

A NOTE ON TRANSLITERATION AND TRANSLATION

THIS BOOK ENGAGES WITH SOURCES IN Sanskrit, different Prakrits, Gujarati, and Hindi. Unless noted otherwise, for consistency, I have transcribed all terms and titles of texts into Sanskrit (*vidhāna* instead of the Hindi *vidhān*, Prince Megha instead of the Prakrit Meha). This means that terms in parentheses in translations of Prakrit texts are, unless otherwise noted, in Sanskrit. I have used the Sanskrit version of the names of prominent premodern laypeople (e.g., Paṇḍita Āśādhara) and mendicants of all time periods, including for Śvetāmbaras of the highest rank of mendicancy the suffix *sūri* that indicates their rank as an *ācārya* (e.g., Hemacandrasūri).

There are only a few exceptions to this rule of prioritizing Sanskritized transliteration. In these cases, I transcribe the vernacular pronunciations of a word, removing the medial and final “a” sounds that are not pronounced in Hindi and Gujarati. One of these exceptions is the vernacular “Jain,” which I use instead of the Sanskrit “Jaina” simply because it has become the standard spelling in academic literature on Jainism in the United States. Another exception is the names of modern lay scholars and their Gujarati and Hindi texts and publishers. I follow the scholars’ own romanized versions of their names, if given in the publication (Shrichand instead of Śrīcanda), but if not provided, I transcribe the vernacular spelling of Hindi and Gujarati names and titles (Dhīrajāl instead of Dhīrajalāla, *Bṛhad Yog Vidhi* instead of *Bṛhad-yo-gavidhi*) because I want to represent the way these names and titles are pronounced today. The Sanskrit titles of modern compilations and multilingual books are replicated as published. I also use the English versions of the names of modern places (e.g., Kekri instead of Kekaḍī). A few common English loanwords—for example, “guru,” “karma,” “mantra”—are styled roman.

Unless otherwise noted, all translations are my own.

