

three classes of people who are considered to have a very low position in society are the wifeless, sonless and servantless ones.

3) *Abhijātavihītatrāya*. (Three dealings with men of equal nobility). The three important dealings which should be had with only people of equal nobility are alliance, marriage and litigation.

4) *Abhinayatrāya*. (Three kinds of acts). The three kinds of acts are the Hastābhīnaya (actions with the hand), Āṅgyābhīnaya (actions with gestures) and Rasābhīnaya (actions with expressions of sentiment).

5) *Avasthātrāya*. Man lives always in any one of the following states : Wakefulness, Dreaming and Sleep.

6) *Avasthābhēdatrāya*. The three different forms in which matter exists are as Ghana, (solid) Drava (liquid) and Vātaka (gas).

7) *Āsanatrāya*. Three kinds of important postures are Virāsana, Padmāsana. and Svastikāsana.

8) *Itivṛttatrāya*. The three kinds of plots in a story are Prakhyāta, Utpādyā and Mīśra.

9) *R̥ṇatrāya*. The three different kinds of debts of man are Deva-r̥ṇa (debts to gods), Pitṛ-r̥ṇa (debts to the Manes) and Ṛṣi-r̥ṇa (debts to ṛṣis).

10) *Eṣāṇātrāya*. Eṣāṇā means desire. The three kinds of eṣāṇās are Putraiṣāṇā (desire for children), Vittaiṣāṇā (desire for wealth) and Dāraiṣāṇā (desire for wife).

11) *Īraṇatrāya*. The three instruments of action are mind, speech and body.

12) *Kārmatrāya*. The three actions are Sṛṣṭi (creation), Sthiti (maintenance) and Sanihāra (destruction). Yāga, Vedapāhana and Dharma also form one Karmatrāya.

13) *Kārmakāraṇatrāya*. The three kinds of causes of action are knowledge, what is to be known and what has already been known (Jñāna, Jñeya and Jñātā).

14) *Kālatrāya*. Past, present and future are the three divisions of time.

15) *Kāvyaatrāya*. Gadya (prose), Padya (verse) and Mīśra (combination of gadya and padya) are the three different constituents of literature.

16) *Kāvyaḡuṇatrāya*. The three chief qualities of poetic compositions are Prasāda (clearness of style), Mādhurya (sweetness of style) and Ojas (force of expression).

17) *Kāvyaopādhitrāya*. The three main attributes of poetic compositions are Vastu (plot), Rīti (diction) and Rasa (sentiment).

18) *Gandharvadharmatrāya*. The three duties assigned to a Gandharva are Pūjyasevā (serving venerable people worthy of worship), Nṛtyagītavādyaparījñāna (study of dance, music and instrumental music) and remaining devoted to Sarasvatī (goddess of learning).

19) *Guṇatrāya*. The three distinguishing properties of nature (guṇas) belonging to all created beings are Sattvagūṇa, Rajogūṇa and Tamogūṇa. The three good qualities (guṇas) of Man are Satya (truth), Sadācāra (good conduct) and Lajjā (modesty). The three results or benefits (guṇas) to which man aspires are Dhana (wealth), Kīrti (fame) and Svarga (heaven).

20) *Gurutrāya*. The three gurus are Mātā (mother) Pitā (father) and Ācārya (preceptor). Guru, Parama-guru and Paramēsthiguru are also three gurus.

21) *Tāpatrāyas*. The three kinds of miseries (which human beings have to suffer in this world are Ādhyāt-mika (of the body and mind), Ādhibhautika (inflicted by animals) and Ādhidaivika (by fate). The other

three tāpas (agonies) are Anakṣarajñāsambhāṣaṇa (conversing with illiterate persons), Duṣprabhusevana (serving arrogant masters) and Lambapayodharālīn-gana (embracing women with hanging breasts).

22) *Tauryatṛika*. The three constituents of triple symphony are Dance, Music and Instrumental music.

23) *Jātitrāya*. The three distinguishing types of all created beings are Uttama (best), Madhyama (mediocre) and Adhama (worst).

24) *Doṣatrāya*. The disorders of the three humours of the body are Vāta (wind), Pittā (Bile) and Kapha (phlegm). Avyāpti, Ativyāpti and Asambhava are also three doṣas (fallacies).

25) *Tripuṭikās*. Jñātā (knower), Jñāna (knowledge) and Jñeya (the object of knowledge) are the three puṭikās. Subject, predicate and object are also three puṭikās.

26) *Tripuras*. The three demons who always formed a group are Tārakākṣa, Kamalākṣa and Vidyumālī.

27) *Tribhuvana*. Svarga (heaven), Bhūmi, (earth) and Pātāla (Netherworld) are the three bhuvanas. (worlds).

28) *Trimadhura*. The three sweet things are honey, sugar and Kadalī (plantain fruit).

29) *Trimūrtis*. The three Mūrtis (deities) are Brahmā, Viṣṇu and Mahēśvara.

30) *Triliṅga*. The three liṅgas (genders) are Pulliṅga (masculine), Striliṅga (feminine) and Napuṃsaka (neuter).

31) *Triloka*. The three worlds are Maṇuṣyaloka (world of men), Pitṛloka (world of the Manes) and Devaloka (world of the gods).

32) *Trivarga*. The following groups of three are classed as Trivargas (a) Dharma (Virtue), Artha (wealth) and Kāma (desire). (b) Vṛddhi (increase) Sthāna (same position) and Kṣaya (decrease). (c) Sattva, Rajas and Tamas.

33) *Pralayatrāya*. The three pralayas (floods) are Naimittika (floods due to rains in and out of season) Prakṛtapralaya (floods arising out of saṃvarttāgni) and Ātyantikapralaya (floods due to heavy rains).

34) *Trividhayajñas*. Yajñas are of three kinds. Karmayajña, Upāsana-yajña and Jñānayajña. There are six divisions in Karmayajña namely, Nityakarma, Naimittikakarma, Kāmyakarma, Ādhyātmikakarma, Ādhidaivikakarma and Adhibhautikakarma. For Upāsana-yajña there are nine divisions namely, Nir-guṇopāsana, Sa-guṇopāsana, Bhūtapretopāsana, Mantrayogavidhi, Aṣṭāṅgayogavidhi, Layayogavidhi, Rājayogavidhi, Avatāropāsana and Mahārṣidevopāsana. Jñānayajña has got three divisions namely, Manana, Nididhyāsana and Śravaṇa.

35) *Trivṛtti*. Vaidarbhī, Pāñcālī and Gauḍī are the three Kāvya-vṛttis.

36) *Triveda*. The three Vedas are Ṛgveda, Yajurveda and Sāmaveda.

37) *Trīśakti*. The three kinds of powers are, power of wealth and position, power of endeavour and power of good counsel (Prabhuśakti, Utsāhaśakti and Mantraśakti).

38) *Trīśarīras*. The three bodies or physical adjuncts of a soul are Sthūla, Sūkṣma and Kāraṇa and the three bodies of Paramātman are Īśa, Sūtra and Virāt.

39) *Trisandhyās*. Prabhāta (morning), Madhyāhna (midday) and Sāyāhna (evening) are the three Sandhyās (union of two divisions of time).