



TERMINOLOGY



OF JAINISM



DINESH VORA



KALPAVRAKSHA KUND
SPIRITUAL SYMBOL
PUNYA PROGRESS PROSPERITY



OM – SOUND OF

DIVYADHWANI

TERMINOLOGY OF JAINISM



KALPA

VRAKSHA

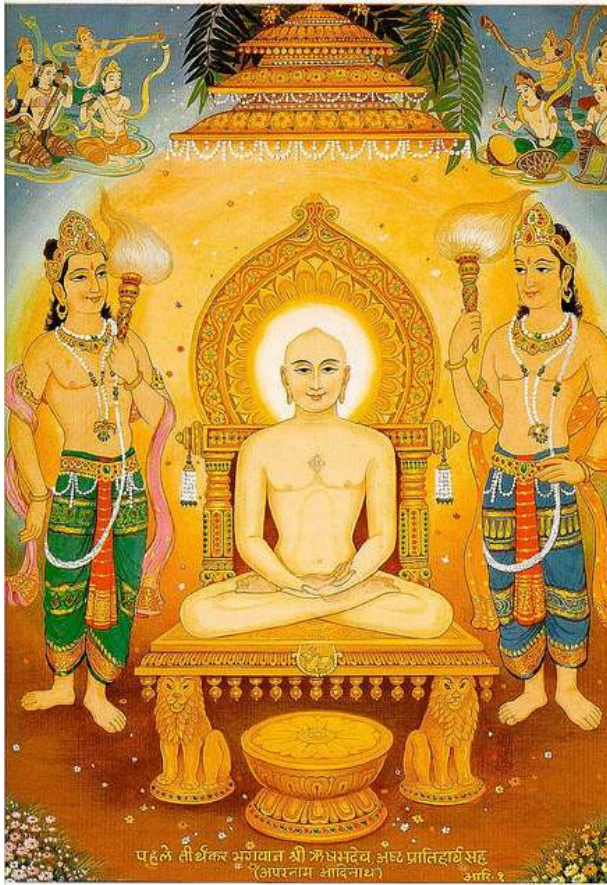
DINESH VORA



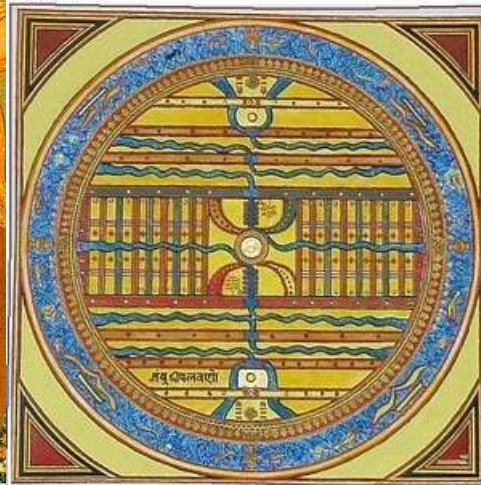
JAIN

UNIVERSE

FIRST EDITION - OCTOBER 2011



**FIRST JAIN TIRTHANKAR
LORD RISHABHDEV**



JAMBUDWIPA



**TWENTYFOURTH AND LAST JAIN
TIRTHANKAR LORD MAHAVEERASWAMI**



The wheel on the palm is the Jain Vow of Ahimsa or Non-violence
The word in the middle is "Ahimsa" or Non-violence.

The wheel represents the dharmachakra, to halt the cycle of reincarnation through the pursuit and practice of spiritual truth of our universe.



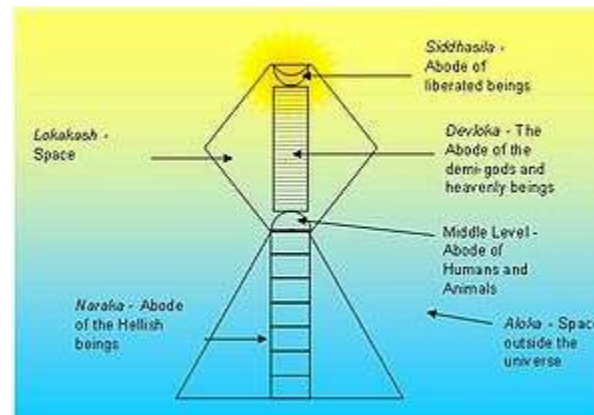
The *swastika* is among the holiest of Jain symbols. Worshippers use rice grains to create a *swastika* around the temple altar. The holiest symbol is a simple swastika. A Jain swastika is normally associated with the three dots on the top accompanied with a crest and a dot

TWENTY FOUR LORD TIRTHANKARAS

| # | NAMES | CHINHA OR SYMBOL |
|-----|-----------------------------------|--------------------------------|
| 1. | Lord Rishabhadeva (Aadinaatha) | Bull or Ox (Bell) |
| 2. | Lord Ajitanaatha | Elephant (Haathi) |
| 3. | Lord Sambahavanaatha | Horse (Ghoda) |
| 4. | Lord Abhinandananaatha | Monkey (Bandar) |
| 5. | Lord Sumatinaatha | Red Goose (Kronch Pakshi) |
| 6. | Lord Padmaprabha | Lotus (Kamal) |
| 7. | Lord Supaarshvanaath | Swastika |
| 8. | Lord Chandraprabhu | Chandrama (Moon) |
| 9. | Lord Pushpadanta (Suvindhinaatha) | Crocodile (Magarmaccha) |
| 10. | Lord Sheetalanaatha | Kalpavriksha (Ficus Religiosa) |
| 11. | Lord Shreyaansanaatha | Rhinoceros (Genda) |
| 12. | Lord Vaasupoojya | Female Buffalo (Bhaisa) |
| 13. | Lord Vimalanaatha | Shukar |
| 14. | Lord Anantanaatha | Falcon (Baaj) |
| 15. | Lord Dharmanaatha | Vajra (Thunderbold) |
| 16. | Lord Shantinaatha | Deer (Haran) |
| 17. | Lord Kunthunaatha | He-Goat (Bakra) |
| 18. | Lord Arahnaatha | Fish (Maachhali) |
| 19. | Lord Mallinaatha | Jar (Kalash) |
| 20. | Lord Munisuvrata | Tortoise (Kachhua) |
| 21. | Lord Naminaatha | Blue Lotus (Haraa Kamal) |
| 22. | Lord Neminaatha | Conch (Shankha) |
| 23. | Lord Parshvanaatha | Snake (Naaga) |
| 24. | Lord Mahaaveera (Vardhamaana) | Lion (Siha) |



Depiction of Siddha Shila as per Jain cosmology,
which is abode of infinite Siddhas.



Structure of Universe as per the Jain Scriptures. According to Jain beliefs, the universe was never created, it is self managed, and it will never cease to exist. Therefore, it is *shaswat* (eternal) from that point of view.



Elephant Symbol of Lord Ajitnaath

SAMARPANA

Jai Jinendra

This publication "Terminology of Jainism" designed to serve as "જૈન પારિભાષિક શબ્દકોષ" is dedicated to my wife Saroj whose continuous insistance for Jain Swadhyaya of Jain scriptures, precious religious books and magazines almost everyday at home brought this collection of interpretation of Jain spiritual technical words in a religious book form. I hope this helps simplify the understanding of Jainism to us.



Lion Symbol of Lord Mahavira



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(3) EXCERPTS FROM THE JAIN TENETS



Jain

Swastika



TWENTY FOUR

TIRTHANKARS

MANGLÄCHARÄÑÄ - (Auspicious Initiation)

Jain Manglacharana Vidhi

(A Jain Auspicious Initiation Procedure)

મંગલાચરણ - મંગલ એટલે પાપને ગાળે અને સુખને આપે. અરિહંતાદિક પરમ ઇષ્ટ અને મંગલ છે અને તેમાં ભક્તિભાવ કરતા પરમ મંગલ થાય છે કોઈ પણ કાર્યની શરૂઆત કરતા પહેલા આ પ્રમાણે અરિહંતાદિકને નમોકાર મહામંત્ર દ્વારા આપણી ભક્તિ અર્પણ કરીને શુભ ભાવો પ્રગટ કરીએ છીએ. આમ મંગલ શરૂઆત કરતા વિઘ્ન વીના કાર્યોની સિધ્ધી થાય છે, આ જૈન સંસ્કૃતિ (culture) સર્વત્ર જૈનો પાળતા જોવા મળશે.

[1] Begin with **JAIN GREETINGS**

JAI JINENDRA (Glory to the Lord Jinendras)

જય જીનેન્દ્ર

[2] Followed by the Great **NAMOKAARA MAHAMANTRA**

- (1) Chant Namokara mahamantra Three times, or
- (2) Chant Namokara mahamantra one time followed by Chattari Mangalam and Bhaava Namaskara

NAMOKÄRA MAHÄMANTRA - (The Great Obeisance Mantra)

| | |
|----------------------------------|---|
| Namo Arihantāñama | - Obeisance to Arihantās |
| Namo Siddhāñama | - Obeisance to Siddhās |
| Namo Äiriyāñama | - Obeisance to Ächäryas |
| Namo Uvajjhāyāñama | - Obeisance to Upādhyāyas |
| Namo Loe Savva Sähuñama | - Obeisance to all Sādhus of the Universe |
| Eso Pancha Namukkäro | - This five-fold Obeisance Mantra |
| Savva Päyappañäsaño | - Destroys all sins and obstacles |
| Mangalāñam Cha Savvesim | - And of all auspicious repetitions |
| Paddhamam Havaee Mangalam | - Is the first and foremost |

नमो अरिहंताणं

नमो सिद्धाणं

नमो आयरियाणं

नमो उवज्जयाणं

नमो लोखे सव्वसाहुणं

ऐसो पंच नमुक्कारो

सव्व पाव षासाणो

मंगलाणं च सव्वेसिम्

पढमं हवई मंगलं



Lord Tirthankara



Shree Kanji Swami



Simandhara Swami

[3] Followed by **CHATT Ä RI MANGALAM** - (Fourfold Auspiciousity) One time

Chattäri Mangalam

- Fourfold is the auspicious;

Arinhanta Mangalam

- The auspicious is Arihanta;

Siddha Mangalam

- The auspicious is Siddha;

Sähu Mangalam

- The auspicious is Sädhu;

Kevali Pannatto Dhammo Mangalam

- The auspicious is the religion expounded by omniscient Jineswars.

Chattäri Loguttamä

- Fourfold is the best in the universe;

Arihanta Loguttamä

- The best in the universe is Arihanta;

Siddha Loguttamä

- The best in the universe is Siddha;

Sähu Loguttamä

- The best in the universe is Sädhu;

Kevali Pannatto Dhammo Loguttamä

- The best in the universe is the religion expounded by omniscient Jineswaras.

Chattäri Sarañam Pavvajjäm - Fourfold is the source of refuge;

Arihanta Sarañam Pavvajjäm - The source of refuge is Arihanta;

Siddha Sarañam Pavvajjami - The source of refuge is Siddha;

Sähu Sarañam Pavvajjami - The source of refuge is Sädhu;

Kevali Pannatto Dhammo Sarañam Pavvajjami

- The source of refuge is the religion expounded by omniscient Jineswaras.

(3.1) CHATT Ä RI MANGALAM in GUJARATI

ચત્તારી મંગલં

અરિહંતા મંગલં

સિદ્ધા મંગલં

સાહૂ મંગલં

કેવલિ પન્નત્તો ધમ્મો મંગલં

ચત્તારી લોગુત્તમા

અરિહંતા લોગુત્તમા

સિદ્ધા લોગુત્તમા

સાહૂ લોગુત્તમા

કેવલિ પન્નત્તો ધમ્મો લોગુત્તમા

ચત્તારી સરણં પવજ્જામિ

અરિહંતા સરણં પવજ્જામિ

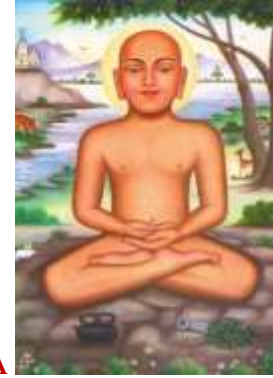
સિદ્ધા સરણં પવજ્જામિ

સાહૂ સરણં પવજ્જામિ

કેવલિ પન્નત્તો ધમ્મો સરણં પવજ્જામિ



CHOUMUKHI



PARASWANATH ACHARYA

KUNDA KUNDA SWAMI

[4] Followed by **BHAAVA NAMASKAARA** - (Bowling with Adored feelings) One time

Mangalam Bhagawāna Veero
Mangalam Gautamo Gañi
Mangalam Kundkundāryo
Jaindharmo-a-stu Mangalam

- The Auspicious is Lord Mahāveera;
- The Auspicious is Guatama Gañadhara;
- The Auspicious is arya Kundakundāchārya;
- The Auspicious is Jain religion.

Mangalam Bhagawāna Veero
Mangalam Gautamo Gañi
Mangalam Sthulibhadrāchārya
Jaindharmo-a-stu Mangalam

- The Auspicious is Lord Mahāveera;
- The Auspicious is Guatama Gañadhara;
- The Auspicious is arya Sthulibhadrāchārya;
- The Auspicious is Jain religion.

Sarva Mangala Māngalyama
Sarva Kalyāña Kāraṇama
Pradhānama Sarva Dharmāñāma
Jainama Jayatu Shāsanam

- The most auspicious of all auspicious things
- The cause of all blessed things
- The paramount of all the religions
- The glory of the kingdom of Jainism prevails

(4.1) BHAAVA NAMASKAARA IN GUJARATI

મંગલં ભગવાન વીરો
મંગલં ગૌતમો ગણી
મંગલં કુંદકુંદાચાર્યો
જૈન ધર્મોચસ્તુ મંગલં

મંગલં ભગવાન વીરો
મંગલં ગૌતમો ગણી
મંગલં સ્થુલીભદ્રાર્યો
જૈન ધર્મોચસ્તુ મંગલં

સર્વ મંગલં માંગલ્યમ
સર્વ કલ્યાણ કારણમ
પ્રધાનમ સર્વ ધર્માણમ
જૈનમ જયતું શાસનમ

[5] Ending Mangaacharana With Jai Jinendra

JAI JINENDRA (Glory to the Lord Jinendras)

જય જીનેન્દ્ર

[6] Start the Jain function, swadhyaya, process, ceremony, writing, reading etc.

PRONUNCIATIONS OF JAIN WORDS: A or a = CT, Ä or ä or aa = ALMOND, E or e = APPLE, EE or ee = TEETH, I or i = HIM, O or o = QAT, OO or oo = MOON, U or u = PUT, AU or au = NOW, AI or ai = RAIN, G or g = GO, Ñ or ñ = Pãñee (Gujarati word for water), s or ś at the end of the jain word indicates plural of the same word without s or ś e.g. Khsetra(area), Khsetras or Khsetras (areas).



JAIN LAXMIDEVI



SRIMALD RAJCHANDRA



JAIN SARSWATIDEVI

A (Alphabetic listing A)

| JAIN WORD | MEANING |
|---------------------------|--|
| Aabhaasa (आभास) | Fallacy (Bhrama) |
| Aabhinibodhika gnaana | Sensory knowledge; Matignaana |
| Aachaara | Conduct; Practice |
| Aachaarya | Minister and Head of mendicants; Head ascetic of the holy order of the Jainas; The head of the order of the saints (Sadhus); Supreme head of all saints or ascetics; A Sadhu who has learnt, mastered, taught religious scriptures, follows them, and is now the head of a Sangh; Head of a mendicant group, spiritual leader and monk-scholar |
| Aacharana | Practice dharmaacharana i.e. religion |
| Aacharvu | To conduct |
| Aadaana | Property; Assimilation (mixing); Accept |
| Aadaana bhaya | Fear of property theft |
| Aadaana nikshepana samiti | (1) Actions careful to others; (2) Careful in lifting and laying down; (3) Carefulness in taking and placing things; (4) Carefulness in putting clothes and other things on (5) Carefulness in laying and receiving |
| Aadaan-pradaana | Give and Take |
| Aadanda | Sinless activity |
| Aadara | Adore; Respect |
| Aadhaara | Support; Substratum; Container; Datum; Support, prop; Refuge; Proof; Ground, basis; Fulcrum; Receptacle; Location: Sense of the locative case |

| | |
|---|---|
| Aadhaarabhuta | Authentic; Authoritative; Reliable |
| Aadhi (आधी) | Mental distress (one of Adhi, Vyadhi and Upadhi trio term Aadhi – mental worry, Vyadhi – suffering from disease and Upadhi – problem of old age) |
| Aadhina | Subjugated; Obedient; Submission; Dominate |
| Aadi | With beginning; Beginingful. |
| Aadiman | With beginning; Beginingful. |
| Aadinaatha Risabha (आदिनाथ रीसभ) | The first tirthankara of the Jaina order, who was not only the first monarch on earth, but was first in all respects, because of which he is called Adinaatha, or Lord of Genesis. He taught men arts and crafts and gave them the first Canons and the Brahmi script. |
| Aadinnadana | See Adattadana |
| Aagama | Jain Scripture; Jain Canonical literature; Original Scriptures of Jain Religion; It is testimony of an authority that is pure and perfect; It is aptavachana; Verbal testimony |
| Aagama pramaana | Supported by Lord Tirthankar's divya-dhwani or Jinvani; Scriptural proof |
| Aagamaabhaasa | False/Pseudo-scriptures |
| Aagamana | Induction |
| Aagnaa | Instruction; Canons; Order |
| Aagnaa ruche | Instructional predilection(predisposition in favor of something) |
| Aahaara | Meal; Food; Intake of food; Nourishment; Intake |
| Aahaara daana | Food donation |
| Aahaara hetu | Purpose of food |
| Aahaara mudraa | A monk with his thumb and four fingers of right hand |

| | |
|------------------------------|---|
| | joined together resting on his shoulder when he goes for begging food is called food pose. |
| Aahaara sangnaa | Food instinct |
| Aahaara varganaa | Intake variform; Food variform; Body making |
| Aahaaraka | Assimilating; Capable of taking (gas, light, or liquids) into a solution; Assimilative; Projectable body |
| Aahaaraka kaayayoga | Activity of translocational body |
| Aahaaraka labdhi | Extra-ordinary power of translocation |
| Aahaaraka samudghaata | Translocational body emanation/extrication |
| Āahaaraka sharira | Miraculous projectable or translocation body |
| Aahaarana | Intake; Assimilation |
| Aahvaana | Invocation; A prayer asking God's help as part of a religious service; Invitation |
| Aakaasha | Space; Stratum(layer); Receptacle; It is space; It accommodates the substances like jiva, dharma, adharma, pudgala and kala. |
| Aakaasha dravya | Space substance |
| Aakaashgami | Walking in sky |
| Aalochanaa | Repent; Criticize |
| Aankichanya | Possessionlessness; Non-attachment |
| Aanupurvi puva | Regular order |
| Aapta | One who has attained spiritual authority; Authentic; The authentic authoritative source of true scriptures i.e. (Arahanta, Jina Kevlin, Teerthankara). |
| Aaraa (અારા) | One of the six divisions of time in one half of the time cycle. Runs from thousands to billions of years. We are currently in the 5th ara of the descending half of the time cycle, which started some 2500 years ago. |

| | |
|-----------------------------|---|
| Aaraadhanaa (आराधना) | (1) Acts or activities specifically religious of achieving or accomplishing desired religious or spiritual goals; (2) Divine service; (3) Worship to lord; (3) Adoration to lord; (4) Strong admiration; (6) Kriya |
| Aaradhaka | Worshiper: Aspirant |
| Aarambha | Commencement; Activities of cutting act; Sinful activities and Occupation; Commence or Commencement; Commission |
| Āarambhi hinsa | Injury which happens |
| Aaratee (आरती) | Waving lamps; Ennui i.e. The feeling of being bored by something tedious; Worship of idol with waving lamp; The Lamp waving ceremony before idol |
| Aarjava | Straightforwardness unavoidably in the performance of various duties and rituals |
| Aarta | Sorrowful |
| Aarta dhyaana | The lowest form of meditation as identified by the Jains. Its object is two-fold: a desire to get rid of an undesired thing, and a desire to get back a dear and coveted thing. This characterizes the thinking of all human beings. |
| Aarya | Noble people; Civilized people; A human race. |
| Aarya desa | Arya land or basically India |
| Aarya-staya | Noble truth |
| Aarya-vachana | Nobleman's teaching; Novel teaching |
| Aasaadana | Disregard |
| Aasana | Posture |

| | |
|----------------------------------|--|
| Aasana-pana-khadim-swadim | Four food items as follows: <ul style="list-style-type: none"> • Bread, rice that constitute the main meal • All drinks • Fruits • Betel, chewing spices taken after meal, jaggery, honey, etc. |
| Aashrama | Life stage (total four); Hermitage |
| Aashrava | (1) Influx; (2) Accumulation; (3) Passional dispositions; (4) Inflow of karma; (5) See Navatattva; (6) Influx of karmic matter towards a soul to stick with it; (7) Influx of the karmic matter into the soul passionnel disposition (8) Karmic influx ne of the nine tattvas |
| Aashrava anupreksaa | Influxal reflection |
| Aashrava bhaava | Passionate dispositions |
| Aashravadvara | Channels for in-flux; Influx doors |
| Aashrava-nirodha | Cessation of in-flux |
| Aashraya | Refuge; Shelter; Support; Basis; Substratum; Repository; Support; |
| Aasthaa | Faith; Trust; Belief |
| Aatam-raksaa | Self protection |
| Aatam-rupa | Self mode; Like; Similar; Identical |
| Aatma hita | Welfare of the self or soul |
| Aatma linataa | Self absorbedness |
| Aatma prasansaa | Praising one self |
| Aatma vaadi | Believer in the self |
| Aatmaa | Living being; Soul; Self; Spirit |

| | |
|----------------------------------|--|
| Aatmaa aashrita | Based on soul |
| Aatmaa bhaava | Dispositions of the self |
| Aatmaa bhuta | Integral; Identical |
| Aatmaa dhyaana | Engrossed in self meditation |
| Aatmaa gnaana | Self consciousness |
| Aatmaa gnaani | Self enlightened |
| Aatmaangula | Breadth of self finger; 108th part of body height; A length unit |
| Aatmaanubhava | Self experience |
| Aatmaartha | The interest or benefit of the soul |
| Aatmabhraanti | A wrong sense about self (soul) or not knowing the one's own self |
| Aatmabhuta laksana | Inseperable differentia |
| Aatma-chikitsaka | Self-Doctor |
| Aatma-gata | Subjective |
| Āatma-gnaana | Realization of the self |
| Aatma-nindaa (અત્મ નિંદા) | Self-condemnation; Self-deprecation |
| Aatmapada | Moksha or salvation |
| Aatma-parinaama | Subjective modes |
| Āatma-purushaartha | Personal spiritual effort |
| Aatmarthi | Aspirant for soul |
| Aatmasaata | Aatma grahana; To learn the knowledge by soul |
| Aatmasama | Self-subduer |
| Āatmasanyam | Self-constraint |
| Aatmasiddhi | Self-realisation |
| Aatmasraya doshha | Self dependence flaw |
| Aatmasukha | Inner happiness |

| | |
|--------------------------|---|
| Aatmaswarupa | Nature of Soul |
| Aatmavaada | Doctrine of soul |
| Aatmavikaasa | Self-upliftment |
| Aavaarya | Appropriate to cover |
| Aavaasa | Residential dwellings |
| Aavashyaka | Essential Duties; Essentials; Dispassionation devices; Scriptures |
| Aavasyakaparihani | Regular performance of dispassion devices/essential duties. |
| Aavirbhaava | Appearance |
| Aavirbhoota | Realize |
| Aavrata | To cover |
| Aayambila | An austerity with single item food; Tasteless food. |
| Aayu | Age; Longevity; Life-span |
| Aayu-karma | Karma that determines the span of a given lifetime; Longevity-determining karma |
| Aayushya | Longevity; An aghati karma that determines how long you will live |
| Abaadhaka | Unrestrained; Unimpeded |
| Abaadhakaala | (1) Induction period; (2) Quiescence; (3) The time karma has not come to active state i.e it is dormant; (4) It refers to the duration of time between the bondage of the karma and the fruition of the karma i.e., the potential state of the karmic effect |
| Abandha | Non subject to bondage |
| Abhaasa | Non-language |
| Abhaava | Non-existence; Negation; Absence; Non-being |
| Abhaksya | Non-edible |

| | |
|---------------------------------|---|
| Abhavya | Incapable for liberation; Non- liberatable; One who is incapable of attaining moksha |
| Abhavya jiva | The soul or person, who is not capable of liberation; Unable to liberate from the mundane existence |
| Abhaya | Freedom from fear |
| Abhayadaana | (1) Assurance of safety; (2) Securital donation; (3) A promise of gift of Non-intimidation. |
| Abhayantara tapa | Internal austerity |
| Abheda | (1) Identity; (2) Compactness; (3) Closeness; (4) Identical; (5) Indivisible; (6) Unity |
| Abhi | Express |
| Abhidheya | Subject matter; To be expressed, to be spoken, to be mentioned, signification, meaning |
| Abhigama | Knowledge |
| Abhigata | Acquired |
| Abhigraha | Secret resolution; Mental resolve; Resolution; Express the insistence |
| Abhigrahika | (1) It is the state of mind, which is dogmatic, and which affirms that a particular view is right and all other are wrong; (2) It is the form of mithyatva or dogmatic assertion |
| Abhigrahita (अभिग्रहिता) | Deliberate; It is the mithyatva or perversity of belief, which is acquired due to the teaching of others. |
| Abhiksna | Repeated; Perpetual |
| Abhilaashhaa (अभिलाषा) | Desire |
| Abhimukha | To tend or incline towards something say religion |
| Abhimukhataa | Mind towards |
| Abhinandananaatha | Fourth Teerthankara |

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| Abhinibodha/mati | Inferential Knowledge; Sensory Knowledge |
| Abhinigraha | Taken up; Grasp; Restrain |
| Abhinivartana | Get rid of |
| Abhiniversa | Attachment; Obstinacy |
| Abhipraaya | Notion; Opinion; Belief |
| Abhirama | Enjoy |
| Abhisambhuta | Embryo stage |
| Abhisanjata | Fetus stage |
| Abhisava | Intoxicating food |
| Abhishheka (अभिषेक) | (1) Anoint; (2) Administer an oil or ointment to often in a religious ceremony of blessing; (3) Anointing ceremony; (4) Anointment i.e. The act of applying oil, or other oily or similar liquid to Lord's idol; (5) Anointing ceremony; (6) Bathing |
| Abhitaapa (अभीताप) | Distress; In front of sun or fire |
| Abhiyogi bhavanaa | Desire of performing miracles (by monks). |
| Abhiyukta | Keeping under control |
| Abhudaya | Worldly prosperity |
| Abhutartha | Unreal |
| Abhyaantara | Internal |
| Abhyaantaropadhi | Renunciation of internal |
| Abhyaanugata | Permitted |
| Abhyakhyaana | Malign; Evil or harmful in nature or influence |
| Abhyutthana | Embrace (respectful); Rise |
| Abrahma | Incontinence; Indiscipline with regard to sensuous pleasures |
| Abrahmacharya | Unchastity; Abstinence |

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| Abrahmavarganaa | Abandonment of incontinence |
| Abudhdhi gochara | Cannot be perceived at the intellect level |
| Achakshu | Non-ocular |
| Achakshu darshana | Non-ocular perception; Non-visual or non-ocular conation |
| Achaksudarsanavarana | Non-visual conation obscuring |
| Achaksurdarshana | Perception by means of the senses other than visual |
| Achala (अचल) | Invariant; Stable; Everlasting; Immutable; Action less; Immovable; Indisputable; Absolute; Undeniable |
| Achala matra | Invariant Mass |
| Achalataa | Being immobile |
| Achalavali | Invariant trail |
| Achalavali | The time of incapability of fruition; Fruitional incapability period |
| Achalekya | Clothlessness |
| Achamaka | Boiled water |
| Achamla | Sour food; Single item food; Light food |
| Acharitra | Devoid of right conduct |
| Acharvatva | Good conduct quality |
| Achaurya | Non-stealing |
| Achauryanuvrata | Vow of non theft; Vow of non-stealing |
| Achelaka | Monk without cloth; Non-clothed; A-clothed |
| Achestaa | Without activity |
| Acheta | In-animate; Non-living; Lifeless |
| Achetana | Inanimate; Insentient; Non consciousness; Insentient; Material; Inanimate; Non metal |
| Achintya | (1) Inconceivable; (2) Incomprehensible; (3) Inconceivable form or action; (4) Beyond thinking and |

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| | imagining capacity (5) Unthinkable |
| Achitta | In-animate; Non-living; Lifeless |
| Achittakarana | Sterilisation; In-animation; De-animation |
| Adarshana | Lack of Knowledge; Non-conation; Non-faith |
| Adarshana parisaha | Non-faithful affliction |
| Adattadana | Appropriation of non-given; Accepting not given; See also vratas |
| Adattadanavirati | Abstinence from taking of not given |
| Adattahara | Taking of food not given |
| Adavaita | Nondual; Monism |
| Addhasamaya | Ultimate time unit, time; It refers to time or the indivisible part of time |
| Addhi | 2-1/2 Two and one-half |
| Adesa | Enquiry; Investigation |
| Adeya | Lustrous body; A karma credible speech. |
| Adhaha | Downward |
| Adhahakarma | Injurious actions |
| Adhaka | A measure; 3,729 kg. |
| Adhakala | It is the duration of time from the bondage of the karma to the rise of the karmic effect |
| Adharma | (1) Demerit; (2) Anti-ether i.e. Medium of Rest; (3) Unrighteousness; (4) The unrighteous attitude which is responsible for the downfall of the soul in the spiritual path (5) Gravitation/non-religion |
| Adharmadravya | Principle of rest |
| Adharmashtikaaya | Anti-ether |
| Adheya | Contained; Supported |
| Adhhi | Two and a half; 2-1/2 |

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| Adhigama | (1) Sense experience of the objects; (2) Knowledge; (3) Acquisition of knowledge by external source |
| Adhigama para | Knowledge by teacher or other guru etc. |
| Adhigama sva | Knowledge by self |
| Adhikarana | Locus; Substratum or sublayer |
| Adhikaraniak | Instrumental; Locative |
| Adhisahana | Bearing pain with calmness |
| Adhobhaaga | Lower portion |
| Adhogati | Motion downwards, lower destiny. Downward or Fall |
| Adholoka | (1) Lower part of universe; (2) Lower world; (3) The home of infernal beings |
| Adholoka siddha | Salvated from lower world |
| Adhovahika | A variety of clairvoyance |
| Adhovyatikrama | Lower reverse sequence |
| Adhruva anupreksa | Reflection on transitoriness |
| Adhruvabandha | (1) The bondage of the karmic matter of a soul in the cases where there is the possibility of the non-bondage of the karmic matter and the consequent freedom from bondage; (2) Non-permanent bondage, Non-polar bond |
| Adhruvabandhini | It refers to the psychic attitude by which there is the possibility of bondage or there may not be any bondage of any karma. |
| Adhruvagrahi | Transient grasping |
| Adhruvodaya | The rise of the satavedaniya karma etc., on subsequent occasions due to the non-destructions of the previous dispositions. |
| Adhvana | Path |
| Adhyaana | Repeated reflection |

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| Adhyaasa | Attribution; Superimposition |
| Adhyaatma | Spiritual conduct; Spiritual looking |
| Adhyaatma yogi | Spiritual person |
| Ādhyaatmika | Pertaining to study of Soul or Theological study; Spiritual |
| Adhyaropa | Attribution; Superimposition |
| Adhyavadaya | Mental effort |
| Adhyavasaana | Determinate cognition, thought condition, determination |
| Adhyayana | Lecture; Chapter; Study |
| Adrasta | Past Karmas; Providential; Providence |
| Āgaanavichaya | Doctrine oriented righteous meditations; Contemplation on Jina instructions |
| Agala | Premature realization; Gulp |
| Agamyā | The reason which can not be known or told or described |
| Agarha | Nonblaming |
| Agari | Householder |
| Agati | Absence of motion |
| Aghaati | The four types of karmas whose powers are much milder than those of the four-ghati karmas. These powers end at the end of a life. |
| Aghaatiya | Non-destructive |
| Aghaatiya-karma | Non-destructive Karma |
| Aghanadhara | Non-cube sequence |
| Agnaana | (1) Ignorance due to the perversity of attitude which arises due to the rise of jnanavaraniya karma; (2) Ignorantial flow; (3) Ignorance; (4) Ne-science; (5) False cognitive |
| Agnaana chetna | Nescient conscious; Karma and karma phal chetna |

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| Agnaana mithyaatva | Ignorant belief |
| Agnaana nivritti | Cessation of Ne-science |
| Agnaana parisaha | Ignorance; Affliction |
| Agnaana vrata | Vow of an ignorant |
| Agnaanavaada | Agnosticism; Ignorantism; Ignorantism |
| Agnaani | One devoid of right knowledge |
| Agnaanika-mithyaatva | Wrong belief due to indiscrimination |
| Agnaapini bhaasa | Instructional language |
| Agnaatabhaava | Unknowingness |
| Agni | Fire |
| Agnikaayika | Firebodied |
| Agraheeta | Natural |
| Agrahita mithyaatva | Intuitional perversity; Inborn wrong belief |
| Agrantha | Unfettered; Possessionless |
| Agra-pinda | Mendicantal first-set food |
| Agravija | Grafting |
| Agupta | Restrained |
| Agurulaghu | (1) Not too light or not too heavy; (2) It refers to the absence of the two characteristics of heaviness and lightness; (3) Non-gravity-levity |
| Agurulaghuguna | It is the characteristic, which expresses neither the lightness nor the heaviness as in the case of the characteristics of the soul. It is infinite in character. |
| Agurulaghutva | Property of constancy; Property of individuality; Constancy of individuality |
| Agyaana | Ignorant; Lack of knowledge |
| Ahamenra | Non graded celestial beings |
| Ahetu | Fallacy |

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| Ahimsaa | (1) Non-violence; (2)Non-harming; (3) The supreme mahavrat or anuvrat that all Jains must adhere to. Jain religion is remarkable in that it upholds nonviolence as the supreme religion (Ahimsa Paramo Dharmah) and has insisted upon its observance in thought, word, and deed at the individual as well as social levels; (4) The first and foremost among the Jaina vows, meaning abstention from slaughter, injury or harm; (5) Non-injury, non-slaughter, by words, mind and deeds. This is the first principal vow of the Jaina religion. In its broad connotation, it covers the remaining four vows of non-lie, non- sex, non-theft, and non-possession |
| Ahimsaa dharma | Religion of non-violence |
| Ahimsaa paramo dharma | Non-violence as the supreme religion |
| Ahinsaa | Same as Ahimsa above; Non-violence |
| Ahinsaa anuvrata | Minor vow of non-violence |
| Ahinsaa vrata | Vow of non-violence |
| Ahita | Not in the interest |
| Ahobhaava | Great respect |
| Ailaka | Highest state of lay follower; Loin-clothed votary; The highest state of a Digambara layman wherein he retains only one piece of clothing |
| Aindriyaka | Empirical; Sensory |
| Airihya | Scripture; Traditional instruction |
| Aishwarya | Power; Sovereignty; Wealth; Prosperity |
| Aishwarya mada | Power; Prosperital puff orpride. |
| Ajaghanya | Non-minimum |
| Ajara | Old-age-free; A liberated soul |

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| Ajaraamara | A liberated soul who does not decay to old age or die. |
| Ajitanaatha | Second Teerthankara |
| Ajiva | Non-life or inanimate object; Non-living; Non-conscious; Non-living substance; Inanimate entities |
| Ajivadhikaarana | Non-living substratum |
| Ajivaka | Gosalaka's doctrine; A sect |
| Ajivkaaya | Non-living-body; Inanimate body |
| Akaama (अकाम) | Involuntary |
| Akaama marana | Involuntary death |
| Akaamanirjaraa | It refers to the removal of karmic particles by actions like--fasting, celibacy, sleeping on the floor...etc, not voluntarily but out of compulsion as in the case of a man who is imprisoned and who has to undergo these hardships |
| Akaama-nirjaraa | Involuntary dissociation; Involuntary wearing off; Disintegration of mature karma; Savipak nirjara; Involuntary shedding or dissociation of karmas; Desire less disintegration |
| Akaayaa | Non-body; Non-embodied |
| Akaayikaa | Salvated; Dis-embodied |
| Akaka mrityu | Untimely death |
| Akalpya | Unacceptable; Improper |
| Akara | Mines |
| Akarma | Pure meditation; Non-Functional (in meditation) |
| Akarmabhumi | Land of inaction or enjoyment; The world where there is no activity like agriculture, writing etc. |
| Akarsa-vikarsa | Drag |

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| Akasaaya | Passion- free |
| Akasaaya vedaniya | Passion-free feeling karma |
| Akevali chhadmastha | Non-omniscient |
| Akhanda | Indivisible |
| Akhyata | Propounded |
| Akhyayaka | Omenist |
| Akinchanya | Non-attachment; Possessionlessness; Nonthingness; Unattached; Non-possession |
| Akinchitkara | Inert, Indirectly active |
| Akinchitkara- hetvabhasa | Useless fallacy; Inconsequential fallacy |
| Akirna | Pervasive |
| Akrandana | Crying |
| Akriyaavaada | Non-actionism |
| Akrosa | Reproach |
| Aksa | Soul; Axis |
| Aksara | Eternal; Alphabet |
| Aksarsruta | Alphabetically originated scriptures |
| Aksata | Uncooked rice; An offering |
| Aksaya | Inexhaustible; Indestructible; Immortal |
| Aksaya tritiya | Immortal Third |
| Aksepani kathaa | Blaming tales |
| Akshapatri | Related to soul or knowledge |
| Akshaya | Undecaying; Non-prerishable |
| Aksina-mahanasa mahalaya rddhi | Miraculous power of never ending foods/residence. |
| Aksipragrahi | Delayed-grasping |
| Akulataa | Perplexity; Mystified; Confused; Unhappiness associated with restlessness; Disturbed |
| Alankaara | Ornamentation; Ornament |

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| Alapa | Description methods |
| Alapaka | Connected sentences |
| Alaukika | Unusual; Supernatural; Rare; Superwordly; Post-wordly; Extraordinary |
| Alevada | Non-sticky |
| Alobha parisaha | Non-greed affliction |
| Alochanaa | Confession; Critical self examination (for expiation), repentation; Self-deprecation. |
| Aloka | Light; Vision; It is space beyond the world; It is the limitless space |
| Aloka-aakaasha | Totally empty space |
| Alokaakaasha | Unoccupied space; A-cosmic space; The empty infinite space; Outside the universe, i.e. Non-universe (Lokaakaasha); Lokaakaasha is called the Universe |
| Alokita-pana bhojana | Drinks; Food and drinks under light |
| Ālokṭi | Dinner |
| Alpaakshari | Of very few letters or words |
| Alpabahutva | Relative comparision; Relative numerical strength |
| Alpachelaka | Few-clothed; Meagerly clothed |
| Amanaska | Without mind; Devoid of mind; Non-rational |
| Amantrini bhaasa | Addressal language |
| Amari | Sacrificial prohibition; Killing prohibition; Prohibition of animal sacrifice |
| Amarsa-ausadha rddhi | Superpower of medication |
| Amarsana | Intolerance |
| Ambara | Supreme meditation |
| Amechaka | Unitary pure; Relating to or characterized by or aiming |

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| | toward unity |
| Amnaya | Tradition; Revision |
| Amogha | Immutable; Not subject or susceptible to change or variation in form or quality or nature |
| Amoortika | Formless i.e. without touché, smell, taste and shape |
| Amrita | Nectar of heaven |
| Amudh drastic | (1) Unblurred vision; (2) Non stupidity in the omniscient lords, scriptures and enlightened teachers; (3) Undeluded view; |
| Amurta | Not perceivable by any human or life form sense; Non corporeal; Without form; Can not be perceived by senses; Formless; Non-material; Non-tangible |
| Amurtattva | Abstract: Non-corporeality: Non-tangibility: Non-materiality: Imperceptibility |
| Anaachaara | Miscounduct |
| Anaacharaniya | Disrespect |
| Anaadeya | A karma; Unpleasant look |
| Anaadi | Beginning-less; Withoug a beginning; Eternal |
| Anaahaara | Absence of food; Without food; Non-food |
| Anaahrata | A fault of disrespecting the guru |
| Anaarya | Non-aryan; Lmpious; Non-cultured |
| Anaatma | Non-self; Alien to soul |
| Anaayatana | Praise the gods/goddesses leading to destruction of right knowledge; Perversity; Non-receptacle. |
| Anabhigrahita | Non-deliberate |
| Anabhigrahita mithyaatva | Mithyatva is the perversity of attitude, which arises due to wrong teaching and due to the clinging of wrong teaching. This is the perversity of attitude, which arises |

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| | due to the belief that all other views, and theories are equally true. |
| Anabhoga kriya | Natural/involuntary activity |
| Anadhyavasaya | Inconclusiveness; Indecision; Inattention; indeterminate cognition; Uncertainty |
| Anadinidhana | Neither beginning nor the end and is eternal |
| Anagara | Homeless ascetic |
| Anagara dharma | The rule of life prescribed for the monks; Mendicant discipline |
| Anaikantika | In-conclusive |
| Anakanksi | Devoid of desire |
| Anakara | Indeterminate; Formless |
| Anakara upyoga | By (the help of) senses, mind and visual (conation) detail less apprehension of substances lasting for one antar muhurt is attention without form |
| Anakara upyoga | Indeterminate cognition |
| Anakaropayoga | Indeterminate upayoga i.e. darsanopayoga. |
| Anakul | Not perplexed; Not confused; Calm; Self possessed; Happiness without restlessness |
| Anala | Fire |
| Anana | Infinite |
| Ananga krida | Un-natural sex |
| Ananta | Endless or infinite, for instance, kevalajnana is ananta. |
| Ananta- aanand | Infinite bliss |
| Ananta darshana | Infinite perception |
| Ananta gnaana | Infinite Knowledge; Infinite cognition |
| Ananta guna | Infinite times; Infinite attributes |
| Ananta sukha | Infinite bliss |

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| Anantaanubandhi | (1) Life-long lasting (2) Passion which leads to infinite births (3) It is a process by which samyagdarsana is withheld and if the right knowledge has already arisen it vanishes. It is an endless series of the expressions of passions or kasaya or emotional states; (4) Incessant that exists from infinite past |
| Anantaanubandhi kasaaya | A Karma of Infinite-bonding passion |
| Anantabhaga | Infinite conation |
| Ananta-chatushtaya | Infinite foursome namely (1) Infinite perception (2) Infinite knowledge (3) Infinite power (4) Infinite bliss |
| Anantakayika vanaspati | General plants; A category of plants. |
| Anantanaatha | Fourteenth teerthankara |
| Anantanantanuka | Infinite infinite atomed / atomic. |
| Anantanuka | Infinite Atomed / Atomic |
| Anantara | Without gap; Continuous |
| Anantavirya | Infinite energy of the soul |
| Ananta-virya | Infinite power; Infinite energy |
| Ananupurvi | Nonserial; Non-sequential |
| Ananya | Unique; Not separate or different; matchless; devoted or loyal to one only. |
| Ananya bhaava | Uniqueness; Identity; exclusive devotion to one |
| Anapavadyaka | Eternal |
| Anapavartana | Non-reduction |
| Anapavartaniya | (1) Non-reducible; (2) It refers to the exhaustion of ayukarma as per schedule without any decrease in the |

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| | duration or intensity. The ayukarma of this life is determined due to the previous karma needs to be completely exhausted. |
| Ana-pranaparyapti | Respiratory completion |
| Anarghya | Amulya; Priceless |
| Anarpana | Viewed from other stand point; Secondary |
| Anartha | Unmotivated; Purposeless |
| Anartha danda vrata | Purposeless violence limitation vow; Vow of refraining from avoidable actions |
| Anarthakya | Non-essential |
| Anasada | Unobstructive |
| Anasakti | Non-attachment |
| Anasana | Fasting; Non-eating; Total fasting |
| Anasrava | Non-influx |
| Anasvadya | Unstable; Nontastable |
| Anatikramniya | Non-transgressable |
| Anativrtti | Non-transgression |
| Anatmabhuta laksana | Non-self alienable Characteristics |
| Anavadya | Sinless |
| Anavastha | A fault of reasoning; Infinite regression. |
| Anayana prayofa | Procurement from outside limit |
| Anayatan | Worthless places of false religion |
| Anda | Egg; Primordial egg |
| Andaaja | Guess |
| Andaja | Incubatory; Oviparous(Egg laying) |
| Aneka | Many |
| Anekaanta | Doctrine of manifold predications; Relative pluralism; Non-absolutist principle; Absolution; Many fold point |

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| | of view; Multifacedness; The many sided approach to reality. |
| Anekaantavaada | 'Non-singular conclusivity'; Multiplicity of viewpoints; The concept that humans, with obstructed knowledge, will only be able to see limited parts of any whole (situation or truth); Multiple view points theory |
| Anekachitta | Manifold desires; Plural minded |
| Anekantika hetu | Doubtful probans |
| Anekantika hetvabhasa | Inconclusive fallacy |
| Anekatva | Plurality |
| Aneka-vaadi | Poly-realist |
| Anesana | Prohibition |
| Anesaniya | Prohibited |
| Anga | Proper noun; Limb; Part organ; Primary canons; Volume of Book (Scripture); Components |
| Anga vidyaa | Science of predicting throbbing of body parts |
| Angaara | Defect for alms |
| Angabaahya | Secondary canon; Subsidiary texts |
| Angapravista | Primary canons; Primary texts |
| Angapuja | Veneration/worship of Jinas, limbs |
| Angopaga nama karma | Physique making karma of limbs and sublimes |
| Angopanga | Minor limbs; Secondary parts |
| Angula | 1/24 pf cubit; A length measure |
| Anidana | Bond-free; Desire-free |
| Anikachita | It is contrary to nikachita in which the processes of utkarsana (increase), apakarsana (decrease) and sankramana (transformation) of karmic matter are possible. |

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| Anima | Minifying |
| Anindriya | Non-sense-organ; Mind; Quasi-sense/Salvated soul; Mind i.e. no-indriya or one which is not sense |
| Anirvachaniya | Inexpressible in words |
| Anishtasamyoga | Distaste |
| Anisrta-grahi | Unexpressed-grasping |
| Anistanivratti | Removal of or seperation from undesirable. |
| Anistasanyoga | Undesirable accidence |
| Anittham-svarupa | Irregular configuration |
| Anitya | (1) Impermanent; (2) Non-eternal; (3) Transient (4) Transitory; (5) Mortal |
| Anitya-anupreksha | Reflection on transitoriness |
| Anitya-avaktavya | Trasient-cum-indescribable |
| Anityata-vipaaka | Uncertain fruition |
| Anitya-vaada | Non-eternalism; Transitorialism |
| Anivratti | Advanced; Non-abstinence |
| Anivratti baadara | Non-eradication of gross passions |
| Anivratti karana | Ninth stage; Superessing certain deluding karma |
| Aniyata-aachaari | Unrestricted wanderer; Indefinite wanderer |
| Aniyatagami | Indefinite wanderer |
| Anjaana mithyaatva | Ignorance |
| Anjana churna | Kaajala or The eye beauty or medicinal paste |
| Anjasa | Truly |
| Anju | Straight-forward |
| Annapananirodha | Without holding foods/drinks |
| Anookampaa | Compassion; Piety |
| Anrta | Falsehood |
| Ansavatara | Minor incarnation |

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| Anta | Aspects or attributes |
| Anta dipaka | Throwing light up on an idea at the end, verb standing at the end of the sentence. |
| Antahkarana upsama | Internal subsidence |
| Antar muhurta | A time of appx. 48 minutes or less |
| Antar vyaapti | Internal concommittance |
| Antara | Interval: Distance |
| Antaraatmaa | Inner Self; Non deluded Soul; Inner looking Soul |
| Antaraatmaa | Engaged in spiritual pursuit |
| Antar-Aatmaan | Inner soul; Interior self |
| Antaraaya | A Ghati karma that obstructs the strength of a soul; Causing imopediments |
| Antaraaya | Obstruction; Discrimination; Interruption |
| Antaraaya karma | Obstructive Karma; Karma which determines and obstructs the inherent energy of the soul. For instance, it obstructs the activity of giving alms etc |
| Antarabhaava | Interval between death and rebirth |
| Antaralagati | Transmigratory motion |
| Antaranga | Internal within self or soul |
| Antaranga parigraha | There are fourteen. Mithyaatva, Krodha or anger, Maan or pride, Maayaa or fraud, lobha or greed, Hasya or laugh, rati sensual pleasure, parati, shoka or grief, bhaya or fear, Jugupsaa or intense dislike, striveda, purushveda, and napuamshakveds. |
| Antarbhedha | Discriminative science; Sscience of differentiation between self(soul) and non-self (others) called bheda Vigyaana; The science of separation of soul and body |
| Antardhana rrdhi | Power of invisiblisation |

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| Antariksa | Intermediate space; Space |
| Antatakarana | Intervalisation |
| Antatva anupreksha | Reflection on Separateness |
| Antimagraasa | The last karma predasha or spaces |
| Antyadravya | Ultimate-substance |
| Antyasthula | Ultimate vastness for graspness. This refers to the entire cosmos and the matter of the cosmos. |
| Antyasuksma | The ultimate subtlety which is to be found in the atom. |
| Anu | Atom: Sub-atom |
| Anubhaaga | Karmic Manifestation; Intensity (Fruitional) |
| Anubhaagabandha | Fruitional bondage; Intensity bondage |
| Anubhava | Experience; To feel |
| Anubhaya yoga | Neutral activity |
| Anubhoga | Fruition |
| Anubhuti | Knowledge; Cognition; Realization; Experience; Nischaya Samyagdarshan |
| Anu-brahma vrata | Minor vow of chastity or celibacy |
| Anuchintana | Constant reflection |
| Anudharma | Harmonised way |
| Anudirta | Unrealised |
| Anudisa | Intermediate direction |
| Anugaami | Accompanying; Favorable |
| Anugama | Conforming knowledge; Explanation |
| Anugraha | Benefit; Profit |
| Anujivi | (1) Affirmative (Agreeing or concurring); (2) Confirmable; (3) Co-existing |
| Anukampaa | Kindness to all living creatures; Compassion; Kindness; Mercy |

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| Anukrama | Succession; Order |
| Anukrsti | Subsequent tract |
| Anukul | Coincide; Comfortable; Congenial; Favorable; Aggrable; Confirmable; Friendly; Kind; Well disposed. |
| Anuloma | Natural order |
| Anumaana | Right logical deductions and inference |
| Anumata | Approved; Assented to; Permitted; Allowed; Agreeable; Pleasant; Loved; Beloved; Cconcurrent with; Being of one opinion; Entice others to act |
| Anumati | Assent; Permission; Approbation |
| Anumatityaga-pratimaa | Model stage of refraining from household activity |
| Anumiti | Inference |
| Anumodan | Supporting; Applauding; Praising; Approval |
| Anumodanaa | Praise |
| Anup urvi pascad | Reverse order |
| Anupama | Incomparable; Excellent; Best; Matchless |
| Anuparivartana | Rotation |
| Anupa-sanhari | Inconclusive fallacy |
| Anupatt | Unacceptable elements by soul e.g. light, discourses etc. |
| Anupcharita | Literal; Factual |
| Anupcharita asad bhut naya | Informal non existent purport meaning |
| Anupcharita sad bhut naya | Informal existent purport meaning |
| Anupreksa or Anuprexa | (1) Reflection of learning and hearing; (1) Bhaavanaa; (2) Self-conteplation i.e. Thinking with rationalizing; (3) Contemplation, absorb in meditative state |
| Anupuvi | Serial; Serial order; Order |
| Anupuvi yathata tatha | Irregular order |

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| Anuradh | To carry to an end; To finish with |
| Anuradha | Effected; Accomplished; Obtained |
| Anurupa | Comfortable; Corresponding; Like; Ssuitable; Adapted to; According to; Conformity; Suitability; Confirmable; Accordingly |
| Anusanchita | Accumulated |
| Anusarana | Follow |
| Anushhna | Cold |
| Anusilana | Practice; Deep thought |
| Anusochana | Continuoua thinking |
| Anusreni gati | Linear motion |
| Anusthaana | Religious Celebration; Ritual Activity; Religion Performance; Ritual with knowledge |
| Anutata | Splitting type; A sound tape |
| Anut-kasayi | Scant-passioned |
| Anutkrasta | Non-maximum |
| Anutseka | Non-areogance |
| Anuvichi bhaashana | Conscientious speech |
| Anuvichi yachana | Shelter begging |
| Anuvrata | (1) A vow that is not as strict as a Mahavrat. Anuvrats are for people living family lives. The five vratas are: Ahimsa (non-violence), truth, non-stealing, non-possessiveness and chastity or self-control. (2) Minor Vow; (3) Lesser, partial limited and qualified vow; (4) partial vows (5) Vow of truth; (6) Minor vow of truth |
| Anuvratadhari | Minor vower |
| Anuvrati | Small vow holder |
| Anuvratis | Householders who observes small vows |

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| Anuyaayee | Follower |
| Anuyoga | Exposition; Disquisition; An elaborate analytical or explanatory essay or discussion |
| Anuyoga dvaara | Disquisition door; Gateway of disquisition |
| Anvaya | Logical continuance; Affirmation; Cohort of monks; Even if something is there to think how if it is there |
| Anvayarth | Meaning of verse in prose |
| Anvaya-vyatireka | Positive and negative; Affirmation-cum-negation. |
| Anvaya-vyatireki udaaharana | Affirmative-cum-negative; Illustration. |
| Anvesana | Pursuance; Search |
| Anya-drastisanstava | Praising the alien view; Praising heterodoxy. |
| Anyathaa | Otherwise; Except it |
| Anyathaavrutti | The upyoga or activity of self or soul is prevailing otherplace not within itself. |
| Anyathanupapatti | Otherwise impossible |
| Anyatirthika | Heretic; Alien creedar; Alien viewer |
| Anyatva | Seperateness |
| Anyatva bhaavana | The aloneness of Soul |
| Anyonya | Mutual |
| Anyonyaabhaava | Mutual non-existence; Absence of mutual modification of matter in each other |
| Anyonyaghatana hetvabhasa | Mutual dependent fallacy |
| Apa | Water |
| Apa dhyaana | Evil thinking |
| Apa varga | Emancipation; Salvation |
| Apaadaana kaaraka | Producer |
| Apaasara | Temple without idol; A place of worship for Jain Swetaamber faith |

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| Apadhyana | Evil thought |
| Apadinna | Without guile |
| Apakarsana | Decrease in the intensity of the karmic effect |
| Apakarsana kala | Attenuation period |
| Apakarshha | The determination for longevity for next life |
| Apakshapat | Impartiality |
| Apalaapa | Unattachment |
| Apalptamana | Unattached mind |
| Apana | Inbreath; Anus air |
| Apar guru | Superior guru e.g. Gandhaar etc. |
| Aparaadha | Guilt |
| Aparakrama | Fast by weak |
| Aparatva | Posteriority; Inferiority; Non-precedent; Non-priority |
| Aparibhuta | Unsurpassed |
| Aparigaha anuvrata | Minor vow of non-possession |
| Aparigrah vrata | Vow of non-possession |
| Aparigraha | Non-possession; Non-attachment; Non-possessiveness; One of the mahavrats and anuvrats. |
| Aparigrahita gamana | Enjoying unauthorised woman |
| Aparihin | Perfect |
| Aparimarjita | Un-swepted; Unswept |
| Aparimita | Without measured or measurement. Unproportional |
| Aparinaami | Unchanging |
| Aparisesa | Whole; Complete |
| Aparisravita | Non-flowing purificational quality |
| Aparivartmana madhyama | Unreturnable; Unchanging medium |
| Aparyaapta | Incomplete; Non-completed; Non-developed. |
| Aparyapti | Non-completion; A namakama; Non-developedness. |

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| Apasaranakala | Regression Period |
| Apasiddhanta | Erroneous doctrine/conclusion. |
| Apasmara | Epilepsy |
| Apauruseya | Divine; Supra-humanly |
| Apavaada vesa | Exceptional garb |
| Apavarga | Liberation; Salvation |
| Apavartana | Hastening; Attenuation; Time reduction; It is the transformation or the decrease in the states and intensities of the effects of bondage |
| Apavartana sankramana | It is the process of the reduction of the experience and the effects of the karmic intensities. |
| Apavartaniya | Time reducible |
| Apavartya | It is the premature realization of the ayukarma as in the case of death by accident or poisoning. |
| Apaya | Perceptual judgement |
| Apaya | (1) Perceptual judgement (2) It refers to the stage of perceptual experience (indriya pratyaksa). |
| Apaya vichaya | Cogitational meditation on worldly troubles. |
| Apayasha | Defamation |
| Apayavichaya | Self-dependence oriented righteous meditation |
| Apayopayadarsi | Preceptor |
| Apekshaa | Consideration of; Reference; Expectation; Regard; Depend; Anticipation |
| Apekshita | Considered; Referred to; Expected; Required; Wished; Wanted |
| Apinda prakrati | Non-Concrete karma type |
| Apoha | Doubt removal; Exclusion |
| Apokayika | Water bodies |

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| Aprabhu | Incapable |
| Apradesa | Mono-spatial; Dimensionless |
| Aprakampa | Vibration-less |
| Apramaada | Vigilance |
| Apramana | Immeasurable; Invalid; A food fault |
| Apramatta | Peaceful (shaanta); Careful; Vigilant; Active; Pure self-efforts |
| Apramatta muni | Vigilant saint; Vigilant monk |
| Apramatta sanyata | Vigilantly restrained |
| Apramattavirati | Vigilant abstinence |
| Aprapyakari | Non-contactile |
| Apraschana | Questioning |
| Aprashasta | Unwholesome; Hurtful to others; Bad evil conduct |
| Aprashasta raaga | Raag for raag; Prashasta raag means raag for vitragta |
| Aprasuka | Impure; Unsterillised |
| Aprathak-bhuta | Non-separate |
| Apratibaddha | Independent; Free; Without any bondage |
| Apratibuddha | Agnaani; Ignorant |
| Apratighata | Unpreventable; Resistance-free |
| Apratihata | Non-uprooted |
| Apratipati | It is a form of avadhijnana (clairvoyance) which lasts upto the kevalajnana (omniscience); Infallible |
| Apratisthita pratyeka | Un-supporting individual plant; Non-parasitic plants; A category of plants |
| Apratyaakhyaana | Minor vows impeding; Passion which disturbs complete abstinence; Non-abstinence; Partial-vow preventing |
| Apratyaakhyaana kashaaya | Intenser type of passion which hinders partially; It refers to the kasaayas or passions which inhibit the |

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| | expression of right conduct of a householder i.e., sraavaka. |
| Apratyakhyana varana | Obscuration of partial-rennuciation |
| Apratyaveksita | Carelessly |
| Apra-vachana | Scriptural texts |
| Apravichaa | Immune to sex; Without sexual desire |
| Apriya | Unpleasant; Not dear |
| Apsarana | Reduction |
| Apunaravrtti | Non-repetition |
| Apurva | Never before; New; Unprecedented; Incomparable; Extra ordinary; Unparalleled |
| Apurvakarana | Unprecedented degree of purity; 8th stage. |
| Apurvavarta | Undecided; Unprecedeted |
| Apurvavaani | Remarkable special speech beneficial to all souls. |
| Apvarga | Liberation; Salvation |
| Arahanta | Enlightened one; Venerable |
| Arahatas | Arihanta |
| Arahnaath | Eighteenth teerthankara |
| Arambhaja hinsa | Accidental / Occupational Violence. |
| Arambhatyaga-himsa | Violence occurring either accidentally or through the performance of an acceptable occupation. |
| Aramghatyaga pratimaa | Model stage of occupational withdrawal. |
| Arata dhyaana | Painful concentration |
| Arati | Dis-pleasure; Disliking; Ennui worship |
| Aratiya | Later scholars |
| Aray, Aryika | Noble woman; Nun; Digambar nuns |
| Archana | Worship |
| Ardha-bhara | A standard measure |

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| Ardha-karsa | A standard measure |
| Ardha-maagadhi | A form of prakira language, language of Jina sermons/scriptures |
| Ardhamaagadhi bhaasa | It is the ancient language spoken half the part of the Magadhadesa and it included the 18 dialects. |
| Ardha-mani | A Standard measure |
| Ardhanaraca | An osseous structure; Half-Inter-locking and pinning joints |
| Ardhapala | A standared measure |
| Ardhapanchama | 4 ½. |
| Ardha-phalaka | Liain-clothed monks; An extinct sect; A piece of cloth worn by ancient Jaina monks |
| Ardhatula | A standard measure |
| Ardhpudgala paraavartana | Half embodiment time cycle ; A time unit |
| Arghya | Very expensive |
| Arghya or Argha | Respectful offering; Composite offering auspicious offering. |
| Arhan | Enlightened one; Venerable. |
| Arhat | Enlightened one; Venerable. |
| Arhata | Follower of Jainism or Jain |
| Ärhatamata | Jainism |
| Arihanta | (1) Conqueror of internal enemies, such as anger, pride, deceit, greed, jealousy, hatred, intrigue and various other passions; (2) Omniscient lord; (3) Adorable, Karma destroyers; (4) The "Jina" the victor or conqueror; (5) An Omniscient lord with supernatural corporeal body |
| Arihanta jina | Literally conqueror of inner enemies like passion, |

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| | hatred, greed, attachment, etc. |
| Arma-prasamsa | Self-praise |
| Arma-samvedana | Self intuition; Self-experience. |
| Arma-tula | Self-like |
| Arpana | Adopted standpoint; Particularity; Perminence |
| Arpita | Prominent |
| Artha | Subject matter; Substratum; Meaning; Object; Implicit mode; Reality; Dravya Guna and Paryaya are called Artha; Wealth |
| Artha prakasa | Illumination of object |
| Artha samaya | System of reality |
| Artha-danda | Objective violence; Purposeful violence |
| Arthadhikara | Topic; Chapter |
| Arthagama | Knowledge from text |
| Artha-karta | Author of the meaning |
| Arthanaya | It is that point of view or naya, which is different from vyanjana and is distinguished from the other characteristics like gender, number, time and agency; Objective standpoint importal standpoint. |
| Arthantara | Unrelated meaning |
| Artha-paryaaya | Object mode (non-spatial); In-distinct mode |
| Arthapatti | Implication |
| Artha-sandrasti | Symbolism |
| Arthavagraha | Apprehension; It is determinate confessional stage in which there is the awareness of the sensation. |
| Aruhanta | Non-rebirthing |
| Arupa | Without form |
| Arupi | Formless matter; It has no characteristics of sabda |

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| | (sound), rupa (form), rasa (taste), gandha (smell) and sparsa (touch); Formless; Non-material; Non-tangible |
| Arupi ajiva | Formless non-living, Non-material non-living. |
| Aryanka | Noble people; Civilized people; A human race. |
| Asaadana | Denying the truth proclaimed by another person by body or speech i.e. disregard of knowledge; Disregard of knowledge taught by another person; Denial |
| Asaata | Pain |
| Asaataavedaniya | Unpleasant-feeling- producing |
| Asaatana | Disrespect; Completely disrespectful conduct |
| Asad bhuta | Impure synthetic |
| Asadbhuta vyavahaara naya | Impure synthetic practical point of view; Non-substantive practical standpoint |
| Asadgunod bhaavana | Display of non-existing merit |
| Asailesi | Non-recklike |
| Asaiyama | Non restraint; incontinence; indiscipline |
| Asaiyoga | Non association |
| Asakti | Attachment |
| Asamartha karana | Non-efficient cause; Incompetent cause |
| Asamavayi karana | Non-material cause |
| Asambhava dosa | Impossibility flaw |
| Asammoha | Free from delusion |
| Asanga | Attachment |
| Asangata | Inconsistent |
| Asangni | Non-rational; Non-instinctive; Without mind; Irrational; Not endowed with faculty of reasoning. |
| Asangnyaapta | Heretic |
| Asankhyaata | Innumerable; Countless |

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| Asansaara samapannaka | Salvated; Liberated |
| Asanyama | Non-restraint |
| Asanyama | Non-abstinence; Non-restraint |
| Asanyata | Avirat or without virati |
| Asarana | Refugeless |
| Asarananupreksha | Reflection on utter refugelessness |
| Asaray | Substratum |
| Asasvata | Non-eternal |
| Asat | Unreal; False; Non-being; Non-existing |
| Asata-vedniya | Pain-causing karma; Pain feeling karma |
| Asati | A measure; Handful of grains |
| Asatsang | Association with non religious persons |
| Asat-vedya | Pain-causing karma; Pain feeling karma |
| Asatya | Lying; Untruthfulness. |
| Ascharya | Miracle; Extraordinary event |
| Asharira | Disembodied soul. |
| Ashata | Feeling of anguish; Discomfort |
| Ashi | From of request to leave the temple from guardian deity, May I go for essential duties. |
| Asho-pravrittakarana | Low-tended operation |
| Ashtha-mula-guna | Eight cardinal principal |
| Ashubha | Inauspicious |
| Ashubha bhava | Inauspicious disposition; Inauspicious sentiments |
| Ashubha raga | Ungracious attachment |
| Ashuchi bhaavana | Impureness, unholiness uncleanliness of the body |
| Asi | Sword; Gout; (Trio of Asi=Penetrating weapon, Masi (tools of writing, pen papers etc, and Krushi= tools of farming) |

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| Asiddha hetu | Unproved probans |
| Asiddhahetva bhaasa | Unproved fallacy |
| Asiddhatva | State of non-salvation |
| Asidhaara | The edge of the sword |
| Asmitaa | Egohood |
| Asmprapta srpatika sanhanana | Ligatured osseous structure. |
| Asoka prakaasa | Asokan red |
| Aspasta | Lacking vividness; Non-clear |
| Asta-dravya puja | Eight-substanced worship |
| Asta-mangal | Eight auspicious symbols |
| Asta-mangala dravya | Worship through 8 auspicious substances. |
| Asta-mula-guna | Eight basic restraints; Eight primary qualities (of oay-follower) |
| Astanga | Eight limbs/limbed. |
| Asteya | Nontheft; Non-stealing; One of the mahavrats and anuvrats |
| Asteya anuvrata | Minor vow of non-stealing |
| Asthira | Restless; Unstable; A karma |
| Asthirtaa | Instability |
| Asti | (1) Is (2) Exists (3) existence, (4) positive aspect |
| Asti nasty | Either is or is not, existence non existence. |
| Asti-avaktavya | Is but is inexplicable |
| Āstika | Believer in punya Papa and supreme soulis called Astika |
| Astikaaya | (1) Substances having more than one spatial unit or Astitva Existence isness (2) It refers to the five substances, they are; jiva, pudgala, dharma, adharma and akasa, because the space points of this substance |

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| | signify the collective nature or they are in collection. |
| Astikya | (1) Affirmation, Spiritual belief, Religiosity, Faith in the omniscient lords. (2) Faith in Punya and Papa, Supreme Soul parmätmä |
| Asti-naasti | Is and is not |
| Asti-naasti-avaktavya | Is not and is inexplicable |
| Astitva | Existence; Isness; Embodied substance |
| Astma bhakta | 8-day fasting |
| Asubha | Inauspicious |
| Asubha karma | Inauspicious karma |
| Asubha upyoga | Soul's inauspicious manifestation of consciousness, unwholesome; Inauspicious manifestation |
| Asuchi | Impurity |
| Asuchitva anupreksha | Reflection on impurity |
| Asuddha nischaya naya | A view point of impure aspects of soul |
| Asudha-yoga | Inauspicious activity/ incidence |
| Asudhdha-naya | impure partial point of view |
| Asurakumaras | A species of peripatetic celestial beings. See Devas. |
| Asvabala | Horse power |
| Asvakarna-karana | Attenuation, Horse-ear attenuation |
| Atadabhava | Non identity e.g. absence of each one in substance, attributes and modes even though each one is existing forever |
| Atadaroopmaypanu | Soul does not accept alien things par pana ne grahe nahi |
| Atapa | Hot effulgence, Hot light, Sunlight, Heat caused by the sun |
| Atapa bhumi | Penance place |

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| Atapa kshetra | Lighted region |
| Atapana | Body mortification in heart; An austerity |
| Ateendriya | Supersensible; Beyond the reach of senses; Abstract |
| Athaa | Eight day fasting |
| Ati | Over; Excessive; Super |
| Ati-bhararopana | Over-loading |
| Atichaara | Faults; Mistakes; Transgression; Infirmary; Violations; Sin of fault |
| Atichaara / bhanga | Infraction; Partial |
| Atikraanta | Having passed or transgraced; Exceeded; Surpassed Overcome |
| Atikrama | Transgression |
| Atikraman | Violation |
| Atindriya | Extra-sensory; Parasensory; invisible, Unsensuous, Super sensitive; Intangible |
| Atindriya gyaana | Super sensuous intuition |
| Atindriya sukha | Super sensible happiness |
| Ati-prasanga | Unwarrantable stretch |
| Atireka | Too much; More (Adhika) |
| Ati-sarga | Renounce |
| Ati-saya | Excellence; Miracles; The extraordinary specialities that common humans do not have only kevalis can have. |
| Atishaya | Thirty-five special attributes of Tirthankaras |
| Atishaya-kshetra | The place associated with some miracle or myth; Miraculous places |
| Atita-paryaapti | Absence of completion |
| Atita-pratyutpann aanagata | Knowing all the times (past, present and future). |

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| Atithi | (1) Guest invited and expected or unexpected or unexpected; (2) One who may come any time, unexpectedly, without invitation, and is still welcomed with love and respect |
| Atithi samvibhaaga vrata | Self less offering to the unexpected guest vow |
| Atithi-samvibhaaga | Sharing with guest |
| Ati-vyaapti | (1) Unwarranted extension; (2) Extension of character beyond the determined object |
| Atyaachaara | Vow violation; Excess |
| Atyanta | Absolute |
| Atyantaabhaava | (1) Absolute negation for example, the sky flower or the son of barren women or horns of a rabbit; (2) Absence of one substance into the other substance (3) Absolute non-existence |
| Atyantika marana | Final death |
| Atya-satya | Degrad |
| Audarika | Gross Body; Physical Body |
| Audarika angopaaga | A karma, Gross limbs and sublimbs. |
| Audarika sharira | Physical body; Gross body; It refers to the gross body because 'udara' means gross. |
| Audayika bhaava | (1) Feeling produced due to fruition of karma; (2) Fruitional / realisationl disposition / volition; (3) It is the state of mind with reference to the effective state origination from the rise of the karmic matter |
| Auddesika | Particularised |
| Aupa-patika sarira | Instantaneously manifested body |
| Aupa-samika bhaava | Subsidential disposition / volition |
| Aupa-samika samyaktva | Subsidential right faith; Subsidential righteousness |

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| Aupa-samikacharitra | Subsidential conduct |
| Ausadhi ruddhi | Miraculous power of medication |
| Aushadhi | Medicine |
| Autkarika | Splitting type |
| Autpattiki buddhi | Inborn intellect |
| Avaadya | Undesirable; Sinful |
| Avabhaasa | Brighten |
| Avachchinna | Exclusive; Separated |
| Avadhi | With limits |
| Avadhi darshana | Clairvoyant conation; Clairvoyant perception |
| Avadhi gnaana | (1) Clairvoyant knowledge; (2) Clairvoyance |
| Avafaha | Accinidatiib; Depth |
| Avagaahamattva | Accomodating Tatva |
| Avagaahana | Engrossed Accomodation |
| Avagaahana hetutva | Instrumental cause in providing accommodation |
| Ava-gadha | Occupancy; Pervasion |
| Ava-gadharuchi | Deep predilection |
| Ava-gadhavagadha | Dense pervasion |
| Avagahanatva | Occupancy; Body size |
| Avagraha | Apprehension; Initial Perception; It is a sensational stage of experience; Space |
| Avahanam | Inviting or invoking a deity |
| Avahanana | Shatter |
| Avaharana | Stealing |
| Avakasantara | Space gap |
| Avakrama | Retreat |
| Avaktavya | Inexpressible; Indescribable; Inexplicable |
| Avalambana | Dependance; Leaning against |

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| Avali | A time unit |
| Avalika | A time unit |
| Avalokana | Glance; Seeing; Looking, Seeking |
| Avamaana | Insult; Length measure |
| Avamaudarya | (1) Partial fasting; (2) Eating only a very small portion of food (3) Under eating |
| Avarana | Obscuring |
| Avarita | Obscured; Covered |
| Avarnavaada | Ill-speaking; Defaming; Blasphemy |
| Avasada | Dejection |
| Avasanna | Attached |
| Avasara | Opportunity; Time |
| Avasarpini | Regressive half of the time cycle; Regressive half cycle; A time unit; Descending half cycle |
| Avasthita | Immutable; Fixed; Steady |
| Avasthita (dravya) | It refers to the substance like pudgala which has a determinate space points, dharma, adharma, lokakasa and jiva have infinite number of space points while pudgala and alokakasa have endless space points. These substances never go beyond their space points hence they re called Avasthita. |
| Avastu | Unreal |
| Avataara | Incarnation; Descendance |
| Avatana | Change of state; Wandering; Repetition; Reflection |
| Avatara | Invocatory word |
| Avaya (apaya) | (1) Perceptual judgement (2) It refers to the stage of perceptual experience (indriya pratyaksa). |
| Avayava | Parts |

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| Avgahana | Occupancy |
| Avgahanatva | interpenetriability |
| Avibhaaga pratchedha | Indivisible corresponding section |
| Avichi-marana | Instantal death |
| Aviddha | Whirling |
| Avidya | Ignorance; Ne-science; False cognitive |
| Avigrahagati | Direct movement of soul. Vighraha means obstruction or uneven direction. The jiva in its movement gets uneven direction due to certain obstructions and that is called vighrahagati. Contrary to this is direct movement, it is called rjugati. So the direct movement of jiva for one samaya is also mentioned as avigrahagati. (2) Non-bending motion, linear motion, motion devoid of bending. |
| Avikaara | Non change of form or nature, unchangeable,immutable |
| Avikaari | Non disturbing |
| Avikalpya | Incomprehensible |
| Avilaya | Relinquish |
| Avimaana | Blissful |
| Avinaabhaava | (1) Universal concomitance, non separable relation, inherent or essential relation; (2) Invariable / Invariant concomitance. |
| Avinaabhaava krambhavi | Ordered or co-existing concomitance |
| Avina-abhaavi | Concomitant characteristics |
| Avinaashi | Immortal; indestructible |
| Avipaaka nirjara | (1) It refers to the karmic matter, which arises prematurely due to certain spiritual efforts, and the karma is destroyed, just as a mango fruit is prematurely |

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| | ripened by artificial methods. (2) Premature disintegration of karma (3) Non-natural dissociation |
| Aviradhita | Non-violation |
| Avirata | Vowless |
| Avirata samyak drastic | Partially-abstained or Non-abstained; Right faith. |
| Avirati | Strong attachment to the world and worldly things; Non-abstinence (Vowlessness); Absence of moral discipline; Lack of control; Non restraint; Unable to abandon violence, material pleasure indulgence, happiness of five senses and mind |
| Avirbhaava | Manifestation; Emergence; Appearance |
| Avirodha | Without any incompatibility |
| Avisamvada | Non-debatable |
| Avisuddha | Impure |
| Aviveka | Lack of discrimination |
| Aviveki | Non discriminative |
| Avkaasa | Space |
| Avrajita | Capable of practicing; Migration |
| Avratta | Non-vow; Obscured; Covered |
| Avyaabaadha | Unperturbed; Unperturbable; Undisturbability |
| Avyaapti | Inadequate pervasion; Too narrow; Non inclusion |
| Avyabandhattva guna | Undisturbable attribute |
| Avyabhichara | Consistent |
| Avyaghata marana | Fast unto death |
| Avyakta | Imperceptible; Not manifest; Unapparent; Indistinct; Invisible; Non-explicable |
| Avyapanna | Non-destroyed |
| Avyavahita | Immediate |

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| Avyaya | Indestructible; Inexhaustible; Imperishable |
| Avyayee | One which does not change; Soul is avyayee |
| Avyayibhaava samaasa | Indeclinable compound |
| Aya | Acquisition |
| Ayagapata | Votive Slabs |
| Ayama-visakmbha | Length and breadth |
| Ayana | A time unit |
| Ayasaskirti | Disgrace; A karma |
| Ayata | Rectangular |
| Ayatachaksu | Wide-open eye |
| Ayatana | Base; Volume; Residence; Receptacle |
| Ayogakevali | Static omniscient; Omniscient with cessation of all activities; Inactive Omniscient |
| Ayopayadardi | Loss-gain pointing |

B (Alphabetic listing B)

| JAIN WORD | MEANING |
|-------------------------|---|
| Baadara (બાદર) | Gross; Coarse; A karma |
| Baadhaka | Obstructive; Hindering; Restrictive |
| Baahya (બાહ્ય) | Outer; External |
| Baahya tapa | External austerities; Physical austerities |
| Baahyakriya | External activity |
| Baahyanivrutti | The sense seen on body e.g. eyes, nose, ear, skin, tongue |
| Baahya-upadhi vyutsarga | Alien-belonging renunciation |
| Baala | Immature; Child |
| Baala brahamchari | Child celibate |
| Baala diksa | Child initiation |
| Baala marana | Fool's death; Unenlightened death |
| Baala muni | Newly initiated |
| Baala pandita | Partially religious prudent |
| Baala rddhi | Miraculous strength. |
| Baala tapa (બાલ તપ) | Childish austerity; Performing austerity associated with wrong faith; Performing austerity without right belief |
| Baala virya | Childish energy |
| Baala vrata | Childish vow |
| Baalagra | A length unit; Hair heads |
| Badara samparaya | Ninth stage; Gross-passion stage |
| Badhapisaha | Injury affliction |
| Badhita | Contradicted; Refuted |
| Bahal | Viscous liquids |

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|---------------------------------|--|
| Bahiraatmaa | Materialist; Outer looking self ; Follower of materialism or worldly enjoyments; Ordinary soul; Deluded soul; Dependent or engaged in external entities and pursuits for physical happiness |
| Bahiranga | The external looking soul |
| Bahiranga dharma dhyaana | Eulogical devotion for the lord arihant, Panch parmesthi ki bhakti etc. |
| Bahiranga parigraha | There are ten bahirang or outward or material ossessions. Sonu or gold, chaandi or silver, dhan or money, dhaanya or food materials, daasi or female servers, daas or male servers, vastra or clothings, paatra or material support, kshetra or land etc, makanaadi or housing etc. |
| Bahiranga suddhi | External purity |
| Bahirchitaprakaasha | External knowledge |
| Bahirmukha | Extroverted |
| Bahirvyaapti | External concomitance |
| Bahistatva | The external element; A division or variety of Tatva |
| Bahudhaa | Mostly |
| Bahulya | Thickness and height |
| Bahupradesi | Multi-space-pointed |
| Bahusruta | Scripture-proficient preceptor |
| Bahusruta bhakti | Scripture-proficient devotion |
| Bahurvedha | Many kinds |
| Bahuvija | Multi-seeds; Multi-seeded |
| Bahva pramaana | Standard measure of state |
| Bakusa | A class of nirgrantha; Spotted ascetic/Saint. |
| Balaya marana | Starvation death |
| Bali | Sacrifice; Sacrificial offering |

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|-----------------------------------|---|
| Bandha | Karmic bondage to a soul; One of the nine tattvas; Fusion; Bonding; Bondage; Bond. |
| Bandha apsarana utsarana | Bond, Reduction and progression. |
| Bandha karmic / No-karmika | Bondage; Karmic or quasikarmic |
| Bandha vyucchitti | Bondage dissociation; Bond extermination |
| Bandha, Visrisa/prayogika | Bondage; Natural / efforted |
| Bandhacheda | Bondage dissociation; Bond extermination |
| Bandhahetu | Cause of bonding |
| Bandhana | Bonding physique making karma |
| Bandhana baddhatva | Karmic ally bondage |
| Bandhawali /Achalawali | The time of incapability of fruition; Fruitional incapability period |
| Beindriya | Souls that live with two sense, namely touch and taste. |
| Bhaajya | Divisible; Alternated |
| Bhaante | (1) A form of address inviting the attention of the Acharya; Sanskrit bhadanta, bhavanta, bhayanta, i.e., one who helps end transmigration; (2) Repected; (3) Lord |
| Bhaara | A weight unit, 20 Tulas |
| Bhaasa | An illusion |
| Bhaasa bhaava | Psychical language |
| Bhaasa dravya | Physical language |
| Bhaasaa | Language; Speech |
| Bhaasaa paryaapti | Vocal completion; Verbal completion. |
| Bhaasaa samiti | Carefulness in speaking; Careful speech. |
| Bhaasaa vaikhari | Audible language |
| Bhaasaa varganaa | Speech variform; Aggregate of matter particles causing formation of speech; Speech molecules |
| Bhaasya | Commentary |

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| Bhaava | (1) Feeling (2) Of heart and Mind (3) Spiritual (4) Psychical (5) Essence (6) Thought activities (7) Experience Dispositions, quality, thoughts, phase, function, entity, modification of soul, positive aspects, thought activity, present state, psychic dispositions, inclinations, subjective virtue. (8) Internal. States of a dravya. Thoughts, Feeling contemplations (9) Volition, feeling, Subjective Psychical state, Mode, State, essence. (10) Thought Activities |
| Bhaava karma | Psychological karma; Psychic disposition; Thought activities; Inclination; Auspicious and inauspicious dispositions; Psychic karma |
| Bhaava paraavartan | Cycle of incarnation |
| Bhaava aasrava (ભાવ આસ્રવ) | Subjective inflow; Subjective influx; Psychic inflow |
| Bhaava adhikarana | Volitional substratum |
| Bhaava bandha | Psychical bondage; Subjective bondage |
| Bhaava dharma | Nature of living, Internal aspect |
| Bhaava hinsa | (1) Violence in the feelings and the thought activity or psychical violence (2) Mental and self-internal violence. |
| Bhaava indriya | Psychical sense; Subjective senses |
| Bhaava karma | Psychical karma |
| Bhaava kevali | Attaining enlightenment in current life. |
| Bhaava lesya | Volitional aura |
| Bhaava linga | Psychical libido/sex, Psychical sign |
| Bhaava lingi | Clad in subjectivity, a true possession less naked digambar jain monk with right faith, knowledge and conduct |

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| Bhaava mana | Psychical mind |
| Bhaava maran | Phase death |
| Bhaava moksa | Psychical mind |
| Bhaava namaskaara | Bowing down with adored feelings |
| Bhaava napunsaka | Psychologically hermaphrodite |
| Bhaava nidra | Psychic sleep |
| Bhaava niksepa | Model posting |
| Bhaava nirjaraa | Volitional cycle; Subjective shedding |
| Bhaava paraavartan | Phase cyclic change; Cycle of incarnation |
| Bhaava praana | Psychical vitalities |
| Bhaava pratikramana | Internal atonement; Internal penitence |
| Bhaava puja | Subjective worship; Psychical worship |
| Bhaava purusa | Psychologically male |
| Bhaava samvar | Subjective stoppage |
| Bhaava shrut gnan | Subjective scripture knowledge; Psychic scripture knowledge; Subjective virtue of sacred knowledge |
| Bhaava stuti | Objective eulogy |
| Bhaava teevra | Intense passions |
| Bhaava vachan | Internal concentration; Pure internal state |
| Bhaava veda | Psychic libido |
| Bhaava, samyaka | Internal aspect of right insight |
| Bhaavaanaa | Reflection; Anupreksa |
| Bhaava-antara | Another birth |
| Bhaavaartha | Implied meaning; Verbal meaning; Obvious meaning |
| Bhaavaka | Causing to be; Effecting |
| Bhaavanaa | (1) Yearning; (2) Feelings; (3) Thoughts; (4) Aspirations & Reflections; (5) Self-Contemplation; (6) Desire; (7) Sentiment |

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| Bhaavanavasi deva | Mansion dwelling deity |
| Bhaava-pratyaya avadhi | Inherent clairvoyance; Birthal clairvoyance |
| Bhaava-sadhu | Real ascetic; Psychically ascetic |
| Bhaavasiddha | Attaining salvation in current life |
| Bhaava-sthiti | Life duration ; Volitional duration |
| Bhaavavichaya dharmadhyana | Virtuous meditation on cycle of birth |
| Bhaava-vipaki | Birth-maturing karmas |
| Bhaavya | To be effected or accomplished or performed |
| Bhaavya bhaavaka bhaava | Entity of relationship between effecting and to be effected. |
| Bhadanta | Respectful word of address (for a religious elder). |
| Bhadra | Happiness; Welfare; Without troubles |
| Bhadrottara | A penance tyape |
| Bhaga | Spatial point; Division; Part |
| Bhagabhaga | Partially unproved |
| Bhagava | Venerable |
| Bhagavichaya | Permutati on-combination |
| Bhagiratha | A great Indian king who suffered and accomplished lot for people; Extra-ordinary task |
| Bhagvant | Venerable |
| Bhagvat | Venerable |
| Bhaiksyasuddhi | Purity of alms |
| Bhajana | Singing praise of God by repeating his name; Singing prayer songs; Hymn; Adoration; Devotional songs/Sonnets; Alternative; Option |
| Bhaksy-abhaksya dharana | Concept; Edible-non-edible concept |
| Bhakta kathaa | Tales concerning food, Food concerned tales |
| Bhakta parigna | Abandonment of food |
| Bhakta pratyakhyana | Slow renunciation of food for ritualistic death |

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| Bhaktapana sanyogadhikarana | Substratum of mixing foods and drinks |
| Bhakti | Devotion, Devotionalism, Devotional prayer, Worship. |
| Bhakti maarga | Path of Bhakti or devotion |
| Bhaktithi | With good feelings in heart |
| BHaktiyoga | Devotion |
| Bhamandala | Halo; Aura |
| Bhanga | Infraction; Alternation |
| Bharanda | A giant-sized bird with two mouths and one belly, Traders used to go to the Valley of Diamonds with their help. These birds have been praised in the Jaina literature for their extreme steadfastness. |
| Bharat | Name of a kshetra or region; We live in Bharat Kshetra. It is located in the southern part of Jambu Dweep (look at geography section for more details); Bhava Incarnation or Life |
| Bhattaaraka | Digambara Jain clergy; Venerable |
| Bhautikataa (ભૌતિકતા) | Materialism |
| Bhava (ભવ) | World; This birth |
| Bhavitvyataa | Destiny; The development and capacity within soul for things to happen |
| Bhavollasa | Aroused emotions |
| Bhavya | One who's soul is Liberatable; Salvationable |
| Bhavya jiva | One, who is capable of liberation |
| Bhavyatva | Worthiness of salvation |
| Bhaya | Fear |
| Bhaya sangna | Fear instinct |
| Bheda | Disjunction; Splitting; Dissociation; Division; |

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| | Differential way; Division; Variation; Separation |
| Bheda gnaana | Knowledge of self and other |
| Bheda gyaana dhaara | Flow of knowledge of self and other |
| Bheda vigmaana | The art and science of discerning between the permanent and the transient, between the soul and non-soul i.e physical body, between propitious and ominous |
| Bheda vigyaana | Discriminative science, science of differentiation between self(soul) and non-self (others) (Antarbheda) |
| Bheda vivaksa | Desired difference |
| Bheda-avedavada | Doctrine of indentity-cum-difference. |
| Bheda-bheditva | Variable with variation |
| Bheda-samapanna | Doubtful; Split-minded |
| Bheda-sanghata | Combination-cum descombination; Association-cum-dissociation |
| Bhikxaa | Alms; Begging |
| Bhikxaa chaarya | Alms; Begging |
| Bhiksu | Mendicant |
| Bhiksu pratima | Mendicantal model stage (vows) |
| Bhinna | Fraction; Different; Separate; Not same |
| Bhitartha | Real |
| Bhita-vada | Elementalism (Basic and Essential) |
| Bhog upbhog parimaana vrata | Sensual enjoyment limiting vow |
| Bhoga | (1) Gratification and Indulgence in the objects of nose eyes and ear etc. senses; (2) Thing which can used and enjoyed once only; (3) Enjoyment |
| Bhoga antaraya karama | Consummable enjoyment obstructing karma |
| Bhoga-antaraaya | Karma that restricts enjoyment |
| Bhoga-bhogi | Self-indulgent |

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| Bhoga-bhumi | Land of enjoyment |
| Bhogopabhoga parimaanavrata | Vow of limiting consumables and non-consumables |
| Bhoktaa | Enjoyer or sufferer One who experiences joy and sorrow |
| Bhoktaa bhogya bhaava | Instinct related to enjoyer and enjoyable, endurer endurance relationship |
| Bhoktrutva | Enjoyment, enduring, sensual pleasure, gratification, indulgence of the objects of the senses, power of experiences joy and sorrow. |
| Bhoktrutva bhogya bhaava | Instinct related to enjoyer and enjoyable. |
| Bhraanti | Wrong understanding; Wrong preception |
| Bhramari vratti | Bee-like attitude |
| Bhuta | Living being; Past time; Peripatetic; Demons; Plants |
| Bija | Seed, mytical letter of mantra or incantation. |
| Bija buddhi | Seeding intellect |
| Bijapurak kataha | Seed-filled fruit |
| Bimba | Disc; Image |
| Bithi | Orbit |
| Bodhi | Combination of Real Samyagadarshana-gnäna-charitra; Enlightenment. |
| Bodhibeeja | Samyaktva or rightness |
| Bodhidurlabha -bhaavana | Bodhi = Right Talent, Durlabh = Unobtainable Unobtainability of the right spiritual talent |
| Bodhidurlabha-anupreksha | Reflection on rarity of enlightenment |
| Bodhika | Naked ascetic; Deviated ascetic |
| Bodhitbuddhatva | Knowledge occurring by listening to the discourses from enlightened person. |
| Brahmaa | The Creator-god of the Hindu pantheon; A god of Hindu mythology linked with creation |

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| Brahmaacharya-vrat (anuvrata) | Minor vow; Vow of celibacy |
| Brahmacharya | (1) Sexual Purity; (2) Physical control, abstinence, chastity. One of the mahavrats and anuvrats. Jainism emphasizes abstinence from over-indulgence, voluntary curtailment of one's needs, and the consequent subsiding of the aggressive urge. For shravaks and shravikas, this also means remaining sexually monogamous to one's own spouse. For sadhus and sadhvis this entails strict abstinence. (3) Celibacy, Chastity, Self-absorbness to be away from sexual involvements |
| Brahmacharya-aashrama | The life of a student. The first of four stages that a Jain shravak and shravika are recommended to pass through in his or her lifetime |
| Brahmacharya-pratimaa | Model stage of celibacy; Seventh model stage |
| Brahma-vidya | Brahma-learning; Theosophy; Theism |
| Brahmchaari | (1) Celibate; (2) One who has forsaken co-habitation and keeps himself absorbed in the self(soul). |
| Buddha | Enlightened by enlightened |
| Buddhimat karana | Intelligent cause |
| Buddhirddhi | Super-natural power of intellect |
| Budhdhi | Intellect; Mental sense; Vivid determination; Thinking power |
| Budhdhi gochara | Perceived at the intellect level |

C (Alphabetic listing C)

| JAIN WORD | MEANING |
|---------------------------|---|
| Chaarvaka | Sweet speakers; An Indian philosophy; Materialist |
| Chaayaa | Image |
| Chaitanya | Consciousness |
| Chaitnya | Practical; An attribute of Chetana dravya along with other attributes it consists of perception and knowledge |
| Chaitra | Name of a month in the Indian calendar, extending roughly from the middle of March to the middle of April |
| Chaitya | Chapel; Memorial; Shrine |
| Chaityavaasi | Temple dweller |
| Chaityavandana | Worship of lord Jina |
| Chakradhaari | Universal monarch; World conqueror. |
| Chakravala | Wheel |
| Chakravarti | Monarch of area of Bharat i.e India or Airaavat; Universal monarch; World Conqueror |
| Chakshu | Ocular; Related to sight or eye |
| Chakshu darshana | Ocular perception |
| Chaksu indriya | Visual sense organ; Sense of light |
| Chaksudarsana | Visual sense organ; Sense of light |
| Chaksudarsanavarana karma | Occular 4 conation obscuring karma |
| Chaksusa | Visible |
| Chalita rasa | Denatured taste; Fermented |

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| Chamvara | Fly Whisk |
| Chandaala | Untouchable; Grave digger; Low caste. |
| Chandana | Sandalwood |
| Chandra smavatsara | Lunar year |
| Chandraprabhu | Eighth Teerthnakara |
| Chandrayana | A variety of vows |
| Chankramana | Rotation |
| Chapa | Arc |
| Charaksetra | Motion range; Orbital space |
| Charamadeha | Last-timed body; Ultimate body |
| Charan ruddhi dhaari | Ability of a supernatural power moving in the sky. |
| Charana | Practice; Conduct |
| Charanaamrita | Solution of five sacreds |
| Charana-karananuyoga | Primary / Secondary conductal exposition |
| Charananuyoga | A scripture type; Conductal exposition |
| Chardana | Abandon |
| Charitra | Conduct |
| Charitra anupasamika/ksayika | Subsidential / destructional right conduct. |
| Charitra mohaniya | Conduct-deluding |
| Charitra mohaniya karma | Right conduct deluding karma |
| Charitra-moha | Conduct-deluding Karma |
| Charmachakshu | Physical eye or eye made of skin or just eye |
| Charnaruddhi | Sky-moving power |
| Charvalo | Religious Cleaning brush |
| Charya | Observance; Moving about; Routine duties. |
| Chattaari | Four |
| Chatudasa-purva | 14 Purva pre-canon texts |
| Chatuh sarana | Four refuges |

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| Chaturanuka sansthana | Rectangular Configuration; Quadri-lateral configuration |
| Chaturdasa-purvi/purvadhara | Versed / Proficient in 14-purvas. |
| Chaturdasi | Fourteenth day in each fortnight which is particularly important for the practice of austerities like fasting, giving up food at night and fortnightly confession. |
| Chaturindriya | Four-sensed (Basically touch taste, smell and Sight |
| Chaturmaasa | Four months of rainy Season; Rainy residence. |
| Chaturnikaaya | Four-fold group; Four types. |
| Chaturthabhakta | Fasting for a day |
| Chaturvidha | Four-fold Order |
| Chaturvinshatistava | Worshipping or eulogy of the twenty-four Jinas i.e. Tirthankars |
| Chaturyama samvara | Four-fold; Four; Tetrad. |
| Chau-bihara | Timal Renunciation of foods |
| Chauvissanttho | A prayer to the twenty-four Tirthankaras of this kaal in Bharat Kshetra. We list, bow and praise them for their great virtues; . Obeisance to the twenty four Teerthankaras Worshipping the twenty-four Tirthankars; T aking the Names of all 24 tirthankaras (this comes in the pratikaman of morning & evening) |
| Chavicheda | Multilation |
| Chaya | Common difference; Loss |
| Chayapachaya | Metabalism |
| Cheda | Section / Logarithm; Karmic destruction; Reduction in seniority; Suspension |
| Cheda ganita | Longarithm |

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|-------------------------------------|---|
| Cheda gati | Karmic state |
| Cheda sutra | A secondary canon; Disciplinary canonical texts |
| Chedopastha charitra | Expiatory conduct-cum-reinitiation |
| Chesta | Conation; Gesture |
| Chetan dravya | Thinking substance, animate |
| Chetana | Animate, psychical. |
| Chetana tatva | Sentience; Consciousness; Soul |
| Chetanaa | Sentience; Consciousness (Awareness of things and events); Power of perception and knowledge; Where within the soul all the padarthas(substances) are cognized |
| Chetanaa darshana | Perceptual sentience |
| Chetanatva | Sentience; Consciousness; Soul |
| Chetanshakti | Consciousness |
| Chetnaa | A soul's attributes of knowledge and perception; Consciousness; Vigor |
| Chetnaa | Consciousness |
| Chetnaa gnaana | Knowledge consciousness |
| Chetnaa, Karma | Karmic-consciousness |
| Chetnaa, Karma-phala Chetana | Karmic reward consciousness |
| Chhadma | Lapse; Cover |
| Chhadmastha | Chhadma means jnanavarana and darsanavarana karma; The jiva who lives in the state of these two karmas is Chhadmastha; Non-omniscient. |
| Chhadmastha | A non-omniscient being; A common man; |
| Chhadmastha vitaraaga | Detached; Non-omniscient; Twelfth stage |
| Chhala | Fallacious reasoning |
| Chhala sankhyah | Variable number |

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| Chhala sila | Jokular and jesticulated speeches |
| Chhatra | Canopy; Parasol or umbrella |
| Chidroop | Sentient or having a nature or attribute of of knowledge |
| Chinna | Pierce; Cut; Destroy |
| Chinta | Inductive logic; A variety of sensory knowledge |
| Chintaamani | Wish-fulfilling gem; Worry removing gem; Thought gem |
| Chintaka | Thinker |
| Chintana | Deep Thinking; Meditation |
| Chintya | An object to thinker |
| Chirkaala | For ever |
| Chita vruksha | Attainment tree |
| Chitkhai | Sticking; Adherence |
| Chitra ranga | Diversified color; Variegated color |
| Chitta | Mind; Psyche; Heart |
| Chitta prasantaa | Serenity |
| Choindriya | Soul that lives with four senses, namely touch, taste, smell and sight |
| Chomaasi | Every four month; Quarterly |
| Choumassi | Every four month; Quarterly |
| Chovishi | Twenty four tirthankars' time cycle, ten raise to fourteen sagaropam time.,dash krodakrodi sagaropam time; A group of twenty-four. |
| Chulikaa | Appendix |
| Churni | Small commentary on Jaina canons |
| Churnikaa | Small commentary on Jaina canons |
| Chya vaita | Cast off |

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| Chyavana | Rebirth; Death; Conception |
| Chyuta | Expired; Violated |
| Clairvoyance | Avadhi gnaana |

D (Alphabetic listing D)

| JAIN WORD | MEANING |
|-----------------------|---|
| Daahya | Ability to burn e.g. wood is a daahya substance |
| Daama | Subduing; Conquering; Restraint of mind |
| Daana | Donation; Charity; Alms giving |
| Daavaanala | Fire |
| Dahan | Causing to burn, e.g. fire burns the wood |
| Daksinardha | Southern half |
| Dalika | Karmic aggregate; Part |
| Damana | Control |
| Damara | National troubles or Riots; State troubles |
| Dambha | False pretension |
| Damita | Sense subdue |
| Dana-antaraya | A type of karma that hinders the practice of charity |
| Danantaraya karma | Donation-obstructing karma |
| Danda | A measure Two kuksis; Marked staff or stick |
| Dandaka | Division; Section purifier activity; Sinful activity |
| Dansa-masaka parisaha | Insect bite affliction |
| Danta | Sense subdue |
| Darsana | Perception; Conation; Faith; Intuition; Ruchi; Liking or love |
| Darsana kriya | Vision/Conational activity |
| Darsana moha mohaniya | Faith deluding karma |
| Darsana pratima | Model stage of right faith; First model stage |
| Darsana samyaka | Right faith, Right belief, Right view, Rational faith. |

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| Darsana upyoga | Functional consciousness of conation |
| Darsana visudhi | Purity of right faith; Purity of faith/Conation. |
| Darsanamoha ksapaka | Destroyer of faith deluding karma |
| Darsanavarana | Conation-obscuring karma |
| Darsanvaraniya karma | Conation-obscuring karma |
| Darshan mohaniya karma | Right belief deluding karma |
| Darshana | Vision; Intuition; Insight; Perception; A system of religious philosophy; A pure soul has infinite vision; Intuition or indeterminate perception; Act of seeing; Seeing or visiting with devotion idol, deity, sacred place or person; Sight, appearance; System of philosophy; [Jain] taste, liking; Faith; |
| Darshana varniya | A ghati karma that obstructs the capacity of a soul to see things clearly; A ghaatiya karma obstructing the soul's capacity of vision in spiritual sense |
| Darshana-moha | Faith deluding Karma |
| Dasa dharma | Ten attributes or virtues of the soul |
| Dasa sharma | Ten-fold religion |
| Dasa-dasamika | 100-days specific penance |
| Dasalaksana parva | Festival of ten-fold religiosity by digambar faith of Jainism; Celebration of digambar paryushan parva |
| Dasalaksana vrata | Vows during Festival of ten-fold religiosity |
| Dashalakshana | Ten characteristics dharma |
| Dasi-dasa-pramanatikrama | Exceeding quantity of maids/servants |
| Dasman | Decimal place value notation |
| Dayaa | Compassion; Kindness |
| Deepaawali | Festival of lights |
| Deerdhakalikee | The thinking power of all three times, past, present and |

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|---------------------|--|
| | future |
| Deraasara | Temple with idol for idol worshipping sect of swetambar muritpujak. |
| Deraasara | Jina temple; Jaina temple |
| Desa | Unit; ¼ aggregate; Incomplete; Part; Country |
| Desa charitra | Partial right conduct; Fifth stage |
| Desa pratyaksha | Partial direct |
| Desa sanyata | Partially restrained |
| Desa viraara | Partial abstinence; Fifth stage. |
| Desa virati | Partial abstinence; Fifth stage. |
| Desa vrata | Vow of restriction on moving beyond areal limits |
| Desaghati | Partially destroying |
| Desaghati spardhaka | Partially destroying karmic supervariforms |
| desanaalabdhi | Sermonal attainment |
| Desapratyaksa | Partial direct knowledge / perception. |
| Desavagashik vrat | day to day additional limitation vow |
| Desh | Part of substance |
| Deshacharitra | Partial character |
| Deshavrati | One who assumes the vows of householder and who has Right perception |
| Deva | God: Celestial; Deity; A soul in heaven or at a high spiritual level; Heavenly being A soul having life in heaven; Devaasa i.e. Heavenly Beings |
| Deva | A celestial being. There are four broad categories of celestial beings as follows: Bhavanapatis (residential); Vyantaras (Peripatetic); Jyotiskas (stellar bodies); and |

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| | <p>Vaimanikas (heavenly bodies). Bhavanapatis (residential); The following are the Bhavanapati devas: Asurakumaras, Nagakumaras, Vidyutkumaras, Suparnakumaras, Agnikumaras, Vatakumaras, Stritkumaras, Udadhikumaras, Dwipkumaras, and Dikkumaras. Vyantaras (Peripatetic); The following are the Vyantara devas: Kinnaras, Kimpurisas, Moharagas, Gandharvas, Yaksas, Raksasas, Bhutas, and Pisachas.</p> <p>Jyotiska devas include the sun, the moon, the stars, the planets, etc. Bhavanapatis and Vyantaras live just below the earth.</p> <p>Vaimanikas (heavenly bodies). Vaimanikas are of two types: Kalpotpannas and Kalpatitas. The former live in heavens just above the Jyotiska devas, and the latter live farther beyond.</p> |
| Deva / Devata | Deity; Celestials; Divine; God |
| Deva Dharanendra | Protecting deity of Tirthankar Parsva, himself the lord of the nagas (snakes) |
| Deva dravya | Deital offerings |
| Deva pooja | Worship of supreme souls i.e. Arihanta and Siddha |
| Deva-avarnavada | Ill-speaking of deity |
| Devadusya | Divine cloth; A finely woven piece of cloth |
| Deva-gati | Celestial destiny |
| Devakuru | A part of land of enjoyment in Jambudvipa |
| Devaloka | Heaven; Celestial world |

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| Deva-mudhata | Deital idiocy |
| Devanupurvi | Deital sucession |
| Devarsi | Divine ascetic; Naarada |
| Devasi | Evening |
| Devasraya | Jina temple; Jaina temple |
| Devataa | Deity; Divine |
| Devayusa karma | Celestial life-span karma; Celestial Longevity-determining karma |
| Devi | Goddess; Female God; Female deity or divinity. |
| Devloka | Heaven; The place where devs reside |
| Devs | Evening |
| Dhaanya | Grains; Cereals |
| Dhaarana | Retention; Concentration; Record; Visualizations |
| Dhaatakikhanda | Name of Island or region |
| Dhaatu | Elements; Root matter; Metal; grammatical root; verbal root |
| Dhairya | Patience; A pure soul has infinite patience |
| Dhammo | Religion |
| Dhanadhaanya pramanatikrama | Exceeding limits of grains, cattle and wealth. |
| Dhanusa | A lentgth measure; Bow weapon |
| Dhanya | Grace; Riches |
| Dhanya-mana pramana | Measure of cereals |
| Dharana | A measure; It is condition of recollection also it is an element in avagraha; Retention |
| Dharavahika gnaana | Sequence of repeating conginition |
| Dhari raakheli yogyata | Retention of ability |
| Dharma | Holy law; Duty; Righteousness; Predicate nature of entities; Observance of set of good qualities; Religion. |

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| Dharma | (1) Medium of motion; (2) Religion; (3) Piety; (4) Righteous; (5) Merit; (6) Duty; (7) Righteousness; (8) Nature of things; (9) Attribute; (10) Virtue; (11) Morality; (12) The real nature of an element |
| Dharma | Holy law; Elements in Buddhist doctrine; Righteousness (ten forms); Technically, the Jainas have used the term to signify motion, as adharma signifies rest. |
| Dharma | Discrete element ; A kind of a substance; Component elements; Principle of motion; Phenomena; Property; Unsubstantiality of things; Predicate; Doctrine; Ability |
| Dharma bhaavanaa | Religious feelings |
| Dharma bheeru | God fearing |
| Dharma dravya | Reality of medium of motion; Dharma as substance; it is the principle of motion |
| Dharma katha | Religious tale |
| Dharma laabha | Benefit of attending; Learning or serving religion |
| Dharma tirtha | Holy path; religious order which is fourfold in Jainism |
| Dharma updesa | A self-study type; Religious sermon |
| Dharma upkaara | Aids of religion |
| Dharma vraddhi | Increase in righteousness; May righteousness increase. |
| Dharma-anupreksa | Reflection on religion |
| Dharmaanushhthaan | Religious ritual or activity |
| Dharmaanushhthaan | Religious activities |
| Dharma-avarna vaada | Ill-speaking of religion |
| Dharma-chakra | Wheel of religion; Holy law |
| Dharma-dhyaana | (1) Righteous meditation; (2) Meditating on spiritual objects, like the words of the tirthankaras, images of the tirthankaras, etc. The Jainas have conceived four types of |

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| | <p>meditation, of which two are common to all worldly beings and two are followed by those who are on the spiritual path. They are:</p> <ol style="list-style-type: none"> 1. Arta-dhyana, which is meditating on earthly objects for one's own happiness; 2. Raudra-dhyana, which is meditating on doing harm to another or others for one's own happiness; 3. Dharma-dhyana as above; and <p>Sukla-dhyana, which is meditating on one's own self.</p> |
| Dharmadurlabhabhaavanaa | Unobtainability of the true preceptors religion scripture and right religion |
| Dharmanaatha | Fifteenth tirthankar |
| Dharma-svakhyatatva anupreksa | Reflection of Jain teaching |
| Dharma-tirth | Holy path |
| Dharmi | Minor term; Subject of syllogism |
| Dharmistikaaya | Ether |
| Dharmopadesaka | Religious teacher |
| Dhrauvya | It refers to the duration or permanence of the aspect of the substance; Continuity; Permanence |
| Dhruti | Female deity; Latency; Reflection; Stead-fastness; Patience |
| Dhruva | Permanence; Constant; Eternal |
| Dhruvaachari | Moving for salvation |
| Dhruvagrahi | Lasting; Grasping |
| Dhumaosa | A fault in food |
| Dhundhiya pantha | Non-idolator sect of Svetambars |

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| Dhupa | Incense |
| Dhvana | Range |
| Dhyaana | Meditation concentration: Self or soul's upayoga on one particular object |
| Dhyaata | Meditator; Concentrator |
| Dhyantantari | Intervalised meditational state |
| Dhyana pravaha | Course of meditation |
| Dhyeya | Subject of meditation |
| Differentia | The character or attribute by which one species is distinguished from all others of the same genus |
| Dig vrata | Not to go out of certain area throughout the life |
| Digaachaarya | Direction |
| Digambara | Naked; Sky-clad; A Jain sect; Name of the Jain sect whose mendicants particularly higher level practice ascetic nudity |
| Digambara saadhu | Skyclad monk; Naked monk. |
| Digamber | Naked i.e. sky-clad |
| Dig-dravya | Direction |
| Dig-vijaya | World conquest |
| Dig-virati | Direction-restricting vow |
| Dig-vrata | Direction-restricting vow |
| Dig-vrati | See Dikparimana under Vratas. |
| Dik | It refers to direction in space. |
| Diksaachaarya | Initiation preceptor, Initiator. |
| Diksaaguru | Initiation preceptor, Initiator. |
| Diksha | Renunciation of the worldly life; Renouncement from the worldly life; Renounce the world and Initiation into monkhood. |

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| Dimba | Obstruction |
| Dipa | Lamp |
| Dirghaloka | Vegetation; Wordly |
| Dirghatapasvi | Extended penance; Deep austerite |
| Disa parimaana | Direction; Limitation |
| Diva | Day |
| Diva bhojana | Day eating |
| Divya dhvani | Divine sound forming Omniscient's preaching, divine voice or sound, Omniscient revelation in the form of omkar sound. |
| Divyadhvani | Miraculous or divine sound; When a Tirthankara attains enlightenment, this sound emerges from them, silent, yet understood by every living thing in his or her own language. |
| Dooshhita | Spoiled; Corrupted |
| Dosa | Flow; Defeat; Imperfection; Faults; Defects; Demerits; Logical aberration (eccentricity); Flaws |
| Dosa-darsana | Defects viewing |
| Drasta | Perceiver; Realizer; Perceived |
| Drastaanta | Illustration; Example |
| Drasti | Vision; Perception |
| Drasti | View; Vision; Sight |
| Drastivaada | The twelfth holy scripture (Anga) of Jainas. In it the elements with their modes etc., were vividly described |
| Drasyamana darvya | Visible object |
| Dravida sangha | Dravida order of Digambara monks |
| Dravika | Self-restrained |
| Dravya | (1) Substance |

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| | <p>(2) Matter (3) Material (4) Reality (5) Physical (6) It is the shelter of attributes and modes. It has origination, destruction and permanence. It is eternal.</p> |
| Dravya adhikarana | Physical exposition; A scripture; Physics/metaphysics exposition |
| Dravya drasti | Perspective from substantial point of view, substantive stand point. |
| Dravya hinsa | Material violence, external violence. |
| Dravya karma | Material karma |
| Dravya linga | Physical appearance |
| Dravya namaskaara | Physical bowing down |
| Dravya niksepa | It is the understanding of the nature of the object from the point of view of substance based on the dialectical considerations. |
| Dravya nirjara | Material shedding of karma |
| Dravya paravartan | Cycle of matter |
| Dravya pooja | Physical worship |
| Dravya praana | Material vitality |
| Dravya samvara | Material stoppage of karma |
| Dravya shruta | Scriptures |
| Dravya stuti | Subjective eulogy |
| Dravya swabhaava | Nature of matters |
| Dravya vachana | Auspicious reflective thoughts |
| Dravyaacharya | Physical preceptor. |
| Dravya-bandha | Physical bonding, Physical bondage |

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| Dravya-bhaasa | Physical speech |
| Dravya-drasti | Substantive standpoint |
| Dravya-hinsa | Physical violence |
| Dravya-indriya | Physical sense |
| Dravya-karma | Physical karmas |
| Dravya-lesya | Physical aura; Physical colouration |
| Dravya-linga | Physical sign; Outer sign |
| Dravya-mana | Physical mind; Material mind |
| Dravya-napunsaka | Herma-phrodite |
| Dravya-niksepa | Substantive positing |
| Dravya-nirgrantha | Physically detached; Physically naked; Outwardly detached |
| Dravya-nirjaraa | Objective shedding; Objective physical dissociation |
| Dravya-parivartana | Matter cycle |
| Dravya-praana | Physical vitalities |
| Dravya-pramaana | Numerical measure of substance |
| Dravya-pratikramana | Reading of penitence scriptures |
| Dravya-puja | Physical worship |
| Dravya-purusa | Male by gender |
| Dravyarthic naya | Real aspect; Substantial point of view |
| Dravya-samvara | Stoppage of karmic influx |
| Dravya-samyaktva | External aspect of righteousness |
| Dravya-sramana | Physical monk; Outwardly monk |
| Dravyasrava | Karmic influx; Physical influx |
| Dravyastika | |
| Dravyastika naya | It is the point of view of substance; Substantive standpoint |
| Dravya-stri | Female by gender |
| Dravyatva | Changeability |

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| Dravyatva guna | Substance hood attribute; Substantiality attribute |
| Dravya-veda | Physical libido |
| Drona | A measure, 4 Adhakas |
| Drona-mukha | Village on two rivers; Capital of two village |
| Duguncha | Disgust |
| Duh shruti | Evil hearing |
| Dukha | Suffering; Pain; Penury |
| Dukha-abhipraaya | Desire for suffering |
| Dukha-ksaya | Release from suffering; Parimoksha |
| Dukha-sayya | Living in gloom |
| Dukha-vedaniya | Pain feeling karma; Pain inducing karma |
| Dukkadama | Forgive me and thus absolve me of my karmas or dissolve my mistakes |
| Duranuchaara | Up-hill task |
| Duratha | Distant objects |
| Durati-karmya | Difficultly transcendable |
| Duratrdhi (darsana, sravana, rasa) | Super-distanial attainment (of vision, hearing, taste) |
| Durbhaga | Unpleasant |
| Durbhiksa | Famine |
| Durganchha | Hatred; Criticism and remarks particularly at the dresses or look of the monks and nuns |
| Durgandha | Bad smell |
| Durlabha | Scarse; Rare; Difficult to attain |
| Durnaya | False standpoint or view point |
| Dusama | Unhappy; Penury |
| Dusama susama | Unhappy-cum-happy; Penury-cum-plenitude |
| Dusana | Confutation; Blemish |
| Dushhkara | Difficult task opposed to sukar |

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| Duskrti | Unrighteousness; Sin |
| Dusma-dusama | Extremely unhappy; Extreme penury |
| Duspramarjita niksepa | Placing carelessly |
| Duspramr-sta | Placement without care |
| Duspranidhana | Perverse mind-fulness |
| Duspratvahana | Non-prolongable |
| Duspratyakhyana | Bad abstinence |
| Dusvara | Non-melodious voice |
| Dusya | Garment |
| Dvaadasaangi | 12 membered |
| Dvaara | Topic; Chapter; Section Door |
| Dvesa | Hatred, Volitional repulsion, Aversion (strong dislike) |
| Dvesa or Dvesha or Dveshha | Hatred; Krodha-anger; Maana-ego; Arati i.e. dislike and fear are expressions of dvesa; Aversion; Dislike |
| Dvianuka | Diatomic |
| Dvicharama | Pen-ultimate |
| Dvicharana | Two-fold steps; Two steps |
| Dviindriya | Two-sensed |
| Dvija | Twice born |
| Dvipa | Island; Continent |
| Dvipa samudra | Island and oceans; Island- continent; World continents |
| Dvipa siddha | Salvated form world continents |
| Dvipada | Biped |
| Dweepa | Island; A large isolated area; There are two and a half dweeps, each with three kshetras in them; A large Island of continent size. |
| Dweshha | Aversion; Dislike |
| Dwindriya | Two-sensed (basically touch & taste) |

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| Dwividhataa | Two ways; One which has two meanings |
| Dyuta krida | Gambling sport |
| Dyuti | Glow |

E (Alphabetic listing E)

| WORD | MEANING |
|-------------------------------|---|
| Ejana | Vibration |
| Eka | One or unitary |
| Eka desh suddha nischaya naya | A view point believing in partial pure soul |
| Eka ksetravagaaha | Homolocalisation; Single quarter immersion |
| Eka phalaka | Single-piece clothed; Untailored clothed |
| Eka raatri pratimaa | Mono-nocturnal meditation stage |
| Eka roopa | Unified; Indistinct |
| Eka sataka | A mendicant who wears a single piece of cloth; Single-piece clothed; Untailored clothed |
| Ekaagra chintanirodha | Mental concentration on fixed object |
| Ekaagrataa | Concentration |
| Ekaanta | One-sided; Absolute; Absolutist doctrine; One sided method |
| Ekaanta ksanikataa | Absolute momentariness |
| Ekaanta mithyaadarsana | One-sided wrong belief |
| Ekaanta mithyaatva | one sided illusion; One sided wrong belief |
| Ekaanta vaada | Monism; Extremism; Doctrine of absolutism; One-sided view; One sided method |
| Ekaantara | Alternate fasting |
| Ekaantik mithyatva | one sided wrong belief |
| Ekaanupasyi | Present observer |
| Ekaasana | Eat only one meal a day; Single dieting/diet |
| Ekabhakta | Single dieting |
| Eka-desa | Part; Partial |

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| Eka-eka sangati | One-to-one correspondence |
| Ekala vihara | Solitary wandering |
| Ekatthi | Six times squared two |
| Ekatva | Unity; Unitariness; One by self; Born alone die alone enjoy and suffer alone; Loneliness; Solitariness; Singularity, Oneness; Uniqueness; Aabsolute oneness |
| Ekatva and mamatva | Oneness and sense of ownership. This is me is ekatva and this is mine is mamatva |
| Ekatva anupreksa | Reflection on unitariness |
| Ekatva budhdhi | Vivid determination of solitariness |
| Ekatva pratyabhignaana | It is recognition in which perceptual judgement and the recollection are synthesized. In this form of experience we recognize an object as the one, which has been experienced or seen in the past, and say it is the 'same'. |
| Ekatva vitarka | Mono-aspectal meditation; Pure meditation on one aspect |
| Ekatva vitarka vichaara | Pure concentration on one aspect |
| Ekatvavada | Monism |
| Eka-vidha | One kind |
| Ekendriya | A being with only one sense faculty- that of touch; A synonym for sthavara beings; One-sensed (basically touch) |
| Ekendriya jaati | One-sensed class |
| Ekibhaava | Solitariness; Unionisation |
| Ektava pratyabhignaana | Unitary recognition |
| Elachaarya | Deputy preceptor; Junior preceptor |
| Elaka/Ailaka | A-clothed; Little Single clothed; Highest stage of votary |
| Eryaa samiti | Carefulness |
| Esanaa samiti | Careful about taking alms: Carefulness in alms begging |
| Esanaa suddhi | Sanctity in accepting alms |

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| Eva | Exclusively; In fact |
| Evambhuta bhaasa | Fallacial/Pseudo-actualistic standpoint. |
| Evambhuta naya | Actualistic standpoint; It is the point of view, which refers to the sabdanaya, and it refers to the functional use of the term |
| Evanbhu naya | The actual stand point; Actual purport |

G (Alphabetic listing G)

JAIN WORD

MEANING

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| Gaandharva | Celestial musician |
| Gaandharva lagna | One of the eight forms of marriage in vogue in ancient India, in which, without the consent of their parents and the elders, a boy and a girl got married by a simple exchange of garlands. |
| Gaccha | Community of monks in svetambara sect of Jainism |
| Gadya | Story or writing as oppose to Padya which is poem or song |
| Gamya | Uunderstandable; Knowable |
| Gana | A unit of residence for Jain monks |
| Ganadhara | (1) The first closests and direct disciples of Lord Mahaveer. Eleven in all; (2) The first mendicant disciples of Tirthankaras. Supporters of the order. Mahavir had eleven, the most famous of which was Gautamswami. |
| Ganadhara kesi | Fourth Acharya in the line of Paarsvanaath, a contemporary of Mahavira. He had a long discussion with Ganadhara Gautama of the order of Mahaavira, which resolved the differences between the two sects of the nirgranthas, who were united thereafter. |
| Ganadharaji | Respectful address to ganadhars |
| Gandha | Smell |
| Gandhasti | The best of the elephants |
| Gani | The head of the gana or jain group |
| Ganipidaga | Tha sacred baskets where Ganadhara stored their writings of |

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| | Jain scriptures |
| Gatharth | Verbal meaning of stanza |
| Gati | State of being or living or condition |
| Gati hetutva | Instrumental cause in the motion of a substance |
| Gauna | Secondary |
| Gehi | Householder |
| Ghaati | Destructive |
| Ghaatiya | Destructive |
| Ghadi | A time unit of 24 minutes |
| Ghati | The four types of karmas, whose powers are much stronger than those of the aghati karmas. Karmas that have a vitiating effect upon the qualities of the soul. These powers may last for many lives. |
| Ghatika | A period of slightly less than 24 minutes |
| Ghoratavassi | One who practices severe austerities |
| Glaani | Grief |
| Gnaana | Knowledge. A pure soul has infinite knowledge; Cognition; Understanding; Enlightenment; Realization; Experience |
| Gnaana | Knowledge; Congnition; Realization; Experience; Knowledge Description: The Jainas have conceived five kinds of knowledge as follows: Mati or ordinary cognition by the sense organs and the mind; Sruta or knowledge derived with the help of signs, symbols, or words (expressions); Avadhi or direct knowledge of corporeal things without the help of the sense organs and the mind, but within some limit of space and time; |

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| | <p>Manahparyaya or direct knowledge of the thought of others without the help of the sense organs and the mind, but within some limit of space and time;</p> <p>Kevala or knowledge which completely reveals, without any limitation of space and time, the truth about all things in the universe, corporeal as well as non-corporeal, with all their attributes and modifications, past, present, and future.</p> |
| Gnaana chakshu | Omniscience |
| Gnaana chetnaa | cognitive consciousness |
| Gnaana ninhava | Concealment of knowledge |
| Gnaana panchami | Cremony of Scriptural Fifth; Sruta panchmi |
| Gnaana paryaaya | Instinctive true knowledge |
| Gnaana samaya | System of knowledge |
| Gnaana sanjna | Knowledge instinct |
| Gnaana swaropa | Embodiment of knowledge; Of the form of knowledge |
| Gnaanaachar | Right practice of right knowledge |
| Gnaanaakar | Power of soul; Super consciousness |
| Gnaanachetnaa | Cognitional consciousness |
| Gnaanadaana | Transmission or donation of knowledge |
| Gnaanatishaya | Ten excellencies of omniscience lord Arihant |
| Gnaanavarana | Obscuring karma of knowledge |
| Gnaanavaraniya | A ghati karma that obstructs the capacity of soul to know things in their purest forms |
| Gnaanavaraniya karma | Knowledge-obscuring karma |
| Gnaanayoga | Religious knowledge which can give one the salvation |
| Gnaanedriya | Cognitive sense; Sankhya categories of senses |
| Gnaani | Enlightened person; Person possessing right knowledge; Kower |

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| Gnaanopayoga | Cognitive consciousness; Determine cognition |
| Gnaanotpattikrama | Process of obtaining knowledge |
| Gnaapti | Knowledge |
| Gnaata | Knower |
| Gnaata dhaara | Flow of knowledge |
| Gnaata drastaa | Pure knower and observer state |
| Gnaata-bhaava | Intuitional state; Intention |
| Gnaayaka | Knower; Knower of right knowledge |
| Gneya | Knowable; Object of knowledge; Recognizable object; Perceptible; Knowledgeable |
| Gneya gnaata sambandha | Relation between the object (matter) and the knower |
| Gneya tatva | Knowledgeable substance, Knowledgeable element |
| Gneyaakara | characteristic knowledge of matter |
| Gneyaatha | Recognizable matters |
| Goraani | A respectful address to Nun or Sadhviji |
| Gotra | Exogamous group; Status of birth; Status |
| Gotra karma | Karmas that determine environmental circumstances, Status-determining aghaatiya karma |
| Graha | Planet; Receiving; Acquisition |
| Grahana | Acquisition; Receiving; Eclipse; Obscuration |
| Grahastha linga | House-holder stage |
| Graheeta | Achieved through outer causes |
| Grahyamaana | Newly and newly getting acquired |
| Graiviyaka | Heavenly adobe of certain kind of angels. |
| Granth | Treatise, verse, composition, book, literary production. |
| Granthas | Possessionness; Volumes of books |
| Granthi | Bondage; Possessions; Knot |
| Granthi-bheda | Cutting of knots |

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| Grantho | Knot |
| Grasa | Mouthful intake equal to 1000 rice grains |
| Grevaayaka | High heaven |
| Grhirartha | Salvation path-acceptor |
| Griddha | Greed |
| Grihastha | Layman; Householder; Family man |
| Gruhasth aashrama | Family life; The second of four stages that a Jain shravak and shravika are recommended to pass through in his or her lifetime |
| Gruhit mithyaatva | Acquired wrong belief from the instruction of others. |
| Guna | Attribute; Quality; Opposite of faults i.e. doshha |
| Guna guni | Soul as substance and its attributes |
| Guna paryaaya | Merit- acquired |
| Guna pramaana | Measure for attributes; Attributable measure |
| Guna vraddhi | Increasing series |
| Guna vrata | Reinforcing vow; Qualifying vows; Supporting vows |
| Gunaakaara | Multiplier |
| Gunaanka | Multiplier |
| Gunahani | Decreasing series |
| Gunapratyayika | Something happening because of internal virtues |
| Gunas | Attribute or attributes of a substance; Intrinsic or natural Quality; Property; Virtue; Opposite of faults |
| Gunasthaana | The fourteen stages of purification and spiritual development. |
| Gunavrata | Three vows that enhance the five anuvrats; Restraints that reinforce the practice of anuvratas |
| Guni | Substance with attributes, virtuous |
| Gunja | A measure; 1/8 masa |
| Gunottara sreni | Geometrical progression |

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| Gunya | Multiplicant |
| Gupragara | Treasure |
| Gupta brahmachaari | Controlled celibate |
| Gupti | Control over mind, speech and body; Restraint, Sell-control, Preservation; Guard |
| Guptindriya | Controlled sense |
| Guru | Preceptor; Spiritual Teacher; Heavy; Colossal; Saint |
| Guru muddhata | Belief in false preceptor; Preceptorial idiocy |
| Guru paasti | Homage to monks |
| Guru paramparaa | Teacher lineage |
| Guru upasti | Teacher venetation |
| Gurugama | Preceptor or spiritual teachers knowledge |
| Guruji | A respectful address to the gure i.e. teacher |
| Gurukula | Seminary |
| Gyaana | Knowledge |
| Gyaataa | One who acquires the knowledge |
| Gyeya | The object of knowledge |

H (Alphabetic listing H)

| JAIN WORD | MEANING |
|----------------------------------|--|
| Harita | Plant-bodied |
| Haritkaya | Plant-bodied beings |
| Hasa | Mirth |
| Hasta | A measure; 2 Vitasti |
| Hasta karma | Manual operations |
| Hastaprahelita | A bigger time unit |
| Hasya | Laughter; Joking |
| Hasyamohaniya karma | Laughter-deluding karma; A karma |
| Heenaadhika | More or less; Some has more some has less |
| Heenabala | Less power |
| Hetu/linga | Logical reason; Logic; Probans; Middle term; Condition |
| Hetuvada | Law of causality; Logistics |
| Hetvabhasa | Fallacious reasoning; Mistimed fallacy |
| Heya | Abandonable; Censurable; Abdicative; What is to be avoided; Non acceptable; Insignificant; Worthless |
| Heya Gyeya and Upaadeya | Trio term of Abandonable, Knowledgable and Acceptable |
| Hinaadhika manonmana | Using false weights and measure; False weighting |
| Hindana | Roaming |
| Hinsaa | Injury; Harming Violence |
| Hinsaa-daana | Gift of weapons of offence; Acquire injury-Weapons |
| Hinsanubandhi raudradhyana | Violence promoting angeral meditation |
| Hiranya-suvarna-pramaana-tikrama | Exceeding limits of gold/silver |
| Hita | Beneficence |

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|---------------------------|--|
| Hiyamana | Decreasing |
| Hota | Sacrificial priest |
| Hrah | Seed of power destroy obstacles |
| Hram | Seed of knowledge, wealth, virtue, beauty, fame, victory |
| Hrasva-kala sthiti | Short span |
| Hrda | Lake |
| Hreem | Seed of all extraordinary powers |
| Hreim | Seed of nectar and life force |
| Hrim | Seeds sounds of lirany |
| Hroom | Seed of power to destroy enmity |
| Hroum | Seed of purity sushumna and contact divine |
| Hrum | Seed of divine power |
| Hunda | Irregular |
| Hundavasarpini | A period of avasarpini in which extraordinary events may take place |

I (Alphabetic listing I)

| JAIN WORD | MEANING |
|---------------------|--|
| Ibhya | Worship |
| Icchaanirodha | Desire control |
| Icchaarasi | Three rule solution; Requisite set |
| Ichchaa | Desire |
| Ichchaa nirodha | Restraining of desires |
| Ichchhaami | I desire |
| Ihaa | Speculation; It is a stage of sensation; It may be called associative integration by which are stimulations are received and organized. |
| Ihaa-bhavika | This wordly |
| Ilraretarasraya | Logical seesaw |
| Indra | Soul; Karma; Celestial deity; Lord of deities or heavens |
| Indra-dhanusa | Rainbow |
| Indradhvaja-vidhana | An 8-day ritual performance of this name |
| Indrakila | Master nail; Column of indra |
| Indriaygraahya | Tangible substance |
| Indriya | (1) Senses; (2) Sense organs; (3) Sense organs through which sense-experience is possible, due to the contact of the sense organs and the manas. |
| Indriya avagraha | Sensory apprehension |
| Indriya bala | Sense strength; Sensory strength |
| Indriya paryapti | Sense completion |
| Indriya rodha | Sense control |

| | |
|--------------------------|---|
| Indriya sanyama | Desistance from sensual pleasure |
| Indriya sukha | Sensual pleasure |
| Indriya-avaya | Sensory judgement |
| Indriya-gnaana | Sensory knowledge |
| Indriya-jaya | Sense restraint/subjugation |
| Indriya-pratyaksa | Sensory perception |
| Ingini-marana | Fast into death |
| Iraavata | A name of kshetra or region |
| Iriyaavaahiyaama | While walking |
| Irya | Movement, Manner of moving, care in walking. |
| Irya samiti | Careful movements |
| Iryapaatha | Karmic influx without passion |
| Iryapaathakriya | Irya means yoga (activity). The karmic flow, which is accrued due to one type of activity, is called Iryapathakarma and activity is called Iryapathakriya. |
| Iryapaathika | Passionless influx |
| Iryasamiti | Movemental or walking carefulness |
| Isat-pragbhara | Slightly bent, Slightly concave |
| Isitva rddhi | Miraculous power of supremacy |
| Ista | Desired |
| Ista devata | Desired deity; Chosen deity |
| Ista saadhana | Desired conclusion |
| Ista sanyoga | Union with the desired |
| Ista viyoga | Separation from the desired |
| Isu gati | Straight motion; Bow-like motion |
| Isvara | The perfect soul which has attained kevalajnana and which has reached the highest stage of perfection is called Isvara. |
| Isvarvaada | Theism |

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|---|--|
| Itaretarabhaava | Mutual/reciprocal non-existence |
| Itarnigoda, anitya-nigoda, chaturgati-nigoda | Variable lowest forms of life |
| Iti | Updravaya; Calamities |
| Iti-bhiti | Calamities and fears |
| It-tham-svarupa | Definite/regular configuration |
| Itvarika-parigrahi -tagamana | Enjoying married woman |

J (Alphabetic listing J)

| JAIN WORD | MEANING |
|------------------|--|
| Jaati | Birth; Caste; Genus; Race; Class; Family from maternal side |
| Jaatikarma | Caste/Class/Genus determining karma. |
| Jaatimada | Racial pride/puff |
| Jaatimantra | Litany at birth; Incantation at birth |
| Jaatismrati | Memory of past life; Past life recollection |
| Jada | Nonsentient; Fool |
| Jadatva | Non sentience |
| Jafara | Wide awake |
| Jaga | Universe; Moving; Temporal world |
| Jagara | Universe; Moving; Temporal world |
| Jagat pratara | Area of universe, 49 Rajjus |
| Jagat sremo | Length of universe, 7 Rajju units |
| Jagataghana | Volume of universe, 343 Rajjus |
| Jaghanya guna | Minimum degree |
| Jaghanyetara | Non-minimum |
| Jai | Victory or conquest |
| Jain | Follower of Jainism |
| Jain saasana | Jain teaching; Jain order |
| Jaina | Followers of a Jina, a synonym for Nigantha; One who has samyak-darsana. |

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|------------------------|--|
| Jainaabhaasa | False Jainas; Pseudo-Jaina |
| Jaina-braahmana | Laypeople in charge of priestly functions within certain Jaina communities |
| Jainadarsana | Jain sign |
| Jainism | Religion of the Jains |
| Jala | Water |
| Jalaachaara | Five sensed aquatic beings |
| Jalagalana | Water filtration |
| Jalakaaya | Water body |
| Jalakaayika | Water-bodied |
| Jalpa vitanda | Wrangling and cavil |
| Jambu | Name of a dweep or island |
| Jambu dweep | 'The continent of the rose-apple tree.' The realm in the universe that is inhabited by humans. This region is transverse by six mountains which divide the region into seven regions. The most important regions are India in the south, Airavat in the north, and Mahavideha in the middle. It is believed that in these three regions, humans may find rewards for religious pursuits and that deliverance may be possible. |
| Janaka | Cogniser; Progenitor |
| Jangama | Mobile |
| Janma | (1) Birth; (2) Part of trio Janma(birth) – Jara (old age) and Mrutyu(death) |
| Janma kalyaana | Teerthankar's holy birth is one of the five most auspicious events in Jainism |

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| Janma siddha | Salvated due to birth |
| Janma-Jara-Marana | Birth-Old age-Death |
| Janpada satya | Regional truth |
| Jantu | Living being; Repeatedly born |
| Janya | Cognitum; Produced |
| Jaraa | Old age (2) Part of trio Janma(birth) – Jara (old age) and Mrutyu(death) |
| Jarayuka | Umbilical birth; Placental birth |
| Jati smaran gyaana | Knowledge from previous life |
| Jaya Jinendra | Victory to lord Jina, A social mark of greeting. |
| Jayamaala | Victory garland; Laudatory hymn; Hymnal garland; triumphal garland |
| Jhaankhi | (1)Glimpse; (2) peeping, peep; (3) looking at with admiration. (4) Jinvani –preachings of Tirthankara, holy scriptures |
| Jhanjhaavata | Stormy wind |
| Jhankhanaa | Constant longing; Aardent desire; Frequent remembrance; worry |
| Jignaasa | Curiosity; Omniscient |
| Jina | (1) Conqueror of the Self; (2) Spiritual victor; (3) One who has conquered the feelings of attachment and aversion and all the four types of passions. He is free from 18 types of defects; (4) 'Conqueror.' He who has conquered love and hate, pleasure and pain, attachment and aversion, and has thereby freed `his' soul from the karmas obscuring knowledge, perception, truth, and ability, is a Jina. The Jains refer to the Jina as God (5) Omniscient |

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|-----------------------|--|
| Jina aagama | Jaina scripture |
| Jina bhaavanaa | Jaina temple |
| Jina bimba | Image of a Jina; Jina Idol |
| Jina dharma | The spiritual religion or discourses preached by "Jina" |
| Jina mandira | Temple where idol of Jina is installed |
| Jina pratima | Idol of Jina |
| Jina sasana | The influence of Lord Jina or last Tirhtankara whose teaching we know and practice. |
| Jina vaani | Omniscient's preaching |
| Jina vachan | A supernatural wordless speech of Jina called "Divya-dhwani" |
| Jinaagama | Omniscient's preaching i.e Jinavani in written form by his disciples |
| Jinaalaya | Temple of Jina, the conqueror of passions |
| Jinakalpa | Jina-like; Jina-modelled conduct |
| Jinakalpi | Jina-modelled monk |
| Jinamudra | Jina posture |
| Jinendra | (1) Teerthankar Ganadharas etc. Conquerer of indriya; (2) One who has destroyed four ghatiya karmas and has demonstrated infinite foursome is Jinedra |
| Jineshwara | Teerthankar Ganadhar etc. Supreme jain victor |
| Jita | Controlled; Conquered. |
| Jitakalpa | Traditional conduct |
| Jitendriya | (1) Sense controlled; (2) Conqueror of objects of five senses |
| Jiva | Living, Animate, Living being, Soul, Self, Sprit Life. |

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| Jiva adhikarana | Sentient substrata |
| Jiva ajiva adhikara | Chapter on living and non living |
| Jiva astikaaya | Living entity; Animate extensive substance |
| Jiva dayaa | Compassion or mercy toward living beings |
| Jiva dravya | Soul substance |
| Jiva samaasa | Classification of living beings; Taxonomy; Fourteen varieties of condition in which soul is found. e.g. Sthävara trasa mukta etc. |
| Jiva sthaana | Classification of organic being |
| Jiva vipaaki | Soul-maturing karma. |
| Jivaghana | Cluster of souls. |
| Jivana-mukta | The state of emancipation in life such as for Tirthankara |
| Jivaraasi | Totality of living beings. |
| Jivasthaana | State of soul, State/Stations of the living, spiritual stages. |
| Jivatva | Livingness |
| Jivita-saansa | Desire of life |
| Jjallari | Cymbal; Going; Dough |
| Jnaana (Gnaana) | Knowledge The Jainas have conceived five kinds of knowledge as follows: Mati or ordinary cognition by the sense organs and the mind; Sruta or knowledge derived with the help of signs, symbols, or words (expressions); Avadhi or direct knowledge of corporeal things without the help of the sense organs and the mind, but within some limit of space and time; |

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| | Manahparyaya or direct knowledge of the thought of others without the help of the sense organs and the mind, but within some limit of space and time; Kevala or knowledge which completely reveals, without any limitation of space and time, the truth about all things in the universe, corporeal as well as non-corporeal, with all their attributes and modifications, past, present, and future. |
| Jnaana (Gnaana) | Knowledge; Congnition; Realization; Experience |
| Jnaana ninhava (Gnaana ninhava) | Concealment of knowledge |
| Jnaana sanjna (Gnaana sangna) | Knowledge instinct |
| Jnaanachetnaa (Gnaanachetnaa) | Cognitional consciousness |
| Jnaanadana (Gnaanadana) | Transmission/donation of knowledge |
| Jnaanavaraniya karma | Knowledge-obscuring karma |
| Jnaanedriya (Gnaanedriya) | Cognitive sense; Sankhya categories of senses |
| Jnaani (Gnaani) | Knower |
| Jnaanopayoga (Gnaanopayoga) | Cognitive consciousness; Determine cognition |
| Jnaanotpattikrama | Process of obtaining knowledge |
| Jnaapti (Gnaapti) | Knowledge |
| Jnaata /Jnayaka (Gnaata/Gnayaka) | Knower |
| Jnaata-bhaava (Gnaata-bhaava) | Intuitional state; Intention |
| Jneya (Gneya) | Object of knowledge; Knowledgeable |
| Jugupsa mohaniya karma | Aversion deluding karma |
| Jugupsaa | Aversion or intense dislike |
| Juhara | Jaina term for social greetings |
| Jyotisa vidyaa | Astronomy |
| Jyotish chakra | Area of space in which zodiac planets, stars, etc. are located |

Jyotiska deva

Stellar deities; Astral deities/celestials

K (Alphabetic listing K)

| JAIN WORD | MEANING |
|--------------------|---|
| Kaala | (1) Time; (2) Time stages within the progressive and regressive half-cycles. Runs into more than billions of years, per cycle; (3) Duration; (4) The Jaina theory of kala gives a realistic picture of kala as an independent category. It is mono-dimensional and therefore it is not an astikaya. (2) Time substance, . Nishchaya or Real Time (3) Vyavahaara kaala (3.1) Apparent time (3.2) Conventional time as hours minutes Clock and calendar time etc, |
| Kaala kshetra | The place reputed for its artistic monuments temples and images |
| Kaala labdhi | Proper time; Timal attainment. |
| Kaala paraavartana | Cycle change of time; Cycle of time |
| Kaala parivartana | Timal wheeling/change |
| Kaalanu | Atoms of time; Time particles; Unit of time; Points of time; Real time substance; Time point; Time unit; Chronyme/time-stom |
| Kaalapradesa | Time instant; Time space point |
| Kaalaraatri | Night of destruction |
| Kaalatikrama | Violating fixed time; Beyond time |
| Kaalika | Timely studied; A type of scripture |
| Kaalki | Tyrannical king of mythology |
| Kaama | Desire; Sex; Sensuality Indulgence in the objects of touch and taste senses |

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| Kaama katha | Cupidistic tales |
| Kaama sukha | Sexual enjoyment |
| Kaama vikaara | Sex emotions |
| Kaamadeva | Category of torch bearers; Cupid |
| Kaamakami | Sensualist |
| Kaamini | Sensual gratification |
| Kaarak | Case (regular grammar); Agent; Cause; Factor |
| Kaarak karana | Generating cause |
| Kaaraka | Case |
| Kaarana | Inference of effect; Cause; Causation; Result |
| Kaarana kaaraka | Means of that deed |
| Kaarana labdhi | Proper Causes, Causal attainment. |
| Kaarana parmaanuu | Cause-atom. |
| Kaarman body | Karmic matter body of living beings or souls |
| Kaarman varganaa | Karmic matter; Those matter molecules which transform themselves into karmana(Karmic) body are called karmana varganaa. |
| Kaarmana | Karmic matter |
| Kaarmana sarira | Karmic body; Body type; Karmic transmigratory body; It is the karmic body, it is very subtle and is responsible for the various karmic effects |
| Kaarunya | Compassionate feeling |
| Kaarya | Effect; Work; Deed; Activity; Effect |
| Kaasthakarma | Wooden image making, Carpentry. |
| Kaassagga | (1) Regulating the activities of body speech and mind; (2) Motionless state of body; (3) Kaayotsarga |
| Kaaya | Extension; Body; Corpud embodiment |
| Kaaya dusprani dhana | Improper body movement |

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| Kaaya gupti | Bodily guard; Physical self-control |
| Kaaya pravichaara | Physical Sex |
| Kaaya sthiti | Duration |
| Kaaya svabhaava | Nature of body |
| Kaaya yoga | Bodily activity |
| Kaayaaklesa | Physical mortification; An external austerity; Physical suffering |
| Kaayabhaavastha | Born/reborn in the same womb |
| Kaaya-danda | Sinful bodily activity; Body activity |
| Kaayatva | Extension |
| Kaayotsarga | Meditation of the soul |
| Kaayotsarga | (1) Abandonment or stopping and freezing entire activities of the body and focus on mental meditation. A standing posture of meditation is kayotsarga and sitting position is called padmasana; (2) A standing posture of meditation, giving up attachment to the body; (3) A standing posture of meditation peculiar to the Jaina monks. Literally, it means giving up (attachment to) the body; (4) To give up attachment of the body, meditative relaxation, spiritual relaxation (5) Posture for meditation; (5) Regulating the activities of body speech and mind; (6) Perfect bodily abandonment; (7) Same as Käussagga above |
| Kadaagraha | Wrong insistence |
| Kadalighatmarana | 8-cause death; Astral deities/celestials. |
| Kaivalya | Omniscience; Aloneness |
| Kaivalya gnaana | Supreme knowledge |
| Kakataliya nyaya | Popular maxim of fall of palm fruit on crow head, Maxim of unexpected coincidences. |

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|-----------------------------------|---|
| Kalaa | Art; Learning arts |
| Kaladhrama | Death |
| Kalakuta | Deadly poison |
| Kalankali bhaava | Wordly wandering |
| Kalatita kalatya tapdista, | Mistimed fallacy |
| Kalevara | Body |
| Kalikaalarvagna | Looking like omniscient in kaliyuga or present time. |
| Kalpa | (1) A cycle of cosmos time; (2) Conduct for monks and Nuns when staying amongst people during four months of monsoon; (3) Sanction, heavend, 2 Aeons, 20*10 14th Sagaras, Proper conduct |
| Kalpa tree | It was a variety of flora, now wholly extinct, which supplied everyday requirements of human beings, subsistence in particular, before they devised various arts and crafts. |
| Kalpabhumi | Holy assembly place |
| Kalpakala | 20*10 14th Sagara years |
| Kalpanapodha | Conceptual |
| Kalpanika | Fictitious |
| Kalpas | Heavens According to the Jainas, there are 12 or 16 kalpas as follows: Saudharma & Aisana (paired) Sanatkumara & Mahendra (paired) Above them, in the center, one above another, are: Brahmaloka Lantaka Mahasukra Sahasrara |

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| | <p>And then, above them, in pairs again: Anata & Pranata Arana & Achyuta The Digambaras add Brahmottara before Lantaka, Kapistha and Sukra before Mahasukra, and Satara before Sahasrara, making a total of 16.</p> |
| Kalpasthita | Observing scriptural rules |
| Kalpasutra | Religious scripture of Jainism |
| Kalpatit deva | Non graded celestial beings |
| Kalpatita | Beyond 12/16 heavens; Beyond scriptural rules |
| Kalpavaasi | Resident of heaven |
| Kalpavraksa | Heavenly trees; Desire-fulfilling trees |
| Kalpopapanna | Born in kalpa heavens; Heavens-born |
| Kalusa | Impure; Dirt |
| Kalyaana | Beneficial; Virtuous; Salutary; Auspicious; Excellent; Prosperous |
| Kalyaanaka | (1) Auspicious events, times and moments (of Jina's lives); (2) Auspicious Moments; (2) Five most auspicious events 1. conception(chyavana) 2. birth 3. renunciation (Diksha) 4. Omniscience (Kaivalya) and 5. liberation (Nirvāna) of a Teerthankara |
| Kamala puja | Flower worship |
| Kamandala | Wooden water jar or pot with nozzle |
| Kamandalu | Wooden water jar or pot with nozzle |
| Kamyaruptiva riddhi | Miraculous power of beautification |
| Kanakaavali | A ritual; A penance |
| Kanchana | Materials |
| Kanda | Bulbous vegetable; Innumerableth part of angula |

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|--------------------------------|---|
| Kandaka | Innumerable part of angula; Bulbous vegetable |
| Kandarpa | Amorous talk; Cupid |
| Kandka | Splits |
| Kandmula | Bulbs, roots and tubers |
| Kanji aahaara | Sour gruel food |
| Kanksa | Grey aura |
| Kanthastha | Memorize |
| Kanyadaana | Ceremony of giving away the bride |
| Kapalika | A sect of heretical monks in the Sakti cult prevalent all over India at one time. the kapalika mode of propitiation is not very dominant now, though there are many Saktas in India to this day. They usually believe in animal slaughter. |
| Karana | Thought; Cause; Inference of effect |
| Karana | Sense; Conduct; Disposition; Tool |
| Karana parmaatma | Conscious element existing in all living beings |
| Karana kaarya bhaava | Cause effect phase |
| Karana kaarya sambandha | Relation between causes and effect |
| Karana samaysaara | Scriptural knowledge gained through reverential causes |
| Karana suddha jiva | Soul with causes of purity |
| Karana suddha paryaya | Modes with causes of purity |
| Karananuyoga | Technical exposition; A scripture type |
| Karanavirya | Active energy; Kinetic energy |
| Karatal parigrhita | With folded hands |
| Karemi | I do |
| Karita | Getting done by others |
| Karma | Fine particles of matter karma; Nimitta for self upaadaan to act; Deed done by the doer; Deed(Kaarya) |
| Karma | It is the technical term, which refers to the after effect of |

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| | <p>reactivity. The Jaina theory of karma explains karma in terms of karmic particles and makes distinction in the karma as of eight types. Similarly, the karmic effect may be wholesome or may be bad. Jainas have given a scientific theory of karma.</p> |
| Karma | <p>Action; A deed, good or bad; A form of matter; Upon maturing, it delivers its fruit; There are 4 Ghati and 4 Aghati types of karmas. Powers of Ghati karmas are much stronger, and they last for many lives.</p> |
| Karma | <p>It is a substantive force, matter in very subtle form. These matter-particles, called pudgalas, fill all cosmic space. The soul, by its communication with the outer world, becomes literally penetrated by these matter-particles. These in turn become karma and build up a special body called karman sarira, which does not leave the soul until its final liberation. Karma works in such a way that every action leaves a mark of its own, which is retained and built into the organism to serve as the basis of future action</p> |
| Karma bandha | Karmic bondage |
| Karma bhumi | Land of action. Three karmabhumis Bharat, Airawat and Maha videha kshetra |
| Karma chetanaa | (1) Karmic consciousness; (2) The feeling that I produce all things other than knowledge is karma chetna |
| Karma granthi | Karmic knot |
| Karma indriya | Operational sense; Functional sense |
| Karma kalanka | Karmic stain |
| Karma mala | Karmic filth |
| Karma masa | One maasa; A weight unit |

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|-------------------------|---|
| Karma parinaama | Karmic change/effect |
| Karma phalchetna | (1) Consciousness of Karmic enjoyment; (2) the consciousness that I enjoy fruits of all things other than knowledge is karma phal chetna (3) Karmic reward consciousness |
| Karma prakriti | Karmic form; Karmic nature; Type of Karma; Karmic species. |
| Karma samvastara | Local year |
| Karma sanyaasa | Renunciation of action |
| Karma sarira | Karmic body |
| Karma skandha | Karmic aggregate |
| Karma sthiti | Karmic duration |
| Karma varganaa | Karmic variforms |
| Karma vija | Karmic seeds |
| Karma vipaaka | Karmic fruition; The fruits of Karmas |
| Karma yoga | Philosophy of action; Karmic activity; Concerted religious activities |
| Karma-aahaara | Karmic intake |
| Karmaadaana | Cruel professions or activities that buids karmas. |
| Karmaja | Experiential |
| Karmakanda | Ritual |
| Karmana varganaa | Karmic variform |
| Karmana yoga | Karmic activity |
| Karmavada | Karmic theory; Doctrine of causality/ cause-effectism |
| Karmavadi | Karmist |
| Karmiki | Experiential |
| Karna indriya | Sense of hearing |
| Karsa | ¼ Pala, A measure. |

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| Karsana | Ploughing (Karmic) field. |
| Kartaa | Agent or doer acting independendently; Subject performed by one self |
| Kartaa karma adhikara | Chapter on doer and deed, acting and enduring kartutva and bhoktrutva. I am the doer of its work is kartutva and I am the endurer of the other substances is bhoktrutva. |
| Kartaa-Karma-Kriyaa | Doer-result-activity |
| Kartavya | (1) Obligation; (2) Duty; (3) Work to be done or to be accomplished; (4) Task |
| Kartutva | Acting; Activity; Belief that I can do activity of the alien substances |
| Karunaa | Compassion; Mercy; Kindness |
| Karunaavrati | Compassionate feeling |
| Kasa | Cough |
| Kasaaya | Passion; It arises due to karmic influx; The kasayas are the root cause of birth and death that is cycle of transmigration |
| Kasaaya bhaava | Volitional passion |
| Kasaaya charitra mohaniya karma | Passional conduct-deluding Karma |
| Kasaaya kusila | Passional conduct |
| Kasaaya mala | Passional filth |
| Kasaaya mohaniya | Passopm deluding karma |
| Kasaaya nisyanda | Product of passion |
| Kasaaya rasa | Astringent taste |
| Kasaaya samlekhana | Learning of passion |
| Kasaaya samudghaata | Passional emanation / extrication. |
| Kasaaya vedaniya | Passion feeling |
| Kasaaya visaya | Object of passion. |
| Kashaaya | Passion. |

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| Kataasanu | Aasana white colored and of wool cloth to sit on |
| Katha sat | Religious narrative; Religious tales |
| Kathaa vijigisu | Victory-desiring tales |
| Kathaasa | Stories |
| Kathamchita | Relatively; In some respect. |
| Kathanchita | From a particular point of view; In some respect; Somehow; In a way |
| Kathina | Hard |
| Katuka | Bitter |
| Kausagga | A motionless state of body as if the soul has departed from it; A way of having a meditation (yog) (it comes in both pratikaman) |
| Kautkuchya | Gesticulation |
| Kavaka | Mushroom |
| Kavala | Morsel food; Intake of gross food |
| Kavelaka | Hot sand; Pan |
| Kesagra | A length unit; Hair heads |
| Kesa-loncha lunchana | Self-plucking / pulling of hairs, Hair plucking. |
| Kesariya modaka | A sweet prepared from wheat flour, sugar and ghee (clarified butter) with sufficient addition of saffron to impart color and flavor. |
| Keval darshana | Perfect perception |
| Keval gnaana | Perfect knowledge; Omniscient knowledge |
| Kevala | (1) Only; (2) Ultimate; (3) Perfect knowledge,; (4) Alone; (5) Omniscient intuitive knowledge |
| Kevala darshana | Absolute conation; Infinite Conation; Omniscient intuitive knowledge; Omniscient perception |
| Kevala darshi | One who has achieve omniscient perception |

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| Kevala gnaana | Omniscience; Absolute/ supreme knowledge; Perfect knowledge; Infinite knowledge; Knowledge isolated from karmic obstruction; Omniscience; Knowledge involving awareness of every existent in all its qualities and modes |
| Kevala gnaani | Omniscient |
| Kevala labdhi | Nine omnisciental attainments |
| Kevala virya | Infinite energy |
| Kevalagnaana varana karma | Omniscience-obscuring karma |
| Kevalagnaani | Omniscient |
| Kevalanvayi | Affirmative illustration |
| Kevaldarshana | Infinite vision and perception. After acquiring it, the cycle of births and deaths is broken forever. Any soul can attain it, by getting rid of karmas, attachments and hatreds. With it comes kevalgnan, infinite Dhariya, Tapa and Veerya. |
| Kevaldarshi | One who has kevalagnaana |
| Kevali | Omniscient |
| Kevali | Omniscient |
| Kevali marana | Salvation |
| Kevali samudghaata | (1) Emanation / Extrication of soul points by omniscient at the time of salvation; (2) Emanation of the spatial units of the Omniscient Soul from its body without wholly discarding the body |
| Kevali-avarnavaada | Derogation of omniscient; Ill speaking of omniscient |
| Kevalin/gnaani | One who has kevalagnaana; Synonym for arhat. |
| Khaadya | Eatable; Edible; Solid foods |
| Khachara | Skymoving beings |
| Khamaasamaano | Forgiving gurudev or teacher |
| Khamana | Homages; Salutations |

| | |
|-----------------------------|---|
| Khanda | Fragment; Space |
| Khanda krasti | Medium attenuation |
| Khara visana | Ass's horns |
| Kharakanda | Uppermost portion of first hell |
| Kharakarma | Injurious trades |
| Khari | A measure unit |
| Khataphata | Volume |
| Khattvanga | An ascetic instrument; Ascetics sceptre; Yama's skull-sceptre |
| Khechara | Skymoving beings |
| Kheda | Pain; Sorrow |
| Khyaati | Glory |
| Kilaka sanhanana | Pinned/Nailed body joint |
| Kilvisaka | Sinful deities |
| Kinchinta | Somewhat |
| Kinnara | See Deva |
| Kit-Kitika | Rattling sound of bones. |
| Kkakini | ¼ Masha, Kingly jewel. |
| KKulamada | Family puff |
| Klisa | Tormentation |
| Kodaa-Kodi | Creore x creore |
| Kodasana | Straw mats |
| Komala | Soft |
| Krama | Sequence; Order |
| Kramabaddha paryaaya | Sucessive modes of operation; Modes occuring in sequential order |
| Kramakarana | Orderization |
| Kratrima | Factitious; Formal |

| | |
|-----------------------------|--|
| Krim | Seeds of devotion |
| Krisi | Farming |
| Krisna | Black |
| Krisna lesya | Black aura |
| Kristi | Attenuation |
| Kriyaa | (1) Action; (2) Activity; (3) Operation; (4) Movement; (5) Rite; (6) Activity done by the doer (Kartaa) |
| Kriyaakaanda | Ritual |
| Kriyaakanda | Blind followings of the religious rituals; Actionism. |
| Kriyaavati shakti | Region changing capacity; Power of dynamism; Power of motion |
| Krodha | Anger; Wrath |
| Krodha pratyaakhyana | Anger renunciation |
| Krosa/gavyuti | A length unit; 2 miles; 3.32 kms. |
| Krta | Self-performed |
| Krtakatva | Product |
| Krtakrtya | One who has achieved everything that was to be achieved ; Loss of earned |
| Krtayugma | Remainder – less division by four |
| Krti | Square of number 2, Square, Work |
| Krti karma | Reverential conduct of monks/votaries |
| Krtimula | Square root |
| Ksaayika | Destruct ional. |
| Ksaayika bhaava | Destruct ional disposition/volition. |
| Ksaayika charitra | Destruct ional conduct |
| Ksaayika dana | Destruct ional donation |
| Ksaayika laabha | Destruct ional gain |

| | |
|------------------------------------|---|
| Ksaayika samyak darsana | Destruct ional right faith |
| Ksaayika sukha | Destruct ional bliss |
| Ksaayika upabhoga | Destruct ional enjoyment |
| Ksaayika virya | Destruct ion-cum-subsidence |
| Ksaayopasamic charitra | Destruct ion-cum-subsidential conduct |
| Ksaayopsamika bhaava | Destruct ion-cum-subsidential volition |
| Ksamaa | Moment |
| Ksamaa/Ksaanti | Forgiveness; Forbearance |
| Ksamaapana | Forgiveness; Friendship day |
| Ksamaavani/Ksamaapana | Festival of forgiveness |
| Ksanika | Momentary |
| Ksapaka | Destroyer |
| Ksapakaareni | Ladder of destruction; Destruct ional ladder |
| Ksapana | Fasting, A penance. |
| Ksapita | Destroyed, Dissolved. |
| Ksaya | Destruction; Annihilation; Destruction of karma |
| Ksema | Happiness; Welfare |
| Ksepa | Addition |
| Ksetra | Area; Region; Quarter; Subcontinent; Place of pilgrimage |
| Ksetra pramana | Measure of lands/areas |
| Ksetra siddha | Regionally salvated |
| Ksetra vridhhi | Increase/addition in regions/ areas. |
| Ksetrapala | Guardian deity |
| Ksetragna | Soul |
| Ksetramiti | Mensuration; Geometry |
| Ksetra-parivartana | Cycle of change in regions. |
| Ksetra-vastu pramanatikrama | Exceeding quantities of field and quarters. |
| Ksetra-vipaki prakrti | Regionally realisable karmic species |

| | |
|-----------------------------------|--|
| Kshah | Seed of calling power and acceptance |
| Ksham | Seed of power for protection and happiness |
| Kshamaa | Forgiveness; Forebearance |
| Kshamaapana | A prayer of forgiveness |
| Kshanika | Transient |
| Kshayika bhaava | Destructional disposition; Disposition produced due to annihilation destruction of karma |
| Kshayopsham bhaava | Dispositional gain after annihilation (Kshaya) and subsidence(Upsham) of karma |
| Ksheem | Seed of psychic power and goodness |
| Ksheenmoha | Delusionless |
| Ksheerneera | Like milk and water looks intermixed inseparably |
| Kshetra | An area, site or location where humans exist. Each kshetra has four more similar counterparts. Region area location where human lives exist; Place; Location; |
| Kshetra paraavartana | Cycle of space; Cycle of change |
| Kshetra vipaaki karma | The karma causing same appearance in transmigratory phase (vigrah gati) |
| Kshetra vipaaki prakruti | Cyclic change fruition; The karmic nature causing same appearance in transmigratory phase(vigrah gati) |
| Kshina kashaaya | Destroyed delusion; Saints whose passions are destroyed; Passion-destroyed |
| Kshina moha | Delusion less; Saint whose delusion is destroyed |
| Kshipra | Knowing quickly |
| Kshipta chitta | Infidel; Insane; Insane mind. |
| Kshirasrava | Milk-like speech |
| Kshiti sayana/bhumi-sayana | Sleeping on hard earth |
| Kshobha | Disturbance; Asthirta; Perturbation; Annoyance; |

| | |
|-----------------------------|--|
| | Disturbance caused by secondary influence |
| Kshoom | Seed of power to remove sadness and depression |
| Kshoum | Seed of power to purify sushumna and contact divine |
| Kshudha parisaha | Affliction of hunger; Hungeral affliction. |
| Kshura sarvatobhadra | A penance type |
| Ksullaka | Minor a junior monk of first stage. A Jaina layman on the eleventh pratima. One who wears three pieces of clothing. (Votary with two clothes in skylad sect). The next higher stage of monk is ellaka and then final one is muni. |
| Kubjaka | Hunchbacked |
| Kudarata | (1) Divine power; (2) God's creation as a whole; (3) Nature; (4) Disposition; (5) Strength; (6) Inherent power |
| Kudava | 12-Anjali, 0.83 kg.; A measure |
| Kudeva | False deity |
| Kudharma | Heresy; False religion |
| Kudrasti | Heresy; False religion |
| Kuguru | False teacher; Crooked preceptor |
| Kuksi | 2 ratni measure |
| Kula | Family; Genus; Clan |
| Kulakara | Ethical founders |
| Kulinga | False belief; False dress |
| Kumara sramana | A Life-long celibate |
| Kumbhaka | Breath stopping |
| Kunda | Pool; Pit |
| Kundalini chakra | Mystical psychic energy centre |
| Kunthunaatha | Seventeenth Tirthankar |
| Kupravachana | False instruction |
| Kupya pramanati krma | Exceeding quantities of clothes and utensils |

| | |
|--------------------------|--|
| Kurmonnata yoni | Tortoise-like raised uterus |
| Kusala | Proficient |
| Kusamaya | Heterodox idiot |
| Kusastra | Heterodox canons; False scripture |
| Kusila | Imperfect conduct; A nitrgrantha type; Imperfect senses |
| Kusruta | Heterodox canons; False scripture |
| Kuta pasa | Trap |
| Kuta salmali | Thorny trees in hells |
| Kutalekha kriya | Forgery |
| Kutamana | False documentation; Fake measure |
| Kutarkika | Quibbler |
| Kutastha | Immutable; Absolute; Indisputable |
| Kutastha nitya | Eternal; Unchangeable; Permanent |
| Kutirtha | Heresy; False religion |
| Kutrikapana | Multi-purpose market; Departmental store; Supermarket |
| Kutsa | Disgust |
| Kutumba jaagarika | A penance of night awakening |
| Kuvaasnaa | Evil disposition |

L (Alphabetic listing L)

| JAIN WORD | MEANING |
|---------------------|--|
| Laabha | Gains |
| Laabhantaraya karma | Gains-obstructing karma |
| Laanchana | Symbol; Cognizable |
| Laanchhana | Emblem |
| Labdha | Quotient |
| Labdha paryaaptaka | Absolutely non developable |
| Labdhi | Attainment; Super-attainment; Attainment of favorable time; Attainment of supernatural powers; Attainment of special austerities; Consciousness in its dormancy is known as labdhi; Dormant capacity of soul for knowledge; Acquisition; Achievement; Result |
| Labdhi- aparyaapta | Dying within 48 minutes without completions; Timely non-completed. |
| Labdhi-aksara | Super-attainment of meanings |
| Labdhi-indriya | A psychic sense |
| Labdhi-sanvega | Pleasure in attainment |
| Labdhi-virya | Dormant energy; Potential energy |
| Lagani | Love; Attraction; Moha |
| Laghava | Lightness; Logical economy; Brevity |
| Laghima | Super-natural Lightness; Levity |
| Laghu | Light; Small |
| Laghuneeti | To go for urinating activity while vadineeti means go to bathroom for solid excretion activity |

| | |
|------------------------|---|
| Laksakarma | Lac trade |
| Laksana-bhaasa | Fallacious differentia; Apparent differentia; Faulty characteristic |
| Laksha | Attention; Aim |
| Lakshana | Characteristics; Symptoms; Intrinsic property; Features; Definition; Differentia |
| Lakshya | Aim; Target |
| Lamba-sanksetra | Right prism |
| Langulika gati | Two-curved motion |
| Laukantika deva | Celestial saints |
| Laukika | Mundane; Temporal; Secular; Worldly; Terrestrial; Customary |
| Laukika dristi | Worldly or Popular standpoint |
| Lava | Sevem stokas; A unit of time |
| Layana | Shelter; Anthill; Rock-cut cave; Uttinga |
| Leenataa | Absorbedness; Absorption |
| Lepa | Plastering; Anointing; Coating |
| Leshyaa | Coloration; Complexion; The soul soiling tints; Complex, thought paint; Shades of colors 2) Karmic stain, lustre, aura, (volitional) colouration; (3) A specific theory of the Jainas which says that the soul gets color due to radiation from various activities due to self feeling or bhaave |
| Lesya bhaava | Psychic aura |
| Lesya dravya | Physical colouration or aura |
| Lesya-visuddhi | Aural purity |
| Levada | Sticky food |
| Liksa | A measure; Eight hairheads. |
| Linga | Sign; Sex organ; Reason; Probans; Cause; Device; Middle |

| | |
|---------------------|--|
| | term; Instrument |
| Linga apavaada | Exceptional marks/garb. |
| Linga autsargika | Natural marks/garb, Natural sex. |
| Linga bhaava | Psychic marks/sex. |
| Linga drvaya | Physical marks/sex. |
| Linga/hetu/sadhana | Cause; Probans; Argument; Middle term |
| Lobha | Greed; Avarice |
| Lobha pratyaakhyana | Renunciation of greed |
| Logassa | (Masters) of the entire universe |
| Loguttama | Supreme |
| Lohaagni | Like Iron and heat/fire looks inseparably intermingled |
| Loka | Sphere; Universe; Cosmos |
| Loka bhaavanna | Contemplation about universe |
| Loka dharma | Popular religion |
| Loka mudhata | False ritualistic beliefs; Popular idiocy |
| Loka pramaana | Expansiveness of universe |
| Loka pravadaa | Popular rumours |
| Loka rudhi | Popular convention |
| Loka sprista | Touching the universe |
| Loka vyavahaara | Worldly dealings |
| Loka-agra | Tip of universe, Apex of the cosmos, Cosmic apex. |
| Lokaakaasa | Inhabited universe, Occupied space, Cosmic space. |
| Lokaanta | Universe end |
| Lokanadi | Universe tunnel |
| Lokanali | Universe tunnel |
| Lokanupreksaa | Reflection on universe. |
| Lokayata | Chaarvaka system; Materialist. |
| Lokottara | Superwordly; Post-wordly; Extraordinary; Supra-mundane |

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|----------------------|---|
| Lokottarvaada | Superamumdanism |
| Lomahara | Soft-hairal intake; Diffusion intake; Pore eating; Absoptional intake; |
| Lonkamata | Hall-dwellers; Non-idolator's sect (founded by Lonka Sah). |

M (Alphabetic listing M)

| JAIN WORD | MEANING |
|------------------------------------|--|
| Maana | Ego; Mind; Internal organ; Pride |
| Maanas | Mind |
| Maana-stambha | Vanity subduing pillar |
| Maangalika | Invocation (prayer) of the blessings to Lord |
| Maanogna-amanogna-sparsa-samabhava | According similar treatment to agreeable and disagreeable touch etc. |
| Maarana | Killing; Beating |
| Maardava | Humility; Softness; Gentleness; Modestly. |
| Maarga | Path |
| Maati | Mud; Clay |
| Maatsarya | Camouflaging |
| Maaya | Illusion; Deception; Intrigue; Deceit |
| Maaya kriya | Deceitful activity |
| Maayaajaala | Deluding creed |
| Maayaavaada | Illusionism |
| Mada | Pride; Puff |
| Madhu | Honey |
| Madhukari vratti | Bee-like begging |
| Madhvasrava | Honey-like speech |
| Madhya loka | Middle universe |
| Madhya pradesa | Immobile eight central space point of soul |
| Madhyama-kumbha | A measure; eight adhakas. |
| Madhyama-parinaama | Medium degree transformation |

| | |
|---|---|
| Madhyastha | Balanced and just toward all; Tatastha; Impartial; Impartiality; Neutrality; Equanimity; Indifference |
| Madya | Alcohol |
| Maha | Great Ceremony; Sacrifice; Ceremonial festival |
| Mahaalaya | Big palace |
| Mahaasatta | (1) Universal is-ness; (2) The great existence or existence of universe (3) The laws of nature including spiritual laws |
| Mahaavideha | Name of a kshetra or region. Twenty Tirthankaras currently exist there, deeming it the most sacred kshetra. |
| Mahaavira or Mahaaveera or Mahavir | (1) Twelfth-fourth Tirthankara in this era of the time cycle. His name means 'The most courageous one.' Mahavir was an actual historical figure who lived some time between 599-527 BCE. He was a contemporary of another great spiritual teacher--Gautama Sakyamuni--who would come to be known in history as Buddha. According to most accounts, Mahavira was also a high-born member of a warrior caste who renounced the world when he was thirty to pursue a life as an ascetic. His moment of enlightenment came after twelve years of spiritual pursuit. He then gathered twelve disciples around him, and it is through these disciples that his teachings were eventually documented and disseminated. (2) Twelfth-fourth tirthankara of the Jainas, a senior contemporary of Gautama Buddha. |
| Mahaavrata | (1) A vow that is much stricter than an Anuvrat. Only those who take diksha will take on these vows (i.e. sadhus and sadhvis). There are five mahaavrata- namely ahimsa, anekantvaad, aparigraha, asteya and brahmacharya; (2) Major vows; Monk-vows; Great vows |

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|----------------------------------|--|
| Mahaavrati | Naked possessionless saint observing five great vows Mahaavrattas; Great vows conduct observed by saints |
| Mahadeva | Siva i.e. the destroyer-god of the hindu pantheon |
| Mahana | Monk |
| Maharaaja saaheba | 'King, sir'. A title used for sadhus, to indicate respect. |
| Mahardhika | Great prosperity; Greatly attained |
| Mahaskandha | Largest aggregate |
| Mahima ruddhi | A type of super natural power. |
| Mahimaa | (1) Greatness, power, grandeur, high rank, greatness; (2) Glory, majesty; magnitude; exalted rank or position; (3) Importance; (4) Significance |
| Maithuna | Sex indulgence; Copulation |
| Maithuna sangna | Sex instinct |
| Maitri bhaavanaa | Friendliness feeling |
| Mala | Defect; Excretion; Karmic dust/filth |
| Mala parisaha | Excretory affliction. |
| Malina | Dirty; Filthy; Soiled; Vicious |
| Malinaatha | Nineteenth Tirhtnakar |
| malinataa | Dirtiness; Depravity; Wickedness |
| Mamakaara | My-ness |
| Mamatva | (1) Attachment; (2) Sense of ownership; (3) Mineness; (4) Sense of I, (5) Mine and possessiveness |
| Manah | Mind |
| Manah paryaapti | Mind completion |
| Manah paryah gnaana | Telepathical knowledge |
| Manahparyaya-gnaana | A knowledge type; Telepathy |
| Manahparyaya-gnaanavarana | Telepathy-obscuring karma |
| Manana | Deep thinking; Reverence |

| | |
|--------------------------------------|---|
| Manda | Foolish; Dull; Slow |
| Mandakrama | Slow order of succession |
| Mandalaka | A measure, 12 masas |
| Mandalika vayu | Dusty air |
| Manduka-sikhanda | Hair-crest of frog |
| Mangal mantra | Auspicious/holy litany |
| Mangala | (1) Good omen, benediction, prayer, any solemn ceremony on important occasion; (2) Auspicious; (doing) good, beneficial. (3) Mars planet; (4) Tuesday; (5) Welfare, good; happiness; festive occasion; benedictory poem or song; praise of deity; (6) Destroyer of sins; (7) Auspicious (8) (1) That which destroys the sins(vice) and produces bliss and purity- such as right-belief right-knowledge right-conduct |
| Mangalaacharana | Divine omenous verse; Benediction |
| Mangalama | Destroyer of sins; Auspicious |
| Mani | Gem; A measure |
| Manmatta durita | Mind as elephant |
| Mano vargana | Mental molecules |
| Manobala | Mental power |
| Mano-dusprani dhana | Improper mental act |
| Manogupti | Mind guare; Mental control |
| Manohara-indriya-loka-varjana | Refraining from looking at beautiful senses/objects. |
| Manovargana | Mind variform |
| Manoyoga | Mental activity; Mental concentration |
| Mansa | Flesh; Meat |
| Mansahit sangni | Life form with Mind as activity filed for senses i.e. indriya |
| Mantra | (1) A prayer with spiritual powers; (2) A prayer with strong psychological powers; (3) Mystic words; (4) Incantation; |

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|------------------------------|--|
| | (5) Litany |
| Mantraadi | Spells |
| Manusi | Woman |
| Manusyagati | Human destiny |
| Manusyajati | Human race |
| Mara | Cupid; Yama |
| Marana | Death |
| Marana aashansha | Death desire; Death-wish |
| Marana bhaava | To live with vibhaava or kashaaya non-peacefully continuously |
| Marana dravya | Death or totally inactive body without self |
| Maranasansa | Death desire; Death-wish |
| Marga prabha-vana | Glorification of path |
| Marga ruche | Faith in path |
| Margachyavana | Non-deviation from path |
| Margana | Investigation; Category of disquisition doors; Enquiry |
| Markata-bandha | Weak bone-joints |
| Marnantika-sanlekhana | Fast unto death |
| Masa-ksamana | One month-fasting |
| Masi-karma | Accountancy; Government service; Writing |
| Mastulunga | Brain |
| Mata | Doctrine; View |
| Mati | Thinking Power; Mind Instinct: Intellect; Sensory |
| Mati gnaana | Sensory Knowledge or cognition; Perceptual Knowledge |
| Mati-agnaana | Ignorance derived from sensory knowledge; False sensory knowledge |
| Mati-gnana | Sensory knowledge |
| Mati-gnanaarana karma | Sensory knowledge obscuring karma |

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|-----------------------------|--|
| Matra | Limit; Measure. |
| Matrvaha | A two-sensed creature |
| Matsarya | Jealousy; Envy; Lack of earnestness in charity; Envy of another donator |
| Maukhaarya | Talkativeness |
| Maulika | Original; Fundamental; Mula |
| Mauna | Silence |
| Medhavi | Saint; Intelligent |
| Merunabhi | Meru-centered |
| Micchakara | Blaming for sins |
| Michchhaami | I wish |
| Michchhaami Dukkadam | See Mithya mama Dusurtam (To appologize); Jain spiritual apology |
| Mimaansa | Critique; Examination; Disquisition |
| Mimaansadvara | Disquisition doors |
| Mismisa | Rattling |
| Misra | Mixed |
| Misra yoni | Mixed birth place |
| Misrabhaava | Mixed disposition; Mixed volition |
| Misragunasthaana | Third spiritual stage; Mixed stage |
| Misramohaniya | Mixed deluding karma |
| Mita | Measured |
| Mithya anekanta | False polyviewism |
| Mithya darsana | Perverted faith; Wrong faith |
| Mithya drasti | Wrong view; Wrong believer; Non-righteous, Wrong faithed/faith. |
| Mithya mamaduskrtam | May my sins be annulled |
| Mithyaa charitra | Wrong conduct |

| | |
|--------------------------------|---|
| Mithyaa gnaana | Wrong knowledge; Misleading knowledge |
| Mithyaadarshana | Same as Mithyaatva |
| Mithyaatva | (1) Non-righteousness; (2) Perversity; (3) A thorn; (4) Wrongness or wrong concept; (5) Misbelief or False faith; (6) Irrational activities; (6) Mithyaadarshana |
| Mithyatva-gunasthana | First spiritual stage; Wrong faith stage. |
| Mithyopadesa | False instruction |
| Mitranuraaga | Affection for friend |
| Mlechchha | Non-aryan; Non-cultured |
| Mochana | Liberation; Salvation |
| Moha | Infatuation; Obsession; Fascination; Delusion |
| Moha misrita | Intermixed with delusion |
| Mohaniya | A ghaatiya karma that obstructs the capacity of soul to think properly; Delusive or deluding |
| Mohaniya karma | Delusion or deluding karma |
| Mokhsamaarga | Path of Niravaana or Salvation or Liberation of Soul |
| Moksa | Liberation; Salvation |
| Moksa vinaya | Practices for salvation |
| Moksabhimukha | Directed towards salvation |
| Moksha | (1) The state of freedom, for a soul, from the cycle of birth and death; (2) Complete liberation of the soul from karmic bondage |
| Moortika | With form |
| Mrdangakara | Truncated biconical shape |
| Mrsanandi raudradhayana | Falsity-enjoying angeral imeditation |
| Mrsavada | False word utterance; Untruism |
| Mrudu | Soft |
| Mudha | Ignorant; Idiot; Perplexed; Stupefied; Confused; Stupid; |

| | |
|---------------------------|---|
| | Foolish; Dull; Simple |
| Mudhabhava | Sevility; Idiocy; Imbecility |
| Mudhata | Ignorant belief; Idiocy; Stupidities |
| Mudita | Appreciative joy |
| Mudra | Posture |
| Muhapatti | A clothe around mouth to block bacterial killing |
| Muhura | 48 minutes |
| Muhurta, antara | Less than 48 minutes; Under-muhurta |
| Muka-kevali | Nonpractising omniscient |
| Mukha-patti | Rectangular piece of cloth over mouth |
| Mukha-vastrika | Mouth mask |
| Mukhya | Main; Primary |
| Mukta | Released; Salvated; Liberated |
| Mukta jiva | Emancipated being; Salvated being |
| Mukti | Emancipation; Liberation; Salvation |
| Muktishilaa | The topmost area of the universe, where the liberated soul resides, the area of freedom. After death, a liberated soul rises to it, and never comes back into the cycle of birth and death. Every soul that exists there is Kevalgnani, Kevaldarshi and has infinite dhariya, tapa and veerya. |
| Mukunda | Drum-like musical instrument |
| Mul guna | Primary virtues |
| Mula dravya | Basic reality; Fundamental reality |
| Mula vrata | Basic vows; Fundamental vows |
| Mula vuja | Root-seed |
| Mulaguna | Basic restraints/ virtues. |
| Mulagunanirvartana | Formation of basic body organs |
| Mula-kriya | Fundamental operation |

| | |
|----------------------------|---|
| Mulanaayaka | The large main idol or image in a Jain temple. |
| Mula-naya | Basic standpoint |
| Mula-prakrti | Primary nature; Basic karma type; Primary karmic species |
| Mula-prakrti bandha | Basic karmic type/ configurational bond/bondage. |
| Mula-sutra | A group of subsidiary canons |
| Mumukshu | The one desirous of salvation or liberation or Moksha; Salvation desiring |
| Munda | Shorn of head hairs |
| Munh pattika | Mouth mask |
| Muni | (1) Naked or white clad but otherwise possessionless saint Monk; (2) Monk; (3) Mendicant; (4) Ascetic; (5) One who keeps maun or quiet or non-speech. He only observes, without praising or complaining; (6) A Jaina monk; literally, one who keeps control of the tongue, taking a vow of non-speaking. |
| Muni subrata | Twentieth tirthankara of the jainas |
| Muni-dharama | Religion of naked or white clad possessionless saint |
| Murcchaa | Delusion; Attachment; Infatuation; Greed; Moha |
| Murchastara | Delusional level |
| Murmura | Sparks in ashes |
| Murta | Corporeal; Material; Tangible; With form; Concrete; Finite Magnitude; Incarnate |
| Murtatva | Corporeality; Materiality; Tangibility; Perceptibility |
| Murti | Form; Image; idol |
| Murtipuja | Idol worshipping |
| Murtipujak | Idol worshipper |
| Musala | A measure unit; Kuksis |
| Myaana | The housing for the sword |

N (Alphabetic listing N)

| JAIN WORD | MEANING |
|------------------|--|
| Naama | Physique |
| Naama karma | An aghati karma that determines the body; Physique making karma |
| Naama karmanasa | Destruction of physique-making karma. |
| Naama niksepa | It refers to the understanding of a thing by mean of its name, i.e., proper names without reference to their nature. (2) It is the dialectical process (3) . Namal posting/Installation. |
| Naama paripaati | Namal order; Nomenclature |
| Naaraki | Hell beings |
| Naarkiya | Hellish |
| Naasti | Non existence; Negative aspect; Is not |
| Naasti avaktavya | (1) Is not and is inexplicable |
| Naasti-avakravya | Negation-cum-indescribable |
| Naastika | Nihilist; Atheist |
| Naastiktaa | (1) Nihility; (2) Non-belief in jain principles; (3) Non-believer in paapa punya and supreme soul |
| Naatha | Lord |
| Nabha | Sky; Space |
| Nagara | City with four gates; City |
| Nagendra | Lord of the mansion dwelling celestial beings |
| Nagna | Naked |
| Nagnarva | Popular / Figurative standpoint |

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| Nagnataka | Naked aajivikas |
| Nagnya | Popular / Figurative standpoint |
| Naigama naya | The point of view which has a purpose or an end |
| Naimitic karya | Principle action |
| Naimittika sambandha | Causality effect relation |
| Naisargik mithyaatva | Agruhit mithyatva; Inborn wrong belief |
| Naischayika | Real; Proper; From the nishchaya point of view |
| Naishthika | Jain by conviction |
| Naisthika sraavaka | Model stager; Pledged votary |
| Naiyayika | Nayaya-adherent |
| Nali | Tunnel; Channel; A time unit |
| Namaha | Bow; Salutation |
| Namanee | Bent; Bowing; Angerless |
| Namaskaara | Reverential greeting Prostration; Bowing; Salutation; Obeisance |
| Namaskaara mantra | (1) Reverent salutation to the five holy beings - arihants, siddhas, acharyas, upadhayas and sadhus/sadhvis; (2) A prayer consisting of nine lines, which is the most meaningful of all Jain prayers in that it allows the follower to pay homage to all teachers; (3) This is the core mantra of the Jainas, if it can be called by that name. Translated into English, it's only an obeisance to the five agents of well-being, called pancha- paramesthi. (4) The daily prayer of Jains |
| Naminaatha | 21st Teerthankara |
| Namo | Obeisance; A posture of reverence with folded hands and bowed head |
| Namokaara mantra or mahaa mantra | (1) This is the core mantra of the Jainas, if it can be called |

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| | by that name. Translated into English, it's only an obeisance to the five agents of well-being, called pancha- paramesthi. (2) The daily prayer of Jains |
| Namostu | Bow and salutations to three |
| Namoththunam | (1) Expression of respect to the virtuous gurus; (2) Respectful expression for teachers of virtues |
| Namravritti | Humility |
| Nandana-vana | A forest, well known for its beauty, said to be located somewhere between Mount Meru and Devakuru. |
| Napunsaka dravya | Physically neuter gender |
| Napunsaka bhaava | Psychically hermaphrodite; Psychically neuter |
| Napunsaka linga | Hermaphrodite libido |
| Nara | Carriers of objectives; Human destiny; Human |
| Naracha sanhanana | A bone joint; Osseous structure |
| Naraka | Pain carries; Hell |
| Naraka | (1) Hellish duration (2) A karma (3) The nether world where hellish beings reside. |
| Naraka anupurvi | Hellish succession |
| Naraka bhumi | Hellish residence |
| Naraka gati | Hellish-destiny; A karmic result |
| Narakas | Hells. As per the Jaina view of cosmos, there are seven hells as follows: 1. Ratnaprabha 2. Sarkaraprabha 3. Valukaprabha |

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| | <p>4. Pankaprabha 5. Dhumaprabha 6. Tamahprabha 7. Mahatamahprabha</p> |
| Narka | Hell |
| Nasak | Destruction; Ksaya |
| Nati | Bow |
| Navadevata | Diagram is the circle of the Siddha, the omniscient one consists of a stylized lotus with eight petals. It is also called Siddhachakra. |
| Navadha bhakti | Nine-fold devotion. |
| Navakaar | A prayer of nine lines |
| Navakaara mantra | (1) This is the core mantra of the Jainas, if it can be called by that name. Translated into English, it's only an obeisance to the five agents of well-being, called pancha-paramesthi. (2) The daily prayer of Jains |
| Navakaarvali | Rosary |
| Navatattva | <p>Nine fundamental principles of Jainism. A precise knowledge about these is essential for the liberation of the soul which is in bondage. These nine categories are:</p> <ul style="list-style-type: none"> • Jiva (souls) • Ajiva (non-living substances). In this group are dharma (motion), adharma (rest), akasa (space), kala (time), and pudgala (matter- particles). • Asrava (influx of karma in the form of matter-particles which stick to the soul spaces and act as fetters) |

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| | <ul style="list-style-type: none"> • Bandha (bondage) • Punya (virtue) • Paapa (vice) • Samvara (arresting karma influx) • Nirjara (exhausting accumulated karma) • Moksa (liberation, which takes place when the soul is liberated, perfected and enlightened because of the total release from the clutches of matter-particles) <p>These nine can be reduced to two major categories, jiva and ajiva, which are the very basic of basic principles. Others simply help to understand the process of karma bondage until liberation.</p> |
| Naya | (1) Standpoint; (2) Viewpoint; (3) Partial point of view; (4) a particular opinion or viewpoint |
| Nayavaada | Doctrine of view point; Standpoint; Standpointism |
| Nayavivaksha | A point of view with object's primary characteristics in focus |
| Neminaatha | 22nd Teerthankara |
| Neun | Samll |
| Nibandha | Connection; Operation |
| Nicha gotra | The lower and miserable state of an individual with reference to its individual and social status. |
| Nichagotra/Nicaigotra | Low status; A karma type |
| Nichairvrtti | Humility |
| Nichavara | Propitiatory offerings |
| Nidaana | Desire for future or future pleasure with performance of good deeds; Desire sting; A thorn; Longing for |

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| | enjoyment |
| Nidaanaj | Desires-related |
| Nidal | Forehead |
| Nidana salya | Sting of desire for enjoyment |
| Nidhatta | It is the state of condition (karmic) in which the increase or decrease of the intensity of the karma is determined by the capacity of the karmic condition. It does not refer to the rise (udaya) or any other karmic state. |
| Nidhatti | Thickening, Incapability of activity/Processes except augmentation |
| Nidra karma | Karma of sleep Ordinary sleep karma type |
| Nidra nidra | Deep sleep, a type of karma. |
| Nidra or Nindra | Sleep |
| Nidra yoga | Meditated sleep |
| Nidranidra | Deep sleep |
| Nigamana | Deduction; Conclusion |
| Nigganth | (1) One without worldly possession; (2) One who does not believe in scriptures |
| Nigoda | (1) Lowest forms of life, Mmcro-organisms, general plants. (2) The particular state of jiva or soul is nigoda, in which state it may reside for infinite period of time. |
| Nigoda jiva | Microscopic life immobile (sthävar) onesensed soul Nigodha jiva Soul in its purest form |
| Nigoda sarira | Body of micro-organisms and general plants |
| Nigoda, Itara | Non-permanent lowest life |
| Nigraha | Control; Censure; Restriction |
| Nigraha sthaana | Reasoning flaw; Blamed point |
| Nigrahana | Control; Censure; Restriction |

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| Nigudha tarka | Abstract reasoning |
| Nihaara | Excretion e.g urine, stool etc. |
| Niharima | Death within human habitation |
| Nihkankshita | Desirelessness of worldly pleasures |
| Nih-kanksita | Desireless |
| Nihkantkshita anga | Not to expect material returns for serving religion |
| Nih-sahi | May my sins be off; Reverential request for Jina temple entry |
| Nih-salya | Devoid of stings; Devoid of thorns |
| Nih-sanga | Non-attached |
| Nih-sankita | Doubtless |
| Nihshankit | Doubtlessness in the elements |
| Nihshankti anga | Strong faith in Tattvas as rationalized by Jainism. |
| Nih-silatva | Devoid of conduct |
| Nih-silavratatva | Non-observance of vows |
| Nih-sreyasa | Spiritual enjoyment, Spiritual welfare/Prosperity, Salvation. |
| Nikachanaa | Cementation, Incapacitation |
| Nikachita | It is a state of karmic particles in which there is neither increases nor decreases in the intensity of the karmic effect. Nor is there transformation of karmic process. (2) Sticking |
| Nikala | Without corporeal body |
| Nikala-parmaatmaa | Siddha |
| Nikaya | Group, Class, Corpus |
| Nikriti | Deceit; Maaya |
| Niksepa | It is a dialectical process which presents the various aspects for understanding the nature of the things through the point of view of substance, dravya, its qualities and |

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| | proper name etc.; It is a method of knowing the nature of a thing from various points of view; Posting |
| Niksepa | Installation; Posting |
| Niksepa dravya | Substantive posting |
| Niksepa bhaava | Model posting |
| Niksepa, dristi | Positional viewpoint; Definitive standpoint |
| Niksepa-adhikarana | Cleaning |
| Nikshepa | Analysis of truth, installation, attribution, imposition, |
| Nila | Blue; A number (10) |
| Nila-lesyaa | Blue aura |
| Nimesa | A time unit, ¼ second. |
| Nimisa | Eye brink; Wink |
| Nimitta | (1) Cause; (2) Instrumental; (3) Concomitant; (4) Instrumental; (5) Efficient; (6) Auxiliary cause |
| Nimitta gnaana | Science of omens; Prognostics |
| Nimitta kaarana | Contemporary external cause appearing to influence the event; Instrumental cause; Efficient cause; Cause secondary to one's own self cause; Auxiliary cause; Field cause; Eternal causal agency |
| Nimitta Naimittic sambandha | Law of synchronicity; Principle cause of self and instrumental or auxiliary cause relationship |
| Nimmitta | Purpose; Reason; Pretext; Any apparent cause; Instrumental |
| Nimmitta kartaa | Ignorant soul becomes does of its own infatuation. This infatuation is the nimmitta in the matter particle's mode. This is nimmitta karta of the ignorant soul. In fact nimmitta can not do any work for matter particles. Ignorant soul's yog and upyog are known as nimmitta karta, external |

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| | cause. |
| Nimmittakarana | Instrumental cause; Auxiliary cause; Eeternal causal agency; Field cause; Efficient cause |
| Ninda | Condemn (2) Criticize |
| Ninhava | Concealment; Heresy; Concealment of knowledge. |
| Nira | Negative (Nakaar) |
| Niraabaadha | Unobstructive |
| Niraakara | Formless; Indefinite; indeterminate (conation) |
| Niraalambana | One who stays in Adhyaatama or pursuing the goal of self i.e soul without any instrumental cause; Self guiding and supporting; Not dependant on other causes |
| Niraasa | Interestless |
| Niragara | Renouncer of household |
| Nirakarana | Exclusion; Elimination; End; Cancelling; Cancellation; Refutation; Solution |
| Nirakshari | mystic monosyllable |
| Nirakulata | Calmness |
| Nirakulta | Serenity |
| Niranjana | without blemish; Without Raaga |
| Niranjana niraakara | One without raga and body |
| Nirantara | Continuous |
| Nirantara siddha | Continually salvated. |
| Niranvaya | Discrete. |
| Niranvaya ksanika | Momentary without residue |
| Niranvya parinama, pravaha | Flow of transformation without residue. |
| Nirapeksa sanyama | Unqualified restraint. |
| Niratichaara | Non-transgression |
| Niravaadya | Pure |

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| Nirbadha | Uncontradicted; Incontrovertible |
| Nirbhaya | Fearless |
| Nirbhayata | Fearlessness |
| Nirdesa | Description; Instruction |
| Nirdeshaka | Pointing at |
| Nirdhamana | Sewerage |
| Nirdhutamoha | With delusion expelled |
| Nirdosha | (1) Innocent, (2) blameless, (3) Virtuous (4) Perfect. |
| Nirdvanda | Solitary; Devoid of duality |
| Nirgrantha | (1) Those having no books referred to Jains; (2) The follower of Jainism; (3) One who believes that absolute truth can be known only to omniscient and written and spoken preaches by others can not have absolute truth; (4) Unattached; (5) Possessionless; (6) Knotless |
| Nirguna niraakara | Formless; Quality less |
| Nirjaraa | (1) Dissociation causes; (2) Dissociation of karma; (3) One of the nine tattvas; (4) Disintegration; (5) It is a process of the removal of the accumulated karmas; (6) Partial dissociation of karmic matter from the soul Nirväna i.e. The liberation of the soul from samsara ; (7) Salvation |
| Nirjaranupreksha | Reflection on dissociation |
| Nirlepa | Without moha or attraction |
| Nirlepana | Completing completions |
| Nirlobha | Greedless remains |
| Nirmaana | To make; Create; Ascertain; Physique making karma; Of formation; Formation |
| Nirmalta | Serenity |

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| Nirmohi | Attachmentless; Free from illusion; Detached; Indifferent; Disinterested |
| Nirodha | Hindrance; Cessation; Stop |
| Nirpexa | Non relativistic; Without any reference; Independent; Without any expectation |
| Nirupabhogya | Non-reducible age |
| Nirupadhik | One without any alien attachment |
| Nirupama | Incomparable |
| Nirupana | Discourse; Description; Exposition; Explanation; Description; Elucidation; Explication; Interpretation; Account; Commentary; Appraisal; Assessment; Discussion; Exegesis |
| Nirvaana | Freedom from bondage of the worldly existence; The highest liberation of the self; Liberation; Salvation; Emancipation; Moksha |
| Nirvaana bhumi | Salvation place |
| Nirvaana kalyaanaka | Holy event of salvation |
| Nirvartana | Formation; Dispelling |
| Nirveda | Indifference to the world; Negative feelings |
| Nirvega | Detachment |
| Nirvichaara | Not reflecting; Thoughtlessness; Inconsiderate |
| Nirvichikitsa | Nonrepugnance at the afflicted ones: Free from doubts or reflection; Freedom form disgust; Nondisgust |
| Nirvikaara | Immutable; Passionless state; Unchanged; Unchangeable; Disinterested; Pure |
| Nirvikalpa | Without Thought; Pure undetermined sensation; Indeterminate perception; Without particulars; Not capable of mutual relation; Recognizing no distinction as that of |

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| | subject and object or knower and known; Exclusive concentration on one entity without distinct and separate consciousness of knower, known and knowing . |
| Nirvikalpa gyaana | indeterminate knowledge |
| Nirvratatva | Vow-lessness |
| Nirvrti, indriya | Formative sense; Subtype of physical sense |
| Nirvveda | Detachment |
| Niryanitya avaktavya | Permanent-cum-impermanent-cum-indescribable |
| Niryapaka | Preceptor of voluntary death |
| Niryuki | A type of prakrita commentary |
| Nisadya | Seating |
| Nisarga | Nature; Inborn error |
| Nisarga kaala | The time to leave or abandon |
| Nisarga ruchi | Natural predilection |
| Nisargaja | Natural |
| Nischala | immovable; Fixed; Firm |
| Nischaya | Absolute; Non-conventional; Ultimate/ideal; Determination; Resolve; Decision; Assurance; Certainty; Certainly; Positively |
| Nischaya hinsaa | Definitive violence |
| Nischaya naya | The noumenal point of view; Absolute point of view; Non-conventional view; Ideal/essential view; Transcendental (Supernatural) viewpoint; Absolute standpoint |
| Nischaya purvaka | Resolutely; With determination; Definitely; Certainly |
| Nischayabhas | Fallacy of absolute point of view; Perceived absolute point of view |
| Nischayatmaka | Determined; Decisive |

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| Nisedha | Negation |
| Niseka | Specific karmic aggregate; Drippings |
| Nishchaya | Absolute real existent exact |
| Nishchaya kaala | Real time; Absolute time |
| Nishchaya naya | Absolute point of view |
| Nishchayamaarga | Absolute path |
| Nishedha | Negation; Negative element |
| Nishhkashhaya | Without kashhaaya |
| Nishhkriya | Passive no action |
| Nisidana | Sit; Seat |
| Nisidika | Foot-prints; Foot marks |
| Nisitha sutra | Secondary canon of inflationary punishments. |
| Niskarana | Selfless |
| Niskarma | Unattached |
| Niskriya | Inert (motionless), Inactive. |
| Nispaapa | Sinless |
| Nispatti | Ratio |
| Nispratikaara | Unavoidable |
| Nispruhaa | Desirelessness |
| Nisra | Support; Shelter |
| Nistrita | Exposed |
| Nisvaasa | Out breath; Exhale |
| Nitya | Permanent; Constant; Eternal |
| Nitya-anitya | Permanent-cum-changeable |
| Nitya-avaktavya | Permanent-cum-indescribable |
| Nityatva | Permanence; Externality |
| Nityavada | Eternalism |
| Nivaarana | Solution; Remove; To break or satisfy doubt |

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| Nivesana | Persuasion; Investment |
| Nivritti baadara | State of gross-passions eradication |
| Nivritti maarga | Self-realization |
| Niyama | Real right conduct passionlessness; Restraint; Vow |
| Niyamasaara | Jain sacred book on real right conduct |
| Niyata vipaaka | Ascertained fruition |
| Niyata vratti | Fixed stratum; Fixed abiding |
| Niyati | Fate; Destiny; Fortune. |
| Niyativaada | Determinism as a theory; Fatalism; Determinism |
| No | Negation; Partial affirmation; Quasi |
| Noaagama | Procanons; Quasi-canons |
| Nogauunya | Prominence |
| Noguna | Quasi-quality |
| Noindriya | Quasi-sense; Mind |
| Noindriya pratyaksa | It is the form of pratyaksa which is due to the noindriya i.e. mind, without the help of the sense organs. |
| No-jiva | Quasi karma |
| Nokarma | Quasi karma particles |
| Nokasaaya | Subsidiary passion; Quasi-passion |
| Nokevala | 3rd and 4th cognitions |
| Noskandha | Quasi-aggregate |
| Nyaasa | Installation; Posting |
| Nyaasa | It is a method of knowing the nature of a thing from various points of view; It is also called niksepa; Posting |
| Nyaasa apaahaara | Misappropriation |
| Nyaaya | The perception scripture of Gautam swami |
| Nyaaya darsana | Nyaaya philosophy |
| Nyagrodha parimandala sansthana | Partly symmetrical configuration; Banyan-tree |

configuration

O (Alphabetic listing O)

| JAIN WORD | MEANING |
|-----------------------------|--|
| Ogha (ઓઘ) | Traditional; Common of group or conglomerate |
| Ohm (ઓહમ) | Sacred sound formed by combining the first syllable of each word in the namaskara mantra. |
| Oja (ઓજ) | Body luster; Odd number |
| Ojahara (ઓજહર) | Absorption intake |
| Om (ઓમ) | (1) A sacred syllable; Paragons; Symbol of traid. (2) It represents the pure soul; Divine voice of Tirthankar (3) Sacred sound formed by combining the first syllable of each word in the namaskara mantra |
| Omniscient (ઓમ્નિસ્સાવેન્ટ) | The soul which possesses the knowledge of entire universe i.e loka and all the times i.e infinite past, present, and infinite future. (સર્વજ્ઞ) |
| Oonodar (ઊનોદર) | Partial |
| Osada (ઓસડ) | Medicine or cure |
| Osadhi (ઓસધી) | Cereals; Medicinal plants |

P (Alphabetic listing P)

| JAIN WORD | MEANING |
|-----------------------|---|
| Paachankriya | Digestive action |
| Paahuda | Gift; Treatise |
| Paakkhi | Fortnightly |
| Paakshika | Fortnightly; Jain by birth adoption or bias |
| Paancha | Five |
| Paapa | Demerit; Vice; Inauspicious or unwholesome Karmas |
| Paapa bhaava | Soul's inauspicious manifestation of consciousness; Unwholesome; Inauspicious dispositions |
| Paapa sramana | Sinful or transgressor monk |
| Paapa yoni | Base born; Sinful birth |
| Paapa, dravya/ bhaava | Sin Physical/psychical; Evil action; Demerit |
| Paapacharana | Sinful activity; Sinful conduct |
| Paapakarma | Sinful karmas; Sinful activity |
| Paapaprakriti | Demerited karma type; Demerited karmic species. |
| Paaranaa | Fast-breaking |
| Paaraninda | Condemnation |
| Paarapakhanda | Heretic |
| Paarsva | Twenty-third tirthankara of the Jainas. |
| Paarsvaka | Spiritual progeny of Paarsvanaatha; Slack; Waverred; monk; Paarsvapatyas |
| Paarsvapatyas | Spiritual progeny of Paarsvanaatha; Slack; Waverred; monk; Paarsvapatyas |
| Paarsvastha | Spiritual progeny of Paarsvanaatha; Slack; Waverred; monk; Paarsvapatyas |

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| Paarthiva dharana | Visualisation of scenes of earth element |
| Paarvati | Wife of Lord Shiva of the Hindu Gods; Mother-Goddess |
| Paatha | (1) Reading or reciting; (2) regular reading, (3) recitation, of religious books; (4) Lesson; (5) text of book, reading; (6) Portion of text book to be read in a day; (7) Acting; (8) Teaching |
| Paathashaalaa | School where jainism is taught; School |
| Paatra | Bowl or vessel; Worthy |
| Paatrajati | Leafy plants |
| Paatrataa | Eligibility; Worthiness |
| Paatukrama | Fast order of succession |
| Pachchakhaana | Formality for taking a vow; Determination; Vow; A kind of a oath for doing any fasting |
| Pad | (1) A Stanza of poem; (2) Poem; (3) Collections of letters, a word. |
| Pada | Length measure, 6 angulas, ¼ part of verse; Step |
| Pada/gaccha | Number of terms; Meaningful word; Syllable |
| Padaartha | Six dravyas or substances with their attributes and Paryaya(change of state); Meaning of a word; Thing corresponding to a word; A thing; Object; Substance; matter; Category of existent; Category |
| Padaatha | Mantra-based |
| Padaatha dhyaana | Meditation of holy chants; Litany |
| Padikkamanama | Introspection |
| Padma lesyaa | Lotus-pink aura |
| Padmaasana | Abandonment of the body; A standing posture of meditation is kayotsarga and sitting position is called padmasana |

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| Padmanaatha | Sixth Teerthankara |
| Padukaa | Footprint |
| Padya | A poem or song as opposed to Gadya which is story or writing |
| Pakavaanna | Cooked food |
| Pakhanda-mudhata | Perverse faith; Peverse idiocy |
| Paksa | Subject: Minor term; Fort-night |
| Paksa dharmatva | Subjective subsistence |
| Paksabhaasa | Fallacious argument |
| Paksha | Side; Aspect; Side of an argument; Thesis |
| Pakshaabhaasa | Fallacy in argument |
| Pakshantikranta | Beyond any argument state; Beyond any aspect |
| Pakshi | Fortnightly; Penitential retreat |
| Pakshika sraavaka | Gross votary |
| Paksikrta | Subject: Minor term; Fort-night |
| Pakva | Cooked |
| Pala | Weight unit, 4 karsas, moment. |
| Palya | A measure of pit-based time |
| Palyanka | Posture of sitting on hams |
| Palyopama | (1) A measure of simile time; (2) Pit-measured time; (3) It is a measure of time by the Jaina standards |
| Pana | Drinks; A food type |
| Pancha aachara | Five-fold conduct |
| Pancha astikaya | Five extended substances |
| Pancha indriya | Five-sensed; Five senses |
| Pancha kalyaanaka | Five auspicious events |
| Pancha-amrita | Solution of five sacreds; Charanaamrita |
| Panchaastikaaya | Five of the six entities of the Universe e.g. Jiva Pudgala |

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| | Dharma Adharma and Akash and without six entity Time. |
| Panchaastikaayasaara | The Sacred book authored by Ācharya Shree Kundkunda swami |
| Pancha-bhaava | Five types of emotions |
| Pancha-kalyaana | The five auspicious events in the life of a Tirthankara |
| Panchakalyanaka-pratistha | Consecration of images through five-fold auspicious events |
| Panchakalyanaka-pratisthaa-mahotsava | The ceremony depicting the five events of conception, birth, renunciation, enlightenment and nirvana is called Panchakalyanaka-pratistha-mahotsava. The great celebration of installation through the five auspicious events. |
| Pancha-paraavartana | Panch paravartan i.e. mundane soul wanders in five kind of cycle of wandering. |
| Pancha-parameshthi | (1) Five supreme benevolent personalities namely Arihanta, Siddha, Achaarya, Upaadhyaaya and Sadhu; (2) Five supreme souls; (3) Five worship-able supreme sacred souls, Arihantas, Ashareeri (Siddha), Acharya, Upādhyāya, Muni (Sadhu) |
| Panchendriya | Souls with five senses or five sensed life form, namely touch, taste, smell, sight and hearing. |
| Panchendriya-naamakarma | Physique-making karma of five sense organs. |
| Panchvidhataa | Five varieties |
| Pandit-apandit/sraavaka | Religious listener; Votary |
| Panduroga | Jaundice |
| Pani patra | Hand-bowl |
| Panimikta gati | Curved motion; Transmigratory motion |
| Panipaatra | Hand-bowled monk; Hand bowl |

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| Panka-bahula-khanda | Mud-predominating portion (of hell) |
| Pankaja | Lily flower |
| Pannato | Spoken or taught |
| Panyaasa | A special status of idolater svetambara monks; A rank of preceptor |
| Papopadesh | Evil instruction |
| Par bhaava | Alien condition; Alien quality |
| Par dravya | Alien substance |
| Par or Para | Non-self; Anything not Soul or of soul is para |
| Para samaya | Heretic canons; Alien canons; Non-Jain canons. |
| Paraashrita | Based on alien substances |
| Paraavartana | Change of state; Wandering; Repetition; Reflection; Cycle of change |
| Para-chatushtaya | Other's quarter union; Group of four aliens |
| Para-dravya | Alien substance or object , location, time and mode |
| Paragami | Transcending |
| Paragati | Supreme destiny; Highest goal |
| Paraghata | Accident |
| Para-kaya-sastra | Alien-body weapon |
| Paralinga | Alien mark |
| Paraloka | Alien world; Other world |
| Parama | Supreme |
| Parama aagama | highest scriptures |
| Parama brahma | supreme soul |
| Parama paarinaamika bhaava | Pure inherent nature of the soul |
| Parama suddha nischaya naya | A view point believing Supreme pure soul |
| Paramaanu | The smallest ultimate particle of the matter from which other atoms that we know are made |

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| Paramaanu, dravya/bhaava | Substantive/model atom. |
| Paramaarth | (1) Highest reality; (2) For the benefit of the top i.e. soul |
| Paramaarth pratyaksa | Direct non-sensory perception |
| Paramaarth | From the point of view of Moksha |
| Paramaatman or Paramaatma | The highest liberated soul; Supreme soul; Inner soul |
| Paramaatma sakal | Soul of Arihantaa |
| Paramanu karya/karana | Effect/cause, atom |
| Paramaudarika-sarira | Supremely pure-gross body |
| Paramavadhi | Supreme clairvoyance |
| Parameshthi | Supreme benevolent personalities; Paragon; Supremely chosen |
| Paramita | Perfections |
| Parampaar bandha | Bond in continuity |
| Parampara | Tradition; Convention; Roundabout procedure; Custom sequence; Heretic succession |
| Para-prasansaa | Praising others |
| Pararthanumana | Syllogistic deductive reasoning; Syllogistic; Inference for others |
| Pararupa | Alien nature. |
| Parasamavatara | Alien/non-self-inclusion. |
| Parasparopagraho jivaanam | 'Souls render service to one another.' From Tattvartha Sutra 1: 4: 1. |
| Parattva | Priority; Procedure |
| Para-upadesa | Teaching others |
| Para-vyapdesa | Delegation to others |
| Parayarthikanaya | Model viewpoint; Modal standpoint |
| Paribhaashaa | To tell the meaning of the scripture in a right way |
| Paribhaashaana | Speaking; Talking; Discourse; Scripture suggesting the |

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| | real meaning where it belongs. |
| Paribhoga | Repeatably consummable; Upabhoga |
| Paribhramana | Wandering about; going round and round; revolving; rotation. |
| Parichchheda | Knowledge; Education; Religious or good teaching |
| Paridevana | Lamentation |
| Paridhi | Circumference |
| Parigna | Renunciation |
| Parigraha | (1) Possession; (2) Attachment to belongings; (3) Worldly attachment; (4) Possession |
| Parigraha parimaana | Limiting one's possession; Possessional limiting |
| Parigraha tyaga-pratima | Model stage of possession renunciation. |
| Parigrahanandi raudradhyana | Anger meditation involving attachment. |
| Parigrahatyaaga pratimaa | The ninth stage in which a layman abandons the cares of worldly possessions. |
| Parigrahi kriya | Attachmental activity |
| Parihara visuddhi | Purificatory course |
| Parihra | Expulsion |
| Parikarma | Mathematics; A division of 12th canon |
| Parikarma-astaka | 8-Fold maths operation set |
| Pariksaa | Examination; Critique |
| Pariksepa | Circumference |
| Parimaana | (1) Measured; (2) of proportion |
| Parimeeta | Measured; Limited by measurement; Neither more or less |
| Parimoksa | Release from suffering |
| Parinaama | Mode; Condition; Thought activity; Change of modification; Physical condition; Change of state; Volition; Modification; Transition or Transformation; , |

| | Result |
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| Parinaama sakti | Volitional /model energy. |
| Parinaamana | Transformation, fructification, Modification, Change |
| Parinaamavaada | Evolution; Doctrine of transformation |
| Parinaamika bhaava | Inherent volition / Disposition. |
| Parinam hetutva | Instrumental cause in the modification of a substance. |
| Parinami | Changing. |
| Parinami karana | Changeable cause. |
| Parinamic bhaava | inherent nature of a substance, Natural activity of soul, |
| Parinamiki | Volitional. |
| Parinami-nityavaada | Doctrine of chandebility-cum-constancy. |
| Parinamita | State of innate change |
| Parinata | Transformed |
| Parinati | Modification, bending; Result; End; Maturity |
| Paripaaka | Termination or completion; Fully ripened |
| Paripati | Order; Lineage |
| Parisada | Assembly |
| Parisadya | Affliction |
| Parisahajaya | Victory over afflictions; Subdual/bearing affliction |
| Parisesa nyaaya | Maxim of remainder |
| Parishaha jaya | Conquest of affliction by endurance; Conquest by endurance over afflictions; The victories over troubles |
| Parishhaha | Natural afflictions; Natural hardships |
| Parispanda | Motion; Vibration |
| Parispandana | Vibration |
| Parisrava | Afflux of karma |
| Parita | Peripheral |
| Paritakaya, jiva | One-souled body |

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| Paritapiki | Mental pain activity |
| Parityaaga | Giving up |
| Parivandana | Praise |
| Parivartana | End of yuga or age; change; revolution; act of revolving; inversion. |
| Parivartana | Change; Cycle; End of yuga or age; change; revolution; act of revolving; Inversion; Transmigration thru secular circle of dravya space time bhaava and life |
| Parivarta-pravesa | Entering other's body |
| Parivrajaka | Paribrajak order of monks; Non-Jain medicants; Wandering mendicants |
| Pariyojaka | All round knower of Jain tenets. |
| Parmaanu | Atom |
| Parmaarnika | Transcendental |
| Parmaartha | (1) Tool and activities for the best goal of the soul i.e. Moksha; (2) The best interest i.e Moksha of the soul; (3) (4) Ultimate Truth or reality; (5) Transcendental reality |
| Parmaartha tatva | supreme element; Suddha upyoga |
| Parmaarthic | Absolute point of view |
| Parmaatma | (1) Siddha; (2) Liberated Soul of Arihanta and Siddha; (3) Supreme soul; (4) Arihanta; (5) Transcendental self; (6) One who has attained salavation, moksha or nirvana |
| Parmaatma Nikala | Soul of siddha |
| Parmeshthi | Top or best beings; Supreme Soul |
| Par-nimitta | Alien instrumental cause |
| Paroksa | (1) Sensory cognition/Indirect cognition; (2) Indirect organ of knowledge; (3) Opposite of Pratyaksha |
| Paroksa gyaana | Sensory cognition; Indirect knowledge. |

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| Paroxa | (1) Sensory cognition/Indirect cognition; (2) Indirect organ of knowledge; (3) Opposite of Pratyaksha |
| Paroxa pramaana | indirect knowledge; Knowledge of soul from upatt and anupatt that means knowledge of soul gathered from senses, mind, light, discourses etc. for example, scriptural proof (agam praman), and omniscient's preaching (sarvagna ni vaani) are parox pramaan. |
| Parribhoga | Parimana vrata; Vow of limiting consumables and non-consumables |
| Par-samaya | False believer; The impure one; Absorbed in the non self |
| Parshvanaatha | 23rd Teerthankara of Jainism |
| Parva | Jain holy days; Festival; Celebartion |
| Paryaapta | Developed; Completioned; Complete |
| Paryaapti | Development; Biopotential; Completion; Developable ness, Completely developed; Complete development of organs; Gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. |
| Paryaapti naam karma | A type of physique making karma causing complete development of body. |
| Paryaava | Category |
| Paryaaya | (1) Change of state every samaya, where dhruva part stays permanent, last change dies and new change takes birth; (2) Modification; (3) Variety; (4) Form; (5) Modes |
| Paryaaya artha | Intrinsic mode |
| Paryaaya drasti | View point of wrong believer |
| Paryaaya krama-bhavi | Successive mode |
| Paryaaya sahabhavi | Coexisting mode |

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| Paryaaya sthavira | 20-year-old monk |
| Paryaaya vyanjana | Manifest mode; Explicit mode |
| Paryaayadrasti | Model standpoint |
| Paryaayarthika naya | Relative aspect; Modification point of view; The point of view of modes |
| Paryaayavaachaka | Synonyms |
| Paryalochanaa | Contemplation |
| Paryankasana | Posture of sitting on hams |
| Paryaya bhaava | Modification; Mode |
| Paryudasa pratishedha | Indirect negation |
| Paryupasanaa | Service; Devotion |
| Paryushana | Spiritual Awareness |
| Paryushana parva | (1) 8-10 days Jain holy festival (Aug-Sep); (2) Celebration of spiritual awareness |
| Paryushan-parva | A ten-day holy period for fasting during the rainy season (usually August or September). |
| Paryusita | State food; Partially fermented food. |
| Pasati | A measure unit |
| Pasuka | Foot print |
| Patala | Lower region of universe |
| Pathya | Beneficial |
| Patrataa | Eligibility; Worthiness |
| Pauruseya | Man-made; Human-efforted. |
| Paushadha | (1) A religious practice in which the lay follower spends a night like a monk. He keeps away from his wife and normal family life. (2) See Vratas |
| Paushadha vrata | Monkhood exposure vow |
| Pavazzaami | I seek |

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| Pavitra | Pure; Faultless |
| Petaabheda | Subdivision |
| Phala | Fruit; Effect; Resultant |
| Phala bandhana | Bondage of effect |
| Phalodaha | Fruitional opetation |
| Pichhi | Fly whisk or broom of the softest peacock feathers; Whisk broom |
| Pindaprakrti | (1) The aggregate of the many sub-types of karma; (2) 14 sub-type of physique-making karma, Classifiable types. |
| Pindashtha | Embodiment-based |
| Pindastha dhyaana | Meditation on certain object |
| Pipaasa | Thirst; Desire; Trisna |
| Pipasa parisaha | Thirstal affliction |
| Pita-lesya | Yellow aura |
| Pithikaa | Preface; Introductory part |
| Pitru-loka | World of manes |
| Pooja | Worship |
| Poorvaapara | Forward and backward |
| Poorvabaddha | Previously bonded karma |
| Porisi | Food-renunciating for first three hours of day |
| Posadhopavaasa | Fasting on the eighth and fourteenth days of the each lunar fortnight; The third sikshavrata and fourth pratima |
| Posaha-sala | Fasting hall |
| Poshadha | A day chosen by a householder to spend or live a day like a muni or monk |
| Pota | Umbilical birth without covering; Un-umbilical birth |
| Potaja | Born without membrane/placenta; Born in base state |
| Pra | Return; Redoing |

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| Praana | Bio-energy, vital airs, Vitality, Vitality or life principles are ten five senses, energy, respirations, life duration, the organ of speech and mind. The one sensed living has four, two sensed have five, three sensed have six, four sensed have eight, five sensed with no mind have nine and sentient five sensed living beings have ten vitalities |
| Praana | Life; Soul; Breadth |
| Praana sanyama | Vitality control |
| Praanaayama | (1) Yogic respiratory control; (2) Breathcontrol or Breath exercises |
| Praanabadha | Killing |
| Praanapana | Nasal and anusal airs; Respiration |
| Praanavada | A name for ancient medical science of vitality |
| Praanayu | A name for ancient medical science of vitality |
| Praanidhaana | Reflective meditation (sense and quasi-sense) |
| Praani-sanyama | Desistance from injury to other living beings |
| Praanita-rasa bhojana varjana | Refraining from delicious food. |
| Praarabdha | Past karmas |
| Praarambha | To initiate; To start |
| Praathmika | Of the beginning or start |
| Praayaschitta | Expiation; Repentance; Atonement; Penitence |
| Prabhaa | Luster |
| Prabhaangana | Hurricane |
| Prabhaava | Efficacy; Effect |
| Prabhaavana | (1) Glorification after religious festival; (2) Promotion; (3) Distribute amongst co-religious associates some material gift; (4) Distribution of presents after religious occasion; (5) Illumination; (6) Propagation of the path of Liberation |

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| Prabhaavita | Influenced; Impressed |
| Prabhrata | Gift; Treatise |
| Prabhruta | Gift; Present; Offering |
| Prabhu | Master; Capable; Lord |
| Prabodha | Maturation |
| Prabuddha | Highly intelligent |
| Pracchana | Questioning |
| Prachalaa | Drowsiness; Trance |
| Prachalaa prachalaa | Drowsiness; Deep drowsiness |
| Prachaya | Common difference; Collection. |
| Pradaksina | Salutary circling; Circumambulation |
| Pradesa bandha | Karmic space-pointal bond |
| Pradesagra | Fore-front of space points |
| Pradesha | (1) Spatial unit or an unit of space unit; (2) Quantity; (3) A smallest space point |
| Pradeshatva | (1) Shape formation attribute; (2) Shape retentivity |
| Pradesodaya | Manifestation of karmic space points, Non-fruitional operation. |
| Pradhaana | The best amongst the category |
| Pradhanya | Prominence |
| Pradhvansa abhaava | Destructional non-existence |
| Pradhvansa bhaava | Subsequent non existence; Post nonexistence |
| Pradosha | Illusive or malicious mentality; When someone is giving an exposition of true knowledge, which is the means to the attainment of liberation, another person is spiteful and malignant in his attitude towards it; This is spite evil intention; Spite |
| Pradyota | To shine as light or lamp |

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| Pragabhaava | Antecedent non existence; Prior non existence |
| Pragat | Manifested |
| Pragna parisaha | Intellect affliction |
| Pragna | Wisdom; Intellect; Talent |
| Pragnana | Perception |
| Pragnapana | Injunction; Presentation |
| Prahara | A period of three hours |
| Praivartula | Big circle |
| Prakaara | Variety |
| Prakarana | Preface; Short treatise: Discourse; Chapter: Case |
| Prakarana-sama | Counterveiled |
| Prakasa sakti | Self-illuminating power |
| Prakashit | Illuminated |
| Prakirnaka | Miscellany |
| Prakriti | Nature; Species; Type of karma/Configuration |
| Prakrti sankramana | Transition of karmic species |
| Prakrti-bandhana/bandha | Karmic species bondage; Type bondage/configurational bondage. |
| Prakruti | Nature or Swabhaava |
| Praksalana | Washing and cleaning |
| Praksepana | Projection |
| Praksipta | Interpolation |
| Pralaya | Deluge; Destruction; Disappearance; Dissolution. |
| Prama | Determination |
| Pramaada | (1) Recklessness; (2) Inadvertence; (3) Carelessness in experiencing the soul; (4) Indolence; (5) Negligence (6) Remissness, (7) Non-vigilance; (9) Idleness; (10) Carelessness: (11) Laziness |

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| Pramaada chaarya | Careless dealings |
| Pramaana | (1) Comprehensive view; (2) A full and general apprehension of reality; (3) Valid Knowledge; (4) Validity; (5) Organ of knowledge; (6) Instrument of valid cognition; (7) Comprehensive knowledge (*) Right knowledge |
| Pramaanya | Validity |
| Pramaatta | (1) Excited; (2) Subject of knowledge; (3) Learned one in subject matter; (4) Negligent; (5) Careless; (6) Insolent; (7) intoxicated; (8) Knower |
| Praman saptabhangi | Measure pertaining to seven combinations |
| Pramana (angulgavyuti, yojana) | Units of length, measures and weights. |
| Pramanabhasa | Pseudo-organ of knowledge |
| Pramanangula | A length measure |
| Pramanikta | Authenticity; Honesty |
| Pramata | Pramaad; Laziness |
| Pramatr | The knower |
| Pramatta virata | Non-vigilantly restrained |
| Pramatta-sanyata | Restrained with remissness |
| Pramattayoga | Negligent activity: Non-vigilant activity |
| Pramatva | Organ of knowledge |
| Prameya | Object of knowledge; Object to be known completely; Theorem; Self (swagyeya) is the object of knowledge; Subject |
| Prameyatva | Knowability; Knowableness; Subject matter of knowledge; Capacity of being known by someone |
| Pramiti | Authentic knowledge |
| Pramoda | Joy; Pleasure; Delight; Gladness |

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| Pranaama | Offer reverence with folded hands on chest. |
| Pranapana paryaapti | Respiratory completion |
| Pranaprattistha | Enlivening ceremony; Deification of image |
| Pranati-patiki kriya | Vitality deprivation activity |
| Pranidhaana | The stability or quieting down of the kriya or activities of the mind, speech body |
| Pranita | Informed; Spoken |
| Prapti-riddhi | Acquisitional prosigy |
| Prapyakari | Contactile; The senses which are applicable for the subject of knowledge e.g. hearing for music |
| Prarupa | Type; Proforma |
| Prarupanaa | Enunciation; Presentation |
| Prarupela | Given the rup or presented |
| Praryakhyana varana karma | Renunciation-obscuring karma |
| Prasaada | Blessed food; Food distributed after worship process is over |
| Prasajya pratisedha | Direct negation |
| Prasama | Spiritual calmness |
| Prasangaja | Incidental |
| Prasannatta | Serenity; Being delighted |
| Prasasti | Formal expression of praise; Laudations |
| Prashama | Restraining the mind from passions and other evil tendencies |
| Prashasta raaga | Raag for vitraagta. Aprashasta raag mean raag for raag |
| Prashhasta | Facing the self or soul; Beautiful |
| Prashhastatar | More Beautiful; Better |
| Prasidhdhi | Accomplished; Success; Attainment; Famosity |
| Prastara | Stratum or layer in society |

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| Prastha | A measure: 4 kudavas |
| Prasuka | Sterilised; Warmed |
| Prasupta | Dormant |
| Pratara | Layer |
| Pratara-gata-samudghata | A real expansion; A real emanation/extrication. |
| Prathamanyoga | Biographical exposition. |
| Prati | Opposite or towards |
| Pratibandha | (1) Re-tying of karma; (2) Restricted; (3) The reaction with attraction, love desire etc.; (4) To stop |
| Pratibhaa | Personality Genius, Intuition, talent, brilliancy |
| Pratibhaasa | Reflection like Mirror image (2) Apprehension (3) Shining. |
| Pratibimba | (1) Image; (2) Image of Jina or Arhat |
| Pratichcheda | Corresponding section |
| Pratichchanda | Echo |
| Pratighata | Counterblow |
| Pratignaa | Provable proposition; Thesis statement of major and minor term; Oath; Promise; Acknowledge; Admit; Confirm; Assert |
| Pratigraha | Acceptance |
| Pratihaarya | Auspicious emblems; Attendant splendours; 8 auspicious emblems of lord arihant |
| Pratijivi | Opposite attributes; Non-affirmative |
| Pratijnahani | Abandonment of proposition |
| Pratijnantara | Counter-thesis; Counter proposition |
| Pratika | Symbol; Symbolism; Sandrasti. |
| Pratikramana | (1) Going back to the original virtues (of soul), which are: compassion, peace, even-temperament, forgiveness, etc.; (2) Turn black; (3) Ritualized repentance; (4) Repentance |

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| | introspection; (5) Penitential retreat; (6) Expiatory recitals; (7) A confession for lapses, omissions and commissions to oneself. This is to be done daily, fortnightly, and yearly. |
| Pratikriya | Reaction |
| Pratiksepa | Rebut; Reject |
| Pratilabha | Offering alms or charity |
| Pratilekhana | Whisk broom; whisk-brooming |
| Pratilomakrama | Inverse order; Reverse order |
| Pratimaa | (1) Idol or image of lord; (2) Stage of renunciation for a layman; (3) Model stage i.e. 11 (Eleven) stages of renunciation of a householder. They are 1. darshan pratima possessing perfect intelligence and well reasoned faith in Jainism, that is having sound knowledge of doctrines and their applications in life. 2. Vrat Pratima keeping up the twelve vows and extra vow of voluntary death sallekhana. 3. Samayik Pratima |
| Pratimana | Standard small measures |
| Pratipaadak | Represent; Expound; Illuminator |
| Pratipaadan | Affirming, representing, expounding, proving, illuminating |
| Pratipaksa | Rival party; Rival view; Opponent |
| Pratipata | Fall; Counter-fall |
| Pratipatti | Definitive knowledge |
| Pratiprasava | Final elimination |
| Pratiprcchana | Questioning |
| Pratirupaka vyavaahara | Imitation trade; Adulteration trade |
| Pratisamaye | Every moment; Without interruption; Continuous |
| Prati-sanlinata | Seclusion |

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| Pratisarana | Induction |
| Pratisedha | Repudiation |
| Pratisedhya | Negatum |
| Prati-sevana | Transgression |
| Pratisevana kusila | Transgressory imperfect monks |
| Pratishthapan samiti | Careful about disposal of excrete and waste |
| Pratistha | (1) Installation ceremony for the idol; (2) Consecration festival; (3) Dedication ceremony; (4) Consecratory installation; (5) Consecration festival |
| Pratisthita | Enshrined; Consecrated |
| Pratita | Acknowledged; Recognized; Convinced of any thing; Firmly resolved up on; Ttrusting in; Resolute; Obstructed |
| Pratiti | (1) Conviction; (2) Confidece; (3) Faith or belief; (4) A state of experience; 5) Ascertain; (6) Complete understanding; (7) Khaatri |
| Pratitika | By experience; Empirical |
| Prativaadi | Rival party; Rival view; Opponent; Adversaries |
| Pratividya | Retaliatory black magic. |
| Prativisesa | Distinguished; Difference |
| Prativyudha | Dismiss |
| Pratiyoga | Counter-part; Competitor |
| Pratyaabhignaana | Recognition |
| Pratyaahaara | Withdrawl of mind; Retreating |
| Pratyaakhyaana | (1) Renunciation; (2) Repulsion; (3) Discriminative knowledge of the self leading to discarding all alien disposition, resolution or determination for not committing any faults; (4) Determination; (5) Passion |

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| | which disturbs complete abstinence |
| Pratyaakhyaana kashaaya | obscuring passions in observing abstinent vows, passions hindering complete self discipline, that which arrests complete abstinence of ascetic, preventing complete self control. |
| Pratyaakhyaani | Renunciative |
| Pratyaayo | Karmic condition; Karmic Inflow; Causes for karma bondage; Knowledge; Cause; Interrelation causal; Conditions |
| Pratyakhsa | Direct; Opposite of Paroksha; Knowledge gained through Senses |
| Pratyakhyana varana kashaaya | 3rd grade of passion. |
| Pratyakhyanavarana | Intense type of passion which hinders complete abstinence complete conduct Pratyaya Karmic condition |
| Pratyakhyanavarniya kashaya | Total vow preventing passions |
| Pratyaksa | Direct perception or knowledge; Perceptual cognition; Perceptible by senses |
| Pratyaksabhasa | Fallacious direct perception |
| Pratyaksha pramaana | Acquiring direct knowledge with the support of one's own soul i.e. atma naa aasraye or with the help of soul. |
| Pratyasatti | Relation/cause of bonding and influx |
| Pratyaya kaaraka | Causal; Factor |
| Pratyayi-kriya | Sense enjoyment activity |
| Pratyeka bodhita | Self-enlightened |
| Pratyeka bodhitva | Self enlightenment |
| Pratyeka buddha | Self enlightened |
| Pratyeka jiva | Individual plant |
| Pratyeka prakrati | Individualised type; Non-classifiable type. |

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| Pratyeka-naamakarma | Physique-making karma of individual / Solitary body. |
| Pratyutpanna | Instantaneous |
| Pravaaha | Series; Flow |
| Pravachana | Sermons; Scriptural teaching; Reading Narrating and discussion of religious scriptures |
| Pravachana bhakti | Scriptural devotion |
| Pravachana mata/matraka | 5 carefulnesses 3 guards, Elight exercise for meditation. |
| Pravachana vaatsalya | Affection toward co-religiohnists |
| Pravartaka | One who makes others active in the religion |
| Pravichaara | Sexual enjoyment |
| Pravrajaka | A monk order; Group leader monk |
| Pravrajya | Ordination; Renunciation; Intiation |
| Pravratti | Activity; Trend |
| Pravratti nimitta | Real meaning; Cause of activity |
| Prayoga | Syllogistic formula, Exertion, effort, Experiment. |
| Prayogaja | Voluntary |
| Prayogakriya | Experimentation |
| Prayogika bandha | Efforted bonding |
| Prayogika kriya | Human efforted activity |
| Prayogya-labdhi | Experimental prodigy / attainment |
| Prayojana | Intention; Motive |
| Prayojana | Function; Purpose; Motive; Object; Cause; Aim; Intention |
| Prayopagamana | Faultless death |
| Predication | Description |
| Predicator | Describer |
| Preeti | Affection |
| Preksa-dhyana | Percept ional meditation |

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| Preraka | That inspires; Prompts; Urges; Causal |
| Presya prayoga | Servant-efforted errands |
| Preyah sampradana | Accomplishment of happiness |
| Prithaktva | 2-9 number term; Separation |
| Prithavi | Earth |
| Prithavi-kaayika | Earth-bodied |
| Prithvi kaayaa | Earth bodily |
| Prithvi panda | Mass of earth; Hellish ground |
| Prosadha | Forty-eight hours duration fast |
| Prosadha pratimaa | Third educative vow; Fourth model stage; 48- hour fasting |
| Prosadha saala | Fasting hall |
| Prosadha upavasa | Fastin on 8/14th days of each fortnight, 36-48 hour fasting. |
| Prthaktva vitarka | Pure meditation on scriptures |
| Pruthaktva | Two to nine; Any one number from two to nine |
| Pruthavi | Earth |
| Pudgala | Matter; Mattergy; Energy |
| Pudgala dravya | Matter substance |
| Pudgala paraavartan | Matter's cyclic change period |
| Pudgala praksepa | Throw out physical stuff |
| Pudgala skandha | Aggregate of mattergy; Mattergic aggregate |
| Pudgalavadi | Buddhist soulists |
| Pudgalavarta | A time unit |
| Pudgalavipaki | Mattergy-Maturing |
| Pujaa | Worship |
| Pujaari | Priest; One who worships on behalf of the puja sponsor |
| Pulaka | Slightly lapsed monk; Shrivelled monk |

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| Pullinga | Male gender |
| Pumveda | Sexual cravings for a female; Male libido |
| Punarukti | Tautology; Repeation |
| Pundarika | The best lotus flower |
| Punya | Merit; Virtue punya karma; Auspicious or virtuous Karma; Piety; Sacred |
| Punya bhaava | Soul's auspicious manifestation of consciousness, Wholesome; Auspicious dispositions |
| Punya karma | Wholesome karma |
| Punya prakrti | Verities of merit/Piety |
| Punya, dravya/bhava | Merit, Physical/psychical |
| Punya-paapa | Merit-cum-demerit |
| Puraana | (1) Ancient Biography of great men; (2) Legendary stories; (3) Name of a class of sacred texts dealing with the lives of Tirthankaras. |
| Purnaahuti | Completion |
| Purusa | Male; Soul; A Sankhya category |
| Purusaveda | Male libido |
| Purushaartha | Conscious personal effort; Focused efforts |
| Purva | (1) Early canons/texts; (2) East(Purva); (3) Direction; (4) pre-canons; (5) Sections of Books (Subdivision of Volume); (6) A group of fourteen Jaina canonical texts, now extinct in twelfth volume of angas; (7) Most ancient Jaina writings |
| Purvaachaara | Precedent |
| Purvaanubhootataa | Prior experience objects |
| Purvadhara | Purva scripts proficient monks |
| Purvakoti | Ten million purva time |

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| Purvapaksa | Prima facies view |
| Purvaratanu smarana varganaa | Refraining recall of past enjoyment |
| Pushakarvara | Name of a dweep or Island, Only half of it is used for living |
| Pushpa puja | Flower worship; Worshipping idol with flowers fake or real |
| Pushpaanjali khsepanaa | Throw of handful of flowers and yellow rice grains |
| Pushpadanta | Ninth of 24th Teerthankaras |

R (Alphabetic listing R)

| JAIN WORD | MEANING |
|----------------------|---|
| Raadha | Devotion to self; Devotional female friend of Lord Krishna |
| Raaga | Attachment; Affection; Love feelings; Liking; Pleasant feelings of desire; Desire; Passion; Feeling; Pleasant feelings due to liking of objects |
| Raajakathaa | Royal or political tales and talks |
| Raajaloka | Geographical term; The universe is divided into 14 Rajloks, consisting of hells, dweepes, heavens, etc.; Division of the Universe fourteen in all |
| Raajapinda | Royal alms |
| Raajasa | Activity of passion; Saankhya principle of motion; Dirt; Middling |
| Rahasya abhyaakhyana | Secret disclosure |
| Rahasyakrita | Inner secrets |
| Raisi | Morning |
| Rajasadana | Farmal donation |
| Rajju | A length measure; Rope |
| Rajjughata | Shower of dust |
| Rajoharana | Whisk broom of woollen tufts |
| Rajyakathaa | Political stories |
| Raksa bandhana | Sacramental threading; A festival in August |
| Raksasa vivaaha | Marriage by force |
| Rasa | Taste |
| Rasa tyaga | Abandon eating delicious and tasty food |

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|------------------------------------|---|
| Rasa-bandha | Intensive bondage |
| Rasa-gaurava | Taste disrespect |
| Rasa-graddhi | Taste greed; Lust for taste |
| Rasa-kashaaya | Taste passion |
| Rasa-parityaga | Giving-up delicacies or stimulating and delicious dishes |
| Rasa-vaanijya | Alcoholic trade |
| Rasa-vidya | Alchemy |
| Rasa-vikriti | Fermented; Denatured |
| Rasi | Number; Aggregate; Set |
| Rasiyugma | Even number |
| Rasmana-pramaana | Measurement of liquids |
| Rasnendriya | Sense of taste; Gustatory sense |
| Ratha renu | A length unit, 8 trasa renus. |
| Rati | Pleasure in sensual activity; Liking; Indulgence |
| Ratna-chintaamani | A diamond or supernatural jewel which fulfills human Desires |
| Ratna-traya | (1) Three jewels triple gems of faith, knowledge and the conduct; (2) Gem-trio |
| Ratni | A length unit; Vitastis |
| Ratri bhakta | Sixth model stage; Model stage of restricting sex-act to night hours; Model stage of renouncing night eating |
| Ratribhukti tyaaga/viramana | Sixth model stage; Renunciation of night eating |
| Raudra dhysana | Angeral meditation |
| Rayi | Morning |
| Rechaka | Breathing out |
| Riddhi | (1) Supernatural power; (2) Prodigy; (Siddhi= achievement) |

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|-----------------------|--|
| Riju/Rju | Straight; Linear; Plain |
| Rijugati | Straight motion |
| Rijumati | Straight/direct telepathy |
| Rijusutranaya | Straight view point; Straight-thread standpoint. |
| Rishabha | First Tirthankar |
| Rishi | Sage; Saint with miraculous powers |
| Rjusutranaya | It is the point of view of the momentary present. The Buddhist point of view is an example of rjusutranaya. |
| Roga | Desease or painful state |
| Rogaparisaha | Disease affliction |
| Rogatraya | Three painfull states Birth, Old age, Death called Janma-Jaraa-Marana |
| Romahara | Soft-hairal intake; Diffusion intake |
| Roopa | Visible form |
| Roopaateeta | Intangible |
| Roopastha | Image-based |
| Roudra | Cruel |
| Roudra dhyana | Cruel concentration |
| Rta | Vedic cosmic law |
| Ruchi | (1) Strong liking or predilection; (2) Strong Interest; (3) Predisposition in favor of something; (4) Belief; (5) Respect; (6) Faith; (7) Predilection i.e. Strong liking; (8) Belief; (9) Love |
| Rudha | Traditional; Conventional |
| Rudha saankhya | Prime number |
| Rudhira | Blood |
| Rudra | Harsh; Merciless |
| Ruja | Illness |

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|--------------------------|---|
| Ruksha | Coarse; Rough; Negatively charged |
| Rupa | Color; Form; Sensual object; Body aggregate; Quality; Beauty |
| Rupa mada | Beauty puff; Arrogance of look |
| Rupaatita dhyaana | Meditation on transcendental form |
| Rupanupata | Bodily jesture |
| Rupasakti | Capacity of beauty; Power of beauty |
| Rupastha dhyaana | Meditation on jina form |
| Rupi | One which has form of touch taste smell and color; Material; Tangible; Murta |

S (Alphabetic listing S)

| JAIN WORD | MEANING |
|--------------------------|--|
| Saadbitama | Achievement |
| Saadhaarana | Common plant; General plant |
| Saadhaarana guna | General property; Common property. |
| Saadhaarana sarira | General/common body. |
| Saadhaka | (1) Aspirant; (2) Practitioner; (3) Achiever; (4) Enlightened person; (5) Spiritual person; (6) One who is putting efforts to gain |
| Saadhaka dashaa | Spiritual person's enlightened state |
| Saadhaka shraavaka | Type of householder who renounces all attachments for holy death. |
| Saadhan hetu | Resources |
| Saadhana | Resources; Tool; Probans; Reason; Cause; Device; Middle term; Instrument |
| Saadhanaa | (1) Practices (for spiritual development); (2) Accomplishing, achieving; efforts of activity necessary to achieve or accomplish an object; discipline for the attainment of moksha (emancipation), study of soul, striving towards accomplishment. |
| Saadhanaa saadhya bhaava | Relations related to means and goal |
| Saadhavu | Effort to gain |
| Saadhu | A male who has given up the family life, wealth and worldly comforts for seeking liberation. He learns |

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| | scriptures religiously; Ascetic; Saint; Monk; Mendicant; Ascetic; Muni; Yati |
| Saadhu and saadhvi | Monk and Nun |
| Saadhu samaadhi | Protection of saints |
| Saadhvi or Saadhvi | (1) A female who has given up the family life, wealth and worldly comforts for seeking liberation. She learns scriptures religiously; (2) Sadhvi Shilapiji is the only Jain sadhvi to ever study outside of India; (3) A respectful address to Nun; (4) Nun, female saints 'ji' suffix is expression of respect |
| Saadhya | To be cultivated; To be perfected; Conquerable; To be accomplished; To be fulfilled; Conclusion; To be achieved |
| Saadhya gnaana | Knowledge of probandum |
| Saadi | With beginning; Finite; Beginningful |
| Saadrashya (साद्रश्य) | Of same kind; Saman; Ek jaati ke.; Resemblance; Similarity |
| Saagara | A bigger time unit; Ocean measure time unit |
| Saagara dharma | Householder's religion |
| Saagaropama | Measure of innumerable years; A bigger time unit; Ocean measure time unit |
| Saahoo | Monk; Saadhu; A male who has given up the family life, wealth and worldly comforts for seeking liberation. He learns scriptures religiously. |
| Saakaara | Determinate; Materialized; With details; With shape |
| Saakra mantrabheda | Secret divulge |
| Saamaanya | Common; Universal; General quality; Universal; Universal entity; Indiscriminate; General essence; |

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| | Common |
| Saamaayika | (1) A state of equanimity (composure) calmness, self-control, poise, level-headedness; (2) Prayers; (3) Equanimity; (4) State of equanimity; (5) Concentration on religious themes for a duration of 48 minutes; (6) Also see vratas; (7) State of calmness and sinlessness of mind and speech. Usually 48 minutes for householders and a lifetime for saadhus and saadhvis. |
| Saamanya drista | Inference by commonality |
| Saamanya visheshatmaka | Common substances with different forms |
| Saamarthya | Strength; Capacity; Ability; Capability |
| Saamayika vrata | Equanimity vow |
| Saanketika | Hinting |
| Saanshayika mithyaatva | Wrong belief due to doubtful state of mind |
| Saanti paatha | Santi paatha; Peace recital |
| Saapeksha | Relative; Relativistic; Comparative |
| Saasana | Jain teaching; Jain discipline |
| Saasanadevata | Guardian deity |
| Saasanadevi | Attending and protecting deity of the tirthankaras; These have male counterparts too called Saasana deva. They are also called yaksa and yaksini. Since the tirthankaras are free from attachment (vitaraaga), they do not help their devotees. It is from the attending deity that the devotee receives help. |
| Saastra | Scriptures; Canons |
| Saastra mudhata | Belief in reverse canons; Canonical idiocy |
| Saastraartha | Disputation; Debate; Meaning of the scripture |

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| Saasvata | Eternal |
| Saataa | Peace; Equanimity |
| Saatavedaniya | Pleasant-feeling-producing karma |
| Saatvika | Caused by internal feeling or sentiments; Natural; State of body caused by some natural emotions, spirited,vigorous, energetic, external agitation occurring due to internal emotions, mildness of passions |
| Sabaddha | Associated |
| Sabala | Offence; Disfigured |
| Sabari sabar | Lady like standing; Lady of Sabar tribe |
| Sabda | Sound; Words |
| Sabda brahmaa | Spiritual knowledge |
| Sabda samaya | System of philosophy or scripture |
| Sabdanaya | Verbal stand point; Verbal testimony |
| Sabdanupata | Sounding signs |
| Sabdolkekha | Verbal mention |
| Sabjrabtu | Transition; Alteration |
| Sachelaka | Clothed saadhu or monk |
| Sachitta | The object with life; Living matter; Vegetable life |
| Sachitta aahaara | Green/raw vegetable food |
| Sachitta niksepa | Placing the vegetable |
| Sachitta pidhaana | Covering by vegetable |
| Sachitta tyaaga pratimaa | (1) Model stage of renunciation of green vegetables; (2) Pratima model stage of renunciation of green vegetables |
| Sachitta-sambandha | Connected with vegetables |
| Sad bhuta | Pure synthetic |

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| Sadaamukta | Ever free from bondage |
| Sadaiva | Always |
| Sadangi | Six-anga-proficient |
| Sadasat | Existent-cum-nonexistent |
| Sadavastharupa upasama | Existential subsidence |
| Sadavasyaka | Six essentials; Six dispassion devices |
| Sadbhaava | Existence; Positive aspect; Being; Good or virtuous dispositions; Good feelings. |
| Sadbhuta vyavaahara naya | Pure synthetic practical point of view; A standpoint describing something with differentiation in virtues and virtuous one; One which makes differentiation in guna and guni; Substantive practical stand point |
| Sad-dharma vraddhi | Increase in religiosity |
| Sadharmā | Non-disputation with coreligionists |
| Sadharmya drstaanta | Analogical illustration |
| Sadrasatva | Likeness; Similarity; Sameness |
| Sadrasha | Similar; Same |
| Sadrasha | Utpad |
| Sadrashya pratyaabhignaana | Analogical recognition; Similarised recognition |
| Sadupadesa | Right sermon |
| Sadvedya karma | Pleasure producing karma |
| Sahaaro | Shelter; Refuge; Help |
| Sahabhaavi | Co-existing; Co-existent |
| Sahachara | Concomitant |
| Sahaja | Natural; Born together; Born with, natural innate, inherent; Easy; A little without any particular reason; Casually; Naturally; Easily |

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| Sahaja chetanaa | Natural consciousness |
| Sahajaananda | Having natural innate joy; Natural spiritual joy |
| Sahajaatma | Natural self |
| Sahajaatma swarupa | Natural self look |
| Sahajata | Innate; Natural |
| Sahakaari karanga | Co-operative cause |
| Sahasaa | At once; Immediately; Quickly |
| Sahasiddha | Concomitant |
| Sahishhnutaa (सहिष्णुता) | Tolerance |
| Sailesikarana | Rocklike steadfastening |
| Saivism | A branch of Hinduism which worships siva as the principal deity. |
| Saiyam | Abstinence; Restraints; Mortification |
| Saiyama bhaava | Restraintful temperament. |
| Saiyama labdhi | Attainment of restraint |
| Saiyoga | Association; Joining together; Combination; Contact |
| Sajaatiya | (1) Homogeneous; (2) Homologous; (3) Belonging to the same class, caste, family or kind |
| Sajiva | Living matter; Vegetable life. |
| Sakal | Whole; Complete; Entire; With body. |
| Sakal charitra | Charitra or character of muniraaja i.e. monk |
| Sakal parmaatma | The supreme soul with the body |
| Sakal pratyaksha | Omniscience knowledge: Supreme knowledge |
| Sakal tyaaga | Renunciation of all five kinds of sins |
| Sakala | Complete; Corporeal |
| Sakala parmaatmaa | Arhantaa |

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| Sakaladatti | Donation of all property |
| Sakaladesa | Description as whole; Synthetic |
| Sakalendriya | All-sensed |
| Sakalya | Perfection; Totality |
| Sakam nirjaraa | Premature disintegration of karma; Avipak nirjara; Voluntary shedding of karma |
| Sakama | Voluntary; Motivated; Intentional |
| Sakar upyoga | By (the help of) sensitive scriptural, visual and mental knowledge, detailed knowledge of their respective subject matter lasting for one antar muhurt is certainly (attention) with form. |
| Sakara gnaana | Determinate knowledge |
| Sakara upayoga | Determinate cognition |
| Sakasaaya | With passions; Passioned |
| Sakriya | Active |
| Sakshata | Really; Clearly; Openly; Actually |
| Sakshata suddha nischaya naya | A view point believing in complete pure soul |
| Sakshatkara | Self realization; Direct experience; Intuitive; Perception |
| Salaka | (1) A measure unit, Prob, Counting rod/collyrium stick; (2) Anjana ceremony of opening eyes of Jina images. |
| Salaka nisthaapana | Log filling |
| Salaka purusa | Torch bearer; Great man |
| Salila | Water |
| Sallekhanaa | (1) Efforts of achieving peaceful death; (2) Sanyaasa; (3) Samaadhi; (4) Holy death; (5) Voluntary death Ritual death by gradual fasting; (6) |

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| | Passionless end; (7) Voluntary and controlled renunciation of body; (8) Ritualized death |
| Sallekhanaa vrata | Vow of holy and voluntary death |
| Salya Sting | Thorn |
| Sama | Transquility; Shaanti or quieting down particularly of passions |
| Samaachaara | Ascetic conduct; Equanimous or Monastic or Disciplined conduct |
| Samaachaari | Equanimous; Monastic; Disciplined conduct |
| Samaadana kriya | Vow-violatory activity |
| Samaadhi | Ecstasy; Trance; Absolute or deep meditation; Mentaly involved deep within one own self |
| Samaadhi nirvikalpa | Trance, absolute/determinate without thoughts or reaction to thoughts. |
| Samaadhi savikalpa | Trance; Absolute/determinate and religious thoughts |
| Samaadhi marana | Death while in meditation or in state of peace and religious understanding. |
| Samaadhisth | Engrossed in deep meditation. |
| Samaantanupata-kriya | Excertion at public places |
| Samaantara sreni | Arithmathical progression |
| Samaarambha | Preparation; The animal scrfice |
| Samaasa | Compound |
| Samabhaava | Lack of attachment (raaga) and aversion(dwesha) |
| Samabhidhvansa | Destroy; Kill |
| Samabhi-rudha naya | Conventional standpoint |
| Samabhuja | Dining together |
| Samachaturastha sansthaana | Perfect symmetrical body |

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| Samachaturra-sansthaana | Symmetrical configuration, Squared configuration. |
| Samakaalina | Co-eval; Contemporary |
| Samakita | Aware of true path |
| Samana | Dining together |
| Samanadatti | Donation to equals |
| Samana-samani | Semi-ascetics; A new category of male/female votaries |
| Samanaska | Mind-endowed; Rational; Rational being; Being with senses and mind, Instinctive being |
| Samarasi bhaava | Supreme temperament; State of equanimity; Dhyeya and dhyata ka akikaran |
| Samaropa | Superimpose |
| Samarpana | Dedication |
| Samarsti | Equanimity |
| Samarth | Competent; Able; Strong; Powerful; Wealthy |
| Samarthakarana | Efficient cause |
| Samasreni | Even series |
| Samasti | Group |
| Samataa | Equanimity; Inclination; Sense of equality; Coolness of mind |
| Samatva | Equality; Equanimity |
| Samavasarana | (1) Holy assembly, of the Jina or Teerthankara; (2) Divine hall created by the Gods for the preaching of the Lord Tirthanakaras (3) Preaching hall of lord jina, which is fascinating auditorium of tirthankara |
| Samavatara | Inclusion |
| Samavaya | Inherence |
| Samavaya sambandha | Inherent relation |

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| Samavayi kaarana | Inseperable cause; Inherent cause |
| Samaya | (1) Smallest unit of time which is approximately ten to the power fourty three 'th of a second; (2) Doctrine instant; (3) Scripture; (4) Chromium time unit; (5) Soul; (6) Time as indicated by clock calendar etc. and not time as substance; (7) The smallest unit of time |
| Samaya pravaddha | Instant effective bond |
| Samayika charitra | Equanimous conduct |
| Samayika pratima | Equanimity model stage |
| Samayika sanyama | Restraint for equanimity |
| Samayika vrata | Equanimity vow; An educative vow |
| Samayka | Equanimity; Avoiding all evil/sinful action; Practicing equanimity or peace and steadiness of mind under all conditions. |
| Sambadhana | Shampooing |
| Sambhavanaath | Third Tirthankar |
| Sambhinnasrotra labdhi | Super-power of hearing |
| Sambhiti | Fear |
| Sambodha | Admonition |
| Sambodhi | Enlightenment |
| Samdarshi | Balance and just observer |
| Samhanana | Bone joints; Osseous structure; It is a state of the bondage due to the rise of certain types of karma; It refers to the bones of the body |
| Samharana | To make it secret or hidden; To take away a person or sadhu by force. |
| Samita | Measured; Restricted; Pacified |

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| Samiti | (1) Carefulness, Comportment, Vigilance. Carefulness in walking talking eating urinating going to stool and ascertaining food's purity; (2) A form of moral rules which refers to the control of movement, control of speech and control of niksepana, etc. Five areas of caution: walking, speaking, taking food, handling materials and discarding excretion |
| Samjana | (1) Instinctive urge of hunger, sex, fear, acquisitiveness Instincts; (2) It refers to the instinctive urges of all animals including even the heavenly beings regarding hunger, fear, sex urge and the instinct of possession. |
| Samjani | Jiva which possesses samjna, i.e., mind, by the help of it, they can learn, think, understand etc. |
| Samjvalana | Passion which disturbs perfect conduct |
| Samjvalana kashaaya | Mild type of passion which hinders absolute conduct |
| Samkalpaga-himsa | Intentional; Premeditated violence |
| Samkeeta | Awakening of the soul to the right path; Once a soul has samkeet, he gets liberated within a few incarnations. |
| Samlekhanaa | Consciously fasting till death |
| Sammisrana | Mixture; Mix |
| Sammurchima janma | Spontaneous birth; A-sexual birth |
| Samopapannaka | Same or similar genesis |
| Samosharana | The assembly place of Lord Teerthankara from where divine dhvani or sound is deiviered to the |

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| | world; Samavasarana |
| Sampadaa | Acquisition |
| Sampanna | Possessed of; Rich; Wealthy |
| Samparaya | Downfall; Passional influx |
| Samparayika | Pertaining to passion; Passional influx |
| Samparayika aasrava | Mundane influx; Passional influx. |
| Sampatima | Flying insects |
| Sampradaaya | A religious group |
| Sampradana-kaaraka | Receiver of that deed |
| Sampradharana sangnaa | Memory trace; Instinct of mind |
| Samprata | Fit; Proper; Present; Of the present time; Pertinent; Presently; Right now |
| Samprayoga | Coming to one's possession. |
| Sampreksa | Introspection; Buddhist meditation system |
| Samrambha | Planning; Intention |
| Samrasa | Equanimity nature |
| Samsaara | Cycle of transmigration for all non-liberated souls. |
| Samsaarina | (1) Unliberated mundane and embodied; (2) Wordly or Mundane |
| Samsiddhi | Attainment |
| Samskaaras | Ceremonies |
| Samta bhaava | Sense of indifference of even mindedness; Principle of balanced inclination; Equanimity |
| Samuchchheda | Destroy |
| Samuchchhinna-kriya | Bereft of activities |
| Samuchhaya | Aggregate; Mass; Multitude |
| Samudaaya | Cause (of suffering); Group |
| Samuddesana-kaala | Teaching time |

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| Samudghaata | The emanation of spatial units (Pradeshas) of soul from its body without discarding the body it is occupying Soul expansion Expansion, Emanation, Extrication |
| Samudra siddha | Emancipated in ocean |
| Samurchchhina | (1) A bacterial size human like life inhabiting in human body capable of spontaneous birth by itself; (2) A small human-like life, of bacterial size, residing inside our human bodies. It can be born spontaneously, by itself. |
| Samvara | (1) Stoppage of the influx of karmas. One of the nine tattvas; (2) It is a process to stop the influx of the new karmas; (3) Stoppage |
| Samvara | Restraint; Stoppage |
| Samvara anupreksa | Stoppagal reflection |
| Samvatsari | Annual atonement ceremony; Yearly |
| Samvaya | Intimate relation; Co inherence; Collocation; Intimate union; Inseparable concomittance |
| Samvedana | (1) Spiritual experience; (2) One to feel his/her own soul; (3) Experiencing sam or samyak feelings |
| Samvedani kathaa | Truth-inducing tales |
| Samvega | (1) Flow (mental) in right direction; (2) Force, Sudden agitation, Momentum, desire for salvation. (3) fear of trasmigratiion, instinct, mental agitation |
| Samvegani kathaa | Sacred tales |
| Samvibhaaga | Sharing; To worship (Bhakati karvi) |
| Samvita | Knowledge; Congnition; Realization; Experience |
| Samvrata yoni | Concealed/Covered birth place |

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| Samvrata-asamvrata | Restrained-cum-nonrestrained |
| Samvyavaharika pratyaksa | Conventional/empirical direct perception |
| Samyaga | (1) Right; (2) Proper; (3) Rationale |
| Samyaga darshana | True faith or right faith or enlightened faith; Right perception or observation |
| Samyaga tapa | Austerity associated with right faith |
| Samyagadrashhti | (1) One with a complete and immense interest, liking and affection for the Jain religion; (2) One with discriminative knowledge of right and wrong and is true believer in Jainism. |
| Samyagagnaana | Right knowledge |
| Samyagdarshana | Right faith; Rational perception; Experiencing soul or self |
| Samyaka | Rational; Right; True |
| Samyaka charitra | Right conduct |
| Samyaka darsana | Right Perception; Right faith |
| Samyaka drishti | Right (belief, view, inclination, insight); Right faith |
| Samyaka gnaana | Right knowledge |
| Samyaka kriyaa | Righteous activity |
| Samyaka mohaniya | Faith deluding karma |
| Samyaka shruti | Right scriptures |
| Samyaka tapa | Right austerities and penances |
| Samyakachaaritra | Right conduct; Perfect conduct |
| Samyakadrishti | Rational person |
| Samyaka-mithyaadrishti | Right-cum-wrong faith |
| Samyakdrasti | Right faith religious |
| Samyaktva | (1) Right view and Self-realization; (2) Right Belief; (3) Rational activities; (4) Accept only what seems |

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| | reasonable not because it is written or preached; (5) Right faith and i.e faith in Nine tattvas, six padas and six dravyas and conduct within self and outward in conformance |
| Samyaktva aupsamika | Subsidential/destructional righteousness |
| Samyaktva ksaayiaka | Subsidential/destructional righteousness |
| Samyama-samyama | Restraint-cum-nonrestraint; Partial restraint. |
| Samyamopvardhaka | Restraint; Promoter |
| Samyoga | Coincidence; Combination; Joining to gather |
| Sanchita | Accumulated |
| Sandeha | Doubt; Skepticism |
| Sandhi | Alliance; Union; Reconciliation; A treaty |
| Sandigdha anvaya | Doubtful concommittance/affirmation. |
| Sandigdha-asiddha | Uncertainly unprovable |
| Sandrasti | Symbol; Symbolism; Praitka; Symbolic treatment |
| Sanga | Attachment |
| Sangati | Correspondence |
| Sangha | (1) Fourfold society, as founded by a Tirthankara, consisting of male and female sadhus and householders who follow the principles of Jainism. Establishing a sangh is what distinguishes a regular kevali from a tirthankar (a kevali who establishes a sangh); (2) Jain Religious Order |
| Sangha avarnavada | Attributing faults to the order; Ill speaking/defaming the order |
| Sangha chaturvidaha | Four-fold order; Congregation. |
| Sangha sadhu samadhikarana | Providing means of easing the order |
| Sanghapati | Leader of the congregation; Leader of pilgrimage |

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| | party |
| Sangharsa | Collisional sound; Collision; Conflict |
| Sanghata | Aggregation; Combination; Association; It is the aggregate of the particles; The atomic aggregate |
| Sanghvi | Leader of the congregation or pilgrimage group |
| Sangnaa | Refinements; Instinct; Recognition; Knowledge; Follower |
| Sangnaaksara | Alphabet/script |
| Sangni | Mind-endowed; Rational; With Mind |
| Sangni | Rational being; Being with senses and mind; Instinctive being |
| Sangraha | Collection; Synthesis. |
| Sangrahanaya | Synthetic standpoint |
| Sanhanana | Structure; Skeletal structure |
| Sanhara | Contraction; Destruction |
| Sanharana siddha | Emancipated form taken away region |
| Sanjvalana | Smouldering; Gleaming; Subtle |
| Sanjvalana-kasaaya | Smouldering/gleaming passion; Conduct deluding karma of gleaming passion |
| Sankaas | Doubt; Skeptic |
| Sankalanatmaka | Synthetic |
| Sankalita | Accumulate; To stitch ; Derived and organized |
| Sankalpa | Attachment with out side material things, ownership with material things, Intention, Determination. |
| Sankalpi hinsa | Injury committed intentionally (by action of mind speech or body) |
| Sankara | Hybrid; Confusion |
| Sankara-dosha | Fault of mixing together, commingling fault, soul |

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| | and matter mixing together and becoming as one |
| Sankara-vyatiakra | Confusion and transfusion |
| Sankhadi | Feast |
| Sankhya datti | Number-based donation |
| Sankhya mana | Number measure |
| Sankhyaata | Numerable; Countable |
| Sankhya-siddhanta | Theory of numbers |
| Sankhyata anuka | Numerable-atomic; Numerate-atomic |
| Sankhyata pradesa | Numerable space points; Countable space points |
| Sankhyatabhaga, hani/vruddhi | Increase/decrease by numerated division |
| Sankhyata-gunahani/vruddhi | Numerate-fold decrease/increase |
| Sanklapja hinsa | Premeditative violence; Intentional violence |
| Sanklesha | Passionate thought activity; Depression |
| Sanklesh-marana | Painful death |
| Sanklestha | Emotional excitement |
| Sankmana | Suppressed or killed |
| Sankramana | (1) Transformation of one form of the sub-type of karma into another form of sub-type of the same karma; (2) Transition; (3) Alteration |
| Sanku samacchinnaka | Frustrum of cone |
| Sankuchita | Narrow mindedness; Narrow |
| Sanlekhana | Learning passions |
| Sanmaana | Honor; Respect; Veneration |
| Sanmukha | Face to face opposite; Confront; Focus your mind and study towards your soul |
| Sannidhikarana | Vicinal invocation |
| Sannidhikarana vichinal | Invocation |
| Sannikarsa | Contact |

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| Sannikarshha | To meet to-gether; Coincidence |
| Sannipatika | Mixture; Mixed |
| Sannivesa | Settlement |
| Sansaara | Cycle of birth, death and transformation; Cycle of existence; Universe; World. Mundane existence; Ttransmigratory life |
| Sansaari jiva | Mundane soul; Embodied soul; Mundane living being |
| Sansaari/sansaara-samapannaka | Wordly being; Transmigratory beings; Mundane |
| Sanshaya | Doubt; Skepticism; Indecision |
| Sanshaya mithyaatva | Skepticism; Doubtable wrongness; Doubt relief |
| Sanshodhaka | Who discovers, invents or searches; Which purifies; Discoverer; Inventor; Research scholar |
| Sanskaara | Refinements; Dressing ; Latency; Sacraments; Impressions; Predisposition from past impression; Faculty of impression; Faculty of recollection Impression on memory |
| Sanslesa bandha | Adhesive bond |
| Sanstaropkrama | Bedding provision |
| Sanstava | Commendation; Philosophical hymns; Praising, hymns; Psalms |
| Sansthaana | Bodily shape; Cofuguration |
| Sansthaana vichaya | Configurational meditation; Universe oriented righteous meditation |
| Sansthita | Set |
| Sansvedaga | Sweat-born |
| Sansvedima | Wash water; Boling water |
| Santaana | Continuum; Progeny |

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| Santaapa | Grief; Pain |
| Santa-pada-prarupana | Section of a Digambara procanon; Presentation about existents (reality) |
| Santara siddha | Inervally salvated |
| Santhaara | Vow of voluntary death; Fasting to death in the later age of life; Peaceful voluntary and planned religious death |
| Santhaaro | Same as santhaara |
| Sanvibhaaga | Sharing equally with love for others and respect |
| Sanvitti | Apprehension; Knowledge |
| Sanyaasa | Renunciation |
| Sanyaasa marana | Holy death |
| Sanyama | Self-control; Self restraint |
| Sanyama | Restraint; Stoppage |
| Sanyast aashrama | Life as a monk, a period of renunciation; This is the fourth of four stages that a Jain shravak and shravika are recommended to pass through in his or her lifetime. |
| Sanyata | Restrained |
| Sanyatasanyata | Partially restrained; Restrained-cum-nonrestrained |
| Sanyoga | Association; Conjunction; Combination |
| Sanyoga budhdhi | Vivid determination with the associative things |
| Sanyuha naama | Authorship names |
| Sanyukta sanyoga | Conjunction-cum-conjunction |
| Sapado | Stand for books |
| Sapaksa | Homologue |
| Sapaksa sanyama | Qualified restraint. |
| Sapaksa satva | Subsistence in homologue |

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| Sapexatva | Relativism; With reference |
| Sapindikarana | Ritual to the manes |
| Sapratipaksa | Opposite |
| Sapratisthita pratyeka | Support individual body |
| Sapta vyaasana | Seven habituations |
| Saptabhangi | Theory of seven aspects; Seven donation fields |
| Sapta-bhangi-nyaaya | Seven conditional modes of predications |
| Sapta-tatva | Seven categories reals |
| Saraaga charitra | Attachmental conduct |
| Saraaga sanyama | Attachmental restraint |
| Saraaga sanyamadiyoga | Attentiveness towards attachmental restraint |
| Saraga bhakti | Attachmental devotion |
| Saralataa | Simplicity |
| Sarana | Refuge |
| Saraswati | Goddess of knowledge, teaching and learning |
| Saraswati idol | Jain idol of goddess sarswati represents, omniscience, divya dhvani or devine voice, the jain scriptures by Ganadharas, bhaavashruta knowledge or knowledge attribute of soul. |
| Sarira | Body |
| Sarira bandha | Physical bond: body-bond |
| Sarira nama karma | Physique making karma of body |
| Sarira, paryapti | Body completion |
| Sariri | Embodied; Soul; Incarnate |
| Sarisrpa | Reptile |
| Sarthak | Successful; Fulfilled; Accomplishment; Fulfilment |
| Sarva sadharmya | Complete similarity |
| Sarvadaa | Totally |

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| Sarva-darsitva | Omni-vision |
| Sarvagata sreni | Line passing through whole space. |
| Sarvaghata karma | All-destructive karma |
| Sarvaghata-spardhaka | All-destructive karmic super-variform |
| Sarvagna | Omniscient lord; All knowing |
| Sarvastoka | Few; Smallest |
| Sarvato- bhadrika | Fourfold quadruple Jina image |
| Sarvatobhadra | A penance |
| Sarvausat | Seed word, Exclamatory invocation. |
| Sarva-vadhi | Perfect clairvoyance |
| Sarva-vaidharmya | Complete dissimilarity |
| Sarva-virata | Totally abstained |
| Sarva-vyaapi | Omnipresent; All-pervasive |
| Sarvodaya | Prosperity-to-all philosophy |
| Sasaadana | Indifferent |
| Sasaadana samyakdrasti | Spiritual stage of mixed taste; 2nd stage; Lingering faith stage |
| Sasa-sringa | Horns of hare |
| Sasguna-chchhadana | Overlooking the merits |
| Sashakatama | Most effective |
| Sasta-parinata | Weapon-operated; Lifeless |
| Sasthabhakta | 2-days' fasting |
| Sasthi karaka | Genitive case; Possessive case |
| Sasthi tantra | Saankhya philosophy |
| Sasthika paddhati | Sexagesimal system |
| Sasuddha | Pure |
| Sasvadana | Spiritual stage of mixed taste; 2nd stage; Lingering faith stage |

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| Sasvata anagata | Eternal future |
| Sat | (1) Real Existence, at any time of permanence and creation is called 'Sat ne' which is with destruction; (2) Reality i.e self existing entity (3) It is a reality, which refers to the origination, the destruction and the permanence of the state of a thing; (4) Param Tatva or supreme element i.e self or soul; (5) Existence, being, existent, the real entity, existence is characterized by origination, cessation and permanence, truth, reality, existence, essence. |
| Sat katha | Religious narrative; Religious tales |
| Sat swarupa | (1) One's own nature; (2) The quality of being; (3) existence |
| Sat/aritha/vaastu | Existence; Existent; Real; Substance |
| Sata prtjaltva | 200-900 versed |
| Sataka | Centenad; 100-versed; Chapter |
| Sataka | Garments (man,woman) |
| Satika | Garments (man,woman) |
| Satisaya-apramattavirata | Excellently perfect-vowed. |
| Satjiva nikaaya | Six-fold living beings |
| Satkaara | Reverence; Respect |
| Satkaara-puraskaara | Honor and reward |
| Satkatha | Religious narrative or tale |
| Satsahasra-prithaktva | 2-9 lac |
| Satsanga | Company of a noble person; Association with religious person |
| Satta | (1) Existence; (2) Inoperative state of existence, dormancy; (3) Satta, satva, samanya, dravya, |

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| | vastu, arth, vidhi are having same meaning as satta. |
| Satta swarupa | Nature of existence; Form of existence. |
| Sattva | Living being, Strength, Isness, Existence (of karma). existence, essence, vital energy; Animate matter; Truth Good |
| Satya | Truth |
| Satya vrata | Vow of truth; Minor vow of truth; Anuvrata |
| Saucha | Avarice-free; Non-grediness. |
| Saudharma loka | See Kalpas |
| Sauksmya | Fineness |
| Savadya vritti | Sinful propensity |
| Savichaara | Applied thinking |
| Savikaara | Agitated mind; Disturbed nature; Alteration from natural state; See also vikar |
| Savikalpa | Determinate; With thoughts |
| Savikalpa charitra | Determinate conduct |
| Savikalpa dashaa | Determinate condition |
| Savikar chaitanya parinama | Soul's mode with altered state; Soul's mode with disturbed nature; Soul's unnatural state |
| Savipaaka | Unintentional |
| Savipaaka nirjaraa | Mature karma's disintegration; Matural shedding, Matural wearing off/dissociation |
| Savitarka | Accompanied with examination and reasoning. |
| Savyabhichaara | In-conclusive |
| Sayan avastha | Sapine state |
| Sayoga kevali | Omniscient with activity |
| Sayya | Bed; Residence |
| Sayyasana | Bed and accessories. |

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| Sayyatara | Monk-residence |
| Sendriya | With senses; Sensed |
| Sesavata | Inference by remainder, Excretory action. |
| Setia | A measure unit, 2 pasati. |
| Sevarta/chedavratta-sanhanana | Ligatured osseous structure |
| Sfatik mani | Crystal |
| Shaanti | Sixteenth Tirthankar |
| Shaastras | Jina-vani; Books containing Omniscient's preaching; Religious Books; Education |
| Shaata | Feeling of content |
| Shaata aavashyaka | Six essential duties of jaina saints/house holders. |
| Shaata anaayatana | Six reasons of false belief |
| Shaata guna hani vruddhi | Finite of infinite increase and decrease in indivisible particles of six kinds |
| Shaata kaya | Six kinds of body forms of living beings |
| Shaata paryaapti | Six kinds of basic development of being eg aahaara, sharira, indriya, swasoswas, bhaasa and mana |
| Shaataa | Peace; Equanimity |
| Shaathata | Stupidities |
| Shakti | Powers |
| Sham | Restraining; Restraining the mind from passions and other evil tendencies |
| Sharana | Refuse; Shelter |
| Sharanam | Come to shelter |
| Sharira | Body |
| Shatakaraka | Six kinds of causes |
| Shaucha | Purity greed Self contentment |
| Shavira | Aged; Old |

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| Sheetala | Tenth Tirthankar |
| Shekhi | Boastful show of courage i.e. bravado |
| Shhada | Six or group of six |
| Shikshaa-vrata | (1) Vows for householder, which prepare and train a householder for the eventual muni life; (2) Teaching how to observe munivrata or vows for monks and prepare for eventual monk life; (3) Trainee's vows |
| Shithilaacharee | Person of loose conduct |
| Shiv tatva | Soul; Supreme element |
| Shiva | (1) Manifestation of stable condition of the soul, pure soul, nirupardrav dasha pragati chhe jene, without calamity; (2) Moksha, liberation Siddha Shivapada Siddha status i.e. liberated status of soul |
| Shodhaka | Explorer; Discoverer; Inventor |
| Shoka | Sorrow |
| Shraavaka | (1) Layman aspirant of the moksha; (2) Householder; (3) A Jain male householder following the principles of Jainism |
| Shraavaka and Shraavika | Man and woman householder |
| Shraddhaa | Belief; Faith; Trust |
| Shraddhaa guna | Belief attribute |
| Shramana | (1) Ascetic One who has renounced comforts and pleasures; (2) One who believes in self-help or self-endeavors for their spiritual progress and liberation; (3) The follower of Jain religion (4) Monk involved in austerity 7th gunasthaanaka |
| Shramana | Religious striver |
| Shree | It represents omniscient as the wealth of the soul; |

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| | Mister; 'Sir' a respectable address for man |
| Shresthataa | Grandeur |
| Shreyaansa | Eleventh Tirthnakar |
| Shri | A prefix used to indicate respect |
| Shrungaara | Erotic feeling |
| Shruta | (1) Literal; (2) Scripture; (3) Knowledge obtained by study, testimony, scriptures, learnt, ascertained, understood, that which was heard by revelation, sacred knowledge. |
| Shruta gnaana | (1) Scriptural knowledge; (2) Sensory knowledge |
| Shrutakevali | (1) Saints who have perfect knowledge of all the scriptures; (2) Sscriptural omniscient, knowing master of scripture, great saints, well versed in whole scriptural knowledge. |
| Shruti | Scriptures |
| Shubha | Auspicious |
| Shubha-bhaava | Auspicious disposition; Auspicious sentiments |
| Shubha-raaga | Gracious attachment |
| Shubh-upyoga | Gracious attention; Soul's auspicious manifestation of consciousness; Virtuous activity; Virtuous conduct; Auspicious and right conduct |
| Shuchi | Pure clean holy |
| Shuddha-naya | Pure point of view |
| Shuddha-parinati | State of pure passionless modification manifested in the absence of charitra moha karma |
| Shuddhopayoga | Upyoga untinged with any kind of passion and engaged in experiencing self-bliss. |
| Shukal | White; Spiritual |

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| Shukla dhyaana | Genuine concentration, pure concentration, white concentration |
| Sidana | Negligence. |
| Siddha kshetras | Places where Tirthankaras attained Salvation e.g Pavapuri Sammed Shikhar Girinar etc. The place thus is the place of pilgrimage. |
| Siddha silaa | Rock of the salvated, Abode of the salvated. |
| Siddhaa | (1) Liberated Soul an oniscient without corporeal body Supreme Soul; (2) One who has achieved complete liberation from cycles of births and deaths, and now in muktishila; (3) Salvated; (4) Accomplished |
| Siddhaanta | Principle; Canons |
| Siddhaasa | Liberated souls who reside in the topmost region of the spheres called Siddhasilaa. |
| Siddhachakra | Diagram is the circle of the Siddha, the omniscient one consists of a stylized lotus with eight petals. It is also called Navadevata |
| Siddhagati | Destinity if the salvated |
| Siddhaguna | Eight qualities of the salvated |
| Siddhahood | Supreme state of Soul |
| Siddhasvarupa | Without body and without form |
| Siddhi | The state of Siddha; Achievement; Fulfillment; Phenomenal Ability to perform extraordinary unnatural and devine tasks |
| Siddhi yogic | Power; Accomplishment; Salvation |
| Sidha loka | Sidha loka World of the salvated. |
| Sidhdha | Liberated soul |

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| Sidhdhaanta | Established truth; Final conclusion; Epitome; Riddles |
| Siksa vrata | Supplementary vows; Educative vows |
| Sila | Moral vows; Supplementary vow |
| Silavrata | Supplementary vow |
| Silavratesu-anatichaara | Non-violatary observance of conduct |
| Silpa | Arts and crafts |
| Sita sparsa | Cold touch |
| Sitakalpa | Winter residence |
| Sitapata | A sect of Jains; White clad sect |
| Sithila | Loose bond |
| Sithila aachara | Slack conduct; Lax conduct |
| Sithilikarana | Relaxation |
| Skandha | (1) Molecule or Aggregate of molecules; (2) Aggregate, Plant stem. |
| Skandha desa | Half aggregate (part) |
| Skandha pradesa | Quarter aggregate |
| Skandha vija | Stem-seeded |
| Slesa | Adhesion |
| Slokarth | Verbal meaning of the verse |
| Smarana | Recollection; Memory; Remembrance; Memorization, |
| Smriti | Recollection; Memory |
| Smriti samanvahara | Repeated thinking |
| Smrtyantara dhyaana | Memory loss; Forgetting |
| Smrtyanupasthapana | Lack of memory |
| Snaataka | Omniscient in 13th stage |
| Snaatraabhisheka | The bathing ceremony of just born baby lord on |

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| | Meru Mountain |
| Snaatrapuja | Image worship with sacred bathing |
| Snapana jina image | Image bathing |
| Sneha | Snehana Viscosity; Essence; Gluey; Bodily contact; Water; Affection |
| Sneha pratibaddha | Affixed by gluey water |
| Snehakaaya | Water bodies |
| Snehana | Viscosity; Essence; Gluey; Bodily contact; Water |
| Snigdha | Smooth; Viscous; Positively charged. |
| Snigdha-ruksatva | Smoothness-roughness (of atoms); Positive-negativeness |
| Sodasika | Measure of liquids |
| Sootra | A jain scripture written in ancient indian language |
| Sopaana | Pagathiya or steps |
| Sopadhika | Association of soul with alien attachments, conditional, alien belonging. |
| Sopadhika chaitanya parinaama | Soul's mode due to association with alien attachment, atma's parinam due to association with par padarth. |
| Soul | Self; Jiva |
| Spandanaa | Vibration |
| Spardhaka | Group of variform; Super variform. |
| Sparsha | Touch |
| Sparsha indriya | Touch; Contact; Sense of touch. |
| Sparshana indriya | Touch; Contact; Sense of touch. |
| Sphotavaada | Exposerism; Flsherism. |
| Sprista | In contact; Touched; Contactile. |
| Spruhaa | Desire |

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| Sraavaka | Householder; Religious listener; Votary. |
| Sraavaka pratimaa | Model stage for religious listener |
| Sraavaka –Sraavika | Lay follower of the Jaina order, male and female. They are required to observe 12 vows (see Vratas) in order to be so called. Mere birth in a Jaina household does not entitle one to be called a sraavaka or sraavika unless s/he fulfills the 12 vows. |
| Sraavakachaara | Religious listner's discipline/conduct. |
| Sraavika | Female religious listener; Female votary |
| Sraddhaa | Respect; Faith |
| Sraddhaana | Respect; Faith |
| Sramana | (1) As distinguished from the Brahmana, the Sramana cult in India sheltered innumerable creeds, including Jainism and Buddhism, often called heretical, which did not believe in the authority of the Vedas; (2) Monk, Non-vedic mendicants, Jain monk, ascetic; (3) Religious striver |
| Sramana paramparaa | Ascetic tradition; Strivera tradition |
| Sramana sangha | Order of Jain monks |
| Sramanabhuta | Medicantal novice |
| Sramani | Jain nun |
| Sramanopasaka | Ascetic-disciple; Ascetic's votary |
| Sreni | Ladder; Series; Column/Progression |
| Sresthi | A merchant, literally, the best (among men); Merchants were so designated in India because of the valuable service they could render to the society by dint of their wealth holding. |
| Srivatsa | Lotus on chest; Auspicious lotus mark on chest. |

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| Srotra | Organ of hearing; Ear |
| Srotra pragnana | Auditory perception |
| Srotrendriya | Organ of hearing; Sense of hearing. |
| Srpatika | Ligaturic osseous |
| Sruta | Scriptures; Hear; Oral tradition of scriptures |
| Sruta agnaana | Scriptures ignorance; False vocable/verbal knowledge |
| Sruta avarnavaada | Defaming/ill-speaking about scriptures |
| Sruta gnaana | Vocable; Scriptural; Vocable knowledge |
| Sruta gnaanavarana | Verbal/Scriptural knowledge-obscuring karma. |
| Sruta kevali | Scripture-omniscient |
| Sruta nisrita | Perception based on verbal symbol |
| Sruta panchami | Cremony of Scriptural Fifth; Gnaana panchmi |
| Sruta prosita | Sruta prosita Scriptural predilection |
| Sruta ramana | Scriptural testimony; Scriptural organ of knowledge |
| Sruta sthaavira | Elder scripturist; Scripture proficient |
| Srutamada | Scriptural puff |
| Srutaskandha | Section of texts |
| Stava | Philosophical hymns; Praising, hymns; Psalms |
| Stayangriddhi | Somnambulistic state |
| Stenaharana | Theft receiving |
| Stenaprayoga | Theft promotion |
| Steya | Theft; Stealing |
| Steyanubandhi raudradhyana | Cruel (angeral) meditation for theft promotion. |
| Sthaana | Grade; Stage; Location; Station; Position |
| Sthaanakavaasi | Hall-dwellers, Svetambera non-idolator sect. |
| Sthaapanaacharya | Substitute teachers |
| Sthaavara | (1) It refers to the stationery souls like Sthavara |

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| | jivas, the earth and water-bodied beings, plant etc.; (2) Immobile; (3) Static |
| Sthaavara | Immobile beings such as plants |
| Sthaavara dasakaa | Immobile decad |
| Sthaavara hinsa | Injury to one-sensed (immobile) living beings |
| Sthaavira | Elders; Elder monk; Senior monks |
| Sthaavirakalpi | Elder's order; Communedweller monks |
| Sthaaviravali | Hagiography; Hagiology |
| Sthanarha paddhati | Place value notation system |
| Sthandila | Dry ground; Hard ground |
| Sthapanaa | Ritual act of asking a monk to stop for alms; To establish, Storing, Preserving, Demonstration, Installation, Representation |
| Sthapanaa nikshepa | (1) It is the dialectical form of understanding the nature of a thing by the recognition of the present state; (2) Installation of a real form in to its artificial one, installation of real bhagwan in an idol form. (3) Representational posting, Symbolic posting, Ritual act for rainy residence or alms. |
| Sthapananupurvi | Serial representation |
| Sthasnu | Immovable |
| Sthaulya | Grossness; Extensivity |
| Sthira | Static |
| Sthirta | Serenity |
| Sthita | Standing firm; Occupied with; Engrossed by; Devoted; Addicted |
| Sthiti | Condition; Stage of duration of bondage of karma |
| Sthiti hetutva | Instrumental cause in the stoppage of motion of a |

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| | substance |
| Sthitibandha | Durational bondage |
| Sthitikarana | Stabilization in the religion |
| Sthul | Gross |
| Sthulatva | Grossness; Extensivity |
| Stoka | A unit of time; 7 pranas; Little quantity/number |
| Storta | Philosophical hymns; Praising; Hymns; Psalms |
| Stri parisaha | Womental affliction |
| Stri veda | Female libido |
| Stri-kathaavagjana | Womental tale-refrainment |
| Strimukti | Female gender salvation |
| Stupa | Reliquary mound |
| Stuti | Eulogy; Panegeric; Praise to Lord; Commendation; Laudation; Valediction; A hymn of praise |
| Styaanagriddhi | Somnambulism |
| Subha | Good; Auspicious |
| Subha bhaava | Auspicious sentiments |
| Subha yoga | Auspicious incidence |
| Subhaanama | The Naama karma which brings auspicious bodily organs, sweet melodious sound, fame etc., to an individual. |
| Subhaasubha bhaava | Meritorious and demeritorious sentiments. |
| Subhaasubha vritti | Auspicious and inauspicious thoughts |
| Subhaga | Charming |
| Subhikshataa | Abundance of food |
| Subhopaoyga | Auspicious consciousness |
| Suchyangula | A unit of length |
| Suddha | Pure |

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| Suddha bhaava | Pure positive aspect; Pure disposition |
| Suddha naya | Part of the right knowledge (samyak gnan) which knows the eternal knower (pure soul substance) trikali gnayak. Trikali gnayak ne jannar samyag darshan no ansh |
| Suddha nischaya naya | A view point believing the pure soul. |
| Suddha swabhaava | Pure inherent nature of the self, pure intrinsic nature of self |
| Suddha-upyoga | Pure consciousness; Pure modes of perfect knowledge or perfect perception; Pure consciousness of serenity; Pure attention; Pure activity of soul |
| Suddhi | Purity |
| Suddhopayoga | Pure consciousness; Pure modes of perfect knowledge or perfect perception; Pure consciousness of serenity; Pure attention; Pure activity of soul |
| Sudha | Nectar |
| Sudharma | The religion of self or soul; Good religion |
| Sudra | Fourth caste; Manual worker. |
| Sugandha | Good smell |
| Sukara | One wick can be done; Easily or easy task |
| Sukha | Bliss; Happiness; Extreme pleasure |
| Sukha vedana | Experiencing/feeling of happiness/pleasure. |
| Sukhaabhaasa | Pseudo-happiness |
| Sukhaanubandha | Refreshing past happiness |
| Sukhabhipraya | Desire for happiness |
| Sukhadi | Feast |

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| Sukla dhyaana | Purest meditation; White meditation |
| Sukla lesya | Pure aura; White aura |
| Sukrta | Righteousness; Merit |
| Sukshma | Microscopic; Minute; It neither causes hindrance to others, nor other things can hinder it; Subtle; Subtle subtleness; Fine; Conceptual |
| Suksh mattva | Extreme fineness |
| Suksma-kriya-anivartika | State on subtle movement (activity) |
| Suksma-kriya-pratipati | Meditation of subtle activity |
| Suksma-samparaya-charitra | Subtle possessed conduct |
| Sulakshana | Auspicious characteristics |
| Sulsaa | (1) A famous sravika of the time of Mahavira. She was the wife of a chariot driver named Naga, who was related to King Prasenajit. At first, she had no son. Later 32 sons were born to her, all with the same life span. They were in the service of King Srenika of Rajagriha. Lord Mahavira praised this lady for her devotion and steadfastness; (2) A great sravika at the time of Lord Mahavira. |
| Sumati | Fifth Tirthankar |
| Sunya | Void; Zero; Absence; Gapfiller. |
| Sunya varganaa | Zero-variform |
| Sunyata | Voidness |
| Supaarshva | Seventh Tirthankar |
| Sura | Goddess; Devi |
| Susama | Happy; Plentitude |
| Susama-dusama | More happy than unhappy, Plentitude-cum-penury. |
| Susama-susama | Extremely happy; Supreme plentitude |

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| Susangata | Coherent; Consistent. |
| Susira | Sound from air columns |
| Susvara | Melodius voice |
| Sutra | (1) Verse; (2) Original Scriptures of Jain Religion (3) Cononical texts; (4) Aphorism; (5) A scripture written in the ancient Ardhamaghdhi language |
| Sutra ruchi | Scriptural predilection or strong liking |
| Sutrakara | Aphorist |
| Sutranugama | Aphoristic exposition |
| Suvarna | A unit, 16 karma masa, Gold. |
| Suxmanigodeeyaa | Not perceivable extreme extreme minor infinite souls living under cover of one body |
| Sva | Soul; Self |
| Sva nirnaya | Self cognition |
| Sva prakaasha | Self perception |
| sva prakashatva | Auto revelation |
| Sva samaya | The pure one; Self absorbed |
| Sva samayi | Living being that is associated with essential qualities |
| Sva sanmukhta | self introvertedness |
| Svaadhyaya | (1) Self-study; (2) It is the self-study or the study of holy scriptures means to promote the spiritual realization of the self; (3) To ruminate on the lessons received from the spiritual preceptor (Upaadhyaya). |
| Svaadya | Relishable |
| Svaaha | Oblatory or ritual offerings |
| Svabhaava | Inherent; Natural |

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| Svabhaava parinaama | Undefined mode |
| Svabhaava svarupa | Intrinsic mode/nature; Self nature |
| Svadara santosa | Fidelity within marriage |
| Svadara-mantrabheda | Exposing wifal secrets |
| Svadeha parimaana | Self-body dimension |
| Svadima | Relishable |
| Svadravya-ksetra | Non-alien substantive; Locative; Timal and modal aspect |
| Svagunachchhadana | Overlooking own merit |
| Sva-kaaya-saastra | Self body weapon |
| Svalinga siddha | Salvated in one's own order |
| Svमित्वा | Ownership; Possession |
| Svapaaka | Low caste; Chandaala |
| Svapna | Dream |
| Svapragnaa | Only with self talent |
| Sva-prakasi | Self-absorption conduct |
| Svarthanumana | Subjective inference |
| Sva-samaya | Own view; One's own doctrine/Canons |
| Sva-samvedana | Self-cognition; Self-experience |
| Svasti | Blessing |
| Svasti paatha | Blessing recitation |
| Svastika | Well being; Stylised wheel of life; Auspicious four-armed symbol |
| Svati sansthaana | Configuration with lower part symmetrical |
| Svavachana-badhita | Self-contradictory |
| Sva-vosaya | Relevant object |
| Svayamsambuddha | Self-enlightened |
| Svetaambara | White; Cotton-clad; Name of a Jaina sect whose |

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| | medicants wear white garments; A sect of Jains; White clad sect |
| Svetpata | A sect of jains; White clad sect |
| Swa | Self or soul |
| Swa chatusthaya | Innate four foldness of substance, area, modes and quality. Affirmation about the dravya with reference to its own substance, place, time and quality.(English panchastikaya page 107, stanza 14) |
| Swa samvedana | Consciousness; Self cognition; Self intuitions |
| Swa samvedana gnaana | To experience the nature of the self (potathi potane vedvu). To experience ones own soul by his/her own soul |
| Swaadhina | Self dependent |
| Swaadhyaaya | Studying the scriptures; Scripture reading; Self study |
| Swaami | Sadhu; Ascetic |
| Swaanubhava | Own experience; Self enjoyment |
| Swaanubhuti | Self experience; Self knowledge |
| Swaataha | By itself |
| Swabhaava | Essential identity; Inherent nature; Intrinsic nature; Own phase; Identity: Distinct nature |
| Swabhaava bheda | Plurality of nature |
| Swachatushtaya | Obstinacy; Quaternary or four divisions of any substance. |
| Swa-para-prakaashaka | Self and alien enlightener or revealer |
| Swarga | Heaven |
| Swarupa | (1) One's own self; (2) Appearance; (3) Form; (4) Nature; (5) Natural state or condition; Appearance; |

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| | complexion; beauty; character; original form. |
| Swarupa siddhi | Self realization |
| Swarupacharana charitra | Self absorption conduct |
| Swasti | Well being; Fortune; Success; Prosperity; A term of salutation especially in the beginning of letters, may the everlasting prosperity be on you; Spiritual blessings |
| Swastika | A symbol of foursome (four infinities) |
| Swaswamitva sambandha | Ownership relationship |
| Swayambuddhatva | Knowledge occurring by self; By bending towards the self |
| Swetaambara | White cloth cladness (Opposed to digamber or non-clothed) |
| Syaadasti | May be, it is, in some respect, it is. |
| Syaadasti-avaktavya | A May be/in some respect, it is and indescribable. |
| Syaadasti-nasti | May be/in some respects it is and it is not. |
| Syaadasti-nasti-avaktavya | May be/in some respect it is, it is not and it is indescribable. |
| Syaadavaada | (1) Relativism; (2) Theory of Relativity; (3) Describer of multifacedness of a substance called Anekaanta; (4) It is the theory of seven-fold predications to express the comprehensive nature of the things. It is the special contribution of the Jainas to the world thought. (5) Dialectic relativism; (6) The method of dialectic predications; (7) Doctrine of many fold standpoints in describing a substance (8) Effects a division or analysis of reality and the naya enlightens the particularity of the divided elements. |

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| | Each of the nayas comprehends things from only one particular standpoint. Knowledge derived from a naya therefore is partial and incomplete. To comprehend things in all their aspects, therefore a special mode or form must be found. This according to Jainas is their syadvada or the doctrine of many possibilities. |
| Syaata | In a way; In some respect; May be; Relatively |
| Syaata-nasti | May be or in some respect; It is not |
| Syaata-nasti-avaktvaya | May be/ in some respect; it is not and it is indescribable. |
| Syaata-vaada | Conditional predicate principle; Doctrine of qualified assertions, |
| Syamatva | Leprosy; Blackness |

T (Alphabetic listing T)

| JAIN WORD | MEANING |
|-----------------------|---|
| Taamas | Darkness; Inertia |
| Taamaskaya | Dark bodies |
| Taapa | Heat; Heat-cum-light; Affliction |
| Taaraka | One who helps others swim out the ocean of sansaara |
| Taatparya | Meaning; Significance; Gist; Substance; Aim; Object |
| Taatvika | In accordance with reality; Real; True; Knowing the principles |
| Tad roop may panu | Soul does not leave the inherent nature (swapana ne chhode nahi) |
| Tadaakaara | Copy; Similar form; Representation |
| Tadaakaara sthaapanaa | Similar representation |
| Tadaatmya | Oneness; Identity |
| Tadaatmya sambandha | Identical/inherent relation; Like color in water; Abheda or unseperable relations |
| Tadbhaava | One's beings; Intrinsic nature |
| Tadbhaava marana | Same species rebirthal death |
| Tadbharya | Servant |
| Tadgata rupe | That form |
| Taijas | Luminous; Electric |
| Taijas sharira | Luminous electric body |
| Taijas varganaa | Electric body; Molecules forming the electric body |
| Taijasa samudghata | Caloric/Luminous extrication |
| Taijasa sharira | Luminous body; Caloric body; In modern technology it |

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| | can be called as Electric body |
| Taijasa varganaa | Luminous variform |
| Taimirika | Disordered eye |
| Tairyagyona | Animal birth |
| Tala pralamba | Prominent; Vertically high |
| Talaputa | A species of snake which is extremely venomous. |
| Tamaha | Darkness |
| Tamasa | Sankhya principle of inertia |
| Tankotkirna | Same as before as if the statue, which is carved with chisel from a stone, eternal. |
| Tanmaya | Absorbed; Made up of that; Identical with that; Absorbed with that; Being absorbed in |
| Tantra | Occult rites; Mystical Devices; Superstitious rituals |
| Tantucharana | A super-natural power of walking over fine thread |
| Tanu | Incipient state; Thin |
| Tanuvata | Thin air; Rarefied air |
| Tapa | (1) Austerity; (2) Eradication of desire; (3) Penance which contributes to the destruction of karmas e.g. A pure soul has infinite tapa. They are meant to destroy the eight types of karma. |
| Tapasa | Specific ascetics |
| Tapasvi | Austeritic learning; One who performs penance |
| Tarana panthi | Tarana/Non-idolator sect of Digambara Jainas |
| Tarka | Inductive reasoning; Logic |
| Tarkamulaka | Discursive; Disquisitive |
| Tarpani | Wooden pot |
| Tassa | For (my Soul with Karmas or my blemished soul) |
| Tata | Sound of stretched membrane; Sound of stringed |

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| | instruments |
| Tatastha | Balanced and just toward all; Madhyastha; Impartial |
| Tathagati parinaama | Natural state of transformation |
| Tathakara | Assent on Jina instruction |
| Tathakhyatta | As sermonized |
| Tathopapatti | Occurrential possibility |
| Tathya | Truth |
| Tatpaksika | Same sider; Holding similar view |
| Tatpradosa | Jealousy; Spite |
| Tattva | The Nine aspects of Realities; Reals; Fundamental verity; Category; Elements regarded as objects of faith for a Jaina |
| Tattvaartha | (1) Nature or meaning of Nine Tattvas; (2) Tautology i.e. a statement that is necessarily true, things ascertain as they are; (3) Reals ascertained as they are |
| Tattvaartha sutra | The Jain scripture considered the Jain bible |
| Tattvas | Fundamental principles; Reality; Philosophical matter; Essentials; Nature of things |
| Tatva gyaana | Knowledge of truth |
| Tatva gyaani | Enlightened |
| Tatvarthadhigama | Knowledge of ascertained reals |
| Tatvarupavati | Meditative practice of envisioning body |
| Teertha | Ford - a place which enables a person to cross the river of worldly existence and suffering; Religious order |
| Teertha-kshetra | Place of pilgrimage |
| Teerthankara | A founder of a Teerth; Supreme Being; Religious ford maker; Spiritual Conqueror or victor |
| Teerthayaatra | Pilgrimage |

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| Teindriya | Form of life which has only three out of five senses e.g. touch, taste, and smell |
| Tejokaayika | Fire-bodied |
| Tejolesya | Red aura |
| Tera pantha | Thy path, Path of 13, A Swetambara sect of non-idolators, Digambara Sect of idolators. |
| Tika | (1) Commentary; (2) A written explanation or criticism or illustration that is added to a book or other textual material |
| Tikhkhooto | Three times |
| Tikta | Bitter; Pungent |
| Tilatsabhava | Indifferent attitude |
| Tirayancha | Subhuman beings; Animal Life |
| Tirobhaava | Unmanifestation; Not manifested |
| Tirtha | Ford; Four-fold order |
| Tirtha siddha | Holy place-salvated |
| Tirthakara prakarti | Karmic subtype; Physique making karma species of ford-builder |
| Tirthaksetra | Holy place of pilgrimage |
| Tirthankara | (1) 'Builders of the ford.' One who reestablishes the religion and fourfold society system of Sadhus, Sadhvis, Shravaks and Shravikas; (2) Founder of the Jaina order from time to time; (3) Enlightened and Ford-builders; (4) Founder of the Jaina order. Tirtha means order, which is four-fold, consisting of the monks, nuns, and male and female lay-followers. In the present time-cycle as conceived by the Jainas, there have in all been 24 tirthankaras, headed by Adinatha Risabha. The last three |

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| | (Aristanemi, a contemporary of Krishna in the line of Yadu, Parsva, a prince from Kasi, and Mahavira, the senior contemporary of Gautama Buddha) are historical persons |
| Tiryaka bhaava | Bestial sexuality |
| Tiryaka loka | Middle universe |
| Tiryaka loka siddha | Salvated in middle universe |
| Tiryaka prachaya | Three-dimensional extension |
| Tiryaka saamaanya | General property |
| Tiryaka vyatikrama | Violation of oblique motion |
| Tiryaka yoni | Subhumun birth; Birth place |
| Tiryancha | Animals and plants; Biological kingdom |
| Titiksa | Forbearance |
| Tivra | Intense |
| Tivrakayabhi nivesa | Intense sex desire |
| Tivratama | The most intense |
| Transitory | Continuing only for a short time |
| Transmigratory | Passing of the soul from one body to another |
| Trasa | Mobile being; Many-sensed being |
| Trasa dasaka | Mobile decad |
| Trasa naama | Trasa naama karma refers to the rise of the karma by which are two to five-sensed organisms are born |
| Trasa nadi | Mobile channel or tunnel |
| Trasa parisaha | Thirst affliction |
| Trasarenu | A length unit, 8-atoms, Smallest visible particle. |
| Tri-anuka | Triatomic |
| Tri-indriya | Three sensed |
| Trikaala | Three tenses of time infinite past, present, and infinite |

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| | future |
| Trikaali aatma | The soul as substance is eternal; existed past; exist now and will exist in future and in all times. |
| Trindriya | Three-sensed (Basically touch taste & smell) |
| Tri-ratna | Three jewels, gem-trio Samyag darshana, Samyag gnaana, samyag charitra. |
| Trishalaa | The mother of Lord Mahaveer |
| Tri-vidha | Three type; Tri-typed |
| Trna-sparasa parisaha | Grass-touch affliction |
| Trushhnaa | Thirst; Desire; The intense desire to enjoy the objects of sensual pleasures |
| Trutirenu | A length unit; 8-atoms; Smallest visible particle |
| Tryansa sansthaana | Triangular figure; Triangular configuration |
| Tula | A unit, 105 palas. |
| Tyaaga | Renunciation |
| Tyaagi | Renounce; Renounced; Abdicator |

| U (Alphabetic listing U) | |
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| JAIN WORD | MEANING |
| Ubhaya | Both self and alien |
| Uchchaarana | Pronunciation |
| Uchchaara-prasravana | Samiti carefulness in excretionary functions |
| Uchchagotra | (1) It is the state of the individual existence in this life with reference to his position, society, his power, form and other status in social life. This high state of social existence is attained due to the good karmas; (2) High family status |
| Uchchataara | Higher |
| Uchchhaadana | Concealing |
| Uchchhasa | Respiration |
| Uchchhataa | Thickness and height |
| Uchchhavaasa | Breathing out; Time unit |
| Uchchhedavadi | Annihilationist |
| Uchchhvaasa-nisvaasa | Respiration; Breathing |
| Uchheda vada | Doctrine of annihilation |
| Udaaharana | Illustration; Example |
| Udaasa | Unconcerned; Dejected |
| Udaasina | Indifferent; Passive; Neutral; Sadness; Gloom |
| Udaasinataa | Ignorance; Mental indolence; Apathy |
| Udaya | Fruition of Karma; Karma operation; Realization; Rise of karma; Operation of karma; Effective manifestation of karma |

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| Udayaavali | Fruitional time after induction period |
| Udayabhavi ksaya | Non-operational destruction. |
| Udayanispanna | Produced |
| Udbhijja | Sprouting plant |
| Uddesa | Enunciation |
| Uddesaka | Sub-chapter; Sadness; Sorrowfulness |
| Uddhaara palya | A time unit, A pit-measured unit |
| Uddista tyaga | 11th model state, Model stage of renunciation of specific food/lodging |
| Udghatika | Minor expiation |
| Udghatima | Minor expiation |
| Udiranaa | (1) Udirana is that process by which the karmic matter of long duration and fruition power is brought in udayavalika so that they can be experienced soon; (2) Premature operation/fruition/realisation |
| Udiranabhaavi | Coming maturation |
| Uditkarma | Karmas which have ripened and in effect |
| Udumbara | Figs, Fruits of ficus genus class |
| Udvalanaa | The bonded karma of one kind transforming into another kind within soul |
| Udvartana | It is the increase in the duration and intensity of experience of karma; Delayed Fruition |
| Udvartanakarana | To increase the intensity of the karmas which are beyond udayavalika |
| Udvega | Restlessness |
| Udyapana | Vow-completing ceremony |
| Udyogi hinsa | Injury happening unavoidably in the permissible professions business |

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| Udyota | Light resulting from moon firefly Jewels etc; Cold effulgence ; Cold light |
| Uha | Inductive reasoning |
| Uktagrahi | Expressed grasping |
| Ulka | Meteor |
| Ulkapata | Showers of meteors |
| Ullaasa | Arousal; Pleasure; Aananda |
| Ullaaseeta | Pleasant; Aanandmaya |
| Ullanghana | Cross; Transgress; Overstep |
| Unmaarga | Wrong path |
| Unmana | Measure of heavier weights |
| Unmatta | Agitate; Excite; Gone wild or crazy |
| Unmattataa | Excitement; Agitation |
| Unnatatara | Higher elevation |
| Unodara | Eat less than hunger |
| Unodarika | Semi-fasting; Undereating |
| Upaadaana | Production or creation or modified existence; The tool to obtain something good; Naimittika |
| Upaadaana kaarana | (1) Affluent cause, proximate cause, principle cause, natural cause, power of the self, materia cause; (2) Instrumental cause for new modified existence; (3) Substantive cause; (4) A cause within one ownself |
| Upaadeya | Something qualified or good to obtain; to Acceptable; Wholesome; Admirable; Modification of the object |
| Upaadhaana | Religious observance |
| Upaadhdhyaaya | Saintly preceptor of saints; Preceptor; Preceptor of an order of saints; Great religious teacher |
| Upaadhi | (1) Problem of old age (2) Alien belonging, Attachment, |

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| | Requisites, Trouble, Non-essential soul qualities. Worriesomeness of wife children relatives friends materialism etc. (3) Fallacy, antinomy, condition., alien belonging, attachment, possessions, araphernalia, trouble, difficulty; worldly troubles; anxiety; sign, name; special characteristic or property; degree; title; surname, nickname. (4) (Aadhi – mental worry, Vyadhi – suffering from disease and Upadhi – problem of old age) |
| Upaasaka | Worshipper; Votary |
| Upaasana (ઉપાસના) | Worship; (Bhakti ભક્તિ) |
| Upaashraya | Temple for Sthankvasi Jains |
| Upabhoga | (1) One which can be used and enjoyed again and again; (2) Repeated enjoyment; (3) Repeatably consummable; (4) Parimaana vrata; (5) Vow of limiting consumables and non-consumables |
| Upabhoga antaraaya | Repeated enjoyment-obstruction karma |
| Upachaara | Conventional usage; Custom; Formal |
| Upachaara vinaya | Formal respect |
| Upacharita | Factitious; Formal |
| Upacharita vyavhara | Figurative practices |
| Upachaya | Assimilation; Addition |
| Upadhyaay/ji | (1) A sadhu who learned, mastered and now teaches religious scriptures; (2) Spiritual preceptor ascetic, Saddhus, Saints who teaches holy texts to other saints. |
| Upaghaata | False accusation; Depreciation; Damage; Loss |
| Upagraha | Assistance; Function; Satellites. |
| Upaguhana | Protection; Seteguarding |
| Upakaara | Function; Service; Beneficence. |

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| Upakarana | Requisites; Equipments; Apparatus; Aids; Monastic outfit |
| Upakarana bakusa | Requisitely spotted saint |
| Upakarana indriya | indriya Physical sense type |
| Upakarana-sanyoga-adhikarana | Substratum of connection of requisites |
| Upakaranendriya | These are the material sense organs of the body, which are helpful in perception. For example, a man seen by the help of cornea, so cornea is upakaranendriya. |
| Upakrama | Abrupt end; Hastening agent; Disquisition door; Under taking |
| Upalabdha | To acquire; Obtain |
| Upalabdhi | Acquisition; Observation |
| Upalambha | Censure; Acquisition; Observation |
| Upamaa | Simile i.e. A figure of speech that expresses a resemblance between things of different kinds (usually formed with 'like' or 'as') |
| Upamaa loka | Simile universe |
| Upamaa pramaana | Simile measure |
| Upamaana | Analogy; Comparison |
| Upamaana sankhya | Comparison number |
| Upamiti | Comparative knowledge |
| Upanagar | Suburb |
| Upanaya | Conclusion; Application |
| Upanaya sopanaya | Anecdote used as example |
| Upanayabhasa | Sub support fallacy |
| Upanga | Subsidiary canons; Sublimbs |
| Upaniti | Initiation/sacred threading; Ceremony |
| Upanyaasa | Illustration; Example |

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| Upapada | Instantaneous rise as the birth of celestial or infernal living being; Rebirth in hell/heavens; Instantaneous birth |
| Upapata | Rebirth in hell/heavens; Instantaneous birth |
| Upapata sabhaa | Hall of genesis |
| Upa-patti | Rarional Explanation; Concommitance |
| Uparaga | Eclipse |
| Uparyukta | Forgoing |
| Upasaanta moha | Subsided delusion |
| Upasaka pratima | Model stage for |
| Upasama | Subsidence; Cessation |
| Upasama samyakdrsti | Subsidential right-faithed |
| Upasama sreni | Subsidential ladder |
| Upasamaka | Subsider |
| Upasamana | Subsidence |
| Upasampada | Submission; Collection |
| Upasanta kasaaya | Subsided passion; 11th stage. |
| Upasarga | State of affliction, calamity or hardship; One's suffering particularly coming from humans, animals, birds gods, etc. |
| Upasargavad | Doctrine of prefixes |
| Upashaanta | Total calming down; Cooling down the karmas |
| Upasthaapana | Readmission into the order of monks and nuns; An expiation |
| Upasti | To serve; Worship |
| Upatta | Acquired material substances e.g. soul has acquired mind, senses etc.; Assimilated |
| Upavaasa | Fasting; Introspective fasting |
| Upavirnhana | Strengthening faith |

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| Upayoga | (1) Activity of soul; (2) Applied/functional consciousness; (3) The psychological result of perception and learning and reasoning i.e. cognition, use. (4) Active (part of) consciousness; (5) Manifestation or functioning of consciousness; (6) Cognitive activity of knowledge and perception; (7) Usage; (8) It refers to the energy and activity of the soul, which is primarily responsible for the knowledge and intuition (Gnaana and darsana) |
| Upayoga indriya | A psychic sense |
| Upayoga suddhi | Purity of consciousness |
| Upchaara | Analogy; Figurative; Usage; Formality; Transference of epithet; Conventional or practical usage or expression; Unreal interpretation of matter; To imagine the one in other |
| Upcharita | Figurative; Metaphorical; Ssymbolic; Unreal interpretation of matter |
| Upcharita asadbhut vyavahar naya | Metaphorical impure synthetic practical point of view |
| Updesa | Religious Instruction, Guidance or Advise |
| Upeksaa | Indifference; Negligence; Overlooking |
| Upghaata | False accusation |
| Upghaata naam karma | On the rise of this karma there is annihilation by hanging, falling, from cliff etcis the name of karma of self destruction. |
| Upgraha | Benovelence; Help |
| Upguhana | Developing spiritual qualities |
| Upodghata | Introduction; Preface |
| Upsarga | Affliction; Preposition (as in grammer); Misfortune; Trouble; Natural phenomenon; Disease superimposed |

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| | on another |
| Upshama | Calm down; Calm down of Karmas in effect; Subsidence; Partial suppression; Suppression of karma |
| Upshama charitra | Subsidence character |
| Upshama karana | The process of subsidence |
| Upshama karma | Subsider functional |
| Upshama kashaaya | Subsided affection; Subsidence serenity |
| Upshama samyaktva | Subsidential right belief |
| Upshama shreni | Subsidential ladder, subsidence progression |
| Upshamaka | Suppressor: The suppressor of conduct deluding karma; Subsider |
| Upshamaka anivrutikarana | Subsider invariant operation |
| Upshamaka apurvakarana | Ssubsider unprecedented operation |
| Upyoga | (1) Activity of the Soul; (2) Active consciousness, Perception and knowledge, Conscious attentiveness, Psychic attention, Cognitive activity, Consciousness. |
| Urdhva prachaya | Common difference, Monodimensional extension. |
| Urdhva renu | A length unit, 8 sannasannas. |
| Urdhva vyatikrama | Vertical transgression, Transgression upwards. |
| Urdhvagati | Higher/Upper, destiny. |
| Urdhvaloka | Upper world, Celestial world |
| Urdhvata samanya | Vertical universal, Specific property |
| Urdhvara | Absorption intake; Energy intake |
| Urdhvara | Absorption intake; Energy intake |
| Usna parisaha | Heat thermal affliction |
| Usna sparsa | Hot touch |
| Usna yoni | Summer plants |
| Utkalika | Untimed studiable scriptures |

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| Utkantha | Desire to know from heart; Interest |
| Utkarsana | Up-traction |
| Utkatuka | Sitting posture |
| Utkirana kala | Destructional time |
| Utkrusta | Best; Exquisite; Magnificent; Maximum |
| Utpaada | Origination i.e the emergence or assuming of a new modification in a substance; Generation |
| Utpadakatva | Product |
| Utpatti | Origin |
| Utsaanna | Extinct |
| Utsarana | Progression. |
| Utsarga | Abandoning; Sacrifice; Excretion |
| Utsarga samiti | Carefulness in disposal of excreta |
| Utsarpini | (1) Ascending; (2) Ascending cycle of time; (3) A Time unit; (4) Progressive half cycle; (5) Hyper-serpentine aeon; (6) Up-phase of the Jaina time-cycle |
| Utsedhangula | A length of unit 8 yavmadhayas |
| Uttama | Best; Excellent; Supreme quality; Ideal |
| Uttama ksamaa | Supreme forgiveness |
| Uttama purusa | Highly noble person |
| Uttama sraavika | Advanced women votary |
| Uttara guna | Subsidiary or secondary qualities |
| Uttara paksa | Reply opponent |
| Uttara parkrti | Secondary species |
| Uttara pratipatti | Northern view |
| Uttara vaikriyaka | Turned into fluid/transformationally protean body |
| Uttara vrata | Subsidiary vows |
| Uttarottara prakrati | Tertiary species or types |

Uttinga

Shelter; Anthill; Rock-cut cave

| JAIN WORD | MEANING |
|---------------------------------|---|
| V (Alphabetic listing V) | |
| Vaachak vaachya sambandha | Relation between word and its meaning |
| Vaachaka | (1) Word; (2) Speaker; (3) One well versed in 12 angas; (4) Expressive; (5) Canonical teacher; (6) Scholarly position |
| Vaachana | Words; Sermons; Statement; Reading; Speech voice |
| Vaachana bala | Verbal strength/activity |
| Vaachana duspranidhana | Improper speech |
| Vaachana gupti | Speech/language guard |
| Vaachana yoga | Activity of words, speech |
| Vaachya | (1) Meaning; (2) Expressible in words; (3) Expressible; (4) Vaachak – signifier and signified expressive and expressed |
| Vaada | (1) Describe; (2) Ism; (3) Theory |
| Vaada | Disputation; Debate |
| Vaadi | (1) Expert in spiritual argument; (2) Speaker or sayer believer in a particular theory; (3) The plaintiff a complainant; (4) Principal note of a mode of music; (5) Rival ; (6) Complainant; (7) Plaintiff; (7) Snake charmer |
| Vaaditva riddhi | Discoursal super-attainment. |
| Vaadya | Musical instruments |
| Vaaga-gochara | Indescribable |
| Vaagyoga | Activity; Vocal activity |
| Vaakya | Sentence |

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| Vaakyopayoga | To repeat same sentence over and over again |
| Vaanchana | Study or reading |
| Vaani | Voice; Vocal speech; Language |
| Vaartika | Logical commentary; Explanatory |
| Vaasupoojya | Twelfth Tirthankar |
| Vaata-valaya | Air-layer |
| Vaatsalya | Dis-interested/selfless affection (love); Fraternity towards coreligionists; The love of a mother towards children. |
| Vaatsalya swami | Affection for co-religionists |
| Vaayu | Air |
| Vaayukayika | Air bodied |
| Vachanaachaarya | Canonical teacher; Scholarly position |
| Vadeeneeti | Vadeeneeti means go to toilet for solid excretion activity while laghuneeti is to go for urinating activity |
| Vadha | Injury |
| Vaha | A measure, 800 Adhakas |
| Vaibhava | Glory; Grandeur; Wealth |
| Vaidhamyopanita | Knowledge through dissimilarity |
| Vaidharmya | Dissimilarity |
| Vaidharmya udaaharana | Illustration-in-difference |
| Vaigunya | Deficient |
| Vaihaysika marana | Death by hanging |
| Vaikalika | Beyond time |
| Vaikalya | Audible sound |
| Vaikriya (sharira) | Fluid (body); Other four body forms are (1) audarika (gross); (2) aharaka (assimilative); (3) taijasa (caloric); and (4) karman (made of karma particles). |

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| Vaikriyaka | Super natural power of creation |
| Vaikriyaka misra | Fluid body associated with karmic body |
| Vaikriyaka samudghaata | Transformational extrication |
| Vaikriyaka sarira | Transformational body; Protean body; Fluid body; Fluid body of assuming various forms, usually Gods in heaven or hellish being in hell possess. |
| Vaimaanika | Celestials; Empyreans |
| Vainayika mithyaatva | Perversity due to indeterminate opinion. wrong belief pertaining to pay equal respect to all deities and all religions |
| Vairaagya | (1) Detachment; (2) Non-attachment; (3) Indifference to body world and material gratification and indulgence of five senses; (4) Indifference to the world, absence of worldly desires, ascetism, renunciation, aversion from worldly life, detachment from worldly life, non attachment; (5) Giving up or reducing the raaga towards sansaar |
| Vairaagya bhaavana | emotions of aversion from worldly life |
| Vaisesika | An Indian philosophy |
| Vaisrasiak bandha | Natural bond |
| Vaivahiki kriya | Wedding activity |
| Vaiyaadhikaranya | Locus bifurcation |
| Vaiyaarthyaa | Respectful and selfless service |
| Vaiyaavachchha | To serve and care the guru or teacher and old people |
| Vaiyaavrattya | Respectful service to the holy saints in difficulty |
| Vajra | Diamond; Hard stubborn strong |
| Vajra naracha sanhanana | Admantine ligatures; Strong Diamond like ties |
| Vajra vrasabha naracha samhanana | Perfect bone-joints; Adamantine ligatures and bones |
| Vakra gati | Curved motion; Zigzag motion |

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|----------------------------|---|
| Vaktavyata | Syntactical |
| Valana | Circular motion; Shame |
| Valana marana | De-restraintal death |
| Valaya | Ring; Layer |
| Vamana | Dwarf figure/configuration; Vomit |
| Vanaprasth aashrama | Family and service to society. This is the third of four stages that a Jain shravak and shravika are recommended to pass through in his or her lifetime |
| Vanasi | Forest dweller |
| Vanapati | Plant; Vegetable |
| Vanaspatikaaya | Flora bodies; Vegetable bodies; Vegetable or plant kingdom |
| Vanavaasi | Forest dweller |
| Vandana | (1) Act of bowing, or offering salutations; (2) Reverent salutation; (3) Bow or Salute with reverence; (4) Salutations of Sadhus or monks and reverent people; (5) Obeisance; (6) Pranaama; (7) Salute; (8) Ceremonial and humble greeting of a spiritual teacher, salutation, adoration, worship, reverence, praise |
| Vandanyama | Homage |
| Vanipaka | Miserial alms |
| Vansapatra yoni | Plane birthplace; Bambloo-leafal birthplace |
| Vardhamaana | Lord Mahavira |
| Varga | Atomic potency of karmic matter; Category; Group; Square |
| Varga salaka | Super-variformal groping |
| Varganaa | (1) Molecules or group of atoms; (2) Aggregatal grouping, variform.; (3) Aggregate of molecules of same |

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| | kind or different kinds forming a worldly object of matters. |
| Varna (वर्ण) | (1) Caste, hierarchy, or class or society; (2) Color of skin; (3) A quality of matter |
| Varna vyavasthaa | Caste system |
| Varnalaabha | Ritual celebrating the establishment of a new household by a married son; Ritual by married son |
| Varnya sama | Illustration for doubtful probandum |
| Varsa | Continent; Year; Country |
| Varsadhara | Mountains |
| Varsavasa | Rainy season residence |
| Varsayoga | Rainy season residence |
| Varta | Commerce |
| Vartana | Behavior; Conduct |
| Vartanaa | To exist; Assisting in their continuity of being; Minute change; Perduration |
| Varuni dharana | Meditational conception with water element. |
| Vasana | Predisposition; Impression; Latency; Sanskaara |
| Vasarta marana | Death due to overindulgence |
| Vasat | Incantational seed/Invocational word |
| Vasatiak | Hermitage |
| Vastu | Entity; Real entity; Object; Thing; Substance |
| Vastu dharma | Attribute of a thing |
| Vastu kaala | Architecture; Civil engineering |
| Vastuswarupa | Nature; Shape; Characateristic etc. of different six dravyas |
| Vastutva | Functionality; Nature of reality of any substance; Reality; Objectivity |
| Vasudhara | Divine shower of gold/gems |

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| Vata rasana | Naked saints |
| Vayah sthavira | Senior (above 70 years) sage/saints. |
| Veda | Sex desire; The Vedas scriptures of Hindus; Sexual feelings; Libido. |
| Vedaka karma | Enjoyer; Experiencer |
| Vedaka samyaktva | Distraction-cum-subsidential right faith. |
| Vedana | (1) To Feel or feeling; (2) Knowing or knowledge; (3) Experience of experiencing |
| Vedanaa | Distress; Tactile feeling; Suffering; Pain; Anguish; Misery; Knowing, knowledge; Experiencing; Feeling |
| Vedanaa bodha | Experience of distress |
| Vedanaa samudghata | Distressal extrication |
| Vedaniya | An aghaatiya karma that determines mundane experience of pains and pleasures |
| Vedaniya karma | Feeling producing karma |
| Veerya | (1) Power or strength; (2) Reproductive capacity; (3) Sperm; (4) Strength; (5) A pure soul has infinite strength; (6) Potency |
| Veetaraaga | (1) Beyond attachment (rāga) and aversion (dwesha); (2) Disinterestedness |
| Veetaraagataa | State with no attachment and aversion |
| Veetaraagi Jin | One who is beyond attachment and aversion |
| Veeyavachcha | To bow to guru with whole body on ground with face down |
| Vega | Flow; Flow of bhaava |
| Vegana | Trembling; Rotating |
| Vibhaaga | Divisive/Conditional doctrine; Aspectism |
| Vibhaasa | Optionality; Special exposition |

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| Vibhaava | Disposition contrary to the natural qualities of soul; Real Defiled mode; Impure; Extrinsic modes; Tainted |
| Vibhaava bhaava | Passionate feelings; Contrary manifestation |
| Vibhaava kriya | The activities contrary or opposite to natural soul i.e Lie vs Truth etc. |
| Vibhaava paryaaya | Extrinsic mode |
| Vibhakta | Separation |
| Vibhaktva | Differentiation from alien conditions, screened, separated; This is me and this is mine, I am the doer and the endurer of other substances to break this relationship is called differentiation of the alien condition vibhaktva, separate from passion, passionless |
| Vibhanga | Para-clairvoyance |
| Vibhrama | Hallucination |
| Vibhu | All-pervasive |
| Vibhuti | Splendor dominion; Prosperity; Grandeur; 49 prominent luxuries of chakravarti king |
| Vichaara | Concentration with conceptual activity, Thought, Shifting, Conceptual Meditation. |
| Vichaara dasa | State of positive thought |
| Vichaaraka | Discursive; Disquisitive |
| Vichaksana | Clever (hoshiyaar) |
| Vicharavu | Go; move about; travel |
| Vichaya | Contemplation; Reflection |
| Vichchheda | Destroyed |
| Vichchhinna | Separated; Interrupted |
| Vichikitsa | Wavering; Doubt; Digust |
| Vidarana kriya | Splitting action |

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| Videha | Dis-embodied; A region |
| Vidhaana | Ritual; Classification; Predication |
| Vidhi | Procedure |
| Vidhinaayaka | Small Jain idol or image for ritual purposes made of bronze. This will prevent disturbing the Mulanaayaka or Large image |
| Vidhi-pratisedha | Affirmation-cum-negation |
| Vidhutakalpa | Firm in austerity |
| Vidhvansa | Destroy; Go away |
| Vidisa | Mis-direction; A city |
| Vidya | Knowledge; Arts; Learning; Magical powers |
| Vidya charana | Power of desired movement |
| Vidya siddha | Proficient in learning |
| Vidyaadhara | (1) A species of human beings. They were so called because they were in possession of certain vidyas, e.g., flying through the sky, which were bestowed on them by the first tirthankara, Risabha. (2) A species of human beings who are in possession of some special arts, like flying |
| Vidyuta | Lightning; Electricity |
| Vighedaka | Differentiator |
| Vignaana | Thorough knowledge; Consciousness; Science; Extra or super knowledge of object is science. |
| Vigrahagati | (1) Irregular movement; (2) Transmigratory motion; (3) Soul in transit from one body to another |
| Vihaara | Travel; Movements |
| Vihangavlokan | Overall or Bird's eye view |
| Vihayogati | Spatial movement |

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| Vijatiya | Heterogeneous |
| Vijigisu katha | Disputant's tale, Victory-desiring tales. |
| Vikaara | (1) Evilness; (2)The distorted nature of self or soul; (3) Vaibhaavika; (4) Swabhaav ni vikruti or Distorted nature of soul; (5) Fermented, Distortion, Denaturation; (6) Maladies, when thing actually appears as other, emotions, agitation, passion, change of mental condition, deviation from any natural state, alteration from natural state. |
| Vikaara parinati | Alien status |
| Vikaari | Disturbing |
| Vikaasat | Overflowing; Growing |
| Vikala | Deficient; Inadequate; Deprived of a part |
| Vikala pratyaksha | Self revealed knowledge without the aid of sense organs e.g. clairvoyance and telepathy knowledge; Deficient direct perception |
| Vikala-aadesa | Partial statement |
| Vikala-indriya | Deficient-sensed |
| Vikalana | Distribution |
| Vikalatraya | Deficient triad (senses) |
| Vikalendriya | Maimed senses; 2-4 sensed living beings; Mutilated senses; Crippled senses |
| Vikal-naya | Wrong standpoint |
| Vikalpa | (1) Rambling(fickling) of mind (Upyoga) due to rise of passion; (2) Doubt; (3) Thought; (4) Question; (5) Abstraction, mental construction, rambling of mind due to rise of passion, option, uncertainty, ambiguity, contrary thoughts, different types of ambiguous thoughts arising in the mind vividh kalpanao nu man ma uthavu (6) Type, |

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| | Alternative, thoughts or think over |
| Vikalpa gnaana | Reflective thoughts |
| Vikathaa | Ideal talk; Non-religious tales/narrative |
| Vikrata | Distorted |
| Vikrati | Distorted Shape; The distorted self |
| Vikriya | Transformation |
| Vikriya labdhi | Super-power of transformation |
| Vikrti parityaaga | Abandonment of denatured (rich) food |
| Viksepani kathaa | Religious or righteousness tales |
| Vikurvana | Transformation |
| Vilakshana | Anomalous; Varying in character; Different |
| Vilaya | Karmic Cessation; Dissolution |
| Vilunchanaa | Hand plucking of hairs from head |
| Vimaana | Celestial palace; Space vehicles; Temples |
| Vimalanaatha | Thirteenth Teerthnakara |
| Vimatra | Indeterminate quality/quantity |
| Vimoha | Wrong knowledge; Allurement; Perversity |
| Vimoksa | Liberation; Emancipation |
| Vinaya | Veneration; Reverence; Internal penance; Ethical code; Conduct; Modesty; Respect |
| Vinaya mithyaatva | Verential perversity; Modest misbelief |
| Vinaya paatha | Poem expressing gratitude to the omniscient lord |
| Vinaya sampannata | Reverence; Modesty |
| Vinaya tapa | Austerity of reverence |
| Vinischitartha | Ascertained meanings |
| Vinita | Courteous |
| Vipaaka | Retribution; Fruition; Maturation |
| Vipaaka chintana | Fruitional deliberation |

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| Vipaaka nirjaraa karmic | Karmic natural dissociation |
| Vipaakavichaya | Karmic-fruition-oriented righteous meditation |
| Vipaaka-vichaya-dharmadhyana | Righteous Analytical |
| Vipaksa | Heterologous; Hetrologue; Rival |
| Vipaksa vyavritti | Absence in heterologues |
| Vipakshataa | Disposition contrary to the natural qualities of soul |
| Viparayaya | Perversity; Wrong or mixed up knowledge |
| Vipareeta | Contrary; Opposite; Perverse |
| Viparinaama | Transformation, Reflection |
| Viparita mithyaatva | Contrary to truth misbelieve; Belief in wrong religious concepts |
| Viparyasa | Contrariety; Contrast; Misrepresentation |
| Viparyaya | Opposite; False or erroneous cognition; Wrong knowledge; Antithesis; Reversion; Illusion |
| Vipasyana | Introspection; Buddhist meditation system |
| Vipin | Wood: Forest |
| Vipramoksa | Liberation |
| Vipratipatti | Disputation |
| Viprayoga | Getting rid of |
| Vipulamati | Complex telepathy |
| Viraadhaka | Heretic; Violator; Non sadhaka or in conflict with achievement for soul |
| Viraaga vichaya | Contemplation on detachment |
| Viraahita sanyama | Non-restrained |
| Viraasana | A posture |
| Viraha | Separation |
| Virakta | Disenchanted |
| Viralana | Distribution |

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| Viramana | Abstain; Abstinence |
| Vira-nirvana | Beginning of the Jaina era; Death anniversary of Lord Mahavira |
| Virata | Abstained |
| Virata-avirata | Abstained-cum-non-abstained |
| Virati | Abstinence |
| Virdhana | Violation |
| Virodhi hinsaa | (1) Injury happening unavoidably in meeting the aggression in defense of one's person and property; (2) Opposition violence |
| Viruddha dharma | Contradictory attributes |
| Viruddha hetvabhasa | Contradictory fallacy |
| Virudha rajyatikrama | Violation of taxation regulation. |
| Virya | Energy; Semen; Vitality; Potency |
| Virya-aachaara | Energy-conduct particularly of soul |
| Viryaasrava | Discharge of semen |
| Virya-karana | Kinetic energy |
| Visaada | Immediate-cum-lucid |
| Visadrsa | Dissimilar |
| Visalyaakrana | De-stinging |
| Visamvaada | Deceiving; Attracting by false promises; Falsified; Spoiled |
| Visarga | Expansion |
| Visaya | Object |
| Visaya sanrakananubadhi | Sensual safeguarding angeral meditation |
| Visesa | Specific |
| Visesadhika | Slightly more or less |
| Visesana visesyabhava | Subjective-adjective-relation |

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| Vishaalata | Broad mindedness |
| Vishaarada | Learned; Educated |
| Vishaya janya | Objects of five senses or sensual related |
| Vishaya ruchi | Attachment with sensual enjoyments; Lust |
| Vishaya tyaga | Renunciation of sensual enjoyments |
| Vishaya viraaga | Renunciation of sensual enjoyments |
| Vishesha | (1) Specific; (2) Special; (3) Particular; (4) Common difference, specific, particularity, special, peculiar, particular, distinctive |
| Visheshana | Distinguishing, discriminative, qualifying, distinctive, adjective, adverb, predicate. |
| Vishhaya | Objects of five senses (touch, taste, smell, vision, and sound); Senusal |
| Vishhaya | The feelings of soul or the knowlegable objects within soul by help of senses or indriyas. |
| Vishnu | The Protector-god of the Hindu pantheon. |
| Vishudhdhi | Self purification |
| Vishudhi labdhi | Virtue attainment |
| Viskambha | Radius |
| Viskambha suchi | Spread number |
| Vismaran | Forgetting; Forgetfulness |
| Visraanti | Consummation |
| Visrasa | Natural aggregation |
| Vistrata | Extended |
| Visuddhi | Purity |
| Vitaraaga | Non attachment; Passion free; One from whom attachment is gone for materials. |
| Vitaraaga sanyama | Restrained without attachment |

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| Vitaraagataa | Total freedom from passions; Thoughts leading to life of incarnations; The attitude of dispassion |
| Vitaraagi | Dispassionate |
| Vitarka | Meditation with verbal activity |
| Vitasti | A length unit |
| Vitata | Stretched/stringed instrument sounds. |
| Vitatha | False |
| Vitraaga | One from whom attachment is gone for materials |
| Vitraaga vignaana | Right knowledge with no infatuation; Passionless right knowledge |
| Vitrasana | Terrorise |
| Vivaada | Polemic i.e. involving dispute and controversy |
| Vivaksha | Main; Priority; Pradhanta; Importance; Primary; Desired aspect |
| Vivakshakruta | An imaginary story to explain the truth |
| Vivarana | Description |
| Vivarta | Mode |
| Vivartavaada | Theory of illusion |
| Vivechana | Description |
| Viveka | Discriminative; Conscience |
| Viveka gnana | Omniscience |
| Viveka pratima | Model stage of renouncing possessions. |
| Vivekabuddhi | Capable of making and expressing fine distinctions and careful judgments |
| Vivikta jivi | Reclusively living |
| Vivikta shayyaashana | Lonely habitation or sleeping in a lonely place |
| Vivksita | Desired aspect |
| Viyoga | Separation |

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| Voracity | Ravenousness i.e. excessive desire to eat |
| Votamda | Wranglings |
| Vraj rushabh naraj sanhanan | Strong body |
| Vrat | Vow; Solemn pledge |
| Vrata | Vow; Abstinence; Resolution; Solemn Pledge |
| Vrata-anatichara | Non-transgression in vows |
| Vratas | <p>Vows</p> <p>(2) Five Great Vows (mahavratas) are:</p> <ol style="list-style-type: none"> 1. Ahimsa (not to kill) 2. Amrisa (not to tell a lie) 3. Achaurya (not to steal) 4. Amaithuna (not to indulge in sexual behavior) 5. Aparigraha (not to have attachments/possessions) <p>These are to be followed in their most rigorous form, and without lapse, by the monks and nuns. The same five, when prescribed for members of the lay order, become somewhat lenient. These are called Lesser Vows (anuvratas), and then they take the following names:</p> <ol style="list-style-type: none"> 1. Pranatipata viramana (to desist from killing) 2. Mirsavada viramana (to desist from telling lies) 3. Adattadana viramana (not to accept when not rightly bestowed) 4. Maithuna viramana (to desist from sexual behavior) 5. Parigraha parimana (to fix the size of acquisition) <p>To illustrate, a householder is permitted to cook food even</p> |

though this may mean some slaughter of minute animals. A householder is permitted to indulge in sexual behavior with his wife, but not with any other woman. And so on. This is a restricted form of the vow for the lay followers, consistent with the fulfillment of their responsibility as householders. but to atone for these relaxations, seven more vows have been added for the followers as follows:

1. Bhogopabhoga parimana or limiting objects to be used.
2. Dik parimana or limiting the sphere/direction of movement.
3. Anartha-danda viramana or not to indulge in sinful acts not necessary for the maintenance of oneself or one's family.
4. Samayika or concentrating for a duration of 48 minutes on spiritual themes, which may be repeated several times a day.
5. Desavahasika or setting new limits every day within the limits already imposed, thereby restricting further and further one's free life.
6. Pausadha or living for a day like a monk, or even for a day and night, raising the restricted vow to the level of total vows.
7. Atithi-sambibhaga or serving monks, nuns, and other dese rving guests.

Of these seven, the first three are called guna- vratas because they intensify the five anuvratas, and the last four

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| | are siksavratas, because they are preliminary disciplines for entering into the life of a monk. Apart from observing the five Great Vows, the monks are required to practice ten virtues, specifically mentioned, and practice elaborate meditation. |
| Vratee | Vower; Votary; Votarist |
| Vratti | (1) Votary, or vower or votarist i.e. One bound by vows to a religion or life of worship or service; (2) Samyagdrasti (right believer) who has taken vow of shraavaka; (3) Behavior of Passion |
| Vrattisankshepa | Control, suppress or shorten the desires |
| Vritta sansthana | Circular configuration |
| Vritti | Requirements |
| Vritti parisamkhyana | Limiting Requirements; Special restriction for begging food |
| Vrsyesta rasa | Aphrodisiac drinks |
| Vugnaana mada | Intellect puff |
| Vyaadhi | Painfulness of disease (Aadhi – mental worry, Vyadhi – suffering from disease and Upadhi – problem of old age) |
| Vyaakhyaana | Religious address or discourse to the audience |
| Vyaapaka | Pervasive, pervader, all encompassing, enveloping, determinate; All pervasive |
| Vyaapta | Pervaded; Concomitant; Afflicted; Spread out; Full |
| Vyaapti | It is a foundational principle of inference. It refers to the universal relation between the middle term and the major term. |
| Vyaapya | Pervaded; Determinate; Concomitant. |
| Vyaapya vyaapaka sambandha | Relationship of determinate concomitant and determinant |

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| | concomitant |
| Vyakta | Manifest or Manifestation; Expression; Perceptible ‘ Apparent; Distinct; Visible |
| Vyasana | Evil pursuits like drinking wine gambling womanizing etc. |
| Vyateeta | To pass e.g. time |
| Vyatikara dosha | Reciprocal fault, living mixing with matter and vice versa, blending together, combination. |
| Vyavahaara | Conventional; Empirical; Practical; Apparent; Relative |
| Vyavahaara gyaana | The knowledge active in thinking of non-self (not soul) subjects |
| Vyavahaara kaala | Apparent or relative time |
| Vyavahaara naya | Empirical point of view; Conventional stand point; Analytical point of view |
| Vyavahaaraabhaasa | Fallacy of conventional point of view |
| Vyavahaarabha | Perceived conventional point of view |
| Vyavahaaramaarga | Practical path |
| Vyavahaarika | Practical point of view |
| Vyaya | Destruction; Decay; Disappearance |
| Vyutpatti | Etymology; Meaning of words |
| Vyutsarga | Giving up all sorts of attachments and belongings; Renunciation of pride and ego |
| Vyutsarga samiti | Carefulness in disposal of excretas |

| Y (Alphabetic listing Y) | |
|---------------------------------|--|
| JAIN WORD | MEANING |
| Yaachanaa | Begging; Soliciting; Asking politely |
| Yachanaa parisaha | Begging affliction |
| Yachchita kamandana nyaaya | Maxim of borrowed decoration |
| Yadrichchha | According to one's own wish |
| Yadrichchhopalabdhi | Overflowing; Accidental Cognition/acquisition |
| Yaga | Sacrificial rite |
| Yagna | Sacrificial rite |
| Yagnopavita | Sacred thread |
| Yaksa | (1) Demigod; (2) A species of celestial beings residing in the uppermost strata of the Ratnaprabha hell, just bordering the earth; (3) A species of peripatetic celestial being residing on the uppermost strata of the Ratnaprabha hell, just bordering the earth |
| Yaksha or yakshi | A pair of attendant for each tirthankara |
| Yama | Basic vows; God of death |
| Yana | Ship; Carrier |
| Yantra | Mystical; Diagram; Machine |
| Yapaniya | An extinct jain sect |
| Yasahkirti | Fame, a karma subspecies |
| Yathaakhyaata charitra | Passionless perfect conduct |
| Yathaapravritta karana | The soul's ineradicable tendency towards spiritual growth; In eradicable tendency towards growth |
| Yathaartha | Accordant with reality; Confirmable to truth; True meaning; Genuine; Right |

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| Yatharthagnaana | True knowledge, accurate knowledge |
| Yathaashakti | To the best of ability |
| Yathaatattva | As per tenets |
| Yathaa-vidhi | Systematic; As per unit |
| Yathadrsta | Veridical |
| Yathajatarupa | Nakedness; Naked; Natural form |
| Yathakalpa | As per practice |
| Yathakhyata charitra | Perfect conduct; Passionless perfect conduct |
| Yathakhyata sanyam | Revelation of absolute conduct |
| Yathalandavidhi | Time-bound course |
| Yathanupurvi | Chronological order |
| Yathapatya | Progenylike |
| Yati | (1) Semiascetic, Monks of subsidential or destructional ladder; (2) A spiritually advanced layman of the Svetambara sect; (3) A monk |
| Yatkinchita | To certain degree; Somewhat; of very small quantity |
| Yatna | Viveka |
| Yatra | Pilgrimage |
| Yatra-matra vrittika | With limited diet |
| Yava | A unit of length |
| Yoga | (1) Activity of body, mind and speech; (2) Vibration or Activities; (3) Meditation; (4) The vibration of soul; (5) Yoga is the Hindu system of philosophic meditation and asceticism designed to bring about the reunion of the devotee's soul with the Superior Reality. Yogi is a devotee male or yogini is a female devotee of yoga. Note: (In original Jaina terminology, yoga implied |

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| | activities of the body, mind and speech which create fetters, and was therefore to be discarded. In later periods, however, many Jaina monks have practiced yoga in the Hindu sense.) |
| Yoga nigraha | Control in activity |
| Yoga nirodha | Cessation of activity |
| Yoga-duspranidhana | Misdirected activity |
| Yogavakrata | Crookedness in activity |
| Yogi | Non-Jain male meditator |
| Yogi gnaana | Mediator's supra-knowledge |
| Yogini | Non-Jain female meditator |
| Yoginis 64 or 64 Yoginis | Attendants of the Mother-Goddess in the Hindu pantheon |
| Yogya | Proper; Fit; Qualified |
| Yogyataa | Ability; Fitness; Qualification; Merit; Propriety; Power to express intended meaning |
| Yojana | (1) Measure of distance, 4 Krosas, app. 8 miles; (2) prthakatva 2-9 yojanas; (3) A measure of distance equal to about eight or nine English miles. 2 miles make one kosa, and 4 miles makes one yojana |
| Yoni kurmonnata | Tortoise-like raised birth place |
| Yuga | A time unit, 2 kuksis |
| Yugaantara | Measure of length |
| Yugapata | Simultaneous |
| Yugmaa | Even number; Pair |
| Yuka | A length unit, 8 liksas |
| Yuktananta | An infinity type |
| Yukti | Strategy; Device; Trick |
| Yuthika | Heretic; Alien creedar; Alien viewer |

Yuti

Union

| ITEM | EXCERPTS FROM THE JAIN TENETS |
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| 1. | Be forgiving. |
| 2. | The refinements of the right religion is child's best gift. Jainism is our greatest inheritance. |
| 3. | Human incarnation is your best punya karma. Jainism is your best privilege. Exercise the gift wisely. |
| 4. | Contemplation about the devotion beneficial to self and others and proper conduct is righteous meditation. |
| 5. | Our prayers are to those who have led the path to Salvation, who have destroyed the mountains of karma, and who know the reality of the Universe. We pray to them so that we may acquire their attributes. |
| 6. | All living beings in this world suffer for their own deeds; they can not escape the good and bad consequences of the deeds committed by themselves individually. |
| 7. | To express dissenting opinion is a natural human tendency. The wisdom lies in harmonizing the dissensions. Practice Anekāntavāda (multiplicity of viewpoints). |
| 8. | Some may call him Buddha, Vishnu, Shiva, Jina, or may call him Brahma, supreme; his thoughts and deep devotion may be in my heart and mind and dream. |
| 9. | Five best benevolent personalities (panch parameshthi) are: 1. Arahantās - Supreme human beings 2. Siddhas - Pure souls 3. Acharyas - Master teachers 4. Uppadhyāyas - Scholarly monks 5. Sādhus - Ascetics |
| 10. | Practice Ahimsa, Anekaantavaada and Aparigraha |
| 11. | God is neither the creator, nor the destructor of the Universe. God is merely a silent observer, and Omniscient One who, even after knowing the whole Universe can remain unaffected, and unattached is the god. |

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| 12. | The greed(Lobha) captives one into the miseries. Holiness is the contentment, for the contentment delivers to freedom from miseries. |
| 13. | Fight, and conquer thyself, for difficult it is to conquer the self then foes external. If the self is conquered, You shall be happy in this world and hereafter. |
| 14. | Dharma is the most auspicious of the auspicious things. Ahimsa (non-violence) and Truth(Satya) are its cardinal principles. |
| 15. | Even angels pay obeisance to one whose mind remains occupied with dharma. |
| 16. | Modesty is the religious virtue. Practice of which brings forth the state of tranquility in the soul. |
| 17. | Soul is brahma, getting absorbed of self in own's soul while desisting from slavery of the body is brahmchaarya. Celibacy is the prime conduct of the brahmchaarya. |
| 18. | God is the perfected human being. |
| 19. | Soul is independent, indestructible, omniscient, blissful, omnipotent, and has infinite perception. |
| 20. | Renunciation(Tyaaga) is Religion(Dharma). Donation(Dāna) is a merit karma (Punya) |
| 21. | As means of proper conduct practice five vows: |
| 22. | Know thou the truth! For truth always triumphs. He who abides by the precept of truth, ultimately conquers the crest. |
| 23. | Samyag Darshana (Proper belief), Samyaga Gnāna (Proper knowledge), and Samyaga Charitra (Proper conduct) are three jewels (Ratnatraya) of Jainism leads a soul to moksha. |
| 24. | Fight and conquer thyself for difficult it is to conquer the self than foes external. If the self is conquered, you shall be happy in this world and hereafter. |
| 25. | Oh Soul, seek not happiness outside, for, the real happiness lies in the depth of your own self. |
| 26. | God is the supreme manifestation of the human excellence. |
| 27. | Truth always triumphs |

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| 28. | Dharma is characterized by (1) Uttama Kshma (Forbearance, Forgiveness) (2) Uttama Mardava (Modesty, Humility) (3) Uttama Arjava (Straightforwardness, Honesty) (4) Uttama Saucha (Purity) (5) Uttama Satya (Truth) (6) Uttama Samyama (Self-restraint, Control of senses) (7) Uttama Tapa (Austerity, Penance) (8) Uttama Tyaga (Renunciation) (9) Uttama Akinchanya (Non-attachment) (10) Uttama Brahmacharya (Celibacy, Chastity) |
| 29. | Practice forgiveness 1. Non-violence (Ahimsa) 2. Truth (Satya) 3. Achauriya (Non-stealing) 4. Brahmcharya (Celibacy) 5. Aparigraha (Non-possessiveness) |
| 30. | Neither the body, nor family, nor caste is adorable. Who would have respect for those that are devoid of merit. One that hath no merit is neither a Sramana nor a Srāvaka. |
| 31. | Humility is the root of the tree of dharma, and moksha is the nectrine of the fruit of the tree of dharma. Assume humility, and the right knowledge, which leads soul to the liberation bestows upon you. |
| 32. | It is the conduct, or actions of a person that make him (or her) a brāhman, a ksatriya, a vaishya or a sudra, and not a birth. |
| 33. | (35) An accomplishment in observing perfect self-control is far superior than charitizing million dollar a month. |
| 34. | (36) Ashrava (influx of karmic matter) is the cause of mundane (earthly) existence and |

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| | samvara (stoppage of the influx of karma) is the cause of liberation. |
| 35. | Live and let live; live and help others in living. |
| 36. | A needle with a thread attached does not get lost in the ground. A man with the knowledge of scriptures (religious books) does not get lost in sansär. Acquire knowledge of jainism everyday. |
| 37. | I bow to Lord Mahavir, the great well wisher of all living beings, the source of joy to the souls of the universe; the one who is worshipped by all celestials and the lord of gods. |
| 38. | Pleasures of the senses are not permanent, like the birds, who leave the tree, when fruits are gone. Seek refuge in dharma and everlasting pleasures of moksha may be yours. |
| 39. | A dew drop on the tip of a grass blade soon vanishes and so is the life of a man. So do not be thoughtless even for a moment. |
| 40. | A fortunate soul has <ol style="list-style-type: none"> 1. Human birth 2. Right religious preachings 3. Faith in that right religion 4. Strength to practise self-control. |
| 41. | Neither the body, nor family, nor caste is adorable. Who would have respect for those that are devoid of merit. One that hath no merit is neither a sramana nor a srāvaka. |
| 42. | There is no fear greater than death, no pain greater than birth. So, oh soul, forsake the attachment to this body subject to birth and death, and absorb inwards into your real self, for, that alone can liberate you from the fear of death, and pain of birth. |
| 43. | Anger destroys love; Pride destroys humility; Deceit destroys friendship; and Greed destroys everything. Conquer the anger by forgiveness, Pride by humility, Deceit by straightforwardness, and Greed by contentment. |
| 44. | It is the conduct, or actions of a person that make him (or her) a brahman, a Ksatriya, a Vaishya, or a Sudra, and not a birth. |
| 45. | Humility is the root of the tree of Dharma, and Moksha is the nectar of the fruit of the tree of dharma. Assume humility and the right knowledge which leads soul to the liberation |

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| | bestows upon you . |
| 46. | Who is Parmaatma, is I, and I am, who is Parmätma. So, oh soul, do not doubt for a moment and proceed to purify yourself of karmic bondages. |
| 47. | An ordinary man, who totally conducts himself with right knowledge (Samyagnän), performs far better towards the ultimate knowledge (Keval gnäna), than an ascetic who conducts harsh penance with ignorance. |
| 48. | There is nothing difficult for a person who is free from all desires. |
| 49. | Like digging a well when fire breaks out is absurd, so is, seeking a religion when trouble breaks out. Instill the refinements of right religion in a child now. |
| 50. | Name of Jain dreams by queen Trishladevi the mother of lord Mahavirswami. Gajaräja Vrishhabha, Lion, Lakshmi, Pushhpamäla, Chandra, Surya, Dhvajä, Kalasha, Padma Sarovara, Sägara, Deva-vimäna, Ratna-räshi, Fire |
| 51. | Names of some of the Jain scriptures: Dravyasangraha, Kalpa Sutra, Panchastikayasära, Pravachansära, Niyamsära, Samayasära, Sarvarthasiddhi, Tattvarthasutram, Gommatsära Karmakända, Siddhantachakravarti, Gommatsära Jivakända, Labdhisära |
| 52. | I grant forgiveness to all living beings, and may all living beings grant me forgiveness. No one is enemy to me, and I am enemy to none. My friendship is with all the living beings. Whatever wrong I may have done by my thought, word, or deed - I earnestly, and humbly ask forgiveness and absolution. MICHCHAMI DUKKADAM |



TERMINOLOGY OF JAINISM

THE END



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MICHCHHAAMI DUKKADAM

DINESH VORA

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