamānāḥ śramaklamavirahitā varṣamātrapratimādhara bāhubaliprabhṛtayaḥ kāyabalinaḥ.

(Yośā 1.8 Vr p. 42)

Kāyayoga

Physical activity of *Jīva* (soul)—One of the threefold *Yoga* (2) (activity); physical power and activity of *Jīva*, accruing from the assistance of the material aggregates, belonging to the *Śarīra Varganā* (class of material clusters qua body).

kāyaḥ śarīraṁ.....tadyogājīvasya vīryapariṇāmaḥ—śaktiḥ—sāmarthyam kāyayogaḥ.

(TaBhā 6.1 Vr)

Kāyayogapratisaṁlinatā

A kind of *Pratisaṁlinatā* (a kind of external austerity); practice of the austerity of *Pratisaṁlinatā* by curbing the activities of the limbs (such as hands, legs etc.) of the body like a tortoise withdrawing its limbs (under its shield).

janmaṁ susamāhiyapānīpāe kummo iva guttimdie savvagāyapaḍisaṁlīṇe cīṭṭhai. se taṁ kāyayogapaḍisaṁlīṇayā. (Aupa 37)

Kāyavinaya

To observe proper manners and etiquettes towards the dignitaries like the *Ācārya* (preceptor) etc., who deserve respect through right action of the body;

to pay homage etc. to them with folded hands, even when they are away.

manovākkāyainayāstu manahprabhṛtinām vina-yārheṣu kuśalapravrṛtyādīḥ.

(Sthā 7.130 Vr Pa 388)

parokṣeṣvapi kāyavānmanobhirañjalikriyāgunasamkirtanānusmaranādīḥ. (TaVā 9.23.6)

Kāyavyāyāma

That physical activity of a *Jīva* (living being), indulged in through the medium of the body.

'kāyavyāyāme' tti ciyata iti kāyaḥ—śarīraṁ tasya vyāyāmo vyāpāraḥ kāyavyāyāmaḥ.

(Sthā 1.21 Vr Pa 18)

Kāyasamyam

Self-restraint over body—Refraining from the activities such as running, jumping etc., and performing righteous or virtuous activities.

kāyasamyama iti dhāvana-valgana-plavanādiniṛṛtīḥ, śubhakriyāsu ca pravrṛtīḥ.

(TaBhā 9.6 Vr)

Kāyasamvara

Inhibition of the physical activities. (Sthā 10.10)
See—*Kāyagupti*.

Kāyasamvedha

That phenomenon, according to which, a living being, after dying in a particular *Kāya*, i.e., one of the *Ṣaḍjīvanikāya* (six classes of living beings), gets reincarnated in the same *Kāya* (class of *Jīva* possessed of the same kind of body-material) or in the alien *Kāya* and again after death from there to get reincarnated in the same kind of *Kāya*.

uppalaḥīve puḍhaviḥīve, punaravi uppalaḥīve tti. kāyasamveho tti vivakṣitakāyāt kāyāntare tulyakāye vā gatvā punarapi yathāsambhavam tatraivāgamanam. (Bha 11.30 Vr)

Kāyasamādhāraṇa

To devote one's body in the *Ārādhanā* (punctilious (or rightful) observance of the-*sādhana* (spiritual practice)) of *Samyama* (self-restraint). *'kāyasamādhāraṇayā' samyamayogeṣu śarīrasya samyagvyavasthāpanarūpayā.*

(U 29.59 SāVr Pa 592)

Kāyasupprañidhāna

That state of body, in which steadiness of the body or *Kāyotsarga* (2) (austerity quā abandonment of body) is practised, for the purification of the soul.

tivihe suppañihāne paṃmatte, tam jahā—manasuppañihāne, vayasuppañihāne, kāyasuppañihāne.
(*Sthā* 3.97)

Kāyasthiti

The period of continuation of stay of a *Jīva* (soul) in the same *nikāya*—form of life, in spite of undergoing the cycle of birth and death; e.g., a *Jīva* in the form of a human being may continue to reincarnate as the human being (for several births); the earth-bodied *Jīva* and the like may continue to remain in the same kind of *Yoni* (substratum suitable for the birth of the *Jīva* (soul)) for an innumerable period of time.

kāye—nikāye pṛthivyādīsāmānyarūpeṇa sthitiḥ kāyasthitiḥ asaṃkhyotsarppinyādikā.
(*Sthā* 2.159 *Vṛ Pa* 62)

Kāyika

One kind of *Naipunika* (expert); an expert in science of *prāṇa-tattova* (fundamental element of vital energy)—the flows of the vital energy like *idā, piṅgalā* etc..
kāyikam—sārīrikam, idāpiṅgalādi prāṇatattvam....tājñō nipunaprāyo bhavati.

(*Sthā* 9.28 *Vṛ Pa* 428)

See—*Naipunika*.

Kāyika Dhyāna

1. **Quitening the body**—Conditioning of the body by curbing the activities of all the organs and sub-organs of the body like tortoise, withdrawing its limbs (under its shield).

kūrmavad vā saṃlīnāṅgopāṅgastiṣṭhati.
(*BrBhā* 1642 *Vṛ*)

2. The bodily effort (such as manual calculation) in which the calculation of permutations and combinations is done without any distraction of mind.

kāyikam nāma yat kāyavyāpāreṇa vyāksepāntaram pariharanmupayukto bhāṅgakacāraṅikam karoti.
(*BrBhā* 1642 *Vṛ*)

Kāyiki Kriyā

A kind of *Kriyā* (urge);

1. Bodily activity.

kāyena nirvṛttā kāyiki—kāyavyāpārah.

(*Sthā* 2.5 *Vṛ Pa* 38)

2. The bodily effort made when one is mentally in the state of intense malice.

praduṣṭasya sato bhudyamaḥ kāyiki kriyā.
(*TaVā* 6.5.8)

Kāyena Śāpānugrahasamartha

That ascetic (*Muni*), who has the power of cursing and granting boon merely through bodily gesture.

manasaiva pareṣām śāpānugrahaḥ kartum samarthā ityarthah, evaṃ vācā kāyena.
(*Aupa* 24 *Vṛ p.* 52)

Kāyotsarga

1. Fifth *Āvaśyaka*, out of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights)—Abandonment of possessiveness of the body during the performance of *Pratikramaṇa* (repentent retrospection) etc. for a definite period of time together with performing the rite of *Caturviṃśatistava* (recitation of eulogy of 24 *Tirthankaras*).

devassiyāṇiyamādisu jahuttamāṇeva uttakālamhi.
jinagunacimtaṇajutto kāussaggo taṇuvisaggo..
(*Mūlā* 28)

See—*Ṣaḍāvaśyaka*.

2. Conditioning of the body, in which abandonment of voluntary movements of the body as well as possessiveness is undertaken.

kāyah—sārīram tasyotsargah—āgamoktāntiṇā parityāgaḥ kāyotsargah.
(*USāVṛ Pa* 581)

Kāyotsarga Pratiṃā

The fifth (out of the eleven) of the *Upāsaka-pratiṃā* (intensive course of spiritual practice prescribed for the lay follower);

in which the practitioner undertakes a severe practice of *Kāyotsarga* (2) (austerity quā abandonment of body).

pañca māsāṃścatusparvyām grhe taddvāre catuṣpathe vā pariṣahopasargādiniṣprakampakāyotsargah pūrvoktapratimānuṣṭhānam pālayan sakalāṅ rātrimāsta iti pañcamī.

(*Yośā* 3.148 *Vṛ p.* 762)

Kāraka

1. An appellation of that ascetic (*Muni*), who performs himself all the monastic activities such

as *Pratilekhanā* (inspection of the outfit) and the like, as prescribed in the *Āgama* (2) (canonical work) or makes others to perform them.

bhanagaṃ karagaṃ jharaṃ..... vaṇḍāmi ajjamamgaṃ.....

*'kārakaṃ' kālikādisūtroktamevopadhipratyuje-
kṣaṇādirīpaṃ kriyākalāpaṃ karoti, kārayatīti
vā.* (Nandi Gā 28 Ma Vr Pa 50)

Kāraṅkasamyaktva

That *Samyaktva* (right faith), on the attainment of which a person develops faith in the religious performances, practises them and makes others do so.

*yasmin samyaktve sati sadnuṣṭhānaṃ śradhatte,
samyak karoti ca, tat kārayati sadnuṣṭhānamiti
kāraṅkaṃ samyaktvamucyate.*

(ViBhā 2675 Vr p. 142)

Kāraṅkasūtra

The *Sūtra* (2) (canonical aphorism) which establishes the validity of the *Āgamas* (2) (canonical works) through logical reasoning, in spite of their (*Āgamas'*) authority being axiomatic, because they are the articulations of the *Āpta* (unimpeachable authority on Truth).

*savvaṇṇamupamaṇāo, jai vi ya ussaggao suyapasi-
ddhū.*

*vittharao'pāyāṇa ya, darisaṇamii kāraṅkaṃ
tamhā..* (BrBhā 317)

Kāraṅgadoṣa

1. A type of *Māṇḍalika Doṣa* (blemish incurred at the time of eating meals);

taking meals (by an ascetic) without a licit grounds as prescribed in the *Āgamas* (canonical works).

*chahiṃ kāraṅhehiṃ asanaṃ āhāraṃto vi āyaradi
dhammaṃ....*

*veyaṇavejjāvacce kiriyāthāne ya saṃjamaṃthāe,
tadha pāṇadhammacimṭā kujja edehiṃ āhāraṃ.*

*....niṣkāraṇaṃ yadi bhūṅkte bhojyādikaṃ tadā
doṣāh.* (Mūlā 478, 479 Vr p. 369)

2. A type of fault (or fallacy) in *Vāda* (polemics); to consider a part of the cause as the whole cause, simply because it is an antecedent condition.

*kāraṅkaṃ—parokṣārthanirṇayanimittamupapa-
ttimātraṃ, yathā—nirupamasukhaḥ siddho jñā-
nānābādhaprakarṣāt.* (Sthā 10.94 Vr Pa 467)

Kāruṅika Dāna

A type of *Dāna* (charity).

that charity, which is given for the well-being of the dead relatives in their next life.

*kāruṅyaṃ—śokastena putraviviyogādijanitena
tadīyasyaiva talpādeh sa janmāntare sukhito
bhavitvītvāsanoto'nyasya vā yaddānaṃ tatkā-
ruṅnyadānaṃ.* (Sthā 10.97 Vr Pa 496)

Kāruṅya

Compassion—A kind of *Bhāvanā* (1) (repeated contemplation on the idea of making oneself resemble one's ideal (goal));

to cherish the feeling of kindness towards the deprived beings.

*kāruṅyamānukampā dīnānugraha ityarthah.
(TaBhā 7.6)*

Kārmaṅakāyayoga

(Kagra 4.24)

See—*Kārmaṅaśarīrakāyaprayoga*.

Kārmaṅaśarīra

Kārmaṅa body (*kārmaśarīra*)—A type of body: the subtlest body which is formed by *Kārma-pudgalas* (material clusters quā *Kārma*), which, in turn, becomes substratum of accumulation of *Kārmās*.

*kārmaṅā nivṛttaṃ kāraṅkaṃ, aśeṣakārmārāse-
rādīhārabhūtaṃ kuṇḍavod.* (TaBhā 2.37 Vr)

Kārmaṅaśarīra Kāyaprayoga

Activity of Kārmaṅa body—When the soul, in the *Antarālagati* (motion of the *Jīva* (soul) after death in the space), remains *Anāhāraka* (2) (not to appropriate any *Āhāra* (alimentary materials), except *Taijasa Vargaṅā* (group of material clusters quā fiery body) and *Kārmaṅa Vargaṅā* (group of material clusters quā *Kārma*)), there takes place the *Kārmaṅaśarīra Kāyaprayoga*.

Also, in the third, fourth and fifth *Samayas* (smallest time-units) of *Kevali Samudghāta* (spatial expansion of soul-units by the omniscient soul beyond the body), there is *Kārmaṅa Kāyaprayoga*.

*iha kārmaṅaśarīrakāyaprayogo vīgrahe samu-
dghātagatasya ca kevalīnastrītyacaturthapañ-
camasamayeṣu bhavati.* (Bha 8.64 Vr)

Kāryahetu

A form of *Lokopacāra Vinaya* (formal rules of modesty):
 observance of modesty to the teacher on the ground that 'he has imparted knowledge to me'.
*kāryaṃ—śrutapṛāyaṇādikaṃ hetuṃ kṛtvā, śru-
 taṃ pṛāpito'hamaneneti heterityartha, viśeṣeṇa
 vinaye tasya varttitavyaṃ tadanuṣṭhānaṃ ca
 karttavyaṃ.* (Sthā 7.137 Vr Pa 388)

Kāla

1. **Time**—One of the six fundamental *Dravyas* (substances):

the substance which is (an auxiliary) cause of *Vartanā* (time-dependent existence), *Pariṇāma* (1) (to undergo transformation from one state to another one), *Kriyā* (1) (motion), *paratva* (priority) and *aparatva* (posteriority).

*vartanā pariṇāmaḥ kriyā paratvāparatve ca kā-
 lasya.* (TaSū 5.22)
kālo'nastikāyah, tasya pradeśupracayābhāvaāt.
 (Dhava Pu 9 p. 168)

2. A kind of *Jñānācāra* (conduct qua knowledge): a particular *Āgama* (canonical work) should be studied only at that time which is prescribed for its study.

*yo yasyāṅgapraviṣṭādeḥ śrutasya kāla uktasta-
 sya tasminneva svādhyāyah kāryo nanyadā pra-
 tyavāyasambhavāt.* (Prasā Vr Pa 63, 64)

3. A kind of *Mahānidhi* (encyclopaedean treatise): the treatise which deals exhaustively with the topics such as the auspicious and unauspicious times craft, the science of agriculture and the like.

*kālē kālaṅṅanaṃ, bhavvapurāṇaṃ ca tisu vāse-
 su.*
śippasataṃ kammāṇi ya, tiṅgi payāe hiyakarāim.
 (Sthā 9.22.7)

4. One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings):

those *Asura Devas* (demons), who fry the infernal beings in a small vessel, *sunṭhikā*, oven, *pracan-
 ḍaka*, earthen cooking vessel, big boiling pan etc..
*mīrāsu śunṭhaesu ya, kaṃḍūsu ya payaṅagesu
 ya payaṅti.*

kumbhīsu ya lohīsu ya, payaṅti kālā tu neraiyā..
 (SūtraNi 74)

Kālacakra

Time-wheel—A wheel of time measuring 20 *koṭikoṭi Sāgaropama* (=20x10⁷x10⁷ *Sāgaropamas*).

It is divided into two divisions—*Avasarpiṇi* (descending half of the time-wheel) and *Utsarpiṇi* (ascending half of the time-wheel), each of which consists of six spokes.

*kālacakraṃ viṃśatisāgaropamakotākoṭi pari-
 māṇaṃ.....* (NandīHā Vr p. 84)

kālacakraṃ viṃśatikotākoṭipramāṇaṃ.....
 (NandīMa Vr Pa 196)

Kālaparamāṇu

An atom of time—One *Samaya* (smallest time-unit), an indivisible unit (ultimate quantum) of time.

kālaparamāṇuḥ samayaḥ. (Bhaga 20.37 Vr)
 See—*Samaya*.

Kālapratilekhanā

To ascertain the precise time for undertaking *Svādhyāya* (scriptural studies and teaching) (in conformity with the method given in the *Āgamas* (canonical works)) etc..

*āgamavidhinā yathāvannirūpaṇā grahaṇapra-
 jāgarāṇarūpā kālapratyūpekṣanā.*
 (U 29.16 Śā Vr Pa 583)

kālamandali

A division of *Mandali* (group of ascetics); *Mandali* of ascetics, which informs about the time.

(Prasā 692 Vr Pa 196)
 See—*Mandali*.

Kālaloka

Temporal aspect of the Loka (cosmos)—The nature of the *Loka*, which is related with and explained on the basis of time (such as *Samaya* (smallest time-unit) etc..).

kālah—samayādih tadrūpo lokah kālalokah.
 (Bhaga 11.90 Vr)

Kālātikrama

An *Aticāra* (partial transgression) of the *Ati-
 thisaṃvibhāga Vrata* (the 12th vow of the lay follower):

to defer one's time of taking meals with the motive of not offering food to the ascetics.

*kālasya—sādhubhojanakālasyātikramaḥ—ulla-
 ṅghanaṃ kālātikramaḥ.* (Upā 1.43 Vr p. 29)

Kālādeśa

That description of a *Vastu* (3) (object of valid

organ of cognition) which is made with reference to time. (Bhaga 5.202)

Kālika Śruta

A category of *Āgama* (2) (canonical work), which can be studied only in the first and last quarter of day and night.

divasaniśāprathamapaścimapauruṣīdvaya eva paṭhyate tatkālena nirvṛttam kālikam.

(Sthā 2.106 Vr Pa 48)

Kālikaśruta-Ānuyogika

Exponent of the *Kālikaśruta*.

kālikaśrutānuyoge—vyākhyāne niyuktāḥ kālikaśrutānuyogikāḥ. (Nandī Gā 32 MaVr Pa 51)

Kālikiyupadeśa Saṃjñā

A type of *Saṃjñāśruta*.

(Nandī 61)

See—*Dirghakāliki Saṃjñā*.

Kālodasamudra

That ocean, which is ring-shaped and encircled (surrounded) by *Ardhapuṣkara* Continent; (the width of the ring being 8 lakh *Yojanas*), its total expanse is 16 lakh *Yojanas*.

kālodasamudraḥ puṣkaravaradvipārdhena pari-kṣiptaḥ. (TaBhā 3.8)

Kinnara

The first variety of *Vānamantara Devas* (Forest-dwelling gods),

which has a black complexion like *priyaṅgu* (black pepper), gentle features, a very beautiful face and a crown on the head; its emblem is *Aśoka* tree.

tatra kinnarāḥ priyaṅguśyāmāḥ saumyāḥ saumyadarśanā mukheṣvadhikarūpaśobhā mukūṭa-maulibhāṣaṇā aśokavṛkṣadhvajā avadātāḥ.

(TaBhā 4.12 Vr)

Kimicchaka

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to accept the royal meals in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction), which is offered by asking, "who wants what?"

kaḥ kimicchatītyevaṃ yo dīyate sa kimicchakaḥ.

(Da 3.3 HāVr Pa 117)

Kimpuruṣa

The second variety of *Vānamantara Devas* (Forest-dwelling gods),

which has beautiful arms and thighs, radiant face, and body adorned with different kinds of ornaments, colourful garlands and besmeared with sandal-wood; its emblem is *Campka* tree. *kimpuruṣā ūrubāhuṣvadhikaśobhā mukheṣvadhikabhāṣavarū vīdihābharanabhūṣaṇāścītrasraganulepanāścampakavṛkṣadivajāḥ.*

(TaBhā 4.12)

Kilviṣika

A category of the *Kalpopanna Deva* (gods with hierarchy),

whose rank is that of menials of lowest type.

antyavāsithānīyāḥ kilviṣikāḥ. (TaVā 4.4.10)

Kilviṣiki Bhāvanā

A kind of anguished *Bhāvanā* (5) (disposition of malignment);

the behaviour and conduct of a maligner whose psyche is deeply imbued with the disposition of malignment towards both—knowledge (pertaining to philosophy and spirituality) and the person possessed of such knowledge.

nānassa kevalīṇaṃ dhammāriyāyassa saṃgha-sāhūṇaṃ.

māi avaṃṇavāi kiviṣīyaṃ bhāvaṇaṃ kumai..

(U 36.265)

Kīlikā Saṃhanana

The fifth type of *Saṃhanana* (bone-structure), in which ends of bones are merely mutually joined—they are mutually bound together.

kīlikāviddhāsthīdvayasañcītam kīlikākhyam.

(Sthā 6.30 Vr Pa 339)

Kutrikāpaṇa

A big department store where all the objects of three worlds, viz., the heaven, the human world and the underworld, are available.

kutrikam—svargamarttyapātālalakṣaṇam bhūmitrayam tatsambhavam vastvapi kutrikam tatsampādaka āpaṇo hatṭaḥ kutrikāpaṇaḥ.

(Bhaga 2.95 Vr)

Kupyapramāṇātikrama

An *Aticāra* (partial transgression) of the *Icchā-parimāna Vrata* (the fifth vow of the lay follower); to transgress the limit of the accumulation of the household (metallic) utensils such as plates,

bowls etc., either inadvertently or due to over-greediness.

tīvalobhābhīniveśādatirekāḥ pramāṇātikramāḥ.
(TaVā 7.29)

'*kuvīyapamāṇāikkame' tti kupyam—grhopaska-
rah sthālakaccolakādi, ayam cāticāro'nābhogā-
dinā.* (Upā 1.36 Vr p. 14)

Kubja Samsthāna

The fifth type of *Samsthāna* (2) (bodily configuration):

structure (size, shape etc.) of the organs such as legs, hands, head and neck are not in proper proportion or symmetry; the remaining organs however may be symmetrical.

'*khujje' tti adhastanakāyamaḍabham, ihādha-
stanakāyāśabdēna pādapānīśirogrīvamucyate
tad yatra śārīralakṣaṇoktapramāṇavyabhicāri
yatpunaḥ śeṣam tadyathoktapramāṇam tatkub-
jam.* (Sthā 6.131 Vr Pa 339)

Kumbhī

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who are the custodians of the infernal beings, and who slaughter them and then cook them in the vessels like earthen cooking vessel, big boiling pan, iron vessel etc..

*kumbhīsu ya payaṇesu ya, lohīsu ya kaṃdu-lohī-
-kumbhīsu.*

*kumbhī ya narayapālā, haṇamti pācimti narage-
su..* (SūtraNi 78)

Kula

1. A sub-division of the religious order, in which the disciples initiated by one *Ācārya* (preceptor) are the members.

2. A congregation of many *Gacchas* with similar discipline.

*kulamācāryasamtatisamsthitiḥ..... bahūnām ga-
cchānām eka'jātiyānām samūhaḥ kulam.*

(TaBhā 9.24 Vr)

3. A branch of a *vaṃśa* (royal clan).

See—*Kuladharmā*.

Kulakara

The chief of the human race who governs the *kula* (human society) at the time of the beginning

of *Karmabhūmi* (human civilization) (and end of the *Yugalaka* civilization).

*kulakaraṇammi ya kusalā kulakaraṇāmena
supasiddhā.* (TriPra 4.509)

Kulakoṭi

The categories (sub-phylums) of the *Jīvas* (souls) born in the same *Yoni* (substratum suitable for the birth of the *Jīva* (soul)).

ekasyāmeva yonau anekāni kulāni bhavanti.

(Prajñā 1.49 Vr Pa 41)

...*beṃdiyānam pajjattāpajjattānam satta jāiku-
lakoḍiṇiṇipamuhasatasahasā bhavaṃtīti ma-
kkhātāṃ.* (Prajñā 1.49)

Kuladharmā

1. Organisational set-up and code of conduct of the *Kulas* (3) (branches of a *vaṃśa* (—royal clan) like *Ugra* etc.;

2. The *Sāmācāri* (rules of conduct quā etiquette, formality and convention) of the *Gacchas* (major forms of monastic organisation) of the Jain ascetics (*Munies*) like *Chāndra* etc..

*ugradikulācārah athavā kulam cāndrādikamār-
hatānām gacchasamūhātmakam, tasya dharm-
maḥ—sāmācāri.* (Sthā 10.135 Vr Pa 489)

Kusāla

1. The Adept One (in the spiritual practice)—He who is capable to annihilate *Karma*.

*'kusalo' nāma pradhānaḥ karmakṣapaṇasamar-
tha ityarthah.* (NiBhā 74 Cū)

2. *Vitarāga* i.e., one who is free from delusion (attachment and aversion) or a *sādhanaka* (spiritual practitioner) who is in pursuit of the state of *Vitarāga*.

*kuśalah—vitarāgaḥ vitarāgasāadhanāyāṃ vā
pravṛttah puruṣaḥ.* (ĀBhā 2.95)

3. One who is a *sarva-parijñācāri*, i.e., one who has comprehended and renounced all sinful activities, learned one; *jīvanmukta* (liberated one in spite of being embodied (living) person).

*kuśalah—sarvaparijñācāri puruṣaḥ. asau jīvan-
muktaḥ ityapi ucyate.* (ĀBhā 2.182)

4. The omniscient one, who is not bound by the veils obscuring knowledge etc.

*kuśalah—kevalī. sa ca āvaraṇādibhirno baddho
bhavati, bhavopagrāhikarmabhirno mukto bha-
vati.* (ĀBhā 2.182)

Kusālamūlā Nirjarā

Penance accomplished for purification of soul

and shedding the *Karma-pudgalas* (material clusters quâ *Karma*) through surmounting the *Parīśahas* (hardships) (that occur in the ascetic life).

tapahparīśahajayakṛtaḥ kuśalamūlah.

(TaBhā 9.7)

parīśahajaye kṛte kuśalamūlā, sā śubhānubandhā niranubandhā ceti.

(TaVā 9.45)

Kuśīla

1. The third category of *Nirgrantha* (3): that *Nirgrantha*, who blemishes his *Uttaragūmas* (subsidiary virtues) or who is possessed of *Samjvalana Kaśāya* (flaming up passions). *kutsitam uttaragūnapraṭiṣevayā sañjvalanakaśāyodayena vā dūṣitatvāt śīlam—astādaśāsīlānigasahastrabhedam yasya sa kuśīlah.*

(Bhāga 25.278 Vṛ Pa 320)

2. That lax ascetic, who does not rightly adhere to *Jñānācāra* (conduct quâ knowledge), *Darśanācāra* (conduct quâ faith) and *Cāritrācāra* (conduct quâ abstinence) and who obtains his livelihood through *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) obtained by introducing himself, revealing his caste, clan etc..

kutsitam śīlamasyeti kuśīlah, sa trividho bhavati—jñānaviśaye darśanaviśaye cāritraviśaye ca.

(PrasūVṛ Pa 26)

jāti kule gaṇe yā, kamme sippe tave sute cea.

sattavidham ājivam, vvaivati jo kusīlo so..

(VyāBhā 880)

Kūtatula-kūtamāna

An *Aticāra* (partial transgression) of *Sthūlaadattādānaviramāna Vrata* (the vow of abstinence from gross stealing which is the third vow of the lay follower);

to indulge in false weights and measures; to have unethical business practices.

tulā pratitā, mānam—kuḍavādi, kūtatvam—nyūnādāhikavm, tābhyaṃ nyūnābhyaṃ dato'dhikābhyaṃ gṛhato'ticarati vratamiti, aticāraheturvādaticārah kūtatulākūtamānamuktah.

(Upā 1.34 Vṛ p. 12, 13)

Kūtalekhakaraṇa

An *Aticāra* (partial transgression) of *Sthūla-mṛṣāvādaviramāna Vrata* (the vow of abstinence from gross falsehood which is the second vow

of the lay follower);

to prepare false document, either inadvertently or maliciously.

'kūdalehakarāṇe'tti asadbhūtārthasya lekhasya vidhānamityarthaḥ, etasya cāticāratvam pramādādīnā durevokavena vā.

(Upā 1.33 Vṛ p. 11)

Kūrmonnatā Yoni

A type of *yoni* (uterus):

the *yoni* having a shape like the convex back of a tortoise; it is the best kind of uterus and found only in mother of *Tīrthaikaras* (ford-founders), *Cakravartīs* (universal sovereigns), *Baldevas* (universal personage, possessed of half the strength of *Vāsudeva*)-*Vāsudevas* (semi-universal sovereigns)).

kūrmmah—kacchapah tadvadunnatā kūrmonnatā.

(Sthā 3.103 Vṛ Pa 116)

kummuṇṇayā ṇam joṇi uttamapurisamāṇam kummuṇṇayāte ṇam joṇie tivihā uttamapurisā gabbham vakkamaṃti tam jahā—arahantā, cakkaṇvattī, baladevavāsudevā.

(Sthā 3.103)

Kṛtakaraṇā

That nun, who is adept in rendering services and who has often rendered her services to the monastic (nunnish) order.

yayā sūdhvayā buhuśo vaīṣṇvṛtyāni kṛtāni sā kṛtakaraṇā kuśalā ityarthaḥ.

(VyāBhā 2388 Vṛ Pa 18)

Kṛtadāna

A kind of *Dāna* (charity) (something given with the feeling to help someone);

that *Dāna*, which is given by someone as a reciprocal act to one who has many a times given *Dāna* or done beneficence to him.

kṛtam mānānena tatprayojanamiti pratyupakā-rārtham yaddānam tatkṛtam.

(Sthā 10.97 Vṛ Pa 471)

Kṛtapratikṛtitā

A kind of *Lokopacāra Vinaya* (formal rules of modesty);

to show modesty to some one as a reciprocal action.

'kṛtapratikṛtitā' kṛte bhaktādinopacāre prasannā guravaḥ pratikṛtiṃ—pratyupakaraṇam sūtrādī-dānataḥ kariṣyantīti bhaktādidānam prati yatitavyam.

(Sthā 7.137 Vṛ Pa 388)

Kṛtayogī

1. That ascetic, who had acquired the knowledge of the scriptures and their meanings (purport) in the past, but does not retain it in the present. *kṛtayogī nāma yaḥ pūrvanubhayaḍharah āsīt nedānim.* (VyaBhā 2335 Vṛ Pa 9)

2. An elder (ascetic) having the knowledge of the *Chedasūtras* (four canonical works, viz., *Nisītha*, *Vyavahāra*, *Kalpa*, *Daśā*), both of the text as well as its meaning (purport).

kṛtayogī sūtrato rthataśca chedagranthadharah sthavirah. (VyaBhā 2369 Vṛ Pa 16)

3. That ascetic (*Muni*), who has sanctified (or sublimated) his soul several times by undertaking severe penances.

kṛtayogo nāma kurkaśatapobhīranekadhā bhāvitātmā. (VyaBhā 538 Vṛ Pa 27)

See—*Kṛtayogyā*.

Kṛtayogyā

That ascetic (*Muni*) who is adept at the accomplishment of the task like *pratyupekṣanā* (inspection of the site for *Anaśana*) and also at supervising the procedure of undertaking *Anaśana* (fasting-into-death).

therehi kadāhiṃ saddhiṃ.....bhāttapānapādi-yāikkhiyassa.... (Bhāga 2.66)

'kadāhiṃ'.....*kṛtayogyādibhīriti syāt, tatra kṛtā yogāh—pratyupekṣanādrōvāpārā yeśāṃ santi te kṛtayogināh.* (Bhāga 2.66)

See—*Kṛtayogī*, *Niryāpaka*.

Kṛtikarma

Performance of (twelfefold procedure of) offering obeisance and reverence (to the *Ācārya* (preceptor), *Bahuśruta* (scholar of canonical works) etc.), while performing the ritual of *Vandanā* (2) (which is the third chapter of the *Āvaśyaka Sūtra* (canonical work consisting of *Ṣaḍāvāśyaka* (six chapters to be recited daily at both twilights)); there are twenty-five varieties of *Kṛtikarma*, viz., twice *avanamana* (bowing down), *dvādaśavarita* (twelve times circumambulating) etc..

janasiddhāriyabahuśudesu vaṃḍijjamānesu jaṃ kirai kammaṃ taṃ kidiyammaṃ nāma. tassa.... vārasāvātādilakkhaṇaṃ vihānaṃ phalaṃ ca kidiyammaṃ vaṇṇedi. (KaPrā 1 p. 158)

doṇayaṃ ahājāyaṃ kiikammaṃ vārasāvayaṃ. causiraṃ tiguttaṃ ca dupavesaṃ egaṇikkhamaṇaṃ. (ĀVaNi 1202)

Kṛtikarmakara

That ascetic (*Muni*), who is adept at performance of the *Kṛtikarma* (the twelfefold procedure of paying obeisance) and who is free from laziness and conceit, is detached to sensuality and intent upon *Nirjarā* (shedding *Karma*).

āyariya uvajjhāe, pavvatti there taheva rāyaṇie. eesiṃ kiikammaṃ, kāyavvaṃ nijjaratthāe..

paṃcamahavvayajutto, ānalasa māṇaparivajjiyamaṃ.

samvigganijjaratthi, kiikammakaro havi sāhū.. (VyaBhā 1943)

Kṛtikarmasambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics, in which the ascetics pay obeisance in conformity with the prescribed procedure.

kṛtikarma—vandanakaṃ tasya karaṇaṃ—vidhānaṃ tadvidhinā kurvan śuddhaḥ.

(Sama 12.2 Vṛ Pa 22)

Kṛtya

Ācārya (preceptor)—One who is worthy of receiving *Vandanā* (1) (obeisance).

kṛtiḥ—vandanakaṃ tadarhanti kṛtyāḥ.

(U 1.45 ŚāVṛ Pa 54)

Kṛtsnā Āropanā

A type of *Prāyaścitta* (expiation);

that *Āropanā prāyaścitta* (continuous sequence of expiation), expiation given for the purification of a blemish.

which is in the form of penance and which is to be carried out fully, without any relaxation in duration, within a period of six months.

yāvato'parādhānāpānastāvatinān tacchuddhīnāmāropanā kṛtsnāropanā. (Sama 28.1 Vṛ Pa 46)

vise dūyā'rovaṇa, māśādī jāva chammāsā..

(NiBhā 6272)

kasiṇā jhosavirahitā, jaḥiṃ jhoso sā akasiṇā u..

(VyaBhā 600)

Kṛṣṇapākṣika

The *Jīva* (soul) which is going to remain in the *Samsāra* (labyrinth of transmigration in mundane existence) for a period of more than *apār-dhapudgalaparāvarta* (a macro time-unit).

jesinavaḍḍhā poggalapariyaḍḍo sesao u samsāro. te sukkapakkhīyā khālu aḥie piṇa kiṇhapakkhīā..

(Sthā 1.186 Vṛ Pa 29)

See—*Pudgala Parivartta*.

Kṛṣṇarāji

Macro-cosmological structures in the form of black streaks (in the space), formed by density of earth-bodied beings and earth-bodied *Pudgalas* (material aggregates). It is situated in the *Ūrdhvaloka* (upper cosmos). (See fig. p. 392). 'kṛṣṇarājo' tti kṛṣṇavarāṇapudgala-rekhāh.

(Bhāga 6.89 Vr)

kaṇharātio...pudhavīpariṇāmāo...jīva pariṇāmāo vi, poggalapariṇāmāo vi.. (Bhāga 6.104)

Kṛṣṇaleśyā

Black *Leśyā* (psychic colour)—The first amongst the six kinds of *Leśyā*: (it is the most powerful inauspicious *Leśyā*):

1. The inauspicious flow of *Bhāva* (1) (disposition at subtle state of consciousness)—A type of radiation emanating from the soul at a very subtle level of consciousness, which makes the soul prone to cruel emotions.

niddhamdhasapariṇāmō nissamso ajjinhādio. eyajogāsamāutto kiṇhalesaṃ tu pariṇame..

(U 34.22)

See—*Bhāvaleśyā*.

2. The *Pudgalas* (material clusters) of black-colour which become instrumental in creation of disposition of *Kṛṣṇa-leśyā*.

See—*Dravyaleśyā*.

Kevalajñāna

1. Omniscience—A kind of the *Pratyakṣa Jñāna* (direct (immediate) cognition). The (transcendental and pure) knowledge which directly cognizes all the substances and all their modes. *aha savvadavvaparīṇāma-bhāva-viṇṇatti-kāraṇamaṇamtaṃ.*

sāsayaṃmappaḍivāi, egavihaṃ kevalaṃ nāṇaṃ.

(Nandi 33.1)

2. Manifestation of the innate nature of *cetana* (soul) on complete elimination of the veil (of *Karma*).

tat sarvathāvarāṇavilaye cetanasya svarūpāvīrbhāvo mukhyaṃ kevalam. (Prāṇī 1.1.15)

Kevalajñānāvaraṇīya

A sub-type of the *Jñānāvaraṇīya* (knowledge-veiling) *Karma*, the *Karma* due to the rise of which the *Kevalajñāna* (omniscience) is veiled.

samastāvaraṇakṣayāvīrbhūtāmātmaprakāśata-ttvamaśeṣadravyaparyāyagrāhi kevalajñānam tadācchādanakṛt kevalajñānāvaraṇam.

(TaBhā 8.7)

Kevalajñāni

That soul, who is possessed of *Kevalajñāna* (1) (omniscience quā knowledge).

Kevaladarśana

Omniscience quā intuition—A type of *Darśana* (intuition):

an apprehension of the generic attributes of all the objects of the whole universe.

kevalameva sakalajogadbhāvisamastavastusāmānyaparicchedanīpaṃ darśanam kevaladarśanam. (Prajñā 29.3 Vr Pa 527)

Kevaladarśanāvaraṇīya

A sub-type of *Darśanāvaraṇīya* (intuition-veiling) *Karma*:

the *Karma* due to the rise of which the *Kevaladarśana* (omniscience quā intuition) is veiled.

kevalameva darśanam tasyāvaraṇīyaṃ kevaladarśanāvaraṇīyam. (Prajñā 23.14 Vr Pa 467)

Kevalī

1. One who is possessed of super-sensory knowledge—*Avadhijñāni* (clairvoyant), *Manah-paryavajñāni* (mind-reader), *Kevalajñāni* (omniscient).

tao kevalī paṇṇattā taṃ jahā—ohiṇāṇakevali, maṇapajjavajñāṇakevali, kevalaṇāṇakevali.

(Sihā 3.513)

2. One possessed of super-sensory knowledge which has become manifested on account of the *Kṣaya* (annihilation) of the four types of *Ghāti* (destroying) *Karma*. One who directly knows and perceives of all substances and all modes. *ghātikarmakṣayādāvīrbhūtajñānādyatisāyaha kevali.*

(TaVā 9.1.23)

kaṣiṇaṃ kevalakappaṃ loḡaṃ jāṇamti taha ya pāsanti.

kevalacarittanāṇi taṃhā te kevali huṃti.

(ĀvaNi 1079)

Kevalimaraṇa

A type of *Marāṇa* (death):

passing away of a *Kevalajñāni* (omniscient).

...kevalimaraṇaṃ tu kevaliṇo.. (UNi 223)

Kevalisamudghāta

Expansion (projection) of soul-units (outside the body) by the omniscient soul—A type of *Samudghāta* (expansion of the soul-units beyond the body);

it occurs to equalise the duration and quanta of the *Vedanīya* (feeling-producing), *Nāma* (body-making) and *Gotra* (status-determining) *Karmas* with those of the *Āyusya* (life-span-determining) *Karma* (the former being larger).

jassa puṇa thovamūṇ havejja sesaṇ tiyaṃ ca bahutarayaṇ.
taṃ teṇa sanīkurue gaṇṭṭiṇa jīno sanuḡghāyaṇ.

(ViBhā 3043)

kevalisamudghāto vedanīyanāmagoṭrāśrayaḥ.
(Suīma 7.2 Vr Pa 13)

kevalisamuḡghāe.....atṭhasamaie paṇatte, taṇ jahā—paḍhame samae ḍaṇḍaṇ kareī, bīe samae kavāḍaṇ kareī, taie samae maṇṭhaṇ kareī, caṭṭhe samae loyaṇ pūrei, paṇcama samae loyaṇ paḍisāharai, chaṭṭhe samae maṇṭhaṇ paḍisāharai, sattame samae kavāḍaṇ paḍisāharai, atṭhame samae ḍaṇḍaṇ paḍisāharai, paḍisāhāritṭā sariratthe bhavai.
(Aṇṇa 174)

Keśavāñijya

A form of *Karmādāna* (occupation involving immense violence and possession); trading in hairy living beings such as cattle, buffalo, women etc.

'*keśavāñijje*' tti *keśavajjivānām gomahiṣīstri-prabhṛtikānām vikrayaḥ.* (Bhaga 8.242 Vr)

Kesarikā

An equipment of a *Jinakalpika* (the ascetic who observes the ascetic conduct of a *Jina* (*Tirthaṅkara* (ford-founder)));

a piece of cloth for cleaning the bowls.

'*keśarikā*'—*pramāṇjanārthaṃ cīvarakhaṇḍam.*
(Bhaga 2.31 Vr)

See—*Pātrakesarikā*.

Koṭisahita Pratyākhyāna

A type of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)),

in which there is no gap between the last day of one *Pratyākhyāna* (e.g. a *Caturthabhakta* (fasting for one day)) and the initial day of next *Pratyākhyāna*.

'*koṭisahityam*' ti *koṭibhyām—ekasya caturthāderantavibhāgo'parasya caturthāderevāram-*

bhavibhāga ityevamlakṣaṇābhyām sahitam militam yuktaṃ koṭisahitam militobhayapratyākhyānakoteścaturthādeh karanam.

(Sthā 10.101 Vr Pa 472)

Koṣṭha

The fifth stage of *Dhāraṇā* (retention); in which the retained knowledge is made firmly secured i.e., it does not get obliterated.

koṭṭhe tti jahā koṭṭhage sālimādibiyā pakkhittā avīnaṭṭhā dhāriṇṇanti taḥ avātāvadhāritamattam gurīvadiṭṭham suttamattam vā avīnaṭṭham dhārayato dhāraṇā koṭṭhagama tti kātum koṭṭhe tti vattavvā. (Nandi 49 Cū p. 37)

Koṣṭhakabuddhi

A kind of *Labdhi* (supernatural power); a supernatural intellectual power attained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.), by dint of which one can secure the acquired knowledge like paddy kept in the granary.

....*koṭṭhayadhannasuniggalasuttatṭhā koṭṭhabuddhiyā.*
(ViBhā 799)

Kautkucya

An *Aticāra* (partial transgression) of *Anartha-danḍavīramāṇa Vrata* (vow of abstinence from violent *Anartha-danḍa* (violent activity indulged in wantonly on account of remissness), the eighth vow of the lay follower);

to indulge in amorous and jocular activities through the funny gestures of face, nose etc. like a clown.

'*kautkucyam*' *anekaprakārā mukhanayanādivīkārapūrvikā pariḥāsāḍijanikā bhāṇḍānāmiva vidambanakriyā, ayamapi tathaiva.*

(Upā 1.39 Vr p. 17)

Kramavyavacchidyamānabandhodaya

A variety of *Karma-prakṛti* (type of *Karma*), the *bandha-viccheda* (cessation of bondage) of which takes place earlier than its *udaya-viccheda* (cessation of the rise). E.g., *Matijñānavaraṇīya* (*Karma*, veiling the perceptual cognition), *Cakṣudarśanāvāraṇīya* (*Karma*, veiling the ocular intuition) etc..

kramaṇa pūrvam bandhaḥ paścādudaya ityevam-rūpeṇa vyavacchidyamānau bandhodayau yāsām tāḥ kramavyavacchidyamānabandhodayāḥ.

(Kaṇva p. 41)

Kriyā

1. The mode of the substance in the form of motion from one part of space to another; it may occur both due to intrinsic and extrinsic causes. *ubhayanimittāpekṣaḥ paryāyaviśeṣo dravyasya deśāntaraprāptihetuḥ.* (TaVā 5.7.1)
2. Urge—The activity of the *Jīva* engendered by *Kaśāya* (passions) and *Yoga* (2) (activities of mind, speech and body), resulting in the bondage of *Karma*. (SthāVrPa 37)

Kriyāvādī

1. One who believes in the real existence of substances (such as soul), in the doctrine of right world-view, in the doctrine of reincarnation of soul and in the doctrine that it is the soul itself which is the *kartā* (doer) of the *Karma*. *kariyāvādī yāvi bhavati, taṃ jahā—āhiyavādī ahiyapaṇṇe āhiyadiṭṭhī samāvādī nīyāvādī saṃtiparalogavādī....suciṇṇā kammā suciṇṇa-phalā bhavaṃti....* (Daśā 6.4)
2. One who accepts the existence of soul, but is confused about its extension, doership etc.. *atthi tti kiriyaavādī, vadati natthi tti akiriyaavādī ya.* *aṃṇāṇi aṃṇānaṃ, viṇaittā veṇaiyaavādī..* (SūtraNi 118)

kiriyaavādinam atthi jīvo. atthitte sati kesimca savvagato kesimca asavvagato, kesimca mutto kesimca amutto....kiriyaavādī kammaṃ kamma-phalam ca atthi tti bhaṇaṃti. (SūtraCū p. 207)

3. One who believes that the soul and the *Karma* are related by means of the activity of the soul. *ātmanah karmanasca samabandhaḥ kriyāta eva bhavati.* (ĀBhā 1.5)

Kriyāruci

1. A type of *Ruci* (faith); the *Ruci* in the spiritual practice of self-restraint.
2. A person possessed of *Kriyāruci* (1). *daṃsaṇanāṇacaritte tavaviṇae saccasamiigu-ttisu.* *jo kiriyaabhāvarū so khalu kiriyaarū nāma..* (U 28.25)

Kriyāvisāla Pūrova

Name of the thirteenth *Pūrova* (canonical work of earlier lore); it contains the description of the divisions and the sub-divisions of *kriyā* (activities) such as *kāyākriyā*, (*Kāyikī Kriyā* (urge quā bodily acti-

vity)). *saṃyamakriyā* etc..

terasamaṃ kiriyaavisālaṃ, tattha kāyākiriyaadi-yāo visāla tti—sabhedā, saṃjamakiriyaō ya chaṃdakiriyaavihānā ya. (Nandi 104 Cū p. 76)

Kriḍā

The second decade of human life-span of hundred years: in this state, one's mind is more inclined towards sports (playfulness); there is not intense desire to indulge in sensuality. *biiyaṃ ca dasaṃ patto, nānākiḍḍāhiṃ kiḍḍai. na tattha kāmabhogehiṃ, tivvā uppajjai māi.* (DaHāVr Pa 8)

Kṛita

A type of *Udḡama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.): to give an ascetic something (food etc.) purchased specially for giving it to the ascetics. *yaṭsādhvarthaṃ mūlyena kriyate tat kṛitam.* (Yośā 1.38 Vr p. 133)

Krodha

Anger—One of the four *Kaśāyas* (passions); that *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body), which arises due to the causes such as physical attack and the like. *upaghātādihetujanitā dhyavasāyah krodhaḥ.* (ĀBhā 3.71)

Krodhanigraha

Inhibition of anger—To inhibit the anger which has already come into *Udaya* (rise); to make it futile (or nullify it); and (simultaneously), not allow the *Vipākodaya* (rise quā fruition) of the anger which is *Udiraṇāvalikā Prāpta* (has entered the row of premature rise) to take place through the means of forgiveness and the like. *dvīrīpaḥ krodhaḥ—udayaḡataḥ udiraṇāvalikā-gataśca, tatrodayaḡatanigrahaḥ krodhanigrahaḥ. yastu udiraṇāvalikāprāptastasyodaya eva na kartavyaḥ kṣāntyādibhirhetubhiḥ.* (ONiVr Pa 13)

Krodha Pāpa

The sixth type of *Pāpakarma* (indulging in evil

activity);
the bondage of inauspicious *Karma*, caused by indulging in anger. (ĀVr Pa 72)

Krodhapāsthāna

The *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in anger.
jīva karma nai udaya kari jī, krodha tapta jīva rā pradeśa.
tiṅa karma nai kahiyai sahū jī, chaṭho pāpaṭhāno resa.. (Jhica 22.13)

Krodhapinḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);
to obtain *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) by exercising anger, giving curse etc..
krodhaphale ca sāpādike dṛṣṭe yah pinḍo labhya-te sa krodhapinḍaḥ. (Pini 408 Vr Pa 85)

Krodhapratyayā Kriyā

A type of *Dveṣapratyayā Kriyā* (urge due to aversion);
it is the activity indulged in due to anger. (Sthā 2.37)

Krodhavijaya

Conquest of anger—Inhibition of anger brought about through the (therapeutic) contemplation like—"anger cannot be ended through anger; also its consequences are not good."
krodhasya vijayo—durantādiparibhāvanenodayanirodhaḥ krodhavijayaḥ. (U 29.68 ŚāVr Pa 593)

Krodhaviveka

A *Bhāvanā* (4) (supportive contemplation) of the *Satyā Mahāvratā* (second great vow of truth):
not to speak in the fit of anger, to give up the anger prudently and to undertake the *Pratyā-khyāna* (1) (formal resolve (vow) of abstinence) of anger.
krodhaḥ kaśāyaviśeṣo mohakarmodayaniṣpan-no prītilakṣaṇaḥ pradveṣaprāyāḥ. tadudayācca vaktā svaparānirapekṣo yatkiṃcanabhāṣī mṛṣā pi bhāṣeta. ataḥ krodhasya pratyākhyānaḥ

nivṛttiranutpādo vā, (tena) nityamātmānam bhāvayet. (TaBhā 7.3 Vr)

Krodhasamjñā

Instinct of Anger—Impulsive sensation of anger on account of the *Udaya* (rise) of the *krodhavedaniya Karma* (the *Karma* which is responsible for the rise of anger).
krodhavedaniyodayāt tadāveśagarbbhā puruṣa-mukhavadanadantacchadasphuranaceṣṭā krodhasamjñā. (Praññā 8.1 Vr Pa 222)

Kṣapaka Vaiyāvṛtṭyakara

That ascetic (*Muni*), who has been appointed in service of the penancer. (VyāBhā 1943)

Kṣapaka Śreṇī

A ladder of spiritual development, in which the *Mohanīya* (deluding) *Karma* is annihilated:
this ladder is available in the 8th up to the 12th *Guṇasthāna* (stages of spiritual development) except the 11th one.
yatra mohaniyam karmopaśamayannātmā ārohati sapaśanakaśreṇī. yatra tatkṣayamupagamayannudgacchati sā kṣapakaśreṇī. (TaVā 9.1.18)

See—*Upaśamaśreṇī*.

Kṣapaṇa

1. That ascetic (*Muni*), who has the capability to accomplish penances from one-day-fast upto six-month-fast and who possesses various virtues like forgiveness etc..
'khamani' tti cauttamam chaṭṭham aṭṭhamam dasamam duvālasamam addhamāsakhamanam māsa-dumāsa-timāsa-caumāsa-paṃcamāsa-chammāsā.... tahā khamādao ya guṇā. juttam ti etehim jahābhīhīhīni guṇehim uvaveo jutto. (NiBhā 27 Cū)

2. One who annihilates (one's transmigration in) four *Gaties* (realms of mundane existence) or the *Karmas*.

bhavam cauppagāram khavemāṇo khavaṇo bhamaṇmai. (DaḥiCū 1.333)
aṇam kammaṇ bhamaṇmai, jamhā aṇam khavayai tamhā khavaṇo bhamaṇmai. (DaḥiCū p. 34)

Kṣamā

Forgiveness—A type of *Śramaṇadharmā* (ten-fold virtues of ascetic) or *uttamadharmā* (noble virtues):

the practice of inhibition of the *Udaya* (rise) of anger and making futile the anger which has already come into *Udaya* after having pondered over the virtues and vices accruing from the practice of forgiveness and indulging in anger respectively.

kṣamā titikṣā sahiṣṇutvaṃ krōdhanigrāha ityarthantaram.....kṣamāgūṃāścānāyāsādīnamisṃṛtya kṣamitavyameve ti kṣamādharmaḥ.

(*TaBhā* 9.6.1)

krōdhotpattinimittaviṣahyākrośādisambhave kālūṣyoparamaḥ kṣamā.

(*TaVā* 9.6.2)

kohodayassa niroho kātavvo udayappattassa vā viphalikaraṇaṃ eṣā khama tti.

(*DnACū* p. 11)

See—*Uttamakṣamā*.

Kṣamāvīrya

One who does not get agitated (or perturbed) even on being treated with wrath.

kṣamāvīryaṃ ākrūṣyamāno'pi na kṣubhyati.

(*Sūtra* 1 Cū p. 164)

Kṣaya

Annihilation—Absolute (ultimate) annihilation of *Karmas*.

kṣayah karmanāmatyantocchedaḥ.

(*USāVr* Pa 33)

Kṣayopasāma

1. **Annihilation-cum-subsidence (of Karma)**—A process of mitigating the effect of the four *Ghāti* (destructive) *Karmas*:

during it, the *karmadalikas* (quantum of *Karma*) which are going to enter into *udayāvalikā* (the row of the rise) are rendered unfit to come into *Vipākodaya* (rise quā fruition) and their strong *Rasavipāka* (intensity of fruition) is made mild. *ghātikarmaṇo vipākavedyābhāvaḥ kṣayopasāmaḥ.*

udayaprāptasya ghātikarmaṇaḥ kṣayah anudīrṇasya ca upasāmaḥ—vipākataḥ udayābhāva itī kṣayopalakṣita upasāmaḥ kṣayopasāmaḥ.

(*Jaisidi* 2.47 Vr)

2. The (spiritual) development that takes place when there is *Kṣaya* (annihilation) of the *Sarvaghāti* (fully destroying) *Sparadhakas* of the four *Karmas* viz., *Jñānāvaraṇīya* (knowledge-veiling) *Darśanāvaraṇīya* (intuition-veiling), *Mohanīya* (deluding) and *Antarāya* (obstructing) *Karmas*. *Upasāma* (subsidence) of the *Sarvaghāti Sparadhakas* that are going to come into rise after an

Antaramuhūrta (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)) and *Udaya* (rise) of the *Deśaghāti* (partly destroying) *Sparadhakas*.

fassa kammaṣa savvaghātikaphaddagāṇaṃ udayakkhayāt, teṣāmeva sadupaṣamāt, deśaghātiphaddagāṇaṃ udayāt khatovasamito bhāvo bhavati.

(*ĀvaCū* 1 p. 97)

Kṣānta

(*Sthā* 8.19)

See—*Kṣāntikṣama*.

Kṣāntikṣama

A person who is powerful enough to resist, but still endures patiently the adverse situations such as hearing disagreeable utterings and the like.

kṣāntīyā na tvasaktīyā kṣamate—pratyānikādyudīritadurvacanādīkaṃ sahata itī kṣāntikṣamaḥ.

(*U* 21.13 *SāVr* Pa 485, 486)

Kṣānti Dharma

(*Sthā* 10.6)

See—*Uttamakṣamā*.

Kṣāyika' Bhāva

A type of *Bhāva* (1) (disposition at subtle level of consciousness);

the state of the soul, emanating from the *Kṣaya* (annihilation) of *Karma*.

....*karmanāṃ sarvathā praṇāsaḥ—kṣayah, tena nirvṛtto bhāvaḥ kṣāyikah.*

(*Jaisidi* 2.46 Vr)

Kṣāyika Samyaktva

A type of *Samyaktva* (right faith):

the *Samyaktva* attained through *Kṣaya* (annihilation) of *Darśanasaptaka* (seven *Prakṛties* of *Mohanīya* (deluding) *Karma*, viz., four of *Cāritra Mohanīya* (conduct-deluding) *Karma* and three of *Darśana Mohanīya* (view-deluding) *Karma*, which are responsible for prevention of the *Samyaktva*).

anantāmubandhikaṣāyacaṣṭṭayakṣayānantaraṃ mithyātvamiśrasamyaktvapūñjalakṣaṇe trivīdhe'pi darśanānōhanīyakarmaṇi sarvathā kṣīṇe kṣāyikaṃ samyaktvaṃ bhavati.

(*PrasāVr* 281)

Kṣāyopasāmika Bhāva

A type of *Bhāva* (1) (disposition at subtle level of consciousness);

the state of soul, emanating from the *Kṣayopasāma* (annihilation-cum-subsidence) of *Karma*.
*....kṣayopasāmaḥ. tajjanyo bhāvaḥ kṣāyopasā-
 mikaḥ.* (Jaisidi 2.47 Vṛ)

Kṣayopasānika Samyaktva

A type of *Samyaktva* (right faith); the *Samyaktva* attained through *Kṣayopasāma* (annihilation-cum-subsidence) of *Darśanasaptaka* (seven *Prakṛties* of *Mohanīya* (deluding) *Karma*, viz., four of *Cāritra Mohanīya* (conduct-deluding) *Karma* and three of *Darśana Mohanīya* (view-deluding) *Karma*, which are responsible for prevention of the *Samyaktva*).
*mithyātvasya—mithyātvaṃmohanīyakarmaṇa
 udīmasya kṣayādauḍīmasya copasāmātsamyak-
 tvaṇīpatāpattilakṣaṇādāvīskambhitodayasva-
 nīpācca kṣāyopasānikaṃ samyaktvaṃ vyapa-
 diśanti.* (PrasāVṛ Pa 281)

Kṣipra Avagrahamati

A kind of empirical *Avagraha* (sensation); to have a swift cognizance of the object, due to *Kṣayopasāma* (annihilation-cum-subsidence) (of the related *Karma*); e.g.—to apprehend swiftly a sound.
*prakṣṭa śrotrendriyāvaranaḥkṣayopasāmādīpa-
 riṇāmītoāt kṣipraṃ śabdamaṇagrḥṇāti.* (TaVā 1.16.16)

*....uccāritameva oḅiṇhe.
 taṃ khippaṃ.....*

(Vyā Bhā 4106)

Kṣīnamoha

The twelfth *Jīvasthāna* / *Guṇasthāna* (stage of spiritual development); the purification of the *Jīva* (soul) of a living being attained through the total *Kṣaya* (annihilation) of *Mohanīya* (deluding) *Karma*.
kṣīno—niḥsattākībhūto mohaḥ. (Sama 14.5 Vṛ Pa 27)

Kṣīrāśrava Labdhi

A kind of *Labdhi* (supernatural power); that supernatural power, attained through the *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.), by dint of which the speech of such practitioner becomes as melodious and ecstatic as milk.
*'kṣīrāsava' tti kṣīravānmadhuratvena śrotmāṃ
 karmamaṇisukhakaram vacanamāśravanti—
 kṣaranti ye te kṣīrāśravāḥ.* (AupaVṛ Pa 53)

Kṣudrahimavān Varsadhara

Name of one of the six *Varsadhara* mountains. (upholding the *Varṣas* or the seven regions of the *Jambūdvīpa*);

it is situated in the south of *Haimavata Varṣa*, north of *Bharata Varṣa*, west of Eastern *Lavaṇa-samudra* and east of Western *Lavaṇasamudra* and it acts as the dividing line between *Bharata* and *Haimavata* regions.

*hemavayassa vāsassa dāhīneṇaṃ, bharahassa
 vāsassa uttarenāṃ, puratthimalavaṇasamudda-
 ssa paccatthīneṇaṃ, paccatthimalavaṇasamu-
 ddassa puratthīneṇaṃ, ettha naṃ jambuddīve
 dīve cullahimavante nāmaṃ vāsaharapavvāe
 paṇṇatte.* (Jam 4.1)
bharatasya haimavatasya ca vibhaktā himavān. (TaVā 3.11)

Kṣudrikā Mokapratimā

Special course of penance (fasting) on the basis of intake of auto-urine. If the practitioner of such penance begins the penance on the day on which he has taken meals, then there will be seven fasts in the whole course, but if on the initial day he is fasting, then there will be eight fasts in the course.

*khuddīyaṇaṃ moyapaḍīmaṃ paḍīvaṇassa
 aṇagārassa..... bhocā ārubhai codasameṇaṃ
 pārei. abhoccā ārubhai solasameṇaṃ pārei.* (Vyā 9.40.41)

See—*Mahatimokapratimā*.

Kṣudhā Pariśaha

Pariśaha quā hunger—A kind of *Pariśaha* (hardship); the ascetic (*Muni*) should endure equanimously (i.e., without any feeling of frustration) the pangs of hunger (when alimnt is not available).
*digimchāparigae dehe tavassī bhikkhu thāma-
 vaṃ.
 na chimde na chimdāvae na pae na payāvae..
 kālipavvaṃgasamkāse kīse dhamaṇisaṃtae.
 māyaṇe asaṇapāṇassa adīnamaṇaso care..* (U 2.2.3)

Kṣullaka

Immature (ascetic)—Immature in respect of age or scriptural knowledge.

kṣudrakā—vayasā śrutena vā'vyaktāḥ. (Sama 18.3 Vṛ Pa 34)

Kṣullakakalpaśruta

A kind of *Utkālīka Śruta* (a category of *Āgamas*)

(canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of Āgamas is prohibited):

a brief scripture on ethics, of smaller size, with succinct exposition of the topic.

cullam ti—lahutaram avittharattham appagamatham ca cullakappasutam. (Nandī 77 Cū p. 57)

Kṣullaka Bhava

Minimum life-span—The shortest *Bhava* (birth in a particular realm of mundane existence) which is equal to 256 *Āvalikās* (16777216 *Āvalikās*=48 minutes).

do ya sayā chappannā āvaliyāṇaṃ tu khuddābhavamāṇaṃ.

...*kṣullakabhavagrahanānyekasminnucchavāsaniḥsvāse sātirekāṇi saptadaśa mantavyāni; yat uktam—'khuddāgabhavaggahaṇā sattarasa havamti ārupāṇammi'.* (ViBhā 3318 Vr)

Kṣullikāvīmānapravibhakti

A kind of *Kālika Śruta* (a category of Āgama (2) (canonical work) which can be studied only in the first and last quarter of day and night):

One of the two chapters of the scriptural treatise on the *Vimāna* (habitat) of the *Devas* (gods), giving in brief the description of both types of *Vimāna*—*Āvalikā* and *Prakīrṇaka* of the *Kalpas* (3) (heavens of the gods with hierarchy) such as *Saudharmā* (the first heaven) etc..

āvalikāpraviṣṭānāmitareṣāṃ vā vimānānāṃ vā pravibhaktiḥ pravibhajanāṃ yasyām granthapaddhatau sā vimānapravibhaktiḥ, sā caikāstokagrānthārthā dvitīyā mahāgrānthārthā, tatrā''-dyā kṣullikāvīmānapravibhaktiḥ.

(Nandī 78 MaVr Pa 206)

Kṣetra

That part of the cosmic space which is pervaded by a substance, e.g. a region of space occupied by a *Paramāṇu* (the ultimate atom), which measures one *ākāśapradeśa* (space-unit).

(ViBhā 432 Vr p. 208)

See—*Sparsanā*.

Kṣetrajaṇa

1. One who has attained self-realization.
2. One who knows the *Loka* (cosmos) and *Aloka* (supra-cosmos).
'*kṣetrajaṇo*' *yathāvasthitātmasvarūpaparijñā-*

nādātmajaṇa iti, athavā.....lokālokasvarūpaparijñātetarthah. (Sūtra 1.6.3 Vr Pa 143)

3. The person who knows the *kṣetra*, i.e., body, desire, sensory object, violence and the activities of mind, speech and body.

kṣetram—śarīram, kāmah, indriyaviśayaḥ, himsā, manovākkāyapravṛttiśca. yaḥ puruṣaḥ etat-sarvaṃ jñāti sa kṣetrajaṇo bhavati. (ĀBhā 316)

4. A knowledgeable or a learned person.

jo dīhaloga—sathassa kheyamṃ, se asatthassa kheyamṃ. (Ā 1.67)

...*kṣetrajaṇo—jñāni.....* (ĀBhā 1.67)

Kṣetradīśā

Directions arising from the *Rucaka* (central space-units of the cosmos), consisting of eight *ākāśapradeśa* (space-unit), and situated in the middle part of Mount Meru.

...*khettadīśatthapaesiyaruyagāo merumajjhammi.* (ViBhā 2700)

Kṣetraparamāṇu

Spatial atom—A single *ākāśapradeśa* (space-unit), i.e., one space-unit.

kṣetraparamāṇuḥ—ākāśapradeśah.

(Bhaṣa 20.37 Vr)

Kṣetrapalyopama

A time-unit of innumerable years.

It is of two kinds—1. *Vyāvahārika* (empirical), 2. *Sukṣma* (subtle).

Vyāvahārika Kṣetra Palyopama: There is a cylindrical pit (or vessel) measuring one *Yojana* each in length, breadth and height, and with a circumference of slightly more than three *Yojanas*. It is made cram-full with the billions of hair-tips of the children of the age of one day upto seven days. Every *Samaya* (the smallest time-unit) a single space-unit from the total number of space-units which are occupied by the total number of hair-tips is (imaginarily) taken out; the total period of time that elapses for emptying it completely is called *Vyāvahārika Kṣetra Palyopama*. It is of no use (purpose), only for the sake of propounding, it is propounded.
Sukṣma Kṣetra Palyopama: a single space-unit from the total number of space-units of that cylinder, whether they are occupied or not occupied by the hairpieces, is (imaginarily) taken out. The total period of time that elapses for emptying it completely is called '*Sukṣma Kṣetra*

Palyopama".
tattaṃ naṃ jese vāvahārie, se jahānāmae palle
siyā—joyaṇaṃ āyāma-vikkhambheṇaṃ, joya-
ṇaṃ uddhaṃ uccattenāṃ, taṃ tiguṇaṃ savise-
saṃ parikkheveṇaṃ; se naṃ palle—

Gāhā—

egāhiya-beyāhiya-teyāhiya,
ukkoseṇaṃ sattarattaparūdhāṇaṃ.
sammaṭṭhe sammicite,
bharie vālaggakoḍiṇaṃ.

jaṃ naṃ tassa āgāsapaesā tehīṃ vālaggehiṃ
apphunnā, taṃ naṃ samae-samae egamevaṃ
āgāsapaesaṃ avahāya jāvaieṇaṃ kāleṇaṃ se
palle khīṇe nīrae nilleve niṭṭhie bhavaī. se taṃ
vāvahārie khettapaliovame.

eehiṃ vāvahāriyakhettapaliovamasāgarovame-
hiṃ natthi kiṃcippaoyaṇaṃ, kevaḷaṃ paṇṇa-
vaṭṭhaṃ paṇṇavijjai. se taṃ vāvahārie khettapa-
liovame..

se kiṃ taṃ suhume khettapaliovame? suhume
khettapaliovame, se jahānāmae palle siyā—
joyaṇaṃ āyāma-vikkhambheṇaṃ, joyaṇaṃ
uddhaṃ uccattenāṃ, taṃ tiguṇaṃ savisesaṃ
parikkheveṇaṃ; se naṃ palle—

Gāhā—

egāhiya-beyāhiya-teyāhiya,
ukkoseṇaṃ sattarattaparūdhāṇaṃ.
sammaṭṭhe sammicite,
bharie vālaggakoḍiṇaṃ.

tattaṃ naṃ egamege vālagge asaṃkhejjāṃ
khamdāṃ kajjai. je naṃ tassa pallassa āgāsa-
paesā tehīṃ bālaggehiṃ apphunnā vā aṇapphu-
nnā vā, taṃ naṃ samae-samae egamegaṃ āgāsa-
paesaṃ avahāya jāvaieṇaṃ kāleṇaṃ se palle
khīṇe nīrae nilleve niṭṭhie bhavaī. se taṃ suhume
khettapaliovame. (Anu 434, 436-438)

Kṣetraloka

That aspect of *Loka* (cosmos) which is explained
through its spatial exposition.

'khettaḷoe' tti kṣetrarūpo lokāḥ.

(Bhaga 11.90 Vṛ)

Kṣetravāstupramāṇātikrama

An *Aticāra* (partial transgression) of the *Ichhā-
parimāṇavratā Vratā* (fifth vow of the lay
follower);

transgression of the accepted limit of the
possession of agricultural field, residential
house etc., either inadvertently or on account of
excessive greed etc..

kṣetravastunaḥ pramāṇātikramah, pratyākhyā-
nakālagrhitamānolaṅghanamityarthah, etasya
cāticāratvamanābhogādina' tikramādina vā.

(Upā 1.36 Vṛ p. 13)

Kṣetravipākini

Those *Karma-prakṛties* (types of *Karma*) which
arise only during the *Antarālagati* (motion of the
Jīva (soul) after death in the space)) and not at
any other time.

kṣetre gatyantarasaṃkramaṇahetunabhahpathe
vipākah phaladānābhimukhyaṃ yāsāṃ tāḥ kṣe-
travipākinyah. (KaPra p. 35)

Kṣetravṛddhi

An *Aticāra* (partial transgression) of *Digvrata*
(the sixth vow of the lay follower in which one
restricts one's journey in different directions):
to reduce the dimension of the accepted region
for travelling in one direction and by adding it to
that in another one. to extend it beyond the
accepted limit.

'khettaṃvṛddhi' tti ekato yojanaśataparimāṇama-
bhiggrhitamanyato daśayojanānyabhiggrhitāni,
tataśca yasyāṃ diśi daśa yojanāni tasyāṃ diśi
samutpanne kārye yojanaśatamadhyādapanīyā-
nyāni daśa yojanāni tatraiva svabuddhyā prakṣi-
pati, saṃvardhayatyekataḥ. (Upā 1.37 Vṛ p. 14)

Kṣetra Sāgaropama

It is of two types: *Vyāvahārika* and *Sūkṣma*. 10 x
crore x crore *Vyāvahārika Kṣetra Palyopama*=1
Vyāvahārika Kṣetra Sāgaropama. It is of no use
(purpose); only for the sake of propounding. It
is propounded.

10 x crore x crore *Sūkṣma Kṣetra Palyopama*=1
Sūkṣma Kṣetra Sāgaropama. (Anu 434, 439)

Kṣetropapāttagati

A type of *Upapāttagati*;

the motion related to that space where the
(mundane) souls (inferentials etc.), emancipated
souls and *Pudgalas* (physical substances) under-
take their motion to reach their definite desti-
nation (where they would stay after reaching
there).

kṣetraṃ—ākāśaṃ yatra nārakādayo jantavaḥ
siddhāḥ pudgalā vā avatiṣṭhante.

(Prajñā 16.24 Vṛ Pa 328)

See—*Upapāttagati*.

Kṣaumakaprasna

A kind of *Vidyā* (occult science); that *Vidyā*, through which one can get the desired answer (or solution) to one's question by incarnating the deity on clothes. 'pasinām' ti praśnavidyāḥ yakābhīḥ kṣaumakā-diṣu devatāvātārah kriyate.

(Sthā 10.116 Vr Pa 485)

Kha

Kharaśvara

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons) who, by creating the (infernal) tree called *sālmali* which is full of thorns like *vajra* (the hardest substance), hang the infernal beings on the thorns and then pull them apart while they are screaming.

kappamti karakaehiṃ, tacchiṃti paropparam parasuehiṃ.

simvalitaranāruhamti, kharassarā tattha neraiyā. (SūtraNi 81)

Khalina

A blemish of *Kāyotsarga* (2) (austerity quā abandonment of body);

to stand in the posture of *Kāyotsarga* by holding the *Rajoharana* (one of the monastic paraphernalia of the Jain ascetic, which is used to cleanse the ground to remove softly the insects etc.) in front.

thāi ya khalinaṃ va jahā rayaharanaṃ aggāo kām.. (ĀvaNi 1546 HāVr p. 205)

Khaluṅka

Bad disciple—The disciple who is antagonistic to, back-biter of and untrustworthy for the *Guru* (2).

je kira gurupaḍḍhiyā, sabalā asamāhikāragā pāvā. ahigaranakāragam vā, jīnavayaṇe te kira khaluṅkā..

pīsunaṃ parovatāpi, bhinnarahassā param pari-bhavananti.

nivvaya-nissīla-sadhā, jīnavayaṇe te kira khaluṅkā.. (UNi 488, 489)

Khādima

1. A kind of *Āhāra* (2) (alimentary materials);

the eatables such as fruits and dry fruits.

khādaḥ prayojanamasyeti khādimam—phalavargādi. (Sthā 4.288 Vr Pa 219)

2. Delicacies quā eatables. (TaVā 7.21)

See—*Svādima, Upavāsa.*

Khecara

Birds—A class of five-sensed subhumans:

the winged subhuman beings possessed of five sense-organs and capable of flying in air, such as—birds with skin (*carmapakṣi*), birds with feathers (*romapakṣi*), birds having their wings in the shape of a box (*samudgapakṣi*) and birds with their wings always spread out (*vitatapakṣi*).

paṃcīndīyatirikho.....khahahayarā ya boddhavā..

camme u lomapakkhī ya, taiyā samuggapakkhīyā.

vīyayapakkhī ya boddhavā, pakkhīṇo ya cavvīhā.. (U 36.170, 171, 188)

Khedajña

One who has deep knowledge about the sufferings of all mundane *Jivas* (living beings) which are caused by *Karma* and who is also able to prescribe the remedy thereof.

khedaṃ—samsārāntarvartinām prāṇinām karmavipākajaṃ dukkhaṃ jānāti khedajño dukkhāpanodanasamarthopadeśādānāt.

(Sūtra 1.6.3 Vr Pa 143)

Ga

Gaccha

1. That monastic order, which is headed by a single *Ācārya* (preceptor).

ekācāryapraneyasādhusamūho gacchaḥ.

(TaBhā 9.24 Vr)

2. That major form of monastic organization, which is constituted of the (minor sections like) *Kula* (1), *Gaṇa* (1) and *Saigha* (2).

gacchaḥ sādhusamūhanīpo.....gacchagrahanena kula-gaṇa-saṃgharūpo gacchaḥ. (Brbhā 2865 Vr)

Gajaratna

(Uśā Vr Pa 350)

See—*Hastiratna.*

Gaṇa

1. A relatively bigger integrated form of monastic organisation, which is a union of many

interdependent *Kulas* (1) (religious sub-orders).
'gaṇaḥ' *paraspaṭasūpekṣānekakulasamudāyāḥ*.
(BṛBhā 2780)

See—*Upādhyāya*.

2. A form of monastic order, consisting of cohesive groups with similar *vācanākālpā* (the ascetic conduct prescribed by the canonical texts belonging to the same synod) and *Sāmācārī* (rules of conduct quā etiquette, formality and convention).

gaṇa iti—ekavācannācārakriyāsthānām samudāyāḥ.
(Āvāni 211 HāVr p.90)

3. Continuous persistence of the tradition of the *Śrutasthāvira*s.

'gaṇaḥ' *sthāvīrasantatisaṃsthītiḥ. sthāvīragrahaṇena śrutastāvīrapariagrahaḥ....teṣāṃ santatiḥ—paramparā, tasyāḥ saṃsthānaṃ—vartanaṃ udyāpi bhavanaṃ saṃsthatīḥ*.

(TaVā 9.24 Vr)

Gaṇadhara

1. One of the server posts in a religious order. That ascetic (*Muni*), who is on a par with the *Ācārya* (preceptor) in the *San̄gha* (religious order) and who, by the order of the *Ācārya*, undertakes independent sojourns with the monastic *San̄gha*.

yastvācāryadeśīyo gurvādeśāt sādhuḡaṇaṃ gṛhītvā pṛthiag viharati sa gaṇadharaḥ.

(ĀVr p.236)

2. That ascetic (*Muni*), who is entrusted with the responsibility of making the arrangements (of the sojourning place etc.) for the nuns.

'gaṇadharaḥ' *saṃnyatiparivartakaḥ*.

(Bṛbhā 4150 Vr)

3. That ascetic (*Muni*), who is the *sūtrakartā* (i.e., who composes the canonical texts on the basis of the direct revelation to him by the *Tīrthaṅkara* (ford-founder)); e.g., the eleven chief disciples of Mahāvira.

gaṇadharaḥ—sūtrakarttārah.

(Āvāni 211 HāVr p.90)

4. That ascetic (*Muni*), who brings about the growth (and development) of the *Gaṇa* (2) (monastic sub-order) without committing any kind of *Virādhanā* (i.e., breach of punctilious observance) of the prescribed conduct for the knowledge etc.

jñānādināmavirādhanāṃ kurvan yo gaṇchaṃ parivardhayati sa gaṇadharaḥ.

(Vyabhā 1375 Vr p.5)

Gaṇadharma

1. The political system of *gaṇa*—states or republican states such as *Malls* and its code of conduct (or constitution).

2. The organisation of the *Gaṇa* (2) (monastic sub-order) and the code of conduct for it.

mallādiganavyavasthā jainānām vākulasamudāyo gaṇaḥ—koṭikādīstaddharmah—tatsāmācārī.
(Sthā 10.135 Vr Pa 489)

Gaṇanopaga

A blemish of *Pratīlekhanā* (inspection of monastic paraphernalia);

it is pertaining to the re-counting of the number of times the cloth has been inspected: according to the rule, regarding *prasphoṭana* (i.e., to shake the cloth), the cloth should be shaken six times (three times on each side) by dividing the cloth in three parts on each side, and *pramārjana* (i.e., to remove the insect etc. from the cloth and put it aside) which is done thrice in each *Ṣaṭ Pūrva* (i.e., six times shaking of cloth), thus total number of *Khotaka* (*pramārjana*) is eighteen times: now, during the performance, if a doubt regarding the counting of number occurs, and if re-counting is done, then it amounts to the blemish of *Gaṇanopaga*.

pramāne—prasphoṭādisaṃkhyālakṣaṇe pramādam—anavadhānaṃ yacca saṃkīte—pramādataḥ pramānaṃ prati saṅkotpatau gaṇanāṃ karāṅgulirekhāsparsanādināikadvitrisaṃkhyātmikāmu-pagacchati—upayāti gaṇanopagam.

(U 26.27 SāVr Pa 542)

Gaṇādhipati

(BṛBhā 2050)

See—*Gaṇī*.

Gaṇāvachedaka

One of the seven posts in the religious order. That ascetic (*Muni*), who is entrusted with the responsibility of contemplating on the functioning of the *Gaccha* (a major form of monastic organisation).

gaṇāvachedakastu gaṇchakāryacintakaḥ.

(ĀVr Pa 236)

See—*Upādhyāya*.

Gaṇinī

(BṛBhā 2339)

See—*Pravaritini*.

Gaṇipīṭaka

Dvādaśāṅga (the twelve *Āṅgas* (principal canonical works)—That treasure (of books) (containing the twelve *Āṅgas* (principal canonical works)), which is all in all of the *Ācārya* (preceptor).

gaṇi—ācāryastasya pīṭakam—sarvasvaṃ gaṇipīṭakam. (Nandī 68 HāVr p.82)

Gaṇividya

A kind of *Utkālīka Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

in this canonical work, there is the description of auspicious moment, constellation etc. to be used on various occasions like initiation etc..

.....*pavvāvanā sāmāyārovaṇaṃ.....emātyā kajjā jesu tihikaraṇa-nakkhatta-muhutta-jogesū ya je jattha karaṇijjā te jattha'jjhayane vanniṇjamti tamajjhayaṇaṃ gaṇivijjā.* (Nandī 77 Cū p.58)

Gaṇisampadā

Internal and external glory of the *Ācārya* (preceptor)—Grandeur of his conduct, physique etc..
aṭṭhavahā gaṇisampadā paṇnattā, tam jahā—āyārasampadā sutasampadā sarirasampadā vayanāsampadā vāyanāsampadā matisampadā paogāsampadā saṃghaparīṇṇā nāmaṃ aṭṭhamā. (Daśā 4.3)

Gaṇī

Chief of the *Gaṇa* (2) (monastic sub-order)—The *Ācārya* (preceptor). It is one of the seven posts in a religious order.

'*gaṇī' gaṇādhipatirācāryah.* (BṛBhā 4150 Vr)
See—*Uādhyāya*.

Gaṇḍikānuyoga

A division of *Anuyoga* (system of exposition).
ikkhumādi-parvagamḍikāvat ekkāhikārattaṇato gaṇḍiyāṇuogobhaṇito.....gaṇḍikā iti khamḍam. (Nandī 119 Cū p.77)

See—*Kaṇḍikānuyoga*.

Gaṇya

A kind of *Vibhāgaṇiṣpanna Dravyapramāṇa* (a type of measurement (or weight));
the measure which can be counted or that which is calculable.

ganime—janṇaṃ ganijjai.

(Anu 382)

Gati

1. Transformation of mode—Through which the substance undergoes change from one mode to another.

2. Realm of existence—The transmigration of soul from the birth in one realm of existence to that in another realm of existence, viz., infernal, sub-human, human or celestial (god).

gamyate—tathāvidhakarmasacivaiḥ prāpyate iti gatiḥ—nārakatvādi-pariyāyaparīṇatīḥ.

(Prajñā Vr Pa 469)

3. Motion—That through which something goes from one place to another.

deśāddeśāntaraprāptiheturgatiḥ. (SaSi 4.21)

Gatikalyāṇa

That god, who is born in *Anuttara Vimāna* (the highest heaven of the Empyrean gods) or as a *Kalpōpāṇna Deva* (Empyrean gods with hierarchy) in the *Vaimānika* (Empyrean) heaven as *Indra* (the king of the gods), *Sāmānika* (semi-king of the gods), *Trāyastrīṃśaka* (ministers and priests of the gods), *Lokapāla* (universal guards), *Parīśad* (1) (member of council of *Indra*), *Ātma-rakṣaka* (body-guard of *Indra*), *Prakīṃśaka* (gods who are like common citizens) etc..

gatikallānā—kallānagatiḥ anuttarōvavāiesu vemāṇiesu vā indrasāmānikatrāyastrīṃśalokapālaparīśadātmarakṣaparakīṃśakeṣu.

(Sūtra 2.2.69 Cū pp. 366, 367)

Gatināma

A sub-type of *Nāma* (body-making) *Karma*, the rise of which is responsible for the reincarnation of the soul in any one of the four kinds of *Gati* (2) (realm of mundane existence) such as infernal etc..

narakagatistiryaggatīrmanuṣyagatirdevagatīstajjanakam nāma gatināma.

(Prajñā 23.38 Vr Pa 469)

Gatināmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*):

the *Niddhatta* (or *Niṣeka*) of *Āyuṣya* (life-span-determining) *Karma*, together with (any one of) four sub-types of *Gatināma*, viz., infernal etc. of *Nāma* (body-making) *Karma* (responsible for birth in any one of the *Gaties* (2) (realm of

mundane existences)).

*gatimarakagatyādibhedāccaturddhā saiva nāma
gatināma tena saha nidhattamāyurgatināmani-
dhattāyuh.* (Prajñā 6.118 Vr Pa 217)

Gatipratighāta

To impede one's own prospect of re-ncarnation in auspicious *Gati* (2) (realm of mundane existence) through indulging in evil conduct.

*gateh—devagatyādeh prakaraṇācchubhāyāh
pratighātaḥ—tatprāptiyogyatve sati vikarmma-
karaṇādaprāptirgatipratighātaḥ.*

(Sthā 5.70 Vr Pa 289)

Gatipravāda

The scripture which describes the *Gati* (3) (motion of the *Jiva* and the *Pudgala*).

*...anhamam aḥjo! gammadāne gae... tubhamam
appanā ceva gammadāne gae..... te therā
bhagavanṭo aṇṇautthie evam paḍibhanamti,
paḍibhanittā gaippavāyam nāma ajjhayanam
pamavaimsu..* (Bhaga 8.292)

Gandha

Smell—A *Lakṣaṇa* (distinguishing characteristic) (property) of matter, which is perceptible to the sense-organ of smell.

*vaṃmarasagamdhaphāsā, puggalānam tu lakkha-
nam.* (U 28.12)

*ghāṇassa gamdham gahanam vayanṭi....
gamdhassa ghāṇam gahanam vayanṭi....*
(U 32.48,49)

Gandhanāma

A sub-type of *Nāma* (body-making) *Karma*, the rise of which is responsible for the odour-system of the body of the *Jiva* (living beings).

*gandhyate—āghrāyate iti gandhaḥ, sa dvidhā
tadyathā—surabhigandho durabhigandhaśca,
tannibandhanam gandhanāmāpi dvidhā.....yadu-
dayājantusārīreṣu surabhigandha upajāyate
yathā śatapatramālatikusumādīnām tatsurabhi-
gandhanāma, yadudyād durabhigandhaḥ sārīre-
śūpajāyate yathā laśumādīnām tat durabhigan-
dhanāma.* (Prajñā 23.48 Vr Pa 473)

Gandharva

Fourth type of *Vānamantara Deva* (Forest-dwelling god);

the gods belonging to this category have a reddish lustre; they have a serious nature.

They are handsome and have melodious voice; they wear crown on their head and a necklace around their neck; their symbol is *Tuṃbarū* tree. *gāndharvā raktāvadātā gambhirāḥ priyadarśā-
nāḥ surūpāḥ sumukhlākārāḥ susvarā maulidha-
rā hāravibhūṣaṇāstambaruṃkṣadhvajāḥ.*

(TaBhā 4.12)

Gamaṇagūṇa

The specific attribute possessed of by the *Dharmāstikāya* (the fundamental substance quā medium of motion), by virtue of which it (*Dharmāstikāya*) assists the *Jiva* (soul) and the *Pudgala* (physical substance) in their motion (or movement) when they have developed a tendency to move.

*'gamaṇagūṇe' tti jivapudgalānām gatiparinātā-
nām gatyupaṣṭambahhetuh.* (Bhaga 2.25 Vr)

Gamika Śrūta

That canonical work which is replete with the usages of *Bhaṅga* (permutation and combination), mathematical formulae, *gamas* (paradigms—i.e., a textual pattern giving the set of particulars indicative of the common characteristics). E.g., *Drṣṭivāda*.

*bhaṃgaganīyāi gamiyam jam sarisagamam ca
kāraṇavasena. dīṭhivāe vā..* (ViBhā 549)

Garuḍopapāta

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); the treatise, in which there is description of the *Garuḍa Deva* and on the recitation of which, the *Garuḍa Deva* himself becomes manifestly present.

See—*Aruṇopapāta*.

Garbha

1. A type of birth.

The vertebrate are threefold, viz., *Jarāyuja* (those born with membraneous envelope called placenta), *Aṇḍaja* (oviparous) and *Potaja* (those born without any covering); they take birth from *Garbha* (2).

*garbhopapātasamūrcchanāni janma,
jarāyvaṇḍapotajānām garbhaḥ.* (Jaisidi 3.14,15)

2. That uterus, in which the combination of semen and ovum takes place. Or in which *rasa* (fluid which is one of the seven essential ingredients of the body) from the aliment taken in by

the mother. is appropriated by the foetus.
*yatra śukraṣoṇitayoh striyā udaramupagatayor-
 garaṇam miśraṇam bhavati sa garbhah.*

(*TaVā* 2.31)

Garbhaja

That *Jīva* (living being), which is born through uterine birth;

it is born in the womb of the mother as a result of the union of the semen and ovum (blood), which ultimately results in the formation of zygote.

*yoviśadyonāvaikadhyamāgatya grahaṇam śu-
 krarakatayoryat kriyate jīvena jananyabhyava-
 hytāhārarasaparipośāpekṣam tad garbhajamno-
 cyate.*

(*TaVā* 2.32 Vṛ)

Garbhāvakrāntika

The *Jīva* (living being) born through uterine birth.

(*Prajñā* 1.82)

Garhaṇa

Explicit self-criticism—To reveal one's blemishes (or sins) before others.

*garhaṇena—parasamakṣamātmano doṣodbhā-
 vanena.*

(*U* 29.8 ŚāVṛ Pa 580)

Gaveṣaṇā

1. A synonym of *Matijñāna* (perceptual cognition);

to search for the *vyatirekadharmas* (*dharma* (attribute) based on *Vyatireka* (assertion of the concomitance of the absence of *Sādhya* (*probandum* or major term) and the absence of *Sādhana* (*proban* or middle term))).

gaveṣaṇam vyatirekadharmālocanam gaveṣaṇā.

(*ViBhā* 396 Vṛ)

2. Third stage of *Īhā* (speculation).

in which by giving up the *vyatirekadharma* (*dharma* (attribute) based on *Vyatireka* (assertion of the concomitance of the absence of *Sādhya* (*probandum* or major term) and the absence of *Sādhana* (*proban* or middle term))), the *anvaya-dharma* (*dharma* (attribute) based on *Anvaya* (statement of the constant and invariable concomitance of the *Sādhana* (*proban* or middle term) (or *Hetu*) and the *Sādhya* (*probandum* or major term))) is thoroughly reflected on.

*tasseva'thassa vairegadhammapariccāo anna-
 yadhammasamālogaṇam ca gaveṣaṇatā bhama-
 ti.*

(*Nandi* 45 Cū p. 36)

3. While undertaking investigation for accep-

table food etc. to search for food free from blemishes of *Udgama* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.) and *Utpādana* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic).

*ādhākamādidōṣaparihāvata udgamam, dhātriyā-
 di doṣaparityāgataścotpādanam śuddhāmāla-
 dhīta.*

(*U* 24.11 ŚāVṛ Pa 517)

Gaḍhabandhanabaddha

That Karmic bondage, which is *Nikācīta*—un-amenable to any kind of alteration.

*'dhanīyam' tti gaḍham bandhanam—śleṣaṇam
 tena baddhā nikācīta ityarthah.*

(*U* 29.23 ŚāVṛ Pa 585)

Gāṇaṅgaṇika

A type of *Śabala* (*doṣa*);

that ascetic (*Muni*), who gets himself transferred from one *Gaṇa* (2) (monastic sub-order) to another one within six months, without having any specific reason.

*amto chaṇham māsāṇam gaṇāto gaṇam samka-
 mamāṇe sabale.*

(*Daśā* 2.3)

*svecchāpraorttatayā 'gāṇaṅgaṇie' tti gaṇād ga-
 ṇam ṣaṇmāsābhyantara eva samkrāmatīti 'gā-
 ṇaṅgaṇika' ityāgamikī paribhāṣā.*

(*U* 17.17 ŚāVṛ Pa 435, 436)

Gātraudvartana

A type of *Anācāra* (2) (gross transgression of ascetic conduct):

to rub a cosmetic paste, made from the ground pulse, over the body (for cleaning and softening the skin).

gāyassuvvattāṇāṇi ya.

(*Da* 3.5)

Gātrābhyāṅga

A type of *Anācāra* (2) (gross transgression of ascetic conduct):

to massage the body with oil.

gāyabbhaṅgo śarīrabhamgaṇamāddanāṇi.

(*Da* 3.9 ACū p. 62)

Gītārtha

1. That ascetic (*Muni*), who is well-versed with

the meaning of the *Chedasūtras* (four canonical works, viz., *Niśītha*, *Vyavahāra*, *Kalpa*, *Dasā*).
vidītaḥ—munitaḥ pariñāto rthaḥ chedasūtrasya
yeṇa taṃ viditārthaṃ khalu vadanti gītārthaṃ.
(*BrBhā* 689 Vr)

2. That ascetic (*Muni*), who is retainer of both the *sūtra* (the text of the scripture) as well as the *artha* (the meaning or the purport of the scripture).

ekah sūtradharo'pyarthadharo'pi... tattvato gītārthaśabdamaṅgalamudvodhunarhati.
(*BrBhā* 689,690 Vr)

Guṇa

1. A *Paryāya* (mode) or an unit for measuring the intensity of a quality.

guṇaḥ—amśaḥ paryāyaḥ. (*AnumaVr Pa* 101)

2. Quality—The concomitant characteristic of the *Dravya* (substance), which subsists in a substance (which becomes its substratum); but it (quality) itself is not possessed of any quality.

dravyāśrayā nirguṇā guṇāḥ. (*Tasū* 5.40)

guṇaḥ sahabhāvī dharmo yathātmani vijñānavyaktiśaktyādīḥ. (*Pranata* 5.7)

Guṇaratnasamvatsara

A very severe type of penance, which continues for 16 months, in which the total number of fasting days amounts to 13 months and 17 days, and that of days for intake of food amounts to 2 months and 13 days (73 days) only. (See fig. p. 393).

guṇaratnasamvatsaram tapaḥ, iha ca trayodaśamāsāḥ saptadaśadinādhikāstapaḥkālah, trisaptatiśca dināni pāraṇakakāla iti. (*Bhaga* 2.61 Vr)

Guṇavīrya

The qualitative power which is innate in a medicine, which cures the disease.

guṇavīryam jam osahina titta-kaḍuya-kasāya-ambila-mahuraguṇattāe rogāvanayaṇasāmattham.
(*NiBhā* 47 Cū)

Guṇasthāna

dharmā-dharminōrabhedopacārāt jīvasthānāni karmakṣayopasaṃādijanyaguṇāvīrbhāvarūpakramikaviśuddhirūpāni guṇasthānāni ucyante.

(*Jaisidi* 7.1 Vr)

See—*Jīvasthāna*.

Gupti

1. Rightful inhibition of even the auspicious activities of mind, speech and body (together with the inauspicious ones).

samyagyoganigraho guptiḥ. (*Tasū* 9.4)

2. That state of *Citta* (4) (psyche) through which the inauspicious activities of mind, speech and body are inhibited.

gutti niyattāne vuttā asubhatthesu savvaso..

(*U* 24.26)

Guptendriya

One who has curbed his senses.

guptāni—svasvaviśayapravṛttinirodhena saṃvṛtānīndriyāni yenāsau guptendriyaḥ.

(*BrBhā* 803 Vr)

Guru

1. The religious preceptor—The pioneering propounder of the philosophy of religion. E.g.—*Tīrthānkara*, *Gaṇadhara* and the like.

dharmajñō dharmakartā ca, sadā dharmapraoartakaḥ.

sattvebhyo dharmasāstrārthadeśako gururucyate..
(*PrajñāVr Pa* 163)

2. That ascetic (*Nirgrantha* (2)) who is the follower of the religious discipline of the *Arhata* (1) (*Tīrthānkara* (ford-founder)) and is also free from both the psychic and physical fetters.

nirgrantho gurūḥ.. arhatāṃ pravacanānugāmī bāhyābhyantaragrānthivipramuktaḥ nirgranthaḥ.

(*Jaisidi* 8.2 Vr)

Gurucintaka

That ascetic (*Muni*), who is appointed for attending upon the *Guru* (1) (preceptor).

(*VyaBhā* 1943)

Guru Prāyaścitta

The *Anudghātika Prāyaścitta* (expiation) which is to be carried out continuously. With respect to time (season), it is to be observed in summer and with respect to penance, it is to be observed as *Aṣṭamabhakata* (i.e., a three-day fast).

jam tu niramtaradānam, jassa va tassa va tava-ssa taṃ gurugaṃ.

jam puṇa samtaradānam, gurū vi so khalu bhava lahuo..

kāla-tave āsajja va, gurū vi hoi lahuo lahū gurūgo. kālo gimho u gurū, aṭhāi tavo lahū seso..

(*BrBhā* 300, 301)

See—*Anudghātika*.

Gurulaghudravya

That substance which is possessed of mass (weight); e.g., the gross aggregates, the *Audārika Śarīra* (gross body), *Vaikriya Śarīra* (protean body), *Ahāraka Śarīra* (conveyance body), and *Taijasa Śarīra* (fiery body).

paramānvāderārabhya saṁkhyātapradeśātma-ko'saṁkhyātapradeśātma-ko yaścānantapradeśātma-ko'sūksmaskandhahkārmanaprabhrtika ete agurulaghavaḥ, bādarāḥ skandhā audārika-vaikriyāhārakataijasarūpā gurulaghavaḥ.

(BṛBhā 65 Vr)

poggalatthikāe....garuyalahue vi, agaruyalahue vi.

jivatthikāe.....agaruyagahue.. (Bhaga 1.403,404)

See—*Gurulaghuparyava*.

Gurulaghuparyava

A property of *Pudgala* (physical substance) in the form of mode of mass (or weight):

it is a property of that physical substance, which is in the form of a gross *Skandha* (aggregate).

(Bhaga 2.45)

gurulaghudravyaṇi—bādaraskandhadravyaṇi....tatparyavāḥ. (Jam Vr Pa 130)

Gṛddhapṛṣṭhamaraṇa

A type of *Marana* (death); death of that living being (a human being or an animal) which had entered into a carcass of a big animal like an elephant etc., caused through plucking (of its flesh) by vultures etc.

karikarabhādiśarīramadhyapātādinā gṛdhvādi-bhirātmānaṁ bhakṣayato mahāsattvasya bhavati. (Sama 17.9 Vr Pa 33)

Gṛhapatiratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign). A gem among human being in the form of a chamberlain, who always remains alert and ready for excellent management of the *Cakravartī's* residence. (For example), he can manage to procure any food-stuff the very day even by sowing the seeds of a grain and reaping the crop on the same day.

gṛhapatīḥ—cakravarttigṛhasamucitetikartavya-tāpataḥ. (PrasāVr Pa 350)

Gṛhilingasiddha

A type of *Siddha* (liberated soul);

that *Siddha*, who had attained emancipation in the outfit of a householder.

gṛhasthāḥ santo ye siddhāste gṛhilingasiddhāḥ. (PrasāVr Pa 112)

Gṛhāntarṇiṣadyā

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

to sit at the householder's house while moving around for collecting *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) from the houses.

gihaṁ ceva gihaṁtaraṁ taṁmi gihe nisejjā.... ettha gocaraggagatassa nisejjā....

(Da 3.5 JīCū p.114)

Gṛhiamatra

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

to take meals in the utensils of the householder.

gihimattaṁ gihibhāyaṇaṁ ti. (Da 3.3 JīCū p.112)

Gṛhidharma

(Upā 1.45)

See—*Śrāvakadharmā*.

Gṛhivaiyāpṛtya

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

To share the food etc. obtained through *Gocara-caryā* (to collect food from several houses of the householders, by accepting it in a little quantity from each one, like a grazing cow (which eats a little grass from each spot)) with the householders.

gihiṇa aṇṇapāṇādihiṇ visūraṁtāṇa viṣaṁvibhā-gakarāṇaṁ. (Da 3.6 JīCū p.114)

Gocaracaryā

To go on round for collection of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) from several houses of the householders, by accepting it in a little quantity from each one like a grazing cow (which eats a little grass from each spot).

gośaraṇaṁ gocaraḥ, caraṇaṁ—caryā, gocara iva caryā gocaracaryā. (ĀeaHāVr 2 p.57)

Gotra Karma

Status-determining Karma—

1. One of the main eight types of *Karma*; that *Karma*, which is responsible for the reincarnation of the *Jīva* (soul) in high or low caste etc., and also for gaining superiority or inferiority with respect to beauty, penance, strength etc. *uccānicakulotpattilakṣaṇaḥ paryāyaviśeṣaḥ tadvipākavedyaṃ karmāpi gotram.*

(*PrajñāVr Pa 454*)

2. The *Karma* which determines the highness or lowness of one's status (or position or rank) in the society.

uccānicabhedam gacchati yeneti gotram.

(*Jaisidī 4.3*)

Godohikā

A kind of *Niṣadyā* (a sitting posture); to sit on one's toes by keeping the knees high and placing both hands on thighs; to sit in the position of milking a cow.

gordohanam godohikā tadvadyā'sau godohikā.

(*Sthā 5.50 Vr Pa 287*)

Golaka

Infinite number of *Jīvas* (souls belonging to the category of *Sādhārāṇa Jīva*) sharing a common body is called *Nigoda* which is of the shape of a drop of water (*stibuka*);

innumerable number of such *Nigodas* together make a *Golaka*.

anantānām jīvānām sādharāṇamekaṃ śarīram, tacca stibukākāraṃ, itthambhūtānām cāsaṃkhyeyānām nigodānām samudāyo golakākāro golakāḥ. te ca golakā asaṃkhyeyāḥ.

(*Bṛsam Vr Pa 128 a*)

golā ya asaṃkhijjā, assaṃkhanigoao havai golo. ekkaekkammi nigoe, aṇamtajjivā muṇeyavvā..

(*Bṛsam 301*)

Gaurava

Arrogance—The inauspicious feeling of exaltation and conceit due to pride and greediness. (It is of three types, viz., *Rddhi-gaurava*, *Rasa-gaurava* and *Sāta-gaurava*).

Gauravāṇi—abhimānalobhābhyāmātmano'subhabhāvagurutvāni.

(*Samā 3.4 Vr Pa 8*)

Gaurava Dāna

That *Dāna* (charity), which is given with arrogance and with the object of earning fame.

gauraveṇa—garveṇa yaddiyate tad gauravadānamiti, niktam ca—

naṭanarttanuṣṭikebhyo dānaṃ sambandhibandhumitrebhyaḥ.

yaddiyate yaśortīham garveṇa tu tadbhaveddānam..

(*Sihū 10.97 Vr Pa 471*)

Graha

A variety of *Jyotiṣka Devanikāya* (congregation of Luminous gods):

the number of such gods is eighty-eight, e.g., mercury, venus, jupiter, mars, saturn etc..

(*Tripra 7.15-22*)

See—*Jyotiṣka*.

Grahaṇaguṇa

That specific characteristic of the *Pudgala* (physical substance), on account of which it has the capacity to form aggregate mutually with other *Pudgalas* as well as to get associated with the *Jīva* (soul).

poggalatthikāc...guṇao gahaṇaguṇo.

gahaṇaṇi—paraspareṇa sambandhanam jīvena vā audārikādibhiḥ prakāraitī. (Bhaga 2.129 Vr)

Grahaṇasīkṣā

Theoretical education—

1. Preaching for acquiring knowledge.

Pedagogy—Studying from the teacher himself or through a book (scripture etc.).

dvādaśavarṣāni yāvāt sūtram tvayā'dhyetavyamityupadeśo grahaṇasīkṣā. (ViBhā 7 Vr p. 8)

2. That education, through which the development of knowledge takes place.

See—*Āsevanasīkṣā*.

Grahaṇaiṣaṇā

While undertaking investigation for acceptable food, to accept only the pure food which is free from the blemishes of *Udgama*, *Utpādana* and *Eṣaṇā*.

evam tu gaviṭṭhassa uggamauppāyaṇāvisuddhassa.

gahaṇavisohivisuddhassa hoi gahaṇam tu piṇḍassa..

(*PiNi 513*)

gahaṇaiṣaṇāyāṇi śodhayecchankitādidoṣatyāgataḥ..

(*UṣāVr Pa 517*)

Grāmadharma

A type of *Lokadharmā* (mundane law) which is related with the management of the village and

the code of conduct for the villagers.

grāmā—janapadāśrayāsteṣāṃ teṣu vā dharmamāḥ—samācāro vyavasthietī grāmadharmāḥ.
(Sthā 10.135 Vj Pa 488)

Grāsaiṣaṇā

The fivefold *Māṇḍalika Doṣa* (blemish incurred at the time of eating meals). (ONi 551)

See—*Paribhogaiṣaṇā*.

Graiveyaka

Neck-dwelling gods—A variety of the gods, whose heavens (dwelling places) are situated at the neck of the *Lokapurusa* (the shape of the universe resembling that of a human being). (See fig. p. 396).

lokapurusaṣya grivāsthānīyatvāt grivāḥ, grivāsu bhavāni graiveyakāṇi vimānāni. (TaVā 4.19.2)

Glānavaiyāvṛtṭyakara

That ascetic (*Muni*), who is appointed for attending upon the sick monks and nuns.

(VyaBhā 1943)

Gha

Ghana Tapa

A type of *Itvarika Anaśana* (fasting for a definite period of time):

the number of *padas* in the *Śreṇi (Tapa)* x the number of *padas* in the *Pratara (Tapa)* *Ghana Tapa*. For instance, suppose there are four *padas* in *Śreṇi (Tapa)*; the number of *padas* in *Pratara Tapa*, will be sixteen; therefore, *Ghana Tapa* $4 \times 16 = 64$; it means when the *Pratara Tapa* is repeated four times, it will become *Ghana Tapa*. *atra ca ṣoḍaśapadātmakāḥ prataraḥ padacatuṣṭayātmikayā śreṇyā gumito ghaṇo bhavati, āgataṃ catuṣṣaṣṭīḥ (64), sthāpanā tu pūrvikaiva navaraṃ bāhalyato'pi padacatuṣṭayātmakavaṃ viśeṣaḥ, etadupalakṣitaṃ tapo ghanatapa ucyate.* (U 30.10 SāVj Pa 601)

See—*Śreṇi Tapa, Pratara Tapa*.

The following table explains:

{	1 st Śreṇi	1. One day fast + <i>Pāraṇaka</i>
		2. Two days' fast + <i>Pāraṇaka</i>
		3. Three days' fast + <i>Pāraṇaka</i>
		4. Four day's fast + <i>Pāraṇaka</i>

{	2 nd Śreṇi	5. One day fast + <i>Pāraṇaka</i>
		6. Two days' fast + <i>Pāraṇaka</i>
		7. Three days' fast + <i>Pāraṇaka</i>
		8. Four day's fast + <i>Pāraṇaka</i>

{	3 rd Śreṇi	9. One day fast + <i>Pāraṇaka</i>
		10. Two days' fast + <i>Pāraṇaka</i>
		11. Three days' fast + <i>Pāraṇaka</i>
		12. Four day's fast + <i>Pāraṇaka</i>

{	4 th Śreṇi	13. One day fast + <i>Pāraṇaka</i>
		14. Two days' fast + <i>Pāraṇaka</i>
		15. Three days' fast + <i>Pāraṇaka</i>
		16. Four day's fast + <i>Pāraṇaka</i>

{	1-16. One day fast + <i>Pāraṇaka</i>
	17-32. Two days' fast + <i>Pāraṇaka</i>
	33-48. Three days' fast + <i>Pāraṇaka</i>
	49-64. Four day's fast + <i>Pāraṇaka</i>

Ghanavāta

Dense air (layer) (in Jain Cosmography), supported by *Tanuvāta* (thin air (layer)).

ghanavātavalayaṃ tanuvātavalayapraṭiṣṭhitam..... (TaVā 3.1)

Ghanodadhi

Dense ocean (layer) (in Jain Cosmography), supported by *Ghanavāta* (dense air (layer)).

ghanodhadhivalayaṃ ghanavātavalayapraṭiṣṭhitam..... (TaVā 3.1)

Ghātikarma

Destroying (or desperate) Karmas—Those *Karmas*, which destroy the principal qualities of soul;

there are four *Ghāti Karmas*, viz., *Jiānāvāraṇīya* (knowledge-veiling), *Darśanāvāraṇīya* (intuition-veiling), *Mohanīya* (deluding) and *Antarāya* (obstructing) *Karmas*.

āvāraṇamohavigghaṃ ghāḍī jivaguṇaghāḍaṇa-ttādo.

āṅgaṇāmaṃ godaṃ veyāṇīyaṃ taha aghāḍī tti.. (Goka 9)

Jiānāvāraṇadarśanāvāraṇamohanīyāntarāyacatuṣkaṃ ghāṭī, śeṣacatuṣkaṃ ca aghāṭī.

(Jaisidi 4.4 Vj)

See—*Aghātikarma*.

Ghātyakarma

(Jaisidi 7.22)

See—*Ghātikarma*.

Ghoratapasvī

Practitioner of sublime austerities—The penancer ascetic (*Muni*) sojourning in a place surrounded by ferocious animals, thieves and plunderers.

....*siṃhavyāghrādīvyālamrgablūṣaṇasvanaghoracaurādipracariteṣvabhīrucitāvāsāśca ghoratapasah.* (TaVā 3.36)

Ghorabramhacaryavāsī

Observer of unflinching celibacy—One who is observing celibacy without lapse for a very long time and because of the exalted *Kṣayopasāma* (annihilation-cum-subsidence) of the *Cāritramohanīya* (conduct-deluding) *Karma*, there is no breach of celibacy even in dream.

ciroṣitā'skhalitabrahmacaryavāsāḥ prakṛṣṭacāritramohanīyākṣayopasāmat prañāṣṭadīhṣvay-nā ghorabramhacārīṇaḥ. (TaVā 3.36)

Ghoṣasama

To pronounce precisely the vowels and consonants with the śame acuteness in accent and softness or hardness in sound as pronounced by the *Guru* (1) (preceptor), while taking lessons from him.

udāttādītā ghoṣā te jadhā gurūḥim uccāriyā tadhā gahitam ti ghoṣasamanīti. (Ami 13 Cū p. 7)

Ghoṣahīna

An *Aticāra* (partial transgression) of the conduct quā *Jñāna* (knowledge or learning):

to pronounce erroneously the vowels and consonants with different acuteness in accent etc. and softness or hardness in sound.

ghoṣahīnam—udāttādīghoṣarahitam. (Āva 4.8 HāVr 2 p. 161)

Ghrāṇendriya

Olfactory sense-organ—That sense-organ, by means of which the *Jīva* (soul) can apprehend the odour;

it is available to soul due to the *Kṣayopasāma* (annihilation-cum-subsidence) of the *Vīryāntarāya* (*Karma*, obstructing the spiritual energy) and the *Karma*, veiling the perception through the specified sense-organ (i.e., olfactory), and also the *Udaya* (rise) of the *Aṅgopāṅga Nāma Karma* (which is a sub-type of the body-making *Karma* responsible for the availability of the primary and secondary organs of the body).

vīryāntarāyapratīniyatendriyāvaramakṣayopasāmatāṅgopāṅganāmālābhāvaṣṭambhāt.....jighra-tyanenātmeti ghrāṇam. (TaVā 2.19)

Ghrāṇendriya Asaṃvara (Āśrava)

Non-inhibition of the olfactory sense-organ—Indulging in the activity of the olfactory sense-organ, which causes the attraction (influx) of new *Karma* towards the soul. (Sthā 10.11)

Ghrāṇendriya Nigraha

Curbing of the sense-organ of smell—To check the attachment and aversion towards the fragrance and bad odour respectively; such stoppage precludes the bondage of new *Karma*, which is caused by indulging in attachment and aversion (to smell) and sheds off the previously bound *Karma*.

ghāṇimīdīyaniggahenaṃ maṇumāmāṇunnesu gaṃdhesu rāgadosaniggaham jāyayai, tappaccāiyam kammam na baṃdhai, puvvabaddham ca niḥjareī. (U 29.65)

Ghrāṇendriya Pratyakṣa

A type of *Indriya Pratyakṣa* (direct cognition quā sensory perception):

the perceptual cognition of smell of a physical object which takes place through the olfactory sense-organ.

See—*Indriya Pratyakṣa*.

Ghrāṇendriya Prāṇa

Vital energy quā olfactory sense-organ—One of the ten *Prāṇas* (vital energies), which engenders the power of smell. (Prasā 1066)

Ghrāṇendriyarāgoparati

A *Bhāvanā* (4) (supportive contemplation) of the *Aparīgraha Mahāvratā* (fifth great vow of non-possession):

abstaining from the attachment to agreeable smell and aversion to disagreeable one.

(Sama 25.1.23)

See—*Cakṣurindriyarāgoparati*.

Ghrāṇendriya Saṃvara

Restraint quā olfactory sense-organ—Inhibition of the influx of *Karma* by undertaking the restraint over the *Ghrāṇendriya* (olfactory sense-organ). (Sthā 5.137)

Ca

Cakraratna

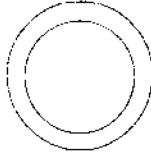
One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign):
a discus which acts like a magic weapon: it is the best of all weapons; it is capable to conquer unsuppressible enemies.
cakraṇ samastāyudhātīśāyidurdamaripujaya-karam.
(*Prasā* 12.14 *Vr Pa* 350)

Cakravartī

Universal sovereign—One category of *Śalākā-puruṣa* (universal personage):
the Lord of six continents (constituting the *Bharata-kṣetra*): his principal weapon is discus (*cakra*). He is possessed of the strength of four million *aṣṭāpada* (a fabulous animal possessed of eight legs and greater strength than elephant).
'*cakravartī*' *ṣaṭkhaṇḍabharatādhipaḥ.*
(*UŚāVr Pa* 350)

Cakravāla Śreṇī

A type of *ākāśāśreṇī* (*Śreṇī* (1) (the row of space-units)):
that *ākāśāśreṇī*, in which only the *Pudgala* (physical substance) *Paramāṇu* (the ultimate atom), an aggregate consisting of two *Pradeśas* (the indivisible units of the substance) etc., after taking circular path, reaches its place of arrival.
'cakkavāla' *tī cakravālaṃ—maṇḍalaṃ, tataśca yayā maṇḍalena pari-bhramya paramāṇvādirutpadyate sā cakravālā, sā caivam.*
(*Bhaga* 25.91 *Vr*)



Cakravāla Sāmācārī

The observance of the *Sāmācārī* (rules of conduct quā etiquette, formality and convention) related with the daily performances such as *Pratīlekhana* (inspection of monastic paraphernalia), *pramāṇjana* (cleansing the ground etc. to avoid injury to insects) etc.
paḍilehanaṃ panajjana bhikkhūriyā''logabhumjanā ceva.
pattagadhvaṇa viyārā thaṇḍila āvassayāyīyā..
(*Prasā* 768)

Cakṣurindriya

The sense-organ of sight (eyes)—That sense-organ, by means of which the *Jīva* (soul) apprehends colour and form (of the visible material substance):

it is available to soul due to the *Kṣayopasāma* (annihilation-cum-subsidence) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and specific (i.e. ocular) sense-organ-veiling *Karma*, and also the *Udaya* (rise) of the *Aṅgopāṅga Nāma Karma* (which is a sub-type of the body-making *Karma* responsible for the availability of the primary and secondary organs of the body).

viryāntarāyapratīniyatendriyāvaranākṣayopasāmanāṅgopāṅganāmālābhāvavastambhāt.....paśyatyānenātmeti cakṣuḥ.
(*TaVā* 2.19)

Cakṣurindriya Aśanvara

Non-inhibition of sense-organ of sight—Indulging in ocular activity which causes the attraction (influx) of new *Karma* towards the soul.
(*Sthā* 10.11)

Cakṣurindriyanigraha

Curbing of the sense-organ of sight—To check the attachment and aversion towards the agreeable and disagreeable forms (and colours) respectively; such stoppage precludes the bondage of *Karma*, which is caused by indulging in attachment and aversion (to forms and colours) and sheds off the previously bound *Karma*.
cakḥhīndriyaniggahenaṃ maṇunnāmaṇnesu rīvesu rāgadosaniggahaṃ janayai, tappaccāyamaṃ kammaṃ na baṃḍhai, puṇṇabaddhaṃ ca nijjareti..
(*U* 29.64)

Cakṣurindriya Pratyakṣa

A variety of Indriya Pratyakṣa (direct cognition quā sensory perception):
the perceptual cognition of form (and colour) of a physical object which takes place through the ocular sense-organ.
See—*Indriya Pratyakṣa*.

Cakṣurindriya Prāṇa

Vital energy quā sense-organ of sight—One of the ten *Prāṇas* (vital energies), which engenders the power of perceiving through eyes.
(*Prasā* 1066)

Cakṣurindriya Rāgoparati

A *Bhāvanā* (4) (supportive contemplation) of the *Aparigraha Mahāvratā* (fifth great vow of non-possession); abstaining from the attachment to agreeable smell and aversion to disagreeable one.

(*Sama* 25.1.22)

pañcānāmindriyārthānām sparśarasagandhavarṇasābdānām manojñānām prāptau gārdhya-varjanamamanojñānām prāptau dveṣavarjanam.
(*TaBhā* 7.3)

Cakṣurindriya Saṃvara

Restraint quā sense-organ of sight—Inhibition of the influx of *Karma* by undertaking the restraint over the *Cakṣurindriya* (eyes).

(*Sthā* 5.137)

Cakṣurgrāhyavivarjana

Fourth type of *Brahmacarya Gupti* (protective discipline of celibacy).

aṅgapaccanṅgasamthānam, cārullaviyapehiyam. baṅbhacerao thīnam, cakkhugijjham vivajjae.
See—*Indriyālokaavarjana*.

Cakṣurdarsana

A type of *Darsana* (intuition); the *Darsana* i.e., apprehension of the generic attribute of the object, made through the *Cakṣurindriya* (the sense-organ of sight).

cakṣurindriyeṇa darśanam—rūpasāmānyagrahaṇalākṣaṇam cakṣurdarśanam.

(*Prajñā* 29.3 *Vr Pa* 527)

Cakṣurdarśanāvaraṇa

A sub-type of *Darśanāvaraṇiṇi* (intuition-veiling) *Karma*;

the *Karma*, veiling the *Cakṣurdarśana* (the apprehension of the generic attribute of the object made through the *Cakṣurindriya* (eyes)).
cakṣuṣā darśanam—sāmānyagrāhi bodhaścakṣurdarśanam tasyāvaraṇam cakṣurdarśanāvaraṇam.
(*Sthā* 9.14 *Vr Pa* 424)

Caṇḍā Pariṣad

A type of the council of *Indra* (the king of the gods);

the second council of *Indra*, which is intermediate between the first and the third; the members of this council attend the meeting sometime on special invitation of the *Indra* and

sometime even without such invitation.

majjhimitā caṇḍā. (*Sthā* 3.143)

ye tvāhūtā anāhūtāścāgacchanti sā madhyamā.
(*Sthā* 3.143 *Vr Pa* 122)

See—*Jātā Pariṣad, Samitā Pariṣad.*

Catuḥsthānapatita (Catuḥsthānikā)

Four mathematical measurements which indicate relatively less or more strength of number; they are—(i) innumerableth part less (ii) numera- ble part less (iii) numerable times less (iv) innumerable times less. Or (v) innumerableth part more (vi) numera- ble part more (vii) numerable times more (viii) innumerable times more.

See—*Ṣaṣṭhānapatita.*

Catuḥsparśī

Those *Pudgala-skandhas* (material aggregates), with innate capacity to undergo subtle transformation, which are possessed of only four types of touch (*Snigdha-Rukṣa* (gluey-dry), (*śīta-uṣṇa* (cool-hot). They are neither-heavy-nor-light—they are not possessed of weight (mass), e.g. *Karmaśarīra* (subtlemost body) formed by *Karma-pudgalas* (material clusters quā *Karma*), *Manayoga* (activity of mind), *Vacanayoga* (activity of speech).

See—*Aṣṭasparśī.*

Caturindriya

Four-sensed being—The *Jīva* (soul) possessed of four sense-organs viz., the senses of touch, taste, smell and vision. E.g., mosquito, fly, bee etc..

sparśanarasanagrāhānacakṣurindriyacatuṣṭaya- yuktā daṃśamaśakamakṣikābhramarādayaścaturindriyāḥ.
(*BrDraSam* 11 *Vr p.* 23)

Caturthabhakta

Fasting for one day—A type of *Anaśana* (fasting); the *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)) of (abstinence from) taking food, in which fasting is undertaken from the sunset of the first day up to the sunrise of the third day (in all, missing three meals, taking food on the fourth meal).

caturtham bhaktam yāvadbhaktam tyajyate yatra taccaturtham, iyam copavāsasya samjñā.

(*Bhaga* 2.62 *Vr*)

'cautthabhattiyassa'....ekam pūrvadine dve upa-

(Nandi 78)

vāsadine caturtham pāranakādine bhaktam—
bhojanam pariharati yatra tapasi tat—caturtha
bhaktam, tad yasayāsti sa caturthabhaktiroyah.
(Sthā 3.37 Vṛ Pa 137)

See—Abhaktārtha.

Caturdaśapūrvī

The ascetic (*Muni*) who has knowledge of the entire fourteen *Pūrvas* (canonical texts of earlier lore), which is a treasure of distinguished knowledge. There are two types of *Caturdaśapūrvī*—

1. *Bhinnākṣara Caturdaśapūrvī* (*Śrutakevalī*) and
2. *Abhinnākṣara Caturdaśapūrvī*.

.....coddassa puvvāṭṭi ahijjai. (Anta 3.116)

...caturdaśapūrvādharaḥ, sa ca dvividhaḥ—bhinnākṣaro'bhinnākṣaraśca, te ca yasyaikakamakṣaram śrutajñāna-gamyaparyāyah, sat kārīkābhedenā bhinnam vitimiratāmītam sa bhinnākṣarah, tasya ca śrutajñānasamśayāpagamāt praśnābhāvastataścāhāra kalabdhītāmapi naivopajīvati vinā lambanena, sa eva śrutakevalī bhanyate, śeṣaḥ karotyakṛtsnaśrutajñānalābhādevitārāgatvācca. (TaBhā 2.49 Vṛ p.209)

sayalasudanañadhāriṇo coddasapuvvīno.

(Dhava Pu 9 p. 70)

See—*Abhinnākṣara Caturdaśapūrvī*, *Bhinnākṣara Caturdaśapūrvī*

Caturvīṃśatistava

The second *Āvaśyaka* of *Ṣaḍvāśyaka* (six chapters to be recited daily at both twilights), also called *logassa*,

which comprises eulogy of the twenty-four *Jinas* (*Tirthankaras* (ford-founders)). (Nandi 75)

caturvīṃśatistavaḥ tirthakarāṇāmanukīrtanam.
(TaVā 6.24)

Candra

A kind of *Jyotiṣka Devanikāya* (congregation of Luminous god).

aṣṭāvīṃśatimākṣatrāṇi, aṣṭāṣītirgrahāḥ, ṣaṭṣaṣṭīhsahastrāṇi nava śātāni pañcasaptatīni tārākotākoṭīnāmekaikasyacandramasaḥ parigrahaḥ.
(TaBhā 4.14)

See—*Jyotiṣka Deva*.

Candraprajñapti

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

it contains astronomical description of the moon.

Candurvedhyaka

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

it contains an elaborate description of the virtues like the 'virtue of modesty', 'virtues of the *Ācārya* (preceptor)', 'virtues of the disciple', 'the virtue of knowledge', 'the virtue of conduct', etc.

(Nandi 77)

Carana

The observance of that ethical conduct, which is to be practised perennially by an ascetic, e.g. non-violence etc.

nītyānuṣṭhānam caranam.vratādi sarvakāla-meva caryate na punarvratasūnyah kaścitkālāḥ.
(OBhā 3 Vṛ Pa 7)

Caranaividhi

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

it contains in detail the description of the rules and regulations of *Cāritra* (ascetic conduct).

caranam—cārittam, tassa vihi caranavihi, sabhedo caranavihi vaṇṇijjati jattha ajjhayane tamajjhayanam caranavihi. (Nandi 77 Cū p. 58)

Caranasaptati

The compilation of seventy types of ethical conduct to be practised perennially e.g., five *Mahāvratas* (great vows) tenfold *Śramaṇa-dharma* (tenfold virtues of ascetic) etc.

vayasamanadhammasamjamaveyāvaccam ca bambhaguttīo.

nōṇāitīyam tava kohaniggahāi caranameyam.
(OBhā 2)

See—*Carana*.

Carama

A person is *Carama* with respect to his state which is the ultimate state and which is going to cease to exist for ever.

accantaviogo jassa, jeṇa bhāveṇa so carimo.
(Bhāga 18.36)

Caramanāraka

That *Jiva* (soul) which is born as an infernal for the last time: (it will never again reincarnate in infernal realm).

caramanārabhāvayuktvāccaramāḥ na pumar-nārakā bhaviṣyanti. (Sthā 10.123 Vṛ Pa 487)

Caramasamayanirgrantha

The *Nirgrantha* (4) (*Nirgrantha* (3) during the last *Samaya* (smallest time-unit) of the eleventh and twelfth *Guṇasthānas* (stage of spiritual development) viz., *Upasāntamoha* and *Kṣīṇamoha Guṇasthānas*.

See—*Yathāsūkṣmanirgrantha*.

Caritra

(U 28.29)

See—*Cāritra*.

Carmaratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign);

the shield of a *Cakravartī*, which serves as a boat in water. It has also a supernatural power, on account of which the seeds which are sown in the morning in an area of 12 *Yojanas* (1 *Yojana*= 7.88 miles) x 12 *Yojanas* get ripe by the midday. *tae nam se divve cammarayane suseṇasenāvainā parāmuṭṭhe samāṇe khippāmeva nāvābhūe jāe yāvi hotthā.* (Jam 3.80)

carmaratnam—dvādaśayojanāyāmvistāram prātarūptāparāhṇasampannopabhogyasālyādī-sampattikaram. (Prasā 1214 Vṛ Pa 350)

Caryā Parīṣaha

A type of *Parīṣaha* (hardship); the weariness created due to travelling (on foot) from place to place and not having a fixed abode; the ascetic (*Muni*) should endure it with equanimity.

ega eva care lādhe ahibhūya parisāhe. gāme vā nagare vāvi nigame vā rāyahānie. asamāno care bhikkhū neva kujjā pariggahaṃ. asaṃsatto gihatthehiṃ aṇice parivvāe. (U 2.18.19)

Calita

That *Karma-pudgala* (material cluster quā *Karma*), which undergoes vibrations when it

abandons the static state.

'*caliyam' ti jivapradesēbhyaścalitam.*

(*Bhāga* 1.28 Vṛ)

Cāturyāma Dharma

The monastic discipline prescribed in the form of the four vows, viz., *Prāṇātipātaviramaṇa* (abstinence from violence), *Mṛsāvādaviramaṇa* (abstinence from telling lies), *Adattādānaviramaṇa* (abstinence from stealing) and *Bāhyādānaviramaṇa* (abstinence from sex) for the ascetic in the time-period of twenty-two (intervening) *Tirthaṅkaras* (ford-founders) (i.e., from 2nd to 23rd).

cāturyāmaḥ—mahāvratatustayātmaḥ yo dharmah. (U 23.12 SāVṛ Pa 499)

Cāpeṭi

A kind of *Vidyā* (occult science); that *Vidyā*, in which the medical practitioner slaps some other person and the patient becomes cured.

yayā anyasya capetāyāṃ diyamānāyāmāturaḥ svastho bhavati sā cāpeṭi.

(*VyaBhā* 2441 Vṛ Pa 27)

Cāmara

A kind of *Mahāprātihārya* (superhuman magnificence of the *Tirthaṅkara* (ford-founder)); one of the thirty-four *Atiśayas* (superhuman magnificence) of the *Tirthaṅkara* (ford-founder); whisks (or flappers), white like the flower of *kunda* (a kind of jasmine which is white and delicate or lotus), are waved around the *Arhat* (*Tirthaṅkara*) (by the gods) as a mark of respect. (It is one of the thirty-four *Atiśayas*.

devaiḥ.....kāñcanamayodandadandaramaṇiyā cārucāmaraśrīvistāryate. (Prasā 440 Vṛ Pa 106)

āgāsiyāo seyavaracāmaraṇo. (Sama 34.1.8)

See—*Chatra*.

Cāraka

Imprisonment—A clause of ancient *Daṇḍanīti* (penal code or policy); to give punishment of imprisonment to the criminal.

cārakam guptigṛham. (Sthā 7.66 Vṛ Pa 378)

Cāraṇa

One, possessed of the superhuman power of locomotion—That ascetic (*Muni*), who is equip-

ped with a *Labdhi*, (supernatural power), by dint of which he is able to perform superhuman locomotion in a miraculous way like going away and coming back (several *Yojanas* (1 *Yojana*=7.88 miles) per day)) and also fly in air.

cāraṇa—*gamanamatisāyavadākāṣe eṣāmastiti cāraṇāḥ.* (Bhāṣa 20.79 Vr)

See—*Jaighācāraṇa*.

Cāraṇa (Ṛddhi)

A type of *Ṛddhi* (2) (supernatural power).

See—*Cāraṇa*.

Cāriṭra

Self-restraint (*Samyama*—observance of ascetic conduct)—

1. Check the *Karma*—abstinence from the causes of influx of *Karma*.

karmādānakāraṇaṇiṅṛttiscāriṭram. (TaVā 1.7)*caritṭeṇa nigīṇhāi.....* (U 28.35)

2. The *Yoga* (2) (activities of mind, speech and body) which is free from sin;

it results in *Nirjarā* (shedding *Karma*)—the collection of *Karma* gradually becomes empty.

.....*eyaṃ cayarittakaraṇ, cāriṭṭam hoi āliyaṃ..* (U 28.33)

Cāriṭra Ātmā

A state (or mode) of the soul, resulting from the cessation of sinful *Yoga* (2) (activities of mind, speech and body) and performance of *Yoga* (2) free from sin.

cāriṭrātṃā viratānām..... (Bhāṣa 12.200 Vr)

Cāriṭrakaṣāyakuśīla

A sub-type of *Kaṣāyakuśīla Nirgrantha* (3):

That ascetic (*Muni*), who by indulging in anger, conceit etc. even in the relation to *Cāriṭra* (ascetic conduct) or by exercising imprecation etc. out of *Kaṣāya* (passions), violates his *Cāriṭra* (observance of ascetic conduct).

See—*Jñānakaṣāyakuśīla*.

Cāriṭrapratīṣevanākuśīla

A sub-category of *Pratīṣevanākuśīla Nirgrantha* (3):

that ascetic (*Muni*), who, for earning livelihood, indulges in the occult sciences such as *kautika* (ask people to perform bathing etc. for getting progeny), *bhūṭikarma* (to use ash etc. for protection of house and the like), *Praśnāpraśna* (to solve

problems, on being asked or without being asked, through occult science), *Nimitta* (astrology), *kalkakurikā* (witchcraft), *Lakṣaṇā* (science of interpretation of the marks on the body), *Vidyā* (occult sciences) and *Mantra*.

See—*Jñānapratīṣevanākuśīla*.

Cāriṭradharma

The ascetic mode of life, which is in the form of cessation of sinful *Yoga* (2) (activities of mind, speech and body) and performance of *Yoga* (2) free from sin.

asuhādo vijivitti, suhe pavitti ya jāna cāriṭṭam. vadasamidiguttirīvaṃ vavahāraṇayā du jīna-bhaṇiyam.. (Bṛhasam 45)

Cāriṭrapulāka

A sub-category of *Pulāka Nirgrantha* (3):

the ascetic who makes his *Cāriṭra* (ascetic conduct) almost worthless by blemishing both the *Mulaguṇa* (primary virtue) as well as the *Uttaraguṇa* (subsidiary virtue).

mūlottaraguṇapratīṣevanātaścaramapulākāḥ. (Sthā 5.185 Vr Pa 320)

Cāriṭrabodhi

Enlightenment quā conduct—

1. Obtaining of unobtained *Cāriṭra* (ascetic conduct).

2. Contemplation upon the means of obtaining *Cāriṭra* (ascetic conduct). (DvāA3)

See—*Bodhi*.

Cāriṭramohaniya

Deluding *Karma* quā conduct—A sub-type of *Mohaniya* (deluding) *Karma*,

due to the *Udaya* (rise) of which the consciousness quā *Cāriṭra* (practice of conduct) gets deluded.

cāriṭṭam—sāvadyetarayogaṇiṅṛttipravṛttigam-yaṃ śubhātmaparināmarūpaṃ tanmohayaṭi. (Prajñā 23.32 Vr Pa 467,468)

Cāriṭravīnaya

Reverential recognition of *Cāriṭra* (ascetic conduct):

to undertake its practice and propound it before the *Bhavya Jīvas* (souls who are worthy of attaining liberation).

sāmāiyādicaraṇassa saddahaṇṇyā taheva kāe-ṇaṃ.

*saṃphāṣaṇaṃ parivāṇamaḥa purao bhavvasa-
ttānaṃ.* (Sthā 7.130 Vr Pa 388)

Cāritraviniṭa

Modest in respect of Cāritra—That ascetic (*Muni*), who sheds the eight kinds of *Karma*, which were collected (in past), and who does not indulge in bondage of new *Karmas*.

*aṭṭhavidhaṃ kammacayaṃ, jaṃhā rittaṃ kareti
jāyamāno.
navamannaṃ ca na baṃdheti, carittaviṇiṇo bha-
vati tamhā..* (Dani 294)

Cāritravīrya

The spiritual energy capable of annihilating all the *Karma* and obtaining the *Labdhi* (super-natural power which is attained through *yoga* (spiritual practises like *Tapa*, *Dhyāna* etc.)).

*carittavīriyaṃ nāma asesakammavidāraṇasā-
matthaṃ, khīrādīladdhuppādaṇasāmatthaṃ ca.*
(NiBhā 47 Cū p. 26)

Cāritrācāra

Observance of the (five types of) *Samiti* (comportment) and (three types of) *Gupti* (inhibition of activity of mind, speech and body) for keeping the *Cāritra* (ascetic conduct) immaculate.

*paññidhāṇajogajutto, pañcahiṃ samitihiṃ tihim
ya guttihiṃ.
esa carittāyāro aṭṭhaviho hoti nāyavvo..*
(NiBhā 35)

Cālanā

To initiate a logical discussion or debate on the *Tattva* (category of truth) by putting forward an issue.

'ākṣepaḥ' cālanā. (BrBhā 205 Vr)

Cikitsāpiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic;

to accept *bhikṣā* by administering treatment like a medical practitioner.

*vamana-virecana-vastikarmmādi kārayato vai-
dyabhāṣajyādi sūcayato vā piṇḍārthaṃ cikitsā-
piṇḍaḥ..* (Yośā 1.38 Vr p. 135)

Cita

1. A part of the method of learning by heart (by rote);

committing to memory (a lesson, a text etc.) in such a way that one can reproduce it even when asked from beginning, middle or end.

*pucchitassa ādimajjhaṃte savvaṃ vā sigghamā-
gacchati taṃ jitaṃ.* (Anu 13 Cū p. 7)

2. A state of *Karma*;

in this state, along with the time, there is a gradual decrease in the *pradeśa* (quantity of *Karma-pudgala*s (material clusters qua *Karma*)); consequently, although the number of karmic *Paramāṇus* (the ultimate atoms), responsible for increase in intensity (of karmic fruition), goes on decreasing, there is a gradual rise in its power of fruition.

*'citasya' uttarottarasthitiṣu pradeśahānyā rasa-
vṛddhaya'vasthāpitasya.* (Prajñā Vr Pa 459)

Citta

Psyche—

1. According to the transcendental point of view, *Citta* can be called soul.

ñicchayanayābhippāena citta ityātmā.

(Anu Cū p. 13)

2. The specific *Pariṇāma* (2) (natural transformation) of soul or consciousness.

cittaṃ jīvo bhavaṃmai.....ceyaṃābhāvo bhavaṃnai.

(Da 4 Sū 4 JiCū p. 135)

ātmanaścaitanya viśeṣa pariṇāmaścittam.

(Sasi 2.32)

3. That *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body), which is not steady.

....jaṃ calaṃ tayaṃ cittaṃ..... (ĀvaHā Vr 2 p. 62)

4. The *Parināma* (2) (natural transformation) (of soul) in the form of *Yoga* (2) (activities of mind, speech and body)—The consciousness functioning with the gross body which activates mind, speech and body.

*jo puṇa jogapariṇāmo aṇṇoṇṇehiṃ ajjhasāṇe-
hiṃ aṇṇarito so cittaṃ.* (Āva Cū 2 p. 69)

Citrāntaragandikā

One kind of *Kaṇḍikānuyoga* (a type of system of exposition) which provides description regarding reincarnation of successor kings of Lord Rṣabha and Lord Ajita in their intervening period, in the *Anuttaravimāna* (the highest heaven of the Empyrean gods) or attainment of emancipation.

ṛṣabhājitatīrthakarāntare tadvaṃśajabhūpati-

nām śeṣagatigamanavyudāsena śivagamanānuttaropapātaprāptipratipādikāścitrāntaragandīkāḥ.
(Samapra 129 Vr Pa 122)

Cintā

Fourth stage of *Īhā* (speculation), in which thorough reflection of the meaning derived from *anvayadharmā* (*dharmā* (attribute) based on *Anvaya* (statement of the constant and invariable concomitance of the *Sādhana* (probandum or middle term) (or *Hetu*) and the *Sādhya* (probandum or major term)) is repeatedly undertaken.

tasseva taddhammānugatatthassa puṇo puṇo samāloyanamteṇa cintā bhāṇati.

(Nandī 45 Cū p. 36)

Cira Avagrahamati

A kind of empirical *Avagraha* (sensation); to have a delayed cognizance of the object; e.g.—to apprehend delayedly a sound.

alpaśrotrendriyāvaranākṣayopāśamādipāriṇā-mikatvāt cireṇa śabdamaṅgrhṇāti.

(TaVā 1.16.16)

Cilimilī

One of the monastic paraphernalia, which is used as a curtain.

'cilimilī' tti yavanikā. (ONi 78 Vr Pa 43)

Cūrṇapīṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic;

to accept *bhikṣā* from the householder by giving him a kind of charmed power for cleansing the eyes or beautifying the body or for making the donor invisible.

cūrṇaḥ—nayanāñjanādirantardhānādiphalaḥ.
(Prasā 567 Vr)

vidyāṃ mantram cūrṇam yogam ca bhikṣārtham prayujñānasya catvāro vidyādīpīṇḍāḥ.

(Yośā 1.38 Vr p. 136)

Cūrṇi

A type of scholion on a canonical work; an analytical commentary on the *Āgamas* (2) (canonical works), which is made in *prākṛta* mixed with *sanskṛta*, in the period later than the

scholions like *Niryukti* and *Bhāṣya*.

(NandīCū p. 1)

Cūlā

1. Name of one of the five divisions of *Dṛṣṭivāda* (12th *Āṅga* (principal canonical work)).

'cūlā'tti siharam. diṭṭhivāte jaṃ parikamma-sutta-puvva-aṇuyoge-ya ṇa bhaṇitam tam cūlā-su bhaṇitam.
(Nandī 118 Cū p. 79)

2. A treatise which is like a scholion to explain in brief the meaning (or purport) of the original text which might itself have interpreted or uninterpreted it.

puvvaabhaṇito abhaṇio ya samāsato cūlāe artho bhanyate.
(NandīCū p. 59)

3. Appendix of an *Āgama* (2) (canonical work).

Cetanā

Sentience—It is the distinguishing characteristic of the *Jīva* (soul);

it is in the form of *Jñāna* (knowledge) and *Darśana* (1) (intuition—apprehension of generic attribute).

cetanālakṣaṇo hi jīvaḥ. (PrajñāVr Pa 454)

cetanā jñānadarśanātmikā. (Jaisidi 2.3 Vr)

See—*Upayoga*.

Ceṣṭā Kāyotsarga

The *Kāyotsarga* (austerity qua abandonment of body) which is practised when the ascetic (*Muni*) finishes any of the activities like going and coming.

ceṭṭhākāussaggo ceṭṭhāto nipphanṇo jathā gamanāgamaṇādisu kāussaggo kīraṭi.

(ĀvaCū 2 p. 248)

See—*Abhibhava Kāyotsarga*.

Caikitsya

A type of *Anācāra* (2) (gross transgression of ascetic conduct);

to undergo treatment in order to mitigate a disease; to take medicine.

cikitsāya bhāvaścaikitsyam—vyādhipratikriyārūpamanācaritam. (Da 3.4 HāVr Pa 117)

Caitanya

See—*Jīva*.

Caitanyakendra

Psychic centre—The prime centre of manifesta-

tion of consciousness: *cakra* (in *Haṭhayoga*): that part of the body which gets transformal into *Karaṇa* (7) or that psychic centre which gets awakened, becomes the region through which the rays of super-sensory knowledge emerge out. (ĀBhā 2.127)
See—*Marma, Sandhi*.

Caityavāsī

That ascetic (*Muni*), who, giving up the mores of *udyukta vihāra* (walking from place to place, instead of having a fixed abode) resides at a *caitya* (a place of worship) or a monastery. *ceiyamadhāivāsam piyārambhāi niccavāsī-tam.....* (Saṃbodha 61)

Cyavana

Marāṇa (death) of the *Jyōtiṣka Deva* (Luminous gods) and *Vaimānika Deva* (Empyrean gods); departure of the soul of these gods to the next form of existence, after having completed their respective life-span in the upper regions; after death, they descend downwards (in their re-incarnation)
'*cayane*' *tti cyutiḥ cyavanam—vaimānikajyotiṣkānām maraṇam.* (Sthā 1.27 Vr Pa 19)

Cha

Chatra

1. A type of *Anācāra* (2) (gross transgression of ascetic conduct):
to use umbrella in order to avoid rain and heat of the sun.

.....*chattam ca..... tam vijjam pariṇāyā..*
ātāpādinivāranāya chatram.....karmopādānakā-
raṇatvena jñāpariṇāyā pariṇāyā pratyākhyā-
napariṇāyā pariharediti. (Sūtra 1.9.18 Vr)

2. A kind of *Mahāprātihārya* (supernatural magnificence of the *Tirthankara* (ford-founder)); one of the thirty-four *Atisayas* (superhuman magnificence) of the *Tirthankara*;

when the *Tirthankara* delivers sermons, three umbrellas (shields against the heat of the sun) are spread in the sky (one above the other like three-tier) above the head of the *Tirthankara* by the gods; (it is one of the thirty-four *Atisayas*.)



kaṃkilli kusumavutṭhi devajjhūṇi cāmarā'' sa-
nāim ca.
bhāvalaya bheri chattam jayanti jinapādīherāim..
...bhūrbhuvahsvastrayaikasāmraṇjyasamsūcakam
śāridindukundakumudāvādātam.....chatratrayama
tipavitramāsūtryate. (Prasā 440 Vr Pa 106)
āgāsagayam chattam. (Sama 34.1.7)

Chatraratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign); divine umbrella which protects the army of the *Cakravartī* from heat, wind and rain.
chatram.....tapanātapavātavṛṣṭiprabhṛtidoṣa-
ksayakārakam. (Prasā 1214 Vr Pa 350)

Chadmastha

Non-omniscient soul—That *Jīva* (soul) whose *Jñāna* (knowledge) and *Darsana* (1) (intuition—apprehension of generic attribute) remain veiled:

the soul who remains in that state which is effected by the *Udaya* (rise) of the *Ghātikarmas* (or *ghātyakarmas*) (desperate or destroying *Karmas*).

chadma jñānadr̥gāvarāṇe, tatra tiṣṭantīti chad-
masthāh. (Dhava Pu 1 p. 188)

akevalī chadmasthāh.

ghātyakarmodayaḥ chadma, tatra tiṣṭhatīti cha-
dmasthāh. (Jaidisi 7.22 Vr)

Chadmasthamaraṇa

A kind of *Marāṇa* (death):
the death of a *Chadmastha* (a non-omniscient soul).

chadmasthamaraṇam—akevalimaraṇam.

(Sama 17.9 Vr Pa 33)

Chandanā Sāmācārī

A type of *Sāmācārī* (rules of conduct quā etiquette, formality and convention);
to invite *Guru* etc. for partaking the substances like food etc. received in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction).

chandanā davajāṇaṇam.....

(U 26.6)

See—*Nimantraṇā*.

Channa Ālocanā

A blemish of *Ālocanā* (confession);

to make *Ālocanā* in such a low voice that the *Ācārya* (preceptor) cannot hear it: only he himself can hear.

'channaṃ' tti *pracchannaṃālocayati yathā'*-*tmanaiva śṛṇoti nācāryaḥ*. (*Sthā* 10.70 Vr Pa 460)

Chardita

A type of blemish related with *Eṣaṇā Doṣa* (*Grahanaiṣaṇā*) (blemish pertaining to comportment quā acceptance of food etc.);

accepting food (like *ghee* etc.) gets splashed down on the ground during the process of giving. *ghṛtādiccharddayan yaddadāti tat chardditam*.

(*Yośā* 1.38 Vr p. 137)

Chaviccheda

1. A clause of ancient *Daṇḍanīti* (penal code or policy);

corporeal punishment in the form of mutilation of the hands, limbs, nose etc..

'chavicchedo' *hastapādanāsikādicchedaḥ*.

(*Sthā* 7.66 Vr Pa 378)

2. An *Aticāra* (partial transgression) of *Sthūla-prāṇātipātaviramaṇa Vrata* (abstinence from causing injury to gross living beings which have capacity to move about, the first vow of the lay follower)—to mutilate the organs or limbs of creature by beating it or binding it.

*thūlagapāṇāvāyaveramanassa samaṇovāsae-
ṇaṃ ime paṃca aiyārā jāṇiyavvā, taṃ jahā.....
chavicchee.....* (*Āva Pari* p. 21)

Chinna Nimitta

A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication);

to foretell about the auspicious or inauspicious event on basis of the hole made in cloth, weapon, umbrella etc. by a weapon, a rat, a thorn etc..

*vastraśastrachatropānadāsanaśayanādiṣu.....
śastrakaṇṭakamūṣikādikṛtachedadarsanāt kāla-
trayaviśayalābhālābhasukhaduḥkhādisūcanam
chinmam.* (*TaVā* 3.36)

See—*Nimitta*.

Cheda Prāyascitta

A kind of *Prāyascitta* (expiation);

when a monk/nun goes on committing offences (without making the proper confession) or indulges in activities against the religious order or transgresses the limit of the expiation called *tapa*, he/she has to undergo the *Cheda Prāya-*

ścitta in the form of lowering of his/her seniority minimum by five days upto maximum by six months.

*chedo avarādhopacaṇa sāsaṇaviruddhādisamā-
yāreṇa vā tavārihamatikkaṇṭassa paṃcarāim-
diyādīpavvajjāvicchedaṇaṃ.* (*ĀvaCū* 2 p. 247)
*paṇagāi paṇagavuddhī, doṇha vi chammāsa ni-
tthavaṇā.* (*BrBhā* 707)

Chedasūtra

The four canonical works viz., *Niśītha*, *Vyava-hāra*, *Kalpa* and *Dasā* come under the category of *Chedasūtra*:

these texts deal with the seven organisational posts, the dos and don'ts of ascetic conduct and directives on the procedure of *Prāyaścitta* (expiation).

*.....āyarie vā uvajjhāe vā pavatti vā there vā gaṇī
vā gaṇhaare vā gaṇāvaccheie vā.....* (*Ka* 3.13)
*chedasuyam.....jamhā ettha sapāyacchitto vidhī
bhaṇṇati, jamhā ya teṇa caraṇavisuddhī kareti,
tamhā taṃ uttamasutaṃ.* (*NiBhā* 6184 Cū p. 253)
*kappa-vavahāra-kappiyākappiya-cullakappa-
mahākappsuya-nisīhāiesu chedasuttetu aivi-
tthareṇa pacchittaṃ bhaṇiyam.* (*JiCū* p.1)

Chedopasthāpanīya Kalpasthiti

Rules and regulations for the ascetics (*Mumies*) of *Chedopasthāpanīya Cāritra* (ordination through detailed resolves). (*Sthā* 6.103)

Chedopasthāpanīya Cāritra

See—*Chedopasthāpya Cāritra*.

Chedopasthāpya Cāritra

Confirmation of the initiation into monkhood through ordination ceremony—That *Cāritra* (ascetic conduct) in which the initiation into *Sāmāyika* (2) *Cāritra* (preliminary initiation into ascetic conduct) is concluded and ordination is made through detailed classification of five *Mahāvratas* (great vows).

*chedena—vibhāgena mahāvrateṣu upasthāpyate
iti chedopasthāpyam.* (*Jaisidī* 6.5 Vr)

Ja

Jagaśreṇī

The cosmic row (of space-units) which measures 7 *Rajjus* (innumerable *Yojanas* (1 *Yojana*=7.88 miles)).

1 *Jagaśrenī* = 7 *Rajjus*

Volume of *Loka* (cosmos) = (*Jagaśrenī*)³
= 343 cubic *Rajjus*. (TaRāVā 3.38)

Jāghanya Ātāpanā

The minimum (ordinary) form of *Ātāpanā* (exposure of naked body to sun-rays by sitting on the sun-baked ground)—The *Ātāpanā* undertaken in the standing postures like *Hastisundikā*, *Ekapādikā*, and *Samapādikā*.

ūrdhvasthitasya jāghanyā.....ūrdhvasthānātāpanā'pi tridhā hastisāundikā ekapādikā samapādikā ceti.

(AupaVr Pa 75)

See—*Utkrṣṭa Ātāpanā*.

Jaghanya Gītārtha

That ascetic (*Muni*), who is possessed of the knowledge of the *Ācāraprakalpa* i.e., *Niśītha* (canonical work on expiation).

ācāraprakalpadharāḥ niśīthādhyayanadhāriṇo jāghanyā gītārthāḥ.

(Brbhā 693 Vr)

Jaghanya Cirappravrajita

That ascetic (*Muni*), whose tenure of ascetic life is three years.

trivarsappravrajito jāghanyaścirappravrajitaḥ.

(BrBhā 403 Vr)

Jaghanya Bahusruta

(BrBhā 402)

See—*Jaghanya Gītārtha*.

Jaṅghācārāṇa

A type of *Cārāṇa Rddhi* (supernatural power of locomotion);

that ascetic (*Muni*), who is possessed of the *Labdhi* (supernatural power) of travelling speedily for hundreds of *Yojana* (1 *Yojana*=7.88 kilometers), keeping himself four *Angulas* (1 *Angula*=1.3 inches) above the ground.

bhuva uparyākāśe caturāṅgulapramāṇe jaṅghotkṣepanikṣepaśiḅhrakaraṇapaṭavo bahuyojanaśatāśugamanapraṇāṇā jaṅghācārāṇāḥ.

(TaVā 3.36)

Janapada Satya

A type of (verbal) truth; the use of a conventional word of one province in any other region; e.g., the words "Picca" for milk, "Nira" for water are used in *Koṃkaṇa*

(province) etc.; if these words are used in other regions, to connote their meanings, they would be deemed as expression of truth.

janapadeṣu—deṣeṣu yadyadarthavācakatayā rūḅham deśāntare'pi tattadarthavācakatayā prayujyamāṇam satyamavitathamiti janapada-satyam, yathā koṃkaṇādiṣu payah piccam, nīramudakam.

(Sthā 10.89 Vr Pa 464)

Janma

Birth—Taking birth in the *Yonies* (substratum suitable for the birth of the *Jivas* (souls)) such as *Sacitta* (animate object) etc.; to get reincarnated in new body, new life;

there are three kinds of birth—*Sammūrcchana*, *Garbha* and *Upapāta*.

janma prādurbhāvamātram śarīriṇām.

(TaBhā 2.32 Vr)

ādhāro hi yonirādheyam janma, yataḥ sacittādi-yonyadhiṣṭhāna ātnā sammūrcchanādi janmanā sarīrahārendriyādiyogyān pudgalānādatte.

(TaVā 2.32.13)

sammūrcchanagarbhopapātā janma.

(Tasū 2.32)

Jambūdvīpa

The name of the central continent (island) (in Jain Cosmography);

it is situated in the centre of the *Tiryagloka* (middle universe), surrounded by innumerable concentric rings of alternate oceans and continents; its diameter is 1 lakh *Yojana* (1 *Yojana*=7.88 kilometers) and *Mount Meru* is its nucleus. *tanmadhye merunābhīrto yojanaśatasahasra-viṣkambho jambūdvīpaḥ.*

(TaSū 3.9)

Jambūdvīpaprajñapti

Name of the fifth *Upāṅga* (auxiliary canonical work). A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); it gives the geographical description of the *Jambūdvīpa* along with its mountains and rivers.

(Nandi 78)

Jaya

Win in debate—A term used in polemics; successful proving of one's own view by the speakers in favour of or against the issue.

vādinah prativādinō vā yā svapakṣasya sidhiḥ sā jayah.

(Prāmī 2.1.31 Vr)

Jayanta

Name of the third amongst the five *Anuttara-vimānas* (the highest heavens of the Empyrean gods). (TaBhā 4.20)

See—*Aparājita*.

Jarā

The physical pain, due to which the body gets decayed.

je nam jivā sāriraṃ vedanaṃ vedemti tesī nam jivānaṃ jarā. (Bhaga 16.29)

Jarāyuja

Viviparous—A type of birth through *Garbha*: the living beings which are born with chorion made of blood and flesh around the body; e.g., cow, buffalo etc..

jarāyujāṇḍajapotānāṃ garbhah.

.....*yajjālavat prāṇiparivaraṇaṃ vitatamāṃsa-śoṇitaṃ tajjarāyurityucyate.* (TaVā 2.33)

jarāuvedhitā jāyamti jarāujā gavādayah. (Da 4.9 ACū p. 77)

Jalacāraṇa

A kind of *Cāraṇa Rddhi* (supernatural power of locomotion),

by dint of this supernatural power, the *sādhaka* (practitioner) can perform locomotion on water even without injuring the water-bodied beings. *jalamupādāya vāpyādiṣvapkāyajivānavirādha-yantaḥ bhūmāviva pādoddhārānikṣepakuśalāḥ jalacāraṇāḥ.* (TaVā 3.36 p. 202)

Jalla Pariśaha

Pariśaha quā bodily dirt—A type of *Pariśaha*: the ascetic (*Muni*) should endure equanimously the hardship created by the bodily dirt through overcoming the feeling of perturbation caused by the dirt (which may get collected on the body).

kilinnagāe mehāvī paṃkeṇa vā raṇa vā. ghimsu vā paritāveṇa sāyam no paridevae.. veejja nijjarāpehī āriyaṃ dhamma'uttaram. *jāva sarirabheu tti jallam kāṇa dhārae..* (U 2.36,37)

Jallauśadhi

Supernatural healing power through bodily dirt—A kind of *Labdhi* (supernatural power, obtained through) *yoga* (spiritual practices like

Tapa, Dhyāna etc.),

by dint of which a disease can be cured by the application of bodily dirt (which acts like a medicine).

jallo malaḥ....cātṇānaṃ paraṃ vā rogāpanaya-nabuddhyā vidādibhiḥ sprṣataḥ sādhostadrogā-pagamah. (ViBhā 779 Vr p. 322)

Jāgarikā

Wakefulness—To undertake contemplation remaining awake, free from sleep and remissness.

jāgarikā—prabodhah. (Bhaga 12.20 Vr)

Jātā Pariśad

A type of the council of *Indra* (the king of the gods);

the third council of *Indra*, which is an external one; the members of this council attend the meeting without an invitation of *Indra*.

....*bāhiritā jāyā.*

ye tvanāhūtā apyāgacchanti sā bāhyā. (Sthā 3.143 Vr Pa 122)

See—*Samitā Pariśad, Caṇḍā Pariśad.*

Jātināma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the reincarnation of the *Jivā* (soul) in the *jāti* (category) of one-sensed being etc.; it is a classification of the living beings on the basis of the number of sense-organs available to the *Jiva*.

ekendriyādīnāmekendriyatvādirūpasamānāpariṇāmalakṣaṇamekendriyādiśabdavyapadeśābhāk yatsāmānyam sā jātitajjanakam nāma jātināma. (Prajñā 23.40 Vr Pa 469)

Jātināmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*);

the *Niddhata* (or *Niṣeka*) of *Āyuṣya* (life-span-determining) *Karma*, together with (any one of) five sub-types of *Jātināma*, viz., one-sensed etc. of *Nāma* (body-making) *Karma*.

ekendriyajātyādiḥ pañcaprakārā saiva nāma—nāmakarmaṇa uttaraprakṛtviśeṣarūpaṃ jātināma tena saha nidhattaṃ niṣiktaṃ yadāyustajjātināmanidhattāyuh. (Prajñā 6.118 Vr Pa 217)

Jātisampanna

A person, hailing from a noble maternal clan.

who does not indulged in any such deed which is unworthy of being performed; however, if indulged in (inadvertently), then he rectifies it. *jātikulasampannaḥ prāyaḥ kimcidakṛtyam na sevate, āsevya ca paścāt tadguṇataḥ samyagālocayet.* (Sthā 8.19 Vṛ Pa 402)

Jāvisthāvira

An elderly Śramana (1)-Nirgrantha (2) (Jain ascetic) whose age is sixty years or above. *satthivāsajāe samane niggaṃthe jātitthere.* (Sthā 3.187)

Jātismṛti

A type of *Matijñāna* (perceptual cognition); memory of the past life (or lives): through it, one can know one's own past nine lives which were in the species of *Samanaska* (i.e., beings possessed of mental faculty). *idaṃ jātismaraṇaṃ matijñānasyaiva ekaḥ prakāro'sti. anena utkarṣataḥ pūrvavarttini navasamjūjanmāni jñātum śakyāni.* (ĀBhā p. 22) 'sarati' tti smarati paurāṇiki jātim—janma. (U 19.8 SāVṛ Pa 452)

Jātyuttara

In *Vāda* (polemics), mentioning such faults/fallacies (of the opponent) which, in reality, do not exist at all. *abhūtaḍoṣodbhāvanāni dūṣaṇābhāsā jātyuttarāni.* (Pramī 2.29) See—*Vāda*.

Jitānidra

That ascetic (*Muni*), who has vanquished sleep; such *Muni* sleeps only for a while and is not hindered by sleep while he is performing the contemplation over the scriptural text and its meaning in the night hours. *jitānidraḥ—alpanidraḥ, sa hi rātrau sūtramarithaṃ vā paribhāvayan na nidrayā bādhyate.* (PrasāVṛ Pa 131)

Jitendriya

That aspirant who has subdued his sense-organs of audition and the like. *jūṃdio ṇāma jitāni soyāni ṃdiyāni jeṇa so jūṃdio.* (Da 9.3.13 JiCū p. 285)

Jina

1. Tīrthānkara (ford-founder).

.....*dhammatitthayare jīṇe.* (Āva 2.1) See—*Jaina*.

2. Omniscient in general.

jināḥ sāmānyakevalinaḥ. (BṛBhā 1114 Vṛ)

3. One possessed of supersensory knowledge—One who has attained *Atīndriya Jñāna* (super-sensory knowledge).

tao jinā paṃattā, taṃ jahā—ohiṇānajīṇe, maṇapajjavāṇānajīṇe, kevalaṇānajīṇe. (Sthā 3.512)

4. Vitarāga—One who has vanquished both *Rāga* (attachment) and *Dveṣa* (aversion).

jiyakohamāṇamāyā, jiyalohā teṇa te jinā huṃti.... (ĀvaNi 1076)

rāgadveṣamohān jayantīti jināḥ. (SthāVṛ Pa 168)

Jinakalpa

(BṛBhā 1384)

See—*Jinalpsthiti*.

Jinalpsthiti

The code of ascetic conduct for such ascetic (*Muni*) who observes the same conduct as that of the *Jina* (*Tīrthānkara* (ford-founder)) and is solitary sojourner (a recluse) equipped with extraordinary knowledge.

egārasaṃgadhārī eāi dhammasukkaḥāṇī ya.

cattāsesakasāyā monavaī kaṃdarāvāsī..

bahimntaramgagamthacuvā ṇiṇṇehā ṇippihā ya jaivaino.

jiṇa iva viharaṃti sadā te jinakappe thiyā savaṇā.. (Bhāsaṃ 122,123)

Jinalalpika

That ascetic (*Muni*), who observes the code of conduct of the *Jinalkalpa* (or *Jinalpsthiti*).

(BṛBhā 1391)

Jinadharmā

Jainism—*Jainadharmā*—The *Dharma* (1) propounded by the *Jina* (*Tīrthānkara* (ford-founder))—the *Arhat*, who has attained the highest knowledge and which is in the form of *śrūta* (righteousness quā knowledge) *Cāritra* (righteousness quā conduct).

...*bodhiḥ—jinadharmo...arhatprajñaptasya dharmasya śrūtacāritrarīpasya....*

vatthupayāsaṇasūro aisayarayaṇāṇa sāyaro jayai.

savvajayajivabamdhurabamdhū duviho vi jinadharmo.. (SthāVṛ Pa 306)

Jinamudrā

1. To undertake *Kāyotsarga* (2) (austerity quā abandonment of body) in standing posture, by keeping both the feet apart with a distance of four *Āṅgulas* (1 *Āṅgula*=1.3 inches) between them in front and a little less distance in back, and by keeping both the hands hanging down (touching the thighs).

cattāri āṅgulāim purao ūnāim jattha pacchimaṃ. pāyānam ussaggo esā puna hoi jīnamuddā.

(Pañcā 114)

2. (Keeping the hands in) the posture of *dydha saṃyama mudra* and *jīāna mudra*, practising *indriya mudra*—*indriya-vijaya mudra* and *kaśāya-mudra*.

Jinavacana

(Sacred) Utterances of the *Jina* (*Tirthānkara* (ford-founder))—The sermons of the *Jina*, through which the carnal desires get purged off and the (most dreadful experiences of) birth, death, disease and all sufferings are annihilated. *jīnavayanamosahamiṇaṃ, visayasuhavireya-naṃ amidabhūdaṃ.*

jaramaraṇavāhiharaṇaṃ, khayakaraṇaṃ savva-dukkhāṇaṃ. (Dapra 17)

Jinaśāsana

Dvādaśāṅga—The twelve *Āṅgas* (1) (principal canonical works); the doctrines propounded by the *Tirthānkara* (ford-founder).

Jinaśāsanaṃ—jīnāgamam. (U 1.6 ŚāVr 88)

Jinendra

(Samapra 224.6)

See—*Tirthānkara*.

Jihvendriya Asaṃvara (Āśrava)

Non-inhibition of the gustatory sense-organ—Indulging in the activity of the gustatory sense-organ which causes the attraction (influx) of new *Karma* towards the soul. (Sthā 10.11)

Jihvendriyanigraha

Curbing of the sense-organ of smell—To check the attachment and aversion towards the agreeable and disagreeable smells respectively; such stoppage precludes the bondage of new *Karma*, which is caused by indulging in attachment and aversion (to smells) and sheds

off the previously bound *Karma*.

jibbhīndriyaniggahaṇaṃ maṇuṇṇāmaṇimesu rasesu rāgadosaniggahaṇaṃ janayai, tappaccāyāṃ kammaṃ na baṇḍhai, puvvabaddhaṃ ca nijjarei. (U 29.66)

Jihvendriya Pratyakṣa

A type of *Indriya Pratyakṣa* (direct cognition quā sensory perception); the perceptual cognition of taste of a physical object which takes place through the gustatory sense-organ.

See—*Indriyapratyakṣa*.

Jihvendriyarāgoparati

A *Bhāvanā* (4) (supportive contemplation) of the *Aparigraha Mahāvra*ta (fifth great vow of non-possession); abstaining from the attachment to agreeable taste and aversion to disagreeable one.

(Sama 25.1.24)

See—*Cakṣurindriyarāgoparati*.

Jihvendriya Saṃvara

Restraint quā gustatory sense-organ—Inhibition of the influx of *Karma* by undertaking the restraint over the *Rasaendriya* (gustatory sense-organ). (Sthā 5.137)

Jīta

Mores laid down by many ascetics who are *Gitārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning) through mutual consensus after due deliberations.

jītaṃ nāma prabhūtānekagītārthakṛtamaryādā. (VyāBhā 7 Vr Pa 6)

bahujaṇamaīṇaṃ puna jītaṃ..... (VyāBhā 9)

Jītakalpa

1. One of the *Cheda Sūtras*, in which the “*Jīta Vyavahāra*” is expounded. (Sāśāā)

2. A type of *Vyavahāra* (monastic jurisprudence); acting in accordance with the decision of a “*Samvigna Gitārtha*” (2) (the ascetics who adhere to the scriptural sanctions as well as who have knowledge of the text of the scriptures as well as its meaning) in absence of availability of clear direction of the *Āgamas* (2) (canonical works) regarding the dos and don'ts and expiation.

jaṃ jassa va pacchittaṃ, āyariyaparamparāe

aviruddham.

*joḡā ya bahuvikappā, eso khalu jiyakappo u.
vattanuvattapavatto bahuso ajuvattiu mahā-
neṇaṇ.*

eso u jiyakappo, paṃcamao hoi vavahāro..
(VyaBlā 12.4532)

Jīta Vyavahāra

(Vya 10.6)

See—*Jitakalpa.*

Jīva

1. Living being—That which is possessed of life: it is *Jīva*, because it lives, it experiences *jīvatva* (the state of being a *Jīva*) and undergoes the effect of *Āyusya* (life-span-determining) *Karma*.

*janhā jīve jīvati, jīvattam ānyam ca kammaṃ
uvajīvati tamhā jīve tti vattavvaṇi siyā.*
(Bhaga 2.15)

2. That living being, which is possessed of five sense-organs.

...jīvāḥ pañcendriyā jñeyāḥ.... (UŚāVr Pa 584)

3. *Ātmā* (soul)—A real existence which is an indivisible continuum of innumerable undetachable *Pradeśas* (the indivisible units of the substance) of sentience (consciousness), and which is one of the nine *Tattvas* (categories of truth), and whose distinguishing characteristics is *Upayoga* (activity of sentience or consciousness).

*asamkhejjā.....logāgāsappadesaullapadese tu
jīve ti vattavvaṇ.* (ĀraCū 1 p.420)

uvayogalakkhane ṇaṃ jīve.. (Bhaga 13.59)

(U 28.11)

jīve tāva niyamā jīve, jīve vi niyamā jīve..

*jīvacaitanyayoḥ paraspareṇāvmābhūtatvājīva-
ścaityamevacaitanyamapi jīva eva.*

(Bhaga 6.174 Vr)

See—*Upayoga.*

4. A *Deśa* (part) of the *Jīvāstikāya* (one of the five *Astikāyas* (extended substances), possessed of consciousness).

*upayogaguno jīvāstikāyaḥ.....tadaṃśabhūto
jīvaḥ.* (Bhaga 2.135 Vr)

Jīva Kriyā

A type of *Kriyā* (urge);

the activity undertaken by a *Jīva* (living being), which becomes the cause of bondage of *Karma*.
jīvasya kriyā—vyāpāro jīvakriyā.

(Śthā 2.2 Vr Pa 36)

Jīvadṛṣṭijā Kriyā

A type of *Dṛṣṭijā Kriyā* (sight-based urge); the activity involving *Rāga* (attachment) undertaken for looking at the animate objects.
yā aśvādidarśanārtham gacchataḥ.

(Śthā 2.21 Vr Pa 39)

Jīvana

Life—The state of a *Jīva* (living being), in which there is the blending of *Paryāpties* (bio-potentials) and *Prāṇas* (vital energies).

*pariyāptināṃ prāṇānāṃ ca yoga eva jīvanam,
teṣāṃ viyogaśca mṛtyuḥ.*

Jīvanaisṛṣṭikī Kriyā

A type of *Naisṛṣṭikī Kriyā* (throw-based urge); the activity of throwing out the animate objects such as to throw out water (which is in the form of water-bodied beings) with the help of a device and the like.

*rājādisamādeśādyadudakasya yantrādibhirmi-
sarjanam sā jīvanaisṛṣṭikī.* (Śthā 2.28 Vr Pa 39)

Jīvapārigrāhikī Kriyā

A type of *Pārigrāhikī Kriyā* (possessive urge); the activity undertaken for protecting the possession of animate objects (e.g., cattle etc.).

(Śthā 2.16)

Jīvapṛātityikī Kriyā

A type of *Pṛātityikī Kriyā* (urge of dependence on others);

the activity, which is the cause of the influx of *Karma* undertaken through the help of *Jīva* (living being).

jīvaṃ pratitya yaḥ karmabandhaḥ sā tathā.

(Śthā 2.24 Vr Pa 39)

Jīvapṛādeśikavāda

The second variety of *Pravacananihnavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; that apostate who does not accept (the doctrine) that the innumerable *Pradeśas* (the indivisible units of the substance) of the *Jīva* (soul) constitute the soul; instead of this, he believes that only the terminal *Pradeśas* of the *Jīva* constitute the soul.

jīvapradeśo jīvābhūyapagamato vidyate yeṣāṃ te tathā, caramapradeśajīvaprarūpiṇah.
(*Sthā* 7.140 *Vr Pa* 389)

Jīvapṛādoṣikī Kriyā

A type of *Pṛādoṣikī Kriyā* (jealousy-based urge); the malicious activity due to the feeling of jealousy towards any person.
jīve pradveśājīvapṛādoṣikī. (*Sthā* 2.9 *Vr Pa* 38)

Jīvabhāva

Defining characteristic of the *Jīva* (soul)—*Jīvatva*—The mode of the soul as living being, *Caitanya* (consciousness or sentience).

jīve ṇaṃ sauṭṭhāṇe.....spurisakkāra-parakkame āyabhāveṇaṃ jīvabhāvaṃ uvadaṃsatiti vattavvaṃ siyā..

jīvabhāvaṃ ti jīvatvaṃ caitanyam.
(*Bhāga* 2.136 *Vr*)

Jīvamādhyapradeśa

The central *Pradeśas* (the indivisible units of the substance) of the *Jīva* (soul)—A special structure of eight *Pradeśas* in the centre of the innumerable *Pradeśas* of the *Jīva*; this is called *Rucaka Pradeśa*.

tattha ṇaṃ je se anādie apajjavasi se ṇaṃ atṭhaṇṇaṃ jīvamajjhapaesāṇaṃ. (*Bhāga* 8.354)
See—*Madhyapradeśa*.

Jīvavipākini

Those *Karma-prakṛities* (types of *Karma*) which are responsible for yielding their effect only in the *Jīva* (soul) itself; not anywhere else. i.e., not in the body; e.g., *Jñānāvaraṇīya* (knowledge-veiling), *Darśanāvaraṇīya* (intuition-veiling) etc..
jīve jīvagute jñānādīlakṣaṇe svarīpe vipākastadanugrahopaghātādīsampādanābhīmukhyalakṣaṇo yāsāṃ tāḥ jīvavipākīṇaḥ. (*KaPra* p.36)

Jīvavaidāriṇikā Kriyā

A type of *Vaidāriṇikā Kriyā* (disclosure-based urge);

the *Kriyā* (of divulging the secret (despicable) deeds of other *Jīvas* (living beings)). (*Sthā* 2.31)
vidārayati—sphoṭayatiti, athavā jīvamajjivam vā''samānabhāṣeṣu vikṛīṇati sati dvaibhāṣiko vicārayati pariyacchāveī tti bhaṇitaṃ hoti, athavā jīvaṃ—puruṣaṃ vitārayati—pratārayati vañcayatityarthah, asaḍgūṇairetādṛśaḥ tādṛśastvamiti, puruṣādīvipratāraṇabuddhyaiva, vā'jī-

vaṃ bhaṇatyētādṛśametaditi yatsā' jīvaveyāraṇiā' jīvaveyāraṇīyā va' tti. (*Sthā* 2.31 *Vr Pa* 39)

Jīvasāmantopanipātikī Kriyā

A type of *Sāmantopanipātikī Kriyā* (urge of rejoicing, caused by the applause from the multitude);

the activity of rejoicing, caused by the applause from the multitude regarding the animate objects, owned by oneself.

kasyāpi ṣaṇḍo rūpavānasti taṃ ca jano yathā yathā pralokayati praśamsayati ca tathā tathā tatsvāmi hr̥ṣyatiti jīvasāmantopanipātikī.

(*Sthā* 2.25 *Vr Pa* 39)

Jīvasthāna

Classification of the *Jīva* (soul) into fourteen states on the basis of the graded purity of the soul with respect to the cessation of *Karma*.

kammavisolimaggāṇaṃ paḍucca cauddasa jīvatthānā paṇṇattā. (*Sama* 14.5)

See—*Gūṇasthāna*.

Jīvaspr̥ṣṭijā Kriyā

A type of *Spr̥ṣṭijā Kriyā* (tactile urge);

the activity involving attachment and aversion to the (agreeable and disagreeable) touches of animate objects.

jīvamajjivam vā rūgudveśābhūjāṃ pṛcchataḥ spr̥ṣato vā yā sā jīvaspr̥ṣṭikā jīvaspr̥ṣṭikā vā.

(*Sthā* 2.27 *Vr Pa* 39)

Jīvasvāhastikī Kriyā

A type of *Svāhastikī Kriyā* (urge for doing anything with one's own hand by oneself);

the activity involving killing of other living being with the living being which is in one's own hand.
svāhastagr̥hītena jīvena jīvaṃ mārayati sā jīvasvāhastikī. (*Sthā* 2.27 *Vr Pa* 39)

Jīvājīvābhigama

Name of the third *Upāṅga* (auxiliary canonical work). A kind of *Utkālīka Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

it contains discussion on *Jīva* (soul), *Ajīva* (non-soul), and their classification. (*Nandi* 77)

jīvājīvābhigame dvihe paṇṇatte, taṃ jahā—jīvābhigame ya ajīvābhigame ya.. (*Jīvā* 1.2)

Jīvāññāpanika Kriyā

A type of *Āññāpanikā Kriyā* (urge for giving permission to others);

the activity involving giving of permission related with *Jīva* (animate objects).

jīvamāññāpayata ānāyayato vā pareṇa jīvāññāpanī jīvānāyani vā. (Sthā 2.30 Vr Pa 39)

Jīvāpratyākhyāna Kriyā

A type of *Apratyākhyāna Kriyā* (urge of non-abstinence);

the activity, related with *Jīva* (living being), indulged in in absence of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)).

jīvaviṣaye pratyākhyānābhāvēna yo bandhādīrivyāpārah sā jīvāpratyākhyānakriyā.

(Sthā 2.13 Vr Pa 38)

Jivārambhikī Kriyā

A type of *Ārambhikī Kriyā* (violence-based urge);

the activity indulged in through crushing of *Jīvas* (living beings) and that of rejoicing at the violence of the *Jīva* perpetrated by someone else.

chedanabhedanavistrāṃsanādikriyāparatoam, anyeṇa cārambhe kriyamāṇe prahaṛṣa ārambhakriyā. (TaVā 6.5)

Jivāstikāya

The Totality of all *Jīvas* (comprising of infinite number of *Jīva Dravya*), which is possessed of the quality of *Upayoga* (consciousness or the activity of sentience).

dāvvaṃ naṃ jivatthikāe anantāim jivadavvāim. (Bhaga 2.128)

See—*Jīva*.

Jivitāsamsāprayoga

An *Aticāra* (partial transgression) of *Samlekhanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting));

to have aspiration such as “Let me live more.” on gaining fame during the undertaking of *Samlekhanā*.

‘jivitāsamsāprayogo’ jivitaṃ—prāṇadhāraṇaṃ tadāsamsāyāḥ—tadabhilāśasya prayogo ‘yadi bahukālamahaṃ jiveyam’.....‘yathā jiviteva śreyah, pratipannānaśanasyāpi yata evaṃvidhā maduddeśeṇa vibhūtīrvarata’

Jivodayaniṣpanna

The state of the *Jīva* (soul), consequent upon the *Udaya* (rise) of *Karma* or the fruition of *Karma*; e.g., infernal being etc..

jīve kammodaenaṃ jo jīvassa bhāvo nivvattito jahā neraite ityādi. (Anu 274 Cū p. 42)

Jugupsā

A type of *Nokaṣāya* (quasi-passion), which is a sub-type of *Cāritramohanīya* (conduct deluding) *Karma*.

the *Udaya* (rise) of which engenders disgust towards a person or (a filthy) object.

yadudayena ca viṣṭhādibībhatsapadārthebhyo jugupsate tajjugiupsākarma.

(Sthā 9.63 Vr Pa 445)

Jṛmbhaka Deva

Sportive god—That *Vyantara Deva* (Forest-dwelling god), who is extremely interested in playing games and always remains cheerful.

jambhagā naṃ devā niccaṃ pamudita-pakkiliyā kaṇḍapparatimolianasīlā. je naṃ te deve kuddhe pāsejjā, se naṃ purise mahaṃtaṃ ayasaṃ pāuṇejjā.....tuttṭhe pāsejjā, mahaṃtaṃ jasaṃ pāuṇejjā.

‘jambhaga’ tti jṛmbhante—vijṛmbhante svacchanda-cāritayā ceṣṭante ye te jṛmbhakāḥ tiryagloka-vāsino vyantaradevāḥ. (Bhaga 14.118 Vr)

Jaina

Follower of *Jina* (*Tīrthāṅkara* (ford-founder))—who is the devotee of the *Arhat* (*Tīrthāṅkara* (ford-founder)). That person, who is the worshipper of the *Jinendra* (*Jina*) *Deva* (3).

jinendro devatā tatra rāga dveṣavivarjitaḥ.

(ŚaSa 45)

sakalajinasya bhagavatastīrthādhināthasya pādapadmopajīvino jaināḥ. (NisātaVr 139)

Jainadharmā

See—*Jinadharmā*.

Jinaśāsana

Commandments of the *Dharma* (1) propounded by the *Tīrthāṅkaras* (ford-founders).

See—*Jinaśāsana*.

Jaina Samudghāta

jainasamudghātaḥ kevalisamudghāta ityārthaḥ.

(ViBhā 383 Vr p. 187)

See—*Kevali Samudghat*.**Jñāparijñā**

The cognitive part of *Parijñā* (renunciation based on comprehension); the acumen to comprehend a thing or an idea in its entirety.

jānanāpariññā nāma jo jam kiñci attham jānai, sā tassa jānanāpariññā bhavati. (DajīCū p. 116)

See—*Pratyākhyānāparijñā*.**Jñātadharmakathā**

Name of the sixth *Aṅga* of *Dvādaśāṅga Śrūta* (twelve principal canonical works):

in which illustrations (*jñāta*) and religious stories (*dharma-kathā*) have been compiled.

nāya tti—āharanā, ditthamtiyo vā najjati jeha'ttho te nātā. ahimsādīlakkaṇassa dhammassa kahā dhammakahā. (Nandī 86 Cū p.66)

Jñātadharmakathādhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Jñātadharmakathā* (the sixth *Aṅga* (principal canonical work)).

appagaiyā nāyādhammakahādhara. (Aṇḍa 45)

Jñāna

1. Knowledge (cognition of the specific attributes)—The state of consciousness emerging due to *Kṣaya* (annihilation) or *Kṣayopasama* (annihilation-cum-subsidence) of knowledge-veiling *Karma*, through which the categories of truth like *Jīva* (soul) etc. are known.

khayovasamiyakhāeṇa vā bhāveṇa jīvādīpata-tthā najjanti iti nānaṃ. (Nandī 6.11 Vr p. 24)

2. Knowledge is essentially a product of sentience, which is the nature of the self (soul).

jñānaṃ cetanā ātmanah svarīpaṇi iti.

Jñāna Ātmā

Mode of soul qua knowledge—That mode of soul, which is in the form of knowledge.

jñānaviśeṣita upasarjanīkṛtadarśanādirātmā jñānātmā samyagdr̥ṣṭeḥ. (Bhaga 12.200 Vr)

Jñānakaṣāyakuṣīla

A sub-category of *Kaṣāya Kuṣīla Nirgrantha* (3)—That ascetic (*Muni*), who, by indulging in anger,

pride etc. even when involved in the process of knowledge, vitiates knowledge.

nānaṃdamsanaṇiṅge jo jujjai kohamaṇamañhiṃ.

so nāñāikusilo kasāyao hoi vinneo..

cārittaṇṇi kusilo, kasāyao jo payacchai sāvaṇ.

maṇasā kohāte, nisevayaṇ hoi ahasuhumio..

ahavāvi kasāehiṇ nāñāṇaṃ virāhao jo u.

so nāñāikusilo ñeo vakkhābheṇaṃ..

(Bhaga 25.283 Vr)

Jñāna Cetanā

That state of consciousness, in which only knowledge (and nothing else) is experienced.

svasya jñānamātrasya cetanāt svayameva jñānacetanā bhavati. (SaSā 386)

Jñānapulāka

A sub-category of *Pratisevanā Pulāka Nirgrantha* (3):

that ascetic (*Muni*), who makes his (virtue of) knowledge bereft of spirit by indulging in the transgressions of knowledge, such as *skhalita* (slip of tongue and the like), *milita* (faulty pronunciation by mixing the letters and the like) etc. and who vitiates knowledge.

skhalitamilitādhīratīcāvarjñānamāsrityātñānaṃ asārāṇi kurvan jñāpūlākaḥ.

(Sthā 5.185 Vr Pa 320)

jñānamāsritya pulākastasyāisāratākārī virādhako jñānapulākaḥ.....

khaliyādīsanehiṇ nānaṃ, saṅkāiehiṇ sammatṭaṇ.

mūluttaragūmapadisevaṇāi caranaṃ virāheṃ..

(Bhaga 25.279 Vr)

Jñānapratisevaṇākuṣīla

A sub-category of *Pratisevaṇākuṣīla Nirgrantha* (3):

that ascetic (*Muni*), who, in spite of being *jñānopajivi* (specifically involved in the process of knowledge), does not observe *Jñānācāra* (the conduct qua knowledge) such as following scheduled time for studying scriptures, modesty etc..

jñānadarśanacāritraṇiṅgānyupajīvaṇaṃ pratisevaṇato jñānādikusīlaḥ. (Sthā 5.187 Vr Pa 320)

iha nāñāikusilo uvajīvaṇ hoi nānapabhīe.

(Bhaga 25.282 Vr)

Jñānapravāda

Name of the fifth *Pūva* (canonical work) of the

earlier lore):

it is a treatise on epistemology covering the topic of knowledge and its varieties.

*pañcamam nānappavādam ti, tammi maññānāi-
pañcakassa saprabhedam prarūpañā jamhā katā
tamhā nānappavādam.* (Nandi 104 Cū p. 75)

Jñānabodhi

1. Enlightenment quâ knowledge—Attainment of the *Samyak Jñāna* (right knowledge) which was hitherto not obtained.

*samyagdarsanajñānacāritrānām aprāptaprāpa-
nam bodhiḥ.* (BydraSam Vṛ p. 114)

2. Reflection over the means of attainment of the (right) knowledge.

See—*Bodhi*.

Jñānavinaya

Reverence quâ knowledge—To perform all tasks of learning (gaining knowledge) such as receiving knowledge, practising it, revising it etc. reverentially, for the sake of purification of soul. *sabahuṃnānājñānagrahaṇābhyāsmaraṇādirjñā-
navinayah.* (TaVā 9.23)

Jñānavinīta

A learner who (goes on) receiving (new) knowledge, revises the (old) received knowledge, performs all actions (wisely) through exercising knowledge and does not bind (new) *Karma*.

*nānam sikkhati nāni, gūṇeti nāṇeṇa kuṇati
kiccāni.*

*nāni navaṃ na baṃdhati, nānaviṇiṇo bhavati
tamhā...* (DaNi 293)

Jñāna Samjñā

Instinct quâ knowledge—Comprehension (cognition attained through the *Kṣayopaśama* (annihilation-cum-subsidence) or *Kṣaya* (annihilation) of *Jñānāvaraṇa* (knowledge-veiling) *Karma*:

*matih śrutam avadhīḥ manahparyavah keva-
lañca—etajjñānapañcakam jñānasamjñā.*

(ĀBhā p. 23)

Jñānākṣara

A type of *Akṣara* (letter). (NandiCū p. 44)

See—*Akṣara*, *Labdhiakṣara*.

Jñānācāra

Conduct quâ knowledge—The conduct of modesty etc. practised for the development of *Śrutajñāna* (articulate knowledge).

*kāle viṇaye bahumāne uvadhāne tahā anīḥavane.
vañjāṇaatthataḍbhae aṭṭhavidho nānamāyāro.* (NiBhā 8)

Jñānāvaraṇīya Karma

Knowledge-veiling Karma—One of the main eight (types of) *Karmas*:

the *Karma*, through which the soul's faculty of cognition of the specific attributes of the object is veiled.

*jñāyate—paricchidyate vastvaneneti jñānam—
sāmānyaviśeṣātmake vastuni viśeṣagrahanāt-
mako bodhaḥ, āvriyate—ācchādyate anenetyā-
varaṇīyam.....jñānasyāvaraṇīyam jñānāvaraṇī-
yam.* (TaBhā 8.5 Vṛ)

Jyeṣṭhāvagraha

The sojourn of an ascetic (*Muni*) at one place for four months during the rainy season.

varisārattam cāummāsīyam, sa eva jeṭṭhuggaho. (DaJiCū p. 374)

Jyotihsamārambha

A type of *Anācāra* (2) (gross transgression of ascetic conduct):

indulging in ignition of fire (by the ascetic).

*joṭi aggī tassa jam samārambhanam etadanāciṇ-
nam.* (Da 3.4 ACū p. 61)

Jyotiṣka Deva

Luminous gods—The third type of *Devanikāya* (fourfold habitats of gods):

that *Devanikāya* which is endowed with *Tejo-
leśyā* (1) (red psychic colour) and whose abode is situated in the *madhyaloka* (middle universe). Moon, sun, constellation, planet and star—are the five types of luminous gods.

joisīyānam.....egā teulessā. (Prañhā 36.208)

*camdā sūrā ya nakkhattā, gahā tārāṇā tahā.
disāvīcāriṇo ceva, pañcahā joisālayā..*

(U 36.208)

Jha

Jhamjhakara

1. One of the (twenty types of) *Asamādhisthāna* (cause of discomposure):

one who creates schism in the *Gaṇa* (2) (religious sub-order) or who causes mental affliction to the *Gaṇa*. (Sama 20.1)

2. One who indulges in vocal quarrel.
(U 29.40 Vr)

*jhañjhākaro yena yena gaṇasya bhedo bhavati tat-
tatkaro, yena vā gaṇasya manodulḥkham samut-
padyate tadbhāvī.* (SamaVr Pa 37)

Jhañjhapuruṣa

Quarrelsome—One who always picks up quarrels with others; he incurs bondage of *Mahāmohanīya Karma* (deluding *Karma* of high intensity).

....*ajjhāñjhañjhe purise, mahāmohaṃ pakuvvai..*
(Sama 30.1.9)

Jharaka

1. That ascetic (*Muni*), who is mentally attentive to the meaning (and purport) of the *Sūtra* (2) (canonical aphorism).

suttatthe ya maṇasā jhāyaṃto jharako.
(Nandi Gā 28 Cū p. 8)

2. One who carries forward the flow of knowl-
edge.

Jhaṣa Saṃsthāna

An auspicious mark of the shape of a fish, which is found on the body of humans and subhumans, above the navel.

....*nābherupari....svastika-jhaṣa-kalaśādisubha-
cīma.....* (Goḥi 371 Vr)

....*edāni saṃthāṇāni tirikhamanussāyaṃ ṇāhīc
uvarimabhāge hoṃti.* (Dhava Pu 13 p. 297)

Jhaṣāvarta

A blemish of performing *Kṛtikarma* (twelfefold obeisance);

performing the ritual of obeisance to one ascetic (*Muni*) in hurry and taking a quick turn like a fish, to start paying obeisance to another *Muni* in the posture of *recakāvarta* (i.e. sitting in the posture of a person performing evacuation).

*utthiṃtanivesiṃto uvvattai macchau vva jala-
majjhe.*

*vandiukāmo va'naṃ jhaṣo va pariyattaḥ turi-
yaṃ.*

....*jigamiṣurupaviṣṭa eva jhaṣa iva...tvaritāṅga
parāvṛtya yad gacchati taṃmatsyodvṛttay, itthaṃ
ca yadbigaparāvartanaṃ tajjhaṣāvartamityabhi-
dhīyate.* (Prasā 159 Vr Pa 37)

*macchuvvattam ekkaṃ vanditūṇaṃ chaddati
bitiṇa pāseti pariyattati recakāvartena.*

(ĀvaNi 1208 Cū p. 43)

Ta

Tāla

A fruit in which yet the stone (seed) has not developed; to say 'this fruit is still stoneless'; this kind of statement made by an ascetic (*Muni*) amounts to a transgression.

tahā phalāṃ.....tālāṃ.....no vae..

'*tālāni*' *abaddhāsthīni komalānīti.*

(Da 7.32 HāVr Pa 219)

Tolagati

A blemish of performing *Kṛtikarma* (twelfefold obeisance)—

1. To perform the ritual of obeisance in hopping-
-style like a grasshopper.

....*toḷo vva upphidaṃto osakkahisakkaṇe kṃmai..
paścādgaṃanaṃ....abhimukhagamaṇaṃ te ava-
ṣvaṣkaṇābhīṣvaṣkaṇe toḷo vva—tiddavadvatpla-
vamānaḥ karoti yatra taṭṭolagativandanakami-
tyarthah.* (Prasā 157 Vr Pa 36)

2. To perform the ritual of obeisance by rising up
in the style of a camel and going near to each
other.

*tolagati—toḷo jadhā utthettā aṇṇamaṇṇassa
mūlaṃ jāti.* (ĀvaNi 1207 Cū p. 43)

3. A person whose style of movement is like that
of a camel; or one whose configuration is ugly
like that of a camel.

*tolagatayah—uṣṭrādisamaṇṇacārāḥ. pāḥhānta-
rena toḷakṛtayah—aprasastākārāḥ.*

(Bhaṇa 7.119 Vr)

Dha

Dhaddharasvara

A blemish of performing *Kṛtikarma* (twelfefold obeisance); to pay obeisance while pronouncing too loudly the *ālāpakas* (sections) of the *vandanā-sūtras* (the text to be pronounced while performing the ritual of obeisance).

*dhaddharasarena jo puṇa suttam ghoṣci dha-
ddharaṃ tamīha.....*

*dhaddhareṇa—mahatā śabdenocārayamālāpa-
kān yad vandate dhaddharan tadīheti.*

(Prasā 173 Vr Pa 38)

ghatāpekṣayā paṭādau manastadanyamanah.
(Sthā 3.357 Vr Pa 132)

See—*Tannana, Noamana.*

Ta

Tajjātadoṣa

A type of fault (or fallacy) in *Vāda* (polemics); to resort to silence due to irritation during the course of *vāda*.

prativādyādeḥ sakāśājjātaḥ kṣobhānmukhastambhādīlakṣaṇo doṣastajjātadoṣaḥ.

(Sthā 10.94 Vr Pa 467)

Tatagati

A type of motion (*gati*):

when any person starts from some place with an intention to reach a destination, before he reaches the ultimate destination, through every step, he covers some distance towards his goal; by dividing the intermediate distance in several sub-destinations, the movement through which such sub-destinations are covered is called *Tatagati*.

yaṃ grāmaṃ samiveśaṃ vā prati pratiṣṭhito devadattādistaṃ grāmādikam yāvaddyāpi na prāpnoti tīvadantarā pathi ekaikasmin padanyāse tattaddesāntarapṛāptīlakṣaṇā gatirastīti tatagatiḥ.

(Prajñā 16.22 Vr Pa 328)

Tatpratirūpakavyavahāra

An *Aṭicāra* (partial transgression) of the *Sthūla Adattādāna Viramaṇa Vrata* (abstinence from the gross stealing, third vow of the lay follower); to pass away a fake commodity in place of the genuine one, or to adulterate.

tena—adlukṛtena pratirūpakam—sadṛṣam tatpratirūpakam tasya vivīdhamavaharaṇam vyavahārah—prakṣepastatpratirūpakavyavahārah.

(UPā 1.35 Vr p. 13)

Tattva

Category of truth—*Vastu* (3) (object of valid organ of cognition) which is a fundamental principle of the *summum bonum*;

ultimate truths.

jīvājīvaṇīyapāpāsraṇasamvaranirjarābandha-mokṣāstattvam..

tattvaṃ pāramārthikam vastu. (Jaisidi 2.1 Vr)

tattvamiti....tathyaṃ sadbhūtaṃ paramārtha ityarthah.jīvādināmārthānām yā svasattā

socyate.

(TaBlā 1.4 Vr)

See—*Tathya.*

Tatrabhū

Fifth type of *Pinḍastha Dhyāna* (meditation based on the corporeal frame of the body); meditation on immaculate nature of soul, after having practised the *Dhāraṇās* (3) (fastening of psyche on particular objects of meditation) viz., *Pārthivī* (on earth element), *Āgneyī* (on fire element), *Māruti* (on air element) and *Vāruṇī* (on water element).

saptadhātuvīnābhūtaṃ pūrṇenduviśadadyutin. sarvajñakalpamātmānaṃ śuddhabuddhiḥ smaret tataḥ..

svāṅgagarbhe nirākāraṃ saṃsmarediti tatrabhūḥ.

sābhyāsa iti pinḍasthe yogi śivasukhaṃ bhajet..

(Yosā 7.23.25)

Tatsevī Ālocanā

A blemish of *Ālocanā* (confession);

to perform confession of the faults (or transgressions) before the *Guru* (1) (religious preceptor) who himself is perpetrator of the same blemishes (or transgressions).

ye doṣā ālocayitavyāstatsevī yo gurustasya purato yadālocanaṃ sa tatsevīlakṣaṇa ālocanādoṣaḥ.

(Sthā 10.70 Vr Pa 461)

Tathākāra Sāmācārī

A type of *Sāmācārī* (rules of conduct quā etiquette, formality and convention);

the *Sāmācārī*, in which the usage of the word *tathākāra* which is an endorsing expression (meaning 'what you say is correct') is to be made by the disciple in affirmative response to what is told (by the *Guru* (2) in the form of preaching).

...tathakkāro ya paḍissue..

(U 26.6)

Tathājñāna

A kind of *Dravyāṇuyoga* (ontological exposition);

exposition on the real nature of the fundamental *Dravya* (substance).

yathā vastu tathā jñānaṃ yasya tattathājñānam.

(Sthā 10.46 Vr Pa 457)

Tathopapatti

Existence of *Sādhana* (proban or middle term) is possible only if there is existence of *Sādhyā*

(*probandum* or major term): e.g.—existence of smoke is possible only if there is fire.

satyeva sādhye hetoripapatih tathopapatih.
yathā—agnimānayaṃ parvataḥ, tathaiṃvā dhū-
mopapatteḥ. (Pranata 3.30)

Tathya

Categories whose existence is real. E.g.—*Jīva* (soul), *Ajīva* (non-soul) etc..

tathyāḥ avitathā nirupacaritavyttayāḥ.
(USāVr Pa 562)

jīvājīvā ya baṃdho ya, puṇṇaṃ pāvāsavo tathā.
saṃvaro nijjarā mokkho, saṃtee tahiyaṃ nava.
(U 28.14)

See—*Tattva*.

Tadanyamana

A state of *Mana* (mind); the mind which is pre-occupied in anything else, other than its objective. (Sthā 3.357 Vr Pa 132)
See—*Tanmana*.

Tadubhaya (Sūtra-artha)

A kind of *Jñānācāra* (conduct quā knowledge): during the period of *Svādhyāya* (scriptural studies and teaching), to comprehend both the *Sūtra* (2) (canonical aphorism) and their meaning; to undertake the study of both the canonical text and its meaning with proper attention.

tadubhayaṃ ca—vyañjanārthayorubhayaṃ.....
samyagupayogena ca yataḥ sūtrādi pathanīyam.
(Prasā 267 Vr Pa 64)

Tadubhayakalpika

That ascetic (*Muni*), who has the talent to undertake the study of the *Sūtra* (2) (canonical aphorism) of the *Āgamas* (2) (canonical works) like the *Āvaśyaka* and their meaning simultaneously. *yo dvāvapi sūtrā'rthau yugapad grahituṃ samarthah sa tadubhayakalpikaḥ.* (BṛBhā 409 Vr)

Tadubhaya Prāyaścitta

Simultaneous administration of both types of expiation, viz., the *Ālocanā* and the *Pratikramaṇa*—That *Prāyaścitta* (expiation), which is administered when there is a doubt about transgression of *Mūlaguṇa* (principal virtue) or *Uttaraguṇa* (subsidiary virtues), or when there is deliberate transgression of *Mūlaguṇa* or *Uttaraguṇa*, and in which both types of *Prāyaścitta* viz., *Ālocanā* (confession) and *Pratikra-*

maṇa Prāyaścitta (recoiling from transgression) are simultaneously administered.

mūluttaraguṇātikkamasaṃdehe āntteṇa vā kav
āloyaṇapadikkamaṇamubhayaṃ.
(ĀvaCū 2 p. 246)

Tadubhayaśāstra

Weapon of both—one's own and alien kinds—
A type of *Śāstra* (weapon or instrument of violence):

that animate or inanimate substance which, when used, kills a living being of both one's own kind and alien kind. E.g.—water mixed with soil acts as the weapon for other soil.

(ĀBhā 1.19)

See—*Svakāyaśāstra*, *Parakāyaśāstra*.

Tadubhayāgama

That *Āgama* (2) (canonical work), in which the *Sūtra* (2) (canonical aphorism) and their meaning are compiled together.

sūtrārthobhayarūpastu tadubhayāgamaḥ.
(Anu 550 MaVr Pa 202)

Tadbhava Maraṇa

A type of *Maraṇa* (death):
Death followed by the reincarnation in the same species of life—A type of *Maraṇa* (death): when a sub-human or human being binds the life-span of the same species and dies, and is re-born accordingly, such death is called *Tadbhava Maraṇa*.

tasmai bhavāya manuṣyādeḥ sato manuṣyādā-
veva baddhāyuso yamaraṇaṃ tattadbhavama-
raṇaṃ. (Bhaga 2.49 Vr)

Tadvyatiriktamithyādarśanapratyayā Kriyā

A type of *Kriyā* (urge): a sub-type of *Mithyādarśanapratyayā Kriyā* (the propensity quā perverted faith), in which the existence of categories of truth (i.e. really existent substances) are not accepted: e.g., (to believe that) there is no soul.

īmātiriktamithyādarśanād vyatiriktam mithyā-
darśanaṃ—nāstyevātmetyādīmatarūpaṃ pra-
tyayo yasyāḥ sā tathā. (Sthā 2.16 Vr Pa 39)

Tanuvāta

Thin air (layer) (in Jain cosmography), which is liquid supported by space.

tanuātavalāyamākāśapratīṣṭhitam....

(TaVā 3.1)

See—Ghanavāta.

Tandūlaprakīrṇaka

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

name of a *Prakīrṇaka* (1) (*Āgama* extracted by the *Sthaviras* (elder ascetics) from the scriptures) in which there is a description of various aspects of human life, e.g., foetus, human anatomy, ten divisions of life-span of hundreds of years and various physical conditions, food etc., during each of them. (Nandi 77)

Tanmana

A state of *Mana* (mind);

the mind which is totally engrossed in a particular object which is to be known or which is one's objective.

tasya—devadattādestasmin... ghaṭādaṃ manastanmanaḥ, tatodevadattād anyasya—yajñadattāderdhatāpekṣayā patādaṃ vā manastadanya-

manaḥ, avivakṣitasambandhitaviśeṣaṃ tu manomātram noamana iti. (Sthā 3.357 Vr Pa 132)

See—*Tadanyamana. Noamana.*

Tapa

Austerities (or penance)—That which heats up (burns up) and destroys the eight types of *Karmic* knots or *Kārmaṇaśarīra* (subtlest body formed by *Karmā-puḍgalas* (material clusters quā *Karma*)). It is the cause of annihilation of the previously bound *Karma*.

tavo nāma tāvayati aṭṭhavihaṃ kammagāṃṭhiṃ nāseti tti vuttaṃ bhavaī. (Da 8.62 JiCū p.15)

purvagrhitakarmakṣayahetuśca tapaḥ. (ONiVr Pa 12)

Tapa Ācāra

Conduct quā Tapa—Undertaking the twelve types of *Tapa* (austerities) such as *Anaśana* (fasting) etc., adeptly and unwearingly.

bārasavihammi vi tave sabbhiṃtara-bāhire jīnu-

vadiṭṭhe.

agilāe añājīvi nāyavvo so tavāyāro.. (Dani 160)

Tapodharma

A type of *Śramañadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues); *Tapa* (austerity or penance) being undertaken for the annihilation of *Karma* and purification of the soul.

karmakṣayārthaṃ tapyata iti tapaḥ. (TaVā 9.6)

Tapovinīta

One whose mind is engrossed in *tapa-vinaya* (modesty quā penance) and who, by undertaking *Tapa* (austerity or penance) gets rid of ignorance and takes his soul closer to *Mokṣa* (liberation).

avañeti taveṇa tamaṃ, uvañeti ya mokkhama-

ggamappānaṃ.

tava vinayanicchitamati, tavovinīto havati

tamhā.. (DaNi 295)

Tapahprāyaścitta

The *Tapa* (austerity or penance) performed in lieu of *Prāyaścitta* (expiation) for purification of transgression committed with respect to the *Mūlaguṇa* (principal virtue) or the *Uttraguṇa* (secondary virtue). The duration of such *Tapa* is fasting for five day-nights in minimum and for six months in maximum.

tavo mūluttaraguṇātiyāre paṃcarātimdiyāti

chammāsāvāsānāmanekadhā. (ĀvaCū 2 p. 246)

Taptatapasvī

Practitioner of blazing austerity—That ascetic (*Muni*), who is performer of such penance that whatever insipid and meager food he eats is instantaneously assimilated in the body, without being converted into blood and faeces.

taptāyasakātāhapatitajalakanavadāsūsusūkalpā-

hāratayā malarudhirādhībhāvaparīṇāmavirahī-

tābhyavahārāḥ taptatapasah. (TaVā 3.36)

Taptānirvṛtabhojitva

A type of *Anācāra* (2) (gross transgression of ascetic conduct);

to consume half-cooked food which is in the form of an animate object (i.e., *Sacitta*).

jāva nātivaagaṇiparīṇataṃ taṃ tattaaparīni-

vvudaṃ. (Da 3.6 ACū p.61)

Tamaḥprabhā

Dark-hued infernal land—The clan (*gotra*) of the sixth nether (infernal) land (*Maghā*); it is full of darkness of black colour. (Cf. *Mahātamaḥ-prabhā*). (See fig. p. 396).

kṛṣṇatamo ivābhāti tamahprabhā.

(Ami 181 Cū p. 35)

See—*Ramaprabhā.*

Tamaskāya

A mass of darkness (the form of a cosmological structure of very great size in) formed by the natural transformations of the water-bodied beings and *Pudgalas* (material clusters); it exists in both the *Tiryakloka* (middle universe) and the *Urdhvaloka* (upper universe). (See fig. p. 394).

tamaskāyasya ca stibukākārāpkāyikajīvātmatkavāt.

(Bhaga 6.72 Vr Pa 539)

tamukkāe ṇam.....jivaparivāme vi poggalaparivāme vi.

(Bhaga 6.87)

Tamastamā

(Sthā 7.24)

See—*Mahātamaḥ Prabhā.*

Tamā

(Sthā 7.24)

See—*Tamahprabhā.*

Tarka

Inductive reasoning—The judgement based on the *Anvaya* (statement of the constant and invariable concomitance of the *Sādhana* (*proban* or middle term) (or *Hetu*) and the *Sādhyā* (*probandum* or major term)) and *Vyatireka* (assertion of the concomitance of the absence of *Sādhana* and the absence of *Sādhyā*): for example, the *Anvaya* is—wherever there is smoke, there is fire; the *Vyatireka* is—wherever there is no fire, there is no smoke.

anvayavyatirekanimayastarkaḥ.

....*anvayaḥ yathā—yatra dhūmastatrāgnī, agnāvava vā dhūmaḥ.vyatirekaḥ, yathā—agnya-bhāve na dhūmaḥ.*

(Bhikṣu 3.7 Vr)

Taskaraprayoga

An *Aticāra* (partial transgression) of the vow of *Sthūlaadattādānaviramaṇa* (abstinence from gross stealing, the third vow of the lay follower); to instigate others to indulge in stealing and to become accomplice in it.

taskaraprayogaścauravvāpāraṇam, harata yūyam ityevamabhyānujñānamityarthaḥ.

(Upā 1.34 Vr p. 12)

Tāpakṣetra

1. **The lit field**—That portion of the space which is pervaded by the heat of the sun. There are two suns in the *Jambūdvīpa*; when the day is of 18 *Muhūrttas* (1 *Muhūrta* = 48 minutes) each sun lights $\frac{3}{10}$ part of the *Jambūdvīpa*. The circumferences of the *Jambūdvīpa* is 316288 *Yojanas* (1 *Yojana* = 7.88 kilometers). $\frac{7}{10}$ part of that circumference is— $316288 \times \frac{3}{10} = 94886 \frac{4}{10}$ *Yojanas*. This is the lit field (of the *Jambūdvīpa*).

'*sūriya*' tti dvan *sūryau jambūdvīpe.....yadāpi dākṣiṇottarayoh sarvotkṛṣṭo divaso bhavati, tadāpi jambūdvīpasya daśabhāgatrāyapramāṇameva tāpakṣetram tayoḥ pratyekam syād.... utkṛṣṭadinam cāṣṭādaśabhirmuhūrtairuktam.*

.....*lavāṇasamudram prati caturnavatiryojanānām sahasrāni aṣṭau śatānyasṭaśaṣṭyadhikāni catvāraśca daśabhāgā yojanāsyetyetadutkṛṣṭadine tāpakṣetrapramāṇam bhavati.....jambūdvīpaparidheḥ kiñcinnyūnāṣṭavimśatyuttaraśatadvayādhikasodaśasahasrastropetayojanalakṣatrayamānasya daśabhūbhāge hṛte yalabdham tasya trigunitve etasya bhāvāditi.*

(Bhaga 5.3-7 Vr)

2. **The length of the day**—The time from sunrise up to sunset.

kṣetram—sūryasambandhī tāpakṣetram dinamityarthaḥ.

(Bhaga 7.24 Vr)

Tāpakṣetradiśā

That *Kṣetradiśā* (direction arising from the *Rucaka* (centre of the cosmos)), which is identified by heat (radiations) of the sun.

tatra tapatīti tāpa iha savitū gṛhyate, tadupala-kṣitā kṣetradiśā tāpakṣetradiśā. sā cānīyatetyāha—

jesim jatto sūro uei tesim tā havai puvvā.

tāvakkhittadisāo payālinam sesiyāo sim..

(ViBhā 2701 Vr p. 149)

Tāyī

(U.S.A. Sa Vr Pa 291)

See—*Trāyī.*

Tārā

Star—A kind of *Jyotiṣka* (luminous god) *Devanikāya* (fourfold habitat of gods).

(U 36.208)

See—*Jyotiṣka Deva.*

Tālavṛntavidyā

Healing through palm-leaf—A kind of *Vidyā* (occult science):

that *Vidyā*, in which a foot-stalk (or a fan) of palm-leaf is first treated by chanting *Mantras*; then the patient is treated with it, which makes him free from the ailment.

*tālavṛntaviṣayā vidyā, yayā tālavṛntamabhīman-
ntrya tenāturo'pamjyāmānaḥ svastho bhavati
sā tālavṛntavidyā.* (VyāBhā 2439 Vr)

Tālodghāṭinīvidyā

A kind of *Vidyā* (occult science): that *Vidyā*, through which bolted locks are automatically unlocked.

tālugghāḍaṇie vijjāe tālaḡāṇi vihādeūma.....
(NiBhā 347 Cū)

Titikṣā

Endurance of sufferings—A type of *Yogasam-
graha*:

to undertake the practice of vanquishing the *Parīśahas* (hardships).

'*titikkha'* *tī titikṣā parīśahādijayaḥ.*
(Sama 32.2.2 Vr Pa 55)

Tiryaksampātima

That *Jīva* (living being or insect) which can fly in lateral directions e.g., bees, insects, moth etc.,

*tiriccham sampayanfīti tiricchasaṅpāimū, te ya
payaṅgādī.* (Da 5.18 JiCū p. 170)

Tiryaksāmānya

The *Sāmānya* (generic character of an object) which is equally obtained in each individual (of a group); e.g., pitcherhood in each pitcher (whether it is of gold or clay).

*tulyā pariṇatirbhinnavyaktiṣu yattaducyate.
tiryaksāmānyamityeva ghaṭatvaṃ tu ghaṭeṣvi-
va..* (Draṭa 1.5)

*prativyakti tat tiryaksāmānyam, yathā—vaṭa-
nībādīṣu vrksatvam.* (Bhikṣu 6.6 Vr)

See—*Ūrdhvatāsāmānya*.

Tiryagdiśāpramāṇātikrama

An *Aticāra* (partial transgression) of the *Dig-
vrata* (the sixth vow of the lay follower):

to transgress the accepted limit of movement in the lateral direction, either unknowingly or due to any other reason.

See—*Ūrdhvasāpramāṇātikrama*.

Tiryagyonika

Sub-human living beings—The living beings,

belonging to the realm of sub-human, which are other than the *Aupapātika* (3) (*Deva* (god) and *Nāraka* (infernal) and the human being and which always lead life in low (wretched) state.

aupapādīkamanuṣyebhyaḥ śeśāstiryagyonayaḥ.

(TaSū 4.28)

*tirobhāvo nyagbhāḡaḡaḡ upabāhyatvamityarthah
tataḡ karmodayāpādītabhāvā tiryagyonirityā-
khyāyate.* (TaVā 4.27)

Tiryagloka

Middle universe—The middle portion of the *Loka* (cosmos), which has the shape of a *jhallari* (a disc-shaped musical instrument):

it has a diameter of one *Rajju* (innumerable *Yoja-
nas*) and height of 1800 *Yojanas* (1 *Yojana*=7.88 kilometers); it comprises innumerable (*Asamkhyeya*) alternate continents and oceans like concentric rings with each encircling the preceding one, with the *Jambū-
dvīpa* at the centre of all, and the Mt. Meru at the centre of the *Jambūdvīpa*.

tiryagloko jhallaryākṛtīḥ. (TaVā 3.6)

*jhallari sarvatra samatalā tulyaviṣkambhāyā-
mavādītraviśeśastadvat tiryaglokasanniveśaḡ,
sa ca viṣkambhāyāmābhyaṅṅ rajjupramāṇo jam-
būdvpamerurucakamadhyā itī.* (TaVā 3.6 Vr)

'*tiryaloe'*....*samayaparibhāṣayā tiryagmadhye
vyavasthīto lokastiryaglokaḡ. athavā tiryak śab-
do madhyamaparyāyāḡ.* (Ami 177 MaVr Pa 80)
*aṣṭādaśaśatayojanocchrito'samkhyadvīpasamu-
drāyāmastiryak.* (Jaisīdī 1.8 Vr)

Tiryagvyatikrama

(TaSū 7.25)

See—*Tiryagdiśāpramāṇātikrama*.

Tiryāncagati

Realm of subhuman—One of the four kinds of *Gati* (2) (realm of mundane existence):

it is the sub-type of the *Gatīnāma Karma* (body-making *Karma* quā *Gatī*), due to the *Udaya* (rise) of which the *Jīva* (soul) undergoes experience of the subhuman mode of life.

See—*Narakagati*.

Tiryāncāyuṣka

Life-span quā subhuman—A sub-type of the



Āyusya (life-span-determining) *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) undergoes the experience of the subhuman state. *āyurevāyuskaṃ.....tiryaḡyonaya eka-dvi-tri-catuḡ-pañcendriyāsteṣāmidam tairyaḡyonam.* (TaBhā 8.11 Vṛ)

Tīrtha

Ford (to cross the ocean of mundane existence)—

1. The *Śrutajñāna* (articulate knowledge or the scriptural knowledge); the *Pravacana*—Discourse (of the *Tīrthaṅkara* (ford-founder)) which is renowned as *Dvādaśāṅga* (the twelve *Āṅgas* (principal canonical works)).

tīrtham śrutajñānam tatpūrvikā 'arhattā' tīrthakarātā, na khalu bhavāntareṣu śrutābhyāsaman-tareṇa bhagavat evamevā''rhantya lakṣmīrupa-ḡhaukate. (BṛBhā 1194 Vṛ)

.....*pavayaṇam pi tittham.....* (ViBhā 1380)

tittham dvāśaṅgam. (Dhava Pu 13 p. 366)
2. The religious order of the *Śramaṇas* (1) (ascetic of the Jain religious order) which comprises male and female ascetics (i.e., monks and nuns respectively) and male and female lay followers. *tittham puṇa cāvvaṇe samaṇasaṅghe.*

Tīrthaṅkara

Ford-founder—One type of *Śalākāpuruṣa* (universal personage);

one who is the founder of the *Tīrtha* (ford (to cross the ocean of mundane existence)), one who delivers the *Pravacana* (Discourse on Truth, which is contained in *Dvādaśāṅga* (the twelve *Āṅgas* (principal canonical works)).

arahā tāva niyaṃ titthakare. (Bhoga 20.74)

pūjjā pavāyagā pavayaṇassa te bārasaṅgassa. (ViBhā 1066)

See—*Jina*.

Tīrthaṅkaranāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which a *Jīva* (soul) becomes *Tīrthaṅkara* (ford-founder)—the founder of the *Tīrtha* (ford (to cross the ocean of mundane existence)).

tīrthakarātvaniroartakaṃ tīrthakaranāma. (TaBhā 8.12)

Tīrthaṅkarasiddha

A kind of *Siddha* (liberated soul):

that *Siddha*, who had attained emancipation in the form of a *Tīrthaṅkara* (ford-founder). *risabhādayo titthakarā, te jamhā titthakaraṇā-ma-kammudayabhāve tītā titthakarabhāvōto vā siddhā tamhā te titthakarāsiddhā.*

(Nandī 31 Cū p. 26)

Tīrthasiddha

A kind of *Siddha* (liberated soul):

that *Siddha*, who had attained emancipation after having been initiated in a *Tīrtha* (2) (religious order founded by the *Tīrthaṅkara* (ford-founder)).

je titthe siddhā te titthasiddhā.

(Nandī 31 Cū p. 26)

Tīvrakāmābhīniveśa

(TaSū 7.23)

See—*Kāmabhogātīvrābhīlāśā*.

Tīvrānubhāva

1. **Strong intensity (of fruition of Karma)**—That bondage of *Karma*, the *Anubhāva* (*Bandha*) (bondage quā intensity) of which is very strong; it has the *Catuḡsthānika* (*Catuḡsthānapatita*) intensity.

tīvrānubhāvāścātuḡsthānikarasatvena....praka-roti. (U 29.23 SāVṛ Pa 585)

2. That bondage of *Karma*, the *Mandānubhāva* (bondage quā mild intensity) of which is rendered *Tīvrānubhāva* (1).

See—*Mandānubhāva*.

Tucchaṡadhībhakṣaṇa

An *Aticāra* (partial transgression) of the vow of *Upabhoga-paribhogaparimāṇa* (seventh vow of the lay follower);

to consume grain of worthless quality (such as the pod of a leguminous plant which is not fully developed) due to which there is more killing of the *Jīvas* (living beings) but less sātiation.

'tucchosahībhakṣaṇaya' tti tucchāḡ—asārā ausadhayaḡ aṇiṣpannamudḡaphalīprabhṛtayaḡ tadbhakṣaṇe hi mahatī virāadhanā svalpā ca tat-kāryā tṛptīḡ. (UPā 1.38 Vṛ p. 16)

Tṛṇasparśa Pariṣaha

A type of *Pariṣaha* (hardship):

the pricks of thorny grass etc. or the pain caused by its harshness, which is to be endured equanimously by the ascetic (*Muni*).

*acelagassa lūhassa, samjayassa tavassino.
tanesu sayamānassa, hujjā gāyavirāhaṇā..
āyavassa nivāeṇaṃ, aulā havai veyanā.
evaṃ naccā na sevanti, tuntujaṃ taṇatajjiyā..
(U 2.34,35)*

Tejaskāya

Fire-bodied beings—The third of the *Ṣaḍjīva-nikāya* (six classes of living beings). (*ĀCūlā* 2.41)
See—*Tejaskāyika*.

Tejaskāyika

Fire-bodied beings—That *Jīva* (soul, living being), the body of which is the fire.
*tejaḥ—uṣṇalakṣaṇaṃ pratītaṃ, tadeva kāyaḥ
śarīraṃ yeṣāṃ te tejaḥkāyāḥ, tejaḥkāyā eva te-
jaḥkāyikāḥ. (DaHāVr Pa 138)*
See—*Tejaskāya*.

Tejolaḍḍhi

Supernatural power quā energy of fiery body—
A kind of *Laḍḍhi* (supernatural power);
the energy of *Taijaśa Śarīra* (fiery-body) obtai-
ned by developing the *Taijaśa Śarīra*;
this power can be utilized both for giving a curse
and granting a boon.
*teja ityagniḥ, tejogunopitadravyavargaṇāsama-
rambāha tejovikāras-teja eva vā taijasamuṣṇagu-
ṇaṃ śāpānugrahasāmarthyāvīrbhāvanāṃ tadeva
yadottaraḡuṇapratyayā laḍḍhirūpannā bhavati.
(TaBhā 2.37 Vr)*

See—*Tejoleśyā*.

Tejoleśyā

1. **Red Leśyā** (psychic colour)—The fourth
among the six kinds of *Leśyā*; (it is the first auspi-
cious *Leśyā*);
auspicious (benevolent) flow of *Bhūva* (1) (dis-
position at subtle level of consciousness)—A
type of radiation emanating from soul at very
subtle level of consciousness, which makes the
soul prone to deep faith in moral and religious
discipline.
*nīyāvittī acavale, amāi akuūhale.
vinīyavīṇae daṃte, jogavaṃ uvahāṇavaṃ..
piyadhamme daḍḍhadhamme, vajjabhīrī hiesae.
eyajogasamāutto teulesaṃ tu pariṇame..
(U 34.27,28)*

See—*Bhāvaleśyā*.

2. The *Puḍgala* (material clusters) of rising sun
red colour, which becomes instrumental in

creation of *Tejoleśyā* (1) (red psychic colour). The
aura of red colour akin to rising sun.
*himgulayadhāusamkāsā taruṃāiccasannibhā.
suyatumaḍapaīvanibhā teulesā u vaṇṃao..
(U 34.7)*

See—*Dravyaleśyā*.

3. Fiery flame (of the supernatural power) of
Tejolaḍḍhi (energy of fiery body) gained through
Tapa (austerities),
through which anything situated even at a
distance of hundreds of *Yojanas* (1 *Yojana*—7.88
kilometers) can be burnt to ashes.
*saṃkṣiptā—śarīrāntarluatvena hrasvatām gatā,
vipulā—vistīmā anekayojanapramāṇakṣetrāsri-
tavastudahanasamarthavāṭtejoleśyā—viśiṣṭa-
tapojanyalabdhiviśeṣaprabhāvā tejojvālā.
(Bhaga 1.9 Vr)*

See—*Samkṣiptavipulatejoleśyā*.

Taijasavargaṇā

The material clusters fit for the *Taijaśa Śarīra*
(fiery body). (*ViBhā* 631)

Taijaśa Śarīra

Fiery body (Bio-electrical (micro) body)—It is
composed of the atoms of *Taijaśa Vargaṇā* (class
of material clusters quā fiery body); it is respon-
sible for the effluence of the body; it assists in
digestion and produces the *aura* (*ābhāmaṇḍala*)
(which is a coloured envelope around the
body); it is also responsible for attainment of
Tejolaḍḍhi (supernatural power quā energy of
fiery body).

*'teyae' tti tejaso bhāvastaijaśaṃ, uṣmādiliṅga-
siddham, uktaṃ ca—
savvaṣa umhasiddham rasādiāhārapāgajaja-
gaṃ ca.
teyagaladdhinimittaṃ ca teyagaṃ hoi nāyav-
vaṃ..
(Sthā 5.25 Vr Pa 281)*

Taijaśaśarīrabandhananāma

A sub-type of *Nāma* (body-making) *Karma*,
the *Udaya* (rise) of which is responsible for the
establishment of the mutual relation between
the *Puḍgalas* of *Taijaśa Śarīra* (material clusters
quā fiery body), which have already been
accepted and which are in the process of being
accepted and also the *Kārmaṇa Śarīra* (subtle-
most body formed by *Karma-puḍgalas* (material
clusters quā *Karma*)).
yadudayātaijaśapuḍgalānāṃ gṛhitānāṃ gṛhya-

mānānām ca parasparaṃ kārmanapudgalaiśca saha sambaṇḍhastattaijasaśarīrabandhanānām. (Prajñā 23.43 Vṛ Pa 470)

Taijasasamudghāta

Expansion (projection) of soul-units (outside the body) related with *Taijas Śarīra* (fiery body)—A type of *Samudghāta* (expansion of the soul-units beyond the body):

it occurs to eliminate the material particles of the *Taijas Śarīra*; its purpose is to grant favour or inflict curse. It depends upon the *Taijas Śarīra Nāma Karma* (body-making *Karma* qua fiery-body).

vaiṅkurvikataijasāhārakasamudghātaḥ śarīranāmakarmāśrayāḥ. (Sama Vṛ Pa 12)

Tyāgadharmā

A type of *Śramanadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues):

renunciation of evil propensities with respect to body, paraphernalia, food, drinks etc.

bāhyābhyantaropadhīśarīrāmapānādyāśrayo bhāvadoṣaparityāgastyāgaḥ. (TāBhā 9.6.8)

Tyāgī

Renouncer—The person who does not enjoy himself the beautiful and dear sensual pleasures in spite of their availability, but renounces them voluntarily.

je ya kaṃte pie bhoe, laddhe vipiṭṭhikuvvāi, sāhine cayai bhoe, se hu cāi tti vuccai. (Dā 2.3)

Trasakāya

The sixth of the *Ṣaḍjīvanikāya* (six classes of living beings). (ĀCūlā 2.41)

See—*Trasakāyika*, *Trasa Jīva*.

Trasakāyika

The living being, capable of undertaking locomotion—That *Jīva* (living being), whose body is capable of running away due to fear. (Cf. *Sthūvara*).

trasanaśīlāstrasāḥ pratitā eva, trasāḥ kāyāḥ—śarīrāṇi yeṣāṃ te trasakāyāḥ, trasakāyā eva trasakāyikāḥ. (DaHāVṛ Pa 138)

See—*Trasa Jīva*.

Trasa Jīva

Those mobile *Jīvas* (living beings) who can

undertake locomotion voluntarily in order to acquire what is beneficial and avoid what is harmful.

hitāhitapravṛttimivṛttyartham gamanaśīlāstrasāḥ, taditare sthāvarāḥ. (Jaisīdī 3.3 Vṛ)

Trasanāḍī

That cylindrical part of the cosmic space (*Lokākāśa*) wherein the *Trasakāyika Jīva* (living being possessed of the body capable of undertaking locomotion) can inhabit. It is located in the central part of cosmos and is of one *Rajju* (innumerable *Yojanas*) in length and breadth and a little less than thirteen *Rajjus* (i.e., 13 *Rajjus* minus 32162241 *Dhanuṣyas* (2000 *Dhanuṣya* · 1 *kośa*) in height.



loṇabalamajjhadesa taruṇṇi sārāṇi va rajjupa-darajudā.

terasarajjucchehā kiṃcūṇā hodi tasanāḍī.

(Tripra 2.6)

Trasanāma

A type of *Nāma* (body-making) *Karma*, by the *Udaya* (rise) of which the *Jīva* (soul) gets the capacity of movement in desired direction. It becomes the cause for taking birth in two-sensed beings and so on.

trasanti—uṣṇādyabhlitaptāḥ santo vivakṣita-sthānādudvijante gacchanti ca chāyādyāsevanārtham sthānāntaramiti.

trasā—dvīndriyādayastatparyāyaparīṇativedyaṇi nāmakarmāṇi trasanāma.

(Prajñā 23.38 Vṛ Pa 474)

Trāyastriṃśaka

Those gods, who are in the position of ministers and priests.

trāyastriṃśā mantripurohitasthānīyāḥ.

(TāBhā 4.4)

Trāyī

That ascetic, who protects himself from the great fear of the existence in mundane world; or that ascetic (*Muni*) who is like the *Vitarāga* (one, free from attachment and aversion).

tāyate trāyate vā rakṣati durgaterāṭmānaṃ ekendriyādi-prāṇīno vā'vaśyamiti tāyī trāyī vā.

(U 8.4 SāVṛ Pa 291)

Tricakṣuḥ

That genuine Śramaṇa (ascetic), who is possessed of supernatural knowledge, i.e., who has three eyes—the sense-organ of vision, super articulate knowledge and super clairvoyance. (*Parāmāvadhi* (Jñāna)).

.....*tahārite samaṇe vā māhaṇe vā uppanṇaṇā-
ṇadaṇṣaṇadhare ticakkhu tti vattaevaṇṇaṇi siyā.
.....tricakṣuḥ, cakṣurindriyaparamaśrutāvadhī-
bhīriti vaktavyaṇṇaṇi syāt.* (*Sthā* 3.499 *Vj Pa* 161)

Tripadī

The *Tripadī* (triplet) of terms viz., *Utpāda* (origination), *Vyaya* (cessation) and *Dhruvya* (persistence): the set of the these three terms, (which stands for the reality (*sat*)), is expounded by the *Tīrthāṅkara* (ford-founder) (in his exposition on the nature of reality) and on the basis of which the *Gaṇadhara*s (3) (composer of the canonical works) compose the *Dvādaśāṅga* (the twelve *Aṅgas* (principal canonical works)).

*uppanṇe i vā, vīgame i vā dhuve i vā, etā eva tisro
niśadyāḥi, āsāmeva sakāsād gaṇabhīṭām 'utpāda-
vyayadhruvayayuktam sadi' ti pratītirupajāyate,
anyathā sattā' yogāt, tataśca te pūrvabhavabhā-
vitamatayo dvādaśāṅgamuparacayanti.*

(*ĀvaNi* 735 *HāVj* p. 185)

*fiḥiṇi nisejjāhiṇi coddasapuvvāni uppādītāni. kiṃ
ca vāgareti bhagavaṇṇaṇi? uppanṇe vīgate dhuve—
etāo timi nisejjāo. uppanṇe tti je uppanṇinā bhā-
vā te uvāgacchānti, vīgate tti te vīgatissabhāvā
te vīgacchānti. dhuvā je avināsadhammiṇo.*

(*ĀvaNi* 735 *Cū* p. 370)

See—*Mātṛkāpada*.

Trividya

Knower of three sciences—One who is conversant with three sciences, viz., (1) knowledge of past life (2) knowledge of birth and death (3) knowledge of the annihilation of the influx (of *Karma*) (i.e., *āsravakṣaya*).

*pūrvajanmajñānaṇi jaṇamaṇaraṇayorjñānaṇi
āsravakṣayaññānaṇi ceti tisro vidyāḥi. etāsāṇi
vidyāṇāṇi jñātā trividyo bhavati.*

(*ĀBhā* 3.28)

Tristhānapatitā (Tristhānika)

Three mathematical measurements which indicate relatively less or more strength of number: they are—(i) innumerableth part less (ii) numerableth part less (iii) numerable times less. Or (iv) innumerableth part more (v) numerableth

part more (vi) numerable times more.
See—*Ṣaṣṭhānapatitā*.

Trindriya

Three-sensed living being—The living being endowed with three sense-organs, viz., the sense of touch, taste and smell. E.g., *kuṭṭhu* (a very small insect hardly one mm in size, often found in papers of old books), ant, louse etc.,

*sparsānaraśanagrāhēndriyatrayayuktāḥi kuṭ-
ṭhupipīlikāyūkāmatakūṇādayastṛindriyāḥi.*
(*BṛDraSaṇi* 11 *Vj* p. 23)

Trairāśīkavāda

The sixth variety of *Pravacananīhavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; that apostate who (does not accept Mahāvira's doctrine of *Dvairāśīkavāda* i.e., there are only two general sets of objects viz., *Jīva* (soul or animate) and *Ajīva* (non-soul or inanimate); instead of this, he asserts the doctrine that there are three general sets of objects, viz., *Jīva*, *Ajīva* and *Nojīva* (i.e., neither *Jīva*, nor *Ajīva*).

*jīvājīvanojīvabhēdāstrayo vāśayaḥi samāhṛtāstri-
rāśīḥi. tatprayojanaṇi yeśāṇi te trairāśīkāḥi, rāśi-
trayakhyāpakā ityarthaḥi.*

(*Sthā* 7.140 *Vj Pa* 413)

Da

Daṇṣamaśaka Pariśaha

Hardship qua insect-bite—A type of *Pariśaha* (hardship):

The pain, arising from the bites of gnats, mosquitoes etc., which is to be endured equanimously by the ascetic (*Muni*).

*putṭho ya daṇṣamasacchiṇi samareva mahāmuṇi.
nāgo saṅgāmasise vā sūro abhihaṇe paraṇi..
na saṃtase na vārejjā maṇaṇi pi na paosae,
uvehe na haṇe paṇe bhunjaṇite maṇṣasouṇyaṇi.*

(*U* 2.10.11)

Daṇḍa

1. That activity, on account of which the soul has to undergo punishment (*daṇḍa*); that activity, which deprives the soul of the *Cāritra* (conduct/asceticism) and which results

in soul's reincarnation in *Durgati* (deteriorate reincarnation) in next life.

daṇḍyate—*cāritraīśvaryaṣāpahārato'sārikriyate ebhirātmeti daṇḍā.* (Sama 1.6 Vr Pa 8)

2. **Vertical column**—In the course of the *Kevalī-Samudghāta* (spatial expansion of soul-units by the omniscient soul beyond the body), the configuration of a vertical column (*Dayāda*) of the thickness of body, touching the Zenith and nadir of the cosmos is attained in the first and the eighth *Samaya* (smallest time-unit) of the projection.

paḍhamasamaye 'daṇḍam kareī' tti prathamāsamaya eva svādehaviṣkambhamūrdhvamadhaścāyatamubhayato 'pi lokāntagāminam jivapradeśasamghātam daṇḍasthānīyam kevalī jñānābhogataḥ karoti. (Aupa Vr Pa 208, 209)

See—*Kevalīsamudghāta*.

Dandaka

Classification of *Jivas* (living beings) into homogeneous categories; there are 24 *Dandakas*.

(Sthā 1.213)

Dandanīti

A penal code (or policy) prevalent in very ancient time, in which there was provision for punishment corresponding to the graveness of crime.

daṇḍnam daṇḍaḥ—aparādhināmanuśāsanam, tatra tasya vā sa eva vā nītiḥ—nayo dandanītiḥ. (Sthā 7.66 Vr Pa 378)

Dandarātna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign);

the cudgel (*daṇḍa*) of the *Cakravartī*, which possesses superhuman powers—it is capable of destroying the whole army of the enemy, it is divine (superhuman) and invincible; it can fulfil the task of levelling the uneven plot of land wherein the army of the *Cakravartī* can be camped; and can fulfil all the desires of its beholder. It can penetrate in the earth up to one thousand *Yojanas* (1 *Yojana*=7.88 kilometers).

daṇḍaratnam ratnamayapañcalatākam vajrasāramayam sarvaśatrusainyavināśakārakam, cakravartinah skandhāvāram viṣamonnatavibhāgeṣu samatvakāri sāntikaram cakravartino hitepsitamānorathapūrakam divyamapratihatam prayatnaviśeṣataśca vyāpāryamāṇam yojanasā-

hasramapyadhah praviśati.

(Prasā 1214 Vr Pa 350, 351)

Daṇḍāyatika

A variety of *Kāyakleśa* (external austerity by undertaking yogic postures);

a Yogic posture simulating a stick, in which the practitioner lies down on the ground in a straight position like a bamboo by joining both legs and touching both hands to the legs.

daṇḍāyatikaḥ—prasāritadehaḥ.

(Sthā 7.49 Vr Pa 378)

Datti

A measure of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction);

the quantity of *bhikṣā*—food, drinks etc., given to an ascetic (*Muni*) by hand or a container without breaking the flow. (If the flow breaks, it is one *Datti*; again if it is given, then it is second *Datti*, and so on).

tatra karasthālādibhyo 'vyavacchimmadhārayā yā patati bhikṣā sā dattirabhidhīyate.

(Prasā 197 Vr Pa 45)

Dantavāna

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to brush teeth with a tooth-brush (such as a dry fibrous twig).

dantāḥ pūyante—pavitrah kriyante yena kāṣṭhakaḥḍena taddantapāvanam.

(Prasā 210 Vr Pa 51)

Dantavāñijya

A type of *Karmādāna* (occupation involving great violence and possession);

trading in commodities like tusk, horns of animals, leather etc..

'dantavāñijje' tti dantānām—hastiviśāñānām upalakṣaṇato vādeśam carmacāmarapūtikesādīnām vāñijyam—krayavikrayo dantavāñijyam.

(Bhaga 8.242 Vr)

Dayā

1. To protect all living beings of the world i.e., not to kill them through deliberate effort.

sarvajagajjivarakṣaṇarīpā yā dayā....

(Prasā 6.3 Vr Pa 109)

2. To protect one's own soul or soul of others from sinful activity.

pāpācaraṇādātmarukṣā dayā. (Jaisidī 9.1)

Darpaṇpratiṣevanā

To indulge in the *Pratiṣevanā* (indulging in transgression like *prānātipāta* (injuring or killing a living being etc.)) out of sheer arrogance or instigation due to attachment or due to aversion.

dappo puṇa vagganāṭo iti vacanāt.

tasmādāgamapratiṣiddhaprānātipātādyāsevā yā sā darppapratīṣevanā. (Sthā 10.69 Vr Pa 460)

rāgadvēṣābhījyām anugatā—sahitā yā pratīṣevanā sā darpikā. (BrBhā 4943 Vr)

Darpikā

(BrBhā 4943 Vr)

See—*Darpaṇpratiṣevanā*.

Darbha Vidyā

A kind of *Vidyā* (occult science);

that *Vidyā*, in which the *kuṣā* (grass) is first treated by chanting *Mantras*; then the patient is treated with it, which makes him free from the ailment. *yā darbhe darbhaveṣayā bhavati vidyā, yāyā darbhairapamrjyamāna āturaḥ praguṇo bhavati.*

(VyāBhā 2439 Vr)

Darśana

1. Intuition—Apprehension of the generic attribute of the object. It is *Anākāra Upayoga* indeterminate consciousness (cognitive activity). Through it, only that apprehension of the object occurs, which is devoid of any particular characteristic such as class, substance, quality and function.

janī sāmāṇaggahaṇaṃ dāmsaṇameyaṃ.....

(SāPra 2.1)

.....*darśanaṃ—amullikhitaviśeṣasya sanmātrasya pratīpatih.....* (Jaisidī 2.11 Vr)

2. The world-view (*Drṣṭi*), which is due to the cessation of the *Darśana Mohanīya* (view-deluding) *Karma*—the *Samyaktva* (right faith). *drṣyante—sraddhīyante padārthā anena.....darśanaṃ—darśanamohanīyasya kṣayaḥ kayo-paśamo vā, drṣṭirvā darśanaṃ—darśanamohanīyakṣayādīyāvīrbhūtastattvaśraddhānarūpa ātmaparināmaḥ.* (Sthā 1.46 Vr Pa 21.22)

3. The world-view (*Drṣṭi*), which is due to *Udaya* (rise) of the *Darśana Mohanīya* (view-deluding) *Karma*—the *Mithyātva* (perverse faith).

darśanamohodayāt atattve tattvapratītiḥ mithyātvaṃ gīyate. (Jaisidī 4.18 Vr)

Darśana Ātmā

The consciousness quā intuition—That mode of soul, which is in the form of *Darśana* (1) (intuition—apprehension of generic attribute). *darśanātmā sarvajīvanām.....'jassa dāvīyāyā tassa dāmsuṇāyā niyamam atthi' tti yathā siddhasya kevaladarśanaṃ 'jassavi dāmsuṇāyā tassa dāvīyāyā niyamam atthi' tti yathā caksu-darśanādidarśanavatam jīvatvam.*

(Bhaga 12.200.203 Vr)

Darśanakaṣāyakuṣiḷa

A sub-category of *Kaṣāyakuṣiḷa Nirgrantha* (3); that ascetic (*Muni*), who, by indulging in anger, conceit etc. in context of *Darśana* (2) (i.e., enlightened world-view), violates the observance of *Darśana*.

See—*Jīānakaṣāyakuṣiḷa*.

Darśanakriyā

Urge quā vision—A type of *Kriyā* (urge); the activity, indulged in by a passionate person through looking at a charming beauty, on account of becoming overwhelmed by attachment to it. *rāgādrīkṛtatvāt pramādinah ramaṇīyanīpālōkanābhīprāyāḥ.* (TaVā 6.5)

Draśana Pariśaha

A type of *Pariśaha* (hardship); the ascetic (*Muni*) should overcome the despondency (or disbelief) that may be created due to the failure in attaining the supersensory perception of the subtle categories.

natthi nūṇaṃ pare loe iddhī vāvi tavassino.

aduvā vaṃcio mi tti ii bhikkhū na cimtae..

abhū jījā atthi jīnā, aduvāvi bhavissai.

musam te evamāhamsu, ii bhikkhū na cimtae..

(U 2.44. 45)

Darśanapulāka

A sub-category of *Pulāka Nirgrantha* (3); one who makes his *Darśana* (2) (i.e., enlightened world-view) bereft of its essence, by coming in contact with people having perverse deluded world-view.

kudrṣṭisamstavādibhirdarśanapulākah.

(Sthā 5.185 Vr Pa 320)

Darśana Pratimā

The first (out of the eleven) of the *Upāsaka pra-*

timas (intensive course of spiritual practice prescribed for the lay follower).

in which the lay follower (observing this course) undertakes the practice of strengthening his *Darśana* (2) (faith or enlightened world-view) by making it free from the distractions such as *Śaṅkā* (scepticism), *Kāṅkṣā* (affinity for perverse goal) etc. and by augmenting through specific practice the virtues such as *Śama* (placidity), *Samvega* (detachment) etc. and which is to be observed without any exception like royal compulsion etc..

pasamāigunavisitṭham kuggahasamkāsallaparihīnam.

sammādaṃsaṇamaṇaṇaṃ daṃsaṇapaḍimā havai padhamā..

samyagdarsanasya kugrahasamkādīśalyarahitasyānūvratādīgūnavikalasya yo 'bhyupagamaḥ sā darsanapratimeti, samyagdarsanapratipattiśca tasya pūrvamapyāsīt kevalamiha śaikādīdoṣarājābhīyogādyākāraśatkavarjitatvena ya-thāvatsamyagdarsanācāraviśeṣaparipālānābhīyupagameṇa ca pratimātvam sambhāvyaṭe.

(Prasā 982 Vṛ Pa 294)

Darśanapratīṣevanākuśīla

A sub-category of *Pratīṣevanākuśīla Nirgrantha* (3):

that ascetic (*Muni*), who earns his livelihood through misuse of the *Darśana* (2) (i.e., enlightened world-view).

See—*Jñānapratīṣevanākuśīla*.

Darśana Bodhi

Enlightenment quā *Darśana* (2) (i.e., enlightened world-view)—

1. Attainment of *Darśana* (2) which was hitherto not obtained.

2. Reflection over the means of attainment of *Darśana* (2).

darśanabodhiḥ—darśanamohanīyakṣayopaśamādīsampannaḥ śraddhānalābhah.

(Sthā 2 Vṛ Pa 91)

See—*Bodhi*.

Darśanamohanīya

View-deluding *Karma*—A sub-type of *Mohanīya* (deluding) *Karma*.

which obstructs the attainment of the *Samyaktva* (right faith).

darśanaṃ—samyaktvaṃ tannohayatīti darśa-

namohanīyam.

(Prajñā 23.33 Vṛ Pa 467)

Darśanavinaya

Reverence quā *Darśana* (2) (i.e., enlightened world-view)—To have unfaltering (or unflinching) faith in and dedication towards the *Tattva* (category of truth), propounded by the *Tirthaṅkara* (ford-founder), sans any kind of scepticism. *dāvāṇa savvabhāvā uvaditṭhā je jahā jīnavarehiṃ.*

te taha saddahati nava daṃsaṇavīnayo bhavati tamhā..

(DaNi 292)

Darśanaśrāddha

The lay follower who has the enlightened world-view, but who does not observe abstinence.

'*darśanaśrāddhaḥ*' *aviratasamyagdr̥ṣṭirbhavati.*

(BrBhū 1542 Vṛ)

Darśanasaptaka

A cluster of seven sub-types of *Mohunīya* (deluding) *Karma*, which is responsible for hindering the attainment of the *Samyagdarsana* (enlightened world-view).

(BrBhū 118 Vṛ)

See—*Samyaktva*.

Darśanācāra

Conduct quā *faith*—That conduct which is to be practised in order to strengthen the *Samyagdarsana* (enlightened world-view); it is of eight kinds, viz., *Niḥśaikita* and the like.

darśanaṃ—samyaktvaṃ tadācāro niḥśaikitādiraṣṭadhā.

(Sthā 5.147 Vṛ Pa 309)

nissamkīya nikkamkhiya nivvīticcēhā amūḍhaditṭhī ya.

uvavūha thivīkaraṇe vacchalla pabhāvāṇe aṭṭha..

(U 28.31)

Darśanāvaraṇīya Karma

Intuition-veiling *Karma*—One of the main eight types of *Karma*;

that *Karma*, the *Udaya* (rise) of which is responsible for covering the *Darśana* (1) (intuition—apprehension of generic attribute).

darśanaṃ—...sāmānyagrahaṇāt nako bodhiḥ... tasyāvāraṇīyaṃ darśanāvāraṇīyaṃ.

(Prajñā 23.1 Vṛ Pa 453)

Daśapūrvadhara

(VyāBhū 4037)

See—*Daśapūrvī*.

Daśapūrvī

That ascetic (*Muni*), who has knowledge of the ten *Pūrvas* (canonical works of earlier lore) (from the *Utpādapūrvā* to *Vidyānuvādapūrvā*).

(*VyaBhā* 403)

Daśamabhakta

Fasting for four days—A type of *Anaśana* (fasting).

daśamumupavāsacatuṣṭayalakṣaṇam.

(*PrasāVr Pa* 169)

....*dasameṇam*.....*dinacatuṣkānantaraṃ*....*bhuktvān.*

(*ĀBhā* 9.4.7)

See—*Caturthabhakta*.

Daśavaikālika

A kind of *Utkālika Śrīta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

compiled by *Śrutakevalī Śayambhava*. It describes *Carāṇa* (ethical conduct to be practised perennially)—vows etc., *Karāṇa* (8) (i.e., performances of monastic conduct to be undertaken from time to time for definite purposes)—*piṇḍa-vīsuddhi* (the rules of accepting food etc. in conformity with the conduct) and *ācāra-gocara-vidhi* (the procedure of observance of the discipline of the ascetic conduct). (*Nandī* 77)

apuhattapuhattāṃ niddisiṃṃ ettha hoi ahigāro. carāṇakaraṇāṃnyogeyā tassa dārā ime hoṃti.. maṇaṃ paḍucca sejjambhavaṇa nijjūhiyā dasajjhayaṇā.

veyāliyāṇṇ thaviyā, tamhā dasakāliyaṃ nāmaṃ..
(*Danī* 4.14)

Daśā

A kind of *Kālika Śrīta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

it contains the description of *Asamādhisthāna* (cause of discomposure), *Gaṇisampadā* (grandeur of *Ācārya*), *Paryuṣaṇākālpa* (the eighth chapter called *Kalpasūtra*) etc.. One of the four *Chedasūtras* (four canonical works, viz., *Niśītha*, *Vyavahāra*, *Kalpa*, *Daśā*). (*Nandī* 78)

kācīti prativīśiṣṭāvasthā yaṇināṃ yāsu varṇyate tā daśā.
(*TaBhā* 1.20)

asamāhi ya sabalattam, aṇasādaṇa gaṇiguṇā maṇasamāhi.
sāvaga-bhikkhūpaḍimā, kappo moho nidāṇam ca..
(*DaSāNi* 8)

Daśāśrutaskandha

(*BrBhā* 693 Vr)

See—*Daśā*.

Dāna

Offering food etc.—To give one's own articles (food etc.) to others for the benefit of one's own self and others (i.e., charity or offering to ascetics).

svaparopakārārthavītarāṇaṃ dānam.

(*Jaisidī* 9.16)

Dānasambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics: to provide disciples etc. to *Sāmbhojika* ascetics of one's own order or *Sāmbhojika* ascetics belonging to other order.

'dāyaṇe ya' tti dānam, tatra sambhogikaṃ sambhogikāya (vastrādībhīḥ śiṣyaganopagrahāsamārthe sambhogike) nyasambhogikāya vā śiṣyagaṇaṃ yacchan śuddhaḥ. (*Sama* 12.2 Vr Pa 22)

Dānaśrāddha

That lay follower who takes keen interest in giving *Dāna* (offering food etc. to the ascetics).

'dānaśrāddhaḥ' dānaruciḥ. (*BrBhā* 1926 Vr)

Dānāntarāya

A sub-type of *Antarāya* (obstructive) *Karma*, by the *Udaya* (rise) of which, inspite of availability of materials, a person cannot offer anything to the person who, being possessed of the traits of ascetics, is fit to be given (though he is present) and inspite of having the knowledge about the great reward of giving *Dāna* (offering food etc. to the ascetics), he does not have any enthusiasm for giving *Dāna*.

yadudayavaśāt sati vibhave samāgate ca guṇavati pātre dattamasmai mahāphalamūti jānanna-pi dātum notsahate taddānāntarāyam.

(*Prajñā* 23.59 Vr Pa 475)

Dānta

1. That ascetic (*Muni*), who curbs his *Indriyas*

(five senses) and *Noindriyas* (2) (four *Kaṣāyas* (passions)).
damte imdiya-noimdiyadamenam, imdiyadamo soimdiyadamādi paṃcavidho, noimdiyadamo kodhaniggahādi catuvvidho.
 (Sūtra 1.16.1 Cū p. 246)

Dāyaka Doṣa

A type of blemish related with *Eṣaṇā Doṣa* (*Grāhaṇaiṣaṇā*) (blemish pertaining to com-
 portment qua acceptance of food etc.);
 to accept food from a giver like a blind or lame
 person, a pregnant woman etc..
*'dāyaga'tti dāyakadoṣaduṣṭam, dāyakaścāneka-
 prakārah, tatlāhiāpanmasattvā bālavatsā....eva-
 mādhisvarūpe dātari dadati na kalpate.*
 (Prasā 368 Vr Pa 151)

Dāvāgnidāpana

A type of *Karmādāna* (occupation involving
 immense violence and possession);
 to earn livelihood by setting fire to the forest.
*dāvāgnestmādidahananimittam dānam—vita-
 ranam davadānam. (Prasā 266 Vr Pa 63)*
davaggidāvānatākammaṃ—vaṇadavaṃ deti.
 (ĀvaCū 2 p. 226)

Dāsi-Dāsapramāṇātikrama

(TaSū 7.24)

See—*Dvīpadacatuspadapramāṇātikrama.*

Dikkumāra

Guardians of the Cardinal (compass) Points—
 A kind of *Bhavanapati* (Mansion-dwelling god)
Devanikāya;
 the class of gods whose anterior portion of the
 shanks and the feet are more attractive (than
 other parts): their emblem is elephant.
*jaṅghārapādeṣvādhlukapratirūpāḥ śyāmā hasti-
 cūlmā dikkumārāḥ. (TaBhā 4.11)*

Digācārya

That *Ācārya* (preceptor), who is responsible for
 giving verdict on issues related with what is
Sacitta (animate), *Acitta* (inanimate) and *Miśra*
 (animate-cum-inanimate).
digācāryaḥ—sacittācittamiśravastvanujñāyī.
 (TaBhā 9.6 Vr p. 208)

Digvrata

The sixth vow of the lay follower:

in which, in order to control the greediness and
 aggressive tendency, the lay follower puts a limit
 to his travelling in upper, lower and lateral
 directions.

*jaha lohaṇāsanaṭṭham saṅgapamāyaṃ havei
 jīvassa.*
savvadīsāna pamāyaṃ taha lohaṇāsaṇeṇiyamā..
*jaṃ parimāyaṃ kiradi disāna savvāna suppaṣi-
 ddhānaṃ.*
*uvaogaṃ jāṇittā gūṇavvadaṃ jāna taṃ paḍha-
 maṃ.. (Kā 341. 342)*
*disivae tivīhe paṇmatte—uddhadīsivae ahodīsī-
 vae tiriyadisivae. (Āvapari p.22)*

Divasacarana

A category of *Pratyākhyāna* (1) (formal resolve
 (vow) of abstinence));
 in which the consumption of all the four kinds
 of food (viz., food, drink, delicacies qua eatables
 and delicacies qua lickables) is renounced forty-
 eight minutes before the sunset up to sunrise.
*divasacarimaṃ paccakkhāi cauvvīhaṃ pi āhā-
 raṃ—asṇaṃ pāyaṃ khāīmaṃ sāīmaṃ.*
 (Āva 6.8)

Divya Dhvani

A kind of *Mahāprātihārya* (superhuman mag-
 nificence of the *Tirthaṅkara* (ford-founder));
 there occurs (melodious) sound made by the
 gods (which enables all creatures present there
 to understand his sermons in their own langu-
 age), in the *Samavasaraṇa* (1) (discourse assem-
 bly) of the *Tirthaṅkara* during his sermons.
*sarasatarasudhārasasahodarah....sakalajānāna-
 ndapramodadāyī divyo dhvanīrvītanīyate.*

(Prasā Vr Pa 106)

*.....savvesiṃ sammīnaṃ, joyananīhāriṇaṃ bhaga-
 vaṃ..*
*....'sādhāraṇa' svasvabhāṣāparīṇamaṇasa-
 marthena....yojanaṇyāpīnā śabdena bhagavān
 dharmam kathayati.bhagavato divyadhvani-
 raṣeṣāṇānapi samavasaraṇavarttināṃ saṃjñi-
 jantūnāṃ jīṇāsītārthapratīpattinibāudhanamu-
 pajāyate. (BrBhā 1193 Vr p. 370)*

Dīkṣā

Initiation (into ascetic conduct)—Renunciation
 of all sinful activities for the whole life; accep-
 tance of the *Mahāvratas* (great vows).
.....dīkṣā tu vratasaṅgrahaḥ.. (Aci 3.487)
*pāpād vrajitah pravrajito bhāgavatīm dīkṣāṃ
 prapanna ityarthaḥ. (ViBhā 1604 Vr p. 589)*

See—*Pravrajyā*, *Sāmāyikacāritra*.

Dipaka Samyaktva

The world-view of a person who himself is *Mithyādr̥ṣṭi* (one, possessed of perverse faith or deluded world-view), devoid of the faith in the *Tattvas* (categories of truth), but who induces the enlightened world-view in others (through his speaking power). (*Dipaka Samyaktva*, though literally connotes enlightened world-view, is, in fact, deluded world-view).
yattu svayam tattvaśraddhānarahita eva mithyādr̥ṣṭih parasya dharmakathādhībhīstattvaśraddhānam dipayatīyutpādayati tatsaṃbandhi samyaktoam dipakamucyate, yathā'ṅgāramardakādīnām, idaṃ samyaktvaheṭutvāt samyaktvamucyate, paramārthatastu mithyātvameveti.
 (ViBhā 2675 Vṛ p. 142)

Diptatapasvī

Practitioner of shining austerity—The stamina of body, speech and mind of such practitioner goes on gradually increasing even when he is engaged in continuous fasting for a long period. There is no foul smell from his mouth; instead, his respiration is fragrant like lotus and his body does not diminish in effulgence.

mahovapāsakarāṇe'pi pravardhamānakāyavān-mānasabalālī vigandharahitavadanāḥ padmotpalādisurabhīnīhśvāsā apracyutamahādīptīśānīrā diptatapasāḥ.
 (TāVā 3.36)

Dīrghakālikī Saṃjñā

The cognitive faculty of mind through which the *Jīva* (soul) is capable of prolonged (and linked) contemplation of past, present and future.

iha dīrghakālikī kālīgī tti sannā jayā sudīham pi, saṃbharai bhūyamessaṃ cīntei ya kiha ṇu kāyavvaṃ.
 (ViBhā 508)

See—*Mana*.

Duḥkha

Unhappiness—

1. The *Pāpakarma* (inauspicious *Karma-pudgala* (material cluster quā *Karma*)) committed in the past, present and future.

pāve kamme je ya kaḍe je ya kajjai je ya kajjissai savve se dukkhe.
 (Bhaga 7.160)

2. The feeling of gloominess (or mental agony) generated on account of separation from the covetable person (or object) or meeting up with

the uncovetable one.

iṣṭasamyogā'niṣṭanivṛtterāhlīlādah sukham. tadviparyayo duḥkham. tasyālhādāsya viparyayo glānirduḥkhamabhidhīyate.
 (Jaisidi 9.22, 23 Vṛ)

Duḥkhaśayyā

The psychic state which creates the unblissful state of mind (or discomposure) in the ascetic life on account of lack of faith and the like.

duḥsthacittatayā duḥśramaṇatāsvabhāvāḥ pravacanāśraddhānaparalābhaprārthanakāmāsamsanasnānādīprārthanaviśeṣitāḥ prajñaptāḥ.
 (Sthā 4.450 Vṛ Pa 235)

Duḥsvaranāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for making the natural voice of the *Jīva* (living being) disagreeable/unmelodious.

yadudayāt svarah śrotṛmāmaprītaye bhavati.
 (Prajñā 23.38 Vṛ Pa 474)

Durgati

Deteriorated reincarnation—Obtaining reincarnation in miserable *Gati* (2) (realm of mundane existence);

that *Gati* in next life, wherein the *Jīva* (soul) meets with deteriorated conditions with respect to happiness, virtues etc., e.g., *Narakagati* (hellish/infemal realm), *Tiryāṅcagati* (sub-human realm) and *Manuṣyagati* (human realm).

tao duggatio paṇṇattāo, tam jahā—neraiyaduggati, tirikkhajoniyaduggati, manuyaduggati. duṣṭā gatirdurgatirmanuṣyāṇām durgatirovākaṣyaiva tatsugatirapyabhidhāsyamānatvād.
 (Sthā 3.372 Vṛ Pa 137)

Durddhara Mati

A type of *Dhāranā* (*mati*) (perceptual cognition in the form of retention);

to retain that in mind, which is too much difficult to retain, being profound being profound on account of the *Naya* (non-absolutistic standpoint) and *Bhaṅga* (permutation and combination).

....dhāranamati....duddharam dhareti. (Sthā 6.64)

....duddharanayabhaṅgaguvilattā.
 (VyāBhā 4110)

Durnaya

Pseudo-naya—That view-point, which is abso-

lutistic and one-sided.

*sadeva sat syāt saditi tridhārtho,
mīyeta durnīti-naya-pramāṇaiḥ.* (Anyayo 28)
*te sāvekkhā suṇayā,
ñiravekkhā te vi duṇṇayā hoṃti.* (KāA 266)

Durbhaganāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for creation of dislike even for those who are benefactors and kiths and kins.

yadudayādūpakāraḥdapi janasya dveṣyo bhavati. (Prajñā 23.38 Vr Pa 474)

Durlabhabodhika

That person, for whom the *Bodhi* (1) (enlightenment) is difficult to attain. (Bhaga 3.72)

Duṣṭhupratichchita

An *Aticāra* (partial transgression) of *Jñāna* (knowledge or learning):

not to receive knowledge in right spirit.
duṣṭim pratichchitam kaluṣitāntarātmanā.
(Āva 4.8 HāVr 2 p. 161)

Duṣṭpakvāhāra

An *Aticāra* (partial transgression) of the vow of *Upabhogaparibhogaparimāna* (the seventh vow of the lay follower):

to consume such food, which is not cooked properly.
asamyakpakvo duṣṭpakvaḥ. (TaVā 7.35)

Duṣṭpakvausadhībhakṣaṇa

An *Aticāra* (partial transgression) of the vow of *Upabhogaparibhogaparimāna* (the seventh vow of the lay follower):

to consume the semi-cooked corn, considering it as fully cooked.
*duṣṭpakvāḥ—asvinnā ausadhayastadbhakṣaṇatā,
aticāratā cāsya pakvabuddhyā bhakṣayataḥ.*
(UPā 1.38 Vr p. 15)

Duṣṭprayuktakāyakriyā

A type of *Kāyikī Kriyā* (urge quā bodily activity): the bodily activity of an ascetic (*Muni*) who is attached to the objects of senses and mind.

*duṣṭprayuktasya—duṣṭaprayogavato duṣṭprānī-
hitasyendriyānyāśrītryeṣṭāniṣṭāvīṣayaprāptau
manāksamveganīrovedagamanaena tathā anindri-*

*yamāśrityāśubhamanaḥsamkalyadvārenāpa-
vargamārgam prati durvyavasthitasya prama-
ttasamyamasyetyarthah kāyakriyā duṣṭprayuk-
takāyakriyā.* (Sthā 2.6 Vr Pa 38)

See—*Anuparatakāyakriyā*.

Duṣṣama-Duṣṣamā

Aeon of extreme miseries—That part (spoke) of the time-wheel, during which there prevails extreme miseries:

it is the last (sixth) aeon of the *Avasarpinī* (descending half of the time-wheel) and the first aeon of the *Utsarpinī* (ascending half of the time-wheel).

*duṣṭhu samā duṣṣamā—duḥkharūpā atyantam
duṣṣamā duṣṣama-duṣṣamā.*

(Sthā 1.133 Vr Pa 25)

ekkvīsam vāsasahassāṃ kālo dūsama-dūsamā.
(Bhaga 6.13)

Duṣṣama-Suṣamā

Aeon of miseries-cum-happiness—That part (spoke) of the time-wheel, during which there prevails partly miseries, partly happiness:

it is the fourth aeon of *Avasarpinī* (descending half of the time-wheel) and the third aeon of the *Utsarpinī* (ascending half of the time-wheel). Its duration is 1 crore 99 lakh 99 thousand 999 years. (Sthā 131)

*egā sāgarokannakoḍīkoḍī bāyālīsāe.
vāsasahasheṣṭiṃ uṇṇiyā kālo dūsamasusamā.*
(Bhaga 6.134)

Duṣṣamā

Aeon of miseries—That part (spoke) of the time-wheel, during which there prevails miseries: it is the fifth aeon of the *Avasarpinī* (descending half of the time-wheel) and the second aeon of the *Utsarpinī* (ascending half of the time-wheel). Its duration is 21000 years. (Sthā 1.132)

ekkvīsam vāsasahassāṃ kālo dūsamā.
(Bhaga 6.134)

Dūta Vidyā

A type of *Vidyā* (occult science), that *Vidyā*, by dint of which the medical practitioner, knowing this *Vidyā*, can cure a patient of the bite (of snake etc.) by giving treatment to the messenger of the patient (who may be far away) at that part of the body, where there is bite.
tayā ca dūtavidyayā yo dūta āgacchati, tasya

damśasthānamapamāryate. tenetarasya damśasthānamupasāmyati. (VyBhā 2440 Vr)

Dūtīpinda

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to accept *bhikṣā* etc. from a householder by going on errands for him.

mithaḥ sandeśakathanam dūtītvam, tat kurvato bhikṣārtham dūtīpindah. (Yośā 1.38 Vr p. 135)
dūtī parasparasamdiṣṭārthakathikā tadbhāvastena yallabhyate sa dūtīpindah. (Prasā 566 Vr)

Dūṣaṇa

It consists in the exposure of the threefold fallacies inherent in *Sādhana* (*probañ* or middle term), viz., *Asiddha*, *Viruddha*, *Anaikāntika*.

sādhana-doṣodbhāvanam dūṣaṇam. (Prami 2.1.28)

Drṣtasādharmyavat Anumāna

A type of *Anumāna* (inference);

inference of the object to be known by analogy based on prior perception of the object, e.g.,—on the basis of prior perception of a coin of one rupee, to infer that the coin now seen is also one rupee coin.

drṣṭo'rtho dharmasamānatayā anumito drṣtasādharmyānumānam nāma pramānam bhavati.

(Anu 519 Cū p. 75)

Drṣtāntā

Example (in logical inference)—The application of *Vyāpti* (invariable concomitance)—e.g., whenever there is smoke, there is fire, for example, the kitchen.

pratibandhapratipatterāspadam drṣtāntah.

(Pranata 3.43)

Drṣtāntapariṇāmaka

A category of *Pariṇāmaka* (the disciple who has full faith in the *Āgamas* (2) (canonical works); that object, which is beyond direct perception but still amenable to reasoning is made intelligible by such disciple through some directly and popularly known illustration and he has his faith in it (i.e., its existence).

parokkham hegamaṃ attham, paccakkheṇa u sāhayaṃ.

jiṇehiṃ esa akkhāto, ditṭhamtapariṇāmago.

(VyaBhā 4609)

Drṣṭi

World-view—The *Pariṇāma* (2) (natural transformation) of the soul due to the *Udaya* (rise) or cessation of the *Darśanamohanīya* (view-deluding) *Karma*.

See—*Darśana*.

Drṣṭijā Kriyā

Sight-based urge—A type of *Kriyā* (urge);

the activity involving attachment, undertaken for looking at the (agreeable) objects.

drṣṭerjātā drṣṭijā athavā drṣṭam—darśanam va-stu vā nimittatayā yasyāmasti sā drṣṭidā—darśanārtham yā gatīkriyā, darśanād vā yatkarṇo-detī sā drṣṭikā vā. (Sthā 2.20 Vr Pa 39)

Drṣṭirāga

A kind of *Rāga* (attachment);

the attachment (of the heretical philosophers) towards their own philosophical doctrine: such attachment is ignoble and adverse to the Jain Doctrine—antagonistic to the path of the *Vitarāga* (one, free from attachment and aversion).
trayāṇām triṣaṣṭyadhikānām prāvādukaśatānāmātmiyātmiyadarśanānurāgo drṣṭirāgaḥ.

(ĀvaNi 918 HāVr p. 258, 259)

See—*Rāga*.

Drṣṭivāda

The twelfth *Aṅga* (1) of *Dvādaśāṅga Śrūta* (twelve principal canonical works), in which encyclopaedic exposition of all *Bhāvas* (2) (modifications of substances) is given.

ditṭhivāe ṇaṃ savvabhāvaparūvaṇā āghavijjai. se samāsao paṃcavihe paṃmatte, taṃ jahā—parīkamme, suttāṃ, puovagae, aṇuoge, cūliyā.

(Nandi 92)

Drṣṭivādopadeśa Samjñā

A sub-type of *Samjñī-śrūta* (verbal knowledge related with *Samjñā* (2) (knowledge due to annihilation-cum-subsidence);

the classification of *samjñāna* (comprehension) based on the *Drṣṭi* (world-view)—the *Jīva* (soul) possessed of *Samyagdrṣṭi* (enlightened world-view); is *Samjñī* and the *Jīva* possessed of *Mithyādrṣṭi* is *Asamjñī*.

taṃ khayovasamiyabhāvattam sammaditṭhiṃ

sannim paḍucca micchāddiṭṭhī asaṇṇi bhāṇito.
(Nandī 61 Cū p. 47)

Drṣṭiviparyāsikā Daṇḍa

A kind of *Kriyā* (urge); indulging in activity involving violence, on account of misapprehension or mental illusion. *rajivāmiṃva sarpabuddhistayā daṇḍo drṣṭiviparyāsadaṇḍaḥ.* (Sūtra 2.2.2 Vr Pa 45)

Deva

1. **god**—The *Jīva* (soul) born in *Devagati* (realm of mundane existence quā gods); the living being, whose body (being *Vaikriya* (protean)) is devoid of structure like bone, flesh and blood; whose body is effulgent; whose body has a divine beauty because all the limbs and sublimbs are elegant; who are endowed with the power to fly in space soon after the birth, even without the help of *Vidyā* (occult science). *Mantra* etc..

dyotante vā bhāsvaraśariratvādashimāmsārṣkprabandha-rahitatvāt sarvāṅgopāṅgasundaravācca devāḥ.

athavā vinā vidyāmantrāñjanādibhiḥ pūrvakṛtatapo'pekṣajanmalābhasamanantaramevākāśabhājo devāḥ. (TaBhā 4.1 Vr)

devagatināmakarmodaye sati dyutyādyarthāvarodhād devāḥ. (TaVā 4.1)

2. The *Vaimānika Deva* (Empyrean god), or the *Jyotiṣka Deva* (Luminous god) and the *Vaimānika Deva*.

See—*Devendra*.

3. That living being, who is *divya* i.e., *kriḍāśīla* (leading a life of pleasure) or *stūtya* (worthy of being eulogized) and adorable. e.g.,—*Arhat* (one possessed of super-sensory knowledge), *Cakravartī* (universal sovereign) etc..

dīvyanti—kriḍāṃ kurvanti dīvyante vā—stūyante vā—rādhyatayeti devāḥ. (Bhaga 12.163 Vr)

paṃcaviḥā devā paṇṇatta, taṃ jahā—bhaviyadavvaevā, nara devā, dhammadevā, devātidevā, bhāvadevā. (Sthā 5.53)

4. That human being, who is omniscient. *Vitarāga* (free from attachment and aversion), an exponent of the Truth as it is. *Arhat* (1) (*Tīrthanikara* (ford-founder)) and possessed of the highest grandeur.

sarvajño jitarāgādidoṣastrailokyapūjitaḥ. yathāsthitarthavādī ca devo'rhan paramēśvaraḥ. (YoŚā 2.4)

Devakuru

That region (*Akarmabhūmi*) of *Mahāvīdeha* (in Jain cosmography), which is situated in the south of Mandāra Mountain, in the north of Niśadha Varsadhara Mountain, in the east of Vidyutprabha Vakṣa-skāra Mountain and in the west of Saumanasa Vakṣaskāra Mountain. *mandarassa pavvayassa dāhiṇeṇaṃ, nisahassa vāsaharapavvayassa uttaveṇaṃ, vijjupphava-kkhārapavvayassa puratthimeṇaṃ, somanasa-vakkhārapavvayassa paccatthimeṇaṃ, ettha ṇaṃ devakurā nāmaṃ kurā paṇṇattā.* (Jaṃ 4.205)

mandaraniśadhayordakṣinottarāḥ saumanasa-vidyutprabhayormadhye devakuravaḥ. (TaBhā 2.52 Vr)

See—*Uttarakuru*.

Devagati

Realm of mundane existence quā god—A sub-type of *Gatināma Karma* (body-making *Karma* quā *Gati* (2) (realm of mundane existence), by the *Udaya* (rise) of which the *Jīva* (soul) is born as god and undergoes the experience of the mode of *Deva* (god).

See—*Narakagati*.

Devadundubhi

A kind of *Mahāprātīhūrya* (superhuman magnificence of the *Tīrthanikara* (ford-founder); there occurs drumming, played by the gods, in the *Samavasaraṇa*, prelude to the sermons of the *Tīrthanikara*.

'*duṃduhi*' tti devavādyaviśeṣaḥ.

(Bhaga 5.64 Vr)

tārataravisphārabhāṅkārābharitabhuvanodara-vivarā bherayo—mahādhakkāḥ kriyante.

(PrasāVr Pa 106)

Devanikāya

The fourfold habitats / congregations of *Devas* (gods).

devāscatummikāyāḥ. (TaSū 4.1)

catvāro nikāyā—vāsā yeṣāṃ te catvāro vā saṃghāste catummikāyāḥ.svadharmāpekṣajātiviśeṣasāmarthyāmmikāyāḥ. (TaBhā 4.1 Vr p. 273)

See—*Devaloka*.

Devaloka

1. **Heaven**—The *Ūrdhvalōka* (upper universe); where in the *Vaimānika Devas* (Empyrean gods)

have their abode (residence).

(U 3.3 Sāv Pa 182)

2. **Fourfold Devanikāya (habitat)**—*Bhavanavāsi* (Mansion-dwelling gods), *Vānamantara* (Forest-dwelling gods), *Jyotiṣka* (Luminous gods) and *Vaimānika* (Empyrean gods).

cauvihā devalogā paṇattā, taṃ jahā—bhavanavāsi-vānamantara-jotisīya-ve māṇiyabhedeṇaṃ. (Bhaga 5.258)

Devātideva

.....*devātidevā.....je ime arahaṇtā bhagavaṃto uppapaṇṇanānadaṃsaṇadharā arahā jīṇā kevalī tīyapaccuppannamamaṇḍāgayaviyāṇayā savvaṇṇū savvadarisī.* (Bhaga 12.167)

See—*Devādhideva*.

Devādhideva

Araḥat (1), the Lord: *Tīrthanīkaras* (ford-founders), who are worshipped even by the *Devas* (gods). There are twenty-four *Devādhidevas*, viz., *Rṣabha*, *Ajita* etc..

'*devāideva' tti devān śeṣāna. 'krāntāḥ pāramārthikadevatvayogād devā devātidevāḥ, 'devādhideva' tti kvacid dṛśyate tatra ca devānāmadhikāḥ pāramārthikadevatvayogād devā devādhidevāḥ.* (Bhaga 12.163 Vr)

cauvvisam devādhidevā paṇattā, taṃ jahā—usabhe.... vaddhamāṇe. (Sama 24.1)
See—*Deva*.

Devāyuska

Life-span qua god—A sub-type of *Āyusya* (life-span-determining) *Karma*,

due to the *Udaya* (rise) of which the *Jīva* (soul) undergoes the experience of the state of god.

āyurevāyuskam.....devānāṃ bhavanavāsyādi-bhedānāmidam daivam. (TaBhā 8.11 Vr)

Devendra

That *Indra* (the king of the gods) who is the king of the *Vaimānika Devas* (Empyrean gods) or the *Jyotiṣka Devas* (Luminous gods).

tao indā paṇattā, taṃ jahā—deviṃde asuriṃde maṇussīṃde.

devā—vaimānikā jyotiṣkavaimānikā vā rūdheḥ asurāḥ—bhavanapativiseṣā bhavanapativyantarā vā suraparyudāsāt. (Sthā 3.3 Vr Pa 98)

Devendrāstava

A kind of *Utkālika Śruta* (a category of *Āgamas*

(canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited);

the chapter (treatise) of canonical text which contains the description of the life-span, mansions (abodes), *Vimānas* (habitats) cities, the rate of breathing etc. of the *Devendras* (kings of Empyrean/Luminous gods). (Nandi 77)

Devendropapāta

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); that chapter of this canonical work, by recitation of which the *Indra* (the king of the god) manifests himself. (Nandi 78)

See—*Aruṇopapāta*.

Deśa

A constituent part of the substance or aggregate; that part of a substance or an aggregate, which is incapable of being actually sundered (and hence is inalienable division of it); it is only an intellectual 'construct' which, on the basis of its utility, is an imaginary fragment of the whole. *vastuno'prthagbhūto buddhikalpitom'śo deśa ucyate.* (Jaisidi 1.30 Vr)

Deśakārajñatā

A form of *Lokopacāravīnaya* (formal rules of modesty);

one should know the right place and time, i.e., one should be judicious with regards to the opportune place and time (while communicating with the people, higher in rank).

deśakārajñatā—avasarajñatā.

(Sthā 7.137 Vr Pa 388)

Deśaghāti

Those *Prakṛties* (types) of *Ghāti* (destroying) *Karma*, which destroy a part of the spiritual qualities such as knowledge etc.. E.g.—*Matijñānāvāraṇa* and the like.

.....*tassesa desaghāittanā u puṇa desaghāto..*

nānāvāraṇacaukkaṃ daṃsaṇatiga nokasāya vi-gghapānaṃ.

saṃjalāṇa desaghāi..... (Paṃsam 3.18, 19)

Deśaghāti Spardhaka

That power of the *Karma*, which veils a part of

the spiritual qualities.

*vivakṣitaikadeśēnātmagmapracchādikāḥ śakta-
yo deśāghātispardhakāni bhāṣyante.*

(BrDraSam 34 Vr p. 79)

Deśacāritra

Observance of the code of conduct of the lay follower—*Aṇuvratas* (five smaller vows of righteousness) and *Śikṣāvratas* (seven supplementary vows of the five *Aṇuvratas*).

deśataścāṇuvratasīkṣāvrate. (Jaisidi 6.22)

See—*Deśavrata*.

Deśavirata Jivasthāna

saṃyatā'saṃyato deśavirataḥ. (Jaisidi 7.7)

deśena—anśarīpeṇa vratārādhaka ityarthah.

(Jaisidi 7.7 Vr)

See—*Viratāvirata*.

Deśavirādhaka

1. **A partial non-observer**—That person, who is not an observer of the code of conduct, but is equipped with the knowledge—has comprehended the essence of *Dharma* (1) (spiritual doctrine).

*purisajāe se ṇam purise asilavaṃ suyaṇam—anu-
vrae, viṇṇāyadhamme esa ṇam goyamā! mae
purise deśavirāhae paṇṇatte.* (Bhāga 8.450)

2. That ascetic (*Muni*), who rightly (punctiliously) endures the offensive behaviour of the members of the fourfold religious order, but does not endure that of the heretics or householders.

*jo amhaṃ niggamtho vā niggamthī vā āyariya-
uvajjhāyāṇam aṃtie muṃḍe bhavittā agārāo
aṇagāriyam pavvaie samāṇe bahūṇam samaṇā-
ṇam bahūṇam samaṇiṇam bahūṇam sāvayāṇam
bahūṇam sāvīyāṇam ya sammam sahai khamai
titikkhai ahiyāsei, bahūṇam aṇṇautthiyāṇam
bahūṇam gihatthāṇam no sammam sahai jāva
no ahiyāsei—esa ṇam mae purise deśavirāhae
paṇṇatte.* (Jñā 11.3)

Deśavrata

Code of conduct prescribed for the *Śrāvaka* (2) (lay follower who observes the twelve vows).
'*deśavratāni*' *sthūlapraṇātipātavīramanādini.*

(BrBhā 5024 Vr)

See—*Deśacāritra*.

Deśasnāna

Partial bathing—A type of *Anācāra* (2) (gross

transgression of ascetic conduct).

to bathe or wash any part of the body such as eyes, hair etc. other than those parts which are to be washed after voiding excrement.

*desasiṇāṇam levādayaṃ mottīna sesaṃ acchi-
pamhapakkhāṇamettamavi deśasiṇāṇam bha-
vai.*

(DajīCū p. 112)

See—*Suāna*.

Deśārādhaka

1. **Partial observer**—That person, who is observer of the code of conduct, but not equipped with the knowledge—has not comprehended the essence of *Dharma* (1) (spiritual doctrine).

*purisajāe se ṇam purise silavaṃ asuyavaṃ—uva-
rae, aviṇṇāyadhamme—esa ṇam goyamā! mae
purise deśārāhae paṇṇatte.* (Bhāga 8.450)

2. That ascetic (*Muni*), who rightly (punctiliously) endures the offensive behaviour of the heretics and the householder, but does not endure that of the members of the fourfold religious order.

*jo amhaṃ niggamtho vā niggamthī vā āyariya-
uvajjhāyāṇam aṃtie muṃḍe bhavittā agārāo
aṇagāriyam pavvaie samāṇe bahūṇam aṇṇautthi-
yāṇam bahūṇam gihatthāṇam sammam sahai kha-
mai titikkhai ahiyāsei, bahūṇam samaṇāṇam
bahūṇam samaṇiṇam bahūṇam sāvayāṇam bahū-
ṇam sāvīyāṇam ya no sammam sahai jāva no
ahiyaṇsei—esa ṇam mae purise deśārāhae paṇṇa-
tte.* (Jñā 11.5)

Deśāvakaśika

Tenth vow of the lay follower.

in which further curtailment of distance, which was restricted in the sixth vow, viz., *Digvrata*, is made for a short duration.

*gṛhītasya dikparimāṇasya dirghakālasya yāvā-
jjīvanasaṃvatsara...pratyahaṃ tāvatparimāṇa-
sya gantumaśaktatvāt pratidinam—pratidiva-
samityetacca....divasādīgamanayogyā-deśa-
sthāpanam pratidinapramāṇakaraṇam deśāva-
kāśikam.* (ĀVaHāVr 2 p. 230)

Deśāvadhi

A type of *Avadhijñāna* (clairvoyance):

that *Avadhijñāna* which has the capacity to know (to have direct cognition of) the *Rupī* (corporeal) objects which are situated at the distance equivalent to innumerableth part of one *Utsedhāṅgula* (1.3 inches approximately) (in minimum) up to all the *Rupī* objects of the whole *Loka*

(cosmos) (in maximum).

...desohi vi savvolh vi.. (Prajñā 33.33)

...punarapare'vadhestrayo bhedaḥ—deśavadhiḥ paramāvadhiḥ sarvāvadhiśceti.utsedhūngulā-samkhyēyabhāgaketra deśāvdhirjaghanyah. utkrṣṭaḥ kṛtsnalokaḥ. (TāVā 1.22.4)

See—Adhovadhi.

Dehapralokana

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to look image (reflection) of one's own face in oil, water or mirror.

dehapralokanaṃ ca ādarsādāvanācaritam..

(Da 3.3 HāVr Pa 117)

Dogundaka

The gods belonging to the category of *Trāyastrimśā*, who ever remain engrossed in *bhoga* (sensual pleasure).

trāyastrimśā devā nityaṃ bhogaparāyaṇā dogundagā iti bhannaṃti. (U 19.3 SāVr Pa 451)

Doṣa

The *Pariṇāma* (1) (to undergo transformation from one state to another one) of the *Jīva*, in the form of disgust, which is experienced in the form of anger and conceit.

doṣo vivāgapaccāyīyo; kolia-māṇa-aradī-soga-bhaya-dugumchāṇaṃ davvakammodayajanīdatādo. (Dhava Pu 14 p. 11)

See—Dveṣa.

Doṣa Pāpa

(Bhaga 1.286)

See—Dveṣa Pāpa.

Dravya

1. **Substance**—That which is the substratum of *Guṇa* (quality).

guṇānamāsao davvaṃ. (U 28.6)

2. **Substance**—That which is receptacle of *Guṇa* (quality) and *Paryāya* (modes).

guṇaparyāyavaddravyaṃ. (TaSū 5.37)

3. That which is *Sat* (metaphysical reality), has existence.

yat sat tad dravyam..... (Bhikṣu 5.8 Vr)

4. That ascetic (*Munī*), who is free from attachment and aversion—is the *Vitarāga*.

5. One whose conduct is like the *Vitarāga* (one, free from attachment and aversion); one who

has little *Kaṣāya* (passions).

6. *Bhavya Jīva*—That soul who is competent to attain *Mokṣa* (liberation).

rāgaddosavimukko davio, vitarāga ityarthah, adhava vitarāga iva vitarāgaḥ.

(Sūtra 1.8.10 Cū p. 168)

dravyo bhavyo muktigamanayogyah vitarāga iva vitarāga iva vitarāgao'lpakaṣāya ityarthah.

(Sūtra 1.8.10 Vr Pa 170)

Dravya Avamodarikā

To practise curtailment in one's paraphernalia and diet.

davvomodariyā duvihā paṃattā, taṃ jahā—uvagarāṇa-davvomodariyā ya bhattapāṇadavvomodariyā ya. (Aupa 33)

Dravya Ātmā

Soul as a (fundamental) substance—The *Skandha* (aggregate) of innumerable *Pradeśas* (the indivisible units of the substance) each of which is possessed of *Caitanya* (sentience).

trikālānugāmyupasarjanikṛtakaṣāyādiparyāyaṃ tadrūpa ātmā dravyātmā sarveṣāṃ jīvānāṃ.....

.....dravyātmatvaṃ jīvatvamityarthah.

(Bhaga 12.200, 201 Vr)

See—*Jīva*.

Dravya Āśrava

1. The *Pudgalas* (material clusters) of *Karma*, which are attracted by the *Bhāva Āśrava* (the *Pariṇāma* (2) (natural transformation) of the *Jīva* (soul) which are the cause of the influx of *Karma*).

pariṇamadi kammanīvaṃ tam pi hu davvāsavaṃ jīve. (NaCa 152)

2. The ingress or influx of *Pudgala* (material cluster) fit to be transformed into *Jñānāvaraṇīya* (knowledge-veiling) *Karma* etc. in soul.

nānāvaraṇādīnaṃ jogaṃ jaṃ puggalaṃ samāsavadi.

davvāsavo sa neo..... (BrDraSam 31)

See—*Bhāva Āśrava*.

Dravyakarma

The *Pudgala-dravya* (physical substance) which has got transformed in the form of *Karmas* such as *Jñānāvaraṇa* (knowledge-veiling) *Karma* etc..

kammattanēṇa ekkam davvaṃ bhāvo tti hodi duviham tu.

poggala-piṃdo davvaṃ.....

(Goka 6)

See—*Bhāva Karma*.

Dravyajina

Would-be Jina (Tirthankara (ford-founder))—State of the soul of would-be *Tirthankara* (ford-founder), prior to the attainment of omniscience. *je chaumatthā, vāhiṃ vā veriyam vā je jīṃanti te davvajinā.* (DaACū p. 11)

Dravyatva

Substancehood—A kind of generic quality: the co-existence in the form of union of all the three characteristics of *Sat* (metaphysical reality), viz., *Dhruvya* (persistence), *Utpāda* (origination) and *Vyaya* (cessation). *dravyasya bhāvo dravyatvam.* (Āpa p. 218)

Dravyadiśā

Substance which is the cause of the emergence of all the ten directions. *daśadiksthānanibandhanam yad dravyam sā dravyadig.* (ViBhā 147 Vr)

Dravyanikṣepa

Transferred epithet quā 'name labelled on a substance with potentiality'—A type of *Nikṣepa* (transferred epithet):

1. The past or the future state of a substance (or person), which is devoid of the actualized state of the substance under consideration, for instance, the dean who enjoyed the status of a dean in the past or shall enjoy such status in future.

2. Unmindfulness, a state which is totally devoid of the attention. *bhūtabhāvibhāvasya kāraṇam anupayogo vā dravyam.* (Jaisidi 10.8)

Dravyanirjarā

The falling off of *Karma-pudgalas* (material clusters quā *Karma*) from the *Jīva* (soul), resulting from the auspicious activity such as penance etc.. *karmmaṇo galanaṃ yacca sā dravyanirjarā.* (BrDraSam 36 Vr p. 119)

Dravyaparmāṇu

Atom quā physical substance—The ultimate atom, which is impenetrable, indivisible, un-inflammable and imperceptible. *davvaparamāṇū....acchejje, abhejje, aḍajjhe, age-*

jjhe.

(Bhāga 20.38)

See—*Paramāṇu*.

Dravyapāpa

That conglomeration of inauspicious *Karma-pudgalas* (material clusters quā *Karma*), which is still in the state of bondage with soul and has not reached the state of *Udaya* (rise).
See—*Bhāvapāpa*.

Dravyapuṇya

That conglomeration of auspicious *Karma-pudgalas* (material clusters quā *Karma*), which is still in the state of bondage with soul and has not reached the state of *Udaya* (rise).
See—*Bhāvapuṇya*.

Dravyapramāṇa

That substance, which is a means of measurement. *pala-tulā-kuḍavāḍiṇi davvapamāṇaṃ, davvam-taraparicchittikāraṇattādo.*

(Kapra 1.27 Vr p. 38)

prameyabhedāt dravyādayo'pi pramāṇam.

(AmiHāVr p. 75)

Dravyabandha

The bondage (coalescence) of the *Karma-pudgalas* (material clusters quā *Karma*) with the *Jīva* (soul), due to its auspicious and inauspicious *Parināma* (1) (to undergo transformation from one state to another one).

bajjhadi kammaṃ jeṇa du cedaṇabhāveṇa bhāvabandho so.

kammādapadesāṇam aṇṇonnapavesaṇam idaro.. (BrDraSam 32)

See—*Bhāvabandha*.

Dravyamana

Physical mind—The *Pudgala* (material aggregates) belonging to the *Manovargaṇā* (a class of material clusters which are specifically used in the process of thinking and reflecting) which get transformed in the form of *Mana* (mind).

manastvena pariṇatāni pudgaladravyāṇi dravyamanah. (Jaisidi 2.41 Vr)

See—*Bhāvamana*.

Dravya Leśyā

1. The *Pudgala-dravya* (physical substance).

possessed of black colour etc., which serves as the base of transformation of *Bhāvaleśyā* (*Bhāva* (1) disposition at subtle level of consciousness responsible for the psychic colour).

dravyāleśyā nāma—jīvasya śubhāsubhāpariṇāmarīpāyāṃ bhāvaleśyāyāṃ pariṇamarrānasyo-paṣṭambhajanakāni kṛṣṇādīni pudgaladravyāṇi. (BrBhā 1644 Vr)

2. The complexion of the physique, which is the result of the *Udaya* (rise) of the *Varṇa Nāma Karma* (a sub-type of the body-making *Karma* (responsible for the colour of the body)).

vaṃṇodayeṇa janīdo sarīravāṃṇo du dūvvo lessā. (Goji 494)

3. *Aura*.

leśyā—atīvacaakṣurākṣepikā snigdhadīptarūpā chāyā. (USāVr Pa 650)

See—*Bhāvaleśyā*.

Dravyaloka

Substantial Loka (cosmos)—The *Loka* formed by the the *Dravyas* (fundamental substances); it comprises the *Dravya*, viz., *Dharmāstikāya* (combination) etc., the *Jīva* (soul) and the *Ajīva* (non-soul), the corporeals and non-corporeals, the entities with *Pradeśas* (the indivisible units of the substances) and without *Pradeśa*, and eternal and non-eternal.

dravyaloko dravyāṇyeva dharmāstikāyādīni, āha ca—

“jīvamajīve rūvimarīvi sapaese appaese ya. jānāhi dāvvaloyam niccamaniccam ca jam dāvvaṃ...” (Bhaga 11.90 Vr)

Dravyavyutsarga

A type of *Vyutsarga* (abandonment), in which one undertakes the abandonment of body, *Gaṇa* (monastic sub-order), paraphernalia and food and drinks.

dāvvauiussage cauvvthe pannatte, taṃ jahā—sarīraviussagge, ganaviussagge, uvahiviussagge, bhattapāṇaviussagge. (Aupa 44)

See—*Vyutsarga*.

Dravyaśāstra

(ĀBhā p. 34)

See—*Śāstra*.

Dravyaśruta

Material symbols (for verbal expression)—The words, gestures and the like which play auxi-

liary role in the production of the *Bhāvaśruta* (actual articulate knowledge).

dravyaśrutam—śabdasaṃketādirūpam.

(Jaisīdī 2.22 Vr)

dāvvasuyam saṃṇā-vaṃṇanakkharam, bhāvasuttamiyaram tu.

saṃṇākṣaram, vyaṃṇanākṣaram vaite dve api bhāvaśrutakāraṇatvād dravyaśrutam, itarattu labdhyaṃṇakṣaram bhāvaśrutam. (ViBhā 467 Vr p. 218)

.....vaṃṇapadavūkyātmakam vacanam paudgalikatvād dravyaśrutam arthajñānātmakasya bhāvaśrutasya sādhanam bhavati. (Bhikṣu 4.2 Vr)

See—*Bhāvaśruta*.

Dravya Himsā

Such violence (killing), which is perpetrated to a living being (insect etc.) by an ascetic (*Muni*) who is in the state of non-remissness and which is of the inevitable category or is impossible to avert.

yā punardiyavyato na bhāvataḥ sā khalviryādīsamitasya sādhoḥ kāraṇe gacchata iti.

(DaHāVr Pa 24)

uccāliammi pāe iriyāsamiassa saṃkamaṃṇhāe. vāvajjejja kulīṃṅī marijja taṃ jogamāsajjā.. na ya tassa tannimitto, bamḍho suhumo vi desio samae.

aṇavajjo u paogeṇa savvabhāveṇa so jamhā..

(ONi 748,749)

See—*Bhāvahimsā*.

Dravyānupūrvī

A type of *Ānupūrvī* (principle of structure and order of the substances);

the form of *Ānupūrvī* based on *Dravyanikṣepa* (virtually or metaphorically transferred epithet), whose purpose is to expound the structure of the substance and its order. (Anu 105)

Dravyānuyoga

Ontological exposition—A type of *Anuyoga*, through which the explanation of the substancehood of the fundamental *Dravyas* (substances) such as the *Jīva* (soul) etc. is made.

yajjivāderdravyatvaṃ vicāryate sa dravyānuyogaḥ. (Śthā 10.46 Vr Pa 456)

Dravyārthika Naya

Standpoint quā substance—That intended purpose of the knower, which, by subordinating the *Paryāya* (mode), apprehends the *Dravya* (substance); through it, only the aspect of perma-

nence of the substance is taken into account (ignoring the aspect of transitoriness).
pajjaya gaṇaṃ kiccā davvaṃ pi ya jo hu gūḥhai loe.

so davvatthiya bhaṇo vivaro pajjayatthiṇao..
 (NaCa 189)

*davvatthiyassa savvaṃ sayā aṇuppannamavi-
 nattham.*

*uppajjanti niyaṃti ya bhāvā niyameṇa pajjava-
 nayassa..* (SaPra 1.11)

See—*Paryava Naya, Paryāyārthika Naya.*

Dravyāstika Naya

(Sapra 1.3)

See—*Dravyārthika Naya.*

Dravyendriya

Sense-organ quâ physical—The (organic) structure of the sense-organ as well as efficiency i.e., capacity which makes it responsive to sensory perception.

'dāvvaṃdriyāim' ti nirvṛtṭyupakaraṇalakṣaṇāni.
 (Bhaga 1.341 Vr)

Dvādaśabhakta

Fasting for five days at a stretch—A type of *Anaśana* (fasting).

dvādaśamupavāsapañcakalakṣaṇaṃ tapa iti.
 (PrasāVr Pa 169)

*duvālasameṇa.....diṇapañcakānantaraṃ bhuk-
 tavān.* (ĀBhā 9.4.7)

Dvādaśāṅga

The *Śrutapurusa* (the (metaphorical) canonical man) which has 12 limbs viz., *Ācāra, Sūtrakṛta* etc.. (See figure on p.).

*'dvādaśāṅga' śrutaparamapurusoṭtamasyāṅgā-
 nivāṅgāni dvādaśa āṅgāniācārādini yasmimstad
 dvādaśāṅgam.* (Nandī 65 HāVr p.64)

*duvālasaṅgaṃ gaṇipīdakaṃ, taṃ jahā—āyāro,
 sūyagaḍo, thānaṃ, samavāo, viyāhapaṇṇatti,
 nāyādhamaḥkāhāo, uvāsagadasāo, aṃtagada-
 dasāo, aṇuttarovavāiyadasāo, paṇhāvāgarānā-
 im, vivāgasuyam, diṭṭhivāo.* (Nandī 65)

Dvādaśāṅgī

That ascetic (*Muni*), who has the knowledge of the *Dvādaśāṅga* (the twelve *Āngas* (principal canonical works)). (Aupa 26)

See—*Samastagaṇipīṭakadhar.*

Dvicakṣuḥ

That Jīva (living being), which has two types of eyes—That *Jīva* which has the ordinary eyes (the organ of vision) and also the extra-sensory perception in the form of clairvoyance, e.g., *Devas* (gods).

deve bicakkhū.

devo dvicakṣuḥ cakṣurindriyāvadhībhyām.
 (Sihā 3.499 Vr Pa 161)

Dvitiyapada

Conduct observed as an exception—The provision made in the code of ascetic conduct, according to which the ascetic (*Muni*), under certain specific (exceptional) conditions, is permitted to follow such conduct which is exceptional to general rules.

*biiyapada teṇa sāvaya, bhikkhe vā kāraṇe va
 āgādhe.*

*kajjuvahi magara chubbhaṇa, nāvodaga taṃ pi
 jataṇe..* (BrBhā 5663)

Dvitiyasamavasaraṇa

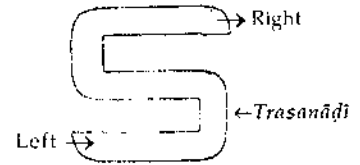
Duration of eight months excluding the rainy season (during which the ascetic is allowed to undertake travelling). It is also called *Rtubad-
 dhakāla* or *śeśakāla.* (BrBhā 4235 Vr)

See—*Prathamamasamavasaraṇa.*

Dvidhākhā Śreṇi

A type of *ākāśaśreṇi* (*Śreṇi* (1) (the row of space-units));

that *ākāśaśreṇi*, through which the soul of a *Sthāvara Jīva* (living being incapable of undertaking locomotion), passes during *Antarālagati* (motion of the *Jīva* (soul) after death in the space)), when it enters from anyone side (right or left) of the *Trasanāḍi* (central cylindrical part of the cosmos, wherein the living beings capable of undertaking locomotion can inhabit), taking two or three turns, takes re-birth on the other side of it at its destined place; thus it

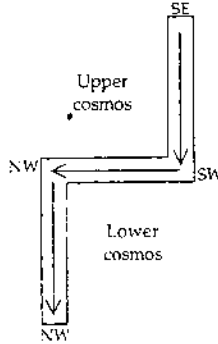


touches (passes through) the space on both the sides—left as well as right—of the *Trasanāḍi*, and hence, the *Śreṇi* is called *Dvidhākhā Śreṇi* (*Kha* means space). The motion of the physical substance will also be in the same way.

'duhaokhaha' tti nāḍyā vāmapārsvādernāḍim
praviśya tayaiya gatvā'syā eva dakṣiṇapārsvā-
dau yayotpadyate sā dvidhākhā, nāḍibahirbhū-
tayo vāmadakṣiṇapārsvalakṣaṇayorāvayorākā-
śayostayā sprṣtatvāditi, sthāpanā ceyam.
(Bhaga 25.91 Vr Pa 868)

Dvidhāvakra Śreṇi

A type of *ākāśaśreṇi* (*Śreṇi* (1) (the row of space-units)): that *ākāśaśreṇi*, the path of the motion of the *Jīva* (soul) or the *Pudgala* (physical substance) with two turns, in which the *Jīva* (soul) takes two turns and takes birth in the place of re-birth, taking three *Samayas* (smallest time-units); such path is taken when the place of re-birth is either in the above or the below *Pratara* (plane) but not in the same *Śreṇi* (i.e. it is in the *Viśreṇi*). For example, when a *Jīva*, after dying in a place which is situated in the south-east corner of the upper cosmos, takes re-birth in the north-west corner of the lower cosmos, in the first *Samaya* (smallest time-unit), it will travel from the south-east corner of the upper cosmos to the south-west corner of the same, in the second *Samaya*, it will travel from there to the north-west corner of the same and in the third *Samaya* it will travel down to reach the north-west corner of the lower cosmos. This motion of three *Samayas* may be in or out of the *Trasanāḍi* (central cylindrical part of the cosmos, wherein the living beings capable of undertaking locomotion can inhabit). The motion of the physical substance will also be in the same way.



'duhaovamka' tti yasyām vāradvayam vakraṃ
kurvanti sā dvidhāvakra, iyaṃ cordhvakṣetrā-
dāgneyadiśo' dhaḥ kṣetre vāyavyadiśi gatvā ya
utpadyate tasya bhavati, tathāhi—prathamā-
samaye āgneyyāstiryag nairrtyāṃ yāti tata-
stiryageva vāyavyāṃ tato dho vāyavyāmeveti,
trisamayeyam trasanāḍyā madhye bahirvā
bhavati. (Bhaga 25.91 Vr Pa 868)

duhaovamkāe sedhāe uvavajjamāne tisamaienam
viggahenam uvavajjejjā. (Bhaga 34.3)
yadā tu maraṇasthānādutpattisthānamadha-
stane uparitane vā pratate viśreṇyām syāttadā

dviavakraśreṇiḥ syāt samayatrayaṇa cotpatti-
sthānāvāptiḥ syādityata ucyate.
(Bhaga 34.3 Vr Pa 957)

Dvipadacatuṣpadapramāṇātikrama

An *Aticāra* (partial transgression) of the vow of *icchāparimāṇa* (the fifth vow of the lay follower); to transgress the limit of the possession of human beings (servants), quadrupeds (animals), birds etc., either inadvertently or due to over-greediness. (Upā 1.36)
See—*Dhanadhānyapramāṇātikrama*.

Dvīndriya

Two-sensed living being—That living being, which is endowed with two sense-organs, viz., the sense of touch and taste. E.g., crouch, oyster shell, worm etc..
*sparśanarasanendriyadvayayukāḥ sāmkhāśukti-
krmyādayo dvīndriyāḥ.* (BrDraSaṃ 11 Vr p. 23)

Dvīpakumāra

Island Youth—A kind of *Bhavanapati Devanīkāya* congregation of (Mansion-dwelling god) *nīkāya*; that *Bhavanapati Deva*, who has exceedingly graceful chest, shoulders, arms and palms. His symbol is lion.
*urāḥskandhabāhvagrahasteṣvadhikapratiṛupāḥ
śyāmāvadātāḥ siṃhacihnā dvīpakumārāḥ.*
(TaBhā 4.11 Vr)

Dvīpasāgaraprajñapti

A kind of *Kālīka Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); it is one of the twenty-two *Prakīraṇakas* (*Āgamas* extracted by the *Sthavīras* (elder ascetics) from the scriptures); a treatise in which the description of the continents (islands) and oceans as well as the habitats (abodes) of their inhabitant *Jyotiṣka* (Luminous gods), *Vānāmantara* (Forest-dwelling gods) and *Bhavanapati* (Mansion-dwelling gods) is given.
*jā divasāgaraprajñatti sā divasāyārāṇaṃ tattha-
tṭhiyajoyisa-vaṇa-bhavanāvāsāṇaṃ...vaṇa-
ṇaṃ kuṇai.* (KaPrā 1 p. 133)

Dveṣa

That *Pariṇāma* (1) (to undergo transformation from one state to another one) of *Jīva*, which

engenders hatred i.e., the desire for (inflicting) suffering, e.g., anger, conceit.
 'dose' tti dveṣaṇaṃ dveṣaḥ dūṣaṇaṃ vā doṣaḥ
 sa cānabhivṛyaktakrodhamānalakṣaṇabhedaśva-
 bhāvo'pṛitimātramiti. (Sthā 1.101 Vr Pa 24)
 duḥkhābhīprāyo dveṣaḥ. (Jaisiḍi 9.12)
 See—Doṣa.

Dveṣa Pāpa

The eleventh type of *Pāpakarīna* (indulging in evil activity);
 the bondage of inauspicious *Karma* caused by
 indulging in aversion. (ĀvaVr Pa 72)

Dveṣa Pāpasthāna

The eleventh type of *Pāpasthāna*;
 that *Karma*, due to the *Udaya* (rise) of which the
Jīva (soul) indulges in *Dveṣa* (aversion).
 (Jhica 22.22)

See—Māna Pāpasthāna.

Dveṣapratyayā Kriyā

A type of *Kriyā* (urge);
 the activity, indulged in on account of *Dveṣa*
 (aversion).
 dveṣaḥ krodhamānalakṣaṇaḥ.
 (Sthā 2.35 Vr Pa 40)

Dvaikriyavāda

The fifth variety of *Pravacananiḥnavas* (the
 apostasy which disowns (or denies) any one
 doctrine propounded by the *Āgama* (2) (canon-
 ical work) (and propounds his own));
 the view (put forward by an apostate), which
 denies the truth; according to this apostasy
 simultaneous experience of two actions in the
 same moment is possible.
 sūtre'bhīhitamekā kriyāikadā vidyate śītā voṣṇā
 vā, ahaṃ ca dvaī kriyē vedayāmi ato dve kriyē
 samayenaikena vedyete iti.
 (Sthā 7.140 Vr Pa 412)

Dha

Dhanadhānyapramāṇātīkrama

An *Aticāra* (partial transgression) of the vow of
Icehāparimāṇa (the fifth vow of the lay follower);
 to transgress the limit of the accumulation of
 money and corn; to deposit the excess amount
 of money (i.e., the money which is more than

the accepted limit) with someone else either
 inadvertently or due to over-greediness.
 tīvalobhābhīnīvesādatīrekāḥ pramāṇātīkramāḥ.
 (TaVā 7.29)

'dhanadhānyapramāṇātīkame' tti anābhogāde-
 rathavā labhyamānaṃ dhanādyabhigrahiṇāvā-
 dhīm yāvatparagrha eva bandhanabuddham kr-
 tvā dhārayato'ticāro'yamiti. 'dupayacauppaya-
 pamāṇātīkame' tti ayamapi tathāiva.
 (UPā 1.36 Vr p. 14)

Dharaṇā

The first stage of *Dhāraṇā* (retention),
 in which the retained subject is further retained
 continuously for one *Antarmuhūrta* (time-
 period between 2 *Samayas* (smallest time-units)
 and 1 *Samaya* less 48 minutes)).
 avāyānaṃtaraṃ tamatthaṃ aviccutie jahannu-
 kkoseṇaṃ aṃtamuhuttaṃ dhareṇtassa dharaṇā
 bhayaṇti. (Nandi 49 Cū p. 37)

Dharaṇopapāta

A kind of *Kālika Śrūta* (a category of *Āgama* (2)
 (canonical work) which can be studied only in
 the first and last quarter of day and night);
 the treatise, in which there is description of the
Dharaṇa Deva and on the recitation of which, the
Dharaṇa Deva himself becomes manifestly
 present. (Nandi 78 MaVr Pa 206)
 See—*Araṇopapāta*.

Dharma

1. **Spiritual doctrine**—That which is the means
 to the purification of the soul, instrumental to
 the upliftment of the soul and different from the
 mundane affairs of benevolence (*Lokadharmā*).
ātmaśuddhisādhanam dharmah..
ātmodayakāratvena lokadharmādasau bhī-
dyate.. (Jaisiḍi 8.3,12)
 See—*Lokadharmā*.
2. That substance which is an auxiliary medium
 of motion (for all moving objects).
gailakkhaṇo u dhammo..... (U 28.9)
 See—*Dharmāstīkāya*.
3. That which is the nature of a real object.
dhammo sabhāvo lakkhaṇaṃ. (DaACū p. 10)

Dharmakathā

The fifth type of *Soādhya* (scriptural studies
 and teaching). (U 29.24)
 See—*Dharmopadeśa*.

Dharmakathī

That ascetic (*Muni*), who is appointed for undertaking the activity of *Dharmakathā*—religious sermon. (Vyābhā 1943)

Dharmajāgarikā

To keep awake at mid-night to perform contemplation on *Dharma* (1) (spiritual doctrine).
dharmāya dharmacintayā vā jāgarikā—jāgaranaṃ dharmajāgarikā. (Bhāga 12.15 Vr)

Dharmadāna

That *Dāna* (food etc.) which is given to the one who practises self-restraint (i.e., an ascetic).
dharmakāraṇaṃ yattaddharmadānaṃ dharmme eva vā, uktaṃ ca—samatṛaṇaṇimuktebhyo yaddānaṃ dīyate supātrebhyah.
akṣayamatulamanantaṃ taddānaṃ bhavati dharmāya.. (Sthā 10.97 Vr Pa 471)

Dharmadeva

Divine human—That human being, who is initiated into ascetic life; who is observer of the practice of *Samiti* (comportment) and *Gupṭi* (inhibition of activity of mind, speech and body).
dharmapradhānā devā dharmadevāḥ—cāritravanto devānāṃ madhye atiśayavanto devāḥ. (Sthā 5.553 Vr Pa 288)

je ime aṇagārā bhagavaṇto riyāsamiyā jāva guttabambhayārī. se....dhammadevā.. (Bhāga 12.166)

Dharmadhyāna

Analytic meditation—A kind of auspicious *Dhyāna* (meditation); the concentration of the consciousness which has been engrossed in the investigation of the nature of reality or Truth. (TaSū 9.29)
See—*Dharmyadhyāna*.

Dharmaruci

1. A type of *Ruci* (faith); the *Ruci* created in the form of faith in the *Dharma* (1) (spiritual doctrine), propounded by the omniscient one.
so atthikāyadhammaṃ, suyadhammaṃ khalu carittadhammaṃ ca.
saddahai jīṇābhīhiyaṃ, so dhammaruī tti nāyavō.. (U 28.27)
2. The person possessed of *Dharmaruci* (1).

Dharmaleśyā

Auspicious psychic colour—The auspicious flow of *Bhāva* (1) (disposition at subtle level of consciousness); the *Tejah* (red psychic color), *Padma* (yellow psychic colour), and *Śukla* (white psychic colour)—these three are *Dharmaleśyās*, on account of which the *Jīva* (soul) mostly attains *Sugati* (reincarnation in auspicious realm).
teu pamhā sukkā, tinnī vi eyāo dhammalesāo.
eyāhi tihī vi jīvo, suggaṃ uvavajjai bahuso.. (U 34.57)

Dharmāntevāsī

The disciple who resides in the presence of the *Guru* (2) and who gets ordination from the *Guru* in order to receive knowledge of *Dharma* (1) (spiritual doctrine) from him.
dharmāntevāsī dharmmapratibodhanataḥ śiṣyah, dharmmārthitayopasampanno vetyarthah. (Sthā 4.424 Vr Pa 230)

Dharmāstikāya

Medium of motion—One of the six fundamental *Dravyas* (substances) or five *Astikāyas* (extended substances);

The substance, which is the unique inevitable medium of motion, passively assisting in the motion of the *Jīvas* (souls or living beings) and the *Pudgalas* (physical substances), which are apt to undertake motion: it is only one (single) in number with respect to substance; it is eternal, non-corporeal (i.e., devoid of colour etc.); it is pervading the whole *Loka* (cosmos); it has innumerable number of *Pradesas* (the indivisible units of the substance); it is antithesis of *Adharmāstikāya* (fundamental substance quā medium of rest).

gamanapravṛttānāṃ jīvapudgalānāṃ gatau udāsinabhāvena ananyasahāyakam dravyaṃ dharmāstikāyah. (Jaisidi 1.4 Vr)
davvao ṇaṃ dhammatthikāe ege davve. khettao logappamāṇamette. kālao....sāsae.... bhāvao avaṇṇe agamāḍhe arase aphāse. gūṇao gamaṇagūṇe..asaṃkhejjā dhammatthikāyapaesā..... (Bhāga 2.125, 134)

See—*Adharmāstikāya*.

Dharmī

That which becomes *Sādhyā* (*probandum*) or major

term) during the process of inference: its synonym is *Pakṣa* (subject of thesis).
anumītau tu sādhyadarnaviśiṣṭo dharmī, yathā agnimān parvataḥ, dharmī eva pakṣaḥ.
 (Bhikṣu 3.9 Vr)

Dharmopadeśa

Sermon—The religious preachings made with the purpose of refutation of wrong path, expellation of doubt and elucidation of hitherto unknown topics.

ummārganivartanārthaṃ samdehavyāvarttanā-pūrvopadārthaprakāśanārthaṃ dharmakathā-dyanuṣṭhānaṃ dharmopadeśa ityākhyāyate.
 (TāVā 9.25)

Dharmyadhyāna

Analytic meditation—The *Vicaya Dhyāna* which is practised for the realization of truth/reality.

ājñā-apāya-vipāka-saṃsthāna-vicayāya dharmyam.
 (Jaisidi 6.43)

See—*Dharmadhyāna. Vicaya Dhyāna.*

Dhātakikhaṇḍa

A part of *Ardhatṛīya (Adhāt) Dvīpa*: name of the continent (island) which is encircled (surrounded) by the *Kālodasamudra* (ocean): it is ringshaped with the width of eight lakh *Yojanas*. (See figure on p.).
dhātakikhaṇḍadvīpaḥ kālodasamudreṇa parikṣiptaḥ.
 (TāBhā 3.8)

See—*Ardhatṛīya Dvīpa. Samayaḥsetra.*

Dhātripiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic:

to accept *bhikṣā* by imitating a wet-nurse by indulging in nursing work like making the child (of the donor) play etc..

bālasya kṣīra-majjana-maṇḍna-kṛīdanā'ñkāropanakarmakāriṇyaḥ pañcadhātryaḥ. etāsāṃ karma bhikṣārthaṃ kurvato mumerdhātripiṇḍaḥ.
 (Yosā 1.38 Vr p. 135)

Dhāraṇā

1. Retention—A type of *Śrutaniśrita Matijñāna*

(perceptual cognition depending on verbal symbol);

just after the *Avāya* (perceptual judgment), the persistence of the specific determination of the object (or the definite cognition), which is in the form of keeping it intact, imprint or memory.

tayaṇamtaraṃ tayatthāviccavaṇaṃ jo ya vāsa-ñājogo.

kālaṃtare ya jaṃ puṇaṇanusaraṇaṃ dhāraṇā sā u.
 (ViBhā 291)

2. The second stage of *Dhāraṇā* (1) (retention), in which the retained object (subject) gets lost (forgotten) on account of absence of revision (or repetition).

tameva atthaṃ aṇuvayogattaṇato viccutaṃ ja-haṃṇeṇaṃ aṇṭtamuhuttāto parato divasādīkāla-vibhāgesu saṃbharato ya dhāraṇā bhāṃati.

(Nandī 49 Cū p. 37)

3. A kind of *yoga-sādhanā* (practice of *āstānga yoga*), in which the *Citta* (psyche) is fixed on or fastened to a particular object of meditation.

dhyeye cittasya sthīrabandho dhāraṇā.

(Mānō 4.15)

Dhāraṇā Vyavahāra

A type of *Vyavahāra* (2) (monastic jurisprudence);

to retain in mind the procedure followed by the “*Samvigna Gītārtha*” (the ascetics who adhere to the scriptural sanctions as well as who have knowledge of both the text and its meaning of the scriptures) regarding the dos, don'ts and expiation, and act in accordance with it.

gītārthasamvignena dravyādyapekṣayā yatrā-parādhe yathā yā viśuddhiḥ kṛtā tāmavadhārya yadanyastatraiva tathaiva tāmeva prayukte sā dhāraṇā.
 (Sthā 5.124 Vr Pa 302)

Dhikkāra

A type of ancient *Danḍanīti* (penal code or policy);

a clause, in which the criminal was administered punishment in the form of opprobrium, such as—“Shame on you!”.

dhīgadhiksepārtha eva tasya karaṇaṃ—uccāraṇaṃ dhikkāraḥ.
 (Sthā 7.66 Vr Pa 378)

hakkāre makkāre, dhikkāre ceva danḍanīo.....
 (ĀvaNi 167)

Dhīra

1. Composed—That ascetic (*Muni*), who is un-

perturbed even amidst the trials and tribulations such as hunger, thirst and the like.

2. One who is possessed of noble intellect.

dhīḥ—buddhistayā rājata iti dhīraḥ, pariśahopasargāksobhyo vā. (Sūtra 1.11.38 Vr Pa 210)

dhīraḥ—akṣobhyaḥ sabuddhyalaṅkṛto vā. (Sūtra 1.13.21 Vr Pa 246)

Dhuta

Detachment through the practice of which the shaking off of *Karma* takes place.

dhuṭam nāma yena karmāṇi vidhūyante, vairāgya ityarthah. (Sūtra 1.2.8 Cū p. 53)

Dhūma Doṣa

A type of *Māṅdalika Doṣa* (blemish incurred at the time eating meals),

which is indulged in by an ascetic (*Muni*) by condemning the tasteless food and its giver. It is called *Dhūma* because, on account of this blemish, the transgressor (monk) as if converts the fuel of conduct into smoke (*dhūma*).

nindan punaścāritrendhanaṃ dahan dhūmakaraṇād dhuvo doṣaḥ. (Yośā 1.38 Vr p. 138)

Dhūmanetra

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

it is committed by the ascetic by doing therapeutic smoking in which he inhales the smoke of the medicine through a tube or a pipe.

'dhūmaṇetti' dhūmapāṇasālāgā.

(Da 3.9 ACū p. 62)

Dhūmaprabhā

Smoke-hued infernal land—The *Gotra* (clan) of the fifth infernal earth (*Riṣṭā*) which is smoke-hued. (See fig. p. 396).

dhūmābhā—dhūmaprabhā. (AmCū p. 35)

See—*Ratnaprabhā*.

Dhṛti

1. **Patience or fortitude**—The mental ability to overcome the ennui; it is attained by the *Kṣayo-pasama* (destruction-cum-subsidence) of the *Arati Moha Karma* (a sub-type of the deluding karma responsible for creation of ennui (*Arati*) in the practice of asceticism).

dhīti tu mohassa uvasame hoti. (NiBhā 85)

2. **Stoicism (ability to endure physical pain or mental anguish)**—Psychic healthiness, tena-

cious unperturbedness.

dhṛtiśca cittasvāsthyamanudvignatvamityarthah. (U 32.3 ŚāVy Pa 622)

3. A quality of the *anuyogakṛt* (*Ācārya* (preceptor)), by the virtue of which he does not get confused (or go astray) while comprehending the very deep connotations of the canonical texts: he does not become skeptic, and remains free from disbelief.

dhṛtiyuto nātigahaneṣvartheṣu bhramamupayāti. (BrBhā 241 Vr p. 75)

Dhṛtimati

A kind of the *Yogasamgraha*:

wisdom, coupled with fortitude; freedom from dejection.

'dhūimā ya' tti dhṛtipradhānā matirdhṛtimatiḥ—adainyam. (Sama 32.1.3 Vr Pa 55)

Dhyāna

Meditation—A kind of *Ābhyantara Tapa* (internal austerities):

1. Concentration of mind on a single object of attention.

2. Cessation (or quelling) of the activities of mind, speech and body.

egaggacimītāniroho jhānaṃ. (DaACū p. 16)

ekāgre manaḥsanniveśanaṃ yoganirodho vā dhyānaṃ. (Jaisīdī 6.41)

3. Stability or steadiness of *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body).

thiramajjhavasānaṃ jhānaṃ. (NandīCū p. 58)

Dhyānavibhakti

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

in this treatise, there is an elaborate exposition on *Dhyāna* (meditation), including the description of its types and sub-types..

thiramajjhavasānaṃ jhānaṃ, vibhayanam vibhatti sabhedam jhānaṃ jattha vanmijjati ajjhayane tamajjhayanam jhānavibhatti.

(Nandī 77 Cū p. 58)

Dhyānasamvarayoga

A kind of *Yogasamgraha*;

undertaking the practice of the subtle meditation

or *Mahāprāṇa* meditation.
'*jhānasamvarajoge' tti dhyānameva samvara-*
yoge dhyānasamvarayogāḥ.

(*Sama* 32.1.4 *Vr Pa* 55)

Dhyānāntarikā

Interval between two meditation sessions—
After finishing one session in which meditation
on one substance or mode is undertaken and
before starting another session in which medita-
tion on another substance or mode would be
undertaken, during the intermediate period the
practitioner undertakes reflection or *Anupreksā*
(4) (contemplative meditation) about the latter
one.

'*jhānamtariyāe' tti antarasya—vicchedasya*
karaṇamantarikā....dhyānāntarikā.

(*Bhāga* 5.86 *Vr*)

annatarajjhāṇa'tto, biiyaṇi jhāṇaṇi tu so asaṇ-
patto.

jhāṇamtarāmmi vaṭṭai, bipahe va vikuṇṇiya-
maio..

(*BrBhū* 1643)

Dhruva Avagrahamati

A kind of empirical *Avagraha* (sensation);
after having once known the object such as
sound etc., with many of its modes or manifold
modes, to know it always in that form; e.g.—to
whatever extent the sounds of the *tata* (stringed
musical instrument) etc. were known earlier, to
know them exactly to that extent—neither less,
nor more.

yathaikadā bahvādīrīpenāvagataṃ sarvadaiva
tathā'vabudhyamāno dhruvaṃ 'mūṃti' ityu-
cyate.

(*ViBhā* 309 *Vr*)

na vi vissarati dhruvaṃ tū.....

(*VyaBhā* 4108)

yathā prāthamikaṃ śābdagrahaṇaṃ tathāva-
ssthītaṃ eva śābdamavagrāhṇāti nonaṃ nābhya-
dhikam.

(*TaVā* 1.16.16)

Dhruvabandhinī

Those *Karma-prakṛties* (types of *Karma*), the
bondage of which necessarily occurs on the
occurrence of the cause of their bondage; e.g.,
the five *Karma-prakṛties* such as *Matijñānā-*
varaṇīya (*Karma* veiling the perceptual cog-
nition) and the like, the nine *Karma-prakṛties*
such as *Cakṣudarśanāvaraṇīya* (*Karma* veiling
the ocular intuition) and the like and other
Karma-prakṛties.

nijahetusambhava yāsāmuvaśyambhāvi bandhā-

stā dhruvabandhinyāḥ.

(*KaPra* p. 27)

Dhruvayoga

That routine of ascetic life which is to be per-
formed everyday regularly, such as *Pratilekhenā*
(inspection of monastic paraphernalia).

je padīlehanādisamjamajogā tesu dhruvajogī bha-
vejjā.

(*Da* 10.6 *JiCū* p. 341)

Dhruvayogī

1. That ascetic (*Muni*), who is possessed of the
virtues like remaining ever alert etc.

2. That ascetic (*Muni*), who is alert towards
Dhruvayoga (ascetic routine to be performed
everyday regularly) like *Pratilekhenā* (inspec-
tion of monastic paraphernalia) etc..

dhruvajogī nāma jo khana-lava-muhuttam paḍi-
bujjhamānādiguṇajutto so dhruvajogī bhavai,
ahavā je padīlehanādisamjamajogā tesu dhruva-
jogī bhavejjā, ṇa te aṇṇadā kujjā.ahavā bud-
dhāṇa vayanāṃ divālasaṃgaṃ, tammi dhruva-
jogī bhavejjā, suovautto savvakālaṃ bhavejja tti.

(*Da* 10.6 *JiCū* p. 341)

Dhruvaśīla

The (code of) conduct which has 18000 *āṅgas*
(limbs or parts), such as—10 *Śramaṇadharmā*
(tenfold virtues of ascetic), 10 (types of) bodily
restraint and the like.

dhruvaśīlayaṃ nāma aṭṭhārasasilamgasahassāni.

(*Da* 8.40 *JiCū* p. 287)

joe karaṇe saṃṇā, imḍiya bhommādi samaṇadha-
mme ya.

aṃṇoṇṇehim abhatthā aṭṭhārahasīlasahassāṃ..

(*Mū* 1019)

Dhruvasattākā

Those *Karma-prakṛties* (types of *Karma*), which
continue to persist uninterruptedly unless the
specific (higher) *Guṇasthānas* (stages of spiritual
development) are attained.

viśiṣṭagaṇaprapṛptiṃ vinā dhruvā nirantarā sattā
yāsāṃ tā dhruvasattākāḥ.

(*KaPra* p. 29)

Dhruvodayā

Those *Karma-prakṛties* (types of *Karma*), whose
Udaya (rise) continuously persists till before the
termination of the *Udaya-kāla* (period of rise).

udayakālavavyavacchedādaroṅgādhruvo nirantara
udayo yāsāṃ tā dhruvodayāḥ.

(*KaPra* p. 28)

Dhrauvya

Persistence—One member of the *Tripadī* (the triplet of origination, cessation and persistence); the term which connotes the permanence of the real substance and which becomes the object of the *Darśana* (intuition—apprehension of generic attribute).

....*anādi-pārināmikasvabhāvena vyayodayābhāvād dhruvati sthīrībhavatīti dhruvaḥ. dhruvasya bhāvaḥ karma vā dhrauvyam. yathā nṛtṭiṇḍa-ghatādyavasthāsu mṛdādyanvayah. (Sasi 5.30) dhruvatīti dhruvaṃ—śāśvataṃ tadbhāvo dhrauvyam—sthīratā.dravyāstikasya dhrauvyama-nvayī sāmānyāṃśah. (TaBhā 5.29 Vṛ)*

dhrauvyasya grāhakaṃ darśanam..... (Jaisiḍi 2.6 Vṛ)

Na**Nakṣatra**

Constellation—A kind of *Jyotiṣka Deva* (Luminous god). There are 28 constellations, such as—*Kṛttikā* (Pleiades) (third constellation), *Rohiṇī* (four constellation), *Mṛgaśīrā* (fifth constellation).
(TriPrā 7.36-28)

See—*Jyotiṣka Deva*.

Nakṣtra Saṃvatsara

That duration of year, in which there are $327 \frac{2}{6}$ days. (This calculation is based on the relative motion of constellation and the earth).
(Sthā 5.210 p. 327)

Nagara Dharma

Civic Law—A type of *Lokadharmā* (public morals); that *dharma* (rules and regulations), on the basis of which the administration of a city is managed.
nāgaradharmmo—nagarācārah. (Sthā 10.135 Vṛ Pa 489)

Nandī

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)); it contains an elaborate description of epistemology and *Āgamas* (2) (canonical works).
imaṃ pañcaviṃśatīnāparivāgamānāṃ nandī tti ajjha-

yanam, taṃ ca sutanīseṇa savvasutabbhaṃtara-bhūtam. (Nandī Cū p. 1)

Napūṃsakalingasiddha

A type of *Siddha* (liberated soul); that *Siddha*, who had attained the emancipation in the form of a hermaphrodite who was made eunuch through emasculation, and was not so by birth, for the eunuch by birth cannot become *Siddha*; hence, only emaculated eunuch is relevant here (in the context of attainment of liberation).

napūṃsakalingevartamānāḥ santo ye siddhāste napūṃsakalingasiddhāḥ. (PrasāVṛ Pa 112)

Napūṃsakaveda

Sexual disposition quā hermaphrodite—A type of *Nokaśāyas* (quasi-passions), which is a sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*;

the sexual feeling of a hermaphrodite (eunuch) towards both male and female, due to the *Udaya* (rise) of the *napūṃsakavedamohanīya Karma* (deluding *Karma* quā *Napūṃsakaveda*).

napūṃsakasya striyaṃ puriṣaṃ ca pratyabhilā-ṣa ityarthah tadvipākavedyaṃ karmāpi napūṃsakavedah. (Prājñā 18.62 Vṛ Pa 469)

Namaskāra Puṇya

One kind of *Puṇya* (merit); bondage of the *Puṇya Prakṛti* (auspicious types of *Karma*) incurred due to paying obeisance to an ascetic (*Muni*).
See—*Manahpuṇya*.

Namaskārasahitā

A form of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)); to undertake *Pratyākhyāna* (1) of consuming all the four kinds of alimetal materials (viz., food, drink, delicacies quā eatables and delicacies quā lickables) for one *Muhūrta* (48 minutes) from the sunrise and on completion of duration, conclude the *Pratyākhyāna* by reciting the *namaskāra mantra* (the obeisance *Mantra*).
sūre uggae namukkārasahīyaṃ paccakkhāi cau-vvīhaṃ pi āhāraṃ..... (Āva 6.1) namokkāraṃ kāūṇaṃ jemeuṃ vaṭṭati.....namo-kkāraṃ kāūṇaṃ jemeti to na bhaggaṃ. (ĀvaCū 2 p. 315)

Naya

Non-absolutistic standpoint (view-point or a way of approach and observation)—Cognizance of a single attribute of an object possessed of infinite attributes. A view-point expressing the intention of the speaker (knower), which takes cognizance of a particular (intended) aspect of object, apprehended through *Pramāṇa* (valid organ of knowledge), and which does not repudiate the other aspects (of that reality).
nayaḥ sarvatrānantadharmādhyāsīte vastuṇyekaṃśagrāhako bodhaḥ. (Anu 75 MaVr Pa 40)
anirākṛtetarāṃśo vastvaṃśagrāhī pratipattura-
bhiprāyo nayaḥ. (Bhikṣu 5.1)

Nayagati

Expounding of one's own view through relativistic view-point (by different *Nayas* (non-absolutistic standpoints)).
yannayānāṃ sarveṣāṃ parasparasāpekṣānām
pramāṇābādhitavastuvyavasthāpanaṃ sā naya-
gatiḥ. (Prajñā 16.46 Vr Pa 329)

Nayābhāsa

Pseudo-naya—The view-point of a person, which denies the aspects other than the one which is intended by him.
svābhipretādaṃśāditarāṃśāpalāpī punarnayā-
bhāsaḥ. (Pranata 7.2)
 See—*Dumaya*.

Narakagati

Realm of infernal—A sub-type of *Gatināma-karma* (body-making *Karma* quā *Gati* (2) (realm of mundane existence)).
 by the *Udaya* (rise) of which the *Jiva* (soul) undergoes the experience of mode of *Nāraka* (infernal being).
yannimitta ātmano nārabhāvāḥ tannarakaga-
tināma. evaṃ śeṣeṣvapi yojyam. (TaVā 8.11)

Naradeva

Cakravartī (universal sovereign)—That human-being who has achieved the status of the *Cakravartī*.
naradevāḥ—cakravartino ratnacaturdaśakādhi-
patayaḥ śesamanujotkrṣṭavāt. (TaBhā 4.1 Vr)
...je ime rāyāṇo cāuraṃtacakkavaṭṭi....maṇu-
siṃdā.... se....naradevā.. (Bhaga 12.165)

Nava Khoṭaka

A kind of method to be performed while undertaking *Pratilekhanā* (inspection of monastic paraphernalia); while undertaking *Pratilekhanā*, to perform *khotaka* (*pramāṛjana*, i.e. brushing off delicately) thrice in each of the *Ṣaṭ Pūrvā*; thus there is nine *khotaka* on each side of the cloth.
navakhoḍa tti khotakāḥ samayaprasiddhā spho-
ṭanātmakāḥ karttavayāḥ. (U 26.25 SūVr Pa 541)

Nāgakumāra

Serpentine Youth—A kind of *Bhavanapati* (Mansion-dwelling god) *Devanikāya* (fourfold habits of gods):

the class of gods, whose head and face have a bluish black lusture, whose motion is elegant, and who have on thier head an emblem of the hood of a snake. The class of gods who remain at the command of *Varuna*, *Devendra Śakra's Lokapāla* (universal guard of the king of the gods of the first heaven).

śiromukkheṣvadhikapratirūpāḥ kṛṣṇaśyāmā
mr-dulalitagatayaḥ śirassu phañicinhā nāgakumā-
rāḥ. (TaVā 4.11)

nāgakumārā nāgakumārō....tabbhattiyā, tappa-
kkhiyā, tabbhāriyā sakkassa devindassa deva-
ranno varuṇassa mahāraṇṇo āṇā-uvavāya-vaya-
ṇa-niddese cittaṃti. (Bhaga 3.262)

Nāgaparyāpanikā

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); the treatise, on recitation of which the *Nāgakumāra* (Serpentine Youth) god who, remaining at his own abode, pays homage and obeisance to one (who recites it) and also bestows boon on him for accomplishment of the performances of *Srīganāḍita* (work related with the religious order) and the like.

'nāgapariyāṇiya'tti ajjhayaṇe nāga tti—nāgaku-
māre, tesu samayanibaddham ajjhayanam, tam
jadā samaṇe uvayutte pariyaṭṭeti tayā akata-
samkappassa vi te nāgakumārā tatthattḥā ceva
pariyāṇanti, vandanti ṇamanisanti bhattiba-
humāṇam ca kareṃti, siṃgaṇāyīyakajjesu ya va-
rayā bhavaṃtityarthāḥ. (Nandi 78 Cū p. 60)

Nāgnya Pariṣaha

Hardship quā nudity—A type of *Pariṣaha* (hardship):

to endure equanimously the situations that may arise due to remaining naked. (TaSū 9.9)
See—*Acela Parīṣaha*.

Nāma Karma

Body-making Karma—One of the main eight types of *Karma*, which is responsible for the structure of the *Śarīra* (body) and also which makes the soul to undergo many of the physical modes (such as *Gati* (realm of mundane existence) etc.).

caturgatiṣu nānāparyāyaprāptihetu nāma.
(Jaisidi 4.3 Vr)

gatyādīparyāyānūbhavanam prati pravaṇayati jīvaniti nāma.
(PrajñāVr Pa 454)

Nāma Nikṣepa

Transferred epithet quā arbitrary nomenclature—A type of *Nikṣepa* (transferred epithet): the act of labelling arbitrarily a name irrespective of its connotation; for instance, the name 'Mr. Dean' applied to an illiterate person.

tadarthanirapekṣam saṃjñākarma nāma.
(Jaisidi 10.6)

Nāmapratyaya

That aggregate of the *Karma-pudgala* (material cluster quā *Karma*), which becomes the cause of the *Pradeśabandha* (bondage of Karmic mass) of the *Jñānāvaraṇa* (knowledge-covering) *Karma* and the like in accordance with its nomenclature (i.e., its functioning).

nāmapratyayaḥ karmaiṣāmiti nāmapratyayaḥ nāmaiva pratīyante yādṛśāḥ pudgalāḥ pradeśabandhasya kāraṇībhavanti. (TaBhā 8.25 Vr)

Nāma Satya

A type of (verbal) truth (for pragmatic purposes): to name (or dub) someone or something with a qualitative nomenclature, although that person or thing is devoid of the quality signified by the given name.

'nāme' tti nāma abhidhānam tatsatyam nāmasatyam.
(Sihā 10.89 Vr Pa 464)

Nārakāyu

narakeṣu tivraśiṭoṣṇavedaneṣu yannimittam dirghajīvanam tannārakāyuh. (TaVā 8.10)

See—*Nairayikāyuska*.

Nārāca Saṃhanana

A kind of *Samhanana* (bone-structure): the third out of the six categories of bone-structure, in which there is interlocking of bones on both sides.

yatra tūbhayormarkaṭabandha eva tannārācam.
(Sihā 6.30 Vr Pa 339)

Nālikā

A type of *Anūcāra* (2) (gross transgression of ascetic conduct):

to indulge in gambling with playing dice which are cast through a tube (*nālikā*).

'nālikā ce' tti dyutaviśeṣalakṣaṇā, yatra mā bhūtkalayā'nyathā pāsakapātanamiti nālikayā pātuyanta iti.
(Da 3.4 HāVr Pa 117)

Nāstitva

1. Non-reality.

2. Mode quā annihilation.

'nāstitvam' atyantābhāvarūpam yat kharaviśāṇādi.... athavā.... 'nāstitve' asattve varttate, yathā apaṭo'patatva eveti.
(Bhaga 1.133 Vr)

Niḥsaṅkita

The first out of the eight types of conduct pertaining to the *Samyaktva* (right faith):

absence of partial or total scepticism regarding the *Tattva* (categories of truth) propounded by the *Jina* (*Tirthaṅkara* (ford-founder)).

śaṅkitam—deśasarvaśaṅkātmaṅ tasyābhāvo niḥsaṅkitam.
(U 28.31 SāVr Pa 567)

Niḥśvāsa

Expiration (or Exhalation)—To exhale the *Pudgalas* (material clusters) of respiration through exercising the *Śvāsocchvāsa Prāṇa* (the vital energy quā respiration).

yadevoktam prāṇanti tadevoktam niḥśvasantī.
(Bhaga 2.2 Vr)

Niḥsrta Avagrahamati

(TaVā 1.16.16)

See—*Niḥsrta Avagrahamati*.

Nikācanasambhoja

One type of mutual etiquette amongst the *Sāṃbhojika* (commonsens co-religionist) ascetics, to invite them for accepting paraphernalia, food etc. or for *Svādhyaia* (scriptural studies and teaching) and the like.

'nikāe ya' tti nikācanam chandanam nimantra-
namityanarthāntaram, tatra śāyopadhyāhā-
rauḥ śiṣyaganapradānena svādhyāyena ca
sambhyogikāḥ sambhogikāḥ nimantrayan
śuddhaḥ..... (Sama 12.2 Vr Pa 22)

Nikācanā

Incapacitation of all other Karmakaraṇas—A kind of *Karmakaraṇa*;

to set the *Karma* in such a state through exercising the specific *Vīrya* (energy of soul) that it (*Karma*) is not amenable to any change whatsoever through any kind of *Karmakaraṇa* such as *Udīraṇā* (premature rise) etc.—the state of *Karma* whose fruition is inevitable.

nikācyate—*sakalakaranāyogyatvenāvaśyave-
dyatayā vyavasthāpyate karma jīvena yayā sā
nikācanā.* (KaPra p. 49)

*anubhūtiyatiriktopāyāntareṇa kṣapayitumaśa-
kyāni nikācitāni.* (Bhaga 6.4 Vr)

Nikṣipta

A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to com-
partment qua acceptance of food etc.):

accepting the food which is placed on *Sacitta* (animate object) such as raw vegetable.

nikṣiptam sacittasyopari sthāpitam.

(Prasā 568 UVr)

*prthivyudaka-tejo-vāyu-vanaspatiṣu traseṣu ca
yadannādyacittamapi sthāpitam tannikṣiptam.*

(Yośā 1.38 Vr p. 136)

Nikṣepa

Transferred epithet—A method of exposition of import of word;

the deposition of the power of expressing the specific meaning in words through the strength of qualifying adjuncts.

*śabdesu viśeṣaṇabalena pratiniyatārthapratipā-
danaśakternikṣepaṇam nikṣepaḥ.* (Jaisidi 10.4)

Nigamana

Conclusion (in logical inference)—The repeti-
tion of the thesis (that was to be proved qua a
proved fact) in the subject (*Pakṣa*).

sādhyasya nigamanam.

*sādhyadharmasya dharmiṇi upasamhāro niga-
manam, yathā—tasmādnityaḥ.* (Bhikṣu 3.28 Vr)

Nigoda

The single body possessed of by infinite number of souls belonging to *Sādhāraṇa Vanaspati*—the vegetable in which there is one body common to infinite number of souls.

*nigodarūpe'pyekaikasmin śarīre taccharirātma-
katayā anantān jīvān parinatāt jānihi.*

(PrajñāVr Pa 40)

See—*Golaka*.

Nigoda Jīva

Infinite number of Jīva (souls) which have a common body—There are two types of *Nigoda Jīvas*—

1. *Caturgatinigoda*—Those *Nigoda Jīvas* which, after having undertaken transmigration in all the four kinds of mundane existence, again re-
incarnate in the *Nigoda*. (It is propounded that all *Jīvas* (souls) stay in the *Nigoda* for infinite time; only a few of them are fortunate to get relieved from it and get reincarnation in other species).

2. *Nityanigoda*—Those *Nigoda Jīvas*, which have yet never left *Nigoda*: they have ever remained in *Nigoda* (i.e., they have undertaken transmigration in *Nigoda* only).

*atthi anantā jīvā jehi na patto tasāṇa pariṇāmo,
bhāvakalāṅkaapaurā nigodavāsāṇa na mum-
canti.* (SaKham 5.6.127)

*nigodesu je tthidā jīvā te duvīhā—caṅggañigodā
ñiccanigodā cedi, tatthu caṅggañigodā nāma je
deva-neraiya-tirikkha-manussesūppajjiyūṇa
puno nigodesu pavisiya acchamti.ñiccanigodā
nāma je savvakālaṅka nigodesu ceva acchamti.*

(Dhava Pu 14 p. 236)

See—*Sthāvara Jīva*.

Nigraha

A type of fault (or fallacy) in *Vāda* (polemics):
on failing to prove one's own view, to put down the disputant in argument through the practice of deception or trick, either by *Vādī* (speaking in favour of a proposition) or *Prativādī* (the opposition).

*svapakṣāsiddhinīpaḥ parājayo nigrahetutvā-
migrāhaḥ.* (Pranī 2.1.33)

*nigrahaḥ—chalādīnā parājayasthānam sa eva
doṣo nigrahadoṣaḥ.* (Sthā 10.44 Vr Pa 468)

Nitya

Eternity—That component of the fundamental *Dravya* (substance), which never ceases to exist.

and which never undergoes any change.

tadbhāvāvayayam nityam. (TaSū 5.30)

sato'pracyutimityam. (Bhikṣu 6.4)

Nityāgrapiṇḍa

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

the food etc., which is given to an ascetic everyday, after having invited him duly and respectfully.

'niyāga' tti—nityamāmantritam piṇḍam.

(Da 3.2 HāVr Pa 203)

Nidāna

The *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) of longing for the reward of one's austerities; e.g., "May I get such and such kind of material prosperity and grandeur as a result of my austerities."

nidānam—avakhaṇḍanam tapasaścāritrasya vā, yadi asya tapaso phalam tato janmāntare cakravartī syāmadhabharatādhipatīmahāmaṇḍalīkaḥ subhago nīpavānityādi. (TaBhā 7.32 Vr)

Nidānakaraṇa

An *Aticāra* (partial transgression) of *Māraṇāntika Samlekhanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting)).

(TaSū 7.32)

See—*Kāmabhogāśamsāprayoga*.

Nidāna Śalya

A type of *Śalya* (a weapon in the interior which is rankling inside):

that negative *Bhāva* (1) (disposition at subtle level of consciousness) which acts as an emotional weapon (rankling inside): such *Bhāva* rises in the form of *Nidāna* (longing for material prosperity as the reward of penance) and impedes the practice of *Samyama* (self-restraint or ascetic conduct).

nitarāṃ dīyate—līyate mokṣaphalamanindya-brahmacaryādisādhyam kuśalakarmakalpata-ravanamanena devarddhīyādīpārthanaparīṇāmaniśītāsineti nidānam. (Sihā 3.385 Vr Pa 139)

See—*Śalya*.

Nidā Vedanā

A kind of *Vedanā*:

the feeling (of pain etc.) which is experienced by a *Jīva* (living being) in the state of fully awake-

ned consciousness.

duvīhā vedanā paṇattā, tam jahā—nidā ya anīdā ya..

...jete saṃbhūyā te nam nidāyam vedanam vedemti....jete asaṃbhūyā te nam anīdāyam vedanam vedemti.

nitarāṃ niścitam vā samyag dīyate cittamasā-miti nidā. (Prajñā 35.16 Vr Pa 557)

Nidrā

Restful sleep—A sub-type of *Darśanāvāraṇīya* (intuition-veiling) *Karma*:

1. The *Udaya* (rise) of this sub-type is responsible for comfortable sleep which terminates in happiness (or it ends easily).

nidrā—sukhaprabodhā svāpāvasthā.

(Sihā 9.14 Vr Pa 424)

2. To undertake sleep for getting rid of intoxication, fatigue, exhaustion (or weariness); it results in obscuring one's consciousness.

madakhedaklamavinodārthaḥ svāpo nidrā.

(TaVā 8.7)

niyatam drāti avispaṣṭatayā gacchati caitanyam yasyāṃ svāpāvasthāyam sā nidrā. (Kapra p. 9)

Nidrānidrā

Unrestful sleep—A sub-type of *Darśanāvāraṇīya* (intuition-veiling) *Karma*:

1. The *Udaya* (rise) of this sub-type is responsible for discomfortable sleep which terminates in unhappiness (or it ends with too much efforts).

2. The state of sleep, in which the consciousness gets immensely obscured: one becomes fast asleep.

nidrātisāyini nidrā nidrānidrā....hyatyarthamasphuṭatarībhūtacaitanyatvādduḥkhena bahubhirgholanādībhīḥ prabodho bhavatyataḥ suprabodhānidrāpekṣayā asyā atisāyinitvam tadvipāka-vedyā karmmaprakṛtirapi kāryadvāreṇa nidrānidretyucyate. (Sihā 9.14 Vr Pa 424)

uparyupari tadvyttimidrānidrā. (TaVā 8.7)

Niddhatti

Incapacitation of other Karmakaraṇas (spiritual energy qua transformations of *Karma*) except *Udvardhana* and *Apavartana*—A kind of *Karmakaraṇa*:

to set the *Karma* in such a state through exercising the specific *Vīrya* (energy of soul) that it (*Karma*) is not amenable to any change through any kind of *Karmakaraṇa* such as *Udīraṇā* (premature rise), *Samkramaṇa* (transference),

etc.. except *Udvartana* (augmentation of *Rasavipāka* (intensity of fruition of *Karma*) and *Sthiti* (duration)) and *Apavartana* (attenuation of *Rasavipāka* and *Sthiti*).

nidhiyate—*udvartanāpavartanānyāśeṣakaraṇāyogyatvena vyavasthāpyate karma yayā sā nidhattiḥ.* (Kapra p. 48)

Nidhiratna

(Jam 3.167)

See—*Mahānidhi*.

Nindā

Self-criticism—To express disapproval of one's own transgressions (or sins).

nindanam—*ātmanaivātmadoṣaparibhāvanam.* (U 29.7 Sāvṛ Pa 579)

Nimitta

Science of prognostication—A branch of learning, which prognosticate the auspicious-inauspicious events, profit-loss etc. pertaining to past, present and future, on the basis of voice (*svara*), *lakṣaṇa* (lucky or auspicious marks on the body) etc.. E.g.—*Aṅganimitta* (*Nimitta* based on body-marks), *Svaranimitta* (*Nimitta* based on voice) etc..

aṅgam saro lakkhaṇaṃ ca vaṃjaṇaṃ suviṇo taḥā.

chiṇṇa bhommaṃ' talikkhāe emee aṭṭha āhiyā..

ee mahānimittā u aṭṭha saṃparikkittiyā.

eehiṃ bhāvā najjanti titā' nāgaya-sampayā..

imdiehiṃdiyattthehiṃ, samādhāṇaṃ ca appaṇo.

nāṇaṃ pavattae jamaḥ, nimittaṃ teṇa āhiyaṃ.. (Aṅvi 1. 2, 3, 13)

See—*Mahānimittajñatā*.

Nimittapiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to obtain *bhikṣā* by *Nimitta*—prognosticating the profit and loss pertaining to the past, present and future.

aṭṭitā' nāgatavarttamānakāleṣu lābhā' lābhādika-thanaṃ nimittam. tad bhikṣārtham kuroato nimittapiṇḍaḥ. (Yośā 1.38 Vṛ p. 135)

Niyantrita

A kind of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence));

in which an ascetic undertakes the *Pratyākhyāna* that he would definitely perform a particular type of penance on the decided day, whether he might be healthy or not.

'*niyamṭiyam'* ti nitarāṃ yantritam—*pratiḥṇātā-dinādau glānatvādyantarāyabhāve'* pi niyamāt-kartavyamiti. (Śihā 10.101 Vṛ Pa 472)

Niyama

1. Resolve—A firm resolve to undertake *Tapa* (austerity or penance), *Svādhyāya* (scriptural studies and teaching), *Vaiyāvṛtya* (rendering services to sick etc.) etc..

tapah—anaśanādiniyamāḥ—tadvaiśayā abhigra-haviśeṣāḥ yathā etāvattapahsvādhyāyavaiyāvṛtṭiyādi. (Bhaga 18.207 Vṛ)

2. Without exception—A statement which has no exception; *Vyāpti* (universal concomitance); that rule, which is necessarily applicable.

(Bhaga 1.234)

See—*Bhajanā*.

Niraticārachedopasthāpaniya Cāritra

A kind of *Chedopasthāpaniya Cāritra* (ordination through detailed resolves) which is immaculate.

1. The *Chedopasthāpaniya Cāritra* which is accepted in immaculate condition (i.e., when no transgression is indulged in), in conformity with the general procedure of acceptance of *Chedopasthāpaniya Cāritra* when the period of *Sāmāyika* (2) *Cāritra* (preliminary initiation into ascetic conduct) is over.

2. The *Cāritra* (ascetic conduct) to be accepted by the ascetics, initiated in the tradition of Lord Pārśva, on joining the order of Lord Mahāvira.

niraticārachedopasthāpaniyayogānniraticārāḥ sa ca śaikṣakasya. pārśvanāthatīrthān mahāvira-tīrthasamkrāntau vā.. (Bhaga 24.455 Vṛ)

See—*Chedopasthāpya Cāritra*.

Nirantarabandhini

Those *Karma-prakṛtis* (types of *Karma*), which are bound incessantly for at least an *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)); e.g., *Matijñānāvaraṇiya* (*Karma*, veiling the perceptual cognition); *Cakṣudarsanāvaraṇiya* (*Karma*, veiling the ocular intuition).

*jaghanyenāpi yā aṅtarmulūrttaṅi yāvannairan-
taryeṇa badhyante tāḥ nirantarabandhāḥ.*

(Kapra p. 44)

Nirapālāpa

A kind of *Yogasamgraha*:

not to disclose the offence of one's disciple,
which has been confessed by him.

*'niravalāpae' tti ācāryo'pi mokṣasādhakayoga-
samgrahāyaiva dattāyāmālocanāyāṃ nirapālā-
paḥ syāt, nānyasmai kathayet.*

(Śama 32.1.1 Vr Pa 55)

Nirayāvalikā

Name of the eighth *Upāṅga* (auxiliary canonical
work); a kind of *Kālika Śruta* (a category of
Āgama (2) (canonical work) which can be studied
only in the first and last quarter of day and night):
it is first part of the *Upāṅga*, which depicts the
terrific war that took place between Ceṭaka and
Koṅika.

(Nandī 78)

*.....uvagāṇam padhamassa vaggassa nirayāvali-
yāṇam dasa ajjhayaṇā pannaṭ'ā.....*

*....kūṇie rāyā.....ceḍage rāya.....rahamusalam
saṃgāmaṃ oyāe....donhavi rārṭhaṇaṃ....aṇṇa-
maṇṇeṇaṃ saddhi jujjhamti. (Nira 7.136-139)*

Nirvadya Dāna

Innocuous *Dāna* (offering food etc. to the ascetics)—That *Dāna*, which is conducive to the
progressive advancement of *Samyama* (self-
restraint) practised by oneself and by others; it
is *Dharmadāna* (the *Dāna* which is given to an
ascetic).

*yena svasya parasya vā samyama upacayaṃ yāti
tanniravadyaḍānaṃ dharmadānamiti.*

(Jaisidi 9.27 Vr)

Niravaśeṣa Pratyākhyāna

A kind of *Pratyākhyāna* (1) (formal resolve (vow)
of abstinence):

in which total abandonment of food, drink,
delicacies quâ eatables and delicacies quâ lick-
ables is undertaken.

*'niravaśeṣaṃ' tti nirgaramavaśeṣaṃapi alpālpa-
maśanādyāhārajātaṃ yasmiṃtat niravaśeṣaṃ.*

(Sthā 10.101 Vr Pa 473)

Niruddhaparyāya

That ascetic (*Muni*), who, after having fallen from
the ascetic conduct with a maximum tenure of

twenty years, has again accepted it.

*niruddho vināśitah paryāyo yasya sa niruddha-
paryāyah.....tasya pūrvaparyāyo vikrṣṭo vimśa-
tivarṣānyāsīt.*

(Vya 3.9 Vr)

Nirupakrama Āyu

(TaBhā 2.52)

See—*Anapavartanīya Āyu*.

Nirgrantha

Jain ascetic—

1. That (Jain) ascetic, who is solitary, a practi-
tioner of *ekatva bhāvanā* (*Ekatvānupreṣā*
(contemplation of solitariness)), has learnt the
seventh *Pūva* (canonical work of earlier lore)
called *Ātmapravāda* and subdued his sense-
organs both internally and externally.

*ettha vi niggamthe—ege egavidū buddhe saṃchi-
ṇṣasoe susaṃjāe susaṃie susāmaie ātappavāda-
patte viū duhao vi soyapalicchiṃe no piyāsakkā-
ralābhatthi dhammatthi dhammaviū niyāgapa-
ḍivanne samiyam care dante davie vosatthakāe
'niggamthe' tti vacce.*

(Sūtra 1.16.6)

2. Unfettered ascetic—One who is free from both
kinds of fetters or knots—attachment, the external
(i.e. wealth, corn etc.) and the internal (i.e.
Mithyātva (perverse faith), *Kaṣāya* (passions)
etc.).

*sāvajjeṇa vimukkā, saṃbbhiṅṅtara-bāhireṇa
gantheṇa.*

*niggahaparamā ya vidū, teneva ya hoṃti niggam-
thā.*

*je vi a na savvaganthehiṃ niggayā hoṃti kei
niggamthā.*

*te vi ya niggahaparamā, havamti tesim khaujju-
ttā.*

*kalusaphaleṇa na jujjai, kim cittaṃ tattha jaṃ
vigayarāgo.*

saṃte vi jo kasāe, nigīṅhaī so vi tattullo.

*.....giṅhamitā uvagaraṇaṃ, jaṃhā amamattayā
tesu..*

(BrBhā 832, 836-838)

3. The ascetic, possessed of *Rāga* (attachment)
or free from it, indulging in *Pratiṣevanā* (indul-
ging in transgression like *prāṇātipāta* (injuring or
killing a living being etc.)) or not indulging in it,
who is entitled to observe *Cāritra* (ascetic
conduct); such ascetics are classified into five
categories viz., *Pulāka*, *Bakuśa*, *Kuśila*, *Nir-
grantha* (4) and *Suātaka*.

*pañca niyaṃthā paṇṇattā, taṃ jahā—pulāe,
bause, kuśile, niyaṃthe, siṅāe..*

(Bhaḡa 25.278)

4. The fourth category of *Nirgrantha* (3), viz.,

Nirgrantha (4) (**Nirgrantha** (3))—The state of being **Vitarāga** (one, free from attachment and aversion) attained through the **Upāsama** (sub-siding) or **Kṣaya** (annihilation) of **Mohanīya** (deluding) **Karma**.

nirgato granthān—mohanīyakarmākhyaḍiti nirgranthāḥ. (Bhāṣa 25.278 Vr)

Nirjarā

1. Falling off (wearing off) of **Karma** (or shedding **Karma**)—Separation of the **Karma-puḍgalas** (material clusters quâ **Karma**) from the soul, after they themselves have come into the state of fruition or they have been brought to the state of fruition through **Udīrayā** (premature rise).

vipakvānām karṇāvayavānām pariśatanam hānirītyarthāḥ. tapasā sevyanāneva karmānyātmapradesēbhyo vighaṭanta iti. (TaBhā 9.3 Vr)

2. One of the nine **Tattvas** (categories of truth); the purification of the soul attained on account of the separation of Karmic dirt from it by means of **Tapa** (austerity or penance).

3. **Tapa** (austerity or penance) itself is also called **Nirjarā** by way of transference of epithet. *tapasā karmavicchedādātmanairmalyam nirjarā. upacārāttapo'pi.* (Jaisidi 5.16. 17)

Nirjarā Anuprekṣā

Contemplation quâ falling off of Karma—The ninth **Anuprekṣā** (4) (contemplative meditation); repeated reflection or exercise (i.e. practice) of contemplation on **Nirjarā** (1) (falling off of **Karma**) resulting from **Tapa** (austerity) and endurance of **Parīśahas** (hardships) of ascetic life.

nirjarā vedanā vipāka ityanarthāntaram. sa dvi-vidho 'buddhipūroḥ kuśalamūlasca..... tam gmat-to 'mucintayet śubhānubandho niramubandho veti. evamanucintayankarmanirjaraṇāyeva ghaṭata iti nirjarānuprekṣā. (TaBhā 9.7)

See—**Abuddhipūro Nirjarā. Kuśalamūlā Nirjarā.**

Nirjarāpuḍgala

The **Puḍgala** (material clusters) mainly related with **Nirjarā** (shedding **Karma**); those **Karma-puḍgalas** (material clusters quâ **Karma**) which have been rendered a non-karmic state, after being separated from the **Jīva** (soul) *nirjarāpradhānāḥ puḍgalā nirjarāpuḍgalāḥ, jīve-nākarṇatāmāpādītāḥ karmapradesā ityarthāḥ.* (AupaVr p. 207)

Nirmāṇanāma

A sub-type of **Nāma** (body-making) **Karma**; the **Udaya** (rise) of which is responsible for the formation of the organs, sub-organs, anatomy of the sexes and shape of the body-parts.

jātiliṅgākṛtyevavasthānīyāmakaṇṇ nirmāṇanāma. (TaBhā 8.12)

yadudayājjantuśariveśvamgapratyamgānām pratinīyatasthānavartitā bhavati tannirmānanāma sūtradhārakalpam. (KaPra p. 20)

Niryānamārga

1. The outlet of body through which the soul-units (**jīva-pradeśas**) depart from the body at the time of death.

maraṇakāle śarīriṇaḥ śarīrānmirgamastasya mārgo niryānamārgaḥ. (Śhā 5.214 Vr [p. 328])

2. **Path to liberation (emancipation of soul)**—The spiritual path through which the soul attains the **Nirvāṇa** (final emancipation).

niryānamārgaḥ viśiṣṭaurvāṇaprāptikāraṇami-tyarthāḥ. (Āva 4.9 HāVr p. 181)

Nirayāpaka

Praticāraka (one who helps in purification): that ascetic (**Muni**), who is adept at purification of the ascetic conduct, of oneself or others, specially at the time of undertaking **Anaśana** (fasting unto death).

pādovagame iṅgiṇi, duvidhā khalu homti āyanijjavagā.

nijjavagā ya pareṇa va, bhattaparimāya bodhavvā. (VyāBhā 4221)

cāritrasya paryantasdmaye niryāpakā eva yathāvasthitasodhipradānata uttarottaracāritranirvāhakāḥ. (VyāBhā 4164 Vr)

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Niryukti

1. The oldest scholion on the *Āgama* (canonical work) in verses, which furnishes the etymological interpretation of the canonical terminology. *nijjuttā te atthā jaṃ baddhā teṇa hoī nijjuttī.*

(*AvāNi* 88)

niryuktānām vā sūtreṣveva parasparasambaddhānāmarthānāmāvirbhāvanam.

(*Sūtrani* 1 *Vr* p. 2)

2. A scholiastum or expositive treatise based on rational justification to clarify the purport of the *Sūtra* (2) (canonical aphorisms).

niryuktayah niryuktānām—sūtre bhidheyatayā vyavasthāpitānāmarthānām yuktih.

(*SamaVr* Pa 101)

.....*nijjuttī vakkhāyaṃ.....*

(*ViBhā* 965)

Nirlāñchanakarīna

A kind of *Karmādāna* (occupation involving immense violence and possession);

to earn livelihood through castration or emasculation of ox etc. or piercing the nose of the animals (for putting nose-string).

nāsāvedho'nikanam muskacchedanam prṣṭhagālanam.

karmakambalavicchedo, nirlāñchanamudiritam..

(*Prasā* 266 *Vr* Pa 63)

Nirvartanādhikaranīkī Kriyā

A kind of *Ādhikaranīkī Kriyā*:

an activity of manufacturing anew the weapons. *yaccādīstastayornirvarttanam sā nirvartanādhikaranīkī.*

(*Sthā* 2.7 *Vr* Pa 38)

See—*Samyojanādhikaranīkī Kriyā*.

Niroāna

1. *Mokṣa* (liberation or final emancipation)—That which is the repose of tranquillity due to complete extinction of the flames of *Karma*.

nirvānam ti abāham ti, siddhī logaggameva ya. khemam sivam aṇābāham, jaṃ caraṃti mahe-sino..

nirvānti—karmānalavidhyāpanācchītibhavanatyasmin jantava itī nirvānam.

(*U* 23.83 *ŚāVr* Pa 511)

2. State of supreme *Samādhi* (2) (psychic serenity)—It is attained by a person who is ingenuous and righteous one. Or the luminous state of consciousness: establishment of self in its own nature.

nirvānam paramam jāi ghayasittavaa pāvae..

nirvāntinirvānam, svāsthyamityarthah.

(*U* 3.12 *ŚāVr* Pa 185)

See—*Mokṣa*.

Nirvānamārga

The path to attainment of the ultimate, ideal and unhindered bliss.

nirvānam—sakalakarmakṣayajamātyantikam sukhamityarthah, nirvānasya mārgo nirvānamārga iti.....paramanirvāntikāraṇam.

(*AvāHāVr* 2p. 181)

Nirvānavādī

School of philosophy which believes in *Mokṣa* (liberation or final emancipation)—The tradition of the *Śramaṇas* (1) (ascetics) is a *Nirvānavādī* tradition.

.....*nirvānavādīṇiṇi nāyaputte..* (*Sūtra* 1.6.21)

Nirvikṛtika

A form of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence);

in which one renounces the food of all the four types (food, drink, delicacies quā eatables and delicacies quā lickables) after taking meals devoid of *Vikṛti* (dairy product—butter, milk, curd; sweets, sugar and oil) once in the whole day.

nirvigaiyam paccakkhāi cauvoiham pi āhāram— asanam pānam khāimam sāmam. (*Avā* 6.10)

Nirvicikitsā

The third out of the eightfold conduct pertaining to the *Samyaktva* (right faith);

absence of doubt about getting the reward of the *sādhanā* (spiritual practice).

vicikitsā—phalam prati samdeho, yathā—kimi-yataḥ kleśasya phalam syāduta neti?.....tadabhāvo nirvicikitsam..... (*U* 28.31 *ŚāVr* Pa567)

Nirviśamānakalpasthiti

A type of *Pārihārika*;

the code of conduct of the four ascetics engaged in penances during the *Pārihāra*visuddhi *Cāritra* (purificatory conduct).

pariharaṇam parihārah—tapoviśeṣastena carantīti pārihārikāḥ, te dvīdhā nirviśamānakā nirviṣṭakāyikāśca. tatra nirviśamānakā—vivakṣītatapoviśeṣāsevakaḥ, nirviṣṭakāyikāḥ—āsevīta-vivakṣītatapoviśeṣāḥ. (*Prasā* 602 *Vr* Pa 169)

Nirviṣṭakāyikakalpasthiti

A type of *Pārihārika*; the code of conduct of those ascetics who have already completed their course of penance during the *Parihāra* *viśuddhi Cāritra* (purificatory conduct) and have now employed themselves in the service (of other ascetics practising the same conduct). (*Prasā* 602 *Vr Pa* 169)
See—*Nirviśamānakalpasthiti*.

Niroṛtta

That person, whose *Kaṣāyas* (passions) have been pacified.
nirōṛttaḥ kaṣāyopasamācchitibhūtaḥ.
(*Sūtra* 1.11.38 *Vr Pa* 210)

Niroṛtti Indriya

Organic structure of the sense-organ—A type of *Dravyendriya* (physical sense-organ); the external and internal material (anatomical) structure of sense-organ.
nirōṛtirnāma prativiṣṭaḥ saṁsthānaviśeṣaḥ.
sāpi dvidhā—bhāhyā abhyantarā ca.
(*NandīMaVr Pa* 75)

Nirveda

Detachment—One of the fundamental characteristics of *Samyaktva* (right faith); detachment towards the sensual objects.
nivveṇaṁ divvamānusatericchiesu kāmabhogesu nivveyaṁ havvamāgacchai. savvavisuesu virajjai.
(*U* 29.3)

Nirvedanī

A kind of tale;
the tale which is told, with the moral that one should remain detached to the *Samsāra* (cycle of transmigration in mundane existence) by depicting the auspicious and inauspicious fruition of the *Karmas* committed in one's life.
samsārādemirvinnāḥ kriyate anayeti nirvedanī.
(*Sthā* 4.246 *Vr Pa* 200)

Nirhāri

The *Anasāna* (fast unto death) which is undertaken by the ascetic inside the *upāsṛnya* (the place of sojourn of the ascetic).
'nirhāriṃ ya' tti nirhāreṇa nirōṛttaṃ yattannirhāriṃ, pratiśraye yo mriyate tasyaitat, tatka-ḍevarasya nirhāraṇāt.
(*Bhaga* 2.49 *Vr*)

See—*Anirhāri*.

Niroṛtibādara Jivasthāna

The eighth *Jivasthāna*/*Gumasthāna* (stage of spiritual development):

1. *Niroṛtti* means dissimilarity; that *Jivasthāna*, in which the purity of the *Parināma* (1) (to undergo transformation from one state to another one) of all the souls, who had entered in this *Jivasthāna* simultaneously, at a particular *Samaya* (smallest time-unit) is not the same.

niroṛtīḥ—samasamayavartijivānāṃ parināmaviśuddhervisadrṣatā.

niroṛtibādara jivasthāne bhinnasamayavartijivānāṃ parināmaviśuddhervisadrṣī bhavati, samasamayavartijivānāṃ ca visadrṣī sadṛṣī cā'pi.
(*Śakhaṃ* 1 p. 194)

2. The spiritual purity of the soul possessed of *niroṛtti* and *bādara Kaṣāya*, i.e., gross (or coarse) passions. Another name of *Niroṛtibādara Jivasthāna* is *Apūrvakarana* (2) (that is, a stage, the like of which was never attained before).

niroṛtiyukto bādarakaṣāyo niroṛtibādaraḥ.
bādarah sthūlah, idamapūrvakaranaṃ mapi ucya-te.
(*Jaisidi* 7.10 *Vr*)

Niśītha

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

One of the four *Chedaśūtras* (four canonical works, viz., *Niśītha*, *Vyavahāra*, *Kalpa*, *Daśā*), which contains a penitentiary code which describes the rules and procedure of expiation.

(*Nandī* 78)

pacchittamihajjhayaṇe..... (*NiBhā* 71)

idamajjhayaṇaṃ avavāyabahulaṃ.

(*Nicū* 1 p. 35)

Niścayanaya

Transcendental Naya (non-absolutistic standpoint)—It is a view which accepts the real (metaphysical) nature of the object.

tāttvikārthābhhyupagamaparo niścayaḥ.

(*Bhikṣu* 5.18)

See—*Naiścayika Naya*.

Niścita Avagrahamati

(*TaBhā* 1.16 *Vr*)

See—*Asamdigdha Avagrahamati*.

Nisrāṇapada

Clause of exception (to conduct)—It is followed by the ascetics who have weak faith (in the canonical commandments).

niśriyate—maṇḍasraddhākairāsevyata iti niśrāṇam tacca tat padam ca niśrāṇapadam—apavādapadamityarthah. (BṛBhā 661 Vṛ)

Nisrāsthāna

The place which is supportive in the *sādhanā* (spiritual practice) of the ascetic (*Muni*).

dhammaṇṇaṃ caramāṇassa pañca nissāṭṭhāṇā paṇattā, taṃ jahā chakkāyā, gane, rāyā, gāhāvati, sariraṃ. (Sthā 5.192)

Nisrita Avagrahamati

A kind of empirical *Avagraha* (sensation); sensation of an object on the basis of the prior experience of the object: e.g.—experience of the smooth, tender tactile sensation of a flower, which had already been experienced before.

yadā tvetasṃmādākhyātāllingāt paricchinati nisritam tadā sa lingamavagrāṇātīti bhanyate. (TāBhā 1.16 Vṛ)

Niṣadyā

Specific postures for sitting—They are to be used (by the ascetics) as *āsana*s (yogic postures).

niṣadanāni niṣadyāḥ—upaveśanaprakārāḥ. (Sthā 5.50 Vṛ Pa 287)

See—*Naiṣadyika*.

Niṣadyā Pariśaha

Hardship quā stay at a solitary place—A type of *Pariśaha* (hardship);

while undertaking a special course of *sādhanā* (spiritual practice) at a solitary place (like cremation grounds), which is suitable for such *sādhanā*, the ascetic may have to encounter with incidence of terror; at such time, he should endure it with equanimity (without being frightened or without quitting the place).

susāṇe sumtagāre vā rikkhamūle va egao. akukkūo nisīcījā na ya vittāsaē paraṇ.. tattha se ciṭṭhamāṇassa uvasaḡgābhīdhāraē. saṃkābhīo na gacchejjā utṭhittā amamāsaṇaṃ.. (U 2.20, 21)

Niṣadha

Name of one of the six *Varṣadhara* mountains.

(upholding the *Varṣas* or the seven regions of the *Jambūdvīpa*);

it is situated in the south of *Mahāvīdeha Kṣetra*, north of *Harivarṣa*, west of Eastern *Lavaṇa-samudra* and east of Western *Lavaṇasamudra* and it acts as the dividing line between *Hari-varṣa* and *Vīdeha* regions.

mahāvīdehassa vāsassa dakkhīṇaṃ, harivāsassa uttareṇaṃ, puratthimalavaṇasamuddassa paccatthīṇaṃ, paccatthimalavaṇasamuddassa puratthīṇaṃ, ettha ṇaṃ jambuddīve dīve nīsahe nāmaṃ vāsaharapavvaē paṇatte. (Jam 4.86)

harivarṣavīdehayorvibhaktā niṣadhāḥ.

(TāBhā 3.11 Vṛ)

Niṣeka

A quantum of the *karmadalika* (karmic clusters) which comes simultaneously into *Udaya* (rise) in one *Samaya* (smallest time-unit)—That specific constitution of the *Karma-pudgāla*s (material clusters quā *Karma*), which is in consonance with the fruition that takes place every *Samaya* (smallest time-unit): when the period of *Abādhākāla* (dormancy) is over, the phenomenon or the construction of the *Karmanīṣeka* takes place, which is as follows: the bound *Karmas* start giving fruit gradually; they get divided into 'quanta': each quantum would come into rise, one after the other in a sequence. In the first *Samaya*, the quantum of the *Karmanīṣeka* is larger than that which would drip in the second *Samaya*; the quantum in the third *Samaya* would be still less and so on: there will be a gradual drop down in the quantum.

karmanīṣeko nāma karmadalikasyāṃubhavanāṭṭham racanāvīṣeṣaḥ. tatra ca prathamasaṃmaye bahukaṃ niṣīcīcati dvītīyasamaye viṣeṣahīnaṃ tṛtīyasamaye viṣeṣahīnamevaṃ yāvadutkrāsta-sthītikaṃ karmadalikaṃ tāvad viṣeṣahīnaṃ niṣīcīcati. (Bhāga 6.34 Vṛ)

Niṣkāṃkṣita

The second out of the eightfold conduct pertaining to the *Samyaktva* (right faith);

not to have any proclivity for accepting any school of philosophy other than the one propounded by the omniscient one.

kāṃkṣitaṃ—yuktīyuktatvādahīṃsādyabhīdhāyitvācca śākyolūkādīdarśanānyapi suṃdarānyevetyānyānyadarśanagrāhīṭmakam tadabhāvo niṣkāṃkṣitam. (U 28.31 Sāvṛ Pa 567)

Niṣpratīkarmatā

A kind of *Yogasamgraha*:
renunciation of caring for body.
'nippādīkammaya' tti tathāiva niṣpratīkarmatā
śārīrasya vidheya. (Sama 32.1.1 Vr Pa 55)

Nisarga Kriyā

A kind of *Kriyā* (urge):
approving of an evil act.
pāpādānādīpravṛttivīśeṣābhyamujjānaṃ nisar-
gakriyā. (FaVā 6.5)

Nisargaruci

A type of *Ruci* (faith):
1. The *Ruci* created in the *Tattvas* (categorise of
truth) such as *Jīva* (soul) etc. due to (naturally
obtained) right knowledge (understanding,
comprehension and perception), without the
sermon of others.
2. The person possessed of *Nisargaruci* (1).
bhūyatthenāhigayā jīvājīva ya puṇṇapāvaṃ ca.
sahasammuiyāsavasamvaro ya roei u nisaggo..
(U 28.17)

Nisargasamyagdarśana

anupadeśātsamyagdarśanamutpadyata ityeta-
misargasamyagdarśanam. (TaBhā 1.3)
See—*Nisargaruci*.

Nihnava

See—*Pravacana-nihnava*.
(ViBhā 2299)

Nīcagotra

A sub-type of *Gotra* (status-determining) *Karma*:
the rise of which is responsible for experience
of low caste, low family etc. by the *Jīva* (soul).
yadudayavaśāt punarjñānādisampanno'pi nin-
dām labhate hinajātyādīsambhavaṃ ca tat nīcā-
rgotram. (Prajñā 23.57 Vr Pa 475)

Nīraja

Immaculate soul—The soul, which is free from
(the impurity of) all the eight *Karmas*.
nīrayā nāma aṭṭhakammaṇapagaḍḍivimukkā bhaṇ-
ṇamti. (Da 4.24 JiCū p. 117)

Nīla

Name of one of the six *Varṣadhara* mountains.
(upholding the *Varṣas* or the seven regions of

the *Jambūdvīpa*);

it is situated in north of *Mahāvīdeha*, south of
Ramyak Varṣa, west of Eastern *Lavaṇasamudra*
and east of Western *Lavaṇasamudra* and it acts
as the dividing line between *Mahāvīdeha Varṣa*
and *Ramyak Varṣa* regions.

mahāvīdehassa vāsassa uttareṇaṃ, rammaga-
vāsassa dakkhineṇaṃ, puratthimillalavaṇasa-
muddassa paccatthimeṇaṃ, paccatthimalava-
ṇasamuddassa puratthimeṇaṃ, ettha ṇaṃ jam-
buddīve dīve ṇilavante ṇāmaṃ vāsaharapavva.
(Jam 4.262)

videharamyakayorvibhaktā ṇilā.
(TaBhā 3.11 Vr)

Nilaleśyā

Blue *Leśyā* (psychic colour)—The second among
the six kinds of *Leśyā*: (it is the second inauspi-
cious *Leśyā*).

1. The inauspicious flow of *Bhāva* (1) (dispo-
sition at subtle state of consciousness)—A type
of radiation emanating from the soul at very
subtle level of consciousness, which makes the
soul prone to worldly pleasures.

issāmarisaatavo, avijjamāyā ahīriyā ya.
geddī paose ya sadhe, pamatte rasalolue sāyaga-
vesae ya..

ārambhāo avirao, khuddo sāhassio naro.
eyajogasamāutto, nilaleśaṃ tu pariṇame.
(U 34.23, 24)

See—*Bhāvaleśyā*.

2. The *Pudgalas* (material clusters) of blue colour
which become instrumental in creation of
Nilaleśyā (1).

nilāsogasaṃkāsā cāsapicchasamāppabhā.
verūliyaniddhasaṃkāsā nilalesā u vaṇṇao..
(U 34.5)

See—*Dravyaleśyā*.

Naigama Naya

Pantoscopic (figurative or conventional) *Naya*
(non-absolutistic standpoint)—

1. The view-point which takes stock of both—
bheda (difference) and *abheda* (identity).

bhedābhedaḡrāhī naigamaḡ. (Bhikṣu 5.4)

2. The view-point which is cognizant of the in-
tention (of the speaker).

saṃkalpagrahī ca. (Bhikṣu 5.4)

Naipunika

An expert—

1. One who has a very deep knowledge (of a subject).

nīpunaṃ sūkṣmajñānaṃ tena carantīti naīpuni-kāh..... (Sthā 9.28 Vṛ Pa 428)

2. The studies in the ninth *Pūro* (canonical work of earlier lore) called *Vidyānupravāda*.

athavā anupravādābhīdhānasya....adhyayanavi-śeṣā eveti. (Sthā 9.28 Vṛ Pa 428)

Nairayikāyuska

A sub-type of *Āyusya* (life-span-determining) *Karma*, due to the *Udaya* (rise) of which the *Jiva* (soul) undergoes the experience of the state of infernal being.

nārakādyañyupdgalānāmudayena nārakādyañyurvedayate. (Prajñā 23.37 Vṛ Pa 463)

āyurevāyuskaṃ.....tatra narakā utpattiyātanāsthānāni pṛthivīparinatīviśeṣāstatsambandhināḥ sattvā api tātsthyānarakāsteṣāmidamāyurnā-rakam. (TaBhā 8.11 Vṛ p. 148)

Nairyātrika

The *Dharma* (1) (spiritual doctrine) which leads (the soul) to *Mokṣa* (liberation). (Sūtra 1.8.11)

Naiścayika Arthāvagraha'

Real Avagraha (sensation)—That *Avagraha*, in which there is sensation of only the *Sāmānya* (generic attribute) and which lasts for only one *Samaya* (smallest time-unit).

avagraho dvidhā—naiścayiko vyāvahārikaśca. tatra naiścayiko nāma sāmānyaparicchedaḥ, sa caikasāmayaikaḥ śāstre' bhilitaḥ.

(TaBhā 1.16 Vṛ)

See—*Vyāvahārika Arthāvagraha*.

Naiścayika Kāla

Transcendental time (or the absolute time)—The *Kāla* (time) which is ubiquitous (i.e., all-pervading) and which exists in each and every substance; it is the cause of transformation (of all substances).

naiścayikastu pratidraavyaṃ vartate tena tasya sarvavyāpītvam. (Jaisīdi 1.35 Vṛ)

Naiścayika Naya

Transcendental Naya (non-absolutistic stand-point)—The view-point which takes cognizance of the entire substance with all its modes: e.g., the big black bee is possessed of all the five colours.

vāvahāriyanayassa godde phāniyagule, necchāiyanayassa pañcavaṇṇe dugamīdhe pañcarase aṭṭhaphāse paṇmatte..

...vāvahāriyanayassa kālae bhamare, necchāiyanayassa pañcavaṇṇe jāva aṭṭhaphāse paṇmatte.. (Bhāga 18.107,108)

tāttvikārthābhīyupagamaparo niścayaḥ. yathā—pañcavaṇṇo bhramarah, taccharirasya bādara-skandhatvena. (Bhikṣu 5.18 Vṛ)

See—*Vyāvahāranaya*.

Naiśadyika

A variety of *Kāyakleśa Tapa* (external austerity by undertaking yogic postures); one who sits in *Naiśadyās* (specific postures for sitting) like *Samapādaputā* etc..

naiśadyikaḥ—samapādaputādīniśadyopaveśī. (Sthā 7.49 Vṛ Pa 378)

Naiśedhikī

1. That ground, where the funeral ceremony of the ascetic is performed.

'naiśedhikyām vā' śavapariśṭhāpanabhūmyām. (BrBhā 5541 Vṛ)

2. That place where *Svādhyāya* (scriptural studies and teaching) is done.

'niśihyā' sajjhāyathānaṃ, jammi vā rukkhama-lādaū saiva niśihyā. (DhACū p. 126)

Naiśedhikī Sāmācārī

One of the ten types of *Sāmācārī* (rules of conduct quā etiquette, formality and convention):

formality of uttering (twice) the word 'niśahi' (*naiśedhikī*), while entering the place of sojourn.*thāṇe kujjā niśihiyam.* (U 26.5)

Naiśṛṣṭikī Kriyā

A type of *Kriyā* (urge);

the activity of throwing any object (animate or inanimate), which becomes the cause of the bondage of *Karma*.

nisarjanam niśṛṣṭam, kṣepanamityarthah, tatra bhavā tadeva vā naiśṛṣṭiki, niśṛjato yah karmma-bandhaḥ. (Sthā 2.26 Vṛ Pa 39)

Naisarpa

A kind of *Mahānidhi* (an encyclopaedian treatise);

the treatise which deals exhaustively with the topic of the construction of city, village etc. (town-

-planning).

*nesappammi nivesā, gāmāgara-ṇagara-paṭṭaṇā-
ṇaṃ ca.*

*doṇamuhamadaṃbāṇaṃ, khaṃdhārāṇaṃ gihā-
ṇaṃ ca..* (Sihā 9.22.2)

Noatimātra Bhojana

The eighth type of *Brahmacarya-gupti* (pro-
tective discipline of celibacy):
not to take the food in excess than the prescribed
quantity.

*dhammaladdhaṃ miyaṃ kāle, jattatthaṃ paṇi-
hāṇavaṃ.*
nāimattaṃ tu bhūṃjejjā, bambhacerarao sayā..
(U 16.8)

Noamana

A state of mind;

the mind which is bereft of the objective, the
mind which does not have any fixed relation
with an objective. (Sihā 3.357 VrPa 132)

See—*Tadanyamana, Tanmana.*

Noāgamataḥ Jñāsarīra Dravyanikṣepa

A variety of *Noāgamataḥ Dravya Nikṣepa* (virtu-
ally or metaphorically transferred epithet);
the epithet 'knower' given to the body of the
knower (soul), which used to know the subject
under consideration, in the past but at present
is devoid of that knowledge.

*jānagasārīradavvāvassayaṃ—āvassae tti paya-
tthāhigārajānagassa jaṃ sarīrayaṃ vavagaya-
-cūya cāvīya-cattadehaṃ jīvavippajadhaṃ sejjā-
gayaṃ vā samthāragayaṃ vā nisīhiyāgayaṃ vā
siddhasilātalagayaṃ vā pāsittānaṃ koi vaejjā—
aho naṃ imeṇaṃ sarīrasamussaenaṃ jīnaditthe-
naṃ bhāvenaṃ āvassae tti payaṃ āghaviyaṃ
pannaviyaṃ parūviyaṃ dāmsiyaṃ nidāmsiyaṃ
uvadaṃsiyaṃ. jahā ko ditthamto? ayaṃ mahu-
kumbhe āsī, ayaṃ ghayakumbhe āsī. se taṃ jāna-
gasārīradavvāvassayaṃ..* (Anu 16)

Noāgamataḥ Jñāsarīra-bhavyaśarīra- vyatirikta Dravyanikṣepa

A variety of *Noāgamataḥ Dravya Nikṣepa* (virtu-
ally or metaphorically transferred epithet);
that activity or substance, which is not related
with one who was knower in the past or who
would be knower in the future; e.g., the *dravya
mangala* (physically auspicious objects) such as
svastika, śrīvatsa etc. which are devoid of both—

the past as well as the present knower.

*tavvatirittaṃ jahā sotthiyasirivacchādīno attha-
mangalayā suvaṃṇadadhiakkhayaṃmādiṇi ya.*
(ĀVaCū 1 p. 5)

Noāgamataḥ Dravyanikṣepa

A variety of *Dravya Nikṣepa* (virtually or meta-
phorically transferred epithet);
the epithet 'knower' given—to the dead body
of a person who used to be the knower of the
subject (or the meaning of the word) under consi-
deration; to the body of the person who is a
would-be knower of the subject (or the meaning
of the word) under consideration; to that sub-
stance which symbolically represents the
subject (or the meaning of the word) under consi-
deration.

*jānagasārīraṃ jo jīvo maṃgalapadasthādhikāra-
jānao tassa jaṃ sarīraṃ vavāgayaṃjīvaṃ, pivva-
bhāvapaṇṇavaṇaṃ paducca, jahā ayaṃ ghaya-
kumbhe āsī ayaṃ mahukumbhe bhavissati, evaṃ
bhaviyasārīravibhāsā kāyavvā.* (ĀVaCū 1 p. 5)

Noāgamataḥ Bhavyaśarīra Dravyani- kṣepa

A variety of *Noāgamataḥ Dravya Nikṣepa* (virtu-
ally or metaphorically transferred epithet);
the epithet 'knower' given to the body of a
person who is a would-be knower, but at present
is devoid of the knowledge of the subject under
consideration.

*bhaviyasārīradavvāvassayaṃ—je jīve jonijam-
maṇanikkhaṃte imenaṃ ceva ādattaenaṃ sari-
rasamussaenaṃ jīnaditthenaṃ bhāvenaṃ āva-
ssae tti payaṃ seyakāle sikkhissai, na tāva si-
kkhai. jahā ko ditthamto, ayaṃ mahukumbhe
bhavissai, ayaṃ ghayakumbhe bhavissai. se taṃ
bhaviyasārīradavvāvassayaṃ..* (Anu 17)

Noāgamataḥ Bhāvanikṣepa

A variety of *Bhāva Nikṣepa* (transferred epithet
for an actualized state);

the epithet 'knower' given to the actualized
state of 'knower' when he is an actual knower
of the word under consideration as well as he is
engaged in that activity (which is connoted by
that word).

*upādhyāyārthajñāh adhyāpanakriyāpravṛttaśca
noāgamato bhāvopādhyāyah.* (Jaisiḍḍi 10.9 Vr)

Noindriya

1. Quasi-sense—Mind:

that (organ) whose function is to analyze and reflect over the objects already apprehended by the sense-organs; hence, it is called 'quasi-sense' i.e., slightly like sense (but not sense). (Mind is not a sense-organ because it has no independent jurisdiction over the external perceivable objects, and this lack of independent capacity disqualifies it from attaining the status which the sense-organ has).

noindriyaṃ—manaḥ. (Sthā 6.14 Vr Pa 338)

2. Four passions.

See—*Dānta*.

Noindriyapratyakṣa

Super-sensory knowledge—The knowledge directly gained by the soul, independent of the senses.

noindriyapaccakkhaṃ ti imdiyātirittaṃ.

(Nandi 7 Cū p. 15)

Noindriyayamaṇīya

Not to allow the *Udiraṇā* (premature rise) of anger, pride, deceit and greed to occur.

jaṃ me koha-māna-māyā-lohā vocchiṇṇā no udireṃti, settaṃ noindriyajavaṇijje.

(Bhaga 18.210)

Nokarma

The state of the *Karma-pudgalas* (material clusters quā *Karma*), which ensue when the state of their *Udaya* (rise) is over;

in this state they (are rendered impotent and hence) are available for undergoing *Nirjarā* (falling off).

veditarasaṃ karma nokarma. (Bhaga 7.75 Vr)

Nokarmavargaṇā

The nineteen *Vargaṇās* (classes of material clusters) of *Pudgala* (material aggregates) except the four viz., *Karmavargaṇā* (class of material clusters quā *Karma*), *Bhāṣāvargaṇā* (class of material clusters which are specifically used in the process of speaking), *Manovargaṇā* (a class of material clusters which are specifically used in the process of thinking and reflecting) and *Taijasavargaṇā* (class of material clusters quā fiery body). (In total there are 23 *Vargaṇās*).

sesaekkoṇavīsavaggaṇāo nokammavaggaṇāo.

(Dhava Pu 14 p. 52)

Nokarmaśarīra

Quasi-karmic body—The auxiliary material of *Karma*:

the four types of body viz., *Audārika* (gross), *Vaikriya* (protean), *Āhāraka* (conveyance) and *Taijasa* (fiery).

orāliya-veguvviya-āhāraya-tejaṇāmakammudaye.

cau nokammasarirā, kammeva ya hodi kamma-iyam.

karmasahakāritvena iṣatkarmatvācca nokarma-śarīratvasambhavāt. (Goji 244 Vr)

Nokaṣāya

Quasi-passions—The (nine types of) semi-passions which are accomplices of the *Kaṣāya* (passions), (viz., anger, conceit, deceit and greed); e.g., *Hāsya*, *Rati* etc..

kaṣāyāṇiḥ saha-cāriṇo nokaṣāyā iti, uktaṃ ca—

kaṣāyasahavarttitvāt, kaṣāyapreraṇādapi.

hāsyaḍinavakasyoktā, nokaṣāyakaṣāyatā.

(Prajñā 23.36 Vr Pa 469)

Nokaṣāyavedaṇīya

To undergo realisation of the *Nokaṣāyas* (quasi-passions) such as the sexual urge of female etc., which are the sub-types of *Cāritramohaṇīya* (conduct-deluding) *Karma*.

strīvedādinokaṣāyarūpena vedyate tannokaṣā-yavedaṇīyam. (Prajñā 23.34 Vr Pa 468)

Noparīta-noaparīta

The *Siddha* (liberated soul)—The soul which has transcended both—the *Parīta* and the *Aparīta*.

noaparitte-noaparitte sādīe apajjivasite.

(Jīvā 9.82)

Nobhavopapātagati

A type of *Upapātagati*:

The motion of the *Siddha* (liberated soul) and the *Paramāṇu* (the ultimate atom) which takes place in one *Samaya* (smallest time-unit).

nobhavaḥ—bhavavyatiriktāḥ karmasamparka-sampādyanairayikatvāḍiparyāyarahita iti bhā-vaḥ, sa ca pudgalaḥ siddho vā.

(Prajñā 16.33 Vr Pa 328)

no bhavovavāyagati dvivihā paṇattā, tam jahā—

poggalaṇobhavovavāyagati ya siddhaṇobhavo-

vavāyagati ya..

(Prajñā 16.33)

Nosābdarūpagandharasasparśānupātī

The tenth *Brahmacarya-gupti* (protective discipline of celibacy), which is in the form of rampart (for the protection of celibacy) in which there is the directive injunction for the ascetic for not getting attached to sound, colour, smell, taste and touch.

sadde rūve ya gamdhe ya, rase phāse taheva ya, paṃcavihe kāmaguṇe niccaso parivajjāe..

(U 16 Sūtra 12 gāthā 10)

Nosaṃjñīnoasaṃjñī

Neither-*Samjñī*-nor-*Asaṃjñī*—The omniscient and the *Siddha* (liberated soul)—both transcend the states of *Samjñī* (soul endowed with mind) as well as *Asaṃjñī* (soul not endowed with mind). *nosamjñīnoasaṃjñī ca kevalī siddhaśca....*

(Prajñā 28.120 Vṛ Pa 525)

Nosātasaukhyapratibaddha

A type of *Brahmacarya-gupti* (protective discipline of celibacy) in which the practitioner of celibacy does not become tied up with the agreeable and comfortable sensations.

nosāyāsokkhaṇḍibaddhe yāvi bhavai. (Sama 9.1)

Nosūkṣmanobādara

Siddha (liberated soul)—The soul which is free from embodiment is neither *Sūkṣma* (subtle) nor *Bādara* (gross).

nosūkṣmanobādarāḥ siddhāḥ.

(Prajñā 3.111 Vṛ Pa 139)

Nostrīkathā

A *Bhāvanā* (4) (supportive contemplation) of the *Brahmacarya Mahāvratā* (the fourth great vow of celibacy);

not to indulge in amorous talks (or lewd stories) about women or the beautification of women and the like.

strīnām kathā strīkathā....rāgāmbandhini deśa-jātikulanepathyabhāṣāgativibhramenīgitalāśya-līlākāṭāksapranayakalahasīrīgārarasānuviddhā vātyeva cittodadheravaśyamitayā vikṣobhamā-tanoti tasmāt tadvarjanam śreya iti bhāvayet.

(TaBhā 7.3 Vṛ)

Nyagrodhāparimaṇḍala Saṃsthāna

The second type of *Saṃsthāna* (2) (bodily confi-

guration);

structure (size, shape etc.) of the parts (or organs) above the navel are reasonably broad (i.e., in proper proportion or symmetry), but the lower portion is narrow (i.e., asymmetrical).

nābherupari vistarabahulam śarīralakṣanokta-pramāṇabhāḡ adhastu hinādhikāpramāṇam.

(Sthā 6.31 Vṛ Pa 339)

Nyāya

Science of logic—To examine the *Tattvas* (categories of truth) through reasoning, which has four components—*Pramāṇa*, *Prameya*, *Pramiti*, and *Pramātā*.

vyukyārthaparīkṣaṇam nyāyaḥ. (Bhikṣu 1.1)

Nyāsāpahāra

An *Aticāra* (partial transgression) of the vow of *Sthūla Mṛṣāvāda Viramaṇa* (abstinence from gross falsehood, the second vow of the lay follower);

to state less the amount of money etc. entrusted to one's care, due to forgetfulness.

hiraṇyādīnikṣepe'lpasaṃkhyānūjñānavacanam nyāsāpahārah. (TaVā 7.26)

Pa**Paṅkaprabhā**

Mud-hued infernal land—The *Gotra* (clan) of the fourth infernal earth (*Meghā*) which is mud-hued. (See fig. p. 396).

paṅka ivābhāti paṅkaprabhā. (AnuCū p. 35)

See—*Ratnaprabhā*.

Pakṣa

(*Bhikṣu* 3.9)

See—*Dharmī*, *Sādhyā*.

Pañcamahāvratika Dharma

That *Dharma* (1) (spiritual doctrine) which was propounded by Lord Mahāvīra for the ascetic (*Muni*) in the form of five *Mahāvratas* (great vows).

se jahāṇāmae aḡjo! mae samanāṇam niggaṃthā-ṇam paṃcamahāvratie sapadikkamaṇe acelae dhamme paṃmatte. (Sthā 9.62)

Pañcayāma

The five types of self-discipline (self-restraint), i.e., the five *Mahāvratas* (great vows).

'pañcajāmassa' tti pañcānāṃ yāmānāṃ—mahāvratānāṃ samāhāraḥ pañcayāmam.

(Sama 25.1 Vṛ Pa 43)

Pañcaśikṣita Dharma

That *Dharma* (1) (spiritual doctrine) which is com-prises the discipline of five injunctions, viz., non-violence, truth, non-stealing, celibacy and non-possessiveness.

pañcaśikṣāḥ—prānātipātādiviramanopadesāt-mikāḥ samjātā yasmīmasau pañcaśikṣitah.

(U 23.12 Sā Vṛ Pa 499. 500)

Pañcāṅgapanipāta

That obeisance, in which five limbs are bent (to pay reverence); they are—both knees, both hands and the head.

do jāñū donṇi karā, pañcamāṅgaṃ hoi uttamāṅgaṃ tu.

sammam sampanivāo nco pañcamāṅganivāo..

(Pañcā 112)

Pañcāṅgavratika (Dharma)

That *Dharma* (1) (spiritual doctrine) which was propounded by Lord Mahāvīra for the lay follower in the form of five *Aṅgavratas* (five smaller vows of righteousness).

se jhāṇāmae aḷḷo! mae samaṅovāsagānam pañcāṅgavratie....dhamme paṇṇatte. (Sthā 9.62)

Pañcāstikāya

The five ultimate existents—The *Astikāyas* (extended substances) viz., *Dharmāstikāya* (medium of motion), *Adharmāstikāya* (medium of rest), *Ākāśastikāya* (space), *Pudgalāstikāya* (physical order of existence), *Jivāstikāya* (soul)—these five real substances which are eternal and are in the form of the aggregates of *Pradeśas* (the indivisible units of the substance) or *Paramāṅus* (the ultimate atoms).

pañcatthikāe na kayāi nāsī, na kayāi natthi, na kayāi na bhavissai. bhuvim ca, bhavai ya, bhavissai ya. dhuve niyae sāsaie akkhae avvae avatthie micce. (Nandi 126)

Pañcendriya

Five-sensed living being—A living being endowed with all the five senses-organs viz., tactile, gustatory, olfactory, ocular and auditory. E.g.—human being, cow and the like.

sparsānarasanagrāṇacakṣuḥśrotrendriyapañ-

cayuktāḥ manuṣyādayaḥ pañcedriyāḥ.

(Bṛhasaṃ 11 Vṛ p. 23)

Pañcendriyaratna

Those seven *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign), which are in the form of the five-sensed living beings; viz., *Strīratna* (chief queen), *Senāpatiratna* (commander-in-chief), *Gṛhapatiratna* (chamberlain), *Purohitaratna* (priest), *Vardhakeratna* (artisan), *Aśvaratna* (horse), *Hasṭiratna* (elephant).

senāpatyādini sapta pañcedriyāṇi.

(Prasā Vṛ Pa 351)

Paṭabuddhi

That genius (ascetic), who, by dint of his sharp intellect, can retain (hold) all the scriptural aphorisms and their meanings propounded by a learned speaker in the same fashion as a cloth having the capacity of holding the objects.

'paḍabuddhi' tti paṭavat viśiṣṭavakṭṛvanaspati-viśṣṭavividhaprabhūtasūtrārthapūṣpaphalagrahaṇasamarthatayā buddhiryeṣāṃ te tathā.

(Aupa 1.24 Vṛ Pa 52)

Paṇḍita

Seer—

1. That ascetic (*Muni*), who is well acquainted with the evils of enjoying those sensual pleasures which have been renounced.

paṇḍiyā nāma cattānaṃ bhogāṇaṃ paḍiyāiyane je dosā pariḷāṇanti. (Da 2.11 JīCū p. 92)

2. One who is equipped with the right knowledge.

paṇḍitāḥ—samyagjñānavantāḥ. (DaHāVṛ Pa 99)

3. **Ascetic**—That *Jīva* (soul) who is totally abstinent, who is a scholar of the *Tattva* (category of truth), and also is self-restrained (ascetic).

viraiṃ paducca paṇḍie āhijjai. (Sūtra 2.2.75) phalavadvijñānasamyuktatvāt paṇḍito—buddhatattvaḥ samyata ityarthah.

(Sthā 3.519 Vṛ Pa 165)

Paṇḍita Maraṇa

Death of an ascetic—When a self-restrained (ascetic) passes away, it is called *Paṇḍita Maraṇa*.

paṇḍitāna maraṇaṃ paṇḍitamaraṇaṃ, viratānāmityarthah. (UCū p.128)

Paṇḍita Vīrya

A kind of *vīryalabdhi* (attainment of *Vīrya* (spiritual energy); the power obtained through the *Kṣayopasāma* (annihilation-cum-subsidence) of *Cāritramoha* (conduct-deluding) *Karma* and *Vīryāntarāya* (*Karma*, obstructing the spiritual energy):

the self-exertion of an ascetic infused with the self-restraint. (Bhaṣa 8.145)

See—*Bālavīrya*.

Patracāraṇa

A type of *Cāraṇa Rddhi* (supernatural power of locomotion):

by dint of this supernatural power, the *sādhaka* (practitioner) can perform locomotion on the (green) leaves even without injuring them.

*avirāhidīma jīve tallīṇe bahuvihāya pattūṇaṃ.
jā uvāri vaccaḍi guṇī sā riddhī pattucāraṇā ṇāma..*
(Triṣa 4.1040)

Padavibhāga Sāmācāri

Dos and don'ts prescribed in the two *Āgamas* (canonical works) viz., *Kalpa* (1) (one of the four *Chedasūtras*, dealing with monastic conduct) and *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence).

*padavibhāgasāmācāri kalpavyavahārah. tatrau-
ghasāmācāri padavibhāgasāmācāri ca navama-
pūrvāntaravartti yat tṛtīyam sāmācārīvastvasti,
tatṛtī vīmśatitamāt prābhīrtāt sādheanugrahār-
tham bhadrabāhusvāminā niryūdhā.*

(ONiVr Pa 1)

padavibhāgasāmācāri chedasūtrāṇi.

(ĀVaNi 665 HāVr p. 172)

Padastha Dhyāna

The *Dhyāna* (meditation) undertaken by taking assistance of the syllables like *Mantras*, etc.,

*yatpadāni pavitrāni, samālambya vidhīyate,
tatpadastham samākhyātam dhyānasiddhānta-
pāragaiḥ.* (Yośā 8.1)

Padahīna

An *Aticāra* (partial transgression) pertaining to *Jñāna* (knowledge);

recitation of the scripture with omission of the words from the text.

padenaivonam. (ĀvaHāVr 2 p. 161)

Padānusāriṇī Buddhi

A kind of *Buddhi Rddhi* (supernatural intellect), obtained through the spiritual practice,

by dint of which one can know all the aphorisms just by catching a single aphorism.

*jo suttapaṇṇa balum suyamānuḍhāvai payānu-
sāri so..* (ViBhā 800)

Padmalesyā

Yellow Lesyā (psychic colour)—The fifth among the six kinds of *Lesyā*: (it is the second auspicious *Lesyā*).

1. **The auspicious flow of Bhāva (1) (disposition at subtle level of consciousness)**—A type of radiation emanating from soul at very subtle level of consciousness, which is related with attenuated and subsided *Kaṣāyas* (passions).
*payañukkohamāne ya, māyālobhe ya payañue,
pasamfacitte daṃtappā, jogavaṇi uvahāyavam..
tohā payañuvāi ya, uvasante jīṇḍie,
eyajogasamāutto, panthalesam tu pariṇame..*
(U 34.29.30)

See—*Bhāvalesyā*.

2. The *Pudgalas* (material clusters) of yellow colour which become instrumental in creation of the *Padmalesyā* (1).

*hariyālabheḥ yasaṇkāsā haliddābheḥ yasaṇnibhā.
saṇṣaṇakusumanibhā panthalesā u vaṇṇo..*
(U 34.8)

See—*Dravyalesyā*.

Padmāsana

Lotus posture—A sitting posture in which the middle portion of one calf-muscle touches the other calf-muscle.

*jaṅghāyā madhyabhāge tu saṃśleṣo yatra jai-
ghayā.*

padmāsanaṃ iti proktaṃ tadāsanavicakṣaṇaiḥ..
(Yośā 34.8)

Panakasūkṣma

The fungus that develops in rainy (moist) season on soil, wood, clothes etc., which has the same colour as that of the substance on which it grows.

*paṇagasuhumaṇ ṇāmaṇ paṇcavaṇṇo paṇago
vāsāsu bhūmikaṭṭhauvagaraṇḍisu taddaveṇsa-
mavaṇṇo paṇagasuhumaṇ.* (Da 8.15 Jcū p. 278)

Para

1. **Āpta (unimpeachable authority on Truth)**—*Tīrthanikara* (ford-founder) who is par exce-

llence.

....*jinā param natthi.* (ĀNi 66)

'*para' śabda utkr̥ṣṭatāvācako'sti. dharmakṣetre*
tirṭhaikarā utkr̥ṣṭāḥ vartante. (ĀBhā 1.3)

2. A householder is debbed as the 'other', for he is relatively 'other' to (i.e., of different category from) the aśetic (*Muni*).

parā gihatthā. (NiBhā 432 Cū)

Parakāyaśāstra

Weapon of alien kind—A type of *Śāstra* (weapon or instrument of violence):

that animate or inanimate substance which, when used, kills a living being of an alien kind.

E.g.—fire (fire-bodied beings) acts as the weapon for the earth-bodied beings. (ĀBhā 1.19)

See—*Śvakāyaśāstra*.

Parachandānuvartitā

A form of *Lokopacāravānaya* (formal rules of modesty):

to act obediently in accordance with the intention of others (who are higher in rank etc., such as the *Ācārya* (preceptor) and the like).

'*paracchandānuvattiya' tti parābhiprāyānuvarttitvam.* (Sthā 7.137 Vr Pa 388)

Paraparivāda Pāya

The fifteenth type of *Pāpakarma* (indulging in evil activity):

the bondage of inauspicious *Karma* caused by indulging in the activity of speaking ill of others.

(ĀVr Pa 72)

'*paraparivāde' viprakīṇaṃ pareśāṃ guṇadoṣavacanam.* (Bhāga 1.286 Vr)

Paraparivāda Pāpasthāna

The fifteenth type of *Pāpasthāna*:

the *Karma*, due to the *Udaya* (rise) of which the *Jiva* (soul) indulges in the activity of speaking ill of others. (JhūCā 22.22)

Parapāṣaṇḍaprasāmsā

An *Aticāra* (partial transgression) of *Samyaktva* (right faith):

to admire the heretics—praise those who are following the path which is against the ultimate goal (*Mokṣa* (liberation)).

parapāṣaṇḍaprasāmsā—lakṣyapratigāmināṃ prasāmsā. (Jaisiḍi 5.10 Vr)

Parapāṣaṇḍasamstava

An *Aticāra* (partial transgression) of *Samyaktva* (right faith):

to cultivate familiarity with the heretics—those who are following the path which is against the ultimate goal (*Mokṣa* (liberation)).

parapāṣaṇḍasamstavah—lakṣyapratigāmināṃ paricayah. (Jaisiḍi 5.10 Vr)

Parapratiṣṭhita Krodha

The wrath which is instigated by other people.

yadā para udīrayati ākrośādīnā kopam tadā kila tadviśayah krodh upajāyate iti sa parapratiṣṭhitaḥ. (Prajñā 14.3 Vr Pa 290)

Parabhāvavakratā Kriyā

A type of *Māyāpratyayā Kriyā* (urge quā deception):

deception of others—propensity or activity for deceiving others through forged documents and the like.

parabhāvavasya vaṅkanatā—vaṅcanatā yā kūta-lekhakaraṇādībhīḥ, sā parabhāvavāṅkanatā.

(Sihā 2.18 Vr Pa 38)

Paramāṇu

Ultimate atom—The fundamental substance in the form of *Pudgala* (physical substance), which is further indivisible and which is possessed of one type of colour, one type of smell, one type of taste and two types of touch.

jam davvaṃ avibhāgi, taṃ paramāṇu vijāṇīhi.

(TaVā 5.25)

paramāṇupoggale.....egavaṇṇe, egagaṃdhe, egarase, duphāse paṇṇatte.. (Bhāga 18.111)

See—*Dravyaparamāṇu*.

Paramāṇupudgala

(Bhāga 18.111)

See—*Paramāṇu*.

Paramātma

Supreme soul—

1. The soul which is absolutely immaculate.

paramātmānirmalah. (Saśā 5)

2. That soul that has attained the 13th or 14th *Gmāsthāna* (stage of spiritual development), which is almost on part with the *Siddha* (liberated soul).

3. *Siddha* (liberated soul), who is evidently

Paramātmā.

sayogyayogigumasthānadvaye.....siddhasadyśaḥ paramātmā, siddhastu sāksāt paramātmā.

(BrDraSamVr p. 38)

4. The *Arhat* (1) (*Tīrthanāikara* (ford-founder) who is the most worthy soul (in mundane state, with respect to spiritual qualities) and the *Siddha* (liberated soul) who has attained the highest accomplishment.

paramappā vi ya duvihā arahantā taha ya siddhā ya.. (KāA 192)

Paramādhārmika Deva

Those *Asura* (*Devas*) (demons) who use to inflict pain to the infernals of the first three infernal lands.

paramaśca te'dhārmikāśca samkṣiṣṭaparīnāma-tvātparamādhārmikāḥ—asuraviśeṣāḥ, ye tiṣṣṣu pṛthiviṣu nārakān kadhārtayantīti.

(Sama 15.1 Vr Pa 28)

Paramāvadhi

Supreme Avadhijñāna (clairvoyance)—

1. That *Avadhijñāna*, which has the capacity to know space equivalent to the whole *lokakṣetra* (cosmic space) plus one *Pradeśa* (the indivisible unit of the substance) in minimum and that equivalent to innumerable *Lokas* (cosmoses) in the maximum.

savvabahuagaṇijivā niraṇṭaram jattiyam bharijamsu.

khettaṃ savvadisāgaṃ, paramohi khettaniddi-ttho.. (Nandi 18.2)

jaghanyasya paramāvadheḥ kṣetraṃ pradeśā-dhiko lokah.....utkṣṣṭaparamāvadheḥ kṣetraṃ salokālokapramānā asaṃkhyeyā lokāḥ.....agniji-vatulyāḥ.....trividho'pi paramāvadhiḥ utkṣṣṭacā-ritrayuktasyaiva bhavati nānīyasya. vardhamāno bhavati, na hīyamānaḥ. apratipāti, na pratipāti..... dravyakṣetrakālabhāvaiḥ sarvāvadherantahpā-ti paramāvadhiḥ, ataḥ paramāvadhirapi deśāvā-dhīreva. (TaVā 1.22.4)

2. That *Avadhijñāna*, one *antaramuhūrta*, (i.e. the duration of time between two *Samayas* (smallest time-units) and one *Samaya* less than one *Muhūrta* (= 48 minutes) after the attainment of which, the *Kevalajñāna* (omniscience) is going to be attained.

paramohīnāṇavio kevalamaṇtomuluttamitte-ṇa..... (ViBhā 689)

paramohi aṇtomuluttaṃ bhavati. tato param kevalajñānam sanuppajjati. (ĀvaCū p. 40)

Paramapararyāpta

The *Jiva* (living being) which has accomplished state of *Paryāptakā* (accomplishment of bio-potentials) two or more than two *Samayas* (smallest time-units) ago.

anantara paryāptakāḥ prathamasaamayaparyāp-takā ityarthah, itare tu paramapararyāptakāḥ.

(Sthā 10.123 Vr Pa 487)

See—*Anantaraparyāpta*.

Paramparāvagāḍha

The *Jiva* (souls) occupying the *ākāśapradeśa* (space-units) in discontinuity with the space under consideration.

vivakṣitapradeśāpekṣayā anantarapradeśeṣvā-vagāḍhā—avasthitā anantarāvagāḍhah etadvilakṣaṇāḥ paramparāvagāḍhāḥ ayam kṣetrato bhedah. (Sthā 10.123 Vr Pa 487)

See—*Anantaravagāḍha*.

Paramparāhāraka

1. The *Jiva* (living being) which appropriates as its nutrition first the *Pudgalas* (material aggregates) which are occupying the space (region) in discontinuity with the region where they take birth and later on those (*Pudgalas*) which are situated in its own region. (i.e., the space-units occupied by itself).

2. The *Jiva* (living being) which appropriates its nutrition in the second, third etc. *Samayas* (smallest time-units) after its birth.

ye tu pūrvavyavahitān sataḥ pudgalān svakṣetra-māgatānāhārayanti te paramparāhārakāḥ, atha-vā prathamasaamayāhārakā anantarāhārakāḥ itare tvitare. (Sthā 10.123 Vr Pa 487)

See—*Anantarāhāraka*.

Paramparopapanna

The *Jiva* (living being), after whose birth two or more *Samayas* (smallest time-units) have elapsed.

yeṣāṃ tūtpannānām dvayādayaḥ samayā jātāste paramparopapannaḥ. (Sthā 10.123 Vr Pa 487)

See—*Anantaropapanna*.

Paralokabhaya

The fear which is felt due to alien species; e.g., the fear felt by the human being due to sub-human being, god etc..

vijātiyāt—tiryaḡdevādeḥ sakāśānmanuṣyādī-

nāṃ yadbhayam tat paralokabhayam.
(Sthā 7.27 Vr Pa 369)

Paralokāsamsāprayoga

A type of *Aticāra* (partial transgression) of *Samle-khanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting)); it consists in longing for reincarnation as a god in the next life.

paralokāsamsāprayogo 'devo'ham syām' ityādi.
(Upā 1.44 Vr p. 21)

Paravāda

Heretical view or doctrine—The view or the doctrine, which is accepted by other philosophers like Buddhist etc..

paravādāḥ—sākyādimitāni. (AupaVr Pa 33)

Paravivāhakarāṇa

An *Aticāra* (partial transgression) of the vow of *Svadārasamtoṣa* (the fourth vow of the lay follower—abstinence from sex with anyone other than one's spouse):

to get others (person other than one's own issue or issue of one's relatives) married.

paraśām—ātmana ātmūyāpatyebhyaśca vyatirik-tānāṃ vivāhakarāṇaṃ paravivāhakarāṇaṃ.
(Upā 1.35 Vr p. 13)

Paravyapadeśa

An *Aticāra* (partial transgression) of the vow of *Atithisamvibhāga* (the 12th vow of the lay follower—to give food etc. to the ascetic); not to offer food (to the ascetic) under the pretext that the food belonged to others.

'paravyapadeśaḥ' parakīyametat tena sādhu-bhyo na dīyate iti sādhusamakṣaṃ bhāṇanam.
(Upā 1.43 Vr p. 19)

Paravyākaraṇa

The exposition advanced by the *Tirthaṅkara* (ford-founder) which becomes the cause of awakening the memory of the previous birth.

paravaiṅgāraṇaṃ puṇa, jīvaṅgāraṇaṃ jīnā paraṃ natthi. (ĀNi 66)

Paraśarīrānavakāṃkṣāpratyayā Kriyā

A type of *Anavakāṅkṣāpratyayā Kriyā*; an activity indulged in by a person, even by neglecting the injury caused to the body of

others.

(Sthā 2.34)

Parasamgraha Naya

A type of *Samgraha Naya* (non-absolutistic standpoint through synthetic approach); the higher synthetic approach which takes cognizance of the (existence as such) by ignoring the particular; e.g.—the universe is one (entity) (being inseparable from existence).

aśeṣaviśeṣeṣvauḍāsinyam bhajamānaḥ śuddha-dravyam saṃmātramabhimanyamānaḥ para-samgrahaḥ. (Pranata 7.15)

Parasamaya

(Anu 607)

See—*Paravāda*.

Parasamayavaktavyatā

A genre of presentation, in which the philosophical doctrines of the heretics are propounded (and examined or criticized).

jattha naṃ parasamae āghavijjai paṇṇavijjai paṇṇivijjai dāmsijjai nidāmsijjai vudāmsijjai. se tam parasamayavattavayā. (Anu 607)

Parasparodirita Duḥkha

Mutual infliction of pain—That pain which is inflicted mutually by those infernals who are possessed of deluded world-view.

parasparodiritāni ca duḥkhāni narakeṣu narakā-nāṃ bhavanti. mithyādr̥ṣṭayo bhavapratyayavi-bhaṅgānugatataṅvādālokyā parasparamevābhi-ghātādibhirduḥkhāni. (TaVā 3.4)

Parahastapāritāpanikī Kriyā

A kind of *Pāritāpanikī Kriyā* (torture-based urge):

to torture oneself or others through instrumentality of others.

parahastena tathaiiva ca tatkārayataḥ paraha-stapāritāpanikī. (Sthā 2.10 Vr Pa 38)

Parahastaprāṇātipāta Kriyā

A kind of *Prāṇātipāta Kriyā* (urge for killing or injuring):

to kill oneself or others through the instrumentality of others.

parastenāpi tathaiiva parahastaprāṇātipātakri-yā. (Sthā 2.12 Vr Pa 38)

Parākrama**Self-efficiency—**

1. Able striving for definite accomplishment of an act.

parākramaśca sa eva sādhitābhimataprayojanaḥ. (Bhāga 1.146 Vṛ)

2. That strength, with which one can vanquish the enemy.

parākramastu śatrunirākaraṇamīti. (Bhāga 1.146 Vṛ)

Parāghātanāma

A sub-type of *Nāma* (body-making) *Karma*: the *Udaya* (rise) of which is responsible for enabling the *Jīva* (living being) to overcome others through one's own power.

yadudayāt pūnarojasvī darśanamātreṇa vāksauśṭhavana vā mahāṃpasabhāmapi gataḥ sabhyānāmapi trāsamāpādayati prativādīnaśca pratibhāvighātaṃ karoti tatparāghātanāna.

(Prājñā 23.53 Vṛ Pa 473)

Parājaya

Deafeat—To become defeated in *Vāda* (polemics) on account of one's inability to prove one's own stand.

vādīnaḥ prativādīno vā yā svapakṣasya asiddhīḥ sā parājayaḥ. (Pramī 2.1.32 Vṛ)

Parārthānumāna

Sylogistic inference—The *Anumāna* (inference) depending upon others:

the subjective inference of the *Sādhyā* (*probandum* or major term) arising in the mind of the listener who is instructed by one who makes the explicit statement of the subject (*Pakṣa*) and the *Hetu* (statement of *Sādhana* (*proban* or minor term)).

'parārtham' anumānaṃ paropadeśāpekṣaṃ sādhyavijñānamityarthah. (Pramī 2.1.1 Vṛ)

pakṣahetuvacanātmakeṇ parārthamanumānamupacārāt. (Pranata 3.23)

Parāvarttamāna

The *Karma-prakṛti* (type of *Karma*) which is bound or which come into *Udaya* (rise) through blocking the bondage or rise of another *Karma-prakṛti*. For example—*Śrīveda* (the sexual urge quā female), *Puruṣaveda* (the sexual urge quā male) etc..

yāḥ prakṛtayah prakṛtyantarasya bandhamuda-

yam vā vivivārya bandhamudayam vā'gacchanti tāḥ parāvarttamānāḥ. (Kapra p. 34)

Parikarma

A part of *Dṛṣṭivāda* (12th *Aṅga* (principal canonical work)).

by the study of which, the capacity to understand the *Sūtra* (1) (canonical text) etc. is attained.

sūtrādigrahanayogyatāsampādanasamartham parikarma. (Sthā 4.131 Vṛ Pa 188)

Parikuñcanā Prāyaścitta

A type of *Prāyaścitta* (expiation): the expiation for indulging in concealment of one's blemish deceitfully.

parikuñcanam—aparādhasya drāvyaḥṣetrakālabhāvānām gopāyanamanyathā satāmanyaṭhā bhājanam parikuñcanā parivañcanā vā....tasyāḥ prāyaścitam parikuñcanāprāyaścitam.

(Sthā 4.133 Vṛ Pa 189)

Parigrhitā Devī

A goddess which is formally accepted as one's wife by a god. (Prājñā 2.19)

Parigraha Āśrava

A kind of *Āśrava* (cause of influx of *Karma*): the state of the soul responsible for the attraction of material clusters quā *Karma* towards the soul due to its indulging in possessiveness.

(Sthā 5.128)

Parigraha Pāpa

The fifth type of *Pāpakarma* (indulging in evil activity);

the bondage of inauspicious *Karma* caused by indulging in possession. (ĀVṛ Pa 72)

Parigraha Pāpasthāna

The fifth type of *Pāpasthāna*: the *Karma* due to the *Udaya* (rise) of which the *jīva* (soul) indulges in possessiveness.

jīva karma nai udaya karī jī, parigraha sevai ayāna.

tiṇa karma nai kahiyaī sahī jī, parigraha pañcama pāpasthāna. (JhīCa 22.11)

Parigrahaviramaṇa

Abstinence from possession—The fifth *Mahā-*

vrata (great vow) of the Jain ascetic: abstinence occurring through total renunciation of possessions. (Sthā 5.1)
See—*Sarvaparigrahaviramana*.

Parigrahasañjñā

Instinct of possessiveness—Accumulative sensation arising (in the soul) on account of *Udaya* (rise) of *Lobhavedanīya Karma* (*Karma* quā greediness).
lobhodayāt pradhānasamśārakāraṇābhiṣvaṅga-pīrvikā sacittetaradravyopādāukriyā parigrahasañjñā. (Prajñā 8.1 Vr Pa 222)

Paricāraṇā

Indulging in sexual activities.
paricāraṇā—yathāyogaṃ śabdādīviśayopabhogaḥ. (Prajñā 34.17 Vr Pa 544)

Paricita

A part of mnemotecnics: reciting the whole text (learnt by heart) serially in order or reverse order or recital any portion thereof in whatever order asked for.
jaṃ kameṇa ukkameṇa u anegadhā āgacchamti taṃ parijiyam. (Ami 13 Cū p. 7)

Parijñā

1. Comprehension and abandonment—To renounce the paraphernalia, passions etc. for the accomplishment of the *sādhanā* (spiritual practice).
parijñā—vivekaḥ. (ĀBhā 1.9)
pañcaviḥā pariñā paṃattā, taṃ jahā—uvahipariñā, uvassayapariñā, kasāyapariñā, joga-pariñā, bhattapāṇapariñā. (Sthā 5.123)
See—*Jñāparijñā. Pratyākhyānaparijñā*.
2. A kind of *Anāśana* (life-long fasting) called *Bhaktapratyākhyāna*.
'parijñā' iti bhaktapratyākhyānam. (BrBhā 1283 Vr)

Parijñātakarmā

That wise person who, after having comprehended the (evil) consequences of indulging in worldly activities of violence, renounces them: the ascetic (*Muni*) who has renounced the worldly activities.
pariññāyakamme—jñānī puruṣaḥ karmasamārambhasya pariññāmaṃ jñātvaiṣa tato viramati, ata eva sa pariññātakarmā ityucyate.

(ĀBhā 1.12)
pariññāyakammo ṅāma jāṇiṅṅa virato. (Ā 1.12 Cū p. 17)
jassete chaññivāṇikāyasatthasamāraṃbhā pariññāyā bhavanti, se hu muṇi pariññāyakamme. (Ā 1.177)

Parijñātapañcāśrava

One who, after having comprehended the five *Āśravas* (causes of influx of *Karma*) has renounced them (—inhibited them).
pariññā duvithā—jāṇanāpariññā paccakkhānapariññā ya, je jāṇanāpariññāe jāṇiṅṅa paccakkhānapariññāe thitā te pañcāsavapariññātā. (Da 3.11 ACū p. 63)

Pariṇata

1. That *Sthāvāra Jīva* (living being incapable of undertaking locomotion), which have been deprived of life through *Svakāyaśāstra* (weapons of one's own kind) or the *Parakāyaśāstra* (weapon of alien kind) etc..
pariṇatāḥ—svakāyaparakāyaśāstrādīnā pariññāntaramāpādītāḥ, acittibhūtā ityarthaḥ. (Sthā 2.13 Vr Pa 50)
2. The *Jīva* (soul) and *Pudgala* (material substance) which have undergone transformation from one *Pariñāma* (1) (state) (under consideration) to another one.
jīvapudgalaṇipāṇi tāni ca vivakṣitapariññāmatyāgena pariññāntarāpānnāni pariññātāni. (Sthā Vr Pa 51)

Pariñāma

1. To undergo transformation from one state to another one—neither absolutely maintaining the original state, nor absolutely destroying it.
pariññamāḥ avasthāto'vasthāntaragamanam. (Sthā Vr Pa 190)
2. Nature, power or characteristic property of the fundamental *Dravya* (substance).
pariññamāḥ svabhāvaḥ śaktiḥ dharmmāḥ. (Sthā Vr Pa 430)

Pariññāmanityatā

A sort of impermanence, on account of which the object would undergo transformation every moment, either through nature or through conscious exertion; for example, the changing states of a clod of clay.
pariññāmanityatā nāma mṛtipiṇḍo hi visrasāpra-

yogābhyāmanusamayamavasthāntaraṃ prāga-
vasthāpracyutyā samaśnute. (TaVā 5.4 Vṛ)

(Da 3.15 JīCū p. 117)

Parināmaka

1. That ascetic (*Muni*), who has faith in the doctrines propounded by the *Āgamas* (canonical works).

jo davva-khettakaya-kāla-bhāvao jaṃ jahā jīṃ-
kkhāyaṃ.

taṃ taha saddahamāṇaṃ, jāṇasu parināmayaṃ
sāhuṃ.. (BrBhā 793)

2. One who is conversant with both regulations—*Utsarga* (general) (-*Sūtra*(2) (canonical aphorisms)) and *Apavāda* (exceptional) (-*Sūtra*).

'parināmakān' yathāsthānamapavādapadapari-
ṇamaṇasīlān..... (BrBhā 1919 Vṛ)

Parināmapratyayika

The natural constitution of the *Pudgalas* (physical substances) resulting from the *Parināma* (1) (to undergo transformation from one state to another one) e.g., clouds.

jaṇṇaṃ abbhāṇaṃ, abbharukkhāṇaṃ jahā tati-
yasae jāva amohāṇaṃ parināmapaccāeṇaṃ
baṃdhe samuppajjai. (Bhaga 8.353)

Parināmīnityatā

That type of permanence, which has the nature of undergoing change. For example, the soul will ever remain soul; from this point of view, it is permanent. The modes of the soul undergo changes; from this point of view, it is impermanent or changing. This is *Parināmīnityavāda* (the doctrine of 'persistence-through-change') propounded in the Jain philosophy.

āvibbhāva-tirobhāvametta parinamidavvame-
veyaṃ.

niccaṃ..... (ViBhā 2666)

jaṃ jāhe jaṃ bhāvaṃ parināmai tayaṃ tayā tao'-
ṇannaṃ.

parināmettavisitṭhaṃ davvaṃ.....

.....paryāyaṃ parināmati....dravyameva parināti-
mātravisiṣṭamavicalitasvarūpaṃ.....

(ViBhā 2668 Vṛ)

Parinirvṛta

The *Śiddha Jīvas* (liberated souls), who are totally liberated from birth, old age, death and ailments.

parinivvuḍḍā nāma jāījarāmarāṇarogādihīṃ sa-
vvaṃpagaṇeṇavi vippamukka tti vuttaṃ bhavaī.

Paribhāṣā

A clause of ancient *Daṇḍanīti* (penal code or policy);

internment for a short period; to give an order to someone in wrathful wordings like "Remain here only".

paribhāṣanaṃ paribhāṣā—aparādhinam prati
kopāviṣkāreṇa mā yāsīh. (Sthā 7.66 Vṛ Pa 378)

Paribhogaiṣaṇā

The (five) blemishes, which relate with the mode of consuming the food etc.. (U 24.11)

See—*Paribhogaiṣaṇāśodhi*.

Paribhogaiṣaṇāśodhi

1. To abstain from the blemishes of *Paribhogaiṣaṇā*, viz., *Samyoanā*, *Apramāṇa*, *Angāra-Dhūma* and *Kāraṇa* while consuming food etc..

2. To implement the fourfold purification in relation with the consumption of food sojourning place, clothes and bowls.

paribhoyaṃmi caukkkaṃ, visohejja jayaṃ jai.
(U 24.12)

paribhogaiṣaṇāyāṃ catuṣkaṃ piṇḍasāyāvā-
strapātrātmaṃkaṃ....yadi vā....'catuṣkaṃ ca' sam-
yojanāpramāṇāṅgārādhūmakāraṇātmaṃkaṃ, am-
gārādhūmayormohanīyāntargatatvenaikatayā
vivakṣitatvāt. (USāVṛ Pa 517)

.....samjojanamāi paṃceva.. (PiNi 669)

See—*Bhāvagrāsaiṣaṇā*.

Parimanthu

Obstructive element—That which creates obstruction in the obligatory performances (or ascetic practices);

for example, talkativeness is *Parimanthu* of truthfulness.

sādhusamācārasya pari—sarvato mathanti—
vilodayantīti parimanthavaḥ. (BrBhā 6313 Vṛ)

cha kappassa palimanthū paṇṇattā....moharie
saccavayanassa palimanthū..... (Ka 6.19)

Parimāṇakṛta Pratyākhyāna

A type of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence));

to undertake the *Pratyākhyāna* to limit the intake of food in terms of quantity such as *Dattī* (food, drinks etc. given to the ascetic, without breaking the flow), number of morsels, number

of houses, alms, number of substances etc..

parimānam—samkhyānam dattikavalaghabhikṣādīnām kṛtam yasmiṃstatparimānakṛtam.
(Sthā 10.101 Vr Pa 472)

Parivartanā

Repetition—Third type of *Svādhyāya* (scriptural studies and teaching);

the repetition of the texts learnt by heart.

parāvarttanā—gūṇanam. (U 29.22 ŚāVr Pa 584)
pariyatṭhanam puṅgavapadhitassa abbhasaṇaṃ.
(DaACū p. 16)

Parivartaparihāra

The doctrine of *parivartanavāda* of vegetable, which accepts the possibility of the reincarnation of the soul of vegetable-bodied being again and again in the same body from which it had departed after death.

'vanassaikātyāo paṭṭaparihāraṃ pariharaṃti' tti parivṛtya—mrtvā yastasyaiva vanaspatiśa-rīrasya parihārah—paribhogastatraivotpādo'-sau parivṛtyaparihārastam pariharanti—kurvan-tītyarthaḥ.
(Bhaga 15.75 Vr)

Parivartita

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them (in conformity with the *Esaṇā Samiti*)) relating to origination or preparation of food etc.);

offering of the food etc. to the ascetic (*Muni*) by exchanging it with other people.

svadravyamarppayitvā paradravyaṃ tatsadr-śam gṛhitvā yaddīyate tat parivartitam.
(Yośā 1.38 Vr p. 134)

Parivṛtya Parihāra

(Bhaga. 15.75 Vr)

See—*Parivartaparihāra*.

Parīśrava

That *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) of the soul, which becomes the cause of the *Nirjarā* (wearing off) of *Karmas*.

karnanirjaraṇaheturātmādhyavasāyah parīśra-vaḥ. (ĀBhā 4.12)

Parīṣad

1. A member of the council of *Indra* (the king of

the gods).

(Sūtra 2.2.69 Cū p.367)

See—*Pāriṣada*.

2. The family (or relation) of the *Śramaṇopāsaka* (the lay follower of the *Śramaṇas*); for instance, mother, father and the like are internal *Parīṣad*, slave, maid-slave, friends etc. are external *Parīṣad*.

parīṣadh—parivāraviseṣāḥ, yathā—mātāpitrpu-trādīkā abhyantaraparīṣad, dāśīdāsamitrādīkā bāhyaparīṣaditi. (SamaPra 95 Vr Pa 111)

Pariharanadoṣa

A type of fault (or fallacy) in *Vāda* (polemics); refuting the reasons put forth by the opponent through a deceitful and confusing answer.

vādinopanyastasya duṣaṇasya asaṃyakparihāro jātyuttaram pariharanadoṣaḥ.
(Sthā 10.94 Vr Pa 467)

Parihārakalpa

(BrBhā 6447)

See—*Parihāravisuddhi*.

Parihāra Tapa

A kind of *Prāyaścitta* (expiation);

the *Tapa* (penance) like *māsalaḡhu* etc. undertaken as the performance of expiation; the *Tapa* during which ten kinds of activity such as talking, co-eating and the like are prohibited for the penancer: (*parihāra* means prohibition).

'parihāro' māsalaḡhukādīstapoviseṣaḥ.

(Ka 2.4 Vr)

esa tavaṃ padivajjati, na kiṃci ālavati mā ya ālavaha. attatṭhaciṃtagassā, vāghāto bhe ṇa kā-yavvo. (VyaBhā 549)

See—*Śuddha Tapa*.

Parihāravisuddhi Cāritra

Purificatory (Conduct)—A type of *Cāritra* (ascetic conduct);

a special course of *Tapa* (austerities), which is undertaken for eighteen months by a group of nine ascetics who are *Navapūrvadhara* (possessor of the knowledge of nine *Pūrvas* (earlier lore of canonical works)) or a little less than *Daśapūrvadhara* (possessor of knowledge of ten *Pūrvas*).

savve carittamaṅto ya, daṃsane pariniṭṭhiyā. ṇavapuvvīyā jahanneṇaṃ, ukkosa dasapuvvīyā.. 'daśapūrvīṇaḥ' kiñcid nyunadaśapūrvadharaṃ mantavyāḥ. (BrBhā 6454 Vr)

*parihārio vi chammāse aṇuparihāo vi chammāsā.
kappaṭṭhito vi chammāse ete aṭṭhārasa u māsā..*
(BrBhā 6474)

Parihārika

1. Those ascetics (*Munies*) who practise the *Tapa* (austerities) of *Pariharaviśuddhi* (*Cāritra*) (purifactory conduct through intensive penance) for first six months.

*parihārikāḥ prathamataḥ ṣaṇmāsān prastutaṃ
tapa vahanti.* (BrBhā 6474 Vr)

See—*Nirviśamānakalpasthiti*.

2. The ascetic (*Muni*) who is performing the *Parihāra Tapa* (*Prāyaścitta* (expiation)); the duration of this *Tapa* (penance) is from one to six months.

*pāyaccittamanāvayaṃ apanihārio, āvayaṃ mā-
sātijīva-chammāsijaṃ so parihārio.*
(Ni 4.118 Vr)

See—*Parihāra Tapa*.

3. The ascetic, observing diligently the ascetic conduct, who avoids the blemishes such as those related with accepting *bhiksā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) etc..
*parihārikāḥ—pīṇadoṣaparihāraṇādudyuktavi-
hārī sādhuḥ.* (ĀCūlāVr Pa 324)

Parihārika Kula

(NiBhā 2777 Vr)

See—*Pārihārika Kula*.

Parikṣā

Scrutiny—

1. Determination of the meaning through *Pramāṇa* (organ of valid knowledge) whether the characteristic (attribute) is obtained in the object under scrutiny, or not.

*uddiṣṭasya lakṣitasya ca yathāvallakṣaṇanūpa-
padyate na vā iti pramāṇato 'rthāvadadhāraṇam
parikṣā.* (NyāKu 1.3 p. 21)

2. The cogitation undertaken for determination of the strength and the weakness of the different arguments presented in refutation by the opponent.

*viruddhanānāyuktiprābalyadaurbalyāvadhāra-
nāya pravartamāno vicāraḥ parikṣā.*
(Nyāḍī p. 8)

Parita

1. *Pratyekasārī Jīva*—The *Jīva* (soul) which is

possessed of *Pratyeka Śarīra* (individually separate body).

2. The soul with limited (restricted) transmigratory (number of births and deaths).

*paritte duihe paṇṇatte—kāyaparitte ya saṃsā-
raparitte ya..* (Jīvā 9.76)

See—*Kāyaparita, Saṃsāraparita*.

Paritajīva

*jassa mūlassa bhagassā, hīro bhauṅge padisā.
paritajīve u se mūle, je yāvame taḥāvīhe..*
(Prajñā 1.48.20)

See—*Pratyekajīva*.

Paritasamsārī

The *Jīva* (soul) whose *Saṃsāra* (labyrinth of transmigratory existence)—the cycle of birth and death—has become limited.
parittasamsārīkāḥ—saṃkṣiptabhavāḥ.
(Sthā 2.188 Vr Pa 56)

Parīṣaha

Hardships—Various hazardous conditions (trials and tribulations) which are to be endured by the ascetic (*Muni*) for upholding of the path of *sādhanā* (ascetic conduct) and for the cause of *Nirjarā* (wearing off) of *Karma*. There are twenty-two types of *Parīṣaha*.

*parīti—samantāt svahetubhirudiritā mārgācya-
vananirjarārthaṃ sādhuvādibhiḥ sahyanta iti
parīṣahā.* (U 2.1 SāVr Pa 72)

*mārgācyaavananirjarārthaṃ pariṣodhavyāḥ parī-
ṣahāḥ.* (TaSū 9.8)

Parīṣahajaya

Conquest of Parīṣaha—Not to deviate from the path of *sādhanā* (ascetic conduct) in event of encountering the *Parīṣaha* (hardship).

*tesāṃ ksudhādīvedanānāṃ tīvrodaye'pi...nityā-
nandalakṣaṇasukhāmṛtasamvitteracalanam sa
parīṣahajayaḥ.* (BrDraSamVr p. 116)

Parokṣa Upacāra Vinaya

Observance of modesty even in absence of the elders—To eulogise and manifest the virtues of the *Ācārya* (preceptor) or any monk or nun even in their absence; to abide by their order and not to criticise or speak ill of them.

*parokṣeṣvapyācāryādīṣvaṃjalikriyā—guyasaṃ-
kīrtanānusmāraṇāṃjñānuṣṭhāyitvādīḥ kāyavā-
manobhiravagantavyaḥ, rāgaprahasanavismā-*

rañairapi na kasyāpi pṛsthamāṅsabhakṣaṇam karanīyamevamūḍhīḥ parokṣopacāravīnayaḥ pra-tyatavyaḥ. (CāSā p. 65, 66)

Parokṣa Jñāna

Mediate (indirect) knowledge—The knowl-
edge which is gained with the help of sense-
organs and mind (and not directly by the soul);
for example—*Matijñāna* (perceptual cognition)
and *Śrutajñāna* (articulate knowledge).

akkhā iṅḍīya-mañā parā, tesu jaṃ nāṇam taṃ parokkham. (Nandī 3 Cū p. 1)

ādye matijñānaśrutajñāne parokṣam pramāṇam bhavataḥ. kutali? nimittāpekṣatvāt. (TaBhā 1.11)

See—*Parokṣa Pramāṇa*.

Parokṣa Pramāṇa

Mediate (indirect) organ of valid knowledge—
1. That *Pramāṇa* (organ of valid knowledge),
which lacks in vividness; and which depends
upon the sense-organs and mind.

aviśadaḥ parokṣam. (Pramī 1.2.1)

*parasāhāyyāpekṣam prāmāṇamaspaṣṭatvāt pa-
rokṣam.* (Bhikṣu 3.1 Vṛ)

2. That cognition, which is not directly attained
through the soul itself, but through *Hetu*
(statement of *Sādhana* (proban or minor term))
etc., and through the dependence on the sense-
organs and the mind.

egamtena parokkham liṅgiyam..... (ViBhā 95)

See—*Parokṣajñāna*.

Paryāṅka

A kind of *Anācāra* (2) (gross transgression of
ascetic conduct);

sleeping on comfortable beds (couch etc.).

paḷiyamko sayanijjam. (Da 3.5 ACū p. 61)

Paryāṅkā

A type of *Niṣadyā* (sitting posture);

to sit in *Padmāsana* (lotus posture) like that of
the *Jina* (*Tīrthāṅkara* (ford-founder)) in *Jina*'s
idol.

*paryāṅkā—jinapratimānāmiva yā padmāsana-
mitirūḍhā.* (Sthā 5.50 Vṛ Pa 287)

syājjaṅghayoradhobhāge pādopari kṛte sati.

paṅko nābhigottānadakṣiṇottarapāṅkikaḥ.
(Yośā 4.125)

Paryantakara

The ascetic (*Muni*) who puts an end to *Ghāti*

(*ghātya*) *Karma* (the four destructive *Karmas*,
viz.. *Jñānāvaraṇīya* (knowledge-veiling), *Darsa-
nāvaraṇīya* (intuition-veiling), *Mohaṇīya* (delu-
ding) and *Antarāya* (obstructive).

*yaḥ ghātyakarmaṇāṃ paryantaṃ karoti, sa pa-
ryantakaraḥ.* (ĀBhā 3.72)

Paryava

(U 28.6)

See—*Paryāya*.

Paryavajātalesya Maraṇa

1. A type of *Bālamaraṇa* (death of a *Bāla* (non-
abstinent).

in which the inauspicious *Lesyā* (psychic colour)
gets transformed into auspicious one.

2. A type of *Paṇḍitamaraṇa* (death of a *Paṇḍita*
(ascetic));

in which the auspicious *Lesyā* becomes more
and more intensified.

bālamaraṇe.....pajjavajātalesse.

paṇḍīyamaraṇe.....pajjavajātalesse..

*paryavāḥ—pāriśeṣyādviśuddhivīśeṣaḥ pratisa-
mayam jātā yasyāṃ sā tathā viśuddhyā varddha-
mānetyarthaḥ.* (Sthā 3.520, 521 Vṛ Pa 165)

Paryava Naya

Standpoint quâ mode—The second type of
fundamental *Naya* (non-absolutistic standpoint);
that intended purpose of the knower, which, by
subordinating the *Dravya* (substance), appre-
hends the *Paryāya* (mode); through it, only the
aspect of modes in the form of origination and
cessation are taken into account (ignoring the
aspect of permanence).

*uppajjamti niyaṃti ya bhāvā niyameṇa pajjava-
ṇayassa.* (Sa Pra 111)

See—*Dravyārthika Naya*. *Paryāyārthika Naya*.

Paryāptaka

The living being which is able to accomplish all
the *Paryāpties* (bio-potentials) available in that
particular life, because of the *Udaya* (rise) of
Paryāpta Nāma Karma (the body-making *Karma*
which is responsible for accomplishment of all
the available bio-potentials).

*etāo pajjattīo pajjattayanāmakammaḍaenaṃ
nivattijjamti, tā jesiṃ atthi te pajjattayā.*

(Nandī 23 Cū p. 22)

*yatra bhava yena yāvatyah paryāptayah karanī-
yāḥ tāvatiṣvasamāptāsu so' paryāptaḥ samāptā-*

su ca paryāpta iti.
See—Aparyāptaka.

(Jaisidi 3.11 Vṛ)

Paryāptakanāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for making the *Jīva* (soul) competent enough to accomplish all the bio-potentials for which it is eligible.

paryāptakanāma yadudayāt svayogyaparyāpti-nirovarttanāsamārtho bhavati, tatparyāptināma—āhārādīpudgalagrahanapariṇāmanaheturātmanah śaktiviśeṣah.....tadviparītamaparyāptakanāma. (Prajñā 23.38 Vṛ Pa 474)

See—Aparyāptakanāma.

Paryāpti

Bio-potential—Building up of the material potencies at the very beginning of the birth (of the *Jīva* (soul) in its reincarnation in new life).

pajjatti nāma satti sāmattam. sā ya puggaladavvovacayā uppajjati. (NandīCū p.22)
bhavārambhe paudgalikasāmārthyanirmānam paryāptiḥ. (Jaisidi 3.10)

Paryāptikā Bhāṣā

The articulation of speech which is able to convey the specific meaning:

satya bhāṣā (articulation of truth) and *asatya bhāṣā* (articulation which is a lie) fall under the category of *Paryāptikā Bhāṣā*.

yā pratiniyatariṇapatayā avadhārayituṃ śakyate sā paryāptā, sā ca satyā mṛṣā vā. (Prajñā 11.31 Vṛ Pa 257)

Paryāya

1. Age (i.e., length of time a person has lived up to the time under consideration) or tenure of ascetic life.

paryāyo janmakālah pravrajyākālo vā. (Sthā 5.32 Vṛ Pa 340)

2. **Mode**—Forfeiture of the preceding and attainment of the succeeding state (by the *Dravya* (substance) or the *Guṇa* (quality)).

pūrvottarākāraparityāgādānam paryāyah. (Jaisidi 1.40)

Paryāya Sthavira

That *Śramaṇa* (1)-*Nirgrantha* (2) (Jain ascetic), whose tenure of ascetic life is twenty years or more.

visavāsapariyāe ṇam samaye niggamthe pariyāyathere. (Sthā 3.187)

Paryāyāntakarabhūmi

The *bhūmi*—the time-period, during which the attainment of liberation continues is *Antakarabhūmi*;

Paryāyāntakarabhūmi is that *Antakarabhūmi*, which prevails during the time of *Tirthaṅkara* (ford-founder), after his attainment of omniscience: for example, when two years had elapsed after the attainment of omniscience by *arhat malli* (the 19th *Tirthaṅkara*), the ascetic belonging to her *Tirtha* (2) (fourfold religious order founded by the *Tirthaṅkara* (ford-founder)) attained liberation—the sequence of attainment of liberation got started.

pariyāyāntakarabhūmiti paryāyah—tirthakarsya kevalitvakālastamāsṛityāntakarabhūmiriyā sā. (Jñā 1.8.233 Vṛ Pa 161)

See—Yugāntakarabhūmi.

Paryāyārthika Naya

Standpoint quā mode—The *Naya* (standpoint) which takes cognizance only of *Bheda* (difference), e.g., *Ṛjusūtra*, *Śabda*, *Samabhirudha* and *Evambhūta*.

prādhānyena abhedagrāhī dravyārthikah bheda-grāhī ca paryāyārthikah. (Bhikṣu 5.2 Vṛ)

ṛjusūtrah śabdaḥ samabhirudha evambhūtaśceti caturdhā paryāyārthikah. (Bhikṣu 5.9)

jīvo guṇo paḍivanno, nayassa davvaṭṭhiyassa sāmāyama.

so ceva pajjavatṭhiyanayassa jīvassa esa guṇe.. (ViBhā 2643)

See—Paryaya Naya.

Paryuṣaṇākālpa

1. *Kalpasūtra*—The eighth *daśā* (chapter) of *Ācāradaśā* (*Daśāśrūtaskandha*):

the biography of *Tirthaṅkaras* (ford-founders), the series of *Gaṇadhara*s (3) (composers of the canonical works) etc. have been described there.

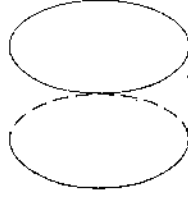
āyāradasānam dasa ajjhayaṇā paṇṇattā....pajjasavanākappo..... (Sthā 10.115)

2. The directives about the sojourn of an ascetic at a fixed place during the four months of rainy season.

varṣākālasya caturṣu māseṣū ekatraivāvasthānam bhramaṇatyāgaḥ. (BhāĀVṛ p. 616)

Palya

A cylindrical pit (or vessel) measuring one *Yojana* (1 *Yojana* = 7.88 kilometers) each in length, breadth and height, and with a circumference of slightly more than three *Yojanas*.



....*joyanam āyāma-vikkhambhenam, joyanam uddham uccattenam, tam tiguṇam savisesam parikkhevenam, seṇam palle.* (Ami 431)

Palyopama

A time-unit of innumerable years—the time which is measured through the equivalence with *Palya* (cylindrical pit or vessel) (which is filled with hair and emptied); the time taken to empty such *Palya* cannot be computed in number.

jaṇ kālappamāṇaṃ ṇa sakkai ghettuṃ tam uvamiyaṃ bhavati. dhiṇṇapalla iva teṇa uvamā jassa tam pallovamaṃ bhannaṃti.

(Ami 419 Cū p. 57)

See—*Palya*, *Adhvā Palyopama*.

Uddhāra Palyopama, *Kṣetra-Palyopama*.

Pallavāgra

The total number of *Paryavas* (modes) of *Dvādaśāṅga* (the twelve *Āṅgas* (principal canonical works));

they are the *Paryavas* of the letters and meaning; they are infinite in number.

samavāe.....dvvālasavivhassa ya gaṇipidagassa pallavagge samāsijjai. (Nandi 84)

akkharapajjavehiṃ atthapajjavehiṃ ya aṇaṃtaṃ. (Nandi Cū p. 62)

Pāścātkṛta

That person, who has abandoned the ascetic life and returned to the householder's life.

'pāścātkṛtaḥ' cāritraṃ parityajya gṛhavāsam pratipannaḥ. (BrBhā 1926 Vr)

Pāścānupūrvī

A type of *Aupnidhiki Dvaṇyānupūrvī*, counting in the reverse order—to start the counting from the last.

pāścātyāt—caramādārabhya vyatyayenaivānupūrvī pāścānupūrvī. (Ami 147 Hā Vr p. 41)

See—*Ānupūrvī*.

Paśyaka

Seer—That person who sees the objective truth. *yaḥ vastusatyam paśyati sa paśyakaḥ.*

(ĀBhā 2.73)

Paśyattā

Comprehension due to prolonged and clear vision.

sākārapaśyattāyāṃ cintyamānāyāṃ pradīrghakālam anākārapaśyattāyāṃ cintyamānāyāṃ prakṛṣṭaṃ parisphuṭarūpamīkṣaṇam.

(Prajñā 30.1 Vr Pa 530)

Pāṇipataḍgrāhī

The ascetic (*Muni*) who has obtained the *Labdhi* (supernatural power), by dint of which, his palms joined together to form a bowl become holeless, his palms are akin to the wings of a female crane and can contain that much quantity of material (eating/drinking stuff) which is equivalent to 1000 pots. Such *Labdhi* is available to only a *Jinakalpika* (the ascetic who observes the ascetic conduct of a *Jina*) ascetic.

....*acchiddapāṇipādā, vairosabhasamghatadhāri. vaggulipakkhasarisagam, pāṇitalaṃ tesī dhīrapurisāṇam..*

māejja ghaḍasahassaṃ, dhārejja va so tu sāgarā savve.

jo erisaladdhīe so pāṇipadiggahī hoti.

(JiBhā 2166-2168)

Pāṇiprāṇaviśodhani

A characteristic of *Apramāda Pratilekhanā* (inspection of monastic paraphernalia without remissness);

removing carefully the *Jīvas* (living beings such as insects etc.) by holding them (delicately) with hands, while performing the inspection of clothes etc..

pāṇeḥ—hastasyopari prāṇānāṃ—prāṇiṇāṃ kuthvādīnāmītyarthaḥ 'viśoḥaṇi' tti viśodhanā pramārjanā pratyupekṣyamānavastreṇaiva kāryā navaiva vārāḥ. (Sthā 6.46 Vr Pa 344)

Pāṇḍuka

A kind of *Mahānidhī* (an encyclopaedic treatise); the treatise which deals exhaustively with mathematics and the measurement of size and weight of seeds, and the production of seeds. *gaṇiyassa ya biyāṇaṃ, māṇumṇāṇassa jaṃ pāmāṇaṃ ca.*

dhammassa ya bhīyānaṃ, uppatti paṇḍuc bhāṇiyā..
(*Sthā* 9.22.3)

Pātāla

The lower region beneath the *Lavaṇasamudra*, which has the shape of *kalaśa* (jar).

'*pātālānaṃ*' *ti pātālakalaśānām.*
(*Anu* 410 *MaVr* Pa 159)

Pātrakesarikā

That piece of cloth, with which the bowls are cleansed.

pātrakesarikā—*pātrakamukhavastrikā.*
(*ONiVr* Pa 471)

Pādapopagamana

The third (and the highest) type of *Yāvatka-thika Anaśana* (fasting-unto-death);

it is also called *Prāyopagamana* (*Anaśana*), in which the undertaker of the *Anaśana* renounces the intake of all the four kinds of aliment and keeps his body completely motionless in lying down posture like a (cut branch of) tree.

pādasyevopagamanaṃ—*aspandatayā*'*vasthānaṃ pādapopagamanaṃ, idaṃ ca caturvidhāhāraparihāraṇiṣpannāmeva bhavati.* (*AṇuVr* 71)
See—*Prāyopagamana Anaśana.*

Pāna

A kind of *Āhāra* (2) (alimental materials).
(*Sthā* 4.288)

See—*Āhāra, Pānaka.*

Pānaka

A kind of drink; water which is treated with resin, sour gruel, etc..

mudditāpānagātī pānaṃ. (*Dn* 5.47 *ACū* p. 86)
'*pānakaṃ*' *ca āraṇālādī.* (*Da* 5.47 *HāVr* p. 163)

Pānapuṇya

One kind of *Puṇya* (merit); bondage of the *Puṇya Prakṛti* (auspicious types of *Karma*), incurred due to giving water to the right donee i.e., an ascetic (*Muni*).

(*Sthā* 9.25 *Vr*Pa 428)

See—*Annapuṇya.*

Pānaiṣaṇā

Accepting drinks (water etc.) by going to houses for collecting it in conformity with the canonical

instruction, with special resolves. There are seven types of *Pānaiṣaṇā.* (*Sthā* 7.9)

Pāpa

Demerit (sin)—One of the nine *Tattvas* (categories of truth);

the inauspicious *Karma-pudgala* (material cluster quā *Karma*).

aśubhabhaṃ karma pāpaṃ. (*Jaisidi* 4.14)

...*upacārāt tadhetavo*'*pi tatsabdavācyaḥ, tataśca tad aṣṭādaśavidham....* (*Jaisidi* 4.14 *Vr*)

See—*Pāpakarma.*

Pāpa Āyatana

That which is the abode of Pāpa—That activity which causes the bondage of *Pāpa* (inauspicious *Karma-prakṛti* (type of *Karma*)), for example, *prāṇātīpāta* (injuring or killing a living being) etc..

pāpasya—*aśubhaprakṛtīnīpasyaīyatanaṇi*—*bandhahetavaḥ.*
(*Sthā* 9.26 *Vr* Pa 428)

Pāpakarma

Indulging in evil activity, which leads the *Jīva* (soul) to degradation: for example, *prāṇātīpāta* (injuring or killing a living being) etc..

pāpaṃ karma adhaḥpa tanakāritvāt pāpaṃ, kriyata iti karṇa, taccāṣṭādaśavidhaṃ prāṇātīpātanīyādvādādatādānaṃ aithunaparigraha-krodhamaṇamāyālobhapremadveśakalalābhyaśākyāna-paiśunya-parapari-vādaratya-ratimāyāmiṣṣāmi-thyādarśanaśālyākhyamīti, evametad pāpama-ṣṭādaśabhedam. (*ĀVr* Pa 72)

Pāpakarmopadeśa

A form of *Anarthatanḍa* (violent activity indulged in wantonly on account of remissness):

to make sinful statement regarding *Keśavaṇijya*, *triyāgvaṇijya* (trading in animals), *Vadha* (killing), *Ārambha* (agriculture), etc..

pāpakarmopadeśaḥ kṣetrāṇi kṣata ityādirūpaḥ.
(*UPā* 1.30 *Vr* p. 9)

Pāpaprakṛti

(*KaGm* 5.17)

See—*Aśubha Prakṛti.*

Pāpasthāna

1. That karma, by the *Udaya* (rise) of which the *Jīva* (soul) indulges in evil activities.

(*Jhica* 22.1)

2. That activity which causes bondage of inauspicious *Karma*.

pāpahetūni sthānakāni pāpasthānakāni.
(*PrasāVf Pa 398*)

Pāraṇaka

1. Taking food etc. after completion of *Tapa* (austerity or penance) such as fasting.

2. Completion of the study of a book.
pāraṇā ca—tapasaḥ śrutaskandhādīśrutasya vā pāraḡamanam.
(*PraśnaVf Pa 129*)

yatpāryate—paryantaḥ kriyate gṛhītanīyamamasyānenetipāraṇam tadeva pāraṇakam, bhojanam.
(*USāVf Pa 369*)

Pāraṇā

(*PraśnaVf 129*)

See—*Pāraṇaka*.

Pāramārthika Pratyakṣa

Transcendental (metempirical) immediate (direct) cognition—That *Pratyakṣa Jñāna* (direct (immediate) knowledge) which is independent of the external agency at the time of its emergence, it being produced by the soul alone.
pāramārthikam pumarutpattāvātmanātrapekṣam.
(*PraNaTa 2.18*)

Pārāñcika Prāyaścitta

A type of *Prāyaścitta* (expiation); (re-instatement of an expelled monk in the order after) fresh initiation attended with severe admonition and rebuke.

yasmin pariṣevite liṅgakṣetrakālatapobhīḥ pārāñciko bahirbhūtaḥ kriyate tatpārāñcikam, tadarhamiti.
(*Sthā 10.73 Vf Pa 461*)

Pāriḡrahikī Kriyā

A kind of *Kriyā* (urge);

1. The propensity or activity of *Parigraha* (possession), accumulation.
(*Sthā 2.14*)

2. Efforts to protect or save the *Parigraha* (possession).

pāriḡrahāvīnāśārthā pārīḡrahikī. (*TaVā 6.4.11*)

Pāriṇāmika Bhāva

A type of *Bhāva* (2) (modification of substance); the state of the *Jīva* (soul) or *Pudgala* (physical substance) which occurs due to its transformation but without relinquishing its own nature.

aparicattasarūvameva tadhā pariṇamati sā kiriyā pariṇāmīto bhāvo bhaṃṃati.

(*Anu 271 Cū p. 44*)

Pāriṇāmikī Buddhi

A kind of *Aśrutaniśrita Matijñāna* (perceptual cognition not based on any verbal symbol):

Intellect born of mature experience—That intellect which is attained with experience that grows with the age; it is an intellect which is able to prove the *Sādhiya* (*probandum* or major term). *Hetu* (statement of *Sādhana* (*proban* or minor term)) and example: it is an intellect which becomes more and more matured with the growth of age; it is an intellect which results in both—prosperity and beatitude (or emancipation).

aṇumāṇa-heu-dīṭṭhamta-sāhiyā, vayavivāga-pariṇāmā.

hiyanisseyasaphalavāi, buddhī pariṇāmiyā nāma..
(*Nandī 38.10*)

Pāritāpanikī Kriyā

A type of *Kriyā* (urge);

Torture urge—Propensity or activity of torturing others (in the form of beating etc.).

duḥkhotpattitantratvāt pārītāpanikī kriyā.
(*TaVā 6.5.8*)

paritāpanam—tāḡanādīduḥkhaviśeśalakṣaṇam tena nirvṛttā pārītāpanikī. (*Sthā 2.8 Vf Pa 38*)

Pāriṣada

A kind of *Deva* (god);

Counsellors—Those *Devas* (gods) who are the members of the council of *Indra* (the king of the gods); they act like his friend and also are like trainers in the art of dancing.

vayasyapīṭhamardasādīśāḥ pariṣadi bhavāḥ pārīśadāḥ.
(*Sasī 4.4*)

Pāriṣadya

(*TaBhā 4.4 Vf*)

See—*Pāriṣada*.

Pārihārika

(*Vya 1.19*)

See—*Pārihārika*.

Pārihārika Kula

1. That *kula* (family), from the house of which

the food suitable for the *Ācārya* (preceptor), and the ascetics who are sick, child, old and guest can be procured.

guru-gilāna-bāla-vuddha-ādesamādiyāna jattha pauggaṃ labhati te parihāriyakule.
(*NiBhā* 2777 Cū)

2. That *kula* (family or caste) which is considered abject or worth boycotting.

guru-glāna-bālādīnāṃ yatra prāyogyam labhyate tāni kulāni.....yadvā pariharikāṃ nāma kutsitāni jātyādijugupsitāni.
(*BrBhā* 2696 Vṛ)

See—*Sthāpanā Kula*.

Pārthivīdhāraṇā

Concentration of *Citta* (psyche) on earth element of the body—A kind of *Pinḍastha Dhyāna* (meditation based on the corporeal frame of the body);

in this meditation, the practitioner sitting in the (proper) posture, experiences through mental auto-suggestion the extensiveness and purity of one's own sustaining places such as ocean, mountain etc. and experiences the nature of *Vitarāga* (one, free from attachment and aversion), who is omnipotent, and ultimately, by intensifying such experience, becomes fully engrossed in it.

tiryaglokasamaṃ dhyāyet kṣirābdhiṃ tatra cāmbujam.

sahasrapatram svarṇābham jambūdvīpasamaṃ smaret..

śvetasimhāsanāsinaṃ karmanirmūlanodyatam. ātmānaṃ cintayettatra pārthivi dhāraṇetyasau..
(*Yośa* 7.10,12)

svādhārabhūtānāṃ sthānānāṃ brhadākārasya vaiśadyasya ca vimarsāḥ..

tatrasṭhasya nijātmanaḥ sarvasāmarthyodbhāvanam pārthivi..
(*Mano* 4.17,18)

Pārśvataḥ Antagata Avadhijñāna

A type of *Antagata Avadhijñāna* (clairvoyant knowledge of only the objects existing in a particular direction), which itself is a kind of *Anugamika Avadhijñāna* (accompanying clairvoyance);

that *Avadhijñāna* (clairvoyant knowledge), which emerges out from the lateral part of the body—either from the left or the right side.

pāsato amtagayam nāma vāmato dāhīnato vaṭṭi.
(*ĀvaCū* 1 p. 56)

Pārśvastha

A kind of lax *Śramaṇa* (ascetic);

1. That ascetic, who holds irrational idea, which cannot be proved through reasoning.

yuktikadambakād bahiṣṭhantīti pārśvasthāḥ.
(*Sūtra* 1.1.32 Vṛ Pa 33)

2. That ascetic, who considers that any performance related with next life (reincarnation) is worthless.

paralokakriyāpārśvasthā vā niyatipakṣasamāśrayanāt paralokakriyāvaiyarthyam.
(*Sūtra* 1 Vṛ Pa 33)

3. That ascetic, who, in spite of not having any illness, accepts (and consumes) food etc. attended with the blemishes such as *Śayyātara-piṇḍa* (to accept *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction) from the house of the *Śayyātara* (donor of the sojourning place to the ascetic)). *Abhyāhrtapiṇḍa* (that *bhikṣā* which is brought specially for the ascetic). *Rājapiṇḍa* (*bhikṣā* from the royal family) etc..

pārśvasthāḥ sa yaḥ kāraṇaṃ tathāvidhamantareṇa śayyātaraḥbhyāhrtam nratipinḍam naityikamagrapiṇḍaḥ vā bhūṅkte.
(*Prasā* Vṛ Pa 25)

Pārśvāpatyīya

The ascetic belonging to the *Pārśva*'s order of later time, which still existed after the *Nirvāna* (emancipation) of *Pārśva*.

pāsassa avaccaṃ pāsāvaccam, nāsau pārśvasvāminā prāvrajitāḥ, kintu pāramparyeṇa pārśvāpatyasyāpatyam pāsāvaccijjam.

(*Sūtra* 2.7,8 Cū p. 449)

Pāṣaṇḍa

The religious sects of *Śramaṇa* (2) (non-*Vaidika* ascetic) like *Jaina*, *Buddhist*, *Ājivika* etc..

pāsamdanāme—samaṇe paṃḍaramge bhikkhū kāvālie tāvase parivāyage.
(*Anu* 344)

Pāṣaṇḍadharmā

The *dharma*—code of conduct—of sects belonging to the *Śramaṇa* (2) (non-*Vaidika* ascetic) traditions.

pākhaṇḍadarnmaḥ—pākhaṇḍināmācārah.
(*Sthā* 10.135 Vṛ Pa 489)

Piṅgala

A kind of *Mahānidhi* (encyclopaedean treatise); topic of adornment by ornaments (through which beautification of males, females, horses, ele-

phants etc. is made).

savvā ābharaṇavihi, purisāṇaṃ jā ya hoi mahilā-

ṇaṃ.
āsāṇa ya hatthiṇa ya, piṅgalagaṇihimmi sā bha-
nīyā.. (Sthā 9.22.4)

Piṇḍastha Dhyāna

Meditation based on the corporeal frame of the body—The technique of meditation, in which the concentration of mind is practised by making the parts of body such as head, eye-brows, palate etc. as the supporting centres of focusing the mind on.

śārīrālambī piṇḍastam..

śiro-bhrū-tālu-lalāṭa-mukha-nayana-śravaṇa-
nāsāgra-hṛdaya-nābhyādi śārīrālambanāni.

(Māno 4.11.12)

Piṇḍāvalaga

That ascetic, who becomes attached to food etc. which is being given in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)).

piṇḍesu dīyamāṇesu oḥanti piṇḍolaḡā.

(U 5.22-Cī p. 138)

Piṇḍaiṣaṇā

1. *Bhikṣā*—Accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves. There are seven types of *Piṇḍaiṣaṇā*.

piṇḍaṃ samayabhāsayā bhaktaṃ tasyaiṣaṇā
grahaṇaprakāraḥ. (Sthā 7.8 Vr Pa 368)

2. The first chapter of *Āyārcūlā*, which is the second *śrutaskandha* of the first principal canonical work;

it deals with both *Piṇḍaiṣaṇā* (1) and *Pānaiṣaṇā* (accepting of drinks (water etc.)).

Pipāsā Pariṣaha

Hardship quā thirst—A type of *Pariṣaha* (hardship);

the pangs of thirst (which is likely to arise) on account of non-availability of drinking water is to be endured equanimously by the ascetic.

tao puttḥo pivāsāe dogumcchi lajjasaṃjāe.

siḍagaṃ na sevijjā viyaḍassesaṇaṃ care..

chinnāvāesu paṃthesu āure supivāsie.

parisukkamuhe' diṇe taṃ titikkhe parisahaṃ.

(U 2.4.5)

Piśāca

Goblin—The eighth variety of *Vānamantara Deva* (Forest-dwelling gods); the god belonging to this category is handsome, serene in appearance: it puts on the ornaments of jewels and gems around its arms and neck; the emblem of this *Deva* is the *Kadamba* tree.
piśācāḥ svarīpāḥ saumyadarśanā hastagrīvāsu
maṇiratnavibhūṣaṇāḥ kadambavrksadhvajāḥ.

(TaBhā 4.12 Vr)

Pihita

A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to comportment quā acceptance of food etc.); to accept food etc., which is kept under the lid on which *Sacitta* (animate object such as raw fruit) is kept.

sacittena phalādinā sthagitaṃ pihitam.

(Yośā 1, 38 Vr p. 136)

Puṇḍarīka

One who is par excellence among the sub-humans, humans and gods.

tericchagā maṇussā, devagaṇā ceva hoṃti je pa-
varā.

te hoṃti puṇḍiriyā.....

(SūtraNi 147)

Puṇya

Merit—One of the nine *Tattvas* (categories of truth);

the auspicious *Karma-pudgalas* (material clusters quā *Karma*).

śubhaṃ karma puṇyam.

(Jaisidī 4.12)

śubhaṃ karma sātavedanīyādi puṇyamabhidhī-
yate. upacārācca yadyannimitto bhavati puṇya-
bandhaḥ, so'pi tad-tadśabdavācyaḥ, tataśca ta-
nnavavidham. yathā.....annapunyaṃ....

(Jaisidī 4.12 Vr)

sohaṇavannaṅgimaṇi subhāṃubhāvam ca jaṃ ta-
yaṃ puṇṇaṃ.

vīvarīyamao pāvam.....

(ViBhā 1940)

See—*Dravyapunya, Bhāvapunya.*

Punya Prakṛti

suranaratigucca sāya tasadasa taṇvaṃgavai-
racauramaṇaṃ.

paraghāsaga tiriāṃ vannaṃcau paṇimḍi subha-
khagai..

bāyālapunnapaḡai.....

(KaGra 5.15,16)

See—*Subha Prakṛti*.

Pudgala

1. **Physical substance**—That substance which is possessed of the distinguishing characteristics (qualities) of colour, smell, taste and touch. *sparsārasagandhavarnavantaḥ pudgalāḥ*.

(*TaSū* 5.23)

2. That immaculate nature of soul, which is absolutely free from the *Audayika Bhāva* (the state of soul which occurs due to rise of *Karma*). *jīvaṃ paḍucca poggale*. (*Bhaga* 8.500)

Pudgalakṣepa

(*TaSū* 7.26)

See—*Bahihpudgalaprakṣepa*.

Pudgalaparāvartta

See—*Pudgalaparivartta*.

Pudgalaparivartta

A macro-time-unit;

the time which lapses in a complete cycle of appropriation of all *Pudgalas* (physical substances) in the form of body, mind, speech and respiration by a *Jīva* (soul).

savvapoggalā jāvatieṇa kāleṇa sarīraphāsaśa-nādihiṃ phāsijjanti so poggalapariyattho bhavati. (*UCū* p. 189)

yadaudārika-vaikriya-tajasa-bhāśānāpānamanaḥkarmasaptakena saṃsārodaravivaravartinaḥ pudgalāḥ ātmasātparināmītā bhavanti tadā pudgalaparāvartta iti. (*Ā* 1.48 *Vr Pa* 116)

Pudgalavipākini

Those *Karma-prakṛties* (types of *Karma*) whose fruition takes place in the *Pudgala* (physical substance) (associated with the *Jīva* (soul)):

the fruition is in the form of body and the features of the body such as *Samsthāna* (configuration), *Samhanana* (bone-structure) etc.

pudgale pudgalaviṣaye vipākāḥ phaladānābhimukhyaṃ yāsāṃ tāḥ pudgalavipākinyah.

(*KaPra* p. 35)

Pudgalāstikāya

That *Astikāya* (extended substance) in the form of *Pudgala* (physical substance)—The totality of all *Paramāṇus* (the ultimate atoms) and *Skandhas* (the material aggregates) made up of *Paramāṇus*; (it comprises of infinite number of

Paramāṇus and *Skandhas*).

davvao ṇaṃ poggalatthikāe aṃaṃtāim davvāim. (*Bhaga* 2.129)

Pudgali

That *Jīva* (soul), which is possessed of the sense-organs.

jīve vi soimdiya-cakkhīndiya-ghāṇimdiya-jibbhīndiya-phāsimdiyāim paḍucca poggali.

(*Bhaga* 8.500)

Punarbhava

The reincarnation of the *Jīva* (soul), which takes place after death.

pumarbhavae—saṃsāre garbhavasatiprapañcaḥ. (*Prajñā* 2.67 *Vr Pa* 108)

Purataḥ Antagata Avadijñāna

A type of *Antagata Avadhijñāna* (clairvoyant knowledge of only the objects existing in a particular direction), which itself is a kind of *Ānugamika Avadhijñāna* (accompanying clairvoyance);

that *Avadhijñāna* (clairvoyant knowledge), which emerges out from the frontal part of the body.

purato antagayaṃ ṇāna tamohimāṇiṃ paḍucca cakkhīndiyamiva aggato darisaṇasāmatthajuttam. (*AvāCū* p. 56)

Purāṇa

A type of *dhāraṇāmāti* (*Dhāraṇā*):

the retention of ancient lore which was composed long time ago.

dhāraṇāmāti....porāṇaṃ dhareti. (*Sthā* 6.64)

porāṇa purā vāyita..... (*VyaBhā* 4110)

Purimārdha

A type of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence):

in which one renounces the food, drink etc. till the first half of the day, i.e. noon.

purimārdham—pūrvāṇhalakṣaṇaṃ pratyākhyānaviśeṣaḥ. (*Sthā* 5.39 *Vr Pa* 284)

Puruṣakāra

Self-exertion—Self-pride or a sort of positive pride on account of one's prowess; the assertion that—"I can do this."

puruṣakāraśca pauruṣābhīmānah.

(Bhaga 1.146 Vr)

Puruṣayuga

The 'Man of the Age'—A sequence of such men in the form of teacher-pupil-pupil's pupil and so on.

*puruṣāḥ—śiṣyapraśiṣyādikramavyavasthitā yu-
gāniva—kālaviśeṣā iva kramasādharmyāt puru-
ṣayugāni.* (Sama 44.2 Vr Pa 64)

Puruṣaliṅgasiddha

A type of *Siddha* (liberated soul); that *Siddha*, who had attained the emancipation in the embodiment of a male human.
*pulliṅge śarīranīroṭṭirūpe vyavasthitāḥ santo ye
siddhāste pulliṅgasiddhāḥ.*

(Nandi 31 MaVr Pa 133)

Puruṣaveda

Sexual disposition quâ male—A kind of *No-kaṣāyas* (quasi-passions), which is a subtype of *Cāritramohaniya* (conduct-deluding) *Karma*; the sexual feeling of the male towards the female due to the *Udaya* (rise) of *puruṣavedamo-
haniya Karma* (deluding *Karma* quâ *Puruṣaveda*).
*puruṣasya striyam pratyabhilāṣa ityarthah ta-
dopākavedyam karmāpi puruṣavedah.*

(Prajñā 18.61 Vr Pa 468, 469)

purisavede.....davaggi jālasamāne paṇatte.
(Jivā 2.98)

Puruṣādāniya

Venerable for all people—One whose ideal and precepts are acceptable to all people; an esteemed person; an epithet of Arhat Pārśva (the 23rd *Tirthaṅkara* (ford-founder)).

*'purisādāniyassa' tti puruṣānām madhye ādiya-
ityādāniya upādeyaḥ.* (Sthā 8.37 Vr Pa 408)
*pāse nam arahā purisādānie ekkam vāsasayam
savvānyam pālaittā siddhi.....* (Sama 100.4)

Puruṣāntakarabhūmi

(Daśā Cū Pa 65)

See—Yugāntakarabhūmi.

Puruṣāntarakṛta

Anything (such as cloth etc. bought for an ascetic) would be unacceptable to him; the same, if it is worn/used by some householder, however would become acceptable to the ascetic.

se bhikkhū...vattham...kīyam....

*aha puna evam jānejjā—purisaṃtarakaḍam.....
phāsuyam esujjam ti maṇṇamāne lābhe samte
paḍigāhejjā.* (ĀCūlā 5.11)

*.....yo dadāti tasmāt puruṣādaparah puruṣāḥ
puruṣāntarah tatkṛtam.....'puruṣāntarakṛtam'
anyārtham kṛtam.....aviśodhikoṭiriyathā tathā na
kalpate, viśodhikoṭistu puruṣāntarakṛtāmikṛtā-
diviṣiṣṭā kalpate.* (ĀVr Pa 325, 326)

*mūlaguṇaduṣṭā tu puruṣāntarasvīkṛtāpi na kal-
pate.* (ĀVr Pa 361)

Purohitaratna

One of the seven *Pañcendriyaratnas* (precious and unique five-sensed beings) of the *Cakravartī* (universal sovereign);

the *purohita* (family-priest) who performs the rituals for peace (by averting the ill-effects of planets etc.) and the like.

purohitah—sāntikarmādikṛt. (PrasāVr Pa 350)**Puraḥkarma**

A blemish related with *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction); if the giver washes hands, ladle etc. with *Sacitta* water (i.e., water which is possessed of water-bodied beings) on seeing the monk approaching his house, for giving *bhikṣā* to the monk, and if the monk accepts such food, then there is the blemish called *Puraḥkarma*.

*purekammam nāma jam sādhuṇam datthūṇam
hattham bhāyaṇam dhovai tam purekammam
bhaṇṇai.* (Da 5.1.32 JiCū p. 178)

Pulāka

The first category of *Nirgrantha* (3); that *Nirgrantha* (Jain ascetic) who makes the asceticism slightly insipid (devoid of its essence).

*saṃyamavānapi manāk tamasāram kurvan pulā-
ka ityucyate.* (Bhaga 25.278 Vr)

*pulāe...paṃcaviṭhe paṇatte, tam jahā—nānapu-
lāe, daṃsaṇapulāe, carittapulāe, liṃgapulāe, ahā-
suhunapulāe nāmaṃ paṃcame..* (Bhaga 25.279)

Pulāka Labdhi

A type of *Labdhi* (supernatural power); that *yogajavibhūti* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)), which is as powerful as the *Rddhi*

(supernatural power) of the *Indra* (the king of the gods) and powerful enough even in destroying the large army of the *Cakravartī* (universal sovereign). (Prasā 693)

laddhipulāo puṇa jassa devīṇdariddhisarīsā riddhi. so simgaṇāyikajje samuppanṇe cakkavaṭṭim pi sabalavāhaṇaṇi cumṇeṇṇi samattho.

(USāVr Pa 256)

See—*Labdhīpūlaka*.

Puskaravaradvīpārdha

A part of *Ardhatṛtīya Dvīpa*;

the half portion of the *Puskara Dvīpa* which is in the form of a continent (island) encircling the *Kālodasamudra* (ocean), and itself surrounded by *Mānuṣottara* Mountain (it is ring-shaped with the width of 16 lakh *Yojanas* (1 *Yojana*=7.88 kilometers)).

puskaravaradvīpārdhaṇ mānuṣottareṇa parvateṇa parikṣiptam. (TaBlū 3.8)

See—*Ardhatṛtīya Dvīpa, Samayakṣetra*.

Puṣpacāraṇa

A type of *Cāraṇa Riddhi* (supernatural power of locomotion);

by dint of this supernatural power, the *sādhaka* (practitioner) can perform locomotion on the flowers even without injuring the *Jīvas* (living beings) of the flowers.

avirāhidūṇa jīve talliṇe bahuviḥāṇa pupphāṇam. uvarimmi jaṇ pasappadi sā riddhi pupphacāraṇā nāmā. (TriPra 4.1039)

Puṣpacūlikā

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

fourth *varga* of the *Upāṅga* (auxiliary canonical work); in this canonical work, there is description of ten nuns, who were the disciples of Arhat *Pārśva*.

uvamgāṇam....cautthassa ṇam bhaṇite! vaggassa pupphacūlīyāṇam....dasa ajjhayaṇā paṇṇattā, taṃ jahā—

siri-hiri-dhii-kitti, buddhi-lacchī ya hoi boddhavvā.

ilādevī surādevī, rasadevī gaṇdhadevī ya..

(Puṣpa 1.1.2)

Puṣpavrṣṭi

Showering of flowers—A kind of (*Mahāprāti-*

hārya (superhuman magnificence of the *Tirthaṅkara*) (ford-founder);

shining flowers of all colours, in plenty and grown in land and water are showered in erect position on the *Arhat* (*Tirthaṅkara*) (by gods); there occurs a knee-deep heap of such flowers. *jala-thalaya-bhāsura-pabhūteṇaṃ vīṇṭatthāṇā dasaddhavaṇṇeṇaṃ kusumeṇaṇi jāṇussehappamāṇamitte pupphovayāre kajjai.* (Sama 34.1.18)

Puṣpasūkṣma

Very minute (microscopic) flowers of the fig-tree etc., which are too subtle to perceive.

pupphasuhumaṇ nāma vaḍaumbaṛādīni saṇṭi pupphāṇi, tesim sarivannāni duvviḥāvaṇijjāni tāni suhumāni. (Da 8.15 JiCū p. 278)

Puṣpikā

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

third *varga* of *Upāṅga* (auxiliary canonical work); in this canonical work there is description of the *Ārādhanā* (punctilious (or meticulous) observance) and the *Virādhanā* (non-observance) of *Samyama* (ascetic conduct) and *Samyaktva* (right faith). (Nandi 78)

uvamgāṇaṇi taccassa vaggassa pupphiyāṇaṇi.... (Pu 1.2)

Pūtīkarma

A type of *Udgama Doṣa* (blemish of *bhukṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

the mixing up of the pure (acceptable) food with impure (unacceptable) one which is impure on account of *Ādhākarma* (preparation of food etc. with decision to give it to monk).

śuddhasyāśuddhāvayavena pūterapavitrasya karaṇaṇi pūtīkarma. (Prasā 564 UVr)

Pūrvā

1. Canonical works of earlier lore—The fourteen sections of *Pūrvagata*;

they are called *Pūrvā* because they were propounded even before the advent of *Āgamas* (canonical works).

samastāśrutātpūrvāṇi karaṇāt pūrvāṇi, tāni cot-pādapūrvāḍīni caturddasēti.

(Sihā 4.131 Vṛ Pa 188)

yasmāt tīrthavikarasīrthapravarttanakāle ga-
nadhārāṇām sarvasūtrādihāratvena pūrvam pūr-
vagatasūtrārtham bhāṣate tasmāt pūrvāṇīti bha-
ṣitāni. (PrasāVṛ Pa 208)

2. A macro-time-unit;

84,000,00 Pūrvāṅga, i.e., 84,000,00 years x
84,000,00 years; its value comes out to be
70,560,000,000,000 years.

.....caurāsīm puvvaṅgasayasahassāim se ege
puvve. (Anu 417)

egam puvvaṅgam calusītie sayasahassehim
gumitam egam puvvam bhavati, tassimam pari-
mānam—dasa sumā chappamam ca sahasā ko-
ḍīnam sattari lakkhā ya. (Anticū p. 38)

culasīdihadam lakkham puvvaṅgam hodi tam
pi gumidavvam.

causīdīlakkhehim ṇāḍavvam puvvapārimānam..
(TriPra 4.293)

See—Pūrvāṅga.

Pūrvagata

A division of the *Drṣṭivāda* (12th *Anga* (principal
canonical work));

the fourteen *Pūrvas* (canonical works of earlier
lore).

puvvaḡae cauddasavihe paṇaṇatte, tam jahā—
uppāyapuvvam aggeṇiyam..... (Nandī 104)

See—*Drṣṭivāda*.

Pūrvadhara

That ascetic (*Muni*), who is possessed of know-
ledge of fourteen *pūrvasrūta* (or *Pūrvas* (canonical
works of earlier lore)).

pūrvāṇi dhārayantīti pūrvadhara. (ViBhā 323 Vṛ)

Pūrvapaścātsamstava

A type of *Utpādana Doṣa* (the blemish pertai-
ning to the ways adopted in obtaining *bhikṣā*
(accepting food etc. by going to houses for
collecting them in conformity with the canonical
instruction)) by an ascetic);

the *bhikṣā* received by the ascetic through reve-
aling acquaintance of his parental side or his in-
-laws' side with the giver.

pūrvasamstavam janani—janakādidvāreṇa
paścātsamstavam śvasrūśvasurādīdvāreṇātma-
-paravayo'nurūpam sambandham bhikṣārtham
ghaṭayataḥ pūrvapaścātsamstavapindah.

(Yośā 1.38 Vṛ p. 135)

Pūrvaratapūrvakrīḍitaviratisamiti

See—*Pūrvaratānusmaranavarjana*.

Pūrvaratānusmaranavarjana

A *Bhāvanā* (4) (supportive contemplation) of the
Brahmacarya Mahāvṛata (the fourth great vow of
celebracy);

refraining from recalling the sexual pleasures
indulged in the past (in the household life).

pravrajyāparyāyāt pūrvo gṛhashaparyāyastatra
ratam—krīḍitam vilasitam yadāṅganābhīḥ saha
tasyānusmaranāt kāmāgnīstasmaraṇendha-
nānusandhānataḥ sandhukṣate, atastadvarja-
nam śreya iti bhāvayet. (TaBhā 7.3 Vṛ)

Purvarātra-aparātra

The period of time in the mid-night—between
the terminal part of the first part of night and the
earlier part of the last part of night.

(Bhaga 2.66)

Pūrvavat Anumāna

A kind of *Anumāna* (inference);

the *Pratyabhijñāna* (recognition) of an object
inferred on the basis of the identity of the
presented datum with past—the already known
middle term; for example—To infer rainfall
seeing the heavy clouds in the sky.

pūrvopalabdhenaiṅva liṅgeṇa nānakaraṇam.

(Anu 519 Cū p. 75)

Pūrvavid

(TaVā 9.37)

See—*Pūrvadhara*.

Pūrvāṅga

A macro-time-unit;

the period of eighty-four lakh (84,000,00) years.
caurāsīm vāsasayasahassāim se ege puvvaṅge.

(Anu 417)

icchīyamāneṇa guma paṇasumam caurāsītigumi-
tam vā.

kāuṇa tattivārā puvvaṅgādīṇa muṇa samkham..
puvvaṅge parimānam paṇa sumā caurāsīti ya.

(AnuCū p. 37)

Pūrvānupūrvī

A type of *Aupanidhikī Dravyānupūrvī*,

counting in the right order—to start the counting
from the first (or beginning).

prathamātprabhṛti ānupūrvī anukramah paripāṭi
pūrvānupūrvī. (Anu 147 HāVṛ p. 41)

See—*Ānupūroī*.

Pūrvārdha

(*ĀVa* 6.3)

See—*Purimārdha*.

Prthaktva

1. A conventional terminological nomenclature in Jain theory of number, used to indicate any number between two and nine ($2 \leq \text{Prthaktva} \leq 9$). *puhuttasaddo dosu āradhho jāva nava labbhamṅti*.

(*ĀvaNi* 32 Cū p. 41)

prthaktvaṃ ca samayaparibhāṣayā dviprabhṛtyānavabhyah sarvatra draṣṭavyam.

(*ViBhā* 608 Vr p. 273)

2. Separateness—A characteristic of *Paryāya* (modes);

the *Paryāya* which is instrumental in recognition of difference among the compounded objects; e.g.,—"this" is different from "that".

prthaktvaṃ—samyukteṣu bhedajñānasya kāraṇabhūtam prthaktvaṃ, yathā—ayamasmat
prthak. (Jaisidi 1.46 Vr)

Prthaktva Anuyoga

A system of exposition of *Anuyoga* (2) (system of exposition),

according to which the classification of *Dravyānuyoga* (ontological exposition) etc. is made; in which it is not compulsory to explain according to the *Naya* (non-absolutistic standpoint) system.

apuhatte anuogo cattāri duvāra bhāsaī ego.
puhattānuogakarane te ya tao vi vocchinnā.
.....*jugamāsajja vibhatto anuogo to kao cauḥā*.

(*ViBhā* 2286, 2288)

pārthakyena vyavasthāpane sati nāstyasau nayāvatārah.
(*ViBhā* 950 Vr)

Prthaktva Vikriyā

A kind of *Vikriyā* (formation of protean forms); creation of protean forms different from one's own body, such as palace, pavilion and the like.
prthaktvavikriyā svaśarīrādanyatvena prāsādamāṇḍapādivikriyā. (TaVā 2.49)

Prthaktva Vitarka Savicāra

The first step in the four-stepped *Śukla Dhyāna* (pure meditation);

here, *prthaktva* (multiple) means (concentration on) 'differentiated mode'; *vitarka* means (concentration attended with) verbal activity. Thus

prthaktva vitarka means—by making any one entity the subject of meditation, to meditate over its separateness from all other entities. *Savicāra* means 'transition'—movement from one 'concept' to another one, or from one 'term' to another one, or from a 'concept' to a 'term', or vice-versa, or from one *Yoga* (2) (activities of mind, speech and body) to another one. Hence, it is *savicāra* (based on transition). Thus, here, *prthaktva vitarka* is coupled with *savicāra*.

prthaktvaṃ—bhedaḥ, vitarkaḥ—śrutam, vicārah—arthavyaājjanayogānām samkramaṇam.

(Jaisidi 6.44 Vr)

Prthavi

A type of *Lokasthiti* (law of cosmic order); the lands viz., *Ratnaprabhā* (1st infernal land) etc., which are supported by *Ghanodadhi* (dense ocean layer) and which provide support to all mobile and immobile beings.

udahipaitṭhiyā puḍhavi, puḍhavipaitṭhiyā tasta-thāvarā pāyā. (Bhaga 1.310)

Prthvikāya

Earth-bodied being—The first out of the *Ṣadjanikāya* (six classes of living beings).

(*ĀCūlā* 15.42)

See—*Prthvikāyika*.

Prthvikāyika

Earth-bodied being—That *Jīva* (soul, living being), the body of which is in the form of clay, mineral (metal etc.).

prthivi—kāṭhinyādilaṅṅā pratitā saiva kāyah—śarīram yeśām te prthivikāyāḥ prthivikāyā eva prthivikāyikāḥ. (Da 4 Sūtra 3 HāVr Pa 138)

Prṣṭhataḥ Antagata Avadhijñāna

A type of *Antagata Avadhijñāna* (clairvoyant knowledge of only the objects existing in a particular direction), which itself is a kind of *Ānugamika Avadhijñāna* (accompanying clairvoyance);

that *Avadhijñāna* (clairvoyant knowledge), which emerges out from the back part of the body.

maggaḥ aṃtagayam—se jahānāmae kei purise ukkaṃ vā cūḍaliyam vā alāyam vā maṇim vā joim vā paivam vā maggaḥ kāum anukaddhemāne-anukaddhemāne gacchejjā, settam maggaḥ aṃtagayam.. (Nandi 13)

'maggato' tti pitthato 'anukaddhaṇaṃ' ti hatthaggahitassa daṇḍaggahitassa vā aṇu—pacchayo kaddhaṇaṃ ti. (NandīCū p. 17)

Paisunya Pāpa

The fourteenth type of *Pāpakarma* (indulging in evil activity); the bondage of inauspicious *Karma* caused by indulging in back-biting. (ĀVr Pa 72)
'pesunne' pracchannamasaddoṣaviṣkaraṇam. (Bhāga 1.286 Vr)

Paisunya Pāpasthāna

The fourteenth type of *Pāpasthāna*: the *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in back-biting. (JhīCa 22.22)

Poṭṭaparihāra

(A doctrine which asserts that) after death, the departure of the *Jīva* (soul) takes place from the body and it may take rebirth in the same body and while living in it, it utilizes it. This kind of recurring reincarnation is possible only in the vegetable-body.

pauṭṭaparihāro nāma parāvartya tasmīnneva sarīrake uvavajjati....taṃ evaṃ vaṇapphaiṇam pauṭṭaparihāro. (ĀvaCū 1 p. 299)

See—*Parivarta Parihāra*.

Potaja

The vertebrate beings whose young ones are born uncovered (i.e., without placenta), e.g. bat. *potamiva sūyate potajā valgulimādayah.*

(Da 4.9 ACū p. 77)

See—*Jarāyujā*.

Paurāṇika

A knowledgeable old man, who is possessed of versatile knowledge on account of being too old. *purāṇo—vṛddhah, sa ca cirajivito vād dṛṣṭabahu-vidhavyatikaratvānnaipūnika iti purāṇam vā—sāstraviśeṣaḥ tajjño nipunaprāyo bhavati.*

(Sthā 9.28 Vr Pa 428)

Pauruṣī

A form of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence):

to undertake *Pratyākhyāna* of consuming all the four kinds of alimental material (viz., foods, drinks, eatable delicacies and lickable delica-

cies) for a *prahara*, i.e., quarter of daytime starting from the sunrise.

sūre uggae porisim paccakkhāi cauṇvīhaṃ pi āhāraṃ—asnaṃ pāṇaṃ khāimaṃ sāmīmaṃ.

(Āva 6.2)

Pauruṣīmaṇḍala

A kind of *Utkālīka Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

in which there is the description of the temporal measurement of the *prahara* (a quarter part of the day or night).

maṇḍale-maṇḍale annoṇṇā porisi jattha ajjha-yaṇe dāmsijjati tamajjhayaṇaṃ porisimaṇḍalaṃ.

(Nandī 77 Cū p. 58)

Pauṣadha

The days of *parva* (the days of the four changes of the moon, i.e., 8th and 14th days of each half month, and the days of full and new moon).

pauṣadhah—parvadinamaṣṭamyādi.

(SthāVr Pa 225)

Pauṣadhasālā

A holy house where special religious performances like *Dharmajāgarikā* (to awake at night and ponder over *Dharma* (1) (spiritual doctrine)) and *Pauṣadhovavāsa* (the eleventh vow of the lay follower) are under-taken.

posahasālāe posahie bambhacārī....pakkhiyam posahaṃ paḍijāgaramaṇe viharai. (Bhāga 12.6)

Pauṣadhovavāsa

The eleventh vow of the lay follower: a specialised course of *sādhanā* (spiritual practice) undertaken by a lay follower for one day and night (starting from the sun-rise of the first day up to the sun-rise of the second day), during which, relinquishing food, body-care and sinful activities, he observes celibacy.

uddiṣṭetyamāvāsyaṃ paripūrṇamiti—ahorātraṃ yāvāt āhāraśarīrasamskāratyāgabrahmacaryā-vyāpāralakṣaṇabhedopetam.

(Sthā 4.636 Vr Pa 225)

posahovavāse cauṇvīhe paṇṇatte, taṃ jahā—āhāraposahe sarīrasakkāraposahe bambhacera-positahe avvāvāraposahe. (Āva Pari 23)

Pauṣadhopavāsa Samyag Ananupālana

An *Aticāra* (partial transgression) of the vow of *Pauṣadhopavāsa* (the eleventh vow of the lay follower);

during the course of observance of *Pauṣadhopavāsa*, to do wishful thinking about food, body-care, sex and worldly business, on account of the wavering condition of one's psyche.

kṛtapauṣadhopavāsasyāsthiraścittatayā" hāraśa-rīrasaṃskārābrahmavyāpārānāmabhilaṣaṇādananupālanaṃ poṣadhasyeti. (UPā 1.42 Vṛ p. 19)

Prakarana Sūtra

That *Sūtra* (2) (canonical aphorism) in which style of catechism or dialogue is used (to elucidate the subject).

pagarānao pīma suttam, jatttha u akkhevanimma-yapasiddhi. (BrBhā 318)

Prakalpa

The *Niśītha* (*Ācāraprakalpa*) *Sūtra*, which has been extracted from the twentieth *prabhṛtacheda* of the third *ācāravastu* of the *Pratyākhyāna Pūva* (the ninth *Pūva* (canonical work of earlier lore)),

in which the *Udghātika Prāyaścitta* (expiation which may not be carried through continuously) and *Anudghātika Prāyaścitta* (expiation to be carried through continuously) have been propounded.

niśīdha navamā puvvā, paccakkhāssa tatiya-vatthiō.

āyāranāmadhejjā, visatitame pāhuḍacchedā..

(VyāBhā 435)

ugghāyamaṇugghāyā, māsaummaṣīyā u pacchittā.

puvagate cciya ete, nijjūdhā je pakappammi..

(NiBhā 6675)

See—*Niśītha*.

Prakalpadhara

The ascetic (*Muni*) who is possessed of the authoritative knowledge of the *Niśītha*.

prakalpo niśīthādhayanaṃ taddhāriṇaḥ.

(VyāBhā 403 Vṛ)

tiviho ya pakappadharo, sutte atthe ya tadubhae ceva.....

(NiBhā 6676)

See—*Prakalpa*.

Prakīrṇaka

1. Those *Āgamas* (canonical works) which are

extracted by the *Sthaviras* (elders (ascetics)) from the *Śruta* (scriptures) preached by the *Arhats* (*Tirthaṅkaras* (ford-founders)).

arahantamaggauvadiṭṭhe jaṃ sutamaṇusarittā kimci nijjūhante te savve paimagā.

(Nandī 79 Cī p. 60)

2. Those *Devas* (gods), who are like the common citizens.

prakīrṇakāḥ pavrajanapadasthānīyāḥ.

(TaBhā 4.4)

3. A kind of *Vimāna* (habitat) of the gods of the *Kalpas* (3) (heavens of the gods with hierarchy) of the *Saudharma* (first heaven of Empyrean gods) etc..

See—*Kṣullikāvīmānapravibhakti*.

Prakīrṇa Tapa

Miscellaneous penances—The *Tapa* (penances) (fasting etc.) undertaken according to one's capacity, without taking recourse to the specific pattern such as *Śreṇi Tapa* and the like.

'prakīrṇatapaḥ' yacchemyāādiniyatāracanāvira-hitam svaśaktyapekṣam yathākathañcidvidhīyate.

(U 30.11 ŚāVṛ Pa 601)

Prakṛti Bandha

Bondage quā type—An aspect of *Bandha* (bondage of *Karma*):

the specific nature of the groups of *Karma-pudgala* (material clusters quā *Karma*) acquired wholesale (by the soul).

sāmānyopāttakarmaṇām svabhāvaḥ prakṛtiḥ.

(Jaisidi 4.8)

Prakṣepāhāra

Kavalāhāra, i.e., the in-take of aliments through mouth or any other means.

....pakkhevāhāro puṇa, kāvaliko hoti nāyavo..

(SūtraNi 172)

Pragrhitā

A kind of *Pindaiṣaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

in which the ascetic (*Muni*) accepts that food which is taken out by a ladle or a spoon, for giving or eating, by the householder.

paggaḥiyā jaṃ dāṃ bhuttuṃ va kareṇa asaṇāi.

(Prasā 742)

Pracalā

A sub-type of *Darśanāvaraṇīya* (intuition-veiling) *Karma*.
the *Udaya* (rise) of which makes one sleep while sitting or standing.
upaviṣṭa ūrdhvasthīto vā pracalatyasyāyūṃ svāpā-vasthāyāmiti pracalā. (Sthā 9.14 Vṛ Pa 424)

Pracalāpracalā

A sub-type of *Darśanāvaraṇīya* (intuition-veiling) *Karma*:
the *Udaya* (rise) of which is responsible for somnambulism.
pracalātiśāyīni pracalā pracalāpracalā, sā hi caṅkramaṇādi kuroataḥ svapturbhavati.
(Sthā 9.14 Vṛ Pa 424)

Pracchanī

A kind of *Asatyāmiṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes):
the interrogative speech or statement made for getting information about unknown or ambiguous subject.
pracchanī avijñātasya sandigdhasya kasyacidarthatasya parijñānāya tadvidah pāśve codanā.
(Prajñā 11.37 Vṛ pa 259)

Prajñapti

That exposition, through which both the *Svasamaya* (doctrines of the *Nirgrantha* (Jain ascetics) themselves)) and *Parasamaya* (heretical doctrines) are expounded.
prajñaptimāma svasamayaparasamayaprārūpaṇā. (VyaBhā 1477 Vṛ Pa 27)

Prajñapti Kuśala

One (the Jain ascetic) who is adept in *Prajñapti*. one who excels in exposition of the doctrines such as *Jīva* (soul) and *Ajīva* (non-soul), *Bandha* (1) (bondage) and *Mokṣa* (liberation), *gati* (departure from one life) and *Āgati* (arrival at next life) etc.; one (the Jain ascetic) who is expert in the exposition of both *Svasamaya* (doctrines of the *Nirgrantha* (Jain ascetics) themselves)) and *Parasamaya* (heretical doctrines).
jīvājīvā bandhaṃ, mokkhaṃ gatiṛāgatiṃ suham dukkhaṃ.
pañnattikusalavidū, paravādikudamsaṇe mahāno.
pañnattikusalo khalu, jaha khuddagaṇi muruṇḍarāyassa.

puṭṭho kaha na vi devā, gayam pi kālam na yānaṃti.
(VyaBhā 1500, 1501)

Prajñā

1. Perfect knowledge of a subject.

prajñā—aśeṣaviśeṣaviśayaṃ jñānam.

(Bhāga 1.165 Vṛ)

2. An intellect born of extra-ordinary *Kṣayo-paśama*, (annihilation-cum-subsidence), which enables one to make precise, analytical and critical deliberation of the objective attributes of reality.

prajñānam prajñā—viśiṣṭakṣayopaśamajanyā prabhūtavastugatayathāvasthitadharmālocanarūpā matiḥ. (ĀvaNi 12 HāVṛ p. 12)

3. Intellectual competence to comprehend the unseen and the unheard subject even without the formal education or training.

aditṭha-assudesu atthesu nānuppāyaṇajogattam paṇṇā nāma..... nāṇaheḍujvasatti guriṇvaesaṇi-ravekkhā paṇṇā nāma. (Dhava Pu 9 p. 83, 84)

4. The fifth decade of the life-span of hundred years—In this age, the man worries for mundane matters such as wealth, woman etc. and longs for the prosperity of one's own family.

pañcamim tu dasam patto, ānupuvvii jo naro. icchiyattham vicimtei, kuḍumbam vābhikam-khai. (DaHāVṛ Pa 9)

5. That intellect through which one can foreknow what is going to happen.

prāgeva jñāyate anayeti prajñā. (UCū p. 210)

Prajñāpaka Diśā

Identification of direction with respect to the person who is propounder (*prajñāpaka*)—The direction which he faces (while describing tenets etc.) is east and rest directions (viz., south etc.) are to be identified relatively.

pañṇavaṇo jadabhimuho sā puṇṇā sesiyā payāhiṇṇo. (ViBhā 2702)

Pajñāpanā

Name of the fourth *Upāṅga* (auxiliary canonical work). A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

it deals with Jain metaphysics and philosophy.

(Nandi 77)

Prajñāpanī

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes); the speech articulated for propounding the truths to the disciples.

prajñāpanī—vinitavinayasya vineyajanasyopadesādānaṃ, yathā prāṇivadhānmivṛttā bhavanti bhavāntare prāṇino dirghāyuṣa ityādi.
(*Prajñā* 11.37 *Vṛ Pa* 259)

Prajñā Pariśaha

1. A type of *Pariśaha* (hardship); the despondency created on account of failure in enriching the knowledge; the ascetic (*Munī*) should endure such despondency (by considering the lack of knowledge the fruition of his own *Karma*).

se nūnaṃ mae puṣvaṃ kammāṇāṇaphalā kaḍā. jeṇāhaṃ nābhijāṇāmi putṭho keṇai kaṇhū.. aha pacchā ujjhānti kammāṇāṇaphalā kaḍā. evamassāsi appānaṃ naccā kammavivāgayaṃ..
(*U* 2.40, 41)

2. To have the feeling of conceit of one's erudition such as, "I am expert in the knowledge of *Āgamas* (canonical works) and a versatile scholar of all disciplines; others are just pigmies before me"; such arrogance should be got rid of by the ascetic (*Munī*).

aṅga-pūva-prakṛṇakavisāradasya śabdanyāyādhyātmanipūṣya mama purastādītare bhāskaraprabhābhūḥūtakhadyotodyotavannitarāṇ nāvabhāsanta iti vijñānamadanirāsah prajñāparīśahajayaḥ pratyetyayaḥ.
(*Sasi* 9.9)

Prajñāśravaṇa

A type of *Buddhi Rddhi* (supernatural intellect); the *Labdhi* (supernatural power) obtained through the intense *Kṣayopāśama* (annihilation-cum-subsidence) of *Śrutajñānāvaraṇa* (articulate knowledge-veiling) *Karma* and *Vīryāntarāya* (*Karma*, obstructing the spiritual energy); exercising this intellect, one can expound very subtle theories of *Tattvas* (categories of truth), even without undertaking specialized studies.

pagadīe sudanāṇāvavaṇāe vīriyamtarāyāe. ukkassakhaṇvasane uppajjai paṇṇasamaṇaddhī.. paṇṇāsavaṇaddhijudo coddasapuvvīsu visaya-suhumattāṃ. savvaṃ hi sudaṃ jāṇādi akaajjhaṇo viṇiyameṇa.
(*Tripra* 4.1017, 1018)

atisūkṣmārthatattvagahane caturdaśapūvīṇa eva viśaye'nyukte anadhītadvādaśāṅgacaturdaśapūvoasya prakṛṣṭasrutāvavaṇavīryāntarāyākṣayopāśamāvīrblhūtā'sādhāraṇaprajñāśaktīlābhāṃmīlīsaṃśayaṃ nirūpaṇaṃ prajñāśravaṇa-tvam.
(*TaVā* 3.36)

Sec—*Prājñāśramaṇa*.

Praṇidhāna

1. The process of concentration of body, speech and mind on a specific object which is auxiliary (for meditation).

'praṇihāṇe' tti prakarṣeṇa niyate ālambane dhānaṃ—dharāṇaṃ manahprabhṛtereti praṇidhānam.
(*Bhāga* 18.125 *Vṛ*)

2. Concentration (of attention).
praṇihitīḥ praṇidhānaṃ—ekāgratā.
(*Sthā* 3.96 *Vṛ Pa* 115)

3. *Samādhi* (1).
.....avadhānasamādhanapraṇidhānāni tu samādhau syuḥ.
(*Acī* 6.14)

4. Immaculate state of the psyche (soul).

Praṇidhi

A type of *Yogasamgraha*; practising concentration of psyche in a state free from attachment and aversion.
(*Sama* 32.1.3)

Praṇītaāhāraviratīsamitiyoga

āhārapaṇīya-niddhabhoyaya-vivajjāe samjate.... evaṃ paṇīyāhāraviratīsamitijogena bhāvīo bhavati amtarappā.
(*Praśna* 9.11)

See—*Praṇīta Āhāravivarjana*.

Praṇītaāhāravivarjana

A *Bhāvanā* (4) (supportive contemplation) of the *Brahmacarya Mahāvraṭa* (the fourth great vow of celibacy);

to abstain from food which causes accumulation of flesh, fat etc..

praṇīto—vṛṣyah snigdhamadhurādirasaḥ kṣiradadhīnavanītasarpīrgudatāilapīṣitamadyāpūpādistadabhyavahāro—bhōjanaṃ tato medomajjāsukrādyupacayastasmādapi mohodbhavaḥ, atah satatābhyāsataḥ praṇītarasābhyavahāro varjānīya ityātmanāṃ bhāvayed brahmacaryamicchanniti.
(*TaBhā* 7.3 *Vṛ*)

Pratara Tapa

A type of *Itvarika Anaśana* (fasting for a definite period of time);

that *Tapa* (penance) which is observed when all the varieties of *Śreṇī Tapa* are observed together. (The number of *padas* in *Śreṇī (Tapa)* × the number of *padas* in *Śreṇī (Tapa)* = *Pratara Tapa*. Four instance, suppose there are four *padas* in *Śreṇī Tapa*; then, the number of *padas* in *Pratara Tapa* will be sixteen).

(See the table given in the *Ghana Tapa*).
śreṇireva śreṇyā gunitā pratara ucyate, tadupalaksitaṃ tapaḥ prataratapaḥ.

(U 30.10 ŚāVr Pa 601)

See—*Śreṇī Tapa, Ghana Tapa*.

Pratikramaṇa

Repentant retrospection—The fourth chapter of the *Āvaśyaka Sūtra* (canonical work consisting of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights):

recitation of which is performed as an exercise in self-introspection, through which one washes off one's past blemishes; the *Pratikramaṇa (Ṣaḍāvaśyaka)* is performed everyday at twilight (before sunrise and after sunset).

skhalitasya nindā pratikramaṇārthādhikārah.

(Amu 74 HāVr p. 25)

atitadoṣanivartanaṃ pratikramaṇam.

(TaVā 6.24.11)

'*pratikramaṇam*' *ubhayakālaṃ ṣaḍvidhāvaśyaka-karaṇayukto dharmah.* (BrBhā 3425 Vr)

Pratikramaṇa Prāyaścitta

Recoiling from transgression—On committing transgression of the rules (of conduct and discipline), while delivering sermons or performing obligatory works, to utter '*micchā mi dukkaḍaṃ*' (let my wrongdoing be futile), either on account of inspiration by others or one's own memory.

padikkamaṇaṃ puṇa pavayaṇamādisu āvassagakaṇṇe vā sahasā atikkamaṇe paḍicotito sayañ vā saritūṇa micchā dukkaḍaṃ kareti evañ tassa suddhī. (ĀvaCī 2. p. 246)

Pratikramaṇamaṇḍali

A sub-division of the *Maṇḍali* (group of ascetics); the arrangement of a smaller group of the *Śramaṇas* (ascetics), in which they perform *Pratikramaṇa (Ṣaḍāvaśyaka)* (six chapters to be recited daily at both twilights)) in the presence of the *Guru* (2).

See—*Maṇḍali*.

Pratijñā

Thesis—To state the *Sādhya* (*probandum* or major term) (in logic).
sādhyanirdeśaḥ pratijñā. (Pratī 2.1.11)

Pratipāti Avadhijñāna

Transient clairvoyance—A kind of *Avadhijñāna* (clairvoyance):

the *Avadhijñāna* which remains temporarily and extinguishes like a lamp after some time.

paḍivāi ohināṇaṃ—janṇam...pāsittāṇaṃ paḍivaejjā. (Nandī 20)

yadutpannam sat kṣayopaśamāmuriṇaṃ kiyat-kālaṃ sthitvā pradīpa iva sāmastyena vidhvamsamupayāti tat pratipāti. (Nandī 20 MaVr Pa 82)

Pratipūrṇa Pauśadha

(Sthā 4.362)

See—*Pauśadhovavāsa*.

Pratipracchanā

The second variety of *Svādhyāya* (scriptural studies and teaching):

inquiry about the text and its meaning for clearing the doubts.

paḍipucchanayāe ṇaṃ suttatthadubhayāim visohei. (U 29.21)

Pratipracchanā Sāmācārī

One of the ten types of *Sāmācārī* (rules of conduct quā etiquette, formality and convention):

on being appointed by the *Guru* (2) for a specific work, the disciple has to seek his permission again while biggining it.

guruniyukto'pi hi punaḥ pravṛttikāle pratipracchateva gurum, sa hi kāryāntaramapyādiśet siddham vā tadanyataḥ syāt. (U 26.5 ŚāVr Pa 534)

Pratibuddhajivī

Enlightened (ascetic)—A self-disciplined and unperturbed ascetic who is subduer of his sense-organs and who keeps in his control the misconduct of his mind, speech and body.

jattheva pāse kai duppauttaṃ, kāeṇa vāyā adu mānaseṇaṃ.

tattheva dhīro paḍisāharejjā, ānnao khippami-vakkhalīnaṃ..

jaṣserisā joga jīṇḍiyassa, dhīmao sappurisassa niccaṃ.

tamaḥu loe paḍibuddhajivī, so jivai samjamajivienāṃ. (DaCūlā 2.14, 15)

Pratimā

Intensive course of austere practice undertaken with determination and performed in conformity with the prescribed procedure.

dravyakṣetrakālabhāvaiḥ pratimīyamānaḥ sādhanāvaiśeṣaḥ pratimā. (Jaisidi 6.25)

Pratimāna

A kind of *Vibhāgaṅga* (*Dravyapramāna* (a type of measurement (or weight)); the standardised weights for weighing the valuable substances like gold, silver etc..

paḍimāṇe—jannaṃ paḍimiṇijjai. (Anu 384)
eeṇaṃ paḍimāṇappamāṇeṇaṃ suvaṇṇa-rajata-maṇi-mottiya-saṃkha-sila-ppavāḷādīnaṃ davvāṇaṃ paḍimāṇappamāṇanivvittilakkhaṇaṃ bhavai. (Anu 385)

Pratimāsthāyī

A type of *Kāyakeśa* (external austerity by undertaking yogic postures); one who undertakes the practice of remaining steady in various *mudrās* (postures) of the *Bhikṣu-pratimās* (intensive courses of austerities for ascetic).

pratimāsthāyī—bhikṣupratimākārī. (Sihā 7.49 Vṛ Pa 378)

Pratirūpakavyavahāra

(TaSū 7.22)

See—*Tatpratirūpaka Vyavahāra.*

Pratirūpajña

One who is conversant with the high value of modesty.

yathocitapratipattirūpastam jānātīti pratirūpajñaḥ. (U 23.15 SāVṛ Pa 500)

Pratirodhaka Karma

Antarāya (obstructing) *Karma*—That *Karma* which is the cause of obstruction of the soul's power.

śakteḥ pratighātasya.....hetu bhavati. (Jaisidi 4.2 Vṛ)

śaktipratighātakam—antarāyaḥ. (Jaisidi 4.3 Vṛ)

Pratilekhanā

Inspection of clothes etc.—To undertake duly and remisslessly the inspection of clothes, bowls etc. with the aim of observance of non-violence.

akṣarānusāreṇa pratinirīkṣaṇamanuṣṭhānaṃ ca yatsā pratilekhanā. (OBhā 3 Vṛ Pa 6)

Prativāsudeva

Counter-vāsudeva—That king, who fights with the *Cakra* (discus) and who is the chief rival of the *Vāsudeva* (semi-universal sovereign).

āsaggīve..... jarāsīmḍhī.....
triprsthādīnām navānāmapi vāsudevānām yathākramam pratiśatvavah, tathā sarve'pi cakrayodhīnaḥ, sarve'pi ca hatāḥ svacakraiḥ..... (Prasā 1213 Vṛ Pa 349)

Pratiśedha

Non-existent part of a substance.
pratiśedho'sadamśaḥ. (Pranota 3.57)

Pratiśevanā

To indulge in *prānātipāta* (injuring or killing a living being) etc..

pratiśevanā prānātipātādyāsevanam. (Sthā 10.69 Vṛ Pa 459)

Pratiśevanā Kuśīla

A category of *Kuśīla Nirgrantha* (3) (which is the third category of *Nirgrantha* (3); that ascetic (*Muni*), who is not the subduer of the sense-organs, and who blemishes his *Uttaragūṇas* (subsidiary virtues).

ye nairgranthyaṃ prati prasthitā aniyatendriyāḥ kathañcitkiñcidevottaragūṇeṣu—pīḍaviśuddhisamītibhāvanātapahpratimābhigrahādiṣu virādhayantaḥ sarvajñāñjñollanghanamācaranti te pratisevanākuśīlāḥ. (Sthā 5.184 Vṛ Pa 320)

See—*Kuśīla.*

Pratiśevanā Prāyaścitta

The expiation which is incurred when the ascetic (*Muni*) indulges in a misdeed.

pratiśevanam—āsevanamkrtyasyeti pratiśevanā.....iti pratiśevanāprāyaścittam. (Sihā 4.133 Vṛ Pa 189)

Pratiṣṭhā

The fourth stage of *Dhāraṇā* (retention), in which the apprehended object is retained in memory (brain) with its types and subtypes.

'patitṭha' tti so ccita avadhāritattho hitayammi prabhedena patitṭhātamaṇo patitṭhā bhannati. (Nandī 49 Cū p. 37)

Pratisaṃlīnatā

(Sthā 6.65)

See—Saṃlīnatā.

PratisāriṇiA kind of *Padānusāriṇi Buddhi* (a kind of supernatural intellect):the *yogajavibhūti* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)), by dint of which, after having known a single seed-term either from the beginning or the middle or the end of a treatise through the instruction of the *Guru* (2), one can know the rest of the later part of the treatise.*ādiavasānamajjhe guṇivādesena ekkabijapadaṃ. geṇhiya hetṭhimaganṭhaṃ bujjhadi jā sā ca padisāri..* (TriPra 4.982)**Pratisevanā**

(VyāBhā 41 Vr)

See—Pratiṣevanā.

Pratisevī PulākaA category of *Pulāka Nirgrantha* (3):the ascetic (*Pulāka Nirgranthā*) who is a *Virādhaka* (non-observer) of the conduct quā knowledge etc.. (Bhāga 25.278 Vr)**Pratihatapāpakarmā**That ascetic (*Muni*), who, through power of his *Tapa* (austerities or penance), has annihilated the *Karmas* bound in the past—purged them off..*paḍihayapāvakaṃmo nāma nāṇāvarenaḍāḍiṇi aṭṭha kammāṇa patteyaṃ patteyaṃ jena hayāṇi so paḍihayapāvakaṃmo.* (Da 4.18 JiCū p. 154)**Praticchaka**That ascetic (*Muni*), who, (abandoning his own *Gaṇa* (2) (monastic sub-order), gets ordained in another *Gaṇa* for earning knowledge.*paḍicche tti ye'nyato gacchāntarāḍāgatyā sādha-vastatropasampadaṃ gṛhṇanti te praticchakāḷi.* (VyāBhā 957 Vr)*praticchakaḷi—paragaṇavartī sūtrārthatadubhaya-grāhakaḷi.* (VyāBhā 1683 Vr)**Pratītya Satya****Relative truth**—A type of (verbal) truth: to call one object small, large, light, heavy etc.

with respect to another one.

pratītya-āsṛitya vastvantaraṃ satyaṃ pratītya-satyam. (Sthā 10.89 Vr Pa 465)**Pratyakṣa Jñāna****Direct (immediate) cognition**—Knowledge attained directly by soul, independent of the sense-organs and mind.*indriyamanonirapekṣamātmanah sāksāt pravṛttimatpratyakṣam.* (ĀvaMaVr Pa 16)**Pratyakṣa Pramāṇa****Direct (Immediate) Pramāṇa (valid organ of knowledge)**—The lucid and instantaneous cognition which does not need any other *Pramāṇa* to prove it.*viśadaḷ pratyakṣam.**pramāṇāntarānapekṣedantayā pratibhāso vā vai-sadyam.* (Pramī 1.1.13, 14)**Pratyabhijñā****Recognition**—The synthetic cognition gained through the direct perception and memory: the synthetic cognition is of four types:

1. This is that
2. This is similar to that
3. This differs from that
4. This is far or near from that or bigger or smaller than that.

darśanasmarāṇasambhavaṃ tadevedaṃ tatsa-dṛṣaṃ tadvilakṣaṇaṃ tatpratiyogityādisaṃkalanam pratyabhijñānam. (Pramī 1.2.4)**Pratyayakriyā**A type of *Kriyā* (urge):

manufacturing of ever new lethal weapons.

apūrvādhikaraṇotpādanāt prātyāyiki kriyā.

(TaVā 6.5)

PratyākhyātapāpakarmāThat ascetic (*Muni*), who, through the power of his *sādhanā* (spiritual practice) of *Samvara* (inhibition), has inhibited the *Āśravadvāras* (the causes of the influx of *Karma*).*paccakkhāyapāvakaṃmo nāma niruddhāsavaduvaro bhaṇṇati.* (Da 4.18 JiCū p. 154)**Pratyākhyāna****1. Abstinence**—Resolve to abstain from (evil) act:

to make a formal determination for not indulging in a specific kind of sinful act: to inhibit the *Bhāvas* (1) (dispositions at subtle level of consciousness) which are going to be the cause of evil act in future.

pratyākhyānaṃ—nirodhapratijñānaṃ.

(*Bhāga* 17.49 Vr)

pratyākhyānaṃ nāma anāgatakālavaiṣayāṃ kriyāṃ na kariṣyāmīti samkalpaḥ. (*Bhā* 116 ViVr)

2. The sixth chapter of the *Āvaśyaka Sūtra* (canonical work consisting of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights)); the subject of its theme is—embracing the virtues. In this (performance), *Mūlaguṇas* (principal virtues) and *Uttaraguṇas* (subsidiary virtues) are accepted and for their observance without any blemish, the distinguished traits are embraced.

chatṭhe jahā mūluttaraguṇapaḍivattī niratīyāradhāraṇaṃ ca jadhā tesim bhavati tathā atthaparīvaṇā.

(*Ami* 74 Cū p. 18)

gunadhāraṇā pratyākhyānārthādhikārah.

(*AmiHāVr* p. 25)

Pratyākhyānaparijñā

After having comprehended (the evil consequences of) the *Pāpakarma* (indulging in evil activity), to abstain from it.

paccakkhānapariññā nāma pāvaṃ kammaṃ jāññiṇṇa tassa pāvassa jaṃ akaraṇaṃ sā paccakkhānapariññā bhavati.

(*Dāji* Cū p. 116)

See—*Jñaparijñā*.

Pratyākhyāna Pūva

Name of the ninth *Pūva* (canonical work of earlier lore);

it contains the description of all kinds of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence)). *ṇavamaṃ paccakkhānaṃ, tammi savvapaccakkhānasarīvaṃ vaṃṇijjati.* (*Nandī* 104 Cū p. 76)

Pratyākhyānāvaraṇa Kaṣāya

A sub-type of *Cāritramohaniya* (conduct-deluding) *Karma*;

the fourfold passions (anger, conceit, deceit and greed) which, in their state of *Udaya* (rise) do not allow the soul to awaken its consciousness of total abstinence.

taiyakasāyānudaē paccakkhānāvaraṇanāmadhijjānaṃ.

desikkadesaviraṃ carittalaṃbhaṃ na u lahaṃti.

(*ĀvaNi* 110)

Pratyākhyānāvaraṇa Krodha

Anger quā *Pratyākhyānāvaraṇa Kaṣāya*—A sub-type of *Cāritramohaniya* (conduct-deluding) *Karma*;

such anger is only of a short duration like a line drawn in the sand.

.....*vāhuyarāisamāṇe*..... (Sthā 4.354)

See—*Pratyākhyānāvaraṇa Kaṣāya*.

Pratyākhyānāvaraṇa Māna

Conceit quā *Pratyākhyānāvaraṇa Kaṣāya*—A sub-type of *Cāritramohaniya* (conduct-deluding) *Karma*;

such conceit is like the pillar of wood which is only slightly rigid.

.....*dāruthambhasamāṇaṃ*..... (Sthā 4.283)

See—*Pratyākhyānāvaraṇa Kaṣāya*.

Pratyākhyānāvaraṇa Māya

Deceit quā *Pratyākhyānāvaraṇa Kaṣāya*—A sub-type of *Cāritramohaniya* (conduct-deluding) *Karma*;

such deceit is like a line of flow of urine, (which is in the form of a curved line) made on the ground by a walking ox.

gomuttiketanaśamāṇā. (Sthā 4.282)

See—*Pratyākhyānāvaraṇa Kaṣāya*.

Pratyākhyānāvaraṇa Lobha

Greed quā *Pratyākhyānāvaraṇa Kaṣāya*—A sub-type of *Cāritramohaniya* (conduct-deluding) *Karma*;

such greed has a little attachment like the stain of the lubricant used for the wheel of a cart on a cloth.

khaṃjaṇarāgarattavatthasamāṇe. (Sthā 4.284)

See—*Pratyākhyānāvaraṇa Kaṣāya*.

Pratyākhyāni

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes);

the wordings used for negative reply to the beggers.

yācamānasya pratiṣedhavacanāṃ pratyākhyāni.

(*Prajñā* 11.37 Vr Pa 259)

Pratyājāti

Taking reincarnation in the same kind of *Bhava* (birth in a particular realm of mundane exi-

stence). *Pratyājāti* is possible only in humans and sub-humans.

jatto cvo bhavāo, tattheva puṇo vi jaha havati jammaṇi.
sā khalu paccājāti, maṇussa-tericchie hoi..
(DaSāNi 132)

Pratyāvarttana

The second stage of *Avāya* (perceptual judgement):

during it, a repeated reflection takes place on the nature of the object which is under the process of determinitive cognition.

ihaṇabhāvaniyaṭṭassa vi tamatthamāloyamta-ssa puṇo puṇo ṇiyaṭṭaṇaṃ paccāṭṭaṇaṃ bhāṇati.
(Nandi 47 Cū p. 36)

Pratyekajīva

That vegetation, in which there is a single soul embodying a single body.

pattā patteyyajiyā..... (Prajñā 1.48.9)

See—*Pratyekasārīri*.

Pratyekabuddha

That ascetic (*Muni*), who gets initiated after becoming enlightened on account of some external cause.

*patteyyam—bāhyaṃ vṛṣabhādīkārāṇamabhisa-
mīkṣya buddhāḥ pratyekabuddhāḥ.*

(Nandi 31 Cū p. 26)

Pratyekabuddhatā

A type of *Buddhi Rādhi* (supernatural intellect); through which, even without the intellect (or peaching) by others, only through one's own special power, one can attain outstanding development of one's knowledge and ascetic conduct.

*paropadeśamantareṇa svasāktivīśeṣādeva jñā-
nasamyamavidhānanipuṇatvaṃ pratyekabud-
dhatā,* (TaVā 3.36)

Pratyekabuddhasiddha

A type of *Siddha* (liberated soul); that *Siddha*, who had attained the liberation in the state of *Pratyekabuddha* (ascetic who was initiated after becoming enlightened, on account of some external cause).

(Nandi 31)

See—*Pratyekabuddha*.

Pratyekasārīra

The body possessed of by a single *Jīva* (soul); that body, which is formed by a single soul.

*ekkasēva jīvassa jaṃ sārīraṃ tam patteyyasārī-
raṃ.* (Dhava Pu 14 p. 225)
*puḍhāvikkāiyāṇaṃ patteyyāhārā patteyyaparīṇā-
mā patteyyaṃ sarīraṃ bandhamti.* (Bhaga 19.5)
See—*Sādhāraṇa Sārīra*.

Pratyekasārīranāma

The sub-type of *Nāma* (body-making) *Karma*; due to the *Udaya* (rise) of which one *Jīva* (soul) gets one (individual) body.

*yadudayāt jīvaṃ jīvaṃ prati bhinnam sārīraṃ
tatpratyekanāma.* (Prajñā 23.38 Vr Pa 474)
ekātmopabhogakārāṇasārīratā yatatatpratyekasārīranāma. (TaVā 3)

Pratyekasārīrabādaravanaspatikāyika

(Prajñā 1.32)

See—*Pratyekasārīri*.

Pratyekasārīri

The *Jīva* (soul) which is possessed of *Pratyeka Sārīra* (individually separate body); e.g.—one-sensed beings (except the beings of *Sādhāraṇa Vanaspati* (vegetation which have infinite number of *Jīvas* (souls) in a single body)), three types of *Vikalendriya* (the mobile living-beings from two-sensed up to four-sensed beings) and five-sensed beings.

*patteyyaṃ puḍhabhūdaṃ sarīraṃ jesiṃ te patte-
yyasārīrā.* (Dhava Pu 14 p. 225)
*pratyekasārīriṇaśca nārakāmaramanusyadvīn-
driyādayaḥ pṛthivyādayaḥ, kapitthāditaravaśca.*
(Pamsaṃ 3.8 MaVr p. 116)

See—*Sādhāraṇa Jīva*.

Prathamasaṃmayanirgrantha

A category of *Nirgrantha* (4) (*Nirgrantha* (3)); the *Nirgrantha* (4) (*Nirgrantha* (3)) who is in the first *Samaya* (smallest time-unit) of the *Upasāntamoha* or *Kṣīṇamoha Guṇasthāna* (the 11th or the 12th stage of spiritual development), which is of one *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes) duration.

See—*Yathāsūkṣmanirgrantha*.

Prathamasaṃmavasaraṇa

The period of four months of rainy season, during which the ascetic sojourns at a fixed

place, (instead of travelling from place to place).
varṣākālākhye prathame 'osarane' samavasa-
rane dvitiye tu rtubaddhākhye.....

(BrBhā 4235 Vr)

Pradeśa

The (ultimate) indivisible and undetachable part (unit) of the *Dravya* (substance).

niraṃśaḥ pradeśaḥ. (Jaisiḍi 1.31)

Pradeśakarma

That (state of) *Karma*, in which only the *Pudgalas* (material clusters) are experienced and not the fruition.

pradeśā eva—pudgalā eva yasya vedyante na
yathābaddho rasastatpradeśamātratayā vedyam
karma pradeśakarma. (Sthā 2.265 Vr Pa 63)

See—*Anubhāvakarma*.

Pradeśatva

One of the *Sāmānya Guṇas* (generic attributes) of the *Dravyas* (substances); that quality of substance, on the basis of which the substance has the nature of being consisting of *Pradeśas* (the indivisible units of the substance).

pradeśatvamavibhāgi pudgalah svāśrayāvadhīḥ.
(DraTa 11.4)

See—*Pradeśa*, *Pradeśavattva*.

Pradeśanāmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*):

the *Niddhata* (or *Niṣeka*) of *Āyusya* (life-span-determining) *Karma*, accompanied with the *pradeśa* (quantum) of that *Karma*.

tatpradeśanāma, anena vipākodayamaprāpta-
mapi asmin bhava pradeśato 'nubhūyate parigr-
hītam, tena pradeśanāmnā saha nidhattamāyuh
pradeśanāmanidhattāyuh.

(Prajñā 6.118 Vr Pa 218)

Pradeśanirorṭtasamsthāna

The configuration of the liberated soul formed by its soul-units.

ātmapradeśaiḥ na tu bāhyapudgalaiḥ śarīrapa-
cakasyāpi sarvātmanā tyaktatvāt nirorṭtam—
niṣpannam samsthānam yeśāṃ te pradeśaniror-
ttasamsthānāḥ. (Prajñā 2.67.1 Vr Pa 108)

Pradeśaniṣpanna Dravyapramāṇa

A kind of *Dravyapramāṇa* (measurement); that measurement, which is made through the number of *Pradeśas* (indivisible units) of the substance itself; in it, the thing to be measured and the means through which it is measured are not separate. The objective parts of the thing itself work as the means of measurement. E.g.—*Paramāṇu* (the ultimate atom), an aggregate of two *Pradeśas*, up to that of infinite (number of *Pradeśa*).

pradeśaniṣpannam paramāṇvādyanantapradeśi-
kāntam, svātmanispannatvādasya cānvādimā-
namiti....vividho bhāgaḥ vibhāgaḥ—vikalpasta-
tonivṛttamityarthaḥ. (Aḥā Vr p. 75)

Pradeśabandha

Bondage of karmic mass—An aspect of *Bandha* (1) (bondage of *Karma*):

the quantity of *Karma-pudgalas* (material clusters quā *Karma*), which gets bound with the soul; the mutual coalescence of infinite times infinite number of karmic *Pradeśas* (the indivisible units of the *Karma*) in specific quantity (earmarked) for each *Prakṛti* (type of *Karma*) with the the (the *Jiva-pradeśas* the indivisible units of the soul).

dalasamcayaḥ pradeśaḥ. (Jaisiḍi 4.11)

jivapradeśeṣu karmapradeśānāmanantānāntā-
nām pratiprakṛtipratiniyataparimānānām baṃ-
dhaḥ—sambandhananṭpradeśabandhaḥ.

(Sthā 4.290 Vr Pa 209)

Pradeśavattva

Possession of the *Pradeśas* (the indivisible units of the substance)—A kind of *Sāmānya Guṇa* (generic quality):

that *Sāmānya Guṇa* of the fundamental *Dravya* (substance), on account of which the estimate of its *Pradeśa* becomes feasible.

avayavaparimāṇatā pradeśavattvam.

(Jaisiḍi 1.38 Vr)

Pradeśāgra

1. Infinite times infinite number of the *Pudgalas* (material clusters) of all types of *Karma*, by which each of the *Jiva-pradeśas* (the indivisible units of the soul) is wrapped around.

savveṣiṃ ceva kammāṇam, paesaggamaṇaṇita-
gam. (U 33.17)

2. The total number of *Pradeśas* (the indivisible units of the substance) of any fundamental

Dravya (substance).

pradeśāgreṇa—pradeśaparimāṇeneti.

(*Sthā* 4.495 *Vr Pa* 240)

Pradēśārtha

Consideration (of the substance) from the point of view of the number of its *Pradeśas* (the indivisible units of the substance).

dhammatthikāe adhammatthikāe....padesatthayaē savvatthovā..... (*Prajñā* 3.115)

Pradeśodaya

Innocuous realization of the karmic matter—One aspect of the *Udaya* (rise) of *Karma*: that *Udaya* of *Karma*, in which there is realization of *Karma* only in the *Pradeśas* (indivisible units) of the soul. (innocuously).

kevalaṃ pradeśavedanāṃ—pradeśodayaḥ. (*Jaisidi* 4.5)

See—*Vipākodaya*.

Pradhvaṃsābhāva

Second type of *Abhāvā* (negation): cessation of what had been acquired (that effect which had originated); for instance, absence of existence of the buttermilk in the curd.

labdhātmalābhīsyā vināśaḥ pradhvaṃsaḥ. (*Bhikṣu* 3.31)

Prapañcā

The seventh decade of the life-span of hundred years—In this state (due to the effect of old age), the spit starts leaking out from the mouth, more phlegm is produced and one coughs repeatedly. *sattamaṃ ca dasaṃ patto, āṇupuvvūi jo naro, niṭṭhūhai cikkaṇaṃ khelaṃ khāsai ya abhikkhaṇaṃ.* (*DāHāVr Pa* 9)

Prabalā

The fourth decade of the life-span of hundred years. (*NiBhā* 3545)

See—*Balā*.

Prabhāvanā

Exaltation—The eighth out of the eightfold conduct pertaining to the *Samyaktva* (right faith): efforts made for the progress of the *Tirtha* (ford (to cross the ocean of mundane existence)).

prabhāvanā.....svatīrthonmatihetucessāsū pravarttanātmikā. (*U* 28. 31 *SāVr Pa* 567)

Pramatta

1. That person, who, under the impulse of *Kaṣāya*—(the fourfold) passions of anger, conceit, deceit and greed)—remains always active in the instigation of *Himsā*—(injuring or killing the living beings) and has no inclination whatsoever for the practice of *Ahimsā* (non-violence).

jīvasthānanyonyāśrayaviśeṣānavidoṅṅ kaṣāyodayāviṣṭaḥ hīmsākāraṇesu sthitaḥ ahimsāyām sāmānyena na yatata iti pramattaḥ. (*TaVā* 7.13.2)

2. That person, who remains engrossed in *Vikathā* (idle talks), *Kaṣāya* (passions) and sensuality.

catasṛbhīḥ vikathābhīḥ kaṣāyacatuṣṭayena pañcabhirindriyaḥ nidrāpranayabhyām ca pariṇato yaḥ sa pramatta iti kathyate. (*TaVā* 7.13.3)

Pramattasamyata Jīvasthāna

The sixth *Jīvasthāna*/*Guṇasthāna* (stage of spiritual development);

the soul in this state is possessed of ascetic conduct accompanied with *Pramāda* (1) (remissness);

primary state of the ascetic life when the total abstinence (from all sinful activities) is developing, but *Pramāda* (1) also exists.

kiñcitpramādaṅ sarvavirataḥ. (*Sama* 14.5 *Vr Pa* 26)

Pramāṇa

Valid organ of knowledge—

1. That cognition, through which determination of itself and others is made.

pramāṇaṃ svaparābhāsi jñānaṃ.... bādhaṅ varjitaṃ.... (*Nyāyā* 1.1.2)

2. That cognition, through which right determination of the object is made.

samyagarthanirṇayaḥ pramāṇam. (*Prami* 1.1.2)

3. A limb of logic (*nyāya*); that valid cognition, which is without doubt and contradiction.

pramāṇam—sādhanaṃ. (*Bhikṣu* 1.2 *Vr*)

yathārthajñānaṃ pramāṇam.

prakarṣeṇa—viparyayādyabhāvena miyate'rtho yena tat pramāṇam. (*Bhikṣu* 1.10 *Vr*)

Pramāṇapada

1. A type of *pada* (collection of syllables); one fourth of a *śloka*—a collection of eight letters.

aṭṭhakkharanipphaṇaṃ pramāṇapadaṃ. (*Dhava* *Pu* 13 p. 266)

See—*Madhyamapada*.

2. (The numbers such as) hundred, thousand and the like.

sadam sahasamiccādiṇi pamānapadanāmāṇi.
(*Dhava Pu* 9 p. 136)

Pramāṇapramāda

A blemish of *Pratīlekhanā* (inspection of monastic paraphernalia); to commit remissness in the *prasphotana* and *pramāṛjana*, which are mentioned to be performed nine times each.

pramāṇe—prasphotādisamkhyālakṣaṇe pramādam.
(*U* 26.22 *ŚāVr Pa* 542)

See—*Gaṇanopaga*.

Pramāṇasamvatsara

A type of *samvatsara* (year): the *samvatsara* which is identified on the basis of the number of days it has; it is of five kinds—constellation-based, lunar, season-based, solar and enlargement-based.

pramāṇaṃ parimāṇaṃ divasādīnāṃ tenopala-kṣita.... nakṣatrasamvatsarādīḥ pramāṇasamvatsarah.
(*Sthā* 5.212 *Vr Pa* 327)

Pramāṇāṅgula

A unit of measurement of length; that unit of measurement of length, which is equal to one thousand times the measure of $\frac{1}{2}$ *Āṅgula* of Bhagavān Mahāvira; (if Bhagavān Mahāvira's *Āṅgula* = A, then 1 *Paramāṅgula* = $1000 \times \frac{1}{2} = 500$ A).

samaṇassa bhagavao mahāvīrassa addhamgulam, taṃ sahasagunīyaṃ pamāṇaṅgulam bhavai.
(*Ami* 408)

Pramāṇātireka Doṣa

Blemish of over-eating—A type of *Māṇḍalika Doṣa* (blemish incurred at the time of eating meals);

to consume such diet which is in more quantity than the prescribed measure, which is taken often and which contains much heavy (to digest) and fatty stuff.

paḡāmaṃ ca nigāmaṃ ca, paṇīyaṃ bhattapāṇa-māhare.

aibahuyaṃ aibahuso, pamāṇadoso nuṃeyavvo..
(*PiNi* 644)

Pramātā

1. **Subject (knower)**—The soul which is proved by all *Pramāṇas* (valid organs of knowledge) such as *Pratyakṣa* (direct) (*Pramāṇa*) and the like.

pramātā pratyakṣādiprasiddha ātmā.
(*Pramata* 7.55)

2. A limb of logic (*nyāya*):

one who is the testifier—one who validitates.
Pramātā—parīkṣakaḥ. (*Bhikṣu* 1.2 *Vr*)

Pramāda

1. **Remissness**—The absence of vigour and enthusiasm in the soul in respect of spirituality on account of the rise of the *Mohanīya* (deluding) *Karma*, pertaining to *Arati* (feeling of ennui in the practice of self-restraint) and the like.

aratyādīmohodayāt adhyātman prati anutsāhaḥ pramādaḥ.
(*Jaisili* 4.21)

2. **Forgetfulness**—The forgetfulness in respect of the obligatory performances.

3. **Lack of enthusiasm**—The absence of vigour and enthusiasm in performance of righteous deeds, or non-performance.

4. **Indulging in evil acts**—Indulging in evil activities of mind, speech and body.

pramādaḥ, smṛtyanavasthānaṃ, kuśaleṣvanāda-rah, yogaḍuspraṇīdhānaṃ cetyeṣa pramādaḥ.
(*TaBhā* 8.1 *Vr*)

5. **Deluded consciousness**—The state of soul (consciousness) which is created by the deluded activity of mind, speech and body.

se ṇaṃ bhaṃte! paṇīde kimpavahe?
goyamā! jogappavahe.

Pramāda Āśrava

Āśrava quā *Pramāda*.

The *Pariṇāma* (2) (natural transformation) in the form of *Pramāda* (1) (remissness) which becomes the cause of the influx of the *Karma-pudgalas* (material clusters quā *Karma*). (*Sthā* 5.109)

Pramādācarita

A kind of *Anarthadanda* (violent activity indulged in wantonly on account of remissness); indulging in sinful activity wantonly (on account of *Pramāda* (1) (remissness)), such as felling tree etc., earth-digging, irrigating by water etc.; indulging in *Vikathā* (idle talks), to keep uncovered the containers of oil etc..

evaṃ pramādacaritamapi, navaram pramādo, vikathārūpo'sthagitatailabhājanadharaṇādīnīpo

vā.

(UPā 1.30 Vṛ p. 9)

Pramādāpramāda

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

in which there is an elaborate description of *Pramāda* (1) (remissness) and *Apramāda* (3) (non-remissness).

majjādiyo pañcaviho pamāto, tesu ceva ābhoga-puvvīyā uvaratī appamāto, ete jattha savittharathā damsijjanti tamajjhayanam pamādappamādam. (Nandi 77 Cū p. 58)

Pramiti

Authentic knowledge—A constituent of *Nyāya* (science of Logic);

the result of the *Pramāṇa* (organ of valid knowledge), which is the *Sādhyā* (*probandum* or major term).

pramitiḥ—phalam. (Bhikṣu 1.2 Vṛ)

phalañca sādhyamiti. (Bhikṣu 6.14 Vṛ)

Prameya

(Cognizable) Object of Pramāṇa—A limb of logic (*nyāya*);

that *Vastu* (3) (object of valid organ of cognition), which is *anekāntātma*—that which is possessed of mutually opposite attributes (such as general-cum-particular and the like).

prameyam—vastu. (Bhikṣu 1.2 Vṛ)

tasya (pramāṇasya) viśayaḥ sāmānyaviśeṣādyanekāntātmaṇi vastu. (Pranata 5.1)

See—*Vastu*.

Prameyatva

Objectivity—One of the *Sāmānya Gunas* (generic qualities) of the fundamental *Dravya* (substance);

it is through this quality that the substance becomes a cognizable object of *Pramāṇa* (valid organ of knowledge).

pramāṇena paricchedyam prameyam prañigadyate. (DraTa 11.3)

pramānaviśayatā—prameyattvam.

(Jaisidi 1.38 Vṛ)

Pramoda Bhāvanā

Feeling of delight in the distinction and honours

of others—The expression of the mental delight and attachment on account of internal devotion (to the adorable ones) through obeisance, eulogy, praise, facial delightfulness etc..

apāstāśeṣadoṣāṇam vastutattvāvalokinām. guneṣu pakṣapāto yaḥ sa pramodaḥ prakirtitaḥ. (Yośā 4.119)

vadanaprasādātibhirabhivṛjyamānāntarbhaktirāgaḥ pramodaḥ. (TaVa 7.11.2)

Prayoga

1. That activity, which takes place on account of the effort of the *Jīva* (soul).

prayogaḥ—parispandakriyā ātmavyāpāra itī. (Prajñā 16.1 Vṛ Pa 317)

2. Performance of mental, vocal and bodily activities, fortified with the *Samyaktva* (right faith) and the like.

prayogaḥ samyaktvādipūro manahprabhṛti-vyāparaḥ. (SihāVṛ Pa 141)

See—*Yoga*.

Prayogagati

Motion of the aggregates of the *Pudgala* (physical substance), used by the *Jīva* (soul) for the purpose of carrying out its activities (of mind etc.).

prayogagatiḥ iyaṃ deśāntaraprāptilakṣaṇā draṣṭavyā, satyamanahprabhṛtipudgalānām jīvena vyāpāryamānānām yathāyogamalpabahludeśāntaragamanāt. (Prajñā 16.18 Vṛ Pa 328)

Prayogapariṇāma

The *Pariṇāma* (2) (natural transformation) of the *Jīva* (soul) in the form of undertaking an effort, which is due to the *Kṣayaopasāma* (annihilation-cum-subsidence) or *Kṣaya* (annihilation) of *Vīryāntāyā* (*Karma*, obstructing the spiritual energy).

prayogo vīryāntarāyaksayopasamāt kṣayād vā ceṣṭāsvarūpaḥ pariṇāmaḥ prayogapariṇāmaḥ. (TaBhā 10.5 Vṛ)

Prayogabandha

Bandha (3) (integration) due to efforts by the soul—The structuring of its own soul-units and organisation of the material objects through integration of material clusters—both effected by the efforts of the *Jīva* (soul).

prayogo—jīvavyāpāraṣṭena ghaṭito bandhaḥ prāyogikāḥ audārikādīsarirajatukāśhādīviśa-

yah.

(TaBhā 5.24 Vr)

Prayogasampadā

Grandeur quâ expertise in polemics—A type of *Gaṇisampadā* (grandeur of *Ācārya*); the grandeur of the *Ācārya* (preceptor) due to it is used through discretion with respect to the appropriateness of place etc..

*paogasampadā cauvividhā paṇattā, taṃ jahā—
ātamaṃ vidāya vādamaṃ paumjittā bhavati, parisamaṃ
vidāya vādamaṃ paumjittā bhavati, khettaṃ
vidāya vādamaṃ paumjittā bhavati, vatthumaṃ vidā-
ya vādamaṃ paumjittā bhavati. se taṃ paogaṣaṃ-
padā.* (Daśā 4.12)

Pralamba

A blemish of *Pratilekhanā* (inspection of monastic paraphernalia);

while undertaking the inspection of the cloth, to hold it in haphazard manner, so that it's comers lop down.

*pralambo—yadvīsamagrahaṇena pratyupeksya-
māṇavastrakonānāṃ lambanam.*

(U 26.27 ŚāVr Pa 541)

Pravacana

Dvādasāṅga (the twelve *Aṅgas* (principal canonical works)), *Āgamas* (2) (canonical works).

pavayaṇaṃ puṇa divālasaṃge gaṇipīḍage.

(Bhāga 20.75)

See—*Tīrtha*.**Pravacanakuśala**

That ascetic (*Muni*), who is eloquent in exposition of the *Sūtra* (2) (canonical aphorisms) and its purport, grasps (and retains) the sermons which are very profound and too perplexing to comprehend on account of the *Nayas* (non-absolutistic standpoints) and the *Bhaṅgas* (permutations and combinations), goes on revising it (whatever he has comprehended), is possessed of vast treasure of knowledge to teach and is competent to vanquish those who have malevolent intention towards the *Pravacana* (or *Tīrtha* (1)) (canonical works).

*suttatthahetukāraṇa, vāgarāṇasamiddhacitta-
sutadhāri.*

*porāṇaduḍḍharadhara, sutarayaṇanidhāṇamiva
puṇṇo..
dhāriya-guṇiya samīhiya, nijjavanā viulavāya-
ṇasamiddho.*

*pavayaṇakusalagaṇanidhi, pavayaṇa'hiyanigga-
hasamattho.* (VyāBhā 1495, 1496)

Pravacananihava

Apostasy from (Jain) *Pravacana*—The apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds its own).

*pravacanaṃ—āgamaṃ nihnavate—apalapan-
tyanyathā prarūpayantīti pravacananihnavāh.*
(Sthā 7.14 Vr Pa 389)

Pravacanamātā

Mother quâ conduct—Metaphorical term for the eightfold conduct—

1. The eight mothers (eight *Samities* (comportments)) who guard (and nourish) the ascetic conduct as their child.

*edāo aṭṭhapavayaṇanādāo nāṇadamaṇacari-
ttam.*

rakkhaṃti sadā muṇio māyā puttamaṃ ca vāyadāo.
(Bhā 1199)

2. The eightfold conduct—five *Samities* and three *Gupties* (inhibition of activities of mind, speech and body)—which is in nutshell the *Dvādasāṅga* (the twelve *Aṅgas* (principal canonical works)).

eyāo aṭṭha samīo, samāseṇa viyāhiyā.

*divālasaṃgaṃ jīṇakkhāyaṃ, māyamaṃ jattha u
pavayaṇamaṃ.* (U 24.3)

Pravartaka

Religious leader—One of the seven posts in the religious order;

that ascetic (*Muni*), (appointed in the religious order by the *Ācārya* (preceptor), whose function is to permit the ascetic who is competent for undertaking *sādhanā* (spiritual practice) of *Tapa* (austerities or penance), *Sam-yama* (self-restraint) and *Yoga* (1) (specific course of *sādhanā*) to observe them and prevent the incompetent one, and also care for the *Gaṇa* (2) (monastic sub-order).

*tavaṣaṃjamajogesaṃ jo joga tattha taṃ pava-
ttee.*

asahaṃ ca niyattee gaṇatattillo pavattao..

(Prasā 24)

See—*Upādhyāya*.**Pravarttini**

Head-nun—The nun who is (appointed as) the

leader of all nuns of the *Gaṇa* (2) (monastic sub-order).

'pravartini' sakalasādhvīnām nāyikā.
(BrBhā 4339 Vr)

Pravicaḥṣaṇa

That ascetic (*Muni*), who is possessed of *Samyak Cāritra* (right conduct), refrains from sin, and becoming detached to the worldly life on account of the fear of transmigration in the cycle of birth and death, does not want to commit even the slightest sin.

paviyakḥṣaṇā nāma vajjabhirū bhāṣanti, vajjabhirūṇo nāma saṃsārabhayauviggā thovamavi pāvamaṃ necchamti. (Da 2.11 JīCū p. 92)
pravicaḥṣaṇāḥ—caraṇaparimānavantah.
(Da 2.11 HāVr Pa 99)

Pravrajyā

Initiation (into ascetic life)—Formal acceptance of the five *Mahāvratas* (great vows) (renunciation of worldly life):

the *Parināma* (2) (natural tran. formation) of (consciousness resulting in) abstinence, through which cessation of all sinful activities takes place.

viratiparināmah sakalasāvadyayogavinivṛttinīpah pravrajyā. (Pañcava 164 Vr)
pavvayanam pavvajjā pavvāo suddhacaraṇajogesu.

īya mokkham pai gamaṇam kāraṇa kajjovayārāo.. (Sthā 3.180 Vr Pa 123)

See—*Dikṣā*.

Pravrājaka

That *Ācārya* (preceptor), who initiates the disciples in ascetic life by bestowing the *Sāmāyika* (2) (ascetic conduct) etc..

pravrajakah—sāmāyikavratāderāropayitā.
(TaBhā 9.6 Vr)

Pravrājanācārya

(Sthā 4.422)

See—*Pravrājaka*.

Pravrājanāntevāsī

The disciple of the *Pravrājaka Ācārya* (the preceptor, who initiates the disciples in ascetic life) with respect to the acceptance of the *Pravrajyā* (ini-tiation) from him.

pravrājanayā—dikṣayā antevāsī pravrājanāntevāsī dikṣita ityarthah. (Sthā 4.424 Vr Pa 230)

Prasāma

A distinguishing characteristic of *Samyaktva* (right faith); subsidence of *Rāga* (attachment) and *Dveṣa* (aversion).

rāgādīnāmanudrekah prasamah. (TaVā 1.2.30)
See—*Śama*.

Prasāstrdoṣa

A type of fault (or fallacy) in *Vāda* (polemics); the fault committed by the *prasāstī*—the chairperson who presides over the debate, on account of his prejudice or indifference.

prasāstā—anusāsako maryādākārī sabhānāyakah sabhyo vā tasmād dviṣtādupekṣakādvā doṣah prativādinō jayadānalakṣaṇo vismṛtaprameyaprativādinah prameyasmarāṇādīlakṣaṇo vā prasāstrdoṣah. (Sthā 10.94 Vr Pa 467)

Prasna

The science of *Mantra* (a branch of occult science), through which the auspicious or inauspicious happenings of a person can be predicted just by looking at his thumb or arm.

tatrāṅguṣṭhabāhuprasnādīkā mantravidyā prasnāḥ. (Sama 98 Vr Pa 115)

Prasnavyākaraṇa

Name of the tenth *Aṅga* of the *Dvādaśāṅga Śrūta* (twelve principal canonical works); in this canonical work, there is description of many supernatural (occult) sciences including *Prasna*, *Aprasna*, *Prasnāprasna*, etc..

panhāvāgaraṇesu nam aṭṭhuttaram pasināsayanam, aṭṭhuttaram apasināsayanam aṭṭhuttaram pasināpasināsayanam, aṅge ya vicittā divvā vijjāisayā, nāgasuvaṇṇehim saddhim divvā samvāyā āghavijjanti. se nam aṅgaṭṭhayāe dasame aṅge....samkhejjāim payasahassāim payaggeṇam..... (Nandī 90)

Prasnavyākaraṇadaśādhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Prasnavyākaraṇadeśā* (the tenth *Aṅga* (principal canonical work)).

appegaiyā panhāvāgaraṇadaśādhara. (Aupa 45)

Praśnāpraśna

A kind of *Vidyā* (occult science); that *Vidyā*, through which the auspicious or inauspicious happenings can be predicted when a question is asked by a person or even without a question.

tathāṅguṣṭhādipraśnabhāvaṃ tadbhāvaṃ ca pratiya yā vidyāḥ śubhāśubhaṃ kathayanti tāḥ praśnāpraśnāḥ. (Sama 98 Vṛ Pa 115)

Prastāra

The constitution of the (special) code of *Prāyaścitta* (expiation) in which there is a gradual severity of penalty in correspondance with the (wrong) argumentation by the offender.

prastārāḥ—prāyaścittasya racanāviśeṣāḥ. (Sthā 6.101 Vṛ Pa 352)

patthāro u viracaṇā, so jotisa chaṇḍa gaṇita pacchitte.

pacchittena tu pagayaṃ, tassa tu bhedaḥ bahuvi-gappā. (BṛKaBhā 6130)

Prasphoṭanā

A blemish of *Pratilekhanā* (1) (inspection of monastic paraphernalia); while undertaking the *Pratilekhanā* of a cloth which is smeared with dust, to flutter it with thrust.

'prasphoṭanā' prakarṣeṇa reṇugunditasyeva vastrasya jhāṭanā. (U 26.26 ŚāVṛ Pa 541)

Prahara

$\frac{1}{4}$ (total) length of day or night. (Aupa NiVṛ Pa 206)

Prākāmya

A type of *Vikriyā Rddhi* (supernatural protean power); by dint of which one can walk in water like land and plunge in and emerge out of the land like water.

apsu bhūmāviva gamanaṃ bhūmau jalaṃ ivonmajjananimajjanakaraṇaṃ prākāmyam. (TaVā 3.36 p. 203)

Prāgabhāva

First type of *Abhāva* (negation); only after cessation of the cause, the effect comes into being; thus, according to this law, there is absence of existence of effect in the cause; such

negation is *Prāgabhāva*, e.g.—absence of pot in the mass of earth (clay).

yannivṛttāveva kāryasya samutpattiḥ so'sya prāgabhāvah.

yathā mṛtpiṇḍanivṛttāveva samutpadyamānasya ghaṭasya mṛtpiṇḍah. (Pravati 3.59. 60)

Prāgbhārā

The eighth decade of human life-span of hundred years;

in this state, the skin becomes wrinkled; the person is hemmed in by the old age; he loses the affection of his wife.

saṃkuciyavalicammo, saṃpatto aṭṭhamiṃ dasaṃ.

ṇāriṇamaṇābhippeo, jaṇe parināmi. (DaHāVṛ Pa 9)

Prājāpatyasthāvarakāya

Prājāpatyasthāvarakāya is a nickname of the *Vanaspati* (vegetable-bodied beings) as the *Prājāpatya* which is one of the *sthāvarakāyas* (*Sthāvara Jīva*) is related to *Indra*. (Sthā 5.19) See—*Indrasthāvarakāya*.

Prājāpatyasthāvarakāyādhipati

That god who is the Master of *Sthāvarakāya* called vegetable-bodied beings.

(Sthā 5.20 Vṛ Pa 279)

See—*Indrasthāvarakāyādhipati*.

Prājñāśramaṇa

.....*anadhīta dvādaśāṅgacaturdaśapūrvā api santo yamarthaṃ caturdaśapūrvī nirīpayati tasmīn vicāraḥ chre'pyarthe'tinipunaprajñāḥ prājñāśramaṇāḥ.* (Yośā 1.8 Vṛ p. 41)

See—*Prajñāśravaṇa*.

Prāṇa

1. **Vital-energy**—The bio-energy which is created by the *Paryāpties* (bio-potentials).

jīvanaśaktiḥ prāṇāḥ. (Jaisidi 3.12)

2. The living beings possessed of two, three or four sense-organs.

See—*Sattva*.

3. One of the five types of *vāyu* (life-wind or vital air), which propels the vital energy in the body; this *vāyu* spreads from tip of the nose, heart, navel and up to the big toes; it is blue in colour. *prāṇāpāna-samānodāna-vyānāḥ pañca vāyavaḥ.*

*nāsāgra-hṛdaya-nābhi-pādāṅguṣṭhāntagocarō
nilavarṇaḥ prāṇaḥ..* (Mano 5.1.2)

Prānata

Name of the tenth heaven;
the tenth habitat of the *Kalpopapanua Vaimānika
Devas* (the Empyrean gods with hierarchy). (See
fig. p. 396). (U 36.211)

Prānasūkṣama

Micro-organism—That subtle *Jīva* (living being),
which is difficult to recognise in its steady state
and becomes perceptible only when it moves.
*pānasūlunmaṃ anuddharī kuṃthū jā calamāṇā
vibhāvijjai thirā duv vibhāvā.*
(Da 8.15 JīCū p. 278)

Prāṇātipāta

(Sthā 1.95)

See—*Vadha.*

Prāṇātipāta Āśrava

A type of *Āśrava* (cause of influx of *Karma*);
the state of the soul which attracts the *Karma*
through the activity of *Himsā* (injuring or killing
the living beings). (Sthā 5.128)

Prāṇātipātakriyā

A type of *Kriyā* (urge);
that activity which deprives a *Jīva* (living being)
of its *Prānas* (vital energies) of life-span, sense-
organs, strength (of mind, speech and body) etc..
*āyurindriyabalapraṇānāṃ viyogakaranāt prāṇā-
tipātiki.* (TaVā 6.5.8)

Prāṇātipāta Pāpa

The first type of *Pāpakarma* (indulging in evil
activity);
the bondage of inauspicious *Karma* caused by
indulging in *prāṇātipāta* (injuring or killing a
living being). (ĀVr Pa 72)

Prāṇātipāta Pāpasthāna

The first type of *Pāpasthāna*;
the *Karma*, due to the *Udaya* (rise) of which the
Jīva (soul) indulges in *prāṇātipāta* (injuring or
killing a living being).
*jīṇa karma nai udaya karī jī, hanai koī para prā-
ṇa.*
tiṇa karma nai kahiyai sahi jī, prāṇātipāta pāpa-

thāṇa..

(JhīCa 22.3)

Prāṇātipātaviramāṇa

Abstinence from violence—The first *Mahā-
vrata* (great vow) of the Jain ascetic;
abstinence occurring through total renunciation
of *prāṇātipāta* (injuring or killing a living being).
(Sthā 5.1)

See—*Sarvaprāṇātipātaviramāṇa,
Sthūlaprāṇātipātaviramāṇa.*

Prāṇāpāna Paryāpti

(PrasāVr Pa 387)

See—*Ānāpāna Paryāpti.*

Prāṇāyū Pūrva

Name of the twelfth *Pūrva* (canonical work of
earlier lore);
the theme of which is the *Prānas* (vital energies)
of life-span etc. with its varieties.
*bārasamaṃ pāṇāyūṃ, tattha āyūṃ—prāṇavi-
dhāṇaṃ savvaṃ sabhedam aṇṇe ya prāṇā vanṇi-
tā.* (Nandī 104 Cū p. 76)

Prātihārika

Temporarily accepted thing by the ascetic—
Anything which is accepted by the ascetic
(*Muni*) temporarily and which can be given back
to the house-holder who has given it, e.g.—seat,
plank of wood etc..
*bhuktodvaritaṃ bhūyo'smākaṃ pratyarpanīya-
miti yat pratijñātaṃ tat prātihārikam.*
(BrBhā 3657 Vr)

Prātihārya

**Superhuman magnificence of the Tirthaṅkara
(ford-founder)**—The eight *Atiśayas* (super-
human magnificence) of the *Tirthaṅkara*, which
are created by the gods, appointed by the *Indra*
(the king of the gods); e.g.—*Chatra* (three
umbrellas, one above the other), *Cāmara* (whisks
or flappers) and the like.
*pratihārāḥ—surapatiniyuktā devāsteṣāṃ karmā-
ṇi kṛtyāni prātihāryāṇi.* (Prasā 440 Vr Pa 106)
*aśokavṛkṣaḥ surapuṣpavṛṣṭirdivyo dhvaniścā-
maramāsanāṃ ca.*
*bhāmaṇḍalaṃ dundubhirātapatraṃ satprātihār-
yāṇi jineśvarāṇāṃ..* (NandīMaVr Pa 41)
See—*Chatra, Mahāprātihārya.*

Prāticchika

That ascetic (*Munī*), who is the disciple (of an *Ācārya* (preceptor)) in one *Gaṇa* (2) (monastic sub-order), but who gets ordained in another *Gaṇa* by another *Ācārya* for gaining knowledge of a particular subject.

ye gacchāntaravāsinaḥ svācāryaṃ pṛstvā gacchāntare' nuyogaśravanāya samāgacchanti anuyo-gācāryeṇa ca pratichhyante anumanyante te prā-ticchikā ucyante. (Nandī 42 MaVr Pa 54)

Prātītyikī Kriyā

Urge of dependence on others—The activity, which is the cause of the influx of *Karma*, due to dependence on others.

bāhyaṃ vastu pratītya—āśrītya bhavā prātītyi-kī. (Nandī 2 MaVr Pa 39)

Prāduṣkaṇa

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

to transfer the thing to be given to the ascetic from a dark room to a lighted one, or to make a hole in the wall for making the dark room lighted or to use a gem or kindle a lamp, fire etc. for lighting the room.

prāduṣkaṇaṃ sāndhakārasthitasya vastuno dīpādīnā prakāśakaṇaṃ madhyād bahiḥ sapra-kāśe sthāpanaṃ vā. (Prasā 564 UVr)

yadndhakāravayavasthitasya dravyasya vanhi-pradīpa-manyādīnā bhittiyapanayana vā bahi-miṣkāśya dravyadhāraṇena vā prakāśakaṇaṃ tat prāduṣkaṇaṃ. (Yosā 1.38 Vr p. 133)

Prādoṣikī Kriyā

Jealousy-based urge—The activity due to the propensity of illwill, anger etc..

prādveṣo—matsarastena nirorttā prādveṣikī. (Sihā 2.8 Vr Pa 38)

Prāpti Riddhi

A type of *Vikriyā Riddhi* (supernatural protean power);

by dint of which the *sādhaka* (practitioner), possessed of such *Riddhi*, can touch the sun, moon etc. and also the summit of Mount Meru by the tip of his finger while sitting on the ground (on earth).

bhūmie ceṭṭhamto aṅguliaggeṇa sūrasasipahu-dīm.

merusiharāṇi aṅgaṃ jaṃ pāvadi pattiriddhī sā.. (TriPra 4.1028)

Prāpyakāri Indriya

Sense-organ with direct contact with the sensory object—The sense-organs, viz., tactile, gustatory, olfactory and auditory, which have a direct contact with their respective objects.

sa ca viśayēṇa sahopaśleṣaḥ prāpyakāriṣveva sparsana-rasana-ghrāṇa-śrotra-lakṣaṇeṣu catur-indriyeṣu bhavati, na tu nayanamanasoh.

(ViBhā 204 Vr)

See—*Aprāpyakāri Indriya*.

Prābhṛta

1. A chapter of *Vastu* (1) (a type of treatise, which is a division) of the *Pūrvā* (canonical work of earlier lore).

prābhṛtādayaḥ pūrvāntargatāḥ śrutādhikāra-vi-śeṣāḥ. (AnuMaVr Pa 216)

2. A treatise that gives entire essence of the subject.

'pāhudaṃ' prābhṛtaṃ sārabhūtaṃ śāstram. (CāPrā 2 SruVr)

Prābhṛtaprābhṛtikā

A sub-chapter of the *Prābhṛta* (1). (Anu 572 Ṭi p. 327)

Prābhṛtikā

1. A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

to celebrate the marriage etc. earlier or later than the scheduled time in order to give the sweet-meat called *modaka* etc. (which are prepared on such occasions) as *Dāna* (offering food etc.) to an ascetic.

sādhuvīśaye sādhuṇāmāgamaṇaṃ jñātvā ko'-pyevaṃ karoti, pratiṣṭhitalagnāt pūrvam paścād vā sādhuṇām modakādipratilābhanārtham.

(PiNiVr Pa 55)

2. A section of a chapter.

3. The construction of *Samavasaraṇa* (1) (discourse assembly), *Mahāprātihārya* (superhuman magnificence of the *Tīrthāṅkara* (ford-founder)) etc. made by the team of gods such as *Indra* (the

king of the gods) and the like.

prābhṛtikā surendrādikṛtā samavasaraṇa-racānā. (BṛBhā 996 Vr)

jā titthagaraṇa katā, vandanaṇyā varisaṇādi pāhūḍiyā.....

yā hīrthakarāṇām suravarairbhiktyā vandanaṇ varsaṇādikā ādisābdāt puspavṛṣṭiprākāratrayā-dikaraṇaparigrahaḥ prābhṛtikā kṛtā.

(VyāBhā 3768 Vr Pa 11)

prābhṛtikām—suraviracitasamavasaraṇamahā-prātihāryādipūjālakṣaṇām. (BṛBhā 4976 Vr)

Prāmāṇya

The total agreement of knowledge with its *Prameya* (object of *Pramāṇya* (valid organ of knowledge) theorem)).

jñānasya prameyāvvyabhicāritvaṃ prāmāṇyam. (Pranata 1.18)

Prāmitya

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

to borrow from others the thing to be given to an ascetic, in order to give it to him.

prāmityaṃ—sādhvarthamicchidya dānalakṣaṇām. (DaHāVr Pa 174)

yat sādhvarthamānādi udyatakam grhītvā dīyate tat prāmitykam. (Yośā 1.38 Vr p. 134)

Prāyaścitta

Expiation—A kind of *Ābhyantara Tapa* (internal penance);

an action undertaken by oneself for the purification of the blemish committed in the observance of the conduct.

āloyaṇārīhāiyam pāyacchitam tu dasaviham, je bhikkhū vahaī sammaṇam pāyacchitam tamāhiyam. (U 30.31)

aticāraṇiśuddhaye prayatnaḥ prāyaścittam. (Jaisidi 6.37)

Prāyaścittakarāṇa

One type of the *Yogasamgraha*; performances undertaken for purification of blemishes committed in the observance of conduct.

'pāyacchittakarāṇe' iti prāyaścittakarāṇam ca kāryam. (Sama 32.1.5 Vr Pa 55)

Prāyopagamana Anaśana

The third (and the highest) type of *Yāvatkathika Anaśana* (fast unto death);

it is also called *Pādapopagamana* (fasting-unto-death, in which one lies down like a cut down branch of tree), in which the undertaker does not take service of others nor even himself render any kind of service to his body. He remains completely motionless in a lying down posture.

pāvopagamane....niyamā appaḍikamme.

(Bhaga 2.49)

See—*Pādapopagamana Anaśana.*

Prāyopagamana Marāṇa

One type of *Marāṇa* (death);

to prepare or to settle down for the *Samādhi-marāṇa* (tranquil death). (Sama 17.9)

See—*Prāyopagamana Anaśana.*

Prāvacaṇī

The *Tirthankara* (ford-founder).

arahā tāva niyamaṇ pāvayaṇī. (Bhaga 20.75)

Prāvṛṭkāla

A type of *Varṣāvāsa* (sojourning at a fixed place during rainy season);

two months' sojourn in *Śrāvāṇa* and *Bhādrapada*. *vāsāvāso duviho, pāusa vāsā ya.....*

pāuso sāvaṇo bhaddavao ya, vāsāratto āsoo kattiyao tti. (BṛBhā 2734 Cū)

Prāsuka

1. **Inanimate object**—The thing which has become lifeless, i.e., which does not possess *jīva* (soul).

pagadā asao jamhā tamhādo davvado tti tam davvam.

phāsugamidi..... (Mū 485)

prāsukam—svakāyaparakāyāśastropahatatvenācittibhūtam. (Prasā 882 Vr)

2. That which is desirable (i.e., in conformity with the rules of conduct).

See—*Sparśuka.*

Prāsukavihāra

Acceptance of such seat, plank (of wood), bed and sleeping mat by the ascetic (*Muni*), which is *Prāsuka* (1) (inanimate) and *Eṣaṇiya* (acceptable food etc. which is free from blemishes).

...phāsuesanijjam piḍha-phalaga-sejjā-samthā-
raḡaṇ uvasampajittānaṃ viharāmi, settaṃ phā-
suyavihāraṇ. (Bhāḡa 18.212)

Pṛitidāna

The *Dāna* (charity) given as a reward to the employee who furnishes the employer with the information about the arrival of the *Ācārya* (preceptor).

*svanagare bhagavadāgamananivedakāya niyuk-
tāyāniyuktāya vā haṣaparakarṣādhiridhamāna-
sairdiyate tat pṛitidānam.*

(BṛBhā 1207 Vr p. 374)

See—*Vṛttidāna*.

Prekṣā Asamyama

A type of *Asamyama* (lack of self-restraint): not to inspect or to inspect not in conformity with the prescribed procedure the place (of sojourn), the monastic outfits etc..

*prekṣāyāmasamyamo....sa ca sthānopakaraṇādi-
nāmapratyupekṣanamavidhīpratyupekṣaṇam vā.*

(Sama 17.1 Vr Pa 32)

Prekṣādhyāna

Perceptive Meditation—A system of meditation.

1. To perceive and know, remaining free from vibrations of attachment and aversion, like and dislike; to perceive the soul by the soul—to perceive the psychic states such as inferiority complex, flickeringness etc. by the consciousness quā knowledge (or perception).

saṃpikkhae appagamappaṇaṇam.

(DaCūlā 2.12)

*saṃdhiṃ samuppehamāṇassa eḡāyatanaraya-
ssa.* (Ā 5.30)

2. That (system) of meditation, through which *Samādhi* (3) (consciousness of equanimity born by cessation of attachment), free from all kinds of thinking, is attained through perception of soul.

*antarlakṣyātmakena animesaprekṣādhyānena
nirvikalpasamādhīḡ siddhyati.* (ĀBhā 9.1.5)

*āyamsagharapaveso bharahe..... tāhe appānaṃ
pecchati..... ihāvūhāmagganagavesaṇam kare-
māṇassa apuvvakaṇaṇam jhāṇaṃ anupavitttho
kevalaṇaṇam uppādeti.* (ĀvaCū 1 p. 227)

Prekṣā Saṃyama

A type of *Saṃyama* (self-restraint): to perform (duly) the *Pratilekhanā* (1) (inspection

of monastic paraphernalia) and *pramāṛjana* (cleansing) of the places which is used by the ascetic for standing, sitting and sleeping.
*pehāsamjamo—jatta thāna-nisiyana-tuyatta-
naṃ kāukāmo paḡilehiya pamaḡjiya karemaṇassa
saṃjamo bhavati.* (DaACū p. 12)

Prekṣya Saṃyama

*prekṣya kriyāmācāraṇaṃ saṃyamena yujyate, pre-
kṣyēti cakṣuṣā dṣṭvā sthāṇḡilaṃ biḡajantuhari-
tādirahitaṃ paścādūrdhvaṇiṣadyātvagvartana-
sthāṇāni vidadhite tyevamācārataḡ saṃyamo
bhavati.* (TaBhā 9.6 Vr p. 198)

See—*Prekṣā Saṃyama*.

Preyasapāpa

The tenth variety of *Pāpakarma* (sinful activities); the bondage of inauspicious *Karma* caused by indulging in the activity of attachment.

*'pejje' tti priyasya bhāvahaḡ karma vā prema, tac-
cānabhivayaktamāyālobhalakṣaṇabhedasvabhā-
vamabhiṣvaṅgamātraṃ.* (Sihā 1.100 Vr Pa 24)

Preyaspratyayā Kriyā

A type of *Kriyā* (urge); the activity perpetrated on account of attachment.

prema—rāgo māyālobhalakṣaṇah.

(Sihā 2.35 Vr Pa 40)

Preṣaka

That ascetic (*Muni*), who is appointed as a messenger.

(VyāBhā 1943)

Preṣya Pratimā

The ninth (out of the eleven) of the *Upāsaka-pratimas* (intensive course of spiritual practice prescribed for a lay follower),

in which the lay follower, practising this course does not indulge in activities involving *Himsā* (injuring or killing the living being) even through his employees; since he has designated others to look after the family, he himself remains totally exempted from it.

*navamī—preṣyārambhavarjanapratimā bhavati
yasyaṇ nava māsaṇ yāvāt putrabhrāḡprabhṛtiṣu
nyastasaṃastakuḡumbādikāryabhāratayā dha-
nadhānyādiparigraheṣvalpābhiṣvaṅgatayā ca
preṣyairapi—karnakarādibhirapi āstāṃ svaya-
mārambhāṇaṃ sapāpavyāpārāṇaṃ mahataḡ kṣyādī-*

ṇiti bhāvāḥ. (Prasā 990 Vr Pa 295)

Preṣyaprayoga

An-Aticāra (partial transgression) of the *Deśava-kāśika Vrata* (the tenth vow of the lay follower): to send one's employee for business purposes and the like to that region, which is beyond the limit which is resolved for in the vow.

balādviniyojyaḥ preṣyastasya prayogo, yathā-bhigṛhītapravicāradeśavyatikramabhayāt 'tva-ya'vāśyameva tatra gatvā mama gavādyaṇeyam idam vā tatra kartavyam' ityevaṃbhūtaḥ pre-ṣyaprayogaḥ. (UlPā 1.41 Vr p. 29)

Proṣadhopavāsa

Observance of fasting for one day and one night during the specific days prescribed as *parvatitihis* (days of religious festival).

proṣadhaśabdāḥ parvaparvāyavāci. proṣadhe upavāsaḥ proṣadhopavāsaḥ. (TaVā 7.21.10)
See—*Pauṣadhopavāsa*.

Pha

Phalacāraṇa

A kind of *Cāraṇa Rddhi* (supernatural power of locomotion).

by dint of this supernatural power, the *sādhaka* (practitioner) can perform locomotion on the fruits even without injuring the *Jivas* (living beings) of the fruits.

avirāhidūna jīve talliṇe vaṇaphalāṇa vivihāṇaṃ. uvarimmi jaṃ padhāvadi sa cciya phalacāraṇā riddhi. (TriPa 4.1038)

Phalajṛmbhaka

A category of *Jṛmbhaka Deva* (sportive god): who are appointed (as guards) for the protection of fruits. (Bhaga 14.119)

Phalaprāpta

Karma-pudgala (material clusters quā *Karma*), which have attained the state of *Udaya* (rise)—which are capable of giving the fruition. 'phalaprāptasya' phalaṃ dātumabhīmukhibhū-tasya tataḥ sāmāgrivaśādudayaprāptasya. (Prajñā 23.13 Vr Pa 459)

Phalikapahrta

To give that food to an ascetic (*Muni*), which

was served in the plate (for some guest etc.)
upahrtaṃupahrtaṃ, bhojanasthāne dhaukitaṃ bhaktamiti bhāvāḥ, phalikaṃ—prahēnakādi, tacca tadupahrtaṃ ceti phalikapahrtaṃ avagr- hitābhīdhānapañcamapindaisaṇāviśayabhūtaṃ. (Sthā 3.379 Vr Pa 138)

Ba

Bakuśa

The second category of *Nirgrantha* (3): that *Nirgrantha* (3), who remains engrossed in the adornment of the body and the outfits, longs for grandeur and fame, engrossed in *Sātagau-rava* (mentality of craving for ease and comfort), has attachment to his family and renders his conduct variegated (with blemishes).

bakuśaṃ—śabalaḥ karburam, tataśca bakuśa- samyamayogād bakuśaḥ. (Bhaga 25.278 Vr)
śariropakaraṇavibhūṣā'nuvartinaḥ rddhiyaśa- skāmāḥ sātagauravāśritā aviviktaparivārāḥ chedaśabalayuktāḥ nirgranthā bakuśāḥ. (TaBhā 9.48)

Baddha

The *Pudgala* (material clusters), belonging to the *Karmavargaṇā* (class of material clusters quā *Karma*), which have been transformed into the form of *Karma* due to the *Jiva*'s (soul's) *Pari- nāma* (2) (natural transformation) of attachment and aversion. That state of *Karma*, in which the process of bondage is over.

jīvena baddhasya—rāgadveṣaparīṇāmavaśataḥ karmarūpatayā pariṇamitasya. (Prajñā 23.13 Vr Pa 459)

baddhā uparatabandhakriyāḥ.

(ViBhā 2962 Ma Vr)

Baddhasparśasprṣṭa

That state of *Karma*, in which more intense integration of the (already) bound *Karma* with the *Pradeśas* (indivisible units) of the soul takes place.

jīvena baddhasya—rāgadveṣaparīṇāmavaśataḥ karmarūpatayā pariṇamitasya sprṣṭasya— ātmapradeśaiḥ saha saṃśleṣamupāgatasya baddhaphāsapuṭṭhasse tti punarapi gadhataram baddhasyātīva sparśena sprṣṭasya ca. (Prajñā 23.13 Vr Pa 459)

Baddhasprṣṭa

The smell, taste and touch as the objects of the

olfactory, gustatory and tactile sense-organs. after having got touched with the *Pradeśas* (indivisible units) of the soul, get integrated (embraced) with them like water.
'baddhaspṛṣtamiti'—āśliṣṭaṃ toyavadātmapradeśairātṃikṛtamityarthah.....ālingitānantaramātmapradeśairāgrhītamityarthah.
 (Nandī 54.4 HāVr p. 57)

Baddhāyuṣka

That *Jīva* (soul), whose life-span (-determining) *Karma* of the next birth has already been bound.
yatrabhavē vartate sa evaiko bhavaḥ śaṅkheṣūtpatterantare'stitikṛtvā, evaṃ śaṅkhaprāyogyam baddhamāyuṣkaṃ yena sa baddhāyuṣkaḥ.
 (Amu 568 MaVr Pa 213)

Badhyamāna

That state of *Karma*, whose process of bondage has already been started.
badhyamānāḥ prārabdhābandhakriyāḥ.
 (ViBhā 2962 MaVr)

Bandha

1. **Bondage**—One of the nine *Tattvas* (categories of truth); the appropriation of *Karma-pudgalas* (material clusters quā *Karma*) by the *Jīva* (soul).
jīvasya karmapudgalānāmādānam—kṣīraniravat parsparāśleṣaḥ bandho'bhidhīyate.
 (Jaisidī 4.6 Vr)

2. An *Aticāra* (partial transgression) of the vow of the *Sthūlaprāṇātipātaviramāṇa* (abstinence from causing injury to gross living beings which have capacity to move about, first vow of the lay follower); to bind an animal or a human being etc. who is dependent on him (i.e., the lay follower) with a rope etc. (with a view to torture it/him).
'bandhe' tti bandho dvipadādinām rajjvādinā saṃyamanam.
 (UPā 1.32 Vr p. 10)

3. **Integration**—A mode of *Pudgala* (physical substance); combination—integration of a *Pudgala* with a *Pudgala*.
saṃśleṣaḥ—bandhaḥ.
 (Jaisidī 1.15 Vr)

Bandhaka

Binder (of Karma)—That which (or who) binds the *Karma*.
bandhassa dāvva-bhāvabhedabhiṃṃassa je kat-

tārā te bandhayā nāma. (Dhava Pu 14 p. 2)

Bandhana

Bondage—A type of *Karmakarana* (spiritual energy quā transformation of *Karma*): to make the *Karma-pudgalas* (material clusters quā *Karma*) and *Pradeśas* (indivisible units) of the soul mutually pervade and integrate with each other through the exertion of special *Vīrya* (energy) (of the soul).
badhyate jīvapradeśaiḥ sahānyo'nyānugatikriyate'staprakāraṃ karma yena vīryaviśeṣaṇa tadbandhanam.
 (KaPra p. 48)

Bandhanacchedanagati

The motion of the *Jīva* (soul) and the *Pudgala* (physical substance), which takes place after the cessation of their mutual relation of the soul and the body.
bandhanacchedanagati—jēnaṃ jīvo vā sarirāo, sariraṃ vā jīvāo.

bandhanasya chedanam bandhanacchedanam tasmāt gatirbandhanacchedanagatiḥ, sā ca jīveṇa vimuktasya śarīrasya śarīrādāvā vicryutasya jīvasyāvasātavyā. (Prajiñā 16.23 Vr Pa 328)

Bandhanapratighāta

The obstruction, created by one's own evil (sinful) conduct, in getting the auspicious body such as *Audārika* (gross body) etc. (which is obtained by the *Bandhana* (bondage) of auspicious *Nāma* (body-making) *Karma*.
bandhanam nāmākarmmanā uttaraprakṛtirūpamaudārikādibhedataḥ pañcavidham tasya prakramāt praśastasya prāgvat pratighāto bandhanapratighāto.....
 (Sthā 5.70 Vr Pa 289)

Bandhanapratyayika

A type of *Visrasā Bandha* (3) (the natural structure of the integration of the *Pradeśas* (the indivisible unit of the substance)), which is *sādi*, i.e., with a beginning); the composition of the *Pudgalas* (physical substances) based on the qualities (properties) of *Snigdha* (1) (glueyness or adhesiveness) and *Rukṣa* (1) (dryness).
janam paramāṇupoggaladuppadesiya-tippadesiya jāva dasapadesiya-samkhejjapadesiya-asamkhejjapadesiya-anantapadesiyānam khaṇḍhānam vināyaniddhayāe, vemāyalukkha-yāe, vemāyaniddhalukkha-yāe, bandhanapaccanēnaṃ bandhe samuppajjai, jahannēnaṃ ekkam

*samayaṃ, ukkoseṇaṃ asaṃkhejjaṃ kālaṃ, se-
ttaṃ bandhaṇapaccaie.* (Bhaga 8.351)

Bandhanavimocanagati

Gravitational motion—The natural downward motion of the fruits such as mango etc. on becoming ripe (i.e., becoming free from natural binding force) and without being obstructed by any other force.

*jaṃṇaṃ aṇibhāṇa vā.....pakkāṇaṃ pariyāgayāṇaṃ
bandhaṇaṃ vipamukkāṇaṃ nivvāghāṇaṃ ahe
vāsāc gati pavattai. se ttaṃ bandhaṇavimoya-
nagati.* (Prajñā 16.55)

Bala

1. **Physical strength**—That strength of the body, which is used in the bodily activities.

balaṃ—śāriraḥ prāṇah. (Bhaga 1.146 Vr)
balaṃ ca śārirasāmarthyam. (SthāVr pa 21)

2. That *Prāṇa* (vital energy or bio-energy), which is responsible for the mental, vocal and bodily power. (Prasā 1066)

Baladeva

One type of the *Śalākāpuruṣas* (universal personages);

that personage, which is endowed with a great physical strength which is half that of the *Vāsudeva* (semi-universal sovereign) and equivalent to the capacity of ten lakh *aṣṭāpadas* (a fabulous animal possessed of eight legs and greater strength than elephant); (nine *Baladevas* appear in one half of the *Kālacakra* (time-cycle)); his favourite weapon is plough and pestle.

(Sthā 5.168)

*baladevassa sārirabalasāmatthariddhī vāsude-
vasārirabalasāmatthariddhīto addhappamā-
ṇā.....* (ĀVaCū 1 p. 69)

See—*Śalākāpuruṣa*.

Balā

The fourth decade of human life-span of hundred years;

in this state, the person has the capability of showing his physical strength.

*cautthī u balā nāma, jaṃ naro dasamassio.
samattho balaṃ darisium, jai hoi nirvaddavo..*

(DaHāVr Pa 8)

Bahiḥpudgalaparakṣepa

An *Aticāra* (partial transgression) of the vow of

the *Deśāvakaśika* (the tenth vow of the lay follower);

to throw earth-clod etc. as an indication for the business activity to a person who is stationed at a place which is beyond the limit which is resolved for in the vow.

*'bahiyā poggalapakkheve' tti abhigrhītadeśād
bahihī prajojanasadbhāve pareṣāṃ prabodhanā-
ya leṣvādipudgalaparakṣepa iti bhāvanā.*

(UPā 1.41 Vr p. 19)

Bahirātmā

1. That person, who does not have the experience of the separation of soul and body, on account of delusion.

*micchattaparīṇadappā tivvakasāeṇa sutthū āvi-
ttho.*

jīvaṃ dehuṃ ekkam maṇṇanto hodi bahirappā..

(KāA 193)

bahirātmā śārīrādau jātātmabhrāntih.

(Saśā 5)

2. That person, who is in any one of the first three *Gūṃsthānas* (states of spiritual development) and who is infatuated with the sensual pleasures.

*mithyāsāsādanamiśraguṇasthānatraye tārata-
myanyūnādhikabhedena bahirātmā.*

(BṛDraSam Vr p. 38)

*svāsuddhātmasaṃvittisamutpamnavāstavasukhāt
pratipakṣabhītenendriyasukhenāsakto ba-
hirātmā, tadvilakṣaṇo'ntarātmā.*

(BṛDraSam 14 Vr p. 36)

Bahirleśyā

That evil flow of the *Bhāva* (1) (disposition at subtle level of consciousness), on account of which one cannot feel ecstasy in the practice of self-restraint or self-realisation.

*saṃjamaṇiggatabhāvo bahileṣso bhavati....aha-
vā appasatthāo lessāo saṃjamassa bahim va-
haṃtītikāṃ so bahiṣso bhavati.*

(Ā 6.106 Cū p. 241)

Bahirvihāra

The *Mokṣa* (liberation), which is extra-mundane state.

*bahihī saṃsārād vihāraḥ—sthānaṃ bahirvihāraḥ,
sa cārthānmokṣaḥ.* (USāVr Pa 397)

*jāijarāmaccubhayābhibhūyā, bahimvihārābhimi-
viṭṭhacittā.....* (U 14.4)

Bahistādādānaviramāṇa

To abstain from the appropriation of any external objects; (it means) abstinence from *Maithuna* (sexual activity) and *Parigraha* (possession).

*bahirddhā—.....ādiyata ityādānaṃ—parigrāh-
yam vastu.* (Sthā 4.137 Vr Pa 290)

*bahirddhā—maithunaṃ parigrahaviśeṣaḥ, ādā-
naṃ ca—parigrahastayordvandvaikatvam.*
(Sthā 4.136 Vr Pa 190)

Bahu Avagrahamati

1. A variety of *Vyāvahārika Arthāvagraha* (empirical sensation);

to have a simultaneous sensation of many (objects); e.g.—to have the sensation of the sounds of *tata* (stringed musical instrument such as lute and the like), *vitata* (non-stringed musical instrument such as drum and the like), *ghana* (bronze musical instrument such as cymbals and the like) and the kettle-drum simultaneously.

*nānāsaddasamūhaṃ, bahuṃ pihaṃ muṇai bli-
nnajāīyam.* (ViBhā 308)

*....yugapatatavitataghanasusirādisabdaśravanād
bahusabdāṃ grṇhāti.* (TaVā 1.16.26)

*ya eṣa aupacāriko'vagrahastamaṅgikṛtya bahu
avagrṇhātityetaducyate, na tvekasamayavarti-
naṃ naiścayikamiti, evaṃ bahuvidhādiṣu sarva-
traupacārikāśrayanād.....* (TaVā 1.16 Vr p. 64)

2. To register in mind five, six or seven hundred *Ślokas* (verses) at a time.

bahugaṃ puṇa, pañca va chassattagaṃthasayā.
(VyaBhā 4106)

Bahuasthika

Multi-seeded fruit—That fruit, which has many seeds (or stones). (Da 51.73)

See—*Asthika*.

Bahuāgama

That ascetic (*Muni*), who is well versed with the meaning (purport) of many *Āgamas* (2) (canonical works).

*bahusuta-bahuāgamiyā, suttatthavisāradā
dhīrā..*

bahurāgamo'rtharīpo yasya sa bahvāgamah.
(VyaBhā 1478 Vr)

Bahujana

A blemish of *Ālocanā* (confession);
to do *Ālocanā* of a blemish before one person,
and again to do *Ālocanā* of the same blemish

before another person.

*bahavo janā—ālocanācāryāḥ yasminmālocane
tadbahujanah.* (Sthā 10.70 Vr Pa 461)

Bahumāna

A type of *Jñānācāra* (conduct quā knowledge);
to have intrinsic love for knowledge.

*bahumānah prītidadvīṣaye, yato bahumānenai-
va—āntaracittapramodalakṣaṇena paṭhanādi
vidheyaṃ.* (Prasā 267 Vr Pa 64)

Bahuratavāda

The first variety of *Pravacananihnavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; according to this, the accomplishment of the formation of any substance cannot take place in one instant; it would take a long time. Thus this view denies the view of "kriyamāṇakṛta", which asserts that 'what is being done is done'.

*'bahuraya' tti ekena samayena kriyādhyāsitanī-
peṇa vastuno'nutpatteḥ prabhūtasamayaiścot-
patteḥ, bahusu samayeṣu ratāḥ—saktā bahura-
tāḥ dirghakāladravyaprasūtiprarīpiṇa ityar-
thah.* (Sthā 7.140 Vr Pa 389)

See—*Kriyamāṇa-kṛta*.

Bahuvidha Avagrahamati

1. A variety of *Vyāvahārika Arthāvagraha*, (empirical sensation);

to apprehend (grasp) multifold thing at a time;
e.g.—to apprehend two, three, four, numerable,
innumerable etc. modes of the sound of a single
musical instrument.

*....bahuvihamaṇegabhayaṃ, ekkekkaṃ niddha-
mahurāiṃ.* (ViBhā 308)

*....tatādisabdavikalpasya pratyekamekadvitri-
catuḥśaṅkhyeyāśaṅkhyeyānantagmāsyāvagrā-
hakatvāt bahuvidhamavagrṇhāti.* (TaVā 1.16.16)

2. Apprehension (grasping) of many types (of things) at time; e.g.—somebody is writing; at the same time he is hearing what others are speaking, he is also counting things and also is delivering a lecture (or telling a story).

*bahuvihā negapayāraṃ, jaha lihati'vadhārae
ganeti vi ya.*

*akkhādhaḡaṃ kaheti, saddasamūhaṃ va nega-
vihāṃ.* (VyaBhā 4107)

Bahuśruta

1. That ascetic (*Muni*), who is an outstanding scholar of the *Dvādaśāṅga* (the twelve *Āngas* (principal canonical works)).

parisamattaganipidagajjhayanassavaṇeṇa ya viseseṇa ya bahussuto. (DaACū p. 256)

2. That ascetic (*Muni*), whose intellect has been sanctified by listening to and studying various *Āgamas* (2) (canonical works).

bahuśrutā vīdihāgamaśravaṇāvadātīkṛtamata-yaḥ. (U 11.15 ŚāVr Pa 253)

3. That ascetic (*Muni*), who is proficient in the *Āgamas* (2) (canonical works) such as *Chedasūtras* (four canonical works, viz., *Niśītha* (canonical work on expiation), *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence), *Kalpā* (1) (one of the four *Chedasūtras*, dealing with monastic conduct), *Daśā* (one of the *Chedasūtras*, which has description of causes of discomposure etc.), *'bahuśrutam' chedagrathādikuśalam.*

(BrBhā 5566 Vr)

4. That ascetic (*Muni*), who is senior (elder) with respect to the knowledge of *Āgamas* (2) (canonical works).

'bahuśrutam' āgamavṛddham.

(DaHāVr Pa 235)

Bādara Apkāyika

A variety of *Apkāyika Jīva* (water-bodied beings);

those *Apkāyika Jīvas*, which, on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size; although individually these *Jīvas* are not visible, collectively when innumerable of them are together, they become visible.

(Prajñā 1.21)

See—*Bādarapṛthvikāyika*.

Bādara Ālocanā

A bluish of *Ālocanā* (confession);

to reveal only major transgressions while doing *Ālocanā* and to conceal the minor ones.

bādaramevāticārajātamālocayati na sūkṣam.

(Sthā 10.70 Vr Pa 460)

Bādara Kāya

(Sthā 4.494)

See—*Bādara Jīva*.

Bādara Jīva

The *Jīva* (living beings), which, on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size and are visible to eyes.

bādarānāmakarmodayād bādarāḥ.

(Prajñā Vr Pa 24)

yadudayājīvānām cakṣurgrāhyaśarīratvalakṣa-ṇam bādaratvam bhavati. (Kapra p. 21)

Bādaratejaskāyika

A variety of *Tejaskāyika Jīva* (fire-bodied beings);

those *Tejaskāyika Jīvas* which on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size; although individually these *Jīvas* are not visible, collectively when innumerable of them are together, they become visible.

(Prajñā 1.24)

See—*Bādarapṛthvikāyika*.

Bādarānāma

A sub-type of *Nāma* (body-making *Karma*);

on account of its *Udaya* (rise), it is possible for the *Jīva* (soul) to build a body of gross size; also (on account of this), other *Jīvas* (living beings) are able to attack or assist it.

bādarānāma yadudayājīvā bādarā bhavanti.

(Prajñā 23.38 Vr Pa 474)

Bādarānigoda

(Jivā Vr Pa 423)

See—*Sādhāraṇaśarīrabādarāvanaspaticāyika*.

Bādarapṛthvikāyika

A variety of *Bādara Pṛthvikāyika* (earth-bodied beings);

those *Pṛthvikāyika Jīvas*, which, on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size; although individually these *Jīvas* are not visible, collectively when innumerable of them are together, they become visible.

bādarānāma yadydayājīvā bādarā bhavanti, bādaratvam parināmaviśeṣaḥ yadvasāt pṛthi-vyāderekaikasya jantusārīrasya cakṣurgrāhya-tvābhāve'pi bahūnām samudāye cakṣusā graha-ṇam bhavati. (Prajñā 1.16 Vr Pa 24)

Bādaravanaspatikāyika

A variety of *Bādara Vanaspatikāyika Jīva* (vegetation-bodied beings); those *Vanaspatikāyika Jīvas*, which, on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size; although individually these *Jīvas* are not visible, collectively when innumerable of them are together, they become visible grosser size. (Prajñā 1.30)

See—*Bādarapṛthvikāyika*.

Bādaravāyukāyika

A variety of *Bādaravāyukāyika Jīva* (air-bodied beings); those *Vāyukāyika Jīvas*, which, on account of the *Udaya* (rise) of the *Bādara Nāma Karma* (body-making *Karma* quā grossness), have a body of grosser size; although individually these *Jīvas* are not visible, collectively when innumerable of them are together, they become visible. (Prajñā 1.27)

See—*Bādarapṛthvikāyika*.

Bādarasamparāya Saṃyata

That ascetic (*Muni*), who is in one of the four *Guṇasthānas* (states of spiritual development), viz., sixth—*Pramattasamyata*, seventh—*Apramattasamyata*, eighth—*Nivṛttibādara*, ninth—*Anivṛttibādara* and in whom there is the *Udaya* (rise) of gross *Kaṣāya* (passions, viz., anger, conceit, deceit and greed).

bādarah—sthūlah samparāyah—kaṣāyastadya-dayo yasyāsau bādarasamparāyah saṃyataḥ.

(TaBhā 9.12 Vṛ p. 230)

pramattādīnām saṃyatānām sāmānyagrahanam—bādarah sāmparāyo yasya so'yaṃ bādara-sāmparāyah. (TaVā 9.12)

Bāla

1. That *Jīva* (soul), which is absolutely *Avirata* (non-abstinent)—devoid of consciousness quā *avata* (vow or renunciation).

aviraṃ paḍucca bāle āhijjai. (Sūtra 2.2.75)
bālah—ajñastadvad yo varttate viratisādhaka-vivekavikalatvāt sa bālah—asaṃyataḥ.

(Sthā 3.519 Vṛ Pa 265)

2. That person, who, on account of his belief being swayed by deluded knowledge, is like a child who has no discretion to avail that which is for his good and to give up that which is against

his good.

See—*Bālatapa*.

Bālatapa

The austerities like entering into fire etc. undertaken by those hermits, whose belief is swayed by deluded knowledge.

mithyājñānoparaktāsayā bālāḥ śīsava iva hitā-hitapṛāptiparihāravimukhāḥ, tapo—jalānala-praveśe....bhṛguprapātādilakṣaṇam, tena tādrśā tapasā bālānām yogo bālasambandhitvādvā tapo'pi bālam. (TaBhā 6.13 Vṛ)

Bālapaṇḍita

Samyatāsamyata (Restrained-cum-non-restrained)—That *Jīva* (soul), which is partly *Virata* (abstinent), partly *Avirata* (non-abstinent)—abstinent-cum-non-abstinent.

virayāviraṃ paḍucca bālapaṇḍie āhijjai.

(Sūtra 2.2.75)

aviratatvena bālatvād viratatvena ca paṇḍitavād bālapaṇḍitaḥ—saṃyatāsamyata iti.

(Sthā 3.519 Vṛ Pa 165)

See—*Viratāvirata*.

Bālapaṇḍita Maraṇa

The death of one who is *Deśavirata*—abstinent-cum-non-abstinent.

....bālapaṇḍiyamarāṇaṃ piṇa deśavirayāṇaṃ. (UNi 222)

Bālapaṇḍita Vīrya

A kind of *vīryalabdhi* (attainment of *Vīrya* (spiritual energy);

the self-exertion of one who is *Deśavirata*—restraint-cum-non-restraint, in his practice of restraint-cum-non-restraint.

See—*Bālavīrya*.

Bālamaraṇa

One type of *Maraṇa* (death).

1. The death of the *Jīva* (living being) who is non-abstinent.

avirayamarāṇaṃ bālam marāṇaṃ virayāna paṇḍiyam vimti. (UNi 222)

2. Death of one who is deluded or non-abstinent through undertaking suicidal measures or *Nidāna* (in the state of intense greed for reward) or in the *Ārttadhyāna*, *Raudradhyāna* (mournful and cruel meditation). (Bhāga 2.49 Bhā)

Bālavīrya

A kind of *vīryalabdhi* (attainment of *Vīrya* (spiritual energy); the self-exertion and power of one who is non-abstinent in his practice of non-restraint, which is due to the *Udaya* (rise) of *Cāritramoha* (conduct-deluding) *Karma* and *Kṣayopasāma* (annihilation-cum-subsidence) of the *Vīryāntarāya* (*Karma*, obstructing the spiritual energy). *bālasya—asaṃyatasya yadvīryam—asaṃyamayogeshu pravṛttinibandhanabhūtam tasya yā labdhiscāritramohodayād vīryāntarāyākṣayo-pasāmācca sā tathā, evamitare api yathāyogam vācye navaram paṇḍitaḥ—saṃyato, bālapaṇḍitastu saṃyatāsamyata iti..* (Bhaga 8.145 Vṛ)

Bālavaiyāvṛttyakara

That ascetic (*Muni*), who is appointed in the service of those monks and nuns who are in child's age—newly initiated. (VyaBhā 1943)

Bālā

The first decade of human life-span of hundred years; in this state, one does not have intense feeling of pleasure and pain. *jāyamittassa jantussa, jā sā padhamiyā dasā. na tattha suhadukkhāim, bahun jānaṃti bālayā..* (DaHāVṛ Pa 8)

Bālāgra

A unit of linear measurement; the width of the tip of the human hair.
 8 *Rathareṇus*=1 *Bālāgra* of *Devakuru* and *Uttarakuru*.
 8 *Bālāgras* of *Devakuru* and *Uttarakuru*
 = 1 *Bālāgra* of *Harivāsa-Ramyakvāsa*.
 8 *Bālāgras* of *Harivāsa-Ramyakvāsa*
 = 1 *Bālāgra* of *Hemavat-Hairanyavata*.
 8 *Bālāgras* of *Hemavat-Hairanyavata*
 = 1 *Bālāgra* of *Pūrvavideha-Aparavideha*.
 8 *Bālāgras* of *Pūrvavideha-Aparavideha*
 = 1 *Bālāgra* of *Bharata-Airavata*.
 8 *Bālāgras* of *Bharata-Airavata*
 = 1 *Likṣā*.
aṭṭha rahareṇūo devakuru-uttarakurugāṇam maṇussāṇaṃ se ege vālagge, aṭṭha devakuru-uttarakurugāṇaṃ maṇussāṇaṃ vālāggā harivāsa-rammagavāsāṇaṃ maṇussāṇaṃ se ege vālagge, aṭṭha harivāsa-rammagavāsāṇaṃ maṇussāṇaṃ vālāggā hemavaya-heraṇṇava-

vāṇam maṇussāṇaṃ se ege vālagge, aṭṭha hema-vaya-heraṇṇavayāṇaṃ maṇussāṇaṃ vālāggā puṇṇavideha-avaravidehāṇaṃ maṇussāṇaṃ seege vālagge, aṭṭha puṇṇavideha-avaravidehāṇaṃ maṇussāṇaṃ vālāggā bharaḥheravayāṇaṃ maṇussāṇaṃ se ege vālagge, aṭṭha bharaḥheravayāṇaṃ maṇussāṇaṃ vālāggā sā egā likkhā. (Anu 399)

Bālukāprabhā

Sand-hued infernal land—The *Gotra* (clan) of the third infernal earth (*Śailā*), which is famous as consisting of sand. (See fig. p. 396). *bālukā tti bālukārūpeṇa prakhyātetī bālukāprabhā.* (ANuCū p. 35)
 See—*Ratnaprabhā*.

Bāhuprasāna

A kind of *Vidyā* (occult science); that *Vidyā*, through which one can get the desired answer (or a solution) to a question by incarnating a deity on the arm. *'pasīmāṇ' ti praśnavidyāḥ yakābhīḥ kṣaumakā-dīṣu devatāvatārah kriyata iti,.....tatra bāhavo—bhujā iti.* (Sthā 10.116 Vṛ Pa 485)

Bāhya Tapa

External austerities—The *Tapa* (austerity or penance) which becomes the cause of annihilation of *Karma* by influencing the *Karma-sārīra* (which is the subtle body) through the medium of the gross body. *bāhyatapaḥ bāhyasārīrasya pariśoṣaṇena karmakṣaṇaḥetutvāt.* (Sama Vṛ Pa 12)

Bāhyābāhya

A kind of *Dravyānuyoga* (ontological exposition); exposition of the *Dravya* (fundamental substance) with respect to *bāhya*—specific and *abāhya*—generic attributes. *jīvaḍṛavyaṃ bāhyaṃ caitanyaḍharmmeṇākāśā-stikāyāḍibhyo vilakṣaṇatvāt tadevābāhyama-mūrttatvāḍinā dharmmeṇa amūrttatvāḍubhayaśāmapī.* (Sthā 10.46 Vṛ Pa 457)

Bindusāra Pūrva

jo coddasapuvvī tassa sāmāḍiyāḍi bindusāra-pajjavasāṇaṃ savvaṃ niyamā sammasutaṃ. (Nandī 66 Cū p. 49)
 See—*Lokabindusāra*.

Bijabuddhi

A kind of *Labdhi* (supernatural power); *yogajavibhūti* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)), by dint of which one can know all the *Arthapadas* (i.e., the keywords giving the meaning) just on the basis of the one *Arthapada*.
jo atthapaenattham anusarai sa biyabuddhi u..

(ViBhā 800)

Bijaruci

1. A type of *Ruci* (faith); the *Ruci* which, on the basis of one domain of truth, can spread out (i.e. can cover) many domains of truth.

2. The person who is possessed of the *Bijaruci* (1).

egena anegāim, payāim jo pasaraī u sammattaṃ. udae vva tellabimḍi so biyaruci tti nāyavvo..

(U 28.22)

yathodakaikadeśagato'pi tailabinduḥ samastamudakamakrāmati tathā tattvaikadeśotpannarucirapyātmā tathāvidhaksayopasaṃavaśādaśeṣatattveṣu rucimān bhavati, sa evaṃvidho bijarucirjñātavyaḥ. (UŚāVṛ Pa 565)

Bijasūkṣma

Subtle seed—Corpuscle which grows on the tip of mustard and the like.

sarisavādi sālissa vā muhamūle jā kaṇṇiyā sā biyasulhumam. (Da 8.12 JiCū p. 278)

Buddha

1. One who has attained *Bodhi* (1) (enlightenment): one who is equipped with self-knowledge.

2. One, adept in finding the means—one who cautiously pursues *Jñāna* (knowledge), *Darsāna* (faith) and *Cāritra* (conduct).

tivihā buddhā paṃattā, tam jahā—nāṇabuddhā, daṃsaṇabuddhā, carittabuddhā.

(Sthā 3.177)

3. One who is possessed of infinite number of traits such as *Kevalajñāna* (omniscience quā knowledge) and the like.

kevalajñānādyanantagūṇasahitavāt buddhaḥ. (BṛDraSaṃVṛ p. 63)

4. The *Arhat* (1) (*Tirthankara* (ford-founder)) who is retainer of the knowledge and intuition that have arisen, omniscient and omnipercipient. See—*Buddhajāgarikā*.

Buddha Jāgarikā

That state of incessant awareness which has been attained by the *Kevalajñāni* (omniscient).
uppaṇṇanāṇadaṃsaṇadharā arahā jīṇe kevali tiyapaccuppannamānāgayaviyāṇae savvaṇṇi savvadarisī eenaṃ buddhā buddhajāgariyaṃ jāgaraṃti. (Bhaga 12.21)

Buddhaputra

That disciple, who is like the son of the *Ācārya* (preceptor).

buddhānām—ācāryādīnām putra iva putro buddhaputraḥ. (U 1.4 SāVṛ Pa 46)

Buddhabodhitasiddha

A type of *Siddha* (liberated soul); that *Siddha*, who had emancipated after getting enlightenment from a *Tirthankara* (ford-founder) and the like.

je satambuddhehiṃ titthakavādiehiṃ bolitā, patteyabuddhehiṃ vā kavilādiehiṃ bodhitā te buddhabodhitā. (Nandi 31 Cū p. 26)

Buddhi

1. The fourth stage of *Avāya* (perceptual judgement).

in which there is clear and steady comprehension of the specifically determined object.

puno puno tamatthāvadhāraṇāvadhāritam bujjhato buddhi bhavai. (Nandi 43 Cū p. 36)

2. *Aśnutanīśrita Matijñāna* (perceptual cognition not based on any verbal symbol) which has four varieties viz.. *Autpattiki* and the like.

uppattiyā veṇaiyā, kaṃmayā pāriṇāmiyā. buddhi cauvvihā vuttā, paṃcamā novalabbhai..

(Nandi 38)

Buddhi Rddhi

Supernatural intellect—A type of *Rddhi* (supernatural power);

the *Rddhi* quā intellectual comprehension or knowledge; it is of eighteen types of such as *Bijabuddhi* and the like.

buddhiravagamo jñānaṃ tadviṣayā aṣṭādadaśavidhā rddhayaḥ. (FaVā 3.36.3)

Bodhi

Enlightenment—

1. Attainment of the *Dharma* (1) (spiritual doc-

trine) propounded by the *Arhat* (1) (*Tīrthāṅkara* (ford-founder)—the path of *Vitarāga* (one, free from attachment and aversion).

bodhiḥ—jinadharmalābhaḥ.

(*Sthā* 2.420 *Vr Pa* 91)

2. *Samyagdarśana* (enlightened world-view) which is obtained through the *Kṣayopasāma* (annihilation-cum-subsidence) of *Darśana Mohaniya* (view-deluding) *Karma*.

...*darśanamohaniyam....bodheḥ samyagdarśana-paryāyatvāt tallābhasya ca tatksayopasamajanyatvāditi.*

(*Bhaḡa* 9.12 *Vr*)

3. Attainment of unattained *Samyagdarśana* (enlightened world-view), *Samyagjñāna* (enlightened knowledge) and *Samyagcāritra* (enlightened conduct).

4. Meditating upon the means of *Samyagdarśana* (enlightened world-view), *Samyagjñāna* (enlightened knowledge) and *Samyagcāritra* (enlightened conduct).

samyagdarśana-jñānacāritrāṇāmaprāptaprāpaṇaḥ bodhiḥ.

(*BrDraSamVr* p. 114)

uppajjadi samāṇaṃ jena uvāeṇa tassuvāyassa. cimtā havei bolī.....

(*DvāA* 83)

See—*Jinadharmā*.

Bodhidurlabha Anuprekṣā

The twelfth *Anuprekṣā* (4) (contemplative meditation);

to undertake *Anuprekṣā* on the truth that *Bodhi* (1) (enlightenment) is a rare opportunity.

bodhidurlabhatvamamucimtayato bodhiṃ prāpya pramādo na bhavatīti bodhidurlabhatvānuprekṣā.

(*TaBhā* 9.7)

Brahmacariya

1. Right conduct, ethical conduct.

2. Abstinence from sex, together with observance of nine protective disciplines of celibacy.

3. To lead the ascetic life in the auspices of the *Guru*.

4. To revel in self-realisation.

gamthaṃ vihāya iha sikkhamāno uttāya sambhaceram vasejjā.

sobhamam sambhaceram vasejjā sucāritramityarthaḥ guptiparisuddham vā maithunam sambhaceram vuccati, gurupādāmūle jāvajjivāe....vase.

(*Sūtra* 1.14.1 *Cū* p. 228)

brahmacariyam—ātmaramaṇam, upasthasam-yamaḥ, gurukulavāsaśca.

(*ĀBhā* 5.35)

5. The science of self (soul) and the conduct based on it.

brahmacariyam—ātmavidyā tadāśritamācaraṇam vā.

(*ĀBhā* p. 15)

6. The first *Aṅga* (principal canonical work)—*Ācārāṅga*, which has nine chapters.

je bhikkhū nava baṅbhacerāṃ avāettā uttamasuyam vāeti.....

(*Ni* 19.17)

nava baṅbhacerā paṇattā.....

(*Sama* 9.3)

kuśalānuṣṭhānam brahmacariyam tatpratipāda-kānyadhyayanāni brahmacariyāni tāni cācārāṅgaprathamāśrutaskandhapratibaddhāni.

(*SamaVr Pa* 16)

7. The *Pravacana* (canonical works) of the *Jina* (1) (*Tīrthāṅkara* (ford-founder) in which the virtues such as truthfulness, *Dayā*, curbing the senses etc. are practised.

brahma—satyabhūtatadayendriyalakṣaṇam tacariyate—anuṣṭhiyate yasmin tannamīndrapravacanam brahmacariyamityucyate.

(*Sūtra* 2.5.1 *Vr Pa* 119)

Brahmacariya-guṇṭi

Protective discipline of celibacy—Nine types of protective practices, prescribed for keeping intact the vow of celibacy—abstinence from indulging in sex, which is indispensable for the celibate *sādhaka* (practitioner).

navabambhaceraguṇṭi paṇattāo taṃ jahā—

(*Sthā* 9.3)

brahmacariyasya—maithunavratasya guṇṭayo—rakṣāprakārāḥ brahmacariyaguṇṭayaḥ.

(*Sthā* 9.3 *Vr Pa* 445)

Brahmacariya Dharma

A type of *Śramaṇadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues);

to lead the ascetic life under the command of the *Guru* (2) for the observance of the vows, enrichment of knowledge and subsidence of *Kaṣāyas* (passions).

vrataparipālānāya jñānābhivṛddhaye kaṣāyaparipākāya....ca gurukulavāso brahmacariyamāsvāntanryam guruvadhīnatva.....

(*TaBhā* 9.6.10)

Brahmacariya Mahāvṛata

(*U* 21.12)

See—*Sarvamaithunaviramāṇa*.

Brahmacariyavāsa

To lead the ascetic life in the auspices of the *Guru* (2) to lead life under *Guru*'s discipline for

the whole life; or to lead an ascetic life.

.....*utthāya subaṃbhaceram vasejjā.*
bambhuceraṃ....gurupādamūle jāvajjivāe jāva
abbhujjativihāraṃ na paḍivajjati tāva vase.
(Sūtra 1.14.1 Cū p. 284)

See—*Brahmacarya Dharma*.

Brahmacarya Saṃvara

(Prasāna 6.1.2)

See—*Sarvamaithunaviramaṇa*.

Brahmapratimā

The sixth (out of the eleven) of the *Upāsaka-*
-pratimās (intensive course of spiritual practice
prescribed for a lay follower),
in which the lay follower, observing this course,
completely abstains from sex, both during day
and night.

ṣaṣṭhyā abrahmavarjanapratimāyām.....divāpi
rajanyāmapi ca sarvathāpi maithunapratīṣe-
dhah.
(Prasā 980 Vr Pa 295)

Brahmaloka

Name of the fifth heaven;
the second habitat of the *Kalpopapanna Vaimā-*
nika Devas (Empyrean gods with hierarchy). (See
fig. p. 396).
(U 36.210)

Brahmsthāvarakāya

Brahmsthāvarakāya is a nickname of the
Apkāya (water-bodied beings) as *Apkāya* which
is one of the *sthāvarakāyas* (*Sthāvara Jīva*) is
related to *Brahma*.
(Sthā 5.19)

See—*Indrasthāvarakāya*.

Brahmsthāvarakāyādhipati

That god, who is the Master of *sthāvarakāya*
(*Sthāvara Jīva*) called as *Apkāya* (water-bodied
beings).
(Sthā 5.20 Vr Pa 279)

See—*Indrasthāvarakāyādhipati*.

Bha

Bhaṅga

Combination—A mathematical combination of
the possible forms of an object. (Anu 117)

Bhaktapānavyuccheda

An *Aticāra* (partial transgression) of the vow of
the *Sthūlaprāṇātipātaviramaṇa* (abstinence from

causing injury to gross living beings which have
capacity to move about, first vow of the lay
follower);

1. Not to supply in time the nourishment—grass,
water etc. to the domestic animals.

2. To withdraw the due remuneration of the
employees whose livelihood depends upon the
employer, due to the impulse of anger etc. and
with an ill will.

'bhattapānavocche' tti aśanapānīyādyapradā-
nam.
(UPā 1.32 Vr p. 10)

narānām gomahiṣyāditiraścām vā pramādataḥ.
trṇādyannātipātānām nirodho vratadoṣakṛt..
(Lāsaṃ 4.171)

Bhaktapānasambhoja

One type of mutual etiquette amongst the *Sāṃ-*
bhojika (commonsense co-religionist) ascetics.
the *Sāmbhojika* ascetics are allowed to mutually
serve food, water etc..

sāmbhogikaḥ sāmbhogikena sārddhamudgamot-
pādanaiṣaṇādoṣairviśuddham gṛhan śuddhaḥ....
(Sama 12.2 Vr Pa 21)

Bhaktapratyākhyāna

Fasting-unto-death—The first category of
Yāvatkathika Anaśana (fasting-unto-death),
in which abandoning food for the whole life is
observed, but the physical movement such as
strolling etc. is allowed.

bhattapaccakkhāṇaṃ nāma kevalameva bhat-
taṃ paccakkhātaṃ, na tu caṃkramaṇādikriyā.
(UC.ī p. 129)

See—*Imginīmaraṇa*, *Bhaktapratyākhyāna*
Marāṇa.

Bhaktapratyākhyāna Marāṇa

A type of *Marāṇa* (death);
that death which is embraced through fasting-
unto-death in the state of *Samādhi* (3) (con-
sciousness of equanimity born by cessation of
attachment).

bhaktapratyākhyānam tu gacchamadyavarti-
naḥ, sa kadācit trividhāhārapratyākhyāyīti, kadā-
ciccatrividhāhārapratyākhyāyī, paryante kṛta-
samastapratyākhyānaḥ samāśritamṛdusamstā-
rakaḥ samutsṛṣṭaśarīrādīyupakaraṇamamatvaḥ
svayamevodgrāhitanamaskāraḥ samīpavartīsā-
dhudattanamaskāro vā udvartanaparivartanādi
kurvāṇaḥ samādhinā karotī kālamevad bhakta-
pratyākhyānaṃ marāṇamiti. (TaBhā 9.19 Vr)

Bhakti

Devotion—The feeling of love, accompanied with purity in *Bhāva* (1) (disposition at subtle level of consciousness), towards the *Arhat* (1) (*Tīrthaṅkara* (ford-founder)), the *Ācārya* (preceptor), the *Bahuśruta* (scholar of canonical works) and the *Pravacana* (canonical works). *arhadācāryeṣu bahuśruteṣu pravacane ca bhāva-viśuddhīyukto murāgo bhaktiḥ. (TaVā 6.24.10)*
See—*Suśruṣā Vinaya*.

Bhagavati

An epithet of *Vyākhyāprajñapti* (fifth principal canonical work), which is presently famous as its synonym.
vīyāhapannattie nam bhagavatie caurāsīm payasahassā padaggeṇaṃ pannattā. (Sama 84.11)
See—*Vyākhyā*.

Bhajanā

Not necessarily—A statement which has an exception such as—‘there may be or may not be the contradiction to the rule’. *Niyama* is just opposite to *Bhajanā*.
bhayaṇāe tti 'bhajanayā' vikalpanayā.... (Bhaga 1.234 Vṛ)
See—*Niyama*.

Bhaṇaka

That ascetic (*Muni*), who incessantly undertakes the exposition of *Kālika* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night) and *Utkālika Āgamas* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)).
'bhaṇakam' kālikādisūtrārthamanavaratam bhaṇati—pratipādayatīti bhaṇaḥ, bhaṇa eva bhaṇakāḥ. (Nandī 28 MaVṛ Pa 50)

Bhadrā Pratimā

A type of *Pratimā*:
to undertake *Kāyotsarga* (2) (austerity qua abandonment of body), facing respectively the east, the south, the west and the north, each for the period of four *praharas* (1 *prahara* is ¼ of the day or night). Śramaṇa Mahāvira had practised the *Bhadrā Pratimā* and the like.
bhadrā—pūrvādidikcaruṣṭaye pratyekaṃ praharacatuṣṭayakāyotsargakaraṇarūpā ahorātradvā-

yamāneti. (Sthā 2.245 Vṛ Pa 61)
bhaddaṃ ca mahābhaddaṃ paḍimaṃ tatto ya savvaobhaddaṃ.
do cattāri daseva ya divase ṭhāsi ya mubaddham.. bhaddaṃ paḍimaṃ thāti....pūrvāhumtto divasaṃ acchati pacchā rattim dāhiṇahutto, avareṇa divasaṃ uttareṇa rattim, evaṃ chatthēṇa bhātteṇa ṇiṭṭhitā.mahābhaddaṃ thīti, sā puṇa-pūvāe disāe ahorattaṃ, evaṃ causu vi cattāri ahorattaā, evaṃ dasameṇa ṇiṭṭhita.... savvatobhaddaṃ paḍimaṃ thīti. sā puṇa savvatobhaddā imdāe ahorattaṃ, pacchā aggeyāe, evaṃ dasasu vi disāsu savvāsu, vimalāe jāim uddhalotiyāni davvāni tāni jhātī, tamāe hitṭhillāim....evaṃ esā dasaṃ divasehiṃ bāvisameṇa ṇiṭṭhātī. (ĀvaNi 530 Cū p. 300)
See—*Mahābhadrā*.

Bhadrāsana

A posture of sitting:
it is practised by squatting on ground with legs close to the body and keeping one foot below the testis (or genital) and another foot above it, and the hands are placed near the navel with palms one above the other.
samputīkṛtya muṣkāgre talapādaṃ tathopari. pāṇikacchapikāṃ kuryād yatra bhadrāsanaṃ tu tat.. (Yośā 4.130)

Bhaya

1. A type of *Nokaṣāya* (quasi-passions) which is a sub-type of *Cāritramoha* (conduct-deluding) *Karma*:
due to the *Udaya* (rise) of which even a person who is free from fear is overwhelmed by the feeling of fear.
yadudayena bhayavarjitasyaṇi jīvasyehalokādisaptaparakāram bhayamutpadyate tad bhayakarma. (Sthā 9.69 Vṛ Pa 445)
2. The *Parināma* (2) (natural transformation) of fear in soul generated due to the *Udaya* (rise) of a sub-type of *Mohanīya* (deluding) *Karma*.
mohanīyaprakṛtisamuttha ātmaparināmaḥ bhayam. (Sthā 7.27 Vṛ Pa 369)

Bhaya Dāna

That *Dāna* (charity) which is given due to fear.
bhayād yaddānaṃ tad bhayadānaṃ. (Sthā 10.17 Vṛ Pa 470)

Bhaya Pratiṣevanā

A type of *Pratiṣevanā* (indulging in transgression

like *prāṇātipāta* (injuring or killing a living being etc.); indulging in *prāṇātipāta* etc. instigated by the feeling of fear.

*bhayaṃ ca—bhītiḥ nṛpacaurāḍibhyaḥ pradveṣa-
śca—mātsaryaṃ bhayapradveṣaṃ tasmācca
pratiṣevā bhavati.* (Sthā 10.69 Vr Pa 460)

Bhayaviveka

A *Bhāvanā* (4) (supportive contemplation) of the *Satya Mahāvratā* (second great vow of truth): to analyse the fear, to undertake *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) of fear and to sublimate the self (soul) with the virtue of fearlessness.

*bhayaśīlo bhīrustaccāhikāḍibhedāt saptadhā
mohanīyakarmodayajanitamudayācca tasyā-
nṛtabhāṣaṇaṃ sulabhaṃ bhavatityabhīrutvaṃ
bhāvayet.* (TaVā 7.3 Vr)

*na bhāiyavvaṃ bhayassa vā vāhissa vā rogassa
vā jarāe vā maccussa vā aṇṇassa vā evamādiya-
ssa. evaṃ dhejjeṇa bhāvīo bhavai aṃtarappā.*
(Praśna 7.20)

Bhayasaṃjñā

Instinct of fear—The sensation of fear which is aroused on account of the *Udaya* (rise) of *bhayavedanīya Karma* (which is responsible for experience of fear).

*bhayamohanīyodayāt bhayodbhrāntasya drṣṭi-
vadanavikāraromāñcodbhedāḍīkriyā bhayasaṃ-
jñā.* (Prajñā 8.11 Vr Pa 222)

Bharatakṣetra

The region called Bharata (Kṣetra) in Jain Geography—That region, on the north, east, south and west of which are situated by Mount *Himavan* and three oceans respectively, and which is divided into six divisions on account of the *Gaṅgā*, *Sindhu* and *Vaitāḍhya* Mountain (*Himālaya*); the nomenclature of this region of *Karamabhūmi* is related with the name of Bharata, a *Cakravartī* (universal sovereign).

*himavato drestrayānām samudrānām pūrvada-
kṣiṇā parānām madhye bharato veditavyaḥ. sa
punargāṅgāsindhūbhyām vijayārdhena ca ṣaḍ-
bhāgasamvibhaktāḥ.* (TaVā 3.10.3)

*bharato nāmādyasācakradharaḥ ṣatkhaṇḍādhīpa-
tiḥ. avasarpīnyām rājyavibhāgakāle tenāḍau
bhuktatvāt, tadyogād bharata ityākhyāyate var-
ṣaḥ.* (TaVā 3.10.1)

See—*Mahāvīdeha*.

Bhava

To take birth in any one of the four *Gaties* (realms of mundane existence); the mode of the *Jīva* (soul) occurring due to the *Udaya* (rise) of *Āyuṣya* (life-span-determining) *Karma* and *Nāma* (body-making) *Karma*.
*āyumāmakarmodayaviśeṣāpāditaparyāyo bha-
vaḥ.* (TaVā 1.21.1)

Bhavaāyuṣya

(Sthā 2.262)

See—*Bhavasthiti*.

Bhavadhāraṇīya Karma

Those *Karmas*, which become the auxiliary cause of the re-incarnation of the *Jīva* (soul), and on annihilation of which, the *Jīva* becomes liberated.

*joge nīrumbhīūna selesim paḍivajjai, bhavadhā-
raṇījjakammakhayaṭṭhāe....khaveuṃ siddhim
gacchai.* (DajīCū p. 163)

See—*Bhavopagrāhi Karma*.

Bhavadhāraṇīya Śarīra

1. **Natural protean body**—That body of the soul (of god and infernal beings) who is possessed of *Vaikriya Śarīra* (protean body) (by birth).

*auṇapātikaṃ vaikriyaṃ śarīraṃ, tannimittatvā-
davadhivat sahaṃ, tacca sāmarthyānnāraka-
devānāmeva.* (TaBhā 2.47 Vr p. 207)

*'bhavadhāraṇīja' tti, bhavadhāraṇaṃ—nījjan-
mātvāhanam prayojanam yeṣāṃ tāni bhavadhā-
raṇīyāni, ājanmadhāraṇīyānītyarthaḥ.*

(Bhaga 1.226 Vr)

2. That body, formed by (the genes inherited from) the father and mother, which becomes auxiliary cause of the birth of a soul as a human being etc.—which is influenced by the organs of father and mother.

*ammāpeie....jāvaiyaṃ se kālam bhavadhāraṇīje
sarīrae avvāvanne bhavai evatīyaṃ kālam
saṃcīṭṭhai.....* (Bhaga 1.352)

*'bhavadhāraṇīyam' bhavadhāraṇaprayojanam
manuṣyāḍibhavopagrāhakamītyarthaḥ.*

(Bhaga 1.353 Vr)

Bhavanapati

(Sthā 1.200)

See—*Bhavanavāsī*.

Bhavanavāsī

Mansion-dwelling gods—The first out of the fourfold *Devanikāyas* (fourfold habitats of gods), whose abode is in the mansions situated in the middle of the earth of the *Ratnaprabhā* (first infernal land).

prathamō devanikāyo bhavanavāsinaḥ. tatra bhavanāni ratnaprabhāyāṃ bāhalyārdhamavagāhya madhye bhavaneṣu vasantīti bhavanavāsinaḥ.

(*TaBhā* 4.11)

See—*Bhaumeya Deva*.

Bhavapratyaya Avadhijñāna

Congenital clairvoyance—That *Avadhijñāna* (clairvoyance), emergence of which is mainly due to the *Bhava* (birth in a particular realm of mundane existence); it is available to gods and the infernal beings (the denizens of heaven and hell, respectively) right from the birth.

bhava eva pratyayah kāraṇam yasya tadbhava-pratyayam.

(*Nandi* 22.1 *HāVr* p. 29)

duḥkham bhavapaccāyam, tam jahā—devāna ya neraiyāṇam ya.

(*Nandi* 6)

Bhavavipāka

(*KaGra* 5.20)

See—*Bhavavipākini*.

Bhavavipākini

Those *Karma-prakṛties* (types of *Karma*) whose fruition takes place in that *Bhava* (birth), which is in consonance with the bondage of sub-type of *Āyusya* (life-span-determining) *Karma* (i.e. the realm of which the life-span is bound); e.g.—birth in the realm of infernal, sub-human, human or god.

bhave narakādīrūpe svayogye vipākaḥ phaladā-nābhimukhyam yāsāṃ tāḥ bhavavipākinyah.

(*KaPra* p. 35)

Bhavavīrya

Energy quā birth—The general or specific energy which is obtained from the very birth in accordance with the type of realm viz., infernal, sub-human, human or godly, in which the soul is born.

bhavavīryam nīrayabhavādisu. tattha nīraya-bhavavīryam imam jaṃtāsikumbhīcakkakam-ūpayaṇabhātthasollāṇasīmbalisūlādisu bhijjamañāṇam mahamīvedanodaye vi jaṃ na vilijjanti. tiriyāṇa ya vasabhātiṇa mahābhāruvvaḥanasāmattham. maṇuyāṇa savvacaraṇapaḍiva-

ttisāmattham. devāna vi paṃcaviḥapajjattuppa-ttanamtarameva jahābhilasiyariāvavivvasāmattham.....

(*NiBhā* 47 Cū)

Bhavasiddhika

That *Jīva* (soul), which is *Bhavya*—one who is worthy of attaining liberation.

bhaviṣyatīti bhavā, bhavasiddhiḥ—nivṛttiryē-ṣāṃ te bhavasiddhikāḥ bhavyā ityarthaḥ.

(*Bhaga* 1.292 *Vr*)

See—*Bhavya*.

Bhavasthakevalajñāna

That type of *Kevalajñāna* (omniscience quā knowledge), which exists in the soul of human being who is possessed of the body.

bhave tiṣṭhatīti bhavasthaḥ, tasya kevalajñānam bhavasthakevalajñām.

(*Nandi* 26 *HāVr* p. 37)

Bhavasthiti

Bhavāyu—The life-span of a soul in the present life.

bhave bhavarīpā vā sthitiḥ bhavasthitiṛbhavakāla ityarthaḥ.

(*Sthā* 2.259 *Vr Pa* 62)

See—*Kāyasthiti*.

Bhavādeśa

The description (or propounding of the qualities) of a *Jīva* (soul) which is made with respect to its *Bhava* (birth) in a particular realm.

'bhavādesenam' ti bhavaprakāreṇa bhavamāsṛityetyarthaḥ.

(*Bhaga* 11.30 *Vr*)

Bhavāyu

Bhavasthiti—The duration of the life of a *Jīva* (soul) on the basis of which it lives that long in a particular birth.

bhavapradhānamāyurbhavāyuh, yad bhavātyaye apagacchatyeva na kālāntaramanuyāti.

(*Sthā* 2.262 *Vr Pa* 63)

Bhavopagrāhi Karma

The four *Karmas*; (viz., *Vedanīya* (feeling-experiencing), *Nāma* (body-making), *Gotra* (clan), *Āyusya* (life-span-determining)), which are still present in the soul of those *Vitarāga* (one, free from attachment and aversion) who are *Kevalī* (the omniscient soul) and which are auxiliary cause of his *Bhavasthiti*.

jampati ya viyarāgo ya bhavovaggāhikammuno

udayā.
teṇeva pagāreṇaṃ vedijjati jaṃ tayaṃ kammaṃ..
(DhaSaṃ 1291)

See—*Bhavadhāraṇīya Karma*.

Bhavopapāttagati

A type of *Upapāttagati*:
the motion of a *Jīva* (soul), pertaining to its
reincarnation in a particular type of *Bhava* (birth)
in infernal, sub-human, human or godly realm.
upapāta...bhavaḥ—karmasamparkaṇiito nai-
rayikatvādikaḥ paryāyaḥ, bhavanti karmavaśa-
varttinaḥ prāṇino'smiṇṇiti bhavaḥ.
(*Prajñā* 16.31 *Vr Pa* 328)

Bhavya

bhavyā anādipāriṇāmikasiddhigamanayogyatā-
yuktāḥ, tadviparītā abhavyāḥ.
(*NandīMaVr Pa* 247)

See—*Bhavasiddhika*.

Bhavyadravyadeva

That *Jīva* (soul), (which is at present in the birth
other than the god) and which is going to be
reincarnated in the *Devagati* (realm of god) after
its death in the present birth.

bhavyā—bhāvidevaparyāyayogyā ata eva dra-
vyabhūtāḥ te ca te devāśceti bhavyadravyade-
vāḥ—vaimānikādidevatvenāntarabhave ye utpa-
tsyante. (Sīhā 5.53 *Vr Pa* 288)
je bhavie pañcimdayatirikkhajoṇie vā maṇusse
vā devesu uvavajjittae. se.....bhaviyadavvadevā..
(*Bhaga* 12.164)

Bhāṭakakarma

A type of *Karmādāna* (occupation involving
immense violence and possession);
to trade in the transportation carrying of goods
through animal-drawn vehicle.
'*bhāṭikamme' tti bhāṭyā—bhāṭakena karma*
anyadīyadravyāṇāṃ śakāṭādbhīrdeśāntarana-
yaṇaṃ goḡhādisamarppaṇaṃ vā bhāṭikarma.
(*Bhaga* 8.242 *Vr*)

Bhāmaṇḍala

Halo—A type of *Mahāprātihārya* (superhuman
magnificence of the *Tīrthāṅkara* (ford-founder));
a lustre in circular shape, which is seen shining
behind the head of the *Arhat* (*Tīrthāṅkara* (ford-
founder)).
istṃ piṭṭhāo maudathānaṃmi teyamamḍalaṃ

abhtisaṃjāyayi, aṃdhakāre vi ya naṃ dasa disāo
pabhāseī. (Sama 34.1.12)
tīrthakarakāyataḥ prakṛtibhāsvārāttādīyaniru-
pamanīpācchādakamatucchaṃ prabhāpaṭalaṃ
sampīṇḍya jinaśīrasaḥ paścādbhāge maṇḍalāya-
mānaṃ bhāmaṇḍalamātanyate.
(*PrasVr Pa* 106)

Bhāva

1. **Disposition of subtle level of conscious-**
ness—The subtle vibrations of the *Jīva* (soul)
which arise due to the *Udaya* (rise), *Upaśama*
(subsidence), *Kṣaya* (annihilation) and *Kṣayo-*
paśama (annihilation-cum-subsidence) of the
Karma.

2. The transformation of the *Jīva* (soul) and *Ajīva*
(non-soul) which takes place on account of
nature and effort.
mohudayakhaovasamovasamakhayajajīvapham-
daṇaṃ bhāvo. (Goji 536)
karmaṇāmudayavilayajanitaḥ cetanāpariṇāmo
bhāvāḥ.
pariṇāmanaṃ vā. (*Jaisidi* 2.41, 42)

Bhāvaavamodarikā

Attenuation of Kaṣāya (passions).

bhāvomodariyā aṇegavihā paṇattā, taṃ jahā—
appaḥohe, appamāṇe, appamāe, appalohe, appa-
saddē, appajhaṃjhe. (*Aupa* 33)

Bhāva Ātmā

1. The soul in the form of *Bhāva* (2) (modification
of substance);
soul which consists of knowledge, faith and
conduct.

bhāvāyā tinni nāṇamāni.....
'bhāvātmāno' bhāvarūpā ātmānaḥ.....ātmano hi
pāramārthikaṃ svasvarūpaṃ jñānadarśanaca-
raṇātmakam. (PiNi 104 *Vr Pa* 42)

2. The different states of *Dravya Ātmā* (the soul
as the substance);
the soul consisting of qualities and modes.
See—*Bhāva Jīva*.

Bhāvaāśrava

The *Pariṇāma* (1) (to undergo transformation
from one state to another one) of the soul, through
which the *Pudgala* (physical substance) as a
substance, having got transformed into *Karma*,
establishes relation with the soul.
āsavadi jeṇa kammaṃ pariṇāmenappaṇo sa

vinneo.

bhāvāsavo jirutto..... (BrDraSam 29)

micchattāicaukkaṃ jīve bhāvāsavaṃ bhāṇiyam.
(NaCa 151)

See—*Dravyaāśrava*.

Bhāvakarma

1. The efficacy of the *Dravya Karma* (physical substance in the form of *Karma*) to effect its fruition.

2. The state (of the soul) effected by the *Udaya* (rise) of the *Karma*, due to the fruition of the *Karma*.

poggalapimḍo davvaṃ tassatti bhāvakammaṃ tu. (Goka 6)

kārye kāraṇopacārāttu śaktijanitājñānādirvā bhāvakarma bhavati. (GokaJipra 7.7.9)

Bhāvagrāsaiṣaṇā

To discipline one's ownself, while consuming food etc., to refrain from indulging in any of the five *Māṇḍalika Doṣas* (blemish incurred at the time of eating meals), viz., *Āṅgāra*, *Dhūma*, *Samyojanā*, *Pramāṇātireka* and *Kāraṇa*.

aha hoi bhāvaghāsesaṇā u appāṇamappaṇā ceva sāhū bhūṃjiukāmo aṇussāsi nijjaratṭhāe.

(ONi 544)

....*saṃjoyanā pamāṇam ca. iṅgāla dhūma kāraṇa....* (PiNi 1)

ghāsesaṇā u bhāve, hoi pasatthā taheva apasatthā.

apasatthā paṃcavihā, tavvivaṛiyā pasatthā u.. (PiNi 635)

See—*Paribhogaiṣaṇā*.

Bhāva Jīva

The transformation of the *Dravya Jīva* (the soul as the substance) in the form of the qualities such as knowledge etc..

jñānādiguṇaparīnatibhāvatvena vivakṣito bhāvavajīvaḥ. (TaBhā 1.5 Vr p. 45)

dravya to jīva sāsato eka, tiṇa rā bhāva kahyā chai aneka.

bhāva te lakhana guṇa parajyāva, te to bhāve jīva chai tāya.. (NaVaPa 1.25)

See—*Bhāva Ātmā*.

Bhāva Diśā

1. That direction or indication (nomenclature), through which the mundane living beings are designated as earth-bodied, infernal etc..

diśyate ayamamukaḥ saṃsārīti yayā sā dik bhāvah—pṛthivītvōādilakṣaṇaḥ paryāyāḥ.

(ĀVaMaVr Pa 439)

diśyate nārakāditvenāsyāṃ saṃsārīti dik.

(UŚāVr Pa 276)

2. Those directions—places of origin (in the form of things or living beings), in which the *Jīvas* (souls) go on taking birth again and again, being subjected to the influence of *Karma*.

aṭṭhārasa bhāvadisā jīvassa gamāgamo jesu..

puḍhavi-jala-jalaṇa-vāyā mūlā-khaṃdha-gga-porabiyā ya.

bi-ti-cau-paṃcimdiya-tiriya-nāragā devasaṃghāyā..

saṃmucchima-kammā'kammabhūmaganaṛā taḥantāraddivā.

bhāvadisā dissai jaṃ saṃsārī niyayameyāhiṃ.. (ViBhā 2702-2704)

Bhāvadeva

That *Jīva* (soul), which is undergoing the experience of the life-span of god (—which is actually a god).

je ime bhavaṇavai-vāṇamaṃtara-joisa-veṃāṇiyā devā devagatināmagoyāṃ kammāṃ vedenti. se tenatthenaṃ....bhāvadevā. (Bhaga 12.168)

Bhāvadhuta

That *sādhaka* (spiritual practitioner), who shakes off the *Karma* by withstanding the harassments caused by the gods, human beings and animals.

ahiyāsittuvasagge, divve mānussae tirikkhe ya. jo vihuṇai kammāṃ, bhāvadhutaṃ taṃ viyāṇāhi.. (ĀNi 25.2)

Bhāvanā

1. Repeated contemplation on the idea of making oneself resemble one's ideal (goal)—The process of infusing one's *Citta* (psyche) (with such idea) through strong resolve.

punaḥ punarāsevanamabhāso vā bhāvanā.

bhāvvyate—ātmasānnīyate'nayā'tmeti bhāvanā. (U 36.263 ŚāVr Pa 710)

2. The practice of detachment etc. undertaken for the purification of the *Citta* (psyche), cessation of delusion and cultivation of noble virtues and character building.

cetovisuddhaye mohakṣayāya sthairyāpādanāya viśiṣṭasaṃskārādhānaṃ bhāvanā. (Mano 3.18)

3. To infuse the *Citta* (psyche) to make it favourable to the practice of meditation in order to undertake such practice.

*bhāvayata iti bhāvanā dhyānābhīyāsakriyetyar-
taha.* (ĀVaHāVr 2 p. 62)

4. The supportive practices (like contemplation) to make the observance of the *Mahāvratas* (great vows) more meticulous.

*bhāvayante vāsyante gūmaviśeṣamāropyante ma-
hāvratāni yakābhīstā bhāvanāh.*

(Yośā 1.25 Vr p. 121)

5. Disposition of malignment—The behaviour and conduct of one whose *Citta* (psyche) is imbued with evil disposition.

*kaṃḍappamābhiogaṃ, kibbisīyaṃ mohamāsu-
rattam ca.*

eyāo duggaio maraṇammi virāhiyā homti..

(U 36.256)

Bhāva Nikṣepa

Transferred epithet quā 'name labbled on an actual fact'—A type of *Nikṣepa* (transferred epithet);

the actualized state of the intended activity of the substance (or a person); for instance, the dean actually engrossed in the act of the dean.

vivakṣitakriyāparināto bhāvah. (Jaisidi 10.9)

Bhāvanirjarā

Falling off of *Karma-puḍgalas* (material clusters quā *Karma*) from the soul due to the immaculate *Parināma* (1) (to undergo transformation from one state to another one) of soul.

The cessation of the *Karma-puḍgalas* from the mode of being *Karma*.

*ātmanah śuddhabhāvena galatyetatpurākṛtam.
vegād bhuktarasam karma sā bhaved bhāvanir-
jarā..* (JambūCa 13.127)

*bhāvanirjarā nāma karmatvaparyāyavigamaḥ
puḍgalānām.* (BhaĀ 1841 ViVr)

Bhāvapramāṇu

The *Paramāṇu* (the ultimate atom) with respect to the possession of the *Lakṣaṇa* (distinguishing characteristic) of colour, smell, taste and touch.

*bhāvaparamāṇū...vaṃmamante, gamdhamante,
rasamante, phāsamante.* (Bhaga 20.41)

Bhāvapāpa

The aggregates of those inauspicious *Karma-puḍgala* (material cluster quā *Karma*) which continue to come into the state of *Udaya* (rise).

*anudayamānāḥ sadsatkarmapuḍgalā bandhaḥ—
dravyapuṇyapāpe, tatphalānarhatvāt. udaya-*

*mānāśca te kramaśo bhāvapuṇyapāpe, tatphalār-
hatvād.* (Jaisidi 4.15 Vr)

Bhāvapuṇya

Those aggregates of the auspicious *Karma-puḍgala* (material cluster quā *Karma*), which continue to come into the state of *Udaya* (rise).

(Jaisidi 4.15 Vr)

See—*Bhāvupāpa*.

Bhāvapramāṇa

That *Bhāva* (2) (modification of substance), through which the *pramiti* (the knowledge of the object obtained through the *Pramāṇa* (valid organ of knowledge)) of an object is made.

*bhāva eva pramāṇaṃ bhāvapramāṇaṃ, bhāvasā-
dhanapakse pramītiḥ—vastuparicchedastadde-
tutvād bhāvasya pramāṇatā vaseyā, taḥca bhā-
vapramāṇam.* (Anu 506 MaVr Pa 194)

Bhāvaprāṇātipāta

(DaHāVr Pa 145)

See—*Bhāvahiṃsā*.

Bhāvabandha

That *Parināma* (1) (to undergo transformation from one state to another one) of the *Jīva* (soul) through which the *Karma-puḍgalas* (material clusters quā *Karma*) are appropriated.

See—*Dravyabandha*.

Bhāvamana

That *Parināma* (1) (to undergo transformation from one state to another one) of the *Jīva* through which the mental activity (of thinking etc.) is undertaken with the help of the *Puḍgalas* (material clusters) of *Manovargaṇā* (a class of material clusters which are specifically used in the process of thinking and reflecting).

*jīvo puṇa maṇaṇaparīnāmakriyāvāṇṇe bhāva-
maṇo. esa ubhayarīpo maṇadavvālambaṇo jīva-
ssa nāṇavāvāro bhāvamaṇo bhāṇṇati.*

(NandīCū p. 35)

See—*Mana*.

Bhāvalesyā

1. *Bhāva* (1) (disposition at subtle level of consciousness) responsible for the *Psychic Colour*—The *Parināma* (1) (to undergo transformation from one state to another one) of the

soul consequent upon the association with the *Pudgalas* (material clusters) belonging to the *Yogavargaṇā* (the groups of *Pudgalas* responsible for the mental, vocal and physical activities); the auspicious or inauspicious *Parināma* (1) of the *Jīva* (soul).

*kṛṣṇādīdravyasācīvyādātmanah parināmaviśe-
ṣah.* (PrajñāVr Pa 330)

bhāvalesīyā tu....śubhāśubharūpo jīvaparināmah.
(BṛBhā 1640 Vr)

2. **Psychical aura**—The aura which is formed on the basis of psyche.
See—*Dravyalesīyā*.

Bhāvaloka

That aspect of *Loka* (cosmos), which is explained through its modal exposition.

bhāvā—audayikādayastadrūpo loko bhāvalokah.
'odaie uvasamie khaie ya tahā khaovasantie ya.
parināmasammivāe ya chavviho bhāvalogo u.'
(Bhaga 11.90 Vr)

Bhāvavyutsarga.

Psychical abandonment—A type of *Vyutsarga* (abandonment),

in which *Kaṣāya* (passions), worldly life and the *Karma* (bondage) are given up.

*bhāvaviussagge tivihe paṇṇatte, taṃ jahā—ka-
sāyaviussagge saṃsāraviussagge kammavius-
sagge.* (Aupa 44)

See—*Vyutsarga*.

Bhāvaśāstra

(ĀBhā p. 34)

See—*Śāstra*.

Bhāvaśruta

The actual articulate cognition obtained through the senses and the mind in accordance with the *Dravyaśruta* (material symbols).

*imḍiya-mañonimittam jaṃ viṃṇāṇam suyāṇusā-
reṇam.*

niyayatthuttisamattham taṃ bhāvasuyam.....
(ViBhā 100)

See—*Dravyaśruta*.

Bhāvasatyā

1. Immaculate state of conscience.

2. That consciousness, which is in consonance with the *somman bonum*.

'*bhāvasatyena*' *śuddhāntarātmatārūpeṇa pāra-
mārtthikāvitathatvena.* (U 29.51 SāVr Pa 591)

3. A type of (verbal) truth:

to make statement about an object on the basis of the explicit mode.

*bhāvam—bhūyisṭhaśuklādīpariyāyamāsṛitya sa-
tyaṃ bhāvasatyam. yathā śuklā balāketi, satyapi
hi pañcavarnotkatatvāt śukleti.* (SthāVr Pa 465)

Bhāvahiṃsā

Psychical violence—The mental resolve to kill (or injure) any living being;

for example, if any person misunderstands a string to be a snake in dim light and cuts it, it is *Bhāvahiṃsā*.

*jahā kevi purise maṃdamāṃdappagāsappadese
saṃṭhiyam isivaliakāyam rajjum pāsittā esa ahi
tti tavvaha-pariṇāmapariṇae nikaḍḍhiyāsipatte
duam duam chindijjā eṣā bhāvao hiṃsā na da-
vvaao.* (DaHāVr Pa 24, 25)

Bhāvādeśa

Description based on modal standpoint—To describe an entity with reference to the standpoint of its *Bhāva* (2) (modification of substance)—*Paryāyas* (modes).

'*bhāvādesena*' *tti ekagunakālakatvādinā 'savva-
poggalā sapaesāvī' tyādi.....* (Bhaga 5.202 Vr)

Bhāvārtha

Reflection based on modal standpoint—Consi-deration of an entity from the point of view of its *Bhāva* (2) (modification of substance)—*Paryāyas* (modes).

'*bhāvātṭhāyāe*' *tti nārakādīpariyāyatvenetyar-
thaḥ.* (Bhaga 7.59 Vr)

Bhāvitātmā

1. That ascetic, whose soul is sublimated with knowledge, faith, conduct and various *Bhāvanās* (1) (repeated contemplation on the idea of making oneself resemble one's ideal (goal)) like *Anitya* (*Anupreksā*) (contemplation on transitoriness) etc..

*sammaddaṃsaṇeṇa bahuvihehi ya tavojogehi
añiccayādibhāvanāhi ya bhāvitappā.*

(DaCūLā 1.9 ACū p. 256)

2. **Self-cultivated ascetic**—That ascetic, who, sitting in the *ardhaparyastikā āsana* (semi-squatting posture) or in *śīrśāsana* (standing on the head), can fly in the sky.

.....anagāre vi bhāviyappā egao palhthiyakicca-
gaenam appāṇenam uddham vehāsam uppacjā.
(Bhaga 3.205)

se jahānāmae vagguli siyā, do vi pāe ullambiyā-
-ullambiyā uddhampādā ahoṣirā cītthejjā, evā-
meva anagāre vi bhāviyappā vaggulikkicagaenam
appāṇenam uddham vehāsam uppacjā.
(Bhaga 13.152 Vr)

Bhāvitābhāvita

A kind of *Dravyānuyoga* (ontological exposition):

exposition of the fundamental *Dravyas* (substances) with respect to whether they are influenced by other substances or not.

'bhāviyābhāvie' tti bhāvitam-vāsitaṃ dravyāntarasamsargataḥ abhāvitamanyathaiḥ yat, yathā jīvadravayam bhāvitam kiñcīti, tacca prasastabhāvitamitarabhāvitam ca, tatra prasastabhāvitam saṃvignabhāvitamaprasastabhāvitam cetarabhāvitam, tat dvividhamapi vāmanīyamavāmanīyam ca, tatra vāmanīyam yatsamsargajam guṇam doṣam vā samsargāntareṇa vamaṭi, avāmanīyam tvanyathā, abhāvitam tvasamsarga-prāptam prāptasamsarga vā vajratandulakalpaṃ na vāsaitum śakyamiti, evaṃ ghaṭādikam dravyamapi, tataśca bhāvitam ca abhāvitam ca bhāvitābhāvitam, evambhūto vicāro dravyānuyoga iti. (Sthā 10.46 Vr Pa 456)

Bhāvinaigama

Pantascopic view-point quā future—A variety of *Naigama Naya* (pantascopic view-point); intention of the future in the present, e.g.—this just-born child is a scholar.

bhāvinaigamaḥ—vartamāne bhaviṣyatsamkalpaḥ, jāto'yaṃ vidvān. (Bhikṣu 5.5 Vr)

Bhāvendriya

Sense-organ quā psychological—

(it is of two types:) the capacity (of the soul) for sensory knowledge and the conscious activity—activity of the soul, through which the actual sensory knowledge is gained.

'bhāvimdiyāim' ti labdhyupayogalakṣaṇāni.
(Bhaga 1.341 Vr)

Bhāṣaka

That living being, which is endowed with the faculty of speech.

bhāṣakāḥ bhāṣālabdhisampannāḥ.

(Prajñā 3.108 Vr Pa 139)

Bhāṣā Paryāpti

Bio-potential quā speech—The fifth of the six types of *Paryāpti* (bio-potential): the production of material potency (at the very beginning of any birth (*Bhava*)), capable of functioning as in-take, transformation and giving up of *Pudgalas* (material clusters) suitable for the process of speech.

vaijogge poggale ghetṭima bhāsattāe parināmettā vaijogattāe nisiraṇasattī bhāsāpajjattī.

(NandīCū p. 22)

bhāṣāprāyogyapudgala-grahaṇa-pariṇamanotsargarūpaṃ paudgalikasamarthyotpādanam bhāṣāparyāptiḥ.
(Jaisidi 3.11 Vr)

Bhāṣāvargaṇā

A type of *Vargaṇā* of *Pudgala* (class of material clusters), which is specifically used in process of speaking (by the *Jīva* (soul)). (ViBhā 631)

Bhāṣā Samiti

Comportment quā speech—The second *Samiti* (comportment) for the ascetic;

to make such statement which is wholesome, brief, unequivocal and do not connote sinful meaning.

hitamitāsamdigdhānāvadyārthanīyatam bhāṣaṇam bhāṣāsamitiḥ. (Tabhā 9.5)

Bhikṣācaryā

To undertake the activity of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), for sustaining the life of self-restraint (i.e., ascetic life). (Sūtra 2.1.53)

bhikṣārtham caryā—caraṇamaṭanam bhikṣācaryā.
(Sthā 6.65 Vr Pa 346)

See—*Vṛttisamkṣepa*.

Bhikṣu

Ascetic (*Muni*)—That *Muni*, who sustains his life on food etc. given by others, is free from the inferiority and superiority complexes, vanquishes various kinds of *Parīśahas* (hardships) and *Upasargas* (troubles) and is engrossed in the spiritual practices.

ettha vi bhikkhū—anumate nāvante damte davie vosatṭhakāe saṃvidhunīya virīvarīve parīśahavasagge ajjhappajogasuddhādāṇe vvatṭṭhi

ñhiappā samkhāe paradattabhoī 'bhikkhū' tti vacce.. (Sūtra 1.16.5)

Bhikṣupratimā

Intensive courses of spiritual practices prescribed for the ascetic—One kind of special *sādhanaī* (spiritual practice), which can be undertaken only by that ascetic, who is conversant with the third *ācāra-vastu* of the ninth *Pūrvā* (canonical work of earlier lore) or incomplete tenth *Pūrvā*. (There are eleven *Bhikṣupratimas*).

paḍivajjai eyāo, saṅghayanam-dhiijuo mahāsa-tto.

paḍimāu bhāviiyappā, sammaṃ gurimā aṇuṃmāo.. gacche cciya ṇimmāo, jā pivvā dasa bhavē asañ-piṇṇā.

ṇavamaṣṣa taiyavatthū, hoi jāhaṇṇo suyaha-ga-mo.. (Paṃcā 18.4. 5)

Bhinnadaśapūrvī

1. That ascetic (*Muni*), who is not a complete *Daśapūrvī* (one who has not completed the studies of the ten *Pūrvās* (canonical work of earlier lore)). (Nandī 66)

'*bhinne' tti asampūrvadaśapūrvadhārīṇaḥ.*

(Brbhā 1114 Vr)

2. That ascetic (*Muni*), who is carried away by the temptations of gaining all types of (the petty as well as the great (supernatural)) occult powers, obtained through accomplishing the study of the tenth *Pūrvā* (canonical work of earlier lore).

See—*Abhinnadaśapūrvī*.

Bhinnamuhūrta

One *Muhūrta* (i.e. 48 minutes) less one *Samaya* (smallest time-unit).

samañṇekkamaḥuttamā bhinnamuhuttamā.....

(Tripra 4.288)

Bhinnākṣara Caturdaśapūrvī

The ascetic (*Muni*) who is that *Caturdaśapūrvī* (possessed of the knowledge of 14 *Pūrvās* (canonical works of earlier lore)), who has distinct knowledge of the modes of every letter (of 14 *Pūrvās*), accessible to verbal knowledge: such *Muni* does not indulge in the demonstration of the supernatural power of *Āhāraka Labdhi* (supernatural power of creation of conveyance body), because he is free from all doubts about the verbal knowledge (of the scriptures): it is he

who is called *Śrutakevalī* (one who has fathomed the entire lore of scriptural knowledge). See—*Caturdaśapūrvī*.

Bhinnācāra

That ascetic (*Muni*), who has a stigmatic *Cāritra* (ascetic conduct);

one who earns his livelihood through accepting food by revealing his caste etc., e.g.—*Kuśīla Śramaṇa* (2) (lax ascetic).

bhinnāyārakusilo..... (VyāBhā 1522)

Bhinnāvalikā

Fragmented Āvalikā (16777216 *Āvalikās*=48 minutes)—Somewhat less than one *Āvalikā*; it is one *Āvalikā* minus one *Samaya* (smallest time-unit), two *Samayas* etc..

āvalikāntaḥ....bhinnāmāvalikāmityarthaḥ....nyū-nām samayādīnā. (ĀVaNi 32 HāVr p. 21)

Bhūta

1. A synonym of *Jīva* (soul)—The *Jīva* was existing in the past, does exist in the present and will exist in the future; therefore it is called *Bhūta*.

jamhā bhūte bhavati bhavissati ya tamhā bhūe tti vattavvaṃ siyā. (Bhaga 2.15)

2. **Vegetable-bodied beings.**

bhūtāstū taravaḥ smyātāḥ. (NandīHāVr p. 100)

3. The seventh kind of *Vānamantara Deva* (Forest-dwelling gods);

they have black and blue lusture; they are beautiful, graceful, tough-bodied and use various kinds of cosmetics. Their emblem is—*Sulasa*.

bhūtāḥ śyāmāḥ surūpāḥ saumyā āpivarā nānā-bhaktivilepanāḥ sulasadhvajāḥ kālāḥ.

(TaBhā 4.12 Vr)

Bhūtanaigama

Pantascopic view-point quā future—A variety of *Naigama Naya* (pantascopic *Naya* (non-absolute standpoint));

intention (imposition) of the past in the present, e.g.—today is the *Nirvāṇa*-day of Bhagavāna Mahāvira.

bhūtanaigamaḥ—atīte vartamānasamkalpāḥ, vira-nirvāṇavāsaro'dya. (Bhikṣu 5.5)

Bhūtavāda

(Sthā 10.92)

See—*Dr̥ṣṭivāda*.

Bhūtikarmā

One who is expert in treating physical ailments by the application of ashes, treated by *Mantra* etc..

jvarādirakṣānimittam bhūtidānam bhūtikarṇma tatra nipuṇaḥ. (Sthā 9.28 Vṛ Pa 428)

Bhūtiprajñā

One who can utilize his *Prajñā* (5) (foreseeing intellectual power) for the most auspicious and most prosperous activity and the good of all living beings.

bhūtiḥ—maṅgalaṃ sarvamaṅgalottamatvena vṛddhivā vṛddhivīśiṣṭatvena rakṣā vā prānirakṣakatvena prajñā—buddhirasyeti bhūtiprajñāḥ. (U 12.33 SāVṛ Pa 368)

Bhoga

1. Indulgence in sensual enjoyment.
 2. Sensual objects such as sound and the like. *bhogā—saddādayo visayā.* (Da 2.3 JīCū p. 82)
 3. Use of consumable goods—That object, which can be consumed once, (i.e., which can not be re-used); e.g.—garland, sandal-powder, incense etc..
- See—*Bhogāntarāya*.

Bhogapratighāta

The obstruction in getting *Bhoga* (1) (sensual enjoyment), on account of the unavailability of the resources of *Bhoga* (2) (sensual objects), which is due to not getting the corresponding auspicious *Gati* (2) (realm of mundane existence) and the like.

praśastagatisthitibandhaḥādipratighātād bhogānām—praśastagatyādyāvinābhūtānām prati-ghāto bhogapratighātāḥ. (Sthā 5.70 Vṛ Pa 289)

Bhogāntarāya

A sub-type of *Antarāya* (obstructive) *Karma*, by the rise of which a person cannot do *Bhoga* (1) (sensual enjoyment) inspite of possessing the objects (of *Bhoga*).

sakṛdupabhujya yat tyajyate punarupabhogā-kṣamaṃ mālyacandanāguruprabhṛti, tacca sambhavadāpi yasya karmaṇa udyād yo na bhūikte tasya bhogāntarāyakarmodayaḥ. (TaBhā 8.14 Vṛ)

Bhojanamaṅḍalī

A division of *Maṅḍalī* (group of ascetics); arrangement for the ascetics to take meals sitting together. (Prasā 692 Vṛ Pa 196)
See—*Maṅḍalī*.

Bhauma

A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication); the science which deals with the foretelling of profit-loss, victory-defeat, etc. and the whereabouts of underground gold etc. on the basis of the properties of land, such as oiliness, dryness and the like.

bhuvō ghanaśuśirasnigdharīkṣādivibhāvane-na....vṛddhīhānijayaparājayādivijñānam bhūme-rantarnihitasuvarṇarajatādisaṃsūcanam ca bhaumam. (TaVā 3.36)

Bhaumeya Deva

Mansion-dwelling god—The gods belonging to that division of *Devanikāya* (fourfold habitats of gods), which is fond of adornment and attached to erotic sports, and whose abode is in *Adhloka* (lower cosmos).

'bhomijja' tti bhūmau pṛthivyām bhavāḥ bhaumeyakāḥ—bhavanavāsīnaḥ. (U 36.204 SāVṛ Pa 701)
kumāravadete kāntadarśanā sukumārā nṛdumadhuralalitagatayāḥ śṛṅgārābhijātārūpavikriyāḥ....kṛīḍanaparāḥ. (TaBhā 4.11)
See—*Bhavanavāsī*.

Ma

Maṅgala

Auspicious Eulogy—It is a religious rite which is performed for successful completion of the scripture without any obstruction, ensuring the persistence of the comprehended meaning and incessant continuity of the tradition of pupil, pupil's pupil and so on.

bahuvigghāim seyāim teṇa kayamaṅgalovayā-rehiṃ.

taṃ maṅgalamāie majjhe pajjantae ya satthassa.

paḍhamam satthatthā'vigghapāragamaṇāya niddittham..

tasseva ya thejjattham majjhimayam, aṃtīmam pi tasseva.

avvocchittinimittam sissapasissāivamsassa.. (Vibhā 12-14)

prekṣāvātām pravṛttyartham, phalādītrīyamam

sphuṭam.
maṅgalaṃ caiva śāstrādaṃ vācyamiṣṭhārthasi-
ddhaye. (ĀvaHāVr 1 p. 1)

Maghā

Name of the sixth infernal earth of the *Adholoka* (lower cosmos). (Sthā 7.23)
See—*Añjanā*.

Maṅiratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign); the jewel of the *Cakravartī* whose light spreads out in the region up to 12 *Yojanas* (1 *Yojana*=7.88 miles); it also protects the owner of this jewel from all kinds of troubles and diseases.
maṅiratnaṃ vaidūryamaṇaṃ...dvādaśayojanāni
yāvātpūrvāparapuratoripāsū tīrṣṣu dikṣu nibi-
ḍatamamapi tamastomamapaharati, yasya ca
haste śīrasi vā baddhaye tasya divyatiryagma-
nuṣyakṛtasamastopadravasamastarogāpahāraṃ
karoti. (PrasāVr Pa 350)

Maṅdalapraveśa

A kind of *Utkālika Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)); it contains the description of the entrance of the moon and the sun in the southern and northern *maṅdalas*—entrance in one *maṅdala* from another *maṅdala*.
caṃḍassa sūrassa ya dāhiṇuttareṣu maṅdalesu
jahā maṅdalāto maṅdale paveso tahā vaṃṃijjati
jattā'jjhayame tamajjhayaṇaṃ maṅdalappave-
so. (Nandi 77 Cū p. 58)

Maṅdalabandha

A clause of ancient *Daṇḍanīti* (penal code or policy); the prisoner is confined to a fixed region (under detention).
maṅḍalam—ṃgitaṃ kṣetraṃ tatra bandho—nā-
smāt pradeśād gantavyamityevaiṃ vacanalakṣa-
ṇam. (Sthā 7.66 Vr Pa 378)

Maṅḍalī

Group of ascetics—The functional system prescribed for the ascetics to perform certain

routines collectively. e.g.—*Sūtramaṅḍalī* (collective recitation of the scripture). *Arthamaṅḍalī* (collective studies of the meaning of the scripture) etc..

sutte atthe bhoyāṇa kāle āvassae ya sajjhāe.
saṃthāre ceva tahā satteyā maṅḍalī jāno.
sūtre—sūtraviṣaye rthe—arthaviṣaye, bhojane,
kāle—kālagrahe, āvaśyake—pratikramāṇe, svā-
dhyāyaprasthāpāṇe, saṃstārake caiva saptaitā
maṅḍalīyo yateḥ, etāsu caikaikenā-cāmlena pra-
veṣṭuṃ labhyate nānyatheti.
(Prasā 692 Vr Pa 196)

Maṅḍalī-upajīvī

That ascetic (*Muni*), who accomplishes the activities like taking meals etc. in the *Maṅḍalī*.
duvīho ya hoi, sāhū, maṅḍalīuvajīvao ya iyaro
ya.
maṅḍalīnuvajīvaṃto, acchai jā piṇḍiyā savve..
(ONi 522)

Matijñāna

That *Matijñāna* (perceptual cognition), which is possessed of by the *Mithyādṛṣṭi* (one, possessed of perverse faith or deluded world-view).
micchaditṭhiṣsa māi maiaṇṇāṇaṃ. (Nandi 36)

Matijñāna

Perceptual cognition—That knowledge, which is obtained through either only senses or only mind or both—senses and mind.
indriyanimittamekaṃ, aparamanindriyanimit-
tam, anyadiṇḍriyāṇindriyanimittam.....
(TaBhā 1.14 Vr)

Matibhaṅga Doṣa

A type of fault (or fallacy) in *Vāda* (polemics); fault due to failure of memory of the *Tattva* (category of truth).
svasyaiva mateḥ—buddherbhaṅgo—vināśo ma-
tibhaṅgo—vismṛtyādīlakṣaṇo doṣo matibhaṅga-
doṣaḥ. (Sthā 10.94 Vr Pa 467)

Matisampadā

Grandeur quā intellect—A type of *Gaṇisampadā* (grandeur of *Ācārya*); the grandeur of the *Ācārya* (preceptor) due to genius for *Avagraha* (sensation), *Īhā* (speculation), *Avāya* (perceptual judgement) and *Dhāraṇā* (retention).
matisampadā cauvvihā paṇṇattā, taṃ jahā—

oggahamatisampadā, ihāmatīsampadā, avāyamatīsampadā, dhāraṇāmatisampadā. (Daśī 4.9)

Matsarītā

An *Aticāra* (partial transgression) of the vow of the *Atithīsaṃvibhāga* (the 12th vow of the lay follower);

to give *Dāna* (food etc. to an ascetic) with the feeling of jealousy, such as, "that person has given *Dāna*: am I weaker than him in giving *Dāna*?"

aparedam dattam kimahaṃ tasmādapi kṛpaṇo hīno vā ato'hamapi dadāmi ityevaṃrūpo dāna-pravartakavikalpo matsarītā.

(UPā 1.43 Vr p. 20)

Madanakāma

Camal desire—The desire to get the objects of sensual pleasures such as sound and the like.

madanakāmaḥ—*śabdādīnāmindriyaṣayānām kāmanā.* (ĀBhā 2.121)

See—*icchākāma.*

Madhyagata Avadhijñāna

A kind of *Ānugamika Avadhijñāna* (accompanying clairvoyance);

that clairvoyant knowledge, which is developed through the *Caitanya Kendras* (psychic centres) situated in the middle portion of the body and can know the *Jñeya* (objects to be known) situated in all directions.

orāliyasārīramajjhe phaddagavisuddhīto savvā-tappadesavisuddhīto vā savvadisovalambhāttanato majjhagato tti bhaṇṇati.

(Nandī 10 Cū p. 16)

Madhyapradeśa

1. Those eight *Pradeśas* (the indivisible units) of the *Jīva* (soul), which are at the centre of the entire *Avagāhanā* (volume of space occupied by the *Jīva*); they are steady—non-displacable.

2. The central eight *Pradeśas* (the indivisible units of the substance), of each the *Dharmāstikāya* (fundamental substance quā medium of motion), *Adharmāstikāya* (fundamental substance quā medium of rest), *Ākāśāstikāya* (fundamental substance quā medium of space) and *Jīvāstikāya* (soul).

payogabamḍhe....aṇḍīe apajjavasi se ṇaṃ aṭṭhaṇṇaṃ jīvamajjhapaesāṇaṃ..... (Bhāga 8.354)
aṭṭha dhammatthikāyassa majjhapedesā paṇṇa-

ttā....adhammatthikāyassa....āgāsattthikāyassa.... evaṃ ceva.. aṭṭha jīvatthikāyassa majjhapedesā paṇṇattā.

(Bhāga 25.240-243)

'jīvatthikāyassa' tti pratyekaṃ jīvānāmityarthaḥ, te ca sarvasyāṃavagāhanāyāṃ madhyabhāga eva bhavantīti madhyapradeśā ucyante.

(Bhāga 25.243 Vr)

Madhyama Ātāpanā

The medium type of *Ātāpanā* (exposure of naked body to sun-rays by sitting on the sunbaked ground);

the *Ātāpanā* undertaken in sitting postures such as *Godohikā*, *Utkatukāsana* and *Paryānikāsana*.
anippannasya madhyamā....anippannātāpanā'pi tridhā godohikā utkatukāsanaṭṭha paryānikāsanaṭṭha ceti.

(AṇḍaVr p. 75)

Madhyama Gitārtha

That ascetic (*Muni*), who has authoritative knowledge of the canonical texts such as *Kalpa* (1) (one of the four *Chedasūtras*, dealing with monastic conduct), *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence), *Daśāśrutaskandha* (one of the *Chedasūtras*, which has description of causes of decomposition etc.).

kalpa-vyavahāra-daśāśrutaskandhadharādayo madhyamāḥ.

(BrBhā 693 Vr)

Madhyama Cirappravajita

The ascetic (*Muni*) having a tenure of five years.
pañcavarsappravajito madhyamaḥ.

(BrBhā 403 Vr)

Madhyamapada

A type of *paṭa* (collection of syllables);

a collection of 16348307888 letters.

solasasadacottisakoḍi-tesīdilakkhaaṭṭhahattarisayaatṭhāsīdiakkharehiṃ egaṃ majjhitmapadam hodi.

(Dhava Pi 9 p. 195)

Madhyama Bahuśruta

1. That ascetic (*Muni*), who has authoritative knowledge of the two *Chedasūtras* viz., *Kalpa* (1) (one of the four *Chedasūtras*, dealing with monastic conduct) and *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence).

madhyamaḥ 'kappa' tti kalpa-vyavahāradharāḥ.

(VyāBhā 402 Vr)

2. That ascetic (*Muni*), who is intermediate knower between the knower of *Nisītha* (canonical work on expiation) and the knower of fourteen *Pūrvas* (canonical works of earlier lore). *jahanno jena pakappajjhayanāṇi adhitāṇi, ukko-so coddasa puṇṇadhuro, tammajjhe majjhimo.* (NiBhā 495 Cū p. 165)

Madhvāsrava

A kind of *Labdhi* (supernatural power obtained through *yogā* (spiritual practices like *Tapa*, *Dhyāna* etc.)); by dint of which the speaker's utterances become as sweet as honey and give pleasure to the listener.

madhvatsarvadoṣopasamanimittatvādāhlā-hakatvācca tadvacanasya. (AupaVr p. 53)

Mana

1. **Mind**—It is the medium, through which apprehension of all objects (of all sense-organs) is done (by the soul) and which can know the objects of the three periods of time (past, future and present).

2. It is nothing else but the *Citta* (psyche) which is affected by the *Pudgalas* (material clusters) of *Manovargaṇā* (a class of material clusters which are specifically used in the process of thinking and reflecting).

tadeva (cittaṇi) manodravyoparamjitaṇi manah. (AnuCū p. 13. 14)

See—*Dravyamana, Bhāvamana.*

Mana Asamyama

Lack of restraint over mind—To indulge in evil (sinful) activity of mind.

manovākkāyānāmasamamāsteṣāmakusālāmu-ḍiraṇāni. (Sama 17.1 Vr Pa 32)

Mana Asaṃvara

Indulging in such mental activity which causes the attraction of *Karma*. (Sthā 10.11)

Manahparicāraka

The *Indras* (kings of the gods) belonging to the *Prānata* (the tenth heaven) and the *Acyuta* (the twelfth heaven) and the *Devas* (gods) belonging to the four *Kalpas* (3) (heavens of the gods with hierarchy) viz., *Ānata, Prānata, Āraṇa* and *Acyuta* (the ninth, tenth, eleventh and twelfth

heavens respectively), whose sexual desire is satisfied only through mental fancy.

do imdā maṇapariyāragā paṇṇattā, taṇ jahā—pāṇae ceva, accue ceva. (Sthā 2.460)

āṇadapāṇadakappe āraṇakappe ya accude ya tahā.

maṇapadicārā niyamā edesu ya hoṃti je devā.. (Mū 1144)

Manahparyavajñāna

Knowledge quâ mind-reading (cognition of mental modes)—A type of super-sensory knowledge;

that super-sensory knowledge, through which accurate reading (decephering) of the mental substances or waves (which are the *Pudgalas* (material clusters) of *Manovargaṇā* (a class of material clusters which are specifically used in the process of thinking and reflecting) transformed in the form of thinking etc.) is made.

maṇapajjavanāṇaṇi...manasi manaso vā paryavah maṇaparyavah—sarvatomanodravyaparicchedaḥ. manāṃsi—manodravyāṇi paryeti—sarvātmanā paricchinnatti manahparyāyam.

(Nandī 23 MaVr Pa 66)

Manahparyavajñānāvaraṇa

A sub-type of *Jñānāvaraṇiya* (knowledge-veiling) *Karma*,

the *Udaya* (rise) of which is responsible for veiling the faculty of *Manahparyavajñāna* (mind-reading).

...manahparyāyajñānasamjñastasyāvaraṇaṇi... manahparyāyajñānāvaraṇaṇi. (TaBhā 8.7 Vr)

Manahparyavajñāni

Mind-reader—That *Jīva* (soul) who is possessed of *Manahparyavajñāna* (mind-reading).

Manahparyāpti

Bio-potential quâ Mind—The sixth of the six types of *Paryāpti* (bio-potential);

the production of material potency, (at the very beginning of any birth (*Bhava*)), capable of functioning as in-take, transformation and giving up of *Pudgalas* (material clusters) suitable for the process of mind.

maṇajogge poggale ghetṭūna maṇattāe pariṇamettā maṇajogattāe nisiraṇasatti maṇapajjatti.

(NandīCū p. 22)

Manahparyāyāñāna

See—*Manahparyavajñāna*.

Manah̄ Puṇya

One kind of *Puṇya* (merit): bondage of the *Puṇya Prakṛti* (auspicious types of *Karma*), incurred due to cherishing the feeling of mental delight for the traits of the meritorious (self-restrained) ascetics.

manasā guṇiṣu toṣāt vācā prasamsanāt kāyena paryupāsanaṅnamaskārācca yatpūnyam tamnanah̄pūnyādīni. (Sthā 9.25 Vṛ Pa 428)

Manah̄praśnavidyā

A kind of *Vidyā* (occult science), that *Vidyā*, through which the (right) answers to the mental questions are given.

manah̄praśnavidyāśca—manah̄praśnatārthottaradāyinyah̄. (SamaPra 98 Vṛ Pa 115)

Manah̄ Saṃyama

Self-restraint over mind—Inhibition of the inauspicious (evil) mind and activation of the auspicious (virtuous) one. Withdrawal of the mind from the (evil) activity such as malicious assailment, conceit, jealousy and the like and make it undertake the activity of *Dharmadhyāna* (analytic meditation).

manaso'bhidrohābhimānersyādībhyo nirṛttir-dharmadhyānādiṣu ca pravṛttirmanah̄samya-mah̄. (YosāVṛ p. 893)

maṇosaṃjamo nāma akusalamaṇaṇiroho vā ku-salamaṇaudiraṇam vā. (DaACū p. 12)

Manah̄saṃvara

Inhibition of the activity of mind. (Sthā 10.10)

Manah̄ Samādhāraṇā

To occupy one's mind in or confine it to scriptural knowledge.

manasaḥ samiti—samyag āniti—maryādā-yā'gamābhihitabhāvābhivyāptyā'vadhāraṇā—vyavasthāpanam manah̄samādhāraṇā.

(U 29.57 SāVṛ Pa 592)

Manah̄samiti

(Sama 25.1.2)

See—*Manah̄samitiyoga*.

Manah̄samitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Ahiṃsā Mahāvratā* (the first great vow of *Ahiṃsā*):

not to indulge in negative thinking which causes mental affliction.

na kayāvi maṇeṇa pāvaenaṃ pāvagam kiñci vi jhāyavvam. evaṃ maṇasamitiyogena bhāvito bhavati amtarappā. (Prašna 6.18)

Manah̄suprañidhāna

That state of mind, in which its concentration is made for the purification of the soul.

See—*Kāyasuprañidhāna*.

Manasā Śāpānugrahasamarthaḥ

That ascetic (*Muni*), who has the capacity to give a curse and grant a boon even mentally.

manasaiva pareṣāṃ śāpānugrahaṇi kartuṃ samarthah̄ ityarthah̄ evaṃ vācā kāyena. (Aupa 24 Vṛ p. 52)

Manuṣyakṣetra

(Bhaga 9.4)

See—*Samayakṣetra*, *Ardhatrīya Dvīpa*.

Manuṣyagati

Human realm—A sub-type of *Nāma* (body making) *Karma*.

due to the *Udaya* (rise) of which the *Jīva* (soul) undergoes the mode of human being.

(Prajñā 23.39 Vṛ Pa 463)

See—*Narakagati*.

Manuṣyāyuṣkā

A sub-type of *Āyuṣya* (life-span-determining) *Karma*.

due to the *Udaya* (rise) of which the *Jīva* (soul) attains the birth (*Bhava*) as human being (in reincarnation).

āyurevāyuṣkam....manuṣyāḥ saṃmūrcchanagar-bhajāsteṣāmidam mānuṣam. (TaBhā 8.11 Vṛ)

Manogupti

Gupti quā mind—

1. To refrain from sinful mental activity.
2. To undertake virtuous mental activity.
3. To refrain from both auspicious and inauspicious mental activities.

sāvadyasaṃkalpanirodhāḥ kuśalasaṃkalpaḥ kuśalākuśalasaṃkalpanirodha eva vā manogup-

tiḥ. (TaBhā 9.4)

Manodaṇḍa

To employ the mind in inauspicious (evil) activity;

evil thinking perpetrated by mind.

mana eva duṣprayukto daṇḍo bhavati,.....jaṃ aśubham mañc cimteti so mañadaṇḍo.

(ĀvaCū 2 p. 77)

Manoduṣprañihāna

Concentration of mind in evil—That state of mind, in which concentration of mind is related with *Ārtadhyāna* (concentration due to anguish) and *Raudradhyāna* (concentration due to anger). *tiviḥe duṣprañihāne pañatte, taṃ jahā—manu-*

duppañihāne, vāyaduppañihāne, kāyaduppañihā-

ne. (Sthā 3.99)

duṣprañihānam—āśubhamanaḥpravṛtṭyūdirī-

pan. (Sthā 3.99 Vṛ Pa 115)

Manobala

A kind of *Prāna* (vital energy);

that *Prāna* which is responsible for mental activity like thinking etc.. (Prasā 1066)

Manobali

That ascetic (*Muni*), who is possessed of *Labdhi* (supernatural power) which is obtained on account of very intense *Kṣayopasāma* (annihilation-cum-subsidence) of *Jñānāvaraṇīya* (knowledge-veiling) *Karma* and *Viryāntarāya* (*Karma*, obstructing the spiritual energy);

by dint of which he can mentally go through the entire gamut of the fourteen *Pūrvas* (the canonical works of earlier lore) within *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes).

prakṛstajñānāvaranāviryāntarāyākṣayopasāma-
viśeṣeṇa vastūddhṛtyāntarmuhūrttena sakala-
śrutodadhyavaḡāhanāvadātamanaso manobali-
naḥ. (Yosā Vṛ p. 42)

Manoyoga

Mental exertion of the *Jīva* (soul)—one of the threefold *Yoga* (2) (activities of mind, speech and body);

mental exertion of the *Jīva*, accruing from the assistance of the material aggregates, belonging to the *Manovargaṇā* (a class of material clusters which are specifically used in the process of

thinking and reflecting).

ātmanā śariravatā sarvapradeśairgrhitā manov-
vargaṇāyogyaskandhāḥ śubhādi mananārtham
karaṇabhāvamālabante, tatsambandhāccāt-
manaḥ parākramaviśeṣo yogah. (TaBhā 6.1 Vṛ)

Manoyoga Pratisaṃlinatā

Refraining from the evil activity and undertaking of the virtuous activity of mind.

akusalamañañiroho vā, kusalamañañīraṇam vā,
se taṃ mañañogapaḍisaṃlināyā. (Aupa 37)

Manovargaṇā

That *Vargaṇā* (class of *Pudgalas* (material clusters)) which are specifically used in process of thinking and reflecting. (ViBhā 631)

Manovinaya

Mental modesty—To undertake auspicious activity of the mind, based on modesty towards the *Ācārya* (preceptor) and the like, who are worthy of being respected. Even in their absence, to eulogize and remember them.

manovākkāyavinayāstu manahprabhṛtināṃ vi-
nayārheṣu kuśalapravṛtṭyādīḥ.

(Sthā 7.130 Vṛ Pa 388)

parokṣeṣvapi kāyavānmanobhirañjalikriyāgma-
sañkīrtanānusmaranādīḥ. (TaVā 9.23.7)

Mantra

The mystic syllable which is guarded by a deity, begins with "Om" (ॐ) and ends with *svāhā* and has *hrīṃ* (ॐ) etc. as its inscribing letters.

naradevataḥ pāṭhasiddho mantrah.

(Prasā 567 Vṛ Pa 148)

'mantram' omkāradīsvāhāparyanto hrīṃkāradī-
vamaṇvinyāsātmakastam. (UŚā Vṛ Pa 417)

Mantrapinda

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to obtain *bhikṣā* by chanting a *Mantra*, whose guardian is a deity. (Yosā 1.38 Vṛ p. 136)

See—*Cūrnapinda*.

Mantha

Churning device (cylinder)—In the course of

Kevali-samudghāta (spatial expansion of soul-units by the omniscient soul). the configuration of churning device (cylinder) is attained in the third and the sixth *Samaya* (smallest time-unit) of the projection; the soul-units which had spread up in the shape of *Kapāṭa* (door-panel) now assumes the shape of *Mantha*, on account of the soul-units reaching the zenith and nadir in south-north directions.

'*mantham' ti tyāye samaye tadeva kapāṭam dakṣiṇottaradigdvayaprasāraṇānmathisadrśam manthānam karoti lokāntaprāpinam.*

(Aupa 174 Vr Pa 209)

See—*Kevalisamudghāta*.

Mandaraparvata

Mount Mandara (or Meru)—It is the mountain (in Jain Geography) which is situated right in the centre of the *Jambūdvīpa*, in the south of the Northern Kurā and north of the Southern Kurā, in the west of the East *Videha* and east of the West *Videha*.

uttarakurāe dakkhiṇenam, devakurāe uttarenam, puvvavidehassa vāsassa paccatthimeṇam avavidehassa vāsassa puratthimeṇam jambuddivassa dīvassa bahumajjhadesabhāe, ettha ṇam jambuddive dīve maṇḍare nāmaṃ pavvae paṇṇatte.

(Jam 4.213)

Mandā

The third decade of human life-span of hundred years;

in this state, the person has the capability of enjoyment of sensual pleasures (including sex). *taiyaṃ ca dasaṃ patto, paṃca kāmagaṇe naro. samattho bhujjijum bhoge, jai se athi ghare dluvā.*

(DaHāVr Pa 8)

Mandānubhāva

Mild intensity (of fruition of Karma)—

1. That *Karma*, which has a mild *Anubhāva* (*Bandha*) (bondage quā intensity)—it is the category of "*Tristhānika rasa*".

2. The bondage of *Karma*, whose intense *Anubhāva* (intensity of fruition) is made mild through undertaking of auspicious *Yoga* (2) (activities of mind, speech and body).

tīvrānubhāvāścātuḥsthānikarasatvena mandānubhāvāḥ tristhānikarasatvādyāpādanena prakaroti.

(U 29.23 SāVr Pa 585)

See—*Tīvrānubhāva*.

Marāṇa

Death—The cessation of the *Skandhaks* of the *Paramāṇus* of *Āyusya Karma* (the clusters of the atoms of the life-span-determining *Karma*), which are responsible for the determination of the life-span; cessation of the *Prāṇa* (vital energy). That state of the *Jīva* (living being), in which occurs the cessation of the relation of *Paryāpties* (bio-potentials) and *Prāṇas* (vital energies).

See—*Jīvana*.

Marāṇabhaya

Fear of death—Vibratory sensation of fear due to the apprehension that death will occur; it is caused by the attachment to the body.

(Sthā 7.27)

Marāṇavibhakti

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

in this text there is a detailed description of death with its classification.

marāṇam—pāṇapariccāgo, vibhayanam vibhatti, pasatthamapasatthāni sabhedāni marāṇāni jattha vaṇṇijjamti ajjhāyane tamajjhayanam marāṇavibhatti.

(Nandi 77 Cū p. 58)

Marāṇāśamsāprayoga

An *Aticāra* (partial transgression) of *Samlekhanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting));

on being overwhelmed by the affliction during the practice of *Samlekhanā*, to have aspiration for dying soon.

'*marāṇāśamsāprayoga' uktasvarūpapūjādyabhāve bhāvayatyasau 'yadi śīghram mriye'ham' iti svanīpa iti.*

(UPā 1.44 Vr p. 21)

Markaṭatantucāraṇa

A kind of *Cāraṇa Ṛddhi* (supernatural power of locomotion),

by dint of which the ascetic, equipped with such *Ṛddhi* can undertake motion by support of the web of the spider.

makkadāyatamtupamti uvāriṃ adilaḡhuo turiyapadakeve.

gacchedi munimahesi sā makkataṃtucāraṇā
riḍḍhi.. (TriPra 4.1045)

Maṛma

Sensitive and vital parts of body—Those parts of the body, in which there is prevalence of *Pradeśas* (the indivisible units) of the soul in enormous quantity;

the *Prāṇas* (vital energies) have a special bond at the *Marmasthānas*; they are the sites of the *Caitanyakendras* (psychic centres).

*bahubhirātmapradesāiradhiṣṭhitā dehāvayavāḥ
marmāni.* (SyāMañVī p. 77)

*marmasthāneṣu prāṇasya bāhulyamasti.....yāni
caitanyakendrāṇi tāni marmasthānavartinyeva.*
(ABhā 5.20)

See—*Caitanyakendra*.

Mala Pariṣaha

(TaSū 9.9)

See—*Jalla Pariṣaha*.

Mahatī Mokapratimā

Special course of penance (fasting) on the basis of intake of auto-urine. If the practitioner of such penance begins the penance on the day on which he has taken meals, then there will be seven fasts in the whole course, but if on the initial day he is fasting, then there will be eight fasts in the course.

*mahalliyamaṇṇam moyapaḍimaṇṇam paḍivannassa....
bhocā ārubhai solasameṇaṇṇam pārei, abhoccā āru-
bhai atthārasameṇaṇṇam pārei.* (Vyā 9.41)

See—*Kṣudrikā Mokapratimā*.

Mahākālpaśruta

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

that canon which is an ethical treatise, containing the dos and don'ts, and is impregnated with important purports and as a huge volume.

*kappam jattha sute vaṇṇitaṇṇam taṇṇam kappasutam,
amegavihacaraanakappaṇāṇakappayaṇṇam ca kappasu-
taṇṇam, taṇṇam duvīhaṇṇam—cullaṇṇam mahantaṇṇam ca.....
mahattham mahāgantham ca mahākappasutam.*
(Nandi 77 Cū p. 57)

Mahākāla

A kind of *Mahānidhi* (encyclopaedian treatise); the treatise which deals extensively with the topic of metallurgy describing the metals such as iron, silver, gold and the like.

*lohassa ya uppatti, hoi mahākāle āgarāṇaṇṇam ca.
ruppassa suvaṇṇassa ya, maṇi-motti-silappavā-
lāṇaṇṇam.* (Sihā 9.22.8)

2. One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who cut into pieces the flesh of the infernal beings, flay their back and feed them their own flesh.

*kappanti kāgiṇimamsagāṇi chinḍanti siha-
-pucchāṇi.*

*khāvaṇṇti ya neraiyā, mahākālā pāvakkamma-
ratā.* (SūtraNi 75)

Mahāghoṣa

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who encircle the fleeing infernal beings who try to run away on account of fear, just as a slaughterer in the slaughter-house round up the fleeing animals.

*bhīte palāyamāṇe, samaṇṇtato te tattha ṇiya-
tṭenti.
pasuṇo jadhā pasuvaddhe, mahāghoṣā tattha
neraiyā..* (SūtraNi 82)

Mahātapasvi

One who undertakes intensive austerities—

That ascetic (*Muni*), who, equipped with the *tapo' tisaya Riddhi* (supernatural power obtained through *Tapa* (austerities), undertakes intensive (great) austerities like *Simhanisikṛidita* and the like.

*simhanisikṛiditādīmahopavāsānuṣṭhānaparāya-
ṇā yatayo mahātapasaḥ.* (TaVā 3.36 p. 203)

Mahātamahprabhā

Pitch dark-hued (infernal land)—The *gotra* (clan) of the seventh infernal earth (*Māghavati*) which is full of darkness of too much black colour. (Cf. *Tamahprabhā*). (See fig. p. 396).

*atīvākṣṇamahattama ivābhāti mahātamahpra-
bhā.* (AnuCū p. 35)

See—*Ratnaprabhā*.

Mahānidhi

The encyclopaedian treatises on polity (administration of states), sociology (system of society) etc.,

which are under the guardianship of the dieties; each *Cakravartī* (universal sovereign) is equipped with nine kinds of *Mahānidhi*, viz., *Nāisarpa*, *Pāṇḍuka*, *Piṅgala*, *Sarvaratna*, *Mahāpadma*, *Kāla*, *Mahākāla*, *Māṇavaka*, *Samkha*.

egamegassa naṃ raṃo cāuraṃtacakkavaṭṭissa nava mahāṇihio paṇṇattā. (Sthā 9.22)

paliovamattihiiyā, ṇihisariṇāmā ya tesu khalu devā. (Janī 3.167.13)

Mahānimittajñātā

Expertise obtained in the eightfold *Mahānimitta* (the great science of prognostication), the eight components being—

Antarikṣa, *Bhauma*, *Aṅga*, *Svara*, *Vyañjana*, *Lakṣaṇa*, *Chinna*, and *Svapna*.

aṣṭau mahānimittāni antarikṣa-bhauma-aṅga-svara—vyañjanalakṣaṇa-chinna-svapnanāmāni.....eteṣu mahānimitteṣu kauśalamastāṅgamahānimittajñātā. (TaVā 3.36)

See—*Nimitta*.

Mahānirjara

That person, who effects *Nirjarā* (shedding *Karma*) massively through one's own conduct.

mahānirjaro—bṛhatkarmakṣayakārī. (Sthā Vr Pa 285)

Mahāniśītha

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

which is relatively more detailed than the *Niśītha* (canonical work on expiation).

jaṃ imassa niśihassa suttatthehiṃ vitthiṇṇataraṃ taṃ mahāniśīhaṃ. (Nandī 78 Cū p. 59)

Mahāpadma

A kind of *Mahānidhi* (encyclopaedian treatise); the treatise which deals extensively with the topic of the technique of textile manufacturing.

vatthāna ya uppattī, ṇipphattī ceva savvabhattīṇaṇi.
raṃgāna ya dhoyāna ya, savvā eṣā mahāpaume.. (Sthā 9.22.6)

Mahāpāna

That meditation, in which the imbibing/knowledge/reflection of the meaning (purport) of the contents of the *Pūrvagata Śrūta* (the scripture quā fourteen *Pūrvas* (canonical works of earlier lore)) is performed; *Ācārya* Bhadrabāhu had practised this *sādhanā* (spiritual practice) after studying the fourteen *Pūrvas*.

iya puṃvagatādhīte, bāhu sanāmeva taṃ miṇe pacchā.

piyati tti va atthapade, miṇati tti va do vi aviruddhā..

piḃati arthapadāni yatrasthitastatpānaṃ, mahacca tatpānaṃ ca mahāpānaṃ. (VyaBhā 2703 Vr)
See—*Mahāpraṇa*.

Mahāprajñā

1. That ascetic (*Muni*), who has attained the *Prajñā* (1) (perfect knowledge of the subject) par excellence, i.e., omniscience.

'Mahāpaṇṇe' tti mahati—nirāvāranatayā'parimāṇā prajñā—kevalajñānātmikā samvīt asyeti mahāprajñāḥ. (U 5.1 SāVr Pa 241)

2. The ascetic (*Muni*), who is possessed of great genius:

mahati prajñā yasyāsau mahāprajñō—vipulabuddhiḥ. (Sūtra 1.11.13 Vr Pa 204)

3. One whose *Prajñā* (1) is great, or one who is equipped with enlightened knowledge and enlightened world-view.

mahati prajñā yasyāsau mahāprajñāḥ samyagdarsānajñānavān. (Sūtra 1.11.38 Vr Pa 210)

Mahāprajñāpanā

A kind of *Utkālika Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

which describes the topics to be propounded in relatively greater detail than the *Prajñāpanā* (the fourth *Upāṅga* (secondary canonical work)).

paṃṇavaṇattho savittharo. aṇṇe ya savitthara-tthā jattha bhaṇitā sā mahāpaṃṇavaṇā.

(Nandī 77 Cū p.58)

Mahāpratyākhyāna

A kind of *Utkālika Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is

prohibited));
in this text there is a detailed description of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) to be undertaken in the final state.
samlīdhā tahā vi jahājuttam samleham karettā nivvāghātam sacetthā ceva bhavacarimam paccakkhamti, etam savittharam jattha'jjhayane vanṇijjati tamajjhayanam mahāpaccakkhānam.
(Nandī 77 Cū p. 58)

Mahāpraśnavidyā

A kind of *Vidyā* (occult science); that *Vidyā*, through which the answer to any question which is asked verbally (about any event going to happen in the future) is rightly given.
vividhamahāpraśnavidyāśca—vācāniva praśne satyuttaradāyinyah mahāpraśnavidyāh.
(SamaPra 98 Vy Pa 115)

Mahāprāṇa

A state of super *Samādhi* (1) (concentration of mind) and perfect *Kāyotsarga* (2) (austerity quā abandonment of body); it is a form of very subtle state of meditation, on the completion of whose *sādhau*, a *Caturdaśapūrvī* (the ascetic having knowledge of all the 14 *Pūrvas* (canonical works of earlier lore)) can undertake *Anuprekṣā* (1) (mental revision) of all the fourteen *Pūrvas* within an *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)); if an occasion arises, he can repeat them either in order or in reverse order.
bhaddabābussāmi acchaṇṭi coddasapuvvī...bhaṇānti—dukkātanimittam mahāpāṇam na pavittho mi, iyāṇim pavittho mi.....mahāpāṇam kira tadā atigato hoti, tāhe uppaṇṇe kajje aṇṭtomuluṭṭeṇa coddasa vi puuvāṇi aṇṇupehejjati, ukkaio-vaiyāṇi careti.
(ĀVaCū 2 p. 187)

Mahāprātihārya

Eight divine *Atiśayas* (supernatural magnificence) of the *Tirthankara* (ford-founder).
cauṭṭisātisayamide aṭṭha mahāpaḍiherasaṇjutte. mokkhayare tithayare..... (TriPra 4.928)
See—*Prātihārya*.

Mahābhadrapratimā

A type of *Pratimā* (intensive course of spiritual practice), characterized by *Kāyotsarga* (2)

(austerity quā abandonment of body) which is undertaken facing respectively the east, the south, the west and the north, each for the period of one day and night; the complete course takes four days and nights with complete fasting.
mahābhadrapratimā pūrvadīśyekamahorātram, evaṃ śeṣadikṣvapi, eṣā daśamena pūryate.
(ĀVaNi 530 Cū 1 p. 286)

See—*Bhadrapratimā*.

Mahāmuni

Great ascetic—

1. One who, giving up entire attachment to sensuality, dedicates himself to the observance of *Dharma* (1) (righteousness).
2. The principal ascetic (or sage) who comprehends the vast *Samsāra* (labyrinth of transmigration in mundane existence).
savvaṇṇi gehiṇṇa pariṇṇāya, eṣa paṇac mahāmuni. paṇato mahāṇṭam muṇeti samsāram, pahāṇo vā muni.
(Ā 6.37 Cū p. 212)

Mahāyāna

Great path—The *Kṣapakaśreṇī* (the spiritual ladder of annihilation of deluding *Karma*).
mahāyānam—mahāpathah kṣapakaśreṇiriti tāt-paryam.
(ĀBhā 3.78)

Mahāvīkṛti

The high caloric (tasty) food which tends to stimulate the passion: e.g.—butter, alcohol (wine), meat and honey.
cattāri mahāvīyādi ya homti ṇavaṇṇidamajjamāṇsamadhū.
kaṁkhāpasamaṅgadappāsamaṅjamakariṇo edāo..
(Mū 353)

Mahāvideha

That *Karmabhūmi*—region of the *Jambūdvīpa* continent (in Jain Geography), which is situated in the south of the *Varṣadhara* Mount *Nilavān*, in the north of the *Varṣadhara* Mount *Niśadha*, in the west of the Eastern *Lavaṇasamudra* and in the east of the Western *Lavaṇasamudra*.
ṇilavaṇṇassa vāsaharapavvayassa dakkhiṇeṇam, ṇisahaṇṇa vāsaharapavvayassa uttarenam, puratthimalavaṇasamuddassa paccatthimeṇam, paccatthimalavaṇasamuddassa puratthimeṇam, ettha ṇam jaṇṇabuddiṇe diṇe mahāvidehe ṇāmaṇṇa vāse paṇṇatte.
(Jaṇi 4.98)
manuṣyakṣetre bhāratairāvatavidehah pañca-

daśa karmabhūmayo bhavanti. (TaBhā 3.16)

Mahāvīmānapravibhakti

A kind of *Kālika Śruta* (a category of *Āgamas* (canonical works) which can be studied only in the first and last quarter of day and night);

it contains detailed description of both kinds of *Vimānas* (habitats) viz. *Āvalikā* and *Prakīmakā*, of the *Kalpas* (3) (heavens of the gods with hierarchy) of *Saudharma* etc..

āvalikāpraviṣṭānāmitaresōṃ vā vimānūnāṃ pravibhaktiḥ—pravibhajanam yasyām granthapaddhatau sā vimānapravibhaktiḥ, sā caikā stoka-granthārthā dvitīyā mahāgranthārthā, tatra'-'dyā kṣullikāvimānapravibhaktiḥ dvitīyā mahāvīmānapravibhaktiḥ. (Nandī 78 MaVr Pa 206)

Mahāvīthi

Great path—

1. The path of enlightenment: the path of emancipation.

mahāvīdhiṃ.....jo hetthā saṃbohaṇamaggo bhāṇito....tatra dravyavidhī nagara-grāmadipathāḥ, bhāvavidhī tu siddhipanthāḥ.

(Sūtra 1.2.21 Cū p. 74)

2. The path of *Ahiṃsā* (non-violence) and *Samatā* (equanimity), towards which the great spiritual heroes who are possessed of vigour (valour) are dedicated.

paṇayā virā mahāvīhiṃ..

ahiṃsā mahatī vīthirvidyate. (ĀBhā 1.37)

3. *Kuṇḍalini*—the flow of *Prāṇa* (vital energy).

Mahāvratā

Great vows—Renunciation of *Himsā* (injuring or killing the living beings), falsehood, stealing, sexual indulgence and possession through three *Yogas* (3) (viz., indulge in oneself, make others indulge in and approve other's indulging in) and three *Karaṇas* (5) (activities of mind, speech and body).

manovākkāyaktakāritānumatyā himsā-asatyā-steyābrahma-parigrahebhyo viratirmahāvratam. (Jaisidī 6.6 Vr)

Mahāśukra

Name of the seventh heaven;

the seventh habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396). (U 36.211)

Mahāsthāṇḍila

Cemetery—The place where the dead body is abandoned.

'mahāsthāṇḍilaṃ śavapariṣṭhāpanabhūmilakṣaṇam'..... (BrBhā 1505 Vr)

Mahāhimavāna Varṣadhara

Name of one of the six *Varṣadhara* mountains, (upholding the *Varṣas* or the seven regions of the *Jambūdvīpa*);

it is situated in the south of *Harivarṣa*, north of *Haimvatavarṣa*, west of the Eastern *Lavana-samudra* and east of the Western *Lavana-samudra* and it acts as the dividing line between *Haimavata* and *Harivarṣa* regions.

harivāsassa dāhinenam, hemavayassa vāsassa uttareṇam puratthimalavaṇasamuddassa paccatthimeṇam paccatthimalavaṇasamuddassa puratthimeṇam, ettha ṇam jaṇbuddive dīve mahāhimavante ṇāmaṃ vāsahāra pavvae paṇmatte. (Jaṇi 4.62)

haimavatasya harivarṣasya ca vibhaktā mahāhimavān. (TaVā 3.11 Vr)

Mahimā

A type of *Vikriyā Riddhi* (supernatural protean power),

by dint of which one can expand his body to the size even greater than that of Mount Meru.

merorapi mahattaraśarīravikaraṇam mahimā. (TaVā 3.36)

Mahaīṣi

One who seeks the "Great" i.e., *Mokṣa* (liberation).

mahāniti mokṣo taṃ esaṃti mahesino.

(Da 3.1 ACū p. 59)

Mahoraga

The third kind of the *Vānamantara Deva* (Forest-dwelling gods);

the gods belonging to this class have a blue lustre; they have a great speed and huge body; they make use of various kinds of cosmetics and ornaments. Their emblem is—*Nāgavṛksa* (the tree called 'milk hedge')

mahoragāḥ śyāmāvadātā mahāvegāḥ saumyāḥ saumyadarśanā mahākāyāḥ pṛthupinaskandhagrīvā vivīdhavilepanā vicitrābharanabhūsaṇā nāgavṛkṣadhvajāḥ. (TaBhā 4.12 Vr)

Mākāra

A type of ancient *Dandanīti* (penal code (or policy));

a clause (in which the criminal was administered punishment in the form of opprobrium, such as "Don't do such act in future."

'mā' ityasya niṣedhārthasya karanam—abhidhānaṃ mākāraḥ. (Sthā 7.66 Vṛ Pa 378)

Māghavati

Name of the seventh nether (infernal) earth.

(Sthā 7.23)

See—*Añjanā*.

Mānavaka

A kind of *Mahānidhi* (encyclopaedian treatise); the treatise which deals extensively with the topics such as politics, war-strategy, penal code and manufacturing of armaments.

jodhāna ya uppatti, āvaranānaṃ ca paharanānaṃ ca.

savvā ya juddhanīti, mānavae damdanīti ya..

(Sthā 9.22.10)

Māṇḍalika Doṣa

See—*Paribhogaiṣaṇā*.

Mātrkānuyoga

A kind of *Dravyānuyoga* (ontological exposition):

exposition of the fundamental *Dravyas* (substances) on the basis of the *Mātrkāpada* (matrix) which is in the form of (*Tripadī* (the triplet of))—*Utpāda* (origination), *Vyaya* (cessation) and *Dhrauvya* (persistence).

mātrkeva mātrkā—pravacanapurūṣasyotpādavyayadhrauvyalakṣaṇā padatrayī tasyā anuyogaḥ. (Sthā 10.46 Vṛ Pa 456)

Mātrkāpada

Matrix—The *Tripadī* (the triplet of), *Utpāda* (origination), *Vyaya* (cessation) and *Dhrauvya* (persistence), which is the cause of the development of the *Dṛṣṭivāda* (12th *Aṅga* (principal canonical work)).

sakalavāṅgmāyasya akārādīmātrkāpadānīva dṛṣṭivādārthaprasavanibandhanatvena mātrkāpadāni utpādavigamadhrauvyalakṣaṇāni.

(Sama 46.1 Vṛ Pa 64)

See—*Tripadī*.

Mātrgrāma

Woman or the womankind.

itthī māuggāmo bhayati. (NiCū 2 p. 371)

mātrgrāme nāma samayaparibhāṣayā strīvargaḥ. (BṛBhā 2096 Vṛ)

Mādhyasthya Bhāvanā

Bhāvanā (1) (repeated contemplation on the idea of making oneself resemble one's ideal (goal)) of non-interference—Total absence of prejudice in the form of either attachment for or aversion to anyone.

rāgadveṣapūrvakapakṣapātā'bhāvo mādhyaasthyam. (TaVā 7.11.1)

Māna

1. Conceit—One of the four *Kaṣāyas* (passions); that *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) which arises due to self-exaltation.

utkarsādhyavasāyo mānaḥ. (ĀBhā 3.71)

2. A type of *Vibhāganīspanna Dravyapramāṇa* (i.e., the measurement of substance by division); through which the length and breadth of a substance are measured. (Anu 373)

Māna Pāpa

The seventh type of *Pāpakarma* (indulging in evil activity):

the bondage of inauspicious *Karma* caused by indulging in conceit. (ĀVṛ Pa 72)

Māna Pāpsthāna

The *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in conceit.

jīva karma nai udaya kari jī, māna tapta jīva rā pradeśa.

tiṅa karma nai kahiyai sahī jī, māna pāpāthāno resa..

māyādika pāpāthānām tikaijī, imahija kahiyai vicāra.

jjyāmrā udaya thi je-je nīpajai jī, te kahiyai āsrava dvāra.. (JhīCa 22.20.22)

Mānapīṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to obtain *bhikṣā* by instigating the conceit of the householder (donor) on being encouraged by other ascetic (*Muni*).

labdhipraśamsottānasya parenotsāhitasyāvamatasya vā gṛhasthābhīmānamutpādayato mānapindah. (YosāVr p. 135)

Mānapratyaya

A type of *kriyāsthāna* (the state in which *Kriyā* (urge) occurs):

the urge (proclivity) and the activity of degrading others and exalting oneself, being overwhelmed by the conceit of caste, family, strength and the like.

jāimadeṇa vā kulamadeṇa vā balamadeṇa vā..... camḍe thaddhe cavale māñi yāvi bhavai, evaṃ khalu tassa tappattiyam sāvajjam ti āhijjai. (Sūtra 2.2.11)

Mānapratyayā Kriyā

A type of *Dveṣapratyayā Kriyā* (urge due to aversion);

it is the activity indulged in due to deceit.

(Sthā 2.37)

Mānavijaya

Conquest of conceit—That *sādhanā* (spiritual practice), which brings about the development of modesty (humbleness) and which does not cause the bondage of *mānavedanīya Karma* (which arouses conceit) and also which causes the wearing off of the previously bound *mānavedanīya Karma*.

mānavijaenam maddavam janayai. mānaveyanijjam kammaṃ na baṃdhai, puṇṇabaddham ca nijjarei. (U 29.69)

Mānasamjñā

Instinct of conceit—Impulsive sensation of conceit on account of the *Udaya* (rise) of *mānavedanīya Karma* (which arouses conceit).

mānoḍayādahaṅkārātmikā utsekāḍiparinatir-mānasamjñā. (Prajñā 8.1 Vr Pa 222)

Mānasika Dhyāna

Meditation quā concentration of mind—To concentrate the mind on one support or one object.

mānasaṃ tvekasmin vastuni cittasyaikāgratā. (BrBhā 1642 Vr)

Mānuṣottara Parvata

That mountain, which is situated in the middle of *Puskara Dvīpa*;

it marks the boundary of the human world; it is made of gold.

mānuṣottaro nāma parvato mānuṣalokaparikṣepi sunagaraprākāravṛttah puṣkaravaradvipārdhavinivṛṣṭah kāñcanamayah saptadaśaika-viṃśatiyojanasātānyucchrithah..... (TaBhā 3.13)
See—*Puṣkaravadvipārdha*.

Māyā

Deceit—One of the four *Kaṣāyas* (passions): that *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body) which arises due to instinct of cheating.

vañcanādhyavasāyo māyā. (ĀBhā 3.71)

Māyākriyā

Deceitful action—To indulge in the activity of cheating even in the domain of knowledge, faith etc.

jñānadarśanādiṣu niktirvañcanam māyākriyā. (TaVā 6.5.11)

Māyā Pāpa

The eighth type of *Pāpakarma* (indulging in evil activity):

the bondage of inauspicious *Karma* caused by indulging in deceit. (ĀVr Pa 72)

Māyā Pāpasthāna

That *Karma*, due to the *Udaya* (rise) of which the *Jiva* (soul) indulges in deceit.

See—*Māna Pāpasthāna*.

Māyāpīṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic):

to obtain *bhikṣā* by disguising oneself through excersing a *Mantra*.

mantrayogakuśalo nīpaparāvarttādinā yallabhate sa māyāpīṇḍah. (Prasā 566 Vr)

Māyāpratyaya

A type of *kriyāsthāna* (the state in which *Kriyā* (urge) occurs):

the urge (proclivity) and the activity of concea-

ling one's own blemished form and not confessing one's own blemishes for making expiation. *je ime bhavaṃti gūdhāyārā tamokāsiyā....evameva māi māyaṃ kaṭṭu ṇo āloci.....* (Sūtra 2.2.13)

Māyāpratyayā Kriyā

A type of *Preyaḥpratyayā Kriyā* (urge due to aversion);

it is the activity indulged in due to deceit.

pajjavattiyā kiriyā duvihā paṃmattā, tam jahā—māyāvattiyā ceva, lobhavattiyā ceva.

(Sthā 2.36)

māyā—sāṭhyam pratyayo—nimittam yasyāḥ kar-mabandhakriyāyā vyāpārasya vā sā tathā.

(Sthā 2.17 Vr Pa 38)

See—*Ātmabhāvavakratā. Parabhāvavakratā.*

Māyāmṛṣā Pāpa.

The seventeenth type of *Pāpakarma* (indulging in evil activity);

1. The bondage of inauspicious *Karma* caused by indulging in deceitful lie, coupled with deceit.

(ĀVr Pa 72)

2. The activity of deceiving others through manipulation of garb and language.

'māyāmoṣe' ṛṭṭiyakaṣāyadvitīyāśravayoh saṃyogah.....athavā veśāntarabhāṣāntarakaraṇeṇa yatparavañcanaṃ tanmāyāmṛṣeti.

(Bhaga 1.286 Vr)

Māyāmṛṣā Pāpasthāna

The *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in telling lie, coupled with deceit.

See—*Māyā Pāpasthāna.*

Māyā Vijaya

Conquest of conceit—That *sādhanā* (spiritual practice), which brings about the development of ingenuousness and which does not cause the bondage of *māyāvedanīya Karma* (which arouses deceit) and also which causes the wearing off of the previously bound *māyāvedanīya Karma*. *māyāvijaṇeṇaṃ ujjubhāvaṃ janayai, māyāveya-ṇijjaṃ kammaṃ na baṃdhai, puṇvabaddhaṃ ca nijjarei.* (U 29.70)

Māyāśalya

A type of *Śalya* (a weapon in the interior which is rankling inside);

that negative *Bhāva* (1) (disposition at subtle

level of consciousness), which acts as an emotional weapon (rankling inside); such *Bhāva* rises in the form of deceitful conduct and impedes ingenuousness of the soul.

māyā—nikṛtiḥ saiva śalyam māyāśalyam.

(Sthā 3.385 Vr Pa 139)

Māyā Saṃjñā

Instinct of deceit—Impulsive sensation of deceit on account of the *Udaya* (rise) of *māyāvedanīya Karma* (which arouses deceit).

māyāvedanīyenaśubhasaṃkleśādanṛtasambhā-ṣaṇādikriyā māyāsaṃjñā. (Prajñā 8.9 Vr Pa 222)

Māyimithādrṣṭi

A person having *Mithyādrṣṭi* (deluded world-view) coupled with *Māyāśalya* (negative emotion qua deceit, which is like a weapon in the interior, rankling inside). (Bhaga 5.102)

Māyī

That person, who, engrossed in *Ābhiyogikī Bhāvanā* (anguished disposition of malignment) uses *Mantra, yoga* (charm or spell), *bhūtikarma* (treatment of ailments by the application of ashes treated by *Mantra*) etc..

māi vikkuvvai, no amāi vikuovvai. (Bhaga 3.190)

Māraṇāntika Ārādhanā

A kind of *Yogasamgraha*;

that *Ārādhanā* (punctilious (or rightful) observance of the *sādhanā* (spiritual practice)) which is undertaken when death is imminent.

'ārāhanā ya maraṇante' tti ārādhanā 'maraṇante' maraṇarīpo'nto maraṇāntah.

(Sama 32.1.5 Vr Pa 55)

Māraṇāntika Udaya

A kind of *Yogasamgraha*;

remaining unperturbed, tranquil and in a state of ecstasy even while undergoing the experience of pain due to impending death.

'udae maraṇantie' tti maraṇāntike'pi vedanodaye na kṣobhaḥ kāryah. (Sama 32.1.4 Vr Pa 55)

Māraṇāntika Samudghāta

Expansion (projection) of soul-units (outside the body) due to impending death—A type of *Samudghāta* (expansion of the soul-units beyond the body);

it occurs just one *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)) before death. (in one direction only) up to the place of birth in the next life.

*māraṇāntikasamudghāto'ntarmuhūrtaśeṣāyu-
ṣkakarmāśrayo.....jīvapradeśān śarīrādbahirmi-
ṣkāśya.* (Sama 7.2 Vr Pa 12)

Mārutacāraṇa

(TriPra 1047)

See—*Vāyucāraṇa*.

Mārutī Dhāraṇā

Concentration of *Citta* (psyche) on air element of the body—A kind of *Piṇḍastha Dhyanā* (meditation based on the corporeal frame of the body); in this meditation, the practitioner, concentrating his *Citta* (psyche) on his navel (-lotus), experiences through mental auto-suggestion that the ashes of the burnt defilements (which were burnt) in the navel(-lotus) (through the *Āgneyī Dhāraṇā* (concentration on fire-element)) is being carried away by the blow of the strong wind and the consciousness is becoming purified.

*dagdhamalāpanayanāya cintanaṃ mārutī.
tatastrībhuvanābhogaṃ pūrayantaṃ samīra-
ṇam.*

*calayantaṃ girīnabdhiṃ kṣobhayantaṃ vicinta-
yet..*

*tacca bhasmarajastena śīghramuddhūya vāyuna.
dr̥ḍhābhyāsaḥ prasāntim, tamānayediti mārutī..*
(Yośā 7.19. 20)

See—*Āgneyī Dhāraṇā*.

Mārgaṇā

1. Second stage of *Īhā* (speculation), in which, thorough reflection on *anvayadharmā* (*dharma* (attribute) based on *Anvaya* (statement of the constant and invariable concomitance of the *Sādhana* (proban or middle term) (or *Hetu*) and the *Sādhya* (probandum or major term)) and *vyatirekadharmas* (*dharma* (attribute) based on *Vyatireka* (assertion of the concomitance of the absence of *Sādhya* and the absence of *Sādhana*) of the particulars is undertaken.

*tasseva viśeṣatthassa aṃaya-vairegadhamma-
samāloyaṇaṃ maggaṇā bhāṇati.*

(Nandī 45 Cū p. 36)

2. Investigation of the *Anvaya Dharma* (attri-

bute).

mārgaṇamanvayadharmānveṣaṇaṃ mārgaṇā.
(ViBhā 396 Vr)

Mārgācyavana

Incessantly pursue the *sādhanā* (practice) of the *Ratnatraya* (the three spiritual jewels of right knowledge, right faith and right conduct); to remain wide awake in pursuit of faith, *Svādhyāya* (scriptural studies and teaching) and *Cāritra* (ascetic conduct).

*mārgo—ratnatrayaṃ nukteḥ panthāḥ tasmāda-
cyavanam—apracyavanamanapetatvam. taditi
mārgasya sambandhaḥ, tasyānuṣṭhānaṃ—śra-
ddhānaṃ svādhyāyakriyā caraṇam.*

(TaBhā 9.7 Vr)

Mārdava Dharma

A type of *Śramaṇadharmā* (tenfold virtues of ascetic) or *uttamadharma* (noble virtues); to get rid of the impulsive conceit pertaining to (highness of) caste, family, power (or grandeur), intellect, knowledge and the like.

jātyādimadāveśādabhimānābhāvo mārdavam.
(SaSi 9.6)

Mālāpahr̥ta

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

to give food, etc. to an ascetic by bringing them down from an elevated place like a loft, pillar or palace by climbing a ladder etc. or by descending into a cellar or from a hanging potrest (*chūṅkā*).

*yaduparibhūmikātaḥ śikyāderbhūmigrahāvā
ākṣya sādhubhyo dānaṃ tanmālāpahr̥tam.*

(Yośā 1.38 Vr p. 134)

Māsakalpa

The maximum duration (of one month) allowed for the ascetic's sojourn at one place, except the rainy season.

ekatra māsāvasthitirīpe samācāre.

(BrBhā 2035 Vr)

Māsakṣapaṇa

Māsakṣapaṇa: the penance of undertaking fasting for one month at a stretch.

pakṣadvayātmakamāsaparyante nirāhāre.
(Ka 3.5 Vṛ)

Māhana

1. That ascetic (*Muni*), who abstains from *Preyas-* (*pāpa*) (attachment), *Dveṣa* (*pāpa*) (hatred), *Kalaha* (*pāpa*) (quarrel), *Abhyākhyāna* (*pāpa*) (false allegation), *Paiśūmya* (*pāpa*) (backbiting), *Aratirati* (*Ratirati*) (*pāpa*) (disinterest in restraint and inclination for non-restraint), *Māyāmṛsā* (*pāpa*) (telling lie coupled with deceit) and *Mithyā-darśanaśalya* (*pāpa*) (interiorly rankling weapon quā deluded world-view).

itviratasavvapāvakamme pejja-dosa-kalaha-abbhakkhāṇapesunṇa-paraparivāda-aratirati-māyāmosa-micchādāṇsaṇa-sallavirate samie salie suyā jae, ṇo kujjhe ṇo māṇi 'māhaṇe' tti vacce. (Sūtra 1.16.3)

2. Non-violent (*Muni*)—That ascetic (*Muni*), who does not indulge himself in *Himsā* (injuring or killing the living beings) of the living beings, nor makes others to do so nor approve of such action.*anāyaṇaṃ cara māhaṇe! se ṇa chaṇe, ṇa chaṇā-vae, chaṇaṇtam ṇāṇijjānai.* (Ā 3.45. 46)

3. One who is himself an observer of *Ahimsā* (non-violence) and also a sermonizer of *Ahimsā*. *mā haṇaha savvasattehiṃ bhaṇamaṇo ahaṇamaṇo ya māhaṇo bhavati.*

(Sūtra 1.16.3 Cū p. 246)

māheṇeṇaṃ ti mā jantūṃ vyāpādayetyevaṃ vine-yeṣu vākpravṛtiryasyāsau māhaṇo bhagavaṇ vaddhamānasvāmī. (Sūtra 1.9.1 Vṛ Pa 177)

Māhendra

Name of the fourth heaven; the fourth habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). It is situated exactly above the *Īśāna* (second) heaven. (See fig. p. 396).

kahimṇaṃ bhaṇite! māhimṇadagadevā parivasanṇi-ti? goyamā! isāṇassa kappassa uppimṇ.....
(Prajñā 2.53)

Mita

A part of the mnemonics related with the memorisation of the canonical text; numeration of the verses, words, letters, accents etc. of the text which is learnt by heart.

jaṃ vaṇṇato tanuguruyabindumattāhi payasi-logādīhi ya saṃkhitaṃ taṃ mitaṃ bhaṇṇati.
(Anu 13 Cū p. 7)

Mitradoṣapratyayā

A type of *Kriyā* (urge); to impact rigorous punishment to one's kiths and kins, inspite of their committing even a petty offence.

mittadosavattie....kei purise māhiṃ vā pūhiṃ vā....tesimṇ aṇṇayaramsi ahālahugaṃsi avarā-haṃsi sayameva garuṇaṃ daṇḍaṃ nivvatteti.
(Sūtra 2.2.12)

Mitrānurāga

A type of *Aticāra* (partial transgression) of *Māra-ṇāntika Saṃlekhanā* (scraping penance unto death, i.e., emaciation of passions by a graded course of penance (fasting)); it consists in bringing to memory the frolics etc. with the friends indulged in during the childhood.

pūrvakṛtasahapāmsukṛīdanādyanusmaraṇānmi-trānurāgaḥ. (TaVā 7.37)

Mithaḥkathā

1. Amorous talks.
2. Idle talks related with meals etc. during mutually gossiping.
mithaḥkathā—kāmakathā, parasparam jāyamā-nā bhaktādinām kathā vā. (ĀBhā 9.1.10)

Mithunaka

mahāsārīrā hi devakurvādīmithunakāḥ, te ca kadācīdevāhūrāyanti kāvalikāhāreṇa.
(Bhaga 1.87 Vṛ)

See—Yaugalika.

Mithyākāra Sāmācārī

A kind of *Sāmācārī* (rules of conduct quā etiquette, formality and convention); a conventional conduct in which one, having indulged in any misconduct, performs self-condemnation by confessing it and censuring oneself by uttering the words—"Fie! I have indulged in misconduct."

mithyedamiti pratipattiḥ, sā cātmano nindā-ju-gupsā tasyāṃ, vitathācaraṇe hi dhigidaṃ mithyā mayā kṛtamiti nindyata evātmā vidītajinavacanaih.
(U 26.3 ŚāVṛ Pa 535)

Mithyātva

Perversed belief—Comprehension of the untruth as truth, consequent upon the rise of

Darśanamohanīya (view-deluding) *Karma*.
Mithyādarśana (deluding world-view).
darśanamohodayād atattve tattvapratītiḥ mithyātvam. (Jaisidi 4.18 Vr)

Mithyātva Āśrava

Āśrava quā *Mithyātva*:
 The *Parināma* (2) (natural transformation) in the form of *Mithyātva* (perverse faith), which becomes the cause of the influx of the *Karma-puḍgalas* (material clusters quā *Karma*).
 (Sthā 5.109)

ūmdho saradhai tiṇa nai kahyojī, āsava prathamamithyāta.
āya lāgai tikai asubha karma chajjī, sāta āu sā-khyāta. (Jhica 22.24)

Mithyātva Kriyā

A type of *Jīvakriyā* (the activity undertaken by a *Jīva* (living being)), which becomes the cause of bondage of *Karma*.

1. To activity of the *Jīva* (soul) in the form of perverse view towards the *Tattva* (the categories of truth).
mithyātvam—atattvaśraddhānam tadapi jīva-vyāpāra eva. (Sthā 2.3 Vr Pa 37)
2. The *Kriyā* (urge or activity) which leads the *Jīva* (soul) towards *Mithyātva* (perverse faith); that *Kriyā* which augments the *Mithyātva*.
mithyātvahetukā pravṛttirmithyātvakriyā. (TaVā 6.5)

Mithyātvavedanīya

That *Mohanīya* (deluding) *Karma*, which does not allow the *Samyaktva* (right faith) to appear, because of the absence of the annihilation of the *Puḍgalas* (material clusters) responsible for *Mithyātva* (perverse faith).
yatpunarjinapranītatattvāśraddhānātmakena mithyātvārūpeṇa vedyate tanmithyātvavedanīyam. (Prajñā 23.17 Vr Pa 468)

Mithyādarśana

Deluding world-view—The lack of faith in the categories of truth.
darśanamohodayāt tattvārthāśraddhānaparināmo mithyādarśanam. (TaVā 2.62)
 See—*Mithyātva*.

Mithyādarśanapratyayā Kriyā

1. A type of *Kriyā* (urge);

the activity indulged in on account of *Mithyādarśana* (deluded world-view).

mithyādarśanam—mithyātvam pratyayo yasyāḥ sā tathā. (Sthā 2.17 Vr Pa 38)

2. To foment the *Mithyātva* (perverse faith) of a *Mithyātvī* (one possessed of deluded world-view) by praising his activities.
anyam mithyādarśanakriyākaranakāraṇāvīṣṭam praśamsādibhirdradhayaṭi, yathā—sādhu karotīti sā mithyādarśanakriyā. (TaVā 6.5)

Mithyādarśanaśalya

A type of *Śalya* (a weapon in the interior which is rankling inside):

the *Mithyādarśana* (deluded world-view) which afflicts (the soul) like an interior weapon which is rankling inside.

śalyate—bādhyate aneneti śalyam...mithyā—viparītam darśanam mithyādarśanam.
 (Sthā 3.385 Vr Pa 139)

mithyādarśanam śalyamiva vivīdhavyathāni-bandhahatvānumithyādarśanaśalyamiti. (Bhuga 1.286 Vr)

Mithyādarśanaśalya Pāpa

The eighteenth type of *Pāpakarma* (indulging in evil activity):
 the bondage of inauspicious *Karma* caused by indulging in the activity which is in the form of deluded world-view. (ĀVr Pa 72)

Mithyādarśanaśalya Pāpasthāna

That *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in *Mithyādarśanaśalya* (*Pāpa*).

jīva karma nai udaya kari jī, ūmdho saradhai koi jāna.
tiṇa karma nai kahyo aṭhāramo jī, mithyādarśana pāpasthāna. (Jhica 22.23)

Mithyādrṣṭi

1. **Deluded (or perverse) view**—The world-view which is due to the *Udaya* (rise) of the *Darśanasaptaka* (those seven sub-types of deluding *Karma*, the *Udaya* (rise) of which is responsible for prevention of *Samyaktva* (right faith))—fourfold *Anantānubandhī* (*Kaṣāya*) (passions causing endless transmigration) (viz., anger, conceit, deceit and greed) and threefold *Darśanamoha* (view-deluding) *Karma* (*Samyagdrṣṭi* (1) (enlightened world-view), *Mithyādrṣṭi*

(2) *miśradrṣṭi* (Samyagmithyādrṣṭi)).

See—*Mithyādarśana*.

2. The *Ruci* (faith) of the *Jīva* (soul) in the *Tattvas* (categories of truth) who is in the *Mithyādrṣṭi Guṇasthāna* (the first stage of spiritual development): it is the world-view which results from the *Kṣayopasāma* (annihilation-cum-subside-
nce) of the *Mohanīya* (deluding) *Karma*.

*mithyādrṣṭyādijivānām tattvarucirapi krameṇa
mithyādrṣṭiḥ, samyagmithyādrṣṭiḥ, samyagdr-
ṣṭiśceti procyate.* (Jaisidi 7.6 Vṛ)

See—*Mithyāruci*.

3. That *Jīva* (soul), whose world-view is deluded (or perverse), *mithyātvi* (one, possessed of *Mithyātva* (perverted belief).

mithyā—viparītā drṣṭiryasyāsau mithyādrṣṭiḥ.
(Santā 14.5 Vṛ Pa 26)

4. That absolutistic philosophical standpoint which insists only on one's own view and negates the other *Nayas* (non-absolutistic standpoints).

*tanhā savve viṇayā micchaditṭhi sapakkhapadi-
baddhā.* (Sapra 1.21)

Mithyādrṣṭi Guṇasthāna

The first *Jīvasthāna*/*Guṇasthāna* (stage of spiritual development):

the partial purity of the soul of the *mithyātvi* i.e., the living being which is possessed of *Mithyādrṣṭi* (2)—perverse faith in the *Tattva* (category of truth), which is attained through the *Kṣayopasāma* (annihilation-cum-subside-
nce) of *Darśana-moha* (view-deluding) *Karma*.

*mithyādrṣṭerdarśanamohakṣayopasāmajanyā
viśuddhirmithyādrṣṭiguṇasthānam.*

(Jaisidi 7.9 Vṛ)

Mithyāprayoga

Mental, vocal and physical activity imbued with *Mithyādarśana* (deluded (or perverse) world-view).

*tividhe paoge paṇmatte, taṃ jahā—samma-paoge,
micchapaoge, sammāmicchapaoge.* (Sthā 3.394)
*prayogaḥ samyaktvādipūro manahprabhṛti-
vyāpārāḥ.* (Sthā Vṛ Pa 141)

Mithyāruci

*tivihā rū paṇmatā, taṃ jahā—sammarū, mic-
charū, sammāmiccharū.* (Sthā 3.393)

See—*Mithyādrṣṭi*.

Mithyāśruta

A kind of *Śrutajñāna* (articulate knowledge), which is in the form of composition made by one who is *Mithyādrṣṭi* (3) (one, possessed of perverse faith or deluded world-view).

*micchasuyam—jaṃ inam amāṇehiṃ miccha-
ditṭhiṃ sacchaṇḍabuddhimaivigappiyam.*

(Nandi 67)

Mithyopadeśa

(TaSū 7.21)

See—*Mṛsopadeśa*.

Miśrajāta

A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.):

food prepared for serving both householders and monks.

*yadātmārtham sādhartham cādita eva miśram
pacyate tanmiśram.* (Yośā 1.38 Vṛ p. 133)

Miśra Yoni

1. That *Yoni* (substratum suitable for the birth of the *Jīva* (soul)), which is made of the combination of both animate and inanimate matter. *sacittā jīvapradeśādhiṣṭitā. acittā tadviparītā. sacittācittā prastutadvayasvabhāvamiśrā.*

(TaBhā 2.33 Vṛ)

2. That substratum suitable for the birth of the *Jīva* (soul), which is made of the combination of both—cool and hot.

See—*Śitoṣṇa Yoni*.

3. That substratum suitable for the birth of the *Jīva* (soul), which is made of the combination of both—*Samvṛta* (covered) and *Vivṛta*.

See—*Samvṛta-vivṛta Yoni*.

Miśrāhāra

One who consumes those *Pudgalas* (material aggregates) as his food, which are the mixture of both animate and inanimate objects.

miśramāhārayantiti miśrāhārāḥ.

(Prajñā 28.1 Vṛ Pa 500)

Mukta

1. *Nirgrantha* (2) (unfettered ascetic)—That *Jīva* (soul), which is free from both the external and the internal fetters.

bāhira'bbhaṇṭarehiṃ gaṇṭheliṃ vippamukko

mutto. (Da 1.3 ACū p. 234)
 2. *Bhavasthakevali*—The *Kevali* (omniscient who is possessed of body); that *Jīva* (soul), who is free from the bondage of *Karma*, such as *Jñānāvaraṇīya* (knowledge-veiling) *Karma* and the like and whose *Bhavo-pagrahī Karmas Vedanīya* (feeling-experiencing). *Āyuṣya* (life-span-determining). *Nāma* (body-making). *Gotra* (clan) get attenuated every moment.
jñānāvaraṇīyādikarmabandhanādviyukto muk-tāh. (Sūtra 1.6.8 Vr Pa 145)
'muccai tti' sa eva samjātakevalabodho bhavo-pagrahīkarmabhīḥ pratisamayam vimucyamāno mucyate ityucyate. (Bhāga 1.44 Vr)
 3. Liberated soul—*Siddha*; that *Jīva* (soul) who has become free from all *Karmas*.
muktāstu jñānāvaraṇīdikarmabhīḥ samastair-muktā ekasamayāsiddhādayaḥ. (TaBhā 1.5 Vr p. 49)

Mukta Śarīra

The specific *Vargaṇā* (class of the material clusters of body, which is discharged every moment by the *Jīva* (living being). (Prajñā 12.7)

Muktāsuktimudrā

To touch the forehead with the palms with a cavity, in the posture like the pearl-oyster.
kiñcit garbhītau hastau samo vidhāya lalātade-śayojanena muktāsuktimudrā. (Nirovāka p. 33)

Mukti Dharma

See—*Śauca Dharma.* (Sthā 10.16)

Mukhapotikā

A small piece (strip) of cloth which is used for several purposes such as it is tied on mouth to protect the flying insects from falling inside, for carefully cleansing the animate dust particles of earth-bodied beings (on ground etc.), for carefully removing the dust particles that fall on the body, and also for tying it on the mouth and nose to protect them from the dust particles that are raised while cleansing the residence.
sampātīmarayareṇu pamajjanatthā vayanīti muhapattim.
nāsam muham ca bandhāi tie vasahim pamaj-jante.. (ONi 71.2)

Mukhavastrikā

(ONi 712 Vr)

See—*Mukhapotikā.*

Mukhānantaka

That piece of cloth tied on the mouth which is four *Āṅgulas* (*Utsedhāṅgulas*) (1 *Āṅgula*= 1.3 inches). in width and one *vitasti* (which is equal to 12 *Āṅgulas* being the distance between the extended thumb and the little finger) in length, which is rectangular in shape or is in accordance with the shape of mouth.
catvāryaṅgulāni vitastisceti, etaccaturasraṃ mukhānantakasya pramānam, athavā idaṃ dvitīyam pramānam yaduta mukhapramānam kartavyam muhanantayam. (ONi 711 Vr)
 See—*Mukhapotikā.*

Mudhājīvī

That ascetic (*Muni*), who earns livelihood — accept *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) not in the name of one's caste, family etc.
muhājīvī nāma jaṃ jātikulādihim ajīvanavisesehim paraṃna jīvati. (Da 5.1.100 JiCū p. 190)

Mudhādāyī

One who gives *Dāna* (offers food etc.) to the ascetic (*Muni*) without any selfish motive or without any desire to get the reward. (Da 5.1.100)

Mudhālabdhā

That *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), which is accepted without making use of occult science (or magic etc.) such as *tantra*, *Mantra* or rendering medical treatment etc.
jaṃ koṇṭalavemṭalādīṇi mottīnamitarahā laddham taṃ muhālabdhā. (Da 5.1.100 JiCū p. 190)

Muni

1. **Ascetic**—One who is possessed of knowledge: one who knows the *Loka* (cosmos) through one's *Prajñā* (1) (perfect knowledge of the subject) and one who contemplates on the tri-temporal states of the world.
paṇṇāṇehim pariyāṇai loyam, muṇṇī vacce..... (Ā 3.5)

manyate jagatāstrikālāvasthāmiti munih.
(DaHāVr Pa 262)

2. That ascetic, who does not instigate others to indulge in sinful activity.

sāvajjesū monavavāṭi muṇi. (DaACū p. 233)

3. That ascetic, who observes silence and resolves for total abstinence.

muṇati—pratijānīte sarvaviratimīti munih.
(USāVr Pa 357)

Musala

A kind of measure (for linear measurement): it measures 96 *Āṅgulas* (*Utse dhāṅgulas*) (1 \bar{A} ṅgula= 1.3 inches). (Anu 400)
See—Yuga.

Muhūrta

A time-unit; it is equal to two *ghaḍī* (or two *nāli*) or 48 minutes.
muhūrta ghaṭikādvayam. (TaBhā 1.7 Vr)
...*be nāliyā muhuttaṃ ca.* (TriPra 4.287)

Muhūrttāntaḥ

Bhinnamuhūrta—The period of time, which is less than one *Muhūrta* (48 minutes):

muhūrttāntaḥ—bhinnam muhūrttam.
(ViBhā 6.9 Vr p. 273)

See—*Antarmuhūrta*.

Mūḍha

1. **Deluded soul**—That *jīva* (soul), who is overwhelmed by *Moha* (2) (delusion)—who is devoid of the discreatory power to know what is beneficial and what is harmful, what is that which is to be done and which is not to be done, what is to be avoided and what is not to be avoided.

nuhyate sma asminnīti mūḍhaḥ.
(NiCū 1 p. 17)

hitāhitayoh kāryākāryayoh varjyāvvarjyayoravivekaḥ mohaḥ, moham prāpto mūḍhaḥ.

(ĀBhā 2.151)

mūḍho—gunadoṣānabhijñāḥ. (SthāVr Pa 156)

2. **Deluded state of mind**—That state of mind, in which one's consciousness gets embogged in both delusion quā view and delusion quā conduct; such state is not suitable for undertaking practice of meditation.

drṣṭicāritramohaparivyāptam mūḍham..
anarhametaḍ yogāya.. (Mano 2.2.3)

Mūḍhanaya

That *Śruta* (scripture/treatise), which lacks elaborate exposition through the classes and sub-classes of all *Nayas* (non-absolutistic standpoints) based on classification of *Naya*.

avibhāgatthā mūḍhā naya tti..... (ViBhā 2280)
mūḍhā—vibhāgenāvayavasthāpitā nayā yasmin tad mūḍhanayam. (BrBhā 5235 Vr)

Mūḍhanayika

That *Kālika Śruta* (a category of *Āgamas* (canonical works) which can be studied only in the first and last quarter of day and night), in which *Nayas* (non-absolutistic standpoints) are not used in exposition.

mūḍhanaiyam suyam kāliyam tu na nayā samoyaramti iham. (ViBhā 2279)

mūḍhā—avibhāgatthā guptā nayā janmi atthitan mūḍhanaiyam. (ĀVaCū 1 p. 380)

Mūrta

Corporal (substance)—The substance which is possessed of (the properties of) colour, smell, taste and touch; the *Puḍgala* (the physical substance).

...*puggala mutto rūvādiguṇo.....* (BrDraSam 15)

Mūlakarma

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic):

1. To obtain *bhikṣā* from the householder by teaching him such devices as black magic (*kārmaṇa* or *kāmaṇa*) conjuration, prevention of conception and the like. (PiNi 409)

2. To obtain *bhikṣā* through the act of restoring conjugal relationship and the like.

kārmaṇam mūlakarma..... (ACi 6.134)

garbhastambha-garbhādhāna-prasava-snapana-ka-mūla-rakṣā-bandhanādi bhikṣārtham kurvato mūlakarmmapindaḥ. (Yośā 1.38 Vr p. 136)

avasāṇam vasiyaraṇam, samjojayanaṃ ca vipajuttāṇam.

bhaṇidaṃ tu mūlakammaṃ..... (Mū 461)

Mūlaguṇa

Principal virtues—

1. The fundamental disciplines of ascetic conduct such as abstinence from *prāṇātīpāta* (injuring or killing a living being) and the like; they are

the basis of the *Uttaraguṇas* (secondary virtues or supporting rules of ascetic conduct).
mūlaguṇāḥ—prānātipātaniṣṭyādayaḥ.

(*PrasāVr Pa* 212)

*mūlaguṇāḥ pradhānānuṣṭhānāni uttaraguṇādharma-
rabhūtāni....sarvottaraguṇādharatāṃ gatānāca-
raṇaviśeṣān.* (Mū 1 Vr)

2. There are 28 principal virtues—

(1-5) 5 *Mahāvratas* (great vows), (6-10) 5 *Samī-
ties* (compartments), (11-15) curbing 5 senses,
(16) plucking hair, (17-22) performances of
Sadāvaśyakas (six chapters to be recited daily
at both twilights), (23) nudity, (24) non-bathing
(25) sleeping on floor, (26) abstaining from tooth-
-washing, (27) to take meals in standing posture,
(28) taking meals once a day.

*pañca ya mahāvratāṃ sanidīo pañca jīṇava-
rūddiṭṭhā.*

pañceviṇḍiyarohā chappi ya āvāsayā loco..

*ācelakamaṇḥāṇaṃ khidīsayānamadantaḥḥaṃ-
saṇaṃ ceva.*

ṭhidībhoyāṇeyabhataṃ mūlaguṇā aṭṭhaviśā du..
(Mū 2.3)

Mūlaprathamānuyoga

A division of *Anuyoga* (2) (system of exposition),
in which the biographical description of the
Arhats (1) (*Tirthaṅkaras* (ford-founders)) is
depicted.

*mūlapadhamānuoge ṇaṃ arahantāṇaṃ bhaga-
vantaṇaṃ piṇvabhavā....cavaṇāṃ, jammaṇāṇi
....kevalaṇāṇuppayao, tittḥapavattāṇāni....eva-
māi bhāvā mūlapadhamānuoge kaḥiyā.*

(*Nandī* 120)

Mūla Prāyaścitta

A kind of *Prāyaścitta* (expiation):
on committing a highly severe offence, the past
seniority of asceticism is fundamentally aboli-
shed and fresh ordination is administered.

*mūlaṃ pagāḍhatarāvārahassa mūlato pariyāto
chijjati.* (*ĀVaCū* 2 p. 247)

*savvaṃ pariyāyamavahāriya puṇo dikkhaṇaṃ
mūlaṃ ṇāma pāyaccittam.* (*Dhāven Pu* 12 p. 62)

mūlaṃ—mahāvratānāṃ mūlata ūropanaṃ.
(*Yosā* 4.90 Vr)

Mūlasūtra

A division of the *Āgama* (canonical works), consi-
sting a group of two canonical works, viz., *Dasve-
āliyaṃ* and *Uttarajjhayaṇāṇi*. (*Samūcārī Śataka*)

Myga

That ascetic (*Muni*), who is not *Gītārtha* (the
ascetics who have knowledge of the text of the
scriptures as well as its meaning) and also who
does not have the aptitude for studies.
'mygā' agītārthāḥ. (*BṛBhā* 2901 Vr)

Mytācī

1. *Mytācī*—One who begs as food only the
Acitta (inanimate objects): one who sustains on
bhikṣā (of *Acitta*).

2. One who consumes only *Prāsuka* (inanimate
and acceptable) food etc..

mytāyāji madāi mytāsi vā. (*Bhaga* 2.13 Cū)

mytādi—prāsukabhoji. (*Bhaga* 2.13 Vr)

....*mytāṇi tu yācitam.* (*ACI* 3.530)

Myṇmukhī

The ninth decade of human life-span of hundred
years:

in this state, the human body is siezed by old
age: his feeling for living becomes extinct.

*ṇavanī mamūhī nāma, jaṇ naro dasamassio.
jarāḡhare viṇassaṃto, jīvo vasai akāmao..*

(*DaHāVr Pa* 9)

Mrṣāprātyaya

A kind of *kriyāsthāna* (the state in which *Kriyā*
(2) (urge) occurs):

indulging in telling lie for one's own self or one's
own relatives.

*kei purise āyaheum vā ṇāiheum vā agāraheum
vā parivāraheum vā sayameva musaṃ vayati,
aṇṇeṇa vi musaṃ vayāveī, musaṃ vayamtaṃ pi
aṇṇaṃ samaṇujāṇāti, evaṃ khalu tassa tappatti-
yaṃ sāvajjaṃ ti āhijjai. chatṭhe kiriyatṭhāṇe mo-
savattie tti āhie.* (*Sūtra* 2.2.8)

Mrṣāvāda Āśrava

A type of *Āśrava* (cause of influx of *Karma*),
the state of the soul, which attracts the *Karma*
through the activity of telling lie. (*Sīha* 5.128)
*ḡlūṭṭha bolai tiṇa nai kaḡyo jī, āsava mṛṣāvāda
tāya.*

*āya lāgai asubha karma chai jī, sāta ātha dukha-
dāya..* (*JhīCa* 22.6)

Mrṣāvāda Pāpa

The second type of *Pāpakarma* (indulging in evil
activity):

the bondage of inauspicious *Karma* caused by indulging in telling a lie. (ĀVr Pa 72)

Mr̥ṣāvāda Pāpasthāna

The *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in telling lie.

jīna karma nai udaya kari ji, bolai jhuṭha ayāna. tiṇa karma nai kahiyaī sahi ji, mṣāvāda pāpasthāna.. (JhiCa 22.5)

Mr̥ṣāvādaviramaṇa

Abstinence from falsehood—The second *Mahāvratā* (great vow) of the Jain ascetic; abstinence occurring through total renunciation of telling lie.

mṣā—alikaṃ vadanaṃ vādo mṣāvādah tasmādviramaṇaṃ—viratirīti. (Sthā 5.1 Vr Pa 276)

Mr̥ṣopadeśa

An *Aticāra* (partial transgression) of the vow of the *Sthūla-mṣāvādaviramaṇa* (abstinence from telling gross lie, the second vow of the lay follower):

to give false guidance to others, inadvertently or deceitfully.

mṣopadeśah—pareśāmasatyopadeśah sahasākārānābhogādīnā vyājena vā.

(UPā 1.33 Vr p. 11)

Meghacāraṇa

A type of *Cāraṇa Rddhi* (supernatural power of locomotion):

by dint of this supernatural power, the *sādhaka* (practitioner) can perform locomotion by taking the support of clouds even without injuring the water-bodied beings (of cloud).

avirāhidūṇa jīve apukāe bahuvihāṇa meghāṇaṃ. jaṃ uvāri gacchai munī sā riddhī meghacāraṇā nāma.. (TriPra 4.1043)

Medhā

Fifth stage of *Avagraha* (sensation), in which the *Avagraha* of the meaning of universal-cum-particular is perceived during the time of inquisitiveness about the successive attributes.

uttaruttaravisesasāmānatthāvaggahesu jāva merayā dhāvai tāva medhā bhamaī.

(Nandi 43 Cū p. 36)

Medhāvī

1. One possessed of genius, capable of grasping

both the *Sūtra* (2) (canonical aphorisms) and its purport.

2. One possessed of intellect, capable of retention of both *Sūtra* (2) (canonical aphorisms) and its purport, which were previously learnt.

3. One possessed of acumen to understand the mores related with ascetic conduct.

4. The ascetic (*Muni*) well versed in scriptural knowledge: having discreatory power for truth and falsehood.

5. The ascetic (*Muni*) who has discreatory power, adheres to the mores and is conversant with all the virtues of perfect blissfulness.

uggaḥaṇa dhāraṇāe, merae ceva hoi medhāvī. tivihamma ahīkāro, merāsaṃjutto mehāvī..

(BṛBhā 759)

medhāvī sadasadvivekaḥ saśrutikah.

(Sūtra 1.7.6 Vr Pa 156)

medhāvī—vivekī maryādāvān vā sampūrnasamādhiguṇaṃ jānānah. (Sūtra 1.10.9 Vr Pa 192)

6. The ascetic (*Muni*) who overcomes the ennui and experiences delight in the practise of self-restraint, after having accepted the path of self-restraint.

araiṃ āutte se mehāvī. (Ā 2.27)

7. The ascetic (*Muni*) who remains loyal to the truth (*Āgama* (2) (verbal testimony of *Āpta* (unimpeachable authority)) and the discriminative knowledge of the subtle truth).

saccassa āṇāe uvatṭhie se mehāvī..... (Ā 3.66)

Meru

(Jam 4.60)

See—*Maṇḍaraparvata*.

Maitrī Bhāvanā

Contemplation quā friendliness—

1. To practise *Bhāvanā* (1)—“Let others not feel unhappiness.”

mā kāṣṣīt ko’pi pāpāni mā ca bhūt ko’pi duḥkhitah.

mucyatām jagadapyeṣā matrimaitrī nigadyate.. (Yośā 4.118)

pareśaṃ duḥkhānutpattyabhilāṣo maitrī.

(TaVā 7.11.1)

2. Contemplation on the beneficence of others.

maitrī pareśaṃ hitacintanaṃ yaḍ.....

(SāBhā 13 Śloka 3)

Maithuna Āśrava

The state of the soul, which attracts the *Karma* due to the *Udaya* (rise) of *vedamohaniya Karma*

(the deluding *Karma* quâ sex). (Sthā 5.128)
mithuna sevai tiṇa nai kahyo jī, mithuna cotho
āsava jāna.
āya lāgai tikai aśubha karma chai jī, sāta ātha
dukhakhāna.. (JhūCa 22.10)

Maithuna Pāpa

The fourth type of *Pāpakarma* (indulging in evil activity); the bondage of inauspicious *Karma* caused by indulging in sexual activity. (ĀVr Pa 72)

Maithuna Pāpasthāna

The *Karma*, due to the *Udaya* (rise) of which the *Jiva* (soul) indulges in sexual activity.
jiṇa kar va nai udaya kari jī, methuna sevai ko
ayāna.
tiṇa karma ne kahiyai sahī jī, mithuna cotho pā-
paṭhāna.. (JhūCa 22.9)

Maithunaviramaṇa

Abstinence from sex—The fourth *Mahāvratā* (great vow) of the Jain ascetic; abstinence occurring through total renunciation of sexual activity.
mithunaṃ—strīpumsadvandvaṃ tasya karma
maithunaṃ tasmād viramaṇam.
 (Sthā 1.112 Vr Pa 277)

See—*Sarvamaithunaviramaṇa*.

Maithunasamjñā

Sex instinct—Sensation of sexuality arising (in the soul) on account of rise of *vedamohanīya Karma* (the deluding *Karma* quâ sex).
pumvedodayānmaithunāya strīalokanaprasa-
nnavadanasamstambhitoruvepanaprabhṛtilakṣa-
ṇakriyā maithunasamjñā. (Prajñā 8.1 Vr Pa 222)

Mokṣa

Liberation (emancipation)—One of the nine *Tattvas* (categories of truth); the revelling of the soul in its own nature on account of the *Kṣaya* (annihilation) of all the *Karmas*.
kṣāyikabhāva evātmano muktatvalakṣaṇo mo-
kṣaḥ.....mokṣaḥ aṣṭavidhakarmocchedaḥ.
 (U 28.14 ŚāVr Pa 555)

See—*Nirvāṇa*.

Mokṣapatha

Path leading to liberation—The faith (belief) in (the existence) of the categories of truth viz., *Jiva* (soul) etc. is *Samyaktva* (right faith), to know them is *Jñāna* (knowledge) and to renounce *Rāga* (attachment) etc. is *Cāritra* (conduct); this threefold path constitute the *Mokṣapatha*.
jīvādīsaddahaṇaṃ, sammatam tesimadhigamo-
ṇaṇam.
rāyādīpariharaṇaṃ, caraṇaṃ eso du mokkha-
paho. (SaSū 155)

Mokṣamārga

Path leading to liberation—The integration of *Samyagdarśana* (enlightened world-view which comprises eightfold conduct), *Samyakjñāna* (enlightened knowledge) which comprises *Svādhyāya* (scriptural studies and teaching) of the *Āgama* (2) (canonical work) and *Samyakcāritra* (enlightened conduct).
samyagdarśanañjñānacāritrāṇi mokṣamārgaḥ.
 (TaSū 1.1)

Moha

1. The transformation of consciousness which is imbued with *Rāga* (attachment) and *Dveṣa* (aversion).
rāgadveṣāparinatirmohaḥ. (Jaisidi 9.7)
 2. **Delusion**—The *Parjñāma* (1) (to undergo transformation from one state to another one) of (soul), imbued with *Ajñāna* (ignorance) due to the *Udaya* (rise) of *mohavedanīya Karma* (*Karma* responsible for the experience of delusion).
mohanaṃ vā mohaḥ, mohavedanīyakarmamāpā-
dito'jñānapariñāma eva. (Pañcasū Vr p. 1)
moho ṇāma annāṇam. (ĀVaCū 1 p. 212)

Mohacikitsā

Therapy of Moha (delusion)—To get rid of the (malady of) delusion through (the therapy of) occupying oneself in hard labour, endurance of the severe sun-heat, rendering service (to sick, old etc.), to subside the rise of delusion (sexual urge) which is a psychological malady through undertaking the remedial measures like *Nirvikṛtika* (to abstain from milk, curd etc.), fasting, *Kāyotsarga* (2) (austerity quâ abandonment of body) in standing posture, journey on foot from one place to another, studying-teaching etc..
'mohacikitsā ca' pariśramā''tapavaīyāvṛtṭyādi-
bhirmohasya ugrahaḥ kṛto bhavati.
 (BṛBhā 5301 Vr)

nivṛiti omā tava veyya, veyāvacce tadheva thāne ya.

āhimdaṇā ya maṇḍali..... (VyāBhā 1601)

Mohanīya Karma

Deluding Karma—

1. That *Karma*, which deludes the soul (consciousness) by distorting (its faculty of enlightened) faith and conduct.

darśamacāritrayorvikārāpādanād mohayati ātmānamiti mohanīyam. (Jaisi 4.3 Vṛ)

2. That *Karma*, which renders the soul (consciousness) insane by making it bereft of the disceratory power related with truth and untruth.

sadasadvivekavikalamaṃ karoti ātmānamiti mohanīyam. (Prajñā 23.1 Vṛ Pa 454)

Mohi Bhāvanā

A fourth type of anguished *Bhāvanā* (5) (disposition of malignment);

the behaviour and conduct of a maligner (ascetic) whose psyche is deeply infused with the disposition of malignment of committing suicide and the like.

satthaggaṇaṇaṃ visabhakkhaṇaṇaṃ ca jalanaṃ ca jalappaveso ya.

anāyārabhamdasevā, jamaṇaṃ maraṇāṇi baṇḍhaṇti.. (U 36.267)

Maukharya

An *Aticāra* (partial transgression) of the vow of *Anartha-dayāviramaṇa* (the eighth vow of the lay follower);

to indulge in prating, based on shameless prevarications and irrelevant talks.

maukharyaṇi dhārṣṭayaprāyamaṇasatyāsambaddhapralāpivamucyate. (UPā 1.39 Vṛ p. 17)

Mauśalī

A blemish of *Pratīlekhanā* (inspection of monastic paraphernalia);

while undertaking the *Pratīlekhanā* to make the cloth (under inspection) touch another cloth or any other thing in upward, downward or lateral directions.

'mosali' tti tiryagūrdhvamadho vā ghaṭanā.

(U 26.26 śā Vṛ Pa 541)

Mrakṣita

A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to com-

portment quā acceptance of food etc.);

accepting food even when the food, the laddle or the hand of the giver gets touched with any *Sacitta* (animate object) like earth-bodied, water-bodied or vegetation-bodied beings.

śuṣkena sarajaskenātivāslakṣṇatayā bhasmakalpena yaddeyaṇi hastaḥ pātraṇi vā mrakṣitaṇi ādreṇa vā. (PiNiVṛ Pa 96)

Mleccha

The people (belonging to the race) who speak inexplicitly or indistinctly. Their speech is not comprehensible to the *Āryas*.

milakkhū'vutabhāsi..... (NiBhā 5728)

'mīlekkhu ya' tti mlecchā—avyaktavāco, na yaduktamāryairavadhāryate, te ca śakayavanaśabarādideśodbhavāḥ, yeṣyavāpyāpi manujatvaṃ janturutpadyate, ete ca sarve'pi dharmādharmaḡamyāḡamyabhakṣyābhakṣādisakalāryavyavahārabahīṣkṛtāstiryakprāyā eva.

(U 10.15 ŚāVṛ Pa 337)

Ya

Yakṣa

The fifth kind of the *Vānamantara Deva* (Forest-dwelling gods);

the gods belonging to this class have a blue lusture; they have a deep and large belly; they have a graceful look; their physique has an appropriate (befitting) size and weight; their hands, legs, nails, palate, tongue and lips are reddish in colour; they wear radiant crown and adorn themselves with ornaments embedded with gems; their emblem is banyan-tree.

yakṣāḥ śyāmāvadātā gambhīrāstundilā vṇidāra-kāḥ priyadarśanā mānonmānapramānayuktā raktapāṇipādalanakhatālujihvoṣṭhā bhāsvaramukuṭadharā nānāratnavibhūṣaṇā vaṭavṛkṣadhrvajāḥ. (TaBhā 4.12 Vṛ)

Yatanāvaraṇīya Karma

A sub-type of *Vīryāntarāya Karma* (*Karma*, obstructing the spiritual energy);

which creates obstruction in the efforts of undertaking *sādhanā* of self-restraint—specific practices of asceticism.

'jayaṇāvraṇijjāṇaṇi' ti, iha tu yatanāvaraṇīyāni cāritravisēṣavīryāntarāyalakṣaṇāni mantavyāni. (Bhaga 9.18 Vṛ)

Yatidharma

The tenfold *Dharma* (1), viz., *Uttamakṣamā* and the like, which is to be put into practice by the *Anagāra* (homeless ascetic).

daśaparakāro yatidharmah, uttamā guṇā mīlotta-rākhyāsteṣāṃ prakarsah—parākāṣṭhā tadyukto'nagārāṇāṃ dharmo bhavati. (TaBhā 9.6 Vr)
See—*Śramaṇadharmā*.

Yatratatrānupūrvī

A kind of *Ānupūrvī* (principle of structure and order of the substances); counting arbitrarily—right or reverse order, both orders (together).
ānupuvvī tivihā.

....*taṃ jahā—puvānupuvvī, pacchānupuvvī, jatthataṭṭhānupuvvī cedi.....jattha vā tattha vā appano, icchidamādiṃ kādūna gaṇaṇā jatthataṭṭhānupuvvī hodi.* (KaPrā p.28)
See—*Anānupūrvī*.

Yathākṛta

Food etc. prepared by a householder for himself; it is in conformity with the ascetic conduct, acceptable to the ascetic (*Muni*).
ahāgadesu rīyaṃti, pupphesu bhamarā jahā.
'*yathākṛteṣu' ātmārthamabhinirovartiteṣvāhārā-diṣu.* (Da 1.4 HāVr Pa 72)

Yathākhyāta Cāritra

A type of *Cāritra* (ascetic conduct); the state of conduct which ensues when (the *Kaṣāyas* (passions) viz.,) anger, conceit, deceit and greed get totally subsided or annihilated.
ahasaddo jāhatthe, āno'bhivihie kahiyaṃmakkhāyaṃ.
caranamakasāyamuditam, tamahakkhāyaṃ jahakkhāyaṃ. (ViBhā 1279 Vr)

Yathācchanda

A category of lax *Śramaṇa* (ascetic); the ascetic (*Muni*), becoming unheedful to the (injunctions of) the *Āgamas* (2) (canonical works) lead his (ascetic) life with licentious attitude and also advocates licentiousness.
ussuttamāyaraṃto, ussuttaṃ ceva paṇṇavemā-ṇo.
eso u adhācchando, icchācchando tti egatthā. (VyāBhā 852)
sūtrādūrdhvamuttiraṃ paribhraṣṭamityarthah utsūtraṃ tadācaran—svayaṃ sevamānaḥ utsū-

trameva ca yaḥ parebhyah prajñāpāyan vartate eṣa yathācchandaḥ. (Prasā 103 Vr Pa 27)

Yathāpravṛtta Avadhi

A type of *Avadhijñāna* (clairvoyance); that *Avadhijñāna*, which is attained even in absence of acquirement of any virtue such as *Cāritra* (asceticism), only through the *Kṣayopasāma* (annihilation-cum-subsidence) (of relevant *Karma*) like the sun-rays emitted through an aperture in the cloudy sky.
gunamamtareṇa jahā gagaṇabbhacchādite ahāpavattito chiddeṇaṃ diṇakaraṇakiraṇa vva viṃssiṭā davvamujjovamti tahā'vadhīāvaraṇakha-yovasame avadhilaṃbho adhāpavattito viṃneto. (NandīCū p. 15)

Yathāpravṛtti Karaṇa

Automatic Karaṇa (3) (operation of spiritual energy)—The first step of the threefold *Karaṇa* for the attainment of *Samyaktva* (right faith)—that natural 'pull' or 'vis a tergo' (*adhyavasāya*) of the soul by dint of which it, transmigrating in the world without beginning, arrives at the invincible gordian knot, comprising attachment and hatred, to cut it.
yenādhyavasāyena durbhedyarāgadveṣātmaka-granthisāmīpaṃ gaच्छati, sa yathāpravṛttikaraṇam. (Jaisidi 5.8 Vr)

Yathābhadra

One who is *Sulabbabodhika* (one for whom enlightenment is easy to obtain); although he is devoid of the *Samyaktva* (right faith), still he pays extreme reverence towards the *Jinaśāsana* (doctrines propounded by the *Tirthankara* (ford-founder)) and the Jain ascetic.
'*yathābhadraḥ' samyaktvarahitaḥ paraṃ sarva-jñāśāsane sādhuṣu ca bahumānavān.* (BṛBhā 1926 Vr)

Yathāyū

That life-span, which is not amenable to any abrupt end; one possessed of such life-span does not meet with untimely death. The following are possessed of such life-span: gods, infernals, those sub-humans and humans, who enjoy a life-span of innumerable years, the sixty-three *Śalākāpuruṣas* (universal personages) and human beings in their last birth (before emancipation).

do ahānyam pāleṃti, tam jahā—devacceva, neriya-
iyacceva. (Sthā 2.266)

yathābaddhamāyuryathāyuh pālayanti—anu-
bhavanti nopakramyate taditi yāvaditi—
devā neriyaṃvī, ya asaṅkhavāsāyā ya tirima-
ṇṇyā.

uttamapurisā ya tahiā, caramasarirā ya nirva-
kamā.. (SthāVr Pa 63)

Yathāyurnirvṛttikāla

The life-span, in whatever form and of whatever
duration, bound by the infernals, sub-humans,
humans and gods, is called Yathāyurnirvṛtti-
kāla.

ahānīvattikāle—jamaṃ jeṃam neriyaṃ vā ti-
rikkhajoṇeṃ vā maṇusseṃ vā deveṃ vā ahā-
yam nīvattiyam. (Bhāga 11.126)

Yathālandacārī

That ascetic (*Muni*), who continuously under-
takes the *sādhanā* (spiritual practise) of *Apra-
māda* (non-remissness). (BrBhā 1438 Vr p. 430)
See—Yathālandika.

Yathālandika

Time-bound course, remaining ever vigilant—
The Yathālandacārī ascetic who sojourns in one
vīthī (lane) for five days and nights (at the most);
there only they take *bhikṣā* (accepting food etc.
by going to houses for collecting them in conform-
ity with the canonical instruction)); they don't
transgress the maximum *Landa* (i.e., stipulated
period of five days and nights).

lamdo n hoi kālo, ukkosagalaṃdacārīṇo jamhā....
...utkrṣṭam landam—pañcarātrārūpamekasyām
vīthyām caraṇāśilā yasmāt tato'mi 'utkrṣṭalan-
dānatikramo yathālandam, tadastyeṣām' iti
vyutpattiyā yathālandikā ucyante.

(BrBhā 1438 Vr p. 430)

tivīham ca ahālamdam, jahamayam majjhimam
ca ukkosam.

udaullam ca jahamam paṇagam puṇa hoi ukko-
sam.. (BrBhā 3303)

See—Landa.

Yathāsūkṣmakāṣāyakuśīla

A kind of *Kāṣāyakuśīla Nirgrantha* (3);
that ascetic (*Muni*), who indulges in anger etc.
(only) mentally.

maṇasā kohāie, nisevayam hoi ahasuhumo..
(Bhāga 25.283 Vr)

Yathāsūkṣmanirgrantha

A kind of *Nirgrantha* (4) (*Nirgrantha* (3);
the *Nirgrantha* (4) (ascetic) belonging to the
Upasāntamoha Guṇasthāna (the 11th *Guṇa-
sthāna* (stage of the spiritual development of
the soul)) and *Kṣīnamoha Guṇasthāna* (the 12th
Guṇasthāna) which have the duration of *Antar-
muhūrta* (time-period between 2 *Samayas* (smal-
lest time-units) and 1 *Samaya* less 48 minutes),
in all *Samayas* (smallest time-units) without any
reference to the first or last *Samaya*.

niyamthe paṃcavihe paṃmatte, tam jahā—paḍha-
masamayaniyamthe, apaḍhamasamayaniyam-
the, carimasamayaniyamde, acarimasamayani-
yamthe, ahāsuhamaniyamthe nāmam paṃcame.
nigrantahaḥ kṣīnakaṣāya upasāntamoho vā....
antarmuhūrttapramāṇāyā nirgranthāddhāyāḥ
prathame samaye vartamānaḥ ekaḥ śeṣesu
dvitīyaḥ, antime tṛtīyaḥ, śeṣesu caturthaḥ, sar-
veṣu pañcama iti. (Sthā 5.188 Vr Pa 320)

Yathāsūkṣmapulāka

A kind of *Pulāka Nirgrantha* (3).
The ascetic (*Muni*) who, out of remissness, just
thinks of accepting objects which are forbidden
or who indulges in only a few *Aticāras* (partial
transgressions).

kiñcitpramādānmanasā'kalpyagrahaṇādvā ya-
thāsūkṣmapulākaḥ. (Sthā 5.185 Vr Pa 320)

Yathāsūkṣmapratīṣevanākuśīla

A kind of *Pratīṣevanākuśīla Nirgrantha*(3);
that ascetic (*Muni*), who becomes delighted on
hearing the praise of his penances.

ahasuhumo puṇa tusse, esa tavassi tti samsāe.
(Bhāga 25.282 Vr)

Yathāsūkṣmabakuśa

A kind of *Bakuśa Nirgrantha* (3);
that ascetic (*Muni*), who indulges in adorning
the body explicitly or otherwise—indulges in
cleansing eyes, mouth etc..

kiñcitpramādi akṣimalādyapanayan vā yathāsū-
kṣmabakuśaḥ. (Sthā 5.186 Vr Pa 320)

Yadṛṣṭa Ālocanā

A blemish of *Ālocanā* (confession);
the confession of only that blemish which has
been seen by the *Ācārya* (preceptor) etc. (and to
cancel other blemishes).

'jam ditthim' ti yadeva ḍṛṣṭamācāryādinā doṣa-

jātam tadevālocayati nānyaṃ doṣam.
(*Sthā* 10.70 *Vr Pa* 460)

Yantrapīḍanakarma

A kind of *Karmādāna* (occupation involving great bondage of *Karma*); occupation such as squeezing sugarcane, sesamum etc. in the crusher and trading in (the appliances such as) stone-slab, mortar (for pounding grain in), pestle etc..
'janṭapīḍanakamme' tti yantreṇa tilekṣvādīnām yatpīḍanam tadeva karmma yantrapīḍana-karmma.
(*Bhaga* 8.242 *Vr*)

Yamanīya

(*Bhaga* 18.206)

See—*Indriyayamanīya, Noindriyayamanīya.*

Yavamadhya

An unit of linear measurement:
8 *Yūkā* = 1 *Yavamadhya.* (*Amu* 399)
See—*Yūkā.*

Yavamadhyā Candrapratimā

That *Candrapratimā*, in which the practitioner of this course begins his penance on the first day of the bright moon by taking only one *Datti* (food, drinks etc. given to the ascetic, without breaking the flow) each of food and drink in meals (once a day); the number of *Datties* is increased on each successive days up to 15 *Datties* each of food and drink) on the full moon day, after which there is decrease in number of *Datties* on each successive days up to one *Datti* on the 14th day of dark moon and lastly observing complete fast on the dark moon day. (See table).

Śuklā	Number of Datties	Kṛṣṇā	Number of Datties
1	1	1	14
2	2	2	13
3	3	3	12
4	4	4	11
5	5	5	10
6	6	6	9
7	7	7	8
8	8	8	7
9	9	9	6
10	10	10	5
11	11	11	4

12	12	12	3
13	13	13	2
14	14	14	1
15	15	15	Fasting

(*Śuklā* : Bright Moon; *Kṛṣṇā* : Dark Moon)

javamajjhaṇṇam caṃdapaḍimam paḍivanna-ssa.....anāvāsāe se ya abhattatṭṭhe bhavai.
(*Vya* 10.3)

Yavika

A division of the *Pūrvagata Śruta* (canonical work which is a division of the *Dṛṣṭivāda* (12th *Anga* (principal canonical work)); it describes the *āyusṛeṇī* (series of life-span). An ascetic who is *Pūrvadhara* (possessed of the knowledge of the fourteen *Pūrvas* (canonical works of earlier lore)) can know the life-span of a human being, a god etc. by concentration himself on the *Yavika*.
javiehiṃ kira bhāṇiyā āuseḍhī, tattha uvantṭā āyariyā jāva peccaṃṭi āṃ vaṛisatasamahiyāṇi do tinni vā....jāva do sāgarovamāṇi ṭhiti.....
(*ĀvaHāVr* 1 p. 206)

Yaśahkīrtināma

A type of *Nāma* (body-making) *Karma*; due to the *Udaya* (rise) of which the *Jīva* (soul) earns name and fame.
sarvajanorkīrtanīyaḡmātā yaśah ekadeśaḡāmiṇi puṇyakṛtā vā kīrttiḡ te yadudayavaśādbhavata-stadyaśahkīrttināma. (*Prajñā* 23.38 *Vr Pa* 475)

Yācanā Pariṣaha

A type of *Pariṣaha* (hardship); the ascetic (*Muni*) should not let down himself by the feeling of inferiority that may arise due to begging *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) for the sustenance of his ascetic life.
dukkaram khalu bho! nīccam, aṇaḡārassa bhikkhuṃ.
savvaṃ se jāiyam hoi, natthi kiṃci ajāiyam..
goyaraggapavīṭṭhassa, paṇi no suppasārae.
seo aḡāravāsu tti, ii bhikkhū na cīṃtae..
(*U* 2.28. 29)

Yācanī

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā*

(speech which is neither truth nor a lie—speech for pragmatic purposes): the interrogative speech or statement made for begging; for example, “give me that particular thing.”

yācanī kasyāpi vastuviśeṣasya dehīti mārgaṇam.
(Prajñā 11.37 Vr Pa 259)

Yātrā

Any kind of auspicious activity which is undertaken for the penance, ascetic discipline, self-restraint, scriptural studies, meditation, *Ṣaḍvaśyaka* (six chapters to be recited daily at both twilights) etc..

jam me tava-niyama-samjama-sajjhāya-jhāyā-vassagamādīesu jogesu jayanū, settam jattā.
(Bhaga 18.207)

Yāma

1. A term used to indicate a particular stage of one's life-span; for example, the first *Yāma* is the age of 8 to 30 years, second *Yāma* is the age of 30 to 60 years, third *Yāma* is the age of 60 onwards.

jāmo tti vā vayo tti vā egaṭṭhā. (ĀCū Pa 244)
tao jāma paṇṇattā, tam jāhā—paḍhame jāme, majjhime jāme, pacchime jāme. (Sthā 3.161)

2. *Mahāvratā*—The great vow.

See—*Cāturyāma, Pañcayāma.*

Yāvatkathika Anaśana

Fasting-unto-death—The *Anaśana* (fasting) which is to be observed till death.

āvakahiyam—jāvajjivigam. (DaACū p. 12)

Yāvatkathika Parihāraśuddhika

That ascetic (*Muni*), who accepts the *Jinakalpa* (the ascetic who observes the ascetic conduct of a *Jina*) code of ascetic conduct, soon after having finished the special course of ascetic conduct called *Parihāraśuddhi* (purificatory conduct). *ye punaḥ kalpasamāptyanantaramavyavadhānena jinalkapaṃ pratipatsyante te yāvatkathikāḥ.* (Prajñā Vr Pa 68)

Yāvatkathikasāmāyikacāritra

Life-long Sāmāyika Cāritra—The *Sāmāyika Cāritra* (preliminary initiation (into ascetic conduct)) to be observed for the whole life; the ascetics belonging to the order of the intermediate twenty-two *Tirthankaras* (ford-

-founders) used to observe this type of *Cāritra*. (In the period of 1st and 24th *Tirthankaras*, the *Sāmāyika Cāritra* was followed by *Chedopasthāpaniya Cāritra* (ordination through detailed resolves).

‘āvakahic ya’ tti yāvatkathikasaya bhāvivyapa-deśāntarāyabhāvāt yāvajjivikasaya sāmāyikasya yāstivādyāvatkathikaḥ sa ca madhyamajina-mahāvīdehajinasambandhī sādhuḥ.

(Bhaga 25.454 Vr)

Yāvantikā

That food *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) which is prepared in general for all those who sustain their life on *bhikṣā*, without any specification: such *bhikṣā* is unacceptable for the ascetic (*Muni*).

yāvanto bhikṣācarā āgamiṣyanti tāvatām dāta-vyām ityabhiprāyeṇa yasyām diyate, sā yāvantikā. (BrBhā 3184 Vr)

Yuga

1. A unit of linear measurement; 96 *Angulas* (*Utse dhāngulas*) (1 *Angula*=1.3 inches)=1 *Yuga*, i.e., *daṇḍa, Dhamuṣa, nālikā, akṣa* or *Mūsala, chamauṇi angulāṃ se ege daṇḍe i vā dhanū i vā jūge i vā nāliyā i vā akkhe i vā musale i vā..*

(Anu 400)

2. A time-period of five years.

.....*pañcehiṃ vaccharehiṃ jugam..*

(TriPra 4.289)

Yugadoṣa

A blemish of *Kāyotsarga* (austerity qua abandonment of body):

to practise *Kāyotsarga* (in a wrong posture) with spreading the neck like an ox which has become anguished by the burden of the yoke.

yo yuganipīḍitabalivardavat grīvāṃ prasārya tiṣṭhati kāyotsargeṇa tasya yugadoṣaḥ.

(Mū 670 Vr)

Yugalaka

Twin turned into couple—The couple or the pair of five-sensed subhuman beings, which is born as a twin (as brother and sister) and die also simultaneously. The *Yugalakas* make use of the *Kalpavṛkṣas* (wish-fulfilling trees) which fulfil all basic needs of life for their sustenance.

(Jam 2.49)

See—*Yaugalika*.

Yugasamvatsara

A type of *Samvatsara* (year):

five *Samvatsaras* make one *Yugasamvatsara*. It includes three lunar *Samvatsaras* and two augmented *Samvatsaras* (due to one extra month in a year).

jugasamvachare pañcavihe paññatte, tam jahā—camde, camde, abhivaddhite, camde, abhivaddhite ceva. (Sthā 5.211)

yugam pañcasamvatsaram. (ĀvaHāVr 1 p. 172)

See—*Pramāṇasamvatsara*, *Lakṣaṇasamvatsara*.

Yugāntakarabhūmi

The *bhūmi*—the time-period, during which the attainment of liberation continues is *Antakarabhūmi*: that *Antakarabhūmi*, which continues for a *Yuga* is called *Yugāntakarabhūmi* (or *Puruṣāntakarabhūmi*), where the *Yuga* means the number of generation in a continuous tradition of *Guru*-disciple-disciple's disciple and so on. For example, the *Yugāntakarabhūmi* continued up to twentieth *puruṣayuga*, i.e., the twentieth generation of disciple after *Arhat Mallī* (who was the 19th *Tirthankara* (ford--founder)).

(Jñā 1.8.233 Vr Pa 161)

aṃtakarabhūmi tti....bhūmī—kālo, so duvidhōpurisaṃtakarakālo ya pariyāyaṃtakarakālo ya jāva ajjaṃbunāmo tāva sīvapaḥo, esa jugamtakarakālo....tatīe purisajuge jugamtakarabhūmī.

(DaśāCū Pa 65)

See—*Paryāyāntakarabhūmi*.

Yugma

A mathematical term—

1. The even numbered amount; e.g., *ṛtayugma* (four) and *dvāpara* (two).

2. The particular amount from which when four is subtracted each time, the remainder may be 4, 3, 2 or 1.

(There are four kinds of *Yugma*—

1. *Ṛtayugma* — 4, 8, 12 etc.

2. *Tryojaḥ* — 3, 7, 11 etc.

3. *Dvāparayugmaḥ* — 2, 6, 10 etc.

4. *Kalyojaḥ* — 1, 5, 9 etc.)

....jumma tti iha gaṇitaparibhāṣayā samo rāṣir-yugmamucyate viṣamastvojaḥ.dvau rāṣi yugmaśabdavācyau. (Bhāṣa 18.89 Vr)

....catvāro'sṭau dvādaśetyādīsamkhyāvān rāṣiḥ kṣullakaḥ ṛtayugmo'bhidhīyate. (Bhāṣa 31.1 Vr)

cattāri jumṃā paññattā, tam jalā—kaḍajumme, teyoe, dāvarajumme, kalīoe. (Sthā 4.364)

Yūkā

An unit of linear measure:

8 *Likṣā* (tiny lice) - 1 *Yūkā* (louse).

....attha bharaḥeravayānam manussāyaṃ vālaggā sā egā likkhā, attha likkhāo sā egā jūyā, attha jūyāo se ege javamajjhe, attha javamajjhā se ege ussehaṅgule.. (Ami 399)

See—*Bālāgra*.

Yoga

1. *Samādhi* (1)—That mental concentration, through which performances of specific *niravadya* activity (free from sin) can be undertaken. *niravadyasya kriyāvīśeṣasyānuṣṭhānam sa yogaḥ samādhiḥ, samyakprajñānamityarthaḥ.* (TaVā 6.12)

2. **Threefold activity of mind, speech and body**—The subtle vibrations of the soul-units related with mind, speech and body. It is the *Parīṇāma* (1) (to undergo transformation from one state to another one) of the soul in the form of the activity of mind, speech and body, affected by the *Kṣaya* (annihilation) or *Kṣayopaśama*, (annihilation-cum-subsidence) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and the *Udaya* (rise) of *Śarīra Nāma Karma* (a sub-type of the body-making *Karma*, responsible for the physical phenomena of the body) and association of the *Pudgalas* (material aggregates) belonging to the *Vargaṇās* (class of material clusters) of body, speech and mind, respectively.

jogo ṇāma kiṃ? maṇavayanakāyapoggalālamba-ṇeṇa jīvapadesāṇaṃ paripphamdo.

(Dhava Pu 7 p. 17)

Viryāntarāyakṣayakṣayopaśamaśarīranāmakar-modayajanyaḥ kāyabhāṣāmanovargaṇāpekṣaḥ kāyavānmanahpravṛttirūpaḥ ātmaparīṇāmahaḥ yogo'bhidhīyate. (Jaisiddhi 4.25 Vr)

3. To do oneself, to make others do, to approve of others' doing.

....jogaṇi na karemiccāi sāvajjaṇi..

yogaṇi na karomītyādi saṃbadhyate—na karemi, na kāravemi, karaṇtam pi aṇṇam na samañjāṇāmi. (ViBhā 3529 Vr)

Yoga-apramatta

1. One who is self-protected with the three

Gupties (inhibition of activities of mind, speech and body) viz., *Manogupti*, *Vāggupti* and *Kāyagupti*.

2. One who abstains from the unrighteous activities of mind, speech and body and undertakes the righteous activities of mind, speech and body.

3. One who is not attached to the sensual objects. *jogaappamatto maṇavayanakāyajogehiṃ tilhiṃ va gutto. ahavā akusalamaṇaniroho kusalamaṇaḍḍivāṇaṃ vā, maṇaso vā egattibhāvakaḥ. evaṃ vaie vi, evaṃ kāc vi. taḥā ṃḍiesu soṃḍiyavisa-yapayāraṇiroho vā soṃḍiyavisa-yapattesu vā atthesu rāgado saviniggaho.*

(ĀvaCū 2 p. 134, 135)

Yoga Ātmā

The mode of the soul, engaged in the activities of mind, speech and body.

yogā—manahprabhṛtyvyāpārāstatpradhāna ātmā yogātmā. (Bhaga 12.200 Vr)

Yoga Āsrava

The cause of the attraction (and influx) of *Karma* due to the activities of body, speech and mind. (Sthā 5.109)

Yogapiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic:

to obtain *bhikṣā* by offering an ointment for the feet (to enable the donor to walk on water or fly in the air), or by offering the chemical compound which act as a fate-improving agent.

yogaḥ pādalepādih saubhāgyādikaraḥ.

(Prasā 567 UVr)

Yogapramatta

1. One whose mind, speech and body are not disciplined.

2. One who is attached to the sensual objects.

3. One who does not properly observe the compartments viz., *Iryāsamiti* (compartment quā walking) and the like, and who is not cautious in accepting food, paraphernalia and residential place.

jogappamatto maṇaduppanihāṇeṇaṃ vaiduppanihāṇeṇaṃ kāyaduppanihāṇeṇaṃ, tathā ṃḍiye-su saddāṇuvāti nīvāṇuvāti.....tathā iriyāsamitā-

disu paṃcasu vi asamito bhavati, taḥā āhārauva-hivasahimāḍḍiṇi uggamauppādāṇesaṇāhiṃ aṇu-vautto geṇhati. (ĀvaCū 2 p. 134)

Yogamudrā

A kind of *mudrā* (position of the hands).

1. Keeping both the hands in the shape of the lotus-bud and keeping distance between the fingers and placing both the elbows near the navel is called *Yogamudrā*.

aṃḍomāṃtariṅguliko sākārehiṃ dohiṃ hatthehiṃ.

piṭṭhovarikopparasaṃṭhihiṃ taḥa jogumuddatti. (Pañcā 113)

aṃḍumāṃtariṅguliko sāgarehiṃ dohiṃ hatthehiṃ.

piṭṭhvari kupparasaṃṭhihiṃ taḥa jogamuddatti. (Caityavandana Bhā 15)

2. By sitting in any one posture such as the *Padmāsana* (lotus-posture) and the like, and keeping both palms, below the navel, by turning them upwards and keeping one below the other.

jināḥ padmāsanaḍḍināmaṇikamādhye nīveśanam. uttānakarayugmasya yogamudrāṃ babhāṣire..

(Amiśrā 8.55)

Yogavān

1. That ascetic (*Muni*), who has sharp concentration of mind.

yogaḥ—samādhiḥ so'syāstīti yogavān.

(U 11.14 ŚāVr Pa 347)

2. That ascetic (*Muni*), who is incessantly devoted to and constantly vigilant in the observance of the *Samities* (compartments) and *Gupties* (inhibition of activities of mind, speech and body).

yogavāniti samiti-guptiṣu nityopayuktah, svādhinayoga ityarthah. (Sūtra 1.2.11 Cū p.54, 55)

Yogavāhitā

Śrutopadhānakāritā (the specific quality of the *Upadhānavān* (one who undertakes *Upadhāna* (austerities observed during the course of scriptural studies)):

a specific discipline to be observed by the ascetic (*Muni*) who is a *Yogavāhi*; the course of penances which is obligatory for the *Yogavāhi* while undertaking the studies of the *śruta* (scripture).

yogavāhitayā—śrutopadhānakāritayā, yoge vā samādhinā sarvatrānūtsukatvalakṣaṇeṇa vahanitīyevaṃśīlo yogavāhi, tadbhāvastattā tayā.....

(Sthā 10.133 Vr Pa 487)

See—Yogavāhī.

Yogavāhī

That ascetic (*Muni*), who abstains from eating the *Vikṛties* (milk, curd etc.) i.e., one who practises *Praṇītaāhāraviyajana* (abstinence from that food which causes accumulation of flesh, fat etc.) and avoids heavy food.

āgādhamanāgādhe, duvidhe joge ya samāsato hoti.... (NiBhā 1594)

nikkāraṇe na kappamti, vigatīo jogavāhīno.

kappamti kāraṇe bhottum, aṇuṇṇāyā gurūhi ya.. (VyaBhā 2142)

Yogasamgraha

A compendium of *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)—The collection of thirty-two types of *yoga* which comprises the spiritually auspicious performances: in nutshell, they are the aphorisms of *Samādhi* (1) (concentration of mind), (2) serenity of psyche), (3) (consciousness of equanimity born by cessation of attachment). *praśastayogasamgrahanimittatvādālocanādaya eva tatthocyante.* (Sama 32.1 Vr Pa 54)

yogānāṃ—praśastavyāpārāṇāṃ samgrahāḥ yogasamgrahāḥ. (Prašna 10.1 vr Pa 146)

Yoga Satya

1. Right (truthful) activity of mind, speech and body, which is in conformity with the *suṃnam* bonum.

yogāḥ—manovākkāyāsteṣāṃ satyam—avita-tthatvam yogasatyam. (U 29.53 ŚāVr Pa 591)

2. A type of (verbal) truth;

to address a person with an appellation on the basis of the object associated with him; e.g.—to call a person carrying a *daṇḍa* (staff) a *daṇḍī* (one bearing a staff).

'joge' tti yogataḥ—saṃbandhataḥ satyam yoga-satyam, yathā daṇḍayogād daṇḍaḥ, chatrayogā-cchatra evocyate. (Sthā 10.89 Vr Pa 465)

Yogahina

An *Aticāra* (partial transgression) of *Jñāna* (knowledge);

to make pronunciation by omitting the contextual syllable (or word).

samyagakṛtayogopacāram.

(Āva 4.8 HāVr p. 161)

Yogyā

A pre-bondage stage of *Karma*;

those *Karma-pudgalas* (material clusters quā *Karma*) which are ready for undergoing *bandha-pariṇāma*, i.e., being transformed into the state of *Bandha* (bondage).

yogyā bandhaparīṇāmābhimukhāḥ.

(ViBhā 2962 Vr)

Yojana

A unit of linear measurement;

1 *Yojana* = 4 *Kośa* (which is nearly equal to 7.88 miles). (Sthā 8.62 Vr Pa 412)

cattāri gāṇyāṃ joyaṇaṃ. (Aṇu 400)

Yoni

The substratum of birth (of the *Jīva* (soul))—

The substratum, wherein the soul enters in the beginning of his new life (in reincarnation), after the termination of his previous life, and appropriates the *Pudgalas* (material clusters) and wherein their combination with the *Kārmaya-śarīra* (subtlemost body formed by *Karma-pudgalas* (material clusters quā *Karma*)) takes place, for the formation of the new body.

ayamātmā pūrvabhavaśarīrauāśe tadanusarīra-ntaraprāptisthāne yān pudgalān śarīrārthamādatte tān kārmanena saha miśrayati taptāya-spiṇḍāmbhograhanavaccharīranirvṛtyartham bāhyapudgalān yasmin sthāne tat sthānam yoniḥ. (TāVā 2.33)

Yonisaṃgraha

Compendium of *Yonis* (substratum suitable for the birth of the *Jīvas* (souls))—The collection of the *Yonis* of the birth of the living beings; e.g.,

Aṇḍaja (oviparous), *Potaja* (those which are born without any covering), *Jarāyujja* (viviparous, i.e., those which are born with a membranous covering called placenta) and the like.

(Sthā 8.2)

Yaugalika

The human and sub-human *Yugalakas* (twin turned into couple or pair), possessed of the *Nirupakrama* life-span (not subjected to abrupt end), enjoying a life-span of innumerable years, giving birth to a twin when their life-span remains six months and taking re-birth (after death) in the realm of gods.

....asaṃkhyeyavarṣāyūṣo nirupakramāyūṣaḥ.... asaṃkhyeyavarṣāyūṣaḥ—yauḡalikā narāstiryauḡa-saśca. (Jaisidi 7.31 Vr)

...te naṃ maṃṣyā chammāsāvasesāyā juyala-
gaṃ pasavaṃti....kālamāse kālaṃ kiccā devaloe-
su uvavajjanti. (Jīvā 3.630)

mahāsakirā hi devakurvādīnithumakāh, te ca
kadācīdevāhārayanti kāvalikāhāreṇa.

(Bhaga 1.87 Vr)

See—Yugalaka.

Ra

Racita

A kind of *Piṇḍaiṣaṇā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

keeping the food in a bronze vessel in the centre and other various tasty items surrounding it by the householder with an intention of giving to ascetic.

racitaṃ nāma saṃyatanimittaṃ kāṃsyapātrā-
dau madhye bhaktaṃ niveśya pārsveṣu vyaijja-
nāni sthāpyante. (VyāBhā 1520 Vr)

Rajoharaṇa

An essential item of monastic paraphernalia: it is made up of soft fibres of wool, or any other soft threads. It is used for *pramāṛjana*, i.e., for cleansing the ground so as to remove softly the insects etc.:

āyāne nikkheve thāṇaṇisīyaṇa tuyattasaṅkoe.
pūvaṃ pamajjaṇaṭṭhā liṅgaṭṭhā ceva rayahara-
ṇaṃ. (ONi 711)

Rajju

A conceptual unit of linear measurement used in Jain astrophysics:

it is equal to $\frac{1}{2}$ *Jagaśreṇī*; it measures innumerable *Yojanas* (measured with the *Pramāṇāṅgula*), which is 1000 times an ordinary *Yojana* (= 7.88 miles).

...jagaseḍḍhīe sattaṃabhāgo rajjū pabhāsaṃte.
(Tripra 1.132)

kā rajjū nāma? tiriyaḷogassa majjhīnavitthāro.
(Dhava Pu 3 p. 34)

Rati

A kind of *Nokaṣāya* (quasi-passions) which is a sub-type of *Cāritramohanīya* (conduct deluding) *Karma*:

the rise of which evokes attachment towards the external substances which are animate,

inanimate etc..

yadudayena sacittācittesu bāhyadravyeṣu jīva-
sya ratirutpadyate. (Sthā 9.69 Vr Pa 445)

Ratīarati Pāpa

The sixteenth type of *Pāpakarma* (sinful activity);

the bondage of inauspicious *Karma* caused by indulging in the feeling of pleasure in sensual indulgence (or non-restraint) and that of ennuī in the practice of self-restraint. (ĀVy Pa 72)

Ratīarati Pāpasthāna

That *Karma* due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in *Ratīarati Pāpa* (i.e., the feeling of pleasure in sensual indulgence (or non-restraint) and that of ennuī in the practice of self-restraint). (Jhica 22.22)

See—Māna Pāpasthāna.

Ratnatraya

Three spiritual gems—*Samyagdarśana* (enlightened world-view), *Samyagjñāna* (enlightened knowledge) and *Samyakcāritra* (enlightened conduct); this trinity leads the *Jīva* (soul) to *Mokṣa* (liberation).

jñānaśradhānacāritraṇiṇaṃ ratnatrayaṃ.....
(Yosā 1.15)

sammaddaṃsaṇaṇāṇaṃ caraṇaṃ, mukkhassa
kāraṇaṃ jāṇe.....

rayaṇattayaṃ. (Bdrasaṃ 39. 40)

Ratnaprabhā

Gem-hued infernal land—The *gotra* (clan) of the first infernal earth (*Gharmā*), where there are several kinds of gems and which is luminous due to the lusture of gems. (See fig. p. 396).

etāsi naṃ sattaṇhaṃ puḍhaviṇaṃ satta gottā
paṇattā, taṃ jahā—rayaṇappabhā, sakkarappa-
bhā, vāluappabhā, paṃkappabhā, dhūṇappabhā,
tamā, tamatamā. (Sthā 7.24)

īṇḍaṇīlādibahuviharayaṇasaṃbhavao rayaṇa-
ppabhādisu kvacit ratnaprabhāsanaṃbhava-
dvā rayaṇaprabhā. (Anu 254.3 Cū p. 35)

Ratnādhika

(Prasā 102 Vr)

See—Rātṇika.

Rathareṇu

A unit of linear measurement:

8 *Trasareṇu* = 1 *Rathareṇu*.

*ussehaṅgule anegavihe paṇmatte, taṃ jahā—
paramāṇu tasareṇū, rahareṇū aggayaṃ ca vāla-*
ssa.

likkhā jīyā ya javo, aṭṭhagūṇa vivaddhiyā kama-
so. (Ami 395.1)

....*aṭṭha tasareṇū sā egā rahareṇū....* (Ami 399)
See—*Bālāgra*.

Ramyaka Varṣa

That region of the *Jambūdvīpa* continent (in Jain Geography), which is situated in the north of *Nīla* mountain and in the south of *Rukmī* mountain, in the west of Eastern *Lavaṇasamudra* and in the east of Western *Lavaṇasamudra*.

*kahi ṇaṃ bhaṇṭe! jaṇbuddhīve dīve rammae ṇāma
vāse paṇmatte?*

goyamā! ṇīlavāṇṭassa uttareṇaṃ, ruppissa dak-
khīṇeṇaṃ, puratthimalavaṇasamuddassa pacca-
tthimeṇaṃ, paccatthimalavaṇasamuddassa pu-
rattthimeṇaṃ. (Janī 4.265)

Rasa

Taste—One of the *Lakṣaṇa* (defining characteristics) of *Pudgala* (physical substance), which can be perceived by the gustatory sense-organ.

rasassa jibbhaṃ gahaṇaṃ vayaṇṭi, jibbhāe ra-
sam gahaṇaṃ vayaṇṭi. (U 32.62)

See—*Gandha*.

Rasa Gaurava

1. One type of *Gaurava* (arrogance); the inauspicious feeling of exaltation (and conceit) due to obtaining tasty foods (dainties etc.).

ṛddhiprāptyabhimānāprāptaprārthanādvāreṇāt-
mano'subha bhāvo....raso rasanendriyārtho ma-
dhurādīh. (Sthā 3.505 Vr Pa 163)

2. Not abstaining from the agreeable food and feeling of disgust for disagreeable one.

abhimatarasāṭyāgo'nabhimatānādaraśca nita-
rāṇi rasagauravam. (BhaĀ 612 ViVr)

Rasaja

Very minute (subtle) organisms (*Jīvas* (living beings)), which have the shape of worms and are born in (putrid) liquid foods like curd, butter-milk etc..

*rasājātā rasajāh—takvāranāladadhitīmanādiṣu
pāyukṛmyākṛtayo'tisūksamā bhavanti.*

(Da 4.9 HāVr Pa 141)

Rasanāma

A sub-type of *Nāma* (body-making) *Karma*.

the *Udaya* (rise) of which is responsible for the taste-system of the body (for example, the acrid taste of the chilly which is the body of the vegetable-bodied soul).

rasyate āsvādyate iti rasah, sa pañcadhā—tikta-
katukaśāyāmlamadhurabhedāt, tannibaudha-
naṃ rasanāmāpi pañcadhā....yadundayāt jantuśu-
rīreṣu tikto raso bhavati yathā maricādīnāṃ ta-
*ttiktarasanāma, evaṃ śeṣāṇyapi rasanāmāni
bhāvāniyāni.* (Prajñā 23.49 Vr Pa 473)

Rasanendriya

Gustatory sense-organ—That sense-organ, by means of which the *Jīva* (soul) can apprehend the taste:

it is available to the soul due to the *Kṣayōpaśama* (annihilation-cum-subsidence) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and specific (i.e. gustatory) sense-organ-veiling *Karma*, and the rise of the *Aṅgopāṅga Nāma Karma* (which is a sub-type of body-making *Karma* responsible for the availability of the primary and secondary organs of the body).

viryāntarāyapratīniyatendriyāvaranākṣayopa-
śanāṅgopāṅganāmālābhāvaṣṭambhāt....rasaya-
tyenātmeti rasanendriyam. (TaVī 2.19)

Rasanendriya Asaṃvara (Āśrava)

(Sthā 5.138)

See—*Jihvendriya Asaṃvara (Āśrava)*.

Rasanendriyanigraha

(Sthā 5.138)

See—*Jihvendriyanigraha*.

Rasanendriya Pratyakṣa

(NandīCū p. 14)

See—*Jihvendriya Pratyakṣa*.

Rasanendriyaprāṇa

Vital energy quā gustatory sense-organ—One of the ten *Prāṇas* (vital energies), which engenders the power of taste. (Prasā 1066)

Rasanendriyarāgoparati

(Sthā 5.137)

See—*Jihvendriyarāgoparati*.

Rasanendriya Saṃvara

(Sthā 5.137)

See—*Jihvendriya Saṃvara*.**Rasaparityāga**

A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*)): abstinence from the *Vikṛties* like butter, milk, curd etc. or undertake the penance of *Ācāmānta*.
se kiṃ taṃ rasapariccāe? rasapariccāe apēgavihe paṇṇatte, taṃ jahā—nivvāie, paṇṇiyarasapari-ccāe, āyambilaē, āyāmasitthabhoī, arasāhāre, vīrasāhāre, mṇṭāhāre, paṇṭāhāre, lūhāhāre. se taṃ rasapariccāe. (Aupa 35)

Rasavāñijya

A kind of *Karmādāna* (occupation involving great bondage of *Karma*): trading in liquors, meat, milk, curd etc..
 'rasavāñijje' tti madyādīrasavikrayāḥ.
 (Bhuga 8.242 Vṛ)

Rasavipāka

Those *Karma-prakṛties* (type of *Kārmās*), whose fruition takes place in accordance with mild or intense intensity (*msa*).
rasaṃ mukhyāṅkṛtya vipāko nirdīśyamāno yāsām tāḥ rasavipākāḥ. (KaPra p. 37)

Rasavivarjana

A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*)): abstinence from *Vikṛties* like butter, milk, curd etc..
khīradahisappimāi, paṇṇiyaṃ pāṇabhoyanaṃ. parivaḥjjaṇaṃ rasāṇaṃ tu, bhāṇiyaṃ rasaviva-ḥjanaṃ. (U 30.36)
 See—*Rasaparityāga*.

Rākṣasa

The sixth kind of the *Vānamantara Deva* (forest-dwelling gods): the gods, belonging to this class, have a pure lustre; they have a horrifying appearance, a large head, long and red lips; they adorn themselves with golden ornaments; they make use of various types of cosmetics; their emblem is *klatvāṅga* (a club or staff with a skull at the top).
rākṣasā avadātā bhīmā bhīmadarśanāḥ śīraḥka-rālā raktalumbaṃṣṭhālāḥ tapaniyavibhūṣaṇā nānā-

bhaktivilepanāḥ khaṭvāṅgadhvajāḥ. (TaBhā 4.12)**Rāga**

Attachment—The *Pariṇāma* (1) (to undergo transformation from one state to another one) of the *Jīva* (soul) infused with affection, which is experienced as the feeling of *Māyā* (deceit) and *Lobha* (greediness). E.g.—attachment quā sight, attachment quā sensuality, attachment quā affection.
jaṃ rāyaveyañijjaṃ samuññaṃ bhāvao tao rāo. so ditṭhi-visaya-nehānurāyariṇvo abhissamgo.. kuppavayaṇesu padhamo bhōo saddāiesu visaesu. visayādānimitto vi hu siṅcharāo suyāsu.
 (ViBhā 2964,2965)
rāgo vivāgapaccāiyo; māyā-lobha-hassa-radi-ti-vedāṇaṃ davvakammodaya-jaṇidattādo.
 (Dhavaṇ Pu 14 p. 11)

Rāga Pāpa

The tenth type of *Pāpakarma* (indulging in evil activity): the bon-dage of inauspicious *Karma* caused by indulging in attachment. (ĀVṛ Pa 72)
 See—*Preyaspāpa*.

Rāga Pāpasthāna

That *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in the activity of attachment. (JhiCa 22.22)
 See—*Māna Pāpasthāna*.

Rājapiṇḍa

A kind of *Anācāra* (2) (gross transgression of ascetic conduct): to receive *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) from a crowned king.
muddhābhisittassa raṇṇo bhikkhā rāyapiṇḍo.
 (Da 3.3 ACū p. 60)

Rājaprasūniya

Name of the second *Upāṅga* (secondary canonical work). A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)); it contains dialogue between Ascetic Keśi with King Pradesī. (Nandi 77)

Rātnika

The *Ācārya* (preceptor), the *Upādhyāya* (religious teacher) and all ascetics, who are senior with respect to the tenure of ascetic life or who are senior with respect to knowledge, faith and conduct.

rāñiesu.....āyariovajjhāyādisu savvasādhusu vā appanāto padhamapavvatiyesu. rāṭṭinīyā pivva-dikkhitā. (Da 8.40 ACū p. 195)

'ratnādhikeṣu' jñānādibhāvaratnābhijucchri-tesu. (DaHāVr Pa 242, 253)

ratnādhikeṣu—paryāyajyeṣṭhaḥ jñānadarśanacā-ritrādhiko vā. (Prasā 102 Vr)

Rātribhaktā

Eating at night—An *Anācāra* (2) (gross transgression of the ascetic conduct):

to accept food etc. at night and consume it.

yadanācaritaṃ.....'rātribhaktam' rātribhojanam. (Da 3.2 HāVr Pa 116)

Rāṣṭradharma

A kind of *Lokadharmā* (public morals); the law and order of the nation and its code of conduct.

rāṣṭradharmo—deśacārah. (Sthā 10.135 Vr Pa 489)

Riṣṭā

Name of the fifth (infernal) earth of the lower cosmos. (Sthā 7.23)

See—*Añjanā*.

Rukmī

Name of one of the six *Varṣadhara* mountains, (upholding the *Varṣas* or the seven regions of the *Jambūdvīpa*);

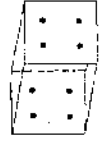
it is situated in the north of *Ramyaka Varṣa*, south of *Hairanyavata Varṣa*, west of Eastern *Lavaṇasamudra* and east of Western *Lavaṇasamudra* and it acts as the dividing line between *Ramyaka* and *Hairanyavata* regions.

rammagavāsassa uttareṇaṃ, heranyavayavāssa dakkhiṇeṇaṃ, puratthimalavaṇasamuddassa paccatthimeṇaṃ, paccatthimalavaṇasamuddassa puratthimeṇaṃ, ettha ṇaṃ jambuddīve dive ruppi ṇāmaṃ vāsaharapavvae paṇatte. (Jam 4.268)

ramyakahairanyavatayorvibhaktā rukmī. (TaBhā 3.11 Vr)

Rucaka Pradeśa

1. Central *ākāśa-pradeśas* (space-units) of the *Loka* (cosmos)—A specific configuration formed by the eight *Pradeśas* (the indivisible units) quā *Ākāśastikāya* (space) (i.e., space-units) which are situated right in the centre of the *Tiryaḡloka* (middle cosmos) (with four units in the centre of the plane of minimum size and the other four exactly above them in the next plane, the eight units forming a cubical shape similar to that of the cow-udder, see figure); the ten directions (*dik*) begin from this. (It is a very small cube with each dimension measuring two (space-units).



etthaṇaṃ tiriyalogamañjhe atthapaesie ruyae paṇatte, jao ṇaṃ ināo dasa disāo pavahaṃti.....

(Bhaḡa 13.50)

.....kṣullakapratarayoḥ.....tatra coparitane pratara catvārah pradeśā gostanavaaditatrāpi catvārasthaivoceti. (Sthā 10.30 Vr Pa 455)

....vīyatpradeśāṣṭakanirmāno rucakaścaturasrākṛtiḥ. (TaBhā 3.10 Vr p. 254)

2. The eight central *ātma-pradeśas* (soul-units). See—*Madhyapradeśa*.

Ruci

1. **Faith**—The world-view (i.e., faith in the categories of truth) that arises in the states of the three sets (of the matter of deluding *Karma*) viz., pure, semipure and impure.

śuddhāśuddhamiśrapuñjatrayerūpaṃ mithyātvamohanīyam.....rucistu tadudayasampādyam tattvānāṃ śraddhānaṃ. (Sthā 3.393 Vr Pa 141)

2. **Samyagdarśana** (enlightened world-view); the innate inclination towards the *Tattva* (category of truth).

rucīḥ—tattvābhilāṣarūpā. (UŚāVr Pa 563)
dasavidhe sarāḡasammaddaṃsaṇe paṇatte, taṃ jahā—....dhammarū.. (Sthā 10.104)

Rūkṣa

1. A kind of *Sparsā* (touch); the quality of *rūksatā* (dryness).

2. The negative (electrical) energy of the *Paramāṇu* (the ultimate atom).

snigdhatvaṃ cikkanatvalakṣaṇaḥ paryāyah, ta-dviparitaḥ, pariṇāmo rūksatvaṃ. (TaVā 5.33.2)

3. **Samyama** (self-restraint).
rūksam—samyamah. (ĀBlū 6.110)

See—*Suigdha*.

Rūkṣavṛtti

1. That ascetic, who performs activity in conformity with the practice of *Samyama* (self-restraint, ascetic conduct).

2. That ascetic, who accepts only insipid food in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)).

lūhaṃ saṃjamo, tassa anūvarohena vitti jassa so lūhavitti. (Da 8.25 ACū p. 191)

Rūpaparicāraka

The gods who are the inhabitants of the *Brahma-loka* and *Lāntaka Kalpa* (i.e., the fifth and the sixth heavens respectively) and whose sexual desire gets fulfilled merely by having a glance at a goddess.

dosu kappesu devā nīvāpariyāragā paṃattā, taṃ jahā—bambhaloge ceva, laṃtāge ceva. (Sthā 2.458)

Rūpa Satya

A type of (verbal) truth:

to address (or identify) someone on the basis of his specific outfit: for instance, to call a person wearing the monastic outfit an ascetic.

'rūve tti' nīpāpekṣayā satyaṃ rūpasatyaṃ, yathā prapañcayati pravrajitanīpaṃ dhārayan pravrajita ucyate na cāsatyatā'sya.

(Sthā 10.89 Vṛ Pa 465)

Rūpastha Dhyāna

A technique of meditation, in which the concentration of mind is practised by making the specific configuration the support (or object) of focussing the mind on.

saṃsthānālambī rūpastham. (Mano 4.23)

Rūpātita Dhyāna

A technique of meditation, in which the concentration of mind is practised by making the non-corporal form of the soul, which is immaculate and serene (being free from all sorts of sordidness and defilements) the support (or object) of focussing the mind on.

sarvamaḷapagatajyotirmayātīnālambī rūpātitaṃ. (Mano 4.24)

Rūpānupāta

An *Aticāra* (partial transgression) of the vow of the *Deśāva-kāśika* (the tenth vow of the lay

follower);

to give indication for business purposes and the like through the gestures using the hands etc. to the person who is located in the region which is beyond the limit which is resolved for in the vow.

abhigṛhītadeśādbahih prayojanabhāve śadbamanuccārayata eva pareśaṃ svasamīpānayanārtham svasārīrarūpadarsanam rūpānupātāh.

(Upā 1.41 Vṛ p. 19)

mama rūpaṃ nirikṣya vyāpāramacirānīṣpādāyanti iti svavigrahaprarūpaṇam rūpānupāta iti nīmīyate. (TaVā 7.31.4)

Rūpi

Corporal substance—The *Mūrta* (corporal) substance, which is possessed of colour, taste, smell and touch.

rūpaṃ—mūrtatā tadasti yeṣāṃ te rūpināh.

(Bhaga 7.127 Vṛ)

See—*Mūrta*.

Roga Pariśaha

A kind of *Pariśaha* (hardship);

the pain due to disease, which is to be endured equanimously by the ascetic (*Muni*).

naccā uppaiyaṃ dukkhaṃ, veyāṇāe duhaṭṭic.

adiṇo thāvae paṇṇaṃ puṭṭho tatthahīyāsa..

tegiṇṇaṃ nābhīnaṃdejjā, saṃcikkhattagavesae.

evaṃ khu tassa sāmāṇyaṃ, jaṃ na kujjā na kāra-ve.. (U 2.32. 33)

Rocaka Samyaktva

A kind of *Samyaktva* (right faith);

that *Samyaktva*, on being possessed of which a person has unflinching faith in righteousness; nevertheless, he does not practise it.

yattu sadanuṣṭhānaṃ rocayatyeva kevalam, na punaḥ kārayati tad rocakam. (ViBhā 2675 Vṛ)

Romāhāra

The *Āhāra* (1) (appropriation of any class of material clusters) that is appropriated by the *Jīva* (living being) through the pores of the body, ...*tayāya phāseṇa lomaāhāro.* (SūtrāNi 172)

Raudra

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who are perpetrators of fierce action and who pierce and hang up the infernal beings on sword, spear, lance, javeline, long sharp spike, trident, needle and the like.

asi-satti-koṇṭa-tomara-sūla-tisūlesu sūtiyaggesu. poyamti kaṇḍamāṇe, ruddā khalu tattha neraie..
(*SūtraNi* 72)

Raudradhyāna

Wrathful meditation—A kind of inauspicious (evil) meditation.

in which one deeply gets immersed in the thoughts of the perpetration of violence, telling lie, stealing and the preservation of objects of sensual pleasures.

himsā'nyatasteyaviśayasamrakṣaṇebhyo raudram.
(*TaBhā* 9.36)

La

Lakṣaṇa

1. A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication); the science which deals with the foretelling about the affluence etc. on the basis of the signs such as *śrīvṛkṣa*, *svastika*, *kalasa* (pitcher) etc..
śrīvṛkṣasvastikabhṛṅgārakalāsādīlakṣaṇavikṣaṇāt traikālikasthānamānāiśvaryaḍivīśeṣajñānam lakṣaṇam.
(*TaVā* 3.36)

2. **Distinguishing characteristic**—That characteristic on the basis of which the substance is distinctly identified as different from other substances.

vyavacchedakadharmo lakṣaṇam. (*Bhikṣu* 1.5)

Lakṣaṇasamvatsara

A type of *Samvatsara* (year); the *Samvatsara* which is identified on the basis of the *Lakṣaṇa* (2) (distinguishing characteristic); it is of five kinds—constellation-based, lunar, season-based, solar and enlargement-based.

(*Sthā* 5.213)

See—*Pramāṇasamvatsara*, *Yugasamvatsara*.

Lakṣaṇābhāsa

Pseudo-characteristic—That which is not a *Lakṣaṇa* (distinguishing characteristic), but appears only as a *Lakṣaṇa*.

atat tadiva ābhāsatē iti tadābhāsaḥ.

(*Bhikṣu* 1.6 Vr)

Lagaṇḍasāyī

A kind of *Kāyakleśa* (external austerity by undertaking yogic postures);

to undertake the posture of lying down straight on the ground by keeping the body resembling a staff, that is, by making only the head and heels touch the ground while the remaining body being kept hanging in air (without touching the ground).

lagaṇḍasāyī—bhūmiyalagnaprṣṭha.

(*Sthā* 7.49 Vr Pa 378)

Laghimā

A type of *Vikriyā Rddhi* (supernatural protean power);

by dint of which one can create the protean body which is even lighter than air.

vāyorapi laghutaraśarīratā laghimā.

(*TaVā* 3.36)

Laghutva

Metaphorical lightness of the *Jīva* (soul) which abstains from the sinful activities of *Himsā* (injuring or killing the living beings) etc. (thus avoiding the heaviness of Karmic bondage).

pāṇāvāyāveramaṇeṇaṇi musāvāyāveramaṇeṇaṇi adīṇādāṇaveramaṇeṇaṇi mehuṇaveramaṇeṇaṇi pariggāhaveramaṇeṇaṇi koha-māṇa-māyā-lobha-pejja-dosa-kalaha-abbhakkhāṇa-pesunna-paraparivāya-aratirati-māyāmosa-micchādāṇsaṇasalla-veramaṇeṇaṇi...jīvā lahuṇattāṇi havvamāgacchaṇti.
(*Bhagā* 12.42)

Laghu Prāyaścitta

The *Udghātika Prāyaścitta*—that expiation, which is to be observed in rainy season and winter with respect to time (season) and as *Nīrvikṛtika* (to abstain from milk, curd etc.) up to *Ṣaṣṭhabhaktā* (i.e., a two-day fast) with respect to penance.

See—*Guru Prāyaścitta*.

Laghubhūtakāmī

1. One who wishes to make one's soul light (metaphorically with respect to karmic bondage).

2. One who aspires for *Samyama* (self-restraint or asceticism).

ātmānaṇi laghubhūtaṇi kāmāyate iti laghubhūtakāmī. laghubhūtaḥ—samyamah taṇi kāmāyate.

te iti laghubhūtakāmi. (ĀBhā 3.49)

Laghubhūtavihāri

The ascetic who moves freely like air, without any restriction (of attachment to a place etc.).
laghubhūtagāmi—apratibaddhavihāri.

(ĀBhā 3.49)

lahū jaṃ na gurū, sa puṇa vāyū, lahubhūto lahu-
sariso vihāro jesim te lahubhūtavihāriṇo.

(Da 3.10 ACū p. 63)

Lajjā Dāna

The Dāna (charity or offering food etc. to the ascetics) which is given out of sheer shyness (or embarrassment).

'lajjayā' hriyā dānaṃ yattallajjādānam.

(Sthā 10.91 Vr Pa 470)

Landa

Time. (In minimum, it is the time taken by a wet palm of a young lady to dry up; in maximum, it is one Koti Pūrva (= 8400000 x 8400000 x 10⁷ years).

landamiti kālastasya vyākhyā—tarumittie uda-
ullo karo jāvatena kālena sukkati jahanno lan-
dakālo, ukkoseṇa puvvakodī. (NiCū 4 p. 51)

samayaribhāṣayā landaśabdena kālo bhanya-
ta ityarthah....udkādrakaro yāvatā kālena 'iha'
sāmānyena loka śuśyati tāvān kālaviseṣo bhava-
ti jaghanyaḥ, asya ceta jaghanyatvaṃ pratyā-
khyānaniyamaviśeṣādiṣu viśeṣata upayogitoāt.

(PrasāVr Pa 173)

See—Yathālandika.

Labdhi

1. Attainment of the traits like knowledge, etc. due to Kṣayopasāma (annihilation-cum-subsidence) or Kṣaya (annihilation) of the Karmas.

labdhih—ātmano jñānādiguṇānāṃ tattatkarmakṣayādito lābhah. (Bhāga 8.139 Vr)

2. Yogajavibhūti—Supernatural power, obtained through yoga (spiritual practices like Tapa, Dhyāna etc.).

tapoviśeṣād rddhiprāptirlabdhirityucyate.

(TaVā 2.47.2)

See—Rddhi.

Labdhiaparyāpta

The Jiva (living being), which necessarily dies in the state of Aparyāpta i.e., the state of unaccomplished bio-potentials. (But it necessarily

accomplishes the first three kinds of bio-potentials).

ye'paryāptakā eva santo mriyante na punaḥ svayogyaparyāptih sarvā api samarthayante, te labdhyaparyāptakāḥ. te'pi niyamādāhāraśāreṇ driyaparyāptiparisamāptāveva mriyante, nārvāk.

(NandiMaVr Pa 105)

Labdhi Indriya

A type of Bhāvendriya (psychical sense-organ); the attainment of the capacity of the sense-organs for apprehending the sensual objects, due to the Kṣayopasāma (annihilation-cum-subsidence) of the related veiling Karmas.

labdhih—śrotendriyādiviśayaḥ sarvātmapradeśānāṃ tadāvaraṇakarmakṣayopasāmaḥ.

(NandiMaVr Pa 76)

Labdhipulāka

The first category of Nirgrantha (3): that ascetic (Mūmi), who, by exercising his Pulākalabdhi (powerful supernatural power), can destroy the large army of the Cakravarti (universal sovereign), for the cause of the interest of the Saṅgha (religious order).

samghāiyāna kajje cunnijjā cakkavaṭṭimavi jje. tte laddhie juo laddhipulāo muneyavvo..

(Bhāga 25.278 Vr)

See—Pulākalabdhi.

Labdhivīrya

The potential spiritual energy obtained through Kṣayopasāma (annihilation-cum-subsidence) or Kṣaya (annihilation) of the Viryāntarāya (Karma, obstructing the spiritual energy).

'laddhivīryaṃ savīrya' tti viryāntarāyakṣaya-kṣayopasāmato yā viryasya labdhih sarva tadhetutvād viryaṃ—labdhivīryaṇ, tena savīryāḥ.

(Bhāga 1.373 Vr)

Labdhyakṣara

A variety of Akṣaraśruta (articulate knowledge related with linguistic symbols);

the literal (lingual) knowledge obtained on account of the Kṣayopasāma (annihilation-cum-subsidence) of Srutajñānāvaraṇīya (Karma, veiling the articulate knowledge) and with support of the sense-organs and mind.

akkharaladdhi jassa'tthi tassa imdiyamaṇobhaya vimānato iha jo akkharalābho uppajjati taṃ laddhiakkharaṃ.

(Nandi 56 Cū p. 45)

Layanapunya

One kind of *Punya* (merit); bondage of the *Punya Prakṛti* (auspicious types of *Karma*), incurred due to giving a residence (accommodation) to the right donee i.e., the ascetic. See—*Annapunya*.

Lava

A unit of time-measurement;

1 *Lava* = 7 *Stoka*

= $\frac{2}{77}$ *nāli*

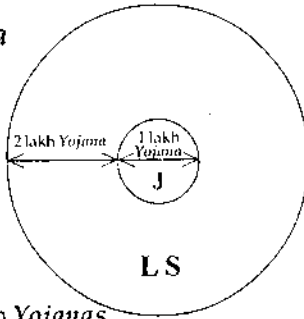
= $\frac{1}{77}$ *Muhūrta*

= $\frac{48}{77}$ minute.

sattussāso thovaṃ sattatthovā lavitti nādavo.
sattattaridalidalavā nāli be nāliyā muhuttaṃ ca..
(TriPra 4.287)

Lavaṇasamudra

The ring-shaped ocean which encircles the continent of *Jambūdvīpa*: (the width of the ring being two lakh *Yojanas* (1 *Yojana* = 7.88 miles)) its total expanse is four lakh *Yojanas*.



tā jambuddivoṃ ṇaṃ dīvaṃ lavaṇe nāmaṃ sumudde valaye valayāgārasaṃsthānasamṭhite savato samaṃtā saṃparikkhittānaṃ ciṭṭhati..
tā lavaṇasamudde...do jyoṇasatasahassāiṃ cakkavālavikkhaṃbheṇaṃ, paṃmarasa jyoṇasayasahassāiṃ ekkāsiṃ ca saṃhassāiṃ satam ca uttālam kiṃcivisesūnaṃ parikkheveṇaṃ āliteti vadejjā..
(Sūrya 19.2.4)
jambūdvīpo lavaṇasamudreṇa parikṣiptah.
(TaBhā 3.8)

Lavasaptama Deva

That *Deva* (god), belonging to the category of *Anuttaropapātika* (gods of the highest heaven), who would have attained the *Mokṣa* (liberation) after having attained the omniscience in his previous birth, if he would have had a surplus life-span of only seven *Lavas* (1 *Lava* = $\frac{48}{77}$ minute).

je savvukkosiyaē thitīe vaṭṭaṃti anuttaravavātigā te lavasattamā ityapadiśyante, jati ṇaṃ te-

siṃ devānaṃ evatiyaṃ kālaṃ āue pahuppamte to kevalaṃ pavīṭṭa sijaṃtā.

(Sūtra 1.6.24 Cū p. 150)

...satta lave...tesim devānaṃ evatiyaṃ kālaṃ āue pahuppate to ṇaṃ te devā teṇaṃ ceva bhava-ggahaṇeṇaṃ sijjhaṃtā bujjhaṃtā muccamā tā parinivvāyaṃtā savvadukkhānaṃ aṃtam kareṃtā. se teṇaṭṭheṇaṃ goyamā! evaṃ vuccai—lavasattamā devā.
(Bhaga 14.85)

Lavālava

One of the *Yogasamgrahas*:

abiding by the *Sāmācāri* (rules of conduct qua etiquette, formality and convention) with constant vigilance or undertaking the *sādhanā* (spiritual practice) of observing the *Apramāda* (3) (non-remissness) every moment.

'lavālave' ti kālopalakṣaṇaṃ tena kṣaṇe kṣaṇe sāmācāryyaṇuṣṭhānaṃ kāryam.

(Sama 32.1.4 Vṛ Pa 55)

Lākṣāvāñijya

A kind of *Karmādāna* (occupation involving immense violence and possession);

trading in sales of lac (shellac).

'lakkhavāñijjaṃ' ti lākṣyā ākare grahaṇato vikrayaḥ.
(Bhaga 8.242 Vṛ)

Lāghava Dharma

(Sthā 10.16)

See—*Ākiñcanya Dharmā*.

Lādha

Observer of *Samyama* (self-restraint)—That ascetic (*Muni*), who sustains his life through *bhikṣā* ((accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), which is *Prāsuka* (free from living beings) and *Eṣāñiya* (acceptable according to the rules) or leads his life in conformity with the virtues of the ascetic.

lādhayati prāsukaṣaṇiyāhāreṇa sādhuṃair-vā"tnānaṃ yāpayatīti lādhaḥ.

(U 2.18 ŚāVṛ Pa 107)

Lāntaka

Name of the sixth heaven;

the sixth habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396).
(U 36.210)

Lābhāntarāya

A sub-type of *Antarāya* (obstructing) *Karma*, due to the *Udaya* (rise) of which the obstruction crops up in acquirement of benefit; for example—the donor is generous; the object to be given is also available; the donee is also adept in begging; still, the donee would not get anything.

yadudayavaśāddānagūṇena prasiddhādapi dāturghe vidyamānamapi deyamarthajātam yāñcākūśalo'pi gūṇavānapi yācako na labhate tallābhāntarāyam. (Prajñā 23.23 Vṛ Pa 475)

Liṅga

1. The sexual desire which arises on account of the *Udaya* (rise) of the *vedamohaniya Karma* (the deluding *Karma* quā sēx).

2. The specific anatomical structure of the body of the female, male etc..

3. Costume, particular costume of an actor.

liṅgam.....taṃ tiviham—vedo sarīranivattī nevacchaṃ ca. (NandīCū p. 27)

vedodayāpādito'bhilāśaviśeṣo liṅgam.

(TaVā 2.6.3)

4. The outfit (or paraphernalia) of an ascetic such as *Rajoharana* (a broomlike equipment used for cleansing the ground to avoid injury to the insects), through which he is identified as an ascetic.

liṅgyate sādhananeti liṅgam rajoharaṇādīdihāraṇalakṣaṇam. (ĀvaNi 1131 HāVṛ 2 p. 23)

5. The concomitance of *Sādhana* (proban or middle term) or *Hetu* (statement of *Sādhana* (proban or minor term)) with the minor term *Sādhya* (probandum or major term).

aṇṇahānuvavattīlakṣhaṇam liṅgam.....

(Dhava Pu 13 p. 245)

Liṅgakaṣāyakuśīla

A kind of *Kaṣāyakuśīla Nirgrantha* (3);

That ascetic (*Muni*), who indulges in anger, conceit in matters related with the *Liṅga* (4) (the outfit of the ascetic). (Bhaga 25.283 Vṛ)

See—*Jñānakaṣāyakuśīla*.

Liṅga Pulāka

A kind of *Pulāka Nirgrantha* (3).

1. That ascetic (*Muni*), who keeps outfits in more quantity than the limit prescribed by the scriptures.

2. That ascetic (*Muni*), who puts on the outfit of

the heretics purposelessly.

yathoktaliṅgādhikagrahaṇāt niṣkāraṇe'nyalīṅgakarāṇādvā liṅgapulākah.

(Sthā 5.187 Vṛ Pa 320)

Liṅgapraṭiṣevanākuśīla

A kind of *Pratiṣevanā Kuśīla Nirgrantha* (3);

that ascetic (*Muni*), who earns his livelihood through his *Liṅga* (4) (the outfit of the ascetic).

(Sthā 5.187 Vṛ Pa 320)

See—*Jñānapraṭiṣevanākuśīla*.

Likṣā

A unit of linear measurement:

1 *Likṣā* = 8 *Bālāgras* (hair-tips) of a human being of *Bharatakṣetra* and *Airavatakṣetra*. (Anu 399)

See—*Bālāgra*, *Yūkā*.

Lipta

A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to compartment quā acceptance of food etc.):

accepting such food in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), which is offered from vessels etc. besmeared with *Sacitta* (animate) articles (such as vegetable and the like).

liptaṃ sacittphalādirasena, yad vā liptaṃ dughadadhitēmanādi. (Prasā 568 Vṛ)

Leśyā

Psychic colour—A type of radiation, emanated from the soul at a very subtle level of consciousness, which functions with a subtle body called *Tatjasa Śarīra* (fiery body);

the auspicious (benevolent) and inauspicious (malevolent) flows of *Bhāva* (1) (disposition at subtle level of consciousness) and the *Pudgala* (material cluster) of black up to white colours, which become means in their production.

lessa tti—rassio.

(NandīCū p. 4)

leśyā—antahkaraṇavyṭṭih.

(Sūtra 1.4.52 Vṛ Pa 120)

kṛṣṇādīdravyasācīvyāt, pariṇāmo ya ātmanah. sphaṭikasyeva tatrāyam, leśyāśabdah prayujyate. (UŚāVṛ Pa 656)

Leśyāgati

Transformation of one *Leśyā* (psychic colour) into another *Leśyā*.

samprāpya tadnīpāditayā pariṇamanti sā leśyā-
gatih. (Prajñā 16.49 Vr Pa 329)

Leśyānupātagati

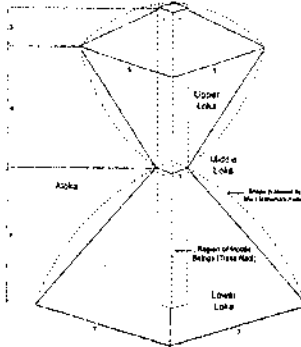
The reincarnation of the *Jīva* (soul) in that very same gradation of *Leśyā* (psychic colour), whose *Pudgalas* (material clusters) were appropriated just at the time of death in his previous life.

lessānupāyagati—jallessāṃ davvāṃ pariyāittā kālaṃ kareti, tallessesu uvavajjati, taṃ jahā—kanhalessesu vā jāva sukkalessesu vā.

*leśyānupātagatirīti leśyāyā anupātag—anusara-
ṇaṃ tena gatirleśyānupātagatih....yāni leśyādra-
vyāni paryādāya jīvaḥ kālaṃ karoti tallesyeṣu-
pajāyate, na śeśalesyeṣu tato jīvo leśyādravyā-
nyanusarati.* (Prajñā 16.50 Vr Pa 329)

Loka

Cosmos (universe)—That which is possessed of the five *Astikāyas* (extended substances); or that part of the space wherein the six substances viz., *Dharma* (medium of motion), *Adharma* (medium of rest), *Ākāśa* (space), *Kāla* (time), *Pudgala* (material cluster) and *Jīva* (soul) exist.



....*pañcatthikāyā, esa ṇaṃ evatīe loe tti pavu-ccai....* (Bhaga 13.55)
dhammo ahammo āgāsaṃ, kālo puggalajantavo.
esa logo tti paṇṇa-tto, (U 28.7)
ṣaḍdravyātmako lokaḥ. (Jaisidi 1.8)

Loka Anuprekṣā

Contemplation on (nature of) the cosmos—The eleventh *Anuprekṣā* (4) (contemplative meditation);

Repeated reflection or exercise (i.e., practice) of the contemplation on the *Loka* (cosmos) possessed of varied transformation, which is undertaken for the enrichment (rectification) of the knowledge of *Tattvas* (categories of truth).

*pañcāstikāyātmakam vividhpariṇāmanutpa-
ttisthityanyatāmugrahapralayayuktam lokam ci-
trasvabhāvamanucintayet. evaṃ hyasya cintā-
yatastattvajiñānavisuddhirbhavatīti lokānupre-
kṣā.* (TaBhā 9.7)

Lokadharmā

Public morals—Mundane law; the customs and conventions prevalent in village, city etc.. E.g.—mores of honestly earning, mutual co-operation, means employed for the protection of the public interest and so on.

*grāma-nagara-rāṣṭra-kula-jāti-yugādināmācāro
vyavasthā vā lokadharmāḥ.*

*grāmādiṣu janānāmaucityena vittārjanavyaya-
vivāhabhojyādiprathānām pārasparikasahayo-
gādervā ācāraṇamācāraḥ.*

*teṣāṃ ca hitasamrakṣanārtham prayujyamānā
upāyāḥ vyavasthā.....*

lokadharmā—laukiko vyavahāra ityucyate.
(Jaisidi 8.14 Vr)

*lokadharmo deśakālādibhiḥ parivartanīyasvarū-
pāḥ vargaviśeṣairvibhedanāpannaśca. dharmā-
stu ātmodayakārakāḥ, aparivartanīyasvarūpāḥ
sarvasādhāraṇaśca ityanayorbhedāḥ.*

(Jaisidi 8.13 Vr)

Lokapāla

Universal guards—A kind of *Kalpopapanna Deva* (Empyrean gods with hierarchy); the gods, appointed by the *Indra* (the king of the gods) to bear the responsibility of the universal guards.

lokapālā āraḥṣikārthācārasthānīyāḥ.

(TaBhā 4.4)

Lokabindusāra

Name of the fourteenth *Pūva* (canonical work of earlier lore);

it contains the description of (the *Labdhies* such as) *Sarvaśarasannipāta* etc. and it is par excellence in the *Loka* (cosmos) or *Śrūtaloka* (the world of knowledge) like the dot of the nasal sound which is placed at the top.

*codāsamam logabindusāraṃ, taṃ ca imammī
loe sutaloe vā bindumiva akkharassa savvutta-
maṃ savvakkharasamīvātapadhītatatanato loga-
bindusāraṃ, tassa padaparimāṇaṃ addhaterasa
padakoḍḍio.* (NandīCū 104 p. 76)

Lokavipaśyī

One who undertakes the practice of *sārira-
-prekṣā*, i.e., perception of the body (which is one of the methods of *Prekṣādhyāna* (perceptive meditation)).

lokaḥ—sārīram. tasya vipaśyī lokavipaśyī.

(ĀBhā 2.125)

Lokasaṃjñā

1. Popular belief, mundane belief.

lokasaṃjñā svacchamudaghatitavikalpanīpā laukikācaritā. (Sthā 10.105 Vṛ Pa 479)

2. A kind of *Samjñā* (3) (instinct), through which a specific sensation occurs: that sensation which occurs on account of the perception of the very own object by each of the sense-organ.

sāmānyāvabodhakriyāiva saṃjñāyate' nayetyoghasaṃjñā, tathā tadviśeṣāvabodhakriyāiva saṃjñāyate' nayeti lokasaṃjñā.

(Sthā 10.105 Vṛ Pa 479)

See—*Oghasaṃjñā*.

Lokasthiti

The law/principle of universal (cosmic) order.
lokasya—pañcāstīkāyātmakasya sthitiḥ—svabhāvaḥ lokasthitiḥ. (Sthā 10.1 Vṛ Pa 446)

Lokākāśa Śreṇi

A row of the *Pradeśas* (indivisible units) of the *Lokākāśa* (cosmic space): the east-west oblong, south-north oblong and upward-downward oblong rows of space-units are innumerable with respect to the substance (i.e., number of entities).

logāgāsasēdhio naṃ bhaṃte! davvatṭhayāe kiṃ saṃkhejjāo? asaṃkhejjāo? aṇaṃtāo?

goyamā! no saṃkhejjāo, asaṃkhejjāo, no aṇaṃtāo.

pāṃnapaḍiṇāyatāo naṃ bhaṃte! logāgāsasēdhio davvatṭhayāe kiṃ saṃkhejjāo? evaṃ ceva.

evaṃ dāhiṇuttarāyatāo vi. evaṃ uddhamahāyātāo vi. (Bhāga 25.75, 76)

Lokānta

1. The ultimate boundary of the *Loka* (cosmos), beyond which there is only supra-cosmic space (*Alokākāśa*).

lokasyānto lokānta ālokāntāditi. (TaVā 10.6.2)

2. A type of *Vyavasāya* (convictions and rituals); the conclusion based on the mundane (secular) treatises such as economics and the like.

loko—lokaśāstram tatḥtatvāt tadadhyeyatvāc-cārthasāstrāḍiḥ tasmādanto—nirṇayastasya vā paramarāhasyaṃ paryanto veti lokāntaḥ. evamitarāvapi, navaraṃ vedāṅgādayaḥ, samayā jainādisiddhāntāḥ. (Sthā 3.511 Vṛ Pa 164)

See—*Vyavasāya*.

Lokāntika

See—*Laukāntika*.

Lokottara Upakāra

Supra-mundane beneficence—The activities of beneficence which aim at the ultimate development of soul; e.g.—to deliver sermons on *Dharma* (1) (spiritual doctrine), to offer *Niravadya Dāna* (offering food etc. to the ascetics), which promotes *Samyama* (self-restraint or ascetic conduct).

lokottaraḥ—pāramārthika upakāraḥ, dharmopadesādirīpo niravadyadānādirīpo vā.

(Jaisidi 9.20 Vṛ)

Lokottara Dharma

Dharma (1) (spiritual doctrine) leading to the *summum bonum*—The *Dharma* (1), instrumental to the purification of the soul, which is in the form of the *śruta* (knowledge) and *Cāritra* (conduct).

dirviho loguttario, suyadhammo khalu carittadhammo ya. (DaNi 40)

See—*Lokadharmā*.

Lokopacāra Vinaya

Formal rules of modesty—

1. To observe modesty in accordance with the popular behaviour, to get up from the seat when the *Guru* (2) arrives, to pay reverence to him by folding the hands and the like.

lokānāmupacāro—vyavahārastena sa eva vā vinayo lokopacāravinayaḥ.

(Sthā 7.130 Vṛ Pa 388)

2. To have pleasing behaviour (to act in conformity with the intention of the *Guru* and the like).
upacāreṇa sukhakārikriyāvīśeṣeṇa nivṛtta aupacārikaḥ sa cāsau vinayaśca aupacārikavinayaḥ.

(PrasāVṛ Pa 68)

Lobha

Greediness—One of the four *Kaṣāyas* (passions):

that *Adhyavasāya* (subtlest level of consciousness) which arises due to craving and possession.

trṣṇāparigrahādhyavasāyo lobhaḥ. (ĀBhā 3.72)

Lobha Pāpa

The ninth type of *Pāpakarma* (indulging in evil activity);

the bondage of inauspicious *Karma* caused by indulging in greediness. (ĀVr Pa 72)

Lobha Pāpasthāna

The *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) indulges in greediness. (JhīCa 22.22)
See—*Māna Pāpasthāna*.

Lobhapiṇḍa

A type of *Utpādana Dosa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to take rich (sumptuous) food and sweets in too much quantity out of infatuation in *bhikṣā*.

yathābhāvaṃ—labhyamānaṃ khaddam—pracuram 'snigdhdādi' lapanātrīprabhrtikam bhadrakarasamitikṛtvā yad grhṃti sa lobhapiṇḍaḥ.

(PiNi 481 Vr)

atilobhād bhikṣārtham paryatato lobhapiṇḍaḥ.
(Yośā 1.38 Vr p. 135)

Lobhapratyaya

A type of *kriyāsthāna* (the state in which the *Kriyā* (urge) occurs); the urge (proclivity) and the activity of craving for longevity and sexual pleasures.

je ime bhavaṃti āraṇṇiyā.....aḥam na uddaveyavvo aṃe uddaveyavvā. evāmeva te itthikāmehiṃ mucchīyā.....evaṃ khalu tassa tāppattiyam sāva-jjam ti ahijjai. (Sūtra 2.2.14)

Lobhapratyayā Kriyā

A type of *Preyaspratyayā Kriyā* (urge quā attachment); it is the urge due to greediness. (Sthā 2.36)

Lobhavijaya

Conquest of anger—Inhibition of greediness, brought about through the (therapeutic) contemplation like—"greediness cannot be ended through greediness; also its consequences are not good."

krodhasya vijayo durantādiparibhāvanenodaya-nirodhaḥ krodhavijayaḥ.....evaṃ.....lobhavijayena.
(U 29.71 SāVr Pa 593)

Lobhaviveka

A *Bhāvanā* (4) (supportive contemplation) of the

Satyamahāvratā (the second great vow of truth): to give up greediness prudently—to undertake the *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) of greediness.

lobhaḥ tṣṇālakṣaṇaḥ kūṭasākṣitvādidosaṅgāmagraṇiḥ samastavyasanaikarājo jalaṇidhiriva durbharaḥ karmodayāvīrbhūto rāgapariṇāma-stadudayādapi vitathabhāṣi bhavati. atra satyavratamanupālayatā tadākārapariṇāmaḥ pratyākhyeya iti bhāvanīyam. (TaBhā 7.3 Vr)

Lobhasañjñā

Instinct of greediness—Sensation due to attachment of greediness on account of the *Udaya* (rise) of *lobhavedaniya Karma* (which arouses greediness).

lobhavedaniyodayato lālasatvena sacittetara-dravayaprārthanā lobhasañjñā.

(Prañā 8.1 Vr Pa 222)

Lola

A blemish of *Pratilekhanā* (inspection of monastic paraphernalia): while inspecting the cloth, allow it to rub against the hand or the ground.

lolo—yadbhūṇau kare vā pratyupekṣyamāṇava-strasya lolanam. (U 26.27 SāVr Pa 541)

Laukāntika

1. A special class of gods of the fifth heaven, who dwell in the *lokāntika vimāna* (habitats near the ultimate boundary of the cosmos) which are situated in the eight interstellar spaces between the *Kṛṣṇarājies*. (See figure on p.). This class of gods attains *Mokṣa* (liberation) in the very next birth.

brahmaloko lokāḥ, tasyānto lokāntaḥ, tasmin-bhavā laukāntikāḥ. (Sasi 4.24)

lokānte vā audayikabhāvalokāvasāne bhavā anantarabhava muktigamanāditi lokāntikāḥ.

(Sthā 3.86 Vr Pa 111)

eesi naṃ aṭṭhanhaṃ kaṇharāṇaṃ aṭṭhasu ovā-saṇtaresu aṭṭha logaṃtigatigavimānā panna-ttā..... (Bhaga 6.106)

eesu naṃ aṭṭhasu logaṃtiyavimānesu aṭṭhavihā logaṃtiyā devā parivasanti..... (Bhaga 6.110)

Laukika Upakāra

Mundane beneficence—The philanthropic activities and the like, which do not promote *Samyama* (self-restraint or ascetic conduct) but

promote the mundane behaviour (relations).
laukikaḥ—apāramārthika upakārah.
 (Jaisīdī 9.21)

See—Lokottara Upakāra.

Laukikadharmā

(DaNi 38)

See—Lokadharmā.

Laukika Vyavasāya

Mundane convictions and rituals—The convictions and rituals made on the basis of the popular beliefs of people. (Sthā 3.396)
 See—Vyavasāya.

Va

Vamśā

Name of the second (infernal) earth of the *Adholoka* (lower cosmos).
 See—Añjanā.

Vamśīpatrikā

A type of *yoni* (uterus);
 the *yoni* which has the shape of the leaves of the bamboo-grove; mother of common man is possessed of such *yoni* (uterus).

vamśivattitā nam joni pihajjanassa.
vamśajālyāḥ patrakamiva yā sā vamśīpatrikā.
 (Sthā 3.103 Vṛ Pa 116)

See—Kūrmonnatā, Śaṃkhāvarttā.

Vaktavyatā

The description of a single topic, interpretation of the accepted (decided) meaning in one narrative.

ajjhayanāisu suttapagāreṇa suttavibhāgeṇa vā icchā parivijjanti sā vattavvatā bhavati.
 (Anu 100 Cū p. 85)

Vakrajaḍa

That ascetic (*Muni*), who is crooked by nature, but at the same time not amenable to even common sense understanding;

it would be very difficult to explain the true spirit of the basic truths of religion to such person.

'vakkajaḍa ya' tti, vakrāśca vakrabodhatayā jaḍāśca tata eva svakānekakuvikalpato vivakṣī-tārthapratipattyaḥamatayā vakrajaḍāḥ.

(U 23.26 ŚāVṛ Pa 502)
vakrajaḍāḥ—sāḥatvanugdhatvadharmadvaya-yuktāḥ keciccaramatīrthakarāsādhavaḥ.
 (PrasāVṛ Pa 183)

See—Rjujaḍa.

Vakrasamācāra

1. Hypocrite (ascetic)—That person, who, in spite of renouncing the household life, indulges in unrestrained activities (i.e. mundane affairs), and is prone to worldly life.

2. That person, who is inclined towards *Samsāra* (labyrinth of transmigration in mundane existence).

'vamśkasamāyāre'....asamyamaṃ samācarati..... āgamaparibhāṣāyāṃ rjuḥ—samyamamokso vā, vakrah—asamyamaḥ samsāro vā. (Ābhā 1.98)

Vacanaasamyama

Lack of restraint over speech—To indulge in vicious activity of speech.

manovākkāyānāmasaṃamāsteṣāmakusālāmu-dīraṇāni. (Sama 17.1 Vṛ Pa 32)

Vacanaasamvara

Indulging in such vocal activity which causes the attraction of *Karma*. (Sthā 10.11)

Vacanaḍaṇḍa

To employ the speech in inauspicious (evil) activity.

to indulge in sinful speech.
vaidamḍo sāvajjā bhāsā. (ĀvaCū 2 p. 77)

Vacanaḍuspraṇidhāna

Concentration of speech in evil—That state of speech, in which concentration of speech is on telling lie. (Sthā 3.99)

See—Manoḍuspraṇidhāna.

Vacananirviṣa

A type of *Auśadhi Rddhi* (supernatural power qua healing through touch etc.).

1. By dint of this supernatural power, the food which is bitter or poisoned gets transformed into sweet food or food free from poison, by the effect of mere utterances of the ascetic equipped with this *Rddhi* (2).

2. By dint of this supernatural power, the *Jīva* (living being), afflicted with many diseases,

become free from them immediately by hearing the utterances of the ascetic equipped with this *Ṛddhi*.

tittādivivihamaṇṇaṃ, visajuttaṃ jīe vayaname-tteṇa.

pāvedī nivvisattaṃ, sā riddhī vayanānivvisā nā-mā..

ahavā bahuvāhīhiṃ, paribhūyā jhatti hoṃti nīro-gā.

sodum vayanam jīe, sā riddhī vayanānivvisā nāmā.. (TriPra 1074, 1075)

Vacanapunya

(JaiVi 3.4)

See—*Vākpunya*.

Vacanabala

1. A kind of *Prāṇa* (vital energy); one of the ten types of vital energy responsible for vocal processes. (Prasā 1066)

2. A kind of *balāmbana Ṛddhi* (supernatural power obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)), related with *Vacanabala* (1) (the vital energy quā speech).

See—*Vāgbalī*.

Vacanayoga

Vocal activity of the Jīva (soul)—One of the threefold *Yoga* (2) (activities of mind, speech and body);

vocal power and activity of the *Jīva* (soul), accruing from the assistance of the *Bhāṣā-vargaṇā* (a class of material clusters which are specifically used in the process of speaking).

vākkaraṇena sambandhādātmano yad vīryasa-mutthānaṃ bhāṣakaśaktiḥ sa vāgyogaḥ.

(TaBhā 6.1 Vr)

Vacanayoga Pratisamīnatā

Refraining from the evil activity and undertaking of the virtuous activity of speech.

akusalavainiroho vā, kusalavaiudīraṇaṃ vā. se taṃ vaijogapaḍisaṃlīṇayā. (Aupa 37)

Vacavinaya

Verbal modesty—To undertake auspicious activity of speech (based on modesty) towards the *Ācārya* (preceptor) and the like who are worthy of being respected. Even in their absence, to eulogize and remember them.

parokṣeṣvapi kāyavānmanobhirañjalikriyāgu-

naṣaṃkīrtanānusmaraṇādīḥ. (TaVā 9.23.6)

Vacनाविभक्ति

Discretion in speaking—To use discreterory power with respect to what is to be spoken and what is not to be spoken; to use prudence in making statement.

vacanasya vibhaktirvacनाविभक्तिḥ, vibhaja-naṃ vibhaktiḥ—evambhūtamānavadyamit-thambhūtaṃ ca sāvadyamityarthah.

(DaNi 23 Hāvṛ-Pa 14)

Vacanasamvara

Inhibition of the activity of speech. (Sthā 10.10)

Vacanasampadā

Grandeur quā speech—A type of *Gaṇiṣampadā* (grandeur of *Ācārya*);

the grandeur of the *Ācārya* (preceptor) due to his readily acceptable, sweet, independently articulated and unequivocal speech.

vayanasaṃpadā cauvvihā paṇṇattā, taṃ jahā—ādijjavayane yāvi bhavati, mahuravayane yāvi bhavati, anissiyavayane yāvi bhavati, asamdi-dhabhāsi yāvi bhavati. se taṃ vayanasaṃpadā.

(Dāsā 4.7)

Vacanasupranīdhāna

That state of speech, in which concentration on using righteous speech is made for the purification of soul.

(Sthā 3.97)

See—*Kāya Supranīdhāna*.

Vacasā Śāpānugrahasamartha

That ascetic (*Muni*), who has the capacity to give a curse and grant a boon through his utterances.

(Aupa 24 Vr p. 52)

See—*Manasā Śāpānugrahasamartha*.

Vacogupti

Gupti quā Speech—A *Bhāvanā* (4) (supportive contemplation) of the *Ahiṃsā Mahāvratā* (the first great vow of *Ahiṃsā*).

(Sama 25.1.3)

See—*Vāksamītiyoga*.

Vajraṣabhanārāca Saṃhanana

A type of *Samhanana* (bone-structure); the (strongest type of) bone-structure, in which there is *vajra*—pin (or nail), *ṣabha*—the bondage (of the bones), *uārāca*—*markaṭa bandha* i.e., inter-

locking of bones on both sides (the shape formed by mutual knitting); it means the ends of the two bones are mutually inter-locked and the third bone acts as a bondage over them and all the three bones are nailed together.



vajram—kilikā, ṣabhah—pariveṣṭanapattah, nārācaḥ—ubhayato markatabandhah, yatra dvayorasthnorubhayatomarkatabandhena baddhayoḥ pattākṛtinā ṛṭīyenāsthinā pariveṣṭitayorupari ta-dasthitritayabhedī kilikākāraṇ vajranāmakamasthi bhavati tadvajraṣabhanārācam.

(Sthā 6.30 Vr Pa 339)

Vajramadhyā Candrapratimā

A type of *Candrapratimā* (an intensive course of penance);

the practitioner of this course begins his penance on the first day of the dark moon by taking fifteen *Datties* (food, drinks etc. given to the ascetic, without breaking the flow) each of food and drink (in meals once a day); the number of *Datties* is decreased on each successive days up to one *Datti* each of food and drink on the dark moon day, after which there is increase in number of *Datties* on each successive days up to 15 *Datties* each of food and drink on the 14th day of bright moon, and lastly, observing complete fast on the full moon day. (See table)

Kṛṣṇā	Number of Datties	Śuklā	Number of Datties
1	15	1	2
2	14	2	3
3	13	3	4
4	12	4	5
5	11	5	6
6	10	6	7
7	9	7	8
8	8	8	9
9	7	9	10
10	6	10	11
11	5	11	12
12	4	12	13
13	3	13	14
14	2	14	15
15	1	15	Fasting

(Śuklā : Bright Moon; Kṛṣṇā : Dark Moon)

vairanajjhamamī camdapadimam padivanna-ssa....puṇṇimāe abhattatthe bhavati.

(VyāBhā 10.5)

Vajrāsana

After sitting in the posture of *Virāsana* (that is, by putting the right leg on the left one and *vice versa*), to hold the big toes by the hands, with the arms kept in *vajrākti* in the back (both arms crossing each other).

vāmom'hridakṣiṇonīdhrvaṇ, vāmorupari dakṣiṇaḥ.

kriyate yatra tadvirocitam virāsanaṃ smṛtam.. pṛṣṭhe vajrākṛtibhūte dorbhyāṃ virāsane sati. gṛhṇīyāt pādāyoryatrāṅguṣṭhau vajrāsanaṃ tu tat.. (Yośā 4.127)

uktasvarūpe virāsane sati pṛṣṭhe vajrākārābh-yāṃ dorbhyāṃ pādāyoryatrāṅguṣṭhau gṛhṇīyāt tad vajrāsanaṃ. idam vetālāsanaṃityanye.

(Yośā Vr p. 960)

See—*Virāsana*.

Vadha

1. That activity (of violence), through which other living being is killed, or suffering or affliction is perpetrated to it.

vināśaparitāpasamkleśabhedāt trividho vā, āha ca—

tappajjāyavināso dukkhuppāo ya samkilesa ya. esa vaho jīṇabhaṇṇo vajjeyavvo payattenam..

(Sthā 1.93 Vr Pa 24)

2. An *Aticāra* (partial transgression) of the vow of the *Sthūlaprāṇātipātaviramana* (abstinence from causing injury to gross living beings which have capacity to move about, first vow of the lay follower);

to strike with a cudgel the animals or the servants who are dependent on him.

'vahe' tti vadho yaṣṭyādibhistādanam.

(UPā 1.32 Vr p. 10)

Vadha Pariśaha

A kind of *Pariśaha* (hardship); the pain felt on being beaten; it is to be endured equanimously by the ascetic.

hao na samjale bhikkhū, maṇam pi na paosae. titikkham paramam naccā, bhikkhudhammam vicimtae..

samaṇam samjayaṃ damdam, hanejjā koi kat-thāi.

natthi jīvassa nāsu tti, evaṃ pehejja samjāe..

(U 2.26, 27)

Vanakarma

A kind *Karmādāna* (occupation involving immense violence and possession); trading in cutting of forest, timber etc..

vanakarma yat chinnānāmacchinnānām ca tarukhaṇḍānām patrānām puṣpānām phalānām ca vikrayaṇam vṛttikṛte tadvanakarma.

(*PrasāVr Pa 62*)

Vanacārī Deva

Forest-dwelling gods—*Vānamantara* (*Vyan-tara*) *Deva*;

those gods, who go on roaming about in many of such places like forest, garden etc. with playful tendencies.

vaneṣu—vicitropavanādiṣūpalakṣaṇato vādanyeṣu ca vividhāspadeṣu kṛdāikarasatayā caritum śilameṣāmiti vanacārīṇaḥ.

(*U 36.205 ŚāVr Pa 701*)

See—*Vānamaṅtara*.

Vanaspatikāya

The fifth one among the six *Ṣaḍjīvanikāyas* (six classes of living beings). (*ĀCūLā 15.42*)

See—*Vanaspatikāyika*.

Vanaspatikāyika

Vegetation-bodied beings—That *Jīva* (soul, living being), the body of which is vegetation.

vanaspatīḥ—latādirūpaḥ pratītaḥ, sa eva kāyah—śarīram yeṣāṃ te vanaspatikāyāḥ, vanaspatikāyā eva vanaspatikāyikāḥ.

(*Da 4 Sū 3 HāVr Pa 138*)

Vanīpakapiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to obtain *bhikṣā* by praising the religious sect, to which the donor belongs.

śramaṇa-brāhmaṇa-kṛpaṇā'tithi-svānādibhaktānām purataḥ piṇḍārthamātmānam tattadbhaktam darsayato vanīpakapiṇḍaḥ.

(*Yośā 1.38 Vr p. 135*)

Vandanā

1. **Obeisance**—To treat the *Ācārya* (preceptor) etc. with due reverence and honour.

'*vandanakena*' *ācāryādyucitapratipattirīpeṇā.*
(*U 29.11 ŚāVr Pa 580*)

See—*Kṛtikarma*.

2. The third chapter of the *Āvaśyaka* (*Sūtra*) (canonical work consisting of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights)); to pay honour and respect to the virtuous persons observing ascetic conduct through obeisance and bowing down with folded hands: to eulogise, to perform reverential salutation through auspicious mind, speech and body.

....gūṇavao ya paḍivatti....tatīe caraṇādiguṇasa-mūhavato vaṇidāṇaṇamaṃsaṇādiehiṃ paḍivattī kātavvā. (*Anu 74 Cū p. 18*)

vandiyate—stūyate'nena praśastamanovākkāyavyāpārajāleneti vandanam. (*ĀvaHāVr 2 p. 14*)

3. A canonical work belonging to the category of *Aṅgabāhya* (*Śruta*) (the canonical works other than the *Aṅgas* (1) (principal canonical works)); that treatise, in which there is the description about the person, worthy of obeisance and otherwise.

vandanam—praṇāmaḥ, sa kasmai kāryaḥ kasmai ca neti yatra vanyate tat vandanam.

(*TaBhā 1.20 Vr*)

Vandanā Muḍrā

To keep both hands in the shape of a budded lotus, while standing and keeping both the elbows on the abdomen.

mukulīkṛtamādhāya jaṭharopari kūrparam. sthitasya vandanāmudrā karadvandvam niveditā.. (*Aniśrā 8.54*)

Vamana

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to practise vomiting as a preventive measure against disease, or for the purpose of maintaining one's beauty, strength etc..

vamanam chadḍāṇam....vireyaṇam kasāyādihiṃ....etāni āroḡgapadikammāni rūvabalatthamaṇātīmaṇ. (*Da 3.9 ACū p. 62*)

Varuṇopapāta

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night).

in which the description of a god named *Varuṇa* is found and on reciting which, the god *Varuṇa* himself becomes manifestly present.

'varuṇovavāe' jāhe taṃ ajjhayaṇaṃ uvautte samāṇe anagāre pariyatṭe, tāhe se....samyānibaddhattaṇao....vareha varaṃ ti.....

(Nandi 78 Cū p. 59)

Vargacūlikā

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); the *cūlikā* (appendix) to the *vargas* (groups of chapters) of the *Antakṛtadaśā* and *Anuttaropapātikadaśā* (the eighth and the ninth *Āṅgas* (principal canonical works) respectively).

vaggo ti vivakkhāvāsāto ajjhayaṇādisamūho vaggo, jāhā aṃtakadaśasāṇaṃ aṭṭha vaggā, aṇuttaravavāṭiyadasāṇaṃ tiṇṇi vaggā, tesin cūlā vaggacūlā. (Nandi 78 Cū p. 59)

Varganā

A group (or set) of similar material things (or clusters).

sajāṭiyavastusamudāyo varganā, samūho, vargaḥ, rāsiḥ iti paryāyāḥ. (ViBhā 635 Vṛ)

Vargatapa

A type of *Itvarika Anaśana* (fasting for a definite period of time):

the *Tapa* (penance) undertaken by multiplying the *Ghanatapa* by *Ghanatapa*.
ghana eva ghanena guṇito vargo bhavati....etadupalakṣitaṃ tapo vargatapaḥ.

(U 30.10 ŚāVṛ Pa 601)

Vargavargatapa

A type of *Itvarika Anaśana* (fasting for a definite period of time):

the *Tapa* (penance) undertaken by multiplying the *Vargatapa* by *Vargatapa*.

varga eva yadā vargeṇa guṇyate tadā vargavargobhavati. (U 30.11 ŚāVṛ Pa 601)

Varṇa

Colour—The *Lakṣaṇa* (distinguishing characteristic) of the *Pudgala* (physical substance), which is perceptible to the *Cakṣurindriya* (eyes).

(U 28.12)

See—*Gandha*.

Varṇanāma

A sub-type of *Nāma* (body-making) *Karma*.

the *Udaya* (rise) of which is responsible for the colour-system of the body (for example, the white complexion of the body of the crane (bird) which is a five-sensed subhuman soul).

varṇyate—alaṅkriyate śarīramaneneti varṇaḥ, sa ca pañcaprakāraḥ śvetapītaraktanīlakṛṣṇabhedāt, tannibandhanaṃ nāmāpi pañcadhā.... yadudayājantusaṛiṇeṣu śvetavarṇaprādurbhāvo yathā biśakanṭhikānām tat śvetavarṇanāma, evaṃ śeṣavarṇanāmānyapi bhāvaniyāni. (Prajñā 23.47 Vṛ Pa 473)

Varṇākṣara

A type of *Aksara* (letter).

varṇakkharaṃ—varṇijjati aneṇābhīheto attho iti varṇo, sa cārthasya, kuḍye citravarṇakavat, ahavā dravye guṇaviśeṣavarṇakavat. varṇyate—abhilapyate 'neneti varṇākṣaram.

(NandiCū p. 44)

See—*Samjñākṣara*.

Vartamānanaigama

A type of *Naigama Naya* (panoscopic *Naya* (non-absolutistic standpoint));

intention of completion of a process even in an incomplete one; for instance, a person who is occupied in bringing the material like fuel, water etc. (for cooking purposes), when asked (about what is he doing), replies that he is cooking rice. *vartamānanaigamaḥ—apūṇāyāmapī kriyāyāṃ pūṇatāsamkalpaḥ, yathā—ēdhodakādyāharaṇapravṛtta odanaṃ pacāmiti.* (Bhikṣu 5.5 Vṛ)

Varttanā

The duration i.e. existence of the substance, which depends upon time.

sarvabhāvānām varttanā kālāśrayā vṛtṭiḥ.

(TaBhā 5.22)

Varddhakiratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign);

the artisan who is adept in building of the army camp and the bridge.

varddhakīḥ—grhaniveśādisūtraṇākārī.

(PrasāVṛ Pa 350)

Vardhamāna Avadhijñāna

A type of *Avadhijñāna* (clairvoyance);

after origination, it goes on augmenting in all respects.

bahubahutarendhanaprakṣepādibhirvarddhamānadahanajvālākālāpa iva pūrvāvasthāto yathāyogam prasastaprasastatarādhyavasāyabhāvato bhivarddhamānamavadhijñānam varddhamānakam. (Nandī 9 MaVr Pa 82)

Varṣadharaparvata

The six mountains viz., *Himavān*, *Mahāhima-vān* etc., upholding the seven *varṣas* (regions) viz., *Bharata*, *Haimavata* etc. of the *Jambūdvīpa*, and demarcating them.

varṣānām vibhaktārah himavān mahāhimavān niśadho nīlo rukmī śikhariṭyete ṣaḍ varṣadharāḥ parvatāḥ. (TaBhā 3.11)

Varṣārātra

A type of *Varṣāvāsa* (sojourning at a fixed place during rainy season);

two months' sojourn in *Āśvina* and *Kārtika*.
(BṛBhā 2734 Cū)

See—*Prāvṛṭkāla*.

Varṣāvāsa

To sojourn at a fixed place for four months of rainy season.

varisāsu cattāri māsā egattha acchamṭiti vāsāvāso. (Daśā 4.13 Cū Pa 52)

Valanmaraṇa

A type of *Maraṇa* (death).

1. Death of the person who has fallen from the ascetic life.

'valāyamaraṇe' tti saṃyamayogebhyo valātām—bhagnavrataparīṇatinām vratīnām maraṇam valanmaraṇam. (Sāma 17.9 Vr Pa 32)

2. Death of an ascetic due to *Kṣudhā Pariśaha* (hardship quā hunger).

valamṭā kṣudhāparīsahehim maraṃti, na tu uva-saggamarāṇam ti tam valāyamaraṇam.

(UCū p. 128)

Vasārtta Maraṇa

A type of *Maraṇa* (death);

death of one, oppressed by his utter dependence on the senses or sensual objects (sensual indulgence).

vaśena—indriyavaśena ṛtasya—pīdatasya dīpa-kalikānpāksiptacakṣuṣaḥ śalabhasyeva yanmarāṇam tadvasārttamaraṇam. (Bhaga 2.49 Vr)

Vastikarma

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

to take in oil etc. through enema.

vastikarmma puṭakenādhiṣṭhāne snehadānam.
(Da 3.9 HāVr Pa 118)

Vastu

1. The treatise (or a major part of a big volume), which dwells upon an entire topic on a definite content like a chapter.

vastu niyatārthādhihikārapratibaddho granthaviśeṣo'dhyayanavat. (SāmaPra 13.6 Vr Pa 122)

vastūni-adhyayanavadvibhāgaviśeṣaḥ.
(Sāma 12.6 Vr Pa 25)

2. A collection of several *Prābhṛtas* ((1) chapter of the *Vastu* (1) (a type of treatise, which is a division) of the *Pūrvā* (canonical work of earlier lore)).
(Anu 572 Ṭi p. 327)

3. The (cognizable) object of *Pramāṇa* (valid organ of cognition);

which is a real object, consisting of substance and modes.

pramāṇasya viśayo dravyaparyāyātmakam vastu.
(Pramī 1.1.30)

4. The fundamental *Dravya* (substance) which has the causal efficiency.

vastunastāvadarthakriyākāritvaṃ lakṣaṇam.
(SthāVr Pa 22)

Vastutva

Entityhood—

1. That generic attribute (quality) of the fundamental *Dravya* (substance), by virtue of which the causal efficiency is possible.

arthakriyākāritvaṃ vastutvam. (Jaisidī 1.38 Vr)

2. The (non-absolutistic) nature of substance, which is at once universal-cum-particular.

vastutvam ca tathā jātiviyaktirūpatvamucyate.
(Drata 11.2)

Vastrapuṇya

One kind of *Puṇya* (merit):

bondage of the *Puṇya Prakṛti* (auspicious types of *Karma*), incurred due to giving cloth to donee i.e., a self-restrained ascetic.

See—*Annapuṇya*.

Vastravidyā

A kind of *Vidyā* (occult science).

that *Vidyā*, in which the body of the patient is cleansed with a cloth, treated with *Mantras*, and he gets cured.

yā vidyā vastraviṣayā bhavati tayā parijapitena vasāreṇa vā pravṛtṣyamānaḥ āturaḥ praguṇo bhavati. (VyaBhā 1439 Vṛ)

Vākpunya

One kind of *Punya* (merit): bondage of the *Punya Prakṛti* (auspicious types of *Karma*), incurred due to praising (through speech) the self-restrained ascetics.

(Sthā 9.25 Vṛ Pa 428)

See—*Manahpunya*.

Vākyaśuddhi

That statement, by utterance of which the ascetic conduct is purified, no violence is committed and the soul is not vitiated by any evil feeling. (Name of the seventh chapter of the *Daśavai-kālika*).

jaṃ vakkam vadimāssa, samjamo sujjaḥi na puṇa himsā.

na ya attakalusabhāvo, teṇa ihaṃ vakkasuddhi tti.. (DaNi 264)

Vāksamyama

Self-restraint over speech—Refraining from speech that gives rise to *Himsā* (injuring or killing of the living beings) and is harsh etc., and undertaking auspicious (virtuous) activity of speech. *vāco himsraparuṣādivacobhyo nivṛtṭiḥ śubhabhāṣāyāṃ ca pravṛtṭirvāksamyamaḥ.*

(Yośā 4.93 Vṛ)

Vāksamādhāraṇā

To occupy one's speech in *Svādhyāya* (scriptural studies and teaching).

'vāksamādhāraṇayā' svādhyāya eva vāgniveśā-nātmikayā vācā samādhāraṇā vāksamādhāraṇā. (U 29.58 ŚāVṛ Pa 592)

Vāksamitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Ahimsā Mahāvṛata* (the first great vow of *Ahimsā*):

not to make statement which causes mental affliction.

vatīte pavīyāte pavagam na kimci vi bhāsiyavaṃ. evaṃ vatisamitiyogena bhāvito bhavati aṃtarappā. (Praśna 6.19)

Vāggupti

Gupti quā speech—To make regulation of the speech (even) in relation to asking questions, doing catechism etc., and to refrain from speaking lie or to observe silence.

yācana-prcchana-prstavyākaraṇeṣu vāni niyamo maunameva vā vāgguptiḥ. (TaBhā 9.4)

Vāgbali

1. That ascetic (*Muni*), who is possessed of the *Labdhi* (supernatural power),

by dint of which he can undertake complete recitation of the fourteen *Pūrvas* (the canonical works of earlier lore) within forty-eight minutes (*Antarmuhūrta*).

2. That ascetic (*Muni*), whose vocal cord can produce sound of very high amplitude.

antarmuhūrtena sakalaśrutavastūccāraṇasa-marthā vāgbalinaḥ. athavā padavākyaḥānikāro-petāṃ vācamuccairuccārayanto 'virahitavākkra-māhinakanṭhā vāgbalinaḥ. (Yośā 1.8 Vṛ p. 42)

mano'jivāśrutāvarāṇaviryāntarāyākṣayopaśa-mātiśaye satyantarmuhūrte sakalaśrutocāra-ṇasamarthāḥ satatamuccairuccāraṇe satyapi śramavirahitā ahinakanṭhāśca vāgbalinaḥ.

(TaVā 3.36)

Vācaka

1. The ascetic who teaches the *Pūrvā* (*śruta*) (canonical work of earlier lore) and other *śruta* (scripture).

pūrvagataṃ sūtramanyacca vineyān vācayantīti vācakāḥ. (Nandī Gāthā 30 MaVṛ Pa 50)

2. That ascetic (*Muni*), who is appointed as the *Vācanācārya* (who teaches the scripture).

(VyaBhā 1943)

Vācanā

The first kind of *Svādhyāya* (scriptural studies and teaching):

to teach.

vācanā—pāṭhanam. (U 29.20 ŚāVṛ Pa 584)

Vācanācārya

That *Ācārya* (preceptor), who teaches the *śruta* (scripture).

(Sthā 4.423)

Vācanāsampadā

Grandeur quā teaching—A type of *Garīsam-*

padā (grandeur of *Ācārya*):
the grandeur of the *Ācārya* (preceptor) due to
the capacity to teach the disciples according to
their aptitude.

*vāyaṇāsampadā cauuvihā pamattā, taṃ jahā—
vijayam uddisati, vijayam vāeti, parinivvāviyam
vāeti, atthanijjavae yāvi bhavati.* (Daśā 4.8)

Vācika Dhyāna

Meditation qua speech—

1. To exercise vocality for revising attentively
the *śrūta* (scripture), learnt by heart.

*śrutaparāvarttanādīkamupayuktāḥ karoti tad
vācīkam.* (BrBhā 1642 Vr)

2. To exercise vocality discernfully by cogitating
that the speech free from sinfulness is worth
uttering and that which is laden with sinfulness
is to be avoided.

*vācīkaṃ tu 'mayeḍḍī niravadyā bhāṣā bhāṣita-
vyā, neḍḍī sāvadyā' iti vimarsapurassaram yad
bhāṣate.* (BrBhā 1642 Vr)

Vācyā

That which is expressible (a quality of sub-
stance)—The *Dharmī*, i.e., the substance, is
expressible from the standpoint that only single
Dharma (attribute) can be described (i.e. can
come within the province of speech) at a time.

vāggocaraṇi vācyam. (Bhikṣu 6.9)

.....ekaikadharmāpekṣayā vācyam.....

(Bhikṣu 6.11 Vr)

Vātakumāra

Stormy Youth—A variety of *Bhavanpati Deva*
(Mansion-dwelling god);

the body of this class of god is of fixed dimension
(i.e., not subject to change), robust and round-
shaped; his belly is deep; his emblem is horse.
*sthīrapīnavṛttagātrā nimnodarā aśvacīhṃā ava-
dātā vātakumārāḥ.* (TaBhā 4.11)

Vātsalya

The seventh out of the eightfold conduct per-
taining to the *Samyaktva* (right faith);

1. To have regard for the co-religionist (monk).
vacchallaṃ ādaretyarthah. (NiBhā 29 Cū)

2. To cherish eternal love for the nectar of
Dharma (1) (spiritual doctrine), propounded by
the *Jina* (1) (*Tīrthāṅkara* (ford-founder))

*jinapraṇītadharmāmṛte nityānūrāgatā vātsa-
lyam.* (TaBhā 6.24.1)

3. Devotion.

Vātsalyam—bhaktiḥ. (Jaisiḍi 5.11 Vr)

4. To render services to the ascetics who are
sick, child, old and the like, without a feeling of
repugnance, to bring for them the food etc..

*sāhammi ya vacchallaṃ, āhārātihiṃ hoi savva-
ttha.*

āesaguniḡilāṇe, tavassibālādi savisesam..

(NiBhā 29)

Vāda

Polemics (philosophical debate)—Statements
of the arguments (in favour) and fallacies (of the
opponents) in presence of the president and the
members of an assembly for defending the
Tattva (the categories of truth).

*tattvasamvṛakṣaṇārthaṃ prāśnikādīsamakṣam
sāadhanadūṣaṇavadanaṃ vādah.* (Praṇi 2.1.30)

Vādī

1. One who is equipped with the *Labdhi* (super-
natural power) for becoming successful in *Vāda*
(polemics); one who is genius in polemics.

vādī vādālabdhisampannaḥ.

(Sthā 9.28 Vr Pa 428)

2. That ascetic, who is deputed for discussion
with the debaters of other schools (of philoso-
phy).

(VyaBhā 1943)

Vānamantara Deva

Forest-dwelling gods—The second kind of the
Devanikāya (fourfold habitats of gods);

whose *Avadhijñāna* (clairvoyance) and grandeur
is the minimum among all *Devas* (gods) and
whose habitat is situated in the middle *Loka*
(cosmos) and a part of *Naraka* (infernal land).

(U 3.204)

See—*Vyantara Deva*, *Vanacārī Deva*.

Vāmana Saṃsthāna

A fourth type of *Samsthāna* (2) (bodily configu-
ration);

structure (size, shape etc.) of the organs such as
legs, hands, head and neck are in proper propor-
tion or symmentery; the remaining organs are
not so

*'vāmaṇa' tti maḍahakoṣṭhaṃ yatra hi pāṇipāda-
śīrogrīvaṇi yathoktapramāṇopetaṃ yatpunahī śe-
ṣaṃ koṣṭhaṃ tanmaḍabham—nyūnādliikapra-
māṇaṃ tadvāmanam.* (Sthā 6.31 Vr Pa 339)

Vāyu

That air, which is fit for the *Vāyukāyika* (*Jīvas*) (air-bodied beings) to take birth in.

vāyukāyikajīvasammūrcchanocito vāyuh vāyumañtram vāyurucyate. (TaŚrūVr 2.13)

Vāyukāya

1. The fourth *Jīvanikāya* (out of the *Ṣaḍjīvanikāya*) (six types of living beings). (ĀCūLā 15.42) See—*Vāyukāyika*.

2. The (dead) body of the air-bodied beings (which have departed from it); it has the nature of moving about.

vāyukāyikajīvapariḥṭaḥ sadā vilodito vāyuroāvāyukāyāḥ kathyate. (TaŚrūVr 2.13)

3. That air, which, when produced, is inanimate, but which may become animate on undergoing transformation; e.g.—*īkrānta* (seized by some object or trampled under foot), *dhmāta* (air blown by the bellows) etc..

pañcavidhā acittā vāukāyī pañcattā, tañ jahā—akkante, dhamte, pilie, sarīrānugate, sañmucchime.

ete ca pūrvanacetanaśtataḥ sacetanā api bhavantī. (Sthā 5.183 Vr Pa 319)

Vāyukāyika

Air-bodied beings—That *Jīva* (soul, living being), the body of which is air.

vāyuh calanadharmā pratīta eva sa eva kāyāḥ—sarīraṃ yeṣāṃ te vāyukāyāḥ, vāyukāyā eva vāyukāyikāḥ. (Dā 4 Sūtra 3 HāVr Pa 138)

Vāyucāraṇa

A kind of *Cāraṇa Rddhi* (supernatural power of locomotion):

by dint of which the ascetic, equipped with such *Rddhi*, can unfalteringly walk (in air) by taking support of the row of the *Pradeśas* (indivisible units) of air.

paṇaṣṭāṇāṃ kadīḡṇmukhonmukheṣu pratilomānilomavṛttiṣu tatpradeśāvalimupādāya gatimaskhalitacāraṇavinīyāsāmāskandanto vāyucāraṇāḥ. (Yosā 1.9 Vr p. 45)

Vāyujīva

That *Jīva* (soul), which has started his transmigration to take birth (reincarnation) in the air, by making the air its body; at present, it is undertaking the *Yoga* (2) (activity of the body) through *Kārmaṇa-sarīra* (subtlemost body

formed by *Karma-puḍgalas* (material clusters quā *Karma*)).

vāyuh kāyatvena grhītuṃ prasthito jīvo vāyujīva ucyate. (TaŚrūVr 2.13)

Vāruṇī Dhāraṇā

Concentration of Citta (psyche) on water element of the body—A kind of *Piṇḍastha Dhyāna* (meditation based on the corporeal frame of the body):

in this meditation, the practitioner, concentrating his *Citta* (psyche) on his navel (-lotus), experiences through mental auto-suggestion that the remnant ashes of the burnt defilements (which were burnt in the *Āgneyī Dhāraṇā* (concentration on fire element of the body) and turned to ashes and blown away in the *Māruṭī Dhāraṇā* (concentration on air element of the body) is being washed away by water from the clouds.

smared varṣat sudhāsārairghanamālākulaṃ nabhaḥ.

tato rddhendusamākrāntaṃ mañḍalaṃ varuṇāṅkitam..

nabhaṣṭalaṃ sudhāmbhobhūḥ plāvayat tatpuraṃ tataḥ.

tadrajah kāyasambhūtaṃ kṣālayediti vāruṇī..

(Yosā 7.21, 22)

mahāmeghena tadbhaṣṇaprakṣālanāya cintanaṃ vāruṇī. (Mañ 4.21)

Vālukā

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings):

those *Asura Devas* (demons), who roast the infernal being in hot sand in frying pans like parching the grams and then by dropping them in the vessels having a shape of *kadamba*, toss them high in the air.

tadā tataḥ tadā datti bhajjanti, bhāyaṇe kalambavālugāpatthe.

vālūgā neraiyā, lolanti aṃbaratulammi..

(SūtraNi 79)

Vāsudeva

Semi-cakravartī (Semi-universal sovereign)—The semi-universal sovereign king who is the owner of three continents (half of the *Bharata-kṣetra*) and is possessed of the strength which is equivalent to twenty lakh *Aṣṭāpaulas* (a fabu-

lous animal possessed of greater strength than an elephant). His weapon is *cakra* (discus).
jaṃ kesavassa u balaṃ taṃ duguṇaṃ hoi cakkavattissa.

tatto balā balavagā..... (ĀvaNi 75)

vāsudevāḥ saptaratnādhipāḥ arddhabharataprabhavaḥ. (ĀvaMa Vr Pa 79)

jahā se vāsudeve, saṃkhacakkagayādhare.
appaḍihayabale johe..... (U 11.21)

Vāstuvīdyā

A kind of *Vidyā* (occult science): that *Vidyā*, through which auspicious and inauspicious effects can be predicted on the basis of the structure of the palace etc..
'vāstuvīdyā' prāsādādīlakṣaṇābhīdhāyīśāstrātmikā. (USāVr Pa 417)

Vikathā

Idle talks—Those talks (or gossips) which impede the practice of *Samyama* (ascetic conduct) or is antagonistic to the *Cāritra* (conduct).
viruddhā saṃyamabādhakatvena kathā—vacanapaddhatirvikathā. (Sthā 4.241 Vr Pa 199)
viruddhāścāritram prati sryādīviṣayāḥ kathā vikathā. (Sama 4.3 Vr Pa 9)

Vikala Pratyakṣa

That supersensory knowledge, through which there is direct apprehension of only the *Mūrta* substances (objects); for example. *Avadhijñāna* (clairvoyance), *Manahpariyavajñāna* (mind-reading).
maisui parokkhaññaṃ ohīmaṇaṃ hoi viyalapa-cakkhaṃ. (NaCa 170)

Vikalādeśa

The statement of *Naya* (non-absolutistic standpoint)—A statement that takes stock of only one *Dharma* (3) (attribute).

vikalādeśo nayādhiṇaḥ. (TaVā 4.42.15)

niramśasyāpi guṇabhedādamaśakalpanā vikalādeśaḥ. (TaVā 4.42.16)

nayaviṣayikṛtasya vastudharmasya yadā kālādibhirbhedavivakṣā kriyate tadā ekasya śabdasyānekārthapratipādane sāmārthyābhāvād bhedavṛtīyā bhedopacāreṇa vā krameṇa yadbhidhāyakam vākyaṃ sa vikalādeśaḥ. (Pranata 4.45 Vr)

Vikalendriya

Those *Trasa* beings (living being possessed

of the body capable of undertaking locomotion) which are possessed of two, three or four senses.

vikalendriyāḥ dvitricaturindriyā ityarthah.

(Prasā 1066 Vr)

Vikāraka Karma

The *Mohanīya* (deluding) *Karma* which distorts the faith and conduct.

tatkarma....dṛṣṭicāritrayorvikārasya...hetu bhavati. (Jaisiḍi 4.2 Vr)

Vikāla

The twilight period or post-twilight period.
sandhyāyaṃ tu yata ete viramanti tataḥ sā vikālah. (Bṛ Bhā 3042 Vr)

Vikurvaṇā

Creation of protean forms—To create varied forms through exercising the *Vaikriya Labdhi* (supernormal power of protean creation).

yā pumarbāhyapudgalaparyādānapūrvikā sottaravai kriyāracaṇālakṣaṇā, sā ca vicitrābhiprāyapūrvakatvād vaikriyalabdhimatastasthāvīdhaśaktimattvōccaikajīvasyāpyane kāpi syādīti paravyasitaṃ. (Sthā 1.15 Vr Pa 18)

Vikṛti

That food which is responsible for generating mental distortion (sexual feeling); e.g.—milk, curd etc..

nava vigatio paṇattāo, taṃ jahā—khīraṃ, dadhiṃ, navaṇitāṃ, sappiṃ, telāṃ, gulo, mahūṃ, majjāṃ, maṃsaṃ. (Sthā 9.23)

duddham dahi navaṇīyaṃ ghayaṃ tahā tellameva guda majjāṃ.

mahu maṃsaṃ ceva tahā ogāhimagāṃ ca vigaṇo. vikṛtayo—manaso vikṛtihetutvāt.

(Prasā 217 Vr Pa 53)

See—*Mahāvikṛti*.

Vikṛṣṭa Tapa

The *Tapa* (austerity or penance) like fasting for three days, four days etc..

vikṛṣṭaṃ—aṣṭamadaśamadvūdasādīkaṃ tapah-karma bhavati. (Prasā Vr Pa 254)

Vikriyā

(TaVā 2.36)

See—*Vikurvaṇā*.

Vikṣiptā

A blemish of *Pratilekhanā* (inspection of monastic paraphernalia); while undertaking *Pratilekhanā*, to put the inspected clothes on the uninspected ones, or to raise the lower border of the cloth too high to inspect it.

vikṣepanam vikṣiptā....sā ca pratyupekṣitavas-trasyānyatrāpratyupekṣite kṣepanam, pratyupekṣamāno vā vastrāñcalaṃ yadūrdhvaṃ kṣipati. (U 26.26 Sāvṛ Pa 540, 541)

Vikṣepaṇi

A type of tale; that tale, through which the *Svasamaya* (doctrines of the *Nirgranthas* (Jain ascetics) themselves) are established.

vikkhevaṇi....sasamayaṃ kaheī, sasamayaṃ ka-hittā parasamayaṃ kaheī, parasamayaṃ kahe-ttā sasamayaṃ ṭhāvaittā bhavati. (Sthā 4.248)

Vigrahagati

1. *Antarālagati*—The motion of the *Jiva* (soul) after death in the space; the motion of the soul (after death) in the space, from the place of previous birth to the place of reincarnation, which may take one, two, three or four *Samayas* (smallest time-units).

2. The motion of the *Jiva* (soul) after death, in the space, with a turn (or turns); when the place of re-birth is not in the same *Śreṇī* (1) (row of space-units), the soul reaches the place of re-birth, taking a turn (or turns); it takes two, three or four instants (*Samayas*).

ujjuāyatāe sedhīe uvavajjamāne egasamaie-nam....egaovamkāe sedhīe....dusamaieṇam....du-haovamkāe sedhīe....tisamaieṇam viggahēṇam uvavajjejjā.....

....je bhavīe viśedhīm uvavajjitae, se ṇam causa-maieṇam viggahēṇam uvavajjejjā.

(Bhaga 34.3, 15)

viśiṣṭasthānaprāptihetubhūtā gativigrahah....yadā maraṇasthānāpekṣayotpattisthānam sa-maśreṇyāṃ bhavati tadā rjvāyatā śreṇīrbhavati.

(Bhaga 34.2, 3 Vṛ)

viggaho vakko kuṭilo tti egaṭṭhā.

(Dhava Pu 4 p. 29)

vigrahagatiḥ—vakragatiryadā viśreṇivyava-sṭhitamutpattisthānam gantavyaṃ bhavati tadā yā syāt.....

(SthāVṛ Pa 52)

kūparalāṅgalagomūtrikākāreṇa yathākramam

dvitricatuḥsamayapramāṇena vighraheṇa bha-vāntarotpattisthānam gacchato jīvasya.....

(PrajñāVṛ Pa 473)

3. The motion which is undertaken by the *Jiva* (soul) in the space for formation of the new body (*vigraha*) in the next life.

4. The motion of the soul in the space, during which there is no appropriation of *Nokarmapud-galas* (material clusters other than the *Karma-pudgalas* (material clusters quā *Karma*)).

vigraho dehastadārthā gativigrahagatiḥ....viru-ddho graho vighraho vyāghātah, nokarmapudga-lādānanirodha ityarthah. (TaVā 2.25)

Vicaya Dhyāna

That state of *Dhyāna* (meditation), in which circumspection, investigation, discretion, cognition and analysis (introspection, perception) of the real nature of truth are undertaken.

ājñādīnām vicayaḥ—pariyālocanam....vicayaḥ—anveṣaṇam. (TaBhā 9.37 Vṛ)

vicitiroviveko vicāraṇā vicayaḥ. (TaVā 9.36.1)

vicayo vipaśyanā prekṣā ityanarthāntaram.

(Jaisidī 6.43 Vṛ)

See—*Dhyāna*.

Vicārabhūmi

That ground, where disposal of waste matter is made.

vicārabhūmiḥ puriṣotsargabhūmiḥ.

(VyaBhā 1767 Vṛ Pa 8)

See—*Utsarga Samiti*.

Vicikitsā

Doubt—An *Aticāra* (partial transgression) of *Samyaktva*, (right faith);

lack of conviction with respect to the means to the goal (i.e., liberation).

vicikitsā—sādhanēṣu samśayaśīlatā.

(Jaisidī 5.10 Vṛ)

Vicitra Tapa

The *Tapa* (austerity or penance) like fasting for one, two, three days and the like.

'vicitraṃ tu' iti vicitrameva caturthaśaṣṭhāṣṭa-mādirūpaṃ tapaḥ. (U 36.252 Sāvṛ Pa 706)

Vijaya

1. Each of the 32 divisions of the *Mahāvīdeha Kṣetra* (a region of the *Jambūdvīpa* continent).

vīdehā mandaradevakurūttarakurubhīrībhaṅkātā

kṣetrāntaravad bhavanti. pūrve cāpare ca. pūrveṣu ṣoḍaśa cakravarttivijayāḥ nadiparvatavi-bhaktāḥ parasparāgamāḥ. aparepyevamlakṣa-nāḥ ṣoḍaśaiva. (TaBhā 3.11)

2. The first (out of the five) *Vimānas* (habitats) of the *Anuttaravimāna* (the highest heaven of the Empyrean gods), which is situated in one direction of the *Sarvārthasiddha Vimāna* (fifth *Anuttaravimāna* (the highest heaven of the Empyrean gods)).

See—*Aparājita*.

Vijña

Knower (of the taste)—An appellation of the *Jīva* (soul);

the *Jīva* (soul) is the knower. for it knows (feels) the bitter, acrid, astringent, sour and sweet tastes.

janhā tittakadukasāyaṅbilamahure rase jānai tamhā viṅṅu tti. (Bhṅa 2.15)

Vijñāna

The fifth (and the final) stage of *Avāya* (perceptual judgement).

in which there is special perception and conception of the specifically determined object.

tammi cevāvadhāritamatthe viśese pekkhato avadhārayato ya viṅṅaṇe tti bhāṅṅati.

(Nandi 47 Cū p. 36)

Vidāraṇakriyā

A kind of *Kriyā* (urge);

not to perform the auspicious activities out of sheer idleness, but to indulge in disclosing the sins of others.

ālasyaḍ vā praśastakriyāṅāmakarāṇaṃ parāca-ritasāvadyādīprakāśanaṃ vidāraṇakriyā.

(TaVā 6.5.10)

Videha

(TaSū 3.10)

See—*Mahāvideha*, *Vijaya*.

Vidyā

Occult science—That occult science, which is guarded by a goddess who is appeased by *japa* (recitation of *Mantra*), *homa* (sacrifice) etc..

strīdevatādhiṣṭhitā japahomasādhyā vidyā.

(Prasā 567 Vr Pa 148)

Vidyācaraṇaviniścaya

A kind of *Utkālika Śrūta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited));

it describes about learnings and conduct.

viija tti—nāṃaṃ, caranaṃ—cārittani, vividho vi-siṭṭho vā nicchayo sabbhāvo svaṇīpamityarthaḥ, phalaṃ vā nicchayo, taṃ jatttha'jjhayaṇe vaṃṃi-jjati tamajjhayaṇaṃ vijjācaranaṃvicchayo.

(Nandi 77 Cū p. 58)

Vidyācāraṇa

1. The ascetic (*Muni*), equipped with the *Labdhi* (supernatural power), obtained through the *vidyā*—punctilious observance of the *Pūrvagata Śrūta* (scripture of the fourteen *Pūrvas* (canonical works of earlier lore)), by dint of which he can fly in air.

'vijjācāraṇa' tti vidyā—śrūtaṃ tacca pūrvagata-taṃ tatkr̥topakārāścāraṇā vidyācāraṇāḥ.

(Bhṅa 20.79 Vr)

2. The ascetic (*Muni*), equipped with the *Labdhi* (supernatural power), obtained through the *vidyā*—*sādhanā* (spiritual practice (for attainment)) of divine power, by dint of which he is able to undertake locomotion in miraculous way like going and coming back (several *Yojanas* (1 *Yojana*=7.88 miles) per day)).

ye punarvidyāvaśataḥ samutpannagamanaṅga-manalabdhyaste vidyācāraṇāḥ.

(PrasāVr Pa 168)

Vidyātiśaya

The special learnings (of occult science) such as *stambhanavidyā*, *stobhavidyā*, *vaśikaraṇa*, *videśikaraṇa*, *uccāṇa* and the like.

vidyātiśayāḥ stambhastobhavaśikaraṇavidveśikaraṇocāṇādayaḥ. (SamaPro 98 Vr Pa 115)

Vidyādhara

That ascetic (*Muni*), who has accomplished many special learnings like *prajñāpti* etc..

'vijjāharā' tti prajñāptyādīvividhavidyāvīśeṣa-dhāraṇāḥ. (Aupa 24 Vr Pa 54)

Vidyādharaśramaṇa

That *Śramaṇa* (ascetic), who has studied ten *Pūrvas* (canonical works of earlier lore) and is possessed of many special learnings like *rohiṇi*, *prajñāpti* etc..

anye'dhītadaśapūrvavā rohiṇiprajñāptyādimahā-

*vidyādibhiranugusthaprasenikādibhiralpavidyā-
bhīscopanatānām bhūyasīnāmyddhināmavaśagā
vidyāvegadhāranāt vidyādharasramanāḥ.*

(Yośā 1.8 Vr p. 41)

Vidyānupravāda

Name of the tenth *Pūrvā* (canonical work of earlier lore);

it describes the procedure of the *sādhanā* (spiritual practice) of supernatural learnings and *Mantras*.

*dasamaṃ vijjāsuppavātaṃ, tattha ya aṅge vi-
jātisayā vaṇṇitā.* (Nandī 104 Cū p. 76)

Vidyāpiṇḍa

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic to take *bhikṣā* from the householder by exercising *Vidyā* (occult science) which is guarded by a goddess.

See—*Cūmapiṇḍa*.

Vidyāpradhāna

(Aupa 25 Vr)

See—*Vidyādhara*.

Vidyutkumāra

Lightening Youths—A variety of *Bhavanapati Deva* (Mansion-dwelling gods),

whose body is smooth, lusturous and snow-white; their emblem is *vajra*.

*snigdā bhrājiṣṇavo'vadātā vajracihmā vidyut-
kumārāḥ.* (TaBhā 4.11)

Vidhānādeśa

An angle of explanation, through which the varieties of the object are known.

*'oghādeseyam' ti sāmānyataḥ, 'vidhānādeseyam'
ti vidhānādeśaḥ yatsamuditāmapyekaikasīyāde-
śanam tena.....* (Bhaga 25.58 Vr)

vidhānam—prakārah. (Jaisidi 10.11 Vr)

Vidhi

The existent part of the object.

vidhiḥ sadamaśaḥ. (Pranata 3.56)

Vidhinirgata

That ascetic (*Muni*), who, on getting the permi-

ssion of the *Guru* (1) (religious preceptor), undertakes *sādhanā* (spiritual practice) (of a recluse) free from the *Saigha* (religious order) like *Jinakalpika* (the ascetic who observes the ascetic conduct of a *Jina* (1) (*Tirthaṅkara* (ford-founder))), practitioner of *Pratimā* (intensive course of spiritual practices) *Yathālandika* (time-bound course, remaining ever vigilant) and *Śuddhapārihārika* (purifactory conduct through intensive penance).

*vidhinirgatāścaturdhā—jinakalpakāḥ pratimā-
pratipannā yathālandikāḥ śuddhapārihārikāḥ.*

(BrBhā 5825 Vr)

Vinaya

1. Self-restraint (ascetic conduct), through which the soul is purged of the eight *Karmas*.

karmāṣṭakavinayanādvinayaḥ—saṃyamāḥ.

(ĀVr Pa 71)

2. A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing);

practice of modesty towards the *Guru* (2), practitioner of penances and *Sādharmaika* (co-religionist ascetic) and also while undertaking studies and making queries etc..

*sāhammiesu vīṇao paumjīyavvo,....evaṃ vīṇaṇa
bhāvio bhavati aṃtarappā.* (Praśna 8.13)

3. That modest behaviour which is meted out to those who are possessed of the *Ratnatraya* (three spiritual jewels) and also towards *Svādhyāya* (scriptural studies and teaching), *Samyama* (self-restraint), *Saigha* (religious order), *Guru* (2) and co-disciple.

*rayanattayajuttānaṃ aṇukūlaṃ jo caredi bha-
ttie.* (KāA 458)

*svādhyāye saṃyame saṅghe gurau sabrahmacā-
riṇi.*

*yathaucityaṃ kṛtātmanō vinayaṃ prāhurāda-
ram..* (Upāsakā 213)

4. A kind of *Ābhyantara Tapa* (internal austerities);

not to show discourtesy (impolite behaviour) but to show profound respect.

anāsātanā bahumānakaraṇaṃ vinayaḥ.

(Jaisidi 6.38)

5. A kind of *Jñānācāra* (conduct qua knowledge); to observe modesty in the process of obtaining knowledge.

*vinaye—vinayaviśaye jñānasya jñānināṃ jñāna-
sādhanānāṃ ca pustakādīnāmupacārarūpaḥ.*

(PrasāVr Pa 64)

Vinayajñā

That ascetic (*Muni*), who is conversant with the conduct and discipline. (*ĀBhā* p. 122)

Vinayasampannatā

Paying regard to knowledge, faith and conduct as well as to those who are possessed of them; or freedom from *Kaṣāya* (passions).
jñānādiṣu tadvatsu cādarah kaṣāyanivṛttirvā vinayasampannatā. (*TaVā* 6.24.2)

Vinayahina

An *Aticāra* (partial transgression) of knowledge; to make pronunciation without due break (stoppage).
akṛticitavinayam. (*Āva* 4.8 *HāVr* 2 p. 161)

Vinayopaga

A type of *Yogasamgraha*;
to be modest (humble), free from conceit (vanity).
vinayopagato bhavet na mānam kuryāt. (*Sama* 32.1.2 *Vr Pa* 55)

Vinighāta

The rise of physical and mental suffering, or undergoing the fruition of the (inauspicious) *Karmas*.
adhiko niyato vā ghātaḥ nighātaḥ, vividho vā ghātaḥ śarīramānasaduḥkodayo atthapagāra-kammaphalavivāgo vā. (*Sūtra* 1.7.3 *Cū* p. 191)

Vinivartanā

Withdrawal of mind from sensual objects.
'vinivarttanayā' viṣayebhya ātmanah parārmmukhikaranarūpayā. (*U* 29.33 *SāVr Pa* 587)

Vipariṇāmānuprekṣā

An *Anuprekṣā* (4) (contemplative meditation) of *Śukladhyāna* (pure meditation); to contemplate over the diverse transformations of the substances.
'vipariṇāme' tti vividhena prakāreṇa pariṇāmanam vipariṇāmo vastūnāmīti gamyate. (*Sthā* 4.72 *vr Pa* 181)

Viparyaya

Misapprehension—To know a thing in that form, which is not its real form.
atasmimstadeveti viparyayaḥ. (*Prami* 1.1.7)

Vipākajā nirjarā

The *Nirjarā* (falling off of *Karma*) that follows the fruition of *Karma*, at the destined time, i.e., on the termination of the due period of *Karma*.
krameṇa paripākakālaprāptasyānubhavodayā-valisroto nupraviṣṭasyārabdhalasasya yā nivṛtṭiḥ sāvīpākajā nirjarā. (*Sasi* 8.23)
See—*Avipākajā Nirjarā*.

Vipākaprāpta

That state of *Karma*, in which the capacity of fruition of *Karma* becomes ripened and the soul starts undergoing its fruition.
vipākaprāptasya viśiṣṭapākamupagatasya. (*Prajñā* 23.13 *Vr Pa* 459)

Vipāka Vicaya

The third variety of the *Dharmyadhyāna* (meditation on nature of reality); concentration directed on the analysis (*Vicaya*) of the *vipāka* i.e., the diverse effects of *Karma*.
vividho viśiṣṭo vā pāko vipākah—anubhāvah... tasya vicayah—anucintanam mārganam. (*TaBhā* 9.37 *Vr*)

Vipākaśruta

Name of the eleventh *Aṅga* of the *Dvādaśāṅga Śruta* (twelve principal canonical works); which depicts vividly the bondage, impact and fruition of the auspicious and inauspicious *Karmas*.
vivāgasue nam sukaḍadukkaḍānam kammāṇam phalavivāge āghavijjai. tattha nam dasa duhavi-vāgā, dasa suhavi-vāgā.....se nam amgaṭṭhayāe ikkārasame amge....samkhejjāim payasahassāim payaggeṇam..... (*SamaPra* 99)

Vipākaśrutadhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Vipākaśruta* (the tenth *Aṅga* (principal canonical work)).
apegaiyā vivāgasuyadharā. (*Aupa* 1.45)

Vipākodaya

Rise quā fruition—That state of *Udaya* (rise) of *Karma*, in which the soul undergoes the realization of the fruition of *Karma*.
yatra phalānubhavaḥ sa vipākodayaḥ. (*Jaisidi* 4.5 *Vr*)

Vipulamātimanahparyava

A type of *Manahparyavajīāna* (mind-reading), through which one can know the particular character of the modes of the mind (of other persons) or can know the diversified modes.

vipulā matī vipulamati, bahuvisesaggāhīni tti bhaṇitaṃ bhavati. (Nandī 24 Cū p. 22)

viulamati nāma maṇogayaṃ bhāvaṃ paḍucca sapajjāyaggāhīni matī. (ĀvaCū 1 p. 68)

Viprudauśadhi

Supernatural healing power through faeces and urine—A kind of *Labdhi* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa, Dhyaṇa* etc.)).

by dint of which a disease can be cured by faeces and urine (of the person possessed of such power).

viṭṭhaṃ osahisāmatthajuttattena vipposahī bhannati. vipposadhi ya rogābhilūtiṃ appāṇaṃ vā param vā chivatti taṃ takkhaṇā ceva vavagaya-rogāyaṃkaṃ karoti. (ĀvaCū 1 p. 68)

viḍ uccāraḥ...ātmanāṃ paraṃ vā rogāpanayana-buddhyā viḍātibhiḥ sprśataḥ idhoṣṭadrogāpaganah. (ViBhā 779 Vr)

Vibhaṅgajñāna

That super-sensory knowledge (clairvoyance) which is attained by the *Mithyādrṣṭi* (3) (one, possessed of perverse faith or deluded world-view).

taṃ ceva ohimūṇaṃ micchādittihissa vitahabhā-vagāhittanena vibhaṅganāṇaṃ bhaṇati.

(ĀVaCū 1 p. 64)

mithyādrṣṭeravadhirvibhaṅga ucyaṭe.

(TaBhā 2.5 Vr)

Vibhaktibhāva

The diversity of the *Jivas* (living beings) and the world, i.e., the conglomeration of the *Jivas*, which is the effect of *Karma*.

kammaṃ naṃ jīve no akammaṃ vibhattibhāvaṃ pariṇamaī. (Bhaga 12.120)

Vibhajyavāda

1. Analytical statement—*Bhajaniyavāda*—the statement which is made after analysis or making due divisions.

2. *Anekāntavāda* (non-absolutism)—Relativistic presentation of eternity-non-eternity, existence-non-existence etc..

vibhajyavādo nāma bhajaniyavādaḥ. tatra śamkite bhajaniyavāda eva vaktavyaḥ—ahaṃ tīva-devaṃ manye, ataḥ paramanyatrāpi pucchejasi. athavā vibhajyavādo nāma anekāntavādaḥ, sa yatra yatra yathā yujyate tathā tathā vaktavyaḥ, tadyathā—nityānityatvamastitvaṃ vā prafityādi. (Sūtra 1.14.22 Cū p. 235)

Vibhāga

Disjunction—A *Lakṣaṇa* (2) (distinguishing characteristic) of *Paryāya* (2) (mode);

the mode which makes possible the knowledge of difference in things which are disjoined from one another: e.g.—(it is responsible for such judgement as)—‘this is disjoined from that’.

viyuktesu bhedajñānasya kāraṇabhūto vibhāgaḥ, yathā ayamito vibhaktāḥ. (Jaisidi 1.46 Vr)

Vibhāganīṣpanna Dravyapramāṇa

A kind of *Dravyapramāṇa* (measurement): that measurement (or weight), in which the thing to be measured and the means through which it is measured are separate. E.g.—1 kilogram wheat, 1 quintal millet etc.. (Ami 372)

Vibhāvaparyāya

Extrinsic mode—That mode (state), which depends for its occurrence on conditions which are external.

paranimittāpekṣo vibhāvaparyāyaḥ.

(Jaisidi 1.45)

Vibhūṣā

A type of *Anācāra* (2) (gross transgression of ascetic conduct);

to adorn the body.

vibhūṣaṇaṃ alamkāraṇaṃ. (Da 3.9 ACū p. 62)

Vibhūṣāparivarjana

The ninth type of *Brahmacarya-gupti* (protective discipline of celibacy);

to abstain from the adornment of the body.

vibhūsaṃ parivajjējā, sarīraparimaṇḍaṇaṃ.

bambhacerarao bhikkhū siṃgāratthaṃ na dhārae.. (U 16.9)

Vimarśa

The fifth stage of *Īhā* (speculation), in which there is pondering over the attributes of the object such as eternity, non-eternity

and the like.

...*tamevattham niccā'niccādiehim dāvabhāve-*
him vimarisato vimamsā bhayati.

(Nandī 45 Cū p. 36)

Vimāna

Habitats (space-vehicles)—Those abodes where the *Vaimānika Deva* (Empyrean gods) have their habitat.

'*vimānāni*' *saudharmāvatamsakādīni.*

(Da 6.68 HāVr Pa 207)

Vimānavāsī

(Sthā 4.124)

See—*Vaimānika Deva*.

Virata

1. **Abstinent**—That person, who does not indulge in the *Āśrava-dvāras* (causes of the influx of *Karmas*) like *Vadhā* (violence) of living beings etc.: one who has no affinity for them (*Āśrava-dvāras*).

pānavadhādīhim āsavādārehim na vaṭṭai tti virato.

(Da 4 Sūtra 18 JīCū p. 74)

2. That person, who remains engrossed in twelve types of *Tapa* (austerities or penances).

virao ṇāma'negapagāreṇa bārasavihe tave rao.

(DaJīCū p. 154)

Viratāvirata

1. **Restrained-cum-unrestrained**—the observer of *Deśacāritra* (code of conduct prescribed for the lay follower), the lay follower.

2. The fifth *Jivasthāna*/*Guṇasthāna* (stage of spiritual development).

the spiritual purification of the soul which is partially restrained and partially unrestrained.

viratāvirato—deśavirataḥ. (Sama 14.5 Vr Pa 26)

viratāvirato maṇṇyapaṇcendiyatiriesu deśamū-
luttaragaṇapaccakkhāṇi. (Āvncū 2 p. 134)

Virati Saṃvara

Inhibition quā abstinence—Inhibition of the influx of *Karma*, which occurs due to the renunciation of the sinful propensities—sinful activities and internal craving; inhibition of the *Avrata Āśrava*.

sāvadyavṛttipratyākhyānaṃ viratiḥ.

(Jaisidi 5.12)

Virādhaka

1. One who concens himself with the alien substance other than his own immaculate soul which by nature is endowed with the *Ratna-traya* (the three spiritual jewels of knowledge, faith and conduct).

jo rayañattayamaio muttūṇaṃ appaṇo visuddha-
ppā.

ciṃtei ya paradavvaṇi virāhao nicchayaṃ bha-
ni. (ĀSā 20)

2. One who does not observe the right *sādhanā* (spiritual practice) for the accomplishment of the goal (*summum bonum*). (Bhāga 3.72)

3. One who does not do expiation for the purification of the transgression of the vow he has accepted. (Bhāga 8.251)

Virāadhanā

To make a breach of the *sādhanā* (spiritual practice) undertaken for the accomplishment of the goal (*summum bonum*). (Sama 3.5)

Viruddharājyātikrama

An *Aticāra* (partial transgression) of the vow of the *Sthūlaadattādānaviramaṇa* (abstinence from gross stealing, the third vow of the lay follower); to indulge in smuggling, trading, exporting and importing, by crossing illegally the boundary between two enemy states.

viruddhanṇpayo rājyaṇ tasyātikramaḥ—atila-
ghanaṇ viruddharājyātikramaḥ.

(UPā 1.34 Vr p. 12)

Viruddhahetvābhāsa

A type of *Hetvābhāsa* (fallacy (pseudo-probans));

the contradictory *Hetvābhāsa*—a fallacy in which the *Hetu* (probans) is obtained in that *Dharmi* (*Pakṣa*), which is contradictory to the probandum under consideration; whose concomitance is with the contradictory probandum; e.g. sound is permanent, because it is an effect.

sādhyaviparyayaṇaiva yasyānyathā'nupapatti-
radhyavasīyate sa viruddhaḥ. (Pranata 6.52)

vivakṣitasādhyād viparīte eva vyāpto hetuḥ—
viruddhaḥ, yathā nityaḥ śabdaḥ, kāryatvāt.

(Bhikṣu 3.18 Vr)

Virecana

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to take in purgative etc. as a preventive measure

against disease, or for the purpose of maintaining one's beauty, strength etc..
See—*Vamana*.

Viviktavāsavasatisamitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing):

to sojourn in that *upāśraya* (sojourning place of an ascetic), which is *Yathākṛta* (built for the householder himself), *Prāsuka* (free from living beings) and a solitary place.

....*ahākāde phāsue vivitte pasatthe uvassae hoi vihariyavvam....evam vivittavāsavasahisamiti-jogeṇa bhāvito bhavati aṃtarappā*. (*Praśna* 8.9)

Viviktaśayanāsana

The first type of *Brahmacarya-gupti* (protective discipline of celibacy).

no itthipasupamādagasamsattāim sayanāsanaīm sevittā havai, se niggaṃthe. (*U 16 Sūtra* 3)

See—*Samsaktaśayyāsana* varjana.

Vivṛtayoni

That *Yoni* (substratum for the birth of a *Jīva* (soul), which is wide (and open).

saṃvṛtā pracchannā saṅkaṭā vā tadviparītā vivṛtā. (*TaBhā* 2.33 Vr)

Viveka

One characteristic of *Śukla Dhyāna* (pure meditation):

the knowledge of separation of body and soul. *dēhādātmana ātmano vā sarvasamyogānām vivecanam—buddhyā pṛthakkarāṇam vivekaḥ*.

(*Sthā* 4.70 Vr Pa 181)

Vivekapratimā

A type of *Pratimā* (intensive course of spiritual practices):

the *Pratimā* which results in the *bheda-jñāna* (knowledge of separation) of the soul and the *Pudgala* (physical substance): in this *Pratimā*, the *sādhaka* (practitioner) contemplates over the separateness of anger, conceit, deceit and greed from the soul. (*Sthā* 2.244)

Vivekaprāyaścitta

A type of *Prāyaścitta* (expiation):

after accepting the food etc. tainted with the

blemishes like *Udagama*, (related with *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) etc. (inadvertently), to dispose it off on getting the right information about it.

āhārātinam uggamūdiasuddhānam gahittānam pacchā viṃṣātānam sampattānam vā vivego pariccāgo. (*ĀvaCū* 2 p. 246)

Viśeṣa

Particular (attribute)—That *Dharma* (3) (attribute) which gives rise to the notion of dissimilarity and which is not available universally in all substances, and on the basis of which the independent existence (identity) of the substance is established.

bhedapratīternimittam viśeṣaḥ. (*Bhikṣu* 6.7)

See—*Sāmānya*.

Viśodhikoṭi

Those *Udagama Doṣas* (blemishes of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc., which can be rectified in some state—by separating the blemished food etc., the rest of the food etc. becomes consumable (by the ascetic); for example, food etc. blemished by *kṛitakṛta* (*Kṛita*) (accepting food etc. purchased for the ascetics) and the like.

viśudhyati śeṣam sūddham bhaktam yasminnudhṛte, yadvā viśudhyati pātramakṛtakalpatrayamapi yasminnujjhite sā viśodhiḥ, sā cāsau koṭīśca—bhedaśca vośodhikoṭiḥ. (*PiNiVr Pa* 117)
ādhākarma, auddesikatṛkam, pūtikarma, miśrajātam, bādaraprābhṛtikā, adhyavapūrascaite ṣaḍudgamadoṣā aviśuddhakoṭyantargatā gṛhītāḥ śeṣāstu viśuddhakoṭyantarbhūtāḥ. (*ĀVr Pa* 119)

Viśreṇi

That *ākāśasreṇi* (1) (the row of space-units), which is not parallel to the line of the main direction, viz., east etc..

'viśeḍhi' tti viruddhā vidigāśrītā śreṇi yatra tadvīśreṇi,..... (*Bhaga* 25.92 Vr Pa 868)

Viśaya Rāga

A kind of *Rāga* (attachment):

sexual attachment: attachment to the sensual objects such as sound and the like.

(*ViBhā* 2964,2965)

See—*Rāga*.

Viṣavāñijya

A type of *Karmādāna* (occupation involving immense violence and possession); trading in the poison of snake, scorpion etc. and the armaments (weapons).

visavāñijjam bhannai visalohappānahaṇaṇavikkīṇaṇam.
dhaṇuḥa-sarakhagga-churiā-parasuya-kuddāli-yāmaṇam..
(*Prasā Vṛ Pa 62*)

Visāmbhojika

That ascetic (*Muni*), who has been expelled from all the *Mandalies* (groups of ascetics for collective performances), on account of his transgression of the discipline of commonsense co-religionist.

visāmbhogikam—maṇḍalibāhyam.
(*Sthā 9.2 Vṛ Pa 285*)

Vistārarūci

1. A type of *Ruci* (faith); the *Ruci* developed through the (extensive) knowledge of various classifications of *Pramāṇa* (valid organ of knowledge) and *Naya* (non-absolutistic standpoint).

2. A person who is possessed of *Vistāraruci* (1).
daṇvāṇa savvabhāvā savvapamañeḥi jassa uvaladdhā.

savvāhi nayaviihi ya vitthārarui tti nāyavvo..
(*U 28.24*)

Visrasā Bandha

Natural structure of the integration of the *Pradeśas* (indivisible units of the *Dravya* (substance)).

1. The structure of the integration of the *Pradeśas* (indivisible units) of the *Dharmāstikāya* (the fundamental substance quā medium of motion), *Adharmā-stikāya* (the fundamental substance quā medium of rest), and *Ākāśastikāya* (the fundamental substance quā medium of space); this type of *Visrasā Bandha* is beginningless.

2. The creation of the *Skandhas* (aggregates) by the integration of the *Paramāṇus* (ultimate atoms) and the transformation of *Skandhas* of the *Paramāṇus* into clouds etc.; this type of *Visrasā Bandha* is with beginning.

dhammatthikāyaamamaṇaṇānādiyavīsasābandhe, adhammatthikāyaamamaṇaṇānādiyavīsasābandhe, āgāsattthikāyaamamaṇaṇānādiyavī-

sasābandhe.

bandhaṇapaccaie—jannaṇam paramāṇupoggala-duppadesiya....anaṇṇatpadesiyāṇam khamdhāṇam....bandhe.....
pariṇāmapaccaie—jannaṇam abbhāṇam, abbharu-kkhāṇam....bandhe..... (*Bhaga 8.347, 351, 353*)

Vihāyogati

1. The action quā motion of the *Jīva* (soul) and *Pudgala* (physical substance) (through the space). It is of 17 types such as *Sprśadgati* (motion during which other substances are touched) and the like.

vihāyogati sattarasavihā paṇṇattā, taṇ jahā—phusamāṇagati aphasamāṇagati uvasampajjamāṇagati anuvvasampajjamāṇagati poggalagati maṇḍuyagati nāvāgati nayagati chāyāgati chāyānuvayagati lesāgati lessānuvāyagati uddissapavibhattagati caupurisapavibhattagati vaṅkagati paṅkagati bandhanavimoyanagati.

(*Prajñā 16.38*)

2. A sub-type of *Nāma* (body-making) *Karma*. due to the *Udaya* (rise) of which the *Jīva* (soul) undertakes motion. Locomotion in air and flying also occur due to it.

vihāyasā—tabhasā gatih—pravrttīvihāyogatih.
....prasāstā haṃsahastivṛṣabhādīnām, aprasāstā tu kharoṣṭramahisādināmiti. (*Prasā Vṛ Pa 365*)

Vihāra Ālocanā

(*NiBhā 6322*)

See—*Vihāravikaṭana*.

Vihārakalpa

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)).

in which a detailed description of the code of conduct of the five categories of *kalpas* (2) (ascetic courses) is given—*jinakalpa* (the ascetic who observes the ascetic conduct of a *Jina*), *Sthavirakalpa* (practice of ascetic conduct remaining in the religious order), practitioner of *Pratimā* (intensive course of spiritual practices), *Yathālandaka* (time-bound course, remaining ever vigilant) and *Pārihārika* (purifactory conduct through intensive penance).

viharaṇaṇam vihāro, tassa kappo—vidhi tti vuttam bhavati, so jīnakappe therakappe vā, jīnakappe

*paḍima-ahālamda-parihāriyā ya dattavvā, ete-
sim savittharo vidhī jattha ajjhayaṇe (vaṇṇijjati)
tamajjhayaṇaṃ vihārakappo.*

(Nandī 77 Cū p. 58)

Vihārabhūmi

That place, which is earmarked for performing *Svādhyāya* (scriptural studies and teaching) by the ascetic (*Muni*).

'vihārabhūmau' svādhyāyabhūmau.

(BṛBhā 3218 Vr)

Vihāravikaṭana

A type of *Ālocanā* (confession); the *Ālocanā* of not performing *Tapa* (penance) and *Upadhāna* (austerities observed during the course of scriptural studies) despite having adequate strength and spiritual energy.

*saṃtammi ya balavirī, tavovahāṇammi jaṃ na
ujjamiyaṃ.*

isa vihāravīyadaṇā,.....

(NiBhā 6322)

Vicīpatha

That path, by following which the *Jīva* (soul) becomes associated with (i.e. vitiated by) *Kaṣāya* (passions).

*kaṣāyānāṃ jīvasya ca sambandho vicīśabdavā-
cyah tatasca vicīmataḥ kaṣāyavato.....'parithe'
tti mārgē.*

(Bhaga 10.11 Vr)

Vijana

A kind of *Anācāra* (2) (gross transgression of ascetic conduct);

to fan oneself with a fan and the like.

vījanaṃ tālavrntādīnā gharma eva.

(Da 3.2 Hāvṛ Pa 117)

Vitarāga

That ascetic (*Muni*), whose *Rāga* (attachment) and *Dveṣa* (aversion) have been completely subsided or annihilated.

*vīyarāgacarittāriyā duvihā paṇṇattā, taṃ jahā—
wasamtakasāyavīyarāgacarittāriyā ya khīṇa-
kasāyavīyarāgacarittāriyā ya.. (Prajñā 1.115)
mohaṇīyakkhaṇa vīyarāo. (Dhava Pu 9 p. 118)*

Vitarāgaśruta

A kind of *Utkālīka Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e..

the period in which the study of *Āgamas* is prohibited)).

in which there is mainly the description of the nature of the *Vitarāga* (one who is free from *Rāga* (attachment) and *Dveṣa* (aversion)).

*sarāgo vitarāgo ya etesim jattha sarūvakahaṇā,
visesato vitarāgassa, tamajjhayaṇaṃ vitarāga-
sutam.*

(Nandī 77 Cū p. 58)

Vitarāgasamyama

The *Samyama* (ascetic conduct) of the ascetic (*Muni*) who has subsided or annihilated the *Kaṣāyas* (passions).

*vīyarāgasamjame duvihe paṇṇatte, taṃ jahā—
wasamtakasāyavīyarāgasamjame ceva, khīṇa-
kasāyavīyarāgasamjame ceva.*

*'vīyarāge' tyādi, upasāntāḥ—pradesato 'pyave-
dyamānāḥ kaṣāyā yasya yasmin vā sa tathā sā-
dhuḥ samyamo veti.*

(Sthā 2.114 Vr Pa 49)

Vitarāgasamyaktva

The purity of the soul, attained through the entire cessation of the *Darśanasaptaka*— the fourfold *Anantānubandhi Kaṣāya* (passions causing endless transmigra-tion) and the threefold *Darśana Mohaniya* (view--deluding) *Karma*.

*saptānāṃ karmaprakṛtīnāṃ ātyantike 'pagame
satyātma viśuddhimātramitarad vitarāgasa-
myaktvamityucyate.*

(TaVā 1.2.31)

Virāsana

A kind of sitting posture;

the posture which is very much akin to the posture of a person who sits on a throne and then the throne is removed from the beneath.

*siṃhāsanādhirūdhasyāsanāpanayane sati.
tathai vāvasthitiryā tāmanyē virāsaṇaṃ viduḥ..*

(Yośā 4.128)

See—*Vajrāsana*.

Virāsanika

A type of *Kāyakleśa* (external austerity by under-taking yogic postures);

one who undertakes the practice of *Virāsana*.

vīrāsānīko—yaḥ siṃhāsanāni viśtamivāste.

(Sthā 7.49 Vr Pa 178)

Vīrya

1. **Energy**—That power, which is produced from the body.

se nam bhante! virie kimpavahe?

goyamā! sarirappavahe. (Bhāga 1.144)

2. That power of the substance, which is inherent in it.

dravyasya svaśaktiviśeṣo viryam. (Sasi 6.6)

3. **Spiritual energy**—That *Pariṇāma* (1) (to undergo transformation from one state to another one) of the soul which is due to the *Kṣaya* (annihilation) or *Kṣayopāśama* (annihilation-cum-subsidence) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy).

viriyāntarāyadesakhaeṇa savvakhaeṇa jā laddhi.

abhisamdhujamiyaram vā tatto viriyam salesassa. (KaPra 3)

viryam viryāntarāyakṣayopāśamakṣayajam khalvātmāpariṇāmah. (AvaNi 1513 HāVr p. 195)

Virya Ātmā

That state of soul, which is in the form of *Utthāna* (enthusiasm), *Karma* (action), *Bala* (physical strength), *Virya* (3) (spiritual energy) *Puruṣakāra* (self-exertion) and *Parākrama* (self-efficiency).
utthānādi tadātmā sarvasamsārinām.

(Bhāga 12.200 Vr)

Viryappravāda Pūrva

The name of the third *Pūrva* (canonical work of earlier lore);

it deals with the topic of *Virya* (3) (spiritual energy) of *Jīva* (soul) and *Virya* (1) (energy) of *Ajīva* (non-soul).

tatiyam viriyappavāyam, tattha vi ajīvānaṃ jīvāna ya sakkammetarāṇa viriyam pravadatī tti viriyappavādam, tassa vi sattarim padasatasa-hassā. (Nandī 104 Cū p. 75)

Viryācāra

Proper exertion of energy for the purpose of gaining knowledge etc..

viryācāro jñānādiprayojanesu viriyasyāgopanam. (SamaPra 89 Vr Pa 100)

Viryāntarāya

A sub-type of *Antarāya* (obstructing) *Karma*, due to the *Udaya* (rise) of which even a healthy youth possessed of sound body has little *Prāṇaśakti* (vital energy).

tatra kasyacit kalpasyāpyupacitavapuṣo'pi yūno'pyalpapranātā yasya karmaṇa udyāt sa viryāntarāyaḥ. (TaBhā 8.10 Vr)

Vṛttiparisamkhyāna

(TaSū 9.19)

See—*Vṛttisamkṣepa*.

Vṛttisamkṣepa

Conditional acceptance of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)—A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*));

to reduce the scope of *bhikṣā* through the restriction of the acceptance of *bhikṣā* by means of various *Abhigrahas* (self-imposed resolves) which are required to be satisfied before receiving the *bhikṣā*.

nānābhigrahād vṛttyavarodho vṛttisamkṣepaḥ. (Jaisidi 6.32)

Vṛddhavaivāyavṛttyakara

That ascetic (*Muni*), who is appointed to render services to the old ascetics (monks and nuns).

(VyaBhā 1943)

Vṛṣabha

1. That ascetic (*Muni*), who is appointed to deliberate over the attainment of the good and avoiding what is not good.

'vṛṣabhāḥ' gacchasya śubhā' śubhakāryacintāni-yuktāḥ. (BrBhā 2085 Vr)

2. *Gītārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning) who has attained victory over his sex.

gītārthā avikāriṇo vṛṣabhā ucyante. (BrBhā 5187 Vr)

Vṛṣimān

That ascetic (*Muni*), who has curbed his senses and is possessed of the traits (virtues), worthy of a saint.

vaśe yeśāmindriyāṇi te bhavanti vusīmaṃ, vaśanti vā sādhuḡemehiṃ vusīmantāḥ.

(U 5.18 cū p. 137)

Vṛṣṇidaśā

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

fifth *varga* (a division) of the *Upāṅga* (auxiliary canonical work) (the 12th *Upāṅga*), in which is depicted the *Ārādhana* (the punctilious (or

rightful) observance of) the ascetic conduct, made by the twelve princes of *Vṛṣṇivamśa* (an old dynasty of kings) and their reincarnation in *Sarvārthasiddha* (the fifth type of the *Anuttara-vimāna* (the highest heaven of the Empyrean gods)) and the ultimate attainment of liberation. *aṃdhagavanhiṇo je kide te aṃdhagasaddalovāto vanhiṇo bhāṇiyā, tesim cariyam gati sijjhaṇā ya jattha bhāṇitā tā vanhidasāto.*

(Nandi 78 Cū p. 60)

...*uvamgāyaṇi paṃcamassa vaggassa vanhida-sāyaṇi dvvālasa ajjhayaṇā paṃattā....*

(Vṛṣṇi 1.3)

Veda

1. An appellation of *Jīva* (soul); the soul is called *Veda*, because it experiences pleasure and pain.

jamhā vedeti ya suha-dukkham tamhā vede tti.

(Bhaga 2.15)

2. **Sensuality**—The sexual desire to indulge in copulation, which occurs due to the *Udaya* (rise) of *vedamohanīya Karma* (deluding *Karma* qua sex). E.g.—*Strīveda. Puruṣaveda. Napuṃsaka-veda.*

nāmakarmacāritramohanokaṣāyodayād vedatrayasiddhiḥ.

(TāVā 2.53)

ātmapravṛttermaitthmasāṃmohotpādo vedah.

(Dhava Pu 7 p. 7)

3. **Genitals**—The sex-organ which distinguishes male from female.

vedyate iti vedo liṅgamityarthah....nāmakar-modayād yonimehanādi dravyaliṅgamiti.

(TāVā 2.53)

Vedāka Samyaktva

A kind of *Samyaktva* (right faith); this kind of *Samyaktva* is so called because of the experience of the relevant *Karma*; when the *Jīva* (soul) advances from the *Kṣāyopaśāmika Samyaktva* to *Kṣāyika Samyaktva* (the enlightened world-view due to the joint operation, viz., annihilation-cum-subsidence to the one due to the annihilation of the relevant *Karmas*) undergoes the experience of the *Pradeśodaya* (innocuous realization of the karmic matter) of the *Samyaktva Mohanīya Karma* (that deluding *Karma* which does not prevent the right faith to appear, because of the purification of the *Pudgalas* (material clusters) responsible for perverse faith) in the last *Samaya* (smallest time-unit) of it (viz., *Kṣāyopaśāmika Samyaktva*). *miśrāt kṣāyikanī gacchataḥ tadantyasamaye tat-*

praktivedanāt vedakam. (Jaisidi 5.4)

Vedanā

To undergo the experience of the (effect of) the *Karma-pudgalas* (material clusters qua *Karma*) which have entered into the *udayāvalikā* (the state of rise of *Karma* immediately after the termination of the dormant state for a period of one *Āvalikā* (16777216 *Āvalikās*=48 minutes)) either in the natural course or through *Udīraṇā* (premature rise).

vedanā—svabhāvenodīraṇākarāṇena vodayāvalikāpraviṣṭasya karmaṇo 'mbhavanam.

(Sthā 1.15 Vṛ Pa 17)

Vedanā Bhaya

The fear created by the suffering (or pain).

vedanā—piḍā tadbhayaṃ vedanābhayam.

(Sthā 7.27 Vṛ Pa 369)

Vedanā Samudghāta

Expansion (projection) of soul-units (outside the body) due to intense distress—A type of *Samudghāta* (expansion of the soul-units beyond the body);

it occurs due to intense feeling of distress on account of the *Udaya* (rise) of the *Vedanīya* (feeling producing) *Karma*.

vedanādi-parināto hi jīvo bahūn vedanīyādikarmapradeśān kālāntarānubhavayogyānūdīraṇākarāṇenākṣyodaye prakṣīpyāmbhūya nirjara-yati, ātmapradeśaiḥ saṃśliṣṭān sātayati.

(Sama 7.2 Vṛ Pa 12)

Vedanīya Karma

Feeling-experiencing Karma—That *Karma*, which becomes responsible for experiencing the feeling of pleasure and pain.

sūtāsātarūpameva karma vedanīyam.

(Prajñā Vṛ Pa 454)

sukhadulīkharūpeṇāmubhavitavyatvād vedanīyamiti.

(TāBhā 8.5 Vṛ)

Vedānta

A kind of *Vyavasāya* (convictions and rituals); the decision which is made on the basis of the *Vedas* like *Rgveda* etc..

See—*Lokānta. Vyavasāya.*

Vedikā

A blemish of *Pratīlekhanā* (inspection of mona-

stic paraphernalia).

to keep one's hands above, under or on the sides of the knees, or to keep the knees in between the arms during undertaking the *Pratilekhanā*. *vedikā uddhavyeti yā ahoveti yā tiriya veti yā duhatoveti yā egatoveti yā.....* (U 26.26 ŚāVr Pa 541)

Velandharopapāta

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night), in which the description of a god named *Velandhara* is found and on reciting which, the god *Velandhara* himself becomes manifestly present. (Nandī 7.8)

See—*Arunopapāta*.

Veṣṭaka

A kind of metre (*chanda*), in which the synonyms are compiled. *veṣṭakāh-chandoviśeṣāḥ ekārthapratibaddhavanasaṃkalikā.* (Samapra 89 Vr Pa 101)

Vaikriyakāyayoga

The energy and activity of the *Vaikriya Śarira* (protean body) of the *Jīva* (soul), produced with the assistance of the *Vaikriya (sarira) Vargaṇā* (class of material cluster of protean body). *...viuvvivyāhārā. uralam mīsā kammaṇa, iya jogā.....* (Kagra 4.24)

Vaikriyamīśrakāyayoga

(Kagra 4.24)

See—*Vaikriyamīśraśarīrakāyaprayoga*.

Vaikriyamīśraśarīrakāyaprayoga

The combination of the *Vaikriyakāyayoga* with *Kārmanakāyayoga* and *Audārikakāyayoga*—
1. Combination of the *Vaikriya Śarira* (protean body) with the *Kārmaṇa Yoga* (activity of the *Kārmaṇa-śarira* (subtlemost body formed by *Karma-pudgalas* (material clusters quā *Karma*)); when the *Jīva* (soul), which is born as a god or an infernal, has appropriated the *Āhāra* (1), but has not accomplished fully the *Śarira-paryāpti* (bio-potential quā body), (during the process of accomplishment of bio-potential), in that state there is combination of protean with the *Kārmaṇa Yoga*.
2. Combination of the *Vaikriya Śarira* with the *Audārika Kāyayoga* (activity of gross body);

when the humans and sub-humans possessed of *Audārika Śarira* (gross body) create the *Vaikriya Śarira* (protean body) through their supernatural power and afterwise rewind it, until the gross body is not completely regained, there is the combination of the *Vaikriya Śarira* with the *Audārika Kāyayoga*.

vaikriyamīśraśarīrakāyaprayogo devanārake-sūtpadyamānasyāparyāptakasya, mīśratā ceha vaikriyaśarīrasya kārmaṇenaiva. labdhivivaikriyaparitīyāge tvaudārikapraveśād-dhāyāmaudārikopādānāya pravṛtte vaikriyapradhānyādaudārikenāpi vaikriyasya mīśratā. (Bhaga 8.61 Vr)

Vaikriyamīśraśarīrakāyayoga

(Aupa 176)

See—*Vaikriyamīśraśarīrakāyaprayoga*.

Vaikriya Labdhi

Protean power—A kind of *Labdhi* (supernatural power, obtained through yoga (spiritual practices like *Tapa*, *Dhyāna* etc.)), by dint of which one can create different protean forms. *vaikriyā" hāra kanāmādikarmodayasamutthāstāvad vaikriyā" hāra kaśarīra karanādīkā labdhayo bhavanti.* (ViBhā 801 MaVr)

Vaikriyavargaṇā

Protean material clusters—A type of *Vargaṇā* (class of material clusters); the group (or set) of material clusters fit for building up *Vaikriya Śarira* (protean body). *...tataścaikottaravṛddhyā vardhamānāḥ pracuradravyaniṣṭatavāt tathāvidhasūkṣmaparināmatvācca vaikriyaśarīrasya grahaṇayogyā anantā vargaṇā bhavanti.* (ViBhā 631)

Vaikriya Śarira

Protean body—A type of *Śarira* (body); the body capable of assuming diverse forms; such body is available to the denizens of heavens and hells (i.e., gods and infernals) by birth; it is also available to the humans and sub-humans possessed of *Vaikriya Labdhi* (protean power) and also to the *Vāyukāyika Jīvas* (air-bodied beings). *vividharūpakaraṇasamarthaṃ vaikriyam, nāra-kadevānām, vaikriyalabdhi matām naratiraścām vāyukāyikānāca.* (Jaisidi 7.25 Vr)

Vaikriyaśarīrabandhananāma

A sub-type of *Nāma* (body-making) *Karma*: the *Udaya* (rise) of which is responsible for the establishment of the mutual bond between the *Pudgalas* of *Vaikriya Śarīra* (the material clusters of the protean body), which have already been appropriated and which are being appropriated, and also their bond with the *Pudgalas* (material clusters) of *Taijasa Śarīra* (fiery body) and *Kārmaṇa-śarīra* (subtlemost body formed by *Karma-pudgalas* (material clusters quā *Karma*)).

yadudayād vaikriyapudgalānām grhītānām grhyamānānām ca parasparam taijasakārmaṇa-pudgalaiśca saha sambandhaḥ tadvaikriyabandhanam. (Prajñā 23.43 Vṛ Pa 470)

Vaikriya Samudghāta

Expansion (projection) of soul-units (outside the body) by the protean body—A type of *Samudghāta* (expansion of the soul-units beyond the body);

it occurs for undertaking the process of *Vikriyā* (creation of protean forms).

vaikuroikasamudghātasamuddhatastu jīvapradeśān śarīrādbahirniškāśya śarīravīṣkambhabāhalyamātramāyāmataśca saṅkhyeyāni yojanāni dāṃḍaṃ niśṛjati niśṛjya ca yathāsthūlān vaikriyaśarīranāmakarmapudgalān prāgbaddhān sātayati. (Sama 7.2 Vṛ Pa 11)

Vaijayanta

The second heaven of the *Anuttaravimāna* (the highest heaven of the Empyrean gods).

(TaBhā 4.20)

See—*Aparājita*.

Vaitaraṇī

One of the fifteen types of *Paramādhārmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who are the custodians of the infernal being and who set them afloat in the *Vaitaraṇī*, a very dreadful river, full of very hot water, filled with pus, blood, hair and bones.

pūya-ruhira-kesaṭṭhī, vāhiṇī kalakalamta jalasoyā.

veyaraṇīnarayapālā, neraie ū pavahemti..

(SūtraNi 80)

Vaitāḍhyagiri

Name of the mountain which is the habitat of the *Vidyādharas* (a human race endowed with supernatural powers) and which divides the *Bharata-kṣetra* into two parts—South *Bharata* and North *Bharata*.

bharatakṣetramadhye pūrva-parāyata ubhayataḥ samudramavagādho vaitāḍhyaparvataḥ, ṣaḍyojanāni sakrośāni dharāṇimavagādhaḥ pañcāśad vistarataḥ pañcavimsātyucchritah.. vaitāḍhyaparvato dakṣiṇottarārādhavibhāgakārī vidyādhārādhivāśah. (TaBhā 3.11 Vṛ p. 256)

Vaidāraṇikā Kriyā

(Sihā 2.29)

See—*Vidāraṇā-kriyā*.

Vaidika Vyavasāya

The *Vyavasāya* (convictions and rituals) made on the basis of *vedas* (the Vedic texts).

(Sihā 3.395)

See—*Vyavasāya*.

Vaidharmya Drṣṭānta

That type of *Drṣṭānta* (example in logical inference), in which the non-existence of the *Sādhana* (proban or middle term) in absence of the *Sādhya* (probandum or major term) is definitely exhibited, e.g. there is no smoke in the absence of fire, for example—a water-tank.

yatra tu sādhyābhāve sādhanasyāvāśyamabhāvah pradarsyate, sa vaidharmyadrṣṭāntah.

(Pranata 3.47)

yathāgnyabhāve na bhavatyeva dhūmo, yathā jalāśāye. (Pranata 3.48)

Vainayikī Buddhi

1. A type of *Aśrutaniśrita Matijñāna* (perceptual cognition not based on any verbal symbol); the intellect born of modesty (humility and loyalty) towards knowledge and the knowledgeable one; it is capable of carrying any burden, i.e., bearing any responsibility; it is the one which imbues the essence of the *Sūtra* (2) (canonical aphorisms) and the *artha* (meaning or purport) related with the *trivarga* (i.e., *dharma*, *artha* and *kāma*); it is fruitful in both the worlds (i.e., this and the one beyond).

vinayo—guruśuśruṣā saprayojanamasyā iti vainayikī. (NandiMa Vṛ Pa 144)

bharanitharanasamatthā, tivaggasuttatthagahiyapeyālā.

ubhaologaphalavaī, vinayasamutthā havai budhī. (Nandi 38.5)

2. The intellect born of sermons, delivered by others, or education (studies, training etc.).

viṇaena divālasamgāim padhamtassuppanṇa-panṇā venāiyā nāma, parovadesena jādapanṇā vā. (Dhava Pu 9 p. 82)

Vaimānika Deva

Empyrean gods—The fourth kind of the *Devanikāya* (fourfold habitat of gods):

who are endowed with protean power and grandeur and whose abodes are the *Vimānas* (habitats) situated in the *Ūrdhvaloka* (upper cosmos).

vimāneṣu—ūrdhvalokavarttiṣu bhavāḥ vaimānikāḥ saudharmādivāsinaḥ. (SthāVr Pa 62)

viśeseṇātmathān sukṛtino mānayanānti vimānāni, vimāneṣu bhavā vaimānikāḥ. (TaVā 4.16.1)

Vaiyāvṛtṭya

A kind of *Ābhyantara Tapa* (internal austerities); to render service to others (i.e., the class of ascetics)—to exert oneself for aid and relief of the ascetics.

parārthavyāpṛtirvaiyāvṛtṭyam. (Jaisidi 6.39)

Vaiyāvṛtṭya Saṃbhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics.

in which, the transactions such as giving food, monastic paraphernalia and the like, making the disposal of urine etc., resolving the conflict and rendering service to the ascetics who are old, (sick) and the like, are permitted.

'vaiyāvaccakaraṇe....' tti vaiyāvṛtṭyam—āhāropadhidānādīnā praśravaṇādīmātrakārppanādīnā dhikaraṇopasāmanena sahāyadānena vopasṭambhakaraṇaṃ tasmiṃśca viśaye sambhogā-sambhogau bhavata iti. (Sama 12.2 Vr Pa 22)

Vaiśramaṇopapāta

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

in which the description of a god named *Vaiśramaṇa* is found and on reciting which, the god *Vaiśramaṇa* himself becomes manifestly present.

(Nandi 78)

See—*Araṇopapāta*.

Vaisrasika Bandha

(Jaisidi 1.15 Vr)

See—*Visrasā Bandha*.

Vaihāyasa Maraṇa

A type of *Maraṇa* (death):

death that occurs due to jumping from a height, hanging oneself from a branch of a tree, falling from a mountain etc..

vihāyasi—vyomani bhavaṃ vaihāyasaṃ, vihāyobhavatvaṃ ca tasya vṛkṣasākḥādyudbaddhatve sati bhāvāt. (Sama 17.9 Vr Pa 33)

ūrdhvaṃ vṛkṣasākḥādau baudhanamudbandhanam tadādīryasya tarigiribhṛgyuprapātāderātmanitasya maraṇasya tadudbandhanādi....grdhra-ṣṭhavaivaihāyasaḥkhye maraṇe.

(UśāVr Pa 234, 235)

Vyakta

1. **Matured**—With respect to age—a person of sixteen years age (or more).

2. With respect to knowledge (*śrūta*)—one who is *Gītārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning).

vayasā vyakalī ṣoḍaśavārṣikāḥ, śrūtena ca vyakto gītārthāḥ. (BrBhā 5475 Vr)

Vyaktāstu ye vayasrūtābhyāṃ parinatāḥ.

(Sama 18.3 Vr Pa 34)

Vyajana Vidyā

A kind of *Vidyā* (occult science):

that *Vidyā*, in which the body of the patient is cleansed with a fan, treated with *Mantras*, and he becomes cured.

vyajanaviśayā vīdyā yayā vyajanamobhimantrya tenātiro'pamṛjyamānaḥ svastho bhavati, sā vyajanavidyā. (VyāBhā 2439 Vr)

Vyañjana

A type of *Jñānācāra* (conduct quā knowledge): to read or recite the text of the *Āgama* (canonical work) with proper attention.

vyañjanāni—kakārādīni....samyagupayogena ca yataḥ sūtrādi paṭhanīyaṃ nānyathā.

(Prasā 267 Vr Pa 64)

Vyañjananimitta

A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication); the science which deals with the foretelling about the profit and loss etc. on the basis of the signs such as mole, wart etc. on the different parts of the body such as head, face, neck and the like.

śiromukhagrīvādiṣu tilakamaśakalakṣyavranādivikṣaṇena trikālahitāhitavedanam vyañjanam. (TaVā 3.36)

Vyañjana Paryāya

Explicit mode—A kind of *Paryāya* (mode); that mode, which is gross, lasts for sometime and is amenable to verbal expression.

sthūlah kālantarasthāyi śabdānāṃ samketaviśayo vyañjanaparyāyah. (Jaisidi 1.42)

See—*Arthaparyāya*.

Vyañjanākṣara

Phonetical knowledge—A variety of *Akṣaraśruta* (articulate knowledge related with linguistic symbols);

the explicit pronunciation of a letter.

vamjanakṣaram—akṣharassa vamjanābhilāvo. (Nandī 58)

Vyañjanāvagraha

A kind of *Avagraha* (sensation); the indeterminate cognition of the objects such as sound and the like through the contact between the object and the sense-organ.

vyañjanena—sambandhenāvagrahaṇaṃ sambadhyamānasya śabdādirūpasyārthasyāvvyaktarūpāḥ paricchedo vyañjanāvagrahaḥ.

(Nandī 40 MaVj Pa 168)

See—*Arthāvagraha*.

Vyatikrama

It is the second step in the direction of transgression of the discipline of *Jñāna*, *Darśana* or *Cāritra*;

it is in the form of an attempt to indulge in transgression.

tividhe vaikkame paṃmatte, taṃ jahā—ñānavai-kkame, daṃṣaṇavaikkame, carittavaikkame.

(Sthā 3.441)

See—*Atikrama*.

Vyatireka

(Pranī 2.1.12 Vj)

See—*Anyathānupapatti*.

Vyatyāmreḍita

An *Aticāra* (partial transgression) of knowledge; to mix the texts of other works in the original text (under study).

annonnājjhayaṇasuyakkhamdhesu ghaḍamāṇe ālāvae vivitum joṃṃte viccāmelanā bhavati.

(NiBhā 2776 Cū)

Vyantara Deva

Spirits—That *Devanikāya* (fourfold habitats of gods), which visits all the three (parts of) the *Loka* (cosmos)—the lower, the lateral (middle) and the upper, goes on moving about either independently or due to servitude of others, and has its habitat in various places like the caves of the mountain, the solitary places of (dense) forests and the like.

yasmāccādastiryagūrdhvaṃ ca trinapi lokān sprśantaḥ svāntiryāt parābhiyogācca prāyeṇa pratipatantyaniyatagatipracārāḥ, manuṣyānapi kecid bhṛtyavadupacaranti. vividhesu ca śaīla-kandarāntaravanavivarādiṣu prativasanti, ato vyantarā ityucyante.

(TaBhā 4.12 Vj)

See—*Vānamantara Deva*.

Vyaya

Cessation—One of the three components of the *Tripadī* (the triplet of origination, cessation and persistence);

the destruction of the state (or mode) of the substance, that existed in the immediately preceding instant to the present one; for example—on originating of the pot-state, cessation of the clod-state.

pūrvabhāvavigamaṇaṃ vyayah. yathā ghaṭotpa-ttau pinḍākṛteḥ.

(Sasi 5.30)

vyayah tirobhāvalakṣaṇaḥ, pūrvāvasthāyāstiro-dhānaṃ—vināśaḥ.

(TaBhā 5.29 Vj)

'viyai' tti vigatirvigamaḥ sā caikotpādavaditi.

(Sthā 1.23 Vj Pa 19)

See—*Utpāda*.

Vyavadāna

1. *Nirjarā* (of *Karma*) (**shedding Karma**)—The total (ultimate) annihilation of *Karma* on account of which the *Jīva* (soul) attains liberation, after total cessation of *Yoga* (2) (activities of mind, speech and body).

vyavadānaṃ pūrvakṛtakarmmavanalavanam.

(Sthā 3.418 Vr Pa 146)
vodānaṃ—karmanirjarā, karmavivēkasya ca prayojanam 'asarīrayā ceva'.

(ĀvaHāVr 1 p. 187)
....tavenaṃ vodānaṃ janayai..vodāneṇaṃ akīriyam janayai.. (U 29.28, 29)

2. The distinguished purification of the soul attained through the annihilation of *Karma* due to the *Tapa* (penance).
vyavadānaṃ pūrvabaddhakarmāpagamato vi-siṣṭāṃ sūddhim..... (Uśāvr Pa 586)

Vyavasāya

Convictions and rituals—The convictions about real substances and the rituals (or performances) undertaken for the accomplishment of the *puru-sārtha* (human exertion or one of the four principal objects of human life, viz., *dharma, artha, kāma* and *mokṣa*).

'*vyavasāyo*' *vastunirṃayaḥ puruṣārthasiddhyarthamanuṣṭhānaṃ vā.* (Sthā Vr Pa 141)
iḥaloie vavasāe tiviḥe paṃṃatte, taṃ jahā—loie, veie, sāmaie. (Sthā 3.396)

Vyavasāyasabhā

Study-room of the Indra (king of gods)—The place where the *Indra* consults the books (for making decision).

vyavasāyasabhā yatra pustakavācanato vyavasāyam—tattvaniścayam karoti. (Sthā 5.235 Vr Pa 334)

Vyavahāra

1. To administer befitting *Prāyaścitta* (expiation).

vyavahriyate yad yasya prāyaścittamābhavati sa taddānaviṣayīkriyate 'neneti vyavahārah. (VyaBhāPi Pa 3)

2. **Authority of monastic legislation**—The sources of the monastic rules and regulations, on the basis of which the decision for what is ought to be done or not to be done, the activity and the abstinence is taken.

vyavahāro—mumukṣupravṛttinivṛttinīpaḥ. (Sthā 5.124 Vr Pa 302)

3. A kind of *Kālīka Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); which contains the description of *Prāyaścitta* (expiations), conduct and *Vyavahāra* (2) (monastic jurisprudence). One of the four *Chedasūtras*.

....vavahāre vavahariyā, pāyachchittā' bhavante ya..
paḍisevaṇa saṃjoyaṇa, ārovaṇa kuṃciyam ce-va..... (VyaBhā 153, 154)
dasākappavavahārā nijjūḍhā paccakkhānapu-vaṭo. (DaśāCū Pa 5)

Vyavahāranaya

1. **Analytic view-point**—A type of *Dravyārthika Naya* (non-absolutistic standpoint qua substance) or *Arthanaya* (*Naya* (non-absolutistic standpoint) in which the purport is dormant, the verblality is subsidiary); that standpoint, which accepts only the *Viśeṣa* (particular attribute) difference.

bhedagrāhī vyavahārah. (Bhikṣu 5.8).
....dravyārthikatvād asau paramānu yāvad gac-chati, na tu arthaparyāye. (Bhikṣu 5.8 Vr)

2. **Empirical view-point**—That view-point, which takes cognizance of the character of a real as it is understood by common people, e.g. the big black bee is black.

logavavahāraparo vavahāro bhaṇai kālao bha-marō.
paramatthaparo maṇṇai nicchao paṃcavaṃno tti.. (ViBhā 3589)
lokaprasiddhārthānuvādaparo vyavahārah. (Bhikṣu 5.19)

See—*Naiścayikanaya*.

Vyavahāra Rāśi

(JaiTaVi 1.3)

See—*Sāmvyavahārika Jīva*.

Vyavahāra Vākyaoga

(Bhaga 25.6)

See—*Asatyāmṛṣā*.

Vyavahāra Satya

A type of (verbal) truth; the use of the popular usages in speech (or statement); for example, when the grass etc. on a mountain are burning, to say, "the mountain is on fire".

vavahāra tti vyavahāreṇa satyam vyavahāra-satyam. yathā dahyate giriḥ. (Sthā 10.89 vr Pa 465)

Vyavahārī

That ascetic (*Muni*), who is worthy of administering expiation.

vyavaharatītyevamśīlo vyavahāri vyavahārakriyāpravarttakah, prāyaścittadāyī.
(VyaBhā 1 Vr Pa 3)

Vyākṛtā

A type of *Astyāmṣā Bhāṣa* (or *Vyavahāra Bhāṣā* i.e. speech for pragmatic purposes); that statement, which is explicit (unequivocal) in itself.
vyākṛtā yā prakafārthāh.
(Prajñā 11.37 Vr Pa 259)

Vyākhyā

Name of the fifth *Āṅga* of the *Dvādaśāṅga Śrūta* (twelve principal canonical works) which is also called *Bhagavati*, in which there is the description of thirty-six thousand questions, asked by gods, kings and kings turned into saints and their answers given by Bhagavān Mahāvira.

viyāhe nam jīvā....ajīvā....jivājivā viāhijjanti.... loyāloe viāhijjati....se nam aṅgathayāe pañcama aṅge.....chattisaṃ vāgarasahassāṃ, do lakkhā atthāsīṃ payasahassāṃ payaggenam....
(Nandi 85)

viyāhe nam nānāvika-surānarimdarāyarisī-vivaha-saṃsaiya-puccliyānam jīnenam vittharena bhāsiyānam....
(SamaPra 93)
See—*Bhagavati*.

Vyākhyācūlikā

A kind of *Kālika Śrūta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night); it is the *Cūlikā* (appendix) to the *Vyākhyāprajñapti*—*Bhagavati* (the fifth *Āṅga* (principal canonical work)).
vīyāho bhagavati, tie cūlā vīyāhacūlā.
(Nandi 78 Cū p. 59)

Vyākhyāprajñapti

(Nandi 80)

See—*Vyākhyā*.

Vyākhyāprajñaptidhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Vyākhyāprajñapti* (the fifth *Āṅga* (principal canonical work)).
appagaiyā vivāhapaṇṇattidharā. (Aupa 45)

Vyāpti

Universal concomitance—There is necessary co-existence of *vyāpaka* (what pervades) with *vyāpya* (what is pervaded) or existence of *vyāpya* is possible only if the *vyāpaka* exists.
vyāptirovyāpakasya vyāpye sati bhāva eva vyāpyasya vā tatraiva bhāvaḥ. (PraMi 1.2.6)
See—*Avinābhāva*.

Vyāvahārika Addhā Palyopama

(Anu 427)

See—*Adhvā Palyopama*.

Vyāvahārika Addhā Sāgaropama

(Anu 429)

See—*Adhvā Sāgaropama*.

Vyāvahārika Arthāvagraha

Virtual Avagraha—That *Avagraha* (sensation), in which there is requirement of specific cognition and which lasts for one *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes); (the *Naiścayika Arthāvagraha* would last only for one *Samaya*).

atthoggaho jahanno samayaṃ sesoggahādao vīsum.

amtomuhuttamegaṃ tu..... (ViBhā 334)
atistokakālatvena jaghanyo naiścayiko'rthāvagraha ekasamayaṃ bhavati. śeṣāstu....vyañjanāvagrahaavyāvahārikārthāvagrahehā....pṛthagekamevāntarmuhūrtaṃ bhavanti.
(ViBhāMaVr 1 p. 168)

See—*Naiścayika Arthāvagraha*.

Vyāvahārika Uddhāra Palyopama

(Anu 420)

See—*Uddhāra Palyopama*.

Vyāvahārika Uddhāra Sāgaropama

(Anu 422)

See—*Uddhāra Sāgaropama*.

Vyāvahārika Kāla

Empirical time—The time-units which are in the form of day and night, fortnight, month and the like and which exist only in the *Samayakṣetra* (region of time) or *manuṣyaloka* (*Manuṣya-kṣetra*—the world inhabited by humans); it is caused by the motion of the sun and moon.

samayakṣetram—manuṣyalokaḥ. tatraiva sūryacandrapravartito vyāvahārikah kālo vidyate.
(Jaisīdī 1.35 Vr)

Vyāvahārika Kṣetra Palyopama

(Ami 434)

See—Kṣetra Palyopama.

Vyāvahārika Kṣetra Sāgaropama

(Ami 434)

See—Kṣetra Sāgaropama.

Vyāvahārika Naya

Empirical standpoint—That view-point (*naya-dṛṣṭi*) which accepts only the gross mode of the substance.
(Bhaga 18.107)

See—Vyāvahāra Naya.

Vyāvaidha

An *Aticāra* (partial transgression) of knowledge; to speak the text of the *Āgama* (canonical work) in improper order (i.e., to speak the word coming afterwards before and vice versa).

sūtramadha-uparivyatyāsenā kriyamānaṃ vyāvaidham.
(BrBhā 296 Vr)

Vyucchittinaya

(Bhaga 7.94)

See—Paryāyārthikanaya.

Vyutsarga

1. One of the characteristics of *Śukla Dhyāna* (pure meditation); abandonment of body and outfit by giving up attachment to them.

mḥsaṅgatayā dehopadhityāgo vyutsargaḥ.
(Sthā 4.70 Vr Pa 181)

2. A type of *Yogasamgraha*; renunciation of body, food, water, outfit and *Kaṣāya* (passions).

'*viussajje*' tti *vyutsargo dravyabhāvabheda-bhinnah.*
(Sama 32.1.4 vr Pa 55)

3. *Kāyotsarga* (2) (austerity qua abandonment of body).

'*vyutsargaḥ*' *kāyotsargaḥ.* (BrBhā 5596 Vr)

4. A type of *Ābhyantara Tapa* (internal austerities).

See—*Dravyavyutsarga, Bhāvavyutsarga.*

Vyutsarga Pratimā

A type of *Pratimā* (intensive course of spiritual

practices);

on strengthening the *bheda-jñāna* (knowledge of separation) of the soul from the objects to be abandoned through undertaking the *Viveka Pratimā* (in which one contemplates over the separateness of the passions from the soul, resulting in the knowledge of separation of soul from body), to undertake *Kāyotsarga* (2) (austerity qua abandonment of body)—to get rid of the disposition of possessiveness of those objects.

vyutsargapratimā—kāyotsargakaraṇameva.
(Sthā 2.244 Vr Pa 61)

Vyutsarga Prāyaścitta

A type of *Prāyaścitta* (expiation); to undertake *Kāyotsarga* (2) (austerity qua abandonment of body) on returning back to the sojourning place after going out (for some work), after having a dream, after crossing a river etc..
viosaggo kātussaggo gamanāgamānasuvīnanai-samtarāṇādisu.
(ĀvaCū 2 p. 246)

Vyutsṛṣṭakāya

One who does not take any measure for care of the body i.e., who does not at all look after the body (due to detachment).

'*vosatthakāe*' tti *apadikkammasarīro ucchūḍhasarīro tti vuttam hoti.* (Sūtra 1.16.1 Cū p. 246)

Vyudgrāhita

One who is difficult to enlighten on account of being seized by prejudice.

vyudgrāhitāḥ—kuprajjāpakadrḍhīkṛtaviparyāsaḥ....uktañca—

puvvaṃ kuggāhiyā koī, bālā paṃḍiyamāṇiṇo. necchaṅti kāraṇaṃ soum, dīvajāe jāhā nare..

(Sthā 3.478 Vr Pa 156)

Vyuparatakriyāanivṛtti

(TaSū 9.41)

See—*Samucchinnakriyāapratipāti.*

Vrata Pratimā

The second (out of the eleven) of the *Upāsaka-pratimas* (intensive course of spiritual practice prescribed for the lay follower);

in which the lay follower (observing this course) undertakes the observance of the *Anuvratas* (five smaller vows of righteousness) free from the exceptions such as when being accused by the law (or the state) etc.

anuvratāni—sthūlaprāṇātipātaviramaṇādini upalakṣaṇatvāt guṇavratāni śikṣāvratāni ca vadhābandhādhyaticārarahitāni nirapavādāni ca dhārayataḥ samyakparipālayato dvitīyā vratapratimā bhavati. (Prasā 980 Vṛ Pa 294)

Śa

Śakaṭakarma

A kind of *Karmādāna* (occupation involving immense violence and possession): manufacatering and trading in the carts such as bullock-cart etc. and their parts. *śakaṭānām tadanigānām, ghaṭanaṃ khetanaṃ ta-thā.*
vikrayaśceti śakaṭajīvikā parikīrtitā.
(PrasāVṛ Pa 62)

Śaikā

An *Aticāra* (partial transgression) of *Samyaktva* (right faith); doubt about the subtle *Tattvas* (categories of truth) such as *Dharmāstikāya* (extended substance quā medium of motion) on account of the poor intellectual power. *bhagavadarhatprāṇīteṣu padārtheṣu dharmāstikāyādiṣvatyanta-gaṇeṣu matidaurbalyāt sam-yaganavādhāryamāneṣu saṃśayaḥ ityarthah, ki-mevaṃ syāt naivamiti saṃśayakaraṇaṃ śaṃkā.*
(Āvahāvṛ 2 p. 216)

Śaṅkita

1. A type of blemish related with *Eṣaṇā Doṣa* (*Grahaṇaiṣaṇā*) (blemish pertaining to com-
partment quā acceptance of food etc.); it means accepting food in spite of having the suspicion that the food being given is tainted by the blemishes like *Ādhākarma* (preparation of food etc. with decision to give it to monk) etc. *ādhākarmmakādiśaṅkākaluṣito yadannādyā-
datte tacchaṅkitam.* (Yośā 1.38 Vṛ p. 136)
2. A type of *Pratiṣevanā* (indulging in trans-
gression like *prāṇātipāta* (injuring or killing a living being etc.)); committing the (sins like) *prāṇātipāta* by accep-
ting the *Eṣaṇīya* (acceptable) food etc. (vitiated) by cherishing a suspicion (about its purity). *eṣaṇe pyaṇeṣaṇīyatayā 'jam saṅke tam samāva-
jje'.* (Sthā 10.69 Vṛ Pa 460)

Śaṅkha

A kind of *Mahānidhi* (encyclopaedian treatise); the treatise which deals extensively with the systems of poetics, dance, drama and musical instrument.

naṭtavīhi nādagavihi, kavvassa cauvvihassa uppatti.
*saṅkhe mahāṇihimmi, tuḍiyamgāṇaṃ ca savve-
sim.* (Sthā 9.22.10)

Śaṅkhāvarttā

A type of *yoni* (uterus); the *yoni* having a shape like a conch having spiral curves; such *yoni* is found in the *Striratna* (the chief queen) of the *Cakravarti* (universal sovereign). *saṅkhasyevāvartto yasyām sā śaṅkhāvarttā.*
(Sthā 3.103 Vṛ Pa 116)
saṅkhāvattā ṇaṃ joni itthīrayaṇassa.
(Sthā 3.103)

Śanaīścara Samvatsara

Year based on satum's motion—That period in which the saturn covers one constellation or all the twelve signs of the zodiac. *yāvata kālena śanaīścara nakṣatramekamatha-
vā dvādaśāpi rāśīn bhūṃkte.*
(Sthā 5.210 Vṛ Pa 327)

Śabala

1. That misconduct or perpetrator of such mis-
conduct, who makes the *Cāritra* (ascetic con-
duct) tainted with variegation. *śabalaṇ—karburam cāritram yaiḥ kriyāvīṣeṣair-
bhavati te śabalāstadyogāt sādhave'pi.*
(Sama 21.1 Vṛ Pa)
2. One of the fifteen types of *Paramādhārmika
Deva* (a type of *Asurakumāra Deva* (a kind of
Mansion-dwelling god) who inflict pain to the
infernal beings); those *Asura Devas* (demons), who pull out the
flesh from the intestines of the wretched infernal
beings and also pull out their heart, liver, lungs
and kidneys. *aṃtagayaphipphisāni ya, hiyayaṃ kālejjā phu-
pphuse vakke.*
*sabalā neraiyāṇaṃ, kaddhemti taḥim apuṇṇā-
ṇaṃ.* (SūtraNi 71)

Śabda

Sound—An attribute (*Dharma*) of the *Pudgala* (physical substance);

the transformation in the form of sound (waves) evolved by the integration and disintegration of *Pudgalas* (material clusters), which, on account of its natural property and the symbol, becomes the means of comprehension of meaning (of verbal or non-verbal manifestation).

sāhannantānaṃ ceva poggalānaṃ sadduppāe sīyā, bhijjantānaṃ ceva poggalānaṃ sadduppāe sīyā.

svābhāvikasāmarthyasamayābhyāmarthabodhanibandhanaṃ śabdāḥ. (Pranata 4.11)

Śabda Naya

1. A type of *Naya* (non-absolutistic standpoint); that verbalistic approach, which takes cognizance of the connotative difference, expressed by word on the basis of distinction of tense, (gender, number) and so on.

kālādibhedena dhvānerarthabhedakṛcchabdhāḥ.

(Bhikṣu 5.11)

2. Those *Nayas* (non-absolutistic standpoints), in which the literal aspect is more significant than the aspect of meaning (or purport); for example, the *Śabda* (1), *Samabhirūḍha* and *Evam-bhūta Nayas*.

śeṣāstu trayāḥ śabdavācyaṛthagocaratayā śabdānayaḥ. (Pranata 7.45)

Śabdapāricārika

The gods, the inhabitants of the *Mahāsūkra* and *Sahasrāra Kalpas* (i.e., the seventh and the eighth heavens), whose sexual desire gets fulfilled by merely hearing the words of a goddess.

doṣu kappesu devā saddapariyāragā paṃṣattā, taṃ jahā—mahāsukke ceva, sahasrāre ceva.

(Sthā 2.459)

Śabdākulaka Ālocanā

A blemish of *Ālocanā* (confession); to make confession by speaking so loudly that even the ascetics who are not *Gītārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning) would listen. '*saddāulayaṃ*' ti śabdenākulaṃ śabdākulaṃ—*bhacchabdhāṃ, tathā mahatā śabdenālocayati yathā'nye'pyagītārthāste śṛvoanti.*

(Sthā 10.70 Vr Pa 460)

Śabdānupāta

An *Aticāra* (partial transgression) of the *Deśavakāśika Vrata* (the tenth vow of the lay follower):

to give indication for business purposes, and the like through vocality (speaking) to the person who is located in the region which is beyond the limit which is resolved for in the vow.

...vyāpārakarān puruṣān uddiśyābhyutkāsikā-dikaraṇaṃ śabdānupāta itī śabdyate.

(TaVā 7.31.3)

Śama

Serenity—A characteristic of *Samyaktva* (right faith);

quiescence of the passions such as anger and the like; the consciousness of subduing passions and senses.

śamaḥ—sāntiḥ.

(Jaisidī 5.9 Vr)

śamaḥ kaśāyendriyajayaḥ. (Yosā 2.40 Vr p. 270)

Śayanapunya

One kind of *Punya* (merit):

bondage of the *Punya Prakṛti* (auspicious types of *Karma*), incurred due to giving bed or the hay for sleeping on to the right donee, i.e., the ascetic. See—*Annapunya*.

Śayyātara

The householder who is the donor of the sojourning place (*upāśraya*) to an ascetic.

śayyātaraḥ—sādhuvasatidātā. (DaHāVr Pa 117)

Śayyātarapiṇḍa

A type of *Anācāra* (2) (gross transgression of ascetic conduct);

to accept *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) from the house of the *Śayyātara* (donor of the sojourning place to the ascetic).

sejjā vasati....sejjātara, tassa bhikkhā sejjātarapiṇḍo. (Da 3.5 ACū p. 61)

Śayyā Pariśaha

Hardship quā sleeping places—A type of *Pariśaha* (hardship);

the ascetic has to endure equanimously the feelings (of pain or pleasure) created by sleeping on beds (places) which are soft or hard, high or low.

uccāvayāhiṃ sejjāhiṃ, tavassī bhikku thāma-vaṃ.

nāivelāṃ vihannejjā, pāvaditthi vihanāi.

pairikkuvassayaṃ laddhuṃ, kallānaṃ adu pāva-

gam.

kimegarāyaṃ karissai, evaṃ tattha'hiyāsac..
(U 22. 23)

Śayyāsamitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Sarvaadattādānaviramaya* (*Acaurya Mahāvṛata*, third great vow of abstinence from stealing); not to utilize such bed (place) or seat which has been made by cutting or piercing the tree etc. for the ascetic.

piḍha-phalaga-sejjāsamthāragatṭhayāe rukkhā
na chinḍiyavvā, na ya chedaṇeṇa bheyaṇeṇa ya
sejjā kāreyavvā....evaṃ sejjāsamitijogeṇa bhāvio
bhavati antarappā. (Pṛāśna 8.11)

Śarīra

Body (physique)—The physical structure made of the *Pudgalas* (material clusters) belonging to the *Vargaṇās* (classes of material clusters) such as *Audārika* (gross body) and the like, on account of the *Udaya* (rise) of the *Nāma* (body-making) *Karma*:

it is instrument for the experience of pleasure and pain, and also a means of knowledge.

sukhaduḥkhānubhavasādhanam śarīram.
(Jaisīdī 7.24)

Śarīranāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul), after appropriating the *Pudgalas* (material clusters), fit for the body such as *Audārika* (gross body) and the like, and transforming them in the form of the body such as *Audārika* and the like, gets them mutually coalesced with its soul-units.
yadudayādaudārikaśarīraprāyogyān pudgalā-
nādāya audārikaśarīrarūpatayā pariṇamayati
pariṇamayya ca jīvapradesāḥ saha parasparānu-
gamarūpatayā sambandhayati tadaudārikaśarī-
ranāma, evaṃ śeṣaśarīranāmānyapi bhāvanī-
yāni. (Prajñā 23.41 Vṛ Pa 469)

Śarīraparigraha

The disposition of possessiveness towards the body.
(Bhāga 18.123)

Śarīraparyāpti

Bio-potential quâ Body—The second of the six types of *Paryāpti* (bio-potential); the production of material potency, (at the very

beginning any of *Bhava* (birth)), capable of functioning as in-take, transformation and giving up of *Pudgalas* (material clusters) suitable for the formation of the body.

sattadhātutayā pariṇāmanasatti śarīrapajjatti.
(NandīCū p. 22)

sāmānyena grhītasya yogyapudgalasaṅghāta-
sya śarīraṅgopāṅgatayā samsthāpanakriyā—vi-
racanakriyā tasyāḥ paryāptih śarīraparyāptih.
(TaBhā 8.12 Vṛ p. 161)

Śarīrabakuśa

A kind of *Bakuśa Nirgrantha* (3); that ascetic (*Muni*), who remains occupied in adornment of the bodily organs like legs, nails, face and the like.

carāṇanakhamukhādidehāvayavavibhūṣā'nuvar-
tti śarīrabakuśaḥ. (Bhāga 25.279 Vṛ)

See—*Yathāsūkṣmabakuśa*.

Śarīrabandhananāma

A sub-type of *Nāma* (body-making) *Karma*; the *Udaya* of which is responsible for the establishment of the mutual bond between the *Pudgalas* of *Audārika Śarīra* (the material clusters of the gross body), which have already been appropriated and which are being appropriated, and also their bond with *Taijasa Śarīra* (fiery body) and *Kārmaṇa-śarīra* (subtlemost body formed by *Karma-pudgalas* (material clusters quâ *Karma*)).

yadaudārikapudgalānām grhītānām grhyamānā-
nām ca parasparam taijasādipudgalairvā saha
sambandhajanakam tadbandhananāma.
(Prajñā 23.43 Vṛ Pa 469)

See—*Audārikaśarīrabandhananāma*.

Śarīrasaṅghātanāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the arrangement of the *Pudgalas* of *Śarīra Vargaṇā* (class of material clusters quâ body), which have already been appropriated and which are being appropriated, in accordance with the structure of the body.

saṅghātyante piṇḍikriyante audārikādipudgalā
yena tatsaṅghātaṃ tacca tannāma ca saṅghā-
tanāma. (Prajñā 23.44 Vṛ Pa 470)

Śarīrasampadā

Grandeur quâ physique—A type of *Gaṇisam-*

padā (grandeur of *Ācārya*);
the grandeur of the *Ācārya* (preceptor) due to
the physical (bodily) glory due to magnificence
in dimensions of the physique and perfect
sense-organs.

*sarirasamṣādā cauvvihā paṇṇattā, taṃ jahā—
ārohapariṇāhasampanne yāvi bhavati, aṇotappa-
sarire, thirasamghayane, bahupaḍipumīdie yāvi
bhavati.* (Daśā 4.6)

Śarīrāṅgopāṅganāma

A sub-type of *Nāma* (body-making) *Karma*,
the *Udaya* (rise) of which is responsible for the
anatomical structure of the main organs—head,
chest, abdomen, back, the pair of arms, thighs
and the subordinate organs—the fingers etc..

*'śarīrāṅgopāṅganāme' ti śarīrasthāṅgānyasṭau
śirahprabhṛtini, uktaṃ ca—'śisamuroyarapiṭṭhī
do bāhū ūruyā ya aṭṭhamgā iti' upāṅgāni āṅgā-
vayavabhūtānyāṅgulyādīni śeṣāṇi tatpratya-
vayavabhūtānyāṅguliparvarekhādīni āṅgopāṅgā-
ni....yadudayavaśādaudārikasārīratvena pariṇa-
tānām pudgalānāmaṅgopāṅgavibhāgapariṇati-
rupajāyate tadaudārikāṅgopāṅganāma.*

(Prajñā 23.42 Vy Pa 469, 470)

Śarkarāprabhā

Pebble-hued infernal land—The *gotra* (clan) of
the second (infernal) earth *Vaṃśā* of the *Adho-
loka* (lower cosmos) which is pebble-hued. (See
fig. p. 396).

*sakkaropalasthitapaṭalamadho'dhaḥ evaṃvi-
dhasvarūpena prabhāvya itī sarkarāprabhā.*
(AnuCū p. 35)

See—*Ratnaprabhā*.

Śālākāpuruṣa

Universal personage—That person (man), who
is endowed with distinguished characteristic,
supreme amongst the humans, and is possessed
of model personality for others. There are 63
such men—24 *Tirthaṅkaras* (ford-founders), 12
Cakravarties (universal sovereigns), 9 *Balade-
vas* (possessed of half the strength of *Vāsudeva*),
9 *Vāsudevas* (semi-universal sovereigns) and
9 *Prativāsudevas* (chief rival of *Vāsudeva*).
*etto salāyapurisā tesatṭhī sayalabhavaṇavik-
khādā.*

*jāyamti bharahakhetto narasihākeṇa..
titthayaracakkabalahaṇipadīsattu nāma vissudā
kamaso.*

*biṇiyabārasabārasa payatthaṇidhiraṇḍhasam-
khāe.* (TriPra 4.510, 511)

Śalya

That (negative) emotion which acts as an (emoti-
onal) weapon in the interior and which is
rankling inside, afflicting the body and mind.

*śṛṇāti hinastiti śalyaṃ śarīrānupraveśi kāṇḍādi-
praharaṇam, śalyamiva śalyaṃ yathā tat prāṇi-
no bādhākaraṃ tathā śāriramānasabādhāhetu-
tvātkaṛmodayavikārah śalyamityupacaryate.*
(Sasi 7.18)

Śāstra

1. **Weapon**—That material substance, which
kills the being.

māraṃ vastu dravyaśāstram. (ĀBhā p. 34)

2. Lack of self-restraint (non-abstinenē).

asamyamaśca bhāvaśāstram. (ĀBhā p. 34)

3. Evil activity.

*....duppautto maṇo vāyā, kāo bhāvo ya avirati..
(Sthā 10.93)*

Śāyani

The tenth (last) decade of the human life-span
of hundred years;

in this state, the person is like the one under
slumber, with his voice quite frail and inexplicit,
he becomes miserable, senile and unhappy.

hinabhinnasaro dīno, vivario vicittao.

*dubbalo dukkhiṇo suvai, sampatto dasamim da-
sam..* (DaHāVy Pa 9)

Śāśvatāsāśvata

A kind of *Dravyāṇuyoga* (ontological exposi-
tion);

exposition of the fundamental *Dravya* (sub-
stance) with respect to its eternality and non-
eternality.

*'śāśayāsāśae' tti śāśvatāsāśvatam, tatra jīva-
dravyāmanādīnidhanatvāt śāśvatam tadevāpa-
rāparaparyāyapṛāptito' śāśvatamityevamanyo
dravyāṇuyoga itī.* (Sthā 10.46 Vy Pa 457)

Śāsana

That doctrine (authority) through which the
Śrutadharmā and the *Cāritradharmā* are
governed. (SaPra 1.1 Vy)

See—*Jinadharmā, Jinaśāsana*.

Śikṣā

A type of *Yogaśaṃgraha*:

to undertake scriptural studies and practice.
'sikkha' tti yogasaṅgrahāya śikṣā" sevītavīyā, sā
ca sūtrārthagrahanārūpā pratyupekṣādyāseva-
nātmikā ca iti. (Sama 32.1.1 Vṛ Pa 55)
sā puṇa dvivihā sikkhā gahaṇe āsevaṇe ya nāya-
vvā.

gahaṇe suttahijhāṇa āsevaṇa tippakappāl.
(ViBhā 7 Vṛ)

Śikṣāvratā

1. The supplementary vows of the five *Aṇuvratas*
(five smaller vows of righteousness),
which are to be practised repeatedly. E.g.—
Sāmāyika etc.

cattāri sikkhāvayāni puṇo puṇo abhasijjanti.
(ĀvaCū 2. p. 298)

2. (1) Spatial limitation, (2) Abandonment and
limitation of articles of food, drink, etc., and
categories of professions, (3) Avoidance of any
purposeless act of violence, (4) Abstinence from
all sinful activities for a fixed intended period
(say, one *Muhūrta*), (5) Further curtailment of
distance (undertaken by the first *guṇavratā*) for a
limited time, (6) Observance of *upavāsa* (fasting)
on sacred days, and (7) Parting with food and
the like by offering them to monastic order—
These constitute the supplementary vows.
Among these, the last four are called practical
vows because they are to be practised
repeatedly. The first three are called qualifying
vows, because they are calculated to promote
the excellence of the smaller vows. This division
is made in some treatises.

digupabhogaparibhoga-anarthadaṇḍavirati-sā-
māyika-deśāvākāśika-pauṣadhovavāsa-yathā-
samvibhāgāḥ śikṣāvratam. (Jaisidi 6.24)

esu śiṣacatuṣkameva bhūyo'bhīyāsātmakatvāt
śikṣāvratam. ādyatrayaṅca aṇuvratānāṃ guṇa-
vardhakatvād guṇavratam—kva vacidityapi
vyavasthā. (Jaisidi 6.24 Vṛ)

See—*Saptaśikṣāvratika*.

Śikṣita

1. A part of the method of learning by heart (by
rote);
that work, which has been studied from the
beginning up to the end.

jam ādito ārabha padhamteṇaṃ aṃtaṃ ṇitaṃ
taṃ sikkhitaṃ. (Anu 13 Cū p. 7)

2. To learn, to correct the pronunciation.

Śikhari

Name of one of the six *Varṣadhara* mountains,
(upholding the *Varṣas* or the seven regions of
the *Jambūdvīpa*);

it is situated in the north of *Hairanyavat Kṣetra*,
south of *Airāvata Kṣetra*, west of Eastern
Lavaṇasamudra and east of Western *Lavaṇa-
samudra* and it acts as the dividing line between
Hairanyavata and *Airāvata* regions.

kahi naṃ bhaṃte! jambuddīve dīve sihari nāmaṃ
vīśaharapavvāe paṇṇatte? goyamā! herañṇava-
yassa uttareṇaṃ, erāvayassa dāhiṇeṇaṃ, pura-
tthimalavaṇasamuddassa paccatthimeṇaṃ, pac-
cattthimalavaṇasamuddassa puratthimeṇaṃ.
evaṃ jaha ceva cullahimavaṃto taha ceva siha-
rīvi. (Jam 4.274)

hairanyavatairāvatayorvibhaktā śikhari.
(TaBhā 3.11 Vṛ)

Śithilabandhanabaddha Karma

Loosely-bound *Karma*—That bondage of
Karma, which is amenable to the application of
Karmakarāṇa (spiritual energy qua transfor-
mation of *Karma*) such as *Apavartanā* (attenu-
ation in duration and intensity) and the like.

'śithilabandhanabaddhāḥ'—apavarttanādika-
raṇayogyāḥ. (U 29.23 SāVṛ Pa 585)

Śilpsthāvarakāya

Śilpsthāvarakāya is a nickname of the *Tejas-
kāya* (fire-bodied beings) as the *Tejaskāya* which
is one of the *sthāvarakāyas* (*Sthāvara Jivas* (living
beings incapable of undertaking locomotion)) is
related to *Silpa*.

See—*Indrasthāvarakāya*.

Śilpsthāvarakāyādhipati

That god, who is the Master of *sthāvarakāya*
(*Sthāvara Jivas* (living beings incapable of
undertaking locomotion)) called *Tejaskāya* (fire-
bodied beings).

See—*Indrasthāvarakāyādhipati*.

Śitagṛha

Air-conditioned house—The house of the
Cakravartī (universal sovereign), which is con-
structed with the supernatural power of *Vardha-
kīratna* (the artisan, one of the 14 *ratnas* of the
Cakravartī);

it remains free from the effect of humid air in
rainy season and remains hot in winter and cool

in summer.

*śītagrhaṃ nāma—varddhakiratnanirmitaṃ ca-
kravartigrhaṃ, tacca varṣāsu nivātapravātaṃ
śītakāle soṣmaṃ grīṣmakāle śītaḥ.*

(BrBhā 2716 Vr)

Śītatejoleśyā

The *Tejoleśyā* (3) (supernatural power quā fiery flame) which is capable of being used for benevolent purposes and also for countermanding the *Uṣnatejoleśyā* (*Tejoleśyā* which is capable of cursing and burning anyone).

....*prasannastu śītatejasā nūgrhānti.*

(TaBhā 2.37 Vr)

śīyalīyāe teyalessāe....usiṇā teyalessā padīhayā.

(Bhaga 15.68)

Śīta Pariśaha

A type of *Pariśaha* (hardships);

the pain due to cold climate, which is to be endured with equanimity by the ascetic (*Muni*).
*caraṃtaṃ virayaṃ lūhaṃ sīyam phusai egayā.
nāvelaṃ muṇi gacche soccānaṃ jinasāsaṃaṃ..
na me nivāraṇaṃ atthi, chavittānaṃ na vijjāi.
ahaṃ tu aggim sevāmi, ii bhikkhū na cimtae..*

(U 2.67)

Śīta Yoni

That *Yoni* (the substratum, suitable for the birth of the *Jīva* (living being)), which has a very low temperature.

See—*Uṣṇa Yoni*.

Śītibhūta

That ascetic (*Muni*), whose *Kaṣāyas* (passions) such as anger and the like are subsided.

*śītabhūteṇa sīto uvasaṃto, jadhā nisaṃṇo devo,
ato śītabhūteṇa uvasaṃteṇa appaṇā.*

(Da 8.59 ACū p. 200)

śītibhūteṇa krodhādyagnyapagamāt praśāntena.

(DaHāVr Pa 238)

Śītoṣṇa Yoni

That *Yoni* (the substratum, suitable for the birth of the *Jīva* (living being)), which has a very temperate temperature.

See—*Uṣṇa Yoni*.

Śīrṣaprahelikā

The largest number in mathematics, which has

194 digits. It is as follows: 758263253073010241
157973569975696406218966848080183296
with 140 ciphers at end.

*sisapaheliyāe cattāmaṃ suṃṣayaṃ tato cha ṇa-
va do ti aṭṭha ekko suṃṇaṃ aṭṭha suṃṇaṃ aṭṭha
catu aṭṭha cha cha ṇava aṭṭha ekko do cha suṃ-
ṇaṃ catu cha paṇa cha ṇava satta ṇava ṇava cha
paṇa ti satta ṇava satta paṇa ekko ekko catu do
suṃṇaṃ ekko suṃṇaṃ ti satta suṃṇaṃ ti paṇa do
ti cha do aṭṭha paṇa satta ya ṭhaveljā.*

(AmCū p. 39, 40)

Śukladhyāna

Pure meditation—The meditation in which there is immaculate *Praṇīdhāna* (4) (immaculate state of psyche).

1. This is fourfold:

1. *Prthaktvavitarkasavicāra*, 2. *Ekātvaavitar-
kaavicāra*, 3. *Sūksmakriyāpratipāti*, 4. *Samu-
cchinnakriyānīvṛtti*.

nirmalaṃ praṇīdhānaṃ śuklam. (Jaisidi 6.44 Vr)
*prthaktvavitarkasavicāra-ekatvaavitar-
ka-
sūksmakriyāpratipāti-samucchinnakriyā nīvṛ-
ttini śuklam.* (Jaisidi 6.44)

2. The meditation which is undertaken by the ascetic (*Muni*) who is *Pūrvadhara* (possessed of the knowledge of the fourteen *Pūrvas* (canonical works of earlier lore)) on the basis of the knowledge of *Pūrva*.

....*ādye śukle dhyāne....pūrvavido bhavataḥ.*

(TaBhā 9.39)

3. The meditation characterized by the cessation of activity (*Yoga*), which is possible for the omniscient one.

*pare dve śukladhyāne kevalina eva bhavataḥ, na
chadmasthasya.* (TaBhā 9.40)

Śuklapākṣika

The *Jīva* (soul) which is going to attain *Mokṣa* (liberation) at the most within a time-period of *apārdhapudgalaparāvarta*.

(Sīhā 1.187)
See—*Kṛṣṇapākṣika*, *Pudgala Parivarta*.

Śuklaleśyā

White Leśyā (psychic colour)—The sixth among the six kinds of *Leśyā*; (it is the third auspicious *Leśyā*):

1. The most auspicious flow of *Bhāva* (1) (disposition at subtle level of consciousness)—A type of radiation emanating from soul at very subtle level of consciousness, which is related with

the most auspicious flow of *Bhāva* (1) the quality of being *Jitendriya* (one who has subdued his senses), tranquillity, remisslessness, and the consciousness engrossed in *Dharmyadhyāna* (meditation on nature of reality) and *Śukladhyāna* (pure meditation).

aṭṭaruddaṇi vajjittā, dhammasukkāṇi jhāyae. pasamṭacitte damtappā, samie gutte ya gutti-hiṃ..

sarāgo vīyarāge vā, vvasamte jīṃdie.

eyajogasamāutto, sukkaḥesaṃ tu parināme..
(U 34.31. 32)

See—*Bhāvalesyā*.

2. The *Pudgalas* (material clusters) of white colour which become instrumental in creation of the most auspicious flow of *Bhāva* (1) (disposition at subtle level of consciousness). *saṃkhaṃkakumḍasaṃkāsā, khīrapūrasamappa-bhā.*

rayayahārasaṃkāsā, sukkaḥesā u vaṃṃao..
(U 34.9)

See—*Dravyalesyā*.

Śuklābhijātya

One belonging to the white (pure) category—

1. That lay follower, who, after accepting the asceticism, observes it without any breach, is non-jealous, grateful, righteous and ties up oneself with one's good, and ultimately after death is reborn in the heaven.

...iccete samaṇovāsagā sukkā, sukkābhijātyiā bhavittā.....

... 'sukke tti śuklā abhinnavrṭtā amatsariṇaḥ kṛta-jñāḥ sādārambhīno hitānubandhāśca 'sukkābhijātya' tti śuklābhijātyiāḥ śuklapradhānāḥ.

(Bhaga 8.242 Vṛ)

2. That distinguished *Śramaṇa* (1) (ascetic), who, even in one year tenure of asceticism, transcends the *Tejolesyā* (1) (red psychic colour) of (even) the *Anuttaropapātika Devas* (gods belonging to the highest category) and, observing unblemishingly the ascetic conduct, attains ultimately the supreme white (category), i.e., becomes omniscient and (sub-sequently) attains liberation.

...bārasamāsapariyāe samaṇe niggamthe anuttaravavāiyāṇaṃ devāṇaṃ teyalessaṃ vīvayai. teṇa param sukke sukkābhijāe bhavittā tao pacchā sijjhati.....

śuklo nāmābhinnavrṭto' matsari kṛtajñāḥ sādārambhī hitānubandha itī. niraticāracaraṇa ityānye. 'sukkābhijāi' tti śuklābhijātyiāḥ paramasuk-

la ityarthah.....etacca śramaṇaviśeṣamevāsri-tyocyate na punaḥ sarva evaivaṃvoidho bhavati-ti.....śukla ukataḥ, sa ca tattvataḥ kevali.

(Bhaga 14.136. 137 Vṛ)

Śuci

Sanctity—A type of *Yogasamgraha*; to practise sanctity, truth and self-restraint. 'sui' tti śuciḥ satyaṃ samyama ityarthah.

(Sama 32.1.2 Vṛ Pa 55)

Śuddha Tapa

A kind of *Prāyaścitta* (expiation); that penance, which is not so austere as the *Parihāra Tapa* (in which conversation, co-eating are prohibited) and in which conversation, co-eating etc. are not prohibited.

ālāvāṇa paḍipucchaṇaṃ, pariyaṭṭuttḥāya vaṃdanaga matte.

padilehaṇa saṃghādaga, bhattadāna sambhujānā ceva..

ālavanādi u payā, suddha tave teṇa kakkhaḍo na bhave.

itarammi u te natthi, kakkhaḍo teṇa so hoti..
(VyaBhā 550, 558)

Śuddhapṛthvī

That raw earth, which is *Sacitta* (animate object) and which has not been operated upon by any *Śastra* (weapon); (it consists of live earth-bodied beings).

asatthovahatā suddhapuḍhavi.

(Da 8.5 ACū p. 185)

Śuddhopaḥṛta

To give that food to an ascetic (*Muni*), which has been brought by the donor for himself and which does not besmear (the container etc.).

śuddham—alepakṛtaṃ śuddhauḍanaṃ ca, tacca tadupaḥṛtaṃ ceti śuddhopaḥṛtaṃ.

(Sthā 3.379 Vṛ Pa 138)

See—*Phalikopaḥṛta, Saṃsṛṣṭopaḥṛta.*

Śubhanāma (Karma)

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which the organs of the body, above the navel are auspicious.

yadudayānnābheruparitanā avayavāḥ śubhā jāyante tat śubhanāma. (Prajñā 23.38 Vṛ Pa 474)

Śubhaprakṛti

Auspicious type of *Karma*—That *Karma-prakṛti*, which is compounded with auspicious *Rasa* (2) (fruition) (which is instrumental in creating delight); e.g.—*Sāta Vedaniya* (pleasure-experiencing) *Karma*, *Tirathanikara Nāma* (*Karma*), *Vajrasabhanārāca Saṃhanana* and the like. *Jivapramodaheturasopetāḥ prakṛtayaḥ śubhāḥ*. (KaPra p. 34)

Śubhayoga

The auspicious activity of mind, speech and body, through which *Nirjarā* (falling off of *Karma*) takes place, and incidentally (as a by-product) the bondage of *Punya* (merit or auspicious *Karma*) takes place.

śubhayogaḥ—satpravṛtīḥ, sa ca śubhakarmapudgalān ākarṣati.aśubhakarmāṇi troḥayati nirjarākāraṇaṃ tu samastyeva. (Jaisidi 4.26, 27 Vṛ)

Śūsruṣaṇā Vinaya

A kind of *Darśanavinaya* (reverence qua *Darśana* (faith); the modest behaviour towards the *Guru* (1) in the form of welcoming him, paying respect to him, rising from the seat and greeting him with folded hands etc..

saikāro'bhuyutthānaṃ sanmāna āsananimantraṇā tathā ca. āsanasaṃkrāmaṇaṃ kṛtikarma añjaligrahaṣca..

āgacchato'bhivrajanam sthitasya tathā paryuṣāṇā bhāṣitā. gacchato'nuvrajanam eṣa śūsruṣaṇāvinayaḥ.. (SthāVṛ Pa 387)

Śūrahaka

That ascetic (*Muni*), who is apt for conflict resolution (is fit to play the role of troubleshooter). *'śūrahakaḥ' kalahādikurovatām śikṣāṃ karttuṃ samarthāḥ*. (BrBhā 4420 Vṛ)

Śṛṅganādita

The work in the interest of the *Samgha* (religious order; that work, which is the main—most important amongst all works.

kajjesu siṃgabhūyam, tu siṃganādīm bhave kajjam.. (BrBhā 388)
....śṛṅganāditakāryam....tādṛṣe kārya utpanne śṛṅganādāḥ—śṛṅgāpūranapūrokaṃ saṃghamīlanalakṣaṇaḥ sa sañjāto yatra tacca tat kāryam....

saṃghakāryamucyate. (NandiHāVṛ p. 162, 163)

Śeṣavat Anumāna

A kind of *Anumāna* (inference); that inference, which is made on the basis of effect, cause, quality, organ and substratum; e.g.—by watching the flooded river, to infer that there was rain.

sesavam pañcaviham pañattam, tam jahā—kajjenam kāraṇaṇam guṇeṇam avayaveṇam āśaeṇam.. (Anu 521)

Śaikṣa

1. A newly initiated ascetic (*Muni*) who has not yet been ordained in *Chedopasthāpaniya Cāritra* (ordination through detailed resolves).

2. The disciple (ascetic) who undertakes the education in *Śrutajñāna* (2), which is twofold—*Grahaṇaśikṣā* (theoretical education) and *Āsevanasikṣā* (education in the form of practice (or application)).

'śaikṣaḥ' abhinavadikṣitaḥ. (BrBhā 6411 Vṛ)
sehe chaṭṭhe vutte, jassa uvatṭhāvāṇā bhāṇiyā. (BrBhā 6413)

....katicidahāni pratipannasya sāmāyikasya gatāni yasya pravrajitaḥ. anāropitaviviktavrato vā grahaṇāsevanasikṣāmbhayiṃso'cira pravrajitaḥ śikṣayitavyaḥ śikṣaḥ. śikṣāmarhatīti vā śikṣāśilo vā śaikṣaḥ. (TaBhā 9.24 Vṛ Pa 257)

Śaikṣabhūmi

The duration of *Sāmāyika* (2) *Cāritra* (preliminary initiation into ascetic conduct) (for a newly initiated ascetic (*Muni*), which is six months in maximum, four months in middle and seven day-nights in minimum.

tao sehabhūmio pañattāo, tam jahā—ukkosā... chammāsā, majjhimā caumāsā, jahannā sattarā-imdiyā.

sedhyate—niṣpādyate yaḥ sa sedhaḥ śikṣā vā'dhīta iti śaikṣaḥ tasya bhūmayo—mahāvratāropanakālalakṣaṇāḥ avasthāpadavya iti sedhabhūmayāḥ śaikṣabhūmayo vā.

(Sthā 3.186 Vṛ Pa 124)

Śaikṣasthāpanā Akalpa

Prohibitory clause in relation with newly initiated ascetic—It is not in conformity with the *Kalpa* (2) (ascetic course)

1. To accept that food, place, cloth and bowl, which have been brought or begged by the

Śaikṣa (newly initiated ascetic).

2. To initiate anyone during the rainy season or to initiate an unfit one during the *Rtubaddhakāla* (the time other than the rainy season).

sehaṭṭhavanāṅkappo nāma jena pindaṇijjutti na sutā tesu āniyaṃ na kappai bhottuṃ, jena sejjāo na suyāo teṇa vasahī uggamitā na kappai, jena vatthesaṇā na suyā teṇa vatthaṃ. uḍubaddhe maḷā na pavvāvijaṃti, vāsāsu savve'vi.

(*DajīCū* p. 226)

See—*Śaikṣasthāpanā Kalpa*.

Śaikṣasthāpanā Kalpa

Permissive clause in relation with newly initiated ascetic—It is in conformity with the *Kalpa* (2) (ascetic course)—Not to initiate any person who is unfit for initiation.

aṭṭhāraseva purise, vīsaṃ itthio dasa ṇapumsā ya. dikkheti jo na ete, sehaṭṭhavanāe so kappo.

(*BṛBhā* 6446 Vr)

See—*Śaikṣasthāpanā Akalpa*.

Śailā

Name of the third infernal earth of the *Adholoka* (lower-cosmos).

*(*Sthā* 7.23)

See—*Añjanā*.

Śailesī Avasthā

State of complete inhibition of *Yoga* (2) (activities of mind, speech and body)—The state of the *Ayogikevalī* (fourteenth *Jivasthāna* (stage of spiritual development)):

in which *Jīva* (the soul) becomes free from even the minutest physical vibrations like *śailesa*—Mt. Meru; this state lasts only for the time taken for pronunciation of the five short letters viz., *ka, kha, ga, gha* and *ṇi*, during which the soul of *Kevalī* remains *Ayogi* and after which he attains the *Mokṣa* (liberation)—freedom from all *Karmas*.
ajogikevalī nāma selesim paḍivannaṃ. so ya tihim jogehim virahito jāva kakhagaghaṇi iccetāim pamecahassakkharāim uccārijaṃti evatiyaṃ kālamajogikevalī bhavitūna tāhe savvakamma-viṇimukko siddho bhavati. (*ĀvaCū* 2 p. 136)

Śoka

1. Sorrow—A kind of *Nokaṣāya* (quasi-passion), which is a sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*;

due to the *Udaya* (rise) of which one becomes

overwhelmed by sorrow (sadness), either on account of any cause or otherwise.

yadudayena śokarahitasyāpi jīvasyākrandanādih śoko jāyate tacchokakarmeti.

(*Sthā* 9.69 Vr Pa 445)

2. The mental agony which causes distress (or tension).

je ṇaṃ jīvā mānaṣaṃ vedanaṃ vedenti tesī ṇaṃ jīvānaṃ soḡe.

(*Bhaga* 16.29)

Śodhi

Prāyaścitta (Expiation)—That penance, which purifies the blemish.

'*śodhiḥ' prāyaścittam.*

(*BṛBhā* 4942 Vr)

Śauca Dharma

A type of *Śramaṇadharmā* (tenfold virtues of ascetic) or *uttamadharma* (noble virtues);

abstinence from greediness.

alobhaḥ śaucalakṣaṇam.

(*TaBhā* 9.64)

Śhyāma

One of the fifteen types of *Paramādharmika Deva* (a type of *Asurakumāra Deva* (a kind of Mansion-dwelling god) who inflict pain to the infernal beings);

those *Asura Devas* (demons), who mutilate the limbs of the wretched infernal beings, throw them down on the ground, pierce and hang them on (long) sharp spike, tie them with a rope and afflict them by kicking them.

sādaṇa-pādaṇa-todaṇa-vimdhana rajjūlata-ppahārehin.

sāmā neraiyānaṃ pavattayaṃti apuṇṇānaṃ.

(*SūtraNi* 70)

Śraddhā

1. Faith—To have faith—settled belief in the *Tattvas* (categories of truth).

2. The will to undertake virtuous performances.
tattoāni jīvādini.....tesāṃ śraddhānaṃ tesu pratyayāvadhāraṇam.

(*TaBhā* 1.2)

śraddhā—tattovaśraddhānaṃ sadanuṣṭhānaci-kīrṣā vā.

(*Bhaga* 11.172 Vr)

Śramaṇa

1. Ascetic-monk—That division (member) of the fourfold *Śramaṇasaṅgha* (religious order of the *Śramaṇa* (Jain tradition)),

who is abstinent from *prāṇātipāta* (injuring or killing a living being), telling lie, possession,

anger, conceit, deceit, greediness, attachment and aversion, and is *Vyutsr̥ṣṭakāya*—is above the false belief of understanding one's body as oneself (*dehādhyāsa*). (Bhaga 20.74)

ettha vi samane añissie anidāne ādānaṃ ca ativāyaṃ ca musāvāyaṃ ca bahiddham ca kohaṃ ca māṇaṃ ca māyaṃ ca lohaṃ ca pejjaṃ ca dosaṃ ca—icceva jāto-jato ādāṇāo appaṇo paddosaheū tato-tato ādāṇāo puvvaṃ paḍivirate siā daṃte davie vosatṭhakāe 'samane' tti vacce.

(Sūtra 1.16.4)

See—*Śramaṇasaṃgha*.

2. **Austere recluse**—One who undertakes strenuous efforts (in the form of austerities)—one who practises austerities.

śrāmyantīti śramaṇāḥ, tapasyantītyarthaḥ.

(DāHāVr̥ Pa 68)

Śramaṇadharmā

Virtues of ascetic—The tenfold *Dharma* (1) such as forgiveness, freedom from greediness and the like, which are to be practised by the *Śramaṇas* (1) (ascetics).

dasavidhe samaṇadhamme paṃmatte, taṃ jahā—khamṭī, muttī, ajjave, maddave, lāghave, sacce, samjame, tave, ciyāe, bambhaceravāse.

(Sthā 10.16)

See—*Yatidharma*.

Śramaṇabhūta Pratimā

The eleventh *Upāsaka-pratimās* (intensive course of spiritual practice prescribed for the lay follower);

the lay follower who undertakes *Pratimās* (intensive course of spiritual practices), practises rightly *Samiti* (comportment), *Gupti* (inhibition of activity of mind, speech and body) like a Jain ascetic (*Muni*) in this *Pratimā*.

sa śramaṇabhūtaḥ sādhu kalpa ity arthaḥ vihareṭ—gṛhānirgatya nikhilasādhusāmācārisamācaranacaturāḥ samitiguptyādi samyaganupālayan....

(Prasā 980 Vr̥ Pa 295)

Śramaṇasaṃgha

Religious order of the Śramaṇa (Jain tradition)—The organisation of the Jainism, in which there are four components—ascetic-monk, ascetic-nun, male lay follower and female lay follower.*cāvuvaṃṇe samaṇasaṃghe, taṃ jahā—samaṇā, samaṇiō, sāvaṃyā, sāviyāo..*

(Bhaga 20.74)

Śramaṇī

Ascetic-nun (counterpart of the Śramaṇa)—A division (member) of the fourfold *Śramaṇasaṃgha* (religious order of the Śramaṇa (Jain tradition));

the woman (nun) who observes the *Mahāvratas* (great vows).

(Bhaga 20.74)

See—*Śramaṇasaṃgha*.

Śramaṇopāsaka

The lay follower of the Śramaṇa (Jain tradition)—The *Śrāvaka* (male lay follower) who is a devotee of the *Śramaṇas* (1) (ascetics) for attainment of knowledge of the *Tattvas* (categories of truth).

se jahāṇāmae samaṇovāsagā bhavaṃti, upāsanti tattvajñānārthamityupāsakāḥ.

(Sūtra 2.2.72 Cū p. 367)

Śravaṇa

The third state of *Avagraha* (sensation), in which the sensation of the generic object, of only one *Samaya* (smallest time-unit), takes place.

egasāmāigasāmāṇatthāvaggahakāle savanatā bhavaṃti.

(Nandi 43 Cū p. 35)

Śrāddha

That *Śrāvaka* (the lay follower) who is adept in comprehending the *Sāmācārī* (rules of conduct quā etiquette, formality and convention) of the ascetic.

śrāddhīḥ—sādhusāmācārikovidāḥ.

(Br̥Bhā 3583 Vr̥)

Śrāvaka

1. **Male lay follower**—A division (member) of the fourfold *Śramaṇasaṃgha* (religious order of the Śramaṇa (Jain tradition));

that *Śramaṇopāsaka* (the lay follower of the Śramaṇa (Jain tradition)), who observes the twelve vows (prescribed for the Jain lay follower).

(Bhaga 20.74)

See—*Śramaṇasaṃgha*.

2. That *Śramaṇopāsaka* who partially observes the twelve vows (prescribed for the Jain lay follower).

sakalacaranakaraṇākṣamo gṛhasthayogyamanuṇaśikṣāvratalakṣaṇaṃ dharmamanutiṣṭhati yathāsakti vā dvādaśaprakārasya dharmasyaikadeśānuṣṭhāyapi śrāvaka eva. (TaBhā 9.47 Vr̥)

Śrāvīkā

Female lay follower—A division (member) of the fourfold *Śramaṇasamgha* (religious order of the *Śramaṇa* (Jain tradition)); that female lay follower of the *Śramaṇa* (Jain tradition), who observes the twelve vows (prescribed for the Jain lay follower).

(Bhaga 20.74)

See—*Śramaṇasamgha*.**Śruta**

1. *Dvādaśāṅga*—*Gaṇipīṭaka* (the twelve principal canonical works). (DaACū p.11)

See—*Śrutadharmā*.2. *Pravacana* (canonical works).

(TaBhā 6.14 Vr p. 27)

See—*Sāṅgopāṅga Śruta*.**Śrutaajñāna**

1. A type of *Ajñāna* (2) : the *Śrutajñāna* (articulate knowledge) of a *Mithyādr̥ṣṭi* (one, possessed of perverse faith or deluded world-view).

*mati-śruta-vibhaṅgā mithyātvasāhacaryāda-jñānam.**mithyātvīnām jñānāvarāṇakṣayopasaṃmaja-nyo'pi bodho mithyātvasahacāritvāt ajñānamucyate.* (Jaisidi 2.32 Vr)2. That *śruta*—scripture, which is authorised by a *Mithyādr̥ṣṭi* (one, possessed of perverse faith or deluded world-view).*micchadit̥hassa sūyam sūyaṃnāṇam.*

(Nandi 36)

Śrutakevalī

Bhinnākṣaracaturdaśapūrvī—One who has fathomed the entire lore of the *śruta* (scriptural knowledge);

the ascetic, possessed of the knowledge of all *Dravyas* (substances), *Kṣetra* (space), *Kāla* (time) and *Bhāvas* (2) (modifications of substances) on the basis of the *śruta* (scripture).*sayaḷāgamapāragayā sudakevalīṇāmasuppasi-ddhā je.**edāna buddhiriddhī coddasapuvvi tti nāmeṇa..*

(TriPra 4.1001)

...davvaṃ ṇam sūyanāṇi uvautte savvadavvāim jānai pāsai.savvaṃ khettaṃ....savvaṃ kālam... savve bhāve jānai pāsai.

(Nandi 124)

Śrutajñāna

1. **Articulate (verbal) knowledge**—That knowledge (cognition) which is capable of communicating itself to others by means of word, gesture and the like (*Dravyaśruta*).

dravyaśrutam—śabdasaṃketādīnīpam, tadanusāreṇa parapratyāyanakṣamaṃ jñānam śrutamabhidhīyate. (Jaisidi 2.22 Vr)See—*Dravyaśruta*, *Bhāvaśruta*.2. The scripture (the entire lore of canonical literature) from the *Sāmāyika* (5) (*Ācārāṅga* (the first *Āṅga* (principal canonical work)) up to the *Bindusāra*, the 14th *Pūrvā* (canonical work of earlier lore); *Dvādaśāṅga* (all the 12 *Āṅgas* (principal canonical works)).*sāmāyamāyīyam sūyanāṇam bindusārāo....**bhāve khaovasaṃie duvālasaṃgam pi hoi sūyanāṇam.* (ĀvaNi 93. 104)**Śrutajñānāvaraṇa**A sub-type of *Jñānāvaraṇīya* (knowledge-veiling) *Karma*.through which the *Śrutajñāna* (articulate knowledge) gets veiled.*śrutajñānam....tasyāvrtiḥ śrutajñānāvaraṇam.*

(TaBhā 8.7 Vr)

ŚrutadharmāThe *Svādhyāya* (scriptural studies and teaching) of the *bhāva* (kernel) propounded in the *Dvādaśāṅga* (all the 12 *Āṅgas* (principal canonical works)).*sutadharmno—divālasaṃgam gaṇipīḍagam, tassa dhammo jānitavvā bhāvā.* (DaACū p. 11)**Śrutaniśritamati**That *Matijñāna* (perceptual cognition), which spontaneously awakes in one, whose intellect has been seasoned through the studies of the scriptures, at the time of its origination.*śāstraparikarmitamaterutpādakāle śāstrārthaparyālocanamanapekṣyaiva yadupajāyate matijñānam tat śrutaniśritam.*

(Nandi 37 Ma Vr Pa 144)

ŚrutapurusaThe (metaphorical) canonical man—An imaginary man whose twelve *Āṅgas* (bodily organs) have been fancied as the twelve *Āṅgas* (the principal canonical works), viz.,—

two feet—*Ācāra*, *Sūtrakṛta*
 two calf-cuscles—*Sthāna*, *Samavāya*
 two thighs—*Vyākhyāprajñāpti*, *Jñātādharma-kathā*
 abdomen—*Upāsakadaśā*
 back—*Antakṛtadaśā*
 two arms—*Anuttaropapātika*, *Praśnavyākaraṇa*
 neck—*Vipākaśruta*
 head—*Dṛṣṭivāda*.

(See fig. on p. 395).

*pāyadugam jamghorū gātadugaddham tu do ya
 bāhūyo.*

gīvā siraṃ ca puriso bārasaamgo sutavisittho..
 (NandīCū p. 57)

See—*Dvādaśāṅga*.

Śrutavyavahāra

A type of *Vyavahāra* (2) (monastic jurisprudence).

1. **Canonical works of law and jurisprudence**—
 The (three) canonical works, viz., *Ācāra-prakalpa* (*Niśītha* (canonical work on expiation)), *Kalpa* (1) (one of the four *Chedasūtras*, dealing with monastic conduct) and *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence) which propound the obligations (dos and don'ts).
ācāraprakalpādīśrutam. (Sthā 5.124 Vr Pa 302)
*pakappakappo ya vavahāro..* (VyaBhā 4173)
 2. The directions received from the *śrutadhara* (knower of scripture) about the performances and abstinence.

Śrutavyavahārī

One (the ascetic) who is a genius of the *Śrutavyavahāra*—is adept (authority) in both the text and its meaning (purport) of the *Ācāraprakalpa* (*Niśītha* (canonical work on expiation)), *Kalpa* (1) (one of the four *Chedasūtras*, dealing with monastic conduct) and *Vyavahāra* (3) (one of the four *Chedasūtras*, dealing with expiation, conduct and jurisprudence), and who implements them in conformity with these scriptural works, in the event of the arising of the issues of obligations in the *Samgha* (religious order).
*jo sutamahijjati bahum, suttattham ca niṇṇam
 viyāṇāti.*

kappe vavahāranmi ya, so u pamāṇam sutadharaṇam..

*taṃ ceva'numajjanti, vavahāravidhiṃ paṇṇajati
 jahuttam.*

eso sutavavahārī, paṇṇatto dhirapurisehiṃ..
 (VyaBhā 4433, 4436)

Śrutasamuddeṣṭā

A type of *Ācārya* (preceptor):
 that *Ācārya*, who gives directives to the disciple for preservation of the learnt studies.
 See—*Śrutoddeṣṭā*.

Śrutasampadā

Grandeur quā scriptural knowledge—A type of *Gaṇisampadā* (grandeur of *Ācārya*):
 the grandeur of the *Ācārya* (preceptor) gained on account of his outstanding studies and teaching of the *śruta* (scriptures).
*sutasampadā cauuvihā paṇṇattā, taṃ jahā—ba-
 husute yāvi bhavati, paricitasute yāvi bhavati,
 vicittasute yāvi bhavati, ghosavisuddhikārae yā-
 vi bhavati. se taṃ sutasampadā..* (Daśā 4.5)

Śrutasambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsens co-religionist) ascetics:
 to teach, in conformity with the procedure prescribed for teaching the scripture to the ascetics who are *Sāmbhojika* or alien *Sāmbhojika*, who have been ordained.

*'suya' tti sāmbhogikasyānyāsāṅbhogikasya vo-
 pasampannasya śrutasya vācanāpracchanādika-
 maṃ vidhinā kurvan tathā śuddhaḥ....*
 (Sama 12.2 Vr Pa 22)

Śrutaskandha

A collection of the chapters, e.g., there are two *śrutaskandhas* of *Sūtrakṛtāṅga* (second *Āṅga* (principal canonical work))—sixteen chapters in the first *śrutaskandha* and seven in the second.
 (Anu 571)

Śrutasthavira

An ascetic who is considered senior with respect to his scriptural knowledge;
 the ascetic who has the knowledge of the *Sthānāṅga* (the 3rd *Āṅga* (principal canonical work)) and the *Samavāyāṅga* (the 4th *Āṅga*).
*thāṇasamavāyadhare ṇaṃ samaṇe ṇiggamthe
 suyathere.* (Sthā 3.187)

Śrutoddeṣṭā

A type of *Ācārya* (preceptor):
 that *Ācārya*, who gives directives to the disciple for studying the *Śruta*.
*śrutoddeṣṭā—śrutam—āgamamuddisati yah
 prathamataḥ. evamuddiṣṭagurvārderapāye tade-*

va śrītaṃ saṃuddiśatyamujānīte vā yaḥ sthira-
paricitakārayitṛtyena saṃyag dhāraṇānuprava-
canena ca sa śrītasamuddeśā.

(TaBhū 9.6 Vr p. 208)

See—Uddeśa, Samuddeśa.

Śrutopadhāna

See—Upadhāna, Yogavāhitā.

Śrutvākevalī

Soccākevalī—One who attains *Kevalajñāna* (omniscience) on account of two reasons—getting the opportunity to listen attentively to the *Dharma* (1) (the spiritual doctrine) (propounded by the omniscient) and the intense internal purification.

*jassa naṃ...soccā kevalissa vā jāva...kevalipa-
ṇṇattam dhammaṃ labhejja savaṇṇayāe, kevalam
bohiṃ bujhejjā jāva kevalanāṇaṃ uppādejjā..*

(Bhaga 9.54)

See—*Āśrutvākevalī*.

Śreṇi

1. That row of the space-units (*ākāśa-pradeśas*), through which the motion of the *Jīva* (soul) and *Pudgala* (physical substance) takes place. The *Jīva* and *Pudgala* always undertake motion only through the *Śreṇi*—they go from one place to another place through it only. There are seven *Śreṇis*.

*'seḍhi' ityādi, śreṇiśabdena ca yadyapi paṅkti-
mātramucyate tathā'pīhākāśapradeśapaṅ-
ktayaḥ śreṇayo grāhyāḥ.* (Bhaga 25.73 Vr Pa 865)

2. **Spiritual ladder**—The specific endeavour of spiritual development (climbing up the *Guṇasthānas* (stages of the spiritual development of soul);

from the *Nivṛttibādara Guṇasthāna* (i.e. the eighth *Guṇasthāna*) upwards, there start two ladders—*Upasāma Śreṇi* (spiritual ladder of subsidence) and *Kṣapaka Śreṇi* (spiritual ladder of annihilation).

*nivṛttibādaraḥjīvasthānāt śreṇidvayaṃ jāyate—
upaśamaśreṇiḥ, kṣapakasreṇiśca.*

(Jaisidi 7.12 Vr)

See—*Upasāma Śreṇi*, *Kṣapaka Śreṇi*.

Śreṇicāraṇa

A type of *Cāraṇa Rddhi* (supernatural power of locomotion);

By dint of this supernatural power the *sādhaka*

(practitioner) can perform locomotion i.e. climb upwards and descend downwards taking the support of the series of mountains.

*caturyojanaśatocchritasya niśadhasya nilasya
ca gireṣṭanīkacchinnām śreṇimupādāyoparyadhō
vā pādapūrvakaṃ uttaraṇāvatarāṇanipunāḥ śre-
ṇicāraṇāḥ.* (PrasāVr Pa 168)

Śreṇitapa

A type of *Itvarika Anaśana* (fasting for a definite period of time);

undertaking of *Tapa* (austerities) in sequence from one-day fasting up to six months' fasting. *śreṇiḥ*—*paṅktistadupalakṣitam tapaḥ śreṇi-
tapaḥ, caturthādikrameṇa kriyamāṇamiha śaṅmā-
sāntam pariḥrhyate.* (U 30.10 SāVr Pa 600, 601)

Śrotragrāhyavivarjana

The fifth kind of nine-fold *Brahmacarya-gupti* (protective discipline of celibacy);

to abstain from listening to the words of the songs etc. of the women.

*kuiyaṃ ruiyaṃ giyaṃ, hasiyaṃ thaṇiyakamdi-
yam.*

bambhacerarao thīṇaṃ, soyagijjham vivajjae..
(U 16 Gā 5)

Śrotrendriya

Auditory sense-organ—That sense-organ, by means of which the *Jīva* (soul) can apprehend the sound;

it is available to soul due to the *Kṣayopasāma* (annihilation-cum-subsidence) of *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and specific (i.e. auditory) sense-organ-veiling *Karma*, and the rise of the *Āṅgopāṅga Nāma Karma* (which is a sub-type of body-making *Karma* responsible for the availability of the primary and secondary organs of the body).

*viryāntarāyapratimiyatendriyāvaranākṣayopa-
sāmāṅgopāṅganānalābhāvaṣṭambhāt...śmotya-
nenātmēti śrotam..* (TaVā 2.19)

Śrotrendriya Asaṃvara (Āśrava)

Non-inhibition of the auditory sense-organ—Indulging in the activity of the auditory sense-organ, which causes the attraction (influx) of new *Karma* towards the soul. (Sthā 10.11)

Śrotrendriya Nigraha

Curbing of the sense-organ of hearing—To

check the attachment and aversion towards the agreeable and disagreeable sounds respectively;

such stoppage precludes the bondage of new *Karma*, which is caused by indulging in attachment and aversion (to sounds) and sheds off the previously bound *Karma*.

soindriyaniiggahaṇaṃ maṇunnāmaṇunnesu sad-desu rāgadosaniggahaṇaṃ jaṇayai, tappaccaiyam kammaṃ na baṇḍhai pivvabaddhaṃ ca nijjareī..
(U 29.63)

Śrotrendriya Pratyakṣa

A type of *Indriya Pratyakṣa* (direct cognition quā sensory perception):

the perceptual cognition of sound which takes place through the auditory sense-organ.

(Nandi 5)

See—*Indriyapratyakṣa*.

Śrotrendriya Prāṇa

Vital energy quā auditory sense-organ—One of the ten *Prāṇas* (vital energies), which engenders the power of sound.
(Prasā 1066)

Śrotrendriya Rāgoparati

A *Bhāvanā* (4) (supportive contemplation) of the *Aparigraha Mahāvratā* (fifth great vow of non-possession):

abstaining from the attachment to agreeable sound and aversion to disagreeable one.

(Sama 25.1.21)

See—*Cakṣurindriya Rāgoparati*.

Śrotrendriya Saṃvara

Restraint quā auditory sense-organ—Inhibition of the influx of *Karma* by undertaking the restraint over the *Śrotrendriya* (auditory sense-organ).
(Sthā 5.137)

Ṣa

Ṣaṭkhaṇḍādhīpati

Cakravartī (universal sovereign)—The Lord of six continents (constituting the *Bharata-kṣetra*): the *Bharata-kṣetra* is divided into six continents by the Mt. *Vijayarādha* (*Vaitādhya-giri*), River *Gaṅgā* and River *Sindhū*.

cakravarttiprabhṛtiko maharddhikah pṛthvipatiḥ....ṣaṭkhaṇḍabharatādeḥ kṣetrasya prabhutva-

manubhavati.

bharato nāmādyasacakradharah ṣaṭkhaṇḍādhīpatiḥ....bharato....sa punargaṅgāsindhūbhyāṃ vijayarādhenā ca ṣaḍbhāgasamvibhaktāḥ.

(FaVā 3.10 p. 171)

Ṣaṭpūrvā

A kind of method to be performed while undertaking *Pratīkhanā* (inspection of monastic paraphernalia):

to perform *prasphoṭana* (shaking of the cloth), by dividing the cloth in three parts on each side.

chappurima tti ṣaṭpūrvāḥ pūrvāṃ kriyamāṇatayā tiryak kṛtavastraprasphoṭanātmakāḥ kriyāvīśeṣā yeṣu te ṣaṭpūrvāḥ.

(U 26.25 SūVy Pa 541)

See—*Gaṇanopaga*.

Ṣaṭsthānapatita

Six mathematical measurements which indicate relatively less or more strength of number: they are—(i) infinitesimal part less (ii) innumerable part less (iii) numerable part less (iv) numerable times less (v) innumerable times less (vi) infinite times less or (vii) infinitesimal part more (viii) innumerable part more (ix) numerable part more (x) numerable times more (xi) innumerable times more (xii) infinite times more.
vuddhī vā hānī vāṇaṃtāsamkhiḥḥjāsamkhabhā-gāṇaṃ.

samkhiḥḥjāsamkhiḥḥjāṇaṃtaguṇā ceti chabbheyaḥ..
(ViBhā 729)

bhāvāpekṣayā hīnatvābhyadhikatoacintāyāṃ hānau vṛddhau ca pratyekam ṣaṭsthānapatitavamavāpyate.
(Prajñā 5.5 Vy Pa 182)

Ṣaḍāvaśyaka

The *Āvaśyaka Sūtra*, consisting of six divisions (chapters) viz., *Sāmāyika* (3), *Caturviṃśatitava*, *Vandanā* (2), *Pratikramaṇa*, *Kāyotsarga* (1) and *Pratyākhyāna* (2).

āvassayaṃ chavvīhaṃ paṇṇattaṃ, taṃ jahā—sānāyāṃ, cavvīsattāho, vandanaṃyamaṃ, paḍikkamaṇaṃ, kāussaggo, paccakkhāṇaṃ. (Nandi 75)

Ṣaḍjīvanikāya

Classification of the *Jivas* (living beings) into six classes—*Pṛthvikāya* (earth-bodied), *Apkāya* (water-bodied), *Tejaskāya* (fire-bodied), *Vāyukāya* (air-bodied), *Vanaspatikāya* (vegetable-bodied), *Trasakāya* (possessed of the body

capable of undertaking locomotion).

....chajjivānikāyāñ....tam jahā—puḍhāvīkāe, āukāe, teukāe, vāukāe, vaṇassaikāe, tasakāe.

(ĀCūlā 15.42)

Ṣaṣṭhabhaktā

Fasting for two days at a stretch—A type of *Anaśana* (fasting).

ṣaṣṭham dvāvupavāsau. (Prasāvṛ Pa 169)
See—Caturthabhaktā.

Sa

Samketaka Pratyākhyāna

A type of *Pratyākhyāna* (1) (formal resolve (vow) of abstinence));

the *Pratyākhyāna* which is undertaken with some indication or symbol: e.g.—‘I will not eat anything so long as my fist remains closed’.

‘samkeyagam’....ketanaṃ ketaḥ—cinhamāṅguṣṭhamuṣṭiḥ granthiḥ ḥādikaṃ sa eva ketaḥ saha ketakena saketakaṃ granthādisahitamityarthah. (Sthā 10.101 Vṛ Pa 473)

Samkramaṇa

Transference—A type of *Karmakarṇa* (spiritual energy qua transformation of *Karma*); mutual change of the sub-types of the *Karma* belonging to the same genus type.

sajātiyaprakṛtinām mithaḥ parivartanaṃ—samkramaṇā.

yathā—adhyavasāyaviśeṣeṇa sātavedanīyam asātavedanīyarūpeṇa asātavedanīyam ca sātavedanīyarūpeṇa pariṇamati. āyuṣaḥ prakṛtinām darsanamohacāritramohayośca mithaḥ samkramaṇā na bhavati. (Jaisidi 4.5 Vṛ)

Samkrāmaṇa Doṣa

A type of fault (or fallacy) in *Vāda* (polemics); to debate about the irrelevant thesis (which is not under consideration), leaving out the one under consideration.

samkrāmaṇam—prastutaprameye’prastutaprameyasya praveśanam prameyāntaragamanamityarthah. (Sthā 10.94 Vṛ Pa 467)

Samkliṣṭa Leśyāmarṇa

A type of *Bālamaraṇa* (death of the *Bāla* (one who is unrestrained)), in which the impure (malign) *Leśyā* (psychic

colour) becomes more anguished.

samkliṣyamānāḥ samkleśamāgacchanti...., sā leśyā yasmimṣtattathā. (Sthā 3.520 Vṛ Pa 165)

Samkliṣṭāsuṛodīrita Duḥkha

That torture, which is perpetrated by the *Asuras* (demons) with anguished *Citta* (psyche) to the infernal *Jivas* (beings).

samkliṣṭāsuṛodīritaduḥkhāśca nārakā bhavanīti. (TaBhā 2.33 Vṛ)

Samkṣiptavipulatejoleśyā

Massive fiery power condensed in the body—

That massive *Tejoleśyā* (3) (fiery flame of *Tejolaḥdhi* (a kind of supernatural power of the bio-electrical microbody)), which is produced through *Ātāpanā* (exposure of naked body to sun-rays by sitting on the sunbaked ground), *Kṣāntikṣamā* (forbearance and forgiveness of the powerful one) and the penance (fasting) without taking water and which remains condensed in the body when unused.

tihīṃ thānehiṃ samaṇe niggamthe samkṣittavipulateulesse bhavati, tam jahā—āyāvanatāe, khaṃtikhamāe, apānagenam tavokammenam. samkṣiptā—laghūkṛtā vipulāpi—vistimāpi sati anyathādītyabimbavat durdaśaḥ syādīti tejoleśyā—tapovibhūtijam tejasvitvam taijasaśarīraparinātirūpam mahājvalākālpam yena sa samkṣiptavipulatejoleśyah. (Sthā 3.386 Vṛ Pa 139)
See—*Tejolaḥdhi*, *Tejoleśyā*.

Samkṣeparuci

1. A type of *Ruci* (faith);

the *Ruci*, developed through even little knowledge but without any perverted insistence.

2. A person who is possessed of *Samkṣeparuci* (1).

anabhiggahiyakudīṭṭhi, samkhevaruī tti hoi nāyavvo.

avisārao pavayaṇe, anabhiggahio ya sesesu..

(U 28.26)

Samkhyāna

1. Mathematics.

2. Genius mathematician—One who is well versed in mathematics.

samkhyānam—gaṇitam tadyogātpuruṣo’pi tathā, samkhyāne vā viśaye nipuṇa iti.

(Sthā 9.28 Vṛ Pa 428)

Samkhyeya

Numerable number—A kind of calculable number:

the numbers between two and maximum numerable number.

se kiṃ te gaṇaṇasamkhā? gaṇaṇāsamkhā—ekko gaṇaṇaṃ na uveī, duppabhī samkhā, tam jahā—samkhejjae asamkhejjae aṇaṃtae.. (Anu 574)

Samkhyeyajīvi

That vegetation, in which there are (only) *Samkhyeya* (numerable number of) *Jīvas* (souls) (that is, neither innumerable nor infinite).

je keī nāliyābaddhā pupphā samkhejjajīviyā bhantā.... (Prajñā 1.48.41)

Samkhyeyapradeśika

That *Pudgala-skandha* (material aggregate), which is constituted by *Samkhyeya* (numerable number of) *Paramāṇus* (the ultimate atoms).

(Prajñā 3.179)

Saṅga

1. Attachment.

saṅgaḥ—āsaktiḥ. (ĀBhā 6.108)

2. Impediment (obstruction), Distraction.

saṅgo tti vā viggho tti vā vakkhoḍi tti vā. (Ā 6.108 Cū p. 241)

Saṅgaparijñā

A type of *Yogasamgraha*: renunciation of attachment.

'saṅgānaṃ ca pariññāya' tti saṅgānaṃ ca jñāparijñāpratyākhyānaparijñābhedabhinnā pariññā kāryā. (Sama 32.2.5 Vj Pa 55)

Samgrahakuśala

That ascetic (*Muni*), who has the following qualifications—One, who is adept in mutual cooperation: undertakes the task of teaching when the *Guru* (2) is ex-hausted; is adept in promoting and censuring others; worships the elders in consonance with their worthiness: is compassionate to the afflicted ones; brings and gives the food, drink, outfit etc. (to the coreligionists) and voluntarily fulfils the needs of sewing the cloth, finishing (polishing) the bowls etc..

sāhilla vāyaṇa-vāyana, aṇubhāsaṇa-ḍesa-kāla-saṃsaranam.

aṇukampanamaṇusāsana, pūyaṇamabbhaṃta-ram karanam..
saṃbhūṃjaṇasaṃbhoge, bhattovadhi aṇuama-ṇmasaṃvāso.

saṃgahakusalagaṇanidhī, aṇukaraṇakarāvāna nisaggo.. (VyāBhā 1507. 1508)

Samgrahadāna

That *Dāna* (charity), which is given for help in disaster etc..

saṃgrahaṇam saṃgrahaḥ—vyasanādau sahāyaka-ṇanam tadarthaṃ dānaṃ saṃgrahadānam. (Sthā 10.97 Vj Pa 470)

Samgrahanaya

Synthetic *Naya* (non-absolutistic standpoint)—That view-point, which apprehends only the general (i.e. common character), (disregarding the specific one):

it is that *Naya*, which takes cognizance of the *summum genus* or the less comprehensive genera.

sāmānyamātragrāhī parāmarśaḥ saṃgrahaḥ. (Pranata 7.13)

pajjavāyaṇavokkantaṃ vatthuaṃ davvatthiya-ssa vāyaṇijjāṃ.

jāva davvovutṭo apacchīmavīyappaṇivvāyaṇo.. davvatthiṃ tti tamhā natthi yaṇo nīyama suddhā-jāṃ.

na ya pajjavatthiṃ ṇāma koi bhayaṇāya ṇ viseso.. (SaPra 1.8. 9)

Samgrahaparijñāsampadā

Grandeur quā adeptness in management—A type of *Gaṇisampadā* (grandeur of *Ācārya*): the grandeur of the *Ācārya* (preceptor) due to proficiency in the management of the *Saṅgha* (religious order).

saṃgahapariññāsampadā cauvvihā paṇattā, tam jahā—bahujānapāoggatāe vāsāvāsāsu khet-taṃ paḍilehittā bhavati, bahujānapāoggatāe pā-dihāriyapīḍhaphalagasejjāsamthārayaṃ ogehittā bhavati. kāleṇaṃ kāleṃ samāṇattā bhavati, ahāguruṃ saṃpūettā bhavati. se tam saṃgaha-pariññāsampadā. (Daśā 4.13)

Saṅgha

1. **Religious order**—That organisation of those who practise the *Dharma* (1) (spiritual doctrine), in which there is harmonious combination of knowledge, *Darśana* (2) (faith) and conduct.

saṃgho gūṇasaṃghāo saṃgho ya vimocao ya kammanānam.

daṃsaṇaṇāṇacaritte saṃghāyaṇto have saṃgho.. (BhaĀ 713)

2. A federation of many *Gaṇas* (1) or (2).

saṃghaḥ 'gaṇasamudāyaha'. (BrBhā 2780 Vr)

Saṅgha Dharma

1. The organisation (law and order) of the *Saṅgha* (2) (union of states) and its code of conduct (or constitution).

2. The organisation of the *Saṅgha* (1) (religious order) of the ascetics (*Munis*)—monastic order, and its code of conduct.

saṃghadharmmo goṣṭhisamācārah. ārlatānāṃ vā gaṇasamudāyarūpaścaturvarṇo vā saṃghastaddharmmah—tatsamācārah.

(Sthā 10.135 Vr Pa 489)

Saṅghāṭaka

A group of two ascetics (*Munis*).

'saṃghāḍage' tti saṅghāṭakena—sādhuyugmena.

(BrBhā 1696 Vr)

Samjñā

1. *Pratyabhijñā* (recognition).

saṃjñājñānam nāma yattairevendriyairambhūtamārtham prāk pumarvilokya sa evāyaṃ yama-hamadhrākṣam pūrvāṇha iti saṃjñājñānametat.

(TāBhā 1.13 Vr)

2. The knowledge, gained due to the *Kṣayo-paśama* (annihilation-cum-subsidence) of *Karma*; for instance, the *Ābhinibodhikajñāna-samjñā* (instinct quā perceptive cognition).

khaovasaṃtiyā nānāvāraṇakhaovasaṃena ābhinibohiyanānasamā bhavati. (ĀvaCū 2 p. 80)

3. The instincts such as *Āhārasamjñā* (instinct quā hunger) etc. which occur due to the *Udaya* (rise) of the diverse *Prakṛties* (types) of *Karma*.

āhārādīviśayābhlilāśaḥ saṃjñēti. (Sasi 2.24.182)

4. The right knowledge in relation with the *Deva* (4) (ford-founder), *Guru* (2) and *Dharma* (1) (spiritual doctrine).

saṃjñā nāma—deva-guru-dharmatattoānām ya-thāvat pariñānam.

(BrBhā 2562 Vr)

5. Instinctual sensation—The irrational knowledge that occurs without the assistance of sense-organs and mind.

See—*Oghasamjñā*.

Samjñākṣara

Knowledge of the script—A variety of *Akṣara-*

śruta (articulate knowledge related with linguistic symbols);

the shape of the letter (linguistic symbol) or the script.

saṃakkharam—akkharassa saṃṭhānāgii.

(Nandi 57)

Samjñā Sūtra

That *Sūtra* (2) (canonical aphorism), in which the *Sāmayika* connotations—the words with symbolic connotations used in the *Āgamas* (2) (canonical works), (which transcend the grammatical rules)—are used.

yat sāmāyikyā saṃjñāyā sūtram bhanyate tat saṃjñāsūtram.

(BrBhā 316 Vr)

Samjñīpañcendriya

Five-sensed living being possessed of *Mana* (1) (mind)—That five-sensed *Jīva* (living being), which is endowed with the mental faculty.

(Bhaga 24.300)

saṃjñīnaḥ—garbhajātiryāṅgamanuṣyā devanā-rakāśca.

(BrBhā 1112 Vr)

See—*Samjñī*.

Samjñībhūta

1. The *Jīva* (living being) which, after dying in the *Samanaska Yoni* (the species which is possessed of mental faculty) is reborn in the *Samanaska Yoni*.

(Prajñā 17.9)

2. That *Jīva* (living being) whose mental faculty is explicit on account of the complete development of the brain.

Samjñīśruta

A type of *Śrutajñāna* (articulate knowledge); the verbal knowledge of the living being which is endowed with the *Kālikī Upadeśa* (cognitive faculty of mind, capable of contemplation of past, present and future), *Hetu Upadeśa* (capacity to undertake an activity or to refrain from it, after due reflection over prior and posterior context) and *Drṣṭivāadopadeśa Samjñā* (comprehension based on the world-view).

saṃśisuyāṃ tivoḥam paṇattam, tam jahā—kāli-ovaeseṇam hevoaeseṇam diṭṭhivoovaeseṇam.

(Nandi 61)

Samjñī

1. *Avadhijñāni* (one possessed of clairvoyance).

2. One, endowed with the *Jātismṛtijñāna* (know-

ledge related with previous birth (or births)).

3. One, endowed with the genius.

*saṃjñī—avadhijñānī jātismaraḥ sāmānyato viśi-
ṣṭamanahpātavopeto vā.* (Prajñā Vr Pa 253)

4. *Aviratasamyagdṛṣṭi*—The *Jīva* (soul) which is non-abstinent but possessed of enlightened world-view—rightful possessor of the fourth *Guṇasthāna* (stage of spiritual development).

'*saṃjñī' aviratasamyagdṛṣṭiḥ.* (BrBhā 1911 Vr)

5. The *Śrāvaka* (lay follower) who has accepted the *Aṇuvratas* (five smaller vows of righteousness).

'*saṃjñī' gṛhītānuvrataḥ.* (BrBhā 1926 Vr)

6. The *Śrāvaka* who is possessed of the right and comprehensive knowledge of the *Tattvas* (categories of truth) in the form of *Deva* (4) (ford-founder), *Guru* (2) and *Dharma* (1) (spiritual doctrine).

*deva-guru-dharmatattvānāṃ yathāvat pariñā-
nam sāvidyate yeṣāṃ te saṃjñīnaḥ, śrāvakāḥ.*

(BrBhā 2562 Vr)

7. *Samanaska*—The *Jīva* (soul) endowed with the mental faculty; the *Jīva* possessed of *Mana* (1) mind.

saṃjñīnaḥ samanaskāḥ. (TaSū 2.25)

*samanaskāḥ—dirghakālikavicāranātmikayā
saṃjñīyā yuktāḥ saṃjñīna itī.* (Jaisīdī 3.6 Vr)

Samjvalana Kaṣāya

Flaming up passions—A sub-type of *Cāritra-mohaniya* (conduct deluding) *Karma*;

the fourfold *Kaṣāya* (passions) (anger, conceit, deceit and greed), which, in its states of *Udaya* (i.e., when it becomes effective), does not allow the soul to awaken its consciousness of *Vitarāga* (one, free from attachment and aversion), and which burns (affects) slightly even the totally abstinent *Muni*.

saṃjvalanaḥ—yathākhyātacāritrāvāraḥ.

(Sthā 4.284 Vr Pa 183)

Samjvalana Krodha

Flaming up anger—A sub-type of *Cāritra-mohaniya* (conduct-deluding) *Karma*;

such anger is only of very short duration like a scratch drawn in the water.

udagarāisamāne. (Sthā 4.354)

See—*Samjvalanakaṣāya*.

Samjvalana Māna

Flaming up conceit—A sub-type of *Cāritra-mohaniya* (conduct-deluding) *Karma*;

such conceit is like the creeper of the *sīsama* species, which is only very slightly rigid.

tiṅśalatāthambhasamāne. (Sthā 4.283)

See—*Samjvalanakaṣāya*.

Samjvalana Māyā

Flaming up deceit—A sub-type of *Cāritra-mohaniya* (conduct-deluding) *Karma*;

such deceit is only very slightly curved like the skin of the bamboo, which is undergoing scrapping.

avalehaṇīya ketanāsamānā. (Sthā 4.282)

See—*Samjvalanakaṣāya*.

Samjvalana Lobha

Flaming up greed—A sub-type of *Cāritra-mohaniya* (conduct-deluding) *Karma*;

such greed is of very very little attachment like the colour of the turmeric, (which fades away easily).

haliddarāgarattavatthasamāne. (Sthā 4.284)

See—*Samjvalanakaṣāya*.

Sanniṣadyāsambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics, to teach, in conformity with the procedure prescribed for teaching the scripture to the ascetics who are *Sāmbhojika* or other *Sāmbhojika* who have been ordained.

sanniṣadyāgata ācārya niṣadyāgatena sambhogikācāryena saha śrutaparivarttanām karoti śuddhaḥ. (Sama 12.2 Vr Pa 23)

Sambhinnalokanāḍī

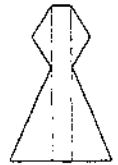
The entire *Lokanāḍī*, cosmic canal, which measures 14 *Rajjus* (innumerable *Yojanas*) (in height) is situated in (the middle portion of the *Loka* (cosmos)) which is comparable to the configuration of the garment; reaching the feet, of a woman standing with the feet apart and hands resting on the waist).

'*sambhinnaloganālim' sambhinnalokanāḍīm caturdaśarajjavātmikām kanyakācolakasamsthānam.....* (ĀvaNi 50 HāVr p. 27)

See—*Trasanāḍī*.

Sambhinnaśrotṛtva

A type of *Buddhi Rddhi* (supernatural intellec-



tual power):

that *Rddhi*-(supernatural power), which is attained through the maximum *Kṣayopaśama* (annihilation-cum-subsidence) of the *śrotrendriyāvaraṇa* (auditory sense-veiling), *Śrutajñānāvaraṇa* (articulate knowledge-veiling) and *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and the *Udaya* (rise) of the *Śarīrāṅgopāṅganāma Karma* (which is responsible for the anatomical structure of the main organs—head, chest, abdomen, back, the pair of arms, thighs and the subordinate organs—the fingers etc.) and by dint of which one can give response to the diverse types of sounds which may be linguistic or non-linguistic, produced by the humans and sub-humans, which are located in the region up to numerable *Yojanas* (1 *Yojana* = 7.88 miles) in all the ten directions beyond the maximum range of audition.

sodimdiyāsudaṇṇānāvāraṇāṇaṃ vīriyamtarāyāc. ukkassakkhāvāsama udiḍaṅgovamgaṇāmakammammi..

sodukkarassakhidido bāhiṃ saṅkhejjajoyāṇapaese.

saṃthiyanaratiriyāṇaṃ bahuvihāsade samuṭṭhamte..

akkharaṇakkharamae sodiṃaṇi dasadisāsupaṭtekkam.

jaṃ dijjadi paḍivayaṇaṇi taṇi ciya saṃbhinnasodittam.. (TriPra 4.984-986)

See—*Sambhinnaśroto Labdhi*.

Sambhinnaśroto Labdhi

That human being is equipped with *Sambhinnaśroto Labdhi*, who—

- can take cognizance of all the five objects of sense-organs through any one part of the body;
- can distinctly take cognizance of the diverse sounds, produced simultaneously by the army of the *Cakravartī* (universal sovereign), which is spread over the region measuring 12 *Yojanas* (1 *Yojana* = 7.88 miles);
- can take cognizance of all the five objects of sense-organs through any one sense-organ of the body;
- can take cognizance of all the five objects of sense-organs through all the principal and secondary organs of the body;
- can distinctly take cognizance of the diverse sounds (notes), produced simultaneously by all the musical instruments played in the army of the *Cakravartī* (universal sovereign).

- can decipher diverse types of sound simultaneously produced (by diverse sources) in accordance with their individual property (qualities).

saṃbhinnasoyariddhī nāma jo egatareṇavi sarīradesena paṇca vi imdiyavisae uvalabhati, so saṃbhinnasoya tti bhannati.

...imdiyathe uvalabhati. ahavā savvehim amgovamgehiṃ. ahavā cakkavattikhamdhāvāre savvatīrāṇaṃ visesaṃ uvalabhati.

(ĀvaCū 1 p. 68, 70)

dvādasāyojanāyāme navayojanavistāre cakradharaskandhāvāre gajavājikharoṣṭramanūṣyādīnām akṣarānakṣararūpāṇāṃ nānāvīdhasābdānām yugapadutpannānām tapovīśeṣabalalābhāpādita sarvajivapradeśaśrotendriyaparīṇāmāt sarveśāmekakālagrahaṇaṃ saṃbhinnasrotītvam. (TaVā 3.36 p. 202)

jo suṇai savvaao muṇai savvavisae va savvasoehiṃ.

suṇai bahue va sadde bhinne saṃbhinnasoo so..

(ViBhā 783)

See—*Sambhinnaśrotrīva*.

Samyama

Self-restraint (or ascetic conduct)—A type of *Śramaṇadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues);

that inhibition (renunciation) of activity, which is the cause of the *Samvara* (inhibition) of the *Āśrava* (influx) of fresh *Karmas*.

apūrvakarmūśravasamvarahetuḥ samyamam varate. (ONiVr Pa 12)

Samyamakuśala

1. That ascetic (*Muni*), who is quite meticulous (or punctilious) in the observance of *Samyama* of seventeen types, (viz., *Pythvikāyasamyama* (abstinence from *Himsā* (injuring or killing the living beings) of earth-bodied beings and the like)).

2. That ascetic (*Muni*), who is quite heedful (wide awake) in observance of the *Ādānanikṣepa Samiti* (comportment quā using and laying of monastic paraphernalia) and *Eṣāṇā Samiti* (comportment quā acceptance of food etc.), in using bed, in taking food etc.; who curbs his senses and passions, and inhibits the *Āśrava* (cause of influx of *Karma*), occupies himself in the auspicious (righteous) activities and remains absorbed in auspicious meditation.

...puḍhavādīsāṇjamammi, sattarase jo bhave

kusalo..
adhavā gahane nisiraṇa, esaṇa sejjā nisejja uvadhī ya.
āhāre vi ya satimam, pasatthajoge ya jumjana-yā..
imḍiyakasāyaniggaha, pihitāsava jogajjhāyama-līṇo.
saṃjamakusalagūṇanidhī, tividhakarāṇa bhāva-savisuddho.. (VyaBhā 1488-1990)

Samyojanā

A type of *Paribhogaiṣanā* (*Māṇḍalika*) *Doṣa* (blemish incurred at the time of eating meals): to eat the food items by mixing them up for gustatory enjoyment.
saṃjoyanāe doṣo jo saṃjoei bhattapāṇam tu.
davvāi rasaheṃ..... (PiNi 638)

Samyojanā Prāyaścitta

The expiation which is administered compoundly for several *Aticāras* (partial transgressions) of the same category and incurred simultaneously, e.g. *Śayyātarapīṇḍa*—that too *Ādhā-karma* as well as *Abhihṛta*.
saṃyojanam—ekajāṭiyāticāramīlanam saṃyojanā yathā śayyātarapīṇḍo gṛhitah so'pyudakār-drahastādīnā so'pyabhyāhṛtah so'pyādhākarm-mikastatra yat prāyaścittam tat saṃyojanāprā-yaścittam. (Sthā 4.133 Vr Pa 189)

Samrambha

The determination for killing *Jīva* (living being) and the like.
saṃrambhah—saṃkalpah.
prāṇātipatādīsaṃkalpāveśah saṃrambhah. (U 24.21 ŚāVr Pa 518)
(TaBhā 6.9 Vr)

Samlinatā

A kind of *Bāhya Tapa* (external austerities or *Nirjarā* (shedding *Karma*)); to introvert the sense-organs, mind etc. by withdrawing them from the external objects (of enjoyment).
imḍiyakasāyajoge paḍucca saṃliṇayā muṇeyavvā. (U 30.8 ŚāVr Pa 608)
 See—*Pratisaṃlinatā*.

Samlekhanā

Scraping penance—A course of penance (fasting) undertaken for emaciating the body and

passions;
 its maximum duration is twelve years, medium is one year and minimum is six months.
saṃyakkāyakaṣāyalekhanā saṃlekhanā. (TaVā 7.22)

bāraseva u vāsūṃ saṃlehukkosiyā bhave.
saṃvaccharaṇ majjhimiya chammāsā ya jahammiyā.. (U 36.251)

Samlekhanāśruta

A kind of *Utkālika Śruta* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)).
 which describes the topic of *Māraṇāntika Samlekhanā* (scraping penance unto death).
vāghāto nivvāghāto vā bhattasaṃleho kāsāyādi-bhāvasaṃleho ya jo jahā kātavvo tahā vaṇṇijate jattha'jjhayane tamajjhayanam saṃlehanā-sutaṃ. (Nandī 77 Cū p. 58)

Samvara

Inhibition of the influx of *Karma*—One of the nine *Tattvas* (categories of truth); that state of consciousness, in which there is inhibition of the influx of fresh *Karma*—inhibition of *Mithyātva* (perverse faith), *Avirati* (non-abstinence), *Pramāda* (1) (remissness) *Kaṣāya* (passions) and *Yoga* (2) (activities of mind, speech and body), and which is accomplished through the *sādhanā* (spiritual practice) of the *Gupti* (inhibition of activity of mind, speech and body), the *Samiti* (comportment), the *Śramaṇa Dharma* (tenfold virtues of ascetic), the *Anuprekṣā* (contemplation) vanquishing the *Paṇṣahas* (hardships), the *Cāritra* (ascetic conduct) and the *Tapa* (austerities).
āśravanirodhaḥ saṃvaraḥ.
sa guptisamitidharmānuprekṣāpaṇṣahajaya-cā-ritraih. (TaSū 9.1.2)
apūrvakarmāvayavapraveśanivāraṇāya tu saṃvarameva..... (TaBhā 9.1 Vr p. 180)
micchādamsaṇāviraikasāyapamāyajoganiroho saṃvaro. (JiCū p. 5)

Samvara Anuprekṣā

Contemplation on inhibition (of the influx of *Karma*)—The eighth *Anuprekṣā* (4) (contemplative meditation); repeated reflection or exercise (i.e., practice) of

the contemplation on the virtues of *Samvara* (inhibition of influx of *Karma*) for stoppage of the entry of *Karma*.

saṃvarāṃśca mahāvratādin guptyādiparipālānād gīmataścintayet. (TaBhā 9.7)

karmāgamadvārasaṃvarāṇe sati nāsti śreyahpratibandha iti saṃvaraguṇānucintanam saṃvarānuprekṣā. (TaVā 9.7.7)

Samvaradvāra

The causes or the means of the inhibition of the influx of *Karma*.

saṃvarāṇaṃ—jivataḍāge karmmajalasya nirodhanam saṃvarastasya dvārāṇi—upāyāḥ.

(Sthā 5.110 Vṛ Pa 301)

Samvigna

1. The monk (ascetic), belonging to the *Samvigna* (2) tradition, which was separate from the tradition of the *Caityavāsī* (the monks who lived in *caityas* (place of worship);

the ascetic who used to follow the conduct propounded in the *Āgamas* (canonical works).

2. The tradition of the ascetics who used to undertake the annual sojourn with stay at one place such as *Māsakalpa* etc. in conformity with the conventions (or mores) for the ascetic.

'saṃvignāḥ' udyatavihārīṇaḥ. (BṛBhā 1114 Vṛ)

See—*Caityavāsī*.

Samvitti

The internal bliss (or ecstasy), free from distraction of thought, which emerges at the moment of self-realisation.

lakkhaṇado ṇiyalakkhaṇaṃ aṇuhavamāṇassa jaṃhave sakkhaṃ.

sāsaṃvitti bhāṇiyā sayalaviyappāna niddahanā.. (NaCa 351)

Samvṛta

That *Bhikṣu* (ascetic), who is equipped with the *Samvara* (inhibition) of mind, speech and body; he who inhibits the *Āśravadvāras* (the causes of the influx of *Karma*).

...maṇavayakāyasusaṃvode je sa bhikkhū.. (Da 10.7)

āśravadvārāṇāṃ rodhenendriyanirodhena ca saṃvṛtaḥ. (SūtraVṛ Pa 204)

Samvṛtacārī

One who undertakes the performances of

Samyama (self-restraint):

that ascetic, who undertakes every activity infused with self-restraint.

saṃvṛtacārīṇo nāma saṃvṛtaḥ saṃyamopakramah taccaraṇaśīlah saṃvṛtacārī.

(Sūtra 1.1.56 Cū p. 38)

Samvṛta Bakuśa

A kind of *Bakuśa Nirgrantha* (3):

that ascetic (*Muni*), who indulges in adornment of his body etc. covertly.

śāriropakaraṇabhūṣayoh...pracchannakārī saṃvṛtabakuśaḥ. (Sthā 5.186 Vṛ Pa 320)

Samvṛta Yoni

That *Yoni* (substratum for the birth of a *Jiva* (soul), which is narrow and concealed (or covered).

(TaBhā 2.33 Vṛ)

See—*Samvṛtavivṛta Yoni*.

Samvṛtavivṛta Yoni

That *Yoni* (substratum for the birth of a *Jiva* (soul), which is partly wide and partly narrow.

saṃvṛtā pracchannā saṅkatā vā, tadviparītā vivṛtā, miśrobhayasvabhāvāḥ. (TaBhā 2.33 Vṛ)

Samvega

A characteristics of *Samyaktva* (right faith):

1. Fear of *Samsāra* (recurrent transmigration or cycle of birth and death).

2. Desire for *Mokṣa* (liberation) (final emancipation from all worldly miseries).

saṃvego-bhavabhayaṃ mokṣābhilāṣo vā.

(Bhaga 11.172 Vṛ)

Samvedanī Kathā

A type of tale:

that tale, which induces detachment (towards mundane life) through presenting the transient nature of life and depicting it as full of miseries

and the body (physique) as full of filthy matter.

saṃvegayati—saṃvegaṃ karotiti saṃvedyate vā—sambodhyate saṃvejyate vā—saṃvegaṃ grāhyate śrotā' nayeti saṃvedanī saṃvejanī veti.

(Sthā 4.246 Vṛ Pa 200)

Samvyavahāra Pratyakṣa

That *Pratyakṣa Jñāna* (direct or immediate cognition), which is produced through sense-organ and mind.

*imdiyamanobhavam jam tam samvavahārāpa-
ccakkham.* (ViBhā 95)

Samśaya

Doubt—the indecisive precept (or idea) which takes cognizance of two *Dharmas* (3) (attributes) in an object which is bereft of both of them: for instance—“it is a pillar or a man”.

*anubhayatrobhayakotiṣparsī pratyayah samśa-
yah.* (Prāmi 1.1.5)

Samśayakarānī

A kind of *Asatyāmṛṣā* (*Vyavahāra*) *Bhāṣā* (speech which is neither truth nor a lie—speech for pragmatic purposes);

to utter such statement which would create uncertainty in understanding on account of it being connotative of several different meanings: for instance, “bring *saindhava* (that which is produced in the *sindhudeśa*)”.

*samśayakarānī yā vāk anekārthābhīdhāyitayā
parasya samśayamutpādayati, yathā saindhava-
māniyatāmityatra saindhavaśabdo lavana-
strapuruṣavājiṣu.* (Prajñā 11.37 Vr Pa 259)

Samśuddhajñānadarśanadhara

A state of *Snātaka Nirgrantha* (3): the *Arhat* (2) (one possessed of super-sensory knowledge) who has attained *Kevalajñāna* (omniscience quā knowledge) and *Kevaladarśana* (omniscience quā intuition); such state signifies the unveiled cognition and intuition of the *Snātaka Nirgrantha*.

*jñānāntarenāsampṛktatvāt samśuddhajñānadar-
śanadharaḥ pūjārhatvādarhan.*

(Sthā 5.189 Vr Pa 320)

Samsakta

A kind of lax ascetic. (There are two types);

1. *Asamkliṣṭa*—That *Śramana* (1) (ascetic), who is possessed of both the virtues and vices pertaining to the conduct (in a mixed form). He starts behaving like one with whom he stays along—by staying along with a *Pārśvastha* (lax ascetic), he also becomes a *Pārśvastha* and by staying along with a *Yathācchanda* (licentious ascetic), he also becomes so.

2. *Samkliṣṭa*—That *Śramana* (1) (ascetic), who indulges in the five *Āśravas* (causes of influx of *Karma*) viz., *Himsā* etc., is addicted to women, *Rddhi* (*Gaurava*) (arrogance quā supernatural

power), *Rasa* (*Gaurava*) (arrogance quā obtaining tasty food) etc..

*gunairdoṣaiśca samśajyate miśrībhavatīti sam-
saktah.* (Prasā 103 Vr Pa 27)

*gobhattālamdo viva, bahurūvanado vva elago
cva.*

*samsatto so duvidhio, asaṅkiliṭṭho va itaro ya.
pāsattha-adhācchande, kusila-osamnameva sam-
satte.*

*piyadhammo piyadhamme, asaṅkiliṭṭho u sam-
satto..*

*pamcāsavappavatto, jo khalu tihi gāravehi paḍi-
baḍḍho.*

itthi-gihisaṅkiliṭṭho, samsatto so ya nāyavvo..
(VyaBhā 888-890)

Samsaktaśayanāsana Varjana

A *Bhāvanā* (4) (supportive contemplation) of the *Brahmacarya Mahāvratā* (the fourth great vow of celibacy);

to abstain from the use of bed and seat which are shared by woman, animal and eunuch.

*Brahmacaryasya stripaśupaṇḍakasamsaktaśa-
yanāsanavarjanam.* (TaBhā 7.3)

Samsāra

Labyrinth of transmigration in mundane existence—Recurrent transmigration of the *Jiva* (soul) from one birth to another and so on, on account of the *Karmas* which are created (bound) by the soul itself.

*ātmopacitakarmavaśādātmano bhavāntarāvā-
ptiḥ samsārah.* (TaVā 2.10.1)

Samsāra Anuprekṣā

Contemplation on (the nature of) the *Samsāra* (labyrinth of transmigration in mundane existence)—The third *Anuprekṣā* (4) (contemplative meditation); repeated reflection or exercise (i.e., practice) of the contemplation on the nature of *Samsāra* (labyrinth of transmigration in mundane existence) which is full of hardships and in order to get emancipation from the wheel of birth and death (*Samsāracakra*), to contemplate on the *Samsāra* as full of sufferings. *kaṣṭasvabhāvaḥ samsāra iti cintayet. evaṃ hya-
sya cintayataḥ samsārabhayodvignasya nirve-
do bhavati. nirvīṇaśca samsāraprahāṇāya gha-
ṭata iti samsārānuprekṣā.* (TaBhā 9.7)

Samsāracakra

Wheel of mundane existence—The wheel of the (recurrent) birth and death, which consists of six spokes, viz., birth, oldage, happiness, suffering, life and death.

samsāracakkaṃ chavvīhaṃ, taṃ jahā—jāti jarā suhaṃ dukkhaṃ jīvitaṃ maraṇaṃ.
(U 14.4 Cū p. 222)

Samsāraparīta

That *Jīva* (soul), whose *Samsāra* (number of rebirth and death) has become limited—whose period of transmigration has remained sometime less than *Apārđhapudgalaparivartta*.

kṛtaparimitasamsārah sa samsāraparītaḥ.
(Prajñā 18.106 Vṛ Pa 394)

Samsārastha Jīva

Mundane soul—The soul bound with the *Karma*;

the *Jīva* (soul) which is undergoing transmigration in the wheel (of labyrinth) of birth and death. E.g.—infernal, subhuman, human and god.

samsāro—gaticatuṣṭayātmakastatra tiṣṭhanti ti samsārasthāḥ—narakādigativarttināḥ.
(U 36.48 ŚāVṛ Pa 677)

Samsrṣṭa

A kind of *Pindaiṣanā* (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves));

accepting *bhikṣā* from a person whose hands (palms and fingers) or spoon (used for giving) etc., are besmeared with the stuff which is being given.

samsaṭṭhā hatthamattaehiṃ. (Prasā 740)

Samsrṣṭopahrta

To give that food to an ascetic (*Muni*), which has been lifted up into hand by the donor for eating. *samsrṣṭaṃ nāma—bhoktukāmena grhītakūrā-dau kṣipto hastaḥ kṣipto na tāvat mukhe kṣipati tacca lepālepakaraṇasvabhāvamiti, tadevaṃ bhūtamupahrtaṃ samsrṣṭopahrtaṃ.*

(Sthā 3.379 Vṛ Pa 138)

See—*Śuddhopahrta*.

Samsekima

That variety of drinks which is permitted to be accepted by an ascetic, observing *Caturtha-bhakta* (fasting for one day);

residual water after having washed, soaked and boiled low quality corns, *kaira* (name of a fruit of the tree called *karira* in Sanskrit and *Caparis aphylla Roth* in Latin) and the like.

samsekena nirvṛttaniti samsekimam—araṇikā-dipatraśākamuktālyo yena śītalajalena samsicyate taditi.
(Sthā 3.376 Vṛ Pa 137)

Samstava

A type of *Utpādana Doṣa* (the blemish pertaining to the ways adopted in obtaining *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) by an ascetic);

to obtain *bhikṣā* by referring to his old acquaintance with the donor or by praising the donor. *dvidividhaḥ khalu samstavah—paricayarūpaḥ ślā-gḥārūpaśca, tatra paricayarūpaḥ—sambandhi-samstavah, ślāghārūpo—vacanasamstavah.*
(PiNi 484 Vṛ Pa 89)

Samstārakamaṇḍalī

A sub-division of *Maṇḍalī* (group of ascetics for collective performances);

allocation of space for spreading the bed is made in conformity with the prescribed procedure according to this arrangement.

See—*Maṇḍalī*.

Samstrta

That ascetic (*Muni*), who gets adequate food and drink.

bhattapāṇaṃ pajjattaṃ labhaṃto samthado bhannatti. (NiCū 3 p. 74)

Samsthāna

1. Configuration—The shape of the body which is formed by the structure of the organs of the body.

samsthānaṃ—śarīrākṛtiravayavaracanātmikā.
(Sthā 6.31 Vṛ Pa 339)

2. Configuration—The various shapes of the material objects or the material aggregates.

saṃtiṣṭhate'ena rūpeṇa pudgalātmakam vastviti samsthānam—ākāraviśeṣaḥ. (USuVṛ Pa 27)

Samsthāna Nāma

A sub-type of *Nāma* (body-making) *Karma*; the *Udaya* (rise) of which is responsible for configuration (*Samsthāna* (1)) of the body formed. *ākāraviśeṣasteṣeva grhītasamghātītabaddheṣu*

audārikādiṣu pudgaleṣu saṁsthānaviśeṣo yasya karmaṇa udyād bhavati tatsaṁsthānam.

(Prajñā 23.46 Vṛ Pa 472)

Samsthāna Vicaya

The fourth variety of the *Dharmyadhyāna* (meditation on nature of reality); concentration directed on the analysis (*Vicaya*) of the *Samsthāna* (2)—the configuration of the *Loka* (cosmos) or the diverse shapes of the substances.

saṁsthānavicayaṃ nāma caturtham dharmadhyānamucyate, saṁsthānam—ākāraṇiśeṣo lokasya dravyānām ca. (TaBhā 9.37 Vṛ)

Saṁsvedaja

The *Jīva* (insects) which are born out of sweat; e.g.—bed-bug, louse etc..

saṁsvedājāṭā iti saṁsvedajā—matkuṇa-yūkā-śatapadikādayaḥ. (Da 4.9 HāVṛ Pa 141)

Samhanana

1. **Bone-structure**—The structure of the hard part (skeleton) of the body, on the support of which the frame of the body is built. E.g. six *Samhananas*, viz., *Vajraśabhanārāca* etc..

saṁhananam—asthisaiṅcayāḥ. (Sthā 6.30 Vṛ Pa 339)

saṁhananam—asthiracanāviśeṣaḥ. (Prajñā 23.25 Vṛ Pa 470)

vajjarisabhanārāyaṃ paḍhamam bitiyam ca risabhanārāyaṃ. nārāya addhanārāyaṃ kiliyā taha ya chevattam.. (ĀVaHāVṛ 1 p. 225)

2. The specific energy having similarity with the bone-structure, e.g. the body of gods.

iha cetthambhūtāsthisaṅcayopāmitaḥ śaktiviśeṣaḥ saṁhananamucyate na tvasthisaiṅcaya eva, devānāmasthirahitānāmapi prathamasaṁhananayuktatvāt. (ĀVaHāVṛ p. 225)

Samhanana Nāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the *Samhanana* i.e., the bone-structure or the structure of the hard part (skeleton) of the body. *yadudayādashibandhanaviśeṣastat saṁhananam.* (TaVā 8.11.9)

Samhananabandha

Integration of the parts into a whole or of separate objects into a union; (it is of two types): *deśa-saṁhananabandha*—integration of the different parts of a bullock-cart, and *sarvasaṁhananabandha*—coalescing of (two or more) things like milk and water.

saṁhananam—avayavānām tadnīpo yo bandhaḥ sa saṁhananabandhaḥ. (Bhaṅga 8.356 Vṛ)
śakaṭāṅgādīnāmiveti deśasaṁhananabandhaḥ, kṣīranīrādīnāmiveti sarvasaṁhananabandhaḥ. (Bhaṅga 8.360 Vṛ)

Samhitā

Such combination (proximity) or pronunciation of the words together, that connotes the meaning at once.

yo dvayorbahūnāṅ vā padānām 'parah' askhalitādiguṇopeto viviktākṣaro jhatiti medhāvīnā-marthaḥpradāyi 'samikarṣaḥ' saṁparkaḥ sa saṁhitā. (BrBhā 303 Vṛ)

Samhṛta

A type of blemish related with *Eṣanā Doṣa* (*Grahaṇaiśaṅā*) (blemish pertaining to compartment qua acceptance of food etc.);

it means accepting such food in *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction), which is offered by separating the *Sacitta* (animate objects) (articles of food etc.) (which are not allowed to be offered) from it with a view to give it to the ascetic.

yeṇa mātṛakeṇa dāsyati dātrī tatrādeyaṃ kimpayasti aśanādikaṃ sacittapṛthvikāyādikam vā tatastadadeyamanyatra śthānāntare kṣiptvā dadāti. (PiNi 520 Vṛ Pa 102)

Sakala Pratyakṣa

Omniscience (transcendental immediate cognition) (*Kevalajñāna*)—That cognition through which there is direct apprehension of all—*Mūrta* (corporeal) and *Amūrta* (non-corporeal) substances.

kevalajñānam ca tahā aṅovamaṃ sayalapaṅcakkhaṃ. (NaCa 170)

Sakalādeśa

The statement that propounds simultaneously the *Vastu* (3) (object of valid organ of cognition) possessed of infinite number of *Dharma* (3) (attributes), through (non-absolutistic) exposition of one *Dharma*.

*pramāṇapratipannānantadharmātmakavastu-
nah kālādibhirabhedavṛttiprādhānyādabhedopa-
cārādvā yaugapñdyena pratipādakaṃ vacaḥ sa-
kalādeśaḥ.* (Pranata 4.44)

Sakāma Nirjarā

The *Nirjarā* (shedding *Karma*) which is under-
taken with the goal of attainment of *Mokṣa*
(liberation).

*saha kāmena mokṣābhilāṣeṇa vidhīyamānā nir-
jarā sakāmā.* (Jaisiḥ 5.18 Vr)

Sakāma Maraṇa

(U 5.17)

See—*Paṇḍitamaraṇa*.

Saketaka Pratyākhyāna

See—*Samketaka Pratyākhyāna*.

Sacitta

Animate (object)—That substance, which is
endowed with consciousness (sentience) (i.e.,
possessed of soul).

*saha cittena vartata iti sacittam cetanāvad dra-
vyam.* (Sasi 7.35)

Sacitta Pratimā

The seventh (out of the eleven) of the *Upāsaka-
pratimās* (intensive course of spiritual practice
prescribed for a lay follower);
in which the lay follower (observing this course)
undertakes the renunciation of *Sacitta* (animate)
food of all the four kinds (viz., food, drink, eatable
delicacies and lickable delicacies); the duration
of this course is seven months.

*sattami satta u māse navī āhārai sacittamāhā-
raṃ.* (Prasā 989)

Sacitta Mahāskandha

The (single) gigantic aggregate of the *Karma-
puḍgalas* (material clusters quā *Karma*) which
is possessed of by the *Jīva* (soul) (of the omni-
scient being);

it exists in the fourth *Samaya* (smallest time-
unit) of the *Kevalī Samudghāta* (expansion of
the soul-units of the omniscient being outside
the body), and pervades the whole *Loka* (cos-
mos) and is *Catuḥsparsī* (possessed of four
Sparsās (tactile qualities).

jainsamudghāte yaḥ sacetanajīvādhiṣṭhitatvāt

*sacittāḥ karmapuḍgalamayo mahāskandhaḥ.....
caturthe samaye dvāvapi lokakṣetraṃ vyāpnu-
taḥ, aṣṭasāmayikaṃ ca kālaṃ dvāvapi tiṣṭhataḥ,
varjapañcaka-gandhadvaya-rasapañcaka-spar-
śacatuṣṭayalakṣaṇaḥ saṃyuktāu ca dvāvapi bha-
vataḥ.* (ViBhā 644 Vr)

Sacitta Yoni

That *Yoni* (substratum wherein the *Jīva* (soul)
takes birth), which is *Sacitta* (animate object)—
that is possessed of by the soul-units.

See—*Misra Yoni*.

Sacittācitta Yoni

(TaBhā 2.33)

See—*Misra Yoni*.

Sacittāhāra

One who consumes food which is *Sacitta* (ani-
mate object)—that is the live matter (possessed
of soul).

sacittamāhārayantīti sacittāhā-rāḥ.
(Prajñā 28.1 Vr Pa 500)

Sacelaka

That code of ascetic conduct, according to which
the ascetic (*Muni*) is allowed to wear clothes.

sacelakaḥ celānvitāḥ. (UŚāVr Pa 92)

Sañcita

Those *Karma-paramāṇus* (ultimate atoms of the
Karma) whose construction of *Niṣeka* (a quan-
tum of the *karmadalika* (karmic clusters) which
comes simultaneously into *Udaya* (rise) in one
Samaya (smallest time-unit)) has already been
accomplished for being experienced, after the
Abādhākāla (period of dormancy of *Karma*) is
over.

*'sañcitasya' abādhākālātikramenottarakālave-
danayogyatayā niṣiktasya.*

(Prajñā 23.13 Vr Pa 459)

Sat

Reality—The existence which is possessed of
the *Utpāda* (origination), *Vyaya* (cessation) and
Dhruavya (persistence).

utpādavyayadhruavyayuktaṃ sat. (TaSū 5.29)

Satkāra

Eulogy—To eulogize, to pay obeisance.

satkāraḥ—stavanavandanādi.

(*Sthā* 7.130 *Vr Pa* 387)

Satkārapuraskāra Pariśaha

A type of *Pariśaha* (hardship); the ascetic (*Muni*) should endure the impediment created by the delight that is roused on getting welcome and honour, and the sorrow, subsequent upon not getting them, by remaining equanimous (in both conditions).

abhivāyaṇamabbhūṭṭhānam, sāmi kujjā nimantaṇam.

je tāim paḍisevamti, na tesim pihae muṇi..

aṇukkasāi appicche, aṇṇāesi alohe.

rasesu nāṇugijjhejjā, nāṇutappejja paṇṇavam..

(*U* 2.38, 39)

Sattā

1. Period of dormancy (of Karma)—*Abādhā-kāla*—The period that lapses between the *Bandha* (bondage) and *Udaya* (rise) of *Karma*.

2. Existence (of reality).

abādhākālo vidyamānatā ca sattā. (*Jaisidī* 4.5 *Vr*)

Sattva

1. An appellation of the *Jīva* (soul); the *Jīva* is *Sattva*, for it is affected by the auspicious and inauspicious *Karmas*.

jamhā satte subhāsubhehiṃ kammehiṃ tamhā satte tti. (*Bhaga* 2.15)

2. The *Jīvas* (living beings) of earth, water, fire and air (i.e., earth-bodied, water-bodied, fire-bodied and air-bodied beings).

prāṇā dvitricatuḥ proktā, bhūtāstu taravaḥ smṛtāh.

jīvāḥ pañcendriyā jñeyāḥ, śeṣāḥ sattvā udiritāḥ.

(*UŚāVr Pa* 584)

Satya Dharma

A type of *Śramanadharmā* (tenfold virtues of ascetic) or *uttamadharmā* (noble virtues); to abstain from falsehood, harsh speech and back-biting, and to use beneficial, limited and auspicious speech.

satyarthe bhavaṃ vacaḥ satyam, sadbhyo vā hitam satyam, tadananṛtamaparūṣamapisūmanasabhyamacapalamanāvīlamaviralamasambhrāntaṃ madhuramabhijātamasaṅdigdham sphuṭamaudāryayuktamagrāmyapadārthābhivyāhāramasibharamarāgadvēṣayuktam.

(*TaBhā* 9.6)

Satyapratijñā Vyavahāra

That *Vyavahāra* (1) (administering of befitting expiation), which is administered by accepting the statement of a *Bhikṣu* (ascetic) as an evidence (or proof): for instance—suppose a *Bhikṣu* says that he has not committed an offence as an accomplice to the other one, but the latter confesses that he has done it with the former; in that case, there is no expiation administered to the former and befitting expiation is administered to the latter.

satyapratijñā vyavahārāstīrthakṛdbhirupadiṣṭāstasmāt yat ratnādḥiko brute....na mayā pratisevitamiti tatpramāṇataḥ śuddhaḥ eṣa na prāyaścittabhāgiti, yadapi cāvamaratnādḥiko vakti mayā pratisevitamiti tadapi pramāṇamatastasya mūlam prāyaścittam. (*Vya* 2.24 *Vr Pa* 61)

Satyapravāda Pūrva

The name of the sixth *Pūrva* (canonical work of earlier lore):

in which there is elucidation of *sātya*—*Samyama* (self-restraint) or truthful speech.

chaṭṭham saccappavādam, saccam—samjamo saccavayaṇam vā, taṃ saccam jattha sabhedam sapāḍivakkham ca vaṇṇijjati taṃ saccappavādam. (*Nandī* 104 *Cū* p. 75, 76)

Satyamahāvraṭa

(*U* 21.2)

See—*Sarvamṛṣāvādaviramāṇa*.

Satyavacana Saṃvara

(*Praśna* 6.1.2)

See—*Sarvamṛṣāvādaviramāṇa*.

Satyāmṛṣā Bhāṣā

Misra Bhāṣā—Mixture of truth and lie in speaking—The speech in which there is a mixture of truth and untruth.

yathāvasthītavastutattvaprārīpaṇena satyā, viparitasvarūpā mṛṣā, ubhayaṣvabhāvā satyāmṛṣā. (*Prajñā* 11.2 *Vr Pa* 248)

Sadrśakalpī

That ascetic (*Muni*), who is having the same (equal) *dharma* (ascetic way of life) with respect to other ascetics who are observers of the *Sthitakalpa* (fixed code of conduct), *Sthāpanākalpa* (code of conduct in which an *akalpika*

ascetic is not allowed to be sent for collecting food etc.) and *Uttaragṛāmakalpa* (code of conduct in which food etc. which are free from blemishes are accepted in definite measure).

ṭhitakappammi dasavihe, ṭhavanākappe ya dvihamammatare.

uttaragṛāmakappammi ya, jo sarisakappo sa sariso u..

(NiBhā 5932)

See—*Sambhoja. Sāmbhojika.*

Sadbhāvapadārtha

Real or transcendental categories of truth i.e., the principles related with the *summum bonum*. *sadbhāvena*—*paramārthenānupacāreṇetyarthah padārthā*—*vastūni sadbhāvapadārthāh.*

(Sthā 9.6 Vy Pa 423)

Sadbhāva Pratyākhyāna

The *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) that occurs in the transcendental (ultimately absolute) form; it occurs in the state of *Ayogī Kevalī* (the omniscient soul free from activity) who is in the fourteenth *Guṇasthāna* (stage of spiritual development).

sadbhāvena—*sarvathāpumarākaraṇāsambhavāt-paramārthena pratyākhyānam sadbhāvapratyākhyānam.*

(U 29.42 SāVy Pa 589)

Sadbhūta Vyavahāranaya

A category of *Vyavahāranaya* (empirical *Naya* (non-absolutistic standpoint));

that *Naya*, which propounds difference in the *Dharma* (3) (attribute) and the *dharmi* (substance which is possessed of that attribute).

trayaścopaṇayāstatra, prathamo dharmadharminyo.

bhedācchuddhastathāsuddhah sadbhūtaavyavahāravān.

(DraTā 7.1)

Sadhūma

(Bhaga 3)

See—*Dhūma.*

Sanatkumāra

Name of the third heaven;

the third habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396).

(U 36.210)

Sandigdha Avagrahamati

A kind of empirical *Avagraha* (sensation); equivocal apprehension of an object, for instance, to know on the basis of (mere) touch whether the person is a woman or not.

yadā tameva sparśam samśayāpannaḥ paricchinatti sparśo'yaṁ bhavati evam tu na niścīnoti—yoṣita evāyaṁ, vilomadharmādapīdrśo bhavati sparśa iti samśayaprādurbhāvāt.

(TaBhā 1.16 Vy)

Sandhi

1. The aperture in the Karmic body (*karmavivara*), which is the cause of the emergence of super-sensory perception.

2. The *Karāna* (7)—A physical organ which is in the form of *Caityanyakendra* (psychic centre) or *cakra* (the six places in the body as propounded in the *yoga* (a school of spiritual practice) which are meditated upon), which maintains incessantly the state of non-remissness at the level of *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body).

3. Integrated *Ārādhana* (punctilious (or rightful) observance of the *sādhanā* (spiritual practice)) of knowledge, faith and conduct.

...atīndriyacaitanyodayahetubhūtaṁ karmavivaram sandhiḥ. apramādādhyavasāyasandhānabhūtaṁ śarīravarttikaraṇam caitanyakendram cakramiti yāvat.

...sandhirvivaram jñānadarsanacāritrārādhanaḥ vā.

(ĀBhā 2.127)

Sannikarṣa

Contact between the object and the sense-organ; the vicinity of the object with the the sense-organ; location of the object in appropriate space.

sannikarṣa indriyārthasambandhaḥ.

(Pranata 1.4 Vy)

Sannidhi

A kind of *Anācāra* (2) (gross transgression of ascetic conduct):

to accumulate medicine, curative drug and the things, for eating and drinking, or to keep them overnight.

...osāha-bhesajjam, bhatta-pāṇam ca tam pi sannihikayam.

(Prašna 2.5)

'sannidhi' nāma etesiṁ davvāyaṁ jā parivāsaṇā sā sannidhi bhamaṇati.

(Da 3.3 JīCū p. 220)

Saparyavasita Śruta

A variety of *Śrutajñāna* (articulate knowledge); the *Dvādasāṅga Śruta* (twelve principal canonical works), which becomes extinct from the view-point of *Vyucchitti Naya* (non-absolutistic standpoint which takes cognizance of the extinction).

vuucchittinayaṭṭhayaē sāiyam sapajjavasiyam.
(*Nandī* 68)

Saptabhaṅgī

The seven types of expression which categorically use the term 'Syāt' (which means 'in some respect'); they are made through the alternate variations of affirmation and negation of one *Dharma* (3) (attribute) each.

*ekatra vastunyeikaikadharmaparyamnyogavasā-
davirodhena vyastayoḥ samastayośca vidhīṣe-
dhayo kalpanayā syātkārāṅkitāḥ saptadhā vāk-
prayogaḥ saptabhaṅgī.* (Pramāta 4.14)

Saptaśikṣāvratika

That *Dharma* (1) (spiritual doctrine), which was prescribed by Bhagavān Mahāvīra for the lay follower in the form of seven *Śikṣāvratas* (supplementary vows).

*....samanovāsagāṇaṃ pañcāṇuvvatie sattasik-
khāvatie—divālasavidhe sāvagadhamme paṇ-
natte.* (Sthā 9.62)

See—*Śikṣāvratā*.

Sapratikramaṇa Dharma

The *Dharma* (1) (spiritual doctrine) or system of *Śāsana*, according to which it is compulsory (for the *Nirgranthas* (2)) to perform the *Pratikramaṇa* (*Avāśyaka*) at both twilights—dawn, dusk. This rule prevails in the *Śāsana* of the first and the last *Tīrthāṅkara* (ford-founder).

*samañāṇaṃ niggaṃthāṇaṃ paṃcamahavvatie
sapaḍikkamaṇe acelae dhamme paṇṇatte.*
(Sthā 9.62)

*sapaḍikkamaṇo dhammo, purimassa ya pucchi-
massa ya jhassa.*

*majjhimayāna jhāṇaṃ, kāraṇajāe paḍikkama-
ṇaṃ.*

'*sapratikramaṇaḥ*' ubhayakālaṃ ṣaḍvidhāva-
śyakakaraṇayukto dharmah pūrvasya paścima-
sya ca jinasya tīrthe bhavati.

(*BrBhū* 6425 Vṛ p. 1692)

Samakavyavacchidyamānabandhodaya

Those *Karma-prakṛties* (sub-types of *Karma*), the cessation of the *Udaya* (rise) and *Bandha* (bondage) of which takes place simultaneously; for instance, *Samjvalana Lobha* (flaming up greed), *Hāsya* (laughter or joking) etc..

*samakamekakālaṃ vyavacchidyamānau ban-
dhodayau yāsāṃ tāḥ samakavyavacchidyamā-
nabandhodayāḥ.* (KaPra p. 41)

Samacaturasra Saṃsthāna

The first type of *Samsthāna* (1) (bodily configura-
tion);

that configuration of the body which is like a square; all the parts of the body of the person endowed with *Samacaturasra Saṃsthāna* are symmetrical (in proper proportion).

*sarve pyavayavāḥ śārīralakṣaṇoktapramāṇā-
vyabhicāriṇo yasya na tu sṛjīmādhiikapramāṇā-
stattulyaṃ samacaturasram.*

(Sthā 6.31 Vṛ Pa 339, 340)

Samana

1. *Śramaṇa* (1)—A division (member) of the fourfold *Śramaṇa-saṃgha* (religious order of the *Śramaṇa* tradi-tion).

that man, who observes the *Mahāvratas* (great vows).

2. *Samana*—One who sees (feels) all living beings (souls) equal to his own soul.

3. *Samana*—One who subsides the *Kaṣāyas* (passions).

*jaha mama na piyaṃ dukkhaṃ, jāṇiya emeva sa-
vva jīvāṇaṃ.*

*na haṇai na haṇāvei ya, samamaṇaī teṇa so sa-
maṇo.* (DaNi 154)

See—*Śramaṇasaṃgha*.

Śamaṇī

See—*Śramaṇī*.

Samanaska

The *Jīva* (living being) endowed with *Mana* (1) (mind)—The *Jīva* which is endowed with the capacity to think and ponder over the past,

present and future times (events).

*sampradhāraṇasaṃjñāyāṃ ye vartante jivāste
samanaskā bhavanti.* (TaBhā 2.25 Vṛ)

See—*Samjñī*, *Sampradhāraṇa Samjñū*.

Samanujña

Non-commensel co-religionist—That ascetic

(*Muni*), who is co-religionist (of another ascetic) with respect to the philosophical belief and outfit, but who is non-commensal, i.e., is not eligible to have meals etc. with him.
samānujñah—drṣṭiṅgābhyām sādharmaikah, na tu sahabhojanena. (ĀBhā 8.1)

Samantānupātakriyā

A kind of *Kriyā* (urge);
 to excrete faeces in such place, which is occupied by woman, man, animal etc..
stṛīpuruṣapaśusampātideśe antarmalotsargakaraṇaṃ samantānupātakriyā. (TaVā 6.5.9)

Samapādaputā

A type of *Niṣadyā* (sitting posture);
 to sit on the ground by placing both the legs and buttocks parallel to each other, touching the ground.
samau—samatayā bhūlagnau pādau ca putau ca yasyām sā samapādaputā. (Sthā 5.50 Vr Pa 287)

Samabhirūḍha Naya

Etymological *Naya* (non-absolutistic standpoint)—That *Naya*, which makes difference even in the synonyms on the basis of differences in their etymological meanings; for instance, the *Bhikṣu* (ascetic) is he who begs *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), while the *vācaṇiyama* is he who regulates his speech, (although both *Bhikṣu* and *vācaṇiyama* are synonymous).

pariyāye niruktibhedanārthabhedakṛt samabhirūḍha.

yathā—bhikṣate ityevaṃsīlo bhikṣuḥ, vācaṇyacchatīti vācaṇyamah tapasyatīti tapasvī.
 (Bhikṣu 5.12 Vr)

Samaya

1. **Smallest unit of time**—It is innumerableth part (*asaṃkhyeyatamo bhāgo*) of a *nimeṣa* (which is the time taken for twinkling of eyes, an instant).
paramanikṣṭaḥ kālah samyo'bhidhīyate.
 (ĀvaHāVr 1. p. 172)

nimeṣasyāsaṃkhyeyatamo bhāgaḥ samayaḥ, kamaḥapatrabhedādāyudāharaṇalakṣyaḥ.
 (Jaisidi 1.22 Vr)

paramānuṣa niyatthidagayanapadesassadikamaṇametto.
jo kālo avibhāgi hodi puḍhaṃ samayaṇāmā so..

(TriPra 4.285)

See—*Asaṃkhyeya*.

2. **Soul**—The *Jīva*, which has the consciousness as its nature.

citsvabhāvo jīvo nāma padārthaḥ sa samayaḥ.
 (Sasā 2 Akhyā p. 9)

3. **Code language**—Symbol, which becomes the cause of the comprehension of the connotation of the word.

sahajasāmarthyasamayābhyām śabdortha'pratipattihetuh..

.....*samayaḥ saṃketah.....* (Bhikṣu 4.5 Vr)

4. **Doctrine.**

'*samayoktiḥ*'—*siddhāntabhaṇitih.*

(PrasāVr Pa 216)

Samyakṣetra

Manuṣyakṣetra (that region of the *Loka* (cosmos) where humans inhabitate)—The region of two-and-a-half continents and two oceans, viz., *Jambūdvīpa, Lavaṇasamudra, Dhātakikhaṇḍa, Kālodasamudra, Puṣkaravaradvīpārḍha*, is called *Samyakṣetra*, where the time is measured on the basis of the motion of the sun and the moon.

aḍḍhāijjā divā, do ya samuddā, esa naṃ evaie samayakheteti pavuccati. (Bhāga 2.122)

See—*Ardhatṛṭiya Dvīpa*.

Samayajña

That ascetic (*Muni*), who is conversant with the doctrines of one's own school, others' schools and both—own and others' schools.

sa samayajño bhavati....ātmaparatadubhayasamayam jānāti. (ĀBhā 2.110)

Samayasatya

A kind of truthful speech (*satyavacana*):

to interpret precisely the substances which are known through the *Āgamas* (2) (canonical works).

pratiniyataśattayaḍṛavyaparyāyāṇāmāgamagamyānām yāthātmyāvīṣkaraṇaṃ yadvacah tat samayasatyam.
 (TaVā 1.20 p. 75)

Samayānta

A type of *Vyavasāya* (convictions and rituals): the conclusion based on the Jain doctrines or the treatises of the *Śramaṇa* (2) (non-*Vaidika* ascetic) (tradition).
 (Sthā 3.396)

See—*Lokānta, Vyavasāya*.

Samavasaraṇa

1. The place where the *Tirthāṅkara* (ford-founder) delivers his sermons.

samavasaraṇaśābdastīrthakṛtaḥ sabhāyām.....
(PiNi 2 AVa Pa 1)

2. The meeting-place of many ascetics on some specific occasions.

jīnasnapanarathānuyānapaṭṭayūtrādiṣu yatra bahavaḥ sādḥavo milanti tatsamavasaraṇam.
(Sama 12.2.2 Vr Pa 22)

3. Meeting which may be in several forms—

- where the *Sūtra* (2) (canonical aphorisms) and the meaning are given together;
- where all the nine *Tattvas* (categories of truth) viz., *Jīva* etc., are compiled together.
- where substance, space, time and mode are compiled together.

samosaraṇaṇi nāma melao, so ya suttatthānam, ahavā jivādīnavapadatthabhāvānam, ahavā dvavakhetakālabhāvā, ee jattha samosaḍḍhā savve atthi tti vuttam bhavati, tam samosaraṇam bhamaṇatti.
(NiBhā 6181 Cū)

4. Conference on polemics—Conference of diverse schools of philosophy or world-views.
samavasaraṇti jesu darisanāni ditthio vā tāni samosaraṇāni.
(Sūtra 1.12.1 Cū p. 207)

Samavasaraṇa Sambhoja

One type of mutual etiquette amongst the *Sāmbhojika* (commonsense co-religionist) ascetics, the place where the *Sāmbhojika* ascetics can sojourn together during the rainy season, during the remaining period other than the rainy season or during the fixed stay (of the old etc.).

yata bahavaḥ sādḥavo molanti tatsamavasaraṇam.....tadyathā—varṣāvagrahaṭṭubaddhāvagraho vṛddhivāsāvagrahaśceti.

(Sama 12.2.2 Vr Pa 22)

Samavahata

That *Jīva* (soul), which is undergoing the process of *Samudghāta* (expansion of soul-units beyond the body).
(Prajñā 3.174)

Samavāya

Name of the fourth *Āṅga* of the *Dvādaśāṅga Śrūta* (twelve principal canonical works); in this *Āgama*, elucidation on diverse topics have been done, making the progressive increase in number from one onwards its base.

samavāe ṇam ekādīyānam egatthānam eguttariyaparivuddhīya.....
(SamaPra 92)

Samavāyadhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Samavāya* (*Samavāyāṅga Sūtra*) (the fourth *Āṅga* (principal canonical work)).

apegaiyā samavāyadharā.
(AuPa 1.45)

Samastagaṇipīṭakadhara

That ascetic (*Muni*), who is the retainer of all the *Gaṇipīṭaka* (twelve *Āṅgas* (principal canonical works)).

gaṇiṇa—ācāryasya pīṭakam gaṇipīṭakam—prakīrṇakaśrūtādeśāsṛitaniryuktyādiyuktam jīna-pravacanam samastam—ananta-gama-paryāyopetaṃ gaṇipīṭakam dhārayanti ye te tathā.

(AuPa 1.26 Vr Pa 64)

Samā

The universal law depending on time.

samā—kālavaiśeṣaḥ.
(Sthā 2.74 Vr Pa 44)
See—*Kālacakra*.

Samācāra

The conduct (or behaviour) which is approved by the wise or distinguished people.

samācāraḥ—śiṣṭācaritaḥ kriyākālāpaḥ.
(ĀvaHāVr 1. p. 172)

Samādāna Kriyā

The propensity towards *Avirati* (non-abstinence), even in spite of (formally) accepting *Samyama* (ascetic conduct).

samyatasya sataḥ aviratiṃ pratyābhīmukhyam samādānakriyā.
(TaVā 6.5.7)

Samādeśa

A type of *Auddeśika* (*Udgama Doṣa*) (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.;

the food that has been prepared for the purpose of giving it to the *Nirgranthas* (3) (the Jain ascetics).

....niggaṃthānam samādeso..
(NiBhā 2020)

Samādhi

1. Concentration of mind.

samādhiśca śubhacittaikāgratā. (UśāVr Pa 296)

2. A type of Yoḡasamgraha:

psychical healthiness, serenity of psyche.

samādhiśca—cetaḥ svāsthyam.

(Sama 32.1.2 Vr Pa 55)

3. Consciousness of equanimity born due to the cessation of attachment etc..

samādhiḥ—samatā sāmānyato rāḡādyabhāva ityarthah. (Sthā 10.13 Vr Pa 448)

Samādhiivīrya

That (spiritual) energy, which can solve the problems of body, speech and mind;

it serves as the means to emergence of *Kevala-jñāna* (omniscience) or reincarnation in the *Sarvārthasiddhi* (the highest category of Emphyrean gods).

samādhiivīryam nāma—maṇādīnaṃ erisaṃ ma-nādisamāhaṇamuppajjati jeṇa kevalamuppādeti savvaṇṇhasiddhidevattam vā ṇivvatteti.

(NiBhā 47 Cū)

Samārambha

Striking with the fist etc., which is the means of torturing.

samārambha—paritāpakaro muṣṭyādyabhighā-tah. (U 24.21 ŚāVr Pa 519)

Samāropa

Hallucination—The illusive mental experience of an object which is not in real like that.

atasmīṃstadadhyavasāyaḥ samāropah.

(Pranata 1.8)

Samitā Pariṣad

A type of the council of *Indra* (the king of the gods);

the first council of *Indra*, which is his internal council and the members of this council attend the meeting only on special invitation of the *Indra*, despite the purpose.

abbhīṃtaritā samitā. (Sthā 3.143)

prayojaneśvapyāhūtā evāḡacchanti sā abhyan-tarā pariṣad. (SthāVr Pa 122)

See—*Jātā Pariṣad, Caṇḍā Pariṣad.*

Samiti

Comportment—That activity, which is in consonance with the ascetic conduct;

it becomes right by abstaining from the *prānāti-pāta* (injuring or killing a living being) etc..

caritrāṇukūlā pravṛttiḥ samitiḥ. (Jaisidi 6.12 Vr) *paraprāṇipidāhārecchayā samyagayanam samitiḥ.* (TaVā 9.2)

Samucitā Śakti

The causal efficiency to generate an immediate effect; for instance, the efficiency in milk to produce *ghee*.

āsannakāryayogyatvācchaktiḥ samucitā parā. (Drata 2.6)

kiṃ ca dugdhādibhāvena proktā lokasukhapradā. (Drata 2.7)

Samucchinakriyā Anivṛtti

(Aupa 69)

See—*Samucchinakriyā Apratipāti.*

Samucchinakriyā Apratipāti

The fourth step in the four-stepped *Śukla Dhyāna* (pure meditation);

in this step, even the subtle activities get ceased; it is characterized by infallibility.

samucchinā kriyā—kāyikyādikā śāilesīkaraṇa-niruddhayogatvena yasmiṃstattathā apratipā-ti—anuparatasvabhāvam. (Bhaga 25.609 Vr)

Samutthānaśruta

A kind of *Kālika Śruta* (a category of *Āgama* (2) (canonical work) which can be studied only in the first and last quarter of day and night);

by recital of which, (the devastated) village, town etc. get resettled.

se ceva samāṇe....tutṭhe samāṇe pasanne pasannalessse vvautte samutthānasutam pariyaṭṭe ekkam do tiṇṇi vā vāre tāhe se ḡāme vā jāva rā-yahāṇi vā āvāsefi. Samuvaṭṭhānasuye tti vatta-vve vaḡāralovāto samutṭhānasuye tti bhaṇitam. (Nandi 78 Cū p. 60)

Samudghāta

Expansion of soul-units (*ātmapradesās*) outside the body—Projection, in the diverse directions of the *Pradesās* (the indivisible units) of the soul, completely engrossed in the experience of distress and the like, either automatically or brought about by an effort (of the soul).

vedanādibhirekībhāvenātmapradesānām tata itaḥ prakṣepaṇam samudghātaḥ. (Jaisidi 7.29)

Samuddeśa

1. Second step of ancient system of studying; the directives for stabilizing the learnt knowledge.

evamvidham sthiraparicitaṃ kurviti samanujñā samuddeśaḥ. (Amu 3 HāVr p. 2)

2. A type of *Auddeśika* (*Udgama Dośa*) (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.);

the food prepared for the ascetics of *Pāṣaṇḍas* (ascetics belonging to the *Śramaṇa* (2) (non-*Vaidika* ascetic) tradition).

...*pāsaṃdānaṃ bhava samuddeso.* (NīBhā 2020)

Sampātima

1. Water falling from the sky (space).

āpaśca—dravalakṣaṇā jīvāstādāśritāśca prāṇāḥ sampātīmāḥ. (Sūtra 1.7.7 Vr Pa 157)

2. The insects which fly in the sky (space).

tiryaksampatanāṅgī tiryaksampātāḥ—pataṅgādayaḥ. (DaHāVr Pa 164)

Sambandha

(Bhikṣu 3.11 Vr)

See—*Vyāpti*.

Sambhinnajñānadarsana

The *Kevali* (omniscient) whose knowledge and intuition have the apprehension of all *Dravyas* (substances) and *Paryāyas* (modes).

sambhinne—sarvadravyaparyāyagrāhake jñānadarsane yasya sa sambhinnajñānadarsanaḥ.

(TaBhā 1.31 Vr)

Sambhinnaśrotā

1. One, whose sense-organs (*śrota*) have mutually attained operational identity or oneness; for instance, the auditory organ (ear), on account of obtaining the ability to operate (function) as ocular organ (eye), can act as an eye.

śrotāṃsī—indriyāṇi, sambhinnāni—parasparata ekarūpatāmāpannāni yasya sa tathā, śrotraṃ cakṣuhkāryakāritvāt cakṣurūpatāmāpannam, cakṣurapi śrotrakāryakāritvāt tadrūpatāmāpannamityevam sambhinnāni yasya parasparamindriyāṇi sa sambhinnaśrotāḥ. (ĀvaMaVr Pa 78)

2. One who (can) hear the word, see the form (colour), smell the odour, taste the taste and feel the touch through a part of his body or the whole

body.

dasa imdiyatthā paḍuppannā paṇattā, tam jaḥā—desena vi ege saddāṃ suṇenti, savveṇa vi ege saddāṃ suṇenti....rīvāṃ pāsanti....gamdhāṃ jinghaṃti....rasāṃ āsādeṃti....phāsāṃ paḍisaṃvedenti. (Sthā 10.4)

See—*Sambhinnaśrotolabdhi*.

Sambhoja

1. To eat together in one and the same *Mandali* (group of ascetics for collective performances).

2. The discipline for mutual transaction, amongst the *Sadṛśakalpī* ascetics, of the food, the articles of paraphernalia etc. in conformity with the rules and regulations prescribed in the scripture.

sambhogah—ekamaṇḍalyāṃ samuddeśādirūpalāḥ. (Ka 4.19 Vr)

ekatrābhogaṇaṃ sambhogah, ahavā samaṃ bhogo sambhogo yathoktavidhānenetyārthah.

(Ni 5.64 Cū)

See—*Sāmbhujika*.

Sammata Satya

A type of (verbal) truth;

despite the etymological differences, to use the synonymous words to connote the same meaning; for instance, although *kumuda* (the white water-lily said to open at moon-rise), *kuralaya* (the blue water-lily or water-lily in general), etc. are produced in *pañka* (mud), the word *pañkaja* (that which is produced in mud) is only for *aravinda* (lotus).

'sammaya' tti sammatam ca tat satyaṃ ceti sammatasatyaṃ, tathāhi—kumudakuvalayotpalatāmarasānuṃ samāne pañkasambhavo gopālādīnāmapī sammatamaravindameva pañkajamiti atastatra saṃmatatayā pañkajasabdah satyah kuralayādāvasatyo' sammatatavāiditi.

(Sthā 10.89 Vr Pa 464)

Sammatisthāvarakāya

Sammatisthāvarakāya is a nickname of the *Vāyukāya* (air-bodied beings), as the *Vāyukāya* which is one of the *sthāvarakāyas* (*Sthāvura Jivas* (living being incapable of undertaking locomotion)) is related to *sammati*. (Sthā 5.19)

See—*Indrasthāvarakāya*.

Sammatisthāvarakāyādhipati

That god, who is the Master of *Sthāvarakāya* called *Vāyukāya* (air-bodied being). (Sthā 5.20)

See—*Indrasthāvavarakāyādhipati*.

Sammardā

A blemish of *Pratīlekhanā* (inspection of monastic paraphernalia):

while undertaking *Pratīlekhanā*, to hold the cloth in such a way that there remain wrinkles in it (so that the cloth is not inspected properly), or to sit on the article of outfit, which is to be inspected.

sammardānam sammardā...vastrāntaḥkoṇa-samcalanamupadhervā upari niśadanam.

(U 26.26 ŚāVr Pa 541)

Sammāna

To honour—To give cloth etc. in gift.

sammāno—vastrapātrādīpūjanam.

(Sthā 7.130 Vr Pa 387)

Sammūrcchana

Birth through agglutination—A type of birth; that birth, in which there is no need of impregnation; the formation of the body takes place from the *Pudgalas* (material aggregates) constituting the place (substratum) of birth.

sammūrccchāmātram sammūrccchanam, yasmin sthāne sa utpatsyate jantustatratyapudgalānuparjya śaririkurvan sammūrccchanam janma labhate, tadeva hi tādyk sammūrccchanam janmo-cyate.

(TaBhā 2.32 Vr)

jarāyvaṇḍapotajanārakadevebhyaḥ śeṣānāni sammūrccchanam janma.

(TaBhā 2.36)

Sammūrccchima

Jīva (living being) born through agglutination—That *Jīva* which is not born through impregnation; and which, by appropriating the *Pudgalas* (material aggregates) of the place (substratum) of birth, from all around its body (*samantatah*), builds the organs of its body (*mūrccchanā*).

sammūrccchimā agarbhajāḥ. (Sthā 3.36 Vr Pa 108)

trīṣu lokeṣūrdhvaamadhasṭiryak ca dehasya samantato mūrccchanam sammūrccchanam—ava-yavaprakalpanam.

(TaVā 2.31)

Sammūrccchima Manuṣya

That human who is *Amanaska* (devoid of mental faculty), who is born in the waste (filthy) matter like faeces, urine etc. of the uterine humans, the inhabitants of the *Manuṣyakṣetra* (that region of the cosmos, where humans habitate); such

human readily dies within a period of *Antar-muhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes)), in an unaccomplished state with respect to bio-potentials.

sammucchimamanuṣṣā egāgārā paṇṇattā..

...antomanuṣṣakhetto...gabbhavakkamṭiyamanu-ssānam ceva uccāresu vā pāsavaṇesu vā khelesu vā simghānesu vā vaṇṭesu vā pītesu vā pūesu vā soṇiesu vā sukkesu vā sukkapoggalaparisa-ḍesu vā vigatajīvakalevaresu vā thīpurisasam-joesu vā gāmaniddhamānesu vā nagaraniddha-manesu vā savvesu ceva asuiesu thāṇesu vā, ettha ṇaṇṇ sammucchima-manuṣṣā sammucchanṭi. amgulassa asaṇṅkhejjaibhāgamettie ogāhanāe asaṇṇi micchaddiṭṭi aṇṇāni savvāhiṇ paṇṇattāhiṇ apajjattagā antomuhūttāyā ceva kālaṇ kareṇṭi.

(Prajñā 1.83, 84)

Samyak Cāritra

Right conduct—A constituent of the *Mokṣa-mārga* (path of emancipation); that conduct, through which there occurs abstinence from unrighteous activity and performance of righteous activity.

samyakcāritraṇ tu jīānapūrvakam cāritrāvṛti-karmakṣayakṣayopaśamopaśamasamuttham sāmāyikabhedaṇ sadasatkriyāpravṛttinivṛtila-kṣaṇam.

(TaBhā 1.1 Vr)

Samyaktva (Naiścayika)

Right faith (transcendental).

tattvārthasāradhāṇam samyagdarśanam.

(TaSū 1.2)

tattve tattvaśradhā smyaktvam. (Jaisidi 5.3)

anantānubandhicatuṣkasya darśanamohanīya-trikasya copaśame aupāśamīkam. tatṣaye kṣā-yīkam. tanmīśre ca kṣāyopaśamīkam.

(Jaisidi 5.4 Vr)

See—*Samyagdarśana (Naiścayika)*.

Samyaktva (Vyāvahārika)

Right faith (pragmatic)—To have faith in *Deva* (4) (ford-founder), *Guru* (2) and *Dharma* (1) (spiritual doctrine).

arahaṇto maha devo jāvajjīvaṇ susāhuṇo gu-rūṇo.

jīnapaṇṇattam tattam iya sammattam mae gahi-yam..

(ŚrāPra 4.2)

yā deve devatābuddhirgurau ca gurutāmātiḥ.

dharmaṇ ca dharmadhīraḥ śuddhā samyaktvami-damucyate..

(Yośā 2.2)

Samyaktvakriyā

A type of *Kriyā* (urge); that *Kriyā*, which strengthens the *Samyaktva* (right faith).

samyaktvavardhini kriyā samyaktvakriyā.
(*TaVā* 6.5)

Samyaktva Mohaniya

(*TaVā* 8.9)

See—*Samyaktvavedanīya*.

Samyaktvavedanīya

That *Darśana Mohanīya* (view-deluding) *Karma*, which is experienced in the form of the *Samyaktva*—right faith in the *Tattvas* (categories of truth) (propounded by the *Tirthāṅkara* (ford-founder)).

jinapraṇītatattvaśraddhānātmakena samyaktvarūpeṇa yad vedyate tat samyaktvavedanīyam.
(*Prajñā* 23.17 *Vr Pa* 468)

Samyaktva Saṃvara

The inhibition of the influx of the *Darśana-mohanīya* (view-deluding) *Karma*—inhibition of the *Mithyātva Āśrava* (influx of *Karma* due to perverse faith), which is caused by the *Samyaktva* (right faith).
(*Sthā* 5.110)

Samyaktva Sadbhāva

That *Naya* (non-absolutistic standpoint), which, inspite of supporting one's own proposition, is mutually relative (not absolutistic).
aṅṅomaṇissiyā uṇa, havamti sammattasabbhāvā.
(*SaPra* 1.21)

Samyakprayoga

The activity of mind, speech and body which is conditioned by the *Samyagdarsana* (enlightened world-view).

samyaktvādīpīrvo manaḥprabhrtivyāpārah.
(*Sthā* 3.394 *Vr Pa* 141)

Samyak Śraddhāna

Right faith—The *Ruci* (faith) in the *Tattvas* (categories of truth) propounded by the *Arhat* (1) (*Tirthāṅkara* (ford-founder)).

rucirjinoktattvesu, samyakśraddhānamucyate.
(*Yosā* 1.17)

See—*Samyaktva (Vyāvahārika)*.

Samyakśruta

A type of *Śrutajñāna* (articulate knowledge); the *Gaṇipīṭaka* in the form of the *Dvādaśāṅga* (twelve principal canonical works) propounded by the *Arhats* (1) (*Tirthāṅkaras* (ford-founders)).
sammasuyam—jam imam arahamtehim bhagavantehim....paṇiyam duvālasaṅgam gaṇipīṭagam.
(*Nandi* 65)

Samyagjñāna

Right knowledge—A constituent of the *Mokṣamārga* (path of emancipation); the studies of the *Dvādaśāṅgi* (12 principal canonical works), by which one can attain the right knowledge free from doubt and perverseness.
(*TaBhā* 1.1)

Samyagdarsana (Naiścayika)

1. **Enlightened world-view (transcendental)**—The right faith of the *Jīva* (soul), emergent upon the *Upasama* (subsidence), the *Kṣaya* (annihilation) and the *Kṣayopasama* (annihilation-cum-subsidence) of the *Darśana-saptaka* (those seven sub-types of deluding *Karma*, the *Udaya* (rise) of which is responsible for prevention of *Samyaktva* (right faith)), viz., the four sub-types of *Anantānubandhi Kaṣāya* (passions causing endless transmigration) and the three sub-types of *Darśanamohanīya* (view-deluding) *Karma*.
arhadabhihitāśeṣadravyapariyāyaprapaṅcaviśayā tadupaghātimitiṭhyādarsanādyanantānubandhikaṣāyakṣayādīprādurbhūtā rucirjīvasyaiva samyagdarsanamucyate.
(*TaBhā* 1.1 *Vr*)

See—*Samyaktva Naiścayika*.

2. Those *Nayas* (non-absolutistic standpoints), which are strung together in the thread of relativity (are called *Samyagdarsana*); just as the gems strung in a single thread is called a necklace.

jaha puṇa te ceva maṇi jahāgumavisesabhāgapaḍibaddhā.

'rayanāvāli' tti bhāṅgai jahamti pādikkasaṅṅāu. taha savve ṇayavāyā jahāṅurūvaviniuttavattavvā.

sammaddaṃsaṇasaddaṃ lahamti ṇa visesa-saṅṅāo.
(*SaPra* 1.24, 25)

Samyagdarsana (Vyāvahārika)

Enlightened world-view (pragmatic)—A constituent of the *Mokṣamārga* (path of emancipation); the *Ruci* (faith) in the *Tattvas* (categories of

truth), propounded by the *Tīrthāṅkara* (ford-founder); the faith in the *tattvārtha* (all that is), which is characterized by the *Prasāma* (tranquillity), *Samvega* (fear of transmigration or desire of *Mokṣa*), *Nirveda* (detachment from sensual objects), *Anukampā* (compassion) and *Āstikya* (faith in the truth).

prasāma-samvega-nirvedānukampāstikyābhi-vyaktilakṣaṇaṁ tattvārthaśraddhānaṁ samyag-darsānam. (TaBhā 1.2)

Samyagdr̥ṣṭi

Enlightened world-view—

1. The *Ruci* (faith) in the *Tattvas* (categories of truth) of one who is *Samyagdr̥ṣṭi* (2).

2. The *Jīva* (soul) which is possessed of *Samyagdr̥ṣṭi* (1).

samyag aviparyastā dr̥ṣṭiḥ jinapranītavastuta-tvapatipattiryasya sa samyagdr̥ṣṭiḥ.
(Prajñā 19.1 Vṛ Pa 240)

See—*Mithyādr̥ṣṭi*.

Samyagmithyātvavedanīya

That sub-type of *Mohaniya* (deluding) *Karma*, by which there is mixture of *Samyaktva* (right faith) and *Mithyātva* (perverse faith), on account of semi-purification of the *Pudgalas* (material clusters) responsible for *Mithyātva*—there prevails neither completely the *Bhāva* (2) (modifications of substance) of faith in the *Tattvas* (categories of truth), nor completely that of disbelief in the *Tattvas*.

mīśrarūpeṇa—jinapranītatattveṣu na śraddhānaṁ nāpi nindetyevamlakṣaṇena vedyate tanmīśravedanīyam. (Prajñā 23.17 Vṛ Pa 468)

Samyagmithyādarśana

(Bhāga 1.233)

See—*Samyagmithyātva Vedanīya*.

Samyagmithyādr̥ṣṭi

1. The third *Jivasthāna* / *Guṇasthāna* (stage of spiritual development);

the purity of the *Jīva* (soul), possessed of the *Ruci* (faith) in the *Tattvas* (categories of truth), which is a mixture of both—the right (*samyag*) and perverse (*mithyā*).

samyag ca mithyā ca dr̥ṣṭirasyeti samyagmithyādr̥ṣṭiḥ. (Sama 14.5 Vṛ Pa 26)

2. The *Dr̥ṣṭi* (*Ruci* (faith) in the *Tattva* (category of truth)) which occurs on account of the *Udaya*

(rise) of the *mīśramohaniya* (*Karma*) (a sub-type of deluding *Karma* responsible for *mīśradr̥ṣṭi*, i.e., *Samyagmithyādr̥ṣṭi*)—the *Ruci* in *Tattva* which prevails in the *Jīva* (soul) who is *Samyagmithyādr̥ṣṭi* (3).

tattvārthaśraddhānāśraddhānarūpaḥ samyagmithyādr̥ṣṭirityucyate. (TaVā 9.1.14)

3. That *Jīva* (soul), which is possessed of *Samyagmithyādr̥ṣṭi* (2).

Samyagmithyāprayoga

The activity of mind, speech and body, which is conditioned by the *Samyagmithyādarśana*.

(Sthā 3.394)

Samyagmithyāruci

(Sthā 3.393)

See—*Samyagmithyādr̥ṣṭi*.

Samyagruci

(Sthā 3.393)

See—*Samyaktva*, *Samyagdr̥ṣṭi*.

Sayogikevalī

The thirteenth *Jivasthāna* / *Guṇasthāna* (stage of spiritual development);

the purity of the soul of an omniscient, possessed of the activities of mind, speech and body.

sayogī kevalī—manahprabhṛtivyāpāravān kevalajñāni. (Sama 14.5 Vṛ Pa 27)

Saradrahataḍāgapariśoṣaṇa

A type of *Karmādāna* (occupation involving immense violence and possession);

to undertake business and industry for earning one's livelihood by drying up deep lake, ordinary lake and tank.

sarasaḥ—svayambhūtajalāśayaviśeṣasya hradasya—nadyādiṣu nimnatarapradeśalakṣaṇasya taḍāgasya—kṛtrimajalāśaya-viśeṣasya pariśoṣaṇam. (Bhāga 8.242 Vṛ)

Sarāgasamyama

Ascetic conduct of the ascetic who has passions—The *Samyama* (ascetic conduct) of that ascetic, who is possessed of *Kaṣāyas* (passions).

sarāgasamyamena—sakaṣāyacāritrena.....

(Sthā 4.631 Vṛ Pa 272)

Sarāga Samyaktva

That *Samyaktva* (right faith), which manifests itself through the characteristics like *Śama* (tranquillity), *Samvega* (fear of transmigration or desire of *Mokṣa* (liberation)) and the like.

praśamasamvegānukampāstikyābhivyaktalakṣaṇam prathamam....sarāgasamyaktvamutyucyate. (TaVā 1.2.30)

See—*Sarāga Samyagdarśana*.

Sarāga Samyagdarśana

That *Samyagdarśana* (enlightened world-view), whose owner is not one who has subsided or annihilated the deluding *Karma*; the *Samyagdarśana* that prevails up to the tenth *Guṇasthāna* (stage of spiritual development).

sarāgasya anupaśāntakṣiṇamohasya yatsamyagdarśanam tattvārthaśraddhānam tattathā, athavā sarāgam ca tatsamyagdarśanam ceti vīgrahaḥ sarāgam samyagdarśanamasyeti veti.

(Sthā 6.13 Vṛ Pa 477)

See—*Sarāga Samyaktva*.

Sarpīrāsraṇa

A type of *rasarāddhi*.

1. That *Rāddhi* (supernatural power, obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.)), by dint of which, the dry (non-oily) food kept in the hand of the ascetic, possessed of such *Rāddhi* or *Labdhī*, gets transformed into oily one like *ghee* (the melted butter).

2. The speech of the ascetic, possessed of such *Rāddhi* or *Labdhī*, becomes oily (graceful), sweet and delightful like *ghee* for the audience.

yeṣāṃ pānīpātragatamannaṃ rūksamapi sarpīrasavīryavīpākānāpnoti, sarpīrīva vā yeṣāṃ bhāṣītāni prāṇināṃ santarpakāni bhavanti te sarpīrāsraṇaḥ. (TaVā 3.36.3)

Sarvaadattādānaviramaṇa

The third *Mahāvraṭa* (great vow)—Renunciation of *Adattādāna* (stealing) for the whole life through three *Karaṇa* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

ahāvare tacce bhamte! mahavvāe adinnādānāo veramaṇam. savvaṃ bhamte! adinnādānam paccakkhāmi....neva sayam adinnaṃ geṇhejjā nevannehiṃ adinnaṃ geṇhāvejjā adinnaṃ geṇhamte vi anne na samañujānejjā jāvajjīvāe

tīoīhaṃ tīvīheṇaṃ maṇeṇaṃ vāyāe kācēnaṃ na karemi na kāravemi karaṃtaṃ pi ammaṃ na samañujānāmi. (Da 4 Sū 13)

Sarvaārādhaka

1. A person who is equipped with *śīla* (conduct) as well as *śrūta* (knowledge):

....se naṃ purise śīlavam suyaṇam—uvarae, viññāyadhamme. esa naṃ goyamā! mae purise savvārāhae pañṇatte. (Bhaga 8.450)

2. That ascetic (*Muni*), who endures rightly (with forbearance) the rude behaviour meted out to him by (any member of) the fourfold religious order, a heretic and a householder.

jo amhaṃ niggaṃtho vā niggaṃthū vā āyariya-uvajjhāyāṇam amtic munde bhavittā agārāo anagāriyam pavvaie samāṇe bahūnaṃ samanānaṃ bahūnaṃ samanānaṃ bahūnaṃ sāvaṇāṇam bahūnaṃ sāviyāṇam bahūnaṃ amnautthiyāṇam bahūnaṃ gihatthāṇam sammam sahai khamai titikkhai ahiyāse—esa naṃ naṃ mae purise savvaārāhae pañṇatte. (Jiā 11.9)

Sarvakāmaviraktatā

A type of *Yogasamgraha*:

refraining from all sensual pleasures.

'savvakāmavirattaya' tti samastaviṣayavaimukhyam. (Sama 32.1.3 Vṛ Pa 55)

Sarvaghāti

That sub-type of the *Ghāti* (destroying) *Karma*, which destroys entirely the traits (virtues) of the soul; e.g.—*Kevalajñānāvaraṇa* (knowledge-veiling *Karma*, which veils cognitive omniscience), *Kevaladarśanāvaraṇa* (intuition-veiling *Karma* which veils intuitive omniscience) etc..

svaviṣayaṃ kārttsyena ghmanti yāstāḥ sarvaghātīnyāḥ. (KaPra p. 31)

kevalajuyalāvāraṇā paṇaniddā bārasāimakasāyā.

micchaṃ ti savvaghāi caunānatidamsaṇāvāraṇā..

samjalana nokasāyā viggham iya desaghātiya.... (KaGra 5.13,14)

Saratobhadrā Pratimā

A type of *Pratimā* (intensive course of austerity); to undertake *Kāyotsarga* (2) (austerity quā abandonment of body) for one day and night each in everyone of the ten directions, viz., east, south, west, north, four intermediate ones, the above

and the below, and observing fast for ten days. *sarvatobhadrā tu daśasu dikṣu pratyekamahorā-trakāyotsarganīpā ahorātradaśakapramāṇeti.*

(Sthā 2.246 Vr Pa 61)

See—*Bhadrā Pratimā.*

Sarvaparigrahaviramāṇaṃ

The fifth *Mahāvratā* (great vow)—Renunciation of *Parigraha* (possession) for the whole life through three *Karana* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

ahāvare paṃcame bhante! mahavvae pariggahāo veramaṇaṃ. savvaṃ bhante! pariggahaṃ paccakkhāmi....nava sayam pariggahaṃ parigeṇhejjā nevannehiṃ pariggahaṃ parigeṇhāvejjā pariggahaṃ parigeṇhamte vi anne na samaṇujāṇejjā jāvajjivāe tiviham tivihenaṃ maṇenaṃ vāyāe kāeṇaṃ na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujāṇāmi. (Da 4 Sū 15)

Sarvaprānātipātaviramāṇa

The first *Mahāvratā* (great vow)—Renunciation of *prānātipāta* (injuring or killing a living being) for the whole life through three *Karana* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

padhame bhante! mahavvae pānātivāyāo veramaṇaṃ. savvaṃ bhante! pānātivāyāṃ paccakkhāmi....nava sayam pāne aivāvejjā nevannehiṃ pāne aivāyāvejjā pāne aivāyamte vi anne na samaṇujāṇejjā jāvajjivāe tiviham tivihenaṃ maṇenaṃ vāyāe kāeṇaṃ na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujāṇāmi.

(Da 4 Sū 11)

Sarvabhāṣānugāmī

That ascetic (*Muni*), who is conversant with several languages, or who, by dint of his *Labdhi* (supernatural power), has the ability to understand any language.

'*sarvabhāṣānugāmiṇo*' tti *sarvabhāṣāḥ—āryānāryāmaravācaḥ anugacchanti—anukurvanti taḍbhāṣābhāṣitvāt svabhāṣayaiva vā labdhiviśeṣāttathāvidhapratyayaajanāt.*

(Aupa 26 Vr p. 64)

Sarvamṛṣāvādaviramāṇa

The second *Mahāvratā* (great vow)—Renunciation of *Mṛṣāvāda* (telling lie) for the whole life

through three *Karana* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

ahāvare docce bhante! mahavvae musāvāyāo veramaṇaṃ. savvaṃ bhante! musāvāyāṃ paccakkhāmi....nava sayam musaṃ vaejjā nevannehiṃ musaṃ vāyāvejjā musaṃ vayante vi anne na samaṇujāṇejjā jāvajjivāe tiviham tivihenaṃ maṇenaṃ vāyāe kāeṇaṃ na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujāṇāmi.

(Da 4 Sū 12)

Sarvamaitthunaviramāṇa

The fourth *Mahāvratā* (great vow)—Renunciation of *Maithuna* (sex) for the whole life through three *Karana* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

ahāvare cautte bhante! mahavvae mehuṇāo veramaṇaṃ. savvaṃ bhante! mehuṇaṃ paccakkhāmi....nava sayam mehuṇaṃ sevvejjā nevannehiṃ mehuṇaṃ sevāvejjā mehuṇaṃ sevaṇte vi anne na samaṇujāṇejjā jāvajjivāe tiviham tivihenaṃ maṇenaṃ vāyāe kāeṇaṃ na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujāṇāmi.

(Da 4 Sū 14)

Sarvaratna

A kind of *Mahānidhi* (encyclopaedian treatise): the treatise which deals extensively with the topic of production of fourteen kinds of gems. *rayanāṇiṃ savvarayane, coddasapavarāṃ cakka-vattissa.*

uppajjamti egimdiyāṃ, paṃcimdiyāṃ ca..

(Sthā 9.22.5)

Sarvarātribhojanaviramāṇa

The sixth *Vratā* (vow)—Renunciation of taking meals at night for the whole life through three *Karana* (4) (commit oneself, make others commit and approve of commission by others) and three *Yoga* (2) (activities of mind, speech and body).

ahāvare chatthe bhante! vae rāibhoyāṇāo veramaṇaṃ. savvaṃ bhante! rāibhoyāṇaṃ paccakkhāmi....jāvajjivāe tiviham tivihenaṃ maṇenaṃ vāyāe kāeṇaṃ na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujāṇāmi. (Da 4 Sū 16)

Sarvavirādha

1. A person who is neither equipped with *śīla*

(conduct) nor with *śruta* (knowledge).

....*se ṇaṃ purise asilavaṃ asuyavaṃ—ajuvārae, avinñāyadhamme. esa ṇaṃ goyamā! mae purise savvavirāhae paṇṇatte.* (Bhāga 8.450)

2. That ascetic (*Muni*), who does not endure rightly (with forbearance) the rude behaviour meted out to him by (any member of) the fourfold religious order, a heretic and a householder.

jo amhaṃ niggamtho vā niggamthi vā āyariyauvajjhāyānaṃ amtie muṇḍe bhavittā agārāo anagāriyaṃ pavvaie samāne bahūnaṃ samañānaṃ bahūnaṃ samaññaṃ balūñaṃ sāvaṃyānaṃ balūñaṃ sāviyānaṃ bahūnaṃ anṇautthiyānaṃ balūñaṃ gihatthānaṃ no sammaṇṇaṃ sahai jāva no ahiyāse—esa ṇaṃ mae purise savvavirāhae paṇṇatte. (Jñā 11.7)

Sarvākṣarasannipāta

A kind of *Vidyā* (occult science); that *Vidyā*, through which the knowledge of all combinations of all letters is attained.

(*NandīCū* p. 76)

Sarvākṣarasannipātī

One who is conversant with combinations of all letters.

sarveṣāṃ vā'kṣarāṇāṃ sannipātāḥ sarvākṣarasannipātāste yasya jñeyatayā santi sa sarvākṣarasannipātī. (Bhāga 1.9 Vr)

Sarvārtha Apratilomatā

A form of *Lokopacāravinaya* (formal rules of modesty);

to comply with (the wishes of the elders) in all aspects.

sarvārtheṣvapratilomatā—ānukūlyamiti. (Sthā 7.137 Vr Pa 388)

Sarvārthasiddha

Name of the fifth heaven of the (five) *Anuttaravimāna* (the highest heaven of the Empyrean gods);

in this *Vimāna* (habitat), the sensual objects like sound etc. are exquisitely magnificent and all purposes of aggrandizements are accomplished; hence, the nomenclature *Sarvārthasiddha*; the denizen (god) of this *Vimāna* is possessed of rarefied *Karma* and hence, he is not vulnerable to hunger etc..

sarveṣvabhyudayārtheṣu siddhāḥ sarvārthaisca siddhāḥ sarve caiṣāmbhyudayārthāḥ siddhā iti

sarvārthasiddhāḥ. (TaBhā 4.20)
See—*Aparājita*.

Sarvāvadhi

That *Avadhijñāna* (clairvoyance), which has the capacity to know innumerable *Lokakṣetras* (space equivalent to the dimension of entire cosmos) beyond the range of highest *Paramāvadhī* (*Jñāna*);

it is unalterable; it does not accompany the soul in the next birth, because in the very birth, *Kevalajñāna* is attained.

mañūsānaṃ....desohi vi savvohi vi.. sarvāvadhiṃ kalpatvādeka eva....utkrṣṭaparamāvadhikṣetrād bahirasamkhyātakṣetraḥ sarvāvadhiḥ....sa eṣa na vardhamāno na hiyamāno nānavasthito na pratipātī....bhavāntaraṃ pratyānugāmi desāntaraṃ pratyānugāmi. (TaVā 1.22.4)

See—*Deśāvadhi*.

Sarvendriya Samāhita

One, all whose sense-organs have become tranquillized, i.e., introverted—all of them have got absorbed in the soul by becoming non-indulgent in external sensual objects.

savvimāndiyasāmāhito savvehim imdiehim eesim pariharaṇe sammaṇṇaṃ āhito samāhito.

(Da 5.1.26 ACū p. 107)

Sarvausadhi

Supernatural healing power through bodily dirt—A kind of *Labdhi* (supernatural power), obtained through *yoga* (spiritual practices like *Tapa*, *Dhyāna* etc.).

by dint of which a disease can be cured by mere touch of faeces, urine, nail, hair etc. (of such spiritual practitioner).

'savvosali' tti sarva eva vid-mūtra-keśa-nakhādayo'vayavāḥ surabhayo vyādhyapanayanasa-marthatvādausadhayo yasyāsau sarvausadhīḥ. (ViBhā 779 Vr)

Sahasākāra

That activity, which is done inadvertently or which happens accidentally; for example, to put a step without proper watchfulness and then if it is not possible to take it back.

sahasākāre—akasmātkaṛaṇe sati, sahasākāralakṣaṇaṃ cedam—puvvaṃ appāsiṇṇaṃ pāe chūḍhaṃmi jaṃ puṇo pāse.

na caei niyatteuṃ pāyaṃ sahasākaraṇameyaṃ.
(Sthā 10.69 Vr Pa 460)

Sahasrāra

Name of the eighth heaven;
the eighth habitat of the *Kalpopapanna Vaimā-
nika Devas* (the Empyrean gods with hierarchy).
(See fig. p. 396). (U 36.211)

Sāṃvyavahārika Jīva

That *Jīva* (soul), which, after being released from
the state of *Nigoda* (in which infinite number of
souls have a common body)-vegetation, has
taken rebirth in the (other) species of living
beings such as earth-bodied etc. (In *Nigoda*-
vegetation state, a *Jīva* continues to stay for infi-
nite time from beginningless time, undergoing
the transmigration there only).
*ye nigodāvasthāta udvṛtya pṛthivikāyikādibhe-
deṣu varttante te lokesu dṛṣṭipathamāgatāḥ san-
taḥ pṛthivikāyikādīvyavahāramanupatantīti
vyavahārikā ucyante.* (Prajñā Vr Pa 380)
See—*Asāṃvyavahārikā Jīva*.

Sāṃvyavahārika Pratyakṣa

Empirical immediate (direct) cognition—That
Pratyakṣa (immediate or direct cognition), which
is dependent upon the sense-organs and the
mind, and is manifested in the form of *Avagraha*
(sensation), *Īhā* (speculation), *Avāya* (perceptual
judgement) and *Dhāraṇā* (retention).
*indriyamanonimitto'vagrahehāvāyadhāraṇātmā
sāṃvyavahārikam.* (Prami 1.1.20)

Sāṃśayika

A type of *Mithyātva* (perverse faith);
that view on account of which a doubt is created
about the veracity of *Deva* (4) (ford-founder),
Guru (2), *Dharma* (1) (spiritual doctrine), in the
form—'whether this is truth or that?'.
*sāṃśayikam devagurudharmeṣu 'ayamayam vā'
iti sāṃśayanasya bhavati.* (Yośā 2.3 Vr p. 165)

Sākāra Upayoga

Determinate consciousness (cognitive acti-
vity)—*Upayoga* (consciousness) in the form of
Jñāna (knowledge), in which there is particular
cognition of an object, because it cognizes only
the modes of origination and cessation of the
substance (which embodies origination, cessa-
tion and permanence), subordinating its modes

of permanence.

*utpādayayadhrauvyātmakasya dravyasya
dhrauvyaṃ gauṇikṛtya utpādayayayorgrāha-
kam jñānaṃ sākāra upayoga ityucyate.*
(Jaisidi 2.5 Vr)

Sākārapratyākhyāna

A type of *Pratyākhyāna* (1) (formal resolve (vow)
of abstinence));
that *Pratyākhyāna* in which there is exception
of condition etc.,
*pratyākhyānāpavādahetuvo'nābhogādyāstairā-
kāraḥ saheti sākāram.* (Sthā 10.101 Vr Pa 472)

Sāgaropama

A macro-time-unit, which is measured through
similie (*upamā*);
that period of time which is equivalent to
10xcrorexcrore *Palyopama* (innumerable years).
*aha dasa pallakakoḍākoḍito egaṃ sāgarova-
maṃ.* (AnuCū p. 57)
See—*Addhā, Uddhāra, Kṣetra Sāgaropama*.

Sāgarika

(BrBhā 2346)

See—*Śayyātara*.

Sāgarikā

1. That abode, sojourning in which may cause
arousal of sexual desire.
2. That abode, where the men and women
(couples) stay together.
*jattha vasahie thiyānaṃ mehuṇubbhavo bhavati,
sā sāgarikā.jattha itthipurisā vasaṃti, sā sā-
garikā.* (NiCū 4 p. 1)

Sāṅgāra

(Bhaga 7.22)

See—*Āṅgāra*.

Sāṅgopāṅga Śruta

The *Śruta* (canonical works) which include
twelve *Āṅgas* (1) (principal canonical works),
viz., *Ācāra* (the first *Āṅga* (principal canonical
work)) and the like, and twelve *Upāṅgas*, viz.,
Aupapātika and the like.
*aṅgāni dvādasācārādīni dṛṣṭivādāntāni upāṅgā-
nyaupapātikaprabhṛtīnyāṅgārthānuvādīni. sahā-
ṅgopāṅgairvartata iti sāṅgopāṅgam. tasya ca
śrutasya—pravacanasya....*
(TaBhā 6.14 Vr p. 27)

Sātagaurava

One type of *Gaurava* (arrogance); the inauspicious feeling of exaltation (and conceit) due to obtaining pleasure and comfort. *gurorbhāvah karmma veti gauravaṃ....abhimā-nādidvāreṇa gauravaṃ....sātaṃ sukham.* (Sthā 3.505 Vr Pa 163)

Sātavedaniya

A type of *Vedaniya Karma* (feeling-experiencing *Karma*), on account of the *Udaya* (rise) of which one experiences physical and mental happiness. *yasyodayāt sāriraṃ mānasam ca sukham veda-yate tatsātavedaniyam.* (Prajñā 23.15 Vr Pa 467)

Sātānuga

One who hankers only after pleasures, absolutely ignoring the (stark realities of) this world and the world beyond. *sāyam anugacchamti sāyānugā ihalogaparalo-ganiravekkhā.* (Sūtra 1.2.58 Cū p. 70)

Sāticārachedopasthāpaniṃyā Cāritra

That *Chedopasthāpaniṃyā Cāritra* (ordination through detailed resolves), which is again accepted after committing some specific (serious) *Aticāra* (transgression). *sāticārasya yadāropyate tatsāticārameva che-dopasthāpaniyam.* (Bhaga 25.454 Vr)

Sādika Visrasā Bandha

That natural constitution of the *Pradeśas* (the indivisible units of the substance) of the *Dravya* (substance), which has a beginning, e.g., the creation of the *Skandhas* (aggregates) from the *Paramāṇus* (the ultimate atoms). (Bhaga 8.350) See—*Visrasā Bandha* (2).

Sādi Pāriṇāmika

A type of *Pāriṇāmika Bhāva* (*Bhāva* (2) (modifications of substances) due to natural transformation)); that transformation, which has a beginning (with respect to time); e.g.—motion, integration, configuration etc.. *gatibandhasamsthānādayah sādih.* (Jaisidi 2.49)

Sādi Śruta

A type of *Śrutajñāna* (articulate knowledge); the *Dvādaśāṅga Śruta* (the twelve principal canonical works) which has a beginning with respect to the *Vyucchitti Naya* (non-absolutistic standpoint which takes cognizance of the extinction).

vucchittinayatthāe sāiyam. (Nandi 4.68)
See—*Saparyavasita Śruta*.

Sādi Saṃsthāna

The third type of *Saṃsthāna* (2) (bodily configuration): structure (size, shape etc.) of the parts (or organs) below the navel are in proper proportion or symmetry, but the upper portion is asymmetrical. *nābheradhastano dehabhāgo grhyate tenādinā sarīralakṣanoktapramāṇabhājā saha varttate yat tat sādi.* (Sthā 6.31 Vr Pa 339)

Sādhana

Probans (middle-term)—That which has *Avinābhāva* (universal concomitance) relation with the *Sādhyā* (*probandum* or major-term); that which does not come into existence if the *Sādhyā* does not exist. *nīscitasādhyāvinābhāvi sādhanam.* (Bhikṣu 3.10)

Sādharmika

Co-religionist ascetic (Muni)—The ascetics who have the same conduct and same *Sāmācārī* (rules of conduct quā etiquette, formality and convention) are *Sādharmika*. 'sāhammiya' tti samāno dharmmah sadharmma-stena carantiti sādhammikāḥ—sādhavah. (Sthā 10.17 Vr Pa 449)

Sādharmikaavagrahaanujñāpya Paribhojana

A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvraṭa* (the third great vow of non-stealing); to utilize the space already begged by a *Sādharmika* (co-religionist ascetic (*Muni*)) only after seeking his permission. *sādhammikāñāṃ—gītārthasamudāyavihārināṃ samvignānāmavagraho māsādikālamānataḥ pañcakrośādikṣetrarūpaḥ sādhammikāvagraha-staṃ tānevā'nujñāpya tasya paribhojanatā—avasthānaṃ sādhammikāñāṃ kṣetre vasatau vā*

tairanujñāte eva vastavyam.

(*Sama* 25.1.14 Vr Pa 43)

Sādharmya Dṛṣṭānta

The *Dṛṣṭānta* (illustration or example (in logic)), in which the presence of the *Sādhana Dharma* (attribute in the form of probans) evidently proves the presence of the *Sādhya Dharma* (attribute in the form of *probandum*): for instance, "wherever there is smoke, there is fire, e.g., kitchen."

yatra sādhanadharmasattāyānavaśyam sādhanadharmasattā prakāśyate, sa sādharmanyadṛṣṭāntah, yathā—yatra yatra dhūmastatra tatra vah-niryathā mahānase. (*Pranata* 3.45, 46)

Sādhārana Jīva

The infinite number of *Jīvas* (souls) present in a single body:

the *Jīvas* of *Nigoda* (infinite number of souls having a common body), who are born together and whose functions such as formation of the body, ingress and egress of vitality, breathing in and breathing out (of air) and in-take of aliment are undertaken together.

sāhāraṇamāhāro, sāhāraṇamānupāyagahaṇam ca.

sāhāraṇajivānaṃ, sāhāraṇalakṣhaṇam eyaṃ.. (*Prajñā* 1.48.55)

See—*Anantajīva*.

Sādhāraṇapīṇḍapāṭalābhasamitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing);

on getting the *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)), which is given collectively for all ascetics, the ascetic should partake of it in conformity with the prescribed procedure. *sāhāraṇapīṇḍapāṭalābhe bhottavvaṃ saṃjaṇa samīyam.....evaṃ sāhāraṇapīṇḍavāyālabhe samitijogena bhāvito bhavati antarappā.* (*Praśna* 8.12)

Sādhāraṇabhaktapānaanujñātaparibhojana

A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing);

on getting the *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with

the canonical instruction)), which is given collectively for all ascetics. the ascetic should partake of it after taking the permission of the *Ācārya* (preceptor) and the like.

sādhāraṇam—sāmānyam yadbhaktādi tadanujñāpyācāryādikaṃ tasya paribhojanam.

(*Sama* 25.1.15 Vr Pa 43)

Sādhāraṇa Śarīra

That (gross) body, which is built collectively by infinite number of *Jīvas* (souls).

anantā vanassaikāiyā egayao sāhāraṇasarīraṃ baṃdhamī. (*Bhaga* 19.23)

See—*Anantajīva*.

Sādhāraṇasarīranāma

A sub-type of *Nāma* (body-making) *Karma*, which is responsible for getting a common body by infinite number of *Jīvas* (souls).

yadudayaśāt punaranantānām jivānāmekam sarīraṃ bhavati tatsādhāraṇanāma.

(*Prajñā* 23.38 Vr Pa 474)

yato bahvātmasādhāraṇopabhogaśarīraṃ tatsādhāraṇasarīranāma. (*TaVā* 8.11)

Sādhāraṇasarīrabādaravanaspatikāyika

That type of *Bādaravanaspatikāya* (gross vegetable-bodied) beings, in which there are infinite number of souls sharing a common body.

samānam—tulyam prānāpānādyupabhogam yathā bhavati evamāsamantādekibhāvenānantānām jantūnām dhāraṇam—saṃgrahaṇam yena tatsādhāraṇam, sādhāraṇam sarīraṃ yeṣāṃ te sādhāraṇasarīrah, te ca te bādaravanaspatikāyikāśca sādhāraṇasarīrabādaravanaspatikāyikāh. (*Prajñā* 1.32 Vr Pa 30)

Sādhu

Ascetic—

1. One who undertakes the *sādhanā* (spiritual practice) for attainment of *apavarga*—*Mokṣa* (liberation of soul) through the means of *Samyagjñāna* (right knowledge), *Samyagdarśana* (enlightened world-view) and *Samyak Cāritra* (right conduct).

sādhayanti samyagdarśanādiyogairapavarga-mīti sādhanavah. (*Da* 1.5 HāVr Pa 79)

2. One, who, after gaining thorough knowledge of the *Saḍjīvanikāyas* (six classes of living beings), abstains completely from indulging in their *Himṣā* (injuring or killing the living beings)

himself, making others indulge in their *Himsā* and approving of their *Himsā* by others.
sādhavaḥ pravrajitāḥ śaḍjīvanikāyaparijñānena kṛtakāritādi parivarjanena. (DaHāVr Pa 63)

Sādhyā

Probandum (major-term)—That which is not contradictory to and set aside by the *Pramānas* (valid cognitions) viz., *Pratyakṣa* (immediate) etc., and which is desired to be proved.
apratītamānirākṛtamabhipṣitaṃ sādhyam.

(Pranata 3.14)

sisādhayītaṃ sādhyam. (Bhikṣu 3.9)

Sāntarabandhinī

Those *Karma-prakṛties* (types of *Karma*), the duration of whose bondage is one *Samaya* (smallest time-unit) in minimum and one *Antar-muhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes) in maximum; at the most, after one *Antaramuhūrta*, their bondage ceases: e.g.—*Asātavedanīya* (*Karma*, responsible for the experience of feeling of suffering).

yāsāṃ prakṛtīnāṃ jaghanyataḥ samayamātram bandhāḥ, utkarṣataḥ samayādārabhya yāvadan-tarmuhūrtaṃ na parataḥ tāḥ sāntarabandhāḥ.
(KaPra p. 43)

Sānnipātika Bhāva

A kind of *Bhāva* (1) (disposition at subtle level of consciousness); the combinations of *Bhāvas*, viz., *Audayika* (state of soul due to rise of *Karma*) and the like.
sannivāie—cesim ceva udāiya-uvasamiya-khai-ya-khaovasamiya-pariñāmiyāṇaṃ bhāvāṇaṃ dugasaṃjoenaṃ tigasamjoenaṃ caukkasamjoenaṃ paṃcagasamjoenaṃ je nippajjai savvaṃ se sannivāie nāme. (Ami 289)

Sāmayikī Saṃjñā

See—*Samjñāsūtra*.

Sāmāyika Vyavasāya

Śrāmaṇic convictions and rituals—The convictions and rituals made on the basis of the *Śramaṇas* (2) (non-Vaidic schools) like *Sāṃkhyā* and the like.

See—*Vyavasāya*.

Sāmācārī

The rules of conduct for ascetic order, based on etiquette, formality and convention, e.g., *Icehākāra*, *Mithyākāra* and the like.
sāmācārī tāṃ—yatijanetikarttavayātārūpām.

(U 26.4 SāVr Pa 533)

See—*Ogha Sāmācārī*.

Sāmānika

A category of *Deva* (god), who is on par with the *Indra* (the king of the gods), except the possession of the sovereignty.

sāmānaya—indrātulyayā ṛddhyā carantīti sāmānikāḥ. (Bhaga 3.4 Vr)

indrasamānāḥ sāmānikāḥ amātyapitrgurūpādhyāya-mahattaravat kevalamindratahīnāḥ.
(TaBhā 4.4)

Sāmānya

Universal (attribute)—That *dharma* (attribute), which gives rise to the notion of similarity.
abhedapratīternimittaṃ sāmānyam.

(Bhikṣu 6.6)

See—*Viśeṣa*.

Sāmānya Guṇa

Generic quality—That quality, which evolves a singular characteristic in all substances; (the generic attributes are) e.g.—*Astitva* (being), *Vastutva* (entityhood), *Dravyatva* (substancehood), *Prameyatva* (possibility of becoming an object of valid cognition), *Pradeśavattva* (possessed of indivisible units) and *Agarulaghutva* (steadfastness in its own nature).

dravyeṣu samānatayā pariñataḥ sāmānyah. vya-ktibhedena pariñato viśeṣah. (Jaisidi 1.37 Vr)

astitva-vastutva-dravyatva-prameyatva-pradeśavattva-agurulaghutvādih sāmānyah.
(Jaisidi 1.38)

Sāmāyika

1. The ninth vow of the lay follower: to renounce the sinful activity for one *Muhūrta* (=48 minutes); practice of *saṃatā* (equanimity).
sāmāyikaṃ nāma sāvajjajogaparivajjanaṃ nira-vajjajogapadisevaṇaṃ ca. (ĀvaPaRi p. 22)

2. **Preliminary initiation (into ascetic conduct)**—A kind of *Cārītra* (ascetic conduct); the *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) of all sinful activities for the whole life, through three *Karaṇas* (4) (to do oneself, to make others do and to approve of others doing)

and three *Yogas* (2) (activities of mind, speech and body).

karemi bhamte! sāmāiyam—savvaṃ sāvajjam jogam paccakkhāmi, jāvajjivāe tivihim tivihenam—maṇeṇaṃ vāyāe kāeṇaṃ, na karemi na kāravemi karaṃtaṃ pi annaṃ na samaṇujānāmi.

(Āva 1.2)

3. The first chapter of the *Saḍāvaśyaka* (the *Āvaśyaka Sūtra*, consisting of six chapters), viz... *Sāmāyika Adhyayana*, in which the theme is—abstinence from sinful activity.

sāvajjajogavirāi.....paḍhame sāmādiyajjhayaṇe pāṇādivāyādīsavvasāvajjajogavirati kāyavvā.

(Anu 74 Cū p. 18)

4. A canonical work belonging to the category of *Āṅgabāhyaśruta*:

that treatise (*adhyayana*) which elucidates equanimity.

aṅgabāhyamanekavidham, tadyathā—sāmāyikam.....

(TaBhā 1.20)

samabhāvo yatrādhyayane vaṇṇyate tattena vaṇṇyamānenārthena nirḍisati—sāmāyikamiti.

(TaBhā 1.20 Vṛ p. 90)

5. A synonym of the *Ācārāṅga Sūtra* (*Ācāra* (2)) (the first *Āṅga* (principal canonical work)): as it propounds equanimity (*samatā*), its name is 'Sāmāyika'.

ācārāṅgaṃ samatāyāḥ pratipādakam sūtraṃ vartate, ata evāsya 'sāmāyikam' iti nāma vidyate.

(ĀBhā p.160)

Sāmāyika Kalpasthiti

The *kalpa-maryādā* (mores of the conduct) of the ascetics practising *Sāmāyika* (2) *Cāritra* (preliminary initiation into ascetic conduct).

sāmāyikam—sarvasāvadyayogaviratirīpaṃ tapradhānā ye saṃyatāḥ—sādhavasteṣāṃ kalpasthitiḥ.

(BrBhā 6349 Vṛ)

Sāmāyika Cāritra

Abstinence from all sinful activities for the whole life.

'savvaṃ me akaraṇijjam pāvakammam' ti kattu sāmāiyam carittaṃ paḍivajjai.

(ĀCūlā 15.32)

sāvajjajogavirai tti tattha sāmāiyam.....

(ViBhā 1263)

See—*Sāmāyika* (2).

Sāmāyika Pratimā

The third (out of the eleven) of the *Upāsaka-pratimās* (intensive course of spiritual practice

prescribed for the lay follower).

in which the lay follower (observing this course) remains heedful for abstinence from sinful activity and performance of sinless one, and practises *Sāmāyika* (1) (ninth vow of lay follower) everyday at both *sandhyās* viz., before sunrise and after sunset.

sāmāyikam—sāvadyayogaparivarjananiravadyayogāsevanasvabhāvaṃ kṛtam—vihitam deśato yena sa sāmāyikakṛtaḥ....apratipannapauśadhasya darśanavratopetasya pratidimamubhaya sandhyam sāmāyikakaranam tṛtīyā pratimā.

(Prasā 980 Vṛ Pa 294)

Sāmucchedikavāda

The fourth variety of *Pravacananihnavas* (the apostasy which disowns (or denies) any one doctrine propounded by the *Āgama* (2) (canonical work) (and propounds his own));

the view (put forward by an apostate), which denies the truth; it propounds total annihilation of everything.

prasūtyanantaram sāmastyena prakarṣeṇa ca chedaḥ samucchedo—vināśah. samucchedaṃ bruvata iti sāmucchedikāḥ, kṣaṇakṣayikabhāva-prarūpakāḥ.

(Sthā 7.140 Vṛ Pa 389)

Sāmudānika Bhikṣā

The *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction), which is collected from many houses; the *bhikṣā*, obtained through *mādhukari vṛtti*, i.e., the *bhikṣā*, accepted (from many houses) in a little quantity from each house just like a honey-bee (which collects honey from many flowers).

sāmudānikam samudānam bhikṣāsamūhastatra bhavaṃ sāmudānikam, etaduktam bhavati—madhukaravṛtṭyā'vāptam sarvatra stokam stokam gṛhitam.

(Sūtra 2.1.66 Vṛ Pa 39)

See—*Gocaracaryā*.

Sāmbhogika

See—*Sāmbhøjika*.

Sāmbhøjika

Commonsensible co-religionist ascetic—The ascetics (*Munis*) with the same *Sāmācārī* (rules of conduct quā etiquette, formality and convention), who partake food in the same *Maṇḍalī* (group of ascetics for collective performances) or whose

food. *Svādhyāya* (scriptural studies and teaching) etc. are all undertaken in the same *Maṇḍalīes*.

sāmbhogikaṃ—*ekabhojanamaṇḍalīkādīkam*.
(*Śihā* 9.1 *Vr Pa* 285)

sāmbhogikālī—*parasparamekasāmācārīkālī*.
(*BrBhā* 1617 *Vr*)

See—*Sadrśakalpī*.

Sārūpika

The ascetic (*Muni*), who, departing from the code of conduct or mores of the *Śramaṇa* (1) (ascetic of the Jain religious order), starts begging alms by holding a *tumbā* (dry gourd-fruit used as a bowl) for collecting the alms, puts on white clothes (robes), keeps his head shaven (by razor) and does not keep *Rajoharaṇa* (one of the monastic paraphernalia of the Jain ascetic, which is used to cleanse the ground to remove softly the insects etc.); he may be of both types—with a spouse or without one.

sārūpiko śīromuṇḍo rajoharaṇarahito alābupātreṇa bhikṣāmaṭati sabhāryo'bhāryo vā.

(*VyaBhā* 3671 *Vr*)

'*sārūpīkāh uāma*' *śvetavāsasaḥ kṣuramuṇḍitaśīraso bhikṣātanopajīvinaḥ*. (*BrBhā* 1114 *Vr*)

Sāsvādāna Samyagdr̥ṣṭi Jīvasthāna

The second *Jīvasthāna* / *Guṇasthāna* (stage of spiritual development);

the state of the soul possessed of 'lingering relish of the right belief'; it is the state of downfall from the *Aupaśanika Samyaktva* (right faith, obtained through the subsidence of the *Darśanasapataka* (those seven *Karma-prakrties* (types of *Karma*), the *Udaya* (rise) of which is responsible for prevention of *Samyaktva* (right faith)) (in higher stage of spiritual progress) towards the attainment of *Mithyātva* (perverse faith); it prevails for a time-period of six *Āvalikās* (16777216 *Āvalikās*=48 minutes) before attaining the state of *Mithyātva* (that is, the first *Guṇasthāna*).

uvasamasanammattāo cayo miccham apāvamaṇassa.

sāsyaṇasammattam tadamtarālāmmi chāvāliyam..
(*ViBhā* 531)

Siṃha

That ascetic (*Muni*), who is qualified as the *Gitārtha* (2) (the ascetics who have knowledge

of the text of the scriptures as well as its meaning).

'*siṃhāh*' *gitārthāh*. (*BrBhā* 2901 *Vr*)

Siṃhāsana

A kind of *Mahāprātihārya* (superhuman magnificence of the *Tirthaṅkara* (ford-founder))—one of the thirty-four *Astikāyas* (extended substances);

a throne made of crystal: the *Arhat* delivers the sermons by sitting on it.

āgāsaphāliyamayaṃ sapāyapīḍham siṃhāsanaṃ.
(*Sama* 34.1.9)

Siddha

Liberated soul—That soul, all of whose *Karmas* have been completely annihilated, and who has attained bliss par excellence and accomplished whatever was to be accomplished.

siddhāstu aśeṣaṇiṣṭhitakarmāṃśāḥ paramasukhinaḥ kṛtakṛtyāḥ. (*ĀvaNi* 179 *HāVr* p. 79)

See—*Siddha Jīva*.

Siddhakevalajñāna

The *Kevalajñāna* (omniscience) of the liberated souls.

siddhasya...yatkevalajñānam tat.

(*Śihā* 2.88 *Vr Pa* 45)

Siddhagati

Realm of liberation—Persistence of the state of liberated soul.

(*Prajñā* 6.5)

anantajñāna-darśana-sukha-vīryādisvasvabhāvagunopālabdhirūpāyāḥ siddhagatiḥ prāptiḥ jīvasya bhavati, paramaprakarsaprāptaratnatrayaparīnataśukladhyānaviśeṣasampāditaparamasamvara-nirjarābhīyāṇ sakalakarmakṣayādātmano muktavyapadesābhājāḥ svābhāvīkordhva-gamanasadbhāvāḥ lokāgraprāptasya siddhaparameṣṭhiparyāyanīpasiddhagatīrbhavatītyarthaḥ.

(*Gofī* p. 282)

Siddha Jīva

Liberated soul—The *Jīva* (soul) which has been emancipated (for ever) from the cycle of birth and death (recurrent transmigration in the mundane existence).

samsaranti bhavāntaramiti samsāriṇaḥ, tadapare siddhāh.

(*Jaisidi* 3.2 *Vr*)

See—*Siddha*.

Siddhaputra

That ascetic (*Muni*), who, departing from the code of conduct or mores of the *Śramaṇa* (1) (ascetic of the Jain religious order), starts begging alms; he keeps his head unshaven and holds a staff in his hand.

siddhaputro nāma sakeśo bhikṣāmaṭati vā na vā varātakaiḥ viṭalakaṃ karoti yaṣṭiṃ dhārayati.
(*VyaBhā* 3671 *Vr*)

Siddhasīlā

1. The eighth land, called *Īṣatpragbhārā*, where-in is the abode of the liberated souls.

aṭṭhapuḍhaviṃ paṇṇattāo, taṃ jahā—rayanappa-bhā...Isipabbhārā.
(*Sthā* 8.108)

2. That stone-slab, where a person, undertaking spiritual practice, can attain liberation on account of the effect of that region or the grace of a *Deva* (1) (god).

siddhasila ti jattha silātale sāvho tavakamniyā sayameva gaṇṭum bhattapariniṅgiṇiṃ pāda-vagamaṇaṃ vā bahave pavāṇapuvvā paḍiva-jjanti tattha ya khettagaṇato ahābhaddiyadevatāgaṇeṇa vā ārāhaṇā siddhi ya jatthāvassaṃ bha-vati sā siddhasilā.
(*Anu* 16 *Cū* p. 9)

Siddhādiguṇa

The qualities which emerge in the very first instant of attainment of liberation.

siddhānāmādaṃ—siddhatvaprathamasaṃyama eva guṇāḥ siddhādiguṇāḥ.
(*Sama* 31.1.1 *Vr* Pa 53)

Sukha

Happiness—

1. Shedding *Pāpakarma* (inauspicious *Karma*).
je nijjūṃse se suhe.
(*Bhāga* 7.160)

2. The gladness that emerges on account of the union with the desired and separation from the undesired.

iṣṭasaṃyogā'niṣṭaṇiṃvṛtterālhādaḥ sukham.
(*Jaisidi* 9.22)

3. **Sensual pleasure**—The pleasure that accrues from the agreeable sensation.

4. **Mental happiness**—The state of bliss which is experienced on fulfillment of the mental longing (or yearning).

5. **Beatitude**—The state of bliss which is experienced on subsidence of *Rāga* (attachment) and *Dveṣa* (aversion).

6. **Spiritual ecstasy**—The state of bliss, that

emerges in self-realisation and self-absorption.
imdiyamaṇassa pasamaja āduttamaṃ tahaya sokkhaṃ caubhayaṃ.
indiyalakkhaṇādo ṇiyalakkhaṃ aṇuhavane hoti āduttamaṃ..
(*NaCa* 400)

Sukhasāyyā

The psychic state in which the ascetic feels *Samādhi* (3) (consciousness of equanimity born due to cessation of attachment) during the ascetic life;

there are four *Sukhasāyyās*—faith in the *nirgrantha-pravacana* (the Jain doctrine), self-contentedness in whatever one gets, detachment towards sensual pleasures and enduring the suffering with equanimity.

cattāri suhasejjāo paṇṇattāo...niggamthe pāvayaṇe nissamkate ṇikkamkhiṭe.....saeṇaṃ lābheṇaṃ tussati....divvamāṇussae kāmabhoge ṇo āsāeti.....mamaṃ ca ṇaṃ abbhovagamiovakka-miyaṃ veyanaṃ sammaṃ sahaṃāssa....egaṃ-taso me ṇijjaraṃ kajjati—cauttā suhasejja.
(*Sthā* 4.451)

Sugati

Reincarnation in auspicious realm—Taking rebirth in that *Gati* (2) (realm of mundane existence or the realm of liberation), in which the *Jīva* (soul) is endowed with the virtues like *Samyaktva* (right faith) etc., viz.—*Siddhigati* (liberation), *Devagati* (realm of gods), *Manuṣyagati* (realm of humans).

tao sugatiṃ paṇṇattāo, taṃ jahā—siddhasogati, devasogati, maṇussasogati.
(*Sthā* 3.373)

Sudakṣujāgarikā

That state of wakefulness, which is attained by those *Śramaṇopāsakas* (lay followers of the *Śramaṇa* (1) (ascetic of the Jain religious order)), who have sanctified their soul with austerities.
je ime samaṇovāsagā abhigayaṇiṃvājīva jāva ahā-pariggahiehiṃ tavokammehiṃ appāṇaṃ bhāve-māṇā viharamti—ee ṇaṃ sudakkhujāgariyaṃ jā-garamti.
(*Bhāga* 12.21)

Sudharmāsabhā

That hall where in the *Indra* (the king of the gods) sleeps.

sudharmāsabhā yasyāṇi śāyyā.
(*Sthā* 5.235 *Vr* Pa 334)

Suparṇakumāra

Vulturine Youth—A kind of *Bhavanapati Devanikāya* (Congregation of Mansion-dwelling god); that group of gods, whose neck and chest are extremely beautiful, whose body has blue lustre and whose symbol is eagle.

adhikapratinīpagrīvoraskāḥ śyāmāvadātā garudacinhāḥ suparṇakumārāḥ. (TaBhā 4.11)

Supraṇihitayogī

That *Yogī* (practitioner of spiritual practices), who, by dint of his *Praṇidhāna* (1) (concentration of body, speech and mind on a specific object), can know the auspicious and inauspicious fruitions (of *Karma*).

jo puṇa supraṇihiyajogī so subhāsubhaviṅgam jānai. (DājīCū p. 270)

Supraṭiṣṭhakasamsthāna

The shape of cosmos, which is similar to the configuration obtained by conjunction of three

conical bowls with the shape of chopped off pyramids in the following manner—one bowl placed convexwise (that is, upside down) at the bottom, the second bowl placed concave-wise (that is, with the face upward) above it, and the third one placed convexwise (like the bowl at the bottom) upon the second.



The resultant configuration arising from the abovesaid adjustment is styled *supraṭiṣṭhaka*. *supraṭiṣṭhakasamsthānaḥ triśarāvamanputā-kāro yathā—ekal śarāvo'dhomukhastadupari dvītiya ūrdhvamukhastadupari puṇaścaiko'dhomukhaḥ.* (Jaiśūti 1.8 Vṛ)

Subhaganāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which the *Jīva* (soul) becomes beloved by other *Jīvas*, even without doing any kindness to them or having any relation with them.

yadudayavaśādanupakṛdapi sarvasya manah-priyo bhavati tatsubhaganāma.

(Prajñā 23.38 Vṛ Pa 474)

Sulabhabodhika

One, for whom *Bodhi* (1) (enlightenment) is easily

attainable.

(Bhāga 3.72)

Suvidhi

A kind of *Yogasamgraha*: performance of righteous activity.

'*suvidhi*' tti sadanuṣṭhānam.

(Sama 32.1.3 Vṛ Pa 55)

Suśamadusṣamā

Aeon of hapiness-cum-miseries—That part (spoke) of the time-wheel, during which there prevails partly hapiness, partly miseries;

it is the third aeon of *Avasarpinī* (descending half of the time-wheel) and the fourth aeon of the *Utsarpinī* (ascending half of the time-wheel).

Its duration is 2 x crore x crore *Sāgaropamas*.

(Sihā 1.130)

do sāgarovamakodākoḍio kālo suśamadūsamā.

(Bhāga 6.134)

Suśamasuśamā

Aeon of extreme happiness—That part (spoke) of the time-wheel, during which there prevails extreme happiness;

it is the first aeon of the *Avasarpinī* (descending half of the time-wheel) and the last (sixth) aeon of the *Utsarpinī* (ascending half of the time-wheel).

Its duration is 4 x crore x crore *Sāgaropamas*.

suṣṭhu samā suśamā atyantam suśamā suśamasuśamā atyantasukhasanupastasyā eva prathamāraka iti.

(Sihā 1.140 Vṛ Pa 25)

cattāri sāgarovamakodākoḍio kālo suśamasuśamā.

(Bhāga 6.134)

Suśamā

Aeon of happiness—That part (spoke) of the time-wheel, during which there prevails happiness;

it is the second aeon of the *Avasarpinī* (descending half of the time-wheel) and the fifth aeon of the *Utsarpinī* (ascending half of the time-wheel).

Its duration is 3 x crore x crore *Sāgaropamas*.

(Sihā 1.139)

tiṃṇi sāgarovamakodākoḍio kālo suśamā.

(Bhāga 6.134)

See—*Suśamasuśamā*.

Suśamvṛta

That ascetic (*Muni*), all of whose *Āśravadvāras* (doors of the influx of *Karma*) such as *prānātipāta*

(injuring or killing a living being) etc. have been inhibited (closed).

*susamvondo pañcāhīm - anivarehīm.....sthagi-
tasamastāśravadvārah susamvrtah.*

(U 12.42 ŚāVr Pa 371)

Susamāhita

That ascetic (*Muni*), who is sanctified appropriately with knowledge, faith and conduct.

*nāṇa-damaṣaṇa-carittesu sutfhu āhitā susamā-
hitā.* (Dū 3.12 ACū p. 63)

Susvaranāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which the voice of the *Jiva* (living being) becomes attractive (or melodious).

*yadudayavaśāt jīvasya svarah śrotmān prīthe-
turupajāyate tatsusaranāma.*

(Prajñā 23.38 Vr Pa 474)

Sūkṣma Adhvā Palyopama

(Anu 427.429)

See—*Adhvā Palyopama*.

Sūkṣma Adhvā Sāgaropama

(Anu 430.431)

See—*Adhvā Sāgaropama*.

Sūkṣmaapkāyika

Subtle water-bodied beings—The *Apkāyika Jivas* (water-bodied beings) which are not visible to eyes;

those *Apkāyika Jivas*, which, on account of the *Udaya* (rise) of the *Sūkṣama Nāma Karma* (body-making *Karma* quā subtlety), have a body of subtle size.

(Prajñā 1.21)

See—*Sūkṣmanāma*.

Sūkṣmaānaprāṇa Labdhi

That *Labdhi* (supernatural power), by dint of which the ascetic, possessed of it, can repeat all the fourteen *Pūrvas* (canonical works of earlier lore) within an *Antarmuhūrta* (time-period between 2 *Samayas* (smallest time-units) and 1 *Samaya* less 48 minutes).

*caturdaśāpi sūkṣmānaprāṇalabdhisampanno'n-
tarmuhūrttena parāvarttayati.*

(ONiVr Pa 178)

Sūkṣma Ālocanā

A blemish of *Ālocanā* (confession);

to do *Ālocanā* only of minor blemishes, while to conceal the major (or gross) blemishes.

sūkṣmameva vā'ticāramālocayati.

(Sthā 10.70 Vr Pa 460)

Sūkṣma Uddhāra Palyopama

(Anu 422.424)

See—*Uddhāra Palyopama*.

Sūkṣma Uddhāra Sāgaropama

(Anu 423.424)

See—*Uddhāra Sāgaropama*.

Sūkṣmakriyā Anivṛtti

The third step in the four-stepped *Śukla Dhyāna* (immaculate white meditation);

the last stage of the thirteenth *Gumasthāna* (stage of the spiritual development), in which there persists only residuum of subtle respiration; this stage is characterized by 'infallibility', hence, it is named 'anivṛtti' i.e., there can be no retrogression or deterioration in the development).

*sūkṣmā kriyā yatra niruddhavāgmanoyogatve
satyardhaniruddhakāyayogavāttatsūkṣmakri-
yam na nivarttata ityanivṛtti varddhamānapa-
riṇāmavāt, etacca nirvāṇagamanakāle kevalina
eva syāt.* (Bhāṣa 25.609 Vr)

*sūkṣmakriyā' pratipātini kevalam sūkṣmā ucch-
vāsaniḥśvāsakriyāiva avaśiṣyate.*

(Jaisidī 6.44 Vr)

Sūkṣmakriyā Apratipāti

(Jaisidī 6.44)

See—*Sūkṣmakriyā Anivṛtti*.

Sūkṣma Kṣetra Palyopama

(Anu 436-138)

See—*Kṣetra Palyopama*.

Sūkṣma Kṣetra Sāgaropama

(Anu 439)

See—*Kṣetra Sāgaropama*.

Sūkṣma Jīva

Subtle living beings—Those *Jivas* (living beings), which are not visible to eyes;

those subtle one-sensed *Jivas*, which, on account

of the *Udaya* (rise) of *Sukṣma Nāma Karma* (body-making *Karma* quâ subtlety), have a body of subtle size.

sūkṣmanāmakarmodayopajanitaviśeṣāḥ sūkṣmāḥ. (Dhava Pu 1 p. 269)

Sūkṣmatejaskāyika

Subtle fire-bodied beings—The *Tejaskāyika Jīvas* (fire-bodied beings), which are not visible to eyes:

those *Tejaskāyika Jīvas*, which, on account of the *Udaya* (rise) of *Sukṣma Nāma Karma* (body-making *Karma* quâ subtlety), have a body of subtle size. (Prajñā 1.24)

See—*Sūkṣmanāma*.

Sūkṣmadhyāna

Subtle meditation—*Dhyānasamvarayoga*; that *Dhyāna* (meditation), which is similar to the *Mahāprāṇadhyanā*, in which the meditator ceases the activity of *kāya* (body), becomes completely steady and also stops breathing; by this, his *Prāṇa* (vital energy) becomes subtle; if condition arises, he may conclude his meditation earlier, for which a *Gītārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning) has to touch the big toe of his left leg.

....*ajjapūsabhūḥ ya. āyānapūsanitte suhume jhāne....*

vasubhūṭi āyariyā bahusutā....pūsamitto bahusuto....tesim āyariyāṇaṃ cūṭā jātā —suhumajjhānaṃ pavissāmi, taṃ mahāpānasarisayaṃ, taṃ kira jāhe pavisati tāhe evaṃ jogasammirodhaṃ karoti jathā kimci vi ya ceteti....āyario na calati na phandati, ūsāsanisāso vi natthi, suhumo kira evaṃ....pūvvaṃ bhāṇito so....jāhe....accayo hojjā tāhe vāmaṅgutthāe chivejjsi tti, chitto, to paḍibuddho. (AcaNi 1317 Cū 2 p. 210)

See—*Mahāprāṇa*.

Sūkṣmanāma

A sub-type of *Nāma* (body-making *Karma*), on account of its *Udaya* (rise), the *Jīvas* (souls) have a body which remains imperceptible (not visible to eyes) even in collective state (i.e., even when innumerable number of *Jīvas* are together); also (on account of this) other *Jīvas* (living beings) are not able to attack or assist them. *sūkṣmanāma, yadudayādbahūnāmapi samuditānām janīśārīrāṇāṃ cakṣurgrāhyatā na bhavati.*

(Prajñā 23.38 Vr Pa 474)

yadudayādanyajīvāṃpagrahōpaghātā yogyasūkṣmaśārīranirerṭtirbhavati tat sūkṣmanāma.

(TaVā 8.11.29)

Sūkṣmanigoda

The *Jīvas* (living beings), belonging to the category of *Nigoda* (infinite number of souls having a common body), which are pervading the whole *Loka* (cosmos).

sūkṣmanigodāḥ sarvalokāpamāḥ.

(Jivā 5.38 Vr Pa 423)

....*suhumajjigodāṇaṃ jalathalaūgāsesu savvatttha tesim jōṇidamsaṇādo.* (Dhava Pu 14 p. 232)

See—*Sūkṣmajīva*.

Sūkṣmapṛthvīkāyika

Subtle earth-bodied beings—The *Pṛthvīkāyika Jīvas* (earth-bodied beings) which are not visible to eyes:

those *Pṛthvīkāyika Jīvas*, which, on account of the *Udaya* (rise) of *Sukṣma Nāma Karma* (body-making *Karma* quâ subtlety), have a body of subtle size. (Prajñā 1.16)

See—*Sūkṣmanāma*.

Sūkṣmavānaspaticāyika

Subtle vegetable-bodied beings—The *Vānaspaticāyika Jīvas* (vegetable-bodied beings), which are not visible to eyes:

those *Vānaspaticāyika Jīvas*, which, on account of the *Udaya* (rise) of *Sukṣma Nāma Karma* (body-making *Karma* quâ subtlety), have a body of subtle size. (Prajñā 1.30)

See—*Sūkṣmanāma*.

Sūkṣmavāyukāyika

Subtle air-bodied beings—The *Vāyukāyika Jīvas* (air-bodied beings), which are not visible to eyes:

those *Vāyukāyika Jīvas*, which, on account of the *Udaya* (rise) of *Sukṣma Nāma Karma* (body-making *Karma* quâ subtlety), have a body of subtle size. (Prajñā 1.27)

See—*Sūkṣmanāma*.

Sūkṣmasamparāyacāritra

A type of *Cāritra* (ascetic conduct); the *Cāritra* which prevails in the tenth *Gūṇasthāna* (stage of spiritual development), where only the trace of subtle passion (in the form of

Lobha (greediness) is extant: the state of conduct which ensues when the *sādhaka* (practitioner), during his stay in the *Upasāma Śreṇī* (spiritual ladder of subsidence) or *Kṣapaka Śreṇī* (spiritual ladder of annihilation), undergoes the experience of the atoms of *Lobha* in its subtle state.

kovāi samparāo teṇa jao samparīi samsāraṇ.
taṃ suhumasamparāyaṇ, suhumo jatthāvaseso so.

lobhāṇī veyamto jo khalu uvasāmao va khavao vā.

so suhumasamparāo ahakkhāyā ūṇao kiṃci.
(ViBhā 1277.1302)

Sūkṣmasamparāya Jīvaśthāna

The tenth *Jīvaśthāna*/*Guṇāśthāna* (stage of spiritual development):

the purification of the soul of a living being which is still possessed of a subtle trace of *Samjvalana Lobha* (flaming up greed).

samjvalanalobhasamkhyeyakhaṇḍarūpaḥ samparāyaḥ—kaśāyo yaśya sa sūkṣmasamparāyaḥ.
(SamaVr Pa 27)

Sucīkusāgra Asamvara. (Āśrava)

A type of *Āśrava* (cause of influx of *Karma*): to place heedlessly the appliances like needle and any sharp-edged (*kuśāgra*) weapon, which are injurious to body: it is a kind of material *Asamvara* (cause of influx of *Karma*).

(Sthā 10.11)

Sucīkusāgra Samvara

A type of *Samvara* (inhibition of cause of influx of *Karma*):

To restraint the use of the appliances like needle and any sharp-edged (*kuśāgra*) weapon, which are injurious to body: it is a kind of pragmatic *Samvara*. To keep under cover the appliances like needle and any sharp-edged (*kuśāgra*) weapon, which are injurious to body so as to save oneself from physical pricking (or penetration).

sūcyāḥ kuśāgrānāṃ ca śarīropaghātakatvādyat-samvaranaṇ—saṅgopanaṇ sa sūcīkusāgrasamvaraḥ, eṣa tūpalakṣaṇatvāt samastauṇagrahikopakarāṇapekṣaḥ.
(Sthā 10.10Vr Pa 448)

Sūtra

1. A kind (division) of *Dṛṣṭivāda*,

which gives information about all *Dravyas* (substances) and *Parīyāyas* (modes); there are twenty-two types of *Sūtra* (1) (canonical text), which give information about the *Pūrvagata Śruta* (canonical work which is a division of the *Dṛṣṭivāda* (12th *Āṅga* (principal canonical work)) and its meaning.

tāṇi ya suttāiṇ savvadavvāṇa savvapajjavāṇa savvanatūṇa savvabhāṇavikappūṇa ya desaṅgāṇi, savvassa ya pūrvagatasutassa atthassa ya sūyaga tti, ato ye sūyayattāto suttā bhāṇitā.

(NandiCū p. 74)

2. (Canonical) Aphorism—That style of composition which is informative of the meaning; that style of composition, in which there are several meanings collected together.

ekenāpi sūtreṇa bahavo'rthāḥ saṅghātyanta iti sūtramiva sūtram. arthasya sūcanādūva sūtram.
(BrBhā 310 Vr)

Sūtrakalpika

One (ascetic), who is well versed in the canonical works from *Āvaśyaka Sūtra* (canonical work consisting of *Ṣaḍāvaśyaka* (six chapters to be recited daily at both twilights)) up to *Ācārāṅga* (*Ācāra* (2)) (the first *Āṅga* (principal canonical work)).

āvaśyakamādim kṛtvā yāvadācārastāvāt sarvo'pi sūtrasya kalpiko bhavati. (BrBhā 406 Vr)
See—*Arthakalpika*.

Sūtrakṛta

Name of the second *Āṅga* of the *Dvādaśāṅga Śruta* (twelve principal canonical works), in this *Āgama*, mainly the *Ārhatā* (*Mata*) (Jain philosophy) and other philosophies are propounded.

sūyagaḍe ṇaṇ sasamayā sūjjamti parasamayā sūjjamti sasamayaparasamayā sūjjamti.
(SamaPra 90)

Sūtrakṛtadhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Sūtrakṛtāṅga* (the second *Āṅga* (principal canonical work)).
appagaiyā sūyagaḍadharā. (Aupa 45)

Sūtradhara

The ascetic (*Muni*) who learns by heart only the *sūtra* (text) (of the canon). (SthāVr Pa 186)
See—*Sūtradhara-arthadhara*.

Sūtradhara-arthatdhara

The ascetic (*Muni*) who is retainer of both the *sūtra* (text) and the *artha* (meaning) (of the canon). *sūtradharaḥ—pāṭhakaḥ, arthatdharo—boḍdhā, anyastūbhayadharaḥ.* (*SthāVr Pa* 186)

Sūtramaṇḍali

A sub-division of *Maṇḍali* (group of ascetics for collective performances); the attangement of a smaller group of the *Śramāṇas* (ascetics) to sit together for listening, apprehending, retaining and repeating the sections (*ālāpakas*) of *sūtras* (canonical texts). *iya suddhasuttamaṇḍali, dāvijjati atthamaṇḍali ceva.* (*VyaBhā* 1429)
See—*Arthamaṇḍali*.

Sūtraruci

1. A type of *Ruci* (faith); the *Ruci* developed through the studies of the *Āgamas* (2) (canonical works).
2. The person who is possessed of *Sūtraruci* (1). *jo suttamahijjanto, suena ogāhaḥ u sammattam, amgeṇa bāhireṇa va, so suttaruci tti nāyavvo.* (*U* 28.21)

Sūraprajñapti

Name of the seventh *Upāṅga* (auxiliary canonical work). A kind of *Utkālika Śruti* (a category of *Āgamas* (canonical works), which is allowed to be studied at all time barring the *akāla prahara* (i.e., the period in which the study of *Āgamas* is prohibited)); it contains astronomical description about gods and the sun. *sūracaritam panna vijjate jattha sā sūrapanna-tti.* (*Nandī* 77 *Cū* p. 58)

Sūrya

Sun—A kind of *Jyotiṣka Deva* (Luminous god). (*U* 36.208)

Sūryaprajñapti

(*Nandī* 77 *Cū* p. 58)

See—*Sūraprajñapti*.

Srpāṭikā Saṃhanana

A type of *Samhanana* (bone-structure); that (weakest type of) bone structure, in which the bones are joined (only) through skin and

flesh.

srpāṭikānāma kotidvayasamgate ye asthīni carmasnāyumasāvabaddhe tat srpāṭikānāma kiriyate.. (*TaBhā* 8.12 *Vr* p. 154)

See—*Sevārta Saṃhanana*.

Senāpatiratna

One of the fourteen *ratnas* (previous and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign); the chief of the army. *senāpatiḥ—dalanāyakaḥ.* (*PrasāVr Pa* 350)

Sevārta Saṃhanana

A type of *Samhanana* (bone-structure); that (weakest type of) bone structure, in which the end-portsions of two bones (merely) touch each other. *asthidvayaparyantasparśanalakṣaṇāṃ sevāmārttam sevāmāgatamifi sevārttam.* (*Sthā* 6.30 *Vr Pa* 339)

See—*Srpāṭikā Saṃhanana*.

Sopakrama Āyu

(*TaBhā* 2.52)

See—*Apavartanīya Āyu*.

Saudharma

Name of the first heaven; the first habitat of the *Kalpopapanna Vaimānika Devas* (the Empyrean gods with hierarchy). (See fig. p. 396). (*U* 36.210)

Skandha

1. **Aggregate**—That aggregated compound, which is formed by the integration of *Paramāṇus* (the ultimate atoms). An aggregate can be produced also by the disintegration and reintegration of it (viz. another aggregate). *tadekūbhāvah skandhah.* (*Jaisidi* 1.18)

tadbhedasamghātābhyāmapi. skandhasya bhedataḥ samghātato'pi skandho bhavati, yathā—bhidyamānā śilā, samhanyamānāḥ tantavaścaḥ. (*Jaisidi* 1.19 *Vr*)

2. The term *Skandha* (aggregate) is applicable also to the indivisible *Astikāyas* (extended substances). For instance, the *Astikāyas*, viz., *Dharmāstikāya* (extended substance quā medium of motion), *Adharmāstikāya* (extended substance quā medium of rest), *Ākāśastikāya* (extended substance quā space), *Jivāstikāya*

(totality of all *Jivās* (souls)) are called *Skandhas* (of course metaphorically).
avibhāgini astikāye'pi skandhasābdo vyavalriyate, yathā—dharmādharmākāśajivāstikāyā skandhāh. (Jaisidi 1.19 Vr)

Stanitakumāra

Thundering Youth—A variety of *Bhavanpati Devanikāya* (congregation of Mansion-dwelling god); that class of gods, the sound produced by whom is *snigdha* (agreeable) and *gumbhira* (deep), and whose complexion has a black lustre and whose symbol is *vardhamāna* (a kind of mystical diagram).
snigdhaḥ snigdhaḡambhīrānunādamaḥāsvanāḥ kṛṣṇā vardhamānacinhāḥ stanitakumārāh. (TaBhā 4.11 Vr)

Styānagrddhi

Somnambulism in extremely deep slumber—A sub-type of *Darśanāvāraṇīya* (intuition-veiling) *Karma*; the person, in this state, converts his desires of wakeful state into action (even in deep slumber).
styānā—bahutvena saṅghī nāpānmā grddhīḥ abhikāṃkṣā jāgradavasthā dhyavasitārthasā-dhanaviṣaya yasyām svāpāvasthāyāṃ sā styānagrddhīh. (Sthā 9.14 Vr Pa 424)

Strīkathāvirati Samitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Brahmacarya Mahāvratā* (the great vow of celibacy).
....evaṃ itthīkahavirati-samitijogena bhāvito bhavati aṃtarappā. (Praśna 9.8)
 See—*Nostrīkathā*.

Strīkathā Vivarjana

Second type of *Brahmacarya-guṇṭi* (protective discipline of celibacy).
maṇapalhāyajāṇaṇīm, kāmarāḡavivaddhaṇīm. bambhacerarao bhikkhū thīkaham tu vivajjae.. (U 16 Gā 2)

See—*Nostrīkathā*.

Strī Pariśaha

Hardship quā sex—A type of *Pariśaha* (hardship); the hardship (mental torture due to (sensual) feeling of the nun towards the male and that of

the monk towards the female, which is to be endured (by keeping one's passion in control).
saṅgo esa maṇussāṇaṃ jāo logaṃmi itthio. jassa eyā parinnāyā sukadaṃ tassa sāmaṇaṃ.. evamādāya melhāvī paṃkabhīyā u itthio. no tāhiṃ viṇihamejjā carejjattagavesae.. (U 2.16, 17)

Strīratna

One of the fourteen *ratnas* (previous and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign); the woman (the chief queen) who is endowed with the natural characteristic of giving immense material pleasure (to the spouse).
strīratnamatyadbhutakāmasukhanīdhānam. (Prasā Vr Pa 350)

Strīrūpavirati Samitiyoga

A *Bhāvanā* (4) (supportive contemplation) of the *Brahmacarya Mahāvratā* (the great vow of celibacy).
evaṃ itthīrūpaviratisamiti jogena bhāvito bhavati aṃtarappā. (Praśna 9.9)
 See—*Indriyāṅlokavarjana*.

Strīlingasiddha

A type of *Siddha* (liberated soul); that *Siddha*, who had attained the emancipation in the embodiment of a female (human).
itthīe liṅgaṃ itthīliṅgaṃ....tammi sarisaṇivva-ttiliṅge thitā siddhā tāto vā siddhā itthīliṅgasiddhā. (Nandi 31 Cū p. 27)

Strīveda

Sexual disposition quā female—A kind of *Nokaśāya* (quasi-passion), which is a sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*; the sexual feeling (of a female) towards a male, due to the *Udaya* (rise) of the *strīvedamohanīya Karma* (deluding *Karma* quā *Strīveda*).
strīyāḥ puṃāṃsaṃ pratyabhīlāṣa ityarthah, ta-dvipākavedyaṃ karmāpi strīvedah. (Prajñā 18.60 Vr Pa 468)

Sthavira

1. One of the seven ports in the religious order: the ascetic who stabilizes a person who has a feeling of despondency in performing the activities befitting an ascetic.

2. **Elder (ascetic)**—The ascetic who is elder with respect to age, scriptural knowledge and tenure of asceticism.

thirakaranā puṇa thero pavattivāvāriesu atthesum.

je jattha siyai jai saṃtabalo taṃ thiram kunai..
(PrasāVr Pa 24)

thero—jātsuyapariyāehim vṛddho jo vā gacchassa saṃthitiṃ kareti. (Da 9.4.1 ACū p. 15)

See—*Upadhyāya*.

Sthavirakalpasthiti

The code of conduct for an ascetic who undertakes the *sādhanā* (spiritual practice) of ascetic conduct by remaining within the *Samgha* (religious order). (Sthā 6.103)

Sthāna

Name of the third *Anga* of the *Dvādasāṅga Śruta* (twelve principal canonical works); in which description of miscellaneous topics of the *Āgamas* (canonical works) have been done, making the progressive increase in number from one up to ten its base.

ekkavihavattavvayaṃ duvihavattavvayaṃ jāva dasavihavattavvayaṃ. (SamaPra 91)

Sthānaguṇa

The specific attribute, possessed by the *Adharmāstikāya* (extended substance quā medium or rest), by virtue of which it (*Adharmāstikāya*) assists the *Jīva* (soul) and the *Pudgala* (physical substance) in their rest (as the universal passive medium).

'sthānaguṇe' tti jivapudgalānāṃ sthitiparinatānāṃ sthityupaṣṭambahetuḥ. (Bhaga 2.1.26 Vr)

Sthānadhara

That ascetic (*Muni*), who is well versed in the text as well as the meaning of the *Sthāna* (*Sthānāṅgasūtra*) (the third *Anga* (principal canonical work)).

appegaiyā ṭhānadharā. (Aupa 45)

Sthānāyatika

A type of *Kāyakleśa* (external austerity by undertaking yogic postures); to remain steady in *Kāyotsarga* (2) (austerity quā abandonment of body).

sthānāyatikaḥ sthānātigah sthānātido vā—kāyotsargakārī. (Sthā 7.49 Vr Pa 378)

Sthāpanā

1. The third stage of *Dhāraṇā* (1) (retention); in which the object apprehended through *Avāya* is retained (established) in the brain (*hrdaya*), after due reflection over its prior and posterior conditions (i.e. consistency).

'thavaṇa' tti thāvaṇā, sā ya avāyāvadhāriyama-tthaṃ puvvāvaramāloiyam hitayammi thāvayaṃtassa thavaṇā bhāṇati.

(Nandi 49 Cū p. 37)

2. A type of *Udgama Doṣa* (blemish of *bhikṣā* (accepting food etc. by going to houses for collecting them in conformity with the canonical instruction)) relating to origination or preparation of food etc.;

to keep the object (food etc.) reserved for some period of time for giving it to the ascetic by specifying that thing is to be given to an ascetic. *sādhubhyo deyamitibuddhyā deyavastunaḥ kiyaṃtaṃ kālāṃ vyavasthāpanaṃ sthāpanā.*

(PiNiVr Pa 35)

Sthāpanākalpa

1. Not to send for *Gocaracaryā* (to collect food from several houses of the householders, by accepting it in a little quantity from each one like a grazing cow (which eats a little grass from each spot)) an *akalpikā* ascetic (i.e. one who is not eligible for that work), who has not studied the original text and meaning of *Pindaiṣaṇā* (1) (*bhikṣā* (accepting food by going to houses for collecting it in conformity with the canonical instruction, with special resolves)).

2. Not to initiate into asceticism a person who is not fit for it.

....thavaṇākappe duvihamāṇatare....

āhāra uvahi sejjā, akappiemaṃ tu jo na giṇhāve. na ya dikkheti aṇatthā, aḍayālisam pi paḍi-kutthe.. (NiBhā 5932, 5934)

See—*Akalpasthāpanākalpa*,
Śaikṣasthāpanākalpa.

Sthāpanā Kula

1. That *kula* (family) which is to be kept aside, this is, it is worth boycotting.

2. The distinguished *kula* (family) which is given recognition by the *Gitārtha* (2) (the ascetics who have knowledge of the text of the scriptures as well as its meaning).

ṭhappā kulā thavaṇākulā abhojjā ityarthaḥ, sā-

dhutthavaṇṇe vā thaviijaṇṭi tti thavaṇṇakulā.
(Ni 4.21 Cī)

See—Pārihārika Kula.

Sthāpanā Nikṣepa

Transferred epithet quā 'name labelled on a representation'—A type of *Nikṣepa* (transferred epithet);

the labelling of a name on the representation though without the attributes connoted by the word with a view (to its identification with the real object) by an arbitrary will: for instance, the image (idol) of a dean.

tadarīhasūmyasya tadabhiprāyeṇa pratiṣṭhāpanam sthāpanā. (Jaisīdi 10.7)

jaṇṇa puṇa tayatthasunnam tayabhipāeṇa, tārisāgāram.

kirai vā nirāgāram ittaramiyaram va sā thavaṇṇā..
(ViBhā 26)

Sthāpanā Satya

A type of (verbal) truth:

a symbolic truth: in absence of the original object, to attribute its properties imaginarily to other substance; e.g.—to attribute the name *Arhat*, *Rāma* or *Kṛṣṇa* to the idols of the *Arhat* (1) (*Tirthaṅkara* (ford-founder)) etc. respectively; or in chess, to name the pawns as elephant, horse, *vazira* etc..

'thavaṇṇam' ti sthāpyata iti sthāpanā. yalleppyā-dikammāhadādivikalpena sthāpyate tadviṣaye satyam sthāpanāsatyam. (Sthā 10.89 Vr Pa 464)

Sthāpya

That knowledge, which transcends word (expressions), which is beyond the verbal transaction, and which is confined only to the self—that which is not useful for any practical purpose.

'thappāim' ti asaṃvavahāriyāim ti vuttaṃ bhavati. (Anu 2 Cū p. 2)

Sthāvara Jīva

Those *Jīvas* (living beings), which are not able to undertake locomotion, on account of the *Udaya* (rise) of the *Sthāvaranāma Karma* (sub-type of body-making *Karma*, responsible for the birth as *Sthāvara Jīva*).

sthāvaranāmakarmodayāt tiṣṭhantītyevaṃsīlāḥ sthāvarāḥ—prthivyādayaḥ.

(Sthā 3.327 Vr Pa 36)

Sthāvaranāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which a *Jīva* (living being) is not able to move from one's place in spite of afflicted by heat, cold etc., is not able to undertake locomotion voluntarily: this (*Karma*) is a cause of rebirth of soul in the *Ekeन्द्रiya jāti* (the class of one-sensed beings).

yadudayādūṣṇādyabhitāpe'pi tatsthānaparihārāsamarthāḥ prthivyaptejovāyuvanaspatayah sthāvarā jīyante tat sthāvaranāma.

(Prajñā 23.38 Vr Pa 474)

yannimitta ekendriyeṣu prādurbhāvaḥ tat sthāvaranāma. (TaVā 8.11.22)

Sthita

A part of the method of learning by heart (by rote):

to retain in mind the memorized treatise, to make it imprinted (in mind) or commit it to memory without fail.

sthitamiti cetasi sthitam, na pracyutamiti yāvāt.
(Anu 13 HāVr p. 9)

Sthitakalpa

Fixed code of conduct or mores—During the period of intermediate twenty-two *Tirthaṅkaras* (ford-founders), the following fourfold mores are imperative and to be observed at all times.—*Sayyātarapīṇḍa*, observance of *Cāturyāma* (*Dharma*), seniority of ascetic tenure, *Kṛtikarma*; during the period of the first and last *Tirthaṅkaras* the following tenfold mores are obligatory: *ācelakya* (observance of *Acelaka* code), *Auddeśika*, *Rājapīṇḍa*, *Śayyātarapīṇḍa*, *Kṛtikarma*, *Vrata* (five *Mahāvratas*), *puruṣajyesthatva*, *Pratikramaṇa*, *Māsakalpa* and *Paryuṣāṇakalpa*.

sijjāyaraṇḍe yā, cāujjāme ya purisajette ya, kitikammaṣa ya karaṇe, cattāri avaṭṭhiyā kappā.. (BṛBhā 6361)

ācelakkuddesiya, sijjāyara rāyaraṇḍa kitikamma.

vata jettha paḍikkamaṇe, māsaṃ-pajjosavaṇa-kappe.. (BṛBhā 6364)

eṣa ca daśavidho'pi satatāsevanena prathamacaramajinasādhūnāmavasthitāḥ kalpaḥ.....sthitāḥ—avasthitāḥ, kalpaḥ—maryādā.

(PrasāVr Pa 184)

See—*Asthitakalpa*.

Sthitaleśya Marāṇa

1. A type of *Bālamaraṇa* (death of a *Bāla* (absolutely non-abstinent person), in which the inauspicious *Leśyās* (psychic colours) remain as they are.

2. A type of *Paṇḍitamaraṇa* (death of a *Paṇḍita* (ascetic));

in which the inauspicious *Leśyā* (psychic colour) remain as it is.

3. A type of *Bālapaṇḍitamaraṇa* (death of a *Bālapaṇḍita* (abstinent-cum-non-abstinent person), in which the *Leśyā* (psychic colour) remains as it is.

bālamaraṇe....sthitalesse....paṇḍiyamaraṇe....sthitalesse....bālapaṇḍiyamaraṇe....sthitalesse....sthītā—avasthītā avīśudhyantyasaṃkliśyamānā ca leśyā kṛṣṇādīryasmin tatssthitaleśyah.

(Sthā 3.520-523 Vṛ Pa 165)

Sthitātmā

That human being, whose soul is established in knowledge, faith and conduct.

ñānadamsaṇacarittesu thio appā jassa so thiyappā.

(Da 10.17 JiCū p. 347)

Sthitikalyāna

That god, whose life-span is of maximum or the middle duration.

thitikkallāṇe tti ukkosiyā thitī ajahaṃmanu-kkosā vā.

(Sūtra 2.2.69 Cū p. 367)

Sthitināmanidhattāyu

A type of *āyubandha* (bondage of life-span-determining *Karma*);

the *Niddhata* (or *Niṣeka*) of *Āyuṣya* (life-span-determining) *Karma*, accompanied with the *sthiti* (duration) of that *Karma*.

sthityattena bhavena sthātavyam tatpradhānam nāma sthitināma....tena saha nidhattāyuh sthitināmanidhattāyuh.

(Prajñā 6.118 Vṛ Pa 217, 218)

Sthitipratighāta

1. The shortening of the duration of *Karma* which is effected through *Udīraṇā* (premature rise) of *Karma*.

2. The shortening of the long duration of *Karma*, fit for the auspicious kind of *Devagati* (realm of god), effected through specific *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body), just after their bondage

which was caused by specific *Adhyavasāya*.
sthiteh—śubhadevagatiprāyogyakarmmaṇām baddhvaiva pratighātaḥ sthitipratighātaḥ, bhavati cādhyavasāyaviśeṣātssthitē pratighāto, yadāha—dihakālaṭhīyāo hassakālaṭhīyāo pakare.

(Sthā 5.70 Vṛ Pa 289)

Sthitibandha

Duration of karmic bondage—A type of *Bandha* (1) (bondage of *Karma*);

The accomplishment of the duration—period of the bondage of a particular *Karmaprakṛti* (type of *Karma*).

karmmaṇaḥ prakṛtayaḥ....tāsāmevāvasthānam jaghanyādibhedabhinnam tasyā bandho—nirvarttanam sthitibandhaḥ.

(Sthā 4.290 Vṛ Pa 209)

Sthiranāma

A sub-type of *Nāma* (body-making) *Karma*, due to the *Udaya* (rise) of which, the organs of the body such as head, bones and teeth remain steady (—not shaky).

yadudayavaśāt śarīravayavānām śirosthidantānām sthiratā bhavati tatssthiranāma.

(Prajñā 23.38 Vṛ Pa 474)

Sthirikaraṇa

The sixth out of the eightfold conduct pertaining to the *Samyaktva* (right faith);

to stabilise those persons' who have become unstable in the path of *Dharma* (1) (spiritual doctrine) again in *Dharma* (1).

sthirikaraṇam ca abhyupagamadharmānuṣṭhānam prati viśīdatam sthairyāpādanam.

(U 28.31 Sāvṛ Pa 567)

Sthūlaadattādānaviramāṇa

The third vow of the lay follower's discipline; to abstain from stealing partially (i.e., from gross stealing).

thūlayam adinnādānam paccakkhāi. (UPā 1.26)

Sthūlaprāṇātipātaviramāṇa

The first vow of the lay follower's discipline; to abstain from violence partially (i.e., from gross violence).

thūlayam pāṇāvāyam paccakkhāi. (UPā 1.24)

'thūlagam' ti trasaviśayam. (UPā 1.26)

sthūlā eva sthūlakāsteṣām prāṇāḥ—indriyādayaḥ teṣāmatipātaḥ sthūlaprāṇātipātaḥ tam śramaṇopāsakah śrāvaka ityarthāḥ pratyākhyāti, tasmād viramata iti bhāvanā.

(ĀvaHāVr 2 p. 219)

*bālapamdie naṃ maṃusse....soccā nisaṃma de-
saṃ uvaramai, desaṃ ṇo uvaramai.....*

(Bhaga 1.363)

'desaṃ' *sthūlam prāṇātipātādikaṃ pratyākhyāti.*
(Bhaga 1.363 Vr)

Sthūlamṛṣāvādaviraṃaṇa

The second vow of the lay follower's discipline: to abstain from falsehood partially (i.e., from gross falsehood).

sthūlayaṃ musāvāyaṃ paccakkhāi. (UPā 1.25)

Snātaka

The fifth category of Nirgrantha (3): the ascetic who has annihilated all the four *Ghāṭi Karmas* (destroying *Karmas*) viz., *Moha-niya* (deluding) etc., *mohanijjāighāṭiyacaukammāvagato sīṇāto bhāṃmati.* (UCū p. 144)

Snāna

A kind of *Anācāra* (2) (gross transgression of ascetic conduct): undertaking of *Deśasnāna* (partial bathing) as well as *Sarvasnāna* (complete bathing) is taboo for an ascetic (*Muni*).

sīṇānaṃ dvīhaṃ desato savvato vā.
(Da 3.2 ACū p. 60)

See—*Deśasnāna*.

Snigdha

A kind of *Sparsā* (touch).
1. The quality of *snigdhatā* (oiliness).
2. The positive (electrical) energy of the *Paramānu* (the ultimate atom).
*sneho hi guṇaḥ sparsākhyah, tatpariṇāmah snig-
dhaḥ.* (TaBhā 5.32 Vr)

See—*Rūkṣa*.

Snehakāya

The subtlest form of water (moisture), which continues to fall (in the atmosphere every moment from the sky) and ceases to exist as soon as it falls.

*atthi naṃ bhaṃte! sadā samitaṃ suhume siṇ-
hakāe pavaḍai?*
haṃtā atthi..

...*se naṃ khippāmeva viddhamsamāgacchai.*
(Bhaga 1.314, 316)

Sneharāga

A kind of *Rāga* (attachment): the attachment to (or love for) the progeny etc., *sneharāstu viṣayādānimittavikalo'vinifeṣvapyapa-
tyādiṣu yo bhavati.* (ĀvaHāVr 1 p. 259)
See—*Rāga*.

Snehasūkṣma

A subtle form of water: e.g.,—dew, water-drops emerging from within the ground, and the like. *siṇhasuhumaṇ paṇcapagāraṇ, taṃ jahā—osā,
hīmae, mahiyā, karae, haratanue.*
(Da 8.15 JiCū p. 278)

Spardhaka

A sub-division of *Vargaṇā* (class of material cluster).
varganāsamudāye. (Ka Pra 1)
*avibhāgaparicchinakarmapradeśabhāgapraca-
yapaṅkteḥ kramavṛddhiḥ kramahāniḥ spardha-
kam.* (TaVā 2.5.4)

Spardhaka Avadhi

That *Avadhijñāna* (clairvoyance), which emerges due to *Kṣayopaśama* (annihilation-cum-subsidence) of *Jñānāvaraṇīya* (knowledge-veiling) *Karma* and the rays of knowledge of which come out through the medium of *Spardhakas* (those soul-units through which the rays of knowledge emerge out).

*jesiṃ jīvānaṃ kesu vi āgāsapadesesu ohi uppa-
ṇṇo kesu vi na uppanno, tattha jesu uppaṇṇo te
phaddagā bhāṇṇanti.* (ĀvaCū 1 p. 61)

*iha phaddakāni avadhijñānanirgamadvārāṇi
athavā gavākṣajālādīvyavahitapradīpaprabhā-
phaddakāni va phaddakāni.*

(ĀvaNi 60 HāVr p. 29)

*spardhakamca nāmāvadhijñānaprabhāyā gavā-
kṣajālādīdvāravinirgatapradīpaprabhāyā iva
pratiniyato vicchedaviśeṣaḥ.* (NandīMaVr Pa 83)
See—*Karaṇa, Caitanyakendra, Sandhi*.

Spardhakapati

The leader of a division of the *Gaṇa* (2) (monastic sub-order).
(VyaBhā 234)

Sparsā

Touch—A *Lakṣana* (distinguishing characteristic) of *Pudgala* (physical substance), which is perceptible to the tactile sense-organ.

kāyassa phāsaṃ gahaṇaṃ vayaṃti..... (U 32.74)
phāsassa kāyaṃ gahaṇaṃ vayaṃti..... (U 32.75)
 See—Gandha.

Sparśanakriyā

A type of *Kriyā* (urge):
 the proclivity (or activity) to touch on account of
Pramāda (5) (deluded consciousness).
pramādavaśāt sprṣṭavyasañcetanānubandhah
sparśanakriyā. (TaVā 6.5.9)

Sparśanā

When an object touches those *Pradeśas* (the indivisible units) of the *Ākāśa* (space).—(space-units).—outside the space already occupied by it, which are just adjacent to the object itself, such touching is called *Sparśanā*; for instance, a single *Paramāṇu* (the ultimate atom) touches seven space-units.
....egapaesaṃ khattaṃ sattapaesā ya sā phusanā..
yatrāvagāḍhastat kṣetramucyate, yattuavagā-
hanāto bahirapyatiriktaṃ kṣetraṃ sprṣati sā
sparśanā'bhidhīyate. (ViBhā 432 Vr p. 208)
ākāśapradeśauḥ paryantavarttibhiḥ saha yaḥ
sparśastat sparśanam. (TaBhā 1.8 Vr)

Sparśanāma

A sub-type of *Nāma* (body-making) *Karma*, the *Udaya* (rise) of which is responsible for the system of touch (quality) of the body (for example, the hard touch of the particular kind of stone which is the body of the earth-bodied soul).
sprṣyate iti sparśah,....sa ca karkaśaṃṛdulaghu-
guru-sniḡdharūkṣaśītoṣṇabhedādaṣṭaparakārah,
tannibandhanam sparśanāmāpyaṣṭaparakāram.
tatra yadudayājantusaṛiṣeṣu karkaśah sparśo
bhavati yathā pāṣāṇaviśeṣādīnām tatkarkaśa-
sparśanāma, evaṃ śeṣānyapi sparśanāmāni bhā-
vantiyāni. (Prajñā 23.50 Vr Pa 472)

Sparśanendriya

Tactile sense-organ—That sense-organ, by means of which the *Jīva* (soul) can apprehend the touch;
 it is available to soul due to the *Kṣayopasāma* (annihilation-cum-subsidence) of the *Viryāntarāya* (*Karma*, obstructing the spiritual energy) and specific (i.e. tactile) sense-organ-veiling *Karma*, and the *Udaya* (rise) of the *Aṅgopāṅga Nāma Karma* (which is a sub-type of body-

-making *Karma* responsible for the availability of the primary and secondary organs of the body).
viryāntarāyapratiniyatendriyāvaranākṣayopas-
sāmāṅgopāṅganāmālābhāvaṣṭambhāt sparśa-
tyanenātmeti sparśanam. (TaVā 2.19)

Sparśanendriya Asaṃvara (Āśrava)

Non-inhibition of the tactile sense-organ—Indulging in the activity of the tactile sense-organ, which causes the attraction of new *Karma* towards the soul. (Sthā 10.11)

Sparśanendriya Nigraha

Curbing of the sense-organ of touching—To check the attachment and aversion towards the agreeable and disagreeable touches respectively;
 such stoppage precludes the bondage of new *Karma*, which is caused by indulging in attachment and aversion (to touches) and sheds off the previously bound *Karma*.
....phāśīndriyaniggahaṇaṃ maṇuṃjāmaṇuṃsesu
phāsesu rāgadosaniggahaṇaṃ janayai, tappaccai-
yam kamnāṃ na bandhah, puvvabaddham ca
nijjarei. (U 29.67)

Sparśanendriya Pratyakṣa

A type of *Indriya Pratyākṣa* (direct cognition qua sensory perception):
 the perceptual cognition of touch which takes place through the tactile sense-organ.
 See—*Indriya Pratyakṣa*.

Sparśanendriya Prāṇa

Vital energy qua tactile sense-organ—One of the ten *Prāṇas* (vital energies), which engenders the power of touch. (Prasā 1066)

Sparśanendriyarāgoparati

A *Bhāvanā* (4) (supportive contemplation) of the *Aparigraha Mahāvratā* (fifth great vow of non-possession);
 abstaining from the attachment to agreeable touch and aversion to disagreeable one.
 (Sama 25.1.25)
 See—*Cakṣurindriyarāgoparati*.

Sparśanendriya Saṃvara

Restraint qua tactile sense-organ—Inhibition of

the influx of *Karma* by undertaking the restraint over the *Sparśanendriya* (tactile sense-organ).
(*Sthā* 10.10)

Sparśāparicāraka

The gods the inhabitants of the *Sanatkumāra* and *Māhendra Kalpa* (i.e., the third and fourth heavens, respectively), whose sexual desire gets fulfilled by merely touching a goddess.
dosu kappesu devā phāsapariyāvaṅā paṃattā, taṃ jahā—saṅaṅkumāre ceva māhimde ceva.
(*Sihā* 2.457)

*sparśādiparicārakāḥ sparśāderevopaśāntavedo-
patāpā bhavanti.* (*SthāVr* Pa 95)

Sparśuka

That object which is acceptable for the ascetic (*Muni*), because of being *Acitta* (inanimate).
(*Bhaga Bhā* 1.438)

See—*Prāsuka*.

Sprśadgati

A type of motion: that motion, in which a *Paramāṇu* (the ultimate atom) of *Pudgala* (physical substance), while travelling through the space, touches other *Paramāṇus* of *Pudgala* and *Skandhas* (aggregates) that come in the way.

*phusamāṇagati—janīyaṃ paramāṇupoggale du-
padesiya jāva anantapadesiyāṇaṃ klunndhāṇaṃ
aṃamaṇaṇaṃ phusittā ṇaṃ gati pavattai.*
(*Prajñā* 16.39)

*tatra paramāṇvādikāṃ yadanyena paramāṇvā-
dikenā parasparaṇi saṃsprśyasasṃsprśya—saṃ-
baṇḍhamambhūyānubhāyetyarthāḥ iti bhāvāḥ
gacchati sā sprśadgatiḥ.* (*PrajñāVr* Pa 328)

Sprśta

1. That *Karma-pudgala* (material cluster quā *Karma*) whose coalescing with the soul-units (*ātmapradeśas*) has already taken place.

*karmarūpatayā pariṇāmitasya sprśtasya—āt-
māpradeśaiḥ saha saṃśleṣamupagatasya.*
(*Prajñā* 23.13 Vr Pa 459)

2. The sound, which is an object of auditory sense-organ, is perceived by the ear, merely by being touched to it; (hence, it is called *Sprśta*).
puṭṭhaṃ sunei saddaṃ..... (*Nandi* 54.4)

*'sprśtamiti' āliṅgitam, tanau reṇuvat, 'śmṛti' gr-
māti.* (*NandiHāVr* p. 57)

Sphoṭana Karma

A type of *Karmādāna* (occupation involving immense violence and possession):

1. Mining (of earth).
2. Trading in the food-stuff such as *sattu* (powdered corn) etc., made from the grains like barley etc..

*'phoṭi' tti sphoṭanakarma—vāpikūpataḍḍādi-
khananaṃ yadvā halakuddālādīnā bhūmidāra-
naṃ pāsāyādighaṭṭanaṃ vā, yavādīdhānyānāṃ
saktvādīkaraṇena vikrayo vā.* (*PrasāVr* Pa 62)

3. To earn livelihood through trading in or manufacturing the explosives made from gunpowder like crackers, fireworks etc..

Smṛtijñāna

Knowledge quā memory—

1. That cognition (recollection) which is conditioned by the stimulation of the memory trace and delivers itself in the form of 'that' (thing) (which is the datum of past perceptual cognition).

vāsanodbodhahetukā tadītyākārā smṛtiḥ.

(*Prañi* 1.2.3)

2. The result of that transformation of consciousness, through which it is possible to have the memory of even those objects which have lost their contact with the sense-organs, even after some interval of time.

*indriyāḥ yoh paricchinno viśayo nīpādistaṃ yat
kālāntareṇa vīnaṣṭamapi smarati tat smṛtijñā-
naṃ.* (*TaBhā* 1.13 Vr)

3. The result of that transformation of consciousness, whose basis is a thing of past and whose *kartā* (cognizer) is the same person; its synonym is mental knowledge.

*atītavastvālabhanamekakartykaṃ caitanyapa-
riṇātisvabhāvaṃ manojñānamitīyāvat.*

(*TaBhā* 1.13 Vr)

Smṛtivarjana

Sixth type of *Brahmacarya-gupti* (protective discipline of celibacy).
(*Sthā* 9.3)

See—*Pūrvavatānusmaranavarjana*.

Smṛti Samanvāhāra

Specific *Prañidhāna* (2) (concentration), concentration of memory or mind;

to engross the psyche (consciousness) in a single subject.

*smṛtisamanvāhāro nāma....ya ātmanah prañi-
dhānaviśeṣaḥ sa samanvāhārah smṛteḥ..... smṛ-*

*tihetutvād vā smṛtirmanah. tasyāḥ smṛteḥ pra-
nīdhānarūpāyāḥ samanvāharaṇam samanvāhā-
rah.ekatānamanouiveśanam.*

(TaVā 9.31 Vr)

*arthāntaracintanādādhikyenāharaṇamekatrāvā-
rodhaḥ samanvāhārah. smṛteḥ samanvāhārah
smṛtisamanvāhārah. (TaVā 9.30)*

Syāt

An indeclinable participle indicative of predi-
cate;

it is used in *dravyamimāṃsā* (metaphysics) to
connote the indication of context (*apekṣā*) (in the
sense of 'in some respect or 'in a particular con-
text').

*niyamanīsehaṇasilo nīpādaṇādo ya jo hu khalu
siddho.*

so siyasaddo bhaṇo jo sāvekkham pasāhedī.

(Naca 253)

Syād Avaktavya

Inexpressible in some respect—(One of the pre-
dications of the *Saptabhāṅgī* (sevenfold predic-
tions):

a *Vastu* (3) (the object of valid cognition), several
(i.e. more than one) modes of which cannot be
expressed simultaneously; for example—the
own nature and alien nature as well as the
present, past and future modes of an aggregate
composed of two *Paramāṇus* (i.e., a dyad—
possessed of two *Pradeśas* (the indivisible units
of the substance)) can not be expressed simul-
taneously; hence, it is "inexpressible in some
respect".

*tadubhayassa āditṭhe avattavvam dupaesie
khamdhe—āyāti ya noāyāti ya. (Bhaga 12.219)*

Syādvāda

Conditional dialectics—The (logical) system of
exposition of the *Vastu* (3) (the object of valid
cognition), possessed of infinite number of attri-
butes, by taking cognizance of a single attribute
and without discarding the rest of others.

*arpanānarpanābhyāmanekāntātma-kārtthapratī-
pādanapaddhatīḥ syādvādah. (Bhikṣu 4.7)*

Syādvāda Śruta

That *śruta* (scriptural or verbal knowledge)
through which ascertainment of the whole object
(the *Vastu* (3) (object of valid organ of cognition),
consisting of multiple character)) is made.

*nyānāmekaniṣṭhānām, pravṛtteḥ śrutavartma-
ni.*

sampūmārthaviniścāyi, syādvādaśrutamucyate.

(Nyāyī 30)

Svakāyaśāstra

Weapon of one's own kind—A type of *Śāstra*
(weapon or instrument of violence);

that animate or inanimate substance, which,
when used, kills a living being belonging to its
own class (*kāya*); E.g.—black soil (earth-bodied
being) acts as the weapon for the yellow soil
(earth-bodied being).

*svakāyaśāstram—yathā kṛṣṇanṛttikā pītamṛ-
ttikāyāḥ. (ABhā 1.19)*

parakāyaśāstram—yathā agnih.

*tadubhayāśāstram—yathā nṛttikāmiśritajalam.
(ABhā 1.19)*

See—*Parakāyaśāstra*.

Svadārasaṃtoṣa

The fourth vow of the lay follower's code of
conduct:

to abstain from sexual intercourse with any
man/woman other than one's spouse.

*sadārasaṃtoṣie parimāṇam kurei nannattha
ekkāe sivanamīlāe bhāriyāe, avasesam savvam
melumavīhiṃ paccakkhāi. (UPā 1.27)*

Svapnanimitta

A branch of *aṣṭāṅga mahānimitta* (the eightfold
science of prognostication);

the science which foretells with certitude about
the happiness and miseries that are going to
occur on the basis of the dreams that are seen in
the last watch of night.

*vātapittaśleṣmadoṣodayarahitasya paścimarā-
tribhāge candrasūryadharādrisamudramukha-
praveśana.āgāmijivitamaraṇasukhaduḥkhā-
dyāvīrbhāvakahī svapnah. (TaVā 3.36)*

Svabhāva Paryāya

Intrinsic mode—That mode (transformation) of
an entity, which occurs naturally, independently
of anything else to cause it.

paranimitānapekṣahī svabhāvaparyāyah.

(Jaisidī 1.44)

Svayambuddha

Self-enlightened ascetic—That ascetic (*Muni*),
who gets initiated after becoming enlightened

without getting any external cause.

bāhyapratyayamantareṇa ye pratibuddhāste svayambuddhā. (NandīCū p. 26)

Svayambuddhasiddha

A type of *Siddha* (liberated soul):

a *Siddha* who had attained the liberation in the state of *Svayambuddha* (self-enlightened ascetic). (Nandī 31)

See—*Svayambuddha*.

Svayameva Avagraha Anugrahaṇa

A *Bhāvanā* (4) (supportive contemplation) of the *Acaurya Mahāvratā* (the third great vow of non-stealing):

to sojourn in the space by taking oneself the permission (of the owner).

jñātāyāṃ ca simāyāṃ svayameva 'uggaḥaṇa' mīti avagrasyānugrahaṇatā paścātsvikaṇama-vasthānamityarthaḥ. (Sama 25.1.13 Vṛ Pa 43)

Svayambhūramana

The name of the last-ocean among the innumerable number of (continents and) oceans situated in the *Tiryagloka* (middle universe).

....asamkhyeyā dvīpasamudrāḥ svayambhūramanaparyantā veditavyāḥ. (TaBhā 3.7)

Svaranimitta

A branch of *aṣṭāṅga mahānimitta* (the eightfold science of prognostication):

the science which deals with foretelling of good or evil effect on the basis of the lingual sounds (*svarā*) or non-lingual sounds of animals and birds.

akṣarānakṣaraśubhāśubhaśabdaśravayaneṣṭā-niṣṭaphalāvīrbhāvanāni mahānimittāni svarāni. (TaVā 3.36)

Svalakṣaṇa Doṣa

A type of fault (or fallacy) in *Vāda* (polemics): assertion of such *Lakṣaṇa* (distinguishing characteristic) in an object, which is vitiated with the fallacy of *Avyāpta* (a pseudo-characteristic which is available in only one part of the *lakṣya*) or *Ativyāpta* (a pseudo-characteristic which is obtained in *lakṣya* as well as *alakṣya*).

lakṣyate—tadanyavyapohenāvadhāryate vastvaneneti lakṣaṇam, svam ca tallakṣaṇam ca svalakṣaṇam..... lakṣaṇadoṣo'vyāptirativyāptirvā.

(Sīhā 10.94 Vṛ Pa 467)

Svaliṅgasiddha

A type of *Siddha* (liberated soul):

a *Siddha* who had attained the emancipation in the outfit of a Jain ascetic.

'saliṅgasiddhā' davvaliṅgam prati rajoharaṇa-muhapotti-paḍiggahadhāraṇam saliṅgam, eta-mmi davvaliṅge ṭhitā etāto vā siddhā salīṅga-siddhā. (Nandī 31 Cū p. 27)

Svasamaya

1. That soul, which persists in its own nature, is abiding by knowledge, faith and conduct, is not given to delusion etc..

je pajjayesu ṇiradā jīvā parasamayigatti ṇiddi-ṭṭhā.

ādasahāvammi ṭhidā te sagasamayā muṇedavvā. (PraVa 2.2)

jīvo carittadaṃsaṇaṇāṇaṭṭhiu, taṃ hi sasamayam jāṇa.

puggalakammāpadesaṭṭhiyam ca, taṃ jāṇa parasamayam. (SaSā 2)

2. The doctrine of Jainism. (Aupa 26 Vṛ Pa 63)

See—*Ātmavāda*.

Svasamayaparasamayavaktavyatā

A type of description, in which comparative explanation of the orthodox philosophical doctrines of one's own and the alien schools is made.

jattha sasamae parasamae āghavijjai paṇavi-jjai paṇivijjai daṃsijjai nidamsijjai uvadaṃsijjai. se taṃ sasamayaparasamayavattavvayā.

(Anu 608)

Svasamayaprajñāpaka

That ascetic (*Muni*), who interprets the topics which are comprehensible through sensory knowledge or are gross on the basis of probans or logic, and those which can only be known through extra-sensory knowledge or are subtle, on the basis of the *Āgama* (2) (canonical work) or *ahetuvāda* (the belief that some topics are not amenable to logical explanation).

jo heuvāyapakkhammi heuo, āgame ya āgamio. so sasamayapaṇavāo, siddhamtavirāhao anno..

(SaPra 3.45)

Svasamayavaktavyatā

A genre of presentation, in which the philosophical doctrines of one's school are propounded.

*jattha naṃ sasamae āghavijjai paṇnavijjai.....
se taṃ sasamayavattavayā.* (Anu 606)

Svasmṛti

That power of recollection (memory), through which one remembers one's own previous birth.
....*sahasammuiyāe.....* (Ā 1.3)
kecicchīśavaḥ bālyāvasthāyāmeva pūrvajanmanah sahasām smṛtiṃ prāptā bhavanti.
(ĀBhā p. 19)

Svahasta Kriyā

A type of *Kriyā* (urge);
to undertake arrogantly that activity in one's own hand, which is fit to be undertaken by others.
svahastakriyā abhimānīṣitacetasā'nyapurusa-prayatnanirorṭyā yā sahasatena kriyate.
(TaBhā 6.6 Vṛ)

Svahastapāritāpanikī Kriyā

A type of *Pāritāpanikī Kriyā*;
to torture one's own body or other's body through one's own hand.
svahastena svadehasya paradehasya vā paritāpanam kurvataḥ svahasta-pāritāpanikī.
(Sthā 2.10 Vṛ Pa 38)

Svākhyāt Dharma

That *Dharma* (1) (spiritual doctrine) which is impregnated with scriptural studies, concentration and austerities.
tivihe bhagavatā dhamme paṇṇatte, taṇi jahā—suadhijjhite, sujjhāite, sutavassite.....se suadhijjhite.....suyakkhāte naṇi bhagavatā dhamme paṇṇatte. (Sthā 3.507)
....*yadetat svadhūtādītrayam bhagavatā varddhasvāminā dharmah prajñaptah 'se' tti sa svākhyātah suṣṭhūktah samyagjñānakriyārīpatvāt.*
(Sthā Vṛ Pa 163)

Svādima

A kind of (fourfold) *Āhāra* (2) (alimetal materials);
1. The food items which are used for taste or cleansing (or purifying) the mouth after meals; e.g.—clove, cardamom and the like.
svādaḥ prayojanamasyeti svādimam—tāmbūlādi. (Sthā 4.288 Vṛ Pa 220)
2. Delicacies quā lickables. (TaVā 7.21)
See—*Khādima, Upavāsa.*

Svādya

See—*Svādima.*

Svādhyāya

Scriptural studies—A kind of *Ābhyantara Tapa* (internal austerities) (or *Nirjarā* (shedding *Karma*));
studying and teaching the scriptural books.
śrutasyādhyayanam svādhyāyah.
(Jaisidi 6.40)

Svādhyāya Maṇḍalī

A sub-division of *Maṇḍalī* (group of ascetics for collective performances);
according to this arrangement, the ascetics perform collectively the *Svādhyāya* (scriptural studies and teaching) with the *Guru* (2) in conformity with the prescribed procedure.
See—*Maṇḍalī.*

Svānudayabandhinī

That *Karma-prakṛti* (type of *Karma*), which is bound only at the time when it is not in *Udaya* (rise); e.g. *Devāyuska* (life-span of god), *Tirthānkara Nāma Karma* (body-making *Karma* due to the *Udaya* (rise) of which a *Jīva* (soul) becomes the *Tirthānkara* (lord-founder) and the like.
svasyānudaya eva bandho yāsām tālī svānudayabandhinīyah. (KaPra p. 40)

Svārthānumāna

Subjective inference—The inference made for one's own self; it consists in the knowledge of *Sādhyā* (*probandum* or major term) by means of the selection of *Hetu* (statement of *Sādhana* (*proban* or minor term)) and the memory of the *Vyāpti* (universal concomitance). (In such knowledge, there is no formal need of the statement of the subject and citation of an example).
tatra hetugrahaṇasambandhasmaranakāraṇakam sādhyavijñānam svārtham. (Pranata 3.10)
See—*Parārthānumāna.*

Svodayabandhinī

That *Karma-prakṛti* (type of *Karma*), which is bound only at the time when it is in *Udaya* (rise); e.g. *Matijñānūvaraṇa* (knowledge-veiling *Karma* quā *Matijñāna* (perceptual cognition)), *Mithyātvamohanīya* (view-deluding *Karma* responsible for *Mithyātva* (perverse faith)) and the like.

*svodaya eva bandho yāsāṃ tāḥ svodayabandhi-
nyah.* (KaPra p. 40)

Ha

Hakkāra

A type of ancient *Daṇḍanīti* (penal code or policy). (Sthā 7.66 Vṛ Pa 378)
See—*Hākāra*.

Haṭa

Name of a root-less vegetation, which grows in deep lake or tank, and becomes displaced this way or that way by the gust of wind.

*haḍo nāma vaṇassaiviseso, so dahatalāgādisu
chinnamūlo bhavati tathā vāteṇa ya āiddho io io
ya nijjāi.* (Da 2.9 JīCū p. 89)

Haritasūkṣma

A subtle sprout of vegetation which has the same colour as that of the soil where it grows, and hence, is difficult to know.

*jo ahumūṭṭhiyaṃ pudhavisamānavanyaṃ duvvi-
bhāvaṇijjaṃ taṃ hariyasuhumam.* (Da 8.15 JīCū p. 278)

Harivarṣa

That region of the *Jambūdvīpa* continent (in Jain geographical map), which is situated in the south of the Varṣadhara Mount Niṣadha, in the west of the Eastern *Lavaṇasamudra* and in the east of the Western *Lavaṇasamudra*. The inhabitants (human beings) of this region have a complexion of the lion.

*ṇisahassa vāsaharapavvayassa dakhhiṇeṇaṃ,
mahāhimavaṇṭassa vāsaharapavvayassa, utta-
reṇaṃ, puratthimalavaṇasamuddassa paccatthi-
meṇaṃ, paccatthimalavaṇasamuddassa pura-
tthimeṇaṃ, ettha ṇaṃ jaṇbuddīve dīve harivāse
ṇāmaṃ vāse paṇṇatte.* (Jaṃ 4.81)

*hariḥ śiṃhastasya śuklarūpapariṇāmitvāt ta-
dvāraṇamanuṣyādyuṣi tadvāddharivarṣa ityākh-
yāyate.* (TaVā 3.10.8)

Hastiratna

One of the fourteen *ratnas* (precious and unique animate and inanimate objects) of the *Cakravartī* (universal sovereign): the elephant of the *Cakravartī*, which is endowed with superb speed and great valour.

(AvaCū 1 p. 184)

See—*Aśvaratna*.

Hākāra

A type of ancient *Daṇḍanīti* (penal code or policy):

a clause (in which the criminal was administered punishment in the form of opprobrium, such as—

“What the hell you have done”.

‘ha’ ityadhiksepārthustasya karanam hakkārah.
(Sthā 7.66 Vṛ Pa 378)

Hāḍahaḍā

A type of *Āropanā Prāyaścitta* (a continuous sequence of expiation):

to administer immediately the expiation which is incurred.

*paṭṭhavitā ṭhavitā yā kasiṇākasiṇā taheva hā-
ḍahaḍā.*

ārovanā paṇcaviḥā.... (VyāBhā 599)
See—*Āropanā Prāyaścitta*.

Hāyanī

The sixth decade of the life-span of hundred years:

in this age, the man starts becoming detached to sensual pleasures and the strength of the sense-organs as well as muscles (specially the arms-muscles) get depleted.

*chaṭṭhī u hāyaṇī nāma, jaṃ naro dasamassio.
virajjai ya kāmesu, iṇḍiesu ya hāyai..*

(DaHāVṛ Pa 8)

hāyatyaṣyāṃ bāhubalaṃ cakṣurā hāyaṇī.

(DaśāCū Pa 3)

Hāsyā

A kind of *Nokaṣāya* (quasi-passion), which is a sub-type of *Cāritramohanīya* (conduct-deluding) *Karma*;

that *Karma*, the *Udaya* (rise) of which makes one to laugh, with or without any reason.

*yadudayaṇa sanimittamanimittam vā hasati tat-
karmma hāsyāṇ.* (Sthā 9.69 Vṛ Pa 445)

Hāsyaviveka

A *Bhāvanā* (4) (supportive contemplation) of the *Satyamahāvratā* (second great vow of truth):

not to speak in the fit of laughter, to give it up prudently and to undertake the *Pratyākhyāna* (1) (formal resolve (vow) of abstinence) from laughing.

*hāsyaṃ hasanam—mohodbhavaḥ parihāsastat-
parinato hyayamātmā parihasan pareṇa sārdu-
malikamapi brūyāt, tasya parijihīṣayā ca hāsya-
pratyākhyānambhyupeyam. (TaVā 7.3 Vṛ)
hāsam na sevīyavvam.....evaṃ moneṇa bhāvito
bhavai aṃtarappā. (Praśna 7.21)*

Himsā

To deprive any *Jīva* (living being) of its *Prāṇas* (vital energies) through remiss activity.
pramattayogāt prāṇavyaparopanam himsā.
(Ta Sū 7.13)

Himsādaṇḍa

A kind of *Kriyā* (urge);
to indulge in activity involving violence insti-
gated by vengeance, defense and apprehension.
*aṇṇam vā aṇṇiyam vā himsiṃsu vā himsaṃti vā
himsissanti vā taṃ daṇḍam....himsādaṇḍava-
ttie tti āhie. (Sūtra 2.2.5)*

Himsānubandhi

A type of *Raudra Dhyāna* (concentration due to
anger),
in which there is an incessant and recurrent
(concentration) on *Himsā* (injuring or killing the
living beings).
*'himsānubandhi'....himsām—sattoānāṃ vadha-
bandhanādibhiḥ prakāraṇiḥ piḍāmanubandhināti—
satatapravytṭam karotītyevamśīlam yatpranī-
dhānam himsānubandho vā yatrāsti taddhimsā-
nubandhi raudradhyāna. (Sthā 4.63 Vṛ Pa 178)*

Himsrapradāna

A kind of *Anarthadaṇḍa* (violent activity indul-
ged in wantonly on account of *Pramāda* (5)
(deluded consciousness);
to supply deadly weapons etc. to others.
*himsraṃ—himsākāri sūtrādi tatpradānam—
pareṣāṃ samarpaṇam. (Upā 1.30 Vṛ Pa 9)*

Himavān Varṣadhara

See—*Kṣudrahimavān, Varṣadhara.*

Hiraṇyasuvārṇapramāṇātikrama

An *Aticāra* (partial transgression) of the *Icchā-
parimāṇa Vrata* (the fifth vow of the lay follower);
to transgress the accepted limit of gold, silver
etc. either inadvertently or due to over-greediness.
(Upā 1.36)

Hinapreṣaṇa

One who disobeys the *Ācārya* (preceptor);
he who renders the command of the *Ācārya*
powerless under the pretext of (circumstances
like) place, time etc..

*hinapreṣaṇam nāma jo ya preṣaṇattam āyariehiṃ
dīnam tam desakālādīhiṃ hiṇam kareti tti hi-
napreṣaṇe. (Da 9.2.22 JiCū p. 317)*

Hinākṣara

A kind of *Aticāra* (partial transgression) of the
discipline of knowledge,
in which the learner arbitrarily omits letters from
the text while he is pronouncing it. (*Āva* 4.8)

Hiyamāna Avadhijñāna

A type of *Avadhijñāna* (clairvoyance);
after origination, it wanes on account of the
anguished *Pariṇāma* (1) (to undergo transfor-
mation from one state to another one).
*hāyamāṇayam ohināṇam—appasatthehiṃ aj-
havasānatthānehiṃ vattamāṇassa vattamāṇa-
carittassa, sankilissamāṇassa sankilissamā-
nucarittassa sarvaḥ samantā olī parihāyati.
(Nandi 19)*

Huṇḍa

A vessel which is characterized by defaults, that
is, it is uneven—at some place deepened, at
other place raised: such vessel is likely to violate
conduct, and hence, it is not appropriate to keep
it.

*apalakṣaṇopetamucyate—'huṇḍa' kvacinnim-
nam kvacidimnatam yattadadhāraṇiyam....
(ONiVṛ Pa 211)*

huṇḍe carittabhedo.... (ONi 688)

Huṇḍaka Samsthāna

The sixth type of *Samsthāna* (2) (bodily configu-
ration) (which is the worst of all);
entirely asymmetrical body.
*yatra pādādyavayavā yathoktapramāṇavisam-
vādinah prāyastaddhuṇḍakasaṃsthānam.
(TaBhā 8.12 Vṛ)*

Huṇḍāvasarpinī

That time-period of a particular *Avasarpinī*
(*kāla*) (descending half of the time-wheel) which
is maximally full of miseries: such period comes
after an innumerable number of *Avasarpinī* and
Utsarpinī (ascending half of the time-wheel)

passes away.
avasappiṇiussappiṇikālasalāyā gade yasamkhā-
niṇi.
luṇḍāvasappiṇi sā ekkā jāedi.....

(TriPra 4.1615)

savvosappiṇiḥiṇto ahamā luṇḍosappiṇi.
 (Dhava Pu 3 p. 98)

Hṛtāhṛtikā

To accept (buy) that object which was stolen by a thief.

stenānitapratīcchā hṛtāhṛtikā bhanyate stenair-
hṛtasya stenaharaṇaṃ..... (VyāBhā 3767 Vj)

Hetu

Statement of the Sādhana (proban or middle term)—That statement of the Sādhana (proban or middle term), whose *Anyathānupapatti* (absence of proban or middle term due to the absence of probandum or major term) is definite: for instance, in absence of fire, there is no smoke. *sādhanavacanāṃ hetuḥ.* (Prāṇi 2.1.12)
nīcītānyathānupapattiyekala. saṅo hetuḥ. (Pranata 3.11)

Hetugamya

That object, which is possible to know through *Hetu* (statement of Sādhana (proban or minor term)) or *Tarka* (logic). (Jaimi 1.6 p. 140)

Hetudoṣa

A type of fault (or fallacy) in *Vāda* (polemics): the assertion in which the *Hetu* (statement of Sādhana (proban or minor term)) is vitiated with the faults such as *Asiddha* (*Hetvābhāṣa*) (a type of psuedo-proban, the nature of which cannot be trusted due to the lack of proof, doubt or error), *Viruddha* (*Hetvābhāṣa*) (a type of psuedo-proban, which is contradictory) and *Anaikāntika* (*Hetvābhāṣa*) (a type of psuedo-proban, which is applicable also to the probandums other than the one under consideration).
hetudoṣo'siddhaviruddhānaikāntikatvalakṣa-
naḥ. (Sthā 10.94 Vj Pa 467)

Hetuvāda

The doctrine of making such proposition, in which *Dṛṣṭānta* (example), *Hetu* (statement of Sādhana (proban or minor term)) and *Tarka* (logic) are used.
duvīho dhammāvāo ahevāo ya hevāo ya.

tattha u ahevāo bhaviyā'bhaviyādao bhāvā..
bhavo sammaddaṃsaṇa-nāṇa-carittapadivatti-
sampanno.
niyamā dukkhaṇṭakado tti lakkaṇaṃ hevāya-
ssa. (SaPra 3.43, 44)

Hetuvipāka

A variety of *Karma-prakṛti* (type of *Karma*); those *Karma-prakṛties*, whose fruition depends upon the factors like substance, place and the like.

hetumadhikṛtya vipāko nirdiśyamāno yāsāṃ tāḥ
hetuvipākāḥ. (KaPra p. 37)

Hetūpadeśa

A type of *Samjñīsṛita* (a type of *Śrutajñāna* (articulate knowledge) related to rational being)); the capacity to undertake an activity or to refrain from it, after due reflection over the prior and the posterior context.

heūvaesenāṃ—jassa ṇaṃ atthi abhisamdhāra-
ṇapuvvīyā karaṇasatti—se ṇaṃ saṇṇīti labbhai.
 (Nandi 63)

Hetvābhāṣa

Fallacy (pseudo-probans)—That which is not *Hetu* (statement of Sādhana (proban or minor term)) in itself, but only appears to be so.
ahetavo hetvādābhāsamānāḥ hetvābhāsāḥ.
 (Prāṇi 2.16)

See—*Hetudoṣa*.

Haimavata

That region of the *Jambūdvīpa* continent (in Jain geographical map), which is situated in the south of the Varsadhara Mount Mahāhimavān, in the north of the Varsadhara Mount Kṣudrahimavān, in the west of the Eastern *Lavaṇa-samudra* and in the east of the Western *Lavaṇa-samudra*.
mahāhimavāntassa vāsaharapavvayassa dak-
khīṇeyāṃ, cullahimavāntassa vāsaharapavva-
yassa uttareṇaṃ, puratthimalavaṇasamuddassa
paccatthimeṇaṃ, paccatthimalavaṇasamudda-
ssa puratthimeṇaṃ, ettha ṇaṃ jambuddīve dīve
hemavae nāma vāse paṇṇatte. (Jaṇi 4.55)

Hairanyavata Varṣa

That region of the *Jambūdvīpa* continent (in Jain geographical map), which is situated in the north of the Varsadhara Mount Rukmi, in the

south of the Varṣadhara Mount Śikhari, in the west of the Eastern *Lavaṇasamudra* and in the east of the Western *Lavaṇasamudra*.

ruppissa uttareṇaṃ sihariṣṣa dakkhiṇeṇaṃ puratthimalavaṇasamuddassa paccatthimeṇaṃ, paccatthimalavaṇasamuddassa puratthimeṇaṃ, ettha naṃ jambuddīve dīve herañṇavae vāse paṇṇatte. (Jaṃ 4.271)

Hrasvakālasthitika

That bondage of *Karma*, whose duration is short and whose *kaṇḍakas* (sets) of long duration are eliminated by auspicious *Adhyavasāya* (subtle level of consciousness, which interacts with karmic body).

dirghakālasthitikā hrasvakālasthitikāḥ prakarotīti, śubhādhyavasāyavaśāsthitikhanda-kāpāhāreṇeti bhāvah. (U 29.23 SāVr Pa 585)

Hrīmanahsattva

That person, who is not cowardly, even in horrible situation, even mentally.

hrīmanahsattvaḥ—vikatavelāyāmapī na manasā kāyaratāṃ vrajati. (ĀBhā 6.45)

See—*Hrīsattva*.

Hrīmanā

That ascetic (*samyami*), who feels shyness in indulging in *Anācāra* (2) (gross transgression of ascetic conduct), on account of the (fear of) the *Ācārya* (preceptor) etc. and also the social censuring (*lokavyavahāra*).

hrī—lajjā samyamō....tatra mano yasyāsau hrīmanāḥ yadī vā anācāraṃ kurvannācāryādibhyo lajjate saḥ. (Sūtra 1.13.6 Vṛ Pa 240)

Hrīsattva

A person who is not cowardly even in a horrible situation, out of sheer shyness.

hrīsattvaḥ—vikataparisthitāvapi lajjāvaśāt na kātaratāṃ vrajati. (ĀBhā 6.45)

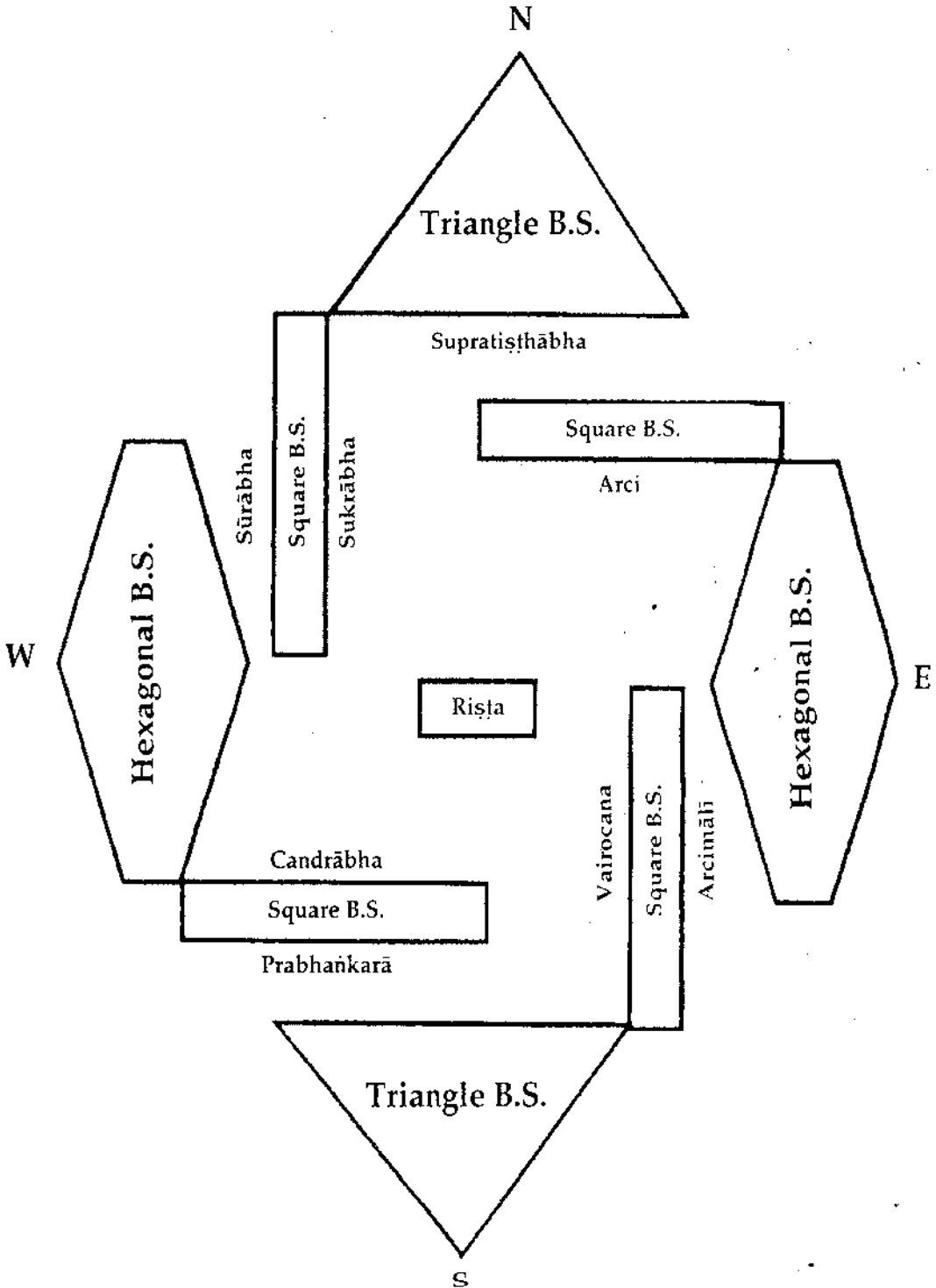
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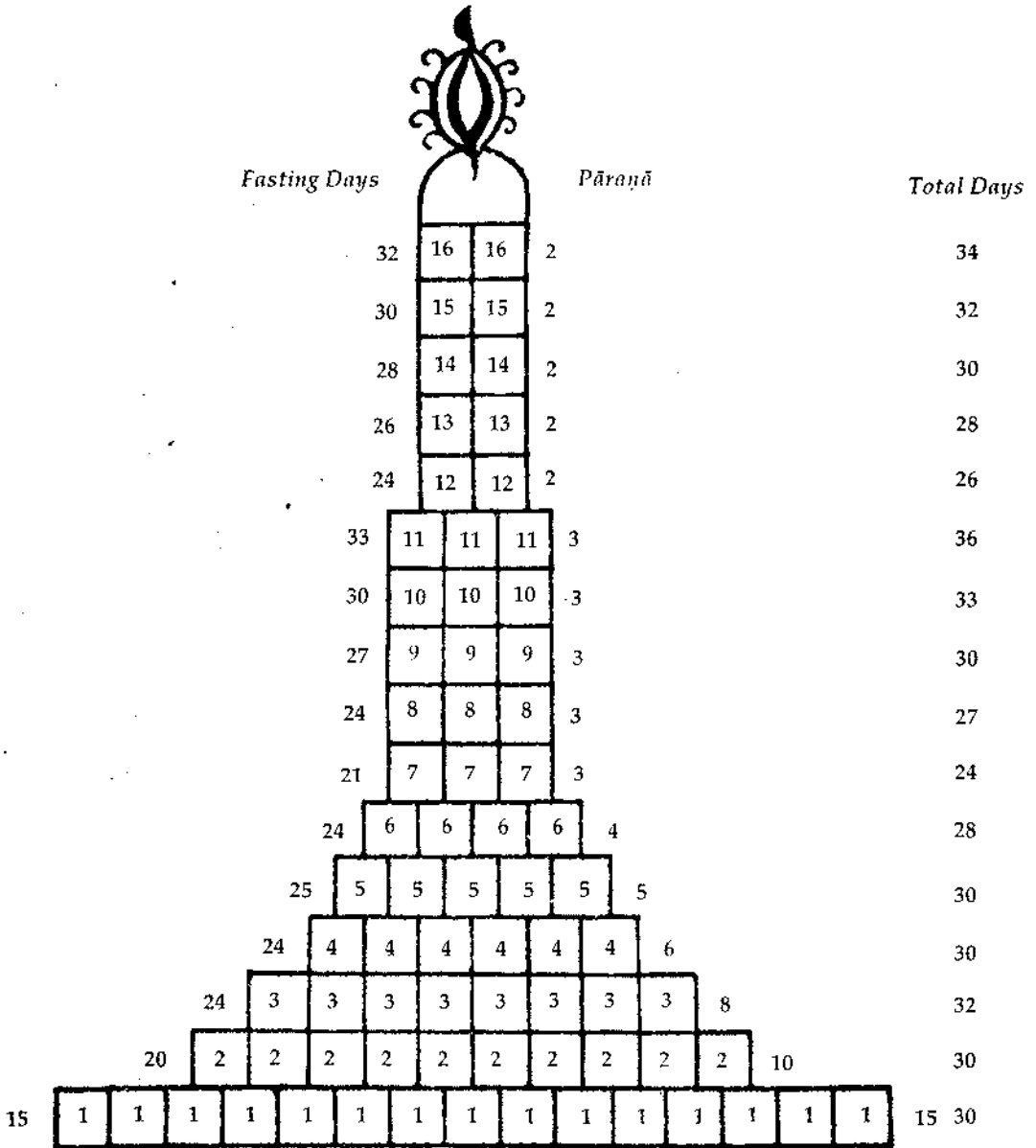
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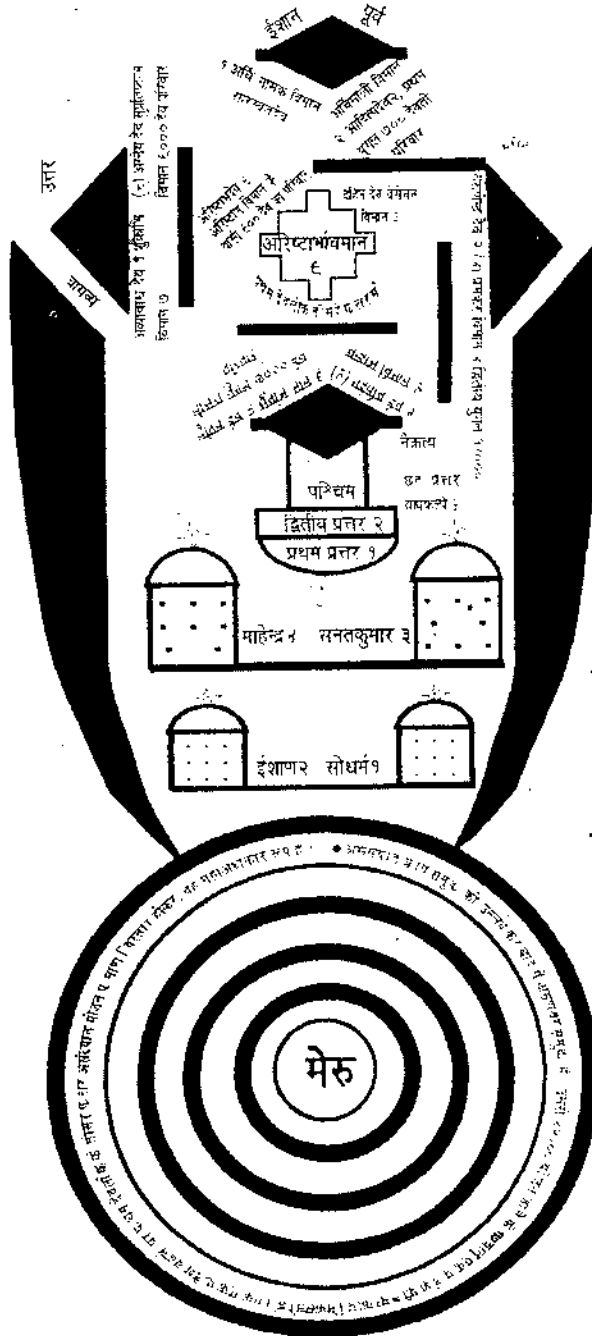
Kṛṣṇarāji



Guṇaratnasamvatsara Tapa



Tamaskāya



Śrutapurusa

Drṣṭivāda

Vipākasūtra

Praśnavyākaraṇa

Anuttaropapātika

Antakṛtadaśā

Upāsakadaśā

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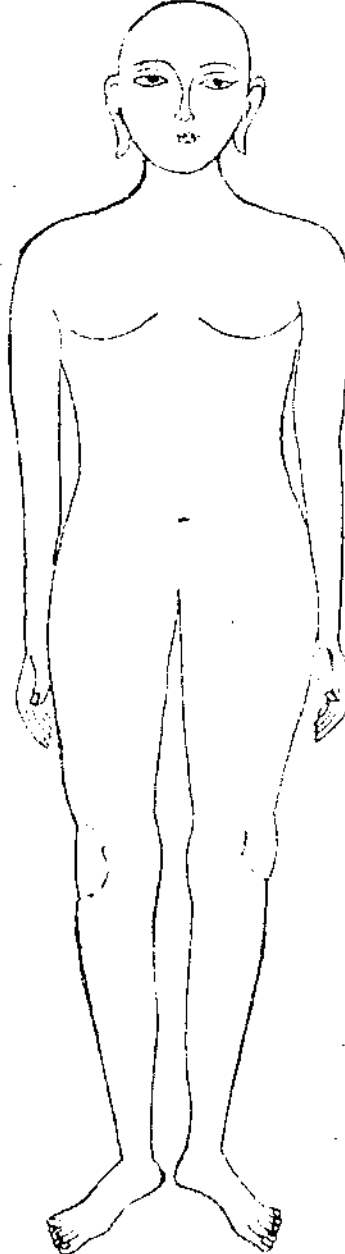
Vyākhyāprajñapti

Samavāyāṅga

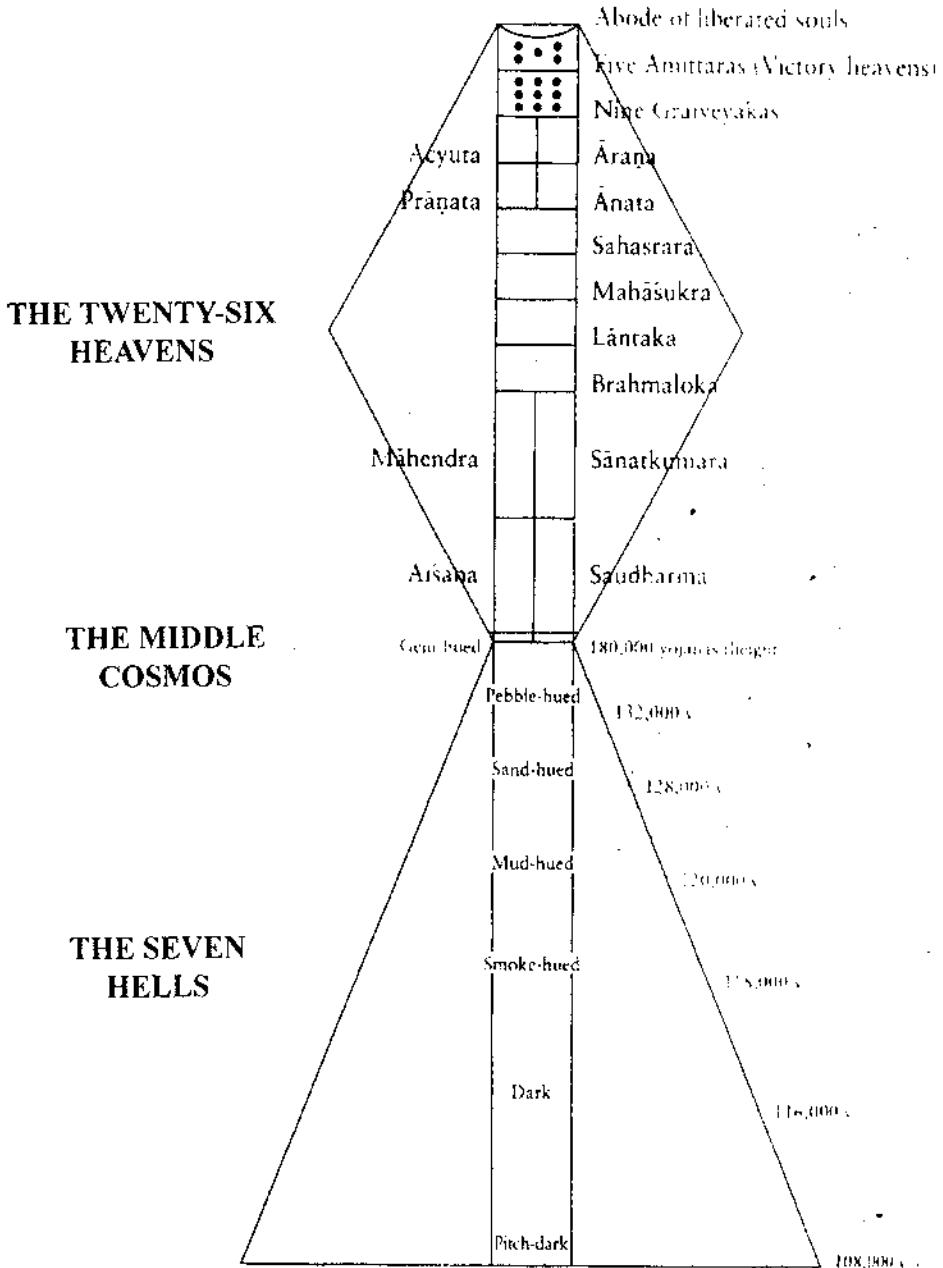
Sthānāṅga

Sūtrakṛtāṅga

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